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BIHAR AL-ANWAAR

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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams-asws

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(أبواب احتجاجات) * * (أمير المؤمنين صلوات الله عليه وما صدر عنه من جوامع العلوم) *

CHAPTERS ON THE ARGUMENTATION OF AMIR AL MOMINEEN-asws AND WHAT WAS RELEASED FROM HIM-asws FROM THE SUMMARY OF THE KNOWLEDGES

* (باب 1) * * (احتجاجه صلوات الله عليه على اليهود في أنواع كثيرة من العلوم) * * (ومسائل شتى) *

CHAPTER 1 – HIS-asws ARGUMENTATION AGAINST THE JEWS REGARDING A LOT OF TYPES OF KNOWLEDGES AND VARIOUS QUESTIONS

1 – ل: علي بن أحمد بن موسى، عن أحمد بن يحيى بن زكريا القطان، عن بكر ابن عبد الله بن حبيب، عن عبد الرحيم بن علي بن سعيد الجبلي الصيدناني، وعبد الله بن الصلت – واللفظ له – عن الحسن بن نصر الخزاز، عن عمرو بن طلحة، عن أسباط بن نصر، عن سماك بن حرب، عن عكرمة، عن عبد الله بن عباس قال:

Ali Bin Ahmad Bin Musa, from Ahmad Bin Yahya Bin Zakariya Al Qatan, from Bakr Ibn Abdullah Bin Habeeb, from Abdul Raheem Bin Ali Bin Saeed Al Jabaly Al Saydani, and Abdullah Bin Al Salt – and Al Lafz – from Al Hassan Bin Nasr Al Khazaz, from Amro Bin Talha, from Asbat Bin Nasr, from Samak Bin Harb, from Ikrama, from Abdullah Bin Abbas who said,

قدم يهوديان أخوان من رؤساء اليهود إلى المدينة، فقالا: يا قوم إن نبيا حدثنا عنه أنه قد ظهر بتهامة نبي يسفه أحلام اليهود، ويطعن في دينهم،

'Two Jew brothers from the chiefs of the Jews came to Medina and they said, 'O people! There is a Prophet-saww we have been narrated about who has appeared with the claim that he-saww is a Prophet-saww to ridicule the dreams of the Jews, and challenging their religion.

ونحن نخاف أن يزيلنا عما كان عليه آباؤنا، فأيكم هذا النبي ؟ فإن يكن الذي بشر به داود آمنا به واتبعناه، وإن لم يكن يورد الكلام على ائتلافه ويقول الشعر ويقهرنا بلسانه جاهدناه بأنفسنا وأموالنا، فأيكم هذا النبي

And we fear that he-saww would decline us from what our forefathers were upon. So, which one of you is this Prophet-saww? If he-saww happens to be the one whom Dawood-as gave the glad tidings of, we shall follow him-saww, and if he-saww does not happen to respond the speech upon his-as accord and is speaking the poetry and coercing us with his-saww tongue, we will reject him-saww by our lives and our wealth. So, which one of you is this Prophet-saww?'

فقال المهاجرون والانصار: إن نبينا محمدا (صلى الله عليه وآله) قد قبض. فقالا: الحمد لله فأيكم وصيه ؟ فما بعث الله عزوجل نبيا إلى قوم إلا وله وصي يؤدي عنه من بعده ويحكي عنه ما أمره ربه،

The Emigrants and the Helpers said, 'Our Prophet-saww Muhammad-saww has expired'. They said, 'The Praise is for Allah-azwj! So, which one of you is his-saww successor-asws? Allah-azwj Mighty and Majestic has not Sent any Prophet-as to a people except and for him-as has been a successor-as fulfilling on his-as behalf from after him-as, and telling us on his-as behalf whatever his-as Lord-azwj had Commanded with'.

فأومأ المهاجرون والانصار إلى أبي بكر، فقالوا: هذا (هو خ ل) وصيه .فقالا لابي بكر: إنا نلقى عليك من المسائل ما يلقى على الاوصياء، ونسألك عما تسأل الاوصياء عنه. فقال لهما أبو بكر: ألقيا ما شئتما اخبر كما بجوابه إن شاء الله تعالى.

The Emigrants and the Helpers gestured towards Abu Bakr, and they said, 'This is his-saww successor'. They said to Abu Bakr, 'We shall cast questions what had been cast upon the successors-as, and we shall ask you about what the successors-as have been questioned about'. Abu Bakr said to them, 'Cast whatever you like to. I shall inform of its answer, if Allah-azwj the Exalted so Desires'.

فقال أحدهما: ما أنا وأنت عند الله عزوجل ؟ وما نفس في نفس ليس بينهما رحم ولا قرابة ؟ وما قبر سار بصاحبه ؟ ومن أين تطلع الشمس ؟ وفي أين تغرب (تغيب خ ل) ؟ وأين طلعت الشمس ثم لم تطلع فيه بعد ذلك ؟ وأين تكون الجنة ؟ وأين تكون النار ؟

One of them said, 'What am I and you in the Presence of Allah-azwj Mighty and Majestic? And what is a soul inside a soul, there isn't any womb relationship nor any nearness? And what grave which travelled with its occupant? And from where does the sun emerge? And into where does it set? And where did the sun emerge then will not be emerging in it after that? And where does the Paradise happen to be? And where does the Fire happen to be?

وربك يحمل أو يحمل ؟ وأين يكون وجه ربك ؟ وما اثنان شاهدان، واثنان غائبان، واثنان متباغضان ؟ وما الواحد ؟ وما الاثنان ؟ وما الثلاثة ؟ وما الاربعة ؟ وما الخمسة ؟ وما الستة ؟ وما السبعة ؟ وما الثمانية ؟ وما التسعة ؟ وما العشرة ؟ وما الاحد عشر ؟ وما الاثنا عشر ؟ وما العشرون ؟ وما الثلاثون ؟ وما الاربعون ؟ وما الخمسون ؟ وما الستون ؟ وما السبعون ؟ وما الثمانون ؟ وما التسعون ؟ وما المائة ؟.

And is your Lord-azwj carried or does He-azwj Carry? And what are two witnesses, and to absentees, and two overwhelming ones? And what is the one? And what is the two? And what is the three? And what is the four? And what is the five? And what is the six? And what is the seven? And what is the eight? And What is the nine? And what is the ten? And what is the eleven? And what is the twelve? And what is the twenty? And what is the thirty? And what is the forty? And what is the fifty? And what is the sixty? And what is the seventy? And what is the eighty? And what is the ninety? And what is the hundred?'

قال: فبقي أبو بكر لا يرد جوابا، وتخوفنا أن يرتد القوم عن الاسلام، فأتيت منزل علي بن أبي طالب (عليه السلام) فقلت له: يا علي إن رؤساء اليهود قد قدموا المدينة و ألقوا على أبي بكر مسائل فبقي أبو بكر لا يرد جوابا،

He (the narrator) said, 'Abu Bakr wept, not responding with an answer, and we feared that the people would renege from Islam, so I came to the house of Ali-asws Bin Abu Talib-asws and I said to him-asws, 'O Ali-asws! The chiefs of the Jews have come to Medina and have cast questions to Abu Bakr, but Abu Bakr cried, nor responding with an answer'.

فتبسم علي (عليه السلام) ضاحكا ثم قال: هو اليوم الذي وعدني رسول الله (صلى الله عليه وآله) به، فأقبل يمشي أمامي، وما أخطأت مشيته من مشية رسول الله (صلى الله عليه وآله) شيئا حتى قعد في الموضع الذي كان يقعد فيه رسول الله (صلى الله عليه وآله)، ثم التفت إلى اليهوديين فقال (عليه السلام): يا يهوديان ادنوا مني وألقيا علي ما ألقيتماه على الشيخ.

Ali-asws smiled laughingly, then said: 'It is the day which Rasool-Allah-saww promised me with'. He-asws turned walking in front of me and I could not fault his-asws walking from the walk of Rasool-Allah-saww by anything, until he-asws sat in the place which Rasool-Allah-saww used to sit it, then turned towards the two Jews and he-asws said: 'O Jews! Come near me-asws and cast unto me-asws what you had cast upon the old man'.

فقال اليهوديان: ومن أنت ؟ فقال لهما: أنا علي بن أبي طالب بن عبد المطلب أخو النبي (صلى الله عليه وآله)، وزوج ابنته فاطمة، وأبو الحسن والحسين، ووصيه في حالاته كلها، وصاحب كل منقبة وعز، وموضع سر النبي (صلى الله عليه وآله).

The Jews said, 'And who are you?' He-asws said to them: 'I-asws am Ali-asws Bin Abu Talib-asws Bin Abdul Mutlib-asws, brother-asws of the Prophet-saww and spouse of his-saww daughter (Syeda) Fatima-asws, and father of Al-Hassan-asws and Al-Husayn-asws, and his-saww succesors-asws regarding all of his-saww states, and in charge of every veiled and proud (matters), and place of the secrets of the Prophet-saww'.

فقال له أحد اليهوديين: ما أنا وأنت عند الله ؟ وقال (عليه السلام): أنا مؤمن منذ عرفت نفسي، وأنت كافر منذ عرفت نفسك، فما أدري ما يحدث الله فيك يا يهودي بعد ذلك.

One of the Jews said, 'And what am I and you-asws in the Presence of Allah-azwj?' He-asws said: 'I-asws am a Momin since I-asws recognised myself-asws, and you are a Kafir since you recognised yourself. I-asws do not know what Allah-azwj would be Bringing into being regarding you after that, O Jew'.

فقال اليهودي: فما نفس في نفس ليس بينهما رحم ولا قرابة ؟ قال (عليه السلام): ذاك يونس (عليه السلام) في بطن الحوت. قال له: فما قبر سار بصاحبه ؟ قال: يونس حين طاف به الحوت في سبعة أبحر.

The Jew said, 'So what is a soul inside a soul, there isn't between them any womb relationship nor nearness?' He-asws said: 'That is Yunus-as in the belly of the whale'. He said to him-asws, 'So what is the grave which travelled with its occupant?' He-asws said: 'Yunus-as, when the whale travelled with him-as in seven oceans'.

قال له: فالشمس من أين تطلع ؟ قال: من قرني الشيطان. قال: فأين تغرب (تغيب خ ل) ؟ قال: في عين حامئة، قال لي حبيبي رسول الله صلى الله عليه وآله: لا تصلى في إقبالها ولا في إدبارها حتى تصير مقدار رمح أور محين. قال: فأين طلعت الشمس ثم لم تطلع في ذلك الموضع ؟ قال: في البحر حين فلقه الله لقوم موسى (عليه السلام).

He said to him-asws, 'The sun, from where does it emerge?' He-asws said: 'From the two horns of Satan-la'. He said, 'Where does it set?' He-asws said: 'In the eye of protection. My-asws beloved Rasool-Allah-saww said to me-asws: 'Neither pray Salat during its coming nor during its turning back until it comes to be a measurement of a spear or two spears'. He said, 'Where did the sun emerge then will not emerge (again) in that place?' He-asws said: 'In the sea when Allah-azwj Split it for the people of Musa-as'.

قال له: فربك يحمل أو يحمل ؟ قال: إن ربي عزوجل يحمل كل شئ بقدرته ولا يحمله شئ. قال: فكيف قوله عزوجل: " ويحمل عرش ربك فوقهم يومئذ ثمانية " ؟ قال: يا يهودي ألم تعلم أن لله ما في السماوات وما في الارض وما بينهما وما تحت الثرى ؟ فكل شئ على الثرى، والثرى على القدرة، والقدرة به تحمل كل شئ.

He said to him-asws, 'Your-asws Lord-azwj, is He-azwj carried or does He-azwj Carry?' He-asws said: 'My-asws Lord-azwj Mighty and Majestic Carries all things by His-azwj Power and is not carried by anything'. He said, 'So how are the Words of the Mighty and Majestic: ***and eight shall hold above them the Throne of your Lord on that Day [69:17]***?' He-asws said: 'O Jew! Do you not know that for Allah-azwj ***is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]***? So, all thing are upon the soil, and the soil is upon the Power, and the Power, all things are carried by it'.

قال: فأين تكون الجنة ؟ وأين تكون النار ؟ قال: أما الجنة ففي السماء، و أما النار ففي الارض.

He said, 'Where does the Paradise happen to be? And where does the Fire happen to be? He-asws said: 'As for the Paradise, it is in the sky, and as for the Fire, it is in the earth'.

قال: فأين يكون وجه ربك ؟ فقال علي بن أبي طالب (عليه السلام) لي: يا ابن عباس ائتني بنار وحطب، فأتيته بنار وحطب فأضرمها، ثم قال: يا يهودي أين يكون وجه هذه النار ؟ قال: لا أقف لها على وجه. قال: فان ربي عزوجل عن هذا المثل وله المشرق والمغرب فأينما تولوا فثم وجه الله.

He said, 'Where does the Face of your-asws Lord-azwj happen to be?' Ali-asws Bin Abu Talib-asws said to me: 'O Ibn Abbas! Come to me-asws with fire and firewood, and ignited it, then said: 'O Jew! Where does the face of this fire happen to be?' He said, 'I cannot stand for it upon its face'. He-asws said: 'My-asws Lord-azwj Mighty and Majestic is of this example, and for Him-azwj ***is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]***'.

فقال له: ما اثنان شاهدان ؟ قال: السماوات والارض لا يغيبان ساعة. قال: فما اثنان غائبان ؟ قال: الموت والحياة لا يوقف عليهما. قال: فما اثنان متباغضان ؟ قال: الليل والنهار.

He said to him-asws, 'What are the two witnesses?' He-asws said: 'The skies and the earth, there are not absent even for a moment?' He said, 'What are the two absentees?' He-asws said: 'The death and the life, there is no ceasing upon these two'. He said, 'And the two overwhelming ones?' He-asws said: 'The night and the day'.

قال: فما الواحد ؟ قال: الله عزوجل: قال: فما الاثنان ؟ قال: آدم وحواء. قال: فما الثلاثة ؟ قال: كذبت النصارى على الله عزوجل قالوا: ثالث ثلاثة، والله لم يتخذ صاحبة ولا ولدا.

He said, 'So, what is the one?' He-asws said: 'Allah-azwj Mighty and Majestic'. He said, 'So what is the two?' He-asws said: 'Adam-as and Hawwa-as?' He said, 'So what is the three?' He-asws said: 'The Christians belied upon Allah-azwj Mighty and Majestic saying, 'Third of three', and Allah-azwj neither Took a female companion nor a son'.

قال: فما الاربعة ؟ قال: القرآن والزبور والتوراة والانجيل. قال: فما الخمسة ؟ قال: خمس صلوات مفترضات. قال: فما الستة ؟ قال: خلق الله السماوات والارض وما بينهما في ستة أيام .قال: فما السبعة ؟ قال: سبعة أبواب النار متطابقات. قال: فما الثمانية ؟ قال: ثمانية أبواب الجنة.

He said, 'So what is four?' He-asws said: 'The Quran, and the Psalms, and the Torah, and the evangel'. He said, 'The five?' He-asws said: 'Five (daily) Obligatory Salats'. He said, 'So what is the six?' He-asws said: 'Allah-azwj Created the skies and the earth and whatever is between the two in six days'. He said, 'What is the seven?' He-asws said: 'Seven Doors of the Fire, layered'. He said, 'What is the eight?' He-asws said: 'Eight Doors of the Paradise'.

قال: فما التسعة ؟ قال تسعة رهط يفسدون في الارض ولا يصلحون. قال: فما العشرة ؟ قال: عشرة أيام العشر. قال: فما الاحد عشر ؟ قال: قول يوسف لابيه: " يا أبت إني رأيت أحد عشر كوكبا والشمس والقمر رأيتهم لي ساجدين ".

He said, 'So, what is the nine?' ***a group of nine, making mischief in the land and they were not amending [27:48]***'. He said, 'What is the ten?' He-asws said: 'Ten days of 'Al-Ashr' (Last ten days of the Month of Ramazan)'. He said, 'What is eleven?' He-asws said: 'The words of Yusuf-as to his-as father-as: ***'O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me' [12:4]***'.

قال: فما الاثنا عشر ؟ قال: شهور السنة. قال: فما العشرون ؟ قال: بيع يوسف بعشرين درهما. قال: فما الثلاثون ؟ قال: ثلاثون يوما شهر رمضان صيامه فرض واجب على كل مؤمن إلا من كان مريضا أو على سفر. قال: فما الاربعون ؟ قال: كان ميقات موسى (عليه السلام) ثلاثون ليلة فأتمها الله عزو جل بعشر، فتم ميقات ربه أربعين ليلة.

He said, 'What is the twelve?' He-asws said: 'Months of the year'. He said, 'What is the twenty?' He-asws said: 'Sale of Yusuf-as for twenty Dirhams'. He said, 'What is the thirty?' He-asws said: 'Thirty days of the Month of Ramazan. Its Fasting is necessary, an Obligation upon all Momins except the one who was sick or upon a journey'. He said, 'So what is the forty?' He-asws said: 'The appointment of Musa-as was of thirty nights, but Allah-azwj Mighty and Majestic Completed these with ten (more), so the complete appointment of his-as Lord-azwj was of forty nights'.

قال: فما الخمسون ؟ قال: لبث نوح (عليه السلام) في قومه ألف سنة إلا خمسين عاما. قال: فما الستون ؟ قال: قول الله عزوجل في كفارة الظهار: " فمن لم يستطع فإطعام ستين مسكينا " إذا لم يقدر على صيام شهرين متتابعين.

He said, 'What is the fifty?' He-asws said: 'Noah-as stayed among his-as people for a thousand years except fifty years'. He said, 'What is the sixty?' He-asws said: 'The Words of Allah-azwj mighty and Majestic regarding the expiation of the 'Zihaar': ***And one who is not capable, so he should feed sixty needy ones. [58:4]***, when he is not able upon Fasting two months consecutively'.

قال: فما السبعون: قال: اختار موسى من قومه سبعين رجلا لميقات ربه عزوجل. قال: فما الثمانون ؟ قال: فرية بالجزيرة يقال لها ثمانون، منها قعد نوح (عليه السلام) في السفينة واستوت على الجودي وأغرق الله القوم.

He said, 'What is the seventy?' He-asws said: 'Musa-as chose seventy men from his-as people for the appointment of his-as Lord-azwj Mighty and Majestic'. He said, 'So what is the eighty?' He-asws said: 'A town by the island call 'Samanoun', from it Noah-as sat in the ship and came to the (mount) Judy, and Allah-azwj Drowned the people'.

قال: فما التسعون ؟ قال: الفلك المشحون، اتخذ نوح (عليه السلام) فيه تعسين بيتا للبهائم. قال: فما المائة ؟ قال: كان أجل داود (عليه السلام) ستين سنة فوهب له آدم (عليه السلام) أربعين سنة من عمره، فلما حضرت آدم الوفاة جحد فجحدت ذريته.

He said, 'What is the ninety?' He-asws said: '***the laden ship [26:119]***. Noah-as took (made) ninety rooms in it for the animals'. He said, 'What is the hundred?' The term (lifespan) of Dawood-as was of ninety years, but he-as gifted forty years from his lifespan to Adam-as. When the expiry presented to Adam-as, he-as fought, so his-as offspring fought'.

فقال له: يا شاب صف لي محمدا كأني أنظر إليه حتى اومن به الساعة، فبكى أمير المؤمنين (عليه السلام) ثم قال: يا يهودي هيجت أحزاني، كان حبيبي رسول الله (صلى الله عليه وآله) صلت الجبين، مقرون الحاجبين، أدعج العينين، سهل الخدين، أقنى الانف، دقيق المسربة، كث اللحية، براق الثنايا، كأن عنقه إبريق فضة،

He said to him-asws, 'O young man! Describe Muhammad-saww to me as if I am looking at him-saww, until I believe in him-saww at this moment'. Amir Al-Momineen-asws wept, then said: 'O Jew! Now you have grieved me-asws. My-asws beloved Rasool-Allah-saww was of a shining forehead, joined eyebrows, outstanding eyes, plain cheeks, strong nose, delicate chest hair, bushy beard, bright of two sides of the face, as if his-saww neck was a silver pitcher.

كان له شعيرات من لبته إلى سرته ملفوفة كأنها قضيب كافور لم يكن في بدنه شعيرات غيرها، لم يكن بالطويل الذاهب ولا بالقصير النزر، كان إذا مشى مع الناس غمرهم نوره، وكان إذا مشى كأنه ينقلع من صخر أو ينحدر من صبب، كان مدور الكعبين، لطيف القدمين، دقيق الخصر،

There were folded hairs for him-saww from his-saww chest to his-as navel as if they were reeds of camphor, there were no hairs in his body apart from it, he-saww was neither long in going out nor with the shortness of the smallness. Whenever he-saww walked with the people, his-saww

radiance immersed them, and when he-saww walked it was as if he-saww had uprooted from a rock or rolling down from a cliff. He-saww was of rounded heels, subtle of the feet, thin of the waist.

عمامته السحاب، وسيفه ذو الفقار، وبغلته دلدل، وحماره اليعفور، وناقته العضباء، وفرسه لزاز، وقضيبه الممشوق،

His-saww turban of (like) the cloud (white), and his-saww sword was double pointed (Zulfiqar), and his-saww mule was (called) 'Duldul', and his-saww donkey was (called) 'Al-Yafour', and his-saww she-camel was (called) 'Al-Azba'a', and his-saww horse was (called) Lazaz, and his-saww staff was (called) 'Al-Mamshouq'.

كان عليه الصلاة والسلام أشفق الناس على الناس، وأرأف الناس بالناس، كان بين كتفيه خاتم النبوة مكتوب على الخاتم سطران: أما أول سطر: فلا إله إلا الله، وأما الثاني: فمحمد رسول الله (صلى الله عليه وآله)، هذه صفته يا يهودي.

He-saww was the most compassionate of the people upon the people, and the kindest of the people with the people. Between his-as shoulders was a seal. There was an inscription upon the seal of two lines. As for the first line: "There is no god except Allah-azwj", and as for the second, "Muhammad-saww is a Rasool-saww of Allah-azwj". This is his-saww description, O Jew!'

فقال اليهوديان: نشهد أن لا إله إلا الله، وأن محمدا رسول الله - (صلى الله عليه وآله) - وأنك وصي محمد حقا.

The two Jews said, 'We testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are a successor-asws of Muhammad-saww, truly'.

فأسلما وحسن إسلامهما ولزما أمير المؤمنين (عليه السلام) فكانا معه حتى كان من أمر الجمل ما كان، فخرجا معه إلى البصرة فقتل أحدهما في وقعة الجمل، وبقي الآخر حتى خرج معه إلى صفين فقتل بصفين.

They both became Muslims, and their Islam was good, and they necessitated Amir Al-Momineen-asws as if they were with him-asws until it happened from the matter of the camel (Battle of the camel) what happened. They both went out to Basra. One of them was killed in the event of the camel, and the other one remained until he went out with him-asws to (Battle of) Siffeen, and he was killed at Siffeen''.[1]

2 - ل: أبي، عن سعد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن جعفر بن يحيى، عن أبيه رفعه إلى بعض الصادقين من آل محمد (صلى الله عليه وآله) قال: جاء رجلان من يهود خيبر ومعهما التوراة منشورة يريدان النبي (صلى الله عليه وآله) فوجداه قد قبض، فأتيا أبا بكر فقالا إنا قد جئنا نريد النبي لنسأله عن مسألة فوجدناه قد قبض.

My father, from Sa'ad, from Ahmad Bin Al Husayn Bin Saeed, from his father, from Ja'far Bin Yahya, from his father,

'Raising it to one of the two truthful ones (5th or 6th Imam-asws) having said: 'Two men from the Jews of Khyber came, and with them was the published Torah, wanting the Prophet-saww,

[1] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 1

but they found him-saww to have expired. So, they came to Abu Bakr and said, 'We have come wanting the Prophet-saww to ask him-saww certain question, but we find him-saww to have expired'.

فقال: وما مسألتكما ؟ قالا: أخبرنا عن الواحد، والاثنين، والثلاثة، والاربعة، والخمسة والستة، والسبعة، والثمانية، والتسعة، والعشرة، والعشرين، والثلاثين، و الاربعين، والخمسين، والستين، والسبعين، والثمانين، والتسعين، والمائة. فقال لهما أبو بكر: ما عندي في هذا شئ !

He said, 'And what are your questions?' They said, 'Inform us about the one, and the two, and the three, and the four, and the five, and the six, and the seven, and the eight, and the nine, and the ten, and the twenty, and the thirty, and the forty, and the fifty, and the sixty, and the seventy, and the eighty, and the one hundred'. Abu Bakr said to them, 'There is nothing with me regarding this!'

ايتيا علي بن أبي طالب (عليه السلام). قال: فأتياه فقصا عليه القصة من أولها ومعهما التوراة منشورة، فقال لهما أمير المؤمنين (عليه السلام): إن أنا أخبرتكما بما تجدانه عندكما تسلمان ؟ قالا: نعم.

They came to Ali-asws Bin Abu Talib-asws, and related to him-asws the story from its beginning, and with them was the published Torah. Amir Al-Momineen-asws said to them: 'I-asws shall inform you both with whatever with what you (yourselves) are finding it to be with (yourselves), will you both become Muslims?' They said, 'Yes'.

قال: أما الواحد: فهو الله وحده لا شريك له. وأما الاثنان: فهو قول الله عزوجل: " لا تتخذوا إلهين اثنين إنما هو إله واحد ؟. وأما الثلاثة والاربعة والخمسة والستة والسبعة والثمانية فهن: قول الله عز وجل في كتابه في أصحاب الكهف: " سيقولون ثلاثة رابعهم كلبهم ويقولون خمسة سادسهم كلبهم رجما بالغيب ويقولون سبعة وثامنهم كلبهم ".

He-asws said: 'As for the one, it is Allah-azwj Alone, there being no associate for Him-azwj. And as for the two, it is the Words of Allah-azwj Mighty and Majestic: ***"Do not take to two gods, but rather He is One God, so it is Me you should fear" [16:51]***. And as for the three and the four and the five and the six and the seven and the eight, these are the Words of Allah-azwj Mighty and Majestic in His-azwj Book regarding the companions of the cave: ***(Some) would be saying, '(They were) three, the fourth of them was their dog'; throwing (guesses) at the unknown; and (some) would be saying, '(They were) seven, and the eighth of them was their dog'. [18:22]***.

وأما التسعة: فهو قول الله عزوجل في كتابه: " وكان في المدينة تسعة رهط يفسدون في الارض ولا يصلحون ". وأما العشرة: فقول الله عزوجل: " تلك عشرة كاملة ". وأما العشرون: فقول الله عزوجل في كتابه: " إن يكن منكم عشرون صابرون يغلبوا مائتين ".

And as for the nine, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***a group of nine, making mischief in the land and they were not amending [27:48]***. And as for the ten, so it is the Word of Allah-azwj Mighty and Majestic: ***these would be ten complete [2:196]***. As for the twenty, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***If there happen to be twenty patient ones from you, they would overcome two hundred, [8:65]***.

وأما الثلاثون والاربعون: فقول الله عزوجل في كتابه " وواعدنا موسى ثلاثين ليلة وأتممناها بعشر فتم ميقات ربه أربعين ليلة ". وأما الخمسون: فقول الله عزوجل: " في يوم كل مقداره خمسين ألف سنة."

And as for the thirty and the forty, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. [7:142]***. And as for the fifty, it is the Word of Allah-azwj Mighty and Majestic: ***in a day, its measurement would be of fifty thousand years [70:4]***.

وأما الستون: فقول الله عزوجل في كتابه: " فمن لم يستطع فإطعام ستين مسكينا ". وأما السبعون: فقول الله عزوجل في كتابه: " واختار موسى قومه سبعين رجلا لميقاتنا ".

As for the sixty, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***And one who is not capable, so he should feed sixty needy ones [58:4]***. And as for the seventy, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***And Musa chose seventy men of his community for Our Appointment. [7:155]***.

وأما الثمانون: فقول الله عزوجل في كتابه: " والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء فاجلدوهم ثمانين جلدة ". وأما التسعون: فقول الله عزوجل في كتابه: " إن هذا أخي له تسع وتسعون نعجة ". وأما المائة: فقول الله عزوجل في كتابه: " الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ".

And as for the eighty, 'It is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***And those who slander the chaste women then do not come with four witnesses, so whip them eighty lashes [24:4]***. And as for the ninety, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***This is my brother. For him are ninety-nine ewes [38:23]***. And as for the hundred, it is the Word of Allah-azwj Mighty and Majestic in His-azwj Book: ***The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2]***.

قال: فأسلم اليهوديان على يدي أمير المؤمنين (عليه السلام).

He-asws said, 'The two Jews became Muslims upon the hands of Amir Al-Momineen-asws''.[2]

3 – ل: أبي، عن سعد، عن محمد العطار، عن الاشعري، عن أبي عبد الله الرازي، عن أبي الحسن عيسى بن محمد بن عيسى بن عبد الله المحمدي من ولد محمد بن الحنفية، عن محمد بن جابر، عن عطاء، عن طاوس قال: أتى قوم من اليهود عمربن الخطاب وهو يومئذ وال على الناس، فقالوا له: أنت والي هذا الامر بعد نبيكم، وقد أتيناك نسألك عن أشياء إن أنت أخبر تنابها آمنا وصدقنا واتبعناك. فقال عمر: سلوا عما بدالكم.

My father, from Sa'ad, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Abu Al Hassan Isa Bin Muhammad Bin Isa Bin Abdullah Al Muhammady from the sons of Muhammad Bin Al Hanafiyya, from Muhammad Bin Jabir, from Ata'a, from Tawoos who said,

[2] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 2

‘A group of Jews came to Umar Bin Al-Khattab, and one that day he was a ruler over the people. They said to him, ‘Are you the guardian of this matter after your Prophet-saww, and we have come to you to ask you about certain things. If you were to inform us, we will believe and ratify and follow you’. Umar said, ‘Ask whatever comes to you’.

قالوا: أخبرنا عن أقفال السماوات السبع ومفاتيحها، وأخبرنا عن قبر سار بصاحبه، وأخبرنا عمن أنذر قومه ليس من الجن ولامن الانس، وأخبرنا عن موضع طلعت فيه الشمس ولم تعد إليه، وأخبرنا عن خمسة لم يخلقوا في الارحام، وعن واحد، واثنين، وثلاثة، وأربعة، وخمسة، وستة، وسبعة، وعن ثمانية، وتسعة، وعشرة، وحاد يعشر، وثاني عشر.

They said, ‘Inform us about the locks of the seven skies and their keys; and inform us about the grave which travelled with its occupant; and inform us about the one who warned his people neither being from the jinn nor from the human; and inform us about the place in which the sun emerged and will not be returning to it; and inform us about five which are not created in the wombs; and about one, and two, and three, and four, and five, and six, and seven, and about eight, and nine, and ten, and eleven and twelve’.

قال: فأطرق عمر ساعة ثم فتح عينيه ثم قال: سألتم عمربن الخطاب عما ليس له به علم، ولكن ابن عم رسول الله يخبركم بما سألتموني عنه، فأرسل إليه فدعاه فلما أتاه قال له: يا أبا الحسن إن معشر اليهود سألوني عن أشياء لم اجبهم فيها بشئ، وقد ضمنوا لي إن أخبرتهم أن يؤمنوا بالنبي (صلى الله عليه وآله).

Umar lowered his head for a while then opened his eyes, then said, ‘You have asked Umar Bin Al-Khattab about what there is no knowledge of with him. But, the cousin-asws of Rasool-Allah-saww will inform you of what you have asked me about’. So, he sent (a message) to him-asws, and called him-asws. When he-asws came to him, he said to him-asws, ‘O Abu Al-Hassan-asws! The group of Jews asked me about certain things, I could not answer them with anything, and they have guaranteed to me that if I were to inform them, they would believe in the Prophet-saww’.

فقال لهم علي (عليه السلام): يا معشر اليهود أعرضوا علي مسائلكم. فقالوا له متل ما قالوا لعمر. فقال لهم علي (عليه السلام): أتريدون أن تسألوا عن شئ سوى هذا ؟ قالوا: لا يا أبا شبر وشبير.

Ali-asws said to them: ‘O group of Jews! Turn your questions towards me-asws’. They said to him-asws the like of what they had said to Umar. Ali-asws said to them: ‘Do you want to ask me-asws about anything besides this?’ They said, ‘No, father of Shabbar-asws and Shabbir-asws’.

فقال لهم علي (عليه السلام): أما أقفال السماوات: فاشرك بالله. ومفاتيحها: قول لا إله إلا الله. وأما القبر الذي سار بصاحبه: فالحوت سار بيونس في بطنه البحار السبعة. وأما الذي أنذر قومه ليس من الجن ولا من الانس: فتلك نملة سليمان بن داود عليهما السلام.

Ali-asws said to them: ‘As for the lock of the skies, it is the association (Shirk) with Allah-azwj, and its keys are the words, ‘There is no god except Allah-azwj’. As for the grave which travelled with its occupants, it is the whale which travelled seven oceans with Yunus-as in its belly. And as for the one who warned his people, neither being from the Jinn nor from the humans, it is that ant of Suleyman Bin Dawood-as.

وأما الموضع الذي طلعت فيه الشمس فلم تعد إليه: فذاك البحر الذي أنجى الله عزوجل فيه موسى (عليه السلام) وغرق فيه فرعون وأصحابه. وأما الخمسة الذين لم يخلقوا في الارحام: فآدم وحواء وعصا موسى وناقة صالح وكبش إبراهيم (عليه السلام).

And as for the place in which the sun emerged and will not be returning to it, that is the sea which Allah-azwj Mighty and Majestic Rescued Musa-as from and Drowned Pharaoh-la and his-la companions. And as for the five which were not created in the wombs, it is Adam-as, and Hawwa-as, and staff of Musa-as, and she-camel of Salih-as, and ram of Ibrahim-as'.

وأما الواحد: فالله الواحد لا شريك له. وأما الاثنان: فآدم وحواء. وأما الثلاثة: فجبرئيل وميكائيل وإسرافيل. وأما الاربعة: فالتوراة والانجيل والزبور والفرقان. وأما الخمس فخمس صلوات مفروضات على النبي صلى الله عليه وآله.

And as for the one, it is Allah-azwj the One, there being no associates for Him-azwj. And as for the two, it is Adam-as and Hawwa-as. And as for the three, it is Jibraeel-as, and Mikaeel-as, and Israfeel-as. And as for the four, it is the Torah, and the Evangel, and the Psalms, and the Furqan (Quran). And as for the five, (these) are the five (daily) Salats Obligated unto the Prophet-saww.

وأما الستة: فقول الله عزوجل: " ولقد خلقنا السموات والارض وما بينهما في ستة أيام ". وأما السبعة: فقول الله عزوجل: " وبنينا فوقكم سبعا شدادا ". وأما الثمانية: فقول الله عزوجل: " ويحمل عرش ربك فوقهم يومئذ ثمانية."

And as for the six, it is the Word of Allah-azwj Mighty and Majestic: ***And We have Created the skies and the earth and what is between the two in six days and [50:38]***. And as for the seven, it is the Word of Allah-azwj Mighty and Majestic: ***And We Built seven strong (skies) above you [78:12]***. And as for the eight, it is the Word of Allah-azwj Mighty and Majestic: ***They shall hold above them the Throne of your Lord on that Day [69:17] On the Day you will be presented [69:18]***.

وأما التسعة: فالآيات المنزلات على موسى بن عمران (عليه السلام). وأما العشر: فقول الله عزوجل: " وواعدنا موسى ثلاثين ليلة وأتممناها بعشر ". وأما الحادي عشر: فقول يوسف لابيه عليهما السلام: إني رأيت أحد عشر كوكبا. وأما الاثنا عشر: فقول الله عزوجل لموسى (عليه السلام): " اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا ".

And as for the nine, these are the nine Signs Sent down unto Musa Bin Imran-as. And as for the ten, it is the Word of Allah-azwj Mighty and Majestic: ***And We Appointed thirty nights for Musa and Completed it with ten (more), [7:142]***. And as for the eleven, these are the words of Yusuf-as to his-as father-as: ***O my father! I saw eleven stars [12:4]***. And as for the twelve, it is the Word of Allah-azwj Mighty and Majestic to Musa-as: ***"Strike the rock with your Staff!" So there gushed out from it twelve springs [2:60]***.

قال: فأقبل اليهود يقولون: نشهد أن لا إله إلا الله، وأن محمد رسول الله، وأنك ابن عم رسول الله - (صلى الله عليه وآله) - ثم أقبلوا على عمر فقالوا: نشهد أن هذا أخو رسول الله، وأنه أحق بهذا المقام منك، وأسلم من كان معهم وحسن إسلامهم.

He (the narrator) said, 'The Jews turned around saying, 'We testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are the cousin-asws of Rasool-Allah-saww'. Then they turned towards Umar and they said, 'We testify that this is

the brother-asws of Rasool-Allah-saww, and he-asws is more rightful with this place than you are', and the ones with them became Muslims, and their Islam was good''.[3]

4 – ن، ل: أبي، عن سعد، عن ابن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن صالح بن عقبة، عن جعفر بن محمد (عليهما السلام) قال: لما هلك أبو بكر واستخلف عمر رجع عمر إلى المسجد فقعد فدخل عليه رجل فقال: يا أمير المؤمنين إني رجل من اليهود وأنا علامتهم وقد أردت أن أسألك عن مسائل إن أجبتني فيها أسلمت. قال: ماهي ؟

My father, from Sa'ad, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen Al Saqafy, from Salih Bin Aqaba,

'From Ja'far-asws Bin Muhammad-asws having said: 'When Abu Bakr perished (died) and made Umar the Caliph, Umar returned to the Masjid and sat. A man entered to see him and he said, 'O commander of the faithful! I am a man from the Jews, and I am their representative and have intended to ask you about certain issues, if you were to answer me with regards to these, I shall become a Muslim'. He said, 'What are these?'

قال: ثلاث، وثلاث، وواحدة، فإن شئت سألتك وإن كان في القوم أحد أعلم منك أرشدني إليه. قال: عليك بذلك الشاب – يعني علي بن أبي طالب (عليه السلام) – فأتى عليا (عليه السلام) فسأله فقال له: لم قلت: ثلاثا وثلاثا وواحدة ؟ الا قلت سبعا ؟ قال: إني إذا لجاهل، إن لم تجبني في الثلاث اكتفيت. قال: فإن أجبتك تسلم ؟ قال: نعم. قال: سل.

He said, 'Three, and three, and one. So, if you like I shall ask you, and if there was anyone among the people more knowledgeable than you, guide me to him'. He said, 'Upon you is with that youth' – meaning Ali-asws Bin Abu Talib-asws. He came to Ali-asws asked him-asws. He-asws said to him: 'Why did you say, 'Three, and three and one'? And did not say, 'Seven'?' He said, 'Then I am ignorant. If you-asws do not answer me regarding the three, I shall suffice'. He-asws said: 'If I-asws were to answer you, will you become a Muslim?' He said, 'Yes'. He-asws said: 'Ask'.

قال: أسألك عن أول حجر وضع على وجه الارض، وأول عين نبعت، وأول شجرة نبتت.

He said, 'I ask you-asws about the first stone placed upon the surface of the earth, and the first spring burst, and the first tree grown'.

قال: يا يهودي أنتم تقولون: إن أول حجر وضع على وجه الارض الحجر الذي في البيت المقدس وكذبتم، هو الحجر الذي نزل به آدم (عليه السلام) من الجنة. قال: صدقت والله إنه لبخط هارون وإملاء موسى.

He-asws said: 'O Jew! You all are saying that the first stone placed upon the face of the earth is the stone which is in Bayt Al-Maqdis, and you are lying. It is the stone which Adam-as descended with from the Paradise'. He said, 'You-asws speak the truth! By Allah-azwj, it is so in the handwriting of Haroun-as and dictated by Musa-as'.

[3] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 3

قال: وأنتم تقولون: إن أول عين نبعت على وجه الارض العين التي ببيت المقدس وكذبتم، هي عين الحياة التي غسل فيها يوشع بن نون السمكة، وهي العين التي شرب منها الخضر، وليس يشرب منها أحد إلا حي (حيي خ ل) قال: صدقت والله إنه لبخط هارون وإملاء موسى.

He-asws said: 'And you (Jews) are saying that the first spring burst forth upon the surface of the earth is that which is in Bayt Al-Maqdis, and you are lying. It is the spring of life in which Yoshua Bin Noon-as (Musa-as) washed the fish, and it is the spring which Al-Khizr-as drank from, and no one drank from it except he is alive'. He said, 'You-asws speak the truth. By Allah-azwj, it is so in the handwriting of Haroun-as and dictated by Musa-as'.

قال: وأنتم تقولون: إن أول شجرة نبتت على وجه الارض الزيتون وكذبتم، هي العجوة التي نزل بها آدم (عليه السلام) من الجنة معه. قال: صدقت والله إنه لبخط هارون وإملاء موسى (عليه السلام).

He-asws said, 'And you (Jews) are saying that the first tree grown upon the surface of the earth is the olive, and you are lying. It is the 'Ajwa' (date) which Adam-as descended with from the Paradise with him-as'. He said, 'You-asws speak the truth. By Allah-azwj, it is so in the handwriting of Haroun-as and dictated by Musa-as'.

قال: والثلاث الاخرى: كم لهذه الامة من إمام من إمام هدى لا يضرهم من خذلهم ؟ قال: اثنا عشر إماما. قال: صدقت والله إنه لبخط هارون وإملاء موسى.

He said, 'And another three – How many Imams are there for this community from the Imams-asws of Guidance, the ones who abandon them would not harm them-asws?' He-asws said: 'Twelve Imams-asws'. He said, 'You-asws speak the truth. By Allah-azwj, it is so in the handwriting of Haroun-as and dictated by Musa-as'.

قال: فأين يسكن نبيكم من الجنة ؟ قال: في أعلاها درجة وأشرفها مكانا في جنات عدن. قال: صدقت والله إنه لبخط هارون وإملاء موسى.

He said, 'Where is your-asws Prophet-saww settled in the Paradise?' He-asws said: 'It its upper lever and its noblest place in the Gardens of Eden'. He said, 'You speak the truth. By Allah-azwj, it is so in the handwriting of Haroun-as and dictated by Musa-as'.

ثم قال: فمن ينزل معه في منزله ؟ قال: اثنا عشر إماما. قال: صدقت والله إنه لبخط هارون وإملاء موسى (عليه السلام).

Then he said, 'Who will be descending (living) with him-saww in his-saww house?' He-asws said: 'Twelve Imams-asws'. He said, 'You-asws speak the truth. By Allah-azwj it is so in the handwriting of Haroun-as and dictated by Musa-asws'.

ثم قال: السابعة فاسلم: كم يعيش وصيه بعده ؟ قال: ثلاثين سنة. قال: ثم مه يموت أو يقتل ؟ قال: يقتل يضرب على قرنه وتخضب لحيته. قال: صدقت والله إنه لبخط هارون وإملاء موسى (عليه السلام)

Then he said, 'The seventh – how much would his-saww successor-asws be living after him-saww?' He-asws said: 'Thirty years'. He said, 'Then what, will he-asws be dying (a natural death) or killed?' He-asws said: 'He-asws will be killed, being struck upon his-asws forehead and his-asws Beard would be dyed (with the blood)'. He said, 'You-asws speak the truth. By Allah-azwj, it is so in the handwriting of Haroun-as and dictated by Musa-as''.[4]

5 – ن: الحسين بن محمد الاشناني الرازي العدل ببلخ قال: حدثنا علي بن مهرويه القزويني قال: حدثنا داود بن سليمان الفراء قال: حدثنا علي بن موسى الرضا (عليه السلام) عن أبيه، عن آبائه، عن الحسين بن علي (عليهم السلام) قال: إن يهوديا سأل علي بن أبي طالب (عليه السلام) فقال: اخبرني عما ليس لله، وعما ليس عند الله، وعما لا يعلمه الله.

Al Husayn Bin Muhammad Al Ashnany Al Rrazy Al Adl at Balkh, from Ali Bin Mahraqiya Al Qazwimy, from Dawood Bin Suleyman Al Fara'a,

'From Ali-asws Bin Musa Al-Reza-asws, from his-asws father-asws, from his-asws forefathers-asws, from Al-Husayn Bin Ali-asws having said: 'A Jew asked Ali-asws Bin Abu Talib-asws saying, 'Inform me about what isn't for Allah-azwj, and what isn't with Allah-azwj, and about what Allah-azwj does not know'.

فقال علي (عليه السلام): أما مالا يعلمه الله فهو قولكم يا معشر اليهود: إن عزيرا ابن الله، والله تعالى لا يعلم له ولدا، وأما قولك، ما ليس لله فليس الله شريك، وأما قولك: ما ليس عند الله تعالى فليس عند الله ظلم للعباد.

Ali-asws said: 'As for what Allah-azwj does not know, it is your word, O community of Jews that Uzayr-as is a son of Allah-azwj, and Allah-azwj does not know there is a son for Him-azwj. And as for your words what isn't for Allah-azwj, it is an associate, and as for what isn't with Allah-azwj the Exalted, so there isn't with Allah-azwj injustice on the servants'.

فقال اليهودي: أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله – (صلى الله عليه وآله) –.

The Jew said, 'I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is a Rasool-saww of Allah-azwj''.[5]

6 – ما: شيخ الطائفة، عن أبي محمد الفحام السر مرائي، عن أبي الحسن محمد بن أحمد بن عبيدالله المنصوري، عن علي بن محمد العسكري، عن آبائه (عليهم السلام) أن رجلا جاء إلى أمير المؤمنين علي بن أبي طالب (عليه السلام) فقال: أخبرني عما ليس لله، و عما ليس عند الله، وعما لا يعلمه الله.

Sheykh Al Ta'ifa, from Abu Muhammad Al Faham Al Sarmraiy, from Abu Al Hassan Muhammad bin Ahmad Bin Ubeydullah Al Mansoury,

'From Ali-asws Bin Muhammad-asws Al-Askari-asws, from his-asws forefathers-asws that a man came to Amir Al-Momineen Ali-asws Bin Abu Talib-asws and he said, 'Inform me about what isn't for Allah-azwj, and what isn't with Allah-azwj, and about what Allah-azwj does not know'.

[4] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 4
[5] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 5

فقال: أما مالا يعلمه الله فلا يعلم أن له ولدا تكذيبا لكم حيث قلتم: عزير ابن الله. وأما قولك: (ما ليس لله) فليس له شريك. وأما قولك: (ما ليس عند الله) فليس عند الله ظلم العباد.

He-asws said: 'As for what Allah-azwj does not know, He-azwj does not Know that there is a son for Him-azwj, in belying of you all where you said, 'Uzayr-as is a son of Allah-azwj'. As for your words (what isn't for Allah-azwj), there isn't any associate for Him-azwj. And as for your words (what isn't with Allah-azwj), there isn't with Allah-azwj any injustice on the servants'.

فقال اليهودي: أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله، وأشهد أنك الحق ومن أهل الحق وقلت الحق، وأسلم على يده.

The Jew said, 'I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww, and I testify that you-asws are the Truth, and from the people of the Truth, and you-asws speak the Truth'. And he became a Muslim upon his-asws hands''.[6]

7 – ع: حدثنا علي بن أحمد بن محمد رضى الله عنه قال: حدثنا محمد بن يعقوب، عن علي بن محمد بإسناده رفعه قال: أتى علي بن أبي طالب (عليه السلام) يهودي فقال: يا أمير المؤمنين إني أسألك عن أشياء إن أنت أخبرتني بها أسلمت. قال: علي (عليه السلام): سلني يا يهودي عما بدالك، فإنك لا تصيب أحدا أعلم منا أهل البيت.

It is narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Muhammad By his chain, raising it said,

'A Jew came to Ali-asws Bin Abu Talib-asws and he said, 'O Amir Al-Momineen-asws! I shall ask you-asws about certain things, if you-asws were to inform me of these, I shall become a Muslim'. Ali-asws said: 'Ask me-asws, O Jew, about whatever comes to you, for you will not find anyone more knowledgeable than us-asws, the People-asws of the Book'.

فقال له اليهودي: أخبرني عن قرار هذه الارض على ما هو ؟ وعن شبه الولد أعمامه وأخواله ؟ ومن أي النطفتين يكون الشعر واللحم والعظم والعصب ؟ ولم سميت السماء سماء ؟ ولم سميت الدنيا دنيا ؟ ولم سميت الآخرة آخرة ؟ ولم سمي آدم آدم ؟ ولم سميت حواء حواء ؟ ولم سمي الدرهم درهما ؟ ولم سمي الدنيار دينارا ؟ ولم قيل للفرس: أجد ؟ ولم قيل للبغل: عد ؟ ولم قيل للحمار: حر ؟.

The Jew said to him-asws, 'Inform me about the tranquillity of this earth, what is it (based) upon? And about the resemblance of the child with its paternal uncle and its maternal uncle? And from which of the two seeds do the hair, and the flesh, and the bones and the nerves? And why is the sky named as 'Sma'a'? And why is the world named as 'Dunya'? And why is the Hereafter named as 'Aakhira'? And why is Adam-as named as 'Adam'? And why is Hawwa-as named as 'Hawwa'? And why is the Dirham named as 'Dirham'? And why is the Dinar named as 'Dinar'? And why is it said for the horse, 'A'jad'?' And why is it said to the mule, 'Ad'? And why is it said to the donkey, 'Hurr'?'

[6] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 6

فقال (عليه السلام): أما قرار هذه الارض لا يكون إلا على عاتق ملك، وقدما ذلك الملك على صخرة، والصخرة على قرن ثور، والثور قوائمه على ظهر الحوت في اليم الاسفل، واليم على الظلمة، والظلمة على العقيم، والعقيم على الثرى، وما يعلم تحت الثرى إلا الله عزوجل.

He-asws said: 'As for the tranquillity of this earth, it cannot happen to be except upon a responsibility of an Angel, and the feet of that Angel is upon a rock, and the rock is upon the horn of a bull, and the bull, its feet are upon the back of the whale in the lowest sea, and the sea is upon the darkness, and the darkness is upon the void, and the void is upon the soil, and none know what is beneath the soil except Allah-azwj Mighty and Majestic.

وأما شبه الولد أعمامه وأخواله فإذا سبق نطفة الرجل نطفة المرأة إلى الرحم خرج شبه الولد إلى أعمامه، ومن نطفة الرجل يكون العظم والعصب، وإذا سبق نطفة المرأة نطفة الرجل إلى الرحم خرج شبه الولد إلى أخواله، ومن نطفتها يكون الشعر والجلد واللحم لانها صفراء رقيقة،

And as for the resemblance of the child with its paternal uncle and its maternal uncle, so when the seed of the man precedes the seed of the woman to the womb, the resemblance of the child comes out to its paternal uncle, and from the seed of the man occur the bones and the nerves. And when the seed of the woman precedes the seed of the man to the womb, the resemblance of the child comes out to its maternal uncle, and from her seed occur the hair and the skin and the flesh, because it is yellow, thin.

وسميت السماء سماء لانها وسم الماء – يعني معدن الماء – وإنما سميت الدنيا دنيا لانها أدنى من كل شئ، وسميت الآخرة آخرة لان فيها الجزاء والثواب،

And the sky is named as 'Sama'a' because it is the shape (Wasm) of water – meaning a mine of water; and rather the world is named as 'Dunya' because it is the lowest (Adna) of all things; and the Hereafter is named as 'Aakhira' because in it is the Recompense and the Rewards.

وسمي آدم آدم لانه خلق من أديم الارض. وذلك أن الله تبارك وتعالى بعث جبرئيل (عليه السلام) وأمره أن يأتيه من أديم الارض بأربع طينات: طينة بيضاء، وطينة حمراء، وطينة غبراء، وطينة سوداء، وذلك من سهلها وحزنها، ثم أمره أن يأتيه بأربع مياه: ماء عذب، وماء ملح، وماء مر، وماء منتن،

And Adam-as is named as 'Adam' because he-as is Created from the crust (Adeym) of the earth, and that is because Allah-azwj the Exalted Sent Jibraeel-as and Commanded him-as that he-as brings from the crust of the earth, four (types of) clays – a white clay, and a red clay, and dusty clay, and black clay, and that should be from its easy and its hard. Then He-azwj Commanded him-as to bring four (types of) waters – fresh water, and salty water, and bitter water, and stinky water.

ثم أمره أن يفرغ الماء في الطين وأدمه الله بيده فلم يفضل شئ من الطين يحتاج إلى الماء، ولا من الماء شئ يحتاج إلى الطين، فجعل الماء العذب في حلقه، وجعل الماء المالح في عينه، وجعل الماء المر في اذنيه، وجعل الماء المنتن في أنفه.

Then He-azwj Commanded him-as to empty the water in the clay, and Allah-azwj Formed it with His-azwj Hands, so there was not extra thing from the clay left needy to the water, nor anything from the water needy to the clay. He-azwj Made the fresh water to be in his-as throat, and made the salty water to be in his-as eyes, and Made the bitter water to be in his-as ears, and Made the stinky water to be in his-as nose.

وإنما سميت حواء حواء لانها خلقت من الحيوان وإنما قيل للفرس أجد، لان أول من ركب الخيل قابيل يوم قتل أخاه هابيل، وأنشأ يقول: أجد اليوم دما * ترك الناس دما فقيل للفرس أجد لذلك،

And rather, Hawwa-as is named as 'Hawwa' because she-as is Created from (river) Al-Haywaan. And rather it is said to the horse, 'Ad', because the first one to ride the (cavalry) horse was Qabeel-la on the day he-la killed his-la brother-as Habeel-as, and prosed saying, 'Today I-la found (Ajad) blood'. The people left (saying) 'Dama', so it is said to the horse, 'Ajad' due to that.

وإنما قيل للبغل: عد لان أول من ركب البغل آدم (عليه السلام) وذلك لانه كان له ابن يقال له: معد، وكان عشوقا للدواب، وكان يسوق بآدم (عليه السلام)، فإذا تقاعس البغل نادى: يا معد سقها، فألفت البغلة اسم معد، فترك الناس معد وقالوا: عد،

And rather it is said to the mule, 'Ad', because the first one to ride the mule was Adam-as, and that is because there was a son for him called 'Ma'ad', and was desirous to riding the animal, and he would usher with Adam-as. When the mule did not budge, he-as called out, 'O Ma'ad, usher it!' The mule was titled with the name Ma'ad. But, the people left (saying) 'Ma'ad', and they said, 'Ad'.

وإنما قيل للحمار حر لان أول من ركب الحمار حواء، وذلك أنه كان لها حمارة وكانت تركبها لزيارة قبر ولدها هابيل، وكانت تقول في مسيرها: واحراه، فإذا قالت هذه الكلمات سارت الحمارة، وإذا أمسكت تقاعست، فترك الناس ذلك وقالوا: حر،

And rather it is said to the donkey, 'Hur' because the first one to ride the donkey was Hawwa-as, and that is because there was a donkey for her-as and she-as used ride it to visiting the grave of her-as son-as Habeel-as, and she was saying during her-as journey, 'Waah Hura'. Whenever she-as said this phrase, the donkey would travel, and whenever she-as withheld, it would not budge. The people left that and said, 'Hur'.

وإنما سمي الدرهم درهما لانه دار هم من جمعه ولم ينفقه في طاعة الله أورثه النار، وإنما سمي الدينار دينارا لانه دار النار من جمعه ولم ينفقه في طاعة الله تعالى أورثه النار.

And rather, the Dirham is named as 'Dirham' because it is a house of worry (Daar Hamm) for the one who amasses it and does not spend it in obedience of Allah-azwj, inheriting the Fire. And rather the Dinar is named as 'Dinar' because it is a house of fire (Daar Naar) for the one who amasses it and does not spend it in the obedience of Allah-azwj the Exalted, inheriting the Fire'.

فقال اليهودي: صدقت يا أمير المؤمنين، إنا لنجد جميع ما وصف في التوراة، فأسلم على يده ولازمه حتى قتل يوم صفين.

The Jew said, 'You-asws speak the truth, O Amir Al-Momineen-asws! I have found the entirety of what (you-asws) described in the Torah'. He became a Muslim upon his-asws hands and necessitated him-asws until he was killed on the day (battle of) Siffeen''.[7]

8 – مع: محمد بن القاسم المفسر، عن يوسف بن محمد بن زياد، وعلي بن محمد بن سيار، عن أبويهما، عن الحسين بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب صلوات الله عليهم أجمعين أنه قال: كذبت قريش واليهود بالقرآن وقالوا: سحر مبين تقوله،

Muhammad Al Qasim Al Mufasar, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayyar, from their father,

From Al-Husayn-asws Bin Ali-asws Bin Muhammad-asws Bin Ali-asws Bin Musa-asws Bin Ja'far-asws Bin Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Ali-asws Bin Abu Talib-asws having said: 'Quraysh and the Jews lied with the Quran and they said, 'Clear sorcery, you-saww are saying it'.

فقال الله: " ألم ذلك الكتاب " أي يا محمد هذا الكتاب الذي أنزلنه عليك هو بالحروف المقطعة التي منها: ألف لام، ميم، وهو بلغتكم وحروف هجائكم " فأتوا بمثله إن كنتم صادقين " واستعينوا على ذلك بسائر شهدائكم، ثم بين أنهم لا يقدرون عليه بقوله: " قل لئن اجتمعت الانس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا "

Allah-azwj Said: '***Alif Lam Meem [2:1] That is the Book. [2:2]*** – i.e., O Muhammad-saww! This is the Book which I-azwj Revealed unto you-saww, it is with the abbreviated letters from which is 'Alif', 'Lam', 'Meem', and it is in your (Arabs) language and letter of your spelling, so come with the like of it, if you were truthful, and seek assistance upon that with the rest of your witnesses. Then He-azwj Explained that they would not be able upon it by His-azwj Words: ***Say: 'If the humans and the jinn were to combine together to come with the like of this Quran, they would not (be able to) come with the like of it, and even if they were backers of each other [17:88]***.

ثم قال الله: " ألم " هو القرآن الذي افتتح بألم، هو ذلك الكتاب الذي أخبرت موسى فمن بعده من الانبياء، فأخبروا بني إسرائيل أني سأنزله عليك يا محمد كتابا عزيزا لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد

Then Allah-azwj Said: ***Alif Lam Meem [2:1]***. It is the Quran which opens with ***Alif Lam Meem [2:1]***. It is that Book which informed Musa-as, and the ones from after him-saww, from the Prophets-as. They-as informed the Children of Israel that I-azwj will be Revealing unto you-saww, O Muhammad-saww, a Mighty Book, ***Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]***.

" لا ريب فيه " لا شك فيه لظهوره عندهم كما أخبرهم أنبياؤهم أن محمدا ينزل عليه كتاب لا يمحوه الباطل يقرؤه هو وامتهم على سائر أحوالهم

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There is no doubt in it [2:2] – there is no doubt in it of its appearance with them, just as their Prophets[-as] had informed them, that Muhammad, A Book would be Revealed unto him[-saww], the falsehood will not obliterate it, he[-saww] and his[-saww] community would be reading it upon the rest of their situation.

" هدى " بيان من الضلالة " للمتقين " الذين يتقون الموبقات، ويتقون تسليط السفه على أنفسهم حتى إذا علموا ما يجب عليهم علمه عملوا بما يوجب لهم رضى ربهم.

Guidance - and explanation from the straying, ***for the pious [2:2]***, those who are fearing the destructive sins, and are fearing the weakness upon themselves to the extent when they know what is Obligated upon them of its knowledge, they know what would Obligated the Pleasure of their Lord[-azwj] upon them.

قال: وقال الصادق (عليه السلام): ثم الالف حرف من حروف قولك: (الله) دل بالالف على قولك: الله، ودل باللام على قولك: الملك العظيم القاهر للخلق أجمعين، ودل بالميم على انه المجيد المحمود في كل افعاله،

He (the narrator) said, 'And Al-Sadiq[-asws] said: 'Then the 'Alif' is a letter from the letters of your word, 'Allah' pointing with the 'Alif' upon your word, 'Allah[-azwj]'. And with the 'Lam' it points upon your word, 'The King (Al-Malik), the Magnificent (Al-Azeem), the Subduer (Al-Qahar) of the entirety of the creatures. And it is pointed by the 'Meem' upon that He[-azwj] is the Glorious (Al-Majeed), the Most Praised One (Al-Mahmoud) in all of His[-azwj] Works.

وجعل هذا القول حجة على اليهود، وذلك ان الله لما بعث موسى بن عمران (عليه السلام) ثم من بعده من الانبياء (عليهم السلام) إلى بني اسرائيل لم يكن فيهم قوم الا اخذوا عليهم اليهود العهود والمواثيق ليؤمنن بمحمد العربي الامي المبعوث بمكة الذي يهاجر إلى المدينة، ياتي بكتاب بالحروف المقطعة افتتاح بعض سوره يحفظه امته فيقرؤونه قياما وقعودا ومشاة وعلى كل الاحوال، يسهل الله عزوحل حفظه عليهم،

And this word has been Made to be an argument upon the Jews, and that is because when Allah[-azwj] Sent Musa[-as] Bin Imran[-as], then the Prophets[-as] from after him[-as] to the Children of Israel, there did not happen to be any group among them except that the Jews had taken agreements and the covenants upon them that they will believe in Muhammad[-saww] the Arab, the Ummy, the one Sent at Makkah who will be emigrating to Medina, he[-saww] will come with a Book with Abbreviated letters opening some of its Chapters. His[-saww] community would be reading it standing, and sitting, and walking and upon all states. Allah[-azwj] Mighty and Majestic will Ease its memorisation upon them.

ويقرنون بمحمد (صلى الله عليه وآله) اخاه ووصيه علي بن ابي طالب (عليه السلام) الاخذ عنه علومه التي علمها، والمتقلد عنه لامانته التي قلدها، ومذلل كل من عاند محمدا (صلى الله عليه وآله) بسيفه الباتر، ومفحم كل من حاوله وخاصمه بدليله القاهر، يقاتل عباد الله على تنزيل كتاب الله حتى يقودهم إلى قبوله طائعين وكارهين،

And they will be accepting along with Muhammad[-saww], his[-saww] brother[-asws] and his[-saww] successor[-asws] Ali[-asws] Bin Abu Talib[-asws], taking his[-saww] knowledge from him[-asws] which he[-asws] would teach, and the Taqleed of his[-asws] security which he[-saww] had collared it, and humiliator

of every one inimical to Muhammad-saww by his sharp sword, and making understand everyone who surrounds him-saww and disputes him-saww by his-asws forceful evidence. He-saww will fight the servants of Allah-azwj upon the Revelation of the Book of Allah-azwj until he-saww guides them to its acceptance, willing and unwillingly.

ثم إذا صار محمد (صلى الله عليه وآله) إلى رضوان الله عزوجل، وارتد كثير ممن كان اعطاه ظاهر الايمان وحرفوا تأويلاته وغيروا معانيه ووضعوها على خلاف وجوهها قاتلهم بعد على تأويله حتى يكون ابليس الغاوي لهم هو الخاسر الذليل المطرود المغلول.

Then when Muhammad-saww goes to the Pleasure of Allah-azwj Mighty and Majestic, and a lot of the ones renege from the ones who had followed him-saww manifesting the Eman, and they alter its explanation and change its meanings and place these upon opposite of its (correct) perspective, he-asws will fight them afterward upon its explanation until Iblees-la becomes the deviator of them as the loser, the humiliated, the expelled, the shackled'.

قال: فلما بعث الله محمدا واظهره بمكة ثم سيسره (هاجر خ ل) منها إلى المدينة واظهره بها ثم انزل عليه الكتاب وجعل افتتاح سورته الكبرى بألم يعني (الم ذلك الكتاب) وهو ذلك الكتاب الذي اخبرت انبيائي السالفين اني سأنزله عليك يا محمد (لاريب فيه)

He-asws said: 'When Allah-azwj Sent Muhammad-saww and he-saww appeared at Makkah, then he-saww journeyed from it to Medina and appeared at it, then the Book was Revealed unto him-saww the its large Chapter was Made to begin with 'Alif, Lam, Meem' (meaning ***Alif Lam Meem [2:1] That is the Book. [2:2]***, and it is that Book which My-azwj previous Prophets-as had informed of that I-azwj would be Revealing unto you-saww, O Muhammad-saww, ***There is no doubt in it [2:2]***.

فقد ظهر كما اخبرهم به انبياؤهم ان محمدا ينزل عليه كتاب مبارك لا يمحوه الباطل، يقرؤه هو وامته على سائر احوالهم، ثم اليهود يحرفونه عن جهته، ويتأولونه على غير وجهه، ويتعاطون التوصل إلى علم ما قد طواه الله عنهم من حال اجل (آجال خ ل) هذه الامة، وكم مدة ملكه (ملكهم خ ل)

So, he-saww appeared, just as their Prophets-as had informed them that Muhammad-saww, a Blessed Book would be Revealed unto him-saww, the falsehood will not obliterate it. He-saww and his-saww community would be reading it upon all of their states. Then the Jews altered it from its (correct) aspect and explained it upon other than its (correct) aspect, and they engaged in the reaching to a knowledge what Forbidden it from them, from the state of the term of this community, and how much would be the period of its kingdom.

فجاء إلى رسول الله منهم جماعة فولى رسول الله (صلى الله عليه وآله) عليا (عليه السلام) مخاطبتهم، فقال قائلهم: ان كان ما يقول محمد (صلى الله عليه وآله) حقا لقد (فقد خ ل) علمناكم قدر ملك امته، هو احدى وسبعون سنة: الالف واحد، واللام ثلاثون، والميم اربعون.

Then a group from them came to Rasool-Allah-azwj, so Rasool-Allah-saww placed Ali-asws in charge or addressing them. Their speaker said, 'If what Muhammad-saww is saying was true, then we know the measurement of the kingdom of his-saww community, it is of seventy-one years – the 'Alif is one, and the 'Laam' is thirty, and the 'Meem' is forty'.

فقال علي (عليه السلام): فما تصنعون بألص وقد انزلت عليه ؟ قالوا: هذه إحدى و ستون ومائة سنة، قال: فماذا تصنعون (بألر) وقد انزلت عليه ؟ فقالوا: هذه أكثر هذه مائتان وإحدى وثلاثون سنة. فقال علي (عليه السلام): فما تصنعون بما انزل إليه (المر) ؟ قالوا: هذه مائتان وإحدى وسبعون سنة.

Ali-asws said: 'Then what will you do with ***Alif Lam Meem Suad [7:1]***, and it has (also) been Revealed unto him-saww?' They said, 'This is one hundred and sixty one years'. He-asws said: 'So what will you do with ***Alif Lam Ra [10:1]*** and it has (also) been Revealed unto him-saww?' They said, 'This is more. This is two hundred and thirty years'. Ali-asws said: 'So what will you do with ***Alif Lam Meem Ra [13:1]*** what has (also) been Revealed unto him-saww?' They said, 'This is two hundred and seventy years'.

فقال علي (عليه السلام): فواحدة من هذه له أو جميعها له ؟ فاختلط كلامهم فبعضهم قال: له واحدة منها، وبعضهم قال: بل يجمع له كلها، وذلك سبعمائة وأربع وثلاثون سنة، ثم يرجع الملك إلينا - يعني إلى اليهود -.

Ali-asws said: 'So, is there one from these for him-saww or all of these are for him-saww?' Their speeches were mixed up, for one of them said, 'From him-saww is one from these', and one of them said, 'But all of these are for him-saww and that is seven hundred and thirty-four years, then the kingdom would return to us' – meaning to the Jews.

فقال علي (عليه السلام): أكتاب من كتب الله نطق بهذا، أم آراؤكم دلتكم عليه ؟ فقال بعضهم: كتاب الله نطق به، وقال آخرون منهم: بل آراؤنا دلت عليه.

Ali-asws said: 'Did a Book from the Books of Allah-azwj speak with this, or did your opinions point you upon it?' One of them said, 'Book of Allah-azwj Spoke with it', and another from them said, 'But, our opinions pointed upon it'.

فقال علي (عليه السلام): فأتوا بالكتاب من عند الله ينطق بما تقولون، فعجزوا عن ايراد ذلك، وقال للاخرين: فدلونا على صواب هذا الرأي، فقالوا: صواب رأينا دليله ان هذا حساب الجمل.

Ali-asws said: 'Then bring the Book from Allah-azwj which Spoke with what you are saying'. But, they were unable from naming that, and said to the others, 'Point us upon the correct of this view'. They said, 'The correct view of ours is that this is counting of 'Al-Jaml' (Application of numerical values to the alphabet)'.

فقال (عليه السلام): كيف دل على ما تقولون وليس في هذه الحروف ما اقترحتم بلا بيان ؟ أرأيتم ان قيل لكم: ان هذه الحروف ليست دالة على هذه المدة لملك امة محمد (صلى الله عليه وآله)، ولكنها دالة على ان كل واحد منكم قد لعن بعدد هذا الحساب، أو أن عند كل واحد منكم دينا بعدد هذا الحساب دراهم أو دنانير، أو أن لعلى كل واحد منكم دينا عدد ماله مثل عدد هذا الحساب ؟

He-asws said: 'How can there be evidence upon what you are saying and there isn't anything in these letters what you are suggesting without an explanation? What is your view if it is said to you that these letters don't point upon this term of the kingdom of the community of

Muhammad-saww, but these point upon that each one of you has been Cursed by the number of this number, or that with each one of you is a debt (owing) of the number of this accounting, either in Dirhams or Dinars; or that perhaps each one of you there is a debt (owed) like the number of this account?'

قالوا: يا أبا الحسن ليس شئ مما ذكرته منصوصا عليه في ألم وألمص وألرا وألمر. فقال علي (عليه السلام): ولا شئ مما ذكرتموه منصوص عليه في ألم وألمص وألر وألمر، فان بطل قولنا لما قلتم بطل قولكم لما قلنا.

They said, 'O Abu Al-Hassan-asws! There isn't anything from what you mention attributed upon it regarding ***Alif Lam Meem [2:1]***, ***Alif Lam Meem Suad [7:1]***, ***Alif Lam Ra [10:1]***, ***Alif Lam Meem Ra [13:1]***. So, if it invalidates our words to what you-asws are saying, it (also) invalidates your-asws words to what we are saying'.

فقال خطيبهم ومنطيقهم: لاتفرح يا علي بأن عجزنا عن اقامة حجة فيما نقوله على دعوانا، فأي حجة لك في دعواك، إلا أن تجعل عجزنا حجتك ؟ فإذا مالنا حجة فيما نقول ولا لكم حجة فيما تقولون.

Their preacher and their speaker said, 'Do not be happy, O Ali-asws, that we are unable to establish a proof regarding what we said upon our claim. Which proof is there for you-asws regarding your-asws claim except that you-asws are making our inability to be a proof for you-asws, for if there is no proof for us regarding what we are saying, and there is no proof for you-asws regarding what you-asws are saying'.

قال علي (عليه السلام): لا سواء، إن لنا حجة هي المعجزة الباهرة، ثم نادى جمال اليهود: يا ايتها الجمال اشهدي لمحمد ولوصيه، فتبادر الجمال: صدقت صدقت يا وصي محمد وكذب هؤلاء اليهود.

Ali-asws said: 'It is not the same. There is proof for us-asws, it is the great miracle'. The he-asws called out to the camels of the Jews: 'O camels! Testify for Muhammad-saww and his-saww successor-asws!' The camels said, 'You-asws speak the truth! You-asws speak the truth, O successor-asws of Muhammad-saww, and these Jews are lying'.

فقال علي (عليه السلام): هؤلاء جنس من الشهود، يا ثياب اليهود التي عليهم اشهدي لمحمد ولوصيه، فنطقت ثيابهم كلها: صدقت صدقت يا علي نشهد أن محمدا رسول الله حقا، وانك يا علي وصيه حقا، لم يثبت محمدا قدم في مكرمة إلا وطئت على موضع قدمه بمثل مكرمته، فانتما شقيقان من اشرف انوار الله فميزتما اثنين، و أنتما في الفضائل شريكان الا انه لانبي بعد محمد (صلى الله عليه وآله)،

Ali-asws said: 'These are a genus from the witnesses. Clothes of the Jews which are upon them! Testify for Muhammad-saww and for his-asws successor-asws!' Their clothes spoke, all of them, 'You-asws speak the truth! You-asws speak the truth, O Ali-asws! We testify that Muhammad-saww is a Rasool-saww of Allah-azwj truly, and you-asws, O Ali-asws, are his-asws true successor-asws. Muhammad-saww does not affirm a foot regarding an honour, except you-asws tread upon the place of his-saww foot with the like of his-saww honour, for both of you-asws are derived from the noblest Light of Allah-azwj, and are distinguished as two, and you-asws are both participants in the merits except that there is no Prophet-saww after Muhammad-saww'.

فعند ذلك خرست اليهود، وآمن بعض النظارة منهم برسول الله (صلى الله عليه وآله)، وغلب الشقاء على اليهود وسائر النظارة الاخرين، فذلك ما قال الله تعالى: (لا ريب فيه) انه كما قال محمد ووصي محمد عن قول محمد (صلى الله عليه وآله) عن قول رب العالمين،

The Jews were silenced at that, and some of the beholders from them believed in Rasool-Allah-saww, and the wretchedness overcame upon the Jews and the rest of the other onlookers. That is what Allah-azwj the Exalted Said: ***There is no doubt in it [2:2]***. It is just as what Muhammad-saww and the successor-asws of Muhammad-saww said about the words of Muhammad-saww about the Words of the Lord-azwj of the worlds'.

ثم قال: (هدى) بيان وشفاء (للمتقين) من شيعة محمد (صلى الله عليه وآله) وعلي (عليه السلام)، انهم اتقوا انواع الكفر فتركوها، واتقوا الذنوب الموبقات فرفضوها، واتقوا اظهار اسرار الله واسرار ازكياء عباده الاوصياء بعد محمد (صلى الله عليه وآله) فكتموها، واتقوا ستر العلوم عن اهلها المستحقين لها ومنهم (فيهم خ ل) نشروها.

Then He-azwj Said: ***Guidance [2:2]*** - an explanation and a healing, ***for the pious*** - from among the Shias of Muhammad-saww and Ali-asws. They are the ones who avoid all forms of disbelief and all kinds of sins and fearing exposing the secrets of Allah-azwj and the secrets of pious worshippers and the successors-asws after Muhammad-saww, so they conceal these. And they fearing veiling the knowledge from its deserving ones and among them they do publicise it''.[8]

9 – يد: القطان والدقاق معا عن ابن زكريا، عن ابن حبيب، عن محمد بن عبيد الله، عن علي بن الحكم، عن عبد الرحمن بن اسود، عن جعفر بن محمد، عن ابيه (عليه السلام) قال: كان لرسول الله (صلى الله عليه وآله) صديقان يهوديان قد آمنا بموسى رسول الله (عليه السلام) وأتيا محمدا رسول الله (صلى الله عليه وآله) وسمعا منه، وقد كانا قرآ التوراة وصحف ابراهيم (عليه السلام)، وعلما علم الكتب الاولى،

Al Qatan and Al Daqaq, both together from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Abdul Rahman Bin Aswad,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws having said: 'There were two friends for Rasool-Allah-azwj (from the) Jews who had believed in Musa-as Rasool-as of Allah-azwj, and they came to Muhammad-saww Rasool-saww of Allah-azwj and heard from him-saww, and they had read the Torah, and Parchments of Ibrahim-as, and knew the knowledge of the former Books.

فلما قبض الله تبارك وتعالى رسوله أقبلا يسألان عن صاحب الامر بعده وقالا: انه لم يمت نبي قط الا وله خليفة يقوم بالامر في امته من بعده، قريب القرابة إليه من اهل بيته، عظيم الخطرجليل الشأن.

When Allah-azwj the Exalted Captured (the soul of) His-azwj Rasool-saww, they came asking out the master of the command after him-as, and they said, 'There does not die any Prophet-as except and there is a Caliph after him-as standing with the command in his-as community from

[8] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 8

after him-saww, a close one from the relatives of his-as from the people of his-as Household, magnificent of mind, majestic of the glory'.

فقال احدهما لصاحبه: هل تعرف صاحب الامر من بعد هذا النبي ؟ قال الاخر لا أعلمه الا بالصفة التي أجدها في التوراة: هو الاصلع المصفرفانه كان أقرب القوم من رسول الله (صلى الله عليه وآله)،

One of them said to his companion, 'Do you recognise the master of the command from after this Prophet-saww?' The other one said, 'I do not know him except by the descriptions which I found to be in the Torah – he will be of short hair, place, and he would be the closest of the people from Rasool-Allah-saww'.

فلما دخلا المدينة وسألا عن الخليفة ارشد إلى ابي بكرفلما نظرا إليه قالا: ليس هذا صاحبنا، ثم قالا له: ما قرابتك من رسول الله ؟ قال: اني رجل من عشيرته، وهو زوج ابنتي عائشة. قالا: هل غير هذا ؟ قال: لا. قالا: ليست هذه بقرابة، فأخبرنا اين ربك ؟ قال فوق سبع سماوات. قال: هل غير هذا ؟ قال: لا.

When they entered Medina and asked about the Caliph, they were guided to Abu Bakr. When they looked at him, they said, 'This is not our guy', then said to him, 'What is your relationship from Rasool-Allah-saww?' He said, 'I am a ram from his-saww clan, and he-saww is the husband of my daughter Ayesha'. They said, 'Is there other than this?' He said, 'No'. They said, 'This isn't with relationship. Inform us, where is your Lord-azwj?' He said, 'Above the seven skies'. He said, 'Is there other than this?' He said, 'No'.

قالا: دلنا على من هو اعلم منك، فانك انت لست بالرجل الذي نجد في التوراة انه وصي هذا النبي وخليفته.

They said, 'Point us to one who is more knowing than you are, for you aren't the man we find to be in the Torah as being a successor-asws of this Prophet-saww and his-asws Caliph''.

قال فتغيظ من قولهما وهم بهما، ثم ارشدهما إلى عمر – وذلك انه عرف من عمر انهما إن استقبلاه بشئ بطش بهما فلما أتياه قالا: ما قرابتك من هذا النبي ؟ قال: أنا من عشيرته وهو زوج ابنتي حفصة قالا: هل غير هذا ؟ قالا: ليست هذه بقرابة وليست هذه الصفة التي نجدها في التوراة

He-asws said: 'He was angered from their words and thought (of killing) them, then guided them to Umar – and that is because he knew from Umar that when they face him with anything, he would be violent with them. When they came to him, they said, 'What is your relationship from this Prophet-saww?' He said, 'I am from his-saww clan, and he-saww is the husband of my daughter Hafsa'. They said, 'Is there other than this? This isn't with a relationship, and this isn't the description which we find to be in the Torah'.

ثم قالا له فأين ربك ؟ قال: فوق سبع سماوات، قالا: هل غير هذا ؟ قال: لا قالا: دلنا على من هو أعلم منك، فارشد هما إلى علي (عليه السلام)، فلما جاآه فنظرا إليه قال أحدهما لصاحبه: إنه الرجل الذي صفته في التوراة أنه وصي هذا النبي و خليفته وزوج ابنته، وأبو السبطين، والقائم بالحق من بعده

Then they said to him, 'Where is your Lord-azwj?' He said, 'Above the seven skies', They said, 'Is there other than this?' He said, 'No'. They said, 'Point us to one who is more knowing that you are'. He guided them to Ali-asws. When they came to him-asws and looked at him-asws, one of them said to his companions, 'He is the man who has been described in the Torah that he would be a successor of this Prophet-saww and his-as Caliph, and husband of his-saww daughter, and father of the two grandsons, and the one standing with the Truth from after him-saww'.

ثم قالا لعلي (عليه السلام) أيها الرجل ما قرابتك من رسول ؟ قال هو أخي، وأنا وارثه ووصيه وأول من آمن به، وأنا زوج ابنته قالا: هذه القرابة الفاخرة والمنزلة القريبة وهذه الصفة التي نجدها في التوراة فأين ربك عزوجل ؟

Then they said to Ali-asws, 'O man! What is your relationship from Rasool-saww?' He-asws said: 'He-saww is my-asws brother and I-asws am his-saww inheritor and the first one to believe in him-saww, and I-asws am the husband of his-saww daughter-asws'. They said, 'This is the pride-worthy relationship and the status of the relationship, and this is the description we find to be in the Torah. Where is your-asws Lord-azwj Mighty and Majestic?'

قال لهما علي (عليه السلام): أن شئتما أنبأتكما بالذي كان على عهد نبيكما موسى (عليه السلام)، وإن شئتما أنبأتكما بالذي كان على عهد نبينا محمد (صلى الله عليه وآله) قالا: أنبئنا بالذي كان على عهد نبينا موسى (عليه السلام)

Ali-asws said to them: 'If you like I-asws can inform you with that which was upon the era of your Prophet Musa-as, and if you like I-asws can inform you with that which was upon our Prophet Muhammad-saww'. They said, 'Inform us with that which was upon the era of our Prophet Musa-as'.

قال علي (عليه السلام): أقبل أربعة أملاك: ملك من المشرق، وملك من المغرب، وملك من السماء وملك من الارض، فقال صاحب المشرق، لصاحب المغرب: من أين أقبلت ؟ قال: أقبلت من عند ربي، و قال صاحب المغرب لصاحب المشرق: من أين أقبلت ؟ قال: أقبلت من عند ربي، وقال النازل من السماء للخارج من الارض: من أين أقبلت ؟ قال: أقبلت من عند ربي، وقال الخارج من الارض للنازل من السماء: من أين اقبلت ؟ قال أقبلت من عند ربي،

Ali-asws said: 'Four Angels came – and Angel from the east, and an Angel from the west, and an Angel from the sky, and an Angel from the earth. The one from the east said to the one from the west, 'Where are you coming from?' He said, 'I come from the Presence of my Lord-azwj'. And the one from the west said to the one from the east, 'Where are you coming from?' He said, 'I come from the Presence of my Lord-azwj'. And the one descending from the sky said to the one coming out from the earth, 'Where are you coming from?' He said, 'I come from the Presence of my Lord-azwj'. And the one coming out from the earth said to the one descending from the sky, 'Where are you coming from?' He said, 'I come from the Presence of my Lord-azwj'.

فهذا ماكان على عهد نبيكما موسى (عليه السلام) وأما ماكان على عهد نبينا (صلى الله عليه وآله) فذلك قوله في محكم كتابه: (ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا) الآية

So, this is what happened in the era of your Prophet Musa[-as]. And as for what happened in the era of our Prophet[-saww], that is in His[-azwj] Words in the Decisive of His[-azwj] Book: ***There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7]*** – the Verse.

قال اليهوديان: فما منع صاحبيك أن يكونا جعلاك في موضعك الذي أنت أهله ؟ فوالذي أنزل التوراة على موسى (عليه السلام) إنك لانت الخليفة حقا نجد صفتك في كتبنا، ونقرؤه في كنائسنا، وأنك لانت أحق بهذا الامر وأولى به ممن قد غلبك عليه

The Jews said, 'So what prevents your[-saww] companion (Abu Bakr) to make you[-asws] to be in your[-asws] place which you[-asws] are its rightful one? By the One[-azwj] Who Revealed the Torah unto Musa[-as], you[-asws] are the true Caliph we find to have been described in our Book, and we read it in our synagogues, and you[-asws] are more rightful with this command and foremost with it than the one who has overcome you[-asws] upon it'.

فقال علي (عليه السلام): قد ما وأخرا وحسابهما على الله عزوجل يوقفان و يسألان.

Ali[-asws] said: 'It has been delayed, and their Reckoning is upon Allah[-azwj] Mighty and Majestic. They will be Stopped and Questioned''.[9]

10 – ك: محمد بن الفضيل، عن زكريا بن يحيى، عن عبد الله بن مسلم، عن إبراهيم بن يحيى الاسلمي، عن عمار بن جوبن، عن أبي الطفيل عامر بن واثلة قال: شهدنا الصلاة على أبي بكر ثم اجتمعنا إلى عمر بن الخطاب فبايعناه و أقمنا أياما نختلف إلى المسجد إليه حتى سموه أمير المؤمنين، فبينا نحن جلوس عنده يوما إذ جاء يهودي من يهود المدينة وهو يزعم أنه من ولد هارون أخي موسى (عليه السلام) حتى وقف على عمر فقال له: اليهودي يا أمير المؤمنين أيكم اعلم بعلم نبيكم وكتاب ربكم حتى اسأله عما اريد ؟

Muhammad Bin Al Fazeyl, from Zakariya Bin Yahya, from Abdullah Bin Muslim, from Ibrahim Bin Yahya Al Aslami, from Amar Bin Jowban, from Abu Al Tufayl Aamir Bin Wasila who said,

'We attended the (funeral) Salat upon Abu Bakr, then we gathered to Umar Bin Al-Khattab and pledged out allegiance and stayed for a few days coming and going to the Masjid to him until he was named as 'commander of the faithful'. While we were seated in his presence one day when a Jew from the Jews of Medina came and he claimed that he was from the children of Haroun[-as], brother[-as] of Musa[-as], until he paused by Umar and the Jew said to him, 'O commander of the faithful! Which one of you is more knowledgeable with the knowledge of your Prophet[-saww], and Book of your Lord[-azwj], until I ask him about whatever I want?'

فأشار عمر إلى علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذلك أنت يا على ؟ قال (عليه السلام): نعم سل عما تريد قال: إني اسألك عن ثلاث، وعن ثلاث، وواحدة فقال له علي (عليه السلام): لم لا تقول: إني أسألك عن سبع ؟ قال له اليهودي:

[9] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 9

أسألك عن ثلاث فإن أصبت فيهن سألتك عن الثلاث الا خرى، فإن أصبت سألتك عن الواحدة وإن أخطأت في الثلاث الاولى لم أسألك عن شئ

Umar gestured towards Ali-asws Bin Abu Talib-asws. The Jew said to him-asws. 'Are you-asws like that, O Ali-asws?' He-asws said: 'Yes. Ask about whatever you want to'. He said, 'I ask you-asws about three, and about three, and about one'. Ali-asws said to him: 'Why did you not say, 'I ask you-asws about seven?' The Jew said to him: 'I ask you-asws about three, so if you-asws get it right regarding these, I shall ask you about the other three, and if you-asws get it right, I shall ask you-asws about the one, and if you-asws err regarding the first three, I will not ask you-asws about anything'.

فقال له علي (عليه السلام): وما يدريك إذا سألتني فأجبتك أصبت أم أخطأت ؟ فضرب بيده إلى كمه فاستخرج كتابا عتيقا فقال: هذا ورثته عن آبائي وأجدادي إملاء موسى ابن عمران وخط هارون، وفيه هذه الخصال التي اريد أن أسألك عنها

Ali-asws said to him: 'And what will make you know when you ask me, and I-asws answer you, whether I-asws am correct or mistaken?' He struck his hand to his sleeve and brought out an old letter and said, 'I inherited this from my father and my grandfather, a dictation of Musa-as Bin Imran-as and handwritten by Haroun-as, and therein are the characteristics which I want to ask you-asws about'.

فقال له علي (عليه السلام) إن عليك إن أجبتك فيهن بالصواب أن تسلم ؟ فقال اليهودي: والله إن أجبتني فيهن بالصواب لاسلمن الساعة على يديك قال له علي (عليه السلام): سل

Ali-asws said to him: 'Upon you, if I-asws were to answer you regarding these with the correctness, that you will become a Muslim?' The Jew said, 'By Allah-azwj! If you-asws were to answer me regarding these with the correctness, I will become a Muslim at that very moment upon your-asws hands'. Ali-asws said to him: 'Ask'.

قال: أخبرني عن أول حجر وضع على وجه الارض، وأخبرني عن أول شجرة نبتت على وجه الارض، وأخبرني عن أول عين نبعت على وجه الارض

He said, 'Inform me about the first stone placed upon the surface of the earth, and inform me about the first tree grown upon the surface of the earth, and inform me about the first spring bursting forth upon the surface of the earth'.

فقال له علي (عليه السلام): يا يهودي أما أول حجر وضع على وجه الارض فإن اليهود يزعمون أنها صخر بيت المقدس وكذبوا، ولكنه الحجر الاسود نزل به آدم (عليه السلام) من الجنة فوضعه في ركن البيت والناس يتمسحون به ويقبلونه ويجددون العهد والميثاق فيما بينهم و بين الله عزوجل قال اليهودي: أشهد بالله لقد صدقت

Ali-asws said to him: 'O Jew! As for the first stone placed upon the surface of the earth, the Jews are claiming that it is the stone of Bayt Al-Maqdis, and they are lying. But, it is the Black Stone which Adam-as descended with from the Paradise. He-as placed it in a corner of the House (Kabah), and the people are touching it and kissing it, and they are renewing the pact and the

Covenant regarding what is between them and Allah-azwj Mighty and Majestic'. The Jew said, 'I testify with Allah-azwj, you-asws have spoken the Truth'.

قال له علي (عليه السلام): وأما أول شجرة نبتت على وجه الارض فإن اليهود يزعمون أنها الزيتونة وكذبوا ولكنها النخلة من العجوة نزل بها آدم (عليه السلام) معه من الجنة، فأصل النخل كله من العجوة قال له اليهودي اشهد بالله لقد صدقت

Ali-asws said to him: 'As for the first tree grown upon the surface of the earth, the Jews are claiming that it is the olive, and they are lying. But, it is the date tree from the Al-Ajwa (type of date), which Adam-as descended with it from the Paradise. Thus, the origin of the date trees, all of them are from 'Al-Ajwa''. The Jew said to him-asws, 'I testify with Allah-azwj, you-asws have spoken the Truth'.

قال له علي (عليه السلام) وأما أول عين نبعت على وجه الارض فإن اليهود يز عمون أنها العين التي نبعت تحت صخرة بيت المقدس وكذبوا، ولكنها عين الحياة التي نسي عندها صاحب موسى السمكة المالحة، فلما أصابها ماء العين عاشت وسربت فاتبعها موسى وصاحبه فلقيا الخضر. قال له اليهودي: اشهد بالله لقد صدقت.

Ali-asws said to him: 'And as for the first spring to burst forth upon the surface of the earth, the Jews are claiming that it is the spring which sprung from beneath the rock of Bayt Al-Maqdis, and they are lying. But, it is the salty spring of life at which the companion of Musa-as forgot the fish. When it was hit by the water of life, it lived and swam. So, Musa-as and his-as companion pursued it, and they met up with Al-Khizr-as'. The Jew said to him-asws, 'I testify with Allah-azwj, you-asws have spoken the Truth'.

قال له علي (عليه السلام) سل قال: أخبرني عن هذه الامة كم لها بعد نبيها من إمام عادل ؟ وإخبرني عن منزل محمد أين هو من الجنة ؟ ومن يسكن معه في منزله ؟

Ali-asws said to him: 'Ask'. He said, 'Inform me about this community, how many would there be for it after its Prophet-saww, from the just Imams-asws? And inform me about the house of Muhammad-saww, where is it from the Paradise? And who would be dwelling with him-saww in his-saww house?'

قال له علي (عليه السلام): يا يهودي يكون لهذه الامة بعد نبيها اثنا عشر إماما عدلا لا يضرهم خلاف من خالف عليهم قال له اليهودي أشهد لقد صدقت.

Ali-asws said to him: 'O Jew! There will happen to be for this community after its Prophet-saww, twelve Just Imams-asws. They-asws will not be harmed by the opposition of the ones opposing them-asws'. The Jew said to him-asws, 'I testify that you-asws have spoken the Truth'.

قال له علي (عليه السلام): وأما منزل محمد (صلى الله عليه وآله) من الجنة في جنة عدن، وهي وسط الجنان وأقربها إلى عرش الرحمن جل جلاله قال له اشهد بالله لقد صدقت

Ali-asws said to him: 'And as for the house of Muhammad-saww from the Paradise, it is in the Garden of Eden, and it is the middle of the Gardens, and nearest to the Throne of the

beneficent, Majestic is His-azwj Majesty'. He said to him-asws, 'I testify that you-asws have spoken the Truth'.

قال له علي (عليه السلام) والذين يسكنون معه في الجنة هؤلاء الاثنا عشر إماما قال له اليهودي: اشهد بالله لقد صدقت

Ali-asws said to him: 'And those who will be dwelling with him-saww in the Paradise, they are the twelve Imams-asws'. The Jew said to him-asws, 'I testify with Allah-azwj, you-asws have spoken the Truth'.

قال له علي (عليه السلام): سل قال: أخبرني عن وصى محمد (صلى الله عليه وآله) من أهله كم يعيش من بعده ؟ وهل يموت موتا أو يقتل قتلا ؟

Ali-asws said to him: 'Ask'. He said, 'Inform me about the successor-asws of Muhammad-saww from his-saww family, how much will he be living from after him-saww? And will he be dying a (natural) death or will a killer kill him-asws?'

فقال له علي (عليه السلام): يا يهودي يعيش بعده ثلاثين سنة ويخضب منه هذه من هذا – وأشار إلى رأسه –

Ali-asws said to him: 'O Jew! He-asws will live after him-saww for thirty years, and this (beard) would be dyed from this' – and he-asws gestured towards his-asws head.

قال: فوثب إليه اليهودي فقال: أشهد أن لاإله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله)، وأنك وصي رسول الله

He (the narrator) said, 'The Jews leapt up to him-asws and he said, 'I testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are a successor-asws of Rasool-Allah-saww''.[10]

11 – بن: ابن عقدة عن محمد الفضل، عن ابراهيم بن مهزم عن خاقان ابن سليمان، عن إبراهيم بن أبي يحيى المدني، عن أبي هارون العبد عن عمربن أبي سلمة ربيب رسول الله (صلى الله عليه واله) وعن أبي الطفيل قالا: شهدنا الصلاة على أبي بكر، وساقا الحديث إلى آخره .

Ibn Aqada, from Muhammad Al Fazal, from Ibrahim Bin Mahzam, from Khaqan Ibn Suleyman, from Ibrahim Bin Abu Yahya Al Madany, from Abu Haroun Al Abd, from Umar Bin Abu Salma,

'A step-son of Rasool-Allah-saww, and from Abu Al-Tufayl who both said, 'We attended the (funeral) Salat of Abu Bakr' – and continued the (above) Hadeeth to its end''.[11]

12 – ك: أبي وابن الوليد معا، عن سعد ومحمد العطار وأحمد بن إدريس جميعا عن البرقي وابن يزيد وابن هاشم جميعا، عن ابن فضال، عن أيمن بن محرز عن محمد ابن سماعة، عن إبراهيم بن أبي يحيى المدني، عن أبي عبد الله (عليه السلام) مثله وقد أوردنا اخبر

[10] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 10
[11] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 11

بهذين السندين في باب نص أمير المؤمنين (عليه السلام) على الاثني عشر صلوات الله عليهم، وقد أوردنا هناك خبرا آخر قريبا مما أوردنا ههنا.

My father, and Ibn Al Waleed both together, from Sa'ad and Muhammad al Attar, and Ahmad Bin Idrees altogether from Al Barqy and Ibn Yazeed and Ibn Hashim altogether, from Ibn Fazal, from Ayman Bin Mahraz, from Muhammad Ibn Sama'at, from Ibrahim Bin Abu Yahya Al Madany,

'From Abu Abdullah-asws – similar to it. And there have come Ahadeeth by these two chains in the Chapter of the attribution of Amir Al-Momineen-asws upon the twelve-asws, and we have narrated another Hadeeth over there, close to what we have narrated over here''.[12]

13 – بى: ابن عقدة عن حميد بن زياد، عن جعفر بن إسماعيل، عن ابن أبي نجران، عن إسماعيل بن علي البصري، عن أبي أيوب المؤدب، عن أبيه – وكان مؤدبا لبعض ولد جعفر بن محمد (عليمها السلام) – قال: لما توفي رسول الله (صلى الله عليه وآله) دخل المدينة رجل من ولد داود على دين اليهودية فرأى السكك خالية، فقال لبعض أهل المدينة: ما حالكم ؟ فقيل له: توفي رسول الله (صلى الله عليه وآله) فقال الداودي: أما إنه توفي اليوم الذي هو في كتابنا

Ibn Aqada, from Hameed Bin Ziyad, from Ja'far Bin Ismail, from Ibn Abu Najran, from Ismail Bin Ali Al Basry, from Abu Ayoub Al Mowdab,

'From his father-asws, - and Mowdab was one of the sons of Ja'far-asws Bin Muhammad-asws – said, 'When Rasool-Allah-saww passed away, a man from the sons of Dawood-as upon the Jewish Religion, entered Medina, and he saw the markets empty. So, he said to one of the people of Medina, 'What is your state?' It was said to him, 'Rasool-Allah-saww passed away'. The Dawoody said, 'But, he-saww expired today which is in our Book'.

ثم قال: فأين الناس ؟ فقيل له: في المسجد، فأتى المسجد فإذا أبو بكر وعمر وعثمان وعبد الرحمن عوف و أبو عبيدة بن الجراح والناس قد غص المسجد بهم فقال: أوسعوا حتى أدخل، وأرشدوني إلى الذي خلفه نبيكم،

Then he said, 'Where are the people?' It was said to him, 'In the Masjid'. He came to the Masjid, and there was Abu Bakr, and Umar, and Usman, and Abdul Rahman Awf, and Abu Ubeyda Al-Jarah, and the people, the Masjid was crammed with them. He said, 'Make room until I can enter, and guide me to the one your Prophet-saww has made a Caliph'.

فأرشدوه إلى أبي بكر فقال له: إنني من ولد داود على دين اليهودية، وقد جئت لا سأل عن أربعة أحرف، فإن خبرت بها أسلمت، فقالوا له: انتظر قيلا، وأقبل أمير المؤمنين علي بن أبي طالب (عليه السلام) من بعض ابواب المسجد. فقالوا له: عليك بالفتي فقام إليه فلما دنا منه قال له: أنت علي بن أبي طالب ؟ فقال له علي (عليه السلام): أنت فلان بن داود ؟ قال: نعم،

They guided him to Abu Bakr, and he said to him, 'I am from the sons of Dawood-as, upon the Jewish Religion, and I have come to ask about four letters, so if I am informed of these, I shall become a Muslim'. They said to him, 'Wait for a while', and Amir Al-Momineen Ali-asws Bin Abu Talib-asws came from one of the doors of the Masjid. They said to him, 'Upon you is to be with the young man'. So, he stood up to him-asws, and when he went near him-asws, said to him-asws,

[12] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 12

'Are you[-asws] Ali Bin Abu Talib[-asws]?' Ali[-asws] said to him: 'Are you so and so, son of Dawood[-as]?' He said, 'Yes'.

فأخذ على يده وجاء به إلى أبي بكر فقال له اليهودي: إني سألت هؤلاء عن أربعة أحرف فأرشدوني اليك لاسألك قال: اسأل قال: ما أول حرف كلم الله تعالى به نبيكم لما اسري به ورجع من عند ربه ؟ وخبرني عن الملك الذي زحم نبيكم ولم يسلم عليه، وخبرني عن الاربعة الذين كشف عنهم مالك طبقا من النار وكلموا نبيكم، وخبرني عن منبر نبيكم أي موضع هي من الجنة ؟

He grabbed his[-asws] hand and came with him[-asws] to Abu Bakr and said to him[-asws], 'I asked them about four letters, but they guided me to you[-asws] to ask you[-asws]'. He[-asws] said: 'Ask'. He said, 'What is the first letter which Allah[-azwj] the Exalted Spoke to your Prophet[-saww] when He[-azwj] Ascended him[-asws] and he[-saww] returned from the Presence of His[-azwj] Lord[-azwj]? And Inform me about the Angel who was sour (cold) to your Prophet[-saww] and did not greet him[-saww]? And inform me about the four, those from whom Maalik (Keeper of Hell) uncovered a layer from the Fire and they spoke to your Prophet[-saww]? And inform me about a Pulpit of your Prophet[-saww], which place is it from the Paradise?'

قال علي (عليه السلام): أول ما كلم الله به نبينا (صلى الله عليه وآله) قول الله تعالى: (آمن الرسول بما انزل إليه من ربه) ؟ قال: ليس هذا أردت قال فقول رسول الله (صلى الله عليه وآله): (والمؤمنون كل آمن بالله) قال: ليس هذا أردت قال: اترك الامر مستورا. قال لتخبرني أو لست أنت هو ؟

Ali[-asws] said: 'The first of what Allah[-azwj] Spoke our Prophet[-saww] with are the Words of Allah[-azwj] the Exalted: ***"The Rasool believes in what is Revealed unto him from his Lord". [2:285]***?' He said, 'This isn't what I intended'. He[-asws] said: 'The words of Rasool-Allah[-saww]: ***(The Rasool said), 'And (so do) the Momineen. They all believe in Allah [2:285]***'. He said, 'This isn't what I intended'. He[-asws] said: 'Leave the hidden matter'. He said, 'Either you[-asws] inform me or (maybe) you[-asws] aren't him?'

قال: أما إذ أبيت فإن رسول الله (صلى الله عليه وآله) لما رجع من عند ربه والحجب ترفع له قبل أن يصير إلى موضع جبرئيل (عليه السلام) ناداه ملك: يا أحمد قال: لبيك قال: إن الله تعالى يقرء عليك السلام ويقول لك: اقرء على السيد الولي فقال الملك: علي بن أبي طالب (عليه السلام). قال اليهودي: صدقت والله إني لاجد ذلك في كتاب أبي

He[-asws] said: 'But, when you are refusing, then when Rasool-Allah[-saww] returned from the Presence of his[-saww] Lord[-azwj], and the Veils were Raised for him[-saww] before he[-saww] journeyed to the place of Jibraeel[-as], an Angel called out to him[-saww]: 'O Ahmad[-saww]!' He[-saww] said: 'Here I[-saww] am!' He said, 'Allah[-azwj] the Exalted Conveys the Greetings unto you[-saww] and is Saying to you[-saww]: "Convey (the Greetings) to the chief of the Guardians[-asws]'. The Angel said: 'Ali[-asws] Bin Abu Talib[-asws]'. The Jew said, 'You[-asws] speak the truth. By Allah[-azwj], I do find that in the letter of my father'.

فقال علي (عليه السلام): وأما الملك الذي زخم رسول الله (صلى الله عليه وآله) فملك الموت جاء من عند جبار من أهل الدنيا، قد تكلم بكلام عظيم فغضب لله، فزحم رسول الله (صلى الله عليه وآله) ولم يعرفه فقال جبرئيل (عليه السلام): يا ملك الموت هذا

رسول الله أحمد حبيب الله (صلى الله عليه وآله)، فرجع إليه فلصق به واعتذر، وقال: يا رسول الله إني أتيت ملكا جبارا قد تكلم بكلام عظيم فغضبت لله ولم أعرفك، فعذره،

Ali-asws said: 'And as for the angel who was sour (cold) to Rasool-Allah-azwj, it is the Angel of death. He had come from a tyrant from the people of the world, and had spoken with grievous words and was angry for (the Sake of) Allah-azwj, so he was sour to Rasool-Allah-saww and did not recognise him-saww'. Jibraeel-as said: 'O Angel of death! This is a Rasool-saww of Allah-azwj Ahmad-saww, Beloved of Allah-azwj', So he returned to him-saww and adhered with him-saww and offered excuse and said, 'O Rasool-Allah-saww! I went to a tyrannous king who had spoken with grievous words, so I got angry for (the Sake of) Allah-azwj, and did not recognise you-saww'. So, he-saww excused him.

وأما الاربعة الذين كشف عنهم مالك طبقا من النار فإن رسول الله (صلى الله عليه وآله) وآله مر بمالك ولم يضحك قط فقال جبرئيل (عليه السلام) يا مالك هذا نبي الرحمة، فتبسم في وجهه، فقال رسول الله (صلى الله عليه وآله) مره يكشف طبقا من النار فكشف طبقا فإذا قابيل ونمرود وفرعون وهامان فقالوا: يا محمد اسأل ربك أن يردنا إلى دار الدنيا حتى نعمل صالحا، فغضب جبرئيل وقال بريشة من ريش جناحه فرد عليهم طبق النار،

And as for the four, those from whom Maalik uncovered a layer from the Fire, Rasool-Allah-saww passed by an Angel who did not laugh (or smile) at all, so Jibraeel-as said: 'O Maalik! This is the Prophet-saww of Mercy'. He smiled in his-saww face, and Rasool-Allah-saww ordered him to uncover a layer from the Fire. He uncovered a layer and there were Qabeel-la, and Nimrod-la and Pharaoh-la, and Haman-la. They said, 'O Muhammad-saww! Ask your-saww Lord-azwj to return us to the house of the world until we act righteously'. Jibraeel-as got angered and said (gestured) by a feather from the feathers of his-as wings, and returned upon them the layer of the Fire.

وأما منبر رسول الله فإن مسكن رسول الله (صلى الله عليه وآله) جنة عدن هي جنة خلقها الله تعالى بيده ومعه فيها اثنا عشر وصيا، وفوقه قبة يقال لها الرضوان، وفوق قبة الرضوان منزل يقال لها الوسيلة، وليس في الجنة منزل يشبهه، هو منبر رسول الله (صلى الله عليه وآله).

As for the Pulpit of Rasool-Allah-saww! The dwelling of Rasool-Allah-saww is the Garden of Eden. It is a Garden which Allah-azwj Created by His-azwj Hands, and along with him-saww therein would be twelve successors-asws, and above it is a dome called Al-Rizwaan, and above the dome Al-Rizwaan is a house called Al-Waseela; and there isn't any house in the Paradise which resembles it. It is the Pulpit of Rasool-Allah-saww'.

قال اليهودي: صدقت والله إنه لفي كتاب أبي داود يتوارثونه واحد بعد واحد حتى صار إلي، وأنا أشهد أن لا إله إلا الله، وأن محمدا رسول الله، وأنه الذي بشربه موسى (عليه السلام) وأشهد أنك عالم هذه الامة ووصي رسول الله (صلى الله عليه وآله).

The Jew said, 'You-asws speak the truth. By Allah-azwj it is so in the letter of my father Dawood-as, one after one inherited it until it came to me, and I testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and he-saww is the one whom Musa-

as gave the glad tidings of, and I testify that you-asws are the most knowledgeable one of this community, and a successor-asws of Rasool-Allah-saww'.

قال: فعلمه أمير المؤمنين شرائع الدين.

He (the narrator) said, 'Then Amir Al-Momineen-asws taught him the laws of the Religion''.[13]

14 – يل، فض: بالاسناد يرفعه إلى أنس بن مالك قال: دخل يهودي في خلافة أبي بكر وقال: اريد خليفة رسول الله (صلى الله عليه وآله) فجاؤوا به إلى أبي بكر فقال له اليهود: أنت خليفة رسول الله (صلى الله عليه وآله) ؟ فقال: نعم أما تنظرني في مقامه ومحرابه ؟ ! فقال له: إن كنت كما تقول يا أبا بكر اريد أن أسألك عن أشياء قال: اسأل عما بدالك وما تريد

By the chain, raising it to Anas Bin Malik who said,

'A Jew entered (Medina) during the Caliphate of Abu Bakr and said, 'I want the Caliph of Rasool-Allah-saww'. So, they came with him to Abu Bakr, and the Jew said to him, 'Are you the Caliph of Rasool-Allah-saww?' He said, 'Yes, do you not see me being in his-saww place and his-saww Prayer Niche?' He said to him, 'If you were just as you are saying, O Abu Bakr, I want to ask you about certain things'. He said, 'Ask about whatever comes to you, and what do you want?'

فقال اليهودي: أخبرني عماليس لله، وعما ليس عند الله، وعما لا يعلمه الله فقال عند ذلك أبو بكر: هذه مسائل الزنادقة يا يهودي، فعند ذلك هم المسلمون بقتله، وكان فيمن حضر ابن عباس رضي الله عنه فزعق بالناس وقال: يا أبا بكر امهل في قتله قال له: أما سمعت ما قد تكلم به ؟ فقال ابن عباس: فإن كان جوابه عندكم وإلا فأخر جوه حيث شاء من الارض

The Jew said, 'Inform me about what isn't for Allah-azwj, and about what isn't with Allah-azwj, and about what Allah-azwj does not know'. At that, Abu Bakr said, 'These are questions of the atheists, O Jew!' At that, the Muslims thought of killing him, and among the ones present was Ibn Abbas, and he shouted at the people and said, 'O Abu Bakr! Respite regarding his killing'. He said to him, 'Did you not hear what he has spoken with?' Ibn Abbas said, 'If his answers were with you (then fine), or else throw him out wherever you so desire from the earth'.

قال: فأخرجوه وهو يقول: لعن الله قوما جلسوا في غير مراتبهم يريدون قتل النفس التي قدحرم الله بغير علم.

He said, 'Then expel him', and he was saying, 'May Allah-azwj Curse a people who are sitting it other than their ranks intending to kill the soul which Allah-azwj has Prohibited, without (them) having any knowledge'.

قال: فخرج وهو يقول: أيها الناس ذهب الاسلام حتى لا يجيبون، اين رسول الله (صلى الله عليه وآله) ؟ وأين خليفة رسول الله ؟ قال: فتبعه ابن عباس وقال له: اذهب إلى عيبة علم النبوة إلى منزل علي ابن أبي طالب (عليه السلام)

He (the narrator) said, 'He went out and he was saying, 'O you people! Islam has gone to the extent that they are not answering me. Where is Rasool-Allah-saww? And where is the Caliph

[13] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 13

of Rasool-Allah-saww?' Ibn Abbas followed him and said to him, 'Go to the vault of knowledge the Prophet-hood to the house of Ali-asws Bin Abu Talib-asws'.

قال فعند ذلك أقبل أبو بكر والمسلمون في طلب اليهودي فلحقوه في بعض الطريق فأخذوه وجاؤوا به إلى أمير المؤمنين علي بن أبي طالب (عليه السلام) فأستأذنوا عليه ثم دخلوا عليه وقد ازدحم الناس، قوم يبكون، وقوم يضحكون.

He (the narrator) said, 'During that, Abu Bakr and the Muslims came seeking the Jew and they met him in one of the streets, so they seized him and came with him to Amir Al-Momineen Ali-asws Bin Abu Talib-asws. They sought permission to see him-asws, then they entered to be with him-asws, and the people had crowded, a group weeping and a group laughing.

قال: فقال أبو بكر: يا أبا الحسن إن هذا اليهودي سألني عن مسألة من مسائل الزنادقة. فقال الامام (عليه السلام): ما تقول يا يهودي ؟ فقال اليهودي: أسأل وتفعل بي مثل ما فعل بي هؤلاء. قال: وأي شئ أرادوا يفعلون بك ؟ قال: أرادوا أن يذهبوا بدمي فقال الامام (عليه السلام): دع هذا واسأل عما شئت. فقال: سؤالي لا يعلمه إلا نبي أو وصي نبي. قال: اسأل عما بدالك.

He (the narrator) said, 'Abu Bakr said, 'O Abu Al-Hassan-asws! This Jew asked me certain question from the questions of the atheists'. The Imam-asws said: 'What are you saying, O Jew?' The Jew said, 'I ask and you-asws will deal with me like what they have done with me'. He-asws said: 'And which thing did they intend to be doing with you?' He said, 'They wanted to take away my blood'. The Imam-asws said: 'Leave this one and let him ask about whatever he likes to'. He said, 'My questions are such, none would know it except a Prophet-as or a successor-as of a Prophet-as'. He-asws said: 'Ask about whatever comes to you'.

فقال اليهودي: أجبني عما ليس لله، وعما ليس عند الله، وعما لا يعلمه الله. فقال له علي (عليه السلام): على شرط يا أخا اليهود. قال: وما الشرط ؟ قال: تقول معي قولا عدلا مخلصا: لا إله إلا الله، محمد رسول الله. فقال: نعم يا مولاي.

The Jew said, 'Answer me about what isn't for Allah-azwj, and about what isn't with Allah-azwj, and about what Allah-azwj does not know'. Ali-asws said to him: 'Upon a condition, O Jewish brother'. He said, 'And what is the condition?' He-asws said: 'You will be saying along with me-asws, a just, since word, 'There is no god except Allah-azwj, Muhammad-saww is a Rasool-saww of Allah-azwj''. He said, 'Yes, of my master, (how can I not say so)'.

فقال (عليه السلام): يا أخا اليهود أما قولك: ما ليس لله فليس لله صاحبة ولاولد. قال: صدقت يا مولاي. وأما قولك: ما ليس عند الله فليس عند الله الظلم. قال: صدقت يا مولاي. وأما قولك: ما ليس يعلمه الله فإن الله لا يعلم أن له شريكا ولا وزيرا وهو على كل شئ قدير.

He-asws said: 'O Jew brother! As for your words, 'What isn't for Allah-azwj' (it is) a female companion nor a son'. He said, 'You-asws speak the truth my master'. (He-asws said): 'And as for your words, 'What isn't with Allah-azwj', so there isn't any injustice with Allah-azwj'. He said, 'You-asws speak the truth, O my master'. (He-asws said): 'And as for your words, 'What Allah-azwj does not know', so Allah-azwj does not Know that there is any associate for Him-azwj, nor any Vizier, and He-azwj is Able upon all things'.

فعند ذلك قال: مد يدك فأنا أشهد أن لا إله إلا الله، وأن محمدا (صلى الله عليه وآله) رسول الله، وأنك خليفته حقا ووصيه ووارث علمه، فجزاك الله عن الاسلام خيرا.

During that, he said, 'Extend your-asws hand, for I testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are his-saww Caliph truly and his-saww successor, and inheritor of his-saww knowledge. May Allah-azwj Recompense you-asws goodly on behalf of Islam'.

قال: فضج الناس عند ذلك. فقال أبو بكر: يا كاشف الكربات يا علي أنت فارج الهم.

He (the narrator) said, 'The people clamoured at that, so Abu Bakr said, 'O remover of the anguish, O Ali-asws, you-asws are the reliever of the worries'.

قال: فعند ذلك خرج أبو بكر ورقى المنبر وقال: أقيلوني أقيلوني، لست بخيركم وعلي فيكم. قال: فخرج إليه عمر وقال: أمسك يا أبا بكر عن هذا الكلام فقد ارتضيناك لا نفسنا، ثم أنزله عن المنبر فاخبر بذلك أمير المؤمنين (عليه السلام)

He (the narrator) said, 'During that, Abu Bakr went out and ascended the Pulpit and said, 'They fired me! They fired me! You (Muslims) aren't with goodness while Ali-asws is among you all'. Umar came to him and said, 'Withhold, O Abu Bakr, from this speech, for we are pleased with you for ourselves'. Then he descended him from the Pulpit, and Amir Al-Momineen-asws came to know that''.[14]

[14] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 14

*** (باب 2) * * (آخر في احتجاجه صلوات الله عليه على بعض اليهود بذكر) * * (معجزات النبي (صلى الله عليه وآله))***

CHAPTER 2 – ANOTHER REGARDING HIS-asws ARGUMENTATION AGAINST THE JEWS BY MENTIONING THE MIRACLES OF THE PROPHET-saww

1 – ج: روي عن موسى بن جعفر (عليهما السلام) عن أبيه، عن آبائه، عن الحسين بن علي (عليه السلام) أن يهوديا من يهود الشام وأحبارهم كان قد قرأ التوراة والانجيل والزبور وصحف الانبياء (عليهم السلام) وعرف دلائلهم جاء إلى مجلس فيه أصحاب رسول الله (صلى الله عليه وآله) وفيهم علي بن أبي طالب (عليه السلام) وابن عباس وأبو معبد الجهني،

It is reported from Musa-asws Bin Ja'far-asws, from his-asws father-asws, from his-asws forefathers-asws, from Al-Husayn-asws Bin Ali-asws: 'A Jew from the Jews of Syria, and their rabbi who had read the Toarh, and the Evangel and the Psalms, and the Parchments of the Prophets-as, and a knower of their evidences, came to a gathering of the companions of Rasool-Allah-saww, and among them was Ali-asws Bin Abu Talib-asws, and Ibn Abbas, and Abu Ma'bad Al-Jahny.

فقال: يا امة محمد ما تركتم لنبي درجة ولا لمرسل فضيلة إلا نحلتموها نبيكم، فهل تجيبوني عما أسألكم عنه ؟ فكاع القوم عنه. فقال علي بن أبي طالب (عليه السلام): نعم ما أعطى الله عزوجل نبيا درجة ولا مرسلا فضيلة إلا وقد جمعها لمحمد (صلى الله عليه وآله) وزاد محمد (صلى الله عليه وآله) على الانبياء أضعافا مضاعفة.

He said, 'O community of Muhammad-saww! You have not left any rank of a Prophet-as nor a merit of a Mursil except you are releasing it for your Prophet-saww. Can you answer me about what I am asking about?' The group withheld from him. Ali-asws Bin Abu Talib-asws said: 'Yes. Allah-azwj Mighty and Majestic has not Given a Prophet-as any rank nor any merit to a Mursil except and He-azwj has Gathered it for Muhammad-saww, and Increased Muhammad-saww over the Prophet-as by an additional multiple'.

فقال له اليهودي: فهل أنت مجيبني ؟ قال له: نعم، سأذكر لك اليوم من فضائل رسول الله (صلى الله عليه وآله) ما يقر الله به أعين المؤمنين، ويكون فيه أزالة لشك الشاكين في فضائله إنه عليه الصلاة والسلام كان إذا ذكر لنفسه فضيلة قال: ولافخر، وأنا أذكر لك فضائله غير مزر بالانبياء ولا منتقص لهم، ولكن شكر الله عزوجل على ما أعطى محمدا (صلى الله عليه وآله) مثل ما أعطاهم، وما زاده الله وما فضله عليهم

The Jew said to him-asws, 'So, will you-asws be answering me?' He-asws said to him: 'Yes, I-asws shall mention for you today, certain merits of Rasool-Allah-saww what Allah-azwj has Delighted the eyes of the Momineen with it, and I-asws shall mentioned to you his-saww merits, without disturbing the Prophets-as not being deficient of them-as. But, I-asws thank Allah-azwj Mighty and Majestic upon what He-azwj Gave Muhammad-saww similar to what He-azwj Gave them, and what Allah-azwj Increased for him-saww, and what He-azwj Merited him-saww over them-as'.

فقال له اليهودي: إني أسألك فأعد له جوابا فقال له على (عليه السلام): هات. قال له اليهودي: هذا آدم (عليه السلام) أسجد الله له ملائكته، فهل فعل بمحمد شيئا من هذا ؟

The Jew said to him-asws, 'I ask you-asws, so prepare an answer for it'. Ali-asws said to him: 'Give'. The Jew said to him: 'This Adam-as, Allah-azwj Got the Angels to do Sajdah to him-as. Did He-azwj Do with Muhammad-saww, anything from this?'

فقال له علي (عليه السلام): لقد كان ذلك، ولئن أسجد الله لآدم ملائكته فإن سجودهم لم يكن سجود طاعة إنم عبدوا آدم من دون الله عزوجل، ولكن اعترفوا (اعترافا خ ل) لآدم بالفضيلة ورحمة من الله له، ومحمد صلى الله عليه وآله اعطي ما هو افضل من هذا، إن الله تعالى صلى عليه في جبروته، والملائكة باجمعها، وتعبد المؤمنين بالصلاة عليه فهذه زيادة له يا يهودي

Ali-asws said to him: 'That was so, and if Allah-azwj had Made the Angels to do Sajdah to Adam-as, their Sajdahs did not happen to be Sajdahs of obedience, for they would have worshipped Adam-as from besides Allah-azwj Mighty and Majestic. But, they acknowledged to Adam-as with the merit and Mercy from Allah-azwj for him-as, and Muhammad-saww was Given what is superior than this. Allah-azwj the Exalted Sent Salawat upon him-saww in His-azwj Strength, and the Angels in their entirety, and the Momineen worship with the Salawat upon him-saww. Thus, this is an increase for him-saww, O Jew'.

قال له اليهودي: فإن آدم تاب الله عليه من بعد خطيئته قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) نزل فيه ما هو اكبر من هذا من غير ذنب أتى، قال الله عز وجل: (ليغفر لك الله ما تقدم من ذنبك وما تأخر) إن محمدا غير مواف القيامة بوزر ولا مطلوب فيها بذنب

The Jew said to him-asws, 'Adam-as was such, Allah-azwj Turned to him-as from after his-as mistake'. Ali-asws said to him: 'It was like that, and Muhammad-saww was such, there descended regarding him-saww what is greater than this, from without him-saww having committed a sin. Allah-azwj Mighty and Majestic Said: ***For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2]***. Muhammad-saww will not be coming on the Day of Judgment with any sin, nor will he-saww be sought with any sin during it'.

قال له اليهودي: فإن هذا إدريس (عليه السلام) رفعه الله عز وجل مكانا عليا وأطعمه من تحف الجنة بعد وفاته قال له علي (عليه السلام) لقد كان كذلك، محمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن الله جل ثناؤه قال فيه: (ورفعنا لك ذكرك) فكفى بهذا من الله رفعة،

The Jew said to him-asws, 'This Idrees-as, Allah-azwj Raised him-as to a high place and Fed him-as from gifts of the Paradise after his-as expiry'. Ali-asws said to him: 'It was like that. Muhammad-saww was Given what is superior than this. Allah-azwj, Majestic is His-azwj Praise Said regarding him-saww: ***And We Raised your Zikr for you? [94:4]***, so he-saww suffice with this from Allah-azwj as a Raising.

ولئن اطعم إدريس من تحف الجنة بعد وفاته فإن محمدا (صلى الله عليه وآله) اطعم في الدنيا في حياته بينما يتضور جوعا فأتاه جبرئيل بجام من الجنة فيه تحفة، فهلل الجام وهللت التحفة في يده وسبحا وكبرا وحمدا، فناولها أهل بيته ففعل الجام مثل ذلك،

And while Idrees[-as] was fed from the gifts of the Paradise after his[-as] expiry, Muhammad[-saww] was Fed in the world during his[-saww] lifetime when he[-saww] was starving. Jibraeel[-as] came to him[-saww] with a vessel from the Paradise wherein was a gift. The vessel extolled and the gift extolled in his[-saww] hand, and Glorified, and extolled the Greatness, and Praised. His[-saww] family took it, and the vessel did similar to that.

فهم أن يناولها بعض أصحابه فتناولها جبرئيل (عليه السلام) فقال له: كلها فإنها تحفة من الجنة أتحفك الله بها، وإنها لا تصلح إلا لنبي أو وصي نبي، فأكل (صلى الله عليه وآله) وأكلنا معه (منه خ ل) وإني لا جد حلاوتها ساعتي هذه.

So, he[-saww] thought of giving it to one of his[-saww] companions, but Jibraeel[-as] took it and said to him[-saww]: 'Eat it, for it is a gift from the Paradise, Allah[-azwj] has Gifted it to you[-saww], and it is neither correct except for a Prophet[-as] or a successor[-as] of a Prophet[-as]'. He[-saww] ate and we[-asws] ate along with him[-saww], and I[-asws] still find its sweetness in this moment of mine[-asws'].

فقال له اليهودي: فهذا نوح (عليه السلام) صبر في ذات الله عزوجل وأعذار قومه إذ كذب.

The Jew said, 'This Noah[-as], was patient for the Self of Allah[-azwj] Mighty and Majestic, and excused his[-as] people when belied'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) صبر في ذات الله وأعذر قومه إذ كذب وشرد وحصب بالحصى وعلاه أبو لهب بسلا شاة، فأوحى الله تبارك وتعالى إلى جابيل ملك الجبال: أن شق الجبال، وانته إلى أمر محمد (صلى الله عليه وآله)،

Ali[-asws] said to him: 'It was like that, and Muhammad[-saww] was patient regarding the Self of Allah[-azwj] and excused his[-saww] people when belied and displaced, and pelted with the stones, and Abu Lahab[-la] threw upon him[-saww] the intestines of a sheep. Allah[-azwj] Blessed and Exalted Revealed unto Jabeel, Angel of the mountains, that he splits the mountains and ends to the orders of Muhammad[-saww].

فاتاه فقال له: إني قد امرت لك بالطاعة، فإن أمرت أن أطبق عليهم الجبال فأهلكتهم بها. قال عليه الصلاة والسلام: إنما بعثت رحمة رب اهد امتي فإنهم لا يعلمون

He came to him[-saww] and said to him[-saww], 'I have been Commanded with being obedient to you[-saww], so if you[-saww] were to order that I layer the mountains upon them, I can destroy them by it'. He[-saww] said: 'But rather, I[-saww] have been Sent as a Mercy of the Lord[-azwj] Promised to my[-saww] community for they do not know'.

ويحك يا يهودي إن نوحا لما شاهد غرق قومه رق عليهم رقة القرابة وأظهر عليهم شفقة، فقال: (رب إن ابني من أهلي) فقال الله تبارك وتعالى اسمه: (إنه ليس من أهلك إنه عمل غير صالح) إراد جل ذكره إن يسليه بذلك، ومحمد (صلى الله عليه وآله) لما علنت من قومه المعاندة شهر عليهم سيف النقمة ولم تدركه فيهم رقة القرابة، ولم ينظر إليهم بعين مقة

Woe be unto you, O Jew! When Noah[-as] witnessed the drowning of his[-as] people, inclined towards them with the inclination of the relationship and manifested the kindness upon

them, so he[-as] said: ***'Lord! Surely, my son is from my family, [11:45]***'. Allah[-azwj], Blessed is His[-azwj] Name, Said: ***"O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]***. He[-azwj], Majestic is His[-azwj] Mention Wanted to Divert him[-as] by that, and when Muhammad[-saww] noticed the enmity from his[-saww] people, brandished the sword of nemesis, and he[-saww] had no kindness of the relationship regarding them, and did not look at them with the eye of love.

قال له اليهودي فإن نوحا دعا ربه فهطلت له السماء بماء منهمر

The Jew said to him[-asws], 'Noah[-as] supplicated to his[-as] Lord[-azwj], and He[-azwj] Opened up the sky with torrential water'.

قال له (عليه السلام) لقد كان كذلك وكانت دعوته دعوة غضب ومحمد (صلى الله عليه وآله) هطلت له السماء بماء منهمر رحمة، إنه (عليه السلام) لما هاجر إلى المدينة أتاه اهلها في يوم جمعة، فقالوا له: يا رسول الله (صلى الله عليه وآله) احتبس القطر، واصفر العود، وتهافت الورق، فرفع يده المباركة حتى رئي بياض إبطيه، وما ترى في السماء سحابة، فمابرح حتى سقاهم الله، حتى أن الشاب المعجب بشبابه لتهمه نفسه في الرجوع إلى منزله فما يقدر من شدة السيل، فدام اسبوعا،

He[-asws] said: 'It was like that, and his[-as] supplication was a supplication of wrath, and Muhammad[-saww], the sky opened up for him[-saww] with torrential water of Mercy. When he[-saww] emigrated to Medina, his[-saww] family came to him[-saww] during the day of Friday and they said to him[-saww], 'O Rasool-Allah[-saww]! The drops are withheld, and the wood is turning yellow, and the leaves are falling'. So, he[-saww] raised his[-saww] Blessed hand(s) until the whiteness of his armpits were seen, and no cloud was seen in the sky, but it continued (to rain) until Allah[-azwj] Quenched them, until the youth admiring his youth thinking of himself regarding the return to his house, but he was not able due to the severity of the flood. It remained for a week.

فأتوه في الجمعة الثانية فقالوا: يارسول الله لقد تهدمت الجدر، واحتبس الركب والسفر، فضحك عليه الصلاة والسلام وقال: هذه سرعة ملالة ابن آدم

They came to him during the second Friday and they said, 'O Rasool-Allah[-saww]! The walls are demolished, and the riding and the travelling is withheld'. He[-saww] smiled and said: 'This is the hastiness of the nations of the sons of Adam[-as]'.

ثم قال: اللهم حوالينا ولا علينا اللهم في اصول الشيح ومراتع البقع) فرئي حوالي المدينة المطر يقطر قطرا، وما يقع في المدينة قطرة لكرامته على الله عزوجل

Then he[-saww] said: 'O Allah[-azwj]! Around us and not upon us. O Allah[-azwj]! In the roots of the plants and patches of spots'. So, the outskirts of Medina there was rain, drops by drops, and no drop fell in Medina due to his[-saww] prestige unto Allah[-azwj] Mighty and Majestic'.

قال له اليهودي: فإن هذا هود (عليه السلام) قد انتصر الله له من أعدئه بالريح، فهل فعل بمحمد (صلى الله عليه وآله) شيئا من هذا ؟

The Jew said to him-asws, 'This Hud-as, Allah-azwj had Helped him-as with the wind against his-as enemies, did He-azwj Do anything for Muhammad-saww anything from this?'

قال (عليه السلام) لقد كان كذلك محمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن الله عزوجل ذكره قدانتصر له من أعدائه بالريح يوم الخندق إذ أرسل عليهم ريحا تذر والحصى، وجنودا لم يروها فزاد الله تبارك وتعالى محمدا صلى الله عليه وآله على هود بثمانية آلاف ملك وفضله على هود بأن ريح عاد ريح سخط، وريح محمد (صلى الله عليه وآله) ريح رحمة، قال الله تبارك وتعالى: (يا إيها الذين آمنوا اذكروا نعمة الله عليكم إذ جاء تكم جنود فأرسلنا عليهم ريحا وجنودا لم تروها)

He-asws said: 'It was like that. Muhammad-saww was Given what is superior than this. Allah-azwj, Mighty and Majestic is His-azwj Mention, has Helped him-saww against his-saww enemies with the wind on the day of (battle of) Khandaq, when He-azwj Sent a wind upon them with sand and gravel, and the army did not see it. Allah-azwj Blessed and Exalted Increased for Muhammad-saww over Hud-as by eighty thousand Angels, and Merited him-saww over Hud-as that the wind of Aad was a wind of Wrath, and wind of Muhammad-saww was a wind of Mercy. Allah-azwj Blessed and Exalted Said: ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, [33:9]***'.

قال له اليهودي: فإن هذا صالح إخرج الله له ناقة جعلها لقومه عبرة

The Jew said to him-asws, 'This Salih-as, Allah-azwj Brought out a she-camel for him-as, Making it a lesson for his-as people'.

قال علي (عليه السلام) لقد كان كذلك، ومحمد عليه وآله السلام اعطي ما هو أفضل من ذلك إن ناقة صالح لم تكلم صالحا ولم تناطقه ولم تشهد له بالنبوة ومحمد (صلى الله عليه وآله) بينما نحن معه في بعض غزواته إذا هو ببعير قددنا ثم رغا فأنطقه الله عزوجل فقال: يارسول الله إن فلانا استعملني حتى كبرت ويريد نحري، فأنا أستعيذ بك منه،

Ali-asws said: 'It was like that, and Muhammad-saww was Given what is superior than that. The she-camel of Salih-as did not speak to Salih-as and was not Made to speak and did not testify with the Prophet-hood for him-as, and Muhammad-saww, while we were with him-saww in one of his-saww military expeditions, he-saww was with a camel we were ushering. Then it shrieked and Allah-azwj Mighty and Majestic Made it speak: 'O Rasool-Allah-saww! So and so utilised me until I became old and he intends to slaughter me, therefore I seek Refuge with you-saww from him'.

فأرسل رسول الله (صلى الله عليه وآله) إلى صاحبه فاستوهبه منه فوهبه له وخلاه، ولقد كنا معه فإذا نحن بأعرابي معه ناقة له يسوقها وقد استسلم للقطع لما زور عليه من الشهود، فنطقت له الناقة فقالت: يا رسول الله إن فلانا مني برئ، وإن الشهود يشهدون عليه بالزور، وإن سارقي فلان اليهودي.

Rasool-Allah-saww sent for its owner. He-saww sought it from him, and he gifted it to him-saww and set it free, and it was with him-saww when we were with a Bedouin who had a she-camel for him, ushering it, and he had submitted for the cutting when the witnessed bore false testimony against him. The she-camel spoke to him-saww and said, 'O Rasool-Allah-saww! So and

so is disavowed from me, and that the witnesses testified against him with the falsehood, and it was so and so the Jew had stolen me''.

قال له اليهودي: فإن هذا إبراهيم قد تيقظ بالاعتبار على معرفة الله تعالى، وأحاطت دلالته بعلم الايمان به

The Jew said to him-asws, 'This Ibrahim-as had awoken (the people) with the consideration upon recognition of Allah-azwj the Exalted, and His-azwj Evidence had encompassed with knowledge of the belief in Him-azwj'.

قال له علي (عليه السلام) لقد كان كذلك، واعطي محمد (صلى الله عليه وآله) افضل من ذلك قد تيقظ بالاعتبار على معرفة الله تعالى وأحاطت دلالته (دلائله خ ل) بعلم الايمان به، وتيقظ إبراهيم وهو ابن خمسة عشرة سنة، ومحمد (صلى الله عليه وآله) كان ابن سبع سنين قدم تجار من النصارى فنزلوا بتجرتهم بين الصفا والمروة، فنظر إليه بعضهم فعرفه بصفته ونعته وخبر مبعثه وآياته (صلى الله عليه وآله).

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given superior than that. He-saww had awoken (the people) with the consideration upon the recognition of Allah-azwj the Exalted and His-azwj Evidence had encompassed with knowledge and the belief in Him-azwj, and Ibrahim-as had awoken (the people) while he-as was a boy of fifteen years, and Muhammad-saww was a boy of seven years. Traders from the Christians came and they descended with their merchandise between Al-Safa and Al-Marwa. One of them looked at him-saww and recognised him-saww by his-saww description and his-saww attributes, and the news of him-saww being Sent, and his-saww Signs.

فقالوا له: يا غلام ما اسمك ؟ قال: محمد قالوا: ما اسم أبيك ؟ قال: عبد الله قالوا ما اسم هذه ؟ – وأشاروا بأيديهم إلى الارض – قال: الارض. قالوا: فما اسم هذه ؟ – وأشاروا بأيديهم إلى السماء – قال: السماء قالوا: فمن ربهما ؟ قال: الله، ثم انتهرهم وقال: أتشككونني في الله عزوجل ؟

They said to him-saww, 'O boy! What is your-saww name?' He-saww said: 'Muhammad-saww'. They said, 'What is the name of your-saww father-as?' He-saww said: 'Abdullah-asws'. They said, 'And what is the name of this' – and they gestured towards the ground. He-saww said: 'The earth'. They said, 'What is the name of this? – and they gestured with their hands towards the sky. He-saww said: 'The sky'. They said, 'So, who is their Lord-azwj?' He-saww said: 'Allah-azwj'. Then he-saww rebuked them and said: 'Are you all doubting me-saww regarding Allah-azwj Mighty and Majestic?'

ويحك يا يهودي لقد تيقظ بالاعتبار على معرفة الله عزوجل مع كفر قومه إذ هو بينهم يستقسمون بالا زلام ويعبدون الاوثان، وهو يقول: لا إله إلا الله.

Woe be unto you, O Jew! He-saww had awaken (the people) with the consideration upon the recognition of Allah-azwj Mighty and Majestic with the Kufr of his-saww people when he-saww was between them. They were dividing with the arrows and worshipping the idols, while he-saww was saying: 'There is no god except Allah-azwj''.

قال اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاثة

The Jew said, 'Ibrahim[-as] was veiled from Nimrod[-la] by three veils'.

فقال علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) حجب عمن أراد قتله بحجب خمس، فثلاثة بثلاثة واثنان فضل، قال الله عزوجل وهو يصف أمر محمد (صلى الله عليه وآله) فقال: (وجعلنا من بين أيديهم سدا) فهذا الحجاب الاول (ومن خلفهم سدا) فهذا الحجاب الثاني (فإغشيناهم فهم لا يبصرون) فهذا الحجاب الثالث،

Ali[-asws] said: 'It was like that, and Muhammad[-saww] was veiled from the ones who intended to kill him[-saww] by five veils, so it was three with the three and two extra. Allah[-azwj] Mighty and Majestic said and He[-azwj] was Describing the matter of Muhammad[-saww], so He[-azwj] said: '***And We Made a barrier to be from their front [36:9]*** - so this is the first veil, ***and a barrier from their back,*** - and this was the second veil, ***and We Covered them, so they are not seeing [36:9]*** – so this was the third veil.

ثم قال: (وإذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنون بالآخرة حجابا مستورا) فهذا الحجاب الرابع، ثم قال: (فهى إلى الا ذقان فهم مقمحون) فهذه حجب خمسة

Then He[-azwj] Said: ***And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]*** – so this is the fourth veil. Then He[-azwj] Said: ***so these are up to their chins, so their heads are raised [36:8]*** – and this is the fifth veil''.

قال له اليهودي: فإن إبراهيم (عليه السلام) قد بهت الذي كفر ببرهان نبوته

The Jew said to him[-asws], 'Ibrahim[-as] had astounded those who disbelieved with proofs of his[-as] Prophet-hood'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أتاه مكذب بالبعث بعد الموت وهو ابي بن خلف الجمحي معه غظم نخرففر كه ثم قال: يا محمد (من يحيي العظام وهى رميم) فأنطق الله محمدا (صلى الله عليه وآله) بمحكم آياته وبهته ببرهان نبوته، فقال: (يحييها الذي أنشأها أول مرة وهو بكل خلق عليم) فانصرف مبهوتا

Ali[-asws] said to him: 'It was like that, and Muhammad[-saww], the belier of the Resurrection after the death came to him[-saww], and he was Abayy Bin Khalaf Al-Jamhy, with him was a decayed bone, and he crushed it, then said, 'O Muhammad[-saww]! ***'Who will revive the bones and these have rotted away?' [36:78]***. So Muhammad[-saww] Made Allah[-azwj] Speak with the Decisive of His[-azwj] book and astounded him with the proofs of his[-saww] Prophet-hood, and he[-saww] said: ''***He Who Revived these the first time, and He is Knowing with all creation [36:79]***'. So he left dumbfounded'.

قال له اليهودي: فان هذا إبراهيم جذ أصنام قومه غضبا لله عزوجل.

The Jew said to him-asws, 'This Ibrahim-as broke the idols of his-as people out of anger for the Sake of Allah-azwj Mighty and Majestic'.

قال له علي (عليه السلام) لقد كان كذلك ومحمد (صلى الله عليه وآله) قد نكس عن الكعبة ثلاث مائة و ستين صنما، ونفاها من جزيرة العرب، وأذل من عبدها بالسيف

Ali-asws said to him: 'It was like that, and Muhammad-saww had broken three hundred and sixty idols from the Kabah, and negated these from the Arabian peninsula, and humiliated the ones who worshipped these by the sword'.

قال له اليهودي: فان هذا إبراهيم (عليه السلام) قدأ ضجع ولده وتله للجبين

The Jew said to him-asws, 'This Ibrahim-as, had rested his-as son-as and laid him-as down to the forehead'.

فقال له على (عليهم السلام) لقد كان كذلك ولقد اعطي إبراهيم (عليه السلام) بعد الاضجاع (الاضطجاع خ ل) الفداء ومحمد (صلى الله عليه وآله) اصيب بأفجع منه فجيعة إنه وقف عليه وآله الصلاة والسلام على عمه حمزة أسد الله، وأسد رسوله، وناصر دينه، وقد فرق بين روحه وجسدة،

Ali-asws said to him: 'It was like that, and Ibrahim-as was Given a ransom (of a ram) after laying down (Ibrahim-as), and Muhammad-saww with worse than it from a disaster, and paused upon it upon his-saww uncle Hamza-asws Lion of Allah-azwj, and Lion of His-azwj Rasool-saww, and helper of his-saww Religion, and had separated between his-as soul and body.

فلم يبين عليه حرقة، ولم يفض عليه عبرة، ولم ينظر إلى موضعه من قلبه وقلوب أهل بيته ليرضي الله عزوجل بصبره ويستسلم لامره في جميع الفعال، وقال (صلى الله عليه وآله): لولا أن تحزن صفية لتركته حتى يحشر من بطون السباع وحواصل الطير، ولولا أن يكون سنة بعدي لفعلت ذلك.

So he-saww did not manifest any movement upon him-as, and did not devote a lesson upon him-as, and did not look at his-as place from his-as heart and the hearts of his-as family in order to please Allah-azwj Mighty and Majestic by his-saww patience and his-saww submission to His-azwj Commands in the entirety of his-saww deeds, and said: 'Had it not been for the sadness of all sadness, I-saww would have left him-as until he-as is Resurrected from the bellies of the wild animals and the beaks of the birds, and had it not been for the fact that it would become a Sunnah after me-saww, I-saww would have done that''.

قال له اليهودي: فإن أبراهيم (عليه السلام) قد أسلمه قومه إلى الحريق فصبر فجعل الله عزوجل النار عليه بردا وسلاما فهل فعل بمحمد شيئا من ذلك؟

The Jew said to him-asws, 'Ibrahim-as, his-as people had submitted him-as to be burnt, and he-as was patient, so Allah-azwj Mighty and Majestic Made the fire to be cool and safe unto him-as. Has anything from that been done for Muhammad-saww?'

قال له علي (عليه السلام): لقد كان كذلك ومحمد (صلى الله عليه وآله) لما نزل بخيبر سمته الخيبرية فستر الله السم في جوفه بردا وسلاما إلى منتهى أجله، فالسم يحرق إذا استقر في الجوف، كما أن النار تحرق، فهذا من قدرته لا تنكره.

Ali[-asws] said to him: 'It was like that, and when Muhammad[-saww] encamped at Khyber a woman of Khyber poisoned him[-saww], but Allah[-azwj] Veiled the poison in his[-saww] inside as cool and safe until he[-saww] ended his[-saww] term. The poison was incinerated when it settled in his[-saww] inside, just as the first burns, so this is from His[-azwj] Power and you cannot deny it'.

قال له اليهودي: فإن هذا يعقوب (عليه السلام) أعظم في الخير نصيبه، إذ جعل الاسباط من سلالة صلبه، ومريم ابنة عمران من بناته

The Jew said to him: 'This Yaqoub[-as], his[-as] share regarding the good is great, when the tribes were made to be from the descent of his[-as] lineage, and Maryam[-as] daughter of Imran[-as] is from his[-as] daughters'.

قال له علي (عليه السلام) لقد كان كذلك، و محمد (صلى الله عليه وآله) أعظم في الخير نصيبا منه إذ جعل فاطمة (عليها السلام) سيدة نساء العالمين من بناته والحسن والحسين من حفدته.

Ali[-asws] said to him: 'It was like that, and Muhammad[-saww] is of a greater share of the good than him[-as], when (Syeda) Fatima[-asws] has been made to be the Chieftess of the women of the worlds, is from his[-saww] daughters, and Al-Hassan[-asws] and Al-Husayn[-asws] are from his[-saww] grandsons'.

قال له اليهودي: فإن يعقوب (عليه السلام) قد صبر على فراق ولده حتى كاد يحرض من الحزن

The Jew said to him[-asws], 'Yaqoub[-as] was patient upon the separation from his[-as] son[-as] to the extent that he was almost broken down (blinded) from the grief'.

قال علي (عليه السلام) لقد كان كذلك وكان حزن يعقوب حزنا بعده تلاق ومحمد (صلى الله عليه وآله) قبض ولده إبراهيم قرة عينه في حياة منه، وخصه بالاختبار ليعظم له الادخار،

Ali[-asws] said: 'It was like that, and the grief of Yaqoub[-as] was grief after which was a termination, and Muhammad[-saww], his[-saww] son[-as] Ibrahim[-as], the delight of his[-saww] eyes, passed away from him[-saww] during his[-saww] lifetime, and He[-azwj] Particularised him[-saww] with the Trial in order to Magnify the Rewards for him[-saww].

فقال (صلى الله عليه وآله): تحزن النفس، ويجزع القلب، وإنا عليك يا إبراهيم لمحزونون ولا نقول ما يسخط الرب في كل ذلك يؤثر الرضا عن الله عز ذكره والاستسلام له في جميع الفعال.

He[-saww] said: 'The soul grieves, and the heart is alarmed, and I[-saww] am grieving upon you[-as] O Ibrahim[-as] and am not saying (anything) what would Anger the Lord[-azwj]'. In all that, he[-saww] preferred the Pleasure of Allah[-azwj], Mighty is His[-azwj] Mention, and the submission to Him[-azwj] in the entirety of the deeds'.

فقال اليهودي: فإن هذا يوسف (عليه السلام) قاسى مرارة الفرقة، وحبس في السجن توقيا للمعصية، فالقي في الجب وحيدا.

The Jew said, 'This Yusuf[-as], suffered the bitterness of the separation, and was withheld in the prison to be prevented from the sin, and he[-as] was thrown in the well alone'.

قال له علي (عليه السلام): لقد كان كذلك، محمد (صلى الله عليه وآله) قاسى مرارة الغربة وفارق الاهل والا ولاد والمال مهاجرا من حرم الله تعالى وأمنه فلما رأى الله عزوجل كأبته واستشعاره الحزن أراه تبارك وتعالى اسمه رؤيا توازي رؤيا يوسف (عليه السلام) في تأويلها، وأبان للعالمين صدق تحقيقها، فقال: (لقد صدق الله رسوله الرؤيا بالحق لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رؤوسكم و مقصرين لا تخافون)

Ali[-asws] said: 'It was like that. Muhammad[-saww] suffered the bitterness of the estrangement and separation of the family and the children, and the wealth, emigrating from the Sanctuary of Allah[-azwj] and His[-azwj] Security. When Allah[-azwj] Mighty and Majestic Saw his[-saww] bad state and Sensed the grief, the Blessed and Exalted is His[-azwj] Name Showed him[-saww] a dream parallel to the dream of Yusuf[-as] in its explanation, and Manifested to the world the truthfulness of its reality. ***Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. [48:27]***.

ولئن كان يوسف (عليه السلام) حبس في السجن فلقد حبس رسول الله (صلى الله عليه وآله) نفسه في الشعب ثلاثة سنين، وقطع منه أقار به وذووا الرحم، و ألجؤوه إلى أضيق المضيق، فلقد كادهم الله عز ذكره له كيدا مستبينا، إذ بعث أضعف خلقه فأكل عهدهم الذي كتبوه بينهم في قطيعة رحمه،

And Yusuf[-as] was withheld in the prison, so Rasool-Allah[-saww] had imprisoned himself[-saww] in the gorge (ravine of Abu Talib[-asws]) for three years, and the ones who had accepted him[-saww] were cut off from it and so were the ones with the relationship, and they starved him[-saww] to the most straitened of the straightness. Allah[-azwj], Mighty is His[-azwj] Mention, Planned against them with a clear plan when He[-azwj] Sent the weakest of His[-azwj] creatures and it ate their agreement which they had written between them regarding cutting him[-saww] off.

ولئن كان يوسف (عليه السلام) القي في الجب فلقد حبس محمد (صلى الله عليه وآله) نفسه مخافة عدوه في الغار حتى قال لصاحبه: (لا تحزن إن الله معنا) ومدحه الله بذلك في كتابه.

And Yusuf[-as] what thrown in the well, so Muhammad[-saww] had withheld himself fearing his[-saww] enemies in the cave until he[-saww] said to his[-saww] companion: ***'Do not grieve, surely Allah is with us!' [9:40]***, and Allah[-azwj] Praised him[-saww] with that in His[-azwj] Book.

فقال له اليهودي: فهذا موسى بن عمران (عليه السلام) آتاه الله التوراة التي فيها حكم

The Jew said to him, 'This Musa[-as] Bin Imran[-as], Allah[-azwj] Gave him[-as] the Torah in which are (His[-azwj]) Judgments'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل منه، أعطى محمدا (صلى الله عليه وآله) سورة البقرة والمائدة بالانجيل، وطواسين وطه ونصف المفصل و الحواميم بالتوراة، وأعطى نصف المفصل والتسابيح بالزبور،

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than it. Muhammad-saww was Given Surah Al-Baqara, and Al-Ma'ida with the Evangel, and 'Tawaseem' (Suras Shoara and Qasas), and Taha, and half of 'Al-Mufassal' (Sura Qaf), and 'Al-Hawameem' (Surah Al-Momin) with the Torah, and was Given half of 'Al-Mufassal' (Surah Qaf), and 'Al-Tasabeeh' (The Surahs in which 'Tasbeeh' is Revealed) with the Psalms.

وأعطى سورة بني إسرائيل وبراءة بصحف إبراهيم (عليه السلام) وصحف موسى (عليه السلام)، وزاد الله عز ذكره محمدا (صلى الله عليه وآله) السبع الطوال، وفاتحة الكتاب وهي السبع المثاني والقرآن العظيم وأعطى الكتاب والحكمة.

And he-saww was Given Surah Bani Israel and Bara'a (Surah Tawba) with the Parchment of Ibrahim-as and Parchment of Musa-as. And Allah-azwj, Mighty is His-azwj Mention, Increased for Muhammad-saww, the seven long ones (Surahs Al-Baqara, and Aal-e-Imran, and Al-Nisaa, Al-Ma'ida, and Al-Anaam, Al-A'raaf, and Al-Yunus-as), and the Opening of the Book, and it is the ***seven from Al-Masaany and the Magnificent Quran [15:87]***, and was Given the Book and the Wisdom'.

قال له اليهودي: فإن موسى (عليه السلام) ناجاه الله عزوجل على طورسيناء.

The Jew said to him-asws, 'Musa-as, Allah-azwj Mighty and Majestic Whispered to him upon the (mount) Toor of Sinai'.

قال له علي (عليه السلام): لقد كان كذلك، ولقد أوحى الله عزوجل إلى محمد (صلى الله عليه وآله) عند سدرة المنتهى، فمقامه في السماء محمود، وعند منتهى العرش مذكور.

Ali-asws said to him: 'It was like that, and Allah-azwj Mighty and Majestic had Revealed unto Muhammad-saww at 'Al-Sidrat Al-Muntaha' (The Lote tree). Thus, his-saww place in the sky is praised, and at the end-point of the Throne he-saww is mentioned'.

قال له اليهودي فلقد ألقى الله على موسى (عليه السلام) محبة منه.

The Jew said to him-asws, 'Allah-azwj Cast upon Musa-as, Love from Him-azwj).

قال له علي (عليه السلام) لقد كان كذلك، ولقد أعطى الله محمدا (صلى الله عليه وآله) ما هو أفضل منه، لقد ألقى الله عزوجل عليه محبة منه، فمن هذا الذي يشركه في هذا الاسم إذتم من الله عزوجل به الشهادة فلاتتم الشهادة إلا أن يقال: أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله، ينادى به على المنابر، فلا يرفع صوت بذكر الله عزوجل إلا رفع بذكر محمد (صلى الله عليه وآله) معه.

Ali-asws said to him: 'It was like that, and Allah-azwj Gave Muhammad-saww what is superior than it. Allah-azwj Mighty and Majestic had Cast Love unto him-saww from Him-azwj. So, it is from this

which He-azwj Associated him-saww in this name as an Honour from Allah-azwj Mighty and Majestic with the testimony, therefore the testimony is not complete except if it is said, 'I testify that there is no god except Allah-azwj', and 'I testify that Muhammad-saww is a Rasool-saww of Allah-azwj', called out with from the pulpits. Thus, the voice is not raised with the Mention of Allah-azwj Mighty and Majestic unless the mention of Muhammad-saww is raised (as well) along with it'.

قال له اليهودي: لقد أوحى الله إلى ام موسى لفضل منزلة موسى (عليه السلام) عند الله عزوجل.

The Jew said to him-asws, 'Allah-azwj had Revealed unto the mother-as Musa-as of the merit of the status of Musa-as in the Presence of Allah-azwj'.

قال علي (عليه السلام): لقد كان كذلك، ولقد لطف الله جل ثناؤه لام محمد (صلى الله عليه وآله) بأن أوصل إليها اسمه حتى قالت: إشهد والعالمون أن محمدا (صلى الله عليه وآله) منتظر، وشهد الملائكة على الانبياء أنهم أثبتوه في الاسفار، وبلطف من الله عزوجل ساقه إليها ووصل إليها اسمه لفضل منزلته عنده حتى رأت في المنام أنه قيل لها: إنما في بطنك سيد فإذا ولدته فسميه محمدا (صلى الله عليه وآله)، فاشتق الله له اسما من أسمائه، فالله محمود وهذا محمد (صلى الله عليه وآله)

Ali-asws said: 'It was like that, and Allah-azwj, Majestic is His-azwj Praise was Gentle to the mother-as of Muhammad-saww by Sending his-saww name to her-as until she-as said: 'I-as and the worlds testify that Muhammad-saww is awaited' And the Angles testify upon the Prophets-as that they-as had affirmed him-saww in the previous Books, and it was Gentleness from Allah-azwj Mighty and Majestic to Send him-saww to her-as, and his-saww name arrived to her-as due to the merit of his-saww status in His-azwj Presence, to the extent that she-as saw in the dream that it is said to her-as: 'But rather, you-as are to be blessed with a Chief, so when you-as are Blessed with him-saww, name him-saww as 'Muhammad'. Thus, Allah-azwj Derived a name for him-saww from His-azwj Own Name, for Allah-azwj is 'Mahmoud' (the most Praised One), and this is 'Muhammad' (Praised one)'.

قال له اليهودي: فإن هذا موسى بن عمران قد أرسله إلى فرعون وأراه الآية الكبرى.

The Jew said to him-asws, 'This Musa-as Bin Imran-as, He-azwj had Sent him-as to Pharaoh-la and Shown him the great Signs'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أرسله إلى فراعنة شتى، مثل أبي جهل بن هشام، وعتبة بن ربيعة، وشيبة، وأبي البختري، والنضر بن الحارث وابي بن خلف، ومنبه وبنيه ابني الحجاج، وإلى الخمسة المستهزئين: الوليدبن المغيرة المخزومي، والعاص بن وائل السهمي، والا سودبن عبد يغوث الزهري، و الاسود بن المطلب، والحارث بن الطلاطلة فأراهم الآيات في الآفاق وفي أنفسهم حتى تبين لهم أنه الحق

Ali-asws said to him: 'It was like that, and Muhammad-saww, He-azwj Sent him-saww to various Pharaohs, like Abu Jahl Bin Hisham, and Utba Bin Rabi'e, and Shayba, and Abu Al-Bakhtary, and Al-Nazar Bin Al-Haris, and Abayy Bin Khalaf, and Manbah and Baneeh two sons of Al-Hajaj, and to five mocking ones – Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Al-Aas Bin Al-Wa'il Al-Sahmy, and Al-Aswad Bin Abd Yagous Al-Zuhry, and Al-Aswad Bin Al-Matlab, and

Al-Haris Bin Al-Talatala. He[-azwj] Showed them the Signs in the horizons, and in their own selves until it was clear to them that it is the Truth'.

قال له اليهودي: لقد انتقهم الله لموسى (عليه السلام) من فرعون.

The Jew said to him[-asws], 'Allah[-azwj] had Selected them for Musa[-as] from Pharaoh[-la]'.

قال له علي (عليه السلام): لقد كان كذلك، ولقد انتقم الله جل اسمه لمحمد (صلى الله عليه وآله) من الفراعنة، فأما المستهزؤون فقد قال الله تعالى: (إنا كفيناك المستهزئين) فقتل الله كل واحد منهم بغير قتلة صاحبه في يوم واحد،

Ali[-asws] said to him: 'It was like that, and Allah[-azwj], Majestic is His[-azwj] Name, had Selected for Muhammad[-saww], from the Pharaohs. As for the mocking ones, Allah[-azwj] the Exalted Said: ***We will Suffice you against the scoffers [15:95]***. Allah[-azwj] Killed each one of them with other than the killing of his companion in one day.

فإما الوليد المغيرة فمر بنبل لرجل من خزاعة قد راشه ووضعه في الطريق فأصابه شظية منه فانقطع أكحله حتى أدماه فمات وهو يقول: قتلني رب محمد - (صلى الله عليه وآله)

As for Al-Waleed Bin Al-Mugheira, so he passed proudly by a man from the Clan of Khaza'at on the road, and he was hit by him with a fragment from the middle of the armour until he bled. So he died, and he was saying, 'It was the Lord[-azwj] of Muhammad[-saww] Who killed me!'

وأما العاص بن وائل فإنه خرج في حاجة له إلى موضع فتدهده تحته حجر فسقط فتقطع قطعة قطعة فمات وهو يقول: قتلني رب محمد - (صلى الله عليه وآله) -.

And as for Al-Aas Al-Wa'ily Bin Wa'il Al Sahmy, so he went out for a need of his to a mountain. He was crushed under a rock, and he was cut down into pieces and pieces. So, he died, and he was saying: 'It was the Lord[-azwj] of Muhammad[-saww] who killed me!'

وأما الاسود بن عبديغوث فإنه خرج يستقبل ابنه زمعة فاستظل بشجرة فأتاه جبرئيل (عليه السلام) فأخذ رأسه فنطح به الشجرة، فقال لغلامه: امنع عني هذا فقال: ما أرى أحدا يصنع بك شيئا إلا نفسك فقتله وهو يقول: قتلني رب محمد

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam'at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel[-as] came to him, seized his head and butted it against the tree. He said to his boy, 'Prevent this from me!' So, he said, 'I have not seen anyone do anything with you, except that it was yourself'. So, he was killed, and he was saying, 'It was the Lord[-azwj] of Muhammad[-saww] Who killed me'.

وأما الا سودبن المطلب فإن النبي (صلى الله عليه وآله) دعا عليه أن يعمي الله بصره وأن يثكله ولده فلما كان في ذلك اليوم خرج حتى صار إلى موضع فأتاه جبرئيل بورقة خضراء فضرب بها وجهه فعمي وبقى حتى أثكله الله عزوجل ولده.

And as for Al-Aswad Bin al Matlab, the Prophet[-saww] supplicated against him that Allah[-azwj] should Blind his vision, and he should be bereft of his son. When it was during that day, he

went out until he came to a place, and Jibraeel[-as] came to him with a green leaf and struck his face with it, and he was blinded, and he remained (alive) until Allah[-azwj] Mighty and Majestic Made him to be bereft of his son.

وأما الحارث بن الطلاطلة فإنه خرج من بينه في السموم فتحول حبشيا فرجع إلى أهله فقال: أنا الحارث فغضبوا عليه فقتلوه وهو يقول: قتلني رب محمد - (صلى الله عليه وآله) -.

And as for Al-Haaris Bin Al-Talatala, so he went out from his house during the season (of Hajj), so he changed into (to look like) an Ethiopian. He returned back to his family and said, 'I am Haaris!' So, they were angered against him and killed him, and he was saying, 'It was the Lord[-azwj] of Muhammad[-saww] Who killed me'.

وروي أن الاسود بن الحارث أكل حوتا مالحا فأصابه العطش فلم يزل يشرب الماء حتى انشق بطنه فمات وهو يقول: قتلني رب محمد

(And it is reported) And as for Al-Aswad Bin Al-Matlab, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, 'It was the Lord[-azwj] of Muhammad[-saww] Who killed me'.

كل ذلك في ساعة واحدة، وذلك أنهم كانوا بين يدي رسول الله (صلى الله عليه وآله) فقالواله: يا محمد ننتظر بك إلى الظهر فإن رجعت عن قولك وإلا قتلناك،

And all that was at one time, and that was when they were in front of Rasool-Allah[-saww], so they said to him[-saww], 'O Muhammad[-saww]! We will respite you[-saww] until midday, so if you[-saww] were to retract from your[-saww] words, fine, otherwise we will kill you[-saww]'.

فدخل النبي (صلى الله عليه وآله) في منزله فأغلق عليه بابه مغتما لقولهم فأتاه جبرئيل (عليه السلام) عن الله ساعته فقال له: يا محمد السلام يقرء عليك السلام وهو يقول: (اصدع بما تؤمر وأعرض عن المشركين) يعني أظهر أمرك لاهل مكة و ادعهم إلى الا يمان

The Prophet[-saww] entered his[-saww] house, and locked his[-saww] door against them, saddened by their words, and Jibraeel[-as] came up to him[-saww] in that moment and said to him[-saww]: 'O Muhammad[-saww]! Allah[-azwj] Conveys His[-azwj] Greetings to you[-saww], and He[-azwj] is Saying: ***So proclaim what you are Commanded with and turn away from the polytheists [15:94]*** - Meaning manifest your[-saww] matter to the people of Makkah and Invite them to the Emaan.

قال: يا جبرئيل كيف أصنع بالمستهزئين وما أوعدوني ؟ قال له: (إنا كفيناك المستهزئين) قال: يا جبرئيل كانوا الساعة بين يدي قال قد كفيتهم، فأظهر أمره عند ذلك،

He[-saww] said: 'O Jibraeel[-as]! How shall I[-saww] react to the scoffers, and what if they are inimical to me[-saww]?' He[-saww] said: ***We will Suffice you against the scoffers [15:95]***'. He[-saww] said: 'O Jibraeel[-as]! They were in front of me[-saww] this very hour'. So he[-as] said: 'You[-saww] have been Sufficed from them, therefore manifest your[-saww] matter in that (situation)'.

وأما بقيتهم من الفراعنة فقتلوا يوم بدر بالسيف، وهزم الله الجمع وولوا الدبر.

And as for their remaining ones from the Pharaohs, they were killed on the Day of (battle of) Badr by the sword, and Allah-azwj Defeated the crowd and they turned back on their heels'.

قال له اليهودي: فإن هذا موسى بن عمران قد اعطي العصا فكانت تتحول ثعبانا.

The Jew said to him-asws, 'This Musa Bin Imran-as, had been Given the staff, and it used to transform into a serpent'.

قال له علي (عليه السلام): لقد كان كذلك ومحمد (صلى الله عليه وآله) اعطي ما هو افضل من هذا، إن رجلا كان يطالب أبا جهل بن هشام بدين ثمن جزور قد اشتراه، فاشتغل عنه و جلس يشرب، فطلبه الرجل فلم يقدر عليه فقال له بعض المستهزئين: من تطلب ؟ قال: عمرو بن هشام – يعني أبا جهل – لي عليه دين، قال: فأدلك على من يستخرج الحقوق ؟ قال: نعم،

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. A man was seeking Abu Jahl Bin Hisham-la for a debt of the price of a camel which he-la had doubt. He was pre-occupied about it and sat drinking, and the man kept seeking but was not able upon it. One of the scoffers said to him, 'Whom do you seek?' He said, 'Amro Bin Hisham' – meaning Abu Jahl-la – 'There is a debt for me upon him'. He said, 'Shall I point you upon one who brings out the rights?' He said, Yes'.

فدله على النبي (صلى الله عليه وآله) وكان أبو جهل يقول: ليت لمحمد إلي حاجة فأسخر به وأرده، فاتى الرجل النبي (صلى الله عليه وآله) فقال له: يا محمد بلغني أن بينك و بين عمر وبن هشام حسن، وأنا أستشفع بك إليه،

He pointed him to the Prophet-saww, and Abu Jahl-la was saying, 'If only there was a need for Muhammad-saww to me', and he-la mocked him and intended him-saww. The man came to the Prophet-saww and said to him-saww, 'O Muhammad-saww! It has reached me that between you-saww and Amro Bin Hisham there is good (relationship), and I seek your-saww intervention to him'.

فقام معه رسول الله (صلى الله عليه وآله) فأتى بابه، فقال له: قم يا أبا جهل فأد إلى الرجل حقه، وإنما كناه أبا جهل ذلك اليوم، فقام مسرعا حتى أدى إليه حقه، فلما رجع إلى مجلسه قال له بعض أصحابه: فعلت ذلك فرقا من محمد، قال: ويحكم أعذروني، إنه لما أقبل رأيت عن يمينه رجالا بأيديهم حراب تتلالؤ، وعن يساره ثعبانان تصطك أسنانهما وتلمع النيران من أبصارهما، لو امتنعت لم آمن أن يبعجوا بالحراب بطني ويقضمني الثعبانان،

Rasool-Allah-saww stood up with him and came to his-la door and said to him-la, 'Arise O Abu Jahl-la, and repay to the man his right', and rather his-la teknonym as 'Abu Jahl', that is today. He-la stood up quickly until he paid to him his right. When he-la returned to his-la gathering, one of his-la companions said to him-la, 'You-la did that due to Muhammad-saww'. He-la said, 'Woe be unto you all! Excuse me. When I-la went I-la saw men on his-saww right having flaming bayonets in their hands, and on his-saww left were two serpents grinding their teeth and flames shining from their eyes. If I-la had refused, I-la would not have been safe from being stabbed by the bayonets in my-la belly, and the two serpents devouring me-la.

هذا أكبر مما اعطي، ثعبان بثعبان موسى (عليه السلام)، وزاد الله محمدا (صلى الله عليه وآله) ثعبانا وثمانية أملاك معهم الحراب، ولقد كان النبي (صلى الله عليه وآله) يؤذي قريشا بالدعاء، فقام يوما فسفه أحلامهم، وعاب دينهم، وشتم أصنامهم، وضلل آباءهم فاغتموا من ذلك غما شديدا،

This is greater than what was Given of serpents than the serpents of Musa-as, and Allah-azwj Increased for Muhammad-saww there were two serpents and eighty Angels having bayonets with him-saww. And the Prophet-saww used to hurt the Quraysh with the supplication. One-day he-saww arose and ridiculed their dreams, and faulted their religion, and cursed their idols, and faulted their forefathers. So, they were gloomy from that with intense gloom.

فقال أبو جهل: والله للموت خير لنا من الحياة، فليس فيكم معاشر قريش أحد يقتل محمدا فيقتل به ؟ فقالواله: لا، قال: فأنا أقتله، فإن شاءت بنو عبد المطلب قتلوني به، وإلا تركوني، قالوا: إنك إن فعلت ذلك اصطنعت إلى أهل الوادي معروفا لا تزال تذكر به. قال: إنه كثير السجود حول الكعبة فإذا جاء وسجد أخذت حجرا فشد خته به،

Abu Jahl-la said, 'By Allah-azwj, the death is better for us than the life. Isn't there anyone among you, O community of Quraysh, who can kill Muhammad-saww, so he-saww could be killed by him?' They said to him-la, 'No'. He-la said, 'Then I-la will kill him-saww, then if the clan of Abdul Mutlib-asws desire to kill me-la (in retaliation), they can kill me-la for it, or else they would leave me-la'. They said, 'You-la, if you-la were to do that, you-la will become famous among the people of the valley. They will not cease mentioning you-la with it'. He-la said, 'He-saww frequently does Sajdah around the Kabah, so when he-saww come to do Sajdah, I-la shall take a stone and smash his-saww skull with it'.

فجاء رسول الله (صلى الله عليه وآله) فطاف بالبيت اسبوعا، ثم صلى وأطال السجود، فأخذ أبو جهل حجرا فأتاه من قبل رأسه، فلما أن قرب منه أقبل فحل من قبل رسول الله فاغرا فاه نحوه، فلما أن رآه أبو جهل فزع منه وارتعدت يده، وطرح الحجر فشدخ رجله فرجع مدمى متغير اللون يفيض عرقا

Rasool-Allah-saww came and performed Tawaaf of the House (Kabah) seven circuits, then prayed Salat and prolonged the Sajdah. Abu Jahl-la grabbed a stone and came to him-saww from the front of his-saww head. When he-la was near him-saww, he-la was faced by a bull in front of Rasool-Allah-saww, having opened its mouth towards him-la. When Abu Jahl-la saw it, he-la panicked from it and his-la hand trembled, and the stone fell and injured his-la leg, so he-la returned bleeding, changed of colour, sweating profusely.

فقال له أصحابه: ما رأينا كاليوم، قال:: ويحكم أعذروني فإنه من عنده فحل فاغرا فاه فكاد يبتلعني فرميت بالحجر فشدخت رجلي.

His-la companions said to him-la, 'We have not seen you-la like today'. He-la said, 'Woe be unto you all! Excuse me, there was a bull with him-saww having opened its mouth, and it almost devoured me-la, so I-la pelted with the stone, and injured my-la own leg''.

قال له اليهودي: فإن موسى (عليه السلام) قد اعطي اليد البيضاء، فهل فعل بمحمد شئ من هذا ؟

The Jew said to him-asws, 'Musa-as was Given the white (shining) hand, was anything from this done with Muhammad-saww?'

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن نورا كان يضيئ عن يمينه حيثما جلس، وعن يساره أينما جلس، وكان يراه الناس كلهم

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. A Light used to illuminate on his-saww right wherever he-saww sat, and on his-saww left wherever he-saww sat, and all of the people saw that'.

قال له اليهودي: فإن موسى (عليه السلام) قد ضرب له في البحر طريق، فهل فعل بمحمد شئ من هذا ؟

The Jew said to him-asws, 'Musa-as, a road was Struck for him-as in the sea, was anything from this done with Muhammad-saww?'

فقال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا خرجنا معه إلى حنين فإذا نحن بواد يشخب، فقد رناه فإذا هو أربع عشرة قامة، فقالوا: يا رسول الله العدو من ورائنا والوادي أمامنا، كما قال أصحاب موسى: إنا لمدركون،

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. We went out with him-saww to (the battle of) Hunayn, and there we were by a flowing valley and we measured it and it was of fourteen statures deep. They said, 'O Rasool-Allah-saww! The enemy is from behind us and the valley is in front of us', just as ***the companions of Musa said, 'We are being overtaken' [26:61]***'.

فنزل رسول الله (صلى الله عليه وآله) ثم قال: (اللهم إنك جعلت لكل مرسل دلالة فأرني قدرتك) وركب (صلى الله عليه وآله) فعبرت الخيل لاتندى حوافرها، والابل لاتندى أخفافها، فرجعنا فكان فتحنا فتحا

So, Rasool-Allah-saww descended, then said: 'O Allah-azwj! You-azwj Made evidence to be for every Messenger-as, so Show me-saww Your-azwj Power!' and he-saww rode and the horse crossed over without dampening its hooves, and (also) the camels did not dampen their feet. We returned and our victory was a (complete) victory'.

قال له اليهودي: فإن موسى (عليه السلام) قد اعطي الحجر فانبجست منه اثنتا عشرة عينا.

The Jew said to him-asws, 'Musa-as had been Given the rock, and twelve springs burst forth from it'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) لما نزل الحديبية وحاصره أهل مكة قد اعطي ما هو أفضل من ذلك، وذلك أن أصحابه شكوا إليه الظماء وأصابهم ذلك حتى التفت خواصر الخيل، فذكروا له (صلى الله عليه وآله) ذلك فدعا بركوة يمانية ثم نصب يده المباركة فيها فتفجرت من بين أصابعه عيون الماء، فصدرنا وصدرت الخيل رواء، وملانا كل مزادة وسقاء،

Ali-asws said to him: 'It was like that, and when Muhammad-saww encamped at Al-Hudaybiyya and the people of Makkah besieged him-saww, was Given what is superior than that, and that is that his-saww companions complained to him-saww of the thirst, and that afflicted them to the extent that the sides of the horses changed. They mentioned that to him-saww, so he-saww called for a Yemeni container, then inserted his-saww Blessed hand in it, and there burst forth springs of water from between his-saww fingers. We and our horses were quenched, and we filled up every water container.

ولقد كنا معه بالحديبية وإذا ثم قليب جافة، فأخرج (صلى الله عليه وآله) سهما من كنانته فناوله البراء بن عازب فقال له: اذهب بهذا السهم إلى تلك القليب الجافة فأغرسه فيها ففعل ذلك فتفجرت منه اثنتا عشرة عينا من تحت السهم، ولقد كان يوم الميضأة عبرة وعلامة للمنكرين لنبوته كحجر موسى حيث دعا بالميضأة فنصب يده فيها ففاضت بالماء وارتفع حتى توضأ منه ثمانية آلاف رجل، وشربوا حاجتهم، وسقوا دوابهم وحملوا ما أرادوا.

And we were with him-saww at Al-Hudaybiyya, and there was an old dried up well, he-saww brought out an arrow from his-saww quiver, and gave it to Al-Bara'a Bin Aazib and said to him: 'Go with this arrow to that old dried up well and immerse it in there'. He did that and there burst out from it, twelve springs from beneath the arrow. And it was a day of performing the ablution, as a lesson and a sign for the deniers of his-saww Prophet-hood, like the rock of Musa-as was when he-saww called for the washing, and he-saww inserted his-saww hand in it and it overflowed with the water and it rose until eighty thousand men performed Wudu from it, and they drank to their needs, and quenched their animals and they carried whatever they wanted'.

قال له اليهودي: فإن موسى (عليه السلام) قد اعطي المن والسلوى، فهل اعطي محمد (صلى الله عليه وآله) نظير هذا ؟

The Jew said to him-asws, 'Musa-as was Given the Manna and Quails, was Muhammad-saww Given a match of this?'

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن الله عزوجل أحل له الغنائم ولامته ولم تحل لا حد قبله، فهذا أفضل من المن والسلوى، ثم زاده أن جعل النية له ولامته عملا صالحا، ولم يجعل لا حد من الا مم ذلك قبله فإذاهم أحدهم بحسنة ولم يعملها كتبت له حسنة، وإن عملها كتبت له عشرة.

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. Allah-azwj Mighty and Majestic Permitted the war booties for him-saww and for his-saww community, and did not Permit it for anyone before him-saww. This is superior than the Manna and Quails. Then He-azwj Increased it by Making the intention (of a deed) for him-saww and for his-saww community to be a righteous deed, and did not Make that to be for anyone from the communities. So, when one of them thinks of doing a good deed and does not do it, a good deed is Written for him, and if he does do it, ten are Written for him'.

قال له اليهودي: فإن موسى (عليه السلام) قد ظلل عليه الغمام.

The Jew said to him-asws, 'Musa-as, the cloud had shaded upon him-as'.

قال له علي (عليه السلام): لقد كان كذلك، وقد فعل ذلك لموسى (عليه السلام) في التيه، واعطي محمد (صلى الله عليه واله) افضل من هذا، ان الغمامة كانت تظلله من يوم ولد الى يوم قبض في حضره واسفاره، فهذا افضل مما اعطي موسى (عليه السلام).

Ali-asws said to him: 'It was like that, and that was Done for Musa-as during the Trial, and Muhammad-saww was Given superior than this. The clouds used to shade him-saww from the day he-saww came (to the world) up to the day he-saww passed away, during his-saww and his-saww travelling. This is superior to what Musa-as was Given'.

قال له اليهودي: فهذا داود قد ألان الله عزوجل له الحديد فعمل منه الدروع.

The Jew said to him-asws, 'This Dawood-as, Allah-azwj Mighty and Majestic Softened the iron for him-as, and he-as made the armours from it'.

قال له (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل منه إنه لين الله عزوجل له الصم الصخور الصلاب وجعلها غارا، ولقد غارت الصخرة تحت يده ببيت المقدس لينة حتى صارت كهيئة العجين، قد رأينا ذلك والتمسناه تحت رايته

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than it. Allah-azwj Softened the solid rock, the slab, and Made it into a cavern, and the rock had become soft in his-saww hands at Bayt al Maqdis until it became as if it was the dough. We had seen that and sought to be beneath his-saww flag'.

قال له اليهودي: فإن هذا داود بكى على خطيئته حتى سارت الجبال معه لخوفه.

The Jew said to him-asws, 'This Dawood-as, cried upon his-as mistake until the mountains were with him-saww out of fear for him-as'.

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو افضل من هذا، إنه كان إذا قام إلى الصلاة سمع لصدره وجوفه أزيز كأزيز المرجل على الا ثافي من شدة البكاء وقد أمنه الله عزوجل من عقابه، فأراد أن يتخشع لربه ببكائه، ويكون إماما لمن اقتدى به

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. Whenever he-saww stood for the Salat, humming could be heard from his-saww chest and his-saww inside like the humming of the cauldron upon the tears from the intensity of the crying, and although Allah-azwj had Secured him-saww from the Punishment, but he-saww wanted to be humble to his-saww Lord-azwj by his crying, and become a leader for the ones who believed in him-saww.

ولقد قام عليه وآله السلام عشر سنين على أصراف أصابعة حتى تورمت قدماه واصفر وجهه، يقوم الليل أجمع حتى عوتب في ذلك فقال الله عزوجل (طه ما أنزلنا عليك القرآن لتشقى) بل لتسعد به،

And he[-saww] had stood upon the tips of his[-saww] toes for ten years until his[-saww] feet were bruised and his[-saww] face paled, standing the whole night until he[-saww] was Turned to regarding that. Allah[-azwj] Mighty and Majestic Said: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***, but to be happy with it.

ولقد كان يبكي حتى يغشى عليه، فقيل له: يا رسول الله أليس الله عزوجل قد غفر لك ما تقدم من ذنبك وما تأخر ؟ قال: بلى أفلا أكون عبداً شكورا ؟

And he[-saww] used to cry until there was faintness upon him[-saww]. It was said to him[-saww], 'O Rasool-Allah[-saww]! Hasn't Allah[-azwj] Mighty and Majestic Forgiven (the sins of your[-saww] community Shias) for you[-saww], whatever has preceded from your[-saww] (Shias) sins and whatever is delayed?' He[-saww] said: 'Yes, but should I[-saww] not become a grateful servant?'

ولئن سارت الجبال وسبحت معه لقد عمل محمد (صلى الله عليه وآله) ما هو أفضل من هذا إذكنا معه على جبل حراء إذ تحرك الجبل فقال له: قر فليس عليك إلا نبي وصديق شهيد، فقر الجبل مجيبا لامره ومنتهيا إلى طاعته،

And if the mountains were cheerful and glorified (Allah[-azwj]) along with him[-as], Muhammad[-saww] has done what is superior than this. When I[-asws] was with him[-saww] at mount Hira when the mountain trembled, and he[-saww] said to it: Calm down, for there isn't anyone upon you except a Prophet[-saww] and a truthful witness'. The mountain calmed down in response to his[-saww] order and to end up to his[-saww] obedience.

ولقد مررنا معه بجبل وإذا الدموع تخرج من بعضه فقال له النبي صلى الله عليه وآله: ما يبكيك يا جبل فقال: يارسول الله كان المسيح مربي وهو يخوف الناس بنار وقودها الناس والحجارة فأنا أخاف أن أكون من تلك الحجارة، قال له: لا تخف تلك حجارة الكبريت، فقر الجبل وسكن وهدأ، وأجاب لقوله (صلى الله عليه وآله)

And we passed by a mountain with him[-saww], and when the tears came out from part of it, the Prophet[-saww] said to it: 'What makes you cry, O mountain?' It said, 'O Rasool-Allah[-saww]! The Messiah[-as] has passed by me and he[-as] was scaring the people from the Fire (Hell), and its fuel are the people and the stones, so I fear that I would become from those stones'. He[-saww] said to it: 'Do not fear! Those stones are the sulphuric stones'. The mountain calmed down and was tranquil and quietened, and responded to his[-saww] words'.

