

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL ASKARI^{asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[تَظْيِيرُ الْمُعْجَزَةِ الْمَذْكُورَةِ لِعَلِيِّ ع:]

Matching (to the) aforementioned miracles for Ali^{asws}

82 وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع وَ قَدْ كَانَ تَظْيِيرُ هَذَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع لَمَّا رَجَعَ مِنْ صِفِّينَ وَ سَقَى الْقَوْمَ مِنَ الْمَاءِ الَّذِي تَحْتَ الصَّخْرَةِ الَّتِي قَلْبَهَا، ذَهَبَ لِيَقْعُدَ إِلَى حَاجَتِهِ، فَقَالَ بَعْضُ مُنَافِقِي عَسْكَرِهِ: سَوْفَ أَنْظُرُ إِلَى سَوَاتِهِ وَ إِلَى مَا يَخْرُجُ مِنْهُ فَإِنَّهُ يَدَّعِي مَرْتَبَةَ النَّبِيِّ لِأَخْبَرِ أَصْحَابَهُ بِكُذِبِهِ.

S 82 – And Ali^{asws} Bin Muhammad^{asws} said: ‘And there have been matching of these (miracles) for Ali^{asws} Bin Abu Talib^{asws} when he^{asws} returned from Siffeen and the people quenched from the water which was under the rock which he^{asws} had overturned. He^{asws} went to sit to his^{asws} need, so one of the *Munafiqs* said to his^{asws} army, ‘Soon I shall go to look at his^{asws} back and to what comes out from him^{asws}, for he^{asws} is claiming a rank of the Prophet^{saww}, in order to inform his^{asws} companions of his^{asws} lies’.

فَقَالَ عَلِيُّ ع لِقَنْبَرٍ: يَا قَنْبَرُ اذْهَبْ إِلَى تِلْكَ الشَّجَرَةِ وَ إِلَى الَّتِي تُقَابِلُهَا- وَ قَدْ كَانَ بَيْنَهُمَا أَكْثَرُ مِنْ فَرَسَخٍ- فَنَادِهِمَا: أَنْ وَصِيَّ مُحَمَّدٍ ص بِأَمْرِكُمَا أَنْ تَتَلَاصَقَا.

So Ali^{asws} said to Qanbar: ‘O Qanbar! Go to that tree and to that one facing it – and there was between the two (a distance of) more than one *Farsakh* (5.76 km) – and call out to them both, ‘The successor^{asws} of Muhammad^{saww} is ordering you both to join up’.

فَقَالَ قَنْبَرٌ: يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ يَبْلُغُهُمَا صَوْتِي فَقَالَ عَلِيُّ ع: إِنَّ الَّذِي يَبْلُغُ بَصَرَ عَيْنِكَ إِلَى السَّمَاءِ- وَ بَيْنَكَ وَ بَيْنَهَا [مَسِيرٌ] خَمْسِمِائَةَ عَامٍ، سَيَبْلُغُهُمَا صَوْتُكَ.

So Qanbar said, ‘O Amir Al-Momineen^{asws}! Will my voice reach them both?’. Ali^{asws} said: ‘The One^{azwj} Who Made the sight of your eyes reach to the sky – and between you and it is a travel distance of five hundred years, would Make your voice reach both of those’.

فَدَهَبَ فَنَادَى فَسَعَتْ إِحْدَاهُمَا إِلَى الْأُخْرَى سَعْيَ الْمُتَحَابِّينَ- طَالَتْ غَيْبُهُ أَحَدَهُمَا عَنِ الْأُخْرَى- وَ اشْتَدَّ إِلَيْهِ شَوْقُهُ، وَ انْضَمَّتَا فَقَالَ قَوْمٌ مِنْ مُنَافِقِي الْعَسْكَرِ: إِنَّ عَلِيًّا يُضَاهِي فِي سِحْرِهِ رَسُولَ اللَّهِ ابْنَ عَمِّهِ! مَا ذَاكَ رَسُولُ اللَّهِ وَ لَا هَذَا إِمَامٌ، وَ إِنَّمَا هُمَا سَاحِرَانِ! لَكِنَّا سَنَدُورُ مِنْ خَلْفِهِ لِنَنْظُرَ إِلَى عَوْرَتِهِ وَ مَا يَخْرُجُ مِنْهُ.

So he went and called out, and one of them sprinted to the other with a sprint of the two lovers – whose absence had been prolonged from the other – and his desire for

him was intense, and those both embraced. So the Munafiqeen people of the army said, 'Ali^{asws} is equal in his^{asws} sorcery to Rasool-Allah^{saww}, his^{asws} cousin! Neither was he^{saww} a Rasool-Allah^{saww} nor is this one an Imam^{asws}, and rather, they^{asws} are both sorcerers (God Forbid)! But we will circle from behind him^{asws} in order to look at his^{asws} nakedness and what comes out from him^{asws}.

فَأَوْصَلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ إِلَى أذنِ عَلِيٍّ ع مِنْ قِبَلِهِمْ فَقَالَ- جَهْرًا-: يَا قَنْبَرُ إِنَّ الْمُنَافِقِينَ أَرَادُوا مُكَابِدَةَ وَصِيِّ رَسُولِ اللَّهِ ص وَظَنُوا أَنَّهُ لَا يَمْتَنِعُ مِنْهُمْ إِلَّا بِالشَّجَرَتَيْنِ، فَارْجِعْ إِلَى الشَّجَرَتَيْنِ وَ قُلْ لَهُمَا: إِنَّ وَصِيَّ رَسُولِ اللَّهِ ص يَأْمُرُكُمَا أَنْ تَعُودَا إِلَى مَكَانَيْكُمَا.

So Allah^{azwj} Mighty and Majestic Caused that to arrive at the ears of Ali^{asws} from them, and he^{asws} said: 'Loudly, O Qanbar! The *Munafiqeen* are intending their plotting to the successor^{asws} of Rasool-Allah^{saww}, and they think that he^{asws} would not be prevented from them except by the two trees. Therefore, return to the two trees and say to them (loudly), 'The successor^{asws} of Rasool-Allah^{saww} is ordering you both that you return to your places!'

فَفَعَلَ مَا أَمَرَهُ بِهِ، فَأَنْقَلَعَتَا- وَ عَدَتْ [عَادَتْ] كُلُّ وَاحِدَةٍ مِنْهُمَا تَفَارِقُ الْأُخْرَى- كَهَزِيمَةِ الْجَبَانِ مِنَ الشُّجَاعِ الْبِطَلِ، ثُمَّ ذَهَبَ عَلِيٌّ ع وَ رَفَعَ تَوْبَهُ لِيَفْعَدَ، وَ قَدْ مَضَى جَمَاعَةٌ مِنَ الْمُنَافِقِينَ لِيَنْظُرُوا إِلَيْهِ، فَلَمَّا رَفَعَ تَوْبَهُ أَعْمَى اللَّهُ تَعَالَى أَبْصَارَهُمْ، فَلَمْ يُبْصِرُوا شَيْئًا قَوْلًا عَنْهُ وَجُوهَهُمْ، فَأَبْصَرُوا كَمَا كَانُوا يُبْصِرُونَ.

So he did what he was ordered with and said it – and each one of them separated from the other – like the coward from the brave hero. Then Ali^{asws} went and raised his^{asws} clothes in order to sit, and the group of the *Munafiqeen* had gone to look at him^{asws}. So when he^{asws} raised his^{asws} clothes, Allah^{azwj} the Exalted Blinded their visions, and they could not see anything and they turned their faces away from him^{asws}, and they (afterwards started) seeing just as they used to be seeing (beforehand).

ثُمَّ نَظَرُوا إِلَى جِهَتِهِ فَعَمُوا، فَمَا زَالُوا يَنْظُرُونَ إِلَى جِهَتِهِ وَ يَعْمُونَ، وَ يَصْرِفُونَ عَنْهُ وَجُوهَهُمْ وَ يُبْصِرُونَ، إِلَى أَنْ فَرَغَ عَلِيٌّ ع وَ قَامَ وَ رَجَعَ، وَ ذَلِكَ ثَمَانُونَ مَرَّةً مِنْ كُلِّ وَاحِدٍ مِنْهُمْ.

Then they looked towards his^{asws} direction, and they were blinded (again). So they did not cease to be looking towards his direction and they were being blinded and were turning their faces away from him^{asws}, until when Ali^{asws} was free and stood up and returned – and that happened eighty times from every one of them.

ثُمَّ ذَهَبُوا يَنْظُرُونَ مَا خَرَجَ مِنْهُ، فَأَعْتَقَلُوا فِي مَوَاضِعِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَرَوْهَا فَإِذَا انْصَرَفُوا أَمَكَنَهُمُ الْإِنْصِرَافُ، أَصَابَهُمْ ذَلِكَ مِائَةً مَرَّةً حَتَّى نُودِيَ فِيهِمْ بِالرَّحِيلِ [فَرَحَلُوا] وَ مَا وَصَلُوا إِلَى مَا أَرَادُوا مِنْ ذَلِكَ، وَ لَمْ يَزِدْهُمْ ذَلِكَ إِلَّا عُتُورًا وَ طُعْيَانًا وَ تَمَادِيًا فِي كُفْرِهِمْ وَ عِنَادِهِمْ.

Then they went to look at what came out from him^{asws}, but they were seized in their places and were not able upon seeing it. So when they turned around, they were able upon the leaving. That hit them one hundred times until there was a call among them with the departure, so they departed, and they did not get to what they intended from that, and that did not increase (for) them except insolence, and tyranny, and continuation in their *Kufr* and their stubbornness.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا إِلَى هَذَا الْعَجَبِ! مَنْ هَذِهِ آيَاتُهُ وَ مُعْجَزَاتُهُ، يَعْجِزُ عَنْ مُعَاوِيَةَ وَ عَمْرٍو وَ يَزِيدًا! فَأَوْصَلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ مِنْ قِبَلِهِمْ إِلَى أُذُنِهِ.

So some of them said to the others, 'Look at this wonder! The one who has these Signs and these miracles is frustrated from Muawiya and Amro (Bin Al-Aas) and Yazeed!' So Allah^{azwj} Mighty and Majestic Caused that to arrive from their hearts to his^{asws} ears.

فَقَالَ عَلِيٌّ ع: يَا مَلَائِكَةَ رَبِّي- ائْتُونِي بِمُعَاوِيَةَ وَ عَمْرٍو وَ يَزِيدَ.

So Ali^{asws} said: 'O Angels of my^{asws} Lord^{azwj}, come to me with Muawiya, and Amro and Yazeed'.

فَنظَرُوا فِي السَّمَاءِ فَإِذَا مَلَائِكَةٌ كَانَتْهُمْ الشَّرْطُ السُّودَانُ [و] قَدْ عَلِقَ كُلُّ وَاحِدٍ مِنْهُمْ بِوَاحِدٍ، فَأَنْزَلُوهُمْ إِلَى حَضْرَتِيهِ، فَإِذَا أَحَدُهُمْ مُعَاوِيَةُ وَ الْآخَرُ عَمْرٍو وَ الْآخَرُ يَزِيدُ

So they looked in the air, and there were Angels as if they were black officers and each one of them was suspended by one (Angel). They descended them to his^{asws} presence, and one of them was Muawiya, and the other was Amro, and the other was Yazeed.

[قَالَ] قَالَ عَلِيٌّ ع: تَعَالَوْا فَانظُرُوا إِلَيْهِمْ، أَمَا لَوْ شِئْتُ لَقَتَلْتُهُمْ، وَ لَكِنِّي أَنْظِرُهُمْ كَمَا أَنْظَرَ اللَّهُ عَزَّ وَ جَلَّ إِبْلِيسَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ إِنَّ الَّذِي تَرَوْنَهُ بِصَاحِبِكُمْ لَيْسَ بِعَجْزٍ وَ لَا ذَلٍّ، وَ لَكِنَّهُ مِحْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَكُمْ لِيَنْظُرَ كَيْفَ تَعْمَلُونَ، وَ لِيُنَّ طَعْنُكُمْ عَلَى عَلِيٍّ ع فَقَدْ طَعَنَ الْكَافِرُونَ وَ الْمُنَافِقُونَ قَبْلَكُمْ عَلَى رَسُولِ رَبِّ الْعَالَمِينَ.

So Ali^{asws} said: 'Come and look at them. If I^{asws} so desire I^{asws} can kill them, but I^{asws} am giving them a respite - just as Allah^{azwj} Mighty and Majestic Respited Iblees^{la} up to a day of known time. That which you are seeing with your companion^{asws}, isn't with frustration of a humiliation, but it is a Test from Allah^{azwj} Mighty and Majestic to you all in order to see how you are reacting. Thus, if you are taunting upon Ali^{asws} (today), so the *Kafireen* and the *Munafiqeen* before you had taunted upon the Rasool^{saww} of the Lord^{azwj} of the worlds'.

فَقَالُوا: إِنَّ مَنْ طَافَ مَلَكَوتِ السَّمَاوَاتِ وَ الْجَنَانِ فِي لَيْلَةٍ، وَ رَجَعَ- كَيْفَ يَحْتَاجُ إِلَى أَنْ يَهْرَبَ وَ يَدْخُلَ الْعَارَ، وَ يَأْتِيَ [إِلَى] الْمَدِينَةِ مِنْ مَكَّةَ فِي أَحَدِ عَشَرَ يَوْمًا

So they said, 'The one^{saww} who went around the kingdoms of the skies and the Gardens during a night and returned, how come he^{saww} was needy to flee (on the night of Hijra) and enter the cave, and he^{saww} came to Al-Medina from Makkah in eleven days?

[قَالَ] وَ إِنَّمَا هُوَ مِنَ اللَّهِ إِذَا شَاءَ أَرَاكُمْ الْقُدْرَةَ- لَتَعْرِفُوا صِدْقَ أَنْبِيَاءِ اللَّهِ، وَ أَوْصِيَانِهِمْ وَ إِذَا شَاءَ امْتَحَنَكُمْ بِمَا تَكْرَهُونَ- لِيَنْظُرَ كَيْفَ تَعْمَلُونَ، وَ لِيُظْهِرَ حُجَّتَهُ عَلَيْكُمْ.

He^{asws} said: 'And rather, it is from Allah^{azwj}. Whenever He^{azwj} so Desires, He^{azwj} Shows you the Power – so that you would recognise the truthfulness of the Prophets^{as} of Allah^{azwj} and their^{as} successors^{as}, and whenever He^{azwj} so Desires, He^{azwj} Tests you all with what you dislike in order to see how you are reacting, and in order to Manifest His^{azwj} Divine Authority upon you'.

[حَدِيثُ النَّقْفِيِّ، وَ شَهَادَةُ الشَّجَرَةِ:]**Hadeeth of the Saqafy man and the testimony of the tree**

83 وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ص وَ أَمَّا دُعَاؤُهُ ص الشَّجَرَةَ: فَإِنَّ رَجُلًا مِنْ تَقِيْفٍ كَانَ أَطَبَّ النَّاسِ- يُقَالُ لَهُ: الْحَارِثُ بْنُ كَلْدَةَ النَّقْفِيِّ، جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ: يَا مُحَمَّدُ جِئْتُ لِأَدَاوِيكَ مِنْ جُنُونِكَ، فَقَدْ دَاوَيْتُ مَجَانِينَ كَثِيرَةً فَشَفَوْا عَلَى يَدَيَّ.

S 83 – And Ali^{asws} Bin Muhammad^{asws} said: ‘And as for his^{saww} calling over the tree – so there was a man from Saqef called Al-Haris Bin Kalada Al-Saqafy was a physician of the people. He came to Rasool-Allah^{saww} and he said, ‘O Muhammad^{saww}! I have come to you^{saww} in order to cure you^{saww} (God Forbid) from your^{saww} insanity, for I have cured a lot of insane ones, and they were healed upon my hands’.

فَقَالَ رَسُولُ اللَّهِ ص يَا حَارِثُ أَنْتَ تَفْعَلُ أَفْعَالَ الْمَجَانِينَ، وَ تَنْسِبُنِي إِلَى الْجُنُونِ! قَالَ الْحَارِثُ: وَ مَاذَا فَعَلْتَهُ مِنْ أَفْعَالِ الْمَجَانِينَ قَالَ ص: نَسَبْتُكَ إِيَّايَ إِلَى الْجُنُونِ- مِنْ غَيْرِ مِحْنَةٍ مِنْكَ وَ لَا تَجْرِبَةٍ، وَ لَا نَظَرٍ فِي صِدْقِي أَوْ كَذِبِي.

So Rasool-Allah^{saww} said: ‘O Haris! You (yourself) are doing the deeds of the insane ones and you are linking me^{saww} to the insanity!’ Al-Haris said, ‘And what is that which I have done from the deeds of the insane ones?’ He^{asws} said: ‘Your linking me^{saww} to the insanity from without a test from you, nor an experience, nor a consideration regarding my^{saww} truthfulness or (establishing) my^{saww} falsehood’.

فَقَالَ الْحَارِثُ: أَوْ لَيْسَ قَدْ عَرَفْتُ كَذِبَكَ وَ جُنُونَكَ- بَدْعُوكَ التُّبُوَّةَ الَّتِي لَا تَقْدِرُ لَهَا فَقَالَ رَسُولُ اللَّهِ ص: وَ قَوْلِكَ لَا تَقْدِرُ لَهَا، فِعْلُ الْمَجَانِينَ، لِأَنَّكَ لَمْ تَقُلْ: لِمَ قُلْتَ كَذَا وَ لَا طَالَبْتَنِي بِحُجَّةٍ، فَعَجَزْتَ عَنْهَا.

So Al-Haris said, ‘Or aren’t your^{saww} lies and your^{saww} insanity recognised by your^{saww} claim of the Prophet-hood which you^{saww} are not able for it?’ So Rasool-Allah^{saww} said: ‘And your words, ‘Not able for it’, is the deed of the insane, because you did not say, ‘Why did you^{saww} say (claim) such’, nor did you seek any proof from me^{saww}, for you would have been frustrated from it’.

فَقَالَ الْحَارِثُ: صَدَقْتَ أَنَا أَمْتَحِنُ أَمْرَكَ بِآيَةٍ أَطَالِيكَ بِهَا، إِنْ كُنْتُ نَبِيًّا فَادْعُ تِلْكَ الشَّجَرَةَ- وَ أَشَارَ لِشَجَرَةٍ عَظِيمَةٍ بَعِيدٍ عُمُقِهَا، فَإِنَّ أَمْرَكَ عَلِمْتُ أَنَّكَ رَسُولُ اللَّهِ وَ شَهِدْتُ لَكَ بِذَلِكَ- وَ إِلَّا فَأَنْتَ [ذَلِكَ] الْمَجْنُونُ الَّذِي قِيلَ لِي.

So Al-Haris said, ‘You^{saww} speak the truth. I shall examine your^{saww} matter by a sign I shall seek with it. If you^{saww} are a Prophet^{saww} then call that tree, - and he gestured towards a large tree whose depth (of its roots) was far – ‘so if it comes to you^{saww}, I will know that you^{saww} are a Rasool^{saww} of Allah^{azwj}, and I will testify for you^{saww} with that, or else, so you^{saww} are that, the insane one, which has been said to me’.

فَرَفَعَ رَسُولُ اللَّهِ ص يَدَهُ إِلَى تِلْكَ الشَّجَرَةِ، وَ أَشَارَ إِلَيْهَا: أَنْ تَعَالَى. فَانْقَلَعَتِ الشَّجَرَةُ بِأُصُولِهَا وَ عُرُوقِهَا، وَ جَعَلَتْ تَخْدُ فِي الْأَرْضِ أَحْدُودًا عَظِيمًا كَالنَّهْرِ- حَتَّى دَنَتْ مِنْ رَسُولِ اللَّهِ ص فَوَقَفَتْ بَيْنَ يَدَيْهِ، وَ نَادَتْ بِصَوْتٍ فَصِيحٍ: هَا أَنَا يَا رَسُولَ اللَّهِ [صَلَّى اللَّهُ عَلَيْكَ] مَا تَأْمُرُنِي

So Rasool-Allah^{saww} raised his^{saww} hand to that tree and gestured at it to come, and the tree uprooted itself along with its roots and its branches, and went on grooving in the ground a large groove like the rive – until it approached Rasool-Allah^{saww} and paused in front of him^{saww}, and called out in an eloquent voice, ‘Here I am, O Rasool-Allah^{saww}! What are you^{saww} ordering me with?’

فَقَالَ لَهَا رَسُولُ اللَّهِ ص دَعَوْتُكَ لِتَشْهَدِي لِي بِالنَّبُوءَةِ- بَعْدَ شَهَادَتِكَ لِلَّهِ بِالتَّوْحِيدِ ثُمَّ تَشْهَدِي [بِعَدِّ شَهَادَتِكَ لِي] لِعَلِّي ع هَذَا بِالْإِمَامَةِ، وَ أَنَّهُ سَنَدِي وَ ظَهْرِي وَ عَضُدِي وَ فَخْرِي [وَ عِزِّي]، وَ لَوْلَاهُ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ شَيْئاً مِمَّا خَلَقَ.

So Rasool-Allah^{saww} said to it: 'I^{saww} invite you to testify for me with the Prophet-hood, after your testimony for Allah^{azwj} with the *Tawheed* (Oneness). Then testify for Ali^{asws} with the Imamate, after your testimony for me^{saww}, and that he^{asws} is my^{saww} support, and my^{saww} strength, and my^{saww} helper, and my^{saww} pride, and my^{saww} consoler, and had it not been for him^{asws}, Allah^{azwj} Mighty and Majestic would not have Created anything from what He^{azwj} did Create'.

فَنَادَتْ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّكَ يَا مُحَمَّدٌ عَبْدُهُ وَ رَسُولُهُ، أَرْسَلَكَ بِالْحَقِّ بَشِيراً [وَ نَذِيراً] وَ دَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجاً مُنِيراً،

So it called out, 'I testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that you^{saww}, O Muhammad^{saww} are His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent you^{saww} with the Truth, **as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46].**

وَ أَشْهَدُ أَنَّ عَلِيّاً ابْنَ عَمِّكَ هُوَ أَخُوكَ فِي دِينِكَ [وَ] أَوْفَرُ خَلْقِ اللَّهِ مِنَ الدِّينِ حَطّاً، وَ أَجْزَلُهُمْ مِنَ الْإِسْلَامِ نَصِيباً، وَ أَنَّهُ سَنَدُكَ وَ ظَهْرُكَ [وَ] قَامِعُ أَعْدَائِكَ، وَ نَاصِرُ أَوْلِيَائِكَ [وَ] بَابُ عُلُومِكَ فِي أُمَّتِكَ،

And I testify that Ali^{asws}, your^{saww} cousin, he^{asws} is your^{saww} brother^{asws} in your^{saww} Religion and the foremost of the creatures of Allah^{azwj} from the Religion for advantages, and the greatest of them in share from Al-Islam, and that he^{asws} is your^{saww} support, and your^{saww} support, and repressor of your^{saww} enemies, and helper of your^{saww} friends, and the root of your^{saww} knowledge in your^{saww} community.

وَ أَشْهَدُ أَنَّ أَوْلِيَاءَكَ الَّذِينَ يُؤَلُّونَهُ- وَ يُعَادُونَ أَعْدَاءَهُ حَشْوُ الْجَنَّةِ، وَ أَنَّ أَعْدَاءَكَ الَّذِينَ يُؤَلُّونَ أَعْدَاءَهُ- وَ يُعَادُونَ أَوْلِيَاءَهُ حَشْوُ النَّارِ.

And I testify that your^{saww} friends are those who befriend him^{asws} and are inimical to his^{asws} enemies, would be entering the Paradise, and that your^{saww} enemies are those who are befriending his^{asws} enemies, and are being inimical to his^{asws} friends, would be entering the Fire'.

فَنظَرَ رَسُولُ اللَّهِ ص إِلَى الْحَارِثِ بْنِ كَلْدَةَ فَقَالَ: يَا حَارِثُ أَوْ مَجْنُوناً يُعِدُّ مِنْ هَذِهِ آيَاتُهُ فَقَالَ الْحَارِثُ بْنُ كَلْدَةَ: لَا وَ اللَّهُ يَا رَسُولَ اللَّهِ، وَ لَكِنِّي أَشْهَدُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ، وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ، وَ حَسَنَ إِسْلَامِهِ.

So Rasool-Allah^{saww} looked at Al-Haris Bin Kalada and he said, 'O Haris! And is he insane, the one who performs these Signs?' So Al-Haris Bin Kalada said, 'By Allah^{azwj}, O Rasool-Allah^{saww}! But, I hereby testify that you^{saww} are the Rasool^{saww} of the Lord^{azwj} of the worlds, and Chief of the creatures in their entirety'. And his Islam was good'.

[حَدِيثُ الطَّبِيبِ الْيُونَانِيِّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع:]**Hadeeth of the Greek physician with Amir Al-Momineen^{asws}**

84 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ لِأَمِيرِ الْمُؤْمِنِينَ ع نَظِيرُهَا: كَانَ قَاعِدًا ذَاتَ يَوْمٍ فَأَقْبَلَ إِلَيْهِ رَجُلٌ مِنَ الْيُونَانِيِّينَ الْمُدْعِينَ لِلْفَلْسَفَةِ وَالطَّبِّ، فَقَالَ لَهُ: يَا أَبَا الْحَسَنِ بَلِّغْنِي خَبْرَ صَاحِبِكَ، وَ أَنَّ بِهِ جُنُونًا وَ حَبْنْتُ لِأَعْلَاجِهِ! فَلَحَقْتُهُ وَ قَدْ مَضَى لِسَبِيلِهِ، وَ فَاتَنِي مَا أَرَدْتُ مِنْ ذَلِكَ، وَ قَدْ قِيلَ لِي: إِنَّكَ ابْنُ عَمِّهِ وَ صِهْرُهُ، وَ أَرَى [بِكَ] صُفَارًا قَدْ عَلَاكَ وَ سَاقَيْنِ دَقِيقَيْنِ مَا أَرَاهُمَا تُقَالَانِكَ.

S 84 – Ali^{asws} Bin Al-Husayn^{asws} said: ‘And for Amir-Al-Momineen^{asws} is its matching (miracle). He^{asws} was seated one day and a man from the Greeks came over, the claimant to the philosophy and the medicine, and he said to him^{asws}, ‘O Abu Al-Hassan^{asws}! A piece of news has reached me that your^{asws} companion (Rasool-Allah^{saww}), and that he^{saww} is with the insanity, and I came to cure him^{saww}. So I want to meet him^{saww}, but (I was told that) he^{saww} has passed on his^{saww} way (passed away). So there came to me what I intended from that, and it was said to me, ‘You^{asws} are his^{saww} cousin and his^{saww} son-in-law, and I can see paleness with you^{asws}, and I have seen that your^{asws} legs are thin. I do not see them bearing your^{asws} weight’ (God Forbid).

فَأَمَّا الصُّفَارُ فَعِنْدِي دَوَائُهُ، وَ أَمَّا السَّاقَانِ الدَّقِيقَانِ فَلَا حِيلَةَ لِي لِتَغْلِظِهِمَا، وَ الْوَجْهُ أَنْ تَرْفُقَ بِنَفْسِكَ فِي الْمَشْيِ، وَ تُقَلِّلَهُ وَ لَا تُكْثِرُهُ، وَ فِيمَا تَحْمِلُهُ عَلَى ظَهْرِكَ، وَ تَحْتَضِنُهُ بِصَدْرِكَ أَنْ تُقَلِّلَهُمَا وَ لَا تُكْثِرَهُمَا، فَإِنَّ سَاقَيْكَ دَقِيقَانِ- لَا يُؤْمَنُ عِنْدَ حَمَلٍ تَقِيلُ انْقِصَافَهُمَا [فَاتِنْدٌ].

As for the paleness, so there is its cure with me, and as for the two thin legs, so there is gimmick with me in order to thicken these, and the mode is that you^{asws} should raise yourself^{asws} regarding the walking, and a little of it, not more, and in what you^{asws} can load upon your^{asws} back, and embrace it with your^{asws} chest if you are less with these, and do not be excessive with these two for your^{asws} legs are thin – they would not be safe during carrying a heavy load they might break.

وَ أَمَّا الصُّفَارُ فَدَوَائُهُ عِنْدِي وَ هُوَ هَذَا- وَ أُخْرَجَ دَوَاءً- وَ قَالَ: هَذَا لَا يُؤْدِيكَ وَ لَا يُخَيِّسُكَ وَ لَكِنَّهُ يَلْزِمُكَ حَمِيَّةً مِنَ اللَّحْمِ أَرْبَعِينَ صَبَاحًا ثُمَّ يُزِيلُ صُفَارَكَ.

And as for the paleness, so its cure is with me, and it is this’, and he brought out a medication – and he said, ‘This will not harm you^{asws} nor would it alter anything in you^{asws}, but it would necessitate a dieting from the meat for forty morning, then your^{asws} paleness would decline’.

فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: قَدْ ذَكَرْتَ نَفْعَ هَذَا الدَّوَاءِ لِصُفَارِي، فَهَلْ تَعْرِفُ شَيْئًا يَزِيدُ فِيهِ وَ يَضُرُّهُ فَقَالَ الرَّجُلُ: بَلَى حَبَّةٌ مِنْ هَذَا- وَ أَسَارَ [بِيَدِهِ] إِلَى دَوَاءٍ مَعَهُ- وَ قَالَ: إِنْ تَنَاوَلَهُ الْإِنْسَانُ وَ بِهِ صُفَارٌ أَمَاتَهُ مِنْ سَاعَتِهِ، وَ إِنْ كَانَ لَا صُفَارَ بِهِ صَارَ بِهِ صُفَارًا حَتَّى يَمُوتَ فِي يَوْمِهِ

So Ali^{asws} Bin Abu Talib^{asws} said to him: ‘You mentioned the benefits of this medicine for my^{saww} paleness, so do you recognise anything which would increase it and harm it?’ So the man said, ‘Yes, a seed from this’ – and he gestured by his hand to a medicine with him – and said, ‘If the human being takes it and there is paleness with him, he would die from its very moment, and if there was no paleness with him, the paleness would come to be with him until he dies during his very day’.

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: فَأَرِنِي هَذَا الضَّارَّ. فَأَعْطَاهُ [إِيَّاهُ]. فَقَالَ [لَهُ]: كَمْ قَدْرُ هَذَا فَقَالَ: قَدْرُ مِثْقَالَيْنِ سَمٍّ نَاتِعٍ، قَدْرُ كُلِّ حَبَّةٍ مِنْهُ يَقْتُلُ رَجُلًا.

So Ali^{asws} Bin Abu Talib^{asws} said: 'Then show me^{asws} this harmful one'. He gave it to him^{asws}, and he^{asws} said to him: 'How much is the measurement of this?' He said, 'A measurement of two *Misqaal* of pure poison, a measurement of each seed from it would kill a man'.

فَتَنَاولَهُ عَلِيُّ ع فَفَمَحَهُ وَ عَرَقَ عَرَقًا خَفِيفًا، وَ جَعَلَ الرَّجُلُ يَرْتَعِدُ وَ يَقُولُ فِي نَفْسِهِ: الْآنَ أُوخَذُ بِأَبْنِ أَبِي طَالِبٍ وَ يَقَالُ: قَتَلْتَهُ وَ لَا يَقْبَلُ مِنِّي قَوْلِي إِنَّهُ لَهُوَ الْجَانِي عَلَى نَفْسِهِ.

So Ali^{asws} took it, and sat comfortably and sweated with light sweating, and the man went on trembling and he was saying within himself, 'Now I will be seized by the son^{asws} of Abu Talib^{asws} and it would be said I killed him^{asws}, and my word would not accepted from me that he^{asws} has offended against himself^{asws}'.

فَتَبَسَّمَ عَلِيُّ ع وَ قَالَ: يَا عَبْدَ اللَّهِ- أَصَحُّ مَا كُنْتُ (بَدْنَا الْآنَ) لَمْ يَضُرَّنِي مَا زَعَمْتَ أَنَّهُ سَمٌّ- فَعَمَّضَ عَيْنَيْكَ. فَعَمَّضَ، ثُمَّ قَالَ: افْتَحْ عَيْنَيْكَ. فَفَتَحَ، وَ نَظَرَ إِلَى وَجْهِ عَلِيِّ ع فَإِذَا هُوَ أَبْيَضٌ أَحْمَرٌ- مُشْرَبٌ حُمْرَةَ فَارْتَعَدَ الرَّجُلُ مِمَّا رَأَاهُ. وَ تَبَسَّمَ عَلِيُّ ع وَ قَالَ: أَيُّنَ الصُّفَارِ الَّذِي زَعَمْتَ أَنَّهُ بِي

But Ali^{asws} smiled and said: 'O servant of Allah^{azwj}! I^{asws} as healthy as I^{asws} was (physically now). It did not harm me^{asws} what you claimed that it has poison, so close your eyes'. So he closed. Then he^{asws} said: 'Open your eyes'. So he opened, and looked at the face of Ali^{asws}, and he^{asws} was white, red, unblemished redness. So the man trembled from what he saw, and Ali^{asws} smiled and said: 'Where is the paleness which you claimed that it is with me^{asws}?'

فَقَالَ الرَّجُلُ: وَ اللَّهُ فَكَأَنَّكَ لَسِتَ مَنْ رَأَيْتُ قَبْلُ، كُنْتَ مُصْفَرًّا فَأَنْتَ الْآنَ مُورَدٌّ. قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: فَزَالَ عَنِّي الصُّفَارُ- بِسَمِّكَ الَّذِي زَعَمْتَ أَنَّهُ قَاتِلِي

So the man said, 'By Allah^{azwj}! It isn't what I saw before. You^{asws} were pale, and now you^{asws} are rosy'. Ali^{asws} Bin Abu Talib^{asws} said: 'The paleness has declined from me^{asws} due to your poison which you claimed that it would kill me^{asws}'.

وَ أَمَّا سَاقَايَ هَاتَانِ- وَ مَدَّ رِجْلَيْهِ وَ كَشَفَ عَن سَاقَيْهِ- فَإِنَّكَ زَعَمْتَ أَنِّي أَحْتَاجُ إِلَى أَنْ أَرْفُقَ بِبَدْنِي- فِي حَمَلِ مَا أَحْمِلُ عَلَيْهِ لِئَلَّا يَنْقُصَ السَّاقَانِ، وَ أَنَا أَرِيكَ أَنَّ طِبَّ اللَّهِ عَزَّ وَ جَلَّ خِلَافُ طِبِّكَ، وَ ضَرَبَ بِيَدِهِ إِلَى أَسْطُوَانَةِ خَشَبٍ عَظِيمَةٍ، عَلَى رَأْسِهَا سَطْحٌ مَجْلِسُهُ الَّذِي هُوَ فِيهِ، وَ فَوْقَهُ حُجْرَتَانِ إِحْدَاهُمَا فَوْقَ الْأُخْرَى، وَ حَرَكَهَا وَ اخْتَمَلَهُمَا فَارْتَفَعَ السَّطْحُ وَ الْحَيْطَانُ- وَ فَوْقَهُمَا الْعُرْفَتَانِ، فَعُشِّي عَلَى الْيُونَانِيِّ.

