

# بحار الأنوار

## BIHAR AL-ANWAAR

### الجزء العاشر

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### بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi**

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باب 8 ما تفضل صلوات الله عليه به على الناس بقوله سلوني قبل أن تفقدوني و فيه بعض جوامع العلوم و نوادرها

**CHAPTER 8 – WHAT BENEFIT HE<sup>-asws</sup> CONFERRED UPON THE PEOPLE BY HIS<sup>-asws</sup> WORDS: ‘ASK ME<sup>-asws</sup> BEFORE YOU LOSE ME<sup>-asws</sup>’, AND IN IT IS PART OF THE SUMMARY OF THE KNOWLEDGES AND ITS MISCELLANEOUS**

1- يد، التوحيد لي، الأمالي للصدوق الدقاق و الفطان و السنابي جميعاً عن أحمد بن زكريا الفطان عن محمد بن العباس عن محمد بن أبي السري عن أحمد بن عبد الله بن يونس عن سعد بن طريف الكنابي عن الأصمغ بن نباتة قال:

'Al Tawheed', 'Al Amaali' of Al Sadouq, 'Al Daqaq and Al Qatan and Al Sinany altogether from Ahmad Bin Zakariya Al Qatan, from Muhammad Bin Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Sa'ad Bin Tareyf Al Kinany, from Al Asbagh Bin Nubata who said,

لَمَّا جَلَسَ عَلِيٌّ ع فِي الْخِلَافَةِ وَ بَايَعَهُ النَّاسُ خَرَجَ إِلَى الْمَسْجِدِ مُتَعَمِّمًا بِعِمَامَةِ رَسُولِ اللَّهِ ص لَا يَسَأُ بُرْدَةَ رَسُولِ اللَّهِ مُتَنَعِّلاً نَعْلَ رَسُولِ اللَّهِ مُتَقَلِّدًا سِنْفَ رَسُولِ اللَّهِ فَصَعِدَ الْمِنْبَرَ فَجَلَسَ عَلَيْهِ مُتَمَكِّبًا ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ فَوَضَعَهَا أَسْفَلَ بَطْنِهِ ثُمَّ قَالَ يَا مَعْشِرَ النَّاسِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي هَذَا سَقَطَ الْعِلْمُ هَذَا لُعَابُ رَسُولِ اللَّهِ ص هَذَا مَا زَقَّنِي رَسُولُ اللَّهِ ص زَقًّا زَقًّا

When Ali<sup>-asws</sup> sat in the Caliphate and the people pledged their allegiance, he<sup>-asws</sup> went out to the Masjid turbaned with the turban of Rasool-Allah<sup>-saww</sup>, wearing the cloak of Rasool-Allah<sup>-saww</sup>, slippered by the slippers of Rasool-Allah<sup>-saww</sup>, collared by the sword of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> ascended the Pulpit and sat upon it stable, then intertwined his<sup>-asws</sup> fingers and placed them just below his<sup>-asws</sup> stomach, then said: 'O community of people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>! This is aspiration of the knowledge. This is (from the feeding of) the saliva of Rasool-Allah<sup>-azwj</sup>, this is what Rasool-Allah<sup>-saww</sup> made me<sup>-asws</sup> taste with tasting (and) tasting.

سَلُونِي فَإِنَّ عِنْدِي عِلْمَ الْأَوَّلِينَ وَ الْأَخِيرِينَ أَمَا وَ اللَّهُ لَوْ تُبَيَّنْتُ لِي وَسَادَةٌ فَجَلَسْتُ عَلَيْهَا لَأَقْتَبَيْتُ أَهْلَ التَّوْرَةِ بِتَوْرَاتِهِمْ حَتَّى تَنْطِقَ التَّوْرَةُ فَتَقُولَ صَدَقَ عَلِيٌّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِيَّ

Ask me, for with me<sup>-asws</sup> there is knowledge of the former ones and the latter ones! But, by Allah<sup>-azwj</sup>! If a platform were to be set up for me<sup>-asws</sup>, and I<sup>-asws</sup> sit upon it, I<sup>-asws</sup> would issue verdicts for the people of the Torah by their Torah until the Torah (itself) speaks and it says: 'Ali<sup>-asws</sup> speaks the truth, he<sup>-asws</sup> does not lie. He<sup>-asws</sup> is issuing verdicts to you all with what Allah<sup>-azwj</sup> has Revealed in me'.

وَ أَقْتَبَيْتُ أَهْلَ الْإِنْجِيلِ بِإِنْجِيلِهِمْ حَتَّى يَنْطِقَ الْإِنْجِيلُ فَيَقُولَ صَدَقَ عَلِيٌّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِيَّ

And I<sup>-asws</sup> would issue verdicts to the people of the Evangel with their Evangel, until the Evangel (itself) speaks and it says: 'Ali<sup>-asws</sup> speaks the truth and does not lie. He<sup>-asws</sup> has issued verdicts to you all with what Allah<sup>-azwj</sup> has Revealed in me'.

وَ أَقْتَبَيْتُ أَهْلَ الْقُرْآنِ بِقُرْآنِهِمْ حَتَّى يَنْطِقَ الْقُرْآنُ فَيَقُولَ صَدَقَ عَلِيٌّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِيَّ وَ أَنْتُمْ تَتْلُونَ الْقُرْآنَ لَيْلًا وَ نَهَارًا فَهَلْ فِيكُمْ أَحَدٌ يَعْلَمُ مَا نَزَلَ فِيهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَأُحْبِرْتُكُمْ بِمَا كَانَ وَ مَا يَكُونُ وَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ هِيَ هَذِهِ الْآيَةُ بِمُحْوِ اللَّهِ مَا يَشَاءُ وَ يُبَيِّنُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

And I<sup>-asws</sup> would issue verdicts to the people of the Quran with their Quran until the Quran (itself) speaks and it says: 'Ali<sup>-asws</sup> speaks the truth and does not lie. He<sup>-asws</sup> has issued verdicts to you all with what Allah<sup>-azwj</sup> has Revealed in me'. And you all are reciting the Quran night and day, so is there anyone among you who knows what is Revealed in it? And had it not been for a Verse in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, I<sup>-asws</sup> would have informed you with what has already happened and with what is happening, and with what it going to happen up to the Day of Qiyamah, and it is this Verse: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].**

ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ سَأَلْتُمُونِي عَنْ آيَةٍ آتَتْ فِي لَيْلٍ أُنزِلَتْ أَوْ فِي نَهَارٍ أُنزِلَتْ مَكِّيَّهَا وَ مَدْيَنِيَّهَا سَفَرِيَّهَا وَ حَضْرِيَّهَا نَاسِجِيَّهَا وَ مُنْشَوِجِيَّهَا وَ مُحْكَمِيَّهَا وَ مُتَشَابِهِيَّهَا وَ تَأْوِيلِيَّهَا وَ تَنْزِيلِيَّهَا لِأَخْبِرْتُمْكُمْ

Then he<sup>-asws</sup> said: 'Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>! By the One<sup>-azwj</sup> Who Split the seed and Formed the person, if you were to ask me<sup>-asws</sup> about any Verse, a Verse which was Revealed during the night, or whether it was Revealed during the day, Makkan or Medinite, during a journey or staying, its Abrogating or its Abrogated, and its Decisive or its Allegorical, and its explanation, and its Revelation (circumstances), I<sup>-asws</sup> will inform you!'

فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ ذُعْلَبُ وَ كَانَ ذَرِبَ اللِّسَانِ بَلِيغاً فِي الحُطْبِ شَجَاعَ القُلُوبِ فَقَالَ لَقَدْ ارْتَمَى ابْنُ أَبِي طَالِبٍ مِرْقَاةً صَعْبَةً لِأَخْجَلْتَهُ اليَوْمَ لَكُمْ فِي مَسْأَلَتِي إِيَّاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّنَا فَقَالَ وَبَلَّكَ يَا ذُعْلَبُ لَمْ أَكُنْ بِالذِّي أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ فَكَيْفَ رَأَيْتَهُ صِفُهُ لَنَا

A man called Za'lab stood up to him<sup>-asws</sup>, and he was of a sharp tongue, eloquent in the address, brave of heart, and he said, 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> has raised a difficult ladder. I shall shame him<sup>-asws</sup> today in my questions to him<sup>-asws</sup>'. He said, 'O Amir Al-Momineen<sup>-asws</sup>! Have you<sup>-asws</sup> seen your<sup>-asws</sup> Lord<sup>-azwj</sup>? He<sup>-asws</sup> said: 'Woe be unto you, O Za'lab! I<sup>-asws</sup> do not happen to be worshipping a Lord<sup>-azwj</sup> I<sup>-asws</sup> do not see'. He said, 'How do you<sup>-asws</sup> see Him<sup>-azwj</sup>? Describe Him<sup>-azwj</sup> to us'.

قَالَ ع وَبَلَّكَ لَمْ تَرَهُ العُيُونُ بِمُشَاهَدَةِ الأَبْصَارِ وَ لَكِنْ رَأَتْهُ القُلُوبُ بِحَقَائِقِ الإِيمَانِ وَبَلَّكَ يَا ذُعْلَبُ إِنَّ رَبِّي لَا يُوصَفُ بِالْبُعْدِ وَ لَا بِالْحُرُوكَةِ وَ لَا بِالسُّكُونِ وَ لَا بِقِيَامٍ قِيَامِ انْتِصَابٍ وَ لَا بِجِيئَةٍ وَ لَا بِذَهَابٍ

He<sup>-asws</sup> said: 'Woe be unto you<sup>-asws</sup>! The eyes cannot see Him<sup>-azwj</sup> by the witnesses of the sight, but the hearts see Him<sup>-azwj</sup> by the realities of the Eman. O Za'lab! My<sup>-asws</sup> Lord<sup>-azwj</sup> can neither be described by the distance, nor by the movement, nor by the stillness, nor by the standing of the straight standing, nor by the coming, nor by the going.

لَطِيفُ اللِّطَافَةِ لَا يُوصَفُ بِاللُّطْفِ العَظِيمِ العَظْمَةِ لَا يُوصَفُ بِالْعَظَمِ كَبِيرِ الكِبَرِيَاءِ لَا يُوصَفُ بِالْكَبَرِ جَلِيلِ الجَلَالَةِ لَا يُوصَفُ بِالْعُلَاطِ رُؤُوفِ الرَّحْمَةِ لَا يُوصَفُ بِالرِّقَّةِ مُؤْمِنٌ لَا بِعِبَادَةٍ مُدْرِكٌ لَا بِمَحْسَنَةٍ قَائِلٌ لَا بِالْفَطْرِ

(He<sup>-azwj</sup> is) Subtle, the subtlety cannot be described by the subtleness; Magnificent, the magnificent cannot be described by the magnificence; Great, the Greatness cannot be described by the greatness; Majestic, the Majesty cannot be described by the largeness; Kind of the Mercy (which) cannot be described by the kindness; a Momin not by the worship; Aware, not by the sensory perceptions; a Speaker, not by the words.

هُوَ فِي الأَشْيَاءِ عَلَى غَيْرِ مُتَابَعَةٍ خَارِجٍ مِنْهَا عَلَى غَيْرِ مُبَايَنَةٍ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الأَشْيَاءِ لَا كَشَيْءٍ فِي شَيْءٍ دَاخِلٍ وَ خَارِجٍ مِنْهَا لَا كَشَيْءٍ مِنْ شَيْءٍ خَارِجٍ

He<sup>-azwj</sup> is inside the things without being interwoven; outside from it upon without separation; above all things and it cannot be said a thing is above Him<sup>-azwj</sup>; in front of all things, and it cannot be said there is a front for Him<sup>-azwj</sup>; Entered into the things not like a thing entering, and outside from it not like a thing is outside from a thing'.

فَخَرَّ دِعْلَبٌ مَعْشِيًّا عَلَيْهِ فَقَالَ تَاللَّهِ مَا سَمِعْتُ بِمِثْلِ هَذَا الْجَوَابِ وَاللَّهِ لَا عُذَّتْ إِلَيَّ مِثْلُهَا

Za'lab fell down with faintness upon him, and he said, 'By Allah<sup>-azwj</sup>! I have not heard the like of this answer. By Allah<sup>-azwj</sup>! I will not return to it's like' (ask questions with this attitude).

ثُمَّ قَالَ عِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَقَامَ إِلَيْهِ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ تُؤَخِّدُ مِنَ الْمَجُوسِ الْجَزِيئَةَ وَ لَمْ يُنَزَّلْ عَلَيْهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ

Then he<sup>-asws</sup> said: 'Ask me<sup>-asws</sup> before you lose me!' Al-Ash'as Bin Qays stood up to him<sup>-asws</sup> and he said, 'O Amir Al-Momineen<sup>-asws</sup>! How come you<sup>-asws</sup> take the taxes from the Magians and a Book has not been Revealed unto them, and a Prophet<sup>-as</sup> has not been Sent to them?'

فَقَالَ بَلَى يَا أَشْعَثُ قَدْ أَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِمْ كِتَابًا وَ بَعَثَ إِلَيْهِمْ نَبِيًّا وَ كَانَ لَهُمْ مَلِكٌ سَكِرَ ذَاتَ لَيْلَةٍ فَدَعَا بِابْنَتِهِ إِلَى فِرَاشِهِ فَارْتَكَبَهَا فَلَمَّا أَصْبَحَ تَسَامَعُ بِهِ قَوْمُهُ فَاجْتَمَعُوا إِلَى بَابِهِ فَقَالُوا أَيُّهَا الْمَلِكُ دَنَسْتَ عَلَيْنَا دِينَنَا فَأَهْلَكْتَهُ فَاخْرُجْ نُطَهِّرَكَ وَ نُقِمَ عَلَيْكَ الْحُدُ

He<sup>-asws</sup> said: 'Yes, O Ash'as! Allah<sup>-azwj</sup> the Exalted has Revealed a Book unto them and did Send a Prophet<sup>-as</sup> to them. And there was a king for them who was intoxicated one night and called his own daughter to his bed and rode her. When it was morning, his people heard of it, so they gathered to his door and they said, 'O king! You have defiled out religion upon us and destroyed it, therefore come out, we shall purify you and established the legal punishment upon you'.

فَقَالَ لَهُمْ اجْتَمِعُوا وَ اسْمِعُوا كَلَامِي فَإِنْ يَكُنْ لِي مَخْرَجٌ مِمَّا ارْتَكَبْتُمْ وَ إِلَّا فَسَأَنْتُكُمْ فَاجْتَمَعُوا فَقَالَ لَهُمْ هَلْ عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَخْلُقْ خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ أَبِيْنَا آدَمَ وَ أُمَّنَا حَوَاءَ قَالُوا صَدَقْتَ أَيُّهَا الْمَلِكُ قَالَ أ فَلَيْسَ قَدْ زَوَّجَ بَنِيهِ بَنَاتِهِ وَ بَنَاتِهِ مِنْ بَنِيهِ قَالُوا صَدَقْتَ هَذَا هُوَ الدِّينُ

He said to them, 'Gather around and listen to my speech, so if there happens to be a way out from what I have indulged in (fine), or else its up to you'. They gathered around and he said to them, 'Do you know that Allah<sup>-azwj</sup> did not Create any creature more Honourable to Him<sup>-azwj</sup> than our father<sup>-as</sup> Adam<sup>-as</sup> and our mother<sup>-as</sup> Hawwa<sup>-as</sup>? They said, 'You speak the truth, O king'. He said, 'Didn't he<sup>-as</sup> marry his<sup>-as</sup> sons to his<sup>-as</sup> daughters, and his<sup>-as</sup> daughters to his<sup>-as</sup> sons?' They said, 'You speak the truth! This, it is the Religion'.

فَتَعَقَّدُوا عَلَى ذَلِكَ فَمَحَا اللَّهُ مَا فِي صُدُورِهِمْ مِنَ الْعِلْمِ وَ رَفَعَ عَنْهُمْ الْكِتَابَ فَهُمْ الْكَفَرَةُ يَدْخُلُونَ النَّارَ بِلاِ حِسَابٍ وَ الْمُنَافِقُونَ أَشَدُّ حَالًا مِنْهُمْ

They believed upon that, so Allah<sup>-azwj</sup> Deleted whatever was from the knowledge in their chests, and Raised the Book from them. Thus, they are the Kafirs who will be entering the Fire without a Reckoning, and the hypocrites would in a more severe state then them'.

فَقَالَ الْأَشْعَثُ وَاللَّهِ مَا سَمِعْتُ بِمِثْلِ هَذَا الْجَوَابِ وَاللَّهِ لَا عُذَّتْ إِلَيَّ مِثْلُهَا أَبَدًا

Al-Ash'as said, 'By Allah<sup>-azwj</sup>! I have not heard the likes of this answer. By Allah<sup>-azwj</sup>! I will not return to the like of it, ever!'

ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَقْصَى الْمَسْجِدِ مُتَوَكِّئاً عَلَى عُكَّازَةٍ فَلَمْ يَزَلْ يَتَخَطَّى النَّاسَ حَتَّى دَنَا مِنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ دُنِّي عَلَى عَمَلٍ إِذَا أَنَا عَمَلْتُهُ نَجَّيَنِي اللَّهُ مِنَ النَّارِ

Then he<sup>-asws</sup> said: ‘Ask me<sup>-asws</sup> before you lose me!’ A man stood up to him<sup>-asws</sup> from the corner of the Masjid, leaning upon crutches, and he did not cease to make way through the people until he came close to him<sup>-asws</sup>, and he said, ‘O Amir Al-Momineen<sup>-asws</sup>! Point me upon a deed (an act of worship), when I do it, Allah<sup>-azwj</sup> will Save me from the Fire’.

فَقَالَ لَهُ اسْمَعْ يَا هَذَا ثُمَّ افْهَمْ ثُمَّ اسْتَيْقِنْ قَامَتِ الدُّنْيَا بِثَلَاثَةِ بَعَالِمٍ نَاطِقٍ مُسْتَعْمِلٍ لِعِلْمِهِ وَ بَعِيٍّ لَا يَبْخُلُ بِمَالِهِ عَلَى أَهْلِ دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ بِفَقِيرٍ صَابِرٍ

He<sup>-asws</sup> said to him: ‘Listen, O you, then understand, then be certain. The world stand by three – By a speaking scholar utilising his knowledge, and by a rich one not being stingy with his wealth upon the people of the Religion of Allah<sup>-azwj</sup> Mighty and Majestic, and by a patient poor one.

فَإِذَا كَتَمَ الْعَالِمُ عِلْمَهُ وَ بَخَلَ الْغَنِيُّ وَ لَمْ يَصْبِرِ الْفَقِيرُ فَعِنْدَهَا الْوَيْلُ وَ الثُّبُورُ وَ عِنْدَهَا يَعْرِفُ الْعَارِفُونَ اللَّهُ أَنَّ الدَّارَ قَدْ رَجَعَتْ إِلَى بَدَائِهَا أَيَّ إِلَى الْكُفْرِ بَعْدَ الْإِيمَانِ

When the scholar conceals his knowledge, and the rich one is stingy and the poor one is not patient, during it would be the doom and the ruination, and during it the recognisers will recognise Allah<sup>-azwj</sup>. The house (world) would return to its beginning – i.e., to the Kufr after its Eman.

أَيْهَا السَّائِلُ فَلَا تَغْتَرَنَّ بِكَثْرَةِ الْمَسَاجِدِ وَ جَمَاعَةِ أَقْوَامٍ أَجْسَادُهُمْ مُجْتَمِعَةٌ وَ قُلُوبُهُمْ شَتَّى

O you questioner! Do not be deceived by the large number of Masjids and the groups of people. Their bodies are united but their hearts are diverse.

أَيْهَا النَّاسُ إِنَّمَا النَّاسُ ثَلَاثَةٌ زَاهِدٌ وَ رَاغِبٌ وَ صَابِرٌ

O you people! But rather, the people are three – An ascetic, a desiring one, and a patient one.

فَأَمَّا الزَّاهِدُ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا أَنَاهُ وَ لَا يَحْزَنُ عَلَى شَيْءٍ مِنْهَا فَاتَهُ وَ أَمَّا الصَّابِرُ فَيَتَمَنَّأُهَا بِقَلْبِهِ فَإِنْ أَدْرَكَ مِنْهَا شَيْئاً صَرَفَ عَنْهَا نَفْسَهُ لِمَا يَعْلَمُ مِنْ سُوءِ عَاقِبَتِهَا وَ أَمَّا الرََّاغِبُ فَلَا يُبَالِي مِنْ جِلِّ أَصَابَتِهَا أَمْ مِنْ حَرَامِ

As for the ascetic, he is not happy with anything from the world given to him nor does he grieve upon anything which is lost from him; and as for the patient one, he covets it with his heart, so if he comes across something from it, he turns himself away from it due to what he known of the evil consequences (of it); as for the desiring one, he does not care whether he attains it from Permissible or from Permitted’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا عَلَامَةُ الْمُؤْمِنِ فِي ذَلِكَ الزَّمَانِ قَالَ يُنْظَرُ إِلَى مَا أَوْجَبَ اللَّهُ عَلَيْهِ مِنْ حَقِّ فِتْنَوْلَاهُ وَ يُنْظَرُ إِلَى مَا خَالَفَهُ فَيَتَبَرَّأُ مِنْهُ وَ إِنْ كَانَ حَبِيْباً قَرِيْباً قَالَ صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! What is the sign of the Momin in that time period?' He<sup>-asws</sup> said: 'He would look at what Allah<sup>-azwj</sup> has Obligated upon him of the rights of, so he would befriend him<sup>-asws</sup>, and he would look at what is opposed to him<sup>-asws</sup> and he would disavow from him, and even if he was a beloved, a spouse'. He said, 'You<sup>-asws</sup> speak the truth, O Amir Al-Momineen<sup>-asws</sup>'.

ثُمَّ غَابَ الرَّجُلُ فَلَمْ نَرَهُ فَطَلَبَهُ النَّاسُ فَلَمْ يَجِدُوهُ فَتَبَسَّمَ عَلَيَّ عَ عَلَى الْمِنْبَرِ ثُمَّ قَالَ مَا لَكُمْ هَذَا أَجِي الْخَضِرُ عَ

Then the man disappeared and we did not see him. The people sought him but could not find him. Ali<sup>-asws</sup> smiled upon the Pulpit, then said: 'What is the matter with you all? This is my<sup>-asws</sup> brother Al-Khizr<sup>-as</sup>'.

ثُمَّ قَالَ عَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَلَمْ يَفْعَلُوا إِلَيْهِ أَحَدٌ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ صَ ثُمَّ قَالَ لِلْحَسَنِ عَ يَا حَسَنُ قُمْ فَاصْعِدِ الْمِنْبَرَ فَتَكَلِّمْ بِكَلَامٍ لَا يُجْهِلُكَ قُرَيْشٌ مِنْ بَعْدِي فَيَقُولُونَ الْحَسَنُ لَا يُحْسِنُ شَيْئًا

Then he<sup>-asws</sup> said: 'Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>!' But no one stood up to him<sup>-asws</sup>. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, and sent Salawat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup>, then said to Al-Hassan<sup>-asws</sup>: 'O Hassan<sup>-asws</sup>! Stand and ascend the Pulpit, and speak with a speech the Quraysh would not be ignorant of you<sup>-asws</sup> after me<sup>-asws</sup> and they say, 'Al-Hassan<sup>-asws</sup> is not good of anything'.

قَالَ الْحَسَنُ عَ يَا أَبَتِ كَيْفَ أَصْعَدُ وَ أَتَكَلِّمُ وَ أَنْتَ فِي النَّاسِ تَسْمَعُ وَ تَرَى قَالَ لَهُ أَبِي وَ أُمِّي أُوَارِي نَفْسِي عَنْكَ وَ أَسْمَعُ وَ أَرَى وَ لَا تَرَانِي

Al-Hassan<sup>-asws</sup> said: 'O father<sup>-asws</sup>! How can I<sup>-asws</sup> ascend and speak while you<sup>-asws</sup> are among the people hearing and seeing?' He<sup>-asws</sup> said to him<sup>-asws</sup>: 'By my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother! Or shall I<sup>-asws</sup> hide myself<sup>-asws</sup> from you<sup>-asws</sup> and I<sup>-asws</sup> can listen and you<sup>-asws</sup> cannot see me<sup>-asws</sup>?'

فَصَعِدَ الْحَسَنُ عَ الْمِنْبَرَ فَحَمِدَ اللَّهُ بِمَحَامِدِ بَلِيغَةٍ شَرِيفَةٍ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ صَلَاةً مُوجِزَةً ثُمَّ قَالَ أَيُّهَا النَّاسُ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ صَ يَقُولُ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا وَ هَلْ تُدْخَلُ الْمَدِينَةَ إِلَّا مِنْ بَابِهَا ثُمَّ نَزَلْتُ فَوَتَّبَعْتُ إِلَيْهِ عَلِيٌّ عَ فَتَحَّمَلَهُ وَ ضَمَّهُ إِلَى صَدْرِهِ

Al-Hassan<sup>-asws</sup> ascended the Pulpit, and he<sup>-asws</sup> praised Allah<sup>-azwj</sup> eloquently, nobly, and sent Salawat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, a brief Salawat, then said: 'O you people! I<sup>-asws</sup> heard my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> saying: 'I<sup>-saww</sup> am the city of knowledge and Ali<sup>-asws</sup> is its door, and can the city be entered into except from its door?' Then he<sup>-asws</sup> descended, so Ali<sup>-asws</sup> leapt up and carried him<sup>-asws</sup>, and pressed him<sup>-asws</sup> to his<sup>-asws</sup> chest'.

ثُمَّ قَالَ لِلْحُسَيْنِ عَ يَا بُنَيَّ قُمْ فَاصْعِدْ فَتَكَلِّمْ بِكَلَامٍ لَا يُجْهِلُكَ قُرَيْشٌ مِنْ بَعْدِي فَيَقُولُونَ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ لَا يُبْصِرُ شَيْئًا وَ لَيْكُنْ كَلَامُكَ تَبَعًا لِكَلَامِ أَخِيكَ

Then he<sup>-asws</sup> said to Al-Husayn<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Stand and ascend the Pulpit, and speak with a speech the Quraysh will not be ignorant of you<sup>-asws</sup> from after me<sup>-asws</sup>, and they would say, 'Al Husayn Bin Ali<sup>-asws</sup> has not insight of anything', and let your<sup>-asws</sup> speech follow the speech of your<sup>-asws</sup> brother<sup>-asws</sup>'.

فَصَعِدَ الْحُسَيْنُ عَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ وَ آلِهِ صَلَاةً مُوجِزَةً ثُمَّ قَالَ مَعَاشِرَ النَّاسِ سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ إِنَّ عَلِيًّا عَ مَدِينَةٌ هُدًى فَمَنْ دَخَلَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ

Al-Husayn<sup>-asws</sup> ascended, and he<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, and sent Salawat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, a brief Salawat, then said: 'Community of people! I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> and he<sup>-asws</sup> was saying: 'Ali<sup>-asws</sup> is a city of Guidance, so the one who enters it, will attain salvation, and one who stays behind from it, will be destroyed'.

فَوَثَبَ إِلَيْهِ عَلِيُّ عَ فَضَمَّهُ إِلَى صَدْرِهِ وَ قَبَّلَهُ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ اشْهَدُوا أَنَّهُمَا فَرَخَا رَسُولَ اللَّهِ ص وَ وَدِيعُهُ الَّتِي اسْتَوْدَعْنِيهَا وَ أَنَا اسْتَوْدَعُكُمْوهَا مَعَاشِرَ النَّاسِ وَ رَسُولَ اللَّهِ سَأَلْتُكُمْ عَنْهُمَا

Ali<sup>-asws</sup> leapt up and pressed him<sup>-asws</sup> to his<sup>-asws</sup> chest and kissed him<sup>-asws</sup>, then said: 'Community of people! Bear witness, they<sup>-asws</sup> are both young sons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> entrustments which he<sup>-saww</sup> entrusted, and I<sup>-asws</sup> am entrusting them both, community of people, and Rasool-Allah<sup>-saww</sup> will be asking you all about them<sup>-asws</sup>'.<sup>1</sup>

2- ج، الإحتجاج عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى مِنْبَرِ الْكُوفَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنَّ بَيْنَ جَوَانِحِي عِلْمًا جَمًّا

'Al Ihtijaj' - From Al Asbagh Bin Nubata who said,

Amir Al-Momineen<sup>-asws</sup> addressed us upon the pulpit of Al-Kufa. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'He<sup>-asws</sup> said: 'O you people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>, for between my<sup>-asws</sup> two shoulders there is immense knowledge!'

فَقَامَ إِلَيْهِ ابْنُ الْكَوَاةِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الدَّارِيَاتُ دَرُورًا قَالَ الرِّيحُ قَالَ فَمَا الحَامِلَاتُ وَقُرَأَ قَالَ السَّحَابُ قَالَ فَمَا الجَارِيَاتُ يُسْرًا قَالَ السُّفُنُ قَالَ فَمَا الْمُفْسِمَاتُ أَفْرَأَ قَالَ الْمَلَائِكَةُ

Ibn Al-Kawa stood up to him<sup>-asws</sup> and he said, 'O Amir Al-Momineen<sup>-asws</sup>! What is **By the (winds) scattering far [51:1]**, so he<sup>-asws</sup> said: 'It is the wind'. He said, 'So what is **Then the (clouds) bearing load [51:2]**, he<sup>-asws</sup> said: 'It is the clouds'. He said, '**Then the (ships) flowing easily [51:3]**', he<sup>-asws</sup> said; 'It is the ships'. He said, '**Then the (Angels) distributing matters [51:4]**, he<sup>-asws</sup> said: 'The Angels''

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَجَدْتُ كِتَابَ اللَّهِ يَنْفُضُ بَعْضُهُ بَعْضًا قَالَ نَكَلْتِكَ أُمَّكَ يَا ابْنَ الْكَوَاةِ كِتَابَ اللَّهِ يُصَدِّقُ بَعْضُهُ بَعْضًا وَ لَا يَنْفُضُ بَعْضُهُ بَعْضًا فَسَلْ عَمَّا بَدَا لَكَ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! I find the Book of Allah<sup>-azwj</sup>, part of it breaks a part'. He<sup>-asws</sup> said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah<sup>-azwj</sup>, part of it ratifies a part, and part of it does not break a part. Ask about whatever comes to you'.

<sup>1</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 1

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِعْتُهُ يَقُولُ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قَالَ فِي آيَةٍ أُخْرَى رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ وَ قَالَ فِي آيَةٍ أُخْرَى رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ

He said, 'O Amir-Al-Momineen<sup>-asws</sup>! I heard Him<sup>-azwj</sup> Saying: ***I swear by the Lord of the Easts and the Wests [70:40]***. And in another Verse: ***Lord of the two Easts and Lord of the two Wests [55:17]***. And in another Verse: ***'Lord of the east and the west [26:28]'***.

قَالَ ثَكِلْتِكَ أُمُّكَ يَا ابْنَ الْكَوَاءِ هَذَا الْمَشْرِقُ وَ هَذَا الْمَغْرِبُ

He<sup>-asws</sup> said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His<sup>-azwj</sup> Words: ***Lord of the two Easts and Lord of the two Wests [55:17]***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

وَ أَمَّا قَوْلُهُ رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِنَّ مَشْرِقَ الشِّتَاءِ عَلَى حِدَةٍ وَ مَشْرِقَ الصَّيْفِ عَلَى حِدَةٍ أَمَا تَعْرِفُ ذَلِكَ مِنْ قُرْبِ الشَّمْسِ وَ بُعْدِهَا وَ أَمَّا قَوْلُهُ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِنَّ لَهَا ثَلَاثِمِائَةٍ وَ سِتِّينَ بُرْجاً تَطْلُعُ كُلُّ يَوْمٍ مِنْ بُرْجٍ وَ تَغِيْبُ فِي آخَرَ وَ لَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ

And as for His<sup>-azwj</sup> Words: ***I swear by the Lord of the Easts and the Wests [70:40]***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. It does not return to it except from the following year in that particular day'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَمْ بَيْنَ مَوْضِعِ قَدَمِكَ إِلَى عَرْشِ رَبِّكَ قَالَ ثَكِلْتِكَ أُمُّكَ يَا ابْنَ الْكَوَاءِ سَلْ مُتَعَلِّماً وَ لَا تَسْأَلْ مُتَعَبِّتاً مِنْ مَوْضِعِ قَدَمِي إِلَى عَرْشِ رَبِّي أَنْ يَقُولَ قَائِلٌ مُخْلِصاً لَا إِلَهَ إِلَّا اللَّهُ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! How much is between the place of your<sup>-asws</sup> feet to the Throne of your<sup>-asws</sup> Lord<sup>-azwj</sup>? He<sup>-asws</sup> said: 'May your mother be bereft of you, O Ibn Al-Kawa! Ask to learn and do not ask to exhaust. From the place of my<sup>-asws</sup> feet to the Throne of my<sup>-asws</sup> Lord<sup>-azwj</sup> is that a speaker says sincerely, 'There is no god except Allah<sup>-azwj</sup>'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا ثَوَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ ع مَنْ قَالَ مُخْلِصاً لَا إِلَهَ إِلَّا اللَّهُ طُمَسَتْ ذُنُوبُهُ كَمَا يُطْمَسُ الْحَرْفُ الْأَسْوَدُ مِنَ الرَّقِّ الْأَبْيَضِ فَإِذَا قَالَ ثَانِيَةً لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً حَرَقَتْ أَبْوَابَ السَّمَاوَاتِ وَ صُفُوفَ الْمَلَائِكَةِ حَتَّى يَقُولَ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ احْتَسِعُوا لِعِظَمَةِ اللَّهِ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! What is the Reward of the one who says, 'There is no god except Allah<sup>-azwj</sup>'? He<sup>-asws</sup> said: 'One who sincerely says, 'There is no god except Allah<sup>-azwj</sup>', his sins would be obliterated just as the black letter gets obliterated from the white paper. When he says it secondly, 'There is no god except Allah<sup>-azwj</sup>' sincerely, the doors of the skies are pierced and the form rows until the Angels are saying to each other, 'Humble yourselves to the Magnificence of Allah<sup>-azwj</sup>'.

فَإِذَا قَالَ ثَالِثَةً لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً لَمْ تُنْهَنَّهُ دُونَ الْعَرْشِ فَيَقُولُ الْجَلِيلُ اسْكُنِي فَوْعِ عِزِّي وَ جَلَالِي لِأَعْفِرَنَّ لِقَائِكَ بِمَا كَانَ فِيهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ إِلَيْهِ يَصْعَدُ الْكَلِمَةُ الطَّيِّبَةُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ بَعْغِي إِذَا كَانَ عَمَلُهُ خَالِصاً ارْتَفَعَ قَوْلُهُ وَ كَلَامُهُ

When he says for a third time, ‘There is no god except Allah<sup>-azwj</sup>’, sincerely, he is not alone below the Throne, and the Majestic is Saying: “Settle in Me<sup>-azwj</sup>, By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty, I<sup>-azwj</sup> will Forgive your speaker with whatever was in him’. Then he<sup>-asws</sup> recited this Verse: **To Him ascend the good words, and the righteous deeds raise it. [35:10]** – meaning, when his deeds were sincere, his words and his speech would be Raised”.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ قَوْسِ قُرْخٍ قَالَ تَكَلِّمْنَا أُمَّكَ يَا ابْنَ الْكَوَاءِ لَا تَقُلْ قَوْسٌ قُرْخٌ فَإِنَّ قُرْخَ اسْمِ شَيْطَانٍ وَ لَكِنْ قُلْ قَوْسُ اللَّهِ إِذَا بَدَتْ يَبْدُو  
الْحُصْبُ وَالرِّيفُ

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! Inform me about the rainbow’. He<sup>-asws</sup> said: ‘May your mother be bereft of you, O Ibn Al-Kawa! Do not say, ‘Qaws Qaz’h’, for ‘Qaz’h’ is a name of Satan<sup>-la</sup>, but say, ‘Qaws Allah<sup>-azwj</sup>’. When it appears in the green lands and the countryside’.

قَالَ أَخْبِرْنِي يَا أَمِيرَ الْمُؤْمِنِينَ عَنِ الْمَجْرَةِ الَّتِي تَكُونُ فِي السَّمَاءِ قَالَ هِيَ شَرْجُ السَّمَاءِ وَ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْعَرَقِ وَ مِنْهُ أَعْرَقَ اللَّهُ قَوْمَ نُوحٍ بِمَاءٍ مِنْهُمْ

He said, ‘Inform me O Amir Al-Momineen<sup>-asws</sup> about the galaxy which happens to be in the sky’. He<sup>-asws</sup> said: ‘It is a vent (pathway) of the sky and a safety for the people of the earth from the drowning, and from it Allah<sup>-azwj</sup> Drowned the people of Noah<sup>-as</sup> with torrent of water’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْمَحْوِ الَّذِي يَكُونُ فِي الْقَمَرِ قَالَ عَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ رَجُلٌ أَعْمَى يَسْأَلُ عَنْ مَسْأَلَةٍ عَمِيَاءَ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ  
وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! Inform me about the effacement which happens regarding the moon’. He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is the Greatest! The man of greatest blindness is asking about the question of the blind spot! Have you not heard Allah<sup>-azwj</sup> the Exalted Saying: **And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12]?**’

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ أَصْحَابِ رَسُولِ اللَّهِ ص قَالَ عَنْ أَبِي أَصْحَابِ رَسُولِ اللَّهِ تَسْأَلُنِي قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ أَبِي دَرِّ الْعِفَارِيِّ قَالَ  
عَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعُزْرَاءُ ذَا لَهْجَةٍ أَصَدَقَ مِنْ أَبِي دَرِّ

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! Inform me about the companions of Rasool-Allah<sup>-saww</sup>’. He<sup>-asws</sup> said: ‘About which companions of Rasool-Allah<sup>-saww</sup> are you asking me?’ He said, ‘O Amir Al-Momineen<sup>-asws</sup>! Inform me about Abu Zarr<sup>-ra</sup>’. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘Neither has the green (sky) shaded, nor has the soil carried anyone of a tone more truthful than Abu Zarr<sup>-ra</sup>’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ بَخٌ بَخٌ سَلْمَانٌ مِمَّا أَهْلُ الْبَيْتِ وَ مَنْ لَكُمْ يَمِثِلُ لِفَمَانَ الْحَكِيمِ عِلْمَ عِلْمِ الْأَوَّلِ وَ عِلْمَ الْآخِرِ

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! Inform me about Salman Al-Farsy<sup>-ra</sup>’. He<sup>-asws</sup> said: ‘Congratulations! Congratulations! Salman<sup>-ra</sup> is from us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household, and who was for you like Luqman<sup>-as</sup> the Wise. He<sup>-ra</sup> knew the former knowledge and the latter knowledge’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ ذَلِكَ أَمْرٌ عَلِمَ أَسْمَاءُ الْمُنَافِقِينَ إِنْ تَسَأَلُوهُ عَنْ حُدُودِ اللَّهِ يَجِدُوهُ بِهَا عَارِفًا عَالِمًا

He said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about Huzayfa Bin Al-Yaman'. He<sup>-asws</sup> said: 'That is a person who knew the knowledge of the names of the hypocrites. If you were to ask him about the Limits of Allah<sup>-azwj</sup>, you will find him to be a recogniser of these, a knower'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ ذَلِكَ أَمْرٌ حَرَّمَ اللَّهُ لِحَمِهِ وَ دَمَهُ عَلَى النَّارِ وَ أَنْ تَمَسَّ شَيْئًا مِنْهُمَا

He said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about Ammar Bin Yasser<sup>-ra</sup>'. He<sup>-asws</sup> said: 'That is a person who flesh and his blood Allah<sup>-azwj</sup> has Prohibited unto the Fire, and that anything from these to be touched'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ نَفْسِكَ قَالَ كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَ إِذَا سَكَتُ اتُّبِدِيتُ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about yourself<sup>-asws</sup>'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> was such, whenever I<sup>-asws</sup> asked (the Prophet<sup>-saww</sup>) I<sup>-asws</sup> was given, and whenever I<sup>-asws</sup> was silent, I<sup>-asws</sup> was initiated (by Prophet<sup>-saww</sup>)'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الْآيَةَ قَالَ كَفَرَهُ أَهْلُ الْكِتَابِ الْيَهُودُ وَ النَّصَارَى وَ قَدْ كَانُوا عَلَى الْحَقِّ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say: 'Shall We Inform you of the greatest losers in deeds [18:103]** – the Verse. This is the Kufr of the people of the Book – The Jews and the Christians, and they had been upon the Truth, but they innovated in their religions and they were reckoning they were upon the truth'.

فَاتَّبَعُوا فِي أَدْيَانِهِمْ وَ هُمْ يَحْسَبُونَ أَنَّهُمْ مُخْسِنُونَ صُنْعًا ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ وَ ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِ ابْنِ الْكَوَّاءِ ثُمَّ قَالَ يَا ابْنَ الْكَوَّاءِ وَ مَا أَهْلُ النَّهْرَوَانَ مِنْهُمْ يَبْعِدُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أُرِيدُ عَنِّيكَ وَ لَا أَسْأَلُ سِوَاكَ

Then he<sup>-asws</sup> descended from the pulpit and struck his<sup>-asws</sup> hand upon a shoulder of Ibn Al-Kawa, then said: 'O Ibn Al-Kawa! And the people of Al-Nahrwan are not far from them'. He said, 'O Amir Al-Momineen<sup>-asws</sup>! I do not want apart from you<sup>-asws</sup> nor will I ask anyone else besides you<sup>-asws</sup>'.

قَالَ فَرَأَيْنَا ابْنَ الْكَوَّاءِ يَوْمَ النَّهْرَوَانَ فَقِيلَ لَهُ تَكَلَّمْتَ أَتَمَّكَ بِالْأَمْسِ كُنْتَ تَسْأَلُ أَمِيرَ الْمُؤْمِنِينَ عَمَّا سَأَلْتَهُ وَ أَنْتَ الْيَوْمَ تُقَاتِلُهُ فَرَأَيْنَا رَجُلًا حَمَلَ عَلَيْهِ فَطَعَنَهُ  
فَقَتَلَهُ

He (the narrator) said, 'We saw Ibn Al-Kawa on the day of Al-Nahrwan and it was said to him, 'May your mother be bereft of you! Yesterday you were questioning Amir Al-Momineen<sup>-asws</sup> about whatever you asked him<sup>-asws</sup>, and today you are fighting against him<sup>-asws</sup>?'. We saw a man attack upon him and stab him, and killed him''.<sup>2</sup>

<sup>2</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 2

3- وَ رَوَى هَذَا الْحَبْرُ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ النَّقْفِيُّ فِي كِتَابِ الْغَارَاتِ بِأَسَانِيدِهِ عَنْ أَبِي عَمْرٍو الْكِنْدِيِّ وَ ابْنِ جَرِيحٍ وَ غَيْرِهِمَا وَ زَادَ فِيهِ قَالَ: فَمَا مَعْنَى السَّمَاءِ ذَاتِ الْحُبُكِ قَالَ ذَاتُ الْخُلُقِيِّ الْحَسَنِ

And this Hadeeth has been reported by Ibrahim Bin Muhammad Al Saqafy in the book 'Al Gharaat', by his chain from Abu Amro Al Kindy and Ibn Jareeh and others, and there is an increase in it –

'He said, 'What is the meaning of the **And by the sky with the orbital pathways [51:7]?**' He<sup>-asws</sup> said: 'With the excellent creation'.

قَالَ فَكَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ مَسِيرَةَ يَوْمٍ لِلشَّمْسِ تَطْلُعُ مِنْ مَطْلَعِهَا فَتَأْتِي مَغْرِبَهَا مِنْ حَدِّثِكَ غَيْرَ ذَلِكَ كَذَبَكَ

He said, 'How much is between the east and the west?' He<sup>-asws</sup> said: 'Travel distance of the sun emerging from its emergence until it comes to its west. Whoever narrates to you other than that, is lying to you'.

فَسَأَلَهُ مِنَ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا فَقَالَ دَعَهُمْ لِعَيْبِهِمْ هُمْ فُرِيشٌ قَالَ فَمَا ذُو الْقَرْنَيْنِ - قَالَ رَجُلٌ بَعَثَهُ اللَّهُ إِلَى قَوْمِهِ فَكَذَّبُوهُ وَ ضَرَبُوهُ عَلَى قَرْبِهِ فَمَاتَ ثُمَّ أَحْيَاهُ اللَّهُ فَبَعَثَهُ إِلَى قَوْمِهِ فَكَذَّبُوهُ وَ ضَرَبُوهُ عَلَى قَرْبِهِ فَمَاتَ ثُمَّ أَحْيَاهُ اللَّهُ فَهُوَ ذُو الْقَرْنَيْنِ ثُمَّ قَالَ وَ فِيكُمْ مِثْلُهُ

He asked him<sup>-asws</sup> about the ones, those who replaced the Favours of Allah<sup>-azwj</sup> for Kufr'. He<sup>-asws</sup> said: 'Leave them, they are Quraysh'. He said, 'So what is Zulqarnayn?' He<sup>-asws</sup> said: 'A man Allah<sup>-azwj</sup> Sent to his people, by they belied him and struck him upon his forehead and he died. Then Allah<sup>-azwj</sup> Revived him and Sent him to his people, by they belied him and struck him upon his forehead and he died. Then Allah<sup>-azwj</sup> Revived him. Thus, he is Zulqarnayn (One with two horns)'. Then he<sup>-asws</sup> said: 'And among you all is his example.

وَ قَالَ أَيُّ خَلْقِ اللَّهِ أَشَدُّ قَالَ إِنَّ أَشَدَّ خَلْقِ اللَّهِ عَشْرَةَ الْجِبَالِ الرَّوَاسِي وَ الْحَدِيدُ تُنْحَتُ بِهِ الْجِبَالُ وَ النَّارُ تَأْكُلُ الْحَدِيدَ وَ الْمَاءُ يُطْفِئُ النَّارَ وَ السَّحَابُ الْمُسْحَرُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ يَحْمِلُ الْمَاءَ وَ الرِّيحُ تُقَلِّبُ السَّحَابَ وَ الْإِنْسَانُ يَغْلِبُ الرِّيحَ بِتَقْوِيهَا يَبْدِيهِ وَ يَذْهَبُ لِحَاجَتِهِ وَ الشُّكْرُ يَغْلِبُ الْإِنْسَانَ وَ النَّوْمُ يَغْلِبُ الشُّكْرَ وَ اللَّهُمَّ يَغْلِبُ النَّوْمَ فَأَشَدُّ خَلْقِ رَبِّكَ اللَّهُمَّ

And he said, 'And which creation was the most difficult?' He<sup>-asws</sup> said: 'The most difficult of creation of Allah<sup>-azwj</sup> are ten – The lofty mountains, and the iron by which the mountains are carved with, and the fire consuming the iron, and the water extinguishing the fire, and the cloud subdued between the sky and the earth carrying the water, and the wind diverting the clouds, and the human being overcoming the wind controlling it by his hands and making it go for its needs, and the intoxicant overcoming the human being, and the sleep overcoming the intoxication, and the inspiration overcoming the sleep. So, the most difficult of the creation of your Lord<sup>-azwj</sup> is the inspiration".<sup>3</sup>

4- ج، الإحتجاج عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ قَالَ: سَلُونِي عَنْ كِتَابِ اللَّهِ فَوَاللَّهِ مَا نَزَلَتْ آيَةٌ فِي كِتَابِ اللَّهِ فِي لَيْلٍ وَ لَا نَهَارٍ وَ لَا مَسِيرٍ وَ لَا مُقَامٍ إِلَّا وَ قَدْ أَقْرَأَنِي إِيَّاهَا رَسُولُ اللَّهِ ص وَ عَلَّمَنِي تَأْوِيلَهَا

From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Ask me<sup>-asws</sup> about the Book of Allah<sup>-azwj</sup>, for, by Allah<sup>-azwj</sup>! No Verse has

<sup>3</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 3

been Revealed in the Book of Allah<sup>-azwj</sup> during the night or by the day, nor during travel nor staying, except and it has been read out to me<sup>-asws</sup> by Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> taught me<sup>-asws</sup> its interpretation’.

فَقَامَ ابْنُ الْكَوَاءِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا كَانَ يَنْزِلُ عَلَيْهِ مِنَ الْقُرْآنِ وَأَنْتَ غَائِبٌ عَنْهُ حَتَّى أَقْدَمَ عَلَيْهِ فَيَقْرَأُ بِهِ وَيَقُولُ لِي يَا عَلِيُّ أَنْزَلَ اللَّهُ عَلَيَّ بِعَدَدِكَ كَذَا وَكَذَا وَتَأْوِيلُهُ كَذَا وَكَذَا فَيُعَلِّمُنِي تَأْوِيلَهُ وَتَنْزِيلَهُ

Ibn Al-Kawa stood up and he said, ‘O Amir Al-Momineen<sup>-asws</sup>! What about whatever was Revealed unto him<sup>-saww</sup> while you<sup>-asws</sup> were absent from him<sup>-saww</sup>?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup>, whenever something from the Quran was Revealed unto him<sup>-saww</sup> while I<sup>-asws</sup> was absent from him<sup>-saww</sup>, he<sup>-saww</sup> used to wait until I<sup>-asws</sup> would come to him<sup>-saww</sup>, so he<sup>-saww</sup> would read out to me<sup>-asws</sup> would say to me<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Revealed unto me<sup>-saww</sup> after you<sup>-asws</sup>, such and such, and its interpretation is such and such’. He<sup>-saww</sup> would let me<sup>-asws</sup> know of its interpretation and it’s Revelation’.<sup>4</sup>

5- ج، الإحتجاج و جاء في الآثار أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ فِتْنَةٍ تُضِلُّ مِائَةَ وَ تَهْدِي مِائَةَ إِلَّا أَنْبَأْتُكُمْ بِنَاعِقِهَا وَ سَائِقِهَا إِلَى يَوْمِ الْقِيَامَةِ

And it has come in the Ahadeeth that Amir Al-Momineen<sup>-asws</sup> was preaching and he<sup>-asws</sup> said in his<sup>-asws</sup> sermon: ‘As me<sup>-asws</sup> before you lose me<sup>-asws</sup>, for, by Allah<sup>-azwj</sup>, you will not ask me<sup>-asws</sup> about a group, a hundred of whom would stray and a hundred would be guided except I<sup>-asws</sup> shall inform you of its callers and its ushers up to the Day of Qiyamah’.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ طَاقَةِ شَعْرٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ لَقَدْ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص بِمَا سَأَلْتَ عَنْهُ وَ أَنَّ عَلَى كُلِّ طَاقَةِ شَعْرٍ فِي رَأْسِكَ مَلَكٌ يَلْعَنُكَ وَ عَلَى كُلِّ طَاقَةِ شَعْرٍ فِي لِحْيَتِكَ شَيْطَانٌ يَسْتَفْزِئُكَ وَ أَنَّ فِي بَيْتِكَ سَخْلًا يَقْتُلُ ابْنَ رَسُولِ اللَّهِ ص آيَةٌ ذَلِكَ مِصْدَاقُ مَا خَبَرْتُكَ بِهِ وَ لَوْ لَا أَنَّ الَّذِي سَأَلْتَ يَعْصِي بُرْهَانَهُ لِأَخْبَرْتُكَ بِهِ وَ لَكِنْ آيَةٌ ذَلِكَ مَا أَنْبَأْتُكَ بِهِ مِنْ لَعْنَتِكَ وَ سَخْلِكَ الْمَلْعُونِ

A man stood up to him<sup>-asws</sup> and he said, ‘Inform me regarding my head and my beard, of the pinnacles of hair?’ Amir Al-Momineen<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! My<sup>-asws</sup> friend Rasool-Allah<sup>-saww</sup> had narrated to me<sup>-asws</sup> of what you are asking about, and that upon every pinnacle of hair in your head is an Angel cursing you, and upon every pinnacle of the hair in your beard there is a Satan<sup>-la</sup> provoking you, and that in your house is a despicable one who will kill a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>. A sign of that confirmation of what I<sup>-asws</sup> am informing you with, and had it not been for that which you asked, its proving being difficult, I<sup>-asws</sup> would have informed of it (how many hairs you have), but a sign of that is what I<sup>-asws</sup> have informed you with of the ones who are cursing you, and your sheltering the accursed one’.

وَ كَانَ ابْنُهُ فِي ذَلِكَ الْوَقْتِ صَبِيًّا صَغِيرًا يَجْتَبُو فَلَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ ع مَا كَانَ تَوَلَّى قَتْلَهُ وَ كَانَ الْأَمْرُ كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع

<sup>4</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 4

And it was so that during that time, his son was a young child, crawling. So, when it was from the matter of Al-Husayn<sup>-asws</sup> what happened, he undertook his<sup>-asws</sup> killing (was in the army of Yazeed<sup>-la</sup>), and the matter transpires just as Amir Al-Momineen<sup>-asws</sup> had said<sup>5</sup>.

6- مِنْ إِشْرَادِ الْقُلُوبِ، بِحَذْفِ الْإِسْنَادِ زُوي أَنَّ قَوْمًا حَضَرُوا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَحْطُبُ بِالْكَوْفَةِ وَ يَقُولُ سَلُونِي قَبْلَ أَنْ تَقْتَدُونِي فَأَنَا لَا أَسْأَلُ عَنْ شَيْءٍ دُونَ الْعَرْشِ إِلَّا أَجَبْتُ فِيهِ لَا يَقُولُهَا بَعْدِي إِلَّا مُدَّعٍ أَوْ كَذَّابٌ مُفْتَرٍ

From (the book) 'Irshad Al Quloob', by a deleted chain, it is reported,

'A group presented in the presence of Amir Al-Momineen<sup>-asws</sup> while he<sup>-asws</sup> was addressing at Al-Kufa, and he<sup>-asws</sup> was saying: 'Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>, for I<sup>-asws</sup> will not be asked about anything below the Throne except I<sup>-asws</sup> will answer regarding it. None will say it after me<sup>-asws</sup> except a fraudster, or a liar, a fabricator'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ جَنْبِ جَلْسِهِ وَ فِي عُنُقِهِ كِتَابٌ كَالْمُصْحَفِ وَ هُوَ رَجُلٌ آدَمٌ طُرْبٌ طَوَّالٌ جَعَدَ الشَّعْرَ كَأَنَّهُ مِنْ يَهُودِ الْعَرَبِ فَقَالَ رَافِعًا صَوْتَهُ لِعَلِيٍّ ع يَا أَيُّهَا الْمُدَّعِي لِمَا لَا يَعْلَمُ وَ الْمُتَقَدِّمِ لِمَا لَا يَفْهَمُ أَنَا سَأَلْتُكَ فَأَجِبْ

A man from a side of the his<sup>-asws</sup> gathering stood up to him<sup>-asws</sup>, and in his neck was look like the Parchment, and he was a tall man of curly hair, as if he was from the Jewish Arabs, and he said raising his voice to Ali<sup>-asws</sup>, 'O you claimer of what he does not know, and the proceder to what he does not understand! I will ask you<sup>-asws</sup>, so answer!'

قَالَ فَوْتَبَ إِلَيْهِ أَصْحَابُهُ وَ شَبِعْتُهُ مِنْ كُلِّ نَاحِيَةٍ وَ هُمَا بِهِ فَتَهَرَّهُمْ عَلِيٌّ ع وَ قَالَ دَعُوهُ وَ لَا تَعَجَلُوهُ فَإِنَّ الْعَجَلَ وَ الطَّيْبِشَ لَا يَقُومُ بِهِ حُجَجِ اللَّهِ وَ لَا بِإِعْجَالِ السَّائِلِ تَطَهَّرْ بَرَاهِينَ اللَّهِ تَعَالَى

He (the narrator) said, 'His<sup>-asws</sup> companions and his<sup>-asws</sup> Shias leapt up to him<sup>-asws</sup> from every corner and they thought (of killing) him, but Ali<sup>-asws</sup> rebuked them and said: 'Leave him, and do not be hasty with him, for the haste and the impulsiveness is not what the Arguments of Allah<sup>-azwj</sup> are established with, nor are the proofs of Allah<sup>-azwj</sup> the Exalted manifested by hurrying the questioner'.

ثُمَّ التَفَّتْ إِلَى السَّائِلِ فَقَالَ سَلْ بِكُلِّ لِسَانِكَ وَ مَبْلَغِ عِلْمِكَ أَجْبَبَكَ إِنْ شَاءَ اللَّهُ تَعَالَى يَعْلَمُ لَا تَحْتَلِجُ فِيهِ الشُّكُوكُ وَ لَا تُهَيِّجُهُ دَنَسُ رَبِّبِ الرِّبْعِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then he<sup>-asws</sup> turned towards the questioner and he<sup>-asws</sup> said: 'Ask with all your tongues and the peak of your knowledge, I<sup>-asws</sup> will answer you, if Allah<sup>-azwj</sup> the Exalted so Desires, by such knowledge which would not be needy to your doubts, nor be irritated by the filth of suspicious aberration, and there is neither Might nor Strength except with Allah<sup>-azwj</sup>, the Exalted, the Magnificent'.

ثُمَّ قَالَ الرَّجُلُ كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ عَلِيٌّ ع مَسَافَةُ الْهَوَاءِ قَالَ الرَّجُلُ وَ مَا مَسَافَةُ الْهَوَاءِ قَالَ ع دَوْرَانُ الْفَلَكَ قَالَ الرَّجُلُ وَ مَا دَوْرَانُ الْفَلَكَ قَالَ ع مَسِيرُ يَوْمٍ لِلشَّمْسِ

<sup>5</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 5

Then the man said, 'How much is between the east and the west?' Ali<sup>-asws</sup> said: 'Distance of the air'. The man said, 'And what is the distance of the air?' He<sup>-asws</sup> said: 'Orbit of the planet'. The man said, 'And what is the orbit of the planet?' He<sup>-asws</sup> said: 'Travel distance of the sun of a day'.

قَالَ صَدَقْتَ فَمَتَى الْقِيَامَةُ قَالَ عِندَ حُضُورِ الْمَنِيَّةِ وَ بُلُوغِ الْأَجَلِ قَالَ الرَّجُلُ صَدَقْتَ فَكَمْ عُمُرُ الدُّنْيَا قَالَ عِ يُقَالُ سَبْعَةُ آلَافٍ ثُمَّ لَا تَحْدِيدَ قَالَ الرَّجُلُ صَدَقْتَ فَأَيْنَ بَكَّةُ مِنْ مَكَّةَ قَالَ عَلِيُّ عِ مَكَّةُ أَكْنَافُ الْحَرَمِ وَ بَكَّةُ مَوْضِعُ الْبَيْتِ

He said, 'You<sup>-asws</sup> speak the truth. When will the Qiyamah take place?' He<sup>-asws</sup> said: 'At the presence of the deaths and the reaching of the terms'. The man said, 'You<sup>-asws</sup> speak the truth, so, how much is the age of the world?' He<sup>-asws</sup> said: 'It is said, 'Seven thousand (so far), then (onwards) there is no limitation'.

قَالَ الرَّجُلُ صَدَقْتَ فَلِمَ سُمِّيَتْ مَكَّةَ قَالَ عِ لِأَنَّ اللَّهَ تَعَالَى مَكَ الْأَرْضِ مِنْ تَحْتِهَا قَالَ فَلِمَ سُمِّيَتْ بَكَّةَ قَالَ عَلِيُّ عِ لِأَنَّهَا بَكَّتْ رِقَابَ الْجَبَّارِينَ وَ أَعْنَاقَ الْمُؤْمِنِينَ قَالَ صَدَقْتَ قَالَ فَأَيْنَ كَانَ اللَّهُ قَبْلَ أَنْ يَخْلُقَ عَرْشَهُ

The man said, 'You<sup>-asws</sup> speak the truth! Where is Bakkah from Makkah?' Ali<sup>-asws</sup> said: 'Makkah is the hilly (areas of) the Sanctuary (Harrum), and Bakkah is the place of the House (Kaaba)'. The man said, 'You<sup>-asws</sup> speak the truth, so why was Makkah named as such?' He<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> the Exalted Spread (Makk) the ground from under it'. He said, 'Why was Bakkah named as such?' Ali<sup>-asws</sup> said: 'Because it wept (Baka) the necks of the tyrants and the necks of the sinners'. He said, 'You<sup>-asws</sup> speak the truth'.

قَالَ عِ سُبْحَانَ مَنْ لَا تُدْرِكُ كُنْهَ صِفَتِهِ حَمَلَةُ الْعَرْشِ عَلَى فَرْبِ رَبِّوَاتِهِمْ مِنْ كُرْسِيِّ كِرَامِيَّةٍ وَ لَا الْمَلَائِكَةُ الْمُفَرِّقُونَ مِنْ أَنْوَارِ سُبْحَاتِ جَلَالِهِ وَبِحَاكٍ لَا يُقَالُ اللَّهُ أَيْنَ وَ لَا فِيمَ وَ لَا أَيُّ وَ لَا كَيْفَ

He said, 'Where was Allah<sup>-azwj</sup> before He<sup>-azwj</sup> Created His<sup>-azwj</sup> Throne?' He<sup>-asws</sup> said: 'Glory be to the One<sup>-azwj</sup> Whose essence cannot be realised by describing Him<sup>-azwj</sup> by the bearers of the Throne upon the closeness to their Lord<sup>-azwj</sup> from the Chair of His<sup>-azwj</sup> Honour, nor His<sup>-azwj</sup> Angels of Proximity from the Lights of His<sup>-azwj</sup> Majesty. Woe be unto you! It cannot be said where Allah<sup>-azwj</sup> is, not in what, nor which, nor how'.

قَالَ الرَّجُلُ صَدَقْتَ فَكَمْ مَقْدَارُ مَا لَبِثَ عَرْشُهُ عَلَى الْمَاءِ مِنْ قَبْلِ أَنْ يَخْلُقَ الْأَرْضَ وَ السَّمَاءَ قَالَ عَلِيُّ عِ أَمْ تُحْسِنُ أَنْ تُحْسِبَ قَالَ الرَّجُلُ نَعَمْ قَالَ لِلرَّجُلِ لَعَلَّكَ لَا تُحْسِنُ أَنْ تُحْسِبَ قَالَ الرَّجُلُ بَلَى إِنِّي أُحْسِنُ أَنْ أُحْسِبَ

The man said, 'You<sup>-asws</sup> speak the truth. How much is the measurement of how long His<sup>-azwj</sup> Throne stayed upon the water from before He<sup>-azwj</sup> Created the earth and the sky?' Ali<sup>-asws</sup> said: 'Are you good at counting?' The man said, 'Yes'. He<sup>-asws</sup> said to the man: 'Perhaps you are not good at counting'. The man said, 'Yes, I am good at counting'.

قَالَ عَلِيُّ عِ أَرَأَيْتَ إِنْ صَبَّ حَرَدَلٌ فِي الْأَرْضِ حَتَّى يَسُدَّ أَهْوَاءَ وَ مَا بَيْنَ الْأَرْضِ وَ السَّمَاءِ ثُمَّ أُدِنَ لَكَ عَلَى ضَعْفِكَ أَنْ تَنْقُلَهُ حَبَّةً حَبَّةً مِنْ مِثْقَالِ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ مَدَّ فِي عُمُرِكَ وَ أُعْطِيتَ الْقُوَّةَ عَلَى ذَلِكَ حَتَّى تَقْلُتَهُ وَ أَحْصَيْتَهُ لَكَ ذَلِكَ أَيْسَرُ مِنْ إِحْصَاءِ عَدَدِ أَعْوَامٍ مَا لَبِثَ عَرْشُهُ عَلَى الْمَاءِ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ الْأَرْضَ وَ السَّمَاءَ وَ إِنَّمَا وَصَفْتُ لَكَ عَشْرَ عَشْرِ الْعَشِيرِ مِنْ جُزْءٍ مِنْ مِائَةِ أَلْفِ جُزْءٍ وَ اسْتَغْفِرُ اللَّهَ عَنِ التَّقْلِيلِ وَ التَّخْدِيدِ

Ali<sup>-asws</sup> said: 'What is your view if mustard seeds were to be poured into the earth until the air is block and what is between the earth and the sky, then it is permitted for you upon your weakness that you move these, seed by seed, from a measurement of the east to the west, and there is an extension in your life-span and you are given the strength upon that until you do move these and count them, that would be less than the count of the number of the year what His<sup>-azwj</sup> Throne remained upon the water from before Allah<sup>-azwj</sup> Created the earth and the sky, and rather I<sup>-asws</sup> have described to you one tenth of tenth of the tenth of a part from one hundred thousand parts, and I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> from the reduction and the limitation'.

فَحَرَّكَ الرَّجُلُ رَأْسَهُ وَ أَنْشَأَ يُقُولُ  
أَنْتَ أَهْلُ الْعِلْمِ يَا هَادِيَ الْهُدَى  
تَجَلَّوْا مِنَ الشَّاكِّ الْعَبَاهِيَا  
خُزْتُ أَقَاصِي الْعُلُومِ فَمَا  
تُبْصِرُ أَنْ عُولِيَتْ مَعْلُوبًا  
لَا تَنْتَنِي عَنْ كُلِّ أُشْكُولِيَّةٍ  
تُبْدِي إِذَا حَلَّتْ أَعَاجِيَا  
لِلَّهِ دَرُّ الْعِلْمِ مِنْ صَاحِبٍ  
يَطْلُبُ إِنْسَانًا وَ مَطْلُوبًا

The man shook his head and prosed saying, 'You<sup>-asws</sup> are the people of knowledge, O guide, O Guided one; you<sup>-asws</sup> flash the amazement from the doubts and the measurements of the knowledge; you<sup>-asws</sup> overcome the overcome one, not leaving any (kind of) doubt; when you<sup>-asws</sup> release (knowledge) there appear the gems of Allah<sup>-azwj</sup> from a Master<sup>-asws</sup>; people see and are sought'.<sup>6</sup>

7- نهج، نهج البلاغة قال أمير المؤمنين ع أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَلَأَنَا بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنِّي بِطُرُقِ الْأَرْضِ قَبْلَ أَنْ تَشْعَرَ بِرِجْلِهَا فَتَنْتَهَ تَطَأُ فِي خِطَابِهَا وَ تَذْهَبُ بِأَحْلَامِ قَوْمِهَا

Nahj (Al Balagah) –

'Amir Al-Momineen<sup>-asws</sup> said: 'O you people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>, for there is no one more knowing with the pathways of the sky than me<sup>-asws</sup> (and) with the pathways of the earth, before Fitna springs upon its feet and treads in ending it, and goes away with the wits of its people''.<sup>7</sup>

باب 9 مناظرات الحسن و الحسين صلوات الله عليهما و احتجاجهما

## CHAPTER 9 – DEBATES OF AL-HASSAN<sup>-asws</sup> AND AL-HUSAYN<sup>-asws</sup> AND THEIR<sup>-asws</sup> ARGUMENTATIONS

1- ل، الخصال أبي عن علي عن أبيه عن ابن أبي نجران عن عاصم بن حميد عن محمد بن قيس عن أبي جعفر ع قال: بينا أمير المؤمنين ع في الرهبة والناس عليه متراكمون فمن بين مستفت ومن بين مستعد إذ قام إليه رجل فقال السلام عليك يا أمير المؤمنين ورحمة الله وبركاته فنظر إليه أمير المؤمنين ع بعينه هاتيك العظيمتين ثم قال و عليك السلام ورحمة الله وبركاته من أنت

<sup>6</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 6

<sup>7</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 7

'Al Khisaa' - My father, from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humejd, from Muhammad Bin Qays,

'From Abu Ja'far<sup>-asws</sup> having said: 'While Amir Al-Momineen<sup>-asws</sup> was in Al-Rahba and the people were massing against him<sup>-asws</sup>, he<sup>-asws</sup> was mobilising and preparing when a man stood up to him<sup>-asws</sup> and he said, 'Greeting be upon you<sup>-asws</sup> O Amir Al-Momineen<sup>-asws</sup> and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'. Amir Al-Momineen<sup>-asws</sup> looked at him with wide open eyes, then said: 'And upon you be the greetings and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings, who are you?'

فَقَالَ أَنَا رَجُلٌ مِنْ رَعِيَّتِكَ وَ أَهْلُ بِلَادِكَ قَالَ مَا أَنْتَ مِنْ رَعِيَّتِي وَ لَا مِنْ أَهْلِ بِلَادِي وَ لَوْ سَلَّمْتَ عَلَيَّ يَوْمًا وَاحِدًا مَا خَفَيْتَ عَلَيَّ فَقَالَ الْأَمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ هَلْ أَحَدَثْتَ فِي مِصْرِي هَذَا حَدَثًا مُنْذُ دَخَلْتَهُ قَالَ لَا

He said, 'I am a man from your<sup>-asws</sup> citizens and the people of your<sup>-asws</sup> city'. He<sup>-asws</sup> said: 'You are neither from my<sup>-asws</sup> citizens nor from the people of my<sup>-asws</sup> city, and had you greeted unto me<sup>-asws</sup> even for one day, you would not have been hidden unto me<sup>-asws</sup>'. He said, 'The safety, O Amir Al-Momineen<sup>-asws</sup>'. Amir Al Momineen<sup>-asws</sup> said: 'Has anything new occurred in this journey of mine<sup>-asws</sup> any occurrence since you entered it?' He said, 'No'.

قَالَ فَلَعَلَّكَ مِنْ رِجَالِ الْحَرْبِ قَالَ نَعَمْ قَالَ إِذَا وَضَعْتَ الْحَرْبَ أَوْزَارَهَا فَلَا بَأْسَ قَالَ أَنَا رَجُلٌ بَعَثَنِي إِلَيْكَ مُعَاوَيْةُ مُتَعَقِّلاً لَكَ أَسْأَلُكَ عَنْ شَيْءٍ بَعَثَ فِيهِ ابْنُ الْأَصْفَرِ وَ قَالَ لَهُ إِنْ كُنْتَ أَحَقَّ بِهَذَا الْأَمْرِ وَ الْحَلِيفَةَ بَعْدَ مُحَمَّدٍ ص فَأَجِبْنِي عَمَّا أَسْأَلُكَ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ اتَّبَعْتُكَ وَ بَعَثْتُ إِلَيْكَ بِالْجَائِزَةِ فَلَمْ يَكُنْ عِنْدَهُ جَوَابٌ وَ قَدْ أَقْلَقَهُ ذَلِكَ فَبَعَثَنِي إِلَيْكَ لِأَسْأَلُكَ عَنْهَا

He<sup>-asws</sup> said: 'Perhaps you are from the men of war'. He said, 'Yes'. He<sup>-asws</sup> said: 'When the war places its burden (begins) then there is no problem'. He said, 'I am a man Muawiya has sent to you<sup>-asws</sup> obsessed to ask you<sup>-asws</sup> about something which Ibn Al-Asfar had sent to him and said to him, 'If you were rightful of this matter and the Caliphate after Muhammad<sup>-saww</sup>, then answer me about what I ask you. When you do that, I shall follow you and send the taxes to you'. There was no answer with him, and that worried him, so he sent me to you<sup>-asws</sup> to ask you<sup>-asws</sup> about it'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ قَاتَلَ اللَّهُ ابْنَ آكَلَةِ الْأَكْبَادِ مَا أَضَلَّهُ وَ أَعْمَاهُ وَ مَنْ مَعَهُ وَ اللَّهُ لَقَدْ أَعْتَقَ جَارِيَةً فَمَا أَحْسَنَ أَنْ يَتَزَوَّجَ بِهَا حُكْمُ اللَّهِ بَيْنِي وَ بَيْنَ هَذِهِ الْأُمَّةِ فَطَعُوا رَجَمِي وَ أَضَاعُوا أَيَّامِي وَ دَفَعُوا حَقِّي وَ صَعَّرُوا عَظِيمَ مَنْزِلَتِي وَ أَجْمَعُوا عَلَيَّ مُنَازَعَتِي عَلَيَّ بِالْحُسَيْنِ وَ الْحُسَيْنِ وَ مُحَمَّدٍ فَأَخْضِرُوا

Amir Al-Momineen<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Curse the son of the eater of the liver (Hinda), and his blind ones and the ones with him! By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have freed a slave girl so it is not good that I<sup>-asws</sup> should be married to her. Allah<sup>-azwj</sup> will Decide between me<sup>-asws</sup> and this community. They cut off my<sup>-asws</sup> relationship, and they wasted my<sup>-asws</sup> days, and they repelled my<sup>-asws</sup> rights, and they belittled the greatness of my<sup>-asws</sup> status, and they gathered upon disputing me<sup>-asws</sup>. To me<sup>-asws</sup> with Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Muhammad (Ibn Hanafiya)!'

فَقَالَ يَا شَامِي هَذَانِ ابْنَا رَسُولِ اللَّهِ وَ هَذَا ابْنِي فَاسْأَلْ أَيْهِمْ أَحَبِّتَ فَقَالَ أَسْأَلُ ذَا الْوَفْوَةِ يَغْنِي الْحُسَيْنَ عَ وَ كَانَ صَبِيًّا فَقَالَ لَهُ الْحُسَيْنُ عَ سَلْنِي عَمَّا بَدَا لَكَ

They were presented, and he<sup>-asws</sup> said: 'O Syrian! These two are sons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and these are my<sup>-asws</sup> sons<sup>-asws</sup>, therefore ask whoever of them you like to'. I ask the one with the amplexness' – meaning Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> was a child. Al-Hassan<sup>-asws</sup> said to him: 'Ask me<sup>-asws</sup> about whatever comes to you'.

فَقَالَ الشَّامِيُّ كَمْ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَكَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكَمْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا قَوْسُ فُرُجٍ وَمَا الْعَيْنُ الَّتِي تَأْوِي إِلَيْهَا أَرْوَاحُ الْمُشْرِكِينَ  
وَمَا الْعَيْنُ الَّتِي تَأْوِي إِلَيْهَا أَرْوَاحُ الْمُؤْمِنِينَ وَمَا الْمُؤَنَّثُ وَمَا عَشْرَةُ أَشْيَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ

The Syrian said, 'How much is between the Truth and the falsehood? And how much is between the sky and the earth? And how much is between the east and the west? And what is the rainbow? And what is the spring to which the souls of the Polytheists shelter to? And what is the spring to which shelter the souls of the Momineen? And what is the effeminate? And what ten things are severer from each other?'

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع بَيْنَ الْحَقِّ وَالْبَاطِلِ أَرْبَعُ أَصَابِعٍ فَمَا رَأَيْتَهُ يَعْزِيكَ فَهُوَ الْحَقُّ وَقَدْ تَسْمَعُ بِأُذُنِكَ بِاطِلًا كَثِيرًا

Al-Hassan Bin Ali<sup>-asws</sup> said: 'Between the Truth and the falsehood are four fingers. Whatever you see with your eyes is the truth, and you have heard with your ears is mostly false'. The Syrian said, 'You<sup>-asws</sup> speak the truth'.

قَالَ الشَّامِيُّ صَدَقْتَ قَالَ وَ بَيْنَ السَّمَاءِ وَالْأَرْضِ دَعْوَةُ الْمَظْلُومِ وَمَدُّ الْبَصَرِ فَمَنْ قَالَ لَكَ عَزَبَ هَذَا فَكَذَّبَهُ قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ

He<sup>-asws</sup> said: 'And between the sky and the earth is the supplication of the oppressed and extent of the sight, so the one who says other than this to you, belie him'. He said, 'You<sup>-asws</sup> speak the truth, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

قَالَ وَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ مَسِيرَةَ يَوْمٍ لِلشَّمْسِ تَنْظُرُ إِلَيْهَا حِينَ تَطْلُعُ مِنْ مَشْرِقِهَا وَ حِينَ تَغِيْبُ فِي مَغْرِبِهَا قَالَ الشَّامِيُّ صَدَقْتَ فَمَا قَوْسُ فُرُجٍ

He<sup>-asws</sup> said: 'And between the east and the west is a travel distance of the sun of a day. Look at it when it emerges from its east and when it sets in its west'. The Syrian said, 'You<sup>-asws</sup> speak the truth, so what is the rainbow?'

قَالَ وَجُحِكَ لَا تَقُلْ قَوْسُ فُرُجٍ فَإِنَّ فُرُجَ اسْمِ شَيْطَانٍ وَ هُوَ قَوْسُ اللَّهِ وَ عَلَامَةُ الْحُصْبِ وَ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْعَرَقِ وَ أَمَّا الْعَيْنُ الَّتِي تَأْوِي إِلَيْهَا أَرْوَاحُ الْمُشْرِكِينَ فَهِيَ عَيْنٌ يُقَالُ لَهَا بَرَهُوثٌ وَ أَمَّا الْعَيْنُ الَّتِي تَأْوِي إِلَيْهَا أَرْوَاحُ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'Woe be unto you! Do not says 'Qaws Qaz'ha', for 'Qaz'ha' is a name of Satan<sup>-la</sup>, and it is a rainbow of Allah<sup>-azwj</sup>, and a sign of the fertility, and safety for the people of the earth from the drowning. And as for the spring to which shelter the souls of the Polytheists, it is a spring called Barhout, and as for the spring to which shelter the souls of the Momineen, it is a spring called Salmy.

فَهِيَ عَيْنٌ يُقَالُ لَهَا سَلْمَى وَ أَمَّا الْمُؤَنَّثُ فَهُوَ الَّذِي لَا يُدْرَى أ ذَكَرَ هُوَ أَوْ أُنْثَى فَإِنَّهُ يُنْتَظَرُ بِهِ فَإِنْ كَانَ ذَكَرًا اخْتَلَمَ وَ إِنْ كَانَتْ أُنْثَى حَاصَتْ وَ بَدَأَ تَذْيُهَا  
وَ إِلَّا قَبِيلَ لَهُ بُلْ عَلَى الْحَائِطِ فَإِنَّ أَصَابَ بَوْلُهُ الْحَائِطَ فَهُوَ ذَكَرٌ وَ إِنْ انْتَكَصَ بَوْلُهُ كَمَا يَنْتَكِصُ بَوْلُ الْبَعِيرِ فَهِيَ امْرَأَةٌ

As for the effeminate, he is the one who does not know whether he is a male or a female. It would be awaited with him, for if he was a male he will bed-wet, and if he was female he would menstruate and his breasts would hanging, or else it would be said to him, 'Urine upon the wall', so if his urine hits the wall, he is a male, and if his urine falls short just as the urine of the camel is short, he is a woman.

وَأَمَّا عَشْرَةُ أَشْبَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ فَأَشَدُّ شَيْءٍ خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ الْحَجَرُ وَ أَشَدُّ مِنَ الْحَجَرِ الْحَدِيدُ يُقَطَّعُ بِهِ الْحَجَرُ وَ أَشَدُّ مِنَ الْحَدِيدِ النَّارُ تُذِيبُ الْحَدِيدَ وَ أَشَدُّ مِنَ النَّارِ الْمَاءُ يُطْفِئُ النَّارَ وَ أَشَدُّ مِنَ الْمَاءِ السَّحَابُ يَحْمِلُ الْمَاءَ وَ أَشَدُّ مِنَ السَّحَابِ الرِّيحُ يَحْمِلُ السَّحَابَ وَ أَشَدُّ مِنَ الرِّيحِ الْمَلَكُ الَّذِي يُرْسِلُهَا وَ أَشَدُّ مِنَ الْمَلَكِ مَلَكُ الْمَوْتِ الَّذِي يُمِيتُ الْمَلَكَ وَ أَشَدُّ مِنْ مَلِكِ الْمَوْتِ الْمَوْتُ الَّذِي يُمِيتُ مَلِكَ الْمَوْتِ وَ أَشَدُّ مِنَ الْمَوْتِ أَمْرُ اللَّهِ رَبِّ الْعَالَمِينَ الَّذِي يُمِيتُ الْمَوْتِ

As for the ten things, some of which are severer than others, so the strongest thing Allah<sup>-azwj</sup> Mighty and Majestic Created is the rock, and stronger than the rock is the iron the rock is cut with it; and stronger than the iron is the fire melting the iron; and stronger than the fire is the water extinguishing the fire; and stronger than the water is the cloud carrying the water; and stronger than the cloud is the wind carrying the clouds; and stronger than the wind is the Angel who sends it; and stronger than the Angel is the Angel of death who will be causing the Angel to die; and stronger than the Angel of death is the death causing the Angel of death to die; and stronger than the death is the Command of Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the world Causing the death to die'.

فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ حَقًّا وَ أَنَّ عَلِيًّا أَوْلَى بِالْأَمْرِ مِنْ مُعَاوِيَةَ ثُمَّ كَتَبَ هَذِهِ الْجَوَابَاتِ وَ دَهَبَ بِهَا إِلَى مُعَاوِيَةَ فَبَعَثَهَا مُعَاوِيَةَ إِلَى ابْنِ الْأَصْفَرِ فَكَتَبَ إِلَيْهِ ابْنُ الْأَصْفَرِ يَا مُعَاوِيَةَ لِمَ تُكَلِّمُنِي بِغَيْرِ كَلَامِكَ وَ تُجِيبُنِي بِغَيْرِ جَوَابِكَ أَقْسِمُ بِالْمَسِيحِ مَا هَذَا جَوَابُكَ وَ مَا هُوَ إِلَّا مِنْ مَعْدِنِ التَّبَوُّةِ وَ مَوْضِعِ الرِّسَالَةِ وَ أَمَا أَنْتَ فَلَوْ سَأَلْتَنِي دِرْهَمًا مَا أَعْطَيْتُكَ

The Syrian said, 'I testify that you<sup>-asws</sup> are a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> truly, and that Ali<sup>-asws</sup> is foremost with the commander than Muawiya is'. Then he wrote these answers and had these to be sent to Muawiya, and Muawiya sent these to Ibn Al-Asfar. Al-Asfar wrote to him, 'O Muawiya! You have spoken to me with other than your speech and answered me with other than your own answers? I swear by the Messiah<sup>-as</sup>, these are not your answers, and it is not except from the mine of the Prophet-hood and place of the Message. And as for you, if you were to even ask me to one Dirham, I will not give it'<sup>8</sup>.

2- فس، تفسير القمي الحُسَيْنُ بْنُ عَبْدِ اللَّهِ السُّكْنِيُّ عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ: لَمَّا بَلَغَ مَلِكُ الرُّومِ أَمْرَ أَمِيرِ الْمُؤْمِنِينَ ع وَ مُعَاوِيَةَ وَ أُخْبِرَ أَنَّ رَجُلَيْنِ قَدْ خَرَجَا يَطْلُبَانِ الْمَلِكَ فَسَأَلَ مِنْ أَيْنَ خَرَجَا فَقِيلَ لَهُ رَجُلٌ بِالْكُوفَةِ وَ رَجُلٌ بِالشَّامِ فَأَمَرَ الْمَلِكُ وَرِزَاءَهُ فَقَالَ تَحَلَّلُوا هَلْ تُصِيبُونَ مِنْ تِجَارِ الْعَرَبِ مَنْ يَصِفُهُمَا لِي فَأْتِي بِرَجُلَيْنِ مِنْ تِجَارِ الشَّامِ وَ رَجُلَيْنِ مِنْ تِجَارِ مَكَّةَ فَسَأَلَهُمْ مَنْ صِفْتُهُمَا فَوَصَفُوهُمَا لَهُ

'Tafseer Al Qummi' - Al Husayn Bin Abdullah Al Saakeyni, from Bu Saeed Al bajaly, from Abdul Malik Bin Haroun,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'When news of the matter of Amir Al-Momineen<sup>-asws</sup> and Muawiya reached the king of Rome that two men had gone out seeking the kingdom, he asked, 'Where have they come out from?' It was said to him, 'A man is at Al-Kufa and a man is at Syria'. The king of Rome ordered his ministers and he said, 'Inter-

<sup>8</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 1

mingle (with the people), see if you can find from the Arab traders one who can describe the two of them to me'. They came with two men from the traders of Makkah, and he asked them of both their description, and they described the two of them to him.

ثُمَّ قَالَ لِحَزَّانِ بَيْوتِ حَزَائِنِهِ أخرجوا إليَّ الأصنامَ فأخرجوها فنظر إليها فقال الشامي صالاً والكوفي هادٍ ثم كتب إلى معاوية أن ابعث إليَّ أعلم أهل بيتك وكتب إلى أمير المؤمنين ع أن ابعث إليَّ أعلم أهل بيتك فاستمع منهما ثم أنظر في الإنجيل كتابنا ثم أخرجكما من أحق بهذا الأمر وحبسي على ملكه

Then he said to the treasurers of his treasure houses, 'Bring the idols out to me'. So, they brought them to him. He looked at them and said, 'The Syrian has strayed and the Kufian is guided'. Then he wrote to Muawiya, 'Send the most knowledgeable one of your family to me'. And he wrote to Amir Al-Momineen<sup>-asws</sup>, 'Send the most knowledgeable one of your<sup>-asws</sup> family to me' I shall hear from both of them, then I shall look into our Book, the Evangel, then inform both of you, who is more rightful of this command, and I shall humble to his kingdom'.

فبعث معاوية يزيد ابنه وبعث أمير المؤمنين ع الحسن ع ابنه فلما دخل يزيد على الملك أخذ بيده فقبلها ثم قبل رأسه ثم دخل عليه الحسن بن علي صلوات الله عليهما فقال الحمد لله الذي لم يجعلني يهودياً ولا نصرانياً ولا مجوسياً ولا عابداً الشمس والقمر ولا الصنم والبقر وجعلني حنيفاً مسلماً ولم يجعلني من المشركين تبارك الله رب العرش العظيم والحمد لله رب العالمين

Muawiya sent his son Yazeed<sup>-la</sup>, and Amir Al-Momineen<sup>-asws</sup> sent his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>. When Yazeed<sup>-la</sup> entered to see the king, he<sup>-la</sup> grabbed his hand and kissed it, then kissed his head. Then Al-Hassan Bin Ali<sup>-asws</sup> entered and said: 'The Praise it for Allah<sup>-azwj</sup> Who neither Made me<sup>-asws</sup> a Jew nor a Christian, nor a Magian, nor a worshipper of the sun and the moon, nor the idols and the cows, and Made me<sup>-asws</sup> upright, a Muslim, and did not Make me<sup>-asws</sup> from the Polytheists. Blessed is Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Magnificent Throne, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds'.

ثم جلس لا يدفع بصره فلما نظر ملك الروم إلى الرجلين أخرجهما ثم فرق بينهما ثم بعث إلى يزيد فأخضره ثم أخرج من خزائنه ثلاثمائة وعشرون صندوقاً فيها تماثيل الأنبياء وقد زينت بزينة كل نبي مرسل فأخرج صنماً فعرضه على يزيد فلم يعرفه ثم عرضه عليه صنماً فلما عرف منها شيئاً ولا يجيب منها بشيء

Then he<sup>-asws</sup> sat down and did not raise his<sup>-asws</sup> eyes. When the king of Rome looked at the two men, brought them out, then separated between the two, then sent for Yazeed<sup>-la</sup> and presented him<sup>-la</sup>. Then he brought out three hundred and thirteen boxes from his treasures wherein were resemblances of the Prophets<sup>-as</sup>, and it had been adorned with the adorning of every Mursil Prophet<sup>-as</sup>. He brought out an idol and presented it unto Yazeed<sup>-la</sup>, but he<sup>-la</sup> did not recognise it. Then he presented an idol (after) idol, and he<sup>-la</sup> did not recognise anything from these.

ثم سأله عن أزواق الخلائق وعن أزواق المؤمنين أين يجتمعون وعن أزواق الكفار أين تكونون إذا ماتوا فلم يعرف من ذلك شيئاً

Then he asked him<sup>-la</sup> about the sustenance of the creature, and about the souls of the Momineen, where do they gather? And about souls of the Kafirs, where do they come to be when they die? But he<sup>-la</sup> did not recognise anything from that.

ثُمَّ دَعَا الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ إِنَّمَا بَدَأْتُ بِبَزِيدٍ بِنِ مَعَاوِيَةَ كَيْ يَعْزِمَ أَنْكَ تَعْلَمُ مَا لَا يَعْلَمُ وَ يَعْلَمُ أَبُوكَ مَا لَا يَعْلَمُ أَبُوهُ فَقَدْ وُصِفَ أَبُوكَ وَ أَبُوهُ فَتَطَرْتُ فِي الْإِنْجِيلِ فَرَأَيْتُ فِيهِ مُحَمَّدًا رَسُولَ اللَّهِ ص وَ الْوَزِيرَ عَلِيًّا وَ نَظَرْتُ فِي الْأَوْصِيَاءِ فَرَأَيْتُ فِيهَا أَبَاكَ وَصِيَّ مُحَمَّدٍ

Then he called Al-Hassan Bin Ali<sup>-asws</sup> and he said, 'But rather I began with Yazeed with knowledge lest you<sup>-asws</sup> know what he<sup>-la</sup> does not know and your<sup>-asws</sup> father<sup>-asws</sup> knows what his<sup>-la</sup> father does not know, losing the description of your<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-la</sup> father. I looked into the Evangel and I saw Muhammad<sup>-saww</sup> in it and the vizier Ali<sup>-asws</sup>, and I looked into the successors<sup>-as</sup> and I saw therein your<sup>-asws</sup> father<sup>-asws</sup> as being a successor<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.

فَقَالَ لَهُ الْحَسَنُ ع سَلْنِي عَمَّا بَدَأَ لَكَ بِمَا بَدَأَهُ فِي الْإِنْجِيلِ وَ عَمَّا فِي التَّوْرَةِ وَ عَمَّا فِي الْقُرْآنِ أَخْبِرَكَ بِهِ إِنْ شَاءَ اللَّهُ تَعَالَى

Al-Hassan<sup>-asws</sup> said to him: 'Ask me<sup>-asws</sup> about whatever comes to you from what you have found in the Evangel, and about what is in the Torah, and about what is in the Quran, I<sup>-asws</sup> will inform you with it, if Allah<sup>-azwj</sup> the Exalted so Desires'.

فَدَعَا الْمَلِكُ بِالْأَصْنَامِ فَأَوَّلُ صَنَمٍ عُرِضَ عَلَيْهِ فِي صِفَةِ الْقَمَرِ فَقَالَ الْحَسَنُ ع فَهَذِهِ صِفَةُ آدَمَ أَبُو [أَبِي] الْبَشَرِ

The king called for the idols, and the first idol he presented to him<sup>-asws</sup> had the characteristics of the moon, and Al-Hassan<sup>-asws</sup> said: 'This is a description of Adam<sup>-as</sup>, father<sup>-as</sup> of the humans'. Then he presented another in the characteristics of the sun, and Al-Hassan<sup>-asws</sup> said: 'This is a description of Hawwa<sup>-as</sup>, mother<sup>-as</sup> of the humans'.

ثُمَّ عُرِضَ عَلَيْهِ آخَرُ فِي صِفَةِ الشَّمْسِ فَقَالَ الْحَسَنُ ع هَذِهِ صِفَةُ حَوَاءَ أُمِّ الْبَشَرِ ثُمَّ عُرِضَ عَلَيْهِ آخَرُ فِي صِفَةِ حَسَنَةِ فَقَالَ هَذِهِ صِفَةُ شَبِيثَ بْنِ آدَمَ وَ كَانَ أَوَّلَ مَنْ بُعِثَ وَ بَلَغَ عُمُرُهُ فِي الدُّنْيَا أَلْفَ سَنَةٍ وَ أَرْبَعِينَ عَامًا ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ نُوحٍ صَاحِبِ السَّفِينَةِ وَ كَانَ عُمُرُهُ أَلْفًا وَ أَرْبَعِينَ سَنَةً وَ لَبِثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

Then he presented another unto him<sup>-asws</sup> being in the characteristics of excellence, and he<sup>-asws</sup> said: 'This is a description of Shees Bin Adam<sup>-as</sup>, and he<sup>-as</sup> was the first one in the world his aged reached one thousand and forty years'. Then he presented another idol, and he<sup>-asws</sup> said: 'This is a description of Noah<sup>-as</sup>, owner of the ship, and his<sup>-as</sup> age was one thousand and four hundred years, and he<sup>-as</sup> stayed among his<sup>-as</sup> people for a thousand years except fifty years'.

ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ إِبْرَاهِيمَ عَرِيضُ الصَّدْرِ طَوِيلُ الْجُنْبَةِ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ إِسْرَائِيلَ وَ هُوَ يَعْقُوبُ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ إِسْمَاعِيلَ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ يُوسُفَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ ثُمَّ أُخْرِجَ صَنَمٌ آخَرَ

Then he presented another idol unto him<sup>-asws</sup>, and he<sup>-asws</sup> said: 'This is a description of Ibrahim<sup>-as</sup>, wide of chest, tall of stature'. Then he brought out another idol to him<sup>-asws</sup> and he<sup>-asws</sup> said: 'This is a description of Israeel<sup>-as</sup>, and he<sup>-as</sup> is Yaqoub<sup>-as</sup>'. Then he brought out another idol, and he<sup>-asws</sup> said: 'Description of Ismail<sup>-as</sup>'. Then he brought out another idol, and he<sup>-asws</sup> said: 'This is a description of Yusuf Bin Yaqoub Bin Is'haq Bin Ibrahim<sup>-as</sup>'.

فَقَالَ هَذِهِ صِفَةُ مُوسَى بْنِ عِمْرَانَ وَ كَانَ عُمُرُهُ مِائَتَيْنِ وَ أَرْبَعِينَ سَنَةً وَ كَانَ بَيْنَهُ وَ بَيْنَ إِبْرَاهِيمَ خَمْسِمِائَةَ عَامٍ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ دَاوُدَ صَاحِبِ الْحُرْبِ

Then he brought out another idol, and he<sup>-asws</sup> said: 'This is a description of Musa bin Imran<sup>-as</sup>, and his<sup>-as</sup> age was two hundred and forty years, and there was between him<sup>-as</sup> and Ibrahim<sup>-as</sup> a duration of five hundred years'. Then he brought out another idol to him<sup>-asws</sup>, and he<sup>-asws</sup> said: 'This is a description of Dawood<sup>-as</sup>, the master of war'.

ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرَ فَقَالَ هَذِهِ صِفَةُ شُعَيْبٍ ثُمَّ زَكَرِيَّا ثُمَّ يَحْيَىٰ ثُمَّ عِيسَى ابْنِ مَرْيَمَ رُوحَ اللَّهِ وَكَلِمَتِهِ وَكَانَ عُمُرُهُ فِي الدُّنْيَا ثَلَاثَ وَ ثَلَاثُونَ [ثَلَاثًا وَ ثَلَاثِينَ] سَنَةً ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ وَ يَهْبِطُ إِلَى الْأَرْضِ بِمَشَقِّ وَ هُوَ الَّذِي يَقْتُلُ الدَّجَالَ

Then he brought out another idol, and he<sup>-asws</sup> said: 'This is a description of Shuayb, then Zakariya<sup>-as</sup>, then Yahya<sup>-as</sup>, then Isa Bin Maryam<sup>-as</sup>, Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word, and his<sup>-as</sup> agree in the world was thirty-three years, then Allah<sup>-azwj</sup> Raised him<sup>-as</sup> to the sky, and he<sup>-as</sup> will descend to the earth at Damascus, and he<sup>-as</sup> is the one who will kill Al Dajjal<sup>-la'</sup>.

ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ فَيُخْبِرُ بِاسْمِ نَبِيِّ نَبِيٍّ ثُمَّ عُرِضَ عَلَيْهِ الْأَوْصِيَاءَ وَ الْوُزَرَاءَ فَكَانَ يُخْبِرُهُمْ بِاسْمِ وَصِيِّ وَصِيِّ وَ زَوَاجِرٍ وَ زَوَاجِرٍ ثُمَّ عُرِضَ عَلَيْهِ أَصْنَامٌ بِصِفَةِ الْمُلُوكِ فَقَالَ الْحَسَنُ ع هَذِهِ أَصْنَامٌ لَمْ يَجِدْ صِفَتَهَا فِي التَّوْرَةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الزَّبُورِ وَ لَا فِي الْقُرْآنِ فَلَعَلَّهَا مِنْ صِفَةِ الْمُلُوكِ

Then he presented to him<sup>-asws</sup>, idol after idol, and he<sup>-asws</sup> informed with the names of a Prophet<sup>-as</sup> after Prophet<sup>-as</sup>. Then he presented to him the successors<sup>-as</sup> and the viziers, and he<sup>-asws</sup> was informing him with the names of a successor after successor<sup>-as</sup>, and vizier after vizier. Then he presented idols to him with the description of the kings, and Al-Hassan<sup>-asws</sup> said: 'These idols, we<sup>-asws</sup> do not find their descriptions in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran, perhaps these are the descriptions of the kings'.

فَقَالَ الْمَلِكُ أَشْهَدُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ إِنَّكُمْ قَدْ أُعْطِيتُمْ عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ أَلْوَاحِ مُوسَى

The king said, 'I testify that upon you<sup>-asws</sup> all, O People<sup>-asws</sup> of the Household of Muhammad<sup>-sawww</sup> that you<sup>-asws</sup> have been Given over the formers ones and the latter ones, and knowledge of the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim<sup>-as</sup>, and the Tablets of Musa<sup>-as</sup>'.

ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ يَلُوحُ فَلَمَّا نَظَرَ إِلَيْهِ بَكَى بَكَاءً شَدِيداً فَقَالَ لَهُ الْمَلِكُ مَا يُبْكِيكَ فَقَالَ هَذِهِ صِفَةُ جَدِّي مُحَمَّدٍ ص كَثُ اللَّحْيَةِ عَرِيضُ الصَّدْرِ طَوِيلُ الْعُنُقِ عَرِيضُ الْجَبْهَةِ أَقْنَى الْأَنْفِ أَفْلَحُ الْأَسْنَانَ حَسَنُ الْوَجْهِ قَطَطُ الشَّعْرِ طَيِّبُ الرَّيْحِ حَسَنُ الْكَلَامِ فَصِيحُ اللَّسَانِ كَانَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ

Then he presented unto him<sup>-asws</sup> an idol with a flag, and when he<sup>-asws</sup> looked at it he<sup>-asws</sup> cried and intense crying, so the king said to him<sup>-asws</sup>, 'What makes you<sup>-asws</sup> cry?' He<sup>-asws</sup> said: 'This is a description of my<sup>-asws</sup> grandfather<sup>-sawww</sup> Muhammad<sup>-sawww</sup>, thick of beard, wide of chest, tall of neck, wide of forehead, bent of nose, shiny of teeth, beautiful of face, long of hair, aromatic of smell, good of speech, eloquent of tongue. He<sup>-sawww</sup> used to enjoin with the good and forbid from the evil.