قال له اليهودي: فإن هذا سليمان، اعطي ملكا لا ينبغي لاحد من بعده

The Jew said to him[-asws], 'This Suleyman[-as] was Given a kingdom not befitting for anyone from after him[-as]'.

فقال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا، إنه هبط إليه ملك لم يهبط إلى الارض قبله وهو ميكائيل ؟ فقال له: يا محمد عش ملكا منعما، وهذه مفاتيح خزائن الارض معك، وتسير معك جبالها ذهبا وفضة، لا ينقص لك فيما ادخر لكفي الآخرة شئ،

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. An Angel descended unto him-saww who had not descended to the earth before it, and he is Mikaeel-as? He-as said to him-saww, 'O Muhammad-saww! Live the life of a kind perpetually, and these here are the keys of the earth with you-saww, and its mountains would be transformed into gold and silver with you-saww, and there will be no reduction for you-saww of anything in what is treasured for you-saww in the Hereafter'.

فأومأ إلى جبرئيل (عليه السلام) وكان خليله من الملائكة – فأشار إليه: أن تواضع فقال: بل أعيش نبيا عبدا، آكل يوما ولا آكل يومين، وألحق بإخواني من الانبياء من قبلي

He-saww gestured towards Jibraeel-as, and he-as was his-saww friend from the Angels, and he-as indicated to him-saww to perform Wudu, so he-saww said: 'But, a Prophet-saww lives the life of a slave, eating one day and not eating for two days, and I-saww shall catch up with my-saww brethren from the Prophets-as from before me-saww'.

فراده الله تعالى الكوثر، وأعطاه الشفاعة، وذلك أعظم من ملك الدنيا من أولها إلى آخرها سبعين مرة، ووعده المقام المحمود، فإذا كان يوم القيامة أقعده الله تعالى على العرش فهذا أفضل مما اعطي سليمان ابن داود (عليه السلام)

So, Allah-azwj Gave him-saww Al-Kausar, and Gave him-saww (right of) intercession, and that is greater than the kingdom of the world from its beginning up to its end, seventy times, and Promised him-saww the Praiseworthy position (Al-Maqam Al-Mahmoud). When it will be the Day of Judgment, Allah-azwj the Exalted will Make him-saww to be seated upon the Throne. Thus, this is superior than what was Given to Suleyman-as Ibn Dawood-as'.

قال له اليهودي: فإن هذا سليمان قد سخرت له الرياح فسارت به في بلاده غدو ها شهر ورواحها شهر

The Jew said to him-asws, 'This Suleyman-as, the wind was Made to be subservient to him-as, and he-as travelled with it in his-as country, taking it a month and bringing him-as a month'.

فقال له علي (عليه السلام) لقد كان كذلك ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إنه اسري به من المسجد الحرام إلى المسجد الاقصى مسيرة شهر، وعرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة حتى انتهى إلى ساق العرش فدنا بالعلم فتدلى، فدلي له من الجنة رفرف أخضر و غشى النور بصره

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. He-saww was Ascended with from the Sacred Masjid to Masjid Al-Aqsa, being a travel distance of a month, and he-saww was Ascended with in the kingdoms of the skies a travel distance of fifty thousand years, in less than a third of a night until he-saww ended up to the Base of the Throne. He-saww went near with the knowledge and bowed, so a green carpet came down to him from the Paradise, and his-saww eyes were overwhelmed with the Light.

فرأى عظمة ربه عزوجل بفؤاده ولم يرها بعينه فكان كقاب قوسين بينها وبينه أو أدنى، فأوحى إلى عبده ما أوحى، فكان فيما أوحى إليه الآية التي في سورة البقرة قوله تعالى: ((لله ما في السموات وما في الارض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء والله على كل شئ قدير)

He-saww saw the Magnificence of his-saww Lord-azwj Mighty and Majestic with his-saww heart and did not see Him-azwj with his-saww eyes. There was like two bows between it and him-saww or less, and He-azwj Revealed unto His-azwj servant what He-azwj Revealed. Among what He-azwj Revealed unto him-saww was the Verse which is in Surah Al-Baqarah, the Words of the Exalted: ***For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284]***.

وكانت الآية قد عرضت على الانبياء من لدن آدم (عليه السلام) الى أن بعث الله تبارك اسمه محمد (صلى الله عليه وآله) وعرضت على الامم فأبوا أن يقبلوها من ثقلها، وقبلها رسول الله (صلى الله عليه وآله) وعرضها على امته فقبلوها، فلما رأى الله تبارك وتعالى منهم القبول علم أنهم لا يطيقونها،

'And the Signs which were Presented upon the Prophets-as since Adam-as that Allah-azwj the Blessed would Send one-saww whose name would be 'Muhammad', and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah-saww accepted it, and it was Presented to his-saww community, so they accepted it. So when Allah-azwj Blessed and Exalted Saw the acceptance from them, Knew that they would not tolerate it.

فلما أن صار إلى ساق العرش كرر عليه الكلام ليفهمه فقال: (آمن الرسول بما انزل إليه من ربه) فأجاب (صلى الله عليه وآله) مجيبا عنه وعن امته فقال جل ذكره: لهم الجنة والمغفرة علي إن فعلوا ذلك فقال النبي (صلى الله عليه وآله): أمال إذا فعلت بنا ذلك (فغفر انك ربنا وإليك المصير) يعني المرجع في الآخرة

So when he-saww came to the Base of the Throne, Repeated to him-saww the Speech for his-saww understanding, so He-azwj Said: ***The Rasool believes in what is Revealed unto him from his Lord [2:285]***. So he-saww answered from himself-saww and on behalf of his-saww own community. So He-azwj, Majestic is His-azwj Mention, Said: "For them is the Paradise and the Forgiveness is upon Me-saww if they were to do that". So the Prophet-saww said: 'So if You-azwj were to do that with us-asws ***Yours is the Forgiveness, our Lord, and to You is the Destination [2:285]*** – meaning the return in the Hereafter.

قال: فأجابه الله جل ثناؤه: وقد فعلت ذلك بك وبا متك ثم قال عزوجل: أما إذا قبلت الآية بتشديدها وعظم ما فيها وقد عرضتها على الامم فأبوا أن يقبلوها وقبلتها امتك فحق علي أن أرفعها عن أمتك.

He-asws said: 'So Allah-azwj Majestic is His-azwj Praise, Answered him-saww: "And I-azwj have Done that with you-saww and your-saww community". Then the Mighty and Majestic Said: "But if they accept the Signs with its difficulties and magnify what is in these, and I-azwj have Presented it to the (other) communities, but they refused to accept it, and your-saww community accepted it. So it is a right upon Me-azwj that I-azwj should Lift it from your-saww community".

فقال: (لا يكلف الله نفسا إلا وسعها لها ما كسبت) من خير (وعليها ما اكتسبت) من شر

He-azwj Said: ***Allah does not Encumber a soul except to its capacity. For it would be what it earned*** – from good, ***and against it would be what it earned*** – from evil.

فقال النبي (صلى الله عليه وآله) لما سمع ذلك: أما إذ فعلت ذلك بي وبامتي فزدني قال سل. قال: (ربنا لا تؤاخذنا إن نسينا أو أخطأنا)

So the Prophet-saww said when he-saww heard that: 'Since You-saww have Done that with me-saww and my-saww community, therefore Increase it for me-saww'. He-azwj Said: "Ask". He-saww said ***'Our Lord! Do not Seize us if we forget or we make a mistake***.

قال الله عزوجل: لست أو اخذ امتك بالنسيان والخطا لكرامتك علي، وكانت الامم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، وقد رفعت ذلك عن امتك، وكانت الامم السالفة إذا أخطؤوا اخذوا بالخطأ وعوقبوا عليه وقد رفعت ذلك عن امتك لكرامتك علي

Allah-azwj Mighty and Majestic Said: "I-azwj will not Seize your-saww community for the forgetfulness and the errors due to your-saww Prestige with Me-azwj. And the past communities, when they forgot what I-azwj had Reminded them of, I-azwj Opened the Gates of Punishment upon them, and I-azwj have Lifted that from your-saww community. And when the past communities used to sin, I-azwj Seized them due to their sins and Punished them, and I-azwj have Lifted that from your-saww community due to your-saww Prestige with Me-azwj".

فقال النبي (صلى الله عليه وآله): اللهم إذ أعطيتني ذلك فزدني فقال الله تعالى له: سل قال: (ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا) يعني بالاصر الشدائد التي كانت على من كان قبلنا

The Prophet-saww said: 'Our Allah-azwj! Since You-azwj have Granted me-saww that, therefore Increase it for me-saww'. So Allah-azwj the High Said to him-saww: "Ask". He-saww said: '***Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us [2:286]*** – meaning by the burden, the difficulties which were upon the ones who were before us'.

فأجابه الله إلى ذلك فقال تبارك اسمه: قد رفعت عن امتك الاصار التي كانت على الامم السالفة كنت لا أقبل صلاتهم إلا في بقاع من الارض معلومة اخترتها لهم وإن بعدت وقد جعلت الارض كلها لا متك، مسجدا وطهورا، فهذه من الآصار التي كانت على الامم قبلك فرفعتها عن امتك،

So Allah-azwj Mighty and Majestic Answered him-saww to that, so Blessed is His-azwj Name Said: "I-azwj have Lifted the burden from your-saww community which was upon the communities of the past. I-azwj did not Accept their *Salat* except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your-saww community, and its sand pure. So this is from the difficulties which was upon the communities before you-saww. I-azwj have thus Lifted it from your-saww community.

وكانت الامم السالفة إذا أصابهم أذى من نجاسة قرضوها من أجسادهم، وقد جعلت الماء لامتك طهورا، فهذه من الآصار التي كانت عليهم فرفعتها عن امتك،

And the past communities, whenever they were harmed by the impurities upon their bodies, they had to bite it off, and I-azwj have Made the water for your-saww communities for

purification. So, this is from the difficulties which were upon them. I-azwj have Lifted it from your-saww community.

وكانت الامم السالفة تحمل قرابينها على أعناقها إلى بيت المقدس فمن قبلت ذلك منه أرسلت عليه نارا فأكلته فرجع مسرورا، ومن لم أقبل ذلك منه رجع مثبورا وقد جعلت قربان امتك في بطون فقرائها ومساكينها فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، ومن لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، وقد رفعت ذلك عن امتك وهي من الآصار التي كانت على من كان قبلك،

And the previous communities had to carry their sacrifices upon their necks to Bayt Al-Maqdis. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I-azwj have Made the sacrificial offerings of your-saww community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I-azwj shall Multiply for him with a multiplication, and the ones from it who do not accept that, I-azwj shall Lift from him the Punishment of the world, and I-azwj have Lifted that from your-saww community, and it is from the difficulties which was upon the ones from before you-saww.

وكانت الامم السالفة صلاتها مفروضة عليها في ظلم الليل وأنصاف النهار، وهي من الشدائد التي كانت عليهم فرفعتها عن امتك و فرضت عليهم صلواتهم في أطراف الليل والنها وفي أوقات نشاطهم،

And the communities before you-saww, its *Salat* were Obligatory upon it in the darkness of the night and midday, and it is from the difficulties which were upon them, so I-azwj Lifted it from your-saww communities, and Obligated their *Salat* to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

وكانت الامم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتا وهي من الآصار التي كانت عليهم فرفعتها عن امتك وجعلتها خمسا في خمسة أوقات وهي إحدى وخمسون ركعة، وجعلت لهم أجر خمسين صلاة

And the past communities, fifty *Salat* were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I-azwj Lifted it from your-saww communities and Made it a five (*Salat*) during five times, and these are fifty-one (51) Cycles (*Rakats*), and Made the Recompense for them to be of fifty *Salat*.

وكانت الامم السالفة حسنتهم بحسنة وسيئتهم بسيئة وهي من الآصار التي كانت عليهم فرفعتها عن امتك وجعلت الحسنة بعشرة والسيئة بواحدة،

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I-azwj Lifted it from your-saww community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

وكانت الامم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له وإن عملها كتبت له حسنة، وإن امتك إذا هم أحدهم بحسنة ولم يعملها كتبت له حسنة وإن عملها كتبت له عشرا وهي من الآصار التي كانت عليهم فرفعتها عن امتك،

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your-saww community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties, which was upon them, so I-azwj Lifted it from your-saww community.

و كانت امم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه وإن عملها كتبت عليه سيئة، وإن امتك إذا هم أحدهم بسية ثم لم يعملها كتبت له حسنة، وهذه من الآصار التي كانت عليهم فرفعت ذلك عن امتك،

And the past communities, when one of them thought of sinning then did not do it, it was not Written down for him, and if he did do it, one sin was Written down for him. And if one of your-saww community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I-azwj Lifted that from your-saww community.

وكانت الامم السالفة إذا أذنبوا كتبت ذنوبهم على أبوابهم وجعلت توبتهم من الذنوب أن حرمت عليهم بعد التوبة أحب الطعام إليهم، وقد رفعت ذلك عن امتك وجعلت ذنوبهم فيما بيني وبينهم، وجعلت عليهم ستورا كثيفة، وقبلت توبتهم بلا عقوبة، ولا اعاقبهم بأن احرم عليهم أحب الطعام إليهم،

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I-azwj have Lifted that from your-saww community, and Made their sins to be between Myself-azwj and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

وكانت الامم السالفة يتوب أحدهم من الذنب الواحد مائة سة أو ثمانين سنة أو خمسين سنة ثم لا أقبل توبته دون أن اعاقبه في الدنيا بعقوبة وهي من الآصار التي كانت عليهم فرفعتها عن امتك وإن الرجل من امتك ليذنب عشرين سنة أو ثلاثين سنة أو أربعين سنة أو مائة سنة ثم يتوب ويندم طرفة العين فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I-azwj Lifted it from your-saww community. And a man from your-saww community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I-azwj Forgive that for him, all of it.

فقال النبي (صلى الله عليه وآله) اللهم إذ أعطيتني ذلك كله فزدني قال سل قال: (ربنا (ولا تحملنا مالا طاقة لنا به) فقال تبارك اسمه: قد فعلت ذلك بامتك، وقد رفعت عنهم عظم بلا يا الامم، وذلك حكمي في جميع الامم أن لا اكلف خلقا فوق طاقتهم

So the Prophet-saww said: 'Our Allah-azwj! Since You-azwj have Given all of that to me-saww, so Increase it for me-saww'. He-azwj Said: "Ask". He-saww said: '***Our Lord! And do not Load upon us what we have no strength for us with it***'. So Blessed is His-azwj Name, Said: "I-azwj have Done that with your-saww community, and have Lifted from them all of the afflictions of the (past) communities, and that is My-azwj Judgement in all of the communities, that I-azwj do not Impose upon a creature above its strength (of toleration)'.

فقال النبي (صلى الله عليه وآله): (واعف عنا واغفر لنا وارحمنا أنت مولانا) قال الله عزوجل: قد فعلت ذلك بتائبي (بناجي خ ل) امتك ثم قال: (فانصرنا على القوم الكافرين)

He-saww said: '***and Pardon (our sins) for us and have Mercy on us. You are our Master***'. Allah-azwj Mighty and Majestic Said: "I-azwj have Done that with the penitent ones of your-saww community". Then he-saww said: '***therefore Help us against the Kafir people***'.

قال الله عز اسمه: إن امتك في الارض كالشامة البيضاء في الثور الاسود، هم القادرون وهم القاهرون، يستخدمون ولا يستخدمون لكرامتك علي وحق علي أن اظهر دينك على الاديان حتى لا يبقي في شرق الارض وغربها دين إلادينك، أو يؤدون ألى أهل دينك الجزية

Allah-azwj, Mighty is His-azwj Name Said: "Your-saww community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you-saww nor your-saww prestige to Me-azwj, and it is a right upon Me-azwj that I-azwj should Make your-saww Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your-saww Religion, and they would be paying taxation to the people of your-saww Religion'.

قال له اليهودي: فإن هذا سليمان (عليه السلام) سخرت له الشياطين، يعملون له ما يشاء من محاريب وتماثيل

The Jew said to him-asws, 'This Suleyman-as, the satans-la were subjugated to him-as, working for him-as whatever he-as so desired from Prayer Niches and resemblances'.

قال له علي (عليه السلام) لقد كان كذلك، ولقد اعطي محمد (صلى الله عليه وآله) أفضل من هذا، أن الشياطين سخرت لسليمان وهي مقيمة على كفرها، وقد سخرت لنبوة محمد (صلى الله عليه وآله) الشياطين بالايمان فأقبل إليه الجن التسعة من أشرافهم من جن نصيبين واليمن من بني عمرو بن عامر من الا حجة منهم: شضاة، ومضاة، و الهملكان، والمرزبان، والمازمان، ونضاة، وهاصب، وهاضب وعمرو، وهم الذين يقول الله تبارك اسمه فيهم: (وإذ صرفنا إليك نفرا من الجن) وهم التسعة (يستمعون القرآن)

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given superior than this. The satans-la were subjugated to Suleyman-as, and they were staying upon their Kufr, and the satans-la were subjugated to the Prophet-hood of Muhammad-saww with the Eman. The Jinn faced towards him-saww, nine from their noblest ones, one from Nasibayn and eight from the

clan of Amro Bin Aamir – Shazat, and Mazat, and Hamlakan, and Al-Marzban, and Al-Mazban, and Nazat, and Haasib, and Haazab, and Amro – and they are those for whom Allah-azwj, Blessed is His-azwj Name, is Saying regarding them: ***And when We Turned a number of the Jinn [46:29]***, and they were the nine, ***listening to the Quran, [46:29]***.

فأقبل إليه الجن والنبي (صلى الله عليه وآله) ببطن النخل فاعتذروا بأنهم ظنوا كما ظننتم أن لن يبعث الله أحدا ولقد أقبل إليه أحد وسبعون ألفا منهم فبايعوه على الصوم والصلاة والزكاة والحج والجهاد ونصح المسلمين،

The Jinn turned towards him-saww, and the Prophet-saww was by the palm tree, and they offered their excuses that they thought just as you had thought, that Allah-azwj will never Send anyone, and seventy thousands of them had turned to him-saww, pledging allegiances to him-saww upon the Fasting, and the Salat, and the Zakat, and the Hajj, and the Jihad, and preaching to the Muslims.

فاعتذروا بأنهم قالوا على الله شططا وهذا أفضل مما اعطي سليمان سبحان من سخرها لنبوة محمد (صلى الله عليه وآله) بعد أن كانت تتمرد وتزعم أن لله ولدا، فلقد شمل مبعثة من الجن والانس مالا يحصى.

They offered their excuses that they had said grievous words upon Allah-azwj; and this is superior than what Suleyman-as was Given. Glorious is the One-azwj Who Subjugated them to the Prophet-hood of Muhammad-saww after they had rebelled and alleged that there is a son for Allah-azwj. There have been included in the (acceptance) of the Prophet-hood, from the Jinn and the human beings what cannot be counted'.

قال له اليهودي: فهذا يحيى بن زكريا يقال: إنه اوتي الحكم صبيا والحلم والفهم، وإنه كان يبكي من غير ذنب، وكان يواصل الصوم

The Jew said to him-asws, 'This Yahya-as Bin Zakariya-as, it is said that he-as was Given the Wisdom while a boy, and the forbearance and the understanding, and he-as used to cry from without having committed any sin, and he-as used to adhere to the Fasting'.

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن يحيى بن زكريا كان في عصر لاأوثان فيه ولا جاهلية، ومحمد (صلى الله عليه وآله) اوتي الحكم و الفهم صبيا بين عبدة الاوثان وحزب الشيطان ولم يرغب لهم في صنم قط، ولم ينشط لاعيادهم، ولم يرمنه كذب قط (صلى الله عليه وآله)، وكان أمينا صدوقا حليما، وكان يواصل صوم الاسبوع والاقل واكثر،

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than this. Yahya-as Bin Zakariya-as during an era of neither the idols nor the ignoramuses, and Muhammad-saww was Given the Wisdom and the understanding between the worshippers of the idols and parties of satans-la, and he-saww did not wish for them regarding an idol at all, and was not active (participant) in their festivals, and no lie was seen from him-saww at all, and was trustworthy, truthful, forbearing, and was adhering to Fasting a week and less and more.

فيقال في ذلك فيقول: إني لست كأحدكم، إني أظل عند ربي فيطعمني ويسقيني، وكان يبكي (صلى الله عليه وآله) حتى يبتل مصلاه خشية من الله عز وجل من غير جرم.

It was said regarding that, so he-saww said: 'I-saww am not like one of you. I-saww am Shaded with my-saww Lord-azwj, and He-azwj Feeds me-saww and Quenches me-saww; and he-saww used to cry until the prayer mat would be swamped, out of fear from Allah-azwj Mighty and Majestic, without having committed any crime'.

قال له اليهودي: فإن هذا عيسى بن مريم يزعمون أنه تكلم في المهد صبيا.

The Jew said to him-asws, 'This Isa-as Bin Maryam-as, they are claiming that he-as spoke in the cradle as a baby'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) سقط من بطن امه واضعا يده اليسرى على الارض، ورافعا يده اليمنى إلى السماء يحرك شفتيه بالتوحيد، ويدامن فيه نور رأى أهل مكة منه قصور بصرى من الشام وما يليها، والقصور الحمر من أرض اليمن وما يليها، والقصور البيض من إصطخر وما يليها،

Ali-asws said to him: 'It was like that, and Muhammad-saww fell from the lap of his-saww mother-as and placed his-saww left hand upon the ground, and raised his-saww right hand towards the sky, moving his-saww lips with the Tawheed, and hand wherein was Light. The people of Makkah could visually see from it the castles from Syria and what follows it, and the red castles from the land of Yemen and what follows it, and the white castles from Istakhar and what follows it.

ولقد أضاءت الدنيا ليلة ولد النبي (صلى الله عليه وآله) حتى فزعت الجن والانس والشياطين وقالوا: حدث في الارض حدث، ولقد رئيت الملائة ليلة ولد تصعد وتنزل وتسبح وتقدس، وتضطرب النجوم وتتساقط علامة لميلاده، ولقد هم إبليس بالظعن في السماء لما رأى من الا عاجيب في تلك الليلة،

And the world had been illuminated on the night the Prophet-saww was born to the extent that the Jinn and the human beings and the satans-la panicked, and they said, 'An event has newly occurred in the earth, and the Angels were seen on the night of the birth, ascending and descending, and glorifying and extolling the Holiness, and the stars were shaken, and signs befell for his-saww birth. And Iblees-la had been surrounded by the darkness in the sky when he-la from the wonders during that night.

وكان له مقعد في السماء الثالثة، والشياطين يسترقون السمع فلما رأوا الا عاجيب أرادوا أن يستر قواالسمع فإذا هموا قد حجبوا من السماوات كلها و رموا بالشهب دلالة لنبوته (صلى الله عليه وآله)

And there was a seat for him-la in the third sky, and the satans-la were stealing the hearing, and when they saw the wonders they wanted to steal the hearing, but they were veiled from all the skies, and they were pelted with the meteors, as evidence of his-saww Prophet-hood'.

قال له اليهودي: فإن عيسى يزعمون أنه قد أبرأ الا كمه والابرص بإذن الله عزوجل

The Jew said to him-asws, 'Isa-as Bin Maryam-as, he-as had cured the blindness and the leprosy by the Permission of Allah-azwj Mighty and Majestic'.

فقال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه واله) اعطي ما هو أفضل من ذلك أبرأ ذا العاهة من عاهته، فبينما هو جالس (صلى الله عليه وآله) إذ سأل عن رجل من أصحابه فقالوا: يا رسول الله إنه قد صار من البلاء، كهيئة الفرخ لاريش عليه فأتاه (عليه السلام) فإذا هو كهيئة الفرخ من شدة البلاء،

Ali-asws said to him: 'It was like that, and Muhammad-saww was Given what is superior than that. He-saww cured the one with the disability from his disability. While he-saww was seated (in a gathering) when he-saww asked about a man from his-saww companions. They said, 'O Rasool-Allah-saww! He has become like the body chick having not feathers upon it, from the afflictions'. He-saww came to him, and there he was like the body of a chick from the severity of the afflictions.

فقال: فاكنت تدعو في صحتك دعاء ؟ قال: نعم، كنت أقول: يا رب أيما عقوبة معاقبي بها في الآخرة فعجلها لي في الدنيا. فقال النبي (صلى الله عليه وآله): الا قلت: (اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة وقنا عذاب النار) ؟ فقالها فكأنما نشط من عقال وقال صحيحا وخرج معنا.

He-saww said: 'Didn't you supplicate a supplication regarding your health?' He said, 'Yes, I was saying, 'O Lord-azwj! Whichever Punishment You-azwj will be Punishing me with in the Hereafter, so Make it to be for me in the world'. The Prophet-saww said: 'Why don't you say, 'O Allah-azwj! Give me good in the world, and good in the Hereafter, and save us from the Punishment of the Fire'?' He said, it, and it was as if he had become active from the cramp, and was healthy and came out along with us'.

ولقد أتاه رجل من جهينة أجذم يتقطع من الجذام فشكا إليه (صلى الله عليه وآله) فأخذ قدحا من ماء فتفل فيه ثم قال: امسح به جسدك ففعل فبرئ لم يوجد فيه شئ ولقد أتى أعرابي أبرص فتفل من فيه عليه فما قام من عنده إلا صحيحا

And a man from Juhayna came to him-saww with vitiligo, being cut from the vitiligo, and complained to him-saww of it. He-saww took a cup of water and spit in it, then said: 'Wipe your body with it'. He did so and was cured, nothing (from it) was seen in him; and a Bedouin leper had come, he-saww applied his-saww saliva upon it, and he did not stand from his-saww presence, except as healthy.

ولئن زعمت أن عيسى (عليه السلام) أبرأ ذوي العاهات من عاهاتهم فإن محمدا (صلى الله عليه وآله) بينما هو في بعض أصحابه إذا هو بامرأة فقالت: يارسول الله إن ابني قد أشرف على حياض الموت، كلما أتيته بطعام وقع عليه التثاؤب فقام النبي (صلى الله عليه وآله) وقمنا معه فلما أتيناه قال له: جانب يا عدوالله ولي الله فأنا رسول الله، فجانبه الشيطان فقام صحيحا وهو معنا في عسكرنا،

And if you claim that Isa-as cured the ones with the disabilities from their disabilities, then Muhammad-saww, while he-saww was among some of his-saww companions, a woman came and said, 'O Rasool-Allah-saww! My son is overseeing upon the death. Every time I come to him with food, the yawning occurs upon him'. So, the Prophet-saww stood up and we arose along with him-saww. When we came to him, he-saww said, 'Keep away O enemy of Allah-azwj, from the friend

of Allah-azwj, for I-saww am a Rasool-saww of Allah-azwj!' The satan-la kept aside from him, and he stood up healthy, and he was with us among our soldiers.

ولئن زعمت أن عيسى (عليه السلام) أبرأ العميان فإن محمداً (صلى الله عليه وآله) قد فعل ما هو أكثر من ذلك، إن قتادة بن ربعي كان رجلا صبيحا فلما أن كان يوم احد أصابته طعنة في عينه فبدرت حدقته فأخذها بيده، ثم أتى بها النبي (صلى الله عليه وآله) فقال: يا رسول الله إن امر أتي الآن تبغضني، فأخذها رسول الله (صلى الله عليه وآله) من يده ثم وضعها مكانها فلم تكن تعرف إلا بفضل حسنها وفضل ضوئها على العين الاخرى

And if you claim that Isa-as cured the blind, so Muhammad-saww has done what is more than that. Qatada Bin Rabie was a handsome man. When it was the day of Sunday, he was hit by a stab in his eye and it rolled down his cheek. So, he took it in his hand, then came with it to the Prophet-saww and said, 'O Rasool-Allah-saww! A matter has come now you-saww will hate me'. Rasool-Allah-saww took it from his hand then placed it in its place. So, he was not recognised except by the grace of his beauty and of its illumination over the other eye.

ولقد جرح عبد الله بن عتيك وبانت يده يوم ابن أبي الحقيق فجاء إلى النبي صلى الله عليه وآله ليلا فمسح عليه يده، فلم تكن تعرف من اليد الاخرى

And Abdullah Bin Ateek was injured and his hand was disjointed one day by Ibn Abu Al-Haqeeq, so he came to the Prophet-saww one night, and he-saww wiped his-saww hand upon him, so it was not recognised (to be any different) from the other hand.

ولقد أصاب محمد بن مسلمة يوم كعب بن الا شرف مثل ذلك في عينه ويده، فمسحه رسول الله فلم تستبينا.

And Muhammad Bin Muslim had been hit one day by Ka'ab Bin Al-Ashraf, similar to that in his eye and his hand, so Rasool-Allah-saww wiped it, so it could not be detected.

ولقد إصاب عبد الله بن أنيس مثل ذلك في عينه فمسحها فما عرفت من الاخرى فهذه كلها دلالة لنبوته (صلى الله عليه وآله)

And Abdullah Bin Aneys was hit similar to that in his eye, so he-saww wiped it, and it was not recognised (to be any different) from the other. All these are evidences for his-saww Prophet-hood'.

قال له اليهودي: فإن عيسى بن مريم يزعمون أنه قد أحيي الموتى بإذن الله تعالى.

The Jew said to him-asws, 'Isa-as Bin Maryam-as, they are claiming that he-as had revived the dead by the Permission of Allah-azwj the Exalted'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) سبحت في يده تسع حصيات تسمع نغماتها في جمودها ولاروح فيها لتمام حجة نبوته ولقد كلمته الموتى من بعد موتهم واستغاثوه مما خافوا من تبعته ولقد صلى بأصحابه ذات يوم فقال: ماههنا من بني النجار أحد وصاحبهم محتبس على باب الجنة بثلاثة دراهم لفلان اليهودي ؟ وكان شهيدا.

Ali-asws said to him: 'It was like that, and Muhammad-saww, nine pebbles glorified in his-saww hand, their chants were heard in their immobility and there spirits were therein to complete the proof of his-saww Prophet-hood, and the deceased had spoken to him-saww from after their deaths and sought his-saww help from what they feared its pursuit. And he-saww had prayed Salat with his-saww companions one day and he-saww said: 'Isn't there anyone from the clan of Najjar, and their companion is being withheld at the Door of the Paradise, to give three Dirhams to so and so the Jew?' And he had been martyred.

ولئن زعمت أن عيسى (عليه السلام) كلم الموتى فلقد كان لمحمد (صلى الله عليه وآله) ما هو أعجب من هذا، إن النبي (صلى الله عليه وآله) لما نزل بالطائف وحاصر أهلها بعثوا إليه بشاة مسلوخة مطلية (مطبوخة خ ل) بسم فنطق الذراع منها فقالت: يا رسول الله لا تأكلني فإني مسمومة، فلو كلمته البهيمة وهي حية لكانت من أعظم حجج الله عزوجل على المنكرين لنبوته، فكيف وقد كلمته من بعد ذبح وسلخ وشي،

And if you claim that Isa-as spoke to the dead, so there has been for Muhammad-saww what is more wondrous than this. When the Prophet-saww encamped at Al-Ta'if and besieged its people, they sent a sheep to him-as, cooked and painted with poison. But the forearm (of the sheep) from it spoke and said, 'O Rasool-Allah-saww! I am poisoned'. If an animal had spoken to him-saww while it is alive, it would have been from the great proofs of Allah-azwj Mighty and Majestic upon the deniers of his-saww Prophet-hood, so how is it, and it had spoken to him-saww from after having been slaughtered and cooked, and seasoned.

ولقد كان (صلى الله عليه وآله) يدعو بالشجرة فتجيبه، وتكلمه البهيمة، وتكلمه السباع وتشهد له بالنبوة وتحذرهم عصيانه، فهذا أكثر مما اعطي عيسى (عليه السلام).

And he-saww had called the tree and it had answered him-saww, and the animals spoke to him-saww, and the lions spoke to him-saww and testified for him-saww with the Prophet-hood, and warned them from disobeying him-saww. Thus, this is more than what Isa-as had been Given'.

قال له اليهودي: إن عيسى يزعمون أنه أنبأ قومه بما يأكلون وما يدخرون في بيوتهم.

The Jew said to him-asws, 'Isa-as, they are claiming that he-as informed his-as people with what they had eaten and what they had hoarded in their houses'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) فعل ما هو أكثر من هذا، إن عيسى (عليه السلام) أنبأ قومه بما كان من وراء حائط، ومحمد (صلى الله عليه وآله) أنبأ عن مؤتة وهو عنها غائب، ووصف حربهم ومن استشهد منهم، وبينه وبينهم مسيرة شهر.

Ali-asws said to him: 'It was like that, and Muhammad-saww did what is more than this. Isa-as informed his-as people with what was from behind a wall, and Muhammad-saww informed his-saww people about a death and he-saww was absent from it, and described their war and the ones from them who would be martyred, and there was a travel distance of a month between him-saww and them.

وكان يأتيه الرجل يريد أن يسأله عن شئ فيقول (صلى الله عليه وآله): تقول أو أقول ؟ فيقول: بل قل يا رسول الله فيقول: جئتني في كذا وكذا حتى يفرغ من حاجته.

And the man came to him intending to ask him-saww about something, and he-saww said: 'Will you speak or shall I-saww speak?' He said, 'But, speak, O Rasool-Allah-saww!' He-saww said: 'You came to me-saww regarding such and such', until he was free from his need.

ولقد كان (صلى الله عليه وآله) يخبر أهل مكة بأسرارهم بمكة حتي لا يترك من أسرارهم شيئا، منها ماكان بين صفوان بن امية وبين عمير بن وهب إذا أتاه عمير فقال: جئت في فكاك ابني فقال له: كذبت بل قلت لصفوان وقد اجتمعتم في الحطيم وذكرتم قتلى بدر: والله للموت خير لنا من البقاء مع ما صنع محمد (صلى الله عليه وآله) بنا، وهل حياة بعد أهل القليب ؟

And he-saww had informed the people of Makkah of their secrets at Makkah until he-saww did not leave anything from their secrets. From it was what was between Safwan Bin Amiya and Umeyr Bin Wahab when Umeyr came to him-saww and said, 'I came regarding my dead son'. He-saww said to him: 'But, you said to Safwan, and you had gathered in Al-Hateym and you mentioned killing me-saww at Badr, 'By Allah-azwj! The death is better for us than the remaining with what Muhammad-saww is doing with us, and is there any life after the people of Al-Qaleyb?'

فقلت أنت: لولا عيالي ودين علي لارحتك من محمد فقال صفوان: علي أن أقضي دينك وأن أجعل بناتك مع بناتي يصيبهن من خير أو شر. فقلت أنت: فاكتمها علي وجهزني حتى أذهب فأقتله، فجئت لتقتلني فقال: صدقت يا رسول الله، فأنا أشهد أن لا إله إلا الله، وأنك رسول الله. وأشباه هذا مما لا يحصى.

So, you said, 'Had it not been for my dependants and debts upon me, I would have waited for you, from Muhammad-saww'. Safwan said, 'Upon me is that I pay off your debts and that I shall make your daughters to be with my daughters to accompany them, from good or evil'. You said, 'Repeat it unto me and leave me until I go and kill him-saww'. So, you came to kill me-saww'. He said, 'You-saww speak the truth, O Rasool-Allah-saww! I testify that there is no god except Allah-azwj, and you-saww are a Rasool-saww of Allah-azwj'. And the like of this are from what cannot be counted'.

قال له اليهودي: فإن عيسى يزعمون أنه خلق من الطين كهيئة الطير فينفخ فيه فيكون طيرا بإذن الله عز وجل

The Jew said to him-asws, 'Isa-as, they are claiming that he-as created from clay like a body of the bird, then he-as blew into it, and it became a bird by the Permission of Allah-azwj Mighty and Majestic'.

فقال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) قد فعل ما هو شبيه بهذا أخذ يوم حنين حجرا فسمعنا للحجر تسبيحا وتقديسا، ثم قال (صلى الله عليه وآله) للحجر: انفلق فانفلق ثلاث فلق، نسمع لكل فلقة منها تسبيحا لا يسمع للاخرى.

Ali-asws said to him: 'It was like that, and Muhammad-saww had done what is like this. On the day of (battle of) Hunayn, he-saww grabbed a rock, and we heard glorification and extollation

of Holiness from the rock. Then he-saww said to the rock, 'Split', and it split into three pieces, and we heard from every piece from it, glorification we did not hear for the other ones.

ولقد بعث إلى شجرة يوم البطحاء فأجابته ولكل غصن منها تسبيح وتهليل و تقديس، ثم قال لها: انشقي فانشقت نصفين، ثم قال لها: التزقي فالتزقت، ثم قال لها: اشهدي لي بالنبوة فشهدت، ثم قال لها: ارجعي إلى مكانك بالتسبيح والتهليل والتقديس ففعلت، وكان موضعها بجنب الجزارين بمكة.

And he-saww had sent a message to a tree on the day of Al-Bat'ha, and it answered him-saww, and for every branch from it was glorifications, and extollations of Oneness, and extollations of Holiness. Then he-saww said to it: 'Split apart', and it broke into two halves. Then he-saww said to it: 'Stick together', and it was stuck together. Then he-saww said to it: 'Testify for me-saww with the Prophet-hood', and it testified. Then he-saww said to it: 'Return to your place, with the glorifications, and the extollations of Oneness, and the extollations of the Holiness'. It did so, and its place was by the side of Al-Jazareyn at Makkah'.

قال له اليهودي: فإن عيسى يزعمون أنه كان سياحا.

The Jew said to him: 'Isa-as, they are claiming that he-as was a traveller'.

فقال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) كانت سياحته في الجهاد، واستنفر في عشر سنين مالا يحصى من حاضر وباد، وأفنى فئاما عن العرب من منعوت بالسيف، لا يداري بالكلام ولا ينام إلا عن دم، ولا يسافر إلا وهو متجهز لقتال عدوه.

Ali-asws said to him: 'It was like that, and Muhammad-saww was a traveller regarding the Jihad, and in ten years he-saww mobilised what cannot be counted from the ones present and remote and killed many from the Arabs from the ones caught by the sword. He-saww did not circle with the speech, nor sleep except about blood, and he-saww did not travel except and he-saww equipped for fighting his-saww enemies'.

قال له اليهودي: فإن عيسى يزعمون أنه كان زاهدا.

The Jew said to him-asws, 'Isa-as, they are claiming that he-as was ascetic'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أزهد الا نبياء عليهم السلام كان له ثلاث عشرة زوجة سوى من يطيف به من الاماء ما رفعت له مائدة قط وعليها طعام، وما أكل خبز بر قط، ولاشبع من خبز شعير ثلاث ليال متواليات قط، توفي ودرعه مر هونة عند يهودي بأربعة دراهم،

Ali-asws said to him: It was like that, and Muhammad-saww was most ascetic of the Prophets-as. There were thirteen wives for him-saww besides the ones whom he-saww circled with from the maids. No meal was raised for him-saww at all and there was (still) food upon it, and he-saww did not eat the wheat bread at all, nor satiated from the barley bread for three consecutive nights at all. He-saww passed away and his-saww armour was mortgaged with a Jew for four Dirhams.

ما ترك صفراء ولا بيضاء مع ما وطئ له من البلاد ومكن له من غنائم العباد، ولقد كان يقسم في اليوم الواحد ثلاث مائة ألف وأربعمائة ألف، ويأتيه السائل بالعشي فيقول: و الذي بعث محمدا بالحق ما أمسى في آل محمد صاع من شعير ولاصاع من بر ولا درهم ولا دينار.

He-saww neither left any yellow (gold) nor white (silver) with what was folded for him-saww from the country and enabled for him-saww from the war booties of the servants. And he-saww used to distribute in one days, three hundred thousand, and four hundred thousand, and a beggar would come to him-saww in the evening and he-saww would say: 'By the One-azwj Who Send Muhammad-saww with the Truth, there is nothing among the Progeny-asws of Muhammad-saww even one Sa'a of barley, nor a Sa'a of wheat, nor a Dirham nor a Dinar''.

قال له اليهودي: فإني أشهد أن لاإله إلا الله، وأشهد أن محمدا صلى الله عليه وآله رسول الله وأشهد أنه ما أعطى الله نبيا درجة ولا مرسلا فضيلة إلا وقد جمعها لمحمد (صلى الله عليه وآله)، وزاد محمدا (صلى الله عليه وآله) على الانبياء صلوات الله عليهم أضعاف درجة.

The Jew said to him-asws, 'I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is a Rasool-saww of Allah-azwj, and I testify that Allah-azwj did not Give any Prophet a rank, nor a merit to a Messenger-as except and He-azwj Gathered it for Muhammad-saww, and Increased Muhammad-saww over the Prophets-as, additional rank'.

فقال ابن عباس لعلي بن أبي طالب (عليه السلام): أشهد يا أبا الحسن أنك من الراسخين في العلم فقال: ويحك ومالي لا أقول ما قلت في نفس من استعظمه الله تعالى في عظمته جلت فقال: (وإنك لعلى خلق عظيم)

Ibn Abbas said to Ali-asws Bin Abu Talib-asws, 'I testify, O Abu Al-Hassan-asws, you-asws from the ones ***firmly rooted in the Knowledge [3:7]***'. He-asws said: 'Woe be unto you! It is not for me-asws. I-asws did not say what I-asws said regarding a soul whom Allah-azwj the Exalted Magnified in his-saww majestic magnificence, so He-azwj Said: ***And you are upon magnificent morals [68:4]***''.[15]

[15] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 2 H 1

(باب 3) * * (احتجاجاته صلوات الله عليه على النصارى) *

CHAPTER 3 – HIS-asws ARGUMENTATION AGAINST THE CHRISTIANS

1 – ج: روي أنه وفد وفد من بلاد الروم إلى المدينة على عهد أبي بكر وفيهم راهب من رهبان النصارى، فأتى مسجد رسول الله (صلى الله عليه وآله) ومعه بختي موقر ذهبا و فضة، وكان أبو بكر حاضرا وعنده جماعة من المهاجرين والانصار فدخل عليهم و حياهم ورحب بهم وتصفح وجوههم ثم قال: أيكم خليفة رسول الله – (صلى الله عليه وآله) – نبيكم وأمين دينكم ؟

It is reported that there was a delegation delegated from a city of Rome to Medina in the era of Abu Bakr, and among them was a monk from the Christian monks who came to the Masjid of Rasool-Allah-saww, and with him were two camels decorated in gold and silver; and Abu Bakr was present and with him was a group of the Emigrants and the Helpers. He entered unto them and greeted them and was welcoming with them and browsed their faces, then said, 'Which one of you is a Caliph of Rasool-Allah-saww, your Prophet-saww and trustee of your Religion?'

فاومئ إلى أبي بكر فأقبل عليه بوجهه ثم قال: أيها الشيخ ما اسمك ؟ قال: اسمي عتيق قال: ثم ماذا ؟ قال: صديق قال: ثم ماذا ؟ قال: ما أعرف لنفسي اسما غيره، قال: لست بصاحبي فقال له: وما حاجتك ؟

They gestured towards Abu Bakr, so he faced him with his face, then said, 'O you Sheykh! What is your name?' He said, 'My name is Ateeq'. He said, 'Then what is it?' He said, 'Siddique'. He said, 'Then what?' He said, 'I do not know for myself any names other than it'. He said, 'I am not with my guy'. He said to him, 'And what is your need?'

قال: أنا من بلاد الروم جئت منها ببختي موقرا ذهبا وفضة لاسأل أمين هذه الامة عن مسألة، إن أجابني عنها أسلمت، وبما أمرني أطعت، وهذا المال بينكم فرقت، وإن عجز عنها رجعت إلى الوراء بما معي ولم أسلم

He said, 'I am from a city of Rome, coming with two camels decorated in gold and silver to as the trustee of this community about certain issues. If he were to answer me about these, I shall become a Muslim, and obey him with whatever he orders me; and this wealth between you all is to be distributed. And if he is unable from it, I shall return back with whatever is with me and will not become a Muslim'.

فقال له أبو بكر: سل عما بدالك فقال الراهب: والله لا أفتح الكلام ما لم تؤمني من سطوتك وسطوة أصحابك فقال أبو بكر: أنت آمن وليس عليك بأس قل ما شئت

Abu Bakr said to him, 'Ask about whatever comes to you'. The monk said, 'By Allah-azwj! I will not open the speech for as long as you do not protect me from your stature and the statures of your companions'. Abu Bakr said, 'You are safe and there won't be any problem upon you. Say whatever you like to'.

فقال الراهب: أخبرني عن شئ ليس لله، ولا من عند الله ولا يعلمه الله فارتعش أبو بكر ولم يحر جوابا فلما كان بعد هنيئة قال لبعض أصحابه: ايتني بأبي حفص فجاء به فجلس عنده ثم قال: أيها الراهب اسأله،

The monk said, 'Inform me about something which isn't for Allah-azwj, and is not with Allah-azwj, and Allah-azwj does not know'. Abu Bakr trembled and could not give an answer. When it was after a while, he said to one of his companions, 'Come to me with Abu Hafsa (Umar)'. They came with him, and he sat with him, then said, 'O monk! Ask him'.

فأقبل الراهب بوجهه إلى عمر وقال له مثل ما قال لابي بكر فلم يحر جوابا ثم اتي بعثمان فجرى بين الراهب وبين عثمان ما جرى بينه وبين أبي بكر وعمر فلم يحر جوابا فقال الراهب: أشياخ كرام ذووا رتاج لاسلام،

The monk turned with his face towards Umar and said to him the like of what he had said to Abu Bakr. But he did not give an answer. Then he came to Usman, and there flowed between the monk and Usman what had flowed between him and Abu Bakr and Umar, and he did not give an answer. The monk said, 'Honourable sheykhs dumbfounded ones of Islam'.

ثم نهض ليخرج فقال أبو بكر: يا عدوالله لولا العهد لخضبت الارض بدمك .فقام سلمان الفارسي رضي الله عنه وأتى علي بن أبي طالب (عليه السلام) و هو جالس في صحن داره مع الحسن والحسين (عليهما السلام) وقص عليه القصة، فقال علي (عليه السلام)

Then he got up to leave, so Abu Bakr said, 'O enemy of Allah-azwj! Had there not been an agreement, I would have dyed the ground with your blood'. Salman Al-Farsy-ra stood up and came to Ali-asws Bin Abu Talib-asws, and he-asws was seated in the courtyard of his-asws house along with Al-Hassan-asws and Al-Husayn-asws, and related to him-saww the story. Ali-asws said: ' . . . '.

فخرج ومعه الحسن والحسين (عليهما السلام) حتى أتى المسجد، فلما رأى القوم عليا (عليه السلام) كبروا الله وحمدوا الله وقاموا إليه بأجمعهم، فدخل علي (عليه السلام) وجلس، فقال أبو بكر: أيها الراهب سائله فإنه صاحبك وبغيتك.

He-asws went out and with him-asws were Al-Hassan-asws and Al-Husayn-asws, until he-asws came to the Masjid. When the people saw Ali-asws, they extolled the Greatness of Allah-azwj (Takbeer), and they praised Allah-azwj, and they stood up to him-asws in their entirety. Ali-asws entered and sat down. Abu Bakr said, 'O you monk! Ask him-asws, for he is your guy and the one you seek'.

فأقبل الراهب بوجهه إلى علي (عليه السلام) ثم قال: يا فتى ما اسمك ؟ فقال: اسمي عند اليهود إليا، وعند النصارى إيليا، وعند والدي علي، وعند امي حيدرة. فقال: ما محلك من نبيكم ؟ قال: أخي وصهري وابن عمي.

The monk turned with his face towards Ali-asws, then said, 'O youth! What is your name?' He-asws said: 'My-asws name is 'Elia' with the Jews', and with the Christians it is 'Eliyah', and with my-asws father-as it is 'Ali', and with my-asws mother-as it is 'Haidar'. He said, 'What is your-asws place from your-asws Prophet-saww?' He-asws said: 'My-asws brother-saww, and my-asws in-law, and my-asws cousin-saww'.

قال الراهب: أنت صاحبي ورب عيسى، أخبرني عن شئ ليس لله، ولا من عند الله، ولا يعلمه الله.

The Monk said, 'You-asws are my guy, by the Lord-azwj of Isa-as! Inform me about something which isn't for Allah-azwj, and is not with Allah-azwj, and Allah-azwj does not know'.

قال علي (عليه السلام): على الخبير سقطت، أما قولك: ما ليس لله فإن الله تعالى أحد ليس له صاحبة ولا ولد. وأما قولك: ولا من عند الله فليس من عند الله ظلم لاحد. وأما قولك: لا يعلمه الله لا يعلم له شريكا في الملك.

Ali-asws said: 'You have fallen upon the informed one. As for your words, 'What isn't for Allah-azwj', so Allah-azwj the Exalted is One, there is neither a female companion for Him-azwj nor a son'. And as for your words, 'And is not with Allah-azwj', so there isn't with Allah-azwj injustice for anyone. And as for your words, 'Allah-azwj does not Know', so He-azwj does not Know of there being any associates for Him-azwj in the Kingdom'.

فقام الراهب وقطع زناره وأخذ رأسه وقبل ما بين عينيه، وقال: أشهد أن لا إله إلا الله، وأشهد أن محمد رسول الله، وأشهد أنك الخليفة وأمين هذه الامة، ومعدن الدين والحكمة، ومنبع عين الحجة لقد قرأت اسمك في التوراة إليا، وفي الا نجيل إيليا وفي القرآن عليا وفي الكتب السالفة حيدرة، ووجدتك بعد النبي (صلى الله عليه وآله) وصيا، وللامارة وليا، وأنت أحق بهذا المجلس من غيرك، فأخبرني ما شأنك وشأن القوم ؟

The Monk stood up and cut his belt and grabbed his-asws head and kissed what is between his-asws eyes, and said, 'I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is a Rasool-saww of Allah-azwj, and I testify that you-asws are the Caliph and Trustee of this community, and mine of the Religion and the Wisdom, and a source of the springs of proof. I had read your-asws name in the Torah as 'Elia', and in the Evangel as 'Eliyah', and in the Quran as 'Ali', and in the previous Books as 'Haidar', and I find you-asws as a successor-asws after the Prophet-saww, and a ruler for the emirate, and you-asws are more rightful with this gathering than others are, so inform me, what is your-asws situation and the situation of the people?'

فأجابه بشئ، فقام الراهب وسلم المال إليه بأجمعه، فما برح علي (عليه السلام) من مكانه حتى فرقه في مساكين أهل المدينة ومحاويجهم، وانصرف الراهب إلى قومه مسلما.

He-asws answered him with something, and the Monk stood up and submitted the wealth to him in its entirety. Ali-asws did not depart from his-asws place until he-asws had distributed it among the poor people of Medina and their needy ones, and the Monk left to go to his people as a Muslim''.[16]

2 – ما: المفيد، عن علي بن خالد، عن العباس بن الوليد، عن محمد بن عمر الكندي، عن عبد الكريم بن إسحاق الرازي، عن بندار، عن سعيد بن خالد، عن إسماعيل بن أبي إدريس، عن عبد الرحمن بن قيس البصري قال حدثنا ذازان عن سلمان الفارسي

[16] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 1

رحمة الله عليه قال: لما قبض النبي (صلى الله عليه وآله) وتقلد أبو بكر الامر قدم المدينة جماعة من النصارى يتقدمهم جاثليق لهم، له سمت ومعرفة بالكلام و وجوهه، وحفظ التوراة والانجيل وما فيهما

Al Mufeed, from Ali Bin Khalid, from Al Abbas Bin Al Waleed, from Muhammad Bin Umar Al Kindy, from Abdul Kareem Bin Is'haq Al Razy, from Bandaar, from Saeed Bin Khalid, from Ismail Bin Abu Idrees, from Abdul Rahman Qays Al Basry who said,

'Zazan narrated to us from Salman Al-Farsy-ra having said, 'When the Prophet-saww passed away and Abu Bakr was collared with the command, a group of Christians came to Medina headed by a Catholic priest of theirs, having a highness (of status) for him and understanding of the speech and its aspects, and memorisation of the Torah and the Evangel and what is in both of these.

فقصدوا أبا بكر فقال له الجاثليق: إنا وجدنا في الانجيل رسولا يخرج بعد عيسى وقد بلغنا خروج محمد بن عبد الله يذكر أنه ذلك الرسول ففزعنا إلى ملكنا فجمع وجوه قومنا، وأنفذنا في التماس الحق فيما اتصل بنا، وقد فاتنا نبيكم محمد، وفيما قرأناه من كتبنا أن الانبياء لا يخرجون من الدنيا إلا بعد إقامة أوصياء لهم يخلفونهم في امهم يقتبس منهم الضياء فيما اشكل فأنت أيها الأمير وصيه لنسألك عما نحتاج إليه ؟

They aimed at Abu Bakr and the Catholic priest said to him, 'We found in the Evangel that a Rasool-as would be coming out after Isa-as, and it has reached us the coming of Muhammad-saww Bin Abdullah-asws mentioning he-saww is that Rasool-saww. We panicked to your king and he gathered the faces of our people, and delegated us regarding the seeking of the truth during what is contacted through us, and your Prophet-saww, we have missed him-saww; and among what we have read from our Books is that the Prophets-as do not exit from the world except the nomination of the successors-as of theirs leaving them behind among their-as communities, the light can be taken from them-as regarding what is doubtful. O you Emir, are you his-saww successor so we can ask you about was we are needy to?'

فقال عمر: هذا خليفة رسول الله (صلى الله عليه وآله) فجثا الجاثليق لركبتيه وقال له: خبرنا أيها الخليفة عن فضلكم علينا في الدين فإنا جئنا نسأل عن ذلك

Umar said, 'This is the Caliph of Rasool-Allah-saww'. The Catholic priest knelt down due to his prestige and said to him, 'Inform us, O Caliph, about your merits over us regarding the Religion, for we came to ask about that'.

فقال أبو بكر: نحن مؤمنون وأنتم كفار، والمؤمن خير من الكافر، والايمان خيرمن الكفر. فقال الجاثليق: هذه دعوى يحتاج إلى حجة، فخبرني أنت مؤمن عند الله أم عند نفسك ؟ فقال أبو بكر أنا مؤمن عند نفسي ولا علم لي بما عند الله

Abu Bakr said, 'We are Momineen and you are Kafirs, and the Momineen are better than the Kafirs, and the Eman is better than the Kufr'. The Catholic priest said, 'This is a claim needy to a proof, so inform me, are you a Momin in the Presence of Allah-azwj or in the presence of yourself?' Abu Bakr said, 'I am a momin with myself and there is no knowledge for me with what is in the Presence of Allah-azwj'.

فقال الجاثليق: فهل أنا كافر عندك على مثل ما أنت مؤمن أم أنا كافر عند الله ؟ فقال: أنت عندي كافر، ولاعلم لي بحالك عند الله. فقال الجاثليق: فما أراك إلا شاكا في نفسك وفي، ولست على يقين من دينك فخبرني ألك عند الله منزلة في الجنة بما أنت عليه من الدين تعرفها ؟

The Catholic priest said, 'So, am I a Kafir in your presence upon the like of what you are a Momin, or am I a Kafir in the Presence of Allah-azwj?' He said, 'You are a Kafir in my presence, and there is no knowledge for me with your state in the Presence of Allah-azwj'. The Catholic priest said, 'Then I do not see except a doubt within yourself regarding me, and you aren't upon conviction from your religion. Inform me, is there a house for you in the Paradise due to what you are upon from the Religion (which) you recognise?'

فقال: لي منزلة من الجنة أعرفها بالوعد، ولا أعلم هل أصل إليها أم لا. فقال له: فترجولي منزلة من الجنة ؟ قال: أجل أرجو. ذلك فقال الجاثليق: فما أراك إلا راجيا لي وخائفا على نفسك، فما فضلك في العلم ؟

He said, 'There is a house for me from the Paradise. I recognise is by the promise, and I do not know whether I shall arrive to it or not'. He said to him, 'Do you wish for me to have a house from the Paradise?' He said, 'Yes, I do wish that'. The Catholic priest said, 'Then I do not see except that you are wishing for me and fearful upon yourself, so what is your merit regarding the knowledge?'

ثم قال له: أخبرني هل احتويت على جميع علم النبي المبعوث إليك ؟ قال: لا، ولكني أعلم منه ما قضى لي علمه. قال: فكيف صرت خليفة للنبي وأنت لا تحيط علما بما يحتاج إليه أمته من علمه ؟ وكيف قد مك قومك على ذلك ؟

Then he said to him, 'Inform me, are you containing the entirety of the knowledge of the Prophet-saww Sent to you?' He said, 'No, but I am more knowledgeable than him-saww for what has been decreed to me of his-saww knowledge'. He said, 'How did you come to be a Caliph of the Prophet-saww and you do not contain knowledge of what his-saww community would be needy to from his-saww knowledge? And how did your people place you ahead upon that?'

فقال له عمر: كف أيها النصراني عن هذا العتب وإلا أبحنادمك ! فقال الجاثليق ما هذا عدل على من جاء مستر شدا طالبا.

Umar said to him, 'O Christian! Stop from this blame or else I will legalise your blood!' The Catholic priest said, 'This is not justice upon the one who has come travelling with difficulties to seek'.

قال سلمان رحمة الله عليه: فكأنما البسنا جلباب المذلة فنهضت حتى أتيت عليا (عليه السلام) فأخبرته الخبر فأقبل – بأبي وامي – حتى جلس والنصراني يقول: دلوني على من أسأله عما أحتاج. فقال له أمير المؤمنين (عليه السلام): سل يا نصراني، فوالذي فلق الحبة وبرئ النسمة لا تسألني عما مضى ولاما يكون إلا أخبرتك به عن نبي الهدى محمد (صلى الله عليه وآله).

Salman-ra said, 'It was as if we had worn a covering of disgrace, so I-ra went until I came to the door of Ali-asws and informed him-asws the news. So, he-asws came, by my-ra father and my-ra mother – until he-asws sat, and the Christian was saying, 'Point me upon the one I can ask him about what I need'. Amir Al-Momineen-asws said to him: 'Ask, O Christian, for, by the One-azwj

Who Split the seed and Formed the person, you will not ask me-asws about what has passed nor what is to happen (in the future) except I-asws will inform you with it on behalf of the Prophet-saww of Guidance Muhammad-saww'.

فقال النصراني: أسألك عما سألت عنه هذا الشيخ، خبرني أمؤمن أنت عند الله أم عند نفسك ؟ فقال أمير المؤمنين (عليه السلام): أنا مؤمن عند الله كما أنا مؤمن في عقيدتي .فقال الجاثليق: الله أكبر هذا كلام وثيق بدينه متحقق فيه بصحة يقينه، فخبرني الآن عن منزلتك في الجنة ماهي ؟

The Christian said, 'I ask you-asws about what I asked this sheykh about. Inform me, are you-asws a Momin in the Presence of Allah-azwj in the presence of yourself?' Amir Al-Momineen-asws said: 'I-asws am a Momin in the Presence of Allah-azwj just as I am a Momin in my-asws own belief'. The Catholic priest said, 'Allah-azwj is the Greatest! This is a speech of one firm with his Religion, verified regarding the correctness of his conviction. Inform me now about your-asws house in the Paradise, what is it?'

فقال (عليه السلام) منزلتي مع النبي الامي في الفردوس الاعلى لاأرتاب بذلك ولا أشك في الوعد به من ربي قال النصراني: فبما ذاعرفت الوعد لك بالمنزلة التي ذكرتها ؟ فقال أمير المؤمنين (عليه السلام) بالكتاب المنزل وصدق النبي المرسل قال فبما علمت صدق نبيك ؟ قال بالآيات الباهرات والمعجزات البينات

He-asws said: 'My-asws house is with the Prophet-saww, the Ummy, in the high (Garden of) Al-Firdows, neither am I-asws suspicious of that nor do I-asws doubt in the Promise of it from my-asws Lord-azwj'. The Christian said, 'What is that due to which you-asws recognise the promise for you-asws with the house which you-asws are mentioning it?' Amir Al-Momineen-asws said: 'By the Revealed Book and truthfulness of the Mursil Prophet-saww'. He said, 'By what do you-asws know the truthfulness of your-asws Prophet-saww?' He-asws said: 'By the clear Signs and the evidential miracles'.

قال الجاثليق: هذا طريق الحجة لمن أراد الاحتجاج، خبرني عن الله تعالى أين هو اليوم ؟ فقال (عليه السلام) يا نصراني إن الله تعالى يجل عن الاين، ويتعالى عن المكان كان فيما لم يزل ولامكان وهو اليوم على ذلك، لم يتغير من حال إلى حال

The Catholic priest said, 'This is a way of the arguing of the one who wants the argumentation. Inform me about Allah-azwj the Exalted, where is He-azwj today?' He-asws said: 'O Christian! Allah-azwj the Exalted is beyond from the 'where', and Exalted from the place in what He-azwj was not there from a place, and today He-azwj is upon that. He-azwj does not change from a state to a state'.

فقال: أجل أحسنت أيها العالم وأوجزت في الجواب، فخبرني عن الله تعالى أمدرك بالحواس عندك فيسألك المسترشد في طلبه استعمال الحواس أم كيف طريق المعرفة به إن لم يكن الامر كذلك ؟

He said, 'Yes, well done O scholar, and you-asws have exceeded in the answer. Inform me about Allah-azwj the Exalted, can He-azwj be Realised by the sensory perceptions with you-asws so one can ask you-asws to be guided in seeking Him-azwj by using the senses, or how is the path to the recognition of Him-azwj, if the matter does not happen to be like that?'

فقال أمير المؤمنين (عليه السلام): تعالى الملك الجبار أن يوصف بمقدار، أو تدركه الحواس، أو يقاس بالناس، والطريق إلى معرفته صنائعه الباهرة للعقول الدالة ذوي الاعتبار بما هو منها مشهود ومعقول

Amir Al-Momineen-asws said, 'Exalted is the King, the Compeller from being described with a measurement, or realised by the sensory perception, or compared with the people; and the path to recognising Him-azwj is His-azwj Making, clear for the intellects are the evidences with the lessons with what He-azwj is witnessed and understood from these'.

قال الجاثليق: صدقت هذاو الله هوالحق الذي قد ضل عنه التائهون في الجهالات، فخبرني الآن عما قاله نبيكم في المسيح وأنه مخلوق من أين أثبت له الخلق ونفى عنه الالهية، وأوجب فيه النقص، وقد عرفت ما يعتقد فيه كثير من المتدينين ؟

The Catholic priest said, 'You-asws speak the truth! By Allah-azwj, this, it is the truth which the wanderers have strayed from in the ignorance. Inform me now about what your-asws Prophet-saww said regarding the Messiah-as and he-as is a created being, from where is the creation proved for him-as and the goodness is negated from him-as, and the deficiency is necessitated regarding him-as, and they have recognised what a lot of the religious people are believing in?'

فقال أمير المؤمنين (عليه السلام): أثبت له الخلق بالتقدير الذي لزمه والتصوير والتغير من حال إلى حال، والزيادة التي لم ينفك منها والنقصان، ولم أنف عنه النبوة ولا أخرجته من العصمة والكمال والتأييد، وقد جاءنا عن الله تعالى بأنه مثل آدم خلقه من تراب ثم قال له: كن فيكون

Amir Al-Momineen-asws said: 'I-asws prove the creation being for him-as by the measurement which necessitates him-as, and the image, and the changing from a state to a state, and the increase which cannot be negated from it and the reduction, and I-asws do not refuse the Prophet-hood from him-as nor do I-asws take him-as out from the infallibility and the perfection and the support, and there has come to us from Allah-azwj the Exalted that he-as is like Adam-as. He-azwj Created him-as from soil then Said to him: "Be!" And he-as came into being'.

فقال له الجاثليق: هذا ما لا يطعن فيه الآن عير أن الحجاج مما يشترك فيه الحجة على الخلق والمحجوج منهم فبم نبت أيها العالم من الرعية الناقصة عندي ؟

The Catholic priest said to him-asws, 'This what there is no challenging regarding it now apart from that the arguments are from what the proof upon the creation participates and the proven is from them. So, by what do you-asws, O scholar, grow the incomplete parish with me?'

قال: بما أخبرتك به من علمي بما كان وما يكون. قال الجاثليق: فهلم شيئا من ذكر ذلك أتحقق به دعواك.

He-asws said: 'With what I-asws inform you with from my-asws knowledge with what has happened (in the past) and what is to happen (in the future)'. The Catholic priest said, 'Is there anything from the mention of that I can investigate your-asws claim with?'

فقال أمير المؤمنين (عليه السلام): خرجت أيها النصراني من مستقرك مستفزا لمن قصدت بسؤالك له مضمرا خلاف ما أظهرت من الطلب والاسترشاد، فأريت في منامك مقامي وحدثت فيه بكلامي وحذرت فيه من خلافي، وامرت فيه باتباعي.

Amir Al-Momineen-asws said: 'You came out, O you Christian, from your dwelling, provocative to the one you aimed with your questioning to him, secretly opposite to what you manifested from the seeking and the guidance, and you saw in your dream my-asws position, and you discussed during it of my-asws speech, and were warned during it of the ones opposing me-asws, and were commanded during it with following me-asws'.

قال: صدقت والله الذي بعث المسيح، وما اطلع على ما أخبرتني به إلا الله تعالى، وأنا أشهد أن لا إله إلا الله وأن محمدا رسول الله (صلى الله عليه وآله)، وأنك وصي رسول الله وأحق الناس بمقامه.

He said, 'You-asws speak the truth. By Allah-azwj Who Sent the Messiah-as, and no one knows what I have been informed with except Allah-azwj the Exalted, and I testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are a successor-asws of Rasool-Allah-saww and most rightful of the people with his-saww position'.

وأسلم الذين كانوا معه كإسلامه، وقالوا: نرجع إلى صاحبنا فنخبره بما وجدنا عليه هذا الامر وندعوه إلى الحق.

And those who were with him became Muslims just like him, and they said, 'We shall return to our companion and we shall inform him of what we found this matter to be upon and invite him to the truth'.

فقال له عمر: الحمد لله الذي هداك أيها الرجل إلى الحق، وهدى من معك إليه غير أنه يجب أن تعلم أن علم النبوة في أهل بيت صاحبها، والامر بعده لمن خاطبت أولا برضى الامة واصطلاحها عليه وتخبر صاحبك بذلك وتدعوه إلى طاعة الخليفة.

Umar said to him, 'The Praise is for Allah-azwj Who Guided you, O man, to the truth, and Guided the ones with you to Him-azwj, apart from that it is Obligatory to know that the knowledge of the Prophet-hood is in the family of its owner, and the matter after him-saww is for the one whom you addressed at first (Abu Bakr) by the pleasure of the community and their convening upon him, and inform your companion of that and invite him to the obedience of the Caliph (Abu Bakr)'.

فقال: عرفت ما قلت أيها الرجل وأنا على يقين من أمري فيما أسررت و أعلنت.

He said, 'I have understood what you have said, O man, and I am upon conviction from my matter regarding what I kept a secret and what I announced'.

وانصرف الناس وتقدم عمر أن لا يذكر ذلك المقام بعد، وتوعد على من ذكره بالعقاب، وقال: أم والله لولا أنني أخاف أن يقول الناس: قتل مسلما لقتلت هذا الشيخ ومن معه، فإنني أظن أنهم شياطين أرادوا الا فساد على هذه الامة وإيقاع الفرقة بينها !.

And the people dispersed, and Umar advanced (proclaimed) that, that place will not be mentioned afterwards, and threatened the ones who would mention it with the punishment,

and said, 'Or, by Allah-azwj, had it not been for my fear that the people would say, 'A Muslim has been killed', I would have killed this sheykh (Abu Bakr) and the ones with him, for I think that they are satans intending the mischief upon this community, and creating division between it!'

فقال أمير المؤمنين صلوات الله عليه: يا سلمان أترى كيف يظهر الله الحجة لاوليائه وما يزيد بذلك قومنا عنا إلا نفورا ؟

Amir Al-Momineen-asws said: 'O Salman-ra! Did you see how Allah-azwj Manifested the proof of His-azwj Guardians-asws, and (still) our people did not increase by that except aversion from us-asws?''[17]

3 – يل، فض: بالاسناد يرفعه إلى أنس بن مالك أنه قال: وفد الاسقف النجراني على عمربن الخطاب لاجل أدائه الجزية فدعاه عمر إلى الاسلام، فقال له الا سقف: أنتم تقولون: إن لله جنة عرضها السماوات والارض فأين تكون النار ؟

By the chain, raising it to Anas Bin Malik who said,

'Al-Asqaf of Al-Najran led a delegation to Umar Bin Al-Khattab for the reason of his paying the taxes, so Umar invited him to Islam. Al-Asqaf said to him, 'Aren't you saying that there is a Garden for Allah-azwj, its expanse is of the skies and the earth, so where does the Fire (Hell) happen to be?'

قال: فسكت عمر ولم يرد جوابا قال: فقال له الجماعة الحاضرون: أجبه يا أمير المؤمنين حتى لا يطعن في الاسلام قال: فأطرق خجلا من الجماعة الحاضرين ساعة لايرد جوابا، فإذا بباب المسجد رجل قد سده بمنكبيه فتأملوه وإذا به عيبة علم النبوة علي بن أبي طالب (عليه السلام) قد دخل، قال فضج الناس عند رؤيته.

He (the narrator) said, 'Umar was silent and did not return an answer. The ones gathered in his presence said, 'Answer him, O Umar, until there is no accusation regarding Islam!' He bowed down in shame from the group presence, not returning an answer. Then there was a man at the door of the Masjid whose shoulders were filled having the treasure of the knowledge of the Prophet-hood, Ali-asws Bin Abu Talib-asws, having had entered. So the people clamoured at seeing him-asws.

قال: فقال عمربن الخطاب والجماعة على أقدامهم وقال: يا مولاي أين كنت عن هذا الاسقف الذي قد علانا منه الكلام ؟ أخبره يا مولاي بالعجل إنه يريد الاسلام فأنت البدر التمام ومصباح الظلام، وابن عم رسول الانام

He (the narrator) said, 'Umar Bin Al-Khattab and the group were upon their feet and said, 'O my Master-asws! Where were you-asws from this Al-Asqaf from whom we have heard the speech? Inform him, O my Master-asws, immediately, he wants (people to renege from) Islam, for you-asws are the full moon and a lantern in the darkness, and cousin-asws of the Rasool-saww of the people!'

[17] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 2

فقال الامام (عليه السلام): ما تقول يا اسقف ؟ قال: يافتى أنتم تقولون: إن الجنة عرضها السماوات والارض، فأين تكون النار ؟ قال له الامام (عليه السلام): إذا جاء الليل أين يكون النهار ؟

The Imam-asws said: 'What are you saying, O Asqaf?' He said, 'O youth! You (Muslims) are saying that the Paradise, its width is of the skies and the earth, so when does the Fire (Hell) happen to be?' The Imam-asws said to him: 'When the night comes, where does the day happen to be?'

فقال له الاسقف: من أنت يافتى ؟ دعني حتى أسأل هذا الفظ الغليظ أنبئني يا عمر عن أرض طلعت عليها الشمس ساعة ولم تطلع مرة اخرى قال: عمر اعفني عن هذا، واسأل علي بن أبي طالب (عليه السلام) ثم قال: أخبره يا أبا الحسن

Al-Asqaf said to him-asws, 'Who are you-asws, O youth? Leave me until I ask this loud mouthed one! Inform me O Umar, about the ground upon which the sun emerged for a while and will not emerge another time'. Umar said, 'Excuse me from this, and ask Ali-asws Bin Abu Talib-asws'. Then he said, 'Inform him, O Abu Al-Hassan-asws'.

فقال علي (عليه السلام): هي أرض البحر الذي فلقه الله تعالى لموسى حتى عبر هو وجنوده فوقعت الشمس عليها تلك الساعة ولم تطلع عليها قبل ولا بعد وانطبق البحر على فرعون وجنوده

Ali-asws said: 'It is the ground of the sea which Allah-azwj the Exalted Split for Musa-as until he-saww and his-as crowd crossed. So, the sun fell upon it during that moment and did not emerge upon it before nor will it afterwards, and the sea layered upon Pharaoh-la and his-la army'.

فقال الاسقف: صدقت يافتى قومه وسيد عشيرته أخبرني عن شئ هو في أهل الدنيا، تأخذ الناس منه مهما أخذوا فلا ينقص بل يزداد. قال (عليه السلام) هو القرآن والعلوم.

Al-Asqaf said, 'You-asws speak the truth, O youth of his-asws people and chief of his-asws clan! Inform me about something, which is regarding the people of the world. The people are taking from it whatever they are taking, but it does not reduce, but it increases'. He-asws said: 'It is the Quran and the knowledge'.

فقال: صدقت أخبرني عن أول رسول أرسله الله تعالى لامن الجن ولامن الانس فقال (صلى الله عليه واله): ذلك الغراب الذي بعثه الله تعالى لما قتل قابيل أخاه هابيل، فبقي متحيرا لا يعلم مايصنع به فعند ذلك بعث الله غرابا يبحث في الارض ليريه كيف يواري سوأة أخيه.

He said, 'You-asws speak the truth. Inform me about the first messenger which Allah-azwj Sent who is neither from the Jinn nor from the human beings'. He-asws said: 'That is the crow which Allah-azwj the Exalted Sent when Qabeel-la killed his-la brother-as Habeel-as, as he-la remained confused not knowing what he-la should do with him-as. During that, Allah-azwj Sent a crow to dig in the earth to show him-la how to cover the body of his-la brother-as'.

قال: صدقت يافتى، فقد بقي لي مسألة واحدة اريد أن يخبرني عنها هذا – و أومأ بيده إلى عمر – فقال له: يا عمر أخبرني أين هو الله ؟ قال: فغضب عند ذلك عمر وأمسك ولم يرد جوابا. قال فالتفت الامام علي (عليه السلام) وقال: لا تغضب يا أبا حفص حتى لا يقول: إنك قد عجزت فقال: فأخبره أنت يا أبا الحسن،

He said, 'You-asws speak the truth, O youth. There remains one question for me I want you-asws to inform me about this. This' – and he gestured by his hand towards Umar, and said to him, 'O Umar! Inform me, where is Allah-azwj?' Umar got angry at that and was silent and did not return an answer'. So, the Imam Ali-asws turned and said, 'Do not be angry O father of Hafsa, for they will say that you are unable'. He said, 'Then you-asws inform him, O Abu Al-Hassan-asws'.

فعند ذلك قال الامام (عليه السلام): كنت يوما عند رسول الله (صلى الله عليه وآله) إذأ قبل إليه ملك فسلم عليه فرد (عليه السلام)، فقال له: أين كنت ؟ قال: عند ربي فوق سبع سماوات. قال: ثم أقبل ملك آخر فقال: أين كنت ؟ قال: عند ربي في تخوم الارض السابعة السفلى، ثم أقبل ملك آخر ثالث فقال له: أين كنت ؟ قال: عند ربي في مطلع الشمس، ثم جاء ملك آخر فقال: أين كنت ؟ قال: كنت عند ربي في مغرب الشمس،

During that, the Imam-asws said, 'One day I-asws was in the presence of Rasool-Allah-saww when an Angel came to him and greeted unto him-saww. So, he-saww returned the greeting and said to him: 'Where were you?' He said, 'With my Lord-azwj, above the seven skies'. Then another Angel came, and he-saww said: 'Where were you?' He said, 'With my Lord-azwj in the bottom of the seventh lowest firmament of the earth'. Then a third Angel came and he-saww said to him: 'Where were you?' He said, 'With my Lord-azwj at the emergence of the sun'. Then another Angel came and he-saww said: 'Where were you?' He said, 'I was with my Lord-azwj in the west of the sun'.

لان الله لا يخلو منه مكان، ولا هو في شئ ولا على شئ ولامن شئ وسع كرسيه السماوات والارض ليس كمثله شئ وهو السميع البصير، لا يعزب عنه مثقال ذرة في الارض ولافي السماء ولا أصغر من ذلك ولا أكبر، يعلم ما في السماوات وما في الارض، ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا

(This is) because Allah-azwj is such, there is no place vacant from Him-azwj, nor is He-azwj in something, nor upon something, nor from something. His-azwj Chair extends to the skies and the earth. There is nothing like Him-azwj, and He-azwj is the Hearing, the Seeing. Neither is any weight of a particle hidden from Him-azwj in the earth, nor in the sky, nor anything smaller than that nor larger. He-azwj Knows what is in the skies and what is in the earth. There does not happen any counsel of three except He-azwj is their fourth, nor five except He-azwj is their sixth, nor any less than that nor more except He-azwj is with them wherever they may be'.

قال: فلما سمع الاسقف قوله قال له: مد يدك فاني أشهد أن لا إله إلا الله وأن محمدا رسول، وأنك خليفة الله في أرضه ووصي رسوله، وأن هذا الجالس الغليظ الكفل المحبنطئ ليس هو لهذا بأهل، وإنما أنت أهله،

He (the narrator) said, 'When Al-Asqaf heard his-asws words, said to him-asws, 'Extend your-asws hand, for I testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-

saww, and you-asws are a Caliph of Allah-azwj in His-azwj earth and a successor-asws of His-azwj Rasool-saww, and that this one seated (on the pulpit) is the repugnant angry one thrower of his weight upon the people. He isn't the one rightful of this, and rather you-asws are its rightful one'.

فتبسم الامام (عليه السلام)

The Imam-asws smiled''.[18]

4 – من كتاب إرشاد القلوب للديلمي بحذف الاسناد قال: لما جلس عمر في الخلافة جرى بين رجل من أصحابه يقال له الحارث بن سنان الازدي وبين رجل من الانصار كلام ومنازعة فلم ينتصف له عمر فلحق الحارث بن سنان بقيصر وارتد عن الاسلام ونسي القرآن كله إلا قول الله عزوجل: (ومن يبتغ غير الاسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين)

From the book 'Irshad al Quloob' of Al Daylami, by a deleted chain, said,

'When Umar sat in the Caliphate, there flowed talk and conflict between a man from his companions called Al-Haris Bin Sinan Al-Azdy and a man from the Helpers. Umar was not fair to him, so Al-Haris Bin Sinan attached himself with Caesar and reneged from Islam and forgot the Quran, all of it, except the Words of Allah-azwj Mighty and Majestic: ***And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]***.

فسمع قيصر هذا الكلام قال: سأكتب إلى ملك العرب بمسائل، فإن أخبرني بتفسيرها أطلقت من عندي من الاسارى، وإن لم يخبرني بتفسير مسائلي عمدت إلى الا سارى فعرضت عليهم النصرانية فمن قبل منهم استعبدته، ومن لم يقبل قتلته

He made Caesar listen to this speech. He said, 'I shall write to the king of the Arabs with (certain) questions, so if he informs me of its interpretation, I shall free the prisoners (who are) with me, and if he does not inform me of the interpretation of my questioned, I shall baptize the prisoners and present the Christianity to them. The one from them who accepts, I shall enslave him, and one who does not accept, I shall kill him'.

وكتب إلى عمربن الخطاب بمسائل: أحدها سؤاله تفسير الفاتحة، وعن الماء الذي ليس من الارض ولا من السماء، وعما يتنفس ولاروح فيه، وعن عصا موسى (عليه السلام) مم كانت ؟ وما اسمها ؟ وما طولها ؟ وعن جارية بكر لاخوين في الدنيا وفي الآخرة لواحد

And he wrote to Umar Bin Al-Khattab with the question – one of these was his question of the interpretation of Al-Fatiha, and about the weather which is neither from the earth nor from the sky, and about what breathes and there is no soul in it, and about the staff of Musa-as, where was it from? And what is its name? And what is its length? And about a virgin girl of two brothers in the world and in the Hereafter for one'.

[18] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 3

فلما وردت هذه المسائل على عمر لم يعرف تفسيرها ففزع في ذلك إلى علي (عليه السلام) فكتب إلى قيصر: من علي بن أبي طالب صهر محمد (صلى الله عليه وآله)، ووارث علمه، و أقرب الخلق إليه، ووزيره، ومن حقت اله الولاية، وامر الخلق من أعدائه بالبرإة، قرة عين رسول الله (صلى الله عليه وآله)، وزوج ابنته، وأبو ولده إلى قيصر ملك الروم:

When these questions arrived to Umar, he did not know their interpretation, so he panicked regarding that to Ali-asws. So, he-asws wrote to Caesar: 'From Ali-asws Bin Abu Talib-asws, in-law of Muhammad-saww and inheritor of his-saww knowledge, and the closest of the people to him-saww, and his-saww Vizier, and the one for whom the state (rule) is rightful, and he-saww instructed the people from his-saww enemies with the disavowment, delight of the eyes of Rasool-Allah-saww, and husband of his-saww daughter-asws, and father-asws of his-asws children-asws, to Caesar king of Rome.

أما بعد فإني أحمد الله الذي لاإله هو، عالم الخفيات، ومنزل البركات، من يهدي الله فلامضل له، ومن يضلل الله فلا هادي له، ورد كتابك واقرأنيه عمربن الخطاب،

As for after, I-asws praise Allah-azwj Who, there is no god except He-azwj, Knower of the hidden matters, and Descended of the Blessings. One whom Allah-azwj Guides, there is not strayer for him, and one whom Allah-azwj Lets to stray, there is no guide for him. And your letter arrived and Umar Bin Al-Khattab made me-asws read it.

فأما سؤالك عن اسم الله تعالى فإنه اسم فيه شفاء من كل داء، وعون على كل دواء، وأما الرحمن فهو عون لكل من آمن به، وهواسم لم يسم به غير الرحمن تبارك وتعالى وأما الرحيم فرحم من عصى وتاب وآهن وعمل صالحا

As for your question about the Name 'Allah', the Exalted, it is a Name where is healing from every illness, and an assistance upon every medicine. And as for 'The Beneficent', it is a support for every one who believes in Him-azwj, and it is a Name which none can be named with apart from the Beneficent, Blessed and Exalted. And as for 'The Merciful', so He-azwj Mercies the one who disobeys and repents, and weakens, and does righteous deeds.

وأما قوله: (الحمد لله رب العالمين) فذلك ثناء منا على ربنا تبارك وتعالى بما أنعم علينا

And as for His-azwj Words: ***All Praise is for Allah the Lord of the Worlds [1:2]***, so that is a praise from us upon our Lord-azwj Blessed and Exalted of what He-azwj has Favoured upon us.

وأما قوله: (مالك يوم الدين) فإنه يملك نواصي الخلق يوم القيامة، وكل من كان في الدنيا شاكا أو جبارا أدخله النار، ولا يمتنع من عذاب الله شاك ولاجبار، وكل من كان في الدنيا طائعا مديما محافظا إياه أدخله الجنة برحمته

And as for His-azwj Words: ***Master of the Day of Reckoning [1:4]***, so He-azwj would Control the forelocks of the people on the Day of Judgment, and every one who was in the world who doubted or was a tyrant, would Enter him into the Fire, nor would he be prevented from the Punishment of Allah-azwj, neither a doubter nor a tyrant. And every one who was in the world as a perpetual obedient, preserver, He-azwj would Enter him into the Paradise by His-azwj Mercy.

وأما قوله: (إياك نعبد) فإنا نعبد الله ولا نشرك به شيئا

And as for His-azwj Words: ***(It is) You we worship [1:5]***, so we worship Allah-azwj and do not associate with Him-azwj with anything.

وأما قوله: (وإياك نستعين) فإنا نستعين بالله عزوجل على الشيطان الرجيم لا يضلنا كما أضلكم

And as for His-azwj Words: ***And You do we seek Assistance (from) [1:5]***, so we seek assistance with Allah-azwj Mighty and Majestic against the Pelted Satan-la not to stray us just as he-la has strayed you all.

وأما قوله: (اهدنا الصراط المستقيم) فذلك الطريق الواضح، من عمل في الدنيا عملا صالحا فإنه يسلك على الصراط إلى الجنة

And as for His-azwj Words: ***Guide us to be on the Straight Path [1:6]***, so that is the clear path. One who worked righteous deeds in the world, he would travel upon the Path to the Paradise.

وأما قوله (صراط الذين انعمت عليهم) فتلك النعمة التي أنعمها الله عزوجل على من كان قبلنا من النبيين والصديقين، فنسأل الله ربنا أن ينعم علينا كما أنعم عليهم

And as for His-azwj Words: ***The path of those You have Bestowed Bounties upon [1:7]***, so that is the Bounty which Allah-azwj Mighty and Majestic Favoured upon the ones who were before us, from the Prophets-as and the truthful, so we ask Allah-azwj, our Lord-azwj that He-azwj Favours upon us just as He-azwj had Favoured upon them'.

وأما قوله: (غير المغضوب عليهم) فاولئك اليهود بد لوانعمة الله كفرا فغضب عليهم فجعل منهم القردة والخنازير، فنسأل الله تعالى أن لا يغضب علينا كما غضب عليهم

And as for His-azwj Words: ***other than of those You are Wrathful upon***, so they are the Jews, who replaced the Bounties of Allah-azwj with Kufr, so He-azwj was Wrathful upon them and Made from them, the monkeys and the pigs, therefore we ask Allah-azwj the Exalted not to be Wrathful upon us just as He-azwj had been Wrathful upon them.

وأما قوله: (ولا الضالين) فأنت وأمثالك يا عابد الصليب الخبيث ضللتم من بعد عيسى بن مريم (عليه السلام) فنسأل الله ربنا أن لا يضلنا كما ضللتم

And as for His-azwj Words: ***nor of the straying ones***, so you and the likes of you, O worshippers of the wicked cross, you strayed from after Isa-as Bin Maryam-as, so we ask Allah-azwj, our Lord-azwj that He-azwj does not let us to stray just as you have strayed.

وأما سؤالك عن الماء الذي ليس من الارض ولا من السماء فذلك الذي بعثته بلقيس إلى سليمان بن داود (عليه السلام) وهو عرق الخيل إذا جرت في الحرب

And as for your question about the water which isn't from the earth nor from the sky, so that is which Bilquis had sent to Suleyman[-as] Bin Dawood[-as], and it is the perspiration of the horse when it was pulled in the war.

وأما سؤالك عما يتنفس ولاروح له فذلك الصبح إذا تنفس

And as for your question about what breathes and there is no soul for it, so that is the morning when it breathes.

وأما سؤالك عن عصى موسى (عليه السلام) مما كنت ؟ وما طولها ؟ وما اسمها ؟ وما هي ؟ فإنها كانت يقال لها: البرنية الرايدة وكان إذا كان فيها الروح زادت، وإذا خرجت منها الروح نقصت، وكان من عوسج، وكانت عشرة أذرع، وكانت من الجنة أنزلها جبرائيل (عليه السلام)

And as for your question about the staff of Musa[-as], where was it from? And what was its length? And what is its name? And what is it? It used to be called Al-Barniya Al-Rayda; and whenever there was soul in it, it increased, and when the soul exited from it, it was shorter, and it was of boxthorn (Lyceum), and it was of ten cubits, and it was from the Paradise. Jibraeel[-as] brought it down (unto Shuayb[-as]).

وأما سؤالك عن جارية تكون في الدنيا لاخوين وفي الآخرة لواحد، فتلك النخلة في الدنياهي لمؤمن مثلى ولكافر مثلك، ونحن من ولد آدم (عليه السلام) وفي الآخرة للمسلم دون الكافر المشرك، وهي في الجنة ليست في النار، وذلك قوله عزوجل: (فيها فاكهة ونخل ورمان)

And as for your question about a girl happening to be for two brothers in the world and in the Hereafter for one, so that is the palm tree in the world. It is for a Momin like me and for a Kafir like you, and we are from the children of Adam[-as], and in the Hereafter it would be for the Muslim besides the Kafir, the Mushrik, and it would be in the Paradise, not in the Fire, and these are His[-azwj] Words: ***In both of them are fruits, and palm trees, and pomegranates [55:68]***'.

ثم طوى الكتاب وأنفذه، فلما قرأه قيصر عمد إلى الاسارى فأطلقهم وأسلم ودعا أهل مملكته إلى الاسلام والايمان بمحمد (صلى الله عليه وآله)، فاجتمعت عليه النصـارى وهموا بقتله فجاء بهم فقال: يا قوم إني أردت أن اجر بكم، وإنما أظهرت منه ما أظهرت للنظر كيف تكونون، فقد حمدت الآن أمر كم عند الاختبار فاسكنوا وأطمأنوا،

Then he[-asws] folded the letter and sent it. When Caesar read it, he deliberated to the prisoners and freed them and became a Muslim, and called the people of his kingdom to Islam and the Eman in Muhammad[-saww]. The Christians gathered against him and thought of killing him. He answered them and said, 'O people! I wanted to experiment with you, and rather I manifested from it what I manifested to look at how you would become. Your matter is praise-worthy during the test, therefore calm down and be reassured'.

فقالوا كذلك الظن بك، وكتم قيصر أسلامه حتى مات وهو يقول لخواص أسحابه ومن يثق به: إن عيسى، عبد الله ورسوله وكلمته ألقاها إلى مريم وروح منه، محمد (صلى الله عليه وآله) نبي بعد عيسى بشر أصحابه بمحمد (صلى الله عليه وآله) ويقول: من أدركه منكم فليقرأه مني السلام، فإنه أخي وعبد الله ورسوله،

They said, 'Like that were our thoughts with you'. And Caesar concealed his Islam until he dies and he was saying to his special companions and the ones he relied with, 'Isa-as is a servant of Allah-azwj and His-azwj Rasool-as and His-azwj Word Cast to Maryam-as and a Spirit from Him-azwj, Muhammad-saww is a Prophet-saww after Isa-as'. He gave glad tidings of Muhammad-saww to his companions, 'One from you who comes across him-saww, then let him convey the greetings to him-saww from me, for he-saww is my brother and a servant of Allah-azwj and His-azwj Rasool-saww'.

ومات قيصر على القول مسلما، فلما مات وتولى بعده هر قل أخبروه بذلك قال: اكتموا هذا وأنكروه ولا تقروا فإنه إن ظهر طمع ملك العرب، وفي ذلك فسادنا و هلاكنا فمن كان من خواص قيصر وخدمه وأهله على هذا الرأي كتموه، وهر قل أظهر النصرانية وقوي أمره والحمد لله وحده وصلى الله على محمد وآله

And Caesar died upon the word of a Muslim. When he died and Hercules ruled after him they informed him of that. He said, 'Conceal this and deny it and do not accept, for if it appears, the king of Arabs will covet, and in that would be our spoiling and our destruction'. So, the one who was upon this view, from his special ones of Caesar, and his servants, and his family, concealed it, and Hercules manifested the Christianity and his affair was strengthened, and the Praise is for Allah-azwj Alone, and Salawat of Allah-azwj be upon Muhammad-saww and his-saww Progeny-asws''.[19]

5 – ومن الكتاب المذكور بحذف الاسناد قال: سهل بن حنيف الانصاري أقبلنا مع خالد بن الوليد فانتهينا إلى دير فيه ديراني فيما بين الشام والعراق، فأشرف علينا وقال: من أنتم ؟ قلنا: نحن المسلمون امة محمد (صلى الله عليه وآله)، فنزل إلينا فقال: أين صاحبكم ؟ فأتينا به إلى خالد بن الوليد فسلم على خالد فرد (عليه السلام)،

And from the (above) mentioned book, by a deleted chain, said,

'Sahl Bin Hunayf the Helper said, 'We returned with Khalid Bin Al-Waleed and we ended up to a monastery wherein was a Monk, in what is between Syria and Iraq. He looked out to us and said, 'Who are you?' We said, 'We are Muslims of the community of Muhammad-saww'. He descended to us and said, 'Where is your master?' So, we came with him to Khalid Bin Al Waleed. He greeted unto Khalid and he returned the greeting unto him.

قال: وإذا هو شيخ كبير فقال له خالد: كم أتى عليك ؟ قال: مائتا سنة وثلاثون سنة قال: منذكم سكنت ديرك هذا ؟ قال: سكته منذ نحو من ستين سنة قال: هل لقيت أحدا لقي عيسى ؟ قال: نعم لقيت رجلين قال: وما قالا لك ؟

He (the narrator) said, 'And he was a big old man, so Khalid said to him, 'How many (years) have come upon you?' He said, 'Two hundred and thirty years'. He said, 'Since how many (years) have you dwelled in this monastery of yours?' He said, 'I have dwelled in it since about

[19] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 4

sixty years'. He said, 'Have you met anyone who had met Isa-as?' He said, 'Yes, I met two men'. He said, 'And what did they say to you?'

قال: قال لي أحدهما: إن عيسى عبد الله ورسوله وروحه وكلمته ألقاها إلى مريم أمته، وإن عيسى مخلوق غير خالق فقبلت منه وصدقته، وقال لي الآخر: إن عيسى هو ربه فكذبته ولعنته

He said, 'One of them said to me, 'Isa-as is a servant of Allah-azwj and His-azwj Rasool-as and His-azwj Spirit, and His-azwj Word Cast unto Maryam-as his-as mother-as, and that Isa-as is a created being not the Creator'. I accepted from him and ratified him'. And the other one said that Isa-as was his Lord-azwj, so I belied him and cursed him'.

فقال خالد: إن هذا لعجب كيف يختلفان وقد لقيا عيسى ؟ قال الديراني: اتبع هذا هواه وزين له الشيطان سوء عمله، واتبع ذلك الحق وهداه الله عزوجل

Khalid said, 'This is strange! How come they differed and they had both met Isa-as?' The Monk said, 'This one followed his whims and the Satan-la adorned it for him his evil deed, and that one pursued the truth and Allah-azwj Mighty and Majestic Guided him'.

قال: هل قرأت الانجيل ؟ قال: نعم قال: فالتوراة ؟ قال: نعم قال: فآمنت بموسى ؟ قال نعم قال فهل لك في الاسلام أن تشهد أن محمدا رسول الله (صلى الله عليه وآله) وتؤمن به ؟ قال: آمنت قبل أن تؤمن به، وإن كنت لم أسمعه ولم أره

He said, 'Have you read the Evangel?' He said, 'Yes'. He said, 'The Torah?' He said, 'Yes'. He said, 'Did you believe in Musa-as?' He said, 'Yes'. He said, 'So, is there for in Islam that you testify that Muhammad-saww is a Rasool-saww of Allah-azwj and you believe in him-saww?' He said, 'I believe before you believed in him-saww, and I had not heard him and had not seen him'.

قال: فأنت الساعة تؤمن بمحمد (صلى الله عليه وآله) وبما جاء به ؟ قال: وكيف لا اومن به وقد قرأته في التوراة و الانجيل وبشرني به موسى وعيسى قال: فما مقامك في هذا الدير ؟

He said, 'Do you at this moment believe in Muhammad-saww and in what he-saww came with?' He said, 'And how can I not believe in him-saww, and I had read it in the Torah, and the Evangel, and I was given glad tidings of him-saww by Musa-as and Isa-as'. He said, 'So what is your position in this monastery?'

قال: فأين أذهب وأنا شيخ كبير ولم يكن لي عمر أنهض به وبلغني مجيئكم فكنت أنتظر أن ألقيكم والقي ليكم إسلامي واخبر كم أني على ملتكم، فما فعل نبيكم ؟

He said, 'Wherever I go and I am a great sheykh, and there does not happen to be for me an age I can rise with him-saww, and it reached me (news) of your arrival, so I was awaiting to meet you all and cast my greetings unto you and inform you that I am upon your Religion. So, what is happening with your Prophet-saww?'

قالوا: توفي (صلى الله عليه وآله) قال: فأنت وصيه ؟ قال: لا ولكن من عشيرته وممن صحبه. قال: فمن بعثك إلى ههنا ؟ وصيه ؟ قال: لا ولكن خليفته، قال غير وصيه ؟ قال: نعم قال: فوصيه حي ؟

They said, 'He-saww expired'. He said, 'Are you his-saww successor-asws?' He said, 'No, but he-asws is from his-saww clan and from the ones who accompanied him-saww'. He said, 'Who sent you to over here? His-saww successor-asws?' He said, 'No, by his-saww Caliph'. He said, 'He is other than his-saww successor-asws?'

قال: نعم قال: فكيف ذلك ؟ قال: اجتمع الناس على هذا الرجل وهو رجل من غير عشيرته ومن صالحي الصحابة

He said, 'Yes'. He said, 'How did that happen?' He said, 'The people gathered upon this man and he was a man from other than his-saww clan and from the righteous companions'.

قال: وما أراك إلا أعجب من الرجلين اللذين اختلفا في عيسى ولقد لقياه وسمعابه، وهوذا أنتم قد خالفتم نبيكم وفعلتم مثل ما فعل ذلك الرجل

He said, 'And I do not see except as even stranger than the two men, those who had differed regarding Isa-as, and they had met him-as and heard him-as, and it is that you have opposed your Prophet-saww and did similar to what that man had done'.

قال: فالتفت خالد إلى من يليه وقال: هو والله ذاك اتبعنا هوانا والله، وجعلنا رجلا مكان رجل، ولولا ماكان بيني وبين علي من الخشونة على عهد النبي (صلى الله عليه وآله) ماميلات عليه أحدا

He said, 'Khalid turned around to the ones behind him and said, 'By Allah-azwj, it is that. We had followed our whims by Allah-azwj, and we made a man to be in place of (another) man, and had it not been for the rudeness what was between me and Ali-asws in the era of the Prophet-saww, I would not have made anyone a ruler upon him-asws'.

فقال له الاشتر النخعي مالك بن الحارث: ولم كان ذلك بينك وبين علي ؟ وما كان ؟ قال خالد: نافسته في الشجاعة ونافسني فيها، وكان له من السوابق والقرابة ما لم يكن لي، فداخلني حمية قريش فكان ذلك ولقد عاتبتني في ذلك ام سلمة زوجة النبي صلى الله عليه وآله وهي الي ناصحة فلم أقبل منها

Al-Ashtar Al-Nakhaie Malik Bin Al-Haris said to him, 'And why was that so between you and Ali-asws? And what happened?' Khalid said, 'I competed with him-asws in the bravery and he-asws competed with me with regards to it, and there was for him the precedence and the relationship what did not happen to be for me. The disdain of Quraysh entered into me, and Umm Salma-ra wife of the Prophet-saww had reproached me regarding that, and she-ra was an adviser to me, but I did not accept from her-ra'.

ثم عطف على الديراني فقال: هلم حديثك وما تخبر به قال: اخبرك أني كنت من أهل دين كان جديدا فخلق حتى لم يبق منهم من أهل الحق إلا الرجلان أوالثلاثة، ويخلق دينكم حتى لا يبقى منه إلا الرجلان أو الثلاثة،

Then he showed kindness upon the Monk and he said, ‘Continue your narration and what you were informing with’. He said, ‘I inform you that I was from the people of a religion which was new, so they fabricated until there did not remain from them, from the people of the truth, except for two men or three, and your Religion would be fabricated until there does not remain from it except for two men or three.

واعلموا أنه بموت نبيكم قدتر كتم من الاسلام درجة، وستتر كون بموت وسي نبيكم من الاسلام درجة اخرى حتى إذا لم يبق أحد رأى نبيكم، وسيخلق دينكم حتى تفسد صلاتكم وحجكم وغزوكم وصومكم، وترتفع الامانة والزكاة منكم،

And know that by the death of your Prophet-saww has left you all with a rank from Islam, and you will be leaving by the death of the successor-asws of your Prophet-saww, another rank from Islam, until there does not remain anyone on the view of your Prophet-saww; and your Religion will be fabricated until your Salat, and your Hajj, and your military expedition, and the Fasts are spoilt, and the entrustments and the Zakat will be raised from you.

ولن تزال فيكم بقية ما بقي كتاب ربكم عزوجل فيكم، وما بقي فيكم أحد من أهل بيت نبيكم، فإذا ارتفع هذان منكم لم يبق من دينكم إلا الشهادتان: شهادة التوحيد وشهادة أن محمدا رسول الله (صلى الله عليه وآله)،

And no remainder (remnant of Religion) will cease to be among you so long as there remains among you the Book of your Lord-azwj Mighty and Majestic among you and for as long as there remain among you one from the People-asws of the Household of your Prophet-saww. But, when these two are raised from you, there will not remain from your Religion except for the two testimonies – Testimony of the Tawheed and the testimony that Muhammad-saww is a Rasool-saww of Allah-azwj.

فعند ذلك تقوم قيامتكم وقيامتة غير كم، ويأتيكم ماتو عدون، ولم تقم الساعة إلا عليكم لانكم آخر الامم بكم تختم الدنيا وعليكم تقوم الساعة

During that, your Qiyamah will be established and the Qiyamah of others, and there will come to you what you have been promised, and the Hour will not be established except upon you (Muslims), because you are the last of the communities. By you the world would end and upon you the Hour would be established’.

فقال له خالد: قد أخبرنا بذلك نبينا فأخبرنا بأعجب شئ رأيته منذ سكنت ديرك هذا وقبل أن تسكنه قال لقد رأيت مالا احصي من العجائب وأقبلت ما لااحصي من الخلق قال: فحد ثنا بعض ما تذكره

Khalid said to him, ‘Our Prophet-saww had informed us with that, but inform us of the strangest thing you have seen since you dwelled in this monastery of yours, and before you settled in it’. He said, ‘I have seen what cannot be counted from the wonder and have met people what cannot be counted’. He said, ‘Narrate to us some of what you mentioned’.

قال: نعم كنت أخرج بين الليالي إلى غدير كان في سفح الجبل أتوضؤ منه وأتزود من الماء ما أصعد به معي إلى ديري، وكنت أستريح إلى النزول فيه بين العشائين فأنا عنده ذات ليلة فإذا أنا برجل قد اقبل فسلم فرددت (عليه السلام) فقال: هل مربك قوم معهم غنم وراعي أو حسستهم ؟ قلت: لا

He said, 'Yes. I used to go out between the two nights to a well which was at the base of the mountain to wash from it, and get a provision of the water what I could ascend with along with me to my monastery, and I used to rest to the descent therein between the two evenings. I was there one night and there was a man who had come, so I greeted him, and he returned the greetings. He said, 'Did there pass by you a people having sheep with them behind me, or did you sense them?' I said, 'No'.

قال: إن قوما من العرب مروا بغنم فيها مملوك لي يرعاها فاستاقوا وذهبوا بالعبد قلت: ومن أنت ؟ قال: أنا رجل من بني إسرائيل قال فما دينك ؟ قلت: أنت فما دينك ؟ قال: ديني اليهودية قلت: وأنا ديني النصرانية فأعرضت عنه بوجهي قال لي: مالك فإنكم أنتم ركبتم الخطاء ودخلتم فيه وتركتم الصواب، ولم يزل يحاورني

He said, 'There is a group of Arabs who passed by with sheep wherein was a slave of mine pasturing these. But, they ushered these and went with the slave'. I said, 'And who are you?' He said, 'I am a man from the children of Israel'. He said, 'So what is your religion?' I said, 'You, what is your religion?' He said, 'My religion is the Judaism'. I said, 'And I, my religion is the Christianity, but I turned away from it with my face'. He said, 'What is the matter with you, for you all, you indulged in the mistakes (sins) and entered into it, and you neglected the correctness?' And he did not cease to talk to me.

فقلت له هل لك أن نرفع أيدينا ونبتهل فأينا كان على الباطل دعونا الله أن ينزل عليه نارا تحرقه من السماء ؟ فرفعنا أيدينا فما استتم الكلام حتى نظرت إليه يلتهت نارا وما تحته من الارض،

I said to him, 'Is it for you that we raise our hands and beseech, whichever of us was upon the falsehood, we supplicate to Allah-azwj Sends down a fire upon him from the sky to incinerate him?' So, we raised our hands and the speech had not completed until I looked at him inflamed in fire and whatever was beneath him from the ground.

فلم ألبث أن أقبل رجل فسلم فرددت (عليه السلام) فقال: هل رأيت رجلا من صفته كيت وكيت ؟ قلت نعم وحدثته قال: كذبت، و لكنك قتلت أخي يا عدو الله وكان مسلما فجعل يسبني فجعلت أرده عن نفسي بالحجارة، وأقبل يشتمني ويشتم المسيح ومن هو على دين المسيح

It was not long because a man came, so I greeted and he returned the greetings and he said, 'Have you seen a man and his description is such and such?' I said, 'Yes', and I narrated to him. He said, 'You are lying! But, you killed my brother, O enemy of Allah-azwj'. And he was a Muslim, and he went on cussing me, and I went on warding him off from myself with the stones, and he kept on cussing me and cussing the Messiah-as and the ones who was upon the Religion of the Messiah-as.

فبينا هو كذلك إذا نظرت إليه يحترق، وقد أخذته النار التي أخذت أخاه، ثم هوت به النار في الارض، فبينما أنا كذلك قائما أتعجب إذ أقبل رجل ثالث فسلم فرددت (عليه السلام) فقال: هل رأيت رجلين من حالهما وصفتهما كيت وكيت ؟ قلت: نعم وكرهت أن اخبره كما أخبرت أخاه فيقاتلني فقلت: هلم اريك أخويك، فانتهيت به إلى موضعهما فنظر إلى الارض يخرج منها الدخان

While he was like that when I looked at him being burnt, and the fire had seized him, that which had seized his brother. Then the fire fell him onto the ground. While I was standing like that in wonderment when a third man came over. He greeted, so I returned his greeting, and he said, 'Have you seen two me, their states and their descriptions are such and such?' I said, 'Yes', and I dislike to inform him just as I had informed his brother, lest he kills me'. I said, 'Come, I will show you your brother', and I ended up with him to their places. He looked at the ground, smoke coming out from it.

فقال: ما هذه ؟ فأخبرته فقال: والله لئن أجابني أخواي بتصديقك لاتبعتك في دينك، ولئن كان غير ذلك لاقتلنك أو تقتلني فصاح به: يا دانيال أحق ما يقول هذا الرجل ؟ قال: نعم يا هارون فصدقه فقال: أشهد أن عيسى بن مريم روح الله وكلمته وعبده ورسوله

He said, 'What is this?' So, I informed him. He said, 'By Allah-azwj! If only my brothers had answered me with ratifying you they would have followed you in your religion, and while it was other than that, either I kill you or you kill me. He shouted at him, 'O Daniel! Is it true what this man is saying?' He said, 'Yes, O Haroun! Ratify him'. He said, 'I testify that Isa-as Bin Maryam-as is a Spirit of Allah-azwj, and His-azwj Words, and His-azwj servant, and His-azwj Rasool-saww'.

قلت: الحمدلله الذي هداك قال فإني أو اخيك في الله، وإن لي أهلا وولدا وغنيمة، ولولاهم لسحت معك في الارض ولكن مفارقتي عليهم شديدة، وأرجو أن أكون في القيامة بهم مأجورا، ولعلي أنطلق فآتي بهم فأكون بالقرب معك،

I said, 'The Praise is for Allah-azwj Who Guided you'. He said, 'I am your brother for the Sake of Allah-azwj, and that for me there is a wife, and children, and sheep, and had it not been for them I would have being with you in the land, but my separation is severe upon them, and I wish that I would happen to be Rewarded with them in the Qiyamah, and perhaps I shall go and come with them to come to be near you'.

فانطلق فغاب عني ليلا (ليالي خ ل) ثم أتاني فهتف بي ليلة من الليالي، فإذا هو قد جاء و معه أهله وغنمه فضرب له خيمة ههنا بالقرب مني فلم أزل أنزل إليه في آناء الليل و أتعاهده والاقيه وكان أخ صدق في الله،

He went and was absent from me for some nights, then came to me and shouted for me on a night from the nights, and there he was having had come and with him was his wife, and his sheep. So, I struck a tent for him over there with the nearness from me. I did not cease to be hospitable to him in the darkness of the night and sitting with him, and he was a sincere brother for the Sake of Allah-azwj.

فقال لي ذات ليلة: يا هذا إني قرأت في التوراة، فإذا هو صفة محمد النبي الامي فقلت: وأنا قرأت صفته في التوراة والانجيل فآمنت به، وعلمته به من الانجيل، وأخبرته بصفته في الانجيل، فآمنا أنا وهو وأحببناه و تمنينا لقاءه

One day he said to him, 'O you! I read in the Torah, and it turned out to be the description of Muhammad-saww the Prophet-saww'. I said, 'And I (also) read his-saww description in the Torah and the Evangel, so I believed in him-saww'. And I taught him about him-saww from the Evangel and informed him of his-saww description in the Evangel, so both of us believed, me and him, and we loved each other and wished for meeting each other.

قال: فمكث كذلك زمانا وكان من أفضل ما رأيت، وكنت أستأنس إليه، وكان من فضله أنه يخرج بغنمه يرعاها فينزل بالمكان المجدب فيصير ما حوله أخضر من البقل، وكان إذا جاء المطر جمع غنمه فيصير حوله وحوله غنمه وخيمته مثل الاكليل من أثر المطر ولا يصيب خيمته ولاغنمه منه،

He said, 'It remained like that for a time, and it was from the best of what I had seen, and I used to be comforted to it, and it was from his merits that he would go out with his sheep to pasture them, and he would stay at a barren place, and it would become green what is around it, from the vegetation, and it was so that when the rain came, his sheep would gather, it would transform around him, and around his sheep and his tent, similar to the garland from the effects of the rain, and it would not hit his tent nor his sheep from it.

فإذا كان الصيف كان على رأسه أينما توجه سحابة وكان بين الفضل، كثير الصوم والصلاة قال: فحضرته الوفاة فدعيت إليه فقلت له: ماكان سبب مرضك ولم أعلم به ؟ قال: إني ذكرت خطيئة كنت قارفتها في حداثتي فغشي علي ثم أفقت ثم ذكرت خطيئة اخرى فغشي علي وأورثني ذلك مرضا فلست أدري ما حالى،

So, when it was the summer, there would be a cloud over his head wherever he would be headed, and he was between the Grace, frequent of the Fasting and the Salat. The death presented to him and he called me to him, so I said to him, 'What was the reason of your illness, and why did I not know of it?' He said, 'I remembered a mistake (sin) I had committed in my youth. There was faintness upon me, then I awoke, then I remembered my other mistake (sin), so there was faintness upon me and I inherited that illness, so I do not know what my state it'.

ثم قال لي: فإن لقيت محمدا (صلى الله عليه وآله) نبي الرحمة فاقرأه مني السلام، وإن لم تلقه ولقيت وصيه فاقرأه مني السلام وهي حاجتي إليك ووصيتي.

Then he said to me, 'If you were to meet Muhammad-saww, the Prophet-saww of Mercy, then convey the greeting from me, and if you do not meet him-saww and meet his-saww successor-asws, then convey the greeting from me, and it is my need to you and my bequest'.

قال الديراني: وإني مودعكم إلى وصي محمد (صلى الله عليه وآله) مني ومن صاحبي السلام

The Monk said, 'And I am depositing to you all the greeting to the successor-asws of Muhammad-saww from me and my companion.

قال سهل بن حنيف: فلما رجعنا إلى المدينة لقيت عليا (عليه السلام) فأخبرته خبر الديراني وخبر خالد وما أودعنا إليه الديراني من السلام منه ومن صاحبه قال: فسمعته يقول: وعليهما وعلى من مثلهما السلام، وعليك يا سهل بن حنيف السلام،

Sahl Bin Huneyf said, 'When we returned to Medina, I met Ali-asws and informed him-asws of the news of the Monk, and news of Khalid of what we had been deposited with from the Monk of the greeting from him and from his companion. I heard him-asws saying: 'And upon them both, and upon the like of them be the greeting, and upon you, O Sahl Bin Huneyf, be the greeting'.

وما رأيته اكترث بما أخبرته من خالد بن الوليد وما قال، وما رد علي فيه شيئا غير أنه قال: يا سهل بن حنيف: إن الله تبارك وتعالى بعث محمدا (صلى الله عليه وآله) فلم يبق في الارض شئ إلا علم أنه رسول الله إلا شقي الثقلين وعصاتهما

And I did not see him-asws interested in what I had informed him from Khalid Bin Al-Waleed and what he said, and he-asws did not return unto me anything regarding him apart from him saying, 'O Sahl Bin Huneyf! Allah-azwj Blessed and Exalted Sent Muhammad-saww, and there did not remain anything in the earth except it knew that he-saww is a Rasool-saww of Allah-azwj except for a wretched on of the Jinn and humans and their disobedient ones'.

قال سهل: وما في الارض من شئ فاخره إلا شقي الثقلين وعصاتهما،

Sahl said, 'And there is nothing in the earth who would withhold it, except for a wretched one of the Jinn and humans and their disobedient one'.

قال سهل: فعبرنا زمانا ونسيت ذلك، فلما كان من أمر علي (عليه السلام) ما كان توجهنا معه فلما رجعنا من صفين نزلنا أرضا قفرا ليس بها ماء فشكونا ذلك إلى علي (عليه السلام) فانطلق يمشي على قدميه حتى انتهينا إلى موضع كان يعرفه فقال: احفروا ههنا فحفرنا فإذا بصخرة صماء عظيمة

Sahl said, 'We crossed over an era and we forgot that. When it was from the command of Ali-asws what happened, we headed with him. When we returned from (the battle of) Siffeen, we encamped at a wilderness, not having any water with it. We complained of that to Ali-asws, and he-asws went walking upon his-asws feet until we ended up to a place (as if) he-asws recognised it. He-asws said: 'Dig over here', and there was a large solid rock there.

قال: اقلعوها، قال: فجهدنا أن نقلعها فما استطعنا قال: فتبسم أمير المؤمنين صلوات الله عليه من عجزنا عنها، ثم أهوى إليها بيديه جميعا، كأنما كانت في يده كرة، فإذا تحتها عين بيضاء كأنها من شدة بياضها اللجين المجلو فقال دونكم فاشربوا واسقوا وتزودوا ثم آذنوني بها.

He-asws said: 'Uproot it'. But, we struggled to uproot it, but we were not able to'. So, Amir Al-Momineen-asws smiled from our frustration from it, then he-asws overthrew it by his-asws hands together, as if it was a ball in his-asws hand. Beneath it was a clear spring as if it was pure silver from its whiteness. He said, 'Be at its side and drink, and quench, and take provision, then leave me-asws with it'.

قال ففعلنا ثم أتيناه فأقبل يمشي إليها بغير رداء ولا حذاء، فتناول الصخرة بيده، ثم دحى بها في فم العين فألقمها إياها، ثم حثا بيده التراب عليها، وكان ذلك بعين الديراني، وكانت بالقرب منها ومنا، يرانا ويسمع كلامنا

He said, 'We did that, then we came to him-asws, and he-asws returned walking towards it without a cloak nor shoes. He-asws grabbed the rock by his-asws hand, then rolled it in the mouth of the spring, and it swallowed it. Then he-asws shoved the soil upon it. And it was that spring of the Monk, and he was near from it and from us, watching us and hearing our speech.

قال: فنزل فقال أين صاحبكم ؟ فانطلقنا به إلى على (عليه السلام) فقال أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله (صلى الله عليه وآله)، و أنك وصي محمد (صلى الله عليه وآله)، ولقد كنت أرسلت بالسلام عني وعن صاحب لي مات كان أوصاني بذلك مع جيش لكم منذ كذا وكذا من السنين

He said, 'We descended, and he said, 'Where is your Master-asws?' So, we went with him to Ali-asws, and he said, 'I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are a successor-asws of Muhammad-saww, and I had sent the greetings from me and from a companion of mine who has died he had bequeathed me with that, with an army of yours since such and such number of years'.

قال سهل: فقلت يا أمير المؤمنين: هذا الديراني الذي كنت أبلغتك عنه وعن صاحبه السلام قال وذكر الحديث يوم مر رنا مع خالد فقال له علي (عليه السلام): وكيف علمت أني وصي رسول الله ؟

Sahl said, 'I said, 'O Amir Al-Momineen-asws! This is the Monk who I had delivered the greeting from him and from his companion', and mentioned the narration of the day we had passed by him with Khalid. Ali-asws said to him: 'And how did you know that I-asws am a successor-asws of Rasool-Allah-saww?'

قال: أخبرني أبي وكان قدا تي عليه من العمر مثل ما اتي علي، عن أبيه، عن جده عمن قاتل مع يوشع بن نون وصي موسى، حين توجه فقاتل الجبارين بعد موسى بأربعين سنة أنه مر بهذا المكان وأصحابه عطشوا، فشكوا إليه العطش، فقال: أما إن بقربكم عينا نزلت من الجنة استخرجها آدم

He said, 'My father informed me, and there had come upon him from the age like what has come upon me, from his father, from his grandfather from the one who fought alongside Yoshua-as Bin Noon-as successor-as of Musa-as wherever he-as headed and fought the tyrants after Musa-as for forty years. He-as passed by this place and his-as companion was thirsty, so he complained to him-as of the thirst. He-as said, 'Nearby you there is a spring from the Paradise. Adam-as had extracted it.

فقال إليها يوشع بن نون فنزع عنها الصخرة، ثم شرب وشرب أصحابه وسقوا ثم قلب الصخرة وقال لاصحابه: لا يقلبها إلا نبي أو وصي نبي،

He said, 'Yoshua Bin Noon-as snatched the rock, then he-as drank and his-as companion drank, and they quenched (their animals), then turned back the rock, and he-as said to his-as companion, 'None can overturn it except a Prophet-as, or a successor-as of a Prophet-as'.

قال: فتخلف نفر من أصحاب يوشع بعد ما مضى فجهدوا الجهد على أن يجدوا موضعها فلم يجدوه وأنما بني هذا الدير على هذه العين وعلى بركتها وطليتها فعلمت حين استخرجتها أنك وصي رسول الله أحمد الذي كنت أطلب، وقد أحببت الجهاد معك

He said, 'A number of companions of Yoshua-as differed after what he-as had expired, and they struggled a struggle upon that they would renew its place, but they could not find it, and rather the clan of this monastery is upon this spring and upon its Blessings and its hills, so I knew when you-asws extracted it and you-asws are a successor-asws of Rasool-saww of Allah-azwj Ahmad-saww whom I had sought, and would love to fight alongside you-asws'.

قال: فحمله على فرس وأعطاه سلاحا وخرج مع الناس، وكان ممن استشهد يوم النهر قال: وفرح أصحاب علي بحديث الديراني فرحا شديدا

He said, 'He-asws loaded him upon a horse and gave him a weapon and he went out with the people, and he was from the ones who were martyred on the day of (the battle of) Nahrwan'. The companions of Ali-asws rejoiced with the narration of the Monk with intense happiness'.

قال: وتخلف قوم بعد ما رحل العسكر وطلبوا العين فلم يدروا أين موضعها، فلحقوا بالناس وقال صعصعة بن صوحان: وأنا رأيت الديراني يوم نزل إلينا حين قلب علي الصخرة عن العين وشرب منها الناس، وسمعت حديثه لعلي (عليه السلام)، وحدثني ذلك اليوم سهل بن حنيف بهذا الحديث حين مر وامع خالد .

He said, 'And a group stayed back after the departure of the army and they sought the spring, but they could not know where its place was, and they caught up with the people, and Sa'sa Bin Sowhan said, 'And I saw the Monk on the day he descended to us when Ali-asws overturned the rock from the spring and the people drank from it, and I heard him narrating it to Ali-asws, and Sahl Bin Hunayf narrated to me on that day with this Hadeeth when they passed by with Khalid''.[20]

[20] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 5

(باب 4) * * (احتجاجه صلوات الله عليه على الطبيب اليونانى وما ظهر منه (عليه السلام)) * * (من المعجزات الباهرات)

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CHAPTER 4 – HIS-asws ARGUMENTATION AGAINST THE GREEK PHYSICIAN AND WHAT APPEARED FROM HIM-asws FROM THE CLEAR MIRACLES

1 – م، ج بالاسناد إلى أبي محمد العسكري (عليه السلام)، عن زين العابدين (عليه السلام) أنه قال: كان أمير المؤمنين (عليه السلام) قاعدا ذات يوم فأقبل إليه رجل من اليونانيين المدعين للفلسفة والطب، فقال له: يا أبا الحسن بلغني خبر صاحبك وأن به جنونا وجئت لاعالجه فلحقته وقد مضى لسبيله وفاتني ما أردت من ذلك، وقد قيل لي: إنك ابن عمه وصهره، وأرى بك صفارا قد علاك، وساقين دقيقين ما أراهما يقلانك،

By the chain going up to Abu Muhammad Al-Askari-asws, from Zayn Al-Abideen-asws having said: 'One day Amir Al-Momineen-asws was seated and a man from the Greeks came over, the claimant to the philosophy and the medicine, and he said to him-asws, 'O Abu Al-Hassan-asws! A piece of news has reached me that your-asws companion (Rasool-Allah-saww), and that he-saww is with the insanity, and I came to cure him-saww. So, I want to meet him-saww, but (I was told that) he-saww has passed on his-saww way (passed away). So there came to me what I intended from that, and it was said to me, 'You-asws are his-saww cousin and his-saww son-in-law, and I can see paleness with you-asws, and I have seen that your-asws legs are thin. I do not see them bearing your-asws weight'.

فأما الصفار فعندي دواؤه وأما الساقان الدقيقان فلاحيلة لي لتغليظهما، والوجه أن ترفق بنفسك في المشي تقلله ولا تكثره وفيما تحمله على ظهرك وتحتضنه بصدرك أن تقللهما ولا تكثرهما، فإن ساقيك دقيقان لا يؤمن عند حمل ثقيل انقصافهما،

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

وأما الصفار فدواؤه عندي وهو هذا، وأخرج دواء وقال هذا لا يؤذيك ولا يخيبك، ولكنه يلزمك حمية من اللحم أربعين صباحا ثم يزيل صفارك

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

فقال له علي بن أبي طالب (عليه السلام) قد ذكرت نفع هذا الدواء لصفاري، فهل عرفت شيئا يزيد فيه ويضره ؟ فقال الرجل: بلى حبة من هذا، وأشار إلى دواء معه وقال: إن تناوله الانسان وبه صفار أماته من ساعته وإن كان لاصفار به صار به صفار حتى يموت في يومه

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

فقال علي بن أبي طالب (عليه السلام): فأريني هذا الضار، فأعطاه إياه فقال له: كم قدر هذا ؟ قال له: قدر مثقالين سم ناقع قدر حبة منه يقتل رجلا

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

فتناوله علي (عليه السلام) فقمحه وعرق عرقا خفيفا، وجعل الرجل يرتعد ويقول في نفسه: الآن اؤخذ بابن أبي طالب ويقال: قتله ولا يقبل مني قولي: إنه هو (لهوخ) الجاني على نفسه

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

فتبسم علي (عليه السلام) وقال: يا عبد الله أصح ماكنت بدنا الآن لم يضرني ما زعمت أنه سم فغمض عينيك، فغمض ثم قال: افتح عينيك ففتح ونظر إلى وجه علي (عليه السلام) فإذا هو أبيض أحمر مشرب حمرة فارتعد الرجل لما رأه، وتبسم علي (عليه السلام) وقال: أين الصفار الذي زعمت أنه بي ؟

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

فقال: والله لكأنك لست من رأيت من قبل، كنت مصفرا فأنت الآن مورد قال علي (عليه السلام): فزال عني الصفار بسمك الذي تزعم أنه قاتلي،

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

وأما ساقاي هاتان – ومد رجليه وكشف عن ساقيه – فإنك زعمت أني أحتاج إلى أن أرفق ببدني في حمل ما أحمل عليه لئلا ينقصف الساقان، وأنا اريك (أدلك خ ل) أن طب الله عزوجل خلاف طبك، وضرب بيديه إلى اسطوانة خشب عظيمة (1) على رأسها سطح مجلسه الذي هو فيه، وفوقه حجرتان: إحداهما فوق الاخرى، وحركها واحتملها فارتفع السطح والحيطان وفوقهما الغرفتان، فغشي على اليوناني

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

فقال أمير المؤمنين عليه السلام صبوا عليه ماء، فصبوا عليه ماء فأفاق وهو يقول: والله ما رأيت كاليوم عجبا فقال له علي (عليه السلام): هذه قوة الساقين الدقيقتين واحتمالها في طبك هذا يا يوناني فقال اليوناني: أمثلك كان محمد ؟

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

فقال علي (عليه السلام): وهل علمي الأمن علمه ؟ وعقلي إلامن عقله ؟ وقوتي إلا من قوته ؟ لقد أتاه ثقفي كان أطب العرب فقال له: إن كان بك جنون داويتك فقال له محمد صلى الله عليه واله وسلم: أتحب أن اريك آية تعلم بها غناي عن طبك، وحاجتك إلى طبي قال: نعم

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

قال: اي آية تريد ؟ قال: تدعو ذلك العذق وأشار إلى نخلة سحوق فدعاها فانقلع أصلها من الارض وهي تخد الارض حتى وقف بين يديه فقال له: أكفاك ؟ قال: لا قال فتريد ماذا ؟ قال: تأمرها أن ترجع إلى حيث جاءت منه وتستقر في مقرها الذي انقلعت منه، فأمرها فرجعت واستقرت في مقرها

He-saww said: 'Which sign do you want?' He said, 'Call that bunch' – and he-saww gestured towards a distant palm tree. So he-saww called it, and it uprooted itself from the ground – and it was grooving in the ground with a grooving, until it paused in front of him-saww. He-saww said to him: 'Does that suffice you?' He said, 'No'. He-saww said: 'So what is that which you want?'

He said, 'Order it to return to where it came from, and settle in its residence which it uprooted from'. So he-saww ordered it, and it returned and settled in its residence.

فقال اليوناني لا مير المؤمنين (عليه السلام) هذا الذي تذكره عن محمد (صلى الله عليه وآله) غائب عني، وأنا أقتصر منك على أقل من ذلك: أنا أتباعد عنك فادعني وأنا لا أختار الا جابة، فإن جئت بي إليك فهي آية

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

فقال أمير المؤمنين (عليه السلام) هذا أنما يكون آية لك وحدك لانك تعلم من نفسك أنك لم ترده وإني أزلت اختيارك من غير أن باشرت مني شيئا، أو ممن أمرته بأن يباشرك، أو ممن قصد إلى إجبارك وإن لم آمره

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

إلا ما يكون من قدرة الله تعالى القاهرة، وأنت يا يوناني يمكنك أن تدعي ويمكن غيرك أن يقول: إني واطاتك على ذلك، فاقترح إن كنت مقترحا ما هو آية لجميع العالمين

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

قال له اليوناني: إذا جعلت الاقتراح إلي فأنا أقترح أن تفصل أجزاء تلك النخلة وتفرقها وتباعد ما بينها ثم تجمعها وتعيدها كما كانت

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

فقال علي (عليه السلام): هذه آية وأنت رسولي إليها – يعني إلى النخلة – فقل لها: إن وصي محمد رسول الله (صلى الله عليه وآله) يأمر أجزاءك أن تتفرق وتتباعد

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

فذهب فقال لها، فتفاصلت وتهافتت وتنثرت وتصاغرت أجزاؤها حتى لم يرلها عين ولا أثر، حتى كأن لم يكن هناك نخلة قط، فارتعدت فرائص اليوناني فقال: يا وصي محمد قد أعطيتني اقتراحي الاول فأعطني الآخر فأمرها أن تجتمع وتعود كما كانت

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

فقال: أنت رسولي إليها بعد فقل لها: يا أجزاء النخلة إن وصي محمد رسول الله (صلى الله عليه وآله) يامرك أن تجتمعي وكما كنت تعودي،

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

فنادى اليوناني فقال ذلك فارتفعت في الهواء كهيئة الهباء المنثور، ثم جعلت تجتمع جزء جزء منها حتى تصور لها القضبان والا وراق واصول السعف وشما ريخ الاعذاق، ثم تألفت وتجمعت و استطالت وعرضت واستقر أصلها في مقرها، وتمكن عليها ساقها، وتركب على الساق قضبانها، وعلى القضبان أوراقها، في أمكنتها أعذاقها، وكانت في الابتداء شماريخها متجردة لبعدها من أوان الرطب والبسر والخلال

So, the Greek called out and he said that, and they raised in the air as if they were dust particles, then went on to gather, part by part from it – until the branches were formed for it – and the leaves, and the roots, and the trunk. Then it composed and gathered and elongated and displayed, and settled its roots in its residence and planted its trunk upon these, and joined the branches upon it and joined up the leaves upon these, and its dates upon it – and beforehand its clusters were bare – as it was far from the season for the ripe dates, and the un-ripened dates, and the twigs.

فقال اليوناني: واخرى احب ان تخرج شما ريخها خلالها وتقلبها من خضرة إلى صفرة وحمرة وتراطيب وبلوغ ليؤكل وتطعمني ومن حضرك منها

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

فقال علي (عليه السلام) أنت رسولي إليها بذلك فمرها به فقال لها اليوناني: يأمرك أمير المؤمنين (عليه السلام) بكذا وكذا فأخلت وأبسرت واصفرت واحمرت وترطبت

Ali-asws said: 'You be my-asws messenger to it with that and instruct it with it'. The Greek said it to it what Amir Al-Momineen-asws had ordered him, and it sprouted twigs and un-ripened

dates, and they became yellow, and red, and ripened, and its twigs became heavy with its dates.

وثقلت أعذاقها برطبها فقال اليوناني: واخرى احبها يقرب من يدي أعذاقها، أو تطول يدي لتنالها، وأحب شئ إلي أن تنزل إلي إحداها، وتطول يدي إلى الاخرى التي هي اختها

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

فقال أمير المؤمنين (عليه السلام) مد اليد التي تريد أن تنالها وقل: (يا مقرب البعيد قرب يدي منها) واقبض الاخرى التي تريد أن تنزل العذق إليها وقل: (يا مسهل العسير سهل لي تناول ما يبعد عني منها) ففعل ذلك وقاله فطالت يمناه فوصلت إلى العذق وانحطت الا عذاق الاخرى فسقطت على الارض وقد طالت عراجينها،

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

ثم قال أمير المؤمنين (عليه السلام) إنك إن أكلت منها ولم تؤمن بمن أظهر لك عجائبها عجل الله عزوجل من العقوبة التي يبتليك بها ما يعتبر بها عقلاء خلقه وجهالهم

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

فقال اليوناني: إني إن كفرت بعد ما رأيت فقد بلغت في العنادو تناهيت في التعرض للهلاك، أشهد أنك من خاصة الله، صادق في جميع أقاويلك عن الله فأمرني بما تشاء أطعك

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

قال علي (عليه السلام): آمرك أن تقر لله بالوحد انية، وتشهد له بالجود والحكمة وتنزهه عن العبث والفساد، وعن ظلم الا ماء والعباد وتشهد أن محمد الذي أنا وصيه سيد الانام، وأفضل برية في دار السلام

Ali[-asws] said: 'I[-asws] order you that you acknowledge to Allah[-azwj] with the Oneness, and testify to Him[-azwj] with the Generosity and the Wisdom, being far above from the tampering and the corruption, and from being unjust to the maids and the servants. And you should testify that

Muhammad-saww, the one whose successor-asws I-asws am, is the Chief of the beings, and is of the most superior of the ranks of the people of the house of Al-Islam.

وتشهد أن عليا الذي أراك ما أراك وأولاك من النعم ما أولاك خير خلق الله بعد محمد رسول الله، وأحق خلق الله بمقام محمد (صلى الله عليه وآله) بعده، والقيام بشرائعه وأحكامه،

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

وتشهد أن أولياءه أولياء الله، وأن اعداءه أعداء الله، وأن المؤمنين المشاركين لك فيما كلفتك المساعدين لك على ما به أمرتك خير امة محمد (صلى الله عليه وآله)، وصفوة شيعة علي (عليه السلام)

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

وآمرك أن تواسي إخوانك المطابقين لك على تصديق محمد (صلى الله عليه وآله) وتصديقي و الانقياد له ولي مما رزقك الله وفضلك على من فضلك به منهم

And I-asws order you that you be consoling with your *Momineen* brothers, the matching ones to you, upon the ratification of Muhammad-saww, and ratifying me-asws, and the submission to him-saww and to me-asws, from what Allah-azwj Sustained you and Graced you upon the ones who merited you with it, from them.

تسد فاقتهم، وتجبر كسرهم وخلتهم، ومن كان منهم في درجتك في الايمان ساويته في مالك بنفسك، ومن كان منهم فاضلا عليك في دينك آثرته بمالك على نفسك حتى يعلم الله منك أن دينه آثر عندك من مالك، وأن أولياءه أكرم إليك من أهلك وعيالك،

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

وآمرك أن تصون دينك وعلمنا الذي أودعناك وأسرارنا التي حملناك، فلاتبد علومنا لمن يقابلها بالعناد، ويقابلك من أجلها بالشتم واللعن والتناول من العرض والبدن ولا تفش سرنا إلى من يشنع علينا عند الجاهلين بأحوالنا، ويعرض أولياءنا لبوادر الجهال،

And I-asws order you safeguard your Religion and our-asws knowledge which I-asws am entrusting you – and our-asws secrets which we-asws load (upon) you, so do not manifest our-asws knowledge

to the one who faces it with the stubbornness, and face you from its reason with the insults and the curses – and would take from the respect and the body (cause physical harm), and do not broadcast our-asws secrets to the one who would be adverse upon us-asws in the presence of the ones ignorant of our-asws states, and expose our-asws friends to the anecdotes of the ignorant ones'.

وآمرك أن تستعمل التقية في دينك فإن الله عزوجل يقول: (لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شئ إلا أن تتقوا منهم تقاة)

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

وقد أذنت لك في تفضيل أعدائنا علينا إن ألجأك الخوف إليه وفي إظهار البراءة منا إن حملك الوجل إليه، وفي ترك الصلوات المكتوبات إذا خشيت على حشاشتك الآفات والعاهات، فإن تفضيلك أعداءنا علينا عند خوفك لا ينفعهم ولا يضرنا، وإن إظهارك براءتك مناعند تقيتك لا يقدح فينا ولا ينقصنا،

And I-asws have permitted for you regarding the preferring of our-asws enemies over us-asws – if there comes to you the fear to it, and (permission) in displaying the disavowing from us-asws if the apprehension carries you upon it, and (permission) regarding neglecting the Prescribed *Salats* when you are fearing upon your life of the calamities and the disabilities, for your preferring our-asws enemies over us-asws during your fear would neither benefit them nor harm us-asws, and that your display of disavowing from us-asws during your *Taqiyya* would neither undermine regarding us-asws nor would it reduce us-asws (with anything).

ولئن تبرأ منا ساعة بلسانك وأنت موال لنا بجنانك لتبقى على نفسك روحها التي بها قوامها، ومالها الذي به قيامها، وجاهها الذي به تماسكها، وتصون من عرف بذلك وعرفت به من أوليائناو إخواننا وأخواتنا من بعد ذلك بشهور وسنين إلى أن تنفرج تلك الكربة وتزول به تلك الغمة، فإن ذلك أفضل من أن تتعرض للهلاك، وتنقطع به عن عمل في الدين وصلاح إخوانك المؤمنين،

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

وإياك ثم إياك أن تترك التقية التي أمرتك بها فإنك شائط بدمك ودماء إخوانك، معرض لنعمك ونعمهم للزوال، مذل لهم في أيدي أعداء دين الله، وقد أمرك الله بإعزازهم فإنك إن خالفت وصيتي كان ضررك على نفسك وإخوانك أشد من ضرر المناصب لنا الكافر بنا.

And beware! Then beware from neglecting the *Taqiyya,* which I[-asws] am ordering with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline. It would be humiliating for them in the hands of the enemies of the Religion of Allah[-azwj], and Allah[-azwj] has Commanded you with (increasing) their honour. So you, if you were to oppose my[-asws] advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the *Nasibis* (Hostile ones) to us[-asws], the *Kafirs* with us[-asws]''.[21]

[21] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 4 H 1

*** (باب 5) * * (أسؤلة الشامي عن أمير المؤمنين صلوات الله عليه في مسجد الكوفة) ***

CHAPTER 5 – QUESTIONS OF THE SYRIAN FROM AMIR AL-MOMINEEN-asws IN MASJID AL-KUFA

1 – ن، ع: محمد بن عمربن علي بن عبد الله البصري، عن محمد بن عبد الله بن أحمد ابن جبلة، عن عبد الله بن أحمد بن عامر الطائي، عن أبيه، عن الرضا عن آبائه، عن الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب (عليه السلام) بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فقال: يا أمير المؤمنين إني أسألك عن أشياء فقال: سل تفقها ولا تسأل تعنتا، فأحدق الناس بأبصارهم

Muhammad Bin Umar Bin Ali Bin Abdullah Al Basry, from Muhammad Bin Abdullah Bin Ahmad Ibn Jabala, from Abdullah Bin Ahmad Bin Aamir Al Taiy, from his father,

'From Al-Reza-asws, from his-asws forefathers-asws, from Al-Husayn-asws Bin Ali-asws having said: 'Ali-asws Bin Abu Talib-asws was at Kufa in the central Masjid when a man from the people of Syria stood up to him-asws and said, 'O Amir Al-Momineen-asws! I want to ask you-asws about certain things'. He-asws said: 'Ask to understand and do not ask to be intransigent' (stubborn/narrow-minded). The people stared with their eyes'.

فقال: أخبرني عن أول ما خلق الله تبارك وتعالى. فقال: خلق النور. قال: فمم خلق السماوات ؟ قال: من بخار الماء قال: فمم خلق الارض ؟ قال: من زبد الماء قال: فمم خلقت الجبال ؟ قال: من الامواج

He said, 'Inform me about the first what Allah-azwj Blessed and Exalted Created'. He-asws said: 'He-azwj Created the Light'. He said, 'What did He-azwj Create the skies from?' He-asws said: 'From the water vapour'. He said, 'What did He-azwj Create the earth from?' He said, 'From the foam of the water'. He said, 'What did He-azwj Create the mountain from?' He said, 'From the waves'.

قال: فلم سميت مكة ام القرى ؟ قال لان الارض دحيت من تحتها وسأله عن سماء الدنيا مما هي ؟ قال: من موج مكفوف وسأله عن طول الشمس و القمر وعرضهما قال: تسعمائة فرسخ في تسعمائة فرسخ وسأله كم طول الكواكب و عرضه ؟ قال: اثنا عشر فرسخا في اثني عشر فرسخا

Why is Makkah named as 'The mother town'?' He-asws said: 'Because the ground was spread from beneath it'. And he asked him-asws about the sky of the world, what is it from?' He-asws said: 'From a blind wave'. And he asked him-asws about the length of the sun and the moon and their width. He-asws said: 'Nine hundred Farsakhs by nine hundred Farsakhs'. And he asked him-asws, 'How much is the height of the stars and its width?' He-asws said: 'Twelve Farsakhs by twelve Farsakhs' (digits missing).

وسأله عن ألوان السموات السبع و أسمائها فقال له: اسم السماء الدنيا: رفيع وهي من ماء ودخان، واسم السماء الثانية: قيدرا، وهي على لون النحاس، والسماء الثالثة اسمها: الماروم وهي على لون الشبه، والسماء الرابعة اسمها: ارفلون وهي على لون الفضة،

والسماء الخامسة اسمها هيعون وهي على لون الذهب، والسماء السادسة اسمها: عروس، وهي ياقوتة خضراء، والسماء السابعة اسمها: عجماء وهي درة بيضاء

And he asked him[-asws] about the colours of the seven skies and their names. He[-asws] said to him: 'He[-asws] said: 'The sky of this world is called "*Rafi'e*" and it is from water and smoke. The second sky is called "*Qayzum*" and it is the colour of copper. The third sky is called "*Al-Maroum*" and it is the colour of iron. The fourth sky is called "*Arfalun*" and it is the colour of silver. The fifth sky is called "*Hay'oun*" and it is the colour of gold. The sixth sky is called "*Arous*" and it is the colour of green ruby. The seventh sky is called "*Ajma'a*" and it is the colour of white pearl'.

وسأله عن الثور ما باله غاض طرفه ولا يرفع رأسه إلى السماء ؟ قال: حياء من الله عزوجل، لما عبد قوم موسى العجل نكس رأسه وسأله عن المد والجزر ماهما ؟ قال: ملك موكل بالبحار يقال له رومان فإذا وضع قدميه في البحر فاض وإذا أخرجهما غاض وسأله عن اسم أبي الجن. فقال: شومان الذي خلق من مارج من نار. وسأله هل بعث الله نبيا إلى الجن ؟ فقال: نعم بعث إليهم نبيا يقال له يوسف فدعاهم إلى الله فقتلوه.

And he asked him[-asws] about the bull, 'What is the matter is closes its eyes and does not raise its head towards the sky?' He[-asws] said: 'In embarrassment from Allah[-azwj] Mighty and Majestic. When the people of Musa[-as] worshipped the calf, it lowered its head'. And he asked him[-asws] about the name of the father of the Jinn. He[-asws] said: 'Showman who is Created ***from smokeless fire [55:15]***. And he asked him[-asws], 'Did Allah[-azwj] Send a Prophet[-as] to the Jinn?' He[-asws] said: 'Yes, He[-azwj] did Send a Prophet[-as] to them called Yusuf[-as], and he[-as] called them to Allah[-azwj], but they killed him[-as]'.

وسأله عن اسم ابليس ماكان في السماء ؟ فقال: كان اسمه الحارث. وسأله لم سمي آدم آدم ؟ قال: لانه خلق من أديم الارض وسأله لم صار الميراث للذكر مثل حظ الانثيين ؟ فقال: من قبل السنبلة، كان عليها ثلاث حبات فبادرت إليها حواء فأكلت منها حبة، وأطعمت آدم حبتين، فمن أجل ذلك ورث الذكر مثل حظ الانثيين.

And he asked him[-asws] about the name of Iblees[-la], what was it in the sky?' He[-asws] said: 'His[-la] name was Al-Haris'. And he asked him[-asws], 'Why was Adam[-as] named as 'Adam'?' He[-asws] said: 'Because he[-as] was Created from the crust (Adeym) of the earth'. And he asked him[-asws], 'Why did the inheritance come to be a share of the male equating to the share of two females?' He[-asws] said: 'Because of the ear (of a grain). There were three seeds, upon it, and Hawwa[-as] went to it and ate one seed from it, and fed two seeds to Adam[-as], therefore from the reason of that the male inherits the like of two females'.

وســـأله عمن خلق الله من الانبياء مختونا. فقال: خلق الله آدم مختونا، وولد شـــيث مختونا، وإدريس، ونوح، وإبراهيم، وداود، وسليمان، ولوط، إسماعيل، و موسى وعيسى، ومحمد صلى الله عليه وعليهم أجمعين.

And he asked him[-asws] about the ones from the Prophets[-as] whom Allah[-azwj] Created as circumcised. He[-asws] said: 'Allah[-azwj] Created Adam[-as] as circumcised, and Shees[-as] was born circumcised, and Idrees[-as], and Noah[-as], and Ibrahim[-as], and Dawood[-as], and Suleyman[-as], and Lut[-as], and Ismail[-as], and Musa[-as], and Isa[-as], and Muhammad[-saww]'.

وسأله كم كان عمر آدم ؟ فقال: تسعمائة سنة وثلاثين سنة. وسأله عن أول من قال الشعر فقال: آدم. قال: وما كان شعره ؟ قال: لما انزل إلى الارض من السماء فرأى تربتها وسعتها وهواها وقتل قابيل هابيل قال آدم (عليه السلام): تغيرت البلاد ومن عليها * فوجه الارض مغبر قبيح تغير كل ذي لون وطعم * وقل بشاشة الوجه المليح

And he asked him-asws, 'How much was the age of Adam-as?' He-asws said: 'Nine hundred and thirty years'. And he asked him-asws about the first one who said poetry. He-asws said: 'Adam-as'. He said, 'So what was his-as poem?' He-asws said: 'When he-as descended to the earth from the sky, and he-as saw its soil and its expanse and its atmosphere, and Qabeel-la killed Habeel-as, Adam-as said: '*The country has changed and ones upon it; the surface of the earth is dusty, ugly, every one with colour and taste has changed; and the bitter face speaks behind a cheerfulness*'.

فأجابه إبليس: تنح عن البلاد و ؟ ساكنيها * ففي الفردوس ضاق بك الفسيح وكنت بها وزوجك في قرار * وقلبك من أذى الدنيا مريح فلم تنفك من كيدى ومكري * إلى أن فاتك الثمن الربيح فلولا رحمة الجبار أضحى * بكفك من جنان الخلدريح

Iblees-la answered him-as, '*Are you-as relinquishing from the country and its settlers? In Al Firdows the capaciousness was straitened with you-as while you-as and your-as wife-as were in tranquillity at it, and your-as heart is relaxed from the harm of the word, but it will not benefit you-saww from my-la plots and plans, until the profitable price was lost from you-as. So, had it not been for the Mercy of the Compeller existed, by your-as wrist, you-as would have departed from the eternal Gardens*'.

وسأله كم حج آدم (عليه السلام) من حجة ؟ فقال له: سبعين حجة ماشيا على قدميه وأول حجة حجها كان معه الصرد يدله على مواضع الماء، وخرج معه من الجنة، وقد نهي عن أكل الصرد والخطاف

And he asked him-asws, 'How many Hajj did Adam-as perform?' He-asws said to him: 'Seventy Hajj walking upon his-as feet; and the first Hajj he-as performed there was the Shrike (bird) with him-as, pointing him-asws to the place of water, and it had come out with him-as from the Paradise, and it is Forbidden from eating the Shrike[22] and the Martin'[23].

وسأله ما باله لا يمشي على الارض ؟ قال: لانه ناح على بيت المقدس فطاف حوله أربعين عاما يبكي عليه، ولم يزل يبكي مع آدم (عليه السلام) فمن هناك سكن البيوت ومعه تسع آيات من كتاب الله عزوجل مما كان آدم يقرؤها في الجنة وهي معه إلى يوم القيامة: ثلاث آيات من أول الكهف، وثلاث آيات من سبحان وهي (و إذا قرأت القرآن) وثلاث آيات من يس: (وجعلنا من بين أيديهم سدا ومن خلفهم سدا)

And he asked him-asws, 'What is the matter it does not walk upon the ground?' He-asws said: 'Because it lamented upon Bayt Al-Maqdis and it circled around it for forty days crying upon him-as, and did not cease to cry with Adam-as. So, from them it settles the houses; and with him-as were nine Verses from the Book of Allah-azwj Mighty and Majestic from what Adam-as used to recite in the Paradise and these would be with him-as up to the Day of Judgment –

[22] shrike - a predatory song-bird of the family laniidae
[23] A small bird like a swallow

three Verses from the beginning of (Surah) Al-Kahf, and three Verses from (Surah) Al-Isra and it is: ***And whenever you recite the Quran [17:45]***, and three Verses from (Surah) Yaseen: ***And We Made a barrier to be from their front and a barrier from their back [36:9]***'.

وسأله عن أول من كفر وأنشأ الكفر فقال: إبليس لعنه الله وسأله عن اسم نوح ماكان ؟ فقال: كان اسمه السكن، وإنما سمي نوحا لانه ناح على قومه ألف سنة إلا خمسين عاما وسأله عن سفينة نوح (عليه السلام) ماكان عرضها وطولها فقال: كان طولها ثمانمائة ذراع، وعرضها خمسمائة ذراع، وارتفاعها في السماء ثمانون ذراعا

And he asked him-asws about the first one to commit Kufr and spread the Kufr. He-asws said: 'Iblees-la, may Allah-azwj Curse him-la'. And he asked him-asws about the name of Noah-as, 'What was it?' He-asws said: 'His-as name was 'Al-Sakn', and rather he-as was named as Noah-as because he-as lamented (Noah) upon his-as people for a thousand years less fifty years'. And he asked him-asws about the ship of Noah-as, 'What was its width and its length?' He-asws said: 'Its length was of eight hundred cubits, and its width was of five hundred cubits, and its height in the sky was of eighty cubits'.

ثم جلس الرجل وقال إليه آخر فقال: يا أمير المؤمنين أخبرنا عن أول شجرة غرست في الارض فقال: العوسجة ومنها عصا موسى (عليه السلام) وسأله عن أول شجرة نبتت في الارض فقال: هي الدبا وهو القرع وسأله عن أول من حج من أهل السماء فقال له: جبرئيل (عليه السلام) وسأله عن أول بقعة بسطت من الارض أيام الطوفان فقال له: موضع الكعبة وكان زبرجدة خضراء

Then the man sat down, and another one said to him-asws, 'O Amir Al-Momineen-asws! Inform us about the first tree planted in the earth'. He-asws said: 'The boxthorn (Lyceum), and the staff of Musa-as is from it'. And he asked him-asws about the first tree grown in the earth. He-asws said: 'It is the 'Adba' and it is the pumpkin'. And he asked him-asws about the first one to perform Hajj from the people of the sky. He-asws said to him: 'Jibraeel-as'. And he asked him-asws about the first spot stretched from the earth in the days of the flood (of Noah-as). He-asws said to him: 'Place of the Kabah, and it was green aquamarine'.

وسأله عن أكرم واد على وجه الارض. فقال له: واد يقال له سرنديب، سقط فيه آدم (عليه السلام) من السماء وسأله عن شر واد على وجه الارض فقال له: واد باليمن يقال له برهوت، وهو من أودية جهنم وسأله عن سجن سار بصاحبه فقال: الحوت سار بيونس بن متى (عليه السلام)

And he asked him-asws about the most honourable valley upon the surface of the earth. He-asws said to him: 'A valley called Sarandeep. Adam-as descended in it from the sky'. And he asked him-asws about the evilest valley upon the surface of the earth. He-asws said to him: 'A valley in Yemen called Barhout, and it is from the valleys of Hell'. And he asked him-asws about a prison which travelled with its occupant. He-asws said: 'The whale travelled with Yunus-as Bin Mata-as'.

وسأله عن ستة لم يركضوا في رحم فقال: آدم، وحواء وكبش إبراهيم، وعصا موسى، وناقة صالح، والخفاش الذي عمله عيسى بن مريم وطار بإذن الله عزوجل وسأله عن شئ مكذوب عليه ليس من الجن ولا من الانس فقال الذئب الذي كذب عليه إخوة يوسف (عليه السلام).

And he asked him-asws about six who did not run the course of the womb. He-asws said: 'Adam-as, and Hawwa-as, and the ram of Ibrahim-as, and staff of Musa-as, and she-camel of Salih-as, and the bat which Isa-as Bin Maryam-as made and it flew by the Permission of Allah-azwj Mighty and Majestic'. And he asked him-asws about a thing belied upon neither being from the Jinn nor from the humans. He-asws said: 'The wolf who was belied upon by the brothers of Yusuf-as'.

وسأله عن شئ أوحى الله عزوجل إليه ليس من الجن ولا من الانس. فقال: أوحى الله عز وجل إلى النحل. وسأله عن موضع طلعت عليه الشمس ساعة من النهار ولا تطلع عليه أبدا. قال: ذلك البحر حين فلقه الله عز وجل لموسى (عليه السلام)، فأصابت أرضه الشمس، واطبق عليه الماء فلن تصيبه الشمس.

And he asked him-asws about a thing Allah-azwj Mighty and Majestic Revealed unto, neither being from the Jinn nor from the humans'. He-asws said: 'Allah-azwj Mighty and Majestic Revealed unto the bee'. And he asked him-asws about the place the sun emerged upon for a time from the day and will not emerge upon it ever'. He-asws said: 'That is the sea when Allah-azwj Mighty and Majestic Split it for Musa-asws and its ground was hit by the sunlight, and the water layered upon it, the sunlight will never be hitting it (again)'.

وسأله عن شئ شرب وهو حي، وأكل وهو ميت فقال: تلك عصا موسى وسأله عن نذير أنذر قومه ليس من الجن ولا من الانس. فقال: هي النملة وسأله عن أول من امر بالختان. قال: إبراهيم. وسأله عن أول من خفض من النساء فقال: هاجر ام إسماعيل خفضتها سارة لتخرج من يمينها

And he asked him-asws about a thing which drank when it was alive, and ate while it was dead'. He-asws said: 'That is the staff of Musa-as'. And he asked him-asws about a warner who warned his people, neither being from the Jinn nor from the humans. He-asws said: 'It is the ant (warning of Suleyman-as)'. And he asked him-asws about the first one who instructed with the circumcision'. He-asws said: 'Ibrahim-as' (see page 96 where it is said circumcised). And he asked him-asws about the first one lowered from the women'. He-asws said: 'Hajar-as, mother-as of Ismail-as. Sarah-as lowered her-as in order to exit from her-as right'.

وسأله عن أول امرأة جرت ذيلها. فقال: هاجر لما هربت من سارة. وسأله عن أول من جرذيله من الرجال. فقال: قارون. وسأله عن أول من لبس النعلين. فقال إبراهيم (عليه السلام). وسأله عن أكرم الناس نسبا. فقال: صديق الله يوسف بن يعقوب إسرئيل الله، ابن إسحاق ذبيح الله ابن إبراهيم خليل الله

And he asked him-asws about the first woman to flow her tail (lower part of dress)'. He-asws said: 'Hajar-as, when she-as fled from Sarah-as'. And he asked him-asws about the first one to flow his tail (lower part of dress) from the men'. He-asws said: 'Qaroun-la'. And he asked him-asws about the first one to wear the slippers'. He-asws said: 'Ibrahim-as'. And he asked him-asws about the most honourable of the people in lineage'. He-asws said: 'Friend of Allah-azwj Yusuf-as Bin Yaqoub-as Israel of Allah-azwj, Ibn Is'haq-as the 'slaughtered of Allah-azwj' – son of Ibrahim-as Friend of Allah-azwj'.

وسأله عن ستة من الا نبياء لهم اسمان فقال: يوشع بن نون وهو ذوالكفل، ويعقوب وهو إسرائيل، والخضر وهو تاليا، ويونس وهو ذوالنون، وعيسى وهو المسيح ومحمد وهو أحمد صلوات الله عليهم وسأله عن شئ تنفس ليس له لحم ولادم فقال: ذاك الصبح إذا تنفس وسأله عن خمسة من الانبياء تكلموا بالعربية فقال: هود، وشعيت، وصالح، وإسماعيل، ومحمد صلى الله عليه وعليهم

And he asked him-asws about six from the Prophets-as having two names for them-as. He-asws said: 'Yoshua-as Bin Noon-as and he is Zulkifl, And Yaqoub-as and he-as is Israel, and Al-Khizr-as and he is Taliya, and Yunus-as and he is Zulnoon, and Isa-as and he is the Messiah, and Muhammad-saww and he is Ahmad'. And he asked him-asws about a thing which breathes (and) there isn't any flesh for it nor blood. He-asws said: 'That is the morning when it breathes'. And he asked him-asws about five from the Prophets-as who spoke in Arabic. He-asws said: 'Hud-as, and Shuayb-as, and Salih-as, and Ismail-as, and Muhammad-saww'.

ثم جلس وقام رجل آخر فسأله وتعنته فقال: يا أمير المؤمنين أخبرنا عن قول الله عزوجل: (يوم يفر المرء من أخيه وامه وأبيه وصاحبته وبنيه) من هم ؟ فقال: قابيل يفر من هابيل، والذى يفر من امه موسى والذي يفر من أبيه إبراهيم، والذي يفر من صاحبته لوط، والذي يفر من ابنه نوح يفر من ابنه كنعان.

Then he sat down and another man stood up to ask him-asws to confuse him-asws, and he said, 'O Amir Al-Momineen-asws! inform us about the Words of Allah-azwj Mighty and Majestic: ***(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]***, who are they?' He-asws said: 'Qabeel-la would flee from Habeel-as, and the one who will flee from his mother is Musa-as, and the one who will free from his father is Ibrahim-as, and the one who will flee from his spouse is Lut-as, and the one who will free from his son is Noah-as fleeing from his-as son Canaan'.

وسأله عن أول من مات فجاءة فقال: داود (عليه السلام) مات على منبره يوم الاربعاء. وسأله عن أربعة لا يشبعن من أربعة فقال: أرض من مطر، وانثى من ذكر، وعين من نظر، وعالم من علم. وسأله عن أول من وضع سكك الدنانير والدراهم فقال: نمرود بن كنعان بعد نوح.

And he asked him-asws about the first one to die a sudden death. He-asws said: 'Dawood-as died upon his-as pulpit on the day of Wednesday'. And he asked him-asws about four who are not satiated from four. He-asws said: 'Ground from the rain, and female from a male, and eyes from looking, and a scholar from knowledge'. And he asked him-asws about the first one to place markets of Dinars and Dirhams. He-asws said: 'Nimrod Bin Canaan-la after Noah-as'.

وسأله عن أول من عمل عمل قوم لوط. فقال: إبليس فإنه أمكن من نفسه. وسأله عن معنى هدير الحمام الراعبية فقال: تدعو على أهل المعازف والقينات و المزامير والعيدان وسأله عن كنية البراق فقال: يكنى أبا هزال

And he asked him-asws about the first one who do the deed of the people of Lut-as. He-asws said: 'Iblees-la, for he-la enabled from himself-la'. And he asked him-asws about the meaning of (the metaphor) 'The road of the bathroom is desirous'. He-asws said: 'Inviting the musicians and the musical instruments, and the flutes and the festivals'. And he asked him-asws about the teknonym 'Al-Buraq'. He-asws said: 'Teknonym of Abu Hazal'.

وسأله لم سمي تبع تبعا ؟ قال: لانه كان غلاما كاتبا فكان يكتب لملك كان قبله فكان إذا كتب كتب: بسم الله الذي خلق صبحا وريحا فقال الملك: اكتب وابدء باسم ملك الرعد، فقال: لا أبدء إلا باسم إلهي، ثم اعطف على حاجتك، فشكر الله عزوجل له ذلك، وأعطاه ملك ذلك الملك فتابعه الناس على ذلك فسمي تبعا.

And he asked him-asws, 'Why is 'Tab'a' named as a followed?' He-asws said: 'Because he was a slave who used to write for a king who was before him, and it was so that whenever he wrote, wrote, 'In the Name of Allah-azwj Who Created clouds and wind'. The king said, 'Write and begin with the name of the king of the thunder'. He said, 'I will not begin except with the Name of my God-azwj then I shall answer to your need'. So, Allah-azwj Mighty and Majestic Thanked him for that and Gave him the kingdom of that king, and the people followed him upon that, therefore he was named as 'followed'.

وسأله ما بال الماعز مفرقعة الذنب، بادية الحياء والعورة ؟ فقال: لان الماعز عصت نوحا لما أدخلها السفينة فدفعها فكسر ذنبها، والنعجة مستورة الحياء والعورة لان النعجة بادرت بالدخول إلى السفينة فمسح نوح (عليه السلام) يده على حياها وذنبها فاستوت الالية وسأله عن كلام أهل الجنة فقال: كلام أهل الجنة بالعربية. وسأله عن كلام أهل النار فقال: بالمجوسية.

And he asked him-asws, 'What is the matter the goat is raised of the tail, exposing the shame and the private part?' He-asws said: 'Because the goat disobeyed Noah-as when he-as entered it into the ship, so he-as pushed it and its tail broke, and the ewe is of veiled sham and the private part initiated with the entry into the ship, so Noah-as wiped his-as head upon its shamed and its tail, and it evened out'. And he asked him-asws about the speech of the people of the Paradise. He-asws said: 'Speech of the people of the Paradise would be in Arabic'. And he asked him-asws about the speech of the people of the Fire. He-asws said: 'language of Majusees' (those who worship fire 'In Majian'.

ثم قال أمير المؤمنين (عليه السلام): النوم على أربعة أصناف: الانبياء تنام على أقفيتها مستلقية وأعينها لا تنام متوقعة لوحي ربها، والمؤمن ينام على يمينه مستقبل القبلة، والملوك وأبناؤها تنام على شمالها ليستمرؤوا ما يأكلون، وإبليس و إخوانه وكل مجنون وذي عاهة تنام على وجهه منبطحا

Then Amir Al-Momineen-asws said: 'The sleep is upon four types – The Prophets-as sleep lying upon their-as backs and their-as eyed do not sleep in expectation to the Revelation of their-as Lord-azwj; and the Momin sleeps upon his right facing the Qiblah, and the kings and their sons sleep upon their left in order to adhere to what they have been eating, and Iblees-la and his-la brethren and every insane one and one with disability sleeps prone upon his face' (down).

ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الاربعاء وتطيرنا منه وثقله وأي أربعاء هو ؟ قال: آخر أربعاء في الشهر وهو المحاق وفيه قتل قابيل هابيل أخاه، ويوم الاربعاء القي إبراهيم في النار، ويوم الاربعاء وضعوه في المنجنيق،

Then another man stood up to him-asws and he said, 'O Amir Al-Momineen-asws! Inform me about the day of Wednesday and our fleeing from it, and its heaviness, and which Wednesday is it?' He-asws said: 'The last Wednesday in the month, and it is the waning (of the moon), and during it Qabeel-la killed his-la brother-as Habeel-as, and on the day of Wednesday Ibrahim-as was thrown into the fire, and on the day of Wednesday they placed him-as in the catapult.

ويوم الاربعاء غرق الله عزوجل فرعون، ويوم الاربعاء جعل الله عاليها سافلها، ويوم الاربعاء أرسل الله عزوجل الريح على قوم عاد، ويوم الاربعاء أصبحت كالصريم ويوم الاربعاء سلط الله على نمرود البقة،

And on the day of Wednesday Allah-azwj Mighty and Majestic Drowned Pharaoh-la, and on the day of Wednesday Allah-azwj Made its upper part to be its lower part, and on the day of Wednesday Allah-azwj Mighty and Majestic Sent the wind upon the people of Aad-as, and on the day of Wednesday ***So in the morning it was like the reaped [68:20]***, and on the day of Wednesday Allah-azwj Made the bug to overcome Nimrod-la.

ويوم الاربعاء طلب فرعون موسى (عليه السلام) ليقتله، ويوم الاربعاء خر عليهم السقف من فوقهم، ويوم الاربعاء أمر فرعون بذبح الغلمان، ويوم الاربعاء خرب بيت المقدس ويوم الاربعاء احرق مسجد سليمان بن داود بإصطخر من كورة فارس،

And on the day of Wednesday Pharaoh-la sought Musa-as in order to kill him-as, and on the day of Wednesday the ceiling fell down upon them from above them, and on the day of Wednesday Pharaoh-la ordered the slaughtering of the two boys, and on the day of Wednesday Bayt Al-Maqdis was ruined, and on the day of Wednesday Masjid of Suleyman-as Bin Dawood-as was burnt down by stirrings from the land of Persia.

ويوم الاربعاء قتل يحيى بن زكريا، ويوم الاربعاء أظل قوم فرعون أول العذاب، ويوم الاربعاء خسف الله بقارون، ويوم الاربعاء ابتلي أيوب بذهاب ماله وولده، ويوم الاربعاء ادخل يوسف السجن، ويوم الاربعاء قال الله عزوجل: (إنا دمرناهم وقومهم أجمعين)

And on the day of Wednesday Yahya-as Bin Zakariya-as was killed, and on the day of Wednesday the people of Pharaoh-la were shaded by the first punishment, and on the day of Wednesday Allah-azwj Submerged Qaroun-la, and on the day of Wednesday Ayoub-as was afflicted by the loss of his-as wealth and his-as children, and on the day of Wednesday Yusuf-as entered the prison, and on the day of Wednesday Allah-azwj Mighty and Majestic Said: ***We Annihilated them and their people in their entirety [27:51]***.

ويوم الاربعاء أخذتهم الصيحة، ويوم الاربعاء عقرت الناقة، ويوم الاربعاء امطر عليهم حجارة من سجيل، ويوم الاربعاء شج وجه النبي (صلى الله عليه وآله) وكسرت رباعيته، ويوم الاربعاء أخذت العمالیق التابوت

And on the day of Wednesday they were seized by the Scream, and on the day of Wednesday the she-camel was hamstrung, and on the day of Wednesday stones of clay were rained upon them, and on the day of Wednesday the face of the Prophet-saww was hit and hit four teeth broke, and on the day of Wednesday the Amelikites seized the box (Taboot)'.

وسأله عن الايام وما يجوز فيها من العمل فقال أمير المؤمنين: يوم السبت يوم مكر وخديعة ويوم الاحد يوم غرس وبناء ويوم الاثنين يوم سفر وطلب، ويوم الثلثاء يوم حرب ودم، ويوم الاربعاء يوم شؤم فيه يتطير الناس ويوم الخميس يوم الدخول على الامراء وقضاء الحوائج ويوم الجمعة يوم خطبة ونكاح

And he asked him-asws about the days and what is allowed during these from the works. Amir Al-Momineen-asws said: 'The day of Saturday is a day of plots and deceit, and the Sunday is a day of planting and building, and the day of Monday is a day of travelling and seeking, and

the day of Tuesday is a day of war and blood, and the day of Wednesday is a day of inauspiciousness the people flee during it, and the day of Thursday is day of the entering to see the person and fulfilling his needs, and the day of Friday is a day of proposing and marriage''.[24]

[24] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 5 H 1

*** (باب 6) * * (نوادر احتجاجاته صلوات الله عليه وبعض ما صدر عنه من جوامع العلوم) ***

CHAPTER 6 – HIS-asws MISCELLANEOUS ARGUMENTS AND SOME OF WHAT HAS COME FROM HIM-asws FROM THE ENTIRETY OF THE KNOWLEDGES

1 – ج: عن الاصبغ قال: سأل ابن الكواء أمير المؤمنين (عليه السلام) فقال: أخبرني عن بصير بالليل بصير بالنهار، وعن أعمى بالليل أعمي بالنهار وعن بصير بالليل أعمى بالنهار، وعن أعمى بالليل بصير بالنهار.

From Al Asbagh who said,

'Ibn Al-Kawa asked Amir Al-Momineen-asws and he said, 'Inform me about the one who sees at night and sees by the day, and about the one blind at night and blind by the day, and about the one who sees at night and is blind by the day, and about one blind at night and sees by the day'.

فقال له أمير المؤمنين (عليه السلام): ويلك سل عما يعنيك ولا تسأل عما لا يعنيك، ويلك أما بصير بالليل بصير بالنهار فهو رجل آمن بالرسل والاوصياء الذين مضوا، وبالكتب والنبيين، وآمن بالله وبنبيه محمد (صلى الله عليه وآله)، وأقر لي بالولاية فأبصر في ليله ونهاره

Amir Al-Momineen-asws said to him: 'Woe be unto you! Ask about what concerns you and do not ask about what has no meaning for you. Woe be unto you! As for the one who sees at night and sees by the day, it is a man who believes in the Rasool-saww and the successors-as, those who have passed, and in the Book and the Prophets-as, and believes in Allah-azwj and His-azwj Prophet-saww Muhammad-saww, and acknowledges to me-asws with the Wilayah. Thus, he sees during his night and his day.

وأما الاعمى بالليل أعمى بالنهار فرجل جحد الا نبياء والاوصياء والكتب التي مضت، وأدرك النبي (صلى الله عليه وآله) فلم يؤمن به، ولم يقر بولايتي، فجحد الله عز وجل و نبيه (صلى الله عليه وآله) فعمي بالليل وعمي بالنهار

And as for the one blind at night and blind by the day, it is a man who rejects the Prophets-as and the successors-as, and the Books which have passed, and came across the Prophet-saww but did not believe in him-saww, and does not acknowledge to me-asws of my-asws Wilayah. So, he rejected Allah-azwj and His-azwj Prophet-saww and is blind at night and blind by the day.

وأما بصير بالليل أعمى بالنهار فرجل آمن بالانبياء والكتب وجحد النبي (صلى الله عليه وآله) وولايتي، وأنكرني حقي فأبصر بالليل وعمي بالنهار

And as for the one seeing at night and is blind by the day, it is a man who believes in the Prophets-as and the Books, and rejects the Prophet-saww and my-asws Wilayah, and denies me-asws of my-asws right. Thus, he sees at night and is blind by the day.

وأما أعمى بالليل بصير بالنهار فرجل جحد الانبياء الذين مضوا والاوصياء و الكتب وأدرك النبي (صلى الله عليه وآله) فآمن بالله ورسوله محمد (صلى الله عليه وآله) وآمن بإمامتي وقبل ولايتي فعمي بالليل وأبصر بالنهار،

And as for the one blind at night and seeing by the day, it is a man who rejects the Prophets-as, those who have passed, and the successors-as, and the Books, and came across the Prophet-saww, so he believed in Allah-azwj and His-azwj Rasool-saww Muhammad-saww, and believed in my-asws Imamate and accepts my-asws Wilayah. So, he is blind at night and sees by the day.

ويلك يا ابن الكواء فنحن بنو أبي طالب بنا فتح الله الاسلام وبنا يختمه.

Woe be unto you, O Ibn Al Kawa! We-asws are the sons-asws of Abu Talib-asws. By us-asws Allah-azwj Opened Islam and by us-asws He-azwj will end it'.

قال الاصبغ: فلما نزل أمير المؤمنين (عليه السلام) من المنبر تبعته فقلت: سيدي يا أمير المؤمنين قويت قلبي بما بينت فقال لي: يا أصبغ من شك في ولايتي فقد شك في إيمانه، ومن أقر بولايتي فقد أقر بولاية الله عزوجل، وولايتي متصلة بولاية الله كهاتين – وجمع بين أصابعه –

Al-Asbagh said, 'When Amir Al-Momineen-asws descended from the pulpit, I followed him-asws and said to him-asws, 'My Master-asws, O Amir Al-Momineen-asws! You-asws have strengthened my heart with what you-asws explained'. He-asws said to me: 'O Asbagh! One who doubts in my-asws Wilayah so he has doubted in his Eman, and one who accepts my-asws Wilayah so he has accepted the Wilayah of Allah-azwj Mighty and Majestic; and my-asws Wilayah is connected with the Wilayah of Allah-azwj like these two' – and he-asws gathered between his-asws two fingers.

يا أصبغ من أقر بولايتي فقد فاز، ومن أنكر ولايتي فقد خاب وخسر وهوى في النار، ومن دخل النار لبث فيها أحقابا

O Asbagh! One who accepts my-asws Wilayah, he has succeeded, and one who denies my-asws Wilayah, he is unsuccessful, and lost, and would fall into the Fire, and one who enters the Fire would remain there for aeons (ages)''.[25]

2 – قب: كتب ملك الروم إلى معاوية يسأله عن خصال فكان فيما سأله: أخبرني عن لا شئ فتحير، فقال عمرو بن العاص: وجه فرسا فأرها إلى معسكر علي ليباع، فإذا قيل للذي هو معه: بكم ؟ فيقول: بلاشئ فعسى أن تخرج المسالة

The king of Rome wrote to Muawiya asking him about certain characteristics, and it was among what he asked him, 'Inform me about nothing'. He was confused, so Amro Bin Al-Aas-la said, 'Divert horses and show them to the camp of Ali-asws to be sold, so when it is said to the one who is with him, 'For how much?' He would say, 'For nothing'. Perhaps the issue would come out'.

[25] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 1

فجاء الرجل إلى عسكر علي إذ مر به علي (عليه السلام) ومعه قنبر فقال: يا قنبر ساومه فقال: بكم الفرس ؟ قال: بلاشئ، قال: يا قنبر خذمنه، قال: أعطني لا شئ فأخرجه إلى الصبحراء وأراه السراب، فقال: ذاك لا شئ

The man came to the camp of Ali-asws, then Ali-asws passed by him and with him-asws was Qanbar. He-asws said: 'O Qanbar! Bargain with him'. He said, 'How much is the horse for?' He said, 'For nothing'. He-asws said: 'O Qanbar! Take it from him'. He said, 'Give me 'nothing'. So, he-asws took him to the desert and showed him the mirage and he-asws said: 'That is nothing'.

قال: اذهب فخبره، قال: وكيف قلت ؟ أما سمعت يقول الله تعالى: (يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئا).

He-asws said: 'Go and inform him'. He said, 'And how shall I say it?' (He-asws said): 'But, have you not heard Allah-azwj the Exalted Saying: ***The thirsty one reckons it to be water, until when he comes to it, he does not find anything, [24:39]***''.[26]

3 – الاصبغ كتب ملك الروم إلى معاوية: إن أجبتني عن هذه المسائل حملت إليك الخراج، وإلا حملت أنت فلم يدر معاوية، فأرسلها إلى أمير المؤمنين (عليه السلام) فأجاب عنها

Al Asbagh –

'The king of Rome wrote to Muawiya, 'If you were to answer me about this issue (some questions), I shall send the taxes to you, or else you send'. Muawiya did not know, so he sent a message to Amir Al-Momineen-asws, and he-asws answered it.

فقال: أول ما اهتز على وجه الارض النخلة، وأول شئ صيح عليها واد باليمن وهو أول واد فار فيه الماء، والقوس أمان لاهل الأرض كلها عند الغرق مادام يرى في السماء، والمجرة أبواب فتحها الله على قوم ثم أغلقها فلم يفتحها.

He-asws said: 'The first of what shook upon the surface of the earth is the palm tree, and the first thing shouted upon is a valley at Yemen, and it is the first valley the water burst forth in it, and the arch (rainbow) is a safety for the people of the earth, all of it, during the drowning for as long as it is seen in the sky, and the galaxy are doors Allah-azwj Opened upon a people, then Closed it, and did not Open these'.

قال: فكتب بها معاوية إلى ملك الروم فقال: والله ما خرج هذا إلا من كنز نبوة محمد (صلى الله عليه وآله) فخرج إليه الخراج

He (the narrator) said, 'So, Muawiya wrote with it to the king of Rome, and he said, 'By Allah-azwj! This has not come out except from the treasures of the Prophet-hood of Muhammad-saww!' Then he sent the taxes to him''.[27]

4 – الرضا (عليه السلام)، عن آبائه عليهم السلام سئل أمير المومنين (عليه السلام) عن المد والجزر ماهما ؟ فقال (عليه السلام): ملك موكل بالبحار يقال له رومان فإذا وضع قدمه في البحر فاض وإذا أخرجها غاض

[26] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 2
[27] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 3

Al-Reza-asws, from his-asws forefathers-asws: 'Amir Al-Momineen-asws was asked about the tides and the flow, what are these two?' He-asws said: 'An Angel called Al-Rowman is allocated with the oceans. Whenever he places his foot in the ocean, it flows out, and when he extracts it, it recedes''.[28]

5 – وسأله (عليه السلام) ابن الكواء: كم بين السماء والارض ؟ فقال: دعوة مستجابة، قال وما طعم الماء ؟ قال: طعم الحياة وكم بين المشرق والمشرق والمغرب ؟ فقال (عليه السلام): مسيرة يوم للشمس .وما أخوان ولدا في يوم وماتا في يوم، وعمر أحدهما خمسون ومائة سنة، و عمر الآخر خمسون سنة ؟ فقال: عزير وعزره أخوه، لان عزيرا أماته الله تعالى مائة عام ثم بعثه.

And Ibn Al-Kawa asked him-asws (Ali-asws) 'How much is between the sky and the earth?' He-asws said: 'An Answered supplication'. He said, 'And what is the taste of water?' He-asws said: 'Taste of like'. (He said), 'And how much is there between the east and the west?' He-asws said: 'Travel of one day of the sun'. (And he asked), 'And who are the two brothers born in one day and died in one day, and the age of one of them is one hundred and fifty years, and the age of the other is fifty years?' He-asws said: 'Uzair-as and Azrah two brothers, because Allah-azwj the Exalted Caused Uzair-as to die for a hundred years, then Resurrected him-as'.

وعن بقعة ما طلعت عليها الشمس إلا لحظة واحدة. فقال: ذلك البحر الذي فلقه الله لبني إسرائيل. وعن إنسان يأكل ويشرب ولا يتغوط ؟ قال (عليه السلام): ذلك الجنين. وعن شئ شرب وهو حي وأكل وهو ميت ؟ قال (عليه السلام): ذاك عصا موسى (عليه السلام) شربت وهي في شجرتها غضة، وأكلت لما لقفت حبال السحرة وعصيهم. وعن بقعة علت على الماء في أيام طوفان فقال (عليه السلام): ذلك موضع الكعبة لانها كانت ربوة.

And (asked) about a spot the sun did not shine upon except for one moment. He-asws said: 'That is the sea which Allah-azwj Split for the Children of Israel'. And about the human eating and drinking and not defecating? He-asws said: 'That is the foetus'. And about a thing drinking while it is alive and ate while it is dead?' He-asws said: 'That is the staff of Musa-as. It drank while it was in its tree as a branch, and ate when it swallowed the ropes of the magicians and their staffs'. And about a spot towering upon the water during the flood of Noah-as. He-asws said: 'That is the place of the Kabah, because it was a highland.

وعن مكذوب عليه ليس من الجن ولا من الانس فقال: ذاك الذئب إذ كذب عليه إخوة يوسف (عليه السلام). وعمن اوحي إليه ليس من الجن ولا من الانس فقال (عليه السلام) وأوحى ربك إلى النحل. وعن أطهر بقعة من الارض لا تجوز الصلاة عليها فقال (عليه السلام) ذلك ظهر الكعبة. وعن رسول ليس من الجن والانس والملائكة والشياطين فقال (عليه السلام): الهدهد (اذهب بكتابي هذا)

And about the one belied upon, neither being from the Jinn nor from the humans. He-asws said: 'That is the wolf when it was belied upon by the brothers of Yusuf-as'. And about the one Revealed unto, neither being from the Jinn nor from the humans. He-asws said: '***And your Lord Revealed unto the bee [16:68]***'. And about the cleanest spot of the earth the Salat is not allowed upon it. He-asws said: 'That is the back (top) of the Kabah'. And about a Messenger

[28] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 4

neither being from the Jinn nor from the humans and the Angels and the Satans-la. He-asws said: 'That is the Hoopoe (bird): ***Go with this letter of mine [27:28]***'.

وعن مبعوث ليس من الجن والانس والملائكة والشياطين فقال (عليه السلام): ذلك الغراب (فبعث الله غرابا) وعن نفس في نفس ليس بينهما قرابة ولا رحم فقال (عليه السلام): ذاك يونس النبي (عليه السلام) في بطن الحوت ومتى القيامة ؟ قال (عليه السلام): عند حضور المنية وبلوغ الاجل. وما عصا موسى (عليه السلام) ؟ فقال (عليه السلام): كان يقال لها الاربية، وكانت من عوسج طولها سبعة أذرع بذراع موسى (عليه السلام)، وكانت من الجنة أنزلها جبرئيل (عليه السلام) على شعيب (عليه السلام)

And about the one Sent, neither being from the Jinn nor the humans and the Angels and the Satans-la. He-asws said: 'That is the crow: ***So Allah Sent a crow [5:31]***'. And about a soul within a soul not having any relationship between them. He-asws said: 'That is the Prophet Yunus-as in the belly of the whale'. And when will be the Qiyamah? He-asws said: 'At the presence of the death and the terms reaching (their point)'. And what is the staff of Musa-as?' He-asws said: 'It was called Al-Arbie, and it was from boxthorn (Lyceum). Its length was of seven cubits (measured) by the forearm of Musa-as, and it was from the Paradise. Jibraeel-as brought it down unto Shuayb-as''.[29]

6 – ابن عباس أن أخوين يهوديين سألا أمير المؤمنين (عليه السلام) عن واحد لا ثاني له وعن ثان لا ثالث له إلى مائة متصلة نجدها في التوراة والا نجيل وهي في القرآن تتلونه

Ibn Abbas –

'Two Jewish brothers asked Amir Al-Momineen-asws: 'About one having no second for it, and about a second not having a third for it, up to a hundred consecutively. We find it in the Torah and the Evangel and it is in the Quran, you (Muslims) are reciting it'.