And as for these two legs of mine^{asws}, – and he^{asws} extended his^{asws} left and uncovered from his^{asws} leg – 'So you^{asws} are claiming that I^{asws} am needy to be kind to my^{asws} body, in carrying what I carry from the load upon it, it might break the two legs, and I^{asws} will (now) show you that the medicine of Allah^{azwj} Mighty and Majestic is different to your medicine' – and he^{asws} struck his^{asws} hand at a large wooden pillar, upon its top was the ceiling sitting on it in which he^{asws} was, and above it were two rooms (storeys), one of them above the other – and he^{asws} moved it and carried it, and the ceiling and the walls raised, and above them were the two rooms (storeys), and there was faintness upon the Greek (physician).

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: صَبُّوا عَلَيَّ مَاءً. فَصَبُّوا عَلَيَّ [مَاءً] فَأَقَاتَ وَ هُوَ يَقُولُ: وَ اللَّهُ مَا رَأَيْتُ كَالْيَوْمِ عَجَبًا. فَقَالَ لَهُ عَلِيُّ ع هَذِهِ: قُوَّةُ السَّاقَيْنِ الدَّقِيقَيْنِ وَ احْتِمَالُهُمَا، أَنِّي طَبِّكَ هَذَا يَا يُونَانِي! [فَقَالَ الْيُونَانِيُّ:] أَمْثَلُكَ كَانَ مُحَمَّدٌ.

Amir-Al-Momineen^{asws} said: 'Pour water upon him!' So they poured water upon him, and he awoke, and he was saying, 'By Allah^{azwj}, I have not seen wonders like today'. So Ali^{asws} said to him: 'This is the strength of the two thin legs and their carrying (capacity). Where is this medicine of your (now), O Greek?' The Greek said, 'Similar to you^{asws} was Muhammad^{saww}'.

فَقَالَ عَلِيُّ ع وَ هَلْ عَلِمِي إِلَّا مِنْ عِلْمِهِ وَ عَقْلِي إِلَّا مِنْ عَقْلِهِ، وَ قُوَّتِي إِلَّا مِنْ قُوَّتِهِ لَقَدْ أَنَاةَ تَقْفِي كَانَ أَطَبَّ الْعَرَبِ، فَقَالَ لَهُ: إِنْ كَانَ بِكَ جُنُونٌ دَاوِيْنُكَ! فَقَالَ لَهُ مُحَمَّدٌ ص: أ تُحِبُّ أَنْ أُرِيكَ آيَةً تَعْلَمُ بِهَا غِنَايَ عَنْ طَبِّكَ، وَ حَاجَتَكَ إِلَى طَبِّي قَالَ: نَعَمْ.

So Ali^{asws} said: 'And my^{asws} knowledge is (in) fact from his^{saww} knowledge, and my^{asws} intellect is in fact from his^{saww} intellect, and my^{asws} strength except from his^{saww} strength? A Saqafy (man) who was a physician of the Arabs, came to him^{saww} and said to him^{saww}, 'If there was insanity with you^{saww}, I can cure you^{saww}'. So Muhammad^{saww} said to him: 'Would you like me^{saww} to show you a sign by which you can know my^{saww} needlessness from your medicine, and your need to my^{saww} medicine?' He said, 'Yes'.

قَالَ: أَيَّ آيَةٍ تُرِيدُ قَالَ: نَدْعُو ذَلِكَ الْعَدَقَ- وَ أَشَارَ إِلَى نَخْلَةٍ سَحُوقٍ فَدَعَاها، فَأَنْقَلَعَ أَصْلُهَا مِنَ الْأَرْضِ- وَ هِيَ تَخْدُ [فِي] الْأَرْضِ حَدًّا، حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ فَقَالَ لَهُ: أ كَفَاكَ [ذَا] قَالَ: لَا. قَالَ: فَتُرِيدُ مَاذَا قَالَ: تَأْمُرُهَا أَنْ تَرْجِعَ إِلَى حَيْثُ جَاءَتْ مِنْهُ، وَ تَسْتَوِرَ فِي مَقَرِّهَا الَّذِي أَنْقَلَعَتْ مِنْهُ. فَأَمَرَهَا فَرَجَعَتْ وَ اسْتَوَرَتْ فِي مَقَرِّهَا.

He^{saww} said: 'Which sign do you want?' He said, 'Call that bunch' – and he^{saww} gestured towards a distant palm tree. So he^{saww} called it, and it uprooted itself from the ground – and it was grooving in the ground with a grooving, until it paused in front of him^{saww}. He^{saww} said to him: 'Does that suffice you?' He said, 'No'. He^{saww} said: 'So what is that which you want?' He said, 'Order it to return to where it came from, and settle in its residence which it uprooted from'. So he^{saww} ordered it, and it returned and settled in its residence.

فَقَالَ الْيُونَانِيُّ لِأَمِيرِ الْمُؤْمِنِينَ ع: هَذَا الَّذِي تَذْكُرُهُ عَنْ مُحَمَّدٍ ص غَائِبٌ عَنِّي، وَ أَنَا أَقْتَصِرُ مِنْكَ عَلَى أَقَلِّ مِنْ ذَلِكَ، أَنَا أَتْبَاعُكَ عَنْكَ فَادْعِنِي، وَ أَنَا لَا أَخْتَارُ الْإِجَابَةَ، فَإِنْ جِئْتُ بِبِي إِلَيْكَ فَهِيَ آيَةٌ.

So the Greek said to Amir-Al-Momineen^{asws}, 'This which you^{asws} are mentioning from Muhammad^{saww}, he^{saww} is absent from me, and I want reduced from you and less than that. I shall go distant from you^{asws}, and you^{asws} call me over, and I will choose not to respond. So if I do come to you^{asws}, then this would be a sign'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: هَذَا إِنَّمَا يَكُونُ آيَةً لَكَ وَحَدَكَ، لِأَنَّكَ تَعْلَمُ مِنْ نَفْسِكَ أَنَّكَ لَمْ تُرِدْ، وَ أَنِّي أَرَأَيْتُ اخْتِيَارَكَ مِنْ غَيْرِ أَنْ بَاشَرْتُ مِنِّي شَيْئًا، أَوْ مِمَّنْ أَمَرْتُهُ بِأَنْ يُبَاشِرَكَ، أَوْ مِمَّنْ قَصَدَ إِلَى ذَلِكَ وَ إِنْ لَمْ أَمُرْهُ-

Amir-Al-Momineen^{asws} said: 'This rather happens to be a sign for you alone, because you know from yourself that you do not want (to come), and (it would not be known whether it was) I^{asws} who moved your choice from without any gesture to anything from me^{asws}, or (whether it was) from I^{asws} having ordered it with your coming, or (whether it was) from the (other) ones who aimed to that and it wasn't I^{asws} who ordered it.

إِلَّا مَا يَكُونُ مِنْ قُدْرَةِ اللَّهِ تَعَالَى الْفَاهِرِ، وَ أَنْتَ يَا بُونَانِي يُمَكِّنُكَ [أَنْ تَدْعِي] وَ يُمَكِّنُ غَيْرَكَ أَنْ يَقُولَ: إِنِّي [قَدْ] وَاطَأْتُكَ عَلَى ذَلِكَ، فَأَقْتَرِحُ إِنْ كُنْتَ مُقْتَرِحاً مَا هُوَ آيَةٌ لِجَمِيعِ الْعَالَمِينَ.

But, (you should ask for) what would happen to be from the Power of Allah^{azwj} the Exalted, the Compeller. And you, O Greek, (otherwise) it would be possible that you claim that somebody else enabled it, and he would be saying, 'I have made you obey upon that'. Therefore, suggest if were suggesting, what would be a sign for the entirety of the worlds'.

فَقَالَ لَهُ الْبُونَانِيُّ: إِنْ جَعَلْتَ الْإِقْتِرَاحَ إِلَيَّ، فَأَنَا أَقْتَرِحُ أَنْ تُفْصِلَ أَجْزَاءَ تِلْكَ النَّخْلَةِ وَ تَفَرِّقَهَا، وَ تَبَاعِدَ مَا بَيْنَهَا، ثُمَّ تَجْمَعَهَا وَ تُعِيدُهَا كَمَا كَانَتْ.

So the Greek said to him^{asws}, 'Since you^{asws} have made the suggesting to be for me, then I suggest that you^{asws} disjoint the parts of that palm tree and separate them and distance what is between them. Then you^{asws} should gather and return them just as they used to be'.

فَقَالَ عَلِيُّ ع: هَذِهِ آيَةٌ وَ أَنْتَ رَسُولِي إِلَيْهَا- يَعْنِي إِلَى النَّخْلَةِ- فَقُلْ لَهَا: إِنَّ وَصِيَّ مُحَمَّدٍ [رَسُولِ اللَّهِ] يَأْمُرُ أَجْزَاءَكَ، أَنْ تَتَفَرَّقَ وَ تَتَبَاعَدَ.

So Ali^{asws} said: 'This is a sign, and you be my^{asws} messenger to it – meaning to the palm tree – and say to it that the successor^{asws} of Muhammad^{saww} Rasool^{saww} of Allah^{azwj} orders your parts that they should separate and distance from each other'.

فَدَهَبَ فَقَالَ لَهَا، فَتَفَاصَلَتْ وَ تَهَافَتَتْ وَ تَفَرَّقَتْ وَ تَصَاعَرَتْ أَجْزَاؤُهَا، حَتَّى لَمْ يَرِ لَهَا عَيْنٌ وَ لَا أَنْثَرٌ، حَتَّى كَأَنَّ لَمْ يَكُنْ هُنَاكَ [أَنْثَرٌ] نَخْلَةٌ قَطْ، فَارْتَعَدَتْ فَرَائِصُ الْبُونَانِيِّ، وَ قَالَ: يَا وَصِيَّ مُحَمَّدٍ قَدْ أَعْطَيْتَنِي اقْتِرَاحِي الْأَوَّلَ، فَأَعْطِنِي الْآخَرَ. فَأَمْرُهَا أَنْ تَجْتَمِعَ وَ تَعُودَ كَمَا كَانَتْ.

So he went and said to it, and it disjointed, and gathered, and separated and became small parts to the extent that neither could they be seen by the eye nor any traces of it, until it was as if the palm tree had not existed over there at all. The body parts of the Greek trembles and he said, 'O successor^{asws} of Muhammad^{saww}! You^{asws} have given me my first choice, so (now) give me another. Order it to gather and return to be just as it was'.

فَقَالَ: أَنْتَ رَسُولِي إِلَيْهَا فَعُدْ فَقُلْ لَهَا: يَا أَجْزَاءَ النَّخْلَةِ إِنَّ وَصِيَّ مُحَمَّدٍ رَسُولِ اللَّهِ ص يَأْمُرُكَ أَنْ تَجْتَمِعِي (وَ كَمَا كُنْتِ تَعُودِي).

So he^{asws} said: 'You be my^{asws} messenger to it and repeat saying to it, 'O parts of the palm tree! The successor^{asws} of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} orders you that you gather and return to be just as you were'.

فَنَادَى الْبُونَانِيُّ فَقَالَ ذَلِكَ، فَارْتَفَعَتْ فِي الْهَوَاءِ كَهَيْئَةِ الْهَبَاءِ الْمُنْتَوِّرِ ثُمَّ جَعَلَتْ تَجْتَمِعُ جُزْءاً جُزْءاً مِنْهَا- حَتَّى تَصَوَّرَ لَهَا الْفُضْبَانَ- وَ الْأُورَاقَ وَ أَصُولَ السَّعْفِ وَ شَمَارِيخَ الْأَعْدَاقِ، ثُمَّ تَأَلَّفَتْ، وَ تَجْمَعَتْ وَ اسْتَطَالَتْ وَ عَرَضَتْ- وَ اسْتَقَرَّ أَصْلُهَا فِي مَقَرِّهَا وَ تَمَكَّنَ عَلَيْهَا سَاقُهَا، وَ تَرَكَبَ عَلَى السَّاقِ فَضْبَانُهَا، وَ عَلَى الْفُضْبَانِ أَوْرَاقُهَا، وَ فِي أَمْكَانِهَا أَعْدَاقُهَا، وَ [قَدْ] كَانَتْ فِي الْإِبْتِدَاءِ شَمَارِيخُهَا مُتَجَرِّدَةً- لِيُعِيدَهَا مِنْ أَوَانِ الرُّطْبِ وَ النَّبَسْرِ وَ الْخَلَالِ.

So the Greek called out and he said that, and they raised in the air as if they were dust particles, then went on to gather, part by part from it – until the branches were formed for it – and the leaves, and the roots, and the trunk. Then it composed and

gathered and elongated and displayed, and settled its roots in its residence and planted its trunk upon these, and joined the branches upon it and joined up the leaves upon these, and its dates upon it – and beforehand its clusters were bare – as it was far from the season for the ripe dates, and the un-ripened dates, and the twigs.

فَقَالَ الْيُونَانِيُّ: وَ أُخْرَى أَحِبُّهَا: أَنْ تُخْرِجَ شَمَارِيحَهَا خَالَهَا، وَ تَقْلِبَهَا مِنْ خَضْرَاءَ إِلَى صُفْرَاءَ وَ حُمْرَاءَ وَ تَرْطِيبِ وَ بُلُوغِ أَنَاهُ لِيُؤْكَلَ وَ تُطْعَمَنِي، وَ مَنْ حَضَرَكَ مِنْهَا.

So the Greek said, 'And another (thing) I would like is that ripened dates should come out from its twigs, and transform it from green to yellow and red, and dates reaching maturity in order to be eaten and you^{asws} feed me and the ones in your^{asws} presence from it'.

فَقَالَ عَلِيٌّ ع: [وَ] أَنْتَ رَسُولِي إِلَيْهَا بِذَلِكَ، فَمُرَّهَا بِهِ. فَقَالَ لَهَا الْيُونَانِيُّ مَا أَمَرَهُ أَمِيرُ الْمُؤْمِنِينَ ع، فَأَخَلَّتْ وَ أَبْسَرَتْ، وَ اصْفَرَّتْ، وَ أَحْمَرَتْ وَ أَرْطَبَتْ وَ تَقَلَّتْ أَعْدَاقُهَا بِرُطْبِهَا.

So Ali^{asws} said: 'You be my^{asws} messenger to it with that and instruct it with it'. The Greek said it to it what Amir-Al-Momineen^{asws} had ordered him, and it sprouted twigs and un-ripened dates, and they became yellow, and red, and ripened, and its twigs became heavy with its dates.

فَقَالَ الْيُونَانِيُّ: [وَ] أُخْرَى أَحِبُّهَا: تَقْرُبُ بَيْنَ يَدَيَّ أَعْدَاقُهَا، أَوْ تَطُولُ يَدِي لِتَتَاوَلَهَا وَ أَحَبُّ شَيْءٍ إِلَيَّ [أَنْ] تَنْزِلَ إِلَيَّ إِحْدَاهُمَا، وَ تَطُولُ يَدِي إِلَى الْأُخْرَى الَّتِي هِيَ أَخْتُهَا.

So the Greek said, 'And another thing I would like is to draw nearer its branches in front of me, or elongate my hand so I can grab these, and the most beloved thing to me is that one of them descends to me and my hand elongates to the other which is its counterpart.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: مَدَّ يَدَكَ الَّتِي تُرِيدُ أَنْ تَتَالَهَا وَ قُلْ: «يَا مُقَرَّبَ الْبَعِيدِ قَرِّبْ يَدِي مِنْهَا» وَ أَفِيضِ الْأُخْرَى الَّتِي تُرِيدُ أَنْ تَنْزِلَ الْعِدْقُ إِلَيْهَا- وَ قُلْ: «يَا مُسَهِّلَ الْعَسِيرِ- سَهِّلْ لِي تَتَاوَلُ مَا تَبَاعَدَ عَنِّي مِنْهَا» فَفَعَلَ ذَلِكَ، وَ قَالَهُ فَطَالَتْ يُمْنَاهُ، فَوَصَلَتْ إِلَى الْعِدْقِ، وَ انْحَطَّتِ الْأَعْدَاقُ الْأُخْرَى، فَسَقَطَتْ عَلَى الْأَرْضِ وَ قَدْ طَالَتْ عَرَاجِينُهَا.

Amir-Al-Momineen^{asws} said: 'Extend your hand which you want to be elongated and said, 'O Who Brings nearer the distant, Cause my hand to be near to it!' And withhold the other (hand) which you want the dates to descend to it and say, 'O Easer of the difficulties! Ease for me the grabbing of what is remote from me, from it!' He did so and said it, and his right hand elongated and arrive to the dates, and the dates came nearer to the other one and fell upon the ground, and its branch had elongated.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: إِنَّكَ إِنْ أَكَلْتَ [مِنْهَا] ثُمَّ لَمْ تُؤْمِنْ بِمَنْ أَظْهَرَ لَكَ عَجَائِبَهَا- عَجَلَ اللَّهُ [عَزَّ وَ جَلَّ] لَكَ مِنَ الْعُقُوبَةِ- الَّتِي يَبْتَلِيكَ بِهَا مَا يَعْتَبِرُ بِهِ عَقْلَاءَ خَلْقِهِ وَ جُهَالَهُمْ.

Then Amir-Al-Momineen^{asws} said: 'You, if you were to eat from these, then do not believe in the one who displayed to you its wonders, Allah^{azwj} Mighty and Majestic would Hasten the Punishment to you - as you would be Tried with it what the intellectuals of His^{azwj} creatures would take a lesson from it (as well as) the ignorant ones'.

فَقَالَ الْيُونَانِيُّ: إِنِّي إِنْ كَفَرْتُ بَعْدَ مَا رَأَيْتُ- فَقَدْ بَالَعْتُ فِي الْعِنَادِ، وَ تَنَاهَيْتُ فِي النَّعْرُضِ لِلْهَلَاكِ، أَشْهَدُ أَنَّكَ مِنْ خَاصَّةِ اللَّهِ- صَادِقٌ فِي جَمِيعِ أَقْوَابِكَ عَنِ اللَّهِ، فَمُرْنِي بِمَا تَشَاءُ أُطِيعُكَ.

The Greek said, 'I, if I were to disbelieve after what I have seen, then I have reached to be in the stubbornness, and moved to be exposed to the destruction. I testify that you^{asws} are from the special ones of Allah^{azwj} – truthful in the entirety of your^{asws} words from Allah^{azwj}, therefore order me with whatever you^{asws} so desire to, I will obey'.

قَالَ عَلِيُّ ع: أَمْرُكَ أَنْ تُقَرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ، وَ تَشْهَدَ لَهُ بِالْجُودِ وَ الْحِكْمَةِ، وَ تَنْزَهُهُ عَنِ الْعَيْبِ وَ الْفَسَادِ وَ عَنِ ظُلْمِ الْإِمَاءِ وَ الْعِبَادِ، وَ تَشْهَدَ أَنَّ مُحَمَّدًا ص الَّذِي أَنَا وَصِيُّهُ سَيِّدُ الْأَنْبِيَاءِ، وَ أَفْضَلُ رُتْبَةٍ أَهْلِ دَارِ السَّلَامِ،

Ali^{asws} said: 'I^{asws} order you that you acknowledge to Allah^{azwj} with the Oneness, and testify to Him^{azwj} with the Generosity and the Wisdom, being far above from the tampering and the corruption, and from being unjust to the maids and the servants. And you should testify that Muhammad^{saww}, the one whose successor^{asws} I^{asws} am, is the Chief of the beings, and is of the most superior of the ranks of the people of the house of Al-Islam.

وَ تَشْهَدَ أَنَّ عَلِيًّا الَّذِي أَرَاكَ مَا أَرَاكَ وَ أَوْلَاكَ مِنَ النَّعْمِ مَا أَوْلَاكَ، خَيْرُ خَلْقِ اللَّهِ بَعْدَ [نَبِيِّهِ] مُحَمَّدِ رَسُولِ اللَّهِ ص، وَ أَحَقُّ خَلْقِ اللَّهِ بِمَقَامِ مُحَمَّدٍ ص بَعْدَهُ، وَ بِالْقِيَامِ بِشَرَائِعِهِ وَ أَحْكَامِهِ

And you should testify that Ali^{asws}, the one who showed you what he^{asws} showed you preferred you from the bounties what he^{asws} preferred you with, is the best of the creatures of Allah^{azwj} after His^{azwj} Prophet^{saww}, Muhammad^{saww} the Rasool^{saww} of Allah^{azwj}, and is the most rightful of the creatures of Allah^{azwj} with the position of Muhammad^{saww} after him^{saww}, and with the establishment of his^{saww} Laws and his^{saww} rulings.

وَ تَشْهَدَ أَنَّ أَوْلِيَاءَهُ أَوْلِيَاءَ اللَّهِ، وَ أَنَّ أَعْدَاءَهُ أَعْدَاءَ اللَّهِ، وَ أَنَّ الْمُؤْمِنِينَ الْمُشَارِكِينَ لَكَ فِيمَا كَلَّفْتَكِ، الْمُسَاعِدِينَ لَكَ عَلَى مَا بِهِ أَمْرُكَ- خَيْرُ أُمَّةٍ مُحَمَّدٍ ص وَ صَفْوَةُ شَيْعَةِ عَلِيِّ ع.

And I testify that his^{asws} friends are the friends of Allah^{azwj} and that his^{asws} enemies are the enemies of Allah^{azwj}, and that the Momineen are the participants of yours in what you are encumbered, and the assistants to you upon whatever it is he^{asws} orders you – is the best of the community of Muhammad^{saww} and the elite of the Shias of Ali^{asws}.

[الْأَمْرُ بِالْمَوْاسَاةِ مَعَ الْإِخْوَانِ:]

The Command of being consoling with the brethren

وَ أَمْرُكَ أَنْ تُوَاسِيَ إِخْوَانَكَ [الْمُؤْمِنِينَ] الْمُطَابِقِينَ لَكَ عَلَى تَصَدِيقِ مُحَمَّدٍ ص وَ تَصَدِيقِي وَ الْإِنْفِيَادِ لَهُ وَ لِي، مِمَّا رَزَقَكَ اللَّهُ وَ فَضَّلَكَ عَلَى مَنْ فَضَّلَكَ بِهِ مِنْهُمْ،

And I^{asws} order you that you be consoling with your *Momineen* brothers, the matching ones to you, upon the ratification of Muhammad^{saww}, and ratifying me^{asws}, and the

submission to him^{saww} and to me^{asws}, from what Allah^{azwj} Sustained you and Graced you upon the ones who merited you with it, from them.

تَسُدُّ فَاقْتَنَهُمْ، وَ تَجِيرُ كَسْرَهُمْ وَ خَلَّتُهُمْ، وَ مَنْ كَانَ مِنْهُمْ فِي دَرَجَتِكَ فِي الْإِيمَانِ- سَاوَيْتَهُ فِي مَالِكَ بِنَفْسِكَ، وَ مَنْ كَانَ مِنْهُمْ فَاضِيلاً عَلَيْكَ فِي دِينِكَ، أَثَرْتَهُ بِمَالِكَ عَلَى نَفْسِكَ حَتَّى يَعْلَمَ اللَّهُ مِنْكَ أَنَّ دِينَهُ أَثَرُ عِنْدَكَ مِنْ مَالِكَ، وَ أَنَّ أَوْلِيَاءَهُ أَكْرَمُ عَلَيْكَ مِنْ أَهْلِكَ وَ عِيَالِكَ.

You should block their destitution, and forcefully break their loneliness. And the one from them who was in your level regarding the *Eman* – equalise him in your wealth with yourself, and the one from them who was meritorious upon you in your Religion, prefer him with your wealth over yourself until Allah^{azwj} Knows from you that his Religion is more preferable in your presence than your wealth, and that his friends are more honourable upon you and your own family and your dependants.

وَ أَمْرُكَ أَنْ تَصُونَ دِينَكَ وَ عِلْمَنَا الَّذِي أَوْدَعْنَاكَ- وَ أَسْرَارَنَا الَّتِي حَمَلْنَاكَ، فَلَا تُبْدِ عُلُومَنَا لِمَنْ يُقَابِلُهَا بِالْعِنَادِ، وَ يُقَابِلُكَ مِنْ أَجْلِهَا بِالسُّتْمِ وَ اللَّعْنِ- وَ التَّنَاوُلِ مِنَ الْعَرِضِ وَ الْبَدَنِ وَ لَا تُفْشِ سِرَّنَا إِلَى مَنْ يُشْنَعُ عَلَيْنَا- عِنْدَ الْجَاهِلِينَ بِأَحْوَالِنَا، وَ يُعْرِضُ أَوْلِيَاءَنَا لِنَوَادِرِ الْجُهَالِ.

And I^{asws} order you safeguard your Religion and our^{asws} knowledge which I^{asws} am entrusting you – and our^{asws} secrets which we^{asws} load (upon) you, so do not manifest our^{asws} knowledge to the one will face it with the stubbornness, and face you from its reason with the insults and the curses – and would take from the respect and the body (cause physical harm), and do not broadcast our^{asws} secrets to the one who would be adverse upon us^{asws} in the presence of the ones ignorant of our^{asws} states, and expose our^{asws} friends to the anecdotes of the ignorant ones’.

[الْأَمْرُ بِالتَّقِيَّةِ:]

The Command with the *Taqiyya* (Dissimulation)

وَ أَمْرُكَ أَنْ تَسْتَعْمَلَ التَّقِيَّةَ فِي دِينِكَ- فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَ مَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ- إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً.

And I^{asws} order you to utilise *Taqiyya* (dissimulation) in your Religion, for Allah^{azwj} Mighty and Majestic is Saying: ***The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't into anything from Allah, except that you should be fearing from them carefully [3:28].***

وَ قَدْ أُذِنْتُ لَكَ فِي تَفْضِيلِ أَعْدَائِنَا عَلَيْنَا- إِنْ أَلْجَأَكَ الْخَوْفُ إِلَيْهِ [وَ] فِي إِظْهَارِ التَّرَاوِيحِ مِنَّا إِنْ حَمَلَكَ الْوَجَلُ عَلَيْهِ [وَ] فِي تَرْكِ الصَّلَوَاتِ الْمَكْتُوبَاتِ- إِذَا خَشِيتَ عَلَى حُشَاشَتِكَ الْآفَاتِ وَ الْعَاهَاتِ، فَإِنَّ تَفْضِيلَكَ أَعْدَائِنَا عِنْدَ خَوْفِكَ لَا يَنْفَعُهُمْ وَ لَا يَضُرُّنَا، وَ إِنْ إِظْهَارِكَ بَرَاءَتِكَ مِنَّا عِنْدَ تَقْيِينِكَ- لَا يَقْدَحُ فِيْنَا وَ لَا يَنْقُصُنَا،

And I^{asws} have permitted for you regarding the preferring of our^{asws} enemies over us^{asws} – if there comes to you the fear to it, and (permission) in displaying the disavowing from us^{asws} if the apprehension carries you upon it, and (permission) regarding neglecting the Prescribed *Salats* when you are fearing upon your life of the calamities and the disabilities, for your preferring our^{asws} enemies over us^{asws} during

your fear would neither benefit them nor harm us^{asws}, and that your display of disavowing from us^{asws} during your *Taqiyya* would neither undermine regarding us^{asws} nor would it reduce us^{asws} (with anything).

وَلَنْ تَنْتَبِرَ مِنَّا سَاعَةً بِلِسَانِكَ وَ أَنْتَ مُوَالٍ لَنَا بَجَانِكَ- لِنُثَبِّيَ عَلَى نَفْسِكَ رُوحَهَا الَّتِي بِهَا قِوَامُكَ وَ مَا لَكَ الَّذِي بِهِ قِوَامُهَا، وَ جَاهُهَا الَّذِي بِهِ تَمَاسُكُهَا، وَ تَصُونُ مَنْ عَرَفَ بِكَ وَ عَرَفَتْ بِهِ مِنْ أَوْلِيَانِنَا وَ إِخْوَانِنَا- مِنْ بَعْدِ ذَلِكَ بِشَهْوَرٍ وَ سِنِينَ إِلَى أَنْ تَنْفَرَجَ تِلْكَ الْكُرْبَةُ وَ تَزُولَ [بِهِ] تِلْكَ الْعُمَةُ فَإِنَّ ذَلِكَ أَفْضَلُ مِنْ أَنْ تَتَعَرَّضَ لِلْهَلَاكِ، وَ تَنْقَطَعَ بِهِ عَنْ عَمَلٍ فِي الدِّينِ وَ صَلَاحِ إِخْوَانِكَ الْمُؤْمِنِينَ.

And if you were to disavow from us^{asws} for a while with your tongue while you are a friend of ours^{asws} with your heart – it would be more remaining upon yourself of its soul by which you would (be able to) take care of your wealth by which is its strength, and its status by which is its adherence, and, you would be safeguarding the one who is recognised as being with you, and is recognised as being with it (*Taqiyyah*), from our^{asws} friends and our^{asws} brothers and our^{asws} sisters - from after that by months and years up to the relief of that distress and until that sorrow declines due to it (*Taqiyya*), for that is superior than if you expose (yourself) to the destruction, and you are cut-off by it from performing the (good) deeds in the Religion and being righteous with your *Momineen* brothers.

وَ إِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَتْرَكَ التَّقِيَّةَ الَّتِي أَمَرْتُكَ بِهَا، فَإِنَّكَ شَائِطٌ بِدَمِكَ وَ دِمَاءِ إِخْوَانِكَ مُعَرَّضٌ لِنِعْمَتِكَ وَ نِعْمَتِهِمْ لِلزَّوَالِ، مُذِلٌّ لَهُمْ فِي أَيْدِي أَعْدَاءِ دِينِ اللَّهِ، وَ قَدْ أَمَرَكَ اللَّهُ بِإِعْزَازِهِمْ فَإِنَّكَ إِنْ خَالَفْتَ وَصِيَّتِي- كَانَ ضَرَرُكَ عَلَى نَفْسِكَ وَ إِخْوَانِكَ- أَشَدَّ مِنْ ضَرَرِ النَّاصِبِ لَنَا الْكَافِرِ بِنَا.

And beware! Then beware from neglecting the *Taqiyya* which I^{asws} am ordering with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline. It would be humiliating for them in the hands of the enemies of the Religion of Allah^{azwj}, and Allah^{azwj} has Commanded you with (increasing) their honour. So you, if you were to oppose my^{asws} advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the *Nasibis* (Hostile ones) to us^{asws}, the *Kafirs* with us^{asws}.

[حَدِيثُ تَكْلُمِ الدَّرَاعِ الْمُسْمُومَةِ مَعَ النَّبِيِّ ص:]

Hadeeth of the speaking of the poisoned arm (of a goat) with the Prophet^{saww}

85 وَ أَمَّا كَلَامُ الدَّرَاعِ الْمُسْمُومَةِ- فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا رَجَعَ مِنْ خَيْبَرَ إِلَى الْمَدِينَةِ وَ قَدْ فَتَحَ اللَّهُ لَهُ جَاءَتْهُ امْرَأَةٌ مِنَ الْيَهُودِ قَدْ أَظْهَرَتْ الْإِيمَانَ، وَ مَعَهَا ذِرَاعٌ مَسْمُومَةٌ مَسْوِيَّةٌ فَوَضَعَتْهَا بَيْنَ يَدَيْهِ،

S 85 – And as for the speaking of the poisoned arm (of a goat) – When Rasool-Allah^{saww} returned from Khyber to Al-Medina, and Allah^{azwj} had Conquered it for him^{saww}, a woman from the Jews came, and she had displayed the *Eman*, and with her was a grilled poisoned forearm (of a goat), and she placed it in front of him^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص: مَا هَذِهِ! قَالَتْ لَهُ: يَا أَبَتِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ هَمَّنِي أَمْرُكَ فِي خُرُوجِكَ إِلَى خَيْبَرَ، فَإِنِّي عَلِمْتُهُمْ رَجَالًا جُلْدَاءُ، وَ هَذَا حَمَلٌ كَانَ لِي رَبِيبُهُ أَعْدَهُ كَالْوَلَدِ لِي، وَ عَلِمْتُ أَنَّ أَحَبَّ الطَّعَامِ إِلَيْكَ الشَّوَاءُ، وَ أَحَبَّ الشَّوَاءِ إِلَيْكَ الدَّرَاعُ، فَندَرْتُ بِاللَّهِ لِنِئَانِ [سَلَمَكَ اللَّهُ مِنْهُمْ لِأَدْبَحْنَهُ- وَ لِأَطْعَمْتِكَ مِنْ شِوَاءِ ذِرَاعِهِ، وَ الْآنَ فَقَدْ] سَلَمَكَ اللَّهُ مِنْهُمْ وَ أَطْفَرَكَ بِهِمْ، فَجِئْتُ بِهَذَا لِأَفِي بِنَدْرِي.

So Rasool-Allah^{saww} said: 'What is this?' She said to him^{saww}, 'By my father and my mother (being sacrificed) for you^{saww}, O Rasool-Allah^{saww}! Your^{saww} matter of going out to Khyber concerned me, for I know them (Jews) as being rigid men and this baby goat which was for me, I had raised him like a child of mine, and I (also) knew that the most beloved of the meals to you^{saww} is the grilled, and the most beloved of the grilled (meals) to you is the forearm. So I vowed to Allah^{azwj}, if Allah^{azwj} Keeps you^{saww} safe from them, I would slaughter it and feed you^{saww} from its grilled forearm. And now, Allah^{azwj} has Secured you^{saww} from them and Made you victorious over them. Thus, I came with this in order to fulfil my vow'.

وَ كَانَ مَعَ رَسُولِ اللَّهِ صِ الْبِرَاءُ بْنُ مَعْرُورٍ وَعَلِيُّ بْنُ أَبِي طَالِبٍ ع، فَقَالَ رَسُولُ اللَّهِ ص: أَيُّهَا بَحْزِيرُ. فَأَتَيْتُ بِهِ فَمَدَّ الْبِرَاءُ بْنُ مَعْرُورٍ يَدَهُ- وَ أَخَذَ مِنْهُ لُقْمَةً فَوَضَعَهَا فِي فِيهِ.

And there were with Rasool-Allah^{saww}, Al Bara'a Bin Marour and Ali^{asws} Bin Abu Talib^{asws}. So Rasool-Allah^{saww} said: 'Bring the bread!' So they came with it, and Al-Bara'a Bin Mamour extended his hand – and took a morsel from it, and placed it in his mouth.

فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: يَا بَرَاءُ لَا تَتَقَدَّمْ [عَلَى] رَسُولِ اللَّهِ ص. فَقَالَ لَهُ الْبِرَاءُ وَ كَانَ أَعْرَابِيًّا: يَا عَلِيُّ كَأَنَّكَ تُبْخَلُّ رَسُولَ اللَّهِ ص! فَقَالَ عَلِيُّ ع: مَا أَبْخَلُّ رَسُولَ اللَّهِ ص، وَ لَكِنِّي أَبْجَلُهُ وَ أَوْقَرُهُ، لَيْسَ لِي وَ لَا لَكَ وَ لَا لِأَحَدٍ مِنْ خَلْقِ اللَّهِ- أَنْ يَتَقَدَّمَ رَسُولَ اللَّهِ ص بِقَوْلٍ، وَ لَا فِعْلٍ، وَ لَا أَكَلٍ وَ لَا شَرْبٍ.