بَلَغَ عُمُرُهُ ثَلَاثًا وَ سِتِينَ سَنَةً وَ لَمْ يُخْلَفْ بَعْدَهُ إِلَّا خَاتَمٌ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ كَانَ يَنْتَحَتُمُ فِي يَمِينِهِ وَ خَلِيفَ سَيْفُهُ ذُو الْفَقَارِ وَ قَضِيئُهُ وَ جَبَّةٌ صُوفٍ وَ كِسَاءٌ صُوفٍ كَانَ يَنْسَرُولُ بِهِ لَمْ يَفْطَعُهُ وَ لَمْ يَخْطُهُ حَتَّى لَحِقَ بِاللَّهِ

His<sup>-sawww</sup> age reached sixty-three years; and he<sup>-sawww</sup> did not leave behind after him<sup>-sawww</sup> except a ring inscribed upon it: "There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-sawww</sup> is a Rasool<sup>-sawww</sup> of

Allah<sup>-azwj'</sup>, and he<sup>-saww</sup> used to wear rings in his<sup>-saww</sup> right hand, and he<sup>-saww</sup> left behind his<sup>-saww</sup> sword (called) Zulfiqar, and his<sup>-saww</sup> staff, and a woollen coat and a woollen blanker he<sup>-saww</sup> used to trousers with, not cutting it and not sewing it, until he<sup>-saww</sup> met Allah<sup>-azwj'</sup>.

فَقَالَ الْمَلِكُ إِنَّا نَجِدُ فِي الْإِنْجِيلِ أَنَّهُ يَكُونُ لَهُ مَا يُتَّصَدَّقُ عَلَى سِبْطِيهِ فَهَلْ كَانَ ذَلِكَ فَقَالَ لَهُ الْحَسَنُ ع قَدْ كَانَ ذَلِكَ فَقَالَ الْمَلِكُ فَبَقِيَ لَكُمْ ذَلِكَ فَقَالَ لَا فَقَالَ الْمَلِكُ لَهْدِيهِ أَوَّلُ فُتْنَةٍ هَذِهِ الْأُمَّةِ عَلَيْهَا ثُمَّ عَلَى مَلِكِ نَبِيِّكُمْ وَ اخْتِيَارِهِمْ عَلَى ذُرِّيَّةِ نَبِيِّهِمْ مِنْكُمْ الْقَائِمِ بِالْحَقِّ الْأَمِيرِ بِالْمَعْرُوفِ وَ النَّاهِي عَنِ الْمُنْكَرِ

The king said, 'We do find in the Evangel that there would happen to be for him<sup>-saww</sup> what he<sup>-saww</sup> would give in charity upon his<sup>-saww</sup> grandsons<sup>-asws</sup>, was that the case?' Al-Hassan<sup>-asws</sup> said to him: 'That has happened'. The king said, 'Does that remain for you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'No'. The king said, 'For this is the first Fitna of this community upon it, then upon the kingdom of your<sup>-asws</sup> Prophet<sup>-saww</sup>, and their chosen ones<sup>-asws</sup> upon the offspring of their Prophet<sup>-saww</sup>. From you is the ones standing with the truth, and enjoiner with the good and the forbidder from the evil'.

قَالَ ثُمَّ سَأَلَ الْمَلِكُ الْحَسَنَ ع عَنْ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ لَمْ تَرْتَضِ فِي رَجْمِ فَقَالَ الْحَسَنُ ع أَوَّلُ هَذَا آدَمُ ثُمَّ حَوَاءُ ثُمَّ كَبْشُ إِبْرَاهِيمَ ثُمَّ نَاقَةُ صَالِحٍ ثُمَّ إِبْلِيسُ الْمَلْعُونُ ثُمَّ الْحَيَّةُ ثُمَّ الْعُرَابُ الَّتِي ذَكَرَهَا اللَّهُ فِي الْقُرْآنِ

He (the narrator) said, 'Then the king asked Al-Hassan<sup>-asws</sup> about seven things Allah<sup>-azwj</sup> Created not having dwelled in a womb. Al-Hassan<sup>-asws</sup> said: 'The first of these is Adam<sup>-as</sup>, then Hawwa<sup>-as</sup>, then the ram of Ibrahim<sup>-as</sup>, then the she-camel of Salih<sup>-as</sup>, then Iblees<sup>-la</sup> the Accursed, then the snake, then the crow which Allah<sup>-azwj</sup> Mentioned in the Quran'.

ثُمَّ سَأَلَهُ عَنْ أَرْزَاقِ الْخَلَائِقِ فَقَالَ الْحَسَنُ ع أَرْزَاقُ الْخَلَائِقِ فِي السَّمَاءِ الرَّابِعَةِ تَنْزِلُ بِقَدَرٍ وَ تُبْسَطُ بِقَدَرٍ

Then he asked him<sup>-asws</sup> about the sustenance of the creatures, so Al-Hassan<sup>-asws</sup> said: 'The sustenance(s) of the creatures in the sky are in the fourth sky, descending by a determination, and extending by a determination'.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَيْنَ يَكُونُونَ إِذَا مَاتُوا قَالَ يَجْتَمِعُ عِنْدَ صَخْرَةِ بَيْتِ الْمُقَدَّسِ فِي كُلِّ لَيْلَةٍ الْجُمُعَةِ وَ هُوَ عَرْشُ اللَّهِ الْأَدْنَى مِنْهَا يَبْسُطُ اللَّهُ الْأَرْضَ وَ إِلَيْهِ يَطْوِيهَا وَ مِنْهَا الْمَخْشَرُ وَ مِنْهَا اسْتَوَى رَبُّنَا إِلَى السَّمَاءِ وَ الْمَلَائِكَةُ

Then he asked him about souls of the Momineen, when do they come to be when they die? He<sup>-asws</sup> said: 'They gather by the rock of Bayt Al-Maqdis during every night of Friday, and it is the lowest Throne of Allah<sup>-azwj</sup>. From it Allah<sup>-azwj</sup> Extended the ground, and to it He<sup>-azwj</sup> will Fold it, and from it will be the Gather, and from it our<sup>-asws</sup> Lord<sup>-azwj</sup> Rules the Angels to the sky'.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْكُفَّارِ أَيْنَ يَجْتَمِعُ قَالَ يَجْتَمِعُ فِي وَادِي حَضْرَمَوْتِ وَرَاءَ مَدِينَةِ الْبَيْتِ ثُمَّ يَبْعَثُ اللَّهُ نَارًا مِنَ الْمَشْرِقِ وَ نَارًا مِنَ الْمَغْرِبِ وَ يُتْبِعُهُمَا بَرِيحَيْنِ شَدِيدَتَيْنِ فَيُخَشِرُ النَّاسَ عِنْدَ صَخْرَةِ بَيْتِ الْمُقَدَّسِ فَيُخَشِرُ أَهْلَ الْجَنَّةِ عَنْ بَيْتِ الصَّخْرَةِ وَ يُزِلُّفُ الْمُتَّقِينَ وَ يَصِيرُ جَهَنَّمَ عَنْ بَسَارِ الصَّخْرَةِ فِي نُحُومِ الْأَرْضِينَ السَّابِعَةِ وَ فِيهَا الْفَلَقُ وَ السِّجِّينُ

Then he asked him<sup>-asws</sup> about souls of the Kafirs, where do they gather? He<sup>-asws</sup> said: 'They gather in a valley of Hazramout behind a city of Yemen. Then Allah<sup>-azwj</sup> will Send a fire from the east and a fire from the west followed by two severe winds, and the people will gather by

the rock of Bayt Al-Maqdis, and He<sup>-azwj</sup> will Resurrect the people of the Paradise from the right of the rock, and the pious will draw closer, and Hell will come to be on the right of the rock in the confines of the seven firmaments (inner layers of the earth), and therein is Al-Falaq (a chasm in Hell), and Al-Sijjeen (Blazing fire).

فَيُعْرِفُ الْخَلَائِقُ مِنْ عِنْدِ الصَّخْرَةِ فَمَنْ وَجَبَتْ لَهُ الْجَنَّةُ دَخَلَهَا وَ مَنْ وَجَبَتْ لَهُ النَّارُ دَخَلَهَا وَ ذَلِكَ قَوْلُهُ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ

Thus, the creatures will be recognised at the rock, so the one who finds the Paradise to be for him, will enter it, and the one who finds the Fire for him will enter it, and these are His<sup>-azwj</sup> Words: **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**.

فَلَمَّا أَخْبَرَ الْحَسَنُ ع بِصِفَةِ مَا عُرِضَ عَلَيْهِ مِنَ الْأَصْنَامِ وَ تَفْسِيرِ مَا سَأَلَهُ التَّنْفَتِ الْمَلِكُ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ وَ قَالَ أَ شَعَرْتَ أَنَّ ذَلِكَ عَلِمَ لَا يَعْلَمُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ وَصِيٌّ مُوَازِرٌ قَدْ أَكْرَمَهُ اللَّهُ بِمُؤَازَرَةِ نَبِيِّهِ أَوْ عِتْرَةٍ نَبِيِّ مُصْطَفَى وَ غَيْرِهِ الْمُعَادِي فَقَدْ طَبَعَ اللَّهُ عَلَى قَلْبِهِ وَ أَثَرَ دُنْيَاهُ عَلَى آخِرَتِهِ أَوْ هَوَاهُ عَلَى دِينِهِ وَ هُوَ مِنَ الظَّالِمِينَ

When Al-Hassan<sup>-asws</sup> informed of the description of whatever was presented unto him<sup>-asws</sup> from the idols, and interpretation of whatever was asked of him<sup>-asws</sup>, the king turned towards Yazeed Bin Muawiya<sup>-la</sup> and said: 'Are you<sup>-la</sup> aware that, that knowledge, none can know it except a Mursil Prophet<sup>-as</sup>, or a successor<sup>-as</sup> with a ministership whom Allah<sup>-azwj</sup> had Honoured with the ministership of His<sup>-azwj</sup> Prophet<sup>-as</sup>, or an offspring of a Chosen Prophet<sup>-as</sup>? And someone else would be the adversary whose heart Allah<sup>-azwj</sup> has Set a seal upon, and he prefers his world over his Hereafter, or his whims over his Religion, and he is from the unjust ones'.

قَالَ فَسَكَتَ يَزِيدُ وَ حَمَدَ قَالَ فَأَحْسَنَ الْمَلِكُ جَائِزَةَ الْحَسَنِ ع وَ أَكْرَمَهُ وَ قَالَ لَهُ اذْعُ رَبِّكَ حَتَّى يَرْزُقَنِي دِينَ نَبِيِّكَ فَإِنَّ خَلَاوَةَ الْمُلْكِ قَدْ خَالَتْ بَيْنِي وَ بَيْنَ ذَلِكَ وَ أَطْنُهُ شَقَاءَ مُرْدِيَاءٍ وَ عَذَاباً أَلِيماً

He (the narrator) said, 'Yazeed<sup>-la</sup> was silenced and suppressed. The king was good his awarding Al-Hassan<sup>-asws</sup> and honouring him<sup>-asws</sup>, and said to him, 'Supplicate to your<sup>-asws</sup> Lord<sup>-azwj</sup> until He<sup>-azwj</sup> Graces me the Religion of your<sup>-asws</sup> Prophet<sup>-sawww</sup>, for the sweetness of the kingship has formed a barrier between me and that, and I think it is a misery, and death, and a painful punishment'.

قَالَ فَرَجَعَ يَزِيدُ إِلَى مُعَاوِيَةَ وَ كَتَبَ إِلَيْهِ الْمَلِكُ أَنَّهُ يُقَالُ مَنْ آتَاهُ اللَّهُ الْعِلْمَ بَعْدَ نَبِيِّكُمْ وَ حَكَمَ بِالتَّوْرَةِ وَ مَا فِيهَا وَ الْإِنْجِيلِ وَ مَا فِيهِ وَ الزَّبُورِ وَ مَا فِيهِ وَ الْفُرْقَانَ وَ مَا فِيهِ فَالْحَقُّ وَ الْحِلَافَةُ لَهُ

He (the narrator) said, 'Yazeed<sup>-la</sup> returned to Muawiya and the king wrote to him, 'The one to whom Allah<sup>-azwj</sup> Gave the knowledge after your Prophet<sup>-sawww</sup>, and judged by the Torah and whatever is in it, and the Evangel and what is in it, and the Psalms and what is in it, and the Furqan (Qurah) and what is in it, is the truth and the Caliphate is for him'.

وَ كَتَبَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ الْحَقُّ وَ الْحِلَافَةُ لَكَ وَ بَيَّتِ التُّبُوءَةَ فِيكَ وَ فِي وُلْدِكَ فَفَاتِنَانِ مَنْ قَاتَلَكَ يُعَذِّبُهُ اللَّهُ بِبِدِكَ ثُمَّ يُخَلِّدُهُ اللَّهُ نَارَ جَهَنَّمَ فَإِنَّ مَنْ قَاتَلَكَ نَجِدُهُ فِي الْإِنْجِيلِ أَنَّ عَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ عَلَيْهِ لَعْنَةُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ

And he wrote to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, 'The truth and the Caliphate is for you<sup>-asws</sup>, and the Household of the Prophet<sup>-saww</sup> is among you<sup>-asws</sup> and your<sup>-asws</sup> children. The fighter who fights you<sup>-asws</sup> Allah<sup>-azwj</sup> will Punish him by His<sup>-azwj</sup> Hands, then Allah<sup>-azwj</sup> will Immortalise him in the Fire of Hell, for the one fights you, we find him in the Evangel that upon him is the Curse of Allah<sup>-azwj</sup> and the Angels, and the people altogether, and upon him is the curse of the people of the skies and the firmaments".<sup>9</sup>

3- د، العدد القوية كَتَبَ الْحَسَنُ الْبَصْرِيُّ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عَ أَمَّا بَعْدُ فَأَنْتُمْ أَهْلُ بَيْتِ النَّبِيِّ وَ مَعْدِنُ الْحِكْمَةِ وَ أَنَّ اللَّهَ جَعَلَكَمُ الْفُلْكَ الْجَارِيَةَ فِي  
الْبُحْرِ الْغَامِرَةِ يَلْجَأُ إِلَيْكُمْ الْلَّاجِئُ وَ يَعْتَصِمُ بِحَبْلِكُمْ الْعَالِي مَنْ اقْتَدَى بِكُمْ اهْتَدَى وَ نَجَا وَ مَنْ تَخَلَّفَ عَنْكُمْ هَلَكَ وَ غَوَى وَ إِنِّي كَتَبْتُ إِلَيْكَ عِنْدَ الْحَيْرَةِ  
وَ اخْتِلَافِ الْأُمَّةِ فِي الْقَدْرِ فَتُفْضِي إِلَيْنَا مَا أَفْضَاهُ اللَّهُ إِلَيْكُمْ أَهْلُ الْبَيْتِ فَتَأْخُذْ بِهِ

'Al Adad Al Qawiya' - Al-Hassan Al-Basry wrote to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>: - 'As for after, your<sup>-asws</sup> are the People<sup>-asws</sup> of the Household of the Prophet-hood, and the mine of wisdom, and that Allah<sup>-azwj</sup> Made you the flowing ship in the overwhelming deluge. The refugee seeks shelter to you<sup>-asws</sup>, and the exaggerator holds fast unto your<sup>-asws</sup> rope. One who follows you<sup>-asws</sup> is guided and attains salvation, and one who stays behind from you is destroyed and deviates; and I am writing to you during the confusion and the differing of the community regarding the Pre-determination therefore unfold to us what Allah<sup>-azwj</sup> has Unfolded to you<sup>-asws</sup>, the People<sup>-asws</sup> of the Household<sup>-asws</sup>, so we can take it from you<sup>-asws</sup>'.

فَكَتَبَ إِلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ عَ أَمَّا بَعْدُ فَإِنَّا أَهْلُ بَيْتِ كَمَا ذَكَرْتَ عِنْدَ اللَّهِ وَ عِنْدَ أَوْلِيَائِهِ فَأَمَّا عِنْدَكَ وَ عِنْدَ أَصْحَابِكَ فَلَوْ كُنَّا كَمَا ذَكَرْتَ مَا تَعَدَّدْتُمُونَا  
وَ لَا اسْتَبَدَلْتُمْ بِنَا غَيْرَنَا

Al-Hassan<sup>-asws</sup> wrote to him: 'As for after, we<sup>-asws</sup> the People<sup>-asws</sup> of the Household are as you mentioned, in the Presence of Allah<sup>-azwj</sup> and in the presence of His<sup>-azwj</sup> Guardians<sup>-asws</sup>, and in the presence of your companions. If it was as you mentioned, you would have neither preceded us nor replaced us<sup>-asws</sup> with others.

وَ لَعَمْرِي لَقَدْ ضَرَبَ اللَّهُ مَثَلَكُمْ فِي كِتَابِهِ حَيْثُ يَقُولُ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ هَذَا لِأَوْلِيَائِكَ فِيمَا سَأَلُوا وَ لَكُمْ فِيمَا اسْتَبَدَلْتُمْ وَ لَوْ لَا  
مَا أُرِيدُ مِنَ الْإِحْتِجَاجِ عَلَيْكَ وَ عَلَى أَصْحَابِكَ مَا كَتَبْتُ إِلَيْكَ بِشَيْءٍ مِمَّا نَحْنُ عَلَيْهِ وَ لَئِنْ وُصِلَ كِتَابِي إِلَيْكَ لَتَجِدَنَّ الْحُجَّةَ عَلَيْكَ وَ عَلَى أَصْحَابِكَ مُؤَكَّدَةً  
حَيْثُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

And by my<sup>-asws</sup> life, Allah<sup>-azwj</sup> has Struck an example of you all in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> is Saying: **Will you be replacing by that which is worse, for that which is better? [2:61]**. These are your friends regarding what they asked, and for you is what you have replaced, and had I<sup>-asws</sup> not wanted the argumentation against you and against your companions, I<sup>-asws</sup> would not have written to you with anything from what we<sup>-asws</sup> are upon; and if my<sup>-asws</sup> letters arrives to you, you will find the proof against you and against your companions as confirmed, where Allah<sup>-azwj</sup> is Saying: **Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?' [10:35]**.

<sup>9</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 2

فَاتَّبِعْ مَا كَتَبْتُ إِلَيْكَ فِي الْقَدْرِ فَإِنَّهُ مَنْ لَمْ يُؤْمِنْ بِالْقَدْرِ خَيْرُهُ وَ شَرُّهُ فَقَدْ كَفَرَ وَ مَنْ حَمَلَ الْمَعَاصِيَ عَلَى اللَّهِ فَقَدْ فَجَرَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُطَاعُ بِإِكْرَاهٍ وَ لَا يُعْصَى بِغَلَبَةٍ وَ لَا يُهْمَلُ الْعِبَادَ مِنَ الْمَلَائِكَةِ وَ لَكِنَّهُ الْمَالِكُ لِمَا مَلَكَهُمْ وَ الْفَادِرُ عَلَى مَا أَقْدَرَهُمْ

Therefore, follow what I<sup>asws</sup> am writing to you regarding the Pre-determination, for the one who does not believe in the Pre-determination, its good and its evil, so he has committed Kufr, and the one who bears the disobedience against Allah<sup>azwj</sup>, so he has prided. Allah<sup>azwj</sup> Mighty and Majestic can neither be obeyed by force nor obeyed by overcoming, nor do the servant bear from the ownership, but He<sup>azwj</sup> is the Owner of what He<sup>azwj</sup> has Made them to own, and the Able upon what He<sup>azwj</sup> has Enabled them.

فَإِنْ اتَّعَمَرُوا بِالطَّاعَةِ لَنْ يَكُونَ عَنْهَا صَاداً مُتَبَطِّطاً وَ إِنْ اتَّعَمَرُوا بِالْمَعْصِيَةِ فَشَاءَ أَنْ يَحُولَ بَيْنَهُمْ وَ بَيْنَ مَا اتَّعَمَرُوا بِهِ فَعَلَّ وَ إِنْ لَمْ يَفْعَلْ فَلَيْسَ هُوَ حَامِلُهُمْ عَلَيْهِمْ وَ لَا كَلْفُهُمْ إِيَّاهَا جَبْراً

So, if they were to decide to be with the obedience, there will never happen to be any block from it, any hindrance; and if they were to decide to be with the disobedience, then if He<sup>azwj</sup> so Desires to Intervene between them and whatever they have decided with, He<sup>azwj</sup> will do so, and if He<sup>azwj</sup> does not do so, then He<sup>azwj</sup> isn't the one who has Carried them upon it nor has He<sup>azwj</sup> Encumbered them with compulsion.

بَلْ تَمْكِينُهُ إِيَّاهُمْ وَ إِعْدَارُهُ إِلَيْهِمْ طَرَفَهُمْ وَ مَكْنَهُمْ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى أَخْذِ مَا أَمَرَهُمْ بِهِ وَ تَرْكِ مَا نَهَاَهُمْ عَنْهُ وَ وَضَعَ التَّكْلِيفَ عَنْ أَهْلِ النُّقْصَانِ وَ الرِّمَانَةِ وَ السَّلَامُ

But, His<sup>azwj</sup> Enabling them and His<sup>azwj</sup> Leaving them to their ways and Enabling them, so He<sup>azwj</sup> has Made the way for them to take with what He<sup>azwj</sup> has Commanded them with, and leave whatever He<sup>azwj</sup> has Forbidden them from, and Placed down the encumberment from the people of deficiency and the integrity. Greetings!"<sup>10</sup>

4- ف، تحف العقول جوابه ع عَنْ مَسَائِلَ سَأَلَهُ عَنْهَا مَلِكُ الرُّومِ حِينَ وَقَدَ إِلَيْهِ وَ يَزِيدُ بْنُ مُعَاوِيَةَ فِي حَبْرِ طَوِيلٍ احْتَصَرْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ

'Tuhaf Al Uqoul' - His<sup>asws</sup> answer about the questions the king of Rome asked him<sup>asws</sup> when he sent a delegation to him<sup>asws</sup> and Yazeed Bin Muawiya<sup>la</sup>, in a lengthy Hadeeth we are shortening from it the needed subject –

سَأَلَهُ عَنِ الْمَجْرَةِ وَ عَنِ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ لَمْ تُخْلَقْ فِي رَحِمٍ فَضَحِكَ الْحُسَيْنُ ع فَقَالَ لَهُ مَا أَضْحَكَكَ قَالَ لِأَنَّكَ سَأَلْتَنِي عَنْ أَشْيَاءَ مَا هِيَ مِنْ مُنْتَهَى الْعِلْمِ إِلَّا كَالْقَدَى فِي عَرْضِ الْبُحْرِ أَمَا الْمَجْرَةُ فَهِيَ قَوْسُ اللَّهِ وَ سَبْعَةُ أَشْيَاءَ لَمْ تُخْلَقْ فِي رَحِمٍ فَأَوْلَاهَا آدَمُ ثُمَّ حَوَاءُ وَ الْغُرَابُ وَ كَبْشَنُ إِبْرَاهِيمَ وَ نَاقَةُ اللَّهِ وَ عَصَا مُوسَى وَ الطَّيْرُ الَّذِي خَلَقَهُ عِيسَى ابْنُ مَرْيَمَ

He asked him<sup>asws</sup> about the galaxy, and about seven things Allah<sup>azwj</sup> Created which were not created in a womb. Al-Husayn<sup>asws</sup> (Al-Hassan<sup>asws</sup>) chuckled, so he said to him<sup>asws</sup>, 'What makes you<sup>asws</sup> chuckle?' He<sup>asws</sup> said: 'Because you asked me<sup>asws</sup> about thing which are not except like the dirt in the breadth of the sea. As for the galaxy, it is a bow of Allah<sup>azwj</sup>; and seven things which were not created in a womb – the first of these is Adam<sup>as</sup>, then Hawwa<sup>as</sup>

<sup>10</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 3

as, and the crow, and ram of Ibrahim<sup>as</sup>, and the she-camel of Allah<sup>azwj</sup>, and the staff of Musa<sup>as</sup>, and the bird which Isa Bin Maryam<sup>as</sup> created’.

ثُمَّ سَأَلَهُ عَنْ أَرْزَاقِ الْخَلَائِقِ فَقَالَ أَرْزَاقُ الْعِبَادِ فِي السَّمَاءِ الرَّابِعَةِ يُنَزِّلُهَا اللَّهُ بِقَدْرِ وَ يَبْسُطُهَا بِقَدْرِ

Then he asked him<sup>asws</sup> about the sustenance of the creatures, so he<sup>asws</sup> said: ‘Sustenance of the servants are in the fourth sky. Allah<sup>azwj</sup> Sends these down by a Determination and Extends it by a Determination’.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَيْنَ يَجْتَمِعُ قَالَ يَجْتَمِعُ تَحْتَ صَخْرَةِ بَيْتِ الْمَقْدِسِ لَيْلَةَ الْجُمُعَةِ وَ هُوَ عَرْشُ اللَّهِ الْأَذَى مِنْهَا بَسَطَ الْأَرْضَ وَ إِلَيْهَا يَطْوِيهَا وَ مِنْهَا اسْتَوَى إِلَى السَّمَاءِ وَ أَمَّا أَرْوَاحُ الْكُفَّارِ فَتَجْتَمِعُ فِي دَارِ الدُّنْيَا فِي حَضْرَمَوْتِ وَرَاءَ مَدِينَةِ الْيَمَنِ ثُمَّ يَبْعَثُ اللَّهُ نَاراً مِنَ الْمَشْرِقِ وَ نَاراً مِنَ الْمَغْرِبِ بَيْنَهُمَا رِيحَانٍ فَيَحْشُرَانِ النَّاسَ إِلَى تِلْكَ الصَّخْرَةِ فِي بَيْتِ الْمَقْدِسِ

Then he asked him<sup>asws</sup> about souls of the Momineen, where do they gather? He<sup>asws</sup> said: ‘They gather beneath the rock of Bayt Al-Maqdis on the night of Friday, and it is the lowest Throne of Allah<sup>azwj</sup>. From it the ground was spread out and it will be folded back to it, and from it, it is even to the sky. And as for the souls of the Kafirs, these gather in the house of the world in Hazramout, behind a city of Yemen. Then Allah<sup>azwj</sup> will Send a fire from the east and a fire from the west with winds in between them, so the people will be gathered to that rock in Bayt Al-Maqdis.

فَتُحْبَسُ فِي بَيْنِ الصَّخْرَةِ وَ تُزَلَّفُ الْجَنَّةُ لِلْمُتَّقِينَ وَ جَهَنَّمَ فِي يَسَارِ الصَّخْرَةِ فِي ثُجُومِ الْأَرْضِينَ وَ فِيهَا الْقَلْقُ وَ سِجِّينٌ فَتَفْرُقُ الْخَلَائِقُ مِنْ عِنْدِ الصَّخْرَةِ فِي بَيْتِ الْمَقْدِسِ فَمَنْ وَجِبَتْ لَهُ الْجَنَّةُ دَخَلَهَا مِنْ عِنْدِ الصَّخْرَةِ وَ مَنْ وَجِبَتْ لَهُ النَّارُ دَخَلَهَا مِنْ عِنْدِ الصَّخْرَةِ

They will be imprisoned in the right of the rock, and the Paradise will be decorated for the pious, and Hell would be in the left of the rock in the depths of the firmaments, and therein is Al-Falaq (chasm of Hell), and Sijjeen (Blazing Fire). There will be a differentiation at the rock in Bayt Al-Maqdis, so the one for whom the Paradise is Obligated, will enter it at the rock, and the one for whom the Fire is Obligated will enter it at the rock”.<sup>11</sup>

5- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن ابن عقدة عن محمد بن المفضل بن إبراهيم بن قيس الأشعري عن علي بن حسان عن عبد الرحمن بن كثير عن جعفر بن محمد عن أبيه عن جده علي بن الحسين ع قال: لما أجمع الحسن بن علي ع على صلح معاوية خرج حتى لقيه فلما اجتمعا قام معاوية خطيباً فصعد المنبر وأمر الحسن ع أن يقوم أسفل منه بدرجة

‘Al Amaali’ of the sheykh Al Tusi - a group, from Abu Al Mufazzal, from Ibn Aqadah, from Muhammad Bin Al Mufazzal Bin Ibrahim Bin Qays Al Ashary, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Ali Bin Al Husayn<sup>asws</sup> having said: ‘When Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> agreed upon reconciling with Muawiya, he<sup>asws</sup> went out until he<sup>asws</sup> met him. When they were together, Muawiya stood up to address and ascended the pulpit and ordered that Al-Hassan<sup>asws</sup> should speak lower than him by a step.

<sup>11</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 4

ثُمَّ تَكَلَّمَ مُعَاوِيَةُ فَقَالَ أَيُّهَا النَّاسُ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ وَابْنُ فَاطِمَةَ زَيْنَةَ الْخُلَافَةِ أَهْلًا وَ لَمْ يَرِ نَفْسَهُ هُنَا أَهْلًا وَ قَدْ أَنَا لِلْبَيْعِ طَوْعًا ثُمَّ قَالَ قُمْ يَا حَسَنُ

Then Muawiya spoke and he said, 'O you people! This is Al-Hassan<sup>-asws</sup> son<sup>-asws</sup> of Ali<sup>-asws</sup> and son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup>, and he<sup>-asws</sup> sees us as rightful for the Caliphate and does not see himself<sup>-asws</sup> as rightful for it, and he<sup>-asws</sup> has come to us to pledge allegiance willingly'. Then he said, 'Stand, O Hassan<sup>-asws</sup>'.

فَقَامَ الْحُسَيْنُ ع فَخَطَبَ فَقَالَ الْحَمْدُ لِلَّهِ الْمُسْتَحْمِدِ بِالْأَلَاءِ وَ تَتَابِعِ النِّعْمَاءِ وَ صَارِفِ الشَّدَائِدِ وَ الْبَلَاءِ عِنْدَ الْفُهْمَاءِ وَ غَيْرِ الْفُهْمَاءِ الْمُدْعِينِ مِنْ عِبَادِهِ لِأَمْتِنَاعِهِ بِجَلَالِهِ وَ كِبْرِيَائِهِ وَ عَلُوِّهِ عَنْ حُوقِ الْأَوْهَامِ بِبِقَائِهِ الْمَرْتَفِعِ عَنْ كُنْهِ طَبَاتِ الْمَخْلُوقِينَ مِنْ أَنْ تُحِيطَ بِمَكْنُونِ غَيْبِهِ رَوِيَّاتِ عُشُولِ الرَّأْيِينَ

Al-Hassan<sup>-asws</sup> stood up and addressed saying: 'The Praise is for Allah<sup>-azwj</sup>, praised for the Favours and the Bounties that follow, and the Repeller of the difficulties and the affliction with the understanding ones and the ones without understanding, the docile from His<sup>-azwj</sup> servants Conferring it by His<sup>-azwj</sup> Majesty and His<sup>-azwj</sup> Greatness and His<sup>-azwj</sup> Loftiness from the imaginations to reach His<sup>-azwj</sup> remaining, the One<sup>-azwj</sup> Lofty from His<sup>-azwj</sup> essence to be defined by the creation from being encompassed by the concealment of His<sup>-azwj</sup> being unseen from being seen by the intellects of the openers.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ فِي رُبُوبِيَّتِهِ وَ وُجُودِهِ وَ وَحْدَانِيَّتِهِ صَمَدًا لَا شَرِيكَ لَهُ قَدْرًا لَا ظَهِيرَ لَهُ

And I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup>, being Alone in His<sup>-azwj</sup> Lordship and His<sup>-azwj</sup> Existence and His<sup>-azwj</sup> Oneness, Mono, there being no associates for Him<sup>-azwj</sup>, Individual, there being no backer for Him<sup>-azwj</sup>.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اصْطَفَاهُ وَ انْتَجَبَهُ وَ ارْتَضَاهُ وَ بَعَثَهُ دَاعِيًا إِلَى الْحَقِّ سِرَاجًا مُبِيرًا وَ لَلْعِبَادِ يَمَّا يَخَافُونَ نَدِيرًا وَ لِمَا يَأْمُلُونَ بَشِيرًا فَتَصَحَّ لِلْأُمَّةِ وَ صَدَعَ بِالرِّسَالَةِ وَ أَبَانَ لَهُمْ دَرَجَاتِ الْعُمَالَةِ شَهَادَةً عَلَيْهَا أَمَاتٌ وَ أُخْشِرَ وَ يَمَّا فِي الْأَجَلَةِ أَقْرَبَ وَ أَخْبِرَ

And I<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Chose him<sup>-saww</sup> and Appointed him<sup>-saww</sup> and Selected him<sup>-saww</sup>, and Send him<sup>-saww</sup> as a caller to the Truth as a radiant lantern, and as a warner to the servant from what they are fearing, and as a giver of glad tidings to what they are wishing for. He<sup>-saww</sup> advised the community, and he<sup>-saww</sup> broke through with the Message, and clarified to them the ranks of the deeds, testifying that the dead ones will be Resurrected, and by these being closer in the future and clearer.

وَ أَقُولُ مَعْشَرَ الْخَلَائِقِ فَاسْتَمِعُوا وَ لَكُمْ أَفِيدَةٌ وَ أَسْمَاعٌ فَعُوا إِنَّا أَهْلُ بَيْتِ أَكْرَمِنَا اللَّهُ بِالْإِسْلَامِ وَ اخْتَارَنَا وَ اصْطَفَانَا وَ اجْتَبَانَا فَأَذْهَبَ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيرًا وَ الرِّجْسُ هُوَ الشُّكُّ فَلَا نَشْكُ فِي اللَّهِ الْحَقِّ وَ دِينِهِ أَبَدًا وَ طَهَّرَنَا مِنْ كُلِّ أَقْنٍ وَ غَيَّبَ مُخْلِصِينَ إِلَى آدَمَ نِعْمَةً مِنْهُ

And I<sup>-asws</sup> am speaking, community of people, therefore listen, open the hearts and listen, then retain! We<sup>-asws</sup> are the People<sup>-asws</sup> of the Household. Allah<sup>-azwj</sup> Honoured us<sup>-asws</sup> with Al Islam, and Chose us<sup>-asws</sup>, and Nominated us<sup>-asws</sup>, and Selected us<sup>-asws</sup> and Removed the uncleanness from us<sup>-asws</sup> and Cleansed us<sup>-asws</sup>; and the uncleanness, it is the doubt, therefore we<sup>-asws</sup> do not doubt regarding Allah<sup>-azwj</sup> of the Truth and His<sup>-azwj</sup> Religion, ever! And He<sup>-azwj</sup> Cleansed us<sup>-asws</sup> from every stupidity and error, being purified up to Adam<sup>-as</sup>, as a Favour from Him<sup>-azwj</sup>.

لَمْ يَفْتَرِقِ النَّاسُ قَطُّ فِرْقَتَيْنِ إِلَّا جَعَلْنَا اللَّهَ فِي خَيْرِهِمَا فَأَدَّتِ الْأُمُورُ وَأَفْضَتِ الدُّهُورُ إِلَى أَنْ بَعَثَ اللَّهُ مُحَمَّدًا ص لِلنَّبِيِّهِ وَ اخْتَارَهُ لِلرِّسَالَةِ وَ أَنْزَلَ عَلَيْهِ كِتَابًا  
ثُمَّ أَمَرَهُ بِالدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

The people were not separated into two groups at all except Allah<sup>-azwj</sup> Made us<sup>-asws</sup> to be in the better of the two. The matters repeated, and the times passed, until Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> for the Prophet-hood, and Chose him<sup>-saww</sup> for the Message, and Revealed the Book unto him<sup>-saww</sup>. Then He<sup>-azwj</sup> Commanded him<sup>-saww</sup> with the calling to Allah<sup>-azwj</sup> Mighty and Majestic.

فَكَانَ أَبِي عِوَالٍ مِنَ اسْتِجَابِ لِلَّهِ تَعَالَى وَ لِرَسُولِهِ ص وَ أَوَّلَ مَنْ آمَنَ وَ صَدَّقَ اللَّهَ وَ رَسُولَهُ وَ قَدْ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْمُنَزَّلِ عَلَى نَبِيِّهِ الْمُرْسَلِ أَفَمَنْ  
كَانَ عَلَى بَيْتِهِ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدًا مِنْهُ فَرَسُولُ اللَّهِ الَّذِي عَلَى بَيْتِهِ مِنْ رَبِّهِ وَ أَبِي الَّذِي يَتْلُوهُ وَ هُوَ شَاهِدٌ مِنْهُ

My<sup>-asws</sup> father<sup>-asws</sup> was the first one to answer to Allah<sup>-azwj</sup> the Exalted and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the first one to believe and ratify Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>; and Allah<sup>-azwj</sup> the Exalted has Said in His<sup>-azwj</sup> Book Revealed unto His<sup>-azwj</sup> Mursil Prophet<sup>-saww</sup>: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**. Thus, Rasool-Allah<sup>-saww</sup> was the one who was upon a clear proof from his<sup>-saww</sup> Lord<sup>-azwj</sup>, and my<sup>-asws</sup> father<sup>-asws</sup> was the one who was the witness from him.

وَ قَدْ قَالَ لَهُ رَسُولُهُ ص حِينَ أَمَرَهُ أَنْ يَسِيرَ إِلَى مَكَّةَ وَ الْمَوْسِمِ بِبِرَاءَةٍ سِرًّا بِهَا يَا عَلِيُّ فَإِنِّي أَمَرْتُ أَنْ لَا يَسِيرَ بِهَا إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي وَ أَنْتَ هُوَ فَعَلَيْكَ مِنْ  
رَسُولِ اللَّهِ وَ رَسُولِ اللَّهِ مِنْهُ

And His<sup>-azwj</sup> Rasool<sup>-saww</sup> has said to him<sup>-asws</sup> where he<sup>-saww</sup> instructed him<sup>-asws</sup> that he<sup>-asws</sup> travels to Makkah and (during) the season (of Hajj) with a disavowment (Surah Tawba): 'Be cheerful with it, O Ali<sup>-asws</sup>, for I<sup>-saww</sup> am Commanded that none shall travel with it except I<sup>-saww</sup> or a man from me<sup>-saww</sup>, and you<sup>-asws</sup> are him<sup>-asws</sup>'. Thus, Ali<sup>-asws</sup> is from Rasool-Allah<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> is from him<sup>-asws</sup>.

وَ قَالَ لَهُ النَّبِيُّ حِينَ قَضَى بَيْنَهُ وَ بَيْنَ أَخِيهِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ مَوْلَاهُ زَيْدِ بْنِ حَارِثَةَ فِي ابْنَةِ حَمْزَةَ أَمَا أَنْتَ يَا عَلِيُّ فَمِنِّي وَ أَنَا مِنْكَ وَ أَنْتَ وَ لِي كُلِّ  
مُؤْمِنٍ مِنْ بَعْدِي فَصَدَّقَ أَبِي رَسُولَ اللَّهِ ص سَابِقًا وَ وَقَاهُ بِنَفْسِهِ

And the Prophet<sup>-saww</sup> said to him<sup>-asws</sup> where he<sup>-saww</sup> judged between him<sup>-asws</sup> and his<sup>-asws</sup> brother Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and his slave Zayd Bin Haris regarding a daughter of Hamza<sup>-ra</sup>: 'But you<sup>-asws</sup>, O Ali<sup>-asws</sup> are from me<sup>-saww</sup> and I<sup>-saww</sup> am from you<sup>-asws</sup>, and you<sup>-asws</sup> are a Guardian<sup>-asws</sup> of every Momin from after me<sup>-saww</sup>'. My<sup>-asws</sup> father<sup>-asws</sup> ratified Rasool-Allah<sup>-saww</sup> foremost and saved him<sup>-saww</sup> by himself<sup>-asws</sup>.

ثُمَّ لَمْ يَزَلْ رَسُولُ اللَّهِ فِي كُلِّ مَوْطِنٍ يُقَدِّمُهُ وَ لِكُلِّ شَدِيدٍ يُرْسِلُهُ ثِقَةً مِنْهُ بِهِ وَ طُمَأْنِينَةً إِلَيْهِ لِعِلْمِهِ بِنَصِيحَةِ اللَّهِ وَ رَسُولِهِ وَ أَنَّهُ أَقْرَبُ الْمُقَرَّبِينَ مِنَ اللَّهِ وَ رَسُولِهِ

Then, Rasool-Allah<sup>-saww</sup> did not cease to place him<sup>-asws</sup> ahead in every place, and send him<sup>-asws</sup> to every difficulty, as a reliance with him<sup>-asws</sup> from him<sup>-saww</sup>, and trustworthy one to him<sup>-saww</sup>, for his<sup>-asws</sup> knowledge with the Advice of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and he<sup>-asws</sup> is the closest of the ones of proximity from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فَكَانَ أَبِي سَابِقِ السَّابِقِينَ إِلَى اللَّهِ تَعَالَى وَ إِلَى رَسُولِهِ ص وَ أَقْرَبَ الْأَقْرَبِينَ

And Allah<sup>-azwj</sup> Mighty and Majestic has Said: **'And the foremost are the foremost [56:10]**, so my<sup>-asws</sup> father<sup>-asws</sup> was the foremost of the foremost ones to Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the closest of the closest ones.

وَقَدْ قَالَ اللَّهُ تَعَالَى لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً فَأَبِي كَانَ أَوْلَهُمْ إِسْلَامًا وَ إِيمَانًا وَ أَوْلَهُمْ إِلَى اللَّهِ وَ رَسُولِهِ هِجْرَةً وَ لِحُوقًا وَ أَوْلَهُمْ عَلَى وَجْهِهِ وَ وَسِعِهِ نَفَقَةً

And Allah<sup>-azwj</sup> the Exalted Said: **'They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level [57:10]**, so my<sup>-asws</sup> father<sup>-asws</sup> was the first of them in Islam and Eman, and the first of them to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> in emigrating and meeting, and the first of them upon his<sup>-saww</sup> generosity and capacious spending.

قَالَ سُبْحَانَهُ وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يُقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ قَالَتِ نِسَاءُ مِنْ جَمِيعِ الْأُمَّمِ يَسْتَغْفِرُونَ لَهُ بِسَبْقِهِ إِيَّاهُمْ إِلَى الْإِيمَانِ بَنِيهِ ص وَ ذَلِكَ أَنَّهُ لَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ بِهِ أَحَدٌ

The Glorious Said: **And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]**, so the people from the entirety of the communities are seeking Forgiveness for him<sup>-asws</sup> due to his<sup>-asws</sup> preceding them to the belief in His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and that is because no one preceded him<sup>-asws</sup> to the Eman.

وَقَدْ قَالَ اللَّهُ تَعَالَى وَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ فَهُوَ سَابِقُ جَمِيعِ السَّابِقِينَ فَكَمَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ السَّابِقِينَ عَلَى الْمُتَخَلِّفِينَ وَ الْمُتَأَخِّرِينَ فَكَذَلِكَ فَضَّلَ سَابِقِ السَّابِقِينَ عَلَى السَّابِقِينَ

And Allah<sup>-azwj</sup> the Exalted Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, [9:100]**. Thus, he<sup>-asws</sup> is the foremost of the entirety of the foremost ones. If it is that Allah<sup>-azwj</sup> Mighty and Majestic Merited the foremost ones over the ones staying behind and the delayed ones, similar to that He<sup>-azwj</sup> Merited the foremost of the foremost ones over the foremost ones.

وَقَدْ قَالَ اللَّهُ أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ فَهُوَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ حَقًّا وَ فِيهِ نَزَلَتْ هَذِهِ الْآيَةُ وَ كَانَ بَيْنَ اسْتِجَابِ لِرَسُولِ اللَّهِ ص عَمُّهُ حَمْزَةُ وَ جَعْفَرُ ابْنُ عَمِّهِ

And Allah<sup>-azwj</sup> the Exalted has Said: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]**. He<sup>-asws</sup> is the true fighter in the Way of Allah<sup>-azwj</sup>, and this Verse was Revealed regarding him<sup>-asws</sup>, and from the ones who answered to Rasool-Allah<sup>-saww</sup> were his<sup>-saww</sup> uncle Hamza<sup>-asws</sup> and Ja'far<sup>-asws</sup> his<sup>-saww</sup> cousin.

فُقْتِلَا شَهِيدَيْنِ رَضِيَ اللَّهُ عَنْهُمَا فِي قَتْلَى كَثِيرَةٍ مَعَهُمَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَجَعَلَ اللَّهُ تَعَالَى حَمْرَةَ سَيِّدِ الشُّهَدَاءِ مِنْ بَيْنِهِمْ وَ جَعَلَ لِجَعْفَرِ بْنِ جَنَاحٍ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ كَيْفَ يَشَاءُ مِنْ بَيْنِهِمْ وَ ذَلِكَ لِمَكَانِهِمَا مِنْ رَسُولِ اللَّهِ ص وَ مَنَزَلَتِهِمَا وَ قَرَابَتِهِمَا مِنْهُ وَ صَلَّى رَسُولُ اللَّهِ ص عَلَى حَمْرَةَ سَبْعِينَ صَلَاةً مِنْ بَيْنِ الشُّهَدَاءِ الَّذِينَ اسْتُشْهِدُوا مَعَهُ

They<sup>-asws</sup> were both killed as martyrs, may Allah<sup>-azwj</sup> be Pleased from them, among a lot of the ones from the companions of Rasool-Allah<sup>-saww</sup> who were killed with them<sup>-ra</sup>. Allah<sup>-azwj</sup> the Exalted Made Hamza<sup>-asws</sup> as the chief of the martyrs from between them, and Made two wings to be for Ja'far<sup>-asws</sup> flying with these along with the Angels however he<sup>-asws</sup> so desires to from between them, and that is due to what was for them<sup>-asws</sup> from Rasool-Allah<sup>-azwj</sup>, and their<sup>-asws</sup> status, and their<sup>-asws</sup> close relationship from him<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> prayed seventy Salats upon Hamza<sup>-asws</sup> from among the martyrs, those who were martyred with him<sup>-asws</sup>.

وَ كَذَلِكَ جَعَلَ اللَّهُ تَعَالَى لِنِسَاءِ النَّبِيِّ ص لِلْمُحْسِنَةِ مِنْهُنَّ أَجْرَيْنِ وَ لِلْمُسِيئَةِ مِنْهُنَّ وَرَّيْنِ ضِعْفَيْنِ لِمَكَانِهِنَّ مِنْ رَسُولِ اللَّهِ ص وَ جَعَلَ الصَّلَاةَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص بِالْفِ صَلَاةٍ فِي سَائِرِ الْمَسَاجِدِ إِلَّا مَسْجِدَ الْحَرَامِ مَسْجِدَ خَلِيلِهِ إِبْرَاهِيمَ ع بِمَكَّةَ وَ ذَلِكَ لِمَكَانِ رَسُولِ اللَّهِ ص مِنْ رَبِّهِ

And similar to that, Allah<sup>-azwj</sup> the Exalted Made two Recompenses to be for the wives of the Prophet<sup>-saww</sup>, the good ones from them, and two burdens, double (sins) to be for the disobedient ones from them, due to their position from Rasool-Allah<sup>-saww</sup>, and Made the Salat (prayed) in the Masjid of Rasool-Allah<sup>-saww</sup> equate to a thousand Salats (prayed) in the rest of the Masajids except the Sacred Masjid, Masjid of His<sup>-azwj</sup> friend Ibrahim<sup>-as</sup> at Makkah, and that is due to the position of Rasool-Allah<sup>-saww</sup> from his<sup>-saww</sup> Lord<sup>-azwj</sup>.

وَ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ الصَّلَاةَ عَلَى نَبِيِّهِ ص عَلَى كَافَّةِ الْمُؤْمِنِينَ فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكَ فَقَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَحَقَّقَ عَلَى كُلِّ مُسْلِمٍ أَنْ يُصَلِّيَ عَلَيْنَا مَعَ الصَّلَاةِ عَلَى النَّبِيِّ ص فَرِيضَةً وَاجِبَةً

And Allah<sup>-azwj</sup> Mighty and Majestic Obligated the Salawat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup> upon the entirety of the Momineen, so they said, 'O Rasool-Allah<sup>-saww</sup>! How is the Salawat upon you<sup>-saww</sup> (to be recited)?' He<sup>-saww</sup> said: 'Say, 'O Allah<sup>-azwj</sup>, Send Salawat upon Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'. Therefore, it is a right upon every Muslim that he sends Salawat upon us<sup>-asws</sup> along with the Salawat upon the Prophet<sup>-saww</sup>, as a necessity, and Obligation.

وَ أَحَلَّ اللَّهُ تَعَالَى ثُمُسَ الْعَنِيمَةِ لِرَسُولِهِ ص وَ أَوْجَبَهَا لَهُ فِي كِتَابِهِ وَ أَوْجَبَ لَنَا مِنْ ذَلِكَ مَا أَوْجَبَ لَهُ وَ حَرَّمَ عَلَيْهِ الصَّدَقَةَ وَ حَرَّمَهَا عَلَيْنَا مَعَهُ فَأَدْخَلَنَا وَ لَهُ الْحُنْدُ فِيمَا أَدْخَلَ فِيهِ نَبِيِّهِ ص وَ أَخْرَجَنَا وَ نَزَّهَنَا بِمَا أَخْرَجَهُ مِنْهُ وَ نَزَّهَهُ عَنْهُ كَرَامَةً أَكْرَمَنَا اللَّهُ عَزَّ وَ جَلَّ بِهَا وَ فَضِيلَةً فَضَّلَنَا بِهَا عَلَى سَائِرِ الْعِبَادِ

And Allah<sup>-azwj</sup> the Exalted Legalised five booties for His<sup>-azwj</sup> Rasool<sup>-saww</sup> and Obligated these for him<sup>-saww</sup> in His<sup>-azwj</sup> Book, and Obligated for us<sup>-asws</sup> what He<sup>-azwj</sup> had Obligated for him<sup>-saww</sup>, and He<sup>-azwj</sup> Prohibited the charity unto him<sup>-saww</sup> and Prohibited it unto us<sup>-asws</sup> along with him<sup>-saww</sup>. Thus, He<sup>-azwj</sup> Included us<sup>-asws</sup> in the praise for Him<sup>-azwj</sup> in what He<sup>-azwj</sup> Included His<sup>-azwj</sup> Prophet<sup>-saww</sup> in, and Kept us<sup>-asws</sup> out and Removed us Deemed us<sup>-asws</sup> to be far above from what He<sup>-azwj</sup> Kept him<sup>-saww</sup> out from and Deemed him<sup>-saww</sup> to be far above from it, as an honour Allah<sup>-azwj</sup> Mighty and Majestic Honoured us<sup>-asws</sup> with, and as a merit He<sup>-azwj</sup> Merited us<sup>-asws</sup> with over the rest of the servants.

فَقَالَ اللَّهُ تَعَالَى لِمُحَمَّدٍ ص حِينَ جَحَدَهُ كَفَرَةُ أَهْلِ الْكِتَابِ وَ حَاجُوهُ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتِهَلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَأَخْرَجَ رَسُولُ اللَّهِ ص مِنَ الْأَنْفُسِ مَعَهُ أَبِي وَ مِنَ الْبَيْنِ أَنَا وَ أُخِي وَ مِنَ النِّسَاءِ أُمِّي فَاطِمَةَ مِنَ النَّاسِ جَمِيعاً فَتَخَنُ أَهْلَهُ وَ لَحْمَهُ وَ دَمَهُ وَ نَفْسَهُ وَ نَحْنُ مِنْهُ وَ هُوَ مِنَّا

Allah<sup>-azwj</sup> the Exalted Said to Muhammad<sup>-saww</sup> where he<sup>-saww</sup> fought the Kufr of the People of the Book and they argued (against) him<sup>-saww</sup>: **'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]**. Rasool-Allah<sup>-saww</sup> brought out from the 'selves', my<sup>-asws</sup> father<sup>-asws</sup>, and from the 'sons' I<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>, and from the 'women', my<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>, from the entirety of the people. Thus, we<sup>-asws</sup> are his<sup>-saww</sup> flesh, and his<sup>-saww</sup> blood, and his<sup>-saww</sup> selves, and we<sup>-asws</sup> are from him<sup>-saww</sup> and he<sup>-saww</sup> is from us<sup>-asws</sup>.

وَ قَدْ قَالَ اللَّهُ تَعَالَى إِذَا بُرِيْدُ اللَّهِ لِيَذْهَبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَلَمَّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنَا رَسُولُ اللَّهِ ص أَنَا وَ أُخِي وَ أُمِّي وَ أَبِي فَجَلَلْنَا وَ نَفْسُهُ فِي كِسَاءٍ لِأُمِّ سَلَمَةَ خَيْرِي وَ ذَلِكَ فِي حُجْرَتِهَا وَ فِي يَوْمِهَا

And Allah<sup>-azwj</sup> the Exalted has Said: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**. When this Verse of Purification was Revealed, Rasool-Allah<sup>-saww</sup> gathered us<sup>-asws</sup>, I<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>, and my<sup>-asws</sup> mother<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup>, and he<sup>-saww</sup> made himself<sup>-saww</sup> to be in the Khyberi cloak of Umm Salama<sup>-ra</sup>, and that was in her<sup>-ra</sup> chamber and during her<sup>-ra</sup> day.

فَقَالَ اللَّهُ هَؤُلَاءِ أَهْلُ بَيْتِي وَ هَؤُلَاءِ أَهْلِي وَ عَثَرْتِي فَأَذْهَبَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً فَقَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَدْخُلْ مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ لَهَا رَسُولُ اللَّهِ ص يَزِيحُكَ اللَّهُ عَلَى خَيْرٍ وَ إِلَى خَيْرٍ وَ مَا أَرْضَانِي عَنْكَ وَ لَكِنَّهَا خَاصَّةٌ لِي وَ لَهُمْ

He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! These are the People<sup>-asws</sup> of my<sup>-saww</sup> Household, and they are my<sup>-saww</sup> family, and my<sup>-saww</sup> offspring, therefore remove the uncleanness from them<sup>-asws</sup> and Purify them with a Purification'. Umm Salma<sup>-ra</sup> said, 'Can I<sup>-ra</sup> enter to be with them<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>?'. Rasool-Allah<sup>-saww</sup> said to her<sup>-ra</sup>: 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>! You<sup>-ra</sup> are upon good and to the good. I<sup>-saww</sup> am pleased from you<sup>-ra</sup>, but it is especially for me<sup>-asws</sup> and for them<sup>-asws</sup>'.

ثُمَّ مَكَثَ رَسُولُ اللَّهِ ص بَعْدَ ذَلِكَ بَقِيَّةَ عُمُرِهِ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ يَأْتِينَا فِي كُلِّ يَوْمٍ عِنْدَ طُلُوعِ الْفَجْرِ فَيَقُولُ الصَّلَاةَ يَزِيحُكُمْ اللَّهُ إِذَا بُرِيْدُ اللَّهِ لِيَذْهَبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

Then Rasool-Allah<sup>-saww</sup> resided after that for the remainder of his<sup>-saww</sup> lifetime until Allah<sup>-azwj</sup> Captured his<sup>-saww</sup> (soul) to Him<sup>-azwj</sup>. He<sup>-saww</sup> came to us during every day at the emergence of the dawn and he<sup>-saww</sup> says: 'The Salat, may Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup> all. **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**.

وَ أَمَرَ رَسُولُ اللَّهِ ص بِسَدِّ الْأَبْوَابِ الشَّرَاعِيَةِ فِي مَسْجِدِهِ غَيْرَ بَابِنَا فَكَلَّمَهُ فِي ذَلِكَ فَقَالَ أَمَا إِنِّي لَمْ أَسُدُّ أَبْوَابَكُمْ وَ لَمْ أَفْتَحْ بَابَ عَلِيٍّ مِنْ تَلْقَاءِ نَفْسِي وَ لَكِنِّي أَتَّبِعُ مَا يُوحَى إِلَيَّ وَ إِنَّ اللَّهَ أَمَرَ بِسَدِّهَا وَ فَتَحَ بَابِهِ

And Rasool-Allah<sup>-saww</sup> ordered for the closure of the doors, the ones which opened into his<sup>-saww</sup> Masjid, apart from our<sup>-asws</sup> door. They (companions) spoke to him<sup>-saww</sup> regarding that, and he<sup>-saww</sup> said: 'But I<sup>-saww</sup> did not close your doors and did not open the door of Ali<sup>-asws</sup> from my<sup>-saww</sup> own self, but I<sup>-saww</sup> follow whatever is Revealed unto me<sup>-saww</sup>, and that Allah<sup>-azwj</sup> Commanded with the closure of these and keeping his<sup>-asws</sup> door open'.

فَلَمْ يَكُنْ مِنْ بَعْدِ ذَلِكَ أَحَدٌ تُصِيبُهُ جَنَابَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ صَ وَ يُؤَلِّدُ فِيهِ الْأَوْلَادَ غَيْرَ رَسُولِ اللَّهِ صَ وَ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ تَكْرِمَةً مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى لَنَا وَ فَضْلاً اخْتَصَّنا بِهِ عَلَى جَمِيعِ النَّاسِ

There did not happen to be from after that, anyone being hit by a ceremonial impurity in the Masjid of Rasool-Allah<sup>-azwj</sup>, and be born in it and give birth in it, apart from Rasool-Allah<sup>-saww</sup> and my<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, as a Prestige from Allah<sup>-azwj</sup> Blessed and Exalted to us<sup>-asws</sup>, and as a merit He<sup>-azwj</sup> Chose us<sup>-asws</sup> over the entirety of the people.

وَ هَذَا بَابُ أَبِي قَرِينٍ بَابِ رَسُولِ اللَّهِ صَ فِي مَسْجِدِهِ وَ مَنْزِلَتِنَا بَيْنَ مَنْازِلِ رَسُولِ اللَّهِ صَ وَ ذَلِكَ أَنَّ اللَّهَ أَمَرَ نَبِيَّهُ صَ أَنْ يَبْنِيَ مَسْجِدَهُ فَبَنَى فِيهِ عَشْرَةَ أَبْيَاتٍ تِسْعَةٌ لِنَبِيِّهِ وَ أَزْوَاجِهِ وَ عَاشِرُهَا وَ هُوَ مُتَوَسِّطُهَا لِأَبِي وَ هَا هُوَ بِسَبِيلِ مُقِيمٍ وَ الْبَيْتُ هُوَ الْمَسْجِدُ الْمُطَهَّرُ وَ هُوَ الَّذِي قَالَ اللَّهُ تَعَالَى أَهْلَ الْبَيْتِ فَنَحْنُ أَهْلَ الْبَيْتِ وَ نَحْنُ الَّذِينَ أَدَّاهُ اللَّهُ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيراً

This door of my<sup>-asws</sup> father<sup>-asws</sup> was paired with the door of Rasool-Allah<sup>-saww</sup> in his<sup>-saww</sup> Masjid, and our<sup>-asws</sup> house was between the houses of Rasool-Allah<sup>-saww</sup>, and that is because Allah<sup>-azwj</sup> Commanded His<sup>-azwj</sup> Prophet<sup>-saww</sup> that he<sup>-saww</sup> builds his<sup>-saww</sup> Masjid, so he<sup>-saww</sup> built therein nine houses for his<sup>-saww</sup> wives and children, and its tenth one, and it was in the middle of it, for my<sup>-asws</sup> father<sup>-asws</sup>, and here it was in the path of the dwellings; and the house, it is the clean Masjid, and it is which Allah<sup>-azwj</sup> the Exalted Said: **People of the Household [33:33]**. Thus, we<sup>-asws</sup> are the People<sup>-asws</sup> of the Household, and we<sup>-asws</sup> are those Allah<sup>-azwj</sup> Removed the uncleanness from us<sup>-asws</sup> and Purified us<sup>-asws</sup> with a Purification.

أَيُّهَا النَّاسُ إِنِّي لَوْ قُفْتُ حَوْلًا فَحَوْلًا أَدُّكُمُ الَّذِي أَعْطَانَا اللَّهُ عَزَّ وَ جَلَّ وَ حَصَّنَا بِهِ مِنَ الْفُضْلِ فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ صَ لَمْ أُخْصِ بِهِ

O you people! I<sup>-asws</sup>, if I<sup>-asws</sup> were to stay for year after year, I<sup>-asws</sup> would mention that which Allah<sup>-azwj</sup> Mighty and Majestic Gave us and Specialised us<sup>-asws</sup> with, from the merits in His<sup>-azwj</sup> Book and upon the tongue of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, which cannot be counted.

وَ أَنَا ابْنُ النَّبِيِّ النَّذِيرِ الْبَشِيرِ وَ السِّرَاجِ الْمُنِيرِ الَّذِي جَعَلَهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ وَ أَبِي عَلِيٍّ عَ وَ لِي الْمُؤْمِنِينَ وَ شِبْهُ هَارُونَ وَ إِنَّ مُعَاوِيَةَ بْنَ صَخْرٍ زَعَمَ أَنِّي رَأَيْتُهُ لِلْخِلَافَةِ أَهْلاً وَ لَمْ أَرَ نَفْسِي لَهَا أَهْلاً

And I<sup>-asws</sup> am a son<sup>-asws</sup> of the Prophet<sup>-saww</sup>, the warner, the giver of glad tidings and the radiant lantern whom Allah<sup>-azwj</sup> Made to be as a Mercy for the worlds; and my<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> is a Guardian<sup>-asws</sup> of the Momineen, and his<sup>-asws</sup> resemblance is Haroun<sup>-as</sup>, and that Muawiya Bin Sakhar claims that I<sup>-asws</sup> see him as rightful for the Caliphate and do not see myself<sup>-asws</sup> are rightful for it.

فَكَذَّبَ مُعَاوِيَةَ وَ ابْنُ اللَّهِ لَأَنَا أَوْلَى النَّاسِ بِالنَّاسِ فِي كِتَابِ اللَّهِ وَ عَلَى لِسَانِ رَسُولِ اللَّهِ صَ عَزَّ أَنَا لَمْ نَزَلْ أَهْلَ الْبَيْتِ مُحْيِينَ مَظْلُومِينَ مُضْطَهَدِينَ مُنْذُ قُبِضَ رَسُولُ اللَّهِ

Muawiya has lied, and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, we<sup>-asws</sup> are foremost of the people with the people in the Book of Allah<sup>-azwj</sup> and upon the tongue of Rasool-Allah<sup>-saww</sup>, apart from (the fact that) we<sup>-asws</sup> are at the status of the People<sup>-asws</sup> of the Household, scared, oppressed, coerced since Allah<sup>-azwj</sup> Captured (the soul of) Rasool-Allah<sup>-saww</sup>.

قَالَ اللَّهُ بَيْنَنَا وَبَيْنَ مَنْ ظَلَمَنَا حَقًّا وَ نَزَلَ عَلَى رِقَابِنَا وَ حَمَلَ النَّاسَ عَلَى أَكْتَانِنَا وَ مَنَعَنَا سَهْمَنَا فِي كِتَابِ اللَّهِ مِنَ الْفَيْءِ وَ الْعَنَائِمِ وَ مَنَعَ أُمَّنَا فَاطِمَةَ عِزَّتِهَا مِنْ أَبِيهَا إِنَّا لَا نُسَمِّي أَحَدًا وَ لَكِنْ أَقْسِمُ بِاللَّهِ قَسَمًا تَالِيًا لَوْ أَنَّ النَّاسَ سَمِعُوا قَوْلَ اللَّهِ وَ رَسُولِهِ لَأَعْطَيْنَاهُمُ السَّمَاءَ فَطَرَهَا وَ الْأَرْضَ بِرِكَتِهَا وَ لَمَّا اخْتَلَفَ فِي هَذِهِ الْأُمَّةِ سَيِّفَانِ وَ لَأَكْلُوهُمَا خَضِرَاءَ خَضِرَةً إِلَى يَوْمِ الْقِيَامَةِ

Allah<sup>-azwj</sup> is between us<sup>-asws</sup> and the ones who oppress us<sup>-asws</sup> of our<sup>-asws</sup> rights, and swooped upon our<sup>-asws</sup> necks, and loaded the people upon our<sup>-asws</sup> shoulders, and prevented us<sup>-asws</sup> of our<sup>-asws</sup> share in the Book of Allah<sup>-azwj</sup> from the 'Fey' (booty) and the spoils of war, and prevented our<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> or her<sup>-asws</sup> inheritance from her<sup>-asws</sup> father<sup>-saww</sup>. We<sup>-asws</sup> are not naming anyone, but I<sup>-asws</sup> swear by Allah<sup>-azwj</sup> the following swear, if the people were to listen to the Words of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, the sky will give them its drops, and the earth its Blessings, and no two swords would differ in this community, and they would be eating greenery, greenery up to the Day of Qiyamah.

وَ إِذَا مَا طَمِعْتَ يَا مُعَاوِيَةُ فِيهَا وَ لَكِنَّهَا لَمَّا أُخْرِجَتْ سَالِفًا مِنْ مَعْدِنِهَا وَ زُحِرَتْ عَنْ قَوَاعِدِهَا تَنَارَعَتْهَا فُرَيْشٌ بَيْنَهَا وَ تَرَامَتْهَا كَتْرَامِي الْكُرَّةِ حَتَّى طَمِعْتَ فِيهَا أَنْتَ يَا مُعَاوِيَةُ وَ أَصْحَابُكَ مِنْ بَعْدِكَ

And when you, O Muawiya, were greedy regarding it (kingdom), it became such that it did not bring forth from its mine before and moved away from its foundation. The Quraysh snatched it and kicked it around like the ball, until you were greedy with regards to it, O Muawiya, and (so will) your companions from after you.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَا وَلَّتْ أُمَّةٌ أَمْرَهَا رَجُلًا قَطُّ وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مَا تَرَكَوْا وَ قَدْ تَرَكَتْ بَنُو إِسْرَائِيلَ وَ كَانُوا أَصْحَابَ مُوسَى ع هَارُونَ أَخَاهُ وَ خَلِيفَتَهُ وَ وَزِيرَهُ وَ عَكْفُوا عَلَى الْعِجْلِ وَ أَطَاعُوا فِيهِ سَامِرِيَهُمْ وَ هُمْ يَعْلَمُونَ أَنَّهُ خَلِيفَةُ مُوسَى ع

And Rasool-Allah<sup>-saww</sup> said: 'A community will not make any man a ruler for its affairs at all while there is among them one who is more knowledgeable than him, except their affairs will not cease to decline lower until they return to what they had left); and the Children of Israel had left, and they were the companions of Musa<sup>-as</sup>, (neglecting) Haroun<sup>-as</sup> his<sup>-as</sup> brother<sup>-as</sup> as his<sup>-as</sup> Caliph and his<sup>-as</sup> Vizier, and they manufacture the calf, and in that, they obeyed their Samiri<sup>-la</sup>, and although they knew that he<sup>-as</sup> was the Caliph of Musa<sup>-as</sup>.

وَ قَدْ سَمِعَتْ هَذِهِ الْأُمَّةُ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ لِأبي إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ قَدْ رَأَوْا رَسُولَ اللَّهِ ص حِينَ نَصَبَهُ هُمْ بِعَدِيدِ حِمِّ وَ سَمِعُوهُ وَ نَادَى لَهُ بِالْوِلَايَةِ ثُمَّ أَمْرُهُمْ أَنْ يُبَلِّغَ الشَّاهِدُ مِنْهُمْ الْغَائِبَ

And this community had heard Rasool-Allah<sup>-saww</sup> saying that to my<sup>-asws</sup> father<sup>-asws</sup>: 'He<sup>-asws</sup> is from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup> except that there will be no Prophet<sup>-as</sup> after me<sup>-saww</sup>, and they had reported that when Rasool-Allah<sup>-azwj</sup> nominated him<sup>-asws</sup> to them at Ghadeer Khumm, and named him<sup>-asws</sup>, and called for him<sup>-asws</sup> with the Wilayah, then ordered them that the ones present should make it reach the absentees.

وَقَدْ خَرَجَ رَسُولُ اللَّهِ صَ حَذْرًا مِنْ قَوْمِهِ إِلَى الْعَارِ لَمَّا أَجْمَعُوا عَلَى أَنْ يَكْفُرُوا بِهِ وَهُوَ يَدْعُوهُمْ لَمَّا لَمْ يَجِدْ عَلَيْهِمْ أَعْوَانًا وَ لَوْ وَجَدَ عَلَيْهِمْ أَعْوَانًا لَجَاهَدَهُمْ وَ قَدْ كَفَّ أَبِي يَدَهُ وَ نَاشَدَهُمْ وَ اسْتَعَاثَ أَصْحَابَهُ فَلَمْ يُعِثْ وَ لَمْ يُنصِرْ وَ لَوْ وَجَدَ عَلَيْهِمْ أَعْوَانًا مَا أَجَابَهُمْ وَ قَدْ جُعِلَ فِي سَعَةٍ كَمَا جُعِلَ النَّبِيُّ ص فِي سَعَةٍ

And Rasool-Allah<sup>-sawww</sup> had gone out to the cave, being cautious from his<sup>-sawww</sup> people when they had gathered upon plotting (to kill) him<sup>-sawww</sup>, and he<sup>-sawww</sup> called them to what he<sup>-sawww</sup> could not find any supporters, and had he<sup>-sawww</sup> found supporters against them, he<sup>-sawww</sup> would have fought them, and my<sup>-asws</sup> father<sup>-asws</sup> had withheld his<sup>-asws</sup> hand and adjured them, and I<sup>-asws</sup> sought the help of his<sup>-sawww</sup> companions, but they did not support and did not help, and if I<sup>-asws</sup> had found supporters I<sup>-asws</sup> would have answered them; and I<sup>-asws</sup> have been made to be in a leeway just as the Prophet<sup>-sawww</sup> was made to be in a leeway.

وَ قَدْ حَدَّثَنِي الْأُمَمَةُ وَ بَايَعْتُكَ يَا ابْنَ حَرْبٍ وَ لَوْ وَجَدْتُ عَلَيْكَ أَعْوَانًا يَخْلُصُونَ مَا بَايَعْتُكَ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ هَارُونَ فِي سَعَةٍ حِينَ اسْتَضَعُّهُ قَوْمُهُ وَ عَادُوهُ كَذَلِكَ أَنَا وَ أَبِي فِي سَعَةٍ مِنَ اللَّهِ حِينَ تَرَكْنَا الْأُمَمَةَ وَ بَايَعْتَ غَيْرَنَا وَ لَمْ تَجِدْ عَلَيْهِ أَعْوَانًا وَ إِنَّمَا هِيَ السُّنُنُ وَ الْأَمْتَالُ يَتَّبِعُ بَعْضُهَا بَعْضًا

And the community has abandoned me<sup>-asws</sup> and pledged their allegiance to you, O Ibn Harb, and had I<sup>-asws</sup> found supporters against you, they would have finished off what allegiance they have pledged to you. And Allah<sup>-azwj</sup> Mighty and Majestic Made Haroun<sup>-as</sup> to be in a leeway where his<sup>-as</sup> people weakened him<sup>-as</sup> and were inimical to him<sup>-as</sup>. Similar to that am I<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup>, in a leeway from Allah<sup>-azwj</sup> when the community neglected us<sup>-asws</sup> and pledged allegiances to others, and we<sup>-asws</sup> could not find supporters upon it. But rather, these are the ways and the examples stemming from each other.

أَيُّهَا النَّاسُ إِنَّكُمْ لَوِ التَّمَسُّمُ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ رَجُلًا جَدُّهُ رَسُولُ اللَّهِ صَ وَ أَبُوهُ وَصِيُّ رَسُولِ اللَّهِ لَمْ تَجِدُوا غَيْرِي وَ غَيْرَ أَحِي

O you people! If you were to seek between the east and the west a man whose grandfather is Rasool-Allah<sup>-sawww</sup> and his father is a successor<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, you will not find anyone apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>.

فَاتَّقُوا اللَّهَ وَ لَا تَضِلُّوا بَعْدَ الْبَيَانِ وَ كَيْفَ بِكُمْ وَ أَيْ ذَلِكَ مِنْكُمْ أَلَا وَ إِنِّي قَدْ بَايَعْتُ هَذَا وَ أَشَارَ بِيَدِهِ إِلَى مُعَاوِيَةَ وَ إِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينَ

Therefore, fear Allah<sup>-azwj</sup> and do not go astray after the explanation, and how is it with you all and I<sup>-asws</sup> am that from you? Indeed! And I<sup>-asws</sup> have pledged allegiance to this one' – and he<sup>-asws</sup> gestured towards Muawiyah', 'And I<sup>-asws</sup> know that he is a Fitna for you all and an enjoyment for a while.

أَيُّهَا النَّاسُ إِنَّهُ لَا يُعَابُ أَحَدٌ بِتَرْكِ حَقِّهِ وَ إِنَّمَا يُعَابُ أَنْ يَأْخُذَ مَا لَيْسَ لَهُ وَ كُلُّ صَوَابٍ نَافِعٌ وَ كُلُّ حَطَاٍ ضَارٌّ لِأَهْلِهِ وَ قَدْ كَانَتْ الْقَضِيَّةُ فَفَهَمَهَا سُلَيْمَانُ فَتَفَعَّتْ سُلَيْمَانَ وَ لَمْ تَضُرَّ دَاوُدَ عَ فَأَمَّا الْقَرَابَةُ فَقَدْ نَفَعَتِ الْمَشْرِكَ وَ هِيَ وَ اللَّهُ لِلْمُؤْمِنِ أَنْفَعُ

O you people! No one can be criticised for leaving his right, but rather he will be criticised, the one who takes what isn't for him; and every correct thing is beneficial, and every error is harmful to its owner; and it has been judged, and Suleyman<sup>-as</sup> understood it and benefited,

and it did not harm Dawood<sup>-as</sup>. As for the close relationship, the Polytheists has benefited, and by Allah<sup>-azwj</sup> it's benefit is for the Momin.

قَالَ رَسُولُ اللَّهِ ص لِعَمِّهِ أَبِي طَالِبٍ وَ هُوَ فِي الْمَوْتِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَشْفَعُ لَكَ يَوْمَ الْقِيَامَةِ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لَهُ وَ يَعِدُ إِلَّا مَا يَكُونُ مِنْهُ عَلَى يَقِينٍ وَ لَيْسَ ذَلِكَ لِأَحَدٍ مِنَ النَّاسِ كُفْلِهِمْ غَيْرَ شَيْخِنَا أَخِي أَبَا طَالِبٍ

Rasool-Allah<sup>-saww</sup> said to his<sup>-saww</sup> uncle Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> was (near) to the death: 'Say, 'There is no god except Allah<sup>-azwj</sup>', I<sup>-saww</sup> will intercede for you<sup>-asws</sup> due to it on the Day of Qiyamah', and Rasool-Allah<sup>-saww</sup> did not come to be saying to him<sup>-asws</sup> and repeating except what happened to be upon a certainty for him<sup>-asws</sup>, and that isn't for anyone from the people, all of them, apart from our Sheykh, I<sup>-asws</sup> mean Abu Talib<sup>-asws</sup>.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ لَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَ لَا الَّذِينَ يَمُوتُونَ وَ هُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَاباً أَلِيماً

Allah<sup>-azwj</sup> Mighty and Majestic is Saying: ***And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18].***

أَيُّهَا النَّاسُ اسْمِعُوا وَ عُوا وَ اتَّقُوا اللَّهَ وَ رَاجِعُوا وَ هَمَّاتْ مِنْكُمْ الرَّجْعَةَ إِلَى الْحَقِّ وَ قَدْ صَارَ عَكُمْ التُّكُوصُ وَ خَامَرَكُمُ الطُّغْيَانُ وَ الْجُحُودُ أَ نُلْزِمُكُمْوهَا وَ أَنْتُمْ لَهَا كَارِهُونَ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

O you people! Listen and retain, and fear Allah<sup>-azwj</sup>, and return, and the returning to the Truth is far from you, and the regression has been quickened to you, and your entertaining the dictatorship and the rejection. These are necessitated to you while you are being coerced to him, and the greetings be upon the one who follows the Guidance”.

قَالَ فَقَالَ مُعَاوِيَةُ وَ اللَّهُ مَا نَزَلَ الْحُسَيْنُ حَتَّى أَظْلَمَتْ عَلَيَّ الْأَرْضُ وَ هَمَمْتُ أَنْ أَبْطِشَ بِهِ ثُمَّ عَلِمْتُ أَنَّ الْأَعْضَاءَ أَقْرَبُ إِلَى الْعَاقِبَةِ

He (the narrator) said, 'Muawiya said, 'By Allah<sup>-azwj</sup>! Al-Hassan<sup>-asws</sup> did not descend until the ground had darkened upon me, and I would be annihilated with it, then I knew that the silence is closer to the well-being”.<sup>12</sup>

باب 10 مناظرات علي بن الحسين عليهما السلام و احتجاجاته

## CHAPTER 10 – DEBATE OF ALI<sup>-asws</sup> BIN AL-HUSAYN<sup>-asws</sup> AND HIS<sup>-asws</sup> ARGUMENTATION

1- ج، الإحتجاج عَنْ أَبِي حَمزة الثَّمَالِيِّ قَالَ: دَخَلَ قَاضٍ مِنْ قُضَاةِ الْكُوفَةِ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْفُرَى الَّتِي بَارَكْنَا فِيهَا فَرَى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سَبْرُوا فِيهَا لِبَالِي وَ أَيَّاماً آمِينٍ

<sup>12</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 5

'Al Ihtijaj' - from Abu Hamza Al Sumaly who said,

'A judge from the judges of Al-Kufa came to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: 'May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]**'.

قَالَ لَهُ مَا يَقُولُ النَّاسُ فِيهَا فَبَلَغَهُم بِالْعِرَاقِ قَالَ يَقُولُونَ إِنَّهَا مَكَّةُ فَقَالَ وَ هَلْ رَأَيْتَ السَّرِقَ فِي مَوْضِعٍ أَكْثَرَ مِنْهُ بِمَكَّةَ قَالَ فَمَا هُوَ قَالَ إِنَّمَا عَنَى الرَّجَالَ قَالَ وَ أَتَى ذَلِكَ فِي كِتَابِ اللَّهِ فَقَالَ أَوْ مَا تَسْمَعُ إِلَى قَوْلِهِ تَعَالَى وَ كَأَيُّنَ مِنْ قَرْيَةٍ عَنَتَ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ وَ قَالَ وَ تِلْكَ الْقَرْيَةُ أَهْلَكُنَاهُمْ وَ قَالَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعَبْرَ الَّتِي أَقْبَلْنَا فِيهَا فَلَيْسَ سَأَلَ الْقَرْيَةَ أَوْ الرَّجَالَ أَوْ الْعَبْرَ

He<sup>-asws</sup> said to him: 'What are the people saying before you at Al-Iraq?' He said, 'They are saying, 'It is Makkah'. He<sup>-asws</sup> said: 'And have you seen the theft in any place more than at Makkah?' He said, 'So, what is it?' He<sup>-asws</sup> said: 'But rather, it means the men'. He said, 'And where is that in the Book of Allah<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'Or, have you not heard up to the Words of the Exalted: **And how many a town rebelled against the Command of its Lord and His Messengers, [65:8]**; and Said: **And those towns [18:59]**; and Said: **And ask the town (people) which we were in, [12:82]**, so, will he be asking the town, or the men, or the camels?'

قَالَ وَ تَلَا عَ آيَاتٍ فِي هَذَا الْمَعْنَى قَالَ جُعِلْتُ فِدَاكَ فَمَنْ هُمْ قَالَ عَ نَحْنُ هُمْ

He said, 'And he<sup>-asws</sup> recited (other) Verses in this meaning'. He said, 'May I be sacrificed for you<sup>-asws</sup>! So, who are they?' He<sup>-asws</sup> said: 'We<sup>-asws</sup> are they'.

وَ قَوْلُهُ سَبَرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ قَالَ آمِنِينَ مِنَ الزَّيْغِ

And His<sup>-azwj</sup> Words: **"Travel in these during nights and days in security" [34:18]**, he<sup>-asws</sup> said: 'Safe from the deviation" (ask from them<sup>-asws</sup> during the days or nights).<sup>13</sup>

2- ج، الإحتجاج وَ زُوي أَنَّ زَيْنَ الْعَابِدِينَ عَلِيَّ بْنَ الْحُسَيْنِ عَ مَرَّ عَلَى الْحُسَيْنِ الْبَصْرِيِّ وَ هُوَ يَعْظُ النَّاسَ بِمِثْلِ فَوْقَ عَلَيْهِ ثُمَّ قَالَ أَمْسِكْ أَسْأَلُكَ عَنِ الْحَالِ الَّتِي أَنْتَ عَلَيْهَا مُقِيمٌ أَمْ تَرْضَاهَا لِنَفْسِكَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ لِلْمَوْتِ إِذَا نَزَلَ بِكَ عَدَاً قَالَ لَا

It is reported that Zayn Al-Abideen<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> passed by Al-Hassan Al-Basry and he was preaching the people at Mina, so he<sup>-asws</sup> paused at him, then said: 'Pause while I<sup>asws</sup> question you about the state which you are standing upon. Would you be pleased with it for yourself regarding what is between you and Allah<sup>-azwj</sup> for the death, when it descends with you tomorrow?' He said, 'No'.

قَالَ أَ فَتَحَدِّثُ نَفْسَكَ بِالْتَّحْوِيلِ وَ الْإِتِّفَالِ عَنِ الْحَالِ الَّتِي لَا تَرْضَاهَا لِنَفْسِكَ إِلَى الْحَالِ الَّتِي تَرْضَاهَا قَالَ فَأَطْرَقَ مَلِيئاً ثُمَّ قَالَ إِنِّي أَقُولُ ذَلِكَ بِلَا حَقِيقَةٍ قَالَ أَ فَتَرْجُو نَبِيًّا بَعْدَ مُحَمَّدٍ يَكُونُ لَكَ مَعَهُ سَابِقَةٌ قَالَ لَا قَالَ أَ فَتَرْجُو ذَاراً غَيْرَ الدَّارِ الَّتِي أَنْتَ فِيهَا تَرُدُّ إِلَيْهَا فَتَعْمَلُ فِيهَا قَالَ لَا قَالَ أَ فَرَأَيْتَ أَحَدًا بِهِ مُسْكَةٌ عَقْلٍ رَضِيَ لِنَفْسِهِ مِنْ نَفْسِهِ بِهَذَا

<sup>13</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 1

He<sup>-asws</sup> said: ‘Do you discuss with yourself with the transfer and the changing from the state which you are not pleased with for yourself to the state which you will be pleased with?’ He said, ‘He bowed his head for a while, then said, ‘I am saying that without any reality’. Do you hope for a Prophet<sup>-as</sup> after Muhammad<sup>-sawww</sup> happen to be for you, having been with him<sup>-as</sup> previously?’ He said, ‘No’. He<sup>-asws</sup> said: ‘Do you hope for a house other than the house which you are in, to return to it and do deeds in it?’ He said, ‘No’. Do you see anyone having grip of intellect with him to be pleased for himself from himself with this?

إِنَّكَ عَلَىٰ حَالٍ لَا تَرْضَاهَا وَلَا تُحَدِّثُ نَفْسَكَ بِالِاتِّعَالِ إِلَىٰ حَالٍ تَرْضَاهَا عَلَىٰ حَقِيقَةٍ وَلَا تَرْجُو نَبِيًّا بَعْدَ مُحَمَّدٍ وَلَا دَارًا غَيْرَ الدَّارِ الَّتِي أَنْتَ فِيهَا فَتَرِدُ إِلَيْهَا فَتَعْمَلُ فِيهَا وَأَنْتَ تَعْظُمُ النَّاسَ

You are upon a state you are neither pleased with, nor do you discuss with yourself with the transfer to a state you are pleased with upon reality, nor do you hope for a Prophet<sup>-as</sup> after Muhammad<sup>-sawww</sup>, nor a house other than the house which you are in so you can return to it and work some deeds in it, and you are preaching the people!”

و فِي رِوَايَةٍ أُخْرَىٰ فَلِمَ تَشْغَلُ النَّاسَ عَنِ الْفِعْلِ وَأَنْتَ تَعْظُمُ النَّاسَ

And in another report: ‘Then why are you occupying the people from the deeds and you are preaching the people?’

قَالَ فَلَمَّا وُلَّىٰ ع قَالَ الْحُسَيْنُ مَنْ هَذَا قَالُوا عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ أَهْلُ بَيْتِ عَلِيمٍ فَمَا رُبِّي الْحُسَيْنُ بَعْدَ ذَلِكَ يَعِظُ النَّاسَ

He (the narrator) said, ‘When he<sup>-asws</sup> turned back, Al-Hassan said, ‘Who is this one?’ They said, ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>’. He said, ‘People<sup>-asws</sup> of the Household of knowledge’. After that, Al-Hassan was not seen preaching the people”.<sup>14</sup>

3- أَقُولُ وَ رَوَى السَّيِّدُ الْمُرْتَضَى رَحِمَهُ اللَّهُ فِي كِتَابِ الْفُصُولِ عَنِ الشَّيْخِ بِإِسْنَادِهِ قَالَ: سَأَلَ رَجُلٌ عَلِيَّ بْنَ الْحُسَيْنِ ع فَقَالَ لَهُ أَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ بِمَاذَا فَضَّلْتُمُ النَّاسَ جَمِيعًا وَ سُدُّوهُمْ

I (Majlisi) am saying, ‘It is reported by Al Seyyid Al Murtaza in the book ‘Al Fusool’ from the Sheykh (Al Mufeed) by his chain,

‘He said, ‘A man asked Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying to him<sup>-asws</sup>, ‘Inform me, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! Due to what has Allah<sup>-azwj</sup> Merited you (Imams<sup>-asws</sup>) over the people in their entirety and as their Chiefs?’

فَقَالَ لَهُ ع أَنَا أَخْبِرُكَ بِذَلِكَ اعْلَمْ أَنَّ النَّاسَ كُلَّهُمْ لَا يَخْلُونَ مِنْ أَنْ يَكُونُوا أَحَدَ ثَلَاثَةٍ إِمَّا رَجُلٌ أَسْلَمَ عَلَىٰ يَدِ جَدِّنَا رَسُولِ اللَّهِ فَهُوَ مَوْلَانَا وَ نَحْنُ سَادَاتُهُ وَ إِيْنَا يَرْجِعُ بِالْوَلَاءِ أَوْ رَجُلٌ فَاتَلْنَا فَمَتَلْنَا فَمَضَىٰ إِلَى النَّارِ أَوْ رَجُلٌ أَخَذَنَا مِنْهُ الْجَزِيَّةَ عَنْ يَدٍ وَ هُوَ صَاغِرٌ وَ لَا رَابِعَ لِلْقَوْمِ فَأَيُّ فَضْلٍ لَمْ نَحْزِهِ وَ شَرَفٍ لَمْ نُحْصِلْهُ بِذَلِكَ

He<sup>-asws</sup> said to him: ‘I<sup>-asws</sup> will inform you of that. Know, that the people, all of them, are not empty from becoming one of the three – either a man who became Muslim upon the hand of

<sup>14</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 2

our<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, so he is our<sup>-asws</sup> slave and we<sup>-asws</sup> are his Chiefs and to us<sup>-asws</sup> he has to return with the friendship; or a man who fought against us<sup>-asws</sup>, so he went to the Fire; or a man we<sup>-asws</sup> took the taxes from him, from a hand and he is belittled; and there is no fourth for the people, therefore which merit do we<sup>-asws</sup> not possess and nobility we<sup>-asws</sup> have not attained with that?<sup>15</sup>

## باب 11 نادر في احتجاج أهل زمانه على المخالفين

### CHAPTER 11 – MISCELLANEOUS REGARDING THE ARGUMENTATIONS OF THE PEOPLE OF HIS<sup>-asws</sup> ERA AGAINST THE ADVERSARIES

1 - كنت الكراچكي: قال الشعبي: كنت بواسط وكان يوم أضحى فحضرت صلاة العيد مع الحاج فخطب خطبة بليغة، فلما انصرف جاءني رسوله فأتيته فوجدته جالسا مستوفزا، قال: يا شعبي هذا يوم أضحى وقد أردت أن اضحي فيه برجل من أهل العراق، وأحببت أن تستمع قوله، فتعلم أني قد أصبت الرأي فيما أفعل به،

(The book) 'Kunz' of Al Karajaky – 'Al Shaby' (non-Shia source) said,

'I was at Wasit and it was the days of sacrifices, and I attended Salat Al-Eid with Al-Hajjaj. He addressed an eloquent sermon. When I left, his messenger came to me, so I went to him, and found him sitting prepared. He said, 'O Shaby! This is the day of sacrifice and I had intended to sacrifice during it with a man from the people of Iraq, and I would love to listen to his words to know that I have the correct opinion regarding what I do with him'.

فقلت: أيها الامير أو ترى أن تستن بسنة رسول الله (صلى الله عليه وآله) وتضحى بما أمر أن يضحي به وتفعل مثل فعله وتدع ما أردت أن تفعله به في هذا اليوم العظيم إلى غيره؟

I said, 'O you Emir! Or, do you view that your way is the way (Sunnah) of Rasool-Allah<sup>-saww</sup> and that you are sacrificing with what he<sup>-saww</sup> had ordered to sacrifice with, and you are doing the like of his<sup>-saww</sup> deed and invoke what you want to do with him during this great day, to something else?'

فقال: يا شعبي إنك إذا سمعت ما يقول صوبت رأيي فيه، لكذبه على الله وعلى رسوله وإدخال الشبهة في الاسلام، قلت: أفيرى الامير أن يعفيني من ذلك؟ قال: لا بد منه،

He said, 'O Shaby! You, when you listen what he is saying, you deem my view to be correct regarding it, his belying upon Allah<sup>-azwj</sup> and upon his Rasool<sup>-saww</sup>, and entering the suspicions into Al-Islam'. I said, 'Does the emir view to excuse me from that?' He said, 'There is no escape from it'.

ثم أمر بنطع فيسط، وبالسياف فاحضر، وقال: احضر والشيخ، فأتوا به فإذا هو يحيى بن يعمر فاغتممت غما شديدا، وقلت في نفسي: وأي شيء بقوله يحيى مما يوجب قتله.

<sup>15</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 3

Then he ordered for a rug and spread it, and the swordsman, and kept him present, and said, 'Present the sheykh!' They came with him and he was Yahya Bin Ya'mar. So, I was gloomy with sever gloom, and I said within myself, 'And which thing did Yahya say which obligated his being killed?'

فقال له الحجاج: أنت تزعم أنك زعيم العراق؟ قال يحيى: أنا فقيه من فقهاء العراق، قال: فمن أي فقهك؟ زعمت أن الحسن والحسين من ذرية رسول الله! قال ما أنا زاعم ذلك، بل قائله بحق، قال: وبأي حق قلته؟ قال: بكتاب الله عزوجل،

Al-Hajjaj said to him, 'You claim that you are a leader of Al-Iraq?' Yahya said, 'I am a jurist from the jurists of Al-Iraq'. He said, 'Which is your jurisprudence? You are claiming that Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are from the children of Rasool-Allah<sup>-saww</sup>!' He said, 'I am not a claimant of that, but I say it with truth'. He said, 'And by which truth do you say it?' He said, 'By the Book of Allah<sup>-azwj</sup> Mighty and Majestic'.

فنظر إلي الحجاج وقال: اسمع ما يقول، فإن هذا مما لم أكن سمعته عنه، أتعرف أنت في كتاب الله عزوجل أن الحسن والحسين من ذرية محمد رسول الله صلى الله عليه وآله؟

Al-Hajjaj looked at me and said, 'Listen to he is saying, for this is from what I had not heard from him. Do you recognise in the Book of Allah<sup>-azwj</sup> Mighty and Majestic that Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are from the offspring of Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>?'

فجعلت افكر في ذلك، فلم أجد في القرآن شيئاً يدل على ذلك، وفكر الحجاج ملياً ثم قال ليحيى: لعلك تريد قول الله تعالى: (فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا ثم نبتهل فنجعل لعنة الله على الكاذبين) وأن رسول الله صلى الله عليه وآله خرج للمباهلة ومعه علي وفاطمة والحسن والحسين؟

I went on to think regarding that, but I could not find anything in the Quran evidencing upon that, and Al-Hajjaj thought for a while then said to Yahya, 'Perhaps you intend the Words of Allah<sup>-azwj</sup> the Exalted: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61], and that Rasool-Allah<sup>-saww</sup> went out to the imprecation and with him<sup>-saww</sup> were Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>?'***

قال الشعبي: فكأنما اهدي إلى قلبي سرورا وقلت في نفسي: قد خلص يحيى، وكان الحجاج حافظاً للقرآن، فقال له يحيى: والله إنما لحجة في ذلك بليغة، ولكن ليس منها أحتج لما قلت، فاصفر وجه الحجاج وأطرق ملياً ثم رفع رأسه إلى يحيى وقال له: إن أنت جئت من كتاب الله بغيرها في ذلك فلك عشرة ألف درهم وإن لم تأت بما فأنا في حل من دمك، قال: نعم.

Al-Shaby said, 'It was as if cheerfulness had been guided to my heart, and I said within myself, 'Yahya has finished, and Al-Hajjaj was a memoriser of the Quran. Yahya said to him, 'By Allah<sup>-azwj</sup>! There is a conclusive argument in that, but I don't argue from it of what I say'. The face of Al-Hajjaj turned pale and he bowed his head for a while, then raised his head to Yahya and said to him, 'If you come from the Book of Allah<sup>-azwj</sup> other than it regarding that, then for you would be ten thousand Dirhams, and if you do not come with it, then I am in authority to shed your blood'. He said, 'Yes'.

قال الشعبي: فغمني قوله، وقلت: أما كان في الذي نزع به الحجاج ما يحتج به يحيى ويرضيه بأنه قد عرفه وسبقه إليه ويتخلص منه حتى رد عليه وأفحمه؟ فإن جاءه بعد هذا بشيء لم آمن أن يدخل عليه فيه من القول ما يبطل به حجته لئلا يقال أنه قد علم ما قد جهله هو،

Al-Shaby said, 'His words made me gloomy, and I said, 'As for what was in that which Al-Hajjaj is debating with, what Yahya is arguing with and is please that he has recognise it and preceded him to it, and he can finish from him, until he is (now) returning to it and making him understand it? If he comes with anything after this, he is not safe that he might enter into a word regarding it - what his argument could be invalidated with, perhaps it would be said he had known what he had been ignorant of'.

فقال يحيى للحجاج: قول الله تعالى: (ومن ذريته داود وسليمان) من عنى بذلك؟ قال الحجاج: إبراهيم (عليه السلام)، قال: فداود وسليمان من ذريته؟ قال: نعم، قال يحيى: ومن نص الله عليه بعد هذا أنه من ذريته؟ فقرأ الحجاج (وأيوب ويوسف وموسى وهارون وكذلك نجزي المحسنين)

Yahya said to Al-Hajjaj, 'The Words of Allah<sup>-azwj</sup> the Exalted: **and from his children Dawood, and Suleyman [6:84]**, who is meant by that?' Al-Hajjaj said, 'Ibrahim<sup>-as</sup>'. He said, 'Dawood<sup>-as</sup> and Suleyman<sup>-as</sup> are from his<sup>-as</sup> children?' He said, 'Yes'. Yahya said, 'And the one connected by Allah<sup>-azwj</sup> upon it after this, he would be from his<sup>-as</sup> children?' Al-Hajjaj recited: **and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84]**'.

قال يحيى: ومن؟ قال: (وزكريا ويحيى وعيسى) قال يحيى: ومن أين كان عيسى من ذرية إبراهيم (عليه السلام) ولا أب له؟ قال: من امه مريم عليها السلام، قال يحيى: فمن أقرب: مريم من إبراهيم (عليه السلام) أم فاطمة من محمد (صلى الله عليه وآله)؟ وعيسى من إبراهيم، والحسن والحسين عليهما السلام من رسول الله (صلى الله عليه وآله)؟

Yahya said, 'And who (else)?' He said, '**And Zakariya, and Yahya, and Isa, [6:85]**'. Yahya said, 'And from where was Isa<sup>-as</sup> from the children of Ibrahim<sup>-as</sup> and there is no father for him<sup>-as</sup>? He said, 'From his<sup>-as</sup> mother<sup>-as</sup> Maryam<sup>-as</sup>'. Yahya said, 'Then who is closer, Maryam<sup>-as</sup> from Ibrahim<sup>-as</sup>, or (Syeda) Fatima<sup>-asws</sup> from Muhammad<sup>-saww</sup>? And Isa<sup>-as</sup> from Ibrahim<sup>-as</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> from Rasool-Allah<sup>-saww</sup>?'

قال الشعبي: فكأنما ألقمه حجراً، فقال: أطلقوه قبحة الله، وادفعوا إليه عشرة ألف درهم لا يبارك الله له فيها. ثم أقبل علي فقال: قد كان رأيك صواباً ولكننا أبيناه، ودعا بجزور فنحره وقام فدعا بالطعام فأكل وأكلنا معه، وما تكلم بكلمة حتى انصرفنا ولم يزل مما احتج به يحيى بن يعمر واجماً.

Al-Shaby said, 'It was as if he had swallowed a stone, and he said, 'Free him, may Allah<sup>-azwj</sup> Make his face ugly, and hand over ten thousand Dinars to him, may Allah<sup>-azwj</sup> not Bless for him in it'. Then he turned towards me and said, 'Your view was correct, but they<sup>-asws</sup> were his<sup>-saww</sup> sons<sup>-asws</sup>', and he called for the sacrificial animal and sacrificed it, and he stood up and called for the meal. He ate and we ate with him, and he did not speak with any word until we left, and he did not cease to be silent upon the anger from what Yahya Bin Ya'mar had argued with, and was dumbstruck''<sup>16</sup> (P.s. – This is not a Hadeeth)

باب 12 مناظرات محمد بن علي الباقر و احتجاجاته عليه السلام

<sup>16</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 11 H 1

## CHAPTER 12 – DEBATES OF MUHAMMAD<sup>-asws</sup> BIN ALI<sup>-asws</sup> AL-BAQIR<sup>-asws</sup> AND HIS<sup>-asws</sup> ARGUMENTATIONS

1- فس، تفسير القمي حَدَّثَنِي أَبِي عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ التَّقْفِي قَالَ: أَخْرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عٍ مِنَ الْمَدِينَةِ إِلَى الشَّامِ وَكَانَ يُزِيلُهُ مَعَهُ فَكَانَ يَقْعُدُ مَعَ النَّاسِ فِي مَجَالِسِهِمْ فَبَيْنَمَا هُوَ قَاعِدٌ وَعِنْدَهُ جَمَاعَةٌ مِنَ النَّاسِ يَسْأَلُونَهُ إِذْ نَظَرَ إِلَى النَّصَارَى يَدْخُلُونَ فِي جَبَلٍ هُنَاكَ فَقَالَ مَا لَهُؤُلَاءِ الْقَوْمِ أَ هُمْ عِيدُ الْيَوْمِ

‘Tafseer Al Qummi’ - My father narrated to me, from Ismail Bin Aban, from Amro Bin Abdullah Al Saqafy who said,

‘Hisham Bin Abdul Malik brought Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> from Al-Medina to Syria, and had him<sup>-asws</sup> stay with him. He<sup>-asws</sup> used to sit with the people in their gatherings. While he<sup>-asws</sup> was seated and in his presence was a group of people asking him, when he<sup>-asws</sup> looked at the Christians entering into a mountain over there, so he<sup>-asws</sup> said: ‘What is it for those people? Is there a festival of theirs today?’

قَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ وَ لَكِنَّهُمْ يَأْتُونَ عَالِمًا هُمْ فِي هَذَا الْجَبَلِ فِي كُلِّ سَنَةٍ فِي هَذَا الْيَوْمِ فَيُخْرِجُونَهُ وَيَسْأَلُونَهُ عَمَّا يُرِيدُونَ وَ عَمَّا يَكُونُ فِي عَابِهِمْ قَالَ أَبُو جَعْفَرٍ وَ لَهُ عِلْمٌ فَقَالُوا مِنْ أَعْلَمِ النَّاسِ قَدْ أَدْرَكَ أَصْحَابَ الْخَوَارِيزِيِّينَ مِنْ أَصْحَابِ عِيسَى ع- قَالَ فَهَلُمْ أَنْ نَذْهَبَ إِلَيْهِ فَقَالُوا ذَلِكَ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

They said, ‘No, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! But, they go to a scholar of theirs who comes out of this mountain every year, during this day. They bring him out and ask him about whatever they want, and about what is to happen in their year’. Abu Ja’far<sup>-asws</sup> said: ‘Is there knowledge for him?’ They said, ‘From the most knowledgeable of the people. He has come across the companions of the disciples from the companions of Isa<sup>-as</sup>’. He<sup>-asws</sup> said: ‘Come, let us go to him’. They said, ‘That is up to you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>!’

قَالَ فَفَتَعَ أَبُو جَعْفَرٍ رَأْسَهُ بِثَوْبِهِ وَ مَضَى هُوَ وَ أَصْحَابُهُ فَاخْتَلَطُوا بِالنَّاسِ حَتَّى اتُّوا الْجَبَلِ قَالَ فَفَعَدَ أَبُو جَعْفَرٍ وَسَطَ النَّصَارَى هُوَ وَ أَصْحَابُهُ فَأَخْرَجَ النَّصَارَى بِسَاطًا ثُمَّ وَضَعُوا الْوَسَائِدَ ثُمَّ دَخَلُوا فَأَخْرَجُوا ثُمَّ رَبَطُوا عَيْنَيْهِ فَقَلَّبَ عَيْنَيْهِ كَأَنَّهَا عَيْنَا أَعْمَى ثُمَّ قَصَدَ نَحْوَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَمِنَّا أَنْتَ أَوْ مِنَ الْأُمَّةِ الْمَرْحُومَةِ

He (the narrator) said, ‘Abu Ja’far<sup>-asws</sup> covered his<sup>-asws</sup> head with his<sup>-asws</sup> cloth and went, he<sup>-asws</sup> and his<sup>-asws</sup> companions, until they mingled with the people, until they came to the mountain. Abu Ja’far<sup>-asws</sup> sat in the midst of the Christians, he<sup>-asws</sup> and his<sup>-asws</sup> companions. The Christians brought out a rug, then placed the pillows. Then they entered, and came out, then they bound his eyes, and his eyes turned as if they were the eyes of a serpent. Then he came near Abu Ja’far<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘Are you<sup>-asws</sup> a senior one or from the Mercied community?’ Abu Ja’far<sup>-asws</sup> said: I am from the Mercied community!

فَقَالَ أَبُو جَعْفَرٍ ع مِنَ الْأُمَّةِ الْمَرْحُومَةِ قَالَ أَمِنٌ عَلِمَائِهِمْ أَنْتَ أَوْ مِنْ جُهَالِهِمْ قَالَ لَسْتُ مِنْ جُهَالِهِمْ قَالَ النَّصْرَانِيُّ أَسْأَلُكَ أَوْ تَسْأَلُنِي قَالَ أَبُو جَعْفَرٍ ع سَلْنِي فَقَالَ يَا مَعْشَرَ النَّصَارَى رَجُلٌ مِنْ أُمَّةٍ مُحَمَّدٍ يُقُولُ سَلْنِي إِنَّ هَذَا لَعَالِمٌ بِالْمَسَائِلِ

He said, ‘Are you<sup>-asws</sup> from their knowledgeable ones or from their ignorant ones?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am not from their ignorant ones’. The Christian said, ‘Shall I ask you<sup>-asws</sup> or will you ask

me?’ Abu Ja’far<sup>-asws</sup> said: ‘Ask me<sup>-asws</sup>’. He said, ‘O group of Christians! A man from the community of Muhammad<sup>-saww</sup> is saying, ‘Ask me’! He<sup>-asws</sup> is a knower of the issues’.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَخْبِرْنِي عَنْ سَاعَةٍ مَا هِيَ مِنَ اللَّيْلِ وَ لَا هِيَ مِنَ النَّهَارِ أَيَّ سَاعَةٍ هِيَ قَالَ أَبُو جَعْفَرٍ ع مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ قَالَ النَّصْرَانِيُّ فَإِذَا لَمْ يَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ السَّاعَاتِ هِيَ فَقَالَ أَبُو جَعْفَرٍ ع مِنْ سَاعَاتِ الْجَنَّةِ وَ فِيهَا تُفِيقُ مَرْضَانَا

Then he said, ‘O servant of Allah<sup>-azwj</sup>! Inform me about a time which is neither from the night nor is it from the day, which time is it?’ Abu Ja’far<sup>-asws</sup> said: ‘What is between the emergence of the dawn up to the emergence from the sun’. The Christian said, ‘So when it does not happen from the times of the night nor from the times of the day, then from which timings is it?’ Abu Ja’far<sup>-asws</sup> said: ‘From the times of the Paradise, and during it our sick ones wake up’.

فَقَالَ النَّصْرَانِيُّ أَصَبْتَ فَأَسْأَلُكَ أَوْ تَسْأَلُنِي قَالَ أَبُو جَعْفَرٍ ع سَلْنِي قَالَ يَا مَعْشَرَ النَّصَارَى إِنَّ هَذَا لَمَلِيٌّ بِالْمَسَائِلِ أَخْبِرْنِي عَنْ أَهْلِ الْجَنَّةِ كَيْفَ صَارُوا يَأْكُلُونَ وَ لَا يَتَغَوَّطُونَ أَعْطِي مِثْلَهُ فِي الدُّنْيَا فَقَالَ أَبُو جَعْفَرٍ ع هُوَ هَذَا الْجَيْنُ فِي بَطْنِ أُمِّهِ يَأْكُلُ بِمَا تَأْكُلُ أُمُّهُ وَ لَا يَتَغَوَّطُ

The Christian said, ‘You<sup>-asws</sup> are right, so, shall I ask you<sup>-asws</sup> or will you<sup>-asws</sup> ask me?’ Abu Ja’far<sup>-asws</sup> said: ‘Ask me<sup>-asws</sup>’. He said, ‘O group of Christians! This one is inclining me with the questions! Inform me about the people of Paradise, how will they come to be eating and not defecating? Give me an example in the world. Abu Ja’far<sup>-asws</sup> said: ‘This here is the foetus, in the belly of its mother, eating from what it eats from its mother, and it does not defecate’.

قَالَ النَّصْرَانِيُّ أَصَبْتَ أَمْ لَمْ تَفْعَلْ مَا أَنَا مِنْ عُلَمَائِهِمْ قَالَ أَبُو جَعْفَرٍ ع إِذَا فُلْتُ لَكَ مَا أَنَا مِنْ جُهَالِهِمْ قَالَ النَّصْرَانِيُّ فَأَسْأَلُكَ أَوْ تَسْأَلُنِي [قَالَ أَبُو جَعْفَرٍ ع سَلْنِي] قَالَ يَا مَعْشَرَ النَّصَارَى وَ اللَّهُ لَأَسْأَلَنَّهُ يَرْتَضِمُ فِيهَا كَمَا يَرْتَضِمُ الْحِمَارُ فِي الْوَحْلِ فَقَالَ اسْأَلْ

The Christian said, ‘You<sup>-asws</sup> are correct. Did you<sup>-asws</sup> not say: ‘I<sup>-asws</sup> am not from their knowledgeable ones?’ Abu Ja’far<sup>-asws</sup> said: ‘But rather, I<sup>-asws</sup> said to you: ‘I<sup>-asws</sup> am not from their ignorant ones’. The Christian said, ‘Shall I ask you<sup>-asws</sup> or will you<sup>-asws</sup> ask me? O group of Christians! By Allah<sup>-azwj</sup>! I will not ask him<sup>-asws</sup> (except) he<sup>-asws</sup> will get bogged down like the bogging down of the donkeys in the swamp. He<sup>-asws</sup> said: ‘Ask’.

قَالَ أَخْبِرْنِي عَنْ رَجُلٍ دَنَا مِنْ امْرَأَتِهِ فَحَمَلَتْ بِابْنَيْنِ جَمِيعاً حَمَلْتُهُمَا فِي سَاعَةٍ وَاحِدَةٍ وَ مَاتَا فِي سَاعَةٍ وَاحِدَةٍ وَ دُفِنَا فِي سَاعَةٍ وَاحِدَةٍ فِي قَبْرِ وَاحِدٍ فَعَاشَ أَحَدُهُمَا خَمْسِينَ وَ مِائَةَ سَنَةٍ وَ عَاشَ الْآخَرُ خَمْسِينَ سَنَةً مِنْهُمَا

He said, ‘Inform me about a man who goes near his wife and she becomes pregnant with two sons together, giving birth at one time, and they both died at one time, and were buried in one time, in one grave, but one of the two lived for one hundred and fifty years and the other one lived for fifty years. Who are the two?’

قَالَ أَبُو جَعْفَرٍ ع هُمَا عَزْرَةُ وَ عَزْرَةُ كَانَ حَمَلٌ أُمُّهُمَا مَا وَصَفَتْ وَ وَضَعَتْهُمَا عَلَى مَا وَصَفَتْ وَ عَاشَ عَزْرَةُ وَ عَاشَ عَزْرَةُ وَ عَزْرَةُ نَلَاثِينَ سَنَةً ثُمَّ أَمَاتَ اللَّهُ عَزْرَةَ مِائَةَ سَنَةٍ وَ بَقِيَ عَزْرَةُ بِحَيَا ثُمَّ بَعَثَ اللَّهُ عَزْرَةَ فَعَاشَ مَعَ عَزْرَةَ عِشْرِينَ سَنَةً

Abu Ja’far<sup>-asws</sup> said: ‘They are Uzair<sup>-as</sup> and Azrah. Their mother bore them what you described, and gave birth to them upon what you described, and Azrah and Uzair<sup>-as</sup> lived, but Azrah and Uzair both lived for thirty years, then Allah<sup>-azwj</sup> Caused Uzair<sup>-as</sup> to die for a hundred years, and

Azrah remained alive. Then Allah<sup>-azwj</sup> Resurrected Uzair<sup>-as</sup> and he<sup>-as</sup> lived with Azrah for twenty years’.

قَالَ النَّصْرَانِيُّ يَا مَعْشَرَ النَّصَارَى مَا رَأَيْتُمْ أَحَدًا قَطُّ أَعْلَمَ مِنْ هَذَا الرَّجُلِ لَا تَسْأَلُونِي عَنْ حَرْفٍ وَ هَذَا بِالشَّامِ رُدُّونِي فَرُدُّوهُ إِلَى كَهْفِهِ وَ رَجِعِ النَّصَارَى مَعَ أَبِي جَعْفَرٍ ع

The Christian said, ‘O group of Christians! I have not seen anyone more knowledgeable than this man at all! Do not ask me about a single letter while this one is in Syria. Return me!’ They returned him to his cave, and the Christians returned along with Abu Ja’far<sup>-asws</sup>.<sup>17</sup>

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَزْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ أَنَا وَ أَبُو جَعْفَرٍ ع مَسْجِدَ الْحَرَامِ فَإِذَا طَاوُسُ الْيَمَانِيِّ يَقُولُ لِأَصْحَابِهِ تَذَرُونَنِي مَتَى قُتِلَ نِصْفُ النَّاسِ فَسَمِعَهُ أَبُو جَعْفَرٍ ع يَقُولُ نِصْفُ النَّاسِ قَالَ إِنَّمَا هُوَ رُبُعُ النَّاسِ إِنَّمَا هُوَ آدَمُ وَ حَوَاءُ وَ قَابِيلُ وَ هَابِيلُ قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ أَ تَدْرِي مَا صُنِعَ بِالْقَابِلِ قَالَ لَا

‘Basaair Al Darajaat’ - Muhammad Bin Al Husayn, from Al Bazanty, from Abdul Kareem, from Muhammad Bin Muslim who said,

‘I and Abu Ja’far<sup>-asws</sup> entered the Sacred Masjid and there was Tawoos Al-Yamani saying to his companions, ‘Do you know when half the people were killed?’ So, Abu Ja’far<sup>-asws</sup> heard him saying, ‘Half the people’, he<sup>-asws</sup> said: ‘But, it was a quarter of the people. But rather it was Adam<sup>-as</sup> and Hawwa<sup>-as</sup> and Qabeel<sup>-la</sup> and Habel<sup>-as</sup>. He said, ‘You<sup>-asws</sup> speak the truth, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>!’ He<sup>-asws</sup> said: ‘Do you know what was done with the killer?’ He said, ‘No’.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ قُلْتُ فِي نَفْسِي هَذِهِ وَ اللَّهُ مَسْأَلَةٌ قَالَ فَعَدَوْتُ إِلَيْهِ فِي مَنْزِلِهِ فَلَيْسَ ثِيَابُهُ وَ أُسْرِحَ لَهُ قَالَ فَبَدَأَنِي بِالْحَدِيثِ قَبْلَ أَنْ أَسْأَلَهُ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ إِنَّ بِالْهِنْدِ أَوْ بِتِلْقَاءِ الْهِنْدِ رَجُلٌ [رَجُلًا] يَلْبَسُ الْمُسْوَحَ مَغْلُولَةً يَدُهُ إِلَى عُنُقِهِ مُوَكَّلًا بِهِ عَشْرَةٌ زَهَطٍ تَفْتِي النَّاسَ وَ لَا يَقْتُونُونَ كُلَّمَا دَهَبَ وَاحِدٌ جَعَلَ مَكَانَهُ آخَرَ يَدُورُ مَعَ الشَّمْسِ حَيْثُ مَا دَارَتْ يُعَذَّبُ بِحَرِّ الشَّمْسِ وَ زَهْمِ رِيْرِ الْبَرْدِ حَتَّى تَقُومَ السَّاعَةُ

Muhammad Bin Muslim said, ‘I said within myself, ‘By Allah<sup>-azwj</sup>! This is a question!’ I went to him the next morning in his<sup>-asws</sup> house. He<sup>-asws</sup> wore his<sup>-asws</sup> clothes and I saddled (his<sup>-asws</sup> ride) for him. He<sup>-asws</sup> initiated me with the Hadeeth before I could ask him<sup>-asws</sup>, and he<sup>-asws</sup> said: ‘O Muhammad Bin Muslim! In India, or towards India, there is a man wearing the soil, his hands shackled to his neck. Ten groups are allocated with him. The people perish, but they are not perishing. Every time one goes, another one comes in his place, circling with the sun wherever it orbits. He is punished by the heat of the sun and freeze of the cold until the Hour is established’.

قَالَ وَ قُلْتُ وَ مَنْ ذَا جَعَلَنِي اللَّهُ فِدَاكَ قَالَ ذَاكَ قَابِيلُ

He (the narrator) said, ‘I said, ‘And who is that, may I be sacrificed for you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘That is Qabeel<sup>-la</sup>’.<sup>18</sup>

<sup>17</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 1

<sup>18</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 2

3- يج، الخراج و الجرائح روي عن الصادق ع أن عبد الملك بن مروان كتب إلى عامله بالمدينة في رواية هشام بن عبد الملك أن وجه إلى محمد بن علي

‘Al Kharaij Wa Al Jaraih’ - It is reported from Al-Sadiq<sup>-asws</sup> that Abdul Malik Bin Marwan wrote to his office bearers at Al-Medina, in a report of Hisham Bin Abdul Malik, ‘Bring Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> to me’.

فخرج أبي و أخرجني معه فمضينا حتى أتينا مدين شعيب فإذا نحن بدبر عظيم و على باب أقوام عليهم ثياب صوف حشنة فألبسني والدي و لبس ثياباً حشنة فأخذ بيدي حتى جئنا و جلسنا عند القوم فدخلنا مع القوم الدبر فرأينا شيخاً قد سقط حاجباه على عينيه من الكبر

My<sup>-asws</sup> father<sup>-asws</sup> went out and brought me<sup>-asws</sup> out with him<sup>-asws</sup> until we<sup>-asws</sup> came to Madeyn Shuayb, and there we<sup>-asws</sup> were by a large monastery, and at its door were people having coarse woollen clothes upon them. My<sup>-asws</sup> father<sup>-asws</sup> made me<sup>-asws</sup> wear the coarse woollen cloth, and grabbed me<sup>-asws</sup> by my<sup>-asws</sup> hand until we<sup>-asws</sup> went and sat in the presence of the people, and we entered the monastery along with the people. We<sup>-asws</sup> saw an old man whose eyebrows had fallen upon his eyes out of old age.

فنظر إلينا فقال لأبي أنت منّا أم من هذه الأمة المزحومة قال لا بل من هذه الأمة المزحومة قال من علمائها أو من جهالها قال أبي من علمائها قال أسألك عن مسألة قال سن

He looked at us<sup>-asws</sup> and said to my<sup>-asws</sup> father<sup>-asws</sup>, ‘Are you from us or from this generality of the community?’ He<sup>-asws</sup> said: ‘No, but from this Mercied community’. He said, ‘From their knowledgeable ones or from their ignorant ones?’ My<sup>-asws</sup> father<sup>-asws</sup> said: ‘From their knowledgeable ones’. He said, ‘Can I ask you<sup>-asws</sup> about an issue?’ He<sup>-asws</sup> said: ‘Ask’.

قال أخبرني عن أهل الجنة إذا دخلوها و أكلوا من نعيمها هل ينقص من ذلك شيء قال لا قال الشيخ ما نظيره قال أبي أليس التوراة و الإنجيل و الزبور و الفرقان يؤخذ منها و لا ينقص منها شيء قال أنت من علمائها

He said, ‘Inform me about the people of the Paradise, when they enter it and eat from its bounties, would anything be reduced from that?’ He<sup>-asws</sup> said: ‘No’. The old man said, ‘What is its comparison?’ My<sup>-asws</sup> father<sup>-asws</sup> said: ‘Isn’t it so that the Torah, and the Evangel, and the Psalms, and the Furqan (Quran) are taken from, and nothing is reduced from these?’ He said, ‘You<sup>-asws</sup> are indeed from their knowledgeable ones’.

ثم قال أهل الجنة هل يحتاجون إلى البول و العائط قال أبي لا قال و ما نظيره ذلك قال أبي أليس الجنين في بطن أمه يأكل و يشرب و لا يبول و لا يتغوط قال صدقت

Then he said, ‘The people of Paradise, will they be needy to the urination and the defecation?’ My<sup>-asws</sup> father<sup>-asws</sup> said: ‘No’. He said, ‘And what is a comparison of that?’ My<sup>-asws</sup> father<sup>-asws</sup> said: ‘Doesn’t the foetus in the belly of its mother, eat and drink and neither urinates nor defecates?’ He said, ‘You<sup>-asws</sup> speak the truth’.

قَالَ وَ سَأَلَ عَنْ مَسَائِلَ فَأَجَابَ أَبِي ثُمَّ قَالَ الشَّيْخُ أَخْبِرْنِي عَنْ تَوَامِينِ وُلْدَا فِي سَاعَةٍ وَ مَاذَا فِي سَاعَةٍ عَاشَ أَحَدُهُمَا مِائَةً وَ خَمْسِينَ سَنَةً وَ عَاشَ الْآخَرُ خَمْسِينَ سَنَةً مَنْ كَانَا وَ كَيْفَ فَصَتْهُمَا قَالَ أَبِي هُمَا عَزِيزٌ وَ عَزْرَةُ أَكْرَمَ اللَّهُ تَعَالَى عَزِيزاً بِالنَّبُوَّةِ عِشْرِينَ سَنَةً وَ أَمَاتَهُ مِائَةً سَنَةً ثُمَّ أَحْيَاهُ فَعَاشَ بَعْدَهُ ثَلَاثِينَ سَنَةً وَ مَاذَا فِي سَاعَةٍ وَاحِدَةٍ

He<sup>-asws</sup> said: 'And he asked about (other) issues, and my<sup>-asws</sup> father<sup>-asws</sup> answered. Then the old man said, 'Inform me about the twins born at one time, and died at one time, one of the two lived for one hundred and fifty years, and the other lived for fifty years, who were they? And how was their story?' My<sup>-asws</sup> father<sup>-asws</sup> said: 'They were Uzair<sup>-as</sup> and Azrah. Allah<sup>-azwj</sup> the Exalted Honoured Uzair<sup>-as</sup> with the Prophet-hood for twenty years, and Caused him<sup>-as</sup> to dies for a hundred years, then Revived him<sup>-as</sup>, and he<sup>-as</sup> lived after that for thirty years, and they both died at the same time'.

فَحَرَ الشَّيْخُ مَعْنِيًّا عَلَيْهِ فَقَالَ فَقَامَ أَبِي وَ خَرَجْنَا مِنَ الدَّيْرِ فَخَرَجَ إِلَيْنَا جَمَاعَةٌ مِنَ الدَّيْرِ وَ قَالُوا يَدْعُوكَ شَيْخُنَا فَقَالَ أَبِي مَا لِي بِشَيْخِكُمْ مِنْ حَاجَةٍ فَإِنْ كَانَ لَهُ عِنْدَنَا حَاجَةٌ فَلْيَقْصِدْنَا فَرَجَعُوا ثُمَّ جَاءُوا بِهِ وَ اجْلَسَ بَيْنَ يَدَيَّ أَبِي فَقَالَ مَا اسْمُكَ

The old man fell down with faintness upon him. My<sup>-asws</sup> father<sup>-asws</sup> stood up and we<sup>-asws</sup> exited from the Monastery. Then, a group came out to us<sup>-asws</sup> from the Monastery and they said, 'Our sheykh is calling you<sup>-asws</sup>'. My<sup>-asws</sup> father<sup>-asws</sup> said: 'There is no need for me<sup>-asws</sup> with your sheykh, but if there was a need for him with us<sup>-asws</sup>, then let him come to us<sup>-asws</sup>'. They returned and came with him and he sat in front of my<sup>-asws</sup> father<sup>-asws</sup> and he said, 'What is your<sup>-asws</sup> name?'

قَالَ ع مُحَمَّدٌ قَالَ أَنْتَ مُحَمَّدُ النَّبِيُّ قَالَ لَا أَنَا ابْنُ بِنْتِهِ قَالَ مَا اسْمُ أَبِيكَ قَالَ أُمِّي فَاطِمَةُ قَالَ مَنْ كَانَ أَبُوكَ قَالَ اسْمُهُ عَلِيٌّ قَالَ أَنْتَ ابْنُ إِلَيْنَا بِالْعِبْرَانِيَّةِ وَ عَلِيٌّ بِالْعَرَبِيَّةِ قَالَ نَعَمْ قَالَ ابْنُ شَبْرٍ أَوْ شَبِيرٍ قَالَ ابْنُ شَبِيرٍ

He<sup>-asws</sup> said: 'Muhammad'. He said, 'Are you Muhammad<sup>-sawww</sup> the Prophet<sup>-sawww</sup>?' He<sup>-asws</sup> said: 'No, I<sup>-asws</sup> am a son<sup>-asws</sup> of his<sup>-asws</sup> daughter<sup>-asws</sup>'. He said, 'What is the name of your<sup>-asws</sup> mother<sup>-asws</sup>?' He<sup>-asws</sup> said: 'My<sup>-asws</sup> mother<sup>-asws</sup> is (Syeda) Fatima<sup>-asws</sup>'. He said, 'Who was your<sup>-asws</sup> father<sup>-asws</sup>?' He<sup>-asws</sup> said: 'His<sup>-asws</sup> name is 'Ali<sup>-asws</sup>'. He said, 'Are you a son<sup>-asws</sup> of 'Elia' in Hebrew and 'Ali' in Arabic?' He<sup>-asws</sup> said: 'Yes'. He said, 'A son<sup>-asws</sup> of Shabbar<sup>-asws</sup> or Shabbir<sup>-asws</sup>?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> am a son<sup>-asws</sup> of Shabbir<sup>-asws</sup>'.

قَالَ الشَّيْخُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ جَدَّكَ مُحَمَّدًا ص رَسُولُ اللَّهِ

The sheykh said, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and that your<sup>-asws</sup> grandfather<sup>-sawww</sup> Muhammad<sup>-sawww</sup> is a Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>'.

ثُمَّ انْحَلْنَا حَتَّى أَتَيْنَا عَبْدَ الْمَلِكِ فَتَزَلَّ مِنْ سَرِيرِهِ وَ اسْتَقْبَلَ أَبِي وَ قَالَ عُرِضَتْ لِي مَسْأَلَةٌ لَمْ يَعْرِفْهَا الْعُلَمَاءُ فَأَخْبِرْنِي إِذَا قَتَلَتْ هَذِهِ الْأُمَّةُ إِمَامَهَا الْمَفْرُوضَ طَاعَتُهُ عَلَيْهِمْ أَيُّ عِبْرَةٍ يَرِيهِمُ اللَّهُ فِي ذَلِكَ الْيَوْمِ قَالَ أَبِي إِذَا كَانَ كَذَلِكَ لَا يَرْفَعُونَ حَجراً إِلَّا وَ يَرَوْنَ نَحْتَهُ دَمًا عَبِيطاً

Then we<sup>-asws</sup> departed until we<sup>-asws</sup> came to Abdul Malik. He descended from his throne and welcomed my<sup>-asws</sup> father<sup>-asws</sup> and said: 'Questions were presented which the scholars did not recognise. Inform me, when this community kills its Imam<sup>-asws</sup>, the obedience to whom was Obligated upon them, which lesson would Allah<sup>-azwj</sup> Show them during that day?' My<sup>-asws</sup>

father-asws said: 'When that happens, they will not recognise any rock except they will find fresh blood under it'.

فَقَبَّلَ عَبْدُ الْمَلِكِ رَأْسَ أَبِي وَ قَالَ صَدَقْتَ إِنَّ فِي يَوْمٍ قُتِلَ فِيهِ أَبُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ عَلَى بَابِ أَبِي مَرْوَانَ حَجَرًا عَظِيمًا فَأَمَرَ أَنْ يَرَفَعُوهُ فَرَأَيْنَا تَحْتَهُ دَمًا عَيْبَطًا يَغْلِي وَ كَانَ لِي أَيْضًا حَوْضٌ كَبِيرٌ فِي بُسْتَانِي وَ كَانَ حَافَتُهُ حِجَارَةً سَوْدَاءَ فَأَمَرْتُ أَنْ تُرْفَعَ وَ يُوضَعَ مَكَانَهَا حِجَارَةٌ بَيْضٌ وَ كَانَ فِي ذَلِكَ الْيَوْمِ قُتِلَ الْحُسَيْنُ ع فَرَأَيْتُ دَمًا عَيْبَطًا يَغْلِي تَحْتَهَا أُثْقِيمُ عِنْدَنَا وَ لَكَ مِنَ الْكِرَامَةِ مَا تَشَاءُ أَمْ تَرْجِعُ

Abdul Malik kissed the head of my-asws father-asws and said, 'You-asws speak the truth. During the day in which your-asws father-asws Ali-asws Bin Abu Talib-asws was killed, at the door of my father Marwan there was a large rock, and he instructed for raising it and we saw fresh boiling blood under it; and there was a large fountain for me as well in my orchard, and at the sides of it were black rock, and I instructed for the raising and to place white ones in their places, and during that day Al-Husayn-asws had been killed, and I saw fresh boiling blood under these. Will you-asws be staying with us and for you-asws would be from the prestige whatever you-asws so desire, or will you-asws be returning?'

قَالَ أَبِي بَلْ أَرْجِعُ إِلَى قَبْرِ جَدِّي فَأَذِنَ لَهُ بِالْإِنْصِرَافِ فَبَعَثَ قَبْلَ خُرُوجِنَا رِبْدًا يَأْمُرُ أَهْلَ كُلِّ مَنْزِلٍ أَنْ لَا يُطْعَمُونَا شَيْئًا وَ لَا يُمَكِّنُونَا مِنَ التُّرُولِ فِي بَلَدٍ حَتَّى تَمُوتَ جُوعًا فَكُلَّمَا بَلَّغْنَا مَنْزِلًا طَرَدُونَا وَ فَنِي زَادْنَا حَتَّى أَتَيْنَا مَدِينَةَ شُعَيْبٍ وَ قَدْ أُغْلِقَ بَابُهُ

My-asws father-asws said: 'But, I-asws shall return to the grave of my-asws grandfather-saww. He allowed for him-asws with the leaving. Then he sent a message, before our-asws exit, ordering the people of every house that they should neither feed us-asws anything nor enable us-asws to encamp in any city until we-asws die of hunger. Thus, every time we-asws reached any house, they would repel us-asws, and our-asws provisions were depleted until we came to Madyan Shuayb, and its door was closed.

فَصَعِدَ أَبِي جَبَلًا هُنَاكَ مُطَّلًا عَلَى الْبَلَدِ أَوْ مَكَانًا مُرْتَفِعًا عَلَيْهِ فَقَرَأَ وَ إِلَى مَدِينَةِ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَ لَا تَنْفُضُوا الْمِكْيَالَ وَ الْمِيزَانَ إِنِّي أَرَاكُمْ بِحَيْرٍ وَ إِلَيَّ أَحَافُ عَلَيْكُمْ عَذَابِ يَوْمٍ مُحِيظٍ

My-asws father-asws ascended a hill over there overseeing upon the town or any place we had passed by and he-asws recited: - **And to Madyan (We Sent) their brother Shu'aib. He said: 'O people! Worship Allah. There is no god for you other than Him, and do not undervalue the measures and the weights. I view you with goodness and I fear upon you the Punishment of an encompassing Day [11:84].**

وَ يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَ الْمِيزَانَ بِالْقِسْطِ وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

**And, O people! Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85] The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86].**

ثُمَّ رَفَعَ صَوْتَهُ وَ قَالَ وَ اللَّهُ أَنَا بَقِيَّتُهُ اللَّهُ فَأَخْبِرُوا الشَّيْخَ بِقُدُومِنَا وَ أَحْوَالِنَا فَحَمَلُوهُ إِلَى أَبِي وَ كَانَ هُمْ مَعَهُمْ مِنَ الطَّعَامِ كَثِيرٌ فَأَحْسَنَ ضِيافَتَنَا فَأَمَرَ الْوَالِي بِتَقْيِيدِ الشَّيْخِ فَقَيْدُوهُ لِيَحْمِلُوهُ إِلَى عَبْدِ الْمَلِكِ لِأَنَّهُ خَالَفَ أَمْرَهُ

Then he<sup>-asws</sup> raised his<sup>-asws</sup> voice and said: 'By Allah<sup>-azwj!</sup> I<sup>-asws</sup> am the remaining one of Allah<sup>-azwj!</sup>' The sheykh got the news of our arrival and of our<sup>-asws</sup> state, so they carried him over to my<sup>-asws</sup> father<sup>-asws</sup> and whatever was for them from a lot of food, and was excellent in his hosting us<sup>-asws</sup>. The governor ordered with the imprisonment of the sheykh, so they imprisoned him to carry him over to Abdul Malik because he had opposed his orders'.

قَالَ الصَّادِقُ ع فَأَعْتَمَمْتُ لِدَلِكْ وَ بَكَيْتُ فَقَالَ وَالِدِي وَ لَا بَأْسَ مِنْ عَبْدِ الْمَلِكِ بِالسَّيِّخِ وَ لَا يَصِلُ إِلَيْهِ فَإِنَّهُ يُتَوَقَّى أَوَّلَ مَنْزِلٍ يَنْزِلُهُ وَ انْتَحَلْنَا حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ بِجَهْدٍ

Al-Sadiq<sup>-asws</sup> said: 'I<sup>-asws</sup> was aggrieved by that and cried, so my<sup>-asws</sup> father<sup>-asws</sup> said: 'And there is no problem from Abdul Malik with the sheykh, nor will he arrive to him<sup>-asws</sup>, for he will die at the first encampment he encamps in'. And we<sup>-asws</sup> departed until we<sup>-asws</sup> returned to Al-Medina with a struggle"<sup>19</sup>.

4- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ رَجُلٌ فَسَلَّمَ فَقَالَ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقُلْتُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَقُلْتُ فَمَا حَاجَتُكَ فَقَالَ لِي أَتَعْرِفُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع قُلْتُ نَعَمْ قَالَ فَمَا حَاجَتُكَ إِلَيْهِ فَقَالَ هَيَأْتُ لَهُ أَرْبَعِينَ مَسْأَلَةً أَسْأَلُهُ عَنْهَا فَمَا كَانَ مِنْ حَقِّ أَخَذْتُهُ وَ مَا كَانَ مِنْ بَاطِلٍ نَزَعْتُهُ

'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I was seated in Masjid of Rasool<sup>-sawww</sup> when a man came over, so I greeted. He said, 'Who are you, O servant of Allah<sup>-azwj?</sup>' I said, 'A man from the People of Al-Kufa. What is your need?' He said to me, 'Do you know Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws?</sup>' I said, 'Yes, so what is your need to him<sup>-asws?</sup>' He said, 'I have brought forty questions to him<sup>-asws</sup> to ask him<sup>-asws</sup> about these, so whatever was from truth I shall take it, and whatever was from falsehood I shall leave it'.

قَالَ أَبُو حَمَزَةَ فَقُلْتُ هَلْ تَعْرِفُ مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَقَالَ نَعَمْ فَقُلْتُ لَهُ فَمَا حَاجَتُكَ إِلَيْهِ إِذَا كُنْتُ تَعْرِفُ مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَقَالَ لِي يَا أَهْلَ الْكُوفَةِ أَنْتُمْ قَوْمٌ مَا تُطَافُونَ إِذَا رَأَيْتَ أَبَا جَعْفَرٍ ع فَأَخْبِرْنِي

Abu Hamza said, 'So I said to him, 'Do you recognised what (difference there) is between the truth and the falsehood?' He said, 'Yes'. I said to him, 'So what is your need for him<sup>-asws</sup> when you recognise what (difference there) is between the truth and the falsehood?' He said so me, 'O people of Al-Kufa! You all are a people who cannot be tolerated. When you see Abu Ja'far<sup>-asws</sup>, so inform me'.

فَمَا انْقَطَعَ كَلَامُهُ حَتَّى أَقْبَلَ أَبُو جَعْفَرٍ ع وَ حَوْلَهُ أَهْلُ خُرَاسَانَ وَ غَيْرُهُمْ يَسْأَلُونَهُ عَنْ مَنَاسِكِ الْحَجِّ فَمَضَى حَتَّى جَلَسَ مَجْلِسَهُ وَ جَلَسَ الرَّجُلُ قَرِيبًا مِنْهُ

I had not terminated my speech to him until Abu Ja'far<sup>-asws</sup> came over, and around him<sup>-asws</sup> were the people of Khorasan and others, asking him<sup>-asws</sup> about the rituals of the Hajj. I went until I was seated in his<sup>-asws</sup> gathering and the man sat near to him<sup>-asws</sup>.

<sup>19</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 3

قَالَ أَبُو حَمَزَةَ فَجَلَسْتُ بِحَيْثُ أَسْمَعُ الْكَلَامَ وَ حَوْلَهُ عَالِمٌ مِنَ النَّاسِ فَلَمَّا فَضَى حَوَائِجَهُمْ وَ انصَرَفُوا التَّمَتَّ إِلَى الرَّجُلِ فَقَالَ لَهُ مَنْ أَنْتَ فَقَالَ أَنَا قَتَادَةُ بْنُ دِعَامَةَ الْبَصْرِيُّ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَنْتَ فِقِيهُ أَهْلِ الْبَصْرَةِ قَالَ نَعَمْ

Abu Hamza said, 'I sat where I could hear the speech, and around him<sup>-asws</sup> there was a world of people (many). When he<sup>-asws</sup> had fulfilled their needs and they dispersed, he<sup>-asws</sup> turned towards the man, so he<sup>-asws</sup> said to him: 'Who are you?' He said, 'I am Qatada Bin Dama Al-Basry'. Abu Ja'far<sup>-asws</sup> said to him: 'You are a jurist of the people of Al-Basra?' He said, 'Yes'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع وَجَدْتُكَ يَا قَتَادَةُ إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقًا مِنْ خَلْقِهِ فَجَعَلَهُمْ حُجَجًا عَلَى خَلْقِهِ وَ هُمْ أَوْتَادٌ فِي أَرْضِهِ فُقُومٌ بِأَمْرِ نُبِيٍّ فِي عِلْمِهِ اصْطَفَاهُمْ قَبْلَ خَلْقِهِ أَظِلَّةً عَنِ يَمِينِ عَرْشِهِ

Abu Ja'far<sup>-asws</sup> said to him: 'Woe be unto you, O Qatada! Allah<sup>-azwj</sup> Majestic and Mighty Created a people from His<sup>-azwj</sup> creatures, so He<sup>-azwj</sup> Made them as Proofs upon His<sup>-azwj</sup> creatures. They<sup>-asws</sup> are the pegs in His<sup>-azwj</sup> earth, standing by His<sup>-azwj</sup> Commands, excelling in His<sup>-azwj</sup> Knowledge, having Chosen them<sup>-asws</sup> before His<sup>-azwj</sup> creatures as shadows on the right of the Throne'.

قَالَ فَسَكَتَ قَتَادَةُ طَوِيلًا ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ وَ اللَّهُ لَقَدْ جَلَسْتُ بَيْنَ يَدَيْ الْفُقَهَاءِ وَ قُدَّامَ ابْنِ عَبَّاسٍ فَمَا اضْطَرَبَ قَلْبِي قُدَّامَ وَاحِدٍ مِنْهُمْ مَا اضْطَرَبَ قُدَّامَكَ

He (Abu Hamza) said, 'Qatada was silent for a long time, then said, 'May Allah<sup>-azwj</sup> Keep you well! By Allah<sup>-azwj</sup>, I have sat in front of the jurist, and in front of Ibn Abbas, by my heart did not shake in front of any of them what it has shaken in front of you<sup>-asws</sup>'.

فَقَالَ أَبُو جَعْفَرٍ ع أَ تَدْرِي أَيْنَ أَنْتَ بَيْنَ يَدَيْ بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبَّحُ لَهُ فِيهَا بِالْعُدُودِ وَ الْأَصَالِ رِجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِتْيَانِ الرِّكَاءِ فَأَنْتَ تَمَّ وَ نَحْنُ أَوْلِيكَ

Abu Ja'far<sup>-asws</sup> said to him: 'Woe be unto you! Do you know where you are? You are in front of: **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37].** So you are therein and we<sup>-asws</sup> are them'.

فَقَالَ قَتَادَةُ صَدَقْتَ وَ اللَّهُ جَعَلَنِي اللَّهُ فِدَاكَ وَ اللَّهُ مَا هِيَ بُيُوتِ حِجَارَةٍ وَ لَا طِينٍ

Qatada said to him<sup>-asws</sup>, 'You<sup>-asws</sup> have spoken the truth, by Allah<sup>-azwj</sup>, may Allah<sup>-azwj</sup> Make me to be sacrificed for you! By Allah<sup>-azwj</sup>, these are neither houses of stones nor of clay'.

قَالَ قَتَادَةُ فَأَخْبَرَنِي عَنْ الْجُبَيْنِ فَنَبَسَمَ أَبُو جَعْفَرٍ ع وَ قَالَ رَجَعْتَ مَسْأَلِكَ إِلَى هَذَا قَالَ ضَلَّتْ عَنِّي فَقَالَ لَا بَأْسَ بِهِ فَقَالَ إِنَّهُ رُبَّمَا جُعِلَتْ فِيهِ إِنْفَحَةُ الْمَيْتِ قَالَ لَيْسَ بِهَا بَأْسٌ إِنَّ الْإِنْفَحَةَ لَيْسَتْ لَهَا عُرُوقٌ وَ لَا فِيهَا دَمٌ وَ لَا لَهَا عَظْمٌ إِذَا تَخْرُجُ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ

Qatada said, 'Inform me about the cheese'. He (Abu Hamza) said, 'Abu Ja'far<sup>-asws</sup> smiled, then said: 'Your questions have reverted to this?' He said, '(It is) lost upon me'. He<sup>-asws</sup> said: 'There is no problem with it'. He said, 'Sometimes they put rennet of the dead in it?' He<sup>-asws</sup> said:

‘There is no problem with it. The rennet, there are no veins for it, nor is there blood in it, nor does it have bones for it, but rather it is extracted from between the bowels and blood’.

ثُمَّ قَالَ وَ إِنَّمَا الْإِنْفَحَةُ بِمَنْزِلَةِ دَجَاجَةٍ مَيْتَةٍ خَرَجَتْ مِنْهَا بَيْضَةٌ فَهَلْ تَأْكُلُ تِلْكَ الْبَيْضَةَ فَقَالَ قَتَادَةُ لَا وَ لَا أَمُرُّ بِأَكْلِهَا فَقَالَ لَهُ أَبُو جَعْفَرٍ ع وَ لِمَ قَالَ لِأَنَّهَا مِنْ الْمَيْتَةِ قَالَ لَهُ فَإِنْ حُضِنَتْ تِلْكَ الْبَيْضَةُ فَخَرَجَتْ مِنْهَا دَجَاجَةٌ أ تَأْكُلُهَا قَالَ نَعَمْ قَالَ فَمَا حَرَّمَ عَلَيْكَ الْبَيْضَةَ وَ أَحَلَّ لَكَ الدَّجَاجَةَ

Then he<sup>-asws</sup> said: ‘But rather, the rennet is at the status of a dead chicken from which an egg is extracted, so would you eat that egg?’ Qatada said, ‘No, and I would not instruct with eating it’. Abu Ja’far<sup>-asws</sup> said to him: ‘And why (not)?’ He said, ‘Because it is from the dead’. He<sup>-asws</sup> said to him: ‘If that egg incubates, so a chicken comes out from it, would you eat it?’ He said, ‘Yes’. He<sup>-asws</sup> said: ‘What Prohibits the egg upon you and Permits the chicken for you?’

ثُمَّ قَالَ فَكَذَلِكَ الْإِنْفَحَةُ مِثْلُ الْبَيْضَةِ فَاشْتَرِ الْجُبْنَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ مِنْ أَيْدِي الْمُصَلِّينَ وَ لَا تَسْأَلْ عَنْهُ إِلَّا أَنْ يَأْتِيكَ مَنْ يُخْبِرُكَ عَنْهُ

Then he<sup>-asws</sup> said: ‘So that rennet is like the egg. Buy the cheese from the markets of the Muslims, from the hand of the praying one, and do not ask about it except if there comes to you one who informs you about it (that it Prohibited)’.<sup>20</sup>

5- شي، تفسير العياشي عن مُحَمَّدِ بْنِ هَاشِمٍ عَمَّنْ أَحْبَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لَهُ الْأَبْرَشُ الْكَلْبِيُّ بَلَعَنِي أَنَّكَ قُلْتَ فِي قَوْلِ اللَّهِ يَوْمَ تُبَدَّلُ الْأَرْضُ أَهْمًا تُبَدَّلُ حُبْرَةً

‘Tafseer Al Ayyashi’ - From Muhammad Bin Hashim, from the one who informed him,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘Al-Abrash Al-Kalby said to him<sup>-asws</sup>, ‘They tell me that you<sup>-asws</sup> have said regarding the Words of Allah<sup>-azwj</sup>: **On the Day the earth would be changed [14:48]**, that it will change into bread.’

فَقَالَ أَبُو جَعْفَرٍ ع صَدَقُوا تُبَدَّلُ الْأَرْضُ حُبْرَةً نَقِيَّةً فِي الْمَوْقِفِ يَأْكُلُونَ مِنْهَا فَصَحَّكَ الْأَبْرَشُ وَ قَالَ أ مَا لَهُمْ شُعْلٌ بِمَا هُمْ فِيهِ عَنْ أَكْلِ الْحُبْرِ

Abu Ja’far<sup>-asws</sup> said: ‘They are speaking the truth. The earth will be changed into pure bread during the pause. They would be eating from it.’ Al-Abrash laughed and said, ‘Will the occupation give them time due to what they would be in, from eating the bread?’

فَقَالَ وَجُحَكَ فِي أَيِّ الْمَنْزِلَتَيْنِ هُمْ أَشَدُّ شُعْلًا وَ أَسْوَأَ حَالًا إِذَا هُمْ فِي الْمَوْقِفِ أَوْ فِي النَّارِ يُعَذَّبُونَ فَقَالَ لَا فِي النَّارِ

He<sup>-asws</sup> said: ‘Woe be unto you, which two situations would be more severe for them in occupation and of a eviler state? When they would be in the pausing or in the Fire being Punished?’ He said, ‘No, in the Fire.’

فَقَالَ وَجُحَكَ وَ إِنَّ اللَّهَ يَقُولُ لَا يَكُونُ مِنْ شَجَرٍ مِنْ زُقُومٍ فَمَا لِرُونَ مِنْهَا الْبُطُونَ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ فَشَارِبُونَ شَرْبَ الْهَيْمِ قَالَ فَسَكَتَ

He<sup>-asws</sup> said: ‘Woe be unto you, and Allah<sup>-azwj</sup> has Said: **You will be eating from a tree of Zaqoom [56:52] So the bellies would be filled from it [56:53] And you will be drinking upon**

<sup>20</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 4

**it from the scalding water [56:54] And drinking as drinks the thirsty camel [56:55]**. He (the narrator) said, 'He (Al-Abrash) was silent'.

و فِي حَدِيثٍ آخَرَ عَنْهُ فَقَالَ وَ هُمْ فِي النَّارِ لَا يُشْعَلُونَ عَنْ أَكْلِ الصَّرِيعِ وَ شُرْبِ الْحَمِيمِ وَ هُمْ فِي الْعَذَابِ كَيْفَ يُشْعَلُونَ عَنْهُ فِي الْحِسَابِ

And in another Hadeeth, he<sup>-asws</sup> said: 'And they would be in the Fire, not being pre-occupied from reaching the bushes and drinking the boiling water while they would be in the Punishment, how can they be too pre-occupied from it during the Reckoning?'<sup>21</sup>

6- قب، المناقب لابن شهر آشوب سأل طاووس اليماني الباقر ع متى هلك ثلث الناس فقال ع يا أبا عبد الرحمن لم يمض ثلث الناس قط يا شيخ أردت أن تقول متى هلك ربع الناس و ذلك يوم قتل قاييل هايبيل كانوا أربعة آدم و حواء و هايبيل و قاييل فهلك ربعهم

Tawoos Al-Yamani asked Al-Baqir<sup>-asws</sup>, 'When did a third of the people perish?' He<sup>-asws</sup> said: 'O Abu Abdul Rahman! A third of the people did not die at all (ever). O sheykh! Do you intend to say, 'When did a quarter of the people die? And that was the day Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>. There were four – Adam<sup>-as</sup>, and Hawwa<sup>-as</sup>, and Habeel<sup>-as</sup> and Qabeel<sup>-la</sup>, so a quarter of them died'.

قَالَ فَأَيُّهُمَا كَانَ أَبُو النَّاسِ الْقَاتِلَ أَوْ الْمَقْتُولَ قَالَ لَا وَاحِدَ مِنْهُمَا أَبُوهُمُ شَيْئٌ

He said, 'Which of the two was the father of the people? The killer or the killed one?' He<sup>-asws</sup> said: 'Not one of them. Their father is Shees<sup>-as</sup>'.

وَ سَأَلَهُ عَنْ شَيْءٍ قَلِيلُهُ حَلَالٌ وَ كَثِيرُهُ حَرَامٌ فِي الْقُرْآنِ قَالَ كَرُّ طَالُوتَ إِلَّا مَنْ اغْتَرَفَ عُقْفَةً بِيَدِهِ

And he asked him<sup>-asws</sup> about something, a little of it is Permissible and a lot of it is Prohibited in the Quran. He<sup>-asws</sup> said: 'River of Talut **except for the one who scoops out a scoop with his hand [2:249]**'.

وَ عَنْ صَلَاةٍ مَفْرُوضَةٍ بَعْدَ وُضُوئِهِ وَ صَوْمٍ لَا يَحْجُزُ عَنْ أَكْلِ وَ شُرْبِ فَقَالَ ع الصَّلَاةُ عَلَى النَّبِيِّ وَ الصَّوْمُ قَوْلُهُ تَعَالَى إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا

And about the Obligated Salat (performed) without Wudu, and a Fast not keeping away from eating and drinking, so he<sup>-asws</sup> said: 'The Salawaat (Salat) upon the Prophet<sup>-saww</sup>, and the Fast is the Word of the Exalted: **I vowed to the Beneficent a Fast, [19:26]** (of silence)'.

وَ عَنْ شَيْءٍ يَزِيدُ وَ يَنْقُصُ فَقَالَ ع الْقَمَرُ وَ عَنْ شَيْءٍ يَزِيدُ وَ لَا يَنْقُصُ فَقَالَ الْبَحْرُ وَ عَنْ شَيْءٍ يَنْقُصُ وَ لَا يَزِيدُ فَقَالَ الْعُمُرُ

And about something increasing and decreasing, so he<sup>-asws</sup> said: 'The moon'. And about something increasing but not decreasing, he<sup>-asws</sup> said: 'The ocean'. And about something decreasing but not increasing, he<sup>-asws</sup> said: 'The age'.

وَ عَنْ طَائِرٍ طَارَ مَرَّةً وَ لَمْ يَطِرْ قَبْلَهَا وَ لَا بَعْدَهَا قَالَ ع طُورُ سَيْنَاءَ قَوْلُهُ تَعَالَى وَ إِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ

<sup>21</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 5

And about a flying which flew once and had not flown before it, nor after it, he<sup>-asws</sup> said: '(Mount) Tor of Sinai. The Words of the Exalted: **And when We Shook the mountain above them as if it was a shade [7:171]**'.

وَعَنْ قَوْمٍ شَهِدُوا بِالْحَقِّ وَهُمْ كَاذِبُونَ قَالَ عِ الْمُنَافِقُونَ حِينَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ

And about a people who testified with the Truth and they were lying. He<sup>-asws</sup> said: 'The hypocrites when they said, **'We testify that you are a Rasool of Allah' [63:1]**'.<sup>22</sup>

7 مُحَمَّدُ بْنُ الْمُكَدَّرِ رَأَيْتُ الْبَاقِرَ عَ وَهُوَ مُتَّكِيٌّ عَلَى غُلَامَيْنِ أَسْوَدَيْنِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ عَلَى بُحْرٍ وَقَدْ تَصَبَّبَ عَرْقًا فقلتُ أَصْلَحَكَ اللَّهُ لَوْ جَاءَكَ الْمَوْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا

Muhammad Bin Al Mankadar –

'I saw Al-Baqir<sup>-asws</sup> leaning upon two black servants, so I greeted unto him<sup>-asws</sup>, and he<sup>-asws</sup> returned unto me upon dizziness and he<sup>-asws</sup> sweating profusely. I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! If the death comes to you<sup>-asws</sup> while you<sup>-asws</sup> are upon this state in seeking the world?'

فَحَلَّى الْعُلَمَاءُ مِنْ يَدِهِ وَ تَسَانَدَ وَ قَالَ لَوْ جَاءَنِي أَنَا فِي طَاعَةٍ مِنْ طَاعَاتِ اللَّهِ أَكُفُّ بِهَا نَفْسِي عَنْكَ وَ عَنِ النَّاسِ وَ إِنَّمَا كُنْتُ أَخَافُ اللَّهَ لَوْ جَاءَنِي وَ أَنَا عَلَى مَعْصِيَةٍ مِنْ مَعَاصِي اللَّهِ فقلتُ رَحِمَكَ اللَّهُ أَرَدْتُ أَنْ أُعْطِكَ فَوَعظتني

He<sup>-asws</sup> let go of the two servants from his<sup>-asws</sup> hand and support, and said: 'If it comes to me<sup>-asws</sup> while I<sup>-asws</sup> am in the obedience from the acts of obedience(s) of Allah<sup>-azwj</sup>, I<sup>-asws</sup> shall suffice myself<sup>-asws</sup> from you and from the people, and rather I<sup>-asws</sup> was fearing Allah<sup>-azwj</sup> if it came to me<sup>-asws</sup> while I<sup>-asws</sup> am upon a disobedience from the acts of disobedience of Allah<sup>-azwj</sup>'. I said, 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>! I wanted to advise you<sup>-asws</sup>, but you<sup>-asws</sup> advised me'.<sup>23</sup>

8 وَ كَانَ عَبْدُ اللَّهِ بْنُ نَافِعِ بْنِ الْأَرْزَقِ يَقُولُ لَوْ عَرَفْتُ أَنَّ بَيْنَ فُطْرَيْهَا أَحَدًا تُبْلِغُنِي إِلَيْهِ الْإِبِلُ يُخَصِّمُنِي بَأَنَّ عَلِيًّا عَ قَتَلَ أَهْلَ النَّهْرَوَانَ وَ هُوَ غَيْرُ ظَالِمٍ لِرَحْلَتِهَا إِلَيْهِ قِيلَ لَهُ أَنْتَ وَ لَدَهُ مُحَمَّدُ الْبَاقِرُ عَ فَأَتَاهُ فَسَأَلَهُ

And Abdullah Bin Nafau Bin Al-Azraq was saying, 'If only I knew of anyone between the two lands to whom the camel came make me reach to him who can debate me that Ali<sup>-asws</sup> killed the people of Al-Nahrwan and he<sup>-asws</sup> was not unjust, I would depart to him'. It was said to him, 'Go to his<sup>-asws</sup> son<sup>-asws</sup> Muhammad Al Baqir<sup>-asws</sup>'. He came to him<sup>-asws</sup> and asked him<sup>-asws</sup>.

فَقَالَ عَ بَعْدَ الْكَلَامِ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنُبُوَّتِهِ وَ اخْتَصَّنَا بِوَلَايَتِهِ يَا مَعْشَرَ أَوْلَادِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مَنْ كَانَ عِنْدَهُ مَتَقَبَّةٌ فِي أَمِيرِ الْمُؤْمِنِينَ عَ فَلْيَقُمْ وَ لِيُحَدِّثْ فَقَامُوا وَ نَشَرُوا مِنْ مَنَاقِبِهِ فَلَمَّا انْتَهَوْا إِلَى قَوْلِهِ لِأَعْظَمِ الرَّايَةِ الْخَيْرِ سَأَلَهُ أَبُو جَعْفَرٍ عَ عَنْ صِحَّتِهِ فَقَالَ هُوَ حَقٌّ لَا شَكَّ فِيهِ وَ لَكِنِ عَلِيًّا أَخَذَتْ الْكُفْرَ بَعْدَ

He<sup>-asws</sup> said after some talk: 'The Praise is for Allah<sup>-azwj</sup> Who Honoured us<sup>-asws</sup> with His<sup>-azwj</sup> Prophet-hood. O group of the children of the Emigrants and the Helpers! Any who has

<sup>22</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 6

<sup>23</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 7

with him any virtues regarding Amir Al-Momineen<sup>-asws</sup>, then let him stand and let him narrate'. They stood up and publicised (prosed) his<sup>-asws</sup> virtues. When they ended up to his<sup>-saww</sup> words: 'I<sup>-saww</sup> shall give the flag' – the Hadeeth, he asked Abu Ja'far<sup>-asws</sup> about its correctness saying, 'It is true, there is no doubt in it, but Ali<sup>-asws</sup> innovated the Kufr afterwards'.

فَقَالَ أَبُو جَعْفَرٍ ع أَخْبَرَنِي عَنِ اللَّهِ أَحَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَوْمَ أَحَبَّهُ وَ هُوَ يَعْلَمُ أَنَّهُ يَقْتُلُ أَهْلَ النَّهْرَوَانَ أَمْ لَمْ يَعْلَمْ إِنْ قُلْتَ لَا كَفَرْتَ فَقَالَ قَدْ عَلِمَ

Abu Ja'far<sup>-asws</sup> said: 'Inform me about Allah<sup>-azwj</sup> Loving Ali Bin Abu Talib<sup>-asws</sup> on that day He<sup>-azwj</sup> Loved him<sup>-asws</sup>, and He<sup>-azwj</sup> Knew that he<sup>-asws</sup> will be killing the people of Al Nahrwan, or He<sup>-azwj</sup> did not Know? If you say 'No', you will be committing Kufr'. He said, 'He<sup>-azwj</sup> did Know'.

قَالَ فَأَحَبَّهُ عَلِيٌّ أَنْ يَعْمَلَ بِطَاعَتِهِ أَمْ عَلِيٌّ أَنْ يَعْمَلَ بِمَعْصِيَتِهِ قَالَ عَلِيٌّ أَنْ يَعْمَلَ بِطَاعَتِهِ

He<sup>-asws</sup> said: 'Did He<sup>-azwj</sup> Love him<sup>-asws</sup> upon that he<sup>-asws</sup> will be acting in His<sup>-azwj</sup> obedience or upon that he<sup>-asws</sup> will be acting in His<sup>-azwj</sup> disobedience?' He said, 'Upon that he<sup>-asws</sup> will be acting in His<sup>-azwj</sup> obedience'.

فَقَالَ أَبُو جَعْفَرٍ ع فَمُ مَخْطُوصاً فَقَامَ وَ هُوَ يَقُولُ حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Abu Ja'far<sup>-asws</sup> said: 'Stand, having been defeated in debate'. He stood up and he was saying, **until it is clear for you, the white thread from the black [2:187] Allah is more Knowing of where to Place His Message. [6:124]**".<sup>24</sup>

9- وَ فِي حَدِيثٍ نَافِعِ بْنِ الْأَزْرَقِ أَنَّهُ سَأَلَ الْبَاقِرَ ع عَنْ مَسَائِلَ مِنْهَا قَوْلُهُ تَعَالَى وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ مِنَ الَّذِي يَسْأَلُهُ مُحَمَّدٌ وَ كَانَ بَيْنَهُ وَ بَيْنَ عَيْسَى حَمْسُمِائَةَ سَنَةٍ

And in a Hadeeth of Nafau Bin Al Azraq,

'He asked Al-Baqir<sup>-asws</sup> about issues, from these was the Words of the Exalted: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]**. Who was the one Muhammad<sup>-saww</sup> asked, and there was between him<sup>-saww</sup> and Isa<sup>-as</sup> a duration of five hundred years?'

قَالَ فَقَرَأَ أَبُو جَعْفَرٍ ع سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا ثُمَّ ذَكَرَ اجْتِمَاعَهُ بِالْمُرْسَلِينَ وَ الصَّلَاةَ بِهِمْ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> said: '**Glorified is He Who Journeyed His Servant on a night [17:1]**, then recited he<sup>-asws</sup> mentioned his<sup>-saww</sup> gathering with the Mursils (Messenger Prophets<sup>-as</sup>) and the Salat (prayed) with them<sup>-as</sup>'.<sup>25</sup>

10 وَ تَكَلَّمَ بَعْضُ رُؤَسَاءِ الْكِنِيسَانِيَّةِ مَعَ الْبَاقِرِ ع فِي حَيَاةِ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ قَالَ لَهُ وَجْهَكَ مَا هَذِهِ الْحَمَافَةُ أَنْتُمْ أَعْلَمُ بِهِ أَمْ نَحْنُ قَدْ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ أَنَّهُ شَهِدَ مَوْتَهُ وَ غُسَلَهُ وَ كَفَّنَهُ وَ الصَّلَاةَ عَلَيْهِ وَ إِنْزَالَهُ فِي قَبْرِهِ

<sup>24</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 8

<sup>25</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 9

And one of the chiefs of the Kaysanites spoke with Al-Baqir<sup>-asws</sup> during the lifetime of Muhammad Bin Al-Hanafiyya. He<sup>-asws</sup> said to him: 'Woe be unto you! What is this stupidity? Are you all more knowing with it or us<sup>-asws</sup>? My<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> narrated to me<sup>-asws</sup> that he<sup>-asws</sup> attended his death, and washed him, and enshrouded him, and (prayed) the Salat over him, and his descent into his grave'.

فَقَالَ شُبَيْهٌ عَلَى أَبِيكَ كَمَا شُبَيْهَ عَيْسَى ابْنِ مَرْيَمَ عَلَى الْيَهُودِ فَقَالَ لَهُ الْبَاقِرُ عَ أَفَتَجْعَلُ هَذِهِ الْحُجَّةَ قَضَاءً بَيْنَنَا وَ بَيْنَكَ قَالَ نَعَمْ قَالَ أَرَأَيْتَ الْيَهُودَ الَّذِينَ شُبَيْهَ عَيْسَى عَ عَلَيْهِمْ كَانُوا أَوْلِيَاءَهُ أَوْ أَعْدَاءَهُ قَالَ بَلْ كَانُوا أَعْدَاءَهُ قَالَ فَكَانَ أَبِي عَدُوَّ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ فَشُبَيْهَ لَهُ قَالَ لَا وَ انْقَطَعَ وَ رَجَعَ عَمَّا كَانَ عَلَيْهِ

He said, 'There was a resemblance (Made) upon your<sup>-asws</sup> father<sup>-asws</sup> just as there was a resemblance of Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> upon the Jews'. Al-Baqir<sup>-asws</sup> said to him: 'Shall we make this as the proof to judge between us and you?' He said, 'Yes'. He<sup>-asws</sup> said: 'What is your view of the Jews, those upon whom Isa<sup>-as</sup> was resembled upon them, where they his<sup>-as</sup> friends or his<sup>-as</sup> enemies?' He said, 'But they were his<sup>-as</sup> enemies'. He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> was an enemy of Muhammad Bin Al-Hanafiyya, so it was resembled for him<sup>-asws</sup>?' He said, 'No', and he cut off and retracted from what he was upon".<sup>26</sup>

11 وَ جَاءَهُ رَجُلٌ مِنْ أَهْلِ الشَّامِ وَ سَأَلَهُ عَنْ بَدْءِ خَلْقِ النَّبِيِّ فَقَالَ عَ إِنَّ اللَّهَ تَعَالَى لَمَّا قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَرَدُّوا عَلَيْهِ بِمَعُونِهِمْ أَوْ جَعَلُ فِيهَا وَ سَأَلَ الْأَكْلَامَ إِلَى قَوْلِهِ تَعَالَى وَ مَا كُنْتُمْ تَكْتُمُونَ

And a man from the people of Syria came to him<sup>-asws</sup> and asked him<sup>-asws</sup> about the beginning of the creation of the House (Kabah). He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> the Exalted Said to the Angels: ***I am going to Make a Caliph in the earth [2:30]***, but they rebutted upon Him<sup>-azwj</sup> by their words: ***Are You going to Make in it [2:30]***, and he<sup>-asws</sup> continued the Speech up to His<sup>-azwj</sup> Words: ***and what you have been concealing? [2:33]***.

فَعَلِمُوا أَنَّهُمْ وَقَعُوا فِي الْخَطِيئَةِ فَعَادُوا بِالْعَرْشِ فَطَافُوا حَوْلَهُ سَبْعَةَ أَشْوَاطٍ يَسْتَرْضُونَ رَبَّهُمْ عَزَّ وَ جَلَّ فَرَضِيَ عَنْهُمْ وَ قَالَ لَهُمْ اهْبِطُوا إِلَى الْأَرْضِ فَاثْبُتُوا لِي بَيْتًا يُعَوِّدُ بِهِ مَنْ أَدْنَبَ مِنْ عِبَادِي وَ يَطُوفُ حَوْلَهُ كَمَا طُفْتُمْ أَنْتُمْ حَوْلَ عَرْشِي فَأَرْضَى عَنْهُ كَمَا رَضِيتُ عَنْكُمْ فَبَنَوْا هَذَا الْبَيْتَ

Then they knew that they had fallen into the mistake, so they sought shelter with the Throne, and they performed Tawaaf of it of seven circuits, to please their Lord<sup>-azwj</sup> Mighty and Majestic, so He<sup>-azwj</sup> was Pleased from them and Said to them: "Descend to the earth and build a House for Me<sup>-azwj</sup> for the sinner from My<sup>-azwj</sup> servants to seek refuge with it and perform Tawaaf around it just as you did around the Throne, so that I<sup>-azwj</sup> can be Pleased from him just as I<sup>-azwj</sup> was Pleased from you all!" Therefore, they built the House (Kabah)'.

فَقَالَ لَهُ الرَّجُلُ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَمَا بَدْءَ هَذَا الْحَجَرِ قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا أَخَذَ مِيثَاقَ بَنِي آدَمَ أَجْرَى حَمْرًا أَخْلَى مِنَ الْعَسَلِ وَ أَلْبَنٍ مِنَ الرَّبْدِ ثُمَّ أَمَرَ الْقَلَمَ اسْتَمَدَّ مِنْ ذَلِكَ وَ كَتَبَ إِفْرَارَهُمْ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ أَلْقَمَ ذَلِكَ الْكِتَابَ هَذَا الْحَجَرَ

The man said to him<sup>-asws</sup>, 'You<sup>-asws</sup> speak the truth, O Abu Ja'far<sup>-asws</sup>! What is the beginning of this (Black) Stone?' He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> the Exalted Took a Covenant of the children of Adam<sup>-as</sup>, Flowed a river sweeter than the honey and softer than the butter. Then He<sup>-azwj</sup>

<sup>26</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 10

Commanded the Pen to ink itself from that and write down their acceptances, and whatever is to happen up to the Day of Qiyamah. Then this Stone swallowed that writing.

فَهَذَا الْإِسْتِغْلَامُ الَّذِي تَرَى إِتِمَّا هُوَ بَيْعَةٌ عَلَى إِقْرَارِهِمْ وَ كَانَ أَبِي إِذَا اسْتَلَمَ الرَّجُلَ قَالَ اللَّهُمَّ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَ لِي عِنْدَكَ بِالْوَفَاءِ

Thus, this kissing which you see, rather it is a pledge of allegiance upon their acceptances, and my<sup>asws</sup> father<sup>asws</sup>, whenever he<sup>asws</sup> kissed the corner, said: ‘O Allah<sup>azwj</sup>! I<sup>asws</sup> have fulfilled my<sup>asws</sup> entrustment, and I<sup>asws</sup> have agreed my Covenant for him (the Black Stone) to testify for me in Your<sup>azwj</sup> Presence with the loyalty’.

فَقَالَ الرَّجُلُ صَدَقْتَ يَا أَبَا جَعْفَرٍ ثُمَّ قَامَ فَلَمَّا وُلَّى قَالَ الْبَاقِرُ ع لِابْنِهِ الصَّادِقِ ع اِزْدُدْهُ عَلَيَّ فَتَبِعَهُ إِلَى الصَّفَا فَلَمْ يَرَهُ فَقَالَ الْبَاقِرُ ع أَرَاهُ الْخِزْرَ ع

Then man said, ‘You<sup>asws</sup> speak the truth, O Abu Ja’far<sup>asws</sup>’. Then he arose, and when he turned around, Al Baqir<sup>asws</sup> said to his<sup>asws</sup> son<sup>asws</sup> Al-Sadiq<sup>asws</sup>: ‘Return him to me<sup>asws</sup>’. He<sup>asws</sup> pursued him to Al-Safa, but did not see him. Al-Baqir<sup>asws</sup> said: ‘I<sup>asws</sup> saw Al Khizr<sup>as</sup>’.<sup>27</sup>

12- كش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِيهِ عَنْ مُحَمَّدِ بْنِ بَنْدَارِ الْقُمَيْيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ عَبَّادِ بْنِ بَشِيرٍ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالَ: خَرَجْتُ حَاجًّا فَصَحْبَتِي عُمُرُ بْنُ دَرِّ الْقَاضِي وَ ابْنُ قَيْسِ الْمَاصِرِ وَ الصَّلْتُ بْنُ بَهْرَامٍ وَ كَانُوا إِذَا نَزَلُوا مَنْزِلًا قَالُوا انظُرْ الْآنَ فَقَدْ خَرَزْنَا أَرْبَعَةَ آلَافٍ مَسْأَلَةٍ نَسْأَلُ أَبَا جَعْفَرٍ ع مِنْهَا عَنْ ثَلَاثِينَ كُلَّ يَوْمٍ وَ قَدْ قَلَّدْنَاكَ ذَلِكَ قَالَ ثُوَيْرٌ فَعَمَّنِي ذَلِكَ حَتَّى إِذَا دَخَلْنَا الْمَدِينَةَ فَافْتَرَقْنَا

‘Rijal’ of Al Kashi - Muhammad Bin Qawlawayya, from Muhammad Bin Bundar Al Qummy, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Abad Bin Bashir, from Suweyr Bin Abu Fakhta who said,

‘I went out for Hajj and was accompanied by Umar Bin Zulqarnayn, and Ibn Qays Al-Masir, and Al-Salt Bin Bahram, and, when they descended at an encampment, said, ‘Look now, let us get rid of four thousand questions we have to ask. We should ask Abu Ja’far<sup>asws</sup> from these about thirty every day, and we collar you with that’. Suweyr said, ‘That made me gloomy until when I entered Al-Medina and we separated.

فَنَزَلْتُ أَنَا عَلَى أَبِي جَعْفَرٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ ابْنَ دَرِّ وَ ابْنَ قَيْسِ الْمَاصِرِ وَ الصَّلْتُ صَحْبُونِي وَ كُنْتُ أَسْمِعُهُمْ يَقُولُونَ قَدْ خَرَزْنَا أَرْبَعَةَ آلَافٍ مَسْأَلَةٍ نَسْأَلُ أَبَا جَعْفَرٍ ع عَنْهَا فَعَمَّنِي ذَلِكَ فَقَالَ أَبُو جَعْفَرٍ ع مَا يَعْظُمُكَ مِنْ ذَلِكَ فَإِذَا جَاءُوا فَأَذَنَ لَهُمْ

I went tom Abu Ja’far<sup>asws</sup> and said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! Ibn Zarr, and Ibn Qays Al-Masir and Al-Salt accompanied me, and I heard them saying, ‘We need to get rid of four thousand questions. We should ask Abu Ja’far<sup>asws</sup> about these’. So that grieved me’. Abu Ja’far<sup>asws</sup> said: ‘What makes you aggrieved from that? When they come, then permit for them’.

فَلَمَّا كَانَ مِنْ عِدِّ دَخَلَ مَوْئِلٌ لِأَبِي جَعْفَرٍ ع فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ بِالْبَابِ ابْنَ دَرِّ وَ مَعَهُ قَوْمٌ فَقَالَ أَبُو جَعْفَرٍ ع يَا ثُوَيْرُ قُمْ فَأَذَنَ لَهُمْ فَمَشَتْ فَأَدَخَلْتُهُمْ فَلَمَّا دَخَلُوا سَلَّمُوا وَ قَعَدُوا وَ لَمْ يَتَكَلَّمُوا فَلَمَّا طَالَ ذَلِكَ أَقْبَلَ أَبُو جَعْفَرٍ ع يَسْتَفْتِيهِمُ الْأَحَادِيثَ وَ أَقْبَلُوا لَا يَتَكَلَّمُونَ

When it was the next morning, a slave of Abu Ja’far<sup>asws</sup> entered and he said, ‘May I be sacrificed for you<sup>asws</sup>! At the door is Ibn Zarr and with him is a group. Abu Ja’far<sup>asws</sup> said to

<sup>27</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 11

me: 'O Suweyr! Arise and permit them'. So, I stood up and entered them. When they entered, they greeted and sat down and did not speak. When that prolonged, Abu Ja'far<sup>-asws</sup> narrated the Ahadeeth, and they faced him<sup>-asws</sup> not speaking.

فَلَمَّا رَأَى ذَلِكَ أَبُو جَعْفَرٍ ع قَالَ لِحَارِيَةِ لَهَا سَرْحَهُ هَاتِي الْحِوَانَ فَلَمَّا جَاءَتْ بِهِ فَوَضَعَتْهُ قَالَ أَبُو جَعْفَرٍ ع الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِكُلِّ شَيْءٍ حَدًّا يَنْتَهِي إِلَيْهِ حَتَّى أَنْ هَذَا الْحِوَانَ حَدًّا يَنْتَهِي إِلَيْهِ فَقَالَ ابْنُ دَرٍّ وَ مَا حَدُّهُ قَالَ إِذَا وَضِعَ ذُكْرُ اسْمِ اللَّهِ وَ إِذَا رُفِعَ حَمْدُ اللَّهِ

When Abu Ja'far saw that he<sup>-asws</sup> said to a maid of his<sup>-asws</sup> called Sarhah: 'Bring the meal'. When she came with it and placed it, Abu Ja'far<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Made a limit of all things ending up to Him<sup>-azwj</sup>, to the extent that there is a limit for this meal ending up to Him<sup>-azwj</sup>'. Ibn Zarr said, 'And what is its limit?' He<sup>-asws</sup> said: 'When it is placed mention the Name of Allah<sup>-azwj</sup>, and when it is raised, praise Allah<sup>-azwj</sup>'.

قَالَ ثُمَّ أَكَلُوا ثُمَّ قَالَ أَبُو جَعْفَرٍ ع اسْتَبِيحِي فَجَاءَتْهُ بِكُوزٍ مِنْ أَدَمٍ فَلَمَّا صَارَ فِي يَدِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِكُلِّ شَيْءٍ حَدًّا يَنْتَهِي إِلَيْهِ حَتَّى أَنْ هَذَا الْكُوزِ حَدًّا يَنْتَهِي إِلَيْهِ فَقَالَ ابْنُ دَرٍّ وَ مَا حَدُّهُ قَالَ يُذَكَّرُ اسْمُ اللَّهِ عَلَيْهِ إِذَا شُرِبَ وَ يُحْمَدُ اللَّهُ عَلَيْهِ إِذَا فُرِعَ وَ لَا يُشْرَبُ مِنْ عِنْدِ عُرْوَتِهِ وَ لَا مِنْ كَسْرِهِ إِنْ كَانَ فِيهِ

He (the narrator) said, 'Then they ate. Then Abu Ja'far<sup>-asws</sup> said: 'Quench me<sup>-asws</sup>'. They came with an ewer, and when it came to be in his<sup>-asws</sup> hands, he<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Made a limit to be for all things ending up to Him<sup>-azwj</sup>, to the extent that for this ewer there is a limit ending up to Him<sup>-azwj</sup>'. Ibn Zarr said, 'And what is its limit?' He<sup>-asws</sup> said: 'Mention the Name of Allah<sup>-azwj</sup> when drinking and praise Allah<sup>-azwj</sup> upon it when free, and do not drink from by its handle nor from a breakage, if there was in it'.

قَالَ فَلَمَّا فَرَعُوا أَقْبَلَ عَلَيْهِمْ يَسْتَفْتِيهِمُ الْأَحَادِيثَ فَلَا يَتَكَلَّمُونَ فَلَمَّا رَأَى ذَلِكَ أَبُو جَعْفَرٍ ع قَالَ يَا ابْنَ دَرٍّ أَلَا نُحَدِّثُكَ بَعْضَ مَا سَقَطَ إِلَيْكُمْ مِنْ حَدِيثِنَا قَالَ بَلَى يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنْ آخَرَ كِتَابِ اللَّهِ وَ أَهْلِ بَيْتِي إِنْ تَمَسَّكْتُمْ بِمَا لَنْ تَضِلُّوا

He (the narrator) said, 'When they were free, he<sup>-asws</sup> turned towards them narrating the Ahadeeth, but they did not speak. When Abu Ja'far<sup>-asws</sup> saw that, he<sup>-asws</sup> said: 'O Ibn Zarr! Will you narrate to us with some of our<sup>-asws</sup> Ahadeeth which have fallen to you?' He said, 'Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'I<sup>-saww</sup> am leaving behind you the two weighty things, one of them is greater than the other – Book of Allah<sup>-azwj</sup> and the People<sup>-asws</sup> of my<sup>-saww</sup> Household. If you were to adhere with the two, you will never go astray'.

فَقَالَ أَبُو جَعْفَرٍ ع يَا ابْنَ دَرٍّ إِذَا لَقَيْتَ رَسُولَ اللَّهِ ص فَقَالَ مَا خَلَفْتَنِي فِي الثَّقَلَيْنِ فَمَاذَا تَقُولُ

Abu Ja'far<sup>-asws</sup> said: 'O Ibn Zarr! When you meet Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> will say: 'What did you do regarding the two weighty things? What is that which you will be saying?'

قَالَ فَبَكَى ابْنُ دَرٍّ حَتَّى رَأَيْتُ دُمُوعَهُ تَسِيلُ عَلَى لِحْيَتِهِ ثُمَّ قَالَ أَمَّا الْأَكْبَرُ فَمَرَقْنَاهُ وَ أَمَّا الْأَصْغَرَ فَعَقَلْنَاهُ

He (the narrator) said, 'Ibn Zarr wept until his tears were seen flowing upon his beard, then said, 'As for the greater, we split it, and as for the smaller, we killed it'.

فَقَالَ أَبُو جَعْفَرٍ عِ إِذَا تُصَدِّقُهُ يَا ابْنَ ذَرٍّ لَا وَاللَّهِ لَا تَزُولُ قَدَمُ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ ثَلَاثٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَ عَنْ مَالِهِ أَيْنَ اكْتَسَبَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ حُجَّتِنَا أَهْلَ الْبَيْتِ

Abu Ja'far<sup>-asws</sup> said: 'Then you are ratifying it, O Ibn Zarr! No foot will slip on the Day of Qiyamah until he is asked about three things: about his lifetime, what did he perish it in, about his wealth, where did he earn it and in what did he spend it, and about our<sup>-asws</sup> love of the People<sup>-asws</sup> of the Household.

قَالَ فَقَامُوا وَ خَرَجُوا فَقَالَ أَبُو جَعْفَرٍ عِ لِمَوْلَى لَهُ اتَّبِعْتُمْ فَأَنْظِرْ مَا يَقُولُونَ قَالَ فَتَبِعْتُهُمْ ثُمَّ رَجَعَ فَقَالَ جُعِلْتُ فِدَاكَ قَدْ سَمِعْتُهُمْ يَقُولُونَ لِابْنِ ذَرٍّ مَا عَلَى هَذَا خَرَجْنَا مَعَكَ فَقَالَ وَبَلَّكُمْ اسْكُنُوا مَا أَقُولُ إِنَّ رَجُلًا يَزْعُمُ أَنَّ اللَّهَ يَسْأَلُنِي عَنْ وَلَايَتِهِ وَ كَيْفَ أُسْأَلُ رَجُلًا يَعْلَمُ حَدَّ الْحَيَوَانِ وَ حَدَّ الْكُوزِ

He (the narrator) said, 'They arose and went out. Abu Ja'far<sup>-asws</sup> said to a servant: 'Follow them and look what they are saying'. He followed them then returned and he said, 'May I be sacrificed for you<sup>-asws</sup>! I have heard them saying to Ibn Zarr, 'We are not going out with you upon this'. He said, 'Woe be unto you all! Keep quiet. I am not saying that a man claims that Allah<sup>-azwj</sup> will Question me about his<sup>-asws</sup> Wilayah, and how can I ask a man who knows the limits of the meals and limits of the ewer?'<sup>28</sup>

13- فس، تفسير القمي أبي عن ابن محبوب عن النعماني عن أبي الربيع قال: حججت مع أبي جعفر ع في السنة التي حج فيها هشام بن عبد الملك و كان معه نافع بن الأزرق مولى عمر بن الخطاب فنظر نافع إلى أبي جعفر في ركن البيت و قد اجتمع عليه الناس فقال له هشام يا أمير المؤمنين من هذا الذي يتكافأ عليه الناس فقال هذا نبي أهل الكوفة هذا محمد بن علي بن الحسين بن علي بن أبي طالب صلوات الله عليهم أجمعين

'Tafseer Al Qummi' - My father, from Ibn Mahboub, from Al Sumaly, from Abu Al Rabie who said,

'I performed Hajj with Abu Ja'far<sup>-asws</sup> during the year in which Hisham Bin Abdul Malik performed Hajj, and with him was Nafa'u, the retainer of Umar Bin Al-Khattab. Nafa'u looked towards Abu Ja'far<sup>-asws</sup> in the corner of the House and the people had gathered around him'. Nafa'u said, 'O commander of the faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

فَقَالَ نَافِعٌ لَا بَيْتَهُ وَ لَأَسْأَلَنَّ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ وَصِيٍّ نَبِيٍّ فَقَالَ هِشَامٌ فَادْهَبْ إِلَيْهِ فَسَلْهُ فَلَعَلَّكَ أَنْ تُخْجِلَهُ

Nafa'u said, 'I will go to him<sup>-asws</sup> ask him<sup>-asws</sup> about certain issues that nobody can answer me with regard to it except for a Prophet<sup>-as</sup> or a son<sup>-asws</sup> of a Prophet<sup>-as</sup>, or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>'. Hisham said, 'Go to him<sup>-asws</sup> and ask him<sup>-asws</sup>, perhaps you can embarrass him<sup>-asws</sup>'.

فَجَاءَ نَافِعٌ فَاتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ عِ فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَدْ قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الرَّبُّورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ خَلَالَهَا وَ حَرَامَهَا قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ وَصِيٍّ نَبِيٍّ

Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far<sup>-asws</sup>. He said, 'O Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>! I have read the Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and have understood their Permissibles, and their Prohibitions, and I

<sup>28</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 12

have come to ask you<sup>-asws</sup> about certain matters that none can answer with regard to it except for a Prophet<sup>-as</sup>, or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>, or son<sup>-asws</sup> of successor<sup>-asws</sup> of a Prophet<sup>-as</sup>.

فَرَفَعَ إِلَيْهِ أَبُو جَعْفَرٍ ع رَأْسَهُ فَقَالَ سَلْ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ مُحَمَّدٍ مِنْ سَنَةٍ قَالَ أَخْبِرْكَ بِقَوْلِي أَمْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِأَلْقَوْلَيْنِ جَمِيعًا قَالَ أَمَّا بِقَوْلِي فَخَمْسِمِائَةَ سَنَةٍ وَأَمَّا بِقَوْلِكَ فَسِتْمِائَةَ سَنَةٍ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> raised his<sup>-asws</sup> head and said; 'Ask'. He said, 'Inform me, how many years were there in between Isa<sup>-as</sup> and Muhammad<sup>-saww</sup>?' He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you in accordance to your words or to mine<sup>-asws</sup>?' He said, 'Inform me in accordance to both together'. He<sup>-asws</sup> said: 'In accordance to my<sup>-asws</sup> words, so there were five hundred years, and in accordance to your words there were six hundred years'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ سَمَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ مِنَ الَّذِي سَأَلَ مُحَمَّدٌ ص وَ كَانَ بَيْنَهُ وَ بَيْنَ عِيسَى خَمْسِمِائَةَ سَنَةٍ قَالَ فَتَلَا أَبُو جَعْفَرٍ ع هَذِهِ الْآيَةَ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

He said, 'Inform me about the Words of Allah<sup>-azwj</sup> the Exalted: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]**. Who is the one Muhammad<sup>-saww</sup> asked, and there was between him<sup>-saww</sup> and Isa<sup>-as</sup>, five hundred years?' Abu Ja'far<sup>-asws</sup> recited this Verse: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. Surely, He is the Hearing, the Seeing [17:1]**.

الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ مُحَمَّدًا ص حِينَ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جِبْرَائِيلَ ع فَأَذَّنَ شَمْعًا وَ أَقَامَ شَمْعًا ثُمَّ قَالَ فِي إِقَامَتِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ ص فَصَلَّى بِالْقَوْمِ

It was from the Signs which Allah<sup>-azwj</sup> Showed Muhammad<sup>-saww</sup> when He<sup>-azwj</sup> Ascended him<sup>-saww</sup> Bayt Al Maqdis that Allah<sup>-azwj</sup> Gathered the former ones and the latter ones from the Prophets<sup>-as</sup> and the Mursils (Messenger Prophets<sup>-as</sup>). Then He<sup>-azwj</sup> Commanded Jibraeel<sup>-as</sup> proclaimed Azaan and stood, then said in his<sup>-as</sup> Iqamah: 'Hasten to the best of deeds!'. Then he<sup>-as</sup> got Muhammad<sup>-saww</sup> to go ahead and pray (lead) Salat with the people.

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ وَ سَمَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص عَلَامَ تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذْتَ عَلَيَّ ذَلِكَ مَوَاقِفُنَا وَ عَهْدُنَا

Allah<sup>-azwj</sup> the Exalted Revealed: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]**. Rasool-Allah<sup>-saww</sup> said to them: 'Upon what did you testify (in Tashahhud)? And what were you worshipping?' They said, 'We testified that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, and you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. Our Covenant, our pact has been Taken upon that'.

قَالَ نَافِعٌ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ يَا أَبَا جَعْفَرٍ أَنْتُمْ وَ اللَّهُ أَوْصِيَاءُ رَسُولِ اللَّهِ وَ خُلُقَاؤُهُ فِي التَّوْرَةِ وَ أَسْمَاؤُكُمْ فِي الْإِنْجِيلِ وَ فِي الرَّبُّورِ وَ فِي الْقُرْآنِ وَ أَنْتُمْ أَحَقُّ بِالْأَمْرِ مِنْ غَيْرِكُمْ

Nafau said, 'You speak the truth, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! O Abu Ja'far<sup>-asws</sup>, by Allah<sup>-azwj</sup>, you (Imams<sup>-asws</sup>) are successors<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> Caliphs in the Torah, and your<sup>-asws</sup> names are in the Evangel, and in the Psalms and in the Quran, and you<sup>-asws</sup> are more rightful with the command than others".<sup>29</sup>

14- أَقُولُ وَ رَوَى السَّيِّدُ الْمُرْتَضَى رَحِمَهُ اللَّهُ فِي كِتَابِ الْفُصُولِ عَنِ الشَّيْخِ رَحِمَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عَمْرٍو عَنْ ابْنِ أُدَيْمَةَ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ مَا تَقُولُ فِي امْرَأَةٍ تَرَكَتْ زَوْجَهَا وَ إِخْوَتَهَا لِأُمِّهَا وَ أُخْتَهَا لِأَبِيهَا فَقَالَ أَبُو جَعْفَرٍ ع لِلزَّوْجِ التَّصْفُ ثَلَاثَةٌ أَسْهُمٍ مِنَ سِتَّةِ أَسْهُمٍ وَ لِلْإِخْوَةِ مِنَ الْأُمِّ الثَّلَاثُ سَهْمَانِ مِنْ سِتَّةٍ وَ لِلأُخْتِ مِنَ الْأَبِ مَا بَقِيَ وَ هُوَ السُّدُسُ سَهْمٍ مِنْ سِتَّةٍ

I (Majlisi) am saying, 'And it is reported by Al Sayyid Al Murtaza in 'Kitab Al Fusool', from Al Sheykh, from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, from Ibn Azina, from Bakeyr Bin Ayn who said,

'A man came to Abu Ja'far<sup>-asws</sup> and said to him<sup>-asws</sup>, 'O Abu Ja'far<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding (inheritance of) a woman who leaves behind her husband, and her brothers of her mother, and her sister of her father?' Abu Ja'far<sup>-asws</sup> said: 'For the husband would be the half of the three shares from the six shares, and for the brothers from the mother would be a third of the two shares from six, and for the sister from the father would be what remains, and it is the sixth share from six'.

فَقَالَ لَهُ الرَّجُلُ فَإِنَّ فَرَائِضَ زَيْدٍ وَ فَرَائِضَ الْعَامَّةِ وَ الْقَضَاةَ عَلَى غَيْرِ ذَلِكَ يَا أَبَا جَعْفَرٍ يَقُولُونَ لِلأُخْتِ مِنَ الْأَبِ ثَلَاثَةٌ أَسْهُمٍ مِنْ سِتَّةٍ إِلَى ثَمَانِيَةٍ

The man said to him<sup>-asws</sup>, 'But the Obligations (legislated shares of inheritance) of Zayd, and Obligations of the general Muslims, and the judges, are upon other than that, O Abu Ja'far<sup>-asws</sup>! They are saying that for the sister from the father are three shares, coming from six altered to eight'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع وَ لَمْ قَالُوا ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَ لَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ فَقَالَ أَبُو جَعْفَرٍ ع فَإِنْ كَانَ الأُخْتُ أَحَاً قَالَ لَيْسَ لَهُ إِلَّا السُّدُسُ

Abu Ja'far<sup>-asws</sup> said: 'And do they say this?' He said, 'Because Allah<sup>-azwj</sup> Mighty and Majestic is Saying **if a man dies (and) there isn't a son for him and for him is a sister, then for her would be half of what he leaves [4:176]**'. Abu Ja'far<sup>-asws</sup> said: 'If the sister was a brother?' He said, 'There would be nothing for him except for the sixth'.

فَقَالَ أَبُو جَعْفَرٍ ع فَمَا لَكُمْ نَقَضْتُمْ الأَخَ إِذْ كُنْتُمْ تَحْتَجُّونَ لِلأُخْتِ بِأَنَّ اللَّهَ تَعَالَى قَدْ سَمَّى لَهَا النِّصْفَ فَإِنَّ اللَّهَ تَعَالَى قَدْ سَمَّى لِلأَخِ أَيْضاً الكُلَّ وَ الكُلُّ أَكْثَرُ مِنَ النِّصْفِ قَالَ اللَّهُ تَعَالَى فَلَهَا نِصْفُ مَا تَرَكَ وَ هُوَ يَرْتَبُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَلَا تُعْطُونَ الأُخْتِ جَعَلَ اللَّهُ لَهُ الجَمِيعَ فِي فَرَائِضِكُمْ شَيْئاً وَ تُعْطُونَهُ السُّدُسَ فِي مَوْضِعٍ وَ تُعْطُونَ الأُخْتِ جَعَلَ اللَّهُ تَعَالَى لَهُ النِّصْفَ تَاماً

Abu Ja'far<sup>-asws</sup> said to him: 'What is the matter with you all reducing the brother and arguing for the sister for the half, because Allah<sup>-azwj</sup> has Named the half being for her. If Allah<sup>-azwj</sup> has Named for a brother the whole, and the whole is more than the half, because the Mighty and

<sup>29</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 13

Majestic Said for her being the half, and Said for the brother **and he would inherit her**, Meaning of the entirety of her wealth, **if there does not happen to be a child for her**. You all are not giving anything to those whom Allah<sup>-azwj</sup> has Made the entirety of it, in some of your Obligations (legislated shares of inheritance), and you all are giving the complete to those whom Allah<sup>-azwj</sup> has Made the half to be for’.

فَقَالَ الرَّجُلُ وَكَيْفَ تُعْطِي الْأُخْتِ أَصْلَحَكَ اللَّهُ الْبَصْفَ وَ لَا تُعْطِي الْأَخَ شَيْئاً فَقَالَ أَبُو جَعْفَرٍ ع تَقُولُونَ فِي أُمِّ وَ زَوْجِ وَ إِخْوَةٍ لِأُمِّ وَ أُخْتِ لِأَبٍ فَتُعْطُونَ الزَّوْجَ الْبَصْفَ ثَلَاثَةَ أَسْهُمٍ مِنْ سِتَّةٍ تَعُولُ إِلَى تِسْعَةٍ وَ الْأُمُّ السُّدُسُ وَ الْإِخْوَةُ مِنَ الْأُمِّ الثَّلَاثُ وَ الْأُخْتُ مِنَ الْأَبِ الْبَصْفَ ثَلَاثَةَ يَرْتَفِعُ مِنْ سِتَّةٍ إِلَى تِسْعَةٍ

The man said to him<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! How come we give the sister, the half, and we do not give anything to the male, even though she may have been a male?’ He<sup>-asws</sup> said: ‘You are saying with regards to a mother, and a husband, and a brother from the mother, and a sister from the father – the husband is given the half, and the mother (is given) the sixth, and the brother from the mother (is given) the third, and the sister from the father (is given) the half three, so you make these from nine (portions), and this is from six, so you raise it to nine’.

فَقَالَ كَذَلِكَ يَقُولُونَ فَقَالَ إِنْ كَانَتْ الْأُخْتُ أَخاً لِأَبٍ قَالَ لَيْسَ لَهُ شَيْءٌ فَقَالَ الرَّجُلُ لِأَبِي جَعْفَرٍ ع فَمَا تَقُولُ أَنْتَ رَحِمَكَ اللَّهُ قَالَ فَلَيْسَ لِلْإِخْوَةِ مِنَ الْأَبِ وَ الْأُمِّ وَ لَا لِلْإِخْوَةِ مِنَ الْأُمِّ وَ لَا لِلْإِخْوَةِ مِنَ الْأَبِ مَعَ الْأُمِّ شَيْءٌ

He<sup>-asws</sup> said, ‘It is like that which you are saying’. He said: ‘If the sister was a brother from the father?’ He<sup>-asws</sup> said: ‘There would be nothing for him’. The man said to Abu Ja’far<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! What are you<sup>-asws</sup> saying?’ He<sup>-asws</sup> said: ‘There is not for the brothers from the father and the mother, nor for the brothers from the mother, nor for the brother from the father, along with the mother, anything.’<sup>30</sup>

باب 13 احتجاجات الصادق صلوات الله عليه على الزنادقة و المخالفين و مناظراته معهم

## CHAPTER 13 – ARGUMENTATIONS OF AL-SADIQ<sup>-asws</sup> AGAINST THE ATHEISTS, AND THE ADVERSARIES, AND HIS<sup>-asws</sup> DEBATING WITH THEM

1- مع، معاني الأخبار المظفر العلوي عن ابن العياشي عن أبيه عن أحمد بن أحمد عن سليمان بن الحصيب قال حدثني الثقة قال حدثنا أبو جعفر رحمه بن صدقة قال: أتى رجلاً من بني أمية وكان زنديقاً جعفر بن محمد ع فقال قول الله عز وجل و جل في كتابه المص أي شيء أراد بهذا و أي شيء فيه من الحلال و الحرام و أي شيء فيه مما ينتفع به الناس

‘Ma’any Al Akhbar’ - Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ahmad Bin Ahmad, from Suleyman Bin Al Khaseyb, from Al Siqat, from Abu Jam’a Bin Sadaqa who said,

‘A man from the clan of Umayya, and he was an atheist, came to Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and he said, ‘The Words of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: **Alif Lam Meem**

<sup>30</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 14

**Suad [7:1]**, which thing is meant by this? And which thing is therein from the Permissible and the prohibited? And which thing is therein from what the people can benefit with?

قَالَ فَاعْتَاظَ مِنْ ذَلِكَ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَقَالَ أَمْسِكْ وَيْحَكَ الْأَلِفُ وَاحِدٌ وَاللَّامُ ثَلَاثُونَ وَالْمِيمُ أَرْبَعُونَ وَالصَّادُ تِسْعُونَ كَمْ مَعَكَ فَقَالَ الرَّجُلُ أَحَدٌ  
وَالثَّلَاثُونَ وَمِائَةٌ

He (the narrator) said, 'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was upset from that and he<sup>-asws</sup> said: 'Woe be unto you! The 'Alif' is one, and the 'Lam' is thirty, and the 'Meem' is forty, and the 'Suad' is ninety', how much is with you?' The man said, 'One hundred and thirty-one'.

فَقَالَ لَهُ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِذَا انْقَضَتْ سَنَةٌ إِحْدَى وَ ثَلَاثِينَ وَمِائَةٌ انْقَضَى مُلْكُ أَصْحَابِكَ

J'afar<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said to him: 'When the year one hundred and thirty-one expires, the kingdom of your companion will expire'.

قَالَ فَتَنْظَرْنَا فَلَمَّا انْقَضَتْ سَنَةٌ إِحْدَى وَ ثَلَاثِينَ وَمِائَةً يَوْمَ عَاشُورَاءَ دَخَلَ الْمُسَوْدَةُ الْكُوفَةَ وَ ذَهَبَ مُلْكُهُمْ

He (the narrator) said, 'We awaited. When the year one hundred and thirty-one expired, on the day of Ashura 'Al-Masouda' (black banners?) entered Al-Kufa and their kingdom was gone".<sup>31</sup>

2- ج، الإحتجاج من سؤال الزُّنْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنْ مَسَائِلَ كَثِيرَةٍ أَنْ قَالَ كَيْفَ يَعْبُدُ اللَّهُ الْخَلْقُ وَ لَمْ يَرَوْهُ

'Al ihtijaj' - From the questions of the atheist who asked Abu Abdullah<sup>-asws</sup> many questions is that he said, 'How can the people worship Allah<sup>-azwj</sup> and they don't see Him<sup>-azwj</sup>?'

قَالَ ع رَأَيْتَ الْعُلُوبَ يَبُورُ الْإِيمَانَ وَ أَنْبَتَتْهُ الْعُقُولُ يَنْقُطُهَا إِبْنَاتُ الْعِيَانِ وَ أَبْصَرَتْهُ الْأَبْصَارُ بِمَا رَأَتْهُ مِنْ حُسْنِ التَّرَكِيبِ وَ إِحْكَامِ التَّأْلِيفِ ثُمَّ الرُّسُلُ وَ آيَاتِهَا  
وَ الْكُتُبِ وَ مُحْكَمَاتِهَا وَ افْتَصَرَتْ الْعُلَمَاءُ عَلَى مَا رَأَتْ مِنْ عَظَمَتِهِ دُونَ رُؤْيَيْهِ

He<sup>-asws</sup> said: 'The hearts see Him<sup>-azwj</sup> by the light of Eman, and the intellects affirm Him<sup>-azwj</sup> by the vigilance of the affirmation of the eyesight, and the sights visualise Him<sup>-azwj</sup> with what it sees from the excellence of the methodology and the wise composition, then the Rasools<sup>-as</sup> and their<sup>-as</sup> Signs, and the Books and its decisive Verses, and the scholars are deficient from His<sup>-azwj</sup> Magnificence besides Seeing Him<sup>-azwj</sup>'.