فتبسبم أمير المؤمنين (عليه السلام) وقال: أما الواحد: فالله ربنا الواحد القهار لا شريك له وأما الاثنان: فآدم وحواء لا نهما أول اثنين. وأما الثلاثة: فجبرئيل و ميكائيل وإسرافيل، لانهم رأس الملائكة على الوحي وأما الاربعة: فالتوراة و الانجيل والزبور والفرقان.

Amir Al-Momineen-asws smiled and said, 'As for the one, it is the Subduer, there being no associate for Him-azwj; and as for the two, it is Adam-as and Hawwa-as, because they-as are the first 'two'; and as for the three, it is Jibraeel-as, and Mikaeel-as, and Israfeel-as, because they-as are the chiefs of the Angels upon the Revelation; And as for the four, it is the Torah, and the Evangel, and the Psalms, and the Furqan (Quran).

وأما الخمسة: فالصلاة أنزلها الله على نبينا وعلى امته، ولم ينزلها على نبي كان قبله ولا على امة كانت قبلنا وأنتم تجدونه في التوراة

And as for the five, the Salats. Allah-azwj Revealed it unto our Prophet-saww and upon his-saww community, and did not Reveal it unto any Prophet-as who was before him-saww, nor upon any community which was before us, and you (Jews) are finding it to be so in the Torah.

[29] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 5

وأما الستة: فخلق الله السماوات والارض في ستة أيام. وأما السبعة فسبع سماوات طباقا. وأما الثمانية: ويحمل عرش ربك فوقهم يومئذ ثمانية وأما التسعة: فآيات موسى التسع. وأما العشرة: فتلك عشرة كاملة.

As for the six, Allah-azwj Created the skies and the earth in six days; and as for the seven, the seven skies are layered; and as for the eight, and the Throne of your Lord-azwj on that Day would be carried by eight; and as for the nine, the Signs of Musa-as were nine; and as for the ten, so those are ten phrases.

وأما الاحد عشر: فقول يوسف (عليه السلام) لابيه: إني رأيت أحد عشر كوكبا و أما الاثنا عشر فالسنة اثنا عشر شهرا وأما الثلاثة عشر: قول يوسف (عليه السلام) لابيه: والشمس والقمر رأيتهم لي ساجدين، فالاحد عشر إخوته، والشمس أبوه، والقمر امه. وأما الاربعة عشر: فأربعة عشر قنديلا من النور معلقة بين السماء السابعة، ولحجب تسرج بنور الله إلى يوم القيامة.

And as for the eleven, the Words of Yusuf-as to his-as father-as: 'I-as saw eleven stars'; and as for the twelve, the year is of twelve months; and as for the thirteen, the words of Yusuf-as to his-as father-as: 'And the sun and the moon, I-as saw them prostrating to me-as', it being eleven of his-as brothers, and the sun being his-as father-as, and the moon being his-as mother; and as for the fourteen, there are fourteen lanterns of light hanging between the seventh sky and the Veils, shining with the Light of Allah-azwj up to the Day of Qiyamah.

وأما الخمسة عشر: فانزلت الكتب جملة منسوخة من اللوح المحفوظ إلى سماء الدنيا بخمسة عشر ليلة مضت من شهر رمضان. وأما الستة عشر: فستة عشر صفا من الملائكة حافين من حول العرش. وأما السبعة عشر: فسبعة عشر اسما من أسماء الله مكتوبة بين الجنة والنار، لولا ذلك لزفرت زفرة أحرقت من في السماوات والارض

And as for the fifteen, the Book was Revealed totally replicated from the Guarded Tablet to the sky of the world in fifteen nights passed from the Month of Ramazan; and as for the sixteen, there are sixteen rows of the Angels surrounding from around the Throne, and as for the seventeen, there are seventeen Names from the Names of Allah-azwj Inscribed between the Paradise and the Fire. Had it not been that, (Hell) would have exhaled such an exhalation, incinerating the ones in the skies and the earth.

وأما الثمانية عشر: فثمانية عشر حجابا من نور معلقة بين العرش والكرسي، لولا ذلك لذابت الصم الشوامخ، واحترقت السماوات والارض وما بينهما من نور العرش. وأما التسعة عشر: فتسعة عشر ملكا خزنة جهنم. وأما العشرون فانزل الزبور على داود (عليه السلام) في عشرين يوما خلون من شهر رمضان

And as for the eighteen, there are eighteen Veils of Light hanging between the Throne and the Chair. Had it not been that, the peaks of the majestic mountains would have melted, and the skies and the earth and whatever is between them would have been incinerated from the Light of the Throne; and as for the nineteen, there are nineteen Angels as keepers of Hell; and as for the twenty, Allah-azwj Revealed the Psalms unto Dawood-as during the twenty days vacant from the Month of Ramazan;

وأما الاحد والعشرون فألان الله لداود فيها الحديد وأما في اثنين وعشرين: فاستوت سفينة نوح (عليه السلام). وأما ثلاثة وعشرون: ففيه ميلاد عيسى (عليه السلام)، ونزول المائدة على بني إسرائيل وأما في أربع وعشرين: فرد الله على يعقوب بصره. وأما خمسة وعشرون: فكلم الله موسى تكليما بوادي المقدس، كلمه خمسة وعشرين يوما.

And as for the twenty-one, Allah-azwj Softened the iron for Dawood-as during it; and as for the twenty-two, tents of the ship of Noah-as; and as for twenty-three, during it was the birth of Isa-as and the descent of the meal unto the Children of Israel; and as for the twenty-four, Allah-azwj Returned unto Yaqoub-as his-as sight; and as for twenty-five, Allah-azwj Spoke to Musa-as in a conversation at the Holy Valley, Speaking to him-as for twenty five days.

وأما ستة وعشرون: فمقام إبراهيم (عليه السلام) في النار، وأقام فيها حيث صارت بردا وسلاما. وأما سبعة وعشرون: فرفع الله إدريس مكانا عليا وهو ابن سبع وعشرين سنة. وأما ثمانية وعشرون: فمكث يونس في بطن الحوت وأما الثلاثون: (فواعدنا موسى ثلاثين ليلة). وأما الاربعون: تمام ميعاده (وأتممناها بعشر)

And as for twenty-six, it is the stay of Ibrahim-as in the fire, and he-as stayed in it when it became cool and safe; and as for twenty-seven, Allah-azwj Raised Idrees-as to a high place and he-as was a man of twenty-seven years of age; and as for twenty-eight, Yunus-as remained in the belly of the whale; and as for the thirty, ***And We Appointed thirty nights for Musa [7:142]***; and as for forty, is the completion of His-azwj Appointment: ***and Completed it with ten (more), [7:142]***.

وأما الخمسون: خمسين ألف سنة وأما الستون: كفارة الافطار (فمن لم يستطع فإطعام ستين مسكينا) وأما السبعون: سبعون رجلا لميقاتنا، وأما الثمانون: فاجلدوهم ثمانين جلدة) وأما التسعون: فتسع وتسعون نعجة وأما المائة فاجلدوا كل واحد منهما مائة جلدة.

And as for the fifty, (Qiyamah is a day of) fifty thousand years; and as for the sixty, it is an expiation of the breaking of Fast: ***And one who is not capable, so he should feed sixty needy ones. [58:4]***; and as for the ninety, (are) the ninety-nine ewes; and as for the hundred, so each one of the two (adulterers) would be whipped a hundred lashes'.

فلما سمعا ذلك أسلما فقتل أحدهما في الجمل: والآخر في صفين

When they heard that, they both became Muslims. One of them was killed in (the battle of) the camel, and the other in (the battle of) Siffeen''.[30]

7 – وقال (عليه السلام) في جواب سائل: وأما الزوجان اللذان لابد لاحدهما من صاحبه ولا حياة لهما فالشمس والقمر. وأما النور الذي ليس من الشمس ولا من القمرولا من النجوم ولا المصابيح فهو عمود أرسله الله تعالى لموسى (عليه السلام) في التيه.

And he-asws said in answer to a questioner: 'And as for the pair, those there is no escape for one from its counterpart and no life to them, it is the sun and the moon; and as for the light

[30] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 6

which is neither from the sun nor from the moon nor from the stars nor from the lamps, it is a column which Allah-azwj the Exalted Sent to Musa-as in the wilderness.

وأما الساعة التي ليس من الليل ولامن النهار فهي الساعة التي قبل طلوع الشمس وأما الابن الذي أكبر من الذي أبيه وله ابن أكبر منه فهو عزير بعثه الله وله أربعون سنة ولابنه مائة وعشرين سنين وما لا قبلة له فالكعبة. وما لا أب له فالمسيح ومالا عشيرة له فآدم

And as for the time which is neither from the night nor from the day, it is the time which is before the emergence of the sun; and as for the son who is older than the one who is his father and for him is a son older than him, it is Uzair-as. Allah-azwj Resurrected him-as and he-as was forty years only, and his-as son was one hundred and twenty years old; and what has no Qiblah for it, is the Kaaba; and what has not father for him, it is the Messiah-as, and what has no clan for it, is Adam-as''.[31]

8 – كتاب الغارات لابراهيم بن محمد الثقفي: رفعه إلى الاصبغ بن نباتة قال: كتب صاحب الروم إلى معاوية يسأله عن عشر خصال، فارتطم (2) كما يرتطم الحمار في الطين، فبعث راكبا إلى علي (عليه السلام) وهو في الرحبة فقال: السلام عليك يا أمير المؤمنين قال علي (عليه السلام) أما أنك لست من رعيتي ؟ قال: نعم أنا من أهل الشام، بعثني إليك معاوية لا سألك عن عشر خصال كتب إليه بها صاحب الروم فقال: إن إجبتني فيها حملت إليك الخراج وإلا حملت إلي أنت خراجك فلم يحسن معاوية أن يجيبه فبعثني إليك أسألك.

The book 'Al Gharaat' of Ibrahim Bin Muhammad al Saqafy, raising it to Al Asbagh Bin Nubata who said,

'The king of Rome wrote to Muawiya asking him about ten characteristics, and he fell down just as the donkey tends to fall in the clay. Then he sent a rider to Ali-asws, and he-asws was in Al-Rahba, and he said, 'The greetings be upon you-asws, O Amir Al-Momineen-asws!' Ali-asws said: 'But, you aren't from my-asws citizens?' He said, 'Yes, I am from the people of Syria. Muawiya sent me to you-asws to ask you-asws about ten characteristics the king of Rome has written to him with saying, 'If you answer me regarding these, I shall send the tax to you, or else you send to me your taxes'. Muawiya was not good at answering him so he sent me to ask you-asws'.

قال علي (عليه السلام): وما هي ؟ قال: ما أول شئ اهتز على وجه الارض ؟ وأول شئ ضج على الارض ؟ وكم بين الحق والباطل ؟ وكم بين المشرق والمغرب ؟ وكم بين الارض والسماء ؟ وأين تأوى أرواح المسلمين ؟ وأين تأوى أرواح المشركين ؟ و هذه القوس ماهي ؟ وهذه المجرة ماهي ؟ والخنثى كيف يقسم لها الميراث ؟

He-asws said: 'And what are these?' He said, 'What is the first thing to shake upon the surface of the earth? And the first thing to make noise upon the earth? And how much is there between the truth and the falsehood? And how much is between the east and the west? And how much is between the earth and the sky? And where are the souls of the Muslims sheltered? And where are the souls of the Polytheists sheltered? And this rainbow, what is it? And this galaxy, what is it? And the hermaphrodite, how would the inheritance be distributed to it?'

[31] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 7

فقال له علي (عليه السلام) أما أول شئ اهتز على الارض فهي النخلة، ومثلها مثل ابن آدم إذا قطع رأسه هلك، وإذا قطع رأس النخلة إنما هي جذع ملقى وأول شئ ضج على الارض واد باليمن، وهو أول واد فار منه الماء وبين الحق والباطل أربع أصابع، بين أن تقول: رأت عيني، وسمعت ما لم يسمع

Ali-asws said to him: 'As for the first thing to shake upon the earth, it is the palm tree, and its example is an example of a son of Adam-as, when his head is cut-off he is destroyed, and when the head of the palm tree is cut off, rather it would be a dead trunk. And the first thing to clamour upon the earth is a valley of Yemen, and it is the first valley the water burst out from; and between the truth and the falsehood there are four fingers, between you saying, 'My eyes saw it and I heard' what you did not hear.

وبين السماء والارض مد البصر ودعوة المظلوم وبين المشرق والمغرب يوم طراد للشمس وتأوى أرواح المسلمين عينا في الجنة تسمى سلمى. وتأوى أرواح المشركين في جب النار تسمى برهوت. وهذه القوس أمان الارض كلها من الغرق إذا رأو ذلك في السماء

And between the sky and the earth is the extent of the sight and the call of the darkness; and between the east and the west is a day of the cruising of the sun; and the souls of the Muslims are sheltered at a spring in the Paradise named as Salmy; and the souls of the Polytheists are sheltered in a pit of the Fire called Barhout; and this rainbow is a safety of the earth, all of it, from the drowning, when that is seen in the sky.

وأما هذه المجرة فأبواب السماء فتحها الله على قوم نوح ثم أغلقها فلم يفتحها. واما الخنثى فإنه يبول فإن خرج بوله من ذكره فسنته سنة الرجل، وإن خرج من غير ذلك فسنته سنة المرأة.

And as for this galaxy, these are doors of the sky Allah-azwj Opened these upon the people of Noah-as, then Closed these and did not Open it (again); and as for the hermaphrodite, when he urinates and his urine exits from his male part, then his way would be the way of the man, and if it exits from other than that, then his way would be the way of the woman'.

فكتب بها معاوية إلى صاحب الروم فحمل إليه خراجه وقال: ما خرج هذا إلا من كتب نبوة، هذا فيما أنزل الله من الانجيل على عيسى بن مريم

Muawiya wrote with it to the king of Rome, and he sent his tax to him and said, 'This did not come out except from the Books of Prophet-hood. This is among what Allah-azwj Revealed from the Evangel upon Isa-as Bin Maryam-as''.[32]

9 - وعن شيخ من فزارة أن عليا (عليه السلام) قال: إن مما صنع الله لكم أن عدوكم يكتب إليكم في معالم دينهم.

And from a sheykh from Fazarah,

[32] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 8

'Ali[-asws] said: 'From what Allah[-azwj] Made for you is that your enemies would be writing to you regarding the matters of their religion''.[33]

[33] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 9

*** (باب 7) * * (ما علمه صلوات الله عليه من أربعمائة باب مما يصلح) * * (للمسلم في دينه ودنياه) ***

CHAPTER 7 – WHAT HE-asws TAUGHT FROM FOUR HUNDRED DOORS (SUBJECTS), FROM WHAT IS CORRECT FOR THE MUSLIM REGARDING HIS RELIGION AND HIS WORLD

1 – ل: أبي، عن سعد، عن اليقطيني عن القاسم بن يحيى، عن جده الحسن بن راشد عن أبي بصير، ومحمد بن مسلم عن أبي عبد الله (عليه السلام) قال: حدثني أبي، عن جدي عن آبائه (عليهم السلام) أن أمير المؤمنين (عليه السلام) علم أصحابه في مجلس واحد أربعمائة باب مما يصلح للمؤمن في دينه ودنياه.

My father, from Sa'ad, from Al Yaqteeni, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, form Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah-asws having said: 'My-asws father-asws narrated to me-asws, from my-asws grandfather-asws, from his-asws forefathers-asws that Amir Al-Momineen-asws taught his-asws companions in one gathering, four hundred subjects from what is correct for the Momin in his Religion and his world.

قال (عليه السلام) إن الحجامة تصحح البدن، وتشد العقل. والطيب في الشارب من أخلاق النبي (صلى الله عليه وآله) وكرامة الكاتبين. والسواك من مرضاة الله عزوجل، وسنة النبي (صلى الله عليه وآله)، ومطيبة للفم.

He-asws said: 'The cupping is healthy for the body and strengthens the intellect, and the perfuming in the moustache is from the manners of the Prophet-saww and honour of the two Recorders (Angels); and brushing the teeth is from the Pleasure of Allah-azwj Mighty and Majestic and the Sunnah of the Prophet-as, and freshening for the mouth.

والدهن يلين البشرة، ويزيد في الدماغ، ويسهل مجاري الماء، ويذهب القشف، ويسفر اللون وغسل الرأس يذهب بالدرن وينفي القذا والمضمضة والاستنشاق سنة وطهور للفم والانف والسعوط مصحة للرأس، وتنقية للبدن و سائر أوجاع الرأس

And the oiling softens the skin and increases in the brain and eases the flow of the water and removes the dirt of the skin and pales the colour; and washing the head removes the dirt and negates the filth; and the rinsing (mouth) and the inhalation (gargle of the water) is a Sunnah and a cleansing of the mouth and the nose; and the sneezewort oil is healthy for the head, an purification of the body and the rest of the pains of the head.

والنورة نشرة وطهور للجسد استجادة الحذاء وقاية للبدن وعون على الطهور والصلاة تقليم الاظفار يمنع الداء الاعظم، ويدر الرزق ويورده نتف الا بط ينفي الرائحة المنكرة، وهو طهور وسنة مما أمر به الطيب (عليه السلام)

And the waxing is an advertisement and a cleansing of the body; renewing the shoes is a protection for the body and an assistance upon the cleanliness and the Salat; clipping the nail prevents the big illnesses and flows the sustenance; and removing the armpit hair negates

the abhorrent odour and it is a cleansing and a Sunnah from what the good (Imam-asws) has instructed with.

غسل اليدين قبل الطعام وبعده زيادة في الرزق وإماطة للغمر عن الثياب، ويجلو البصر. قيام الليل مصحة لبدن، ومرضاة للرب عزوجل، وتعرض للرحمة وتمسك بأخلاق النبيين أكل التفاح نضوح للمعدة مضغ اللبان يشد الاضراس، وينفي البلغم، ويذهب بريح الفم

Washing the hand before the meal and after it increases in the sustenance and a removal of the dirt from the clothes and it polishes the sight; Standing at night (for Salat) is healthy for the body and is Pleasing to the Lord-azwj Mighty and Majestic and exposes to the Mercy and an adherence with the mannerisms of the Prophets-as; eating the apple is an exuding for the stomach; chewing the frankincense strengthens the molars and negates the phlegm and does away with the smell of the mouth.

الجلوس في المسجد بعد طلوح الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الارض أكل السفرجل قوة للقلب الضعيف، ويطيب المعدة، ويذكي الفؤاد، ويشجع الجبان، ويحسن الولد.

Sitting in the Masjid after the emergence of the dawn up to the emergence of the sun quickens in the seeking of the sustenance than the striking in the land; Eating the quince strengthens the weak heart and aromatises the stomach and purifies the heart and emboldens the coward, and makes the birth to be good.

أحد وعشرون زبيبة حمراء في كل يوم على الريق تدفع جميع الا مراض إلا مرض الموت يستحب للمسلم أن يأتي أهله أول ليلة من شهر رمضان، يقول الله تبارك وتعالى: (احل لكم ليلة الصيام الرفث إلى نسائكم) والرفث ؟ المجامعة.

Twenty-one red raisins during every day upon the empty stomach repels the entirety of the illnesses except for the illness of death; it is recommended for the Muslim that he goes to his wife in the first night from the Month of Ramazan. Allah-azwj the Blessed and Exalted is Saying: ***Permissible for you during the night of the Fast, is the going to your wives [2:187]***, and the 'Rafs' is the copulation.

لا تختموا بغير الفضة فإن رسول الله (صلى الله عليه وآله) قال: ما طهرت يد فيها خاتم حديد ومن نقش على خاتمه اسم الله عزوجل فليحوله عن اليد التي يستنجي بها في المتوضأ. إذا نظر أحدكم في المرآة فليقل: الحمد لله الذي خلقني فأحسن خلقي، و صورني فأحسن صورتي، وزان مني ماشان من غيري، وأكرمني بالاسلام

Do not wear a ring without the silver, for Rasool-Allah-saww said: 'The hand wherein is an iron ring will not be clean'; and from the engraving upon his-saww ring was a Name of Allah-azwj Mighty and Majestic, and he-saww would turn it around from the hand which he-saww would clean himself-saww with during the washing; Whenever one of you looks in the mirror, then let him say, 'The Praise is for Allah-azwj Who-azwj Created me and was excellent in Creating me, and Imaged me and was excellent in Imaging me, and Adorned from me what is a shame from others, and Honoured me with Islam'.

ليتزين أحدكم لاخيه المسلم إذا أتاه كما يتزين للغريب الذي يحب أن يراه في أحسن الهئة. صوم ثلاثة أيام من كل شهر أربعاء بين خميسين وصوم شعبان يذهب بوسواس الصدر وبلابل القلب. والاستنجاء بالماء البارد يقطع البواسير. غسل الثياب يذهب بالهم والحزن وهو طهور للصلاة

Let one of you adorn himself for his Muslim brother when he goes to him just as the stranger tends to adorn who loves to be seen in an excellent form; Fasting for three days from every month, Wednesdays between the two Thursdays, and Fast of Shaban removes the uncertainties of the chest and bad thoughts of the heart; and the cleansing (from toilet) with the cold water cuts off the haemorrhoids; washing the clothes does away with the worries and the grief and it is a cleansing for the Salat.

لا تنتفوا الشيب فإنه نور المسلم، ومن شاب شيبته في الاسلام كان له نورا يوم القيامة. لا ينام المسلم وهو جنب، ولا ينام إلا على طهور، فإن لم يجد الماء فليتيمم بالصعيد، فإن روح المؤمن ترفع إلى الله تبارك وتعالى فيقبلها ويبارك عليها، فإن كان أجلها قد حضر جعلها في كنوز رحمته وإن لم يكن أجلها قد حضر بعث بها مع امنائه من ملائكته فيرد ونها في جسدها

Do not pluck off the grey hair for it is a radiance of the Muslim, and one who becomes grey-haired in Islam, there would be a radiance for him on the Day of Judgment. The Muslim should not sleep while he is with sexual impurity and he should not sleep except upon cleanliness, so if he does not find the water, then let him perform *Tayammum* with the dust for the soul of the Momin rises to Allah-azwj Blessed and Exalted, so it is kissed and Blessed upon. If his term has presented itself, it is made to be among the treasures of His-azwj Mercy, and if his term has not presented, it is Sent with his trustees from His-azwj Angels and they return it to be in his body.

لا يتفل المؤمن في القبلة فإن فعل ذلك ناسيا فليستغفر الله عزوجل منه. لا ينفخ الرجل في موضع سجوده ولا ينفخ في طعامه ولا في شرابه ولافي تعويذه لاينام الرجل على المحجة ولا يبولن من سطح في الهواء، ولا يبولن في ماء جار فإن فعل ذلك فأصابه شئ فلا يلومن إلا نفسه فإن للماء أهلا وللهواء أهلا.

The Momin should not spit in the direction (of Qiblah), and if he does that in forgetfulness, then let him seek Forgiveness of Allah-azwj Mighty and Majestic from it. The man should not blow in a place of his Sajdah, nor blow in his food nor in his drink nor in his amulet (Taweez); the man should not sleep upon the middle of the road nor urinate from a roof, in the air, nor urinate in flowing water, so if he does that and something hits him, he should not blame except himself, for the water there are people (consumers) and for the air there are people (consumers).

لاينام الرجل على وجهه، ومن رأيتموه نائما على وجهه فأنبهوه ولا تدعوه. و لا يقومن أحدكم في الصلاة متكاسلا ولا ناعسا، ولا يفكرن في نفسه فإنه بين يدي ربه عزوجل، وإنما للعبد من صلاته ما أقبل عليه منها بقلبه كلوا ما يسقط من الخوان فإنه شفاء من كل داء بإذن الله عزوجل لمن أراد أن يستشفي به

The man should not sleep (prone) upon his face, and the one you see him sleeping (prone) upon his face, wake him up and do not leave him; and no one of you should be standing in

the Salat lazily and with sleepiness, nor think regarding himself for he is in front of his Lord-azwj Mighty and Majestic, and rather for the servant, from his Salat is what he is attentive upon from it with his heart; eat what drops from the table for it is a healing from every illness by the Permission of Allah-azwj Mighty and Majestic for the one who wants to be healed by it.

إذا أكل أحدكم طعاما فمص أصابعه التي أكل بها قال الله عز وجل: بارك الله فيك ألبسوا ثياب القطن فإنها لباس رسول الله (صلى الله عليه وآله) وهو لباسنا، ولم يكن يلبس الشعر والصوف إلامن علة.

Whenever one of you eats a meal, let him lick his fingers which he has eaten with. Allah-azwj Mighty and Majestic Says: "Blessings would be in you"; Wear the cotton clothes for it is a clothing of Rasool-Allah-saww and it is our-asws clothing, and do not become wearing the hair (fur) and the wool except from a reason.

وقال: إن الله عزوجل جميل يحب الجمال، ويحب أن يرى أثر نعمته على عبده. صلوا أرحامكم ولو بالسلام، يقول الله تبارك وتعالى: واتقوا الله الذي تساءلون به والارحام إن الله كان عليكم رقيبا.

And he-asws said: 'Allah-azwj Mighty and Majestic is Beautiful, He-azwj Loves the beauty, and Loves to See the effects of His-azwj Bounties upon His-azwj servant; Maintain your relationships and even if it is by the greeting, Allah-azwj Blessed and Exalted is Saying: ***and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]***.

لا تقطعوا نهاركم بكذا وكذا وفعلنا كذا وكذا، فإن معكم حفظة يحفظون علينا وعليكم اذكروا الله في كل مكان فإنه معكم. صلوا على محمد وآل محمد فإن الله عزوجل يقبل دعاءكم عند ذكر محمد ودعائكم له وحفظكم إياه (صلى الله عليه وآله)

Do not be cutting (passing) your days with such and such, 'And we did such and such', for there are recorders with you recording upon you and against you; Mention Allah-azwj in every place for He-azwj is with you; Send Salawat upon Muhammad-saww and the Progeny-asws of Muhammad-saww, for Allah-azwj Mighty and Majestic would Accept your supplication by the mention of Muhammad-saww and your supplicating for him-saww, and your preserving him-saww.

أقروا والحار حتى يبرد، فإن رسول الله (صلى الله عليه وآله) قرب إليه طعام حار فقال: أقروه حتى يبرد ويمكن أكله، ما كان الله عزوجل ليطعمنا النار والبركة في البارد إذا بال أحدكم فلا يطمحن ببوله (في الهواء خ ل) ولا يستقبل ببوله الريح.

Wait for the hot (food) until it cools down, for Rasool-Allah-saww, hot food was brought near to him-saww, said: 'Await it until it cools down and it is possible to eat it. Allah-azwj Mighty and Majestic was not going to Feed us the fire, and the Blessings are in the cold'. Whenever one of you urinates, he should not sprinkle his urine (in the air) nor face the wind with his urine.

علمو اصبيانكم ما ينفعهم الله به لا يغلب عليهم المرجئة برأيها كفوا ألسنتكم و سلموا تسليما تغنموا أدوا الا مانة إلى من ائتمنكم ولو إلى قتلة أولا دالا نبياء (عليهم السلام).

Teach your children what Allah-azwj will Benefit them with, the Murjiites will not overcome upon them with their opinions; Refrain your tongues and submit submissively you will be

successful; pay back the entrustments to the one who entrusted you and even if it is to one who killed the children of the Prophets-as.

أكثر واذكر الله عزوجل إذا دخلتم الاسواق وعند اشتغال الناس فإنه كفارة للذنوب وزيادة في الحسنات، ولا تكتبوا في الغافلين. ليس للعبد أن يخرج في سفر إذا حضر شهر رمضان لقول الله عزوجل: (فمن شهد منكم الشهر فليصمه) ليس في شرب المسكر والمسح على الخفين تقية.

Frequent in mentioning Allah-azwj Mighty and Majestic when you enter the markets and when dealing with the people for it would be an expiation of the sin and increases in the good deeds, and do not write among the heedless; It isn't for the servant that he goes out in a journey when the Month of Ramazan presents due to the Words of Allah-azwj Mighty and Majestic: ***therefore whoever of you is present in the Month, so let him Fast during it [2:185]***; There is neither Taqiyya (dissimulation) regarding drinking the intoxicant and wiping upon the socks.

إياكم والغلو فينا، قولوا إنا عبيد مربوبون، وقولوا في فضلنا ما شئتم من أحبنا فليعمل بعملنا وليستعن بالورع فإنه أفضل ما يستعان به في أمر الدنيا والآخرة لا تجالسوا لنا عائبا ولا تمتد حوا بنا عند عدو نا معلنين بإظهار حبنا فتذلوا أنفسكم عند سلطانكم.

Beware of the exaggeration regarding us-asws, say we-asws are nourished servants, and (then) say regarding our-asws merits whatever you like to; one who loves us-asws, then let him work by our-asws deeds and be assisted by the devoutness, for it is the superior of what he can be assisted with in the matter of the world and the Hereafter; Do not sit in gathering faulting us-asws nor show our-asws love in the presence of our-asws enemies announcing the manifestation of our-asws loved, for you will humiliate yourselves in the presence of your ruling authorities.

ألزموا الصدق فإنه منجاة وارغبوا فيما عند الله عزوجل، واطلبوا طاعته واصبروا عليها، فما أقبح بالمؤمن أن يدخل الجنة وهو مهتوك السر لاتعنونا في الطلب والشفاعة لكم يوم القيامة فيما قد متم لا تفضحوا أنفسكم عند عدو كم في القيامة ولا تكذبوا أنفسكم عندهم في منزلتكم عند الله بالحقير من الدنيا

Necessitate the truthfulness, for it is a rescuer, and wish regarding what is in the Presence of Allah-azwj Mighty and Majestic, and seek His-azwj obedience and be patient upon it; How ugly it would be for the Momin if he enters the Paradise while he is of violated secret; Do not exhaust us-asws in seeking the intercession for you on the Day of Judgment regarding what you sent ahead; do not expose yourselves in the presence of your enemies during the Qiyamah; and do not belie yourselves in their presence regarding your status in the Presence of Allah-azwj for the despicable from the world.

تمسكوا بما أمر كم الله به فما بين أحد كم وبين أن يغتبط ويرى ما يحب إلا أن يحضره رسول الله (صلى الله عليه وآله)، وما عند الله خير وأبقى له، وتأتيه البشارة من الله عزوجل فتقر عينه ويحب لقاء الله.

Hold on to what Allah-azwj has Commanded you with, for there is nothing between one of you and his exultation and him seeing what he loves, except that Rasool-Allah-saww presents to him, and what is in the Presence of Allah-azwj is better than more lasting for him, and the glad

tidings will come to him from Allah-azwj Mighty and Majestic, so his eyes would be delighted and he would love to meet Allah-azwj.

لا تحقروا ضعفاء إخوانكم فإنه من احتقر مؤمنا لم يجمع الله عزو جل بينهما في الجنة إلا أن يتوب لا يكلف المؤمن أخاه الطلب إليه إذا علم حاجته توازروا وتعاطفوا وتباذلوا ولا تكونوا بمنزلة المنافق الذي يصف مالا يفعل

Do not belittle the weak ones of your brethren for the one who belittles a Momin, Allah-azwj Mighty and Majestic will not Gather between the two in the Paradise except if he repents; The Momin should not encumber his brother by seeking to him when he knowns his need; Visit and give presents and spend on each other and do not become at the status of the hypocrite who describes what he does not do.

تزوجوا فإن رسول الله صلى الله عليه وآله كثيرا ما كان يقول: من كان يحب أن يتبع سنتي فليتزوج، فإن من سنتي التزويج، واطلبوا الولد فإني اكاثر بكم الامم غدا، وتوقوا على أولادكم لبن البغي من النساء والمجنونة فإن اللبن يعدي

Get married, for Rasool-Allah-saww used to frequently say: 'One who loves to follow my-saww Sunnah then let him get married, for the marriage is from my-saww Sunnah, and seek the child for I-saww will be with the largest community with you all tomorrow, and fear upon your children the milk of the immoral ones from the women and the insane ones, for the milk tends to infect.

تنز هوا عن أكل الطير الذي ليست له قانصة ولا صيصية ولا حوصلة، واتقوا كل ذي ناب من السباع ومخلب من الطير. ولا تأكلوا الطحال فإنه بيت الدم الفاسد. لا تلبسوا السواد فإنه لباس فرعون. اتقوا الغدد من اللحم فإنه يحرك عرق الجذام لا تقيسوا الدين فإن من الدين ما لا ينقاس، وسيأتي أقوام يقيسون وهم أعداء الدين، وأول من قاس إبليس.

Keep away from eating the bird which hasn't for it a gizzard, nor spikes (in feet), nor a crop; and fear every one with fangs from the predatory birds and claws, and do not eat the spleen for it is a house of the spoilt blood; Do not wear the black for it is a clothing of Pharaoh-la; fear the glands from the meat for it stirs the vein of leprosy; Do not analogise the Religion for, from the Religion is what cannot be analogised, and there will be coming a people who will be analogising and they are the enemies of Religion, and the first one to analogise was Iblees-la.

لا تتخذوا الملسن فإنه حذاء فرعون وهو أول من حذا الملسن خالفوا أصحاب المكسر وكلوا التمر فإن فيه شفاء من الادواء. اتبعوا قول رسول الله صلى الله عليه وآله فإنه قال: من فتح على نفسه باب مسألة فتح الله عليه باب فقر. أكثروا الا ستغفار تجلبوا الرزق وقد مو اما استطعتم من عمل الخير تجدوه عذا. إياكم والجدال فإنه يورث الشك

Do not take to the pointed (shoes) for it is a shoe of Pharaoh-la, and he-la was the first one to wear the pointed shoes; Oppose the consumers of intoxicants; And eat the dates for there is a healing in it from the illnesses; follow the words of Rasool-Allah-saww, for he-saww said: 'One who opens the door of begging upon himself, Allah-azwj would Open the door of poverty upon him; Frequent in seeking the Forgiveness to attract the sustenance; And send ahead whatever

you can from the good deeds, you will find it tomorrow; Beware of the controversy for it inherits the doubt.

من كانت له إلى ربه عزوجل حاجة فليطلبها في ثلاث ساعات: ساعة: في يوم الجمعة، وساعة تزول الشمس حين تهب الرياح وتفتح أبواب السماء وتنزل الرحمة و يصوت الطير، وساعة في آخر الليل عند طلوع الفجر فإن ملكين يناديان: هل من تائب يتاب عليه ؟ هل من سائل يعطى ؟ هل من مستغفر فيغفر له ؟ هل من طالب حاجة فتقضى له ؟

One who has a need for him to his Lord-azwj Mighty and Majestic, then let him seek it during three timings – a time during the day of Friday, and a time of the decline of the sun when the wind blows and the Doors of the sky are open, and the Mercy descends, and the birds chirp, and a time during the ends of the night by the emergence of the dawn, for there are two Angels who are calling out: 'Is there anyone to repent so He-azwj will Turn to him? Is there anyone to ask so he would be Given? Is there anyone to seek Forgiveness so (his sins) will be Forgiven for him? Is there anyone to seek a need so it will be fulfilled for him?

فأجيبوا داعي الله واطلبوا الرزق فيما بين طلوع الفجر إلى طلوع الشمس فإنه أسرع في طلب الزق من الضرب في الارض، وهي الساعة التي يقسم الله فيها الرزق بين عباده

So, respond to the Callers of Allah-azwj and seek the sustenance during what is between the dawn to the emergence of the sun, for it is quick regarding seeking the sustenance than the striking in the land, and it is a time during which Allah-azwj Distributes the sustenance between His-azwj servants.

انتظروا الفرج، ولا تيأسوا من روح، الله فإن أحب الاعمال إلى الله عزوجل انتظار، الفرج، وما دام عليه العبد المؤمن توكلوا على الله عزوجل عند ركعتي الفجر إذا صليتموها ففيها تعطوا الرغائب

Await the relief (Al-Qaim-asws) and do not despair from the rest of Allah-azwj, for the most Beloved of the deeds to Allah-azwj Mighty and Majestic is the awaiting the relief (Al-Qaim-asws) and the Momin servant should be persistent upon it; Rely upon Allah-azwj Mighty and Majestic during the two Cycles of Al-Fajr Salat when you pray these for during it the wishes are Fulfilled.

لا تخرجوا بالسيوف إلى الحرم، ولا يصلين أحدكم وبين يديه سيف فإن القبلة أمن أتموا برسول الله صلى الله عليه وآله حجكم إذ اخرجتم إلى بيت الله، فإن تركه جفاء وبذلك امرتم، وبالقبور التي ألزمكم الله عزوجل حقها وزيارتها واطلبوا الرزق عندها

Do not go out with the swords to the Harrum (Sanctuary of Kabah), and no one of you should pray Salat and his sword is in front of him, for the Qiblah is a safety; Complete your Hajj with Rasool-Allah-saww when you go out to the House of Allah-azwj lest you avoid it in vain and you have been Commanded with that; And by the graves which Allah-azwj Mighty and Majestic has Necessitated their rights and their visitations, seek the sustenance at these.

ولا تستصغروا قليل الآ ثام فإن الصغير يحصى ويرجع الكبير، وأطيلوا السجود فما من عمل أشد على إبليس من أن يرى ابن آدم ساجدا لانه امر بالسجود فعصى وهذا امر بالسجود فأطاع فنجا.

And do not belittle the small except for the sin, for the small counts and returns (leads to) the major (sins); and prolong the Sajdahs for there is no deed severer upon Iblees-la that him-la seeing a son of Adam-as in Sajdah, because he-la had been Commanded with the Sajdah but he-la disobeyed while this one has been Commanded with the Sajdah, so he has obeyed and will attain salvation.

أكثروا ذكر الموت، ويوم خروجكم من القبور، و قيامكم بين يدي الله عزوجل تهون عليكم المصائب. إذا اشتكا أحدكم عينيه فليقرأ آية الكرسي واليضمر في نفسه أنها تبرء فإنها يعافى أن شاء الله.

Frequently remember the death and the day of your exiting from the graves, and your standing in front of Allah-azwj Mighty and Majestic, the difficulties would be eased upon you. Whenever one of you complains of his eyes, then let him recite Ayat Al-Kursy (2:255) and let him think within himself that he will be cured, for he will be healthy if Allah-azwj so Desires.

توقوا الذنوب فما من بلية ولا نقص رزق إلا بذنب حتى الخدش والكبوة والمصيبة قال الله عزوجل: (وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير) أكثروا ذكر الله عزوجل: على الطعام ولا تطغوا فيه فإنها نعمة من نعم الله ورزق من رزقه يجب عليكم فيه شكره وحمده

Fear the sins, for there is no affliction, nor a reduction in the sustenance except due to a sin, to the extent of a scratch and the injury and the disaster. Allah-azwj Mighty and Majestic Says: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***; Frequently mention Allah-azwj Mighty and Majestic upon the meal and do not transgress in it, for it is a Bounty from the Bounties of Allah-azwj and a sustenance from His-azwj sustenance, Obligating the thanking upon you and praising Him-azwj.

أحسنوا صحبة النعم قبل فراقها فإنها تزول وتشهد على صاحبها بما عمل فيها. من رضي عن الله عزوجل باليسير من الرزق رضي الله عنه بالقيليل من العمل. إياكم والتفريط فتقع الحسرة حين لا تنفع الحسرة

Be a good companion of the Bounty before its separation for it would decline and attend upon its companion due to what he had done during it; One who is pleased from Allah-azwj Mighty and Majestic with the less from the sustenance Allah-azwj would be Pleased from him with the few from the deeds; beware of the carelessness for the regret would occur when the regret will not benefit.

إذا لقيتم عدو كم في الحرب فأقلوا الكلام، وأكثروا ذكر الله عزوجل، ولا تولوهم الادبار فتسخطوا الله ربكم وتستوجبوا غضبه. وإذا رأيتم من إخوانكم في الحرب الرجل المجروح أو من قد نكل أو من قد طمع عدو كم فيه فاقنوه بأنفسكم.

When you meet your enemy during the war then be of little speech and frequent the Mention of Allah-azwj Mighty and Majestic, and do not turn around from them backwards for your Lord-azwj Allah-azwj will be Wrathful and His-azwj Wrath would be Obligated upon you; and when you see your brethren during the war, the injured man, or one who has been tortured, or one whom your enemy is aiming for, then protect him with your life.

اصطنعوا المعروف بما قدرتم على اصطناعة فإنه يقي مصارع السوء ومن أراد منكم أن يعلم كيف منزلته عند الله فلينظر كيف منزلة منه عند الذنوب، كذلك منزلته عند الله تبارك وتعالى.

Enjoin the good with whatever you are able upon enjoining for it would save from the quickness of the evil; and the one from you who wants to know how is his status in the Presence of Allah-azwj then let him look at how is his status from Him-azwj during the sin, like that would be his status in the Presence of Allah-azwj Blessed and Exalted.

أفضل ما يتخذه الرجل في منزله لعياله الشاة، فمن كانت في منزله شاة قد ست عليه الملائكة في كل يوم مرة، ومن كانت عنده شاتان قد ست عليه الملائكة مر تين في كل يوم، كذلك في الثلاث تقول: بورك

The best of what the man can take in his house for his dependants is the sheep, for the one in whose house is a sheep, the Angels would sanctify upon him once every day, and one who has two sheep with him, the Angels would sanctify upon him twice during every day. Like that it is regarding the three saying, 'Congratulations to you'.

فيعكم إذا ضعف المسلم فليأكل اللحم واللبن فإن الله عزوجل جعل القوة فيهما إذا أردتم الحج فتقد موافي شرى الحوائج ببعض ما يقويكم على السفر فإن الله عزوجل يقول: (ولو أرادوا الخروج لاعدوا له عدة)

Whoever of you entertains a Muslim guest so let him eat the meat and the milk, for Allah-azwj Mighty and Majestic Made the strength to be in these two; whenever you intend the Hajj then proceed regarding the initiating the needs with part of what would strengthen you upon the journey, for Allah-azwj Mighty and Majestic is Saying: ***And had they intended the going forth, they would have prepared for it with a preparation, [9:46]***.

وإذا جلس أحدكم في الشمس فليستد برها بظهره فإنه تظهر الداء الدفين إذا خرجتم حجاجا إلى بيت الله عزوجل فأكثروا النظر إلى بيت الله فإن لله تعالى مائة وعشرين رحمة عند بيته الحرام: منها ستون للطائفين، وأربعون للمصلين، وعشرون للناظرين

When one of you sits in the sun (shine), then let him turn around with his back for it would block the underlying illnesses; when one of your goes out as a pilgrim to the House of Allah-azwj Mighty and Majestic, then frequent the looking at the House of Allah-azwj, because for Allah-azwj the Exalted there are one hundred and twenty Mercies at the Sacred House – from these there are sixty for the performers of Tawaaf, and forty for the performers of Salat, and twenty for the beholders.

أقروا عند الملتزم بما حفظتم من ذنوبكم وما لم تحفظوا فقولوا: وما حفظته علينا حفظتك ونسيناه فاغفره لنا فإنه من أقر بذنبه في ذلك الموضع وعده وذكره واستغفرالله منه كان حقا على الله عزوجل أن يغفره له.

Acknowledge by 'Al-Multazim' (corner by the door of the Kaaba) with whatever you have memorised from your sins and what you have not memorised, then say, 'Whatever is preserved upon us, you have preserved and we have forgotten it, therefore Forgive for us', for the one who acknowledges his sins in that place, and counts it and mentions it and seeks

Forgiveness of Allah-azwj from it, would have a right upon Allah-azwj Mighty and Majestic that He-azwj Forgives these for him.

تقدموا بالدعاء قبل نزول البلاء تفتح لكم أبواب السماء في خمس مواقيت: عند نزول الغيث، وعند الزحف، وعند الاذان، وعند قراءة القرآن، ومع زوال الشمس وعند طلوع الفجر

Precede with the supplication before the descent of the afflictions, the doors of the sky would be Opened for you during five timings – during the descent of the rain, and during facing the advancing army, and during the Azaan, and during the recitation of the Quran, and with the decline of the sun, and during the emergence of the dawn.

من غسل منكم ميتا فليغتسل بعد ما يلبسه أكفانه. لاتجمروا الاكفان ولا تمسحوا موتاكم بالطيب إلا الكافور، فإن الميت بمنزلة المحرم. مروا أهاليكم بالقول الحسن عند موتاكم فإن فاطمة بنت محمد صلى الله عليه وآله لما قبض أبوها صلى الله عليه وآله ساعدتها جميع بنات بني هاشم، فقالت: دعوا التعداد وعليكم بالدعاء

One from you who washed a deceased, then let him wash himself after clothing him his shroud. Neither incense the shroud nor wipe your deceased with the perfume except the camphor, for the deceased is at the status of the one in Ihraam (during Hajj); Instruct your family members with the good words in the presence of your deceased. When (Syeda) Fatima-asws daughter-asws of Muhammad-saww passed away, he-saww refused the entirety of the daughters of the Clan of Hashim-asws to assist her-asws. She-asws said: 'Call the numbers'. Upon you is with the supplication.

زوروا موتاكم فإنهم يفرحون بزيارتكم وليطلب الرجل حاجته عند قبر أبيه وامه بعد ما يدعو. لهما المسلم مرآة أخيه فإذا رأيتم من أخيكم هفوة فلا تكونوا عليه و كونواله كنفسه وأرشدوه وانصحوه وترفقوا به وإياكم والخلاف فتمزقوا.

Visit (graves of) your dead ones, for they rejoice with your visitation, and let the man seek his need by the grave of his father, and his mother after whatever he has supplicated for them; The Muslim is a mirror (image) of his brother, so when you see from your brothers in fault, do not become against him and become for him like himself and befriend him and help him and be kind with him; and beware of the disputing for you will be torn apart.

وعليكم بالقصد تزلفوا وترجروا (وترجوا خ ل) من سافر منكم بدابة فليبدء حين ينزل بعلفها وسقيها لا تضربوا الدواب على وجوهها فإنها تسبح ربها ومن ضل منكم في سفرأو خاف على نفسه فلينادا: (يا صالح أغثني) فإن في إخوانكم من الجن جنيا يسمى صالحا يسيح في البلاد لمكانكم محتسبا نفسه لكم، فإذا سمع الصوت أجاب وأرشد الضال منكم، وحبس عليه دابته

Upon you is to be with the moderation; adulate and hope one from you who travels with an animal, so let him behind when he encamps with being kind to it and quench it and do not strike the animal upon its face for it glorifies its Lord-azwj; and the one from you who strays in his journey or fears upon himself, then let him call out: 'O Salih, help me!', for among your brethren from the Jinn there is a Jinn named as 'Salih' wailing in the country for your place in anticipation of his self for you, so when he hears the voice, he would guide the straying one from you, and withhold his animal upon him.

من خاف منكم الاسد على نفسه أوغمنه فليخط عليها خطة وليقل: (اللهم رب دانيال والجب ورب كل أسد مستأسد احفظني واحفظ غنمي) ومن خاف منكم العقرب فليقرء هذه الآيات: (سلام على نوح في العالمين * إنا كذلك نجزي المحسنين * إنه من عبادنا المؤمنين)

One from you who fears the lion upon himself or his sheep, then let him draw a line upon it and let him say, 'O Allah-azwj, Lord-azwj of Daniel-as and the pit, and Lord-azwj of every lion, protect me (an protect my sheep)'; and one from you who fears the scorpion, then let him recites these Verses: ***Greetings be upon Noah among the nations [37:79] Surely, like that do We Recompense the good doers [37:80] He was from Our Momineen servants [37:81]***.

من خاف منكم الغرق فليقرء: (بسم الله مجريها ومرسها إن ربي لغفور رحيم، بسم الله الملك الحق، ما قدروا الله حق قدره والارض جميعا قبضته يوم القيمة والسموات مطويات بيمينه سبحانه وتعالى عما يشركون)

One from you who fears the drowning, then let him recite: ***in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful' [11:41]***. In the Name of ***Allah, the True King. [23:116] And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]***.

عقواعن أولادكم يوم السابع وتصدقوا إذا حلقتموهم بزنة شعورهم فضة على مسلم، وكذلك فعل رسول الله صلى الله عليه وآله بالحسن والحسين عليهما السلام وسائر ولده.

Offer a sacrifice on behalf of your children on the seventh day (of their birth) and give charity when you shave their heads with silver of the weight of their hair to a Muslim, and like that is what Rasool-Allah-saww did with Al Hassan-asws and Al Husayn-asws and the rest of his-saww children.

إذا ناولتم السائل الشئ فاسألوه أن يدعو لكم فإنه يجاب فيكم ولا يجاب في نفسه لانهم يكذبون وليرد الذي يناوله يده إلى فيه فيقبلها فإن الله عزوجل يأخذها قبل أن تقع في يد السائل، كما قال الله عزوجل: (ألم تعلوا أن الله هو يقبل التوبة عن عباده ويأخذا الصدقات) تصدقوا بالليل فإن الصدقة بالليل تطفئ غضب الرب جل جلاله

When you give something to the beggar then ask him to supplicate for you for it would be Answered regarding you and is not being Answered regarding himself because they are belying; and let the one who gives it, return his hand to his mouth and kiss it, for Allah-azwj Mighty and Majestic Takes it before it falls into the hand of the beggar, just as Allah-azwj Mighty and Majestic Said: ***Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]***; give charity at night for the charity given at night extinguishes the Wrath of the Lord-azwj, Majestic is His-azwj Majesty.

احسبوا كلامكم من أعماكم. يقل كلامكم إلا في خير. أنفقوا مما رزقكم الله عزوجل فإن المنفق بمنزلة المجاهد في سبيل الله، فمن أيقن بالخلف سخت نفسه بالنفقة من كان على يقين فشك فليمض على يتينه فان الشك لا ينقض اليقين

Reckon your speech from your deeds; reduce your speech except regarding good; spend from what Allah-azwj Mighty and Majestic Graced you, for the spender is at the status of the holy warrior in the Way of Allah-azwj; the one who is certain with the replacement should determine his self with the spending; one who was upon a certainty, then doubts, so let him go upon his conviction, for the doubt cannot break the certainty.

لا تشهدوا قول الزور ولا تجلسوا على مائدة يشرب عليها الخمر فإن العبد لا يدري متى يؤخذ إذا جلس أحدكم على الطعام فليجلس جلسة العبد. ولا يضعن أحدكم إحدى رجليه على الاخرى ويربع فإنها جلسة يبغضها الله ويمقت صاحبها عشاء الانبياء بعد العتمة لا تدعو ا العشاء فإن ترك العشاء خراب البدن

Do not testify with the false words nor sit upon a table upon which the wine is being drunk, for the servant does not know when he would be seized (dies); when one of you sits upon the meal then let him sit the sitting of the slave; and no one of you should place one of his legs upon the other and squat, for it is a sitting which is hateful to Allah-azwj and Detests its doer; The supper of the Prophets-as is after the darkness, do not leave the supper for leaving the supper ruins the body.

الحمى قائد الموت وسجن الله في الارض يحبس فيه من يشاء من عباده، وهي تحت الذنوب كما يتحات الوبر من سنام البعير ليس من داء إلا وهو من داخل الجوف إلا الجراحة والحمى فإنهما يردان على الجسد ورودا اكسروا حر الحمى بالبنفسج والماء البارد، فإن حرها من فيح جهنم

The fever is a leader of death and a prison of Allah-azwj in His-azwj earth, Withholding the one He-azwj so Desires to from His-azwj servants, and it erodes the sins just as the hair erodes from a human of the camel; there isn't any illness except and it is from the interior except for the injury and the fever, for these two appear upon the body; and repel and break the heat of the fever by the violet and the cold water, for its heat is from a mouth of Hell.

لا يتداوى المسلم حتى يغلب مرضه صحته الدعاء يرد القضاء المبرم فاتخذوه عدة الوضوء بعد الطهور عشر حسنات فتطهروا .إياكم والكسل فإنه من كسل لم يؤد حق الله عزوجل. تنظفوا بالماء من المنتن الريح الذي يتأذى به تعهدوا أنفسكم فإن الله عزوجل يبغض من عباده القاذورة الذي يتأنف به من جلس إليه

The Muslim should not take medication until his illness overcomes his health, the illness repels the final Decree, so take it; Preparing the Wudu after the cleansing is of ten Rewards, therefore clean yourselves; beware of the laziness, for the one who is lazy will not fulfil the Rights of Allah-azwj Mighty and Majestic; Cleaning with the water from the stinky odour which you would be harmed with. Pledge yourselves for Allah-azwj Mighty and Majestic Hare the dirtiness from His-azwj servants which makes the ones sitting with him to turn away.

لا يعبث الرجل في صلاته بلحيته ولا بما يشغله عن صلاته. بادروا بعمل الخير قبل أن تشغلوا عنه بغيره المؤمن نفسه منه في تعب، والناس منه في راحة ليكن جل كلامكم ذكر الله عزوجل احذروا الذنوب فإن العبد ليذنب فيحبس عنه الرزق

The man should not twiddle with him beard during his Salat nor with anything which would pre-occupy him from his Salat; initiate with the doing of good before you get pre-occupied from it with something else; the Momin is such who puts himself into tiredness from him and the people are at rest from him; let the clearness of your speech mention Allah-azwj Mighty and Majestic; be cautious of the sins for the servant would commit a sin and the sustenance would be withheld from him.

داووا مرضاكم بالصدقة حصنوا أموالكم بالزكاة. الصلاة قربان كل تقي. الحج جهاد كل ضعيف جهاد المرأة حسن التبعل الفقر هو الموت الاكبر، قلة العيال أحد اليسارين التقدير نصف العيش. الهم نصف الهرم ما عال امرؤ اقتصد، وما عطب امرؤ استشار.

Cure your illnesses with the charity; fortify your deeds with the Zakat; the Salat is an offering of every pious one; the Hajj is a Jihad of every weak one; Jihad of the woman is her goodness to the husband; the poverty, it is the great death; fewness of the dependants if one of the easiness; the respect is half the life; the worry is half the old age; moderation does not impoverish a person, and consultation does not damage a person.

لا تصلح الصنيعة إلا عند ذي حسب أو دين. لكل شئ ثمرة وثمرة المعروف تعجيله. من أيقن بالخلف جاد بالعطية. من ضرب يديه على فخذيه عند مصيبة حبط أجره أفضل أعمال المرء انتظار فرج الله عزوجل من أحزن والديه فقد عقهما

The favour is not correct except in the presence of one with (good) lineage or Religion; for everything there is a fruit and the fruit of the good deeds is its quickness; one who is certain of the replacement will be generous with the giving; one who strikes his hand upon his thigh during a disaster, his Recompense would fall; the best deeds of the person is awaiting the Relief of Allah-azwj Mighty and Majestic (Al-Qaim-asws); one who grieves his patents so he has been disloyal to them.

استنزلوا الرزق بالصدقة ادفعوا أمواج البلاء عنكم بالدعاء قبل ورود البلاء فوالذي فلق الحبة وبرأ النسمة للبلاء أسرع إلى المؤمن من انحدار السيل من أعلى التلعة إلى أسفلها ومن ركض البراذين سلوا الله العافية من جهد البلاء فإن جهد البلاء ذهاب الدين.

Get the sustenance to descend by giving charity; repel the waves of the affliction from you with by the supplication before the affliction comes, for by the One-azwj Who Split the seed and Formed the person, the affliction is quicker to the Momin that the rolling down of the water from the high hill to its bottom, and (quicker than) sprint of the horses; ask Allah-azwj for the well-being from the pressures of the afflictions, for the pressures of the affliction does away the Religion.

السعيد من وعظ بغيره فاتعظ روضوا أنفسكم على الاخلاق الحسنة فإن العبد المسلم يبلغ بحسن خلقه درجة الصائم القائم ومن شرب الخمر وهو يعلم أنها حرام سقاه الله من طينة خبال وإن كان مغفورا له لانذر في معصية،

The fortunate is the one who takes a preaching of others and follows it; train yourselves upon the good mannerisms, for the Muslim servant reaches the rank of the constantly Fasting one by his good manners; and one who drinks the wine and he knows it is Prohibited, Allah-azwj will Quench him from the clay of excretions and even if it was Forgiven for him as a warning regarding disobedience.

ولا يمين في قطيعة. الداعي بلاعمل كالرامي بلا وتر لتطيب المرأة المسلمة لزوجها المقتول دون ماله شهيد المغبون غير محمود ولا مأجور. لا يمين لولد مع والده، ولا للمرأة مع زوجها لاصمت يوما إلى الليل إلا بذكر الله عزوجل. لا تعرب بعد الهجرة لاهجرة بعد الفنح.

And there is no oath regarding a flock; and the claimant without a deed is like the archer without a string; let the Muslim woman perfume for her husband; the one killed besides his wealth is the defrauded martyr without being praise nor rewarded; there is no oath for the child with his father, nor for the wife with her husband; do not stay silent up to the night except with the Mention of Allah-azwj Mighty and Majestic; there is no Arabism after the emigration nor would there be an emigration after the conquest (of Makkah).

تعر ضوالتجارة فإن فيها غنى لكم عما في أيدي الناس فإن الله يحب المحترف الامين ليس عمل أحب إلى الله عزوجل من الصلاء فلا يشغلنكم عن أوقاتها شئ من امور الدنيا، فإن الله عزوجل ذم أقواما فقال: (الذين هم عن صلوتهم ساهون) يعني أنهم غافلون استهانوا بأوقاتها

Do the trading (business) for therein is richness for you from what is in the hands of the people, for Allah-azwj Loves the trustworthy professional; there isn't any deed more Beloved to Allah-azwj Mighty and Majestic than the Salat, so nothing from the matters of the world should pre-occupy you from its timings, for Allah-azwj Mighty and Majestic has Condemned a people Saying: ***Those who are neglectful of their Salats [107:5]*** – i.e. they are heelless, taking it lightly with its timings.

اعلموا أن صالحي عدو كم يرائي بعضهم بعضا، ولكن الله عزوجل لا يوفقهم ولا يقبل إلاما كان له خالصا البر لايبلى والذنب لا ينسى والله الجليل مع الذين اتقوا والذين هم محسنون.

And know that the righteous deeds of your enemies is a show-off to each other, but Allah-azwj Mighty and Majestic will neither Stop them nor Accept the deeds except what was sincerely for Him-azwj; The righteous deed with not erode and the sin will not be forgotten, ***Surely Allah is with those who are pious and those who are good doers [16:128]***.

المؤمن لا يغش أخاه ولا يخونه ولا يخذله ولا يقول له: أنامنك برئ اطلب لاخيك عذرا، فإن لم تجد له عذرا فالتمس له عذرا مزاوله قلع الجبال أيسر من مزاولة ملك مؤجل واستعينوا بالله واصبروا إن الارض لله يورثها من يشاء من عباده والعاقبة للمتقين.

The Momin should neither fault his brother, nor betray him, nor abandon him, and not say to him, 'I am disavowed from you', seeking an excuse to his brother, so if he does not find an excuse for himself then seek an excuse as a pretext for him; uprooting the mountain is easier than removing a termed king; ***'Seek Assistance with Allah and be patient. Surely the earth is***

for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].

لا تعاجلوا الامر قبل بلوغه فتندموا، ولا يطولن عليكم الامد فتقسو قلوبكم ارحموا ضعفاء كم واطلبوا الرحمة من الله عزوجل بالرحمة لهم إياكم وغيبة المسلم، فإن المسلم لا يغتاب أخاه وقد نهى الله عزوجل عن ذلك فقال تعالى: (ولا يغتب بعضكم بعضا أيحب أحدكم أن يأكل لحم أخيه ميتا)

Do not hasten the matter before it reaches (its time) for you will regret, nor prolong the period upon you for it would harden your hearts; be merciful to your weak ones and seek the Mercy from Allah-azwj Mighty and Majestic with the mercy for them; beware of backbiting the Muslim, for the Muslim does not backbite his brother and Allah-azwj Mighty and Majestic has Forbidden from that, so the Exalted Said: ***nor should you backbite each other. Would one of you love to eat the flesh of his own dead brother? [49:12]***.

لا يجمع المسلم يديه في صلاته وهو قائم بين يدي الله عزوجل يتشبه بأهل الكفر – يعني المجوس – ليجلس أحدكم على طعامه جلسة العبد، وليأكل على الارض ولا يشرب قائما إذا أصاب أحدكم الدابة وهو في صلاته فليد فنها ويتفل عليها، أو يصيرها في ثوبه حتى ينصرف الالتفات الفاحش يقطع الصلاة، وينبغي لمن يفعل ذلك أن يبتدئ الصلاة بأذان والاقامة والتكبير

The Muslim should not gather his hands during his Salat and he is standing in front of Allah-azwj Mighty and Majestic resembling the people of Kufr – meaning the Magians; let the sitting of one of you upon his meal be the sitting of the slave, and let him eat upon the ground and not drink while standing; when one of you attains the insect while he is in his Salat, then let him bury it, and spit upon it or make it to be in his cloth until he is free; excessive turning terminates the Salat and it is befitting for the one who does that that he begins the Salat with the Azaan, and the Iqaamah and the Takbeer.

من قرأ قل هو الله أحد قبل أن تطلع الشمس إحدى عشر مرة ومثلها إنا أنزلناه ومثلها آية الكرسي منع ماله مما يخاف من قرأ قل هو الله أحد قبل أن تطلع الشمس لم يصبه في ذلك اليوم ذنب وإن جهد إبليس

One who recites: ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed) before the emergence of the sun twenty-one times, and the like of it: ***Surely We Revealed it [97:1]*** (Surah Al-Qadr), and like it Ayat al Kursy (2:255), his wealth would be protected from what he fears; one who recites: ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed) before the emergence of the sun, no sin would hit him during that day and even if Iblees-la struggles.

استعيذوا بالله من ضلع الدين و غلبة الرجال من تخلف عناهلك تشمير الثياب طهور لها، قال الله تبارك وتعالى: (وثيابك فطهر) يعني فشمر. لعق العسل شفاء من كل داء قال الله تبارك وتعالى: (يخرج من بطونها شراب مختلف ألوانه فيه شفاء للناس) وهو مع قراءة القرآن

Seek refuge with Allah-azwj from the crookedness of the Religion and overcoming of the men, one who stays behind from us-asws is destroyed; folding the clothes is a purification for it. Allah-azwj Blessed and Exalted Said: ***And your garments, so purify [74:4]*** – meaning Roll-up (i.e. Do not let them drag on the ground); licking the honey is a healing from every illness. Allah-azwj

Blessed and Exalted Said: ***There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69]***, and it is the recitation of the Quran.

مضغ اللبان يذيب البلغم ابدؤوا بالملح في أول طعامكم، فلو يعلم الناس ما في الملح لاختاروه على الترياق المجرب، من ابتدأ طعامه بالملح ذهب عنه سبعون داء وما لا يعلمه إلا الله عزوجل. صبوا على المحموم الماء البارد في الصيف فإنه يسكن حرها صوموا ثلاثة أيام في كل شهر فهي تعدل صوم الدهر. ونحن نصوم خميسين بينهما الاربعاء لان الله عزوجل خلق جهنم يوم الاربعاء.

Chewing the gum melts the phlegm; begin with the salt during the first of your meals, for it the people knew what is in the sale, they would choose it above the experimented antidotes; one who begins his meals with the salt, seventy illnesses would be removed from him, and what no one knows except Allah-azwj Mighty and Majestic; pour the cold water upon the feverish one during the summer for it would settle his heat; Fast for three days during every month equates to Fasting all the time, and we-asws tend to Fast the two Thursdays between the Wednesdays because Allah-azwj Mighty and Majestic Created Hell on the day of Wednesday.

إذا إراد أحدكم حاجة فليبكر في طلبها يوم الخميس، فإن رسول الله صلى الله عليه وآله قال: (اللهم بارك لامتي في بكورها يوم الخميس) وليقرء إذا خرج من بيته الآيات من آل عمران وآية الكرسي وإنا أنزلناه وام الكتاب، فإن فيها قضاء حوائج الدنيا والآخرة

When one of you wants a need (to be fulfilled), let him go early in seeking it on the day of Thursday, for Rasool-Allah-saww said: 'O Allah-azwj! Bless for my-saww community in their going early for it on the day of Thursday), and let him recite, when he goes out from his house, the Verses from (Surah) Aal-e-Imraan, and Ayat Al Kursy (2:255), and ***Surely We Revealed it [97:1]*** (Surah Al-Qadr), and the Mother of the Book (Surah Al-Fatiha), for therein is the fulfilment of the needs of the world and the Hereafter.

عليكم بالصفيق من الثياب فإنه من رق ثوبه رق دينه لا يقومن أحدكم بين يدي الرب جل جلاله وعليه ثوب يشف توبوا إلى الله عزوجل وادخلوا في محبته فإن الله يحب التوابين ويحب المتطهرين والمؤمن تواب.

Upon you is to be with the thick clothes, for the one whose clothes are thing, his religion would be thing; no one of you should be standing in front of the Lord-azwj, Majestic is His-azwj Majesty and upon him are transparent clothes; repent to Allah-azwj Mighty and Majestic and enter to be in His-azwj Love, for Allah-azwj Loves the penitent and loves the cleansing ones, and the Momin is penitent.

إذا قال المؤمن لاخيه: اف انقطع ما بينهما، فإذا قال له: أنت كافر كفر أحدهما، وإذا اتهمه انماث الاسلام في قلبه كما يماث الملح في الماء باب التوبة مفتوح لمن أرادها فتوبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم.

When the Momin says to his brother, 'Uff', it terminates what is between the two, and when he says to him, 'You are a Kafir', one of when would have committed Kufr, and when he accuses him, the Islam would dissolve in his heart just as the salt dissolves in the water; the door of repentance is open for the one who wants it, therefore repent to Allah-azwj with a sincere repentance, perhaps your Lord-azwj will Expiate your evil deeds from you.

وأوفوا بالعهد إذا عاهدتم. فما زالت نعمة ولا نضارة عيش إلا بذنوب اجترحوا إن الله ليس بظلام للعبيد، ولو أنهم استقبلوا ذلك بالدعاء والانابة لما تنزل، ولو أنهم إذا نزلت بهم النقم وزالت عنهم النعم فزعوا إلى الله عزوجل بصدق من نياتهم ولم يهنوا ولم يسرفوا لا صلح الله لهم كل فاسد، ولرد عليهم كل صالح.

And be loyal with the agreement when you make an agreement; there does not decline a Bounty nor the bliss of life except due to sins committed, Allah-azwj isn't the least unjust to the servants; and if they would have welcome that with the supplication and the proxy (Hajj) it would not descend, and when the scourge does descend with them, and the Bounties declines from them, if they had panicked to Allah-azwj Mighty and Majestic with sincere of their intentions, and do not weaken, and are no extravagant, Allah-azwj would Correct for them every spoilt matter, and Return to them every lost (thing).

إذا ضاق المسلم فلا يشكون ربه عزوجل، وليشك إلى ربه الذي بيده مقاليد الامور وتدبيرها. في كل امرئ واحدة من ثلاث: الطيرة، والكبر، والتمني، إذا تطير أحدكم فليمض على طيرته وليذكر الله عزوجل، وإذا خشي الكبر فليأكل مع خادمه وليحلب الشاة، وإذا تمنى فليسأل الله عزوجل وليبتهل الله ولا تنازعه نفسه إلى الاثم.

When the Muslim is straitened, he should not complain to his Lord-azwj Mighty and Majestic, and let him address his needs to his Lord-azwj in Whose Hand are the reins of the matters and their management; in every person there is one from three – the recklessness, and the arrogance, and the wishful thinking. When one of you is reckless then let him go upon his recklessness and let him mention Allah-azwj Mighty and Majestic, and when he fears the arrogant, then let him eat with his servants and let him milk his sheep, and when he wishes, the let him ask Allah-azwj Mighty and Majestic, and let him beseech Allah-azwj and not conflict himself to the sin.

خالطوا الناس بما يعرفون، ودعوهم مما ينكرون، ولا تحملوهم على أنفسكم وعلينا. إن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسل، أو عبد قد امتحن الله قلبه للايمان.

Mingle with the people with what they are recognising and leave them from what they are denying, and do not load them upon yourselves and upon us-asws. Our-asws matter is difficult, becoming more difficult, none can bear it except an Angel of Proximity or a Mursil Prophet-saww, or a servant whose heart Allah-azwj has Tested for the Eman.

إذا وسوس الشيطان إلى أحدكم فليتعوذ بالله وليقل: آمنت بالله وبرسوله مخلصا له الدين إذا كسا الله عزوجل مؤمنا ثوبا جديدا فليتوض وليصل ركعتين يقرء فيهما ام الكتاب وآية الكرسي وقل هو الله أحد وإنا أنزلناه في ليلة والقدر، ثم ليحمد الله الذي ستر عورته، وزينه في الناس، وليكثر من قول: لاحول و لا قوة إلا بالله العلي العظيم، فإنه لا يعصى الله فيه وله بكل سلك فيه ملك يقدس له ويستغفره ويترحم عليه.

When the Satan-la whispers to one of you, then let him seek Refuge with Allah-azwj and let him say, 'I believe in Allah-azwj and in His-azwj Rasool-saww being sincere to Him-azwj of the Religion'; when Allah-azwj Mighty and Majestic Clothes a Momin in new clothes, then let him perform Wudu and let him pray two Cycles Salat reciting in these the Mother of the Book and Ayat Al

Kursy (2:255), and ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed), and ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr), then let him praise Allah-azwj Who Covered his nakedness, and Adorned him among the people, and let him frequent from the words, 'There is neither Might nor Strength except with Allah-azwj the Exalted the Magnificent', for he will not disobey Allah-azwj during it, and for him, for every thread in it, would be an Angel sanctifying for him and seeking Forgiveness for him, and seeking for Mercy upon him.

اطرحوا سوء الظن بينكم فإن الله عزوجل نهى عن ذلك. أنا مع رسول الله (صلى الله عليه وآله) ومعي عترتي على الحوض، فمن أرادنا فليأخذ بقولنا، وليعمل بعملنا، فإن لكل أهل بيت نجيب ولنا شفاعة، ولاهل مود تناشفاعة فتنا فسوا في لقائنا على الحوض فإنا نذود عنه أعداءنا، ونسقي منه أحباءنا وأولياءنا،

Put down the evil thoughts between you, for Allah-azwj Mighty and Majestic has Forbidden from that. I-asws would be with Rasool-Allah-saww and with me-asws would be my-asws family-asws at the Fountain, so the one who wants us-asws then let him take with our-asws words, and let him act with our-asws deeds. For every family there is a nobility, and for us-asws in intercession, and for the people of our-asws cordiality is intercession, therefore strive in meeting us-asws at the Fountain, for we-asws will impede our-asws enemies from it and we-asws will quench from it the ones who loves us-asws and our-asws friends.

ومن شرب منه شربة لم يظمأ بعدها أبدا خوضنا مترع فيه مثعبان ينصبان من الجنة: أحدهما من تسنيم والآخر من معين، على حافيته الزعفران وحصاه اللؤلؤ والياقوت، وهو الكوثر.

And the one who drinks from it a drink will not be thirsty after it, ever. Our-asws Fountain, two tributaries flow into it linked from the Paradise – one of these is from *Tasneem* and the other from *Maeen*. Upon its banks is the saffron, and its pebbles are pearls and rubies, and it is Al Kausar.

إن الامور إلى الله عزوجل ليست إلى العباد، ولو كانت إلى العباد ما كانوا ليختاروا علينا أحدا، ولكن الله يختص برحمة من يشاء، فاحمدوا الله على ما اختصكم به من بادئ النعم – أعني طيب الولادة –

The matters are to Allah-azwj Mighty and Majestic, it isn't to the servants, and if it was to the servants, they would not have chosen anyone upon us-asws, but Allah-azwj Particularises with Mercy one He-azwj so Desires, therefore praise Allah-azwj upon what you have been Particularised with from the first of the Bounties – meaning the good birth.

كل عين يوم القيامة باكية، وكل عين يوم القيامة ساهرة إلا عين من اختصه الله بكرامته، وبكى على ما ينتهك من الحسين وآل محمد (عليهم السلام).

Every eye will be crying on the Day of Qiyamah, and every eye on the Day of Qiyamah will be watchful except an eye of the one whom Allah-azwj Particularises with His-azwj Prestige, and (eye) which cried upon what was violated from Al-Husayn-asws and the Progeny-asws of Muhammad-saww.

شيعتنا بمنزلة النحل، لو يعلم الناس ما في أجوافها لاكلوها. لا تعجلوا الرجل عند طعامه حتى يفرغ، ولا عند غائطه حتى يأتي على حاجته

Our-asws Shias are at the status of the bees, if the people were to know what is in their interior, they would devour them. The man should not haste to his meal until he is free, nor for his defecation until he comes upon his need.

إذا انتبه أحدكم من نومه فليقل: لا إله إلا الله الحليم الكريم الحي القيوم وهو على كل شئ قدير، سبحان رب النبيين وإله المرسلين، رب السماوات السبع وما فيهن، ورب الارضين السبع وما فيهن، ورب العرش العظيم، والحمد لله رب العالمين

When one of you wakes up from his sleep, then let him say, 'There is no god except Allah-azwj the Forbearing, the Honourable, the Living, the Eternal, and He-azwj is Able upon all things, Glory be to the Lord-azwj of the Prophets-as and the Mursils-as, Lord-azwj of the seven skies and whatever is in these, and Lord of the seven firmaments and whatever is in these, and Lord-azwj of the Magnificent Throne, and the Praise is for Allah-azwj Lord-azwj of the worlds'.

فإذا جلس من نومه فليقل قبل أن يقوم: حسبي الله حسبي الرب من العباد، حسبي الذي هو حسبي منذ كنت، حسبي الله و نعم الوكيل.

So, when he sits up from his sleep, then let him say before he stands up, 'Sufficient for me is Allah-azwj, sufficient for me is the Lord-azwj from the servants, sufficient for me is the One-azwj Who is Sufficient since I existed, sufficient for me is Allah-azwj and is the best of the reliance'.

إذا قام أحدكم من الليل فلينظر إلى أكناف السماء وليقرء: (إن في خلق السموات والارض) إلى قوله: (إنك لاتخلف الميعاد) الاطلاع في بئر زمزم يذهب الداء فاشربوا من مائها مما يلي الركن الذي فيه الحجر الا سود، فإن تحت الحجر أربعة أنهار من الجنة: الفرات، والنيل، وسيحان، وجيحان، وهما نهران

When one of you stand from the night (for Salat), then let him look at the horizons of the sky and let him recite: ***In the Creation of the skies and the earth [3:190]*** – up to His-azwj Words: ***surely You do not break the Promise' [3:194]***; the looking into the well of Zamzam removes the illnesses, therefore drink from its water from what follows the corner wherein is the Black Stone (Al-Hajar Al-Aswad), for beneath the Stone are four rivers from the Paradise – the Euphrates, and the Nile, and Sayhan, and Jayhan, and these two are rivers.

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في الفئ أمر الله عزوجل، فإن مات في ذلك كان معينا لعدونا في حبس حقوقنا، والاشاطة بدمائنا، وميتته ميتة جاهلية

The Muslim should not go out regarding the Jihad with one who does not believe upon the Judgment (of Allah-azwj), nor does he implement the Command of Allah-azwj Mighty and Majestic regarding the Fey. So, if he were to die during that he would be like an assistant to our-asws enemies in withholding our-asws rights, and the spilling of our-asws blood, and his death would be the death of the Pre-Islamic period.

ذكرنا أهل البيت شفاء من العلل والاسقام ووسواس الريب، وجهتنا رضى الرب عزوجل والآخذ بأمرنا معنا غدا في حظيرة القدس والمنتظر لامرنا كالمتشخط بدمه في سبيل الله من شهدنا في حربنا أو سمع واعيتنا فلم ينصرنا أكبه الله على منخريه في النار

Our-asws Zikr of the People-asws of the Household is a healing from the illnesses and the diseases, and the uncertainties of the doubts. Our-asws heading is for the Pleasure of the Lord-azwj Mighty and Majestic and the one taking with our-asws orders would be with us-asws tomorrow in the Holy Hangars, and the awaiter of our-asws command is like the one rolling in his blood in the Way of Allah-azwj. One who witnesses us-asws in our-asws war, or hears our-asws voice (call) but does not help us-asws, Allah-azwj will Fling him upon his nostrils into the Fire.

نحن باب الغوث إذا بغوا وضاقت المذاهب، نحن باب حطة وهو باب السلام من دخله نجا ومن تخلف عنه هوى، بنا يفتح الله وبنا يختم الله، وبنا يمحو ما ما يشاء، وبنا يثبت، وبنا يدفع الله الزمان الكلب، وبنا ينزل الغيث، فلا يغر نكم بالله الغرور

We-asws are the door of relief, when they rebel and the doctrines are straitened; we-asws are the door of Hitta, and it is the door of peace, one who enters it would attain salvation and one who stay behind from it would collapse. Allah-azwj Began with us-asws and will End with us-asws, and by us-asws He-azwj will Obliterate whatever He-azwj so Desires, and by us-asws He-azwj Affirms, and by us-asws Allah-azwj will Repels the era of the dog, and by us-asws the rains descend, ***nor should you be deceived by the arch-deceiver (Iblees) in respect of Allah [35:5]***.

ما أنزلت السماء قطرة من ماء منذ حبسه الله عزوجل، ولو قد قام قائمنا لانزلت السماء قطرها، ولا خرجت الارض نباتها، ولذهبت الشحناء من قلوب العباد، واصطلحت السباع والبهائم حتى تمشي المرأة بين العراق إلى الشام، لا تضع قدميها إلا على النبات، وعلى رأسها زينتها، لا يهيجها سبع ولا تخافه

The sky has not sent down a drop of water since Allah-azwj Mighty and Majestic Withheld it, and if our-asws Qaim-asws were to rise, the sky will send down its drops, and the earth will bring forth its vegetation, and the hatred will go away from the hearts of the servants, and the predators and the animals will make-up until the woman would walk between Iraq to Syria, will not place her feet except upon the vegetation, and upon her head would be her ornaments, no one would agitate her nor scare her.

ولو تعلمون مالكم في مقامكم بين عدو كم وصبر كم على ما تسمعون من الاذى لقرت أعينكم، ولو فقدتموني لرأيتم من بعدي امورا يتمني أحدكم الموت مما يرى من أهل الجحود والعدوان من الاثرة والاستخفاف بحق الله تعالى ذكره والخوف على نفسه، فإذا كان ذلك فاعتصموا بحبل الله جميعا ولا تفرقوا،

And if you were to know what is for you in your staying between your enemies and your patience upon what you are hearing from the hurtful talk, your eyes would be delighted, and it you lose me-asws in front, you will see such matters from after me-asws, each one of you will wish for the death from what he sees from the people of the aggression and the tyranny from the selfishness and the taking lightly with the Rights of Allah-azwj, Exalted is His-azwj Mention, and the fear upon himself. So, when it will be that, ***hold firmly with the Rope of Allah altogether and do not be disunited [3:103]***.

وعليكم بالصبر والصلاة والتقية. اعلموا أن الله تبارك وتعالى يبغض من عباده المتلون فلا تزولوا عن الحق و ولاية أهل الحق فإن من استبدل بناهلك وفاتته الدنيا وخرج منها.

And upon you is to be with the patience and the Salat and the Taqiyya (dissimulation); know that Allah-azwj Blessed and Exalted Hates the whimsical from His-azwj servants, so do not decline from the truth and the Wilayah of the people of the truth, for the one who replaces us-asws will be destroyed and the world would be lost to him and he would exit from it (regretful).

إذا دخل أحدكم منزله فليسلم على أهله يقول: السلام عليكم، فإن لم يكن له أهل فليقل: السلام علينا من ربنا، وليقرء قل هو الله أحد حين يدخل منزله، فإنه ينفي الفقر.

When one of you enters his house, then leg him greet upon his family saying, 'The greetings be upon you all!', and if there does not happen to be a family for him, then let him say, 'The greetings be upon us from our Lord-azwj', and let him recite ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed) when he enters his house, for it will negate the poverty.

علموا صبيانكم الصلاة، وخذوهم بها إذا بلغوا ثمان سنين: تنز هوا عن قرب الكلاب، فمن أصاب الكلب وهو رطب فليغسله، وإن كان جافا فلينضح ثوبه بالماء.

Teach your children the Salat and seize them with it when they reach eight years; be aloof from nearness of the dogs, so the one who is touched by the dog and it is wet, then let him wash it, and if it was dry then let him sprinkle his cloth with the water.

إذا سمعتم من حديثنا مالا تعرفون فردوه إلينا وقفوا عنده وسلموا حتى يتبين لكم الحق، ولا تكونوا مذائيع عجلى، إلينا يرجع الغالي، وبنا يلحق المقصر الذي يقصر بحقنا، من تمسك بنالحق، ومن سلك غير طريقنا غرق، لمحبينا أفواج من رحمة الله، ولمبغضينا أفواج من غضب الله وطريقنا القصد، وفي أمرنا الرشد.

Whenever you hear from our-asws Ahadeeth what you do not recognise, then refer it to us-asws and stop at it, and submit until the truth is clarified to you, and do not become broadcasters hastily. To us-asws should return the exaggerator and with us-asws should the reducer catch up, the one who reduces our-asws rights. One who adheres with us-asws will catch up, and one who travels with other that our-asws way would drown. For the ones who love us-asws there are multitudes of Mercy of Allah-azwj, and for the ones who hate us-asws there are multitudes from Wrath of Allah-azwj, and our-asws way is the moderate one, and in our-asws orders is the rightful guidance.

لا يكون السهو في خمس: في الوتر، والجمعة، والركعتين الاوليين من كل صلاة، وفي الصبح، وفي المغرب. ولا يقرء العبد القرآن إذا كان على غير طهور حتى يتطهر. أعطوا كل سورة حظها من الركوع والسجود إذا كنتم في الصلاة. لا يصلي الرجل في قميص متوشحابه، فإنه من أفعال قوم لوط

The mistaken cannot happen to be in five – in (Salats) Al-Witr, and the Friday, and the first two Cycles from every Salat, and in the morning, and in Al-Maghrib; and the servant should

not recited the Quran when he was upon other than cleanliness until he cleanse himself; give every Surah (of the Quran) its share from the Ruku and Sajdah when you are in the Salat; the man should not pray Salat in a shirt 'Matshowhab' (tucked under the armpit and thrown upon his shoulder) for it is from the deeds of the people of Lut[-as].

يجزي للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه، وفي القميص الضيق يزره عليه.

The Salat can be availed by the man in one cloth, holding its side upon his neck and in the narrow shirt trouser upon him.

لا يسجد الرجل على صورة ولا على بساط فيه صورة، ويجوز له أن تكون الصورة تحت قدمه أو يطرح عليه ما يواريها ولا يعقد الرجل الدراهم التي فيها صورة في ثوبه وهو يصلي، ويجوز أن يكون الدراهم في هميان أو في ثوب إذا خاف ويجعلها إلى (في خ ل) ظهره.

The man cannot do Sajdah upon an image nor upon a rug wherein is an image, and it is allowed for him if the image happens to be beneath his feet or he treads upon it what he sees (from) it; and the man cannot hold the Dirham wherein is an image in his cloth while he prays Salat, and it is allowed that the Dirham happen to be in a pursed belt or in a cloth, when he fears and he makes it to be in his back.

لا يسجد الرجل على كدس حنطة ولا شعير ولا على لون مما يؤكل ولا يسجد على الخبز لا يتوضأ الرجل حتى سيمي يقول قبل أن يمس الماء: بسم الله وبالله، اللهم اجعلني من التوابين واجعلني من المتطهرين.

The man cannot do Sajdah upon a heap of wheat and barley, nor upon a variety from what he eats, nor can he do Sajdah upon the bread; The man should not do Wudu until he Names (Allah[-azwj]) saying before he touches the water, 'In the Name of Allah[-azwj], and with Allah[-azwj]. O Allah[-azwj]! Make me to be from the penitent one and Make me to be from the cleansing ones'.

فإذا فرغ من طهوره قال: أشهد أن لاإله إلا الله وحده لا شريك له، وأشهدأن محمدا – (صلى الله عليه وآله) – عبده ورسوله فعندها يستحق المغفرة من أتى الصلاة عارفا بحقها غفر له

When he is free from his cleansing, he should say, 'I testify that there is no god except Allah[-azwj] Alone, and I testify that Muhammad[-saww] is His[-azwj] servant and His[-azwj] Rasool[-saww]', then during it, he would be deserving of the Forgiveness; one who performs the Salat knowing its rights, (his sins) would be Forgiven for him.

لا يصلي الرجل نافلة في وقت فريضة إلا من عذر، ولكن يقضي بعد ذلك إذا أمكنه القضاء، قال الله تبارك وتعالى: (الذين هم على صلوتهم دائمون) يعني الذين يقضون ما فاتهم من الليل بالنهار، وما فاتهم من النهار بالليل. لا تقضى النافلة في وقت فريضة ابدء بالفريضة ابدء بالفريضة ثم صل ما بدالك.

The man cannot pray an optional Salat in a timing of an Obligatory one except from a reason, but he can pay back after that when the paying back is enabled for him. Allah[-azwj] Blessed and

Exalted Says: ***Those who are constant upon their Salat [70:23]*** – meaning those who are paying back (the Salats) what were lost to them from the night by the day, and what was lost to them from the day, at night. Do not pay back the optional (Salat) during a time of an Obligatory (Salat). Begin with the Obligatory, then pray after that whatever comes to you.

الصلاة في الحرمين تعدل ألف صلاة ونفقة درهم في الحج تعدل ألف درهم ليخشع الرجل في صلاته فإنه من خشع قلبه لله عزوجل خشعت جوارحه فلا يعبث بشئ.

The Salat in the two Sanctuaries (Harrums) equates to a thousand Salat, and spending a Dirham in the Hajj equates to a thousand Dirhams; let the man be humble in his Salat, for the humbleness of his limbs is from the humbleness of his heart, so he should not twiddle with anything.

القنوت في صلاة الجمعة قبل الركوع الثانية، ويقرء في الاولى الحمد و الجمعة، وفي الثانية الحمد والمنافقين اجلسوا في الركعتين حتى تسكن جوارحكم، ثم قوموا فإن ذلك من فعلنا

The *Qunoot* in the Friday Salat is before the second Ruku, and he should recite in the first (Cycle) (Surah) Al-Hamd and (Surah) Al-Jummah, and in the second (Cycle) (Surah) Al-Hamd and (Surah) Al-Munafiqeen. Be seated in the two Cycles until your limbs settle, then stand, for that is from our[-asws] deeds.

إذا قام أحدكم في الصلاة فليرجع يده حذاء صدره وإذا كان أحدكم بين يدي الله جل جلاله فليتحرى بصدره وليقم صلبه ولا ينحني. إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء ولينصب في الدعاء.

When one of you stand in the Salat then he should return his hands parallel to his chest, and when one of you was in front of Allah[-azwj] then let him investigate his own chest, and let him straighten his back and not slouch. When one of you is free from the Salat, the let him raise his hands towards the sky and let him set up regarding the supplication.

فقال عبد الله بن سبا: يا أمير المؤمنين أليس الله في كل مكان ؟ قال: بلى. قال: فلم يرفع العبد يديه إلى السماء ؟ قال: أما تقرء: (وفي السماء رزقكم وما توعدون) فمن أين يطلب الرزق إلا من موضعه ؟ وموضع الرزق وما وعد الله عزوجل السماء.

So, Abdullah Bin Saba said, 'O Amir Al-Momineen[-asws]! Isn't Allah[-azwj] in every place?' He[-asws] said: 'Yes'. He said, 'Then why should the servant raise his hand towards the sky?' He[-asws] said: 'Have you not read: ***And in the sky is your sustenance and what you are Promised (with) [51:22]***, so where can one seek the sustenance except from its place? And the place of the sustenance and what Allah[-azwj] Mighty and Majestic Promised is the sky.

لا ينفتل العبد من صلاته حتى يسأل الله الجنة، ويستجير به من النار، ويسأله أن يزوجه من الحور العين إذا قام أحدكم إلى الصلاة فليصل صلاة مودع لا يقطع الصلاة التبسم ويقطعها القهقهة.

The servant should not turn around (finish) from his Salat until he asks Allah[-azwj] for the Paradise, and seeks being saved from the Fire by it, and asks Him[-azwj] to get him to be married

to the Maiden Hourie. When one of you stands to the Salat, then let him pray a committed Salat, not interrupting the Salat by the smiling and terminating it by the laughter.

إذا خالط النوم القلب وجب الوضوء. إذا غلبتك عينك وأنت في الصلاة فاقطع الصلاة ونم، فإنك لا تدري تدعو لك أو على نفسك.

When the sleep enters the heart, the Wudu is Obligated; when your eyes are overcome while you are in the Salat, then terminate the Salat and sleep, for you do not know whether you are supplicating for you or against yourself.

من أحبنا بقلبه وأعاننا بلسانه وقاتل معنا أعداءنا بيده فهو معنا في الجنة في درجتنا، ومن أحبنا بقلبه وأعاننا بلسانه ولم يقاتل معنا أعداءنا فهو أسفل من ذلك بدرجة، ومن أحبنا بقلبه ولم يعنا بلسانه ولا بيده فهو في الجنة،

One who loves us[-asws] with his heart and assists us[-asws] with his tongue and fights against our[-asws] enemies with us[-asws] by his hands, then he would be with us[-asws] in the Paradise in our[-asws] ranks; and one who loves us with his heart and assists us[-asws] with his tongue and does not fight with us[-asws] against our[-asws] enemies, he would be lower than that by a rank; and one who loves us[-asws] with his heart and does not assist us[-asws] with his tongues, nor by his hands, he would be in the Paradise.

ومن أبغضنا بقلبه وأعان علينا بلسانه ويده فهو مع عدو نا في النار، ومن أبغضنا بقلبه ولم يعن علينا بلسانه ولا بيده فهو في النار، ومن أبغضنا بقلبه وأعان علينا بلسانه فهو في النار إن أهل الجنة لينظرون إلى منازل شيعتنا كما ينظر الانسان إلى الكواكب في السماء

And one who hates us[-asws] with his heart and assists against us[-asws] with his tongue and his hands, he would be with our[-asws] enemies in the Fire; and one who hates us[-asws] and does not assist against us[-asws] with his tongue nor with his hands, he would be in the Fire; and one who hates us[-asws] with his heart, and assist against us with his tongues, he would be in the Fire. The people of the Paradise will be looking at the houses of our[-asws] Shias just as the human beings tend to look at the stars in the sky.

إذا قرأتم من المسبحات الاخيرة فقولوا: (سبحان الله الا على) وإذا قرأتم: (إن الله وملائكته يصلون على النبي) فصلوا عليه في الصلاة كنتم أو في غيرها.

When you recite from the 'Al-Musbahaat) (Surahs Al-Isra, Al-Hadeed, Al-Hashr, Al-Saff, Al-Jummah, Al-Taghabun, Al-A'ala), then say: 'Glorious is Allah[-azwj] the Exalted'; and when you recite ***Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56]***, then send Salawat upon him[-saww] whether you are in the Salat or in something else.

ليس في البدن شئ أقل شكرا من العين فلا تعطوها سؤلها فتشغلكم عن ذكر الله عزوجل. وإذا قرأتم (والتين) فقولوا في آخرها: ونحن على ذلك من الشاهدين وإذا قرأتم قوله: (آمنا بالله) فقولوا: (آمنا بالله) حتى تبلغوا إلى قوله: (مسلمون)

There isn't anything in the body of less gratefulness than the eyes, so do not follow the evil of it for it would pre-occupy you from the Zikr of Allah-azwj Mighty and Majestic; and when you recite : ***(I Swear) by the fig [95:1]*** (Surah Al-Teen), then say at the end of it, 'And we are upon that from the testifiers'. And when you recite His-azwj Words: ***We believe in Allah [2:136]***, then say, ***We believe in Allah [2:136]*** – up to His-azwj Words: ***submitting [2:136]***.

إذا قال العبد في التشهد في الاخيرتين وهو جالس: (أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، وأن الساعة آتية لاريب فيها وأن الله يبعث من في القبور) ثم أحدث حدثا فقدتمت صلاته.

When the servant says in the Tashahhud in the last two (cycles) while seated, 'I testify that there is no god except Allah-azwj Alone, there being no associates for Him-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww, and the Hour will come there is no doubt in it, and that Allah-azwj will Resurrect the ones in the graves', than the event (of death) occurs, he would have completed his Salat.

ما عبد الله بشئ أفضل من المشي إلى بيته اطلبوا الخير في أخفاف الابل وأعناقها صادرة وواردة إنما سمي السقاية لان رسول الله (صلى الله عليه وآله) أمر بزبيب اتي به من الطائف أن ينبذ ويطرح في حوض زمزم لان ماءهامر فأراد أن يكسر مرارته فلا تشربوه إذا عتق إذا تعرى الرجل نظر إليه الشيطان فطمع فيه فاستتروا.

Allah-azwj has not been Worshipped with anything superior than the walking to His-azwj House (Kabah) seeking the good among the hooves of the camels and their necks, coming and going; but rather the usher has been named as such because Rasool-Allah-azwj ordered with the raising which came to him-asws from Al Taif that these be soaked in the fountain of Zamzam because its water it bitter and he-saww wanted to break its bitterness, therefore do not drink it when it is mature; when the man is naked, the Satan-la looks at him and covets regarding him, therefore cover yourselves.

ليس للرجل أن يكشف ثيابه عن فخذه ويجلس بين قوم. من أكل شيئا من المؤذيات بريحها فلا يقربن المسجد. ليرفع الرجل الساجد مؤخره في الفريضة إذا سجد. إذا أراد أحدكم الغسل فليبدء بذراعيه فليغسلهما

It isn't for the man that he uncovers his clothes from his thighs and sits between people; and one who eats anything from the hurtful ones of their smell, he should not go near the Masjid; let the man in Sajdah in an Obligatory (Salat) delay in raising (his head) when he does Sajdah. When one of you wants the washing, then let him begin with his forearms and wash these two.

إذا صليت فأسمع نفسك القراءة والتكبير والتسبيح إذا انفتلت من الصلاة فانفتل عن يمينك تزود من الدنيا فإن خير ما تزودت منها التقوى فقدت من بني إسرائيل امتان: واحدة في المبحر، واخرى في البر، فلا تأكلوا إلا ما عرفتم.

When you pray Salat (alone), then make yourself hear the recitation, and the Takbeer, and the Tasbeeh (Glorifications); when you turn from the Salat, then turn on your right; take provision from the world for the best of what you can provide (for yourself) from it is the piety; two communities from the Children of Israel were lost (morphed), one in the sea and the other in the land, therefore do not eat except what you recognise.

من كتم وجعا أصابه ثلاثه أيام من الناس وشكا إلى الله كان حقا على الله أن يعافيه منه أبعد ما كان العبد من الله إذا كان همه بطنه وفرجه. لا يخرج الرجل في سفر يخاف فيه على دينه وصلاته

One who conceals the pain he has been hit by, for three days from the people and complains to Allah-azwj would have a right upon Allah-azwj that He-azwj Cures him from it; the remotest of what the servant would be from Allah-azwj is when he is (only) concerned of his belly and his private parts; the man should not go out in a journey wherein he would fear upon his Religion and his Salat.

اعطي السمع أربعة: النبي (صلى الله عليه وآله)، والجنة، والنار، وحور العين، فإذا فرغ العبد من صلاته فليصل على النبي (صلى الله عليه وآله) ويسأل الله الجنة، ويستجير بالله من النار، ويسأله أن يزوجه من الحور العين،

Four (matters) are Given the Hearing – the Prophet-saww, and the Paradise, and the Fire, and the Maiden Houries. So, when the servant is free from his Salat, then let him send Salawat upon the Prophet-saww, and ask Allah-azwj for the Paradise, and seek Protection with Allah-azwj from the Fire, and ask Him-azwj to get him to be married to the Maiden Hourie.

فإنه من صلى على النبي (صلى الله عليه وآله) رفعت دعوته، ومن سأل الجنة قالت الجنة: يا رب أعط عبدك ما سأل. ومن استجار من النار قالت النار: يا رب أجر عبدك مما استجارك، ومن سأل الحور العين قلن الحور: يا رب أعط عبدك ما سأل

It is so that the one who sends Salawat upon the Prophet-saww, his supplication is raised, and the one who asks for the Paradise, the Paradise said, 'O Lord-azwj! Give Your-azwj servant what he asks for', and the one who seeks Protection from the Fire, the Fire says, 'O Lord-azwj! Protect Your-azwj servant from what he is seeking Your-azwj Protection, and one who asks for the Maiden Houries, the Houries say, 'O Lord-azwj! Give Your-azwj servant what he asks for'.

الغناء نوح إبليس على الجنة إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الايمن وليقل: (بسم الله، وضعت جنبي لله على ملة إبراهيم ودين محمد (صلى الله عليه وآله) و ولاية من افترض الله طاعته، ما شاء الله كان وما لم يشأ لم يكن) فمن قال ذلك عند منامه حفظ من اللص والمغير والهدم واستغفرت له الملائكة.

The singing is a lamentation of Iblees-la upon the Paradise; when one of you wants to sleep, then let him place his right hand under his right cheek, and let him say, 'In the Name of Allah-azwj! I place my side for Allah-azwj upon the Religion of Ibrahim-as and Religion of Muhammad-saww and Wilayah of the one the obedience to whom Allah-azwj has Obligated. Whatever Allah-azwj Desires happens, and what He-azwj does not Desire, does not happen'. The one who says that at his sleep would be protected from the thief, and the invader, and the demolition, and the Angels would seek Forgiveness for him.

من قرأ قل هو الله أحد حين يأخذ مضجعه وكل الله عز وجل به خمسين ألف ملك يحرسونه ليلته إذا أراد أحدكم النوم فلا يضعن جنبه على الارض حتى يقول: (اعيذ نفسي و ديني وأهلي ومالي وخواتيم عملي وما رزقني ربي وخولني بعزة الله وعظمة الله و جبروت الله وسلطان الله ورحمة الله ورأفة الله وغفران الله وقوة الله وقدرة الله وجلال الله

One who recites ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed) when he takes to his bed, Allah-azwj Mighty and Majestic would Allocate fifty thousand Angels with him fortifying him for his night; when one of you wants to sleep, he should not place his side upon the ground until he says, 'I seek Refuge for myself, and my Religion, and my family, and my wealth, and the completion of my work, and what my Lord-azwj has Graced me and Granted me, with the Strength of Allah-azwj, and Magnificence of Allah-azwj, and Grandeur of Allah-azwj, and Authority of Allah-azwj, and Mercy of Allah-azwj, and Clemency of Allah-azwj, and Forgiveness of Allah-azwj, and Strength of Allah-azwj, and Power of Allah-azwj, and Majesty of Allah-azwj,

وبصنع الله وأركان الله، وبجمع الله وبرسول الله (صلى الله عليه وآله)، وبقدرة الله على ما يشاء من شر السامة و الهامة، ومن شر الجن والانس، ومن شر ما يدب في الارض وما يخرج منها، وما ينزل من السماء وما يعرج فيها، ومن شركل دابة ربي آخذ بناصيتها إن ربي على صراط مستقيم، وهو على كل شئ قدير، ولا حول ولا قوة إلا بالله العلي العظيم)

And by the Making of Allah-azwj, and by the Pillars of Allah-azwj, and by the Gathering of Allah-azwj and by Rasool-Allah-saww, and by the Power of Allah-azwj upon whatever He-azwj so Desires, from the poisons and the vermin, and from evil of the Jin and the humans, and from evil of what walks in the earth and what comes out from it, and what descends from the sky and what ascends into it, and from the evil of every insect, my Lord-azwj will Seize it by its forelock. My Lord-azwj is upon the Straight Path, and He-azwj is Able upon all things, and there is neither Mighty nor Strength except with Allah-azwj the Exalted the Magnificent'.

فإن رسول الله (صلى الله عليه وآله) كان يعوذ بها الحسن والحسين (عليهما السلام)، وبذلك أمرنا رسول الله (صلى الله عليه وآله).

Rasool-Allah-saww used to seek Refuge by it for Al-Hassan-asws and Al-Husayn-asws, and with that Rasool-Allah-saww instructed us-asws.

ونحن الخزان لدين الله، ونحن مصابيح العلم، إذا مضى منا علم بدا علم، لا يضل من اتبعنا، ولا يهتدي من أنكرنا، ولا ينجو من أعان علينا عدونا، ولا يعان من أسلمنا، فلا تتخلفوا عنا لطمع دنيا وحطام زائل عنكم وأنتم تزولون عنه،

And we-asws are the treasurers of the Religion of Allah-azwj, and we-asws are the lanterns of the knowledge. Whenever a knowledge expires from us-asws a knowledge begins. The one who follows us-asws will not stray, nor will he be guided the one who denies us-asws, nor will he attain salvation the one who assists our-asws enemies against us-asws, and the one who is at peace with us-asws will not tire. Therefore, do not stay behind from us-asws out of greed of the world and the debris (of the world) will decline from you and you will be declining from it.

فإن من آثر الدنيا على الآخرة وأختارها علينا عظمت حسرته غدا، وذلك قول الله عزوجل (أن تقول نفس يا حسرتي على ما فرطت في جنب الله وإن كنت لمن الساخرين)

The one who prefers the world over the Hereafter and chooses it over us-asws, his regret would be huge tomorrow, and that is the Word of Allah-azwj Mighty and Majestic: ***Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]***.

اغسلوا صبيانكم من الغمر، فإن الشياطين تشم الغمر فيفزع الصبي في رقاده، ويتأذى به الكابتان لكم أول نظرة إلى المرأة فلا تتبعوها بنظرة اخرى، واحذروا الفتنة مدمن الخمر يلقى الله عزوجل حين يلقاه كعابد وثن

Wash your children from the food crumbs, for the Satan-la smells the food crumbs and would panic the child in its sleep, and the two recording Angels are harmed by it; For you all is the first look at the woman, but do not follow it by another look; and be cautioned of the strife of the one habitual of wine, he will meet Allah-azwj when he does meet Him-azwj like an idol worshipper'.

فقال حجربن عدي: يا أمير المؤمنين ما المدمن ؟ قال: الذي إذا وجدها شربها. من شرب المسكر لم تقبل صلاته أربعين يوما وليلة. من قال لسلم قولا يريد به انتقاص مروته حبسه الله عزوجل في طينة خبال حتى يأتي مما قال بمخرج

Hujr Bin Aday said, 'O Amir Al-Momineen-asws! What is the habitual one?' He-asws said: 'The one who, when he finds it, drinks it. The one who drinks the intoxicant, his Salat will not be Accepted for forty days and nights. One who says words intending the destruction of the personality of a Muslim, Allah-azwj Mighty and Majestic will Withhold him in the clay of dirty blood until he comes with a way out from what he said.

لا ينام الرجل مع الرجل (ولا المرأة مع المرأة في ثوب واحد) فمن فعل ذلك وجب عليه الادب وهو التعزير كلوا الدباء فإنه يزيد في الدماغ وكان رسول الله (صلى الله عليه وآله) يعجبه الدباء كلوا الاترج قبل الطعام وبعده فإن آل محمد صلوات الله عليهم أجمعين يفعلون ذلك الكمثرى يجلوا لقلب ويسكن أوجاع الجوف.

The man should not sleep with the man, nor the woman with the woman, in one cloth (sheet). The one who does that, the disciplining would be Obligated upon him, and it is the discretionary punishment. Eat the pumpkin for it increases in the brain, and Rasool-Allah-saww was fascinated by the pumpkin; eat the citron before the meal and after it, for the Progeny-asws of Muhammad-saww in their entirety are doing that; the pear is a polish for the heart and settles the interior pains.

إذا قام الرجل إلى الصلاة أقبل إبليس ينظر إليه حسدا لما يرى من رحمة الله التي تغشاه شر الأمور محدثاتها، وخير الامور ماكان لله عزوجل رضى من عبد الدنيا و آثرها على الآخرة استوخم العاقبة اتخذوا الماء طيبا. من رضي من الله عزوجل بما قسم له استراح بدنه.

When the man stands to the Salat, Iblees-la comes and looks at him enviously at what he-la sees from the Mercy of Allah-azwj which overcomes the newly occurring evil matters; and the best matters are what were for Allah-azwj Mighty and Majestic; the pleasure of a servant from the world and his preferring it over the Hereafter, renews the Punishment; take to the good water; one who is pleased from Allah-azwj Mighty with what He-azwj has Apportioned for him, will rest his body.

خسر من ذهب حياته وعمره فيما يباعده من الله عزوجل لويعلم المصلي ما يغشاه من جلال الله ما سره أن يرفع رأسه من سجوده إياكم وتسويف العمل، بادروا به إذا أمكنكم. وما كان لكم من رزق فسيأتيكم على ضعفكم، وما كان عليكم فلن تقدروا أن تدفعوه بحيلة.

He has lost, the one who spent his lifetime in what distanced him from Allah-azwj Mighty and Majestic; if the praying one knew what Overcomes him from the Majesty of Allah-azwj, it would not make him happy to raise his head from his Sajdah; beware of putting off the deeds, initiate with it whenever you are able to; and whatever was for you from the sustenance, it will be coming to you upon your weakness, and whatever was against you, you will never be able on repelling it by a trick.

مروا بالمعرف، وانهوا عن المنكر، واصبروا على ما أصابكم. سراج المؤمن معرفة حقنا. أشد العمى من عمي عن فضلنا ونا صبنا العداوة بلا ذنب سبق إليه منا، إلا أنا دعوناه إلى الحق، ودعاه من سوانا إلى الفتنة والدنيا فأتاهم ونصب البراءة منا والعداوة لنا.

Instruct with the good deeds and forbid from the evil, and be patient upon whatever afflicts you; a lamp of the Momin is recognition of our-asws rights; the most severely blind is the one who is blind from our-asws merits and establisher of the enmity towards us-asws without a sin having preceded from us-asws to him, except that we-asws invited him to the Truth, and the ones besides us-asws called him to the Fitna (strife) and the world, so he went to them and established hostility and the disavowment from us-asws and the enmity towards us-asws.

لنا راية الحق من استظل بها كنته، ومن سبق إليها فاز، ومن تخلف عنها هلك، ومن فارقها هوى، ومن تمسك بهانجا. أنا يعسوب المؤمنين، والمال يعسوب الظلمة. والله لا يحبني إلا مؤمن، ولا يبغضني إلا منافق.

For us-asws is the flag of Truth, one who shades with it would cover him, and one who precedes to us is successful, and one who stays behind from it is destroyed, and one who separates from it collapses, and one who adheres with it would attain salvation; we-asws are the leaders of Momineen and the wealth is the leader of the darkness; by Allah-azwj, no one will love us-asws except a Momin, nor will anyone hate us-asws except a hypocrite.

إذا لقيتم إخوانكم فتصافحوا وأظهروا لهم البشاشة والبشر تتفر قوا وما عليكم من الاوزار قد ذهبت إذا عطس أحدكم فسمتوه قولوا: يرحكم الله، ويقول الله تبارك وتعالى: (وإذا حييتم بتحية فحيوا بأحسن منها أوردوها)

When you meet your brethren then shake their hands and manifest the joviality to them and the smiles, you will separate and there will not be any burdens (of sins) upon you, they would be gone; when one of you sneezes, then Name Him-azwj by saying, 'May Allah-azwj have Mercy on you', and Allah-azwj Blessed and Exalted is Saying: ***And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same [4:86]***.

صافح عدوك وإن كره فإنه مما أمر الله عزوجل به عباده يقول: (ادفع بالتي هي أحسن فإذا الذي بينك وبينه عداوة كأنه ولي حميم وما يلقها إلا الذين صبروا و ما يلقها إلا ذو حظ عظيم)

Shake hands with your enemies and even if he dislikes it, for it is from what Allah-azwj Mighty and Majestic has Commanded His-azwj servants with. He-azwj is Saying: ***And the good and the evil are not equal. Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]***.

ما تكافي عدوك بشئ أشد على من أن تطيع الله فيه، و حسبك أن ترى عدوك يعمل بمعاصي الله عزوجل. الدنيا دول فاطلب حظك منها بأجمل الطلب حتى تأتيك دولتك.

You cannot be fair to your enemies with anything better than if you were to obey Allah-azwj regarding it, and it should suffice you to see your enemy acting in disobedience to Allah-azwj Mighty and Majestic; the world is country, so seek your share from it with the most beautiful of the seeking until your country comes to you.

المؤمن يقظان مترقب خائف ينتظر إحدى الحسنيين، ويخاف البلاء حذرا من ذنوبه، راجى رحمة الله عزوجل، لا يعري المؤمن من خوفه ورجائه، يخاف مما قدم ولا يسهو عن طلب ما وعده الله، ولا يأمن مما خوفه الله عزوجل

The Momin is vigilant, anticipating, fearful, awaiting one of the two good things, and he fears the affliction being cautious from his sins, desirous to the Mercy of Allah-azwj Mighty and Majestic; the Momin will not be deprived from his fear and his hopes, fearing from what he has sent ahead and does not forget from seeking what Allah-azwj has Promised him, nor does he feel secure from what Allah-azwj Mighty and Majestic has Scared him of.

أنتم عمار الارض الذين استخلفكم الله عزوجل فيها لينظر كيف تعملون، فراقبوه فيما يرى منكم. عليكم بالمحجة العظمى فاسلكوها، لا يستبدل بكم غيركم من كمل عقله حسن عمله ونظره لدينه سابقوا إلى مغفرة من ربكم وجنة عرضها السماوات والارض اعدت للمتقين، فإنكم لن تنالوها إلا بالتقوى

You (Shias) are the faithful of the earth, those Allah-azwj Mighty and Majestic has Made you caliphs therein in order to Look how you would be acting, so watch out regarding what He-azwj Sees from you all; upon you all is to be with the great goal, so aim for it; Do not (let) others replace you from the perfection of his intellect, goodness of his deed, and his view of his religion; precede to a Forgiveness from your Lord-azwj and a Garden the width of which is the skies and the earth prepared for the pious, for you will never attain it except by piety.

من صدى بالا ثم أعشى عن ذكر الله عزوجل من ترك الاخذ عن أمر الله بطاعته قيض الله له شيطانا فهو له قرين ما بال من خالفكم أشد بصيرة في ضلالتهم وأبذل لما في أيديهم منكم ؟ ما ذاك إلا أنكم ركنتم إلى الدنيا فرضيتم بالضيم، و شححتم على الحطام، وفرطتم فيما فيه عزكم وسعادتكم وقوتكم على من بغي عليكم،

One who turns with the sin would be blurred from the Zikr of Allah-azwj Mighty and Majestic; one who neglects the taking from the Commands of Allah-azwj by obeying Him-azwj, Allah-azwj would Allocate a Satan-la to him and he-la would be a pair for him; and what is the matter the ones who oppose you are fiercer in their straying and more spending of what is in their hands than you all? That is not except you are inclined to the world and you are pleased with the injustices, and your greed upon the rubble, and your failure in what is your honour and your fortunes, and your strength upon the ones who rebel against you.

لا من ربكم تستحيون فيما أمركم به، ولا لانفسكم تنظرون، وأنتم في كل يوم تضامون، ولا تنتبهون من رقدتكم، ولا ينقضي فتوركم، أما ترون إلى بلادكم و (إلى خ ل) دينكم كل يوم يبلى وأنتم في غفلة الدنيا ؟ يقول الله عزوجل: (ولا تركنوا إلى الذين ظلموا فتمسكم النار ومالكم من دون الله أولياء ثم لا تنصرون)

Neither are you embarrassed from your Lord-azwj regarding what He-azwj has Commanded you with, nor are you looking at yourselves, and you are blending, and are not paying attention to ones who are putting you to sleep, nor is your chill going to pass. Are you not looking at your cities and your Religion wearing off every day while you are in heedlessness of the world? Allah-azwj Mighty and Majestic is Saying: ***And you should not incline towards those who are unjust, so the Fire would touch you, and there would not a Guardian for you all from besides Allah, then you will not be helped [11:113]***.

سموا أولادكم، فإن لم تدروا أذكر هم أم انثى فسموهم بالا سماء التي تكون للذكر والا نثى، فإن أسقاطكم إذا لقوكم في القيامة ولم تسموهم يقول السقط لا بيه: الا سميتني وقد سمى رسول الله (صلى الله عليه وآله) محسنا قبل أن يولد.

Name your children, so if you do not know whether they would be males or females, then name them with the names which happen to be for the male and the female. If it is miscarried, when it meets you during the Day of Qiyamah and you did not name it, the miscarried one will say to its father, 'Why did you not name me and Rasool-Allah-saww had named Mohsin-asws before his-asws coming to (the world)?'

إياكم وشرب الماء من قيام على أرجلكم فإنه يورث الداء الذي لا دواء له، أو يعافي الله عزوجل إذا ركبتم الدواب فذكروا الله عزوجل وقولوا: (سبحان الذي سخر لنا هذا وما كنا له مقرنين وإنا إلى ربنا لمنقلبون) إذ اخرج أحدكم في سفر فليقل: (اللهم أنت الصاحب في السفر، والحامل على الظهر، والخليفة في الاهل والمال والولد)

Beware of drinking the water while standing upon your legs for it inherits the illness which there is no cure for it, or (unless) Allah-azwj Mighty and Majestic Makes him well; when you ride the animal, then mention Allah-azwj Mighty and Majestic and say: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***; when one of you goes out in a journey, then let him say: 'O Allah-azwj! You-azwj are the Companion during the journey, and the Carrier upon the back, and Caliph regarding the family, and the wealth, and the children.

وإذا نزلتم منزلا فقولوا: (اللهم أنزلنا منزلا مباركا وأنت خير المنزلين) إذا اشتريتم ما تحتاجون إليه من السوق فقولوا حين تدخلون الاسواق: (أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، اللهم إني أعوذ بك من صفقة خاسرة، ويمين فاجرة، وأعوذ بك من بوار الايم)

And when you descend at an encampment, then say: ***'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]***; when you (want to) buy from the market what you are needy to, then say when you are entering the markets, 'I testify that there is no god except Allah-azwj Alone, there being no associates for Him-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww. O Allah-azwj! I seek Refuge with You-

azwj from the losing deal, and an immoral oath, and I seek Refuge with You-azwj from the painful ruination.

المنتظر وقت الصلاة بعد الصلاة من زوار الله عز وجل، وحق على الله تعالى أن يكرم زائره وأن يعطيه ما سأل. الحاج والمعتمر وفد الله وحق على الله تعالى أن يكرم وفده ويحبوه بالمغفرة

The one who awaits for the time of the Salat after the Salat is from the visitors of Allah-azwj Mighty and Majestic, and has a right upon Allah-azwj the Exalted that He-azwj Honours His-azwj visitors and that He-azwj Gives him what he asks for; The Pilgrim of Hajj and the Umrah is a delegate of Allah-azwj and has a right upon Allah-azwj the Exalted that He-azwj Honours His-azwj Delegate and Gifts him with the Forgiveness.

من سقى صبيا مسكرا وهو لا يعقل حبسه الله تعالى في طينة الخبال حتى يأتي مما صنع بمخرج. الصدقة جنة عظيمة من النار للمؤمن، ووقاية للكافر (من أن يتلف). من أتلف ماله يعجل له الخلف ودفع عنه البلايا وماله في الآخرة من نصيب.

One who quenches wine to a child and he does not understand, Allah-azwj the Exalted will Withhold him in the clay of filthy blood until he comes with a way out from what he has done; the charity is a mighty shield from the Fire for the Momin, and a protection for the Kafir from being destroyed; one who damages his wealth, the replacement is Made to be for him and the afflictions are repelled from him and there will be no share for him in the Hereafter.

باللسان كب أهل النار في النار، وباللسان اعطي أهل النور النور، فاحفظوا ألسنتكم واشغلوها بذكر الله عزوجل. أخبث الاعمال ما ورث الضلال، وخير ما اكتسب أعمال البر. إياكم وعمل الصور فتسألوا عنها يوم القيامة.

Because of the tongue, the people of the Fire would be flung into the fire, and because of the tongue the people of the Light would be given their Light, therefore preserve your tongues and pre-occupy it with the Mention of Allah-azwj Mighty and Majestic; the wickedest of the deeds is what inherits the straying, and the best (deeds) are what earns the righteous deeds; beware of making the images, for you will be Questioned about these on the Day of Qiyamah.

إذا اخذت منك قذاة فقل: أماط الله عنك ما تكره. إذا قال لك أخوك وقد خرجت من الحمام: (طاب حمامك وحميمك) فقل: (أنعم الله بالك). إذا قال لك أخوك: (حياك الله بالسلام) فقل أنت (فحياك الله بالسلام، وأحلك دار المقام)

When a speck is taken from you, then say, 'Allah-azwj has Withdrawn from you what you disliked'; when your brother says to you and you have just come out from the bath, 'Good bathing to you and your friend', then say, 'May Allah-azwj Favour your mind'; when your brother said to you, 'May Allah-azwj Make you live with the peace', then you say, 'May Allah-azwj Make you live with the peace, and Legalise the house of staying (Paradise) for you.

لاتبل على المحجة، ولا تتغوط عليها السؤال بعد المدح، فامدحوا الله ثم سلوا الحوائج، أثنوا على الله عزوجل وامدحوه قبل طلب الحوائج، يا صاحب الدعاء لا تسأل ما لا يكون ولا يحل. إذا هنأتم الرجل عن مولود ذكر فقولوا: (بارك الله لك في هبته، وبلغه أشده، ورزقك بره)

Do not urinate upon the public road nor defecate upon it; the begging is after the praising, therefore praise Allah-azwj then ask for the needs, extol upon Allah-azwj Mighty and Majestic and praise Him-azwj before seeking the needs. O people of the supplication, do not ask what cannot happen nor what is not Permissible; when you want to congratulate the man about the birth of a male, then say, 'May Allah-azwj Bless you regarding His-azwj Gift and Make him reach his strength and Grace you His-azwj Goodness'.

إذا قدم أخوك من مكة فقبل بين عينيه وفاه الذي قبل به الحجر الاسود الذي قبله رسول الله (صلى الله عليه وآله)، والعين التي نظربها إلى بيت الله عزوجل، وقبل موضع سجوده ووجهه، وإذا هنأتموه فقولوا: (قبل الله نسكك، ورحم سعيك، وأخلف عليك نفقتك، ولا جعله آخر عهدك ببيته الحرام)

When your brother returns from Makkah (Hajj/Umrah), then kiss him between his eyes, and his mouth with which he kissed the Black Stone which Rasool-Allah-saww kissed, and the eyes by which he looked at the House of Allah-azwj Mighty and Majestic, and kiss the places of his Sajdah, and his face, and when you congratulate him, then say, 'May Allah-azwj Accept your rituals, and Appreciate your striving, and Replace your expenses unto you, and not Make it to be the last of your visit to His-azwj Sacred House.

احذروا السفلة فإن السفلة من لا يخاف الله عزوجل فيهم قتلة الا نبياء، وفيهم أعداؤنا. إن الله تبارك وتعالى اطلع إلى الارض فاختارنا واختار لنا شعية ينصروننا و يفرحون لفرحنا ويحزنون لحزننا ويبذلون أموالهم وأنفسهم فينا، اولئك منا وإلينا

Be cautious of the lowly people, for the riffraff is one who does not fear Allah-azwj Mighty and Majestic, among them are killers of the Prophets-as, and among them are our-asws enemies; Allah-azwj Blessed and Exalted Looked (considered) at the earth and He-azwj Chose us-asws and Chose the Shias to help us-asws and to be joyful at our happiness and grieve at our-asws grief, and to spend their wealth and their lives regarding us-asws, they are from us-asws and to us-asws.

ما من الشيعة عبد يقارف أمرا نهينا عنه فيموت حتى يبتلي ببلية تمحص بها ذنوبه إما في ماله، وإما في ولده، وإما في نفسه حتى يلقى الله عز وجل وماله ذنب، و إنه ليبقى عليه الشئ من ذنوبه فيشدد به عليه عند موته

There is none from the Shias any servant who commits a matter we-asws have forbidden from, and he dies, until he is afflicted with an affliction to delete his sins by it, either regarding his wealth, or regarding his children, or regarding himself until he meets Allah-azwj Mighty and Majestic and there will be no sin for him, and if something from his sins remains upon him, then there will be difficulties upon him during his death.

الميت من شيعتنا صديق شهيد، صدق بأمرنا، وأحب فينا، وأبغض فينا يريد بذلك الله عزوجل، مؤمن بالله وبرسوله، قال الله عزوجل: (والذين آمنوا بالله ورسله اولئك هم الصديقون والشهداء عند ربهم لهم أجرهم ونورهم)

The dead from our-asws Shias is a truthful, a martyr. He ratifies our-asws matter and he is most loving regarding us-asws and most hating regarding us-asws, intending Allah-azwj Mighty and Majestic with that, a believer in Allah-azwj and His-azwj Rasool-saww. Allah-azwj Mighty and Majestic Says: ***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]***.

افترقت بنو إسرائيل على اثنتين وسبعين فرقة، وستفترق هذه الامة على ثلاث وسبعين فرقة، واحدة في الجنة. من أذاع سرنا أذاقه الله بأس الحديد اختتنوا أولادكم يوم السابع، لا يمنعكم حر ولا برد فإنه طهور للجسد، وإن الارض لتضج إلى الله تعالى من بول الاغلف

The Children of Israel separated into seventy-two sects, and this community will be separating into seventy-three sects, one would be in the Paradise; one who broadcasts our-asws secrets, Allah-azwj will Make him taste the evil of the iron; circumcise your children on the seventh day, neither the heat nor the cold should prevent you for it is a cleansing for the body, and that the ground clamours to Allah-azwj the Exalted from the urine of the uncircumcised one.

السكر أربع سكرات: سكر الشراب، وسكر المال، وسكر النوم، و سكر الملك. إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الايمن فإنه لا يدري أينتبه من رقدته أم لا احب للمؤمن أن يطلي في كل خمسة عشر يوما من النورة. أقلوا من أكل الحيتان فإنها تذيب البدن وتكثر البلغم وتغلظ النفس حسوا للبن شفاء من كل داء إلا الموت.

The intoxications are four – the intoxication of the drink, and intoxication of the wealth, and intoxication of the sleep, and intoxication of the kingdom; when one of you wants to sleep then let him place his right hand beneath his right check, for he does not know if he will take up from his lying down or not; it is beloved for the Momin that he waxes every fifteen days from the waxing (removal of unwanted hair); reduce from eating the fishes for it melts the body and increases the phlegm and hardens the soul; drinking the milk is a healing from every illness except the death.

كلوا الرمان بشحمه فإنه دباغ للمعدة، وفي كل حبة من الرما إذا استقرت في المعدة حياة للقلب وإنارة للنفس، وتمرض وسواس الشيطان أربعين ليلة نعم الادام الخل يكسر المرة ويحيي القلب. كلوا الهندباء فما من صباح إلا وعليه قطرة من قطر الجنة. اشربوا ماء السماء فإنه يطهر البدن ويدفع الاسقام، قال الله تبارك وتعالى: (وينزل عليكم من السماء ماء ليطهر كم به ويذهب عنكم رجز الشيطان وليربط على قلوبكم ويثبت به الاقدام)

Eat the pomegranate with its lining for it is a tanning for the stomach, and in every seed from the pomegranate when it settles in the stomach, there is life for the heart and a radiance for the soul and turns away the whisperings of the Satan-la for forty nights; best of the sauces is the vinegar, it breaks the bile and revives the heart; eat the endive (chicory), for there is no morning except and upon it is a drop from the drops of the Paradise; drink water of the sky (rain) for it cleanses the body and repels the illnesses. Allah-azwj Blessed and Exalted Said: ***and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]***.

مامن داء إلا وفي الحبة السوداء منه شفاء إلا السام. لحوم البقرداء، وألبانها دواء، وأسمانها شفاء. ما تأكل الحامل من شئ ولا تتداوى به أفضل من الرطب، قال الله عزوجل لمريم (عليها السلام): (وهزي إليك بجذع النخلة تساقط عليك رطبا جنيا فكلي وأشربي وقري عينا) حنكوا أولادكم بالتمر فهكذا فعل رسول الله (صلى الله عليه وآله) بالحسن والحسين

There is none from an illness and there is a healing for it in the black grapes, except for the poison; Meat of the cow there is a sickness and its milk is a healing, and its fat is a healing;

the pregnant woman will not eat from anything nor cure with anything better than the date. Allah-azwj Mighty and Majestic Said to Maryam-as: ***And shake towards you the palm trunk, it would drop upon you ripe dates [19:25] So eat and drink and refresh the eyes. [19:26]***; make taste your children with the dates, for this is what Rasool-Allah-azwj did with Al Hassan-asws and Al Husayn-asws.

إذا أراد أحدكم أن يأتي زوجته فلا يعجلها فإن للنساء حوائج. إذا رأى أحدكم امرأة تعجبه فليأت أهله فإن عند أهله مثل ما رأى، ولا يجعلن للشيطان إلى قلبه سبيلا، وليصرف بصره عنها، فإن لم تكن له زوجة فليصل ركعتين ويحمد الله كثيرا، ويصلى على النبي وآله، ثم ليسأل الله من فضله فإنه يبيح له برأفته ما يغنيه

When one of you want to go to his wife, he should not make haste, for there are needs of the women; when one of you sees a woman who fascinates him, then let him go to his wife for, with his wife is the like of what he saw, and do not make it a way for the Satan-la to his heart, and let him turn his sight away from her, so if there does not happen to be a wife for him, then let him pray two Cycles (of Salat) and praise Allah-azwj a lot, and send Salawat upon the Prophet-saww and his-saww family-asws, then let him ask Allah-azwj of His-azwj Grace, so He-azwj would Legalise for him by His-azwj Kindness what would benefit him.

إذا أتى أحدكم زوجته فليقل الكلام، فإن الكلام عند ذلك يورث الخرس. لا ينظرن أحدكم إلى باطن فرج امرأته لعله يرى ما يكره ويورث العمى. إذا أراد أحدكم مجامعة زوجته فليقل: (اللهم إني استحللت فرجها بأمرك، وقبلتها بأمانتك، فإن قضيت لي منها ولدا فاجعله ذكرا سويا، ولا تجعل للشيطان فيه نصيبا ولا شركا)

When one of you goes to his wife, then let him reduce the speech, for the speech during that inherits the dumbness; no one of you should look into the interior of a private part of his wife, perhaps he would see what he would dislike and inherit the blindness; when one of you copulates with his wife, then let him say, 'O Allah-azwj! You have Legalised her private parts by Your-azwj Command, and I accepted her by You-azwj Entrustment, so it a child is Determined for me from her, then Make him to be a healthy male, and do not Make a share to be for the Satan-la nor any participation.

الحقنة من الاربع، قال رسول الله (صلى الله عليه وآله) إن أفضل ما تداويتم به الحقنة، وهي تعظم البطن، وتنقى داء الجوف، وتقوي البدن استسعطوا بالبنفسج وعليكم بالحجامة. إذا أراد أحدكم أن يأتي أهله فليتوق أول الا هلة وأنصاف الشهور، فإن الشيطان يطلب الولد في هذين الوقتين، والشياطين يطلبون الشرك فيهما فيجيؤون و يحبلون.

The enema is from the four, Rasool-Allah-saww said: 'The best of what you can cure with is the enema, and it enlarges the belly, and purifies the illnesses of the interior, and strengthens the body; stimulate (yourselves) with the violet; and upon you is with the cupping; when one of you want to go to his wife, the let him stay away the first crescent, and middle of the month, for the Satan-la seeks the child during these two timings, and the Satans-la would be seeking the Shirk during these two, so they would be coming and going.

توقوا الحجامة والنورة يوم الاربعاء، فإن يوم الاربعاء يوم نحس مستمر، وفيه خلقت جهنم. وفي الجمعة ساعة لايحتجم فيها أحد إلا مات.

Stay away from the cupping and the waxing on the day of Wednesday, for the day of Wednesday is a day of continuous inauspiciousness, and during it Hell was Created; and during the Friday there is a time, no one would get cupping during it except he would die'.

وإنما اعتمدنا على ما في الخصال لانه كان أصح سندا ونسخة، وفيه: قال (عليه السلام): إذا أراد أحدكم الخلاء فليقل: (بسم الله اللهم امط عني الاذى وأعذني من الشيطان الرجيم) وليقل إذا جلس: (اللهم كما أطعمتنيه طيبا وسوغتنيه فاكفنيه)

(Majlisi says), 'And rather we have relied upon what is in (the book) Al-Khisal, because it was of a more correct chain and copy, and in it: 'He[-asws] said: 'When one of you want to defecate, then let him say, 'In the Name of Allah[-azwj]. O Allah[-azwj]! Turn its harm away from me and Shelter me from the Pelted Satan[-la]'; and let him say when he sits, 'O Allah[-azwj]! I fed it with good and evil is what it excretes, therefore cover it'.

فإذا نظر بعد فراغه إلى حدثه فليقل (اللهم ارزقني الحلال، وجنبني الحرام) فإن رسول الله (صلى الله عليه وآله) قال: ما من عبد إلا وقد وكل الله به ملكا يلوي عنقه إذا أحدث حتى ينظر إليه، فعند ذلك ينبغي له أن يسأل الله الحلال، فإن الملك يقول: يا ابن آدم هذا ما حرصت عليه، انظر من أين أخذته وإلى ما ذا صار.

So, when he looks at his excrement after he has finished, then let him say, 'O Allah[-azwj]! Grace me the Permissible and Keep me aside from the Prohibited', for Rasool-Allah[-saww] said: 'There is none from a servant except and Allah[-azwj] has Allocated two Angels with him turning his neck until he does look at it. During that, it is befitting for him that asks Allah[-azwj] for the Permissible, for the Angels is saying: 'O son of Adam[-as]! This is what you had been greedy upon, look from where you have taken it and to what it has come to be''.[34]

[34] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 7 H 1

*** (باب 8) * * (ما تفضل صلوات الله عليه به على الناس بقوله: سلوني قبل أن تفقدوني) * * (وفيه بعض جوامع العلوم ونوادرها) ***

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

1 – يد، لى: الدقاق، والقطان، والسناني جميعا، عن أحمد بن زكريا القطان، عن محمد بن العباس، عن محمد بن أبي السري، عن أحمد بن عبد الله بن يونس، عن سعد بن طريف الكناني، عن الا صبغ بن نباتة قال:

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,

لما جلس علي (عليه السلام) في الخلافة وبايعه الناس خرج إلى المسجد متعمما بعمامة رسول الله (صلى الله عليه وآله)، لابسا بردة رسول الله، متنعلا نعل رسول الله، متقلدا سيف رسول الله، فصعد المنبر فجلس عليه متمكنا ثم شبك بين أصابعه فوضعها أسفل بطنه ثم قال: يا معاشر الناس سلوني قبل أن تفقدوني، هذا سفط العلم، هذا لعاب رسول الله (صلى الله عليه وآله)، هذا ما زقني رسول الله (صلى الله عليه وآله) زقا زقا،

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

سلوني فإن عندي علم الاولين والآخرين، أما والله لوثنيت لي وسادة فجلست عليها لافتيت أهل التوراة بتوراتهم حتى تنطق التوراة فتقول: صدق علي ما كذب، لقد أفتاكم بما أنزل الله في،

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

وأفتيت أهل الا نجيل بإ نجيلهم حتى ينطق الا نجيل فيقول: صدق علي ما كذب، لقد أفتاكم بما أنزل الله في،

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

وأفتيت أهل القرآن بقرآنهم حتى ينطق القرآن فيقول: صدق علي ما كذب، لقد أفتاكم بما أنزل الله في. وأنتم تتلون القرآن ليلا ونهارا، فهل فيكم أحد يعلم ما نزل فيه ؟ ولولا آية في كتاب الله عزوجل لا خبرتكم بما كان وبما يكون وبما هو كائن إلى يوم القيامة، وهي هذه الآية: يمحو الله ما يشاء ويثبت وعنده ام الكتاب

And I[asws] would issue verdicts to the people of the Quran with their Quran until the Quran (itself) speaks and it says: 'Ali[asws] speaks the truth and does not lie. He[asws] has issued verdicts to you all with what Allah[azwj] 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[azwj] Mighty and Majestic, I[asws] 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]***.

ثم قال: سلوني قبل أن تفقدوني، فوالذي فلق الحبة وبرأ النسمة لو سألتموني عن أية آية في ليل انزلت أوفي نهار انزلت، مكيها ومدنيها، سفريها وحضريها، ناسخها ومنسوخها، ومحكمها ومتشابهها، وتأويلها وتنزيلها لا خبرتكم.

Then he[asws] said: 'Ask me[asws] before you lose me[asws]! By the One[azwj] Who Split the seed and Formed the person, if you were to ask me[asws] 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[asws] will inform you!'

فقام إليه رجل يقال له ذعلب، وكان ذرب اللسان، بليغا في الخطب، شجاع القلب فقال: لقد ارتقى ابن أبي طالب مرقاة صعبة لاخجلنه اليوم لكم في مسألتي إياه، فقال: يا أمير المؤمنين هل رأيت ربك ؟ فقال: ويلك يا ذعلب لم أكن بالذي أعبد ربالم أره. قال: فكيف رأيته ؟ صفه لنا

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

قال (عليه السلام): ويلك لم تره العيون بمشاهدة الابصار، ولكن رأنه القلوب بحقائق الايما، ويلك يا ذغلب إن ربي لا يوصف بالبعد ولا بالحركة ولا بالسكون، ولا بقيام قيام انتصاب، ولا بجيئة ولا بذهاب،

He[asws] said: 'Woe be unto you[asws]! The eyes cannot see Him[azwj] by the witnesses of the sight, but the hearts see Him[azwj] by the realities of the Eman. O Za'lab! My[asws] Lord[azwj] 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.

لطيف اللطافة لا يوصف باللطف، عظيم العظمة لا يوصف بالعظم، كبير الكبرياء لا يوصف بالكبر، جليل الجلالة لا يوصف بالغلظ رؤوف الرحمة لا يوصف بالرقة، مؤمن لا بعبادة، مدرك لا بمجسة، قائل لا بلفظ،

(He-azwj 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.

هو في الاشياء على غير ممازجة، خارج منها على غير مباينة، فوق كل شئ ولا يقال شئ فوقه، أمام كل شئ ولا يقال له أمام، داخل في الاشياء لا كشئ في شئ داخل، وخارج منها لا كشئ من شئ خارج.

He-azwj 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-azwj; in front of all things, and it cannot be said there is a front for Him-azwj; Entered into the things not like a thing entering, and outside from it not like a thing is outside from a thing'.

فخر ذعلب مغشيا عليه فقال: تالله ما سمعت بمثل هذا الجواب، والله لاعدت إلى مثلها.

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

ثم قال (عليه السلام): سلوني قبل أن تفقدوني، فقام إليه الاشعث بن قيس فقال: يا أمير المؤمنين كيف تؤخذ من المجوس الجزية ولم ينزل عليهم كتاب ولم يبعث إليهم نبي ؟

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

فقال: بلى يا أشعث قد أنزل الله تعالى عليهم كتابا وبعث إليهم نبيا، وكان لهم ملك سكرذات ليلة فدعا بابنته إلى فراشه فارتكبها، فلما أصبح تسامع به قومه فاجتمعوا إلى بابه فقالوا: أيها الملك دنست علينا ديننا فأهلكته، فاخرج نطهرك ونقم عليك الحد.

He-asws said: 'Yes, O Ash'as! Allah-azwj the Exalted has Revealed a Book unto them and did Send a Prophet-as 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'.

فقال لهم: اجتمعوا واسمعوا كلامي فإن يكن لي مخرج مما ارتكبت وإلا فشأنكم، فاجتمعوا فقال لهم: هل علمتم أن الله عزوجل لم يخلق خلقا أكرم عليه من أبينا آدم و امنا حواء ؟ قالوا: صدقت أيها الملك. قال: أفليس قد زوج بنيه بناته وبناته ومن بنيه ؟ قالوا: صدقت هذا هو الدين

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-azwj did not Create any creature more Honourable to Him-azwj than our father-as Adam-as and our mother-as Hawwa-as?' They said, 'You speak the truth, O king'. He said, 'Didn't he-as marry his-as sons to his-as daughters, and his-as daughters to his-as sons?' They said, 'You speak the truth! This, it is the Religion'.

فتعاقدوا على ذلك، فمحا الله ما في صدورهم من العلم، ورفع عنهم الكتاب، فهم الكفرة يدخلون النار بلا حساب، والمنافقون أشد حالا منهم.

They believed upon that, so Allah-azwj 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'.

فقال الاشعث: والله ما سمعت بمثل هذا الجواب والله لاعدت إلى مثلها أبدا

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

ثم قال: سلوني قبل أن تفقدوني. فقام إليه رجل من أقصى المسجد متوكيا على عكازة فلم يزل يتخطي الناس حتى دنامنه فقال: يا أمير المؤمنين دلني على عمل إذا أنا عملته نجاني الله من النار.

Then he-asws said: 'Ask me-asws before you lose me!' A man stood up to him-asws 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-asws, and he said, 'O Amir Al-Momineen-asws! Point me upon a deed (an act of worship), when I do it, Allah-azwj will Save me from the Fire'.

فقال له: اسمع يا هذا ثم افهم ثم استيقن، قامت الدنيا بثلاثة: بعالم ناطق مستعمل لعلمه، وبغني لا يبخل بماله على أهل دين الله عزوجل، و بفقير صابر.

He-asws 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-azwj Mighty and Majestic, and by a patient poor one.

فإذاكتم العالم علمه وبخل الغني ولم يصبر الفقير فعندها الويل والثبور، وعندها يعرف العارفون الله، إن الدار قد رجعت إلى بدئها – أي إلى الكفر بعد الايمان –

So, 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-azwj. The house (world) would return to its beginning – i.e., to the Kufr after its Eman.

أيها السائل فلا تغترن بكثرة المساجد وجماعة أقوام أجسادهم مجتمعة وقلوبهم شتى،

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.

أيها الناس إنما الناس ثلاثة: زاهد، وراغب، وصابر،

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

فأما الزاهد فلا يفرح بشئ من الدنيا أتاه ولا يحزن على شئ منها فاته، وأما الصابر فيتمناها بقلبه فإن أدرك منها شيئا صرف عنها نفسه لما يعلم من سوء عاقبتها، وأما الراغب فلا يبالي من حل أصابها أم من حرام.

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'.

قال: يا أمير المؤمنين فما علامة المؤمن في ذلك الزمان ؟ قال: ينظر إلى ما أوجب الله عليه من حق فيتولاه، وينظر إلى ما خالفه فيتبرء منه وإن كان حبيبا قريبا. قال: صدقت والله يا أمير المؤمنين.

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

ثم غاب الرجل فلم نره فطلبه الناس فلم يجدوه، فتبسم علي (عليه السلام) على المنبر ثم قال: مالكم هذا أخي الخضر (عليه السلام)

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

ثم قال (عليه السلام): سلوني قبل أن تفقدوني، فلم يقم إليه أحد، فحمد الله وأثنى عليه، وصلى على نبيه (صلى الله عليه وآله)، ثم قال للحسن (عليه السلام): يا حسن قم فاصعد المنبر فتكلم بكلام لا يجهلك قريش من بعدي فيقولون: الحسن لا يحسن شيئا.

Then he-asws said: 'Ask me-asws before you lose me-asws!' But no one stood up to him-asws. He-asws praised Allah-azwj and extolled upon Him-azwj, and sent Salawat upon His-azwj Prophet-saww, then said to Al-Hassan-asws: 'O Hassan-asws! Stand and ascend the Pulpit, and speak with a speech

the Quraysh would not be ignorant of you-asws after me-asws and they say, 'Al-Hassan-asws is not good of anything'.

قال الحسن (عليه السلام): يا أبه كيف أصعد وأتكلم وأنت في الناس تسمع وترى ؟ قال له: بأبي وامي اوادي نفسي عنك وأسمع وأرى ولا تراني.

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

فصعد الحسن (عليه السلام) المنبر فحمد الله بمحامد بليغة شريفة، وصلى على النبي وآله صلاة موجزة، ثم قال: أيها الناس سمعت جدي رسول الله – (صلى الله عليه وآله) – يقول: أنا مدينة العلم وعلي بابها، وهل تدخل المدينة إلا من بابها ثم نزلت فوثب إليه علي (عليه السلام) فتحمله وضمه إلى صدره.

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

ثم قال للحسين (عليه السلام): يا بني قم فاصعد فتكلم بكلام لا يجهلك قريش من بعدي فيقولون: إن الحسين بن علي (عليه السلام) لا يبصر شيئا، وليكن كلامك تبعا لكلام أخيك.

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

فصعد الحسين (عليه السلام) فحمد الله وأثنى عليه، وصلى على نبيه وآله صلاة موجزة، ثم قال: معاشر الناس سمعت رسول الله (صلى الله عليه وآله) وهو يقول: إن عليا – (عليه السلام) – مدينة هدى فمن دخلها نجا، ومن تخلف عنها هلك.

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

فوثب إليه علي (عليه السلام) فضمه إلى صدره و قبله، ثم قال: معاشر الناس اشهدوا أنهما فرخا رسول الله (صلى الله عليه وآله) ووديعته التي استودعنيها. وأنا أستودعكموها معاشر الناس ورسول الله سائلكم عنهما

Ali-asws leapt up and pressed him-asws to his-asws chest and kissed him-asws, then said: 'Community of people! Bear witness, they-asws are both young sons-asws of Rasool-Allah-saww and his-saww entrustments which he-saww entrusted, and I-asws am entrusting them both, community of people, and Rasool-Allah-saww will be asking you all about them-asws''.[35]

2 – ج: عن الاصبغ بن نباتة قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة فحمد الله وأثنى عليه ثم قال: أيها الناس سلوني قبل أن تفقدوني فإن بين جوانحي علما جما.

From Al Asbagh Bin Nubata who said,

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

فقام إليه ابن الكواء فقال: يا أمير المؤمنين ما الذاريات ذروا ؟ قال: الرياح .قال: فما الحاملات وقرا ؟ قال: السحاب. قال: فما الجاريات يسرا ؟ قال: السفن قال فما المقسمات أمرا ؟ قال: الملائكة

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

قال: يا أمير المؤمنين وجدت كتاب الله ينقض بعضه بعضا. قال: ثكلتك امك يا ابن الكواء كتاب الله يصدق بعضه بعضا، ولا ينقض بعضه بعضا، فسل عما بدالك

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

قال: يا أمير المؤمنين سمعته يقول: (رب المشارق والمغارب) وقال في آية اخرى: (رب المشرقين ورب المغربين) وقال في آية اخرى: (رب المشرق و المغرب)

He said, 'O Amir-Al-Momineen-asws! I heard Him-azwj 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]***'.

قال: ثكلتك امك يا ابن الكواء هذا المشرق وهذا المغرب. وأما قوله: (رب المشرقين ورب المغربين) فإن مشرق الشتاء على حدة، ومشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس وبعدها ؟

He-asws 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-azwj Words: ***Lord of the two Easts and Lord of the two Wests [55:17]***, so

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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?

وأما قوله: (رب المشارق والمغارب) فإن لها ثلاث مائة وستين برجا تطلع كل يوم من برج وتغيب في آخر ولاتعود إليه إلا من قابل في ذلك اليوم

And as for His-azwj 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. So, it does not return to it except from the following year in that particular day'.

قال: يا أمير المؤمنين كم بين موضع قدمك إلى عرش ربك ؟ قال: ثكلتك امك يا ابن الكواء سل متعلما ولا تسأل متعنتا، من موضع قدمي إلى عرش ربي أن يقول قائل مخلصا: لا إله إلا الله

He said, 'O Amir Al-Momineen-asws! How much is between the place of your-asws feet to the Throne of your-asws Lord-azwj?' He-asws 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-asws feet to the Throne of my-asws Lord-azwj is that a speaker says sincerely, 'There is no god except Allah-azwj''.

قال: يا أمير المؤمنين فما ثواب من قال: لا إله إلا الله ؟ قال عليه السلام: من قال مخلصا: لاإله إلا الله طمست ذنوبه كما يطمس الحرف الاسود من الرق الابيض، فإذا قال ثانية: لا إله إلا الله مخلصا خرقت أبواب السماوات وصفوف الملائكة حتى يقول الملائكة بعضها لبعض: اخشعوا لعظمة الله،

He said, 'O Amir Al-Momineen-asws! So, what is the Reward of the one who says, 'There is no god except Allah-azwj'?' He-asws said: 'One who sincerely says, 'There is no god except Allah-azwj', 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-azwj' 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-azwj'.

فإذا قال ثالثة: لا إله إلا الله مخلصا لم تنهنه دون العرش، فيقول الجليل: اسكني فوعزتي وجلالي لاغفرن لقائلك بما كان فيه، ثم تلاهذه الآية (إليه يصعد الكلم الطيب والعمل الصالح يرفعه) يعني إذا كان عمله خالصا ارتفع قوله وكلامه.

When he says for a third time, 'There is no god except Allah-azwj', sincerely, he is not alone below the Throne, and the Majestic is Saying: "Settle in Me-azwj, By My-azwj Might and My-azwj Majesty, I-azwj will Forgive your speaker with whatever was in him'. Then he-asws 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''.

قال: يا أمير المؤمنين أخبرني عن قوس قزح قال: ثكلتك امك يا ابن الكواء لا تقل: قوس قزح فإن قزح اسم شيطان، ولكن قل: قوس الله، إذا بدت يبدو الخصب والريف.

He said, 'O Amir Al-Momineen[-asws]! Inform me about the rainbow'. He[-asws] 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[-la], but say, 'Qaws Allah[-azwj]'. When it appears in the green lands and the countryside'.

قال: أخبرني يا أمير المؤمنين عن المجرة التي تكون في السماء، قال: هي شرج السماء وأمان لاهل الارض من الغرق، ومنه أغرق الله قوم نوح بماء منهمر.

He said, 'Inform me O Amir Al-Momineen[-asws] about the galaxy which happens to be in the sky'. He[-asws] said: 'It is a vent of the sky and a safety for the people of the earth from the drowning, and from it Allah[-azwj] Drowned the people of Noah[-as] with torrent of water'.

قال: يا أمير المؤمنين أخبرني عن المحو الذي يكون في القمر. قال (عليه السلام): الله أكبر الله أكبر رجل أعمى يسأل عن مسألة عمياء، أما سمعت الله تعالى يقول: (وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة) ؟

He said, 'O Amir Al-Momineen[-asws]! Inform me about the effacement which happens regarding the moon'. He[-asws] said: 'Allah[-azwj] is the Greatest! The man of greatest blindness is asking about the question of the blind spot! Have you not heard Allah[-azwj] 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]***?'

قال: يا أمير المؤمنين أخبرني عن أصحاب رسول الله (صلى الله عليه وآله). قال: عن أي أصحاب رسول الله تسألني ؟ قال: يا أمير المؤمنين أخبرني عن أبي ذر الغفاري. قال (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: (ما أظلت الخضراء ولا أقلت الغبراء ذالهجة أصدق من أبي ذر.

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

قال: يا أمير المؤمنين أخبرني عن سلمان الفارسي قال: بخ بخ، سلمان منا أهل البيت، ومن لكم بمثل لقمان الحكيم، علم علم الاول وعلم الآخر.

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

قال: يا أمير المؤمنين فأخبرني عن حذيفة بن اليمان. قال: ذاك امرؤ علم أسماء المنافقين، إن تسألوه عن حدود الله تجدوه بها عارفا عالما.

He said, 'O Amir Al-Momineen-asws! Inform me about Huzayfa Bin Al-Yaman'. He-asws 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-azwj, you will find him to be a recogniser of these, a knower'.

قال: يا أمير المؤمنين أخبرني عن عمار بن ياسر. قال: ذاك امرؤ حرم الله لحمه ودمه على النار وأن تمس شيئا منهما.

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

قال: يا أمير المؤمنين فأخبرني عن نفسك قال: كنت إذا سألت اعطيت، وإذا سكت ابتديت.

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

قال: يا أمير المؤمنين أخبرني عن قول الله عزوجل: (هل ننبئكم بالاخسرين أعمالا) الآية. قال: كفرة أهل الكتاب: اليهود والنصارى، وقد كانوا على الحق فابتدعوا في أديانهم وهم يحسبون أنهم يحسنون صنعا.

He said, 'O Amir Al-Momineen-asws! Inform me about the Words of Allah-azwj 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 doing good'.

ثم نزل عن المنبر وضرب بيده على منكب ابن الكواء ثم قال: يا ابن الكواء وما أهل النهروان منهم ببعيد. فقال: يا أمير المؤمنين ما اريد غيرك ولا أسأل سواك.

Then he-asws descended from the pulpit and struck his-asws 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-asws! I do not want apart from you-asws nor will I ask anyone else besides you-asws'.

قال: فرأينا ابن الكواء يوم النهروان فقيل له: ثكلتك امك، بالامس كنت تسأل أمير المؤمنين (عليه السلام) عما سألته وأنت اليوم تقاتله ! فرأينا رجلا حمل عليه فطعنه فقتله.

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-asws about whatever you asked him-asws, and today you are fighting against him-asws?' We saw a man attack upon him and stab him, and killed him''.[36]

[36] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 2

3 – وروى هذا الخبر إبراهيم بن محمد الثقفي في كتاب الغارات بأسانيده عن أبي عمرو الكندي وابن جريح وغير هما وزاد فيه قال: فما معنى السماء ذات الحبك ؟ قال: ذات الخلق الحسن.

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-asws said: 'With the excellent creation'.

قال: فكم بين المشرق والمغرب ؟ قال مسيرة يوم للشمس تطلع من مطلعها فتأتي مغربها، من حدثك غيرذلك كذبك

He said, 'How much is between the east and the west?' He-asws 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'.

فسأله من الذين بدلوا نعمة الله كفرا. فقال: دعهم لغيهم هم قريش. قال: فما ذوا القرنين ؟ قال: رجل بعثه الله إلى قومه فكذبوه وضربوه على قرنه فمات، ثم أحياء الله فبعثه إلى قومه فكذ بوه وضربوه على قرنه فمات، ثم أحياه الله، فهوذو القرنين ثم قال: وفيكم مثله

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

وقال: أي خلق الله أشد ؟ قال إن أشد خلق الله عشرة: الجبال الرواسي، والحديد تنحت به الجبال، والنار تأكل الحديد، والماء يطفئ النار، والسحاب المسخر بين السماء والارض يحمل الماء، والريح تقل السحاب، والانسان يغلب الريح يتقيها بيديه ويذهب لحاجته، والسكر يغلب الانسان، والنوم يغلت السكر، والهم يغلب النوم، فأشد خلق ربك الهم.

And he said, 'And which creation was the most difficult?' He-asws said: 'The most difficult of creation of Allah-azwj 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-azwj is the inspiration''.[37]

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4 – ج: عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، عن علي صلوات الله عليه قال: سلوني عن كتاب الله، فوالله ما نزلت آية في كتاب الله في ليل ولانهار ولا مسير ولا مقام إلا وقد أقرأني إياها رسول الله (صلى الله عليه وآله) وعلمني تأويلها،

From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws, from Ali-asws having said: 'Ask me-asws about the Book of Allah-azwj, for, by Allah-azwj! No Verse has been Revealed in the Book of Allah-azwj during the night or by the day, nor during travel nor staying, except and it has been read out to me-asws by Rasool-Allah-saww and he-saww taught me-asws its interpretation'.

فقام ابن الكواء فقال: يا أمير المؤمنين فما كان ينزل عليه من القرآن وأنت غائب عنه ؟ قال: كان رسول الله (صلى الله عليه وآله) ما كان ينزل عليه من القرآن وأنا غائب عنه حتى أقدم عليه فيقرأنيه ويقول لي: يا علي أنزل الله علي بعدك كذاوكذا، وتأويله كذاوكذا فيعلمني تأويله و تنزيله

Ibn Al-Kawa stood up and he said, 'O Amir Al-Momineen-asws! So, what about whatever was Revealed unto him-saww while you-asws were absent from him-saww?' He-asws said: 'Rasool-Allah-saww, whenever something from the Quran was Revealed unto him-saww while I-asws was absent from him-saww, he-saww used to wait until I-asws would come to him-saww, so he-saww would read out to me-asws would say to me-asws: 'O Ali-asws! Allah-azwj Revealed unto me-saww after you-asws, such and such, and its interpretation is such and such'. So, he-saww would let me-asws know of its interpretation and it's Revelation''.[38]

5 – ج: وجاء في الآثار أن أمير المؤمنين (عليه السلام) كان يخطب فقال في خطبته: سلوني قبل أن تفقدوني، فوالله لا تسألوني عن فئة تضل مائة وتهدي مائة إلا أنبأتكم بناعقها وسائقها إلى يوم القيامة

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

فقام إليه رجل فقال: أخبرني كم في رأسي ولحيتي من طاقة شعر ؟ فقال: أمير المؤمنين (عليه السلام): والله لقد حدثني خليلي رسول الله (صلى الله عليه وآله) بما سألت عنه، وأن على كل طاقة شعر في رأسك ملكا يلعنك، وعلى كل طاقة شعر في لحيتك شيطانا يستفزك، وأن في بيتك سخلا يقتل ابن رسول الله (صلى الله عليه وآله)، آية ذلك مصداق ما خبرتك به ولولا أن الذي سألت يعسر برهانه لا خبرتك به، ولكن آية ذلك ما أنبأتك به من لعنتك وسخلك الملعون

A man stood up to him-asws and he said, 'Inform me regarding my head and my beard, of the pinnacles of hair?' Amir Al-Momineen-asws said: 'By Allah-azwj! My-asws friend Rasool-Allah-saww had narrated to me-asws 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-la provoking you, and that in your house is a despicable one who will kill a son-asws of Rasool-Allah-saww. A sign of that confirmation of what I-asws am informing you with, and had it not been for that which you asked, its proving being difficult, I-asws would have informed of it

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(how many hairs you have), but a sign of that is what I-asws have informed you with of the ones who are cursing you, and your sheltering the accursed one'.

واكان ابنه في ذلك الوقت صبيا صغيرا يحبو، فلما كان من أمر الحسين (عليه السلام) ماكان تولى قتله، وكان الامر كما قال أمير المؤمنين (عليه السلام)

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-asws what happened, he undertook his-asws killing (was in the army of Yazeed-la), and the matter transpires just as Amir Al-Momineen-asws had said''.[39]

6 – من إرشاد القلوب بحذف الاسناد روي أن قوما حضروا عند أمير المؤمنين (عليه السلام) وهو يخطب بالكوفة ويقول: سلوني قبل أن تفقدوني، فأنا لا اسأل عن شئ دون العرش إلا أجبت فيه، لا يقولها بعدي إلا مدع أو كذاب مفتر

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

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

فقام إليه رجل من جنب مجلسه، وفي عنقه كتاب كالمصحف، وهو رجل آدم ظرب طوال جعد الشعر، كأنه من يهود العرب، فقال رافعا صوته لعلى (عليه السلام): يا أيها المدعي لما لا يعلم و المتقدم لما لا يفهم أنا سائلك فأجب.

A man from a side of the his-asws gathering stood up to him-asws, 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-asws, 'O you claimer of what he does not know, and the proceeder to what he does not understand! I will ask you-asws, so answer!'

قال: فوثب إليه أصحابه وشيعته من كل ناحية وهموا به، فنهرهم علي (عليه السلام) وقال: دعوه ولا تعجلوه، فإن العجل والطيش لا يقوم به حجج الله، ولا بإعجال السائل تظهر براهين الله تعالى.

He (the narrator) said, 'His-asws companions and his-asws Shias leapt up to him-asws from every corner and they thought (of killing) him, but Ali-asws 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-azwj are established with, nor are the proofs of Allah-azwj the Exalted manifested by hurrying the questioner'.

ثم التفت إلى السائل فقال: سل بكل لسانك ومبلغ علمك اجبك إن شاء الله تعالى بعلم لا تختلج فيه الشكوك، ولا تهيجه دنس ريب الزيغ، ولاحول ولاقوة إلا بالله العلي العظيم

Then he-asws turned towards the questioner and he-asws said: 'Ask with all your tongues and the peak of your knowledge, I-asws will answer you, if Allah-azwj the Exalted so Desires, by such

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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-azwj, the Exalted, the Magnificent'.

ثم قال الرجل: كم بين المشرق والمغرب ؟ قال علي (عليه السلام): مسافة الهواء. قال الرجا: وما مسافة الهواء ؟ قال (عليه السلام): دوران الفلك، قال الرجل: وما دوران ألفلك ؟ قال (عليه السلام): مسير يوم للشمس

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

قال: صدقت فمتى القيامة ؟ قال (عليه السلام): عند حضور المنية وبلوغ الاجل قال الرجل: صدقت فكم عمر الدنيا ؟ قال (عليه السلام): يقال: سبعة آلاف ثم لا تحديد.

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

قال الرجل: صدقت فأين بكة من مكة ؟ قال علي (عليه السلام): مكة أكناف الحرم، وبكة موضع البيت. قال الرجل: صدقت فلم سميت مكة ؟ قال (عليه السلام): لان الله تعالى مك الارض من تحتها قال: فلم سميت بكة ؟ قال علي (عليه السلام): لانها بكت رقاب الجبارين وأعناق المذنبين. قال: صدقت.

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

قال: فأين كان الله قبل أن يخلق عرشه ؟ فقال (عليه السلام): سبحان من لا تدرك كنه صفته حملة العرش على قرب ربواتهم من كرسي كرامته، ولا الملائكه المقربون من أنوار سبحات جلاله، ويحك لا يقال: الله أين، ولافيم، ولا أي، ولاكيف.

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

قال الرجل: صدقت، فكم مقدار ما لبث عرشه على الماء من قبل أن يخلق الارض والسماء ؟ قال علي (عليه السلام): أتحسن أن تحسب ؟ قال الرجل: نعم. قال للرجل لعلك لا تحسن أن تحسب. قال الرجل: بلى إني أحسن أن أحسب.

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

قال علي (عليه السلام): أرأيت أن صب خردل في الارض حتى يسد الهواء وما بين الارض والسماء ثم أذن لك على ضعفك أن تنقله حبة حبة من مقدار المشرق إلى المغرب ومد في عمرك واعطيت القوة على ذلك حتى نقلته وأحصيته لكان ذلك أيسر من إحصاء عدد أعوام ما لبث عرشه على الماء من قبل أن يخلق الله الارض والسماء، و إنما وصفت لك عشر عشر العشير من جزء من مائة ألف جزء، وأستغفر الله عن (من خ) التقليل والتحديد.

Ali-asws 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-azwj Throne remained upon the water from before Allah-azwj Created the earth and the sky, and rather I-asws have described to you one tenth of tenth of the tenth of a part from one hundred thousand parts, and I-asws seek Forgiveness of Allah-azwj from the reduction and the limitation'.

فحرك الرجل رأسه وأنشأ يقول :أنت أهل العلم يا هادي الهدى * تجلو من الشك الغياهيبا حزت أقاصي العلوم فما * تبصر أن غولبت مغلوبا لا تنثني عن كل اشكولة * تبدي إذا حلت أعاجيبا لله در العلم من صاحب * يطلب إنسانا ومطلوبا.

The man shook his head and prosed saying, '*You-asws are the people of knowledge, O guide, O Guided one; you-asws flash the amazement from the doubts and the measurements of the knowledge; you-asws overcome the overcome one, not leaving any (kind of) doubt; when you-asws release (knowledge) there appear the gems of Allah-azwj from a Master-asws; people see and are sought*'.[40]

7 – نهج: قال أمير المؤمنين (عليه السلام) أيها الناس سلوني قبل أن تفقدوني، فلانا بطرق السماء أعلم مني بطرق الارض، قبل أن تشغر برجلها فتنة تطأ في خطامها، و تذهب بأحلام قومها.

Nahj (Al Balagah) –

'Amir Al-Momineen-asws said: 'O you people! Ask me-asws before you lose me-asws, for there is no one more knowing with the pathways of the sky than me-asws (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''.[41]

[40] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 6
[41] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 7

باب * (9) * * (مناظرات الحسن والحسين صلوات الله عليهما واحتجاجاتهما) *

CHAPTER 9 – DEBATES OF AL-HASSAN-asws AND AL-HUSAYN-asws AND THEIR-asws ARGUMENTATIONS

1 – ل: أبي، عن علي، عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام) قال: بينا أمير المؤمنين (عليه السلام) 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 (عليه السلام) بعينيه هاتيك العظيمتين ثم قال: وعليك السلام ورحمة الله وبركاته من أنت ؟

My father, from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

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

فقال: أنا رجل من رعيتك وأهل بلادك. قال: ما أنت من رعيتي ولا من أهل بلادي، ولو سلمت علي يوما واحدا ما خفيت علي. فقال: الامان يا أمير المؤمنين. فقال أمير المؤمنين (عليه السلام): هل أحدثت في مصري هذا حدثا منذ دخلته ؟ قال: لا.

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

قال: فلعلك من رجال الحرب قال: نعم. قال: إذا وضعت الحرب أوزارها فلا بأس. قال: أنا رجل بعثني إليك معاوية متغفلا لك أسألك عن شئ بعث فيه ابن الاصفر وقال له: إن كنت أحق بهذا الامر والخليفة بعد محمد – (صلى الله عليه وآله) – فأجبني عما أسألك فإنك إذا فعلت ذلك اتبعتك وبعثت إليك بالجائزة، فلم يكن عنده جواب وقد أقلقه ذلك، فبعثني إليك لاسألك عنها.

He-asws said: 'Perhaps you are from the men of war'. He said, 'Yes'. He-asws said: 'When the war places its burden (begins) then there is no problem'. He said, 'I am a man Muawiya has sent to you-asws obsessed to ask you-asws 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-saww, 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-asws to ask you-asws about it'.

فقال أمير المؤمنين (عليه السلام): قاتل الله ابن آكلة الاكباد ما أضله وأعماه ومن معه ! والله لقد أعتق جارية فما أحسن أن يتزوج بها، حكم الله بيني وبين هذه الامة، قطعوا رحمي، وأضاعوا أيامي، ودفعوا حقي، وصغرو اعظيم منزلتي، وأجمعوا على منازعتي، علي بالحسن والحسين ومحمد،

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

فاحضروا، فقال: يا شامي هذان ابنا رسول الله وهذا ابني، فاسأل أيهم أحببت، فقال: أسأل ذا الوفرة يعني الحسن (عليه السلام) وكان صبيا، فقال له الحسن (عليه السلام). سلني عما بدالك.

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

فقال الشامي: كم بين الحق والباطل ؟ وكم بين السماء والارض ؟ وكم بين المشرق والمغرب ؟ وما قوس قزح ؟ وما العين التي تأوي إليها أرواح المشركين ؟ وما العين التي تأوي إليها أرواح المؤمنين ؟ وما المؤنث ؟ وما عشرة أشياء بعضها أشد من بعض.

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?'

فقال الحسن بن علي عليهما السلام: بين الحق والباطل أربع أصابع، فما رأيته بعينك فهو الحق وقد تسمع باذنيك باطلا كثيرا. قال الشامي: صدقت.

Al-Hassan Bin Ali-asws 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-asws speak the truth'.

قال: وبين السماء والارض دعوة المظلوم ومد البصر، فمن قال لك غير هذا فكذبه. قال: صدقت يا ابن رسول الله.

He-asws 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-asws speak the truth, O son-asws of Rasool-Allah-saww'.

قال: وبين المشرق والمغرب مسيرة يوم للشمس، تنظر إليها حين تطلع من مشرقها وحين تغيب في مغربها. (3) قال الشامي: صدقت، فما قوس قزح ؟

He-asws 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-asws speak the truth, so what is the rainbow?'

قال: ويحك لا تقل: قوس قزح، فإن قزح اسم شيطان، وهو قوس الله وعلامة الخصب و أمان لاهل الارض من الغرق. وأما العين التي تأوي إليها أرواح المشركين فهي عين يقال لها برهوت، وأما العين التي تأوي إليها أرواح المؤمنين فهي عين يقال لها سلمى،

He-asws said: 'Woe be unto you! Do not says 'Qaws Qaz'ha', for 'Qaz'ha' is a name of Satan-la, and it is a rainbow of Allah-azwj, 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.

وأما المؤنث فهو الذي لا يدرى أذكر هو أو انثى، فإنه ينتظر به فإن كان ذكرا احتلم، وإن كانت انثى حاضت وبداثديها، وإلا قيل له: بل على الحائط فإن أصاب بوله الحائط فهو ذكر، وإن انتكص بوله كما ينتكص بول البعير فهي امرأة.

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, 'Urinate upon the wall', so if his urine hits the wall, he is a male, and it his urine falls short just as the urine of the camel is short, he is a woman.

وأما عشرة أشياء بعضها أشد من بعض: فأشد شئ خلقه الله عزوجل الحجر، وأشد من الحجر الحديد يقطع به الحجر، وأشد من الحديد النار تذيب الحديد، وأشد من النار الماء يطفئ النار، وأشد من الماء السحاب يحمل الماء، وأشد من السحاب الريح يحمل السحاب، وأشد من الريح الملك الذي يرسلها، وأشد من الملك ملك الموت الذي يميت الملك، وأشد من ملك الموت الموت الذي يميت ملك الموت، وأشد من الموت أمر الله رب العالمين الذي يميت الموت.

As for the ten things, some of which are severer than others, so the strongest thing Allah-azwj 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-azwj, Lord-azwj of the world Causing the death to die'.

فقال الشامي: أشهد أنك ابن رسول الله حقا، وأن عليا أولى بالامر من معاوية، ثم كتب هذه الجوابات وذهب بها إلى معاوية فبعثها معاوية إلى ابن الاصفر فكتب إليه ابن الاصفر: يا معاوية لم تكلمني بغير كلامك، وتجيبني بغير جوابك ؟ اقسم بالمسيح ما هذا جوابك، وما هو إلا من معدن النبوة وموضع الرسالة، وأما أنت فلو سألتني درهما ما أعطيتك.

The Syrian said, 'I testify that you-asws are a son-asws of Rasool-Allah-saww truly, and that Ali-asws 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-as, 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''.[42]

2 – فس: الحسين بن عبد الله السكيني، عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن أبي عبد الله، عن آبائه عليهم السلام قال: لما بلغ ملك الروم أمر أمير المؤمنين (عليه السلام) ومعاوية واخبر أن رجلين قدخر جا يطلبان الملك فسأل من أين خرجا ؟ فقيل له: رجل بالكوفة ورجل بالشام، فأمر الملك وزراءه فقال: تخللوا هل تصيبون من تجار العرب من يصفهما لي، فاتي برجلين من تجار الشام، ورجلين من تجار مكة فسألهم من صفتهما، فوصفوهما له،

Al Husayn Bin Abdullah Al Sakeyni, from Bu Saeed Al bajaly, from Abdul Malik Bin Haroun,

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'When news of the matter of Amir Al-Momineen-asws 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-mingle (with the people), see if you can find from the Arab traders one who can describe the two of them to me'. So, 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.

ثم قال لخزان بيوت خزائنه: أخرجوا إلي الاصنام فأخرجوها فنظر إليها فقال: الشامي ضال، والكوفي هاد. ثم كتب إلى معاوية: أن ابعث إلي أعلم أهل بيتك، وكتب إلى أمير المؤمنين (عليه السلام): أن ابعث إلي أعلم أهل بيتك فأسمع منهما، ثم أنظر في الانجيل كتابنا ثم اخبركما من أحق بهذا الامر، وخشي 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-asws, 'Send the most knowledgeable one of your-asws 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 (عليه السلام) الحسن (عليه السلام) ابنه، فلما دخل يزيد على الملك أخذ بيده فقبلها ثم قبل رأسه، ثم دخل عليه الحسن بن علي صلوات الله عليهما فقال: الحمدلله الذي لم يجعلني يهوديا ولا نصرانيا ولا مجوسيا، ولا

[42] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 1

عابد الشمس والقمر، ولا الصنم والبقر، وجعلني حنيفا مسلما ولم يجعلني من المشركين، تبارك الله رب العرش العظيم، والحمد لله رب العالمين،

Muawiya sent his son Yazeed-la, and Amir Al-Momineen-asws sent his-asws son-asws Al-Hassan-asws. When Yazeed-la entered to see the king, he-la grabbed his hand and kissed it, then kissed his head. Then Al-Hassan Bin Ali-asws entered and said: 'The Praise it for Allah-azwj Who neither Made me-asws 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-asws upright, a Muslim, and did not Make me-asws from the Polytheists. Blessed is Allah-azwj Lord-azwj of the Magnificent Throne, and the Praise is for Allah-azwj, Lord-azwj of the worlds'.

ثم جلس لا يرفع بصره، فلما نظر ملك الروم إلى الرجلين أخرجهما ثم فرق بينهما ثم بعث إلى يزيد فأحضره، ثم أخرج من خزائنه ثلاثمائة وثلاث عشر صندوقا فيها تماثيل الانبياء وقد زينت بزينة كل نبي مرسل، فأخرج صنما فعرضه على يزيد فلم يعرفه، ثم عرض عليه صنما صنما فلا يعرف منهما شيئا ولا يجيب منها بشئ،

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

ثم سأله عن أرزاق الخلائق، وعن أرواح المؤمنين أين تجتمع ؟ وعن أرواح الكفار أين تكون إذا ماتوا ؟ فلم يعرف من ذلك شيئا:

Then he asked him-la 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-la did not recognise anything from that.

ثم دعا الحسن بن علي (عليهما السلام) فقال: إنما بدأت بيزيد بن معاوية كي بعلم أنك تعلم ما لا يعلم، ويعلم أبوك ما لا يعلم أبوه، فقدو صف أبوك وأبوه فنظرت في الانجيل فرأيت فيه محمدا رسول الله (صلى الله عليه وآله) والوزير عليا، ونظرت في الاوصياء فرأيت فيها أباك وصي محمد.

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

فقال له الحسن (عليه السلام): سلني عما بدا لك مما تجده في الانجيل، وعما في التوراة، وعما في القرآن اخبرك به إن شاء الله تعالى،

Al-Hassan-asws said to him: 'Ask me-asws 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-asws will inform you with it, if Allah-azwj the Exalted so Desires'.

فدعا الملك بالاصنام، فأول صنم عرض عليه في صفة القمر فقال الحسن (عليه السلام): فهذه صفة آدم أبو البشر، ثم عرض عليه آخر في صفة الشمس فقال الحسن (عليه السلام): هذه صفة حواء ام البشر،

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

ثم عرض عليه آخر في صفة حسنة فقال: هذه صفة شيث بن آدم وكان أول من بعث وبلغ عمره في الدنيا ألف سنة وأربعين عاما: ثم عرض عليه صنم آخر فقال: هذه صفة نوح صاحب السفينة، وكان عمره ألفا وأربعمائة سنة ولبث في قومه ألف سنة إلا خمسين عاما:

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

ثم عرض عليه صنم آخر فقال: هذه صفة إبراهيم عريض الصدر، طويل الجبهة، ثم اخرج إليه صنم آخر فقال: هذه صفة إسرائيل وهو يعقوب، ثم اخرج إليه صنم آخر فقال: هذه صفة إسماعيل، ثم اخرج إليه صنم آخر فقال: هذه صفة يوسف بن يعقوب بن إسحاق بن إبراهيم،

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

ثم اخرج صنم آخر فقال: هذه صفة موسى بن عمران، وكان عمره مائتين وأربعين سنة، وكان بينه وبين إبراهيم خمسمائة عام، ثم اخرج إليه صنم آخر فقال: هذه صفة داود صاحب الحرب،

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

ثم اخرج إليه صنم آخر فقال :هذه صفة شعيب، ثم زكريا ثم يحيى ثم عيسى بن مريم روح الله وكلمته وكان عمره في الدنيا ثلاثة وثلاثون سنة، ثم رفعه الله إلى السماء، ويهبط إلى الارض بدمشق، وهو الذي يقتل الدجال،

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

ثم عرض عليه صنم صنم فيخبر باسم نبي نبي، ثم عرض عليه الاوصياء والوزراء فكان يخبرهم باسم وصي وصي ووزير وزير، ثم عرض عليه أصنام بصفة الملوك فقال الحسن (عليه السلام): هذه أصنام لم نجد صفتها في التوراة ولا في الانجيل ولا في الزبور ولا في القرآن، فلعلها من صفة الملوك.

Then he presented to him-asws, idol after idol, and he-asws informed with the names of a Prophet-as after Prophet-as. Then he presented to him the successors-as and the viziers, and he-asws was informing him with the names of a successor after successor-as, and vizier after vizier. Then he presented idols to him with the description of the kings, and Al-Hassan-asws said: 'These idols, we-asws 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'.

فقال الملك: أشهد عليكم يا أهل بيت محمد أنكم قد اعطيتم على الاولين والآخرين وعلم التوراة والانجيل والزبور وصحف إبراهيم وألواح موسى،

The king said, 'I testify that upon you-asws all, O People-asws of the Household of Muhammad-saww that you-asws 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-as, and the Tablets of Musa-as'.

ثم عرض عليه صنم يلوح فلما نظر إليه بكى بكاء شديدا فقال له الملك: ما يبكيك ؟ فقال: هذه صفة جدي محمد (صلى الله عليه وآله) كث اللحية، عريض الصدر، طويل العنق، عريض الجبهة، أقنى الانف، أفلج الاسنان، حسن الوجه، قطط الشعر، طيب الريح، حسن الكلام، فصيح اللسان، كان يأمر بالمعروف، وينهى عن المنكر، بلغ عمره ثلاثا وستين سنة،

Then he presented unto him-asws an idol with a flag, and when he-asws looked at it he-asws cried and intense crying, so the king said to him-asws, 'What makes you-asws cry?' He-asws said: 'This is a description of my-asws grandfather-saww Muhammad-saww, 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-saww used to enjoin with the good and forbid from the evil.

ولم يخلف بعده إلا خاتم مكتوب عليه: لا إله إلا الله، محمد رسول الله، وكان يتختم في يمينه، وخلف سيفه ذو الفقار، وقضيبه، وجبة صوف وكساء صوف كان يتسرول به لم يقطعه ولم يخطه حتى لحق بالله.

His-saww age reached sixty-three years; and he-saww did not leave behind after him-saww except a ring inscribed upon it: "There is no god except Allah-azwj, Muhammad-saww is a Rasool-saww of Allah-azwj', and he-saww used to wear rings in his-saww right hand, and he-saww left behind his-saww sword (called) Zulfiqar, and his-saww staff, and a woollen coat and a woollen blanker he-saww used to trouser with, not cutting it and not sewing it, until he-saww met Allah-azwj'.

فقال الملك: إنا نجد في الانجيل أنه يكون له ما يتصدق على سبطيه، فهل كان ذلك ؟ فقال له الحسن (عليه السلام): قد كان ذلك، فقال الملك: فبقي لكم ذلك ؟ فقال: لا، فقال الملك: لهذه أول فتنة هذه الامة عليها، ثم على ملك نبيكم واختيارهم على ذرية نبيهم، منكم القائم بالحق، الآمر بالمعروف، والناهي عن المنكر.

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

قال: ثم سأل الملك الحسن (عليه السلام): عن سبعة أشياء خلقها الله لم تركض في رحم، فقال الحسن (عليه السلام): أول هذا آدم، ثم حواء، ثم كبش إبراهيم، ثم ناقة صالح ثم إبليس الملعون ثم الحية، ثم الغراب التي ذكرها الله في القرآن.

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

ثم سأله عن أرزاق الخلائق فقال الحسن (عليه السلام): أرزاق الخلائق في السماء الرابعة، تنزل بقدر، وتبسط بقدر،

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

ثم سأله عن أرواح المؤمنين أين يكونون إذا ماتوا ؟ قال: تجتمع عند صخرة بيت المقدس في كل ليلة الجمعة، وهو عرش الله الادنى، منها يبسط الله الارض، وإليه يطويها، ومنها المحشر، ومنها استوى ربنا إلى السماء، والملائكة.

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

ثم سأله عن أرواح الكفار أين تجتمع ؟ قال: تجتمع في وادي حضرموت وراء مدينة اليمن، ثم يبعث الله نارا من المشرق ونارا من المغرب ويتبعهما بريحين شديدتين فيحشر الناس عند صخرة بيت المقدس، فيحشر أهل الجنة عن يمين الصخرة، ويزلف المتقين، ويصير جهنم عن يسار الصخرة في تخوم الارضين السابعة، وفيها الفلق والسجين،

Then he asked him-asws about souls of the Kafirs, where do they gather? He-asws said: 'They gather in a valley of Hazramout behind a city of Yemen. Then Allah-azwj 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-azwj 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).

فيعرف الخلائق من عند الصخرة، فمن وجبت له الجنة دخلها، ومن وجبت له النار دخلها، وذلك قوله: (فريق في الجنة وفريق في السعير).

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-azwj Words: ***A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]***'.

فلما أخبر الحسن (عليه السلام) بصفة ما عرض عليه من الاصنام وتفسير ما سأله التفت الملك إلى يزيد بن معاوية وقال: أشعرت أن ذلك علم لا يعلمه إلا نبي مرسل، أو وصي موازر قد أكرمه الله بموازرة نبيه، أو عترة نبي معطفي ؟ وغيره المعادي فقد طبع الله على قلبه، وآثر دنياه على آخرته أو هواه على دينه، وهو من الظالمين.

When Al-Hassan-asws informed of the description of whatever was presented unto him-asws from the idols, and interpretation of whatever was asked of him-asws, the king turned towards Yazeed Bin Muawiya-la and said: 'Are you-la aware that, that knowledge, none can know it except a Mursil Prophet-as, or a successor-as with a ministership whom Allah-azwj had Honoured with the ministership of His-azwj Prophet-as, or an offspring of a Chosen Prophet-as? And someone else would be the adversary whose heart Allah-azwj 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'.

قال: فسكت يزيد وخمد، قال: فأحسن الملك جائزة الحسن (عليه السلام) وأكرمه وقال له: ادع ربك حتى يرزقني دين نبيك، فإن حلاوة الملك قد حالت بيني وبين ذلك، وأظنه شقاء مرديا وعذابا أليما.