So Ali^{asws} Bin Abu Talib^{asws} said to him: 'O Bara'a! Do not precede over Rasool-Allah^{saww}!' Al-Bara'a said to him^{asws} – and he was a Bedouin, 'O Ali^{asws}! It is as if you^{asws} are considering Rasool-Allah^{saww} a miser'. So Ali^{asws} said: 'Rasool-Allah^{saww} is not a miser, but I^{asws} am venerating him^{saww} and revering him^{saww}. It isn't for me nor for you, nor for anyone from the creatures of Allah^{azwj} that he preceded Rasool-Allah^{saww} – neither by words, nor by deeds, nor eat, nor drink'.

فَقَالَ الْبِرَاءُ: مَا أَبْخَلُّ رَسُولَ اللَّهِ ص. فَقَالَ عَلِيُّ ع: مَا لِيذَلِكَ قُلْتُ، وَ لَكِنْ هَذَا جَاءَتْ بِهِ هَذِهِ وَ كَانَتْ يَهُودِيَّةً، وَ لَسْنَا نَعْرِفُ حَالَهَا، فَإِذَا أَكَلْتَهُ بِأَمْرِ رَسُولِ اللَّهِ ص فَهُوَ الضَّامِنُ لِسَلَامَتِكَ مِنْهُ، وَ إِذَا أَكَلْتَهُ بِغَيْرِ إِذْنِهِ وَكَلْتَ إِلَى نَفْسِكَ.

Al-Bara'a said, 'How miserly is Rasool-Allah^{saww}!' So Ali^{asws} said: 'I^{asws} did not say it for that, but this (woman) has come with this (meal), and she used to be a Jewess, and we do not recognise her state. So when you eat with the instructions of Rasool-Allah^{saww}, then he^{saww} would be the guarantor of your safety, and when you eat without his^{saww} permission, you are allocated to yourself (for your safety)'.

يَقُولُ عَلِيُّ ع هَذَا وَ الْبِرَاءُ يُلُوكُ اللَّقْمَةَ- إِذْ أَنْطَقَ اللَّهُ الذَّرَاعَ فَقَالَتْ: يَا رَسُولَ اللَّهِ لَا تَأْكُلْنِي فَإِنِّي مَسْمُومَةٌ- وَ سَفَطَ الْبِرَاءُ فِي سَكَرَاتِ الْمَوْتِ، وَ لَمْ يُرْفَعْ إِلَّا مَيِّتًا.

Ali^{asws} was saying this, and Al-Bara'a ate the morsel – when Allah^{azwj} Caused the forearm to speak, and it said, 'O Rasool-Allah^{saww}! Do not eat me, for I am poisoned!' – and Al-Bara'a fell down in the pangs of death, and did not rise except as dead.

فَقَالَ رَسُولُ اللَّهِ ص: أَيُّنُونِي بِالْمَرَأَةِ. فَأَتَيْتُ بِهَا، فَقَالَ لَهَا: مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ فَقَالَتْ: وَتَرْتَنِي وَتَرَأَ عَظِيمًا: فَتَلَّتْ أَبِي وَ عَمِّي وَ أَخِي وَ زَوْجِي وَ ابْنِي- فَفَعَلْتُ هَذَا وَ قُلْتُ: إِنْ كَانَ مَلِكًا فَسَأَلْتُهُ مِنْهُ، وَ إِنْ كَانَ نَبِيًّا كَمَا يَقُولُ، وَ قَدْ وَعَدَ فَتَحَ مَكَّةَ وَ النَّصْرَ وَ الظَّفَرَ، فَسَيَمْنَعُهُ اللَّهُ وَ يَحْفَظُهُ مِنْهُ وَ لَنْ يَضُرَّهُ.

So, Rasool-Allah^{saww} said: 'Come to me with the woman!' So they came with her, and he^{saww} said to her: 'What carried you upon what you did?' She said, 'You^{saww} have wronged me with a great wrong. You^{saww} killed my father, and my uncle, and my brother, and my husband, and my son – thus I did this, and I said, 'If he^{saww} was a king, then I shall take revenge from him^{saww}, and if he^{saww} was a Prophet^{saww} just as he^{saww} is saying, and has been Promised the conquest of Makkah, and the Help and the victory, then Allah^{azwj} would Prevent it and he^{saww} would be protected from me and it will never harm him^{saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: ابْتَهَا الْمَرْأَةُ لَقَدْ صَدَقْتِ ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص: لَا يَضُرُّكَ مَوْتُ الْبَرَاءِ فَإِنَّمَا امْتَحَنَهُ اللَّهُ لِتَقْدِمِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ لَوْ كَانَ بِأَمْرِ رَسُولِ اللَّهِ أَكَلَ مِنْهُ لَكُفِيَ شَرُّهُ وَ سَمُّهُ.

So Rasool-Allah^{saww} said: 'O you woman! You have spoken the truth'. Then Rasool-Allah^{saww} said to her: 'The death of Al Bara'a would not harm you, for rather, Allah^{azwj} Tested him to his preceding in front of Rasool-Allah^{saww}, and had he eaten from it by the instructions of Rasool-Allah^{saww}, its evil and its poison would have been refrained'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: ادْعُ لِي فُلَانًا [و فُلَانًا] وَ ذَكَرَ قَوْمًا مِنْ خِيَارِ أَصْحَابِهِ- مِنْهُمْ سَلْمَانُ وَ الْمِقْدَادُ وَ عَمَّارٌ وَ صُهَيْبٌ وَ أَبُو ذَرٍّ وَ بِلَالٌ وَ قَوْمٌ مِنْ سَائِرِ الصَّحَابَةِ تَمَامُ عَشْرَةٍ وَ عَلِيٌّ ع حَاضِرٌ مَعَهُمْ.

Then Rasool-Allah^{saww} said: 'Call so and so for me!', and he^{saww} mentioned a group from the best of his^{saww} companion – from them being Salman^{as}, and Al-Miqdad^{as}, and Ammar^{as}, and Suheyb^{ra}, and Abu Zarr^{as}, and Bilal^{ra}, and a group from the rest of the companions, completing ten, and Ali^{asws} was present with them.

فَقَالَ ص: افْعُلُوا وَ تَحْلِفُوا عَلَيْهِ. فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى الذَّرَاعِ الْمَسْمُومَةِ وَ نَفَثَ عَلَيْهِ، وَ قَالَ: « [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*] بِسْمِ اللَّهِ الشَّافِي، بِسْمِ اللَّهِ الْكَافِي، بِسْمِ اللَّهِ الْمُعَافِي، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ، وَ لَا دَاءٌ- فِي الْأَرْضِ، وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ*».

So he^{saww} said: 'Be seated and form a circle upon it (the meal)'. Then Rasool-Allah^{saww} placed his^{saww} hand upon the poisoned forearm and blew upon it, and said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. In the Name of Allah^{azwj} the Healer. In the Name of Allah^{azwj} the Sufficient. In the Name of Allah^{azwj} the Giver of health. In the Name of Allah^{azwj} Who, nothing harms along with His^{azwj} Name, nor an illness in the earth nor in the sky, and He^{azwj} is the Hearing, the Knowing'.

ثُمَّ قَالَ ص: كُلُوا عَلَى اسْمِ اللَّهِ. فَأَكَلَ رَسُولُ اللَّهِ ص، وَ أَكَلُوا حَتَّى شَبِعُوا، ثُمَّ شَرِبُوا عَلَيْهِ الْمَاءَ، ثُمَّ أَمَرَ بِهَا فَحَبِسَتْ.

Then he^{saww} said: 'Eat upon the Name of Allah^{azwj}'. So Rasool-Allah^{saww} ate, and they ate until they were satiated. Then they drank the water upon it. Then he^{saww} ordered with her to be withheld in custody.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي جِيءَ بِهَا- فَقَالَ ص: أَلَيْسَ هُوَ لَاءَ أَكَلُوا [ذَلِكَ] السَّمَّ بِحَضْرَتِكَ فَكَيْفَ رَأَيْتِ دَفَعَ اللَّهُ عَنْ نَبِيِّهِ وَ صَحَابَتِهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ كُنْتُ إِلَى الْآنَ فِي نُبُوتِكَ شَاكَّةً، وَ الْآنَ فَقَدْ أَيْقَنْتُ أَنَّكَ رَسُولُ اللَّهِ ص حَقًّا، فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ [حَقًّا] وَ حَسَنَ إِسْلَامِهَا.

So when it was during the second day, they came with her, and he^{saww} said: 'Aren't they those who are the poison in your presence? So how do you see the Defence of Allah^{azwj} of His^{azwj} Prophet^{saww} and His^{azwj} companions?' She said, 'O Rasool-

Allah^{saww}! I was until now, doubtful regarding your^{saww} Prophet-hood, and now I am convinced you^{saww} are a Rasool of Allah^{saww} truly. Therefore, I hereby testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and you^{saww} are His^{azwj} servant and His^{azwj} Rasool^{saww} truly'. And excellent was her Islam.

86 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: وَ لَقَدْ حَدَّثَنِي أَبِي، عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص لَمَّا حُمِلَتْ إِلَيْهِ جِنَازَةُ الْبِرَاءِ بْنِ مَعْرُورٍ لِيُصَلِّيَ عَلَيْهِ قَالَ: أَيُّنَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُ ذَهَبَ فِي حَاجَةِ رَجُلٍ مِنَ الْمُسْلِمِينَ إِلَى قُبَا.

S 86 – Ali Bin Al-Husayn^{asws} said: ‘And my^{asws} father^{asws} has narrated to me^{asws}, from my^{asws} grandfather^{asws} that Rasool-Allah^{azwj}, when the body of Al-Bara’a Bin Marour was carried over to him^{saww} for him^{saww} to pray Salat over him, he^{saww} said: ‘Where is Ali^{asws} Bin Abu Talib^{asws}?’ They said, ‘O Rasool-Allah^{saww}! He^{asws} has gone to Quba regarding a need of a man from the Muslims’.

فَجَلَسَ رَسُولُ اللَّهِ ص وَ لَمْ يُصَلِّ عَلَيْهِ، قَالُوا: يَا رَسُولَ اللَّهِ مَا لَكَ لَا تُصَلِّيَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُؤَخِّرَ الصَّلَاةَ عَلَيْهِ- إِلَى أَنْ يَحْضُرَ [هُ] عَلِيٌّ، فَيَجْعَلُهُ فِي حِلٍّ مِمَّا كَلَّمَهُ بِهِ بِحَضْرَةِ رَسُولِ اللَّهِ لِيَجْعَلَ اللَّهُ مَوْتَهُ بِهَذَا السَّمِّ كَفَّارَةً لَهُ.

Rasool-Allah^{saww} sat down and did not pray *Salat* upon him. They said, ‘O Rasool-Allah^{saww}! What is the matter with you^{saww} not praying *Salat* upon him?’ Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Commanded me^{saww} that Ali^{asws} should attend, so He^{azwj} would Make him to be free from what he spoke with in the presence of Rasool-Allah^{saww}, in order for Allah^{azwj} to Make his death due to this poison to be an expiation for him’.

فَقَالَ بَعْضُ مَنْ كَانَ حَضَرَ رَسُولَ اللَّهِ ص وَ شَاهَدَ الْكَلَامَ الَّذِي تَكَلَّمَ بِهِ الْبِرَاءُ: يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ مَرْحاً مَارَحَ بِهِ عَلِيًّا ع لَمْ يَكُنْ مِنْهُ جِدًّا فَيُؤَاخِذُهُ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ.

So one of the ones who were present with Rasool-Allah^{saww} and had witnessed the speech which Al-Bara’a had spoken with, said, ‘O Rasool-Allah^{saww}! But rather, he was joking with Ali^{asws} by it. There did not happen to be any seriousness from him so Allah^{azwj} Mighty and Majestic would Seize him with that’.

قَالَ رَسُولُ اللَّهِ ص: لَوْ كَانَ ذَلِكَ مِنْهُ جِدًّا- لَأَخْبَطَ اللَّهُ تَعَالَى أَعْمَالَهُ كُلَّهَا، وَ لَوْ كَانَ تَصَدَّقَ بِمِلْءِ مَا بَيْنَ النَّرَى إِلَى الْعَرْشِ ذَهَاباً وَ فِضَّةً، وَ لَكِنَّهُ كَانَ مَرْحاً، وَ هُوَ فِي حِلٍّ مِنْ ذَلِكَ، إِلَّا أَنَّ رَسُولَ اللَّهِ يُرِيدُ أَنْ لَا يَعْتَقِدَ أَحَدٌ مِنْكُمْ- أَنَّ عَلِيًّا وَاجِدٌ عَلَيْهِ، فَيَجِدَّ بِحَضْرَتِكُمْ إِحْلَالَهُ وَ يَسْتَغْفِرَ لَهُ- لِيَزِيدَهُ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ قُرْبَةً وَ رِفْعَةً فِي جَنَانِهِ.

Rasool-Allah^{saww} said: ‘Had that been seriously from him – Allah^{azwj} the Exalted would have Confiscated his deeds, all of them, and (even) if he had given in charity by filling what is between the soil to the Throne in gold and silver. But, it was in jest, and he is in leeway from that, except that Rasool-Allah^{saww} intends that not one of you should believe that Ali^{asws} is angry upon him. Therefore, he would renew his permissibility in your presence and seek Forgiveness for him – in order for Allah^{azwj} Mighty and Majestic to Increase for him, due to that, nearness, and loftiness in His^{azwj} Gardens’.

فَلَمْ يَلْبَثْ أَنْ حَضَرَ عَلِيُّ ع، فَوَقَفَ قُبَالَهَ الْجِنَازَةَ وَ قَالَ: رَحِمَكَ اللَّهُ يَا بَرَاءُ فَلَقَدْ كُنْتَ صَوَّاماً [قَوَّاماً] وَ لَقَدْ مَتَّ فِي سَبِيلِ اللَّهِ.

So it was not long before Ali^{asws} attended, and he^{asws} paused in front of the deceased and said: 'May Allah^{azwj} have Mercy on you, O Bara'a, for you were a Fasting one, standing (for *Salat*), and you have died in the Way of Allah^{azwj}'.

وَقَالَ رَسُولُ اللَّهِ ص: لَوْ كَانَ أَحَدٌ مِنَ الْمَوْتَى يَسْتَعِينِي عَنْ صَلَاةِ رَسُولِ اللَّهِ لَأَسْتَعْنِي صَاحِبُكُمْ هَذَا بِدُعَاءِ عَلِيٍّ ع [لَهُ] ثُمَّ قَامَ فَصَلَّى عَلَيْهِ وَ دُفِنَ.

And Rasool-Allah^{saww} said: 'If there was anyone from the deceased who was needless from the *Salat* of Rasool-Allah^{saww}, this companion of yours is needless due to the supplication of Ali^{asws} for him'. Then he^{saww} stood and prayed *Salat* over him'.

فَلَمَّا أَنْصَرَفَ وَ قَعَدَ فِي الْعَزَاءِ قَالَ: أَنْتُمْ يَا أَوْلِيَاءَ الْبِرَاءِ بِالتَّهْنِئَةِ أَوْلَى مِنْكُمْ بِالتَّعْزِيَةِ لِأَنَّ صَاحِبَكُمْ عُقِدَ لَهُ فِي الْحُجُبِ قِيَابٌ مِنَ السَّمَاءِ الدُّنْيَا إِلَى السَّمَاءِ السَّابِعَةِ، وَ بِالْحُجُبِ كُلِّهَا إِلَى الْكُرْسِيِّ إِلَى سَاقِ الْعَرْشِ لِرُوحِهِ الَّتِي عُرِجَ بِهَا فِيهَا، ثُمَّ ذَهَبَ بِهَا إِلَى رَوْضِ الْجَنَانِ، وَ تَلَقَّاهَا كُلُّ مَنْ كَانَ [فِيهَا] مِنْ خَزَائِنِهَا، وَ اطَّلَعَ عَلَيْهِ كُلُّ مَنْ كَانَ فِيهَا مِنْ حُورِ حَسَانِهَا.

So when he^{saww}, he^{saww} sat in mourning (and) said: 'You, O friends of Al Bara'a! You are more appropriate with the congratulations rather than the condolences, because your companion is such that domes have been set up for him among the Veils from the sky of the world up to the seventh sky, and the Veils, all of them up to the Chair, to the base of the Throne, for his soul which was ascended with to the sky. Then they went with it to the flowering meadows of the Gardens, it was met by each one who was therein from its keepers, and everyone who was therein from the beautiful Houries were notified upon it.

وَ قَالُوا بِأَجْمَعِهِمْ لَهُ طُوبَاكَ [طُوبَاكَ] يَا رُوحَ الْبِرَاءِ، أَنْتَظِرَ عَلَيْكَ رَسُولُ اللَّهِ ص عَلِيًّا ع حَتَّى تَرَحَّمَ عَلَيْكَ عَلِيٌّ وَ اسْتَعْفَرَ لَكَ، أَمَا إِنَّ حَمَلَةَ (عَرْشِ رَبَّنَا حَدَّثُونَا) عَنْ رَبَّنَا أَنَّهُ قَالَ: يَا عَبْدِي الْمَيِّتِ فِي سَبِيلِي، وَ لَوْ كَانَ عَلَيْكَ مِنَ الذَّنُوبِ بَعْدُ الْحَصَى وَ النَّرَى، وَ قَطْرَ الْمَطَرِ وَ وَرَقِ الشَّجَرِ، وَ عَدَدِ شُعُورِ الْحَيَوَانَاتِ- وَ لِحَظَاتِهِمْ وَ أَنْفَاسِهِمْ وَ حَرَكَاتِهِمْ وَ سَكَنَاتِهِمْ، لَكَانَتْ مَغْفُورَةً بِدُعَاءِ عَلِيٍّ لَكَ.

And the entirety of them said to him, 'Beatitude for you, O soul of Al Bara'a! Rasool-Allah^{saww} waited for Ali^{asws} upon you until Ali^{asws} sought Mercy to be upon you and Forgiveness for you. As for the bearers of the Throne of our Lord^{azwj}, narrated to us from our Lord^{azwj} that He^{azwj} Said: "O My^{azwj} servant, the deceased in My^{azwj} Way, and even if there were upon you from the sins, of the number of the pebbles and the soil, and drops of the rain, and leaves of the trees, and number of hairs of the animals – and the blinks of their eyes, and their breaths, and their movements, and their stillness, they would have (all) been Forgiven due to the supplication of Ali^{asws} for you".

قَالَ رَسُولُ اللَّهِ ص: فَتَعَرَّضُوا يَا عِبَادَ اللَّهِ لِدُعَاءِ عَلِيٍّ لَكُمْ، وَ لَا تَتَعَرَّضُوا لِدُعَاءِ عَلِيٍّ ع عَلَيْكُمْ، فَإِنَّ مَنْ دَعَا عَلَيْهِ أَهْلَكَهُ اللَّهُ، وَ لَوْ كَانَتْ حَسَنَاتُهُ عَدَدَ مَا خَلَقَ اللَّهُ كَمَا أَنَّ مَنْ دَعَا لَهُ أَسْعَدَهُ [اللَّهُ] وَ لَوْ كَانَتْ سَيِّئَاتُهُ [بِعَدَدِ] عَدَدَ مَا خَلَقَ اللَّهُ.

Rasool-Allah^{saww} said: 'Therefore, O servants of Allah^{azwj}! Be requesting for a supplication of Ali^{asws} for you, and do not expose yourselves to a supplication of Ali^{asws} against you, for the one he^{asws} supplicates against, Allah^{azwj} would Destroy him, and even though his good deeds may be of the number of whatever Allah^{azwj} has Created, just as if the one whom he^{asws} supplicates for, Allah^{azwj} Assist him, and even though his evil deeds be of the number of whatever Allah^{azwj} Created'.

[كَلَامُ الذَّنْبِ مَعَ رَسُولِ اللَّهِ ص:]

Speech of the wolf with Rasool-Allah^{saww}

87 وَ أَمَّا كَلَامُ الذَّنْبِ لَهُ: فَإِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِسًا ذَاتَ يَوْمٍ- إِذْ جَاءَهُ رَاعٍ تَرْتَعُدُ فَرَائِصُهُ قَدِ اسْتَفْزَعَ عَهُ الْعَجَبُ، فَلَمَّا رَأَهُ [رَسُولُ اللَّهِ ص] مِنْ بَعِيدٍ قَالَ لِأَصْحَابِهِ: إِنَّ لِصَاحِبِكُمْ هَذَا شَأْنًا عَجِيبًا. فَلَمَّا وَقَفَ قَالَ لَهُ رَسُولُ اللَّهِ ص: حَدِّثْنَا بِمَا أَرَعَجَكَ.

S 87 – And as for the speech of the world to him^{saww} – So one day Rasool-Allah^{saww} was seated when a shepherd came to him^{saww}, his limbs trembling, the strange (phenomenon) having panicked him. So when Rasool-Allah^{saww} saw him from afar, he^{saww} said to him^{saww} companions: ‘For this companion of yours, there is a strange affair’. When he paused, Rasool-Allah^{saww} said to him: ‘Narrate to us with what bothers you’.

قَالَ الرَّاعِي: يَا رَسُولَ اللَّهِ أَمْرٌ عَجِيبٌ! كُنْتُ فِي غَنَمِي إِذْ جَاءَ ذَنْبٌ فَحَمَلَ حَمَلًا فَرَمَيْتُهُ بِمِقْلَاعِي فَأَنْتَزَعْتُهُ مِنْهُ. ثُمَّ جَاءَ إِلَى الْجَانِبِ الْأَيْمَنِ، فَتَنَاوَلَ مِنْهُ حَمَلًا- فَرَمَيْتُهُ بِمِقْلَاعِي فَأَنْتَزَعْتُهُ مِنْهُ [ثُمَّ جَاءَ إِلَى الْجَانِبِ الْأَيْسَرِ فَتَنَاوَلَ حَمَلًا- فَرَمَيْتُهُ، بِمِقْلَاعِي فَأَنْتَزَعْتُهُ] [ثُمَّ جَاءَ إِلَى الْجَانِبِ الْأَخْرِي فَتَنَاوَلَ حَمَلًا- فَرَمَيْتُهُ بِمِقْلَاعِي فَأَنْتَزَعْتُهُ مِنْهُ]

The shepherd said, ‘O Rasool-Allah^{saww}, a strange matter! I was among my sheep when a wolf came. So it carried off a lamb, and I hit him with my catapult and snatched it from him. Then it came to the right side and grabbed a lamb from it, and I hit him with my catapult and snatched it from him. Then it came to the left and grabbed a lamb, and I hit him with my catapult and snatched it (back). Then it came to another side and grabbed a lamb, and I hit him with my catapult and snatched it from him.

ثُمَّ جَاءَ الْخَامِسَةَ هُوَ وَ أَنْثَاهُ يُرِيدُ أَنْ يَتَنَاوَلَ حَمَلًا- فَأَرَدْتُ أَنْ أَرْمِيَهُ فَأَقْعَى عَلَيَّ ذَنْبُهُ وَ قَالَ: أَمَا تَسْتَحْجِبِي [أَنْ] تَحُولَ بَيْنِي وَ بَيْنَ رِزْقِي- قَدْ قَسَمَهُ اللَّهُ تَعَالَى لِي. أَمَا أحتاجُ أَنَا إِلَى غِذَاءٍ أَتَعَدِّي بِهِ فَقُلْتُ: مَا أَعْجَبَ هَذَا! ذَنْبٌ أَعْجَمَ يُكَلِّمُنِي [بِكَلَامِ] كَلَامِ الْأَدْمِيِّينَ.

Then it came for the fifth time, him and his female, intending to grab a lamb, and I wanted to hit him, but it sat on its tail and said, ‘Are you not ashamed of being a barrier between me and my sustenance (which) Allah^{azwj} has Appportioned for me? Am I (also) not needy to be fed with?’ So I said, ‘How strange is this! A stranger wolf is speaking to me with the speech of the humans’.

فَقَالَ لِي الذَّنْبُ: أَلَا أَنْبُؤُكَ بِمَا هُوَ أَعْجَبُ مِنْ كَلَامِي لَكَ مُحَمَّدٌ رَسُولُ اللَّهِ ص رَسُولُ رَبِّ الْعَالَمِينَ بَيْنَ الْحَرَّتَيْنِ، يُحَدِّثُ النَّاسَ بِأَنْبَاءِ مَا قَدْ سَبَقَ مِنَ الْأَوَّلِينَ وَ مَا لَمْ يَأْتِ مِنَ الْآخِرِينَ.

So the wolf said to me, ‘Shall I inform you with what is even stranger than my speech to you? Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, a Rasool^{saww} of the Lord^{azwj} of the worlds between the two rocky places. He^{saww} narrates to the people with the news of what has preceded from the former ones and what has yet to come from the latter ones.

ثُمَّ الْبُهُودُ مَعَ عِلْمِهِمْ بِصِدْقِهِ: وَ وُجُودِهِمْ لَهُ فِي كُنُفِ رَبِّ الْعَالَمِينَ- بَأَنَّهُ أَصْدَقُ الصَّادِقِينَ وَ أَفْضَلُ الْفَاضِلِينَ- يُكَذِّبُونَهُ وَ يَجْحَدُونَهُ وَ هُوَ بَيْنَ الْحَرَّتَيْنِ، وَ هُوَ الشِّفَاءُ النَّافِعُ، وَبِحَاكٍ يَا رَاعِي أَمِنْ بِهِ تَأْمُنُ مِنْ عَذَابِ اللَّهِ، وَ أَسْلِمَ لَهُ [تَسَلَّمَ] مِنْ سُوءِ الْعَذَابِ الْأَلِيمِ.

Then the Jews, along with their knowledge with his truthfulness, and their finding for him^{saww} in the Books of the Lord^{azwj} of the worlds - that he^{saww} is the most truthful of the truthful ones, and the most superior of the meritorious ones – are belying him^{saww} and rejecting him^{saww}, and he^{saww} is between the two rocky places, and he^{saww} is the beneficial healer. Woe be unto you, O shepherd! Believe in him^{saww}, you will be secure from the Punishment of Allah^{azwj}, and submit to him^{asws}, you will be safe from the painful Punishment’.

فَقُلْتُ لَهُ: وَ اللَّهُ لَقَدْ عَجِبْتُ مِنْ كَلَامِكَ، وَ اسْتَحْيَيْتُ مِنْ مَنَعِي لَكَ مَا تَعَاطَيْتَ أَكْلَهُ فَدُونَكَ غَنَمِي، فَكُلْ مِنْهَا مَا شِئْتَ لَا أُدْفِعُكَ [وَ لَا أَمَانُكَ].

So I said to him, ‘By Allah^{azwj}! I have been astounded from your speech and am embarrassed from preventing to you what you have come to eat, therefore below you are my sheep. Eat from these whatever you so desire to. I will neither repel you nor prevent you’.

فَقَالَ لِي الذَّنْبُ: يَا عَبْدَ اللَّهِ- أَحْمَدُ اللَّهُ إِذْ كُنْتُ مِمَّنْ يَعْتَبِرُ بِآيَاتِ اللَّهِ، وَ يَنْقَادُ لِأَمْرِهِ لِكِنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ- مَنْ يُشَاهِدُ آيَاتِ مُحَمَّدٍ ص فِي أَخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَا يُؤَدِّيهِ عَنِ اللَّهِ عَزَّ وَ جَلَّ مِنْ فَضَائِلِهِ، وَ مَا يَرَاهُ مِنْ وَفُورِ حَظِّهِ- مِنْ الْعِلْمِ الَّذِي لَا نَظِيرَ لَهُ [فِيهِ]، وَ الزُّهْدِ الَّذِي لَا يُحَازِيهِ أَحَدٌ فِيهِ، وَ الشَّجَاعَةِ الَّتِي لَا عَدْلَ لَهُ فِيهَا- وَ نُصْرَتِهِ لِلْإِسْلَامِ الَّتِي لَا حَظَّ لِأَحَدٍ فِيهَا مِثْلَ حَظِّهِ.

So the wolf said to me, ‘O servant of Allah^{azwj}! Praise Allah^{azwj}, if you are from the ones who takes a lessons from the Signs of Allah^{azwj}, and submit to His^{azwj} Command. But the most wretched of the wretched ones is the one who witnessed the Signs of Muhammad^{saww} regarding his^{saww} brother Ali Bin Abu Talib^{asws}, and what he^{saww} entrusts him^{asws} on behalf of Allah^{azwj} Mighty and Majestic from his^{asws} merits, and what he^{asws} shows you^{asws} from his^{asws} current share from the knowledge which there is not equal to him with regards to it, and the abstention which no one is parallel to him^{asws} with regards to it, and the bravery which there is no match for him^{asws} with regards to it, and his^{asws} helping Al Islam which there is no share for anyone in it like his^{asws} share’.

ثُمَّ بَرَى مَعَ ذَلِكَ كُلِّهِ رَسُولَ اللَّهِ يَأْمُرُ بِمُؤَالَاتِهِ- وَ مَوْلَاةِ أَوْلِيَائِهِ وَ النَّبَرِيِّ مِنْ أَعْدَائِهِ وَ يُخْبِرُ أَنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ مِنْ أَحَدٍ عَمَلًا- وَ إِنْ جَلَّ وَ عَظَّمَ مِمَّنْ يُخَالِفُهُ، ثُمَّ هُوَ مَعَ ذَلِكَ يُخَالِفُهُ، وَ يَدْفَعُهُ عَنِ حَقِّهِ وَ يَظْلِمُهُ، وَ يُؤَالِي أَعْدَاءَهُ، وَ يُعَادِي أَوْلِيَاءَهُ- إِنَّ هَذَا لَأَعْجَبُ مِنْ مَنَعِكَ إِيَّايَ.

Then he sees, along with all of that, Rasool-Allah^{saww} ordering with his^{asws} friendship and friendship with his^{asws} friends and the disavowment from his^{asws} enemies, and informing that Allah^{azwj} the Exalted does not Accept a deed from anyone – and even if it is majestic and great - from the ones who oppose him. Then he, along with that, opposes him, and he repels his^{asws} from his^{asws} right and oppresses him^{asws}, and befriends his^{asws} enemies, and is inimical to his^{asws} friends

قَالَ الرَّاعِي: فَقُلْتُ [لَهُ]: أَيُّهَا الذَّنْبُ أَوْ كَائِنٌ هَذَا قَالَ: بَلَى وَ [مَا] هُوَ أَعْظَمُ مِنْهُ سَوْفَ يَقْتُلُونَهُ بَاطِلًا، وَ يَقْتُلُونَ أَوْلَادَهُ وَ يَسْبُونَ حَرَمَهُمْ، وَ [هُمْ] مَعَ ذَلِكَ يَرْعُمُونَ أَنَّهُمْ مُسْلِمُونَ. فَدَعَاؤُهُمْ أَنَّهُمْ عَلَى دِينِ الْإِسْلَامِ مَعَ صَنِيْعِهِمْ هَذَا بِسَادَةِ [أَهْلِ] الْإِسْلَامِ أَعْجَبُ مِنْ مَنَعِكَ لِي.

The shepherd said, ‘So I said to him, ‘O you wolf, and this would be happening?’ He said, ‘Yes. And what is greater than it, soon he^{asws} would be killed falsely (unjustly), and his^{asws} children would be killed, and their sanctity (womenfolk) would be made

captives, and they (the killers), along with that, would be claiming that they are Muslims. Thus, their claim that they are upon the Religion of Al-Islam, along with these deeds of their with the Chiefs of the people of Al Islam, is stranger than your prevent me.

لَا جَرَمَ أَنَّ اللَّهَ تَعَالَى قَدْ جَعَلَنَا مَعَاشِرَ الذَّنَابِ- أَنَا وَ نَظْرَائِي [مِنْ] الْمُؤْمِنِينَ نَمْرِفُهُمْ فِي النَّيْرَانِ يَوْمَ فَصْلِ الْقَضَاءِ، وَ جَعَلَ فِي تَعْدِيهِمْ شَهَوَاتِنَا، وَ فِي شِدَائِدِ أَلَامِهِمْ لَدَائِنَا.

There is no doubt that Allah^{azwj} the Exalted has made us, community of wolves – I and my peers, to be from the Momineen who would be tearing them apart in the Fires on the Day of the Decisive Judgments, and Made our desires to be in punishing them, and our pleasures to be in intensely paining them’.

قَالَ الرَّاعِي: فَقُلْتُ: وَ اللَّهِ- لَوْ لَا هَذِهِ الْعَنَمُ [بِعِضُهَا لِي] وَ بَعْضُهَا أَمَانَةٌ فِي رَقَبَتِي- لَقَصَدْتُ مُحَمَّدًا حَتَّى أَرَاهُ. فَقَالَ لِي الذَّنْبُ: يَا عَبْدَ اللَّهِ امْضِ إِلَى مُحَمَّدٍ، وَ اتركْ عَلَيَّ عَنَمَكَ لِأَرْعَاهَا لَكَ.

The shepherd said, ‘So I said, ‘By Allah^{azwj}! Had it not been for the sheep, some of them being for me, and some of them being an entrustment upon my neck, I would have aimed (to go to) Muhammad^{saww} until I see him^{saww}’. So the wolf said to me, ‘O servant of Allah^{azwj}! Go to Muhammad^{saww} and leave your sheep upon me. I shall graze them for you’.

فَقُلْتُ: كَيْفَ أَتِي بِأَمَانَتِكَ فَقَالَ لِي: يَا عَبْدَ اللَّهِ إِنَّ الَّذِي أَنْطَقَنِي [بِ] مَا سَمِعْتَ- هُوَ الَّذِي يَجْعَلُنِي قَوِيًّا أَمِينًا عَلَيْهَا، أَوْ لَسْتُ مُؤْمِنًا بِمُحَمَّدٍ، مُسَلِّمًا لَهُ مَا أَخْبَرَ بِهِ عَنِ اللَّهِ تَعَالَى فِي أَخِيهِ عَلِيٍّ فَاْمُضْ لِشَانِكَ فَإِنِّي رَاعِيكَ، وَ اللَّهُ عَزَّ وَ جَلَّ نَمَّ مَلَأْنِكَهُ الْمُفْرَبُونَ رِعَاةً [لِي] إِذْ كُنْتُ خَادِمًا لَوْلِيَّ عَلِيٌّ ع.

So I said, ‘How can I trust in your trustworthiness?’ So he said to me, ‘O servant of Allah^{azwj}! The One^{azwj} Whom Caused me to speak with what you heard, He^{azwj} is the One^{azwj} Who would Make me a trustworthy caretaker upon them. Am I not a Momin with Muhammad^{saww}, a submitter to him^{saww} to whatever he^{saww} informs with on behalf of Allah^{azwj} the Exalted regarding his^{saww} brother Ali^{asws}? Therefore go to your affair for I will be your shepherd, and Allah^{azwj} Mighty and Majestic, then His^{azwj} Angels of Proximity would Graze (the sheep) for me, when I was a servant to a friend of Ali^{asws}’.