قَالَ أ لَيْسَ هُوَ قَادِرًا أَنْ يَظْهَرَ لَهُمْ حَتَّى يَرَوْهُ وَ يَعْرِفُوهُ فَيُعْبَدَ عَلَى يَقِينٍ قَالَ لَيْسَ لِلْمُحَالِ جَوَابٌ

He said, 'Isn't He<sup>-azwj</sup> Able upon appearing to them until they do see Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Rises up, to He<sup>-azwj</sup> could be worshipped upon a certainty?' He<sup>-asws</sup> said: 'There isn't any answer for the impossibility'.

قَالَ فَمِنْ أَيْنَ أَنْبَتَتْ أَنْبِيَاءَ وَ رُسُلًا

<sup>31</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 1

He said, 'From where can Prophets<sup>-as</sup> and Mursil (Messenger Prophets<sup>-as</sup>) be proved?'

قَالَ عِ إِنَّا لَمَّا أَتَيْنَا أَنْ لَنَا خَالِقًا صَانِعًا مُتَعَالِيًا عَنَّا وَعَنْ جَمِيعِ مَا خَلَقَ وَكَانَ ذَلِكَ الصَّانِعَ حَكِيمًا لَمْ يَجْزُ أَنْ يُشَاهِدَهُ خَلْقُهُ وَلَا أَنْ يُلَامِسُوهُ وَلَا أَنْ يُبَاشِرَهُمْ وَيُبَاشِرُوهُ وَيُحَاجَّهُمْ وَيُحَاجُّوهُ ثَبَتَ أَنَّ لَهُ سَفَرَاءَ فِي خَلْقِهِ وَعِبَادِهِ يَدُلُّوهُمْ عَلَى مَصَالِحِهِمْ وَمَنَافِعِهِمْ وَمَا بِهِ بَقَاؤُهُمْ وَبِي تَزَكِّيهِمْ فَنَأُوهُمْ

He<sup>-asws</sup> said: 'We, when we prove that there is a Creator for you, a Maker, Exalted from us, from the entirety of what is created, and that the Maker was Wise, not allowed that His<sup>-azwj</sup> creatures see Him<sup>-azwj</sup>, nor touch Him<sup>-azwj</sup>, nor He<sup>-azwj</sup> Communicate with them and they would communicate with Him<sup>-azwj</sup>, and He<sup>-azwj</sup> to Argue with them and they to argue with Him<sup>-azwj</sup>, it proves that there are ambassadors for Him<sup>-azwj</sup> among His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> servants pointing them upon their correction and their benefits, and with what would be their survival and in leaving it would be their destruction.

فَثَبَتَ الْأَمْرُونَ وَالتَّاهُونَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَ ثَبَتَ عِنْدَ ذَلِكَ أَنَّ لَهُ مُعَيَّرِينَ وَ هُمُ الْأَنْبِيَاءُ وَ صَفْوَتُهُ مِنْ خَلْقِهِ حُكَمَاءُ مُؤَدِّبِينَ بِالْحِكْمَةِ مَبْعُوثِينَ عَنْهُ مُشَارِكِينَ لِلنَّاسِ فِي أَحْوَالِهِمْ عَلَى مُشَارَكَتِهِمْ هُمْ فِي الْخَلْقِ وَ التَّرَكِيبِ مُؤَدِّبِينَ مِنْ عِنْدِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ وَ الدَّلَائِلِ وَ الْبَرَاهِينِ وَ الشُّوَاهِدِ مِنْ إِحْتِيَائِ الْمَوْتَى وَ إِبْرَاءِ الْأَكْمَةِ وَ الْأَبْرَصِ

Thus, it proves (the presence of) of the enjoiners and the forbidders on behalf of the Wise, the Knowing, among His<sup>-azwj</sup> creatures, and at that it proves that for Him<sup>-azwj</sup> there are saviours, and they are the Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Elites from His<sup>-azwj</sup> creatures, wise ones, discipliners with the wisdom, Sent from Him<sup>-azwj</sup>, associating with the people in their states upon their associating for them among the creatures and the methodologies, fulfiller from the Wise, the Knowing, with the wisdom and the evidence and the proofs and the witnesses, ones who revived the dead, and cured the blind and the leper.

فَلَا تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالِ الرَّسُولِ وَ وَجُوبِ عَدَالَتِهِ

The earth will not be empty from a Divine Authority happening have such knowledge with him<sup>-asws</sup>, he<sup>-asws</sup> can evidence upon the truthfulness of the words of the Rasools<sup>-as</sup> and the obligation of His<sup>-azwj</sup> Justice'.

ثُمَّ قَالَ عِ بَعْدَ ذَلِكَ نَحْنُ نَزَعُمُ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ وَلَا تَكُونُ الْحُجَّةُ إِلَّا مِنْ عَقَبِ الْأَنْبِيَاءِ مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ مِنْ غَيْرِ نَسْلِ الْأَنْبِيَاءِ وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى شَرَعَ لِبَنِي آدَمَ طَرِيقًا مُبِينًا وَ أَخْرَجَ مِنْ آدَمَ نَسْلًا طَاهِرًا طَيِّبًا أَخْرَجَ مِنْهُ الْأَنْبِيَاءَ وَ الرَّسُلَ هُمْ صَفْوَةُ اللَّهِ وَ خُلِصَ الْجَوْهَرِ طَهَّرُوا فِي الْأَصْلَابِ وَ حَفِظُوا فِي الْأَرْحَامِ

Then he<sup>-asws</sup> said after that: 'We<sup>-asws</sup> claim that the earth cannot be empty from a Divine Authority, not can a Divine Authority happen to be except from the posterity of the Prophets<sup>-as</sup>. Allah<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> at all from other than the lineage of the Prophets<sup>-as</sup>, and that is because Allah<sup>-azwj</sup> the Exalted Began a radiant path for the children of Adam<sup>-as</sup>, and Brought out from the Adam<sup>-as</sup> a clean, good lineage, Extracting from it the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup>. They<sup>-as</sup> are the Elites of Allah<sup>-azwj</sup> and the pure gems, clean in the ribs and preserved in the wombs.

لَمْ يُصْنِعْ سَفَاحَ الْجَاهِلِيَّةِ وَلَا شَابَ أَنْسَابُهُمْ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهُمْ فِي مَوْضِعٍ لَا يَكُونُ أَعْلَى دَرَجَةً وَ شَرَفًا مِنْهُ فَمَنْ كَانَ خَازِنَ عِلْمِ اللَّهِ وَ أَمِينَ عَيْنِيهِ وَ مُسْتَوْدَعَ سِرِّهِ وَ حُجَّتَهُ عَلَى خَلْقِهِ وَ تَرْجَمَانَهُ وَ لِسَانَهُ لَا يَكُونُ إِلَّا بِحَدِّهِ الصِّفَةِ

Neither did foolishness of the ignorance hit them nor any mixture in their lineage, because Allah<sup>-azwj</sup> Mighty and Majestic Made them<sup>-asws</sup> in such a place, there does not happen to be any rank and nobility higher than it. The one who was a treasurer of the Knowledge of Allah<sup>-azwj</sup>, and trustworthy of His<sup>-azwj</sup> hidden matters, and holder of His<sup>-azwj</sup> Secrets, and His<sup>-azwj</sup> Divine Authority upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> interpreter, and His<sup>-azwj</sup> tongue, cannot happen to be except with these attributes.

فَالْحُجَّةُ لَا يَكُونُ إِلَّا مِنْ نَسْلِهِمْ يَوْمَ مَقَامِ النَّبِيِّ فِي الْخَلْقِ بِالْعِلْمِ الَّذِي عِنْدَهُ وَ وَرَثَتِهِ عَنِ الرَّسُولِ إِنْ جَحَدَهُ النَّاسُ سَكَتَ وَ كَانَ بَقَاءَ مَا عَلَيْهِ النَّاسُ قَلِيلًا بِمَا فِي أَيْدِيهِمْ مِنْ عِلْمِ الرَّسُولِ عَلَى اخْتِلَافٍ مِنْهُمْ فِيهِ قَدْ أَقَامُوا بَيْنَهُمُ الرَّأْيَ وَ الْقِيَّاسَ

Thus, the Divine Authority cannot happen to be except from their<sup>-asws</sup> lineages standing in the place of the Prophet<sup>-saww</sup> among the people with the knowledge which was with him<sup>-saww</sup> and having inherited it from the Rasools<sup>-as</sup>. If the people fight against him<sup>-asws</sup>, he<sup>-asws</sup> would be silent, and he<sup>-asws</sup> would preserve what is upon the few people from what is in their hands from the knowledge of the Rasools<sup>-as</sup>, upon the differing(s) from them regarding it. They established the opinions and the analogies between them.

إِنْ هُمْ أَقْرَبُوا بِهِ وَ أَطَاعُوهُ وَ أَحَدُوا عَنْهُ ظَهَرَ الْعَدْلُ وَ ذَهَبَ الْإِخْتِلَافُ وَ التَّشَاوُرُ وَ اسْتَوَى الْأَمْرُ وَ أَبَانَ الدِّينَ وَ غَلَبَ عَلَى الشُّكِّ الْيَقِينُ وَ لَا يَكَادُ أَنْ يُقَيَّرَ النَّاسُ بِهِ أَوْ يُحْفُوا لَهُ بَعْدَ فَقْدِ الرَّسُولِ وَ مَا مَضَى رَسُولٌ وَ لَا نَبِيٌّ قَطُّ لَمْ يَخْتَلِفْ أُمَّتُهُ مِنْ بَعْدِهِ وَ إِذَا كَانَ عِلَّةُ اخْتِلَافِهِمْ خِلَافَتُهُمْ عَلَى الْحُجَّةِ وَ تَرْكُهُمْ إِيَّاهُ

If they accept him<sup>-asws</sup> and obey him<sup>-asws</sup> and take from him<sup>-asws</sup>, the justice would appear, and the differing(s) and the fighting would go away, and the matters evened out, and the Religion will be clear, and the certainty will overcome the doubt, and most of the people would believe in him<sup>-asws</sup> or adhere with him<sup>-asws</sup> after losing the Rasool<sup>-saww</sup>, and neither a Rasool<sup>-as</sup> nor a Prophet<sup>-as</sup> expired at all his<sup>-asws</sup> community did not differ from after him<sup>-as</sup>. And rather, the reason for their differing(s) was their opposition against the Divine Authority and their leaving him<sup>-asws'</sup> (the successor<sup>-as</sup> of the Prophet<sup>-saww</sup>).

قَالَ فَمَا يُصْنَعُ بِالْحُجَّةِ إِذَا كَانَ بِحَدِّهِ الصِّفَةِ قَالَ قَدْ يُفْتَدَى بِهِ وَ يُخْرَجُ عَنْهُ الشَّيْءُ بَعْدَ الشَّيْءِ بِمَا فِيهِ مَنَفَعَةُ الْخَلْقِ وَ صَلَاحُهُمْ

He said, 'What should one do with the Divine Authority when he<sup>-asws</sup> was with this description?' He<sup>-asws</sup> said: 'They should follow him<sup>-asws</sup>, and he<sup>-asws</sup> would bring out from him<sup>-asws</sup>, the thing after the thing from what therein are benefits for the people and their correction.

فَإِنْ أَحَدْتُوا فِي دِينِ اللَّهِ شَيْئًا أَعْلَمَهُمْ وَ إِنْ زَادُوا فِيهِ أَحْبَرَهُمْ وَ إِنْ تَقَصُّوا مِنْهُ شَيْئًا أَفَادَهُمْ

If they innovate anything in the Religion of Allah<sup>-azwj</sup>, he<sup>-asws</sup> would let them know, and if they increase in him, he<sup>-asws</sup> would inform them, and if they reduce anything from it, he<sup>-asws</sup> would secure it for them.

ثُمَّ قَالَ الرَّبْدِيُّ مِنْ أَيِّ شَيْءٍ خُلِقَ الْأَشْيَاءُ قَالَ ع لَا مِنْ شَيْءٍ فَقَالَ فَكَيْفَ يَجِيءُ مِنْ لَا شَيْءٍ شَيْءٌ قَالَ ع إِنَّ الْأَشْيَاءَ لَا تَخْلُو أَنْ تَكُونَ خُلِقَتْ مِنْ شَيْءٍ أَوْ مِنْ غَيْرِ شَيْءٍ فَإِنْ كَانَتْ خُلِقَتْ مِنْ شَيْءٍ كَانَ مَعَهُ فَإِنَّ ذَلِكَ الشَّيْءَ قَدِيمٌ وَالْقَدِيمُ لَا يَكُونُ حَدِيثًا وَلَا يَفْنَى وَلَا يَتَغَيَّرُ وَلَا يَخْلُو ذَلِكَ الشَّيْءُ مِنْ أَنْ يَكُونَ جَوْهَرًا وَاحِدًا وَ لَوْناً وَاحِدًا

Then the atheist said, 'From which thing are the things created?' He<sup>-asws</sup> said: 'Not from a thing'. He said, 'Then how can a thing come from nothing?' He<sup>-asws</sup> said: 'The things are not empty from either being created from a thing, or from without a thing. If it were created from a thing, it would be with it, for that thing is more ancient, and the ancient cannot be newly occurring, nor perish, nor change, nor would that thing be devoid from being one essence, and one type.

فَمِنْ أَيْنَ جَاءَتْ هَذِهِ الْأَلْوَانُ الْمُخْتَلِفَةُ وَالْمُجَوَاهِرُ الْكَثِيرَةُ الْمَوْجُودَةُ فِي هَذَا الْعَالَمِ مِنْ ضُرُوبِ شَيْءٍ وَ مِنْ أَيْنَ جَاءَ الْمَوْتُ إِنْ كَانَ الشَّيْءُ الَّذِي أُنشِئَتْ مِنْهُ الْأَشْيَاءُ حَيًّا أَوْ مِنْ أَيْنَ جَاءَتْ الْحَيَاةُ إِنْ كَانَ ذَلِكَ الشَّيْءُ مَيِّتًا وَلَا يَجُوزُ أَنْ يَكُونَ مِنْ حَيٍّ وَ مَيِّتٍ قَدِيمِينَ لَمْ يَزَلَا لِأَنَّ الْحَيَّ لَا يَجِيءُ مِنْهُ مَيِّتٌ وَ هُوَ لَمْ يَزَلْ حَيًّا وَ لَا يَجُوزُ أَيْضًا أَنْ يَكُونَ الْمَيِّتُ قَدِيمًا لَمْ يَزَلْ بِمَا هُوَ بِهِ مِنَ الْمَوْتِ لِأَنَّ الْمَيِّتَ لَا قُدْرَةَ لَهُ وَ لَا بَقَاءَ

From where did these various types and numerous essences come from, the ones existing in this world, from various types? And from where did the dead come from, if it was the thing from which life grew from? Of, from where did the life come if that thing was dead? And it is not allowed that it happens to be that both alive and dead happen to be ancient, not ceasing to exist, because the life, dead cannot come from it and he does not cease to be alive, nor is it allowed as well that the dead happens to be ancient, not ceasing to exist with what it is with, from the dead, because the dead, there is neither any power for him nor a remaining'.

قَالَ فَمِنْ أَيْنَ قَالُوا إِنَّ الْأَشْيَاءَ أَزَلِيَّةٌ قَالَ هَذِهِ مَقَالَةٌ قَوْمٍ جَحَدُوا مُدَبِّرَ الْأَشْيَاءِ فَكَذَّبُوا الرُّسُلَ وَ مَقَالَتَهُمْ وَ الْأَنْبِيَاءَ وَ مَا أَنْبَأُوا عَنْهُ وَ سَمَّوْا كُتُبَهُمْ أَسَاطِيرَ الْأَوَّلِينَ وَ وَضَعُوا لِأَنْفُسِهِمْ دِينًا بِآرَائِهِمْ وَ اسْتِحْسَانِهِمْ

He said, 'From where are they saying that the things are eternal?' He<sup>-asws</sup> said: 'This is talk of a people who are rejecting management of the things, so they belied the Rasools<sup>-as</sup> and their<sup>-as</sup> words, and the Prophets<sup>-as</sup> of what they<sup>-as</sup> had informed about, and they named their<sup>-as</sup> Books as being stories of the former ones, and they placed a Religion with their own opinions and their satisfaction.

إِنَّ الْأَشْيَاءَ تَدُلُّ عَلَى خُدُوثِهَا مِنْ دَوْرَانِ الْفَلَكَ بِمَا فِيهِ وَ هِيَ سَبْعَةُ أَفْلَاقٍ وَ تَحْرُكُ الْأَرْضُ وَ مَنْ عَلَيْهَا وَ انْقِلَابُ الْأَزْمِنَةِ وَ اخْتِلَافُ الْوَقْتِ وَ الْحَوَادِثُ الَّتِي تَحْدُثُ فِي الْعَالَمِ مِنْ زِيَادَةٍ وَ نُقْصَانٍ وَ مَوْتٍ وَ بَلَى وَ اضْطِرَارِ النَّفْسِ إِلَى الْإِفْزَارِ بِأَنَّ لَهَا صَانِعًا وَ مُدَبِّرًا مَا تَرَى الْخَلْقَ يَصِيرُ حَامِضًا وَ الْعَدْبُ مُرًّا وَ الْجَدِيدُ بَالِيًا وَ كُلُّ إِلَى تَغْيِيرٍ

The things evidence upon their own occurrence from the rotation of the planets with what is therein, and these are seven spheres, and movement of the earth and the ones upon it, and the turning of the eras, and interchange of the time and the occurrences which occur in the world from increase and reduction, and death, and afflictions, and the desperation of the soul to the acceptance that there is a Maker and a Manager for it. But, do you not see the sweet becoming sour and the fresh (becoming) bitter, and the new (becoming) old, and everything is (going) towards the change and the perishing?'

وَفَتَاءٍ قَالَ فَلَمْ يَزَلْ صَانِعُ الْعَالَمِ عَالِمًا بِالْأَحْدَاثِ الَّتِي أَحْدَثَهَا قَبْلَ أَنْ يُحْدِثَهَا قَالَ لَمْ يَزَلْ يَعْلَمُ فَخَلَقَ مَا عَلِمَ قَالَ أَمْ مُخْتَلِفٌ هُوَ أَمْ مُؤْتَلِفٌ قَالَ لَا يَلِيْقُ بِهِ  
الِاخْتِلَافُ وَ لَا الْإِتِّبَافُ إِنَّمَا يَخْتَلِفُ الْمُتَجَرِّئُ وَ يَأْتَلِفُ الْمُتَبَعُضُ فَلَا يُقَالُ لَهُ مُؤْتَلِفٌ وَ لَا مُخْتَلِفٌ

He said, 'Why did the Maker of the universe not cease with the new occurrences which are occurring from Bringing them into occurrence?' He<sup>-asws</sup> said: 'He<sup>-azwj</sup> did not cease to know, He<sup>-azwj</sup> Created what He<sup>-azwj</sup> Knew'. He said, 'Is He<sup>-azwj</sup> separate or composed?' He<sup>-asws</sup> said: 'Neither can the separation nor the composition be appropriate for Him<sup>-azwj</sup>. But rather, He<sup>-azwj</sup> is different of the fragmentation, and a Composer of the parts, therefore it cannot be said to Him<sup>-azwj</sup> He<sup>-azwj</sup> is Composed nor separate'.

قَالَ فَكَيْفَ هُوَ اللَّهُ الْوَاحِدُ قَالَ وَاحِدٌ فِي ذَاتِهِ فَلَا وَاحِدَ كَوَاحِدٍ لِأَنَّ مَا سِوَاهُ مِنَ الْوَاحِدِ مُتَجَرِّئٌ وَ هُوَ تَبَارَكَ وَ تَعَالَى وَاحِدٌ لَا مُتَجَرِّئٌ وَ لَا يَقَعُ عَلَيْهِ الْعَدُّ

He said, 'How is He<sup>-azwj</sup> Allah<sup>-azwj</sup>, the One?' He<sup>-asws</sup> said: 'One in His<sup>-azwj</sup> Self, so He<sup>-azwj</sup> is not one like the one, because whatever is besides Him<sup>-azwj</sup> from the One is a fragment, and He<sup>-azwj</sup> is Blessed and Exalted, One not a fragment, nor can the numbering fall upon Him<sup>-azwj</sup>'.

قَالَ فَلِأَيِّ عِلَّةٍ خَلَقَ الْخَلْقَ وَ هُوَ غَيْرُ مُتَحْتَاجٍ إِلَيْهِمْ وَ لَا مُضْطَرٌّ إِلَى خَلْقِهِمْ وَ لَا يَلِيْقُ بِهِ الْعَبَثُ بِنَا قَالَ خَلَقَهُمْ لِإِظْهَارِ حِكْمَتِهِ وَ إِنْفَازِ عِلْمِهِ وَ إِمْضَاءِ  
تَدْبِيرِهِ

He said, 'For which reason did He<sup>-azwj</sup> Create the creation and He<sup>-azwj</sup> is without any need to them, nor is He<sup>-azwj</sup> desperate to Creating them, nor is the vanity with us appropriate with Him<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Created them to Manifest His<sup>-azwj</sup> Wisdom, and Implementation of His<sup>-azwj</sup> Knowledge, and Accomplishment of His<sup>-azwj</sup> Management'.

قَالَ وَ كَيْفَ لَا يَقْتَصِرُ عَلَى هَذِهِ الدَّارِ فَيَجْعَلُهَا دَارَ ثَوَابِهِ وَ مُحْتَسِبَ عِقَابِهِ قَالَ إِنَّ هَذِهِ الدَّارَ دَارُ الْإِبْلَاءِ وَ مُتَجَرِّئِ الثَّوَابِ وَ مُكْتَسَبِ الرَّحْمَةِ فَلِئَلَّا آفَاتٍ  
وَ طُغْيَتْ شَهَوَاتٍ لِيُخْتَبَرَ فِيهَا عِبِيدَهُ بِالطَّاعَةِ فَلَا يَكُونُ دَارَ عَمَلٍ دَارَ جَزَاءٍ

He said, 'Why does He<sup>-azwj</sup> not shorten upon this house (world) and Make it to be a house of His<sup>-azwj</sup> Rewards and a confinement of His<sup>-azwj</sup> Punishment?' He<sup>-asws</sup> said: 'This house (world) is the house of trials, and a shop for the Rewards, and earning of the Mercy, filled with calamities, and layers of the desires to be tested, therefore the house of work cannot happen to be a house of Recompense'.

قَالَ أَمْ مِنْ حِكْمَتِهِ أَنْ جَعَلَ لِنَفْسِهِ عَدُوًّا وَ قَدْ كَانَ وَ لَا عَدُوًّا لَهُ فَخَلَقَ كَمَا زَعَمْتَ إِبْلِيسَ فَسَلَّطَهُ عَلَى عِبِيدِهِ يَدْعُوهُمْ إِلَى خِلَافِ طَاعَتِهِ وَ يَأْمُرُهُمْ  
بِعَصْيَانِهِ وَ جَعَلَ لَهُ مِنَ الْفُؤَادِ كَمَا زَعَمْتَ يَصِلُ بِالطُّغْيِ الْحَيْلَةَ إِلَى قُلُوبِهِمْ فَيُوسِسُ إِلَيْهِمْ فَيُشَكِّكُهُمْ فِي رِزْقِهِمْ وَ يُلْبِسُ عَلَيْهِمْ دِينَهُمْ فَيُزِيلُهُمْ عَنْ مَعْرِفَتِهِ حَتَّى  
أُنْكِرَ قَوْمٌ لَمَّا وَسَّوَسَ إِلَيْهِمْ رُبُوبِيَّتَهُ وَ عَبَدُوا سِوَاهُ فَلِمَ سَلَّطَ عَدُوَّهُ عَلَى عِبِيدِهِ وَ جَعَلَ لَهُ السَّبِيلَ إِلَى إِغْوَائِهِمْ

He said, 'Is it from His<sup>-azwj</sup> Wisdom that He<sup>-azwj</sup> Makes enemies for Himself<sup>-azwj</sup> and there is no enemy for Him<sup>-azwj</sup>? As per your<sup>-asws</sup> claim, He<sup>-azwj</sup> Created Iblees<sup>-la</sup> and Caused him<sup>-la</sup> to overcome upon His<sup>-azwj</sup> servants calling them to oppose His<sup>-azwj</sup> obedience and instructing them with disobeying Him<sup>-azwj</sup>, and Made the strength for him<sup>-la</sup> just as you<sup>-asws</sup> claim, he<sup>-la</sup> can get the tricks to arrive with subtlety into their hearts, whispering to them, so they end up doubting in their Lord<sup>-azwj</sup>, and he<sup>-la</sup> confuses their Religion upon them, declining them from His<sup>-azwj</sup> recognition upon a group denied due to what was whispered to them (denying) His<sup>-</sup>

azwj Lordship and they worshipped besides Him<sup>-azwj</sup>. Why did He<sup>-azwj</sup> Cause His<sup>-azwj</sup> enemy to overcome upon His<sup>-azwj</sup> servants, and Made the way for him<sup>-la</sup> to lure them?'

قَالَ إِنَّ هَذَا الْعَدُوَّ الَّذِي ذَكَرْتَ لَا يَضُرُّهُ عَدَاؤُهُ وَلَا يَنْفَعُهُ وَلَا يَنْفَعُهُ عَدَاؤُهُ لَا تَنْفَعُ مِنْ مُلْكِهِ شَيْئاً وَلَا تَزِيدُ فِيهِ شَيْئاً وَإِنَّمَا يَنْتَفِي الْعَدُوُّ إِذَا كَانَ فِي قُوَّةٍ يَضُرُّ وَيَنْفَعُ إِنَّ هَمَّ بِمُلْكٍ آخِذَهُ أَوْ بِسُلْطَانٍ قَهْرُهُ

He<sup>-asws</sup> said: 'This enemy which you mentioned, his<sup>-la</sup> enmity cannot harm Him<sup>-azwj</sup>, nor can his<sup>-la</sup> friendship benefit Him<sup>-azwj</sup>. His<sup>-la</sup> enmity cannot reduce anything from His<sup>-azwj</sup> kingdom, and his<sup>-la</sup> friendship cannot increase anything in it, and rather one fears the enemy when there was in him the strength to harm and benefit, if they take from a kingdom or coerced by authority.

فَأَمَّا إِبْلِيسُ فَعَبْدٌ خَلَقَهُ لِيَعْبُدَهُ وَ يُؤَدِّعَهُ وَ قَدْ عَلِمَ حِينَ خَلَقَهُ مَا هُوَ وَ إِلَى مَا يَصِيرُ إِلَيْهِ فَلَمَّ يَزَلْ يَعْبُدُهُ مَعَ الْمَلَائِكَةِ حَتَّى امْتَحَنَهُ بِسُجُودِ آدَمَ فَأَمْتَنَعَ مِنْ ذَلِكَ حَسِداً وَ شَقَاوَةً غَلَبَتْ عَلَيْهِ فَلَعَنَهُ عِنْدَ ذَلِكَ وَ أَخْرَجَهُ عَنْ صُفُوفِ الْمَلَائِكَةِ وَ أَنْزَلَهُ إِلَى الْأَرْضِ مَلْعُوناً مَدْحُوراً فَصَارَ عَدُوَّ آدَمَ وَ وُلْدِهِ بِذَلِكَ السَّبَبِ وَ مَا لَهُ مِنَ السُّلْطَنَةِ عَلَى وُلْدِهِ إِلَّا الْوَسْوَسَةَ وَ الدُّعَاءَ إِلَى غَيْرِ السَّبِيلِ وَ قَدْ أَقْرَ مَعَ مَعْصِيَتِهِ لِرَبِّهِ بِرُبُوبِيَّتِهِ

As for Iblees<sup>-la</sup>, he<sup>-la</sup> is a servant He<sup>-azwj</sup> Created to worship Him<sup>-azwj</sup> and profess His<sup>-azwj</sup> Unity, and He<sup>-azwj</sup> Knew when He<sup>-azwj</sup> Created him<sup>-la</sup> what he<sup>-la</sup> is and to what he<sup>-la</sup> will be coming to. He<sup>-la</sup> did not cease worshipping Him<sup>-azwj</sup> along with the Angels until He<sup>-azwj</sup> Tested him<sup>-la</sup> with the Sajdah to Adam<sup>-as</sup>. He<sup>-la</sup> refused from that out of envy and wretchedness overcame upon him<sup>-la</sup>, so he<sup>-la</sup> was Cursed during that and thrown out from the rows of the Angels, and descended to the earth as an Accursed, Expelled. He<sup>-la</sup> became an enemy of Adam<sup>-as</sup> and his<sup>-as</sup> children due to that reason, and there is no authority for him<sup>-la</sup> upon his<sup>-as</sup> children except for the whispering and calling to another way, and he<sup>-la</sup> had accepted His<sup>-azwj</sup> Lordship along with his<sup>-la</sup> disobedience to his<sup>-la</sup> Lord<sup>-azwj</sup>'

قَالَ أَ فَيَصْلُحُ السُّجُودُ لِغَيْرِ اللَّهِ قَالَ لَا قَالَ فَكَيْفَ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ قَالَ إِنَّ مَنْ سَجَدَ بِأَمْرِ اللَّهِ سَجَدَ لِلَّهِ فَكَانَ سُجُودُهُ لِلَّهِ إِذَا كَانَ عَنْ أَمْرِ اللَّهِ

He said, 'Is the Sajdah to other than Allah<sup>-azwj</sup> correct?' He<sup>-asws</sup> said: 'No'. He said, 'Then how did Allah<sup>-azwj</sup> Command the Angels with the Sajdah to Adam<sup>-as</sup>?' He<sup>-asws</sup> said: 'One who performs Sajdah by the Command of Allah<sup>-azwj</sup>, so he has performed Sajdah to Allah<sup>-azwj</sup>. It was so that their Sajdah to him<sup>-as</sup> was to Allah<sup>-azwj</sup> when it was from the Command of Allah<sup>-azwj</sup>'.

قَالَ فَمِنْ أَيْنَ أَصْلُ الْكَيْهَانَةِ وَ مِنْ أَيْنَ يُخْبِرُ النَّاسَ بِمَا يَخْدُتُ قَالَ إِنَّ الْكَيْهَانَةَ كَانَتْ فِي الْجَاهِلِيَّةِ فِي كُلِّ جِهَةٍ فَتَرَى مِنَ الرُّسُلِ كَانَ الْكَاهِنُ بِمَثَلِ الْحَاكِمِ يَحْتَكِمُونَ إِلَيْهِ فِيمَا يَشْتَبِهَ عَلَيْهِمْ مِنَ الْأُمُورِ فَيُخْبِرُهُمْ بِأَشْيَاءَ تَخْدُتُ

He said, 'From where is the origin of the fortune-telling? And from where can he inform the people with what is to occur?' He<sup>-asws</sup> said: 'The fortune-telling used to be among the pre-Islamic Period during every period of interval from the Rasools<sup>-as</sup>. The fortune-teller used to be at the status of the judge they would be seeking the judgment to him regarding whatever was confusing upon them from the matters, and he would inform them with things to occur.

وَذَلِكَ فِي وُجُوهِ شَيْءٍ مِنْ فِرَاسَةِ الْعَيْنِ وَ دَكَاةِ الْقَلْبِ وَ وَسْوَسَةِ النَّفْسِ وَ فِطْنَةِ الرُّوحِ مَعَ قَدْفٍ فِي قَلْبِهِ لِأَنَّ مَا يَخْدُثُ فِي الْأَرْضِ مِنَ الْحَوَادِثِ الظَّاهِرَةِ فَذَلِكَ يَعْلَمُ الشَّيْطَانُ وَ يُؤَدِّيهِ إِلَى الْكَاهِنِ وَ يُخْبِرُهُ بِمَا يَخْدُثُ فِي الْمَنَازِلِ وَ الْأَطْرَافِ

And that is in various aspects – From the discernment of the eye, and intelligence of the heart, and whispering of the self, and acumen of the soul along with casting into his heart, because there is no occurrence in the earth from the apparent occurrences, so that is known to the Satan<sup>-la</sup> and he<sup>-la</sup> deposits it to the fortune-teller and informed him with what is to occur in the houses and the outskirts.

وَ أَنَا أُخْبِرُ السَّمَاءِ فَإِنَّ الشَّيَاطِينَ كَانَتْ تَقْعُدُ مَقَاعِدَ اسْتِزَاقِ السَّمْعِ إِذْ ذَاكَ وَ هِيَ لَا تَحْجُبُ وَ لَا تُرْجِمُ بِالتُّجُومِ وَ إِنَّمَا مُنِعَتْ مِنْ اسْتِزَاقِ السَّمْعِ لِمَا يَخْدُثُ فِي الْأَرْضِ سَبَبٌ يُشَاكِلُ الْوَحْيَ مِنْ حَبْرِ السَّمَاءِ وَ لَيْسَ عَلَى أَهْلِ الْأَرْضِ مَا جَاءَهُمْ مِنَ اللَّهِ لِإِثْبَاتِ الْحُجَّةِ وَ نَقْيِ الشَّيْبَةِ

As for the news of the sky, the Satans<sup>-la</sup> used to sit in the sitting to steal the hearing whenever that happened, and they were neither blocked nor pelted by the (shooting) stars, and rather they were prevented from stealing the hearing lest there would occur in the earth a cause identical to the Revelation from the news of the sky, and confusion upon the people of the earth what comes to them from Allah<sup>-azwj</sup> to prove the argument and negate the doubts.

وَ كَانَ الشَّيْطَانُ يَسْتَرْقُ الْكَلِمَةَ الْوَاحِدَةَ مِنْ حَبْرِ السَّمَاءِ بِمَا يَخْدُثُ مِنَ اللَّهِ فِي خَلْقِهِ فَيَحْتَضِرُهَا ثُمَّ يَهْبِطُ بِهَا إِلَى الْأَرْضِ فَيَقْدِفُهَا إِلَى الْكَاهِنِ فَإِذَا قَدْ زَادَ مِنْ كَلِمَاتٍ عِنْدَهُ فَيَحْتَلِطُ الْحَقُّ بِالْبَاطِلِ فَمَا أَصَابَ الْكَاهِنَ مِنْ حَبْرِ يَمَّا كَانَ يُخْبِرُ بِهِ فَهُوَ مَا آدَاهُ إِلَيْهِ شَيْطَانُهُ بِمَا سَمِعَهُ وَ مَا أَخْطَأَ فِيهِ فَهُوَ مِنْ بَاطِلٍ مَا زَادَ فِيهِ

And the Satan<sup>-la</sup> used to steal the one phrase from the news of the sky of what was to occur from Allah<sup>-azwj</sup> among His<sup>-azwj</sup> creatures, so he<sup>-la</sup> would snatch it, then descend with it to the earth and cast it to the fortune-teller. So, when there as an increase from the phrases with him<sup>-la</sup>, he<sup>-la</sup> would mix the truth with the falsehood. Thus, whatever the fortune-teller got right from the news from whatever he used to inform with, it was what was deposited to him from his Satan<sup>-la</sup> from what he<sup>-la</sup> had heard, and whatever he was mistaken with, it is from the falsehood when there was an addition in it.

فَمُنِعَتْ الشَّيَاطِينَ عَنِ اسْتِزَاقِ السَّمْعِ انْقِطَعَتِ الْكَيْهَانَةُ وَ الْيَوْمَ إِنَّمَا تُؤَدِّي الشَّيَاطِينُ إِلَى كَهَانِهَا أُخْبَارًا لِلنَّاسِ بِمَا يَنْخَدِثُونَ بِهِ وَ مَا يُخْدِثُونَهُ وَ الشَّيَاطِينُ تُؤَدِّي إِلَى الشَّيَاطِينِ مَا يَخْدُثُ فِي الْعَبْدِ مِنَ الْحَوَادِثِ مِنْ سَارِقٍ سَرَقَ وَ قَاتِلٍ قَتَلَ وَ غَائِبٍ غَابَ وَ هُمْ بِمَنْزِلَةِ النَّاسِ أَيْضًا صَدُوقٌ وَ كَذُوبٌ

When the Satans<sup>-la</sup> were prevented from stealing the hearing, the fortune-telling was cut off, and today, rather the Satans<sup>-asws</sup> deposit to their fortune-tellers the news of the people from what would be occurring with and what they would be innovating, and the Satans<sup>-la</sup> deposit to the Satans<sup>-la</sup> what is to occur among the servants from the new occurrences, from the theft of the thief, and killing of a killers, and absence of an absentee, and they are at the status of the people as well, speaking the truth and lying’.

فَقَالَ كَيْفَ صَعِدَتِ الشَّيَاطِينُ إِلَى السَّمَاءِ وَ هُمْ أَفْتَالُ النَّاسِ فِي الْخَلْقَةِ وَ الْكِنَافَةِ وَ قَدْ كَانُوا يَثْنُونَ لِسُلَيْمَانَ بْنِ دَاوُدَ مِنَ الْبِنَاءِ مَا يُعْجِزُ عَنْهُ وَ لَوْلَا أَدَمُ

He said, 'How do the Satans<sup>-la</sup> ascend to the sky and they are like the people in the creation (bodies) and the density, and they used to build for Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> from the buildings which the children of Adam<sup>-as</sup> were unable from?'

قَالَ عَلَّظُوا لِسُلَيْمَانَ كَمَا سُخِّرُوا وَ هُمْ خُلِقُوا رَقِيقًا غَدَاؤُهُمُ التَّنَسُّمُ وَ الدَّلِيلُ عَلَى ذَلِكَ صُعُودُهُمْ إِلَى السَّمَاءِ لِاسْتِزَاقِ السَّمْعِ وَ لَا يَقْدِرُ الْجِسْمُ الْكَثِيفُ عَلَى الِارْتِفَاءِ إِلَيْهَا إِلَّا بِسَلْمٍ أَوْ سَبَبٍ

He<sup>-asws</sup> said: 'They were thickened (dense) for Suleyman<sup>-as</sup> just as they were subdued, and they are a delicate creation (body), their food is tasteless, and the evidence upon that is they ascending to the sky to steal the hearing, and the thick body is not able upon the rising to it, except by a route of ascent or means'.

قَالَ فَأَخْبِرْنِي عَنِ السِّحْرِ مَا أَصْلُهُ وَ كَيْفَ يَقْدِرُ السَّاحِرُ عَلَى مَا يُوصَفُ مِنْ عَجَائِبِهِ وَ مَا يُفْعَلُ

He said, 'Inform me about the sorcery, what is its origin? And how is the sorcerer able upon what is depicted from his wonders and what he does?'

قَالَ إِنَّ السِّحْرَ عَلَى وَجْهِ شَيْءٍ مِنْهَا بِمَنْزِلَةِ الطِّبِّ كَمَا أَنَّ الْأَطْبَاءَ وَضَعُوا لِكُلِّ دَاءٍ دَوَاءً فَكَذَلِكَ عَلِمَ السِّحْرَ اِخْتَالُوا لِكُلِّ صِحَّةٍ آفَةٌ وَ لِكُلِّ عَاقِبَةٍ غَاهَةٌ وَ لِكُلِّ مَعْنَى حِيلَةٌ وَ نَوْعٌ مِنْهُ آخَرُ حَطْفَةٌ وَ سُرْعَةٌ وَ مَخَارِيقُ وَ حِقَّةٌ وَ نَوْعٌ مِنْهُ مَا يَأْخُذُ أَوْلِيَاءَ الشَّيَاطِينِ عَنْهُمْ

He<sup>-asws</sup> said: 'The sorcery is upon various aspects – an aspect from it is at the status of the doctor, just as the physicians place a medicine for every illness, similar to that is the knowledge of the sorcery, to the extent that they come the affliction for every health, and for every wellbeing, an affliction, and for every meaning, a trick. And there is another type from it is the snatching, and the quickness, and theft, and lightening (of work). And there is a type from it what the friends of the Satans<sup>-la</sup> take from them'.

قَالَ فَمِنْ أَيْنَ عَلِمَ الشَّيَاطِينُ السِّحْرَ قَالَ مِنْ حَيْثُ عَرَفَ الْأَطْبَاءُ الطِّبَّ بَعْضُهُ بِجَرِيئَةٍ وَ بَعْضُهُ عِلَاجًا

He said, 'From where did the Satans<sup>-la</sup> learn the sorcery?' He<sup>-asws</sup> said: 'From where the physicians learnt the medicine. Some of it is experimentation and part of it is healing'.

قَالَ فَمَا تَقُولُ فِي الْمَلَائِكَةِ هَارُوتَ وَ مَارُوتَ وَ مَا يَقُولُ النَّاسُ بِأَنَّهَا يُعَلِّمَانِ النَّاسَ السِّحْرَ

What are you<sup>-asws</sup> saying regarding the two Angels – Harut and Marut, and what the people are saying that they taught sorcery to the people?'

قَالَ إِنَّهُمَا مَوْضِعُ ابْتِلَاءٍ وَ مَوْضِعُ فِتْنَةٍ تَسْبِيحُهُمَا الْيَوْمَ لَوْ فَعَلَ الْإِنْسَانُ كَذَا وَ كَذَا لَكَانَ كَذَا وَ لَوْ يُعَالِجُ بِكَذَا وَ كَذَا لَصَارَ كَذَا أَصْنَافَ سِحْرِ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُخْرِجُ عَنْهُمَا فَيَقُولَانِ هُمَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَأْخُذُوا عَنَّا مَا يَضُرُّكُمْ وَ لَا يَنْفَعُكُمْ

He<sup>-asws</sup> said: 'These two (Angels) were a place of trial and pausing of Fitna. Their chanting was, 'Today, if the human being does such and such, such would happen, and if he treats with such and such, such would come to be', being types of sorcery. They learnt from them whatever came out from them, and they (Angels) were saying to them, 'But rather, we are a Fitna, therefore do not take from us what would harm you nor benefit you''.

قَالَ أَفَيَقْدِرُ السَّاحِرُ أَنْ يَجْعَلَ الْإِنْسَانَ بِسِحْرِهِ فِي صُورَةِ الْكَلْبِ وَ الْحِمَارِ أَوْ غَيْرِ ذَلِكَ

He said, 'Is the sorcerer able upon making (transforming) the human being, by his sorcery, to be in the image of the dog, and the donkey, or other than that?'

قَالَ هُوَ أَعْجَزُ مِنْ ذَلِكَ وَ أضعفُ مِنْ أَنْ يُعَيِّرَ خَلْقَ اللَّهِ إِنَّ مَنْ أَبْطَلَ مَا رَكَّبَهُ اللَّهُ وَ صَوَّرَهُ وَ غَيَّرَهُ فَهُوَ شَرِيكٌ لِلَّهِ فِي خَلْقِهِ تَعَالَى عَنْ ذَلِكَ عُلُوًّا كَبِيرًا لَوْ قَدَّرَ السَّاحِرُ عَلَى مَا وَصَفْتَ لَدَفَعَ عَنْ نَفْسِهِ الْهُمُومَ وَ الْأَلْفَةَ وَ الْأَمْرَاضَ وَ لَنَفَى الْبَيَاضَ عَنْ رَأْسِهِ وَ الْفَقْرَ عَنْ سَاحَتِهِ

He<sup>-asws</sup> said: 'He is unable from that and too weak from changing the creation of Allah<sup>-azwj</sup>. The one who can invalidate what Allah<sup>-azwj</sup> has Installed and Imaged and changes it, then he is an associate of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Creation. Exalted is He<sup>-azwj</sup> from that, Lofty, Great. If the sorcerer was able upon what you described, he would have repelled the worries and the affliction and the sicknesses from himself, and would have negated the whiteness from his head, and the poverty from his courtyard.

وَ إِنَّ مِنْ أَكْبَرِ السِّحْرِ النَّمِيمَةَ يُفَرِّقُ بِهَا بَيْنَ الْمُتَحَابِّينَ وَ يَجْلِبُ الْعَدَاوَةَ عَلَى الْمُتَصَافِينَ وَ يُسْفِكُ بِهَا الدِّمَاءَ وَ يُهْدِمُ بِهَا الدُّورَ وَ يَكْشِفُ السُّتُورَ وَ النَّمَامَ أَشْرُ مِنْ وَطِئَ عَلَى الْأَرْضِ بِقَدَمِ فَأَقْرَبُ أَقْوَابِلِ السِّحْرِ مِنَ الصَّوَابِ أَنَّهُ بِمَنْزِلَةِ الطَّبِّ إِنَّ السَّاحِرَ عَالِمُ الرَّجُلِ فَاثْتَمَعَ مِنْ مُجَامَعَةِ النِّسَاءِ فَجَاءَ الطَّبِيبُ فَعَالَجَهُ بِغَيْرِ ذَلِكَ الْعِلَاجِ فَأُبْرئَ

And that the greatest of the sorcery is the tale-bearing (gossiping), separating by it between the two beloved ones, and bringing the enmity upon the two reconciled ones, and spilling the blood by it, and demolishing the houses by it, and removing the veils, and the gossip is the evilest of the ones treading upon the earth by their feet. The closest of the utterances of the sorcerer from the correctness is that he is at the status of the physician. The sorcerer treats the man and prevents him from copulating with the women, and the physician comes and treats him with other than that treatment, and he is cured'.

قَالَ فَمَا بَالُ وُلْدِ آدَمَ فِيهِمْ شَرِيفٌ وَ وَضِيعٌ قَالَ الشَّرِيفُ الْمُطِيعُ وَ الْوَضِيعُ الْعَاصِي

He said, 'What is the matter, among the children of Adam<sup>-as</sup> there are nobles and ignoble?' He<sup>-asws</sup> said: 'The noble is the obedient one (to Allah<sup>-azwj</sup>), and the ignoble is the disobedient one'.

قَالَ أَلَيْسَ فِيهِمْ فَاضِلٌ وَ مَفْضُولٌ قَالَ إِذَا يَتَفَاضَلُونَ بِالتَّقْوَى قَالَ فَتَقُولُ إِنَّ وُلْدَ آدَمَ كُلَّهُمْ سَوَاءٌ فِي الْأَصْلِ لَا يَتَفَاعَلُونَ إِلَّا بِالتَّقْوَى قَالَ نَعَمْ إِنِّي وَجَدْتُ أَصْلَ الْخَلْقِ التُّرَابَ وَ الْأَبَ آدَمَ وَ الْأُمَّ حَوَاءَ خَلَقَهُمْ إِلَهٌ وَاحِدٌ وَ هُمْ عِبِيدُهُ

He said, 'Isn't there among them a meritorious one and a shameful (de-merited) one?' He<sup>-asws</sup> said: 'Are you saying that the children of Adam<sup>-as</sup>, all of them are equal in the origin, not being meritorious except by the piety?' He said, 'Yes I find the origin of the people as soil (dust), and the father is Adam<sup>-as</sup>, and the mother is Hawwa<sup>-as</sup>. One God<sup>-azwj</sup> Created them and they are His<sup>-azwj</sup> servants'.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ احْتَارَ مِنْ وُلْدِ آدَمَ أَنَسَا طَهَّرَ مِيْلَادُهُمْ وَ طَيَّبَ أَبْدَانَهُمْ وَ حَفِظَهُمْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ أَخْرَجَ مِنْهُمْ الْأَنْبِيَاءَ وَ الرُّسُلَ فَهُمْ أَزْكَى فُرُوعِ آدَمَ فَعَلَّ ذَلِكَ لَا لِأَمْرِ اسْتَحْقُوهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَكِنَّ عَلِمَ اللَّهُ مِنْهُمْ حِينَ دَرَأَهُمْ أَنَّهُمْ يُطِيعُونَهُ وَ يَعْبُدُونَهُ وَ لَا يُشْرِكُونَ بِهِ شَيْئًا

(He<sup>-asws</sup> said): ‘Allah<sup>-azwj</sup> Mighty and Majestic Chose some people from the children of Adam<sup>-as</sup> as being of clean birth, and good of bodies, and Protected them in the ribs of the men and wombs of the women. He<sup>-azwj</sup> Extracted from them, the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup>. Thus, they are the purest of the branch of Adam<sup>-as</sup>. That was done, not for a Command deserving from Allah<sup>-azwj</sup> Mighty and Majestic, but Allah<sup>-azwj</sup> Knew from them when He<sup>-azwj</sup> Made them as particles, that they would be obeying Him<sup>-azwj</sup> and worshipping Him<sup>-azwj</sup>, and they will not be associating anything with Him<sup>-azwj</sup>.

فَهَؤُلَاءِ بِالطَّاعَةِ نَالُوا مِنَ اللَّهِ الْكَرَامَةَ وَالْمَنْزِلَةَ الرَّفِيعَةَ عِنْدَهُ وَ هَؤُلَاءِ الَّذِينَ هُمُ الشَّرْفُ وَالْفَضْلُ وَالْحَسَبُ وَ سَائِرُ النَّاسِ سَوَاءٌ إِلَّا مَنْ اتَّقَى اللَّهَ أَكْرَمَهُ وَ مَنْ أَطَاعَهُ أَحَبَّهُ وَ مَنْ أَحَبَّهُ لَمْ يُعَذِّبْهُ بِالنَّارِ

Thus, they by their obedience, attained from Allah<sup>-azwj</sup> the prestige and the lofty status in His<sup>-azwj</sup> Presence, and they are those, for them is the nobility, and the merit, and the affiliation, while the rest of the people are equal except that the one who is pious Allah<sup>-azwj</sup> will Honour him, and one who obeys Him<sup>-azwj</sup>, He<sup>-azwj</sup> will Love him, and one who loves Him<sup>-azwj</sup>, He<sup>-azwj</sup> will not Punish him with the Fire’.

قَالَ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ كَيْفَ لَمْ يَخْلُقِ الْخَلْقَ كُلَّهُمْ مُطِيعِينَ مُوَحِّدِينَ وَ كَانَ عَلَى ذَلِكَ قَادِرًا

He said, ‘Inform me about Allah<sup>-azwj</sup> Mighty and Majestic, how come He<sup>-azwj</sup> did not Create all the creatures as obedience, Unitarians, although He<sup>-azwj</sup> was Able upon that?’

قَالَ ع لَوْ خَلَقَهُمْ مُطِيعِينَ لَمْ يَكُنْ لَهُمْ ثَوَابٌ لِأَنَّ الطَّاعَةَ إِذَا مَا كَانَتْ فِعْلَهُمْ وَ لَمْ تَكُنْ حِجَّةً وَ لَا نَارًا وَ لَكِنْ خَلَقَهُ فَأَمَرَهُمْ بِطَاعَتِهِ وَ نَهَاَهُمْ عَنِ مَعْصِيَتِهِ وَ احْتَجَّ عَلَيْهِمْ بِرُسُلِهِ وَ قَطَعَ عُذْرَهُمْ بِكُتُبِهِ لِيَكُونُوا هُمُ الَّذِينَ يُطِيعُونَ وَ يَعْصُونَ وَ يَسْتَوْجِبُونَ بِطَاعَتِهِمْ لَهُ الثَّوَابَ وَ يَمْتَصِّتُهُمْ إِثْمًا الْعِقَابَ

He<sup>-asws</sup> said: ‘If He<sup>-azwj</sup> had Created them as obedience, there would not be any Rewards for them when the obedience was not their deed, and the Paradise and Hell would not exist. But, He<sup>-azwj</sup> Created them and Commanded them with obeying Him<sup>-azwj</sup>, and Forbade them from disobeying Him<sup>-azwj</sup>, and Argued upon them with His<sup>-azwj</sup> Rasools<sup>-as</sup> and cut off their excuses by His<sup>-azwj</sup> Books for them to be the one who are obeying and disobeying, and Obligating the Rewards due to their obedience and the Punishments due to their disobeying Him<sup>-azwj</sup>’.

قَالَ فَأَلْعَمَلُ الصَّالِحِ مِنَ الْعَبْدِ هُوَ فِعْلُهُ وَ الْعَمَلُ الشَّرُّ مِنَ الْعَبْدِ هُوَ فِعْلُهُ قَالَ الْعَمَلُ الصَّالِحُ الْعَبْدُ يَفْعَلُهُ وَ اللَّهُ بِهِ أَمَرَهُ وَ الْعَمَلُ الشَّرُّ الْعَبْدُ يَفْعَلُهُ وَ اللَّهُ عِنْدَهُ نَهَاَهُ

He said, ‘The righteous deed from the servant, is it his deed? And the evil deed from the servant, is it his deed?’ He<sup>-asws</sup> said: ‘The righteous deed the servant does, and Allah<sup>-azwj</sup> has Commanded him with it, and the evil deed the servant does, and Allah<sup>-azwj</sup> has Forbidden him from it’.

قَالَ أَلَيْسَ فِعْلُهُ بِالْأَلَةِ الَّتِي رَكَّبَهَا فِيهِ قَالَ نَعَمْ وَ لَكِنْ بِالْأَلَةِ الَّتِي عَمِلَ بِهَا الْخَيْرَ قَدَّرَ بِهَا عَلَى الشَّرِّ الَّذِي نَهَاَهُ عَنْهُ

He said, ‘Isn’t his deed by the instruments which He<sup>-azwj</sup> Installed inside him?’ He<sup>-asws</sup> said: ‘Yes, but by the instruments by which he does the good with it, he is able upon the evil with these, which He<sup>-azwj</sup> has Forbidden him from’.

قَالَ قَالِي الْعَبْدِ مِنَ الْأَمْرِ شَيْءٌ قَالَ مَا نَهَاهُ اللَّهُ عَنْ شَيْءٍ إِلَّا وَ قَدْ عَلِمَ أَنَّهُ يُطِيقُ تَرْكَهُ وَلَا أَمْرَهُ بِشَيْءٍ إِلَّا وَ قَدْ عَلِمَ أَنَّهُ يَسْتَطِيعُ فِعْلَهُ لِأَنَّهُ لَيْسَ مِنْ صِفَتِهِ الْجُورُ وَ الْعَبَثُ وَ الظُّلْمُ وَ تَكْلِيفُ الْعِبَادِ مَا لَا يُطِيقُونَ

He said, 'Is there anything from the matter to the servant?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Forbade has not Forbidden him from anything except and he knows that he is able to leave it, nor did He<sup>-azwj</sup> Command him with anything except and he knows that he has the capacity to do it, because it is not from His<sup>-azwj</sup> Attributes, the tyranny, and the vanity, and the injustice, and encumbering the servants what they cannot endure'.

قَالَ فَمَنْ خَلَقَهُ اللَّهُ كَافِرًا يَسْتَطِيعُ الْإِيمَانَ وَ لَهُ عَلَيْهِ بِرَّكَهِ الْإِيمَانَ حُجَّةٌ

He said, 'The one whom Allah<sup>-azwj</sup> Creates as a Kafir has the capacity for the Eman and for him there is an argument to leave the Eman?'

قَالَ ع إِنَّ اللَّهَ خَلَقَ جَمِيعًا مُسْلِمِينَ أَمْرَهُمْ وَ نَهَاهُمْ وَ الْكُفْرُ اسْمٌ يَلْحَقُ الْفِعْلَ حِينَ يَفْعَلُهُ الْعَبْدُ وَ لَمْ يَخْلُقِ اللَّهُ الْعَبْدَ حِينَ خَلَقَهُ كَافِرًا إِنَّهُ إِنَّمَا كَفَرَ مِنْ بَعْدِ أَنْ بَلَغَ وَقْتًا لَزِمَتْهُ الْحُجَّةُ مِنَ اللَّهِ تَعَالَى فَعَرَضَ عَلَيْهِ الْحَقُّ فَجَحَدَهُ فَبَيَّنَّكَارِ الْحَقِّ صَارَ كَافِرًا

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Created His<sup>-azwj</sup> Creatures altogether as submitters. He<sup>-azwj</sup> Commanded them and Forbad them. And the Kufr is a name attached to the deed when the servant does it. And Allah<sup>-azwj</sup> did not Create the servant as a Kafir when He<sup>-azwj</sup> Created him, but rather is from after it reaches a time the Argument from Allah<sup>-azwj</sup> the Exalted is Necessitated on him. The truth is presented to him, but he rejects it, thus due to his denial of the truth, he becomes a Kafir'.

قَالَ فَيَجُوزُ أَنْ يُقَدَّرَ عَلَى الْعَبْدِ الشَّرُّ وَ يَأْمُرُهُ بِالْخَيْرِ وَ هُوَ لَا يَسْتَطِيعُ الْخَيْرَ أَنْ يَعْمَلَهُ وَ يُعَدِّبُهُ عَلَيْهِ

He said, 'Is it allowed that the servant is able upon the evil, and He<sup>-azwj</sup> is Commanded with the good, and he has no capacity for the good that he does it, and he would be Punished upon it?'

قَالَ إِنَّهُ لَا يَلِيْقُ بِعَدْلِ اللَّهِ وَ رَأْفَتِهِ أَنْ يُقَدَّرَ عَلَى الْعَبْدِ الشَّرُّ وَ يُرِيدَهُ مِنْهُ ثُمَّ يَأْمُرُهُ بِمَا يَعْلَمُ أَنَّهُ لَا يَسْتَطِيعُ أَخْذَهُ وَ الْإِنْتِزَاعَ عَمَّا لَا يَقْدِرُ عَلَى تَرْكِهِ ثُمَّ يُعَدِّبُهُ عَلَى تَرْكِهِ أَمْرَهُ الَّذِي عَلِمَ أَنَّهُ لَا يَسْتَطِيعُ أَخْذَهُ

He<sup>-asws</sup> said: 'It is not befitting with the Justice of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Compassion that He<sup>-azwj</sup> Enables the evil upon the servant and Wants it from him, then He<sup>-azwj</sup> Commands him with what He<sup>-azwj</sup> Knows that he has no capacity to take it, and the Seizing of what he has no ability to leave it, then He<sup>-azwj</sup> Punishes him upon his leaving His<sup>-azwj</sup> Command which He<sup>-azwj</sup> Knows that he has no capacity to take it'.

قَالَ فِيمَاذَا اسْتَحَقَّ الْغَنَاءُ وَ أَوْسَعَ عَلَيْهِمْ مِنْ رِزْقِهِ الْعَيْ وَ السَّعَةِ وَ بِمَاذَا اسْتَحَقَّ الْفُقْرَاءُ التَّقْتِيرَ وَ الضَّيْقَ

He said, 'Then, by what are they, those whom He<sup>-azwj</sup> Enriches and Expands his sustenance upon them, deserving the riches and the affluence? And by what are the poor ones (deserving) the rationing and the straightness?'

قَالَ اخْتَبِرِ الْأَغْنِيَاءَ بِمَا أَعْطَاهُمْ لِيَنْظُرَ كَيْفَ شَكَرْتَهُمْ وَ الْفُقَرَاءَ إِنَّمَا مَنَعَهُمْ لِيَنْظُرَ كَيْفَ صَبَرْتَهُمْ وَ وَجْهٌ آخِرٌ أَنَّهُ عَجَّلَ لِقَوْمٍ فِي حَيَاتِهِمْ وَ لِقَوْمٍ آخَرَ لِيَوْمٍ خَاجَتِهِمْ إِلَيْهِ وَ وَجْهٌ آخِرٌ أَنَّهُ عَلِمَ اخْتِمَالَ كُلِّ قَوْمٍ فَأَعْطَاهُمْ عَلَى قَدْرِ اخْتِمَالِهِمْ

He<sup>-asws</sup> said: 'To examine the rich with what He<sup>-azwj</sup> Gives them, to Look at how they are thanking Him<sup>-azwj</sup>, and the poor ones, He<sup>-azwj</sup> rather Prevented them to Look at how is their patience. Another perspective is He<sup>-azwj</sup> Hastens for a people during their lifetime, and for another people He<sup>-azwj</sup> Delays to a day of their need to Him<sup>-azwj</sup>. And another perspective is, He<sup>-azwj</sup> Knows the potential (endurance) of every people, so He<sup>-azwj</sup> Gives them upon a measure of their potential (to endure).

وَ لَوْ كَانَ الْخَلْقُ كُلُّهُمْ أَغْنِيَاءَ لَحَرَبَتِ الدُّنْيَا وَ فَسَدَ التَّدْبِيرُ وَ صَارَ أَهْلُهَا إِلَى الْفَنَاءِ وَ لَكِنْ جَعَلَ بَعْضُهُمْ لِبَعْضٍ عَوْنًا وَ جَعَلَ أَسْبَابَ أَرْزَاقِهِمْ فِي ضُرُوبِ الْأَعْمَالِ وَ أَنْوَاعِ الصِّنَاعَاتِ وَ ذَلِكَ أَدْوَمُ فِي الْبَقَاءِ وَ أَصَحُّ فِي التَّدْبِيرِ ثُمَّ اخْتَبِرِ الْأَغْنِيَاءَ بِاسْتِعْطَافِ الْفُقَرَاءِ كُلِّ ذَلِكَ لُطْفٌ وَ رَحْمَةٌ مِنَ الْحَكِيمِ الَّذِي لَا يُعَابُ تَدْبِيرُهُ

And if all of the people were rich, the world would be ruined, and the management would be spoilt, and its people would come to annihilation. But, He<sup>-azwj</sup> Made assistance for some with some, and Made causes of their sustenance in a variety of works and types of manufacturing, and that is a perpetuation regarding the survival and correct regarding the management. Then He<sup>-azwj</sup> Examines the rich for their kindness with the poor. All that is Kindness and Mercy from the Wise Whose Management cannot be faulted.

قَالَ فَمَا اسْتَحَقَّ الطِّفْلُ الصَّغِيرَ مَا يُصِيبُهُ مِنَ الْأَوْجَاعِ وَ الْأَمْرَاضِ بِلَا ذَنْبٍ عَمَلَهُ وَ لَا جُرْمٍ سَلَفَ مِنْهُ

He said, 'With what is the small child deserving what afflicts him from the pains and the sicknesses without having sinned in his deeds nor any crime preceding from him?'

قَالَ إِنَّ الْمَرَضَ عَلَى وَجْهِ شَيْءٍ مَرَضٌ بَلْوَى وَ مَرَضٌ الْعُقُوبَةِ وَ مَرَضٌ جُعِلَ عَلَيْهِ الْفَنَاءُ وَ أَنْتَ تَزْعُمُ أَنَّ ذَلِكَ مِنْ أَعْدِيَّةٍ رَدِيْقَةٍ وَ أَشْرِيَّةٍ وَبَيْعَةٍ أَوْ مِنْ عِلَّةٍ كَانَتْ بِأَبِيهِ وَ تَزْعُمُ أَنَّ مَنْ أَحْسَنَ السِّيَاسَةَ لِيَدِينِهِ وَ أَجْمَلَ النَّظَرَ فِي أَحْوَالِ نَفْسِهِ وَ عَرَفَ الضَّرَّارَ مِمَّا يَأْكُلُ مِنَ النَّافِعِ لَمْ يَمْرَضْ وَ تَمِيلُ فِي قَوْلِكَ إِلَى مَنْ يَزْعُمُ أَنَّهُ لَا يَكُونُ الْمَرَضُ وَ الْمَوْتُ إِلَّا مِنَ الْمَطْعَمِ وَ الْمَشْرَبِ

He<sup>-asws</sup> said: 'The illness is upon a variety of aspects – Illness of trial, and illness of the Punishment, and illness Made to be (a reason for) the death, and you claim that, that is from poor food intake, and polluted water, or from an illness which was with its mother, and you claim that one who is good with the grooming of his body and beauty of the looks in the states of his self, and he knows the harmful from what he eats from the beneficial would not fall sick, and you incline in your words to the one who claims that neither the sickness nor the death happens except from the food and the drink.

قَدْ مَاتَ أَرْسَطَاطَالِيْسُ مُعَلِّمُ الْأَطِبَّاءِ وَ أَفْلَاطُونُ رَئِيسُ الْحُكَمَاءِ وَ جَالِيئُوسُ شَاحٍ وَ دَقَّ بَصَرُهُ وَ مَا دَفَعَ الْمَوْتَ حِينَ نَزَلَ بِسَاحَتِهِ وَ لَمْ يَأْلُوا حِفْظَ نَفْسِهِمْ وَ النَّظَرَ لِمَا يُؤَانِفُهَا كَمَنْ مَرِيضٍ قَدْ زَادَهُ الْمُعَالِجُ شُغْمًا وَ كَمَنْ مِنْ طَبِيبٍ عَالِمٍ وَ بَصِيرٍ بِالْأَدْوَاءِ وَ الْأَدْوِيَّةِ مَا هَرَمَ مَاتَ وَ عَاشَ الْجَاهِلُ بِالطَّبِّ بَعْدَهُ زَمَانًا فَلَا ذَاكَ نَفَعَهُ عِلْمُهُ بِطَبِّهِ عِنْدَ انْقِطَاعِ مُدَّتِهِ وَ حُضُورِ أَجَلِهِ وَ لَا هَذَا ضَرَّهُ الْجَهْلُ بِالطَّبِّ مَعَ بَقَاءِ الْمُدَّةِ وَ تَأَخُّرِ الْأَجَلِ

Aristotle has died, wasn't he the teacher of the physicians? And Plato, chief of the wise ones, and Galen became old and his eyesight weakened, and he could not repel the death when it

descended with his female companion, and did not spare any effort to preserve themselves, and the considering to what would be compatible for it. How may sick ones, the treatment increased the sickness! And how many physicians, learned and insightful with the cures and the experts in medication died, and the one ignorant of the medicine lived after him for a (long) time! So, that knowledge of his of medicine did not benefit him during the termination of his period and presence of his death, nor was this one harmed, one ignorant of the medicine, with the remaining of the term and delay of his death’.

ثُمَّ قَالَ ع إِنَّ أَكْثَرَ الْأَطْبَاءِ قَالُوا إِنَّ عِلْمَ الطَّبِّ لَمْ يَعْرِفْهُ الْأَنْبِيَاءُ فَمَا نَصْنَعُ عَلَى قِيَّاسِ قَوْلِهِمْ يَعْلَمُ زَعْمُوا لَيْسَ تَعْرِفُهُ الْأَنْبِيَاءُ الَّذِينَ كَانُوا حُجَّجَ اللَّهُ عَلَى خَلْقِهِ وَ أَمْنَاءُهُ فِي أَرْضِهِ وَ حُزَّانَ عِلْمِهِ وَ وَرَثَةَ حِكْمَتِهِ وَ الْأَدْلَاءَ عَلَيْهِ وَ الدُّعَاءَ إِلَى طَاعَتِهِ

Then he<sup>-asws</sup> said: ‘A lot of the physicians said, ‘The knowledge of the medicine was not raised by the Prophets<sup>-as</sup>, so what we do is upon a comparison of their words with knowledge. They claim that the Prophets<sup>-as</sup> did not recognise it, those who were Divine Authorities of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> Trustees in His<sup>-azwj</sup> earth, and Treasurers of His<sup>-azwj</sup> Knowledge and inheritors of His<sup>-azwj</sup> Wisdom and they<sup>-as</sup> did not point upon it, and the Callers to His<sup>-azwj</sup> obedience?’

ثُمَّ إِنِّي وَجَدْتُ أَكْثَرَهُمْ يَتَنَكَّبُ فِي مَذْهَبِهِ سُبُلَ الْأَنْبِيَاءِ وَ يُكَدِّبُ الْكُتُبَ الْمُتْرَلَةَ عَلَيْهِمْ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَهَذَا الَّذِي أَرْهَدْتَنِي فِي طَلَبِهِ وَ حَامِلِيهِ

Then I<sup>-asws</sup> find that most of them deviate in their doctrines from the way of the Prophets<sup>-as</sup> and belie the Books Revealed unto them<sup>-as</sup> from Allah<sup>-azwj</sup> Blessed and Exalted. This is the one who abstains from me<sup>-asws</sup> in seeking it and bearing it’.

قَالَ فَكَيْفَ تَرْهَدُ فِي قَوْمٍ وَ أَنْتَ مُؤَدِّبُهُمْ وَ كَبِيرُهُمْ

He said, ‘How can you<sup>-asws</sup> abstain regarding a people, and you<sup>-asws</sup> are a leader with them and their elder?’

قَالَ إِنِّي لَمَّا رَأَيْتُ الرَّجُلَ مِنْهُمْ الْمَاهِرَ فِي طِبِّهِ إِذَا سَأَلْتُهُ لَمْ يَقِفْ عَلَى حُدُودِ نَفْسِهِ وَ تَأْلِيفِ بَدَنِهِ وَ تَرْكِيبِ أَعْضَائِهِ وَ مَجْرَى الْأَعْدِيَّةِ فِي جَوَارِحِهِ وَ مَخْرَجِ نَفْسِهِ وَ حَرَكَةِ لِسَانِهِ وَ مُسْتَقَرِّ كَلَامِهِ وَ نُورِ بَصَرِهِ وَ انْتِشَارِ ذِكْرِهِ وَ اخْتِلَافِ شَهَوَاتِهِ وَ انْسِكَابِ عِبْرَاتِهِ وَ تَجْمَعِ سَمْعِهِ وَ مَوْضِعِ عَقْلِهِ وَ مَسْكَنِ رُوحِهِ وَ مَخْرَجِ عَطْسَتِهِ وَ هَبِجِ غُمُومِهِ وَ أَسْبَابِ سُورِهِ وَ عَلَّةِ مَا حَدَّثَ فِيهِ مِنْ بُكْمٍ وَ صَمَمٍ وَ غَيْرِ ذَلِكَ لَمْ يَكُنْ عِنْدَهُمْ فِي ذَلِكَ أَكْثَرُ مِنْ أَقْوَابِلِ اسْتَحْسَنُوهَا وَ عِلَلٍ فِيهَا يَبْنِيهِمْ جَوْرُوهَا

He<sup>-asws</sup> said: ‘When I<sup>-asws</sup> see the man from them, the expert in his medicine, when I<sup>-asws</sup> ask him, he does not pause upon limits of his self, and the composition of his body, and methodology of his limbs, and flow of his food in his body parts, and exit of his soul, and movement of his tongue, and stability of his speech, and light of his vision, and the spread of his mention, and the interchange of his desires, and the effusion of his transitions, and gathering of his hearing, and place of his intellect, and settling of his soul, and exit of his sneeze, and agitation of his gloominess, and causes of his cheerfulness, and reason what causes one to be mute and deaf and other than that, there does not happen to be with them regarding that any more than the talk of its approval and reasons in what is between them allowing it’.

قَالَ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ يَخْلُقْ فِي مَلَكُوتِهِ أَوْ مُضَادًّا لَهُ فِي تَدْبِيرِهِ قَالَ لَا قَالَ فَمَا هَذَا الْفَسَادُ الْمَوْجُودُ فِي هَذَا الْعَالَمِ مِنْ سِبَاعِ ضَارِيَةٍ وَ هَوَامٍ مَخُوفَةٍ وَ خَلْقٍ كَثِيرٍ مُشَوَّهَةٍ وَ دُودٍ وَ بَعُوضٍ وَ حَيَاتٍ وَ عَقَّارِبٍ وَ زَعَمْتَ أَنَّهُ لَا يَخْلُقُ شَيْئًا إِلَّا لِعِلَّةٍ لِأَنَّهُ لَا يَغْبِثُ

He said, 'Inform me about Allah<sup>-azwj</sup> Mighty and Majestic. Is there an associate in His<sup>-azwj</sup> Kingdom, or an adversary to Him<sup>-azwj</sup> in His<sup>-azwj</sup> Management?' He<sup>-asws</sup> said: 'No'. He said, 'What is this spoiling existing in this world, from the harmful predators, and scary vermins, and a lot of ugly creatures, and insects, and mosquitoes, and snakes, and scorpions, and you<sup>-asws</sup> claim that He<sup>-azwj</sup> does not Create anything except for a reason, because He<sup>-azwj</sup> does not play around?'

قَالَ أَلَسْتَ تَزْعُمُ أَنَّ الْعَقَّارِبَ تَنْفَعُ مِنْ وَجَعِ الْمَثَانَةِ وَ الْحَصَاةِ وَ لِمَنْ يَبُولُ فِي الْفِرَاشِ وَ إِنَّ أَفْضَلَ الرِّزْقِ مَا عُولِجَ مِنْ لُحُومِ الْأَقَاعِي وَ إِنَّ لُحُومَهَا إِذَا أَكَلَهَا الْمَجْدُومُ لِيُسَبِّتَ نَفْعُهُ وَ تَزْعُمُ أَنَّ الدُّودَ الْأَحْمَرَ الَّذِي يُصَابُ تَحْتَ الْأَرْضِ نَافِعٌ لِلْأَكَلَةِ قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Aren't you claiming that the scorpion benefit from the bladder pains and the (kidney) stones, and for the one who urinates in the bed, and that the best antidote is what is treated from the meat of the snakes, and that their meat when eaten by the leper would benefit him, and you claimed that the red worm which is found under the ground is beneficial for the eater?' He said, 'Yes'.

قَالَ عَ فَأَمَّا الْبُعُوضُ وَ الْبُقُ فَبَعْضُ سَبَبِهِ أَنَّهُ جُعِلَ أَرْزَاقُ الطَّيْرِ وَ أَهَانَ بِهَا جَبَّاراً تَمَرَّدَ عَلَى اللَّهِ وَ تَجَبَّرَ وَ أَنْكَرَ رُبُوبِيَّتَهُ فَسَلَّطَ اللَّهُ عَلَيْهِ أَوْجَعَتْ خَلْقَهُ لِيُرِيَهُ قُدْرَتَهُ وَ عَظَمَتَهُ وَ هِيَ الْبُعُوضُ فَدَخَلَتْ فِي مَنْخَرِهِ حَتَّى وَصَلَتْ إِلَى دِمَاقِهِ فَتَمَلَّتْهُ

He<sup>-asws</sup> said: 'As for the mosquitoes and the bugs, its reason is that He<sup>-azwj</sup> Made these are the sustenance of the birds and Abase the tyrant, the rebel against Allah<sup>-azwj</sup>, and is tyrannous and deniers His<sup>-azwj</sup> Lordship, so Allah<sup>-azwj</sup> Causes the weakest of His<sup>-azwj</sup> creatures to overcome upon him to Show him His<sup>-azwj</sup> Power and His<sup>-azwj</sup> Magnificent, and it is the mosquito. It enters into his nostril until it arrives to his brain and kills him.

وَ اعْلَمْ أَنَّا لَوْ وَقَفْنَا عَلَى كُلِّ شَيْءٍ خَلَقَهُ اللَّهُ لَمْ خَلَقْهُ وَ لِأَيِّ شَيْءٍ أَنْشَأَهُ لَكِنَّا قَدْ سَاوَيْنَاهُ فِي عِلْمِهِ وَ عَلِمْنَا كُلَّ مَا يَعْلَمُ وَ اسْتَعْتَبْنَا عَنْهُ وَ كُنَّا وَ هُوَ فِي الْعِلْمِ سَوَاءً

And know, if we were to pause upon everything Allah<sup>-azwj</sup> Created and did not Create, and for which thing (reason) He<sup>-azwj</sup> Grew it, we would have equalled Him<sup>-azwj</sup> in His<sup>-azwj</sup> Knowledge, and we would know all what He<sup>-azwj</sup> Knows, and we would be needless of Him<sup>-azwj</sup>, and us and He<sup>-azwj</sup> would be equal in the knowledge'.

قَالَ فَأَخْبِرْنِي هَلْ يُعَابُ شَيْءٌ مِنْ خَلْقِ اللَّهِ وَ تَدْبِيرِهِ قَالَ لَا قَالَ فَإِنَّ اللَّهَ خَلَقَ خَلْقَهُ غُرْلًا أَدْلِكَ مِنْهُ حِكْمَةً أَمْ عَبَثٌ قَالَ بَلْ حِكْمَةٌ مِنْهُ

He said, 'Inform me! Can anything be faulted from the creation of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Management?' He<sup>-asws</sup> said: 'No'. He said, 'So, Allah<sup>-azwj</sup> Created His<sup>-azwj</sup> creation uncircumcised, is that Wisdom from Him<sup>-azwj</sup> or playfulness?' He<sup>-asws</sup> said: 'But, Wisdom from Him<sup>-azwj</sup>'.

قَالَ غَيْرْتُمْ خَلْقَ اللَّهِ وَ جَعَلْتُمْ فِعْلَكُمْ فِي فَطْعِ الْفُلْفَمَةِ أَصَوَّبَ مِمَّا خَلَقَ اللَّهُ لَهَا وَ عَيْبْتُمْ الْأَقْلَفَ وَ اللَّهُ خَلَقَهُ وَ مَدَحْتُمْ الْخِتَانَ وَ هُوَ فِعْلُكُمْ أَمْ تَقُولُونَ إِنَّ ذَلِكَ مِنْ اللَّهِ كَانَ خَطَأً غَيْرَ حِكْمَةٍ

He said, 'You change the creation of Allah<sup>-azwj</sup> you make your deed in cutting the foreskin as more correct than what Allah<sup>-azwj</sup> had Created, and you are faulting the foreskin and (although) Allah<sup>-azwj</sup> has Created it, and you are praising the circumcision and it is your deed. Or, are you saying that, that was a mistake from Allah<sup>-azwj</sup> without wisdom?'

قَالَ ع ذَلِكَ مِنْ اللَّهِ حِكْمَةٌ وَ صَوَابٌ غَيْرَ أَنَّهُ سَنَّ ذَلِكَ وَ أَوْجِبَهُ عَلَى خَلْقِهِ كَمَا أَنَّ الْمَوْلُودَ إِذَا خَرَجَ مِنْ بَطْنِ أُمِّهِ وَجَدْنَا سُرْنَهُ مُتَّصِلَةً بِسُرْنَةِ أُمِّهِ كَذَلِكَ خَلَقَهَا الْحَكِيمُ فَأَمَرَ الْعِبَادَ بِفَطْعِهَا وَ فِي تَرْكِهَا فَسَادٌ بَيِّنٌ لِلْمَوْلُودِ وَ الْأُمِّ

He<sup>-asws</sup> said: 'That is Wisdom from Allah<sup>-azwj</sup> and correctness, apart from that He<sup>-azwj</sup> Made that to be a Sunnah and Obligated it upon His<sup>-azwj</sup> people, just as the when the new-born comes out from the belly of its mother, we find its navel connected with the navel of its mother, like that the Wise One Created it. He<sup>-azwj</sup> Commanded the servants with cutting it, and in leaving it is a spoiling between the new-born and the mother.

وَ كَذَلِكَ أَظْفَارُ الْإِنْسَانِ أَمَرَ إِذَا طَالَتْ أَنْ تُقْلَمَ وَ كَانَ قَادِرًا يَوْمَ ذَبَرَ خَلْقَةَ الْإِنْسَانِ أَنْ يَخْلُقَهَا خَلْقَةً لَا تَطُولُ وَ كَذَلِكَ الشَّعْرُ مِنَ الشَّارِبِ وَ الرَّأْسِ يَطُولُ فَيَجْرُ وَ كَذَلِكَ الثَّيْرَانِ خَلَقَهَا فُحُولَةً وَ إِخْصَاؤُهَا أَوْفَقٌ وَ لَيْسَ فِي ذَلِكَ عَيْبٌ فِي تَقْدِيرِ اللَّهِ تَعَالَى

Similar to that are the nails of the human being. He<sup>-azwj</sup> Commanded, when these are long, that you should clip (the nails), and He<sup>-azwj</sup> was Able on the Day He<sup>-azwj</sup> Managed the creation of the human being that He<sup>-azwj</sup> could have Created (the nails) not to elongate. And similar to that is the hair from the moustache and the head elongating, to be cut. And similar to that are the bulls. He<sup>-azwj</sup> Created it virile, and its being cut would be more compatible. There isn't any fault in that in the Determination of Allah<sup>-azwj</sup> the Exalted'.

قَالَ أَلَسْتَ تَقُولُ يَقُولُ اللَّهُ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قَدْ نَرَى الْمُضْطَرَّ يَدْعُوهُ فَلَا يُسْتَجَابُ لَهُ وَ الْمَظْلُومُ يَسْتَنْصِرُهُ عَلَى عَدُوِّهِ فَلَا يَنْصُرُهُ

He said, 'Aren't you<sup>-asws</sup> saying, 'Allah<sup>-azwj</sup> is Saying: **"Supplicate to Me, I will Answer you. [40:60]**, and we have seen the desperate one supplication but it is not Answered for him, and the oppressed, He<sup>-azwj</sup> Helps his enemy against him and does not Help him'.

قَالَ ع وَبِحُكِّ مَا يَدْعُوهُ أَحَدٌ إِلَّا اسْتَجَابَ لَهُ أَمَّا الظَّالِمُ فِدُعَاؤُهُ مَرْذُودٌ إِلَى أَنْ يَتُوبَ إِلَيْهِ وَ أَمَّا الْمُحِقُّ فَإِنَّهُ إِذَا دَعَاهُ اسْتَجَابَ لَهُ وَ صَرَفَ عَنْهُ الْبَلَاءَ مِنْ حَيْثُ لَا يَعْلَمُهُ وَ ادَّخَرَ لَهُ ثَوَابًا جَزِيلاً لِيَوْمٍ حَاجِبِهِ إِلَيْهِ

He<sup>-asws</sup> said: 'Woe be unto you! There is no one who supplicates to Him<sup>-azwj</sup> except it is Answered for him. As for the unjust one, his supplications are rejected until he repents to Him<sup>-azwj</sup>, and as for the rightful, when he supplicates to Him<sup>-azwj</sup>, it is Answered for him and the afflictions are turned away from him from where he does not even know, and plentiful Rewards are hoarded for him for a Day he would be needy to it.

وَ إِنْ لَمْ يَكُنِ الْأَمْرُ الَّذِي سَأَلَ الْعَبْدُ خَيْرَةً لَهُ إِنْ أَعْطَاهُ أَمْسَكَ عَنْهُ وَ الْمُؤْمِنُ الْعَارِفُ بِاللَّهِ رَبِّمَا عَزَّ عَلَيْهِ أَنْ يَدْعُوهُ فِيمَا لَا يَدْرِي أَوْ صَوَابٌ ذَلِكَ أَمْ خَطَأٌ وَ قَدْ يَسْأَلُ الْعَبْدُ رَبَّهُ إِهْلَاكَ مَنْ لَمْ يَنْقَطِعْ مُدَّتُهُ وَ يَسْأَلُ الْمَطْرَ وَفَتَاً وَ لَعَلَّهُ أَوْانٌ لَا يَصْلُحُ فِيهِ الْمَطْرُ لِأَنَّهُ اعْرَفُ بِتَدْبِيرِ مَا خَلَقَ مِنْ خَلْقِهِ وَ أَشْبَاهُ ذَلِكَ كَثِيرَةٌ فَافْهَمْ هَذَا

And if the matter does not transpire which the servant had asked for that it be Given to him, it is better for him if it is Withheld for him; and the Momin is the recognised one with Allah<sup>-azwj</sup>, sometimes it is dear upon Him<sup>-azwj</sup> that he supplicates to Him<sup>-azwj</sup> regarding what he does not know whether that is correct or a mistake; and the servant could have asked his Lord<sup>-azwj</sup> for the destruction of one whose term has yet to be termination, and he has asked for the wrong, or that the rain is not correct for him because He<sup>-azwj</sup> Knows what He<sup>-azwj</sup> has Created from His<sup>-azwj</sup> creation – and the likes of this is a lot, therefore understand this’.

قَالَ فَأَخْبِرْنِي أَيُّهَا الْحَكِيمُ مَا نَالَ السَّمَاءُ لَا يَنْزِلُ مِنْهَا إِلَى الْأَرْضِ أَحَدٌ وَ لَا يَصْعَدُ مِنَ الْأَرْضِ إِلَيْهَا بَشَرٌ وَ لَا طَرِيقَ إِلَيْهَا وَ لَا مَسْلَكَ فَلَوْ نَظَرَ الْعِبَادُ فِي كُلِّ ذَهْرٍ مَرَّةً مِنْ بَصْعَدُ إِلَيْهَا وَ يَنْزِلُ لَكَانَ ذَلِكَ أَثْبَتَ فِي الرُّبُوبِيَّةِ وَ أَنْفَى لِلشَّكِّ وَ أَقْوَى لِلْيَقِينِ وَ أَجْدَرَ أَنْ يَعْلَمَ الْعِبَادُ أَنَّ هُنَاكَ مُدَبِّرًا إِلَيْهِ يَصْعَدُ الصَّاعِدُ وَ مِنْ عِنْدِهِ يَهْبِطُ الْهَابِطُ

He said, ‘Inform me, O wise one, what is the matter? The sky, no one descends from it to the earth, nor does a mortal from the earth ascend into it, nor is there a path to it nor a way? If the servants during every era were to look once at someone ascending to it and descending, that would be proof regarding the Lordship, and negation of the doubt, and stronger for the certainty and better, if the servants were to know that over there is a Manager to Whom the ascender ascend and the descenders descend from Him<sup>-azwj</sup>’.

قَالَ عَ إِذَا كُلُّ مَا تَرَى فِي الْأَرْضِ مِنَ التَّدْبِيرِ إِنَّمَا هُوَ يَنْزِلُ مِنَ السَّمَاءِ وَ مِنْهَا مَا يَظْهَرُ أَمَا تَرَى الشَّمْسُ مِنْهَا تَطْلُعُ وَ هِيَ نُورُ النَّهَارِ وَ فِيهَا قَوَامُ الدُّنْيَا وَ لَوْ حُسِبَتْ حَارٌّ مِنْ عَلَيْهَا وَ هَلَكَتْ وَ الْقَمَرُ مِنْهَا يَطْلُعُ وَ هُوَ نُورُ اللَّيْلِ وَ بِهِ يُعْلَمُ عَدَدُ السِّنِينَ وَ الْحِسَابِ وَ الشُّهُورِ وَ الْأَيَّامِ وَ لَوْ حُسِبَ حَارٌّ مِنْ عَلَيْهَا وَ فَسَدَ التَّدْبِيرُ

He<sup>-asws</sup> said: ‘All that you see in the earth from the Management, whether it descends from the sky, and from it is what appears. Do you not see the sun emerging from it, and it is a light of the day, and therein are foundations of the world, and if heat were to be withheld, the ones upon it would be destroyed? And the moon emerges from it, and it is a light of the night, and by it is known the number of the years and the counting, and the months and the years, and if it were to be withheld it would heat up the ones upon it and spoil the management?’

وَ فِي السَّمَاءِ النُّجُومُ الَّتِي يُهْتَدَى بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ وَ مِنَ السَّمَاءِ يَنْزِلُ الْعَيْثُ الَّذِي فِيهِ حَيَاةُ كُلِّ شَيْءٍ مِنَ الرِّزْقِ وَ النَّبَاتِ وَ الْأَنْعَامِ وَ كُلِّ الْخَلْقِ لَوْ حُسِبَتْ لَمَا عَاشُوا وَ الرِّيحُ لَوْ حُسِبَتْ أَيَّامًا لَفَسَدَتْ الْأَشْيَاءُ جَمِيعًا وَ تَعَبَّرَتْ تُمُّ الْعَيْمِ وَ الرَّعْدُ وَ الْبَرْقُ وَ الصَّوَاعِقُ كُلُّ ذَلِكَ إِنَّمَا هُوَ دَلِيلٌ عَلَى أَنَّ هُنَاكَ مُدَبِّرًا يُدَبِّرُ كُلَّ شَيْءٍ وَ مِنْ عِنْدِهِ يَنْزِلُ

And in the sky there are stars from which one can be guided by in the darkness of the land and the sea; and from the sky descends the rain in which there is life of all things, from the plantation, and the vegetation, and the cattle, and all creatures, if it were to be withheld from the, they would not live. And the wind, if it were withheld for days, the things would spoil in their entirety and change. Then the clouds, and the thunder and the lightning, and the

thunderbolt, all that rather is evidence upon that over there is a Manager managing all things, and the descent is from Him<sup>-azwj</sup>.

وَقَدْ كَلَّمَ اللَّهُ مُوسَىٰ ع وَ نَاجَاهُ وَ رَفَعَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ وَ الْمَلَائِكَةُ نَزَّلُوا مِنْ عِنْدِهِ غَيْرَ أَنَّكَ لَا تُؤْمِنُ بِمَا لَمْ تَرَهُ بِعَيْنِكَ وَ فِيمَا تَرَاهُ بِعَيْنِكَ كَيْفَايَةً أَنْ تَقْتُلَهُمْ وَ تَعْقِلَ

And Allah<sup>-azwj</sup> has Spoken to Musa<sup>-as</sup> and Whispered to him<sup>-as</sup>, and Allah<sup>-azwj</sup> Raised Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, and the Angels descend from Him<sup>-azwj</sup>, apart from that you are not believing in what you do not see with your eyes, and regarding what you see with your eyes, there is sufficient for you to understand and use your intellect.

قَالَ فَلَوْ أَنَّ اللَّهَ رَدَّ إِلَيْنَا مِنَ الْأَمْوَاتِ فِي كُلِّ مِائَةٍ عَامٍ لِنَسْأَلَهُ عَمَّنْ مَضَىٰ مِنَّا إِلَىٰ مَا صَارُوا وَ كَيْفَ خَالَهُمْ وَ مَاذَا لَقُوا بَعْدَ الْمَوْتِ وَ أَيُّ شَيْءٍ صُنِعَ بِهِمْ لِيَعْمَلَ النَّاسُ عَلَى الْيَقِينِ اضْمَحَلَّ الشُّكُّ وَ دَهَبَ الْغُلُوبُ عَنِ الْقُلُوبِ

He said, 'If Allah<sup>-azwj</sup> were to Return to us someone from the dead during everyone hundred years, we could ask him about the ones passed from us, what they have come to, and how was their state, and what did they face after the death, and which thing is being done with them, for the people to act upon the certainty, the doubt would decline and the foolishness would be gone from the hearts'.

قَالَ إِنَّ هَذِهِ مَقَالَةٌ مِنْ أَنْكَرِ الرُّسُلِ وَ كَذَّبْتُمْ بِمَا بِهِ مِنْ عِنْدِ اللَّهِ إِذَا أَخْبَرُوا وَ قَالُوا إِنَّ اللَّهَ أَخْبَرَ فِي كِتَابِهِ عَزَّ وَ جَلَّ عَلَى لِسَانِ الْأَنْبِيَاءِ خَالَ مَنْ مَاتَ مِنَّا أَوْ فَيَكُونُ أَحَدًا أَصْدَقَ مِنَ اللَّهِ قَوْلًا وَ مِنْ رُسُلِهِ

He<sup>-asws</sup> said: 'This is talk of the one who denies the Rasools<sup>-as</sup> and belies them<sup>-as</sup>, and does not ratify what is with him from the Presence of Allah<sup>-azwj</sup>, when they<sup>-as</sup> informed and said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Informed in His<sup>-azwj</sup> Book upon the tongue of the Prophets<sup>-as</sup>, the state of the ones from us who died'. Can anyone be more truthful than Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup> in words?

وَ قَدْ رَجَعَ إِلَى الدُّنْيَا بَعْدَ مَاتَ خَلْقٌ كَثِيرٌ مِنْهُمْ أَصْحَابُ الْكَهْفِ أَمَّا اللَّهُ ثَلَاثِمِائَةَ عَامٍ وَ تِسْعَةً ثُمَّ بَعَثَهُمْ فِي زَمَانٍ قَوْمٌ أَنْكَرُوا الْبَعْثَ لِيَقْطَعَ حُجَّتَهُمْ وَ لِيُرِيَهُمْ قُدْرَتَهُ وَ لِيَعْلَمُوا أَنَّ الْبَعْثَ حَقٌّ

And a lot of the ones who died have returned to the world, from them are the companions of the cave. Allah<sup>-azwj</sup> Caused them to die for three hundred and nine years, then Sent them in an era of people who were denying the Resurrection in order to cut-off their arguments and to Show them His<sup>-azwj</sup> Power, and to let them know that the Resurrection is true.

وَ أَمَاتَ اللَّهُ أَرْبَعًا مِائَةً وَ تِسْعَةً وَ نِصْفًا مِنَ الَّذِينَ نَظَرُوا إِلَى حَرَابِ بَيْتِ الْمَقْدِسِ وَ مَا حَوْلَهُ حِينَ غَزَاهُمْ مُجْتَنِّصًا فَقَالَ أَلَيْسَ يُجِيبِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ أَحْيَاهُ وَ نَظَرَ إِلَى أَعْضَائِهِ كَيْفَ تَلْتَبَسُ وَ كَيْفَ تَلْبَسُ اللَّحْمَ وَ إِلَى مَفَاصِلِهِ وَ عُزُوقِهِ كَيْفَ تُوصَلُ فَلَمَّا اسْتَوَى قَاعِدًا قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah<sup>-azwj</sup> Cause the Prophet Irmiah<sup>-as</sup> (Uzair<sup>-as</sup>) to die who looked at the ruins of Bayt Al Maqdis and what is around it when Bakht Nasar attacked them (militarily). He<sup>-as</sup> said: **he said: 'How will Allah Revive this after its death?' So Allah Caused him to die for a hundred years,**

then Revived him<sup>-as</sup> and he<sup>-as</sup> looked at his<sup>-as</sup> body parts how they were healed, and how the flesh was clothed (upon the bones), and to his<sup>-as</sup> joints and to his<sup>-as</sup> veins how they were joined up. When he<sup>-as</sup> was complete he<sup>-as</sup> sat up, **he said: 'I know that Allah is Able over all things' [2:259]**.

وَ أَخْيَا اللَّهُ قَوْمًا خَرَجُوا عَنْ أوطَانِهِمْ هَارِبِينَ مِنَ الطَّاعُونَ لَا يُحْصَى عَدَدُهُمْ فَأَمَاتَهُمُ اللَّهُ ذَهْرًا طَوِيلًا حَتَّى تُلَيِّتَ عِظَامُهُمْ وَ تَقَطَّعَتْ أَوْصَالُهُمْ وَ صَارُوا تُرَابًا فَبَعَثَ اللَّهُ تَعَالَى فِي وَفْتٍ أَحَبَّ أَنْ يَرَى خَلْقَهُ فُدِّرْتَهُ نَبِيًّا يُقَالُ لَهُ جَزِيلٌ فَدَعَاهُمْ فَاجْتَمَعَتْ أَبْدَانُهُمْ وَ رَجَعَتْ فِيهَا أَرْوَاحُهُمْ وَ قَامُوا كَهَيْئَةِ يَوْمٍ مَاتُوا لَا يُفْتَقِدُونَ مِنْ أَعْدَادِهِمْ رَجُلًا فَعَاشُوا بَعْدَ ذَلِكَ ذَهْرًا طَوِيلًا

And Allah<sup>-azwj</sup> Revived a people who had gone out from their homeland fleeing from the plague, their number cannot be counted. Allah<sup>-azwj</sup> Caused them to die for a long time period until their bones decayed and their joints were cut and became dust. Then Allah<sup>-azwj</sup> the Exalted Sent a Prophet<sup>-as</sup> called Hizkeel<sup>-as</sup> Loving to Show His<sup>-azwj</sup> creatures His<sup>-azwj</sup> Power. He<sup>-as</sup> called them and their bodies gathered and their souls returned in these, and they stood up like the day they had died, not losing a single man from their number. They lived after that for a long time.

وَ إِنَّ اللَّهَ أَمَاتَ قَوْمًا خَرَجُوا مَعَ مُوسَى حِينَ تَوَجَّهَ إِلَى اللَّهِ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَمَاتَهُمُ اللَّهُ ثُمَّ أَحْيَاهُمْ

And that Allah<sup>-azwj</sup> Caused a people to die who had gone out with Musa<sup>-as</sup> when they headed to Allah<sup>-azwj</sup> and they said, 'Show us Allah<sup>-azwj</sup> Manifestly!' Allah<sup>-azwj</sup> Caused them to die, then Revived them.

قَالَ فَأَحْبِرْنِي عَمَّنْ قَالَ بِنَسَاخِ الْأَرْوَاحِ مِنْ أَيِّ شَيْءٍ قَالُوا ذَلِكَ وَ بَأَيِّ حُجَّةٍ قَامُوا عَلَى مَذَاهِبِهِمْ

He said, 'Inform me about the one who says with the reincarnation of the souls, from which thing are they saying that? And by which argument are they standing upon their doctrine?'

قَالَ إِنَّ أَصْحَابَ النَّاسِخِ قَدْ خَلَّفُوا وَرَاءَهُمْ مِنْهَاجَ الدِّينِ وَ زَيَّنُوا لِأَنْفُسِهِمُ الضَّلَالَاتِ وَ أَمْرَجُوا أَنْفُسَهُمْ فِي الشَّهَوَاتِ وَ زَعَمُوا أَنَّ السَّمَاءَ حَاوِيَةٌ مَا فِيهَا شَيْءٌ بِمَا يُوصَفُ وَ أَنَّ مُدَبِّرَ هَذَا الْعَالَمِ فِي صُورَةِ الْمَخْلُوقِينَ بِحُجَّةٍ مِنْ رَوْيِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ وَ أَنَّهُ لَا جَنَّةَ وَ لَا نَارَ وَ لَا بَعْثَ وَ لَا نُشُورَ

He<sup>-asws</sup> said: 'The companions of the reincarnation have left behind them the manifesto of the Religion and they adorned the straying for themselves and pleased themselves in the desires, and they claim that the sky is hollow, there is nothing in it from what is described, and that the Manager of this world is in the image of the creatures, by an argument from a backup that Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup> upon His<sup>-azwj</sup> image, and there is neither Paradise nor Fire, nor Resurrection nor Gathering.

وَ الْقِيَامَةُ عِنْدَهُمْ خُرُوجُ الرُّوحِ مِنْ قَالِبِهِ وَ وُلُوجُهُ فِي قَالِبٍ آخَرَ إِنْ كَانَ مُحْسِنًا فِي الْقَالِبِ الْأَوَّلِ أُعِيدَ فِي قَالِبٍ أَفْضَلَ مِنْهُ حَسَنًا فِي أَعْلَى دَرَجَةِ الدُّنْيَا وَ إِنْ كَانَ مُسِيئًا أَوْ عَبَّرَ عَارِفٍ صَارَ فِي بَعْضِ الدَّوَابِّ الْمُتَعَبِّةِ فِي الدُّنْيَا أَوْ هَوَامَّ مُشَوَّهَةِ الْخَلْقَةِ وَ لَيْسَ عَلَيْهِمْ صَوْمٌ وَ لَا صَلَاةٌ وَ لَا شَيْءٌ مِنَ الْعِبَادَةِ أَكْثَرَ مِنْ مَعْرِفَةِ مَنْ تَجِبَ عَلَيْهِ مَعْرِفَتُهُ

And the Qiyamah with them is the exiting of the soul from its mould and faces into another mould. If he was a good doer in the former mould, he would return in a mould superior than it in beauty in the high rank of the world, and if he was an evil doer or without understanding, he would come to be in one of the tired animals in the world, or an insect of distorted body. And there is neither Fasting upon them nor Salat, nor anything from the worship more than recognition of the One Whose recognition is Obligated.