He (the narrator) said, 'Yazeed-la was silenced and suppressed. The king was good his awarding Al-Hassan-asws and honouring him-asws, and said to him, 'Supplicate to your-asws Lord-azwj until He-azwj Graces me the Religion of your-asws Prophet-saww, 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'.

قال: فرجع يزيد إلى معاوية وكتب إليه الملك: أنه يقال: من آتاه الله العلم بعد نبيكم وحكم بالتوراة وما فيها والانجيل وما فيه والزبور وما فيه والفرقان وما فيه فالحق والخلافة له،

He (the narrator) said, 'Yazeed-la returned to Muawiya and the king wrote to him, 'The one to whom Allah-azwj Gave the knowledge after your Prophet-saww, 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'.

وكتب إلى علي بن أبي طالب (عليه السلام): أن الحق والخلافة لك، وبيت النبوة فيك وفي ولدك، فقاتل من قاتلك يعذبه الله بيدك، ثم يخلده الله نار جهنم، فإن من قاتلك نجده في الانجيل أن عليه لعنة الله والملائكة والناس أجمعين، وعليه لعنة أهل السماوات والارضين.

And he wrote to Ali[-asws] Bin Abu Talib[-asws], 'The truth and the Caliphate is for you[-asws], and the Household of the Prophet[-saww] is among you[-asws] and your[-asws] children. The fighter who fights your[-asws] Allah[-azwj] will Punish him by His[-azwj] Hands, then Allah[-azwj] 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[-azwj] and the Angels, and the people altogether, and upon him is the curse of the people of the skies and the firmaments''.[43]

3 – د: كتب الحسن البصري إلى الحسن بن علي عليهما السلام: أما بعد فأنتم أهل بيت النبوة، ومعدن الحكمة، وأن الله جعلكم الفلك الجارية في اللجج الغامرة، يلجئ إليكم اللاجئ، ويعتصم بحبلكم الغالي، من اقتدى بكم اهتدى ونجا، ومن تخلف عنكم هلك وغوى، وإني كتبت إليك عند الحيرة واختلاف الامة في القدر، فتفضي إلينا ما أفضاه الله إليكم أهل البيت فنأخذ به.

Al-Hassan Al-Basry wrote to Al-Hassan[-asws] Bin Ali[-asws]: - 'As for after, your[-asws] are the People[-asws] of the Household of the Prophet-hood, and the mine of wisdom, and that Allah[-azwj] Made you the flowing ship in the overwhelming deluge. The refugee seeks shelter to you[-asws], and the exaggerator holds fast unto your[-asws] rope. One who follows you[-asws] 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[-azwj] has Unfolded to you[-asws], the People[-asws] of the Household[-asws], so we can take it from you[-asws]'.

فكتب إليه الحسن بن علي (عليهما السلام): أما بعد فإنا أهل بيت كما ذكرت عند الله وعند أوليائه، فأما عندك وعند أصحابك فلو كنا كما ذكرت ما تقدمتمونا ولا استبدلتم بنا غيرنا،

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

ولعمري لقد ضرب الله مثلكم في كتابه حيث يقول: (أتستبدلون الذي هو أدنى بالذي هو خير) هذا لاوليائك فيما سألوا ولكم فيما استبدلتم، ولولا ما اريد من الاحتجاج عليك وعلى أصحابك ما كتبت إليك بشئ مما نحن عليه، ولئن وصل كتابي إليك لتجدن الحجة عليك وعلى أصحابك مؤكدة، حيث يقول الله عزوجل: (أفمن يهدي إلى الحق أحق أن يتبع أمن لا يهدي إلا أن يهدى فما لكم كيف تحكمون)

And by my[-asws] life, Allah[-azwj] has Struck an example of you all in His[-azwj] Book where He[-azwj] 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[-asws] not wanted the argumentation against you and against your companions, I[-asws] would not

[43] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 2

have written to you with anything from what we-asws are upon; and if my-asws letters arrives to you, you will find the proof against you and against your companions as confirmed, where Allah-azwj 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]***.

فاتبع ما كتبت إليك في القدر فإنه من لم يؤمن بالقدر خيره وشره فقد كفر، ومن حمل المعاصي على الله فقد فجر، إن الله عزوجل لا يطاع بإكراه، ولا يعصى بغلبة، ولا يهمل العباد من الملكة، ولكنه المالك لما ملكهم، والقادر على ما أقدرهم،

Therefore, follow what I-asws 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-azwj, so he has prided. Allah-azwj Mighty and Majestic can neither be obeyed by force nor obeyed by overcoming, nor do the servant bear from the ownership, but He-azwj is the Owner of what He-azwj has Made them to own, and the Able upon what He-azwj has Enabled them.

فإن ائتمروا بالطاعة لن يكون عنها صادا مثبطا، وان ائتمروا بالمعصية فشاء أن يحول بينهم وبين ما ائتمروا به فعل، وإن لم يفعل فليس هو حملهم عليها ولا كلفهم إياها جبرا،

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-azwj so Desires to Intervene between them and whatever they have decided with, He-azwj will do so, and if He-azwj does not do so, then He-azwj isn't the one who has Carried them upon it nor has He-azwj Encumbered them with compulsion.

بل تمكينه إياهم وإعذاره إليهم طرقهم ومكنهم فجعل لهم السبيل إلى أخذ ما أمرهم به وترك مانهاهم عنه، ووضع التكليف عن أهل النقصان والزمانة والسلام.

But, His-azwj Enabling them and His-azwj Leaving them to their ways and Enabling them, so He-azwj has Made the way for them to take with what He-azwj has Commanded them with, and leave whatever He-azwj has Forbidden them from, and Placed down the encumberment from the people of deficiency and the integrity. Greetings!''.[44]

4 – ف: جوابه (عليه السلام) عن مسائل سأله عنها ملك الروم حين وفد إليه ويزيد بن معاوية في خبر طويل اختصرنا منه موضع الحاجة،

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

[44] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 3

سأله عن المجرة، وعن سبعة أشياء خلقها الله لم تخلق في رحم، فضحك الحسين (عليه السلام) فقال له: ما أضحكك ؟ قال: لانك سألتني عن أشياء ماهي من منتهى العلم إلا كالقذى في عرض البحر، أما المجرة فهي قوس الله، وسبعة أشياء لم تخلق في رحم فأولها آدم، ثم حواء، والغراب، وكبش إبراهيم، وناقة الله، وعصا موسى، والطير الذي خلقه عيسى بن مريم.

He asked him-asws about the galaxy, and about seven things Allah-azwj Created which were not created in a womb. Al-Husayn-asws (Al-Hassan-asws) chuckled, so he said to him-asws, 'What makes you-asws chuckle?' He-asws said: 'Because you asked me-asws 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-azwj; and seven things which were not created in a womb – the first of these is Adam-as, then Hawwa-as, and the crow, and ram of Ibrahim-as, and she-camel of Allah-azwj, and staff of Musa-as, and the bird which Isa Bin Maryam-as created'.

ثم سأله عن أرزاق الخلائق، فقال: أرزاق العباد في السماء الرابعة ينزلها الله بقدر ويبسطها بقدر.

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

ثم سأله عن أرواح المؤمنين أين تجتمع ؟ قال: تجتمع تحت صخرة بيت المقدس ليلة الجمعة، وهو عرش الله الادنى، منها بسط الارض، وإليها يطويها، ومنها استوى إلى السماء، وأما أرواح الكفار فتجتمع في دار الدنيا في حضرموت وراء مدينة اليمن، ثم يبعث الله نارا من المشرق ونارا من المغرب بينهما (معهما ظ) ريحان، فيحشر ان الناس إلى تلك الصخرة في بيت المقدس

Then he asked him-asws about souls of the Momineen, where do they gather? He-asws said: 'They gather beneath the rock of Bayt Al-Maqdis on the night of Friday, and it is the lowest Throne of Allah-azwj. 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 souls of the Kafirs, these gather in the house of the world in Hazramout behind a city of Yemen. Then Allah-azwj 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.

فتحبس في يمين الصخرة، وتزلف الجنة للمتقين، وجهنم في يسار الصخرة في تخوم الارضين، وفيها الفلق وسجين، فتفرق الخلائق من عند الصخرة في بيت المقدس، فمن وجبت له الجنة دخلها من عند الصخرة، ومن وجبت له النار دخلها من عند الصخرة.

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''.[45]

5 – ما: جماعة، عن أبي المفضل، عن ابن عقدة، عن محمد بن المفضل بن إبراهيم بن قيس الاشعري، عن علي بن حسان، عن عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين (عليهم السلام) قال: لما أجمع الحسن بن علي

[45] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 4

(عليهما السلام) على صلح معاوية خرج حتى لقيه فلما اجتمعا قام معاوية خطيبا فصعد المنبر وأمر الحسن (عليه السلام) أن يقول أسفل منه بدرجة،

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

ثم تكلم معاوية فقال: أيها الناس هذا الحسن بن علي وابن فاطمة رآنا للخلافة أهلا ولم يرنفسه لها أهلا، وقد أتانا ليبايع طوعا، ثم قال: قم يا حسن،

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

فقام الحسن (عليه السلام) فخطب فقال: الحمدلله المستحمد بالآلاء وتتابع النعماء، وصارف الشدائد والبلاء عند الفهماء وغير الفهماء المذعنين من عباده لامتناعه بجلاله وكبريائه، وعلوه عن لحوق الاوهام ببقائه، المرتفع عن كنه طيات المخلوقين من أن تحيط بمكنون غيبه رويات عقول الرائين،

Al-Hassan-asws stood up and addressed saying: 'The Praise is for Allah-azwj, 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-azwj servants Conferring it by His-azwj Majesty and His-azwj Greatness and His-azwj Loftiness from the imaginations to reach His-azwj remaining, the One-azwj Lofty from His-azwj essence to be defined by the creation from being encompassed by the concealment of His-azwj being unseen from being seen by the intellects of the openers.

وأشهد أن لا إله إلا الله وحده في ربوبيته ووجوده ووحدانيته، صمد الا شريك له، فردا لا ظهير له،

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

وأشهد أن محمدا عبده ورسوله، اصطفاه وانتجبه وارتضاه، وبعثه داعيا إلى الحق سراجا منيرا، وللعباد مما يخافون نذيرا، ولما يأملون بشيرا، فنصح للامة، وصدع بالرسالة، وأبان لهم درجات العمالة، شهادة عليها امات واحشر، وبها في الآجلة اقرب وأحبر.

And I-asws testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww. He-azwj Chose him-saww and Appointed him-saww and Selected him-saww, and Send him-saww 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-saww advised to the community, and he-saww broke through with the Message, and clarified to them the ranks of the deeds, testifying that the dead's ones will be Resurrected, and by these being closer in the future and clearer.

وأقول: معشر الخلائق فاسمعوا، ولكم أفئدة وأسماع فعوا، إنا أهل بيت أكرمنا الله بالاسلام واختارنا واصطفانا واجتبانا فأذهب عنا الرجس وطهرنا تطهيرا والرجس هو الشك، فلا نشك في الله الحق ودينه أبدا، وطهرنا من كل أفن وغية مخلصين إلى آدم نعمة منه،

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

لم يفترق الناس قط فرقتين إلا جعلنا الله في خيرهما، فأدت الامور وأفضت الدهور إلى أن بعث الله محمدا (صلى الله عليه وآله) للنبوة، واختاره للرسالة، وأنزل عليه كتابا، ثم أمره بالدعاء إلى الله عزوجل

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

فكان أبي (عليه السلام) أول من استجاب لله تعالى ولرسوله (صلى الله عليه وآله)، وأول من آمن وصدق الله ورسوله، وقد قال الله تعالى في كتابه المنزل على نبيه المرسل: (أفمن كان على بينة من ربه ويتلوه شاهد منه) فرسول الله الذي على بينة من ربه، وأبي الذي يتلوه وهو شاهد منه،

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

وقد قال له رسوله (صلى الله عليه وآله) حين أمره أن يسير إلى مكة والموسم ببراءة: (سربها يا علي فإني امرت أن لا يسير بها إلا أنا أو رجل مني وأنت هو) فعلي من رسول الله، ورسول الله منه،

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

وقال له النبي حين قضى بينه وبين أخيه جعفر بن أبي طالب ومولاه زيد بن حارثة في ابنة حمزة: (أما أنت يا علي فمني وأنا منك، وأنت ولي كل مؤمن من بعدي) فصدق أبي رسول الله (صلى الله عليه وآله) سابقا ووقاه بنفسه.

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

ثم لم يزل رسول الله في كل موطن يقدمه، ولكل شديد يرسله ثقة منه به وطمأنينة إليه، لعلمه بنصيحة الله ورسوله، وأنه أقرب المقربين من الله ورسوله،

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

وقد قال الله عزوجل: (السابقون السابقون اولئك المقربون) فكان أبي سابق السابقين إلى الله تعالى وإلى رسوله (صلى الله عليه وآله) وأقرب الاقربين،

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

وقد قال الله تعالى: (لا يستوي منكم من أنفق من قبل الفتح وقاتل اولئك أعظم درجة) فأبي كان أولهم إسلاما وإيمانا، وأولهم إلى الله ورسوله هجرة ولحوقا، وأولهم على وجده ووسعه نفقة،

And Allah-azwj 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-asws father-asws was the first of them in Islam and Eman, and the first of them to Allah-azwj and His-azwj Rasool-saww in emigrating and meeting, and the first of them upon his-saww generosity and capacious spending.

قال سبحانه: (والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولاخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غلا للذين آمنوا ربنا إنك رءوف رحيم) فالناس من جميع الامم يستغفرون له بسبقه إياهم إلى الايمان بنبيه (صلى الله عليه وآله)، وذلك أنه لم يسبقه إلى الايمان به أحد،

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-asws due to his-asws preceding them to the belief in His-azwj Prophet-saww, and that is because no one preceded him-asws to the Eman.

وقد قال الله تعالى: (والسابقون الاولون من المهاجرين والانصار والذين اتبعوهم بإحسان) فهو سابق جميع السابقين، فكما أن الله عزوجل فضل السابقين على المتخلفين والمتأخرين فكذلك فضل سابق السابقين على السابقين

And Allah-azwj 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-asws is the foremost of the entirety of the foremost ones. So, if it is that Allah-azwj Mighty and Majestic Merited the foremost ones over the ones staying behind and the delayed ones, similar to that He-azwj Merited the foremost of the foremost ones over the foremost ones.

وقد قال الله تعالى: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) فهو المجاهد في سبيل الله حقا، وفيه نزلت هذه الآية، وكان ممن استجاب لرسول الله (صلى الله عليه وآله) عمه حمزة وجعفر ابن عمه،

And Allah-azwj 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-asws is the true fighter in the Way of Allah-azwj, and this Verse was Revealed regarding him-asws, and from the ones who answered to Rasool-Allah-saww were his-saww uncle Hamza-asws and Ja'far-asws his-saww cousin.

فقتلا شهيدين رضي الله عنهما في قتلى كثيرة معهما من أصحاب رسول الله (صلى الله عليه وآله) فجعل الله تعالى حمزة سيد الشهداء من بينهم، وجعل لجعفر جناحين يطير بهما مع الملائكة كيف يشاء من بينهم وذلك لمكانهما من رسول الله (صلى الله عليه واله) ومنزلتهما وقرابتهما منه، وصلى رسول الله (صلى الله عليه وآله) على حمزة سبعين صلاة من بين الشهداء الذين استشهدوا معه،

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

وكذلك جعل الله تعالى لنساء النبي (صلى الله عليه وآله) للمحسنة منهن أجرين، وللمسيئة منهن وزرين ضعفين لمكانهن من رسول الله (صلى الله عليه وآله)، وجعل الصلاة في مسجد رسول الله (صلى الله عليه وآله) بألف صلاة في سائر المساجد إلا مسجد الحرام مسجد خليله إبراهيم (عليه السلام) بمكة، وذلك لمكان رسول الله (صلى الله عليه وآله) من ربه،

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

وفرض الله عزوجل الصلاة على نبيه (صلى الله عليه وآله) على كافة المؤمنين، فقالوا: يا رسول الله كيف الصلاة عليك ؟ فقال: قولوا: اللهم صل على محمد وآل محمد فحق على كل مسلم أن يصلي علينا مع الصلاة على النبي (صلى الله عليه وآله) فريضة واجبة

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

وأحل الله تعالى خمس الغنيمة لرسوله (صلى الله عليه وآله) وأوجبها له في كتابه، وأوجب لنا من ذلك ما أوجب له، وحرم عليه الصدقة وحرمها علينا معه، فأدخلنا وله الحمد فيما أدخل فيه نبيه (صلى الله عليه وآله)، وأخرجنا ونزهنا مما أخرجه منه ونز هه عنه كرامة أكرمنا الله عزوجل بها، وفضيلة فضلنا بها على سائر العباد،

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

فقال الله تعالى لمحمد صلى الله ليه وآله حين جحده كفرة أهل الكتاب وحاجوه: (فقل تعالوا ندع أبناء نا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين) فأخرج رسول الله (صلى الله عليه وآله) من الانفس معه أبي، ومن البنين أناو أخي، ومن النساء امي فاطمة من الناس جميعا فنحن أهله ولحمه ودمه ونفسه ونحن منه وهومنا،

Allah-azwj the Exalted Said to Muhammad-saww where he-saww fought the Kufr of the People of the Book and they argued (against) him-saww: ***'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]***. So, Rasool-Allah-saww brought out from the 'selves', my-asws father-asws, and from the 'sons' I-asws and my-asws brother-asws, and from the 'women', my-asws mother-asws (Syeda) Fatima-asws, from the entirety of the people. Thus, we-asws are his-saww flesh, and his-saww blood, and his-saww selves, and we-asws are from him-saww and he-saww is from us-asws.

وقد قال الله تعالى: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهر كم تطهيرا) فلما نزلت آية التطهير جمعنا رسول الله صلى الله عليه وآله أنا وأخي وامي وأبي فجللنا ونفسه في كساء لام سلمة خيبري، وذلك في حجرتها وفي يومها

And Allah-azwj 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]***. So, when this Verse of Purification was Revealed, Rasool-Allah-saww gathered us-asws, I-asws and my-asws

brother-asws, and my-asws mother-asws and my-asws father-asws, and he-saww made himself-saww to be in the Khyberi cloak of Umm Salma-ra, and that was in her-ra chamber and during her-ra day.

فقال: اللهم هؤلاء أهل بيتي، وهؤلاء أهلي وعترتي فاذهب عنهم الرجس وطهرهم تطهيرا، فقالت ام سلمة رضي الله عنها: أدخل معهم يا رسول الله ؟ قال لها رسول الله (صلى الله عليه وآله): يرحمك الله أنت على خيرو إلى خير أرضاني عنك ! ولكنها خاصة لي ولهم

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

ثم مكث رسول الله (صلى الله عليه وآله) بعد ذلك بقية عمره حتى قبضه الله إليه، يأتينا في كل يوم عند طلوع الفجر فيقول: (الصلاة يرحمكم الله، إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا)

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

وأمر رسول الله (صلى الله عليه وآله) بسد الابواب الشارعة في مسجده غير بابنا، فكلموه في ذلك فقال: أما إني لم أسد أبوابكم ولم أفتح باب علي من تلقاء نفسي، ولكني أتبع ما يوحى إلي، وإن الله أمر بسدها وفتح بابه،

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

فلم يكن من بعد ذلك أحد تصيبه جنابة في مسجد رسول الله (صلى الله عليه وآله) ويولد فيه الا ولا دغير رسول الله (صلى الله عليه وآله) وأبي علي بن أبي طالب (عليه السلام) تكرمة من الله تبارك وتعالى لنا، وفضلا اختصنا به على جميعا الناس،

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

وهذا باب أبي قرين باب رسول الله (صلى الله عليه وآله) في مسجده، ومنزلنا بين منازل رسول الله (صلى الله عليه وآله)، وذلك أن الله أمر نبيه (صلى الله عليه وآله) أن يبني مسجده فبنى فيه عشرة أبيات تسعة لبنيه وأزواجه، وعاشرها وهو متوسطها لابي، وها هو

بسبيل مقيم، والبيت هو المسجد المطهر وهو الذي قال الله تعالى: (أهل البيت) فنحن أهل البيت، ونحن الذين أذهب الله عنا الرجس وطهرنا تطهيرا.

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

أيها الناس إني لو قمت حولا فحولا أذكر الذي أعطانا الله عزوجل وخصنا به من الفضل في كتابه وعلى لسان نبيه صلى الله عليه وآله لم احصه.

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

وأنا ابن النبي النذير البشير والسراج المنير، الذي جعله الله رحمة للعالمين، وأبي علي (عليه السلام) ولي المؤمنين، وشبيه هارون. وإن معاوية بن صخر زعم أني رأيته للخلافة أهلا، ولم أر نفسي لها أهلا،

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

فكذب معاوية وأيم الله لانا أولى الناس بالناس في كتاب الله وعلى لسان رسول الله صلى الله عليه وآله غير أنا لمنزل أهل البيت مخيفين مظلومين مضطهدين منذ قبض رسول الله،

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

فالله بيننا وبين من ظلمنا حقنا، ونزل على رقابنا، وحمل الناس على أكتافنا، ومنعنا سهمنا في كتاب الله من الفئ والغنائم، ومنع امنا فاطمة عليها السلام إرثها من أبيها، إنا لا نسمي أحدا ولكن اقسم بالله قسما تألیا لو أن الناس سمعوا قول الله ورسوله لاعطتهم السماء قطرها، والارض بركتها، ولما اختلف في هذه الامة سيفان، ولاكلوها خضراء خضرة إلى يوم القيامة،

Allah-azwj is between us-asws and the ones who oppress us-asws of our-asws rights, and swooped upon our-asws necks, and loaded the people upon our-asws shoulders, and prevented us-asws of our-asws share in the Book of Allah-azwj from the 'Fey' (booty) and the spoils of war, and

prevented our-asws mother-asws (Syeda) Fatima-asws or her-asws inheritance from her-asws father-saww. We-asws are not naming anyone, but I-asws swear by Allah-azwj the following swear, if the people were to listen to the Words of Allah-azwj and His-azwj Rasool-saww, 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 Judgment.

وإذا ما طمعت يا معاوية فيها، ولكنها لما اخرجت سالفا من معدنها وزحزحت عن قواعدها تنازعتها قريش بينها وترامتها كترامي الكرة حتى طمعت فيها أنت يا معاوية وأصحابك من بعدك.

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.

وقد قال رسول الله صلى الله عليه وآله: (ما ولت امة أمرها رجلا قط وفيهم من هو أعلم منه إلالم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا) وقد تركت بنو إسرائيل وكانوا أصحاب موسى (عليه السلام) هارون أخاه وخليفته ووزيره، وعكفوا على العجل و أطاعوا فيه سامريهم، وهم يعلمون أنه خليفة موسى (عليه السلام)،

And Rasool-Allah-saww 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-as, (neglecting) Haroun-as his-as brother-as as his-as Caliph and his-as Vizier, and they manufacture the calf, and in that, they obeyed their Samiri-la, and although they knew that he-as was the Caliph of Musa-as.

وقد سمعت هذه الامة رسول الله (صلى الله عليه وآله) يقول ذلك لابي: (إنه مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي) وقد رأوا رسول الله (صلى الله عليه وآله) حين نصبه لهم بغدير خم، وسمعوه ونادى له بالولاية ثم أمرهم أن يبلغ الشاهد منهم الغائب

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

وقد خرج رسول الله (صلى الله عليه وآله) حذرا من قومه إلى الغار لما أجمعوا على أن يمكروا به، وهو يدعو هم لما لم يجد عليهم أعوانا ولو وجد عليهم أعوانا لجاهدهم، وقد كف أبي يده وناشدهم واستغاث أصحابه فلم يغث ولم ينصر، ولو وجد عليهم أعوانا ما أجابهم، وقد جعل في سعة كما جعل النبي (صلى الله عليه وآله) في سعة،

And Rasool-Allah-saww had gone out to the cave, being cautious from his-saww people when they had gathered upon plotting (to kill) him-saww, and he-saww called them to what he-saww could not find any supporters, and had he-saww found supporters against them, he-saww would have fought them, and my-asws father-asws had withheld his-asws hand and adjured them, and I-asws sought the help of his-saww companions, but they did not support and did not help, and if I-asws

had found supporters I-asws would have answered them; and I-asws have been made to be in a leeway just as the Prophet-saww was made to be in a leeway.

وقد خذلتني الامة وبايعتك يا ابن حرب، ولو وجدت عليك أعوانا يخلصون ما بايعتك، وقد جعل الله عزوجل هارون في سعة حين استضعفوه قومه وعادوه، كذلك أنا وأبي في سعة من الله حين تركتنا الامة وبايعت غيرنا ولم نجد عليه أعوانا، وإنما هي السنن والامثال ينبع بعضها بعضا.

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

أيها الناس إنكم لو التمستم بين المشرق والمغرب رجلا جده رسول الله (صلى الله عليه وآله) وأبو وصي رسول الله لم تجدوا غيري وغير أخي،

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

فاتقوا الله ولا تضلوا بعد البيان، و كيف بكم وأنى ذلك منكم ؟ ألا وإني قد بايعت هذا وأشار بيده إلى معاوية وإن أدري لعله فتنة لكم ومتاع إلى حين.

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

أيها الناس إنه لا يعاب أحد بترك حقه، وإنما يعاب أن يأخذ ما ليس له، وكل صواب نافع، وكل خطاء ضار لاهله، وقد كانت القضية ففهمها سليمان فنفعت سليمان ولم تضر داود عليهما السلام، فأما القرابة فقد نفعت المشرك وهي والله للمؤمن أنفع،

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 things is beneficial, and every error is harmful to its owner; and it has been judged, and Suleyman-as understood it and benefited, and it did not harm Dawood-as. As for the close relationship, the Polytheists has benefited, and by Allah-azwj it's benefit is for the Momin.

قال رسول الله (صلى الله عليه وآله) لعمه أبي طالب وهو في الموت: قل: (لا إله إلا الله) أشفع لك بها يوم القيامة، ولم يكن رسول الله (صلى الله عليه وآله) يقول له ويعد إلا ما يكون منه على يقين، وليس ذلك لاحد من الناس كلهم غير شيخنا – أعني أبا طالب –

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

يقول الله عزوجل: (وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم كفار اولئك أعتدنا لهم عذابا أليما).

Allah-azwj 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]***.

أيها الناس اسمعوا وعوا واتقوا الله وراجعوا وهيهات منكم الرجعة إلى الحق وقد صار عكم النكوص وخامركم الطغيان (2) والجحود، أنلزمكموها وأنتم لها كارهون، والسلام على من اتبع الهدى.

O you people! Listen and retain, and fear Allah-azwj, 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''.

قال: فقال معاوية: والله ما نزل الحسن حتى أظلمت علي الارض، وهممت أن أبطش به، ثم علمت أن الاغضاء أقرب إلى العافية.

He (the narrator) said, 'Muawiya said, 'By Allah-azwj! Al-Hassan-asws 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 tranquillity''.[46]

[46] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 5

*** (باب 10) * * (مناظرات علي بن الحسين عليهما السلام واحتجاجاته) ***

CHAPTER 10 – DEBATE OF ALI-asws BIN AL-HUSAYN-asws AND HIS-asws ARGUMENTATION

1 – ج: عن أبي حمزة الثمالي قال: دخل قاض من قضاة الكوفة على علي بن الحسين عليهما السلام فقال له: جعلني الله فداك أخبرني عن قول الله عزوجل: (وجعلنا بينه وبين القرى التي باركنا فيها قرى ظاهرة وقدرنا فيها السير سيروا فيها ليالي وأياما آمنين)

From Abu Hamza Al Sumaly who said,

'A judge from the judges of Al-Kufa came to Ali-asws Bin Al-Husayn-asws said to him-asws: 'May Allah-azwj Make me to be sacrificed for you-asws! Inform me about the Words of Allah-azwj 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]***'.

قال له: ما يقول الناس فيها قبلكم بالعراق ؟ قال: يقولون: إنها مكة. فقال: وهل رأيت السرق في موضع أكثر منه بمكة ؟ قال: فما هو ؟ قال: إنما عنى الرجال. قال: وأين ذلك في كتاب الله ؟ فقال: أو ما تسمع إلى قوله تعالى: (وكأين من قرية عتت عن أمر ربها ورسله) وقال: (وتلك القرى أهلكناهم) وقال: (اسئل القرية التي كنا فيها والعير التي أقبلنا فيها) فليسأل القرية أو الرجال أو العير،

He-asws said to him: 'What are the people saying before you at Al-Iraq?' He said, 'They are saying, 'It is Makkah'. He-asws said: 'And have you seen the theft in any place more than at Makkah?' He said, 'So, what is it?' He-asws said: 'But rather, it means the men'. He said, 'And where is that in the Book of Allah-azwj?' He-asws 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?'

قال: وتلا (عليه السلام) آيات في هذا المعنى، قال: جعلت فداك فمن هم ؟ قال (عليه السلام): نحن هم،

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

وقوله: (سيروا فيها ليالي وأياما آمنين) قال: آمنين من الزيغ.

And His-azwj Words: ***"Travel in these during nights and days in security" [34:18]***, he-asws said: 'Safe from the deviation'' (ask from them-asws during the days or nights).[47]

[47] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 1

2 – ج: وروي أن زين العابدين علي بن الحسين عليهما السلام مر على الحسن البصري وهو يعظ الناس بمنى فوقف عليه ثم قال: امسك أسألك عن الحال التي أنت عليها مقيم، أترضاها لنفسك فيما بينك وبين الله للموت إذا نزل بك غدا ؟ قال: لا،

It is reported that Zayn Al-Abideen-asws Ali-asws Bin Al-Husayn-asws passed by Al-Hassan Al-Basry and he was preaching the people at Mina, so he-asws paused at him, then said: 'Pause while I-asws 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-azwj for the death, when it descends with you tomorrow?' He said, 'No'.

قال: أفتحدث نفسك بالتحول والانتقال عن الحال التي لا ترضاها لنفسك إلى الحال التي ترضاها ؟ قال: فأطرق مليا ثم قال: إني أقول ذلك بلا حقيقة، قال: أفترجو نبيا بعد محمد يكون لك معه سابقة ؟ قال: لا. قال أفترجو دارا غير الدار التي أنت فيها ترد إليها فتعمل فيها ؟ قال: لا، قال: أفرأيت أحدا به مسكة عقل رضي لنفسه من نفسه بهذا ؟

He-asws 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-as after Muhammad-saww happen to be for you, having been with him-as previously?' He said, 'No'. He-asws 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?

إنك على حال لا ترضاها، ولا تحدث نفسك بالانتقال إلى حال ترضاها على حقيقة، ولا ترجو نبيا بعد محمد، ولا دارا غير الدار التي أنت فيها فترد إليها فتعمل فيها، وأنت تعظ الناس !

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-as after Muhammad-saww, 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!''

وفي رواية اخرى: فلم تشغل الناس عن الفعل و أنت تعظ الناس ؟

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

قال: فلما ولى (عليه السلام) قال الحسن: منهذا ؟ قالوا: علي بن الحسين عليهما السلام، قال: أهل بيت علم. فما رئي الحسن بعد ذلك يعظ الناس.

He (the narrator) said, 'When he-asws turned back, Al-Hassan said, 'Who is this one?' They said, 'Ali-asws Bin Al-Husayn-asws'. He said, 'People-asws of the Household of knowledge'. After that, Al-Hassan was not seen preaching the people''.[48]

[48] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 2

3 – أقول: وروى السيد المرتضى رحمه الله في كتاب الفصول عن الشيخ بإسناده قال: سأل رجل علي بن الحسين عليهما السلام فقال له: أخبرني يا ابن رسول الله بماذا فضلتم الناس جميعا وسدتموهم ؟

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-asws Bin Al-Husayn-asws saying to him-asws, 'Inform me, O son-asws of Rasool-Allah-saww! Due to what has Allah-azwj Merited you (Imams-asws) over the people in their entirety and as their Chiefs?'

فقال له: أنا اخبرك بذلك، اعلم أن الناس كلهم لا يخلون من أن يكونوا أحد ثلاثة: إما رجل أسلم على يد جدنا رسول الله فهو مولانا ونحن ساداته وإلينا يرجع بالولاء، أو رجل قاتلنا فقتلناه فمضى إلى النار، أو رجل أخذنا منه الجزية عن يد وهو صاغر، ولا رابع للقوم، فأي فضل لم نحزه وشرف لم نحصله بذلك ؟

He-asws said to him: 'I-asws 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 our-asws grandfather-saww Rasool-Allah-saww, so he is our-asws slave and we-asws are his Chiefs and to us-asws he has to return with the friendship; or a man who fought against us-asws, so he went to the Fire; or a man we-asws 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-asws not possess and nobility we-asws have not attained with that?'.[49]

[49] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 3

(باب 11) * * (نادر في احتجاج أهل زمانه على المخالفين) *

CHAPTER 11 – MISCELLANEOUS REGARDING THE ARGUMENTATIONS OF THE PEOPLE OF HIS-asws ERA AGAINST THE ADVERSARIES

1 – كنز الكراجكى: قال الشعبي: كنت بواسط وكان يوم أضحى فحضرت صلاة العيد مع الحجاج 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) وتضحي بما أمر أن يضحى 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-saww and that you are sacrificing with what he-saww had ordered to sacrifice with, and you are doing the like of his-saww 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: لابد 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-azwj and upon his Rasool-saww, 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 فبسط، وبالسياف فاحضر، وقال: احضر والشيخ، فأتوا به فإذا هو يحيى بن يعمر فاغتممت غما شديدا، وقلت في نفسي: وأي شئ بقوله يحيى مما يوجب قتله.

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-asws and Al-Husayn-asws are from the children of Rasool-Allah-saww!' 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-azwj 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-azwj Mighty and Majestic that Al-Hassan-asws and Al-Husayn-asws are from the offspring of Muhammad-saww Rasool-Allah-saww?'

فجعلت افكر في ذلك، فلم أجد في القرآن شيئا يدل على ذلك، وفكر الحجاج مليا 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 و الحسين ؟

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-azwj 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-saww went out to the imprecation and with him-saww were Ali-asws, and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws?'

قال الشعبي: فكأنما اهدي إلى قلبي سرورا وقلت في نفسي: قد خلص يحيى، وكان الحجاج حافظا للقرآن، فقال له يحيى: والله إنها لحجة في ذلك بليغة، ولكن ليس منها أحتج لما قلت، فاصفر وجه الحجاج وأطرق مليا ثم رفع رأسه إلى يحيى وقال له: إن أنت جئت من كتاب الله بغيرها في ذلك فلك عشرة ألف درهم وإن لم تأت بها 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-azwj! 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-azwj 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 بشئ 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? So, 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-azwj the Exalted: ***and from his children Dawood, and Suleyman [6:84]***, who is meant by that?' Al-Hajjaj said, 'Ibrahim-as'. He said, 'Dawood-as and Suleyman-as are from his-as children?' He said, 'Yes'. Yahya said, 'And the one connected by Allah-azwj upon it after this, he would be from his-as 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-as from the children of Ibrahim-as and there is no father for him-as?' He said, 'From his-as mother-as Maryam-as'. Yahya said, 'Then who is closer, Maryam-as from Ibrahim-as, or (Syeda) Fatima-asws from Muhammad-saww? And Isa-as from Ibrahim-as, and Al-Hassan-asws and Al-Husayn-asws from Rasool-Allah-saww?'

قال الشعبي: فكأنما ألقمه حجرا، فقال: أطلقوه قبحه الله، وادفعوا إليه عشرة ألف درهم لا بارك الله له فيها. ثم أقبل علي فقال: قد كان رأيك صوابا ولكنا أبيناه، ودعا بجزور فنحره وقام فدعا بالطعام فأكل وأكلنا معه، وما تكلم بكلمة حتى انصرفنا ولم يزل مما احتج به يحيى بن يعمر واجما.

Al-Shaby said, 'It was as if he had swallowed a stone, and he said, 'Free him, may Allah-azwj Make his face ugly, and hand over ten thousand Dinars to him, may Allah-azwj not Bless for him in it'. Then he turned towards me and said, 'Your view was correct, but they-asws were his-saww sons-asws', 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''.[50] (P.s. – This is not a Hadeeth)

[50] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 11 H 1

* (باب 12) * * (مناظرات محمد بن علي الباقرو احتجاجاته (عليه السلام)) *

CHAPTER 12 – DEBATES OF MUHAMMAD-asws BIN ALI-asws AL-BAQIR-asws AND HIS-asws ARGUMENTATIONS

1 – فس: حدثني أبي، عن إسماعيل بن أبان، عن عمرو بن عبد الله الثقفي قال أخرج هشام بن عبد الملك أبا جعفر محمد بن علي عليهما السلام من المدينة إلى الشام، وكان ينزله معه، فكان يقعد مع الناس في مجالسهم، فبينا هو قاعد وعنده جماعة من الناس يسألونه إذ نظر إلى النصارى يدخلون في جبل هناك فقال: ما لهؤلاء القوم ؟ ألهم عيد اليوم ؟

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-asws Bin Ali-asws from Al-Medina to Syria, and had him-asws stay with him. He-asws used to sit with the people in their gatherings. So, while he-asws was seated and in his presence was a group of people asking him, when he-asws looked at the Christians entering into a mountain over there, so he-asws said: 'What is it for those people? Is there a festival of theirs today?'

قالوا لا يا ابن رسول الله، ولكنهم يأتون عالما لهم في هذا الجبل في كل سنة في هذا اليوم فيخرجونه ويسألونه عما يريدون وعما يكون في عامهم، قال أبو جعفر: وله علم ؟ فقالوا: من أعلم الناس، قد أدرك أصحاب الحواريين من أصحاب عيسى (عليه السلام)، قال: فهلم أن نذهب إليه، فقالوا: ذلك إليك يا ابن رسول الله،

They said, 'No, O son-asws of Rasool-Allah-saww! 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-asws 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-as'. He-asws said: 'Come, let us go to him'. They said, 'That is up to you-asws, O son-asws of Rasool-Allah-saww!'

قال فقنع أبو جعفر رأسه بثوبه ومضى هو وأصحابه فاختلطوا بالناس حتى أتوا الجبل، قال: فقعد أبو جعفر وسط النصارى هو وأصحابه، فأخرج النصارى بساطا ثم وضعوا الوسائد، ثم دخلوا فأخرجوا ثم ربطوا عينيه فقلب عينيه كأنهما عينا أفعي، ثم قصد نحو أبي جعفر (عليه السلام) فقال له أسنا أنت أو من الامة المرحومة ؟ فقال أبو جعفر (عليه السلام): من الامة المرحومة،

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

قال: أفمن علمائهم أنت أو من جهالهم ؟ قال: لست من جهالهم، قال النصراني أسألك أو تسألني ؟ قال أبو جعفر (عليه السلام): سلني فقال: يا معشر النصارى رجل من امة محمد يقول: سلني ! إن هذا لعالم بالمسائل.

He said, 'Are you-asws from their knowledgeable ones or from their ignorant ones?' He-asws said: 'I-asws am not from their ignorant ones'. The Christian said, 'Shall I ask you-asws or will you ask me?' Abu Ja'far-asws said: 'Ask me-asws'. He said, 'O group of Christians! A man from the community of Muhammad-saww is saying, 'Ask me'! He-asws is a knower of the issues'.

ثم قال: يا عبد الله أخبرني عن ساعة ماهي من الليل ولا هي من النهار أي ساعة هي ؟ قال أبو جعفر (عليه السلام): ما بين طلوع الفجر إلى طلوع الشمس، قال النصراني: فإذا لم يكن من ساعات الليل ولا من ساعات النهار فمن أي الساعات هي ؟ فقال أبو جعفر (عليه السلام): من ساعات الجنة وفيها تفيق مرضانا،

Then he said, 'O servant of Allah-azwj! Inform me about a time which is neither from the night nor is it from the day, which time is it?' Abu Ja'far-asws 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-asws said: 'From the times of the Paradise, and during it our sick ones wake up'.

فقال النصراني: أصبت، فأسألك أو تسألني ؟ قال أبو جعفر (عليه السلام): سلني، قال: يا معاشر النصارى إن هذا لملي بالمسائل أخبرني عن أهل الجنة كيف صاروا يأكلون ولا يتغوطون أعطني مثله في الدنيا، فقال أبو جعفر (عليه السلام): هو هذا الجنين في بطن امه يأكل مما تأكل امه ولا يتغوط،

The Christian said, 'You-asws are right, so, shall I ask you-asws or will you-asws ask me?' Abu Ja'far-asws said: 'Ask me-asws'. He said, 'O group of Christians! This one is inclining me with the questions! Inform me about the people of the Paradise, how will they come to be eating and not defecating? Give me its example in the world'. Abu Ja'far-asws 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'.

قال النصراني: أصبت، ألم تقل: ما أنا من علمائهم ؟ قال أبو جعفر (عليه السلام): إنما قلت لك: ما أنا من جهالهم، قال النصراني: فأسألك أو تسألني ؟ قال: يا معشر النصارى والله لاسألنه يرتطم فيها كما يرتطم الحمار في الوحل، فقال: اسأل،

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

قال: أخبرني عن رجل دنا من امرأته فحملت بابنين جميعا، حملتمها في ساعة واحدة وما تا في ساعة واحدة، ودفنا في ساعة واحدة في قبر واحد، فعاش أحدهما خمسين ومائة سنة، وعاش الآخر خمسين سنة، من هما ؟

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?'

قال أبو جعفر (عليه السلام). هما عزير وعزره، كان حمل امهما ما وصفت، ووضعتهما على ما وصفت، وعاش عزره وعزير، فعاش عزره وعزير ثلاثين سنة، ثم أمات الله عزيرا مائة سنة و بقي عزره يحيا، ثم بعث الله عزيرا فعاش مع عزره عشرين سنة.

Abu Ja'far-asws said: 'They are Uzair-as and Azrah. Their mother bore them what you described, and gave birth to them upon what you described, and Azrah and Uzair-as lived, but Azrah and Uzair both lived for thirty years, then Allah-azwj Caused Uzair-as to die for a hundred years, and Azrah remained alive. Then Allah-azwj Resurrected Uzair-as and he-as lived with Azrah for twenty years'.

قال النصراني يا معشر النصارى ما رأيت أحدا قط أعلم من هذا الرجل، لا تسألوني عن حرف و هذا بالشام، ردوني، فردوه إلى كهفه ورجع النصارى مع أبي جعفر (عليه السلام).

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!' So, they returned him to his cave, and the Christians returned along with Abu Ja'far-asws''.[51]

2 - ير: محمد بن الحسين، عن البزنطي، عن عبد الكريم، عن محمد بن مسلم قال دخلت أنا وأبو جعفر (عليه السلام) مسجد الحرام فإذا طاوس اليماني يقول لاصحابه: تدرون متى قتل نصف الناس ؟ فسمعه أبو جعفر (عليه السلام) يقول: نصف الناس، قال: إنما هو ربع الناس، إنما هو آدم، وحواء، وقابيل، وهابيل، قال: صدقت يا ابن رسول الله، قال: أتدري ما صنع بالقاتل ؟ قال: لا،

Muhammad Bin Al Husayn, from Al Bazanty, from Abdul Kareem, from Muhammad Bin Muslim who said,

'I and Abu Ja'far-asws 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-asws heard him saying, 'Half the people', he-asws said: 'But, it was a quarter of the people. But rather it was Adam-as and Hawwa-as and Qabeel-la and Habeel-as'. He said, 'You-asws speak the truth, O son-asws of Rasool-Allah-saww!' He-asws said: 'Do you know what was done with the killer?' He said, 'No'.

قال محمد بن مسلم: قلت في نفسي هذه والله مسألة قال: فغدوت إليه في منزله فلبس ثيابه واسرج له قال: فبدأني بالحديث قبل أن أسأله فقال: يا محمد بن مسلم إن بالهند أو بتلقاء الهند رجل يلبس المسوح مغلولة يده إلى عنقه، موكل به عشرة رهط، تفني الناس ولا يفنون، كلما ذهب واحد جعل مكانه آخر يدور مع الشمس حيث ما دارت، يعذب بحر الشمس وزمهرير البرد حتى تقوم الساعة

Muhammad Bin Muslim said, 'I said within myself, 'By Allah-azwj! This is a question!' So, I went to him the next morning in his-asws house. He-asws wore his-asws clothes and I saddled (his-asws ride) for him. He-asws initiated me with the Hadeeth before I could ask him-asws, and he-asws 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

[51] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 1

wherever it orbits. He is punished by the heat of the sun and freeze of the cold until the Hour is established'.

قال: وقلت: ومن ذا جعلني الله فداك ؟ قال: ذاك قابيل.

He (the narrator) said, 'I said, 'And who is that, may I be sacrificed for you-asws?' He-asws said: 'That is Qabeel-la''.[52]

3 - يج: روي عن الصادق (عليه السلام) أن عبد الملك بن مروان كتب إلى عامله بالمدينة في رواية هشام بن عبد الملك -: أن وجه إلي محمد بن علي،

It is reported from Al-Sadiq-asws that Abdul Malik Bin Marwan wrote to his office bearers at Al-Medina, in a report of Hisham Bin Abdul Malik, 'Bring Muhammad-asws Bin Ali-asws to me'.

فخرج أبي و أخرجني معه فمضينا حتى أتينا مدين شعيب، فإذا نحن بدير عظيم وعلى بابه أقوام عليهم ثياب صوف خشنة، فألبسني والدي ولبس ثيابا خشنة، فأخذ بيدي حتى جئنا وجلسنا عند القوم فدخلنا مع القوم الدير، فرأينا شيخا قد سقط حاجباه على عينيه من الكبر،

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

فنظر إلينا فقال لابي: أنت منا أم من هذه الامة المرحومة ؟ قال: لابل من هذه الامة المرحومة، قال: عن علمائها أو من جهالها ؟ قال أبي: من علمائها، قال: أسألك عن مسألة ؟ قال: سل،

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

قال: أخبرني عن أهل الجنة إذا دخلوها وأكلوا من نعيمها هل ينقص من ذلك شئ ؟ قال: لا، قال الشيخ: ما نظيره ؟ قال أبي: أليس التوراة والانجيل والزبور والفرقان يؤخذ منها ولا ينقص منها شئ ؟ 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-asws said: 'No'. The old man said, 'What is its comparison?' My-asws father-asws 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-asws are indeed from their knowledgeable ones'.

[52] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 2

ثم قال: أهل الجنة هل يحتاجون إلى البول والغائط ؟ قال أبي: لا، قال وما نظير ذلك ؟ قال أبي: أليس الجنين في بطن امه يأكل ويشرب ولا يبول ولا يتغوط ؟ قال: صدقت.

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

قال: وسأل عن مسائل فأجاب أبي. ثم قال الشيخ: أخبرني عن توأمين ولدا في ساعة، وماتا في ساعة، عاش أحدهما مائة وخمسين سنة، وعاش الآخر خمسين سنة، من كانا ؟ وكيف قصتهما ؟ قال أبي: هما عزير وعزره، أكرم الله تعالى عزيرا بالنبوة عشرين سنة، وأماته مائة سنة، ثم أحياه فعاش بعده ثلاثين سنة، وماتا في ساعة واحدة،

He-asws said: 'And he asked about (other) issues, and my-asws father-asws 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-asws father-asws said: 'They were Uzair-as and Azrah. Allah-azwj the Exalted Honoured Uzair-as with the Prophet-hood for twenty years, and Caused him-as to dies for a hundred years, then Revived him-as, and he-as lived after that for thirty years, and they both died at the same time'.

فخر الشيخ مغشيا عليه، فقال: فقام أبي وخرجنا من الدير، فخرج إلينا جماعة من الدير وقالوا: يدعوك شيخنا فقال أبي: مالي بشيخكم من حاجة، فإن كان له عندنا حاجة فليقصدنا، فرجعوا ثم جاؤوا به واجلس بين يدي أبي فقال: ما اسمك ؟

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

قال (عليه السلام): محمد، قال: أنت محمد النبي ؟ قال لا أنا ابن بنته ؟ قال: ما اسم امك ؟ قال: امي فاطمة، قال: من كان أبوك ؟ قال: اسمه علي، قال: أنت ابن إليا بالعبرانية وعلي بالعربية ؟ قال: نعم، قال: ابن شبر أو شبير ؟ قال: إني ابن شبير،

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

قال الشيخ: أشهد أن لاإله إلا الله وحده لا شريك له وأن جدك محمدا – (صلى الله عليه وآله) – رسول الله.

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

ثم ارتحلنا حتى أتينا عبد الملك، فنزل من سريره واستقبل أبي وقال: عرضت لي مسألة لم يعرفها العلماء فأخبرني إذا قتلت هذه الامة إمامها المفروض طاعته عليهم أي عبرة يريهم الله في ذلك اليوم ؟ قال أبي: إذا كان كذلك لا يرفعون حجرا إلا ويرون تحته دما عبيطا،

Then we-asws departed until we-asws came to Abdul Malik. He descended from his throne and welcomed my-asws father-asws and said: 'Questions were presented which the scholars did not recognise. Inform me, when this community kills its Imam-asws, the obedience to whom was Obligated upon them, which lesson would Allah-azwj Show them during that day?' My-asws father-asws said: 'When that happens, they will not recognise any rock except they will find fresh blood under it'.

فقبل عبد الملك رأس أبي وقال: صدقت، إن في يوم قتل فيه أبوك علي بن أبي طالب (عليه السلام) كان على باب أبي مروان حجر عظيم فأمر أن يرفعوه فرأينا تحته دما عبيطا يغلي، وكان لي أيضا حوض كبير في بستاني وكان حافته حجارة سوداء فأمرت أن ترفع ويوضع مكانها حجارة بيض، وكان في ذلك اليوم قتل الحسين (عليه السلام) فرأيت دما عبيطا يغلي تحتها أتقيم عندنا ولك من الكرامة ما تشاء أم ترجع ؟

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?'

قال أبي: بل أرجع إلى قبر جدي، فأذن له بالانصراف، فبعث قبل خروجنا بريدا يأمر أهل كل منزل أن لا يطعمونا شيئا ولا يمكنونا من النزول في بلد حتى نموت جوعا، فكلما بلغنا منزلا طردونا وفنى زادنا حتى أتينا مدين شعيب، وقد اغلق بابه

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.

فصعد أبي جبلا هناك مطلا على البلد أو مكانا مر تفعا عليه فقرأ: (وإلى مدين أخاهم شعيبا قال يا قوم اعبدوا الله مالكم من إله غيره ولا تنقصوا المكيال والميزان إني أربكم بخير وإني أخاف عليكم عذاب يوم محيط *

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].

ويا قوم أوفوا المكيال والميزان بالقسط ولا تبخسوا الناس أشياءهم ولا تعثوافي الارض مفسدين بقيت الله خير لكم إن كنتم مؤمنين)

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].

ثم رفع صوته وقال: والله أنا بقية الله، فأخبروا الشيخ بقدومنا وأحوالنا فحملوه إلى أبي وكان لهم معهم من الطعام كثير فأحسن ضيافتنا، فأمر الوالي بتقييد الشيخ فقيدوه ليحملوه إلى عبد الملك لانه خالف أمره،

Then he-asws raised his-asws voice and said: 'By Allah-azwj! I-asws am the remaining one of Allah-azwj!' The sheykh got the news of our arrival and of our-asws state, so they carried him over to my-asws father-asws and whatever was for them from a lot of food, and was excellent in his hosting us-asws. 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'.

قال الصادق (عليه السلام): فاغتممت لذلك وبكيت، فقال والدي: ولا بأس من عبد الملك بالشيخ ولا يصل إليه فإنه يتوفى أول منزل ينزله، وارتحلنا حتى رجعنا إلى المدينة بجهد

Al-Sadiq-asws said: 'I-asws was aggrieved by that and cried, so my-asws father-asws said: 'And there is no problem from Abdul Malik with the sheykh, nor will he arrive to him-asws, for he will die at the first encampment he encamps in'. And we-asws departed until we-asws returned to Al-Medina with a struggle''.[53]

4 – كا: عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي قال: كنت جالسا في مسجد رسول الله (صلى الله عليه وآله) إذا أقبل رجل فسلم فقال: من أنت يا عبد الله ؟ فقلت: رجل من أهل الكوفة، فقلت: فما حاجتك ؟ فقال لي: أتعرف أبا جعفر محمد بن علي (عليهما السلام) ؟ قلت: نعم، قال: فما حاجتك إليه ؟ فقال: هيأت له أربعين مسألة أسأله عنها فما كان من حق أخذته، وما كان من باطل تركته،

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-saww when a man came over, so I greeted. So he said, 'Who are you, O servant of Allah-azwj?' 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-asws Bin Ali-asws?' So I said, 'Yes, so what is your need to him-asws?' He said, 'I have brought forty questions to him-asws to ask him-asws about these, so whatever was from truth I shall take it, and whatever was from falsehood I shall leave it'.

[53] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 3

قال أبو حمزة: فقلت: هل تعرف ما بين الحق والباطل ؟ فقال: نعم، فقلت له: فما حاجتك إليه إذا كنت تعرف ما بين الحق والباطل ؟ فقال لي: يا أهل الكوفة أنتم قوم ما تطاقون، إذا رأيت أبا جعفر (عليه السلام) فأخبرني،

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-asws 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-asws, so inform me'.

فما انقطع كلامه حتى أقبل أبو جعفر (عليه السلام) وحوله أهل خراسان وغيرهم يسألونه عن مناسك الحج، فمضى حتى جلس مجلسه وجلس الرجل قريبا منه

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

قال أبو حمزة: فجلست بحيث أسمع الكلام وحوله عالم من الناس، فلما قضى حوائجهم وانصرفوا التفت إلى الرجل فقال له: من أنت ؟ فقال: أنا قتادة بن دعامة البصري، فقال له أبو جعفر (عليه السلام): أنت فقيه أهل البصرة ؟ قال: نعم،

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

فقال له أبو جعفر(عليه السلام): ويحك يا قتادة إن الله تعالى خلق خلقا من خلقه، فجعلهم حججا على خلقه، وهم أوتاد في أرضه، قوام بأمره، نجباء في علمه، أصطفاهم قبل خلقه أظلة عن يمين عرشه.

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

قال: فسكت قتادة طويلا ثم قال: أصلحك الله والله لقد جلست بين يدي الفقهاء وقدام ابن عباس فما اضطرب قلبي قدام واحد منهم ما اضطرب قد امك !

He (Abu Hamza) said, 'Qatada was silent for a long time, then said, 'May Allah-azwj Keep you well! By Allah-azwj, 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-asws'.

فقال أبو جعفر (عليه السلام): أتدري أين أنت ؟ بين يدي بيوت أذن الله أن ترفع ويذكر فيها اسمه ويسبح له فيها بالغدو والآصال رجال لاتلهيهم تجارة ولا بيع عن ذكر الله وإقام الطلاة وإيتاء الزكاة، فأنت ثم، ونحن اولئك،

Abu Ja'far-asws 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-asws are them'.

فقال قتادة: صدقت والله جعلني الله فداك، والله ماهي بيوت حجارة ولا طين

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

قال قتادة: فأخبرني عن الجبن، فتبسم أبو جعفر (عليه السلام) وقال: رجعت مسائلك إلى هذا ؟ قال: ضلت عني فقال: لا بأس به، فقال: إنه ربما جعلت فيه أنفحة الميت، قال: ليس بها بأس إن الانفحة ليست لها عروق ولا فيها دم ولالها عظم، إنما تخرج من بين فرث ودم،

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

ثم قال: وإنما الا نفحة بمنزلة دجاجة ميتة خرجت منها بيضة، فهل تأكل تلك البيضة ؟ فقال القتادة: لا ولا آمر بأكلها، فقال له أبو جعفر (عليه السلام): ولم ؟ قال: لانها من الميتة، قال له: فإن حضنت تلك البيضة فخرجت منها دجاجة أتأكلها ؟ قال: نعم، قال: فما حرم عليك البيضة وأحل لك الدجاجة ؟

Then he-asws 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?' So Qatada said, 'No, and I would not instruct with eating it'. So Abu Ja'far-asws said to him: 'And why (not)?' So he said, 'Because it is from the dead'. He-asws said to him: 'So if that egg incubates, so a chicken comes out from it, would you eat it?' He said, 'Yes'. He-asws said: 'So what Prohibits the egg upon you and Permits the chicken for you?'

ثم قال: فكذلك الانفحة مثل البيضة، فاشتر الجبن من أسواق المسلمين من أيدى المصلين ولا تسأل عنه إلا أن يأتيك من يخبرك عنه

Then he-asws 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)''.[54]

5 – شى: عن محمد بن هاشم، عمن أخبره، عن أبي جعفر (عليه السلام) قال: قال له الابرش الكلبي: بلغني أنك قلت في قول الله (يوم تبدل الارض) إنها تبدل خبزة،

From Muhammad Bin Hashim, from the one who informed him,

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

فقال أبو جعفر (عليه السلام) صدقوا، تبدل الارض خبزة نقيه في الموقف يأكلون منها، فضحك الابرش، وقال: أما لهم شغل بماهم فيه عن أكل الخبز ؟ !

Abu Ja'far-asws 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?'

فقال: ويحك في أي المنزلتين هم أشد شغلا وأسوأ حالا، إذا هم في الموقف أو في النار يعذبون ؟ فقال: لا في النار،

He-asws 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.'

فقال: ويحك وإن الله يقول: لآكلون من شجر من زقوم * فمالؤن منها البطون * فشاربون عليه من الحميم * فشاربون شرب الهيم) قال: فسكت

He-asws said: 'Woe be unto you, and Allah-azwj 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 it from the scalding water [56:54] And drinking as drinks the thirsty camel [56:55]***'. He (the narrator) said, 'So he (Al-Abrash) was silent''.

وفي خبر آخر عنه فقال: وهم في النار لا يشغلون عن أكل الضريع وشرب الحميم وهم في العذاب، كيف يشغلون عنه في الحساب ؟.

And in another Hadeeth, he-asws 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?''.[55]

[54] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 4
[55] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 5

6 – قب: سأل طاوس اليماني الباقر (عليه السلام): متى هلك ثلث الناس ؟ فقال (عليه السلام) يا أبا عبد الرحمن لم يمت ثلث الناس قط، يا شيخ أردت أن تقول: متى هلك ربع الناس ؟ وذلك يوم قتل قابيل هابيل، كانوا أربعة: آدم، وحواء، وهابيل، وقابيل، فهلك ربعهم،

Tawoos Al-Yamani asked Al-Baqir-asws, 'When did a third of the people perish?' He-asws 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-la killed Habeel-as. There were four – Adam-as, and Hawwa-as, and Habeel-as and Qabeel-la, so a quarter of them died'.

قال: فأيهما كان أبا الناس ؟ القاتل أو المقتول ؟ قال: لا واحد منهما، أبوهم شيث.

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

وسأله عن شئ قليله حلال وكثيرة حرام في القرآن، قال: نهر طالوت إلا من اغترف غرفة بيده

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

وعن صلاة مفروضة بغير وضوء، وصوم لا يحجز عن أكل وشرب فقال (عليه السلام): الصلاة على النبي، والصوم قوله تعالى: (إني نذرت للرحمن صوما)

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

وعن شئ يزيد وينقص، فقال (عليه السلام): القمر، وعن شئ يزيد ولا ينقص فقال: البحر، وعن شئ ينقص ولا يزيد فقال: العمر،

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

وعن طائر طار مرة ولم يطر قبلها ولابعدها، قال (عليه السلام): طور سيناء قوله تعالى: (وإذ نتقنا الجبل فوقهم كأنه ظلة)

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

وعن قوم شهدوا بالحق وهم كاذبون، قال (عليه السلام): المنافقون حين قالوا: نشهد إنك لرسول الله

And about a people who testified with the Truth and they were lying. He-asws said:' The hypocrites when they said, ***'We testify that you are a Rasool of Allah' [63:1]***''.[56]

7 – محمد بن المنكدر: رأيت الباقر (عليه السلام) وهو متكئ على غلامين أسودين، فسلمت عليه فرد علي على بهر، وقد تصبب عرقا فقلت: أصلحك الله لو جاءك الموت وأنت على هذه الحال في طلب الدنيا ؟

Muhammad Bin Al Mankadar –

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

فخلى الغلامين من يده وتساند وقال: لو جاءني أنا في طاعة من طاعات الله أكف بها نفسي عنك وعن الناس، وإنما كنت أخاف الله لو جاءني وأنا على معصية من معاصي الله فقلت: رحمك الله أردت أن أعظك فوعظتني.

He-asws let go of the two servants from his-asws hand and support, and said: 'If it comes to me-asws while I-asws am in the obedience from the acts of obedience(s) of Allah-azwj, I-asws shall suffice myself-asws from you and from the people, and rather I-asws was fearing Allah-azwj if it came to me-asws while I-asws am upon a disobedience from the acts of disobedience of Allah-azwj'. I said, 'May Allah-azwj have Mercy on you-asws! I wanted to advise you-asws, but you-asws advised me''.[57]

8 – وكان عبد الله بن نافع بن الازرق يقول: لو عرفت أن بين قطريها أحدا تبلغني إليه الابل يخصمني بأن عليا (عليه السلام) قتل أهل النهروان وهو غير ظالم لرحلتها إليه، قيل له: إيت ولده محمد الباقر (عليه السلام)، فأتاه فسأله

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-asws killed the people of Al-Nahrwan and he-asws was not unjust, I would depart to him'. It was said to him, 'Go to his-asws son-asws Muhammad Al Baqir-asws'. So, he came to him-asws and asked him-asws.

فقال (عليه السلام) بعد كلام: الحمد لله الذي أكرمنا بنبوته، واختصنا بولايته، يا معشر أولاد المهاجرين والانصار من كان عنده منقبة في أمير المؤمنين (عليه السلام) فليقم وليحدث، فقاموا ونشروا من مناقبه، فلما انتهوا إلى قوله: (لاعطين الراية) الخبر سأله أبو جعفر (عليه السلام) عن صحته فقال: هو حق لاشك فيه ولكن عليا أحدث الكفر بعد

He-asws said after some talk: 'The Praise is for Allah-azwj Who Honoured us-asws with His-azwj Prophet-hood. O group of the children of the Emigrants and the Helpers! Anyone who has with him any virtues regarding Amir Al-Momineen-asws, then let him stand and let him narrate'. So, they stood up and publicised (prosed) his-asws virtues. When they ended up to his-saww

[56] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 6
[57] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 7

words: 'I-saww shall give the flag' – the Hadeeth, he asked Abu Ja'far-asws about its correctness saying, 'It is true, there is no doubt in it, but Ali-asws innovated the Kufr afterwards'.

فقال أبو جعفر (عليه السلام): أخبرني عن الله أحب علي بن أبيطالب (عليه السلام) يوم أحبه وهو يعلم أنه يقتل أهل النهروان، أم لم يعلم ؟ إن قلت: لاكفرت فقال: قد علم،

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

قال: فأحبه على أن يعمل بطاعته، أم على أن يعمل بمعصيته ؟ قال: على أن يعمل بطاعته،

He-asws said: 'So, did He-azwj Love him-asws upon that he-asws will be acting in His-azwj obedience or upon that he-asws will be acting in His-azwj disobedience?' He said, 'Upon that he-asws will be acting in His-azwj obedience'.

فقال أبو جعفر (عليه السلام): قم مخصوما، فقام وهو يقول: (حتى يتبين لكم الخيط الابيض من الخيط الاسود) الله يعلم حيث يجعل رسالته

Abu Ja'far-asws 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]***''.[58]

9 – وفي حديث نافع بن الازرق أنه سأل الباقر (عليه السلام) عن مسائل منها قوله تعالى: (واسئل من أرسلنا قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون) من الذي يسأله محمد، وكان بينه وبين عيسى خمسمائة سنة ؟

And in a Hadeeth of Nafau Bin Al Azraq,

'He asked Al-Baqir-asws 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-saww asked, and there was between him-saww and Isa-as a duration of five hundred years?'

قال فقرأ أبو جعفر (عليه السلام) (سبحان الذي أسرى بعبده ليلا) ثم ذكر اجتماعه بالمرسلين والصلاة بهم

He (the narrator) said, 'Abu Ja'far-asws said: '***Glorified is He Who Journeyed His Servant on a night [17:1]***, then recited he-asws mentioned his-saww gathering with the Mursils (Messenger Prophets-as) and the Salat (prayed) with them-as''.[59]

[58] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 8
[59] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 9

10 – وتكلم بعض رؤساء الكيسانية مع الباقر (عليه السلام) في حياة محمد بن الحنفية قال له: ويحك ما هذه الحماقة ؟ أنتم أعلم به أم نحن ؟ قد حدثني أبي علي بن الحسين عليهما السلام أنه شهد موته وغسله وكفنه والصلاة عليه وإنزاله في قبره،

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

فقال: شبه على أبيك كما شبه عيسى بن مريم على اليهود، فقال له الباقر (عليه السلام): أفنجعل هذه الحجة قضاء بيننا وبينك ؟ قال: نعم، قال: أرأيت اليهود الذين شبه عيسى (عليه السلام) عليهم كانوا أولياءه أو أعداءه قال: بل كانوا أعداءه، قال: فكان أبي عدو محمد بن الحنفية فشبه له ؟ قال: لا، وانقطع ورجع عما كان عليه.

He said, 'There was a resemblance (Made) upon your-asws father-asws just as there was a resemblance of Isa-as Bin Maryam-as upon the Jews'. Al-Baqir-asws said to him: 'Shall we make this as the proof to judge between us and you?' He said, 'Yes'. He-asws said: 'What is your view of the Jews, those upon whom Isa-as was resembled upon them, where they his-as friends or his-as enemies?' He said, 'But they were his-as enemies'. He-asws said: 'My-asws father-asws was an enemy of Muhammad Bin Al-Hanafiyya, so it was resembled for him-asws?' He said, 'No', and he cut off and retracted from what he was upon''.[60]

11 – وجاءه رجل من أهل الشام وسأله عن بدء خلق البيت، فقال (عليه السلام): إن الله تعالى لما قال للملائكة: (إني جاعل في الارض خليفة) فردوا عليه بقولهم: (أتجعل فيها) وساق الكلام إلى قوله تعالى: (وما كنتم تكتمون)

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

فعلموا أنهم وقعوا في الخطيئة فعاذوا بالعرش فطافوا حوله سبعة أشواط، يسترضون ربهم عزوجل فرضي عنهم، و قال لهم: اهبطوا إلى الارض فابنوا لي بيتا يعوذ به من أذنب من عبادي ويطوف حوله كما طفتم أنتم حول عرشئ فأرضي عنه كما رضيت عنكم فبنوا هذا البيت،

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-azwj Mighty and Majestic, so He-azwj was Pleased from them and Said to them: "Descend to the earth and build a House for Me-azwj for the sinner from My-azwj servants to seek refuge with it and perform Tawaaf around it just as you did around the Throne, so that I-azwj can be Pleased from him just as I-azwj was Pleased from you all!" Therefore, they built the House (Kabah)'.

[60] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 10

فقال له الرجل: صدقت يا أبا جعفر، فما بدؤ هذا الحجر ؟ قال: إن الله تعالى لما أخذ ميثاق بني آدم أجرى نهرا أحلى من العسل وألين من الزبد، ثم أمر القلم استمد من ذلك وكتب إقرارهم وما هو كائن إلى يوم القيامة، ثم ألقم ذلك الكتاب هذا الحجر

The man said to him-asws, 'You-asws speak the truth, O Abu Ja'far-asws! What is the beginning of this (Black) Stone?' He-asws said: 'When Allah-azwj the Exalted Took a Covenant of the children of Adam-as, Flowed a river sweeter than the honey and softer than the butter. Then He-azwj Commanded the Pen to ink itself from that and write down their acceptances, and whatever is to happen up to the Day of Judgment. Then this Stone swallowed that writing.

فهذا الاستلام الذي ترى إنما هو بيعة على إقرارهم، وكان أبي إذا استلم الركن قال: (اللهم أمانتي أديتها، وميثاقي تعاهدته ليشهد لي عندك بالوفاء)

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

فقال الرجل: صدقت يا أبا جعفر، ثم قام فلما ولى قال الباقر (عليه السلام) لابنه الصادق (عليه السلام): اردده علي، فتبعه إلى الصفا فلم يره، فقال الباقر (عليه السلام): أراه الخضر (عليه السلام)

Then man said, 'You-asws speak the truth, O Abu Ja'far-asws'. Then he arose, and when he turned around, Al Baqir-asws said to his-asws son-asws Al-Sadiq-asws: 'Return him to me-asws'. He-asws pursued him to Al-Safa, but did not see him. Al-Baqir-asws said: 'I-asws saw Al Khizr-as''.[61]

12 – كش: محمد بن قولويه، عن محمد بن بندار القمي، عن البرقي، عن أبيه، عن أحمد بن النضر، عن عباد بن بشير، عن ثويربن أبي فاختة قال: خرجت حاجا فصحبني عمربن ذر القاضي وابن قيس الماصر والصلت بن بهرام وكانوا إذا نزلوا منزلا قالوا: انظر الآن فقدحر رنا أربعة آلاف مسألة نسألة نسأل أبا جعفر (عليه السلام) منها عن ثلاثين كل يوم، وقد قلدناك ذلك، قال ثوير: فغمني ذلك حتى إذا دخلنا المدينة فافترقنا

Muhammad Bin Qawlawiya, 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 they 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-asws 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.

[61] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 11

فنزلت أنا على أبي جعفر فقلت له: جعلت فداك إن ابن ذر وابن قيس الماصر والصلت صحبوني وكنت أسمعهم يقولون: قدحر رنا أربعة آلاف مسألة نسأل أبا جعفر (عليه السلام) عنها فغمني ذلك فقال أبو جعفر (عليه السلام): ما يغمك من ذلك ؟ فإذا جاؤوا فأذن لهم

I went tom Abu Ja'far-asws and said to him-asws, 'May I be sacrificed for you-asws! 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-asws about these'. So that grieved me'. Abu Ja'far-asws said: 'What makes you aggrieved from that? When they come, then permit for them'.

فلما كان من غددخل مولى لابي جعفر (عليه السلام) فقال: جعلت فداك إن بالباب ابن ذر ومعه قوم، فقال لى أبو جعفر (عليه السلام): يا ثوير قم فأذن لهم، فقمت فأدخلتهم، فلما دخلوا سلموا وقعدوا ولم يتكلموا، فلما طال ذلك أقبل أبو جعفر (عليه السلام) يستفتيهم الا حاديث وأقبلوا لا يتكلمون،

When it was the next morning, a slave of Abu Ja'far-asws entered and he said, 'May I be sacrificed for you-asws! At the door is Ibn Zarr and with him is a group. Abu Ja'far-asws said to 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-asws narrated the Ahadeeth, and they faced him-asws not speaking.

فلما رأى ذلك أبو جعفر (عليه السلام) قال لجارية له يقال لهاسرحة: هاتي الخوان فلما جاءت به فوضعته قال أبو جعفر (عليه السلام) الحمد لله الذي جعل لكل شئ حدا ينتهي إليه حتى أن لهذا الخوان حدا ينتهي إليه، فقال ابن ذر: وما حده ؟ قال: إذا وضع ذكر اسم الله، وإذا رفع حمدالله،

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

قال: ثم أكلوا ثم قال أبو جعفر (عليه السلام): اسقيني فجاءته بكوز من أدم فلما صار في يده قال: الحمدالله الذي جعل لكل شئ حدا ينتهي إليه حتى أن لهذا الكوز حدا ينتهي إليه، فقال ابن ذر: وما حده ؟ قال: يذكر اسم الله عليه إذا شرب، ويحمد الله عليه إذا فرغ، ولا يشرب من عند عروته، ولامن كسر إن كان فيه

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

قال: فلما فرغوا أقبل عليهم يستفتيهم الاحاديث فلا يتكلمون، فلما رأى ذلك أبو جعفر (عليه السلام) قال: يا ابن ذر ألا تحدثنا ببعض ما سقط إليكم من حديثنا ؟ قال: بلى يا ابن رسول الله، قال: إني تارك فيكم الثقلين، أحدهما أكبر من آخر: كتاب الله، وأهل بيتي، إن تمسكتم بهما لن تضلوا.

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

فقال أبو جعفر (عليه السلام): يا ابن ذر إذا لقيت رسول الله (صلى الله عليه وآله) فقال: ما خلفتني في الثقلين ؟ فماذا تقول؟

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

قال: فبكى ابن ذرحتى رأيت دموعة تسيل على لحيته، ثم قال: أما الأكبر فمز قناه، وأما الاصغر فقتلناه،

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'.

فقال أبو جعفر (عليه السلام): إذا تصدقه يا ابن ذر لا والله لاتزول قدم يوم القيامة حتى يسأل عن ثلاث :عن عمره فيما أفناه، عن ماله أين اكتسبه وفيما أنفقه، وعن حبنا أهل البيت.

Abu Ja'far-asws said: 'Then you are ratifying it, O Ibn Zarr! No foot will slip on the Day of Qiyamah until he is asked about three – 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-asws love of the People-asws of the Household'.

قال: فقاموا وخرجوا، فقال أبو جعفر (عليه السلام) لمولى: اتبعهم فانظر ما يقولون، قال: فتبعهم ثم رجع فقال: جعلت فداك قد سمعتهم يقولون لابن ذر: ما على هذا خرجنا معك فقال: ويلكم اسكتوا ما أقول إن رجلا يزعم أن الله يسألني عن ولايته، وكيف أسأل رجلا يعلم حد الخوان وحد الكوز ؟

He (the narrator) said, 'They arose and went out. Abu Ja'far-asws 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-asws! 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-azwj will Question me about his-asws Wilayah, and how can I ask a man who knows the limits of the meals and limits of the ewer?''.[62]

[62] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 12

13 – فس: أبي، عن ابن محبوب، عن الثمالي، عن أبي الربيع قال: حججت مع أبي جعفر (عليه السلام) في السنة التي حج فيها هشام بن عبد الملك، وكان معه نافع بن الازرق مولى عمربن الخطاب فنظر نافع إلى أبي جعفر في ركن البيت وقد اجتمع عليه الناس، فقال لهشام: 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

My father, from Ibn Mahboub, from Al Sumaly, from Abu Al Rabie who said,

'I performed Hajj with Abu Ja'far-asws 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-asws 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-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws.

فقال نافع: لآتينه ولاسألنه عن مسائل لا يجيبني فيها إلا نبي أو وصي نبي أو ابن وصي نبي، فقال هشام: فاذهب إليه فسله فلعلك أن تخجله

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

فجاء نافع فاتكأ على الناس ثم أشرف على أبي جعفر (عليه السلام) فقال: يا محمد بن علي إني قد قرأت التوراة والانجيل والزبور والفرقان، وقد عرفت حلالها وحرامها قد جئت أسألك عن مسائل لا يجيبني فيها إلا نبي، أو وصي نبي، أو ابن وصي نبي

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far-asws. He said, 'O Muhammad-asws Bin Ali-asws! 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 have come to ask you-asws about certain matters that none can answer with regard to it except for a Prophet-as, or a successor-asws of a Prophet-as, or son-asws of a Prophet-as'.

فرفع إليه أبو جعفر (عليه السلام) رأسه فقال: سل. فقال: أخبرني كم بين عيسى ومحمد من سنة ؟ قال: اخبرك بقولي أم بقولك ؟ قال: أخبرني بالقولين جميعا، قال: أما بقولي فخمسمائة سنة، وأما بقولك فستمائة سنة.

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

قال: فأخبرني عن قول الله تعالى: (واسئل من أرسلنا من قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون) من الذي سأل محمد (صلى الله عليه وآله) وكان بينه وبين عيسى خمسمائة سنة ؟ قال: فتلا أبو جعفر (عليه السلام) هذه الآية: (سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الاقصى الذي باركنا حوله لنريه من آياتنا)

He said, 'Inform me about the Words of Allah-azwj 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-saww asked, and there was between him-saww and Isa-as, five hundred years?' Abu Ja'far-asws 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]***.

فكان من الآيات التي أراها الله محمدا (صلى الله عليه وآله) حين أسرى به إلى بيت المقدس أن حشر الله الاولين والآخرين من النبيين و المرسلين، ثم أمر جبرئيل (عليه السلام) فأذن شفعا وأقام شفعا ثم قال في إقامته: حي على خير العمل، ثم تقدم محمد (صلى الله عليه وآله) فصلى بالقوم،

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

فأنزل الله تعالى عليه (واسئل من أرسلنا من قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون) فقال لهم رسول الله (صلى الله عليه وآله): علام تشهدون ؟ وما كنتم تعبدون ؟ قالوا: نشهد أن لاإله إلا الله وحده لا شريك له، وأنك رسول الله، اخذت على ذلك مواثيقنا وعهودنا،

Allah-azwj 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-saww 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-azwj Alone, there being no associates for Him-azwj, and you-saww are a Rasool-saww of Allah-azwj. Our Covenant has been Taken upon that we have been Pacted with'.

قال نافع: صدقت يا ابن رسول الله يا أبا جعفر، أنتم والله أوصياء رسول الله وخلفاؤه في التوراة، و أسماؤكم في الا نجيل وفي الزبور وفي القرآن، وأنتم أحق بالامر من غيركم.

Nafau said, 'You speak the truth, O son-asws of Rasool-Allah-saww! O Abu Ja'far-asws, by Allah-azwj, you (Imams-asws) are successors-asws of Rasool-Allah-saww and his-saww Caliphs in the Torah, and your-asws names are in the Evangel, and in the Psalms and in the Quran, and you-asws are more rightful with the command than others''.[63]

[63] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 13

14 - أقول: وروى السيد المرتضى رحمه الله في كتاب الفصول عن الشيخ رحمه الله عن أحمد بن محمد بن الوليد، عن أبيه، عن سعد، عن ابن عيسى، عن ابن أبي عمير، عن ابن اذينة، عن بكيربن أعين قال: جاء رجل إلى أبي جعفر (عليه السلام) فقال له: يا أبا جعفر: ما تقول في امرأة تركت زوجها وإخوتها لامها واختها لابيها ؟ فقال أبو جعفر (عليه السلام) للزوج النصف ثلاثة أسهم من ستة أسهم، وللاخوة من الام الثلث سهمان من ستة، و للاخت من الاب ما بقي وهو السدس سهم من ستة.

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-asws and said to him-asws, 'O Abu Ja'far-asws! What are you-asws 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-asws 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'.

فقال له الرجل: فإن فرائض زيد و فرائض العامة والقضاة على غير ذلك يا أبا جعفر، يقولون: للاخت من الاب ثلاثة أسهم من ستة إلى ثمانية،

The man said to him-asws, '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-asws! They are saying that for the sister from the father are three shares, coming from six altered to eight'.

فقال له أبو جعفر، (عليه السلام): ولم قالوا ذلك ؟ قال: لان الله تعالى يقول: (إن امرؤ هلك ليس له ولد وله اخت فلها نصف ما ترك) فقال أبو جعفر (عليه السلام): فإن كان الاخت أخا ؟ قال: ليس له إلا السدس،

Abu Ja'far-asws said: 'And do they say this?' He said, 'Because Allah-azwj 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-asws said: 'So if the sister was a brother?' He said, 'So there would be nothing for him except for the sixth'.

فقال أبو جعفر (عليه السلام): فمالكم نقصتم الاخ إن كنتم تحتجون للاخت بأن الله تعالى قد سمى لها النصف فإن الله تعالى قد سمى للاخ أيضا الكل، والكل أكثر من النصف، قال الله تعالى :فلها نصف ما ترك وهو يرثها إن لم يكن لها ولد) فلا تعطون الذي جعل الله له الجميع في فرائضكم شيئا، وتعطونه السدس في موضع، وتعطون الذي جعل الله تعالى له النصف تاما ؟ !

So Abu Ja'far-asws said to him: 'So what is the matter with you all reducing the brother and arguing for the sister for the half, because Allah-azwj has Named the half being for her. So if Allah-azwj has Named for a brother the whole, and the whole is more than the half, because the Mighty and 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***. So you all are not giving anything to those whom Allah-azwj 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-azwj has Made the half to be for'.

فقال الرجل: وكيف نعطي الاخت أصلحك الله النصف ولا نعطي الاخ شيئا ؟ فقال أبو جعفر عليه السلام: تقولون في ام وزوج وإخوة لام واخت لاب فتعطون الزوج النصف ثلاثة أسهم من ستة تعول إلى تسعة، والام السدس، والاخوة من الام الثلث والاخت من الاب النصف ثلاثة يرتفع من ستة إلى تسعة،

So the man said to him-asws, 'May Allah-azwj Keep you-asws well! So 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-asws 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'.

فقال: كذلك يقولون، فقال: إن كانت الاخت أخا لاب ؟ قال: ليس له شئ، فقال الرجل لابي جعفر (عليه السلام): فما تقول أنت رحمك الله ؟ قال: فليس للاخوة من الاب والام ولا للاخوة من الام و لا للاخوة من الاب مع الام شئ.

He-asws said, 'It is like that which you are saying'. He said: 'So if the sister was a brother from the father?' He-asws said: 'There would be nothing for him'. So the man said to Abu Ja'far-asws, 'May Allah-azwj Make me to be sacrificed for you-asws! So what are you-asws saying?' So he-asws 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''.[64]

[64] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 14

* (باب 13) * * (احتجاجات الصادق صلوات الله عليه على الزنادقة) * * (والمخالفين ومناظراته معهم) *

CHAPTER 13 – ARGUMENTATIONS OF AL-SADIQ-asws AGAINST THE ATHEISTS, AND THE ADVERSARIES, AND HIS-asws DEBATING WITH THEM

1 – مع: المظفر العلوي، عن ابن العياشي، عن أبيه، عن أحمد بن أحمد، عن سليمان بن الخصيب قال: حدثني الثقة قال: حدثنا أبو جمعة رحمة بن صدقة، قال: أتى رجل من بني امية وكان زنديقا جعفر بن محمد (عليهما السلام) فقال: قول الله عزوجل في كتابه (ألمص) أي شئ أراد بهذا ؟ وأي شئ فيه من الحلال والحرام ؟ وأي شئ فيه مما ينتفع به الناس ؟

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-asws Bin Muhammad-asws and he said, 'The Words of Allah-azwj Mighty and Majestic in His-azwj Book: ***Alif Lam Meem 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?'

قال: فاغتاظ من ذلك جعفر بن محمد (عليهما السلام) فقال: أمسك ويحك، الالف واحد، واللام ثلاثون، والميم أربعون، والصاد تسعون، كم معك ؟ فقال الرجل: أحد وثلاثون ومائة،

He (the narrator) said, 'Ja'far-asws Bin Muhammad-asws was upset from that and he-asws 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'.

فقال له جعفر بن محمد (عليهما السلام): إذا انقضت سنة إحدى وثلاثين ومائة انقضى ملك أصحابك،

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

قال: فنظرنا فلما انقضت سنة إحدى وثلاثين ومائة يوم عاشوراء دخل المسودة الكوفة وذهب ملكهم

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''.[65]

2 – ج: من سؤال الزنديق الذي سأل أبا عبد الله (عليه السلام) عن مسائل كثيرة: أن قال: كيف يعبد الله الخلق ولم يروه ؟

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

[65] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 1

قال (عليه السلام): رأته القلوب بنور الايمان، وأثبتته العقول بيقظتها إثبات العيان، وأبصرته الابصار بما رأته من حسن التركيب وإحكام التأليف، ثم الرسل وآياتها والكتب ومحكماتها، واقتصرت العلماء على ما رأت من عظمته دون رؤيته،

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

قال: أليس هو قادرا أن يظهر لهم حتى يروه ويعرفوه فيعبد على يقين ؟ قال: ليس للمحال جواب،

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

قال: فمن أين أثبت أنبياء ورسلا ؟

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

قال (عليه السلام): إنا لما أثبتنا أن لنا خالقا صانعا متعاليا عنا وعن جميع ما خلق وكان ذلك الصانع حكيما لم يجزأن يشاهده خلقه ولا أن يلامسوه ولا أن يباشرهم و يباشروه ويحاجتهم ويحاجوة ثبت أن له سفراء في خلقه وعباده يدلونهم على مصالحهم ومنافعهم وما به بقاؤهم وفي تركه فناؤهم،

He-asws 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-azwj creatures see Him-azwj, nor touch Him-azwj, nor He-azwj Communicate with them and they would communicate with Him-azwj, and He-azwj to Argue with them and they to argue with Him-azwj, it proves that there are ambassadors for Him-azwj among His-azwj creatures and His-azwj servants pointing them upon their correction and their benefits, and with what would be their survival and in leaving it would be their destruction.

فثبت الآمرون والناهون عن الحكيم العليم في خلقه، وثبت عند ذلك أن له معبرين وهم الانبياء وصفوته من خلقه، حكماء مؤدبين (1) بالحكمة، مبعوثين عنه، مشاركين للناس في أحوالهم على مشاركتهم لهم في الخلق والتركيب، مؤدين من عند الحكيم العليم بالحكمة (2) والدلائل والبراهين والشواهد: من إحياء الموتى، وإبراء الاكمه والابرص،

Thus, it proves (the presence of) of the enjoiners and the forbidders on behalf of the Wise, the Knowing, among His-azwj creatures, and at that it proves that for Him-azwj there are saviours, and they are the Prophets-as, and His-azwj Elites from His-azwj creatures, wise ones, discipliners with the wisdom, Sent from Him-azwj, 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.

فلا تخلو الأرض من حجة يكون معه علم يدل على صدق مقال الرسول ووجوب عدالته.

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

ثم قال (عليه السلام) بعد ذلك: نحن نزعم أن الارض لا تخلو من حجة، ولا تكون الحجة إلا من عقب الانبياء، ما بعث الله نبيا قط من غير نسل الانبياء، وذلك أن الله تعالى شرع لبني آدم طريقا منيرا، وأخرج من آدم نسلا طاهرا طيباء، أخرج منه الانبياء والرسل، هم صفوة الله، وخلص الجوهر، طهروا في الاصلاب، وحفظوا في الارحام،

Then he-asws said after that: 'We-asws 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-as. Allah-azwj did not Send any Prophet-as at all from other than the lineage of the Prophets-as, and that is because Allah-azwj the Exalted Began a radiant path for the children of Adam-as, and Brought out from the Adam-as a clean, good lineage, Extracting from it the Prophets-as and the Mursils-as. They-as are the Elites of Allah-azwj and the pure gems, clean in the ribs and preserved in the wombs.

لم يصبهم سفاح الجاهلية ولا شاب أنسابهم، لان الله عزوجل جعلهم في موضع لا يكون أعلى درجة وشرفا منه فمن كان خازن علم الله وأمين غيبه ومستودع سره وحجته على خلقه وترجمانه ولسانه لا يكون إلا بهذه الصفة،

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

فالحجة لا يكون إلا من نسلهم يقوم مقام النبي في الخلق بالعلم الذي عنده وورثه عن الرسول، إن جحده الناس سكت، وكان بقاء ما عليه الناس قليلا مما في أيديهم من علم الرسول على اختلاف منهم فيه، قد أقاموا بينهم الرأي والقياس،

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

إن هم أقروا به وأطاعوه وأخذوا عنه ظهر العدل، وذهب الاختلاف والتشاجر، واستوى الامر، وأبان الدين، وغلب على الشك اليقين، ولا يكاد أن يقر الناس به أو يحقوا له بعد فقد الرسول، وما مضى رسول ولانبي قط لم يختلف امته من بعده، وإنما كان علة اختلافهم خلافهم على الحجة وتركهم إياه

If they accept him-asws and obey him-asws and take from him-asws, 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-asws or adhere with him-asws after losing the Rasool-saww, and neither a Rasool-as nor a Prophet-as expired at all his-asws community did not differ from after him-as. And rather, the reason for their differing(s) was their opposition against the Divine Authority and their leaving him-asws' (the successor-as of the Prophet-saww).

قال: فما يصنع بالحجة إذا كان بهذه الصفة ؟ قال: قد يقتدى به ويخرج عنه الشئ بعد الشئ مما فيه منفعة الخلق وصلاحهم،

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

فإن أحدثوا في دين الله شيئا أعلمهم، وإن زادوا فيه أخبرهم، وإن نقصوا منه شيئا أفادهم

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

ثم قال الزنديق: من أي شئ خلق الاشياء ؟ قال (عليه السلام): لامن شئ، فقال: فكيف يجئ من لا شئ شئ ؟ قال (عليه السلام): إن الاشياء لا تخلو أن تكون خلقت من شئ أو من غير شئ فإن كانت خلقت من شئ كان معه فإن ذلك الشئ قديم، والقديم لا يكون حديثا ولا يفنى ولا يتغير، ولا يخلو ذلك الشئ من أن يكون جوهرا واحدا ولونا واحدا،

Then the atheist said, 'From which thing are the things created?' He-asws said: 'Not from a thing'. He said, 'Then how can a thing come from nothing?' He-asws said: 'The things are not empty from either being created from a thing, or from without a thing. If it was 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.

فمن أين جاءت هذه الالوان المختلفة والجواهر الكثيرة الموجودة في هذا العالم من ضروب شتى ؟ ومن أين جاء الموت إن كان الشئ الذي انشئت منه الاشياء حيا ؟ اومن أين جاءت الحياة إن كان ذلك الشئ ميتا ؟ ولا يجوز أن يكون من حي وميت قديمين لم يزالا، لان الحي لا يجئ منه ميت وهو لم يزل حيا، ولايجوز أيضا أن يكون الميت قديما لم يزل بما هوبه من الموت، لان الميت لا قدرة له ولا بقاء

From when 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'.

قال: فمن أين قالوا أن الاشياء أزلية ؟ قال: هذه مقالة قوم جحدوا مدبر الاشياء فكذبوا الرسل ومقالتهم والانبياء وما أنبؤوا عنه، وسموا كتبهم أساطير الاولين، ووضعوا لانفسهم دينا بآرائهم واستحسانهم،

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

إن الاشياء تدل على حدوثها من دوران الفلك بما فيه وهي سبعة أفلاك، وتحرك الارض ومن عليها، وانقلاب الازمنة واختلاف الوقت والحوادث التي تحدث في العالم من زيادة ونقصان وموت وبلى واضطرار النفس إلى الاقرار بأن لها صانعا ومدبرا، أما ترى الحلو يصير حامضا والعذب مرا، و الجديد باليا، وكل إلى تغير وفناء ؟

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?'

قال: فلم يزل صانع العالم عالما بالاحداث التي أحدثها أن يحدثها ؟ قال: لم يزل يعلم فخلق ما علم قال: أمختلف هو أم مؤتلف ؟ قال: لا يليق به الاختلاف ولا الايتلاف، إنما يختلف المتجزئ، ويأتلف المتبعض، فلا يقال له: مؤتلف ولا مختلف

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

قال: فكيف هو الله الواحد ؟ قال: واحد في ذاته، فلا واحد كواحد، لان ما سواه من الواحد متجزئ، وهو تبارك وتعالى واحد لامتجزئ ولا يقع عليه العد.

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

قال: فلاي علة خلق الخلق وهو غير محتاج إليهم، ولا مضطر إلى خلقهم، ولا يليق به العبث بنا ؟ قال: خلقهم لاظهار حكمته، وإنفاذ علمه، وإمضاء تدبيره.

He said, 'For which reason did He-azwj Create the creation and He-azwj is without any need to them, nor is He-azwj desperate to Creating them, nor is the vanity with us appropriate with

Him-azwj?' He-asws said: 'He-azwj Created them to Manifest His-azwj Wisdom, and Implementation of His-azwj Knowledge, and Accomplishment of His-azwj Management'.

قال: وكيف لا يقتصر على هذه الدار فيجعلها دار ثوابه ومحتبس عقابه ؟ قال: إن هذه الدار دار ابتلاء، ومتجر الثواب، ومكتسب الرحمة، ملئت آفات، وطبقت شهوات ليختبر فيها عبيده بالطاعة، فلا يكون دار عمل دار جزاء

He said, 'Why does He-azwj not shorten upon this house (world) and Make it to be a house of His-azwj Rewards and a confinement of His-azwj Punishment?' He-asws 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'.

قال: أفمن حكمته أن جعل لنفسه عدوا وقد كان ولا عدوله ؟ فخلق كما زعمت إبليس فسلطه على عبيده يدعوهم إلى خلاف طاعته، ويأمرهم بمعصيته، وجعل له من القوة كما زعمت يصل بلطف الحيلة إلى قلوبهم فيوسوس إليهم فيشككهم في ربهم ويلبس عليهم دينهم، فيزيلهم عن معرفته حتى أنكر قوم لما وسوس إليهم ربوبيته و عبدوا سواه، فلم سلط عدوه على عبيده وجعل له السبيل إلى إغوائهم ؟

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

قال: إن هذا العدو الذي ذكرت لا يضره عداوته، ولا ينفعه ولايته، عداوته لا تنقص من ملكه شيئا، وولايته لا تزيد فيه شيئا، وإنما يتقى العدو إذا كان في قوة يضر وينفع، إن هم بملك أخذه، أو بسلطان قهره

He-asws said: 'This enemy which you mentioned, his-la enmity cannot harm Him-azwj, nor can his-la friendship benefit Him-azwj. His-la enmity cannot reduce anything from His-azwj kingdom, and his-la 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.

فأما إبليس فعبد خلقه ليعبده و يوحده، وقد علم حين خلقه ما هو وإلى ما يصير إليه، فلم يزل يعبده مع ملائكته حتى امتحنه بسجود آدم فامتنع من ذلك حسدا وشقاوة غلبت عليه فلعنه عند ذلك و أخرجه عن صفوف الملائكة، وأنزله إلارض ملعونا مدحورا، فصار عدو آدم وولده بذلك السبب، وماله من السلطنة على ولده إلا الوسوسة والدعاء إلى غير السبيل، وقد أقر مع معصيته لربه بربوبيته.

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

قال: أفيصلح السجود لغير الله ؟ قال: لا قال: فكيف أمر الله الملائكة بالسجود لآدم ؟ قال: إن من سجد بأمر الله فقد سجد لله، فكان سجوده لله إذا كان عن أمر الله.

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

قال: فمن أين أصل الكهانة ؟ ومن أين يخبر الناس بما يحدث ؟ قال: إن الكهانة كانت في الجاهلية في كل حين فترة من الرسل، كان الكاهن بمنزلة الحاكم يحتكمون إليه فيما يشتبه عليهم من الامور بينهم فيخبرهم بأشياء تحدث

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-asws said: 'The fortune-telling used to be among the pre-Islamic Period during every period of interval from the Rasools-as. 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.

وذلك في وجوه شتى: من فراسة العين، وذكاء القلب، ووسوسة النفس، وفطنة الروح مع قذف في قلبه، لان ما يحدث في الارض من الحوادث الظاهرة فذلك يعلم الشيطان ويؤديه إلى الكاهن ويخبره بما يحدث في المنازل وألاطراف،

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-la and he-la deposits it to the fortune-teller and informed him with what is to occur in the houses and the outskirts.

وأما أخبار السماء فإن الشياطين كانت تقعد مقاعد استراق السمع إذ ذاك وهي لا تحجب ولا ترجم بالنجوم، وإنما منعت من استراق السمع لئلا يقع في الارض سبب يشاكل الوحي من خبر السماء ولبس على أهل الارض ما جاءهم عن الله لاثبات الحجة ونفي الشبه،

As for the news of the sky, the Satans-la 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-azwj to prove the argument and negate the doubts.

وكان الشيطان يسترق الكلمة الواحدة من خبر السماء بما يحدث من الله في خلقه فيختطفها ثم يهبط بها إلى الارض فيقذفها إلى الكاهن، فإذا قد زاد من كلمات عنده فيختلط الحق بالباطل، فما أصاب الكاهن من خبر مما كان يخبر به فهوما أداه إليه شيطانه مما سمعه، وما أخطأ فيه فهو من باطل ما زاد فيه،

And the Satan-la used to steal the one phrase from the news of the sky of what was to occur from Allah-azwj among His-azwj creatures, so he-la 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-la, he-la 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-la from what he-la had heard, and whatever he was mistaken with, it is from the falsehood when there was an addition in it.

فمذ منعت الشياطين عن استراق السمع انقطعت الكهانة، واليوم إنما تؤدي الشياطين إلى كهانها أخبار الناس مما يتحدثون به وما يحدثونه، والشياطين تؤدي إلى الشياطين ما يحدث في البعد من الحوادث من سارق سرق، وقاتل قتل، وغائب غاب، وهم بمنزلة الناس أيضا صدوق وكذوب

When the Satans-la were prevented from stealing the hearing, the fortune-telling was cut off, and today, rather the Satans-asws 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-la deposit to the Satans-la 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'.

فقال: كيف صعدت الشياطين إلى السماء وهم أمثال الناس في الخلقة والكثافة، وقد كانوا يبنون لسليمان بن داود من البناء ما يعجز عنه ولد آدم ؟

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

قال غلظوا لسليمان كما سخروا، وهم خلق رقيق غذاؤهم التنسم، والدليل على ذلك صعودهم إلى السماء لاستراق السمع، ولا يقدر الجسم الكثيف على الارتقاء إليها إلا بسلم أو سبب

He-asws said: 'They were thickened (dense) for Suleyman-as 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'.

قال: فأخبرني عن السحر ما أصله ؟ وكيف يقدر الساحر على ما يوصف من عجائبه وما يفعل ؟

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?’

قال إن السحر على وجوه شتى: وجه منها بمنزلة الطب كما أن الاطباء وضعوا لكل داء دواء فكذلك علم السحرا حتالوا لكل صحة آفة، ولكل عافية عاهة، ولكل معنى حيلة. ونوع منه آخر خطفة وسرعة ومخاريق وخفة. ونوع منه ما يأخذ أولياؤ الشياطين عنهم.

He-asws 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-la take from them’.

قال: فمن أين علم الشياطين السحر ؟ قال: من حيث عرف الاطباء الطب، بعضه تجربة، وبعضه علاج.

He said, ‘From where did the Satans-la learn the sorcery?’ He-asws said: ‘From where the physicians learnt the medicine. Some of it is experimentation and part of it is healing’.

قال: فما تقول في الملكين: هاروت وماروت وما يقول الناس بأنهما يعلمان الناس السحر ؟

What are you-asws saying regarding the two Angels – Harut and Marut, and what the people are saying that they taught sorcery to the people?’

قال: إنهما موضع ابتلاء وموقف فتنة، تسبيحهما: اليوم لو فعل الانسان كذا وكذا لكان كذا، ولو يعالج بكذا وكذا لصار كذا، أصناف سحر فيتعلمون منهما ما يخرج عنهما فيقولان لهم: إنما نحن فتنة فلاتأخذوا عنا ما يضر كم ولا ينفعكم.

He-asws 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. So, 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’’.

قال: أفيقدر الساحر أن يجعل الانسان بسحره في صورة الكلب والحمار أو غير ذلك ؟

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?’

قال: هو أعجز من ذلك وأضعف من أن يغير خلق الله، إن من أبطل ما ركبه الله وصوره وغيره فهو شريك لله في خلقه، تعالى عن ذلك علوا كبيرا، لو قدر الساحر على ما وصفت لدفع عن نفسه الهموم والآفة والامراض، ولنفى البياض عن رأسه والفقر عن ساحته،

He-asws said: 'He is unable from that and too weak from changing the creation of Allah-azwj. The one who can invalidate what Allah-azwj has Installed and Imaged and changes it, then he is an associate of Allah-azwj in His-azwj Creation. Exalted is He-azwj 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.

وإن من أكبر السحر النميمة، يفرق بها بين المتحابين، ويجلب العداوة على المتصافيين، ويسفك بها الدماء، ويهدم بها الدور، ويكشف الستور، والنمام أشر من وطئ على الارض بقدم، فأقرب أقاويل السحر من الصواب أنه بمنزلة الطب، إن الساحر عالج الرجل فامتنع من مجامعة النساء، فجاء الطبيب فعالجه بغير ذلك العلاج فابرئ.

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 gossiper 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'.

قال: فما بال ولد آدم فيهم شريف ووضيع ؟ قال: الشريف: المطيع، والوضيع: العاصي،

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

قال: أليس فيهم فاضل ومفضول ؟ قال: إنما يتفاضلون بالتقوى. قال: فتقول: إن ولد آدم كلهم سواء في الاصل لا يتفاضلون إلا بالتقوى ؟ قال: نعم إني وجدت أصل الخلق التراب، والاب آدم، والام حواء، خلقهم إله واحد وهم عبيده،

He said, 'Isn't there among them a meritorious one and a shameful (de-merited) one?' He-asws said: 'Are you saying that the children of Adam-as, 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-as, and the mother is Hawwa-as. One God-azwj Created them and they are His-azwj servants'.

إن الله عزوجل اختار من ولد آدم اناسا طهر ميلادهم، وطيب أبدانهم، وحفظهم في أصلاب الرجال وأرحام النساء، أخرج منهم الانبياء والرسل، فهم أزكى فروع آدم فعل ذلك لا لامر استحقوه من الله عزوجل، ولكن علم الله منهم حين ذرأهم أنهم يطيعونه ويعبدونه ولا يشركون به شيئا،

(He-asws said): 'Allah-azwj Mighty and Majestic Chose some people from the children of Adam-as as being of clean birth, and good of bodies, and Protected them in the ribs of the men and wombs of the women. He-azwj Extracted from them, the Prophets-as and the Mursils-as. Thus, they are the purest of the branch of Adam-as. That was done, not for a Command deserving from Allah-azwj Mighty and Majestic, but Allah-azwj Knew from them when He-azwj Made them

as particles, that they would be obeying Him-azwj and worshipping Him-azwj, and they will not be associating anything with Him-azwj.

فهؤلاء بالطاعة نالوا من الله الكرامة والمنزلة الرفيعة عنده، وهؤلاء الذين لهم الشرف والفضل والحسب، وسائر الناس سواء، الأمن اتقى الله أكرمه ومن أطاعه أحبه، ومن أحبه لم يعذبه بالنار

Thus, they by their obedience, attained from Allah-azwj the prestige and the lofty status in His-azwj 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-azwj will Honour him, and one who obeys Him-azwj, He-azwj will Love him, and one who loves Him-azwj, He-azwj will not Punish him with the Fire'.

قال: فأخبرني عن الله عزوجل كيف لم يخلق الخلق كلهم مطيعين موحدين وكان على ذلك قادرا ؟

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

قال (عليه السلام): لو خلقهم مطيعين لم يكن لهم ثواب، لان الطاعة إذا ما كانت فعلهم، ولم تكن جنة ولانار، ولكن خلق فأمرهم بطاعته ونهاهم عن معصيته، واحتج عليهم برسله وقطع عذرهم بكتبه ليكونوا هم الذين يطيعون و يعصون ويستوجبون بطاعتهم له الثواب وبمعصيتهم إياه العقاب.

He-asws said: 'If He-azwj 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-azwj Created them and Commanded them with obeying Him-azwj, and Forbade them from disobeying Him-azwj, and Argued upon them with His-azwj Rasools-as and cut off their excuses by His-azwj 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-azwj'.

قال: فالعمل الصالح من العبد هو فعله ؟ والعمل الشر من العبد هو فعله ؟ قال: العمل الصالح العبد يفعله والله به أمره، والعمل الشر العبد يفعله والله عنه نهاه.

He said, 'So the righteous deed from the servant, it is his deed? And the evil deed from the servant, it is his deed?' He-asws said: 'The righteous deed the servant does, and Allah-azwj has Commanded him with it, and the evil deed the servant does, and Allah-azwj has Forbidden him from it'.

قال: أليس فعله بالالة التي ركبها فيه ؟ قال: نعم ولكن بالآلة التي عمل بها الخير قدر بها على الشر الذي نهاه عنه.

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

قال: فإلى العبد من الامر شئ ؟ قال: مانهاه الله عن شئ إلا وقد علم أنه يطيق تركه، ولا أمره بشئ إلا وقد علم أنه يستطيع فعله، لانه ليس من صفته الجور والعبث والظلم وتكليف العباد مالا يطيقون.

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

قال: فمن خلقه الله كافرا يستطيع الايمان وله عليه بتركه الايمان حجة ؟

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

قال (عليه السلام): إن الله خلق خلقه جميعا مسلمين، أمرهم ونهاهم، والكفر اسم يلحق الفعل حين يفعله العبد، ولم يخلق الله العبد حين خلقه كافرا، إنه إنما كفر من بعدان بلغ وقتا لزمته الحجة من الله تعالى، فعرض عليه الحق فجحده، فبإنكار الحق صار كافرا.

He-asws said: 'Allah-azwj Created His-azwj Creatures altogether as submitters. He-azwj Commanded them and Forbad them. And the Kufr is a name attached to the deed when the servant does it. And Allah-azwj did not Create the servant as a Kafir when He-azwj Created him, but rather is from after it reaches a time the Argument from Allah-azwj 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'.

قال: فيجوز أن يقدر على العبد الشر ويأمره بالخير وهو لايستطيع الخير أن يعمله ويعذبه عليه ؟

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

قال: إنه لا يليق بعدل الله ورأفته أن يقدر على العبد الشر ويريده منه، ثم يأمره بما يعلم أنه لايستطيع أخذه والانتزاع عما لا يقدر على تركه، ثم يعذبه على تركه أمره الذي علم أنه لايستطيع أخذه.

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

قال: فبماذا استحق الذين أغناهم وأوسع عليهم من رزقه الغنى والسعة ؟ وبماذا استحق الفقراء التقتير والضيق ؟

He said, 'Then, by what are they, those whom He-azwj 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?'

قال: اختبر الاغنياء بما أعطاهم لينظر كيف شكرهم، والفقراء إنما منعهم لينظر كيف صبرهم، ووجه آخر أنه عجل لقوم في حياتهم، ولقوم آخر ليوم حاجتهم إليه، ووجه آخر أنه علم احتمال كل قوم فأعطاهم على قدر احتمالهم،

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

ولو كان الخلق كلهم أغنياء لخربت الدنيا وفسد التدبير وصار أهلها إلى الفناء، ولكن جعل بعضهم لبعض عونا، وجعل أسباب أرزاقهم في ضروب الاعمال وأنواع الصناعات، وذلك أدوم في البقاء وأصح في التدبير، ثم اختبر الاغنياء باستعطاف الفقراء كل ذلك لطف ورحمة من الحكيم الذي لايعاب تدبيره.

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 the annihilation. But, He-azwj Made assistance for some with some, and Made causes of their sustenance in the variety of works and types of manufacturing, and that is a perpetuation regarding the survival and correct regarding the management. Then He-azwj Examines the rich of their kindness with the poor. All that is Kindness and Mercy from the Wise Whose Management cannot be faulted'.

قال: فبما استحق الطفل الصغير ما يصيبه من الاوجاع والامراض بلا ذنب عمله ولاجرم سلف منه ؟

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?'

قال: إن المرض على وجوه شتى: مرض بلوى، ومرض العقوبة، ومرض جعل عليه الفناء وأنت تزعم أن ذلك من أغذية رديئة، وأشربة وبيئة، أو من علة كانت بامه، وتزعم أن من أحسن السياسة لبدنه وأجمل النظر في أحوال نفسه وعرف الضار مما يأكل من النافع لم يمرض، وتميل في قولك إلى من يزعم أنه لا يكون المرض والموت إلا من المطعم والمشرب،

He-asws 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.

قد مات أرسطاطا ليس معلم الاطباء، وأفلاطون رئيس الحكماء، وجالينوس شاخ ودق بصره، وما دفع الموت حين نزل بساحته، ولم يألوا حفظ نفسهم والنظر لما يوافقها، كم من مريض قد زاده المعالج سقما ! وكم من طبيب عالم وبصير بالا دواء والادوية ماهر مات، وعاش الجاهل بالطب بعده زمانا ! فلا ذاك نفعه علمه بطبه عند انقطاع مدته وحضور أجله، ولاهذا ضره الجهل بالطب مع بقاء المدة وتأخر الاجل.

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'.

ثم قال (عليه السلام): إن أكثر الاطباء قالوا: إن علم الطب لم يعرفه الانبياء، فما نصنع على قياس قولهم بعلم زعموا ليس تعرفه الانبياء الذين كانوا حجج الله على خلقه، وامناءه في أرضه، وخزان علمه وورثة حكمته، والا دلاء عليه، والدعاة إلى طاعته ؟

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

ثم إني وجدت أكثرهم يتنكب في مذهبه سبل الانبياء ويكذب الكتب المنزلة عليهم من الله تبارك وتعالى، فهذا الذي أزهدني في طلبه وحامليه.

Then I[-asws] find that most of them deviate in their doctrines from the way of the Prophets[-as] and belie the Books Revealed unto them[-as] from Allah[-azwj] Blessed and Exalted. So, this is the one who abstains from me[-asws] in seeking it and bearing it'.

قال فكيف تزهد في قوم وأنت مؤد بهم وكبيرهم ؟

He said, 'How can you[-asws] abstain regarding a people, and you[-asws] are a leader with them and their elder?'

قال: إني لما رأيت الرجل منهم الماهر في طبه إذا سألته لم يقف على حدود نفسه، وتأليف بدنه وتركيب أعضائه، ومجرى الاغذية في جوارحه ومخرج نفسه، وحركة لسانه، ومستقر كلامه، ونور بصره، وانتشار ذكره، واختلاف شهواته، وانسكاب عبراته، ومجمع سمعه، وموضع عقله، ومسكن روحه، ومخرج عطسته، وهيج غمومه، وأسباب سروره، وعلة ما حدث فيه من بكم وصمم وغير ذلك لم يكن عندهم في ذلك أكثر من أقاويل استحسنوها وعلل فيما بينهم جوزوها.

He[-asws] said: 'When I[-asws] see the man from them, the expert in his medicine, when I[-asws] 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'.

قال: فأخبرني عن الله عزوجل أله شريك في ملكه، أو مضاد له في تدبيره ؟ قال: لا، قال: فما هذا الفساد الموجود في هذا العالم من سباع ضارية، وهوام مخوفة، وخلق كثير مشوهة، ودود وبعوض وحيات وعقارب، وزعمت أنه لا يخلق شيئا إلا لعلة لانه لا يعبث ؟

He said, 'Inform me about Allah-azwj Mighty and Majestic. Is there an associate in His-azwj Kingdom, or an adversary to Him-azwj in His-azwj Management?' He-asws said: 'No'. He said, 'So 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-asws claim that He-azwj does not Create anything except for a reason, because He-azwj does not play around?'

قال: ألست تزعم أن العقارب تنفع من وجع المثانة والحصاة، ولمن يبول في الفراش، وأن أفضل الترياق ما عولج من لحوم الافاعي، وأن لحومها إذا أكلها المجذوم لشبت نفعه، وتزعم أن الدود الاحمر الذي بصاب تحت الارض نافع للآكلة ؟ قال: نعم،

He-asws 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'.

قال (عليه السلام): فأما البعوض والبق فبعض سببه أنه جعل أرزاق الطير، وأهان بها جبارا تمرد على الله وتجبر وأنكر ربوبيته، فسلط الله عليه أضعف خلقه ليريه قدرته وعظمته وهي البعوض فدخلت في منخره حتي وصلت إلى دماغه فقتلته.

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

واعلم أنا لو وقفنا على كل شئ خلقه الله لم خلقه ولاي شئ أنشأه لكنا قد ساويناه في علمه، وعلمنا كل ما يعلم واستغنينا عنه وكنا وهو في العلم سواء.

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

قال: فأخبرني هل يعاب شئ من خلق الله وتدبيره ؟ قال: لا، قال: فإن الله خلق خلقه غرلا، أذلك منه حكمة أم عبث ؟ قال: بل حكمة منه ؟

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

قال: غيرتم خلق الله وجعلتم فعلكم في قطع القلفة أصوب مما خلق الله لها وعبتم الاقلف، والله خلقه، ومدحتم الختان وهو فعلكم، أم تقولون: إن ذلك من الله كان خطأ غير حكمة ؟ !

He said, 'You change the creation of Allah-azwj you make your deed in cutting the foreskin as more correct than what Allah-azwj had Created, and you are faulting the foreskin and (although) Allah-azwj 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-azwj without wisdom?'

قال (عليه السلام): ذلك من الله حكمة وصواب غير أنه سن ذلك وأوجبه على خلقه، كما أن المولود إذا خرج من بطن امه وجدنا سرته متصلة بسرة امه كذلك خلقها الحكيم، فأمر العباد بقطعها وفي تركها فساد بين للمولود والام،

He-asws said: 'That is Wisdom from Allah-azwj and correctness, apart from that He-azwj Made that to be a Sunnah and Obligated it upon His-azwj 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. So, He-azwj Commanded the servants with cutting it, and in leaving it is a spoiling between the new-born and the mother.

وكذلك أظفار الانسان أمر إذا طالت أن تقلم، وكان قادرا يوم دبر خلقة الانسان أن يخلقها خلقة لاتطول، وكذلك الشعر من الشارب والرأس يطول فيجز، وكذلك الثيران خلقها فحولة وإخصاؤها أوفق، ليس في ذلك عيب في تقدير الله تعالى.

Similar to that are the nails of the human being. He-azwj Commanded, when these are long, that you should clip (the nails), and He-azwj was Able on the Day He-azwj Managed the creation of the human being that He-azwj 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-azwj Created it virile, and its being cut would be more compatible. There isn't any fault in that in the Determination of Allah-azwj the Exalted'.

قال: ألست تقول: يقول الله: (ادعوني أستجب لكم) وقد نرى المضطر يدعوه فلا يستجاب له، والمظلوم يستنصره على عدوه فلا ينصره.

He said, 'Aren't you-asws saying, 'Allah-azwj 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-azwj Helps his enemy against him and does not Help him'.

قال (عليه السلام): ويحك ما يدعوه أحد إلا استجاب له، أما الظالم فدعاؤه مردود إلى أن يتوب إليه، وأما المحق فإنه إذا دعاه استجاب له وصرف عنه البلاء من حيث لا يعلمه، وادخر له ثوابا جزيلا ليوم حاجته إليه،

He-asws said: 'Woe be unto you! There is no one who supplicates to Him-azwj except it is Answered for him. As for the unjust one, his supplications are rejected until he repents to Him-azwj, and as for the rightful, when he supplicates to Him-azwj, 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.

وإن لم يكن الامر الذي سأل العبد خيرة له إن أعطاه أمسك عنه، والمؤمن العارف بالله ربما عز عليه أن يدعوه فيما لا يدري أصواب ذلك أم خطاء، وقد يسأل العبد ربه إهلاك من لم ينقطع مدته، ويسأل المطروقتا، ولعله أوان لا يصلح فيه المطر لانه أعرف بتدبير ما خلق من خلقه، وأشباه ذلك كثيرة، فافهم هذا.

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-azwj, sometimes it is dear upon Him-azwj that he supplicates to Him-azwj regarding what he does not know whether that is correct or a mistake; and the servant could have asked his Lord-azwj 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-azwj Knows what He-azwj has Created from His-azwj creation – and the likes of this is a lot, therefore understand this'.

قال: فأخبرني أيها الحكيم ما بال السماء لا ينزل منها إلى الارض أحد، ولا يصعد من الارض إليها بشر، ولا طريق إليها ولا مسلك ؟ فلو نظر العباد في كل دهر مرة من يصعد إليها وينزل لكان ذلك أثبت في الربوبية، وأنفى للشك، وأقوى لليقين وأجدر أن يعلم العباد أن هناك مدبرا، إليه يصعد الصاعد، ومن عنده يهبط الهابط!

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-azwj'.

قال (عليه السلام): إن كل ما ترى في الارض من التدبير إنما هو ينزل من السماء و منها ما يظهر، أما ترى الشمس منها تطلع، وهي نور النهار، وفيها قوام الدنيا، ولو حبست حار من عليها وهلك ؟ والقمر منها يطلع، وهو نور الليل، وبه يعلم عدد السنين والحساب والشهور والايام، ولو حبس لحار من عليها وفسد التدبير ؟

He-asws said: 'All what you see in the earth from the Management, rather 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?

وفي السماء النجوم التي يهتدى بها في ظلمات البر والبحر، ومن السماء ينزل الغيث الذي فيه حياة كل شئ من الزرع والنبات والانعام، وكل الخلق لو حبس عنهم لما عاشوا، والريح لو حبست أياما لفسدت الاشياء جميعا وتغيرت، ثم الغيم والرعد والبرق و الصواعق كل ذلك إنما هو دليل على أن هناك مدبرا يدبر كل شئ ومن عنده ينزل،

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-azwj.

وقد كلم الله موسى عليه السلام وناجاه، ورفع الله عيسى بن مريم، والملائكة تنزل من عنده غير أنك لا تؤمن بما لم تره بعينك، وفيما تراه بعينك كفاية أن تفهم وتعقل.

And Allah-azwj has Spoken to Musa-as and Whispered to him-as, and Allah-azwj Raised Isa-as Bin Maryam-as, and the Angels descend from Him-azwj, 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'.

قال: فلو أن الله رد إلينا من الاموات في كل مائة عام لنسأله عمن مضى منا إلى ما صاروا وكيف حالهم وماذا لقوا بعد الموت وأي شئ صنع بهم ليعمل الناس على اليقين اضمحل الشك وذهب الغل عن القلوب

He said, 'If Allah-azwj were to Return to us someone from the dead during every one 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'.

قال: إن هذه مقالة من أنكر الرسل وكذبهم، ولم يصدق بمابه من عند الله إذا أخبروا وقالوا: إن الله أخبر في كتابه عزوجل على لسان الانبياء حال من مات منا، أفيكون أحد أصدق من الله قولا ومن رسله ؟

He-asws said: 'This is talk of the one who denies the Rasools-as and belies them-as, and does not ratify what is with him from the Presence of Allah-azwj, when they-as informed and said: 'Allah-azwj Mighty and Majestic has Informed in His-azwj Book upon the tongue of the Prophets-as, the state of the ones from us who died'. Can anyone be more truthful than Allah-azwj and His-azwj Rasools-as in words?

وقد رجع إلى الدنيا ممن مات خلق كثير، منهم أصحاب الكهف أماتهم الله ثلاث مائة عام وتسعة ثم بعثهم في زمان قوم أنكروا البعث ليقطع حجتهم وليريهم قدرته وليعلموا أن البعث حق،

And a lot of the ones who died have returned to the world, from them are the companions of the cave. Allah-azwj 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-azwj Power, and to let them know that the Resurrection is true.

وأمات الله ارميا النبي الذي نظر إلى خراب بيت المقدس وما حوله حين غزاهم بخت نصر فقال: أنى يحيي هذه الله بعد موتها، فأماته الله مائة عام ثم أحياه ونظر إلى أعضائه كيف تلتئم وكيف تلبس اللحم وإلى مفاصله وعروقه كيف توصل، فلما استوى قاعدا قال: أعلم أن الله على كل شئ قدير،

And Allah-azwj Cause the Prophet Irmiah-as (Uzair-as) to die who looked at the ruins of Bayt Al Maqdis and what is around it when Bakht Nasar attacked them (militarily). He-as said: 'Will Allah-azwj Revive this after its death?' So, Allah-azwj Caused him-as to die for a hundred years, then Revived him-as and he-as looked at his-as body parts how they were healed, and how the flesh was clothed (upon the bones), and to his-as joints and to his-as veins how they were joined up. When he-as was complete he-as sat up, he-as said: 'I-as know that Allah-azwj is Able upon all things'.

وأحيا الله قوما خرجوا عن أوطانهم هاربين من الطاعون لا يحصى عددهم فأماتهم الله دهرا طويلا حتى بليت عظامهم وتقطعت أوصالهم وصاروا ترابا، فبعث الله تعالى في وقت أحب أن يري خلقه قدرته نبيا يقال له: حزقيل فدعاهم فاجتمعت أبدانهم ورجعت فيها أرواحهم، وقاموا كهيئة يوم ما توا لا يفتقدون من أعدادهم رجلا فعاشوا بعد ذلك دهرا طويلا،

And Allah-azwj Revived a people who had gone out from their homeland fleeing from the plague, their number cannot be counted. Allah-azwj Caused them to die for a long time period until their bones decayed and their joints were cut and became dust. Then Allah-azwj the Exalted Sent a Prophet-as called Hizkeel-as Loving to Show His-azwj creatures His-azwj Power. He-as 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.

وأن الله أمات قوما خرجوا مع موسى حين توجه إلى الله فقالوا: أرنا الله جهرة، فأماتهم الله ثم أحياهم.

And that Allah-azwj Caused a people to die who had gone out with Musa-as when they headed to Allah-azwj and they said, 'Show us Allah-azwj Manifestly!' Allah-azwj Caused them to die, then Revived them'.

قال: فأخبرني عمن قال بتناسخ الارواح من أي شئ قالوا ذلك ؟ وبأي حجة قاموا على مذاهبهم ؟

He said, 'Inform me about the one who says with the re-incarnation of the souls, from which thing are they saying that? And by which argument are they standing upon their doctrine?'

قال: إن أصحاب التناسخ قد خلفوا وراءهم منهاج الدين وزينوا لانفسهم الضلالات، وأمر جواأنفسهم في الشهوات، وزعموا أن السماء خاوية ما فيها شئ مما يوصف، وأن مدبر هذا العالم في صورة المخلوقين بحجة من روى أن الله عزوجل خلق آدم على صورته، وأنه لاجنة ولانار ولابعث ولا نشور،

He-asws said: 'The companions of the re-incarnation 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-azwj Mighty and Majestic Created Adam-as upon His-azwj image, and there is neither Paradise nor Fire, nor Resurrection nor Gathering.

والقيامة عندهم خروج الروح من قالبه وولوجه في قالب آخر، إن كان محسنا في القالب الاول اعيد في قالب أفضل منه حسنا في أغلى درجة الدنيا وإن كان مسيئا أو غير عارف صار في بعض الدواب المتعبة في الدنيا أوهوام مشوهة الخلقة، وليس عليهم صوم ولا صلاة ولا شئ من العبادة أكثر من معرفة من تجب عليه معرفته،

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.

وكل شئ من شهوات الدنيا مباح لهم من فروج النساء وغير ذلك من نكاح الاخوات والبنات والخالات وذوات البعولة، وكذلك الميتة والخمرو الدم، فاستقبح مقالتهم كل الفرق ولعنهم كل الامم،

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.

فلما سألوا الحجة زاغوا وحادوا، فكذب مقالتهم التوراة، ولعنهم الفرقان، وزعموا مع ذلك أن إلههم ينتقل من قالب إلى قالب، وأن الارواح الازلية هي التي كانت في آدم، ثم هلم جرا تجري إلى يومنا هذا في واحد بعد آخر، فإذا كان الخالق في صورة المخلوق فبما يستدل على أن أحدهما خالق صاحبه ؟

When they are asked for the proof, they turn aside and become harsh. So, 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-as, then so and so forth flowing up to this day of ours, in one after another. So, 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?

وقالوا: إن الملائكة من ولد آدم، كل من صار في أعلى درجة دينهم خرج من منزلة الامتحان و التصفية فهو ملك، فطورا تخالهم نصارى في أشياء، وطورا دهرية يقولون: إن الاشياء على غير الحقيقة، قد كان يجب عليهم أن لا يأكلوا شيئا من اللحمان، لان الدواب عندهم كلها من ولد آدم حولوا من صورهم، فلا يجوز أكل لحوم القرابات.

And they said that the Angels are from the children of Adam-as. 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-as having been transformed from their (former) images, therefore it is not allowed to eat the meat of the relatives'.

قال: ومن زعم أن الله لم يزل ومعه طينة موذية فلم يستطع التفصي منها إلا بامتزاجه بها ودخوله فيها، فمن تلك الطينة خلق الاشياء

He said, 'And there are ones who claim that Allah-azwj did not cease to be and with Him-azwj was some harmful clay and He-azwj was not Able to get rid of it except by Him-azwj Mingling with it and Entering into it, so from that clay the things were created'.

قال: سبحان الله وتعالى ما أعجز إلها يوصف بالقدرة لايستطيع التفصي من الطينة ؟ إن كانت الطينة حية أزلية فكانا إلهين قديمين فامتزجا ودبرا العالم من أنفسهما، فإن كان ذلك كذلك فمن أين جاء الموت والفناء ؟ وإن كانت الطينة ميتة فلابقاء للميت مع الازلي القديم، والميت لا يجئ منه حي،

He-asws said: 'Glory be to Allah-azwj! 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 come 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, life cannot come from it.

هذه مقالة الديصانية أشد الزنادقة قولا وأهملهم مثلا، نظروا في كتب قد صنفتها أوائلهم وحبروها لهم بألفاظ مزخرفة من غير أصل ثابت ولا حجة توجب إثبات ما ادعوا، كل ذلك خلافا على الله وعلى رسله وتكذيبا بما جاؤوا به عن الله،

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-azwj and to His-azwj Rasool-saww and a belying of what they-as had come with from Allah-azwj.

فأما من زعم أن الابدان ظلمة والارواح نور وأن النور لا يعمل الشر والظلمة لاتعمل الخير فلاتجب عليهم أن يلوموا أحدا على معصية، ولا ركوب حرمة ولا إتيان فاحشة، وأن ذلك على الظلمة غير مستنكر، لان ذلك فعلها، ولاله أن يدعو ربا ولا يتضرع إليه، لان النور رب، والرب لا يتضرع إلى نفسه ولا يستعيذ بغيره، ولا لاحد من أهل هذه المقالة أن يقول: أحسنت أو أسأت، لان الاساءة من فعل الظلمة وذلك فعلها، والاحسان من النور ولا يقول النور لنفسه: أحسنت يا محسن، وليس هناك ثالث

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-azwj not beseech to Him-azwj, 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.

فكانت الظلمة على قياس قولهم أحكم فعلا وأتقن تدبيرا وأعز أركانا من النور، لان الابدان محكمة، فمن صور هذا الخلق صورة واحدة على نعوت مختلفة ؟ وكل شئ يرى ظاهرا من الزهر والاشجار والثمار والطير والدوات يجب أن يكون إلها، ثم حبست النور في حبسها والدولة لها.

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. So, 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.

وأما ما ادعوا بأن العاقبة سوف تكون للنور فدعوى، وينبغي على قياس قولهم أن لا يكون للنور فعل لانه أسير، وليس له سلطان فلافعل له ولا تدبير، وإن كان له مع الظلمة تدبير فما هو بأسير بل هو مطلق عزيز، فإن لم يكن كذلك وكان أسير الظلمة فإنه يظهر في هذا العالم إحسان وخير مع فساد وشر

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. So, 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.

فهذا يدل على أن الظلمة تحسن الخير وتفعله كما تحسن الشر وتفعله، فإن قالوا محال ذلك فلانور يثبت ولا ظلمة وبطلت دعواهم ورجع الامر إلى أن الله واحد وما سواه باطل، فهذه مقالة ماني الزنديق وأصحابه،

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-azwj is One, and whatever besides Him-azwj is false. This is the talk of the atheist Mani and his companions.

وأما من قال: النور والظلمة بينهما حكم، فلابد من أن يكون أكبر الثلاثة الحكم، لانه لا يحتاج إلى الحاكم إلا مغلوب أو جاهل أو مظلوم، وهذه مقالة المدقونية، والحكاية عنهم تطول.

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.

قال: فما قصة ماني ؟ قال: متفحص أخذ بعض المجوسية فشابها ببعض النصرانية، فأخطأ الملتين ولم يصب مذهبا واحدا منهما، وزعم أن العالم دبر من إلهين: نور وظلمة، وأن النور في حصار من الظلمة على ما حكينا منه، فكذبته النصارى وقبلته المجوس.

He said, 'So what is the story of Mani?' He-asws 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-asws narrated from it. The Christians belied it, and the Magians accepted it'.

قال: فأخبرني عن المجوس أبعث الله إليهم نبيا ؟ فإني أجدلهم كتبا محكمة و مواعظ بليغة وأمثالا شافية يقرون بالثواب والعقاب ولهم شرائع يعملون بها. قال: مامن امة إلا خلافيها نذير وقد بعث إليهم نبي بكتاب من عند الله فأنكروه وجحدوا لكتابه.

He said, 'Inform me about the Magians, did Allah-azwj Send a Prophet-as 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-asws said: 'There is none from a community except it has opposed a warner and Allah-azwj had Sent a Prophet-as to them with a Book from Allah-azwj, but they denied him-as (and) rejected his-as Book'.

قال: ومن هو فإن الناس يزعمون أنه خالد بن سنان ؟ قال (عليه السلام): إن خالدا كان غريبا بدويا ما كان نبيا وإنما ذلك شئ يقوله الناس قال: أفزردشت ؟ قال: إن زردشت أتاهم بزمزمة وادعى النبوة فآمن منهم قوم وجحده قوم فأخرجوه فأكلته السباع في برية من الارض.

He said, 'And who was he-as, for the people are claiming that it is Khalid Bin Sinan?' He-asws 'Khalid was a Bedouin stranger. He was not a Prophet-as, and rather that is something the people are saying it'. He said, 'Is it Zardasht?' He-asws 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'.

قال: فأخبرني عن المجوس كانوا أقرب إلى الصواب في دهرهم أم العرب ؟ قال: العرب في الجاهلية كانت أقرب إلى الدين الحنيفي من المجوس وذلك أن المجوس كفرت بكل الانبياء وجحدت كتبها وأنكرت براهينها ولم تأخذ بشئ من سننها و آثارها، وأن كيخسرو ملك المجوس في الدهر الاول قتل ثلاثمائة نبي، وكانت المجوس لا تغتسل من الجنابة والعرب كانت تغتسل والاغتسال من خالص شرائع الحنيفية

He said, 'Inform me about the Magians, were they closer to the correctness in their era or the Arabs?' He-asws 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-as and rejected their-as Books and denied their-as proofs and did not take with anything from their-as Sunnahs and their-as Ahadeeth, and that Kaykhusraw, the king of the Magians in the first era killed three hundred Prophets-as, and the Magians neither washed from the sexual impurities and the Arabs were cashing and bathing (following) the pure laws, of the upright (Religion).

وكانت المجوس لاتختتن وهومن سنن الانبياء، وأن أول من فعل ذلك إبراهيم خليل الله وكانت المجوس لا تغتسل موتاهم ولا تكفنها وكانت العرب تفعل ذلك، وكانت المجوس ترمي الموتى في الصحارى والنواويس والعرب تواريها في قبورها وتلحدلها وكذلك السنة على الرسل إن أول من حفر له قبر آدم أبو البشر والحد له لحد،

And the Magians were not circumcising, and it is from the Sunnahs of the Prophets-as, and that the first one to do that was Ibrahim-as, Friend of Allah-azwj. 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-as that the first one a grave was dug for him was Adam-as, father-as of mankind, and a pit was dug for him-as.

وكانت المجوس تأتي الامهات وتنكح البنات والاخوات وحرمت ذلك العرب، وأنكرت المجوس بيت الله الحرام وسمته بيت الشيطان والعرب كانت تحجه وتعظمه ويقول: بيت ربنا، وتقر بالتوراة والانجيل وتسأل أهل الكتاب وتأخذ عنهم، وكانت العرب في كل الاسباب أقرب إلى الدين الحنيفي من المجوس.

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-azwj and named is as 'The house of Satan-la', and the Arabs used to perform its Hajj and revere it and were saying, 'House of our Lord-azwj', 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'.

قال: فإنهم احتجوا بإتيان الاخوات أنها سنة من آدم قال: فما حجتهم في إتيان البنات والامهات وقد حرم ذلك آدم ونوح وإبراهيم وموسى وعيسى وسائر الانبياء عليهم السلام وكل ما جاء عن الله عزوجل.

He said, 'But they are arguing the going to (marrying) the sisters that it is a Sunnah from Adam-as'. He-asws said: 'So what is their argument in coming to the daughters and the mothers, and Adam-as had prohibited that, and (so had) Noah-as, and Ibrahim-as, and Musa-as, and Isa-as and the rest of the Prophets-as, and every one who had come from Allah-azwj Mighty and Majestic'.

قال: فلم حرم الله تعالى الخمر ولالذة أفضل منها ؟ قال: حرمها لانها ام الخبائث أو ليس كل شئ يأتي على شاربها ساعة يسلب لبه ولا يعرف ربه ولا يترك معصية إلا ركبها ولا حرمة إلا انتهكها ولارحما ماسة إلا قطعها ولا فاحشة إلا أتاها، والسكران زمامه بيد الشيطان إن أمره أن يسجد للاوثان سجد وينقاد حيث ما قاده.

He said, 'Why did Allah-azwj the Exalted Prohibit the wine and there is no pleasure better than it?' He-asws said: 'He-azwj 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-azwj 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-la. If he is told to do Sajdah to the idols, he would do so, and goes to wherever he is towed' (by Iblees).

قال: فلم حرم الدم المسفوح ؟ قال: لانه يورث القساوة، ويسلب الفؤاد رحمته، ويعفن البدن، ويغير اللون، وأكثر ما يصيب الانسان الجذام يكون من أكل الدم. قال: فأكل الغدد ؟ قال: يورث الجذام.

He said, 'Why did He-azwj Prohibit the blood shed?' He-asws 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-asws said: 'Inherits the leprosy'.

قال: فالميتة لم حرمها ؟ قال: (صلوات الله عليه) فرقا بينها وبين ما يذكر عليه اسم الله والميتة قد جمد فيها الدم وتراجع إلى بدنها فلحمها تقيل غير مرئ لانها يؤكل لحمها بدمها.

He said, 'The dead, why did He-azwj Prohibit it?' He-asws said: 'A differentiation between it and what the Name of Allah-azwj 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'.

قال: فالسمك ميتة ؟ قال: إن السمك ذكاته إخراجه حيا من الماء ثم يترك حتى يموت من ذات نفسه وذلك أنه ليس له دم وكذلك الجراد.

He said, 'The dead fish?' He-asws 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'.

قال: فلم حرم الزنا ؟ قال: لما فيه من الفساد وذهاب المواريث وانقطاع الانساب لاتعلم المرأة في الزنا من أحبلها ولا المولود يعلم من أبوه ولا أرحام موصولة ولاقرابة معروفة.

He said, 'Why is the adultery Prohibited?' He-asws 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'.

قال: فلم حرم اللواط ؟ قال: من أجل أنه لو كان إتيان الغلام حلالا لاستغنى الرجال عن النساء، وكان فيه قطع النسل وتعطيل الفروج وكان في إجازة ذلك فساد كثير.

He said, 'Why did He-azwj Prohibit the sodomy?' He-asws 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'.

قال: فلم حرم إتيان البهيمة ؟ قال (عليه السلام): كره أن يضيع الرجل ماءه ويأتي غير شكله ولو أباح ذلك لربط كل رجل أتانا يركب ظهرها ويغشى فرجها فكان يكون في ذلك فساد كثير فأباح ظهورها وحرم عليهم فروجها وخلق للرجال النساء ليأنسوا بهن ويسكنوا إليهن ويكن موضع شهواتهم وامهات أولادهم.

He said, 'Why did He-azwj Prohibit going to the animals (bestiality)?' He-asws 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'.

قال: فما علة الغسل من الجنابة وإن ما أتى حلال وليس في الحلال تدنيس ؟ قال (عليه السلام): إن الجنابة بمنزلة الحيض، وذلك أن النطفة دم لا تستحكم، ولايكون الجماع إلا بحركة شديدة وشهوة غالبة، وإذا فرغ تنفس البدن ووجد الرجل من نفسه رائحة كريهة فوجب الغسل لذلك، وغسل الجنابة مع ذلك أمانة ائتمن الله تعالى عليها عبيده ليختبرهم بها.

He said, 'What is the reason of the washing from the sexual impurity and what is come to is Permissible, and there isn't any filthiness in the Permissible?' He-asws said: 'The sexual 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 sexual impurity is an entrustment Entrusted by Allah-azwj the Exalted upon His-azwj servants in order to Test them by it'.

قال: أيها الحكيم فما تقول فيمن زعم أن هذا التدبير الذي يظهر في هذا العالم تدبير النجوم السبعة ؟ قال: يحتاجون إلى دليل أن هذا العالم الاكبر والعالم الاصغر من تدبير النجوم التي تسبح في الفلك وتدور حيث دارت متعبة لاتفتر، وسائرة لا تقف.

He said, 'O wise one! What are you-asws saying regarding the ones who claim that this is the management which appears in this universe is the management of the seven stars?' He-asws 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'.

ثم قال: وإن كل نجم منها موكل مدبر فهي بمنزلة العبيد المأمورين المنهيين، فلو كانت قديمة أزلية لم تتغير من حال. إلى حال.

Then he-asws 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'.

قال: فمن قال: بالطبائع ؟ قال: من لم يملك البقاء ولاصرف الحوادث وغيرته الايام والليالي لايرد الهرم ولا يدفع الاجل ما تصنع به ؟

He said, '(What about) the ones who say with the (four) natures (heat, cold, wet, dry)?' He-asws 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 aging nor repel the deaths, what can you do with it?'

قال: فأخبرني عمن زعم أن الخلق لم يزل يتناسلون ويتوالدون، ويذهب قرن ويجئ قرن، تفنيهم الامراض والاعراض وصنوف الآفات، يخبرك الآخر عن الاول وينبئك الخلف عن السلف والقرون عن القرون أنهم وجدوا الخلق على هذا الوصف بمنزلة الشجر والنبات، في كل دهر يخرج منه حكيم عليم بمصلحة الناس بصير بتأليف الكلام ويصنف كتابا قد حبره بفطنته، وحسنه بحكمته، قد جعله حاجزا بين الناس، يأمرهم بالخير ويحثهم عليه، وينهاهم عن السوء والفساد ويزجرهم عنه، لئلايتها وشوا ولا يقتل بعضهم بعضا.

He said, 'Inform me about the one who claims that the creation will not cease to be lineaging 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 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'.

قال (عليه السلام): ويحك إن من خرج من بطن امه أمس ويرحل عن الدنيا غدا لاعلم له بما كان قبله ولا ما يكون بعده، ثم إنه لا يخلو الانسان من أن يكون خلق نفسه، أو خلقه غيره، أولم يزل موجودا، فما ليس بشئ لا يقدر على أن يخلق شيئا وهو ليس بشئ، وكذلك ما لم يكن فيكون شيئا يسأل فلا يعلم كيف كان ابتداؤه،

He-asws 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 exit would come into being as a thing and is asked but it does not know who was its own beginning.

ولو كان الانسان أزليا لم تحدث فيه الحوادث، لان الازلي لا تغيره الايام ولا يأتي عليه الفناء، مع أنالم نجد بناء من غيربان، ولا أثرا من غير مؤثر، ولا تأليفا من غير مؤلف، فمن زعم أن أباه خلقه قيل: فمن خلق أباه ؟ ولو أن الاب هو الذي خلق ابنه لخلقه على شهوته، وصوره على محبته، ولملك حياته، ولجارفيه حكمه، مرض فلم ينفعه، ومات فعجز عن رده، إن من استطاع أن يخلق خلقا وينفخ فيه روحا حتى يمشي على رجليه سويا يقدر أن يدفع عنه الفساد.

And if the human being was eternal, the occurrences would not occur in him, because the eternal is not changed by the days nor does the 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. So, 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'.

قال: فما تقول في علم النجوم ؟

He said, 'What are you-asws saying regarding knowledge of the stars (astrology)?'

قال: هو علم قلت منافعه وكثرت مضراته لانه لا يدفع به المقدور، ولا يتقى به المحذور، إن أخبر المنجم بالبلاء لم ينجه التحرز من القضاء، وإن أخبر هو بخير لم يستطع تعجيله، وإن حدث به سوء لم يمكنه صرفه، و المنجم يضاد الله في علمه بزعمه أنه يرد قضاء الله عن خلقه.

He-asws said: 'It is a knowledge of little benefit and more harm, because the Pre-determined 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-azwj regarding His-azwj Knowledge by claiming that he can repel the Ordainment of Allah-azwj from His-azwj creatures'.

قال: فالرسول أفضل أم الملك المرسل إليه ؟ قال: بل الرسول أفضل.

He said, 'Is the Rasool-as superior of the Angel Sent to him-as?' He-asws said: 'But, the Rasool-as is superior'.

قال: فما علة الملائكة الموكلين بعباده يكتبون عليهم ولهم، والله عالم السر وما هو أخفى ؟

He said, 'What is the reason the Angels allocated with His-azwj servants are writing against them and for them, and Allah-azwj Knows the secrets and what is hidden?'

قال: استعبدهم بذلك وجعلهم شهودا على خلقه، ليكون العباد لملازمتهم إياهم أشد على طاعة الله مواظبة، وعن معصيته أشد انقباضا، وكم من عبديهم بمعصية فيذكر مكانها فارعوى وكف، فيقول: ربي يراني وحفظتي علي بذلك تشهد، وأن الله برأفته ولطفه أيضا وكلهم بعباده يذبون عنه مردة الشياطين، وهوام الارض، و آفات كثيرة من حيث لا يرون بإذن الله إلى أن يجئ أمر الله عزوجل.

He-asws said: 'He-azwj Enslaved them with that and Made them as witnesses upon His-azwj creatures, for the servants become necessitated by them, more intense upon obedience of Allah-azwj with perseverance, and more intensely shirking from disobeying Him-azwj; and how many a servant disobeyed, then he remembers in his place, so he returns and refrains, and he saying, 'My Lord-azwj Showed me and Protected me with that witness', and that Allah-azwj, by His-azwj Compassion and His-azwj Kindness as well Allocated them with His-azwj servants casting off from him the apostate Satans-la, and vermins of the earth, and a lot of afflictions from where he is not seeing, by the Permission of Allah-azwj until the Command of Allah-azwj Mighty and Majestic comes'.

قال: فخلق الخلق للرحمة أم للعذاب ؟ قال: خلقهم للرحمة وكان في علمه قبل خلقه إياهم أن قوما منهم يصيرون إلى عذابه بأعمالهم الرديئة وجحدهم به.

He said, 'Did He-azwj Create the creatures for the Mercy or for the Punishment?' He-asws said: 'He-azwj said: 'He-azwj Created them for the Mercy, and it was in His-azwj Knowledge before His-azwj Creating them that a group of them would be coming to His-azwj Punishment due to their bad deeds and their rejecting Him-azwj'.

قال: يعذب من أنكر فاستوجب عذابه بإنكاره، فبم يعذب من وحده وعرفه ؟

He said, 'He-azwj will Punish the ones who deny and His-azwj Punishment would be obligated upon him due to his denial, but why would He-azwj Punish the one who professes His-azwj Tawheed and recognises Him-azwj?'

قال: يعذب المنكر لالهيته عذاب الابد، ويعذب المقربه عذابا عقوبة لمعصيته إياه فيما فرض عليه، ثم يخرج ولا يظلم ربك أحدا.

He-asws said: 'He-azwj will Punish the denier of His-azwj Lordship with the permanent Punishment, and He-azwj will Punish the one acknowledging Him-azwj with the Punishment of retribution due to his disobeying Him-azwj regarding what He-azwj had Obligated upon him, then he will come out (of Hell), and your Lord-azwj is not unjust to anyone'.

قال: فبين الكفر والايمان منزلة ؟ قال: لا. قال: فما الايمان وما الكفر ؟

He said, 'Is there a status between the Kufr and the Eman?' He-asws said: 'No'. He said, 'So, what is the Kufr and what is the Eman?'

قال: الايمان أن يصدق الله فيما غاب عنه من عظمة الله لتصديقه بما شاهد من ذلك وعاين، والكفر الجحود.

He-asws said: 'The Eman is that one ratifies Allah-azwj regarding whatever is hidden from him from the Magnificence of Allah-azwj to ratify Him-azwj whatever he witnesses from that and sees; and the Kufr is the rejection'.

قال: فما الشرك وما الشك ؟ قال: الشرك أن يضم إلى الواحد الذي ليس كمثله شئ آخر، والشك ما لم يعتقد قلبه شيئا.

He said, 'So what is the Shirk and what is the doubt?' He-asws said: 'The Shirk is that he joins another to the One Who, there isn't anything like Him-azwj; and the doubt is anything what his heart does not hold'.

قال: أفيكون العالم جاهلا ؟ قال: عالم بما يعلم، وجاهل بما يجهل.

He said, 'Can the knowledgeable one happen to be ignorant?' He-asws said: 'He is a knowledge of what he knows, and ignorant of what he is ignorant of'.

قال: فما السعادة وما الشقاوة ؟ قال السعادة سبب خير تمسك به السعيد فيجره إلى النجاة، والشقاوة سبب خذلان تمسك به الشقي فجره إلى الهلكة، وكل بعلم الله تعالى.

He said, 'So what is the goodness and the wretchedness?' He-asws 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-azwj the Exalted'.

قال: أخبرني عن السراج إذا انطفأ اين يذهب نوره ؟ قال: يذهب فلا يعود. قال: فما أنكرت أن يكون الانسان مثل ذلك إذا مات وفارق الروح البدن لم يرجع إليه أبدا كما لا يرجع ضوء السراج إليه أبدا إذا انطفأ ؟

He said, 'Inform me about the lantern, when it is extinguished, where does its light go?' He-asws said: 'It goes away and does not return'. He said, 'Then what makes you-asws 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?'

قال: لم تصب القياس، إن النار في الاجسام كامنة والاجسام قائمة بأعيانها، كالحجر والحديد، فإذا ضرب أحدهما بالآخر سطعت من بينهما نار يقتبس منهما سراج له الضوء، فالنار ثابتة في أجسامها والضوء ذاهب، والروح جسم رقيق قد البس قالبا كثيفا، وليس بمنزلة السراج الذي ذكرت، إن الذي خلق في الرحم جنينا من ماء صاف وركب فيه ضروبا مختلفة من عروق وعصب وأسنان وشعر وعظام وغير ذلك هو يحييه بعد موته ويعيده بعد فنائه.

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-azwj will Revive it after its death and Repeat it after its annihilation'.

قال: فأين الروح ؟ قال: في بطن الارض حيث مصرع البدن إلى وقت البعث. قال: فمن صلب أين روحه ؟ قال: في كف الملك الذي قبضها حتى يودعها الارض. قال: فأخبرني عن الروح أغير الدم ؟ قال: نعم الروح على ما وصفت لك مادته من الدم، ومن الدم رطوبة الجسم، وصفاء اللون، وحسن الصوت، وكثرة الضحك، فإذا جمد الدم فارق الروح البدن.

He said, 'So, where is the soul?' He-asws 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-asws 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-asws 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'.

قال: فهل يوصف بخفة وثقل ووزن ؟ قال: الروح بمنزلة الريح في الزق إذا نفخت فيه امتلاالزق منها فلا يزيد في وزن الزق ولوجها فيه ولا ينقصها خروجها منه، كذلك الروح ليس لها ثقل ولاوزن.

He said, 'Can it be described with lightness, and heaviness, and weight?' He-asws 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'.

قال: فأخبرني ماجوهر الريح ؟ قال: الريح هواء إذا تحرك سمي ريحا، فإذا سكن سمي هواء، وبه قوام الدنيا، ولو كفت الريح ثلاثة أيام لفسد كل شئ على وجه الارض ونتن، وذلك أن الريح بمنزلة المروحة تذب وتدفع الفساد عن كل شئ و تطيبه، فهي بمنزلة الروح إذا خرج عن البدن نتن البدن وتغير، تبارك الله أحسن الخالقين.

He said, 'Inform me, what is the essence of the soul?' He-asws said: 'The wind. When the air moves it is names 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 and makes it good. So, it is at the status of the soul when it exits from the body, the body stinks and changes. Blessed is Allah-azwj, the best of the creators'.

قال: أفيتلاشى الروح بعد خروجه عن قالبه أم هو باق ؟ قال: بل هو باق إلى وقت ينفخ في الصور، فعند ذلك تبطل الاشياء وتفنى فلاحس ولا محسوس، ثم اعيدت الاشياء كما بدأها مدبرها، وذلك أربعمائة سنة تسبت فيها الخلق وذلك بين النفختين.

He said, 'Does anything of the soul disappear after its exit from its mould or does it remain?' He-asws 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'.

قال: وأنى له بالبعث والبدن قدبلى، والاعضاء قد تفرقت، فعضو ببلدة يأكلها سباعها، وعضو باخرى تمزقه هوامها، وعضو قد صار ترابا بني به مع الطين حائط ؟

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?'

قال: إن الذي أنشأه من غير شئ وصوره على غير مثال كان سبق إليه قادر أن يعيده كما بدأه. قال: أوضح لي ذلك.

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-azwj had Begun it'. He said, 'Clarify it for me'.

قال: إن الروح مقيمة في مكانها: روح المحسن في ضياء وفسحة، وروح المسئ في ضيق وظلمة، والبدن يصير ترابا منه خلق، وما تقذف به السباع والهوام من أجوافها مما أكلته ومزقته كل ذلك في التراب محفوظ عند من لا يعزب عنه مثقال ذرة في ظلمات الارض، ويعلم عدد الاشياء ووزنها،

He-asws 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-azwj Knows the number of the things and their weights.

وأن تراب الروحانيين بمنزلة الذهب في التراب، فإذا كان حين البعث مطرت الارض مطر النشور فتربو الارض ثم تمخض مخض السقاء فيصير تراب البشر كمصير الذهب من التراب إذا غسل بالماء، والزبد من اللبن إذا مخض

And the dust of the spiritualists is at the status of the gold in the soil. When the Resurrection will take place the earth will be rained upon with a rain of the growth, and the ground would be nourished, then there would be severe movement of the soaked, and the dust will become the mortal, like the state of the gold from the soil when it is washed with the water, and the butter from the milk when stirred.

فيجتمع تراب كل قالب فينقل بإذن القادر إلى حيث الروح، فتعود الصور بإذن المصور كهيئتها وتلج الروح فيها، فإذا قد استوى لا ينكر من نفسه شيئا.

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'.

قال: أخبرني عن الناس يحشرون يوم القيامة عراة ؟ قال: بل يحشرون في أكفانهم. قال: أنى لهم بالاكفان وقد بليت ؟ قال: إن الذي أحيا أبدانهم جدد أكفانهم. قال: فمن مات بلا كفن ؟ قال: يستر الله عورته بما شاء من عنده.

He said, 'Inform me about the people, will they be gathered on the Day of Qiyamah, naked?' He-asws said: 'But, they will be gathered in their shrouds'. He said, 'How can there be shrouds for them and they would have decayed?' He-asws said: 'The One Who Revives their bodies will Renew their shrouds'. He said, 'And the one who dies without a shroud?' He-asws said: 'Allah-azwj will Veil his nakedness with whatever He-azwj so Desires from His-azwj Presence'.

قال: فيعرضون صفوفا ؟ قال: نعم هم يومئذ عشرون ومائة ألف صف في عرض الارض.

He said, 'They will be presented in rows?' He-asws said: 'Yes, on that Day there will be one hundred and twenty thousand rows in the width of the earth'.

قال: أو ليس توزن الاعمال ؟ قال (عليه السلام): لا، إن الاعمال ليست بأجسام، وإنما هي صفة ما عملوا، وإنما يحتاج إلى وزن الشئ من جهل عدد الاشياء ولا يعرف ثقلها وخفتها، وإن الله لا يخفى عليه شئ.

He said, 'Or, isn't it so the deeds would be weighed?' He-asws 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 weighing the thing, one who is ignorant of the number of things and does not know its weight and its lightness, and Allah-azwj is such, nothing is hidden from Him-azwj'.

قال: فما الميزان ؟ قال: العدل. قال: فما معناه في كتابه: (فمن ثقلت موازينه) ؟ قال: فمن رجح عمله.

He said, 'So, what is the Scale?' He-asws said: 'The justice'. He said, 'What is the meaning of it in His-azwj Book: ***So, ones whose scale is heavy, [23:102]***. He-asws said: 'The one whose deed outweigh'.

قال: فأخبرني أو ليس في النار مقنع أن يعذب خلقه بها دون الحيات والعقارب ؟ قال: إنما يعذب بها قوما زعموا أنها ليست من خلقه، إنما شريكه الذي يخلقه، فيسلط الله تعالى عليهم العقارب والحيات في النار ليذيقهم بها وبال ما كانوا عليه فجحدوا أن يكون صنعه.

He said, 'Inform me, or isn't there any shelter from He-azwj Punishing His-azwj creatures with besides the snakes and the scorpions?' He-asws said: 'But rather He-azwj will Punish by it a people who claimed that it isn't from His-azwj creation, but rather it was His-azwj associate who created it, therefore Allah-azwj 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-azwj happened to be its Maker'.

قال: فمن أين قالوا: إن أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها، فإذا أكلها عادت كهيئتها ؟ قال: نعم ذلك على قياس السراج يأتي القابس فيقتبس منه فلا ينقص من ضوئه شئ وقد امتلات الدنيا منه سرجا.

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-asws 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'.

قال: أليسوا يأكلون ويشربون وتزعم أنه لا تكون لهم الحاجة ؟ قال: بلى لان غذاءهم رقيق لاثفل له، بل يخرج من أجسادهم بالعرق.

He said, 'Wouldn't they be eating and drinking, and you-asws claim that no need (for urination and defecation) would happen to be for them?' He-asws said: 'Yes, because their provision would be delicate, there being no weight in it, but it would exit from their bodies with the perspiration'.

قال: فكيف تكون الحوراء في كل ما أتاها زوجها عذراء ؟ قال: لانها خلقت من الطيب لا تعتريها عاهة، ولا تخالط جسمها آفة، ولا يجري في ثقبها شئ، ولا يدنسها حيض، فالرحم ملتزقة، إذ ليس فيه لسوى الاحليل مجرى.

How will the Houries happen to be such that every time her husband comes to her, she would (still) be a virgin?' He-asws 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 uterus is sticky when there isn't any flow in the urethra'.

قال: فهي تلبس سبعين حلة ويرى زوجها مخ ساقها من وراء حللها وبدنها ؟ قال: نعم كما يرى أحدكم الدراهم إذا القيت في ماء صاف قدره قيد رمح.

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-asws said: 'Yes, just as one of you see the Dirham when it is thrown in the clear water, from a measurement of a spear'.

قال: فكيف ينعم أهل الجنة بما فيها من النعيم وما منهم أحد إلا وقد افتقد ابنه أو أباه أو حميمه أو امه ؟ فإذا افتقدوهم في الجنة لم يشكوا في مصيرهم إلى النار، فما يصنع بالنعيم من يعلم أن حميمه في النار يعذب ؟

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?'

قال (عليه السلام): إن أهل العلم قالوا :إنهم ينسون ذكرهم، وقال بعضهم: انتظروا قدومهم ورجوا أن يكونوا بين الجنة و النار في أصحاب الاعراف.

He-asws 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'.

قال: فأخبرني عن الشمس أين تغيب ؟ قال: ان بعض العلماء قالوا: إذا انحدرت أسفل القبة دار بها الفلك إلى بطن السماء صاعدة أبدا إلى أن تنحط إلى موضع مطلعها – يعني أنها تغيب في عين حامئة ثم تخرق الارض راجعة إلى موضع مطلعها – فتحير تحت العرش حتى يؤذن لها بالطلوع، ويسلب نورها كل يوم ويتجلل نورا آخر.

He said, 'Inform me about the sun, where does it set?' He-asws 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'.

قال: فالكرسي أكبر أم العرش ؟ قال: كل شئ خلقه الله تعالى في جوف الكرسي خلا عرشه فإنه أعظم من أن يحيط به الكرسي.

He said, 'Is the Chair bigger or the Throne?' He-asws said: 'All things Allah-azwj, the Exalted, Created are in the interior of the Chair apart from His-azwj Throne, for it is greater than to be encompassed by the Chair'.

قال: فخلق النهار قبل الليل ؟ قال: نعم خلق النهار قبل الليل، والشمس قبل القمر، والارض قبل السماء، ووضع الارض قبل الحوت، والحوت في الماء، والماء في صخرة مجوفة، والصخرة على عاتق ملك، والملك على الثرى، والثرى على الريح العقيم، والريح على الهواء، والهواء تمسكه القدرة، وليس تحت الريح العقيم إلا الهواء والظلمات ولا وراء ذلك سعة ولا ضيق ولا شئ يتوهم،

He said, 'Was the day created before the night?' He-asws 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.

ثم خلق الكرسي فحشاه السماوات والارض، والكرسي أكبر من كل شئ خلق، ثم خلق العرش فجعله أكبر من الكرسي.

Then He-azwj Created the Chair, and (in it) Compressed the skies and the earth, and the Chair is larger than all things created. Then He-azwj Created the Throne and Made it to be bigger than the Chair''.[66]

3 – يد: الدقاق، عن أبي القاسم العلوي، عن البرمكي، عن الحسين بن الحسن عن إبراهيم بن هاشم القمي، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم في حديث الزنديق الذي أتى أبا عبد الله (عليه السلام) فكان من قول أبي عبد الله (عليه السلام) له: لا يخلو قولك: إنهما اثنان من أن يكونا قديمين قويين أو يكونا ضعيفين، أو يكون أحدهما قويا والآخر ضعيفا،

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-asws, and it was from the words of Abu Abdullah-asws 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.

فإن كانا قويين فلم لا يدفع كل واحد منهما صاحبه وينفرد بالتدبير ؟ وإن زعمت أن أحدهما قوي والآخر ضعيف ثبت أنه واحد كما نقول، للعجز الظاهر في الثاني، وإن قلت إنهما اثنان لم يخلو من أن يكونا متفقين من كل جهة، أو مفترقين من كل جهة،

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

[66] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 2

other one is weak, it proves that one is as we-asws 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.

فلما رأينا الخلق منتظما والفلك جاريا واختلاف الليل والنهار والشمس والقمر دل صحة الامر والتدبير وائتلاف الامر على أن المدبر واحد،

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.

ثم يلزمك إن ادعيت اثنين فلابد من فرجة بينهما حتى يكونا اثنين فصارت الفرجة ثالثا بينهما قديما معهما فليزمك ثلاثة،

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.

وإن ادعيت ثلاثة لزمك ما قلنا في الاثنين حتى يكون بينهما فرجتان فيكون خمسة، ثم يتناهى في العدد إلى ما لا نهاية في الكثرة.

And if you claim three, it would necessitate you what we-asws 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 what there is no end in counting'.

قال هشام: فكان من سؤال الزنديق أن قال: فما الدليل عليه ؟ قال أبو عبد الله (عليه السلام): وجود الافاعيل التي دلت على أن صانعا صنعها، ألا ترى أنك إذا نظرت إلى بناء مشيد مبني علمت أن له بانيا وإن كنت لم ترالباني ولم تشاهده ؟

Hisham said, 'It was from the questions of the atheists that he said, 'What is the evidence upon Him-azwj?' Abu Abdullah-asws 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)?'

قال: فما هو ؟ قال هو شئ بخلاف الاشياء، ارجع بقولي: شئ إلى إثبات معنى وأنه شئ بحقيقة الشيئية، غير أنه لاجسم ولا صورة، ولا يحس ولا يجس، ولا يدرك بالحواس الخمس، لا تدركه الاوهام، ولا تنقصه الدهور، ولا يغيره الزمان.

He said, 'What is He-azwj?' He-asws said: 'He-azwj is a thing opposite to the things. Return to my-asws words: 'A thing' to prove the meaning, and He-azwj is a thing with the reality of the 'thingness', apart from that He-azwj is neither a body nor an image, nor sensed nor felt, nor can He-azwj be realised by the five sensory perception, nor can the imaginations realise Him-azwj, nor does the passage of time reduce Him-azwj, nor do the times change Him-azwj'.

قال السائل فتقول: إنه سميع بصير ؟ قال: هو سميع بصير، سميع بغيرجارحة، وبصير بغير آلة، بل يسمع بنفسه، ويبصر بنفسه، ليس قولي: إنه يسمع بنفسه ويبصر بنفسه أنه شئ والنفس شئ آخر، ولكن أردت عبارة عن نفسي إذ كنت مسؤولا، وإفهاما لك إذ كنت سائلا،

The questioner said, 'You[asws] are saying He[azwj] is Hearing, Seeing?' He[asws] said: 'He[azwj] is Hearing, Seeing, Hearing without an organ and Seeing without any tool, but He[azwj] Hears by Himself and Sees by Himself. It isn't my[asws] word that He[azwj] Hears by Himself and Sees by Himself that He[azwj] is a thing and the Self is another thing, but I[asws] wanted (to teach) a lesson from my[asws] own self when I[asws] was questioned, and as an understanding for you when you were a questioner.

وأقول: يسمع بكله، لا أن الكل منه له بعض، ولكني أردت إفهامك والتعبير عن نفسي، وليس مرجعي في ذلك إلا إلى أنه السميع البصير العالم الخبير بلا اختلاف الذات ولا اختلاف المعنى.

And I[asws] am saying He[azwj] Hears by all of Him[azwj], not that the 'all' from Him[azwj] is a part, but I[asws] want to make you understand and as a lesson from myself[asws], and there isn't any reference in that except to that He[azwj] is the Hearing, the Seeing, the Knowing, the Informed without there being any difference of the Self nor difference of the meaning'.

قال السائل: فما هو ؟ قال أبو عبد الله (عليه السلام): هو الرب، وهو المعبود، وهو الله، وليس قولي: (الله) إثبات هذه الحروف: ألف، لام، لاه ولكني أرجع إلى معنى هو شئ خالق الاشياء وصانعها، وقعت عليه هذه الحروف، وهو المعنى الذي يسمى به الله والرحمن والرحيم والعزيز وأشباه ذلك من أسمائه، وهو المعبود عزوجل

The questioner said, 'So, what is He[azwj]?' Abu Abdullah[asws] said: 'He[azwj] is the Lord[azwj], and He[azwj] is the worshipped One, and He[azwj] is Allah[azwj], and it isn't my[asws] word 'Allah' proof of these letters – 'Alif', nor 'Lam', nor 'Ha', but I[asws] am referring to the meaning He[azwj] is a thing Creator of the things and their Maker.

These letters occur upon Him[azwj], and He[azwj] is the meaning by which He[azwj] is Named the Allah[azwj], and the Beneficent, and the Merciful, and the Mighty, and the likes of that from His[azwj] Names, and He[azwj] is the worshipped One, Mighty and Majestic'.

قال السائل: فإنا لم نجد موهوما إلا مخلوقا. قال أبو عبد الله (عليه السلام): لو كان ذلك كما تقول لكان التوحيد عنامرتفعا، لانا نكلف أن نعتقد غير موهوم، ولكنا نقول: كل موهوم بالحواس مدرك فما تحده الحواس وتمثله فهو مخلوق، ولابد من إثبات صانع للاشياء خارج من الجهتين المذمومتين: إحداهما النفي إذ كان النفي هو الابطال والعدم، والجهة الثانية التشبيه من صفة المخلوق الظاهر التركيب والتأليف،

The questioned said, 'But I do not find an imagination except as a creation'. Abu Abdullah[asws] 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[asws] 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.

فلم يكن بد من إثبات الصانع لوجود المصنوعين، والاضطرار منهم إليه ثبت أنهم مصنوعون، وأن صانعهم غيرهم وليس مثلهم إذ كان مثلهم شبيها بهم في ظاهر التركيب والتأليف وفيما يجري عليهم من حدوثهم بعد أن لم يكونوا، وتنقلهم من صغر إلى كبر وسواد إلى بياض وقوة إلى ضعف وأحوال موجودة لا حاجة بنا إلى تفسيرها لثباتها ووجودها.

There is no escape from proving the Maker due to the existence of the made (things), and the desperation from them to Him-azwj, 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'.

قال السائل: فقد حددته إذ أثبت وجوده، قال أبو عبد الله (عليه السلام): لم احدده ولكن أثبته، إذ لم يكن بين الاثبات والنفي منزلة.

The questioner said, 'You-asws have limited Him-azwj when you-asws proved His-azwj existence'. Abu Abdullah-asws said: 'I-asws did not limit Him-azwj, but I-asws proved Him-azwj, when there does not happen to be any status between the proving and the negating'.

قال السائل: فله إنية ومائية ؟ قال: نعم لا يثبت الشئ إلا بإنية ومائية.

The questioner said, 'Is there self-ness and togetherness for Him-azwj?' He-asws said: 'Yes, nothing can be proved except with self-ness and togetherness'.

قال السائل: فله كيفية ؟ قال: لا، لان الكيفية جهة الصفة والاحاطة، ولكن لابد من الخروج من جهة التعطيل والتشبيه، لان من نفاه أنكره ودفع ربوبيته وأبطله، ومن شبهه بغيره فقد أثبته بصفة المخلوقين المصنوعين الذين لا يستحقون الربوبية، ولكن لابد من إثبات ذات بلا كيفية لا يستحقها غيره لا يشارك فيها ولا يحاط بها ولا يعلمها غيره.

The questioner said, 'Is there 'how-ness' (qualitative state) for Him-azwj?' He-asws 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-azwj is denying Him-azwj, and repelling His-azwj Lordship and invalidating it, and from resembling Him-azwj 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'.

قال السائل: فيعاني الاشياء بنفسه ؟ قال أبو عبد الله (عليه السلام): هو أجل من أن يعاني الاشياء بمباشرة ومعالجة، لان ذلك صفة المخلوق الذي لاتجئ الاشياء إليه إلا بالمباشرة والمعالجة، وهو تعالى نافذ الارادة والمشية، فعال لما يشاء.

The questioner said, 'He-azwj Bears the things by Himself?' Abu Abdullah-asws said: 'He-azwj 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 dome to except by appearing directly and the addressing, and He-azwj Implements the Will and the Desire, Doing whatever He-azwj so Desires'.

قال السائل: فله رضى وسخط ؟ قال أبو عبد الله (عليه السلام): نعم، وليس ذلك على ما يوجد في المخلوقين، وذلك أن الرضى والسخط دخال يدخل عليه فينقله من حال إلى حال، وذلك صفة المخلوقين العاجزين المحتاجين، وهو تبارك وتعالى العزيز الرحيم لا حاجة به إلى شئ مما خلق، وخلقه جميعا محتاجون إليه، وإنما خلق الاشياء من غير حاجة ولا سبب اختراعا وابتداعا.

The questioner said, 'Is there Pleasure and Anger for Him-azwj?' Abu Abdullah-asws 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-azwj is Blessed and Exalted, the Mighty, the Merciful. There is no need for Him-azwj to anything from what He-azwj Created, while His-azwj creation in their entirety are needy to Him-azwj. And rather He-azwj Created the things from without there being any need nor a cause for their invention and their initiation'.

قال السائل: فقوله: (الرحمن على العرش استوى) ؟

The questioner said, '(What about) His-azwj Words: ***The Beneficent, Established upon the Throne [20:5]***?'

قال أبو عبد الله (عليه السلام): بذلك وصف نفسه، وكذلك هو مستول عى العرش، بائن من خلقه، من غير أن يكون العرش حاملا له، ولا أن يكون العرش حاويا له، ولا أن العرش محتاز له، ولكنا نقول: هو حامل العرش، وممسك العرش، ونقول من ذلك ما قال: (وسع كرسيه السموات والارض) فثبتنا من العرش والكرسي ما ثبته، ونفينا أن يكون العرش أو الكرسي جاويا له، وأن يكون عز وجل محتاجا إلى مكان أو إلى شئ مما خلق، بل خلقه محتاجون إليه.

Abu Abdullah-asws said: 'With that He-azwj Described Himself, and like that He-azwj is Ruling upon the Throne, Evident from His-azwj creation, from without the Throne happening to be carrying Him-azwj, nor from the Throne becoming a container for Him-azwj, nor that the Throne is a possessor for Him-azwj, but we-asws are saying: 'He-azwj carries the Throne, and Withholds the Throne', and we-asws are saying from that what He-azwj Said: '***His Chair contains the skies and the earth, [2:255]***. Thus, we-asws prove from the Throne and the Chair what proves Him-azwj, and we-asws negate that the Throne or the Chair happen to be containing Him-azwj, and that the Mighty and Majestic happens to be needy to a place, or to anything from what He-azwj Creates, but His-azwj created beings who then are needy to Him-azwj'.

قال السائل: فما الفرق بين أن ترفعوا أيديكم إلى السماء وبين أن تخفضوها نحو الارض ؟

The questioner said, 'What is the difference between in your-asws raising your-asws hands towards the sky, and you-asws lowering them towards the earth?'

قال أبو عبد الله (عليه السلام): ذلك في علمه وإحاطته وقدرته سواء، ولكنه عزوجل أمرأ ولياءه وعباده برفع أيديهم إلى السماء نحو العرش لانه جعله معدن الرزق، فثبتنا ما ثبته القرآن والاخبار عن الرسول (صلى الله عليه وآله) حين قال: (ارفعوا أيديكم إلى الله عزوجل) وهذا يجمع عليه فرق الامة كلها.

Abu Abdullah-asws said: 'That is the same in His-azwj Knowledge and His-azwj Encompassing, and His-azwj Power, but He-azwj Mighty and Majestic Commanded His-azwj Guardians-asws and His-azwj servants with raising their hands towards the sky around the Throne because He-azwj Made it to be a mine of sustenance. We-asws affirm what is proved by the Quran and the Ahadeeth from the Rasool-saww where he-saww said: 'Raise your hands towards Allah-azwj Mighty and Majestic', and this is (something which) the entirety of the sects of the community are united upon, all of them'.

قال السائل: فمن أين أثبت أنبياء ورسلا ؟ قال أبو عبد الله (عليه السلام): إنا لما أثبتنا أن لنا خالقا صانعا متعاليا عناوعن جميع ما خلق وكان ذلك الصانع حكيما لم يجزأن يشاهده خلقه ولا يلامسوه، ولا يباشرهم ولا يباشروه، ويحاجهم ويحاجوه فثبت أن له سفراء في خلقه وعباده يدلونهم على مصالحهم ومنافعهم وما به بقاؤهم وفي تركه فناؤهم

The questioner said, 'From where are the Prophets-as and Rasools-as proven?' Abu Abdullah-asws said: 'When we-asws proved that there is a Creator for us, a Maker, Exalted from us and from the entirety of whatever He-azwj Created, and that Maker was Wise, and it is not allowed for His-azwj creation to see Him-azwj, nor touch Him-azwj, nor does He-azwj Address them directly nor can they address Him-azwj directly, and He-azwj Argues them and they argue Him-azwj, it proves that there are ambassadors for Him-azwj among His-azwj creatures and His-azwj servants pointing them upon their interests and their benefits and what their survival would be with, and their destruction in leaving it.

فثبت الآمرون والناهون عن الحكيم العليم في خلقه، وثبت عند ذلك أن له معبرين وهم الانبياء وصفوته من خلقه، حكماء مؤد بين بالحكمة، مبعوثين بها، غير مشاركين للناس في أحوالهم على مشاركتهم لهم في الخلق والتركيب، مؤيدين من عند الحكيم العليم بالحكمة والدلائل والبراهين والشواهد: من إحياء الموتى، وإبراء الاكمه والابرص، فلاتخلو أرض الله من حجة يكون معه علم يدل على صدق مقال الرسول ووجوب عدالته.

The enjoiners and forbidders are proven from the Wise, the Knower, to be among His-azwj creation, and it is proven during that, for Him-azwj there are guided, and they are the Prophets-as and His-azwj Elites from His-azwj 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-azwj cannot be vacant from a Divine Authority having knowledge with him-asws evidencing upon the truthfulness of the words of the Rasool-saww, and the obligation of his-saww justice''.

أقول: في بعض نسخ التوحيد بعد قوله: (فرق الامة كلها) زيادة: قال السائل فتقول: إنه ينزل إلى السماء الدنيا ؟ قال أبو عبد الله (عليه السلام): نقول ذلك لان الروايات قد صحت به والاخبار.

I (Majlisi) am saying, 'In one of the copies of Al-Tawheed, after his-asws words: 'All sects of the community', there is an addition –

The questioner said, 'Are you-asws saying that He-azwj Descends to the sky of the world?' Abu Abdullah-asws said: 'We-asws are saying that because the reports and the Ahadeeth were being correct with it'.

قال السائل: وإذا نزل أنيس قدحال عن العرش، وحؤوله عن العرش انتقال ؟

The questioner said, 'And when the Comforter descends, He-azwj would have transferred away from the Throne, and His-azwj transferring away from the Throne is the vacating?'

قال أبو عبد الله (عليه السلام): ليس ذلك على ما يوجد من المخلوق الذي ينتقل باختلاف الحال عليه والملالة والسأمة، وناقل ينقله ويحوله من حال إلى، بل هو تبارك وتعالى لا يحدث عليه الحال، ولا يجري عليه الحدوث، فلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان خلامنه المكان الاولى، ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة

Abu Abdullah-asws 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-azwj the Blessed and Exalted, the state does not occur upon Him-azwj, nor does the occurrences flow upon Him-azwj, therefore His-azwj 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-azwj 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 ويري أولياءه نفسه حيث شاء، ويكشف ما شاء من قدرته، ومنظره في القرب والبعد سواء.

Thus, He-azwj would be just as in the seventh sky upon the Throne, like that He-azwj is in the sky of the world. But rather, He-azwj Uncovers from His-azwj Magnificence and 'Illuminate' Himself to His-azwj Guardians-asws wherever He-azwj so Desires, and He-azwj Uncovers whatever He-azwj so Desires from His-azwj Power, and His-azwj Looking into nearness and the far is the same''.[67]

4 – ~~من كتاب الغرر للسيد المرتضى رضي الله عنه: قيل: إن الجعد بن درهم جعل في قارورة ماء وترابا فاستحال دودا وهو اما فقال لاصحابه: أنا خلقت ذلك، لاني كنت سبب كونه، فبلغ ذلك جعفر بن محمد عليهما السلام فقال: ليقل: كم هي ؟ وكم الذكران منه والاناث إن كان خلقه ؟ وكم وزن كل واحد منهن ؟ وليأمر الذي سعى إلى هذا الوجه أن يرجع إلى غيره، فانقطع وهرب.~~

(P.s. – This is not a Hadeeth)[68]

[67] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 3
[68] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 4

5 – قب: يونس في حديثه قال: سأل ابن أبي العوجاء أبا عبد الله (عليه السلام): لما اختلفت منيات الناس فمات بعضهم بالبطن وبعضهم بالسل ؟

Yunus, in his Hadeeth, said,

'Ibn Abu Al-Awja asked Abu Abdullah-asws, '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 (عليه السلام): لو كانت العلة واحدة أمن الناس حتى تجئ تلك العلة بعينها، فأحب الله أن لا يؤمن على حال.

He-asws said: 'If the illness were one, the people would have been safe until that very illness comes, but Allah-azwj Loved He-azwj is not believed upon (one) state'.

قال: ولم يميل القلب إلى الخضرة أكثر مما يميل إلى غيرها ؟ قال: من قبل أن الله تعالى خلق القلب أخضر، ومن شأن الشئ أن يميل إلى شكله.

He said, 'And why does the heart incline towards the greenery more than what it inclines towards something else?' He-asws said: 'From the direction that Allah-azwj 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''.

ويروى أنه لما جاء إلى أبي عبد الله (عليه السلام) قال له: ما اسمك ؟ فلم يجبه، وأقبل (عليه السلام) على غيره، فانكفأ راجعا إلى أصحابه، فقالوا: ما وراءك ؟ قال: شر ابتدأني، فسألني عن اسمي، فإن كنت قلت: عبد الكريم فيقول: من هذا الكريم الذي أنت عبده ؟ فإما اقر بمليك، وإما أظهر مني ما أكتم، فقالوا: انصرف عنه،

And it is reported that when he came to Abu Abdullah-asws, he-asws said to him: 'What is your-asws 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-asws initiated with me and asked me of my name. If I had said, 'Abdul Kareem', he-asws would have said: 'Who is this 'Kareem' you are a servant of?' So, either I would have accepted a King (Allah-azwj) or there would have appeared from me what I am concealing'. They said, 'Leave from him-asws'.

فلما انصرف قال (عليه السلام): وأقيل ابن أبي العوجاء إلى أصحابه محجوجا قد ظهر عليه ذلة الغلبة

When he left, he-asws 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'.

فقال من قال منهم: إن هذه للحجة الدامغة، صدق وإن لم يكن خير يرجى ولاشر يتقى فالناس شرع سواء، وإن يكن منقلب إلى ثواب وعقاب فقد هلكنا،

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’.

فقال ابن أبي العوجاء لاصحابه: أو ليس بابن الذي نكل بالخلق، وأمر بالحلق، وشوه عوراتهم، وفرق أموالهم، وحرم نساءهم ؟.

Ibn Abu Al-Awja said to his companions, ‘Or isn’t is 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?’’.[69]

6 – ~~فس: روي أنه لما سأل رجل من الزنادقة أبا جعفر الاحول فقال: أخبرني عن قول الله تعالى: (فانكحوا ما طاب لكم من النساء مثنى وثلاث ورباع فإن خفتم ألا تعدلوا فواحدة) وقال تعالى في آخر السورة: (ولن تستطيعوا أن تعلوا بين النساء ولو حرصتم فلا تميلوا كل الميل) فبين القولين فرق، فقال أبو جعفر الاحول: فلم يكن في ذلك عندي جواب، فقدمت المدينة فدخلت على أبي عبد الله (عليه السلام) فسألته عن الآيتين فقال: أما قوله: (فإن خفتم ألا تعدلوا فواحدة) فإنما عنى في النفقة، وقوله: (ولن تستطيعوا أن تعدلوا بين النساء ولو حرصتم) فإنما عنى في المودة، فإنه لا يقدر أحد أن يعدل بين امرأتين في المودة، فرجع أبو جعفر الاحول إلى الرجل فأخبره، فقال: هذا حملته من الحجاز~~ .

(P.s. – This is not Hadeeth)[70]

7 – كا: عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن حماد بن عيسى، عن الحسين بن المختار قال: قال أبو عبد الله (عليه السلام) لابي حنيفة: يا أبا حنيفة ما تقول في بيت سقط على قوم وبقي منهم صبيان: أحدهما حر، والآخر مملوك لصاحبه فلم يعرف الحر من المملوك ؟ فقال أبو حنيفة: يعتق نصف هذا، ويعتق نصف هذا، ويقسم المال بينهما، فقال أبو عبد الله (عليه السلام): ليس كذلك ولكنه يقرع، فمن أصابته القرعة فهو الحر، ويعتق هذا فيجعل مولى له.

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-asws 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?’ Abu Haneefa said, ‘Half of this should be emancipated, and half of this, and the wealth be distributed between the two of them’. So he-asws 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’’.[71]

8 – ختص: محمد بن عبيد، عن حماد، عن محمد بن مسلم قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام) فقال: إني رأيت ابنك موسى يصلي والناس يمرون بين يديه فلا ينهاهم وفيه ما فيه،

[69] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 5
[70] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 6
[71] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 7

Muhammad Bin Ubeyd, from Hamad, from Muhammad Bin Muslim who said,

'Abu Haneefa entered to see Abu Abdullah-asws, and he said, 'I saw your-asws son-asws Musa-asws praying Salat and the people were passing by in front of him-asws, and he-asws did not forbid them, and in it what it is'.