فَنَرَكْتُ عَنَمِي عَلَى الذَّنْبِ وَ الذَّنْبِ وَ جِئْتُكَ يَا رَسُولَ اللَّهِ.

Thus, I left my sheep upon the wolf and the she-wolf, and came to you^{saww}, O Rasool-Allah^{saww}!’.

فَنظَرَ رَسُولُ اللَّهِ ص فِي وُجُوهِ الْقَوْمِ، وَ فِيهَا مَا يَبْهَلُ سُرُورًا [بِهِ] وَ تَصَدِيقًا، وَ فِيهَا مَا تَعَبَسَ شَكًّا فِيهِ وَ تَكْذِيبًا، يُسِرُّ الْمُنَافِقُونَ إِلَى أُمَّتَالِهِمْ: هَذَا قَدْ وَاطَأَهُ مُحَمَّدٌ عَلَى هَذَا الْحَدِيثِ- لِيَخْتَدِعَ بِهِ الضُّعَفَاءَ الْجُهَالَ.

So Rasool-Allah^{saww} looked at him into the faces of the people, and among them were ones who were expressing cheerfulness with it, and ratification, and among them were ones who were frowning, being doubtful in it and belying. The Munafiqeen were joyful to their likes ones (saying), ‘This is what Muhammad^{saww} has concocted with him (the shepherd) upon this narration in order to deceive the weak and the ignorant with’.

فَنَبَّسَمَ رَسُولُ اللَّهِ صَ وَ قَالَ: لَئِن شَكَّكُمُ أَنْتُمْ فِيهِ- فَقَدْ نَبَّيْنَاهُ أَنَا وَ صَاحِبِي الْكَائِنُ مَعِي- فِي أَشْرَفِ الْمَحَالِّ مِنْ عَرْشِ الْمَلِكِ الْجَبَّارِ، وَ الْمَطُوفُ بِهِ مَعِي فِي أَنْهَارِ الْحَيَوَانِ مِنْ دَارِ الْقَرَارِ، وَ الَّذِي هُوَ تَلْوِي فِي قِيَادَةِ الْأَخْيَارِ، وَ الْمُتَرَدِّدُ مَعِي فِي الْأَصْلَابِ الزَّاكِيَاتِ، وَ الْمُتَقَلِّبُ مَعِي فِي الْأَرْحَامِ الطَّاهِرَاتِ،

Rasool-Allah^{saww} smiled and said: 'While you are doubting in it, you can be certain that I^{saww} and my^{saww} companion, then one^{asws} with me^{saww}, would be in the noblest of the places from the Throne of the King, the Compeller, and he^{asws} would be circling along with me^{saww} in the Rivers of Al-Haywaan from the House of tranquillity, which he^{asws} has been destined to be the guide of the good ones, and the one alternating along with me^{saww} in the pure backs, and the one transferred along with me^{saww} in the purified wombs.

وَ الرَّاحِضُ مَعِي فِي مَسَالِكِ الْفَضْلِ، وَ الَّذِي كُتِبَ مَا كُتِبَتْهُ مِنَ الْعِلْمِ وَ الْحِلْمِ وَ الْعُقْلِ وَ شَقِيْقِي الَّذِي انْفَصَلَ مِنِّي عِنْدَ الْخُرُوجِ- إِلَى صُلْبِ عَبْدِ اللَّهِ وَ صُلْبِ أَبِي طَالِبٍ، وَ عَدِيلِي فِي اقْتِنَاءِ الْمَحَامِدِ وَ الْمَنَاقِبِ عَلَيَّ بِنِ أَبِي طَالِبٍ ع

And the one galloping along with me^{saww} in the path of the merits, and the one wearing what I^{saww} clothed him^{asws} from the knowledge, and the forbearance, and the intellect, and my^{saww} brother^{asws} who separated from me^{saww} during the exiting – to the back of Abdullah^{asws} and the back of Abu Talib^{asws}. An he^{asws} is my^{saww} equal in the acquisition of the praises and the virtues, Ali^{asws} Bin Abu Talib^{asws}.

أَمَنْتُ بِهِ أَنَا وَ الصِّدِّيقُ الْأَكْبَرُ، وَ سَاقِي أَوْلِيَائِي مِنْ نَهْرِ الْكُوْتَرِ أَمَنْتُ بِهِ أَنَا وَ الْفَارُوقُ الْأَعْظَمُ، وَ نَاصِرُ أَوْلِيَائِي السَّيِّدِ الْأَكْرَمِ

I^{saww} believe in him (the shepherd), and (so does) the Great Truthful (Ali^{asws}), and he^{asws} is my^{saww} quencher of my^{saww} friends from the river Al-Kawsar. I^{saww} believe in him and (so does) the Great Differentiator (Ali^{asws}), and the helpers of my^{saww} friends, the chief of the benevolent ones.

أَمَنْتُ بِهِ أَنَا، وَ مَنْ جَعَلَهُ اللَّهُ مِحْنَةً لِأَوْلَادِ الْعَيِّ- وَ [رَحْمَةً لِأَوْلَادِ] الرَّشِدِ، وَ جَعَلَهُ لِلْمَوَالِيْنَ لَهُ أَفْضَلَ الْعِدَّةِ

I^{saww} believe in him (the shepherd), and (so does) the one whom Allah^{azwj} Made to be a test for the children of error (bastards) and a mercy for the rightful children (legitimate), and Made him^{asws} for the friends of his^{asws}, the most superior of the tools.

أَمَنْتُ بِهِ أَنَا، وَ مَنْ جَعَلَهُ اللَّهُ لِذِينِي قِوَامًا، وَ لِعُلُومِي عَلَامًا وَ فِي الْحُرُوبِ مَقْدَامًا وَ عَلَى أَعْدَائِي ضِرْ غَامًا، أَسَدًا قَمَقَامًا

I believe in him (the shepherd), and (so does) the one whom Allah^{azwj} Made as a custodian for my^{saww} Religion, and a flag for my^{saww} knowledge, and a preceding one in the wards, and a large ferocious lion against my^{saww} enemies.

أَمَنْتُ بِهِ أَنَا وَ مَنْ سَبَقَ النَّاسَ إِلَى الْإِيْمَانِ، فَتَقَدَّمَهُمْ إِلَى رِضَا الرَّحْمَنِ، وَ تَفَرَّدَ دُونَهُمْ بِقَمْعِ أَهْلِ الطُّغْيَانِ، وَ قَطَعَ بِحُجَجِهِ وَ وَاصِحَ بَيَانِهِ مَعَاذِيرَ أَهْلِ الْبُهْتَانِ

I^{saww} believe in him (the shepherd), and (so does) the one who preceded the people to the Eman, thus preceding them to the Pleasure of the Beneficent. And he^{asws} was singularly besides them in repressing the tyrants, and by his^{asws} arguments and clear explanations, cut-off the excuses of the slanderous people.

أَمَنْتُ بِهِ أَنَا وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ الَّذِي جَعَلَهُ اللَّهُ لِي سَمْعًا وَ بَصِيرًا، وَ يَدًا وَ مُؤَيِّدًا وَ سَنَدًا وَ عَضُدًا، لَا أَبَالِي [بِ] مَنْ خَالَفَنِي إِذَا وَافَقَنِي، وَ لَا أَحُولُ بِمَنْ خَذَلَنِي إِذَا وَارَزَنِي، وَ لَا أَكْتَرُثُ بِمَنْ ازْوَرَ عَنِّي إِذَا سَاعَدَنِي.

I^{saww} believe in him (the shepherd), and (so does) Ali^{asws} Bin Abu Talib^{asws}, whom Allah^{azwj} has Made for me^{saww} as a hearing and sight, and a hand, and a bond, and a support. I^{saww} don't care about the ones who oppose me^{saww} when he^{asws} is concordant with me^{saww}, nor am I^{saww} let down by the ones who abandon me^{saww} when he^{saww} is supporting me^{saww}, nor do I^{saww} care of the ones who turn back from me^{saww} when he^{asws} is helping me^{saww}.

أَمَنْتُ بِهِ أَنَا وَ مَنْ زَيَّنَ اللَّهُ بِهِ الْجَنَانَ وَ بِمُحِبِّيهِ، وَ مَلَأَ طَبَقَاتِ النَّيْرَانِ بِمُبْغِضِيهِ وَ شَانِيئِيهِ، وَ لَمْ يَجْعَلْ أَحَدًا مِنْ أُمَّتِي يُكَافِيهِ وَ لَا يُدَانِيهِ، لَنْ يَضُرَّنِي عُبُوسُ الْمُتَعَبِّسِينَ مِنْكُمْ إِذَا تَهَلَّلَ وَجْهُهُ، وَ لَا إِعْرَاضُ الْمُعْرِضِينَ مِنْكُمْ إِذَا خَلَصَ لِي وَدُّهُ.

I believe in him (the shepherd) and (so does) the one whom Allah^{azwj} would be Adorning the Gardens with those who love him^{asws}, and Fills up the layers of the Fires with those that hate him^{asws} and his^{asws} adversaries, and did not Make anyone from my^{saww} community who can be a match for him nor near him^{asws}. It will never harm me^{saww}, the frowning of the frowners from you all when his^{asws} face is exhilarating, nor the turning away of the turners from you all when his^{asws} cordiality is pure for me^{saww}.

ذَلِكَ عَلِيٌّ بِنُ أَبِي طَالِبٍ، الَّذِي لَوْ كَفَرَ الْخَلْقُ كُلُّهُمْ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ لَنَصَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَحْدَهُ هَذَا الدِّينَ، وَ الَّذِي لَوْ عَادَهُ الْخَلْقُ كُلُّهُمْ لَبَرَزَ إِلَيْهِمْ أَجْمَعِينَ، بَادِلًا رُوحَهُ فِي نُصْرَةِ كَلِمَةِ [اللَّهِ] رَبِّ الْعَالَمِينَ، وَ تَسْفِيلِ كَلِمَاتِ إِبْلِيسَ اللَّعِينِ.

That is Ali^{asws} Bin Abu Talib^{asws}, who, if the creatures were to commit *Kufr*, all of them, from the people of the skies and the earths, Allah^{azwj} Mighty and Majestic would Help this Religion by him^{asws} alone, and the one who, if the creatures were to be His^{azwj} enemies, all of them, he^{asws} go for duelling against them altogether, willingly (sacrificing) his^{asws} soul in helping the Word of Allah^{azwj}, Lord^{azwj} of the worlds, and degrading the words of Iblees^{la}, the accursed'.

ثُمَّ قَالَ ص: هَذَا الرَّاعِي لَمْ يَبْعُدْ شَاهِدُهُ، فَهَلُمُوا بِنَا إِلَى قَطِيعِهِ نَنْظُرُ إِلَى الدَّئِبِينَ فَإِنْ كَلَّمَانَا وَ وَجَدْنَاهُمَا يَرْعِيَانِ غَنَمَهُ، وَ إِلَّا كُنَّا عَلَى رَأْسِ أَمْرِنَا

Then he^{saww} said: 'This shepherd, his witnessing is not far, therefore come with us to his flock to look at the two wolves. So if both of them are to be found pasturing his sheep, or else we^{asws} would still be on top of our^{asws} matter'.

فَقَامَ رَسُولُ اللَّهِ ص وَ مَعَهُ جَمَاعَةٌ كَثِيرَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَلَمَّا رَأَوْا الْقَطِيعَ مِنْ بَعِيدٍ، قَالَ الرَّاعِي: ذَلِكَ قَطِيعِي. فَقَالَ الْمُنَافِقُونَ: فَأَيْنَ الدَّئِبَانِ فَلَمَّا قَرُبُوا، رَأَوْا الدَّئِبِينَ يَطُوفَانِ حَوْلَ الْغَنَمِ- يَرُدَّانِ عَنْهَا كُلَّ شَيْءٍ يُفْسِدُهَا

Then Rasool-Allah^{saww} stood up, and with him^{saww} was a large group from the Emigrants and the Helpers. So when they saw the flock from afar, the shepherd said, 'That is my flock!' So the Munafiqeen said, 'So where are the two wolves?'. When they went nearer, they saw the two wolves circling around the sheep, repelling from them everything that might be a danger to them.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: أَ تُحِبُّونَ أَنْ تَعْلَمُوا أَنَّ الذَّنْبَ مَا عَنَى غَيْرِي بِكَلَامِهِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: أَحْبَبُوا بِي حَتَّى لَا يَرَانِي الذَّنْبَانِ. فَأَحَاطُوا بِهِ ص، فَقَالَ لِلرَّاعِي: يَا رَاعِي قُلْ لِلذَّنْبِ: مَنْ مُحَمَّدٌ الَّذِي ذَكَرْتَهُ مِنْ بَيْنِ هَؤُلَاءِ [فَقَالَ الرَّاعِي لِلذَّنْبِ مَا قَالَهُ رَسُولُ اللَّهِ ص].

So Rasool-Allah^{saww} said to them: 'Would you like to know that the wolf did not mean anyone other than me^{saww} with his speech?' They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'Surround me^{saww} until the two wolves do not see me^{saww}'. So they surrounded him^{saww}, and he^{saww} said to the shepherd: 'O shepherd! Say to the wolf, 'Who is Muhammad^{saww} from between these ones, whom you mentioned?' So the shepherd said to the wolf what Rasool-Allah^{saww} had said.

قَالَ: فَجَاءَ الذَّنْبُ إِلَى وَاحِدٍ مِنْهُمْ وَتَنَحَّى عَنْهُ، ثُمَّ جَاءَ إِلَى آخَرَ وَتَنَحَّى عَنْهُ فَمَا زَالَ كَذَلِكَ حَتَّى دَخَلَ وَسَطَهُمْ، فَوَصَلَ إِلَى رَسُولِ اللَّهِ ص هُوَ وَ أَنْتَاهُ، وَقَالَا: السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ وَ سَيِّدِ الْخَلْقِ أَجْمَعِينَ. وَ وَضَعَا خُدُودَهُمَا عَلَى التُّرَابِ وَ مَرَّغَاهَا بَيْنَ يَدَيْهِ، وَقَالَا نَحْنُ كُنَّا دُعَاةُ إِلَيْكَ، بَعَثْنَا إِلَيْكَ هَذَا الرَّاعِي وَ أَخْبَرْنَاهُ بِخَبْرِكَ.

He^{asws} said: 'So the world went to each one of them and isolated from him. Then he came over to the last and isolated from him. So he did not stop doing like that until he entered in the middle of them, and he arrived to Rasool-Allah^{saww}, him and his female (she-wolf), and they both said, 'The greetings be upon you^{saww}, O Rasool^{saww} of the Lord^{azwj} of the worlds, and Chief of the creatures in their entirety!', and they placed their cheeks upon the dust and rubbed them in front of him^{saww}, and they said, 'We were advocates to you^{saww}. We sent this shepherd to you^{saww} and informed him with your^{saww} news'.

فَنظَرَ رَسُولُ اللَّهِ ص إِلَى الْمُنَافِقِينَ مَعَهُ فَقَالَ: مَا لِلْكَافِرِينَ عَنْ هَذَا مَحِيصٌ، وَ لَا لِلْمُنَافِقِينَ عَنْ هَذَا مَوْتِلٌ وَ لَا مَعْدِلٌ.

So Rasool-Allah^{saww} looked at the *Munafiqeen* with him^{saww}, and he^{saww} said: 'There is no avoidance for the *Kafirs* from this, nor for the *Munafiqeen*, would there be an escape from this or an excuse'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص هَذِهِ وَاحِدَةٌ، قَدْ عَلِمْتُمْ صِدْقَ الرَّاعِي فِيهَا، أَ فَتُحِبُّونَ أَنْ تَعْلَمُوا صِدْقَهُ فِي الثَّانِيَةِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then Rasool-Allah^{saww} said: 'This is one. You have (now) known the truthfulness of the shepherd regarding it, so would you like to know his truthfulness in the second?' They said, 'Yes, O Rasool-Allah^{saww}!'.

قَالَ: أَحْبَبُوا بَعْلِيَّ بْنَ أَبِي طَالِبٍ ع. فَفَعَلُوا، ثُمَّ نَادَى رَسُولُ اللَّهِ ص: أَيُّهَا الذَّنْبَانِ إِنَّ هَذَا مُحَمَّدٌ، قَدْ أَشْرْتُمَا لِلْقَوْمِ إِلَيْهِ وَ عَيْنْتُمَا عَلَيْهِ، فَأَتَسِيرَا وَ عَيْنَا عَلَيَّ بْنَ أَبِي طَالِبٍ الَّذِي ذَكَرْتُمَا بِمَا ذَكَرْتُمَا.

He^{saww} said: 'Surround Ali Bin Abu Talib^{asws}!' They did so. Then Rasool-Allah^{saww} called out: 'O you two wolves! This is Muhammad^{saww}! You have indicated to the people to him^{saww}, and specified upon him^{saww}, so (now) indicate and specify upon Ali^{asws} Bin Abu Talib^{asws} who you mentioned with what you mentioned'.

قَالَ: فَجَاءَ الذَّنْبَانِ، وَ تَخَلَّلَا الْقَوْمَ، وَ جَعَلَا يَنَامَلَانِ الْوُجُوهَ وَ الْأَقْدَامَ، فَكُلُّ مَنْ تَأَمَّلَاهُ أَعْرَضَا عَنْهُ، حَتَّى بَلَغَا عَلِيًّا ع فَلَمَّا تَأَمَّلَاهُ- مَرَّغَا فِي التُّرَابِ أَبْدَانَهُمَا، وَ وَضَعَا [عَلَى الْأَرْضِ] بَيْنَ يَدَيْهِ خُدُودَهُمَا، وَقَالَا: السَّلَامُ عَلَيْكَ يَا حَلِيفَ النَّدَى وَ مَعْنَى النَّهَى، وَ مَحَلَّ الْحَجَى [وَ عَالِمًا] بِمَا فِي الصُّحُفِ الْأُولَى [وَ وَصِيَّ الْمُصْطَفَى].

He^{asws} said: ‘So the two wolves came and mingled among the people and went on inclining towards the faces and the feet. So each one they inclined towards, they turned away from him until they reached Ali^{asws}. So when they inclined to him^{asws} – they rolled in the dust with their bodies and placed their cheeks upon the ground in front of him^{asws}, and they both said, ‘The greetings be upon you^{asws}, O ally of the Caller, and mine of the intellect, and place for the acumen, and a knower of what is in the former Parchments, and successor of Al-Mustafa^{saww}’.

السَّلَامُ عَلَيْكَ يَا مَنْ أَسْعَدَ اللَّهُ بِهِ مُجِيبِهِ، وَ أَسْقَى بِعَدَاوَتِهِ شَانِيئِهِ- وَ جَعَلَهُ سَيِّدَ آلِ مُحَمَّدٍ وَ ذَوِيهِ.

The greetings be upon you^{asws}, O one who Allah^{azwj} Assisted His^{azwj} beloved with, and Made his^{asws} adversaries to be wretched due to their enmity to him^{asws}, and Made him^{asws} the Chief of the Progeny^{asws} of Muhammad^{saww} and his^{saww} family.

السَّلَامُ عَلَيْكَ يَا مَنْ لَوْ أَحَبَّهُ أَهْلُ الْأَرْضِ- كَمَا يُحِبُّهُ أَهْلُ السَّمَاءِ لَصَارُوا خِيَارَ الْأَصْفِيَاءِ، وَ يَا مَنْ لَوْ أَحَسَّ بِأَقْلٍ قَلِيلٍ مِنْ بُغْضِهِ مَنْ أَنْفَقَ فِي سَبِيلِ اللَّهِ- مَا بَيْنَ الْعَرْشِ إِلَى التَّرَى لَانْقَلَبَ بِأَعْظَمِ الْخُزْيِ وَ الْمُفْتِ مِنَ الْعَلِيِّ الْأَعْلَى.

The greetings be upon you^{asws}, O one who, if the people of the earth were to love him^{asws} – just as the inhabitants of the skies do – they would (all) become the best of the elites. And O one who, if one were to feel with the least of the least from hatred for him^{asws}, and spends in the Way of Allah^{azwj} whatever is between the Throne (down) to the soil, he would be turned in the greatest of the humiliations and disgusts, from the Highest of the High’.

قَالَ: فَعَجِبَ أَصْحَابُ رَسُولِ اللَّهِ ص الَّذِينَ كَانُوا مَعَهُ، وَ قَالُوا: يَا رَسُولَ اللَّهِ مَا ظَنَّنَا أَنَّ لِعَلِيِّ هَذَا الْمَحَلَّ- مِنَ السَّبَاعِ مَعَ مَحَلِّهِ مِنْكَ.

He^{asws} said: ‘The companions of Rasool-Allah^{saww} were astounded, those that were with him^{saww}, and they said, ‘O Rasool-Allah^{saww}! We did not think that for Ali^{asws} is this position from the predators, along with his^{asws} position from you^{saww}’.

قَالَ رَسُولُ اللَّهِ ص: فَكَيْفَ لَوْ رَأَيْتُمْ مَحَلَّهُ- مِنْ سَائِرِ الْحَيَوَانَاتِ الْمَبْنُوتَاتِ فِي الْبَرِّ وَ الْبَحْرِ، وَ فِي السَّمَاوَاتِ وَ الْأَرْضِ، وَ الْحُجُبِ وَ الْعَرْشِ وَ الْكُرْسِيِّ، وَ اللَّهُ لَقَدْ رَأَيْتُ مِنْ تَوَاضُعِ أَمْلَكَ سِدْرَةَ الْمُنْتَهَى لِمِثَالِ عَلِيِّ الْمَنْصُوبِ بِحَضْرَتِهِمْ- لِيُشْفِعُوا بِالنَّظَرِ إِلَيْهِ- بَدَلًا مِنَ النَّظَرِ إِلَى عَلِيِّ كَلَّمَا اسْتَأْفُوا إِلَيْهِ- مَا يَصْعَرُ فِي جَنْبِهِ تَوَاضُعُ هَذَيْنِ الذَّنْبَيْنِ.

Rasool-Allah^{saww} said: ‘So how would it be if you were to see his^{asws} position – from the rest of the animals, the ones Sent in the land and the sea, and in the skies and the earth, and the Veils and the Throne and the Chair? By Allah^{azwj}! If you were to see from the humility (shown by the) Angels at Sidrat Al-Muntaha to a resemblance of Ali^{asws} established in their presence – in order for them to look at it – instead from looking at Ali^{asws} (in the earth), every time they desire to (look) at him^{asws}, you would not be belittling the humbleness of these two wolves to him^{asws}’.

وَ كَيْفَ لَا يَتَوَاضَعُ الْأَمْلَاقُ وَ غَيْرُهُمْ مِنَ الْعُقَلَاءِ لِعَلِيِّ ع وَ هَذَا رَبُّ الْعِزَّةِ قَدْ آلَى (عَلَى نَفْسِهِ) فَسَمًا حَقًّا: لَا يَتَوَاضَعُ أَحَدٌ لِعَلِيِّ ع قَدْرَ شَعْرَةٍ- إِلَّا رَفَعَهُ اللَّهُ فِي عُلُوِّ الْجَنَانِ مَسِيرَةَ مِائَةِ أَلْفِ سَنَةٍ. وَ إِنَّ التَّوَاضُعَ الَّذِي تُشَاهِدُونَ، يَسِيرٌ قَلِيلٌ فِي جَنْبِ هَذِهِ الْجَلَالَةِ وَ الرَّفْعَةِ- اللَّتَيْنِ عَنْهُمَا تُخْبِرُونَ.

And how can the Angels and other from the intellectuals not be humble to Ali^{asws}, and this is the Lord^{azwj} of the Mighty who has Sworn upon Himself^{azwj} a true swear: “No one would humble himself to Ali^{asws} by a measurement of a hair, except Allah^{azwj}”

would Raise him in the Lofty Gardens, (to) a travel distance of one hundred thousand years. And the humbleness which you are witnessing (from the two wolves), is small, less, in the side of these majesties and loftiness which you are being informed of'.

[أَخْبِثْ حَنِينَ الْعُودِ، وَ فِيهِ مَا يُدَلُّ عَلَى فَضْلِ عَلِيٍّ ع:]

Hadeeth of the wailing of the trunk and in it is what evidences upon the merits of Ali^{asws}

88 وَ أَمَّا حَنِينُ الْعُودِ إِلَى رَسُولِ اللَّهِ ص، فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَخْطُبُ بِالْمَدِينَةِ إِلَى جَذْعِ نَخْلَةٍ فِي صَحْنِ مَسْجِدِهَا، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ قَدْ كَثُرُوا، وَ أَنَّهُمْ يُحِبُّونَ النَّظَرَ إِلَيْكَ إِذَا خَطَبْتَ، فَلَوْ أَذْنَتَ [فِي] أَنْ نَعْمَلَ لَكَ مِنْبَرًا لَهُ مَرَاقٍ تَرُقَاهَا- فَيَرَاكَ النَّاسُ إِذَا خَطَبْتَ. فَأَذِنَ فِي ذَلِكَ.

S 88 – As for the wailing of the trunk to Rasool-Allah^{saww} – Rasool-Allah^{saww} used to address (the people upon) a trunk of a palm tree in the courtyard of its Masjid. So one of his^{saww} companions said to him^{saww}, 'O Rasool-Allah^{saww}! The people have become more and they would love to look at you^{saww} when you^{saww} address, so if you^{saww} were to permit us to make a pulpit for you^{saww} to eliminate (viewing) obstructions so the people would (be able to) see you^{saww} whenever you^{saww} address'. So he^{saww} permitted regarding that.

فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ مَرَّ بِالْجَذْعِ، فَتَجَاوَزَهُ إِلَى الْمُنْبَرِ فَصَعِدَهُ، فَلَمَّا اسْتَوَى عَلَيْهِ حَنَّ إِلَيْهِ ذَلِكَ الْجَذْعُ حَنِينَ النَّكْلِ، وَ أَنَّ أُنَيْنَ الْحَبْلِ، فَارْتَفَعَ بُكَاءُ النَّاسِ وَ حَنِينُهُمْ وَ أُنَيْنُهُمْ، وَ ارْتَفَعَ حَنِينُ الْجَذْعِ وَ أُنَيْنُهُ- فِي حَنِينِ النَّاسِ وَ أُنَيْنِهِمْ ارْتِفَاعًا بَيْنًا.

So when it was the day of Friday, he^{saww} passed by the trunk and exceeded it to (go) to the pulpit. So when he^{saww} sat upon it, that trunk wailed to him with a wailing of a bereaved one, and the moaning of the pregnant woman. So the wailing of the people raised, and their moaning, and their groaning, and the moaning and the groaning of the trunk raised (even more) among the wailing of the people and their groaning, both raising louder.

فَلَمَّا رَأَى رَسُولُ اللَّهِ ص ذَلِكَ نَزَلَ عَنِ الْمُنْبَرِ، وَ أَتَى الْجَذْعَ فَاحْتَضَنَهُ وَ مَسَحَ عَلَيْهِ يَدَهُ، وَ قَالَ: اسْكُنْ فَمَا تَجَاوَزَكَ رَسُولُ اللَّهِ ص تَهْلُونَا بِكَ، وَ لَا اسْتِخْفَافًا بِحُرْمَتِكَ وَ لَكِنْ لِيَتِمَّ لِعِبَادِ اللَّهِ مَصْلَحَتُهُمْ، وَ لَكَ جَلَالُكَ وَ فَضْلُكَ- إِذْ كُنْتَ مُسْتَنْدَ مُحَمَّدٍ رَسُولِ اللَّهِ.

So when Rasool-Allah^{saww} saw that, he^{saww} descended from the pulpit and came over to the trunk, and he^{saww} embraced it and wiped his^{saww} hand over it, and said, 'Calm down, for Rasool-Allah^{saww} did not overlook you being careless with you, nor taking your sanctity lightly. But (it was) for completing for the servants of Allah^{azwj} for their betterment, and for you is your majesty and your merit – when you were a foot-rest of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}.'

فَهَذَا حَنِينُهُ وَ أُنَيْنُهُ، وَ عَادَ رَسُولُ اللَّهِ ص إِلَى مِنْبَرِهِ، ثُمَّ قَالَ: مَعَاشِرَ الْمُسْلِمِينَ هَذَا الْجَذْعُ يَحْنُ إِلَى رَسُولِ رَبِّ الْعَالَمِينَ، وَ يَحْرَزُنْ لِبُعْدِهِ عَنْهُ وَ فِي عِبَادِ اللَّهِ- الظَّالِمِينَ أَنْفُسَهُمْ- مَنْ لَا يُبَالِي. قُرْبَ مِنْ رَسُولِ اللَّهِ ص أَوْ بَعْدَ [وَ] لَوْ لَا أَنِّي مَا احْتَضَنْتُ هَذَا الْجَذْعَ، وَ مَسَحْتُ يَدِي عَلَيْهِ- مَا هَذَا حَنِينُهُ [وَ أُنَيْنُهُ] إِلَى يَوْمِ الْقِيَامَةِ.

Thus, he^{saww} calmed its moaning and groaning, and Rasool-Allah^{saww} returned to his^{saww} pulpit, then said: ‘Community of Muslims! This trunk yearns to Rasool^{saww} of the Lord^{azwj} of the worlds, and grieved at being distant from him^{saww}, and among the servants of Allah^{azwj} – there are ones unjust to themselves – one who does not care whether they are near to Rasool-Allah^{saww} from far, and if I^{saww} had not embraces this trunk and wiped my^{saww} hand upon it – its moaning and its groaning would not have calmed down up to the Day of Judgment.

وَ إِنَّ مِنْ عِبَادِ اللَّهِ وَ إِمَائِهِ لَمَنْ يَجْنُ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ إِلَى عَلِيٍّ وَ لِيٍّ اللَّهِ كَحَنِينِ هَذَا الْجِدْعِ، وَ حَسْبُ الْمُؤْمِنِ أَنْ يَكُونَ قَلْبُهُ عَلَى مَوَالِدِ مُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ [الطَّاهِرِينَ] مُنْطَوِيًا، أَوْ رَأَيْتُمْ شِدَّةَ حَنِينِ هَذَا الْجِدْعِ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ كَيْفَ هَذَا لِمَا اخْتَصَّنَهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ مَسَحَ يَدَهُ عَلَيْهِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

And from the servants of Allah^{azwj} and His^{azwj} maids are ones who yearn to Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and to Ali^{asws} Guardian^{asws} of Allah^{azwj}, like the yearning of this trunk, and it is enough for the Momin that his heart happens to be content upon the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, the clean. Did you see the intensity of the yearning of this trunk to Muhammad^{saww} Rasool^{saww} of Allah^{azwj}, how it calmed down due to Muhammad^{saww} Rasool^{saww} of Allah^{azwj} wiping his^{saww} hand upon it?’ They said, ‘Yes, O Rasool-Allah^{saww}!

قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، إِنَّ حَنِينِ خُرَّانِ الْجَنَانِ وَ حُورِ عَيْنِيهَا- وَ سَائِرِ قُصُورِهَا وَ مَنَازِلِهَا إِلَى مَنْ يَتَوَلَّى مُحَمَّدًا وَ عَلِيًّا وَ إِلَيْهِمَا الطَّيِّبِينَ وَ يَبْرَأُ مِنْ أَعْدَائِهِمْ، لِأَشَدِّ مِنْ حَنِينِ هَذَا الْجِدْعِ- الَّذِي رَأَيْتُمُوهُ إِلَى رَسُولِ اللَّهِ.

Rasool-Allah^{saww} said: ‘By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}, the yearning of the Gardens, and the maiden Houries, and the rest of its castles and its houses, to the one who befriends Muhammad^{saww}, and Ali^{asws}, and their^{asws} goodly Progeny^{asws}, and disavow from their^{asws} enemies, is more intense than the yearning of this trunk which you saw (yearning) to Rasool-Allah^{saww}.

وَ إِنَّ الَّذِي يُسَكِّنُ حَنِينَهُمْ وَ أَيْبِنَهُمْ، مَا يَرِدُ عَلَيْهِمْ مِنْ صَلَاةِ أَحَدِكُمْ- مَعَاشِرِ شِيعَتِنَا عَلَى مُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ، أَوْ صَلَاتِهِ لِلَّهِ نَافِلَةً، أَوْ صَوْمٍ أَوْ صَدَقَةٍ.

And that which settles down their moaning and groaning is what returns upon them from the Salawat one of you – community of our^{asws} Shias – upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, or his *Salat* for the Sake of Allah^{azwj}, an optional one, or a Fast, or a charity.

وَ إِنَّ مِنْ عَظِيمِ مَا يُسَكِّنُ حَنِينَهُمْ إِلَى شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ مَا يَنْصِلُ [بِهِمْ] مِنْ إِخْوَانِهِمْ إِلَى إِخْوَانِهِمُ الْمُؤْمِنِينَ، وَ مَعُونَتِهِمْ لَهُمْ عَلَى دَهْرِهِمْ، يَقُولُ أَهْلُ الْجَنَانِ بَعْضُهُمْ لِبَعْضٍ: لَا تَسْتَعْجَلُوا صَاحِبَكُمْ، فَمَا يُبْطِئُ عَنْكُمْ إِلَّا لِلزِّيَادَةِ فِي الدَّرَجَاتِ الْعَالِيَاتِ- فِي هَذِهِ الْجَنَانِ بِإِسْدَاءِ الْمَعْرُوفِ إِلَى إِخْوَانِهِ الْمُؤْمِنِينَ.

And that, from the greatest of what settles down their moaning to a Shia of Muhammad^{saww} and Ali^{asws} is what arrives with them from their good deeds to their Momineen brothers, and his assisting to them upon their lives. The inhabitants of the Gardens are saying to each other, ‘Do not be hasty for your companion, for he has not been delayed from you except for the increase in the lofty ranks in these Gardens by providing to his *Momineen* brothers.

وَ أَعْظَمُ مِنْ ذَلِكَ- مِمَّا يُسْكُنُ حَيِّنَ سَكَّانِ الْجَنَانِ وَ حُورَهَا إِلَى شَيْعَتِنَا مَا يَعْرِفُهُمُ اللَّهُ مِنْ صَبْرٍ شَيْعَتِنَا عَلَى التَّقِيَّةِ- وَ اسْتِعْمَالِهِمُ التَّوْرِيَّةَ لِيَسْلُمُوا بِهَا- مِنْ كَفْرَةِ عِبَادِ اللَّهِ وَ فَسَقَتِهِمْ

And greater than that from what settles the groaning of the dwellers of the Gardens and its Houries to our^{asws} Shias is what Allah^{azwj} Introduces them from the patience of our^{asws} Shias upon the *Taqiyya* (dissimulation) – and their utilisation of the ambiguities in order to be safe with it from the *Kufr* of the servants of Allah^{azwj} and their mischief.

فَحَيِّنُذِ يَقُولُ خُزَّانُ الْجَنَانِ وَ حُورُهَا: لَنَصْبِرَنَّ عَلَى شَوْقِنَا إِلَيْهِمْ [وَ حَيِّنِينَ] كَمَا يَصْبِرُونَ عَلَى سَمَاعِ الْمَكْرُوهِ- فِي سَادَاتِهِمْ وَ أَيْمَتِهِمْ، وَ كَمَا يَتَجَرَّعُونَ الْعَيْظَ وَ يَسْكُتُونَ عَنِ إِظْهَارِ الْحَقِّ- لِمَا يُشَاهِدُونَ مِنْ ظُلْمٍ مَنْ لَا يَقْدِرُونَ عَلَى دَفْعِ مَضْرَبَتِهِ.