وَ كُلُّ شَيْءٍ مِنْ شَهَوَاتِ الدُّنْيَا مُبَاحٌ لَهُمْ مِنْ فُرُوجِ النِّسَاءِ وَ غَيْرِ ذَلِكَ مِنْ نِكَاحِ الْأَخْوَاتِ وَ الْبَنَاتِ وَ الْحَالَاتِ وَ دَوَاتِ الْبُعُولَةِ وَ كَذَلِكَ الْمَيْتَةُ وَ الْحَمْرُ وَ الدَّمُ فَاسْتَنْبِحَ مَقَالَتَهُمْ كُلَّ الْفَرِيقِ وَ لَعَنَهُمْ كُلُّ الْأُمَّمِ

And all thing from the desires of the world are legalised for them, from the private parts of the women and other than that from the marriage with the sisters, and the daughters, and the aunts, and the ones already with husbands; and similar to that is (consuming) the dead, and the wine, and the blood. Thus, all sects shamed them and every community cursed them.

فَلَمَّا سَأَلُوا الْحُجَّةَ رَأَعُوا وَ حَادُوا فَكَذَّبَ مَقَالَتَهُمُ التَّوْرَةُ وَ لَعَنَهُمُ الْفُرْقَانُ وَ زَعَمُوا مَعَ ذَلِكَ أَنَّ إِيَهُمْ يَنْتَقِلُ مِنْ قَالِبٍ إِلَى قَالِبٍ وَ أَنَّ الْأَرْوَاحَ الْأَرْلِيَّةَ هِيَ الَّتِي كَانَتْ فِي آدَمَ ثُمَّ هَلُمَّ جَزْأً تَجْرِي إِلَى يَوْمِنَا هَذَا فِي وَاحِدٍ بَعْدَ آخَرَ فَإِذَا كَانَ الْخَالِقُ فِي صُورَةِ الْمَخْلُوقِ فِيمَا يُسْتَدَلُّ عَلَى أَنَّ أَحَدَهُمَا خَالِقُ صَاحِبِهِ

When they are asked for the proof, they turn aside and become harsh. The Torah belied their talk, and the Furqan (Quran) Cursed them; and they claimed along with that, that their God Transfers them from a mould to a mould, and that the souls are eternal, those which were in Adam<sup>as</sup>, then so and so forth flowing up to this day of ours, in one after another. When the Creator was in the image of the created being, then by what can one be pointed upon that one of the two is a Creator of his companion?

وَ قَالُوا إِنَّ الْمَلَائِكَةَ مِنْ وُلْدِ آدَمَ كُلُّ مَنْ صَارَ فِي أَعْلَى دَرَجَةِ دِينِهِمْ خَرَجَ مِنْ مَنْرَلَةِ الْإِمْتِحَانِ وَ النَّصْفِيَّةِ فَهُوَ مَلَكٌ فَطَوْرًا تَخَالُفُهُمْ نَصَارَى فِي أَشْيَاءَ وَ طَوْرًا دَهْرِيَّةٌ يَقُولُونَ إِنَّ الْأَشْيَاءَ عَلَى غَيْرِ الْحَقِيقَةِ قَدْ كَانَ يَجِبُ عَلَيْهِمْ أَنْ لَا يَأْكُلُوا شَيْئاً مِنَ اللَّحْمَانِ لِأَنَّ الدَّوَابَّ عِنْدَهُمْ كُلُّهَا مِنْ وُلْدِ آدَمَ حَوْلُوا مِنْ صُورِهِمْ فَلَا يَجُوزُ أَكْلُ لَحْمِ الْقَرَابَاتِ

And they said that the Angels are from the children of Adam<sup>as</sup>. Everyone who comes to be in the top ranks of the Religion, coming out from the status of the Test and the cleansing, so he (becomes) an Angel. The Christians mingled them in (certain) things, and the eternalists promoted them saying, 'The things are upon other than the reality'. It was Obligated upon them that they don't eat anything from the meats, because the animals in the presence, all of them are from the children of Adam<sup>as</sup> having been transformed from their (former) images, therefore it is not allowed to eat the meat of the relatives'.

قَالَ وَ مَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يَزَلْ وَ مَعَهُ طِينَةٌ مُوَدِّيَّةٌ فَلَمْ يَسْتَطِعِ التَّقْصِيصَ مِنْهَا إِلَّا بِإِمْتِزَاجِهِ بِهَا وَ دُخُولِهِ فِيهَا فَمِنْ تِلْكَ الطِّينَةِ خَلَقَ الْأَشْيَاءَ

He said, 'And there are ones who claim that Allah<sup>azwj</sup> did not cease to be and with Him<sup>azwj</sup> was some harmful clay and He<sup>azwj</sup> was not Able to get rid of it except by Him<sup>azwj</sup> Mingling with it and Entering into it, so from that clay the things were created'.

قَالَ سُبْحَانَ اللَّهِ تَعَالَى مَا أَعْجَزَ إِلَهًا يُوصَفُ بِالْقُدْرَةِ لَا يَسْتَطِيعُ التَّفْصِي مِنَ الطِّينَةِ إِنْ كَانَتْ الطِّينَةُ حَيَّةً أَزَلِيَّةً فَكَأَنَّا إِلهَيْنِ قَدِيمَيْنِ فَاْمْتَرَجَا وَ دَبَّرَ الْعَالَمَ مِنْ أَنْفُسِهِمَا فَإِنْ كَانَ ذَلِكَ كَذَلِكَ فَمِنْ أَيْنَ جَاءَ الْمَوْتُ وَ الْفَنَاءُ وَ إِنْ كَانَتْ الطِّينَةُ مَيِّتَةً فَلَا بَقَاءَ لِلْمَيِّتِ مَعَ الْأَزَلِيِّ الْقَدِيمِ وَ الْمَيِّتُ لَا يَحْيِي مِنْهُ حَيٌّ

He<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup>! A God described with the Power cannot be frustrated, not being able to get rid of (something) from the clay? If the clay was alive eternally, there would be two gods, both ancient, and they mingled and Managed the world from both their selves. If that was like that, then from where comes the death and the annihilation? And if the clay was dead, then there is no remaining for the dead along with the One eternally Ancient, and the dead is such that life cannot come from it.

هَذِهِ مَقَالَةٌ الدَّيْصَانِيَّةِ أَشَدُّ الرِّئَازَةِ قَوْلًا وَ أَهْمَلُهُمْ مِثْلًا نَظَرُوا فِي كُتُبٍ قَدْ صَنَعْتَهَا أَوَائِلُهُمْ وَ حَبَّرُوهَا لَهُمْ بِالْفَاطِمِ مُرْخَرَفَةٍ مِنْ غَيْرِ أَصْلِ ثَابِتٍ وَ لَا حُجَّةٍ تُوجِبُ إِثْبَاتَ مَا ادَّعَوْا كُلُّ ذَلِكَ خِلَافًا عَلَى اللَّهِ وَ عَلَى رُسُلِهِ وَ تَكْذِيبًا بِمَا جَاءُوا بِهِ عَنِ اللَّهِ

This is the talk of the Daysanites, the severest of the atheists in talks, and their weakest in example. They looked into the books their first ones had categorised and flowed it for them with the ornate words without any proof of origin nor any arguments, obligating the proof of what they claimed. All that is opposite to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup> and a belying of what they<sup>-as</sup> had come with from Allah<sup>-azwj</sup>.

فَأَمَّا مَنْ زَعَمَ أَنَّ الْأَبْدَانَ ظُلْمَةٌ وَ الْأَرْوَاحَ نُورٌ وَ أَنَّ النُّورَ لَا يَعْمَلُ الشَّرَّ وَ الظُّلْمَةُ لَا تَعْمَلُ الْخَيْرَ فَلَا تَجِبُ عَلَيْهِمْ أَنْ يَلُومُوا أَحَدًا عَلَى مَعْصِيَةٍ وَ لَا يَكُوبُوا حُرْمَةً وَ لَا إِثْبَانًا فَاحِشَةٍ وَ أَنَّ ذَلِكَ عَلَى الظُّلْمَةِ غَيْرُ مُسْتَنَكِرٍ لِأَنَّ ذَلِكَ فِعْلُهَا وَ لَا لَهُ أَنْ يَدْعُو رَبًّا وَ لَا يَتَضَرَّعَ إِلَيْهِ لِأَنَّ النُّورَ رَبٌّ وَ الرَّبُّ لَا يَتَضَرَّعُ إِلَى نَفْسِهِ وَ لَا يَسْتَعِيدُ بَعْدَهُ وَ لَا لِأَحَدٍ مِنْ أَهْلِ الْمَقَالَةِ أَنْ يَقُولَ أَحْسَنْتَ أَوْ أَسَأْتُ لِأَنَّ الْإِسَاءَةَ مِنْ فِعْلِ الظُّلْمَةِ وَ ذَلِكَ فِعْلُهَا وَ الْإِحْسَانَ مِنَ النُّورِ وَ لَا يَقُولُ النُّورُ لِنَفْسِهِ أَحْسَنْتَ يَا مُحْسِنٌ وَ لَيْسَ هُنَاكَ ثَالِثٌ

As for the one who claims that the bodies are darkness and the souls are light not doing the evil, and the darkness does not do the good, then it does not obligate upon them that they blame anyone upon an act of disobedience, nor indulging in a Prohibition nor coming to an immorality; and if that is upon the darkness is without deniability because that is its deed, nor is it for him that he supplicates to the Lord<sup>-azwj</sup> not beseech to Him<sup>-azwj</sup>, because the light is lord, and the lord cannot beseech to itself nor seek refuge with someone else; nor is it for anyone from the people of this talk that he says, 'I have done good', or, 'I have done evil', because the evil is from the deed of the darkness and that is its deed, and the good is from the light, and the light cannot say to itself, 'You have done good, O good doer!', and there isn't a third over there.

فَكَانَتْ الظُّلْمَةُ عَلَى قِيَّاسِ قَوْلِهِمْ أَحْكَمَ فِعْلًا وَ أَتَقَنَّ تَدْبِيرًا وَ أَعَزَّ أَرْكَانًا مِنَ النُّورِ لِأَنَّ الْأَبْدَانَ مُحْكَمَةٌ فَمَنْ صَوَّرَ هَذَا الْخَلْقَ صُورَةً وَاحِدَةً عَلَى نُعُوتٍ مُخْتَلِفَةٍ وَ كُلُّ شَيْءٍ يُرَى ظَاهِرًا مِنَ الزُّهْرِ وَ الْأَشْجَارِ وَ التِّمَارِ وَ الطَّيْرِ وَ الدَّوَابِّ يَجِبُ أَنْ يَكُونَ إِلَهًُا تَمَّ حُبْسَتِ النُّورِ فِي حَبْسِهَا وَ الدَّوْلَةُ لَهَا

The darkness was upon a comparison of their words, 'Wisest of deeds, and perfect management, and strongest pillars than the light', because the bodies are decisive. The One Who Imaged the people in one image, is upon different attributes? And all things seen apparently, from the blossoms and the trees and the fruits and the bird and the animals, obligates that a God should happen to be. Then the light is imprisoned in its body, and the governance for it.

وَأَمَّا مَا ادَّعَوْا بِأَنَّ الْعَاقِبَةَ سَوْفَ تَكُونُ لِلنُّورِ فَدَعَاؤِي وَ يَنْبَغِي عَلَيَّ قِيَاسَ قَوْلِهِمْ أَنْ لَا يَكُونَ لِلنُّورِ فِعْلٌ لِأَنَّهُ أَسِيرٌ وَ لَيْسَ لَهُ سُلْطَانٌ فَلَا فِعْلَ لَهُ وَ لَا تَدْبِيرَ  
وَ إِنْ كَانَ لَهُ مَعَ الظُّلْمَةِ تَدْبِيرٌ فَمَا هُوَ بِأَسِيرٍ بَلْ هُوَ مُطَلَقٌ عَزِيزٌ فَإِنْ لَمْ يَكُنْ كَذَلِكَ وَ كَانَ أَسِيرَ الظُّلْمَةِ فَإِنَّهُ يَظْهَرُ فِي هَذَا الْعَالَمِ إِحْسَانٌ وَ خَيْرٌ مَعَ فَسَادِ  
وَ شَرٍّ

And as for the one who claims that the consequences will soon come to be for the light, it is an allegation, and it is befitting upon an analogy of their words that a deed does not happen to be for the light because it is a prisoner, and there isn't any authority for it. Thus, there is neither a deed for it, nor any management for it, and if there was any management for it along with the darkness, then it is not a prisoner, but it is free, strong. If it does not happen to be like that, and it was a prisoner of the darkness, it manifests in this world the favours and the goodness along with mischief and evil.

فَهَذَا يَدُلُّ عَلَيَّ أَنَّ الظُّلْمَةَ تُحْسِنُ الْحَيْرَ وَ تَفْعَلُهُ كَمَا تُحْسِنُ الشَّرَّ وَ تَفْعَلُهُ فَإِنْ قَالُوا لِمَ لَا تَكُونُ ذَلِكَ فَلَا نُورَ يَثْبُتُ وَ لَا ظُلْمَةَ وَ بَطَلَتْ دَعْوَاهُمْ وَ رَجَعَ الْأَمْرُ  
إِلَى أَنَّ اللَّهَ وَاحِدٌ وَ مَا سِوَاهُ بَاطِلٌ فَهَذِهِ مَقَالَةٌ مَانِي الرِّدْبِقِيِّ وَ أَصْحَابِهِ

This evidences upon that the darkness improves the good and does it just as it improves the evil and does it. If they say, 'That is impossible', then neither is light proven nor darkness, and their claim is invalidated and the matter returns to that Allah<sup>-azwj</sup> is One, and whatever besides Him<sup>-azwj</sup> is false. This is the talk of the atheist Mani and his companions.

وَ أَمَّا مَنْ قَالَ التُّورُ وَ الظُّلْمَةُ بَيْنَهُمَا حُكْمٌ فَلَا بُدَّ مِنْ أَنْ يَكُونَ أَكْبَرُ الثَّلَاثَةِ الْحُكْمَ لِأَنَّهُ لَا يَخْتِاجُ إِلَى الْحَاكِمِ إِلَّا مَغْلُوبٌ أَوْ جَاهِلٌ أَوْ مَظْلُومٌ وَ هَذِهِ مَقَالَةٌ  
الْمَدْقُونِيَّةِ وَ الْحِكَايَةُ عَنْهُمْ تَطُولُ

And as for the one who says, 'The light and the darkness, there is an authority between the two, then there is no escape from that the authority happens to be the greatest of the three, because no one is needy to the judge except the one overcome or an ignorant one, or an oppressed one, and this is the talk of the Madquniya (Marquniya – Marxists), and the narratives about them is lengthy.

قَالَ فَمَا قِصَّةُ مَانِي قَالَ مُتَّفَجِّصٌ أَحَدَ بَعْضِ الْمَجُوسِيَّةِ فَشَاجَا بَعْضَ النَّصْرَانِيَّةِ فَأَخْطَأَ الْمَلْتَيْنِ وَ لَمْ يُصِبْ مَذْهَبًا وَاحِدًا مِنْهُمَا وَ زَعَمَ أَنَّ الْعَالَمَ دِيرٌ مِنْ  
إِلَهَيْنِ نُورٍ وَ ظُلْمَةٍ وَ أَنَّ التُّورَ فِي حِصَارٍ مِنَ الظُّلْمَةِ عَلَيَّ مَا حَكَيْتَنَا مِنْهُ فَكَذَّبْتَهُ النَّصَارَى وَ قَبِلْتَهُ الْمَجُوسُ

He said, 'What is the story of Mani?' He<sup>-asws</sup> said: 'Mysticism taken by some of Magianism, and resembles with part of Christianity, so the two religions erred and not one of the two doctrines got it right, and claimed that the universe is managed from two gods – light and darkness, and that the light is besieged by the darkness upon what we<sup>-asws</sup> narrated from it. The Christians belied it, and the Magians accepted it'.

قَالَ فَأَخْبِرْنِي عَنِ الْمَجُوسِ أَسَعَتْ إِلَهُهُمُ نَبِيًّا فَإِنِّي أَجِدُ لَهُمْ كُتُبًا مُحْكَمَةً وَ مَوَاعِظَ بَلِيغَةً وَ أَمْثَالَ شَافِيَةً يَقْرُونَ بِالنُّوَابِ وَ الْعِقَابِ وَ لَهُمْ شَرَائِعُ يَعْمَلُونَ  
بِهَا قَالَ مَا مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ وَ قَدْ بُعِثَ إِلَيْهِمْ نَبِيٌّ بِكِتَابٍ مِنْ عِنْدِ اللَّهِ فَأَنْكَرُوهُ وَ جَحَدُوا لِكِتَابِهِ

He said, 'Inform me about the Magians, did Allah<sup>-azwj</sup> Send a Prophet<sup>-as</sup> to them? I found them having a decisive book for them, and eloquent sermons, and healing parables, accepting the rewards and the punishments, and for them are laws they are acting with'. He<sup>-asws</sup> said: 'There

is none from a community except it has opposed a warner and Allah<sup>-azwj</sup> had Sent a Prophet<sup>-as</sup> to them with a Book from Allah<sup>-azwj</sup>, but they denied him<sup>-as</sup> (and) rejected his<sup>-as</sup> Book’.

قَالَ وَمَنْ هُوَ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ خَالِدُ بْنُ سِنَانَ قَالَ عَ إِنَّ خَالِدًا كَانَ عَرَبِيًّا بَدْوِيًّا مَا كَانَ نَبِيًّا وَ إِنَّمَا ذَلِكَ شَيْءٌ يَقُولُهُ النَّاسُ قَالَ أَ فَرَزْدُشْتُ قَالَ إِنَّ زَرْدُشْتَ أَنَا هُمْ بِزَمَرَةٍ وَ ادَّعَى النُّبُوَّةَ فَأَمَنَ مِنْهُمْ قَوْمٌ وَ جَحَدَهُ قَوْمٌ فَأَخْرَجُوهُ فَأَكَلَتْهُ السَّبَاعُ فِي بَرِّيَّةٍ مِنَ الْأَرْضِ

He said, ‘And who was he<sup>-as</sup>, for the people are claiming that it is Khalid Bin Sinan?’ He<sup>-asws</sup> ‘Khalid was a Bedouin stranger. He was not a Prophet<sup>-as</sup>, and rather that is something the people are saying it’. He said, ‘Is it Zardasht?’ He<sup>-asws</sup> said: ‘Zardasht came to them with soft words and claimed the Prophet-hood. A group from them believed and a group rejected, and they expelled him, and the wild animals devoured him in a wilderness from the earth.

قَالَ فَأَخْبِرْنِي عَنِ الْمَجُوسِ كَانُوا أَقْرَبَ إِلَى الصَّوَابِ فِي ذَهْرِهِمْ أَمْ الْعَرَبُ قَالَ الْعَرَبُ فِي الْجَاهِلِيَّةِ كَانَتْ أَقْرَبَ إِلَى الدِّينِ الْحَنِيفِيِّ مِنَ الْمَجُوسِ وَ ذَلِكَ أَنَّ الْمَجُوسَ كَفَرَتْ بِكُلِّ الْأَنْبِيَاءِ وَ جَحَدَتْ كُتُبَهَا وَ أَنْكَرَتْ بَرَاهِينَهَا وَ لَمْ تَأْخُذْ بِشَيْءٍ مِنْ سُنَنِهَا وَ آثَارِهَا وَ أَنَّ كَيْخُسْرَوَ مَلِكَ الْمَجُوسِ فِي الذَّهْرِ الْأَوَّلِ قَتَلَ ثَلَاثِمِائَةَ نَبِيٍّ وَ كَانَتْ الْمَجُوسُ لَا تَغْتَسِلُ مِنَ الْجَنَابَةِ وَ الْعَرَبُ كَانَتْ تَغْتَسِلُ وَ الْإِعْتِسَالُ مِنْ خَالِصِ شَرَائِعِ الْحَنِيفِيَّةِ

He said, ‘Inform me about the Magians, were they closer to the correctness in their era or the Arabs?’ He<sup>-asws</sup> said: ‘The Arabs in their pre-Islamic period were closer to the upright Religion than the Magians, and that is because the Magians denied all the Prophets<sup>-as</sup> and rejected their<sup>-as</sup> Books and denied their<sup>-as</sup> proofs and did not take with anything from their<sup>-as</sup> Sunnahs and their<sup>-as</sup> Ahadeeth, and that Kaykhusraw, the king of the Magians in the first era killed three hundred Prophets<sup>-as</sup>, and the Magians neither washed from the ceremonial impurities but the Arabs used to washing and bathing (following) the pure laws, of the upright (Religion).

وَ كَانَتْ الْمَجُوسُ لَا تَحْتَتُّ وَ هُوَ مِنْ سُنَنِ الْأَنْبِيَاءِ وَ إِنَّ أَوَّلَ مَنْ فَعَلَ ذَلِكَ إِبْرَاهِيمَ خَلِيلَ اللَّهِ وَ كَانَتْ الْمَجُوسُ لَا تَغْتَسِلُ مَوْتَاهُمْ وَ لَا تُكْفِنُهَا وَ كَانَتْ الْعَرَبُ تَفْعَلُ ذَلِكَ وَ كَانَتْ الْمَجُوسُ تَرْمِي الْمَوْتَى فِي الصَّحَارِيِّ وَ النَّوَابِسِ وَ الْعَرَبُ تُوَارِيهَا فِي قُبُورِهَا وَ تَلْحُدُ لَهَا وَ كَذَلِكَ السُّنَّةُ عَلَى الرُّسُلِ إِنَّ أَوَّلَ مَنْ حَفَرَ لَهُ قَبْرٌ آدَمُ أَبُو الْبَشَرِ وَ الْأَحَدَ لَهُ لِحْدٌ

And the Magians were not circumcising, and it is from the Sunnahs of the Prophets<sup>-as</sup>, and that the first one to do that was Ibrahim<sup>-as</sup>, Friend of Allah<sup>-azwj</sup>. And the Magians were not washing their dead nor enshrouding them, and the Arabs were doing that. And the Magians were throwing the dead in the desert and in the Christian cemeteries, and Arabs were covering them in their graves, and their pits, and similar to that is the Sunnah upon the Rasools<sup>-as</sup> that the first one a grave was dug for him was Adam<sup>-as</sup>, father<sup>-as</sup> of mankind, and a pit was dug for him<sup>-as</sup>.

وَ كَانَتْ الْمَجُوسُ تَأْتِي الْأُمَّهَاتِ وَ تَنْكِحُ الْبَنَاتِ وَ الْأَخْوَاتِ وَ حَرَّمَ ذَلِكَ الْعَرَبُ وَ أَنْكَرَتْ الْمَجُوسُ بَيْتَ اللَّهِ الْحَرَامَ وَ سَمَّيْتُهُ بَيْتَ الشَّيْطَانِ وَ الْعَرَبُ كَانَتْ تَحُجُّهُ وَ تُعْظِمُهُ وَ يَقُولُ بَيْتُ رَبِّنَا وَ نَقْرُ بِالْتَّوْرَةِ وَ الْإِنْجِيلِ وَ تَسْأَلُ أَهْلَ الْكِتَابِ وَ تَأْخُذُ عَنْهُمْ وَ كَانَتْ الْعَرَبُ فِي كُلِّ الْأَسْنَابِ أَقْرَبَ إِلَى الدِّينِ الْحَنِيفِيِّ مِنَ الْمَجُوسِ

And the Magians were going to the mothers and marrying the daughter and the sisters, and the Arabs prohibited that; and the Magians denied the Sacred House of Allah<sup>-azwj</sup> and named is as ‘The house of Satan<sup>-la</sup>’, and the Arabs used to perform its Hajj and revere it and were saying, ‘House of our Lord<sup>-azwj</sup>’, and accepted the Torah and the Evangel, and were asking the

people of the Book and taking from them, and the Arabs were, in all the causes, closer to the upright Religion than the Magians’.

قَالَ فَإِنَّهُمْ اخْتَبَجُوا بِإِثْنَيْنِ الْأَخَوَاتِ أُمَّهُمَا سُنَّةٌ مِنْ آدَمَ قَالَ فَمَا حُجَّتُهُمْ فِي إِثْنَيْنِ الْبَنَاتِ وَالْأُمَّهَاتِ وَقَدْ حَرَّمَ ذَلِكَ آدَمُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ سَائِرِ الْأَنْبِيَاءِ عَ وَ كُلُّ مَا جَاءَ عَنِ اللَّهِ عَزَّ وَ جَلَّ

He said, ‘But they are arguing going to (marrying) their sisters that it is a Sunnah from Adam<sup>as</sup>. He<sup>asws</sup> said: ‘What is their argument in coming to the daughters and the mothers, and Adam<sup>as</sup> had prohibited that, and (so had) Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup> and the rest of the Prophets<sup>as</sup>, and everyone who had come from Allah<sup>azwj</sup> Mighty and Majestic’.

قَالَ فَلِمَ حَرَّمَ اللَّهُ تَعَالَى الْخُمْرَ وَ لَا لَذَّةَ أَفْضَلُ مِنْهَا قَالَ حَرَّمَهَا لِأَنَّهَا أُمُّ الْحَبَائِثِ أَوْ لَيْسَ كُلُّ شَيْءٍ يَأْتِي عَلَى شَارِبِهَا سَاعَةً يُسَلِّبُ لُبَّهُ وَ لَا يَعْرِفُ رَبَّهُ وَ لَا يَتْرُكُ مَعْصِيَةَ إِلَّا رَكْبَهَا وَ لَا حُرْمَةَ إِلَّا أَنْتَهَكَهَا وَ لَا رَجماً مَاسَةً إِلَّا قَطَعَهَا وَ لَا فَاحِشَةً إِلَّا أَتَاهَا وَ السَّكْرَانُ زَمَامُهُ بِيَدِ الشَّيْطَانِ إِنْ أَمَرَهُ أَنْ يَسْجُدَ لِلْأَوْثَانِ سَجَدَ وَ يَنْقَادُ حَيْثُ مَا قَادَهُ

He said, ‘Why did Allah<sup>azwj</sup> the Exalted Prohibit the wine and there is no pleasure better than it?’ He<sup>asws</sup> said: ‘He<sup>azwj</sup> Prohibited it as it is the mother of the wickedness. Or, isn’t it so that a time comes to its drinker taking his mind, and he neither recognises his Lord<sup>azwj</sup> nor does he leave the disobedience except he indulges in it, nor any sanctity except he violates it, nor any relationship except he cuts it off, nor any immorality except he comes to it; and the intoxicant is such, his reins are in the hand of the Satan<sup>la</sup>. If he is told to do Sajdah to the idols, he would do so, and go to wherever he is towed’ (by Iblees).

قَالَ فَلِمَ حَرَّمَ الدَّمُ الْمَسْفُوحَ قَالَ لِأَنَّهُ يُورِثُ الْفَسَادَ وَ يَسْلُبُ الْفُؤَادَ رَحْمَتَهُ وَ يُعَقِّرُ الْبَدَنَ وَ يُعَيِّرُ اللَّوْنَ وَ أَكْثَرَ مَا يُصِيبُ الْإِنْسَانَ الْجُدَامُ يَكُونُ مِنْ أَكْلِ الدَّمِ قَالَ فَأَكُلُ الْعُدَدِ قَالَ يُورِثُ الْجُدَامَ

He said, ‘Why did He<sup>azwj</sup> Prohibit the blood shed?’ He<sup>asws</sup> said: ‘Because it inherits the hardness (of the heart), and strips the heart of its mercy, and it decomposes the body, and changes the colour, and most of the human beings afflicted by the leprosy happen from the consumption of blood’. He said, ‘Eating the glands?’ He<sup>asws</sup> said: ‘Inherits the leprosy’.

قَالَ فَالْمَيْتَةُ لِمَ حَرَّمَهَا قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَرَقاً بَيْنَهَا وَ بَيْنَ مَا يُذَكَّرُ عَلَيْهِ اسْمُ اللَّهِ وَ الْمَيْتَةُ قَدْ جَمَدَ فِيهَا الدَّمُ وَ تَرَجَعَ إِلَى بَدَنِهَا فَلَحْمُهَا ثَقِيلٌ غَيْرُ مَرِيءٍ لِأَنَّهَا يُؤْكَلُ لَحْمُهَا بِدَمِهَا

He said, ‘The dead, why did He<sup>azwj</sup> Prohibit it?’ He<sup>asws</sup> said: ‘A differentiation between it and what the Name of Allah<sup>azwj</sup> is Mentioned upon; and the dead, the blood has been frozen in it and retreated to its body, and its flesh can be said to be without freshness, because its blood would be eaten along with its flesh’.

قَالَ فَالسَّمَكُ مَيْتَةٌ قَالَ إِنَّ السَّمَكَ ذَكَائِهِ إِخْرَاجُهُ حَيًّا مِنَ الْمَاءِ ثُمَّ يُتْرَكُ حَتَّى يَمُوتَ مِنْ ذَاتِ نَفْسِهِ وَ ذَلِكَ أَنَّهُ لَيْسَ لَهُ دَمٌ وَ كَذَلِكَ الْجُرَادُ

He said, ‘The dead fish?’ He<sup>asws</sup> said: ‘The fish, its purification in it being extracted alive from the water, then it is left until it dies from itself, and that is because there isn’t any blood for it, and similar to that is the locust’.

قَالَ فَلِمَ حَرَّمَ الزَّيْنَةَ قَالَ لِمَا فِيهِ مِنَ الْفَسَادِ وَ ذَهَابِ الْمَوَارِيثِ وَ انْقِطَاعِ الْأَنْسَابِ لَا تَعْلَمُ الْمَرْأَةُ فِي الزَّيْنَةِ مَنْ أَحْبَلَهَا وَ لَا الْمَوْلُودُ يَعْلَمُ مَنْ أَبُوهُ وَ لَا الْأَرْحَامَ مَوْصُولَةً وَ لَا قَرَابَةَ مَعْرُوفَةً

He said, 'Why is the adultery Prohibited?' He<sup>-asws</sup> said: 'When there was in it from the mischief, and the corruption of the inheritances, and the cutting off of lineages. The woman does not know in the adultery who has impregnated her, nor does the new-born know who his father is, nor are the relationships connected, nor any relatives known'.

قَالَ فَلِمَ حَرَّمَ الْيَوَاطُ قَالَ مِنْ أَجْلِ أَنَّهُ لَوْ كَانَ إِثْبَانُ الْعُلَامِ حَلَالًا لَأَسْتَعْنَى الرَّجَالُ عَنِ النِّسَاءِ وَ كَانَ فِيهِ قَطْعُ النَّسْلِ وَ تَعَطُّبُ الْمَرْجُوحِ وَ كَانَ فِي إِجَارَةِ ذَلِكَ فَسَادٌ كَثِيرٌ

He said, 'Why did He<sup>-azwj</sup> Prohibit the sodomy?' He<sup>-asws</sup> said: 'From the reason that if coming to the boys was Permissible, the men would be needless of the women, and therein would be the termination of the lineages and disablement of the private parts, and in allowing that would be a lot of corruption'.

قَالَ فَلِمَ حَرَّمَ إِثْبَانُ الْبُهَيْمَةِ قَالَ عِزُّهُ أَنْ يُصَيِّعَ الرَّجُلُ مَاءَهُ وَ يَأْتِيَ غَيْرَ شَكْلِهِ وَ لَوْ أَبَاحَ ذَلِكَ لَرَبَطَ كُلُّ رَجُلٍ أَتَانًا يَرْكَبُ ظَهْرَهَا وَ يَغْشَى فَرْجَهَا فَكَانَ يَكُونُ فِي ذَلِكَ فَسَادٌ كَثِيرٌ فَأَبَاحَ ظَهْرَهَا وَ حَرَّمَ عَلَيْهِمْ فُرُوجَهَا وَ خَلَقَ لِلرِّجَالِ النِّسَاءَ لِيَأْنِسُوا بِهِنَّ وَ يَسْكُنُوا إِلَيْهِنَّ وَ يَكُنَّ مَوْضِعَ شَهَوَاتِهِمْ وَ أَمَهَاتِ أَوْلَادِهِمْ

He said, 'Why did He<sup>-azwj</sup> Prohibit going to the animals (bestiality)?' He<sup>-asws</sup> said: 'It is abhorrent that the man should place his water and goes to other than his own kind, and if that had been legalise, every man would have to tie a donkey, ride upon its back and cover up its private part. There would be a lot of mischief in that. Thus (riding) its back has been legalised and their private parts are Prohibited, and the women are created for the men to be comforted by them and attain rest by them and the place of their desires would become mothers of their children'.

قَالَ فَمَا عَلِمَ الْغُسْلُ مِنَ الْجَنَابَةِ وَ إِنَّ مَا أُتِيَ خَلَالًا وَ لَيْسَ فِي الْخَلَالِ تَدْنِيسٌ قَالَ عِزُّ الْجَنَابَةِ بِمَنْزِلَةِ الْحَيْضِ وَ ذَلِكَ أَنَّ النَّطْفَةَ دَمٌ لَا تَسْتَحْكِمُ وَ لَا يَكُونُ الْجَمَاعُ إِلَّا بِحَرَكَةٍ شَدِيدَةٍ وَ شَهْوَةٍ غَالِبَةٍ وَ إِذَا فَرَّغَ تَنَفَّسَ الْبَدَنُ وَ وَجَدَ الرَّجُلُ مِنْ نَفْسِهِ رَائِحَةً كَرِيهَةً فَوَجِبَ الْغُسْلُ لِذَلِكَ وَ غُسْلُ الْجَنَابَةِ مَعَ ذَلِكَ أَمَانَةٌ أَسْتَمَنَّ اللَّهُ تَعَالَى عَلَيْهَا عِبِيدَهُ لِيَحْتَبِرَهُمْ بِهَا

He said, 'What is the reason of the washing from the ceremonial impurity and what is come to is Permissible, and there isn't any filthiness in the Permissible?' He<sup>-asws</sup> said: 'The ceremonial impurity is at the status of the menstruation, and that is because the sperm is blood not prevailing, nor can the copulation happen except by severe movement and overwhelming desire. And when the body takes a breather and the man finds offensive odour, the washing is obligated due to that; and washing the ceremonial impurity is an entrustment Entrusted by Allah<sup>-azwj</sup> the Exalted upon His<sup>-azwj</sup> servants in order to Test them by it'.

قَالَ أَيُّهَا الْحَكِيمُ فَمَا تَقُولُ فِيمَنْ زَعَمَ أَنَّ هَذَا التَّدْبِيرَ الَّذِي يَظْهَرُ فِي هَذَا الْعَالَمِ تَدْبِيرُ النُّجُومِ السَّبْعَةِ قَالَ يَحْتَاجُونَ إِلَى دَلِيلٍ أَنَّ هَذَا الْعَالَمَ الْأَكْبَرُ وَ الْعَالَمَ الْأَصْغَرَ مِنْ تَدْبِيرِ النُّجُومِ الَّتِي تَسْحَبُ فِي الْفَلَكِ وَ تَدُورُ حَيْثُ دَارَتْ مُتَعَبَةً لَا تَقْفُ وَ سَائِرَةٌ لَا تَقْفُ

He said, 'O wise one! What are you<sup>-asws</sup> saying regarding the ones who claim that this is the management which appears in this universe is the management of the seven stars?' He<sup>-asws</sup> said: 'They would be needy to evidence that this is the large universe, and the smaller universe is from the management of the start which float around in space and orbit where they orbit following non-stop, and the movement does not stop'.

قَالَ قَالَ وَ إِنَّ كُلَّ نَجْمٍ مِنْهَا مُوَكَّلٌ مُدَبَّرٌ فِيهِ بِمَنْزِلَةِ الْعَبِيدِ الْمَأْمُورِينَ الْمَنْهَبِينَ فَلَوْ كَانَتْ قَدِيمَةً أَرْزَلِيَهُ لَمْ تَتَغَيَّرْ مِنْ حَالٍ إِلَى حَالٍ

Then he<sup>-asws</sup> said: 'And if every star from it was allocated with a management, then it would be at the status of the slave, the ordered, the forbidden. If it was eternally ancient, it would not have changed from a state to a state'.

قَالَ فَمَنْ قَالَ بِالطَّبَائِعِ قَالَ مَنْ لَمْ يَمْلِكِ الْبُقَاءَ وَ لَا صَرَفَ الْحَوَادِثِ وَ عَيَّرْتُهُ الْأَيَّامُ وَ اللَّيَالِي لَا يَزِدُّ الْهَرَمَ وَ لَا يَدْفَعُ الْأَجَلَ مَا تَصْنَعُ بِهِ

He said, '(What about) the ones who say with the (four) natures (heat, cold, wet, dry)?' He<sup>-asws</sup> said: 'One who does not control the remaining, nor turns away the newly occurring events, and is changed by the days and the nights, can neither repel the ageing nor repel the deaths, what can you do with it?'

قَالَ فَأَخْبِرْنِي عَمَّنْ زَعَمَ أَنَّ الْخَلْقَ لَمْ يَزَلْ يَتَنَاسَلُونَ وَ يَتَوَالِدُونَ وَ يَذْهَبُ قَرْنٌ وَ يَجِيءُ قَرْنٌ تُفْنِيهِمُ الْأَمْرَاضُ وَ الْأَعْرَاضُ وَ صُنُوفُ الْأَقَابِ يُخْرِجُكَ الْآخِرُ عَنِ الْأَوَّلِ وَ يُبْنِيكَ الْخَلْفُ عَنِ السَّلْفِ وَ الْعُرُونَ عَنِ الْقُرُونِ أَهْمٌ وَ جَدُّوا الْخَلْقَ عَلَى هَذَا الْوَصْفِ بِمَنْزِلَةِ الشَّجَرِ وَ النَّبَاتِ فِي كُلِّ ذَهْرٍ يَخْرُجُ مِنْهُ حَكِيمٌ عَلَيْهِ بِمَصْلَحَةِ النَّاسِ بِصِيرٍ بِتَأْلِيفِ الْكَلَامِ وَ يُصَيِّفُ كِتَاباً قَدْ حَرَّرَهُ بِفِطْنَتِهِ وَ حَسَنَهُ بِحِكْمَتِهِ قَدْ جَعَلَهُ حَاجِزاً بَيْنَ النَّاسِ بِأَمْرِهِمْ بِالْخَيْرِ وَ يَحْتَنُتُهُمْ عَلَيْهِ وَ يَنْهَاهُمْ عَنِ السُّوءِ وَ الْفَسَادِ وَ يَزُجُّهُمْ عَنْهُ لِقَالاً يَنْهَاشُوا وَ لَا يَقْتُلُ بَعْضُهُمْ بَعْضاً

He said, 'Inform me about the one who claims that the creation will not cease to be lineageing and procreating, and a generation will go and a generation will come. They are being annihilated by the disease, and the symptoms, and the types of affliction. The latter ones inform you of the former ones, and the survivors inform you about the ancestors, and the generation about the generation. They find the people upon this description, at the status of the trees and the vegetation. In every era, a wise one comes out to them with correction of the people, insightful with the composition of the speech, and he authors a book written by his own intellect, and improves it by his wisdom, making it a barrier between the people, enjoining them with the good and urging them upon it, and forbidding them from the evil and the corruption and rebuking them upon it, lest they leap upon each other and some of them kill the others'.

قَالَ ع وَبِحُكِّ إِنَّ مَنْ خَرَجَ مِنْ بَطْنِ أُمِّهِ أَمْسٍ وَ يَزْحَلُ عَنِ الدُّنْيَا عَدَاً لَا عِلْمَ لَهُ بِمَا كَانَ قَبْلَهُ وَ لَا مَا يَكُونُ بَعْدَهُ ثُمَّ إِنَّهُ لَا يَخْلُو الْإِنْسَانَ مِنْ أَنْ يَكُونَ خَلَقَ نَفْسَهُ أَوْ خَلَقَهُ غَيْرُهُ أَوْ لَمْ يَزَلْ مُوجُوداً فَمَا لَيْسَ بِشَيْءٍ لَا يَقْدِرُ عَلَى أَنْ يَخْلُقَ شَيْئاً وَ هُوَ لَيْسَ بِشَيْءٍ وَ كَذَلِكَ مَا لَمْ يَكُنْ فَيَكُونُ شَيْئاً يُسْأَلُ فَلَا يَعْلَمُ كَيْفَ كَانَ ابْتِدَاؤُهُ

He<sup>-asws</sup> said: 'Woe be unto you! One who came out from the belly of his mother yesterday and will depart from the world tomorrow will have no knowledge for him of what happened before him nor what will be happening after him. Then, the human being is no vacant from that either he created himself, or someone else created him, or he did not cease to exist. It isn't for a thing able upon creating a thing while it isn't a thing, and like that what did not exist

would come into being as a thing and is asked but it does not know who was its own beginning.

وَلَوْ كَانَ الْإِنْسَانُ أَزَلِيًّا لَمْ تَخْدُثْ فِيهِ الْحَوَادِثُ لِأَنَّ الْأَزَلِيَّ لَا تُعَيِّرُهُ الْأَيَّامُ وَلَا يَأْتِي عَلَيْهِ الْفَنَاءُ مَعَ أَنَّا لَمْ نَجِدْ بِنَاءً مِنْ غَيْرِ بَانٍ وَلَا أَثَرًا مِنْ غَيْرِ مُؤَثِّرٍ وَلَا تَأْلِيْفًا مِنْ غَيْرِ مُؤَلِّفٍ فَمَنْ زَعَمَ أَنَّ أَبَاهُ خَلَقَهُ قَبْلَ مَنْ خَلَقَ أَبَاهُ وَ لَوْ أَنَّ الْأَبَ هُوَ الَّذِي خَلَقَ ابْنَهُ لَخَلَقَهُ عَلَى شَهْوَتِهِ وَ صَوْرَهُ عَلَى مَحَبَّتِهِ وَ لَمَلَكَ حَيَاتَهُ وَ لَجَارَ فِيهِ حُكْمُهُ مَرَضٌ فَلَمْ يَنْفَعُهُ وَ مَاتَ فَعَجَزَ عَنْ رَدِّهِ إِنَّ مَنْ اسْتَطَاعَ أَنْ يَخْلُقَ خَلْقًا وَ يَنْفَعُ فِيهِ رُوحًا حَتَّى يَمْشِيَ عَلَى رِجْلَيْهِ سَوِيًّا يَقْدِرُ أَنْ يَدْفَعَ عَنْهُ الْفَسَادَ

And if the human being were eternal, the occurrences would not occur in him, because the eternal is not changed by the days, nor does annihilation come upon him. Along with it, we do not find a building from without a builder, or any trace from without an impactor, nor a composition without there being a composer. The one who claims that his father created him, it would be said, 'Then who created his father?' And if the father, he is the one who created his sons, would have created him upon his own desires, and imaged him upon his own love and would have controlled his life, flowing his wisdom into him. He gets sick, but he cannot benefit him, and he dies, and he was not able upon repelling it. One who is capable to create a creature and blow spirit into him until he walks upon his two legs straight, would be able upon repelling the spoiling from him'.

قَالَ فَمَا تَقُولُ فِي عِلْمِ النُّجُومِ

He said, 'What are you<sup>-asws</sup> saying regarding knowledge of the stars (astrology)?'

قَالَ هُوَ عِلْمٌ قَلَّتْ مَنَافِعُهُ وَ كَثُرَتْ مَضَرَّاتُهُ لِأَنَّهُ لَا يُدْفَعُ بِهِ الْمَقْدُورُ وَ لَا يَنْتَقَى بِهِ الْمَحْدُورُ إِنَّ أَحْبَرَ الْمُنْجِمِ بِالْبَلَاءِ لَمْ يَنْجِهِ التَّخَرُّرُ مِنَ الْقَضَاءِ وَ إِنْ أَحْبَرَ هُوَ بِخَيْرٍ لَمْ يَسْتَطِعْ تَعْجِيلَهُ وَ إِنْ حَدَثَ بِهِ سُوءٌ لَمْ يُمَكِّنْهُ صَرْفُهُ وَ الْمُنْجِمُ يُضَادُّ اللَّهَ فِي عِلْمِهِ بِرُغْمِهِ أَنَّهُ يُرَدُّ قَضَاءَ اللَّهِ عَنْ خَلْقِهِ

He<sup>-asws</sup> said: 'It is a knowledge of little benefit and more harm, because the Predetermined cannot be repelled by it, nor can the cautioned be saved by it. If the astrologer is informed with the affliction, the guarding will not save him from the Ordained; and if he is informed with good, he would not be capable of hastening it, and an evil occurs with him he would not be able from turning it away; and the astrologer opposes Allah<sup>-azwj</sup> regarding His<sup>-azwj</sup> Knowledge by claiming that he can repel the Ordainment of Allah<sup>-azwj</sup> from His<sup>-azwj</sup> creatures'.

قَالَ فَالرَّسُولُ أَفْضَلُ أَمْ الْمَلَكُ الْمُرْسَلُ إِلَيْهِ قَالَ بَلِ الرَّسُولُ أَفْضَلُ

He said, 'Is the Rasool<sup>-as</sup> superior of the Angel Sent to him<sup>-as</sup>?' He<sup>-asws</sup> said: 'But, the Rasool<sup>-as</sup> is superior'.

قَالَ فَمَا عَلَّمَ الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِعِبَادِهِ يَكْتُبُونَ عَلَيْهِمْ وَ هُمْ وَ اللَّهُ عَالِمُ السِّرِّ وَ مَا هُوَ أَحْفَى

He said, 'What is the reason the Angels allocated with His<sup>-azwj</sup> servants are writing against them and for them, and Allah<sup>-azwj</sup> Knows the secrets and what is hidden?'

قَالَ اسْتَعْبَدَهُمْ بِذَلِكَ وَ جَعَلَهُمْ شُهوداً عَلَى خَلْقِهِ لِيَكُونَ الْعِبَادُ لِمَلَأْتَهُمْ إِيَّاهُمْ أَشَدَّ عَلَى طَاعَةِ اللَّهِ مُوَاطِبَةً وَ عَنِ مَعْصِيَتِهِ أَشَدَّ انْقِباضاً وَ كَمْ مِنْ عَبْدٍ يَهُمُّ بِمَعْصِيَةِ فَيَدْكُرُ مَكَانَهَا فَارْعَوَى وَ كَفَّ فَيَقُولُ رَبِّي يَرَانِي وَ حَفِظْتَنِي عَلَيَّ بِذَلِكَ تَشَهُدُ وَ إِنَّ اللَّهَ بِرَأْفَتِهِ وَ لُطْفِهِ أَيْضاً وَ كَلَّهُمْ بِعِبَادِهِ يَدُبُّونَ عَنْهُ مَرَدَّةَ الشَّيَاطِينِ وَ هَوَامِّ الْأَرْضِ وَ آفَاتٍ كَثِيرَةً مِنْ حَيْثُ لَا يَرَوْنَ بِإِذْنِ اللَّهِ إِلَى أَنْ يَحْيِيَ أَمْرُ اللَّهِ عَزَّ وَ جَلَّ

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Enslaved them with that and Made them as witnesses upon His<sup>-azwj</sup> creatures, for the servants become necessitated by them, more intense upon obedience of Allah<sup>-azwj</sup> with perseverance, and more intensely shirking from disobeying Him<sup>-azwj</sup>; and how many a servant disobeyed, then he remembers in his place, so he returns and refrains, and he saying, 'My Lord<sup>-azwj</sup> Showed me and Protected me with that witness', and that Allah<sup>-azwj</sup>, by His<sup>-azwj</sup> Compassion and His<sup>-azwj</sup> Kindness as well Allocated them with His<sup>-azwj</sup> servants casting off from him the apostate Satans<sup>-la</sup>, and vermins of the earth, and a lot of afflictions from where he is not seeing, by the Permission of Allah<sup>-azwj</sup> until the Command of Allah<sup>-azwj</sup> Mighty and Majestic comes'.

قَالَ فَخَلَقَ الْخَلْقَ لِلرَّحْمَةِ أَمْ لِلْعَذَابِ قَالَ خَلَقَهُمْ لِلرَّحْمَةِ وَ كَانَ فِي عِلْمِهِ قَبْلَ خَلْقِهِ إِيَّاهُمْ أَنَّ قَوْمًا مِنْهُمْ يَصِيرُونَ إِلَى عَذَابِهِ بِأَعْمَالِهِمُ الرَّدِيقَةَ وَ جَحْدِهِمْ بِهِ

He said, 'Did He<sup>-azwj</sup> Create the creatures for the Mercy or for the Punishment?' He<sup>-asws</sup> said: 'He<sup>-azwj</sup> said: 'He<sup>-azwj</sup> Created them for the Mercy, and it was in His<sup>-azwj</sup> Knowledge before His<sup>-azwj</sup> Creating them that a group of them would be coming to His<sup>-azwj</sup> Punishment due to their bad deeds and their rejecting Him<sup>-azwj</sup>'.

قَالَ يُعَذِّبُ مَنْ أَنْكَرَ فَاسْتَوْجَبَ عَذَابَهُ بِإِنْكَارِهِ فِيمَ يُعَذِّبُ مَنْ وَحَدَّهُ وَ عَرَفَهُ

He said, 'He<sup>-azwj</sup> will Punish the ones who deny and His<sup>-azwj</sup> Punishment would be obligated upon him due to his denial, but why would He<sup>-azwj</sup> Punish the one who professes His<sup>-azwj</sup> Tawheed and recognises Him<sup>-azwj</sup>?'

قَالَ يُعَذِّبُ الْمُنْكَرَ لِإِهْتِيهِ عَذَابَ الْأَبَدِ وَ يُعَذِّبُ الْمُقِرَّ بِهِ عَذَاباً عُقُوبَةً لِمَعْصِيَتِهِ إِيَّاهُ فِيمَا فَرَضَ عَلَيْهِ ثُمَّ يُخْرِجُ وَ لَا يَطْلُمُ رَبُّكَ أَحَدًا

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> will Punish the denier of His<sup>-azwj</sup> Lordship with the permanent Punishment, and He<sup>-azwj</sup> will Punish the one acknowledging Him<sup>-azwj</sup> with the Punishment of retribution due to his disobeying Him<sup>-azwj</sup> regarding what He<sup>-azwj</sup> had Obligated upon him, then he will come out (of Hell), and your Lord<sup>-azwj</sup> is not unjust to anyone'.

قَالَ فَبَيْنَ الْكُفْرِ وَ الْإِيمَانِ مَثَلَةٌ قَالَ لَا قَالَ فَمَا الْإِيمَانُ وَ مَا الْكُفْرُ

He said, 'Is there a status between the Kufr and the Eman?' He<sup>-asws</sup> said: 'No'. He said, 'What is the Eman and what is the Kufr?'

قَالَ الْإِيمَانُ أَنْ يُصَدِّقَ اللَّهُ فِيمَا غَابَ عَنْهُ مِنْ عَظَمَةِ اللَّهِ لِتَصَدِيقِهِ بِمَا شَاهَدَ مِنْ ذَلِكَ وَ عَائِنَ وَ الْكُفْرُ الْجُحُودُ

He<sup>-asws</sup> said: 'The Eman is that one ratifies Allah<sup>-azwj</sup> regarding whatever is hidden from him from the Magnificence of Allah<sup>-azwj</sup> to ratify Him<sup>-azwj</sup> whatever he witnesses from that and sees; and the Kufr is the rejection'.

قَالَ فَمَا الشِّرْكَ وَ مَا الشُّكُّ قَالَ الشِّرْكَ أَنْ يَضُمَّ إِلَى الْوَاحِدِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ آخَرَ وَ الشُّكُّ مَا لَمْ يَعْتَقِدْ قَلْبُهُ شَيْئاً

He said, 'What is the Shirk and what is the doubt?' He<sup>-asws</sup> said: 'The Shirk is that he joins another to the One Who, there isn't anything like Him<sup>-azwj</sup>; and the doubt is anything that his heart does not hold'.

قَالَ أَفَيَكُونُ الْعَالِمُ جَاهِلاً قَالَ عَلِمَ بِمَا يَعْلَمُ وَ جَاهِلٌ بِمَا يَجْهَلُ

He said, 'Can the knowledgeable one happen to be ignorant?' He<sup>-asws</sup> said: 'He is a knowledge of what he knows, and ignorant of what he is ignorant of'.

قَالَ فَمَا السَّعَادَةُ وَ مَا الشَّقَاوَةُ قَالَ السَّعَادَةُ سَبَبٌ خَيْرٍ تُنْسِكُ بِهِ السَّعِيدُ فَيَجْرُهُ إِلَى النَّجَاةِ وَ الشَّقَاوَةُ سَبَبٌ خِذْلَانٍ تُنْسِكُ بِهِ الشَّقِيُّ فَيَجْرُهُ إِلَى الْهَلَاكَةِ وَ كُلُّ يَعْلَمُ اللَّهُ تَعَالَى

He said, 'So what is the goodness and the wretchedness?' He<sup>-asws</sup> said: 'The goodness is the cause of good the fortunate one adheres with it and it drags him to the salvation, and the wretchedness is the cause of abandonment the wretchedness adheres with it and it drags him to the destruction, and everything is in the Knowledge of Allah<sup>-azwj</sup> the Exalted'.

قَالَ أَخْبِرْنِي عَنِ السِّرَاجِ إِذَا انْطَفَأَ أَيَّنْ يَذْهَبُ نُورُهُ قَالَ يَذْهَبُ فَلَا يَعُودُ قَالَ فَمَا أَنْكَرْتَ أَنْ يَكُونَ الْإِنْسَانُ مِثْلَ ذَلِكَ إِذَا مَاتَ وَ فَارَقَ الرُّوحَ الْبَدَنَ لَمْ يَرْجِعْ إِلَيْهِ أَبَداً كَمَا لَا يَرْجِعُ ضَوْءُ السِّرَاجِ إِلَيْهِ أَبَداً إِذَا انْطَفَأَ

He said, 'Inform me about the lantern, when it is extinguished, where does its light go?' He<sup>-asws</sup> said: 'It goes away and does not return'. He said, 'Then what makes you<sup>-asws</sup> deny that the human being would be like that, when he dies and the soul separates from the body, it does not return to it, ever, just as the illumination of the lantern does not return to it, ever, when it is extinguished?'

قَالَ لَمْ تُصِبِ الْقِيَاسَ إِنَّ النَّارَ فِي الْأَجْسَامِ كَامِنَةٌ وَ الْأَجْسَامُ قَائِمَةٌ بِأَعْيَانِهَا كَالْحَجَرِ وَ الْحَدِيدِ فَإِذَا ضُرِبَ أَحَدُهُمَا بِالْآخَرَ سَطَعَتْ مِنْ بَيْنَهُمَا نَارٌ يُقْتَبَسُ مِنْهُمَا سِرَاجٌ لَهُ الضَّوُّ فَالنَّارُ ثَابِتَةٌ فِي أَجْسَامِهَا وَ الضَّوُّ ذَاهِبٌ وَ الرُّوحُ جِسْمٌ رَقِيقٌ قَدْ أَلْبَسَ قَالِباً كَثِيفاً وَ لَيْسَ بِمَنْزِلَةِ السِّرَاجِ الَّذِي ذَكَرْتَ إِنَّ الَّذِي خَلَقَ فِي الرَّحِمِ جَبِيناً مِنْ مَاءٍ صَافٍ وَ رَكَّبَ فِيهِ ضَرْباً مُخْتَلِفاً مِنْ عُرْوٍ وَ عَصَبٍ وَ أَسْنَانٍ وَ شَعْرٍ وَ عِظَامٍ وَ غَيْرِ ذَلِكَ هُوَ يُجِيبُهُ بَعْدَ مَوْتِهِ وَ يُعِيدُهُ بَعْدَ فَنَائِهِ

The analogy is not correct. The fire in the bodies is latent and the bodies are standing by its support, like the stones and the irons. When one of them is struck with the other, fire lights up from between them, a lantern takes from it having the illumination for it. The fire is affirmed in their bodies and the illumination goes, while the soul is a delicate body having worn a thick mould, and it isn't at the status of the lantern which you mentioned. The One Who Created the foetus in the womb from clear water and Installed in it various different (things), from veins, and nerves, and teeth, and hair, and bones, and other than that, He<sup>-azwj</sup> will Revive it after its death and Repeat it after its annihilation'.

قَالَ فَأَيَّنَ الرُّوحَ قَالَ فِي بَطْنِ الْأَرْضِ حَيْثُ مَصْرَعُ الْبَدَنِ إِلَى وَقْتِ الْبُعْثِ قَالَ فَمَنْ صُلِبَ أَيَّنَ رُوحَهُ قَالَ فِي كَفِّ الْمَلَكِ الَّذِي قَبَضَهَا حَتَّى يُودِعَهَا الْأَرْضَ قَالَ فَأَخْبِرْنِي عَنِ الرُّوحِ أَعْبَرِ الدَّمُ قَالَ نَعَمْ الرُّوحُ عَلَى مَا وَصَفْتُ لَكَ مَاذَلِكَ مِنَ الدَّمِ وَ مِنَ الدَّمِ رُطُوبَةُ الْجِسْمِ وَ صَفَاءُ اللُّؤْنِ وَ حُسْنُ الصَّوْتِ وَ كَثْرَةُ الصَّحِكِ فَإِذَا جَمَدَ الدَّمُ فَارَقَ الرُّوحَ الْبَدَنَ

He said, 'Where is the soul?' He<sup>-asws</sup> said: 'In the interior of the earth where the body died up to the time of the Resurrection'. He said, 'The one who is crucified, where would his soul be?' He<sup>-asws</sup> said: 'In the palm of the Angel who captured it, until he returns it to the earth'. He said, 'Inform me about the soul, is it without blood?' He<sup>-asws</sup> said: 'Yes, the soul is upon what is described to you. Its substance is from the blood, and from the blood is the wetness of the body, and clearness of the colour, and beauty of the sound, and abundance of the laughter. When the blood freezes, the soul separates from the body'.

قَالَ فَهَلْ يُوصَفُ بِخِفَّةٍ وَ ثِقَلٍ وَ وَزْنٍ قَالَ الرُّوحُ بِمَنْزِلَةِ الرِّيحِ فِي الرِّقِّ إِذَا نُفِخَتْ فِيهِ امْتَلَأَ الرِّقُّ مِنْهَا فَلَا يَزِيدُ فِي وَزْنِ الرِّقِّ وَ لَوْجُهَا فِيهِ وَ لَا يَنْقُصُهَا خُرُوجُهَا مِنْهُ كَذَلِكَ الرُّوحُ لَيْسَ لَهَا ثِقَلٌ وَ لَا وَزْنٌ

He said, 'Can it be described with lightness, and heaviness, and weight?' He<sup>-asws</sup> said: 'The soul is at the status of the wind in a skin (balloon). When it is blown into, the skin (balloon) fills up from it, but the skin (balloon) neither increases in weight and even if there is struggle in it, nor does its exit from it reduce it (in weight). Like that is the soul, there is neither heaviness for it nor weight'.

قَالَ فَأَحْبِبْنِي مَا جَوَّهَرُ الرِّيحِ قَالَ الرِّيحُ هَوَاءٌ إِذَا تَحَرَّكَ سُمِّيَ رِيحاً فَإِذَا سَكَنَ سُمِّيَ هَوَاءً وَ بِهِ قِوَامُ الدُّنْيَا وَ لَوْ كُفِتِ الرِّيحُ ثَلَاثَةَ أَيَّامٍ لَفَسَدَ كُلُّ شَيْءٍ عَلَى وَجْهِ الأَرْضِ وَ نَحْنُ وَ ذَلِكَ أَنَّ الرِّيحَ بِمَنْزِلَةِ المَرْوَحَةِ تَذُبُّ وَ تَدْفَعُ الفَسَادَ عَن كُلِّ شَيْءٍ وَ تُطَيِّبُهُ فَهِيَ بِمَنْزِلَةِ الرُّوحِ إِذَا خَرَجَ عَنِ البَدَنِ نَحْنُ البَدَنُ وَ تَعَيَّرَ تَبَارَكَ اللهُ أَحْسَنُ الخَالِقِينَ

He said, 'Inform me, what is the essence of the soul?' He<sup>-asws</sup> said: 'The wind. When the air moves it is named as wind, and when it settles, it is called air, and by it the body stands, and if the wind were to be withheld for three days, it would spoil all things upon the surface of the earth and would stink, and that is because the wind is at the status of the fan. It goes and removes the spoiling from all things, making them good. It is at the status of the soul when it exits from the body, the body stinks and changes. Blessed is Allah<sup>-azwj</sup>, the best of the creators'.

قَالَ أَ فَيَبْتَلِشِي الرُّوحَ بَعْدَ خُرُوجِهِ عَن قَالِبِهِ أَمْ هُوَ بَاقٍ قَالَ بَلْ هُوَ بَاقٍ إِلَى وَفْتٍ يُنْفِخُ فِي الصُّورِ فَعِنْدَ ذَلِكَ تَبْطُلُ الأَشْيَاءُ وَ تَفْتِي فَلا حِسَّ وَ لا حُشُوسَ ثُمَّ أُعِيدَتِ الأَشْيَاءُ كَمَا بَدَأَهَا مُدْبِرُهَا وَ ذَلِكَ أَرْبَعِمِائَةَ سَنَةٍ نَسَبْتُ فِيهَا الخَلْقُ وَ ذَلِكَ بَيْنَ النَّفْخَتَيْنِ

He said, 'Does anything of the soul disappear after its exit from its mould or does it remain?' He<sup>-asws</sup> said: 'But, it remains up to a time it would be Blown into the Trumpet. During that, the things would be invalidated and be annihilated, so there will neither be any feeling nor anything being felt. Then the things will return just as their Manager had Begun them, and that is four hundred years, the creation would rest during it, and that is between the two (Blowing of) the Trumpets'.

قَالَ وَ أُنِّي لَهُ بِالْبُعْثِ وَ البَدَنُ قَدْ بَلِيَ وَ الأَعْضَاءُ قَدْ تَفَرَّقَتْ فَمُضُو بِلَدِّهِ يَأْكُلُهَا سِبَاعُهَا وَ عُضُو بِأَخْرَى تَمْرِقُهُ هَوَامُّهَا وَ عُضُو قَدْ صَارَ تُرَاباً بِنِي بِهِ مَعَ الطِّينِ حَائِطٌ

He said, 'And how can there be the Resurrection for it and the body has decayed and fragmented. Parts could be in the town being eaten by its wild animals, and parts could be elsewhere being torn apart by its vermins, and parts could have become dust and a wall could have been built with it and the clay?'

قَالَ إِنَّ الَّذِي أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ أَوْضِحْ لِي ذَلِكَ

He said, 'The One Who Grew it from without anything and Imaged it upon without an example having preceded to it, is Able upon Repeating it just as He<sup>-azwj</sup> had Begun it'. He said, 'Clarify it for me'.

قَالَ إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانِهَا رُوحَ الْمُحْسِنِينَ فِي ضِيَاءٍ وَ فُسْحَةٍ وَ رُوحَ الْمُسِيءِ فِي ضَيْقٍ وَ ظَلْمَةٍ وَ الْبَدَنُ يَسِيرُ تُرَاباً مِنْهُ خَلِقَ وَ مَا تَقْدِرُ بِهِ السَّبَاعُ وَ الْهَوَامُّ مِنْ أَجْوَافِهَا بِمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مُحْفُوظَةً عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظَلَمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزَنَهَا

He<sup>-asws</sup> said: 'The soul stays in its place – soul of the good does would be in illumination and space, and soul of the evil doer would be in narrowness and darkness, and the body will become dust having been created from it; and whatever the wild animals and the vermins throw with from their insides for whatever it had eaten and torn, all that would be in the soil preserved with the One nothing is Hidden from the weight of a particle in the darkness of the earth, and He<sup>-azwj</sup> Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ فَإِذَا كَانَ حِينَ الْبَعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ النُّشُورِ فَتَرْتَبُو الْأَرْضَ ثُمَّ تَمَخَّضُ مَخْضَ السَّمَاءِ فَيَصِيرُ تُرَابُ الْبِشْرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ وَ الرَّيْدِ مِنَ اللَّبَنِ إِذَا مَخِضَ

And the dust of the spiritualists is at the same status as the gold in the soil. When the Resurrection takes place, the earth will be rained upon with a rain of growth, and the ground will be nourished, then there will be severe movement of the soaked, and the dust will become mortal, like the state of the gold from the soil when it is washed with water, and the butter from the milk when stirred.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ فَيَنْفُلُ بِإِذْنِ الْقَادِرِ إِلَى حَيْثُ الرُّوحُ فَتَعُودُ الصُّورُ بِإِذْنِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلِجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئاً

The dust will gather every mould and be transferred by the Permission of the All-Powerful to where the soul is. The images will return by the Permission of the Imager like their bodies and the soul would be Installed in it. When he is completed, he will not deny anything from himself'.

قَالَ أَحْبِرْنِي عَنِ النَّاسِ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاءَةً قَالَ بَلْ يُحْشَرُونَ فِي أَكْفَانِهِمْ قَالَ أَلَيْسَ هُمْ بِالْأَكْفَانِ وَ قَدْ بُلِيَتْ قَالَ إِنَّ الَّذِي أَحْيَا أَبْدَانَهُمْ جَدَّدَ أَكْفَانَهُمْ قَالَ فَمَنْ مَاتَ بِلَا كَفَنٍ قَالَ يَسْتُرُ اللَّهُ عَوْرَتَهُ بِمَا شَاءَ مِنْ عِنْدِهِ

He said, 'Inform me about the people, will they be gathered on the Day of Qiyamah, naked?' He<sup>-asws</sup> said: 'But, they will be gathered in their shrouds'. He said, 'How can there be shrouds for them and they would have decayed?' He<sup>-asws</sup> said: 'The One Who Revives their bodies will Renew their shrouds'. He said, 'And the one who dies without a shroud?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Veil his nakedness with whatever He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> Presence'.

قَالَ فَيَعْرَضُونَ صُفُوفاً قَالَ نَعَمْ هُمْ يَوْمَئِذٍ عِشْرُونَ وَ مِائَةٌ أَلْفِ صَفِّ فِي عَرْضِ الْأَرْضِ

He said, 'They will be presented in rows?' He<sup>-asws</sup> said: 'Yes, on that Day there will be one hundred and twenty thousand rows in the width of the earth'.

قَالَ أَوْ لَيْسَ تُوزَنُ الْأَعْمَالُ قَالَ ع لَا إِنَّ الْأَعْمَالَ لَيْسَتْ بِأَجْسَامٍ وَإِنَّمَا هِيَ صِفَةٌ مَا عَمِلُوا وَإِنَّمَا يَخْتَانِجُ إِلَى وَزْنِ الشَّيْءِ مِنْ جَهْلِ عَدَدِ الْأَشْيَاءِ وَ لَا يَعْرِفُ ثِقَلَهَا وَ خِفَتَهَا وَإِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ

He said, 'Or, isn't it so the deeds would be weighed?' He<sup>-asws</sup> said: 'No. The deeds aren't with bodies, and rather these are a description of what has been done, and rather he is needy to weigh the thing, one who is ignorant of the number of things and does not know its weight and its lightness, and Allah<sup>-azwj</sup> is such, nothing is hidden from Him<sup>-azwj</sup>'.

قَالَ فَمَا الْمِيزَانُ قَالَ الْعَدْلُ قَالَ فَمَا مَعْنَاهُ فِي كِتَابِهِ فَمَنْ تَقَلَّتْ مَوَازِينُهُ قَالَ فَمَنْ رُجِحَ عَمَلُهُ

He said, 'What is the Scale?' He<sup>-asws</sup> said: 'The justice'. He said, 'What is the meaning of it in His<sup>-azwj</sup> Book: **So, ones whose scale is heavy, [23:102]**. He<sup>-asws</sup> said: 'The one whose deed outweigh'.

قَالَ فَأَحْبِرْنِي أَوْ لَيْسَ فِي النَّارِ مُقْتَبِعٌ أَنْ يُعَذَّبَ خَلْقُهُ بِمَا دُونَ الْحَيَاتِ وَالْعُقَابِ قَالَ إِنَّمَا يُعَذَّبُ بِمَا قَوْمًا زَعَمُوا أَنَّهَا لَيْسَتْ مِنْ خَلْقِهِ إِنَّمَا شَرِيكُهُ الَّذِي يَخْلُقُهُ فَيَسْلُطُ اللَّهُ تَعَالَى عَلَيْهِمُ الْعُقَابِ وَالْحَيَاتِ فِي النَّارِ لِيُذِيقَهُمْ بِمَا وَبَالَ مَا كَانُوا عَلَيْهِ فَيَجْحَدُوا أَنْ يَكُونَ صَنَعَهُ قَالَ فَمِنْ أَيْنَ

He said, 'Inform me, or isn't there any shelter from He<sup>-azwj</sup> Punishing His<sup>-azwj</sup> creatures with besides the snakes and the scorpions?' He<sup>-asws</sup> said: 'But rather He<sup>-azwj</sup> will Punish by it a people who claimed that it isn't from His<sup>-azwj</sup> creation, but rather it was His<sup>-azwj</sup> associate who created it, therefore Allah<sup>-azwj</sup> the Exalted will Make the scorpions and the snakes to overcome upon them in the Fire for them to be tasting by these the evil consequences of what they had been upon, for they rejected that He<sup>-azwj</sup> happened to be its Maker'.

قَالُوا إِنَّ أَهْلَ الْجَنَّةِ يَأْتِي الرَّجُلُ مِنْهُمْ إِلَى تَمْرَةٍ يَتَنَاوَلُهَا فَإِذَا أَكَلَهَا عَادَتْ كَهَيْئَتِهَا قَالَ نَعَمْ ذَلِكَ عَلَى قِيَاسِ السِّرَاحِ يَأْتِي الْقَابِسُ فَيَقْتَبِسُ مِنْهُ فَلَا يَنْقُصُ مِنْ ضَوْوِهِ شَيْءٌ وَ قَدْ افْتَلَاَتِ الدُّنْيَا مِنْهُ سُرُجًا

He said, 'From where are they saying that the people of the Paradise, the man from them would come to a fruit and take it, and when he eats it, it would return like it was?' He<sup>-asws</sup> said: 'Yes, is upon an analogy of the lantern. The seeker of light takes from it, but nothing reduces from its illumination, and a lantern from it can fill the world'.

قَالَ أَلَيْسُوا يَأْكُلُونَ وَ يَشْرَبُونَ وَ تَزْعُمُ أَنَّهُ لَا تَكُونُ لَهُمُ الْحَاجَةُ قَالَ بَلَى لِأَنَّ غَدَاءَهُمْ رَقِيقٌ لَا تُقَلُّ لَهُ بَلْ يُخْرَجُ مِنْ أَجْسَادِهِمْ بِالْعَرَقِ

He said, 'Wouldn't they be eating and drinking, and you<sup>-asws</sup> claim that no need (for urination and defecation) would happen to be for them?' He<sup>-asws</sup> said: 'Yes, because their provision would be delicate, there being no weight in it, but it would exit from their bodies with the perspiration'.

قَالَ فَكَيْفَ تَكُونُ الْحُورَاءُ فِي كُلِّ مَا أَتَاهَا زَوْجُهَا عَذْرَاءً قَالَ لِأَنَّهَا خُلِقَتْ مِنَ الطَّيِّبِ لَا تَعْتَرِبُهَا عَائَةٌ وَ لَا تُخَالِطُ جِسْمَهَا آفَةٌ وَ لَا يَجْرِي فِي نَفْسِهَا شَيْءٌ وَ لَا يُدْنِسُهَا حَيْضٌ فَالرَّجْمُ مُلْتَرَفَةٌ إِذْ لَيْسَ فِيهِ لِسْوَى الْإِحْلِيلِ مَجْرَى

How will the Houries happen to be such that every time her husband comes to her, she would (still) be a virgin?' He<sup>-asws</sup> said: 'Because she is created from the good, no defects come in her,

nor is her body mixed with any defect, nor does anything flow in her aperture, nor does menstruation dirty her. Her private part is sticky when there isn't any flow in the passage.

قَالَ فَهِيَ تَلْبَسُ سَبْعِينَ حُلَّةً وَ يَرَى زَوْجَهَا مَخَّ سَاقِهَا مِنْ وَرَاءِ حُلَّتِهَا وَ بَدَنَهَا قَالَ نَعَمْ كَمَا يَرَى أَحَدُكُمْ الدَّرَاهِمَ إِذَا أُلْقِيَتْ فِي مَاءٍ صَافٍ قَدْرُهُ قَيْدُ رُمْحٍ

He said, 'She would wear seventy garments and her husband would see the marrow of her leg from behind her garments and her body?' He<sup>-asws</sup> said: 'Yes, just as one of you see the Dirham when it is thrown in the clear water, from a measurement of a spear'.

قَالَ فَكَيْفَ يُنَعَّمُ أَهْلُ الْجَنَّةِ بِمَا فِيهَا مِنَ النَّعِيمِ وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ قَدِ افْتَقَدَ ابْنَهُ أَوْ أَبَاهُ أَوْ حَمِيمَهُ أَوْ أُمَّهُ فَإِذَا افْتَقَدُوهُمْ فِي الْجَنَّةِ لَمْ يَشْكُوا فِي مَصِيرِهِمْ إِلَى النَّارِ فَمَا يَصْنَعُ بِالنَّعِيمِ مَنْ يَعْلَمُ أَنَّ حَمِيمَهُ فِي النَّارِ يُعَذَّبُ

He said, 'How will the people of the Paradise enjoy with what is therein from the Bounties, and there will be no one from them except, and he would have lost his son, or his father, or his intimate one, or his mother?' When they miss them in the Paradise, they will not be doubting regarding their destination to the Fire, so what can one do with the Bounties, one who know that his intimate one is being Punished in the Fire?'

قَالَ عَ إِنَّ أَهْلَ الْعِلْمِ قَالُوا إِنَّهُمْ يَنْسَوْنَ ذِكْرَهُمْ وَ قَالَ بَعْضُهُمْ انْتظروا قُدُومَهُمْ وَ رَجُوا أَنْ يَكُونُوا بَيْنَ الْجَنَّةِ وَ النَّارِ فِي أَصْحَابِ الْأَعْرَافِ

He<sup>-asws</sup> said: 'The people of knowledge would say they have forgotten their remembrance, and some of them would say, 'Await their advent and hope that they would happen to be between the Paradise and the Fire among the companions of the Heights'.

قَالَ فَأَخْبِرْنِي عَنِ الشَّمْسِ أَيَّنَ تَغِيْبُ قَالَ إِنَّ بَعْضَ الْعُلَمَاءِ قَالُوا إِذَا انْحَدَرَتْ أَسْفَلَ الْفُجَيْةَ دَارَ بِهَا الْفَلَكَ إِلَى بَطْنِ السَّمَاءِ صَاعِدَةً أَبَدًا إِلَى أَنْ تَنْحَطَّ إِلَى مَوْضِعٍ مَطْلَعِهَا يَعْنِي أَنَّمَا تَغِيْبُ فِي عَيْنِ حَامِيَةٍ ثُمَّ تَخْرُقُ الْأَرْضَ رَاجِعَةً إِلَى مَوْضِعٍ مَطْلَعِهَا فَتَحِيْرُ تَحْتِ الْعَرْشِ حَتَّى يُؤْذَنَ لَهَا بِالطَّلُوعِ وَ يُسَلَّبُ نُورُهَا كُلُّ يَوْمٍ وَ يَتَجَلَّلُ نُورًا آخَرَ

He said, 'Inform me about the sun, where does it set?' He<sup>-asws</sup> said: 'Some of the scholars are saying, 'When it descends below the dome, the planets rotate with it to the interior of the sky ascending for every until it declines to the place of its emergence – meaning it sets into an eye of Protection, then it breaks the ground returning to the place of its emergence – it hesitates beneath the Throne until there is Permission for it of its emergence. Its radiance is taken every day and another radiance flashes'.

قَالَ فَالْكُرْسِيُّ أَكْبَرُ أَمْ الْعَرْشُ قَالَ كُلُّ شَيْءٍ خَلَقَهُ اللَّهُ تَعَالَى فِي جَوْفِ الْكُرْسِيِّ حَلَا عَرْشِهِ فَإِنَّهُ أَعْظَمُ مِنْ أَنْ يُحِيطَ بِهِ الْكُرْسِيُّ

He said, 'Is the Chair bigger or the Throne?' He<sup>-asws</sup> said: 'All things Allah<sup>-azwj</sup>, the Exalted, Created are in the interior of the Chair apart from His<sup>-azwj</sup> Throne, for it is greater than to be encompassed by the Chair'.

قَالَ فَخَلَقَ النَّهَارَ قَبْلَ اللَّيْلِ قَالَ نَعَمْ خَلَقَ النَّهَارَ قَبْلَ اللَّيْلِ وَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ وَضَعَ الْأَرْضَ قَبْلَ الْحَوْتِ وَ الْحَوْتِ فِي الْمَاءِ وَ الْمَاءِ فِي صَخْرَةٍ مُجَوَّفَةٍ وَ الصَّخْرَةَ عَلَى عَاتِقِ مَلِكٍ وَ الْمَلِكُ عَلَى الثَّرَى وَ الثَّرَى عَلَى الرِّيحِ الْعَقِيمِ وَ الرِّيحُ عَلَى الْهَوَاءِ وَ الْهَوَاءُ مُسَكَّهُ الْقُدْرَةَ وَ لَيْسَ تَحْتِ الرِّيحِ الْعَقِيمِ إِلَّا الْهَوَاءُ وَ الظُّلُمَاتُ وَ لَا وَرَاءَ ذَلِكَ سَعَةٌ وَ لَا ضَيْقٌ وَ لَا شَيْءٌ يَتَوَهَّمُ

He said, 'Was the day created before the night?' He<sup>-asws</sup> said: 'Yes, the day was created before the night, and the sun before the moon, and the earth before the sky, and the ground was placed before the whale(fish), and what is in the water, and the water in the hollow rock, and the rock upon a shoulder of the Angel, and the Angel upon the soil, and the soil upon the blasting wind, and the wind upon the atmosphere, and the atmosphere is withheld by the Power, and there isn't anything beneath the blasting wind except the atmosphere, and the darkness, and there is neither any space nor narrowness behind that, nor anything imaginable.

ثُمَّ خَلَقَ الْكُرْسِيَّ فَحَشَاهُ السَّمَاوَاتِ وَالْأَرْضَ وَالْكَرْسِيُّ أَكْبَرُ مِنْ كُلِّ شَيْءٍ خَلَقَ ثُمَّ خَلَقَ الْعَرْشَ فَجَعَلَهُ أَكْبَرَ مِنَ الْكُرْسِيِّ

Then He<sup>-azwj</sup> Created the Chair, and (in it) Compressed the skies and the earth, and the Chair is larger than all things created. Then He<sup>-azwj</sup> Created the Throne and Made it to be bigger than the Chair.<sup>32</sup>

3- يد، التوحيد الدقاق عن أبي القاسم العلوي عن البرمكي عن الحسين بن الحسن عن إبراهيم بن هاشم القمي عن العباس بن عمرو القمي عن هشام بن الحكم في حديث الرندي الذي أتى أبا عبد الله ع فكان من قول أبي عبد الله ع له لا يخلو قولك إلهما اثنان من أن يكونا قديمتين قويتين أو يكونا ضعيفتين أو يكون أحدهما قويا والآخر ضعيفا

'Al Tawheed' - Al Daqaq, from Abu Al Qasim Al Alawy, from Al Barmaky, from Al Husayn Bin Al Hassan, from Ibrahim Bin Hashim Al Qummy, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

'In a Hadeeth of the atheist who came to Abu Abdullah<sup>-asws</sup>, and it was from the words of Abu Abdullah<sup>-asws</sup> having said to him: 'Your words are not vacant from that there happen to be two ancient ones (gods), both strong or both happen to be weak, or one of the two is strong and the other one is weak.

فَإِنْ كَانَ قَوِيَّتَيْنِ فَلِمَ لَا يَدْفَعُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَيُنْفِرُ بِالتَّدْبِيرِ وَإِنْ زَعَمْتَ أَنَّ أَحَدَهُمَا قَوِيٌّ وَالْآخَرَ ضَعِيفٌ ثَبَتَ أَنَّهُ وَاحِدٌ كَمَا نَقُولُ لِلْعَجْرِ الظَّاهِرِ فِي التَّائِي وَإِنْ قُلْتَ إِهْمَا اثْنَانِ لَمْ يَخْلُو مِنْ أَنَّ يَكُونَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُتَفَرِّقَيْنِ مِنْ كُلِّ جِهَةٍ

If both of them were strong, why doesn't one of them repel his counterpart and be individual with the management (of the universe)? And if you claim that one of them is strong and the other one is weak, it proves that one is as we<sup>-asws</sup> are saying, is apparently unable regarding the second; and if you were to say that there are two, it is not vacant from both of them happening to be harmonious from every aspect or difference from every angle.

فَلَمَّا رَأَيْنَا الخُلُقَ مُنْتَظِمًا وَالْفَلَكَ جَارِيًا وَالْحَيَالَفَ اللَّيْلِ وَالنَّهَارِ وَالشَّمْسَ وَالْقَمَرَ دَلَّ صِحَّةَ الأَمْرِ وَالتَّدْبِيرِ وَاتِّبَافِ الأَمْرِ عَلَى أَنَّ المُدَبِّرَ وَاحِدٌ

When we see the creatures systematic and the planets flowing and the interchange of the night and the day, and the sun and the moon, the correctness of the matter and the management of the composition of the matters evidence upon that the Manager is One.

ثُمَّ يَلْزَمُكَ إِنْ ادَّعَيْتَ اثْنَيْنِ فَلَا بُدَّ مِنْ فُرْجَةٍ بَيْنَهُمَا حَتَّى يَكُونَ اثْنَيْنِ فَصَارَتِ الفُرْجَةُ ثَالِثًا بَيْنَهُمَا قَدِيمًا مَعَهُمَا فَيَلْزَمُكَ ثَلَاثَةٌ

<sup>32</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 2

Then it necessitates you, if you claim two, then there is no escape from a hole (space) between the two until they can happen to be two, so the hole (space) would become a third between the two, being ancient along with the two, therefore three would be necessitated for you.

وَإِنِ ادَّعَيْتَ ثَلَاثَةً لَرَمَكَ مَا قُلْنَا فِي الْإِثْنَيْنِ حَتَّى يَكُونَ بَيْنَهُمَا فُرْجَتَانِ فَيَكُونُ حَمْسَةً ثُمَّ يَتَنَاهَى فِي الْعَدَدِ إِلَى مَا لَا نَهَابَ فِي الْكَثْرَةِ

And if you claim three, it would necessitate you what we<sup>asws</sup> say regarding the two, until there happens to be two spaces between them, and they would become five. Then you will end up with a number to which there is no end in counting’.

قَالَ هِشَامٌ فَكَانَ مِنْ سُؤَالِ الزَّيْدِيِّ أَنْ قَالَ فَمَا الدَّلِيلُ عَلَيْهِ قَالَ أَبُو عَبْدِ اللَّهِ ع وَجُودُ الْأَفَاعِيلِ الَّتِي دَلَّتْ عَلَى أَنَّ صَانِعًا صَنَعَهَا أَلَا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءٍ مَشِيدٍ مَبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِيًا وَإِنْ كُنْتَ لَمْ تَرَ الْبَانِيَّ وَلَمْ تُشَاهِدْهُ

Hisham said, ‘It was from the questions of the atheists that he said, ‘What is the evidence upon Him<sup>azwj</sup>?’ Abu Abdullah<sup>asws</sup> said: ‘Existence of the works which evidence upon that a Maker Made these. Do you not see that when you look at a building, a constructed building, you know that there is a builder for it, and even though you do not see the builder and did not witness it (being built)?’

قَالَ فَمَا هُوَ قَالَ هُوَ شَيْءٌ بِيخْلَافِ الْأَشْيَاءِ أُرْجِعْ بِقَوْلِي شَيْءٌ إِلَى إِنْبَاتِ مَعْنَى وَأَنَّ شَيْءٌ بِحَقِيقَةِ الشَّيْئِيَّةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَلَا صُورَةٌ وَلَا نُحْسٌ وَلَا يُحْسٌ وَلَا يُدْرِكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَلَا تَنْقُصُهُ الدُّهُورُ وَلَا يُعَيِّرُهُ الزَّمَانُ

He said, ‘What is He<sup>azwj</sup>?’ He<sup>asws</sup> said: ‘He<sup>azwj</sup> is a thing opposite to the things. Return to my<sup>asws</sup> words: ‘A thing’ to prove the meaning, and He<sup>azwj</sup> is a thing with the reality of the ‘thingness’, apart from that He<sup>azwj</sup> is neither a body nor an image, nor sensed nor felt, nor can He<sup>azwj</sup> be realised by the five sensory perception, nor can the imaginations realise Him<sup>azwj</sup>, nor does the passage of time reduce Him<sup>azwj</sup>, nor do the times change Him<sup>azwj</sup>’.

قَالَ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِعَ بِصِيرٍ قَالَ هُوَ سَمِعَ بِصِيرٍ سَمِعَ بِعَيْرٍ جَارِحَةٍ وَبَصِيرٍ بِعَيْرٍ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرَ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا

The questioner said, ‘You<sup>asws</sup> are saying He<sup>azwj</sup> is Hearing, Seeing?’ He<sup>asws</sup> said: ‘He<sup>azwj</sup> is Hearing, Seeing, Hearing without an organ and Seeing without any tool, but He<sup>azwj</sup> Hears by Himself and Sees by Himself. It isn’t my<sup>asws</sup> word that He<sup>azwj</sup> Hears by Himself and Sees by Himself that He<sup>azwj</sup> is a thing and the Self is another thing, but I<sup>asws</sup> wanted (to teach) a lesson from my<sup>asws</sup> own self when I<sup>asws</sup> was questioned, and as an understanding for you when you were a questioner.

وَ أَقُولُ يَسْمَعُ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْحَيُّ بِلَا الْخْتِلَافِ الدَّاتِ وَ لَا الْخْتِلَافِ الْمَعْنَى

And I<sup>asws</sup> am saying He<sup>azwj</sup> Hears by all of Him<sup>azwj</sup>, not that the ‘all’ from Him<sup>azwj</sup> is a part, but I<sup>asws</sup> want to make you understand and as a lesson from myself<sup>asws</sup>, and there isn’t any reference in that except to that He<sup>azwj</sup> is the Hearing, the Seeing, the Knowing, the Informed without there being any difference of the Self nor difference of the meaning’.

قَالَ السَّائِلُ فَمَا هُوَ قَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ الرَّبُّ وَ هُوَ الْمَعْبُودُ وَ هُوَ اللَّهُ وَ لَيْسَ قَوْلِي اللَّهُ إِثْبَاتٌ هَذِهِ الْحُرُوفُ أَلِفٌ لَامٌ لَاهُ وَ لَكَيْتِي أَرْجِعُ إِلَى مَعْنَى هُوَ شَيْءٌ خَالِقٌ الْأَشْيَاءِ وَ صَانِعُهَا

The questioner said, 'What is He<sup>-azwj</sup>?'. Abu Abdullah<sup>-asws</sup> said: 'He<sup>-azwj</sup> is the Lord<sup>-azwj</sup>, and He<sup>-azwj</sup> is the worshipped One, and He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, and it isn't my<sup>-asws</sup> word 'Allah' proof of these letters – 'Alif', nor 'Lam', nor 'Ha', but I<sup>-asws</sup> am referring to the meaning He<sup>-azwj</sup> is a thing Creator of the things and their Maker.

وَقَعَتْ عَلَيْهِ هَذِهِ الْحُرُوفُ وَ هُوَ الْمَعْنَى الَّذِي يُسَمَّى بِهِ اللَّهُ وَ الرَّحْمَنُ وَ الرَّحِيمُ وَ الْعَزِيزُ وَ أَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَ هُوَ الْمَعْبُودُ جَلَّ وَ عَزَّ

These letters occur upon Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the meaning by which He<sup>-azwj</sup> is Named the Allah<sup>-azwj</sup>, and the Beneficent, and the Merciful, and the Mighty, and the likes of that from His<sup>-azwj</sup> Names, and He<sup>-azwj</sup> is the worshipped One, Majestic and Mighty'.

قَالَ السَّائِلُ فَإِنَّمَا لَمْ يَجِدْ مَوْهُوماً إِلَّا مَخْلُوقاً قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُرْتَبِعاً لِأَنَّا لَمْ نُكَلِّفْ أَنْ نَعْتَقِدَ غَيْرَ مَوْهُومٍ وَ لَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرَكٌ فَمَا تَحُدُّهُ الْحَوَاسُّ وَ تُمَثِّلُهُ فَهُوَ مَخْلُوقٌ وَ لَا بُدَّ مِنْ إِثْبَاتِ صَانِعِ الْأَشْيَاءِ خَارِجٍ مِنَ الْجِهَتَيْنِ الْمَذْمُومَتَيْنِ إِحْدَاهُمَا النَّفْيُ إِذْ كَانَ النَّفْيُ هُوَ الْإِبْطَالُ وَ الْعَدَمُ وَ الْجِهَةُ الثَّانِيَةُ التَّشْبِيهُ مِنْ صِفَةِ الْمَخْلُوقِ الظَّاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ

The questioner said, 'But I do not find an imagination except as a creation'. Abu Abdullah<sup>-asws</sup> said: 'If it was that just as you are saying, but the Tawheed is Loftier than us, because we are tempted to think of the unimaginable, but we<sup>-asws</sup> are saying: 'Every (thing) imagined with the senses is realised, therefore what the senses limit and resemble, it is a creation, and there is no escape from proving a Maker of the things outside from the two condemned perspectives – one of them is the negation when the negation, it was the invalidation and the nihilists, and the second perspective is the resemblance from a description of the apparent creation, of the method and the composition.

فَلَمْ يَكُنْ بُدٌّ مِنْ إِثْبَاتِ الصَّانِعِ لِوُجُودِ الْمَصْنُوعِينَ وَ الْإِضْطِرَّارِ مِنْهُمْ إِلَيْهِ تَبَيَّنَتْ أَنَّهُمْ مَصْنُوعُونَ وَ أَنَّ صَانِعَهُمْ غَيْرُهُمْ وَ لَيْسَ مِنْهُمْ إِذْ كَانَ مِنْهُمْ شَيْباً يَمُّ فِي ظَاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ وَ فِيمَا يَجْرِي عَلَيْهِمْ مِنْ حُدُوثِهِمْ بَعْدَ أَنْ لَمْ يَكُونُوا وَ تَنَقُّلِهِمْ مِنْ صِغَرٍ إِلَى كِبَرٍ وَ سَوَادٍ إِلَى بَيَاضٍ وَ قُوَّةٍ إِلَى ضَعْفٍ وَ أَحْوَالٍ مُوْجُودَةٍ لَا حَاجَةَ بِنَا إِلَى تَفْسِيرِهَا لِإِبْتَاهَا وَ وُجُودِهَا

There is no escape from proving the Maker due to the existence of the made (things), and the desperation from them to Him<sup>-azwj</sup>, proves that they are manufactured. And if their Maker is other than them and isn't like them, when their like would resemble with them in the apparent method and the composition and in what flows upon them from their occurrence after they won't exist, and their transformation from smallness to big, and black to white, and strength to weakness, and existing states, there is no need for us to interpret these to prove their existence'.

قَالَ السَّائِلُ فَقَدْ حَدَدْتَهُ إِذْ أَثْبَتْتُ وَجُودَهُ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمْ أُحَدِّدْهُ وَ لَكِنِ أَثْبَتُّهُ إِذْ لَمْ يَكُنْ بَيْنَ الْإِثْبَاتِ وَ النَّفْيِ مَنْرَلَةٌ

The questioner said, 'You<sup>-asws</sup> have limited Him<sup>-azwj</sup> when you<sup>-asws</sup> proved His<sup>-azwj</sup> existence'. Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> did not limit Him<sup>-azwj</sup>, but I<sup>-asws</sup> proved Him<sup>-azwj</sup>, when there does not happen to be any status between the proving and the negating'.

قَالَ السَّائِلُ فَلَهُ كَيْفِيَّةٌ وَإِنِّيَّةٌ وَمَائِيَّةٌ قَالَ نَعَمْ لَا يَتَّبَعُ الشَّيْءُ إِلَّا بِإِنِّيَّةٍ وَمَائِيَّةٍ

The questioner said, 'Is there self-ness and togetherness for Him<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'Yes, nothing can be proved except with self-ness and togetherness'.

قَالَ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةٌ الصِّفَةِ وَالْإِحَاطَةَ وَ لَكِنْ لَا بُدَّ مِنَ الْخُرُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ التَّشْبِيهِ لِأَنَّ مَنْ نَفَاهُ أَنْكَرَهُ وَ دَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بَعْدَهُ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَحِقُّونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنْ إِثْبَاتِ ذَاتٍ بِلَا كَيْفِيَّةٍ لَا يَسْتَحِقُّهَا غَيْرُهُ لَا يُشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ

The questioner said, 'Is there 'how-ness' (qualitative state) for Him<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'No, because the 'how-ness' is an aspect of the description and the completeness, but there it is inevitable from the way out from an aspect of the abeyance and the resemblance, because from negating Him<sup>-azwj</sup> is denying Him<sup>-azwj</sup>, and repelling His<sup>-azwj</sup> Lordship and invalidating it, and from resembling Him<sup>-azwj</sup> with others, so you would have proved him with a description of the creatures, and made, those who are not rightful of the Lordship, but there is no escape from proving the Self without a qualitative state, (which) no one else is rightful of, nor can someone else participate in it, nor encompass with it, nor know it'.

قَالَ السَّائِلُ فَبِعَايِنِ الْأَشْيَاءِ بِنَفْسِهِ قَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ أَجَلُ مَنْ أَنْ يُعَايِنَ الْأَشْيَاءَ بِمُبَاشَرَةٍ وَ مُعَالَجَةٍ لِأَنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لَا تَجِيءُ الْأَشْيَاءُ إِلَيْهِ إِلَّا بِالْمُبَاشَرَةِ وَ الْمُعَالَجَةِ وَ هُوَ تَعَالَى نَافِذُ الْإِرَادَةِ وَ الْمُنِيبَةُ فَعَالَ لِمَا يَشَاءُ

The questioner said, 'He<sup>-azwj</sup> Bears the things by Himself?' Abu Abdullah<sup>-asws</sup> said: 'He<sup>-azwj</sup> is more Majestic than bearing the things by appearing directly and addressing, because that is an attribute of the created beings to whom the things do not come to except by appearing directly and the addressing, and He<sup>-azwj</sup> Implements the Will and the Desire, Doing whatever He<sup>-azwj</sup> so Desires'.

قَالَ السَّائِلُ فَلَهُ رِضًا وَ سَخَطًا قَالَ أَبُو عَبْدِ اللَّهِ ع نَعَمْ وَ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ فِي الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا وَ السَّخَطَ دَخَالَ يَدْخُلُ عَلَيْهِ فَيَنْفَعُهُ مِنْ خَالٍ إِلَى خَالٍ وَ ذَلِكَ صِفَةُ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ وَ هُوَ تَبَارَكَ وَ تَعَالَى الْعَزِيزُ الرَّحِيمُ لَا حَاجَةَ بِهِ إِلَى شَيْءٍ مِمَّا خَلَقَ وَ خَلَقَهُ جَمِيعًا مُحْتَاجُونَ إِلَيْهِ وَ إِنَّمَا خَلَقَ الْأَشْيَاءَ مِنْ غَيْرِ حَاجَةٍ وَ لَا سَبَبٍ اخْتِرَاعًا وَ ابْتِدَاعًا

The questioner said, 'Is there Pleasure and Anger for Him<sup>-azwj</sup>?' Abu Abdullah<sup>-asws</sup> said: 'Yes, and that isn't upon what one finds in the created beings, and that is because the pleasure and the anger enterers entering unto him transforming him from a state to a state, and that is a description of the created beings, the incapable, the needy, but He<sup>-azwj</sup> is Blessed and Exalted, the Mighty, the Merciful. There is no need for Him<sup>-azwj</sup> to anything from what He<sup>-azwj</sup> Created, while His<sup>-azwj</sup> creation in their entirety are needy to Him<sup>-azwj</sup>. And rather He<sup>-azwj</sup> Created the things from without there being any need nor a cause for their invention and their initiation'.

قَالَ السَّائِلُ فَقَوْلُهُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The questioner said, '(What about) His<sup>-azwj</sup> Words: **The Beneficent, Established upon the Throne [20:5]?**'

قَالَ أَبُو عَبْدِ اللَّهِ ع بِذَلِكَ وَصَفَ نَفْسَهُ وَكَذَلِكَ هُوَ مُسْتَوِلٍ عَلَى الْعَرْشِ بَائِنٌ مِنْ خَلْقِهِ مِنْ غَيْرِ أَنْ يَكُونَ الْعَرْشُ حَامِلًا لَهُ وَ لَا أَنْ يَكُونَ الْعَرْشُ حَاوِيًا لَهُ وَ لَا أَنْ الْعَرْشُ مُحْتَاةٌ لَهُ وَ لَكِنَّا نَقُولُ هُوَ حَامِلُ الْعَرْشِ وَ مُمَسِّكُ الْعَرْشِ وَ نَقُولُ مِنْ ذَلِكَ مَا قَالَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ فَتَبَيَّنَا مِنَ الْعَرْشِ وَ الْكُرْسِيِّ مَا تَبَيَّنَهُ وَ نَقِينَا أَنْ يَكُونَ الْعَرْشُ أَوْ الْكُرْسِيُّ حَاوِيًا لَهُ وَ أَنْ يَكُونَ عَزٌّ وَ جَلٌّ مُحْتَاةً إِلَى مَكَانٍ أَوْ إِلَى شَيْءٍ مِمَّا خَلَقَ بَلْ خَلَقَهُ مُحْتَاةً إِلَيْهِ

Abu Abdullah<sup>-asws</sup> said: 'With that He<sup>-azwj</sup> Described Himself, and like that He<sup>-azwj</sup> is Ruling upon the Throne, Evident from His<sup>-azwj</sup> creation, from without the Throne happening to be carrying Him<sup>-azwj</sup>, nor from the Throne becoming a container for Him<sup>-azwj</sup>, nor that the Throne is a possessor for Him<sup>-azwj</sup>, but we<sup>-asws</sup> are saying: 'He<sup>-azwj</sup> carries the Throne, and Withholds the Throne', and we<sup>-asws</sup> are saying from that what He<sup>-azwj</sup> Said: '**His Chair contains the skies and the earth, [2:255]**'. Thus, we<sup>-asws</sup> prove from the Throne and the Chair what proves Him<sup>-azwj</sup>, and we<sup>-asws</sup> negate that the Throne or the Chair happen to be containing Him<sup>-azwj</sup>, and that the Mighty and Majestic happens to be needy to a place, or to anything from what He<sup>-azwj</sup> Creates, but His<sup>-azwj</sup> created beings who then are needy to Him<sup>-azwj</sup>'.