فقال أبو عبد الله (عليه السلام): ادع، فلما جاءه قال: يا بني إن أبا حنيفة يذكر أنك تصلي والناس يمرون بين يديك فلا تنهاهم، قال: نعم يا أبه، إن الذي كنت اصلي له كان أقرب إلي منهم، يقول الله تعالى: (ونحن أقرب إليه من حبل الوريد)

Abu Abdullah-asws said: 'Call (him-asws)!' When he-asws came, he-asws said: 'O my-asws son-asws! Abu Haneefa mentioned that you-asws were praying Salat and the people were passing by in front of you-asws and you-asws did not forbid them'. He-asws said: 'Yes, O father-asws! The One-azwj Who I-asws was praying to was closer to me-asws than they were. Allah-azwj the Exalted is Saying: ***and We are nearer to him than his jugular vein [50:16]***'.

قال: فضمه أبو عبد الله (عليه السلام) إلى نفسه وقال: بأبي أنت وامي يا مودع الاسرار.

He (the narrator) said, 'Abu Abdullah-asws embraced him-asws to himself-asws and said: 'By my-asws father-asws and my-asws mother, O one deposited with the secrets!'

فقال أبو عبد الله (عليه السلام): يا أبا حنيفة القتل عندكم أشد أم الزنا ؟ فقال: بل القتل قال: فكيف أمر الله تعالى في القتل بالشاهدين وفي الزنا بأربعة ؟ كيف يدرك هذا بالقياس ؟

Abu Abdullah-asws said: 'O Abu Haneefa! Is the murder severer in your presence or the adultery?' He said, 'But, the murder'. He-asws said: 'Then how come Allah-azwj 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?

يا أبا حنيفه ترك الصلاة أشد أم ترك الصيام ؟ فقال: بل ترك الصلاة، قال: فكيف تقضي المرأة صيامها ولا تقضي صلاتها ؟ كيف يدرك هذا بالقياس ؟

O Abu Haneefa! Is neglecting the Salat severer or neglecting the Fasting?' He said, 'But, neglecting the Salat'. He-asws 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?

ويحك يا أبا حنيفة النساء أضعف عن المكاسب أم الرجال ؟ فقال: بل النساء، قال: فكيف جعل الله تعالى للمرأة سهما وللرجل سهمين ؟ كيف يدرك هذا بالقياس ؟

Woe be unto you, O Abu Haneefa! Are the women weaker of the earning or the men?' He said, 'But, the women are'. He-asws said: 'Then how come Allah-azwj 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?

يا أبا حنيفة الغائط أقذر أم المني ؟ قال: بل الغائط، قال: فكيف يستنجى من الغائط ويغتسل من المني ؟كيف يدرك هذا بالقياس ؟

O Abu Haneefa! Is the faeces filthier or the semen?' He said, 'But, the faeces'. He-asws 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?

تقول: سأنزل مثل ما أنزل الله ؟ قال: أعوذ بالله أن أقوله. قال: بلى تقوله أنت وأصحابك من حيث لا تعلمون.

You are saying, 'I shall reveal the like of what Allah-azwj Revealed'?' He said, 'I seek Refuge with Allah-azwj, that I said it'. He-asws said: 'Yes, you and your companions do say it from where you are not knowing'.

قال أبو حنيفة: جعلت فداك حدثني بحديث أرويه عنك،

Abu Haneefa said, 'May I be sacrificed for you-asws! Narrate to me a Hadeeth I can report from you-asws'.

قال: حدثني أبي محمد بن علي، عن أبيه على بن الحسين، عن جده الحسين بن علي، عن أبيه علي بن أبي طالب صلوات الله عليهم أجمعين قال:

He said, 'My-asws father Muhammad-asws Bin Ali-asws narrate to me-asws, from his-asws father Ali-asws Bin Al-Husayn-asws, from his-asws grandfather Al-Husayn-asws Bin Ali-asws, from his-asws father Ali-asws Bin Abu Talib-asws, may the Salawat of Allah-azwj be upon them-asws all, said:

قال رسول الله (صلى الله عليه وآله): إن الله أخذ ميثاق أهل البيت من أعلى عليين، وأخذ طينة شيعتنا منه، ولو جهد أهل السماء وأهل الارض أن يغيروا من ذلك شيئا ما استطاعوه.

'Rasool-Allah-saww said: 'Allah-azwj Took the Covenant of the People-asws of the Household from the High Illiyeen, and Took the clay of our-asws 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'.

قال: فبكى أبو حنيفة بكاء شديدا وبكى أصحابه ثم خرج وخرجوا .

He (the narrator) said, 'Abu Haneefa cried with intense crying, and his companions cried. Then he went out and they went out''.[72]

9 - ع، ل: الطالقاني، عن الحسن بن علي العدوي، عن عباد بن صهيب، عن أبيه، عن جده، عن الربيع صاحب المنصور قال: حضر أبو عبد الله جعفر بن محمد الصادق عليهما السلام مجلس المنصور يوما وعنده رجل من الهند يقرء كتب الطب، فجعل أبو

[72] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 8

عبد الله الصادق جعفر بن محمد عليهما السلام ينصب لقراءته، فلما فرغ الهندي قال له: يا أبا عبد الله أتريد مما معي شيئا ؟ قال: لا، فإن ما معي خير مما معك. قال: وما هو ؟

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-asws 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-asws Bin Muhammad-asws to his reading. When the Indian was free, said to him-asws, 'O Abu Abdullah-asws! Do you-asws want anything with me?' He-asws said: 'No, for what is with me-asws is better than what is with you'. He said, 'And what is it?'

قال: اداوي الحار بالبارد، والبارد بالحار، والرطب باليابس، واليابس بالرطب، وأرد الامر كله إلى الله عزوجل، وأستعمل ما قاله رسول الله (صلى الله عليه وآله): (واعلم أن المعدة بيت الداء والحمية هي الدواء) واعود البدن ما اعتاد.

He-asws said: 'I-asws 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-asws refer the matters, all of them, to Allah-azwj Mighty and Majestic, and I-asws utilise what Rasool-Allah-saww said: 'And know that the stomach is a house of illness, and the diet, it is the medicine', and I-asws return the body to what it used to be'.

فقال الهندي: وهل الطب إلا هذا ؟ فقال الصادق (عليه السلام): أفتراني عن كتب الطب أخذت ؟ قال: نعم، قال: لا والله ما أخذت إلا عن الله سبحانه، فأخبرني أنا أعلم بالطب أم أنت ؟ فقال الهندي: لا بل أنا. قال الصادق (عليه السلام): فأسألك شيئا، قال: سل،

The Indian said, 'And is the medicine except this?' Al-Sadiq-asws said: 'Do you see me-asws as having taken it from the books of medicine?' He said, 'Yes'. He-asws said: 'No, by Allah-azwj, I-asws do not take except from Allah-azwj the Glorious. Inform me, am I-asws more knowing with the medicine or you are?' The Indian said, 'No, but I am'. Al-Sadiq-asws said: 'So, can I-asws ask you something?' He said, 'Ask'.

قال: أخبرني يا هندي كم كان في الرأس شؤون ؟ قال: لا أعلم. قال: فلم جعل الشعر عليه من فوقه ؟ قال: لا أعلم. قال: فلم خلت الجبهة من الشعر ؟ قال: لا أعلم. قال: فلم كان لها تخطيط وأسارير ؟ قال: لا أعلم. قال: فلم كان الحاجبان من فوق العينين ؟ قال: لا أعلم.

He-asws said: 'Inform me, O Indian! How many purposes are there in the head?' He said, 'I don't know'. He-asws said: 'Why has the hair made to be on him from above him?' He said, 'I don't know'. He-asws said: 'Why has the forehead made to be free from the hair?' He said, 'I don't know'. He-asws said: 'Why are the lines and indentations for it?' He said, 'I don't know'. He-asws said: 'Why are the two eyelids from above the two eyes?' He said, 'I don't know'.

قال: فلم جعلت العينان كاللوزتين ؟ قال: لا أعلم. قال: فلم جعل الانف فيما بينهما ؟ قال: لا أعلم. قال: فلم كان ثقب الانف في أسفله ؟ قال: لا أعلم. قال: فلم جعلت الشفة والشارب من فوق الفم ؟ قال: لا أعلم. قال: فلم احتد السن، وعرض الضرس، وطال الناب ؟ قال: لا أعلم. قال: فلم جعلت اللحية للرجال ؟ قال: لا أعلم. قال ك فلم خلت الكفان من الشعر، قال: لا أعلم.

He-asws said: 'Why have the eyes made to be like the two almonds?' He said, 'I don't know'. He-asws said: 'Why has the nose made to be in what is between the two?' He said, 'I don't know'. He-asws said: 'Why does the nose have holes in its lower part?' He said, 'I don't know'. He-asws said: 'Why are the lips and the moustache made to be from above the mouth?' He said, 'I don't know'. He-asws said: 'Why are the incisors sharp, and the molars wide, and the canines long?' He said, 'I don't know'. He-asws said: 'Why has the beard made to be for the men?' He said, 'I don't know'. He-asws said: 'Why are the two palms free from the hair?' He said, 'I don't know'.

قال: فلم خلا الظفر والشعر من الحياة ؟ قال: لا أعلم. قال: فلم كان القلب كحب الصنوبر ؟ قال: لا أعلم. قال: فلم كانت الرية قطعتين، وجعل حركتها في موضعها ؟ قال: لا أعلم. قال: فلم كانت الكبد حدباء ؟ قال: لا أعلم .قال: فلم كانت الكلية كحب اللوبيا ؟ قال: لا أعلم. قال: فلم جعل طي الركبتين إلى خلف ؟ قال لا أعلم. قال: فلم تخصرت القدم ؟ قال: لا أعلم.

-'He-asws said: 'Why are the nails and the hair devoid of life?' He said, 'I don't know. He-asws said: 'Why is the heart like the pine?' He said, 'I don't know'. He-asws 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-asws 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-asws said: 'Why is the folding of the two knees to be to the back?' He said, 'I don't know'. He-asws said: 'Why is the foot convex (below)?' He said, 'I don't know'.

فقال الصادق (عليه السلام): لكني أعلم، قال: فأجب.

Al Sadiq-asws said: 'But, I-asws do know'. He said, 'Then, answer'.

قال الصادق (عليه السلام): كان في الرأس شؤون لان المجوف إذا كان بلا فصل أسرع إليه الصداع، فإذا جعل ذا فصول كان الصداع منه أبعد. وجعل الشعر من فوقه لتوصل بوصوله الادهان إلى الدماغ، و يخرج بأطرافه البخار منه، ويرد الحر والبرد الواردين عليه. وخلت الجبهة من الشعر لانها مصب النور إلى العينين. وجعل فيها التخطيط والاسارير ليحتبس العرق الوارد من الرأس عن العين قدر ما يميطه الانسان عن نفسه، كالانهار في الارض التي تحبس المياه.

Al-Sadiq-asws 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.

وجعل الحاجبان من فوق العينان ليراد عليهما من النور قدر الكفاف، ألا ترى يا هندي أن من غلبه النور جعل يده على عينيه ليرد عليهما قدر كفايتهما منه ؟ وجعل الانف فيما بينهما ليقسم النور قسمين إلى كل عين سواء. وكانت العين كاللوزة ليجري فيها الميل بالدواء ويخرج منها الداء، ولو كانت مربعة أو مدورة ما جرى فيها الميل، وما وصل إليها دواء، ولا خرج منها داء.

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.

وجعل ثقب الانف في أسفله لتنزل منه الادواء المنحدرة من الدماغ، ويصعد فيه الارابيح إلى المشام، ولو كان في أعلاه لما انزل داء، ولا وجد رائحة. وجعل الشارب والشفة فوق الفم لحبس ما ينزل من الدماغ عن الفم لئلا يتنغص على الانسان طعامه وشرابه فيميطه عن نفسه.

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.

وجعلت اللحية للرجال ليستغني بها عن الكشف في المنظر ويعلم بها الذكر من الانثى. وجعل السن حاد الان به يقع العض. وجعل الضرس عريضا لان به يقع الطحن والمضغ. وكان الناب طويلا ليسند الاضراس والاسنان كالاسطوانة في البناء.

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.

وخلا الكفان من الشعر لان بهما يقع اللمس، فلو كان فيهما شعر مادرى الانسان ما يقابله ويلمسه. وخلا الشعر والظفر من الحياة لان طولهما سمج وقصهما حسن،

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.

فلو كان فيهما حياة لالم الانسان لقصهما. وكان القلب كحب الصنوبر لانه منكس فجعل رأسه دقيقا ليدخل في الرية فتروح عنه ببردها، لئلا يشيط الدماغ بحره.

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 in and it can be cooled by its coolness, lest the brain is scorched by its heat.

وجعلت الرية قطعتين ليدخل بين مضاغطها فيتروح عنه بحركتها. وكانت الكبد حدباء لتثقل المعدة ويقع جميعها عليها فيعصرها ليخرج ما فيها من البخار. وجعلت الكلية كحب اللوبيا لان عليها مصب المني نقطة بعد نقطة، فلو كانت مربعة أو مدورة احتبست النقطة الاولى إلى الثانية فلا يلتذ بخروجها الحي، إذا لمني ينزل من فقار الظهر إلى الكلية، فهي كالدودة تنقبض وتنبسط، ترميه أولا فأولا إلى المثانة كالبندقة من القوس.

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.

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.

وجعل طي الركبة إلى خلف لان الانسان يمشي إلى ما بين يديه فيعتدل الحركات، ولولا ذلك لسقط في المشي، وجعلت القدم مخصرة لان الشئ إذا وقع على الارض جميعه ثقل ثقل حجر الرحى، فإذا كان على حرفه دفعه الصبي وإذا وقع على وجهه صعب نقله على الرجال.

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 men'.

فقال له الهندي: من أين لك هذا العلم ؟ فقال (عليه السلام): أخذته عن آبائي (عليهم السلام) عن رسول الله (صلى الله عليه وآله)، عن جبرئيل، عن رب العالمين جل جلاله الذي خلق الاجساد و الارواح.

The Indian (man) said to him-asws, 'From where has this knowledge (come) to you-asws?' He-asws said: 'I-asws took it from my-asws forefathers-asws, from Rasool-Allah-saww, from Jibraeel-as, from the Lord-azwj of the world, Majestic is His-azwj Majesty Who Created the bodies and the souls'.

فقال الهندي: صدقت وأنا أشهد أن لا إله إلا الله، وأن محمدا رسول الله وعبده، وأنك أعلم أهل زمانك.

The Indian said, 'You-asws speak the truth, and I testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj and His-azwj servant, and you-asws are the most knowledgeable one of the people of your-asws era''.[73]

10 – كنز: روى الشيخ المفيد قدس الله روحه بإسناده إلى محمد بن السائب الكلبي قال: لما قدم الصادق (عليه السلام) العراق نزل الحيرة فدخل عليه أبو حنيفة وسأله عن مسائل وكان مما سأله أن قال له: جعلت فداك ما الامر بالمعروف ؟

It is reported by Sheykh Al Mufeed, may Allah-azwj Sanctify his soul, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

'When Al-Sadiq-asws proceeded to Al-Iraq, he-asws encamped at Al-Hira. Abu Haneefa came to him-asws and asked him about certain issues, and it was from what he asked him-asws, that he said to him-asws, 'May I be sacrificed for you-asws! What is 'Amr Bil Marouf' (enjoining of the good)?'

فقال (عليه السلام): المعروف يا أبا حنيفة المعروف في أهل السماء المعروف في أهل الارض وذاك أمير المؤمنين علي بن أبي طالب (عليه السلام).

He-asws 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-asws Bin Abu Talib-asws'.

قال: جعلت فداك فما المنكر ؟ قال: اللذان ظلماه حقه وابتزاه أمره، وحملا الناس على كتفه.

May I be sacrificed for you-asws! So, what is 'Al-Munkar' (the evil to be forbidden from)?' He-asws said: 'Those two (Abu Bakr & Umar) who oppressed him-asws of his-asws rights and swindled his-asws command, and loaded the people upon his-asws shoulders'.

قال: ألا ما هو أن ترى الرجل على معاصي الله فتنهاه عنها ؟

He said, 'Is it not what you see the man upon an act of disobedience of Allah-azwj so you forbid him from it?'

فقال أبو عبد الله (عليه السلام): ليس ذاك أمر بمعروف ولا نهي عن منكر إنما ذاك خير قدمه.

Abu Abdullah-asws said: 'That is not 'Amr Bil Marouf' nor is it 'Nahy An Munkar'. But rather, that is (the) good he sends forward'.

قال أبو حنيفة: أخبرني جعلت فداك عن قول الله عزوجل: (ثم لتسئلن يومئذ عن النعيم)

[73] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 9

Abu Haneefa said, 'May I be sacrificed for you[-asws]! Inform me about the Words of Allah[-azwj] Mighty and Majestic: ***Then you will be Questioned on that Day about the boons (benefits) [102:8]***'.

قال: فما هو عندك يا أبا حنيفة ؟ قال، الامن في السرب، وصحة البدن، والقوت الحاضر. فقال: يا أبا حنيفة لئن وقفك الله أو اوقفك يوم القيامة حتى يسألك عن كل أكلة أكلتها وشربة شربتها ليطولن وقوفك.

He[-asws] said: 'So, 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[-asws] said: 'O Abu Haneefa! If Allah[-azwj] were to Pause you, or stops you on the Day of Qiyamah until He[-azwj] Questions you about every food you had eaten and drink you had drunk, your pausing would be prolonged'.

قال: فما النعيم جعلت فداك ؟ قال: النعيم نحن، الذين أنقذ الله الناس بنا من الضلالة، وبصرهم بنا من العمى، وعلمهم بنا من الجهل.

He said, 'So, what the Boons, may I be sacrificed for you[-asws]?' He[-asws] said: 'We[-asws] are the Boons, those Allah[-azwj] Saved the people through us[-asws] from the straying, and made them seeing through us[-asws] from the blindness, and Taught them through us[-asws] from the ignorance'.

قال: جعلت فداك فكيف كان القرآن جديدا أبدا ؟ قال: لانه لم يجعل لزمان دون زمان فتخلقه الايام، ولو كان كذلك لفني القرآن قبل فناء العالم.

He said, 'May I be sacrificed for you[-asws]! How will the Quran be fresh forever?' He[-asws] 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''.[74]

11 - شا: جعفر بن محمد بن قولويه، عن الكليني، عن علي بن إبراهيم، عن أبيه، عن العباس بن عمر والفقيمي أن ابن أبي العوجاء وابن طالوت وابن الاعمى وابن المقفع في نفر من الزنادقة كانوا مجتمعين في الموسم بالمسجد الحرام، وأبو عبد الله جعفر بن محمد (عليهما السلام) فيه إذ ذاك يفتي الناس، ويفسر لهم القرآن، ويجيب عن المسائل بالحجج و البينات،

Ja'far Bin Muhammad Bin Qawlawiyah, 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[-asws] was in it where he[-asws] was issuing Fatwas to the people and interpret the Quran for them and answering question on issues with the arguments and proofs.

[74] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 10

فقال القوم لابن أبي العوجاء: هل لك في تغليط هذا الجالس وسؤاله عما يفضحه عند هؤلاء المحيطين به ؟ فقد ترى فتنة الناس به، ويفسر لهم القرآن ويجيب عن المسائل به، وهو علامة زمانه، فقال لهم ابن أبي العوجاء: نعم،

The group said to Ibn Abu Al-Awja, 'Is it for you to prove wrong this gatherer and ask him-asws about what would expose him-asws in the presence of those who are surrounding him-asws? You can see having being fascinated by him-asws, and he-asws is interpreting the Quran for them and answering whatever he-asws is being questioned with, and he-asws is an 'Allama' (most knowledgeable) of his-asws era'. Ibn Abu Al-Awja said to him, 'Yes'.

ثم تقدم ففرق الناس وقال: أبا عبد الله إن المجالس أمانات، ولابد لكل من كان به سعال أن يسعل، فتأذن لي في السؤال ؟ فقال أبو عبد الله (عليه السلام): سل شئت،

Then he proceeded and the people gave way, and he said, 'Abu Abdullah-asws! The gatherers are entrustment, and there is no escape for every one who was in it any question that he asks, so would you permit me regarding the questioning?' Abu Abdullah-asws said, 'Ask whatever you like'.

فقال ابن أبي العوجاء: إلى كم تدوسون هذا البيدر، وتلوذون بهذا الحجر، وتعبدون هذا البيت المرفوع بالطوب والمدر، وتهرو لون حوله هرولة البعير إذا نفر ؟ من فكر في هذا وقدر علم أنه فعل غير حكيم ولا ذي نظر، فقل فإنك رأس هذا الامر وسنامه، وأبوك اسه ونظامه.

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 speak, for you-asws are the head of this matter and its peak, and your-asws father-asws laid its foundation and systemised it'.

فقال له الصادق (عليه السلام): إن من أضله الله وأعمى قلبه استوخم الحق ولم يستعذبه، وصار الشيطان وليه وربه، ويورده موارد الهلكة ولا يصدره، وهذا بيت استعبد الله به خلقه ليختبر طاعتهم في إتيانه، فحثهم على تعظيمه وزيارته، وجعله قبلة للمصلين له

Al-Sadiq-asws said: 'The one who Allah-azwj Lets to stray and Blinds his heart gets obscured from the Truth and does not seek shelter with it and Satan-la 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-azwj is being worshipped at it. He-azwj Created it in order to Test their obedience in their coming to it, therefore He-azwj Urged them upon revering it and visiting it, and Made it a direction for the ones praying (Salat) to it.

فهو شعبة من رضوانه، وطريق يؤدي إلى غفرانه، منصوب على استواء الكمال، ومجمع العظمة والجلال، خلقه الله تعالى قبل دحو الارض بألفي عام، فأحق من اطيع فيما أمر وانتهى عما زجر الله المنشئ للارواح والصور.

Thus, it is a branch from attaining His-azwj Pleasure, and a road to get to His-azwj Forgiveness. It is established upon the balance of perfection, and is a summary of the Magnificence and the

Majesty. Allah-azwj Created it before the spread of the land, by two thousand years. Thus, He-azwj is the most rightful of being obeyed regarding whatever He-azwj Commands, and refrained from whatever He-azwj Forbids from and Enjoins. Allah-azwj is the Originator of the souls and the images'.

فقال له ابن أبي العوجاء: ذكرت أبا عبد الله فأحلت على غائب.

Ibn Abu Al-Awja said to him-asws, 'You-asws mentioned, O Abu Abdullah-asws, referring upon a hidden One'.

فقال الصادق (عليه السلام): كيف يكون يا ويلك غائبا من هو مع خلقه شاهد، وإليهم أقرب من حبل الوريد، يسمع كلامهم، ويعلم أسرارهم، لا يخلو منه مكان، ولا يشغل به مكان، ولا يكون من مكان أقرب من مكان،

Al-Sadiq-asws said: 'Woe be unto you! How can He-azwj be hidden, One Who is present with His-azwj Creatures and is closer to them than the jugular vein. He-azwj Hears their speech, and Knows their secrets. There is no place empty from Him-azwj, nor is any place occupied by Him-azwj, nor can a place be closer to Him-azwj than a (another) place.

يشهد له بذلك آثاره، ويدل عليه أفعاله، والذي بعثه بالآيات بالمحكمة والبراهين الواضحة محمد (صلى الله عليه وآله) جاءنا بهذه العبادة فإن شككت في شئ من أمره فسل عنه أو ضحه لك.

His-azwj Impacts testify for Him-azwj with that, and His-azwj Deeds evidence upon Him-azwj. And the One Who Sent him-saww, Muhammad-saww, 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-saww orders, then ask about it, I-asws shall clarify it for you'.

قال: فأبلس ابن أبي العوجاء ولم يدرما يقول، وانصرف من بين يديه، فقال لاصحابه: سألتكم أن تلتمسوا لي جمرة فألقيتموني على جمرة. فقالوا له: اسكت فوالله لقد فضحتنا بحيرتك وانقطاعك، وما رأينا أحقر منك اليوم في مجلسه. فقال: أبي تقولون هذا ؟ إنه ابن من حلق رؤوس من ترون – وأومأ بيده إلى أهل الموسم .–

He (the narrator) said, 'Ibn Abu Al-Awja was confused and did not know what to say and left from in front of him-asws 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-azwj, 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-asws is a son-asws of the one-saww who shaved the heads of the ones you are seeing' – and he gestured by his hand to the people of the season (Hajj)''.[75]

[75] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 11

12 – شا: روي أن أبا شاكر الديصاني وقف ذات يوم في مجلس أبي عبد الله (عليه السلام) فقال له: إنك لاحد النجوم الزواهر، وكان آباؤك بدورا بواهر، وامهاتك عقيلات عباهر، وعنصرك من أكرم العناصر، وإذا ذكر العلماء فعليك تثنى الخناصر، خبرنا أيها البحر الزاخر: ما الدليل على حدوث العالم ؟.

It is reported that one day Abu Shaker Al-Daysani paused in a gathering of Abu Abdullah-asws and said to him-asws, 'You-asws are one of the brilliant stars, and your-asws forefathers-asws were radiant lighthouses, and your-asws foremothers-asws were honourable intellectuals, and your-asws helpers are from the most honourable of the helpers, and when the knowledgeable(s) are mentioned, therefore upon you-asws praise the learned ones. Inform us, O ocean of treasures, what is the evidence upon the occurrence of the universe?'

فقال أبو عبد الله (عليه السلام): من أقرب الدليل على ذلك ما أذكره لك، ثم دعا ببيضة ثم وضعها في راحته وقال: هذا حصن ملموم داخله غرقئ رقيق يطيف به كالفضة السائلة والذهبة المائعة، أتشك في ذلك ؟ فقال أبو شاكر: لا شك فيه.

Abu Abdullah-asws said: 'From the closest of the evidence upon that is what I-asws am mentioning to you'. Then he-asws 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'.

قال أبو عبد الله (عليه السلام): ثم إنه تنفلق عن صورة كالطاووس، أدخله شئ غير ما عرفت ؟ قال: لا. قال: فهذا الدليل على حدوث العالم

Abu Abdullah-asws said: 'Then it splits from an image like the peacock. Did anything enter into it what you know of?' He said, 'No'. He-asws said: 'So, this is the evidence upon occurrence of the universe'.

قال أبو شاكر: دللت أبا عبد الله فأوضحت وقلت فأحسنت، وذكرت فأوجزت، وقد علمت أنا لا نقبل إلا ما أدركناه بأبصارنا، أو سمعناه بآذاننا، أو ذقناه بأفواهنا، أو شممناه بآنافنا، أو لمسناه ببشرتنا.

Abu Shaker said, 'You-asws have evidence Abu Abdullah-asws, and have clarified and you-asws said and were excellent, and you-asws mentioned and summarised, and you-asws know that we do not accept except what we realise with our sights, or we hear with our ears, and taste it with our mouths, or we smell with our noses, or we touch with our bodies'.

فقال أبو عبد الله (عليه السلام): ذكرت الحواس الخمس وهي لا تنفع في الاستنباط إلا بدليل، كما لا تقطع الظلمة بغير مصباح .

Abu Abdullah-asws 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''.[76]

[76] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 12

13 – قب: أبو جعفر الطوسي في الامالي وأبو نعيم في الحلية وصاحب الروضة بالاسناد – والرواية يزيد بعضها على بعض – عن محمد الصير في، وعن عبد الرحمن بن سالم أنه دخل ابن شبرمة وأبو حنيفة على الصادق (عليه السلام) فقال لابي حنيفة: اتق الله ولا تقس الدين برأيك، فإن أول من قاس إبليس، إذ أمره الله تعالى بالسجود فقال: أنا خير منه خلقتني من نار وخلقته من طين،

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-asws, so he-asws said to Abu Haneefa: 'Fear Allah-azwj and do not analogise the Religion by your opinion, for the first one to analogise was Iblees-la. When Allah-azwj the Exalted Commanded him-la with the Sajdah, he-la said, ***'I am better than him. You Created me from fire and Created him from clay' [7:12]***'.

ثم قال: هل تحسن أن تقيس رأسك من جسدك ؟ قال: لا. قال: فأخبرني عن الملوحة في العينين، والمرارة في الاذنين، والبرودة في المنخرين، والعذوبة في الشفتين لاي شئ جعل ذلك ؟ قال: لا أدري.

Then he-asws 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'.

فقال (عليه السلام): إن الله تعالى خلق العينين فجعلهما شحمتين، وجعل الملوحة فيهما منا على بني آدم، ولولا ذلك لذابتا، وجعل المرارة في الاذنين منا منه على بني آدم ولولا ذلك لقحمت الدواب فأكلت دماغه، وجعل الماء في المنخرين ليصعد النفس وينزل ويجد منه الريح الطيبة والرديئة، وجعل العذوبة في الشفتين ليجد ابن آدم لذة مطعمه ومشربه.

He-asws said: 'Allah-azwj 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-as, and had it not been that they would have melted; and Made the bitterness to be in the ears as a Favour from Him-azwj upon the children of Adam-as, 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-azwj Made the freshness in the two lips for the children of Adam-as to find the pleasure of his food and his drink'.

ثم قال له: أخبرني عن كلمة أولها شرك وآخرها إيمان. قال: لا أدري. قال: (لا إله إلا الله)

Then he-asws said to him: 'Inform me-asws about a phrase, its beginning is Shirk and its ending is Eman'. He said, 'I don't know'. He-asws said: '(The phrase) 'There is no god except Allah-azwj''.

ثم قال: أيما أعظم عند الله تعالى القتل أو الزنا ؟ فقال: بل القتل. قال: فإن الله تعالى قد رضي في القتل بشاهدين ولم يرض في الزنا إلا بأربعة.

Then he-asws said: 'Which of the two is more grievous in the Presence of Allah-azwj the Exalted, the murder or the adultery?' He said, 'But, the murder'. He-asws said:' Then why is Allah-azwj the

Exalted Pleased with two witnesses regarding the murder and is not Pleased regarding the adultery except with four?'

ثم قال: إن الشاهد على الزنا شهد على اثنين، وفي القتل على واحد، لان القتل فعل واحد، والزنا فعلان.

Then he-asws 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'.

ثم قال: أيما أعظم عند الله تعالى: الصوم أو الصلاة ؟ قال: لا بل الصلاة، قال: فما بال المرأة إذا حاضت تقضي الصوم ولا تقضي الصلاة ؟

Then he-asws said: 'Which of the two is more grievous in the Presence of Allah-azwj the Exalted, the Fast or the Salat?' He said, 'No, but the Salat'. He-asws said: 'Then what is the matter the woman, when she menstruates, pays back the (missed) Fasts and does not pay back the (missed) Salat?'

ثم قال: لانها تخرج إلى صلاة فتداومها ولا تخرج إلى صوم.

Then he-asws said: 'Because she goes out to the Salat constantly, and does not go out to Fast'.

ثم قال: المرأة أضعف أم الرجل ؟ قال: المرأة. قال: فما بال المرأة وهي ضعيفة لها سهم واحد، والرجل قوي له سهمان.

Then he-asws said: 'Is the woman weaker or the man?' He said, 'The woman'. He-asws 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?'

ثم قال: لان الرجل يجبر على الانفاق على المرأة، ولا تجبر المرأة على الانفاق على الرجل.

Then he-asws said: 'Because the man is compelled to spend upon the woman, and the woman is not compelled to spend upon the man'.

ثم قال: البول أقذر أم المني ؟ قال: البول. قال: يجب على قياسك أن يجب الغسل من البول دون المني، وقد أوجب الله تعالى الغسل من المني دون البول.

Then he-asws said: 'Is the urine filthier or the semen?' He said, 'The urine'. He-asws said: 'It obligates upon your analogy, that the bathing should be obligated from the urination besides the semen, and Allah-azwj the Exalted has Obligated the bathing from the semen besides the urine'.

ثم قال: لان المني اختيار ويخرج من جميع الجسد ويكون في الايام، والبول ضرورة ويكون في اليوم مرات.

Then he-asws 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'.

قال أبو حنيفة: كيف يخرج من جميع الجسد والله يقول: (يخرج من بين الصلب والترائب) قال أبو عبد الله (عليه السلام): فهل قال: لا يخرج من غير هذين الموضعين ؟

Abu Haneefa said, 'How does it come out from the entire body and Allah-azwj is Saying: ***Coming from between the loins and the ribs [86:7]***?' Abu Abdullah-asws said: 'Does He-azwj Say that it does not come out from other than these two places?'

ثم قال (عليه السلام): لم لا تحيض المرأة إذا حبلت ؟ قال: لا أدري، قال (عليه السلام) والصلاة: حبس الله تعالى الدم فجعله غذاء للولد.

Then he-asws said: 'Why doesn't the woman menstruate when pregnant?' He said, 'I don't know'. He-asws said: 'Allah-azwj the Exalted Withholds the blood to Make it a provision for the child'.

ثم قال (عليه السلام): أين مقعد الكاتبين ؟ قال: لا أدري، قال: مقعدهما على الناجدين، والفم الدواة، واللسان القلم، والريق المداد.

Then he-asws said: 'Where is the seat of the two recorders?' He said, 'I don't know'. He-asws 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'.

ثم قال: لم يضع الرجل يده على مقدم رأسه عند المصيبة والمرأة على خدها ؟ قال: لا أدري، فقال (عليه السلام): اقتداء بآدم وحواء حيث اهبطا من الجنة، أما ترى أن من شأن الرجل الاكتآن عند المصيبة، ومن شأن المرأة رفعها رأسها إلى السماء إذا بكت.

Then he-asws 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-asws said: 'Following Adam-as and Hawwa-as when they-as 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 to towards the sky when she cries?'

ثم قال (عليه السلام): ما ترى في رجل كان له عبد فتزوج وزوج عبده في ليلة واحدة ثم سافرا وجعلا امرأتيهما في بيت واحد فسقط البيت عليهم فقتل المرأتين وبقي الغلامان، أيهما في رأيك المالك ؟ وأيهما المملوك ؟ وأيهما الوارث ؟ وأيهما الموروث ؟

Then he-asws 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?'

ثم قال: فما ترى في رجل أعمى فقأ عين صحيح، وأقطع قطع يد رجل كيف يقام عليهما الحد ؟

Then he-asws 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?'

ثم قال (عليه السلام): فأخبرني عن قول الله تعالى لموسى وهارون حين بعثهما إلى فرعون: (لعله يتذكر أو يخشى) لعل منك شك ؟ قال: نعم، قال: وكذلك من الله شك إذ قال: (لعله) ؟

Then he[asws] said: 'Inform me about the Words of Allah[azwj] the Exalted to Musa[as] and Haroun[as] when He[azwj] Sent them[as] to Pharaoh[la]: ***perhaps he would mind or fear [20:44]***, 'perhaps', from you, it is doubt?' He said, 'Yes'. He[asws] said: 'And similar to that, it is doubt from Allah[azwj] when He[azwj] Said: "Perhaps"?'

ثم قال أخبرني عن قول الله تعالى: (وقدرنا فيها السير سير وافيها ليالي وأياما آمنين) أي موضع هو ؟ قال: هو ما بين مكة والمدينة، قال (عليه السلام): نشدتكم بالله هل تسيرون بين مكة والمدينة لا تأمنون على دمائكم من القتل، وعلى أموالكم من السرق ؟

Then he[asws] said: 'Inform me about the Words of Allah[azwj] 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[asws] said: 'We[asws] adjure you with Allah[azwj]! Are you travelling between Makkah and Al-Medina not being safe upon your blood from the killing, and upon your wealth from the theft?'

ثم قال: وأخبرني عن قول الله تعالى: (ومن دخله كان آمنا) أي موضع هو ؟ قال: ذاك بيت الله الحرام، فقال: نشدتكم بالله هل تعلمون أن عبد الله بن الزبير وسعيد بن جبير دخلاه فلم يأمنا القتل ؟

Then he[asws] said: 'And inform me about the Words of Allah[azwj] 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[azwj]'. He[asws] said: 'We[asws] adjure you with Allah[azwj]! Do you know that Abdullah Bin Al-Zubayr, and Saeed Bin Jubeyr both entered it but they were not safe from the killing?'

قال: فاعفني يا ابن رسول الله، قال: فأنت الذي تقول: سأنزل مثل ما أنزل الله، قال: أعوذ بالله من هذا القول، قال: إذا سئلت فما تصنع ؟ قال: اجيب عن الكتاب، أو السنة، أو الاجتهاد، قال: إذا اجتهدت من رأيك وجب على المسلمين قبوله ؟ قال: نعم، قال: وكذلك وجب قبول ما أنزل الله تعالى، فكأنك قلت: سأنزل مثل ما أنزل الله تعالى.

He said, 'Excuse me, O son[asws] of Rasool-Allah[saww]!' He[asws] said: 'You are the one who says, 'I shall reveal the like of what Allah[azwj] Revealed'. He said, 'I seek Refuge with Allah[azwj] from this word'.

He[asws] 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[asws] said: 'Then you are doing Ijtihad from your opinion and obligating its acceptance upon the Muslims?' He said, 'Yes'. He[asws] said: 'And like that is Obligated whatever Allah[azwj] the Exalted Revealed. It is as if you are saying, 'I shall reveal the like of what Allah[azwj] the Exalted Revealed''.[77]

[77] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 13

14 – وفي حديث محمد بن مسلم أن الصادق (عليه السلام) قال لابي حنيفة: أخبرني عن هاتين النكتتين اللتين في يدي حمارك، ليس ينبت عليهما شعر ؟ قال أبو حنيفة: خلق كخلق اذنيك في جسدك وعينيك. فقال له: ترى هذا قياسا، إن الله تعالى خلق اذني لاسمع بهما، وخلق عيني لابصر بهما، فهذا لما خلقه في جميع الدواب وما ينتفع به ؟

And in a Hadeeth of Muhammad Bin Muslim,

'Al-Sadiq-asws 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-asws ears and your-asws eyes in your-asws body'. He-asws said: 'Do you see this analogy that Allah-azwj the Exalted Created my-asws ears to hear with them, and Created my-asws eyes to see with them, so is this due to what He-azwj Created in the entirety of the animals and one can benefit with?'

فانصرف أبو حنيفة معتبا. فقلت: أخبرني ماهي ؟ قال: إن الله تعالى يقول في كتابه: (لقد خلقنا الانسان في كبد) يعني منتصبا في بطن امه، غذاؤه من غذائها مما تأكل وتشرب امه، ههنا ميثاقه بين عينيه،

Abu Haneefa left, considering. I said, 'Inform me, what is it?' He-asws said: 'Allah-azwj is Saying in His-azwj 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.

فإذا أذن الله عزوجل في ولادته أتاه ملك يقال له حيوان، فزجره زجرة انقلب ونسي الميثاق، وخلق جميع البهائم في بطون امهاتهن منكوسة مؤخرة إلى مقدم امه، كما يأخذ الانسان في بطن امه،

So, when Allah-azwj 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.

فهاتان النكتتان السوداوان اللتان ترى ما بين الدواب هو موضع عيونها في بطن امهاتها، فليس ينبت عليه الشعر، وهو لجميع البهائم ماخلا البعير، فإن عنق البعير طال فتقدم رأسه بين يديه ورجليه .

Thus, these two black spots which you what is 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''.[78]

15 – قب: ابن جرير بن رستم الطبري، عن إسماعيل الطوسي، عن أحمد البصري عن أبيه، عن أبي خنيس الكوفي قال: حضرت مجلس الصادق عليه الصلاة والسلام وعنده جماعة من النصارى فقالوا: فضل موسى وعيسى ومحمد عليهم السلام سواء لانهم صلوات الله عليهم أصحاب الشرائع والكتب،

[78] 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-asws, and in his-asws presence was a group of Christians. They said, 'Merits of Musa-as, and Isa-as and Muhammad-saww are equal, because they are (all) owners of the Laws and the Books'.

فقال الصادق (عليه السلام): إن محمدا (صلى الله عليه وآله) أفضل منهما وأعلم ولقد أعطاه الله تبارك وتعالى من العلم ما لم يعط غيره، فقالوا آية من كتاب الله تعالى نزلت في هذا ؟

Al-Sadiq-asws said: 'Muhammad-saww is superior than them-as and more knowing, and Allah-azwj Blessed and Exalted has Given him-saww from the knowledge what He-azwj did not Give to anyone else'. They said, 'Has any Verse from the Book of Allah-azwj the Exalted Revealed regarding this?'

قال (عليه السلام): نعم قوله تعالى: (وكتبناله في الالواح من كل شئ) وقوله تعالى لعيسى: (ولابين لكم بعض الذي تختلفون فيه) وقوله تعالى للسيد المصطفى (صلى الله عليه وآله): (وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شئ) وقوله تعالى: (ليعلم أن قد أبلغوا رسالات ربهم وأحاط بما لديهم وأحصى كل شئ عددا)

He-asws said: 'Yes, the Words of the Exalted: ***And We Prescribed to him in the Tablets, Advice from all things [7:145]***, and His-azwj Words to Isa-as: ***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-saww: ***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]***.

فهو والله أعلم منهما ولو حضر موسى وعيسى بحضرتي وسألاني لاجبتهما وسألتهما ما أجابا

Therefore he-saww, by Allah-azwj, is more knowledgeable than them-as, and even if Musa-as and Isa-as were to be present in my-asws presence and they-as both ask me-asws, I-asws would answer them-as, and I-asws will ask them-as both, but they will not (be able to) answer me-as''.[79]

16 - ختص: ابن الوليد، عن الصفار، والحسن بن متيل، عن إبراهيم بن هاشم، عن إبراهيم بن محمد الهمداني، عن السياري، عن داود الرقي قال: سألني بعض الخوارج عن قول الله تبارك وتعالى: (ومن الضأن اثنين ومن المعز اثنين) الآية، ما الذي أحل الله من ذلك ؟ وما الذي حرم ؟

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,

[79] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 15

'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-azwj Permitted from that? And what is that which He-azwj Prohibited?'

قال: فلم يكن عندي في ذلك شئ، فحججت فدخلت على أبي عبد الله (عليه السلام) فقلت: جعلت فداك إن رجلا من الخوارج سألني عن كذا وكذا،

He said, 'There did not happen to be anything regarding that. I went to Hajj and entered to see Abu Abdullah-asws and I said, 'May I be sacrificed for you-asws! A man from the Kharijites asked me about such and such'.

فقال (عليه السلام): إن الله عزوجل أحل في الاضحية بمنى الضأن والمعز الاهلية، وحرم فيها الجبلية، وذلك قوله عزوجل: (ومن الضأن اثنين ومن المعز اثنين)

Allah-azwj 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]***.

وإن الله عزوجل أحل في الاضحية بمنى الابل العراب، وحرم فيها البخاتي، وأحل فيها البقر الاهلية، وحرم فيها الجبلية، وذلك قوله عزوجل: (ومن الابل اثنين ومن البقر اثنين)

And that Allah-azwj 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-azwj Word: ***two from the camels and two from the cows [6:144]***'.

قال: فانصرفت إلى صاحبي فأخبرته بهذا الجواب، فقال: هذا شئ حملته الابل من الحجاز.

I left to go to the man, and informed him with this answer. He said, 'This is something which the camels carried from Al-Hijaaz (meaning - this is not your answer, but it comes from Al-Hijaaz)''.[80]

17 – كنز الفوائد للكراجكي: ذكروا أن أبا حنيفة أكل طعاما مع الامام الصادق جعفر بن محمد عليهما الصلاة والسلام فلما رفع الصادق (عليه السلام) يده من أكله قال: الحمدلله رب العالمين، اللهم هذا منك ومن رسولك (صلى الله عليه وآله)،

(The book) 'Kunz Al Fawaid' of Al Karajaky –

They are mentioning that Abu Haneefa ate a meal with the Imam Al-Sadiq Ja'far-asws Bin Muhammad-asws. When Al-Sadiq-asws raised his-asws hand from his-asws meal, he-asws said: 'The Praise is for Allah-azwj, Lord-azwj of the worlds! O Allah-azwj, this is from You-azwj and from Your-azwj Rasool-saww'.

[80] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 16

فقال أبو حنيفة: يا أبا عبد الله أجعلت مع الله شريكا ؟ !

Abu Haneefa said, 'O Abu Abdullah-asws! Are you-asws making an associate to be with Allah-azwj?'

فقال (عليه السلام) له: ويلك إن الله تبارك يقول في كتابه: (وما نقموا إلا أن أغناهم الله ورسوله من فضله) ويقول عزوجل في موضع آخر: (ولو أنهم رضوا ما آتهم الله ورسوله وقالوا حسبنا الله سيؤتينا الله من فضله ورسوله)

He-asws said: 'Allah-azwj the Exalted is Saying in His-azwj 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 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]***'.

فقال أبو حنيفة: والله لكأني ما قرأتهما قط من كتاب الله ولا سمعتهما إلا في هذا الوقت.

Abu Haneefa said, 'By Allah-azwj! It is as if I have not read it from the Book of Allah-azwj (before) at all and not heard it except at this time'.

فقال أبو عبد الله (عليه السلام): بلى قد قرأتهما وسمعتهما ولكن الله تعالى أنزل فيك وفي أشباهك: (أم على قلوب أقفالها) وقال تعالى: (كلابل ران على قلوبهم ما كانوا يكسبون)

Abu Abdullah-asws said: 'Yes, you have read it and heard it, but Allah-azwj 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]***''.[81]

18 – كتاب الاستدراك: بإسناده عن الحسين بن محمد بن عامر بإسناده أن أبا عبد الله جعفر بن محمد الصادق عليه الصلاة والسلام استحضره المنصور في مجلس غاص بأهله فأمره بالجلوس، فأطرق مليا ثم رفع رأسه وقال له: يا جعفر إن النبي (صلى الله عليه وآله) قال لابيك علي بن أبي طالب (عليه السلام) يوما: (لولا أن تقول فيك طوائف من امتي ما قالت النصارى في المسيح لقلت فيك قولا لاتمر بملاء إلا أخذوا من تراب قدميك يستشفون به)

The book 'Al Astadraak', by his chain from Al Husayn Bin Muhammad Bin Aamir, by his chain,

'Abu Abdullah Ja'far-asws Bin Muhammad Al-Sadiq-asws was made to be present in a gathering of Al-Mansour filled with its people. He instructed him-asws to be seated, then bowed his head for a while, then raised his head and said to him-asws, 'O Ja'far-asws! The Prophet-saww said to your-asws father Ali-asws Bin Abu Talib-asws one day: 'Had it not been for a sect from my-saww community saying regarding you-asws what the Christians are saying regarding Isa-as Bin Maryam-as, I-saww would have said regarding you-asws such words that none from the people would pass by you-asws except that he would take the dust from under your-asws feet to be healed by it'.

[81] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 17

وقال علي (عليه السلام): (يهلك في اثنان: محب مفرط، ومبغض مفرط) فالاعتذار منه أن لا يرضى بما يقول فيه المفرط، ولعمري أن عيسى بن مريم عليهما السلام لو سكت عما قالت فيه النصارى لعذبه الله، وقد نعلم ما يقال فيك من الزور والبهتان، وإمساكك عمن يقول ذلك فيك ورضاك به سخط الديان،

And Ali-asws said: 'Destruction is regarding two – excessive lover and excessive hater'. So, there is no excusing from it that he-asws is not pleased with what the exaggerator is saying regarding him-asws. And, by my life, Isa-as Bin Maryam-as, if he-as was silent from what the Christians were saying regarding him-as, Allah-azwj would Punished him-as, and we know what is being said regarding you-asws, from the falsities and the slander, and your-asws silence from the ones who are saying that regarding you-asws, and your-asws agreement with it is Angering the Judge (Allah-azwj).

زعم أوغاد الشام وأوباش العراق أنك حبر الدهر وناموسه، وحجة المعبود وترجمانه، وعيبة علمه وميزان قسطه، و مصباحه الذي يقطع به الطالب عرض الظلمة إلى فضاء النور، وإن الله تبارك وتعالى لا يقبل من عامل جهل حقك في الدنيا عملا، ولا يرفع له يوم القيامة وزنا،

The idiots of Syria and the foolish ones of Al-Iraq claim that you-asws are an erudite of the era and its law, and a Divine Authority of the Deity and His-azwj Interpreter, and a mine of His-azwj Knowledge, and a Scale of His-azwj Justice, and His-azwj Lantern by which the seeker cuts off the exposure of the darkness to the radiance of the light, and that Allah-azwj Blessed and Exalted does not Accept any deed from the worker, one who is ignorant of your-asws rights in the world, nor will He-azwj Raise for him a Scale on the Day of Qiyamah.

فنسبوك إلى غير حدك، وقالوا فيك ما ليس فيك، فقل فإن أول من قال الحق لجدك، وأول من صدقه عليه أبوك (عليه السلام)، فأنت حري بأن تقتص آثارهما، وتسلك سبيلهما.

Thus, they are linking you-asws to other than your-asws limit, and they are saying regarding you-asws what isn't regarding you-asws. So, speak, for the one to speak the truth was your-asws grandfather-saww, and the first one to ratify him-saww was your-asws father-asws, for you-asws are the most befitting with following their-asws traces and travelling their-asws way'.

فقال أبو عبد الله (عليه السلام): أنا فرع من فروع الزيتونة، وقنديل من قناديل بيت النبوة، وسليل الرسالة، وأديب السفرة، وربيب الكرام البررة، ومصباح من مصابيح المشكاة التي فيها نور النور، وصفوة الكلمة الباقية في عقب المصطفين إلى يوم الحشر.

Abu Abdullah-asws said: 'I-asws 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'.

فالتفت المنصور إلى جلسائه فقال: قد أحالني على بحر مواج لا يدرك طرفه، ولا يبلغ عمقه، تغرق فيه السبحاء ويحار فيه العلماء، ويضيق بالسامع عرض الفضاء، هذا الشجا المعترض في حلوق الخلفاء الذي لا يحل قتله، ولايجوز نفيه،

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 fathoms. 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-asws, nor is it allowed to negate him-asws.

ولولا ما تجمعني وإياه من شجرة مباركة طاب أصلها وبسق فرعها وعذب ثمرها بوركت في الذر وتقدست في الزبر لكان مني إليه مالا يحمد في العواقب، لما يبلغني من شدة عيبه لنا، وسوء القول فينا.

And had it not been for what gathered me and him-asws, 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-asws what cannot be praised in the posterity, due to what has reached me from the severity of his-asws faulting us and the evil of the words regarding us'.

فقال أبو عبد الله (عليه السلام): لاتقبل في ذي رحمك وأهل الدعة من أهلك قول من حرم الله عليه الجنة وجعل مأواه النار، فإن النمام شاهد زور، وشريك إبليس في الاغراء بين الناس، وقد قال الله تبارك وتعالى: (يا أيها الذين آمنوا إن جاءكم فاسق بنبأ) الآية،

Abu Abdullah-asws 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-azwj has Prohibited the Paradise upon and Made the Fire to be his abode, for the gossiper is a false testifier and an associate of Iblees-la in seduction between the people, and Allah-azwj Blessed and Exalted has Said: ***O you who believe! If a transgressor comes to you with news, [49:6]*** – the Verse.

ونحن لك أنصار وأعوان، وللملك دعائم وأركان، ما أمرت بالمعروف والاحسان، وأمضيت في الرعية أحكام القرآن، وأرغمت بطاعتك أنف الشيطان، وإن كان يجب عليك في سعة فهمك وكرم حلمك ومعرفتك بآداب الله أن تصل من قطعك وتعطي من حرمك، وتعفو عمن ظلمك، فإن المكافئ ليس بالواصل، إنما الواصل من إذا قطعت رحمه وصلها، فصل يزد الله في عمرك ويخفف عنك الحساب يوم حشرك.

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-la 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-azwj, 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-azwj Increase in your lifespan and Lighten the Reckoning from you on the Day of your Resurrection'.

فقال أبو جعفر المنصور: قد قبلت عذرك لصدقك، وصفحت عنك لقدرك، فحدثني عن نفسك بحديث أتعظ به، ويكون لي زاجر صدق عن الموبقات.

Abu Ja'far Al-Mansour said, 'I have accepted your-asws excuse due to your-asws truthfulness, and pardoned you-asws due to your-asws esteem. Narrate to me a Hadeeth from you-asws I can be advised with, and it would become a true rebuke from the destructive sins'.

فقال أبو عبد الله (عليه السلام): عليك بالحلم فإنه ركن العلم، وأملك نفسك عند أسباب القدرة، فإنك إن تفعل كل ما تقدر عليه كنت كمن شفى غيظا، أو أبدى حقدا، أو يجب أن يذكر بالصولة، واعلم أنك إن عاقبت مستحقا لم يكن غاية ما توصف به إلا العدل، ولا أعلم حالا أفضل من حال العدل، والحال التي توجب الشكر أفضل من الحال التي توجب الصبر.

Abu Abdullah-asws 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'.

فقال أبو جعفر المنصور: وعظت فأحسنت وقلت فأوجزت، فحدثني عن فضل جدك علي بن أبي طالب عليه الطلاة والسلام حديثا لم تروه العامة.

Abu Ja'far Al-Mansour said, 'You-asws advised and were excellent, and you-asws said and have summarised, so narrate to me about a merit of your-asws grandfather-asws Ali-asws Bin Abu Talib-asws, a Hadeeth which the general Muslims have not reported'.

فقال أبو عبد الله (عليه السلام): حدثني أبي، عن جدي أن رسول الله (صلى الله عليه وآله) قال: ليلة اسري بي إلى السماء فتح لي في بصري غلوة كمثال ما يرى الراكب خرق الابرة مسيرة يوم، و عهد إلى ربي في علي ثلاث كلمات، فقال: يا محمد، فقلت: لبيك ربي

Abu Abdullah-asws said: 'My-asws father-asws narrated to me-asws from my-asws grandfather-asws that Rasool-Allah-saww said: 'The night there was an Ascension with me-saww to the sky, a hole was opened for me-saww in my-saww vision like what the rider would see an eye of the needle for a travel distance of a day, and my-saww Lord-azwj Pacted with me-saww three phrases regarding Ali-asws, so He-azwj Said: "O Muhammad-saww!" I-saww said: 'At Your-azwj service my-saww Lord-azwj!'

فقال: إن عليا إمام المتقين، وقائد الغر المحجلين ويعسوب المؤمنين، والمال يعسوب الظلمة، وهو الكلمة التي ألزمتها المتقين، وكانوا أحق بها وأهلها فبشره بذلك،

He-azwj Said: "Ali-asws is the Imam-asws of the pious, and guide of the resplendent, and 'ويعسوب المؤمنين' differentiator of the Momineen, and the (distributor of the) goodness is the disintegrator of the darkness, and he-asws is the phrase which I-azwj Necessitated upon the

pious, and those (who) were more deserving and rightful with it, therefore give him-asws the glad tidings of that".

قال: فبشره النبي (صلى الله عليه وآله) بذلك فقال: يارسول الله وإني اذكر هناك ؟ فقال: نعم إنك لتذكر في الرفيع الاعلى.

He-asws said: 'The Prophet-saww gave him-asws the glad tidings of that, and he-asws said: 'O Rasool-Allah-saww! And I-asws am being mentioned over there?' He-saww said: 'Yes, you-asws are being mentioned in the Lofty Heights'.

فقال المنصور: ذلك فضل الله يؤتيه من يشاء.

Al-Mansour said, '***That is a Grace of Allah. He Gives it to the one He so Desires, [5:54]***''.[82]

19 – ما: جماعة، عن أبي المفضل، عن الحسن بن علي بن عاصم، عن سليمان بن داود الشاذكوني، عن حفص بن غياث قال: كنت عند سيد الجعافر جعفر بن محمد (عليهما السلام) لما أقدمه المنصور فأتاه ابن أبي العوجاء وكان ملحدا فقال له: ما تقول في هذه الآية: (كلما نضجت جلودهم بدلناهم جلودا غيرها) ؟ هب هذه الجلود عصت فعذبت فما بال الغير يعذب ؟

A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Bin Dawood Al Shazkuny, from Hafs Bin Giyas who said,

I was in the presence of the chief of the Ja'farites, Ja'far-asws Bin Muhammad-asws when Al-Mansour summoned him-asws. Ibn Abu Al-Awja came to him-asws and he was an atheist. He said to him-asws, 'What are you-asws saying regarding this Verse: ***Every time their skins are thoroughly burned, We will Replace them for other skins [4:56]***? Assuming these skins had disobeyed so they are Punished, but what is the matter of the other (replaced skins) to be Punished?'

قال أبو عبد الله (عليه السلام): ويحك هي هي، وهي غيرها. قال: اعقلني هذا القول. فقال: له أرأيت لو أن رجلا عمد إلى لبنة فكسرها ثم صب عليها الماء وجبلها ثم ردها إلى هيئتها الاولى، ألم تكن هي هي وهي غيرها ؟ فقال: بلى أمتع الله بك .

Abu Abdullah-asws said: 'Woe be unto you! It is it, and it is another'. He said, 'Make me understand these words'. He-asws said to him: 'What is your view, if a man were to deliberate to a brick, so he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?' He said, 'Yes, may Allah-azwj be Happy with you-asws!''.[83]

I (Majlisi) am saying, 'I found in the handwriting of one of the meritorious ones, copied from the handwriting of the martyr, may Allah-azwj Raise his rank, who said,

20 – أقول: وجدت بخط بعض الافاضل نقلا من خط الشهيد رفع الله درجته قال: قال أبو حنيفة النعمان بن ثابت جئت إلى حجام بمنى ليحلق رأسي، فقال: ادن ميامنك، واستقبل القبلة، وسم الله، فتعلمت منه ثلاث خصال لم تكن عندي، فقلت له:

[82] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 18
[83] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 19

مملوك أنت أم حر ؟ فقال: مملوك، قلت: لمن ؟ قال: لجعفربن محمد العلوي (عليه السلام)، قلت: أشاهد هو أم غائب ؟ قال: شاهد،

'Abu Haneefa Al-Numan Bin Sabit said, 'I went to a barber at Mina in order to shave my head. He said, 'Go to your right and face the Qiblah, and Name Allah-azwj'. So, I learn three qualities from him which did not happen to be with me. I said to him, 'Are you a slave or free?' He said, 'A slave'. I said, 'Of whom?' He said, 'Of Ja'far-asws Bin Muhammad the Alwi-asws'. I said, 'Is he-asws present or absent?' He said, 'Present'.

فصرت إلى بابه واستأذنت عليه فحجبني، و جاء قوم من أهل الكوفة فاستأذنوا فأذن لهم، فدخلت معهم، فلما صرت عنده قلت له: يا ابن رسول الله لو أرسلت إلى أهل الكوفة فنهيتهم أن يشتموا أصحاب محمد (صلى الله عليه وآله) فإني تركت بها أكثر من عشرة آلاف يشتمونهم،

I went to his door and sought permission to see him-asws, but he-asws blocked me, and there came a group of the people of Al-Kufa and they sought permission, and he-asws permitted for them. So, I entered along with them. When I came to be in his-asws presence, I said to him-asws, 'O son-asws of Rasool-Allah-saww! If only you-asws would send a message to the people of Al-Kufa forbidding them from reviling the companions of Muhammad-saww, for I left them and there were more than ten thousand insulting them'.

فقال: لا يقبلون مني، فقلت: ومن لا يقبل منك وأنت ابن رسول الله (صلى الله عليه وآله) ؟ فقال: أنت ممن لم تقبل مني، دخلت داري بغير إذني وجلست بغير أمري، وتكلمت بغير رأيي، وقد بلغني أنك تقول بالقياس، قلت: نعم به أقول،

He-asws said: 'They will not be accepting from me-asws'. I said, 'And why will they not accept from you-asws and you-asws are a son-asws of Rasool-Allah-saww?' He-asws said: 'You are from the ones who do not accept from me-asws. You entered my-asws house without a permission from me-asws and sat down without my-asws instructions, and you spoke without my-asws view, and it has reached me that you are speaking with the analogy'. I said, 'Yes, I do speak with it'.

قال: ويحك يا نعمان أول من قاس الله تعالى إبليس حين أمره بالسجود لآدم (عليه السلام) وقال: خلقتني من نار وخلقته من طين،

He-asws said: 'Woe be unto you, O Numan! The first one to analogised (the Words) of Allah-azwj the Exalted was Iblees-la when He-azwj Commanded him-la with the Sajdah to Adam-as and said, '***You Created me from fire and Created him from clay' [7:12]***'.

أيما أكبريا نعمان القتل أو الزنا ؟ قلت: القتل، قال: فلم جعل الله في القتل شاهدين، وفي الزنا أربعة ؟ أينقاس لك هذا ؟ قلت: لا.

Which of the two is greater, the murder of the adultery?' I said, 'The murder'. He-asws said: 'They why has Allah-azwj Made two witnesses regarding the murder and four regarding the adultery? Can this be analogised for you?' I said, 'No'.

قال: فأيما أكبر البول أو المني ؟ قلت: البول، قال: فلم أمر الله في البول بالوضوء، وفي المني بالغسل ؟ أينقاس لك هذا ؟ قلت: لا.

He-asws said:' Which of the two is greater, the urine or the semen?' I said, 'The urine'. He-asws said: 'Then why did Allah-azwj Command with the ablution (Wudu) regarding the urine and with the bathing regarding the semen? Can this be analogised for you?' I said, 'No'.

قال: فأيما أكبر الصلاة أو الصيام ؟ قلت: الصلاة، قال: فلم وجب على الحائض أن تقضي الصوم ولا تقضي الصلاة ؟ أينقاس لك هذا ؟ قلت: لا.

He-asws said: 'Which of the two is greater, the Salat or the Fast?' I said, 'The Salat'. He-asws 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-asws?' I said, 'No'.

قال: فأيما أضعف المرأة أم الرجل ؟ قلت: المرأة، قال: فلم جعل الله تعالى في الميراث للرجل سهمين، وللمرأة سهما ؟ أينقاس لك هذا ؟ قلت: لا.

He-asws said: 'Which of the two is weaker, the woman or the man?' I said, 'The woman'. He-asws said: 'Then why did Allah-azwj 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'.

قال: فلم حكم الله تعالى فيمن سرق عشرة دراهم بالقطع، وإذا قطع رجل يد رجل فعليه ديتها خمسة آلاف درهم ؟ أينقاس لك هذا ؟ قلت: لا.

He-asws said: 'Why did Allah-azwj 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'.

قال: وقد بلغني أنك تفسر آية في كتاب الله وهي (ثم لتسئلن يومئذ عن النعيم) أنه الطعام الطيب والماء البارد في اليوم الصائف. قلت نعم، قال له: دعاك رجل وأطعمك طعاما طيبا، وأسقاك ماء باردا، ثم امتن عليك به ماكنت تنسبه إليه ؟ قلت: إلى البخل، قال: أفيبخل الله تعالى ؟ ! قلت: فما هو ؟ قال: حبنا أهل البيت.

He-asws said: 'And it has reached me that you interpret a Verse in the Book of Allah-azwj, 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-asws 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-asws said: 'Is Allah-azwj the Exalted stingy?' I said, 'So, what is it?' He-asws said: 'Our-asws love of the People-asws of the Household''.[84]

21 – ومنه: قال: دخل طاوس على الصادق صلوات الله عليه فقال له: يا طاوس ناشدتك الله هل علمت أحدا أقبل للعذر من الله تعالى ؟ قال: اللهم لا، قال: هل علمت أحداً أصدق ممن قال: لا أقدر وهو لا يقدر ؟ قال: اللهم لا. قال: فلم لا يقبل من لا أقبل للعذر منه ممن لا أصدق في القول منه ؟ فنفض ثوبه فقال: ما بيني وبين الحق عداوة.

[84] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 20

And from him who said, 'Tawoos entered to see Al-Sadiq-asws, so he-asws said to him: 'We-asws adjure you to Allah-azwj! Do you know anyone who is more accepting of the excuse than Allah-azwj the Exalted?' He said, 'O Allah-azwj, no!' He-asws 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-azwj, no'. He-asws said: 'Then why would He-azwj not Accept, the One-azwj there is no one more accepting of the excuse than Him-azwj, from the one there is no one of more truthful regarding the words than him?' He-asws shook his-asws clothes and said: 'There is no enmity between me-asws and the Truth''.[85]

22 – دعائم الاسلام: روينا عن جعفر بن محمد صلوات الله عليهما أنه قال لابي حنيفة وقد دخل عليه فقال له: يا نعمان ما الذي تعتمد عليه فيما لم تجد فيه نصا في كتاب الله ولا خبرا عن الرسول (صلى الله عليه وآله) ؟ قال: أقيسه على ما وجدت من ذلك،

(The book) 'Da'im Al Islam' –

'We are reporting from Ja'far-asws Bin Muhammad-asws having said to Abu Haneefa, and he had come to him-asws: 'O Numan! What is that which you are deliberating upon regarding what you do not find a text in the Book of Allah-azwj nor any Hadeeth from the Rasool-saww?' He said, 'I analogise it upon what I find from that'.

قال له: أول من قاس إبليس، فأخطأ إذ أمره الله عزوجل بالسجود لآدم (عليه السلام). فقال: أنا خير منه خلقتني من نار وخلقته من طين، فرأى أن النار أشرف عنصرا من الطين فخلده ذلك في العذاب المهين،

He-asws said to him: 'The first one to analogise was Iblees-la. He-la erred when Allah-azwj Mighty and Majestic Commanded him-la with the Sajdah to Adam-as, so he-la said: '***I am better than him. You Created me from fire and Created him from clay' [7:12]***'. He-la view that the fire is nobler component than the clay. That led him-la to an eternity in the abasing Punishment.

يا نعمان أيهما أطهر المني أو البول ؟ قال: المني، قال فقد جعل الله عزوجل في البول الوضوء، وفي المني الغسل ولو كان يحمل على القياس لكان الغسل في البول.

O Numan! Which of the two is cleaner, the semen or the urine?' He said, 'The semen'. He-asws said: 'Allah-azwj Mighty and Majestic has Made the Wudu to be made regarding the urine, and the bathing regarding the semen, and if it were to be carried upon the analogy, the bathing would be regarding the urine'.

وأيهما أعظم عند الله الزنا أم قتل النفس ؟ قال: قتل النفس، قال: فقد جعل الله عزوجل في قتل النفس الشاهدين، وفي الزنا أربعة، ولو كان على القياس لكان الاربعة الشهداء في القتل، لانه أعظم.

And which of the two is more grievous in the Presence of Allah-azwj, the adultery or killing the person?' He said, 'Killing the person'. He-asws said: 'Allah-azwj Mighty and Majestic has Made the two witnesses regarding killing of the person, and regarding the adultery, four, and if it

[85] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 21

was upon the analogy, the four witnesses would have been regarding the killing, because it is more grievous.

وأيهما أعظم عند الله الصلاة أم الصوم ؟ قال: الصلاة، قال: فقد أمر رسول الله (صلى الله عليه وآله) الحائض بأن تقضي الصوم ولا تقضي الصلاة، ولو كان على القياس لكان الواجب أن تقضي الصلاة،

And which of the two is greater in the Presence of Allah-azwj, the Salat or the Fast?' He-asws said, 'The Salat'. He-asws said: 'Rasool-Allah-saww 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'.

فاتق الله يا نعمان ولا تقس فإنا نقف غدا نحن وأنت ومن خالفنا بين يدي الله عزوجل فيسألنا عن قولنا ويسألهم عن قولهم فنقول: قلنا: قال الله وقال رسول الله (صلى الله عليه وآله)، وتقول أنت وأصحابك: رأينا وقسنا، فيفعل الله بنا وبكم ما يشاء.

Therefore, fear Allah-azwj, O Numan, and do not analogise, for we-asws will be pausing tomorrow, us-asws and you and the ones who oppose us-asws, in front of Allah-azwj Mighty and Majestic, and we-asws will be Questioned about our-asws words and they would be Questioned about their words, so we-asws shall be saying: 'We-asws said: 'Allah-azwj Said, and Rasool-Allah-saww said', and you will be saying, you and your companions, 'We opined and analogised'. Then Allah-azwj will Deal with us-asws and you all whatever He-azwj so Desires''.[86]

23 - وروينا عن بعض الائمة الطاهرين عليهم السلام والصلاة أنه قال: أتى أبو حنيفة إلى أبي عبد الله جعفر بن محمد عليه أفضل الصلاة والسلام، فخرج إليه يتوكؤ على عصا فقال له أبو حنيفة: ما هذه العصا يا أبا عبد الله ؟ ما بلغ بك من السن ماكنت تحتاج إليها، قال: أجل ولكنها عصا رسول الله (صلى الله عليه وآله) فأردت أن أتبرك بها،

We are reporting,

'From one of the Pure Imams-asws having said: 'Abu Haneefa came to Abu Abdullah Ja'far-asws Bin Muhammad-asws, and he-asws came out to him leaning upon a staff, so Abu Haneefa said to him-asws, 'What is this staff, O Abu Abdullah-asws? You-asws age has not reached to a level where you-asws could be needy to it'. He-asws said: 'Yes, but it is a staff of Rasool-Allah-saww, so I-asws wanted to be take Blessings with it'.

قال: أما إني لو علمت ذلك وأنها عصا رسول الله (صلى الله عليه وآله) لقمت وقبلتها. فقال أبو عبد الله عليه الصلاة والسلام: سبحان الله وحسر عن ذراعه وقال: والله يا نعمان لقد علمت أن هذا من شعر رسول الله (صلى الله عليه وآله) ومن بشره فما قبلته ! فتطاول أبو حنيفة ليقبل يده فاستل كمه وجذب يده ودخل منزله

He said, 'But, if I had known that it is a staff of Rasool-Allah-saww, I would have stood up (in reverence) and kissed it'. Abu Abdullah-asws said: 'Glory be to Allah-azwj!', and uncovered from his-asws arm and said: 'By Allah-azwj, O Numan! You have known that this from the hair of Rasool-Allah-saww and his-saww skin, but you did not kiss it!' So, Abu Haneefa extended in order

[86] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 22

to kiss his-asws hand, but he-asws drew down his-asws sleeve and pulled his-asws hand and entered his-asws house''.[87]

[87] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 23

* (باب 14) * * (مابين (عليه السلام) من المسائل في اصول الدين وفروعه) * * (برواية الاعمش) *

CHAPTER 14 – WHAT WAS EXPLAINED BY HIM-asws FROM THE QUESTIONS REGARDING THE PRINCIPLES OF THE RELIGION AND ITS BRANCHES BY REPORTING OF AL AMSH

1 – ل: حدثنا أحمد بن محمد بن الهيثم العجلي، وأحمد بن الحسن القطان، و محمد بن أحمد السناني، والحسين بن إبراهيم بن أحمد بن هشام المكتب، وعبد الله بن محمد الصائغ، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أبو العباس أحمد بن يحيى ابن زكريا القطان قال: حدثنا بكربن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول قال: حدثني أبو معاوية، عن الاعمش، عن جعفر بن محمد (عليه السلام) قال: هذه شرائع الدين لمن تمسك بها وأراد الله تعالى هداه: إسباغ الوضوء كما أمر الله عزوجل في كتابه الناطق، غسل الوجه واليدين إلى المرفقين، ومسح الرأس والقدمين إلى الكعبين مرة مرة ومر تان جائز ولا ينقض الوضوء إلا البول والريح والنوم والغائط والجنابة، ومن مسح على الخفين فقد خالف الله تعالى ورسوله (صلى الله عليه وآله) وكتابه، ووضوؤه لم يتم، وصلاته غير مجزية.

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-asws Bin Muhammad-asws having said: 'These are the Laws of Religion for the one who adheres with it and Intends Allah-azwj the Exalted, He-azwj would Guide him – complete the Wudu just as Allah-azwj Mighty and Majestic Commanded in His-azwj 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 sexual impurity, and one who wipes upon the two socks (in Wudu) so he has opposed Allah-azwj the Exalted and His-azwj Rasool-saww and His-azwj Book, and his Wudu is not complete, and his Salat is without a Recompense.

والاغسال منها: غسل الجنابة، والحيض، وغسل الميت، وغسل من مس الميت بعد ما يبرد، وغسل من غسل الميت، وغسل يوم الجمعة، وغسل العيدين، وغسل دخول مكة، وغسل دخول المدينة، وغسل الزيارة، وغسل الاحرام، وغسل يوم عرفة، وغسل ليلة سبع عشرة من شهر رمضان، وغسل ليلة تسع عشرة من شهر رمضان، وغسل ليلة إحدى وعشرين منه، وليلة ثلاث وعشرين منه، أما الفرض فغسل الجنابة، وغسل الجنابة والحيض واحد.

And the washing from it – washing (from) the sexual 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 sexual impurity; and washing of the sexual impurity and the menstruation is one.

وصلاة الفريضة: الظهر أربع ركعات، والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة أربع ركعات، والفجر ركعتان فجملة الصلوات المفروضة سبع عشرة ركعة.

And the Obligatory Salat – Four Cycles of Al-Zohr, and four Cycles of Al-Asr, and three Cycles of Al-Maghrib, and four Cycles of Al-Isha the last, and two Cycles of Al-Fajr, thus the two of the Obligatory Salats is of seventeen Cycles.

والسنة أربع وثلاثون ركعة، منها أربع ركعات بعد المغرب، لا تقصير فيها في سفر ولاحضر، وركعتان من جلوس بعد العشاء الآخرة تعدان بركعة، وثمان ركعات في السحر وهي صلاة الليل، والشفع ركعتان، والوتر ركعة، وركعتا الفجر بعد الوتر، وثمان ركعات قبل الظهر، ثمان ركعات قبل العصر.

And the Sunnah are thirty-four Cycles – from it are four Cycles after Al-Maghrib. Neither can you shorten in it during a journey nor staying, and two Cycles from seating after Al-Isha the last counted as one Cycle, and eight Cycles during the vigil and it is the night Salat (Al-Layl), and two Cycles of Al-Shaf'a, and two Cycles of Al-Fajr after Al-Witr, and eight Cycles before Al-Zohr, eight Cycles before Al-Asr.

والصلاة تستحب في أول الاوقات. وفضل الجماعة على الفرد بأربعة وعشرين. ولا صلاة خلف الفاجر. ولا يقتدى إلا بأهل الولاية. ولا يصلى في جلود المبتة وإن دبغت سبعين مرة ولافي جلود السباع. ولا يسجد إلا على الارض، أوما أنبتت الارض إلا المأكول والقطن والكتان.

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.

ويقال في افتتاح الصلاة: تعالى عرشك، ولايقال: تعالى جدك. ولايقال في التشهد الاول: السلام علينا وعلى عباد الله الصالحين، لان تحليل الصلاة هو التسليم وإذا قلت هذا فقد سلمت.

And it is said during the beginning of the Salat, 'Exalted is Your-azwj Throne', and it is not said, 'Exalted is Your-azwj Generosity'; and do not say during the first Tashahhud, 'The greetings be upon us, and upon the righteous servants of Allah-azwj', because the legitimisation of the Salat, it is the Salaam, and when you say this, so you have greeted (Salaam).

والتقصير في ثمانية فراسخ، وهو بريدان. وإذا قصرت أفطرت. ومن لم يقصر في السفر لم تجز صلاته، لانه قد زاد في فرض الله عزوجل. والقنوت في جميع الصلوات سنة واجبة في الركعة الثانية قبل الركوع وبعد القراءة. والصلاة على الميت خمس تكبيرات، فمن نقص منها فقد خالف السنة.

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-azwj 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.

والميت يسل من قبل رجليه سلا، والمرأة تؤخذ بالعرض من قبل اللحد. والقبور تربع ولا تسنم. والاجهار ببسم الله الرحمن الرحيم في الصلاة واجب.

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-azwj the Beneficent, the Merciful' during the Salat, is Obligatory.

وفرائض الصلاة سبع: الوقت، والطهور، والتوجه، والقبلة، والركوع، والسجود، والدعاء.

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.

والزكاة فريضة واجبة على كل مائتي درهم خمسة دراهم، ولا تجب فيما دون ذلك من الفضة. ولا تجب على مال زكاة حتى يحول عليه الحول من يوم ملكه صاحبه. ولا يحل أن تدفع الزكاة إلا إلى أهل الولاية والمعرفة. وتجب على الذهب الزكاة إذا بلغ عشرين مثقالا فيكون فيه نصف دينار.

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.

وتجب على الحنطة والشعير والتمر و الزبيب – إذا بلغ خمسة أوساق – العشر إن كان سقي سيحا، وإن سقي بالدوالي فعليه نصف العشر، والوسق ستون صاعا. والصاع أربعة أمداد.

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.

وتجب على الغنم الزكاة إذا بلغت أربعين شاة فتكون فيها شاة، فإذا بلغت مائة وعشرين وتزيد واحدة فتكون فيها شاتان إلى مائتين، فإن زادت واحدة ففيها ثلاث شياة إلى ثلاثمائة، ثم بعد ذلك تكون في كل مائة شاة شاة.

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.

وتجب على البقر الزكاة إذا بلغت ثلاثين بقرة تبيعة حولية، فتكون فيها تبيع حولي إلى أن تبلغ أربعين بقرة، ثم يكون فيها مسنة إلى ستين، ففيها تبيعان إلى أن تبلغ سبعين، ففيها تبيع ومسنة إلى أن تبلغ ثمانين ثم يكون فيها مسنتان إلى تسعين، ثم يكون فيها ثلاث تبايع، ثم بعد ذلك في كل ثلاثين بقرة تبيع، وفي كل أربعين مسنة.

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.

ويجب على الابل الزكاة إذا بلغت خمسة فيكون فيها شاة، فإذا بلغت عشرة فشاتان، فإذا بلغت خمسة عشر فثلاث شياة، فإذا بلغت عشرين فأربع شياة، فإذا بلغت خمسا وعشرين فخمس شياة، فإذا زادت واحدة ففيها بنت مخاض، فإذا بلغت خمسا وثلاثين وزادت واحدة ففيها بنت لبون، فإذا بلغت خمسا وأربعين وزادت واحدة ففيها حقة، فإذا بلغت ستين وزادت واحدة ففيها جذعة إلى ثمانين،

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 tow-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.

فإن زادت واحدة ففيها ثنى إلى تسعين، فإذا بلغت تسعين ففيها ابنتالبون، فإن زادت واحدة إلى عشرين ومائة ففيها حقتان طروقتا الفحل، فإذا كثرت الابل ففي كل أربعين بنت لبون، وفي كل خمسين حقة، ويسقط الغنم بعد ذلك، ويرجع إلى أسنان الابل.

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.

وزكاة الفطرة واجبة على كل رأس صغير أو كبير، حر أو عبد، ذكر أو أنثى أربعة أمداد من الحنطة والشعير والتمر والزبيب وهو صاع تام، ولا يجوز دفع ذلك أجمع إلا إلى أهل الولاية والمعرفة.

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.

وأكثر أيام الحيض عشرة أيام، وأقلها ثلاثة أيام، والمستحاضة تغتسل وتحتشي وتصلي، والحائض تترك الصلاة ولا تقضيها، وتترك الصوم وتقضيه.

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.

وصيام شهر رمضان فريضة يصام لرؤيته، ويفطر لرؤيته. ولا يصلى التطوع في جماعة لان ذلك بدعة وضلالة، وكل ضلالة في النار. وصوم ثلاثة أيام في كل شهر سنة، وهو صوم خميسين بينهما أربعاء: الخميس الاول في الشعر الاول، والاربعاء من العشر الاوسط، والخميس الاخير من الشعر الاخير.

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).

وصوم شعبان حسن لمن صامه لان الصالحين قد صاموه ورغبوا فيه، وكان رسول الله (صلى الله عليه وآله) يصل شعبان بشهر رمضان. والفائت من شهر رمضان إن قضى متفرقا جاز، وإن قضى متتابعا فهو أفضل.

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-saww 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.

وحج البيت واجب لمن استطاع إليه سبيلا، وهو الزاد والراحلة مع صحة البدن وأن يكون للانسان ما يخلفه على عياله وما يرجع إليه بعد حجه، ولا يجوز الحج إلا تمتعا، ولا يجوز الاقران والافراد إلا لمن كان أهله حاضري المسجد الحرام ولا يجوز الاحرام قبل بلوغ الميقات، ولا يجوز تأخيره عن الميقات إلا لمرض أو تقية، وقد قال الله عزوجل: (وأتموا الحج والعمرة لله) وتمامها اجتناب الرفث والفسوق والجدال في الحج.

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-azwj 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.

ولا يجزي في النسك الخصي لانه ناقص، ويجوز الموجوء إذا لم يوجد غيره وفرائض الحج: الاحرام، والتلبية الاربع، وهي: (لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك) والطواف بالبيت للعمرة فريضة، وركعتاه عند مقام إبراهيم (عليه السلام) فريضة. والسعي بين الصفا والمروة فريضة. وطواف الحج فريضة، وركعتاه عند المقام فريضة، والسعي بين الصفا والمروة فريضة، وطواف النساء فريضة، ولا يسعى بعده بين الصفا والمروة والوقوف بالمشعر فريضة، والهدي للتمتع فريضة، فأما الوقوف بعرفة فهو سنة واجبة، والحلق سنة، ورمي الجمار سنة.

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 – ' لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك لا شريك لك); and the Tawaaf of the House for the Umrah is an Obligation; and its two Cycles (of Salat) by the Standing Place of Ibrahim-as is Obligatory; and the sprinting between Al Safa and Al Marwa is Obligatory; and Tawaaf of the Hajj is Obligatory; and its two Cycles (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.

والجهاد واجب مع إمام عادل. ومن قتل دون ماله فهو شهيد. ولا يحل قتل أحد من الكفار والنصاب في دار التقية إلا قاتل أوساع في فساد، وذلك إذا لم تخف على نفسك ولا على أصحابك. واستعمال التقية في دار التقية واجب، ولا حنث ولا كفارة على من حلف تقية يدفع بذلك ظلما عن نفسه.

And the Jihad is Obligatory along with a just Imam-asws; 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.

والطلاق للسنة على ما ذكره الله عزوجل في كتابه وسنة نبيه، ولايجوز طلاق لغير السنة، وكل طلاق مخالف للكتاب فليس بطلاق، كما أن كل نكاح يخالف السنة فليس بنكاح. ولا يجمع بين أكثر من أربع حرائر، وإذا طلقت المرأة للعدة ثلاث مرات لم يحل للرجل حتى تنكح زوجا غيره،

And the divorce of the Sunnah is upon what Allah-azwj Mighty and Majestic Mentioned in His-azwj Book and the Sunnah of His-azwj Prophet-saww, 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'.

وقد قال (عليه السلام): واتقوا تزويج المطلقات ثلاثا في موضع واحد، فإنهن ذوات أزواج.

And he-asws has said: 'And fear marrying the thrice divorced in one place (time), for these are with husbands.

والصلاة على النبي (صلى الله عليه وآله) واجبة في كل المواطن وعند العطاس والرياح وغير ذلك. وحب أولياء الله واجب، والولاية لهم واجبة، والبراءة من أعدائهم واجبة، ومن الذين ظلموا آل محمد صلى الله عليهم، وهتكوا حجابه، وأخذوا من فاطمة (عليها السلام) فدك، ومنعوها ميراثها، وغصبوها وزوجها حقوقهما، وهموا بإحراق بيتها، و أسسوا الظلم، وغيروا سنة رسول الله (صلى الله عليه وآله)

And the Salawat upon the Prophet-saww is Obligatory in every place, and during the sneezing and the wind (burping), and other than that; and love of the Guardians-asws of Allah-azwj is Obligatory; and the Wilayah for them-asws is Obligatory; and the disavowment from their-asws enemies is Obligatory and from those who oppresses the Progeny-asws of Muhammad-saww and violated their-asws veils, and snatched Fadak from Fatima-asws, and prevented her-asws inheritance, and usurped her-asws husband of their-asws rights, and they plotted with burning down her-asws house, and laid the foundations of the injustice, and altered the Sunnah of Rasool-Allah-saww.

والبراءة من الناكثين والقاسطين والمارقين واجبة، والبراءة من الانصاب والازلام أئمة الضلال وقادة الجور كلهم أولهم وآخرهم واجبة، والبراءة من أشقى الاولين والآخرين شقيق عاقر ناقة ثمود قاتل أمير المؤمنين عليه السلام واجبة، والبراءة من جميع قتلة أهل البيت عليهم السلام واجبة.

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-asws, is Obligatory; and the disavowment from the entirety of the ones who killed the People-asws of the Household is Obligatory.

والولاية للمؤمنين الذين لم يغيروا ولم يبد لوا بعد نبيهم واجبة، مثل سلمان الفارسي، وأبي ذر الغفاري، والمقداد بن الاسود الكندي، وعمار بن ياسر، وجابر ابن عبد الله الانصاري، وحذيفة بن اليمان، وأبي الهيثم بن التيهان، وسهل بن حنيف، وأبي أيوب الانصاري، وعبد الله بن الصامت، وعبادة بن الصامت، وخزيمة بن ثابت ذي الشهادتين، وأبي سعيد الخدري ومن نحا نحوهم وفعل مثل فعلهم، والولاية لاتباعهم والمقتدين بهم وبهداهم واجبة.

And the Wilayah for the Momineen, those who did not alter and did not replace after their Prophet-saww is Obligatory, like Salman Al-Farsy-ra, and Abu Zarr-ra Al-Ghafary-ra, and Al-Miqdad Bin Al-Aswad Al-Kindy-ra, and Ammar Bin Yasser-ra, and Jabir Bin Abdullah Al Ansary-ra, and Huzeyfa Bin Al Yaman-ra, and Abu Al Haysam Bin Al Tayhan-ra, and Sahl Bin Huneyf-ra, and Abu Ayoub Al Ansary-ra, and Abdullah Bin Al Samit-ra, and Abada Bin Al Samit-ra, and Khuzeyma Bin Sabit-ra with the two testimonies, and Abu Saeed Al Khudry-ra, and the ones who turned towards their-ra turning and did the deed of their-ra deed, and the Wilayah of their-ra followers and believers with them-ra and their-ra guidance, is Obligatory.

وبر الوالدين واجب، فإن كانا مشركين فلا تطعهما ولاغيرهما في المعصية، فإنه لاطاعة لمخلوق في معصية الخالق.

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-azwj), for there is no obedience to the created beings in disobeying the Creator.

والانبياء وأوصياؤهم لاذنوب لهم لانهم معصومون مطهرون. وتحليل المتعتين واجب كما أنزلهما الله تعالى عزوجل في كتابه وسنهما رسول الله: متعة الحج، ومتعة النساء. والفرائض على ما أنزل الله تبارك وتعالى.

And the Prophets-as and their-as successors-as, there are no sins for them-as because they-as are infallible, clean; and the extollation of the Holiness of the two 'Muta's is Obligatory just as Allah-azwj the Exalted Mighty and Majestic Revealed in His-azwj Book and Rasool-Allah-saww Made is a Sunnah – the Muta of Hajj and the Muta of the women; and the Obligations are upon whatever Allah-azwj Blessed and Exalted Revealed.

والعقيقة للولد الذكر والانثى يوم السابع، ويسمى الولد يوم السابع، ويحلق رأسه، ويتصدق بوزن شعره ذهبا أو فضة، والله عزوجل لا يكلف نفسا إلا وسعها، ولا يكلفها فوق طاقتها.

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-azwj Mighty and Majestic does not Encumber any soul except to its capacity, and does not Encumber above its strength.

وأفعال العباد مخلوقة خلق تقدير لاخلق تكوين، والله خالق كل شئ، ولا تقول بالجبر ولا بالتفويض، ولا يأخذ الله عزوجل البرئ بالسقيم، ولا يعذب الله عزوجل الاطفال بذنوب الآباء فإنه تعالى قال في محكم كتابه: (ولا تزر وازرة وزر اخرى) وقال عزوجل: (وأن ليس للانسان إلا ما سعى)

And the deeds of the created beings are creations of determination and not creations of bringing into being, and Allah-azwj is the Creator of all things; and neither say with the Compulsion nor with the Delegation; and Allah-azwj will not Seize the cured ones with the sickness, and Allah-azwj Mighty and Majestic will not Punish the children for the sins of their fathers, for the Exalted Said in the Decisive of His-azwj 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]***.

ولله عزوجل أن يعفو ويتفضل، وليس له عزوجل أن يظلم، ولا يفرض الله عزوجل على عباده طاعة من يعلم أنه يغويهم ويضلهم ولا يختار لرسالته ولا يصطفي من عباده من يعلم أنه يكفر به ويعبد الشيطان دونه، ولا يتخذ على خلقه حجة إلا معصوما،

And for Allah-azwj Mighty and Majestic is that He-azwj Pardons and Graces, and it isn't for the Mighty and Majestic to be unjust, nor does Allah-azwj Mighty and Majestic Impose obedience upon His-azwj servants, one He-azwj Knows would deviate them and stray them, nor does He-azwj Choose for His-azwj Message nor Choose from His-azwj servants one He-azwj Knows he would be disbelieving in it and worship the Satan-la besides Him-azwj, nor does He-azwj a Divine Authority upon His-azwj creatures except an Infallible.

والاسلام غير الايمان، وكل مؤمن مسلم وليس كل مسلم مؤمنا. ولا يسرق السارق حين يسرق وهو مؤمن. ولا يزني الزاني وهو مؤمن. وأصحاب الحدود مسلمون، لا مؤمنون ولا كافرون، فإن الله تبارك وتعالى لا يدخل النار مؤمنا وقد وعده الجنة، ولا يخرج من النار كافرا وقد وعده النار والخلود فيها، ويغفر ما دون ذلك لمن يشاء،

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-azwj Blessed and Exalted will not Enter a Momin into the Fire and He-azwj has already Promised him the Paradise, nor will He-azwj Exit a Kafir from the Fire when He-azwj has already Promised him the Fire and the eternity therein, and He-azwj Forgives what is besides that to the one He-azwj do Desires.

فأصحاب الحدود فساق لا مؤمنون ولا كافرون، ولا يخلدون في النار ويخرجون منها يوما ما، والشفاعة جائزة لهم وللمستضعفين إذا ارتضى الله عزوجل دينهم.

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-azwj Mighty and Majestic is Pleased with their Religion.

والقرآن كلام الله تعالى ليس بخالق ولا مخلوق. والدار اليوم دار تقية وهي دار الاسلام لادار كفر ولا دار إيمان، والامر بالمعروف والنهي عن المنكر واجبان على من أمكنه ولم يخف على نفسه ولا على أصحابه.

And the Quran is Speech of Allah-azwj 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.

والايمان هو أداء الفرائض واجتناب الكبائر، والايمان هو معرفة بالقلب، وإقرار باللسان، وعمل بالاركان، والاقرار بعذاب القبر ومنكر ونكير والبعث بعد الموت والحساب والصراط والميزان، ولا إيمان بالله إلا بالبراءة من أعداء الله عزوجل.

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-azwj except with the disavowment from enemies of Allah-azwj Mighty and Majestic.

والتكبير في العيدين واجب، أما في الفطر ففي خمس صلوات يبتدء به من صلاة المغرب ليلة الفطر إلى صلاة العصر من يوم الفطر، وهو أن يقال: (الله أكبر، الله أكبر، لا إله إلا الله والله أكبر، الله أكبر ولله الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبلانا) لقوله عز وجل: (ولتكملوا العدة ولتكبروا الله على ماهديكم)

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 أكبر، الله أكبر، لا إله إلا الله والله أكبر، الله أكبر ولله الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبلانا) 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]***.

وفي الاضحى بالامصار في دبر عشر صلوات، يبتدء به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الثالث، وبمنى دبر خمس عشرة صلاة يبتدء به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الرابع، ويزاد في هذا التكبير (والله أكبر على ما رزقنا من بهيمة الانعام).

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 (والله أكبر على ما رزقنا من بهيمة الانعام) .

والنفساء لا تقعد أكثر من عشرين يوما إلا أن تطهر قبل ذلك، وإن لم تطهر بعد العشرين اغتسلت واحتشت وعملت عمل المستحاضة.

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.

والشراب فكل ما أسكر كثيره فقليله وكثيره حرام .وكل ذي ناب من السباع وذي مخلب من الطير فأكله حرام. والطحال حرام لانه دم، والجري والمار ماهي والطافي والزمير حرام. وكل سمك لا يكون له فلوس فأكله حرام،

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.

ويؤكل من البيض ما اختلف طرفاه، ولا يؤكل ما استوى طرفاه. ويؤكل من الجراد ما استقل بالطيران، ولا يؤكل منه الدبى لانه لا يستقل بالطيران. وذكاة السمك والجراد أخذه.

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.

والكبائر محرمة، وهي: الشرك بالله عزوجل، وقتل النفس التي حرم الله تعالى، وعقوق الوالدين، والفرار من الزحف، وأكل مال اليتيم ظلما، وأكل الربا بعد البينة، وقذف المحصنات.

And the major sins are Prohibited, and these are – The Shirk with Allah-azwj Mighty and Majestic, and killing the soul which Allah-azwj 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.

وبعد ذلك: الزنا، واللواط، والسرقة، وأكل الميتة، والدم، ولحم الخنزير، وما اهل لغير الله به من غير ضرورة، وأكل السحت، والبخس في المكيال والميزان، والميسر، وشهادة الزور، واليأس من روح الله، والامن من مكر الله، والقنوط من رحمة الله،

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-azwj, 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-azwj, and the feeling safe from the Plan of Allah-azwj, and the despair from the Mercy of Allah-azwj.

وترك معاونة المظلومين، والركون إلى الظالمين، واليمين الغموس، وحبس الحقوق من غير عسر، واستعمال الكبر والتجبر، والكذب، و الاسراف، والتبذير، والخيانة، والاستخفاف بالحج، والمحاربة لاولياء الله عزوجل.

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-asws of Allah-azwj Mighty and Majestic.

والملاهي التي تصد عن ذكر الله تبارك وتعالى مكروهة، كالغناء وضرب الاوتار، والاصرار على صغائر الذنوب.

And the amusement which hinders from the Zikr of Allah-azwj Blessed and Exalted is abhorrent, like the singing and striking the vocal chords, and the persistence upon the smaller sins'.

ثم قال (عليه السلام): إن في هذا البلاغا لقوم عابدين.

Then he-asws said: ‘Surely in this is the manifesto for worshipping people’’.[88]

[88] Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 14 H 1

(باب 15) * * (احتجاجات اصحابه (عليه السلام) على المخالفين) *

CHAPTER 15 – ARGUMENTATIONS OF HIS-asws COMPANIONS AGAINST THE ADVERSARIES

1 – ختص: يعقوب بن يزيد، عن ابن أبي عمير قال: قال أبو حنيفة لابي جعفر مؤمن الظاق: ما تقول في الطلاق الثلاث ؟ قال: أعلى خلاف الكتاب والسنة ؟ قال: نعم، قال أبو جعفر: لا يجوز ذلك، قال أبو حنيفة: ولم لا يجوز ذلك ؟

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?'

قال: لان التزويج عقد عقد بالطاعة فلا يحل بالمعصية، وإذا لم يجز التزويج بجهة المعصية لم يجز الطلاق بجهة المعصية، وفي إجازة ذلك طعن على الله عزوجل فيما أمر به وعلى رسوله فيماسن، لانه إذا كان العمل بخلافهما فلا معنى لهما، وفي قولنا من شذ عنهما رد إليهما وهو صاغر.

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-azwj Mighty and Majestic regarding what He-azwj has Commanded with and upon His-azwj Rasool-saww regarding what he-saww 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'.

قال أبو حنيفة: قد جوز العلماء ذلك،

Abu Haneefa said, 'The scholars have allowed that'.

قال أبو جعفر: ليس العلماء الذين جوزوا للعبد العمل بالمعصية، واستعمال سنة الشيطان في دين الله، ولا عالم أكبر من الكتاب والسنة فلم تجوزون للعبد الجمع بين ما فرق الله من الطلاق الثلاث في وقت واحد ولا تجوزون له الجمع بين ما فرق الله من الصلوات الخمس ؟ وفي تجويز ذلك تعطيل الكتاب وهدم السنة، وقد قال الله عزوجل: (ومن يتعد حدود الله فقد ظلم نفسه).

Abu Ja'far-asws said, 'Aren't these the scholars who allowed the acting with disobedience by the servant and utilise sunnah of the Satan-la in the Religion of Allah-azwj, and there is no scholar greater than the Book and the Sunnah, then why are they allowing, the gathering between what Allah-azwj Separated, from the three divorces in one time, and they are not allowing for him the gathering between what Allah-azwj Separated, from the five Salats? And in allowing that is the suspension of the Book and demolishing of the Sunnah, and Allah-azwj Mighty and Majestic Said: ***and one who exceeds the Limits of Allah, so he has been unjust to himself. [65:1]***.

ما تقول يا أبا حنيفة في رجل قال: إنه طالق امرأته على سنة الشيطان ؟ أيجوز له ذلك الطلاق ؟ قال أبو حنيفة: فقد خالف السنة، وبانت منه امرأته، وعصى ربه.

What are you saying, O Abu Haneefa, regarding a man who says that he divorced his wife upon a sunnah of the Satan-la? 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-azwj'.

قال أبو جعفر: فهو كما قلنا، إذا خالف سنة الله عمل بسنة الشيطان، ومن أمضى بسنته فهو على ملته ليس له في دين الله نصيب.

Abu Ja'far-asws said, 'He is as we say, when he opposes the Sunnah of Allah-azwj acting by the sunnah of the Satan-la, and the one who goes by his-la sunnah, he is upon his-la religion, there isn't any share for him in the Religion of Allah-azwj'.

قال أبو حنيفة: هذا عمر بن الخطاب وهو من أفضل أئمة المسلمين قال: إن الله جل ثناؤه جعل لكم في الطلاق أناة فاستعجلتموه، وأجزنا لكم ما استعجلتموه.

Abu Haneefa said, 'This Umar Bin Al Khattab, and he is from the superior imams of the Muslims, said, 'Allah-azwj, Majestic is His-azwj 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'.

قال أبو جعفر: إن عمر كان لايعرف أحكام الدين، قال أبو حنيفة: وكيف ذلك ؟ قال أبو جعفر: ما أقول فيه ما تنكره، أما أول ذلك فإنه قال: لا يصلي الجنب حتى يجد الماء ولو سنة ! والامة على خلاف ذلك،

Abu Ja'far-asws said, 'Umar did not know the ruling of the Religion'. Abu Haneefa said, 'And how is that so?' Abu Ja'far-asws said, 'Whatever I say regarding him is what you will deny it. As for the first of that, he said, 'The one with sexual 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.

وأتاه أبو كيف العائذي فقال: يا أمير المؤمنين إني غبت فقدمت وقد تزوجت امرأتي، فقال: إن كان قد دخل بها فهو أحق بها، وإن لم يكن دخل بها فأنت أولى بها، وهذا حكم لايعرف والامة على خلافه.

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 re-married'. 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.

وقضى في رجل غاب عن أهله أربع سنين أنها تتزوج إن شاءت، والامة على خلاف ذلك، إنها لا تتزوج أبدا حتى تقوم البينة أنه مات أو طلقها، وأنه قتل سبعة نفر من أهل اليمن برجل واحد، وقال: لولا ما عليه أهل صنعا لقتلتهم به، والامة على خلافه،

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.

واتي بامرأة حبلى شهدوا عليها بالفاحشة فأمر برجمها، فقال له على (عليه السلام): إن كان لك السبيل عليها فما سبيلك على ما في بطنها ؟ فقال: لولا علي لهلك عمر،

And they came with a pregnant woman having testified against her with the immorality, so he ordered with stoning her (to death), but Ali-asws said to him: 'Even if there was the way for you upon her, but what is your way upon what is in her belly?' So, he said, 'Had it not been for Ali-asws, Umar would have been destroyed'.

و اتي بمجنونة قد زنت فأمر برجمها، فقال له علي (عليه السلام): أما علمت أن القلم قد رفع عنها حتى تصح ؟ فقال: لولا علي لهلك عمر،

And they came with an insane woman who had committed adultery, so he ordered with stoning her (to death), but Ali-asws said to him: 'But, do you not know that the Pen has been Raised from her until she is of sound mind?' So, he said, 'Had it not been for Ali-asws, Umar would have been destroyed'.

وإنه لم يدر الكلالة فسأل النبي (صلى الله عليه وآله) عنها فأخبره بها فلم يفهم عنه، فسأل ابنته حفصة أن تسأل النبي عن الكلالة فسألته، فقال لها: أبوك أمرك بهذا ؟ قالت: نعم، فقال لها: إن أباك لا يفهمها حتى يموت ! فمن لم يعرف الكلالة كيف يعرف أحكام الدين ؟.

He did not know about the 'Kalala' (a person with not parents and no offspring – 4:176), so he asked the Prophet-saww and he-saww informed him, but he could not understand it. So, he asked his daughter Hafsa to ask the Prophet-saww about the 'Kalala'. She asked him-saww and he-saww said to her: 'Did your father instruct you with this?' She said, 'Yes'. He-saww 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?''.[89]

2 – اقول: قال السيد رضي الله عنه في كتاب الفصول: أخبرني الشيخ أدا الله عزه مرسلا قال: مر الفضال بن الحسن بن فضال الكوفي بأبي حنيفة وهو في جمع كثير يملي عليهم شيئا 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-azwj 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-azwj! Abu

[89] Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 1

Haneefa is neither good not 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-azwj have Mercy on you, there is a brother of mine who is saying, 'The best of the people after Rasool-Allah-saww is Ali Bin Abu Talib-asws', and I am saying that Abu Bakr is the best of the people, and after him, Umar. So, what you saying, may Allah-azwj 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، فأي حجة أوضح لك من هذه ؟

He lowered his head for a while and said, 'It suffice with both their position from Rasool-Allah-saww as an honour and pride. Do you not know that they are both associates in his-saww grace, so, which proof can be clearer for you than this?'

فقال له فضال: إني قد قلت ذلك لاخي، 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 أساآ وما أحسا إذ رجعا في هبتهما ونكثا عهدهما،

Fazal said to him, 'I had said that to my brother, but he said, 'By Allah-azwj! If the place was for Rasool-Allah-saww 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-saww (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،

Abu Haneefa bowed for a while then said to him, 'It was neither for him-saww 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-saww died upon nine 'Hashaya' and we considered and there was a price for every one of them (Ayesha and Hafsa) should be nine-eight (part). Then we looked into the nine-eight (part), and it was a palms width by a palm's width, so how can the two men be deserving of any more than that (each)?'

وبعد 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-saww, while his-as daughter-asws (Syeda) Fatima-asws was prevented the 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-azwj, he is a wicked Rafizite (rejecter)''.[90]

3 – ومما حكى الشيخ رحمه الله قال: قال الحارث بن عبد الله الربعي: كنت جالسا في مجلس المنصور وهو بالجسر الاكبر وسوار القاضي عنده، والسيد الحميري ينشده: إن الا له الذي لا شئ يشبهه * أتاكم الملك للدنيا وللدين أتاكم الله ملكا لا زوال له * حتى يقاد إليكم صاحب الصين وصاحب الهند مأخوذ برمته * وصاحب الترك محبوس على هون حتى أتى على القصيدة والمنصور مسرور.

And from what is narrated by the sheykh, may Allah-azwj 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-azwj is the One there is no resemblance for Him-azwj. He-azwj Gave you the kingdom of the world and the religion. Allah-azwj Gave you such a kingdom, there will be no declining for it, until He-azwj 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 أميرالمؤمنين يعطيك بلسانه ما ليس في قلبه، والله إن القوم الذين يدين بحبهم لغيركم، وإنه لينطوي على عداوتكم،

Sawar said, 'This, by Allah-azwj, O commander of the faithful, he gives you by his tongue what isn't in his heart. By Allah-azwj! The people are making a Religion by their love for other than you, and they are involved upon your enmity'.

فقال السيد: والله إنه لكاذب، وإنني في مدحتك لصادق، وإنه حمله الحسد إذ رآك على هذه الحال، وإن انقطاعي إليكم ومودتي لكم أهل البيت لمعرق فيها من أبوي، وإن هذا وقومه لاعداؤكم 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)

[90] Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 2

The Seyyid said, 'By Allah-azwj! 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-azwj Mighty and Majestic has Revealed unto His-azwj Prophet-saww 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 والوقيعة 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 نغادر 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-azwj 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-azwj 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: (ألم 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 يجر في بني إسرائيل شئ إلا ويكون في امتي مثله حتى الخسف والمسخ والقذف)

So, this is the Book of Allah-azwj the Exalted; and Rasool-Allah-saww has said: 'The arrogant ones will be Resurrected in the image of the particles on the Day of Qiyamah'; and he-saww said: 'Nothing has flowed among the children of Israel except it would happen in my-saww 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 وخنازير.

Huzeyfa said, 'By Allah-azwj! It is not far that Allah-azwj Mighty and Majestic should Morph many from this community into monkeys and pigs'.

فالرجعة 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-azwj 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-azwj, he is tyrannous, arrogant, a Kafir!'

قال فضحك المنصور وأنشأ السيد يقول: جاثيت سوارا أبا شملة * عند الامام الحكم العادل فقال قولا خطلا كله * عند الورى الحافي والناعل ما ذب عما قلت من وصمة * في أهله بل لج 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 فبين الله تزاويقه * 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-as of the Sending One. So, Allah-azwj 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 نصفة، 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''.[91]

[91] Bihar Al-Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 3

*** (باب 16) * * (احتجاجات موسى بن جعفر عليهما السلام على ارباب الملل والخلفاء) * * (وبعض ما روى عنه من جوامع العلوم) ***

CHAPTER 16 – ARGUMENTATION OF MUSA-asws BIN JA'FAR-asws AGAINST THE RABBIS OF THE RELIGION AND THE CALIPHS, AND PART OF WHAT IS REPORTED FROM HIM-asws FROM THE SUMMARY OF THE KNOWLEDGES

1 – يد: أبي، عن أحمد بن إدريس، ومحمد العطار، عن الاشعري، عن ابن هاشم، عن محمد بن حماد، عن الحسن بن إبراهيم، عن يونس، عن هشام بن الحكم، عن جاثليق من جثالقة النصارى يقال له بريهة، قد مكث جاثليق في النصرانية سبعين سنة، فكان يطلب الاسلام ويطلب من يحج عليه ممن يقرء كتبه ويعرف المسيح بصفاته ودلائله وآياته،

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 Bareyha 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-as description and his-as evidence and his-as Signs.

قال: وعرف بذلك حتى اشتهر في النصارى والمسلمين واليهود و المجوس حتى افتخرت به النصارى وقالت: لو لم يكن في دين النصرانية إلا بريهة لاجزأنا، وكان طالبا للحق والاسلام مع ذلك، وكانت معه امرأة تخدمه طال مكثها معه، وكان يسر إليها ضعف النصرانية وضعف 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 Bareyha, 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، فضرب بريهة الامر ظهر البطن وأقبل يسأل عن أئمة المسلمين وعن صلحائهم وعلمائهم وأهل الحجى منهم، وكان يستقرئ فرقة فرقة لا يجد عند القوم شيئا، وقال: لو كانت أئمتكم أئمة على الحق لكان عندكم بعض الحق، فوصفت له الشيعة ووصف له هشام بن الحكم.

He said, 'She knew that from him. Bareyha 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 وعندي قوم يقرؤون علي القرآن فإذا أنا بفوج النصارى معه ما بين القسيسين إلى غيرهم نحو من مائة رجل عليهم السواد والبرانس، والجاثليق الاكبر فيهم بريهة، حتى نزلوا حول دكاني، وجعل لبريهة 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 (Bareyha) 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 Bareyha was among them, until they paused around my shop, and made a chair to be for Bareyha to be seated upon.

فقامت الاساقفة والرهابنة على عصيهم، وعلى رؤوسهم برانسهم، فقال بريهة: ما بقى في المسلمين أحد ممن يذكر بالعلم بالكلام إلا وقد ناظرته في النصرانية فما عندهم شئ، فقد جئت اناظرك في الاسلام،

The Bishops and the Rabbis stood upon their staffs, and upon their heads were their priestly hats. Bareyha 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'.

قال: فضحك هشام فقال: يا بريهة إن كنت تريد مني آيات كآيات المسيح فليس أنا بالمسيح ولا مثله ولا ادانيه، ذاك روح طيبة خميصة مرتفعة، آياته ظاهرة، وعلاماته قائمة،

He said, 'Hisham laughed and said, 'O Bareyha! If you want signs from me like the Signs (Miracles) of the Messiah, then I am not the Messiah, nor like him-as, nor can I be compared to him-as. That is a good spirit of high quality. His-as Signs are apparent and His-azwj marks are established'.

فقال بريهة: فأعجبني الكلام والوصف. قال هشام: إن أردت الحجاج فههنا، قال بريهة: نعم فإني أسألك: ما نسبة نبيكم هذا من المسيح نسبة الابدان ؟ قال هشام: ابن عم جده لامه، لانه من ولد إسحاق، ومحمد (صلى الله عليه وآله) من ولد إسماعيل.

Bareyha said, 'The speech and the description has astounded me'. Hisham said, 'If you want the arguments, it is here'. Bareyha said, 'Yes, I shall ask you. What is the connection of this Prophet-saww of yours from the Messiah, connection of the bodies?' Hisham said, 'A son of an uncle of his grandfather of his mother, because he-as is a son-as of Ishaq-as, and Muhammad-saww is from the sons-as of Ismail-as'.

قال بريهة: وكيف تنسبه إلى أبيه ؟ قال هشام: إن أردت نسبته عندكم فأخبرتكم، وإن أردت نسبته عندنا أخبرتك ؟ قال بريهة: اريد نسبته عندنا، وظننت أنه إذا نسبه نسبتنا أغلبه، قلت: فانسبه بالنسبة التي ننسبه بها

Bareyha said, 'And how would you connect him-as to his-as father?' Hisham said, 'If you want his-as connection with you all, I shall inform you, and if you want his-as connection with us, I can inform you?' Bareyha said, 'I want his-as connection with us, and I think when you connect

him, I shall overcome it, therefore connect him-as with the connection which we connect him-as with it'.

قال هشام: نعم يقولون: إنه قديم من قديم، فأيهما الاب وأيهما الابن ؟ قال بريهة: الذي نزل إلى الارض الابن،

Hisham said, 'Yes. They are saying he-as is ancient than ancient, so which of the two is the father and which one is the son?' Bareyha said, 'The one who descended to the earth is the son'.

قال بريهة: الابن رسول الاب، قال هشام: إن الاب أحكم من الابن، لان الخلق خلق الاب، قال بريهة: إن الخلق خلق الاب وخلق الابن، قال هشام ما منعهما أن ينزلا جميعا كما خلقا إذ اشتركا ؟ قال بريهة: كيف يشتركان وهما شئ واحد ؟ إنما يفترقان بالاسم،

Bareyha 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'. Bareyha 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?' Bareyha said, 'How can they be participants when they are both one thing? But, they are separated by the name'.

قال هشام: إنما يجتمعان بالاسم، قال بريهة: جهل هذا الكلام، قال هشام: عرف هذا الكلام، قال بريهة: إن الابن متصل بالاب، قال هشام: إن الابن منفصل من الاب، قال بريهة: هذا خلاف ما يعقله الناس قال هشام: إن كان ما يعقله الناس شاهدا لنا وعلينا فقد غلبتك، لان الاب كان ولم يكن الابن، فتقول هكذا يا بريهة ؟ قال: لا ما أقول هكذا،

Hisham said, 'But rather they are both together with the name'. Bareyha said, 'This speech is ignorance'. Hisham said, 'This speech is understandable'. Bareyha said, 'The son is connected with the father'. Hisham said, 'The son is detached from the father'. Bareyha 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 Bareyha?' He said, 'No, I am not saying like this'.

قال: فلم استشهدت قوما لا تقبل شهادتهم لنفسك ؟ ! قال بريهة: إن الاب اسم والابن اسم بقدرة القديم. قال هشام: الاسمان قديمان كقدم الاب والابن ؟ قال بريهة: لا ولكن الاسماء محدثة، قال: فقد جعلت الاب ابنا والابن أبا، إن كان الابن أحدث هذه الاسماء دون الاب فهو الاب، وإن كان الاب أحدث هذه الاسماء فهو الابن والابن أب، و ليس ههنا ابن،

He said, 'Then why did you keep a people as witnesses what you are not accepting their testimonies?' Bareyha 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?' Bareyha 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'.

قال بريهة: إن الابن اسم للروح حين نزلت إلى الارض، قال هشام: فحين لم تنزل إلى الارض فاسمها ما هو ؟ قال بريهة: فاسمها ابن نزلت أولم تنزل، قال هشام: فقبل النزول هذه الروح اسمها كلها واحدة، أو اسمها اثنان ؟ قال بريهة: هي كلها واحدة روح واحدة،

Bareyha 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?' Bareyha 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?' Bareyha said, 'All these are one, one Spirit'.

قال: رضيت أن تجعل بعضها ابنا وبعضها أبا ؟ قال بريهة: لا، لان اسم الاب واسم الابن واحد، قال هشام: فالابن أبو الأب، والاب أبو الابن، فالاب والابن واحد، قال الاساقفة بلسانها لبريهة: ما مر بك مثل ذاقط تقوم، فتحيربريهة وذهب يقوم فتعلق به هشام قال: ما يمنعك من الاسلام ؟ أفي قلبك حزازة فقلها، وإلا سألتك عن النصرانية مسألة واحدة تبيت عليها ليلتك هذه فتصبح وليست لك همة غيري ؟

He said, 'Are you pleased to make part of it as son and part of it father?' Bareyha said, 'No, because the name father and the name son is one'. Hisham said, 'The Bishops said by their tongues to Bareyha, 'None has passed by you the likes of that, at all. Arise!'. Bareyha 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?'

قالت الاساقفة: لا ترد هذه المسألة لعلها تشكل، قال بريهة: قلها يا أبا الحكم. قال هشام: أفرأيتك الابن يعلم ما عند الاب ؟ قال: نعم، قال: أفرأيتك الاب يعلم كل ما عند الابن ؟ قال: نعم، قال: أفرأيتك تخبر عن الابن، أيقدر على كل ما يقدر عليه الاب ؟ قال: نعم، قال: أفرأيتك عن الاب أيقدر على كل ما يقدر عليه الابن ؟ قال: نعم،

The Bishops said, 'Do not answer this question, perhaps it would develop'. Bareyha 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 what the father is able upon?' He said, 'Yes'. He said, 'Is it your view about the father, is he able upon all what the son is able upon?' He said, 'Yes'.

قال: فكيف يكون واحد منهما ابن صاحبه وهما متساويان ؟ وكيف يظلم كل واحد منهما صاحبه ؟ قال بريهة ليس منهما ظلم، قال هشام: من الحق بينهما أن يكون الابن أب الاب، والاب ابن الابن، بت عليها يا بريهة وافترق النصارى وهم يتمنون أن لا يكونوا رأوا هشاما ولا أصحابه.

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?' Bareyha 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 Bareyha!' And the Christians dispersed and they were wishing that they would not happen to see Hisham nor his companions.

قال: فرجع بريهة مغتما مهتما حتى صار إلى منزله، فقالت امرأته التي تخدمه: مالي أراك مهتما مغتما ؟ فحكى لها الكلام الذي كان بينه وبين هشام، فقالت لبريهة: يحك أتريد أن يكون على حق أو على باطل ؟ قال بريهة: بل على الحق، فقالت له: أينما وجدت الحق فمل إليه، وإياك واللجاجة فإن اللجاجة شك، والشك شؤم، وأهله في النار.

He said, 'Bareyha returned to his house, gloomy, attentive. His wife who used to serve him, said, 'What is the matter I see you concerned, gloomy?' He related the speech to her which had happened between him and Hisham. She said to Bareyha, 'Woe be unto you! Do you want to be upon truth or upon falsehood?' Bareyha 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'.

قال: فصوب قولها وعزم على الغدو على هشام، قال: فغدا إليه وليس معه أحد من أصحابه، فقال: يا هشام ألك من تصدر عن رأيه فترجع إلى قوله وتدين بطاعته ؟ قال هشام: نعم يا بريهة، قال: وما صفته ؟ قال هشام: في نسبه أو دينه ؟ قال فيهما جميعا صفة نسبه وصفة دينه،

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 Bareyha'. 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'.

قال هشام: أما النسب خير الانساب: رأس العرب وصفوة قريش، وفاضل بني هاشم، كل من نازعه في نسبه وجده أفضل منه، لان قريشا أفضل العرب، وبنو هاشم أفضل القريش، وأفضل بني هاشم خاصهم ودينهم وسيدهم، وكذلك ولد السيد أفضل من ولد غيره، وهذا من ولد السيد،

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-asws. 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-asws is the superior (clan of) Quraysh, and the most superior of the Clan of Hashim-asws 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'.

قال: فصف دينه، قال هشام: شرائعه أو صفة بدنه وطهارته ؟ قال صفة بدنه وطهارته، قال هشام: معصوم فلا يعصي وسخي فلا يبخل، وشجاع فلا يجبن، وما استودع من العلم فلا يجهل، حافظ للدين قائم بما فرض عليه من عترة الانبياء وجامع علم الانبياء،

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 ignorance, a preserver of the Religion standing with what is Obligated upon him from the offspring of the Prophets-as and has the comprehensive knowledge of the Prophets-as.

يحلم عند الغضب، وينصف عند الظلم، ويعين عند الرضى وينصف من العدو والولي، ولا يسألك شططا في عدوه ولا يمنع إفادة وليه، يعمل بالكتاب، ويحدث بالاعجوبات من أهل الطهارات، يحكي قول الائمة الاصفياء، لم ينقض له حجة، ولم يجعل مسألة، يفتي في كل سنة ويجلو كل مدلهمة،

He is forbearing during the anger, and does justice at the injustice, and supportive during the pleasure, and he does justice from the enemy and the friend, and he does not ask for an enormity regarding his enemies not does he prevent any benefit of 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-asws. No argument breaks him and he does not make an issue, issuing verdicts during every year and makes every darkness to shine'.

قال بريهة: وصفت المسيح في صفاته، وأثبته بحججه وآياته إلا أن الشخص بائن عن شخصه، والوصف قائم بوصفه، فإن يصدق الوصف نؤمن بالشخص،

Bareyha said, 'You have described the Messiah-as in his-as description, and affirmed him-as with his-as arguments and his-as 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'.

قال هشام: إن تؤمن ترشد، وإن تتبع الحق لا تؤنب.

Hisham said, 'If you were to believe, you will be rightly guided, and if you pursue the truth, you will come across it'.

ثم قال هشام: يا بريهة ما من حجة أقامها الله على أول خلقه إلا أقامها في وسط خلقه وآخر خلقه، فلا تبطل الحجج ولا تذهب الملل، ولا تذهب السنن،

Then Hisham said, 'O Bareyha! There is no Argument Allah-azwj Established upon the first of His-azwj creatures, except He-azwj Established it in the middle of His-azwj creatures, and the last of His-azwj creatures, therefore neither will the Arguments be invalidated nor will the religions go away nor will the Sunnah go away'.

قال بريهة: ما أشبه هذا بالحق وأقربه بالصدق ! هذه صفة الحكماء يقيمون من الحجة ما ينفون به الشبهة، قال هشام: نعم،

Bareyha 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'.

فارتحلا حتى أتيا المدينة والمرأة معهما وهما يريدان أبا عبد الله (عليه السلام) فلقيا موسى بن جعفر (عليه السلام) فحكى له هشام الحكاية، فلما فرغ قال موسى بن جعفر (عليه السلام): يا بريهة كيف علمك بكتابك ؟ قال: أنا به عالم، قال: كيف ثقتك بتأويله ؟ قال: ما أوثقني بعلمي به !

They both departed until they came to Al Medina, and the woman was with them and they were intending Abu Abdullah-asws, but they came across Musa Bin Ja'far-asws, so Hisham related the narration to him-asws. When he finished, Musa Bin Ja'far-asws said: 'O Bareyha! 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'.

قال: فابتدأ موسى (عليه السلام) يقرء الانجيل، قال بريهة: والمسيح لقد كان يقرؤها هكذا، وما قرأ هذه القراءة إلا المسيح،

He (the narrator) said, 'Musa Bin Ja'far-asws initiated by reciting the Evangel. Bareyha said, 'And the Messiah-as used to recite it like that, and no one recited this recitation except the Messiah-as'.

قال بريهة :إياك كنت أطلب منذ خمسين سنة أو مثلك،

Bareyha said, 'You-asws are the one I was seeking since (the last) fifty years, or the like of you-asws'.

قال: فآمن وحسن إيمانه، وآمنت المرأة وحسن إيمانها. قال: فدخل هشام وبريهة والمرأة على أبي عبد الله (عليه السلام) فحكى هشام الحكاية والكلام الذي جرى بين موسى (عليه السلام) وبريهة، فقال أبو عبد الله (عليه السلام): (ذرية بعضها من بعض والله سميع عليم)

He (the narrator) said, 'He believed, and his Eman was good, and the woman believed and her Eman was good. Hisham and Bareyha and the woman entered to see Abu Abdullah-asws. Hisham related the narration and the speech which flowed between Musa-asws and Bareyha. Abu Abdullah-asws said: '***Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***'.

قال بريهة: جعلت فداك أنى لكم التوراة والانجيل و كتب الانبياء ؟ قال: هي عندنا وراثة من عندهم، نقرؤها كما قرؤوها، ونقولها كما قالوها، إن الله لا يجعل حجة في أرضه يسأل عن شئ فيقول: لاأدري،

Bareyha said, 'May I be sacrificed for you-asws! Currently, where is the Torah, and the Evangel, and the Books of the Prophets-as?' He-asws said: 'These are with us-asws, and inheritance from them-as. We-asws read these just as they-as were reciting these, and we-asws say it just as they-as were saying it. Verily Allah-azwj does not Make a Divine Authority in His-azwj earth one who is asked about something, so he would be saying, 'I don't know''.

فلزم بريهة أبا عبد الله (عليه السلام) حتى مات أبو عبد الله (عليه السلام)، ثم لزم موسى بن جعفر (عليه السلام) حتى مات في زمانه، فغسله وكفنه بيده،

Bareyha adhered with Abu Abdullah-asws until Abu Abdullah-asws passed away, then he adhered with Musa-asws Bin Ja'far-asws he died during his-asws era, and he-asws washed him and enshrouded him by his-asws hands'.

وقال: هذا حواري من حواري المسيح يعرف حق الله عليه، فتمنى أكثر أصحابه أن يكونوا مثله.

And he-asws said: 'This is a disciple from the disciples of the Messiah-as, recognising the Right of Allah-azwj upon him, and I-asws wish more of his companions would become like him''.[92]

2 - ف: من كلام موسى بن جعفر (عليه السلام) مع الرشيد في خبر طويل ذكرنا منه موضع الحاجة إليه: دخل إليه وقد عمد على القبض عليه لاشياء كذبت عليه عنده، فأخرج طومارا طويلا فيه مذاهب وشنعة نسبها إلى شيعته فقرأه ثم قال له: يا أمير المؤمنين نحن أهل بيت منينا بالتقول علينا وربنا غفور ستور، أبى أن يكشف أسرار عباده إلا في وقت محاسبته، يوم لا ينفع مال ولا بنون إلا من أتى الله بقلت سليم.

From a Speech of Musa-asws Bin Ja'far-asws with (Caliph) Al Rasheed in a lengthy Hadeeth, we are mentioning from it the subject needed to it: - 'He-asws went to him, and he had deliberated upon the seizing upon him-asws of the things which had been belied upon him-asws in his presence. He brought out a long scroll wherein were the ugly doctrines attributed to his-asws Shias. He-asws read it, then said to him: 'O commander of the faithful! We-asws are the People-asws of the Household. We-asws tend to be Tested with the words spoken against us-asws, and our-asws Lord is Forgiving, Veiling. He-azwj Refuses to Uncover the secrets of His-azwj servants except during the time of His-azwj Reckoning, a Day neither will wealth benefit nor sons, except one who come to Allah-azwj with a sound heart'.

ثم قال: حدثني أبي، عن أبيه، عن علي، عن النبي صلوات الله عليهم: الرحم إذا مست الرحم اضطربت ثم سكنت، فإن رأى أمير المؤمنين أن تمس رحمي رحمه ويصافحني فعل.

Then he-asws said: 'My-asws father-asws narrated to me-asws, from his-asws father-asws, from Ali-asws, from the Prophet-saww: 'The kinship when it touches the kinship, it stirs then settles down. So, if you were to see Amir Al-Momineen-asws, his-asws kinship touching my-saww kinship and he-asws shakes my-saww hand, do so'.

فتحول عند ذلك عن سريره ومد يمينه إلى موسى فأخذه بيمينه ثم ضمه إلى صدره فاعتنقه وأقعده عن يمينه، وقال: أشهد أنك صادق، وأبوك صادق، وجدك صادق، ورسول الله - (صلى الله عليه وآله وسلم) - صادق، ولقد دخلت وأنا أشد الناس عليك حنقا وغضبا لمارفي إلي فيك، فلما تكلمت بما تكلمت وصافحتني سري عني، وتحول غضبي عليك رضى.

At that, he turned from his thrones and extended his hand towards Musa-asws, and grabbed him-asws with his right hand, then pressed him-asws to his chest, and hugged him-asws and seated him-asws on his right, and said, 'I testify that you-asws are truthful, and your-asws father-asws is truthful, and your-asws grandfather-asws is truthful, and Rasool-Allah-saww is truthful. You-asws had entered and I was the most severe of the people upon you-asws of rage and anger due to what

[92] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 1

was raised to me regarding you-asws. But, when you-asws spoke with what you-asws spoke and shook my hand, it subsided from me and my anger upon you-asws transformed into pleasure'.

وسكت ساعة ثم قال له: اريد أن أسألك عن العباس وعلي بما صار علي أولى بميراث رسول الله (صلى الله عليه وآله) من العباس، والعباس عم رسول الله (صلى الله عليه وآله) وصنو أبيه ؟

And he was silent for a while, then said to him-asws, 'I want to ask you-asws about Al Abbas and Ali-asws with what did Ali-asws come to be foremost with the inheritance of Rasool-Allah-saww than Al Abbas, and Al Abbas was an uncle of Rasool-Allah-saww and a brother of his-saww father-as?'

فقال له موسى: اعفني، قال: لا والله لا أعفيتك فأجبني، قال: فإن لم تعفني فأمني، قال: أمنتك،

Musa-asws said to him: 'Excuse me'. He said, 'No, by Allah-azwj, I will not excuse you-asws! Answer me'. He-asws, 'Since you are not excusing me-asws, then grant me-asws safety'. He said, 'I grant you-asws safety'.

قال: إن النبي (صلى الله عليه وآله) لم يورث من قدر على الهجرة فلم يهاجر (وخ ل) إن أباك العباس آمن ولم يهاجر، وإن عليا آمن وهاجر، وقال الله: (الذين آمنوا ولم يهاجروا مالكم من ولايتهم من شئ حتى يهاجروا)

He-asws said: 'The Prophet-saww 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-asws believed and did emigrate, and Allah-azwj Said: ***and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72]***.

فالتمع لون هارون وتغيرو قال: مالكم لا تنسبون إلى علي وهو أبوكم، وتنسبون إلى رسول الله (صلى الله عليه وآله) وهو جدكم ؟

The colour of Haroun reddened and changes, and he said, 'What is the matter with you-asws (Imams-asws) are not linking to Ali-asws and he-asws is your-asws father-asws, and are linking to Rasool-Allah-saww and he-saww is your-asws grandfather-saww?'

فقال موسى (عليه السلام): إن الله نسب المسيح عيسى بن مريم إلى خليله إبراهيم بامه مريم البكر البتول التي لم يمسها بشر في قوله تعالى: (ومن ذريته داود وسليمان وأيوب ويوسف وموسى وهارون وكذلك نجزي المحسنين * وزكريا ويحيى وعيسى و إلياس كل من الصالحين)

Musa-asws said: 'Allah-azwj Linked the Messiah Isa-as Bin Maryam-as to His-azwj Friend Ibrahim-as by his-as mother-as 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]***.

فنسبه بامه وحدها إلى خليله إبراهيم كما نسب داود و سليمان وأيوب ويوسف وموسى وهارون بآبائهم وامهاتهم فضيلة لعيسى ومنزلة رفيعة بامه وحدها، وذلك قوله تعالى في قصة مريم: (إن الله اصطفك وطهرك و اصطفك على نساء العالمين) بالمسيح من غير بشر،

He[-azwj] Linked him[-as] with his[-as] mother[-as] to His[-azwj] Friend Ibrahim[-as], just as He[-azwj] Linked Dawood[-as], and Suleyman[-as], and Ayoub[-as], and Yunus[-as], and Musa[-as], and Haroun[-as] with their[-as] forefathers and their[-as] foremothers, as a merit for Isa[-as] and the lofty status of his[-as] mother[-as] and her[-as] rank, and these are the Words of the Exalted in the story of Maryam[-as]: '***Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]***, with the Messiah[-as] from without a mortal.

وكذلك اصطفى ربنا فاطمة عليها السلام وطهرها وفضلها على نساء العالمين بالحسن والحسين سيدي شباب أهل الجنة.

And similar to that, our[-asws] Lord[-azwj] Chose Fatima[-asws] and Purified her[-asws] and Merited her[-asws] over the women of the worlds by Al-Hassan[-asws] and Al-Husayn[-asws], Chiefs of the youth of the inhabitants of the Paradise'.

فقال له هارون وقد اضطرب وساءه ما سمع: من أين قلتم: الانسان يدخله الفساد من قبل النساء ومن قبل الآباء لحال الخمس الذي لم يدفع إلى أهله؟

Haroun said to him[-asws], and he was troubled and distressed at what he heard, 'From where are you[-asws] 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?'

فقال موسى (عليه السلام): هذه مسألة ما سأل عنها أحد من السلاطين غيرك أمير المؤمنين ولاتيم ولا عدي ولابنو امية، ولا سئل عنها أحد من آبائي فلا تكشفني عنها.

Musa[-asws] 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[-asws] forefathers[-asws], therefore do not uncover from it'.

قال: فإن الزندقة قد كثرت في الاسلام، وهؤلاء الزنادقة الذين يرفعون إلينا في الاخبار هم المنسوبون إليكم، فما الزنديق عندكم أهل البيت ؟

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[-asws]). So, what atheist is in your[-asws] presence, People[-asws] of the Household?'

فقال (عليه السلام): الزنديق هو الراد على الله وعلى رسوله، وهم الذين يحادون الله ورسوله، قال الله: (لاتجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم) إلى آخر الآية، وهم الملحدون عدلوا عن التوحيد إلى الالحاد.

He-asws said: 'The atheist, he is the one who is the rebels against Allah-azwj and against His-azwj Rasool-saww, and they are those who are opposing Allah-azwj and His-azwj Rasool-saww. Allah-azwj 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'.

فقال هارون: أخبرني عن أول من ألحد وتزندق ؟ فقال موسى (عليه السلام) أول من ألحد وتزندق في السماء إبليس اللعين، فاستكبر وافتخر على صفي الله ونجيه آدم، فقال اللعين: (أنا خير منه خلقتني من نار وخلقته من طين) فعتا عن أمر ربه و ألحد فتوارث الالحاد ذريته إلى أن تقوم الساعة.

Haroun said, 'Inform me about the first one to renege and become an atheist?' Musa-asws said: 'The first one to renege and become an atheists in the sky was Iblees-la the Accursed. He-la was arrogant and prided upon an Elite of Allah-azwj and His-azwj Confidant Adam-as. The Accursed said, ***'I am better than him. You Created me from fire and Created him from clay' [7:12]***'. He-la transgressed from the Command of his-la Lord-azwj and reneged, he-la left the apostasy as an inheritance for his-la offspring up to the Establishment of the Hour'.

فقال: ولا بليس ذرية ؟ فقال: نعم، ألم تسمع إلى قول الله: (إلا إبليس كان من الجن ففسق عن أمر ربه أفتتخذونه وذريته أولياء من دوني وهم لكم عدو بئس للظالمين بدلا * ما أشهدتهم خلق السموات والارض ولا خلق أنفسهم وما كنت متخذ المضلين عضدا)

He said, 'And there are offspring for Iblees-la?' He-asws said: 'Yes. Did you not listen to the Words of Allah-azwj: ***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]***.

لانهم يضلون ذرية آدم بزخارفهم وكذبهم، ويشهدون أن لا إله إلا الله كما وصفهم الله في قوله تعالى: (ولئن سألتهم من خلق السموات والارض ليقولن الله قل الحمدلله بل أكثرهم لا يعلمون) أي أنهم لا يقولون ذلك إلا تلقينا وتأديبا وتسمية،

(This is) because they are straying the offspring of Adam-as by their trappings and their lies, and they are testifying that there is no god except Allah-azwj just as Allah-azwj 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.

ومن لم يعلم وإن شهد كان شاكا حاسدا معانداً، ولذلك قالت العرب: من جهل أمرا عاداه، ومن قصر عنه عابه وألحد فيه. لانه جاهل غير عالم.

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'.

ثم قال الرشيد: بحق آبائك لما اختصرت كلمات جامعة لما تجاريناه، فقال: نعم، واتي بدواة وقرطاس فكتب :بسم الله الرحمن الرحيم جميع امور الاديان أربعة: أمر لا اختلاف فيه وهو إجماع الامة على الضرورة التي يضطرون إليها، الاخبار المجمع عليها وهي الغاية المعروض عليها كل شبهة، والمستنبط منها كل حادثة،

Then Al-Rasheed said, 'By the right of your[-asws] forefathers[-asws]! If you[-asws] could shorten the words summarising to what we can implement it'. He[-asws] said: 'Yes, and give me ink and paper'. He[-asws] wrote: - In the Name of Allah[-azwj] 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.

وأمر يحتمل الشك والا نكار فسبيله استيضاح أهله لمنتحليه بحجة من كتاب الله مجمع على تأويلها، وسنة مجمع عليها لا اختلاف فيها، أو قياس تعرف العقول عدله ويسع خاصة الامة وعامتها الشك فيه والانكار له، وهذان الامران من أمر التوحيد فما دونه وأرش الخدش فما فوقه،

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[-azwj] 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.

فهذا المعروض الذي يعرض عليه أمر الدين، فما ثبت لك برهانه اصطفيته، وما غمض عليك صوابه نفيته، فمن أورد واحدة من هذه الثلاث فهي الحجة البالغة التي بينها الله في قوله لنبيه: (قل فلله الحجة البالغة فلو شاء لهديكم أجمعين)

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[-azwj] has Explained in His[-azwj] Words to His[-azwj] Prophet[-saww]: ***Say: 'For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether' [6:149]***.

يبلغ الحجة البالغة الجاهل فيعلمها بجهله، كما يعلمه العالم بعلمه، لان الله عدل لايجور، يحتج على خلقه بما يعلمون، ويدعوهم إلى ما يعرفون، لاإلى ما يجهلون وينكرون.

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-azwj is Just, nor tyrannous. He-azwj Argues upon His-azwj creatures with what they know and Calls them to what they recognise, not to what they are ignorant of and are denying'.

فأجازه الرشيد ورده، والخبر طويل.

Al-Rasheed allowed him-asws and returned him-asws – and the Hadeeth it lengthy''.[93]

3 – يج: روي أن قوما من اليهود قالوا للصادق (عليه السلام): أي معجز يدل على نبوة محمد (صلى الله عليه وآله) ؟ قال: كتابه المهيمن الباهر لعقول الناظرين مع ما اعطي من الحلال والحرام وغيرهما مما لو ذكرناه لطال شرحه،

It is reported that a group of Jews said to Al-Sadiq-asws, 'Which miracle points upon the Prophet-hood of Muhammad-saww?' He-asws said: 'His-azwj Book, the Dominant, the Dazzling to the intellects of the beholders, along with what He-azwj Gave from the Permissible and the Prohibited and other such, from what if we-asws were to mention, its commentary would be prolonged'.

فقال اليهود: كيف لنا أن نعلم أن هذا كما وصفت ؟ فقال لهم موسى بن جعفر (عليهما السلام) – وهو صبي وكان حاضرا –: وكيف لنا بأن نعلم ما تذكرون من آيات موسى أنها على ما تصفون ؟

The Jews said, 'How is it for us that we know if this is just as what you-asws described?' Musa-asws Bin Ja'far-asws said to them – and he-asws was a child and was present: 'And how is it for us to know what you are mentioning from the Signs of Musa-as, these are upon what you are describing'.

قالوا: علمنا ذلك بنقل الصادقين، قال لهم موسى بن جعفر (عليهما السلام): فاعلموا صدق ما أنبأتكم به بخبر طفل لقنه الله تعالى من غير تعليم ولا معرفة عن الناقلين،

They said, 'We know what by the transmitting of the truthful ones'. Musa-asws Bin Ja'far-asws said to them; 'Then know the truthfulness of what you are being informed with news by a child Indoctrinated by Allah-azwj the Exalted from without any learning (in a school), nor from understanding from the transmitters'.

فقالوا: نشهد أن لا إله إلا الله، وأن محمدا رسول الله، وأنكم الائمة الهادية والحجج من عند الله على خلقه.

[93] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 2

They said, 'We testify that there is no god except Allah-azwj, and that Muhammad-saww is a Rasool-saww of Allah-azwj, and you-asws are Imams-asws of Guidance and the Divine Authorities from the Presence of Allah-azwj over His-azwj creatures'.

فوثب أبو عبد الله (عليه السلام) فقبل بين عيني موسى بن جعفر (عليهما السلام) ثم قال: أنت القائم من بعدي.

Abu Abdullah-asws leapt and kissed between the eyes of Musa-asws Bin Ja'far-asws, then said: 'You-asws are Al-Qaim-asws (the standing one) from after me-asws'.

فلهذا قالت الواقفة: إن موسى بن جعفر عليهما السلام حي وأنه القائم، ثم كساهم أبو عبد الله ووهب لهم وانصرفوا مسلمين. ولا شبهة في ذلك لان كل إمام يكون قائما بعد أبيه، فأما القائم الذي يملا الارض عدلا فهو المهدي بن الحسن العسكري.

Therefore, for this the Waqifites said that Musa-asws Bin Ja'far-asws is alive and that he-asws is Al-Qaim-asws. Then Abu Abdullah-asws conferred garments upon them and gifted (items) to them, and the (new) Muslims dispersed. And there is no doubt in that because every Imam-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''.[94]

4 – شى: عن الحسن بن علي بن النعمان قال: لما بنى المهدي في المسجد الحرام بقيت دار في تربيع المسجد فطلبها من أربابها فامتنعوا، فسأل عن ذلك الفقهاء فكل قال له: إنه لا ينبغي أن تدخل شيئا في المسجد الحرام غصبا،

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 (عليهما السلام) لاخبرك بوجه الامر في ذلك، فكتب إلى والي المدينة أن سل موسى بن جعفر (عليهما السلام) 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'. So, 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 لابي الحسن (عليه السلام) فقال أبو الحسن (عليه السلام): ولابد من الجواب في هذا ؟ فقال له: الامر لابد منه، فقال له اكتب: بسم الله الرحمن الرحيم إن كانت الكعبة هي النازلة بالناس فالناس أولى ببنيانها، وإن كان الناس هم النازلون بفناء الكعبة فالكعبة أولى بفنائها.

[94] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 3

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 بهدم الدار، فأتى أهل الدار أبا الحسن (عليه السلام) فسألوه أن يكتب لهم إلى المهدي كتابا في ثمن دارهم، فكتب إليه: أن ارضخ لهم شيئا، فأرضاهم.

When the letter came to (the caliph) Al-Mahdi, he took the letter and kissed it, then ordered with the demolition of the house. So, 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''.[95]

5 – ف: قال عبد الله بن يحيى: كتبت إليه في دعاء: (الحمدلله منتهى علمه) فكتب: لا تقولن منتهى علمه فإنه ليس لعلمه منتهى ولكن قل: (الحمدلله منتهى رضاه).

Abdullah Bin Yahya,

'I wrote to him-asws regarding a supplication, 'The Praise is for Allah-azwj, the end-point of His-azwj Knowledge'. He-asws wrote: 'Do not be saying, 'End-point of His-azwj Knowledge', for there isn't any end-point to His-azwj Knowledge, but say, 'The Praise is for Allah-azwj, to end-point of His-azwj Pleasure''.[96]

6 – وسأله رجل عن الجواد فقال: إن لكلامك وجهين: فإن كنت تسأل عن المخلوق فإن الجواد الذي يؤدي ما افترض الله عليه، والبخيل من بخل بما افترض الله عليه، وإن كنت تعني الخالق فهو الجواد إن أعطى وهو الجواد إن منع، لانه إن أعطاك أعطاك ما ليس لك، وإن منعك منعك ما ليس لك.

And a man asked him-asws about the 'generosity', so he-asws 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-azwj has Imposed upon him, and the stingy is the one who is stingy with what Allah-azwj has Imposed upon him; and if you were meaning the Creator, then He-azwj is the Generous, then He-azwj is Generous if He-azwj Gives and He-azwj is Generous if He-azwj Prevents, because He-azwj if He-azwj Gives you, Gives you what isn't yours, and if He-azwj Forbids you, Forbids from what isn't yours''.[97]

7 – وقال له وكيله: والله ما خنتك، فقال له: خيانتك وتضييعك علي مالي سواء، والخيانة شرهما عليك.

[95] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 4
[96] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 5
[97] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 6

And his-asws representative said to him-asws, 'By Allah-azwj! I have not betrayed you-asws'. He-asws said to him: 'Your betrayal and your my-asws wealth upon me-asws is the same, and the betrayal, its (both their) evil (s) is upon you''.[98]

8 – وقال (عليه السلام): من تكلم في الله هلك، ومن طلب الرياسة هلك، ومن دخله العجب هلك.

And he-asws said: 'One who speaks regarding Allah-azwj is destroyed, and one who seeks the governance is destroyed, and the into whom the self-conceit enters is destroyed''.[99]

9 – وقال: اشتدت مؤونة الدنيا والدين، فأما مؤونة الدنيا فإنك لاتمد يدك إلى شئ منها إلا وجدت فاجرا قد سبقك إليه، وأما مؤونة الآخرة فإنك لا تجد أعوانا يعينونك عليه.

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''.[100] (Unknown whether this is a Hadeeth or not)

10 – وقال: أربعة من الوسواس: أكل الطين، وفت الطين، وتقليم الاظفار بالاسنان، وأكل اللحية.

And he-asws said; 'Four are from the whisperings (of Satan-la) – eating the soil, and the clay, and clipping the nails with the teeth, and eating the beard'.

وثلاث يجلين البصر: النظر إلى الخضرة، والنظر إلى الماء الجاري، والنظر إلى الوجه الحسن.

And three polish the vision – looking at the greenery, and looking at the flowing water, and looking at the beautiful face''.[101]

11 – وقال (عليه السلام): إذا كان الجور أغلب من الحق لم يحل لاحد أن يظن بأحد خيرا حتى يعرف ذلك منه.

And he-asws said: 'When the tyranny overcomes the Truth, it is not permissible for anyone that he things good with anyone until he recognises that from him''.[102]

12 – وقال (عليه السلام): ليس القبلة على الفم إلا للزوجة والولد الصغير.

And he-asws said: 'The kissing isn't (allowed) upon the mouth except of the wife, and the small child''.[103]

[98] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 7
[99] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 8
[100] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 9
[101] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 10
[102] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 11
[103] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 12

13 – وقال (عليه السلام): تفقهوا في دين الله، فإن الفقه مفتاح البصيرة، وتمام العبادة، و السبب إلى المنازل الرفيعة، والرتب الجليلة في الدين والدنيا، وفضل الفقيه على العابد كفضل الشمس على الكواكب، ومن لم يتفقه في دينه لم يرض الله له عملا.

And he-asws said: 'Ponder in the Religion of Allah-azwj, 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-azwj will not be Pleased to him of any deed''.[104]

14 – وقال (عليه السلام) لعلي بن يقطين: كفارة عمل السلطان الاحسان إلى الاخوان.

And he-asws said to Ali Bin Yaqteen: 'An expiation of an office bearer of the ruling authority is the favouring of the brethren''.[105]

15 – وقال (عليه السلام): إذا كان الامام عادلا كان له الاجرو عليك الشكر، وإذا كان جائرا كان عليه الوزر وعليك الصبر.

And he-asws 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''.[106]

16 – وقال أبو حنيفة: حججت في أيام أبي عبد الله الصادق (عليه السلام) فلما أتيت المدينة دخلت داره فجلست في الدهليز أنتظر إذنه إذ خرج صبي يدرج، فقلت: يا غلام أين يضع الغريب الغائط من بلدكم ؟ قال: على رسلك، ثم جلس مستندا إلى الحائط

And Abu Haneefa said,

'I performed Hajj during the days of Abu Abdullah Al-Sadiq-asws. When I came to Al-Medina, I entered his-asws house. I sat in the hallway awaiting his-asws permission, when a child entered waling, so I said, 'O boy! Where does the stranger place the faeces in your-asws city'. He-asws said: 'Cover yourself sitting behind the wall'.

ثم قال: توق شطوط الانهار، ومساقط الثمار، وأفنية المساجد، وقارعة الطريق، وتوار خلف جدار، وشل ثوبك، ولا تستقبل القبلة ولا تستدبرها، وضع حيث شئت.

Then he-asws said: 'Refrain from the river banks, and the dropping places of the fruits (under a tree), and courtyards of the Masjids, and 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'.

[104] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 13
[105] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 14
[106] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 15

فأعجبني ما سمعت من الصبي فقلت له: ما اسمك ؟ فقال: أنا موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام،

It astounded me what I heard from the child, so I said to him-asws, 'What is your-asws name?' He-asws said; 'I-asws am Musa-asws Bin Ja'far-asws Bin Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws'.

فقلت له: يا غلام ممن المعصية ؟ فقال: إن السيئات لا تخلو من إحدى ثلاث: إما أن تكون من الله وليست منه فلاينبغي للرب أن يعذب العبد على مالا يرتكب، وإما أن تكون منه ومن العبد وليست كذلك فلاينبغي للشريك القوي أن يظلم الشريك الضعيف، وإما أن تكون من العبد وهي منه فإن عفا فبكرمه وجوده، وإن فبذنب العبد وجريرته.

I said to him-asws, 'O boy! Who is the disobedience from?' He-asws said: 'The evil actions are not devoid from one of the three – either it happens from Allah-azwj, and it isn't from Him-azwj, for it is not befitting for the Lord-azwj that He-azwj Punishes the servant upon what he did not indulge in; or it happens from Him-azwj 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-azwj were to Pardon, it would be due to His-azwj Benevolence and His-azwj Generosity, and even if it due to the sin of the servant and his audacity'.

قال أبو حنيفة: فانصرفت ولم ألق أبا عبد الله (عليه السلام) واستغنيت بما سمعت .

Abu Haneefa said, 'I left and did not (stay to) meet Abu Abdullah-asws, and was needless due to what I heard''.[107]

17 – كنز الكراجكي: روى محمد بن سنان، عن داود الرقي أن أبا حنيفة قال لابن أبي ليلى: مر بنا إلى موسى بن جعفر (عليهما السلام) لنسأله عن أفاعيل العباد، وذلك في حياة الصادق (عليه السلام)، وموسى (عليه السلام) يومئذ غلام،

(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-asws Bin Ja'far-asws to ask him-asws about the deeds of the servants', and that was during the lifetime of Al-Sadiq-asws, and in those days Musa-asws was a boy.

فلما صارا إليه سلما عليه ثم قالا له: أخبرنا عن أفاعيل العباد ممن هي،

When they came to him-asws, they greeted unto him-asws, then said to him-asws: 'Inform us about the deeds of the servant, who are these from?'

[107] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 16

فقال لهما: إن كانت أفاعيل العباد من الله دون خلقه فالله أعلى وأعز وأعدل من أن يعذب عبيده على فعل نفسه. وإن كانت من الله ومن خلقه فإنه أعلى وأعز من أن يعذب عبيده على فعل قد شاركهم فيه، وإن كانت أفاعيل العباد من العباد فإن عذب فبعدله، وإن غفر فهو أهل التقوى وأهل المغفرة.

He-asws said to them; 'If the deeds of the servant were from Allah-azwj besides His-azwj creatures, then Allah-azwj is more Exalted, and Mightier and more Just than to Punish His-azwj servants upon His-azwj Own deed. But if these were from Allah-azwj and from His-azwj creatures, He-azwj is more Exalted, and Mightier than to Punish His-azwj servants upon the deed which He-azwj had precipitated with them in it. And if the deeds of the servants are from the servants, then if He-azwj were to Punish them, it would be due to His-azwj Justice, and if He-azwj were to Forgive, then He-azwj is Rightful of being feared and Rightful of the Forgiveness'.

ثم أنشأ يقول (شعر): لم تخل أفعالنا اللاتي نذم بها * إحدى ثلاث معان حين نأتيها إما تفرد بارينا بصنعتها * فيسقط الذم عنا حين ننشيها أو كان يشركنا فيها فيلحقه * ما سوف يلحقنا من لائم فيها أولم يكن لاهي في جنايتها * ذنب فما الذنب إلا ذنب جانيها.

Then he-asws 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 it would be attributed to Him-azwj what would be attributed to us of the blame regarding it, or there does not happen to be its crime for my-asws God. Sin, so what is the sin except a sin of a crime''.[108]

[108] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 17

(باب 17) * * (ما وصل الينا من أخبار علي بن جعفر، عن أخيه موسى (عليه السلام)) * * (بغير رواية الحميري، نقلناها مجتمعة لما بينها وبين أخبار) * * (الحميري من اختلاف يسير، وفرقنا ما ورد برواية الحميري) * * (على الابواب)*

CHAPTER 17 – WHAT ARRIVED TO US FROM THE AHADEETH OF ALI SON OF JA'FAR-asws, FROM HIS BROTHER-asws MUSA-asws, WITH OTHER THAN THE REPORT OF AL-HIMEYRI. WE ARE TRANSMITTING IT TOGETHER DUE TO WHAT IS BETWEEN IT AND THE AHADEETH OF AL HIMEYRI FROM THE SMALL DIFFERENCES, AND WE SEPARATE WHAT IS REFERRED BY THE REPORT OF AL-HIMEYRI UPON THE CHAPTERS

1 – أخبرنا أحمد بن موسى بن جعفر بن أبي العباس قال: حدثنا أبو جعفر ابن يزيد بن النضر الخراساني من كتابه في جمادى الآخرة سنة إحدى وثمانين ومائتين قال: حدثنا علي بن الحسن بن علي بن عمربن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، عن علي بن جعفر بن محمد، عن أخيه موسى بن جعفر (عليه السلام) قال: سألت أبي جعفر بن محمد عن رجل واقع امرأته قبل طواف النساء متعمدا ما عليه ؟ قال: يطوف وعليه بدنة.

It was informed to us by Ahmad Bin Musa Bin Ja'far Bin Abu Al Abbas, from Abu Ja'far Ibn Yazeed Bin Al Nazar Al Khurasany from his book, in Jamadi Al Akhira of the year two hundred and eighty one, from Ali Bin Al Hassan Bin Ali Bin Umar,

'Son of Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws son of Ja'far-asws Bin Muhammad-asws, from his brother-asws Musa-asws Bin Ja'far-asws, said, 'I asked my father-asws Ja'far-asws Bin Muhammad-asws about a man who deliberately slept with his wife before Tawaaf Al-Nisa, what is upon him?' He-asws said; 'He would perform Tawaaf and upon him is a camel (to sacrifice as a penalty)'.

وسألته عن رجل اخذ وعليه ثلاثة حدود: الخمر، والسرقة، والزنا، فما فيها من الحدود ؟ قال: يبدء بحد الخمر، ثم السرقة، ثم الزنا.

And I asked him-asws about a man who is seized and there are three legal penalties upon him – the wine, and the theft, and the adultery. So, what is in it from the legal penalties?' He-asws said: 'They would begin with him with the legal penalty of the wine, then the theft, then the adultery'.

وسألته عن خنثى دلس نفسه لامرأته ما عليه ؟ قال: يوجع ظهره واذيق تمهينا، وعليه المهر كاملا إن كان دخل بها، وإن لم يكن دخل بها فعليه نصف المهر.

And I asked him-asws about the hermaphrodite who concealed his defect from his wife, what is upon him?' He-asws said: 'His back would be pained, and he would taste the disgrace, and upon him would be the complete dower if he had entered her, and if he did not enter her, then upon him would be half the dower'.

وسألته عن ذبيحة اليهودي والنصراني هل تحل ؟ قال: كل مما ذكر اسم الله عليه.

And I asked him-asws about a slaughter of the Jews and the Christians, it is Permissible?' He-asws said: 'Eat from whatever a Name of Allah-azwj has been Mentioned upon it'.

وسألته عن رجل أصحاب شاة في الصحراء هل تحل له: قال: قال رسول الله (صلى الله عليه وآله): هي لك أو لاخيك أو لذئب، خذها فعرفها حيث أصبتها، فإن عرفت فردها على صاحبها، وإن لم تعرفها فكلها، وأنت ضامن لها إن جاء صاحبها ويطلبها أن ترد عليه ثمنها.

And I asked him-asws about a man who finds a (stray) sheep in the desert, it is Permissible for him?' He-asws said: ''Rasool-Allah-saww said: 'It is for you, or for your brother, or for a wolf. Take it, and recognise where you found it. If you recognise it then return it to its owner, and if you do not recognise it, then eat it, and you will be responsible for it if its owner comes and seeks it, that you return its price to him''.

وسألته عن رجل صام من ظهار ثم أيسر وقد بقي عليه من صومه يومان أو ثلاثة كيف يصنع ؟ قال: إن صام شهرا ودخل في الثاني أجزأه الصوم ويتم صومه ولا عتق عليه.

And I asked him-asws about a man who Fasts from (having done) 'Zihar', then becomes affluent, and there has remained upon him from his Fasts, two days or three, how should he deal with it?' He-asws said: 'If he had Fasted a month and entered into the second, the Fast should suffice him and he should complete his Fasting, and there would be no freeing (of a slave) upon him'.

وسألته عن رجل تتابع عليه رمضانان لم يصح فيهما ثم صح بعد، كيف يصنع ؟ قال: يقضي الآخر بصوم ويقضي عن الاول بصدقة كل يوم مدا من طعام.

And I asked him-asws about a man two (Months of) Ramazan have consecutively passed upon him not being healthy during these, then he becomes well afterwards, how should he deal with it?' He-asws said: 'He should pay back with Fasting for the last one, and he should pay back from the first one with charity, one Mudd of food every day'.

وسألته عن رجل خرج بطير من مكة حتى ورد به الكوفة كيف يصنع ؟ قال: يرده إلى مكة، وإن مات يتصدق بثمنه.

And I asked him-asws about a man who went out with a bird from Makkah until became with it to Al-Kufa, how should he deal with it?' He-asws said: 'He should return it to Makkah, and if he dies, he should give its price in charity'.

وسألته عن رجل ترك طوافه حتى قدم بلده وواقع النساء كيف يصنع ؟ قال: يبعث ببدنة إن كان تركه في حج بعث بها في حج، وإن كان تركه في عمرة بعث في عمرة ووكل من يطوف عنه عما كان ترك من طوافه .

And I asked him-asws about a man who leaves his Tawaaf until he reaches his city, and he copulates with the women, how should he deal with it?' He-asws said: 'He should send a camel (for sacrifice). If he had left it during Hajj, he should send a sacrificial camel during Hajj, and if

he had left it during Umrah, he should send it during Umrah, and allocate someone to perform Tawaaf on his behalf of what he had neglected from his own Tawaaf'.

وسألته عن رجل كان له أربع نسوة فماتت إحداهن، هل يصلح له أن يتزوج مكانها اخرى قبل أن تنقضي عدة المتوفى ؟ قال: إذا مات فليتزوج ما أحب.

And I asked him-asws about a man who had four women for him, and one of them died, it is correct for him that he marries another in her place before the waiting period of the widow?' He-asws said: 'When she dies, then let him marry whoever he likes to'.

وسألته عن صلاة الخوف كيف هي ؟ قال: يقوم الامام فيصلي ببعض أصحابه ركعة، ثم يقوم في الثانية ويقوم أصحابه فيصلون الثانية معه، ثم يخففون وينصرفون، ويأتي أصحابه الباقون فيصلون معه الثانية، فإذا قعد في التشهد قاموا فصلوا الثانية لانفسهم، ثم قعدوا فتشهدوا معه، ثم سلم وانصرف وانصرفوا.

And I asked him-asws about the Salat of fear, how is it?' He-asws said: 'The prayer leader would stand and pray one Cycle with some of his companions, then he would stand in the second and his companion would stand and they would pray the second with him, then they would lighten and disperse, and the rest of his companions would come, and they would pray the second with him. When he sits in the Tashahud, they would stand and pray the second (Cycle) by themselves, then they would sit, and (recite) Tashahud with him, then he would greet and leave, and they would also disperse'.

وسألته عن صلاة المغرب في الخوف كيف هي ؟ قال: يقوم الامام فيصلي ببعض أصحابه ركعة، ثم يقوم في الثانية ويقومون فيصلون ركعتين يخففون وينصرفون، و يأتي أصحابه الباقون فيصلون معه الثانية، ثم يقوم بهم في الثانية فيصلي بهم فتكون للامام الثالثة وللقوم الثانية، ثم يقعد ويتشهد ويتشهدون معه، ثم يقوم أصحابه والامام قاعد فيصلون الثالثة ويتشهدون، ثم يسلم ويسلمون.

And I asked him-asws about salat Al-Maghrib during the fear, how it is?' He-asws said; 'The prayer leader would stand with some of his companions for a Cycle, then he would stand in the second and they would be standing and praying two Cycles, lightening and dispersing, and the rest of his companions would come and they would be praying with him the second, then he would stand with them in the third and pray with them. So, the third would be for the prayer leader and for the people it would be the second. Then he would sit and recite Tashahud and they would recite Tashahud with him, then his companions would stand, and the Imam would remain seated, and they would pray the third and recite Tashahud, then he would greet and they would greet (Salam)'.

وسألته عن المتعة في الحج من أين إحرامها وإحرام الحج ؟ قال: قد وقت رسول الله (صلى الله عليه وآله) لاهل العراق من العقيق، ولاهل المدينة وما يليها من الشجرة، ولاهل شام وما يليها من الجحفة، ولاهل الطائف من قرن، ولاهل اليمن من يلملم، فليس ينبغي لاحد أن يعدو عن هذه المواقيت إلى غيرها.

And I asked him-asws about the Mut'a (Tamatto) during the Hajj, from where is its Ihraam, and Ihraam of the Hajj?' He-asws said: 'Rasool-Allah-saww had juncture for the people of Al-Iraq from Al-Aqeeq, and for the people of Al-Medina and what follows it from Al-Shajrah, and for the

people of Syria and what follow it from Al-Johfa, and for the people of Al-Taif from Qaran, and for the people of Al-Yemen from Yalamlam. Therefore, it is not befitting for anyone that he transgresses from these junctures to somewhere else'.

وسألته عن الرجل هل يصلح له أن يصيد حمام الحرم في الحل فيذبحه فيدخله في الحرم فيأكله ؟ قال: لا يصلح أكل حمام الحرم على حال.

And I asked him-asws about the man, it is correct for him that he hunts a dove of the Sanctuary (Haram) during the loosening (from Ihraam), so he slaughters it and takes it into the Sanctuary and eats it?' He-asws said: 'It is not correct to eat a dove of the Sanctuary upon any state'.

وسألته عن الرجل هل يصلح له أن ينتف إبطه في رمضان وهو صائم ؟ قال: لا بأس.

And I asked him-asws about the man, it is correct for him that he plucks his armpit during (Month of) Ramazan while he is Fasting?' He-asws said: 'There is no problem'.

وسألته عن الرجل أيصلح له أن يصب الماء من فيه فيغسل به الشئ يكون في ثوبه ؟ قال: لا بأس.

And I asked him-asws about the man, is it correct for him if he pours the water from his mouth to wash something with it which happens to be in his clothes?' He-asws said: 'There is no problem'.

وسألته عن امرأة توفي عنها زوجها وهي حامل فوضعت وتزوجت قبل أن ينقضي أربعة أشهر وعشرا ما حالها ؟

And I asked him-asws about a woman whose husband died from he while she was pregnant, so she gave birth and re-married before the expiry of four months and ten (days), what is her state?'

قال: إن كان دخل بها زوجها فرق بينهما فاعتدت ما بقي عليها من زوجها الاول، ثم اعتدت عدة اخرى من الزوج الاخير، ثم لا تحل له أبدا، وإن تزوجت غيره فإن لم يكن دخل بها فرق بينهما واعتدت ما بقي عليها من عدتها من المتوفى عنها وهو خاطب من الخطاب.

He-asws said: 'I her husband had entered her, there would be a separation between the two, and she would keep her waiting period what had remained from her former husband, then she would wait another waiting period from the second husband, then she would not be Permissible for him, ever; and if she marries someone else and if he has not entered her, there would be a separation between the two, and she would keep her waiting period what had remained upon her from her waiting period from the husband who had expired from her, and he (second) would be a proposer from the proposers''.

وسألته عن الدبى من الجراد هل يحل له أكله ؟ قال: لا يحل أكله حتى يطير.

And I asked him-asws about Al-Daby (small one) from the grasshoppers, is it Permissible for him to eat it?' He-asws said: 'It is not Permissible to eat it until it flies'.

وسألته عن رجل أتاه رجلان يخطبان ابنته فهوى الجد أن يزوج أحدهما، وهوى أبوها الآخر، أيهما أحق أن ينكح ؟ قال: الذي هوى الجد أحق بالجارية لانها وأباها لجدها.

And I asked him-asws about a man, two men come to him proposing his daughter, but the grandfather inclined that he marries her to one of them, and her father inclines towards the other, which of the two is more rightful that he gets her married to?' He-asws said; 'The one towards whom the grandfather is inclined is more rightful with the girl because her and her father are for her grandfather'.

وسألته عن رجل كان له غنم وكان يعزل من جلودها الذي من الميت فاختلطت فلم يعرف الذكي من الميت، هل يصلح له بيعه ؟ قال: يبيعه ممن يستحل بيع الميتة منه، ويأكل ثمنه ولا بأس.

And I asked him-asws about a man who had sheep for him and he was isolating from their skin which were from the death, but these go mixed up and he could not recognise the clean from the death. Is it correct for him to sell it?' He-asws said: 'He can sell to the ones it is Permissible to sell the dead from it, and he can consume its price, and there is no problem'.

وسألته عن المرأة هل يصلح لها أن تعنق الرجل في شهر رمضان وهي صائمة، فتقبل بعض جسده من غير شهوة ؟ قال: لا بأس.

And I asked him-asws about the woman, it is correct for her that she hugs the man (husband) during a Month of Ramazan while she is Fasting, so he would kiss part of her body from without a lustful desire?' He-asws said; 'There is no problem'.

وسألته عن المرأة يصلح لها أن تمسح على الخمار ؟ قال: لا يصلح حتى تمسح على رأسها.

And I asked him-asws about the woman, is it correct for her that she wipes upon the scarf (for the Wudu)?' He-asws said: 'It is not correct until she wipes upon her head'.

وسألته عن الصائم هل يصلح له أن يصب في اذنه الدهن ؟ قال: إذا لم يدخل حلقه فلا بأس.

And I asked him-asws about the Fasting one, is it correct for him that he pours the oil in his ears?' He-asws said: 'When it does not enter his throat, there is no problem'.

وسألته عن رجل وطئ جارية فباعها قبل أن تحيض، فوطئها الذي اشتراها في ذلك الطهر فولدت له لمن الولد ؟ قال: الولد للذي هي عنده، فليصر لقول رسول الله (صلى الله عليه وآله): (الولد للفراش).

And I asked him-asws about a man who copulates with a slave girl, then sells her before she menstruates, and the one who buys her copulates with her during that clean period, and she gives birth, for whom would be the child?' He-asws said: 'The father is the one she is with, for it would come to the words of Rasool-Allah-saww: 'The child is for the bed''.

وسألته عن امرأة أرضعت مملوكها ما حاله ؟ قال: إذا أرضعت عتق.

And I asked him-asws about a woman who breast-feeds her slave, what is his state?' He-asws said: 'When she breast-feeds, he is free'.

وسألته عن المرأة هل يصلح لها أن تأكل من عقيقة ولدها ؟ قال: لا يصلح لها الاكل منه فليتصدق بها كلها.

And I asked him-asws about the woman, is it correct for her that she eats from an Aqeeqa of her own child?' He-asws said: 'It is not correct for her to eat from it. She should give it all in charity'.

وسألته عن مولود ترك أهله حلق رأسه في اليوم السابع هل عليه بعد ذلك حلقه والصدقة بوزنه ؟ قال: إذا مضى سبعة أيام فليس عليهم حلقه، إنما الحلق والعقيقة و الاسم في اليوم السابع.

And I asked him-asws about the new-born whose family neglect shaving his head during the seven days, it is upon him after that, to shave his own head and give in charity with its weight?' He-asws said: 'When seven days pass by, then it isn't upon them to shave him. But rather, the shaving (of the head), and the Aqeeqa, and the naming is during the seven days'.

وسألته عن الحج مفردا هو أفضل أو الاقران ؟ قال: إقران الحج أفضل من الافراد.

And I asked him-asws about the individual Hajj, is it better or the paired (with Umrah)?' He-asws said; 'The paired Hajj is better than the individual'.

وسألته عن المتعة والحج مفردا وعن الاقران أيهما أفضل ؟ قال: المتمتع أفضل من المفرد ومن القارن السائق. ثم قال: إن المتعة هي التي في كتاب الله والتي أمر بها رسول الله (صلى الله عليه وآله)، ثم قال: إن المتعة دخلت في الحج إلى يوم القيامة. ثم شبك أصابعه بعضها في بعض، قال: كان ابن عباس يقول: من أبى حالفته.

And I asked him-asws about the Tamatto, and the individual Hajj, and about the paired, which is better?' He-asws said: 'The Tamatto is better than the individual and from the pairing of the usherer'. Then he-asws said; 'The Tamatto, it is which is in the Book of Allah-azwj and which Rasool-Allah-saww ordered with'. Then he-asws said: 'The Tamatto is included in the Hajj up to the day of the Qiyamah'. Then he-asws he clutched his-asws fingers, some of it into the others, said: 'Ibn Abbas was saying from my-asws father-saww, swearing it'.

وسألته عن الرجل يسجد فيضع يده على نعله هل يصلح ذلك له ؟ قال: لا بأس.

And I asked him-asws about the man who performs Sajdah by placing his hand upon his slippers, is that correct for him?' He-asws said: 'There is no problem'.

وسألته عن الرجل هل يصلح أن يزوج ابنته بغير إذنها ؟ قال: نعم ليس يكون للولد مع الوالد أمر إلا أن تكون امرأة قددخل بها ذلك فتلك لا يجوز نكاحها إلا أن تستأمر.

And I asked him-asws about the man, it is correct that he gets his daughter without her permission?' He-asws said: 'Yes, there is no command for the child with the parent, except if

the woman happens to be have been entered into, so that is which her marriage is not allowed except if she is consulted'.

وسألته عن الرجل هل يحل له أن تصلي خلف الامام فوق دكان ؟ قال: إذا كان مع القوم في الصف فلا بأس.

And I asked him-asws about the man, is it Permissible for him that he prays Salat behind the prayer leaders, above a shop?' He-asws said; 'When he was with the people in the row, then there is no problem'.

وسألته عن المرأة هل تصلح لها أن تصلي في ملحفة ومقنعة ولها درع ؟ قال: لا يصلح لها إلا أن تلبس درعها.

And I asked him-asws about the woman, is it correct for her that she prays Salat in a wrapping and a veil and there is an armour for her?' He-asws said: 'It is not correct for her except if she wears her own armour (shawl/gown)'.

وسألته عن المرأة هل يصلح لها أن تصلي في إزار وملحفة ومقنعة ولها درع ؟ قال: إذا وجدت فلا يصلح لها الصلاة إلا وعليها درع.

And I asked him-asws about the woman, is it correct for her if she prays Salat in a trouser, and a wrapping, and a veil, and there is an armour for her?' He-asws said; 'When she finds, then the Salat is not correct for her except and there is an armour upon her'.

وسألته عن المرأة هل تصلح لها أن تصلي في إزار وملحفة تقنع بها ولها درع ؟ قال: لا يصلح لها أن تصلي حتى تلبس درعها.

And I asked him-asws about the woman, is it correct for her if she prays Salat in a trouser, and a wrapping veiling with it, and there is an armour for her?' He-asws said: 'It is not correct for her if she prays Salat until she wears her armour'.

وسألته عن الرجل هل يصلح له أن يؤم في سراويل ورداء ؟ قال: لا بأس

And I asked him-asws about the man, is it correct for him that he turbans in a shirt and a cloak?' He-asws said: 'There is no problem'.

وسألته عن قيام شهر رمضان هل يصلح ؟ قال: لا يصلح إلا بقراءة القرآن، تبدء فتقرء فاتحة الكتاب، ثم تنصت لقراءة الامام، فإذا أراد الركوع قرأت قل هو الله أحد وغيرها، ثم ركعت أنت إذا ركع، فكبر أنت في ركوعك وسجودك كما تفعل إذا صليت وحدك، وصلاتك وحدك أفضل.

I asked him-asws about standing (in Salat) of the Month of Ramazan, is it correct?' He-asws said: 'It is not correct except by recitation of the Quran. You begin by reciting 'Opening of the Book' (Chapter 1), then connect the prayer leader to the recitation. When he intends the Ruku, recites 'Say He Allah-azwj is One' (Chapter 112) and something else. Then do Ruku when he does Ruku, so exclaim Takbeer in your Ruku and your Sajdah just as you do when you pray alone, and your praying Salat alone is superior'.

وسألته عن السراويل هل تجزي مكان الازار ؟ قال: نعم.

And I asked about the shirt, does it suffice in place of the trouser?' He-asws said: 'Yes'.

وسألته عن الرجل هل يصلح له أن يصلي في إزار وقلنسوة وهو يجد رداء ؟ قال: لا يصلح

And I asked him-asws about the man, is it correct for him if he prays Salat in a trouser and a cap and he can find a cloak?' He-asws said: 'Not correct'.

وسألته عن المحرم هل يصلح له أن يعقد إزاره على عنقه في صلاته ؟ قال: لا يصلح أن يعقد ولكن يثنيه على عنقه ولا يعقده.

And I asked him-asws about the one in Ihraam, is it correct for him that he tightens his trouser upon his neck during his Salat?' He-asws said: 'It is not correct if he tightens, but he should wrap it upon his neck and not tie it'.

وسألته عن الرجل هل يصلح أن يجمع طرفي ردائه على يساره ؟ قال: لا يصلح جمعهما على اليسار ولكن أجمعهما على يمينك أو دعهما متفرقين.

And I asked him-asws about the man, is it correct that he gathers the ends of his garments upon his left?' He-asws said: 'It is not correct to gather upon the left, but gather it upon your right or leave it separate'.

وسألته عن الجري هل يحل أكله ؟ قال: إنا وجدنا في كتاب علي أمير المؤمنين (عليه السلام) حرام.

And I asked him-asws about the catfish, is it Permissible to eat it?' He-asws said: 'We-asws found it as Prohibited in the Book of Amir Al-Momineen-asws'.

وسألته عن رجل ضرب بعظم في اذنه فادعى أنه لا يسمع. قال: إذا كان الرجل مسلما صدق.

And I asked him about a man who is struck by a bone in his ear, so he claims that he cannot hear'. He-asws said; 'When the man was a Muslim, ratify (him)'.

وسألته عن المكارين الذين يختلفون إلى النيل هل عليهم تمام الصلاة ؟ قال: إذا كان مختلفهم فليصوموا وليتموا الصلاة إلا أن يجد بهم السير فليفطروا و ليقصروا.

And I asked him-asws about the transporters, those who are coming and going to the Nile, is the complete Salat upon them?' He-asws said; 'When their coming and going, then let them be Fasting and completing the Salat except if they find the journey to be hard with them, then let them break (Fast) and shorten (Salat)'.

وسألته عن رجل نكح امرأته وهو صائم في شهر رمضان ما عليه ؟ قال: عليه القضاء وعتق رقبة، فإن لم يجد فصيام شهرين متتابعين، فإن لم يستطع فإطعام ستين مسكينا، فإن لم يجد فليستغفر الله.

And I asked him-asws about a man who copulated with his wife while he was Fasting during a Month of Ramazan, what is upon him?' He-asws said; 'Upon him is the paying back (a Fast) and freeing a neck. If he cannot find, then Fasting two consecutive months. If he is not capable, then feeding sixty poor ones. If he cannot find, then let him seek Forgiveness of Allah-azwj'.

وسألته عن الرجل هل يصلح له وهو صائم في رمضان أن يقلب الجارية فيضرب على بطنها وفخذها وعجزها ؟ قال: إن لم يفعل ذلك بشهوة فلا بأس به، فأما الشهوة فلا يصلح.

And I asked him-asws about the man, is it correct for him while he was Fasting during Ramazan, that he turns the slave girl, so he taps upon her belly, and her thigh, and her buttocks?' He-asws said: 'If he did not do that with lust, then there is no problem with it. As for the lust, it is not correct'.

وسألته عن الصدقة فيما هي ؟ قال: قال رسول الله (صلى الله عليه وآله): في تسعة: الحنطة، و الشعير، والتمر، والزبيب، والذهب، والفضة، والابل، والبقر، والغنم، وعفي عما سوى ذلك

And I asked him-asws about the charity (Sadaqa), what is it regarding?' He-asws said: 'Rasool-Allah-saww said: 'Regarding nine – the wheat, and the barley, and the dates, and the raisings, and the gold, and the silver, and the camels, and the cows, and the sheep, and it is excused from what is besides that'.

وسألته عن الرجل المسلم هل يصلح له أن يسيح في الارض أو يترهب في بيت لا يخرج منه ؟ قال: لا.

And I asked him-asws about the Muslim man, is it correct for him that he walks in the land or should he stay as an ascetic in a house, not coming out from it?' He-asws said: 'No'.

وسألته عن الرجل يقع ثوبه على حمار ميت هل يصلح له الصلاة فيه قبل أن يغسله ؟ قال: ليس عليه غسله فليصل فيه فلا بأس.

And I asked him-asws about the man whose cloth falls upon a dead donkey, is the Salat in it correct for him, before he washes it?' He-asws said: 'Its washing isn't upon him, so let him pray Salat in it, there is no problem'.

وسألته عن الرجل يقع ثوبه على كلب ميت هل يصلح له الصلاة فيه ؟ قال: ينضحه ويصلي فيه فلا بأس.

And I asked him-asws about the man whose cloth falls upon a dead dog, is it correct for him to pray Salat in it?' He-asws said: 'He should sprinkle upon it and pray Salat in it, there is no problem'.

وسألته عن رجل يدرك تكبيرة أو ثنتين على ميت كيف يصنع ؟ قال: يتم ما بقي من تكبيره، ويبادر الرفع ويخفف.

And I asked him-asws about a man who makes it for just one Takbeer or two upon a deceased, how should he deal with it?' He-asws said: 'He should complete whatever remains from his Takbeer, and initiate the raising (of the hands), and lighten (quicken)'.

وسألته عن الوباء يقع في الارض هل يصلح للرجل أن يهرب منه ؟ قال: يهرب منه ما لم يقع في مسجده الذي يصلي فيه، فإذا وقع في أهل مسجده الذي يصلي فيه فلا يصلح له الهرب منه.

And I asked him-asws about the plague occurring in the earth, is it correct for the man that he flees from it?' He-asws said; 'He can flee from it for as long it has not occurred in his Masjid in which he prays Salat in. When it does occur among the people of his Masjid which he prays Salat in, then it is not correct for him to flee from it'.

وسألته عن الرجل يستاك وهو صائم فتقيأ ما عليه ؟ قال: إن كان تقيأ متعمدا فعليه قضاؤه وإن لم يكن تعمد ذلك فليس عليه شئ.

And I asked him-asws about the man who brushes his teeth, so he vomits while he is Fasting, what is upon him?' He-asws said: 'If he had vomited deliberately, then upon him is its paying back, and if that did not happen deliberately, then there isn't anything upon him'.

وسألته عن الدواء هل يصلح بالنبيذ ؟ قال: لا

And he asked him-asws about the medication, is it correct with the Nabeez?' He-asws said: 'No'.

وسألته عن الرجل هل يصلح له أن يصلي في قميص واحد وقباء واحدة ؟ قال: ليطرح على ظهره شيئا.

And I asked him-asws about the man, is it correct for him that he prays Salat in one shirt, and one turban?' He-asws said: 'Let him drop something upon his back'.

وسألته عن الرجل هل يصلح له أن يؤم في ممطر وحده أوجبة وحدها ؟ قال: إذا كان تحتها قميص فلا بأس.

And I asked him-asws about the man, is it correct for him that he turban's in one rainwear, is one of it Obligatory?' He-asws said: 'When there was a shirt under it, then there is no problem'.

وسألته عن المحرم هل يصلح له أن يصارع ؟ قال: لا يصلح مخافة أن يصيبه جرح أو يقع بعض شعره.

And I asked him-asws about the one in Ihraam, is it correct for him that he wrestles (fights with someone)?' He-asws said: 'It is not correct, fearing that an injury might hit him or (some of) his hair might fall off'.

وسألته عن المحرم هل يصلح له أن يستاك ؟ قال: لا بأس، ولا ينبغي أن يدمي فمه.

And I asked him-asws about the one in Ihraam, is it correct for him that he brushes his teeth?' He-asws said: 'There is no problem, nor is it befitting that he bleeds his mouth'.

وسألته عن رجل أصاب ثوبه خنزير فذكر وهو في صلاته، قال: فليمض فلا بأس، وإن لم يكن دخل في صلاته فلينضح ما أصاب من ثوبه إلا أن يكون فيه أثر فيغسله.

And I asked him-asws about a man whose clothes were touched by a pig, so he remembers while he is in his Salat'. He-asws said: 'Let him carry on, there is no problem, and if he had not entered in his Salat, then let him sprinkle what had been hit from his clothes, except if there happens to be a trace in it, then let him wash it'.

وسألته عن الرجل هل يصلح أن يؤم في قباء وقميص ؟ قال: إذا كانا ثوبين فلا بأس.

And I asked him-asws about the man, is it correct that he turbans in a cloak and a shirt?' He-asws said: 'When there were two clothes, there is no problem'.