So this is where the keepers of the Gardens and its Houries observe patience upon our desire to them and our yearning, just as they (Shias) are being patient upon hearing the abhorrence(s) regarding their chiefs and their Imams^{asws}, and just as they are swallowing the anger and are remaining silent from manifesting the Truth – due to what they are witnessing from the injustices of the ones who they are not able upon repelling his harm.

فَعِنْدَ ذَلِكَ يُنَادِيهِمْ رَبُّنَا عَزَّ وَ جَلَّ: «يَا سَكَّانَ جَنَانِي وَ يَا خُزَّانَ رَحْمَتِي- مَا لِيُخَلِّ أَحْرَتُ عَنكُمْ أَرْوَاجَكُمْ وَ سَادَاتِكُمْ، وَ لَكِنْ لِيَسْتَكْمَلُوا نَصِيبَهُمْ مِنْ كَرَامَتِي- بِمَوَاسَاتِهِمْ إِخْوَانَهُمُ الْمُؤْمِنِينَ، وَ الْأَخْذِ بِأَيْدِي الْمَلْهُوفِينَ، وَ التَّنْفِيسِ عَنِ الْمَكْرُوبِينَ، وَ بِالصَّبْرِ عَلَى التَّقِيَّةِ مِنَ الْفَاسِقِينَ وَ الْكَافِرِينَ، حَتَّى إِذَا اسْتَكْمَلُوا أَجْرَ كَرَامَتِي نَقَلْتُهُمْ إِلَيْكُمْ عَلَى أَسْرِّ الْأَحْوَالِ وَ أَعْبَاطِهَا فَاقْبِرُوا».

So during that, our Lord^{azwj} Mighty and Majestic Calls out to them: “O dwellers of My^{azwj} Gardens, and O Keepers of My^{azwj} Mercy! It is not due to miserliness that I^{azwj} am delaying from you all (the arrival of) your spouses and your chiefs, but (it is) in order to complete their shares from My^{azwj} Prestige – by their being consoling to their Momineen brothers, and holding the hands of the distraught ones, and venting their distresses, and with being patient upon the *Taqiyya* (dissimulation) from the mischievous ones and the *Kafirs*, until when My^{azwj} Prestige(s) are complete, I^{saww} shall Transfer them to you upon a joyful state and its most enchanting”.

فَعِنْدَ ذَلِكَ يَسْكُنُ حَيِّنُهُمْ وَ أَيْنُهُمْ.

Thus, during that, their moaning and their groaning settles down’.

[قَلْبُ السَّمِّ عَلَى الْيَهُودِ:]

Overturning of the poison upon the Jew

89 وَ أَمَّا قَلْبُ اللَّهِ السَّمِّ عَلَى الْيَهُودِ الَّذِينَ قَصَدُوهُ [بِهِ] وَ أَهْلَكُهُمُ اللَّهُ بِهِ- فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا ظَهَرَ بِالْمَدِينَةِ اشْتَدَّ حَسَدُ «ابْنِ أَبِي» لَهُ، فَدَبَّرَ عَلَيْهِ أَنْ يَحْفَرَ لَهُ حَفِيرَةً فِي مَجْلِسٍ مِنْ مَجَالِسِ دَارِهِ، وَ يَبْسُطُ فَوْقَهَا بَسَاطًا، وَ يَنْصَبُ فِي أَسْفَلِ الْحَفِيرَةِ أَسِنَّةَ رِمَاحٍ وَ نَصَبَ سَكَكِينَ مَسْمُومَةً، وَ شَدَّ أَحَدَ جَوَانِبِ الْبَسَاطِ وَ الْفَرَاشِ إِلَى الْحَائِطِ لِيَدْخُلَ رَسُولُ اللَّهِ ص وَ خَوَاصُّهُ مَعَ عَلِيٍّ ع، فَإِذَا وَضَعَ رَسُولُ اللَّهِ ص رِجْلَهُ عَلَى الْبَسَاطِ وَقَعَ فِي الْحَفِيرَةِ،

S 89 – And as for the overturning by Allah^{azwj} of the poison upon the Jews, the one who aimed him^{saww} with it, and Allah^{azwj}'s Destroying him with it – When Rasool-

Allah^{saww} appeared at Al-Medina, the envy of Ibn Abayy intensified towards him^{saww}. So he^{saww} plotted by digging a pit for him^{saww} (to fall into) in a gathering from the gatherings at his house, and he spread out a rug on top of it, and he established sharp spears and poisoned knives at the bottom of it. And he tied a rug in one of the sides and the bed to a wall for Rasool-Allah^{saww} and his^{saww} special ones with Ali^{asws}, so that when Rasool-Allah^{saww} places his^{saww} leg upon the rug, he^{saww} would fall into the pit.

وَ كَانَ قَدْ نَصَبَ فِي دَارِهِ، وَ حَبَّأَ رَجَالًا بِسُيُوفٍ مَشْهُورَةٍ يَخْرُجُونَ عَلَى عَلِيٍّ عَ وَ مَنْ مَعَهُ- عِنْدَ وَفُوعٍ مُحَمَّدٍ ص فِي الْحَفِيرَةِ فَيَقْتُلُونَهُمْ بِهَا وَ دَبَّرَ أَنَّهُ إِنْ لَمْ يَنْشِطْ لِلْقُعُودِ عَلَى ذَلِكَ الْبِسَاطِ- أَنْ يُطْعَمُوهُ مِنْ طَعَامِهِمُ الْمَسْمُومِ لَيَمُوتَ هُوَ وَ أَصْحَابُهُ مَعَهُ جَمِيعًا.

And it was so that he has established and stowed away some men in his house with unsheathed swords, to be coming out at Ali^{asws} and the ones with him^{asws} – during the fall of Muhammad^{saww} into the pit, so they could kill them with these. And he conceived that in case he^{saww} does not sit upon that rug, he would feed him^{saww} from their poisoned food in order to kill him^{saww} and his^{saww} companions who are with him^{saww}, altogether.

فَجَاءَهُ جِبْرَائِيلُ عَ وَ أَخْبَرَهُ بِذَلِكَ، وَ قَالَ لَهُ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْعُدَ حَيْثُ يُقْعَدُكَ وَ تَأْكُلَ مِمَّا يُطْعَمُكَ، فَإِنَّهُ مُظْهِرٌ عَلَيْكَ آيَاتِهِ، وَ مُهْلِكٌ أَكْثَرَ مَنْ تَوَاطَأَ عَلَى ذَلِكَ فِيكَ.

So Jibraeel^{as} came down and informed him^{saww} with that, and said to him^{saww}: 'Allah^{azwj} Commands you^{saww} that you^{saww} sit wherever he gets you^{saww} to sit, and eat from whatever he feeds you^{saww}, for He^{azwj} would be Manifesting His^{azwj} Sign unto you^{saww}, and Destroy most of the ones who are conniving upon that regarding you^{saww}.'

فَدَخَلَ رَسُولُ اللَّهِ صَ وَ قَعَدَ عَلَى الْبِسَاطِ، وَ قَعَدُوا عَنْ يَمِينِهِ وَ شِمَالِهِ وَ حَوَالِيهِ، وَ لَمْ يَقَعْ فِي الْحَفِيرَةِ، فَتَعَجَّبَ ابْنُ أَبِي وَ نَظَرَ، فَإِذَا قَدْ صَارَ مَا تَحْتَ الْبِسَاطِ أَرْضًا مُلْتَمِئَةً.

So Rasool-Allah^{saww} entered and sat upon the rug, and sat on its right, and its left, and around it, and (but) he^{saww} did not fall into the pit. So Ibn Abayy was astonished and looked, and there had come to be what was under the rug, a solid ground.

وَ أَتَى رَسُولُ اللَّهِ صَ وَ عَلِيًّا عَ وَ صَحْبَهُمَا بِالطَّعَامِ الْمَسْمُومِ، فَلَمَّا أَرَادَ رَسُولُ اللَّهِ صَ وَضَعَ يَدَهُ فِي الطَّعَامِ- قَالَ: يَا عَلِيُّ ارْزُقْ هَذَا الطَّعَامَ بِالرُّقِيَّةِ النَّافِعَةِ.

And he came to Rasool-Allah^{saww}, and Ali^{asws}, and their^{asws} companions with the poisoned meal. So when Rasool-Allah^{saww} intended to place his^{saww} hand among the foods, he^{saww} said: 'O Ali^{asws}! Recite on this meal a beneficial incantation'.

فَقَالَ عَلِيُّ عَ: «بِسْمِ اللَّهِ الشَّافِي، بِسْمِ اللَّهِ الْكَافِي، بِسْمِ اللَّهِ الْمُعَافِي، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ [وَ لَا دَاءٌ] فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ، وَ هُوَ السَّمِيعُ الْعَلِيمُ».

So Ali^{asws} said: 'In the Name of Allah^{azwj} the Healer. In the Name of Allah^{azwj} the Sufficient. In the Name of Allah^{azwj} the Giver of health. In the Name of Allah^{azwj} Who, nothing harms with His^{azwj} Name, nor an illness, neither in the earth nor in the sky, and He^{azwj} is the Hearing, the Knowing'.

ثُمَّ أَكَلَ رَسُولُ اللَّهِ صَ وَ عَلِيٌّ عَ وَ مَنْ مَعَهُمَا حَتَّى شَبِعُوا.

Then Rasool-Allah^{saww} and Ali^{asws}, and the ones with them^{asws} ate until they were satiated.

ثُمَّ جَاءَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ أَبِيٍّ وَ حَوَاصُّهُ، فَأَكَلُوا فَضَالَاتِ رَسُولِ اللَّهِ صَ وَ صَحْبِهِ، ظَنًّا مِنْهُمْ أَنَّهُ قَدْ غَلِطَ وَ لَمْ يَجْعَلْ فِيهِ سَمًّا لَمَّا رَأَوْا مُحَمَّدًا وَ صَحْبَهُ لَمْ يُصِيبْهُمْ مَكْرُوهٌ.

Then the companions of Abdullah Bin Abayy and his special ones came over and they ate the left-over of Rasool-Allah^{saww} and his^{saww} companions, thinking that he (Abayy) was mistaken and did not put any poison in it, when they had seen that Muhammad^{saww} and his^{saww} companions were not hit by anything abhorrent.

وَ جَاءَتْ بِنْتُ عَبْدِ اللَّهِ بْنِ أَبِيٍّ إِلَى ذَلِكَ الْمَجْلِسِ- الْمَحْفُورِ تَحْتَهُ، الْمَنْصُوبِ فِيهِ مَا نُصِبَ، وَ هِيَ كَانَتْ دَبَّرَتْ ذَلِكَ، وَ نَظَرَتْ فَإِذَا مَا تَحْتَ الْبِسَاطِ أَرْضٌ مُلْتَمِئَةٌ، فَجَلَسَتْ عَلَى الْبِسَاطِ وَاطْمَئَنَّتْ، فَأَعَادَ اللَّهُ الْحَفِيرَةَ بِمَا فِيهَا فَسَقَطَتْ فِيهَا- وَ هَلَكَتْ فَوَقَعَتِ الصَّيْحَةَ.

And the daughter of Abdullah Bin Abayy came to that sitting place, under which had been the dug-out, and established inside it what was established, and she was pondering that, and she looked, and beneath the rug was solid ground. So she sat upon the rug confidently. But, Allah^{azwj} Returned it as the pit with whatever was in it, and she fell into it and died. So the shouting occurred.

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِيٍّ: [إِيَّاكُمْ] أُنْ تَقُولُوا إِنَّهَا سَقَطَتْ فِي الْحَفِيرَةِ، فَيَعْلَمُ مُحَمَّدٌ مَا كُنَّا دَبَّرْنَاهُ عَلَيْهِ. فَبَكَوْا [وَ قَالُوا:] مَاتَتْ الْعُرُوسُ- وَ بَعْلَةٌ عَرَسَهَا كَانُوا دَعَوْا رَسُولَ اللَّهِ صَ وَ مَاتَ الْقَوْمُ الَّذِينَ أَكَلُوا فَضْلَةَ رَسُولِ اللَّهِ صَ.

Abdullah Bin Abayy said, 'Beware of saying that she fell into the pit, for Muhammad^{saww} would come to know what we had plotted upon him^{saww}'. So they wailed and said, 'The bride died, and by a feast of her marriage which had been prepared for Rasool-Allah^{saww}'. And the people died, those who had eaten the left-over of Rasool-Allah^{saww}.

فَسَأَلَهُ رَسُولُ اللَّهِ عَنْ سَبَبِ مَوْتِ الْإِنْتَةِ وَ الْقَوْمِ فَقَالَ ابْنُ أَبِيٍّ: سَقَطَتْ مِنَ السَّطْحِ، وَ لَحِقَ الْقَوْمُ نُحْمَةً.

Then (later on) Rasool-Allah^{saww} for the cause of the death of the daughter and the people, so Ibn Abayy said, 'She fell off from the roof, and the people suffered indigestion'.

فَقَالَ رَسُولُ اللَّهِ صَ: [اللَّهُ] أَعْلَمُ بِمَاذَا مَاتُوا. وَ تَغَافَلَ عَنْهُمْ.

So Rasool-Allah^{saww} said: 'I^{saww} know that from what they died', and he^{saww} and assumed unawareness from them'.

تَنْظِيرُ الْمُعْجَزَةِ الْمَذْكُورَةِ لِعَلِيِّ ع:

The matching to the aforementioned miracles of Ali^{asws}

90 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ كَانَ نَظِيرُهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع مَعَ جَدِّ بْنِ قَيْسٍ وَ كَانَ تَالِيَّ عَبْدِ اللَّهِ بْنِ أَبِي فِي النِّفَاقِ، كَمَا أَنَّ عَلِيًّا تَالِيَّ رَسُولِ اللَّهِ ص فِي الْكَمَالِ وَالْجَمَالِ وَالْجَلَالِ.

S 90 – Ali^{asws} Bin Al-Husayn^{asws} said: ‘And its matching (miracle) for Ali^{asws} Bin Abu Talib^{asws} was with Jadd Bin Qays, and he was a second of Abdullah Bin Abayy in the hypocrisy, just as Ali^{asws} was a second of Rasool-Allah^{azwj} in the perfection, and the beauty, and the majesty.

وَ تَفَرَّدَ جَدُّ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي بَعْدَ هَذِهِ الْفِصَّةِ الَّتِي سَلَّمَ اللَّهُ مِنْهَا مُحَمَّدًا وَ صَحْبَهُ- وَ قَلْبَهَا عَلَى عَبْدِ اللَّهِ بْنِ أَبِي فَقَالَ لَهُ: إِنَّ مُحَمَّدًا ص مَاهِرٌ بِالسَّحْرِ، وَ لَيْسَ عَلِيُّ ع كَمِثْلِهِ، فَاتَّخِذْ أَنْتَ يَا جَدُّ لِعَلِيِّ دَعْوَةَ- بَعْدَ أَنْ تَتَقَدَّمَ فِي تَنْبِيْشِ أَصْلِ حَائِطِ بُسْتَانِكَ، ثُمَّ يَقِفْ رِجَالٌ خَلْفَ الْحَائِطِ- بِحَسَبِ بَعْتِمُدُونَ بِهَا عَلَى الْحَائِطِ، وَ يَدْفَعُونَهُ عَلَى عَلِيِّ ع [وَ مِنْ مَعَهُ] لِيَمُوتُوا تَحْتَهُ.

And Jadd went to be alone with Abdullah Bin Abayy, after this story from which Allah^{azwj} Secured Muhammad^{saww} and his^{saww} companions, and Overturned upon Abdullah Bin Abayy, and he said to him, ‘Muhammad^{saww} is an expert with the sorcery, and Ali^{asws} isn’t like him^{saww}, so you, O Jadd, should take an invitation to Ali^{asws}, after digging up the foundation of the wall of your orchard, and pause some men behind the wall, and place some wooden support at the wall, and they should push it upon Ali^{asws} and the one with him, in order to kill them under it’.

فَجَلَسَ عَلِيُّ ع تَحْتَ الْحَائِطِ فَتَلَقَّاهُ بَيْسَرَاهُ وَ دَفَعَهُ وَ كَانَ الطَّعَامُ بَيْنَ أَيْدِيهِمْ فَقَالَ عَلِيُّ ع: كُلُوا بِسْمِ اللَّهِ. وَ جَعَلَ يَأْكُلُ مَعَهُمْ حَتَّى أَكَلُوا وَ فَرَعُوا، وَ هُوَ يُمْسِكُ الْحَائِطَ بِشِمَالِهِ- وَ الْحَائِطُ ثَلَاثُونَ ذِرَاعًا طَوْلُهُ- فِي خَمْسَةِ [عَشْرَ] ذِرَاعًا سَمَكَةً، فِي ذِرَاعَيْنِ غُلْظَةً- فَجَعَلَ أَصْحَابُ عَلِيِّ ع وَ هُمْ يَأْكُلُونَ- يَقُولُونَ: يَا أَخَا رَسُولِ اللَّهِ أَ فَتُحَامِي هَذَا وَ [أَنْتَ] تَأْكُلُ فَإِنَّكَ تَتَعَبُ فِي حَبْسِكَ هَذَا الْحَائِطَ عَنَّا.

So he got Ali^{asws} to sit by the wall. So he^{asws} placed his^{asws} left hand and pushed it, and the meal was in front of them. So Ali^{asws} said: ‘Eat in the Name of Allah^{azwj}’, and he^{asws} went on to eat along with them until they had eaten and were free, and he^{asws} was holding the wall with his^{asws} left hand – and the wall was of thirty cubit in length, and fifteen cubits tall, and two cubits wide. The companions of Ali^{asws} went on eating and they were saying, ‘O brother of Rasool-Allah^{saww}! Are you struggling with this and eating, so you^{asws} will get tired in withholding this wall from us’.

فَقَالَ عَلِيُّ ع: إِنِّي لَسْتُ أَجِدُ لَهُ مِنَ الْمَسِّ بَيْسَارِي- إِلَّا أَقَلَّ مِمَّا أَجِدُهُ مِنْ ثِقَلِ هَذِهِ اللَّقْمَةِ بِيَمِينِي.

So Ali^{asws} said: ‘I am not finding (the weight) upon my^{asws} left hand for it except as less than what I^{asws} find from the weight of this morsel in my^{asws} right hand’.

وَ هَرَبَ جَدُّ بْنُ قَيْسٍ، وَ خَشِيَ أَنْ يَكُونَ عَلِيُّ قَدْ مَاتَ وَ صَحْبُهُ، وَ أَنَّ مُحَمَّدًا يَطْلُبُهُ لِيَنْتَقِمَ مِنْهُ، وَ اخْتَبَأَ عِنْدَ عَبْدِ اللَّهِ بْنِ أَبِي، فَبَلَغَهُمْ أَنَّ عَلِيًّا قَدْ أَمْسَكَ الْحَائِطَ بِبَيْسَارِهِ وَ هُوَ يَأْكُلُ بِيَمِينِهِ، وَ أَصْحَابُهُ تَحْتَ الْحَائِطِ لَمْ يَمُوتُوا.

And Jadd Bin Qays fled, and he feared that Ali^{asws} and his^{asws} companions would have died and Muhammad^{saww} would be seeking him to kill him as a result, and he hid with Abdullah Bin Abayy. So it reached them that Ali^{asws} had withheld the wall with his^{asws} left hand and he^{asws} was eating with his^{asws} right, and his^{asws} companions were by the wall and they had not died.

فَقَالَ أَبُو الشُّرُورِ وَ أَبُو الدَّوَاهِي- اللَّذَانِ كَانَا أَصْلَ التَّدْبِيرِ فِي ذَلِكَ: إِنَّ عَلِيًّا قَدْ مَهَرَ بِسِحْرِ مُحَمَّدٍ فَلَا سَبِيلَ لَنَا عَلَيْهِ.

Al-Abu Al-Shuroor and Abu Al-Dawwahy said – those two who were the originators of the planning regarding that, ‘Ali^{asws} has become an expert with the sorcery of Muhammad^{saww}, therefore there is no way for us against him^{asws}’.

فَلَمَّا فَرَعَ الْقَوْمُ مَالَ عَلِيٍّ عَ عَلَى الْحَائِطِ بَيْسَارِهِ فَأَقَامَهُ وَ سَوَّاهُ، وَ رَأَبَ صَدْعَهُ، وَ لَأَمَ شَعْبَهُ، وَ خَرَجَ هُوَ وَ الْقَوْمُ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ ص. قَالَ [لَهُ]: يَا أَبَا الْحَسَنِ ضَاهَيْتَ الْيَوْمَ أَخِي الْخَضِرَ لَمَّا أَقَامَ الْجِدَارَ، وَ مَا سَهَّلَ اللَّهُ ذَلِكَ لَهُ إِلَّا بِدُعَائِهِ بِنَا أَهْلِ الْبَيْتِ.

So when the people were free, Ali^{asws} inclined upon the wall with his^{asws} left hand and up righted it, and straightened it, and corrected its cracks, and gathered its splits (parts), and he^{asws} and the people went out. So when Rasool-Allah^{saww} saw him^{asws}, said to him^{asws}: ‘O Abu Al-Hassan^{asws}! You^{asws} (your^{asws} action) today is comparable to my^{saww} brother^{asws} Al-Khizr^{as} when he^{as} straightened the wall, and Allah^{azwj} did not Ease that for him^{saww} except by his^{as} supplication by us^{asws}, the People^{asws} of the Household’.

تَكْثِيرُ اللَّهِ الْقَلِيلِ مِنَ الطَّعَامِ:

Multiplication by Allah^{azwj} of the little from the food

91 وَ أَمَّا تَكْثِيرُ اللَّهِ الْقَلِيلَ مِنَ الطَّعَامِ لِمُحَمَّدٍ ص فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَوْمًا جَالِسًا هُوَ وَ أَصْحَابُهُ- بِحَضْرَةِ جَمْعٍ مِنْ خِيَارِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِذْ قَالَ رَسُولُ اللَّهِ ص: إِنَّ شِدْقِي يَنْحَلِبُ، وَ أَجِدُنِي أَشْتَهِي حَرِيرَةَ مَدُوسَةٍ مُلَبَّقَةً بِسَمْنٍ وَ عَسَلٍ.

S 91 – And as for the Multiplication by Allah^{azwj} of the little from the food, for Muhammad^{saww} – so one day Rasool-Allah^{saww} was seated, him^{saww} and his^{saww} companions – in the presence of a group from the good ones of the Emigrants and the Helpers, when Rasool-Allah^{saww} said: ‘My^{saww} mouth is watering, and I^{saww} find myself^{saww} desiring *Hareer* of Hyacinth prepared in ghee and honey’.

فَقَالَ عَلِيٌّ ع: وَ أَنَا أَشْتَهِي مَا يَشْتَهِيهِ: رَسُولُ اللَّهِ ص.

So Ali^{asws} said: ‘And I^{asws} desired whatever Rasool-Allah^{saww} desires’.

قَالَ رَسُولُ اللَّهِ ص لِأَبِي الْفَضِيلِ: مَاذَا تَشْتَهِي أَنْتَ قَالَ: خَاصِرَةَ حَمَلٍ مَشْوِيٍّ.

Rasool-Allah^{saww} said to Abu Al-Fazeyl: ‘What is that you desire?’ He said, ‘A side of roast lamb’.

وَ قَالَ لِأَبِي الشُّرُورِ وَ أَبِي الدَّوَاهِي (مَاذَا تَشْتَهِيَانِ أَنْتُمَا) قَالَا: صَدْرَ حَمَلٍ مَشْوِيٍّ.

And he^{saww} said to Abu Al-Shuroor and Abu Al-Dawwahy: ‘What is that you two desire?’ They said, ‘Breast of roast lamb’.

فَقَالَ رَسُولُ اللَّهِ ص: أَيُّ عَبْدٍ مُؤْمِنٍ يُضَيِّفُ الْيَوْمَ رَسُولَ اللَّهِ ص وَ صَحْبَهُ وَ يُطْعِمُهُمْ شَهْوَاتِهِمْ.

Rasool-Allah^{saww} said: 'Which *Momin* servant would toady host Rasool-Allah^{saww} and his^{saww} companions and feed them their desires (desired meals)?'

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي هَذَا وَ اللَّهُ الْيَوْمَ الَّذِي نَكِيدُ فِيهِ مُحَمَّدًا وَ صَحْبَهُ وَ [مُحِبِّيهِ] وَ نَقْتُلُهُ، وَ نُخَلِّصُ الْعِبَادَ وَ الْبِلَادَ مِنْهُ، وَ قَالَ: يَا رَسُولَ اللَّهِ أَنَا أَضَيِّفُكُمْ، عِنْدِي شَيْءٌ مِنْ بُرٍّ وَ سَمْنٍ وَ عَسَلٍ، وَ عِنْدِي حَمَلٌ أَشْوِيهِ لَكُمْ. قَالَ رَسُولُ اللَّهِ ص: فَافْعَلْ.

So Abdullah Bin Abayy said, 'By Allah^{azwj}! Today is the day in which we can plot against Muhammad^{saww} and his^{saww} companions, and those that love him^{saww}, and we can kill him^{saww} and finish off the servant and the cities, from him^{saww}'. And he said, 'O Rasool-Allah^{saww}! I will be your host. In my presence there is from the wheat, and ghee, and honey, and with me there is a lamb I can roast it for you all'. Rasool-Allah^{saww} said: 'Then do so'.

فَذَهَبَ عَبْدُ اللَّهِ بْنُ أَبِي هَذَا وَ أَكْثَرَ السَّمِّ فِي ذَلِكَ الْبُرِّ الْمَلْبَقِ بِالسَّمْنِ وَ الْعَسَلِ، وَ فِي ذَلِكَ الْحَمَلِ الْمَشْوِيِّ، ثُمَّ عَادَ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ: هَلُمُّوا إِلَيَّ مَا اسْتَهَيْتُمْ.

So Abdullah Bin Abayy went put a lot of poison in that wheat, preparing it with the ghee and the honey and in that was the roast lamb. Then he returned to Rasool-Allah^{saww} and said: 'Come, to whatever you^{saww} desired'.

فَقَالَ رَسُولُ اللَّهِ ص: أَنَا وَ مَنْ قَالَ ابْنُ أَبِي هَذَا: أَنْتَ وَ عَلِيٌّ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ.

So Rasool-Allah^{saww} said: 'I^{saww} and who (else)?' Ibn Abayy said, 'You^{saww}, and Ali^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al Miqdad^{ra} and Ammar^{ra}'.

فَأَشَارَ رَسُولُ اللَّهِ ص إِلَى أَبِي الشُّرُورِ وَ أَبِي الدَّوَاهِي وَ أَبِي الْمَلَاهِي وَ أَبِي النَّكْثِ وَ قَالَ ص: يَا ابْنَ أَبِي دُونَ هَؤُلَاءِ [ف] قَالَ ابْنُ أَبِي هَذَا: نَعَمْ دُونَ هَؤُلَاءِ. وَ كَرِهَ أَنْ يَكُونُوا مَعَهُ لِأَنَّهُمْ كَانُوا مُوَاطِئِينَ لِابْنِ أَبِي عَلِيٍّ النَّفَاقِ.

So Rasool-Allah^{saww} gestured to Abu Al-Shuroor, and Abu Al-Dawwahy, and Abu Al-Malahy, and Abu Al-Naksi, and said: 'O Ibn Abayy! Besides these ones?' Ibn Abayy said, 'Yes, besides them', and he disliked that they should happen to be with him^{saww}, because they were co-conspirators of Ibn Abayy upon the hypocrisy.

فَقَالَ رَسُولُ اللَّهِ ص: لَا حَاجَةَ لِي فِي شَيْءٍ اسْتَبَدَّ بِهِ دُونَ هَؤُلَاءِ، وَ دُونَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ الْحَاضِرِينَ لِي.

So Rasool-Allah^{saww} said: 'There is no need for me^{saww} regarding anything to partake with besides them, and besides the Emigrants and the Helpers, and the ones present to me^{saww}'.

فَقَالَ عَبْدُ اللَّهِ: يَا رَسُولَ اللَّهِ إِنَّ [لِي] الشَّيْءَ الْقَلِيلَ، لَا يَشْبَعُ أَكْثَرَ مِنْ أَرْبَعَةٍ إِلَى خَمْسَةٍ.

So Abdullah said, 'O Rasool-Allah^{saww}! For me there is the thing which is little. It cannot satiate more than four, up to five'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَبْدُ اللَّهِ إِنَّ اللَّهَ أَنْزَلَ مَا نَدَّ عَلَى عَيْسَى ع- وَ بَارَكَ لَهُ فِي [أَرْبَعَةٍ] أَرْغَفَةٍ وَ سُمَيْكَاتٍ- حَتَّى أَكَلَ وَ شَبِعَ مِنْهَا أَرْبَعَةَ آلَافٍ وَ سَبْعِمِائَةٍ، فَقَالَ: شَأْنُكَ.

So Rasool-Allah^{saww} said: 'O Abdullah! Allah^{azwj} Sent down a meal upon Isa^{as} and Blessed it for him^{as} in four loaves of bread and fish – until there had eaten and satiated from it, four thousand seven hundred'.

ثُمَّ نَادَى رَسُولُ اللَّهِ ص: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ هَلُمُّوا إِلَيَّ مَائِدَةَ عَبْدِ اللَّهِ بْنِ أَبِي. فَجَاءُوا مَعَ رَسُولِ اللَّهِ ص وَ هُمْ سَبْعَةُ أَلْفٍ وَ ثَمَانِمِائَةٍ.

Then Rasool-Allah^{saww} called out: 'O community of Emigrants and Helpers! Come to a meal of Abdullah Bin Abayy!' So they came along with Rasool-Allah^{saww}, and they were seven thousand and eight hundred.

فَقَالَ عَبْدُ اللَّهِ لِأَصْحَابِهِ لَهُ: كَيْفَ نَصْنَعُ هَذَا مُحَمَّدٌ وَ صَحْبُهُ وَ إِنَّمَا نُرِيدُ أَنْ نَقْتُلَ مُحَمَّدًا وَ نَقْرَأَ مِنْ أَصْحَابِهِ، وَ لَكِنْ إِذَا مَاتَ مُحَمَّدٌ وَ قَعَّ بَأْسُ هَؤُلَاءِ بَيْنَهُمْ، فَلَا يَلْتَقِي مِنْهُمْ ائْتَانٍ فِي طَرِيقٍ.

So Abdullah said to companions of his, 'How do we deal with this Muhammad^{saww} and his^{saww} (numerous) companions, and rather we wanted to kill a (small) number of his^{saww} companions? But, when Muhammad^{saww} dies, evil would occur between them, so you will not meet (even) two of them in a road'.

وَ بَعَثَ ابْنُ أَبِي إِلَى أَصْحَابِهِ وَ الْمُتَعَصِّبِينَ لَهُ- لِيَتَسَلَّحُوا وَ يَجْتَمِعُوا، وَ قَالَ: مَا هُوَ إِلَّا أَنْ يُمُوتَ مُحَمَّدٌ حَتَّى يَلْقَانَا أَصْحَابَهُ وَ يَنْهَالِكُوا.

And Ibn Abayy sent a message to his companions, and his fanatics – in order to arm themselves and gather together'. And he said, 'It is not, except if Muhammad^{saww} were to die, so we would face his^{saww} companions and destroy them'.

فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ص دَارَهُ، أَوْمَأَ عَبْدُ اللَّهِ إِلَى بَيْتٍ لَهُ صَغِيرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ أَنْتَ وَ هَؤُلَاءِ الْأَرْبَعَةُ- يَعْنِي عَلِيًّا وَ سَلْمَانَ وَ الْمُقَدَّادَ وَ عَمَّارًا فِي هَذَا الْبَيْتِ، وَ الْبَاقُونَ فِي الدَّارِ وَ الْحِجْرَةِ وَ الْبُسْتَانِ، وَ يَقِفُ مِنْهُمْ قَوْمٌ عَلَى الْبَابِ- حَتَّى يَفْرُغَ [مِنْهُمْ] أَقْوَامٌ وَ يَخْرُجُونَ، ثُمَّ يَدْخُلُ بَعْدَهُمْ أَقْوَامٌ.

So when Rasool-Allah^{saww} entered his house, Abdullah gestured towards a small room of his, and he said, 'O Rasool-Allah^{saww}! You^{saww} and these four – meaning Ali^{asws}, and Salman^{ra}, and Al Miqdad^{ra}, and Ammar^{ra} should be in this room, and the rest should be in the house, and the chamber, and the orchard'. And he paused a group at the door – until a group would be free and come out, then another group would enter after them.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ الَّذِي يُبَارِكُ فِي هَذَا الطَّعَامِ الْقَلِيلِ- لِيُبَارِكُ فِي هَذَا الْبَيْتِ الصَّغِيرِ الضَّيِّقِ، ادْخُلْ يَا عَلِيُّ وَ يَا سَلْمَانَ وَ يَا مُقَدَّادَ وَ يَا عَمَّارَ، [وَ] ادْخُلُوا مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ. فَدَخَلُوا أَجْمَعِينَ وَ قَعَدُوا حَافَةَ وَاحِدَةً- كَمَا يَسْتَدِيرُونَ حَوْلَ تَرَابَعِ الْكَعْبَةِ، وَ إِذَا الْبَيْتُ قَدْ وَسِعَهُمْ أَجْمَعِينَ- حَتَّى إِنَّ بَيْنَ كُلِّ رَجُلَيْنِ مِنْهُمْ مَوْضِعَ رَجُلٍ.

So Rasool-Allah^{saww} said: 'The One^{azwj} Who will be Blessing in this little food, would Blesse in this small narrow room. Enter, O Ali^{asws}, and O Salman^{ra}, and O Miqdad^{ra}, and O Ammar^{ra}! And enter, O group of the Emigrants and the Helpers!' So they entered altogether, and they sat down in one circle – just as they would be encircling around the four corners of the Kabah, and the room had become capacious for them altogether – to the extent that between every two men of them was a place for a man.

فَدَخَلَ عَبْدُ اللَّهِ بِنُ أَبِي فَرَأَى [عَجَبًا] عَجِيبًا- مِنْ سَعَةِ الْبَيْتِ الَّذِي كَانَ ضَيِّقًا، فَقَالَ رَسُولُ اللَّهِ ص: ائْتِنَا بِمَا عَمَلْتَهُ. فَجَاءَهُ بِالْحَرِيرَةِ الْمُلَبَّبَةِ بِالسَّمْنِ وَ الْعَسَلِ، وَ بِالْحَمَلِ الْمَشْوِيِّ.

So Abdullah Bin Abayy entered, and he saw strange wonders – from the expansion of the room which was narrow. So Rasool-Allah^{saww} said: 'Come to us with whatever

you have made'. So he came with the Hareer of the hyacinth with the ghee and the honey, and with the roast lamb.