قَالَ السَّائِلُ فَمَا الْفَرْقُ بَيْنَ أَنْ تَرْفَعُوا أَيْدِيَكُمْ إِلَى السَّمَاءِ وَ بَيْنَ أَنْ تَخْفِضُوهَا نَحْوَ الْأَرْضِ

The questioner said, 'What is the difference between in your<sup>-asws</sup> raising your<sup>-asws</sup> hands towards the sky, and you<sup>-asws</sup> lowering them towards the earth?'

قَالَ أَبُو عَبْدِ اللَّهِ ع ذَلِكَ فِي عِلْمِهِ وَ إِحَاطَتِهِ وَ قُدْرَتِهِ سَوَاءً وَ لَكِنَّهُ عَزٌّ وَ جَلٌّ أَمْرٌ أَوْلِيَاءَهُ وَ عِبَادَهُ يَرْفَعُ أَيْدِيَهُمْ إِلَى السَّمَاءِ نَحْوَ الْعَرْشِ لِأَنَّهُ جَعَلَهُ مَعْدِنَ الرِّزْقِ فَتَبَيَّنَا مَا تَبَيَّنَهُ الْقُرْآنُ وَ الْأَخْبَارُ عَنِ الرَّسُولِ ص حِينَ قَالَ ارْفَعُوا أَيْدِيَكُمْ إِلَى اللَّهِ عَزٌّ وَ جَلٌّ وَ هَذَا يُجْمَعُ عَلَيْهِ فِرْقُ الْأُمَّةِ كُلِّهَا

Abu Abdullah<sup>-asws</sup> said: 'That is the same in His<sup>-azwj</sup> Knowledge and His<sup>-azwj</sup> Encompassing, and His<sup>-azwj</sup> Power, but He<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> Guardians<sup>-asws</sup> and His<sup>-azwj</sup> servants with raising their hands towards the sky around the Throne because He<sup>-azwj</sup> Made it to be a mine of sustenance. We<sup>-asws</sup> affirm what is proved by the Quran and the Ahadeeth from the Rasool<sup>-sawww</sup> where he<sup>-sawww</sup> said: 'Raise your hands towards Allah<sup>-azwj</sup> Mighty and Majestic', and this is (something which) the entirety of the sects of the community are united upon, all of them'.

قَالَ السَّائِلُ فَمِنْ أَيْنَ أَتَيْتَ أَنْبِيَاءَ وَ سُؤلاً قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّا لَمَّا أَتَيْتْنَا أَنَّ لَنَا خَالِقاً صَانِعاً مُتَعَالِياً عَنَّا وَ عَنِ جَمِيعِ مَا خَلَقَ وَ كَانَ ذَلِكَ الصَّانِعِ حَكِيمًا لَمْ يَجِزْ أَنْ يُشَاهِدَهُ خَلْقُهُ وَ لَا يَلَامِسُوهُ وَ لَا يُبَاشِرُهُمْ وَ لَا يُبَاشِرُوهُ وَ يُجَاجَهُمْ وَ يُجَاجُوهُ فَتَبَيَّنَ أَنَّ لَهُ سِقْرَاءَ فِي خَلْقِهِ وَ عِبَادِهِ يَدُلُّوهُمْ عَلَى مَصَالِحِهِمْ وَ مَنَافِعِهِمْ وَ مَا بِهِ بَقَاؤُهُمْ وَ فِي تَرْكِهِ فَنَاقُؤُهُمْ

The questioner said, 'From where are the Prophets<sup>-as</sup> and Rasools<sup>-as</sup> proven?' Abu Abdullah<sup>-asws</sup> said: 'When we<sup>-asws</sup> proved that there is a Creator for us, a Maker, Exalted from us and from the entirety of whatever He<sup>-azwj</sup> Created, and that Maker was Wise, and it is not allowed for His<sup>-azwj</sup> creation to see Him<sup>-azwj</sup>, nor touch Him<sup>-azwj</sup>, nor does He<sup>-azwj</sup> Address them directly nor can they address Him<sup>-azwj</sup> directly, and He<sup>-azwj</sup> Argues them and they argue Him<sup>-azwj</sup>, it proves that there are ambassadors for Him<sup>-azwj</sup> among His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> servants pointing them upon their interests and their benefits and what their survival would be with, and their destruction in leaving it.

فَقَبَّتِ الْأُمُورَ وَ النَّاهُونَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَ نَبَتَ عِنْدَ ذَلِكَ أَنَّ لَهُ مُعَيَّرِينَ وَ هُمُ الْأَنْبِيَاءُ وَ صَمُوتُهُ مِنْ خَلْقِهِ حُكْمَاءُ مُؤَدِّبِينَ بِالْحِكْمَةِ مَبْعُوثِينَ بِهَا غَيْرَ مُشَارِكِينَ لِلنَّاسِ فِي أحوَالِهِمْ عَلَى مُشَارَكَتِهِمْ لَهُمْ فِي الْخَلْقِ وَ التَّرْكِيبِ مُؤَيَّدِينَ مِنْ عِنْدِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ وَ الدَّلَائِلِ وَ الْبَرَاهِينِ وَ الشَّوَاهِدِ مِنْ إِحْيَاءِ الْمَوْتَى وَ إِبْرَاءِ الْأَكْمَهَةِ وَ الْأَبْرَصِ فَلَا تَخْلُو أَرْضُ اللَّهِ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالِ الرَّسُولِ وَ وُجُوبِ عَدَالَتِهِ

The enjoiners and forbidders are proven from the Wise, the Knower, to be among His<sup>-azwj</sup> creation, and it is proven during that, for Him<sup>-azwj</sup> there are guided, and they are the Prophets<sup>-as</sup> and His<sup>-azwj</sup> Elites from His<sup>-azwj</sup> creatures, wise ones deposited with the Wisdom, having been Sent with it, apart from the participants of the people in their states upon their participation for them among the people and the methodology, proponents from the Presence of the Wise, the Knower with the Wisdom, and the Evidences and the Proofs. And the witnesses are ones who revived the dead, and cured the blind and the lepers. The earth of Allah<sup>-azwj</sup> cannot be vacant from a Divine Authority having knowledge with him<sup>-asws</sup> evidencing upon the truthfulness of the words of the Rasool<sup>-saww</sup>, and the obligation of his<sup>-saww</sup> justice’.

أقول: في بعض نسخ التوحيد بعد قوله: (فرق الامة كلها) زيادة:

I (Majlisi) am saying, ‘In one of the copies of Al-Tawheed, after his<sup>-asws</sup> words: ‘All sects of the community’, there is an addition –

قال السائل فتقول: إنه ينزل إلى السماء الدنيا؟ قال أبو عبد الله (عليه السلام): نقول ذلك لأن الروايات قد صحت به والاخبار.

The questioner said, ‘Are you<sup>-asws</sup> saying that He<sup>-azwj</sup> Descends to the sky of the world?’ Abu Abdullah<sup>-asws</sup> said: ‘We<sup>-asws</sup> are saying that because the reports and the Ahadeeth were being correct with it’.

قال السائل: وإذا نزل أنيس قد حال عن العرش، وحوؤه عن العرش انتقال؟

The questioner said, ‘And when the Comforter descends, He<sup>-azwj</sup> would have transferred away from the Throne, and His<sup>-azwj</sup> Moving away from the Throne is the transferring?’

قال أبو عبد الله (عليه السلام): ليس ذلك على ما يوجد من المخلوق الذي ينتقل باختلاف الحال عليه والملااة والسأمة، وناقل ينقله ويحوه من حال إلى، بل هو تبارك وتعالى لا يحدث عليه الحال، ولا يجري عليه الحدث، فلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان خلامنه المكان الاولى، ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة

Abu Abdullah<sup>-asws</sup> said: ‘That isn’t upon what one tends to find from the created beings who transfer with the interchange of the states upon him, and the movement and the stillness, and the mover and his transfer transferring him to a state to (a state). But, He<sup>-azwj</sup> the Blessed and Exalted, the state does not occur upon Him<sup>-azwj</sup>, nor does the occurrences flow upon Him<sup>-azwj</sup>, therefore His<sup>-azwj</sup> descent cannot happen to be like the descent of the created beings who, when they vacate from a place, the place is vacant from him, but His<sup>-azwj</sup> Descent to the sky of the world is without passing through, nor any movement.

فيكون هو كما في السماء السابعة على العرش كذلك هو في سماء الدنيا، إنما يكشف عن عظمته ويرى أوليائه نفسه حيث شاء، ويكشف ما شاء من قدرته، ومنظره في القرب والبعد سواء.

Thus, He<sup>-azwj</sup> would be just as in the seventh sky upon the Throne, like that He<sup>-azwj</sup> is in the sky of the world. But rather, He<sup>-azwj</sup> Uncover from His<sup>-azwj</sup> Magnificence and 'Illuminate' Himself to His<sup>-azwj</sup> Guardians<sup>-asws</sup> wherever He<sup>-azwj</sup> so Desires, and He<sup>-azwj</sup> Uncover whatever He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> Power, and His<sup>-azwj</sup> Looking into nearness and the far is the same".<sup>33</sup>

4 من كتاب الغرر، للسيد المرتضى رضي الله عنه، قيل إن الجعد بن درهم جعل في قارورة ماء و ترابا فاستحال درودا و هو اما فقال لأصحابه أنا خلقت ذلك لأني كنت سبب كونه فبلغ ذلك جعفر بن محمد ع فقال ليعقل كم هي و كم الذكوان منه و الإنانث إن كان خلقه و كم وزن كل واحد منهم و ليأمر الذي سعى إلى هذا الوجه أن يرجع إلى غيره فانقطع و هرب

(P.s. – This is not a Hadeeth)<sup>34</sup>

5- قب، المناقب لابن شهر آشوب يؤنس في حديثه قال: سأل ابن أبي العوجاء أبا عبد الله ع- لما احتلقت مبيات الناس فمات بعضهم بالبطن و بعضهم بالبئيل

'Al Manaqib' of Ibn Shehr Ashoub - Yunus, in his Hadeeth, said,

'Ibn Abu Al-Awja asked Abu Abdullah<sup>-asws</sup>, 'When the desires of the people differed and some of them died of the stomach (illness) and some of them died of the tuberculosis?'

فقال ع لو كانت العلة واحدة أمن الناس حتى تحيى تلك العلة بعينها فأحب الله أن لا يؤمن على حال

He<sup>-asws</sup> said: 'If the illness were one, the people would have been safe until that very illness comes, but Allah<sup>-azwj</sup> Loved He<sup>-azwj</sup> is not believed upon (one) state'.

قال و لم يبيل القلب إلى الخضرة أكثر مما يبيل إلى غيرها قال من قيل أن الله تعالى خلق القلب أخضر و من شأن الشيء أن يبيل إلى شكله

He said, 'And why does the heart incline towards the greenery more than what it inclines towards something else?' He<sup>-asws</sup> said: 'From the direction that Allah<sup>-azwj</sup> the Exalted Created the heart green (a recogniser), and it is from an occupation of the thing that it tends to incline towards its own kind.

و يؤوى أنه لما جاء إلى أبي عبد الله ع قال له ما اسمك فلم يجبه و أقبل ع على غيره فانكفا راجعا إلى أصحابه فقالوا ما وراءك قال سر ابتدأني فسألني عن اسمي فإن كنت قلت عبد الكريم فيقول من هذا الكريم الذي أنت عبده فيما أقر بك و إنما أظهر مي ما أكنتم فقالوا أنصرف عنه

And it is reported that when he came to Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said to him: 'What is your<sup>asws</sup> name?' But he did not answer him, and he turned towards someone else, and withdrew returning to his companions. They said, 'What is behind you?' He said: 'Evil he<sup>-asws</sup> initiated with me and asked me for my name. If I had said, 'Abdul Kareem', he<sup>-asws</sup> would have said: 'Who is this 'Kareem' you are a servant of?' Either I would have accepted a King (Allah<sup>-azwj</sup>) or there would have appeared from me what I am concealing. They said, 'Leave from him<sup>-asws</sup>'.

<sup>33</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 3

<sup>34</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 4

فَلَمَّا انْصَرَفَ قَالَ ع وَ أَقْبَلَ ابْنُ أَبِي الْعَوْجَاءِ إِلَى أَصْحَابِهِ مَحْجُوجاً قَدْ ظَهَرَ عَلَيْهِ ذِلَّةُ الْعَلَبَةِ

When he left, he<sup>asws</sup> said: 'And I Dismissed Ibn Abu Al-Awja to his companions having lost the argumentation which had appeared unto him as humiliation of the being overcome'.

فَقَالَ مَنْ قَالَ مِنْهُمْ إِنَّ هَذِهِ لِلْحُجَّةِ الدَّامِغَةُ صَدَقَ وَ إِنَّ لَمْ يَكُنْ خَيْرَ يُرْحَى وَ لَا شَرٌّ يُتَّقَى فَالْتَّاسُ شَرٌّ سَوَاءٌ وَ إِنَّ يَكُنْ مُنْقَلَبٌ إِلَى ثَوَابٍ وَ عِقَابٍ فَقَدْ هَلَكْنَا

He said, the one from them who said, 'This is the compelling argument, true, and even if good does not happen to be wished for nor evil feared (from). The people began as same, and if we do not become transferred to Rewards and Punishment, we are destroyed.

فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ لِأَصْحَابِهِ أَوْ لَيْسَ بَابِنِ الَّذِي نَكَلُ بِالْحُلُقِ وَ أَمْرٌ بِالْحُلُقِ وَ شَوْهَةٌ عَوْرَاتِهِمْ وَ فَرَقَ أَمْوَالَهُمْ وَ حَرَّمَ نِسَاءَهُمْ

Ibn Abu Al-Awja said to his companions, 'Or isn't it a door which is moulded by the people, and they instruct with the shaving (of the head), and distorting their private part (circumcision), and distribute their wealth, and prohibit their women?'<sup>35</sup>

6- **فس، تفسير القمي روي** أَنَّهُ لَمَّا سَأَلَ رَجُلٌ مِنَ الرِّوَادِقَةِ أَبَا جَعْفَرٍ الْأَحْمَلُ فَقَالَ أَحْمَدُ بْنُ عَمْرٍو عَنِ الْقَوْلِ اللَّهُ تَعَالَى فَإِنْ كُنْتُمْ مَلَاطِبَ لَكُمْ مِنَ النِّسَاءِ مَشَى وَ ثَلَاثٌ وَ رُبَاعٌ فَإِنْ خِفْتُمْ إِلَّا تَعَدَّلُوا فَوَاحِدَةً وَ قَالَ تَعَالَى فِي آخِرِ السُّورَةِ وَ لَنْ تَسْتَطِيعُوا أَنْ تَعَدَّلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَعْدِلُوا كَلَّ الْمَعِيلُ نَبِيْنُ الْمُؤْمِنِينَ فَوَقَّعَ أَبُو جَعْفَرٍ الْأَحْمَلُ فَلَمْ يَكُنْ فِي ذَلِكَ عِنْدِي جَوَابٌ فَتَعَدَّمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ح فَسَأَلْتُهُ عَنِ الْآيَةِ فَقَالَ أَمَّا قَوْلُهُ فَإِنْ خِفْتُمْ إِلَّا تَعَدَّلُوا فَوَاحِدَةً فَإِنَّمَا عَنَى فِي النِّفَمَةِ وَ قَوْلُهُ وَ لَنْ تَسْتَطِيعُوا أَنْ تَعَدَّلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَإِنَّمَا عَنَى فِي الْمَوَدَّةِ فَإِنَّهُ لَا يَتَعَدَّرُ أَحَدٌ أَنْ يَجْعَلَ بَيْنَ ائِمَّتَيْنِ فِي الْمَوَدَّةِ فَرَجَعَ أَبُو جَعْفَرٍ الْأَحْمَلُ إِلَى الرَّجُلِ فَأَخْبَرَهُ فَقَالَ هَذَا حَلَّتْهُ مِنَ الْجَبَارِ

(P.s. – This is not Hadeeth)<sup>36</sup>

7- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِأَبِي حَنِيفَةَ يَا أَبَا حَنِيفَةَ مَا تَقُولُ فِي بَيْتِ سَقَطَ عَلَى قَوْمٍ وَ بَقِيَ مِنْهُمْ صَبِيَانِ أَحَدُهُمَا حُرٌّ وَ الْآخَرُ مَمْلُوكٌ لِصَاحِبِهِ فَلَمْ يُعْرِفِ الْحُرُّ مِنَ الْمَمْلُوكِ

'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar who said,

'Abu Abdullah<sup>asws</sup> said to Abu Haneefa: 'O Abu Haneefa! What are you saying regard a house which fell upon a group of people, and there remained two children from them, one of the free and the other one a slave of his companion, but the free is not recognised from the slave?'

فَقَالَ أَبُو حَنِيفَةَ يُعْتَقُ نِصْفُ هَذَا وَ يُعْتَقُ نِصْفُ هَذَا وَ يُقَسَّمُ الْمَالُ بَيْنَهُمَا

Abu Haneefa said, 'Half of this should be emancipated, and half of this, and the wealth be distributed between the two of them'.

<sup>35</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 5

<sup>36</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 6

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ كَذَلِكَ وَ لَكِنَّهُ يُفْرَغُ فَمَنْ أَصَابَتْهُ الْفُرْعَةُ فَهُوَ الْحُرُّ وَ يُعْتَقُ هَذَا فَيُجْعَلُ مَوْلَى لَهُ

He<sup>-asws</sup> said: 'It is not like that, but a lot be drawn between the two of them, so the one who is hit by the lot, so he would be free, and this one be emancipated, so he is made to be a master of his.<sup>37</sup>

8- خنص، الإختصاص مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ عَنْ حَمَادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي رَأَيْتَ ابْنَكَ مُوسَى يُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ

'Al Ikhtisas' - Muhammad Bin Ubeyd, from Hamad, from Muhammad Bin Muslim who said,

'Abu Haneefa entered to see Abu Abdullah<sup>-asws</sup>, and he said, 'I saw your<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup> praying Salat and the people were passing by in front of him<sup>-asws</sup>, and he<sup>-asws</sup> did not forbid them, and in it what it is'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع اذْعُ فَلَمَّا جَاءَهُ قَالَ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذُكُرُ أَنَّكَ تُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْكَ فَلَا تَنْهَاهُمْ قَالَ نَعَمْ يَا أُمَّتِ إِنَّ الَّذِي كُنْتُ أَصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ تَعَالَى وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Abu Abdullah<sup>-asws</sup> said: 'Call (him<sup>-asws</sup>)!' When he<sup>-asws</sup> came, he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Abu Haneefa mentioned that you<sup>-asws</sup> were praying Salat and the people were passing by in front of you<sup>-asws</sup> and you<sup>-asws</sup> did not forbid them. He<sup>-asws</sup> said: 'Yes, O father<sup>-asws</sup>! The One<sup>-azwj</sup> Who I<sup>-asws</sup> was praying to was closer to me<sup>-asws</sup> than they were. Allah<sup>-azwj</sup> the Exalted is Saying: **and We are nearer to him than his jugular vein [50:16]**'.

قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ ع إِلَى نَفْسِهِ وَ قَالَ يَا بِي أَنْتِ وَ أُمِّي يَا مُودِعَ الْأَسْرَارِ

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> embraced him<sup>-asws</sup> to himself<sup>-asws</sup> and said: 'By my<sup>-asws</sup> father<sup>-asws</sup> and my<sup>-asws</sup> mother, O one deposited with the secrets!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا حَنِيفَةَ الْفَتْلُ عِنْدَكُمْ أَشَدُّ أَمْ الرِّبَا فَقَالَ بَلِ الْفَتْلُ قَالَ فَكَيْفَ أَمَرَ اللَّهُ تَعَالَى فِي الْفَتْلِ بِالشَّاهِدَيْنِ وَ فِي الرِّبَا بِأَرْبَعَةٍ كَيْفَ يُدْرِكُ هَذَا بِالْقِيَاسِ

Abu Abdullah<sup>-asws</sup> said: 'O Abu Haneefa! Is the murder more severe in your presence or the adultery?' He said, 'But, the murder'. He<sup>-asws</sup> said: 'Then how come Allah<sup>-azwj</sup> the Exalted Commanded with the two witnesses regarding the murder and with four (witnesses) regarding the adultery'. How can this be realised by the analogy?

يَا أَبَا حَنِيفَةَ تَزُكُّ الصَّلَاةَ أَشَدُّ أَمْ تَزُكُّ الصِّيَامَ فَقَالَ بَلِ تَزُكُّ الصَّلَاةَ قَالَ فَكَيْفَ تَقْضِي الْمَرْأَةَ صِيَامَهَا وَ لَا تَقْضِي صَلَاتَهَا كَيْفَ يُدْرِكُ هَذَا بِالْقِيَاسِ

O Abu Haneefa! Is neglecting the Salat severer or neglecting the Fasting?' He said, 'But, neglecting the Salat'. He<sup>-asws</sup> said: 'Then how come the woman pays back her (missed) Fasts and does not pay back her (missed) Salats? How can this be realised by the analogy?

<sup>37</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 7

وَيُحَكِّ يَا أَبَا حَنِيفَةَ النِّسَاءَ أضعفُ عَنِ الْمَكَاسِبِ أَمْ الرِّجَالُ فَقَالَ بَلِ النِّسَاءُ قَالَ فَكَيْفَ جَعَلَ اللَّهُ تَعَالَى لِلْمَرْأَةِ سَهْمًا وَ لِلرَّجُلِ سَهْمَيْنِ كَيْفَ يُدْرِكُ هَذَا بِالْقِيَاسِ

Woe be unto you, O Abu Haneefa! Are the women weaker at earning or the men?’ He said, ‘But, the women are’. He<sup>-asws</sup> said: ‘Then how come Allah<sup>-azwj</sup> the Exalted Made one share to be for the women and two shares to be for the men? How can this be realised by the analogy?

يَا أَبَا حَنِيفَةَ الْعَائِطُ أَقْدَرُ أَمْ الْمَيْيُ قَالَ بَلِ الْعَائِطُ قَالَ فَكَيْفَ يُسْتَنْجَى مِنَ الْعَائِطِ وَ يُعْتَسَلُ مِنَ الْمَيْيِ كَيْفَ يُدْرِكُ هَذَا بِالْقِيَاسِ

O Abu Haneefa! Is the faeces filthier or the semen?’ He said, ‘But, the faeces’. He<sup>-asws</sup> said: ‘Then how come one has to wash (only the backside) from the faeces, and has to bathe from the semen? How can this be realised by the analogy?

تَقُولُ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَقُولَهُ قَالَ بَلَى تَقُولُهُ أَنْتَ وَ أَصْحَابُكَ مِنْ حَيْثُ لَا تَعْلَمُونَ

You are saying, ‘I shall reveal the like of what Allah<sup>-azwj</sup> Revealed’?’ He said, ‘I seek Refuge with Allah<sup>-azwj</sup>, that I said it’. He<sup>-asws</sup> said: ‘Yes, you and your companions do say it from where you are not knowing’.

قَالَ أَبُو حَنِيفَةَ جُعِلْتُ فِدَاكَ حَدَّثَنِي بِحَدِيثِ أَرْوَاهُ عَنْكَ

Abu Haneefa said, ‘May I be sacrificed for you<sup>-asws</sup>! Narrate to me a Hadeeth I can report from you<sup>-asws</sup>’.

قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

He said, ‘My<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> narrate to me<sup>-asws</sup>, from his<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salawat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all, said:

قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَخَذَ مِيثَاقَ أَهْلِ الْبَيْتِ مِنْ أَعْلَى عَلِيٍّ وَ أَخَذَ طِينَةَ شِيعَتِنَا مِنْهُ وَ لَوْ جَهَدَ أَهْلُ السَّمَاءِ وَ أَهْلُ الْأَرْضِ أَنْ يُعَيِّرُوا مِنْ ذَلِكَ شَيْئًا مَا اسْتَطَاعُوا

‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Took the Covenant of the People<sup>-asws</sup> of the Household from the High Illiyeen, and Took the clay of our<sup>-asws</sup> Shias from it, and if the people of the sky and the people of the earth were to struggle in changing anything from that, they would not be able to’.

قَالَ فَبَكَى أَبُو حَنِيفَةَ بُكَاءً شَدِيداً وَ بَكَى أَصْحَابُهُ ثُمَّ حَرَجَ وَ حَرَجُوا

He (the narrator) said, ‘Abu Haneefa cried with intense crying, and his companions cried. Then he went out, and they went out’<sup>38</sup>.

<sup>38</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 8

9- ع، علل الشرائع ل، الحاصل الطالقي عن الحسن بن عليّ العدويّ عن عبّاد بن صُهَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: حَضَرَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع مَجْلِسَ الْمَنْصُورِ يَوْمًا وَعِنْدَهُ رَجُلٌ مِنَ الْهِنْدِ يَفْرَأُ كُتُبَ الطِّبِّ فَجَعَلَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع يُنصِتُ لِقِرَاءَتِهِ فَلَمَّا فَرَغَ الْهِنْدِيُّ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أ تُرِيدُ مِنِّي مَعِيَ شَيْئًا قَالَ لَا فَإِنَّ مَا مَعِيَ خَيْرٌ مِمَّا مَعَكَ قَالَ وَمَا هُوَ

'Ilal Al Sharaie', 'Al Khisaal' - Al Talaqny, from Al Hassan Bin Ali Al Adwy, from Abad Bin Saheyb, from his father, from his grandfather, from Al Rabie, companion of Al Mansour who said,

'Abu Abdullah Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> attended a gathering of Al-Mansour one day, and in his presence was a man from India reading the books of medicine, and he went on to connect Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> to his reading. When the Indian was free, said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! Do you<sup>-asws</sup> want anything with me?' He<sup>-asws</sup> said: 'No, for what is with me<sup>-asws</sup> is better than what is with you'. He said, 'And what is it?'

قَالَ أَدَاوِي الْحَارِ بِالْبَارِدِ وَالْبَارِدُ بِالْحَارِ وَالرَّطْبُ بِالْيَابِسِ وَالْيَابِسُ بِالرَّطْبِ وَأَرَدُ الْأَمْرَ كُلَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَاسْتَعْمِلْ مَا قَالَهُ رَسُولُ اللَّهِ ص وَاعْلَمْ أَنَّ الْمَعِدَةَ بَيْتُ الدَّاءِ وَالْحِمِيَّةُ هِيَ الدَّوَاءُ وَأَعْوَدُ الْبَدَنَ مَا اعْتَادَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> cure the hot with the cold and the cold with the hot, and the wet with the dry and the dry with the wet, and I<sup>-asws</sup> refer the matters, all of them, to Allah<sup>-azwj</sup> Mighty and Majestic, and I<sup>-asws</sup> utilise what Rasool-Allah<sup>-sawww</sup> said: 'And know that the stomach is a house of illness, and the diet, it is the medicine', and I<sup>-asws</sup> return the body to what it used to be'.

فَقَالَ الْهِنْدِيُّ وَهَلِ الطِّبُّ إِلَّا هَذَا فَقَالَ الصَّادِقُ ع أَ فَتَرَانِي عَنْ كُتُبِ الطِّبِّ أَخَذْتُ قَالَ نَعَمْ قَالَ لَا وَاللَّهِ مَا أَخَذْتُ إِلَّا عَنِ اللَّهِ سُبْحَانَهُ فَأَخْبِرْنِي أَنَا أَعْلَمُ بِالطِّبِّ أَمْ أَنْتَ فَقَالَ الْهِنْدِيُّ لَا بَلْ أَنَا قَالَ الصَّادِقُ ع فَاسْأَلْكَ شَيْئًا قَالَ سَلْ

The Indian said, 'And is the medicine except this?' Al-Sadiq<sup>-asws</sup> said: 'Do you see me<sup>-asws</sup> as having taken it from the books of medicine?' He said, 'Yes'. He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>, I<sup>-asws</sup> do not take except from Allah<sup>-azwj</sup> the Glorious. Inform me, am I<sup>-asws</sup> more knowing with the medicine as you are?' The Indian said, 'No, but I am'. Al-Sadiq<sup>-asws</sup> said: 'Can I<sup>-asws</sup> ask you something?' He said, 'Ask'.

قَالَ أَخْبِرْنِي يَا هِنْدِيُّ كَمْ كَانَ فِي الرَّأْسِ شُئُونَ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَ الشَّعْرُ عَلَيْهِ مِنْ فَوْقِهِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ خَلَّتِ الْجَبْهَةُ مِنَ الشَّعْرِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَ لَهَا تَحْطِيطٌ وَاسَارِيرٌ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَ الْحَاجِبَانِ مِنَ فَوْقِ الْعَيْنَيْنِ

He<sup>-asws</sup> said: 'Inform me, O Indian! How many purposes are there in the head?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why has the hair made to be on him from above him?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why has the forehead been made to be free from the hair?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the lines and indentations for it?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the two eyelids above the two eyes?' He said, 'I don't know'.

قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَتِ الْعَيْنَانِ كَاللُّوزَيْنِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَ الْأَنْفُ فِيمَا بَيْنَهُمَا قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَ نَفْسُ الْأَنْفِ فِي أَسْفَلِهِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَتِ الشَّقَّةُ وَالشَّارِبُ مِنَ فَوْقِ النَّمِّ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ احْتَدَّ السِّتُّ وَغُرِضَ الضَّرْسُ وَ طَالَ النَّابُ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَتِ اللَّحْيَةُ لِلرِّجَالِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ خَلَّتِ الْكُفَّانِ مِنَ الشَّعْرِ قَالَ لَا أَعْلَمُ

He<sup>-asws</sup> said: 'Why have the eyes made to be like the two almonds?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why has the nose made to be in what is between the two?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why does the nose have holes in its lower part?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the lips and the moustache made to be from above the mouth?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the incisors sharp, and the molars wide, and the canines long?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why has the beard made to be for the men?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the two palms free from the hair?' He said, 'I don't know'.

قَالَ فَلَمْ خَلَا الطُّفْرُ وَ الشَّعْرُ مِنَ الْحَيَاةِ قَالَ لَا أَعْلَمُ قَالَ فَلَمْ كَانَ الْقَلْبُ كَحَبِّ الصَّنَوْبِرِ قَالَ لَا أَعْلَمُ قَالَ فَلَمْ كَانَتْ الرِّئَةُ قِطْعَتَيْنِ وَ جُعِلَ حَرَكَتُهَا فِي مَوْضِعِهَا قَالَ لَا أَعْلَمُ قَالَ فَلَمْ كَانَتْ الْكَبِدُ حَذْبَاءَ قَالَ لَا أَعْلَمُ قَالَ فَلَمْ كَانَتْ الْكُلْيَةُ كَحَبِّ اللُّوبِيَا قَالَ لَا أَعْلَمُ قَالَ فَلَمْ جُعِلَ طَيُّ الرَّكْبَتَيْنِ إِلَى حَلْفٍ قَالَ لَا أَعْلَمُ قَالَ فَلَمْ تَحْتَصَّرَتِ الْقَدَمُ قَالَ لَا أَعْلَمُ

'He<sup>-asws</sup> said: 'Why are the nails and the hair devoid of life?' He said, 'I don't know. He<sup>-asws</sup> said: 'Why is the heart like the pine?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the lungs in two pieces, and their movement has been made to be in their places'. He said, 'I don't know'. He<sup>-asws</sup> said: 'Why is the liver humpbacked?' He said, 'I don't know'. He said, 'Why is the kidney like a seed of the bean?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why is the folding of the two knees to be to the back?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why is the foot convex (below)?' He said, 'I don't know'.

فَقَالَ الصَّادِقُ ع لَكِنِّي أَعْلَمُ قَالَ فَأَجِبْ

Al Sadiq<sup>-asws</sup> said: 'But, I<sup>-asws</sup> do know'. He said, 'Then, answer'.

قَالَ الصَّادِقُ ع كَانَ فِي الرَّأْسِ شُئُونَ لِأَنَّ الْمُجَوَّفَ إِذَا كَانَ بِلَا فَضْلٍ أَسْرَعَ إِلَيْهِ الصُّدَاعُ فَإِذَا جُعِلَ ذَا فَضُولٍ كَانَ الصُّدَاعُ مِنْهُ أَبْعَدَ وَ جُعِلَ الشَّعْرُ مِنْ فَوْقِهِ لِثَوَاصِلِ بُوَصْلِهِ الْأُدْهَانَ إِلَى الدِّمَاغِ وَ يُخْرِجُ بِأَطْرَافِهِ الْبُخَارَ مِنْهُ وَ يَرُدُّ الْحَرَّ وَ الْبُرْدَ الْوَارِدَيْنِ عَلَيْهِ وَ حَلَّتِ الْجَبْهَةُ مِنَ الشَّعْرِ لِأَنَّهَا مَصَّبُ النُّورِ إِلَى الْعَيْنَيْنِ وَ جُعِلَ فِيهَا التَّحْطِيطُ وَ الْأَسَارِيرُ لِیُحْتَبَسَ الْعَرَقُ الْوَارِدُ مِنَ الرَّأْسِ عَنِ الْعَيْنِ قَدْرَ مَا يُبْطِئُهُ الْإِنْسَانُ عَنْ نَفْسِهِ كَالْأَنْهَارِ فِي الْأَرْضِ الَّتِي تُحْبَسُ الْمِيَاءُ

Al-Sadiq<sup>-asws</sup> said: 'There are purposes in the head because the concave, when it was without joints, the headaches would be quicker to it, so then it was Made to be with joints, so that headaches can be far from it; and the hair was Made to be from above him for the fat (oil) to arrive to the brain and the vapour to exit from its sides, and the heat and the cold can be contained upon it; and the forehead is empty from the hair because it is a conduit to the eyes, and the lines and the indentations in it are to withhold the sweat coming from the head, from the eyes, by a measurement of what the human being can wipe off from himself, like the rivers in the earth which withhold the water.

وَ جُعِلَ الْحَاجِبَانِ مِنَ فَوْقِ الْعَيْنَانِ [الْعَيْنَيْنِ] لِإِبْرَادِ عَلَيْهِمَا مِنَ النُّورِ قَدْرَ الْكَفَافِ أَلَّا تَرَى يَا هِنْدِيُّ أَنَّ مَنْ غَلَبَهُ النُّورُ جَعَلَ يَدَهُ عَلَى عَيْنَيْهِ لِإِبْرَادِ عَلَيْهِمَا قَدْرَ كِفَايَتِهَا مِنْهُ وَ جُعِلَ الْأَنْفُ فِيمَا بَيْنَهُمَا لِیُقَسِّمَ النُّورَ قِسْمَيْنِ إِلَى كُلِّ عَيْنٍ سَوَاءً وَ كَانَتْ الْعَيْنُ كَاللُّوْزَةِ لِیَجْرِيَ فِيهَا الْمَيْلُ بِالذَّوَاءِ وَ يُخْرِجُ مِنْهَا الدَّاءَ وَ لَوْ كَانَتْ مُرْبَعَةً أَوْ مُدَوَّرَةً مَا جَرَى فِيهَا الْمَيْلُ وَ مَا صَارَ إِلَيْهَا ذَوَاءٌ وَ لَا خَرَجَ مِنْهَا دَاءٌ

And the eyelids had been Made to be above the two eyes to return from them the light by a measurement of the sufficiency. Do you not see, O Indian, that the one who is overwhelmed by the light makes his hand to be upon his eyes in order to block from them by a measure

sufficient from it? And the nose has Made to be in between them to divide the light into two parts equally to each eye; and the eye is (shaped) like the almond in order for the needle to flow in it with the medication and throw out the disease from these, and if it was square or circular, the needle would not flow in it, and the medication would not arrive to it nor would the disease come out from it.

وَجُعِلَ ثُقُبُ الْأَنْفِ فِي أَسْفَلِهِ لِتَنْزِلَ مِنْهُ الْأَدْوَاءُ الْمُنْحَدِرَةُ مِنَ الدِّمَاغِ وَ يَصْعَدَ فِيهِ الْأَرَائِيحُ إِلَى الْمَشَامِ وَ لَوْ كَانَ فِي أَعْلَاهُ لَمَا أَنْزَلَ دَاءً وَ لَا وَجَدَ رَائِحَةً وَ جُعِلَ الشَّارِبُ وَ الشَّفَةُ فَوْقَ الْقَمِّ لِجَبَسِ مَا يَنْزِلُ مِنَ الدِّمَاغِ عَنِ الْقَمِّ لِقَلَّا يَنْتَعَصَ عَلَى الْإِنْسَانِ طَعَامُهُ وَ شَرَابُهُ فَيَمِيطُهُ عَنْ نَفْسِهِ

And the holes of the nose have been Made to be in the bottom in order for the diseases to descend from it, rolling down from the brain, and the winds to ascend into it to the smelling, and if (the holes) were in its upper part, the diseases would not descend, nor would he be able to find aroma; and the moustache and the lips have been Made to be above the mouth to withhold what descends from the brain from the mouth (nose) lest it interfered upon the human being of his food and his drink, and he can wipe it off from himself.

وَ جُعِلَتِ اللَّحْيَةُ لِلرِّجَالِ لِيَسْتَعْفِيَ بِهَا عَنِ الْكُشْفِ فِي الْمَنْظَرِ وَ يُعْلَمَ بِهَا الذَّكَرُ مِنَ الْأُنثَى وَ جُعِلَ السِّنُّ حَادًا لِأَنَّ بِهِ يَقَعُ الْعَضُّ وَ جُعِلَ الضَّرْسُ عَرِيضًا لِأَنَّ بِهِ يَقَعُ الطَّحْنُ وَ الْمَضْعُ وَ كَانَ النَّابُ طَوِيلًا لِيَسِينِدَ الْأَضْرَاسَ وَ الْأَسْنَانَ كَالْأَسْطُوَانَةِ فِي الْبِنَاءِ

And the beard has been Made to be for the men in order to him to be needless with it from the detection regarding the looks and it can be known by it, the male from the female; and the incisor has been Made to be sharp because it is the location of the biting, and the molar is Made wide because by it occurs the grinding and the chewing, and the canines to strengthen the molars and the incisors like the cylinders in the building.

وَ خَلَا الْكَفَّانِ مِنَ الشَّعْرِ لِأَنَّ بِيَمَا يَقَعُ اللَّمْسُ فَلَوْ كَانَ فِيهِمَا شَعْرٌ مَا دَرَى الْإِنْسَانُ مَا يُعَابِلُهُ وَ يَلْمَسُهُ وَ خَلَا الشَّعْرُ وَ الظُّفْرُ مِنَ الْحَيَاةِ لِأَنَّ طَوْلَهُمَا سَتَجٌ وَ قَصَّهُمَا حَسَنٌ

And the two palms are free from the hair because the touch occurs by them. If there was hair in them, the human being would not know what is kissing him and touching him; and the hair and nails are devoid of life because their elongating is filthy and their clipping is good.

فَلَوْ كَانَ فِيهِمَا حَيَاةٌ لَأَلَمَ الْإِنْسَانُ لِقَصِّهِمَا وَ كَانَ الْقَلْبُ كَحَبِّ الصَّنَوْبَرِ لِأَنَّهُ مُنَكَّسٌ فَجَعَلَ رَأْسَهُ دَقِيقًا لِيَدْخُلَ فِي الرِّئَةِ فَتَرَوِّحَ عَنْهُ بِبَرْدِهَا لِقَلَّا يَسْتَبِيطُ الدِّمَاغُ بِحَرِّهِ

If there was life in these, the human being would not have clipped them due to pain; and the heart is like a seed of the pine because it is inverted, and its head is Made delicate for the aeration to enter, and it can be cooled by its coolness, lest the brain is scorched by its heat.

وَ جُعِلَتِ الرِّئَةُ قِطْعَتَيْنِ لِيَدْخُلَ بَيْنَ مَضَاغِطِهَا فَيَتَرَوِّحَ عَنْهُ بِحَرِّكَتِهَا وَ كَانَتِ الْكَبِدُ حَذْبَاءً لِتَثْقُلَ الْمَعِدَةَ وَ يَقَعُ جَمِيعُهَا عَلَيْهَا فَيُعَصِرُهَا لِيَخْرُجَ مَا فِيهَا مِنَ الْبُخَارِ وَ جُعِلَتِ الْكُلْبَةُ كَحَبِّ اللُّوبِيَا لِأَنَّ عَلَيْهَا مَصَبَّ الْمَنِيِّ نُقْطَةً بَعْدَ نُقْطَةٍ

And the lungs have been Made as two pieces between the compressors so they can be aerated from it by its movement; and the liver is humpbacked to weigh down the stomach

and fall all of it upon it, so it would squeeze it to bring out whatever is in it from the vapour; and the kidney is Made like the seed of the bean because upon it is the outlet of the semen, drop after drop.

فَلَوْ كَانَتْ مُرَبَّعَةً أَوْ مَدَوَّرَةً أَحْبَسَتْ النُّقْطَةَ الْأُولَى إِلَى الثَّانِيَةِ فَلَا يَلْتَدُّ بِخُرُوجِهَا الْحَيُّ إِذَ الْمَيِّ يُنْزَلُ مِنْ فِقَارِ الظَّهْرِ إِلَى الْكَلْبِيَةِ فَهِيَ كَالدُّودَةِ تَنْقَبِضُ وَ تَنْبَسِطُ تَرْمِيهِ أَوَّلًا فَأَوَّلًا إِلَى الْمَثَانَةِ كَالْبُنْدُقَةِ مِنَ الْقَوْسِ

If it were square or circular, it would withhold the first drop to the second, and the living (human) would not derive pleasure from its exit when the descend of the semen was from the spine of the back to the kidney. It is like the worm which squeezes and spreads (moves forward), shooting it first to the bladder like the arrow from the bow.

وَ جُعِلَ طَيِّبُ الرَّكْبَةِ إِلَى خَلْفٍ لِأَنَّ الْإِنْسَانَ يَمْشِي إِلَى مَا بَيْنَ يَدَيْهِ فَيَعْتَدِلُ الْحَرَكَاتُ وَ لَوْ لَا ذَلِكَ لَسَقَطَ فِي الْمَشْيِ وَ جُعِلَتِ الْقَدَمُ مُخَصَّرَةً لِأَنَّ الشَّيْءَ إِذَا وَقَعَ عَلَى الْأَرْضِ جَمِيعُهُ تُثْقَلُ ثِقْلَ حَجَرِ الرَّحَى فَإِذَا كَانَ عَلَى حَرْفِهِ دَفَعَهُ الصَّيِّ وَ إِذَا وَقَعَ عَلَى وَجْهِهِ صَعِبَ نَقْلُهُ عَلَى الرَّجُلِ

And the folding of the knee is Made to the behind because the human being walks to what is in front of him, so the movement would be equal, and had it not been for that, he would wall in his walking; and the foot has been Made convex because the thing, when it falls upon the ground in its entirety (flat), it would be heavy, the weight of the milestone. If it was upon its edge, the child could have pushed him, and when he falls upon his face, his movement would be difficult upon the man’.

فَقَالَ الْهِنْدِيُّ مِنْ أَيْنَ لَكَ هَذَا الْعِلْمُ فَقَالَ ع أَخَذْتُهُ عَنْ آبَائِي ع عَنْ رَسُولِ اللَّهِ ص عَنْ جِبْرَائِيلَ عَنْ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ الَّذِي خَلَقَ الْأَجْسَادَ وَ الْأَرْوَاحَ

The Indian (man) said to him<sup>-asws</sup>, ‘From where has this knowledge (come) to you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> took it from my<sup>-asws</sup> forefathers<sup>-asws</sup>, from Rasool-Allah<sup>-sawww</sup>, from Jibraeel<sup>-as</sup>, from the Lord<sup>-azwj</sup> of the world, Majestic is His<sup>-azwj</sup> Majesty Who Created the bodies and the souls’.

فَقَالَ الْهِنْدِيُّ صَدَقْتَ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ عَبْدُهُ وَ أَنَّكَ أَعْلَمُ أَهْلَ زَمَانِكَ

The Indian said, ‘You<sup>-asws</sup> speak the truth, and I testify that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-sawww</sup> is a Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> servant, and you<sup>-asws</sup> are the most knowledgeable one of the people of your<sup>-asws</sup> era’<sup>39</sup>.

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ الْمُفِيدُ قَدَّسَ اللَّهُ رُوحَهُ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ السَّائِبِ الْكَلْبِيِّ قَالَ: لَمَّا قَدِمَ الصَّادِقُ ع الْعِرَاقَ نَزَلَ الْحَيْرَةَ فَدَخَلَ عَلَيْهِ أَبُو حَنِيفَةَ وَ سَأَلَهُ عَنْ مَسَائِلَ وَ كَانَ بِمَا سَأَلَهُ أَنْ قَالَ لَهُ جُعِلْتُ فِدَاكَ مَا الْأَمْرُ بِالْمَعْرُوفِ

‘Kanz’ of Al Karajaki - It is reported by Sheykh Al Mufeed, may Allah<sup>-azwj</sup> Sanctify his soul, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

‘When Al-Sadiq<sup>-asws</sup> proceeded to Al-Iraq, he<sup>-asws</sup> encamped at Al-Hira. Abu Haneefa came to him<sup>-asws</sup> and asked him about certain issues, and it was from what he asked him<sup>-asws</sup>, that he

<sup>39</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 9

said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What is 'Amr Bil Marouf' (enjoining of the good)?'

فَقَالَ عِ الْمَعْرُوفُ يَا أَبَا حَنِيفَةَ الْمَعْرُوفُ فِي أَهْلِ السَّمَاءِ الْمَعْرُوفُ فِي أَهْلِ الْأَرْضِ وَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He<sup>-asws</sup> said: "Al-Marouf', O Abu Haneefa, is the one well-known among the people of the sky and the one well-known among the people of the earth, and that is Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

قَالَ جَعَلْتُ فِذَاكَ فَمَا الْمُنْكَرُ قَالَ اللَّذَانِ ظَلَمَاهُ حَقَّهُ وَ ابْتَزَاهُ أَمْرُهُ

May I be sacrificed for you<sup>-asws</sup>! What is 'Al-Munkar' (the evil to be forbidden from)?' He<sup>-asws</sup> said: 'Those two (Abu Bakr & Umar) who oppressed him<sup>-asws</sup> of his<sup>-asws</sup> rights and swindled his<sup>-asws</sup> command, and loaded the people upon his<sup>-asws</sup> shoulders'.

وَ حَمَلَا النَّاسَ عَلَى كَيْفِهِ قَالَ أَلَا مَا هُوَ أَنْ تَرَى الرَّجُلَ عَلَى مَعَاصِي اللَّهِ فَتَنْهَاهُ عَنْهَا

He said, 'Is it not what you see the man upon an act of disobedience of Allah<sup>-azwj</sup> so you forbid him from it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ ذَلِكَ أَمْرٌ بِمَعْرُوفٍ وَ لَا نَهْيٌ عَنْ مُنْكَرٍ إِنَّمَا ذَلِكَ خَيْرٌ قَدَّمَ

Abu Abdullah<sup>-asws</sup> said: 'That is not 'Amr Bil Marouf' nor is it 'Nahy An Munkar'. But rather, that is (the) good he sends forward.

قَالَ أَبُو حَنِيفَةَ أَخْبَرَنِي جَعَلْتُ فِذَاكَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لَتَسْتَمَلَّنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Abu Haneefa said, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Then you will be Questioned on that Day about the boons (benefits) [102:8]**'.

قَالَ فَمَا هُوَ عِنْدَكَ يَا أَبَا حَنِيفَةَ قَالَ الْأَمْنُ فِي السَّرْبِ وَ صِحَّةُ الْبَدَنِ وَ الْفُؤْتُ الْحَاضِرُ فَقَالَ يَا أَبَا حَنِيفَةَ لَيْنَ وَقَفَكَ اللَّهُ أَوْ أَوْقَفَكَ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَكَ عَنْ كُلِّ أَكْلَةٍ أَكَلْتَهَا وَ شَرِبَةٍ شَرِبْتَهَا لَبَطُولًا وَ تُؤْفَكَ

He<sup>-asws</sup> said: 'What is it as, with you, O Abu Haneefa?' He said, 'The security in the flock (community) and the health of the body, and the daily subsistence of the present'. He<sup>-asws</sup> said: 'O Abu Haneefa! If Allah<sup>-azwj</sup> were to Pause you, or stops you on the Day of Qiyamah until He<sup>-azwj</sup> Questions you about every food you had eaten and drink you had drunk, your pausing would be prolonged.

قَالَ فَمَا النَّعِيمُ جَعَلْتُ فِذَاكَ قَالَ النَّعِيمُ نُحْنُ الَّذِينَ أَنْقَذَ اللَّهُ النَّاسَ بِنَا مِنَ الضَّلَالَةِ وَ بَصَّرَهُمْ بِنَا مِنَ الْعَمَى وَ عَلَّمَهُمْ بِنَا مِنَ الْجَهْلِ

He said, 'What the Boons, may I be sacrificed for you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'We<sup>-asws</sup> are the Boons, those Allah<sup>-azwj</sup> Saved the people through us<sup>-asws</sup> from the straying, and made them seeing through us<sup>-asws</sup> from the blindness, and Taught them through us<sup>-asws</sup> from the ignorance'.

قَالَ جُعِلْتُ فِدَاكَ فَكَيْفَ كَانَ الْقُرْآنُ جَدِيداً أَبَداً قَالَ لِأَنَّهُ لَمْ يُجْعَلْ لِزَمَانٍ دُونَ زَمَانٍ فَنُخْلِقُهُ الْأَيَّامُ وَ لَوْ كَانَ كَذَلِكَ لَفَنِي الْقُرْآنُ قَبْلَ فَنَاءِ الْعَالَمِ

He said, 'May I be sacrificed for you<sup>-asws</sup>! How will the Quran be fresh forever?' He<sup>-asws</sup> said: 'Because it is not Made for a (particular) era, an era made defunct by the days, and if it was like that, the Quran would perish before the annihilation of the universe'.<sup>40</sup>

11- شا، الإرشاد جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ قَوْلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْفَقِيمِيِّ أَنَّ ابْنَ أَبِي الْعَوْجَاءِ وَ ابْنَ طَالُوتَ وَ ابْنَ الْأَعْمَى وَ ابْنَ الْمُقَمِّعِ فِي نَقْرِ مِنَ الزَّنَادِقَةِ كَانُوا مُجْتَمِعِينَ فِي الْمَوْسِمِ بِالْمَسْجِدِ الْحَرَامِ وَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع فِيهِ إِذْ ذَلِكَ يُفْتِي النَّاسَ وَ يُفَسِّرُ لَهُمُ الْقُرْآنَ وَ يُجِيبُ عَنِ الْمَسَائِلِ بِالْحُجَجِ وَ الْبَيِّنَاتِ

'Al Irshad' - Ja'far Bin Muhammad Bin Qawlawayah, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Abbas Bin Umar and Al Faqeymi,

'Ibn Abu Al-Awja and Ibn Talut and Ibn A'ama and Ibn Al-Maqfam among a number of atheist were gathered during the season (of Hajj) at the Sacred Masjid, and Abu Abdullah<sup>-asws</sup> was in it where he<sup>-asws</sup> was issuing Fatwas to the people, interpreting the Quran for them and answering questions on issues with the argumentations and proofs.

فَقَالَ الْقَوْمُ لِابْنِ أَبِي الْعَوْجَاءِ هَلْ لَكَ فِي تَغْلِيظِ هَذَا الْجَالِسِ وَ سُؤَالِهِ عَمَّا يَفْضَحُهُ عِنْدَ هَؤُلَاءِ الْمُحِيطِينَ بِهِ فَقَدْ تَرَى فِتْنَةَ النَّاسِ بِهِ وَ يُفَسِّرُ لَهُمُ الْقُرْآنَ وَ يُجِيبُ عَنِ الْمَسَائِلِ بِهِ وَ هُوَ عَلَامَةٌ زَمَانِهِ فَقَالَ لَهُمُ ابْنُ أَبِي الْعَوْجَاءِ نَعَمْ

The group said to Ibn Abu Al-Awja, 'Is it for you to prove wrong this gatherer and ask him<sup>-asws</sup> about what would expose him<sup>-asws</sup> in the presence of those who are surrounding him<sup>-asws</sup>? You can see having been fascinated by him<sup>-asws</sup>, and he<sup>-asws</sup> is interpreting the Quran for them and answering whatever he<sup>-asws</sup> is being questioned with, and he<sup>-asws</sup> is an 'Allama' (most knowledgeable) of his<sup>-asws</sup> era'. Ibn Abu Al-Awja said to him, 'Yes'.

ثُمَّ تَقَدَّمَ فَفَرَّقَ النَّاسَ وَ قَالَ أَبُو عَبْدِ اللَّهِ إِنَّ الْمَجَالِسَ أَمَانَاتٌ وَ لَا بُدَّ لِكُلِّ مَنْ كَانَ بِهِ سُعَالٌ أَنْ يَسْأَلَ فَتَأْذُنُ لِي فِي السُّؤَالِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع سَلْ إِنْ شِئْتَ

Then he proceeded, and the people gave way, and he said, 'Abu Abdullah<sup>-asws</sup>! The gatherers are entrusted, and there is no escape for everyone who was in it. Any question that he asks, so would you permit me regarding the questioning?' Abu Abdullah<sup>-asws</sup> said, 'Ask whatever you like'.

فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ إِلَى كَمْ تَدُوسُونَ هَذَا الْبَيْدَرَ وَ تَلُودُونَ بِهَذَا الْحَجَرِ وَ تَعْبُدُونَ هَذَا الْبَيْتَ الْمَرْفُوعَ بِالطُّوبِ وَ الْمَدْرَ وَ تَهْرُولُونَ حَوْلَهُ هَرْوَلَةَ الْبَعِيرِ إِذَا نَفَرَ مِنْ فَكَّرَ فِي هَذَا وَ قَدَّرَ عَلَيْهِ أَنَّهُ فِعْلٌ غَيْرٌ حَكِيمٍ وَ لَا ذِي نَظَرٍ فَعُلْ فَإِنَّكَ رَأْسُ هَذَا الْأَمْرِ وَ سَنَامُهُ وَ أُبُوكَ أَسُهُ وَ نِظَامُهُ

Ibn Abu Al-Awja said, 'Until when will you be treading with this treading, and kissing this stone, and worshipping this House (Kabah) raised with the bricks and the mud, and sprinting around it like the sprinting of the camel when they flee? One who thinks regarding this and measures would know that this deed is without wisdom nor it is with consideration, therefore

<sup>40</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 10

speak, for you<sup>-asws</sup> are the head of this matter and its peak, and your<sup>-asws</sup> father<sup>-asws</sup> laid its foundation and systemised it’.

فَقَالَ لَهُ الصَّادِقُ ع إِنَّ مَنْ أَضَلَّهُ اللَّهُ وَ أَعْمَى قَلْبَهُ اسْتَوْحَمَ الْحَقَّ وَ لَمْ يَسْتَعِذْ بِهِ وَ صَارَ الشَّيْطَانُ وَلِيَهُ وَ رَبَّهُ وَ يُورِدُهُ مَوَارِدَ الْهَلَكَةِ وَ لَا يُصَدِّقُهُ وَ هَذَا بَيِّنَةٌ اسْتَعْبَدَ اللَّهُ بِهِ خَلْقَهُ لِيَحْتَبِرَ طَاعَتَهُمْ فِي إِيْتَانِهِ فَحَتَّتَهُمْ عَلَى تَعْظِيمِهِ وَ زِيَارَتِهِ وَ جَعَلَهُ قِبْلَةً لِلْمُصَلِّينَ لَهُ

Al-Sadiq<sup>-asws</sup> said: ‘The one who Allah<sup>-azwj</sup> Lets to stray and Blinds his heart gets obscured from the Truth and does not seek shelter with it and Satan<sup>-la</sup> becomes his friend and his lord and turns him with a turning towards destruction and he does not come out from it. And this House, Allah<sup>-azwj</sup> is being worshipped at it. He<sup>-azwj</sup> Created it in order to Test their obedience in their coming to it, therefore He<sup>-azwj</sup> Urged them upon revering it and visiting it, and Made it a direction for the ones praying (Salat) to it.

فَهُوَ شُعْبَةٌ مِنْ رِضْوَانِهِ وَ طَرِيقٌ يُؤَدِّي إِلَى عُقْرَانِهِ مَنْصُوبٌ عَلَى اسْتِوَاءِ الْكَمَالِ وَ مَجْمَعُ الْعُظْمَةِ وَ الْجَلَالِ خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ دُخُو الْأَرْضِ بِالْقِيَامِ فَأَحَقُّ مَنْ أُطِيعَ فِيمَا أَمَرَ وَ انْتَهِيَ عَمَّا زَجَرَ اللَّهُ الْمُنْشِئُ لِلْأَزْوَاجِ وَ الصُّوَرِ

Thus, it is a branch from attaining His<sup>-azwj</sup> Pleasure, and a road to get to His<sup>-azwj</sup> Forgiveness. It is established upon the balance of perfection, and is a summary of the Magnificence and the Majesty. Allah<sup>-azwj</sup> Created it before the spread of the land, by two thousand years. Thus, He<sup>-azwj</sup> is the most rightful of being obeyed regarding whatever He<sup>-azwj</sup> Commands, and refrained from whatever He<sup>-azwj</sup> Forbids from and Enjoins. Allah<sup>-azwj</sup> is the Originator of the souls and the images’.

فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ ذَكَرْتَ أَبَا عَبْدِ اللَّهِ فَأَخَلَّتْ عَلَى غَائِبٍ

Ibn Abu Al-Awja said to him<sup>-asws</sup>, ‘You<sup>-asws</sup> mentioned, O Abu Abdullah<sup>-asws</sup>, referring upon a hidden One’.

فَقَالَ الصَّادِقُ ع كَيْفَ يَكُونُ يَا وَتِلْكَ غَائِبًا مَنْ هُوَ مَعَ خَلْقِهِ شَاهِدٌ وَ إِلَيْهِمْ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ يَسْمَعُ كَلَامَهُمْ وَ يَعْلَمُ أَسْرَارَهُمْ لَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَسْغَلُ بِهِ مَكَانٌ وَ لَا يَكُونُ مِنْ مَكَانٍ أَقْرَبُ مِنْ مَكَانٍ

Al-Sadiq<sup>-asws</sup> said: ‘Woe be unto you! How can He<sup>-azwj</sup> be hidden, One Who is present with His<sup>-azwj</sup> Creatures and is closer to them than the jugular vein. He<sup>-azwj</sup> Hears their speech, and Knows their secrets. There is no place empty from Him<sup>-azwj</sup>, nor is any place occupied by Him<sup>-azwj</sup>, nor can a place be closer to Him<sup>-azwj</sup> than a (another) place.

يَشْهَدُ لَهُ بِذَلِكَ آثَارُهُ وَ يَدُلُّ عَلَيْهِ أَعْمَالُهُ وَ الَّذِي بَعَثَهُ بِالْآيَاتِ الْمُحْكَمَةِ وَ الْبَرَاهِينِ الْوَاضِحَةِ مُحَمَّدٌ ص جَاءَنَا بِحِذِّهِ الْعِبَادَةِ فَإِنْ شَكَّكَتْ فِي شَيْءٍ مِنْ أَمْرِهِ فَسَلْ عَنْهُ أُوضِحَهُ لَكَ

His<sup>-azwj</sup> Impacts testify for Him<sup>-azwj</sup> with that, and His<sup>-azwj</sup> Deeds evidence upon Him<sup>-azwj</sup>. And the One Who Sent him<sup>-saww</sup>, Muhammad<sup>-saww</sup>, with the Signs with the wisdom and the clear proofs, came to us with this (act of) worship. So, if you are in doubt regarding anything from his<sup>-saww</sup> orders, then ask about it, I<sup>-asws</sup> shall clarify it for you’.

قَالَ فَأُبْلِسَ ابْنُ أَبِي الْعُوجَاءِ وَ لَمْ يَدْرِ مَا يَقُولُ وَ انصَرَفَ مِنْ بَيْنِ يَدَيْهِ فَقَالَ لِأَصْحَابِهِ سَأَلْتُمْ لِي جَمْرَةً فَأَلْقَيْتُمُونِي عَلَى جَمْرَةٍ فَقَالُوا اسْكُتْ فَوَ اللَّهُ لَقَدْ فَضَحْتَنَا بِحَيْرَتِكَ وَ انْقَطَاعِكَ وَ مَا رَأَيْنَا أَحَقَرَ مِنْكَ الْيَوْمَ فِي مَجْلِسِهِ فَقَالَ أَبِي تَقُولُونَ هَذَا إِنَّهُ ابْنُ مَنْ خَلَقَ رُءُوسَ مَنْ تَرَوْنَ وَ أَوْمَأَ يَدِيهِ إِلَى أَهْلِ الْمَوْسِمِ

He (the narrator) said, 'Ibn Abu Al-Awja was confused and did not know what to say and left from in front of him<sup>-asws</sup> and said to his companions, 'I asked you to seek an ember for me, but you threw me upon the embers'. They said to him, 'Be silent! By Allah<sup>-azwj</sup>, you have exposed us by your confusion and your termination, and we have not seen anyone more disgraced in his gathering than you today'. He said, 'Are you saying this about me? He<sup>-asws</sup> is a son<sup>-asws</sup> of the one<sup>-saww</sup> who shaved the heads of the ones you are seeing' – and he gestured by his hand to the people of the season (Hajj)".<sup>41</sup>

12- شاه، الإرشاد رُوِيَ أَنَّ أَبَا شَاكِرٍ الدَّبِيصَانِيَّ وَقَفَ ذَاتَ يَوْمٍ فِي مَجْلِسِ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ إِنَّكَ لَأَحَدُ النُّجُومِ الزَّوَاهِرِ وَ كَانَ آتَاؤُكَ بُدُورًا بَوَاهِرَ وَ أُمَّهَاتُكَ عَقِيْلَاتٍ عِبَاهِرَ وَ عُنُصْرُكَ مِنْ أَكْرَمِ الْعُنَاصِرِ وَ إِذَا ذُكِرَ الْعُلَمَاءُ فَعَلَيْكَ تُنْفَى الْمُتَاَصِرُ حَيْرَتَنَا أَيُّهَا الْبَحْرُ الرَّاحِزُ مَا الدَّلِيلُ عَلَى خُدُوثِ الْعَالَمِ

'Al Irshad' - It is reported that one day Abu Shaker Al-Daysani paused in a gathering of Abu Abdullah<sup>-asws</sup> and said to him<sup>-asws</sup>, 'You<sup>-asws</sup> are one of the brilliant stars, and your<sup>-asws</sup> forefathers<sup>-asws</sup> were radiant lighthouses, and your<sup>-asws</sup> foremothers<sup>-asws</sup> were honourable intellectuals, and your<sup>-asws</sup> helpers are from the most honourable of the helpers, and when the knowledgeable(s) are mentioned, therefore upon you<sup>-asws</sup> praise the learned ones. Inform us, O ocean of treasures, what is the evidence upon the occurrence of the universe?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مِنْ أَقْرَبِ الدَّلِيلِ عَلَى ذَلِكَ مَا أَدَّكُرُهُ لَكَ لَمْ دَعَا بِبَيْضَةٍ ثُمَّ وَضَعَهَا فِي رَاحَتِهِ وَ قَالَ هَذَا حِصْنٌ مَلْمُومٌ دَاخِلُهُ غِرْفِيٌّ رَقِيقٌ يُطِيفُ بِهِ كَالْفِضَّةِ السَّائِلَةِ وَ الدَّهَبَةِ الْمَائِعَةِ أَ تَشْكُ فِي ذَلِكَ فَقَالَ أَبُو شَاكِرٍ لَا شَكَّ فِيهِ

Abu Abdullah<sup>-asws</sup> said: 'From the closest of the evidence upon that is what I<sup>-asws</sup> am mentioning to you'. Then he<sup>-asws</sup> called for an egg, then placed it in his palm and said: 'This is a collective fortress. Its interior is delicate skins circling with it like the liquid silver, and the fluid gold. Do you doubt in that?' Abu Shaker said, 'There is no doubt in it'.

قَالَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ إِنَّهُ تَنَفَّلَ عَنْ صُورَةِ كَالطَّائُوسِ أَدْخَلَهُ شَيْءٌ غَيْرٌ مَا عَرَفْتَ قَالَ لَا قَالَ فَهَذَا الدَّلِيلُ عَلَى خُدُوثِ الْعَالَمِ

Abu Abdullah<sup>-asws</sup> said: 'Then it splits from an image like the peacock. Did anything enter into it what you know of?' He said, 'No'. He<sup>-asws</sup> said: 'This is the evidence upon occurrence of the universe'.

قَالَ أَبُو شَاكِرٍ ذَلَّلْتَ أَبَا عَبْدِ اللَّهِ ع فَأَوْصَحْتَ وَ قُلْتَ فَأَحْسَنْتَ وَ ذَكَرْتَ فَأَوْجِزْتَ وَ قَدْ عَلِمْتَ أَنَّا لَا نَقْبَلُ إِلَّا مَا أَدْرَكْنَاهُ بِأَبْصَارِنَا أَوْ سَمِعْنَاهُ بِأَذَانِنَا أَوْ دُفْنَاهُ بِأَفْوَاهِنَا أَوْ شَمِعْنَاهُ بِأَنْفَانَا أَوْ لَمَسْنَاهُ بِبَشِيرَتِنَا

Abu Shaker said, 'You<sup>-asws</sup> have evidence Abu Abdullah<sup>-asws</sup>, and have clarified, and you<sup>-asws</sup> said and were excellent, and you<sup>-asws</sup> mentioned and summarised, and you<sup>-asws</sup> know that we

<sup>41</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 11

do not accept except what we realise with our sights, or we hear with our ears, or taste it with our mouths, or we smell with our noses, or we touch with our bodies’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ ذَكَرَتْ الْحَوَاسِ الْخَمْسَ وَ هِيَ لَا تَنْفَعُ فِي الْإِسْتِبْطَاطِ إِلَّا بِدَلِيلٍ كَمَا لَا تُقَطِّعُ الظُّلْمَةَ بِغَيْرِ مِصْبَاحٍ

Abu Abdullah<sup>-asws</sup> said: ‘You mentioned the five sensory perception and these do not benefit regarding the synthesis except with evidence, just as the darkness cannot be cut without a lamp’.<sup>42</sup>

13- قب، المناقب لابن شهر آشوب أبو جعفر الطوسي في الأمالي و أبو نُعَيْمٍ فِي الْحِلْيَةِ وَ صَاحِبِ الرَّوْضَةِ بِالْإِسْنَادِ وَ الرَّوَايَةِ يَرِيدُ بَعْضُهَا عَلَى بَعْضٍ عَنْ مُحَمَّدِ الصَّبْرِيِّ وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ أَنَّهُ دَخَلَ ابْنُ شُبْرَمَةَ وَ أَبُو حَبِيْبَةَ عَلَى الصَّادِقِ ع فَقَالَ لِأَبِي حَبِيْبَةَ أَتَى اللَّهَ وَ لَا تَقْسِرِ الدِّينَ بِرَأْيِكَ فَإِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسَ إِذْ أَمَرَهُ اللَّهُ تَعَالَى بِالسُّجُودِ فَقَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

‘Al Manaqib’ of Ibn Shehr Ashoub - Abu Ja’far Al Tousi in (the book) Al ‘Amaali’, and Abu Nuaym in (the book) ‘Al Hulyah’, and the author of (the book) ‘Al Rawza’, and the report of Yazeed, part of it upon a part, from Muhammad Al Sayrafi, and from Abdul Rahman Bin Salim,

‘Ibn Shabrama and Abu Haneefa came to Al-Sadiq<sup>-asws</sup>, so he<sup>-asws</sup> said to Abu Haneefa: ‘Fear Allah<sup>-azwj</sup> and do not analogise the Religion by your opinion, for the first one to analogise was Iblees<sup>-la</sup>. When Allah<sup>-azwj</sup> the Exalted Commanded him<sup>-la</sup> with the Sajdah, he<sup>-la</sup> said, **‘I am better than him. You Created me from fire and Created him from clay’ [7:12]**’.

ثُمَّ قَالَ هَلْ تُحْسِنُ أَنْ تَقْيَسَ رَأْسَكَ مِنْ جَسَدِكَ قَالَ لَا قَالَ فَأَخْبِرْنِي عَنِ الْمُلُوحَةِ فِي الْعَيْنَيْنِ وَ الْمَرَارَةِ فِي الْأُذُنَيْنِ وَ الْبُرُودَةِ فِي الْمُنْخَرَيْنِ وَ الْعُدُوبَةِ فِي الشَّفَتَيْنِ لِأَيِّ شَيْءٍ جَعَلَ ذَلِكَ قَالَ لَا أَدْرِي

Then he<sup>-asws</sup> said: ‘Are you good at analogising your head from your body?’ He said, ‘No’. He said, ‘Inform me about the saltiness in the eyes, and the bitterness in the ears, and the coldness in the nostrils, and the freshness in the lips, for which thing (reason) has that Made to be?’ He said, ‘I don’t know’.

فَقَالَ ع إِنَّ اللَّهَ تَعَالَى خَلَقَ الْعَيْنَيْنِ فَجَعَلَهَا شَحْمَتَيْنِ وَ جَعَلَ الْمُلُوحَةَ فِيهِمَا مَتًّا عَلَى بَنِي آدَمَ وَ لَوْ لَا ذَلِكَ لَدَابَّتَا وَ جَعَلَ الْمَرَارَةَ فِي الْأُذُنَيْنِ مَتًّا مِنْهُ عَلَى بَنِي آدَمَ وَ لَوْ لَا ذَلِكَ لَفَحَمَتِ الدَّوَابُّ دِمَاعَهُ وَ جَعَلَ الْمَاءَ فِي الْمُنْخَرَيْنِ لِيَصْعَدَ النَّفْسُ وَ يَنْزِلَ وَ يَجِدَ مِنْهُ الرِّيحَ الطَّيِّبَةَ وَ الرَّدِيْقَةَ وَ جَعَلَ الْعُدُوبَةَ فِي الشَّفَتَيْنِ لِيَجِدَ ابْنُ آدَمَ لَذَّةَ مَطْعَمِهِ وَ مَشْرَبِهِ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Created the eyes and Made these to be fat and Made the saltiness in these as a Favour upon the children of Adam<sup>-as</sup>, and had it not been that they would have melted; and Made the bitterness to be in the ears as a Favour from Him<sup>-azwj</sup> upon the children of Adam<sup>-as</sup>, and had it not been that the insects would have gone through and eaten his brain; and the water in the nostrils for the breath to ascend and descend and he can find the good aroma and the bad; and He<sup>-azwj</sup> Made the freshness in the two lips for the children of Adam<sup>-as</sup> to find the pleasure of his food and his drink’.

<sup>42</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 12

ثُمَّ قَالَ لَهُ أَخْبِرْنِي عَنْ كَلِمَةٍ أَوْهَلَهَا شِرْكٌ وَ آخِرُهَا إِيمَانٌ قَالَ لَا أَدْرِي قَالَ لَا إِلَهَ إِلَّا اللَّهُ

Then he<sup>-asws</sup> said to him: 'Inform me<sup>-asws</sup> about a phrase, its beginning is Shirk and its ending is Eman'. He said, 'I don't know'. He<sup>-asws</sup> said: '(The phrase) 'There is no god except Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ أَيُّمَا أَعْظَمَ عِنْدَ اللَّهِ تَعَالَى الْقَتْلُ أَوْ الزِّنَا فَقَالَ بَلِ الْقَتْلُ قَالَ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ فِي الْقَتْلِ بِشَاهِدَيْنِ وَ لَمْ يَرْضَ فِي الزِّنَا إِلَّا بِأَرْبَعَةٍ

Then he<sup>-asws</sup> said: 'Which of the two is more grievous in the Presence of Allah<sup>-azwj</sup> the Exalted, the murder or the adultery?' He said, 'But, the murder'. He<sup>-asws</sup> said: 'Then why is Allah<sup>-azwj</sup> the Exalted Pleased with two witnesses regarding the murder and is not Pleased regarding the adultery except with four?'

ثُمَّ قَالَ إِنَّ الشَّاهِدَ عَلَى الزِّنَا شَهِدَ عَلَى اثْنَيْنِ وَ فِي الْقَتْلِ عَلَى وَاحِدٍ لِأَنَّ الْقَتْلَ فِعْلٌ وَاحِدٌ وَ الزِّنَا فِعْلَانِ

Then he<sup>-asws</sup> said: 'The witness upon the adultery witnesses upon two (people), and in the murders, upon one (person), because the murder is one deed, and the adultery are two deeds'.

ثُمَّ قَالَ أَيُّمَا أَعْظَمَ عِنْدَ اللَّهِ تَعَالَى الصَّوْمُ أَوْ الصَّلَاةُ قَالَ لَا بَلِ الصَّلَاةُ قَالَ فَمَا بَالُ الْمَرْأَةِ إِذَا حَاضَتْ تَقْضِي الصَّوْمَ وَ لَا تَقْضِي الصَّلَاةَ

Then he<sup>-asws</sup> said: 'Which of the two is more grievous in the Presence of Allah<sup>-azwj</sup> the Exalted, the Fast or the Salat?' He said, 'No, but the Salat'. He<sup>-asws</sup> said: 'Then what is the matter the woman, when she menstruates, pays back the (missed) Fasts and does not pay back the (missed) Salat?'

ثُمَّ قَالَ لِأَيُّمَا تَخْرُجُ إِلَى صَلَاةٍ فَتُتَدَاوِمُهَا وَ لَا تَخْرُجُ إِلَى صَوْمٍ

Then he<sup>-asws</sup> said: 'Because she goes out to the Salat constantly, and does not go out to Fast'.

ثُمَّ قَالَ الْمَرْأَةُ أَوْعَفُ أَمِ الرَّجُلُ قَالَ الْمَرْأَةُ قَالَ فَمَا بَالُ الْمَرْأَةِ وَ هِيَ ضَعِيفَةٌ لَهَا سَهْمٌ وَاحِدٌ وَ الرَّجُلُ قَوِيٌّ لَهُ سَهْمَانِ

Then he<sup>-asws</sup> said: 'Is the woman weaker or the man?' He said, 'The woman'. He<sup>-asws</sup> said: 'Then what is the matter the woman, and she is weak, there is only one share for her, and the strong man has two shares for him?'

ثُمَّ قَالَ لِأَنَّ الرَّجُلَ يُجِبُّ عَلَى الْإِنْفَاقِ عَلَى الْمَرْأَةِ وَ لَا تُجِبُّ الْمَرْأَةُ عَلَى الْإِنْفَاقِ عَلَى الرَّجُلِ

Then he<sup>-asws</sup> said: 'Because the man is compelled to spend upon the woman, and the woman is not compelled to spend upon the man'.

ثُمَّ قَالَ الْبَوْلُ أَفْذَرُ أَمْ الْمَنِيُّ قَالَ الْبَوْلُ قَالَ يَجِبُ عَلَى قِيَّاسِكَ أَنْ يَجِبَ الْغُسْلُ مِنَ الْبَوْلِ دُونَ الْمَنِيِّ وَ قَدْ أَوْجَبَ اللَّهُ تَعَالَى الْغُسْلَ مِنَ الْمَنِيِّ دُونَ الْبَوْلِ ثُمَّ

Then he<sup>-asws</sup> said: 'Is the urine filthier or the semen?' He said, 'The urine'. He<sup>-asws</sup> said: 'It obligates upon your analogy, that the bathing should be obligated from the urination besides

the semen, and Allah<sup>-azwj</sup> the Exalted has Obligated the bathing from the semen besides the urine’.

قَالَ لِأَنَّ الْمَنِيَّ اخْتِيَارًا وَ يُخْرَجُ مِنْ جَمِيعِ الْجَسَدِ وَ يَكُونُ فِي الْأَيَّامِ وَ الْبَوْلُ ضَرُورَةً وَ يَكُونُ فِي الْيَوْمِ مَرَّاتٍ

Then he<sup>-asws</sup> said: ‘Because the semen is selective and comes out from the entire body and (only) happens in days, and the urine is necessary and happens (a few) times during the day’.

قَالَ أَبُو حَنِيفَةَ كَيْفَ يُخْرَجُ مِنْ جَمِيعِ الْجَسَدِ وَ اللَّهُ يَقُولُ يُخْرَجُ مِنْ بَيْنِ الصُّلْبِ وَ الرَّأْبِ قَالَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ قَالَ لَا يُخْرَجُ مِنْ غَيْرِ هَذَيْنِ الْمُوضَعَيْنِ

Abu Haneefa said, ‘How does it come out from the entire body and Allah<sup>-azwj</sup> is Saying: **Coming from between the loins and the ribs [86:7]?**’ Abu Abdullah<sup>-asws</sup> said: ‘Does He<sup>-azwj</sup> Say that it does not come out from other than these two places?’

ثُمَّ قَالَ ع لِمَ لَا تَحِيضُ الْمَرْأَةُ إِذَا حَبِلَتْ قَالَ لَا أَدْرِي قَالَ عَلَيْهِ السَّلَامُ وَ الصَّلَاةُ حَبَسَ اللَّهُ تَعَالَى الدَّمَ فَجَعَلَهُ غِدَاءً لِلْوَلَدِ

Then he<sup>-asws</sup> said: ‘Why doesn’t the woman menstruate when pregnant?’ He said, ‘I don’t know’. He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Withholds the blood to Make it a provision for the child’.

ثُمَّ قَالَ ع أَيُّنَ مَقْعَدُ الْكَاتِبَيْنِ قَالَ لَا أَدْرِي قَالَ مَقْعَدُهُمَا عَلَى النَّاجِدَيْنِ وَ الْفَمُ الدَّوَاةُ وَ اللَّسَانُ الْقَلَمُ وَ الرَّيْقُ الْمِدَادُ

Then he<sup>-asws</sup> said: ‘Where is the seat of the two recorders?’ He said, ‘I don’t know’. He<sup>-asws</sup> said: ‘Their seat is upon the two cheeks, and the mouth is the inkpot, and the tongue is the pen, and the saliva is the ink’.

ثُمَّ قَالَ لِمَ يَضَعُ الرَّجُلُ يَدَهُ عَلَى مُقَدَّمِ رَأْسِهِ عِنْدَ الْمُصِيبَةِ وَ الْمَرْأَةُ عَلَى خَدَّيْهَا قَالَ لَا أَدْرِي فَقَالَ ع أَقْتِدَاءَ بِأَدَمَ وَ حَوَاءَ حَيْثُ أَهْبَطَا مِنَ الْجَنَّةِ أَمَا تَرَى أَنَّ مِنْ شَأْنِ الرَّجُلِ الْإِكْتِنَابَ عِنْدَ الْمُصِيبَةِ وَ مِنْ شَأْنِ الْمَرْأَةِ رَفْعَهَا رَأْسَهَا إِلَى السَّمَاءِ إِذَا بَكَتْ

Then he<sup>-asws</sup> said: ‘Why does the man places his hand upon the front of his head during the calamity, and the woman (places her hand upon) her cheeks?’ He said, ‘I don’t know’. He<sup>-asws</sup> said: ‘Following Adam<sup>-as</sup> and Hawwa<sup>-as</sup> when they<sup>-as</sup> descended from the Paradise. Do you not see that from the behaviour of the man, the bowing during the calamity, and from the behaviour of the woman raising her head towards the sky when she cries?’

ثُمَّ قَالَ ع مَا تَرَى فِي رَجُلٍ كَانَ لَهُ عَبْدٌ فَتَزَوَّجَ وَ زَوْجَ عَبْدَهُ فِي لَيْلَةٍ وَاحِدَةٍ ثُمَّ سَافَرَا وَ جَعَلَا امْرَأَتَيْهِمَا فِي بَيْتٍ وَاحِدٍ فَسَقَطَ الْبَيْتُ عَلَيْهِمَا فَقَتَلَ الْمَرْأَتَيْنِ وَ بَقِيَ الْعُلَامَانِ أُيُّهُمَا فِي رَأْيِكَ الْمَالِكُ وَ أُيُّهُمَا الْمَمْلُوكُ وَ أُيُّهُمَا الْمُوْرُوْثُ

Then he<sup>-asws</sup> said: ‘What is your view of a man who has a slave for him, so he gets married and gets his slave married in one night, then he travels and makes both the women to be in one house, and the house collapses upon them and kills the two women, and there remain the two boys. Which of the two, in your opinion, is the owner? And which of the two is the slave? And which of the two is the inheritor? And which of the two is the inherited?’

ثُمَّ قَالَ فَمَا تَرَى فِي رَجُلٍ أَعْمَى فَقَفَا عَيْنَ صَاحِبِهِ وَ أَقْطَعَ قَطْعَ يَدِ رَجُلٍ كَيْفَ يُقَامُ عَلَيْهِمَا الْحُدُ

Then he<sup>-asws</sup> said: ‘What is your view regarding a blind man losing the healthy eye, and cutting the hand of a man, how would the legal punishment be established upon them?’

ثُمَّ قَالَ ع فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى لِمُوسَى وَ هَارُونَ حِينَ بَعَثَهُمَا إِلَى فِرْعَوْنَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى لَعَلَّ مِنْكَ شَكٌّ قَالَ نَعَمْ قَالَ وَ كَذَلِكَ مِنَ اللَّهِ شَكٌّ إِذْ قَالَ لَعَلَّهُ

Then he<sup>-asws</sup> said: ‘Inform me about the Words of Allah<sup>-azwj</sup> the Exalted to Musa<sup>-as</sup> and Haroun<sup>-as</sup> when He<sup>-azwj</sup> Sent them<sup>-as</sup> to Pharaoh<sup>-la</sup>: **perhaps he would mind or fear [20:44]**, ‘perhaps’, from you, it is doubt?’ He said, ‘Yes’. He<sup>-asws</sup> said: ‘And similar to that, it is doubt from Allah<sup>-azwj</sup> when He<sup>-azwj</sup> Said: “Perhaps”?’

ثُمَّ قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ قَدَرْنَا فِيهَا السَّيْرَ سَبْرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ أَيُّ مَوْضِعٍ هُوَ قَالَ هُوَ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ قَالَ ع نَشَدْتُكُمْ بِاللَّهِ هَلْ تَسِيرُونَ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ لَا تَأْمَنُونَ عَلَى دِمَائِكُمْ مِنَ الْقَتْلِ وَ عَلَى أَمْوَالِكُمْ مِنَ السَّرِقِ

Then he<sup>-asws</sup> said: ‘Inform me about the Words of Allah<sup>-azwj</sup> the Exalted: **and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]**, which place is it?’ He said, ‘It is what is between Makkah and Al-Medina’. He<sup>-asws</sup> said: ‘We<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you travelling between Makkah and Al-Medina, not being safe upon your blood from the killing, and upon your wealth from the theft?’

ثُمَّ قَالَ وَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ مَنْ دَخَلَهُ كَانَ آمِناً أَيُّ مَوْضِعٍ هُوَ قَالَ ذَلِكَ بَيْتُ اللَّهِ الْحَرَامُ فَقَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَ سَعِيدَ بْنَ جُبَيْرٍ دَخَلَاهُ فَلَمْ يَأْمَنَّا الْقَتْلَ

Then he<sup>-asws</sup> said: ‘And inform me about the Words of Allah<sup>-azwj</sup> the Exalted: **and the one who enters it would be secure [3:97]**, which place is it?’ He said, ‘That is the Sacred House of Allah<sup>-azwj</sup>’. He<sup>-asws</sup> said: ‘We<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Do you know that Abdullah Bin Al-Zubayr, and Saeed Bin Jubeyr both entered it but they were not safe from the killing?’

قَالَ فَأَعْفِنِي يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَأَنْتَ الَّذِي تَقُولُ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ قَالَ أَعُوذُ بِاللَّهِ مِنْ هَذَا الْقَوْلِ

He said, ‘Excuse me, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’ He<sup>-asws</sup> said: ‘You are the one who says, ‘I shall reveal the like of what Allah<sup>-azwj</sup> Revealed’. He said, ‘I seek Refuge with Allah<sup>-azwj</sup> from this word’.

قَالَ إِذَا سُئِلْتَ فَمَا تَصْنَعُ قَالَ أُجِيبُ عَنِ الْكِتَابِ أَوْ السُّنَّةِ أَوْ الْإِجْتِهَادِ قَالَ إِذَا اجْتَهَدْتَ مِنْ رَأْيِكَ وَجِبَ عَلَى الْمُسْلِمِينَ قَبُولُهُ قَالَ نَعَمْ قَالَ وَ كَذَلِكَ وَجِبَ قَبُولُ مَا أَنْزَلَ اللَّهُ تَعَالَى فَكَأَنَّكَ قُلْتَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ تَعَالَى

He<sup>-asws</sup> said: ‘When you are asked, so what do you do?’ He said, ‘I answer from the Book, or from the Sunnah, or the Ijtihad’. He<sup>-asws</sup> said: ‘Then you are doing Ijtihad from your opinion and obligating its acceptance upon the Muslims?’ He said, ‘Yes’. He<sup>-asws</sup> said: ‘And like that is Obligated whatever Allah<sup>-azwj</sup> the Exalted Revealed. It is as if you are saying, ‘I shall reveal the like of what Allah<sup>-azwj</sup> the Exalted Revealed.<sup>43</sup>

<sup>43</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 13

14- وَ فِي حَدِيثِ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّ الصَّادِقَ ع قَالَ لِأَبِي حَنِيفَةَ أَخْبِرْنِي عَنْ هَاتَيْنِ النُّكْتَتَيْنِ اللَّتَيْنِ فِي يَدَيْ حِمَارِكَ لَيْسَ يَنْبُتُ عَلَيْهِمَا شَعْرٌ قَالَ أَبُو حَنِيفَةَ خَلَقَ كَخَلْقِ أُذُنَيْكَ فِي جَسَدِكَ وَ عَيْنَيْكَ فَقَالَ لَهُ تَرَى هَذَا قِيَاساً إِنَّ اللَّهَ تَعَالَى خَلَقَ أُذُنِي لِأَسْمَعَ بِهِمَا وَ خَلَقَ عَيْنِي لِأُبْصِرَ بِهِمَا فَهَذَا لِمَا خَلَقَهُ فِي جَمِيعِ الدَّوَابِّ وَ مَا يُنْتَفَعُ بِهِ

And in a Hadeeth by Muhammad Bin Muslim,

‘Al-Sadiq<sup>asws</sup> said to Abu Haneefa: ‘Inform me about these two spots which are in the hands of your donkey, the hair does not grow upon them?’ Abu Haneefa said, ‘They are created like your<sup>asws</sup> ears and your<sup>asws</sup> eyes in your<sup>asws</sup> body’. He<sup>asws</sup> said: ‘Do you see this analogy that Allah<sup>azwj</sup> the Exalted Created my<sup>asws</sup> ears to hear with them, and Created my<sup>asws</sup> eyes to see with them, so is this due to what He<sup>azwj</sup> Created in the entirety of the animals and one can benefit with?’

فَأَنْصَرَفَ أَبُو حَنِيفَةَ مُعْتَبِراً فَقُلْتُ أَخْبِرْنِي مَا هِيَ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ يَعْنِي مُتْتَصِيباً فِي بَطْنِ أُمِّهِ غِدَاؤُهُ مِنْ غِدَاؤِهَا بِمَا تَأْكُلُ وَ تَشْرَبُ أُمُّهُ هَاهُنَا مِثْلَافُهُ بَيْنَ عَيْنَيْهِ

Abu Haneefa left, considering. I said, ‘Inform me, what is it?’ He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> is Saying in His<sup>azwj</sup> Book: **We have Created the human being in suffering [90:4]** – meaning upright in the belly of its mother. Its food is from her food from what his mother eats and drinks. Over here is his Covenant between his eyes.

فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ فِي وِلَادَتِهِ أَنَّهُ مَلَكٌ يُقَالُ لَهُ حَيَّوَانٌ فَزَجَرَهُ زَجْرَةً انْقَلَبَ وَ نَسِيَ الْمِيثَاقَ وَ خَلَقَ جَمِيعَ الْبَهَائِمِ فِي بُطُونِ أُمَّهَاتِهِنَّ مِنْكُوسَةً مُؤَخَّرَةً إِلَى مُقَدِّمِ أَمْرِهَا كَمَا يَأْخُذُ الْإِنْسَانُ فِي بَطْنِ أُمِّهِ

So, when Allah<sup>azwj</sup> Mighty and Majestic Permits his birth, an Angel called Haywaan comes to him and rebukes him with a rebuke, he overturns and forgets the Covenant; and the entirety of the animals are created in the bellies of their mothers upside-down, its behind to the front of its mother, just as the human being is seized in the belly of his mother.

فَهَاتَانِ النُّكْتَتَانِ السَّوْدَاوَانِ اللَّتَانِ تَرَى مَا بَيْنَ الدَّوَابِّ هُوَ مَوْضِعٌ عُيُونُهُمَا فِي بَطْنِ أُمَّهَاتِهِنَّ فَلَيْسَ يَنْبُتُ عَلَيْهِ الشَّعْرُ وَ هُوَ لِجَمِيعِ الْبَهَائِمِ مَا خَلَا الْبَعِيرَ فَإِنَّ عُنُقَ الْبَعِيرِ طَالَ فَتَقَدَّمَ رَأْسُهُ بَيْنَ يَدَيْهِ وَ رِجْلَيْهِ

Thus, these two black spots that you see between the animals, it is a place of its eyes in the belly of its mother, therefore the hair does not grow upon it, and it is such for the entirety of the animals apart from the camel, for the neck of the camel is long, so its head precedes in front of it and its legs”.<sup>44</sup>

15- قَب، المناقب لابن شهر آشوب ابن جرير بن رستم الطبري عن إسماعيل الطوسي عن أحمد البصري عن أبيه عن أبي حنيس الكوفي قال: حضرت مجلس الصادق عليه الصلاة والسلام وعنده جماعة من الصحابة فقالوا فضل موسى وعيسى ومحمد ع سواء لأنهم صلوات الله عليهم أصحاب الشرائع والكتب

<sup>44</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 14

Ibn Jareer Bin Rustam Al Tabary, from Ismail Al Tousy, from Ahmad Al Basry from his father, from Abu Khunays Al Kukfy who said,

'I attended a gathering of Al-Sadiq<sup>-asws</sup>, and in his<sup>-asws</sup> presence was a group of Christians. They said, 'Merits of Musa<sup>-as</sup>, and Isa<sup>-as</sup> and Muhammad<sup>-saww</sup> are equal, because they are (all) owners of the Laws and the Books'

فَقَالَ الصَّادِقُ ع إِنَّ مُحَمَّدًا ص أَفْضَلُ مِنْهُمَا وَ أَعْلَمُ وَ لَقَدْ أَعْطَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنَ الْعِلْمِ مَا لَمْ يُعْطِ غَيْرَهُ فَقَالُوا آيَةٌ مِنْ كِتَابِ اللَّهِ تَعَالَى نَزَلَتْ فِي هَذَا

Al-Sadiq<sup>-asws</sup> said: 'Muhammad<sup>-saww</sup> is superior than them<sup>-as</sup> and more knowing, and Allah<sup>-azwj</sup> Blessed and Exalted has Given him<sup>-saww</sup> from the knowledge what He<sup>-azwj</sup> did not Give to anyone else'. They said, 'Has any Verse from the Book of Allah<sup>-azwj</sup> the Exalted Revealed regarding this?'

قَالَ ع نَعَمْ قَوْلُهُ تَعَالَى وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ وَ قَوْلُهُ تَعَالَى لِعِيسَى وَ لِأَبْنَيْكَ لَكُمْ بَعْضَ الَّذِي تَحْتَلِفُونَ فِيهِ وَ قَوْلُهُ تَعَالَى لِلْمُصْطَفَى ص وَ جِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَ قَوْلُهُ تَعَالَى لِيَعْلَمَ أَنَّ قَدْ أَنْبَغُوا رَسُولَاتِ رَبِّهِمْ وَ أَحَاطَ بِمَا لَدَيْهِمْ وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

He<sup>-asws</sup> said: 'Yes, the Words of the Exalted: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**, and His<sup>-azwj</sup> Words to Isa<sup>-as</sup>: **and that I may make clear to you part of what you differ in [43:63]**, and the Words of the Exalted to the Chief Al-Mustafa<sup>-saww</sup>: **and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things [16:89]**, and the Words of the Exalted: **For Him to Know that they have delivered the Messages of their Lord, and He Encompasses whatever is with them, and He Counts the number of all things [72:28]**.

فَهُوَ وَ اللَّهُ أَعْلَمُ مِنْهُمَا وَ لَوْ حَضَرَ مُوسَى وَ عِيسَى بِحَضْرَتِي وَ سَأَلَانِي لِأَجْبِئُهُمَا وَ سَأَلْتُهُمَا مَا أَجَابَا

Therefore he<sup>-saww</sup>, by Allah<sup>-azwj</sup>, is more knowledgeable than them<sup>-as</sup>, and even if Musa<sup>-as</sup> and Isa<sup>-as</sup> were to be present in my<sup>-asws</sup> presence and they<sup>-as</sup> both ask me<sup>-asws</sup>, I<sup>-asws</sup> would answer them<sup>-as</sup>, and I<sup>-asws</sup> will ask them<sup>-as</sup> both, but they will not (be able to) answer me<sup>-as</sup>.<sup>45</sup>

16- ختص، الإختصاص ابنُ الوليدِ عَنِ الصُّفَّارِ وَ الْحَسَنِ بْنِ مَتَيْلٍ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ عَنِ السَّيَّارِيِّ عَنِ دَاوُدَ الرَّجَافِيِّ قَالَ: سَأَلَنِي بَعْضُ الْخَوَارِجِ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْرِزِ اثْنَيْنِ الْآيَةَ مَا الَّذِي أَحَلَّ اللَّهُ مِنْ ذَلِكَ وَ مَا الَّذِي حَرَّمَ اللَّهُ

'Al Ikhtisas' - Ibn Al Waleed, from Al Saffar, and Al Hassan Bin Mateyl, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany, from Al Sayyari, from Dawood Al Raqy who said,

'One of the Kharijites asked me about the Words of the Blessed and Exalted: **two from the sheep and two from the goats, [6:143]** – the Verse, what is that which Allah<sup>-azwj</sup> Permitted from that? And what is that which Allah<sup>-azwj</sup> has Prohibited?'

قَالَ فَلَمْ يَكُنْ عِنْدِي فِي ذَلِكَ شَيْءٌ فَحَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَمُلْتُ جُعَلْتُ فِدَاكَ إِنَّ رَجُلًا مِنَ الْخَوَارِجِ سَأَلَنِي عَنْ كَذَا وَ كَذَا

<sup>45</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 15

He said, 'There did not happen to be anything regarding that. I went to Hajj and entered to see Abu Abdullah<sup>-asws</sup> and I said, 'May I be sacrificed for you<sup>-asws</sup>! A man from the Kharijites asked me about such and such'.

فَقَالَ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ فِي الْأُضْحِيَّةِ بَيْنَ الصَّائِنِ وَالْمَعَزِّ الْأَهْلِيَّةِ وَ حَرَّمَ فِيهَا الْجَبَلِيَّةَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ مِنَ الصَّائِنِ اثْنَيْنِ وَ مِنَ الْمَعَزِّ اثْنَيْنِ

Allah<sup>-azwj</sup> Mighty and Majestic Permitted regarding the sacrificial offering in Mina, the sheep, and the domesticated goat, and Prohibited that you sacrifice the mountain (goats), and that is the Word of the Mighty and Majestic: **two from the sheep and two from the goats, [6:143]**.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ فِي الْأُضْحِيَّةِ بَيْنَ الْإِبِلِ الْعَرَابِ وَ حَرَّمَ فِيهَا الْبَحَائِثَ وَ أَحَلَّ فِيهَا الْبَقَرَ الْأَهْلِيَّةَ وَ حَرَّمَ فِيهَا الْجَبَلِيَّةَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ

And that Allah<sup>-azwj</sup> Mighty and Majestic Permitted regarding the sacrificial offering, the *Iraab* camel, and Prohibited the Bukhaty; and Permitted the domesticated cow that you offer a sacrifice with it, and Prohibited the mountain goats, and that is His<sup>-azwj</sup> Word: **two from the camels and two from the cows [6:144]**'.

قَالَ فَأَنْصَرَفْتُ إِلَى صَاحِبِي فَأَخْبَرْتُهُ بِهَذَا الْجَوَابِ فَقَالَ هَذَا شَيْءٌ حَمَلْتَهُ الْإِبِلُ مِنَ الْحِجَازِ

I left to go to the man, and informed him with this answer. He said, 'This is something which the camels carried from Al-Hijaz (meaning - this is not your answer, but it comes from Al-Hijaz)'.<sup>46</sup>

17 كُنْزُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ، ذَكَرُوا أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ فَلَمَّا رَفَعَ الصَّادِقُ ع يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ ص

'Kunz Al Fawaid' of Al Karajaky –

They are mentioning that Abu Haneefa ate a meal with the Imam Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. When Al-Sadiq<sup>-asws</sup> raised his<sup>-asws</sup> hand from his<sup>-asws</sup> meal, he<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds! O Allah<sup>-azwj</sup>, this is from You<sup>-azwj</sup> and from Your<sup>-azwj</sup> Rasool<sup>-saww</sup>'.

فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكًا

Abu Haneefa said, 'O Abu Abdullah<sup>-asws</sup>! Are you<sup>-asws</sup> making an associate to be with Allah<sup>-azwj</sup>?'

فَقَالَ ع لَهُ وَتِلْكَ إِنَّ اللَّهَ تَبَارَكَ يَقُولُ فِي كِتَابِهِ وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ عَزَّ وَ جَلَّ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted is Saying in His<sup>-azwj</sup> Book: **and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74]**, and the Mighty and Majestic is Saying

<sup>46</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 16

in another place: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; [9:59]'**.

فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَنَّ مَا قَرَأْتُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُمَا إِلَّا فِي هَذَا الْوَقْتِ

Abu Haneefa said, 'By Allah<sup>-azwj</sup>! It is as if I have not read it from the Book of Allah<sup>-azwj</sup> (before) at all and not heard it except at this time'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَلَى قَدْ قَرَأْتُمَا وَ سَمِعْتُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أَمْ عَلَى قُلُوبِ أَفْعَالِهَا وَ قَالَ اللَّهُ تَعَالَى كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Abu Abdullah<sup>-asws</sup> said: 'Yes, you have read it and heard it, but Allah<sup>-azwj</sup> the Exalted Revealed regarding you and regarding your like: **or are there locks upon (their) hearts [47:24]**, and the Exalted Said: **Never! But, it has rusted upon their hearts, what they had been earning [83:14]**'.<sup>47</sup>

18 كِتَابُ الْإِسْتِذْرَاكِ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ بِإِسْنَادِهِ أَنَّ أَبَا عَبْدِ اللَّهِ جَعَفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ اسْتَحْضَرَهُ الْمَنْصُورُ فِي مَجْلِسٍ غَاصَ بِأَهْلِهِ فَأَمَرَهُ بِالْجُلُوسِ فَأَطْرَقَ مَلِيئًا ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ لَهُ يَا جَعْفَرُ إِنَّ النَّبِيَّ ص قَالَ لِأَبِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمًا لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَالٍ إِلَّا أَخَذُوا مِنْ تَرَابِ قَدَمَيْكَ يَسْتَشْفُونَ بِهِ

The book 'Al Astadraak', by his chain from Al Husayn Bin Muhammad Bin Aamir, by his chain,

'Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> was made to be present in a gathering of Al-Mansour filled with its people. He instructed him<sup>-asws</sup> to be seated, then bowed his head for a while, then raised his head and said to him<sup>-asws</sup>, 'O Ja'far<sup>-asws</sup>! The Prophet<sup>-saww</sup> said to your<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> one day: 'Had it not been for a sect from my<sup>-saww</sup> community saying regarding you<sup>-asws</sup> what the Christians are saying regarding Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, I<sup>-saww</sup> would have said regarding you<sup>-asws</sup> such words that none from the people would pass by you<sup>-asws</sup> except that he would take the dust from under your<sup>-asws</sup> feet to be healed by it'.

وَ قَالَ عَلِيُّ ع يَهْلِكُ فِي اثْنَانِ حُبُّ مُفْرَطٍ وَ مُبْغِضٌ مُفْرَطٌ فَالَاعْتِدَارُ مِنْهُ أَنْ لَا يَرْضَى بِمَا يَقُولُ فِيهِ الْمُفْرَطُ وَ لَعَمْرِي إِنَّ عَيْسَى ابْنَ مَرْيَمَ ع لَوْ سَكَتَ عَمَّا قَالَتْ فِيهِ النَّصَارَى لَعَذَّبَهُ اللَّهُ وَ قَدْ نَعَلِمُ مَا يَقَالُ فِيكَ مِنَ الرُّورِ وَ الْبُهْتَانِ وَ إِمْسَاكَكَ عَمَّنْ يَقُولُ ذَلِكَ فِيكَ وَ رِضَاكَ بِهِ سَخَطُ الدِّيَانِ

And Ali<sup>-asws</sup> said: 'Two are destroyed regarding me<sup>-asws</sup> – excessive lover and excessive hater'. So, there is no excusing from it that he<sup>-asws</sup> is not pleased with what the exaggerator is saying regarding him<sup>-asws</sup>. And, by my life, Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, if he<sup>-as</sup> was silent from what the Christians were saying regarding him<sup>-as</sup>, Allah<sup>-azwj</sup> would Punished him<sup>-as</sup>, and we know what is being said regarding you<sup>-asws</sup>, from the falsities and the slander, and your<sup>-asws</sup> silence from the ones who are saying that regarding you<sup>-asws</sup>, and your<sup>-asws</sup> agreement with it is Angering the Judge (Allah<sup>-azwj</sup>).

<sup>47</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 17

رَعَمَ أَوْعَادُ الشَّامِ وَ أُوْبَاشُ الْعِرَاقِ أَنَّكَ حَبْرُ الدَّهْرِ وَ نَامُوسُهُ وَ حُجَّةُ الْمَعْبُودِ وَ تَرْجُمَانُهُ وَ عَيْنُهُ عَلِيمُهُ وَ مِيزَانُ قِسْطِهِ وَ مِصْبَاحُهُ الَّذِي يَقْطَعُ بِهِ الطَّلِبَ  
عَرَضَ الظُّلْمَةِ إِلَى فِضَاءِ النُّورِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ مِنْ عَامِلٍ جَهْلٍ حَقِّكَ فِي الدُّنْيَا عَمَلًا وَ لَا يَرْفَعُ لَهُ يَوْمَ الْقِيَامَةِ وَزَنًا

The idiots of Syria and the foolish ones of Al-Iraq claim that you<sup>-asws</sup> are an erudite of the era and its law, and a Divine Authority of the Deity and His<sup>-azwj</sup> Interpreter, and a mine of His<sup>-azwj</sup> Knowledge, and a Scale of His<sup>-azwj</sup> Justice, and His<sup>-azwj</sup> Lantern by which the seeker cuts off the exposure of the darkness to the radiance of the light, and that Allah<sup>-azwj</sup> Blessed and Exalted does not Accept any deed from the worker, one who is ignorant of your<sup>-asws</sup> rights in the world, nor will He<sup>-azwj</sup> Raise for him a Scale on the Day of Qiyamah.

فَنَسَبُوكَ إِلَى غَيْرِ حَدِّكَ وَ قَالُوا فِيكَ مَا لَيْسَ فِيكَ فَقُلْ فَإِنَّ أَوَّلَ مَنْ قَالَ الْحَقَّ لِحَدِّكَ وَ أَوَّلَ مَنْ صَدَّقَهُ عَلَيْهِ أَبُوكَ ع فَأَنْتَ حَرِيٌّ بِأَنْ تَقْتَصَّ آثَارَهُمَا وَ  
تَسْتَلِّكَ سَبِيلَهُمَا

Thus, they are linking you<sup>-asws</sup> to other than your<sup>-asws</sup> limit, and they are saying regarding you<sup>-asws</sup> what isn't regarding you<sup>-asws</sup>. Speak, for the one to speak the truth was your<sup>-asws</sup> grandfather<sup>-saww</sup>, and the first one to ratify him<sup>-saww</sup> was your<sup>-asws</sup> father<sup>-asws</sup>, for you<sup>-asws</sup> are the most befitting with following their<sup>-asws</sup> traces and travelling their<sup>-asws</sup> way'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَنَا فَرَعٌ مِنْ فُرُوعِ الرَّيْثُونَةِ وَ قِنْدِيلٌ مِنْ قَنَادِيلِ بَيْتِ النَّبُوَّةِ وَ سَلِيلٌ الرِّسَالَةِ وَ أَدِيبُ السَّفَرَةِ وَ رَبِيبُ الْكِرَامِ الْبَرَّةِ وَ مِصْبَاحٌ مِنْ مِصَابِيحِ  
الْمَشْكَاتِ الَّتِي فِيهَا نُورُ النُّورِ وَ صَفْوَةٌ الْكَلِمَةِ الْبَاقِيَةِ فِي عَقَبِ الْمُصْطَفَيْنِ إِلَى يَوْمِ الْحُشْرِ

Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> a branch from the branches of the olive, and a lamp from the lamps of the House of the Prophet-hood, and a descendant of the Message, and an author of the journey, and an honourable ally of the honourable and righteous ones, and a lantern from the lanterns of the niche wherein is light of the Light, and an elite of the word to remain among the posterity of the Chosen ones up to the Day of the Resurrection'.

فَأَلْتَمَتِ الْمُنْصَوْرُ إِلَى جُلْسَانِهِ فَقَالَ قَدْ أَحَالَني عَلَى بَحْرِ مَوَاجٍ لَا يُدْرِكُ طَرْفُهُ وَ لَا يُبْلَغُ عُمُقُهُ تَعْرُقُ فِيهِ السُّبْحَاءُ وَ يَحَارُ فِيهِ الْعُلَمَاءُ وَ يَضْبِقُ بِالسَّمَاعِ  
عَرَضُ الْفَضَاءِ هَذَا الشَّجَا الْمُعْرَضُ فِي خُلُوقِ الْخُلَفَاءِ الَّذِي لَا يَحِلُّ قَتْلُهُ وَ لَا يَجُوزُ نَفْيُهُ

Al-Mansour turned towards his gatherers and he said, 'You have referred yourself to a sea of waves the top of which cannot be reached, nor can its depth be fathomed. The swimmers will drown in it and the scholars will be confused in it, and the expanse of the air would be straitened upon the listener. This is the bone stuck in the throats of the caliphs, which is not Permissible to kill him<sup>-asws</sup>, nor is it allowed to negate him<sup>-asws</sup>.

وَ لَوْ لَا مَا جُمَعَنِي وَ إِيَّاهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ طَابَ أَصْلُهَا وَ بَسَقَ فَرْعُهَا وَ عَذَبَ ثَمَرُهَا بَوْرِكَتْ فِي الدَّرِّ وَ تَقَدَّسَتْ فِي الرَّبْرِ لَكَانَ مِنِّي إِلَيْهِ مَا لَا يُحْمَدُ فِي  
الْعَوَاقِبِ لِمَا يَبْلُغُنِي مِنْ شِدَّةِ عَيْبِهِ لَنَا وَ سُوءِ الْقَوْلِ فِيْنَا

And had it not been for what gathered me and him<sup>-asws</sup>, from a Blessed tree, its roots being good and its branches lofty, and its fruits fresh, Blessed in the particles and Sanctified in the Scriptures, but there is from me to him<sup>-asws</sup> what cannot be praised in the posterity, due to what has reached me from the severity of his<sup>-asws</sup> faulting us and the evil of the words regarding us'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُقْبَلُنِي فِي ذِي رَحِمِكَ وَ أَهْلِ الدَّعَةِ مِنْ أَهْلِكَ قَوْلَ مَنْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ جَعَلَ مَأْوَاهُ النَّارَ فَإِنَّ النَّمَامَ شَاهِدٌ زُورٌ وَ شَرِيكَ إِبْلِيسَ فِي الإِغْرَاءِ بَيْنَ النَّاسِ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ آيَةً

Abu Abdullah<sup>-asws</sup> said: 'It is not Accepted regarding the ones with your relationships and the people of the rest (relaxed lifestyle) from your family, the words of the ones Allah<sup>-azwj</sup> has Prohibited the Paradise upon and Made the Fire to be his abode, for the gossip is a false testifier and an associate of Iblees<sup>-la</sup> in seduction between the people, and Allah<sup>-azwj</sup> Blessed and Exalted has Said: **O you who believe! If a transgressor comes to you with news, [49:6] – the Verse.**

وَ نَحْنُ لَكَ أَنْصَارٌ وَ أَعْوَانٌ وَ لِمُلْكِكَ دَعَائِمٌ وَ أَرْكَانٌ مَا أَمَرْتُ بِالْمَعْرُوفِ وَ الإِحْسَانِ وَ أَمَضَيْتُ فِي الرَّعِيَّةِ أَحْكَامَ الْقُرْآنِ وَ أَرْعَمْتُ بِطَاعَتِكَ أَنْفَ الشَّيْطَانِ وَ إِنْ كَانَ يَجِبُ عَلَيْكَ فِي سَعَةِ فَهْمِكَ وَ كَرَمِ حِلْمِكَ وَ مَعْرِفَتِكَ بِآدَابِ اللَّهِ أَنْ تَصِلَ مَنْ قَطَعَكَ وَ تُعْطِيَ مَنْ حَرَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ فَإِنَّ الْمُكَافِي لَيْسَ بِالْوَاصِلِ إِذَا الْوَاصِلُ مِنْ إِذَا قَطَعْتَ رَحِمَهُ وَصَلَهَا فَصِلْ يَرِدُ اللَّهُ فِي عُمْرِكَ وَ يُخَفِّفُ عَنْكَ الْحِسَابَ يَوْمَ حَشْرِكَ

And we are helpers and supporters to you, and to your kingdom (we) are supports and pillars, for as long as you order with the goodness and the favours, and implement the Judgments of the Quran among your citizens, and rub the nose of the Satan<sup>-la</sup> in your obedience, and even though it is obligated upon you in your capacity, your understanding and the prestige of your forbearance and your recognition of the disciplines of Allah<sup>-azwj</sup>, that you maintain (relationship) with the one who cuts you off, and you give to the one who deprives you, and your pardon the one who wrongs you, for the commensurate is not with the helping, but rather the helper is the one when he is cut off, helps him. Therefore connect, may Allah<sup>-azwj</sup> Increase in your lifespan and Lighten the Reckoning from you on the Day of your Resurrection'.

فَقَالَ أَبُو جَعْفَرٍ الْمَنْصُورُ قَدْ قَبِلْتُ عُذْرَكَ لِصِدْقِكَ وَ صَفَحْتُ عَنْكَ لِقُدْرَتِكَ فَحَدِّثْنِي عَنْ نَفْسِكَ بِحَدِيثٍ أَنْعَطَ بِهِ وَ يَكُونُ لِي زَائِرٌ صِدْقِي عَنِ الْمُؤَبَّاتِ

Abu Ja'far Al-Mansour said, 'I have accepted your<sup>-asws</sup> excuse due to your<sup>-asws</sup> truthfulness, and pardoned you<sup>-asws</sup> due to your<sup>-asws</sup> esteem. Narrate to me a Hadeeth from you<sup>-asws</sup> I can be advised with, and it would become a true rebuke from the destructive sins'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ بِالْحِلْمِ فَإِنَّهُ يُكْرَهُ الْعِلْمُ وَ ائْتِيكَ نَفْسَكَ عِنْدَ أَسْبَابِ الْقُدْرَةِ فَإِنَّكَ إِنْ تَفْعَلَ كُلُّ مَا تُعْدِرُ عَلَيْهِ كُنْتَ كَمَنْ شَمَى عَيْظًا أَوْ أَبْدَى حِقْدًا أَوْ يَجِبُ أَنْ يُذَكَّرَ بِالصَّوْلَةِ وَ اعْلَمْ أَنَّكَ إِنْ عَاقَبْتَ مُسْتَحِقًّا لَمْ يَكُنْ غَايَةً مَا تُوصَفُ بِهِ إِلَّا الْعَدْلُ وَ لَا أَعْلَمُ حَالًا أَفْضَلَ مِنْ حَالِ الْعَدْلِ وَ الْحَالِ الَّتِي تُوجِبُ الشُّكْرَ أَفْضَلُ مِنْ الْحَالِ الَّتِي تُوجِبُ الصَّبْرَ

Abu Abdullah<sup>-asws</sup> said: 'Upon you is to be with the forbearance, for it is a cornerstone of the knowledge, and control yourself during the causes of the power, for if you were to do all what you are able upon you will be like the one who displays anger, and expresses hatred, or obligated that he should be mentioned with the view. And know, you were to punish a deserving one, the aim should not be what you can be described with, except for the justice, nor is no known state superior than the state of justice, and the state which obligates the thanks is superior than the state which obligates the patience'.

فَقَالَ أَبُو جَعْفَرٍ الْمَنْصُورُ وَعَظْتَ فَأَحْسَنْتَ وَ قُلْتَ فَأَوْجَزْتَ فَحَدِّثْنِي عَنْ فَضْلِ جَدِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ حَدِيثًا لَمْ تَرَوْهُ الْعَامَّةَ

Abu Ja'far Al-Mansour said, 'You<sup>-asws</sup> advised and were excellent, and you<sup>-asws</sup> said and have summarised, so narrate to me about a merit of your<sup>-asws</sup> grandfather<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, a Hadeeth which the general Muslims have not reported'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ فَتُخَّحَ لِي فِي بَصَرِي غُلُوقٌ كَمِثَالِ مَا بَرَى الرَّكْبُ خَزَقَ الْإِبْرَةَ مَسِيرَةَ يَوْمٍ وَعَهْدَ إِلَيَّ رَبِّي فِي عَلِيٍّ ثَلَاثَ كَلِمَاتٍ فَقَالَ يَا مُحَمَّدُ فَمَلْتُ لَبَّتِكَ رَبِّي

Abu Abdullah<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from my<sup>-asws</sup> grandfather<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: 'The night there was an Ascension with me<sup>-saww</sup> to the sky, a hole was opened for me<sup>-saww</sup> in my<sup>-saww</sup> vision like what the rider would see an eye of the needle for a travel distance of a day, and my<sup>-saww</sup> Lord<sup>-azwj</sup> Pacted with me<sup>-saww</sup> three phrases regarding Ali<sup>-asws</sup>, so He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>!" I<sup>-saww</sup> said: 'At Your<sup>-azwj</sup> service my<sup>-saww</sup> Lord<sup>-azwj</sup>!'

فَقَالَ إِنَّ عَلِيًّا إِمَامَ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظُّلْمَةِ وَ هُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلِهَا فَبَشَّرَهُ بِذَلِكَ

He<sup>-azwj</sup> Said: "Ali<sup>-asws</sup> is the Imam<sup>-asws</sup> of the pious, and guide of the resplendent, and leader of the Momineen, and the (distributor of the) goodness is the disintegrator of the darkness, and he<sup>-asws</sup> is the phrase which I<sup>-azwj</sup> Necessitated upon the pious, and those (who) were more deserving and rightful with it, therefore give him<sup>-asws</sup> the glad tidings of that".

قَالَ فَبَشَّرَهُ النَّبِيُّ ص بِذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ وَ إِلَيَّ أَذْكَرُ هُنَاكَ فَقَالَ نَعَمْ إِنَّكَ لَتَذْكَرُ فِي الرَّبِيعِ الْأَعْلَى

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> gave him<sup>-asws</sup> the glad tidings of that, and he<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! And I<sup>-asws</sup> am being mentioned over there?' He<sup>-saww</sup> said: 'Yes, you<sup>-asws</sup> are being mentioned in the Lofty Heights'.

فَقَالَ الْمَنْصُورُ ذَلِكَ فَضَلَّ اللَّهُ يُؤَيِّبُهُ مَنْ يَشَاءُ

Al-Mansour said, '**That is a Grace of Allah. He Gives it to the one He so Desires, [5:54]**'<sup>48</sup>

19- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علي بن عاصم عن سليمان بن داود الشاذكوني عن حفص بن غياث قال: كُنْتُ عِنْدَ سَيِّدِ الْجَعْفَرِ جَعْفَرِ بْنِ مُحَمَّدٍ ع لَمَّا أَقْدَمَهُ الْمَنْصُورُ فَأَتَاهُ ابْنُ أَبِي الْعَوْجَاءِ وَ كَانَ مُلْجِداً فَقَالَ لَهُ مَا تَقُولُ فِي هَذِهِ الْآيَةِ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُوداً غَيْرَهَا هَبْ هَذِهِ الْجُلُودُ عَصَتْ فَعَدَّيْتُ فَمَا بَالُ الْغَيْرِ يُعَدَّبُ

'Al Amaali' - A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Bin Dawood Al Shazkuny, from Hafis Bin Giyas who said,

I was in the presence of the chief of the Ja'farites, Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when Al-Mansour summoned him<sup>-asws</sup>. Ibn Abu Al-Awja came to him<sup>-asws</sup> and he was an atheist. He said to him<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding this Verse: **Every time their skins are thoroughly burned, We will Replace them for other skins [4:56]**? Assuming these skins had

<sup>48</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 18



me<sup>-asws</sup> and sat down without my<sup>-asws</sup> instructions, and you spoke without my<sup>-asws</sup> view, and it has reached me that you are speaking with the analogy'. I said, 'Yes, I do speak with it'.

قَالَ وَيْحَكَ يَا نُعْمَانُ أَوَّلَ مَنْ قَاسَ اللَّهُ تَعَالَى إِبْلِيسَ حِينَ أَمَرَهُ بِالسُّجُودِ لِآدَمَ عَ وَ قَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

He<sup>-asws</sup> said: 'Woe be unto you, O Numan! The first one to analogised (the Words) of Allah<sup>-azwj</sup> the Exalted was Iblees<sup>-la</sup> when He<sup>-azwj</sup> Commanded him<sup>-la</sup> with the Sajdah to Adam<sup>-as</sup> and said, '**You Created me from fire and Created him from clay**' [7:12]'.

إِنَّمَا أَكْبَرُ يَا نُعْمَانُ الْقَتْلُ أَوْ الرِّينَا قُلْتُ الْقَتْلُ قَالَ فَلِمَ جَعَلَ اللَّهُ فِي الْقَتْلِ شَاهِدَيْنِ وَ فِي الرِّينَا أَرْبَعَةً أَيْ تَنَقَّاسُ لَكَ هَذَا قُلْتُ لَا

Which of the two is greater, the murder of the adultery?' I said, 'The murder'. He<sup>-asws</sup> said: 'They why has Allah<sup>-azwj</sup> Made two witnesses regarding the murder and four regarding the adultery? Can this be analogised for you?' I said, 'No'.

قَالَ فَأَيُّمَا أَكْبَرُ البَوْلُ أَوْ المَنِيُّ قُلْتُ البَوْلُ قَالَ فَلِمَ أَمَرَ اللَّهُ فِي البَوْلِ بِالْوُضُوءِ وَ فِي المَنِيِّ بِالغُسْلِ أَيْ تَنَقَّاسُ لَكَ هَذَا قُلْتُ لَا

He<sup>-asws</sup> said: 'Which of the two is greater, the urine or the semen?' I said, 'The urine'. He<sup>-asws</sup> said: 'Then why did Allah<sup>-azwj</sup> Command with the ablution (Wudu) regarding the urine and with the bathing regarding the semen? Can this be analogised for you?' I said, 'No'.

قَالَ فَأَيُّمَا أَكْبَرُ الصَّلَاةُ أَوْ الصَّيَّامُ قُلْتُ الصَّلَاةُ قَالَ فَلِمَ وَجِبَ عَلَى الحَائِضِ أَنْ تَغْتَسِلَ بِالصَّلَاةِ وَ لَا تَغْتَسِلَ بِالصَّلَاةِ أَيْ تَنَقَّاسُ لَكَ هَذَا قُلْتُ لَا

He<sup>-asws</sup> said: 'Which of the two is greater, the Salat or the Fast?' I said, 'The Salat'. He<sup>-asws</sup> said: 'They why is it Obligatory upon the menstruating woman that she pays back the (missed) Fast and does not pay back the (missed) Salat? Can this be analogised for you<sup>-asws</sup>?' I said, 'No'.

قَالَ فَأَيُّمَا أضعفُ الْمَرْأَةُ أَمْ الرَّجُلُ قُلْتُ الْمَرْأَةُ قَالَ فَلِمَ جَعَلَ اللَّهُ تَعَالَى فِي المِيرَاثِ لِلرَّجُلِ سَهْمَيْنِ وَ لِلْمَرْأَةِ سَهْمًا أَيْ تَنَقَّاسُ لَكَ هَذَا قُلْتُ لَا

He<sup>-asws</sup> said: 'Which of the two is weaker, the woman or the man?' I said, 'The woman'. He<sup>-asws</sup> said: 'Then why did Allah<sup>-azwj</sup> the Exalted Make in the inheritance two shares to be for the man and one share for the woman? Can this be analogised for you?' I said, 'No'.

قَالَ فَلِمَ حَكَمَ اللَّهُ تَعَالَى فِيمَنْ سَرَقَ عَشْرَةَ دَرَاهِمٍ بِالْقَطْعِ وَ إِذَا قَطَعَ رَجُلٌ يَدَ رَجُلٍ فَعَلَيْهِ دِيْنَتُهَا خَمْسَةُ آلافٍ دِرْهَمٍ أَيْ تَنَقَّاسُ لَكَ هَذَا قُلْتُ لَا

He<sup>-asws</sup> said: 'Why did Allah<sup>-azwj</sup> the Exalted Judge regarding the one who steals ten Dirhams, with the cutting (of the hand), and when a man cuts a hand of a man, then upon him is the wergild of five thousand Dirhams? Can this be analogised for you?' I said, 'No'.

قَالَ وَ قَدْ بَلَغَنِي أَنَّكَ تُفَسِّرُ آيَةَ فِي كِتَابِ اللَّهِ وَ هِيَ ثُمَّ لَتَسْتَقَلَّ بِرُؤْمِئِكَ عَنِ النَّعِيمِ أَنَّهُ الطَّعَامُ الطَّيِّبُ وَ المَاءُ البَارِدُ فِي اليَوْمِ الصَّائِفِ قُلْتُ نَعَمْ قَالَ لَهُ دَعَاكَ رَجُلٌ وَ أَطْعَمَكَ طَعَامًا طَيِّبًا وَ أَسْفَاكَ مَاءً بَارِدًا ثُمَّ امْتَرَّ عَلَيْكَ بِهِ مَا كُنْتَ تُنْسِبُهُ إِلَيْهِ قُلْتُ إِلَى البُهْلِ قَالَ أَيْ قَبِيحِ اللَّهِ تَعَالَى قُلْتُ فَمَا هُوَ قَالَ حُبْنًا أَهْلَ البَيْتِ

He<sup>-asws</sup> said: 'And it has reached me that you interpret a Verse in the Book of Allah<sup>-azwj</sup>, and it is: **Then you will be Questioned on that Day about the boons [102:8]**, that it is the good food

and the cold water during the summer's day'. I said, 'Yes'. He<sup>-asws</sup> said to him: 'A man invites you and feeds you good food, and quenches you cold water, then reminds you as favouring upon you with it, what would you attribute to him?' I said, 'To the stinginess'. He<sup>-asws</sup> said: 'Is Allah<sup>-azwj</sup> the Exalted stingy?' I said, 'What is it?' He<sup>-asws</sup> said: 'Our<sup>-asws</sup> love of the People<sup>-asws</sup> of the Household'.<sup>50</sup>

21- **وَمِنْهُ، قَالَ: دَخَلَ طَاوُسٌ عَلَى الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ لَهُ يَا طَاوُسُ نَاشِدْتُكَ اللَّهُ هَلْ عَلِمْتَ أَحَدًا أَقْبَلَ لِلْعُدْرِ مِنَ اللَّهِ تَعَالَى قَالَ اللَّهُمَّ لَا قَالَ هَلْ عَلِمْتَ أَحَدًا أَصَدَقَ بِمَنْ قَالَ لَا أَقْدِرُ وَ هُوَ لَا يَقْدِرُ قَالَ اللَّهُمَّ لَا قَالَ فَلِمَ لَا يَقْبَلُ مَنْ لَا أَقْبَلَ لِلْعُدْرِ مِنْهُ بَمَنْ لَا أَصَدَقُ فِي الْقَوْلِ مِنْهُ فَتَقْضَ تَوْبَهُ فَقَالَ مَا بَيْنِي وَ بَيْنَ الْحَقِّ عِدَاوَةٌ**

And from him who said, 'Tawoos entered to see Al-Sadiq<sup>-asws</sup>, so he<sup>-asws</sup> said to him: 'We<sup>-asws</sup> adjure you to Allah<sup>-azwj</sup>! Do you know anyone who is more accepting of the excuse than Allah<sup>-azwj</sup> the Exalted?' He said, 'O Allah<sup>-azwj</sup>, no!' He<sup>-asws</sup> said: 'Do you know anything more truthful than the one who says, 'I am not able', and he is not able?' He said, 'O Allah<sup>-azwj</sup>, no'. He<sup>-asws</sup> said: 'Then why would He<sup>-azwj</sup> not Accept, the One<sup>-azwj</sup> there is no one more accepting of the excuse than Him<sup>-azwj</sup>, from the one there is no one of more truthful regarding the words than him?' He<sup>-asws</sup> shook his<sup>-asws</sup> clothes and said: 'There is no enmity between me<sup>-asws</sup> and the Truth'.<sup>51</sup>

22 **دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَنَّهُ قَالَ لِأَبِي حَنِيفَةَ وَ قَدْ دَخَلَ عَلَيْهِ فَقَالَ لَهُ يَا نُعْمَانُ مَا الَّذِي تَعْتَمِدُ عَلَيْهِ فِيمَا لَمْ يَجِدْ فِيهِ نَصًّا فِي كِتَابِ اللَّهِ وَ لَا خَبْرًا عَنِ الرَّسُولِ ص قَالَ أَقْبَسُهُ عَلَى مَا وَجَدْتُ مِنْ ذَلِكَ**

Da'im Al Islam' –

'We are reporting from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said to Abu Haneefa, and he had come to him<sup>-asws</sup>: 'O Numan! What is that which you are deliberating upon regarding what you do not find a text in the Book of Allah<sup>-azwj</sup> nor any Hadeeth from the Rasool<sup>-saww</sup>?' He said, 'I analogise it upon what I find from that'.

قَالَ لَهُ أَوَّلُ مَنْ قَاسَ إِبْلِيسَ فَأَخْطَأَ إِذْ أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِالسُّجُودِ لِأَدَمَ ع فَقَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فَرَأَى أَنَّ النَّارَ أَشْرَفُ عُنْصُرًا مِنَ الطِّينِ فَخَلَدَهُ ذَلِكَ فِي الْعَذَابِ الْمُهِينِ

He<sup>-asws</sup> said to him: 'The first one to analogise was Iblees<sup>-la</sup>. He<sup>-la</sup> erred when Allah<sup>-azwj</sup> Mighty and Majestic Commanded him<sup>-la</sup> with the Sajdah to Adam<sup>-as</sup>, he<sup>-la</sup> said: '***I am better than him. You Created me from fire and Created him from clay***' [7:12]. He<sup>-la</sup> view that the fire is nobler component than the clay. That led him<sup>-la</sup> to an eternity in the abasing Punishment.

يَا نُعْمَانُ أَيُّهُمَا أَطْهَرُ الْمَيِّئُ أَوْ الْبَوْلُ قَالَ الْمَيِّئُ قَالَ فَقَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ فِي الْبَوْلِ الْوُضُوءَ وَ فِي الْمَيِّئِ الْغُسْلَ وَ لَوْ كَانَ يُحْمَلُ عَلَى الْقِيَاسِ لَكَانَ الْغُسْلُ فِي الْبَوْلِ

O Numan! Which of the two is cleaner, the semen or the urine?' He said, 'The semen'. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Made the Wudu to be made regarding the urine, and

<sup>50</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 20

<sup>51</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 21

the bathing regarding the semen, and if it were to be carried upon the analogy, the bathing would be regarding the urine’.

وَ أُيُّهُمَا أَعْظَمُ عِنْدَ اللَّهِ الرَّثَا أَمْ قَتْلُ النَّفْسِ قَالَ قَتْلُ النَّفْسِ قَالَ فَقَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ فِي قَتْلِ النَّفْسِ الشَّاهِدَيْنِ وَ فِي الرَّثَا أَرْبَعَةً وَ لَوْ كَانَ عَلَى الْقِيَاسِ لَكَانَ الْأَرْبَعَةُ الشُّهَدَاءُ فِي الْقَتْلِ لِأَنَّهُ أَعْظَمُ

And which of the two is more grievous in the Presence of Allah<sup>-azwj</sup>, the adultery or killing the person?’ He said, ‘Killing the person’. He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Made the two witnesses regarding killing of the person, and regarding the adultery, four, and if it was upon the analogy, the four witnesses would have been regarding the killing, because it is more grievous.

وَ أُيُّهُمَا أَعْظَمُ عِنْدَ اللَّهِ الصَّلَاةُ أَمْ الصَّوْمُ قَالَ الصَّلَاةُ قَالَ فَقَدْ أَمَرَ رَسُولُ اللَّهِ ص الْحَائِضُ بِأَنْ تَقْضِيَ الصَّوْمَ وَ لَا تَقْضِيَ الصَّلَاةَ وَ لَوْ كَانَ عَلَى الْقِيَاسِ لَكَانَ الْوَاجِبُ أَنْ تَقْضِيَ الصَّلَاةَ

And which of the two is greater in the Presence of Allah<sup>-azwj</sup>, the Salat or the Fast?’ He<sup>-asws</sup> said, ‘The Salat’. He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> had ordered the menstruating woman with paying back the (missed) Fasts and not to pay back the (missed) Salat, and had it been upon the analogy, the Obligation would be to pay back the (missed) Salat’.

فَاتَّقِ اللَّهَ يَا نُعْمَانُ وَ لَا تَقْسُ فَإِنَّا نَقِفُ غَدَا نَحْنُ وَ أَنْتَ وَ مَنْ خَالَفَنَا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَسْأَلُنَا عَنْ قَوْلِنَا وَ يَسْأَلُهُمْ عَنْ قَوْلِهِمْ فَتَقُولُ قُلْنَا قَالَ اللَّهُ وَ قَالَ رَسُولُ اللَّهِ ص وَ تَقُولُ أَنْتَ وَ أَصْحَابُكَ رَأَيْنَا وَ قَسْنَا فَيَفْعَلُ اللَّهُ بِنَا وَ بِكُمْ مَا يَشَاءُ

Therefore, fear Allah<sup>-azwj</sup>, O Numan, and do not analogise, for we<sup>-asws</sup> will be pausing tomorrow, us<sup>-asws</sup> and you and the ones who oppose us<sup>-asws</sup>, in front of Allah<sup>-azwj</sup> Mighty and Majestic, and we<sup>-asws</sup> will be Questioned about our<sup>-asws</sup> words, and they will be Questioned about their words, so we<sup>-asws</sup> shall be saying: ‘We<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said, and Rasool-Allah<sup>-saww</sup> said’, and you will be saying, you and your companions, ‘We opined and analogised’. Then Allah<sup>-azwj</sup> will Deal with us<sup>-asws</sup> and you all whatever He<sup>-azwj</sup> so Desires’<sup>52</sup>.

23- وَ رَوَيْنَا عَنْ بَعْضِ الْأَيْمَةِ الطَّاهِرِينَ عَلَيْهِمُ السَّلَامُ وَ الصَّلَاةُ أَنَّهُ قَالَ: أَتَى أَبُو حَنِيفَةَ إِلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ فَخَرَجَ إِلَيْهِ بِنَوْكًا عَلَى عَصَا فَقَالَ لَهُ أَبُو حَنِيفَةَ مَا هَذِهِ الْعَصَا يَا أَبَا عَبْدِ اللَّهِ مَا بَلَغَ بِكَ مِنَ السِّنِّ مَا كُنْتَ تَحْتَاجُ إِلَيْهَا قَالَ أَجَلٌ وَ لَكِنَّهَا عَصَا رَسُولِ اللَّهِ ص فَارَدْتُ أَنْ أَتَبَرَّكَ بِهَا

We are reporting,

‘From one of the Pure Imams<sup>-asws</sup> having said: ‘Abu Haneefa came to Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and he<sup>-asws</sup> came out to him leaning upon a staff, so Abu Haneefa said to him<sup>-asws</sup>, ‘What is this staff, O Abu Abdullah<sup>-asws</sup>? You<sup>-asws</sup> age has not reached a level where you<sup>-asws</sup> could be needy for it. He<sup>-asws</sup> said: ‘Yes, but it is a staff of Rasool-Allah<sup>-saww</sup>, so I<sup>-asws</sup> wanted to take Blessings with it’.

<sup>52</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 22

قَالَ أَمَا إِنِّي لَوْ عَلِمْتُ ذَلِكَ وَ أَتَمَّا عَصَا رَسُولِ اللَّهِ ص لَمَمْتُ وَ قَبَّلْتُهَا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ سُبْحَانَ اللَّهِ وَ حَسَرَ عَنْ ذِرَاعِهِ وَ قَالَ وَ اللَّهُ يَا نُعْمَانُ لَقَدْ عَلِمْتَ أَنَّ هَذَا مِنْ شَعْرِ رَسُولِ اللَّهِ ص وَ مِنْ بَشَرِهِ فَمَا قَبَّلْتَهُ فَتَطَاوَلَ أَبُو حَنِيفَةَ لِيُقَبِّلَ يَدَهُ فَاسْتَلَّ كُمَهُ وَ جَذَبَ يَدَهُ وَ دَخَلَ مَنْزِلَهُ

He said, 'But, if I had known that it is a staff of Rasool-Allah<sup>-sawww</sup>, I would have stood up (in reverence) and kissed it'. Abu Abdullah<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj!</sup>', and uncovered from his<sup>-asws</sup> arm and said: 'By Allah<sup>-azwj</sup>, O Numan! You have known that this from the hair of Rasool-Allah<sup>-sawww</sup> and his<sup>-sawww</sup> skin, but you did not kiss it!' So, Abu Haneefa extended in order to kiss his<sup>-asws</sup> hand, but he<sup>-asws</sup> drew down his<sup>-asws</sup> sleeve and pulled his<sup>-asws</sup> hand and entered his<sup>-asws</sup> house".<sup>53</sup>

### باب 14 ما بين عليه السلام من المسائل في أصول الدين و فروعه برواية الأعمش

## CHAPTER 14 – WHAT WAS EXPLAINED BY HIM<sup>-asws</sup> FROM THE QUESTIONS REGARDING THE PRINCIPLES OF THE RELIGION AND ITS BRANCHES BY REPORTING OF AL AMSH

1- ل، الخصال حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي هَيْثَمٍ الْعَجَلِيُّ وَ أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ هِشَامِ الْمَكْتَبِيِّ وَ عَبْدِ اللَّهِ بْنُ مُحَمَّدِ الصَّائِغِ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقُ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ يَحْيَى بْنِ زَكْرِيَّا الْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنَا تَمِيمُ بْنُ جُبُلُولٍ قَالَ حَدَّثَنِي أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: هَذِهِ شَرَائِعُ الدِّينِ لِمَنْ تَمَسَّكَ بِهَا وَ أَرَادَ اللَّهُ تَعَالَى هُدَاهُ إِسْبَاغَ الوُضُوءِ كَمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ النَّاطِقِ غَسْلُ الوُجْهِ وَ اليَدَيْنِ إِلَى المِرْفَقَيْنِ وَ مَسْحُ الرَّاسِ وَ القَدَمَيْنِ إِلَى الكَعْبَيْنِ مَرَّةً مَرَّةً وَ مَرَّتَانِ جَائِزٌ وَ لَا يَنْقُضُ الوُضُوءَ إِلَّا البَوْلُ وَ الرِّيحُ وَ النَّوْمُ وَ العَائِطُ وَ الجَنَابَةُ وَ مَنْ مَسَحَ عَلَى الحَقَائِدِ فَقَدْ خَالَفَ اللَّهَ تَعَالَى وَ رَسُولَهُ ص وَ كِتَابَهُ وَ وُضُوءَهُ لَمْ يَتِمَّ وَ صَلَاتُهُ غَيْرُ مُجْرِبَةٍ

'Al Khisaal' - It is narrated to us by Ahmad Bin Muhammad Bin Al Haysam Al Ijaly, and Ahmad Bin Al Hassan Al Qatan, and Muhammad Bin Ahmad Al Sinani, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Abdullah Bin Muhammad Al Saig, and Ali Bin Abdullah Al Waraq, from Abu Al Abbas Ahmad Bin yahya Ibn Zakariya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'These are the Laws of Religion for the one who adheres with it and Intends Allah<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> would Guide him – complete the Wudu just as Allah<sup>-azwj</sup> Mighty and Majestic Commanded in His<sup>-azwj</sup> Articulately, washing the face and the hands to the elbows, and wiping the head and the two feet to the angles once, and the twice is allowed, and the Wudu does not break except with the urine, and the wind, and the sleep, and the faeces, and the ceremonial impurity, and one who wipes upon the two socks (in Wudu) so he has opposed Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> Rasool<sup>-sawww</sup> and His<sup>-azwj</sup> Book, and his Wudu is not complete, and his Salat is without a Recompense.

وَ الْأَغْسَالُ مِنْهَا غُسْلُ الجَنَابَةِ وَ الحَيْضِ وَ غُسْلُ المَيِّتِ وَ غُسْلُ مَنْ مَسَّ المَيِّتَ بَعْدَ مَا يَبْرُدُ وَ غُسْلُ مَنْ غَسَلَ المَيِّتَ وَ غُسْلُ يَوْمِ الجُمُعَةِ وَ غُسْلُ العِيدَيْنِ وَ غُسْلُ دُخُولِ مَكَّةَ وَ غُسْلُ دُخُولِ المَدِينَةِ وَ غُسْلُ الرِّيَابَةِ وَ غُسْلُ الإِحْرَامِ وَ غُسْلُ يَوْمِ عَرَفَةَ وَ غُسْلُ يَوْمِ لَيْلَةِ سَبْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ غُسْلُ لَيْلَةِ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ غُسْلُ لَيْلَةِ إِحْدَى وَ عِشْرِينَ مِنْهُ وَ لَيْلَةِ ثَلَاثِ وَ عِشْرِينَ مِنْهُ أَمَّا الفَرْضُ فَعُسْلُ الجَنَابَةِ وَ غُسْلُ الجَنَابَةِ وَ الحَيْضِ وَاحِدٌ

<sup>53</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 23

And the washing from it – washing (from) the ceremonial impurity, and the menstruation, and washing the dead, and washing the one who touches the dead after having cooled, and washing from washing the dead, and washing on the day of Friday, and washing of the two Eids, and washing of entering Makkah, and washing of entering Al-Medina, and washing of the Ziyarah, and washing of the Ihram, and washing of the day of Arafaat, and washing on the night of the seventeenth from a Month of Ramazan, and washing of the night of nineteenth from a Month of Ramazan, and washing of the twenty-first from it, and night of the twenty-third from it. As for the Obligatory – washing of the ceremonial impurity; and washing of the ceremonial impurity and the menstruation is one.

وَ صَلَاةُ الْفَرِيضَةِ الظُّهْرِ أَرْبَعُ رَكَعَاتٍ وَ الْعَصْرِ أَرْبَعُ رَكَعَاتٍ وَ الْمَغْرِبِ ثَلَاثُ رَكَعَاتٍ وَ الْعِشَاءِ الْأَخِيرَةُ أَرْبَعُ رَكَعَاتٍ وَ الْفَجْرِ رَكَعَتَانِ فَجُمْلَةُ الصَّلَوَاتِ الْمَفْرُوضَةِ سَبْعُ عَشْرَةَ رَكَعَةً

And the Obligatory Salat – Four Units of Al-Zohr, and four Units of Al-Asr, and three Units of Al-Maghrib, and four Units of Al-Isha the last, and two Units of Al-Fajr, thus the two of the Obligatory Salats is of seventeen Units.

وَ السُّنَّةُ أَرْبَعٌ وَ ثَلَاثُونَ رَكَعَةً مِنْهَا أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَا تُقْصِرُ فِيهَا فِي سَفَرٍ وَ لَا حَضَرٍ وَ رَكَعَتَانِ مِنْ جُلُوسٍ بَعْدَ الْعِشَاءِ الْأَخِيرِ تُعَدَّانِ بِرَكَعَةٍ وَ ثَمَانُ رَكَعَاتٍ فِي السَّحَرِ وَ هِيَ صَلَاةُ اللَّيْلِ وَ الشَّفْعُ رَكَعَتَانِ وَ الْوُتْرُ رَكَعَةٌ وَ رَكَعَتَا الْفَجْرِ بَعْدَ الْوُتْرِ وَ ثَمَانُ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَ ثَمَانُ رَكَعَاتٍ قَبْلَ الْعَصْرِ

And the Sunnah are thirty-four Units – from it are four Units after Al-Maghrib. Neither can you shorten in it during a journey nor staying, and two Units from seating after Al-Isha the last counted as one Cycle, and eight Units during the vigil and it is the night Salat (Al-Layl), and two Units of Al-Shaf'a, and two Units of Al-Fajr after Al-Witr, and eight Units before Al-Zohr, eight Units before Al-Asr.

وَ الصَّلَاةُ تُسَبَّحُ فِي أَوَّلِ الْأَوْقَاتِ وَ فَضْلُ الْجَمَاعَةِ عَلَى الْفَرْدِ بِأَرْبَعَةٍ وَ عَشْرِينَ وَ لَا صَلَاةَ خَلْفَ الْفَاجِرِ وَ لَا يُعْتَدَى إِلَّا بِأَهْلِ الْوِلَايَةِ وَ لَا يُصَلَّى فِي جُلُودِ الْمَيِّتَةِ وَ إِنْ دُبِعَتْ سَبْعِينَ مَرَّةً وَ لَا فِي جُلُودِ السِّبَاعِ وَ لَا يُسَجَّدُ إِلَّا عَلَى الْأَرْضِ أَوْ مَا أَنْتَبَتْ الْأَرْضُ إِلَّا الْمَأْكُولَ وَ الْفُطْنَ وَ الْكُنَّانَ

And the Salat is recommended during the first timing; and a merit of the congregation upon the individual is with twenty four; and there is no Salat behind the immoral; and do not follow except the people of the Wilayah; and do not pray Salat in the skin of the dead and even if it has been tanned seventy times, nor in skins of the wild animals; and do not do Sajdah except upon the ground, or what the earth grows, except for the eaten, and the cotton and the linen.

وَ يُقَالُ فِي افْتِتَاحِ الصَّلَاةِ تَعَالَى عَرْشُكَ وَ لَا يُعَالُ تَعَالَى جَدُّكَ وَ لَا يُعَالُ فِي التَّشَهُدِ الْأَوَّلِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ لِأَنَّ تَحْلِيلَ الصَّلَاةِ هُوَ التَّسْلِيمُ وَ إِذَا قُلْتَ هَذَا فَقَدْ سَلَّمْتَ

And it is said during the beginning of the Salat, 'Exalted is Your<sup>-azwj</sup> Throne', and it is not said, 'Exalted is Your<sup>-azwj</sup> Generosity'; and do not say during the first Tashahhud, 'The greetings be upon us, and upon the righteous servants of Allah<sup>-azwj</sup>', because the legitimisation of the Salat, it is the Salaam, and when you say this, so you have greeted (Salaam).

وَ التَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخٍ وَ هُوَ بَرِيدَانِ وَ إِذَا قَصَّرْتَ أَقْطَرْتَ وَ مَنْ لَمْ يُقْصِرْ فِي السَّفَرِ لَمْ يُجْزِ صَلَاتُهُ لِأَنَّهُ قَدْ زَادَ فِي فَرَضِ اللَّهِ عَزَّ وَ جَلَّ وَ الْفُتُوحُ فِي جَمِيعِ الصَّلَوَاتِ سُنَّةٌ وَاجِبَةٌ فِي الرَّكَعَةِ الثَّانِيَةِ قَبْلَ الرَّكُوعِ وَ بَعْدَ الْقِرَاءَةِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ حُمْسُ تَكْبِيرَاتٍ فَمَنْ نَقَصَ مِنْهَا فَقَدْ خَالَفَ السُّنَّةَ

And the shortening is in eight *Farsakhs*, and it is two *Bareeds*; and when you shorten, break the Fast; and one who does not shorten during the journey, his Salat is not allowed, because he has increased in the Obligations of Allah<sup>-azwj</sup> Mighty and Majestic; and the Qunoot in the entirety of the Salats is an Obligatory Sunnah in the second Cycle before the Ruku'u and after the recitation; and the Salat upon the death is of five Takbeers, so the one who reduces from it, he has opposed the Sunnah.

وَالْمَيِّتُ يُسَلُّ مِنْ قِبَلِ رِجْلَيْهِ سَلًّا وَ الْمَرَأَةُ تُؤَخَّذُ بِالْعَرْضِ مِنْ قِبَلِ اللَّحْدِ وَ الْقُبُورُ تُرَبَّعُ وَ لَا تُسَنَّمُ وَ الْإِجْهَارُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ وَاجِبٌ

And the dead should be lowered gently (into his grave) from the direction of his legs with gentle lowering; and the woman should be grabbed honourably from the direction of the grave; and the graves should be four-sided and not humped; and the loudness with 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful' during the Salat, is Obligatory.

وَ فَرَائِضُ الصَّلَاةِ سَبْعُ الْوَقْتِ وَ الطَّهُّورُ وَ التَّوَجُّهُ وَ الْقِبْلَةُ وَ الرَّكُوعُ وَ السُّجُودُ وَ الدُّعَاءُ

And the Obligations of the Salat are seven – the timing, and the cleansing, and the attention, and the direction, and the Ruku'u, and the Sajdah, and the supplication.

وَ الرِّكَاتُ فَرِيضَةٌ وَاجِبَةٌ عَلَى كُلِّ مَائَتَيْ دِرْهَمٍ خَمْسَةٌ دَرَاهِمَ وَ لَا تَجِبُ فِيمَا دُونَ ذَلِكَ مِنَ الْفِضَّةِ وَ لَا تَجِبُ عَلَى مَالِ رِكَاتٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ مِنْ يَوْمٍ مَلَكَهُ صَاحِبُهُ وَ لَا يَحِلُّ أَنْ تُدْفَعَ الرِّكَاتُ إِلَّا إِلَى أَهْلِ الْوِلَايَةِ وَ الْمَعْرِفَةِ وَ تَجِبُ عَلَى الذَّهَبِ الرِّكَاتُ إِذَا بَلَغَ عَشْرِينَ مِثْقَالًا فَيَكُونُ فِيهِ نِصْفُ دِينَارٍ

And the Zakat is an Obligation Obligated upon every two hundred Dirhams, five Dirhams, and it is not Obligated in what is besides that from the silver, nor is Zakat Obligatory upon wealth until the year comes upon it from the day its owner owned it, nor it is Permissible to hand over the Zakat to anyone except the people of the Wilayah and the recognition. And the Zakat is Obligated upon the gold when it reaches twenty Misqaal, so it would happen to be half a Dinar regarding it.

وَ تَجِبُ عَلَى الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّيْتِ إِذَا بَلَغَ خَمْسَةَ أَوْسَاقِ الْعَشْرِ إِنْ كَانَ سُقْيَ سَيْحًا وَ إِنْ سُقِيَ بِالدَّوَالِي فَعَلَيْهِ نِصْفُ الْعَشْرِ وَ الْوَسْقُ سِتُونَ صَاعًا وَ الصَّاعُ أَرْبَعَةُ أَمْدَادٍ

And it is Obligated upon the wheat, and the barley, and the dates, and the raisings – when it reaches five 'Awsaq' – the tenth if it was irrigated with flowing water, and if it was irrigated with the buckets, then upon it is half of the tenth, and the 'Wasaq' is of sixty Sa'as (units of measurement), and the Sa'a is of four 'Mudd's.

وَ تَجِبُ عَلَى الْعَنَمِ الرِّكَاتُ إِذَا بَلَغَتْ أَرْبَعِينَ شَاةً فَتَكُونُ فِيهَا شَاةٌ فَإِذَا بَلَغَتْ مِائَةً وَ عَشْرِينَ وَ تَرِيدُ وَاحِدَةً فَتَكُونُ فِيهَا شَاتَانِ إِلَى مَائَتَيْنِ فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ ثُمَّ بَعْدَ ذَلِكَ تَكُونُ فِي كُلِّ مِائَةٍ شَاةٌ شَاةٌ

And the Zakat is Obligated upon the sheep when they reach forty sheep, so it would happen to be one sheep regarding it. When it reaches one hundred and twenty and increases by one, it would happen to be two sheep regarding it up to two hundred. But, if it increases by one,

then it would be three sheep regarding it up to three hundred. Then, after that it would be one sheep regarding every hundred sheep.

وَيَجِبُ عَلَى الْبَقَرِ الزَّكَاةُ إِذَا بَلَغَتْ ثَلَاثِينَ بَقْرَةً تَبِعَةً حَوْلِيَّةً فَتَكُونُ فِيهَا تَبِيعٌ حَوْلِيٌّ إِلَى أَنْ تَبْلُغَ أَرْبَعِينَ بَقْرَةً ثُمَّ يَكُونُ فِيهَا مُسِنَّةٌ إِلَى سِتِّينَ فِيهَا تَبِيعَانِ إِلَى أَنْ تَبْلُغَ سَبْعِينَ فِيهَا تَبِيعٌ وَ مُسِنَّةٌ إِلَى أَنْ تَبْلُغَ ثَمَانِينَ ثُمَّ يَكُونُ فِيهَا مُسْتَتَانِ إِلَى تِسْعِينَ ثُمَّ يَكُونُ فِيهَا ثَلَاثُ تَبَايِعٍ ثُمَّ بَعْدَ ذَلِكَ فِي كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعٌ وَ فِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ

And the Zakat is Obligated upon the cows when they reach thirty cows, a one year old baby cow, up to it reaches forty cows, there would happen to be in it a two year old (cow) up to sixty, so there would be in it two one year old cows up to it reaches seventy, so in it would be one one-year old and a two year old up to it reaches eighty. Then there would happen to be in it two two-year olds up to ninety, there would happen to be regarding it three one-year olds. Then, after that, regarding every thirty cows would be a one-year old, and regarding every forty, a two-year old.

وَيَجِبُ عَلَى الْإِبِلِ الزَّكَاةُ إِذَا بَلَغَتْ حَمْسَةً فَيَكُونُ فِيهَا شَاةٌ فَإِذَا بَلَغَتْ عَشْرَةَ فَشَاتَانِ فَإِذَا بَلَغَتْ خَمْسَةَ عَشَرَ فَثَلَاثُ شِيَاهٍ فَإِذَا بَلَغَتْ عِشْرِينَ فَأَرْبَعُ شِيَاهٍ فَإِذَا بَلَغَتْ خَمْسًا وَ عِشْرِينَ فَخَمْسُ شِيَاهٍ فَإِذَا زَادَتْ وَاحِدَةً فِيهَا بِنْتُ لَبُونٍ فَإِذَا بَلَغَتْ خَمْسًا وَ أَرْبَعِينَ وَ زَادَتْ وَاحِدَةً فِيهَا حِمَّةٌ فَإِذَا بَلَغَتْ سِتِّينَ وَ زَادَتْ وَاحِدَةً فِيهَا جَذَعَةٌ إِلَى ثَمَانِينَ

And the Zakat is Obligated upon the camels when it reaches five, so there would happen to be a sheep regarding it. When it reaches ten, then two sheep, and when it reaches fifteen, then three sheep. When it reaches twenty, then four sheep, and when it reaches twenty-five, then five sheep. When it increases by one, there a new-born camel; when it reaches thirty-five and increases by one, then it would be a two-year old camel giving milk. When it reaches forty-five and increases by one, then regarding it would be a three-year old camel; and when it reaches sixty and increases by one, then regarding it would be a four-year old camel up to eighty.

فَإِنْ زَادَتْ وَاحِدَةً فِيهَا نَثِيٌّ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فِيهَا ابْنَتَا لَبُونٍ فَإِنْ زَادَتْ وَاحِدَةً إِلَى عِشْرِينَ وَ مِائَةً فِيهَا حَقَّتَانِ طَرُوقَتَا الْفَحْلِ فَإِذَا كَثُرَتْ الْإِبِلُ فِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَ فِي كُلِّ خَمْسِينَ حِمَّةٌ وَ يَسْقُطُ الْعَنَمُ بَعْدَ ذَلِكَ وَ يَرْجِعُ إِلَى أَسْنَانِ الْإِبِلِ

If it increases by one, then regarding it would be two milk-giving camels up to ninety. When it reaches ninety, then regarding it would be two female milk-giving camels, and if it increases by one up to one hundred and twenty, then regarding it would be two three-year old female camels left with the stallion. When the camels are more, then regarding every forty would be a milk giving camel, and regarding every fifty would be a four-year old camel, and the sheep would be dropped after that, and would return to the years of the camels.

وَ زَكَاةُ الْفِطْرَةِ وَاجِبَةٌ عَلَى كُلِّ رَأْسٍ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى أَرْبَعَةَ أَمْدَادٍ مِنَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الرَّيْسِ وَ هُوَ صَاعٌ تَامٌّ وَ لَا يَجُوزُ دَفْعُ ذَلِكَ أَجْمَعٍ إِلَّا إِلَى أَهْلِ الْوَلَايَةِ وَ الْمَعْرِفَةِ

And Zakat of the 'Fitra' is Obligatory upon every head, young or old, free or slave, male or female, four 'Mudd's from the wheat, and the barley, and the dates, and the raisings, and it

is a full 'Sa'a, and all that together is not allowed to be handed over except to the people of the Wilayah and the recognition.

وَ أَكْثَرُ أَيَّامِ الْحَيْضِ عَشْرَةٌ أَيَّامٌ وَ أَقَلُّهَا ثَلَاثَةٌ أَيَّامٌ وَ الْمُسْتَحَاضَةُ تَغْتَسِلُ وَ تَحْتَشِي وَ تُصَلِّي وَ الْحَائِضُ تَتْرُكُ الصَّلَاةَ وَ لَا تَقْضِيهَا وَ تَتْرُكُ الصَّوْمَ وَ تَقْضِيهِ

And the maximum days of the menstruation are ten days, and its minimum is three days, and the menstruating one should wash and watch out, and pray Salat, and the menstruated one will leave the (missed) Salat and will not repay these, and will leave the Fasting and pay (fulfil) these.

وَ صِيَامُ شَهْرِ رَمَضَانَ فَرِيضَةٌ يُصَامُ لِزُرِّيَّتِهِ وَ يُفْطَرُ لِزُرِّيَّتِهِ وَ لَا يُصَلَّى التَّطَوُّعُ فِي جَمَاعَةٍ لِأَنَّ ذَلِكَ بِدْعَةٌ وَ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ فِي النَّارِ وَ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ سُنَّةٌ وَ هُوَ صَوْمُ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءُ الْحَمِيسِ الْأَوَّلُ فِي الْعَشْرِ الْأَوَّلِ وَ الْأَرْبَعَاءُ مِنَ الْعَشْرِ الْأَوْسَطِ وَ الْحَمِيسِ الْأَخِيرُ مِنَ الْعَشْرِ الْأَخِيرِ

And the Fasts of a Month of Ramazan is an Obligation, Fasting to its sighting and breaking to its sighting. And do not pray optional in a congregation because that is an innovation and a straying, and every straying is in the Fire. And Fasting three days during every month is a Sunnah, and it is Fasting of two Thursdays, between these a Wednesday – the first Thursday in the month being the first, and the Wednesday from the middle ten, and the last Thursday from the last ten (days).

وَ صَوْمُ شَعْبَانَ حَسَنٌ لِمَنْ صَامَهُ لِأَنَّ الصَّالِحِينَ قَدْ صَامُوهُ وَ رَغِبُوا فِيهِ وَ كَانَ رَسُولُ اللَّهِ ص يَصِلُ شَعْبَانَ بِشَهْرِ رَمَضَانَ وَ الْفَائِثُ مِنْ شَهْرِ رَمَضَانَ إِنَّ قُضِيَ مُتَّفَرِّقًا جَازَ وَ إِنْ قُضِيَ مُتَّابِعًا فَهُوَ أَفْضَلُ

And Fasting the month of Shaban is good for the one who Fasts it, because the righteous ones had Fasted it and were desirous regarding it, and Rasool-Allah<sup>-sawww</sup> connected Shaban with the Month of Ramazan, and the (Fasts) missed from a Month of Ramazan fulfilled separately is allowed, and if fulfilled consecutively, it is better.

وَ حَجُّ الْبَيْتِ وَاجِبٌ لِمَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ هُوَ الزَّادُ وَ الرَّاحِلَةُ مَعَ صِحَّةِ الْبَدَنِ وَ أَنْ يَكُونَ لِلْإِنْسَانِ مَا يُخَلِّفُهُ عَلَى عِيَالِهِ وَ مَا يَرْجِعُ إِلَيْهِ بَعْدَ حَجِّهِ وَ لَا يَجُوزُ الْحُجُّ إِلَّا تَمْتَعًا وَ لَا يَجُوزُ الْإِقْرَانُ وَ الْإِفْرَادُ إِلَّا لِمَنْ كَانَ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَ لَا يَجُوزُ الْإِحْرَامُ قَبْلَ بُلُوغِ الْمَيْمَاتِ وَ لَا يَجُوزُ تَأْخِيرُهُ عَنِ الْمَيْمَاتِ إِلَّا لِمَرَضٍ أَوْ تَقِيَّةٍ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَّا الْحُجُّ وَ الْعُمْرَةُ لِلَّهِ وَ تَمَامُهَا اجْتِنَابُ الرَّفَثِ وَ الْفُسُوقِ وَ الْجِدَالِ فِي الْحُجِّ

And Hajj of the House is Obligatory for the one who has the capacity for a way to it, and it is the provision, and the departing with health of the body, and that there should happen to be for the human being what he can leave behind upon his dependants and what he can return to after his Hajj, nor is the Hajj allowed except to a Tamatto, nor is the pairing and the separating allowed for the one whose family was present in the Sacred Masjid, and the Ihram is not allowed before reaching the juncture, nor it is allowed to delay it from the juncture except for a sick one or out of Taqiyya (dissimulation), and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **And complete the Hajj and the Umrah for Allah [2:196]**, and its completion is the shunning of the copulation (Rafs), and the mischief, and the quarrelling during the Hajj.

وَ لَا يَجُزِي فِي الشُّكِّ الْحَصِيُّ لِأَنَّهُ نَاقِصٌ وَ يَجُوزُ الْمَوْجُوهُ إِذَا لَمْ يُوجَدْ غَيْرُهُ وَ فَرَائِضُ الْحَجِّ الْإِحْرَامُ وَ التَّلْبِيَةُ الْأَرْبَعُ وَ هِيَ لَبَّكَ اللَّهُمَّ لَبَّكَ لَا شَرِيكَ لَكَ لَبَّكَ إِنَّ الْحَمْدَ وَ التَّعَمَّةَ لَكَ وَ الْمُلْكُ لَا شَرِيكَ لَكَ وَ الطَّوَافُ بِالْبَيْتِ لِلْعُمْرَةِ فَرِيضَةٌ وَ رَكْعَتَاهُ عِنْدَ مَقَامِ إِبْرَاهِيمَ ع فَرِيضَةٌ وَ السَّعْيُ بَيْنَ الصَّفَا وَ

الْمَرْوَةَ فَرِيضَةً وَ طَوَافُ الْحَجِّ فَرِيضَةً وَ رُكْعَتَاهُ عِنْدَ الْمَقَامِ فَرِيضَةً وَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَرِيضَةٌ وَ طَوَافُ النِّسَاءِ فَرِيضَةٌ وَ لَا يُسْعَى بَعْدَهُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ الْوُقُوفُ بِالْمَشْعَرِ فَرِيضَةٌ وَ الْهُدْيُ لِلتَّمَتُّعِ فَرِيضَةٌ فَأَمَّا الْوُقُوفُ بِعَرَفَةَ فَهُوَ سُنَّةٌ وَاجِبَةٌ وَ الْخَلْقُ سُنَّةٌ وَ رَفِي الْجِمَارِ سُنَّةٌ

And the eunuch is not allowed in the rituals because he is deficient, and the virile is allowed, when someone else is not found. And the Obligations of the Hajj are: -The Ihraam; and the four Talbiyyas and these are —لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ— and the Tawaaf of the House for the Umrah is an Obligation; and its two Units (of Salat) by the Standing Place of Ibrahim<sup>as</sup> is Obligatory; and the sprinting between Al Safa and Al Marwa is Obligatory; and Tawaaf of the Hajj is Obligatory; and its two Units (of Salat) by the Standing Place is Obligatory; and the sprinting between Al Safa and Al Marwa is Obligatory; and Tawaaf of Nisaa is Obligatory, and there is no sprinting (Sa'ee) after it between Al Safa and Al Marwa; and the pausing at the Monuments is Obligatory; and the sacrifice for the Tamatto is Obligatory. As for the pausing as Arafaat, it is an Obligatory Sunnah, and shaving (head) is a Sunnah, and pelting the rocks is a Sunnah.

وَ الْجِهَادُ وَاجِبٌ مَعَ إِمَامٍ عَادِلٍ وَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَ لَا يَجِلُّ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ وَ النُّصَابِ فِي دَارِ التَّقِيَّةِ إِلَّا قَاتِلٌ أَوْ سَاعٍ فِي فَسَادٍ وَ ذَلِكَ إِذَا لَمْ تَخَفْ عَلَى نَفْسِكَ وَ لَا عَلَى أَصْحَابِكَ وَ اسْتِعْمَالُ التَّقِيَّةِ فِي دَارِ التَّقِيَّةِ وَاجِبٌ وَ لَا حِنْتُ وَ لَا كَفَّارَةٌ عَلَى مَنْ حَلَفَ تَقِيَّةً يَدْفَعُ بِذَلِكَ ظُلْمًا عَنْ نَفْسِهِ

And the Jihad is Obligatory along with a just Imam<sup>asws</sup>; and the one who gets killed protecting his wealth so he is a martyr; and it is not Permissible to kill anyone from the Kafirs and the Nasibis during the time of Taqiyya (dissimulation) except a killer will expand in the mischief, and what is when he does not fear upon himself nor upon your companion; and utilisation of the Taqiyya in the time of the Taqiyya is Obligatory; and there is neither a sin nor an expiation upon the one who swears an oath under Taqiyya to defend with that an injustice from himself.

وَ الطَّلَاقُ لِلسُّنَّةِ عَلَى مَا ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ وَ لَا يَجُوزُ طَلَاقٌ لِغَيْرِ السُّنَّةِ وَ كُلُّ طَلَاقٍ مُخَالِفٍ لِلْكِتَابِ فَلَيْسَ بِطَلَاقٍ كَمَا أَنَّ كُلَّ نِكَاحٍ مُخَالِفٍ لِلسُّنَّةِ فَلَيْسَ بِنِكَاحٍ وَ لَا يُجْمَعُ بَيْنَ أَكْثَرِ مِنْ أَرْبَعِ حَرَائِرٍ وَ إِذَا طَلَّقَتِ الْمَرْأَةُ لِغَدَّةٍ ثَلَاثَ مَرَّاتٍ لَمْ يَجِلَّ لِلرَّجُلِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

And the divorce of the Sunnah is upon what Allah<sup>azwj</sup> Mighty and Majestic Mentioned in His<sup>azwj</sup> Book and the Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>, nor is a divorce allowed without the Sunnah; and every divorce opposing to the book isn't a divorce, just as every marriage opposing the Sunnah isn't a marriage. And he cannot collect between more than four free women; and when the woman is divorced to the waiting period three times, (she) is not Permissible for the man until she marries another husband'.

وَ قَدْ قَالَ ع وَ اتَّفَعُوا تَرْوِيحَ الْمُطَلَّقاتِ ثَلَاثًا فِي مَوْضِعٍ وَاحِدٍ فَإِنَّهُنَّ ذَوَاتُ أَزْوَاجٍ

And he<sup>asws</sup> has said: 'And fear marrying the thrice divorced in one place (time), for these are with husbands.

وَ الصَّلَاةُ عَلَى النَّبِيِّ ص وَاجِبَةٌ فِي كُلِّ الْمَوَاطِنِ وَ عِنْدَ الْعُطَاسِ وَ الرِّيحِ وَ غَيْرِ ذَلِكَ وَ حُبُّ أَوْلِيَاءِ اللَّهِ وَاجِبٌ وَ الْوَلَايَةُ لَهُمْ وَاجِبَةٌ وَ الْبِرَاءَةُ مِنْ أَعْدَائِهِمْ وَاجِبَةٌ وَ مِنَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ وَ هَتَكُوا حِجَابَهُ وَ أَخَذُوا مِنْ فَاطِمَةَ ع فَدَكَ وَ مَنَعُوا مِيراثَهَا وَ غَصَبُوهَا وَ زَوَّجَهَا حُمُوقَهَا وَ هَمُّوا بِإِحْرَاقِ بَيْتِهَا وَ أَسَسُوا الظُّلْمَ وَ غَيْرُوا سُنَّةَ رَسُولِ اللَّهِ ص

And the Salawat upon the Prophet<sup>-sawww</sup> is Obligatory in every place, and during the sneezing and the wind (burping), and other than that; and love of the Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup> is Obligatory; and the Wilayah for them<sup>-asws</sup> is Obligatory; and the disavowment from their<sup>-asws</sup> enemies is Obligatory and from those who oppresses the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and violated their<sup>-asws</sup> veils, and snatched Fadak from Fatima<sup>-asws</sup>, and prevented her<sup>-asws</sup> inheritance, and usurped her<sup>-asws</sup> husband of their<sup>-asws</sup> rights, and they plotted with burning down her<sup>-asws</sup> house, and laid the foundations of the injustice, and altered the Sunnah of Rasool-Allah<sup>-sawww</sup>.

وَالْبِرَاءَةُ مِنَ النَّكِيثِينَ وَالْفَاسِطِينَ وَالْمَارِقِينَ وَاجِبَةٌ وَالْبِرَاءَةُ مِنَ الْأَنْصَابِ وَالْأَزْلَامِ أَيْمَةَ الصَّلَالِ وَفَادَةَ الْجُورِ كُلِّهِمْ أَوْلِيَهُمْ وَاجِبَةٌ وَالْبِرَاءَةُ مِنَ أَشَقَى الْأَوْلِيَيْنِ وَالْآخِرِينَ شَقِيقِ عَاقِرٍ نَاقَةَ مُؤَدِّ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَاجِبَةٌ وَالْبِرَاءَةُ مِنْ جَمِيعِ قَتَلَةِ أَهْلِ الْبَيْتِ ع وَاجِبَةٌ

And the disavowment from the breakers (of the allegiances), and the unjust ones, and the apostates is Obligatory; and the disavowment from **the monuments (for idols), and the arrows (for dividing) [5:90]**, the straying imams and tyrannous leaders, all of them, their first ones and their last ones, is Obligatory; and the disavowment from the wretched ones of the former ones and the latter ones, the wretched ones who hamstrung the she-camel of Samood, killer of Amir Al Momineen<sup>-asws</sup>, is Obligatory; and the disavowment from the entirety of the ones who killed the People<sup>-asws</sup> of the Household is Obligatory.

وَالْوَلَايَةُ لِلْمُؤْمِنِينَ الَّذِينَ لَمْ يُعَيَّرُوا وَلَمْ يُبَدَّلُوا بَعْدَ نَبِيِّهِمْ وَاجِبَةٌ مِثْلُ سَلْمَانَ الْفَارِسِيِّ وَأَبِي دَرٍّ الْعُقَارِيِّ وَالْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ وَعَمَّارِ بْنِ يَاسِرٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَخَدِيفَةَ بْنِ الْيَمَانَ وَأَبِي الْهَيْثَمِ بْنِ التَّيْهَانَ وَسَهْلَ بْنَ حَنْتَيْفٍ وَأَبِي أُيُوبَ الْأَنْصَارِيِّ وَعَبْدَ اللَّهِ بْنِ الصَّامِتِ وَعَبَادَةَ بْنَ الصَّامِتِ وَخُرَيْمَةَ بْنَ ثَابِتِ ذِي الشَّهَادَتَيْنِ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَمَنْ نَحَا نَحْوَهُمْ وَفَعَلَ مِثْلَ فِعْلِهِمْ وَالْوَلَايَةُ لِأَتْبَاعِهِمْ وَالْمُقْتَدِينَ بِهِمْ وَجُدَاهُمْ وَاجِبَةٌ

And the Wilayah for the Momineen, those who did not alter and did not replace after their Prophet<sup>-sawww</sup> is Obligatory, like Salman Al-Farsy<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup> Al-Ghafary<sup>-ra</sup>, and Al-Miqdad Bin Al-Aswad Al-Kindy<sup>-ra</sup>, and Ammar Bin Yasser<sup>-ra</sup>, and Jabir Bin Abdullah Al Ansary<sup>-ra</sup>, and Huzeyfa Bin Al Yaman<sup>-ra</sup>, and Abu Al Haysam Bin Al Tayhan<sup>-ra</sup>, and Sahl Bin Huneyf<sup>-ra</sup>, and Abu Ayoub Al Ansary<sup>-ra</sup>, and Abdullah Bin Al Samit<sup>-ra</sup>, and Abada Bin Al Samit<sup>-ra</sup>, and Khuzeyma Bin Sabit<sup>-ra</sup> with the two testimonies, and Abu Saeed Al Khudry<sup>-ra</sup>, and the ones who turned towards their<sup>-ra</sup> turning and did the deed of their<sup>-ra</sup> deed, and the Wilayah of their<sup>-ra</sup> followers and believers with them<sup>-ra</sup> and their<sup>-ra</sup> guidance, is Obligatory.

وَبُرِّ الْوَالِدَيْنِ وَاجِبٌ فَإِنْ كَانَا مُشْرِكِينَ فَلَا تُطْعَمُهُمَا وَلَا غَيْرُهُمَا فِي الْمَعْصِيَةِ فَإِنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

And righteousness with the parents is Obligatory. If they are polytheists, then do not obey them nor others in the acts of disobedience (to Allah<sup>-azwj</sup>), for there is no obedience to the created beings in disobeying the Creator.

وَالْأَنْبِيَاءُ وَأَوْصِيَاؤُهُمْ لَا ذُنُوبَ لَهُمْ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ وَتَحْلِيلُ الْمُتَعَتِّينِ وَاجِبٌ كَمَا أَنْزَلَهُمَا اللَّهُ تَعَالَى عَزَّ وَجَلَّ فِي كِتَابِهِ وَسَنَّهُمَا رَسُولُ اللَّهِ مُتَعَةً الْحَجَّ وَ مُنْعَةَ الْبَسَاءِ وَالْفَرَائِضَ عَلَى مَا أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى

And the Prophets<sup>-as</sup> and their<sup>-as</sup> successors<sup>-as</sup>, there are no sins for them<sup>-as</sup> because they<sup>-as</sup> are infallible, clean; and the extollation of the Holiness of the two 'Muta's is Obligatory just as Allah<sup>-azwj</sup> the Exalted Mighty and Majestic Revealed in His<sup>-azwj</sup> Book and Rasool-Allah<sup>-sawww</sup> Made

is a Sunnah – the Muta of Hajj and the Muta of the women; and the Obligations are upon whatever Allah<sup>-azwj</sup> Blessed and Exalted Revealed.

وَالْعَقِيْقَةُ لِلْوَلَدِ الذَّكَرِ وَالْأُنْثَى يَوْمَ السَّابِعِ وَ يُسَمَّى الْوَلَدُ يَوْمَ السَّابِعِ وَيُحْلَقُ رَأْسُهُ وَيُتَصَدَّقُ بِوِزْنِ شَعْرِهِ ذَهَباً أَوْ فِضَّةً وَاللَّهُ عَزَّ وَ جَلَّ لَا يُكَلِّفُ نَفْساً إِلَّا وُسْعَهَا وَ لَا يُكَلِّمُهَا فَوْقَ طَاقَتِهَا

And the 'Aqeeqa' for the new born male and the female is on the seventh day; and the child should be named on the seventh day, and its head shaves, and the weight of his hair in gold or silver be given in charity, and Allah<sup>-azwj</sup> Mighty and Majestic does not Encumber any soul except to its capacity, and does not Encumber above its strength.

وَ أَفْعَالِ الْعِبَادِ مَخْلُوقَةً خَلَقَ تَقْدِيرٍ لَا خَلْقَ تَكْوِينٍ وَاللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ لَا تَقُولُ بِالْجُبْرِ وَ لَا بِالتَّقْوِيضِ وَ لَا يَأْخُذُ اللَّهُ عَزَّ وَ جَلَّ الْبَرِيءَ بِالسَّقِيمِ وَ لَا يُعَذِّبُ اللَّهُ عَزَّ وَ جَلَّ الْأَطْفَالَ بِذُنُوبِ آبَائِهِ فَإِنَّهُ تَعَالَى قَالَ فِي مُحْكَمِ كِتَابِهِ وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَ قَالَ عَزَّ وَ جَلَّ وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

And the deeds of the created beings are creations of determination and not creations of bringing into being, and Allah<sup>-azwj</sup> is the Creator of all things; and neither say with the Compulsion nor with the Delegation; and Allah<sup>-azwj</sup> will not Seize the cured ones with the sickness, and Allah<sup>-azwj</sup> Mighty and Majestic will not Punish the children for the sins of their fathers, for the Exalted Said in the Decisive of His<sup>-azwj</sup> Book: **A bearer of a burden will not bear the burden of another [53:38]**, and the Mighty and Majestic Said: **And there wouldn't be for the human being except what he strives for [53:39]**.

وَ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يُعْطَى وَ يَنْقُصَ وَ لَيْسَ لَهُ عَزَّ وَ جَلَّ أَنْ يَظْلِمَ وَ لَا يُفْرِضُ اللَّهُ عَزَّ وَ جَلَّ عَلَى عِبَادِهِ طَاعَةَ مَنْ يَعْلَمُ أَنَّهُ يُغْوِيهِمْ وَ يُضِلُّهُمْ وَ لَا يَخْتَارُ لِرِسَالَتِهِ وَ لَا يَصْطَلِفِي مِنْ عِبَادِهِ مَنْ يَعْلَمُ أَنَّهُ يَكْفُرُ بِهِ وَ يُعْبِدُ الشَّيْطَانَ دُونَهُ وَ لَا يَتَّخِذُ عَلَى خَلْقِهِ حُجَّةً إِلَّا مَعْصُوماً

And for Allah<sup>-azwj</sup> Mighty and Majestic is that He<sup>-azwj</sup> Pardons and Graces, and it isn't for the Mighty and Majestic to be unjust, nor does Allah<sup>-azwj</sup> Mighty and Majestic Impose obedience upon His<sup>-azwj</sup> servants, one He<sup>-azwj</sup> Knows would deviate them and stray them, nor does He<sup>-azwj</sup> Choose for His<sup>-azwj</sup> Message nor Choose from His<sup>-azwj</sup> servants one He<sup>-azwj</sup> Knows he would be disbelieving in it and worship the Satan<sup>-la</sup> besides Him<sup>-azwj</sup>, nor does He<sup>-azwj</sup> a Divine Authority upon His<sup>-azwj</sup> creatures except an Infallible.

وَ الْإِسْلَامُ غَيْرُ الْإِيمَانِ وَ كُلُّ مُؤْمِنٍ مُسْلِمٌ وَ لَيْسَ كُلُّ مُسْلِمٍ مُؤْمِناً وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ وَ أَصْحَابُ الْحُدُودِ مُسْلِمُونَ لَا مُؤْمِنُونَ وَ لَا كَافِرُونَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُدْخِلُ النَّارَ مُؤْمِناً وَ قَدْ وَعَدَهُ الْجَنَّةَ وَ لَا يُخْرِجُ مِنَ النَّارِ كَافِراً وَ قَدْ وَعَدَهُ النَّارَ وَ الْحُلُودَ فِيهَا وَ يَعْرِضُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

And Islam is other than Eman, and every Momin is a Muslim but every Muslim isn't a Momin, nor does the thief steal when he steals while he is a Momin, nor does the adulterer commit adultery while a momin, and the companions (punished ones) of the Legal penalties are Muslims, neither Momineen nor Kafirs, for Allah<sup>-azwj</sup> Blessed and Exalted will not Enter a Momin into the Fire and He<sup>-azwj</sup> has already Promised him the Paradise, nor will He<sup>-azwj</sup> Exit a Kafir from the Fire when He<sup>-azwj</sup> has already Promised him the Fire and the eternity therein, and He<sup>-azwj</sup> Forgives what is besides that to the one He<sup>-azwj</sup> do Desires.

فَأَصْحَابُ الْحُدُودِ فُسِّقُوا لَا مُؤْمِنُونَ وَلَا كَافِرُونَ وَلَا يُخَلَّدُونَ فِي النَّارِ وَ يُخْرَجُونَ مِنْهَا يَوْمًا مَا وَ الشَّفَاعَةُ جَائِزَةٌ لَهُمْ وَ لِلْمُسْتَضْعَفِينَ إِذَا ارْتَضَى اللَّهُ عَزَّ وَ جَلَّ دِينَهُمْ

The companions (punished ones) of the Legal penalties are transgressors, neither Momineen nor Kafirs, nor will they be entering into the Fire nor coming out from it one day; and the intercession is allowed for them and for the weak ones when Allah<sup>-azwj</sup> Mighty and Majestic is Pleased with their Religion.

وَ الْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى لَيْسَ بِخَالِقٍ وَ لَا مَخْلُوقٍ وَ الدَّارُ الْيَوْمَ دَارُ تَقِيَّةٍ وَ هِيَ دَارُ الْإِسْلَامِ لَا دَارُ كُفْرٍ وَ لَا دَارُ إِيمَانٍ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَاجِبَانِ عَلَى مَنْ أَمَكَهُ وَ لَمْ يَخَفْ عَلَى نَفْسِهِ وَ لَا عَلَى أَصْحَابِهِ

And the Quran is Speech of Allah<sup>-azwj</sup> the Exalted, neither a Creator nor a Creation; and the house (world) today is the house of Taqiyya (dissimulation) and it is the house of Islam, neither house of Kufr nor house of Eman; and the enjoining of the good and the forbidding from the evil are both Obligation upon the one who is enabled and does not fear upon himself nor upon his companions.

وَ الْإِيمَانُ هُوَ أَدَاءُ الْفَرَائِضِ وَ اجْتِنَابُ الْكِبَائِرِ وَ الْإِيمَانُ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَ إِفْرَازٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ وَ الْإِفْرَازُ بِعَدَابِ الْقَبْرِ وَ مُنْكَرٍ وَ نَكِيرٍ وَ الْبُعْثُ بَعْدَ الْمَوْتِ وَ الْحِسَابُ وَ الصِّرَاطُ وَ الْمِيزَانُ وَ لَا إِيمَانَ بِاللَّهِ إِلَّا بِالْبِرَاءَةِ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ

And the Eman, it is the fulfilment of the Obligations and shunning the major sins; and the Eman is the recognition by the heart and acceptance by the tongue and action by the body parts, and the acceptance with the punishment of the grave, and Munkar and Nakeer, and the Resurrection after the death, and the Reckoning, and the Bridge, and the Scale; and there is no belief in Allah<sup>-azwj</sup> except with the disavowment from enemies of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ التَّكْبِيرُ فِي الْعِيدَيْنِ وَاجِبٌ أَمَّا فِي الْفِطْرِ فَنَحْنُ خَمْسَ صَلَوَاتٍ يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الْمَغْرِبِ لَيْلَةَ الْفِطْرِ إِلَى صَلَاةِ الْعَصْرِ مِنْ يَوْمِ الْفِطْرِ وَ هُوَ أَنْ يُقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا لِقَوْلِهِ عَزَّ وَ جَلَّ وَ لِنُكْمِلُوا الْعِدَّةَ وَ لِنُكْبِرُوا اللَّهُ عَلَى مَا هَدَانَاكُمْ

And the Takbeer in the two Eids is Obligatory. As for (Eid) Al Fitr, in five Salats. One would begin with it from Salat Al Maghrib on the night of (Eid) Al Fitr up to Salat Al Asr on the day of (Eid) Al Fitr, and it is that he says (الله أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا) due to the Words of the Mighty and Majestic: **in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, [2:185].**

وَ فِي الْأَضْحَى بِالْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْعِدَّةِ يَوْمَ النَّالِثِ وَ يَمُتُّ دُبُرَ خَمْسَ عَشْرَةَ صَلَاةً يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْعِدَّةِ يَوْمَ الرَّابِعِ وَ يُزَادُ فِي هَذَا التَّكْبِيرِ وَ اللَّهُ أَكْبَرُ عَلَى مَا رَزَقْنَا مِنْ بَيْمَةِ الْأَنْعَامِ

And during (Eid) Al-Azha, in the cities, at the end of ten Salats, beginning with it from Salat Al-Zohr on the day of the Sacrifice to the morning Salat on the third day, and at Mina at the end

of fifteen Salats beginning with it from Salat Al-Zohr on the day of the sacrifice up to the morning Salat on the fourth day, and increase in this the Takbeer (وَ اللَّهُ أَكْبَرُ عَلَى مَا رَزَقْنَا مِنْ حَيْمَةِ الْأَنْعَامِ)

وَ النُّفْسَاءُ لَا تَقْعُدُ أَكْثَرَ مِنْ عِشْرِينَ يَوْمًا إِلَّا أَنْ تَطْهُرَ قَبْلَ ذَلِكَ وَ إِنْ لَمْ تَطْهُرْ بَعْدَ الْعِشْرِينَ اغْتَسَلَتْ وَ احْتَشَتْ وَ عَمِلَتْ عَمَلِ الْمُسْتَحَاضَةِ

And the woman in post-child-birth should not sit more than twenty day except she should cleanse after the twenty, bathing and watching out (for blood), and doe the deeds of the menstruating one.

وَ الشَّرَابُ فَكُلُّ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ وَ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ ذِي مَخْلَبٍ مِنَ الطَّيْرِ فَأَكْلُهُ حَرَامٌ وَ الطَّحَالُ حَرَامٌ لِأَنَّهُ دَمٌ وَ الْجِرْيِيُّ وَ الْمَاؤْمَاهِي وَ الطَّائِي وَ الزَّيْمِيُّ حَرَامٌ وَ كُلُّ سَمَكٍ لَا يَكُونُ لَهُ فُلُوسٌ فَأَكْلُهُ حَرَامٌ

And the drink, everything what the more of it intoxicates, so little of it and more of it is Prohibited; and all with fangs from the predators and from the birds with claws, eating it is Prohibited; and the spleen is Prohibited because it is blood; and the catfish, and the sea horse, and the floating (dead) fish, and the glyptothorax (mountain catfish) is Prohibited; and every fish not having scales for it, eating it is Prohibited.

وَ يُؤْكَلُ مِنَ الْبَيْضِ مَا اخْتَلَفَ طَرَفَاهُ وَ لَا يُؤْكَلُ مَا اسْتَوَى طَرَفَاهُ وَ يُؤْكَلُ مِنَ الْجُرَادِ مَا اسْتَقَالَ بِالطَّيْرَانِ وَ لَا يُؤْكَلُ مِنْهُ الدَّبِيُّ لِأَنَّهُ لَا يَسْتَقِيلُ بِالطَّيْرَانِ وَ دَكَاةُ السَّمَكِ وَ الْجُرَادُ أَحَدُهُ

And it can be eaten from the eggs what its edges are different (oblong), and it would not be eaten what its edges are equal (round); and it can be eaten from the locusts what is high in the flying, and the small locust cannot be eat because it is not high with the flying; and the purification of the fish and the locust is taking it.

وَ الْكِبَائِرُ مُحْرَمَةٌ وَ هِيَ الشِّرْكُ بِاللَّهِ عَزَّ وَ جَلَّ وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ تَعَالَى وَ عُقُوقُ الْوَالِدَيْنِ وَ الْفِرَارُ مِنَ الرَّحْفِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ قَدْفُ الْمُحْصَنَاتِ

And the major sins are Prohibited, and these are – The *Shirk* with Allah<sup>-azwj</sup> Mighty and Majestic, and killing the soul which Allah<sup>-azwj</sup> the Exalted has Prohibited, and disloyalty with the parents, and the fleeing from the battle, and devouring the wealth of the orphans unjustly, and consuming the usury (interest) after the proof, and slandering the chaste women.

وَ بَعْدَ ذَلِكَ الزِّنَا وَ الْيَوَاطُ وَ السَّرْقَةُ وَ أَكْلُ الْمَيْتَةِ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ وَ مَا أَهْلَ لِعَيْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضَرُورَةٍ وَ أَكْلُ السُّحْتِ وَ الْبَحْسُ فِي الْمَكْتَبَاتِ وَ الْمِيْزَانِ وَ الْمَيْسِرُ وَ شَهَادَةُ الزُّورِ وَ الْيَأْسُ مِنْ رُوحِ اللَّهِ وَ الْأَمْنُ مِنْ مَكْرِ اللَّهِ وَ الْفُتُوْطُ مِنْ رَحْمَةِ اللَّهِ

And after that is the adultery, and the sodomy, and the theft, and eating the dead, and the blood, and the flesh of swine, and is sacrificed for other than Allah<sup>-azwj</sup>, from without a necessity, and consuming the ill-gotten gains, and the cheating in the measures and the weighing, and the gambling, and bearing the false testimony, and the despair from the Spirit of Allah<sup>-azwj</sup>, and the feeling safe from the Plan of Allah<sup>-azwj</sup>, and the despair from the Mercy of Allah<sup>-azwj</sup>.

و تَرْكُ مُعَاوَنَةِ الْمَظْلُومِينَ وَ الرُّكُودُ إِلَى الظَّالِمِينَ وَ الِئْمِينُ الْعَمُوسُ وَ حَبْسُ الْخُفُوقِ مِنْ عَيْرِ عُسْرِ وَ اسْتِعْمَالُ الْكِبْرِ وَ التَّجَبُّرُ وَ الْكُذِبُ وَ الْإِسْرَافُ وَ التَّبْدِيرُ وَ الْحِيَانَةُ وَ الْإِسْتِحْقَافُ بِالْحَجِّ وَ الْمُحَارَبَةُ لِأَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ

And neglecting assisting the oppressed, and the inclining towards the oppressors, and the false oath, and withholding the rights of someone without being in financial difficulties, and utilising the arrogance and the compulsion, and the lying, and the extravagance, and the waster, and the betrayal, and the taking lightly with the Hajj, and the fighting ware against the Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ الْمَلَاهِي الَّتِي تَصُدُّ عَنْ ذِكْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَكْرُوهَةٌ كَالْعِنَاءِ وَ ضَرْبِ الْأَوْتَارِ وَ الْإِصْرَازِ عَلَى صَعَائِرِ الدُّنُوبِ

And the amusement which hinders from the Zikr of Allah<sup>-azwj</sup> Blessed and Exalted is abhorrent, like the singing and striking the vocal chords, and the persistence upon the smaller sins’.

ثُمَّ قَالَ ع إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ

Then he<sup>-asws</sup> said: ‘Surely in this is the manifesto for worshipping people’.<sup>54</sup>

باب 15 احتجاجات أصحابه عليه السلام على المخالفين

## CHAPTER 15 – ARGUMENTATIONS OF HIS<sup>-asws</sup> COMPANIONS AGAINST THE ADVERSARIES

1- ختص، الإختصاص يُعْفُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ: قَالَ أَبُو حَنِيفَةَ لِأَبِي جَعْفَرٍ مُؤْمِنِ الطَّاقِ مَا تَقُولُ فِي الطَّلَاقِ الثَّلَاثِ قَالَ أَعَلَى خِلَافِ الْكِتَابِ وَ السُّنَّةِ قَالَ نَعَمْ قَالَ أَبُو جَعْفَرٍ لَا يَجُوزُ ذَلِكَ قَالَ أَبُو حَنِيفَةَ وَ لَمْ لَا يَجُوزُ ذَلِكَ

Yaqoub Bin Yazeed, from Ibn Abu Umeyr who said,

‘Abu Haneefa said to Abu Ja’far Momin Al-Taq, ‘What are you saying regarding the three divorces?’ He said, ‘Upon an opposition of the Book and the Sunnah?’ He said, ‘Yes’. Abu Ja’far said, ‘That is not allowed’. Abu Haneefa said, ‘And why is that not allowed?’

قَالَ لِأَنَّ التَّرْوِيجَ عَقْدٌ بِالطَّاعَةِ فَلَا يُحِلُّ بِالْمَعْصِيَةِ وَ إِذَا لَمْ يَجْرِ التَّرْوِيجُ بِجَهَةِ الْمَعْصِيَةِ لَمْ يَجْرِ الطَّلَاقُ بِجَهَةِ الْمَعْصِيَةِ وَ فِي إِجَارَةِ ذَلِكَ طَعْنٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِيمَا أَمَرَ بِهِ وَ عَلَى رَسُولِهِ فِيمَا سَنَّ لِأَنَّهُ إِذَا كَانَ الْعَمَلُ بِخِلَافِهِمَا فَلَا مَعْنَى لَهُمَا وَ فِي قَوْلِنَا مَنْ شَدَّ عَنْهُمَا رَدَّ إِلَيْهِمَا وَ هُوَ صَاحِرٌ

He said, ‘The marriage is an agreement, agreed with obedience, therefore there is no loosening with the disobedience; and when the marriage is not allowed by an aspect of the disobedience, the divorce is not allowed by an aspect of the disobedience; and in allowing that is a slander upon Allah<sup>-azwj</sup> Mighty and Majestic regarding what He<sup>-azwj</sup> has Commanded with and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup> regarding what he<sup>-saww</sup> made a Sunnah, because when the deed was against both of these, then these two become meaningless, and according to our word, the one who deviates from them has rebutted to them, and he is belittled’.

<sup>54</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 14 H 1

قَالَ أَبُو حَنِيفَةَ قَدْ جَوَّزَ الْعُلَمَاءُ ذَلِكَ

Abu Haneefa said, 'The scholars have allowed that'.

قَالَ أَبُو جَعْفَرٍ لَيْسَ الْعُلَمَاءُ الَّذِينَ جَوَّزُوا لِلْعَبْدِ الْعَمَلِ بِالْمَعْصِيَةِ وَ اسْتِعْمَالَ سُنَّةِ الشَّيْطَانِ فِي دِينِ اللَّهِ وَ لَا عَالِمٌ أَكْبَرُ مِنَ الْكِتَابِ وَ السُّنَّةِ فَلِمَ يُجَوِّزُونَ لِلْعَبْدِ الْجَمْعَ بَيْنَ مَا فَرَّقَ اللَّهُ مِنَ الطَّلَاقِ الثَّلَاثِ فِي وَثْقٍ وَاحِدٍ وَ لَا يُجَوِّزُونَ لَهُ الْجَمْعَ بَيْنَ مَا فَرَّقَ اللَّهُ مِنَ الصَّلَوَاتِ الْخَمْسِ وَ فِي تَجْوِيزِ ذَلِكَ تَعْطِيلُ الْكِتَابِ وَ هَذَا السُّنَّةِ وَ قَدْ قَالَ اللَّهُ جَلَّ وَ عَزَّ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

Abu Ja'far<sup>-asws</sup> said, 'Aren't these the scholars who allowed the acting with disobedience by the servant and utilise sunnah of the Satan<sup>-la</sup> in the Religion of Allah<sup>-azwj</sup>, and there is no scholar greater than the Book and the Sunnah, then why are they allowing, the gathering between what Allah<sup>-azwj</sup> Separated, from the three divorces in one time, and they are not allowing for him the gathering between what Allah<sup>-azwj</sup> Separated, from the five Salats? And in allowing that is the suspension of the Book and demolishing of the Sunnah, and Allah<sup>-azwj</sup> Mighty and Majestic Said: **and one who exceeds the Limits of Allah, so he has been unjust to himself. [65:1].**

مَا تَقُولُ يَا أَبَا حَنِيفَةَ فِي رَجُلٍ قَالَ إِنَّهُ طَالِقٌ امْرَأَتَهُ عَلَى سُنَّةِ الشَّيْطَانِ أَيْجُوزُ لَهُ ذَلِكَ الطَّلَاقُ قَالَ أَبُو حَنِيفَةَ فَقَدْ خَالَفَ السُّنَّةَ وَ بَانَتْ مِنْهُ امْرَأَتُهُ وَ عَصَى رَبَّهُ

What are you saying, O Abu Haneefa, regarding a man who says that he divorced his wife upon a sunnah of the Satan<sup>-la</sup>? Would that divorce be allowed for him?' Abu Haneefa said, 'He has opposed the Sunnah, and his wife is irrevocable divorced from him, and he disobeyed his Lord<sup>-azwj</sup>'.

قَالَ أَبُو جَعْفَرٍ فَهُوَ كَمَا قُلْنَا إِذَا خَالَفَ سُنَّةَ اللَّهِ عَمِلَ بِسُنَّةِ الشَّيْطَانِ وَ مَنْ أَمْضَى بِسُنَّتِهِ فَهُوَ عَلَى مِلَّةِ لَيْسَ لَهُ فِي دِينِ اللَّهِ نَصِيبٌ

Abu Ja'far<sup>-asws</sup> said, 'He is as we say, when he opposes the Sunnah of Allah<sup>-azwj</sup> acting by the sunnah of the Satan<sup>-la</sup>, and the one who goes by his<sup>-la</sup> sunnah, he is upon his<sup>-la</sup> religion, there isn't any share for him in the Religion of Allah<sup>-azwj</sup>'.

قَالَ أَبُو حَنِيفَةَ هَذَا عَمْرٌ بِنُ الْخَطَّابِ وَ هُوَ مِنْ أَفْضَلِ أَيْمَةِ الْمُسْلِمِينَ قَالَ إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ جَعَلَ لَكُمْ فِي الطَّلَاقِ أَنَاةً فَاسْتَعْجَلْتُمُوهُ وَ أَجَزْنَا لَكُمْ مَا اسْتَعْجَلْتُمُوهُ

Abu Haneefa said, 'This Umar Bin Al Khattab, and he is from the superior imams of the Muslims, said, 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise Made patience to be for you all regarding the divorce, but you are hastening it, and we are allowing for you what you are hastening'.

قَالَ أَبُو جَعْفَرٍ إِنَّ عَمَرَ كَانَ لَا يَعْرِفُ أَحْكَامَ الدِّينِ قَالَ أَبُو حَنِيفَةَ وَ كَيْفَ ذَلِكَ قَالَ أَبُو جَعْفَرٍ مَا أَقُولُ فِيهِ مَا تُنْكِرُهُ أَمَّا أَوَّلُ ذَلِكَ فَإِنَّهُ قَالَ لَا يُصَلِّي الْجُنُبُ حَتَّى يَجِدَ الْمَاءَ وَ لَوْ سَنَةً وَ الْأُمَّةُ عَلَى خِلَافِ ذَلِكَ

Abu Ja'far<sup>-asws</sup> said, 'Umar did not know the rulings of the Religion'. Abu Haneefa said, 'And how is that so?' Abu Ja'far<sup>-asws</sup> said, 'Whatever I say regarding him is what you will deny it. As

for the first of that, he said, 'The one with ceremonial impurity cannot pray Salat until he finds the water, and even if it is a year later!' And the community is upon the opposite of that.

وَ أَتَاهُ أَبُو كَيْفِ الْعَائِذِيِّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي غَيْبْتُ فَقَدِمْتُ وَ قَدْ تَزَوَّجَتْ امْرَأَتِي فَقَالَ إِنْ كَانَ قَدْ دَخَلَ بِهَا فَهُوَ أَحَقُّ بِهَا وَ إِنْ لَمْ يَكُنْ دَخَلَ بِهَا فَأَنْتَ أَوْلَى بِهَا وَ هَذَا حُكْمٌ لَا يُعْرَفُ وَ الْأُمَّةُ عَلَى خِلَافِهِ

And Abu Kayf Al-Aizy came to him and said, 'O commander of the faithful! I was absent, then I came, and (in meantime) my wife remarried'. He said, 'If he has entered her then he is more rightful with her, and if he has not entered her, then you are foremost with her', and this is an unknown ruling, and the community is upon its opposite.