وسألته عن الرجل يرعف وهو يتوضؤ فيقطر قطرة في إنائه هل يصلح له الوضوء منه قال: لا.

And I asked him-asws about the man has a nose bleed while he was performing Wudu, so a drop drops into his utensil, is it correct for him to do Wudu from it?' He-asws said: 'No'.

وسألته عن رجل رعف فامتخط فطار بعض ذلك الدم قطرا قطرا صغارا فأصاب إناءه هل يصلح الوضوء منه ؟ قال: إن لم يكن شئ يستبين في الماء فلا بأس، و إن كان شيئا بينا فلا يتوضؤ منه.

And I asked him-asws about a man who has a nose bleed, so mucus flew part of that drop of blood, a small drop and hit the utensil, is it correct to do Wudu from it?' He-asws said: 'If there does happen to appear anything in the water (he is using for Wudu from a container), there is no problem, and if there was something appearing, then he should not do Wudu from it'.

وسألته عن ذبيحة الجارية هل تصلح ؟ قال: إذا كانت لاتنخع ولا تكسر الرقبة فلا بأس. وقال: قد كانت لاهل علي بن الحسين جارية تذبح لهم.

And I asked him-asws about a slaughter (done by) the slave girl, is it correct?' He-asws said: 'When she neither ends up to the marrow and does not break the neck, there is no problem'. And he-asws said: 'And there was a slave girl for the family of Ali-asws Bin Al-Husayn-asws slaughtering for them'.

وسألته عن رجل محرم أصاب نعامة ما عليه ؟ قال: عليه بدنة، فإن لم يجد فليتصدق على ستين مسكينا، فإن لم يجد فليصم ثمانية عشر يوما.

And I asked him-asws about a man in Ihraam attaining (kills) an ostrich, what is upon him?' He-asws said: 'Upon him is a camel (as a penalty). If he cannot find, then let him give in charity upon sixty poor ones. If he cannot find, then let him Fast eighteen days'.

وسألته عن محرم أصاب بقرة ما عليه ؟ قال: بقرة، فإن لم يجد فليتصدق على ثلاثين مسكينا، فإن لم يجد فليصم تسعة أيام.

And I asked him-asws about one in Ihraam attaining (kills) a cow, what is upon him?' He-asws said: 'A cow. If he cannot find, then let him give in charity upon thirty poor ones. If he cannot find, then let him Fast nine days'.

وسألته عن محرم أصاب ظبيا ما عليه ؟ قال: عليه شاة، فإن لم يجد فليتصدق على عشرة مساكين، فإن لم يجد فليصم ثلاثة أيام.

And I asked him-asws about the one in Ihraam attaining (kills) an antelope, what is upon him?' He-asws said: 'Upon him is a sheep. If he cannot find, then let him give in charity upon ten poor ones. If he cannot find, then let him Fast three days'.

وسألته عن رجل قال لآخر: هذه الجارية لك خيرتك، هل يحل فرجها له ؟ قال: إن كان حل له بيعها حل له فرجها، وإلا فلا يحل له فرجها.

And I asked him-asws about a man who says to another, 'This is slave girl is for you for your benefit, would her private parts be Permissible for him?' He-asws said: 'If it was Permissible for him to sell her, her private parts would be Permissible for him, or else, her private parts would not be Permissible for him'.

وسألته عن رجل جعل عليه عتق نسمة أيجزي عنه أن يعتق أعرج وأشل ؟ قال: إذا كان مما يباع أجزأ عنه، إلا أن يكون وقت على نفسه شيئا فعليه ما وقت.

And I asked him-asws about a man upon whom is freeing of a person, would it suffice from him if he were to free a lame or a cripple?' He-asws said: 'When it was from what is sold, it would suffice from it, except if there happens to be some stipulation upon himself, then upon him would be what was stipulated'.

وسألته عن الحر تحته المملوكة هل عليه الرجم إذا زنى ؟ قال: نعم.

And I asked him-asws about the free (man) under whom is the slave, would the stoning be upon him when he commits adultery?' He-asws said: 'Yes'.

وسألته عن الرجل يسلف في الفلوس أيصلح له أن يأخذ كفيلا ؟ قال: لا بأس.

And I asked him-asws about the man who lends the money, is it correct for him that he takes a surety?' He-asws said: 'There is no problem'.

وسألته عن الرجل يسلم في النخل قبل أن يطلع أيحل ذلك ؟ قال: لا يصلح السلم في النخل.

And I asked him-asws about the man who barters regarding in the palm tree before it (fruit) emerges, is that Permissible?' He-asws said: 'The bartering is not correct in the palm tree'.

وسألته عن بيع النخل. قال: إذا كان زهوا واستبان البسر من الشيص حل شراؤه وبيعه.

And I asked him-asws about selling the palm tree'. He-asws said: 'When it had blossomed and the fruits had appeared, the good and the bad, it's buying and selling is Permissible'.

وسألته عن السلم في البر أيصلح ؟ قال: إذا اشترى منك كذا وكذا فلا بأس.

And I asked him-asws about the bartering in the wheat, is it correct?' He-asws said: 'When it is bought from you such and such, there is no problem'.

وسألته عن السلم في النخل قال: لا يصلح، وإن اشترى منك هذا النخل فلا بأس – أي كيلا مسمى بعينه –.

And I asked him-asws about bartering the palm tree. He-asws said: 'It is not correct, and if this palm tree is bought from you, there is no problem, i.e., lest it is name with exactness'.

وسألته عن الرجلين يشتركان في السلم أيصلح لهما أن يقتسما قبل أن يقبضا ؟ قال: لا بأس.

And I asked him-asws about the two men buying what was in a barter, is it correct for them that they distribute it before they take possession of it?' He-asws said; 'There is no problem'.

وسألته عن الحيوان بالحيوان نسية وزيادة دراهم، ينقد الدراهم ويؤخر الحيوان أيصلح ؟ قال: إذا تراضيا فلا بأس.

And I asked him-asws about the animal with the animal (bartering) and the Dirhams in addition. The Dirhams are examined and the animal is delayed, is it correct?' He-asws said: 'When they are both in agreement, there is no problem'.

وسألته عن الرجل يكاتب مملوكه على وصفاء ويضمن عند ذلك أيصلح ؟ قال: إذا سمى خماسيا أو رباعيا أو غيره فلا بأس.

And I asked him-asws about the man who contracts his slave upon description and guarantees with that, is that correct?' He-asws said: 'When he specifies a fifth, or a quarter or something else, there is no problem'.

وسألته عن الرجل يشتري الجارية فيقع عليها، أيصلح له أن يبيعها مرابحة ؟ قال: لا بأس.

And I asked him-asws about the man who buys the slave girl and copulates with her, is it correct for him that he sells here at a profit?' He-asws said: 'There is no problem'.

وسألته عن رجل له على آخر حنطة، أيأخذ بكيلها شعيرا ؟ قال: إذا رضيا فلا بأس.

And I asked him-asws about a man who has wheat for him upon another, can he weight it as barley?' He-asws said: 'When they are both in agreement, there is no problem'.

وسألته عن رجل له على آخر تمر أو شعير أو حنطة أياخذ قيمته الدراهم ؟ قال إذا قومه دراهم فسد، لان الاصل الذي اشتراه دراهم، فلا يصلح دراهم بدراهم.

And I asked him-asws about a man who has dates for him, or barley, or wheat upon another, can he take its price in Dirhams?' He-asws said: 'When its value is in Dirhams, it is spoilt, because the origin, which he had bought would be Dirhams, therefore it is not correct, the Dirhams with the Dirhams'.

وسألته عن الرجل يشتري الطعام، أيحل له أن يولي منه قبل أن يقبضه ؟ قال: إذا لم يربح عليه شئ فلا بأس، وإن ربح فلا يصلح حتى يقبضه.

And I asked him-asws about the man who buys the food, is it Permissible for him that he turns around from it before he takes possessions of it?' He-asws said: 'When it has not gained anything upon him, there is no problem, and if it has gained, it is not correct until he does take possession of it'.

وسألته عن الرجل يشتري الطعام أيصلح له بيعه قبل أن يقبضه ؟ قال: إذا ربح لم يصلح حتى يقبض، وإن كان يوليه فلا بأس.

And I asked him-asws about the man who buys the food, is it correct for him that he sells it before he takes possession of it?' He-asws said: 'When it has gained (in price) it is not correct until he does take possession of it, and if he were turn it, there is no problem'.

وسألته عن رجل اشترى سمنا ففضل له أيحل له أن يأخذ مكانه رطلا أو رطلين زيتا ؟ قال: إذا اختلفا وتراضيا فليأخذ ما أحب فلا بأس.

And I asked him-asws about a man who buys butter, so there is extra for him, is it Permissible for him that he takes in place of it, one *ratl* or two *ratls* of oil?' He-asws said: 'When there is an interchange and they are both in agreement, then let him take whatever he likes, there is no problem'.

وسألته عن رجل استأجر أرضا أو سفينة بدرهمين فآجر بعضها بدرهم ونصف وسكن فيما بقي، أيصلح ذلك ؟ قال: لا بأس.

And I asked him-asws about a man who rents a land or a ship for two Dirhams, and he rents out part of it for a Dirham and a half, and dwells in what remains, is that correct for him?' He-asws said: 'There is no problem'.

وسألته عن مملوكة بين رجلين زوجها أحدهما والآخر غائب هل يجوز النكاح ؟ قال: إذاكره الغائب لم يجز النكاح.

And I asked him-asws about a slave girl between two men, one of them marries her while the other one is absent, is the marriage allowed?' He-asws said: 'If the absentee dislikes it, the marriage is not allowed'.

وسألته عن رجل استأجر بيتا بعشرة دراهم، فأتاه خياط أو غيره فقال: اعمل فيه الاجر بيني وبينك، وما ربحت فلي ولك، فربح اكثر من أجر البيت أيحل له ذلك ؟ قال: لا بأس.

And I asked him-asws about a man who rents a house for ten Dirhams. Then a tailor or someone else comes to him and says, 'I shall work in it and the rent will be split between me and you, and whatever gain would be for me and you. So, the gain is more than the rent of the house, is that Permissible for him?' He-asws said: 'There is no problem'.

وسألته عن رجل قال لرجل: اعطيك عشرة دراهم وتعلمني عملك وتشاركني هل يحل ذلك له ؟ قال: إذا رضي فلا بأس به.

And I asked him-asws about a man who says to a man, 'I shall give you ten Dirhams and you teach me your work and participate me, is that Permissible for him?' He-asws said: 'There is no problem with it'.

وسألته عن رجل أعطى رجلا مائة درهم يعمل بها على أن يعطيه خمسة دراهم أو أقل أو أكثر، أيحل ذلك ؟ قال: لا، هذا الربا محضا.

And I asked him-asws about a man who give one hundred Dirhams to a man to work with it upon (a stipulation) that he would give him five Dirhams or less or more, is that Permissible?' He-asws said: 'No, this (is forbidden and) is pure interest'.

وسألته عن رجل أعطى عبده عشرة دراهم أن يؤدي إليه كل شهر عشرة دراهم، أيحل ذلك ؟ قال: لا بأس.

And I asked him-asws about a man who gives ten Dirhams to his slave that he would bring to him ten Dirham, is that Permissible?' He-asws said: 'There is no problem'.

وسألته عن الرجل يعطي عن زكاته عن الدراهم دنانير، وعن الدنانير دراهم بالقيمة، أيحل ذلك ؟ قال: لا بأس.

And I asked him-asws about the man who gives his Zakat of his Dirhams in Dinars, and of his Dinars in Dirhams with the price, is that Permissible?' He-asws said: 'There is no problem'.

وسألته عن الرجل يبيع السلعة ويشترط أن له نصفها ثم يبيعها مرابحة أيحل ذلك ؟ قال: لا بأس.

And I asked him-asws about the man who sells merchandise and stipulates that for him would be half of it, then he sells it for a profit, is that Permissible?' He-asws said: 'There is no problem'.

وسألته عن الرجل استأجر دارا بشئ مسمى على أن عليه بعد ذلك تطيينها وإصلاح أبوابها، أيحل ذلك ؟ قال: لا بأس.

And I asked him-asws about the man who rents a house for a specified thing upon a stipulation that upon him, after that, would be its upkeep and repairing its doors, is that Permissible?' He-asws said: 'There is no problem'.

وسألته عن رجل باع بيعا إلى أجل فحل الاجل والبيع عند صاحبه فأتاه البيع فقال: بعني الذى اشتريت مني وحط لي كذا وكذا فا قاصك من مالي عليك، أيحل ذلك ؟ قال: إذا رضيا فلا بأس.

And I asked him-asws about a man who sells something to a term. So, the term arrived and the item was with its owner. The buyer came to him and said, 'Sell me that which you bought from me, and drop such and such (price) for me, and I shall give you from my wealth', is that Permissible?' He-asws said: 'When they are both in agreement, there is no problem'.

وسألته عن الاضحى بمنى كم هو ؟ قال: ثلاثة أيام.

And I asked him-asws about the sacrifice at Mina, how many (days) is it?' He-asws said: 'Three days'.

وسألته عن الاضحى في غير منى كم هو ؟ قال: ثلاثة أيام.

And I asked him-asws about the sacrifice in other than Mina, how many (days) is it?' He-asws said: 'Three days'.

وسألته عن رجل كان مسافرا فقدم بعد الاضحى بيومين أيضحي في اليوم الثالث ؟ قال: نعم.

And I asked him-asws about a man who was a traveller, he came after the sacrifice by two days, can he sacrifice on the third day?' He-asws said: 'Yes'.

وسألته عن رجل كان له على آخر عشرة دراهم فقال له: اشتر ثوبا فبعه واتضع ثمنه وما اتضعت فهو علي، أيحل ذلك ؟ قال: إذا تراضيا فلا بأس.

And I asked him-asws about a man who had from him ten Dirhams upon another, so he said to him, 'Buy a cloth and sell it and place its price, and whatever is placed would be upon me', is that Permissible?' He-asws said: 'When they are both in agreement, there is no problem'.

وسألته عن رجل باع ثوبا بعشرة دراهم إلى أجل ثم اشتراه بخمسة دراهم بنقد قال: إذا لم يشترط ورضيا فلا بأس.

And I asked him-asws about a man who sells a cloth for ten Dirhams to a term, then buys it for five Dirhams in cash. He-asws said: 'When there were no stipulations and they are both in agreement, there is no problem'.

وسألته عن الرجل يكون خلف الامام يجهر بالقراءة وهو يقتدي به هل له أن يقرأ خلفه ؟ قال: لا، ولكن لينصت للقرآن.

And I asked him-asws about the man who happens to be behind the prayer leader being loud with the recitation and he follows him, is it for him that he recites behind him?' He-asws said: 'No, but let him listen to the Quran'.

وسألته عن الرجل يكون خلف الامام يقتدي به في الظهر والعصر يقرء خلفه ؟ قال: لا، ولكن يسبح ويحمد ربه ويصلي على النبي - (صلى الله عليه وآله) - وعلى أهل بيته.

And I asked him-asws about the man who happens to be behind the prayer leader, following him, in Al-Zohr and Al-Asr, can he recite behind him?' He-asws said: 'No, but he can Glorify, and Praise his Lord-azwj and send Salawat upon the Prophet-saww, and upon the People of his-saww Household'.

وسألته عن الخاتم فيه نقش تماثيل سبع أو طير أيصلى فيه ؟ قال: لا.

And I asked him-asws about the ring wherein is an engraving of a picture of a lion or a bird, can he pray Salat in it?' He-asws said: 'No'.

وسألته عن الرجل أيحل له أن يفضل بعض ولده على بعض ؟ قال: قد فضلت فلانا على أهلي وولدي فلا بأس.

And I asked him-asws about the man, 'Is it Permissible for him that he prefers one of his children over the others (his children)?' He-asws said: 'I-asws have preferred so and so over my-asws family and my-asws son. There is no problem'.

وسألته عن قوم اجتمعوا على قتل آخر ما حالهم ؟ قال: يقتلون به.

And I asked him-asws about a group having gathered upon killing another, what is their state?' He-asws said: 'They would be killed for it'.

وسألته عن قوم أحرار اجتمعوا على قتل مملوك ما حالهم ؟ قال: يردون ثمنه.

And I asked him-asws about a group of free people gathered upon killing a slave, what is their state? He-asws said: 'They will return his price (to his master)'.

وسألته عن امرأة تزوجت قبل أن تنقضي عدتها. قال: يفرق بينها وبينه، و يكون خاطبا من الخطاب.

And I asked him-asws about a woman who got married before the expiry of her waiting period. He-asws said: 'There would be a separation between her and him, and he would be a proposer from the proposers'.

وسألته عن رجل تزوج جارية أخيه أو عمه أو ابن أخيه فولدت، ما حال الولد ؟ قال: إذا كان الولد يرث من مليكة شيئا عتق.

And I asked him-asws about a man who got his slave girl married to his brother, or his uncles, or a son of his uncle, and she gives birth. What is the state of the child?' He-asws said; 'If the child has inherited anything from his wealth, he is free'.

وسألته عن نصراني يموت ابنه وهو مسلم هل يرثه ؟ قال: لا يرث أهل ملة ملة.

And I asked him-asws about a Christian, his son dies and he is a Muslim, would he inherit him?' He-asws said: 'The people of one religion cannot inherit (from another) religion'.

وسألته عن لحوم الحمر الاهلية قال: نهى رسول الله (صلى الله عليه وآله)، وإنما نهى عنها لانهم يعملون عليها، وكره أكل لحومها لئلا يفنوها.

And I asked him-asws about the meat of the domesticated donkey. He-asws said: 'Rasool-Allah-saww forbade (it), and rather he-saww forbade from it because they were working upon these, and he-saww dislike that its meat be eaten lest they are annihilated'.

وسألته عن المرأة أتحف الشعر عن وجهها ؟ قال: لا بأس.

And I asked him-asws about the woman who gifts the hair from her face?' He-asws said: 'There is no problem'.

وسألته عن المرأة تزوج على عمها أو خالها ؟ قال: لا.

And I asked him-asws about the woman who gets married to her paternal uncle or her maternal uncle? He-asws said: 'No'.

وسألته عن الرجل يحلف على اليمين ويستثني، ما حاله ؟ قال: هو على ما استثنى.

And I asked him-asws about the man who swears upon the oath and makes an exclusion (if Allah-azwj so Desires), what is his state? He-asws said: 'He is upon what he excluded'.

وسألته عن تفريج الاصابع في الركوع أسنة هو ؟ قال: إن شاء فعل، وإن شاء ترك.

And I asked him-asws about spacing the fingers during the Ruku, is it a Sunnah? He-asws said: 'If he like he does it, if he like he leaves it'.

وسألته عن المطر يجري في المكان فيه العذرة فيصيب الثوب أيصلى فيه قبل أن يغسل ؟ قال: إذا جرى به المطر فلا بأس.

And I asked him-asws about the rain (water) flowing in the place wherein is the rubbish, and the cloth is hit, can one pray Salat in it before he washes?' He-asws said: 'When the rain is flowing with it, there is no problem'.

وسألته عن الثوب يقع في مربط الدابة على بولها وروثها كيف يصنع ؟ قال: إن علق به شئ فليغسله وإن كان جافا فلا بأس.

And I asked him-asws about the cloth falling in an enclosure of the animals upon its urine and its dung, how should he deal with it?' He-asws said: 'If anything is attached with it, then let him wash it, and if it was dry, there is no problem'.

وسألته عن الطعام يوضع على السفرة أو الخوان قد أصابه الخمر، أيؤكل ؟ قال: إن كان الخوان يابسا فلا بأس.

And I asked him-asws about the food placed upon the dining table or the spread which had been hit by the wine, can one eat?' He-asws said: 'If the table was dry, there is no problem'.

وسألته عن أكل السلحفاة والسرطان والجري قال: أما الجري فلا يؤكل، ولا السلحفاة ولا السرطان.

And I asked him-asws about eating the turtle, and the crab and the catfish. He-asws said; 'As for the catfish, do not eat, nor the turtle nor the crab'.

وسألته عن اللحم الذي يكون في أصداف البحر والفرات أيؤكل ؟ قال: ذلك لحم الضفدع فلا يصلح أكله.

And I asked him-asws about the meat which happens to be in the shells of the sea and the Euphrates, can it be eaten?' He-asws said: 'That is the meat of the frog, therefore it is not correct to eat it'.

وسألته عن الطين يطرح فيه السرقين يطين به المسجد أو البيت، أيصلى فيه ؟ قال: لا بأس

And I asked him-asws about the clay, the manure is put in it, the Masjids are smeared with it, or the house, can one pray Salat in it?' He-asws said: 'There is no problem'.

وسألته عن الجص يطبخ بالعذرة أيصلح أن يجصص به المسجد ؟ قال: لا بأس.

And I asked him-asws about the mortar cooked with the excreta, is it correct for the Masjid to be plastered with it?' He-asws said: 'There is no problem'.

وسألته عن البور يا تبل فيصيبها ماء قذر فيصلى عليها ؟ قال: إذا يبس فلا بأس.

And I asked him-asws about the unploughed land, dirty water having had poured upon it, can one pray Salat upon it?' He-asws said: 'When it is dry, there is no problem'.

وسألته عن امرأة أسلمت ثم أسلم زوجها وقد تزوجت غيره ما حالها ؟ قال: هي للذي تزوجت، ولا ترد على الاول.

And I asked him-asws about a woman who became a Muslim, then her husband became a Muslim and she had already married someone else, what is her state?' He-asws said: 'She is for the one she married, and will not return to the first one'.

وسألته عن امرأة أسلمت ثم أسلم زوجها، تحل له ؟ قال: هو أحق بها ما لم تتزوج، ولكنها تخير فلها ما اختارت.

And I asked him-asws about a woman who became a Muslim, then her husband became a Muslim, is she Permissible for him?' He-asws said: 'He is more rightful with her for long as she has not re-married, but she will choose, for her would be whatever she chooses'.

وسألته عن حد ما يقطع فيه السارق وما هو ؟ قال: قطع أمير المؤمنين (عليه السلام) في ثمن بيضة حديد درهمين أو ثلاثة.

And I asked him-asws about a limit regarding which the hand of the thief would be cut, what is it?' He-asws said: 'Amir Al-Momineen-asws cut regarding the price of an egg, two iron Dirhams or three'.

وسألته عن رجل سرق جارية ثم باعها هل يحل فرجها لمن اشتراها ؟ قال: إذا اتهم أنها سرقة فلا تحل له، وإن لم يعلم فلا بأس.

And I asked him-asws about a man who steals a slave girl, then sells her, would her private parts be Permissible for the one who buys her?' He-asws said: 'When there is an accusation she is stolen, she would not be Permissible for him, and if he does not know, then there is no problem'.

وسألته عن الكلب والفأرة إذا أكلا من الجبن أو السمن أيؤكل ؟ قال: يطرح ما شماه ويؤكل ما بقي.

And I asked him-asws about the dog and the mouse when they eat from the cheese or the butter, can one eat it?' He-asws said: 'Throw what it has smelt and eat what remains'.

وسألته عن فأرة أو كلب شرب من سمن أو زيت أو لبن أيحل أكله ؟ قال: إن كان جرة أو نحوها فلا يأكله، ولكن ينتفع به في سراج أو غيره، وإن كان أكثر من ذلك فلا بأس بأكله إلا أن يكون صاحبه موسر. فليهرقه ولا ينتفعن به في شئ

And I asked him-asws about a mouse or a dog drinking from butter or oil or milk, is it Permissible to eat it? He-asws said: 'If it was a jar or the like of it, do not eat it, but you can benefit by in it (to use) in a lamp or something else; and if it was more than that, then there is no problem to eat it, except if its owner is financially straitened, then let him stir it and not utilise it in anything'.

وسألته عن رجل تصدق على بعض ولده بصدقة ثم بداله أن يدخل فيها غيره مع ولده، أيصلح ذلك له ؟ قال: يصنع الوالد بمال ولده ما شاء، والهبة من الوالد بمنزلة الصدقة لغيره.

And I asked him-asws about a man who gives in charity upon (owned by) one of his children, then there is a change of mind for him and he included someone else in it along with his child, is that correct for him? He-asws said: 'The parent can do with the wealth of his child whatever he so desires, and the gift from the parent is at the status of the charity to others'.

وسألته عن رجلين نصرانيين باع أحدهما صاحبه خنزيرا أو خمرا إلى أجل مسمى فأسلما قبل أن يقبض الثمن، هل يحل له ثمنه بعد إسلامه ؟ قال: إنما له الثمن فلا بأس بأخذه.

And I asked him-asws about two Christian men, one of them sells a pig to his companions, or wine, to a specified term, but he becomes a Muslim before he takes possession of the price, is its price Permissible for him after his Islam? He-asws said: 'But rather, the price is for him, there is no problem with taking it'.

وسألته عن رجل شهد عليه ثلاثة رجال أنه زنى بفلانة، وشهد الرابع أنه قال لاأدري بمن زنى بفلانة أو غيرها. قال: ما حال الرجل إن كان أحصن أولم يحصن لم يتم الحديث.

And I asked him-asws about a man against whom three men have testified that he committed adultery with so and so woman, and the fourth witness testified that he did not know whether he committed adultery, with so and so woman or someone else. He-asws said: 'What is the state of the man, if he was married or not married' – the Hadeeth is not complete.

وسألته عن رجل طلق قبل أن يدخل بامرأته فادعت أنها حامل، منه ما حالها ؟ قال: إن قامت البينة أنه أرخى ستراثم أنكر الولد لاعنها وبانت منه، وعليه المهر كاملا.

And I asked him-asws about a man who divorces before he enters his wife, and she claims that she is pregnant from him, what is her state?' He-asws said: 'If she establishes the proof that he loosened a veil, then denies the child, he would curse her and she would be irrevocably divorced from him, and upon him would be the complete dower.

وسألته عن الخبز أيصلح أن يطين بالسمن ؟ قال: لا بأس.

And I asked him-asws about the bread, is it correct that it be oiled with the butter?' He-asws said: 'There is no problem'.

وسألته عن فراش اليهودي أينام عليه ؟ قال: لا بأس.

And I asked him-asws about a bed of the Jew, can one sleep upon it?' He-asws said: 'There is no problem'.

وسألته عن ثياب النصراني واليهودي أيصلح أن يصلي فيه المسلم ؟ قال: لا.

And I asked him-asws about a cloth of the Christian and the Jew, is it correct if the Muslim prays Salat in it?' He-asws said: 'No'.

وسألته عن رجل قذف امرأته طلقها ثم طلبت بعد الطلاق قذفه إياها، قال إن أقر جلد، وإن كانت في عدة لاعنها.

And I asked him-asws about a man who accuses his wife, divorces her, then afterwards the divorcer seeks her. He-asws said; 'If he accepts, he would be lashed, and if she was during her waiting period, he curses her'.

وسألته عن رجل مسلم تحته يهودية أو نصرانية أو أمة نفى ولدها وقذفها هل عليه لعان ؟ قال: لا.

And I asked him-asws about a Muslim man under whom is a Jewess or a Christian woman or a maid, denies her child and accuses her, is a curse upon him?' He-asws said: 'No'.

وسألته عن رجل قال لامته وأراد أن يعتقها ويتزوجها: أعتقتك وجعلت عتقك صداقك، قال: عتقت، وهي بالخيار إن شاءت تزوجت وإن شاءت فلا، وإن تزوجته فليعطها شيئا، وإن قال: تزوجتك وجعلت مهرك عتقك جاز النكاح، وإن أحب يعطيها شيئا.

And I asked him-asws about a man who says to his maid and he intends to free her and marry her, 'I free you and make your freedom to be your dower'. He-asws said: 'She is free and she is with a choice, if she like she marries and if she likes, no; and if she does marry him, then let him give her something, and if he says, 'I marry you and make your freedom to be your dower', the marriage is allowed, and if he likes, he gives her something'.

وسألته عن مكاتب بين قوم أعتق بعضهم نصيبه، ثم عجز المكاتب بعد ذلك ما حاله ؟ قال: عتق بما عتق منه ويستسعى فيما بقي.

And I asked him-asws about a written contract between a group freeing part of him, then the contractee is unable (to complete the contract) after that, what is his state? He-asws said: 'He is free with what is freed from it, and he will strive regarding what remains'.

وسألته عن رجل كاتب مملوكه وقال بعد ما كاتبه: هب لي بعض مكاتبتي وأعجل بعض مكاتبتي لك مكاني أيحل ذلك ؟ قال: إذا كانت هبة فلا بأس، وإن قال: حط عني وأعجل لك فلا يصلح.

And I asked him-asws about a man who contracts his slave and says after having contracted him, 'Gift to me part of my contract and I shall make part of my contract to be for you in its place', is that Permissible?' He-asws said: 'When it was a gift, there is no problem, and if he says, 'Drop from me and I shall make for you', then it is not correct'.

وسألته عن مكاتب أدى نصف مكاتبته أو بعضها ثم مات وترك ولدا ومالا كثيرا ما حاله ؟ قال: إذا أدى النصف عتق ويؤدي مكاتبته من ماله وميراثه لولده.

And I asked him-asws about a contracted slave fulfilling half of his contract, or part of it, then dies and leaves a child and a lot of wealth, what is his state?' He-asws said: 'When he has fulfilled the half, he is free, and it would be paid to the contractor from his wealth and his inheritance to his children'.

وسألته عن المسلم هل يصلح له أن يأكل مع المجوسي في قصعة واحدة، ويقعد معه على فراشه أوفي مسجده أو يصافحه؟ قال: لا

And I asked him-asws about the Muslim, is it correct for him that he eats with the Magians in one bowl, and sits with him upon his bed or in his Masjid, or shakes his hand?' He-asws said: 'No'.

وسألته عن المكاتب جنى جناية على من هي ؟ قال: هي على المكاتب

He said, 'And I asked him-asws about the contracted slave committing a crime, upon whom would it be?' He-asws said: 'It is upon the contracted slave'.

وسألته عن المكاتب عيه فطرة رمضان، أو على من كاتبه، أو تجوز شهادته ؟ قال: الفطرة عليه، ولا تجوز شهادته.

And I asked him-asws about the contracted slave, is the Fitra of (the Month of) Ramazan upon him, or upon the one who contracted him, or is his testimony allowed?' He-asws said: 'The Fitra is upon him and his testimony is not allowed'.

وسألته عن رجل أعتق نصف مملوكه وهو صحيح ما حاله ؟ قال: يعتق النصف، ويسعى في النصف الآخر يقوم قيمة عدل.

And I asked him-asws about a man who frees half of his slave and he is healthy, what is his state?' He-asws said: 'He is half free and he should strive regarding the other half, establishing a fair price'.

وسألته عن الرجل أيصلح له أن يلبس الطيلسان فيه ديباج، والبركان عليه حرير ؟ قال: لا.

And I asked him-asws about the man, is it correct for him that he wears a pallium wherein is brocade, and the back cloth having silk upon it?' He-asws said: 'No'.

وسألته عن الديباج أيصلح لباسه للناس ؟ قال: لا.

And I asked him-asws about the brocade, is its garment correct for the people?' He-asws said: 'No'.

وسألته عن الخلاخيل أيصلح لبسها للنساء والصبيان ؟ قال: إن كن صما فلا بأس، وإن يكن لها صوت فلا.

And I asked him-asws about the anklets, is it correct for the women and the children to wear these? He-asws said: 'If these were silent, there is no problem, and if there happens to be sound for it, then no'.

وسألته عن الرجل أيصلح أن يركب دابة عليها الجلجل ؟ قال: إن كان له صوت فلا، وإن كان أصم فلا بأس.

And I asked him-asws about the man, is it correct that he rides an animal having the small bell upon it? He-asws said: 'If there was a sound for it, then no, and if it was silent, there is no problem'.

وسألته عن الفأرة تموت في السمن والعسل الجامد أيصلح أكله ؟ قال: اطرح ما حول مكانها الذي ماتت فيه، وكل ما بقي ولا بأس

And I asked him-asws about the mouse dying in the solidified butter and the honey, is it correct to eat it?' He-asws said: 'Thrown what is around its place in which it died and eat what remains, and there is no problem'.

وسألته عن الماشية تكون لرجل فيموت بعضها، أيصلح له بيع جلودها ودباغها ويلبسها ؟ قال: لا، وإن لبسها فلا يصلي فيها.

And I asked him-asws about the cattle of a man, some of them die, is it correct for him that he sells their skins, and their tanning and wear these?' He-asws said: 'No, and if he wears these, he cannot pray Salat in it'.

وسألته عن الدابة أيصلح أن يضرب وجهها أو يسمها بالنار ؟ قال: لا بأس.

And I asked him-asws about the animal, is it correct to strike its face or brand it with the fire?' He-asws said: 'There is no problem'.

وسألته عن الرجل أيصلح أن يأخذ من لحيته ؟ قال: أما من عارضيه فلا بأس وأما من مقدمه فلا يأخذ.

And I asked him-asws about the man, is it correct if he takes from his beard? He-asws said: 'As for from its sides, there is no problem, and as for from its front, he should not take'.

وسألته عن أخذ الشاربين أسنة هو ؟ قال: نعم.

And I asked him-asws about taking the moustache, is it a Sunnah?' He-asws said: 'Yes'.

وسألته عن النثر للسكر في العرس أو غيره أيصلح أكله ؟ قال: يكره أكل ما انتهب.

And I asked him-asws about the confuting of the sugar during the wedding, or something else, is it correct to eat it? He-asws said: 'It is abhorrent to eat what is expired'.

وسألته عن جعل الآبق والضالة، قال: لا بأس.

And I asked him-asws about making (a reward) for the absconded and the lost. He-asws said: 'There is no problem'.

وسألته عن بيع الولاء يحل ؟ قال: لا.

And I asked him-asws about selling the loyalty, Permissible?' He-asws said: 'No'.

وسألته عن الرجل هل يصلح أن يصلي في مسجد و حيطانه كوى كله قبلته وجانبيه وأمرأة تصلي حياله يراها ولا تراه ؟ قال: لا بأس.

And I asked him-asws about the man, is it correct if he prays Salat in a Masjid and its walls have holes in them, its front and its sides, and a woman is praying Salat behind it, he can see her and she cannot see him?' He-asws said: 'There is no problem'.

وسألته عن المرأة تكون في صلاتها قائمة يبكي ابنها إلى جنبها، هل يصلح لها أن تتناوله وتحمله وهي قائمة ؟ قال: لاتحمل وهي قائمة.

And I asked him-asws about the woman who happens to be standing in her Salat, her son is crying by her side, is it correct for her that she takes him and carries him while she is standing?' He-asws said: 'She cannot carry while she is standing'.

وسألته عن الاضحية، قال: ضح بكبش أملح أقرن فحلا سمينا، فإن لم تجد كبشا سمينا فمن فحولة المعزى وموجوء من الضأن أو المعزى، فإن لم تجد فنعجة من الضأن سمينة.

And I asked him-asws about the sacrifice. He-asws said: 'Sacrifice with a ram, clear, horned, male, fat. If you cannot find a fat ram, then a male goat, and a fat one from the sheep or the goat. If you cannot find, then and ewe from the fat sheep.

وكان علي (عليه السلام) يقول: ضح بثني فصاعدا، واشتره سليم الاذنين و العينين، واستقبل القبلة، وقل حين تريد أن تذبح: (وجهت وجهي للذي فطرالسماوات والارض حنيفا مسلما وما أنا من المشركين إن صلاتي ونسكي ومحياي و مماتي لله رب العالمين، لا شريك له وبذلك امرت وأنا من المسلمين، اللهم منك ولك، اللهم تقبل مني، بسم الله الذي لاإله إلا هو والله أكبر وصلى الله على محمد وعلى أهل بيته) ثم كل وأطعم.

And Ali-asws was saying: 'Sacrifice with a praiseworthy onwards, and buy it (which is) sound (in good order) of the ears, and the eyes, and face the Qiblah, and say when you want to sacrifice, 'I turn my face to the One Who Originated the skies and the earth, being upright, Muslim, and I am not from the Polytheists. My Salat and my rituals and my life and my death are for Allah-azwj Lord-azwj of the worlds, there being no associates for Him-azwj, and by that I am Commanded

and I am from the submitters. O Allah-azwj! From You-azwj and for You-azwj. Accept from me. In the Name of Allah-azwj Who, there is no god except He-azwj, and Allah-azwj is the Greatest, and may Allah-azwj Send Salawat upon Muhammad-saww and upon the People of his-saww Household', then eat and feed'.

وسألته عن التكبير في أيام التشريق، قال: يوم النحر صلاة الاولى إلى آخر أيام التشريق من صلاة العصر يكبر يقول: (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمدالله أكبر على ما هدانا الله أكبر على ما رزقنا من بهيمة الانعام).

And I asked him-asws about the Takbeer in the days of Al-Tashreek. He-asws said: 'The day of the sacrifice, the first Salat up to the end of the days of Al-Tashreek from Salat Al-Asr, exclaim Takbeer saying, (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمدالله أكبر على ما هدانا الله أكبر على ما رزقنا من بهيمة الانعام).

وسألته عن الرجل يكون لولده الجارية أيطؤها ؟ قال: إن أحب أن يقومها على نفسه قيمة، ويشهد شاهدين على نفسه بثمنها، فيطؤها إن أحب، وإن كان لولده مال وأحب أن يأخذ منه فليأخذ، وإن كانت الام حية فلا احب أن تأخذ منه شيئا إلا قرضا.

And I asked him-asws about the man whose son happens to have the slave girl, can he copulate with her?' He-asws said: If he likes he can evaluate a price upon himself, and get two witnesses to witness upon himself with her price, then he can copulate with her if he so like; and if there was wealth for his son and he like to take from it, then let him take, and if it the mother was alive, then it is not liked that he takes anything from it except borrows it'.

وسألته عن الرجل يذبح على غير قبلة قال: لا بأس إذا لم يتعمد، وإن ذبح ولم يسم فلا بأس أن يسمي إذا ذكر بسم الله على أوله وآخره ثم يأكل.

And I asked him-asws about the man slaughtering upon a direction other than the Qiblah. He-asws said: 'There is no problem when it was not deliberate; and if he slaughters and does not Name (Bismillah), there is no problem if he Name when he remembers, 'Bismillah upon its beginning and its end', then he can eat'.

وسألته عن الزكاة أيعطاها من له المائة، قال: نعم، ومن له الدار والعبد، فإن الدار ليس نعدها مالا.

And I asked him-asws about the Zakat, can one give it to the one who has one hundred for him?' He-asws said: 'And the one who has a house for him, and the slave, for the hour, we-asws do not count it as wealth'.

وسألته عن الحائض قال: يشرب من سؤرها ولا يتوضؤ منه.

And I asked him-asws about the menstruating one. He-asws said: 'You can drink from her left-over, but you cannot do Wudu from it'.

وسألته عن المملوك يعطى من الزكاة ؟ قال: لا.

And I asked him-asws about the slave, can he be given from the Zakat?' He-asws said: 'No'.

وسألته عن الصرورة يحجه الرجل من الزكاة ؟ قال: نعم، وليس ينبغي لاهل مكة أن يمنع الحاج شيئا من الدور ينزلونها.

And I asked him-asws about the ones not having had performed Hajj, can they make get them to perform Hajj from the Zakat?' He-asws: 'Yes, and it isn't befitting for the people of Makkah that he prevents the pilgrim of anything from the houses to descend'.

وسألته عن قول الله عزوجل: (اذكرو الله كثيرا) قال: قلت: من ذكر الله مائتي مرة أكثير هو ؟ قال: نعم.

And I asked him-asws about the Words of Allah-azwj Mighty and Majestic: ***and remember Allah much, [8:45]***. I said, 'One who mentions Allah-azwj two hundred times, it is (classified as) 'much'?' He-asws said: 'Yes'.

وسألته عن النوم بعد الغداة، قال: لا حتى تطلع الشمس.

And I asked him-asws about the sleeping after the early morning. He-asws said: 'No, until the sun emerges'.

قال: وذكر الخاتم قال: إذا اغتسلت فحوله من مكانه، وإن نسيت حتى تقوم في الصلاة فلا آمرك أن تعيد الصلاة

And I mentioned the ring. He-asws said: 'When you wash, then turn it from its place, and if you forget until you are standing in the Salat, then I-asws do not order you to repeat the Salat'.

وذكر ذوالقرنين قلت: عبدا كان أم ملكا ؟ قال: عبد أحب الله فأحبه، ونصح لله فنصحه الله.

And I mentioned Zulqarnayn, I said, 'Was he a servant (Prophet-as) or a king?' He-asws said: 'A servant who loved Allah-azwj and Allah-azwj Loved him, and he advised for the Sake of Allah-azwj, so Allah-azwj Advised him'.

وسألته عن الاختلاف في القضاء عن أمير المؤمنين (عليه السلام) في أشياء من المعروف إنه لم يأمر بها ولم ينه عنها إلا أنه نهى عنها نفسه وولده، فقلت: كيف يكون ذلك ؟ قال: أحلتها آية، وحرمتها آية.

And I asked him-asws about the differing in the judgments of Amir Al-Momineen-asws regarding things from the good he-asws did not order with nor did he-asws forbid from these except that he-asws forbade himself-asws and his-asws children from these, so I said, 'How can that be so?' He-asws said: 'A Verse Permitted it and a Verse Prohibited it'.

فقلت: هل يصلح إلا بأن إحداهما منسوخة أم هما محكمتان ينبغي أن يعمل بهما ؟ قال: قد بين إذ نهى نفسه وولده.

I said, 'Is it correct until one of the two was Abrogated or they are both Decisive, that he-asws acted with both of these?' He-asws said: 'That is clear when he-asws forbade himself-asws and his-asws children'.

قلت له: فما منع أن يبين للناس ؟ قال: خشي أن لا يطاع، ولو أن أمير المؤمنين (عليه السلام) ثبتت قدماه أقام كتاب الله كله، والحق كله. وصلى حسن وحسين وراء مروان ونحن نصلي معهم.

I said to him-asws, 'So what prevented him-asws to explain to the people?' He-asws said: 'Fear that he-asws would not be obeyed, and if Amir Al-Momineen-asws had affirmed his-asws feet, he-asws would have established the Book of Allah-azwj all of it, and the Truth, all of it. And Hassan-asws and Husayn-asws had prayed Salat behind Marwan (due to Taqaiyya), and we-asws pray Salat with them'.

وسألته عمن يروي عنكم تفسيرا وثوابه عن رسول الله (صلى الله عليه وآله) في قضاء أو طلاق أو في شئ لم نسمعه قط من مناسك أو شبهه في غير أن يسمى لكم عدوا، أو يسعنا أن نقول في قوله: الله أعلم إن كان محمد يقولونه، قال: لا يسعكم حتى، تستيقنوا.

And I asked him-asws about the one who reports an interpretation from you-asws, and its Reward from Rasool-Allah-saww regarding a judgment, or divorce, or regarding anything we have not heard at all from a ritual, or its like regarding other than the enemies are naming for you-asws, or does it give us the leeway that we should be saying regarding his words, 'Allah-azwj is more Knowing if Muhammad-saww had said it'. He-asws said: 'There is no leeway for you until you are certain'.

وسألته عن نبي الله هل كان يقول على الله شيئا قط، أو ينطق عن هوى، أو يتكلف ؟ فقال: لا،

And I asked him-asws about a Prophet-as of Allah-azwj, did he-as (ever) say anything against Allah-azwj at all, or spoken from his-as own whims, or assumed?' He-asws said: 'No'.

فقلت: أرأيتك قوله لعلي (عليه السلام): من كنت مولاه فعلي مولاه، الله أمره به ؟ قال: نعم،

I said, 'What is your-asws view of his-saww words for Ali-asws: 'One whose Master I-saww was, so Ali-asws is his Master-asws', did Allah-azwj Command him-saww with it?' He-asws said: 'Yes'.

قلت: فأبرء إلى الله ممن أنكر ذلك منذ يوم أمر به رسول الله (صلى الله عليه وآله) ؟ قال: نعم،

I said, 'So, shall I disavow to Allah-azwj from the one who denies that since the day Rasool-Allah-saww ordered with it?' He-asws said: 'Yes'.

قلت: هل يسلم الناس حتى يعرفوا ذلك ؟ قال: لا، إلا المستضعفين من الرجال والنساء والولدان الذين لا يستطيعون حيلة ولا يهتدون سبيلا.

I said, 'Are the people safe until they recognise that?' He-asws said: 'No, ***Except the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]***'.

قلت: من هو ؟ قال: أرأيتم خدمكم ونساءكم ممن لا يعرف ذلك أتقتلون خدمكم وهم مقرون لكم ؟ وقال: من عرض عليه ذلك فأنكره فأبعده الله وأسحقه لا خير فيه.

I said, 'Who is it?' He-asws said: 'What is your view of your servants and your womenfolk, they are from the ones who do not recognise that, will you be killing your servants while they are joined to you?' And he-asws said: 'One to whom that is presented, but he denies it, so Allah-azwj is Remote from him and he is destroyed, there is no good in him'.

وسألته عن رجل يقول: إن اشتريت فلانا فهو حر، وإن اشتريت هذا الثوب فهو صدقة، وإن نكحت فهي طلاق، قال: ليس ذلك بشئ.

And I asked him-asws about a man saying, I buy so and so but he is free, and I buy this cloth but it is a charity, and I marry but it is a divorce'. He-asws said: 'That isn't anything (no effect)'.

وسألته عن الرجل يطلق امرأته في غير عدة، فقال: ان ابن عمر طلق امرأته على عهد رسول الله (صلى الله عليه وآله) وهي حائض، فأمره رسول الله (صلى الله عليه وآله) أن يراجعها ولم يحسب تلك التطليقة.

And I asked him-asws about the man who divorces his wife without a waiting period. He-asws said: 'Ibn Umar divorced his wife in the era of Rasool-Allah-saww and she was menstruating, so Rasool-Allah-saww ordered him to return to her and did not count that as the divorce'.

وسألته عن الرجل يقول لا مرأته: أنت علي حرام. قال: هي يمين يكفرها، قال الله تعالى لمحمد (صلى الله عليه وآله): (يا أيها النبي لم تحرم ما أحل الله لك تبتغي مرضات أزواجك والله غفور رحيم قد فرض الله لكم تحلة أيمانكم والله موليكم) فجعلها يمينا فكفر هانبي الله (صلى الله عليه وآله).

And I asked him-asws about the man who is saying to his wife, 'You are Prohibited unto me'. He-asws said: 'It is an oath, he should expiate it. Allah-azwj the Exalted Said to Muhammad-saww: ***O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1] Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, [66:2]***. He-azwj Made it to be an oath, so Rasool-Allah-saww atoned for it'.

وسألته بما يكفر يمينه ؟ قال إطعام عشرة مساكين. فقلت: كم إطعام كل مسكين ؟ فقال: مدمد.

And I asked him-asws of what can one expiate an oath with?' He-asws said: 'The feeding of ten poor ones'. I said, 'How much to feed each poor one?' He-asws said: 'A Mudd, a Mudd (Handful)'.

وسألته عن رجل أكل ربا لا يرى إلا أنه حلال، قال: لا يضره حتى يصيبه متعمدا فهو رباء.

And I asked him-asws about a man who consumes interest, not viewing it except as Permissible. He-asws said: 'It would not harm him until he attaint it deliberately, then it would be interest'.

وسألته عن هذه الآية: (أو كسوتهم للمساكين) قال: ثوب يواري به عورته.

And I asked him-asws about this Verse; '***or their clothing [5:89]*** for the poor. He-asws said: 'A garment to cover his nakedness with'.

وسألته عن رجل يقول: علي نذر، ولا يسمي شيئا، قال: ليس بشئ.

And I asked him-asws about a man who is saying, 'Upon me is a vow', and he does not specify anything. He-asws said: 'It isn't anything'.

وسألته عن الصيام في الحضر، قال: ثلاثة أيام في كل شهر: الخميس في جمعة، والاربعاء في جمعة، والخميسن في جمعة.

And I asked him-asws about the Fasting during the staying. He-asws said: 'Three days during every month – the Thursday in a week, and the Wednesday in a week, and the Thursday in a week'.

وسألته عن الرجل يموت وله ام ولد وله معها ولد، أيصلح للرجل أن يتزوجها ؟ قال: اخبرك ما أوصى علي (عليه السلام) في امهات الاولاد ؟ قلت: نعم، قال: إن عليا أوصى: أيما امرأة منهن كان لها ولد فهي من نصيب ولدها.

And I asked him-asws about the man who dies and for him is a mother of a child, and for him is a child with her, is it correct for the man that he gets married to her?' He-asws said: 'Shall I-asws inform you what Ali-asws bequeathed regarding the mothers of the children?' I said, 'Yes'. He-asws said: 'Ali-asws bequeathed: 'Whichever women from them who has a child for her, so she is from a share of her child'.

وسألته عن كسب الحجام، قال: إن رجلا أتى رسول الله (صلى الله عليه وآله) يسأله عنه، فقال له: هل لك ناضح ؟ قال: نعم، قال: اعلفه إياه.

And I asked him-asws about the earning of the cupper. He-asws said: 'A man came to Rasool-Allah-saww to ask him-saww about it. He-saww said to him: 'Is there a (water-drawing) camel for you?' He said, 'Yes'. He-saww said: 'Let it draw it for him'.

وسألته عن الرجل يتعمد الغناء يجلس إليه ؟ قال: لا.

And I asked him-asws about the man who deliberates the singing, can one be seated to him?' He-asws said: 'No'.

وسألته عن الرجل يتصدق على ولده أيصلح له أن يردها ؟ قال: قال رسول الله (صلى الله عليه وآله): الذي يتصدق بصدقة ثم يرجع فيها مثل الذي يقئ ثم يرجع في قيئه.

And I asked him-asws about the man who gives charity unto his child, is it correct for him that he retracts it?' He-asws said: 'Rasool-Allah-saww said: 'The one who gives charity with a charity then retracts it, is an example of the one who vomits then retracts regarding his vomit'.

وسألته عن رجل يمر على ثمرة فيأكل منها ؟ قال: نعم، قد نهى رسول الله (صلى الله عليه وآله) أن تستر الحيطان برفع بنائها.

And I asked him-asws about a man who passes by a fruit, so he eats from it? He-asws said: 'Yes, Rasool-Allah-saww had forbidden that if it was veiled by the walls by the tallness of its construction'.

وسألته عن الرجل يعطي الارض على أن يعمرها ويكري أنهارها بشئ معلوم، قال: لا بأس.

And I asked him-asws about the man who gives the land upon (a stipulation) that he would build it and to flow its rivers, for something known. He-asws said: 'There is no problem'.

وسألته عن أهل الارض أيأكل في إنائهم إذا كانوا يأكلون الميتة والخنزير ؟ قال: لا، ولا في آنية الذهب والفضة.

And I asked him-asws about the people of the land (Zimmi), can one eat in their utensils when they were eating the dead and the pig?' He-asws said: 'No, nor in a utensil of the gold and the silver'.

وسألته عن الكبائر التي قال الله عزوجل: (إن تجتنبوا كبائر ما تنهون عنه) قال: التي أوجب الله عليها النار.

And I asked him-asws about the major sins which Allah-azwj Mighty and Majestic Said: ***If you shun the major sins which you are Forbidden from, [4:31]***. He-asws said: 'Those Allah-azwj has Obligated the Fire upon'.

وسألته عن الرجل يصرم أخاه وذا قرابته ممن لا يعرف الولاية ؟ قال: إن لم يكن عليه طلاق أو عتق فليكلمه.

And I asked him-asws about the man, 'Can one abandon his brother and the one with his relationship from the ones who do not recognise the Wilayah?' He-asws said: 'If there does not happen to be a divorce or a freeing (of a slave) upon him, then let him speak to him'.

وسألته عمن يرى هلال شهر رمضان وحده لا يبصره غيره، أله أن يصوم ؟ قال: إذا لم يشك فيه فليصم وحده، ويصوم مع الناس إذا صاموا.

And I asked him-asws about the one sees the crescent of a Month of Ramazan alone, no one else having sighted it, is it for him that he Fasts? He-asws said: 'When he does not doubt regarding it, then let him Fast alone, and he should Fast along with the people when they Fast'.

وسألته عن رجل طاف فذكر أنه على غير وضوء فكيف يصنع ؟ قال: يقطع طوافه، ولا يعتد بما طاف، وعليه الوضوء.

And I asked him-asws about a man who performs Tawaaf, then he remembers that he is upon without a Wudu, how should he deal with it?' He-asws said: 'He should terminate his Tawaaf and not repeat what Tawaaf he had performed, and upon him is the Wudu'.

وسألته عن الرجل أيصلح أن يلمس ويقبل وهو يقضي شهر رمضان ؟ قال: لا

And I asked him-asws about the man, is it correct that he touches and kisses (his wife) while he is paying back (Fasts of) a Month of Ramazan?' He-asws said: 'No'.

وسألته عن الرجل يمشي في العذرة وهي يابسة فتصيب ثيابه أو رجله، أيصلح له أن يدخل المسجد فيصلي ولم يغسل ما أصابه ؟ قال: إذا كان يا بسا فلا بأس.

And I asked him-asws about the man who walks in the filth and it is dry, and it hits his clothes or his leg, is it correct for him that he enters the Masjid and he prays Salat, and does not wash what had hit him?' He-asws said: 'When it was dry, then there is no problem'.

وسألته عن الرجل يؤذن أو يقيم وهو على غير وضوء أيجزيه ذلك ؟ قال: أما الاذان فلا بأس، وأما الاقامة فلا يقيم إلا على وضوء، قلت: فإن أقام وهو على غير وضوء أيصلي بإقامته ؟ قال: لا.

And I asked him-asws about the man proclaiming Azaan or Iqamah while he is without Wudu, is that allowed for him?' He-asws said: 'As for the Azaan, there is no problem, and as for the Iqamah, he should not proclaim Iqamah without Wudu'. I said, 'If he proclaims Iqamah while he is without Wudu, can one pray Salat to his Iqamah?' He-asws said: 'No'.

وسألته عن الرجل يكسر بيض الحمام أو بعضه وفي البيض فراخ تتحرك، ما عليه ؟ قال: يتصدق عما تحرك منه بشاة، يتصدق بلحمها إذا كان محرما، وإن لم يتحرم الفراخ تصدق بثمنه دراهم أو شبهه، أو اشترى به علفا لحمام الحرم.

And I asked him-asws about the man who breaks an egg of the dove or part of it, and in the egg there is a chick, what is upon it?' He-asws said: 'He should give in charity of what moved from it, with a ram, giving in charity with its meat when he was in Ihraam, and if he is not Ihraam, he should give in charity with its price in Dirhams or the like of it, or but bird-seed for the doves of the Sanctuary (Harrum)'.

وسألته عن رجل أصاب بيض نعام فيه فراخ قد تحركت، ما عليه ؟ قال: لكل فرخ بعير ينحره بالمنحر.

And I asked him-asws about a man who attains an ostrich egg wherein is a moving chick, what is upon him? He-asws said: 'For every chick, a camel, sacrificing it by the neck'.

وسألته عن النضوح يجعل فيه النبيذ أيصلح للمرأة أن تصلي وهو على رأسها ؟ قال: لا حتى تغتسل منه.

And I asked him-asws about the perfume wherein is Al-Nabeez, is it correct for the woman that she prays Salat while it is upon her head?' He-asws said: 'No, until she washes from it'.

وسألته عن الكحل يصلح أن يعجن بالنبيذ ؟ قال: لا.

And I asked him-asws about the Kohl, is it correct for it to be kneaded with the Nabeez?' He-asws said: 'No'.

وسألته عن الرجل يلبس الثوب المشبع بالعصفر، قال: إذا لم يكن فيه طيب فلا بأس.

And I asked him-asws about the man wearing the cloth dyed with the saffron. He-asws said: 'When there does not happen to be any perfume in it, there is no problem'.

وسألته عن المرأة وهي مختضبة بالحناء والوسمة، قال: إذا برز الفم والمنخر فلا بأس.

And I asked him-asws about the woman, and she is dyed with the henna and the indigo. He said, 'When the mouth and the nostrils can be seen, there is no problem'.

وسألته عن الرجل لبس فراء الثعالب والسنانير، قال: لا بأس، ولا يصلى فيه.

And I asked him-asws about the man wearing fur of the fox and the rabbit. He-asws said: 'There is no problem, but he should not pray Salat in it'.

وسألته عن لبس السمور والسنجاب والفنك والقاقم، قال: لا بأس، ولا يصلى إلا أن يكون ذكيا.

And I asked him-asws about wearing the (fur of the) beaver, and the squirrel, and the fox, and the weasel. He-asws said: 'There is no problem, but he cannot pray Salat unless it happens to be purified'.

وسألته عن الاقران بين التين والتمرو سائر الفواكه أيصلح ؟ قال: نهى رسول الله (صلى الله عليه وآله) عن الاقران، فإن كنت وحدك فكل ما أحببت، وإن كنت مع قوم فلا تقرن إلا بإذنهم.

And I asked him-asws about the pairing between the olives and the dates, and the rest of the fruits, is it correct?' He-asws said: 'Rasool-Allah-saww forbade from the pairing. If you are alone then eat what you like, and if you were with people, then do not pair except with their permission'.

وسألته عن الرجل يقعد في المسجد ورجله خارج منه، أو انتقل من المسجد وهو في صلاته، أيصلح له ؟ قال: لا بأس.

And I asked him-asws about the man sits in the Masjid and his legs are outside from it, or he shifts from the Masjid and he is in his Salat, is it correct for him?' He-asws said: 'There is no problem'.

وسألته عن الفضة في الخوان والصحفة والسيف والمنطقة وبالسرج أو اللجام يباع بدراهم أقل من الفضة أو أكثر يحل ؟ قال: يبيع الفضة بدنانير، وما سوى ذلك بدراهم.

And I asked him-asws about the silver (ware) in the table, and the platters, and the sword, and the girdle, and the saddle and the bridle, should one sell for Dirhams less than the silver or is more Permissible?' He-asws said: 'Sell the silver for the Dinars, and whatever is besides that for the Dirhams'.

وسألته عن السرجو اللجام فيه الفضة أيركب به ؟ قال: إن كان مموها لا تقدر أن تنزع منه شيئا فلا بأس وإلا فلا تركب به.

And I asked him-asws about the saddle and the bridle wherein is the silver, can one ride with it? 'He-asws said: 'If it was such that nothing can be removed from it, then there is no problem, or else do not ride with it'.

وسألته عن السيف يعلق في المسجد ؟ قال: أما في القبلة فلا، وأما في جانبه فلا بأس.

And I asked him-asws about the sword hanged in the Masjid. He-asws said: 'As for in the Qiblah, so no, and as for in its side, there is no problem'.

وسألته عن ألبان الاتن، أيشرب لدواء أو يجعل لدواء ؟ قال: لا بأس.

And I asked him-asws about the dairy products, can one drink for medication or make it to be in a medication?' He-asws said: 'There is no problem'.

وسألته عن الشرب في الاناء يشرب فيه الخمر، قدح عيدان أو باطية أيشرب فيه ؟ قال: إذا غسل فلا بأس.

And I asked him-asws about the drinking in a utensil in which the wine is drunk, a wooden mug or of glass, can one drink in it?' He-asws said: 'When it is washed, there is no problem'.

وسألته عن الرجل يغتسل في المكان من الجنابة أو يبول ثم يجف، أيصلح له أن يفترش ؟ قال: نعم إذا كان جافا.

And I asked him-asws about the man washing in the place from the sexual impurity, or he urinates then it dries, is it correct that he spreads (for bed)?' He-asws said: 'Yes, when it was dry'.

وسألته عن الرجل يمر بالمكان فيه العذرة فتهب الريح فتسفي عليه من العذرة فيصيب ثوبه ورأسه، أو يصلي قبل أن يغسله ؟ قال: نعم ينفضه ويصلي فلا بأس.

And I asked him-asws about the man who passed by the place wherein is the filth, and the wind blows it upon him from the filth, and it hits his clothes and his head, can he pray Salat before he washes it?' He-asws Yes, he should shake it off and pray Salat, there is no problem'.

وسألته عن الخمر يكون أوله خمرا ثم يصير خلا، أيؤكل ؟ قال. نعم إذا ذهب سكره فلا بأس.

And I asked him-asws about the wine, the beginning of it happens to be wine, then it becomes vinegar, can one consume it?' He-asws said: 'Yes, when its intoxicant is gone, there is no problem'.

وسألته عن حب الخمر أيجعل فيه الخل والزيتون أو شبهه ؟ قال: إذا غسل فلا بأس.

And I asked him-asws about a container of the wine, can one make the vinegar, and the olive or the likes of it to be in it?' He-asws said: 'When it is washed, there is no problem'.

وسألته عن العقيقة عن الغلام والجارية ما هي ؟ قال: سواء كبش كبش، ويحلق رأسه في السابع، ويتصدق بوزنه ذهبا أو فضة، فإن لم يجد رفع الشعر أو عرف وزنه فإذا أيسر تصدق بوزنه.

And I asked him-asws about the Aqeeqa of the boy and the girl, what is it? He-asws said: 'Same, a ram, a ram, and his head would be shaved in the seventh (day), and charity be given of its weight in gold or silver. If he cannot find, shave the hair or recognise its weight, so whenever he is affluent (can afford it), then give in charity of its weight'.

وسألته عن الرجل يدعو وحوله إخوانه يجب عليهم أن يأمنوا ؟ قال: إن شاؤوا فعلوا، وإن شاؤوا سكتوا، فإن دعا بحق وقال لهم: أمنوا وجب عليهم أن يفعلوا.

And I asked him-asws about the man who supplicates and his brethren are around him, is it Obligatory upon them to say 'Ameen'? He-asws said: 'If they so desire to, they can do so, and they like to they remain silent. If his supplication is rightful and he says to them, 'Say Ameen', it Obligates upon them that they do so'.

وسألته عن الغناء أيصلح في الفطر والاضحى والفرح ؟ قال: لا بأس ما لم يزمر به.

And I asked him-asws about the singing, is it correct during the (Eids of) Al-Fitr and Al-Azha and the happiness? He-asws said: 'There is no problem for as long as he does not blows (flute etc.) with it'.

وسألته عن شارب الخمر ما حاله إذا سكرمنها ؟ قال: من شرب الخمر فمات بعده بأربعين يوما لقى الله كعابد وثن.

And I asked him-asws about a drinker of the wine, what is his state when he is intoxicated from it? He-asws said: 'One who drinks the wine and he dies after it within forty days, would meet Allah-azwj like a worshipper of idols'.

وسألته عن النوح على الميت أيصلح ؟ قال: يكره.

And I asked him-asws about the lamenting upon the dead, is it correct?' He-asws said: 'It is disliked'.

وسألته عن الشعر أيصلح أن ينشد في المسجد ؟ قال: لا بأس.

And I asked him-asws about the poetry, is it correct if one vocalises in the Masjid?' There is no problem'.

وسألته عن الضالة أيصلح أن تنشد في المسجد ؟ قال: لا بأس.

And I asked him-asws about the lost property, is it correct that one publicises it in the Masjid? He-asws said: 'There is no problem'.

وسألته عن فطرة شهر رمضان على كل إنسان هي، أم على من صام وعرف الصلاة ؟ قال: كل صغير وكبير ممن يعول.

And I asked him-asws about Fitra of a Month of Ramazan, is it upon every human being, or upon one who Fasts and knows the Salat? He-asws said: 'Every young and old from the ones dependant'.

وسألته عن قتل النملة أيصلح ؟ قال: لا تقتلها إلا أن تؤذيك.

And I asked him-asws about killing the ant, is it correct? He-asws said: 'Do not kill it except if it is harming you'.

وسألته عن قتل الهدهد، قال: لا تؤذيه ولا تذبحه فنعم الطير هو.

And I asked him-asws about killing the Hoopoe bird. He-asws said: 'Neither harm it nor slaughter it, for it is the good bird'.

وسألته عمن ترك قراءة ام القرآن ما حاله ؟ قال: إن كان متعمدا فلا صلاة له، وإن كان نسي فلا بأس.

And I asked him-asws about the one who leaves recitation of the Mother of the Quran, what is its state?' He-asws said: 'If it was deliberate, there is no Salat for him, and if it was out of forgetfulness, there is no problem'.

وسألته عن الضب واليربوع أيحل أكله ؟ قال: لا.

And I asked him-asws about the lizard and the jerboa, it is Permissible to eat it?' He-asws said: 'No'.

وسألته عمن كان عليه يومان من شهر رمضان كيف يقضيهما، قال: يفصل بينهما بيوم، وإن كان أكثر من ذلك فلا يقضيه إلا متواليا.

And I asked him-asws about the one who had two days from a Month of Ramazan upon him, how would he pay back (the Fasting). He-asws said, 'He would separate between them by a day; and if it was more than that, then he should not pay it back except consecutively'.

وسألته عن الرجل يلاعب المرأة أو يجردها أو يقبلها فيخرج منه الشئ ما عليه ؟ قال: إن جاءت الشهوة وخرج بدفق وفتر لخروجه فعليه الغسل، وإن كان إنما هو شئ لا يجد له شهوة ولا فترة لا غسل عليه، ويتوضؤ للصلاة.

And I asked him-asws about the man playing with the woman, or strips her, or kisses her, and something comes out from him, what is upon him?' He-asws said: 'If the lust comes and it comes out with a stream and there is a period to its exit, then upon him is the bathing; and if it was rather something which he did not find any lust for it nor a period (of its exit), there is no bathing upon him, and he can perform Wudu for the Salat'.

وسألته عن المرأة ألها أن تعطي من بيت زوجها شيئا بغير إذنه ؟ قال: لا إلا أن يحللها.

And I asked him-asws about the woman, is it for her that she gives something from the house of her husband without his permission? He-asws said: 'No, except if he has permitted her'.

وسألته عن الرجل يطوف بعد الفجر أيصلي الركعتين خارجا من المسجد ؟ قال: يصلي في مكة لا يخرج منها إلا أن ينسى فيخرج فيصلي، فإذا رجع إلى المسجد فليصل أي ساعة شاء ركعتي ذلك الطواف.

And I asked him-asws about the man who performs Tawaaf before the dawn, can he pray the two Cycles outside from the Masjid? He-asws said: 'He can pray Salat in Makkah, not having gone out from it except if he forgets and goes out and he prays Salat. So, when he returns to the Masjid, then let him pray Salat whichever time he so desires, two Cycles of that Tawaaf'.

وسألته عن الرجل يطوف الاسبوع ولا يصلي ركعتيه حتى يبدو له أن يطوف اسبوعا، هل يصلح ذلك ؟ قال: لا حتى يصلي ركعتي الاسبوع الاول، ثم ليطف إن شاء ما أحب.

And I asked him-asws about the man who perform Tawaaf, the seven circuits, and he does not pray Salat of its two Cycles until it appears to him that he has performed Tawaaf of seven circuits, is that correct? He-asws said: 'No, until he prays two Cycles Salat of the first seven circuits, then let him perform Tawaaf if he so desires, whatever (number of times) he likes to'.

وسألته عن الرجل هل يصلح له أن يقف بعرفات على غير وضوء ؟ قال: لا يصلح له إلا وهو على وضوء.

And I asked him-asws about the man, is it correct for him that he pauses at Arafat upon without a Wudu?' He-asws said: 'It is not correct for him except and he is upon Wudu'.

وسألته عن الرجل هل يصلح أن يقف على شئ من المشاعر وهو على غير وضوء ؟ قال: لا يصلح إلا على وضوء.

And I asked him-asws about the man, is it correct that he pauses at something from the Monuments (Holy places of worships) and he is upon without a Wudu?' He-asws said: 'It is not correct except upon a Wudu'.

وسألته عن الرجل هل يصلح أن يقضي شيئا من المناسك وهو على غير وضوء ؟ قال: لا يصلح إلا على وضوء.

And I asked him-asws about the man, is it correct that he fulfils something from the rituals and he is upon (a state) without Wudu? He-asws said: 'It is not correct except upon Wudu'.

وسألته عن الرجل يكون له الثوب قد أصابته الجنابة فلم يغسله، هل يصلح النوم فيه ؟ قال: يكره.

And I asked him-asws about the man who happens to have the garment for him having been hit by the sexual impurity, but he did not wash it, is it correct for him to sleep in it?' He-asws said: 'It is disliked'.

وسألته عن الرجل يعرق في الثوب يعلم أن فيه جنابة كيف يصنع ؟ هل يصلح له أن يصلي قبل أن يغسل ؟ قال: إذا علم أنه إذا عرق أصاب جسده من تلك الجنابة التي في الثوب فليغسل ما أصاب جسده من ذلك، وإن علم أنه قد أصاب جسده ولم يعرف مكانه فليغسل جسده كله.

And I asked him-asws about the man who sweats in the cloth (and) knows that in it is a sexual impurity, how should he deal with it? Is it correct for him that he prays Salat before he washes?' He-asws said: 'When he knows that sweat had hit his body from that sexual impurity which is in the cloth, then let him wash whatever hit his body from that, and if he knows that it has hit his body and does not know its place, then let him wash his body, all of it'.

وسألته عن القعود في العيدين والجمعة والامام يخطب كيف هو ؟ أيستقبل الامام أو القبلة ؟ قال: يستقبل الامام.

And I asked him-asws about the sitting during the two Eids and the Friday (Salats) while the prayer leader is addressing, how is it? Should he face the prayer leader or the Qiblah? He-asws said: 'He should face the prayer leader'.

وسألته عن العجوز والعاتق هل عليهما من التزين والتطيب في الجمعة والعيدين ما على الرجال ؟ قال: نعم.

And I asked him-asws about the old woman and the young girl, is it upon them from the adorning and the perfuming during the Friday and the two Eids, what is upon the men?' He-asws said: 'Yes'.

وسألته عن الرجل يسهو فيبني على ما ظن كيف يصنع ؟ أيفتح الصلاة أو يقوم فيكبر ويقرء ؟ وهل عليه أذان وإقامة ؟ وإن كان قد سها في الركعتين الاخراوين وقد فرغ من قراءته هل عليه أن يسبح أو يكبر ؟

And I asked him-asws about the man who forgets, and he builds (the Salat) upon what he thinks, how should he deal with it? Should he begin the Salat or stand and exclaim Takbeer and recite? And is it upon him, the Azaan and the Iqamah? And if he had forgotten during the two last Cycles and he is free from his recitations, is it upon him that he Glorifies or exclaims Takbeer?'

قال: يبني على ما كان صلى إن كان فرغ من القراءة، فليس عليه قراءة وليس عليه أذان ولا إقامة، ولا سهو عليه.

He-asws said: 'He should build upon what he had already prayed of the Salat if he was free from the recitation, so there wouldn't be any recitation upon him, and there would neither be Azaan nor Iqaamah upon him, nor (Sajdah of) forgetfulness upon him'.

وسألته عن التكبير أيام التشريق هل ترفع فيه الايدي أم لا ؟ قال: ترفع يدك شيئا أو تحركها.

And I asked him-asws about the Takbeer of the days of Al-Tashreek, are the hands to be raised during it or not?' He-asws said: 'Raise your hands by something or move it'.

وسألته عن التكبير أيام التشريق أو اجب هو ؟ قال: يستحب، فإن نسيه فليس عليه شئ.

And I asked him-asws about the Takbeer of the days of Al-Tashreek, is it Obligatory? He-asws said: 'If he forgets it, there isn't anything upon him'.

وسألته عن النساء هل عليهن التكبير أيام التشريق ؟ قال: نعم ولا يجهرن به.

And I asked him-asws about the women, is the Takbeer upon them in the days of Al-Tashreek? He-asws said: 'Yes, but they shouldn't be loud with it'.

وسألته عن الرجل يدخل مع الامام وقد سبقه بركعة فيكبر الامام إذا سلم أيام التشريق كيف يصنع الرجل ؟ قال: يقوم فيقضي ما فاته من الصلاة، فإذا فرغ كبر.

And I asked him-asws about the man who enters along with the prayer leader, and he has preceded him by a Cycle, so the prayer leader exclaims Takbeer when he greets in the days of Al-Tashreek, how should the man deal with it? He-asws said: 'He would stand and fulfil whatever was missed from the Salat. When he is free, then he should exclaim Takbeer'.

وسألته عن الرجل يصلي وحده أيام التشريق هل عليه تكبير ؟ قال: نعم، وإن نسيه فلا بأس.

And I asked him-asws about the man who prays Salat alone in the day of Al-Tashreek, is the Takbeer upon him? He-asws said: 'Yes, and if he forgets it, there is no problem'.

وسألته عن القوم أيام التشريق ما هو ؟ قال: يقول: (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمد، الله أكبر على ما هدانا، الله أكبر على ما رزقنا من بهيمة الانعام).

And I asked him-asws about the words in the days of Al-Tashreek, what is it?' He-asws said: 'He should say, (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمد، الله أكبر على ما هدانا، الله أكبر على ما رزقنا من بهيمة الانعام).

وسألته عن النوافل أيام التشريق هل فيها تكبير ؟ قال: نعم، وإن نسي فلا بأس.

And I asked him-asws about the Optional Salat in the days of Al-Tashreek, are there Takbeers in these?' He-asws said: 'Yes, and if he forgets, then there is no problem'.

وسألته عن الرجل يسمع الاذان فيصلي الفجر ولا يدري طلع الفجر أم لا، ولا يعرفه غير أنه يظن أنه لمكان الاذان قد طلع هل يجزيه ذلك ؟ قال: لا يجزيه حتى يعلم أنه قد طلع.

And I asked him-asws about the man who hears the Azaan and he prays Al-Fajr Salat and he does not know whether the dawn has emerged or not, and nor does he recognise apart from that he thinks that it is at the place of the Azaan so it has emerged, would that suffice him? He-asws said: 'It does not suffice him until he knows that it (dawn) has emerged'.

وسألته عن المسلم العارف يدخل بيت أخيه فيسقيه النبيذ أو شرابا لا يعرفه، هل يصلح له شربه من غير أن يسأله عنه ؟ قال: إذا كان مسلما عارفا فاشرب ما أتاك به إلا أن تنكره.

And I asked him-asws about a knower Muslim who enters a house of his brother and he quenches him with Al-Nabeez, or a drink he does not recognise. Is it correct for him to drink it from without asking about it?' He-asws said: 'When he was a known Muslim, then drink whatever he comes with except if you deny it'.

وسألته عن الرجل هل يصلح له أن يتختم بالذهب ؟ قال: لا.

And I asked him-asws about the man, is it correct for him that he wears the ring of gold?' He-asws said: 'No'.

وسألته عن اللعب بأربعة عشر وشبهها، قال: لا تستحب شيئا من اللعب غير الرهان والرمي.

And I asked him-asws about the sport of 'Fourteen' and its like. He-asws said: 'Nothing from the sports is recommended apart from the contest (entailing physical exercise) and the archery'.

وسألته عن الرجل يفتتح السورة فيقرء بعضها ثم يخطئ فيأخذ في غيرها حتى يختمها، ثم يعلم أنه قد أخطأ، هل له أن يرجع في الذي افتتح وإن كان قدر كع وسجد ؟ قال: إن كان لم يركع فليرجع إن أحب، وإن ركع فليمض.

And I asked him-asws about the man who begins the Chapter (of the Quran in his Salat), and he recites part of it, then he errs and takes to another until he ends it, then he knows that he has erred, is it for him that he returns in that which he had begun, and even though he has done Ruku'u and Sajdah? He-asws said: 'If he has not done a Ruku'u, then let him return if he so likes to, and if he has done Ruku'u, then let him continue'.

وسألته عن الاضحية يخطئ الذي يذبحها فيسمي غير صاحبها، هل تجزي صاحب الاضحية ؟ قال: نعم إنما له ما نوى.

And I asked him-asws about the sacrifice, the one who slaughters it, errs and he names other than its owner, would it suffice the owner of the sacrifice? He-asws said: 'Yes, but rather for him is what is intended'.

وسألته عن الرجل يشتري الاضحية عوراء ولا يعلم إلا بعد شرائها، هل تجري عنه ؟ قال: نعم إلا أن يكون هديا فإنه لا يجوز ناقص الهدي.

And I asked him-asws about the man buying the one-eyed sacrificial animal, and he did not know except after buying it, would it suffice from him? He-asws said: 'Yes, except if is it an offering (of Hajj), for a deficient offering is not allowed'.

وسألته عن قوم في سفينة لا يقدرون أن يخرجوا إلا إلى الطين وماء هل يصلح لهم أن يصلوا الفريضة في السفينة ؟ قال: نعم.

And I asked him-asws about a people in a ship not able to come out except to the clay and water, is it correct for them that they pray the Obligatory Salat in the ship? He-asws said: 'Yes'.

وسألته عن قوم صلوا جماعة في سفينة أين يقوم الامام ؟ وإن كان معه نساء كيف يصنعون ؟ أقياما يصلون أو جلوسا ؟ قال: يصلون قياما، فإن لم يقدروا على القيام صلوا جلوسا، ويقوم الامام أمامهم والنساء خلفهم، فإن ضاقت السفينة قعدن النساء وصلى الرجال، ولا بأس أن تكون النساء بحيالهم.

And I asked him-asws about a people who pray in a congregation in a ship, where would the prayer leader stand? And if there were women with them, how would they be dealing with it? Should they pray standing or sitting? He-asws said: 'They should pray Salat standing, but if they are not able upon the standing, then they should pray sitting, and the prayer leader would stand in their front, and the women would be behind them. If the ship is too narrow, the women would sit back and the men would pray, and there is no problem if the women happen to be parallel to them'.

وسألته عن الرجل يخطئ في التشهد والقنوت، هل يصلح أن يردده حتى يذكره، أو ينصت ساعة ويتذكر ؟ قال: لا بأس أن يتردد وينصت ساعة حتى يذكر، وليس في القنوت سهو كما في التشهد.

And I asked him-asws about the man who errs in the Tashahhud and the Qunoot, is it correct that he hesitates it until he remembers it, or be silent for a while and remembers? He-asws said: 'There is no problem if he hesitates and is silent for a while until he remembers, and there isn't any forgetfulness in the Qunoot like what it is in the Tashahhud'.

وسألته عن الرجل يخطئ في قراءته، هل له أن ينصت ساعة ويتذكر ؟ قال: لا بأس.

And I asked him-asws about the man who errs in his recitation, is it for him that he is silent for a while and remembers?' He-asws said: 'There is no problem'.

وسألته عن الرجل أراد سورة فقرأ غيرها، هل يصلح له بعد أن يقرأ نصفها أن يرجعها إلى التي أراد ؟ قال: نعم ما لم تكن قل هو الله أحد وقل يا أيها الكافرون.

And I asked him-asws about the man intending a Chapter, but he recites another. Is it correct for him afterwards that he has recited half of it that he returns to that which he intended?' He-asws said: 'Yes, for as long as it happens to be ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed) and ***Say: 'O you Kafirs!' [109:1]*** (Surah Al-Kafiroun)'.

وسألته عن رجل قرأ سورة واحدة في ركعتين من الفريضة وهو يحسن غيرها وإن فعل فما عليه ؟ قال: إذا أحسن غيرها فلا يفعل، وإن لم يحسن غيرها فلا بأس، و إن فعل فلاشئ عليه ولكن لا يعود.

And I asked him-asws about a man who reads one Chapter in two Cycles from the Obligatory (Salat), and he is good at others, and if he does so, what would be upon him?' When he is good at others, he should not do so, and if he is not good at others, then there is no problem, and if he does, there would be nothing upon him, but he should not repeat'.

وسألته عن الرجل يقوم في صلاته هل يصلح له أن يقدم رجلا ويؤخر اخرى من غير مرض ولا علة ؟ قال: لا بأس.

And I asked him-asws about the man who stands in his Salat, is it correct for him that he puts one man forward and delays another from without a sickness nor a reason?' He-asws said: 'There is no problem'.

وسألته عن الرجل يكون في صلاة فريضة فيقوم في الركعتين الاوليين، هل يصلح له أن يتناول جانب المسجد فينهض يستعين به على القيام من غير ضعف ولاعلة ؟ قال: لا بأس.

And I asked him-asws about the man who happens to be in an Obligatory Salat, so he stands in the first two Cycles, is it correct for him that he holds a side of the Masjid, so he stands supported by it upon the standing from without any weakness or reason?' He-asws said: 'There is no problem'.

وسألته عن المتمتع يقدم يوم التروية قبل الزوال كيف يصنع ؟ قال: يطوف و يحل فإذا صلى الظهر أحرم.

And I asked him-asws about the performer of Tamatto coming on the day of Al-Tarwiyya before the midday, how should he deal with it?' He-asws said: 'He should perform Tawaaf and loosen (Ihraam). When he has prayed Al-Zohr Salat, he should wear Ihraam'.

وسألته عن الرجل يصيب اللقطة دراهم أو ثوبا أو دابة كيف يصنع ؟ قال: يعرفها سنة، فإن لم يعرفها جعل في عرض ماله حتى يجئ طالبها فيعطيه إياها، و إن مات أوصى بها، وهولها ضامن.

And I asked him-asws about the man who attains the piece of Dirham, or a cloth, or an animal, how should he deal with it? He-asws said: 'He should publicise it for a year, so if it is not recognised, he would make it to be in the estate of his wealth until its seeker comes, so he gives it to him, and if he dies, he should bequeath it, and its transferee would be responsible'.

وسألته عن الرجل يصيب اللقطة فيعرفها سنة ثم يتصدق بها، ثم يأتيه صاحبها، ما حال الذي تصدق بها ولمن الاجر ؟ قال: عليه أن يردها على صاحبها أو قيمتها. قال: هو ضامن لها والاجرله إلا أن يرضى صاحبها فيدعها وله أجره.

And I asked him-asws about the man who attains the item, so he publicises for a year then gives in charity with it, then its owner comes, what is the state of that which has been given in charity with, and for whom would be the Recompense (of the charity)?' He-asws said: 'Upon him is to return it to its owner, or its value. He is responsible for it and the Recompense it for him except if its owner is pleased and leaves it, then the Recompense would be for him'.

وسألته عن المرأة تكون في صلاة فريضة وولدها إلى جنبها فيبكي وهي قاعدة، هل يصلح لها أن تناوله فتقعده في حجرها تسكنه أو ترضعه ؟ قال: لا بأس.

And I asked him-asws about the woman who happens to be in an Obligatory Salat and her child is by her side, so it cries while she is seated, is it correct for her that she takes him and place him in her lap to quieten him or please him?' He-asws said: 'There is no problem'.

وسألته عن المرأة تكون بها الجروح في فخذها أو بطنها أو عضدها هل يصلح. للرجل أن ينظر إليه يعالجه ؟ قال: لا.

And I asked him-asws about the woman who happens to be with the injury in her thigh, or her belly, or her upper arm, is it correct for the man that he looks at it to heal it?' He-asws said: 'No'.

وسألته عن الرجل يكون ببطن فخذه أو إليته جرح، هل يصلح للمرأة أن تنظر إليه وتداويه ؟ قال: إذا لم تكن عورة فلا بأس.

And I asked him-asws about the man who happens to have an injury in his belly, or his thigh, is it correct for the woman that she looks at it and cures it? He-asws said: 'If it does not happen to be a private part, there is no problem'.

وسألته عن الدقيق يقع فيه خرؤ الفأر هل يصلح أكله إذا عجن مع الدقيق ؟ قال: إذا لم يعرفه فلا بأس، فإذا عرفه فليطرحه من الدقيق.

And I asked him-asws about the flour, the dung of the mouse falls into it, is it correct to eat it when there is a kneading with the dough? He-asws said: 'When he does not recognise it, there is no problem, but when he does recognise it, then let him throw it from the flour'.

وسألته عن جلود الاضاحي هل يصلح لمن ضحى بها أن يجعلها جرابا ؟ قال: لا يصلح أن يجعلها جرابا إلا أن يتصدق بقيمته.

And I asked him-asws about the skins of the sacrificial animals, is it correct for the one who slaughtered it that he makes it to be a saddlebag? He-asws said: 'It is not correct to make is a saddlebag except if he gives in charity with its value'.

وسألته عن الرجل يكون على المصلى أو على الحصير فيسجد فيقع كفه على المصلى، أو أطراف أصابعه وبعض كفه خارج عن المصلى على الارض، قال: لا بأس.

And I asked him-asws about the man who happens to be upon the prayer chapel, or upon the mat, so he performs Sajdah and his palm falls upon the chapel, or the sides of his fingers, and part of his palm is outside from the chapel upon the ground. He-asws said: 'There is no problem'.

وسألته عن الرجل يقرء في الفريضة بفاتحة الكتاب وبسورة في النفس الواحد، هل يصلح ذلك له ؟ وما عليه إن فعل ؟ قال: إن شاء قرأ في نفس واحد، وإن شاء أكثر فلاشئ عليه.

And I asked him-asws about the man who recites in the Obligatory (Salat) with the Opening of the Book (Chapter 1) and with (another) Surah in one breath, is that correct for him? And what is upon him if he does so? He-asws said: 'If he so desires, he recites a Surah in one breathe, and if he desires, more, there is nothing upon him'.

وسألته عن الرجل يكون في صلاة فيسمع الكلام أو غيره فينصت ويستمع، ما عليه إن فعل ذلك ؟ قال: هو نقص في الصلاة وليس عليه شئ.

And I asked him-asws about the man who happens to be in a Salat, and he hears the speech or something else, so he becomes silent and listens, what is upon him if he does that? He-asws said: 'He would be deficient in the Salat and there isn't anything upon him'.

وسألته عن الرجل يقرء في صلاته هل يجزيه أن لا يخرج وأن يتوهم توهما ؟ قال: لا بأس.

And I asked him-asws about the man who recites in his Salat, would it suffice him if he does not exit and imagines an imagination?' He-asws said: 'There is no problem'.

وسألته عن الرجل يصلح له أن يقرأ في الفريضة فيمر بالآية فيها التخويف فيبكي ويردد الآية ؟ قال: يردد القرآن ما شاء، وإن جاءه البكاء فلا بأس.

And I asked him-asws about the man, is it correct for him that he recites in the Obligatory (Salat), so he passes by a Verse wherein is a scare, so he cries and hesitates in the Verse?' He-asws said: 'He can hesitate the Quran for as long as he so desires, and if the crying comes to him, there is no problem'.

وسألته عن المرأة هل يصلح له أن يعمل بها إذا كانت لها حلقة فضة ؟ قال: نعم إنما كره إناء شرب فيه أن يستعمل.

And I asked him about the mirror, is it correct for him to work with it when there was a silver loop for it? He-asws said: 'Yes, but rather it is dislike as a utensil to drink in it, that it be utilised (as such)'.

وسألته عن الرجل يحل له أن يكتب القرآن في الالواح والصحيفة وهو على غير وضوء ؟ قال: لا.

And I asked him-asws about the man, is it Permissible for him that he writes the Quran in the tablets and the papers, and he is upon without Wudu?' He-asws said: 'No'.

وسألته عما أصاب المجوس من الجراد والسمك أيحل أكله ؟ قال: صيده ذكاته لا بأس.

And I asked him-asws what the Magians attain from the locusts, and the fish, is it Permissible to eat it? He-asws said: 'Its hunting is its purification. There is no problem'.

وسألته عن الصبي يسرق ما عليه ؟ قال: إذا سرق وهو صغير عفي عنه، فإن عاد قطعت أنامله، وإن عاد قطع أسفل من ذلك أو ما شاء الله.

And I asked him-asws about the child stealing, what is upon it? He-asws said: 'When he steals and he is small, he would be excused from it. If he repeats, his fingertip would be cut. And if he repeats, it would be cut lower than that, or whatever Allah-azwj so Desires'.

وسألته عن الصلاة في معاطن الابل أتصلح ؟ قال: لا تصلح إلا أن تخاف على متاعك ضيعة، فاكنس ثم انضح بالماء ثم صل.

And I asked him-asws about the Salat in an enclosure of the camels, is it correct? He-asws said: 'It is not correct except you fear upon your chattels being lost, therefore sweep then sprinkle with the water, then pray Salat'.

وسألته عن معاطن الغنم أتصلح الصلاة فيها ؟ قال: نعم لا بأس به.

And I asked him-asws about the enclosure of the sheep, is the Salat correct in it? He-asws said: 'Yes, there is no problem with it'.

وسألته عن شراء النخل سنتين أو أربعة أيحل ؟ قال: لا بأس، يقول: إن لم يخرج العام شيئا اخرج القابل إن شاء الله.

And I asked him-asws about buying the palm tree of two years or four, is it Permissible? He-asws said: 'There is no problem. He should say, 'If it does not bring forth anything (fruit) this year, it will bring forth next year, if Allah-azwj so Desires'.

وسألته عن شراء النخل سنة واحدة أيصلح ؟ قال: لا يشترى حتى تبلغ.

And I asked him-asws about buying the palm tree of one year, is it correct?' He-asws said: 'Do not buy until it reaches (fruition)'.

وسألته عن الاحرام بحجة ما هو ؟ قال: إذا أحرم فقال: بحجة فهي عمرة تحل بالبيت فتكون عمرة كوفية وحجة مكيه.

And I asked him-asws about the Ihraam of Hajj, what is it? He-asws said: 'When he wears Ihraam, he says, 'For Hajj', so it is an Umrah Permissible with the House, so his Umrah would become Kufian, and his Hajj Makkan'.

وسألته عن العمرة متى هي ؟ قال: يعتمر فيما أحب من الشهور.

And I asked him-asws about the Umrah, when is it? He-asws said: 'He can perform Umrah in whatever he likes from the months'.

وسألته عن القيام خلف الامام في الصف ماحده ؟ قال: قم ما استعطت، فإذا قعدت فضاق المكان فتقدم أو تأخر فلا بأس.

And I asked him-asws about the standing behind the prayer leader in the row, what is its limit? He-asws said: 'Stand where you can, so when you sit, and the place is narrow, then move forward or backward, there is no problem'.

وسألته عن الرجل يكون في صلاته أيضع إحدى يديه على الاخرى بكفه أو ذراعه ؟ قال: لا يصلح ذلك، فإن فعل فلا يعود له.

And I asked him-asws about the man who happens to be in his Salat, can he place one of his hands upon the other by his palm or his forearm? He-asws said: 'That is not correct. But if he does so, there is no repeating for him'.

قال علي: قال موسى سألت أبي جعفر (عليه السلام) عن ذلك فقال: أخبرني أبي محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) قال: ذلك عمل وليس في الصلاة عمل.

Ali (the narrator) said, 'Musa said, 'My father asked Ja'far-asws about that so he-asws said: 'My-asws father Muhammad-asws Bin Ali-asws informed me-asws, from his-asws father Ali-asws Bin Al-Husayn-asws, from his-asws father Al-Husayn-asws Bin Ali-asws, from his-asws father Ali-asws Bin Abu Talib-asws having said: 'That is a deed, and in the Salat, there is no deed'.

وسألته عن الدود يقع من الكنيف على الثوب أيصلى فيه ؟ قال: لا بأس إلا أن يرى عليه أثرا فيغسله.

And I asked him-asws about the worm falling from the toilet upon the cloth, can one pray Salat in it?' He-asws said: 'There is no problem unless if he sees its impact upon it, then let him wash it'.

وسألته عن اليهودي والنصراني يدخل يده في الماء أيتوضؤ منه في الصلاة ؟ قال: لاإلا أن يضطر إليه.

And I asked him-asws about the Jew and the Christian inserting his hand in the water, can one do Wudu from it for the Salat?' He-asws said: 'No, unless if one is desperate to it'.

وسألته عن النصراني واليهودي يغتسل مع المسلمين في الحمام ؟ قال: إذا علم أنه نضراني اغتسل بغير ماء الحمام إلا أن يغتسل وحده على الحوض فيغسله ثم يغتسل.

And I asked him-asws about the Christian and the Jew bathing with the Muslims in the bathhouse? He-asws said: 'When he knows that he is a Christian, he should bathe is other than the water of the bathhouse, unless if he is bathing alone at the fountain, so he bathes, then he bathes'.

وسألته عن اليهودي والنصراني يشرب من الدورق أيشرب منه المسلم ؟ قال: لا بأس.

And I asked him-asws about the Jew and the Christian drinking from the urn (pitcher), can the Muslim drink from it? He-asws said: 'There is no problem'.

وسألته عن الكوز والدورق والقدح والزجاج والعيدان أيشرب منه قبل عروته ؟ قال: لا يشرب من قبل عروة كوز ولا إبريق ولا قدح، ولا يتوضؤ من قبل عروته.

And I asked him-asws about the pitcher, and the urn, and the mug, and the glass, and the container, can one drink from the direction of its crack? He-asws said: 'Do not drink from the direction of the crack of a pitcher, nor a pitcher, nor a mug, and do not perform Wudu from the direction of its crack'.

وسألته عن المريض إذا كان لايستطيع القيام كيف يصلي ؟ قال: يصلي النافلة وهو جالس، ويحسب كل ركعتين بركعة، وأما الفريضة فيحتسب كل ركعة بركعة وهو جالس إذا كان لايستطيع القيام.

And I asked him-asws about the sick when he is not able upon the standing, how should he pray Salat? He-asws said: 'He should pray the Optional Salat while seated, and he should count every two Cycles as one Cycle; and as for the Obligatory Salat, he should count every Cycle as one Cycle while he is seated, when he is unable for the standing'.

وسألته عن حد ما يجب على المريض ترك الصوم، قال: كل شئ من المرض أضربه الصوم فهو يسعه ترك الصوم.

And I asked him-asws about a limit of what is Obligated upon the sick of leaving the Fasting. He-asws said: 'Everything from the illness which is harmed by the Fasting, so he would be in a leeway to leave the Fasting'.

وسألته عن الرجل ذبح فقطع الرأس قبل أن تبرد الذبيحة كان ذلك منه خطأ أو سبقه السكين، أيؤكل ذلك ؟ قال: نعم ولكن لا يعود.

And I asked him-asws about the man slaughtering, so he cuts the head before the slaughtered animal has gone cold. That was a mistake from him or the knife preceded, can one eat that? He-asws said: 'Yes, but he should not repeat'.

وسألته عن الغلام متى يجب عليه الصوم والصلاة ؟ قال: إذا راهق الحلم وعرف الصوم والصلاة.

And I asked him-asws about the boy, when is it Obligatory upon him, the Fasting and the Salat? He-asws said: 'When he reaches puberty and recognises the Fasting and the Salat'.

وسألته عن رجل قطع عليه أو غرق متاعه فبقي عريانا وحضرت الصلاة، كيف يصلي ؟ قال: إن أصاب حشيشا يستر به عورته أتم صلاته بركوع وسجود، وإن لم يصب شيئا يستر به عورته أومأ وهو قائم.

And I asked him-asws about a man who had been cut off (by bandits), or his provisions had drowned, so he remained naked and the Salat presented, how should he pray Salat? He-asws said: 'If he can attain grass (plants) he can cover his private parts with it, complete his Salat with Ruku and Sajdah; and if he cannot attain anything to cover his private parts with, he should gesture while standing'.

وسألته عن المرأة ليس لها إلا ملحفة واحدة كيف تصلي فيها ؟ قال: تلتف فيها وتغطي رأسها وتصلي، فإن خرجت رجلها ولم تقدر على غير ذلك فلا بأس.

And I asked him-asws about the woman, there isn't anything with her except one wrapping, how should she pray in it? He-asws said: 'She should wrap herself in it and cover her head and pray Salat. If her legs are outside and she is not able upon other than that, there is no problem'.

وسألته عن الرجل يكون في صلاة في جماعة فيقرء إنسان السجدة كيف يصنع ؟ قال يومئ برأسه.

And I asked him about the man who happens to be in his Salat in a congregation, so a person recites (Verse of) Sajdah, how should he deal with it? He-asws said: 'Gesture with his head'.

وسألته عن الصلاة في الارض السبخة أيصلى فيها ؟ قال: لا إلا أن يكون فيها نبت إلا أن يخاف فوت الصلاة فيصلى.

And I asked him-asws about the Salat in the swampy land, can one pray Salat in it? He-asws said: 'No, unless if there happens to be a growth in it, except if he fears missing the Salat, then he should pray'.

وسألته عن الرجل يلقاه السبع وقد حضرت الصلاة فلا يستطيع المشي مخافة السبع، وإن قام يصلي خاف في ركوعه وسجوده والسبع أمامه على غير القبلة، فإن توجه الرجل أمام القبلة خاف أن يثب عليه الاسد كيف يصنع ؟ قال: يستقبل الاسد ويصلي ويومئ إيماء برأسه وهو قائم وإن كان الاسد على غير القبلة.

And I asked him-asws about the man faced by the lion and the Salat presents but he is not able upon the walking, fearing the lion, and if he stands to pray Salat he fears in his Ruku and his Sajdah, and the lion is in front of him upon other than the Qiblah. So, if the man turns towards the Qiblah, he fears that the lion would be upon him. How should he deal with it? He-asws said: 'He should face the lion and pray Salat and gesture indicating with his head while he is standing, and even if the lion was upon other than the Qiblah'.

وسألته عن الرجل يكون في صلاته فيقرء آخر السجدة، قال يسجد إذا سمع شيئا من العزائم الاربع، ثم يقوم فيتم صلاته إلا أن يكون في فريضة فيومئ برأسه إيماء.

And I asked him-asws about the man who happens to be in his Salat, so he recites the end of (Surah) Al-Sajdah. He-asws said: 'He should do Sajdah when he hears anything from the four resolved (Surahs of Sajdah – Al-Sajdah, and Al-Fussilat, and Al-Najm, and Al-Alaq), then he should stand and complete his Salat, except if he happens to be in an Obligatory Salat, then he should gesture with his head, an indication'.

وسألته عن الحديث بعد ما يصلي الرجل العشاء الآخرة، قال: لا بأس.

And I asked him-asws about the discussion after the man has prayed Al-Isha the last. He-asws said: 'There is no problem'.

وسألته عن الدمل يسيل منه القيح كيف يصنع ؟ قال: إن كان غليظا وفيه خلط من دم فاغسله كل يوم مرتين غداة وعشية، ولا ينقض ذلك الوضوء، فإن أصاب ثوبك قدر دينار من الدم فاغسله ولاتصل فيه حتى تغسله.

And I asked him-asws about the abscess, the pus flowing from it, how should he deal with it? He-asws said: 'If it was thick and in it was a mixture of blood, then wash it twice every day, morning and evening, and that does not break the Wudu. So, if your garment were to be hit by a measurement of a Dinar from the blood, then wash it and do not pray Salat in it until you wash it'.

وسألته عن الرجل يقول هو: اهدي كذا وكذا، مالا يقدر عليه، قال: إذا كان جعله نذرا لله ولا يملكه فلاشئ عليه، وإن كان مما يملك غلام أو جارية أو شبهه باعه واشترى بثمنه طيبا يطيب به الكعبة، وإن كانت دابة فليس عليه شئ.

And I asked about the man who is saying, 'I shall gift such and such', what he is not able upon. He-asws said: 'When he made it to be a vow for Allah-azwj and he did not own it, then there is nothing upon him, and if there was from what he owned, a slave or a maid or the like of it, he can sell it and buy perfume with its price then he can perfume the Kabah with it, and even if it was an animal, there is nothing upon him'.

وسألته عن رجل له امرأتان قالت إحداهما: ليلتي ويومي لك يوما أو شهرا وما كان نحو ذلك، قال: إذا طابت نفسها أو اشترى ذلك منها فلا بأس.

And I asked him-asws about a man having two wives for him. One of them said, 'My night and my day are for you for a day', or a month, and whatever was approximately that. He-asws said: 'When herself is good, or that is bought from her, there is no problem'.

وسألته عن الرجل يكون في صلاته في الصف هل يصلح له أن يتقدم إلى الثاني أو الثالث أو يتأخر وراء في جانب الآخر ؟ قال: إذا رأى خللا فلا بأس به.

And I asked him-asws about the man who happens to be in his Salat in the row, is it correct for him that he proceeds to the second or the third or stays back behind by the side of the last? He-asws said: 'When he sees the interference, there is no problem with it'.

وسألته عن الاذان والاقامة أيصلح على الدابة ؟ قال: اما الاذان فلا بأس، واما الاقامة فلا حتى ينزل على الارض.

And I asked him-asws about the Azaan and the Iqamah, is it correct upon the animal? He-asws said: 'As for the Azaan, there is no problem, and as for the Iqamah, no, until he descends upon the ground'.

وسألته عن الغراب الابقع والاسود أيحل أكله ؟ قال: لا يصلح أكل شئ من الغربان زاغ ولا غيره.

And I asked him-asws about the spotted crow and the black, is it Permissible to eat it? He-asws said: 'It is not correct to eat anything from the two crows, neither a jackdaw nor something else'.

وسألته عن صوم الثلاثة أيام في الحج والسبعة أيصومها متوالية أو يفرق بينهما ؟ قال: يصوم الثلاثة، لا يفرق بينها ولايجمع السبعة والثلاثة معا.

And I asked him-asws about Fasting the three days during the Hajj, and the seven, can he Fast them consecutively or separate between them? He-asws said: 'He should Fast consecutively not separating between them nor gathering the seven and the three together'.

وسألته عن كفارة صوم اليمين يصومها جميعا أو يفرق بينها ؟ قال: يصومها جميعا.

And I asked him-asws about an expiation of the Fast of the oath, should he Fast them together or separate between them? He-asws said: 'He should Fast them together'.

وسألته عن الرجل أيصلح له ان يقبل الرجل ؟ أو المرأة تقبل المرأة ؟ قال: الاخ والابن والاخت والابنة ونحو ذلك فلا بأس.

And I asked him-asws about the man, is it correct for him that he kisses the man? Or the woman kissing the woman? He-asws said: 'The brother, and the son, and the sister, and the daughter, and approximately that, there is no problem'.

وسألته عن الرجل أيصلح له ان ينام في البيت وحده ؟ قال: تكره الخلوة وما احب ان يفعل.

And I asked him-asws about the man, is it correct for him that he sleeps in the house alone? He-asws said: 'The solitude is disliked, and I-asws do not like it that he does so'.

وسألته عن الرجل يكون في اصبعه أو في شئ من يده الشئ ليصلحه، له ان يبله ببصاقه ويمسحه في صلاته ؟ قال: لا بأس.

And I asked him-asws about the man, there happens to be something in his fingers or something from his hand to correct it, is it for him that he dampens it with his thumb and wipes it during his Salat? He-asws said: 'There is no problem'.

وسألته عن الرجل يبول في الطست يصلح له الوضوء فيها ؟ قال: إذا غسلت بعد بوله فلا بأس.

And I asked him-asws about the man urinating in the tray, is it correct for him to do the Wudu in it? He-asws said: 'When he washes it after his urination, then there is no problem'.

وسألته عن المسك والعنبر يصلح في الدهن ؟ قال: اني لاضعه في الدهن ولا بأس.

And I asked him-asws about the Musk and the Amber, is it correct in the oiling? He-asws said: 'I place it in the oils, and there is no problem'.

وسألته عن الرجل إذا هم بالحج يأخذ من شعر رأسه وشاربه ولحيته ما لم يحرم ؟ قال: لا بأس.

And I asked him-asws about the man when he thinks of (performing) the Hajj, can he take from hair of his head, and his moustache, and his beard for as long as he has not worn Ihraam? He-asws said: 'There is no problem'.

وسألته عن حمل المسلمين إلى المشركين التجارة، قال: إذا لم يحملوا سلاحا فلا بأس.

And I asked him-asws about the Muslims carrying the trade to the Polytheists. He-asws said: 'When they don't carry the weapons, there is no problem'.

وسألته عن رجل نسي القنوت حتى ركع ما حاله ؟ قال: تمت صلاته ولا شئ عليه.

And I asked him-asws about a man who forgets the Qunoot (in the Salat) until he does Ruku, what is his state? He-asws said: 'His Salat is complete, and there is nothing upon him'.

وسألته عن الجزور والبقرة عن كم يضحى بها ؟ قال: يسمي رب البيت نفسه، وهو يجزي عن أهل البيت إذا كانوا أربعة أو خمسة.

And I asked him-asws about the slaughter camel and the cow, from how many (people) can sacrifice with it? He-asws said: 'He should Name the Lord-azwj of the House himself, and it would suffice from the family members when they were four or five'.

وسألته عما حسرعنه الماء من صيد البحر وهو ميت أيحل أكله ؟ قال: لا.

And I asked him-asws about what the water had besieged from the prey of the sea, and it is dead, is it Permissible to eat it?' He-asws said: 'No'.

وسألته عن صيد البحر يحبسه فيموت في مصيدته، قال: إذا كان محبوسا فكل فلا بأس.

And I asked him-asws about prey of the sea, contained so it dies in its trap. He-asws said: 'When it was contained, then eat, there is no problem'.

وسألته عن ظبي أو حمار وحش أو طير صرعه رجل ثم رماه بعد ما صرعه غيره فمات أيؤكل ؟ قال: كله ما لم يتغير إذا سمى ورمى.

And I asked him-asws about a lizard, or a wild donkey, or a bird thrown down by a man, then it is shot at after having been thrown by someone else, so it dies. Can it be eaten? He-asws said: 'Eat it for as long as it has not changed, then Named (Bismillah) and shot at'.

وسألته عن رجل يلحق الظبي أو الحمار فيضربه بالسيف فيقطعه نصفين، هل يحل أكله ؟ قال: إذا سمى.

And I asked him-asws about a man who comes across the deer or the donkey, so he strikes it with the sword and cuts it into two halves, is it Permissible to eat it? He-asws said: 'When he Names (Bismillah)'.

وسألته عن رجل يلحق حمارا أو ظبيا فيضربه بالسيف فيصرعه أيؤكل ؟ قال: إذا أدرك ذكاته ذكاه، وإن مات قبل أن يغيب عنه أكله.

And I asked him-asws about a man who comes across a donkey or a deer, so he strikes it with the sword and breaks it, can it be eaten? He-asws said: 'When he comes across its purification, he should purify it, and if it has died before he is absent from it, eat it'.

وسألته عن رجل مسلم اشترى مشركا وهو في أرض الشرك، فقال العبد: لا أستطيع المشي، فخاف المسلم أن يلحق العبد بالقوم أيحل قتله ؟ قال: إذا خاف أن يلحق بالقوم - يعني العدو - حل قتله.

And I asked him-asws about a Muslim man buying a Polytheist (slave) and he is in the land of Shirk. So, the slave says, 'I am not able to walk', but the Muslim feared that the slave might come across with the people, is it permissible to kill him? He-asws said: 'When he fears that he would come across the people – meaning the enemy – killing him is Permissible'.

وسألته عن رجل كان له على آخر دراهم فجحده ثم وقعت للجاحد مثلها عند المجحود، أيحل أن يجحده مثل ما جحده ؟ قال: نعم ولا يزداد

And I asked him-asws about a man who had Dirhams for him upon another, so he fights him, then an event occurs for the fighter the like of what was with the fought, is it Permissible that he fights him like what he had fought? He-asws said: 'Yes, and he should not increase'.

وسألته عن الرجل يتصدق على الرجل بجارية هل يحل فرجها له ما لم يدفعها إلى الذي تصدق بها عليه ؟ قال: إذا تصدق بها حرمت عليه.

And I asked him-asws about the man who gives charity to the man with a slave girl, are her private parts Permissible for him for as long he has yet to hand her over to the one whom he had given her in charity with? He-asws said: 'When he gives her in charity, she is Prohibited unto him'.

وسألته عن الصلاة على الجنازة إذا احمرت الشمس أيصلح ؟ قال: لا صلاة إلا في وقت صلاة، وإذا وجبت الشمس فصل المغرب ثم صل على الجنازة.

And I asked him-asws about the Salat upon the funeral when the sun has reddened, is it correct? He-asws said: 'There is no Salat except in the time of Salat, and when the sun sets, then pray Al-Maghrib Salat then pray upon the funeral'.

وسألته عن الرجل يكون خلف الامام فيطول في التشهد فيأخذه البول، أويخاف على شئ يفوت، أو يعرض له وجع كيف يصنع ؟ قال: يسلم وينصرف ويدع الامام.

And I asked him-asws about the man who happens to be behind the prayer leader and he prolongs in the Tashahhud, and the (urge to) urinate seizes him, or he fears upon missing something, or a pain presents to him, how should he deal with it? He-asws said: 'He should greet (Salaam) and disperse, and leave the prayer leader'.

وسألته عن المرأة ألها أن تخرج بغير إذن زوجها ؟ قال: لا.

And I asked him-asws about the woman, is it for her than she goes out without permission of her husband? He-asws said: 'No'.

وسألته عن المرأة ألها أن تصوم بغير إذن زوجها ؟ قال: لا بأس.

And I asked him-asws about the woman, is it for her that she Fasts without permission of her husband? He-asws said: 'There is no problem'.

وسألته عن الدين يكون على قوم مياسير إذا شاء صاحبه قبضه هل عليه زكاة ؟ قال: لا حتى يقبضه ويحول عليه الحول.

And I asked him-asws about the debt which happens to be upon an affluent people, its owner can take possession of it whenever he so desires to, is there Zakat upon him? He-asws said: 'No, until he does take possession of it and the year turns over it''.

قال أبو الحسن علي بن جعفر عن أخيه موسى: يضم سبوعين فثلاثة ثم يصلي لها ولا يصلى عن أكثر من ذلك.

Abu Al-Hassan Ali, son of Ja'far-asws, from his brother-asws Musa-asws: 'He should combine the two seven (circuits of Tawaaf), so three, then he should pray Salat of it and he should not pray Salat of more than that'. (P.s. – The question is missing)

وسألته عن المريض أيكوى أو يسترقى ؟ قال: لا بأس إذا استرقى بما يعرف.

And I asked him-asws about the sick, 'Should he be hit by hot iron or by incantation (Ruqya) recitation? He-asws said: 'There is no problem when incantation is recited with what he recognises (Quran recitation)'.

وسألته عن المطلقة ألها نفقة على زوجها حتى تنقضي عدتها ؟ قال: نعم.

And I asked him-asws about the divorced woman, are her expenses upon her husband until she accomplishes her waiting period? He-asws said: 'Yes'.

وسألته عن امرأة بلغها أن زوجها توفي فاعتدت ثم تزوجت فبلغها بعد أن تزوجت أن زوجها حي، هل تحل للآخر ؟ قال: لا.

And I asked him-asws about a woman, news reached her than her husband had expired, so she accomplishes her waiting period and re-marries. Then news reached afterwards that she had married while her husband was alive. Is she Permissible for the latter one? He-asws said: 'No'.

وسألته عن الرجل ينسي صلاة الليل فيذكر إذا قام في صلاة الزوال، كيف يصنع ؟ قال: يبدء بالزوال، فإذا صلى الظهر قضى صلاة الليل والوتر ما بينه وبين العصر أو متى ما أحب.

And I asked him-asws about the man who forgets the night Salat, then he remembers when he stands in the midday Salat, how should he deal with it? He-asws said: 'He should begin with the midday, and when he has prayed Al-Zohr, he should fulfil the night Salat and Al-Witr (during) what is between it and Al-Asr Salat, or whenever he so likes to'.

وسألته عن رجل احتجم فأصاب ثوبه فلم يعلم به حتى كان من غد كيف يصنع ؟ قال: إن كان رأى فلم يغسله فليقض جميع ما فاته على قدر ما كان يصلي لا ينقص منه شيئا، وإن كان رآه وقد صلى فليبدء بتلك الصلاة ثم ليقض صلاته تلك.

And I asked him-asws about a man who gets cupping done, and it (blood) hits is garment, but he does not know of it until it was the next morning, how should he deal with it? He-asws said: 'If he had seen it but did not wash it, then let him fulfil the entirety of what was lost upon a measurement of what he had prayed, not being deficient from it of anything; but if he had seen it and he had already prayed Salat, then let him begin with that Salat, then let him fulfil (repeat) that Salat of his'.

وسألته عن فراش الحرير أو مرفقة الحرير أو مصلى حرير ومثله من الديباج يصلح للرجل التكاءة عليه والصلاة ؟ قال: يفترشه ويقوم عليه ولا يسجد عليه.

And I asked him-asws about a bed of silk or a pillow of silk, or a prayer mat of silk, and the likes of it from the brocades, is it correct for the man to recline upon it and the Salat? He-asws said: 'He can spread it and stand upon it, but he cannot do Sajdah on it'.

وسألته عن الرجل يسهو في السجدة الآخرة من الفريضة، قال: يسلم ثم يسجدها وفي النافلة مثل ذلك.

And I asked him-asws about the man erring in the last Sajdah of the Obligatory (Salat. He-asws said: 'He should greet (Salam), and perform its Sajdah (of the mistake), and in the Optional Salat, similar to that'.

وسألته عن رجل افتتح الصلاة فبدأ بسورة قبل فاتحة الكتاب ثم ذكر بعد ما فرغ من السورة كيف يصنع ؟ قال: يمضي في صلاته ويقرء فاتحة الكتاب فيما يستقبل.

And I asked him-asws about a man who begins the Salat, so he begins with a Chapter before the Opening of the Book (Chapter 1), then he remembers after he had finished the Chapter, how should he deal with it? He-asws said: 'He should continue in his Salat and recite the Opening of the Book (Chapter 1) in what is to follow'.

وسألته عن رجل افتتح بقراءة سورة قبل فاتحة الكتاب هل يجزيه ذلك إذا كان خطأ ؟ قال: نعم.

And I asked him-asws about a man who begins with recitation of a Chapter before the Opening of the Book (Chapter 1), would that suffice him when he had erred? He-asws said: 'Yes'.

وسألته عن الرجل هل يجزيه أن يسجد في السفينة على القير ؟ قال: لا بأس.

And I asked him-asws about the man, would it suffice him if he were to do Sajdah in the ship upon the asphalt? He-asws said: 'There is no problem'.

وسألته عن الرجل هل يصلح له أن ينظر وهو في صلاته في نقش خاتمه كأنه يريد قراءته، أو في صحيفة أو في كتاب في القبلة ؟ قال: ذلك نقص في الصلاة وليس يقطعها.

And I asked him-asws about the man, is it correct for him that while he is in his Salat he looks into an engraving of his ring as if he wants to read it, or in a parchment, or into a book in the Qiblah? He-asws that: 'That is a deficiency in the Salat, and it doesn't terminate it'.

وسألته عن الرجل هل يصلح (له خ ل) أن يقرأ في ركوعه أن سجوده الشئ يبقى عليه من السورة يكون يقرؤها ؟ قال: أما في الركوع فلا يصلح، وأما في السجود فلا بأس.

And I asked him-asws about the man, is it correct for him that he recites in his Ruku that he does Sajdah of anything that remains upon him from the Chapter he happens to be reciting it? He-asws said: 'As for the Ruku, it is not correct, and as for in the Sajdah, there is no problem'.

وسألته عن الرجل هل يصلح أن يقرأ في ركوعه أو سجوده من سورة غير سورته التي كان يقرؤها ؟ قال: إن نزع بآية فلا بأس في السجود.

And I asked him-asws about the man, is it correct that he recites in his Ruku or his Sajdah, from a Chapter other than the Chapter which he had recited it? He-asws said: 'If he has taken (one) Verse then there is no problem in the Sajdah'.

وسألته عن رجل نسي أن يضطجع على يمينه بعد ركعتي الفجر فذكر حين أخذ في الاقامة كيف يصنع ؟ قال: يقوم ويصلي ويدع ذلك فلا بأس.

And I asked him-asws about a man who forgot to sit-down on his right after the two Cycles of Al-Fajr (Salat), so he remembers when he took to reciting the Iqamah, how should he deal with it? He-asws said: 'He should stand and pray Salat and leave that, there is no problem'.

وسألته عن رجل يكون في صلاته وإلى جانبه رجل راقد فيريد أن يوقظه يسبح ويرفع صوته لا يريد إلا ليستيقظ الرجل، هل يقطع ذلك صلاته ؟ أو ما عليه ؟ قال: لا يقطع صلاته ولا شئ عليه ولا بأس به.

And I asked him-asws about a man who happens to be in his Salat and to his side was a man sleeping and he wanted to awaken him. He Glorifies and raises his voice, not intending anything except to awaken the man. Would that terminate his Salat? Or what is upon him? He-asws said: 'It would not terminate his Salat nor is there anything upon him, and there is no problem with it'.

وسألته عن رجل يكون في صلاته فيستأذن إنسان على الباب فيسبح فيرفع صوته ليسمع خادمه فتأتيه فيريها بيده أن على الباب إنسانا، هل يقطع ذلك صلاته ؟ وما عليه ؟ قال: لا بأس.

And I asked him-asws about a man who happens to be in his Salat, and a person seeks permission at the door, so he Glorifies and raises his voice to let his servant hear. He (servant) comes to him and he shows him by (gesture of) his hand that there is a person at the door. Would that terminate his Salat? And what is upon him? He-asws said: 'There is no problem'.

وسألته عن الرجل يكون على غير وضوء فيصيبه المطر حتى يسيل من رأسه وجبهته ويديه ورجليه، هل يجزيه ذلك من الوضوء ؟ قال: إن غسله فهو يجزيه و يتمضمض ويستنشق.

And I asked him-asws about the man who happens to be upon without Wudu, and it rains to the extent that it flows from his head, and his forehead, and his hands, and his legs. Would that suffice him from the Wudu? He-asws said: 'If it washes him, it would suffice him and he should rinse and sniff'.

وسألته عن الرجل يجنب هل يجزيه من غسل الجنابة أن يقوم في المطر حتى يسيل رأسه وجسده وهو يقدر على الماء سوى ذلك ؟ قال: إن كان يغسله كما يغتسل بالماء أجزأه ذلك إلا أنه ينبغي له أن يتمضمض ويستنشق، ويمريده على ما نالت من جسده.

And I asked him-asws about the man who becomes with sexual impurity, would it suffice him from the washing of the sexual impurity (Ghusl of Janabah), that he can stand in the rain until it flows on his head and his body, although he is able upon the water besides that? He-asws said: 'If it has washed him just as he would wash with the water, that would suffice him, except that it would be befitting for him that he rinses and sniffs, and pass his hand upon what it had attained from his body'.

وسألته عن الرجل تصيبه الجنابة فلا يقدر على الماء فيصيبه المطر هل يجزيه ذلك ؟ أو عليه التيمم ؟ قال: إن غسله أجزأه أن لا يتيمم.

And I asked him-asws about the man hit by the sexual impurity, but he is not able upon the water, but the rain hits him, would that suffice him? Or is the Tayammum upon him? He-asws said: 'If it washes his body parts, then there is no Tayammum'.

وسألته عن الرجل الجنب أو على غير وضوء لا يكون معهماء وهو يصيب ثلجا وصعيدا أيهما أفضل: التيمم، أو يمسح بالثلج وجهه وجسده ورأسه ؟ قال: الثلج إن بل رأسه وجسده أفضل، فإن لم يقدر على أن يغتسل بالثلج فليتيمم.

And I asked him-asws about the man who is with sexual impurity or without Wudu, not having water with him, and he attains snow and soil, which of the two is better, the Tayammum or wiping his face and his body and his head with the snow? He-asws said: 'The snow moistening his head and his body is better. But if he is not able upon washing with the snow, then let him do Tayammum'.

وسألته عن الرجل أيصلح له أن يغمض عينيه متعمدا في صلاته ؟ قال: لا بأس.

And I asked him-asws about the man, is it correct for him that he closes his eyes deliberately during his Salat? He-asws said: 'There is no problem'.

وسألته عن الرجل يكون في صلاته فيعلم أن ريحا خرجت منه ولا يجد ريحا ولا يسمع صوتا كيف يصنع ؟ قال: يعيد الصلاة والوضوء ولا يعتد بشئ مما صلى إذا علم ذلك يقينا.

And I asked him-asws about the man who happens to be in his Salat, then he knows that wind has come out from him but he cannot find its smell nor did he hear its sound, how should he deal with it? He-asws said: 'He should repeat the Salat and the Wudu, and he should not exceed with anything from what he has already prayed when he knows that for certain'.

وسألته عن رجل وجد ريحا في بطنه فوضع يده على أنفه فخرج من المسجد متعمدا حتى خرجت الريح من بطنه، ثم عاد إلى المسجد فصلى ولم يتوضأ أيجزيه ذلك ؟ قال: لا يجزيه ذلك حتى يتوضأ، ولا يعتد بشئ مما صلى.

And I asked him-asws about a man who finds wind in his belly, so he places his hand upon his nose and goes out from the Masjid deliberately until the wind comes out from his belly, then he returns to the Masjid and he prays Salat, and does not do Wudu, would that suffice him? He-asws said: 'That would not suffice him until he does Wudu, and he should not exceed with anything from what he has prayed'.

وسألته عن القيام من التشهد في الركعتين الاوليين كيف يقوم ؟ يضع يديه و ركبتيه على الارض ثم ينهض ؟ أو كيف يصنع ؟ قال: كيف شاء فعل ولا بأس.

And I asked him-asws about the standing from the Tashahhud during the two first Cycles, how should one arise? (By) placing his hand and his knees upon the ground then get up? Or how should he deal with it? He-asws said: 'However he so desires to do, and there is no problem'.

وسألته عن الرجل هل يجزيه أن يسجد فيجعل عمامته أو قلنسوته بين جبهته وبين الارض ؟ قال: لا يصلح حتى تقع جبهته على الارض.

And I asked him-asws about the man, would it suffice him if he does Sajdah and makes his turban or his cap to be between his forehead and the ground? He-asws said: 'It is not correct until his forehead falls upon the ground'.

وسألته عن رجل ترك ركعتي الفجر حتى دخل المسجد والامام قائم في الصلاة كيف يصنع ؟ قال: يدخل في صلاة القوم ويدع الركعتين، فإذا ارتفعت الشمس قضاها.

And I asked him-asws about a man who neglects the two Cycles of Al-Fajr (Salat) until he enters the Masjid, and the prayer leader is standing in the Salat, how should he deal with it? He-asws said: 'He should enter into the Salat of the people and the leave the two Cycles. So, when the sun rises, he should fulfil it'.

وسألته عن الرجل هل يصلح له أن يرفع طرفه إلى السماء وهو في صلاته ؟ قال: لا بأس.

And I asked him-asws about the man, is it correct for him that he raises his eyes towards the sky while he is in his Salat? He-asws said: 'There is no problem'.

وسألته عن المرأة المغاضبة زوجها هل لها صلاة ؟ أو ما حالها ؟ قال: لا تزال عاصية حتى يرضى عنها.

And I asked him-asws about the woman, angered upon by her husband, is Salat correct for her? Or what is her state? He-asws said: 'She will not cease to be in disobedience until he is pleased from her'.

وسألته عن القوم يتحدثون حتى يذهب ثلث الليل أو أكثر أيهما أفضل: أيصلون العشاء جميعا، أو في غير جماعة ؟ قال: يصلونها في جماعة أفضل.

And I asked him-asws about the people discussing until a third of the night is gone, or more, which of the two is better – they should pray Al-Isha (Salat) together, or in other than a congregation? He-asws said: 'Their praying in a congregation is superior'.

وسألته عن الرجل يقرء في الفريضة بسورة النجم يركع بها ثم يقوم بغيرها، قال: يسجد بها ثم يقوم فيقرء بفاتحة الكتاب ثم يركع وذلك زيادة في الفريضة فلا يعودن يقرء السجدة في الفريضة.

And I asked him-asws about the man reciting in the Obligatory (Salat) with Surah Al-Najm, doing Ruku with it, then he stands with other than it. He-asws said: 'He should do Sajdah with it, then he should stand and recite the Opening of the Book (Chapter 1), then do Ruku, and that is an increase in the Obligatory (Salat), so he should not return reciting the Sajdah in the Obligatory (Salat)'.

وسألته عن رجل يكون في صلاته فيظن أن ثوبه قد انخرق، أو أصابه شئ، هل يصلح له أن بنظر فيه ويفتشه وهو في صلاته ؟ قال: إن كان في مقدم الثوب أو جانبيه فلا بأس، وإن كان في مؤخره فلا يلتفت فإنه لا يصلح له.

And I asked him-asws about a man who happens to be in his Salat, then he thinks that his clothes have torn, or something has hit it, is it correct for him to look into it and investigate it while he is in his Salat? He-asws said: 'If it was in the front of the garment or its sides, there is no problem, and if it was from his behind, he should not turn, for it is not correct for him'.

وسألته عن الرجل هل يصلح له أن يصلي خلف النخلة فيها حملها ؟ قال: لا بأس.

And I asked him-asws about the man, is it correct for him that he prays Salat behind the palm tree wherein is fruit? He-asws said: 'There is no problem'.

وسألته عن الرجل هل يصلح له أن يصلي في الكرم وفيه حمله ؟ قال: لا بأس.

And I asked him-asws about the man, is it correct for him that he prays Salat in the vineyard and there is fruit in it?' He-asws said: 'There is no problem'.

وسألته عن رجل مس ظهر سنور هل يصلح له أن يصلي قبل أن يغسل يده ؟ قال: لا بأس.

And I asked him-asws about a man who touches the back of a cat, is it correct for him that he prays Salat before he washes his hands? He-asws said: There is no problem'.

وسألته عن إمام أم قوما مسافرين كيف يصلي المسافرون ؟ قال: يصلون ركعتين ويقوم الامام فيتم صلاته، فإذا سلم فانصرف انصرفوا.

And I asked him-asws about a prayer leader, or a group travelling, how would the travellers pray Salat? He-asws said: 'They should pray two Cycles and the prayer leader would stand and complete his Salat. When he has greeted (Salam), he would leave, and they would disperse'.

وسألته عن رجل هل يصلح له أن يصلي وأمامه حمار واقف ؟ قال: يضع بينه و بينه قصبة أو عودا أو شيئا يقيمه بينهما ثم يصلي فلا بأس. قلت: فإن لم يفعل و صلى أيعيد صلاته ؟ أو ما عليه ؟ قال: لا يعيد صلاته ولا شئ عليه.

And I asked him-asws about a man, is it correct for him that he prays Salat and in front of him is a donkey standing? He-asws said: 'He should place between him and it a reed or a stick or something standing between the two, then he should pray, there is no problem'. I said, 'Supposing he does not do so and prays, should he repeat his Salat? Or what is upon him? He-asws said: 'He should not repeat his Salat nor is there anything upon him'.

وسألته عن رجل جعل ثلث حجته لميت وثلثها لحي، قال: للميت، فأما الحي فلا.

And I asked him-asws about a man a third of his Hajj for a deceased and a third of it for a living one. He-asws said: 'For the deceased, as for the living one, no'.

وسألته عن رجل جعل عليه أن يصوم بالكوفة شهرا وبالمدينة شهرا وبمكة شهرا فصام أربعة عشر يوما بمكة، أله أن يرجع إلى أهله فيصوم ما عليه بالكوفة ؟ قال: نعم لا بأس، وليس عليه شئ.

And I asked him-asws about a man who made it upon him that he would be Fasting at Al-Kufa for a month, and at Al-Medina for a month, and at Makkah for a month. Then he Fasts fourteen days at Makkah, is it for him that he returns to his family and Fast what is upon him at Al-Kufa? He-asws said: 'Yes, there is no problem, and there isn't anything upon him'.

وسألته عن رجل زوج ابنته غلاما فيه لين وأبوه لا بأس به، قال: إن لم تكن به فاحشة فيزوجه – يعني الخنث –.

And I asked him-asws about a man who gets his daughter married to a boy in whom there is softness (feminism), and his father, there is no problem with him. He-asws said: 'If there does not happen to be immorality with him, he can marry (to) him – meaning the effeminate'.

وسألته عن قوم أحرار ومماليك اجتمعوا على قتل مملوك ما حالهم ؟ قال: يقتل من قتله من المماليك، وتفديه الاحرار.

And I asked him-asws about a free people and slaves gathering upon killing a slave, what is their state? He-asws said: 'He would be killed, the one who kills the slave, and the free ones would ransom him'.

وسألته عن رجل قال: إذا مت ففلانة جاريتي حرة، فعاش حتى ولدت الجارية أولادا ثم مات ما حالهم ؟ قال: عتقت الجارية، وأولادها مماليك.

And I asked him-asws about a man who says, 'When I die, then so and so slave girl of mine is free. Then he lives until the slave girls gives birth to children, then he dies. What is their state? He-asws said: 'The slave girl is free and her children are slaves'.

وسألته عن الرجل يتوشح بالثوب فيقع على الارض أو يجاوز عاتقه أيصلح ذلك ؟ قال: لا بأس.

And I asked him-asws about the man who wraps with a cloth and it falls upon the ground or exceeds his shoulders, is that correct? He-asws said: 'There is no problem'.

وسألته عن الرجل يقول لمملوكه: يا أخي ويا ابني، أيصلح ذلك ؟ قال: لا بأس.

And I asked him-asws about the man who is saying to his slave, 'O my brother', or, 'O my son', is that correct? He-asws said: 'There is no problem'.

وسألته عن الدابة تبول فيصيب بوله المسجد أو حائطه، أيصلي فيه قبل أن يغسل ؟ قال: إذا جف فلا بأس.

And I asked him-asws about the animal urinating and its urine hitting the Masjid or its walls, can one pray Salat in it before it is washed? He-asws said: 'When it has dried, there is no problem'.

وسألته عن الرجل يجامع أو يدخل الكنيف وعليه خاتم فيه ذكر الله، أو شئ من القرآن، أيصلح ذلك ؟ قال: لا.

And I asked him-asws about the man who copulates or enters the toiler and upon him is a ring wherein Allah-azwj is Mentioned, or something from the Quran, is that correct? He-asws said: 'No'.

وسألته عن القعود والقيام والصلاة على جلود السباع وبيعها وركوبها أيصلح ذلك ؟ قال: لا بأس ما لم يسجد عليها.

And I asked him-asws about the sitting and the standing and the Salat upon skins of the wild animals, and selling it and riding it, is that correct?' He-asws said: 'There is no problem for as long as one does not do Sajdah upon these'.

وسألته عن الرجل يكون عليه الصيام الايام الثلاثة من كل شهر، أيصومها قضاء وهو في شهر لم يصم أيامه ؟ قال: لا بأس .

And I asked him-asws about a man who happens to have Fasts upon him of the three days from every month, can he Fast these repaying while he is in a month in which he did not Fasts its days? He-asws said: 'There is no problem'.

وسألته عن رجل يؤخر الصوم الايام الثلاثة من الشهر حتى يكون في آخر الشهر فلا يدرك الخميس الآخر إلا أن يجمعه مع الاربعاء، أيجزيه ذلك ؟ قال: لا بأس.

And I asked him-asws about a man who delays the Fasting of the three days from the moth until he comes to be in the last month, so he does not come across the last Thursday except that he gathers it with the Wednesday, is that allowed? He-asws said: 'There is no problem'.

وسألته عن صوم ثلاثة أيام من الشهر يكون على الرجل يقضيها متوالية، أو يفرق بينها ؟ قال: أي ذلك أحب.

And I asked him-asws about Fasting of three days from the month happening to be upon the man, should he repay these consecutively or separate between these? He-asws said: 'Yes, that is more loved'.

وسألته عن رجل طلق أو ماتت امرأته ثم زنى هل عليه رجم ؟ قال: نعم.

And I asked him-asws about a man who divorces or his wife dies, then he commits adultery, is the stoning upon him? He-asws said: 'Yes'.

وسألته عن امرأة طلقت ثم زنت بعدما طلقت سنة أو أكثر هل عليها الرجم ؟ قال: نعم.

And I asked him-asws about a woman who is divorced, then she commits adultery after having been divorced for a year or more, is the stoning upon her? He-asws said: 'Yes'.

وسألته عن الرجل يطوف بالبيت وهو جنب فيذكر وهو في طوافه هل عليه أن يقطع طوافه ؟ قال: يقطع طوافه، ولا يعتد بشئ مما طاف.

And I asked him-asws about the man who performs Tawaaf of the House (Kabah) and he is with sexual impurity. Then he remembers in his Tawaaf, is it upon him to terminate his Tawaaf? He-asws said: 'He should terminate his Tawaaf and not exceed with anything from he has already done'.

وسألته عن الجنب يدخل يده في غسله قبل أن يتوضأ وقبل أن يغسل يده ما حاله ؟ قال: إذا لم يصب يده شيئا من الجنابة فلا بأس، قال: وأن يغسل يده قبل أن يدخلها في شئ من غسله أحب إلي.

And I asked him-asws about the one with sexual impurity inserting his hand in his body part before he washes and before he washes his hand, what is his state? He-asws said: 'When his hand did not hit anything from the sexual impurity, there is no problem'. He-asws said: 'And if he had washed his hand before he inserted it in something from his body part, it would be more beloved to me'.

وسألته عن ولد الزناء تجوز شهادته أو يؤم قوما ؟ قال: لا تجوز شهادته ولا يؤم.

And I asked him-asws about a son of adultery, is his testimony allowed, or can he lead a people (in Salat)? He-asws said: 'Neither is his testimony allowed, nor can he lead (in Salat)'.

وسألته عن اللقطة إذا كانت جارية هل يحل لمن لقطها فرجها ؟ قال: لا، إنما حل له بيعها بما أنفق عليها.

And I asked him-asws about the lost property when it was a slave girl, are her private parts Permissible for the one who comes across her? He-asws said: 'No, but it is Permissible for him to sell her for whatever he had spent on her'.

وسألته عن فضل الشاة والبقر والبعير أيشرب منه ويتوضؤ قال: لا بأس.

And I asked him-asws about the left-over (water) of the sheep and the cows and the camels, can one drink from it and perform Wudu? He-asws said: 'There is no problem'.

وسألته عن الكنيف يصب فيه الماء فينتضح على الثوب ما حاله ؟ قال: إذا كان جافا فلا بأس.

And I asked him-asws about the toilet, the water being poured in it so it gets sprinkled upon the garment, what is its state? He-asws said: 'When it was dry, there is no problem'.

وسألته عن الجراد يصيده فيموت بعدما يصيده أيؤكل ؟ قال: لا بأس.

And I asked him-asws about the locust being hunted, so it dies after being hunted, can it be eaten? He-asws said: 'There is no problem'.

وسألته عن الجراد يصيبه ميتا في البحر أو في الصحراء أيؤكل ؟ قال: لا تأكله.

And I asked him-asws about the locust found dead in the sea or in the desert, can it be eaten? He-asws said: 'Do not eat it'.

وسألته عن الفراش يكون كثير الصوف فيصيبه البول كيف يغسل ؟ قال: يغسل الظاهر ثم يصب عليه الماء في المكان الذي أصابه البول حتى يخرج الماء من جانب الفراش.

And I asked him-asws about the mattress happening to be of a lot of wool, and it is hit by the urine, how would it be washed? He-asws said: 'Wash the exterior, then pour the water upon it in the place which was affected by the urine until the water comes out from the side of the mattress'.

وسألته عن الكنيف يكون فوق البيت فيصيبه المطر فكيف فيصيب الثياب أيصلى فيها قبل أن يغسل ؟ قال: إذا جرى من ماء المطر فلا بأس يصلى فيها.

And I asked him-asws about the toilet happening to be above the house and the rain drops hit it, and it hits the garment, can one pray Salat in it before washing it? He-asws said: 'When it flows from the water of the rain, there is no problem in praying salat in it'.

وسألته عن الفأرة تصيب الثوب أيصلى فيه ؟ قال: إذا لم تكن الفأرة رطبة فلا بأس، وإن كانت رطبة فاغسل ما أصاب من ثوبك، والكلب مثل ذلك.

And I asked him-asws about the mouse hitting the garment, can one pray Salat in it? He-asws said: 'When it does not happen to be wet, there is no problem, and if it was wet, then wash whatever was hit from your garment, and the dog is similar to that'.

وسألته عن فضل الفرس والبغل والحمار أيشرب منه ويتوضؤ للصلاة ؟ قال: لا بأس.

And I asked him-asws about left-over of the horse and the mule and the donkey, can one drink from it and do Wudu for the Salat? He-asws said: 'There is no problem'.

وسألته عن الصلاة على بواري النصارى واليهود التي يقعدون عليها في بيوتهم أيصلح ؟ قال: لا تصل عليها.

And I asked him-asws about the Salat upon the mats of the Christians and the Jews which they are sitting upon in their houses, can one pray Salat in it? He-asws said: 'Do not pray Salat upon these'.

وسألته عن الفأرة والدجاجة والحمامة أو أشباهن تطؤ على العذرة ثم تطؤ الثوب، أيغسل ؟ قال: إن كان استبان من أثره شئ فاغسله وإلا فلا بأس.

And I asked him-asws about the mouse and the chicken and the dove or their like treading upon the dung then treading upon the garment, will it be washed? He-asws said: 'When something from its traces was apparent, then wash it, or else there is no problem'.

وسألته عن الدجاجة والحمامة والعصفور وأشباهه تطؤ في العذرة، ثم تدخل في الماء أيتوضؤ منه ؟ قال: لا إلا أن يكون ماء كثيرا قدركر.

And I asked him-asws about the chicken and the dove and the sparrow and its like treading in the dung, then enter into the water, can one do Wudu from it? He-asws said: 'No, unless if the water happens to be a lot, a measurement of a 'Kur'.[109]

وسألته عن العظاية والوزغ والحية تقع في الماء فلا تموت أيتوضؤ منه للصلاة ؟ قال: لا بأس.

And I asked him-asws about the lizard and the snake falling into the water but does not die, can one do the Wudu from it for the Salat? He-asws said: 'There is no problem'.

وسألته عن العقرب والخنفساء وشبهه يموت في الجب والدن أيتوضؤ منه ؟ قال: لا بأس.

And I asked him-asws about the scorpion and the beetle and the likes of it dying in the well and the cask, can one do Wudu from it? He-asws said: 'There is no problem'.

وسألته عن الرجل يدركه رمضان في السفر فيقيم في المكان هل عليه صوم ؟ قال: لا حتى يجمع على مقام عشرة أيام، فإذا أجمع صام وأتم الصلاة.

And I asked him-asws about the man who comes across a (Month of) Ramazan during the travelling, so he stays in the place, is a Fast correct upon him? He-asws said: 'No, until he gathers upon a place for ten days. When he has gathered, he can Fast and (pray) the complete Salat'.

وسألته عن الرجل يكون عليه أيام من شهر رمضان وهو مسافر هل يقضي إذ أقام في المكان ؟ قال: لاحتى يجمع على مقام عشرة أيام.

And I asked him-asws about the man who happens to have days from a Month of Ramazan upon him and he is travelling, would he pay back (the Fasts) when he stays in the place? He-asws said: 'No, until there gather upon a stay, ten days'.

وسألته عن صلاة الكسوف ما حدها ؟ قال: يصلي متى ما أحب، ويقرء ما أحب، غير أنه يقرء ويركع، ويقرء ويركع، ويقرء ويركع أربع ركعات، ويسجد في الخامسة، ثم يقوم فيفعل مثل ذلك.

And I asked him-asws about Salat of the eclipse, what are its limits? He-asws said: 'He can pray Salat whenever he likes, and recite whatever he likes, apart from that he should recite and do

[109] *Kur* means water which takes 27 cubic span space (3x3x3). 1 span = 9 in

Ruku, and recite and do Ruku, and recite and do Ruku four Cycles, and do Sajdah in the fifth. Then he should stand and do similar to that'.

وسألته عن المطلقة كم عدتها ؟ قال: ثلاث حيض، وتعتد من أول تطليقة.

And I asked him-asws about the divorced woman, how much is her waiting period? He-asws said: 'Three menstruation, and she would count from the first divorce'.

وسألته عن الرجل يطلق تطليقة أو تطليقتين ثم يتركها حتى تنقضي عدتها ما حالها ؟ قال: إذا تركها على أنه لا يريدها بانت منه، فلم تحل له حتى تنكح زوجا غيره، وإن تركها على أنه يريد مراجعتها ثم مضى لذلك منه سنة فهو أحق برجعتها.

And I asked him-asws about the man who divorces a divorce or two divorces, then he leaves her until she accomplishes her waiting period, what is her state? He-asws said: 'When he leaves her upon that he will not be wanting her, she would be irrevocably divorced from him, so she will not be Permissible for him until she marries another husband; and if he had left her upon that he wanted to return to her, then a year expired for that from him, then he is more rightful with returning to her'.

وسألته عن الصدقة إذا لم تقبض هل يجوز لصاحبها ؟ قال: إذا كان أب تصدق بها على ولد صغير فإنها جائزة لانه يقبض لولده إذا كان صغيرا، وإذا كان ولدا كبيرا فلا يجوز له حتى يقبض.

And I asked her-asws about the charity when it is not taken possession of, it is allowed for its owner? He-asws said: 'When it was a father giving in charity to a small child, then it is allowed because he possesses for his child when he was small; and when he was a big child, it is not allowed for him until he (child) takes possession of it'.

وسألته عن رجل تصدق على رجل بصدقة فلم يحزها هل يجوز ذلك ؟ قال: هي جائزة حيزت أولم تحز.

And I asked him-asws about a man giving charity upon a man with a charity, but he did not possess it, is that allowed? He-asws said: 'It is allowed, taken possession or not taken'.

وسألته عن رجل استأجر دابة إلى مكان فجاز ذلك فنفقت الدابة ما عليه ؟ قال: إذا كان جاز المكان الذي استأجر إليه فهو ضامن.

And I asked him-asws about a man hiring an animal to a place, but exceeds that, and the animal dies, what is upon him? He-asws said: 'When he had exceeded the place which he had hired it to, then he is responsible'.

وسألته عن رجل استأجر دابة فأعطاها غيره فنفقت ما عليه ؟ قال: إن كان شرط أن لا يركبها غيره فهو ضامن لها، وإن لم يسم فليس عليه شئ.

And I asked him-asws about a man hiring an animal, but he is given another, and it dies, what is upon him? He-asws said: 'If there was a stipulation that he will not ride any other, then he is responsible for it, and if he did not specify, there isn't anything upon him'.

وسألته عن رجل استأجر دابة فوقعت في بئر فانكسرت ما عليه ؟ قال: هو ضامن، كان يلزمه أن يستوثق منها، وإن أقام البينة أنه ربطها واستوثق منها فليس عليه شئ.

And I asked him-asws about a man who hires an animal and it falls into a well and breaks, what is upon him? He-asws said: 'He is responsible. It necessitated upon him that he would be relied from it, and if he can establish the proof that he had tied it and secured from it, then there isn't anything upon him'.

وسألته عن بختي مغتلم قتل رجلا فقام أخو المقتول فعقر البختي وقتله ما حالهم ؟ قال: على صاحب البختي دية المقتول، ولصاحب البختي ثمنه على الذي عقر بختيه.

And I asked him-asws about a Bakhty (camel) who kills a man, so a brother of the killed ones stands and hamstrung the Bakhty (camel) and kills it. What is their state? He-asws said: 'Upon the owner of the Bakhty (camel) would be the wergild of the killed ones, and for the owner of the Bakhty (camel) would be its price upon the one who had hamstrung his Bakhty (camel)'.

وسألته عن رجل تحته مملوكة بين رجلين فقال أحدهما: قد بدا لي أن أنزع جاويتي منك وأبيع نصيبي، فباعه، فقال المشتري: اريد أن أقبض جاريتي، هل تحرم على الزوج ؟

And I asked him-asws about a man under whom is a slave girl between two men, so one of them says, 'It seems to me that I should remove my responsibility from you and sell my share'. So, he sells it. The buyer says, 'I want to take possession of my slave girl'. Is she forbidden upon the husband?

قال: إذا اشتراها غير الذي كان أنكحها إياه فالطلاق بيده، إن شاء فرق بينهما، وإن شاء تركها معه، فهي حلال لزوجها، وهما على نكاحهما حتى ينزعها المشتري، وإن أنكحها إياه نكاحا جديدا فالطلاق إلى الزوج، وليس إلى السيد الطلاق.

He-asws said: 'When he has bought her apart from that who had married her to him, then the divorce is his hands. If he so desires, he separated between the two, and if he so desires, leaves her with him. She is Permissible for her husband, and they would both be upon their marriage until the buyer snatches her away; and if he marries her to him with a renewed marriage, then the divorce is to the husband, and the divorce isn't to the master'.

وسألته عن الرجل زوج ابنه وهو صغير فدخل الابن بامر أته، على من المهر ؟ على الاب أو على الابن، قال: المهر على الغلام، وإن لم يكن له شئ فعلى الاب يضمن ذلك على ابنه أولم يضمن إذا كان هو أنكحه وهو صغير.

And I asked him-asws about the man who gets his son married while he was small, then the son comes of age, upon whom would be the dower? Upon the father or upon the son? He-asws said: 'The dower is upon the boy, and if there does not happen to be anything for him, then

it would be upon the father whether had taken the responsibility of that upon his son or did not guarantee, when it was him who had got him married while he was small'.

وسألته عن رجل حر وتحته مملوكة بين رجلين أراد أحدهما نزعها منه هل له ذلك ؟ قال: الطلاق إلى الزوج، لا يحل لواحد من الشريكين أن يطلقها فيستخلص أحدهما.

And I asked him-asws about a free man and under him was a slave girl between two men. One of them wanted to remove her from him, is that for him? He-asws said: 'The divorce is to the husband. It is not Permissible for one from the two partners that he divorces her, so one of them would be finished from her'.

وسألته عن حب ماء فيه ألف رطل وقع فيه وقية بول هل يصلح شربه أو الوضوء منه ؟ قال: لا يصلح.

And I asked him-asws about a container of water wherein is a thousand ratls and an ounce of urine falls into it, is it correct to drink it or the Wudu from it? He-asws said: 'It is not correct'.

وسألته عن قدر فيها ألف رطل ماء فطبخ فيها لحم وقع فيها وقية دم هل يصلح أكله ؟ قال: إذا طبخ فكل فلا بأس.

And I asked him-asws about a pot wherein is a thousand ratls of water in which meat is cooked, and an ounce of blood falls into it, is it correct to eat it? He-asws said: 'When it is cooked, then eat, there is no problem'.

وسألته عن فأرة وقعت في بئر فماتت هل يصلح الوضوء عن مائها ؟ قال: أنزع من مائها سبع دلي، ثم توضأ ولا بأس.

And I asked him-asws about a mouse failing into a well and it dies, is the Wudu correct from its water? He-asws said: 'Remove seven buckets from its water then perform Wudu, and there is no problem'.

وسألته عن فأرة وقعت في بئر فاخرجت وقد تقطعت، هل يصلح الوضوء من مائها ؟ قال: ينزح منها عشرون دلوا إذا تقطعت ثم يتوضؤ ولا بأس.

And I asked him-asws about a mouse falling into a well, then it comes out and it has been broken, is the Wudu correct from its water? He-asws said: 'Remove twenty buckets from it when it is broken, then do Wudu, and there is no problem'.

وسألته عن صبي بال في بئرهل يصلح الوضوء منها ؟ فقال: ينزح الماء كله.

And I asked him-asws about a child urinating in a well, is the Wudu correct from it'. He-asws said: 'Remove the water, all of it'.

وسألته عن رجل مس ميتا عليه الغسل ؟ قال: إن كان الميت لم يبرد فلا غسل عليه، وإن كان قد برد فعليه الغسل إذا مسه.

And I asked him-asws about a man who touches a deceased, is the washing upon him? He-asws said: 'If the deceased had not cooled, then there is no washing upon him, and if he had cooled, then upon him is the washing when he has touched it'.

وسألته عن بئر صب فيها الخمر هل يصلح الوضوء من مائها ؟ قال: لا يصلح حتى ينزح الماء كله.

And I asked him-asws about a well in which wine is poured, is the Wudu correct from its water? He-asws said: 'It is not correct until all of its water is removed'.

وسألته عن الصدقة يجعلها الرجل لله مبتوتة، هل له أن يرجع فيها ؟ قال: إذا جعلها لله فهي للمساكين وابن السبيل، فليس له أن يرجع فيها.

And I asked him-asws about the determined charity of the man for the Sake of Allah-azwj, is it for him that he retracts with regards to it? He-asws said: 'When he has already Made it for Allah-azwj, then it is for the poor and the traveller, it isn't for him that he retracts in it'.

وسألته عن الرجل هل يصلح له أن يصلي أو يصوم عن بعض موتاه ؟ قال: نعم فيصلي ما أحب ويجعل ذلك للميت، فهو للميت إذا جعل له.

And I asked him-asws about the man, is it correct for him that he prays Salat or Fasts on behalf of one of his deceased? He-asws said: 'Yes, he can pray whatever he likes and makes it to be for the deceased, so it is for the deceased when he has made it to be for him''.[110]

[110] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1

(باب 18) * * (احتجاجات أصحابه على المخالفين) *

CHAPTER 18 – ARGUMENTATIONS OF HIS-asws COMPANIONS AGAINST THE ADVERSARIES

1 – قال السيد المرتضى رضي الله عنه في كتاب الفصول: أخبرني الشيخ أيده الله قال دخل ضرار بن عمرو الضبي على يحيى بن خالد البرمكي فقال له: يا أبا عمرو هل لك في مناظرة رجل هو ركن الشيعة ؟ فقال ضرار: هلم من شئت، فبعث إلى هشام بن الحكم فأحضره فقال: يا أبا محمد هذا ضرار، وهو من قد علمت في الكلام والخلاف لك فكلمه في الامامة،

Al Seyyid Al Murtaza said in the book 'Al Fusool',

'It was informed to be by the Sheykh, may Allah-azwj Support him, said, 'Zarar Bin Amro Al-Zaby came to Yahya Bin Khalid Al-Barmakky and said to him, 'O Abu Amro, is it for you any man regarding debate, who is a cornerstone of the Shias?' Zarar said, 'Come whenever you like'. He sent a message to Hisham Bin Al-Hakam and presented him. He said, 'O Abu Muhammad! This is Zarar and he is one who has known the speech and the adversary for you, so speak to him regarding the Imamate'.

فقال: نعم ثم أقبل على ضرار فقال: يا أبا عمر وخبرني على ما تجب الولاية والبراءة ؟ على الظاهر أم على الباطن ؟ فقال ضرار: بل على الظاهر فإن الباطن لا يدرك إلا بالوحي،

He said, 'Yes'. Then he turned towards Zarar and said, 'O Abu Umar, and inform me, upon what (reason) is the Wilayah and the disavowment Obligated? Upon the apparent or upon the esoteric?' Zarar said,' But, upon the apparent, for the esoteric cannot be realised except by the Revelation'.

فقام هشام: صدقت، فخبرني الآن أي الرجلين كان أذب عن وجه رسول الله (صلى الله عليه وآله) بالسيف ؟ وأقتل لاعداء الله عزوجل بين يديه ؟ وأكثر آثارا في الجهاد ؟ علي بن أبي طالب أو أبو بكر ؟ فقال: علي بن أبي طالب، ولكن أبا بكر كان أشد يقينا،

Hisham said, 'You speak the truth. Inform me now, which of the two men was more protective of the face of Rasool-Allah-saww with the sword? And more killing of the enemies of Allah-azwj Mighty and Majestic in front of him-saww? And more impressive in the Jihad? Ali-asws Bin Abu Talib-asws or Abu Bakr?' He said, 'Ali-asws Bin Abu Talib-asws, but Abu Bakr was or a stronger conviction'.

فقال هشام: هذا هو الباطن الذي قد تركنا الكلام فيه، وقد اعترفت لعلي (عليه السلام) بظاهر عمله من الولاية ما لم يجب لابي بكر، فقال ضرار: هذا الظاهر نعم.

Hisham said, 'This, it is the esoteric which we have mentioned the speech regarding it, and you have acknowledged to Ali-asws with the apparent of his-asws deeds from the Wilayah what does not Obligated for Abu Bakr'. Zarar said, 'This is the apparent, yes'.

ثم قال هشام: أفليس إذا كان الباطن مع الظاهر فهو الفضل الذي لا يدفع ؟ فقال ضرار: بلى، فقال هشام: ألست تعلم أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): إنه مني بمنزلة هارون من موسى إلا أنه لانبي بعدى ؟ فقال ضرار: نعم،

Then Hisham said, 'Isn't it so, when the esoteric was with the apparent, so it is the superiority which cannot be repelled?' Zarar said, 'Yes'. Hisham said, 'Don't you know that the Prophet-saww said for Ali-asws that: 'He-asws is from me-saww at the status of Haroun-as from Musa-as except that there would be no Prophet-as after me-saww'?' Zarar said, 'Yes'.

فقال له هشام: أيجوز أن يقول له هذا القول إلا وهو عنده في الباطن مؤمن ؟ قال: لا، فقال هشام: فقد صح لعلي (عليه السلام) ظاهره وباطنه، ولم يصح لصاحبك ظاهر ولا باطن والحمد لله .

Hisham said to him, 'Is it allowed that he-saww would be saying this word for him-asws unless and he-asws was a Momin in his-saww presence in the esoteric? He said, 'No'. Hisham said, 'Thus it is true for Ali-asws, his-asws apparent and his-asws esoteric, and for your companion (Abu Bakr), neither an apparent nor a hidden is true, and the Praise is for Allah-azwj'.[111]

2 – قال: وأخبرني الشيخ أدام الله تأييده قال: سأل يحيى بن خالد البرمكى هشام بن الحكم رحمة الله عليه بحضرة الرشيد فقال له: أخبرني يا هشام عن الحق هل يكون في جهتين مختلفتين ؟ فقال هشام: لا،

And it was informed to me by the Sheykh, may Allah-azwj Support him forever, said, 'Yahya Bin Khalid Al-Barmakky asked Hisham Bin Al-Hakam, may Allah-azwj have Mercy on him in the presence of (the Caliph) Al-Rasheed, saying to him, 'Inform me, O Hisham, about the Truth, can it happen to be two different aspects?' He said, 'No'.

قال فخبرني عن نفسين اختصما في حكم في الدين وتنازعا واختلفا هل يخلوان من أن يكونا محقين أو مبطلين، أو يكون أحدهما مبطلا والآخر محقا ؟ فقال هشام: لا يخلوان من ذلك، وليس يجوز أن يكونا محقين على ما قد مت من الجواب.

He said, 'Then inform me about the two swords disputing regarding one Judgment in the Religion and they dispute and differ, would they be empty from either both happening to be rightful or false, or one of them false and the other rightful?' Hisham said, 'They cannot be empty from that, and it isn't allowed that they both be rightful upon what has already been answered'.

فقال: له يحيى بن خالد: فخبرني عن علي والعباس لما اختصما إلى أبي بكر في الميراث أيهما كان المحق من المبطل ؟ إذ كنت لا تقول: إنهما كانا محقين ولا مبطلين. فقال هشام: فنظرت إذا إنني إن قلت: إن عليا (عليه السلام) كان مبطلا كفرت وخرجت عن مذهبي، وإن قلت: إن العباس كان مبطلا ضرب عنقي،

Yahya Bin Khalid said to him, 'Inform me about Ali-asws and Al-Abbas, when they both disputed to Abu Bakr regarding the inheritance, which of the two was the rightful from the false? When you were not saying that both of them would be rightful nor false'. Hisham said, 'Look at

[111] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 18 H 1

where I am. If I say that Ali-asws was false, I would be committing Kufr and exiting from my doctrine, and if I say that Al-Abbas was false, my neck would be struck off (by the Caliph).

ووردت علي مسألة لم أكن سئلت عنها قبل ذلك الوقت، ولا أعددت لها جوابا، فذكرت قول أبي عبد الله (عليه السلام) وهو يقول لي: يا هشام لا تزال مؤيدا بروح القدس ما نصرتنا بلسانك، فعلمت أني لا اخذل، وعن لي الجواب في الحال

And an issue had been referred unto me I had not been asked about it before that time, nor had I prepared an answer for it. Then I remembered the words of Abu Abdullah-asws and he-asws had said to me: 'O Hisham! You will not cease to be aided by the Holy Spirit for as long as you help us-asws with your tongue', so I knew that I am not abandoned, and the answer was in front of me during the state.

فقلت له: لم يكن من أحدهما خطاء وكانا جميعا محقين، ولهذا نظير قد نطق به القرآن في قصة داود (عليه السلام) حيث يقول الله جل اسمه: (وهل أتيك نبؤالخصم إذتسو روا المحراب) إلى قوله تعالى: (خصمان بغى بعضنا على بعض) فأي الملكين كان مخطئا ؟ وأيهما كان مصيبا ؟ أم تقول: إنهما كانا مخطئين ؟ فجوابك في ذلك جوابي بعينه،

So, I said to him, 'There was no error from one of them and they were both rightful, and for this there is a match which the Quran has Spoken with in the story of Dawood-as where Allah-azwj, Majestic is His-azwj Name is Saying: ***And did there come to you news of the litigants when they climbed over the (prayer) Niche? [38:21]*** – up to the Words of the Exalted: ***the partners tend to transgress upon each other [38:24]***, so which of the two Angels was in error? And which of the two was correct? Or are you saying that both were in error? So, your answer regarding that is my answer exactly'.

فقال يحيى: لست أقول: إن الملكين أخطأ، بل أقول: إنهما أصابا، وذلك أنهما لم يختصما في الحقيقة ولا اختلفا في الحكم، وإنما أظهرا ذلك لينبها داود (عليه السلام) على الخطيئة، ويعرفاه الحكم ويوقفاه عليه،

Yahya said, 'I am not saying that both the Angels were mistaken, but I am saying they were both correct, and that is because they both did not dispute in the reality nor did they differ in the Judgment, and rather they manifested that to inform Dawood-as upon the mistake, and make him-as understand the judgment, and to pause him-as upon it'.

قال: فقلت له: كذلك علي والعباس لم يختلفا في الحكم ولم يختصما في الحقيقة، وإنما أظهرا الاختلاف والخصومة لينبها أبا بكر على غلطه، ويوقفاه على خطيئته، ويدلاه على ظلمه لهما في الميراث، ولم يكونا في ريب من أمرهما، وإنما كان ذلك منهما على حد ماكان من الملكين.

He (the narrator) said, 'I said to him, 'Similar to that are Ali-asws and Al-Abbas. They did not differ regarding the judgment and did not dispute in the reality, and rather they manifested the differing and the dispute to inform Abu Bakr upon his being wrong, and stop him upon his mistake, and point him upon his injustice to them regarding the inheritance, and they did not happen to be in doubt from their matter, and rather that from them was upon a limit of what was from the two Angels'.

فلم يحر جوابا واستحسن ذلك الرشيد .

He could not give an answer and Al-Rasheed preferred that''.[112]

3 – وأخبرني الشيخ أيضا قال: أحب الرشيد أن يسمع كلام هشام بن الحكم مع الخوارج، فأمر بإحضار هشام بن الحكم وإحضار عبد الله بن يزيد الاباضي وجلس بحيث يسمع كلامهما ولايرى القوم شخصه، وكان بالحضرة يحيى بن خالد،

And it was informed to me by the Sheykh as well, said, 'Al Rasheed liked to listen to the speech of Hisham Bin al-Hakam with the Kharijites, so he got Hisham Bin Al-Hakam and Abdullah Bin Yazeed Al-Abazy presented, and he sat where he could hear their speech and the people could not see his person, and it was in the presence of Yahya Bin Al-Khalid.

فقال يحيى لعبدالله بن يزيد: سل أبا محمد – يعني هشاما – عن شئ، فقال هشام: لا مسألة للخوارج علينا، فقال عبد الله بن يزيد: وكيف ذلك ؟

Yahya said to Abdullah Bin Yazeed, 'Ask, Abu Muhammad' – meaning Hisham, 'About anything'. Hisham said, 'There is no issue of the Kharijites upon us'. Abdullah Bin Yazeed said, 'And how is that so?'

فقال هشام: لانكم قوم قد اجتمعتم معنا على ولاية رجل وتعديله والاقرار بإمامته وفضله، ثم فارقتمونا في عداوته والبراءة منه، فنحن على إجماعنا وشهادتكم لنا، وخلافكم علينا غير قادح في مذهبنا، ودعواكم غير مقبولة علينا، إذ الاختلاف لا يقابل الاتفاق، وشهادة الخصم لخصمه مقبولة، وشهادته عله مردودة.

Hisham said, 'Because you are a people who were united with us upon the Wilayah of a man-asws and his-asws justice, and the acknowledgment of his-asws Imamate and his-asws merit. Then you separated from us in his-asws enmity and the disavowment from him-asws. Thus, we are upon our unity and your testimony for us, and your opposition against us, without igniting (problems) in our doctrine, and your claims are intolerable upon us, when the differing is not comparable to the harmony, and the testimony of the disputant for his dispute is acceptable, and his testimony may be rejected'.

قال يحيى بن خالد: لقد قربت قطعه يا أبا محمد، ولكن جاره شيئا، فإن أمير المؤمنين أطال الله بقاه يحب ذلك،

Yahya Bin Khalid said, 'You have offered a piece of it, O Abu Muhammad, but you should flow some of it, for the commander of the faithful, may Allah-azwj Prolong his remaining, loves that'.

قال: فقال هشام: أنا أفعل ذلك، غير أن الكلام ربما انتهى إلى حد يغمض ويدق على الافهام، فيعاند أحد الخصمين أو يشتبه عليه، فإن أحب الانصاف فليجعل بيني وبينه واسطة عدلا إن خرجت عن الطريق ردني إليه، وإن جار في حكمه شهد عليه،

He (the narrator) said, 'Hisham said, 'I shall do that, apart from that the speech would sometimes end up to a limit of obscurity and difficulty upon the understanding. If one of the

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two disputants is stubborn or there is doubt upon him, then I would love the fairness, so let him make a just middleman to be between me and him, if I exit from the road he will return me to it, and if he is tyrannous in his judgment, he would testify against him'.

فقال عبد الله بن يزيد: لقد دعا أبو محمد إلى الانصاف،

Abdullah Bin Yazeed said, 'Abu Muhammad has called to the fairness'.

فقال هشام: فمن يكون هذه الواسطة ؟ وما يكون مذهبه ؟ أيكون من أصحابي، أو من أصحابك، أو مخالفا للملة لنا جميعا ؟ قال عبد الله بن يزيد: اختر من شئت فقد رضيت به،

Hisham said, 'So, who will happen to be this middle man? And what would be his doctrine? Will he happen to be from my companions, or from your companions, or an adversary to us of both our religions?' Abdullah Bin Yazeed said, 'Choose whoever you desire to, and I will be agreeable with him'.

قال هشام: أما أنا فأرى أنه إن كان من أصحابي لم يؤمن عليه العصبية لي، وإن كان من أصحابك لم آمنه في الحكم علي، وإن كان مخالفا لنا جميعا لم يكن مأمونا علي ولا عليك، ولكن يكون رجلا من أصحابي، ورجلا من أصحابك، فينظران فيما بيننا ويحكمان علينا بموجب الحق ومحض الحكم بالعدل،

Hisham said, 'As for me, I view that if he were to be from my companions, he would not be safe from his prejudice towards me, and if he was from your companions he would not be safe in the judgment against me, and if he was an adversary to both of us, he would neither happen to be safe upon me nor upon you, but there should be one man from my companions, and a man from your companions. Then they would both consider regarding what is between us and they would both judge upon us with obligatory rightfulness and pure decision with the justice'.

فقال عبد الله ابن يزيد: فقد أنصفت يا أبا محمد، وكنت أنتظر هذا منك. فأقبل هشام على يحيى بن خالد فقال له: قد قطعته أيها الوزير، ودمرت على مذاهبه كلها بأهون سعي، ولم يبق معه شئ، واستغنيت عن مناظرته،

Abdullah Bin Yazeed said, 'You have been fair, O Abu Muhammad, and I was awaiting this from you'. Hisham turned towards Yahya Bin Khalid and said to him, 'I have cut him, O minister, and have demolished his doctrine upon him, all of it, by the easiest of my striving, and there does not remain anything with him, and I am (now) needless from debating him'.

قال فحرك الستر الرشيد، وأصغى يحيى بن خالد فقال: هذا متكلم الشيعة واقف الرجل مواقفة لم يتضمن مناظرة، ثم ادعى عليه أنه قد قطعه وأفسد مذهبه، فمره أن يبين عن صحة ما ادعاه على الرجل،

He (the narrator) said, 'Al-Rasheed moved the curtain and Yahya Bin Khalid listened attentively and he said, 'This one is a speaker of the Shias and the most upright of the men in uprightness. A debate is not guaranteed'. Then he called to him that he had cut him and spoilt his doctrine, and ordered him to clarify the correctness of what he had claimed upon the man.

فقال يحيى بن خالد لهشام: إن أمير المؤمنين يأمرك أن تكشف عن صحة ما ادعيت على هذا الرجل،

Yahya Bin Khalid said to Hisham, 'The commander of the faithful orders you to uncover from the correctness of what you claimed upon this man'.

قال: فقال هشام رحمه الله: إن هؤلاء القوم لم يزالوا معنا على ولاية أمير المؤمنين علي بن أبي طالب (عليه السلام) حتى كان من أمر الحكمين ما كان، فأكفروه بالتحكيم وضللوه بذلك، وهم الذين اضطروه إليه، والآن فقد حكم هذا الشيخ وهو عماد أصحابه مختارا غير مضطر رجلين مختلفين في مذهبهما: أحدهما يكفره، والآخر يعدله،

He (the narrator) said, 'Hisham, may Allah-azwj have Mercy on him, said, 'These people have not ceased to be with us upon the Wilayah of Amir Al-Momineen Ali-asws Bin Abu Talib-asws until there happened from the matter of the two judges what happened. Then they disbelieved and strayed with that, and they are those who had forced him-asws to it, and now the judgment of this sheykh is lost and he is a pillar of his companion, of free choice without coercion, two men differing in their doctrines – one of them disbelieving him and the other counter-balancing him.

فإن كان مصيبا في ذلك فأمير المؤمنين أولى بالصواب، وإن كان مخطئا كافرا فقد أراحنا من نفسه بشهادته بالكفر عليها، والنظر في كفره وإيمانه أولى من النظر في إكفاره عليا (عليه السلام).

If he was correct in that, then the commander of the faithful is foremost with the correctness, and it he was mistaken, a disbeliever, so he has assured us from himself with his testimony with the Kufr against it, and the consideration into his Kufr and his Eman is foremost that the consideration into his (alleging) Kufr to Ali-asws'.

قال: فاستحسن ذلك الرشيد وأمر بصلته وجائزته.

He (the narrator) said, 'Al-Rasheed was happy with that and ordered with helping him and rewarding him (Al-Hisham)''.[113]

4 – وقال الشيخ أدام الله عزه: وهشام بن الحكم من أكبر أصحاب أبي عبد الله جعفر بن محمد (عليهما السلام)، وكان فقيها، وروى حديثا كثيرا، وصحب أبا عبد الله (عليه السلام)، وبعده أبا الحسن موسى (عليه السلام)، وكان يكنى أبا محمد وأبا الحكم، وكان مولى بني شيبان، و كان مقيما بالكوفة،

The sheykh, may Allah-azwj Honour him forever, said, 'And Hisham Bin Al-Hakam was from the great companions of Abu Abdullah Ja'far-asws Bin Muhammad-asws, and he was a jurist, and reported many Ahadeeth, and accompanied Abu Abdullah-asws, and after him-asws, Abu Al-Hassan Musa-asws. And he was teknonymed as 'Abu Muhammad', and 'Abu Al-Hakam', and he was a chief of the clan of Shayban, and was staying at Al-Kufa.

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وبلغ من مرتبته وعلوه عند أبي عبد الله جعفر بن محمد (عليهما السلام) أنه دخل عليه بمنى وهو غلام أول ما اختط عارضاه، وفي مجلسه شيوخ الشيعة كحمران ابن أعين وقيس الماصر ويونس بن يعقوب وأبي جعفر الاحول وغيرهم، فرفعه على جماعتهم، وليس فيهم إلا من هو أكبر سنا منه، فلما رأى أبو عبد الله (عليه السلام) أن ذلك الفعل كبر على أصحابه قال: هذا ناصر نا بقلبه ولسانه ويده،

And there has reached from his rank and his loftiness in the presence of Abu Abdullah Ja'far-asws Bin Muhammad-asws that he had gone to him-asws at Mina while he was a boy, the first of what his contemporaries had planned, and in his-asws gathering were old sheykhs like Humran Bin Ayn, and Qays Al-Masar, and Yunus Bin Yaqoub, and Abu Ja'far al Ahowl and others. He-asws raised him above their group, and there wasn't anyone among them except ones who were older in years than him. When Abu Abdullah-asws saw that, that deed was grievous upon his-asws companions, he-asws said: 'This is one is our-asws helper with his heart and his tongue and his hands'.

وقال له أبو عبد الله (عليه السلام) وقد سأله عن أسماء الله عزوجل واشتقاقها فأجابه ثم قال له: أفهمت يا هشام فهما تدفع به أعداءنا الملحدين مع الله عزوجل ؟ قال هشام: نعم، قال أبو عبد الله (عليه السلام) :نفعك الله عزوجل به وثبتك،

And Abu Abdullah-asws said, and he-asws had been asked about the Names of Allah-azwj Mighty and Majestic and their derivations, so he-asws answered him, then said to him: 'Do you understand, O Hisham, with an understanding to repel our-asws enemies by it, the apostates with Allah-azwj Mighty and Majestic?' Hisham said, 'Yes'. Abu Abdullah-asws said: 'May Allah-azwj Mighty and Majestic Benefit you with it and Affirm you'.

قال هشام: فوالله ما قهرني أحد في التوحيد حتى قمت مقامي هذا.

Hisham said, 'By Allah-azwj! No one (was able to) subdue me regarding the Tawheed until I stood in this place of mine'.

قال الشيخ أدام عزه: وقد روى عن أبي عبد الله (عليه السلام) ثمانية رجال، كل واحد منهم يقال له هشام، فمنهم أبو محمد هشام بن الحكم مولى بني شيبان هذا، ومنهم هشام بن سالم مولى بشر بن مروان وكان من سبى الجوزجان، ومنهم هشام الكفري الذي يروي عنه علي بن الحكم، ومنهم هشام المعروف بأبي عبد الله البزاز، ومنهم هشام الصيدناني رحمه الله، ومنهم هشام الخياط رحمة الله عليه، ومنهم هشام بن يزيد رحمة الله عليه، ومنهم هشام بن المثنى الكوفي رحمة الله عليه.

The sheykh, may Allah-azwj Honour him forever, said: 'And it is reported from Abu Abdullah-asws by eighty men, each one of them called 'Hisham'. From them was Abu Muhammad Hisham Bin Al-Hakam, a chief of the clan of Shayban, this one, and from them was Hisham Bin Salim, a slave of the can of Bashr Bin Marwan, and he was from a captive of Juzjan, and from them was Hisham Al-Kufry from whom Ali Bin Al-Hakam reported, and from them was Hisham well-known as Abu Abdullah Al-Bazaz, and from them was Hisham Al-Saydani, may Allah-azwj have Mercy on him, and from them was Hisham Al-Khayyat, may Allah-azwj have Mercy on him, and

from them was Hisham Bin Yazeed, may Allah-azwj have Mercy on him, and from them was Hisham Bin Al-Masny Al-Kufy, may Allah-azwj have Mercy on him''.[114]

5 – قال: ومن حكايات الشيخ أدام الله عزه قال: سئل هشام بن الحكم رحمة الله عليه عما يرويه العامة من قول أمير المؤمنين (عليه السلام) لما قبض عمر وقد دخل عليه وهو مسجى: لوددت أن ألقى الله تعالى بصحيفة هذا المسجى، وفي حديث آخر: إني لارجو أن ألقى الله تعالى بصحيفة هذا المسجى.

He said, 'And from the narrations of the sheykh, may Allah-azwj Honour him forever, said, 'Hisham Bin Al-Hakam, may Allah-azwj have Mercy on him, was asked about what the general Muslims are reporting from the words of Amir Al-Momineen-asws when Umar died, and he-asws had come to him while he was a covered dead body: 'I-asws would love to meet Allah-azwj the Exalted with the agreement of this covered dead body'. And in another Hadeeth: 'I-asws wish that I-asws could meet Allah-azwj the Exalted with the agreement of this covered dead body'.

فقال هشام: هذا حديث غير ثابت ولا معروف الاسناد، وإنما حصل من جهة القصاص وأصحاب الطرقات، ولو ثبت لكان المعنى فيه معروفا، وذلك أن عمر واطأ أبا بكر والمغيرة وسالما مولى أبي حذيفة وأبا عبيدة على كتب صحيفة بينهم يتعاقدون فيها على أنه إذا مات رسول الله (صلى الله عليه وآله) لم يورثوا أحدا من أهل بيته ولم يولوهم مقامه من بعده وكانت الصحيفة لعمر إذا كان عماد القوم،

Hisham said, 'This Hadeeth is not proven nor is it of well-known attribution, and rather is it from an aspect of the retaliation and companions of inaccuracies, and if it has been proven, the meaning of it would be well-known, and that is because Umar had agreed with Abu Bakr, and Al-Mugheira, and Salim Mawla Abu Huzeyfa, and Abu Ubeyda upon writing an agreement between them they had pacted in it upon that when Rasool-Allah-saww passes away they would not let anyone from his-saww family inherit and would not let them rule in his-saww place from after him-saww, and this parchment was with Umar when he was a pillar (leader) of the group.

فالصحيفة التي ود أمير المؤمنين (عليه السلام) ورجا أن يلقى الله عزوجل بها هي هذه الصحيفة ليخاصمه بها ويحتج عليه بمضمنها والدليل على ذلك ماروته العامة عن ابي بن كعب أنه كان يقول في مسجد رسول الله (صلى الله عليه وآله) بعد أن أفضى الامر إلى أبي بكر بصوت يسمعه أهل المسجد: ألا هلك أهل العقدة، والله ما آسى عليهم إنما آسى على من يضلون من الناس.

The parchment which Amir Al-Momineen-asws loved and hoped to meet Allah-azwj Mighty and Majestic with, it is this parchment in order to dispute with it and argue against it of its contents; and the evidence upon that is what the general Muslims reported from Abayy Bin Ka'ab that he had said in Masjid of Rasool-Allah-saww after the command had gone to Abu Bakr, by a voice the people of the Masjid could hear. 'Indeed! Destroyed are the people of the agreement! By Allah-azwj, I do not grieve upon them, but rather I grieve upon the ones from the people whom they have strayed'.

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فقيل له. يا صاحب رسول الله من هؤلاء أهل العقدة وما عقدتهم ؟ فقال: قوم تعاقدوا بينهم إن مات رسول الله (صلى الله عليه وآله) لم يورثوا أحدا من أهل بيته ولم يولوهم مقامه، أما والله لئن عشت إلى يوم الجمعة لاقومن فيهم مقاما ابين للناس أمرهم،

It was said to him, 'O companion of Rasool-Allah-saww! Who are these people of the agreement, and what was their pact?' He said, 'A group of people pacted between them that when Rasool-Allah-saww passes away, they would not let anyone from his-saww people inherit and not let them rule in his-saww place. But, by Allah-azwj! If I were to live up to the day of Friday, I shall stand among them in a place to clarify to the people of their affair'.

قال: فما أتت عليه الجمعة.

He (the narrator) said, 'The Friday did not come to him''.[115]

6 – ختص: أحمد بن الحسن، عن عبد العظيم بن عبد الله قال: قال هارون الرشيد لجعفربن يحيى البرمكي: إني احب أن أسمع كلام المتكلمين من حيث لا يعلمون بمكاني فيحتجون عن بعض ما يريدون، فأمر الجعفر المتكلمين فاحضروا داره، وصار هارون في مجلس يسمع كلامهم، وأرخى بينه وبين المتكلمين سترا،

Ahmad Bin Al Hassan, from Abdul Azeem Bin Abdullah who said,

'Haroun Al-Rasheed said to Ja'far Bin Yahya Al-Barmakky, 'I would love to hear the speech of the speakers from where they do not know of my place, so they can be arguing about some of what they want'. So, Al-Ja'far instructed the speakers, and they presented at his house, and Haroun came in the gathering to hear their speech, and cast a curtain between him and the speakers.

فاجتمع المتكلمون وغص المجلس بأهله ينتظرون هشام بن الحكم، فدخل عليهم هشام وعليه قميص إلى الركبة وسراويل إلى نصف الساق، فسلم على الجميع ولم يخص جعفرا شئ، فقال له رجل من القوم: لم فضلت عليا على أبي بكر، والله يقول: (ثاني اثنين إذ هما في الغار إذ يقول لصاحبه لا تحزن إن الله معنا) ؟

The speakers gather and the gathering was crammed with its people awaiting Hisham Bin Al-Hakam. Hisham entered unto them and upon him was a shirt up to the knees and a trouser up to half the leg. He greeted upon the entirety and did not particularise Ja'far with anything. A man from the people said to him, 'Why is Ali-asws merited upon Abu Bakr, and Allah-azwj is Saying: ***the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40]***?'

فقال هشام: فأخبرني عن حزنه في ذلك الوقت أكان لله رضى أم غير رضى ؟ فسكت، فقال هشام: إن زعمت أنه كان لله رضى فلم نهاه رسول الله (صلى الله عليه وآله) فقال: (لا تحزن) ؟ أنهاه عن طاعة الله ورضاه ؟ وإن زعمت أنه كان لله غير رضى فلم تفتخر بشئ كان لله غير رضى وقد علمت ما قال الله تبارك وتعالى حين قال: (فأنزل الله سكينته على رسوله وعلى المؤمنين)

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Hisham said, 'Inform me about his grief during that time, was it for Allah-azwj a Pleasure, or without Pleasure?' He was silent. Hisham said, 'If you claim that it was a Pleasure for Allah-azwj, then why did Rasool-Allah-saww forbid him and said: 'Do not grieve!'? Did he-saww forbid him from obeying Allah-azwj and His-azwj Pleasure? And if you claim that it was without Pleasure for Allah-azwj, then it cannot be prided with anything which was for other than Pleasure of Allah-azwj, and you know what Allah-azwj Blessed Said, where He-azwj Says: ***then Allah Sent down the tranquillity upon His Rasool and upon the Momineen [48:26]***.

ولانكم قلتم وقلنا و قالت العامة: الجنة اشتاقت إلى أربعة نفر: إلى علي بن أبي طالب (عليه السلام)، والمقداد بن الاسود، وعمار بن ياسر، وأبي ذر الغفاري فأرى صاحبنا قد دخل مع هؤلاء في هذه الفضيلة، وتخلف عنها صاحبكم، ففضلنا صاحبنا على صاحبكم بهذه الفضيلة.

But, you are saying and we say, and the general Muslims said, 'The Paradise is desirous to four persons – to Ali-asws Bin Abu Talib-asws, and Al-Miqdad Bin Al-Aswad-ra, and Ammar Bin Yasser-ra, and Abu Zarr Al-Ghafary-ra', and I see our companion (Ali-asws) has been included with them in this merit, and your companion (Abu Bakr) has been left out. Thus, we merit our companion (Ali-asws) over your companion (Abu Bakr) due to this merit'.