فَقَالَ ابْنُ أَبِي: يَا رَسُولَ اللَّهِ كُلِّ أَنْتَ أَوْ لَا قَبْلَهُمْ، ثُمَّ لِيَأْكُلَنَّ صَحَابِكَ هُوَ لَاءِ: عَلِيٌّ وَمَنْ مَعَهُ، ثُمَّ يَطْعَمُهُمْ هُوَ لَاءِ. فَقَالَ رَسُولُ اللَّهِ ص: كَذَلِكَ [أَفْعَلْ]. فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى الطَّعَامِ- وَوَضَعَ عَلِيٌّ ع يَدَهُ مَعَهُ.

Ibn Abayy said, 'O Rasool-Allah^{saww}! You^{saww} should eat first before them, then let these companions of yours^{saww} – Ali^{asws} and the ones with him^{asws}. Then feed (the rest of) them'. So Rasool-Allah^{saww} said: 'Like that, I^{saww} shall do'. Then Rasool-Allah^{saww} placed his^{saww} hand upon the food, and Ali^{asws} placed his^{asws} hand along with him^{saww}.

فَقَالَ ابْنُ أَبِي: أَلَمْ يَكُنِ الْأَمْرُ عَلَى أَنْ تَأْكُلَ مَعَ أَصْحَابِكَ- وَتَفَرِّدَ رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ إِنَّ عَلِيًّا أَعْلَمُ بِاللَّهِ وَ [ب] رَسُولِهِ مِنْكَ، إِنَّ اللَّهَ مَا فَرَّقَ فِيمَا مَضَى بَيْنَ عَلِيٍّ وَ مُحَمَّدٍ، وَ لَا يَفْرُقُ فِيمَا يَأْتِي أَيْضاً بَيْنَهُمَا، إِنَّ عَلِيًّا كَانَ وَ أَنَا مَعَهُ نُوراً وَاحِداً،

Ibn Abayy said, 'Didn't the matter happen to be upon that you^{asws} shall eat with your^{asws} companions – and Rasool-Allah^{saww} would be (eating) alone?' So Rasool-Allah^{saww} said: 'O servant of Allah^{azwj}! Ali^{asws} is more knowing with Allah^{azwj} and with His^{azwj} Rasool^{saww} than you. Allah^{azwj} did not Differentiate in what has passed, between Ali^{asws} and Muhammad^{saww}, nor will He^{azwj} be Differentiating as well between them^{asws}. Ali^{asws} was, and I^{saww} was with him^{saww} as one light.

عَرَضْنَا اللَّهُ عَزَّ وَ جَلَّ عَلَى أَهْلِ سَمَاوَاتِهِ وَ أَرْضِهِ وَ سَائِرِ حُجُبِهِ وَ جَنَانِهِ وَ هَوَامِهِ وَ أَخَذَ عَلَيْهِمْ لَنَا الْعُهُودَ وَ الْمَوَائِقَ- لِيَكُونُوا لَنَا وَ لِأَوْلِيَانِنَا مَوَالِينَ وَ لِأَعْدَائِنَا مُعَادِينَ، وَ لِمَنْ نَحِبُهُ مُحِبِينَ، وَ لِمَنْ نُبْغِضُهُ مُبْغِضِينَ،

Allah^{azwj} Mighty and Majestic Displayed us^{asws} upon the inhabitants of the skies and His^{azwj} earth, and the rest of His^{azwj} Veils, and His^{azwj} Gardens, and its atmosphere, and Took the Covenant and the Pact upon them, for us^{asws} – in order for them to become friends of ours^{asws}, and enemies to our^{asws} enemies, and loving to those whom we^{asws} love, and hateful to those whom we^{asws} hate.

مَا زَلَّتْ إِرَادَتُنَا وَاحِدَةً وَ لَا تَزَالُ، لَا أَرِيدُ إِلَّا مَا يُرِيدُ، [وَ لَا يُرِيدُ إِلَّا مَا أَرِيدُ] يَسْرُنِي مَا يَسْرُهُ وَ يُؤْلَمُنِي مَا يُؤْلَمُهُ- فَدَعْ يَا ابْنَ أَبِي عَلِيٍّ بِنَ أَبِي طَالِبٍ فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَ بِي مِنْكَ.

Our^{asws} intentions did not cease to be one, nor do I^{saww} want except what he^{asws} wants, nor does he^{asws} want except what I^{saww} want. It joys me^{saww} what joys him^{asws}, and it pains me^{saww} what pains him^{asws}, therefore leave Ali^{asws} Bin Abu Talib^{asws}, O Ibn Abayy, for he^{asws} is more knowing with himself^{asws} and with me^{saww} than you are'.

قَالَ ابْنُ أَبِي: نَعَمْ يَا رَسُولَ اللَّهِ. وَ أَفْضَى إِلَى جَدِّ وَ مُعْتَبٍ، فَقَالَ: أَرَدْنَا وَاحِداً فَصَارَ اثْنَيْنِ، الْآنَ يَمُوتَانِ جَمِيعاً، وَ نُكْفَى شَرَّهُمَا، هَذَا لِخَبِيئَتِهِمَا وَ سَعَادَتِنَا، فَلَوْ بَقِيَ عَلِيٌّ بَعْدَهُ- لَعَلَّهُ كَانَ يُجَادِلُ أَصْحَابَنَا هُوَ لَاءِ، وَ عَبْدُ اللَّهِ بْنُ أَبِي قَدْ جَمَعَ جَمِيعَ أَصْحَابِهِ وَ مُعْتَصِبِيهِ حَوْلَ دَارِهِ- لِيَضَعُوا السَّيْفَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ص إِذَا مَاتَ بِالسَّلَامِ.

Ibn Abayy said, 'Yes, O Rasool-Allah^{saww}!', and he hastened to Jadd and Mo'tab and he said, 'We intended one, so it has become two. Now they^{asws} will both be dying together, and we would be refrained from their evil. This would be their^{asws} disappointment and our happiness. But, if Ali^{asws} had remained (alive) after him^{saww}, perhaps he^{asws} would have fought against these companions of ours' – and Abdullah Bin Abayy had gathered the entirety of his companions and his fanatics around his

house – to position the swords upon the companions of Rasool-Allah^{saww} when he^{saww} dies of the poison.

ثُمَّ وَضَعَ رَسُولُ اللَّهِ صَ وَ عَلِيٌّ عَ يَدَيْهِمَا فِي الْحَرِيرَةِ- الْمُلَبَّقَةِ بِالسَّمَنِ وَالْعَسَلِ فَأَكَلَا حَتَّى شَبِعَا، ثُمَّ وَضَعَ مِنْ اشْتَهَى خَاصِرَةَ الْحَمَلِ، وَ مِنْ اشْتَهَى صَدْرَهُ (مِنْهُمْ فَأَكَلَا) حَتَّى شَبِعَا، وَ عَبْدُ اللَّهِ يَنْظُرُ وَ يَظُنُّ أَنْ لَا يُلَبِّنُهُمُ السَّمُّ، فَإِذَا هُمْ لَا يَزْدَادُونَ إِلَّا نَشَاطًا.

Then Rasool-Allah^{saww} and Ali^{asws} placed their^{asws} hand in the Hareer, prepared with the ghee and the honey. So they^{asws} both ate until they^{asws} were satiated. Then the side of the roast was placed for the ones who desired it, and the ones who desires its breast from them. So they ate until they were satiated. And Abdullah looked on and thought that the poison did not affect them. But they were into getting increased in anything, except (they became more) active.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ: هَاتِ الْحَمَلَ. فَلَمَّا جَاءَ بِهِ، قَالَ رَسُولُ اللَّهِ صَ: يَا أَبَا الْحَسَنِ ضَعِ الْحَمَلَ فِي وَسْطِ الْبَيْتِ.

Then Rasool-Allah^{saww} said: 'Bring the lamb'. So when they came with it, Rasool-Allah^{saww} said: 'O Abu Al-Hassan^{asws}! Place the lamb in the middle of the room'.

فَوَضَعَهُ [فِي وَسْطِ الْبَيْتِ تَنَالَهُ أَيْدِيهِمْ]، فَقَالَ عَبْدُ اللَّهِ: يَا رَسُولَ اللَّهِ كَيْفَ تَنَالُهُ أَيْدِيهِمْ! فَقَالَ رَسُولُ اللَّهِ صَ: إِنَّ الَّذِي وَسَّعَ هَذَا الْبَيْتَ، وَ عَظَّمَهُ حَتَّى وَسَّعَ جَمَاعَتَهُمْ وَ فَضَّلَ عَنْهُمْ، هُوَ الَّذِي يُطِيلُ أَيْدِيَهُمْ [حَتَّى تَنَالَ هَذَا الْحَمَلَ].

So he placed it in the middle of the room for their hands to take from. Abdullah said, 'O Rasool-Allah^{saww}! How can their hand grab it?' So Rasool-Allah^{saww} said: 'The One^{azwj} Who Expanded the room, and Made it larger until it was capacious enough for their group, and Graced upon them, He^{azwj} is the One^{azwj} Who would Elongate their hands until they grab this lamb'.

قَالَ: [فَأَطَالَ اللَّهُ تَعَالَى أَيْدِيَهُمْ حَتَّى نَالَتْ ذَلِكَ، فَتَنَاولُوا مِنْهُ وَ بَارَكَ اللَّهُ فِي ذَلِكَ الْحَمَلِ حَتَّى وَسَّعَهُمْ وَ أَشْبَعَهُمْ وَ كَفَاهُمْ، فَإِذَا هُوَ بَعْدَ أَكْلِهِمْ لَمْ يَبْقَ مِنْهُ إِلَّا عِظَامُهُ.

He^{asws} said: 'So Allah^{azwj} the Exalted Elongated their hands until they grabbed that, and took from it. And Allah^{azwj} Blessed in that lamb until it expanded for them, and satiated them, and sufficed them. So when it was after their eating, there did not remain anything from it except for its bones.

فَلَمَّا فَرَغُوا مِنْهُ طَرَحَ عَلَيْهِ رَسُولُ اللَّهِ صَ مِنْدِيلًا لَهُ، ثُمَّ قَالَ: يَا عَلِيُّ اطْرَحْ عَلَيْهِ الْحَرِيرَةَ الْمُلَبَّقَةَ بِالسَّمَنِ وَالْعَسَلِ. فَفَعَلَ، فَأَكَلُوا مِنْهُ حَتَّى شَبِعُوا كُلُّهُمْ وَ أَنْفَدُوهُ.

So when they were free from it, Rasool-Allah^{saww} dropped a towel upon it, then said: 'O Ali^{asws}! Pour the Hareer prepared with the ghee and the honey upon it'. He^{asws} did so, and they ate from it until they were satiated, until they were satiated, all of them and finished it.

ثُمَّ قَالُوا: يَا رَسُولَ اللَّهِ نَحْنُاجُ إِلَى لَبْنٍ أَوْ شَرَابٍ نَشْرَبُهُ عَلَيْهِ.

Then they said, 'O Rasool-Allah^{saww}! We are needy to milk or a drink we can drink over it'.

فَقَالَ رَسُولُ اللَّهِ: إِنَّ صَاحِبِكُمْ أَكْرَمُ عَلَى اللَّهِ مِنْ عِيسَى عَ، أَحَبُّبَا اللَّهِ تَعَالَى لَهُ الْمَوْتَى، وَ سَيَفْعَلُ [اللَّهُ] ذَلِكَ لِمُحَمَّدٍ صَ.

So Rasool-Allah^{saww} said: ‘Your companion (Ali^{asws}) is more prestigious to Allah^{azwj} than Isa^{as} is. Allah^{azwj} the Exalted Revived the dead for him^{as}, soon Allah^{azwj} would be Doing that for Muhammad^{saww}’.

ثُمَّ بَسَطَ مُنْدِيلَهُ وَ مَسَحَ يَدَهُ عَلَيْهِ وَ قَالَ: اللَّهُمَّ كَمَا بَارَكْتَ فِيهَا فَأَطْعَمْتَنَا مِنْ لَحْمِهَا، فَبَارِكْ فِيهَا وَ اسْقِنَا مِنْ لَبَنِهَا.

Then he^{saww} spread his^{saww} towel upon it and said: ‘O Allah^{azwj}! Just as You^{azwj} have Blessed in it and Fed us from its flesh, so Bless in it and Quench us from its milk’.

قَالَ: فَتَحَرَّكَتْ، وَ بَرَكَتْ، وَ قَامَتْ، وَ امْتَلَأَ ضَرْعُهَا.

He^{asws} said: ‘So it (lamb bones) stirred, and was Blessed, and stood up, and its udders filled up.

فَقَالَ رَسُولُ اللَّهِ ص: ابْتُونِي بِأَرْقَاقٍ- وَ ظُرُوفٍ وَ أَوْعِيَةٍ وَ مَرَادَاتٍ فَجَاءُوا بِهَا فَمَلَأَهَا، وَ سَقَاهُمْ حَتَّى شَرِبُوا وَ رَوُوا.

So Rasool-Allah^{saww} said: ‘Bring me^{saww} cups, and bowls, and containers, and water-skins’. So they came with these, and he^{saww} filled these up and quenched them until they drank to their fill.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: لَوْ لَا أَنِّي أَخَافُ أَنْ يَفْتَنَنَ بِهَا أُمَّتِي- كَمَا افْتَنَنَ بَنُو إِسْرَائِيلَ بِالْعِجْلِ فَاتَّخَذُوهُ رَبًّا مِنْ دُونِ اللَّهِ تَعَالَى- لَتَرَكْنَاهَا تَسْعَى فِي أَرْضِ اللَّهِ، وَ تَأْكُلُ مِنْ حَشَائِشِهَا، وَ لَكِنَّ اللَّهَ أَعَدَّهَا عِظَامًا كَمَا أَنْشَأْتَهَا.

Then Rasool-Allah^{saww} said: ‘Had I^{saww} not feared that my^{saww} community would be tempted with it – just as the Children of Israel were tempted with the calf, so they took it as a lord from besides Allah^{azwj} the Exalted – I^{saww} would have left it to wander around in the earth of Allah^{azwj}, and eat from its greenery. But, O Allah^{azwj}, Return it to be bones just as You^{azwj} Grew them’.

فَعَادَتْ عِظَامًا [مَأْكُولًا] مَا عَلَيْهَا مِنَ اللَّحْمِ شَيْءٌ، وَ هُمْ يَنْظُرُونَ.

Thus, it returned to be bones, being eaten up whatever was upon from the meat, anything, and they (people) were looking on.

قَالَ: فَجَعَلَ أَصْحَابُ رَسُولِ اللَّهِ يَبْدَأُكَرُونَ بَعْدَ ذَلِكَ- تَوَسَّعَ [اللَّهُ تَعَالَى] الْبَيْتَ [بَعْدَ ضِيقِهِ] وَ [فِي] تَكْثِيرِهِ الطَّعَامَ وَ دَفْعِهِ غَائِلَةَ السَّمِّ.

He^{asws} said:’ So the companions of Rasool-Allah^{saww} went on discussing after that, Allah^{azwj} the Exalted Expanding the room upon them after its narrowness, and of His^{azwj} Multiplying the food and Repelling the scourge of the poison.

فَقَالَ رَسُولُ اللَّهِ ص: إِنِّي إِذَا تَذَكَّرْتُ ذَلِكَ الْبَيْتَ- كَيْفَ وَسَّعَهُ اللَّهُ بَعْدَ ضِيقِهِ وَ فِي تَكْثِيرِ ذَلِكَ الطَّعَامِ بَعْدَ قَلْتِهِ، وَ فِي ذَلِكَ السَّمِّ كَيْفَ أزالَ اللَّهُ تَعَالَى غَائِلَتَهُ- عَنْ مُحَمَّدٍ وَ مَنْ دُونَهُ وَ كَيْفَ وَسَّعَهُ [وَ كَثَّرَهُ]! أَذْكَرُ مَا يَزِيدُهُ اللَّهُ تَعَالَى فِي مَنَازِلِ شِيعَتِنَا وَ خَيْرَاتِهِمْ فِي جَنَاتِ عَدْنٍ وَ فِي الْفِرْدَوْسِ.

So Rasool-Allah^{saww} said: ‘When you discussed the room – how Allah^{azwj} Expanded it after its narrowness, and regarding the Multiplication of that food after its scarceness, and regarding that poison, how Allah^{azwj} the Exalted Removed its scourge from Muhammad^{saww} and the ones besides him^{saww}, and how much He^{azwj} Expanded it (and how much He^{azwj}) Multiplied it! Remember what Allah^{azwj} the

Exalted would Increase in the houses of our^{asws} Shias and their good ones, in the Gardens of Eden and in Al-Firdows’.

إِنَّ فِي شِبَعَتِنَا لَمَنْ يَهَبُ اللَّهُ تَعَالَى لَهُ فِي الْجَنَانِ مِنَ الدَّرَجَاتِ وَالْمَنَازِلِ وَالْخَيْرَاتِ مَا [لَا] يَكُونُ الدُّنْيَا وَخَيْرَاتُهَا فِي جَنِبِهَا [إِلَّا] كَالرَّمْلَةِ فِي الْبَادِيَةِ الْفَضْفَاضَةِ،

Among our^{asws} Shias would be one for whom Allah^{azwj} the Exalted would Endow for him in the Gardens, from the ranks and the houses and the goodness, what the world and its goodness in its sides does not happen to be except like a grain of sand in the wilderness of the desert.

فَمَا هُوَ إِلَّا أَنْ يَرَى أَخَاهُ لَهُ مُؤْمِنًا فَقِيرًا فَيَتَوَاصَعُ لَهُ- وَ يُكْرِمُهُ وَ يُعِينُهُ [وَ يَمُونَهُ] وَ يَصُونُهُ عَنْ بَدَلٍ وَجْهِهِ لَهُ، حَتَّى يَرَى الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِتِلْكَ الْمَنَازِلِ وَالْقُصُورِ [وَ] قَدْ تَضَاعَفَتْ حَتَّى صَارَتْ فِي الزِّيَادَةِ- كَمَا كَانَ هَذَا الزَّائِدُ فِي هَذَا الْبَيْتِ الصَّغِيرِ- الَّذِي رَأَيْتُمُوهُ فِيمَا صَارَ إِلَيْهِ مِنْ كِبَرِهِ وَ عَظَمِهِ وَ سَعْتِهِ.

So it would not be, except that he would see a *Momin* brother of his, being poor, so he would be consoling to him, and honour him, and assist him, and favour him, and protect him from falling of his face (respect), until the Angels of Proximity would see those dwelling and the castles to have been Multiplied, to the extent that they would become in the increase – just as this increase in this small room – which you all saw it, in what it came to from its largeness, and its greatness, and its expansion.

فَيَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا- لَا طَاقَةَ لَنَا بِالْخِدْمَةِ فِي هَذِهِ الْمَنَازِلِ، فَأَمْدِدْنَا بِأَمْلاَكٍ يُعَاوَنُونَنَا.

So the Angels are saying, ‘O our Lord^{azwj}! There is no strength for us regarding (building) these dwellings, so Help us with (other) Angels to be assisting us’.

فَيَقُولُ اللَّهُ: مَا كُنْتُ لِأَحْمِلُكُمْ مَا لَا تُطِيفُونَ، فَكَمْ تُرِيدُونَ مَدَدًا فَيَقُولُونَ: أَلْفَ ضِعْفِنَا.

So Allah^{azwj} is Saying: “I^{azwj} would not Load upon you what you wouldn’t be enduring. So how many (Angels) are you wanting for assistance?” So they are saying, ‘A thousand multiple of us’.

وَ فِيهِمْ مِنَ الْمُؤْمِنِينَ مَنْ يَقُولُ أَمْلاَكُهُ: نَسْتَزِيدُ مَدَدَ أَلْفِ أَلْفِ ضِعْفِنَا وَ أَكْثَرَ مِنْ ذَلِكَ- عَلَى قَدْرِ قُوَّةِ إِيْمَانِ صَاحِبِهِمْ، وَ زِيَادَةِ إِحْسَانِهِ إِلَى أَخِيهِ الْمُؤْمِنِ.

And among them from the *Momineen*, would be one the Angels would be saying, ‘We have to be increased for help by a thousand thousand (million) multiple, and more than that – upon a measurement of the strength of the *Eman* of their owners, and the increase of his favours to his *Momin* brother’.

فَيَمْدِدُهُمُ اللَّهُ تَعَالَى بِتِلْكَ الْأَمْلاَكِ، وَ كَلَّمَا لَقِيَ هَذَا الْمُؤْمِنُ أَخَاهُ قَبْرَهُ، زَادَهُ اللَّهُ فِي مَمَالِكِهِ وَ فِي خَدْمِهِ فِي الْجَنَّةِ كَذَلِكَ.

So Allah^{azwj} the Exalted would be Helping those Angels with that. And every time this *Momin* meets his brother, so he is righteous with him, Allah^{azwj} Increases him in his kingdom and in his servants in the Paradise, similar to that’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: [وَ] إِذَا تَفَكَّرْتُ فِي الطَّعَامِ الْمَسْمُومِ الَّذِي صَبَرْنَا عَلَيْهِ كَيْفَ أَرَاكَ اللَّهُ عَنَّا غَائِلْتَهُ وَ كَثْرَهُ وَ وَسْعَهُ، نَكَرْتُ صَبْرَ شِبَعَتِنَا عَلَى التَّقِيَّةِ، وَ عِنْدَ ذَلِكَ يُؤَدِّبُهُمُ اللَّهُ تَعَالَى بِذَلِكَ الصَّبْرِ- إِلَى أَشْرَفِ الْعَاقِبَةِ وَ أَكْمَلِ السَّعَادَةِ- طَلَمًا يَنْتَبِطُونَ فِي تِلْكَ الْجَنَانِ بِتِلْكَ الطَّيِّبَاتِ، فَيُقَالُ لَهُمْ: كُلُوا هُنَيْئًا- جَزَاءً عَلَى تَقِيَّتِكُمْ لِأَعْدَائِكُمْ وَ صَبْرِكُمْ عَلَى أَدَائِهِمْ ..

Then Rasool-Allah^{saww} said: 'And when you think regarding the poisoned food which we were patient upon, how Allah^{azwj} Removed its scourge from us and Multiplied it, and Expanded it, you should remember the patience of our^{asws} Shias upon the *Taqiyya* (dissimulation), and during that, Allah^{azwj} the Exalted Leading them, due to that patience – to the noblest of the consequences and the perfect happiness – their state being the envy of in those Gardens with those goodness's. So it would be said to them, 'Eat welcomingly – being a Recompense upon your *Taqiyya* (dissimulation) from your enemies and your patience upon their harm'.

Verses 23 to 25

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {23}

And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23].

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ {24}

But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ {25}

And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath which rivers flow; whenever they would be Graced from it, from its fruits as a sustenance, they shall say: This is which was Graced to us from before; and they shall be Given it, a resemblance, and for them therein would be pure wives, and they would be immortal in it. [2:25]

92 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ كُنْتُمْ أُبْهَى الْمُشْرِكُونَ وَ الْيَهُودُ وَ سَائِرُ النَّوَاصِبِ [مِنْ] الْمَكْذِبِينَ لِمُحَمَّدٍ ص فِي الْقُرْآنِ [وَ] فِي تَفْصِيلِهِ أَحَاهُ عَلِيًّا، الْمُبَرَّرَ عَلَى الْفَاضِلِينَ، الْفَاضِلَ عَلَى الْمَجَاهِدِينَ، الَّذِي لَا نَظِيرَ لَهُ فِي نُصْرَةِ الْمُتَّقِينَ، وَ قَمْعِ الْفَاسِقِينَ، وَ إِهْلَاكِ الْكَافِرِينَ، وَ بَيْتِ دِينِ اللَّهِ فِي الْعَالَمِينَ

S 92 - Ali^{asws} Bin Al-Husayn^{asws} said: 'And those are the Words of the Mighty and Majestic *And if you were [2:23]*** – O you polytheists and Jews and the rest of the Nasibis (Hostile ones) from the beliers to Muhammad^{saww} regarding the Quran, and in his^{saww} preferring his^{saww} brother Ali^{asws}, the most outstanding upon the meritorious ones, and the most superior upon the Holy warriors in which there is no match for him^{asws} in the helping of the pious ones and repressing the immoral ones, and destroying the unbelievers, and the disseminating of the Religion of Allah^{azwj} in the worlds.**

إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فِي إِبْطَالِ عِبَادَةِ الْأَوْثَانِ مِنْ دُونِ اللَّهِ، وَ فِي النَّهْيِ عَنِ مَوْلَاةِ أَعْدَاءِ اللَّهِ، وَ مُعَادَاةِ أَوْلِيَاءِ اللَّهِ، وَ فِي الْحَتِّ عَلَى الْإِنْتِقَادِ لِأَخِي رَسُولِ اللَّهِ ص، وَ اتِّخَاذِهِ إِمَامًا، وَ اعْتِقَادِهِ فَاضِلًا رَاجِحًا، لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ إِيمَانًا وَ لَا طَاعَةً إِلَّا بِمَوَالَاتِهِ.

And if you are in doubt as to that which We Revealed unto Our servant [2:23] regarding the invalidation of the worship of idols from besides Allah^{azwj}, and regarding the prohibition of friendship with the enemies of Allah^{azwj} and the enmity of the friends of Allah^{azwj}, and the urging of the obedience to the brother^{asws} of Rasool-Allah^{saww} and taking him^{asws} as an Imam^{asws}, and believe in his^{asws} preference over others. Allah^{azwj} Mighty and Majestic will not Accept the *Eman* nor the obedience except with his^{asws} Wilayah.

وَ تَظُنُّونَ أَنَّ مُحَمَّدًا نَقَوْلُهُ مِنْ عِنْدِهِ، وَ يَنْسِبُهُ إِلَيَّ [رَبِّهِ- فَإِنْ كَانَ كَمَا تَظُنُّونَ] فَأَتُوا بِسُورَةٍ مِنْ مِثْلِهِ مِثْلَ مُحَمَّدٍ أُمِّيٍّ- لَمْ يَخْتَلِفْ قَطُّ إِلَى أَصْحَابِ كُتُبٍ وَ عِلْمٍ وَ لَا تَتَلَمَّذَ لِأَحَدٍ وَ لَا تَعَلَّمَ مِنْهُ، وَ هُوَ مَنْ قَدْ عَرَفْتُمُوهُ فِي حَضْرِهِ وَ سَفَرِهِ، لَمْ يُفَارِقْكُمْ قَطُّ إِلَى بَلَدٍ لَيْسَ مَعَهُ مِنْكُمْ جَمَاعَةٌ- يُرَاعُونَ أَحْوَالَهُ، وَ يَعْرِفُونَ أَخْبَارَهُ،

And you are thinking that Muhammad^{saww} is speaking it from his^{saww} own self and attributing it to his^{saww} Lord^{azwj} – so if it was as you are thinking - **then bring a Chapter like it** – from a person like Muhammad^{saww}, *Ummi* never having interchanged at all with the people of the Books and learnt, nor been an apprentice for anyone, nor learnt from him; and he^{saww} is one whom you all knew him^{as} during his^{saww} presence and his^{saww} travels. He^{saww} did not separate from you at all to a city, there not being a group of you with him^{saww} seeing his^{saww} situations, and recognizing his^{saww} news.

ثُمَّ جَاءَكُمْ بَعْدَ هَذَا الْكِتَابِ- الْمُشْتَمِلِ عَلَى هَذِهِ الْعَجَائِبِ فَإِنْ كَانَ مَنْقُولًا كَمَا تَظُنُّونَ فَانْتُمْ الْفُصَحَاءُ وَ الْبُلْغَاءُ وَ الشُّعْرَاءُ وَ الْأَنْبَاءُ- الَّذِينَ لَا نَظِيرَ لَكُمْ فِي سَائِرِ [الْبِلَادِ وَ] الْأَدْيَانِ، وَ مِنْ سَائِرِ الْأُمَمِ،

Then he^{saww} came to you all afterwards, with this Book, comprising upon all these wonders. So if he^{saww} was a speaker, just as you are thinking, then you all are the eloquent, and the rhetoricians, and the poets, and the writers, those there being no match for you in the rest of the cities and the religions, and from the rest of the communities.

فَإِنْ كَانَ كَاذِبًا فَاللُّغَةُ لَعُنْتُكُمْ وَ جِنْسُهُ جِنْسُكُمْ، وَ طَبَعُهُ طَبَعُكُمْ، وَ سَبَبُوقٌ لِحَمَاعَتِكُمْ أَوْ لِبَعْضِكُمْ مَعَارَضُهُ كَلَامِهِ [هَذَا] بِأَفْضَلِ مِنْهُ أَوْ مِثْلِهِ. لِأَنَّ مَا كَانَ مِنْ قَبْلِ النَّبِيِّ، لَا عَنَ اللَّهِ، فَلَا يَجُوزُ إِلَّا أَنْ يَكُونَ فِي النَّبِيِّ مَنْ يَتِمُّكَ مِنْ مِثْلِهِ، فَأَتُوا بِذَلِكَ لَتَعْرِفُوهُ- وَ سَائِرِ النَّظَائِرِ إِلَيْكُمْ فِي أَحْوَالِكُمْ- أَنَّهُ مُبْطَلٌ كَاذِبٌ [يَكْذِبُ] عَلَى اللَّهِ تَعَالَى

So if he^{saww} was a liar, then the language is your language, and his^{saww} genus is your genus, and his^{saww} nature is your nature, and there would be a precedence in your groups or for one of you to oppose this speech of his^{saww}, by something more superior than it or the like of it, because if it was from the mortal, not being from Allah^{azwj}, then it would not be allowed except that there happens to be among the mortals, someone who is able upon the like of it. Therefore, come with that so that he would be recognized, and (so would) the rest of the counterparts, to you all in their conditions, that he^{saww} is false, a liar, lying upon Allah^{azwj} the Exalted.

وَ ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ الَّذِينَ يَشْهَدُونَ بِزَعْمِكُمْ أَنَّكُمْ مُجُوقُونَ، وَ أَنْ مَا تَجِبُونَ بِهِ نَظِيرٌ لِمَا جَاءَ بِهِ مُحَمَّدٌ، وَ شُهَدَاءَكُمْ الَّذِينَ تَزْعُمُونَ أَنَّهُمْ شُهَدَاؤُكُمْ- عِنْدَ رَبِّ الْعَالَمِينَ لِعِبَادَتِكُمْ لَهَا، وَ تَسْتَعْفُ لَكُمْ إِلَيْهِ إِنْ كُنْتُمْ صَادِقِينَ فِي قَوْلِكُمْ: إِنَّ مُحَمَّدًا ص نَقَوْلُهُ.

and call on your witnesses from besides Allah - Those that will be testifying with your thinking that you all are right, and that whatever you are coming with is a match to what Muhammad^{saww} has come with; and your witnesses, those who are thinking

that they are your witnesses in the Presence of the Lord^{azwj} of the world for it, and can intercede for you all to Him^{azwj} **if you are truthful** in your words that Muhammad^{saww} has said it”.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: فَإِنْ لَمْ تَفْعَلُوا هَذَا الَّذِي تَحَدِيثُكُمْ بِهِ وَ لَنْ تَفْعَلُوا [أَي] وَ لَا يَكُونُ ذَلِكَ مِنْكُمْ، وَ لَا تَقْدِرُونَ عَلَيْهِ، فَاعْلَمُوا أَنَّكُمْ مُبْطَلُونَ، وَ أَنَّ مُحَمَّدًا الصَّادِقُ الْأَمِينُ- الْمَخْصُوصُ بِرِسَالَةِ رَبِّ الْعَالَمِينَ، الْمُؤَيَّدُ بِالرُّوحِ الْأَمِينِ، وَ بِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ، فَصَدَّقُوهُ فِيمَا يُخْبِرُكُمْ بِهِ عَنِ اللَّهِ مِنْ أَوْامِرِهِ وَ نَوَاهِيهِ وَ فِيمَا يَذْكُرُهُ مِنْ فَضْلِ [عَلِي] وَ صَبِيهِ وَ أَخِيهِ.

Then the Mighty and Majestic Said: **But if you do not do it [2:24]** - this which you have been challenged with and you will never be doing it – i.e. – nor are you able upon it, then know that you are false and that Muhammad^{saww} is the truthful, the trustworthy, the one particularized with the Message of the Lord^{azwj} of the world, the one assisted by the Trustworthy Spirit, and by his^{saww} brother^{asws}, the Emir of the *Momineen*, and the chief of the successors^{as}. Therefore, ratify him^{saww} regarding what he^{saww} is informing you with from Allah^{azwj}, or His^{azwj} Commands and His^{azwj} Prohibitions, and regarding what he^{saww} is mentioning from the merits of Ali^{asws}, his^{saww} successor^{asws} and his^{saww} brother^{asws}.

فَاتَّقُوا بِذَلِكَ عَذَابَ النَّارِ الَّتِي وَقُودُهَا حَطْبُهَا النَّاسُ وَ الْحِجَارَةُ حِجَارَةُ الْكِبْرِيَّتِ أَشَدُّ الْأَشْيَاءِ حَرًّا أَعَدَّتْ تِلْكَ النَّارَ لِلْكَافِرِينَ بِمُحَمَّدٍ وَ الشَّاكِينَ فِي نُبُوَّتِهِ، وَ الدَّافِعِينَ لِحَقِّ أَخِيهِ عَلِيٍّ، وَ الْجَاحِدِينَ لِإِمَامَتِهِ.

then fear– that Punishment **the Fire, the fuel of which** – and its firewood - **are the people and stones** sulphuric stones being the most intense of the things in heat (**it is**) prepared that Fire **for the unbelievers** in Muhammad^{saww} and the doubters of his Prophet-hood, and those denying the right of his^{saww} brother Ali^{asws} and the rejecters of his^{asws} Imamate.

ثُمَّ قَالَ تَعَالَى: وَ بَشِّرِ الَّذِينَ آمَنُوا بِاللَّهِ- وَ صَدَّقُوا فِي نُبُوَّتِكَ، فَاتَّخَذُوا نَبِيًّا وَ صَدَّقُوا فِي أَقْوَالِكَ وَ صَوَّبُوا فِي أَفْعَالِكَ، وَ اتَّخَذُوا أَخَاكَ عَلِيًّا بَعْدَكَ إِمَامًا وَ لَكَ وَصِيًّا مَرْضِيًّا، وَ اتَّقَادُوا لِمَا يَأْمُرُهُمْ بِهِ وَ صَارُوا إِلَى مَا أَسَارَهُمْ إِلَيْهِ، وَ رَأَوْا لَهُ مَا يَرَوْنَ لَكَ إِلَّا النُّبُوَّةَ الَّتِي أَفْرَدَتْ بِهَا.

(Imam Hassan Al-Askari^{asws} said): ‘Then the Exalted Says: **And give glad tidings to those who believe [2:25]** in Allah^{azwj} and are ratifying you^{saww} with regards to your^{saww} Prophet-hood, so they are taking you^{saww} as a Prophet^{saww} and are ratifying you^{saww} regarding your^{saww} words, and you^{saww} as being correct in your^{saww} deeds, and are taking your^{saww} brother Ali^{asws} after you^{saww} as an Imam^{asws} and as a successor^{asws} for you^{saww} - with satisfaction, and (they) are (guided) when he^{asws} instructs them towards it (Paradise), and they come to whatever he^{asws} takes them to, and they see for him^{asws} what they are seeing for you^{saww} except for the Prophet-hood which you^{saww} are singled out with.