وَ قَضَى فِي رَجُلٍ غَابَ عَنِ أَهْلِهِ أَرْبَعَ سِنِينَ أَهْمًا تَتَزَوَّجُ إِنْ شَاءَتْ وَ الْأُمَّةُ عَلَى خِلَافِ ذَلِكَ أَهْمًا لَا تَتَزَوَّجُ أَبَدًا حَتَّى تَقُومَ الْبَيِّنَةُ أَنَّهُ مَاتَ أَوْ طَلَّقَهَا وَ أَنَّهُ قَتَلَ سَبْعَةَ نَفَرٍ مِنْ أَهْلِ الْيَمَنِ بِرَجُلٍ وَاحِدٍ وَ قَالَ لَوْ لَا مَا عَلَيْهِ أَهْلٌ صَنَعَاءَ لَقَتَلْتُهُمْ بِهِ وَ الْأُمَّةُ عَلَى خِلَافِهِ

And he judged regarding a man absent from his wife for four years that she can re-marry if she so desires to, and the community is upon opposite of that. She cannot re-marry ever until the proof is established that he either died or divorced her, and he said, 'If the people of Sana'a had not been upon it, I would have killed them due to it, and the community is upon the opposite of it.

وَ أَنِّي بِامْرَأَةٍ حُبْلَى شَهِدُوا عَلَيْهَا بِالْفَاحِشَةِ فَأَمَرَ بِرَجْمِهَا فَقَالَ لَهُ عَلِيُّ ع إِنْ كَانَ لَكَ السَّبِيلُ عَلَيْهَا فَمَا سَبِيلُكَ عَلَيَّ مَا فِي بَطْنِهَا فَقَالَ لَوْ لَا عَلَيَّ لَهْلَكَ عُمُرٌ

And they came with a pregnant woman having testified against her with the immorality, so he ordered with stoning her (to death), but Ali<sup>-asws</sup> said to him: 'Even if there was the way for you upon her, but what is your way upon what is in her belly?' He said, 'Had it not been for Ali<sup>-asws</sup>, Umar would have been destroyed'.

وَ أَنِّي بِمَجْنُونَةٍ قَدْ زَنَتْ فَأَمَرَ بِرَجْمِهَا فَقَالَ لَهُ عَلِيُّ ع أَمَا عَلِمْتَ أَنَّ الْقَلَمَ قَدْ رُفِعَ عَنْهَا حَتَّى تَصِحَّ فَقَالَ لَوْ لَا عَلَيَّ لَهْلَكَ عُمُرٌ

And they came with an insane woman who had committed adultery, so he ordered with stoning her (to death), but Ali<sup>-asws</sup> said to him: 'But, do you not know that the Pen has been Raised from her until she is of sound mind?' He said, 'Had it not been for Ali<sup>-asws</sup>, Umar would have been destroyed'.

وَ إِنَّهُ لَمْ يَدْرِ الْكَالَالَهَ فَسَأَلَ النَّبِيَّ ص عَنْهَا فَأَخْبَرَهُ بِهَا فَلَمْ يَفْهَمْ عَنْهُ فَسَأَلَ ابْنَتَهُ حُفْصَةَ أَنْ تَسْأَلَ النَّبِيَّ عَنِ الْكَالَالَهَ فَسَأَلَتْهُ فَقَالَ لَهَا أَبُوكَ أَمَرَكَ بِهَذَا قَالَتْ نَعَمْ فَقَالَ لَهَا إِنَّ أَبَاكَ لَا يَفْهَمُهَا حَتَّى يَمُوتَ فَمَنْ لَمْ يَعْرِفِ الْكَالَالَهَ كَيْفَ يَعْرِفُ أَحْكَامَ الدِّينِ

He did not know about the 'Kalala' (a person with no parents and no offspring – 4:176), so he asked the Prophet<sup>-saww</sup> and he<sup>-saww</sup> informed him, but he could not understand it. So, he asked his daughter Hafsa to ask the Prophet<sup>-saww</sup> about the 'Kalala'. She asked him<sup>-saww</sup> and he<sup>-saww</sup> said to her: 'Did your father instruct you with this?' She said, 'Yes'. He<sup>-saww</sup> said to her: 'Your

father will not understand it until he dies!' So, the one who did not understand the 'Kalala', how can he understand the rulings of the Religion?<sup>55</sup>

2 - اقول: قال السيد رضي الله عنه في كتاب الفصول: أخبرني الشيخ أدا الله عزه مرسلًا قال: مر الفضال بن الحسن بن فضال الكوفي بأبي حنيفة وهو في جمع كثير يملي عليهم شيئًا من فقهه وحديثه، فقال لصاحب كان معه: والله لا أبرح أو أخجل أبا حنيفة، قال صاحبه: إن أبا حنيفة ممن قد علت حاله وظهرت حجته،

I (Majlisi) am saying, 'Seyyid Al Razy said in the book 'Al Fusool', 'I was informed by the sheykh A'da, may Allah<sup>-azwj</sup> Honour him who said, 'Al Fazal Bin Al Hassan Bin Fazal passed by Abu Haneefa at Al Kufa, and he was among a huge crowd dictating things upon them from his jurisprudence and his Ahadeeth. He said to a companion who was with him, 'By Allah<sup>-azwj</sup>! Abu Haneefa is neither good nor ashamed. His companion said, 'Abu Haneefa is from the ones who state (status) is well known, and his proofs are apparent'.

قال: مه هل رأيت حجة كافر علت على مؤمن؟ ثم دنا منه فسلم عليه فرد ورد القوم السلام بأجمعهم، فقال: يا أبا حنيفة رحمك الله إن لي أخا يقول: إن خير الناس بعد رسول الله (صلى الله عليه وآله) علي بن أبي طالب (عليه السلام)، وأنا أقول: إن أبا بكر خير الناس وبعده عمر، فما تقول أنت رحمك الله؟

He said, 'Shh! Have you ever seen an argument of a Kafir surmount upon a Momin?' Then he went near him and greeted, and the people returned the greeting in unison. He said, 'O Abu Haneefa! May Allah<sup>-azwj</sup> have Mercy on you, there is a brother of mine who is saying, 'The best of the people after Rasool-Allah<sup>-saww</sup> is Ali Bin Abu Talib<sup>-asws</sup>', and I am saying that Abu Bakr is the best of the people, and after him, Umar. So, what are you saying, may Allah<sup>-azwj</sup> have Mercy on you?'

فأطرق مليا ثم رفع رأسه فقال: كفى بمكانهما من رسول الله (صلى الله عليه وآله) كرما وفخرا، أما علمت أنهما ضجيعاه في قبره، فأبي حجة أوضح لك من هذه؟

He lowered his head for a while and said, 'It is sufficient with both their position from Rasool-Allah<sup>-saww</sup> as an honour and pride. Do you not know that they are both associates in his<sup>-saww</sup> grace, so, which proof can be clearer for you than this?'

فقال له فضال: إني قد قلت ذلك لآخي، فقال: والله لئن كان الموضع لرسول الله (صلى الله عليه وآله) دونهما فقد ظلما بدفنهما في موضع ليس لهما فيه حق، وإن كان الموضع لهما فوهباه لرسول الله (صلى الله عليه وآله) فقد أسأآ وما أحسا إذ رجعا في هبتهما ونكنا عهدهما،

Fazal said to him, 'I had said that to my brother, but he said, 'By Allah<sup>-azwj</sup>! If the place was for Rasool-Allah<sup>-saww</sup> besides them both, then they have been unjust by their being buried in a place wherein there is no right for them, and if the place was for them both and they gifted it to Rasool-Allah<sup>-saww</sup> (to be buried there), then they have been evil and were not afraid when they both retracted in their gifting and broke their agreements.

فأطرق أبو حنيفة ساعة ثم قال له: لم يكن له ولا لهما خاصة، ولكنهما نظرا في حق عائشة وحفصة فاستحقا الدفن في ذلك الموضع بحقوق ابنتيهما،

<sup>55</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 1

Abu Haneefa bowed for a while, then said to him, 'It was neither for him<sup>-saww</sup> nor for them both in particular, but they are peers in the rights of Ayesha and Hafsa, therefore they were both deserving of the burial in that place by the rights of their daughters'.

فقال له فضال قد قلت له ذلك فقال: أنت تعلم أن النبي (صلى الله عليه وآله) مات عن تسع حشايا، ونظرنا فإذا لكل واحدة منهن تسع الثمن، ثم نظرنا في تسع الثمن فإذا هو شبر في شبر فكيف يستحق الرجلان أكثر من ذلك؟

Fazal said to him, 'I had said that to him, but he said, 'You know that the Prophet<sup>-saww</sup> died upon nine 'Hashaya' and we considered and there was a price for everyone of them (Ayesha and Hafsa) should be nine-eight (part). Then we looked into the nine-eight (part), and it was a palm's width by a palm's width, so how can the two men be deserving of any more than that (each)?'

ويعد فما بال حفصة وعائشة ترثان رسول الله (صلى الله عليه وآله) وفاطمة بنته تمنع الميراث؟

And afterwards, what is the matter Hafsa and Ayesha both inherited Rasool-Allah<sup>-saww</sup>, while his<sup>-as</sup> daughter<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> was prevented from inheritance?'

فقال أبو حنيفة: يا قوم نحوه عني فإنه والله رافضي خبيث.

Abu Haneefa said, 'O people! Take him away from me, for by Allah<sup>-azwj</sup>, he is a wicked Rafizite (rejecter)'.<sup>56</sup>

3 - وما حكى الشيخ رحمه الله قال: قال الحارث بن عبد الله الربيعي: كنت جالسا في مجلس المنصور وهو بالجسر الاكبر وسوار القاضي عنده، والسيد الحميري ينشده: إن الا له الذي لا شئ يشبهه \* أتاكم الملك للدنيا وللدن أتاكم الله ملكا لا زوال له \* حتى يقاد إليكم صاحب الصين وصاحب الهند مأخوذ برتمه \* وصاحب الترك محبوب على هون حتى أتى على القصيدة والمنصور مسرور.

And from what is narrated by the sheykh, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Al Haris Bin Abdullah Al Rabie said, 'I was seated in a gathering of Al Mansour and he was by the great bridge, and Sawar the judge was with him, and Seyyid Al Himeyri prosed, '*Allah<sup>-azwj</sup> is the One there is no resemblance for Him<sup>-azwj</sup>. He<sup>-azwj</sup> Gave you the kingdom of the world and the religion. Allah<sup>-azwj</sup> Gave you such a kingdom, there will be no declining for it, until He<sup>-azwj</sup> has almost Made you the master of China, and master of India, taken entirely, and the master of Turkey is contained upon humiliation'* – to the extent that he came upon the poem, and Al Mansour was cheerful.

فقال: سوار إن هذا والله يا أمير المؤمنين يعطيك بلسانه ما ليس في قلبه، والله إن القوم الذين يدين بجهنم لغيركم، وإنه لينطوي على عداوتكم،

Sawar said, 'This, by Allah<sup>-azwj</sup>, O commander of the faithful, he gives you by his tongue what isn't in his heart. By Allah<sup>-azwj</sup>! The people are making a Religion by their love for other than you, and they are involved upon your enmity'.

<sup>56</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 2

فقال السيد: والله إنه لكاذب، وإنني في مدحتك لصادق، وإنه حملة الحسد إذ رآك على هذه الحال، وإن انقطاعي إليكم ومودتي لكم أهل البيت لمعرق فيها من أبوي، وإن هذا وقومه لاعدائكم في الجاهلية والاسلام، وقد أنزل الله عزوجل على نبيه عليه الصلاة والسلام في أهل بيت هذا: (إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون)

The Seyyid said, 'By Allah<sup>-azwj</sup>! He is a liar, and I am truthful in your praise, and the envy has carried him upon this state, and that my cutting off to you and my cordiality for you the people of the household is for the sake of my father, and that this one and his people were your enemies during the pre-Islamic period; and Allah<sup>-azwj</sup> Mighty and Majestic has Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> regarding the people of this household: **Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]**'.

فقال المنصور: صدقت. فقال سوار: يا أمير المؤمنين إنه يقول بالرجعة، ويتناول الشيخين بالسب والوقعة فيهما،

Al Mansour said, 'You speak the truth'. Sawar said, 'O commander of the faithful! He says with the Raj'at (Return), and he takes to the two sheykhs (Abu Bakr and Umar) with the abuse and the displacement regarding them both'.

فقال السيد: أما قوله: إني أقول بالرجعة فإني أقول بذلك على ما قال الله تعالى: (ويوم نحشر من كل امة فوجا ممن يكذب بآياتنا فهم يوزعون) وقد قال في موضع آخر: (وحشرناهم فلم تغادر منهم أحدا) فعلمنا أن ههنا حشرين: أحدهما عام، والآخر خاص،

The Seyyid said, 'As for his words that I am speaking with the Raj'at (Return), I am saying that upon what Allah<sup>-azwj</sup> the Exalted Said: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]**. And He<sup>-azwj</sup> has Said in another place: **and We will Gather them, so We will not Leave anyone of them [18:47]**, thus we know that over there are two Resurrections – one of them is general, and the other special.

وقال سبحانه: (ربنا أمتنا اثنتين وأحييتنا اثنتين فاعترفنا بذنوبنا فهل إلى خروج من سبيل) وقال تعالى: (فأماته الله مائة عام ثم بعثه) وقال تعالى: (لم تر إلى الذين خرجوا من ديارهم وهم الوف حذر الموت فقال لهم الله موتوا ثم أحياهم)

The Glorious Said: **Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]**, and the Exalted Said: **So Allah Caused him to die for a hundred years, then Resurrected him [2:259]**, and the Exalted Said: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them [2:243]**.

فهذا كتاب الله تعالى، وقد قال رسول الله (صلى الله عليه وآله): (يحشر المتكبرون في صور الذر يوم القيامة) وقال (صلى الله عليه وآله): (لم يجز في بني إسرائيل شيء إلا ويكون في أمي مثله حتى الحسف والمسح والقذف)

So, this is the Book of Allah<sup>-azwj</sup> the Exalted; and Rasool-Allah<sup>-saww</sup> has said: 'The arrogant ones will be Resurrected in the image of the particles on the Day of Qiyamah'; and he<sup>-saww</sup> said: 'Nothing has flowed among the children of Israel except it would happen in my<sup>-saww</sup> community the like of it, to the extent of the submerging, and the deformation, and the expulsion'.

وقال حذيفة: والله ما أبعد أن يمسخ الله عز وجل كثيرا من هذه الامة قردة وخنزيرا.

Huzeyfa said, 'By Allah<sup>-azwj</sup>! It is not far that Allah<sup>-azwj</sup> Mighty and Majestic should Morph many from this community into monkeys and pigs'.

فارجعة التي أذهب إليها ما نطق به القرآن وجاءت به السنة، وإني لاعتقد أن الله عزوجل يرد هذا - يعني سوارا - إلى الدنيا كلبا أو قردا أو خنزيرا أو ذرة، فإنه والله متجبر متكبر كافر !

Thus, the Raj'at (Return) which I go towards is what the Quran has Spoken with, and the Sunnah has come with, and I belief that Allah<sup>-azwj</sup> Mighty and Majestic will Return this one' – meaning Sawar (the judge), 'to the world as a dog, or as a monkey, or as a pig or a particle, for by Allah<sup>-azwj</sup>, he is tyrannous, arrogant, a Kafir!'

قال فضحك المنصور وأنشأ السيد يقول: جاثيت سوارا أبا شملة \* عند الامام الحكم العادل فقال قولاً خطا كله \* عند الوري الحايي والناعل ما ذب عما قلت من وصمة \* في أهله بل ليج في الباطل وبان للمنصور صدقي كما \* قدبان كذب الانوك الجاهل يبغض ذا العرش ومن يصطفى \* من رسله بالنير الفاضل وينشأ الحبر الجواد الذي \* فضل بالفضل على الفاضل ويعتدي بالحكم في معشر \* أدوا حقوق الرسل للراسل فيبين الله تراويقه \* فصار مثل الهائم الهامل

He (the narrator) said, 'Al Mansour laughed and the Seyyid prosed saying, 'Sawar Abu Shamla knelt in the presence of the imam of the just decisions and he spoke erroneous words, all of it, during nakedness and bareness of the slippers, what has melted away, what shall I say about a stain in his family, but he swam in the falsehood and appeared to Al Mansour my friend, just as a lie appears in the foolish ignorant one, angering the one with the throne, and the one who sent him with the meritorious radiance and growing the generosity of the who is merited with the merits upon the meritorious ones, and exceeds with the ruling among the community, fulfilling the rights of the Rasools<sup>-as</sup> of the Sending One. So, Allah<sup>-azwj</sup> Manifested it distinctively, so he became like the foolish camel'.

فقال المنصور: كف عنه، فقال السيد: يا أمير المؤمنين البادئ أظلم، يكف عني حتى أكف عنه، فقال المنصور لسوار: قد تكلم بكلام فيه نصفه، كف عنه حتى لا يهجوك.

Al-Mansour said, 'Stop from him'. The Seyyid said, 'O commander of the faithful! The beginner is more unjust. He should stop from me before I stop from him'. Al-Mansour said to Sawar, 'He has spoken with a speech wherein is fairness. Stop from him until he sets you ablaze'<sup>57</sup>.

باب 16 احتجاجات موسى بن جعفر عليهما السلام على أرباب الملل و الخلفاء و بعض ما روي عنه من جوامع العلوم

## CHAPTER 16 – ARGUMENTATION OF MUSA<sup>-asws</sup> BIN JA'FAR<sup>-asws</sup> AGAINST THE RABBIS OF THE RELIGION AND THE CALIPHS, AND PART OF WHAT IS REPORTED FROM HIM<sup>-asws</sup> FROM THE SUMMARY OF THE KNOWLEDGES

<sup>57</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 3

1- يد، التوحيد أبي عن أحمد بن إدريس و محمد العطار عن الأشعري عن ابن هاشم عن محمد بن الحسن بن إبراهيم عن يونس عن هشام بن الحكم عن جاثليق من جنائفة النصارى يقال له بْرِيهة قد مكث جاثليق في النصرانية سبعين سنة فكان يطلب الإسلام و يطلب من يخرج عليه ممن يقرأ كُتبه و يعرف المسيح بصفاته و دلائله و آياته

'Al Tawheed' - My father, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ash'ary, from Ibn Hashim, from Muhammad Bin Hamad, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam,

'From a priest from the Christian priests called Bureyha who had remained a priest among the Christians for seventy years, and he was seeking Islam and seeking one who can argue against him from the ones who had read his Books and recognises the Messiah by his<sup>as</sup> description and his<sup>as</sup> evidence and his<sup>as</sup> Signs.

قال و عرف بذلك حتى اشتهر في النصارى و المسلمين و اليهود و المجوس حتى افتخرت به النصارى و قالت لو لم يكن في دين النصرانية إلا بْرِيهة لأجزأنا و كان طالبا للحق و الإسلام مع ذلك و كانت معه امرأة تخدمه طال مكثها معه و كان يسر إليها ضعف النصرانية و ضعف حجتها

He said, 'And he was well known with that to the extent that he was publicised among the Christians, and the Muslims, and the Jews, and the Magians, until the Christians prided with him and said, 'If there did not happen to be in the religion of Christianity except Bureyha, we would be sufficed', and he was a seeker of the truth and Islam along with that, and with him was a woman serving with him having remained with him for long, and he was happy with her weak Christianity and her weak arguments.

قال فعرفت ذلك منه فضربت بْرِيهة الأمر ظهراً ليطن و أقبل يسأل عن أئمة المسلمين و عن صلحاءهم و علمائهم و أهل الحجى منهم و كان يستقري ذوقاً فذوقاً لا يجد عند القوم شيئاً و قال لو كانت أئمتكم أئمة على الحق لكان عندكم بعض الحق فوصف له الشيعة و وصف له هشام بن الحكم

He said, 'She knew that from him. Bureyha struck the crux of the matter and went around asking about the imams of the Muslims, and about their righteous ones and their knowledgeable ones, and the people of the proofs from them, and he was investigating sect by sect, not finding anything with the people, and he said, 'If your imams were imams upon the truth, there would have been at least part of the truth with you'. The Shias were described to him, and Hisham Bin Al-Hakam was described to him.

فقال يونس بن عبد الرحمن فقال لي هشام بينما أنا على دكاني على باب الكرخ جالس و عندي قوم يقرءون علي القرآن فإذا أنا بفوج النصارى معه ما بين القسيسين إلى غيرهم نحو من مائة رجل عليهم السواد و البرانس و الجاثليق الأكبر فيهم بْرِيهة حتى نزلوا حول دكاني و جعل لبْرِيهة كرسي يجلس عليه

Yunus Bin Abdul Rahman said, 'Hisham said to him, 'While I was seated at my shop at the gate of Al-Karkh and in my presence was a group reciting the Quran unto me, there was a horde of Christians with him (Bureyha) what is between the two priests to other around one hundred men, upon them being the black clothes and (priestly) hats, and the high priest Bureyha was among them, until they paused around my shop, and made a chair to be for Bureyha to be seated upon.

فَقَامَتِ الْأَسَافِقَةُ وَ الرَّهَابِيَةُ عَلَى عَصِيْبِهِمْ وَ عَلَى رُءُوسِهِمْ بَرَانِسُهُمْ فَقَالَ بُرَيْهَةُ مَا بَقِيَ فِي الْمُسْلِمِينَ أَحَدٌ مِمَّنْ يُدَكِّرُ بِالْعِلْمِ بِالْكَلامِ إِلَّا وَ قَدْ نَاطَرْتُهُ فِي النَّصْرَانِيَّةِ فَمَا عِنْدَهُمْ شَيْءٌ فَقَدْ جِئْتُ أَنَاظِرُكَ فِي الْإِسْلَامِ

The Bishops and the Rabbis stood upon their staffs, and upon their heads were their priestly hats. Bureyha said, 'There does not remain anyone among the Muslims from the ones who can be mentioned with the knowledgeable speech except and I have debated him regarding the Christianity, but there was nothing with them, so I have come to debate you regarding Islam'.

قَالَ فَضَحِكَ هِشَامٌ فَقَالَ يَا بُرَيْهَةُ إِنْ كُنْتُ تُرِيدُ مِنِّي آيَاتِ كَآيَاتِ الْمَسِيحِ فَلَيْسَ أَنَا بِالْمَسِيحِ وَ لَا مِثْلَهُ وَ لَا أَذَانِيهِ ذَاكَ رُوحٌ طَيِّبَةٌ حَمِيصَةٌ مُرْتَفِعَةٌ آيَاتُهُ ظَاهِرَةٌ وَ عَلَامَاتُهُ قَائِمَةٌ

He said, 'Hisham laughed and said, 'O Bureyha! If you want signs from me like the Signs (Miracles) of the Messiah, then I am not the Messiah, nor like him<sup>-as</sup>, nor can I be compared to him<sup>-as</sup>. That is a good spirit of high quality. His<sup>-as</sup> Signs are apparent and His<sup>-azwj</sup> marks are established'.

فَقَالَ بُرَيْهَةُ فَأَعَجَبْتَنِي الْكَلَامُ وَ الْوَصْفُ قَالَ هِشَامٌ إِنْ أَرَدْتَ الْحِجَاجَ فَهَاهُنَا قَالَ بُرَيْهَةُ نَعَمْ فَإِنِّي أَسْأَلُكَ مَا نِسْبَةُ نَبِيِّكُمْ هَذَا مِنَ الْمَسِيحِ نِسْبَةُ الْأَبْنَانِ قَالَ هِشَامٌ ابْنُ عَمِّ جَدِّهِ لِأَمِّهِ لِأَنَّهُ مِنْ وُلْدِ إِسْحَاقَ وَ مُحَمَّدٌ ص مِنْ وُلْدِ إِسْمَاعِيلَ

Bureyha said, 'The speech and the description has astounded me'. Hisham said, 'If you want the arguments, it is here'. Bureyha said, 'Yes, I shall ask you. What is the connection of this Prophet<sup>-sawww</sup> of yours from the Messiah, connection of the bodies?' Hisham said, 'A son of an uncle of his grandfather of his mother, because he<sup>-as</sup> is a son<sup>-as</sup> of Ishaq<sup>-as</sup>, and Muhammad<sup>-sawww</sup> is from the sons<sup>-as</sup> of Ismail<sup>-as</sup>'.

قَالَ بُرَيْهَةُ وَ كَيْفَ تَنْسُبُهُ إِلَى أَبِيهِ قَالَ هِشَامٌ إِنْ أَرَدْتَ نِسْبَتَهُ عِنْدَكُمْ فَأَحْبِرْتُكُمْ وَ إِنْ أَرَدْتَ نِسْبَتَهُ عِنْدَنَا أَحْبِرْتُكَ قَالَ بُرَيْهَةُ أَرِيدُ نِسْبَتَهُ عِنْدَنَا وَ ظَنَنْتُ أَنَّهُ إِذَا نَسَبَهُ نَسَبْنَا أَعْلِيَهُ قُلْتُ فَانْسِبُهُ بِالنِّسْبَةِ الَّتِي تَنْسِبُهُ بِهَا

Bureyha said, 'And how would you connect him<sup>-as</sup> to his<sup>-as</sup> father?' Hisham said, 'If you want his<sup>-as</sup> connection with you all, I shall inform you, and if you want his<sup>-as</sup> connection with us, I can inform you?' Bureyha said, 'I want his<sup>-as</sup> connection with us, and I think when you connect him, I shall overcome it, therefore connect him<sup>-as</sup> with the connection which we connect him<sup>-as</sup> with it'.

قَالَ هِشَامٌ نَعَمْ يَقُولُونَ إِنَّهُ قَدِيمٌ مِنْ قَدِيمٍ فَأَيُّهُمَا الْأَبُ وَ أَيُّهُمَا الْإِبْنُ قَالَ بُرَيْهَةُ الَّذِي نَزَلَ إِلَى الْأَرْضِ الْإِبْنُ

Hisham said, 'Yes. They are saying he<sup>-as</sup> is ancient than ancient, so which of the two is the father and which one is the son?' Bureyha said, 'The one who descended to the earth is the son'.

قَالَ بُرَيْهَةُ الْإِبْنُ رَسُولُ الْأَبِ قَالَ هِشَامٌ إِنَّ الْأَبَ أَحْكَمُ مِنَ الْإِبْنِ لِأَنَّ الْخَلْقَ خَلَقَ الْأَبُ وَ خَلَقَ الْإِبْنُ قَالَ هِشَامٌ مَا مَنَعَهُمَا أَنْ يَنْزِلَا جَمِيعًا كَمَا خَلَقَا إِذْ [إِذَا] اشْتَرَكَا قَالَ بُرَيْهَةُ كَيْفَ يَشْتَرِكَانِ وَ هُمَا شَيْءٌ وَاحِدٌ إِنَّمَا يَفْتَرِقَانِ بِالْأَسْمِ

Bureyha said, 'The son is the messenger of the father'. Hisham said, 'The father is wiser than the son, because the creation, is a creation of the father'. Bureyha said, 'The creation is the creation of the father and the creation of the son'. Hisham said, 'What prevented them to both come down together just as they had participated in the creation?' Bureyha said, 'How can they be participants when they are both one thing? But, they are separated by the name'.

قَالَ هِشَامٌ إِنَّمَا يَجْتَمِعَانِ بِالاسْمِ قَالَ بُرَيْهَةُ جَهْلًا هَذَا الْكَلَامُ قَالَ هِشَامٌ عُرِفَ هَذَا الْكَلَامُ قَالَ بُرَيْهَةُ إِنَّ الْإِبْنَ مُتَّصِلٌ بِالْأَبِ قَالَ هِشَامٌ إِنَّ الْإِبْنَ مُتَّصِلٌ مِنَ الْأَبِ قَالَ بُرَيْهَةُ هَذَا خِلَافُ مَا يَعْقِلُهُ النَّاسُ قَالَ هِشَامٌ إِنْ كَانَ مَا يَعْقِلُهُ النَّاسُ شَاهِدًا لَنَا وَ عَلَيْنَا فَقَدْ عَلَيْنَاكَ لِأَنَّ الْأَبَ كَانَ وَ لَمْ يَكُنِ الْإِبْنَ فَتَمُوتُ هَكَذَا يَا بُرَيْهَةُ قَالَ لَا مَا أَقُولُ هَكَذَا

Hisham said, 'But rather they are both together with the name'. Bureyha said, 'This speech is ignorance'. Hisham said, This speech is understandable. Bureyha said, 'The son is connected with the father'. Hisham said, 'The son is detached from the father'. Bureyha said, 'This is opposite to what the people understand'. Hisham said, 'If what the people were understanding is a witness for us and against us, so I have overcome you, because the father existed and the son did not exist. Are you saying like this, O Bureyha?' He said, 'No, I am not saying like this.

قَالَ فَلِمَ اسْتَشْهَدْتُمْ قَوْمًا لَا تَقْبَلُ شَهَادَتَهُمْ لِنَفْسِكَ قَالَ بُرَيْهَةُ إِنَّ الْأَبَ اسْمٌ وَ الْإِبْنَ اسْمٌ بَعْدَرَةِ الْقَدِيمِ قَالَ هِشَامٌ الْإِسْمَانِ قَدِيمَانِ كَقَدِيمِ الْأَبِ وَ الْإِبْنَ قَالَ بُرَيْهَةُ لَا وَ لَكِنَّ الْأَسْمَاءَ مُخَدَّنَةٌ قَالَ فَقَدْ جَعَلْتَ الْأَبَ ابْنًا وَ الْإِبْنَ أَبًا إِنْ كَانَ الْإِبْنَ أَحَدَتْ هَذِهِ الْأَسْمَاءَ دُونَ الْأَبِ فَهُوَ الْأَبُ وَ إِنْ كَانَ الْأَبُ أَحَدَتْ هَذِهِ الْأَسْمَاءَ فَهُوَ الْإِبْنَ وَ الْإِبْنَ أَبٌ وَ لَيْسَ هَاهُنَا ابْنٌ

He said, 'Then why did you keep people as witnesses what you are not accepting their testimonies?' Bureyha said, 'The father is a name, and the son is a name, by the Determination of the Ancient One'. Hisham said, 'The two names are both ancient, like the ancientness of the father and the son?' Bureyha said, 'No, but the names are an occurrence'. He said, 'So you make the father as a son, and the son as a father, if the son brought these names into being besides the father, so he is the father; and if it was the father who brought these names into being, then he is the son, and the son, father, and there isn't a son over here'.

قَالَ بُرَيْهَةُ إِنَّ الْإِبْنَ اسْمٌ لِلرُّوحِ حِينَ نَزَلَتْ إِلَى الْأَرْضِ قَالَ هِشَامٌ فَحِينَ لَمْ تَنْزِلْ إِلَى الْأَرْضِ فَاسْمُهَا مَا هُوَ قَالَ بُرَيْهَةُ فَاسْمُهَا ابْنٌ نَزَلَتْ أَوْ لَمْ تَنْزِلْ قَالَ هِشَامٌ فَقَبِلَ التَّرْوِيلَ هَذِهِ الرُّوحُ اسْمُهَا كُلُّهَا وَاحِدَةٌ أَوْ اسْمُهَا اثْنَانِ قَالَ بُرَيْهَةُ هِيَ كُلُّهَا وَاحِدَةٌ رُوحٌ وَاحِدَةٌ

Bureyha said, 'The son is a name of the Spirit when he descended to the earth'. Hisham said, 'So, when he had not descended to the earth, what was its name?' Bureyha said, 'Its name was 'son' descended or not descended'. Hisham said, 'Before the descent of this Spirit, all its names were one, or its names were two?' Bureyha said, 'All these are one, one Spirit'.

قَالَ رَضِيَتْ أَنْ يَجْعَلَ بَعْضَهَا ابْنًا وَ بَعْضَهَا أَبًا قَالَ بُرَيْهَةُ لَا لِأَنَّ اسْمَ الْأَبِ وَ اسْمَ الْإِبْنَ وَاحِدٌ قَالَ هِشَامٌ فَلَا ابْنَ أَبُو الْأَبِ وَ الْأَبُ أَبُو الْإِبْنَ فَأَلَا ابْنٌ وَ الْإِبْنَ وَاحِدٌ قَالَ الْأَسَافِقَةُ بِلِسَانِهَا لِلْبُرَيْهَةِ مَا مَرَّ بِكَ مِثْلُ ذَا قَطٍ تَقُومُ فَتَخَيَّرُ بُرَيْهَةُ وَ ذَهَبَ يَقُومُ فَتَعَلَّقَ بِهِ هِشَامٌ قَالَ مَا يَمْنَعُكَ مِنَ الْإِسْلَامِ أَيْ قَلْبِكَ حَزَازَةٌ فَعَلَّهَا وَ إِلَّا سَأَلْتَنِي عَنِ النَّصْرَانِيَّةِ مَسْأَلَةً وَاحِدَةً تَبِيْتُ عَلَيْهَا لَيْلَتَكَ هَذِهِ فَتُصْبِحُ وَ لَيْسَتْ لَكَ هِمَّةٌ غَيْرِي

He said, 'Are you pleased to make part of it as son and part of it father?' Bureyha said, 'No, because the name father and the name son is one'. Hisham said, 'The Bishops said by their

tongues to Bureyha, 'None has passed by you the likes of that, at all. Arise!' Bureyha was confused and went to stand up, but Hisham caught up with him and said, 'What prevents you from Islam? Is there any hatred in your heart, then say it, or else I shall ask you about the Christianity, one issue, you can spend this night of yours over it, and in the morning there will be nor worry for you apart from me?'

قَالَتِ الْأَسَافِقَةُ لَا تُرِدُ هَذِهِ الْمَسْأَلَةَ لَعَلَّهَا تُشْكِلُ قَالَ بُرَيْهَةُ فُلَهَا يَا أَبَا الْحَكَمِ قَالَ هِشَامٌ أَ فَرَأَيْتَكَ الْإِبْنُ يَعْلَمُ مَا عِنْدَ الْأَبِ قَالَ نَعَمْ قَالَ أَ فَرَأَيْتَكَ الْأَبُ يَعْلَمُ كُلَّ مَا عِنْدَ الْإِبْنِ قَالَ نَعَمْ قَالَ أَ فَرَأَيْتَكَ تُخْبِرُ عَنِ الْإِبْنِ أَ يَقْدِرُ عَلَى كُلِّ مَا يَقْدِرُ عَلَيْهِ الْأَبُ قَالَ نَعَمْ قَالَ أَ فَرَأَيْتَكَ عَنِ الْأَبِ أَ يَقْدِرُ عَلَى كُلِّ مَا يَقْدِرُ عَلَيْهِ الْإِبْنُ قَالَ نَعَمْ

The Bishops said, 'Do not answer this question, perhaps it would develop. Bureyha said, 'Say it, O Abu Al Hakam'. Hisham said, 'Is it your view of the son knowing what is with the father?' He said, 'Yes'. He said, 'Is it your view of the father knowing what is with the son?' He said, 'Yes'. He said, 'Is it your view about the son, is he able upon all that the father is able upon?' He said, 'Yes'. He said, 'Is it your view about the father, is he able upon all that the son is able upon?' He said, 'Yes'.

قَالَ فَكَيْفَ يَكُونُ وَاحِدًا مِنْهُمَا ابْنٌ صَاحِبِهِ وَ هُمَا مُتَسَاوِيَانِ وَ كَيْفَ يَظْلِمُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ قَالَ بُرَيْهَةُ لَيْسَ مِنْهُمَا ظَلَمٌ قَالَ هِشَامٌ مِنَ الْحَقِّ بَيْنَهُمَا أَنْ يَكُونَ الْإِبْنُ أَبَ الْأَبِ وَ الْأَبُ ابْنَ الْإِبْنِ بَشَّرَ عَلَيْهَا يَا بُرَيْهَةُ وَ افْتَرَقَ النَّصَارَى وَ هُمْ يَتَمَنَّوْنَ أَنْ لَا يَكُونُوا رَأَوْا هِشَامًا وَ لَا أَصْحَابَهُ قَالَ

He said, 'Then how can one of them be a son of his companion, and they are both the same? And how can each one of them be unjust to his companion?' Bureyha said, 'There is no injustice from them'. Hisham said, 'From the Truth between them is that the son would happen to be a father of the father, and the father a son of the son. Spend the night over it, O Bureyha!' And the Christians dispersed, and they wished that they would not happen to see Hisham nor his companions.

فَرَجَعَ بُرَيْهَةُ مُعْتَمًا مُهْتَمًا حَتَّى صَارَ إِلَى مَنْزِلِهِ فَقَالَتْ امْرَأَتُهُ الَّتِي تَخْدُمُهُ مَا لِي أَرَاكَ مُهْتَمًا مُعْتَمًا فَحَكَى لَهَا الْكَلَامَ الَّذِي كَانَ بَيْنَهُ وَ بَيْنَ هِشَامٍ فَقَالَتْ لِبُرَيْهَةَ وَيْحَكَ أَنْ تُرِيدَ أَنْ تَكُونَ عَلَى حَقِّ أَوْ عَلَى بَاطِلٍ قَالَ بُرَيْهَةُ بَلْ عَلَى الْحَقِّ فَقَالَتْ لَهُ أَتَيْتَنَا وَجَدْتَ الْحَقَّ فَعَمِلَ إِلَيْهِ وَ إِتَاكَ وَ اللَّجَاجَةَ فَإِنَّ اللَّجَاجَةَ شَكٌّ وَ الشُّكُّ سُؤْمٌ وَ أَهْلُهُ فِي النَّارِ

He said, 'Bureyha returned to his house, gloomy, attentive. His wife, who used to serve him, said, 'What is the matter? I see you are concerned, gloomy?' He related the speech to her which had happened between him and Hisham. She said to Bureyha, 'Woe be unto you! Do you want to be upon truth or upon falsehood?' Bureyha said, 'But, upon the truth'. She said to him, 'Wherever you find the truth, incline towards it, and beware of the arguments for the arguments are a doubt, and the doubt is inauspicious, and its people are in the Fire'.

قَالَ فَصَوَّبَ قَوْلَهَا وَ عَزَمَ عَلَى الْعُدُوِّ عَلَى هِشَامٍ قَالَ فَعَدَا إِلَيْهِ وَ لَيْسَ مَعَهُ أَحَدٌ مِنْ أَصْحَابِهِ فَقَالَ يَا هِشَامُ أ لَكَ مَنْ تَصُدُّ عَنْ رَأْيِهِ فَتَرْجِعُ إِلَى قَوْلِهِ وَ تَدِينُ بِطَاعَتِهِ قَالَ هِشَامٌ نَعَمْ يَا بُرَيْهَةُ قَالَ وَ مَا صِفْتُهُ

He said, 'He deemed her words as correct and determined upon going to Hisham the next morning. He went to him and there wasn't anyone from his companions with him, and he said, 'O Hisham! Is there one for you implement his view and you refer to his words and make

a religion by obeying him?’ Hisham said, ‘Yes, O Bureyha’. He said, ‘And what is his description?’ Hisham said, ‘Regarding his lineage or his Religion?’ He said, ‘Regarding both, description of his lineage and description of his Religion’.

قَالَ هِشَامٌ فِي نَسَبِهِ أَوْ دِينِهِ قَالَ فِيهِمَا جَمِيعاً صِفَةً نَسَبِهِ وَ صِفَةً دِينِهِ قَالَ هِشَامٌ أَمَّا النَّسَبُ حَيْثُ الْأَنْسَابِ رَأْسُ الْعَرَبِ وَ صِفَةُ قُرَيْشٍ وَ فَاضِلُ بَنِي هَاشِمٍ كُلُّ مَنْ نَارَعَهُ فِي نَسَبِهِ وَجَدَهُ أَفْضَلَ مِنْهُ لِأَنَّ قُرَيْشاً أَفْضَلُ الْعَرَبِ وَ بَنُو هَاشِمٍ أَفْضَلُ قُرَيْشٍ وَ أَفْضَلُ بَنِي هَاشِمٍ خَاصُّهُمْ وَ دِينُهُمْ وَ سَيِّدُهُمْ وَ كَذَلِكَ وَ لَدَّ السَّيِّدِ أَفْضَلُ مِنْ وَ لَدِّ غَيْرِهِ وَ هَذَا مِنْ وَ لَدِّ السَّيِّدِ

Hisham said, ‘As for the lineage, it is the best of the lineages. He is the head of the Arabs and elite of Quraysh, and meritorious of the Clan of Hashim<sup>-asws</sup>. Every on who disputes him regarding his lineage and his grandfather, he is better than him, because Quraysh are the superior Arabs, and the Clan of Hashim<sup>-asws</sup> is the superior (clan of) Quraysh, and the most superior of the Clan of Hashim<sup>-asws</sup> is their special one, and their most religious one, and their chief, and like that is a son of the chief is more superior than a son of someone else, and this one is a son of the chief’.

قَالَ فَصِفْ دِينَهُ قَالَ هِشَامٌ شَرَّاعَهُ أَوْ صِفَةَ بَدَنِهِ وَ طَهَارَتِهِ قَالَ صِفَةَ بَدَنِهِ وَ طَهَارَتِهِ قَالَ هِشَامٌ مَعْصُومٌ فَلَا يَعْصِي وَ سَخِيٌّ فَلَا يَبْخُلُ وَ شَجَاعٌ فَلَا يَجْبُنُ وَ مَا اسْتَوْدِعَ مِنَ الْعِلْمِ فَلَا يَجْهَلُ حَافِظٌ لِلدِّينِ قَائِمٌ بِمَا فُرِضَ عَلَيْهِ مِنْ عِتْرَةِ الْأَنْبِيَاءِ وَ جَامِعٌ عِلْمِ الْأَنْبِيَاءِ

He said: Describe his religion. Hisham said, ‘His Laws or a description of his body and his cleanliness?’ He said, ‘Describe his body and his cleanliness. Hisham said, ‘An Infallible, so he does not disobey, and generous so he is not stingy, and brave so he is not a coward, and whatever is deposited from the knowledge so he is not ignorant, a preserver of the Religion standing with what is Obligated upon him from the offspring of the Prophets<sup>-as</sup> and has the comprehensive knowledge of the Prophets<sup>-as</sup>.’

يَحْلُمُ عِنْدَ الْغَضَبِ وَ يُنْصِفُ عِنْدَ الظُّلْمِ وَ يُعِينُ عِنْدَ الرِّضَا وَ يُنْصِفُ مِنَ الْعَدُوِّ وَ الْوَلِيِّ وَ لَا يَسْأَلُكَ شَطَطاً فِي عَدُوِّهِ وَ لَا يَمْتَنِعُ إِفَادَةَ وَلِيِّهِ يَعْملُ بِالْكِتَابِ وَ يُجَدِّثُ بِالْأَعْجُوبَاتِ مِنْ أَهْلِ الطَّهَارَاتِ يَحْكِي قَوْلَ الْأَيْمَةِ الْأَصْفِيَاءِ لَمْ يُنْفَضْ لَهُ حُجَّةٌ وَ لَمْ يَجْعَلْ [يَجْهَلُ] مَسْأَلَةً يُفْتِي فِي كُلِّ سَنَةٍ وَ يَجْلُو كُلَّ مُذْهِمَةٍ

He is forbearing during the anger, and does justice to the injustice, and supportive during the pleasure, and he does justice to the enemy and the friend, and he does not ask for an enormity regarding his enemies, nor does he prevent any benefit to his friends. He acts by the Book, and he narrates with the answers from the people of cleanliness, relating the words of the wise Imams<sup>-asws</sup>. No argument breaks him and he does not make an issue, issuing verdicts during every year and makes every darkness to shine’.

قَالَ بُرَيْهَةُ وَصَفَتِ الْمَسِيحَ فِي صِفَاتِهِ وَ أَنْبَتَهُ بِحُجَجِهِ وَ آيَاتِهِ إِلَّا أَنَّ الشَّحْصَ بَائِنٌ عَنْ شَخْصِهِ وَ الْوَصْفَ قَائِمٌ بِوَصْفِهِ فَإِنْ يَصْدُقِ الْوَصْفُ نُؤْمِنُ بِالشَّحْصِ

Bureyha said, ‘You have described the Messiah<sup>-as</sup> in his<sup>-as</sup> description, and affirmed him<sup>-as</sup> with his<sup>-as</sup> arguments and his<sup>-as</sup> signs except that the person tends to appear from his personality, and the description stands with his description. If you are true in your description, we shall believe in the person’.

قَالَ هِشَامٌ إِنَّ تَوْمَنَ تَرُشِدُ وَإِنْ تَتَّبِعَ الْحَقَّ لَا تُؤْتَبُ

Hisham said, 'If you were to believe, you will be rightly guided, and if you pursue the truth, you will come across it'.

ثُمَّ قَالَ هِشَامٌ يَا بُرَيْهَةَ مَا مِنْ حُجَّةٍ أَقَامَهَا اللَّهُ عَلَى أَوَّلِ خَلْقِهِ إِلَّا أَقَامَهَا فِي وَسْطِ خَلْقِهِ وَ آخِرِ خَلْقِهِ فَلَا تَبْطُلُ الْحُجَجُ وَلَا تَذْهَبُ الْمِلَلُ وَلَا تَذْهَبُ السُّنَنُ

Then Hisham said, 'O Bureyha! There is no Argument Allah<sup>-azwj</sup> Established upon the first of His<sup>-azwj</sup> creatures, except He<sup>-azwj</sup> Established it in the middle of His<sup>-azwj</sup> creatures, and the last of His<sup>-azwj</sup> creatures, therefore neither will the Arguments be invalidated nor will the religions go away nor will the Sunnah go away'.

قَالَ بُرَيْهَةُ مَا أَشَبَّهَ هَذَا بِالْحَقِّ وَ أَقْرَبَهُ بِالصِّدْقِ هَذِهِ صِفَةُ الْحُكَمَاءِ يُقِيمُونَ مِنَ الْحُجَّةِ مَا يَنْفَعُونَ بِهِ الشُّبُهَةَ قَالَ هِشَامٌ نَعَمْ

Bureyha said, 'How resembling this is with the Truth and with the truthfulness! This is a description of the wise ones establishing from the arguments what they deny the suspicions with'. Hisham said, 'Yes'.

فَارْتَحَلَا حَتَّى أَتَيَا الْمَدِينَةَ وَ الْمَرْأَةُ مَعَهُمَا وَ هُمَا يُرِيدَانِ أَبَا عَبْدِ اللَّهِ ع فَلَقِيَا مُوسَى بْنَ جَعْفَرٍ ع فَحَكَى لَهُ هِشَامُ الْحِكَايَةَ فَلَمَّا فَرَغَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع يَا بُرَيْهَةَ كَيْفَ عِلْمُكَ بِكِتَابِكَ قَالَ أَنَا بِهِ عَالِمٌ قَالَ كَيْفَ نَفَقْتُكَ بِتَأْوِيلِهِ قَالَ مَا أَوْثَقَنِي بِعِلْمِي بِهِ

They both departed until they came to Al-Medina, and the woman was with them and they were intending Abu Abdullah<sup>-asws</sup>, but they came across Musa Bin Ja'far<sup>-asws</sup>, so Hisham related the narration to him<sup>-asws</sup>. When he finished, Musa Bin Ja'far<sup>-asws</sup> said: 'O Bureyha! How is your knowledge of your Book?' He said, 'I am knowledgeable with it'. How is your certainty with its interpretation?' He said, 'Whatever I am certain with my knowledge of it'.

قَالَ فَابْتَدَأَ مُوسَى ع يَقْرَأُ الْإِنْجِيلَ قَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَقْرؤها هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ

He (the narrator) said, 'Musa Bin Ja'far<sup>-asws</sup> initiated by reciting the Evangel. Bureyha said, 'And the Messiah<sup>-as</sup> used to recite it like that, and no one recited this recitation except the Messiah<sup>-as</sup>'.

قَالَ بُرَيْهَةُ إِنِّي كُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً أَوْ مِثْلَكَ

Bureyha said, 'You<sup>-asws</sup> are the one I was seeking since (the last) fifty years, or the like of you<sup>-asws</sup>'.

قَالَ فَآمَنَ وَ حَسُنَ إِيمَانُهُ وَ آمَنَتِ الْمَرْأَةُ وَ حَسُنَ إِيمَانُهَا قَالَ فَدَخَلَ هِشَامٌ وَ بُرَيْهَةُ وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَحَكَى هِشَامُ الْحِكَايَةَ وَ الْكَلَامَ الَّذِي جَرَى بَيْنَ مُوسَى ع وَ بُرَيْهَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع دُرَيْتَةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

He (the narrator) said, 'He believed, and his Eman was good, and the woman believed and her Eman was good. Hisham and Bureyha and the woman entered to see Abu Abdullah<sup>-asws</sup>. Hisham related the narration and the speech which flowed between Musa<sup>-asws</sup> and Bureyha.

Abu Abdullah<sup>-asws</sup> said: '**Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**'.

قَالَ بُرَيْهَةُ جَعَلْتُ فِدَاكَ أَنْتَى لَكُمْ التَّوْرَةَ وَ الْإِنْجِيلُ وَ كُتُبَ الْأَنْبِيَاءِ قَالَ هِيَ عِنْدَنَا وَرِثَةٌ مِنْ عِنْدِهِمْ نَقْرُؤُهَا كَمَا قَرَأُوهَا وَ نَقُولُهَا كَمَا قَالُوهَا إِنَّ اللَّهَ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي

Bureyha said, 'May I be sacrificed for you<sup>-asws</sup>! Currently, where is the Torah, and the Evangel, and the Books of the Prophets<sup>-as</sup>?' He<sup>-asws</sup> said: 'These are with us<sup>-asws</sup>, and inheritance from them<sup>-as</sup>. We<sup>-asws</sup> read these just as they<sup>-as</sup> were reciting these, and we<sup>-asws</sup> say it just as they<sup>-as</sup> were saying it. Verily Allah<sup>-azwj</sup> does not Make a Divine Authority in His<sup>-azwj</sup> earth one who is asked about something, so he would be saying, 'I don't know''.

فَلَرِمَ بُرَيْهَةُ أَبَا عَبْدِ اللَّهِ عَ حَتَّى مَاتَ أَبُو عَبْدِ اللَّهِ عَ ثُمَّ لَرِمَ مُوسَى بْنَ جَعْفَرٍ عَ حَتَّى مَاتَ فِي زَمَانِهِ فَعَسَلَهُ وَ كَفَّنَهُ بِيَدِهِ

Bureyha adhered with Abu Abdullah<sup>-asws</sup> until Abu Abdullah<sup>-asws</sup> passed away, then he adhered with Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> he died during his<sup>-asws</sup> era, and he<sup>-asws</sup> washed him and enshrouded him by his<sup>-asws</sup> hands'.

وَ قَالَ هَذَا حَوَارِيُّ مِنْ حَوَارِيِّ الْمَسِيحِ يَعْرِفُ حَقَّ اللَّهِ عَلَيْهِ فَتَمَّتْ أَكْثَرُ أَصْحَابِهِ أَنْ يَكُونُوا مِثْلَهُ

And he<sup>-asws</sup> said: 'This is a disciple from the disciples of the Messiah<sup>-as</sup>, recognising the Right of Allah<sup>-azwj</sup> upon him, and I<sup>-asws</sup> wish more of his companions would become like him''.<sup>58</sup>

2- ف، تحف العقول من كلام موسى بن جعفر ع مع الرشيد في خبر طويل ذكرنا منه موضع الحاجة إليه دخل إليه وقد عمدا على القبض عليه لأشياء كذبت عليه عنده فأخرج طوماراً طويلاً فيه مذهب و شئعة نسبها إلى شيعته فقرأه ثم قال له يا أمير المؤمنين نحن أهل بيت مينا بالتقول علينا و ربنا غفور ستور أبي أن يكشف أسرار عباده إلا في وقت محاسن يوم لا ينفع مال و لا بنون إلا من أتى الله بقلب سليم

'Tuhaf Al Uqoul' - From a Speech of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> with (Caliph) Al Rasheed in a lengthy Hadeeth, we are mentioning from it the subject needed to it: - 'He<sup>-asws</sup> went to him, and he had deliberated upon the seizing upon him<sup>-asws</sup> of the things which had been belied upon him<sup>-asws</sup> in his presence. He brought out a long scroll wherein were the ugly doctrines attributed to his<sup>-asws</sup> Shias. He<sup>-asws</sup> read it, then said to him: 'O commander of the faithful! We<sup>-asws</sup> are the People<sup>-asws</sup> of the Household. We<sup>-asws</sup> tend to be Tested with the words spoken against us<sup>-asws</sup>, and our<sup>-asws</sup> Lord is Forgiving, Veiling. He<sup>-azwj</sup> Refuses to Uncover the secrets of His<sup>-azwj</sup> servants except during the time of His<sup>-azwj</sup> Reckoning, a Day neither will wealth benefit nor sons, except one who come to Allah<sup>-azwj</sup> with a sound heart'.

ثُمَّ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِمُ الرَّحْمَ إِذَا مَسَّتِ الرَّحِمَ اضْطَرَبَتْ ثُمَّ سَكَتَتْ فَإِنْ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنْ تَمَسَّ رَحِمِي رَحِمَهُ وَ يُصَافِحَنِي فَعَلْ

Then he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup>: 'The kinship when it touches the kinship, it stirs then settles down. If

<sup>58</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 1

you were to see Amir Al-Momineen<sup>-asws</sup>, his<sup>-asws</sup> kinship touching my<sup>-saww</sup> kinship and he<sup>-asws</sup> shakes my<sup>-saww</sup> hand, do so’.

فَتَحَوَّلَ عِنْدَ ذَلِكَ عَنْ سَرِيرِهِ وَ مَدَّ يَمِينَهُ إِلَى مُوسَى فَأَخَذَهُ بِيَمِينِهِ ثُمَّ ضَمَّهُ إِلَى صَدْرِهِ فَاعْتَنَقَهُ وَ أَعَدَّهُ عَنْ يَمِينِهِ وَ قَالَ أَشْهَدُ أَنَّكَ صَادِقٌ وَ أَبُوكَ صَادِقٌ وَ جَدُّكَ صَادِقٌ وَ رَسُولُ اللَّهِ ص صَادِقٌ وَ لَقَدْ دَخَلْتُ وَ أَنَا أَشَدُّ النَّاسِ عَلَيْكَ حَقًّا وَ غَضَبًا لِمَا بُعِثَ إِلَيَّ فِيكَ فَلَمَّا تَكَلَّمْتَ بِمَا تَكَلَّمْتَ وَ صَافَحْتَنِي سُرِّي عَنِّي وَ تَحَوَّلَ غَضَبِي عَلَيْكَ رِضًا وَ سَكَتَ سَاعَةً

At that, he turned from his thrones and extended his hand towards Musa<sup>-asws</sup>, and grabbed him<sup>-asws</sup> with his right hand, then pressed him<sup>-asws</sup> to his chest, and hugged him<sup>-asws</sup> and seated him<sup>-asws</sup> on his right, and said, ‘I testify that you<sup>-asws</sup> are truthful, and your<sup>-asws</sup> father<sup>-asws</sup> is truthful, and your<sup>-asws</sup> grandfather<sup>-asws</sup> is truthful, and Rasool-Allah<sup>-saww</sup> is truthful. You<sup>-asws</sup> had entered and I was the most severe of the people upon you<sup>-asws</sup> of rage and anger due to what was raised to me regarding you<sup>-asws</sup>. But, when you<sup>-asws</sup> spoke with what you<sup>-asws</sup> spoke and shook my hand, it subsided from me and my anger upon you<sup>-asws</sup> transformed into pleasure’.

ثُمَّ قَالَ لَهُ أُرِيدُ أَنْ أَسْأَلَكَ عَنِ الْعَبَّاسِ وَ عَلِيِّ بِمَا صَارَ عَلَيَّ أَوْلَى بِمِيرَاثِ رَسُولِ اللَّهِ ص مِنَ الْعَبَّاسِ وَ الْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ ص وَ صِنُّ أَبِيهِ

And he was silent for a while, then said to him<sup>-asws</sup>, ‘I want to ask you<sup>-asws</sup> about Al Abbas and Ali<sup>-asws</sup> with what did Ali<sup>-asws</sup> come to be foremost with the inheritance of Rasool-Allah<sup>-saww</sup> than Al Abbas, and Al Abbas was an uncle of Rasool-Allah<sup>-saww</sup> and a brother of his<sup>-saww</sup> father<sup>-asws</sup>?’

فَقَالَ لَهُ مُوسَى أَغْفِرِي قَالَ لَا وَ اللَّهُ لَا أَغْفِرُكَ فَأَجِبْنِي قَالَ فَإِنْ لَمْ تُغْفِرِي فَأَمِّتِي قَالَ أَمْنُتُكَ

Musa<sup>-asws</sup> said to him: ‘Excuse me’. He said, ‘No, by Allah<sup>-azwj</sup>, I will not excuse you<sup>-asws</sup>! Answer me’. He<sup>-asws</sup>, ‘Since you are not excusing me<sup>-asws</sup>, then grant me<sup>-asws</sup> safety’. He said, ‘I grant you<sup>-asws</sup> safety’.

قَالَ إِنَّ النَّبِيَّ ص لَمْ يُؤْرَثْ مِنْ قَدَرِ عَلَى الْمُهَاجِرَةِ فَلَمْ يُهَاجِرْ إِنْ أَبَاكَ الْعَبَّاسُ آمَنَ وَ لَمْ يُهَاجِرْ وَ إِنْ عَلِيًّا آمَنَ وَ هَاجَرَ وَ قَالَ اللَّهُ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا

He<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> did not let inherit the one who was able upon the Emigration but did not emigrate. Your father Al-Abbas believed and did not emigrate, and Ali<sup>-asws</sup> believed and did emigrate, and Allah<sup>-azwj</sup> Said: **and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72].**

فَالْتَمَعَ لَوْنُ هَارُونَ وَ تَغَيَّرَ وَ قَالَ مَا لَكُمْ لَا تَنْسُبُونَ إِلَيَّ عَلِيٍّ وَ هُوَ أَبُوكُمْ وَ تَنْسُبُونَ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ جَدُّكُمْ

The colour of Haroun reddened and changes, and he said, ‘What is the matter with you<sup>-asws</sup> (Imams<sup>-asws</sup>) are not linking to Ali<sup>-asws</sup> and he<sup>-asws</sup> is your<sup>-asws</sup> father<sup>-asws</sup>, and are linking to Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> is your<sup>-asws</sup> grandfather<sup>-saww</sup>?’

فَقَالَ مُوسَى ع إِنَّ اللَّهَ نَسَبَ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ إِلَى خَلِيلِهِ إِبْرَاهِيمَ بِأَمِّهِ مَرْيَمَ الْبُكَرَى الْبَتُولِ الَّتِي لَمْ يَمَسَّهَا بَشَرٌ فِي قَوْلِهِ تَعَالَى وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُجْرِي الْمُحْسِنِينَ وَ كَثَرِيًّا وَ يَحْيَى وَ عِيسَى وَ إِبْرَاهِيمَ كُلٌّ مِنَ الصَّالِحِينَ

Musa<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Linked the Messiah Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> to His<sup>-azwj</sup> Friend Ibrahim<sup>-as</sup> by his<sup>-as</sup> mother<sup>-as</sup> the virgin, the chaste who was not touched by any mortal, in the Words of the Exalted: **and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85].**

فَنَسَبَهُ بِأُمِّهِ وَخَدَّهَا إِلَىٰ خَلِيلِهِ إِبْرَاهِيمَ كَمَا نَسَبَ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَىٰ وَ هَارُونَ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ فَضَيْلَةً لِّعِيسَىٰ وَ مَنزَلَةً رَّضِعَةً بِأُمِّهِ وَ خَدَّهَا وَ ذَلِكَ قَوْلُهُ تَعَالَىٰ فِي قِصَّةِ مَرْيَمَ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ بِالْمَسِيحِ مِنْ غَيْرِ بَشَرٍ

He<sup>-azwj</sup> Linked him<sup>-as</sup> with his<sup>-as</sup> mother<sup>-as</sup> to His<sup>-azwj</sup> Friend Ibrahim<sup>-as</sup>, just as He<sup>-azwj</sup> Linked Dawood<sup>-as</sup>, and Suleyman<sup>-as</sup>, and Ayoub<sup>-as</sup>, and Yunus<sup>-as</sup>, and Musa<sup>-as</sup>, and Haroun<sup>-as</sup> with their<sup>-as</sup> forefathers and their<sup>-as</sup> foremothers, as a merit for Isa<sup>-as</sup> and the lofty status of his<sup>-as</sup> mother<sup>-as</sup> and her<sup>-as</sup> rank, and these are the Words of the Exalted in the story of Maryam<sup>-as</sup>: **‘Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]**, with the Messiah<sup>-as</sup> from without a mortal.

وَ كَذَلِكَ اصْطَفَىٰ رَبُّنَا فَاطِمَةَ ع وَ طَهَّرَهَا وَ فَضَّلَهَا عَلَىٰ نِسَاءِ الْعَالَمِينَ بِالْحُسَيْنِ وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ

And similar to that, our<sup>-asws</sup> Lord<sup>-azwj</sup> Chose Fatima<sup>-asws</sup> and Purified her<sup>-asws</sup> and Merited her<sup>-asws</sup> over the women of the worlds by Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, Chiefs of the youth of the inhabitants of the Paradise’.

فَقَالَ لَهُ هَارُونُ وَ قَدِ اضْطَرَبَ وَ سَاءَ مَا سَمِعَ مِنْ أَيْنَ فُلْتُمْ الْإِنْسَانُ يَدْخُلُهُ الْفَسَادُ مِنْ قِبَلِ النِّسَاءِ وَ مِنْ قِبَلِ الْآبَاءِ لِجِلِّ الْحُمُسِ الَّذِي لَمْ يَدْفَعْ إِلَىٰ أَهْلِهِ

Haroun said to him<sup>-asws</sup>, and he was troubled and distressed at what he heard, ‘From where are you<sup>-asws</sup> saying, the human being is such that the mischief enters him from the direction of the woman, and from the direction of the fathers due to the state of the Khums which is not handed over to its rightful ones?’

فَقَالَ مُوسَىٰ ع هَذِهِ مَسْأَلَةٌ مَا سَأَلَ عَنْهَا أَحَدٌ مِنَ السَّلَاطِينِ غَيْرَكَ أَمِيرَ الْمُؤْمِنِينَ وَ لَا تَيْمٍ وَ لَا عَدِيٍّ وَ لَا بَنُو أُمَيَّةَ وَ لَا سُئِلَ عَنْهَا أَحَدٌ مِنْ آبَائِي فَلَا تَكْشِفْنِي عَنْهَا

Musa<sup>-asws</sup> said: ‘This is an issue which no one from the ruling authorities has asked, apart from you, O commander of the faithful, nor (the tribes of) Taym, nor Adayy, nor the clan of Umayya, nor was it asked about anyone from my<sup>-asws</sup> forefathers<sup>-asws</sup>, therefore do not uncover from it’.

قَالَ فَإِنَّ الزُّنْدَقَةَ قَدْ كَثُرَتْ فِي الْإِسْلَامِ وَ هَؤُلَاءِ الزُّنَادِقَةُ الَّذِينَ يَرْفَعُونَ إِلَيْنَا فِي الْأَخْبَارِ هُمْ الْمُنْسَوْبُونَ إِلَيْكُمْ فَمَا الزُّنْدِيقُ عِنْدَكُمْ أَهْلَ الْبَيْتِ

He said, ‘But the atheists have become abundant in Al-Islam, and these atheists are raising to us regarding the Ahadeeth attributed to you (Imams<sup>-asws</sup>). What is an atheist is in your<sup>-asws</sup> presence, People<sup>-asws</sup> of the Household?’

فَقَالَ ع الزُّنْدِيقُ هُوَ الرَّادُّ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ هُمُ الَّذِينَ يُجَادُونَ اللَّهَ وَ رَسُولَهُ قَالَ اللَّهُ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُؤَادُونَ مَنْ خَادَ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ إِلَىٰ آخِرِ الْآيَةِ وَ هُمُ الْمُلْحِدُونَ عَدَلُوا عَنِ التَّوْحِيدِ إِلَىٰ الْإِلْحَادِ

He<sup>-asws</sup> said: 'The atheist, he is the one who is the rebels against Allah<sup>-azwj</sup> and against His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and they are those who are opposing Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Allah<sup>-azwj</sup> Said: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, or their brothers, or their clan. [58:22]** – up to the end of the Verse, and they are the renegades turning away from the Tawheed to the apostasy'.

فَقَالَ هَارُونُ أَخِيرِي عَنْ أَوَّلِ مَنْ أَلْحَدَ وَ تَزَنَّدَقَ فَقَالَ مُوسَى عَ أَوَّلِ مَنْ أَلْحَدَ وَ تَزَنَّدَقَ فِي السَّمَاءِ إِبْلِيسُ اللَّعِينُ فَاسْتَكْبَرَ وَ افْتَخَرَ عَلَى صَفِيِّ اللَّهِ وَ نَجِيهِ  
آدَمَ فَقَالَ اللَّعِينُ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فَعَنَّا عَنْ أَمْرِ رَبِّهِ وَ أَلْحَدَ فَتَوَارَثَ الْإِلْحَادَ ذُرِّيَّتُهُ إِلَى أَنْ تَقُومَ السَّاعَةُ

Haroun said, 'Inform me about the first one to renege and become an atheist?' Musa<sup>-asws</sup> said: 'The first one to renege and become an atheist in the sky was Iblees<sup>-la</sup> the Accursed. He<sup>-la</sup> was arrogant and prided upon an Elite of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Confidant Adam<sup>-as</sup>. The Accursed said, **'I am better than him. You Created me from fire and Created him from clay' [7:12]**. He<sup>-la</sup> transgressed from the Command of his<sup>-la</sup> Lord<sup>-azwj</sup> and reneged, he<sup>-la</sup> left the apostasy as an inheritance for his<sup>-la</sup> offspring up to the Establishment of the Hour'.

فَقَالَ وَ لِإِبْلِيسَ ذُرِّيَّةٌ فَقَالَ نَعَمْ أَمْ تَسْمَعُ إِلَى قَوْلِ اللَّهِ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَ فَتَتَّخِذُونَهُ وَ ذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَ هُمْ لَكُمْ عَدُوٌّ  
يُنْسَ لِلظَّالِمِينَ بَدَلًا مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا خَلَقَ أَنْفُسِهِمْ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

He said, 'And there are offspring for Iblees<sup>-la</sup>?' He<sup>-asws</sup> said: 'Yes. Did you not listen to the Words of Allah<sup>-azwj</sup>: **except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. Will you take him and his offspring as friends from besides Me and they are enemies of yours? Evil is the replacement of the unjust ones [18:50] I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51]**.

لَأَنَّهُمْ يُضِلُّونَ ذُرِّيَّةَ آدَمَ بِخَارِفِهِمْ وَ كَذِبِهِمْ وَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ كَمَا وَصَفَهُمُ اللَّهُ فِي قَوْلِهِ تَعَالَى وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ لَيَقُولُنَّ  
اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ أَيُّ أَهْمٍ لَا يَقُولُونَ ذَلِكَ إِلَّا تَلْقِينًا وَ تَأْدِيبًا وَ تَسْمِيَةً

(This is) because they are straying the offspring of Adam<sup>-as</sup> by their trappings and their lies, and they are testifying that there is no god except Allah<sup>-azwj</sup> just as Allah<sup>-azwj</sup> Described them in the Words of the Exalted: **And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. Say: 'The Praise is for Allah'. But, most of them do not recognise [31:25]** – i.e. they are not saying that except as indoctrination, and a disciplining, and a naming.

وَ مَنْ لَمْ يَعْلَمْ وَ إِنْ شَهِدَ كَانَ شَاكًّا حَاسِدًا مُعَانِدًا وَ لِذَلِكَ قَالَتِ الْعَرَبُ مَنْ جَهِلَ أَمْرًا عَادَاهُ وَ مَنْ قَصَرَ عَنْهُ عَابَهُ وَ أَلْحَدَ فِيهِ لِأَنَّهُ جَاهِلٌ غَيْرُ عَالِمٍ وَ  
كَانَ لَهُ مَعَ أَبِي يُوسُفَ الْقَاضِي كَلَامٌ طَوِيلٌ لَيْسَ هَذَا مَوْضِعُهُ

And one who does not know, and even if he does testify, would be doubtful, envious, obstinate, and due to that the Arabs say, 'One is ignorant of a matter would be inimical to it, and one who is deficient from it would refuse it', and the apostasy is in it, because the ignorant is not a knowledgeable one'.

ثُمَّ قَالَ الرَّشِيدُ بِحَقِّ آبَائِكَ لَمَّا اخْتَصَرْتَ كَلِمَاتٍ جَامِعَةً لِمَا تَجَارَبْتَاهُ فَقَالَ نَعَمْ وَ أَبِي بِدَوَاةٍ وَ قِرْطَاسٍ فَكَتَبْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَمِيعَ أُمُورِ الْأَدْيَانِ  
أَرْبَعَةً أَمْرًا لَا اخْتِلَافَ فِيهِ وَ هُوَ إِجْمَاعُ الْأُمَّةِ عَلَى الصَّرْوَةِ الَّتِي يُضْطَرُّونَ إِلَيْهَا الْأَخْبَارُ الْمُجْمَعُ عَلَيْهَا وَ هِيَ الْعَايَةُ الْمَعْرُوضُ عَلَيْهَا كُلُّ شَيْءٍ وَ الْمُسْتَنْبَطُ  
مِنْهَا كُلُّ حَادِثَةٍ

Then Al-Rasheed said, 'By the right of your<sup>-asws</sup> forefathers<sup>-asws</sup>! If you<sup>-asws</sup> could shorten the words summarising to what we can implement it'. He<sup>-asws</sup> said: 'Yes, and give me ink and paper'. He<sup>-asws</sup> wrote: - In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The entire of the affairs of the religions are four – A matter there is no differing in it, and it is what there is a consensus of the community upon the necessity which they are desperate to, and the Ahadeeth united upon, and it is the end-point of what every suspicion is presented upon, and the extraction from it of every newly occurring event.

وَ أَمْرٌ يَحْتَمِلُ الشَّكَّ وَ الْإِنْكَارَ فَسَيَبْلُهُ اسْتِيصَاحُ أَهْلِهِ لِمُنْتَحِلِيهِ بِحُجَّةٍ مِنْ كِتَابِ اللَّهِ الْمُجْمَعِ عَلَى تَأْوِيلِهَا وَ سُنَّةٍ مُجْمَعِ عَلَيْهَا لَا اخْتِلَافَ فِيهَا أَوْ قِيَاسٍ تَعْرِفُ  
الْعُقُولُ عَدْلَهُ وَ يَسْعُ خَاصَّةً الْأُمَّةَ وَ عَامَّتَهَا الشَّكُّ فِيهِ وَ الْإِنْكَارُ لَهُ وَ هَذَانِ الْأَمْرَانِ مِنْ أَمْرِ التَّوْحِيدِ فَمَا دُونَهُ وَ أَرَشِ الْحَدِيثِ فَمَا فَوْقَهُ

And a matter carrying the doubt and the denial, so its way is the clarification by its people to the imposters by Argument from the Book of Allah<sup>-azwj</sup> united upon its interpretation, and Sunnah united upon, there being no differing in it, or a comparisons the intellects would recognise its correctness, and the endeavour of the special ones of the community and its general ones, to eradicate the doubts in it and the denials of it. And these two matters are from the matter of Tawheed and whatever is below it, and the compensation of a scratch and what is above it.

فَهَذَا الْمَعْرُوضُ الَّذِي يُعْرَضُ عَلَيْهِ أَمْرُ الدِّينِ فَمَا ثَبَتَ لَكَ بُرْهَانُهُ اضْطَفَقْتَهُ وَ مَا عَمَّضَ عَلَيْكَ صَوَابُهُ نَقَبْتَهُ فَمَنْ أَوْرَدَ وَاحِدَةً مِنْ هَذِهِ الثَّلَاثِ فَهِيَ الْحُجَّةُ  
الْبَالِغَةُ الَّتِي يَبْتَنَى اللَّهُ فِي قَوْلِهِ لِنَبِيِّهِ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Thus, this is which the matters of the Religion would be presented upon, so whatever is proved to you with its proofs, be advised by it, and whatever its correctness is darkened upon you, negate it. The one to whom come one from these three, it is the conclusive argument which Allah<sup>-azwj</sup> has Explained in His<sup>-azwj</sup> Words to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Say: 'For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether' [6:149].**

يَبْلُغُ الْحُجَّةُ الْبَالِغَةُ الْجَاهِلَ فَيَعْلَمُهَا بِجَهْلِهِ كَمَا يَعْلَمُهُ الْعَالِمُ بِعِلْمِهِ لِأَنَّ اللَّهَ عَدْلٌ لَا يَجُورُ يَخْتَجُّ عَلَى خَلْقِهِ بِمَا يَعْلَمُونَ وَ يَدْعُوهُمْ إِلَى مَا يَعْرِفُونَ لَا إِلَى مَا  
يَجْهَلُونَ وَ يُنْكِرُونَ

The conclusive proof reaches the ignorant one; he would know it by his ignorance, just as the knowledgeable one would know it by his knowledge, because Allah<sup>-azwj</sup> is Just, nor tyrannous. He<sup>-azwj</sup> Argues upon His<sup>-azwj</sup> creatures with what they know and Calls them to what they recognise, not to what they are ignorant of and are denying.

فَأَجَازَهُ الرَّشِيدُ وَ رَدَّهُ وَ الْحَبْرُ طَوِيلٌ

Al-Rasheed allowed him<sup>-asws</sup> and returned him<sup>-asws</sup> – and the Hadeeth is lengthy.<sup>59</sup>

3- يج، الحرائج و الجرائح روي أن قوماً من اليهود قالوا للصادق ع أيُّ معجزٍ يدلُّ على نبوة محمد ص قال كتابه المهتمين الباهر لعقول الناظرين مع ما أُعطي من الحلال و الحرام و غيرها مما لو ذكرناه لَطالَ شرحه

‘Al kharaij Wa Al Jaraih’ - It is reported that a group of Jews said to Al-Sadiq<sup>-asws</sup>, ‘Which miracle points to the Prophet-hood of Muhammad<sup>-saww</sup>?’ He<sup>-asws</sup> said: ‘His<sup>-azwj</sup> Book, the Dominant, the Dazzling to the intellects of the beholders, along with what He<sup>-azwj</sup> Gave from the Permissible and the Prohibited and other such, from what if we<sup>-asws</sup> were to mention, its commentary would be prolonged’.

فَقَالَ الْيَهُودُ كَيْفَ لَنَا أَنْ نَعْلَمَ أَنَّ هَذَا كَمَا وَصَفْتَ فَقَالَ لَهُمْ مُوسَى بْنُ جَعْفَرٍ ع وَ هُوَ صَبِيٌّ وَ كَانَ حَاضِرًا وَ كَيْفَ لَنَا بِأَنْ نَعْلَمَ مَا تَدْكُرُونَ مِنْ آيَاتِ مُوسَى أَتَمَّا عَلَى مَا تَصِفُونَ

The Jews said, ‘How is it for us that we know if this is just as what you<sup>-asws</sup> described?’ Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> said to them – and he<sup>-asws</sup> was a child and was present: ‘And how is it for us to know what you are mentioning from the Signs of Musa<sup>-as</sup>, these are upon what you are describing’.

قَالُوا عَلِمْنَا ذَلِكَ بِنَقْلِ الصَّادِقِينَ قَالَ لَهُمْ مُوسَى بْنُ جَعْفَرٍ ع فَأَعْلَمُوا صِدْقَ مَا أَنْبَأْتُمْ بِهِ بِحَبْرِ طِفْلِ لَقِنَهُ اللَّهُ تَعَالَى مِنْ غَيْرِ تَعْلِيمٍ وَ لَا مَعْرِفَةٍ عَنِ النَّاقِلِينَ

They said, ‘We know what by the transmitting of the truthful ones’. Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> said to them; ‘Then know the truthfulness of what you are being informed with news by a child Indoctrinated by Allah<sup>-azwj</sup> the Exalted from without any learning (in a school), nor from understanding from the transmitters’.

فَقَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكُمْ الْأَيْمَةُ الْهَادِيَةُ وَ الْحُجَجُ مِنْ عِنْدِ اللَّهِ عَلَى خَلْقِهِ

They said, ‘We testify that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> are Imams<sup>-asws</sup> of Guidance and the Divine Authorities from the Presence of Allah<sup>-azwj</sup> over His<sup>-azwj</sup> creatures’.

فَوَثَبَ أَبُو عَبْدِ اللَّهِ ع فَقَبَلَ بَيْنَ عَيْنَيْ مُوسَى بْنِ جَعْفَرٍ ع ثُمَّ قَالَ أَنْتَ الْقَائِمُ مِنْ بَعْدِي

Abu Abdullah<sup>-asws</sup> leapt and kissed between the eyes of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, then said: ‘You<sup>-asws</sup> are Al-Qaim<sup>-asws</sup> (the standing one) from after me<sup>-asws</sup>’.

فَلِهَذَا قَالَتِ الْوَاقِفَةُ إِنَّ مُوسَى بْنَ جَعْفَرٍ ع حَيٌّ وَ إِنَّهُ الْقَائِمُ ثُمَّ كَسَاهُمْ أَبُو عَبْدِ اللَّهِ وَ وَهَبَ لَهُمْ وَ انْصَرَفُوا مُسْلِمِينَ وَ لَا شُبُهَةَ فِي ذَلِكَ لِأَنَّ كُلَّ إِمَامٍ يَكُونُ قَائِمًا بَعْدَ أَبِيهِ فَأَمَّا الْقَائِمُ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا فَهُوَ الْمَهْدِيُّ بْنُ الْحَسَنِ الْعَسْكَرِيِّ

Therefore, for this, the Waqifites said that Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> is alive and that he<sup>-asws</sup> is Al-Qaim<sup>-asws</sup>. Then Abu Abdullah<sup>-asws</sup> conferred garments upon them and gifted (items) to them, and the (new) Muslims dispersed. And there is no doubt in that because every Imam<sup>-</sup>

<sup>59</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 2

asws becomes standing (Qaim) after his-asws father-asws. As for Al-Qaim-asws who will fill the earth with justice, he-asws is Al-Mahdi-asws, son-asws of Al-Hassan Al-Askari-asws'.<sup>60</sup>

4- شي، تفسير العياشي عن الحسن بن علي بن النعمان قال: لما بنى المهدي في المسجد الحرام بقيت دار في تزييع المسجد فطلبها من أزبائنا فامتنعوا فسأل عن ذلك الفقهاء فكل قال له إنه لا ينبغي أن تدخل شيئاً في المسجد الحرام عصباً

;Tafseer Al Ayyashi' - From Al Hassan Bin Ali Bin Al Numan who said,

'When (the caliph) Al-Mahdi built the Sacred Masjid, there remained a house in the square of the Masjid. He sought it from its owners, but they refused. He asked the jurists about that, they all said to him, 'It is not appropriate to enter anything usurped into the Sacred Masjid'.

فقال له علي بن يقطين يا أمير المؤمنين لو كتبت إلى موسى بن جعفر ع لأخبرك بوجه الأمر في ذلك فكتب إلى والي المدينة أن سل موسى بن جعفر ع عن دار أردنا أن ندخلها في المسجد الحرام فامتنع علينا صاحبها فكيف المخرج من ذلك

Ali Bin Yaqteen said to him, 'O commander of the faithful! If you could write to Musa-asws Bin Ja'far-asws, he-asws will inform you of an aspect of the matter regarding that'. He wrote to the governor of Al-Medina that he asks Musa-asws Bin Ja'far-asws, 'There is a house we want to include it in the Sacred Masjid, but its owner has refused upon us. How is the way out from that?'

فقال ذلك لأبي الحسن ع فقال أبو الحسن ع و لا بد من الجواب في هذا فقال له الأمر لا بد منه فقال أكتب بسم الله الرحمن الرحيم إن كانت الكعبة هي التاركة بالناس فالتاس أولى ببنيانها وإن كان الناس هم التاركون بفناء الكعبة فالكعبة أولى ببنيانها

He said that to Abu Al-Hassan-asws, so Abu Al Hassan-asws said: 'Is there no escape from answering regarding this?' He said to him-asws, 'There is no escape from the order'. He-asws said to him: 'Write, 'In the Name of Allah-azwj the Beneficent, the Merciful! If the Kabah has descended with the people, then the people would be foremost with its building; and if it was the people who had descended in the courtyard of the Kaaba, then the Kabah is foremost with its courtyard'.

فلما أتى الكتاب المهدي أخذ الكتاب فقبله ثم أمر يخدم الدار فأتى أهل الدار أبا الحسن ع فسأله أن يكتب لهم إلى المهدي كتاباً في تمن دارهم فكتب إليه أن ارضخ لهم شيئاً فأرضاهم

When the letter came to (the caliph) Al-Mahdi, he took the letter and kissed it, then ordered the demolition of the house. The people of the house came to Abu Al-Hassan-asws to ask him-asws to write for them a letter to Al-Mahdi regarding the price of their house. He-asws wrote to him: 'If you can give them something, it would satisfy them.'<sup>61</sup>

5- ف، تحف العقول قال عبد الله بن يحيى كتبت إليه في دعاء الحمد لله منتهى علمه فكتب لا تقول منتهى علمه فإنه ليس لعلمه منتهى ولكن قل الحمد لله منتهى رضاء

<sup>60</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 3

<sup>61</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 4

‘Tuhaf Al Uqoul’ - Abdullah Bin Yahya,

‘I wrote to him<sup>-asws</sup> regarding a supplication, ‘The Praise is for Allah<sup>-azwj</sup>, the end-point of His<sup>-azwj</sup> Knowledge’. He<sup>-asws</sup> wrote: ‘Do not be saying, ‘End-point of His<sup>-azwj</sup> Knowledge’, for there isn’t any end-point to His<sup>-azwj</sup> Knowledge, but say, ‘The Praise is for Allah<sup>-azwj</sup>, to the end-point of His<sup>-azwj</sup> Pleasure’’.<sup>62</sup>

6 وَ سَأَلَهُ رَجُلٌ عَنِ الْجَوَادِ فَقَالَ إِنَّ لِكَلَامِكَ وَجْهَيْنِ فَإِنْ كُنْتَ تَسْأَلُ عَنِ الْمَخْلُوقِ فَإِنَّ الْجَوَادَ الَّذِي يُؤَدِّي مَا افْتَرَضَ اللَّهُ عَلَيْهِ وَ الْبَخِيلُ مَنْ بَخَلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ وَ إِنْ كُنْتَ تَعْنِي الْخَالِقَ فَهُوَ الْجَوَادُ إِنْ أُعْطِيَ وَ هُوَ الْجَوَادُ إِنْ مَنَعَ لِأَنَّهُ إِنْ أَعْطَاكَ أَعْطَاكَ مَا لَيْسَ لَكَ وَ إِنْ مَنَعَكَ مَنَعَكَ مَا لَيْسَ لَكَ

And a man asked him<sup>-asws</sup> about the ‘generosity’, so he<sup>-asws</sup> said: ‘For your speech, there are two aspects – if you are asking about the created beings, then the generous is the one who gives what Allah<sup>-azwj</sup> has Imposed upon him, and the stingy is the one who is stingy with what Allah<sup>-azwj</sup> has Imposed upon him; and if you were meaning the Creator, then He<sup>-azwj</sup> is the Generous, then He<sup>-azwj</sup> is Generous if He<sup>-azwj</sup> Gives and He<sup>-azwj</sup> is Generous if He<sup>-azwj</sup> Prevents, because He<sup>-azwj</sup> if He<sup>-azwj</sup> Gives you, Gives you what isn’t yours, and if He<sup>-azwj</sup> Forbids you, Forbids from what isn’t yours’’.<sup>63</sup>

7- وَ قَالَ لَهُ وَ كَيْلَهُ وَ اللَّهُ مَا حُتُّكَ فَقَالَ لَهُ خِيَانَتُكَ وَ تَضْيِيعُكَ عَلَيَّ مَالِي سَوَاءٌ وَ الْخِيَانَةُ شَرُّهُمَا عَلَيْكَ

And his<sup>-asws</sup> representative said to him<sup>-asws</sup>, ‘By Allah<sup>-azwj</sup>! I have not betrayed you<sup>-asws</sup>’. He<sup>-asws</sup> said to him: ‘Your betrayal and your my<sup>-asws</sup> wealth upon me<sup>-asws</sup> is the same, and the betrayal, its (both their) evil (s) is upon you.’<sup>64</sup>

8- وَ قَالَ ع مَنْ تَكَلَّمَ فِي اللَّهِ هَلَكَ وَ مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ وَ مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ

And he<sup>-asws</sup> said: ‘One who speaks regarding Allah<sup>-azwj</sup> is destroyed, and one who seeks the governance is destroyed, and the one into whom the self-conceit enters is destroyed.’<sup>65</sup>

9- وَ قَالَ: اسْتَدَّتْ مَتُونَةُ الدُّنْيَا وَ الدِّينِ فَأَمَّا مَتُونَةُ الدُّنْيَا فَإِنَّكَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِرًا قَدْ سَبَقَكَ إِلَيْهِ وَ أَمَّا مَتُونَةُ الْآخِرَةِ فَإِنَّكَ لَا تَجِدُ أَعْوَانًا يُعِينُونَكَ عَلَيْهِ

And he said, ‘Build up the provisions of the world and the Religion. As for the provision of the world, you will not extend your hand to anything from it except you will find an immoral one who has preceded you to it; and as for the provision of the Hereafter, you will not find any supporter supporting you upon it’’.<sup>66</sup>

10- وَ قَالَ: أَرْبَعَةٌ مِنَ الْوَسْوَاسِ أَكَلُ الطَّيْنِ وَ فَتُ الطَّيْنِ وَ تَقْلِيمُ الْأَطْفَارِ بِالْأَسْنَانِ وَ أَكْلُ اللَّحْيَةِ

<sup>62</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 5

<sup>63</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 6

<sup>64</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 7

<sup>65</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 8

<sup>66</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 9

And he<sup>-asws</sup> said; ‘Four are from the whisperings (of Satan<sup>-la</sup>) – eating the soil, and the clay, and clipping the nails with the teeth, and eating the beard’.

وَ ثَلَاثٌ يَجْلِينَ الْبَصَرَ النَّظَرُ إِلَى الْخَضِرَةِ وَ النَّظَرُ إِلَى الْمَاءِ الْجَارِي وَ النَّظَرُ إِلَى الْوَجْهِ الْحَسَنِ

And three polish the vision – looking at the greenery, and looking at the flowing water, and looking at the beautiful face”.<sup>67</sup>

11- وَ قَالَ ع إِذَا كَانَ الْجُورُ أَغْلَبَ مِنَ الْحَقِّ لَمْ يَجَلْ لِأَحَدٍ أَنْ يَنْظُرَ بِأَخَدٍ خَيْرًا حَتَّى يَعْرِفَ ذَلِكَ مِنْهُ

And he<sup>-asws</sup> said: ‘When the tyranny overcomes the Truth, it is not permissible for anyone that he thinks good with anyone until he recognises that from him’.<sup>68</sup>

12- وَ قَالَ ع لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلَّا لِلزَّوْجَةِ وَ الْوَلَدِ الصَّغِيرِ

And he<sup>-asws</sup> said: ‘The kissing isn’t (allowed) upon the mouth except for the wife, and the small child.’<sup>69</sup>

13- وَ قَالَ ع تَقَفُّهُوا فِي دِينِ اللَّهِ فَإِنَّ الْفِئْمَةَ مِفْتَاحُ الْبَصِيرَةِ وَ تَمَامُ الْعِبَادَةِ وَ السَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَ الرَّتَبِ الْجَلِيلَةِ فِي الدِّينِ وَ الدُّنْيَا وَ فَضْلُ الْفَقِيهِ عَلَى الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ وَ مَنْ لَمْ يَتَفَقَّهْ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا

And he<sup>-asws</sup> said: ‘Ponder in the Religion of Allah<sup>-azwj</sup>, for the pondering is the key of the insight, and the completion of the worship, and the cause to the lofty stations, and the honourable ranks; and a merit of the jurist over the worshipper is like a merit of the sun over the stars; and one who does not ponder in his Religion, Allah<sup>-azwj</sup> will not be Pleased to him of any deed’.<sup>70</sup>

14- وَ قَالَ ع لِعَلِيِّ بْنِ يَظْفَرٍ كَفَّارَةُ عَمَلِ السُّلْطَانِ الْإِحْسَانُ إِلَى الْإِخْوَانِ

And he<sup>-asws</sup> said to Ali Bin Yaqteen: ‘An expiation of an office bearer of the ruling authority is the favouring of the brethren.’<sup>71</sup>

15- وَ قَالَ ع إِذَا كَانَ الْإِمَامُ عَادِلًا كَانَ لَهُ الْأَجْرُ وَ عَلَيْكَ الشُّكْرُ وَ إِذَا كَانَ جَائِرًا كَانَ عَلَيْكَ الْوِزْرُ وَ عَلَيْكَ الصَّبْرُ

And he<sup>-asws</sup> said: ‘When the Imam was just, the Recompense would be for him and the thanking would be upon you; and when he was tyrannous, upon him would be the burden (of sin), and upon you is the patience.’<sup>72</sup>

<sup>67</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 10

<sup>68</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 11

<sup>69</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 12

<sup>70</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 13

<sup>71</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 14

<sup>72</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 15

16- وَ قَالَ أَبُو حَنِيفَةَ حَجَّجْتُ فِي أَيَّامِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَ فَلَمَّا أَتَيْتُ الْمَدِينَةَ دَخَلْتُ دَارَهُ فَجَلَسْتُ فِي الدَّهْلِيْزِ أَنْتَظِرُ إِذْنَهُ إِذْ خَرَجَ صَبِيٌّ يَدْرُجُ فُكُلْتُ يَا غُلَامُ أَيْنَ يَضَعُ الْغَرِيبُ الْغَائِطَ مِنْ بَلَدِكُمْ قَالَ عَلَيَّ رَسِيْلِكَ ثُمَّ جَلَسَ مُسْتَبْدِئًا إِلَى الْحَائِطِ

And Abu Haneefa said,

‘I performed Hajj during the days of Abu Abdullah Al-Sadiq<sup>-asws</sup>. When I came to Al-Medina, I entered his<sup>-asws</sup> house. I sat in the hallway awaiting his<sup>-asws</sup> permission, when a child entered walking, so I said, ‘O boy! Where does the stranger place the faeces in your<sup>-asws</sup> city’. He<sup>-asws</sup> said: ‘Cover yourself sitting behind the wall’.

ثُمَّ قَالَ تَوَقَّ شَطُوطَ الْأَعْمَارِ وَ مَسَاقِطَ الثَّمَارِ وَ أَفْنِيَةَ الْمَسَاجِدِ وَ قَارِعَةَ الطَّرِيقِ وَ تَوَارَ خَلْفَ جِدَارٍ وَ شَلَّ ثَوْبَكَ وَ لَا تَسْتَقْبِلِ الْقِبْلَةَ وَ لَا تَسْتَدْبِرْهَا وَ ضَعْ حَيْثُ شِئْتَ

Then he<sup>-asws</sup> said: ‘Refrain from the river banks, and the dropping places of the fruits (under a tree), and courtyards of the Masjids, and the middle of the roads, and cover yourself behind a wall, and raise your clothes, but do not face the Qiblah nor turn your back towards it, and place wherever you so like to’.

فَأَعْجَبَنِي مَا سَمِعْتُ مِنَ الصَّبِيِّ فُكُلْتُ لَهُ مَا اسْمُكَ فَقَالَ أَنَا مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

It astounded me what I heard from the child, so I said to him<sup>-asws</sup>, ‘What is your<sup>-asws</sup> name?’ He<sup>-asws</sup> said; ‘I<sup>-asws</sup> am Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

فُكُلْتُ لَهُ يَا غُلَامُ مِمَّنِ الْمُعْصِيَةُ فَقَالَ إِنَّ السَّيِّئَاتِ لَا تَخْلُو مِنْ إِحْدَى ثَلَاثٍ إِمَّا أَنْ تَكُونَ مِنَ اللَّهِ وَ لَيْسَتْ مِنْهُ فَلَا يَنْبَغِي لِلرَّبِّ أَنْ يُعَذِّبَ الْعَبْدَ عَلَى مَا لَا يَزْتَكِبُ وَ إِمَّا أَنْ تَكُونَ مِنْهُ وَ مِنَ الْعَبْدِ وَ لَيْسَتْ كَذَلِكَ فَلَا يَنْبَغِي لِلشَّرِيكِ الْقَوِيِّ أَنْ يَظْلِمَ الشَّرِيكَ الضَّعِيفَ وَ إِمَّا أَنْ تَكُونَ مِنَ الْعَبْدِ وَ هِيَ مِنْهُ فَإِنْ عَفَا فَبِكْرَمِهِ وَ جُودِهِ وَ إِنْ عَاقَبَ فَبِدَنْبِ الْعَبْدِ وَ جَرِيرَتِهِ

I said to him<sup>-asws</sup>, ‘O boy! Who is the disobedience from?’ He<sup>-asws</sup> said: ‘The evil actions are not devoid from one of the three – either it happens from Allah<sup>-azwj</sup>, and it isn’t from Him<sup>-azwj</sup>, for it is not befitting for the Lord<sup>-azwj</sup> that He<sup>-azwj</sup> Punishes the servant upon what he did not indulge in; or it happens from Him<sup>-azwj</sup> and from the servant, and it isn’t like that, for it is not befitting for the strong associate that he oppresses the weak associate; or it happens from the servant, and (indeed) it is from him. So, if He<sup>-azwj</sup> were to Pardon, it would be due to His<sup>-azwj</sup> Benevolence and His<sup>-azwj</sup> Generosity, and even if it is due to the sin of the servant and his audacity.

قَالَ أَبُو حَنِيفَةَ فَأَنْصَرَفْتُ وَ لَمْ أَلْقِ أَبَا عَبْدِ اللَّهِ عَ وَ اسْتَعْتَبْتُ بِمَا سَمِعْتُ

Abu Haneefa said, ‘I left and did not (stay to) meet Abu Abdullah<sup>-asws</sup>, and was needless due to what I heard’.<sup>73</sup>

<sup>73</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 16

17 كُنْزُ الْكَرَاجِكِيِّ، رَوَى مُحَمَّدُ بْنُ سِنَانٍ عَنْ دَاوُدَ الرَّقِّيِّ أَنَّ أَبَا حَنِيفَةَ قَالَ لِابْنِ أَبِي لَيْلَى مُرِّبِنَا إِلَى مُوسَى بْنِ جَعْفَرٍ ع لِنَسْأَلَهُ عَنْ أَفَاعِيلِ الْعِبَادِ وَ ذَلِكَ فِي حَيَاةِ الصَّادِقِ ع وَ مُوسَى ع يَوْمَئِذٍ غُلَامٌ

(The book) 'Kunz of Al Karajaky – 'It is reported by Muhammad Bin Sinan, from Dawood Al Raqy,

'Abu Haneefa said to Abu Layli, 'Come with us to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> to ask him<sup>-asws</sup> about the deeds of the servants', and that was during the lifetime of Al-Sadiq<sup>-asws</sup>, and in those days Musa<sup>-asws</sup> was a boy.

فَلَمَّا صَارَا إِلَيْهِ سَلَّمَا عَلَيْهِ ثُمَّ قَالَا لَهُ أَحْبَبْنَا عَنْ أَفَاعِيلِ الْعِبَادِ مِمَّنْ هِيَ

When they came to him<sup>-asws</sup>, they greeted him<sup>-asws</sup>, then said to him<sup>-asws</sup>: 'Inform us about the deeds of the servant, who are these from?'

فَقَالَ لَهُمَا إِنْ كَانَتْ أَفَاعِيلُ الْعِبَادِ مِنَ اللَّهِ دُونَ خَلْقِهِ فَاللَّهُ أَعْلَى وَ أَعَزُّ وَ أَعْدَلُ مِنْ أَنْ يُعَذِّبَ عِبِيدَهُ عَلَى فِعْلِ نَفْسِهِ وَ إِنْ كَانَتْ مِنَ اللَّهِ وَ مِنْ خَلْقِهِ فَإِنَّهُ أَعْلَى وَ أَعَزُّ مِنْ أَنْ يُعَذِّبَ عِبِيدَهُ عَلَى فِعْلِ قَدْ شَارَكَهُمْ فِيهِ وَ إِنْ كَانَتْ أَفَاعِيلُ الْعِبَادِ مِنَ الْعِبَادِ فَإِنْ عَذَّبَ فَبِعَذْلِهِ وَ إِنْ عَفَرَ فَ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

He<sup>-asws</sup> said to them; 'If the deeds of the servant were from Allah<sup>-azwj</sup> besides His<sup>-azwj</sup> creatures, then Allah<sup>-azwj</sup> is more Exalted, and Mightier and more Just than to Punish His<sup>-azwj</sup> servants upon His<sup>-azwj</sup> Own deed. But if these were from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> creatures, He<sup>-azwj</sup> is more Exalted, and Mightier than to Punish His<sup>-azwj</sup> servants upon the deed which He<sup>-azwj</sup> had precipitated with them in it. And if the deeds of the servants are from the servants, then if He<sup>-azwj</sup> were to Punish them, it would be due to His<sup>-azwj</sup> Justice, and if He<sup>-azwj</sup> were to Forgive, then He<sup>-azwj</sup> is Rightful of being feared and Rightful of the Forgiveness'.

ثُمَّ أَنشَأَ يَقُولُ (شِعْرٌ)

إِخْدَى ثَلَاثَ مَعَانٍ حِينَ تَأْتِيهَا	لَمْ تَخَلْ أَفْعَالَنَا اللَّاتِي نُنْذِمُ بِهَا
فَيَسْفُطُ الدَّمُ عَنَّا حِينَ نُنْشِئُهَا	إِمَّا تَقَرَّدَ بَارِينَا بِصَنْعَتِهَا
مَا سَوَّفَ يَلْحَقْنَا مِنْ لَائِمٍ فِيهَا	أَوْ كَانَ يَشْرِكُنَا فِيهَا فَيُلْحِقُهُ
ذَنْبٌ فَمَا الذَّنْبُ إِلَّا ذَنْبٌ جَانِبِهَا	أَوْ لَمْ يَكُنْ لِأَهِي فِي جِنَاتِهَا

Then he<sup>-asws</sup> prosed (a poem) saying: 'Our deeds, those which are being condemned with are not devoid of one of the three. We are together when we come to these, or we are individual with our views while doing it, so the condemnation drops from us when we both perpetrate these or were participants in these, for it would be attributed to Him<sup>-azwj</sup> what would be attributed to us of the blame regarding it, or there does not happen to be its crime for my<sup>-asws</sup> God. Sin, so what is the sin except a sin of a crime.<sup>74</sup>

باب 17 ما وصل إلينا من أخبار علي بن جعفر عن أخيه موسى ع بغير رواية الحميري نقلناها مجتمعة لما بينها و بين أخبار الحميري من اختلاف يسير و فرقنا ما ورد برواية الحميري على الأبواب

<sup>74</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 17