وقلتم وقلنا وقالت العامة: الذابين عن الاسلام أربعة نفر: علي بن أبي طالب (عليه السلام)، والزبيربن العوام، وأبو دجانة الانصاري، وسلمان الفارسي، فأرى صاحبنا قد دخل مع هؤلاء في هذه الفضيلة وتخلف عنها صاحبكم، ففضلنا صاحبنا على صاحبكم بهذه الفضيلة.

And you are saying and we say, and the general Muslims said, 'The divine entities of Al-Islam are four persons – Ali-asws Bin Abu Talib-asws, and Al-Zubeyr Bin Al-Awwam, and Abu Dajjan Al-Ansary, and Salman Al-Farsy-ra'. So, I see that our companion (Ali-asws) has been included in this merit and your companion (Abu Bakr) has been left out from it. Thus, we merit our companion (Ali-asws over your companion (Abu Bakr) due to this merit.

وقلتم وقلنا وقالت العامة: إن القراء أربعة نفر: علي بن أبي طالب (عليه السلام)، وعبد الله بن مسعود، وابي بن كعب، وزيدبن ثابت، فأرى صاحبنا قد دخل مع هؤلاء في هذه الفضيلة، وتخلف عنها صاحبكم، ففضلنا صاحبنا على صاحبكم بهذه الفضيلة.

And you are saying, and we say and the general Muslims said, 'The readers (of the Quran) are four persons – Ali-asws Bin Abu Talib-asws, and Abdullah Bin Masood, and Abayy Bin Ka'ab, and Zayd Bin Sabit'. So, I see that our companion (Ali-asws) has been included with them in this merit, and your companion (Abu Bakr) has been left out from it, therefore we merit our companion (Ali-asws) over your companion (Abu Bakr) due to this merit.

وقلتم وقلنا وقالت العامة: إن المطهرين من السماء أربعة نفر: علي بن أبي طالب وفاطمة، والحسن، والحين (عليهم السلام)، فأرى صاحبنا قد دخل مع هؤلاء في هذه الفضيلة، وتخلف عنها صاحبكم، ففضلنا صاحبنا على صاحبكم بهذه الفضيلة.

And you are saying, and we say and the general Muslims are saying, 'The Purified ones from the sky are four persons – Ali-asws Bin Abu Talib-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws and Al-Husayn-asws'. So, I see that our companion (Ali-asws) has been included in this merit, and

your companion (Abu Bakr) has been left out from it. Thus, we merit our companion (Ali-asws) over your companion (Abu Bakr) due to this merit.

وقلتم وقلنا وقالت العامة: إن الابرار أربعة: علي بن أبي طالب، وفاطمة، والحسن، والحسين (عليهم السلام)، فأرى صاحبنا قد دخل مع هؤلاء في هذه الفضيلة وتخلف عنها صاحبكم، ففضلنا صاحبنا على صاحبكم بهذه الفضيلة.

And you are saying and we say and the general Muslims said, 'The righteous are four – Ali-asws Bin Abu Talib-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws and Al-Husayn-asws'. So, I see that our companion (Ali-asws) has been included along with them-asws in this merit, and your companion (Abu Bakr) has been left behind from it. Thus, we merit our companion (Ali-asws) over your companion (Abu Bakr) due to this merit.

وقلتم وقلنا وقالت العامة: إن الشهداء أربعة نفر: علي بن أبي طالب، وجعفر، وحمزة وعبيدة بن الحارث بن عبد المطلب، فأرى صاحبنا قددخل مع هؤلاء في هذه الفضيلة، وتخلف عنها صاحبكم، ففضلنا صاحبنا على صاحبكم بهذه الفضيلة.

And you are saying and we say, and the general Muslims said, 'The martyrs are four – Ali-asws Bin Abu Talib-asws, and Ja'far-asws, and Hamza-asws, and Ubeydah Bin Al-Haris Bin Abdul Mutlib-asws, So, I see that our companion (Ali-asws) has been included along with them-ra in this merit, and your companion (Abu Bakr) has been left out from it. Thus, we merit our companion (Ali-asws) over your companion (Abu Bakr) due to this merit'.

قال: فحرك هارون الستر وأمر جعفر الناس بالخروج، فخرجوا مرعوبين، و خرج هارون إلى المجلس فقال: من هذا ابن الفاعلة ؟ فوالله لقد هممت بقتله وإحراقه بالنار.

He (the narrator) said, 'Haroun moved the curtain, and Ja'far ordered the people to exit. They went out frightened, and Haroun came out to the gathering and he said, 'Who is this son of the bitch? I have thought of killing him and burning him with the fire!''[116]

[116] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 18 H 6

(باب 19) * * (مناظرات الرضا علي بن موسى صلوات الله عليه، واحتجاجه على) * * (أرباب الملل المختلفة والاديان المتشته في مجلس) * * (المأمون وغيره) *

CHAPTER 19 – DEBATES OF AL-REZA ALI[-asws] BIN MUSA[-asws], AND HIS[-asws] ARGUMENTATIONS AGAINST THE PRIESTS OF THE DIFFERENT COMMUNITIES AND THE VARIOUS RELIGIONS IN THE GATHERING OF AL MAMOUN AND OTHERS

1- يد، ن: حدثنا أبو محمد جعفر بن علي بن أحمد الفقيه القمي ثم الايلاقي رضي الله عنه ؟ قال أخبرنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمر ومحمد بن عمربن عبد العزيز الانصاري الكجي، قال: حدثني من سمع الحسن بن محمد النوفلي ثم الهاشمي يقول: لما قدم علي بن موسى الرضا (عليه السلام) على المأمون أمر الفضل بن سهل أن يجمع له أصحاب المقالات مثل الجاثليق، ورأس الجالوت، ورؤساء الصابئين، والهربذ الاكبر، وأصحاب ذرهشت، ونسطاس الرومي والمتكلمين ليسمع كلامه وكلامهم.

It was narrated to us by Abu Muhammad Ja'far Bin Ali Bin Ahmad Al Faqeeh Al Qummy, then Al Aylaqi, from Abu Muhammad Al Hassan Bin Muhammad Bin Ali Bin Sadaqa Al Qummy, from Abu Umar and Muhammad Bin Umar Bin Abdul Aziz Al Ansary Al Kakhy, from Sama Al Hassan Bin Muhammad Al Nowfaly, then Al Hashimy who said,

'When Ali[-asws] Bin Musa Al-Reza[-asws] headed to Al-Mamoun, he ordered Fazl Bin Sahl that he gathers for him the speakers like the Catholic Archbishop, and Ra's Al-Jalout, and chiefs of the Sabeans, and Al-Harbaz Al-Akbar, and Zoroastrians, and Nastas the Roman, and the speaks in order to hear his[-asws] speech and their speeches.

فجمعهم الفضل بن سهل ثم أعلم المأمون باجتماعهم، فقال المأمون: أدخلهم علي ففعل فرحب بهم المأمون. ثم قال لهم: إني إنما جمعتكم لخيروأحببت أن تناظروا ابن عمي هذا المدني القادم علي فإذا كان بكرة فاغدوا علي ولا يتخلف منكم أحد؟ فقالوا: السمع والطاعة يا أمير المؤمنين نحن مبكرون إن اشاء الله.

So, Al-Fazl Bin Sahl gathered them, then he let Al-Mamoun know of their gathering. Al-Mamoun said, 'Enter them to see me'. He did so. Al-Mamoun was welcoming with them, then said to them, 'But rather, I gathered you all in order to choose, and I would love it if you would debate this cousin of mine, the Medinite, the one who has proceeded to me. So, when it is early morning, will you all come to me and not one of you stays behind?' They said, 'The hearing and the obedience (is for you) O commander of the faithful! We will come early tomorrow, if Allah[-azwj] so Desires'.

قال الحسن بن محمد النوفلي: فبينا نحن في حديث لنا عند أبي الحسن الرضا (عليه السلام) إذ دخل علينا ياسر، وكان يتولى أمر أبي الحسن الرضا (عليه السلام) فقال له: يا سيدي إن أمير المؤمنين يقرؤك السلام ويقول: فداك أخوك،

Al-Hassan Bin Muhammad Al-Nowfaly said, 'While we were in a discussion of ours with Abu Al-Hassan Al-Reza[-asws] when Yasser entered, and he used to befriend the matter of Abu Al-Hassan Al-Reza[-asws]. He said to him[-asws], 'O my Master[-asws]! The commander of the faithful

conveys the greetings unto you-asws and is saying, 'May your-asws brother (Al-Mamoun) be sacrificed for you-asws!

إنه اجتمع إلي أصحاب المقالات و أهل الاديان والمتكلمون من جميع الملل فرأيك في البكور علينا إن أحببت كلامهم، و إن كرهت ذلك فلانتجشم وإن أحببت أن نصير إليك خف ذلك علينا.

There have gathered to me the speakers and the people of the religions and the speakers from the entirety of the communities, so your-asws view during the morning is upon us and I would love it if you-asws could speak to them; and if you-asws dislike that, do not experience it, and if you-asws would like to, the helping is to you-asws, it would lighten matters upon us'.

فقال أبو الحسن (عليه السلام): أبلغه السلام وقل له قد علمت ما أردت وأنا صائر إليك بكرة إن شاء الله.

Abu Al-Hassan-asws said: 'Deliver the greetings to him-asws and say to them, 'I-asws have understood what you want and I-asws shall be coming to you early morning, if Allah-azwj so Desires'.

قال الحسن بن محمد النوفلي: فلما مضى ياسر التفت إلينا ثم قال لي: يا نوفلي أنت عراقي ورقة العراقي غير غليظة، فما عندك في جمع ابن عمك علينا أهل الشرك وأصحاب المقالات ؟

Al-Hassan Bin Muhammad Al-Nowfaly said, 'When Yasser went, he-asws turned towards us, then said to me: 'O Nowfaly! You are Iraqi, and the gentleness of the Iraqis is without harshness. So, what is with you regarding the gathering of your cousin against us-asws, the people of the Shirk and the speakers?'

فقلت: جعلت فداك يريد الامتحان ويحب أن يعرف ما عندك، ولقد بنى على أساس غير وثيق البنيان، وبئس والله ما بنى،

I said, 'May I be sacrificed for you-asws! He intends the testing and would love to understand what is with you-asws, and he has built upon a foundation without reliable construction, and by Allah-azwj, evil is that which he has built'.

فقال لي: وما بناؤه في هذا الباب ؟ قلت: إن أصحاب الكلام والبدع خلاف العلماء، وذلك أن العالم لا ينكر غير المنكر، وأصحاب المقالات والمتكلمون وأهل الشرك أصحاب إنكار ومباهتة، إن احتججت عليهم بأن الله واحد قالوا: صحح وحدانيته، وإن قلت: إن محمدا رسول الله، قالوا: أثبت رسالته، ثم يباهتون الرجل وهو يبطل عليهم بحجته ويغالطونه حتى يترك قوله، فاحذرهم جعلت فداك،

He-asws said to me: 'And is his building regarding this subject?' I said, 'The speakers and the innovators are opposing the scholars, and that is because the scholar does not deny (something which is) without evil, and the speakers and the theologians and the people of the Shirk are deniers and accusers. If you-asws were to argue against them with that Allah-azwj is One, they would say, 'His-azwj Oneness is correct', and if you-asws were to say: 'Muhammad-saww is a Rasool-saww of Allah-azwj', they would say, 'Prove his-saww Messenger-ship'. Then they tend to accuse the man, and he would be invalidating upon them with his arguments, and

they would be proving him wrong until he leaves his word. Therefore, be careful of them, may I be sacrificed for you-asws!'

قال فتبسم (عليه السلام) ثم قال: يا نوفلي أفتخاف أن يقطعوني علي حجتي ؟ قلت: لا والله ما خفت عليك قط، وإني لارجو أن يظفرك الله بهم إن شاء الله.

He (the narrator) said, 'He-asws smiled, then said: 'O Nowfaly! Are you scaring me-asws and cutting off my-asws arguments upon me-asws?' I said, 'No, by Allah-azwj! I am not trying to frighten you-asws at all, and I hope that Allah-azwj Makes you-asws to be victorious upon them, if Allah-azwj so Desires'.

فقال لي: يا نوفلي أتحب أن تعلم متى يندم المأمون ؟ قلت: نعم، قال: إذا سمع احتجاجي على أهل التوراة بتوراتهم، وعلى أهل الانجيل بإنجيلهم، وعلى أهل الزبور بزبورهم، وعلى الصابئين بعبر انيتهم، وعلى الهرابذة بفارسيتهم، وعلى أهل الروم برروميتهم، وعلى أصحاب المقالات بلغاتهم،

He-asws said to me: 'O Nowfaly! Would you like to know when Al-Mamoun will be regretful?' I said, 'Yes'. He-asws said: 'When he hears my-asws argumentation against the people of the Torah through their Torah, and against the people of the Evangel through their Evangel, and against the people of the Psalms through their Psalm, and against the Sabeans in their Hebrew, and against the Harabiza in their Persian, and against the people of Rome in their Roman, and against the speakers in their own languages.

فإذا قطعت كل صنف و دحضت حجته وترك مقالته ورجع إلى قولي علم المأمون أن الموضع الذي هو بسبيله ليس بمستحق له، فعند ذلك تكون الندامة منه، ولاحول ولا قوة إلا بالله العلي العظيم.

So, when every type has been cut-off and his arguments is refuted and he leaves his word and returns to my-asws word, Al-Mamoun will come to know that the place which he is with its way, he isn't rightful for it. Thus, during that, he would become regretful from it, and there is neither any Might nor Strength except with Allah-azwj the Exalted, the Magnificent'.

فلما أصبحنا أتانا الفضل بن سهل فقال له: جعلت فداك ابن عمك ينتظرك وقد اجتمع القوم فما رأيك في إتيانه ؟ فقال له الرضا (عليه السلام): تقدمني فإني صائر إلى ناحيتكم إن شاء الله،

When it was morning, Al-Fazl Bin Sahl came to us and said to him-asws, 'May I be sacrificed for you-asws! Your-asws cousin awaits you-asws, and the people have gathered, so what is your-asws view of going to him?' Al-Reza-asws said to him: 'Go ahead of me-asws, for I-asws shall come to your area if Allah-azwj so Desires'.

ثم توضأ (عليه السلام) وضوءه للصلاة، وشرب شربة سويق وسقانا منه، ثم خرج وخرجنا معه حتى دخلنا على المأمون، فإذا المجلس غاص بأهله، ومحمد بن جعفر في جماعة الطالبيين والهاشميين والقواد حضور،

Then he-asws performed Wudu of the Salat, and drank a drink of Saweyq and quenched us from it. Then he-asws went out and we went out along with him-asws until we entered to see Al-

Mamoun. There, the gathering was crammed with its people, and Muhammad Bin Ja'far was in a group of the students and the Hashemite's and the touts were present.

فلما دخل الرضا (عليه السلام) قام المأمون وقام محمد بن جعفر وجميع بني هاشم، فما زالوا وقوفا والرضا (عليه السلام) جالس مع المأمون حتى أمرهم بالجلوس فجلسوا،

When Al-Reza-asws entered, Al-Mamoun stood up, and Muhammad Bin Ja'far and the entirety of the Clan of Hashim-asws stood up, and they did not cease to be standing and Al-Reza-asws was seated with Al-Mamoun, until he ordered them with sitting, so they sat down.

فلم يزل المأمون مقبلا عليه يحدثه ساعة. ثم التفت إلى الجاثليق فقال: يا جاثليق هذا ابن عمي علي بن موسى بن جعفر، وهو من ولد فاطمة بنت نبينا، وابن علي بن أبي طالب صلوات الله عليهما فاحب أن تكلمه وتحاجه وتنصفه،

Al-Mamoun did not cease to be facing him-asws discussing for a while, then he turned towards the Catholics Archbishop and he said, 'O Archbishop! This is my cousin Ali-asws Bin Musa-asws Bin Ja'far-asws, and he-asws is from the sons-asws of (Syeda) Fatima-asws daughter-asws of our Prophet-saww, and a son-asws of Ali-asws Bin Abu Talib-asws. I would love it if you could speak to him-asws and argue and correct him-asws'.

فقال الجاثليق: يا أمير المؤمنين كيف احاج رجلا يحتج علي بكتاب أنا منكره، ونبي لا اومن به ؟ فقال له الرضا (عليه السلام): يا نصراني فإن احتججت عليك بإنجيلك أتقربه ؟

The Archbishop said, 'O commander of the faithful! How can I argue against a man who would argue against me with a Book I am a denier of, and a Prophet-saww I do not believe in?' Al-Reza-asws said to him: 'O Christian! Supposing I-asws argue against you by your Evangel, will you accept it?'

قال الجاثليق: وهل أقدر على دفع ما نطق به الانجيل. نعم والله أقربه على رغم أنفي، فقال له الرضا (عليه السلام): سل عما بدالك وافهم الجواب. قال الجاثليق: ما تقول في نبوة عيسى وكتابه ؟ هل تنكر منهما شيئا ؟

The Archbishop said, 'And am I able upon repelling what the Evangels Speaks with? Yes, by Allah-azwj, I shall accept it upon the rubbing of my nose'. Al-Reza-asws said to him: 'Ask whatever comes to you and I-asws shall make you understand the answer'. The Archbishop said, 'What are you saying regarding the Prophet-hood of Isa-as and his-as Book?' Do you-asws deny anything from it?'

قال الرضا (عليه السلام): أنا مقر بنبوة عيسى وكتابه وما بشر به امته وأقرت به الحواريون وكافر بنبوة كل عيسى لم يقر بنبوة محمد (صلى الله عليه وآله) وبكتابه ولم يبشر به امته،

Al-Reza-asws said: 'I-asws am an acknowledger of the Prophet-hood of Isa-as and his-as Book, and what he-as gave the glad tidings to his-as community with, and the disciples accepted it, and I-asws am a denier of all the news of Isa-as which does not accept the Prophet-hood of

Muhammad-saww and his-saww Book and what he-as did not give the glad tidings with his-as community'.

قال الجاثليق: أليس إنما تقطع الاحكام بشاهدي عدل ؟ قال: بلى، قال: فأقم شاهدين من غير أهل ملتك على نبوة محمد ممن لا تنكره النصرانية، وسلنا مثل ذلك من غير أهل ملتنا.

The Archbishop said, 'But rather, isn't is so that the rulings are terminated by two just witnesses?' He-asws said: 'Yes'. He said, 'Then establish two witnesses from other than your-asws Religion upon the Prophet-hood of Muhammad-saww, from the ones the Christendom cannot deny, and we ask similar to that from other than our Religion'.

قال الرضا (عليه السلام) الآن جئت بالنصفة يا نصراني، ألا تقبل مني العدل المقدم عند المسيح عيسى بن مريم ؟ قال الجاثليق: من هذا العدل ؟ سمه لي، قال: ما تقول في يوحنا الديلمي ؟ قال: بخ بخ، ذكرت أحب الناس إلى المسيح،

Al-Reza-asws said: 'Now, you have come with the fairness, O Christian! Will you accept from me-asws the just one, the one in front, in the presence of the Messiah Isa-as Bin Maryam-as?' The Archbishop said, 'Who is this just one? Name him for me'. He-asws said: 'What do you say regarding Youhanna Al-Daylami?' He said, 'Well done! You-asws have mentioned the most beloved of the people to the Messiah-as'.

قال (عليه السلام): فأقسمت عليك هل نطق الانجيل أن يوحنا قال: إن المسيح أخبرني بدين محمد العربي، وبشرني به أنه يكون من بعده فبشرت به الحواريين فآمنوا به ؟

He-asws said: 'I-asws hold a vow upon you! Does the Evangel Speak that Youhanna said, 'The Messiah-as informed me of the Religion of Muhammad-saww, the Arabian and gave me the glad tidings with that he-asws would be coming from after him-as, and the disciples gave the glad tidings with it and believing in it?'

قال الجاثليق: قد ذكر ذلك يوحنا عن المسيح وبشر بنبوة رجل وبأهل بيته ووصيه ولم يلخص متى يكون ذلك، ولم يسم لنا القوم فنعرفهم،

The Archbishop said, 'Youhanna has mentioned that from the Messiah-as and gave the glad tidings of the Prophet-hood of a man and of the people of his household, but did not outline when that would happen, and did not name the people to us so we can recognise them'.

قال الرضا (عليه السلام): فإن جئناك، بمن يقرء الانجيل فتلا عليك ذكر محمد وأهل بيته وامته أتؤمن به ؟ قال: شديدا،

Al-Reza-asws said: 'Supposing there comes to you one who accepts the Evangel and recites to you the mention of Muhammad-saww and the People-asws of his-saww Household and his-saww community, will you believe in him-saww?' He said, 'Intensely'.

قال الرضا (عليه السلام): لنسطاس الرومي كيف حفظك للسفر الثالث من الانجيل ؟ قال: ما أحفظني له ! ثم التفت إلى رأس الجالوت فقال: ألست تقرء الانجيل ؟ قال: بلى لعمري، قال: فخذ علي السفر الثالث، فإن كان فيه ذكر محمد وأهل بيته وامته فاشهدوا لي، وإن لم يكن فيه ذكره فلا تشهدوا لي،

Al-Reza-asws said to Nastas the Roman: 'How is your memorisation of the third book from the Evangel?' He said, 'I am not a memoriser of it'. Then he-asws turned towards Ra's Al-Jalout and he-asws said: 'Aren't you are reciter of the Evangel?' He said, 'Yes, by my life!'

He-asws said: 'Then bring to me-asws the third book, and if there was in it mention of Muhammad-saww and the People-asws of his-saww Household, then testify for me-asws, and if there does not happen to be his-saww mention in it, do not testify for me-asws'.

ثم قرأ (عليه السلام) السفر الثالث حتى إذا بلغ ذكر النبي (صلى الله عليه وآله) وقف، ثم قال: يا نصراني إني أسألك بحق المسيح وامه أتعلم أني عالم بالانجيل ؟ قال: نعم، ثم تلا علينا ذكر محمد وأهل بيته وامته،

Then he-asws recited the third Book until when he-asws reached to the mention of the Prophet-saww, and he-asws stopped. Then he-asws said: 'O Christian! I-asws ask you for the sake of the Messiah-as and his-as mother-as! Do you know that I-asws am a knower of the Evangel?' He said, 'Yes'. (He-asws said): 'Then recite to us the mention of Muhammad-saww and the People-asws of His-azwj Household and his-saww community'.

ثم قال: ما تقول يا نصراني ؟ هذا قول عيسى بن مريم، فإن كذبت ما ينطق به الانجيل فقد كذبت موسى وعيسى (عليهما السلام) ومتى أنكرت هذا الذكر وجب عليك القتل، لانك تكون قد كفرت بربك وبنبيك وبكتابك،

Then he-asws said: 'What are you saying, O Christian! This is the word of Isa-as Bin Maryam-as, so if you were to belie what the Evangel Speaks with, so you would have belied Musa-as and Isa-as, and when you deny this Zikr, the killing would be Obligated upon you, because you would become to have denied your Lord-azwj, and your Prophet-as and your Book'.

قال الجاثليق: لاأنكر ما قد بان لي في الانجيل، وإني لمقربه، قال الرضا (عليه السلام): اشهدوا على إقراره.

The Archbishop said, 'I cannot deny what has been clarified to me in the Evangel, and I am an acknowledger of it'. Al-Reza-asws said: 'Be witnesses upon his acceptance!'

ثم قال: يا جاثليق سل عما بدالك، قال الجاثليق: أخبرني عن حواري عيسى ابن مريم كم كان عدتهم ؟ وعن علماء الانجيل كم كانوا ؟

Then he-asws said: 'O Archbishop! Ask whatever comes to you'. The Archbishop said, 'Inform me about the disciples of Isa-as Ibn Maryam-as, how many was their number? And about the scholars of the Evangel, how many were they?'

قال الرضا (عليه السلام): على الخبير سقطت، أما الحواريون فكانوا اثني عشر رجلا، وكان أفضلهم وأعلمهم الوقا، وأما علماء النصارى فكانوا ثلاثة رجال: يوحنا الاكبر بأج ويوحنا بقرقيسا و يوحنا الديلمي بزجار، وعنده كان ذكر النبي (صلى الله عليه وآله)، وذكر أهل بيته وامته، وهو الذي بشر امة عيسى وبني إسرائيل به.

Al-Reza-asws said: 'You have paused at the informed one! As for the disciples, they were ten men, and their superior one and their most knowledgeable one was Al-Waqa, and as for the Christian scholars, they were three men – Youhanna the eldest, and Youhanna Baqarqays, and Youhanna Al-Daylami Bazjar, and with him was the mention of Muhammad-saww, and the mention of the People-asws of his-saww Household and his-saww community, and is which Isa-as gave the glad tidings with and the Children of Israel with it'.

ثم قال له: يا نصراني والله إنا لنؤمن بعيسى الذي آمن بمحمد (صلى الله عليه وآله) وما ننقم على عيساكم شيئا إلا ضعفه وقلة صيامه وصلاته،

Then he-asws said to him: 'O Christian! By Allah-azwj, we are believers in Isa-as who was a believer in Muhammad-saww and we stand upon your Isa-as (every) thing, except his-as weakness and scarcity of his-as Fasting and his-as Salat (prayers)'.

قال الجاثليق: أفسدت والله علمك، وضعفت أمرك، وما كنت ظننت إلا أنك أعلم أهل الاسلام، قال الرضا (عليه السلام): وكيف ذلك ؟ قال الجاثليق: من قولك: إن عيسى كان ضعيفا قليل الصيام، قليل الصلاة، وما أفطر عيسى يوما قط، ولانام بليل قط، وما زال صائم الدهر، قائم الليل،

The Archbishop said, 'By Allah-azwj! You-asws have spoilt your-asws knowledge, and weakened your-asws matter, and I was not thinking except that you-asws are the most knowledgeable of the people of Islam'. Al-Reza-asws said: 'And how is that so?' The Archbishop said, 'From your-asws words that Isa-as was weak and of few Fasts and of few Prayers, and Isa-as did not break a single day at all, nor slept at night at all, and did not cease Fasting for the lifetime, standing (for praying) at night'.

قال الرضا (عليه السلام): فلمن كان يصوم ويصلي ؟ قال: فخرس الجاثليق وانقطع. قال الرضا (عليه السلام): يا نصراني أسألك عن مسألة، قال: فإن كان عندي علمها أجبتك، قال الرضا (عليه السلام): ما أنكرت أن عيسى كان يحيي الموتى بإذن الله عزوجل ؟ قال الجاثليق أنكرت ذلك من قبل أن من أحيا الموتى وأبرأ الاكمه والابرص فهو رب مستحق لان يعبد،

Al-Reza-asws said: 'Then who was he-as Fasting for and praying to?' The Archbishop was muted and cut (the discussion)'. Al-Reza-asws said: 'O Christian! I-asws ask you about an issue'. He said, 'If its knowledge is with him, I shall answer you'. Al-Reza-asws said: 'What makes you deny that Isa-as used to revive the death by the Permission of Allah-azwj Mighty and Majestic?' The Archbishop said, 'I deny that from the aspect that the one who revives the dead, and cures the blind and the leper, he is the Lord-azwj deserving to be worshipped'.

قال الرضا (عليه السلام): فإن اليسع قد صنع مثل ما صنع عيسى: مشى على الماء، وأحيا الموتى، وأبرأ الاكمه والابرص فلم تتخذه امته ربا، ولم يعبده أحد من دون الله عزوجل، ولقد صنع حزقيل النبي مثل ما صنع عيسى بن مريم فأحيا خمسة وثلاثين ألف رجل من بعد موتهم بستين سنة.

Al-Reza[-asws] said: 'But Ilyas[-as] had done the like of what Isa[-as] did. He[-as] walked upon the water, and revived the dead, and cured the blind and the leper, but his[-as] community did not take him[-as] as Lord[-azwj], and no one worshipped him[-as] from besides Allah[-azwj] Mighty and Majestic; and the Prophet Hizkeel[-as] had done the like of what Isa[-as] Bin Maryam[-as] had done. He[-as] revived thirty-five thousand men from sixty years after their death'.

ثم التفت إلى رأس الجالوت فقال له: يا رأس الجالوت أتجد هؤلاء في شباب بني إسرائيل في التوراة ؟ اختارهم بخت نصر من سبى بني إسرائيل حين غزابيت المقدس ثم انصرف بهم إلى بابل فأرسله الله تعالى عزوجل إليهم فأحياهم الله، هذا في التوراة لا يدفعه إلا كافر منكم، قال رأس الجالوت: قد سمعنا به وعرفناه، قال صدقت،

Then he[-asws] turned towards Ra's Al-Jalout and said to him: 'O Ra's Al-Jalout! Do you find them among the youths of the Children of Israel in the Torah? Bakht Nasr chose them, being from the captives of the Children of Israel when he raided Bayt Al-Maqdis, then left with them to Babel, so Allah[-azwj] the Exalted Sent him to them, and Allah[-azwj] Revived them. This is in the Torah, none would refute it except a Kafir from you'. Ra'as Al-Jalour said, 'We have heard of him and recognise him'. He[-asws] said: 'You speak the truth'.

ثم قال: يا يهودي خذ علي هذا السفر من التوراة، فتلا (عليه السلام) علينا من التوراة آيات فأقبل اليهودي يتزجح لقراءته ويتعجب.

Then he[-asws] said: 'O Jew! Bring me[-asws] this Book from the Torah'. Then he[-asws] recited to us Verses from the Torah. The Jew was swayed by his[-asws] recitation and was astounded.

ثم أقبل على النصراني فقال: يا نصراني أفهؤلاء كانوا قبل عيسى أم عيسى كان قبلهم ؟ قال: بل كانوا قبله، قال الرضا (عليه السلام): لقد اجتمعت قريش إلى رسول الله (صلى الله عليه وآله) فسألوه أن يحيي لهم موتاهم، فوجه معهم على بن أبي طالب (عليه السلام) فقال له: اذهب إلى الجبانة فناد بأسماء هولاء الرهط الذين يسألون عنهم بأعلى صوتك: يا فلان، ويافلان، ويا فلان، يقول لكم محمد رسول الله: قوموا بإذن الله عزوجل،

Then he[-asws] turned towards the Christian and he[-asws] said: 'O Christian! Were they before Isa[-as] or was Isa[-as] before them?' He said, 'But, they were before him[-as]'. Al-Reza[-asws] said: 'Quraysh had gathered to Rasool-Allah[-saww] and they asked him[-saww] to revive their dead for them, so he[-saww] sent Ali[-asws] Bin Abu Talib[-asws] with them and said to him[-asws]: 'Go to the burial ground and call out with the names of that group, those whom they are asking about, at the top of your[-asws] voice: 'O so and so, and O so and so, and O so and so! Muhammad[-saww], Rasool-Allah[-saww] is saying to you all: 'Arise by the Permission of Allah[-azwj] Mighty and Majestic!''.

فقالوا ينفضون التراب عن رؤوسهم، فأقبلت قريش تسألهم عن امورهم، ثم أخبروهم أن محمدا (صلى الله عليه وآله) قد بعث نبيا وقالوا: وددنا إنا أدركناه فنؤمن به، ولقد أبرأ الاكمه والابرص والمجانين، وكلمه البهائم والطير والجن والشياطين، ولم نتخذه ربا من دون الله عزوجل، ولم ننكر لاحد من هؤلاء فضلهم،

So, they arose, shaking the soil from their heads, and Quraysh came asking them about their affairs. Then they informed them that Muhammad[-saww] had been Sent as a Prophet[-saww] and said, 'We would love to meet him[-saww] and believe in him[-saww]'. And he[-saww] had cured the blind and the leprosy, and the insane, and the animals spoke to him[-saww], and the birds, and the Jinn, and the Satans[-la], and we (still) do not take him[-saww] as Lord[-azwj] from besides Allah[-azwj] Mighty and Majestic, and we do not deny from them any of their merits.

فمتى اتخذتم عيسى ربا جاز لكم أن تتخذوا اليسع والحزقيل، لانهما قد صنعا مثل ما صنع عيسى من إحياء الموتى وغيره،

So, when you are taking Isa[-as] as Lord[-azwj], it is allowed for you that you could be taking Ilyas[-as], and Hizkeel[-as], because they[-as] both had done similar to what Isa[-as] did, from reviving the dead and other such (things).

وإن قوما من بني إسرائيل هربوا من بلادهم من الطاعون وهم الوف حذر الموت فأماتهم الله في ساعة واحدة، فعمد أهل تلك القرية فحظروا عليهم حظيرة فلم يزالوا فيها حتى نخرت عظامهم وصاروا رميما، فمر بهم نبي من أنبياء بني إسرائيل فتعجب منهم ومن كثرة العظام البالية،

And a group of people from the Children of Israel fled from their city, from the plague, and they were thousands fearing the death. Allah[-azwj] Caused them to die in one moment. The people of that town deliberated fear upon them as caution, and they did not cease to be in it until their bones had decayed and became dust. Then, a Prophet[-as] from the Prophets[-as] of the Children of Israel passed by them and was astonished from them and from the huge number of the decayed bones.

فأوحى الله عزوجل إليه: أتحب أن احييهم لك فتنذرهم ؟ قال: نعم يا رب، فأوحى الله عزوجل إليه: أن نادهم، فقال: أيتها العظام البالية قومي بإذن الله عزوجل، فقاموا أحياء أجمعون، ينفضون التراب عن رؤوسهم،

Then Allah[-azwj] Mighty and Majestic Revealed unto him[-as]: "Would you[-as] like it if I[-azwj] were to Revive them for you[-saww] to warn them?" He[-as] said: 'Yes, O Lord[-azwj]!' So, Allah[-azwj] Mighty and Majestic Revealed to him[-as]: "Call out to them!" He[-as] said: 'O you decayed bones! Arise by the Permission of Allah[-azwj] Might and Majestic'. They stood up alive altogether, shaking off the soil from their heads.

ثم إبراهيم خليل الرحمن حين أخذ الطيرفقطعهن قطعا، ثم وضع على كل جبل منهن جزء، ثم ناداهن فأقبلن سعيا إليه،

Then Ibrahim[-as], Friend of the Beneficent, when he[-as] took the bird and cut it into pieces. Then he[-as] place one part upon every mountain. Then he[-as] called out to them, and it return to him[-as] whole.

ثم موسى بن عمران وأصحابه السبعون الذين اختارهم صاروا معه إلى الجبل فقالوا له: إنك قد رأيت الله سبحانه، فأرناه كما رأيته، فقال لهم: إني لم أره، فقالوا: لن نؤمن لك حتى نرى الله جهرة فأخذتهم الصاعقة فاحترقوا عن آخرهم، وبقي موسى وحيدا

Then Musa[-as] Bin Imran[-as] and his[-as] seventy companions, those he[-as] had chosen them to come with him[-as] to the mountain, so they said to him[-as], 'You[-as] have seen Allah[-azwj] the Glorious, (now) show Him[-azwj] to us just as you[-as] saw Him[-azwj]'. He[-azwj] said to them: 'I[-as] did not see Him[-azwj]'. They said, 'We will never believe you[-as] until we see Allah[-azwj] manifestly'. So, the thunderbolt seized them and they were incinerated, up to their last one, and there remained Musa[-as] alone.

فقال: يا رب إني اخترت سبعين رجلا من بني إسرائيل فجئت بهم وأرجع وحدي فكيف يصدقني قومي بما أخبرهم به ؟ فلو شئت أهلكتهم من قبل وإياي، أتهلكنا بما فعل السفهاء منا؟

He[-as] said: 'O Lord[-azwj]! I chose seventy men from the Children of Israel and came with them, and I[-as] am returning alone, so how will my[-as] people ratify me[-as] with what I[-as] inform them with? If You[-azwj] had so Desired, You[-azwj] would have Destroyed them from before and myself[-as]. Will You[-azwj] Destroy us due to what the foolish ones from us did?'

فأحياهم الله عزوجل من بعد موتهم، وكل شئ ذكرته لك من هذا لا تقدر على دفعه، لان التوراة والانجيل والزبور والفرقان قد نطقت به، فإن كان كل من أحيا الموتى وأبرأ الاكمه والابرص والمجانين يتخذ ربا من دون الله فاتخذ هؤلاء كلهم أربابا، ما تقول يا يهودي ؟

So, Allah[-azwj] Mighty and Majestic Revived them from after their deaths. And all things I[-asws] mentioned to you all from this, you are not able upon refuting it, because the Torah, and the Evangel, and the Psalms, and the Furqan (Quran) have Spoken with it. Thus, if everyone who had revived the dead, and cured the blind and the leper, and the insane is to be taken as Lord[-azwj] from besides Allah[-azwj], then all of them are Lords. What you saying, O Jew?'

قال الجاثليق: القول قولك، ولا إله إلا الله ثم التفت (عليه السلام) إلى رأس الجالوت فقال: يا يهودي أقبل علي أسألك بالعشر الآيات التي انزلت على موسى بن عمران، هل تجد في التوراة مكتوبا نبأ محمد وامته: (إذا جاءت الامة الاخيرة أتباع راكب البعير يسبحون الرب جدا جدا تسبيحا جديدا في الكنائس الجدد فليفزع بنو إسرائيل إليهم وإلى ملكهم لتطمئن قلوبهم، فإن بأيديهم سيوفا ينتقمون بها من الامم الكافرة في أقطار الارض) أهكذا هو في التوراة مكتوب ؟

The Archbishop said, 'The (correct) word is your[-asws] word, and there is no god except Allah[-azwj]'. Then he[-asws] turned towards Ra's Al-Jalout and said: 'O Jew! Face towards me[-asws], I[-asws] want to ask you of the ten Signs which were Sent down upon Musa[-as] Bin Imran[-as]. Do you find Written in the Torah news of Muhammad[-saww] and his[-saww] community: 'When there comes the last community, following a camel rider, Glorifying the Lord[-azwj] a great deal with a new Glorification in the new churches. So, the Children of Israel will panic to them and to their kingdom in order to calm their hearts. In their hands will be sword exacting revenge with these from the Kafir communities in the horizons of the earth'. Is it like Written like that in the Torah?'

قال رأس الجالوت: نعم إنا لنجده كذلك. ثم قال للجاثليق: يا نصراني كيف علمك بكتاب شعيا ؟ قال: أعرفه حرفا حرفا، قال لهما: أتعرفان هذا من كلامه: (يا قوم إني رأيت صورة راكب الحمار لابسا جلابيب النور، ورأيت راكب البعير ضوؤه مثل ضوء القمر) ؟ فقالا: قد قال ذلك شعيا.

Ra's Al-Jalout said, 'Yes, we do find it to be like that'. Then he-asws said to the Archbishop: 'O Christian! How is your knowledge with the Book of (Prophet) Sha'ya-as?' He said, 'I know it letter by letter'. He-asws said to them both: 'Do you both recognise this as being from his speech: 'O people! I saw an image riding the donkey wearing a cloak of light, and I saw a rider of the camel, his illumination being like the illumination of the moon'?' They said, 'Sha'ya-as has said that.

قال الرضا (عليه السلام): يا نصراني هل تعريف في الانجيل قول عيسى: (إني ذاهب إلى ربكم وربي والبار قليطا جاء، هو الذي يشهد لى بالحق كما شهدت له، وهوالذي يفسر لكم كل شئ، وهو الذي يبدي فضائح الامم، وهو الذي يكسر عمود الكفر) ؟

Al-Reza-asws said: 'O Christian! Do you recognise in the Evangel the words of Isa-as: 'I-as am going to your Lord-azwj and mine-as, and the Paracletes will come. He-saww is the one who will testify for me-as with the Truth just as I-as am testifying for him-saww, and he-saww is the one who will interpret all things for you, and he-saww is the one who will expose the scandals of the communities, and he-saww is the one who will break the pillars of Kufr'?'

فقال الجاثليق: ما ذكرت شيئا في الانجيل إلا ونحن مقرون به، قال: أتجد هذا في الانجيل ثابتا يا جاثليق ؟ قال: نعم.

The Archbishop said, 'You-asws did not mentioned anything in the Evangel except and we are acknowledgers of it'. He-asws said: 'Do you find this to be in the Evangel, as proof, O Archbishop?' He said, 'Yes'.

قال الرضا (عليه السلام): يا جاثليق ألا تخبرني عن الانجيل الاول حين افتقدتموه عند من وجدتموه ؟ ومن وضع لكم هذا الانجيل ؟ قال له: ما افتقدنا إلانجيل إلا يوما واحدا حتى وجدناه غضا طريا فأخرجه إلينا يوحنا ومتى،

Al-Reza-asws said: 'O Archbishop! Will you not inform me-asws about the first Evangel when you lost it, with whom did you find it to be? And who placed this Evangel for you all?' He said to him-asws, 'We did not lose the Evangel except for one day until we found it green, fresh. It was brought out to us by Youhanna and Mata'.

فقال له الرضا (عليه السلام): ما أقل معرفتك بسر الانجيل وعلمائه ؟ فإن كان هذا كما تزعم فلم اختلفتم في الانجيل ؟ وإنما وقع الاختلاف في هذا الانجيل الذي في أيديكم اليوم، فلو كان على العهد الاول لم تختلفوا فيه، ولكني مفيدك علم ذلك، اعلم أنه لما افتقد الانجيل الاول اجتمعت النصارى إلى علمائهم فقالوا لهم: قتل عيسى بن مريم، وافتقدنا الانجيل وأنتم العلماء فما عندكم ؟

Al-Reza-asws said to him: 'How little is your understanding of the secret of the Evangel and its scholars? If it was just as you claim, why did you (people) differ regarding the Evangel? And rather, the differing occurred regarding this Evangel which is in your hands today. If it had been upon the era of the first one, you would not have differed regarding it, but that knowledge is lost to you. Know, that when the first Evangel was lost, the Christians gathered

to their scholar and they said to them, 'Isa-as Bin Maryam-as has been killed, and we lost the Evangel, and you are the scholar, so what is with you all?'

فقال لهم الوقا ومر قابوس: إن الانجيل في صدورنا ونحن نخرجه إليكم سفرا سفرا في كل أحد فلا تحزنوا عليه، ولا تخلوا الكنائس، فإنا سنتلوه عليكم في كل أحد سفرا سفرا حتى نجمعه كله، فقعد الوقا ومر قابوس و يوحنا ومتى فوضعوا لكم هذا الانجيل بعد ما افتقدتم الانجيل الاول، وإنما كان هؤلاء الاربعة تلاميذ التلاميذ الاولين، أعلمت ذلك ؟

Al-Waqa and Marqabous said to them, 'The Evangel is in our chests and we shall bring it out to you all, book by book, among every one, so do not grieve over it, nor vacate the churches. We shall be reciting it to you during every Sunday, book by book, until we gather all of it'. Then, Al-Waqa and Marqabous, and Youhanna, and Mata sat, and they placed this Evangel for you after the first Evangel had been lost, and rather these four were students of the former students. Do you know that?'

قال الجاثليق: أما هذا فلم أعلمه، وقد علمته الآن، وقد بان لي من فضل علمك بالانجيل، وسمعت أشياء مما علمته شهد قلبي أنها حق فاستزدت كثيرا من الفهم،

The Archbishop said, 'As for this, I do not know it and I have come to know it know, and it has been explained to be from the grace of your-asws knowledge of the Evangel, and I heard things from what you-asws taught which my heart testified to that it is true, and it has increased me a lot from the understanding'.

فقال له الرضا (عليه السلام): فكيف شهادة هؤلاء عندك ؟ قال: جائزة، هؤلاء علماء الانجيل، وكل ما شهدوا به فهو حق، فقال الرضا (عليه السلام) للمأمون ومن حضره أهل بيته ومن غيرهم: اشهدوا عليه، قالوا قد شهدنا.

Al-Reza-asws said to him: 'How is their testimonies with you?' He said, 'Allowed. They are the scholars of the Evangel, and whatever they have testified with, it is true'. Al-Reza-asws said to Al-Mamoun and the ones who were present of his family and from other: 'Be witnesses upon it'. They said, 'We have borne witness'.

ثم قال للجاثليق: بحق الابن وامه هل تعلم أن متى قال: (إن المسيح هو ابن داود بن إبراهيم بن إسحاق بن يعقوب بن يهودا بن حضرون) وقال مرقابوس في نسبة عيسى بن مريم: (إنه كلمة الله أحلها في الجسد الآدمي فصارت إنسانا) وقال الوقا: (إن عيسى بن مريم وامه كانا إنسانين من لحم ودم فدخل فيهما روح القدس)

Then the Archbishop said, 'By the right of the son and his mother! Do you-asws know that Mata said, 'The Messiah-as! He-as is a son of Dawood-as Bin Is'haq-as Bin Yaqoub-as Bin Yehouda Bin Hazroun'. And Marqabous said, regarding the lineage of Isa-as Bin Maryam-as, 'He-as is a Word of Allah-azwj Who Permeated into the body of a human so He-azwj Became a human being'. And Al-Waqa said, 'Isa-as Bin Maryam-as and his-as mother-as were two human beings from flesh and blood, and the Holy Spirit entered into them-as'.

ثم إنك تقول من شهادة عيسى على نفسه: (حقا أقول لكم يا معشر الحواريين: إنه لا يصعد إلى السماء إلا من نزل منها إلا راكب البعير خاتم الانبياء فإنه يصعد إلى السماء وينزل) فما تقول في هذا القول ؟ قال الجاثليق: هذا قول عيسى لاننكره،

Then you (Muslims) are saying from the testification of Isa-as upon himself-as: 'It is true what I-as am saying to you, O group of disciples! No one shall ascend to the sky except one who descends from it, except a rider of the camel, last of the Prophets-as, for he-saww shall ascend to the sky and descend'. So, what are you-asws saying regarding this word?' This is the word of Isa-as, we cannot deny'.

قال الرضا (عليه السلام): فما تقول في شهادة الوقا ومر قابوس ومتى على عيسى وما نسبوه إليه ؟ قال الجاثليق: كذبوا على عيسى، قال الرضا (عليه السلام): يا قوم أليس قد زكاهم وشهد أنهم علماء الانجيل وقولهم حق ؟.

Al-Reza-asws said: 'So what are you saying regarding the testimony of Waqa, and Marqabous, and Mata, upon Isa-as and what they attributed to him-as?' The Archbishop said, 'They lied upon Isa-as'. Al-Reza-asws said: 'O people! Hasn't he cleared them and testified that they were the scholars of the Evangel and their testimonies are true?'

فقال الجاثليق: يا عالم المسلمين احب أن تعفيني من أمر هؤلاء، قال الرضا (عليه السلام): فإنا قد فعلنا، سل يا نصراني عما بدالك، قال الجاثليق ليسألك غيري، فلاوحق المسيح ما ظننت أن في علماء المسلمين مثلك.

The Archbishop said, 'O scholar of the Muslims! I would like you-asws to excuse me from their matter'. Al-Reza-asws said: 'We-asws hereby do so. Ask, O Christian, about whatever comes to you'. The Archbishop said, 'Let someone else ask you-asws, for by the right of the Messiah-as, I don't think there is anyone among the scholars of the Muslims, like you-asws'.

فالتفت الرضا (عليه السلام) إلى رأس الجالوت فقال له: تسألني أو أسألك ؟ فقال: بل أسألك، ولست أقبل منك حجة إلا من التوراة، أو من الانجيل، أو من زبور داود، أو بما في صحف إبراهيم وموسى، قال الرضا (عليه السلام): لاتقبل مني حجة إلا بما تنطق به التوراة على لسان موسى بن عمران، والانجيل على لسان عيسى بن مريم، والزبور على لسان داود،

Al-Reza-asws turned towards Ra's Al-Jalout and said to him: 'Will you ask me or shall I-asws ask you?' He said, 'But, I shall ask you-asws, and I will not accept any proof from you-asws except from the Torah, or from the Evangel, or from Psalms of Dawood-as, or with what is in the Parchments of Ibrahim-as and Musa-as'. Al-Reza-asws said: 'Don't accept from me-asws any proof except with what the Torah Spoke with upon the tongue of Musa-as Bin Imran-as, and the Evangel upon the tongue of Isa-as Bin Maryam-as, and the Psalms upon the tongue of Dawood-as'.

فقال رأس الجالوت: من أين تثبت نبوة محمد ؟ قال الرضا (عليه السلام): شهد بنبوته موسى بن عمران وعيسى بن مريم وداود خليفة الله عزوجل في الارض، فقال له: ثبت قول موسى بن عمران،

Ra's Al-Jalout said, 'From where is the Prophet-hood of Muhammad-saww proven?' Al-Reza-asws said: 'His-saww Prophet-hood was testified upon by Musa-as Bin Imran-as and Isa-as Bin Maryam-

as, and Dawood-as, Caliph of Allah-azwj Mighty and Majestic in the earth'. He said to him-asws,' Prove the Words of Musa-as Bin Imran-as'.

قال الرضا (عليه السلام): هل تعلم يا يهودي أن موسى ابن عمران أوصى بني إسرائيل فقال لهم: إنه سيأتيكم نبي من إخوانكم، فبه فصدقوا ومنه فاسمعوا، فهل تعلم أن لبني إسرائيل إخوة غير ولد إسماعيل، إن كنت تعرف قرابة إسرائيل من إسماعيل، والنسب الذي بينهما من قبل إبراهيم ؟

Al-Reza-asws said: 'Do you know, O Jew, that Musa-as Ibn Imran-as bequeathed the Children of Israel saying to them: 'There will be coming to you a Prophet-saww from your brethren. Him-saww you should ratify, and from him-saww you should listen. Do you know that for the Children of Israel there are brethren apart from the children of Ismail-as, if you were recognising the relationship of Israel from Ismail-as, and the lineage which is between them both is from the direction of Ibrahim-as?'

فقال رأس الجالوت: هذا قول موسى لاندفعه، فقال له الرضا (عليه السلام): هل جاءكم من إخوة بني إسرائيل نبي غير محمد ؟ قال: لا، قال الرضا (عليه السلام): أفليس قد صح هذا عندكم ؟ قال: نعم ولكني احب أن تصححه لي من التوراة،

Ra's Al-Jalout said, 'This is the word of Musa-as, we cannot refute it'. Al-Reza-asws said: 'Has there come to you a Prophet-as from the brethren of the Children of Israel any Prophet-as apart from Muhammad-saww?' He said, 'No'. Al-Reza-asws said: 'Does this hold good with you?' He said, 'Yes, but I would love it if you-asws could verify for me from the Torah'.

فقال له الرضا (عليه السلام): هل تنكر أن التوراة تقول لكم: (قد جاء النور من جبل طور سيناء وأضاء لنا من جبل ساعير، و استعلن علينا من جبل فاران) قال رأس الجالوت: أعرف هذه الكلمات وما أعرف تفسيرها،

Al-Reza-asws said: 'Do you deny that the Torah is Saying to you all: "The Light has come from the Mount Toor of Sinai and illuminated for us from Mount Saeer and notified upon us from Mount Faraan"?' Ra's Al-Jalout said, 'I do recognise these words but I do not recognise their interpretation'.

قال الرضا (عليه السلام): أنا اخبرك به، أما قوله: جاء النور من قبل طور سيناء) فذلك وحي الله تبارك وتعالى الذي أنزله على موسى على جبل طور سيناء، وأما قوله: (وأضاء الناس من جبل ساعير) فهو الجبل الذي أوحى الله عزوجل إلى عيسى بن مريم وهو عليه، وأما قوله: (واستعلن علينا من جبل فاران) فذاك جبل من جبال مكة بينه وبينها يوم.

Al-Reza-asws said: 'I-asws shall inform you with it. As for His-azwj Words: 'The Light from the direction of (Mount) Toor of Sinai", so that is the Revelation of Allah-azwj Blessed and Exalted which He-azwj Revealed unto Musa-as upon the Mount Toor of Sinai. And as for His-azwj Words: 'And illuminate to the people from Mount Saeer", it is the mount which Allah-azwj Mighty and Majestic Revealed to Isa-as Bin Maryam-as while he-as was upon it. And as for His-azwj Words: "And notify upon us from Mount Faraan", so that is a mountain from the mountains of Makkah, between it and it is a day.

وقال شعيا النبي فيما تقول أنت وأصحابك في التوراة: (رأيت راكبين أضاء لهما الارض، أحدهما على حمار، والآخر على جمل) فمن راكب الحمار ؟ ومن راكب الجمل ؟

And the Prophet Sha'ya said in the Torah, regarding what you and your companions are saying: 'I[-as] saw two riders the earth having had illuminated for them both, one of them upon the donkey and the other upon a camel'. So, who is the rider of the donkey? And who is the rider of the camel?'

قال: رأس الجالوت لاأعرفهما فخبرني بهما، قال (عليه السلام): أما راكب الحمار فعيسى، وأما راكب الجمل فمحمد، أتنكر هذا من التوراة ؟ قال: لا، ما انكره.

Ra's Al-Jalout said, 'I do not recognise them, so inform me about them'. He[-asws] said: 'As for the rider of the donkey, it is Isa[-as], and as for the rider of the camel, it is Muhammad[-saww]. Do you deny this as being from the Torah?' He said, 'No, I do not deny it'.

ثم قال الرضا (عليه السلام): هل تعرف حيقوق النبي ؟ قال: نعم إني به لعارف، قال (عليه السلام): فإنه قال وكتابكم ينطق به: (جاء الله بالبيان من جبل فاران، وامتلات السماوات من تسبيح أحمد وامته، يحمل خيله في البحر كما يحمل في البر، يأتينا بكتاب جديد بعد خراب بيت المقدس) يعني بالكتاب القرآن، أتعرف هذا وتؤمن به ؟

Then Al-Reza[-asws] said: 'Do you recognise the Prophet Hayqouq[-as]?' He said, 'Yes, I do know him[-as]'. He[-asws] said: 'He[-as] said, and your Book Spoke with it: 'Allah[-azwj] will come with the explanation from Mount Faraan and the skies would be filled up from the Glorification of Ahmad[-saww] and his[-saww] community. His[-saww] horse will carry him[-saww] in the sea just as it would carry him[-saww] in the land. He[-saww] will come to us with a new Book after the ruination of Bayt Al-Maqdis' – meaning with the Book, the Quran. Do you recognise this and believe in it?'

قال رأس الجالوت: قد قال ذلك حيقوق النبي ولا ننكر قوله،

Ra's Al-Jalout said, 'The Prophet Hayqouq[-as] had said that, and we do not deny his[-as] words'.

قال الرضا (عليه السلام): فقد قال داود في زبوره وأنت تقرؤه: (اللهم ابعث مقيم السنة بعد الفترة) فهل تعرف نبيا أقام السنة بعد الفترة غير محمد ؟ قال رأس الجالوت هذا قول داود نعرفه ولا ننكره، ولكن عنى بذلك عيسى، وأيامه هي الفترة،

Al-Reza[-asws] said: 'Dawood[-as] has said in his[-as] Psalms and you are reciting it: 'O Allah[-azwj]! Send the establisher of the Sunnah after the period (gap)'. Do you recognise any Prophet[-as] to have established the Sunnah after the period, apart from Muhammad[-saww]?' Ra's Al-Jalout said: 'This is the word of Dawood[-as]. We do recognise it and do not deny it, but Isa[-as] is meant by that, and his[-as] days, it is the period'.

قال له الرضا (عليه السلام): جهلت، إن عيسى لم يخالف السنة، وكان موافقا لسنة التوراة حتى رفعه الله إليه، وفي الانجيل مكتوب: إن ابن البرة ذاهب والبار قليطا جاء من بعده، وهو يخفف الآصار، و يفسر لكم كل شئ، ويشهد لي كما شهدت له، أنا جئتكم بالامثال، وهو يأتيكم بالتأويل، أتؤمن بهذا في الانجيل ؟ قال: نعم، لا انكره:

Al-Reza-asws said to him: 'You are playing to be ignorant. Isa-as did not leave behind the Sunnah, and he-as was harmonious to the Sunnah of the Torah until Allah-azwj Raised him-as to Him-azwj, and it is Written in the Evangel: 'The righteous son shall depart and the Paracletes will come from after him, and he shall ease the people and interpret all things for them, and he shall testify for me just as I-as testify for him. I came to you with the examples and he shall come to you with the explanation'. Do you believe as it being in the Evangel?' He said, 'Yes, I do not deny it'.

فقال له الرضا (عليه السلام): يا رأس الجالوت أسألك عن نبيك موسى بن عمران، فقال: سل، قال (عليه السلام): ما الحجة على أن موسى ثبتت نبوته ؟ قال اليهودي: إنه جاء بما لم يجئ به أحد من الانبياء قبله، قال له: مثل ماذا ؟ قال: مثل فلق البحر، وقلبه العصاحية تسعى، وضربه الحجر فانفجرت منه العيون، وإخراجه يده بيضاء للناظرين، وعلامات لا يقدر الخلق على مثلها.

Al-Reza-asws said to him: 'O Ra's al Jalout! I-asws want to ask you about your Prophet Musa-as Bin Imran-as'. He said, 'Ask'. He-asws said: 'What is the argument upon that Musa-as proved his-as Prophet-hood?' The Jew said, 'He came with what no one from the Prophets-as had come before him-as'. He-asws said: 'Like what?' He said, 'Like splitting the sea, and turning his-as staff as (serpents) moving, and striking the rock and the springs burst forth from it, and his-as bringing out his-as hand as white for the beholders, and the Signs no creature is able upon the like of it'.

قال له الرضا (عليه السلام): صدقت في أنه كانت حجته على نبوته أنه جاء بما لا يقدر الخلق على مثله، أفليس كل من ادعى أنه نبي ثم جاء بما لا يقدر لخلق على مثله وجب عليكم تصديقه ؟ قال: لا، لان موسى لم يكن له نظير لمكانه من ربه، وقربه منه، ولا يجب علينا الاقرار بنبوة من ادعاها حتى يأتي من الاعلام بمثل ما جاء به،

Al-Reza-asws said to him: 'You speak the truth in that it was his-as proof upon his-as Prophet-hood, he-as had come with what the people are not able upon its like. Isn't it so that everyone who claims that he is a Prophet-as, then he comes with what the people are not able upon the like of it, its ratification is Obligated upon you all?' He said, 'No, because Musa-as was such, there did not happen to be a match for him-as to his-as position from his-as Lord-azwj, and his-as nearness from Him-azwj, and it does not Obligate upon us, the acknowledgment of the Prophet-hood of the one who claims it he brings from the Signs like what he-as had come with'.

قال الرضا (عليه السلام): فكيف أقررتم بالانبياء الذين كانوا قبل موسى ولم يفلقوا البحر، ولم يفجروا من الحجر اثنتي عشرة عينا، ولم يخرجوا بأيديهم مثل إخراج موسى يده بيضاء، ولم يقلبوا العصاحية تسعى ؟

Al-Reza-asws said: 'How is your acknowledgment with the Prophets-as, those who were before Musa-as and did not split the sea, and did not burst forth twelve springs from the rock, and did not bring out their-as hands like the bringing out Musa-as of his-as white hand, and did not turn their-as staff into gliding (serpents)?'

قال له اليهودي: قد خبرتك أنه متى ما جاؤوا على نبوتهم من الآيات بما لا يقدر الخلق على مثله ولو جاؤوا بما لم يجئ به موسى أو كان على غير ما جاء به موسى وجب تصديقهم،

The Jew said to him, 'I have informed you[-asws] that when whatever Signs they[-as] came with upon their[-as] Prophet-hood with what the people are not able upon the like of it, and even though they came with what Musa[-as] did not come with, or were upon other than what Musa[-as] had come with, their[-as] ratification was Obligated'.

قال: قال الرضا (عليه السلام): يا رأس الجالوت فما يمنعك من الاقرار بعيسى بن مريم وقد كان يحيي الموتى، ويبرئ الاكمه والابرص، ويخلق من الطين كهيئة الطير ثم ينفخ فيه فيكون طيرا بإذن الله ؟ قال رأس الجالوت: يقال: إنه فعل ذلك، ولم نشهده،

He (the narrator) said, 'Al-Reza[-asws] said: 'O Ra's Al-Jalout! So, what prevents you from the acknowledgment of Isa[-as] Bin Maryam[-as], and he[-as] had revived the dead, and cured the blind and the leper, and he[-as] created from the clay like a body of the bird, then blew into it, and it became a bird by the Permission of Allah[-azwj]?' Ra's Al-Jalout said, 'He[-as] did do that, but we did not witness it'.

قال الرضا (عليه السلام): أرأيت ما جاء به موسى من الآيات شاهدته ؟ أليس إنما جاءت الاخبار من ثقات أصحاب موسى أنه فعل ذلك ؟ قال: بلى، قال: فكذلك أيضا أتتكم الاخبار المتواترة بما فعل عيسى بن مريم، فكيف صدقتم بموسى ولم تصدقوا بعيسى ؟ فلم يحر جوابا،

Al-Reza[-asws] said: 'What is your view of what Musa[-as] came with from the witnessed Signs? Aren't these rather the news which have come from the reliable companions of Musa[-as] that he[-as] did that?' He said, 'Yes'. He[-asws] said: 'Similar to that as well, news has come to you frequently of what Isa[-as] Bin Maryam[-as] had done, then how come you are ratifying Musa[-as] and are not ratifying Isa[-as]?' He could not give an answer.

قال الرضا (عليه السلام): وكذلك أمر محمد (صلى الله عليه وآله) وما جاء به، وأمر كل نبي بعثه الله، ومن آياته أنه كان يتيما فقيرا راعيا أجيرا لم يتعلم كتابا ولم يختلف إلى معلم ثم جاء بالقرآن الذي فيه قصص الانبياء وأخبارهم حرفا حرفا، وأخبار من مضى ومن بقي إلى يوم القيامة، ثم كان يخبرهم بأسرارهم وما يعلمون في بيوتهم، وجاء بآيات كثيرة لا تحصى،

Al-Reza[-asws] said: 'And like that is the matter of Muhammad[-saww] and what he[-saww] came with, and the matter of every Prophet[-as] Allah[-azwj] has Sent, and from his[-saww] Sign is that he[-saww] was poor, an orphan, a shepherd, an employee, not having learnt a Book and did not come and go to any teacher.

Then he[-saww] came with the Quran wherein are stories of the Prophets[-as], and their[-as] news, letter by letter, and news of the ones from the past and the ones remaining, up to the Day of Qiyamah. Then, he[-saww] informed them of their secrets and what they knew (to be) in their houses, and he[-saww] came with a lot of Signs which cannot be counted'.

قال رأس الجالوت: لم يصح عندنا خبر عيسى ولاخبر محمد ؟ ولا يجوز لنا أن نقر لهما بما لم يصح، قال الرضا (عليه السلام): فالشاهد الذي شهد لعيسى ولمحمد صلى الله عليهما شاهد زور ؟ فلم يحر جوابا.

Ra's Al-Jalout said, 'It is not true with us, neither the news of Isa[-as] nor news of Muhammad[-saww], nor is it allowed for us that we should acknowledge to them[-as] with what is not correct'.

Al-Reza-asws said: 'So the witness who testified for Isa-as and to Muhammad-saww is a false witness?' He could not give an answer.

ثم دعى بالهربذ الاكبر فقال له الرضا (عليه السلام): أخبرني عن ذرهشت الذي تزعم أنه نبي ما حجتك على نبوته ؟ قال: إنه أتى بما لم يأتنا به أحد قبله ولم نشهده ولكن الاخبار من أسلافنا وردت علينا بأنه أحل لنا ما لم يحله غيره فاتبعناه،

The Al-Harbaz Al-Akbar was called, and Al-Reza-asws said to him: 'Inform me-asws about Zarhasht who you claim that he is a Prophet-as, what is your proof upon his Prophet-hood?' He said, 'He came with what no one had come with before him, and we did not witness it but the news was received from our ancestors that he permitted for us what is not permitted for others, so we followed him'.

قال: أفليس إنما أتتكم الاخبار فاتبعتموه ؟ قال: بلى، قال: فكذلك سائر الامم السالفة أتتهم الاخبار بما أتى به النبيون وأتى به موسى وعيسى ومحمد صلوات الله عليهم، فما عذركم في ترك الاقرار لهم ؟ إذ كنتم إنما أقررتم بزرهشت من قبل الاخبار المتواترة بأنه جاء بما لم يجئ به غيره، فانقطع الهربذ مكانه.

He-asws said: 'Isn't it so that rather the news came to you, and you followed him?' He said, 'Yes'. He-asws said: 'Similar to that are the rest of the previous communities, the news came to them of what the Prophets-as came with, and (what) Musa-as and Isa-as and Muhammad-saww came with. So, what is your excuse in neglecting the acceptance of them-as, when you all accepted Zarhasht due to the frequent news that he came with what no one else had come with'. Al-Harbaz was cut off in his place.

فقال الرضا (عليه السلام): يا قوم إن كان فيكم أحد يخالف الاسلام وأراد أن يسأل فليسأل غير محتشم،

Al-Reza-asws said: 'O people! If there was anyone among you who opposes Islam and wants to ask, then let him ask without being shy'.

فقال إليه عمران الصابئ وكان واحدا من المتكلمين فقال: يا عالم الناس لولا أنك دعوت إلى مسألتك لم أقدم عليك بالمسائل، فلقد دخلت الكوفة و البصرة والشام والجزيرة ولقيت المتكلمين فلم أقع على أحد يثبت لي واحدا ليس غيره قائما بوحدانيته، أفتأذن لي أن أسألك ؟

Imran Al-Sabie said to him-asws, and he was alone from the speakers, 'O scholar of the people! Had you-asws not invited to question you-asws, I would not proceed to you with the questions, for I have entered Al-Kufa, and Al-Basrah, and Syria, and Al-Jazeera, and met the speakers, but I did not meet anyone who could prove to me He-azwj is One, there isn't anyone else, Standing with the Oneness. Will you permit me to ask you?'

قال الرضا (عليه السلام): إن كان في الجماعة عمران الصابئ فأنت هو، قال: أنا هو، قال: سل يا عمران وعليك بالنصفة، وإياك والخطل والجور، قال: والله يا سيدي ما اريد إلا أن تثبت لي شيئا أتعلق به فلا أجوزه، قال: سل عما بدالك،

Al-Reza-asws said: 'If there was Imran Al-Sabie in the gathering, then it would be you'. He said, 'I am him'. He-asws said: 'Ask, O Imran, and upon you with to be with fairness, and beware of

mischievous talk and the bias'. He said, 'By Allah-azwj, O my Master-asws! I do not intend except for you-asws to prove something to me to adhere with it, so I do not exceed it'. He-asws said: 'Ask whatever comes to you'.

فازدحم الناس وانضم بعضهم إلى بعض، فقال عمران الصابئ: أخبرني عن الكائن الاول وعما خلق،

The people crowded and joined with each other. Imran Al-Sabie said, 'Inform me about the first existence and about what He-azwj Created'.

قال: سألت فافهم، أما الواحد فلم يزل واحدا كائنا لا شئ معه بلا حدود ولا أعراض، ولا يزال كذلك، ثم خلق خلقا مبتدعا مختلفا بأعراض وحدود مختلفة، لا في شئ أقامه، ولا في شئ حده، ولا على شئ حذاه ومثله له،

He-asws said: 'You asked, therefore understand. As for the One, He-azwj did not cease to exist as One, there being nothing with Him-azwj, without limitations or incidents, and He-azwj did not cease to be like that. Then He-azwj Created a creation, original, different with incidents and different limitation. Neither is He-azwj Staying in anything, nor is His-azwj limit in anything, nor is there His-azwj parallel upon anything or a resemblance for Him-azwj.

فجعل الخلق من بعد ذلك صفوة وغير صفوة، واختلافا وايتلافا، وألوانا وذوقا وطعما، لا لحاجة كانت منه إلى ذلك، ولا لفضل منزلة لا يبلغها إلا به، ولا رأى لنفسه فيما خلق زيادة ولا نقصانا، تعقل هذا يا عمران ؟ قال: نعم والله يا سيدي.

Thus, He-azwj Made the creation from after that as elites and non-elites, and varieties of composition, and colour, and taste and food. This was not for a need which was from Him-azwj to that, nor for a meritorious boastfulness, nor can it be reach except by Him-azwj, nor did He-azwj View for Himself-azwj regarding what He-azwj Created, neither an increase nor any reduction. Do you understand this, O Imran?' He said, 'Yes, O my Master-asws!'

قال: واعلم يا عمران إنه لو كان خلق ما خلق لحاجة لم يخلق إلا من يستعين به على حاجته، ولكان ينبغي أن يخلق أضعاف ما خلق، لان الاعوان كلما كثروا كان صاحبهم أقوى، والحاجة يا عمران لا يسعها لانه لم يحدث من الخلق شيئا إلا حدثت فيه حاجة اخرى،

He-asws said: 'And know, O Imran! If He-azwj had Created what He-azwj Created for a need, He-azwj would not have Created except to be assisted by it upon His-azwj need, but it would be appropriate that He-azwj Creates a multiple of what He-azwj Created, because the assistance, every time they become more, its owner would become stronger, and the need, O Imran, cannot be pursued because He-azwj would not have Brought anything from the creation into being except there would be another newly occurring need regarding it.

ولذلك أقول: لم يخلق الخلق لحاجة، ولكن نقل بالخلق الحوائج بعضهم إلى بعض، وفضل بعضهم على بعض بلا حاجة منه إلى من فضل، ولا نقمة منه على من أذل فهلذا خلق.

And for that, I-asws am saying He-azwj did not Create the creation for a need, but the needs with the creatures get turned, some of them to others, and He-azwj Merited some of them over the

others without there being a need from it to the One Who Merited, nor as a Scourge from Him-azwj upon the one whom He-azwj Disgraced in this creation'.

قال عمران: يا سيدي هل كان الكائن معلوما في نفسه عند نفسه ؟ قال الرضا (عليه السلام): إنما يكون المعلمة بالشئ لنفي خلافه، وليكون الشئ نفسه بما نفي عنه موجودا، ولم يكن هناك شئ يخالفه فتدعوه الحاجة إلى نفي ذلك الشئ عن نفسه بتحديد ما علم منها، أفهمت يا عمران ؟

Imran said, 'O my Master-asws! Was the existence known regarding Himself-azwj with Himself-azwj?' Al-Reza-asws said: 'But rather, the teacher of the thing would become a negation of its opposite, and the thing would happen to be Himself-azwj being negated from it as existing, and there would not happen to be anything over here opposing it, so the need would call it to negate that things from itself by limitations of what is known from these. Do you understand, O Imran?'

قال: نعم والله يا سيدي، فأخبرني بأي شئ علم ما علم ؟ أبضمير أم بغير ذلك ؟

He said, 'Yes, by Allah-azwj, O my Master-asws! Inform me, with which thing does He-azwj Know what He-azwj Knows? Is it by Conscience or without that?'

قال الرضا عليهما السلام: أرأيت إذا علم بضمير هل تجدبدا من أن تجعل لذلك الضمير حدا تنتهي إليه المعرفة ؟ قال عمران: لا بد من ذلك، قال الرضا (عليه السلام): فما ذلك الضمير ؟ فانقطع عمران ولم يحر جوابا.

Al-Reza-asws said: 'What is your view, when He-azwj Knows by a conscience, will you find a beginning from a limit to be made for that conscience for the understanding to end up to it?' Imran said, 'There is no escape from that'. Al-Reza-asws said: 'So what is that conscience?' Imran cut-off and could not give an answer.

قال الرضا (عليه السلام): لا بأس إن سألتك عن الضمير نفسه تعرفه بضمير آخر، فقلت: نعم أفسدت عليك قولك ودعواك، يا عمران أليس ينبغي أن تعلم أن الواحد ليس يوصف بضمير وليس يقال له أكثر من فعل وعمل وصنع ؟ وليس يتوهم مته مذاهب وتجربة كمذاهب المخلوقين وتجربتهم ؟ فاعقل ذلك وابن عليه ما علمت صوابا.

Al-Reza-asws said: 'There is problem that I-asws ask you about the conscience of His-azwj Self recognised by another conscience'. If you say, 'Yes', I-asws would have spoilt your word and your claim upon you, O Imran. Isn't it befitting that you know that the One cannot be described with a conscience and it cannot be said to Him-azwj any more than a deed, a work, a making? And isn't imagination a doctrine and experience like the doctrines of the created being and their experiences? Understand that and build upon it what you know as correct'.

قال عمران: يا سيدي ألا تخبرني عن حدود خلقه كيف هي ؟ وما معانيها ؟ وعلى كم نوع تكون ؟

Imran said, 'O my Master-asws! Will you-asws inform me about the limits of His-azwj creation, how is it? And what is its togetherness? And upon know many types does it happen to be?'

قال: قد سألت فافهم، إن حدود خلقه على ستة أنواع: ملموس و موزون ومنظور إليه ومالا ذوق له وهو الروح، ومنها منظور إليه وليس له وزن ولا لمس ولا حس ولا لون ولا ذوق والتقدير والاعراض والصور والطول والعرض، و منها العمل والحركات التي تصنع الاشياء وتعملها وتغيرها من حال إلى حال و تزيدها وتنقصها،

He-asws said: 'You have asked, so understand that the limitations of His-azwj creatures are upon six types – Touched, weighed, looked at, and what has not taste for it and it is the soul, and from it is the looked at, and there isn't any weight for it nor touch nor sense, nor colour, nor taste; and the determined, and the symptoms, and the image, and the length, and the width, and from it is the work, and the movement which makes the things, and working it and changing it from a state to a state, and increasing it and reducing it.

فأما الاعمال والحركات فإنها تنطلق لانه لا وقت لها أكثر من قدر ما يحتاج إليه، فإذا فرغ من الشئ انطلق بالحركة وبقي الاثر، ويجري مجرى الكلام الذي يذهب ويبقى أثره.

As for the actions and the movements, these are set out because there is no timing for these any more than a measurement of what is needed to it. So, when one is free from the thing, he would go with the movement and the trace would remain, and the flow of the speech would flow which goes, and its trace remains.

قال له عمران: يا سيدي ألا تخبرني عن الخالق إذا كان واحدا لا شئ غيره ولا شئ معه أليس قد تغير بخلقه الخلق ؟ قال له الرضا (عليه السلام): لم يتغير عزوجل بخلق الخلق، ولكن الخلق يتغير بتغييره.

Imran said to him, 'O my Master-asws! Can you-asws inform me about the Creation, when He-azwj was One, there being nothing apart from Him-azwj, nor anything with Him-azwj, Didn't He-azwj Change by His-azwj Creating the creation?' Al-Reza-asws said to him: 'The Mighty and Majestic does not change by Creating the creation, but the creation changes by Him-azwj Changing it'.

قال عمران: فبأي شئ عرفناه ؟ قال: بغيره. قال: فأي شئ غيره ؟ قال الرضا (عليه السلام): مشيته واسمه وصفته وما أشبه ذلك، وكل ذلك محدث مخلوق مدبر،

Imran said, 'So, by which thing can we recognise Him-azwj?' He-asws said: 'By something else'. He said, 'So, which this is other than Him-azwj?' Al-Reza-asws said: 'His-azwj Desire, and His-azwj Name, and His-azwj Attributes, and whatever resembles that, and all that is newly occurring, created, managed'.

قال عمران: يا سيدي فأي شئ هو ؟ قال: هو نور بمعنى أنه هاد لخلقه من أهل السماء وأهل الارض، وليس لك علي أكثر من توحيدي إياه. قال عمران: يا سيدي أليس قد كان ساكتا قبل الخلق لا ينطق ثم نطق ؟

Imran said, 'O my Master-asws! So, which thing is it?' He-asws said: 'He-azwj is Light in the meaning that He-azwj is a Guide for His-azwj creatures, from the inhabitants of the sky and the inhabitants of the earth, and there isn't for you upon me-asws any more from my-asws Tawheed of His-azwj'. Imran said, 'يا سيدي' 'O my Master-asws! Wasn't He-azwj silent before the creation, not Speaking, then He-azwj Spoke?'

قال الرضا (عليه السلام): لا يكون السكوت إلا عن نطق قبله. والمثل في ذلك أنه لا يقال للسراج :هو ساكت لا ينطق، ولايقال: إن السراج ليضئ فيما يريد أن يفعل بنا ؟ لان الضوء من السراج ليس بفعل منه ولاكون، وإنما هو ليس شئ غيره فلما استضاء لنا قلنا: قد أضاء لنا حتى استضأنا به، فهذا تستبصر أمرك.

Al-Reza-asws said: 'The silence cannot happen to be except from the speaking before it. And the example regarding that is that it cannot be said for the lamp, 'It is silent, not speaking', nor can it be said that the lamp can illuminate in whatever it wants to do with us, because the illumination from the lamp isn't by a deed from itself nor existence, and rather it isn't a thing other than it. When it illuminates for us, we say, 'It has illuminated for us' until we are illuminated by it. So, this is a contemplation of your matter'.

قال عمران: يا سيدي فإن الذي كان عندي أن الكائن قد تغير في فعله عن حاله بخلقه الخلق،

Imran said, 'O my Master-asws! That which is with me is that the Existing Being has Changed during His-azwj Deed from His-azwj State, by His-azwj Creating the creation'.

قال الرضا (عليه السلام): أحلت يا عمران في قولك: إن الكائن يتغير في وجه من الوجوه حتى يصيب الذات منه ما يغيره، يا عمران هل تجد النار يتغيرها تغير نفسها ؟ أو هل تجد الحرارة تحرق نفسها ؟ أو هل رأيت بصيرا قط رأى بصره ؟

Al Reza-asws said: 'Is it permissible, O Imran, in your words that the Existing being would change in His-azwj Face from the faces until the Self is attained from it what is changed? O Imran! Do you find the fire changing, so it changes itself? Or do you find the heat burning itself? Or do you see a sightseeing itself?'

قال عمران: لم أر هذا، ألا تخبرني يا سيدي أهو في الخلق أم الخلق فيه ؟

Imran said, 'I do not see this. Can you-asws inform me, O my Master-asws! Is He-azwj in the creation or the creation is in Him-azwj?'

قال الرضا (عليه السلام): جل يا عمران عن ذلك، ليس هو في الخلق ولا الخلق فيه، تعالى عن ذلك، وساعلمك ما تعرفه به ولا قوة إلا بالله، أخبرني عن المرآة أنت فيها أم هي فيك ؟ فإن كان ليس واحد منكما في صاحبه فبأي شئ استدللت بها على نفسك ؟

Al-Reza-asws said: 'O Imran! He-azwj is more Majestic from that. Neither is He-azwj in the creation nor is the creation in Him-azwj. He-azwj is Exalted from that, and I-asws shall teach you what you can recognise Him-azwj with, and there is no strength except with Allah-azwj. Inform me about the mirror. Are you in it or is it in you? If it was so that nor one of you is in its counterpart, then with which thing can you point with it upon yourself?'

قال عمران بضوء بيني وبينها، قال الرضا (عليه السلام): هل ترى من ذلك الضوء في المرآة أكثر مما تراه في عينك ؟ قال: نعم، قال الرضا (عليه السلام) فأرناه، فلم يحر جوابا،

Imran said, 'By illumination between me and it'. Al-Reza-asws said: 'Do you see the illumination from that in the mirror any more than what you see in your eyes?' He said, 'Yes'. Al-Reza-asws said: 'Then show it to us'. He could not give an answer'.

قال (عليه السلام): فلا أرى النور إلا وقد دلك ودل المرآة على أنفسكما من غير أن يكون في واحد منكما، ولهذا أمثال كثيرة غير هذا لا يجد الجاهل فيها مقالا، ولله المثل الاعلى.

He-asws said: 'But, I-asws do not see the light except and it has pointed you and pointed the mirror upon both yourselves, from other than becoming in one of you, and for this there are a lot of examples apart from this. The ignorant one will not find words in these, and ***for Allah is the Exalted Example, [16:60]***'.

ثم التفت إلى المأمون فقال: الصلاة قد حضرت، فقال عمران: يا سيدي لا تقلع علي مسألتي فقدرق قلبي، قال الرضا (عليه السلام): نصلي ونعود،

Then he-asws turned towards Al-Mamoun and said: 'The Salat has presented'. Imran said, 'O my Master-asws! Do not uproot me from my questions, for my heart has softened'. Al-Reza-asws said: 'We shall pray Salat and return'.

فنهض ونهض المأمون فصلى الرضا (عليه السلام) داخلا، وصلى الناس خارجا خلف محمد بن جعفر، ثم خرجا فعاد الرضا (عليه السلام) إلى مجلسه ودعا بعمران فقال: سل يا عمران، قال:

He-asws went and Al-Mamoun went. Al-Reza-asws prays Salat inside and the people prayed Salat outside behind Muhammad Bin Ja'far. Then they both came out and Al-Reza-asws returned to his-asws seat and Imran was called. He-asws said: 'Ask, O Imran!'. He said:

يا سيدي ألا تخبرني عن الله عزوجل هل يوحد بحقيقة أو يوحد بوصف ؟

'O my Master-asws! Can you inform me about Allah-azwj Mighty and Majestic, is He-azwj One in reality or One in description?'

قال الرضا (عليه السلام): إن الله المبدئ الواحد الكائن الاول لم يزل واحدا لا شئ معه، فردا لا ثاني معه، لا معلوما ولا مجهولا، ولا محكما ولا متشابها، ولا مذكورا ولا منسيا، ولا شيئا يقع عليه اسم شئ من الاشياء غيره، ولامن وقت كان، ولا إلى وقت يكون، ولا بشئ قام، ولا إلى شئ يقوم، ولا إلى شئ استند، ولا في شئ استكن،

Al-Reza-asws said: 'Allah-azwj is the Beginner, the One, the first Existence. He-azwj did not cease to be One, there being nothing with Him-azwj, Individual there being no second with Him-azwj, neither known nor unbeknown, neither decisive nor allegorical, neither mentioned nor forgotten, nor is He-azwj a thing a name can occur upon from the things other than Him-azwj, neither did He-azwj exist from a time nor will He-azwj be existing to a time, nor does He-azwj Stand by something, nor be Standing to something, neither leaning towards anything nor dwelling in anything.

وذلك كله قبل الخلق إذ لا شئ غيره، وما أوقعت عليه من الكل فهي صفات محدثة وترجمة يفهم بها من فهم،

And that, all of it, was before the creation when there was nothing apart from Him-azwj, and the 'all' cannot fall upon Him-azwj for it is a description of the occurrence and an interpretation by which an understanding is understood.

واعلم أن الابداع والمشية والارادة معناها واحد وأسماؤها ثلاثة

And know that, the Initiating (Kun), and the Desire, and the Will, their meaning is one and their names are three.

وكان أول إبداعه وإرادته ومشيته الحروف التي جعلها أصلا لكل شئ، ودليلا على كل مدرك، وفاصلا لكل مشكل، وبتلك الحروف تفريق كل شئ من اسم حق وباطل، أو فعل أو مفعول، أو معنى أوغير معنى، وعليها اجتمعت الامور كلها، ولم يجعل للحروف في إبداعه لها معنى غير أنفسها يتناهى ولا وجود لها لانها مبدعة بالا بداع،

And it was the first of His-azwj Beginning, and His-azwj Will, and His-azwj Desire, the letters which He-azwj Made these as origin of all things, and evidence upon all realisations, and a barrier to all problems, and with these letters is the separation of all things, nor the name of truth and falsehood, or doer and done, or meaning of without meaning, and upon these are gathered all of the matters, and He-azwj did not Make for the letter during His-azwj Beginning of these, any meaning other than itself, being endless not having existence for these because they are a creation what cannot create.

والنور في هذا الموضع أول فعل الله الذي هو نور السماوات والارض، والحروف هي المفعول بذلك الفعل، وهي الحروف التي عليها الكلام والعبارات كلها من الله عزوجل، علمها خلقه وهي ثلاثة وثلاثون حرفا، فمنها ثمانية وعشرون حرفا تدل على لغات العربية، ومن الثمانية والعشرين اثنان وعشرون حرفا تدل على لغات السريانية والعبرانية،

And the light in this subject is the first Act of Allah-azwj Who is the Light of the skies and the earth, and the letters, these are the action of that Act, and these are the letters upon which is the speech and the phrases, all of it from Allah-azwj Mighty and Majestic. He-azwj Taught His-azwj creatures, and these are thirty-three (33) letters. From these, twenty-eight evidence upon the Arabic language; and from the twenty-eight there are twenty-two letters evidencing upon the Assyrian language and the Hebrew.

ومنها خمسة أحرف متحرفه في سائر اللغات من العجم لاقاليم اللغات كلها، وهي خمسة أحرف تحرفت من الثمانية والعشرين الحرف من اللغات فصارت الحروف ثلاثة وثلاثين حرفا، فأما الخمسة المختلفة فحجج لا يجوز ذكرها أكثر مما ذكرناه،

From these there are five letters are altered in the rest of the languages of the non-Arab regional languages, all of them, and these are five letters altered from the twenty-eight letters from the languages, so the letters came to be thirty-three letters. As for the five different ones, its mention is not allowed any more than what we-asws mentioned.

ثم جعل الحروف بعد إحصائها وإحكام عدتها فعلا منه كقوله عزوجل: (كن فيكون) وكن منه صنع، وما يكون به المصنوع، فالخلق الاول من الله عزوجل الابداع لاوزن له ولا حركة ولا سمع ولالون ولاحس،

Then He-azwj Made the letters after their counting and rulings of their numbers. The highest from it is like the Words of the Mighty and Majestic: “Be! And it comes into being”; and ‘Be’ from it is an action, and the acted (made) does not happen to be with it. Thus, the first creation from Allah-azwj Mighty and Majestic is the Beginning (Kun), there being neither any weight for it nor movement more hearing, nor colour, nor feeling.

والخلق الثاني الحروف لاوزن لها ولالون وهي مسموعة موصوفة غير منظور إليها، والخلق الثالث ماكان من الانواع كلها محسوسا ملموسا ذاذوق منظور إليه، والله تبارك وتعالى سابق للابداع لانه ليس قبله عز وجل شئ، ولاكان معه شئ، ولابداع سابق للحروف والحروف لاتدل على غير نفسها.

And the second creation are the letters having neither weight for these nor colour, and it is the named, described not being looked at. And the third creation is what was from the types, all of them felt, touched, with taste, being looked at. And Allah-azwj Blessed and Exalted preceded to the beginning because there wasn’t anything before Him-azwj Mighty and Majestic, not was there anything with Him-azwj, and the beginning is precedent to the letter, and the letters do not evidence upon other than their own selves’.

قال المأمون: وكيف لاتدل على غير نفسها ؟ قال الرضا (عليه السلام): لان الله تبارك وتعالى لا يجمع منها شيئا لغير معنى أبدأ، فإذا الف منها أحرفا أربعة أو خمسة أو ستة أو أكثر من ذلك أو أقل لم يؤلفها لغير معنى، ولم يك إلا لمعنى محدث لم يكن قبل ذلك شيئا.

Al-Mamoun said, ‘And how come they do not evidence upon other than themselves?’ Al-Reza-asws said: ‘Because Allah-azwj Blessed and Exalted did not Gather anything from these for another meaning ever. So, when there is composed from these, four letters, or five, or six, or more than that or less, they would not be composed for without a meaning, and it will not be except for a new meaning, there not being anything before that.

قال عمران: فكيف لنا بمعرفة ذلك ؟ قال الرضا (عليه السلام): أما المعرفة فوجه ذلك وبيانه أنك تذكر الحروف إذا لم ترد بها غير نفسها ذكرتها فردا فقلت: ا ب ت ث ج ح خ حتى تأتي على آخرها، فلم تجد لها معنى غير أنفسها، فإذا ألفتها وجمعت منها أحرفا وجعلتها اسما وصفة لمعنى ما طلبت ووجه ما عنيت كانت دليلة على معانيها، داعية إلى الموصوف بها، أفهمته ؟ قال: نعم،

Imran said, ‘How is it for us to recognise that?’ Al-Reza-asws said: ‘As for the recognition, and aspect of that and its explanation is that you will mention the letters when you do not want with these other than their own selves, you mentioned them individually, ‘Alif’, ‘Ba’, ‘Ta’, ‘Sa’, ‘Jeem’, ‘Hayy’, ‘Khay’, until you come to the end of these, but you will not find any meaning for these apart from their own selves. But, then you compose and gather letters from it and make it to be a name, and a description of the meaning, you will not seek its aspect what I-asws mean which would be an evidence upon their meaning, and call to the one described with it. Do you understand?’ He said, ‘Yes’.

قال الرضا (عليه السلام): واعلم أنه لا تكون صفة لغير موصوف، ولا اسم لغير معنى، ولاحد لغير محدود، والصفات والاسماء كلها تدل على الكمال والوجود، ولا تدل علي الاحاطة، كما تدل على الحدود التي هي التربيع والتثليث والتسديس، لان الله عزوجل تدرك معرفته بالصفات والاسماء، ولا تدرك بالتحديد بالطول والعرض والقلة و الكثرة واللون والوزن وما أشبه ذلك،

Al-Reza-asws said: 'And know that there cannot be a description for an unspecified, nor a name for an unnamed, nor a limit for a limitless; and the description and the names, all of these point upon the perfection and the existence, and they do not evidence upon the completeness, just as it would point upon the limits which are the quad (square), and the triangle, and the heptagon. (This is) because Allah-azwj Mighty and Majestic, His-azwj recognition can be realised by the Attributes and the Names, and He-azwj cannot be realised by the limitations of the length, and the width, and the little and the more, and the colour, and the weight and whatever resembles that.

وليس يحل بالله جل وتقدس شئ من ذلك حتى يعرفه خلقه بمعرفتهم أنفسهم بالضرورة التي ذكرنا، ولكن يدل على الله عز وجل بصفاته، ويدرك بأسمائه، ويستدل عليه بخلقه حتى لا يحتاج في ذلك الطالب المرتاد إلى رؤية عين ولا استماع اذن ولالمس كف ولا إحاطة بقلب،

And it is not Permissible with Allah-azwj, Majestic and Holy, anything from that until He-azwj Introduces to His-azwj creatures with their recognition of themselves with the necessity which we-asws mentioned. But, Allah-azwj Mighty and Majestic can be evidenced upon by His-azwj Attributes, and realised by His-azwj Names, and He-azwj can be evidenced upon by His-azwj creation until the seeker is no longer needy to renege to seen Him-azwj by an eye, nor hear by an ear, nor touch by a palm, nor encompassed by heart.

فلو كانت صفاته جل ثناؤه لاتدل عليه وأسماؤه لا تدعو إليه والمعلمة من الخلق لا تدركه لمعناه كانت العبادة من الخلق لاسمائه وصفاته دون معناه،

If His-azwj Descriptions, Majestic is His-azwj Praise, cannot evidence upon Him-azwj, and His-azwj Names cannot call to Him-azwj, and the knowledge from the creation cannot realise Him-azwj of His-azwj Meaning, the worship from the creatures to His-azwj Names and His-azwj Attributes would be besides His-azwj Meaning.

فلولا أن ذلك كذلك لكان المعبود الموحد غير الله، لان صفاته وأسماءه غيره، أفهمت ؟ قال: نعم يا سيدي زدني.

If that had not been like that, the Worshipped One, the One would be other than Allah-azwj, because His-azwj Attributes, and His-azwj Names are other than Him-azwj. Do you understand?' He said, 'Yes, O my Master-asws! Increase for me'.

قال الرضا (عليه السلام): إياك وقول الجهال أهل العمى والضلال الذين يزعمون أن الله جل وتقدس موجود في الآخرة للحساب والثواب والعقاب، وليس بموجود في الدنيا للطاعة والرجاء، ولو كان في الوجود لله عزوجل نقص واهتضام لم يوجد في الآخرة أبدا،

Al-Reza-asws said: 'Beware of the world of the ignorant ones, the people of blindness and the straying, those who are alleging that Allah-azwj, Majestic and Holy will be present during the

Hereafter for the Reckoning and the Rewarding and the Punishing, and He-azwj isn't present in the world for the obedience and the wishes. And if there was any deficiency in the existence of Allah-azwj Mighty and Majestic, and any injustice, He-azwj not be present in the Hereafter, ever.

ولكن القوم تاهوا وعموا وصموا عن الحق من حيث لا يعلمون، وذلك قوله عزوجل: (ومن كان في هذه أعمى فهو في الآخرة أعمى وأضل سبيلا) يعني أعمى عن الحقائق الموجودة، وقد علم ذو والالباب أن الاستدلال على ما هناك لا يكون إلا بما ههنا، من أخذ علم ذلك برأيه وطلب وجوده وإدراكه عن نفسه دون غيرها لم يزدد من علم ذلك إلا بعدا، لان الله عزوجل جعل علم ذلك خاصة عند قوم يعقلون ويعلمون ويفهمون.

But the people stray, and were blinded, and deaf from the Truth from where they did not know, and these are the Words of the Mighty and Majestic: ***And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]*** – meaning blinded from the existent realities, and the ones of understanding have known that evidencing upon what is over there cannot happen to be except with what is over here. One who takes the knowledge by his opinion and seeks His-azwj Existence and His-azwj realisation from Himself-azwj besides others, the knowledge of that will not increase him except remoteness, because Allah Mighty and Majestic has Made the knowledge of that as special with a people who are using their intellects, and knowing, and understanding'.

قال عمران: يا سيدي ألا تخبرني عن الابداع أخلق هو أم غير خلق ؟ قال له الرضا (عليه السلام): بل خلق ساكن لا يدرك بالسكون، وإنما صار خلقا لانه شئ محدث، والله الذي أحدثه فصار خلقا له وإنما هو الله عزوجل وخلقه لا ثالث بينهما، ولا ثالث غيرهما،

Imran said, 'O my Master-asws! Can you inform me about the beginning (Kun), is it a creation or a non-creation?' Al-Reza-asws said: 'But a creation not being realised by the dormancy, and rather it became a creation because it is a newly occurring thing, and Allah-azwj the One Who Occurred it and became a creation of His-azwj, and rather it is Allah-azwj Mighty and Majestic, and He-azwj Created it, there not being a third between the two, nor a third other than the two.

فما خلق الله عزوجل لم يعد أن يكون خلقه، وقد يكون الخلق ساكنا ومتحركا ومختلفا ومؤتلفا ومعلوما ومتشابها، وكل ما وقع عليه حد فهو خلق الله عزوجل،

So, whatever Allah-azwj Mighty and Majestic Created cannot be regarded as it would happen to be His-azwj creation, and He-azwj has Created a dormant creation, and a moving one, and separate, and composed, and known and resembling and all what a limit occurs upon, so it is a creation of Allah-azwj Mighty and Majestic.

واعلم أن كل ما أوجدتك الحواس فهو معنى مدرك للحواس، وكل حاسة تدل على ما جعل الله عزوجل لها في إدراكها، والفهم من القلب بجميع ذلك كله.

And know that whatever the senses find, it is a meaning of the sensed by the senses, and every felt one points upon what Allah-azwj Mighty and Majestic Made for it in its realisation, and the understanding from the heart with the entirety of that, all of it.

واعلم أن الواحد الذي هو قائم بغير تقدير ولا تحديد خلق خلقا مقدرا بتحديد وتقدير، وكان الذي خلق خلقين اثنين: التقدير والمقدر، وليس في واحد منهما لون ولا وزن ولاذوق

And know that the One is Who is Standing without a determination or limitations of creation which is created determines by limitations and determinations, and that which has been created are two creations – the determination and estimation, and there isn't in one of the two, neither a colour nor weight, nor taste.

فجعل أحدهما يدرك بالآخر، وجعلهما مدركين بنفسهما، ولم يخلق شيئا فردا قائما بنفسه دون غيره للذي أراد من الدلالة على نفسه وإثبات وجوده،

So, one of them is made to be realised by the other, and they are both made to be realised by themselves, and He-azwj did not Create anything individual standing by itself, besides others, for the one which is intended from the evidence upon Himself-azwj and proving His-azwj Existence.

فالله تبارك وتعالى فرد واحد لا ثاني معه يقيمه ولا يعضده ولايكنه، والخلق يمسك بعضه بعضا بإذن الله ومشيته، وانما اختلف الناس في هذا الباب حتى تاهوا وتحيروا وطلبوا الخلاص من الظلمة بالظلمة في وصفهم الله بصفة انفسهم

Allah-azwj the Exalted is Individual, One, there being no second with Him-azwj to stand Him-azwj, nor support Him-azwj nor let Him-azwj be, and the creation touches part of it with a part by the Permission of Allah-azwj and His-azwj Desire. And rather, the people differ in this subject until they deviated, and were confused, and they sought to be finished off from the darkness by the darkness in their describing Allah-azwj with their own description.

فازدادوا من الحق بعدا، ولو وصفوا الله عزوجل بصفاته ووصفوا المخلوقين بصفاتهم لقالوا بالفهم واليقين ولما اختلفوا، فلما طلبوا من ذلك ما تحيروا فيه ارتبكوا فيه والله يهدي من يشاء الى صراط مستقيم.

Thus, they increased in remoteness from the truth. And had they described Allah-azwj Mighty and Majestic by His-azwj Own Description, and described the created beings with their own description, they would have spoken with the understanding and the conviction when they differed. But, when they sought from what they were confused in, they fell into it (confusion), and Allah-azwj Guides the one He-azwj so Desires to the Straight Path'.

قال عمران: يا سيدي اشهد انه كما وصفت، ولكن بقيت لى مسالة، قال :سل عما اردت، قال: اسالك عن الحكيم في اي شئ هو ؟ وهل يحيط به شئ ؟ وهل يتحول من شئ الى شئ، أو به حاجة الى شئ ؟

Imran said, 'O my Master-asws! I testify that it is as you-asws describe, but there still remain one issue for me'. He-asws said: 'Ask about whatever you want'. He said, 'I ask you-asws about the

Wise, in which thing is He-azwj? And is He-azwj encompassed by anything? And does He-azwj Transform from a thing to a thing, or is there a need with Him-azwj to anything?'

قال الرضا (عليه السلام): اخبرك يا عمران فاعقل ما سالت عنه فانه من اغمض ما يرد على المخلوقين في مسائلهم، وليس يفهمه المتفاوت عقله العازب حلمه، ولا يعجز عن فهمه اولو العقل المنصفون،

Al-Reza-asws said: 'I-asws shall inform you, O Imran, so understand what you asked about, for the one who shuts his eyes of what is wanted upon the created beings in their issues, and he does not understand the needs of his forbearance (knowledge) by the differential of his intellect, is not frustrated from understanding it by the intellect of the fair-mindedness.

اما اول ذلك فلو كان خلق ما خلق لحاجة منه لجاز لقائل ان يقول: يتحول الى ما خلق لحاجته الى ذلك، ولكنه عزوجل لم يخلق شيئا لحاجة، ولم يزل ثابتا لا في شئ ولا على شئ الا ان الخلق يمسك بعضه بعضا، ويدخل بعضه في بعض، ويخرج منه، والله جل وتقدس بقدرته يمسك ذلك كله، وليس يدخل في شئ ولا يخرج منه، ولا يؤوده حفظه، ولا يعجز عن امساكه، ولا يعرف احد من الخلق كيف ذلك الا الله عزوجل،

As for the first of that, if He-azwj Created what He-azwj Created for a need from Him-azwj, it would be allowed for a speaker that he says, 'He-azwj Transforms to what He-azwj Created for His-azwj need to that'. But, the Mighty and Majestic did not Create anything for a need, and did not cease to be Affirmed, neither in a thing, nor upon a thing, except that the creation is attached, part of it to a part, and part of it enters into a part and comes out from it, but Allah-azwj, Majestic and Holy by His-azwj Power, is Adhered with all of that, and isn't entered into a thing, nor comes out from it, nor does its preservation Tires Him-azwj, nor is He-azwj unable from withholding it, and no one from the created beings understand how that is so, except Allah-azwj Mighty and Majestic.

ومن اطلعه عليه من رسله، واهل سره والمستحفظين لامره، وخزانه القائمين بشريعته، وانما امره كلمح بالبصر أو هو اقرب، إذا شاء شيئا فانما يقول له: كن فيكون بمشيته وارادته، وليس شئ من خلقه اقرب إليه من شئ، ولا شئ ابعد منه من شئ افهمت يا عمران ؟

And the ones to whom He-azwj Notified, from His-azwj Rasools-as, and people of His-azwj secrets, and the preservers of His-azwj Command, and His-azwj treasurers the ones standing with His-azwj Laws. But rather, His-azwj Command is like the blink of an eyes or even less. Whenever He-azwj Desires a thing, He-azwj rather Says to it: "Be!" And it comes into being by His-azwj Desires, and His-azwj Will, and there isn't anything from His-azwj creation closer to Him-azwj than anything (else), nor is anything more remote from him than anything (else). Do you understand, O Imran?'

قال: نعم يا سيدي قد فهمت، واشهد ان الله على ما وصفته و وحدته، وان محمدا عبده المبعوث بالهدى ودين الحق.

He said, 'Yes, O my Master-asws, and I testify that Allah-azwj is upon what you-asws described Him-azwj as, and His-azwj Oneness, and that Muhammad-saww is His-azwj servant, the one Sent with the Guidance and the Religion of Truth'.

ثم خر ساجدا نحو القبلة واسلم. قال الحسن بن محمد النوفلي فلما نظر المتكلمون الى كلام عمران الصابئ وكان جدلا لم يقطعه عن حجته احد قط لم يدن من الرضا (عليه السلام) احد منهم، ولم يسالوه عن شئ، وامسينا، فنهض المأمون والرضا (عليه السلام) فدخلا وانصرف الناس، وكنت مع جماعة من اصحابنا إذ بعث الى محمد بن جعفر

Then he fell down prostrate in the direction of the Qiblah and became a Muslim. Al-Hassan Bin Nowfaly said, 'When the speakers looked at (considered) the speech of Imran Al-Sabie, and he was such a debater that none had cut him from his arguments at all, not one from them came near Al-Reza-asws, and they did not ask him-asws about anything. And evening came and Al-Mamoun and Al-Reza-asws went and the people dispersed, and I was with a group of our companions, when Muhammad Bin Ja'far sent for me.

فاتيته فقال لى: يا نوفلي اما رايت ما جاء به صديقك، لا والله ما ظننت ان على بن موسى (عليهما السلام) خاض في شئ من هذا قط و لاعرفناه به، انه كان يتكلم بالمدينة أو يجتمع إليه أو يجتمع إليه اصحاب الكلام ؟ قلت قد كان الحاج ياتونه فيسألونه عن اشياء من حلالهم وحرامهم فيجيبهم، وربما كلم من ياتيه يحاجه.

I went to him, and he said to me, 'O Nowfaly! Did you not see what your friend came with? No, by Allah-azwj! I don't think that Ali-asws Bin Musa-asws plunged into anything from this at all, nor did we recognise him-asws with it. Was he-asws speaking at Al-Medina, or did they gather to him-asws, or the speakers gathered to him-asws?' I said, 'The Pilgrims used to come to him-asws and ask him-asws about things from their Permissible(s) and their Prohibitions, so he-asws would answer them, and sometimes he-asws would speak to the one who came to him-asws to argue with him-asws'.

فقال محمد بن جعفر: يا ابا محمد انى اخاف عليه ان يحسده هذا الرجل فيسمه أو يفعل به بلية فاشر عليه بالامساك عن هذه الاشياء، قلت إذا لا يقبل مني، وما اراد الرجل الا امتحانه ليعلم هل عنده شئ من علوم آبائه (عليهم السلام)،

Muhammad Bin Ja'far said, 'O Abu Muhammad! I fear upon him-asws that this man (Al-Mamoun) would envy him-asws and would poison him-asws, or do an accident with him-asws, therefore indicate to him-asws to withhold from these things'. I said, 'Then he-asws will not accept from me, and the man (Al-Mamoun) does not intend except to test him-asws in order to know whether there is anything with him-asws from the knowledge of his-asws forefathers-asws'.

فقال لي: قل له: ان عمك قد كره هذا الباب واحب ان تمسك عن هذه الاشياء لخصال شتى.

He said to me, 'Say to him, 'Your-asws uncle has disliked this door, if you-asws could withhold from these things for a variety of reasons'.

فلما انقلبت الى منزل الرضا (عليه السلام) اخبرته بما كان من عمه محمد بن جعفر فتبسم ثم قال: فلا باس، قربوا إليه دابة، فصرت الى عمران فاتيته به فرحب به ودعا بكسوة فخلعها عليه و ودعا بعشرة آلاف درهم فوصله بها،

When I returned to the house of Al-Reza-asws, I informed him-asws of what has happened from his-asws uncle Muhammad Bin Ja'far. He-asws smiled, then said: 'There is no problem. Take a

riding animal to him'. I went to Imran and came with him to him-asws. He-asws was welcoming with him, and called for a cloak and draped it upon him, and called for ten thousand Dirhams and helped him with it.

فقلت: جعلت فداك حكيت فعل جدك أمير المؤمنين (عليه السلام)، قال: هكذا يجب. ثم دعا (عليه السلام) بالعشاء فاجلسني عن يمينه، واجلس عمران عن يساره حتى إذا فرغنا قال لعمران: انصرف مصاحبا، وبكر علينا نطعمك طعام المدينة.

I said, 'May I be sacrificed for you-asws! You have retraced a deed of your-asws grandfather-asws Amir Al-Momineen-asws'. He-asws said: 'That is how it is obligated'. Then he-asws called for dinner and had me seated on his-asws right, and seated Imran on his-asws left, until when we were free, he-asws said to Imran: 'Leave with company, and tomorrow come to us-asws, we-asws shall feed you food of Al-Medina'.

فكان عمران بعد ذلك يجتمع إليه المتكلمون من اصحاب المقالات فيبطل امرهم حتى اجتنبوه، ووصله المأمون بعشرة آلاف درهم، واعطاه الفضل مالا وحمله، وولاه الرضا (عليه السلام) صدقات بلخ فاصاب الرغائب.

After that, the speakers used to gather to Imran, from the speaker's circle, and he would invalidate their matters until they kept away from him, and Al-Mamoun helped him with ten thousand Dirhams, and gave him extra wealth and supported him, and he made Al-Reza-asws in charge of the charities of Balkh, and attained the wishes''.[117]

– 2 يد، ن: بالاسناد المتقدم عن الحسن بن محمد النوفلي قال: قدم سليمان المروزي متكلم خراسان على المأمون فأكرمه ووصله، ثم قال له: إن ابن عمي علي بن موسى قدم علي من الحجاز وهو يحب الكلام وأصحابه، فلا عليك أن تصير إلينا يوم التروية لمناظرته ؟

By the preceding chain, from Al Hassan Bin Muhammad Al Nowfaly who said,

'Suleyman Al-Marouzy, speaker of Khorasan went to Al-Mamoun. He honoured him and helped him, then said to him, 'My cousin Ali-asws Bin Musa-asws has come to me from Al-Hejaz and he-asws and his-asws companions love the speaking (discussing), so can you come to us on the day of Al-Tarwiyya to debate him-asws?'

فقال سليمان: يا أمير المؤمنين إني أكره أن أسأل مثله في مجلسك في جماعة من بني هاشم فينتقص عند القوم إذا كلمني ولا يجوز الاستقصاء عليه، قال المأمون: إنما وجهت إليك لمعرفتي بقوتك، وليس مرادي إلا أن تقطعه عن حجة واحدة فقط، فقال سليمان: حسبك يا أمير المؤمنين، اجمع بيني وبينه وخلني والذم،

Suleyman said, 'O commander of the faithful! I dislike it that I should ask the like of him-asws in your gathering among a congregation of the Clan of Hashim-asws, so I would be derogated in the presence of the people when he-asws speaks to me, and the investigation is not allowed upon him-asws'. Al-Mamoun said, 'But rather, I turned to you due to my recognition of your strength, and it is not my purpose except that you would cut him-asws from at least one aspect

[117] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 1

only'. Suleyman said, 'It is enough, O commander of the faithful! Gather between me and him-asws and leave me with him-asws'.

فوجه المأمون إلى الرضا (عليه السلام) فقال: إنه قد قدم علينا رجل من أهل مرو وهو واحد خراسان من أصحاب الكلام، فإن خف عليك أن تتجشم المصير إلينا فعلت، فنهض (عليه السلام) للوضوء وقال لنا: تقدموني، وعمران الصابئ معنا فصرنا إلى الباب فأخذ ياسر وخالد بيدي فأدخلاني على المأمون،

Al-Mamoun headed to Al-Reza-asws and said, 'There has come to us, a man from the people of Merv and he is one of Khorasan from the circle of speakers, so if it is light upon you-asws to break up the journey to us, then do so. He-asws went for the Wudu and said to us: 'Go ahead from me-asws', and Imran Al-Sabie was with us. So, we went to the door, and Yasser and Khalid grabbed my hand and entered me to see Al-Mamoun.

فلما سلمت قال: أين أخي أبو الحسن أبقاه الله ؟ قلت: خلفته يلبس ثيابه، وأمرنا أن نتقدم، ثم قلت: يا أمير المؤمنين إن عمران مولاك معي وهو بالباب، فقال: من عمران ؟ قلت: الصابئ الذي أسلم على يديك، قال: فليدخل

When we greeted, he said, 'Where is my brother-asws Abu Al-Hassan-asws? May Allah-azwj Make him-asws remain'. I said, 'We left him-asws wearing his-asws clothes, and he-asws instructed us that we should go ahead'. Then I said, 'O commander of the faithful! Imran, your slave is with me, and he is at the door'. He said, 'Who is Imran?' I said, 'Al-Sabie, who became a Muslim upon your hands'. He said, 'Then let him enter'.

فدخل فرحب به المأمون، ثم قال له: يا عمران لم تمت حتى صرت من بني هاشم، قال: الحمدلله الذي شرفني بكم يا أمير المؤمنين، فقال له المأمون: يا عمران هذا سليمان المروزي متكلم خراسان، قال عمران: يا أمير المؤمنين إنه يزعم أنه واحد خراسان في النظر وينكر البداء ! قال: فلم لا تناظره ؟ قال عمران: ذاك إليه،

He entered, and Al-Mamoun was welcoming with him, then said to him, 'O Imran! Do not die until you become from the Clan of Hashim-asws'. He said, 'The Praise is for Allah-azwj Who Ennobled me through you, O commander of the faithful'. Al-Mamoun said to him, 'O Imran! This is Suleyman Al-Marouzy, speaker of Khorasan'. Imran said, 'O commander of the faithful! He claims that he is only one of the Khorasan in the consideration and he denies Al-Bada'a (Change of Decision of Allah-azwj)!' He said, 'Then why don't you debate him?' Imran said, 'That is up to him'.

فدخل الرضا (عليه السلام) فقال: في أي شئ كنتم ؟ قال عمران: يا ابن رسول الله هذا سليمان المروزي، فقال سليمان: أترضى بأبي الحسن وبقوله فيه ؟ قال عمران: قد رضيت بقول أبي الحسن في البداء على أن يأتيني فيه بحجة أحتج بها على نظرائي من أهل النظر،

Then, Al-Reza-asws entered and he-asws said: 'In which thing (discussion) were you all?' Imran said, 'O son-asws of Rasool-Allah-saww! This is Suleyman Al-Marouzy'. Suleyman said, 'Are you pleased with Abu Al-Hassan-asws with his-asws word regarding it?' Imran said, 'I am pleased with the word of Abu Al-Hassan-asws regarding Al-Bada'a upon (a condition) that he-asws would come

to me regarding it with arguments I can argue with against my peers from the people of consideration'.

قال المأمون: يا أبا الحسن ما تقول فيما تشاجرا فيه ؟

Al-Mamoun said, 'O Abu Al-Hassan-asws! What are you-asws saying regarding what you-asws would argue with?'

قال: وما أنكرت من البداء يا سليمان ؟ والله عزوجل يقول: (أولم ير الانسان أنا خلقناه من قبل ولم يك شيئا) ويقول عزوجل: (وهو الذي يبدء الخلق ثم يعيده) ويقول: (بديع السموات والارض) ويقول عزوجل (يزيد في الخلق ما يشاء) ويقول: (وبدأ خلق الانسان من طين) ويقول عزوجل: (وآخرون مرجون لامر الله إما يعذبهم وإما يتوب عليهم) ويقول عزوجل: (وما يعمر من معمر ولا ينقص من عمره إلا في كتاب).

He-asws said: 'And what are you denying from Al-Bada'a, O Suleyman? And Allah-azwj Mighty and Majestic is Saying: ***Or does not the human being remember that We Created him before, and he was nothing? [19:67]***; and the Mighty and Majestic is Saying: ***Originator of the skies and the earth! [6:101]***; and ***He Increases in the creation whatever He so Desires to. [35:1]***; And He-azwj is Saying: ***and He Began the creation of the human being from clay [32:7]***; ***And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), [9:106]***; and the Mighty and Majestic is Saying: ***and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. [35:11]***'.

قال سليمان: هل رويت فيه عن آبائك شيئا ؟

Suleyman said, 'Has anything been reported from your-asws forefathers-asws regarding it?'

قال: نعم رويت عن أبي، عن أبي عبد الله (عليه السلام) أنه قال:: إن لله عزوجل علمين: علما مخزونا مكنونا لا يعلمه إلا هو، من ذلك يكون البداء، وعلما علمه ملائكته ورسله، فالعلماء من أهل بيت نبيك يعلمونه،

He-asws said: 'Yes. It is reported from my-asws father-asws, from Abu Abdullah-asws having said: 'For Allah-azwj Mighty and Majestic there are two Knowledges – a Knowledge treasured, hidden, none know it except Him-azwj, and from that Al-Bada'a (Change of Decision) takes place, and a Knowledge He-azwj Taught His-azwj Angels and His-azwj Rasools-as, so the knowledgeable ones from the People-asws of the Household of your Prophet-saww know it'.

قال سليمان: احب أن تنزعه لي من كتاب الله عزوجل، قال: قول الله تعالى لنبيه (صلى الله عليه وآله): (فتول عنهم فما أنت بملوم) أراد هلاكهم ثم بدالله تعالى فقال: (وذكر فإن الذكرى تنفع المؤمنين)

Suleyman said, 'I would love it if you could extract it from the Book of Allah-azwj Mighty and Majestic'. He-asws said: 'The Words of Allah-azwj the Exalted to His-azwj Prophet-saww: ***So, turn away from them, for you are not with a blame [51:54]***, I-azwj Want to Destroy them!" Then

Allah-azwj Changed His-azwj Decision, so He-azwj Said: ***And continue to remind, for surely the Zikr benefits the Momineen [51:55]***'.

قال سليمان: زدني جعلت فداك،

Suleyman said, 'Increase for me, may I be sacrificed for you-asws'.

قال الرضا (عليه السلام) لقد أخبرني أبي، عن آبائه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) قال: إن الله عزوجل أوحى إلى نبي من أنبيائه: أن أخبر فلان الملك أني متوفيه إلى كذا وكذا، فأتاه ذلك النبي فأخبره فدعا الله الملك وهو على ســـريره حتى سقط من السرير وقال: يا رب أجلني حتى يشب طفلي وأقضي أمري،

Al-Reza-asws said: 'My-asws father-asws had informed me-asws, from his-asws forefathers-asws that Rasool-Allah-saww having said: 'Allah-azwj Mighty and Majestic Revealed to a Prophet-as from His-azwj Prophets-as: "Inform so and so king and I-azwj will be Causing him to die to such and such (a time)". So, that Prophet-as went to him and informed him, and the king Supplicated to Allah-azwj while he was upon his throne until he fell off from this throne, and he said, 'O Lord-azwj! Respite me until my child becomes an adult, and I accomplish my matter'.

فأوحى الله عزوجل إلى ذلك النبي: أن ائت فلان الملك فأعلمه أني قد أنسيت أجله، وزدت في عمره خمس عشرة سنة، فقال ذلك النبي: يا رب إنك لتعلم أني لم أكذب قط، فأوحى الله عزوجل إليه: إنما أنت عبد مأمور، فأبلغه ذلك والله لا يسأل عما يفعل.

Allah-azwj Mighty and Majestic Revealed unto that Prophet-as: "Go to so and so king and let him know that I-azwj Have Delayed his term and have Increased in his lifetime by fifteen years". That Prophet-as said: 'O Lord-azwj! You-azwj Know that I-as do not lie at all'. Allah-azwj Mighty and Majestic Said to him-as: "But rather, you-as are an ordered servant, therefore deliver that, and Allah-azwj will not be questioned about whatever He-azwj Does".

ثم التفت إلى سليمان فقال: أحسبك ضاهيت اليهود في هذا الباب، قال: أعوذ بالله من ذلك، وما قالت اليهود ؟ قال: قالت اليهود: (يد الله مغلولة) يعنون أن الله تعالى قد فرغ من الامر فليس يحدث شيئا، فقال الله عزوجل: (غلت أيديهم ولعنوا بما قالوا)

Then he-asws turned towards Suleyman and he-asws said: 'Would it suffice you, the approach of the Jews regarding this subject?' He said, 'I seek Refuge from that, and what do the Jews say?' He-asws said: 'The Jews said: ***'The Hand of Allah is tied up!' [5:64]***, meaning that Allah-azwj is free from the Command, so He-azwj doesn't bring anything new into being. Allah-azwj Mighty and Majestic Said: ***Their hands shall be Shackled and they would be Cursed for what they are saying [5:64]***.

ولقد سمعت قوما سألوا أبي موسى بن جعفر عن البداء فقال: وما ينكر الناس من البداء، وأن يقف الله قوما يرجئهم لامره ؟

And I-asws have heard a people asking my-asws father Musa-asws Bin Ja'far-asws about Al-Bada'a, and he-asws said: 'And what do the people deny from Al Bada'a, and that Allah-azwj would Pause a people, Returning them to His-azwj Command?'

قال سليمان: ألا تخبرني عن (إنا أنزلناه في ليلة القدر) في أي شئ انزلت ؟ قال: يا سليمان ليلة القدر يقدر الله عزوجل فيها ما يكون من السنة إلى السنة من حياة أو موت أو خير أو شر أو رزق، فما قدره في تلك الليلة فهو من المحتوم.

Suleyman said, 'Can you inform me about: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr), for which thing was it Revealed?' He-asws said: 'O Suleyman! On the Night of Pre-determination, Allah-azwj Mighty and Majestic Determines during it what will be happening from the year to the year, from life, or death, or good, or evil, or sustenance. Whatever is Determined during that night, so it is from the inevitable'.

قال سليمان: الآن قد فهمت جعلت فداك فزدني،

Suleyman said, 'Now I have understood. May I be sacrificed for you-asws, increase for me'.

قال: يا سليمان إن من الامور امورا موقوفة عند الله تبارك وتعالى يقدم منها ما يشاء ويؤخر ما يشاء،

He-asws said: 'O Suleyman! From the matters, there are matters paused in the Presence of Allah-azwj Blessed and Exalted. He-azwj Brings forward from these whatever He-azwj so Desires to and Delays whatever He-azwj Desires.

يا سليمان إن عليا (عليه السلام) كان يقول: العلم علمان: فعلم علمه الله ملائكته ورسله فما علمه ملائكته ورسله فإنه يكون ولا يكذب نفسه ولا ملائكته ولا رسله، وعلم عنده مخزون لم يطلع عليه أحدا من خلقه، يقدم منه ما يشاء، ويؤخر ما يشاء، ويمحو ما يشاء، ويثبت ما يشاء.

O Suleyman! Ali-asws was saying: 'The knowledge are two knowledge(s) – There is a knowledge which Allah-azwj Taught to His-azwj Angels and His-azwj Rasools-as, so, whatever He-azwj Taught to His-azwj Angels and His-azwj Rasools-as, it will be happening, and He-azwj will neither belie Himself-azwj nor His-azwj Angels nor His-azwj Rasools-as; and there is a knowledge treasured, He-azwj does not Notify anyone from His-azwj creatures. He-azwj Brings forward from it what He-azwj Desires and Delays what He-azwj Desires, and Deletes whatever He-azwj so Desires to, and Affirms whatever He-azwj so Desires to'.

قال سليمان للمأمون: يا أمير المؤمنين لا انكر بعد يومي هذا البداء ولا اكذب به إن شاء الله. فقال المأمون: يا سليمان سل أبا الحسن عما بدالك وعليك بحسن الاستماع والانصاف، قال سليمان: يا سيدي أسألك ؟ قال الرضا (عليه السلام): سل عما بدالك،

Suleyman said to Al-Mamoun, 'O commander of the faithful! I will neither deny this Al-Bada'a after this day of mine nor will I belie it, if Allah-azwj so Desires'. Al-Mamoun said, 'O Suleyman! Ask Abu Al-Hassan-asws about whatever comes to you, and upon you is to be with excellent listening and the fairness'. Suleyman said, 'O my Master-asws, can I ask you-asws?' Al-Reza-asws said: 'Ask about whatever comes to you'.

قال: ما تقول فيمن جعل الارادة اسما وصفة مثل حي وسميع وبصير وقدير ؟

He said, ‘What are you saying regarding the One Who Makes the Will as descriptive Names like, Living, Hearing, Seeing, and Powerful?’

قال الرضا (عليه السلام): إنما قلتم: حدثت الاشياء واختلفت لانه شاء وأراد، ولم تقولوا: حدثت واختلفت لانه سميع بصير، فهذا دليل على أنها ليست مثل سميع ولا بصير ولا قدير، قال سليمان: فإنه لم يزل مريدا ؟ قال: يا سليمان فإرادته غيره ؟ قال: نعم،

Al-Reza[-asws] said: ‘But rather you said, ‘The things occurred and deferred because He[-azwj] Desired and Intended’, but you did not say, ‘They occurred and differed because He[-azwj] is Hearing, Seeing’. So, this is evidence upon that it isn’t like hearing, nor seeing, nor able’. Suleyman said, ‘So, He[-azwj] did not cease to be Intending?’ He[-asws] said: ‘O Suleyman! Is His[-azwj] Intention other than Him[-azwj]?’ He said, ‘Yes’.

قال فقد أثبت معه شيئا غيره لم يزل ! قال سليمان: ما أثبت، قال الرضا (عليه السلام): أهي محدثة ؟ قال سليمان: لا ماهي محدثة، فصاح به المأمون وقال: يا سليمان مثله يعايا أو يكابر ؟ ! عليك بالانصاف، أما ترى من حولك من أهل النظر ؟

He[-asws] said: ‘Then it is proven there was something other than Him[-azwj], not cease to exist!’ Suleyman said, ‘Not proven’. Al-Reza[-asws] said: ‘Is it an occurrence?’ Suleyman said, ‘No, it is not an occurrence’. Al-Mamoun sighed with it and said, ‘O Suleyman! You are tiring (him[-asws]) with the like of it, or being arrogant? Upon you is to be with the fairness. Do you not see around from the people of consideration?’

ثم قال: كلمه يا أبا الحسن فإنه متكلم خراسان، فأعاد عليه المسألة فقال: هي محدثة يا سليمان، فإن الشئ إذا لم يكن أزليا كان محدثا، وإذا لم يكن محدثا كان أزليا،

Then he said, ‘Speak to him, O Abu Al Hassan[-asws], for he is a speaker of Khorasan’. So, he reiterated the question to him[-asws], and he[-asws] said: ‘It is an occurrence, O Suleyman, for the thing, when it does not happen to be eternal (temporal), would be an occurrence, and when it does not happen to be an occurrence, would be eternal’.

قال سليمان: إرادته منه كما أن سمعه منه وبصره منه وعلمه منه ؟ قال الرضا (عليه السلام): فإرادته نفسه ؟ قال: لا، قال فليس المريد مثل السميع والبصير، قال سليمان: إنما أراد نفسه كما سمع نفسه وأبصر نفسه وعلم نفسه،

Suleyman said, ‘His[-azwj] Intention from Him[-azwj] is as if He[-azwj] Hears from it, and Sees from it, and Knows from it?’ Al-Reza[-asws] said: ‘Is His[-azwj] Intention (Will) Himself[-azwj]?’ He[-asws] said: ‘No’. He[-asws] said: ‘So the intended wouldn’t be like the ears and the eyes’. Suleyman said, ‘But rather, He[-azwj] Intends Himself[-azwj] just as He[-azwj] Hears Himself[-saww], and Sees Himself[-azwj], and Knows Himself[-azwj]’.

قال الرضا (عليه السلام): ما معنى أراد نفسه ؟ أراد أن يكون شيئا، أو أراد أن يكون حيا أو سميعا أو بصيرا أو قديرا ؟ قال: نعم، قال الرضا (عليه السلام): أفبإرادته كان ذلك ؟ قال سليمان: نعم، قال الرضا (عليه السلام): فليس لقولك: أراد أن يكون حيا سميعا بصيرا معنى إذا لم يكن ذلك بإرادته، قال سليمان: بلى قد كان ذلك بإرادته،

Al-Reza-asws said: 'What is the meaning of 'Intends Himself-azwj'? Does He-azwj Intend a thing to come into being, or Intends to be Alive, or Hearing, or Seeing, or Able?' He said, 'Yes'. Al-Reza-asws said: 'So, that happens by His-azwj Intention?' Suleyman said, 'Yes'. Al-Reza-asws said: 'Isn't it your word that He-azwj Intends to be Alive, Hearing, Seeing, meaning when that does not happen by His-azwj Intention?' Suleyman said, 'Yes, that does happen by His-azwj Intention'.

فضحك المأمون ومن حوله، وضحك الرضا (عليه السلام) ثم قال لهم: ارفقوا بمتكلم خراسان، فقال: يا سليمان فقد حال عندكم عن حاله وتغير عنها، وهذا مالا يوصف الله عزوجل به، فانقطع.

Al-Mamoun and the ones around him laughed, and Al-Reza-asws smiled, then said to them: 'Be kind to the speaker of Khorasan'. He-asws said: 'O Suleyman! Your situation with you has changed from its state to another, and this is not what Allah-azwj Mighty and Majestic can be described with'. He terminated.

ثم قال الرضا (عليه السلام): يا سليمان أسألك مسألة، قال: سل جعلت فدلك، قال: أخبرني عنك وعن أصحابك تكلمون الناس بما تفقهون وتعرفون أو بما لا تفقهون و لا تعرفون ؟ قال: بما نفقه ونعلم،

Then Al-Reza-asws said: 'O Suleyman! I-asws would like to ask you a question'. He said, 'Ask, may I be sacrificed for you-asws!' He-asws said: 'Inform me about you, and about your companions. Are you speaking to the people with what you are knowing or with what you are neither understanding nor knowing?' He said, 'With what we understand and know'.

قال الرضا (عليه السلام): فالذي يعلم الناس أن المريد غير الارادة وأن المريد قبل الارادة، وأن الفاعل قبل المفعول، وهذا يبطل قولكم: إن الارادة والمريد شئ واحد،

Al-Reza-asws said: 'That which the people know is that, the intended is other than the intention, and that the intended is before the intention, and that the doer is before the done, and this invalidates your word that the intention and the intended is one thing'.

قال: جعلت فداك ليس ذاك منه على ما يعرف الناس ولا على ما يفقهون، قال: فأراكم ادعيتم علم ذلك بلا معرفة، وقلتم: الارادة كالسمع والبصر وإذا كان ذلك عندكم على مالا يعرف ولا يعقل، فلم يحر جوابا.

He said, 'May I be sacrificed for you-asws! That isn't from Him-azwj upon what the people recognise, nor upon what they are understanding'. He-asws said: 'I-asws see you to have claimed upon that without any recognition, and you are saying, 'The intention is like the hearing and the seeing', and when it was that with you upon what is neither recognised not understood'. He did not give an answer.

ثم قال الرضا (عليه السلام): يا سليمان هل يعلم الله جميع ما في الجنة والنار ؟ قال سليمان: نعم، قال: فيكون ما علم الله عزوجل أنه يكون من ذلك ؟ قال: نعم، قال: فإذا كان حتى لا يبقى منه شئ إلا كان أيزيدهم أو يطويه عنهم ؟ قال سليمان: بل يزبدهم،

Then Al-Reza-asws said: 'O Suleyman! Does Allah-azwj Know the entirety of what is in the Paradise and the Fire?' Suleyman said, 'Yes'. He-asws said: 'So it comes into being, what Allah-

azwj Mighty and Majestic Knows it would be coming into being from that?' He said, 'Yes'. He-asws said: 'So when it happens until there does not remain anything from it, except it comes into being, does He-azwj Increase them or Rolls it back from them?' Suleyman said, 'But, He-azwj Increases them'.

قال: فأراه في قولك قد زادهم ما لم يكن في علمه أنه يكون، قال جعلت فداك فالمزيد لاغاية له،

He-asws said: 'I-asws see in your words, He-azwj has Increased them what did not occur in His-azwj Knowledge that it would be happening'. He said, 'May I be sacrificed for you-asws! But, the increase, there is no peak for it'.

قال: فليس يحيط علمه عندكم بما يكون فيهما إذا لم يعرف غاية ذلك، وإذا لم يحط علمه بما يكون فيهما لم يعلم ما يكون فيهما أن يكون، تعالى الله عن ذلك علوا كبيرا.

He-asws said: 'So, with you, His-azwj Knowledge does not Encompass with what would be happening regarding these, then the peak of that is not known; and when His-azwj Knowledge does not encompass with what would be happening regarding these, He-azwj does not Know what would be happening regarding these that they would be coming into being. Allah-azwj is Exalted from that, Loftier, Greater'.

قال سليمان: إنما قلت: لا يعلمه لانه لا غاية لهذا، لان الله عزوجل وصفهما بالخلود، وكرهنا أن نجعل لهما انقطاعا،

Suleyman said, 'But rather, I said, 'He-azwj does not Know it because there is no peak for this, because Allah-azwj Mighty and Majestic Described these with the eternality, and we dislike that we make a termination to be for these'.

قال الرضا (عليه السلام): ليس علمه بذلك بموجب لا نقطاعه عنهم، لانه قد يعلم ذلك ثم يزيدهم ثم لا يقطعه عنهم، وكذلك قال عزوجل في كتابه (كلما نضجت جلودهم بدلنا هم جلودا غيرها ليذوقوا العذاب) وقال لاهل الجنة: (عطاء غير مجذوذ) وقال عزوجل: (وفاكهة كثيرة لا مقطوعة ولا ممنوعة)

Al-Reza-asws said: 'His-azwj Knowledge of that doesn't Obligate termination of it from them, because He-azwj has Known that, then Increases them not Cutting it off from them, and like that Allah-azwj Mighty and Majestic Said in His-azwj Book: ***Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56]***, and Said to the people of the Paradise: ***being a Gift without interruption [11:108]***; and the Mighty and Majestic Said: ***Neither interrupted nor forbidden [56:33]***.

فهو جل وعز يعلم ذلك ولا يقطع عنهم الزيادة، أرأيت ما أكل أهل الجنة وما شربوا أليس يخلف مكانه ؟ قال: بلى،

Thus, the Mighty and Majestic Knows that and will not be Cutting off the increase from them. What is your view of what the people of the Paradise would eat and drink, would it be replaced in its place?' He said, 'Yes'. He-asws said: 'So, isn't that cut off from them and (then) would be replaced in its place?' Suleyman said, 'No'.

قال: أفيكون يقطع ذلك عنهم وقد أخلف مكانه ؟ قال سليمان: لا، قال فكذلك كلما يكون فيها إذا أخلف مكانه فليس بمقطوع عنهم، قال سليمان: بل يقطعه عنهم ولا يزيدهم،

He-asws said: 'So, did that cutting off from them happen, and it has been replaced in its place?' Suleyman said, 'No'. He-asws said: 'Like that, all what happens with regards to it, when it is replaced in its place, isn't a termination from them'. Suleyman said, 'But He-azwj Cuts it off from them and does not increase them'.

قال الرضا (عليه السلام): إذا يبيد ما فيهما، وهذايا سليمان إبطال الخلود وخلاف الكتاب، لان الله عزوجل يقول: (لهم ما يشاءون فيها ولدينا مزيد) ويقول عزوجل: (عطاء غير مجذوذ) ويقول عزوجل: (وما هم منها بمخرجين) ويقول عزوجل: (خالدين فيها أبدا) ويقول عزوجل: (وفاكهة كثيرة لا مقطوعة ولا ممنوعة) فلم يحر. جوابا.

Al-Reza-asws said: 'When it destroys what is therein, and this, O Suleyman, invalidates the eternality and opposes the Book, because Allah-azwj Mighty and Majestic is Saying: ***For them would be whatever they so desire therein, and with Us would be more yet [50:35]***; and the Mighty and Majestic is Saying: ***being a Gift without interruption [11:108]***; and the Mighty and Majestic is Saying: ***and they will not be exited from it [15:48]***; and the Mighty and Majestic is Saying: ***abiding therein forever, [4:122]***; and the Mighty and Majestic is Saying: ***And abundant fruit [56:32] Neither interrupted nor forbidden [56:33]***'.

ثم قال الرضا (عليه السلام): يا سليمان ألا تخبرني عن الارادة فعل هي أم غير فعل ؟ قال: بلى هي فعل، قال: فهي محدثة، لان الفعل كله محدث، قال ليست بفعل، قال: فمعه غيره لم يزل، قال سليمان: الارادة هي الانشاء،

Then Al-Reza-asws said: 'O Suleyman! Can you inform me about the Intention, is it a deed or a non-deed?' He said, 'But, it is a deed'. He-asws said: 'Then it is an occurrence, because the deed, all of it are occurrences'. He said, 'It isn't a deed'. He-asws said, 'Then something else was with Him-azwj eternally'. Suleyman said, 'The Intention, it is the creation'.

قال: يا سليمان هذا الذي عبتموه على ضرار وأصحابه من قولهم: إن كل ما خلق الله عزوجل في سماء أو أرض أو بحر أو بر من كلب أو خنزير أو قرد أو إنسان أو دابة إرادة الله، وإن إرادة الله تحيا وتموت وتذهب وتأكل وتشرب وتنكح وتلد وتظلم وتفعل الفواحش وتكفر وتشرك، فنبرؤ منها ونعاديها، وهذا حدها،

He-asws said: 'O Suleyman! This is which you faulted Zarar and his companions of their words that all what Allah-azwj Mighty and Majestic Created in the sky, or earth, or sea, or land, from a dog, or pig, or monkey, or human, or animal, is the Intention of Allah-azwj, and that the Intention of Allah-azwj Revives and Causes to die', and you go, and eat, and drink, and marry, and procreate, and oppress, and do the immoralities, and commit Kufr, and associate, so we-asws disavow from it and oppose it, and this is its limit'.

قال سليمان: إنما كالسمع والبصر والعلم، قال الرضا (عليه السلام): قد رجعت إلى هذا ثانية، فأخبرني عن السمع والبصر والعلم أمصنوع ؟ قال سليمان: لا، قال الرضا عليه السلام: فكيف نفيتموه ؟ فمرة قلتم لم يرد، ومره قلتم أراد وليست بمفعول له ؟

Suleyman said, 'But rather (it is) like the hearing, and the seeing, and the knowing'. Al-Reza-asws said: 'You have returned to this for the second time. Inform me about the hearing, and the seeing, and the knowing, are these made?' Suleyman said, 'No'. Al-Reza-asws said: 'Then how do you negate it? Sometimes you are saying, He-azwj does not Intend, and sometimes you are saying He-azwj does Intend and there isn't an effect for Him-azwj?'

قال سليمان: إنما ذلك كقولنا: مرة علم، ومرة لم يعلم، قال الرضا (عليه السلام): ليس ذلك سواء، لان نفي المعلوم ليس بنفي العلم، ونفي المراد نفي الارادة أن تكون، لان الشئ إذا لم يرد لم يكن إرادة، وقد يكون العلم ثابتا وإن لم يكن المعلوم، بمنزلة البصر فقد يكون الانسان بصيرا وإن لم يكن المبصر، ويكون العلم ثابتا وإن لم يكن المعلوم،

Suleyman said, 'But rather, that is like our words, 'Sometimes one knows and sometimes one does not know'. Al-Reza-asws said: 'That isn't the same, because a negation of the known isn't a negation of the knowledge, and negation of the intended negates the intention that it would be happening, because the thing, when it is not intended, there cannot happen to be an intention, and the knowledge happens to be proven and even if it does not happen to be known, at the status of the sight, so the human happens to be seeing and even if he does not happen to be the seen, and the knowledge happens to be proven and even if it does not happen to be known'.

قال سليمان: إنها مصنوعة، قال: فهي محدثة ليست كالسمع والبصر، لان السمع والبصر ليسا بمصنوعين وهذه مصنوعة، قال سليمان: إنها صفة من صفاته لم تزل، قال: فينبغي أن يكون الانسان لم يزل، لان صفته لم تزل، قال سليمان: لا، لانه لم يفعلها، قال الرضا (عليه السلام): يا خراساني ما أكثر غلطك ! أفليس بإرادته وقوله تكون الاشياء ؟ قال سليمان: لا،

Suleyman said, 'It is made'. He-asws said: 'Then it is an occurrence. It isn't like the hearing and the seeing, because the hearing and the seeing are not made, and this is made'. Suleyman said, 'It is an attribute from His-azwj Attributes, not eternal'. He-asws said: 'Then it is befitting that the human being happens to be temporal, because his attributes are temporal'. Suleyman said, 'No, because he did not do these'. Al-Reza-asws said: 'O Khurasany! How frequently you are wrong! Isn't it by His-azwj Intention and His-azwj Word the things come into being?' Suleyman said, 'No'.

قال: فإذا لمتكن بإرادته ولا مشيته ولا أمره ولا بالمباشرة فكيف يكون ذلك ؟ تعالى الله عن ذلك، فلم يحر جوابا.

He-asws said: 'So, when it does not come into being by His-azwj Intention, nor His-azwj Desire, nor His-azwj Command, nor directly, then how does that happen? Allah-azwj is Exalted from that'. He could not give an answer.

ثم قال الرضا (عليه السلام): ألا تخبرني عن قول الله عزوجل: (وإذا أردنا أن نهلك قرية أمرنا مترفيها ففسقوا فيها) يعني بذلك أنه يحدث إرادة ؟ قال له: نعم، قال: فإذا أحدث إرادة كان قولك: إن الارادة هي هو أو شئ منه باطلا، لانه لا يكون أن يحدث نفسه ولا يتغير عن حاله، تعال يا لله عن ذلك،

Then Al-Reza-asws said: 'Can you inform me-asws about the Words of Allah-azwj Mighty and Majestic: ***And when We Intend to Destroy a town, We Send Our Commandment to its***

wealthy ones, but they transgress therein, [17:16], meaning by that He-azwj occurred an Intention?' He said to him-asws, 'Yes'. He-asws said: 'When an Intention occurs, your word that the Intention that it is Him-azwj, or a thing from Him-azwj, is hereby invalidate, because He-azwj cannot bring into being Himself-azwj, nor change from His-azwj state. He-azwj is Exalted from that'.

قال سليمان: إنه لم يكن عنى بذلك أنه يحدث إرادة، قال: فما عنى به ؟ قال: عنى به فعل الشئ، قال الرضا (عليه السلام) :ويلك كم تردد هذه المسألة وقد أخبرتك أن الارادة محدثة، لان فعل الشئ محدث ؟ ! قال: فليس لها معنى !

Suleyman said, 'It not happen to mean by that, his Intention is an occurrence'. He-asws said: 'What is meant by it?' He said, 'It means by it the act of the thing'. Al-Reza-asws said: 'Woe be unto you! How much you hesitating on this issue, and I-asws have already informed you that the Intention is an occurrence, because a deed of the thing is an occurrence?' He said, 'There isn't a meaning for it'.

قال الرضا (عليه السلام): قد وصف نفسه عندكم حتى وصفها بالارادة بما لا معنى له، فإذا لم يكن لها معنى قديم ولا حديث بطل قولكم: إن الله لم يزل مريدا،

Al-Reza-asws said: 'You have described His-azwj Self with you until you described it as the Intention with what there is no meaning for it. So, when there does not happen to have a meaning for it, ancient and not an occurrence, it invalidates your word that Allah-azwj does not cease to be an Intender'.

قال سليمان: إنما عنيت أنها فعل من الله لم يزل، قال: ألا تعلم أن ما لم يزل لا يكون مفعولا وقديما حديثا في حالة واحدة ؟ فلم يحر جوابا.

Suleyman said, 'But rather it meant it is a deed from Allah-azwj, not ceasing to exist'. He-asws said: 'Don't you know that what does not cease to be, cannot happen to be an effect, and an ancient in one state? He could not give an answer.

قال الرضا (عليه السلام): لا بأس أتمم مسألتك، قال سليمان: قلت: إن الارادة صفة من صفاته، قال الرضا (عليه السلام): كم تردد علي أنها صفة من صفاته، فصفته محدثة أولم تزل ؟ قال سليمان: محدثة، قال الرضا (عليه السلام): الله أكبر فالارادة محدثة، وإن كانت صفة من صفاته لم تزل فلم يرد شيئا،

Al-Reza-asws said: 'There is no problem, complete your question'. Suleyman said, 'I say that the Intention is an attribute from His-azwj Attributes'. Al-Reza-asws said: 'Allah-azwj is the Greatest! So, the Intention is an occurrence, and even if it be an attribute from His-azwj Attributes, not ceasing to be'. He could not return an answer.

قال الرضا (عليه السلام): إن ما لم يزل لا يكون مفعولا، قال سليمان: ليس الاشياء إرادة، ولم يرد شيئا، قال الرضا (عليه السلام): وسوست يا سليمان، فقد فعل وخلق ما لم يزل خلقه وفعله، وهذه صفة من لا يدري ما فعل، تعالى الله عن ذلك.

Al-Reza-asws said: 'What does not cease to be cannot be an effect'. Suleyman said, 'The things aren't an Intention, and He-azwj did not Intend anything'. Al-Reza-asws said: 'You are uncertain,

O Suleyman. So, He-azwj has Done and Created what He-azwj did not Intend Creating it and Doing it, and these are attributes of one who does not know what to do. Allah-azwj is Exalted from that'.

قال سليمان: يا سيدى فقد أخبرتك أنها كالسمع والبصر والعلم، قال المأمون: ويلك يا سليمان كم هذا الغلط والترداد ؟ اقطع هذا وخذ في غيره إذ لست تقوي على غير هذا الرد، قال الرضا (عليه السلام): دعه يا أمير المؤمنين لا تقطع عليه مسألته فيجعلها حجة، تكلم يا سليمان،

Suleyman said, 'O my Master-asws! I have informed you-asws that it is like the hearing, and the seeing, and the knowing'. Al-Mamoun said, 'Woe be unto you, O Suleyman! How wrong this is and frequent? Cut off this and take in (to discuss) something else, when you aren't strong enough upon changing this response'. Al-Reza-asws said: 'Leave him, O commander of the faithful! Do not cut his questioning upon him, for he would make it an argument. Speak, O Suleyman!'

قال: قد أخبرتك أنها كالسمع والبصر والعلم، قال الرضا (عليه السلام): لا بأس، أخبرني عن معنى هذه، أمعنى واحد أو معاني مختلفة ؟ قال سليمان: معنى واحد، قال الرضا (عليه السلام): فمعنى الارادات كلها معنى واحد ؟ قال سليمان: نعم، قال الرضا (عليه السلام): فإن كان معناها معنى واحدا كانت إرادة القيام إرادة القعود، وإرادة الحياة إرادة الموت، إذ كانت إرادته واحدة لم يتقدم بعضها بعضا، ولم يخالف بعضها بعضا، وكان شيئا واحدا،

He said, 'I have informed you, it is like the hearing, and the seeing, and the knowing'. Al-Reza-asws said: 'There is no problem. Inform me about the meaning of this. Is its meaning one or it has different meanings?' Suleyman said, 'One meaning'. Al-Reza-asws said: 'So, the meaning of the Intention, all of these, have one meaning?' Suleyman said, 'Yes'. Al-Reza-asws said: 'So, if their meanings was one meaning, Intention of the standing would be an Intention of the sitting, and Intention of the living would be Intention of the death, when it was such that His-azwj Intentions were one, not preceding each other, and not staying behind each other, and would be one thing'.

قال سليمان: إن معناها مختلف، قال: فأخبرني عن المريد أهولا الارادة أو غيرها ؟ قال سليمان: بل هو الارادة، قال الرضا (عليه السلام): فالمريد عندكم مختلف إذ كان هو الارادة، قال: يا سيدي ليس الارادة المريد، قال: فالارادة محدثة وإلا فمعه غيره، افهم وزد في مسألتك،

Suleyman said, 'Their meanings are different'. He-asws said: 'Inform me about the intended, is it a transformation of the Intention or its change?' Suleyman said, 'But, it is the Intention'. Al-Reza-asws said: 'So, the intended (ones) are different in your presence, when it was the Intention'. He said, 'O my Master-asws! The Intention isn't the intended'. He-asws said: 'So, the Intention is an occurrence, or else something else with it. Do you understand a contradiction in your questioning?'

قال سليمان: فإنها اسم من أسمائه، قال الرضا (عليه السلام): هل سمى نفسه بذلك ؟ قال سليمان: لالم يسم نفسه بذلك، قال الرضا (عليه السلام): فليس لك أن تسميه بما لم يسم به نفسه،

Suleyman said, 'It is a Name from His-azwj Names'. Al-Reza-asws said: 'Did He-azwj Name Himself-azwj with that?' Suleyman said, 'No, He-azwj did not Name Himself-azwj with that'. Al-Reza-asws said: 'It isn't for Him-azwj that you Name Him-azwj with what He-azwj did not Name Himself-azwj'.

قال: قد وصف نفسه بأنه مريد، قال الرضا (عليه السلام): ليس صفته نفسه أنه مريد إخبارا عن أنه أراده، ولا إخبارا عن أن الارادة اسم من أسمائه،

He said, 'He-azwj has Described Himself-azwj, meaning an Intended'. Al-Reza-asws said: 'It isn't His-azwj Attribute that He-azwj is an Intended Informing about that He-azwj Intended it, nor Informing about that the Intention is a Name from His-azwj Names'.

قال سليمان: لان إرادته علمه، قال الرضا (عليه السلام): يا جاهل فإذا علم الشئ فقد أراده ؟ قال سليمان: أجل، قال: فإذا لم يرده لم يعلمه ؟ قال سليمان: أجل،

Suleyman said, 'Because His-azwj Intention is His-azwj Knowledge'. Al Reza-asws said: 'O ignorant one! So, when He-azwj Knows the thing, so He-azwj has Intended it?' Suleyman said, 'Yes'. He-asws said: 'So, when He-azwj does not Intend it, He-azwj does not Know it?' Suleyman said, 'Yes'.

قال: من أين قلت ذاك ؟ وما الدليل على أن إرادته علمه ؟ وقد يعلم ما لا يريده أبدا، وذلك قوله عزوجل: (ولئن شئنا لنذهبن بالذي أوحينا إليك) فهو يعلم كيف يذهب به، ولا يذهب به أبدا،

He-asws said: 'From where are you saying that? And what is the evidence upon that His-azwj Intention is His-azwj Knowledge? And He-azwj has Known what He-azwj does not Intend for ever, and these are the Words of the Mighty and Majestic: ***And if We so Desired, We would Take away that which We have Revealed to you [17:86]***. Thus, He-azwj Knows How He-azwj will be Taking it away, and He-azwj will not be Taking it away, forever!'

قال سليمان: لانه قد فرغ من الامر فليس يزيد فيه شيئا ! قال الرضا (عليه السلام): هذا قول اليهود، فكيف قال: (ادعوني أستجب لكم) ؟ قال سليمان: إنما عنى بذلك أنه قادر عليه، قال: أفيعد مالا يفي به ؟ فكيف قال: (يزيد في الخلق ما يشاء) ؟ وقال عزوجل: (يمحو الله ما يشاء ويثبت وعنده ام الكتاب) وقد فرغ من الامر ؟ فلم يحر جوابا.

Suleyman said, 'Because He-azwj is free from the Command, and doesn't increase anything in it'. Al-Reza-asws said: 'This is the word of the Jews, so how did He-azwj Say: ***"Supplicate to Me, I will Answer you. [40:60]***?' Suleyman said, 'But rather it means by that, He-azwj is Able upon it'. He-asws said: 'So, does He-azwj Reach what He-azwj does not Fulfil it? Then how come He-azwj Said: ***He Increases in the creation whatever He so Desires to. [35:1]***? And the Mighty and Majestic Said: ***Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]***, and He-azwj (as you claim) is free from the Command?' He could not give an answer.

قال الرضا (عليه السلام): يا سليمان هل يعلم أن إنسانا يكون ولا يريد أن يخلق إنسانا أبدا ؟ أو أن إنسانا يموت ولا يريد أن يموت اليوم ؟ قال سليمان: نعم، قال الرضا (عليه السلام): فيعلم أنه يكون ما يريد أن يكون، أو يعلم أنه يكون ما لا يريد أن يكون ؟ قال: يعلم أنهما يكونان جميعا،

Al-Reza-asws said: 'O Suleyman! Does He-azwj Know that human being would be coming into being and He-azwj does not Intend to Create human beings, ever? Or that human beings would be dying and He-azwj does not Intend that they would be dying today?' Suleyman said, 'Yes'. Al-Reza-asws said: 'So, He-azwj Knows it would be happening what He-azwj Intends it to happen, or He-azwj Knows it would be happening what He-azwj did not Intend it to happen?' He said, 'He-azwj Knows they would both be happening altogether'.

قال الرضا (عليه السلام): إذا يعلم أن إنسانا حي ميت قائم قاعد أعمى بصير في حالة واحدة، وهذا هو المحال، قال: جعلت فداك فإنه يعلم أن يكون أحدهما دون الآخر، قال: لا بأس، فأيهما يكون ؟ الذي أراد أن يكون ؟ أو الذي لم يرد أن يكون ؟ قال سليمان: الذي أراد أن يكون،

Al-Reza-asws said: 'When He-azwj Knows that human beings live, die, stand, sit, blind, seeing in one state, and this, it is the impossible'. He said, 'May I be sacrificed for you-asws! He-azwj Knows that one of the two would happen besides the other'. He-asws said: 'There is no problem. So, which of the two happens? That which He-azwj Intended it to happen? Or that which He-azwj did not Intend it to happen?' Suleyman said, 'That which He-azwj Intended it to happen'.

فضحك الرضا (عليه السلام) والمأمون وأصحاب المقالات، قال الرضا (عليه السلام): غلطت وتركت قولك :إنه يعلم أن إنسانا يموت اليوم وهو لا يريد أن يموت اليوم، وإنه يخلق خلقا وأنه لا يريد أن يخلقهم، وإذا لم يجز العلم عندكم بما لم يرد أن يكون فإنما يعلم أن يكون ما أراد أن يكون.

Al-Reza-asws, and Al-Mamoun and the speakers circle laughed. Al-Reza-asws said: 'Wrong, and you neglected your own word that He-azwj Knows that human beings would be dying today and He-azwj does not Intend that they be dying today, and He-azwj Creates creatures and He-azwj did not Intend to Create them, and when the knowledge is not allowed in your presence with what He-azwj does not Intend it to happen. So, rather, He-azwj Knows that it will happen what He-azwj Intended that it would happen'.

قال سليمان: فإنما قولي: إن الارادة ليست هو ولا غيره، قال الرضا (عليه السلام): يا جاهل إذا قلت: ليست هو فقد جعلتها غيره، فإذا قلت: ليست هي غيره فقد جعلتها هو، قال سليمان: فهو يعلم كيف يصنع الشئ ؟ قال: نعم، قال سليمان: فإن ذلك إثبات للشئ، قال الرضا (عليه السلام): أحلت، لان الرجل قد يحسن البناء وإن لم يبن، ويحسن الخياطة وإن لم يخط، ويحسن صنعة الشئ وإن لم يصنعه أبدا،

Suleyman said, 'But rather, my word is that the Intention is neither Him-azwj nor something else'. Al-Reza-asws said: 'O ignorant one! When you say, it isn't Him-azwj, so you have made it as something else. When you say it isn't something else, so you have made it to be Him-azwj'. Suleyman said, 'He-azwj Knows how to Make the thing?' He-asws said: 'Yes'. Suleyman said, 'But that is a proof of the thing'. Al-Reza-asws said: 'It is allowed, because the man can be good in

construction and even if he does not build, and good of the tailoring and if he does not sew, and good at doing the thing and even if he does not do it, ever'.

ثم قال له: يا سليمان هل يعلم أنه واحد لا شئ معه ؟ قال: نعم، قال: أفيكون ذلك إثباتا للشئ، قال سليمان: ليس يعلم أنه واحد لا شئ معه، قال الرضا (عليه السلام): أفتعلم أنت ذاك ؟ قال: نعم، قال: فأنت يا سليمان أعلم منه إذا، قال سليمان: المسألة محال، قال: محال عندك أنه واحد لا شئ معه، وأنه سميع بصير حكيم قادر ؟ قال: نعم،

Then he-asws said to him: 'O Suleyman! Does He-azwj Know that He-azwj is One, there being nothing with Him-azwj?' He said, 'Yes'. He-asws said: 'Does that happen to be a proof of the thing?' Suleyman said, 'He-azwj doesn't Know that He-azwj is One, there being nothing with Him-azwj'. Al-Reza-asws said: 'Do you know that?' He said, 'Yes'. He-asws said: 'Then you, O Suleyman, are more knowing that Him-azwj, then'. Suleyman said, 'The question is impossible'. He-asws said: 'Impossible in your presence that He-azwj is One, there being nothing with Him-azwj, and He-azwj is Hearing, Seeing, Wise, Able?' He said, 'Yes'.

فال: فكيف أخبر عزوجل أنه واحد حي سميع بصير حكيم قادر عليم خبير وهو لا يعلم ذلك ؟ وهذا رد ما قال وتكذيبه تعالى الله عن ذلك،

He-asws said: 'Then how can the Mighty and Majestic Inform that He-azwj is One, Alive, Hearing, Seeing, Wise, Able, Informed, while He-azwj does not Know that? And this is a rebuttal of what you said and its belying. Allah-azwj is Exalted from that'.

ثم قال له الرضا (عليه السلام): فكيف يريد صنع ما لا يدري صنعه ولا ما هو ؟ وإذا كان الصانع لا يدري كيف يصنع الشئ قبل أن يصنعه فإنما هو متحير، تعالى الله عن ذلك.

Then Al-Reza-asws said to him: 'Then how does He-azwj Intend Making what He-azwj does not know it's making, nor what it is? And when it was such that the maker does not know how to make the thing before he makes it, then rather, he is confused. Allah-azwj is Exalted from that'.

قال سليمان: فإن الارادة: القدرة، قال الرضا (عليه السلام): وهو عزوجل يقدر على ما لا يريده أبدا ولا بد من ذلك، لانه قال تبارك وتعالى: (ولئن شئنا لنذهبن بالذي أو حينا إليك) فلو كانت الارادة هي القدرة كان قد أراد أن يذهب به لقدرته، فانقطع سليمان: قال المأمون عند ذلك: يا سليمان هذا أعلم هاشمي، ثم تفرق القوم.

Suleyman said, 'Supposing the Intention is the Power'. Al-Reza-asws said: 'And He-azwj Mighty and Majestic is Able upon what He-azwj does not Intend it, ever, and there is no escape from that, because He-azwj Blessed and Exalted Said: ***And if We so Desired, We would Take away that which We have Revealed to you, [17:86]***. So, if the Intention, it was the Power, He-azwj would have Intended that He-azwj Takes it away due to His-azwj Power'. Suleyman was cut off. Al-Mamoun said during that, 'O Suleyman! This is Hashimite knowledge'. Then the people dispersed''.[118]

[118] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 2

3 – ن: الهمداني والمكتب والوراق، عن أبيه، عن علي، عن صفوان بن يحيى صاحب السابري قال: سألني أبو قرة صاحب الجاثليق أن اوصله إلى الرضا (عليه السلام) فاستأذنته في ذلك، فقال: أدخله علي، فلما دخل عليه قبل بساطه وقال: هكذا علينا في ديننا أن نفعل بأشراف أهل زماننا،

Al Hamdany and Al Maktab and Al Waraq, from his father, from Ali, from Safwan Bin Yahya companion of Al Sabiry who said,

'Abu Qara, accompanied the Archbishop to go to Al-Reza-asws, and sought his-asws permission regarding that. He-asws said: 'Enter him to see me-asws'. When he entered to see him-asws, he kissed his-asws rug and said: 'That is how it is upon us in our religion that we should do with the noblemen of the people of our era'.

ثم قال له: أصلحك الله ما تقول في فرقة ادعت دعوى فشهدت لهم فرقة اخرى معدلون ؟ قال: الدعوى لهم، قال: فادعت فرقة اخرى دعوى فلم يجدوا شهودا من غيرهم ؟ ثم قال له: أصلحك الله ما تقول في فرقة ادعت دعوى فشهدت لهم فرقة اخرى معدلون ؟ قال: الدعوى لهم، قال: فادعت فرقة اخرى دعوى فلم يجدوا شهودا من غيرهم ؟ قال: لا شئ لهم

Then he said to him-asws, 'May Allah-azwj Keep you-asws well! What are you-asws saying regarding a sect which claims a claim, and another sect testifies for them'. He-asws said: 'The claim is for them'. He said, 'Another sect claims a claim but they could not find witnessed from others?' He-asws said: 'There is nothing for them'.

قال فإنانحن ادعينا أن عيسى روح الله وكلمته، فوافقنا على ذلك المسلمون، وادعى المسلمون أن محمدا نبي فلم نتابعهم عليه، وما أجمعنا عليه خير مما افترقنا فيه،

He said, 'We are claiming that Isa-as is Spirit of Allah-azwj and His-azwj Word and the Muslims are harmonised upon that with us, and the Muslims are claiming that Muhammad-saww is a Prophet-saww, but we do not follow them upon it, and what we are united upon is better than what we are disunited in'.

فقال له الرضا (عليه السلام): ما اسمك ؟ قال يوحنا، قال: يا يوحنا إنا آمنا بعيسى روح الله وكلمته الذي كان يؤمن بمحمد ويبشر به ويقر على نفسه أنه عبدمربوب: فإن كان عيسى الذي هو عندك روح الله وكلمته ليس هو الذي آمن بمحمد وبشر به، ولاهو الذي أقر لله بالعبودية والربوبية فنحن منه برآء، فأين اجتمعنا،

Al-Reza-asws said to him: 'What is your name?' He said, 'Youhanna'. He-asws said: 'I-asws am a believer in Isa-as Spirit of Allah-azwj and His-azwj Word which was a believer in Muhammad-saww and gave the glad tidings with him-saww upon itself that it was a servant of a Lord-azwj. If Isa-as was such who, in your presence, is a Spirit of Allah-azwj, and His-azwj Word and isn't the one who believed in Muhammad-saww and gave glad tidings with him-saww, nor is it the one who acknowledged to Allah-azwj with the servitude and the Lordship, then we-asws are disavowed from him, so where is our unity?'

فقام فقال لصفوان بن يحيى: قم فما كان أغنانا عن هذا المجلس ؟ !

He stood up and said to Safwan Bin Yahya, 'Arise. What was our needlessness from this gathering?''.[119]

4 – ن: تميم بن عبد الله بن تميم القرشي، عن أبيه، عن أحمد بن علي الانصاري، عن أبي الصلت عبد السلام بن صالح الهروي قال: سأل المأمون أبا الحسن علي بن موسى الرضا (عليه السلام) عن قول الله عزوجل: (وهو الذي خلق السموات والارض في ستة أيام وكان عرشه على الماء ليبلوكم أيكم أحسن عملا)

Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salam Bin Salih Al Harwy who said,

'Al-Mamoun asked Abu Al-Hassan Ali[asws] Bin Musa Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic: ***And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. [11:7]***.

فقال: إن الله تبارك و تعالى خلق العرش والماء والملائكة قبل خلق السماوات والارض، فكانت الملائكة تستدل بأنفسها وبالعرش والماء على الله عزوجل، ثم جعل عرشه على الماء ليظهر بذلك قدرته للملائكة فتعلم أنه على كل شئ قدير،

He[asws] said: 'Allah[azwj] Blessed and Exalted Created the Throne, and the water, and the Angels before He[azwj] Created the skies and the earth. The Angels existed to point with their own selves and with the Throne and the water, upon Allah[azwj] Mighty and Majestic. Then He[azwj] Made His[azwj] Throne to be upon the water in order to Manifest His[azwj] Power by that for the Angels to know that He[azwj] is Able upon all things.

ثم رفع العرش بقدرته ونقله فجعله فوق السماوات السبع، ثم خلق السماوات والارض في ستة أيام وهو مستول على عرشه، وكان قادرا على أن يخلقها في طرفة عين، ولكنه عزوجل خلقها في ستة أيام ليظهر للملائكة ما يخلقه منها شيئا بعد شئ فتستدل بحدوث ما يحدث على الله تعالى ذكره مرة بعد مرة،

Then He[azwj] Raised the Throne by His[azwj] Power and Transferred it and Made it to be above the seven skies. Then He[azwj] Created the skies and the earth in six days, and He[azwj] Stretched upon His[azwj] Throne. And He[azwj] was Able upon Creating these in the blink of an eye, but He[azwj] Mighty and Majestic Created these in six days in order to Manifest to the Angels what He[azwj] Created from it, thing after thing to evidence by the occurrence of what occurred upon Allah[azwj], Exalted is His[azwj] Mention, time after time.

ولم يخلق الله العرش لحاجة به إليه، لانه غني عن العرش وعن جميع ما خلق، لا يوصف بالكون على العرش لانه ليس بجسم، تعالى عن صفة خلقه علوا كبيرا.

And, Allah[azwj] did not Create the Throne for a need of His[azwj] to it, because He[azwj] is Needless from the Throne and from the entirety of what He[azwj] Created. He[azwj] cannot be described by

[119] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 3

the existence upon the Throne because He-azwj isn't with a body. Exalted is He-azwj from description of His-azwj creatures, Loftier, Greater.

وأما قوله عزوجل: (ليبلوكم أيكم احسن عملا) فإنه عزوجل خلق خلقه ليبلوهم بتكليف طاعته وعبادته لاعلى سبيل الامتحان والتجربة، لانه لم يزل عليما بكل شئ.

As for the Words of the Mighty and Majestic: ***in order to Try you, which one of you is better in deeds. [11:7]***, He-azwj Mighty and Majestic Created His-azwj creatures in order to Test them with the encumberment of obeying Him-azwj and worshipping Him-azwj, not upon a way of the examination and experimentation, because He-azwj did not cease to be a Knower of all things'.

فقال المأمون: فرجت عني يا أبا الحسن فرج الله عنك، ثم قال له: يا ابن رسول الله فما معنى قول الله جل ثناؤه: (ولو شاء ربك لآمن من في الارض كلهم جميعا أفأنت تكره الناس حتى يكونوا مؤمنين * وما كان لنفس أن تؤمن إلا بإذن الله)

Al-Mamoun said, 'You have relieved from me, O Abu Al-Hassan-asws, may Allah-azwj Relieve from you-asws'. Then he said to him-asws, 'O son-asws of Rasool-Allah-saww! What is the meaning of the Words of Allah-azwj, Majestic is His-azwj Praise: ***And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety. So will you force the people until they become Momineen? [10:99] And it was not for a soul that it believes except by the Permission of Allah, [10:100]***?'

فقال الرضا (عليه السلام): حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد،، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسن بن علي، عن أبيه علي بن أبي طالب عليهم السلام قال: إن المسلمين قالوا لرسول الله (صلى الله عليه وآله): لو أكرهت يا رسول الله من قدرت عليه من الناس على الاسلام لكثر عددنا وقوينا على عدونا،

Al-Reza-asws said: 'My-asws father Musa-asws Bin Ja'far-asws narrated to me, from his-asws father Ja'far-asws Bin Muhammad-asws, from his-asws father Muhammad-asws Bin Ali-asws, from his-asws father Ali-asws Bin Al-Husayn-asws, from his-asws father Al-Hassan-asws Bin Ali-asws, from his-asws father Ali-asws Bin Abu Talib-asws having said: 'The Muslims said to Rasool-Allah-saww, 'O Rasool-Allah-saww! If you-saww could force the ones from the people you-saww are able upon, to Al-Islam, our numbers would increase and we would be strengthened upon our enemies'.

فقال رسول الله: ماكنت لالقى الله عزوجل ببدعة لم يحدث إلي فيها شيئا وما أنا من المتكلفين،

Rasool-Allah-saww said: 'I-saww am not going to meet Allah-azwj with an innovation in which nothing new has occurred to me-saww, and I-saww am not from the pretenders'.

فأنزل الله عزوجل عليه: يا محمد) ولو شاء ربك لآمن من في الارض كلهم جميعا) على سبيل الالجاء والاضطرار في الدنيا كما يؤمنون عند المعاينة ورؤية البأس في الآخرة، ولو فعلت ذلك بهم لم يستحقوا مني ثوابا ولامدحا، ولكني اريد منهم أن يؤمنوا مختارين غير مضطرين ليستحقوا مني الزلفى والكرامة ودوام الخلود في جنة الخلد، أفأنت تكره الناس حتى يكونوا مؤمنين)

Thus, Allah-azwj Blessed and Exalted Revealed: "O Muhammad-saww! ***And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety [10:99]*** - upon the

Way of forcing and compulsion in the world, just as they are believing when they see the evil (Punishment) in the Hereafter. And Had I[-azwj] done that with them, they would not be deserving of any Rewards from Me[-azwj] not any Praise, by I[-azwj] Want from them to believe out of choice, not out of compulsion, in order to be deserving from Me[-azwj] the nearness, and the Prestige, and spend an eternity of time in the eternal Paradise: ***So will you force the people until they become Momineen? [10:99]***.

وأما قوله عزوجل: (وما كان لنفس أن تؤمن إلا بإذن الله) فليس ذلك على سبيل تحريم الايمان عليها، ولكن على معنى أنها ما كانت لتؤمن إلا بإذن الله، وإذنه أمره لها بالايمان ما كانت مكلفة متعبدة، وإلجاؤه إياها إلى الايمان عند زوال التكليف والتعبد عنها،

And as for the Words of the Exalted: ***And it was not for a soul that it believes except by the Permission of Allah [10:100]***? So that is not upon the way of a Prohibition against having faith, but it is upon the Meaning that they were not going to believe until Allah[-azwj] had Permitted it. And His[-azwj] Permission is His[-azwj] Command for it for the belief which was responsible and devout, and the forcing it to the faith at the end of the assignment and the worship from it.

فقال المأمون: فرجت عني يا أبا الحسن فرح الله عنك، فأخبرني عن قول الله عزوجل: (الذين كانت أعينهم في غطاء عن ذكري وكانوا لا يستطيعون سمعا)

Al-Mamoun said, 'You[-asws] have relieved me – O Abu Al-Hassan[-asws] – may Allah[-azwj] Relieve you[-asws]. Inform me about the Words of Allah[-azwj] Mighty and Majestic: ***Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101]***'.

فقال: إن غطاء العين لايمنع من الذكر، الذكر لا يرى بالعين، ولكن الله عزوجل شبه الكافرين بولاية علي بن أبي طالب (عليه السلام) بالعميان لانهم كانوا يستثقلون قول النبي (صلى الله عليه وآله) فيه ولا يستطيعون له سمعا،

He[-asws] said: 'The closing of the eyes does not prevent from the *Zikr*, and the *Zikr* cannot be seen with the eyes. But, Allah[-azwj] Mighty and Majestic Made a Resemblance of the Kafirs with the Wilayah of Ali[-asws] Bin Abu Talib[-asws] with the eyes, because they were belittling the words of the Prophet[-saww] with regards to it, so they were not able to hear it'.

فقال المأمون: فرجت عني فرج الله عنك.

Al-Mamoun said, 'You[-asws] have relieved me, may Allah[-azwj] Relieve you''.[120]

5 – ج عن صفوان بن يحيى قال: سألني أبو قرة المحدث صاحب شبرمة أن ادخله إلى أبي الحسن الرضا (عليه السلام) فاستأذنته فأذن له، فدخل فسأله عن أشياء من الحلال والحرام والفرائض والاحكام حتى بلغ سؤاله إلى التوحيد فقال له: أخبرني جعلني الله فداك عن كلام الله لموسى،

Safwan Bin Yahya said,

[120] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 4

‘Abu Qara the narrator, companion of Shabrama asked me that I enter him to see Abu Al-Hassan Al-Reza-asws. So, I sought permission for him, and he-asws permitted for him. He came and asked him-asws about things from the Permissible and the Prohibited, and the Obligations and the rulings until his questions reached to Tawheed, and he said to him-asws, ‘May Allah-azwj Make me to be sacrificed for you-asws! Inform me about the Speech of Allah-azwj to Musa-as’.

فقال: الله أعلم بأي لسان كلمه، بالسريانية أم بالعبرانية فأخذ أبو قرة بلسانه فقال: إنما أسألك عن هذا اللسان، فقال أبو الحسن (عليه السلام): سبحان الله عما تقول، ومعاذ الله أن يشبه خلقه أو يتكلم بمثل ماهم متكلمون، ولكنه تبارك وتعالى ليس كمثله شئ، ولا كمثله قائل فاعل،

He-asws said: ‘Allah-azwj is more Knowing, by which language He-azwj Spoke to him-as, in Assyrian or in Hebrew’. Abu Qara took to His-azwj Language and said, ‘But rather, I ask you about this language’. Abu Al-Hassan-asws said: ‘Glory be to Allah-azwj from what you are saying, and I-asws seek Refuge with Allah-azwj that He-azwj would resemble His-azwj creatures or Speak with that like of what they are speaking, but the Blessed and Exalted is such, there isn’t anything like Him-azwj, nor is there any speaker or doer like Him-azwj’.

قال: كيف ذلك ؟ قال: كلام الخالق لمخلوق ليس ككلام المخلوق لمخلوق، ولا يلفظ بشق فم ولالسان، ولكن يقول له: كن، فكان بمشيته ما خاطب به موسى من الامر والنهي من غير تردد في نفس.

He said, ‘How is that?’ He-asws said: ‘Speech of the Creator to creatures isn’t like the speech of the creatures to creatures, nor is it a word by opening of a mouth nor tongue. But, He-azwj Says to it: “Be!”, and it comes into being by His-azwj Desire. What He-azwj Addressed Musa-as with from the Commands and Prohibition(s), was from without any hesitation within Self’.

فقال أبو قرة: فما تقول في الكتب ؟

Abu Qara said, ‘So, what are you-asws saying regarding the Books?’

فقال أبو الحسن (عليه السلام): التوراة والانجيل والزبور والفرقان وكل كتاب انزل كان كلام الله تعالى، أنزله للعالمين نورا وهدى وهي كلها محدثة وهي غير الله، حيث يقول: (أو يحدث لهم ذكرا) وقال: (ما يأتيهم من ذكر من ربهم محدث إلا استمعوه وهم يلعبون) والله أحدث الكتب كلها التي أنزلها،

Abu Al-Hassan-asws said: ‘The Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and all Revealed Books were Speech of Allah-azwj the Exalted, Sent down to the worlds as a Light and a Guidance, and it, all of it is an occurrence, and it is other than Allah-azwj where He-azwj is Saying: ***or a Zikr would occur for them [20:113]***; and He-azwj Said: ***There does not come to them a new (Message) from their Lord but they are hearing in while they are playing around [21:2]***; and Allah-azwj Brought into being, all of the Book which He-azwj Revealed’.

فقال أبو قرة: فهل يفنى ؟ فقال أبو حسن (عليه السلام): أجمع المسلمون على أن ما سوى الله فان وما سوى الله فعل الله، والتوراة والانجيل والزبورو الفرقان فعل الله تعالى، ألم تسمع الناس يقولون: رب القرآن ؟ وإن القرآن يقول يوم القيامة: يا رب هذا فلان – وهو أعرف به – قد أظمأت نهاره، وأسهرت ليله، فشفعني فيه ؟

Abu Qara said, 'Will it perish?' Abu Al-Hassan-asws said: 'The Muslims are united upon that whatever is besides Allah-azwj will perish, and whatever is besides Allah-azwj is a deed, and the Torah and the Evangel and the Psalms and the Furqan are Deeds of Allah-azwj the Exalted.

Did you not listen to the people saying, 'Lord-azwj of the Furqan'? And that the Quran will be saying on the Day of Qiyamah: "Lord-azwj! This so and so" – and He-azwj would be Knowing with him – "Had remained thirsty during his days, and was vigilant during his nights, so can I intercede regarding him?"

وكذلك التوراة والانجيل والزبور كلها محدثة مربوبة، أحدثها من ليس كمثله شئ، هدى لقوم يعقلون،

And similar to that are the Torah, and the Evangel and the Psalms, all of these, are confirmed occurrences, Brought into being by One, there isn't anything like Him-azwj, as Guidance to people using their intellect.

فمن زعم أنهن لم يزلن فقد أظهر أن الله ليس بأول قديم ولا واحد، وأن الكلام لم يزل معه وليس له بدؤ وليس بإله،

So, the one who claims that these will not be declining, so he has manifested that Allah-azwj isn't the First Ancient, nor is He-azwj Alone, and that the Speech will not decline being with Him-azwj and there isn't a beginning for Him-azwj and He-azwj isn't God'.

قال أبو قرة: وإنا روينا أن الكتب كلها تجئ يوم القيامة والناس في صعيد واحد، صفوف قيام لرب العالمين، ينظرون حتى ترجع فيه، لانها منه وهي جزء منه فإليه تصير،

Abu Qara said, 'And we are reporting that all the Books will come on the Day of Qiyamah, and the people would be in one plain, in rows standing to Lord-azwj of the worlds, awaiting until the return in Him-azwj, because these are from Him-azwj, and it is a part from Him-azwj, so to Him-azwj is the destination'.

قال ابو الحسن (عليه السلام): فهكذا قالت النصارى في المسيح: إنه روحه جزء منه ويرجع فيه، وكذلك قالت المجوس في النار والشمس: إنهما جزء منه يرجع فيه، تعالى ربنا أن يكون متجزئا أو مختلفا، وإنما يختلف و يأتلف المتجزئ لان كل متجزء متوهم والقلة والكثرة مخلوقة دالة على خالق خلقها

Abu Al-Hassan-asws said: 'This is like what the Christians say regarding the Messiah-as that he-as is His-azwj Spirit and a part from Him-azwj and will return in Him-azwj, and like that is what the Magians say regarding the fire and the sun that these two are a part from Him-azwj returning in Him-azwj. Our Lord-azwj is too Exalted that He-azwj would be in fragments or parts, and rather the fragmented is separated and composed, because all fragmented are imaginable, and the little and the more are creations evidence upon a Creator having Created these'.

فقال أبو قرة: فإنا روينا أن الله قسم الرؤية والكلام بين نبيين، فقسم لموسى الكلام، ولمحمد (صلى الله عليه وآله) الرؤية،

Abu Qara said, 'We are reporting that Allah-azwj Apportioned the sighting and the Speech between the Prophets-as, so He-azwj Apportioned the Speech for Musa-as, and the sighting for Muhammad-saww'.

فقال أبو الحسن (عليه السلام): فمن المبلغ عن الله إلى الثقلين من الجن والانس: إنه لا تدركه الابصار، ولا يحيطون به علما، وليس كمثله شئ ؟ أليس محمد ؟ قال: بلى،

Abu Al-Hassan-asws said: 'Then who delivered on behalf of Allah-azwj to the two creatures, from the Jinn and the human beings that the visions cannot realise Him-azwj nor can He-azwj be encompassed in knowledge, and there isn't anything like Him-azwj? Wasn't is Muhammad-saww'. He said, 'Yes'.

قال أبو الحسن (عليه السلام): فكيف يجئ رجل إلى الخلق جميعا فيخبرهم أنه جاء من عند الله، وأنه يدعوهم إلى الله بأمر الله ويقول: إنه لا تدركه الابصار، ولا يحيطون به علما، وليس كمثله شئ، ثم يقول: أنا رأيته بعيني، وأحطت به علما، وهو على صورة البشر ؟ أما تستحيون ؟ ما قدرت الزنادقة أن ترميه بهذا أن يكون أتى عن الله بأمر ثم يأتي بخلافه من وجه آخر !

Abu Al-Hassan-asws said: 'How can a man come to the people altogether and inform them that he comes from the Presence of Allah-azwj and he is calling them to Allah-azwj by the Command of Allah-azwj and says that the sights cannot realise Him-azwj, nor can He-azwj be encompassed in knowledge, and there isn't anything like Him-azwj, then he says, 'I saw Him-azwj with my own eyes, and encompassed Him-azwj in knowledge, and He-azwj is upon an image of the mortal? Are you not ashamed? Even the atheists were not able to throw this at him-saww, that he-saww happened to come from Allah-azwj by a Command, then he-saww came with the opposite of it from another aspect!'

فقال أبو قرة: فإنه يقول: (ولقد رآه نزلة اخرى)

Abu Qara said, 'But, He-azwj is Saying: ***And he had seen him in another descent [53:13]***'.

فقال أبو الحسن (عليه السلام): إن بعد هذه الآية ما يدل على ما رأى حيث يقول: (ما كذب الفؤاد ما رأى) يقول: ما كذب فؤاد محمد (صلى الله عليه وآله) ما رأت عيناه، ثم أخبر بما رأت عيناه فقال: (لقد رأى من آيات ربه الكبرى) فآيات الله غير الله. وقال: (ولا يحيطون به علما) فإذا رأته الابصار فقد أحاطت به العلم ووقعت المعرفة،

Abu Al-Hassan-asws said: 'After (before) this there is a Verse what points upon what he-saww saw where He-azwj is Saying: ***The heart did not belie what it saw [53:11]***. He-azwj Saying that the heart of Muhammad-saww did not belie what his-saww eyes saw, then He-azwj Informed with what his-saww eyes saw, so He-azwj Said: ***He saw from the greatest Signs of his Lord [53:18]***. The Signs of Allah-azwj, are other than Allah-azwj. And He-azwj Said: '***they do not comprehend Him in knowledge [20:110]***. So, when the sights see Him-azwj, then He-azwj has been encompassed by the knowledge, and the recognition has occurred'.

فقال أبو قرة فتكذب بالرواية ؟ فقال أبو الحسن (عليه السلام): إذا كانت الرواية مخالفة للقرآن كذبتها، وما أجمع المسلمون عليه أنه لا يحاط به علما، ولا تدركه الابصار، وليس كمثله شئ.

Abu Qara said, 'Are you belying the sighting?' Abu Al-Hassan-asws said: 'When the sighting is opposing the Quran, I-asws do belie it, and what the Muslims are united upon is that He-azwj cannot be encompassed in knowledge, nor can the sights realise Him-azwj, and there isn't anything like Him-azwj'.

وسأله عن قول الله: (سبحان الذي أسرى بعبده ليلا من المسجد الحرام) فقال أبو الحسن: قد أخبر الله تعالى أنه أسرى به، ثم أخبر لم أسرى به فقال: (لنريه من آياتنا) فآيات الله غير الله، لقد أعذر وبين لم فعل به ذلك وما رآه، فقال: (فبأي حديث بعد الله وآياته يؤمنون) فأخبر أنه غير الله.