وَ أَنَّ الْجَنَانَ لَا تَصِيرُ لَهُمْ إِلَّا بِمُؤَالَاتِهِ- وَ مُؤَالَاةٌ مَنْ يُنْصُ لَهُمْ عَلَيْهِ مِنْ دُرِّيَّتِهِ وَ مُؤَالَاةٌ سَائِرِ أَهْلِ وَ لَائِيَّتِهِ، وَ مُعَادَاةٌ أَهْلِ مُخَالَفَتِهِ وَ عِدَاوَتِهِ. وَ أَنَّ النَّبِرَانَ لَا تَهْدَأُ عَنْهُمْ، وَ لَا تُعْدِلُ بِهِمْ عَنْ عَذَابِهَا- إِلَّا بِتَنَكُّبِهِمْ عَنْ مُؤَالَاةِ مُخَالَفِيهِمْ، وَ مُؤَاوَرَةِ شَانِيئِهِمْ.

And that the Gardens would not come to be for them except by their befriending him^{asws} and befriending the ones from whom there is a link to him^{asws} from his^{asws} descendants (the Divine Imams^{asws}), and befriending the rest of the people of his^{asws} Wilayah, and being inimical to the people who oppose him^{asws} and his^{asws} enemies.

وَعَمِلُوا الصَّالِحَاتِ مِنْ أَدَاءِ الْفَرَائِضِ وَاجْتِنَابِ الْمَحَارِمِ، وَ لَمْ يَكُونُوا كَهَوْلَاءِ الْكَافِرِينَ بِكَ بَشَرُهُمْ أَنْ لَهُمْ جَنَّاتٍ بَسَاتِينٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ مِنْ تَحْتِ أَشْجَارِهَا وَ مَسَاكِينِهَا

And are doing righteous deeds – the ones who are performing the Obligatory acts and are keeping aside from the Prohibitions, and are not becoming like those who are disbelieving in you^{saww}. So give them glad tidings **that for them are Gardens** – orchards **beneath which rivers flow** – from below its trees and its dwellings.

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرِ الْجَنَانِ مِنْ ثَمَرَةٍ مِنْ ثَمَارِهَا رَزَقَ وَ طَعَاماً يُؤْتُونَ بِهِ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ فِي الدُّنْيَا فَأَسْمَاؤُهُ كَأَسْمَاءِ مَا فِي الدُّنْيَا- مِنْ تَفَاحٍ وَ سَفْرَجَلٍ وَ رُْمَانٍ [وَ] كَذَا وَ كَذَا.

whenever they would be Graced from it, from these Gardens **from its fruits as a sustenance** and meals they (servants) would be coming with, **they shall say: This is which was Graced to us from before** in the world as their names would be like their names were in the world, from apple and quince and pomegranate, and such and such.

وَ إِنْ كَانَ مَا هُنَاكَ مُخَالِفاً لِمَا فِي الدُّنْيَا- فَإِنَّهُ فِي غَايَةِ الطَّيِّبِ، وَ أَنَّهُ لَا يَسْتَحِيلُ إِلَى مَا تَسْتَحِيلُ إِلَيْهِ ثَمَارُ الدُّنْيَا مِنْ عَذْرَةٍ وَ سَائِرِ الْمَكْرُوهَاتِ مِنْ صَفْرَاءَ وَ سَوْدَاءَ وَ دَمٍ [وَ بَلْعَمٍ] بَلْ لَا يَتَوْلَدُ مِنْ مَأْكُولِهِمْ إِلَّا الْعَرَقُ- الَّذِي يَجْرِي مِنْ أَعْرَاضِهِمْ أَطْيَبَ مِنْ رَاحَةِ الْمِسْكِ.

And whatever over there which would be different to what was in the world, so it would be at the peak of goodness, and it would not be possible for (people) to become what the fruits of the world become, from excrement and the rest of the abhorrence from the yellowness, and the blackness, and blood, and phlegm. But, their foods would not produce except for the sweat which would flow from their skins as being more aromatic than the smell of musk.

وَ أَتُوا بِهِ بِذَلِكَ الرِّزْقِ- مِنَ الثَّمَارِ مِنْ تِلْكَ الْبَسَاتِينِ مُتَشَابِهاً يَشْبَهُ بَعْضُهُ بَعْضاً- بِأَنَّهَا كُلُّهَا خَيْرٌ لَا رَدْلَ فِيهَا [وَ] بِأَنَّ كُلَّ صِنْفٍ مِنْهَا فِي غَايَةِ الطَّيِّبِ وَ اللَّذَّةِ لَيْسَ كَثِمَارِ الدُّنْيَا [الَّتِي] بَعْضُهَا نَيٌّْ، وَ بَعْضُهَا مُتَجَاوِزٌ لِحَدِّ النَّضِجِ- وَ الْإِدْرَاكِ إِلَى حَدِّ الْقَسَادِ مِنْ حُمُوضَةٍ وَ مَرَارَةٍ- وَ سَائِرِ ضُرُوبِ الْمَكَارِهِ، وَ مُتَشَابِهاً أَيْضاً مُتَفَقَاتِ الْأَلْوَانِ مُخْتَلِفَاتِ الطَّعُومِ.

And they shall be Given it –that sustenance from the fruits from those orchards being **a resemblance**, resembling each other, that all of it would be the best, there being nothing despicable therein, and that every variety from it would be at the peak of the goodness and taste, not like the fruits of the world which some of it are un-ripened, and some of it exceed the limit of maturity and reach to a limit of the spoiling from the acidity and the bitterness, and the rest of the forms of abhorrence; and resembling it as well as different colours of the produce (and) of the tastes.

وَ لَهُمْ فِيهَا فِي تِلْكَ الْجَنَانِ أَزْوَاجٌ مُطَهَّرَةٌ مِنْ أَنْوَاعِ الْأَقْدَارِ وَ الْمَكَارِهِ مُطَهَّرَاتٍ مِنَ الْحَيْضِ وَ النَّفَاسِ، لَا وَ لَأَجَاتٍ وَ لَا خَرَاجَاتٍ وَ لَا دَخَالَاتٍ- وَ لَا خَتَالَاتٍ وَ لَا مُتَعَابِرَاتٍ) وَ لَا لِأَزْوَاجِهِنَّ فَرَكَاتٍ وَ لَا صَخَابَاتٍ وَ لَا عِيَابَاتٍ وَ لَا فَحَاشَاتٍ وَ مِنْ كُلِّ الْعُيُوبِ وَ الْمَكَارِهِ بَرِيَّاتٍ.

And for them therein – in those Gardens - **would be pure wives** – (pure) from the types of uncleanness and abhorrence, clean from the menstruation and the post childbirth discharges. No, neither any defect, nor secretion, nor infusion, nor mingling, nor changes, nor would there be for their wives, to be roaming around, nor opposing their husbands, nor shameful activities, nor immoralities, and they would be free from every fault and abhorrence.

وَهُمْ فِيهَا خَالِدُونَ مُقِيمُونَ فِي تِلْكَ الْبَسَاتِينِ وَالْجَنَّاتِ.

And they would be immortal in it – staying in those orchards and the Gardens’.

[مَا يَدُلُّ عَلَىٰ مُوَآخَذَةِ الشَّيْعَةِ بِمَظَالِمِ الْعِبَادِ الْمُؤْمِنِينَ:]

What evidences upon the culpability of the Shias with the injustices suffered by the *Momineen* servants.

93 [قَالَ:] وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا مَعْشَرَ شِيعَتِنَا اتَّقُوا اللَّهَ- وَ احذَرُوا أَنْ تَكُونُوا لِتِلْكَ النَّارِ حَطَبًا، وَ إِنْ لَمْ تَكُونُوا بِاللَّهِ كَافِرِينَ، فَتَوَفَّوْهَا بِنَوْفِي ظَلَمَ إِخْوَانِكُمُ الْمُؤْمِنِينَ، فَإِنَّهُ لَيْسَ مِنْ مُؤْمِنٍ ظَلَمَ أَخَاهُ الْمُؤْمِنَ، الْمُشَارِكَ لَهُ فِي مَوَالِئِنَا إِلَّا تَقَلَّ اللَّهُ فِي تِلْكَ النَّارِ سَلْسِلُهُ وَ أَغْلَالُهُ، وَ لَمْ يَفُكَّهُ مِنْهَا إِلَّا شَفَاعَتُنَا، وَ لَنْ نَشْفَعَ إِلَى اللَّهِ تَعَالَى- إِلَّا بَعْدَ أَنْ نَشْفَعَ لَهُ إِلَى أَخِيهِ الْمُؤْمِنِ، فَإِنْ عَفَا عَنْهُ شَفَعْنَا [لَهُ] وَ إِلَّا طَالَ فِي النَّارِ مَكْنُهُ.

S 93 – He^{asws} said: ‘And Ali Bin Abu Talib^{asws} said: ‘O community of our^{asws} Shias! Fear Allah^{azwj} be cautious of becoming firewood for that Fire, and that you do not become *Kafirs* with Allah^{azwj}. So prevent it by refraining from oppressing your *Momineen* brothers, for there isn’t a Momin who wrongs his *Momin* brother, the participant of his in our^{asws} Wilayah, except Allah^{azwj} would Chain him in that Fire with His^{azwj} chains and locks, and he would not be reprieved from these except by our^{asws} intercession. And we^{asws} will never intercede to Allah^{azwj} the Exalted – except after we^{asws} intercede for him to his *Momin* brother. So if he was to pardon him, we^{asws} would intercede for him, or else his remaining in the Fire would be prolonged’.

94 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَاشِرَ شِيعَتِنَا أَمَا الْجَنَّةُ فَلَنْ تَفُوتَكُمْ سَرِيعًا كَانَ أَوْ بَطِيئًا، وَ لَكِنْ تَنَافَسُوا فِي الدَّرَجَاتِ، وَ اعْلَمُوا أَنَّ أَرْفَعَكُمْ دَرَجَاتٍ، وَ أَحْسَنَكُمْ قُصُورًا وَ دُورًا وَ أَبْنِيَّةً فِيهَا: أَحْسَنُكُمْ إِجَابًا لِإِخْوَانِهِ الْمُؤْمِنِينَ، وَ أَكْثَرُكُمْ مَوَاسَاةً لِفُقَرَائِهِمْ.

S 94 – And Ali^{asws} Bin Al-Husayn^{asws} said: ‘Community of our^{asws} Shias! As for the Paradise, so it will not be lost by you all, whether you were quick (in getting there) or delayed, but, you should compete regarding the ranks. And know that the higher your ranks, the better would be your castles and houses, and buildings therein, for the best of you in responding to his *Momineen* brothers, and most frequent of you in consoling to their poor ones.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيُقَرِّبُ الْوَاحِدَ مِنْكُمْ إِلَى الْجَنَّةِ بِكَلِمَةٍ طَيِّبَةٍ يُكَلِّمُ بِهَا أَخَاهُ الْمُؤْمِنَ الْفَقِيرَ- بِأَكْثَرِ مِنْ مَسِيرَةِ مِائَةِ أَلْفِ سَنَةٍ تَقَدَّمَهُ وَ إِنْ كَانَ مِنَ الْمُعَذِّبِينَ بِالنَّارِ، فَلَا تَحْتَوِرُوا الْإِحْسَانَ إِلَى إِخْوَانِكُمْ، فَسَوْفَ يَنْفَعُكُمْ [اللَّهُ تَعَالَى] حَيْثُ لَا يُفُومُ مَقَامَ ذَلِكَ شَيْءٌ غَيْرُهُ.

Allah^{azwj} Mighty and Majestic would Bring one of you closer to the Paradise due to a goodly word spoken with by his *Momin* brother, the poor one (in his favour) – by more than a travel distance of one hundred thousand years preceding him, and even though he may be undergoing Punishment with the Fire. Therefore, do not belittle the favours done to your brethren, for soon Allah^{azwj} the Exalted would Benefit you where nothing would be standing in that place apart from Him^{azwj}.

قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ الَّذِينَ يَنْفُسُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَفْسُدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

The Words of the Mighty and Majestic: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: 'What is it that Allah which Means by this example': He is Straying many by it and Guiding many by it!'. And He does not Let Stray by it (any) except the transgressors [2:26]**

Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27]

95 [قَالَ الْإِمَامُ] ع: قَالَ الْبَاقِرُ ع فَلَمَّا قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ وَ ذَكَرَ الذُّبَابَ فِي قَوْلِهِ: إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا إِلَّا آيَةً وَ لَمَّا قَالَ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ- كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا- وَ إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

S 95 - The Imam (Hassan Al-Askari^{asws}) said: 'Al-Baqir^{asws} said: 'When Allah^{azwj} the Exalted Said: **O you people! An example is Struck, and Mentioned the fly in His^{azwj} Words **surely those whom you call upon besides Allah will never be (able to) create a fly [22:73]** - the Verse. And when He^{azwj} Said: **The example of those who take guardians besides Allah is as the example of the spider taking a house; and the frailest of the houses is a house of the spider, if only they knew [29:41].****

وَ ضَرَبَ الْمَثَلَ فِي هَذِهِ السُّورَةِ بِالَّذِي اسْتَوْفَدَ نَارًا، وَ بِالصَّيِّبِ مِنَ السَّمَاءِ. قَالَتِ الْكُفَّارُ وَ النَّوَاصِبُ: وَ مَا هَذَا مِنَ الْأَمْثَالِ فَيَضْرِبُ! يُرِيدُونَ بِهِ الطَّعْنَ عَلَى رَسُولِ اللَّهِ ص.

And He^{azwj} Struck two Examples in this Chapter by **those who kindled a fire [2:17]** and **rainstorm from the sky [2:19]**, the unbelievers and the **Nasibis** (Hostile to Friends of Allah^{azwj}) said: 'So what are these examples He^{azwj} is Striking?'. They intended this to be a snide (hurtful) upon Rasool-Allah^{saww}.

فَقَالَ اللَّهُ: يَا مُحَمَّدُ إِنَّ اللَّهَ لَا يَسْتَحْيِي لَا يَنْتَرِكُ حَيَاءً أَنْ يَضْرِبَ مَثَلًا لِلْحَقِّ وَ يُوضِّحَهُ بِهِ عِنْدَ عِبَادِهِ الْمُؤْمِنِينَ مَا بَعُوضَةٌ [أَي] مَا هُوَ بَعُوضَةٌ الْمَثَلُ فَمَا فَوْقَهَا فَوْقَ الْبَعُوضَةِ وَ هُوَ الذُّبَابُ، يَضْرِبُ بِهِ الْمَثَلَ إِذَا عَلِمَ أَنَّ فِيهِ صَلَاحَ عِبَادِهِ وَ نَفْعَهُمْ.

Allah^{azwj} Said: 'O Muhammad^{saww}! **Surely Allah has no Reservations [2:26]** - He^{saww} does not avoid embarrassment **from Striking an example** so the Truth may be manifested to the **Momineen** servants **(that of) a mosquito** i.e., be it an example of a mosquito **or what is above it** or something bigger and that is of a fly. He^{azwj} Strikes an example when He^{azwj} Knows that in it is correction of His^{azwj} servants and their benefit.

«فَأَمَّا الَّذِينَ آمَنُوا» بِاللَّهِ- وَ بَوْلَايَةِ مُحَمَّدٍ ص وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ، وَ سَلَّمَ لِرَسُولِ اللَّهِ ص وَ لِلْأَيْمَةِ ع أَحْكَامَهُمْ- وَ أَخْبَارَهُمْ وَ أَحْوَالَهُمْ [وَ] لَمْ يُقَابِلُهُمْ فِي أُمُورِهِمْ، وَ لَمْ يَنْعَاطِ الدُّخُولَ فِي أَسْرَارِهِمْ، وَ لَمْ يُفْسِدْ شَيْئًا مِمَّا يَقِفُ عَلَيْهِ مِنْهَا إِلَّا بِإِذْنِهِمْ فَيَعْلَمُونَ هَوْلَاءِ الْمُؤْمِنُونَ- الَّذِينَ هَذِهِ صِفَتُهُمْ أَنَّهُ الْمَثَلُ الْمَضْرُوبُ الْحَقُّ مِنْ رَبِّهِمْ أَرَادَ بِهِ الْحَقُّ وَ إِبَاتَتَهُ، وَ الْكُتْفَ عَنْهُ وَ إِبْصَاحَهُ.

Then as for those who believe in Allah^{azwj} and the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and submit to Rasool-Allah^{saww} and to the Imams^{asws}, to their^{asws} orders and their^{asws} Ahadeeth and their^{asws} situations and do not confront them^{asws} in their^{asws} affairs and do not interfere in their^{asws} secrets and do not disclose anything given to them in trust from them^{asws} without their^{asws} permission. **They are knowing** those *Momineen* of these characteristics, that **it** – the example being struck **is the Truth from their Lord** intended to manifest the Truth and explain it, and the uncovering from it and its clarification.

«وَأَمَّا الَّذِينَ كَفَرُوا» بِمُحَمَّدٍ ص بِمُعَارَضَتِهِمْ [لَهُ] فِي عَلَيٍّ بِلِمٍّ وَ كَيْفٍ وَ تَرْكِهِمُ الْإِنْقِيَادَ لَهُ فِي سَائِرِ مَا أَمَرَ بِهِ فَيَقُولُونَ مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا- يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا يَقُولُ الَّذِينَ كَفَرُوا: إِنَّ اللَّهَ يُضِلُّ بِهَِذَا الْمَثَلِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا [أَي] فَلَا مَعْنَى لِلْمَثَلِ، لِأَنَّهُ وَ إِنَّ نَفَعَ بِهِ مَنْ يَهْدِيهِ فَهُوَ يَضُرُّ بِهِ مَنْ يَضِلُّ [يُضِلُّهُ] بِهِ.

And as for those who disbelieve in Muhammad^{saww} by their objections to him^{saww} regarding Ali^{asws}, (by questioning) 'Why?' and 'How?' and yielding to him^{saww} in the rest of what he^{saww} ordered with, **they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it!** Those who disbelieved said: 'Allah^{azwj} Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He^{azwj} Profits many by Guiding them then many also incur losses due to Him^{azwj} Causing them to go astray by it (as they deny the Clear Proofs due to their *Kufr*- disbelief).'

فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ قِيلَهُمْ، فَقَالَ وَ مَا يُضِلُّ بِهِ يَعْنِي مَا يُضِلُّ اللَّهُ بِالْمَثَلِ إِلَّا الْفَاسِقِينَ الْجَانِينَ عَلَى أَنْفُسِهِمْ بِتَرْكِ تَأْمَلِهِ، وَ بَوَاضِعِهِ عَلَى خِلَافِ مَا أَمَرَ اللَّهُ بِوَضْعِهِ عَلَيْهِ.

So Allah^{azwj} Refuted upon them by Saying to them: **And He does not Let Stray by it (any)** – Meaning Allah^{azwj} does not let Stray with the examples **except the transgressors**. The two offences upon themselves - by neglecting the contemplation of it, and placing it upon opposite to what Allah^{azwj} Commanded with placing it upon'.

[حَدِيثُ صَلَاةِ الرَّحِمِ، وَ أَنَّ صَلَاةَ رَحِمِ آلِ مُحَمَّدٍ ص أَوْجِبُ:]

Hadeeth of helping the relatives, and that helping the relatives of Muhammad^{saww} is more Obligatory

96 ثُمَّ وَصَفَ هُوَ لِأَيِّ الْفَاسِقِينَ- الْخَارِجِينَ عَنِ دِينِ اللَّهِ وَ طَاعَتِهِ مِنْهُمْ، فَقَالَ عَزَّ وَ جَلَّ: الَّذِينَ يَنْفُسُونَ عَهْدَ اللَّهِ الْمَأْخُودَ عَلَيْهِمْ بِاللَّهِ بِالرُّبُوبِيَّةِ، وَ لِمُحَمَّدٍ ص بِالنَّبُوَّةِ، وَ لِعَلِيِّ بِالْإِمَامَةِ، وَ لِشَبِيحَتِهِمَا بِالْمَحَبَّةِ وَ الْكِرَامَةِ مِنْ بَعْدِ مِيثَاقِهِ إِحْكَامِهِ وَ تَغْلِيظِهِ.

S 96 - (Imam Hassan Al-Askari^{asws} said): 'Then He^{azwj} Described the characteristics of these transgressors who exited from the Religion of Allah^{azwj} and His^{azwj} obedience from them, the Mighty and Majestic Says: **Those who are breaking the Pact of Allah [2:27]** – the one Allah^{azwj} Took upon them with the Lordship, and for Muhammad^{saww} of the Prophet-hood and for Ali^{asws} of the Imamate, and for their Shias' love and prestige **after Covenanting it** – after respecting it (without doubt) and strictly obeying it.

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ مِنَ الْأَرْحَامِ وَالْقَرَائِبِ أَنْ يَتَعَاهَدُوهُمْ وَيَقْضُوا حُقُوقَهُمْ. وَ أَفْضَلُ رَحِمٍ، وَ أَوْجِبُهُ حَقًّا رَحِمٌ مُحَمَّدٍ صَ فَإِنَّ حَقَّهُمْ بِمُحَمَّدٍ صَ كَمَا أَنَّ حَقَّ قَرَائِبِ الْإِنْسَانِ بِأَبِيهِ وَ أُمِّهِ، وَ مُحَمَّدٌ صَ أَكْبَرُ حَقًّا مِنْ أَبِيهِ، وَ كَذَلِكَ حَقُّ رَحِمِهِ أَكْبَرُ، وَ قَطِيعَتُهُ [أَفْطَحُ] وَ أَفْضَعُ وَ أَفْضَحُ.

And are cutting asunder what Allah has Commanded to be joined - from the womb relationships and the relatives that they should be compacting and fulfilling their rights. And the most superior of the relationships and the most Obligatory right is the relationship with Muhammad^{saww}, for their rights with Muhammad^{saww} are just as the rights of the relatives of the person with his father and his mother, but Muhammad^{saww} is of greater rights than his parents. And similar to that the rights of his^{saww} relatives are greater (than the rights of a Believer's own family), and it's cutting off is more severe, and more outrageous and more flagrant.

وَ يُفْسِدُونَ فِي الْأَرْضِ بِالْبِرَاءَةِ مِمَّنْ قَرَضَ اللَّهُ إِمَامَتَهُ، وَ اعْتِقَادَ إِمَامَةٍ مَنْ قَدْ قَرَضَ اللَّهُ مُخَالَفَتَهُ أَوْلِيكَ أَهْلُ هَذِهِ الصِّفَةِ هُمْ الْخَاسِرُونَ خَسِرُوا أَنْفُسَهُمْ لِمَا صَارُوا إِلَى النَّيِّرَانِ، وَ حُرِمُوا الْجَنَّاتِ، فَيَا لَهَا مِنْ خَسَارَةٍ أَلَزَمَتْهُمْ عَذَابَ الْأَبَدِ، وَ حَرَمَتْهُمْ نَعِيمَ الْأَبَدِ.

And are making mischief in the land - By disavowing from the ones whose Imamate Allah^{azwj} has Obligated, and believing in the Imamate of the ones Allah^{azwj} has Necessitated opposition to, **these it is** – the people of these descriptions **they are the losers**. They would be incurring loss themselves when they go into the Fires, and are deprived the Gardens. So what a loss it would be when the eternal Punishment is necessitated upon them, and their being deprived of the eternal Bliss.

[قَالَ:] وَ قَالَ الْبَاقِرُ ع: أَلَا وَ مَنْ سَلَّمَ لَنَا مَا لَا يَدْرِيهِ، ثِقَةً بِنَا مُحْفُونَ عَالِمُونَ لَا نَقْفُ بِهِ إِلَّا عَلَى أَوْصِيحِ الْمُحَجَّاتِ، سَلَّمَ اللَّهُ تَعَالَى إِلَيْهِ مِنْ فُصُورِ الْجَنَّةِ أَيْضًا- مَا لَا [يَعْلَمُ قَدْرَهَا هُوَ، وَ لَا] يُقَادِرُ قَدْرَهَا إِلَّا خَالِقُهَا وَ وَاهِبُهَا.

He^{asws} said: 'And Al Baqir^{asws} said: 'Indeed! And the one who submits to us what he does not know, trusting that we^{asws} are rightful, knowing that we^{asws} would not pause with it except upon clear proofs, Allah^{azwj} the Exalted would Submit to him from the castles of the Paradise as well what he does not know its worth, nor can anyone evaluate it except its Creator and its Endower.

[أَلَا وَ] مَنْ تَرَكَ الْمِرَاءَ وَ الْجِدَالَ- وَ افْتَصَرَ عَلَى التَّسْلِيمِ لَنَا، وَ تَرَكَ الْأَدَى، حَبَسَهُ اللَّهُ عَلَى الصِّرَاطِ، فَجَاءَتْهُ الْمَلَائِكَةُ تَجَادِلُهُ عَلَى أَعْمَالِهِ، وَ تَوَاقَفَهُ عَلَى ذُنُوبِهِ، فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ: يَا مَلَائِكَتِي عِبْدِي هَذَا لَمْ يُجَادِلْ، وَ سَلَّمَ الْأَمْرَ لِأَيْمَتِهِ، فَلَا تُجَادِلُوهُ، وَ سَلِّمُوهُ فِي جَنَانِي إِلَى أَيْمَتِهِ يَكُونُ مُتَبَجِّحًا فِيهَا، بِقُرْبِهِمْ كَمَا كَانَ مُسَلِّمًا فِي الدُّنْيَا لَهُمْ.

Indeed! And the one who leaves a bitter argument and the controversy – and confines upon the submission to us^{asws}, and leaves the harming, Allah^{azwj} would Withhold him upon the Bridge. So the Angels would come to him arguing upon his deeds and his indulging upon his sins, and there would be a Call from Allah Mighty and Majestic: "O My^{azwj} Angels! This servant of Mine^{azwj} did not argue, and submitted the matter to his Imams^{asws}, therefore do not argue with him and submit him to be in My^{azwj} Garden to his Imams^{asws} to be residing therein, in proximity to them^{asws}, just as he was submissive to them^{asws} in the world".

وَ أَمَّا مَنْ عَارَضَنَا بِلَمٍّ وَ كَيْفٍ وَ نَقَضَ الْجُمْلَةَ بِالتَّفْصِيلِ، قَالَتْ لَهُ الْمَلَائِكَةُ عَلَى الصِّرَاطِ: وَاقِفْنَا يَا عَبْدَ اللَّهِ، وَ جَادِلْنَا عَلَى أَعْمَالِكَ- كَمَا جَادَلْتَ [أَنْتَ] فِي الدُّنْيَا الْحَاكِمِينَ لَكَ [عَنْ] أَيْمَتِكَ. فَيَأْتِيهِمُ النَّدَاءُ: صَدَقْتُمْ، بِمَا عَامَلْتُمْ فَعَامِلُوهُ، أَلَا فَوَاقِفُوهُ.

And as for the one who raises objections to us^{asws} by 'why', and 'how', and overturn the sentence in detail, the Angels would say to him upon the Bridge, 'Pause with us, O servant of Allah^{azwj}', and argue with us upon your deeds – just as you had argue in the world with the judges to you from your Imams^{asws}'. So a call would come: 'You speak the truth! So make him world with what he has done'.

فَيُؤَاقِفُ وَيَطُولُ حِسَابُهُ وَيَشْتَدُّ فِي ذَلِكَ الْحِسَابِ عَذَابُهُ، فَمَا أَعْظَمَ هُنَاكَ نَدَامَتَهُ، وَ أَشَدَّ حَسْرَاتِهِ، لَا يُنْجِيهِ هُنَاكَ إِلَّا رَحْمَةُ اللَّهِ- إِنْ لَمْ يَكُنْ فَارِقَ فِي الدُّنْيَا جُمْلَةَ دِينِهِ- وَإِلَّا فَهُوَ فِي النَّارِ أَبَدَ الْأَبَادِ

So he would be paused, and his Reckoning would be prolonged, and during that Reckoning, his Punishment would be intensified. How great would be his regret over these, and how intense would be his sorrows. Nothing would rescue him over there except the Mercy of Allah^{azwj} – if the total of his Religion did not separate from him in the world – or else he would be in the Fire forever and ever'.

[و] قَالَ الْبَاقِرُ ع: وَ يُقَالُ لِلْمُوفِيِّ بِعَهْدِهِ- فِي الدُّنْيَا فِي نُذُورِهِ وَ أَيْمَانِهِ وَ مَوَاعِيدِهِ:- يَا أَيُّهَا الْمَلَائِكَةُ وَفِي هَذَا الْعَبْدِ فِي الدُّنْيَا بِعَهْدِهِ، فَأَوْفُوا لَهُ هَاهُنَا بِمَا وَعَدْنَا، وَ سَامِحُوهُ، وَ لَا تَنَاقِشُوهُ. فَجَبِينِيذِ تُصَيِّرُهُ الْمَلَائِكَةُ إِلَى الْجَنَانِ.

And Al Baqir^{asws} said: 'And He^{azwj} would Say to the fulfiller of his pact – in the world regarding his vows, and his oaths, and his promises: "O you Angels! This servant fulfilled his pacts in the world, therefore fulfil for him over here with what We^{azwj} had Promised him, and excuse him and do not discuss with him (too much about his sins)". So this is where the Angels would take him to the Gardens.

وَ أَمَّا مَنْ قَطَعَ رَحِمَهُ، فَإِنْ كَانَ وَصَلَ رَحِمَ مُحَمَّدٍ ص وَ [قَدْ] قَطَعَ رَحِمَ نَفْسِهِ شَفَعَ أَرْحَامَ مُحَمَّدٍ ص [لَهُ] إِلَى رَحِمِهِ، وَ قَالُوا [لَهُ]: لَكَ مِنْ حَسَنَاتِنَا وَ طَاعَاتِنَا مَا شِئْتَ، فَاعْفُ عَنْهُ. فَيُعْطُونَهُ مِنْهَا مَا يَشَاءُ، فَيَعْفُو عَنْهُ، وَ يُعْطِي اللَّهُ الْمُعْطِينَ مَا يَنْفَعُهُمْ وَ لَا يَنْفُصُهُمْ.

And as for the one who cuts off his relationships, so if he was maintaining with the relatives of Muhammad^{saww}, and he had cut off his own relatives, the relatives of Muhammad^{saww} would intercede to his relative, and they would be saying to him, 'For you are our good deeds and our (acts of) obedience whatever you so desire, therefore forgive him'. And they would be giving him from these whatever he so desires, and he would forgive him, and Allah^{azwj} would Give to the giver what would benefit them and He^{azwj} would not be deficient with them.

وَ إِنْ [كَانَ] وَصَلَ أَرْحَامَ نَفْسِهِ، وَ قَطَعَ أَرْحَامَ مُحَمَّدٍ ص بِأَنْ جَحَدَ حُقُوقَهُمْ وَ دَفَعَهُمْ عَنْ وَاجِبِهِمْ، وَ سَمَّى غَيْرَهُمْ بِأَسْمَائِهِمْ، وَ لَقَّبَ غَيْرَهُمْ بِأَلْقَابِهِمْ، وَ نَبَزَ بِالْأَلْقَابِ الْقَبِيحَةِ مُخَالِفِيهِ مِنْ أَهْلِ وَ لَايَتِهِمْ. قِيلَ لَهُ: يَا عَبْدَ اللَّهِ- اكْتَسَبْتَ عَدَاوَةَ آلِ مُحَمَّدٍ الطَّهْرِ أَيْمَتِكَ، لِصِدَاقَةِ هُوَ لَاءِ فَاسْتَعِنْ بِهِمْ الْآنَ لِيُعِينُوكَ، فَلَا يَجِدُ مُعِينًا، وَ لَا مُغِيثًا وَ يَصِيرُ إِلَى الْعَذَابِ الْأَلِيمِ الْمُهِينِ.

And if he had maintained relationships of his own relatives and cut off the relatives of Muhammad^{saww}, by rejecting their^{asws} rights, and repelling them^{asws} from what Obligates for them^{asws}, and name others with their^{asws} names, and entitle others with their^{asws} titles, and denounce with the ugly titles his adversaries from the people of their^{asws} Wilayah, it would be said to him, 'O servant of Allah^{azwj}! You earned the enmity of the Progeny^{asws} of Muhammad^{saww}, the clean, your Imams^{asws}, in your ratification of these ones, so seek assistance with them no to assist you'. But he would not (be able to) find an aider, nor a helper, and he would come to the painful, abasing Punishment.

قَالَ الْبَاقِرُ ع: وَ مَنْ سَمَانَا بِأَسْمَائِنَا- وَ لَقِينَا بِالْقَابِنَا وَ لَمْ يُسَمِّ أَعْدَادَنَا بِأَسْمَائِنَا وَ لَمْ يُلَقِّبُهُمْ بِالْقَابِنَا إِلَّا عِنْدَ الضَّرُورَةِ- الَّتِي عِنْدَ مِثْلِهَا نَسْمِي نَحْنُ، وَ نُلقِبُ أَعْدَاءَنَا بِأَسْمَائِنَا وَ الْقَابِنَا، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَنَا يَوْمَ الْقِيَامَةِ: اقْتَرِحُوا لِأَوْلِيَائِكُمْ هَؤُلَاءِ مَا تُعِينُونَهُمْ بِهِ.

Al Baqir^{asws} said: ‘And the one who names us^{asws} with our^{asws} names, and entitles us^{asws} with our^{asws} titles, and does not name our^{asws} opposites (adversaries) with our^{asws} names, and does not entitle them with our^{asws} titles, except during necessity – which we^{asws} would name our^{asws} names, and we^{asws} would entitle our^{asws} enemies with our^{asws} titles – then Allah^{azwj} Mighty and Majestic would be Saying to us^{asws} on the Day of Judgment: “Suggest for these friends of yours^{asws} what you^{asws} can be assisting them with”.

فَقَتَّرِحْ لَهُمْ عَلَى اللَّهِ عَزَّ وَ جَلَّ- مَا يَكُونُ قَدْرَ الدُّنْيَا كُلِّهَا فِيهِ- كَقَدْرِ حَرْدَلَةٍ فِي السَّمَاوَاتِ وَ الْأَرْضِ، فَيُعْطِيهِمُ اللَّهُ تَعَالَى إِيَّاهُ، وَ يُضَاعِفُهُ لَهُمْ [أَضْعَافًا] مُضَاعَفَاتٍ.

So we^{asws} would (then) be suggesting to Allah^{azwj} Mighty and Majestic for them – what would happen to be a worth of the world, all of it, (and whatever) is in it – its worth being like a mustard see in the skies and the earth, so Allah^{azwj} would Give it to them and Multiply it for them with a manifold multiples’.

فَقِيلَ لِلْبَاقِرِ ع: فَإِنَّ بَعْضَ مَنْ يَنْتَحِلُ مَوَالِيكُمْ- يَزْعُمُ أَنَّ الْبُعُوضَةَ عَلِيٌّ ع وَ أَنَّ مَا فَوْقَهَا- وَ هُوَ الذُّبَابُ مُحَمَّدٌ رَسُولُ اللَّهِ ص. فَقَالَ الْبَاقِرُ ع: سَمِعَ هَؤُلَاءِ شَيْئًا [و] لَمْ يَضَعُوهُ عَلَى وَجْهِهِ.

It was said to Al Baqir^{asws}, ‘But there is one who pretends to have your^{asws} friendship, he is claiming that the **mosquito [2:26]** - is Ali^{asws}, and that **or what is above it [2:26]** – it is the fly, Muhammad^{saww}, Rasool^{saww} of Allah^{saww}. So Al Baqir^{asws} said: ‘They have heard something and (but) did not place it upon its (correct) perspective.

إِنَّمَا كَانَ رَسُولُ اللَّهِ ص قَاعِدًا ذَاتَ يَوْمٍ هُوَ وَ عَلِيٌّ ع إِذْ سَمِعَ قَائِلًا يَقُولُ: مَا شَاءَ اللَّهُ وَ شَاءَ مُحَمَّدٌ، وَ سَمِعَ آخَرَ يَقُولُ: مَا شَاءَ اللَّهُ، وَ شَاءَ عَلِيٌّ.

But rather, one day Rasool-Allah^{saww}, he^{saww} and Ali^{asws} were seated, when he^{saww} heard someone saying, ‘Whatever Allah^{azwj} so Desires, and Muhammad^{saww} so desires’. And he^{saww} heard another one saying, ‘Whatever Allah^{azwj} so Desires, and Ali^{asws} desires’.

فَقَالَ رَسُولُ اللَّهِ ص: لَا تَقْرَنُوا مُحَمَّدًا وَ [لَا] عَلِيًّا بِاللَّهِ عَزَّ وَ جَلَّ- وَ لَكِنْ قُولُوا: مَا شَاءَ اللَّهُ- ثُمَّ [شَاءَ مُحَمَّدٌ مَا شَاءَ اللَّهُ ثُمَّ] شَاءَ عَلِيٌّ. إِنَّ مَسِيئَةَ اللَّهِ هِيَ الْقَاهِرَةُ الَّتِي لَا تُسَاوَى، وَ لَا تُكَافَأُ وَ لَا تُدَانَى.

So Rasool-Allah^{saww} said: ‘Do not pair Muhammad^{saww} nor Ali^{asws} with Allah^{azwj} Mighty and Majestic. But, you should be saying, ‘Whatever Allah^{azwj} so Desires, then Muhammad^{saww} desires what Allah^{azwj} Desired, then Ali^{asws} desires’. The Desire of Allah^{azwj}, it is the conquering which can neither be equalled, nor matched, nor be near to’.

وَ مَا مُحَمَّدٌ رَسُولُ اللَّهِ فِي [دِينِ] اللَّهِ- وَ فِي قُدْرَتِهِ إِلَّا كَذُبَابَةٍ تَطِيرُ فِي هَذِهِ الْمَمَالِكِ الْوَاسِعَةِ. وَ مَا عَلِيٌّ ع فِي [دِينِ] اللَّهِ وَ فِي قُدْرَتِهِ، إِلَّا كَبُعُوضَةٍ فِي جُمْلَةِ هَذِهِ الْمَمَالِكِ.

And Muhammad^{saww}, the Rasool^{saww} of Allah^{azwj} is not in the Religion of Allah^{azwj}, and in His^{azwj} Power, except like a fly flying around in these vast kingdoms. And Ali^{asws} is

not in the Religion of Allah^{azwj} and in His^{azwj} Power except like a mosquito in the totality of these kingdoms.

مَعَ أَنَّ فَضْلَ اللَّهِ تَعَالَى عَلَى مُحَمَّدٍ وَعَلِيِّ هُوَ الْفَضْلُ الَّذِي لَا يَفِي بِهِ فَضْلُهُ- عَلَى جَمِيعِ خَلْقِهِ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ. هَذَا مَا قَالَ رَسُولُ اللَّهِ ص فِي ذِكْرِ الذَّبَابِ وَالْبُعُوضَةِ- فِي هَذَا الْمَكَانِ فَلَا يَدْخُلُ فِي قَوْلِهِ: إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ.

Along with that, the Grace of Allah^{azwj} the Exalted upon Muhammad^{saww} and Ali^{asws} is the Grace which cannot be matched by His^{azwj} Grace upon the entirety of His^{azwj} creatures, from the beginning of the time to its end. This is what Rasool-Allah^{saww} regarding the mention of the fly and the mosquito – in this place, therefore do not include it in His^{azwj} Words **Surely Allah has no Reservations from Striking an example - (that of) a mosquito [2:26]** (i.e. it has nothing to do with the Verse)'.
 قَوْلُهُ عَزَّ وَ جَلَّ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

The Words of the Mighty and Majestic **How are you disbelieving in Allah and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, then to Him you would be returning [2:28]**

97 قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص لِكُفَّارِ قُرَيْشٍ وَ الْيَهُودِ: كَيْفَ تَكْفُرُونَ بِاللَّهِ الَّذِي دَلَّكُمْ عَلَى طُرُقِ الْهُدَى، وَ جَنَّبَكُمْ أَنْ أُطْعِمُوهُ سَيْلَ الرَّدَى. وَ كُنْتُمْ أَمْوَاتًا فِي أَصْلَابِ آبَائِكُمْ وَ أَرْحَامِ أُمَّهَاتِكُمْ. فَأَحْيَاكُمْ أَخْرَجَكُمْ أَحْيَاءً ثُمَّ يُمَيِّنُكُمْ فِي هَذِهِ الدُّنْيَا وَ يُفَبِّرُكُمْ. ثُمَّ يُحْيِيكُمْ فِي الْقُبُورِ،

S 97 - The Imam (Hassan Al-Askari^{asws}) said that Rasool-Allah^{saww} said to the disbelieving Quraysh and the Jews: **How are you disbelieving in Allah** - Who Points you upon the Path of Guidance and Keeps you aside from the way of death, **and you were dead** in the loins of your fathers and wombs of your mothers, **so He Revived you** - He^{azwj} Extracted you as alive **Then He would be Causing you to die** in this world and Place you in your graves **then would be Reviving you** in the graves.

وَ يُنْعِمُ فِيهَا الْمُؤْمِنِينَ بِنُبُوَّةِ مُحَمَّدٍ ص وَ وِلَايَةِ عَلِيِّ ع، وَ يُعَذِّبُ فِيهَا الْكَافِرِينَ بِهِمَا. ثُمَّ إِلَيْهِ تُرْجَعُونَ فِي الْآخِرَةِ- بِأَنْ تَمُوتُوا فِي الْقُبُورِ بَعْدُ، ثُمَّ تُحْيَوْنَ لِلْبَعْثِ يَوْمَ الْقِيَامَةِ، تُرْجَعُونَ إِلَى مَا وَعَدَكُمْ مِنَ الثَّوَابِ عَلَى الطَّاعَاتِ- إِنْ كُنْتُمْ فَاعِلِيهَا، وَ مِنَ الْعِقَابِ عَلَى الْمَعَاصِي إِنْ كُنْتُمْ مُقَارِفِيهَا.

And therein (in the graves), the *Momineen* would be Favoured with the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws}, and therein the unbelievers would be Punished with these. **then to Him you would be returning** - in the Hereafter. You will be dying in your graves afterwards, then you would be Revived for the Resurrection of the Day of Judgment, returning to what is Promised to you all from the Rewards upon the obedience, if you were doing it, and from the Punishment upon the disobedience if you were perpetrating it.'

[حَدِيثُ نَعِيمِ الْقَبْرِ وَ عَذَابِهِ، وَ رُؤْيَا الْمُحْتَضِرِ لِلْأَيِّمَةِ ع:]

Hadeeth of bounties of the grave and its Punishments, and sighting the presence of the Imams^{asws}

98 قَقِيلَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ فَفِي الْقَبْرِ نَعِيمٌ، وَ عَذَابٌ قَالَ: إِي، وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ نَبِيًّا، وَ جَعَلَهُ زَكِيًّا، هَادِيًّا، مَهْدِيًّا.

S 98 – So it was said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Is there Bliss and Punishment in the grave?’ He^{asws} said: ‘Yes, by the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}, and Made him^{saww} a purifier, a guide, and Guided one.

وَ جَعَلَ أَحَاهُ عَلِيًّا بِالْعَهْدِ وَفِيًّا، وَ بِالْحَقِّ مَلِيًّا وَ لَدَى اللَّهِ مَرْضِيًّا، وَ إِلَى الْجِهَادِ سَابِقًا، وَ لِلَّهِ فِي أَحْوَالِهِ مُوَافِقًا، وَ لِلْمَكَارِمِ حَائِزًا، وَ بِنَصْرِ اللَّهِ عَلَى أَعْدَائِهِ فَائِزًا، وَ لِلْعُلُومِ حَاوِيًّا، وَ لِأَوْلِيَاءِ اللَّهِ مُوَالِيًّا، وَ لِأَعْدَائِهِ مُنَاوِبًا وَ بِالْخَيْرَاتِ نَاهِضًا، وَ لِلْقَبَائِحِ رَافِضًا وَ لِلشَّيْطَانِ مُخْزِيًّا، وَ لِلْفِسْقَةِ الْمُرْدَةِ مُفْصِيًّا وَ لِمُحَمَّدٍ ص نَفْسًا، وَ بَيْنَ يَدَيْهِ لَدَى الْمَكَارِهِ تَرْسًا وَ جَنَّةً.

And He^{azwj} Made his^{saww} brother Ali^{asws} as loyal with the Covenant, and thorough with the Truth, and satisfying to Allah^{azwj}, and a precede to the Jihad, and is in agreement in (all) his^{asws} states with Allah^{azwj}, and a possessor of the (sublime) morals, and victorious upon his^{asws} enemies by the Help of Allah^{azwj}, and encompassing of the knowledge, and a friend to the friends of Allah^{azwj}, and inimical to the enemies of Allah^{azwj}, and diligent with the good deeds, and a rejecter of the ugly deeds, and a humiliator of the Satan^{la}, and a dispeller of the mischievous and the obstinate ones, and a self to Muhammad^{saww}, and in front of him^{saww} a protection and a shield against the abhorrence.

أَمَنْتُ بِهِ أَنَا، وَ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع، عَبْدُ رَبِّ الْأَرْبَابِ، الْمُفْضَلُ عَلَى أَوْلِي الْأَلْبَابِ- الْحَاوِي لِعُلُومِ الْكِتَابِ، زَيْنٌ مَنْ يُورَافِي يَوْمَ الْقِيَامَةِ فِي عَرَصَاتِ الْحِسَابِ بَعْدَ مُحَمَّدٍ ص صَفِي الْكَرِيمِ الْعَزِيزِ الْوَهَّابِ إِنَّ فِي الْقَبْرِ نَعِيمًا يُوقَرُ اللَّهُ بِهِ حُظُوظَ أَوْلِيَائِهِ وَ إِنَّ فِي الْقَبْرِ عَذَابًا يُسَدِّدُ اللَّهُ بِهِ عَلَى أَعْدَائِهِ.

I^{asws} believe in it (Bliss and Punishment of the grave), and (so does) my^{asws} father^{asws} Ali Bin Abu Talib^{asws}, a servant of the Lord^{azwj} of the lords, the meritorious upon the ones of understanding – the encompassing of the knowledge of the Book, an adornment of the ones who would be fulfilled with on the Day of Judgment in the plains of the Reckoning, after Muhammad^{saww}, an elite of the Benevolent, the Mighty, the Bestower, that in the grave is Bliss which Allah^{azwj} would Confer upon with the fortunate ones of his^{asws} friends, and that in the grave is Punishment Allah^{azwj} would be Severe with upon his^{asws} enemies.

إِنَّ الْمُؤْمِنَ الْمُوَالِيَّ لِمُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ، الْمُتَّخِذَ لِعَلِيٍّ بَعْدَ مُحَمَّدٍ ص إِمَامَهُ- الَّذِي يَحْتَذِي مِثَالَهُ، وَ سَيِّدَهُ الَّذِي يُصَدِّقُ أَقْوَالَهُ، وَ يُصَوِّبُ أَعْمَالَهُ، وَ يُطِيعُهُ بِطَاعَةٍ مَنْ يُنْذِبُهُ- مِنْ أَطَائِبِ ذُرِّيَّتِهِ لِأُمُورِ الدِّينِ وَ سِيَاسَتِهِ،

The Momin in the Wilayah of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the taker to Ali^{asws}, after Muhammad^{saww}, as his Imam^{asws} - who is his role model, his example (to follow), and his chief whose words he ratifies, and considers his^{asws} deeds as correct, and obeys him^{asws} with an obedience to the ones who despotise him^{asws} – from the goodly ones of his^{asws} offspring for the affairs of the Religion and his social affairs.

إِذَا حَضَرَهُ مِنْ [أَمْرٍ] اللَّهُ تَعَالَى مَا لَا يُرَدُّ، وَ نَزَلَ بِهِ مِنْ قَضَائِهِ مَا لَا يُصَدُّ، وَ حَضَرَهُ مَلَكُ الْمَوْتِ وَ أَعْوَانُهُ، وَ جَدَّ عِنْدَ رَأْسِهِ مُحَمَّداً ص رَسُولَ اللَّهِ [سَيِّدَ النَّبِيِّينَ] مِنْ جَانِبٍ، وَ مِنْ جَانِبٍ آخَرَ عَلِيّاً ع سَيِّدَ الْوَصِيِّينَ، وَ عِنْدَ رِجْلَيْهِ مِنْ جَانِبٍ الْحَسَنَ ع سِبْطَ سَيِّدِ النَّبِيِّينَ، وَ مِنْ جَانِبٍ آخَرَ الْحُسَيْنَ ع سَيِّدَ الشُّهَدَاءِ أَجْمَعِينَ،

When there presents to him from a matter of Allah^{azwj} which cannot be repelled (death), and there descends with him from His^{azwj} Ordainment what cannot be blocked, and the Angel of death and his aides present (themselves) to him, he would find by his head, Muhammad^{saww} Rasool^{saww} of Allah^{saww} on one side, and on another side, Ali^{asws} chief of the successors^{asws}, and by his legs on one side would be Al-Hassan^{asws}, grandson^{asws} of the chief of the Prophets^{as}, and from another side would be Al Husayn^{asws}, chief of the martyrs altogether.

وَ حَوَالِيهِ بَعْدَهُمْ خِيَارَ خَوَاصِّهِمْ وَ مُحِبِّبِهِمُ الَّذِينَ هُمْ سَادَةٌ هَذِهِ الْأُمَّةِ- بَعْدَ سَادَاتِهِمْ مِنْ آلِ مُحَمَّدٍ فَيَنْظُرُ إِلَيْهِمُ الْعَلِيلُ الْمُؤْمِنُ، فَيَخَاطِبُهُمْ بِحَيْثُ يَحْجُبُ اللَّهُ صَوْتَهُ عَنْ آذَانِ حَاضِرِيهِ- كَمَا يَحْجُبُ رُؤْيُنَا أَهْلَ الْبَيْتِ وَ رُؤْيَا خَوَاصِّنَا عَنْ عُيُونِهِمْ، لِيَكُونَ إِيْمَانُهُمْ بِذَلِكَ أَعْظَمَ ثَوَاباً لِشِدَّةِ الْمِحْنَةِ عَلَيْهِمْ فِيهِ.

And around him, after them^{asws}, would be their^{asws} special ones, and those that love them, the ones who are the chiefs of this community – after their chiefs from the Progeny^{asws} of Muhammad^{saww}. So the ailing *Momin* would look at them, and he would address them with a discussion, the sound of which Allah^{azwj} would Veil from the ears of the ones present with him – just as He^{azwj} would Veil our^{asws} sighting, the People^{asws} of the Household, and sighting of our^{asws} special ones, from their eyes, in order for their *Emans* to be (deserving) of greater Rewards due to the intensity of the test upon them by it.

فَيَقُولُ الْمُؤْمِنُ: يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ رَبِّ الْعِزَّةِ، يَا أَبِي أَنْتَ وَ أُمِّي يَا وَصِيَّ رَسُولِ [رَبِّ] الرَّحْمَةِ، يَا أَبِي أَنْتُمْ وَ أُمِّي يَا شِبْلِي مُحَمَّدٍ وَ ضِرْغَامِيهِ، وَ [يَا] وَلَدِيهِ وَ سِبْطِيهِ، وَ [يَا] سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْمُقَرَّبِينَ مِنَ الرَّحْمَةِ وَ الرَّضْوَانِ.

So the *Momin* would be saying, 'By my father and my mother being (sacrificed) you^{saww}, O Rasool-Allah^{saww}! By my father and my mother Being (sacrificed) for you^{saww} O successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of the Mercy! By my father and my mother being (sacrificed) for you^{asws} two, O cubs of Muhammad^{saww} and his^{saww} lions! And, O his^{saww} son^{asws} and his^{asws} grandsons^{asws}! And, O chiefs of the inhabitants of the Paradise, the ones of the Proximity to the Mercy and the (Divine) Pleasure!

مَرْحَباً بِكُمْ [يَا] مَعَاشِرَ خِيَارِ أَصْحَابِ مُحَمَّدٍ وَ عَلِيٍّ وَ وَلَدَيْهِمَا مَا كَانَ أَغْظَمَ شَوْقِي إِلَيْكُمْ! وَ مَا أَشَدَّ سُرُورِي الْآنَ بِلِقَائِكُمْ! يَا رَسُولَ اللَّهِ هَذَا مَلَكُ الْمَوْتِ قَدْ حَضَرَني، وَ لَا أَشْكُ فِي جَلَالَتِي فِي صَدْرِهِ لِمَكَانِكَ وَ مَكَانِ أَخِيكَ مِنِّي- فَيَقُولُ رَسُولُ اللَّهِ ص: كَذَلِكَ هُوَ.

Welcome to you^{asws}, of best of the companions of Muhammad^{saww} and Ali^{asws} and their^{asws} children. How great was my desire to (see) you all! And how intense is my joy today by meeting you! O Rasool-Allah^{saww}! This is the Angel of death who has presented to me, and there is no doubt in my chest of your^{saww} position and the position of your^{saww} brother^{asws} from me'. So Rasool-Allah^{saww} would be saying: 'Like that, it is!'

ثُمَّ يُقِيلُ رَسُولُ اللَّهِ ص عَلَى مَلَكِ الْمَوْتِ فَيَقُولُ: يَا مَلَكُ الْمَوْتِ اسْتَوْصِ بِوَصِيَّةِ اللَّهِ- فِي الْإِحْسَانِ إِلَى مَوْلَانَا وَ خَادِمِنَا وَ مُحِبِّبِنَا وَ مُؤْتِرِنَا.

Then Rasool-Allah^{saww} would face towards the Angel of death, and he^{saww} would be saying: ‘O Angel of death! Act in accordant with the Advice of Allah^{azwj} – regarding the goodness to our^{asws} friends, and our^{asws} servants, and those that love us^{asws}, and preferred us^{asws}’.

فَيَقُولُ [لَهُ] مَلَكُ الْمَوْتِ: يَا رَسُولَ اللَّهِ مُرُّهُ أَنْ يَنْظُرَ إِلَى مَا قَدْ أَعَدَّ [لَهُ] فِي الْجَنَانِ.

So the Angel of death would be saying to him^{saww}: ‘O Rasool-Allah^{saww}! Order him to look at what Allah^{azwj} has Prepared for him in the Gardens’.

فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص: انْظُرْ إِلَى الْعُلُوِّ. فَيَنْظُرُ إِلَى مَا لَا تُحِيطُ بِهِ الْأَلْبَابُ- وَ لَا يَأْتِي عَلَيْهِ الْعَدُّ وَ الْحِسَابُ.

So Rasool-Allah^{saww} would be saying to him: ‘Look at the heights (above)!’ So he would look at what the gateways would be surrounded with – and neither can a number be ascribed to it nor a counting.

فَيَقُولُ مَلَكُ الْمَوْتِ: كَيْفَ لَا أَرْفُقُ بِمَنْ ذَلِكَ ثَوَابُهُ، وَ هَذَا مُحَمَّدٌ وَ عَثْرَتُهُ زُورَاهُ يَا رَسُولَ اللَّهِ لَوْ لَا أَنَّ اللَّهَ جَعَلَ الْمَوْتِ عَقَبَةً- لَا يَصِلُ إِلَى تِلْكَ الْجَنَانِ إِلَّا مَنْ قَطَعَهَا، لَمَا تَنَاوَلْتُ رُوحَهُ، وَ لَكِنُّ لِحَادِمِكَ وَ مُحِبِّكَ هَذَا أَسْوَةٌ بِكَ- وَ بِسَائِرِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ أَوْلِيَائِهِ- الَّذِينَ أُذِيقُوا الْمَوْتِ بِحُكْمِ اللَّهِ تَعَالَى.

So the Angel of death would be saying, ‘How can I not be kind with the one with that (kind of) Rewards, and this here Muhammad^{saww} and his^{saww} family^{asws} are visiting him? O Rasool-Allah^{saww}! Had Allah^{azwj} not Made the death as an obstacle – there cannot arrive to those Gardens except the ones I cut off (take his soul), I would not take his soul, but for this servant of yours^{saww}, the one who loves you^{asws}, is the same with you^{saww} – and with the rest of the Prophets^{as} of Allah^{azwj} and His^{saww} Rasool^{saww} and His^{azwj} friends – those ones (also) tasted the death by the Decision of Allah^{azwj} the Exalted’.

ثُمَّ يَقُولُ مُحَمَّدٌ ص: يَا مَلَكُ الْمَوْتِ هَاكَ أَحَانَا قَدْ سَلَّمْنَاكَ إِلَيْكَ فَاسْتَوْصِ بِهِ خَيْرًا. ثُمَّ يَرْتَفِعُ هُوَ وَ مَنْ مَعَهُ إِلَى رُبُضِ الْجَنَانِ، وَ قَدْ كَشِفَ عَنِ الْغَطَاءِ وَ الْحِجَابِ لِعَيْنِ ذَلِكَ الْمُؤْمِنِ الْعَلِيلِ، فَيَرَاهُمْ الْمُؤْمِنُ هُنَاكَ بَعْدَ مَا كَانُوا حَوْلَ فِرَاشِهِ.

Then Muhammad^{saww} would be saying: ‘O Angel of death! Here is our^{asws} brother whom we^{asws} submit to you, therefore be good with him’. Then he^{saww} and the ones with him^{saww} rise to go to the environment of the Gardens, and the coves and the veils are removed for the eyes of that ailing *Momin*, and the *Momin* sees them^{asws} over there after their^{asws} having been around his bed.

فَيَقُولُ: يَا مَلَكُ الْمَوْتِ الْوَحَا، الْوَحَا تَنَاوَلْ رُوحِي وَ لَا تُلَبِّتْنِي هَاهُنَا، فَلَا صَبْرَ لِي عَنْ مُحَمَّدٍ وَ عَثْرَتِهِ وَ الْحَقْنِي بِهِمْ.

So he would be saying, ‘O Angel of death! Quickly! Quickly take my soul, and do not make me remain over here, for there is no patience for me from (being away from) Muhammad^{saww} and his^{saww} family, and join me up with them^{asws}’.

فَعِنْدَ ذَلِكَ يَتَنَاوَلُ مَلَكُ الْمَوْتِ رُوحَهُ فَيَسْلُهَا، كَمَا يَسْلُ الشَّعْرَةَ مِنَ الدَّقِيقِ، وَ إِنْ كُنْتُمْ تَرَوْنَ أَنَّهُ فِي شِدَّةٍ فَلَيْسَ فِي شِدَّةٍ، بَلْ هُوَ فِي رَخَاءٍ وَ لَذَّةٍ.

Thus, during that, the Angel of death takes his soul, so he picks it would just as one picks out the hair from the flour. And if you were to see him, he would be in difficulties, but he isn't in the difficulties. But he would be in luxury and pleasure.

فَإِذَا أُدْخِلَ قَبْرَهُ وَجَدَ جَمَاعَتَنَا هُنَاكَ، فَإِذَا جَاءَ مُنْكَرٌ وَ نَكِيرٌ قَالَ أَحَدُهُمَا لِلْآخَرِ: هَذَا مُحَمَّدٌ، وَ [هَذَا] عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ خِيَارُ صِحَابَتِهِمْ بِحَضْرَةِ صَاحِبِنَا فَلَنْتَضِعَ لَهُمْ.

So when he enters his grave, he would find our^{asws} community over there. And when Munkar and Nakeer (two questioning Angels) come, one of them would say to the other, 'This is Muhammad^{saww}, and this is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the best of their^{asws} companions in the presence of our companion (the deceased *Momin*), so let us be revering to them'.

فَيَأْتِيَانِ وَ يُسَلِّمَانِ عَلَى مُحَمَّدٍ صِ سَلَامًا [تَامًا] مُنْفَرِدًا، ثُمَّ يُسَلِّمَانِ عَلَى عَلِيٍّ سَلَامًا تَامًا مُنْفَرِدًا، ثُمَّ يُسَلِّمَانِ عَلَى الْحَسَنِ وَ الْحُسَيْنِ سَلَامًا يَجْمَعَانِهِمَا فِيهِ، ثُمَّ يُسَلِّمَانِ عَلَى سَائِرِ مَنْ مَعَنَا مِنْ أَصْحَابِنَا.

So they come and greet upon Muhammad^{saww}, with a complete salutation, individualised. Then they greet upon Ali^{asws} with a complete greeting, individualised. Then they greet upon Al-Hassan^{asws} and Al-Husayn^{asws} with a complete greeting for both of them^{asws} together. Then they^{asws} greet upon the rest of the ones from our^{asws} companions.

ثُمَّ يَقُولَانِ: قَدْ عَلِمْنَا يَا رَسُولَ اللَّهِ زِيَارَتَكَ فِي خَاصَّتِكَ لِخَادِمِكَ وَ مَوْلَاكَ، وَ لَوْ لَا أَنَّ اللَّهَ يُرِيدُ إِظْهَارَ فَضْلِهِ لِمَنْ بِهِدِهِ الْحَضْرَةَ- مِنْ أُمَّلَاكِهِ- وَ مَنْ يَسْمَعُنَا مِنْ مَلَائِكَتِهِ بَعْدَهُمْ- لَمَا سَأَلْنَا، وَ لَكِنْ أَمْرُ اللَّهِ لَا بُدَّ مِنْ امْتِنَالِهِ.

Then they are saying, 'We have known, O Rasool-Allah^{saww}, of your^{saww} visitation among your^{saww} special ones to your^{saww} servant and your^{saww} friend, but Allah^{azwj}'s Command is inevitable from being complied with'.

ثُمَّ يَسْأَلَانِيهِ فَيَقُولَانِ: مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ وَ مَنْ إِمَامُكَ وَ مَا قِبْلَتُكَ وَ مَنْ إِخْوَانُكَ

Then they question him and they would be saying, 'Who is your Lord^{azwj}?', and, 'What is your Religion?', and 'Who is your Prophet^{saww}?', and 'Who is your Imam^{asws}?', and 'What is your Qiblah?', and 'Who are your brethren?'

فَيَقُولُ: اللَّهُ رَبِّي، وَ مُحَمَّدٌ نَبِيِّي، وَ عَلِيٌّ وَصِيٌّ مُحَمَّدٍ إِمَامِي، وَ الْكُعْبَةُ قِبْلَتِي وَ الْمُؤْمِنُونَ الْمَوْلُونَ لِمُحَمَّدٍ وَ عَلِيٍّ [وَ آلِهِمَا] وَ أَوْلِيَائِهِمَا، وَ الْمَعَادُونَ لِأَعْدَائِهِمَا إِخْوَانِي.

So he would be saying, 'Allah^{azwj} is my Lord^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Ali^{asws} the successor^{asws} of Muhammad^{saww} is my Imam^{asws}, and the Kaaba is my Qiblah, and the *Momineen*, the befrienders of Muhammad^{saww} and Ali^{asws} and their^{asws} friends, and the ones inimical to their^{asws} enemies, are my brethren.

[وَ] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ أَخَاهُ عَلِيًّا وَلِيُّ اللَّهِ، وَ أَنَّ مَنْ نَصَبَهُمْ لِلْإِمَامَةِ مِنْ أَطْيَابِ عَنَرَتِهِ- وَ خِيَارِ ذُرِّيَّتِهِ خُلَفَاءِ الْأُمَّةِ وَ وُلَاةِ الْحَقِّ، وَ الْقَوَامُونَ بِالْعَدْلِ

And I testify that, there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that his^{saww} brother Ali^{asws} is a Guardian of Allah^{azwj}, and that the ones appointed for the Imamate from the goodly ones of his^{asws} descendants and the best ones of his^{asws} offspring are the Caliphs of the community and the rightful rulers, and the care takers with the justice'.

فَيَقُولُ: عَلَى هَذَا حَيِّيتَ، وَ عَلَى هَذَا مِتَّ، وَ عَلَى هَذَا تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى، وَ تَكُونُ مَعَ مَنْ تَتَوَلَّاهُ- فِي دَارِ كَرَامَةِ اللَّهِ وَ مُسْتَقَرِّ رَحْمَتِهِ.

And he (the questioning Angel) would be saying, ‘Upon this you lived, and upon this you died, and upon this you would be Resurrected, if Allah^{azwj} the Exalted so Desires, and you would happen to be with the ones you befriended – in the House of Prestige of Allah^{azwj}, and the stability of His^{azwj} Mercy’.

قَالَ رَسُولُ اللَّهِ ص: وَ إِنْ كَانَ لِأَوْلِيَانِنَا مُعَادِيًا، وَ لِأَعْدَائِنَا مُوَالِيًا، وَ لِأَضْدَائِنَا بِالْقَابِنَا مُلْفِيًا، فَإِذَا جَاءَهُ مَلَكُ الْمَوْتِ لِنَزْعِ رُوحِهِ مِثْلَ اللَّهِ عَزَّ وَ جَلَّ لِذَلِكَ الْفَاجِرِ- سَادَتَهُ الَّذِينَ اتَّخَذَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ، عَلَيْهِمْ مِنْ أَنْوَاعِ الْعَذَابِ مَا يَكَادُ نَظَرُهُ إِلَيْهِمْ يُهْلِكُهُ، وَ لَا يَزَالُ يَصِلُ إِلَيْهِ مِنْ حَرِّ عَذَابِهِمْ مَا لَا طَاقَةَ لَهُ بِهِ.

Rasool-Allah^{saww} said: ‘And if he was an enemy to our^{asws} friends, and a friend to our^{asws} enemies, and entitles our^{asws} adversaries with our^{asws} titles, so when the Angel of death comes to snatch is soul, Allah^{azwj} Mighty and Majestic would Resemble for that wicked one – his chiefs, those whom he took as lords from besides Allah^{azwj}. Upon them would be a variety of the Punishments, such that he would be almost destroyed if they (even) look at them. And the heat of their Punishments would not cease to arrive to him, what he would not have the strength for him (to endure) it.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: [يَا] أَيُّهَا الْفَاجِرُ الْكَافِرُ- تَرَكْتَ أَوْلِيَاءَ اللَّهِ إِلَى أَعْدَائِهِ فَالْيَوْمَ لَا يُغْنُونَ عَنْكَ شَيْئًا، وَ لَا تَجِدُ إِلَى مَنَاصِ سَبِيلًا.

So the Angel of death would be saying to him, ‘O you mischief maker, the *Kafir!* You neglected the Guardian^{asws} of Allah^{azwj} to (prefer) his^{asws} enemy, so today nothing would avail you, nor will you (be able to) find an alternative way (to escape)’.

فَيَرِدُ عَلَيْهِ مِنَ الْعَذَابِ- مَا لَوْ قُسِمَ أَدْنَاهُ عَلَى أَهْلِ الدُّنْيَا لَأَهْلَكَهُمْ. ثُمَّ إِذَا أُدْلِيَ فِي قَبْرِهِ رَأَى بَابًا مِنَ الْجَنَّةِ مَفْتُوحًا إِلَى قَبْرِهِ يَرَى مِنْهُ خَيْرَاتِهَا، فَيَقُولُ [لَهُ] مُنْكَرٌ وَ نَكِيرٌ: انظُرْ إِلَى مَا حُرِّمَتْهُ مِنْ [تِلْكَ] الْخَيْرَاتِ.

Then the Punishment would come upon him – what, if the least of it were to be apportioned upon the inhabitants of the world, it would destroy them. Then, when he is laid into his grave, he sees a door from the Paradise as opened up to his grave. He would see from it, its goodness, and Munkar and Nakeer would be saying to him, ‘Look are what is Prohibited unto you from those goodness’s’.

ثُمَّ يُفْتَحُ لَهُ فِي قَبْرِهِ بَابٌ مِنَ النَّارِ يَدْخُلُ عَلَيْهِ مِنْهُ [مِنْ] عَذَابِهَا. فَيَقُولُ: يَا رَبِّ لَا تُقِمِ السَّاعَةَ [يَا رَبِّ] لَا تُقِمِ السَّاعَةَ.

There would be opened up for him in his grave, a door from the Fire, the Punishment entering to him from it. So he would be saying, ‘O Lord^{azwj}! Do not Establish the Hour! O Lord^{azwj}! Do not Establish the Hour!’

قَوْلُهُ عَزَّ وَ جَلَّ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

The Words of the Mighty and Majestic: ***He is the (One) Who Created for you the entirety of what is in the earth, then He Directed towards the sky, so He Created these as seven skies, and He is a Knower of all things [2:29]***

99 [قَالَ الْإِمَامُ ع:] قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً خَلَقَ لَكُمْ [مَا فِي الْأَرْضِ جَمِيعاً] لَتَعْتَبِرُوا بِهِ وَتَتَوَصَّلُوا بِهِ إِلَى رِضْوَانِهِ، وَتَتَوَقَّوْا [بِهِ] مِنْ عَذَابِ نِيرَانِهِ.

S 99 - The Imam (Hasan Al-Askari^{asws}) said: 'Amir-Al-Momineen^{asws} said regarding **He is the (One) Who Created for you the entirety of what is in the earth [2:29]** – 'He^{azwj} Created for you all – whatever is in the earth entirely – in order for you take a lesson with it and as a means to achieve His^{azwj} Pleasure, and for you to fear by it from the Punishment of His^{azwj} Fires.

«ثُمَّ اسْتَوَى إِلَى السَّمَاءِ» أَخَذَ فِي خَلْقِهَا وَاتَّقَانِهَا فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ وَ لِعَلِمِهِ بِكُلِّ شَيْءٍ عِلْمَ الْمَصَالِحِ فَخَلَقَ لَكُمْ [كُلَّ] مَا فِي الْأَرْضِ لِمَصَالِحِكُمْ يَا بَنِي آدَمَ.

Then He Directed towards the sky - Taking in its Creation and its Mastery **so He Created these as seven skies, and He is a Knower of all things** - And of His^{azwj} Knowledge of all things, is the Knowledge of the interests, so He^{azwj} Created for you all – everything – what is in the earth, for your own interests, O children of Adam^{as!}