And he asked him-asws about the Words of Allah-azwj: '***Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid [17:1]***, so Abu Al-Hassan-asws said: 'Allah-azwj the Exalted has Informed that He-azwj Ascended him-saww, and Informed why He-azwj Ascended him-saww, so He-azwj Said: ***in order to Show him from Our Signs [17:1]***. The Signs are other than Allah-azwj. He-azwj has Excused and Explained why He-azwj Did that with him-asws and what He-azwj Showed him-saww, so He-azwj Said: ***so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]***. Allah-azwj Informed that it was other than Allah-azwj'.

فقال أبو قرة: فأين الله ؟

Abu Qara said, 'So, where is Allah-azwj?'

فقال أبو الحسن (عليه السلام): الاين مكان، وهذه مسألة شاهد عن غائب، والله تعالى ليس بغائب، ولا يقدمه قادم، وهو بكل مكان موجود، مدبر صانع حافظ ممسك السماوات والارض.

Abu Al-Hassan-asws said: 'The 'where' is for a place, and this question testifies upon an absentee, and Allah-azwj the Exalted isn't an absentee, nor did a preceding one preceded Him-azwj, and He-azwj is Present in every place, Managing, Making, Preserving, Withholding the skies and the earth'.

فقال أبو قرة: أليس هو فوق السماء دون ما سواها ؟

Abu Qara said, 'Isn't He-azwj above the sky, below is what is besides Him-azwj?'

فقال أبو الحسن (عليه السلام): هو الله في السماوات وفي الارض، وهو الذي في السماء إله وفي الارض إله، وهو الذي يصوركم في الارحام كيف يشاء، وهو معكم أينما كنتم، وهو الذي استوى إلى السماء وهي دخان، وهو الذي استوى إلى السماء فسواهن سبع سماوات، وهو الذي استوى على العرش، قد كان ولا خلق، وهو كما كان إذ لا خلق، لم ينتقل مع المنتقلين.

Abu Al-Hassan-asws said: 'He-azwj is Allah-azwj in the skies and in the earth, and He-azwj is the One Who is God in the sky and God in the earth, and He-azwj is the One Who Imaged you all in the

wombs howsoever He-azwj Desired to, and He-azwj is with you wherever you may be, and He-azwj is the One Who Even to the sky and it is fume, and He-azwj is the One Who is Even to the sky and Made these to be seven skies, and He-azwj is the One Who is Even to the earth. He-azwj Existed and there was no creation, and He-azwj is just as He-azwj was when there was no creation. He-azwj does not get transformed with the transformed ones'.

ففال أبو قرة: فما بالكم إذا دعوتم رفعتم أيديكم إلى السماء ؟

Abu Qara said, 'So, what is the matter with you all when you supplicate, you raise your hands towards the sky?'

فقال أبو الحسن (عليه السلام): إن الله استعبد خلقه بضروب من العبادة، والله مفازع يفزعون إليه ويستعبد فاستعبد عباده بالقول والعلم والعمل والتوجيه ونحو ذلك، استعبدهم بتوجيه الصلاة إلى الكعبة، ووجه إليها الحج والعمرة، واستعبد خلقه عند الدعاء والطلب والتضرع ببسط الايدي ورفعها إلى السماء لحال الاستكانة وعلامة العبودية و التذلل له.

Abu Al-Hassan-asws said: 'Allah-azwj Enslaved His-azwj creatures by a variety of (acts of) worship, and Allah-azwj is the Succour they are panicking to. So, He-azwj Enslaved His-azwj servants with the word, and the knowledge, and the action, and orientation, and similar to that. He-azwj Enslaved them with orienting the Salat towards the Kabah, and orient the Hajj and the Umrah to Him-azwj. And He-azwj Enslaved His-azwj creatures with the supplicating, and the seeking, and the beseeching by extending the hands and raising them towards the sky in order to a state of surrender, and a sign of the servitude, and the humiliation to Him-azwj'.

ففال أبو قرة: فمن أقرب إلى الله ؟ الملائكة أو أهل الارض ؟

Abu Qara said, 'So, who is closest to Allah-azwj: The Angels or the people of the earth?'

قال أبو الحسن (عليه السلام): إن كنت تقول بالشبر والذراع فإن الاشياء كلها باب واحد هي فعله، لا يشتغل ببعضها عن بعض، يدبر أعلى الخلق من حيث يدبر أسفله، ويدبر أوله من حيث بدبر آخره، من غير عناء ولا كلفة ولا مؤونة ولا مشاورة ولا نصب،

Abu Al-Hassan-asws said: 'If you were saying with the palm and the forearm (cubit, i.e. distance), then all the things are one subject, it is His-azwj Deed. He-azwj is not pre-occupied with some of it from others. He-azwj Manages the top creation from where He-azwj Manages its lower, and He-azwj Manages its first from where He-azwj Manages its last, from without tiredness, nor encumberment, nor assistance, nor consultation, nor a sharing.

وإنكنت تقول: من أقرب إليه في الوسيلة ؟ فأطوعهم له، وأنتم تروون أن أقرب ما يكون العبد إلى الله وهو ساجد، ورويتم أن أربعة أملاك التقوا أحدهم من أعلى الخلق، وأحدهم من أسفل الخلق، وأحدهم من شرق الخلق، وأحدهم من غرب الخلق، فسأل بعضهم بعضا فكلهم قال: من عند الله، أرسلني بكذا وكذا، ففي هذا دليل على أن ذلك في المنزلة دون التشبيه والتمثيل.

And if you are saying who is closest to Him-azwj regarding the means, then it is the most obedient of them to Him-azwj; and you are reporting that the closest of what the servant can be to Allah-azwj is when he is in Sajdah, and you are reporting that four Angels met each other

– one of them from the top of the creation, and one of them from the bottom of the creation, and one of them from the east of the creation, and one from the west of the creation, and they asked each other, and all of them said, 'From the Presence of Allah-azwj. He-azwj Sent me with such and such'. Thus, in this there is evidence upon that, that is regarding the status, besides the resembling and the example'.

فقال أبو قرة: أتقر أن الله تعالى محمول ؟

Abu Qara said, 'Do you-asws accept that Allah-azwj the Exalted is carried?'

فقال أبو الحسن (عليه السلام): كل محمول مفعول ومضاف إلى غيره محتاج، فالمحمول اسم نقص في اللفظ، والحامل فاعل، و هو في اللفظ ممدوح، وكذلك قول القائل: فوق وتحت وأعلى وأسفل،

Abu Al-Hassan-asws said: 'Every carried one is an effect and an addition, needy to something else. The carried is a name deficient in the wording, and the carrying one is a doer, and it is praised in the wording. And like that are the words of the speaker, 'Above, and under, and top and bottom.

وقد قال الله تعالى: (والله الاسماء الحسنى فادعوه بها) ولم يقل في شئ من كتبه أنه محمول، بل هو الحامل في البر والبحر، والممسك للسماوات والارض، والمحمول ما سوى الله، ولم نسمع أحدا آمن بالله وعظمه قط قال في دعائه: يا محمول.

And Allah-azwj the Exalted has Said: ***And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]***. And He-azwj did not Say in anything from His-azwj Book that He-azwj is carried, but He-azwj is the Carrier in the land and the sea, and the Withholder of the skies and the earth, and the carries is what is besides Allah-azwj, and we do not hear anything believing in Allah-azwj and His-azwj Magnificence at all saying in his supplication, 'O carried One!'

قال أبو قرة: أفتكذب بالرواية: إن الله إذا غضب إنما يعرف غضبه، إن الملائكة الذين يحملون العرش يجدون ثقله على كواهلهم فيخرون سجدا، فإذا ذهب الغضب خف فرجعوا إلى مواقفهم ؟

Abu Qara said, 'Are you-asws belying the report that when Allah-azwj is Angry, rather His-azwj Anger is recognised. The Angels, those that are carrying the Throne are finding its weight upon their shoulders, and they are falling down in Sajdah. So why the Anger subsides, they return to their places?'

فقال (عليه السلام): أخبرني عن الله تبارك وتعالى منذ لعن إبليس إلى يومك هذا وإلى يوم القيامة غضبان هو على إبليس وأوليائه أو راض عنهم ؟ فقال: نعم هو غضبان عليه، قال فمتى رضي فخفف وهو في صفتك لم يزل غضبان عليه وعلى أتباعه ؟ !

He-asws said: 'Inform me-asws about Allah-azwj Blessed and Exalted, since He-azwj Cursed Iblees-la up to this day of yours-asws and up to the Day of Qiyamah, is He-azwj Wrathful upon Iblees-la and his-la friends or is He-azwj Pleased from them?' He said, 'Yes, He-azwj is Wrathful upon him-la'. He-asws said: 'So, when He-azwj is Please, He-azwj is Lighter, and He-azwj, in your description, does not cease to be Wrathful upon him-asws and upon his-la followers?'

ثم قال: ويحك كيف تجترئ أن تصف ربك بالتغير من حال إلى حال، وأنه يجري عليه ما يجري على المخلوقين ؟ سبحانه لم يزل مع الزائلين، ولم يتغير مع المتغيرين.

Then he-asws said: 'Woe be unto you! How audacious of you to describe your Lord-azwj with the changing from a state to a state, and that there flows upon Him-azwj what flows upon the created beings? Glorious is He-azwj, not declining with the declining ones, and does not change with the changing ones'.

قال صفوان: فتحير أبو قرة ولم يحر جوابا حتى قام وخرج.

Safwan said, 'Abu Qara was confused and could not give an answer until he stood up and went out''.[121]

6 – قب: روى ابن جرير بن رستم الطبري، عن أحمد الطوسي، عن أشياخه في حديث أنه انتدب للرضا (عليه السلام) قوم يناظرون في الامامة عند المأمون فأذن لهم، فاختاروا يحيى بن الضحاك السمرقندي فقال: سل يا يحيى، فقال يحيى: بل سل أنت يا ابن رسول الله لتشر فني بذلك،

Ibn Jareer Bin Rustam Al Tabary reported from Ahmad Al Tusy, from his sheykhs,

'In a Hadeeth he delegated a group to Al-Reza-asws to debate regarding the Imamate in the presence of Al-Mamoun. He-asws permitted them, and they chose Yahya Bin Al-Zahak Al-Samarqandy. He-asws said: 'Ask, O Yahya'. Yahya said, 'But, you-asws ask, O son-asws of Rasool-Allah-saww in order to you-asws to ennoble me with that'.

فقال (عليه السلام): يا يحيى ما تقول في رجل ادعى الصدق لنفسه وكذب الصادقين ؟ أيكون صادقا محقا في دينه أم كاذبا ؟ فلم يحر جوابا ساعة، فقال المأمون: أجبه يا يحيى، فقال: قطعني يا أمير المؤمنين، فالتفت إلى الرضا (عليه السلام) فقال: ما هذه المسألة التي أقر يحيى بالانقطاع فيها ؟

He-asws said: 'O Yahya! What are you saying regarding a man who claims the truthfulness for himself and belies the truthful ones? Would he happen to be truthful, rightful in his religion or a liar?' He could not give an answer for a while. So, Al-Mamoun said, 'Answer him-asws, O Yahya!' He said, 'He-asws has cut me off, O commander of the faithful'. He turned towards Al-Reza-asws and said, 'What is this issue which made Yahya accept with the cutting off from it?'

فقال (عليه السلام): إن زعم يحيى أنه صدق الصادقين فلا إمامة لمن شهد بالعجز على نفسه فقال على منبر الرسول: (وليتكم ولست بخيركم) والامير خير من الرعية،

He-asws said: 'If Yahya alleges that he ratifies the truthful ones, then there is no Imamate for the one who testified with the frustration upon himself and he said upon the Pulpit of Rasool-

[121] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 5

saww, ‘I am your ruler and I am not your best one’, and the Emir is (supposed to be) better than the citizens.

وإن زعم يحيى أنه صدق الصادقين فلا إمامة لمن أقر على نفسه على منبر الرسول الله (صلى الله عليه وآله): (إن لي شيطانا يعتريني) والامام لا يكون فيه شيطان،

And if Yahya claims that he ratifies the truthful ones, then there is no Imamate for the one who acknowledged against himself upon the Pulpit of Rasool-Allah-saww, ‘For me there is a Satan-la correcting me’, and the Imam is such there cannot be a Satan-la in him.

وإن زعم يحيى أنه صدق الصادقين فلا إمامة لمن أقر عليه صاحبه فقال: (كانت إمامة أبي بكر فلتة وقى الله شرهافمن عاد إلى مثلها فاقتلوه)

And if Yahya claims that he ratifies the truthful ones, then there is no Imamate for the one upon whom his companion acknowledged and said, ‘The Imamate of Abu Bakr was faulty. Allah-azwj Protected from its evil, so the one who repeats to its like, kill him!’’

فصاح المأمون عليهم فتفرقوا، ثم التفت إلى بني هاشم فقال لهم: ألم أقل لكم أن لا تفاتحوه ولا تجمعوا عليه فإن هؤلاء علمهم من علم رسول الله (صلى الله عليه وآله) .

Al-Mamoun shouted at them and they dispersed. Then he turned towards the Clan of Hashim-asws and said to them, ‘Did I not say to you all neither to talk to him-asws nor gather against him-asws, for they (Imams-asws), their-asws knowledge is from knowledge of Rasool-Allah-saww’’.[122]

7 – وفي كتاب الصفواني أنه قال الرضا (عليه السلام) لابن قرة النصراني: ما تقول في المسيح ؟ قال: يا سيدي إنه من الله، فقال: وما تريد بقولك: (من) و (من) على أربعة أوجه لاخامس لها، أتريد بقولك: (من) كالبعض من الكل فيكون مبعضا، أو كالخل من الخمر فيكون على سبيل الاستحالة، أو كالولد من الوالد فيكون على سبيل المناكحة، أو كالصنعة من الصانع فيكون على سبيل المخلوق من الخالق، أو عندك وجه آخر فتعرفناه ؟ فانقطع.

And in the book of Al Safwani –

‘Al-Reza-asws said to Ibn Qara the Christian: ‘What are you saying regarding the Messiah-as?’ He said, ‘O my Master-asws! He-as is from Allah-azwj’. He-asws said: ‘And what do you mean by your word, ‘from’, and (the word) ‘from’ is upon four aspects, there being no fifth for it.

Do you mean by your word ‘from’ as the part from the whole, so he-as would happen to be a fragment, or like the vinegar from the wine so he-as would be upon a way of the impossibility, or like the son from the father so he-as would happen to be upon a way of the marriage, or like the made from the Maker, so he-as would happen to be upon a way of the created beings

[122] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 6

from the Creator, or is there another aspect with you, so you could introduce it to us?' He was cut off''.[123]

8 – أبو إسحاق الموصلي: إن قوما من ما وراء النهر سألوا الرضا (عليه السلام) عن الحور العين مم خلقن ؟ وعن أهل الجنة إذا دخلوها ما أول ما يأكلون ؟ وعن معتمد رب العالمين أين كان وكيف كان إذ لا أرض ولا سماء ولا شئ ؟

Abu Is'haq Al Mosaly,

'A group of people from what is behind the river, asked Al-Reza[-asws] about the Maiden Houries, what were they Created from? And about the people of the Paradise, when they enter it, what is the first of what they would be eating? And about a base of the Lord[-azwj] of the words, where was He[-azwj], and how was He[-azwj] where there was neither an earth nor a sky nor anything?'

فقال (عليه السلام): أما الحور العين فإنهن خلقن من الزعفران والتراب لا يفنين، وأما أول ما يألكون أهل الجنة فإنهم يأكلون أول ما يدخلونها من كبد الحوت التي عليها الارض، وأما معتمد الرب عزوجل فإنه أين الاين، وكيف الكيف، وإن ربي بلا أين ولا كيف، وكان معتمده على قدرته سبحانه وتعالى.

Al-Reza[-asws] said: 'As for the Maiden Houries, they were Created from the saffron and from the imperishable soil; and as for the first of what the people of the Paradise will be eating at the beginning of their entering it, is from the liver (flesh) of the fish which are upon the earth; and as for the base of the Lord[-azwj] Mighty and Majestic, He[-azwj] is the 'where' of the 'where-ness', and 'how' of the 'how-ness', and that my[-asws] Lord[-azwj] without a 'where' nor 'how', and His[-azwj] Base is upon His[-azwj] Power. Glorious is He[-azwj] and Exalted''.[124]

9 – أقول: وروي السيد المرتضى رضي الله عنه في كتاب الفصول عن شيخه المفيد رحمه الله أنه قال: روى أنه لما سار المأمون إلى خراسان وكان معه الرضا علي بن موسى (عليهما السلام) فبينا هما يسيران إذ قال له المأمون: يا أبا الحسن إني فكرت في شئ فنتج لي الفكر الصواب فيه، فكرت في أمرنا وأمركم ونسبنا ونسبكم فوجدت الفضيلة فيه واحدة، ورأيت اختلاف شيعتنا في ذلك محمولا على الهوى والعصبية،

I (Majlisi) am saying, 'It is reported by Al Seyyid Al Murtaza, in the book 'Al Fusool', from his sheykh Al Mufeed who said,

'It is reported that when Al-Mamoun travelled to Khorasan and with him was Al-Reza Ali[-asws] Bin Musa[-asws], and while they were travelling, Al-Mamoun said to him[-asws], 'O Abu Al-Hassan[-asws]! I thought regarding something and the result of the thinking for me is the correctness in it. I thought regarding our matter and your[-asws] matter, and our establishment and your[-asws] establishment, and I found the merit in it as one, and I see the differing of our Shias regarding that being carried upon the whims and the prejudices'.

[123] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 7
[124] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 8

فقال له أبو الحسن (عليه السلام): إن لهذا الكلام جوابا إن شئت ذكرته لك، وإن شئت أمسكت، فقال له المأمون: إني لم أقله إلا لاعلم ما عندك فيه،

Abu Al-Hassan-asws said to him: 'For this speech there is an answer, if you like I-asws will mention it, and if you like I-asws shall withhold'. Al-Mamoun said to him-asws, 'I did not say it except to know what is with you-asws regarding it'.

قال له الرضا (عليه السلام): انشدك الله يا أمير المؤمنين لو أن الله بعث نبيه محمدا (صلى الله عليه وآله) فخرج علينا من وراء أكمة من هذه الآكام يخطب إليك ابنتك كنت مزوجه إياها ؟ فقال: يا سبحان الله وهل يرغب أحد عن رسول الله (صلى الله عليه وآله) ؟ !

Al-Reza-asws said to him: 'I-asws adjure you with Allah-azwj, O commander of the faithful! If Allah-azwj were to Send His-azwj Prophet-saww Muhammad-saww, he-saww would come out to us from behind a hill from these hills, would he-saww address you for your daughter for you to marry her to him-saww?' He said, 'O, Glory be to Allah-azwj! And can anyone wish (such) from Rasool-Allah-saww?'

فقال له الرضا (عليه السلام): أفتراه كان يحل له أن يخطب إلي ؟ قال فسكت المأمون هنيئة ثم قال: أنتم والله أمس برسول الله (صلى الله عليه وآله) رحما.

Al-Reza-asws said to him: 'Do you view it as being Permissible that he-saww addresses to me-asws?' Al-Mamoun was silent for a while, then said, 'By Allah-azwj! You-asws are most immediate with Rasool-Allah-saww in womb relationship''.[125]

10 – قال: وحدثني الشيخ أدام الله عزه أيضا قال: قال المأمون يوما للرضا (عليه السلام) أخبرني بأكبر فضيلة لامير المؤمنين (عليه السلام) يدل عليها القرآن،

He said, 'And it was narrated to me by the sheykh as well,

'One day Al-Mamoun said to Al-Reza-asws, 'Inform me with the greatest of the merit of Amir Al-Momineen-asws evidencing upon it by the Quran'.

قال: فقال له الرضا (عليه السلام): فضيلة في المباهلة، قال الله جل جلاله: (فمن حاجك فيه من بعدما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين)

He (the narrator) said, 'Al-Reza-asws said to him: 'Merit in the imprecation (Mubahila). Allah-azwj, Majestic is His-azwj Majesty Said: ***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]***.

[125] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 9

فدعا رسول الله (صلى الله عليه وآله) الحسن والحسين (عليهما السلام) فكانا ابنيه، ودعا فاطمة (عليها السلام) فكانت في هذا الموضع نساؤه، ودعا أمير المؤمنين (عليه السلام) فكان نفسه بحكم الله عزوجل، فقد ثبت أنه ليس أحد من خلق الله تعالى أجل من رسول الله (صلى الله عليه وآله) و أفضل، فوجب أن لا يكون أحد أفضل من نفس رسول الله (صلى الله عليه وآله) بحكم الله تعالى.

Rasool-Allah-saww called Al-Hassan-asws and Al-Husayn-asws, so they-asws were his-saww sons-asws; and he-saww called (Syeda) Fatima-asws, and she-asws, in this place, was his-saww womenfolk; and he-saww called Amir Al-Momineen-asws, so he-asws was his-saww self, by the Decision of Allah-azwj Mighty and Majestic. Thus, it has been proven that there isn't anyone from the creatures of Allah-azwj the Exalted, more majestic from Rasool-Allah-saww and more superior, and it Obligates that no one can be superior than a self of Rasool-Allah-saww by a Decision of Allah-azwj the Exalted.

قال: فقال له المأمون: أليس قد ذكر الله تعالى الابناء بلفظ الجمع وإنما دعا رسول الله ابنيه خاصة ؟ وذكر النساء بلفظ الجمع وإنما دعا رسول الله (صلى الله عليه وآله) ابنته وحدها ؟ فألا جاز أن يذكر الدعاء لمن هو نفسه، ويكون المراد نفسه في الحقيقة دون غيره فلا يكون لامير المؤمنين (عليه السلام) ما ذكرت من الفضل ؟

He (the narrator) said, 'Al-Mamoun said to him-asws, 'Isn't it the case that Allah-azwj the Exalted has Mentioned the sons by the plural word, and rather Rasool-Allah-saww called his-saww two sons-asws in particular? And He-azwj Mentioned the women by the plural word, and rather Rasool-Allah-saww called his-saww daughter-asws alone? Therefore, it is not allowed that He-azwj would Mention the calling of the one who was his-saww self, and the intended would happen to be his-saww own self in the reality besides someone else, therefore it cannot happen to be for Amir Al-Momineen-asws, what you-asws are mentioning, from the merit?'

قال: فقال له الرضا (عليه السلام): ليس يصح ما ذكرت يا أمير المؤمنين، وذلك أن الداعي إنما يكون داعيا لغيره، كما أن الآمر آمر لغيره، ولا يصح أن يكون داعيا لنفسه في الحقيقة، كمالا يكون آمرا لها في الحقيقة

He (the narrator) said, 'Al-Reza-asws said to him: 'It isn't correct what you are mentioning, O commander of the faithful, and that is because the caller would happen to be calling to others, just as the commanders would command to others, and it is not correct that a caller would be calling to himself in the reality, just as there does not happen to be a commander for it in the reality.

، وإذا لم يدع رسول الله (صلى الله عليه وآله) رجلا في المباهلة إلا أمير المؤمنين (عليه السلام) فقد ثبت أنه نفسه التي عناها الله سبحانه في كتابه وجعل حكمه ذلك في تنزيله،

And when Rasool-Allah-azwj did not call any man regarding the imprecation except Amir Al-Momineen-asws, then it has been proven that he-asws is his-saww self which Allah-azwj the Glorious Meant in His-azwj Book, and Made that to be His-azwj Decision in His-azwj Revelation'.

قال: فقال المأمون: إذا ورد الجواب سقط السؤال.

He (the narrator) said, 'Al-Mamoun said, 'When the answer is referred, the question drops''.[126]

11 – الدرة الباهرة من الاصداف الطاهرة: قال للرضا (عليه السلام) الصوفية: إن المأمون قدرد إليك هذا الامر وأنت أحق الناس به إلا أنه تحتاج أن تلبس الصوف وما يحسن لبسه،

(The book) 'Al Durra Al Bahira Min Al Asdaf Al Tahira' –

'Al-Soufiya said to Al-Reza-asws, 'Al-Mamoun has referred this command to you-asws and you-asws are the most rightful of the people with it, except that it requires you-asws to wear the wool and whatever is excellent to wear'.

فقال (عليه السلام): ويحكم إنما يراد من الامام قسطه وعدله، إذا قال صدق، وإذا حكم عدل، وإذا وعد أنجز، قال الله تعالى: (قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق) إن يوسف (عليه السلام) لبس الديباج المنسوج بالذهب، وجلس على متكآت آل فرعون.

He-asws said: 'And the judgment rather wants from the leader, his fairness and his justice, and when he speaks, says the truth, and when he judges does so justly, and when he promises, fulfils it. Allah-azwj the Exalted Said: ***Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]***. Surely, Yusuf-as wore the silk embroidered with the gold, and sat upon the recliners of the people of the Pharaoh-la''.[127]

12 – وأراد المأمون قتل رجل فقال له: ما تقول يا أبا الحسن ؟ فقال: إن الله لا يزيد لحسن العفو إلا عزا، فعفا عنه.

And Al-Mamoun wanted to kill a man, and he said, 'What are you-asws saying, O Abu Al-Hassan-asws?' He-asws said: 'Allah-azwj does not Increase the good pardoner except in honour'. So he pardoned him'.[128]

13 – واتي المأمون بنصراني زنى بهاشمية، فلما رآه أسلم، فقال الفقهاء: أهدر الاسلام ما قبله، فسأل الرضا (عليه السلام) فقال: اقتله فإنه ما أسلم حتى رأى البأس قال الله تعالى: (فلما رأوا بأسنا) الآيتان(3) .

And they came with a Christian to Al-Mamoun who had committed adultery with a Hashimite woman. When he saw him, he became a Muslim. So, the jurists said, 'Islam invalidates whatever was before it'. He asked Al-Reza-asws, and he-asws said: 'Kill him, for he did not become a Muslim until he saw the punishment. Allah-azwj the Exalted Said: ***But when they saw Our Punishment [40:84]*** – the two Verses''.[129]

[126] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 10
[127] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 11
[128] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 12
[129] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 13

(باب 20) * * (ما كتبه صلوات الله عليه للمأمون من محض الاسلام وشرايع) * * (الدين وساير ماروى عنه (عليه السلام) من جوامع العلوم) *

CHAPTER 20 – WHAT HE-asws WROTE TO AL MAMOUN, FROM THE PURE ISLAM AND THE LAWS OF THE RELIGION, AND THE REST OF WHAT IS REPORTED FROM HIM-asws FROM THE SUMMARY OF THE KNOWLEDGES

1 – ن: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري رضي الله عنه بنيسابور في شعبان سنة اثنتين وخمسين وثلاثمائة، قال حدثنا علي بن محمد بن قتيبة النيسابوري عن الفضل بن شاذان قال: سأل المأمون علي بن موسى الرضا (عليه السلام) أن يكتب له محض الاسلام على الايجاز والاختصار فكتب (عليه السلام): إن محض الاسلام شهادة أن لا إله إلا الله وحده لا شريك له إلها واحدا أحدا صمدا قيوما سميعا بصيرا قديرا قديما باقيا، عالما لا يجهل، قادرا لا يعجز، غنيا لا يحتاج، عدلا لايجور، وإنه خالق كل شئ، وليس كمثله شئ، لاشبه له ولا ضد له ولا كفوله، وأنه المقصود بالعبادة والدعاء والرغبة والرهبة،

It is narrated by Abdul Wahid Bin Muhammad Bin Abdous Al Neshapouri, at Neshapour, in (the month of) Shaban of the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba Al Neshapouri, from Al Fazl Bin Shazan who said,

'Al-Mamoun asked Ali-asws Bin Musa Al-Reza-asws to write for him the pure Islam upon the summarisation and the briefness. So, he-asws wrote: -

'The pure Islam is the testimony that there is no god except Allah-azwj Alone, there being no associates for Him-azwj, One God, First, Individual, Eternal, Hearing, Seeing, Able, Ancient, Remaining, Knower not ignorant, Powerful nor unable, Needless not needy, Just nor tyrannous, and He-azwj is Creator of all things, and there isn't anything like Him-azwj, neither is there a resemblance for Him-azwj, nor an opponent for Him-azwj, nor a match for Him-azwj, and He-azwj is intended with the worship, and the supplication, and the desire and the awe (respect/fear).

وأن محمدا (صلى الله عليه وآله) عبده ورسوله، وأمينه وصفيه، وصفوته من خلقه، وسيد المرسلين وخاتم النبيين، وأفضل العالمين، لانبي بعده، ولا تبديل لملته، ولا تغيير لشريعته، و أن جميع ما جاء به محمد بن عبد الله هوالحق المبين، والتصديق به وبجميع من مضى قبله من رسل الله وأنبيائه وحججه،

And that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww, and His-azwj Trustee, and His-azwj elite from His-azwj creatures, and Chief of the Messengers-as, and last of the Prophets-as, and most superior of the worlds. There is neither a Prophet-as after him-saww, nor any replacement of his-saww nation, nor any changes to his-saww Laws, and that the entirety of what Muhammad-saww Bin Abdullah-asws came with, it is the clear Truth, and the ratification with the entirety of the past ones from before him of the Messengers-as of Allah-azwj and His-azwj Prophets-as and His-azwj Divine Authorities.

والتصديق بكتابه الصادق العزيز الذي لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد، وأنه المهيمن على الكتب كلها، وأنه حق من فاتحته إلى خاتمته، نؤمن بمحكمه ومتشابهه وخاصه وعامه ووعده ووعيده وناسخه ومنسوخه وقصصه وأخباره، لا يقدر أحد من المخلوقين أن يأتي بمثله.

And the ratification of His-azwj Books, the Truthful, the Mighty which the falsehood neither came from before it nor will it from behind it, a Revelation for the Wise, the Praised, and the Dominant upon the Books, all of them, and it is true from its beginning to its end. We believe in its Decisive, and its Allegorical, and its Special, and its General, and its Promises, and its Threats, and its Abrogating, and its Abrogated, and its Stories, and its News. No one from the creatures is able to come with the like of it.

وأن الدليل بعده والحجة على المؤمنين والقائم بأمر المسلمين والناطق عن القرآن والعالم بأحكامه أخوه وخليفته ووصيه ووليه، الذي كان منه بمنزلة هارون من موسى علي بن أبي طالب (عليه السلام) أمير المؤمنين، وإمام المتقين وقائد الغر المحجلين، وأفضل الوصيين، ووارث علم النبيين، والمرسلين،

And that the evidence after him-saww, and the Divine Authority upon the Momineen, and the one standing with the command of the Muslims, and the one speaking on behalf of the Quran, and the knowledgeable one with its rulings, is his-saww brother-asws, and his-saww Caliph, and his-saww successor-asws, and his-saww guardian-asws who was from him-saww at the status of Haroun-as from Musa-as, Ali-asws Bin Abu Talib-asws, Emir of the Momineen, and Imam of the pious, and Guide of the resplendent, and most superior of the successors-as, and inheritor of the knowledge of the Prophets-as and the Messengers-as.

وبعده الحسن والحسين سيدا شباب أهل الجنة، ثم علي بن الحسين زين العابدين، ثم محمد بن علي باقر علم الاولين، ثم جعفر بن محمد الصادق وارث علم الوصيين، ثم موسى بن جعفر الكاظم، ثم علي بن موسى الرضا، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم الحجة القائم المنتظر ولده صلوات الله عليهم أجمعين،

And after him-asws are Al-Hassan-asws and Al-Husayn-asws, Chiefs of the youths of the people of Paradise. Then, Ali-asws Bin Al-Husayn-asws adornment of the worshippers, then Muhammad-asws Bin Ali-asws expounder of the knowledge of the former ones, then Ja'far-asws Bin Muhammad-asws the truthful inheritor of the knowledge of the successors-as, then Musa-asws Bin Ja'far Al Kazim-asws, then Ali-asws Bin Musa Al Reza-asws, then Muhammad-asws Bin Ali-asws, then Ali-asws Bin Muhammad-asws, then Al-Hassan-asws Bin Ali-asws, then Al-Hujjat Al-Qaim-asws the awaited, his-asws son-asws, may the Salawat be upon them-asws all.

أشهد لهم بالوصية والامامة، وأن الارض لا تخلو من حجة الله تعالى على خلقه كل عصر وأوان، وأنهم العروة الوثقى، وأئمة الهدى، والحجة على أهل الدنيا إلى أن يرث الله الارض ومن عليها.

I-asws testify for them-asws with the successorship and the Imamate, and that the earth cannot be empty from a Divine Authority of Allah-azwj the Exalted upon His-azwj creatures in every era and time, and they-asws are the firmest handhold, and the Imams of Guidance, and the Divine Authorities upon the people of the Worlds until Allah-azwj Makes Inherit the earth and the ones upon it.

وأن كل من خالفهم ضال مضل، تارك للحق والهدى، وأنهم المعبرون عن القرآن، والناطقون عن الرسول (صلى الله عليه وآله) بالبيان، من مات ولم يعرفهم مات ميتة جاهلية، وأن من دينهم الورع والعفة، والصدق والصلاح، والاستقامة والاجتهاد، وأداء الامانة إلى البر والفاجر، وطول السجود، وصيام النهار، وقيام الليل، واجتناب المحارم، وانتظار الفرج بالصبر، وحسن العزاء، وكرم الصحبة.

And that everyone who opposes them-asws strays and strays others, a neglecter of the Truth and the Guidance, and they-asws are the crossers on behalf of the Quran, and the speakers on behalf of the Messengers-as with the explanation. One who dies and does not recognise them-asws dies a death of the Pre-Islamic period (Kufr), and that from their religion is the devoutness and the chastity, and the truthfulness, and the correctness, and the uprightness, and the striving, and the paying of the entrustments to the righteous and the immoral, and prolonged Sajdahs, and Fasting of the days, and standing of the night, and shunning of the Prohibitions, and awaiting the Relief (Al-Qaim-asws) with the patience, and good solace, and honourable company.

ثم الوضوء كما أمر الله عزوجل في كتابه: غسل الوجه واليدين إلى المرفقين .ومسح الرأس والرجلين مرة واحدة، ولا ينقض الوضوء إلا غائط أو بول أو ريح أو نوم أو جنابة، وإن مسح على الخفين فقد خالف الله تعالى ورسوله (صلى الله عليه وآله) وترك فريضته وكتابه.

Then the Wudu, just as Allah-azwj Mighty and Majestic Commanded in His-azwj Book, wash the face and the hands up to the elbows, and wipe the head and the feet one time, and nothing would break the Wudu except faeces, or urine, or wind, or sleep, or sexual impurity, and if you wipe upon the two socks then you have opposed Allah-azwj the Exalted and His-azwj Rasool-saww and have neglected His-azwj Obligation and His-azwj Book.

وغسل يوم الجمعة سنة، وغسل العيدين وغسل دخول مكة والمدينة وغسل الزيارة وغسل الاحرام وأول ليلة من شهر رمضان وليلة سبعة عشر وليلة تسعة عشر وليلة إحدى وعشرين وليلة ثلاث وعشرين من شهر رمضان هذه الاغسال سنة، وغسل الجنابة فريضة، وغسل الحيض مثله.

And bathing on the day of Friday is Sunnah, and bathing of the two Eids, and bathing of entering Makkah and Al-Medina, and bathing of the Ziyarah, and bathing of the Ihraam, and the first night of a month of Ramazan, and night of seventeenth, and night of nineteenth, and night of twenty-first, and night of twenty-third of a month of Ramazan, these bathing(s) are Sunnah, and bathing of the sexual impurity is an Obligation, and bathing of the menstruation is like it.

والصلاة الفريضة الظهر أربع ركعات، والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة أربع ركعات، والغداة ركعتان، هذه سبع عشرة ركعة، والسنة أربع وثلاثون ركعة: ثمان ركعات قبل فريضة الظهر، وثمان ركعات قبل العصر، وأربع ركعات بعد المغرب، وركعتان من جلوس بعد العتمة تعدان بركعة وثمان ركعات في السحر، والشفع والوتر ثلاث ركعات تسلم بعد الركعتين، وركعتا الفجر.

And the Obligatory Salats are Al-Zohr of four Cycles, and Al-Asr of four Cycles, and Al-Maghrib of three Cycles, and Al-Isha the last of four Cycles, and the morning of two Cycles, these are seventeen Cycles; and the Sunnah are thirty four Cycles – eight Cycles before Obligatory of Al-Zohr, and eight Cycles before Al-Asr, and four Cycles after Al-Maghrib, and two Cycles from sitting after the darkness (Al-Isha) both counted as one Cycle, and eight Cycles during the pre-dawn, and the Al-Shaf'a and Al-Witr of three Cycles greeting (Salam) after the two Cycles, and two Cycles of Al-Fajr.

والصلاة في أول الوقت، وفضل الجماعة على الفرد أربع وعشرون، ولا صلاة خلف الفاجر، ولا يقتدى إلا بأهل الولاية، ولا تصلى في جلود السباع، ولايجوز أن تقول في التشهد الاول: السلام علينا وعلى عباد الله الصالحين، لان تحليل الصلاة التسليم فإذا قلت هذا فقد سلمت.

And the Salat during the first timing (is superior), and a merit of the congregation over the individual is twenty-four, and there is no Salat behind the immoral, nor should follow except the people of Al-Wilayah, nor can you pray Salat in skins of the wild animals, and it is not allowed that you should be saying in the first Tashahhud, 'السلام علينا وعلى عباد الله الصالحين', because the legalisation of the salat is the Tasleem (Salam), so when you say this, so you have greeted (Salam).

والتقصير في ثمانية فراسخ وما زاد، وإذا قصرت أفطرت، ومن لم يفطر لم يجزعنه صومه في السفر وعليه القضاء لانه ليس عليه صوم في السفر، والقنوت سنة واجبة في الغداة والظهر والعصر والمغرب والعشاء الآخرة. والصلاة على الميت خمس تكبيرات، فمن نقص فقد خالف، والميت يسل من قبل رجليه ويرفق به إذا ادخل قبره.

And the shortening is during eight Farsakhs and what is more, and when you shorten, you break (Fast), and one who does not break (Fast) his Fasting would not suffice him during the journey, and upon him would be the repeating, because there is no Fast upon him during the journey; and the Qunoot is an Obligatory Sunnah during the morning, and Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last; and the Salat upon the deceased is of five Takbeers, so the one who is deficient then he has opposed, and the deceased would be lowered (into the grave) from the direction of his legs, and you have to be gentle with him when he enters his grave.

والاجهار ببسم الله الرحمن الرحيم في جميع الصلوات سنة.

And the loudness with 'ببسم الله الرحمن الرحيم' in the entirety of the Salats is Sunnah.

والزكاة الفريضة في كل مائتي درهم خمسة دراهم، ولا يجب فيما دون ذلك شئ ولا تجب الزكاة على المال حتى يحول عليه الحول، ولايجوز أن يعطى الزكاة غير أهل الولاية المعروفين، والعشر من الحنطة والشعير والتمر والزبيب إذا بلغ خمسة أوساق، والوسق ستون ساعا، والصاع أربعة أمداد، وزكاة الفطر فريضة، على كل رأس صغير أو كبير حر أو عبد ذكر أو انثى من الحنطة والشعير والتمر والزبيب صاع، وهو أربعة أمداد، ولا يجوز دفعها إلا على أهل الولاية.

And the Zakat is the Obligation in every two hundred Dirhams, five Dirhams, and there is no Obligation of anything in what is besides that, and the Zakat is not Obligated upon the wealth until the year turns over it, and it is not allowed to give the Zakat to other than the people of the Wilayah, the ones well-known; and the tenth from the wheat, and the barley, and the dates, and the raisins is when they reach five Owsaaq, and the Owsaq is of sixty Sa'a, and the Sa'a is of one Mudd (handful); and Zakat of Al-Fitr is an Obligation upon every head, young or old, free or slave, male or female, from the wheat and the barley and the dates and the raisings, one Sa'a, and it is four Mudds, and it is not allowed to hand it over except to the people of Al-Wilayah.

وأكثر الحيض عشرة أيام، وأقله ثلاثة أيام، والمستحاضة تحتشي وتغتسل و تصلي، والحائض تترك الصلاة ولا تقضي، وتترك الصوم وتقضي.

And the maximum of the menstruation is ten days, and its least is of three days, and the inter-period bleeding one would watch out and bathe and pray Salat, and the menstruating one would leave the Salat and not repeat (pay back) and she will leave the Fasting and repeat (pay back).

وصيام شهر رمضان فريضة، يصام للرؤية ويفطر للرؤية، ولا يجوز أن يصلى تطوع في الجماعة، لان ذلك بدعة، وكل بدعة ضلالة، وكل ضلالة في النار، وصوم ثلاثة أيام في كل شهرسنة، في كل عشرة أيام يوم: أربعاء بين خميسين. وصوم شعبان حسن لمن صامه، وإن قضيت فوائت شهر رمضان متفرقا أجزأ.

And Fasting of a month of Ramazan is an Obligation, Fasting to the sighting and breaking to the sighting; and it is not allowed to pray Optional Salat in the congregation because that is an innovation, and every innovation is a straying, and every straying is in the Fire; and Fasting three days during every month is a Sunnah, one day during every ten – Wednesday between the two Thursdays; and Fast of Shaban is good for the one who Fasts it, and that paying back a missed month of Ramazan is in separate parts.

وحج البيت فريضة على من استطاع إليه سبيلا، والسبيل: الزاد والراحلة مع الصحة، ولايجوز الحج إلا تمتعا، ولايجوز القران والافراد الذي يستعمله العامة إلا لاهل مكة وحاضريها، ولايجوز الاحرام دون الميقات، قال الله عزوجل: (وأتموا الحج والعمرة لله) ولا يجوز أن يضحى بالخصي لانه ناقص، ويجوز الوجئ.

And Hajj of the House is an Obligation upon the one who has the capability of a way to it, and the way, it is the provision and the ride with the health; and the Hall is not allowed except as Tamatoo, and it is not allowed the pairing and the individual which the general Muslims utilise except for the people of Makkah and its surroundings; and the Ihraam is not allowed besides the Meeqaat (juncture). Allah-azwj Mighty and Majestic Says: ***And complete the Hajj and the Umrah for Allah [2:196]***; and it is not allowed that one sacrifices with the castrated because it is deficient, and the virile is allowed.

والجهاد واجب مع الامام العادل، ومن قتل دون ماله فهو شهيد، ولا يجوز قتل أحد من الكفار والنصاب في دار التقية إلا قاتل أوساع في فساد، وذلك إذا لم تخف على نفسك وعلى أصحابك، والتقية في دار التقية واجبة، ولا حنث على من حلف تقية يدفع بها ظلما عن نفسه.

And the Jihad is Obligatory along with the just Imam-asws; and one who is killed protecting his wealth, he is a martyr, and it is not allowed to kill anyone from the Kafirs and the Nasibis (Hostile ones) during the house (time) of the Taqaiyya (dissimulation) except one who fights to widen the mischief, and that is when you do not fear upon yourself and upon your companion; and the Taqaiyya during the time of the Taqaiyya is Obligatory; and there is no sin upon the one who swears out of Taqaiyya to defend by it an injustice from himself.

والطلاق للسنة على ما ذكره الله عزوجل في كتابه وسنة رسول (صلى الله عليه وآله)، ولا يكون طلاق لغير السنة، وكل طلاق يخالف الكتاب فليس بطلاق، كما أن كل نكاح يخالف الكتاب فليس بنكاح، ولايجوز الجمع بين أكثر من أربع حرائر، وإذا طلقت المرأة للعدة ثلاث مرات لم تحل لزوجها حتى تنكح زوجا غيره. وقال أمير المؤمنين (عليه السلام): اتقوا تزويج المطلقات ثلاثا في موضع واحد، فإنهن ذوات أزواج.

And the divorce is to the Sunnah upon what Allah-azwj Mighty and Majestic Mentioned in His-azwj Book and Sunnah of Rasool-Allah-saww, and the divorce cannot happen to other than the Sunnah; and every divorce opposing the Book, isn't a divorce, just as every marriage opposing the Book isn't a marriage; and it is not allowed the gathering between more than four women; and when the woman is divorced to three waiting periods, she is not Permissible for her husband until she marries another husband. And Amir Al-Momineen-asws said: 'Fear marrying the thrice divorced in one place, for these are with husbands'.

والصلاة على النبي وآله (عليهم السلام) واجبة في كل موطن وعند العطاس والذبائح وغير ذلك. وحب أولياء الله عزوجل واجب، وكذلك بغض أعداء الله والبراءة منهم ومن أئمتهم.

And the Salawat upon the Prophet-saww and his-saww Progeny-asws is Obligatory during every place and during the sneezing and the slaughter and other than that. And love of the Guardians-asws of Allah-azwj Mighty and Majestic is Obligatory, and like that is hatred of the enemies of Allah-azwj and the disavowment from them and from their leaders.

وبر الوالدين واجب وإن كانا مشركين، ولاطاعة لهما في معصية الخالق ولا لغيرهما، فإنه لاطاعة لمخلوق في معصية الخالق. وذكاة الجنين ذكاة امه إذا أشعر وأوبر. وتحليل المتعتين اللتين أنزلهما الله عزوجل في كتابه وسنهما رسول الله عليه و على آله السلام: متعة النساء ومتعة الحج.

And kindness with the parents is Obligatory and even if they are Polytheists, and there is no obedience to them in disobedience to the Creator nor to others, for there is no obedience of a created being in disobedience to the Creator. Slaughter of the foetus is slaughter of its mother when it sprouts hair and fur; and the legalisation of the two Mut'as, those which Allah-azwj Mighty and Majestic Revealed in His-azwj book and Rasool-Allah-saww Made is a Sunnah is the Mut'a of the women and Mut'a of the Hajj.

والفرائض على ما أنزل الله عزوجل في كتابه، ولاعول فيها، ولا يرث مع الولد والوالدين أحد إلا الزوج والمرأة، وذو السهم أحق ممن لاسهم له، وليست العصبة من دين الله عزوجل.

And the Obligations are based upon what Allah-azwj Mighty and Majestic Revealed in His-azwj Book, there being no changing regarding it; and no one will inherit along with the child and the parents except the husband and the wife; and the one with the share is more rightful than the one who has no share for him; and there aren't the relationships from the Religion of Allah-azwj Mighty and Majestic.

والعقيقة عن المولود الذكر والانثى واجبة، وكذلك تسميته، وحلق رأسه يوم السابع، ويتصدق بوزن الشعر ذهبا أو فضة،

And Al-Aqeeqa on behalf of the new-born male and female is Obligatory, and similar to that is naming it, and shaving its head on the seventh day, and charity is to be given with the weight of the hair in either gold or silver.

والختان سنة واجبة للرجال، ومكرمة للنساء. وأن الله تبارك وتعالى لا يكلف نفسا إلا وسعها، وأن أفعال العباد مخلوقة لله حلق تقدير لاخلق تكوين، والله خالق كل شئ،

And the circumcision is a Sunnah and Obligatory for the men, and an honour for the women, and that Allah-azwj Blessed and Exalted does not Encumber a soul except to its capacity; and the deeds of the servants are creations for Allah-azwj, creation of the determination not creations of bringing into being, and Allah-azwj is Creator of all things.

ولا يقول بالجبر والتفويض، ولا يأخذ الله عزوجل البرئ بالسقيم، ولا يعذب الله تعالى الاطفال بذنوب الآباء، ولا تزر وازرة وزر اخرى، وأن ليس للانسان إلا ما سعى، ولله عزوجل أن يعفو ويتفضل ولا يجور ولا يظلم لانه تعالى منزه عن ذلك، ولا يفرض الله تعالى طاعة من يعلم أنه يضلهم ويغويهم، ولا يختار لرسالته ولا يصطفي من عباده من يعلم أنه يكفر به وبعبادته ويعبد الشيطان دونه.

And neither said with the compulsion and the delegation, nor does Allah-azwj Mighty and Majestic Seize the cured with the sick, nor will Allah-azwj the Exalted Punish the children for the sins of the fathers, ***A bearer of a burden will not bear the burden of another [53:38] And there wouldn't be for the human being except what he strives for [53:39]***, and it is for Allah-azwj Mighty and Majestic that He-azwj Pardons and Prefers, and He-azwj is neither tyrannous nor unjust because He-azwj the Exalted is Infallible from that, nor does Allah-azwj the Exalted Obligate obedience on one He-azwj Knows would stray and deviate them, nor does He-azwj Choose for His-azwj Message nor Select from His-azwj servant one He-azwj Knows will disbelieve in it and in worshipping Him-azwj, and he would worship the Satan-la besides Him-azwj.

وإن الاسلام غير الايمان، وكل مؤمن مسلم، وليس كل مسلم مؤمنا، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يزني الزاني حين يزني وهو مؤمن، و أصحاب الحدود مسلمون لا مؤمنون ولا كافرون، والله عزوجل لايدخل النار مؤمنا وقد وعده الجنة، ولا يخرج من النار كافرا وقد أوعده النار والخلود فيها،

And Al-Islam is other than the Eman, and every Momin is a Muslim, but every Muslim isn't a Momin; and the thief will not steal when he steals while he is a momin, nor will the adulterer commit adultery when he commits adultery while he is a Momin; and the recipients of the legal Punishment are Muslim, not Momineen nor Kafirs; and Allah-azwj Mighty and Majestic (will not) Enter a Momin into the Fire since He-azwj has already Promised him the Paradise, nor will He-azwj Exit a Kafir from the Fire as He-azwj has already Promised him the Fire and the eternity therein.

ولا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومذنبوا أهل التوحيد يدخلون في النار و يخرجون منها، والشفاعة جائزة لهم، وإن الدار اليوم دار تقية وهي دار الاسلام، لادار كفر ولا دار إيمان، والامر بالمعروف والنهي عن المنكر واجبان إذا أمكن ولم يكن خيفة على النفس،

And He-azwj will not Forgive if one associates with Him-azwj, and He-azwj will Forgive what is besides that for ones He-azwj so Desires to; and the sinners (from) the Unitarian people will be entering into the Fire and exiting from it; and the intercession is allowed for them; and the house (time) today is a house (time) of Taqaiyya (dissimulation) and it is a house of Islam, neither a house of Kufr nor house of Eman; and the enjoining of the good and forbidding from the evil are both Obligatory when possible and there does not happen to be fear upon the self.

والايمان هو أداء الامانة، واجتناب جميع الكبائر، وهو معرفة بالقلب، وإقرار باللسان، وعمل بالاركان. والتكبير في العيدين واجب في الفطر في دبر خمس صلوات، ويبدء به في دبر صلاة المغرب ليلة الفطر، وفي الاضحى في دبر عشر صلوات، يبدء به من صلاة الظهر يوم النحر وبمنى في دبر خمس عشرة صلاة.

And the Eman, it is the fulfilment of the entrustment, and shunning the entirety of the major sins, and it is recognition with the heart, and acceptance with the tongue, and action with the body parts. And the Takbeers during the two Eids are Obligatory during Al-Fitr at the end of the five Salats, and one would begin with it at the end of Salat Al-Maghrib on the night of Al-Fitr, and in Al-Az'ha at the end of ten Salats, one would begin with it from Salat Al-Zohr on the day of the sacrifice and at Mina at the end of fifteen Salats.

والنفساء لا تقعد عن الصلاة أكثر من ثمانية عشر يوما، فإن طهرت قبل ذلك صلت وإن لم تطهر حتى تجاوزت ثمانية عشر يوما اغتسلت وصلت وعملت ما تعمل المستحاضة.

And the ones in post-childbirth will not sit back from the Salat any more than eighteen days, but if she is clean before that, she would pray Salat, and if she is not clean until eighteen days are exceeded, she would wash and pray Salat and do what the menstruating ones do.

وتؤمن بعذاب القبر ومنكر ونكير والبعث بعد الموت والميزان والصراط.

And you will believe in the Punishment of the grave, and Munkar and Nakeer (Questioning Angels), and the Resurrection after the death, and the Scale, and the Bridge.

والبراءة من الذين ظلموا آل محمد (عليهم السلام) وهموا بإخراجهم وسنوا ظلمهم و غيروا سنة نبيهم (صلى الله عليه وآله) والبراءة من الناكثين والقاسطين والمارقين الذين هتكوا حجاب رسول الله (صلى الله عليه وآله) ونكثوا بيعة إمامهم وأخرجوا المراءة وحاربوا أمير المؤمنين (عليه السلام) وقتلوا الشيعة رحمة الله عليهم واجبة،

And the disavowment from those who oppressed the Progeny[-asws] of Muhammad[-saww] and plotted with expelling them[-asws] and made oppressing them[-asws] as a tradition, and changed the Sunnah of their Prophet[-saww], and the disavowment is from the breakers (of the allegiances), and the unjust ones, and the apostates, those who violated the veils of Rasool-Allah[-saww] and broke the allegiance of their Imam[-asws] and brought out the womenfolk and battled against Amir Al-Momineen[-asws], and killed the Shias - may the Mercy of Allah[-azwj] be upon them, is Obligatory.

والبراءة ممن نفى الاخبار وشر دهم وآوى الطرداء اللعناء وجعل الاموال دولة بين الاغنياء واستعمل السفهاء مثل معاوية وعمر وبن العاص لعيني رسول الله (صلى الله عليه وآله)، والبراءة من أشياعهم الذين حاربوا أمير المؤمنين (عليه السلام) وقتلوا الانصار والمهاجرين وأهل الفضل والصلاح من السابقين،

And (so is) the disavowment from the ones who negated the Ahadeeth and displaced them[-asws] and sheltered the expelled ones, the accused, and made the wealth as a state between the rich and utilised the foolish ones like Muawiya and Amro Bin Al-Aas, the two cursed by Rasool-Allah[-saww]; and the disavowment from their loyalists those who had battled against Amir Al-Momineen[-asws] and killed the Helpers and the Emigrants and the people of merits and the righteous ones from the foremost ones.

والبراءة من أهل الاستيثار ومن أبي موسى الاشعري وأهل ولايته الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا، اولئك الذين كفروا بآيات ربهم بولاية أمير المؤمنين ولقائه (عليه السلام)، كفروا بأن لقوا الله بغير إمامته، فحبطت أعمالهم فلا نقيم لهم يوم القيامة وزنا فهم كلاب أهل النار،

And the disavowment from the people of bias, and from Abu Musa Al-Ashary and the people of his wilayah, those whose striving is lost in the life of the world and they reckoned that they were doing good, they are those who committed Kufr with the Verses of their Lord[-azwj] of the Wilayah of Ami Al-Momineen[-asws] and encountered him[-asws]. They committed '*Kufr*' by meeting Allah[-azwj] without his[-asws] Imamate, so their deeds were nullified therefore no weight would be Assigned for them on the Day of Qiyamah, for they are the dogs of the inmates of the Fire.

والبراءة من الانصاب والازلام أئمة الضلال وقادة الجور كلهم أولهم وآخرهم، والبراءة من أشباه عاقري الناقة أشقياء الاولين و الآخرين وممن يتولاهم.

And the disavowment from the Nasibis (Hostile ones), and the cronies (allies) of the straying imams and the tyrannical guides, all of them, their first ones and their last ones. And the disavowment from the ones resembling the one who hamstrung the she-camel (of Salih[-as]), wretched ones of the former ones and the latter ones and from the ones who befriended them.

والولاية لامير المؤمنين والذين مضوا على منهاج نبيهم (صلى الله عليه وآله) ولم يغيروا ولم يبدلوا مثل سلمان الفارسي، وأبي ذر الغفاري، والمقداد بن الاسود، وعمار بن ياسر، وحذيفة بن اليمان، وأبي الهيثم بن التيهان وسهل بن حنيف، وعبادة بن الصامت، وأبي أيوب الانصاري، وخزيمة بن ثابت ذي الشهادتين، وأبي سعيد الخدري وأمثالهم رضي الله عنهم،

And the Wilayah is for Amir Al-Momineen-asws and those who continued upon the manifesto of their Prophet-saww and did not change, and did not replace, like Salman Al-Farsy-ra, and Abu Zarr Al-Ghafary-ra, and Al-Miqdad Bin Al-Aswad-ra, and Ammar Bin Yasser-ra, and Huzeyfa Bin Al-Yaman-ra, and Abu Al-Haysam Bin Al-Tayhan-ra, and Sahl Bin Huneyf, and Abadah Bin Al-Samit-ra, and Abu Ayoub Al-Ansary-ra, and Khuzeyman Bin Sabit-ra (with two testimonies), and Abu Saeed Al-Khudry-ra and their like, may Allah-azwj be Pleased with them.

والولاية لاتباعهم وأشياعهم والمهتدين بهداهم السالكين منهاجهم رضوان الله عليهم ورحمته.

And the Wilayah is for their followers, and their Shias, and the ones guided by their guidance, travelling upon their manifesto, may the Pleasure of Allah-azwj and His-azwj Mercy be upon them.

وتحريم الخمر قليلها وكثيرها، وتحريم كل شراب مسكر قليله وكثيره، وما أسكر كثيره فقليله حرام، والمضطر لا يشرب الخمر لانها تقتله.

And the wine is Prohibited, its little and its more, and every intoxicating drink is Prohibited, its little and its more; and whatever the more of it intoxicates, its little is prohibited; and the desperate one cannot drink the wine for it would kill him.

وتحريم كل ذي ناب من السباع، وكل ذي مخلب من الطير، وتحريم الطحال فإنه دم، وتحريم الجري والسمك الطافي والمار ماهي والزمير وكل سمك لا يكون له فلس.

And Prohibited is every one with fangs from the wild animals, and every one from the birds with a claw. And Prohibited is the spleen for it is blood, and Prohibited is the catfish, and the sea horse, and the floating (dead) fish, and the glyptothorax (mountain catfish), and every fish not having scales for it, eating it is Prohibited.

واجتناب الكبائر وهي قتل النفس التي حرم الله عزوجل، والزناء، والسرقة، وشرب الخمر، وعقوق الوالدين، والفرار من الزحف، وأكل مال اليتيم ظلما، وأكل الميتة والدم ولحم الخنزير وما اهل لغير الله به من غير ضرورة، وأكل الربا بعد البينة، والسحت، والميسر وهو القمار، والبخس في المكيال والميزان، وقذف المحصنات،

And shun the major sins and these are – killing the soul which Allah-azwj Mighty and Majestic Prohibited, and the adultery, and the theft, and drinking the wine, and disloyalty to the parents, and the fleeing from the army, and devouring the wealth of the orphans unjustly, and eating the dead and the blood and flesh of the swine, and whatever is offered to other than Allah-azwj, from without necessity, and eating the usury after the explanation, and the ill-gotten gains, and the games of chance, and it is the gambling, and the undervaluation in the measurement and weight, and slandering the married woman.

واللواط، وشهادة الزور، واليأس من روح الله، والامن من مكر الله، و القنوط من رحمة الله، ومعونة الظالمين، والركون إليهم، واليمين الغموس، وحبس الحقوق من غير عسر، والكذب، والكبر، والاسراف، والتبذير، والخيانة، و الاستخفاف بالحج، والمحاربة لاولياء الله تعالى، والاشتغال بالملاهي، والاصرار على الذنوب.

And the sodomy, and the false testimony, and the despair from the Spirit of Allah-azwj, and the feeling safe from the Plan of Allah-azwj, and despairing from the Mercy of Allah-azwj, and assisting the oppressors and the inclining towards them, and the false swearing, and withholding the rights from without being financially restrained, and the lying, and the arrogance, and the extravagance, and the wasting, and the betrayal, and the taking lightly with the Hajj, and the warring against the Guardians-asws of Allah-azwj the Exalted, and the pre-occupation with the amusements, and the persistence upon the sins'.

وحدثني بذلك حمزة بن محمد بن أبي جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليه السلام) قال: حدثني أبو نصر قنبر بن علي بن شاذان، عن أبيه، عن الفضل بن شاذان، عن الرضا (عليه السلام): إلا أنه لم يذكر في حديثه أنه كتب ذلك إلى المأمون، وذكر فيه:

And it was narrated with that by Hamza Bin Muhammad Bin Abu Ja'far Bin Muhammad Bin Zayd, son of Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, from Abu Nasr Qanmber Bin Ali Bin Shazan, from his father, from Al Fazl Bin Shazan, from Al-Reza-asws, except that he did not mention in his Hadeeth that he-asws wrote that to Al-Mamoun, and mentioned in it: -

الفطرة مدين من حنطة وصاع من الشعير والتمر والزبيب.

'Al-Fitra are two Mudds from wheat and one Sa'a from barley and the dates and the raisins'.

وذكر فيه: أن الوضوء مرة مرة فريضة، واثنتان إسباغ.

And mentioned in it: 'The Wudu one time, one time is Obligatory, and twice is overdoing it'.

وذكر فيه: أن ذنوب الانبياء (عليهم السلام) صغائرهم موهوبة.

And mentioned in it: 'The sins of the Prophets-as, their small ones are Gifted (Overlooked)'.

وذكر فيه: أن الزكاة على تسعة أشياء: على الحنطة والشعير والتمر والزبيب والابل والبقر والغنم والذهب والفضة.

And mentioned in it: 'The Zakat is upon nine things – upon the wheat, and the barley, and the dates, and the raising, and the camels, and the cows, and the sheep, and the gold and the silver''.[130]

[130] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 1

2 – ف: روي أن المأمون بعث الفضل بن سهل ذا الرباستين إلى الرضا (عليه السلام) فقال له: إني احب أن تجمع لي من الحلال والحرام والفرائض والسنن، فإنك حجة الله على خلقه ومعدن العلم،

It is reported that Al-Mamoun sent Al-Fazl Bin Sahl Zul Rabasteen to Al-Reza-asws, and he said to him-asws, 'I would love it if you-asws could gather for me from the Permissible(s) and the Prohibitions and the Obligations and the Sunnahs, for you-asws are a Divine Authority of Allah-azwj upon His-azwj creatures and a mine of knowledge'.

فدعا الرضا (عليه السلام) بدواة وقرطاس وقال للفضل: اكتب: بسم الله الرحمن الرحيم حسبنا شهادة أن لا إله إلا الله أحدا صمدا لم يتخذ صاحبة ولا ولد، قيوما سميعا بصيرا قويا قائما باقيا نورا، عالما لا يجهل، قادرا لا يعجز، غنيا لا يحتاج، عدلا لايجور، خلق كل شئ، ليس كمثله شئ، لا شبه له ولا ضد ولا ند ولا كفو،

Al-Reza-asws called for ink and paper and said to Al-Fazl: 'Write: In the Name of Allah-azwj the Beneficent, the Merciful. It suffices us, the testimony that there is no god except Allah-azwj, Firs, Last, nor Taking a female companion nor a son, eternal, Hearing, Seeing, Strong, Established, Remaining, Light, Knowing nor ignorant, Able not unable, Needless not needy, Just not tyrannous, Creator of all things, there is nothing like Him-azwj, there is no resemblance for Him-azwj, nor an opponent, nor a match.

وأن محمدا عبده ورسوله وأمينه وصفوته من خلقه، سيد المرسلين، وخاتم النبيين، وأفضل العالمين، لانبي بعده، ولا تبديل لملته ولا تغيير، وأن جميع ما جاء به محمد (صلى الله عليه وآله) هو الحق المبين، نصدق به وبجميع من مضى قبله من رسل الله وأنبيائه وحججه،

And that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww, and His-azwj Trustee, and His-azwj elite from His-azwj creatures, Chief of the Messengers-as and last of the Prophets-as, and the most superior of the worlds. There is neither a Prophet-as after him-saww nor any replacement of his-saww nation nor any change, and that the entirety of what Muhammad-saww came with, it is the clear Truth. We ratify it and the entirety from the Messengers-as from the past before him-saww, and His-azwj Prophets-as and His-azwj Divine Authorities.

ونصدق بكتابه الصادق الذي لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد، وانه كتابه المهيمن على الكتب كلها، وانه حق من فاتحته إلى خاتمته، نؤمن بمحكمه ومتشابهه وخاصه وعامه و وعده ووعيده وناسخه ومنسوخه وقصصه وأخباره، لا يقدر واحد من المخلوقين أن يأتي بمثله،

And we ratify His-azwj Book as the Truthful, the falsehood will not come from its front nor from behind it, a Revelation from the Wise, the Praise One, and that His-azwj Book is the Dominant upon all the Books, and it is true from its beginning to its end. We believe in its Decisive, and its Allegorical, and its Special, and its General, and its Promises, and its Threats, and its Abrogating, and its Abrogated, and its Stories, and its News. None from the created beings is able upon coming with the like of it.

وأن الدليل والحجة من بعده علي أمير المؤمنين، والقائم بامور المسلمين، والناطق عن القرآن، والعالم بأحكامه، أخوه وخليفته ووصيه، والذي كان منه بمنزلة هارون من موسى علي بن أبي طالب أمير المؤمنين، وإمام المتقين، وقائد الغر المحجلين، ويعسوب المؤمنين، وأفضل الوصيين بعد النبيين،

And the evidence and the Divine Authority from after him-saww is Ali Amir Al-Momineen-asws, and the one standing with the affairs of the Muslims, and the speaker on behalf of the Quran, and the knowledgeable one with its Rulings. His-saww brother-asws, and his-saww Caliph and his-saww successor-asws, and the one who was from him-saww at the status of Haroun-as from Musa-as, Ali-asws Bin Abu Talib-asws Amir Al-Momineen-asws, and Imam-asws of the pious, and guide of the resplendent, and leader of the Momineen, and the most superior of the successors-as after the Prophets-as.

وبعده الحسن والحسين عليهما السلام واحد بعد واحد إلى يومنا هذا عترة الرسول، وأعلمهم بالكتاب والسنة، وأعدلهم بالقضية، وأولاهم بالامامة كل عصر وزمان، وأنهم العروة الوثقى، وأئمة الهدى والحجة على أهل الدنيا، حتى أن يرث الله الارض ومن عليها وهو خير الوارثين،

And after him-asws are Al-Hassan-asws and Al-Husayn-asws, one after one, up to this day of ours, family-asws of the Rasool-saww, and their most knowledgeable ones of them with the Book and the Sunnah, and their most just ones with the judging, and their foremost one with the Imamat of every era and time; and they-asws are the firmest handhold, and Imams-asws of the Guidance, and the Divine Authorities upon the people of the world, until Allah-azwj Makes the earth and the ones upon it to be inherited, and He-azwj is the best of the Inheritors.

وأن كل من خالفهم ضال مضل، تارك للحق و الهدى، وأنهم المعبرون عن القرآن، الناطقون عن الرسل بالبيان، من مات لا يعرفهم ولا يتولاهم بأسمائهم وأسماء آبائهم مات ميتة جاهلية،

And every one who opposes them-asws strays and strays others, neglecter of the Truth and the Guidance, and they-asws are the crossers on behalf of the Quran, the speakers on behalf of the Rasool-saww with the explanation. One who dies not having recognised them-asws, nor having befriended them-asws, with their-asws names and names of their-asws forefathers-asws, dies a death of the Pre-Islamic period (Kufr).

وأن من دينهم الورع والعفة والصدق والصلاح والاجتهاد وأداء الامانة إلى البر والفاجر، وطل السجود، والقيام بالليل، واجتناب المحارم، وانتظار الفرج بالصبر، وحسن الصحبة، وحسن الجوار، وبذل المعروف وكف الاذى، وبسط الوجه والنصيحة والرحمة للمؤمنين.

And from their-asws Religion is the devoutness, and the chastity, and the truthfulness, and the righteousness, and the striving, and giving the entrustments to the righteous and the immoral, and prolonging the Sajdah, and the standing at night, and the shunning of the Prohibitions, and awaiting the Relief (Al-Qaim-asws) with patience, and good company, and good neighbourliness, and exerting the good deeds and refraining from the harming, and extending the face and the advice and the compassion to the Momineen.

ثم الوضوء كما أمر الله تعالى في كتابه غسل الوجه واليدين ومسح الرأس و الرجلين، واحد فريضة واثنان إسباغ، ومن زاد أثم ولم يوجر، ولا ينقض الوضوء إلا الريح والبول والغائط والنوم والجنابة،

Then the Wudu just as Allah-azwj the Exalted Commanded in His-azwj Book, washing the face and the hands and wiping the heard and the legs, once being Obligatory and twice being an overdo, and one who increases sins and will not be Recompensed; and nothing breaks the Wudu except the wind, and the urine, and the faeces, and the sleep, and the sexual impurity.

ومن مسح على الخفين فقد خالف الله و رسوله وكتابه، ولم يجز عنه وضوؤه، وذلك أن عليا خالف القوم في المسح على الخفين، فقال له عمر: رأيت النبي (صلى الله عليه وآله) يمسح، فقال علي (عليه السلام): قبل نزول سورة المائدة أو بعدها ؟ قال: لا أدري، قال علي (عليه السلام) لكنني أدري، ان رسول الله (صلى الله عليه وآله) لم يمسح على خفيه منذ نزلت سورة المائدة.

And one who wipes upon the two socks, so he has opposed Allah-azwj and His-azwj Rasool-saww and His-azwj Book, and his Wudu will not suffice from him, and that is because Ali-asws opposed the people regarding the wiping upon the socks, so Umar said to him-asws, 'I saw the Prophet-saww wiping (such)', so Ali-asws said: 'Before Revelation of Surah Al-Ma'idah or after it?' He said, 'I don't know'. Ali-asws said: 'But I-asws do know. Rasool-Allah-saww did not wipe upon his-saww socks since the Revelation of Surah Al-Ma'idah'.

والاغتسال من الجنابة والاحتلام والحيض، وغسل من غسل الميت فرض، والغسل يوم الجمعة والعيدين ودخول مكة والمدينة وغسل الزيارة وغسل الاحرام ويوم عرفة وأول ليلة من شهر رمضان وليلة تسع عشرة منه وإحدى وعشرين وثلاث وعشرين منه سنة.

And the bathing from the sexual impurity, and the bed-wetting, and the menstruation, and bathing from washing the deceased is Obligatory; and the bathing on the day of Friday, and the two Eids, and entering Makkah and Al-Medina, and bathing for the Ziyarah, and bathing of the Ihraam, and day of Arafaat, and first night of a month of Ramazan, and night of the nineteenth from it, and twenty-first, and twenty third from it, is Sunnah.

وصلاة الفريضة: الظهر أربع ركعات، والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة أربع ركعات، والفجر ركعتان، فذلك سبع عشرة ركعة، والسنة أربع وثلاثون ركعة: منها ثمان قبل الظهر، وثمان بعدها، وأربع بعد المغرب، وركعتان من جلوس بعد عشاء الآخرة تعدان بواحدة، وثمان في السحر، والوتر ثلاث ركعات، وركعتان بعد الوتر،

And the Obligatory Salats are – Al-Zohr of four Cycles, and Al-Asr of four Cycles, and Al-Maghrib of three Cycles, and Al-Isha the last of four Cycles, and Al-Fajr of two Cycles, so that is seventeen Cycles. And the Sunnah are thirty-four Cycles – From these eight are before Al-Zohr, and eight after it, and four after Al-Maghrib, and two Cycles from sitting after Isha the last counting at one, and eight during the pre-dawn, and Al-Witr of three Cycles, and two Cycles after Al-Witr.

والصلاة في أول الاوقات، وفضل الجماعة على الفرد بكل ركعة ألفي ركعة، ولا تصل خلف فاجر، لا تقتدي إلا بأهل الولاية، ولا تصل في جلود الميتة ولا جلود السباع، والتقصير في أربع فراسخ بريد ذاهب، وبريد جاء اثنا عشر ميلا، وإذا قصرت أفطرت،

The Salat is (superior) during the first timing, and a merit of the congregation over the individual is a thousand Cycles for every one Cycle, and do not pray Salat behind an immoral, nor follow except the people of Al Wilayah, nor pray Salat in skins of the dead nor skins of the predators; and the shortening is regarding four Farsakhs, one Bareyd going and a Bareyd, coming twelve miles. And when you shorten, you break the Fast.

والقنوت في أربع صلوات: في الغداة، والمغرب، والعتمة، ويوم الجمعة صلاة الظهر، وكل القنوت قبل الركوع وبعد القراءة، والصلاة على الميت خمس تكبيرات، وليس في صلاة الجنائز تسليم، لان التسليم في صلاة الركوع والسجود، وليس لصلاة الجنازة ركوع ولا سجود،

And the Qunoot is during four Salats – during the morning, and Al-Maghrib, and the Isha, and day of Friday Salat Al-Zohr; and every Qunoot is before the Ruku and after the recitation; and the Salat upon the deceased is with five Takbeers, and there is no Tasleem (Salam) in the funeral Salat, because the Tasleem is in a Salat of Ruku and Sajdah, and there isn't for the funeral Salat, neither a Ruku nor a Sajdah.

ويربع قبر الميت ولا يسنم، والجهر ببسم الله الرحمن الرحيم في الصلاة مع فاتحة الكتاب.

And square the grave of the dead and do not hump it; and the loudness with 'In the Name of Allah-azwj the Beneficent, the Merciful' during the Salat with Opening of the Book (Chapter 1).

والزكاة المفروضة من كل مائتي درهم خمسة دراهم، ولا تجب فيما دون ذلك، وفيما زاد في كل أربعين درهما درهم ولا يجب فيما دون الاربعينات شئ، ولا تجب حتى يحول الحول، ولا تعطى إلا أهل الولاية والمعرفة، وفي كل عشرين دينارا نصف دينار.

And the Zakat is Obligatory, five Dirhams from every two hundred Dirhams, and it is not Obligated in what is besides that, and in whatever exceeds in every forty Dirhams, one Dirham, and nothing it Obligated below the forties, nor is it Obligated until the year turns around; and it will not be give except to the people of al Wilayah and the recognition; and in every twenty Dinars is a half Dinar.

والخمس من جميع المال مرة واحدة، والعشر من الحنطة والشعير والتمروالزبيب وكل شئ يخرج من الارض من الحبوب إذا بلغت خمسة أو سق ففيه العشر إن كان يسقى سيحا، وإن كان يسقى بالدوالي ففيها نصف العشر للمعسر والموسر، و يخرج من الحبوب القبضة والقبضتان، لان الله لا يكلف نفسا إلا وسعها، ولا يكلف العبد فوق طاقته، والوسق: ستون صاعا، والصاع: ستة أرطال وهو أربعة أمداد، والمد رطل وربع برطل العراقي، وقال الصادق (عليه السلام): هي تسعة أرطال بالعراقي، وستة أرطال بالمدني،

And the Khums is from the entirety of the wealth, once, and the tenth from the wheat and the barley, and the dates and the raisings, and every thing coming out from the earth from the cereals when it reaches five Owsaqa, so regarding it is the tenth, if it was irrigated by clouds, and if it was irrigated by the buckets, then in it would be half the tenth, for the financially constrained and the affluent, and a handful and the two handfuls would be taken out from the cereals, because Allah-azwj does not Encumber a soul except to its capacity, nor does He-azwj Encumber the servant above his strength. And the Owsaq is of sixty Sa'a, and the

Sa'a is six Ratl's, and it is of four Mudds, and the Mudd is a Ratl and a quarter of the Iraqi Ratl. And Al-Sadiq-asws said: 'It is nine Ratl's Iraqi, and six Ratl's Medinite.

وزكاة الفطر فريضة على رأس كل صغير أو كبير، حر أو عبد، من الحنطة نصف صاع، ومن التمر والزبيب صاع، ولا يجوز أن تعطى غير أهل الولاية لانها فريضة،

And Zakat of Al-Fitra is an Obligation upon every head, small or big, free or slave; from the wheat is half a Sa'a, and from the dates and the raisins one Sa'a; and it is not allowed that you give to other than the people of Wilayah because it is an Obligation.

وأكثر الحيض عشرة أيام، وأقله ثلاثة أيام، والمستحاضة تغتسل وتصلي، والحائض تترك الصلاة ولا تقضي، وتترك الصيام وتقضيه.

And the maximum of the menstruation is ten days, and its minimum is three days, and the post-childbirth one will bathe and pray Salat, and the menstruating one will leave the Salat and not repay it, and she will leave the Fasting and will repay it.

ويصام شهر رمضان لرؤيته، ويفطر لرؤيته، ولا يجوز التراويح في جماعة، وصوم ثلاثة أيام في كل شهر من كل عشرة أشهر شهر، خميس من العشر الاول، والاربعاء من الشعر الاوسط، والخميس من العشر الآخر، وصوم شعبان حسن وهو سنة، قال رسول الله (صلى الله عليه وآله): شعبان شهري، وشهر رمضان شهر الله. وإن قضيت فائت شهر رمضان متفرقا أجزأك.

And Fasts of a month of Ramazan is to its sighting, and breaking to its sighting; and the Taraweeh Salats are not allowed in congregation; and Fasting of three days during every month, from every ten months one month, a Thursday from the first ten days, and the Wednesday from the middle ten, and the Thursday from the last ten days. And Fasts of Shaban is good, and it is Sunnah. Rasool-Allah-saww said: 'Shaban is my-saww month and month of Ramazan is a month of Allah-azwj'. And repayment of a missed month of Ramazan separately would suffice you.

وحج البيت من استطاع إليه سبيلا، والسبيل زاد وراحلة، ولا يجوز الحج إلا متمتعا، ولا يجوز الافراد والقران الذي يعمله العامة، والاحرام دون الميقات لا يجوز، قال الله: (وأتموا الحج والعمرة لله) ولا يجوز في النسك الخصي لانه ناقص ويجوز الموجوء.

And Hajj of the House is for one who has the capability of a way to it, and the way is provision, and a ride; and the Hajj is not allowed except as Tamatto; and the individualising and pairing is not allowed which the general Muslims are doing; and the Ihraam besides the juncture is not allowed. Allah-azwj Said: ***And complete the Hajj and the Umrah for Allah [2:196]***; and the castrated is not allowed in the rituals because it is deficient, and the virile is allowed.

والجهاد مع إمام عادل، ومن قاتل فقتل دون ماله ورحله ونفسه فهو شهيد ولا يحل قتل أحد من الكفار في دار التقية إلا قاتل أو باغ، ذلك إذا لم تحذر على نفسك، ولا أكل أموال الناس من المخالفين وغيرهم، والتقية في دار التقية واجبة. ولا حنث على من حلف تقية يدفع بها ظلما عن نفسه.

And the Jihad is with the just Imam-asws; and the one who fights and is killed for his wealth and his ride and his self, is a martyr, and it is not Permissible to kill anyone from the Kafirs during

a time of Taqaiyya except a fighter or a rebel, that is when you do not fear upon yourself; and do not devour the wealth of the people from the adversaries and others; and the Taqaiyya during the time of Taqaiyya is Obligatory; and there is no sin upon the one who swears out of Taqaiyya to defend by it an injustice upon himself.

والطلاق بالسنة على ما ذكر الله جل وعز وسنه نبيه، ولا يكون طلاق بغير سنة، وكل طلاق يخالف الكتاب فليس بطلاق، وكل نكاح يخالف السنة فليس بنكاح، ولا تجمع بين أكثر من أربع حرائر، وإذا طلقت المرأة ثلاث مرات للسنة لم تحل له حتى تنكح زوجا غيره، وقال أمير المؤمنين (عليه السلام): اتقوا المطلقات ثلاثا فإنهن ذوات أزواج.

And the divorce with the Sunnah is upon what Allah-azwj Majestic and Mighty Mentioned and His-azwj Prophet-saww made it a Sunnah; and the divorce does not happen without Sunnah, and every divorce opposing the Book isn't a divorce, and every marriage opposing the Sunnah isn't a marriage; and you cannot gather between more than four free ones (as wives); and when the woman is divorced three times on the Sunnah she should not be Permissible for him until she marries someone else. And Amir Al-Momineen-asws said: 'Fear the ones divorced thrice (in one sitting), for these are with husbands.

والصلاة على النبي (صلى الله عليه وآله) في كل المواطن عند الرياح والعطاس وغير ذلك. وحب أولياء الله وأوليائهم وبغض أعدائه والبراءة منهم ومن أئمتهم.

And the Salawat upon the Prophet-saww is in all places, during the sneezing and the winds (burping) and other than that. It is Obligatory (to befriend) the Guardians-asws of Allah-azwj and their-asws friends and hating His-azwj enemies and the disavowment from them and from their leaders.

وبر الوالدين وإن كانا مشركين فلا تطعهما، وصاحبهما في الدنيا معروفا لان الله يقول: (اشكر لي ولوالديك إلي المصير وإن جاهداك على أن تشرك بي ما ليس لك به علم فلا تطعهما) فال أمير المؤمنين (عليه السلام): ما صاموا لهم ولا صلوا ولكن أمروهم بمعصية الله فأطاعوهم، ثم قال: سمعت رسول الله (صلى الله عليه وآله) يقول: من أطاع مخلوقا في غير طاعة الله عزوجل فقد كفر واتخذ إلها من دون الله.

And kindness with the parents and even if they were Polytheists, but do not obey them, and accompany them in the world goodly because Allah-azwj is Saying: ***"Be thankful to Me and to your parents! To Me is the destination" [31:14] And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15]***. Amir Al Momineen-asws said: 'They neither prayed to them (priests) nor Fasted, but they (priests) ordered them with disobeying Allah-azwj, so they obeyed them'. Then he-asws said: 'I-asws heard Rasool-Allah-saww saying: 'One who obeys a created being in other than an obedience of Allah-azwj Mighty and Majestic, so he has committed Kufr and taken a god from besides Allah-azwj'.

وذكاة الجنين ذكاة امه. وذنوب الانبياء (عليهم السلام) صغار موهوبة لهم بالنبوة. والفرائض على ما أمر الله لا عول فيها، ولا يرث مع الوالدين والولد أحد إلا الزوج والمرأة، وذو السهم أحق ممن لا سهم له، وليست العصبة من دين الله.

And Zakat of the foetus is Zakat of its mother. And the small sins of the Prophets-as are gifted for them-as (Overlooked) with the Prophet-hood. And the Obligation are based upon what Allah-azwj Commanded, there is no changing in these; and no one will inherit with the parents and the child except the husband and the wife; and the one with a share is more rightful than the one who has not share for him; and the tribalism is not from the Religion of Allah-azwj.

والعقيقة عن المولود الذكر والانثى يوم السابع، ويحلق رأسه يوم السابع، و يسمى يوم السابع، ويتصدق بوزن شعره ذهبا أو فضة يوم السابع.

And the Aqeeqa on behalf of the new born male and the female is on the seventh day, and its head would be shaved on the seventh day, and it would be named on the seventh day, and charity would be given with the weight of his hair in gold or silver on the seventh day.

وإن أفعال العباد مخلوقة خلق تقدير لا خلق تكوين، ولا تقل بالجبر ولا بالتفويض، ولا يأخذ الله البرئ بجرم السقيم، ولا يعذب الله الابناء والاطفال بذنوب الآباء، وإنه قال: (ولا تزر وازرة وزر اخرى وأن ليس للانسان إلا ما سعى) والله يغفر ولا يظلم، ولا يفرض الله على العباد طاعة من يعلم أنه يظلمهم ويغويهم، ولا يختار لرسالته ويصطفي عباده من يعلم أنه يكفر ويعبد الشيطان من دونه.

And the deeds of the servants are creations, creations of determination nor creation of bringing into being; and do not speak with the delegation, and Allah-azwj does not Seize the cured with the crime of the sick, nor does Allah-azwj Punish the sons and the children for the sins of the fathers, and He-azwj Said: ***A bearer of a burden will not bear the burden of another [53:38] And there wouldn't be for the human being except what he strives for [53:39]***; and Allah-azwj Forgives and is not unjust, and He-azwj did not Obligate upon the servants to obey one He-azwj Know that he would oppress them and deviate them, nor did He-azwj Choose for His-azwj Message and Selected from His-azwj servants one He-azwj Knows he would disbelieve and worship the Satan-la from besides Him-azwj.

وإن الاسلام غير الايمان، كل مؤمن مسلم، وليس كل مسلم مؤمنا، لا يسرق السارق حين يسرق وهو مؤمن، ولا يشرب الشارب حين يشـرب الخمر وهو مؤمن، ولا يقتل النفس التي حرم الله بغير الحق وهو مؤمن، وأصـحاب الحدود لا مؤمنون ولا كافرون وإن الله لايدخل النار مؤمنا وقد وعده الجنة والخلود فيها،

And Islam is other than the Eman; every Momin is a Muslim and every Muslim isn't a Momin. The thief will not steal when he steals while he is a Momin, nor will the drinker drink when he drinks the wine while he is a Momin; and he will not kill the soul which Allah-azwj Prohibited, without right while he is a Momin; and the recipients of the legal Punishments are neither Momineen nor Kafirs; and Allah-azwj will not Enter a Momin into the Fire and He-azwj has already Promised him the Paradise and the eternality therein.

ومن وجبت له النار بنفاق أو فسق أو كبيرة من الكبائر لم يبعث مع المؤمنين ولا منهم، ولا تحيط جهنم إلا بالكافرين، وكل إثم دخل صاحبه بلزومه النار فهو فاسق، ومن أشرك أو كفر أو نافق أو أتى كبيرة من الكبائر، والشفاعة جائزة للمستضفعين. والامر بالمعروف والنهي عن المنكر باللسان واجب.

And the one upon whom the Fire is Obligated due to hypocrisy, or mischief, or a major sin from the major sins, will not be Resurrected along with the Momineen nor from them, nor will Hell encompass except with the Kafirs' and every sin entering its perpetrator necessitating the Fire to him, is a mischief-maker, and one who associates, o disbelieves, or hypocritical, or comes to a major sin from the major sins; and the intercession is allowed for the weak ones. And, the enjoining with the good and forbidding from the evil with the tongue, is Obligatory.

والايمان أداء الفرائض، واجتناب المحارم، والايمان هو معرفة بالقلب، وإقرار باللسان، وعمل بالاركان. والتكبير في الاضحى خلف عشر صلوات يبتدؤ من صلاة الظهر من يوم النحر، وفي الفطر في خمس صلوات يبتدؤ بصلاة المغرب من ليلة الفطر.

And the Eman is fulfilling the Obligations, and shunning the Prohibitions; and the Eman it is recognition by the heart and acceptance by the tongue and action by the limbs. And the Takbeers during the (Eid) Al-Az'ha is behind ten Salat beginning from Salat Al-Zohr on the day of the sacrifice, and during (Eid) Al-Fitr during five Salats beginning with Salat Al-Maghrib from the night of Al-Fitr.

والنفساء تقعد عشرين يوما لا أكثر منها، فإن طهرت قبل ذلك صلت وإلا فإلى عشرين يوما ثم تغتسل وتصلي وتعمل عمل المستحاضة.

And the ones of post-childbirth would sit back for twenty days, no more than it, so if she is clean before that, she would pray Salat, or else up to twenty days, then she would bathe and pray Salat and do the deed of the menstruating one.

وتؤمن بعذاب القبر، ومنكر ونكير، والبعث بعد الموت والحساب، والميزان، والصراط، والبراءة من أئمة الضلال وأتباعهم، والموالات لاولياء الله، وتحريم الخمر قليلها وكثيرها، وكل مسكر خمر، وكل ما أسكر كثيره فقليله حرام، والمضطر لا يشرب الخمر فإنها تقتله،

And you will believe in Punishment of the grave, and Munkar and Nakeer (Questioning Angels), and the Resurrection after the death, and the Reckoning, and the Scale, and the Bridge. And the disavowment is from the straying imams and their followers, and the friendship is with the Guardians-asws of Allah-azwj; and Prohibition is of the wine, its little and its more, and every intoxicant is (classified as) wine, and all what its more intoxicates, its little is Prohibited; and the desperate one should not drink the wine because it will kill him.

وتحريم كل ذي ناب من السباع، وكل ذي مخلب من الطير، وتحريم الطحال فإنه دم، والجري والطافي والمارماهي والزمير، وكل شئ لا يكون له قشور، ومن الطير مالا يكون قانصة له، ومن البيض كل ما اختلف طرفاه فحلال أكله، وما استوى طرفاه فحرام أكله،

And Prohibited is all from the wild animals with fangs, and all from the birds with claws; and the spleen is Prohibited because it is blood, and Prohibited is the catfish, and the sea horse, and the floating (dead) fish, and the glyptothorax (mountain catfish), and every (fish) not having scales for it, eating it is Prohibited, and from the bird what does not happen to have a crop for it, and from the eggs what its sides differ (oblong) is Permissible to it, and what its sides are even (circular), it is Prohibited to eat it.

واجتناب الكبائر: وهي قتل النفس التي حرم الله، وشرب الخمر، وعقوق الوالدين، والفرار من الزحف، وأكل مال اليتامى ظلما، وأكل الميتة والدم ولحم الخنزير وما اهل لغير الله به من غير ضرورة به، وأكل الربا والسحت بعد البينة، والميسر، والبخس في الميزان والمكيال، وقذف المحصنات، والزنا، واللواط،

And shun the major sins and these are – killing the soul which Allah-azwj Prohibited, and drinking the wine, and disloyalty to the parents, and the fleeing from the army, and devouring the wealth of the orphans unjustly, and eating the dead and the blood and flesh of the swine and whatever is offered to other than Allah-azwj, from without a necessity with it, and consuming the usury and the ill-gotten gains after the explanation, and the games of change, and the undervaluation in the weighing and the measuring, and slandering the married women, and the adultery, and the sodomy.

وشهادات الزور، واليأس من روح الله، والامن لمكر الله والقنوط من رحمة الله، ومعاونة الظالمين والركون إليهم، واليمين الغموس، وحبس الحقوق من غير عسر، والمكر والكفر، والاسراف، والتبذير، والخيانة، وكتمان الشهادة، والملاهي التي تصدعن ذكر الله مثل الغناء وضرب الاوتار، والاصرار على الصغائر من الذنوب،

And the false testimony, and the despair from the Spirit of Allah-azwj, and the feeling safe from the Plan of Allah-azwj, and the despair from Mercy of Allah-azwj, and assisting the oppressors and the inclining towards them, and the false swear, and withholding the rights from without having financial difficulties, and the plotting, and the Kufr, and the extravagance, and the wasting, and the betrayal, and concealing the testimony, and the amusements which hinder from Zikr of Allah-azwj, like the singing and striking of the strings, and the persistence upon the small ones from the sins.

فهذا اصول الدين. والحمد لله رب العالمين، وصلى الله على نبيه وآله وسلم تسليما.

So, these are the Principles of the Religion (Usool Al Deen), and the Praise is for Allah-azwj, Lord-azwj of the worlds, and may Allah-azwj Send Salawat upon His-azwj Prophet-saww and his-saww Progeny-asws, and submit submissively''.[131]

3 – وأقول: وجدت بخط الشيخ محمد بن علي الجبائي نقلا من خط الشيخ الشهيد محمد بن مكي قدس الله روحهما ما هذه صورته: يروي السيد الفقيه الاديب النسابة شمس الدين أبو علي فخار بن معد جزء فيه أحاديث مسندة عن علي بن موسى الرضا الامام المعصوم عليه الصلاة والسلام

And I (Majlisi) am saying, 'I found in the handwriting of the sheykh Muhammad Bin Ali Al Jabaie, copied from the handwriting of the sheykh Al Shaheed Muhammad Bin Makky, may Allah-azwj Sanctify both their souls, what is this image, reported by Al Seyyid, the jurist, the teacher, Al Nasabat Shams Al Deen Abu Ali Fakhar Bin Ma'ad. There is a part wherein are Ahadeeth attributed to be from Ali Bin Musa Al Reza-asws, the Infallible Imam-asws.

قراءة على الشيخ أبي طالب عبد الرحمن بن محمد بن عبد السميع الهاشمي الواسطي وأنهاه في ذي الحجة سنة أربع عشرة وستمائة في منزل الشيخ بقرى واسط، ورأيت خطه له بالاجازة وإسناد الشيخ عن أبي الحسن علي بن أبي سعد محمد بن إبراهيم الخباز

[131] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 2

الازجي بقراءته عليه عاشر صفر سنة سبع وخمسين وخمسمائة، عن الشيخ أبي عبد الله الحسين بن عبد الملك بن الحسين الخلال بقراءة غيره عليه وهو يسمع في يوم الجمعة رابع صفر سنة ثلاث عشرة وخمس مائة،

It was recited unto the sheykh Abu Talib Abdul Rahman Bin Muhammad Bin Abdul Samie Al Hashimy Al Wasity, and he concluded it in Zihajj of the year six hundred and fourteen by the recitation of Wasit, and I saw his handwriting to it with the permission and a chain of the sheykh Abu al Hassan Ali Bin Abu Saeed Muhammad Bin Ibrahim Al Khabaz Al Azjy, by his recitation to him on the tenth of Safar of the year five hundred and fifty seven, from the sheykh Abu Abdullah Al Husayn Bin Abdul Malik Bin Al Husayn Al Khalal by a recitation of someone else to him, and he heard it during the day of Friday of the fourth of Safar of the year five hundred and thirteen.

عن الشيخ أبي أحمد حمزة بن فضالة بن محمد الهروي بهراة، عن الشيخ أبي إسحاق إبراهيم بن محمد بن عبد الله بن يزداد بن على بن عبد الله الرازي ثم البخاري ببخارى قرئ عليه في داره في صفر سنة سبع وتسعين وثلاثمائة، قال حدثنا أبو الحسن علي بن محمد بن مهرويه القزويني بقزوين، قال: حدثنا داود بن سليمان بن يوسف بن أحمد الغازي، قال:

From the sheykh Abu Ahmad Hamza Bin Fazalat Bin Muhammad Al Harwy at Hira, from the sheykh Abu Is'haq Ibrahim Bin Muhammad Bin Abdullah Bin Yazdad Bin Ali Bin Abdullah Al Razy, then Al Bukhary at Bukhara, recited to him in his house during Safar of the year three hundred and ninety seven, from Abu Al Hassan Ali Bin Muhammad Bin Mahrawiya Al Qazwiny, from Dawood Bin Suleyman Bin Yusuf Bin Ahmad Al Gahzy who said,

حدثني علي بن موسى الرضا (عليه السلام)، عن أبيه، عن آبائه عليهم السلام بأسمائهم في كل سند إلى رسول الله (صلى الله عليه وآله): الايمان إقرار باللسان، و معرفة بالقلب، وعمل بالاركان.

'It was narrated to me by Ali Bin Musa Al-Reza-asws, from his-asws father-asws, from his-asws forefathers with their-asws names in every chain going up to Rasool-Allah-saww: 'The Eman is acceptance by the tongue, and recognition by the heart and action by the limbs'.

قال علي بن مهرويه: قال أبو حاتم محمد بن إدريس الرازي: قال أبو الصلت عبد السلام بن صالح الهروي: لوقرئ هذا الاسناد على مجنون لافاق.

Ali Bin Mahrawiya said, 'Abu Hatim Muhammad Bin Idrees Al Razy said, 'Abu Al Salt Abdul Salam Bin Salih Al Harwy said,

'If this chain were to be recited unto an insane person, he would wake up (be cured)'.

قال الشيخ أبو إسحاق: سمعت عبد الرحمن بن أبي حاتم الرازي يقول: كنت مع أبي بالشام فرأيت رجلا مصروعا فذكرت هذا الاسناد فقلت: اجرب هذا فقرأت عليه هذا الاسناد فقام الرجل ينفض ثيابه ومر.

The sheykh Abu Is'haq said, 'I heard Abdul Rahman Bin Abu Hatim Al Razy saying,

'I was with my father in Syria and I saw a man in epileptic shock, so I remembered this chain and I said, 'Try this', and I read this chain unto him, the man stood up, shook his clothes and went on''.[132]

[132] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 3

4 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): ليس منا من غش مسلما، أو ضره، أو ماكره.

And by this chain,

'Rasool-Allah-saww said: 'He isn't from us-asws, one who cheats a Muslim, or harms him, or plots (against) him''.[133]

5 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): أتاني جبرئيل عن ربي تعالى فيقول: ربي يقرؤك السلام ويقول لك: يا محمد بشر المؤمنين الذين يعملون الصالحات ويؤمنون بك وبأهل بيتك بالجنة فلهم عندي جزاء الحسنى وسيد خلون الجنة.

And by this chain,

'Rasool-Allah-saww said: 'Jibraeel-as came to me-saww from my-asws Lord-azwj the Exalted and he-as said: 'My-as Lord-azwj conveys the Greetings to you-saww and is Saying to you-saww: "O Muhammad-saww! Give glad tidings of the Paradise to the Momineen, those who are doing the righteous deeds and are believing in you-saww and in the People-asws of your-saww Household. For them, with Me-azwj is the excellent Recompense and they will be entering the Paradise"'.[134]

6 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): مثل المؤمن عند الله كمثل ملك مقرب وإن المؤمن أغلى عند الله من ملك مقرب، وليس أحد أحب إلى الله من تائب مؤمن أو مؤمنة تائبة.

And by this chain,

'Rasool-Allah-saww said: 'An example of the Momin in the Presence of Allah-azwj is like an example of an Angel of Proximity, and that the Momin is more precious in the Presence of Allah-azwj than an Angel of Proximity, and there isn't anyone more Beloved to Allah-azwj than a repentant Momin or a repentant Momina''.[135]

7 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): إياكم ومخالطة السلطان فإنه ذهاب الدين، وإياكم ومعونته فإنكم لاتحمدون أمره.

And by this chain,

'Rasool-Allah-saww said: 'Beware of mingling with the ruling authority for it is a departure of the Religion, and beware of assisting him (the ruler) for you will not be fearing his command (rule)''.[136]

8 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): من مر على المقابر وقرأ قل هو الله أحد احدى عشرة مرة ثم وهب أجره للاموات اعطي أجره بعدد الاموات.

[133] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 4
[134] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 5
[135] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 6
[136] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 7

And by this chain,

‘Rasool-Allah-saww said: ‘One who passes by the graves and recites: ***Say: ‘He, Allah, is One [112:1]*** (Surah Al-Tawheed) twenty-one times, then he gifts its Recompense to the dead ones, he would be Given his Recompense of the number of the dead (In that graveyard)’’.[137]

9 – وبهذا الاسناد كان النبي (صلى الله عليه وآله): إذا أصابه صداع أو غير ذلك بسط يديه و قرأ الفاتحة والمعوذتين ومسح بهما وجهه فيذهب عنه ماكان يجد.

And by this chain,

‘The Prophet-saww, whenever he-saww had a headache or other than that (pain), would extend his-saww hand and recite (Surah) Al-Fatiha and Al-Maw’azatain (Surah 113 & 114), and wipe his-saww hand and his-saww face with these two, and it would go away from him-saww whatever (pain) he-saww had found’’.[138]

10 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): النظر في ثلاثة أشياء عبادة: النظر في وجه الوالدين، وفي المصحف، وفي البحر.

And by this chain,

‘Rasool-Allah-saww said: ‘The looking into three things is (an act of) worship: ‘The looking in faces of the parents, and into the Parchment (Quran), and into the sea’’.[139]

11 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): من ترك معصية مخافة من الله أرضاه الله يوم القيامة.

And by this chain,

‘Rasool-Allah-saww said: ‘One who leaves (an act of) disobedience fearing from Allah-azwj, Allah-azwj would Please him on the Day of Qiyamah’’.[140]

12 a – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله) الولد الصالح ريحان من رياحين الجنة.

And by this chain,

‘Rasool-Allah-saww said: ‘The righteous son is an aroma from the aromas of the Paradise’’.[141]

12 b – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): العلم خزائن ومفاتحه السؤال، فاسألوا يرحمكم الله فإنه يوجر أربعة: السائل، والمعلم، والمستمع، والمحب لهم.

[137] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 8
[138] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 9
[139] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 10
[140] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 11
[141] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 12 a

And by this chain,

‘Rasool-Allah-saww said: ‘The knowledge is a treasure, and its key is the questioning, therefore ask, may Allah-azwj have Mercy on you all, as four people would be Recompensed – the questioner, and the teacher, and the listener, and one who loves them’’.[142]

13 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): إن الله يبغض الرجل يدخل عليه بيته فلا يقاتل.

And by this chain,

‘Rasool-Allah-saww said: ‘Surely Allah-azwj Hates the man who is entered upon (by a trespasser) in his house and he does not fight back’’.[143]

14 – وبهذا الاسناد عن علي (عليه السلام) لو رأى العبد أجله وسرعته إليه لابغض الامل وطلب الدنيا.

And by this chain,

‘From Ali-asws: ‘If the servant were to see (consider) his death and its quickness to him, he would hate the wishes and seeking the world’’.[144]

15 – وبهذا الاسناد عن رسول الله (صلى الله عليه وآله) ثلاث أخافهن على امتي من بعدي: الضلالة بعد المعرفة، ومضلات الفتن، وشهوة البطن والفرج.

And by this chain,

‘From Rasool-Allah-saww: ‘There are three I-saww am fearing upon my-saww community from after me-saww – the straying after the recognition, and the shadow of Fitna, and the lustful desires of the belly and the private parts’’.[145]

16 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): أربعة أنا شفيع لهم يوم القيامة ولو أتوا بذنوب أهل الارض: الضارب بسيفه أمام ذريتي، والقاضي لهم حوائجهم، و الساعي لهم في حوائجهم عند ما اضطر وا إليه، والمحب لهم بقلبه ولسانه.

And by this chain,

‘Rasool-Allah-saww said: ‘There are four I-asws will intercede for them and even if they were to come with the sins of (all) the people of the earth – The striker by his sword for an Imam-asws of my-saww offspring, and the fulfiller of their-asws needs for them-asws, and the striver for them-asws regarding their-asws needs during whatever they-asws are desperate to it, and the one who loves them-asws by his heart and his tongue’’.[146]

[142] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 12 b
[143] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 13
[144] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 14
[145] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 15
[146] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 16

17 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): يا علي إذا كان يوم القيامة تعلقت بحجزة الله وأنت متعلق بحجزتي، وولدك متعلقون بحجزتك، وشيعة ولدك متعلقون بحجزتهم، فترى أين يؤمر بنا.

And by this chain,

'Rasool-Allah-saww said: 'O Ali-asws! When it will be the Day of Qiyamah, I-saww shall attach with the Side (Light) of Allah-azwj, and you-asws will hold on to my-saww side, and your-asws sons-asws will hold on to your-asws side, and the Shias of your-asws sons-asws will be holding on to their-asws sides, so you-asws will see where we are Commanded to go''.[147]

18 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): كأني قد دعيت فأجبت وإني تارك فيكم الثقلين، أحدهما أعظم من الآخر: كتاب الله حبل ممدود من السماء إلى الارض، وعترتي أهل بيتي، فانظروا كيف تخلفوني فيهم.

And by this chain,

'Rasool-Allah-saww said: 'It is as if I-asws have been Called (by Allah-azwj) and have responded, and I-saww am leaving behind among you all the two weighty things, one of them being greater than the other – Book of Allah-azwj, an extended Rope from the sky to the earth, and my-saww family-asws the People-asws of my-saww Household, therefore look (consider) how you will be opposing me-saww regarding them-asws''.[148]

19 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): عليكم بحسن الخلق فإن حسن الخلق في الجنة لا محالة، وإياكم وسوء الخلق فإن سوء الخلق في النار لا محالة.

And by this chain,

'Rasool-Allah-saww said: 'Upon you is to be with the good manners, for the goodness would be in the Paradise inevitably, and beware of the evil manners, for the evil manners would be in the Fire inevitably''.[149]

20 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): لويعلم العبد ما في حسن الخلق لعلم أنه محتاج أن يكون له خلق حسن.

And by this chain,

'Rasool-Allah-saww said: 'If the servant were to know what is in the good mannerisms, he would know that he is needy that there should happen to be good manners for him''.[150]

[147] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 17
[148] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 18
[149] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 19
[150] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 20

21 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): من قال حين يدخل السوق: سبحان الله والحمد لله ولا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت وهو حي لا يموت، بيده الخير وهو على كل شئ قدير) اعطي من الاجر بعدد ما خلق الله يوم القيامة.

And by this chain,

'Rasool-Allah-saww said: 'One who when he enters the market, says, 'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god except Allah-azwj Alone there is no associate for Him-azwj, for Him-azwj is the Kingdom and for Him-azwj the Praise. He-azwj Causes to live and Causes to die, in His-azwj Hand is the good, and He-azwj is Able upon all things', would be Given from the Recompense of the number of whatever Allah-azwj Created, on the Day of Judgment''.[151]

22 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): حافظوا على الصلوات الخمس، فإن الله تبارك وتعالى إذا كان يوم القيامة يدعو بالعبد، فأول شئ يسأل عنه الصلاة فإن جاء بها تاما وإلا زخ في النار.

And by this chain,

'Rasool-Allah-saww said: 'Be preserving upon the five (daily) Salats, for when it will be the Day of Qiyamah, Allah-azwj Blessed and Exalted will Call the servant and the first thing He-azwj would Question him about is the Salat. So, if he has come with it complete (then fine), or else he would be pushed hard into the Fire''.[152]

23 – وبهذا الاسناد قال رسول الله (صلى الله عليه وآله): ما يقلب: جناح طائر في الهواء إلا له عندنا فيه علم.

And by this chain,

'Rasool-Allah-saww said: 'There does not flap a wing of a bird in the air except and with us-asws there is knowledge of it''.[153]

[151] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 21
[152] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 22
[153] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 23

(باب **21**) * * (مناظرات أصحابه وأهل زمانه صلوات الله عليه) *

CHAPTER 21 – DEBATES OF HIS-asws COMPANIONS AND THE PEOPLE OF HIS-asws ERA

1 – قال السيد المرتضى رحمه الله في كتاب الفصول: سأل علي بن ميثم رحمه الله أبا الهذيل العلاف فقال: ألست تعلم أن إبليس ينهى عن الخير كله ويأمر بالشر كله ؟ فقال: بلى، قال: فيجوز أن يأمر بالشر كله وهو لا يعرفه ؟ وينهى عن الخير كله وهو لا يعرفه ؟ قال: لا،

Al-Seyyid Al-Murtaza said in the book 'Al-Fusool', 'Ali Bin Al-Maysam asked Abu Al-Hazeyl Al-Alaaf saying, 'Don't you know that Iblees-la forbids from the good, all of it, and instructs with the good, all of it?' He said, 'Yes'. He said, 'Is it allowed the he-la instructs with all of the evil while he-la does not know it? And he-la would forbid from all the good while he-la does not know it?' He said, 'No'.

فقال له أبو الحسن: فقد ثبت أن إبليس يعلم الشر والخير كله، قال أبو الهذيل: أجل، قال: فأخبرني عن إمامك الذي تأتم به بعد الرسول (صلى الله عليه وآله) هل يعلم الخير كله والشر كله ؟ قال: لا، قال له: فإبليس أعلم من إمامك إذا، فانقطع أبو الهذيل.

Abu Al Hassan said to him, 'Then it has been proved that Iblees-la does know the evil and the good, all of it'. Abu Al Hayzal said, 'Inform me about your imam whom you take as an imam with after the Rasool-saww, does he know all of the good and all of the evil?' He said, 'No'. He said to him, 'Then Iblees-la is more knowledgeable than your imam then'. Abu Al Hazeyl cut off''.[154] (P.s. – This is not a Hadeeth)

2 – وقال أبو الحسن علي بن ميثم يوما آخر لابي الهذيل: أخبرني عمن أقر على نفسه بالكذب وشهادة الزور هل يجوز شهادته في ذلك المقام على آخر ؟ فقال أبو الهذيل: لا يجوز ذلك،

And Abu Al Hassan Ali Bin Maysam said one another day to Abu Al Hazeyl, 'Inform me about the one accepts upon himself with the lies and the false testimony, is his testimony allowed in that place against another?' Abu Al Hazeyl said, 'That is not allowed'.

قال أبو الحسن: أفلست تعلم أن الانصار ادعت الامرة لنفسها ثم أكذبت نفسها في ذلك المقام، وشهدت بالزور، ثم أقرت بها لابي بكر و شهدت بها له ؟ فكيف تجوز شهادة قوم أكذبوا أنفسهم وشهدوا عليها بالزور مع ما أخذنا رهنك من القول في ذلك ؟

Abu Al Hassan said, 'Don't you know that the Helpers claimed the command for themselves, then belied themselves in that place, and testified with the falsehood, then accepted it for Abu Bakr, and testified with it for him? So, how come you allow a testimony of a group who

[154] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 21 H 1

belied themselves and testified upon it with the falsehood along with what we took your pledge from the word regarding that?''

وقال لي الشيخ أدام الله حراسته: هذا كلام موجز في البيان، والمعنى فيه على الايضاح أنه إذا كان الدليل عند من خالفنا على إمامة أبي بكر إجماع المهاجرين عليه فيما زعمه والانصار وكان معترفا ببطلان شهادة الانصار من حيث أقرت على نفسها بباطل ما ادعته من استحقاق الامامة

And the sheykh, may Allah-azwj Watch him, said to me, 'This is speech of one who is frustrated regarding the explanation, and meaning in it upon the clarification what when it was the evidence in the presence of the one who opposes us upon the imamate of Abu Bakr, the Emigrates and the Helpers were untied upon it in what he claimed, and they both acknowledged the falsity of the testimony of the Helpers from where they accepted upon themselves with the falsity of its claim of the rightfulness of the imamate.

فقد صار وجود شهادتهم كعدمها، وحصل الشاهد بإمامة أبي بكر بعض الامة لاكلها، وبطل ما ادعوه من الاجماع عليها، ولا خلاف بيننا وبين خصومنا أن إجماع بعض الامة ليس بحجة فيما ادعاه، وأن الغلط جائز عليه، وفي ذلك فساد الاستدلال على إمامة أبي بكر بما ادعاه القوم، وعدم البرهان عليها من جميع الوجوه.

So the existence of their testimony is like nothingness, and the witness attained the imamate of Abu Bakr by some of the community, not all of it, and it invalidates what they are claiming of the consensus upon it, and there is no differing between us and the ones debating us that the consensus of some of the community isn't a proof regarding what he claimed, and that the error is allowed upon it; and in that is the corruption of the evidence upon imamate of Abu Bakr with what the people are claiming, and the negation of the evidences upon it from the entirety of the aspects''.[155] (P.s. – This is not a Hadeeth)

3 - قال: وأخبرني الشيخ أيضا قال: جاء ضرار إلى أبي الحسن علي بن ميثم رحمه الله فقال له: يا أبا الحسن قد جئتك مناظرا، فقال له أبو الحسن: وفيم تناظرني ؟ قال: في الامامة، قال: ما جئتني والله مناظرا ولكنك جئت متحكما، قال ضرار: ومن أين لك ذلك ؟ قال أبو الحسن: علي البيان عنه، أنت تعلم أن المناظرة ربما انتهت إلى حد يغمض فيه الكلام فيتوجه الحجة على الخصم، فيجهل ذلك أو يعاند وإن لم يشعر بذلك منه أكثر مستمعيه بل كلهم، ولكنني أدعوك إلى منصفة في القول، اخترأحد الامرين: إما أنتقبل قولي في صاحبي وأقبل قولك في صاحبك فهذه واحدة، فقال ضرار: لا أفعل ذلك، قال له أبو الحسن: ولم لا تفعل ؟ قال: لانني إذا قبلت قولك في صاحبك قلت لي: إنه كان وصي رسول الله (صلى الله عليه وآله)، وأفضل من خلفه، وخليفته على قومه، وسيد المسلمين، فلا ينفعني بعد ذلك مثل أن أقول: إن صاحبي كان صديقا واختاره المسلمون إماما، لان الذي قبلته منك يفسد علي هذا، قال أبو الحسن: فاقبل قولي في صاحبك، وأقبل قولك في صاحبي، قال ضرار: وهذا لا يمكن أيضا لاني إذا قبلت قولك في صاحبي قلت لي: كان ضالا مضلا ظالما لآل محمد (صلى الله عليه وآله) قعد غير مجلسه، ودفع الامام عن حقه، وكان في عصر النبي (صلى الله عليه وآله) منافقا، فلا ينفعني قبولك قولي فيه: إنه كان خيرا فاضلا، وصاحبا أمينا، لانه قد انتقض بقبولي قولك

[155] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 21 H 2

فيه: إنه كان ضالا مضلا، فقال له أبو الحسن رحمه الله: فإذا كنت لا تقبل قولك في صاحبك ولا قولي فيه فما جئتني إلا متحكما، ولم تأتني مناظرا.

(P.s. – This is not a Hadeeth)

4 - قال: وأخبرني الشيخ أيده الله قال: قال أبو الحسن علي بن ميثم رحمه الله لرجل نصراني: لم علقت الصليب في عنقك ؟ قال: لانه شبه الشئ الذي صلب عليه عيسى (عليه السلام) قال أبو الحسن: أفكان (عليه السلام) يحب أن يمثل به ؟ قال: لا، قال فأخبرني عن عيسى أكان يركب الحمار ويمضي عليه في حوائجه ؟ قال: نعم. قال: أفكان يحب بقاء الحمار حتى يبلغ عليه حاجته ؟ قال: نعم، قال: فتركت ما كان يحب عيسى بقاءه وما كان يركبه في حياته بمحبة منه، وعمدت إلى ما حمل عليه عسى (عليه السلام) بالكره، و أركبه بالبعض له فعلقته في عنقك، فقد كان ينبغي على هذا القياس أن تعلق الحمار في عنقك وتطرح الصليب وإلا فقد تجاهلت .

(P.s. – This is not a Hadeeth)

5 - قال: وأخبرني الشيخ أدام الله عزه قال: سئل أبو الحسن علي بن ميثم رحمه الله فقيل له: لم صلى أمير المؤمنين (عليه السلام) خلف القوم ؟ قال: جعلهم بمثل سواري المسجد، قال السائل: فلم ضرب الوليد بن عقبة الحدبين يدي عثمان ؟ فقال: لان الحدله وإليه فإذا أمكنه إقامته أقامه بكل حيلة، قال: فلم أشار على أبي بكر وعمر ؟ قال: طلبا منه أن يحيى أحكام الله ويكون دينه القيم كما أشار يوسف على ملك مصر نظرا منه للخلق، ولان الارض والحكم فيها إليه، فإذا أمكنه أن يظهر مصالح الخلق فعل، وإذا لم يمكنه ذلك بنفسه توصل إليه على يدي من يمكنه طلبا منه لاحياء أمر الله تعالى، قال: فلم قعد عن قتالهم ؟ قال: كما قعد هارون بن عمران (عليه السلام) عن السامري وأصحابه وقد عبدوا العجل، قال: أفكان ضعيفا ؟ قال: كان كهارون حيث يقول: (يا ابن ام إن القوم استضعفوني وكادوا يقتلونني) وكان كنوح (عليه السلام) إذ قال: (إني مغلوب فانتصر) وكان كلوط (عليه السلام) إذ قال: (لو أن لي بكم قوة أو آوي إلى ركن شديد) وكان كهارون وموسى عليهما السلام إذ قال: (رب إني لا أملك إلا نفسي وأخي) قال: فلم قعد في الشورى ؟ قال: اقتدارا منه على الحجة، وعلما منه بأن القوم إن ناظروه وأنصفوه كان هو الغالب، ولو لم يفعل وجبت الحجة عليه، لانه من كان له حق فدعي إلى أن يناظر فيه فإن ثبت له الحجة اعطيه فلم يفعل بطل حقه وأدخل بذلك الشبهة على الخلق، وقد قال يومئذ: اليوم ادخلت في باب ان انصفت فيه وصلت إلى حقي يعني أن أبا بكر استبد بها يوم السقيفة ولم يشاور، قال: فلم زوج عمر بن الخطاب ابنته ؟ قال: لاظهاره الشهادتين، وإقراره بفضل رسول الله (صلى الله عليه وآله)، وأراد بذلك استصلاحه وكفه عنه، وقد عرض لوط (عليه السلام) بناته على قومه وهم كفار ليردهم عن ضلالهم، فقال: (هؤلاء بناتي هن أطهر لكم فاتقوا الله ولا تخزون في ضيفي أليس منكم رجل رشيد) .

(P.s. – This is not a Hadeeth)

6 - قال: وأخبرني الشيخ أدام الله عزه أيضا قال: دخل أبو الحسن علي بن ميثم رحمه الله على الحسن بن سهل وإلى جانبه ملحد قد عظمه والناس حوله فقال: لقد رأيت ببابك عجبا، قال: وما هو ؟ قال: رأيت سفينة تعبر بالناس من جانب إلى جانب بلا ملاح ولا ماصر ! فقال له صاحبه الملحد وكان بحضرته: إن هذا أصلحك الله لمجنون ! قال: قلت وكيف ذاك ؟ قال: خشب جماد لا حيلة له ولا قوة ولا حياة فيه ولا عقل كيف تعبر بالناس ؟ ! قال: فقال أبو الحسن: وأيما أعجب ؟ هذا أو هذا الماء الذي يجري

على وجه الارض يمنة ويسرة بلا روح ولا حيلة ولا قوى ؟ وهذا النبات الذي يخرج من الارض ؟ والمطر الذي ينزل من السماء ؟ ترعم أنت أنه لا مدبر لهذا كله وتنكر أن تكون سفينة تتحرك بلا مدبر وتعبر بالناس ! قال: فبهت الملحد.

(P.s. – This is not a Hadeeth)

7 - قال: وأخبرني الشيخ أدام الله عزه قال: سأل أبو الهذيل العلاف علي بن ميثم رحمه الله عند علي بن رياح فقال له: ما الدليل على أن عليا (عليه السلام) كان أولى بالامامة من أبي بكر ؟ فقال له: الدليل على ذلك إجماع أهل القبلة على أن عليا (عليه السلام) كان عند وفاة رسول الله (صلى الله عليه وآله) مؤمنا عالما كافيا، ولم يجمعوا بذلك على أبي بكر، فقال له أبو الهذيل: ومن لم يجمع عليه عافاك الله ؟ قال له أبو الحسن: أنا وأسلاف من قبل وأصحابي الآن، قال له أبو الهذيل: فأنت وأصحابك ضلال تائهون ! فقال له أبو الحسن: ليس جواب هذا الكلام إلا السباب واللطام.

(P.s. – This is not a Hadeeth)

8 - وقال رضي الله عنه: ومن حكايات الشيخ أدام الله عزه قال: سئل أبو محمد الفضل بن شاذان النيشابوري رحمه الله فقيل له: ما الدليل على إمامة أمير المؤمنين علي بن أبي طالب (عليه السلام) ؟ فقال: الدليل على ذلك من كتاب الله عزوجل، ومن سنة نبيه (صلى الله عليه وآله)، ومن إجماعه المسلمين .فأما كتاب الله تبارك وتعالى فقوله عزوجل: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول واولي الامر منكم) فدعانا سبحانه إلى طاعة اولي الامر كما دعانا إلى طاعة نفسه وطاعة رسوله، فاحتجنا إلى معرفة اولي الامر كما وجبت علينا معرفة الله تعالى، ومعرفة الرسول عليه وآله السلام، فنظرنا في أقاويل الامة فوجدناهم قد اختلفوا في اولي الامر، وأجمعوا في الآية على ما يوجب كونها في علي بن أبي طالب (عليه السلام)، فقال بعضهم: اولي الامر هم امراء السرايا، وقال بعضهم: هم العلماء، وقال بعضهم: هم القوام على الناس، والامرون بالمعروف، والناهون عن المنكر، وقال بعضهم: هم أمير المؤمنين علي بن أبي طالب والائمة من ذريته عليهم السلام، فسألنا الفرقة الاولة فقلنا لهم: أليس علي بن أبي طالب (عليه السلام) من امراء السرايا ؟ فقالوا: بلى، فقلنا للثانية: ألم يكن (عليه السلام) من العلماء ؟ قالوا: بلى، فقلنا للثالثة: أليس علي (عليه السلام) قد كان من القوام على الناس بالامر بالمعروف والنهي عن المنكر ؟ فقالوا: بلى، فصار أمير المؤمنين (عليه السلام) معينا بالآية باتفاق الامة واجتماعها، وتيقنا ذلك بإقرار المخالف لنافي الامامة والموافق عليها، فوجب أن يكون إماما بهذه الآية لوجود الاتفاق على أنه معني بها، ولم يجب العدول إلى غيره والاعتراف بإمامته لوجود الاختلاف في ذلك وعدم الاتفاق وما يقوم مقامه من البرهان. وأما السنة فإنا وجدنا النبي (صلى الله عليه وآله) استقضى عليا (عليه السلام) على اليمن، وأمره على الجيوش، وولاه الاموال، وأمره بأدائها إلى بني جذيمة الذين قتلهم خالد بن الوليد ظلما، واختاره لاداء رسالات الله سبحانه والابلاغ عنه في سورة براءة، واستخلفه عند غيبته على من خلف، ولم نجد النبي (صلى الله عليه وآله) سن هذه السنن في أحد غيره، ولا اجتمعت هذه السنن في أحد بعد النبي (صلى الله عليه وآله) كما اجتمعت في علي (عليه السلام)، وسنة رسول الله (صلى الله عليه وآله) بعد موته واجبة كوجوبها في حياته، وإنما يحتاج الامة إلى الامام بهذه الخصال التي ذكرناها، فإذا وجدناها في رجل قد سنها الرسول الله (صلى الله عليه وآله) فيه كان أولى بالامامة ممن لم يسن النبي فيه شيئا من ذلك. وأما الاجماع فإن إمامته ثبتت من جهته من وجوه: منها أنهم قد أجمعوا جميعا أن عليا (عليه السلام) قد كان إماما ولو يوما واحدا، ولم يختلف في ذلك أصناف أهل الامامة ثم اختلفوا فقالت طائفة: كان إماما في وقت كذا وكذا، وقالت طائفة: بل كان إماما بعد النبي (صلى الله عليه وآله) في جميع أوقاته، ولم يجمع الامة على غيره أنه كان إماما في الحقيقة طرفة عين، والاجماع أحق أن يتبع من الاختلاف. ومنها أنهم أجمعوا جميعا على أن عليا (عليه السلام) كان يصلح للامامة، وأن الامامة تصلح لبني هاشم، واختلفوا في غيره، وقالت طائفة: لم يكن تصلح لغير علي بن أبي طالب (عليه

~~السلام)، ولا تصلح لغير بني هاشم، والاجماع حق لا شبهة فيه، والاختلاف لا حجة فيه. ومنها أنهم أجمعوا على أن عليا (عليه السلام) كان بعد النبي (صلى الله عليه وآله) ظاهر العدالة واجبة له الولاية، ثم اختلفوا فقال قوم: كان مع ذلك معصوما من الكبائر والضلال، وقال آخرون: لم يك معصوما ولكن كان عدلا براتقيا على الظاهر، لا يشوب ظاهره الشوائب، فحصل الاجماع على عدالته (عليه السلام)، واختلفوا في نفي العصمة عنه (عليه السلام). ثم أجمعوا جميعا على أن أبا بكر لم يكن معصوما، واختلفوا في عدالته فقالت طائفة: كان عدلا، وقال آخرون: لم يكن عدلا، لانه أخذ ما ليس له، فمن أجمعوا على عدالته واختلفوا في عصمته أولى بالامامة وأحق ممن اختلفوا في عدالته وأجمعوا على نفي العصمة عنه.~~

(P.s. – This is not a Hadeeth)

9 - ~~ثم قال: ومن حكايات الشيخ وكلامه قال: سئل الفضل بن شاذان رحمه الله عما رووته الناصبة عن أمير المؤمنين (عليه السلام) أنه قال: (لا اوتي برجل يفضلني على أبي بكر وعمر إلا جلدته حد المفتري) فقال: إنما روى هذا الحديث سويدبن غفلة وقد أجمع أهل الآثار على أنه كان كثير الغلط، وبعد فإن نفس الحديث متناقض، لان الامة مجمعة على أن عليا (عليه السلام) كان عدلا في قضيته، وليس من العدل أن يجلد حد المفتري من لم يفتر، لان هذا جور على لسان الامة كلها، وعلي بن أبي طالب (عليه السلام) عندنا بريئ من ذلك. قال الشيخ أدام الله عزه: وأقول: إن هذا الحديث إن صح عن أمير المؤمنين (عليه السلام) ولن يصح بأدلة أذكرها بعد فإن الوجه فيه أن الفاضل بينه وبين الرجلين إنما وجب عليه حد المفتري من حيث أوجب لهما بالمفاضلة مالا يستحقانه من الفضل، لان المفاضلة لا يكون إلا بين مقاربين في الفضل، وبعد أن يكون في المفضول فضل، و إذا كانت الدلائل على أن من لاطاعة معه لا فضل له في الدين، وأن المرتد عن الاسلام ليس فيه شئ من الفضل الديني وكان الرجلان بجحدهما النص قبل قد خرجا عن الايمان بطل أن يكون لهما فضل في الاسلام، فكيف يحصل لهما من الفضل ما يقارب فضل أمير المؤمنين (عليه السلام) ؟ ! ومتى فضل إنسان أمير المؤمنين (عليه السلام) عليهما فقد أوجب لهما فضلا في الدين، فإنما استحق حد المفتري الذي هو كاذب، دون المفتري الذي هو راجم بالقبيح، لانه افترى بالتفضيل لامير المؤمنين (عليه السلام) عليهما من حيث كذب في إثبات فضل لهما في الدين، ويجري في هذا الباب مجرى من فضل البر التقي على الكافرالمرتد الخارج عن الدين، ومجرى من فضل جبرئيل (عليه السلام) على إبليس، ورسول الله (صلى الله عليه وآله) على أبي جهل بن هشام، في أن المفاضلة بين من ذكرناه يوجب لمن لا فضل له على وجه فضلا مقاربا لفضل العظماء عند الله تعالى، وهذا بين لمن تأمله. مع أنه لو كان هذا الحديث صحيحا وتأويله على ما ظنه القوم يوجب أن يكون حد المفتري واجبا على الرسول الله (صلى الله عليه وآله)، وحاشا له من ذلك، لان رسول الله (صلى الله عليه وآله) قد فضل أمير المؤمنين (عليه السلام) على سائر الخلق، وآخى بينه وبين نفسه، وجعله بحكم الله في المباهلة نفسه، وسد أبواب القوم إلا بابه، ورد أكثر الصحابة عن إنكاحهم ابنته سيدة نساء العالمين (عليها السلام) وأنكحه، وقدمه في الولايات كلها ولم يوخره، وأخبر أنه يحب الله ورسوله ويحبه الله ورسوله، وأنه أحب الخلق إلى الله تعالى، وأنه مولى من كان مولاه من الانام، وأنه منه بمنزلة هارون من موسى بن عمران، وأنه أفضل من سيدي شباب أهل الجنة، وأن حربه حربه وسلمه سلمه، وغير ذلك مما يطول شرحه إن ذكرناه. وكان أيضا يجب أن يكون (عليه السلام) قد أوجب الحد على نفسه إذ أبان فضله على سائر أصحاب الرسول الله (صلى الله عليه وآله) حيث يقول: (أنا عبد الله وأخو رسول الله، لم يقلها أحد قبلي ولا يقولها أحد بعدي إلا مفتر كذاب، صليت قبلهم سبع سنين) وفي قوله لعثمان وقد قال له: أبو بكر وعمر خير منك فقال: (بل أنا خير منك ومنهما، عبدت الله عزوجل قبلهما وعبدته بعدهما) وكان أيضا قد أوجب الحد على ابنه الحسن وجميع ذريته وأشياعه وأنصاره وأهل بيته، فإنه لا ريب في اعتقاد هم فضله على سائر الصحابة، وقد قال الحسن (عليه السلام) صبيحة الليلة التي قبض فيها أمير المؤمنين (عليه السلام): (لقد قبض الليلة رجل ما سبقه الاولون بعمل، ولا أدركه الآخرون) وهذه المقالة متهافتة جدا. وقال الشيخ أيده الله:~~

ولست أمنع العبارة بأن أمير المؤمنين (عليه السلام) كان أفضل من أبي بكر وعمر على معنى تسليم فضلهما من طريق الجدل، أو على معتقد الخصوم في أن لهما فضلا في الدين، وأما على تحقيق القول في المفاضلة فإنه غلط وباطل. قال الشيخ: وشاهد ما أطلقت من القول ونظيره قول أمير المؤمنين (عليه السلام) في أهل الكوفة: (اللهم إني قد مللتهم وملوني، وسئمتهم وسئموني، اللهم فأبدلني بهم خيرا منهم، وأبدلهم بي شرا مني). ولم يكن في أمير المؤمنين (عليه السلام) شر، إنما أخرج الكلام على اعتقادهم فيه، ومثله قول حسان بن ثابت وهو يعني رسول الله (صلى الله عليه وآله): أتعجوه ولست له بكفو * فخير كما لشر كما الفداء. ولم يكن في رسول الله (صلى الله عليه وآله) شر، وإنما أخرج الكلام على معتقد الهاجي فيه، وقوله تعالى: (وإنا أو إياكم لعلى هدى أو في ضلال مبين) ولم يكن الرسول على ضلال.

(P.s. – This is not a Hadeeth)

10 — ثم قال رضي الله عنه: ومن حكايات الشيخ وكلامه: قال الشيخ أيده الله: وقد كان الفضل بن شاذان رحمه الله استدل على إمامة أمير المؤمنين (عليه السلام) بقول الله تعالى: (واولو الارحام بعضهم أولى ببعض في كتاب الله من المؤمنين والمهاجرين) قال: وإذا أوجب الله تعالى للاقرب برسول الله (صلى الله عليه وآله) الولاية وحكم بأنه أولى به من غيره وجب أن أمير المؤمنين (عليه السلام) كان أولى بمقام رسول الله (صلى الله عليه وآله) من كل أحد، قال الفضل: فإن قال قائل: فإن العباس كان أقرب إلى رسول الله (صلى الله عليه وآله) من علي (عليه السلام) قيل له: إن الله تعالى لم يذكر الاقرب بالنبي (صلى الله عليه وآله) دون أن علقه بوصف فقال: (النبي أولى بالمؤمنين من أنفسهم وأزواجه امهاتهم واولو الارحام بعضهم أولى ببعض في كتاب الله من المؤمنين والمهاجرين) فشرط في الاولى بالرسول الايمان والهجرة، ولم يكن العباس من المهاجرين ولا كانت له هجرة باتفاق. قال الشيخ رحمه الله: وأقول: إن أمير المؤمنين (عليه السلام) كان أقرب إلى رسول الله (صلى الله عليه وآله) من العباس وأولى بمقامه منه إن ثبت أن المقام موروث، وذلك أن عليا (عليه السلام) كان ابن عم رسول الله لابيه وامه، العباس رحمه الله عمه لابيه، ومن تقرب بسببين كان أقرب ممن يتقرب بسبب واحد. وأقول: إنه لو لم تكن فاطمة عليها السلام موجودة بعد رسول الله (صلى الله عليه وآله) لكان أمير المؤمنين أحق بتركته من العباس رحمه الله، ولو ورث مع الولد أحد غير الابوين والزوج والزوجة لكان أمير المؤمنين أحق بميراثه (صلى الله عليه وآله) مع فاطمة (عليها السلام) من العباس بما قدمت من انتظامه القرابة من جهتين، واختصاص العباس بها من جهة واحدة. قال الشيخ أيده الله: ولست أعلم بين أهل العلم خلافا في أن عليا (عليه السلام) ابن عم رسول الله (صلى الله عليه وآله) لابيه وامه، وأن العباس رضي الله عنه كان عمه لابيه خاصة، ويدل على ذلك ما رواه نقلة الآثار وهو أن أبا طالب رحمه الله مر على رسول الله (صلى الله عليه وآله) وعلي (عليه السلام) إلى جنبه، فلما سلم قال: ما هذا يا ابن أخ، فقال له رسول الله (صلى الله عليه وآله): شئ أمرني به ربي يقر بني إليه، فقال لابنه جعفر: يا بني صل جناح ابن عمك، فصلى رسول الله (صلى الله عليه وآله) بعلي وجعفر (عليهما السلام) يومئذ، فكانت أول صلاة جماعة في الاسلام، ثم أنشأ أبو طالب يقول: إن عليا وجعفرا ثقتي * عند ملم الزمان الكرب والله لا أخذل النبي ولا * يخذله من بني ذوحسب لاتخذ لا وانصرا ابن عمكما * أخي لامي من بينهم وأبي ومن ذلك ما رواه جابر بن عبد الله الانصاري رحمه الله قال: سمعت عليا (عليه السلام) ينشد ورسول الله يسمع: أنا أخو المصطفى لا شك في نسبي * معه ربيت وسبطاها ولدي جدي وجد رسول الله منفرد * وفاطمة زوجتي لا قول ذي فند فالحمد لله شكرا لا شريك له * البر بالعبد والباقي بلا أمد قال: فتبسم رسول الله (صلى الله عليه وآله) وقال له: صدقت يا علي. وفي ذلك أيضا يقول الشاعر: إن علي بن أبي طالب * جدا رسول الله جداه أبو علي وأبو المصطفى * من طينة طيبها الله

(P.s. – This is not a Hadeeth)

* (باب 22) * * (احتجاجات أبي جعفر الجواد ومناظراته صلوات الله عليه) *

CHAPTER 22 – ARGUMENTATION OF ABU JA'FAR AL-JAWAD-asws AND HIS-asws DEBATES

1 – فس: محمد بن الحسن، عن محمد بن عون النصيبي قال: لما أراد المأمون أن يزوج أبا جعفر محمد بن علي بن موسى عليهم السلام ابنته ام الفضل اجتمع عليه أهل بيته الادنين منه فقالوا: يا أمير المؤمنين ننشدك الله أن تخرج عنا أمرا قد ملكناه، وتنزع عنا عزا قد ألبسنا الله، فقد عرفت الامر الذي بيننا وبين آل علي (عليه السلام) قديما وحديثا،

Muhammad Bin Al Hassan, from Muhammad Bin Awn Al Naseybi who said,

'When Al-Mamoun wanted to get his daughter Umm Al-Fazl to be married to Abu Ja'far Muhammad-asws Bin Ali-asws Bin Musa-asws, his family, the ones close to him, gathered to him and said, 'O commander of the faithful! We adjure you with Allah-azwj that you are taking out from us a woman whom we have controlled and snatch away from us the honour which Allah-azwj has Clothed us with, for you do know the matter which is between us and the Progeny of Ali-asws, the ancient and the new'.

فقال المأمون: اسكتوا فوالله لاقبلت من أحد منكم في أمره، فقالوا: يا أمير المؤمنين أفتزوج قرة عينك صبيالم يتفقه في دين الله، ولا يعرف فريضة من سنة، ولا يميز بين الحق والباطل ؟ – ولابي جعفر (عليه السلام) يومئذ عشر سنين، أو إحدى عشرة سنة – فلو صبرت عليه حتى يتأدب ويقرأ القرآن ويعرف فرضا من سنة،

Al-Mamoun said, 'Be silent! By Allah-azwj, I will not accept from any one of you regarding his-asws matter'. They said, 'Will you marry a delight of your eyes to a boy who has no understanding of the Religion of Allah-azwj, nor does he-asws recognise an Obligation from a Sunnah, nor the distinction between the Truth and the falsehood?' – And in those days, Abu Ja'far-asws was ten years old, or eleven, 'If only you would be patient upon it until he-asws is educated and reads the Quran and recognises an Obligation from a Sunnah'.

فقال لهم المأمون: والله إنه أفقه منكم، وأعلم بالله وبرسوله وفرائضه وسننه وأحكامه، وأقرء لكتاب الله، وأعلم بمحكمه ومتشابهه وخاصه وعامه وناسخه ومنسوخه وتنزيله وتأويله منكم، فاسألوه فإن كان الامر كما قلتم قبلت منكم في أمره، وإن كان كما قلت علمتم أن الرجل خير منكم،

Al-Mamoun said to them, 'By Allah-azwj! He-asws is more understanding than you all, and more knowledgeable with Allah-azwj and His-azwj Rasool-saww, and His-azwj Obligations, and his-saww Sunnahs, and his-saww rulings, and more well-read of the Book of Allah-azwj, and more knowing with its Decisive and its Allegorical, and its Special and its General, and its Abrogating and its Abrogated, and its Revelation and its explanation that you all. So, ask him-asws, and if the matter was just as you are saying, I shall accept from you regarding his-asws matter, but if it was as I am saying, you will know that the man-asws is better than you'.

فخرجوا عنده وبعثوا إلى يحيى بن أكثم وأطمعوه في هدايا أن يحتال على أبي جعفر (عليه السلام) بمسألة لا يدري كيف الجواب فيها عند المأمون إذا اجتمعوا للتزويج،

They went out from him and sent for Yahya Bin Aksam and enticed him with gifts that he entraps Abu Ja'far-asws with such questions he-asws would not know how to answered regarding these in the presence of Al-Mamoun, when they gather for the marriage.

فلما حضروا وحضر أبو جعفر (عليه السلام) قالوا: يا أمير المؤمنين هذا يحيى بن أكثم إن أذنت له سأل أبا جعفر (عليه السلام) عن مسألة، فقال المأمون: يا يحيى سل أبا جعفر عن مسألة في الفقه لننظر كيف فقهه.

When they attended and Abu Ja'far-asws was present, they said, 'O commander of the faithful! This is Yahya Bin Aksam, if you could permit for him to ask Abu Ja'far-asws about issues'. Al-Mamoun said, 'O Yahya! Ask Abu Ja'far-asws about issues regarding the jurisprudent in order for us to see how his-asws understanding is'.

فقال يحيى: يا أبا جعفر أصلحك الله ما تقول في محرم قتل صيدا ؟

Yahya said, 'O Abu Ja'far, may Allah-azwj Keep you-asws well! What are you-asws saying regarding one in Ihraam killing a prey?'

فقال أبو جعفر (عليه السلام): قتله في حل أوفي حرم ؟ عالما أو جاهلا ؟ عمدا أو خطأ ؟ عبدا أو حرا، صغيرا أو كبيرا مبدئا أو معيدا ؟ من ذوات الطير أو من غيرها ؟ من صغار الصيد أو من كبارها ؟ مصرا عليها أو نادما ؟ بالليل في وكرها أو بالنهار عيانا ؟ محرما للحج أو للعمرة ؟

Abu Ja'far-asws said: 'Killed it outside or inside the Harrum (Sanctuary)? Was he knowledgeable or ignorant? Deliberately or mistakenly? Is he a slave or free, young or old, a first-timer or a repeater? From the variety of birds or from others? From young prey or from it's bigger ones? Persisting upon it or regretful? At night in its nest or at daytime visibility? Ihraam was for the Hajj or for the Umrah?'

قال: فانقطع يحيى بن أكثم انقطاعا لم يخف على أهل المجلس، وكثر الناس تعجبا من جوابه، ونشط المأمون، فقال: تخطب يا أبا جعفر ؟ فقال أبو جعفر (عليه السلام): نعم يا أمير المؤمنين،

He (the narrator) said, 'Yahya Bin Aksam was cut-off with a termination which was not hidden upon the people of the gathering, and most of the people were astounded from his-asws answer, and Al-Mamoun was energetic and he said, 'Would you-asws like to address (propose), O Abu Ja'far?' Abu Ja'far-asws said: 'Yes, O commander of the faithful'.

فقال المأمون: الحمدلله إقرارا بنعمته، ولا إلى إلا الله إخلاصا لعظمته، وصلى الله على محمد عند ذكره، وقد كان من فضل الله على الانام أن أغناهم بالحلال عن الحرام فقال: (وأنكحوا الايامى منكم والصالحين من عبادكم وإمائكم إن يكونوا فقراء يغنهم الله من فضله والله واسع عليم)

Al-Mamoun said, 'The Praise is for Allah-azwj accepting His-azwj Favours, and there is no god except Allah-azwj, being sincere to His-azwj Magnificence, and may Allah-azwj Send Salawat upon Muhammad-saww at his-saww mention, and it has been from the Grace of Allah-azwj upon the people that He-azwj Made them needless with the Permissible from the Prohibition, so He-azwj Said: '***And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32]***.

ثم إن محمد بن علي ذكرام الفضل بنت عبد الله، وبذل لها من الصداق خمس مائة درهم، وقد زوجت، فهل قبلت يا أبا جعفر ؟ فقال أبو جعفر (عليه السلام): نعم يا أمير المؤمنين قد قبلت هذا التزويج بهذا الصداق،

Then, Muhammad-asws Bin Ali-asws with honourable merit, (to marry) a daughter of a servant of Allah-azwj, and spends for her from the dower of five hundred Dirhams, and I have married her. Do you-asws accept, O Abu Ja'far-asws?' Abu Ja'far-asws said: 'Yes, O commander of the faithful! I-asws have accepted this marriage with this dower'.

ثم أولم عليه المأمون، وجاء الناس على مراتبهم في الخاص والعام، قال فبينا نحن كذلك إذ سمعنا كلاما كأنه كلام الملاحين في مجاو باتهم، فإذا نحن بالخدم يجرون سفينة من فضة فيها نسائج من أبريسم مكان القلوس، والسفينة مملوءة غالية فضمخوا لحى أهل الخاص بها ثم مدوها إلى دار العامة فطيبوهم.

Then Al-Mamoun provided the meal to him-asws, and the people came (to congratulate) upon their ranks, among the special ones (Shias) and the general (Muslims). While we were like that when we heard speech as if it was the speech of the navigators in their responses, and there we were with the servant running a ship of silber wherein were various perfumes and incense and oils, and the ship was filled with expensive stuff. The special people embalmed their beards with it, then extended it to the room of the generality, and they were perfumed.

فلما تفرق الناس قال المأمون: يا أبا جعفر إن رأيت أن تبين لنا ما الذي يجب على كل صنف من هذه الاصناف التي ذكرت في قتل الصيد،

When the people dispersed, Al-Mamoun said, 'O Abu Ja'far-asws! If you-asws see fit, you-asws could explain to us what is that which is Obligated upon every type from these types which you-asws mentioned regarding killing the prey'.

فقال أبو جعفر (عليه السلام): نعم يا أمير المؤمنين، إن المحرم إذا قتل صيدا في الحل والصيد من ذوات الطير من كبارها فعليه شاة وإذا أصابه في الحرم فعليه الجزاء مضاعفا، وإذا قتل في الحرم فعليه حمل قد فطم، وليس عليه قيمته لانه ليس في الحرم، وإذا قتله في الحرم فعليه الحمل وقيمته لانه في الحرم،

Abu Ja'far-asws said: 'Yes, O amir al-momineen! The one in Ihraam, when he kills a prey in the outside and the prey from the types of the bird from its big ones, then upon him is a sheep (as a penalty); and when he attains it in the Sanctuary, then upon him is the doubled penalty; and when he kills outside the Sanctuary then upon is a lamb which has been weaned and there wouldn't be its price upon him because he isn't in the Sanctuary, and when he kills it

inside the Sanctuary, then upon him is the lamb as well as its price because it is in the Sanctuary.

فإذا كان من الوحوش فعليه في حمار وحش بدنة، وكذلك في النعامة، فإن لم يقدر فإطعام ستين مسكينا، فإن لم يقدر فصيام ثمانية عشر يوما، وإن كانت بقرة فعليه بقرة، فإن لم يقدر فعليه إطعام ثلاثين مسكينا، فإن لم يقدر فليصم تسعة أيام، وإن كان ظبيا فعليه شاة، فإن لم يقدر فعليه إطعام عشرة مساكين، فإن لم يقدر فصيام ثلاثة أيام،

When it was from the wild animals, then upon him regarding a wild donkey is a camel, and like that regarding the ostrich. But if he is not able, then he should feed sixty poor ones, and if he is not able then Fasting of eighteen days. And if it was a cow, then upon him is a cow, and if he is not able then upon him is to feed thirty poor ones, and if he is not able then he should Fast nine days. And if it was an antelope, then upon him is a sheep, and if he is not able, then upon him is to feed ten poor ones, and if he is not able, the he should Fast three days.

وإن كان في الحرم فعليه الجزاء مضاعفا هديا بالغ الكعبة حقا واجبا عليه أن ينحره، فإنكان في حج بمنى حيث ينحر الناس، وإن كان في عمرة ينحره بمكة، ويتصدق بمثل ثمنه حتى يكون مضاعفا، وكذلك إذا أصاب أرنبا فعليه شاة، وإذا قتل الحمامة تصدق بدرهم، أو يشتري به طعاما لحمام الحرم، وفي الفرخ نصف درهم، وفي البيضة ربع درهم،

And if it was inside the Sanctuary then upon him would be the double penalty, an offering reaching the Kabah as an Obligatory right upon him that he sacrifices it, even if it was during Hajj at Mina where the people sacrifice, and even if it was during Umrah, he should sacrifice it at Makkah and give in charity with the like of its price until it becomes double. And, similar to that, when he attains a rabbit, then upon him is a sheep. And when he kills the dove he should give in charity with a Dirham, or he should buy some food with it for the doves of the Sanctuary; and regarding the chick is half a Dirham, and regarding the egg is a quarter of a Dirham.

وكل ما أتى به المحرم بجهالة فلا شئ عليه فيه إلا الصيد، فإن عليه الفداء بجهالة كان أو بعلم، بخطأ كان أو بعمد، وكل ما أتى العبد فكفارته على صاحبه بمثل ما يلزم صاحبه، وكل ما أتى به الصغير الذي ليس ببالغ فلا شئ عليه فيه،

And all what the one in Ihraam come with in ignorance, there is nothing upon him with regarding to it except the prey, for upon him is the ransoming whether it was due to the ignorance or with knowledge, due to a mistake or deliberately. And all what the slave come with, its expiation is upon his master with the like of what necessitates its owner; and all what the young one comes with who isn't with puberty, there is nothing upon him with regards to it.

وإن كان ممن عاد فهو ممن ينتقم الله منه، ليس عليه كفارة، والنقمة في الآخرة، وإن دل على الصيد وهو محرم فقتل فعليه الفداء، والمصر عليه يلزمه بعد الفداء عقوبة في الآخرة، والنادم عليه لا شئ عليه بعد الفداء،

And if it was from the one who repeated, he would be from the ones Allah-azwj will Take Revenge from him. There isn't an expiation upon him, and the Scourge is in the Hereafter.

And if he had pointed upon the prey while he was in Ihraam and it is killed, then upon him would be the ransoming, and the malice would necessitate him after the ransoming as a Punishment in the Hereafter; and the regretting one, there is nothing upon him after the ransoming.

وإذا أصاب ليلا في وكرها خطأ فلا شئ عليه إلا أن يتعمده، فإن تعمد بليل أو نهار فعليه الفداء، والمحرم للحج ينحر الفداء بمنى حيث ينحر الناس، والمحرم للعمرة ينحر بمكة.

And when he attained at night in its nest mistakenly, there is nothing upon him unless he had deliberated it, for it he deliberates at night or day, then upon him is the ransoming. And the one in Ihraam for Hajj would sacrifice the ransom at Mina where the people sacrifice, and the one in Ihraam for the Umrah would sacrifice at Makkah'.

فأمر المأمون أن يكتب ذلك كله عن أبي جعفر (عليه السلام)، قال: ثم دعا أهل بيته الذين أنكروا تزويجه عليه فقال لهم: هل فيكم أحد يجيب بمثل هذا الجواب ؟ قالوا: لا والله ولا القاضي،

Then Al-Mamoun order that all of it should be written down on behalf of Abu Ja'far-asws. Then he called his family, those who had denied his getting his daughter to him-asws and said to them, 'Is there anyone among you with the like of this answer?' They said, 'No, by Allah-azwj, and not even the judge'.

ثم قال: ويحكم أهل هذا البيت خلومنكم ومن هذا الخلق، أو ما علمتم أن رسول الله (صلى الله عليه وآله) بايع الحسن والحسين (عليهما السلام) وهما صبيان غير بالغين، ولم يبايع طفلا غيرهما ؟ أو ما علمتم أن أباه عليا (عليه السلام) آمن بالنبي (صلى الله عليه وآله) وهو ابن عشرة سنة ؟

Then he said, 'Woe be unto you! Are the People-asws of this Household and from this mannerism, or do you not know that Rasool-Allah-saww took the allegiance of Al-Hassan-asws and Al-Husayn-asws, and they-asws both children not adults, and did not take allegiance of any children apart from them-asws? Or, do you not know that his-asws father-asws Ali-asws believed in the Prophet-saww while he-asws was a boy of ten years?

وقبل الله ورسوله منه إيمانه ولم يقبل من طفل غيره، ولا دعا رسول الله (صلى الله عليه وآله) طفلا غيره إلى الايمان ؟ أو ما علمتم أنها ذرية بعضها من بعض يجري لآخرهم مثل ما يجرى لاولهم ؟ فقالوا: صدقت يا أمير المؤمنين كنت أنت أعلم به منا.

And Allah-azwj and His-azwj Rasool-saww Accepted his-asws Eman from him-asws, and did not Accept from any child apart from him-asws, nor did Rasool-Allah-saww invite any child apart from him-asws to the Eman? Or do you not know they are offspring from each other, flowing to the last of them like what it flowed for their-asws first one? They said, 'You speak the truth, O commander of the faithful! You are more knowing with him-asws than us'.

قال: ثم أمر المأمون أن ينثر على أبي جعفر (عليه السلام) ثلاثة أطباق رقاع زعفران و مسك معجون بماء الورد، وجوفها رقاع، على طبق رقاع عمالات، والثاني ضياع طعمة لمن أخذها، والثالث فيه بدر، فأمر أن يفرق الطبق الذي عليه عمالات على بني هاشم خاصة، والذي عليه ضياع طعمة على الوزراء، والذي عليه البدر على القواد،

He-asws said: 'Then Al-Mamoun ordered that confetti be showered upon Abu Ja'far-asws, three dishes of delicate saffron and musk mixed in rose water, and in these were delicacies, upon a dish of delicate designs; and the second had a display of food items for the ones to take it, and the third wherein was surprise gifts. He ordered for the dishes to be separated, that upon which were delicacies especially upon the Clan of Hashim-asws, and that upon which was a display of food items, upon the ministers, and that upon which were surprise gifts, upon the chiefs.

ولم يزل مكرما لابي جعفر (عليه السلام) أيام حياته حتى كان يؤثره على ولده.

And he did not cease to be honouring to Abu Ja'far-asws for the days of his lifetime to the extent that he used to prefer him-asws over his own children''.[156]

2 – ف: قال المأمون ليحيى بن أكثم: اطرح على أبي جعفر محمد بن الرضا (عليه السلام) مسألة تقطعه فيها، فقال يحيى: يا أبا جعفر ما تقول في رجل نكح امرأة على زنى أتحل له أن يتزوجها ؟

Al-Mamoun said to Yahya Bin Aksam, 'Throw questions upon Abu Ja'far Muhammad-asws Bin Al-Reza-asws to cut him-asws down in it'. Yahya said, 'O Abu Ja'far-asws! What are you-asws saying regarding a man who married his woman (who was) upon adultery, is she Permissible for him to marry her?'

فقال (عليه السلام): يدعها حتى يستبرأها من نطفته ونطفة غيره، إذ لا يؤمن منها أن تكون قد أحدثت مع غيره حدثا كما أحدثت معه، ثم يتزوج بها إن أراد، فإنما مثلها مثل نخلة أكل رجل منها حراما ثم اشتراها فأكل منها حلالا.

He-asws said: 'He should leave her until she is free from his seed and seed of others, when there is no safety from her that she would have been with someone else anew as she had been with him. Then he can marry her whenever he wants. But rather, her example is an example of a palm tree the man eats from it unlawfully, then buys it, and eat from it lawfully'.

فانقطع يحيى، فقال له أبو جعفر (عليه السلام): يا أبا محمد ما تقول في رجل حرمت عليه امرأة بالغداة، وحلت له ارتفاع النهار، وحرمت عليه نصف النهار، ثم حلت له الظهر، ثم حرمت عليه العصر، ثم حلت له المغرب، ثم حرمت عليه نصف الليل، ثم حلت له مع الفجر، ثم حرمت عليه ارتفاع النهار، ثم حلت له نصف النهار ؟

Yahya was cut off, so Abu Ja'far-asws said to him: 'O Abu Muhammad! What are you saying regarding man, his woman is Prohibited unto him in early morning, and Permissible for him at the rising of the day, and Prohibited unto him at midday, then Permissible for him at Al-Zohr, then Prohibited unto him at Al-Asr, then Permissible for him at Al-Maghrib, then

[156] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 22 H 1

Prohibited unto him at midnight, then Permissible for him with the dawn, then Prohibited unto him at the rising of the day, then Permissible for him at midday?'

فبقي يحيى والفقهاء بلسا خرسا، فقال المأمون: يا ابا جعفر أعزك الله بين لنا هذا،

Yahya and the jurists remained confused, muted. Al-Mamoun said, 'O Abu Ja'far-asws! May Allah-azwj Honour you-asws! Explain this to us'.

قال: هذا رجل نظر إلى مملوكة لا تحل له فاشتراها فحلت له، ثم أعتقها فحرمت عليه، ثم تزوجها فحلت له، فظاهر منها فحرمت عليه، فكفر للظهار فحلت له، ثم طلقها تطليقة فحرمت عليه، ثم راجعها فحلت له، فارتد عن الاسلام فحرمت عليه، فتاب ورجع إلى الاسلام فحلت له بالنكاح الاول، كما أقر رسول الله (صلى الله عليه وآله) نكاح زينب مع أبي العاص بن الربيع حيث أسلم على النكاح الاول .

He-asws said: 'This is a man who looked at a slave girl not Permissible for him, so he bought her and she became Permissible for him. Then he liberated her, so she became Prohibited unto him. Then he married her, and she was Permissible for him. Then he did Zihar from her and she was Prohibited unto him. Then he expiated for the Zihar and she was Permissible for him. Then he divorced her, and she was Prohibited unto him. Then he returned to her and she was Permissible for him. He reneged and she became Prohibited unto him. Then he repented and returned to Islam and she became Permissible to him with the first marriage, just as Rasool-Allah-saww accepted the marriage of Zainab with Abu Al-Aas Bin Al-Rabie when he became a Muslim upon the first marriage''.[157]

[157] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 22 H 2

(باب 23) * * (احتجاجات أبي الحسن علي بن محمد النقي – صلوات الله عليه وأصحابه) * * (وعشائره – على المخالفين والمعاندين) *

CHAPTER 23 – ARGUMENTATIONS OF ABU AL-HASSAN ALI-asws BIN MUHAMMAD AL-NAQI-asws, AND HIS-asws COMPANIONS AND HIS-asws CLAN AGAINST THE ADVERSARIES AND THE OBSTINATE ONES

1 – ف: قال موسى بن محمد بن الرضا: لقيت يحيى بن أكثم في دار العامة فسألني عن مسائل فجئت إلى أخي علي بن محمد فدار بيني وبينه من المواعظ ما حملني و بصرني طاعته،

Musa, son of Muhammad Bin Al-Reza-asws said, 'I met Yahya Bin Aksam in a circle of the general Muslims. He asked me about certain issues, so I came to my brother Ali-asws son of Muhammad (Al-Taqi-asws) and the discussion went around between me and him-asws from the preaching what carried me and opened my eyes to his-asws obedience.

فقلت له: جعلت فداك إن ابن أكثم كتب يسألني عن مسائل لا فتيه فيها، فضحك ثم قال: فهل أفتيته ؟ قلت: لا، قال: ولم ؟ قلت: لم أعرفها، قال: وما هي ؟

I said to him-asws, 'May I be sacrificed for you-asws! Ibn Aksam wrote asking me about issues, there is no verdict in it'. He smiled then said: 'Did you not issue its verdict?' I said, 'No'. He-asws said: 'And why?' I said, 'I did not recognise it'. He-asws said: 'And what is it?'

قلت: كتب يسألني عن قول الله: (وقال الذي عنده علم من الكتاب أنا آتيك به قبل أن يرتد إليك طرفك) نبي الله كان محتاجا إلى علم آصف ؟

I said, 'He wrote asking me about the Words of Allah-azwj: ***The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. [27:40]***. A Prophet-as of Allah-azwj was needy to the knowledge of Asif-as?

وعن قوله تعالى: (ورفع أبويه على العرش وخروا له سجدا) أسجد يعقوب وولده ليوسف وهم أنبياء ؟

And about the Words of the Exalted: ***And he raised his parents upon the throne and they fell down to him in Sajdah to him [12:100]***, did Yaqoub-as and his-as sons-as do Sajdah to Yusuf-as while (although) they-as were Prophets-as?

وعن قوله: (فإن كنت في شك مما أنزلنا إليك فاسئل الذين يقرءون الكتاب) من المخاطب بالآية ؟ فإن كان المخاطب النبي (صلى الله عليه وآله) فقد شك وإن كان المخاطب غيره فعلى من إذا انزل الكتاب ؟

And about His-azwj Words: ***But if you are in doubt of what We Revealed to you, then ask those who have read the Book [10:94]***, who is Addressed by the Verse? If the Addressee was the

Prophet-saww, so he-saww had doubted, and if the Addressee was someone else, so upon whom then was the Book Revealed?

وعن قوله تعالى: (ولو أن ما في الارض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله) ما هذه الابحر ؟ وأين هي ؟

And about the Words of the Exalted: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]***. What are these oceans? And where are they?

وعن قوله تعالى: (فيها ما تشتهي الانفس وتلذ الاعين) فاشتهت نفس آدم أكل البر فأكل وأطعم فكيف عوقب ؟

And about the Words of the Exalted: ***and therein would be what the souls year for delights the eyes [43:71]***. The soul of Adam-as desired to eat the wheat, so he-as are and fed, how come he-as had consequences?

وعن قوله: (أو يزوجهم ذكرانا وإناثا) يزوج الله عباده الذكران فقد عاقب قوما فعلوا ذلك ؟ !.

And about His-azwj Words: ***Or He Pairs them as males and females, [42:50]***. Allah-azwj Paired His-azwj two male servants, and He-azwj has Punished a people who did that?

وعن شهادة المرأة جازت وحدها وقد قال الله: (وأشهدوا ذوي عدل منكم).

And about a testimony of the woman allowed as one, and Allah-azwj has Said: ***'and two just ones from you should bear witness, [65:2]***.

وعن الخنثى وقول علي: (يورث من المبال) فمن ينظر إذا بال إليه مع أنه عسى أن يكون امرأة وقد نظر إليها الرجال، أو عسى أن يكون رجلا وقد نظرت إليه النساء وهذا ما لا يحل.

And about the hermaphrodite and the words of Ali-asws: 'Would inherit from the urethra'. So, who can look when urinated to, along with that perhaps he would be looking at a woman and the men would have looked at her, or perhaps he happens to be a man and the women have looked at him, and this is from what is not Permissible.

وشهادة الجار إلى نفسه لا تقبل.

And testimony of the neighbour to himself, it is not acceptable.

وعن رجل أتى إلى قطيع غنم فرأى الراعي ينزو على شاة منها، فلما بصر بصاحبها خلى سبيلها فدخلت بين الغنم، كيف تذبح ؟ وهل يجوز أكلها أم لا ؟

And about a man who comes to a flock of sheep and he sees the shepherd snatching a sheep from it. When he saw its owner, freed its way and it entered to be between the sheep. How would it be slaughtered? And is it allowed to eat it or not?

وعن صلاة الفجر لم يجهر فيها بالقراءة وهي من صلاة النهار، وإنما يجهر في صلاة الليل.

And about Salat Al-Fajr not being loud in it with the recitation, and it is from Salat of the day, and rather he is loud in Salat of the night.

وعن قول علي (عليه السلام) لابن جرموز: (بشر قاتل ابن صفية بالنار) فلم لم يقتله وهو إمام ؟.

And the words of Ali[-asws] to Ibn Jarmouz: 'Give the news of the killer of Ibn Safiya of the Fire'. Why did he[-asws] not kill him and he[-asws] was an Imam[-asws]?'

وأخبرني عن علي (عليه السلام) لم قتل أهل صفين وأمر بذلك مقبلين ومدبرين، و أجاز على الجرحى، وكان حكمه يوم الجمل أنه لم يقتل موليا، ولم يجز على جريح، ولم يأمر بذلك، وقال: (من دخل داره فهو آمن، ومن ألقى سلاحه فهو آمن) لم فعل ذلك ؟ فإن كان الحكم الاول صوابا فالثاني خطاء.

And, inform me about Ali[-asws], why did he[-asws] kill the people of Siffeen and ordered with that forwards and backward, and allowed upon the injured, and his[-asws] decision on the day of Al-Jamal that he[-asws] would not kill a friend, and did not allow upon the injured, and why did he[-asws] order with that? And he[-asws] said: 'One who enters his house, he would be safe, and one who throws down his weapon, he would be safe'. Why did he[-asws] do that? So, if the first order was correct, then the second was a mistake.

وأخبرني عن رجل أقر باللواط على نفسه أيحد أم يدرء عنه الحد ؟.

And inform me about a man who accepts the sodomy upon himself, would he be legally Punished or the legal Punishment be staved from him?'

قال: اكتب إليه، قلت: وما أكتب ؟ قال: اكتب: بسم الله الرحمن الرحيم، وأنت فألهمك الله الرشد أتاني كتابك وما امتحنتنا به من تعنتك لتجد إلى الطعن سبيلا إن قصرنا فيها، والله يكافئك على نيتك، وقد شرحنا مسائلك فأصغ إليها سمعك، وذلل لها فهمك، واشغل بها قلبك، فقد لزمتك الحجة، والسلام.

He[-asws] said: 'Write to him'. I said, 'And what shall I write?' He[-asws] said: 'Write:

'In the Name of Allah[-azwj] the Beneficent, the Merciful! May Allah[-azwj] Inspire you with the rightful guidance. And you came to me with your letter and what we were tested by your intransigence in order to find a way if we are deficient in it. And may Allah[-azwj] Suffice you upon your intention, and we have explained your issues, therefore make your hearing to it, and humble your understanding to it, and pre-occupy your heart with it, for the proof will necessitate you. Greetings.

سألت عن قول الله جل وعز: (قال الذي عنده علم من الكتاب) فهو آصف ابن برخيا، ولم يعجز سليمان عن معرفة ما عرف آصف، لكنه صلوات الله عليه أحب أن يعرف امته من الجن والانس أنه الحجة من بعده، وذلك من علم سليمان (عليه السلام) أو دعه آصف بأمرالله ففهمه ذلك لئلا يختلف عليه في إمامته ودلالته، كما فهم سليمان في حياة داود عليهما السلام لتعرف نبوته وإمامته من بعده لتأكد الحجة على الخلق.

You asked about the Words of Allah-azwj Mighty and Majestic: ***The one with whom was the knowledge from the Book said, [27:40]***, it was Asif Bin Barkhiya-as, and Suleyman-as was not unable from knowing what Asif-as knew, but he-as loved that his-as community from the Jinn and the humans should know that he (Asif-as) was the Divine Authority from after him-as, and that from the knowledge of Suleyman or his-as leaving Asif-as by the Command of Allah-azwj, so he-as would understand that lest he-as differs upon it regarding his-as Imamate and his-as evidence, just as Suleyman-as understood during the lifetime of Dawood-as in order to recognise his-as Prophet-hood and his-as Imamate from after him-as in order to emphasise the proof upon the people.

وأما سجود يعقوب وولده كان طاعة لله ومحبة ليوسف، كما أن السجود من الملائكة لآدم لم يكن لآدم وإنما كان ذلك طاعة لله ومحبة منهم لآدم، فسجد يعقوب (عليه السلام) وولده ويوسف معهم شكرا لله باجتماع شملهم، ألم تره يقول في شكره ذلك الوقت: (رب قد آتيتني من الملك وعلمتني من تأويل الاحاديث) إلى آخر الآية.

As for the Sajdahs of Yaqoub-as and his-as sons, it was obedience to Allah-azwj and love for Yusuf-as, just as the Sajdahs of the Angels to Adam-as did not happen for Adam-as, and rather that was obedience to Allah-azwj and love from them for Adam-as. So, Yaqoub-as and his-as sons-as did Sajdah, and Yusuf-as was (also) with them-as, thanking Allah-azwj for the gathering of their family. Do you not see him-as saying during his-as thanking of that time: ***Lord! You have Given me from the kingdom and Taught me from the interpretation of the events. [12:101]*** – up to the end of the Verse.

وأما قوله: (فإن كنت في شك مما أنزلنا إليك فاسئل الذين يقرءون الكتاب) فإن المخاطب به رسول الله (صلى الله عليه وآله)، ولم يكن في شك مما انزل إليه، ولكن قالت الجهلة: كيف لم يبعث الله نبيا من الملائكة إذ لم يفرق بين نبيه وبيننا في الاستغناء عن المآكل والمشارب والمشي في الاسواق ؟ فأوحى الله تعالى إلى نبيه: (فاسئل الذين يقرءون الكتاب) بمحضر الجهلة هل بعث الله رسولا قبلك إلا وهو يأكل الطعام، و يمشي في الاسواق، ولك بهم اسوة،

And as for His-azwj Words: ***But if you are in doubt of what We Revealed to you, then ask those who have read the Book [10:94]***, the one Addressed by it is Rasool-Allah-saww, and he-saww did not happen to be in doubt from what was Revealed unto him-saww, but the ignorant ones said, 'How come Allah-azwj did not Send a Prophet-as to be from the Angels, when there is no difference between His-azwj Prophet-saww and us in the needlessness from the eating and drinking and walking in the markets?

So, Allah-azwj Revealed to His-azwj Prophet-saww: '***then ask those who have read the Book [10:94]***, due to the reproach of the ignorant ones, 'Has Allah-azwj Sent any Rasool-as except and he-as eats the food, and walks in the markets, and for you there is an example for them'.

وإنما قال: (فإن كنت في شك) ولم يكن ولكن للنصفة، كما قال تعالى: (تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم و أنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين) ولو قال: عليكم لم يجيبوا إلى المباهلة، وقد علم الله أن نبيه يؤدي عنه رسالاته وما هو من الكاذبين، فكذلك عرف النبي (صلى الله عليه وآله) أنه صادق فيما يقول، ولكن أحب أن ينصف من نفسه.

And rather He-azwj Said: '***But if you are in [10:94]***, and he-saww did not happen to be (in doubt), but for the fairness, just as Allah-azwj the Exalted Said: ***'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 had He-azwj Said: 'Upon you' (instead of 'the liars') they would not have answered him-saww to the imprecation, and Allah-azwj Had Known that His-azwj Prophet-saww will fulfil His-azwj Message on His-azwj behalf and he-saww was not from the liars. Similar to that the Prophet-saww is known to be a truthful in what he-saww said, but loved it to be fair from himself-saww.

وأما قوله: (ولو أن ما في الارض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله) فهو كذلك، لو أن أشجار الدنيا أقلام والبحر يمده سبعة أبحر وانفجرت الارض عيونا لنفدت قبل أن تنفد كلمات الله، وهي: عين الكبريت، وعين النمر، وعين البرهوت وعين طبرية، وحمة ما سبذان، وحمة إفريقية يدعى لسان، وعين بحرون،

As for His-azwj Words: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]***, so it is like that. Even if the trees of the word were pens, and the oceans to ink them were seven oceans, and the earth would bring forth springs, they would deplete before the depletion of the Words of Allah-azwj, and these are the springs of the sulphur, and spring of Tigris, and spring of Barhout, and spring of Tiberius, and hot spring of Sabdan, and a hot spring of Africa called Lasaan, and a spring of Baharwan.

ونحن كلمات الله التي لا تنفد ولا تدرك فضائلنا.

And we-asws are the Words of Allah-azwj who will not deplete nor can our-asws merits be realised.

وأما الجنة فإن فيها من المآكل والمشارب والملاهي ما تشتهي الانفس وتلذ الاعين، وأباح الله ذلك كله لآدم، والشجرة التي نهى الله عنها آدم وزوجته أن يأكلا منها شجرة الحسد، عهد إليهما أن لا ينظر إلى من فضل الله على خلائقه بعين الحسد، فنسي ونظر بعين الحسد ولم نجد له عزما.

And as for the Paradise, and therein from the food and the drinks and the amusements what the souls desire and the eyes delight with, Allah-azwj had Legalised all of that for Adam-as, and the tree which Allah-azwj Forbade Adam-as and his-as wife-as from to eat from him is the tree of jealousy. He-azwj Pacted to them-as that he-as will not look at the ones Allah-azwj had Merited upon His-azwj creatures with an eye of envy, but he-as forgot and looked with an eye of envy and we-asws did not find any determination being for him-as.

وأما قوله: (أو يزوجهم ذكرانا وإناثا) أي يولد له ذكور، ويولد له إناث، يقال لكل اثنين مقرنين: زوجان، كل واحد منهما زوج، ومعاذ الله أن يكون عنى الجليل ما لبست به على نفسك، تطلب الرخص لارتكاب المآثم، ومن يفعل ذلك يلق أثاما يضاعف له العذاب يوم القيامة ويخلد فيه مهانا إن لم يتب.

And as for His-azwj Words: ***Or He Pairs them as males and females, [42:50]***, that is males would be born for him, and females would be born for him, Saying for every two pairs, 'Pairs', each one of them being a pair, and Allah-azwj Forbid that the Majestic would happen to Mean what you are clothing with upon yourself, seeking the permission to indulge in the sin; and the one who does that would be committing a sin the Punishment would be doubled for him on the Day of Qiyamah and he would be eternally in it in disgrace, if he does not repent.

وأما شهادة المرأة وحدها التي جازت فهي القابلة جازت شهادتها مع الرضى، فإن لم يكن رضى فلا أقل من المرأتين، تقوم المرأة بدل الرجل للضرورة، لان الرجل لا يمكنه أن يقوم مقامها، فإن كانت وحدها قبل قولها مع يمينها.

As for the testimony of the woman alone which is allowed, is it (that of) the midwife. Her testimony is allowed with the satisfaction. If there does not happen to be a contentment, then not less than the two women. The woman would stand instead of the man due to the necessity, because the man is not able to stand in her place. So, if she was alone, her word will be accepted along with her oath.

وأما قول علي (عليه السلام) في الخنثى فهي كما قال: ينظر قوم عدول يأخذ كل واحد منهم مرآة ويقوم الخنثى خلفهم عريانة وينظرون في المرايا فيرون الشبح فيحكمون عليه.

As for the words of Ali-asws regarding the hermaphrodite, it is just as he-asws said: 'A group of just ones would look, each one of them, into a mirror, the hermaphrodite would stand behind them naked, and they would be looking into the mirror and they would see the resemblance and decide upon him.

وأما الرجل الناظر إلى الراعي وقد نزا على شاة فإن عرفها ذبحها وأحرقها، وإن لم يعرفها قسم الغنم نصفين وساهم بينهما فإذا وقع على أحد النصفين فقد نجا النصف الآخر، ثم يفرق النصف الآخر فلا يزال كذلك حتى تبقى شاتان فيقرع بينهما فأيها وقع السهم بها ذبحت واحرقت ونجا سائر الغنم.

As for the man, the beholder to the shepherd, and he had snatched a sheep. So, if he recognises it, slaughter it and burn it; and if he does not recognise it, the sheep would be divided into two halves and lots drawn between the two. So, when one of the two halves falls, the other half would be saved. Then the other half would be separated, and it would be like that until there would remain two sheep, and it would be voted (lots drawn) between the two. So whichever the lot falls with would be slaughtered and burnt, and the rest of the sheep would be saved.

وأما صلاة الفجر فالجهر فيها بالقراءة، لان النبي (صلى الله عليه وآله) كان يغلس بها فقراءتها من الليل.

As for Salat Al-Fajr, be loud in it with the recitation, because the Prophet-saww would be in the darkness of the end of the night, and recite it from the night.

وأما قول علي (عليه السلام): (بشر قاتل ابن صفية بالنار) فهو لقول رسول الله (صلى الله عليه وآله) وكان ممن خرج يوم النهر فلم يقتله أمير المؤمنين (عليه السلام) بالبصرة لانه علم أن يقتل في فتنة النهروان.

As for the words of Ali-asws: 'Give news of the killer of Ibn Safiya of the Fire', it is due to the words of Rasool-Allah-saww, and he was from the ones who came out on the day of Al-Nahr (Nahrwan), but Amir Al-Momineen-asws did not kill him at Basrah because he-asws knew that he would be killed in the Fitna of Al-Nahrwan.

وأما قولك: إن عليا قتل أهل صفين مقبلين ومدبرين، وأجاز على جريحهم وأنه يوم الجمل لم يتبع موليا ولم يجز على جريح، ومن ألقى سلاحه آمنه، ومن دخل داره آمنه، فإن أهل الجمل قتل إمامهم، ولم تكن لهم فئة يرجعون إليها، وإنما رجع القوم إلى منازلهم غير محاربين ولا مخالفين ولا منابذين،

And as for your words that Ali-asws killed the people of Siffeen forward and backward, and allowed upon their injured ones, and he-asws on the day of the camel did not pursue the ones turning around and did not allow upon the injured, and the one who threw down his weapon was safe, and the one who entered his house was say, (because) the people of the camel had killed their leader, and there did not happen to be a group to return to. And rather the people returned to their houses neither as combatants, nor as adversaries, nor as opponents.

رضوا بالكف عنهم، فكان الحكم فيهم رفع السيف عنهم والكف عن أذاهم، إذ لم يطلبوا عليه أعوانا، وأهل صفين كانوا يرجعون إلى فئة مستعدة، وإمام يجمع لهم السلاح والدروع والرماح و السيوف، ويسني لهم العطاء، ويهئ لهم الانزال، ويعود مريضهم ويجبر كسيرهم ويداوي جريحهم، ويحمل راجلهم، ويكسو حاسرهم، ويردهم فيرجعون إلى محاربتهم وقتالهم،

They were pleased with the restraint from them. The decision regarding them was raising the sword from them and the refraining from harming them when they did not see supporters against him-asws; but the people of Siffeen were returning to a group to prepare (another battle), and a leader who would gather for them the weaponry and the shields and the spears and the swords, give them the gifts, and give them the sustenance, and console their sick ones and mend their broken ones, and heal their injured ones, and carry their infantry, and clothe their unshielded ones, and return them, so they would come back to their war and fight against him-asws.

فلم يساوبين الفريقين في الحكم لما عرف من الحكم في قتال أهل التوحيد لكنه شرح ذلك لهم فمن رغب عرض على السيف أو يتوب من ذلك.

He-asws was not equal (in treatment) between the two groups in the decision when he-asws knew from the decision regarding the fighting the people of Al-Tawheed, but he-asws explained that to them. So, one who either desired the exposure of the sword or repented from that.

وأما الرجل الذي اعترف باللواط فإنه لم تقم عليه بينة، وإنما تطوع بالاقدار من نفسه، وإذا كان للامام الذي من الله أن يعاقب عن الله كان له أن يمن عن الله، أما سمعت قول الله: (هذا عطاؤنا) الآية

And as for the man who acknowledge with the sodomy, he is one a proof has not been established upon him, and rather he volunteered with the enablement from himself, and then it would be for the Imam[-asws] who is from Allah[-azwj] that he[-asws] punishes on behalf of Allah[-azwj], it would be for him[-asws] that he[-asws] confers on behalf of Allah[-azwj]. Have you not heard the Words of Allah[-azwj]: ***This is Our Gift, [38:39]*** – the Verse.

قد أنبئناك بجميع ما سألتناه فاعلم ذلك.

I[-asws] have informed you with the entirety of what you had asked of, therefore learn that''.[158]

2 – ~~وروى السيد المرتضى رحمه الله عن شيخه المفيد رضي الله عنه قال: دخل أبو هاشم داود بن القاسم الجعفري على محمد بن طاهر بعد قتل يحيى بن عمر المقتول بشاهي فقال له: أيها الأمير إنا قد جئناك لنهنئك بأمر لو كان رسول الله (صلى الله عليه وآله) حيالعزيناه به.~~

(P.s. – This is not a Hadeeth)[159]

3 – قال السيد المرتضى رضي الله عنه: أخبرني الشيخ أدام الله عزه مر سلاعن محمد بن عيسى بن عبيد اليقطيني، عن سعيد بن جناح، عن سليمان بن جعفر قال: قال لي أبو الحسن العسكري (عليه السلام): نمت وأنا افكر في بيت ابن أبي حفصة: أنى يكون وليس ذاك بكائن * لبني البنات وراثة الاعمام فإذا إنسان يقول لي: قد كان إذ نزل القرآن بفضله * ومضى القضاء به من الحكام ان ابن فاطمة المنوه باسمه * حاز الوراثة عن بني الاعمام وبقى ابن نثلة واقفا متحيرا * يبكي ويسعده ذو والارحام

Seyyid Al Murtaza said, 'It was informed to be by the sheykh, with an unbroken chain from Muhammad Bin Isa Bin Ubeyd Al Yaqteeni, from Saeed Bin Janah, from Suleyman Bin Ja'far who said,

'Abu Al-Hassan Al-Askari[-asws] said to me: 'I[-asws] rested and I[-asws] thought regarding the house of Ibn Abu Hafsa, 'I[-asws] became, that would not be happen to a son of a daughter would inherit the uncles. There was a person saying to me[-asws], 'It has happened, when the Quran Revealed with its merit, and they expired the ones judging by it from the rulings that a son[-asws] of (Syeda) Fatima[-asws], the prevented with his[-asws] name, will possess the inheritance from sons of the uncles, and there would remain a son of Nasla (mother of Al-Abbas), paused, confused, crying, and the relatives would make him happy''.[160]

4 – كتاب الاستدراك: قال: نادى المتوكل يوما كاتبا نصرانيا: أبانوح، فأنكروا كنى الكتابيين، فاستفتى فاختلف عليه، فبعث إلى أبي الحسن فوقع (عليه السلام): بسم الله الرحمن الرحيم: (تبت يدا أبي لهب) فعلم المتوكل أنه يحل ذلك لان الله قد كنى الكافر .

Kitab Al Istidrak, he said,

[158] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 1
[159] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 2
[160] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 3

'One day Al-Mutawakkil called a Christian scribe, 'Abu Nuh!' They denies teknonyming the scribes. So, he sought a verdict over it, and sent (a letter) to Abu Al-Hassan[-asws]. He[-asws] signed: 'In the Name of Allah[-azwj] the Beneficent, the Merciful: '***May both the hands of Abu Lahab perish [111:1]***'. So, Al-Mutakallim came to know by it, that is Permissible, because Allah[-azwj] had Teknonymed the Kafir''.[161]

[161] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 4

(باب 24) * * (احتجاج أبي محمد الحسن بن على العسكري عليهما السلام) *

CHAPTER 24 – ARGUMENTATION OF ABU MUHAMMAD Al-HASSAN AL ASKARI-asws

1 – قب: أبو القاسم الكوفي كتاب التبديل إن إسحاق الكندي كان فيلسوف العراق في زمانه، أخذ في تأليف تناقض القرآن وشغل نفسه بذلك وتفرد به في منزله، وإن بعض تلامذته دخل يوما على الامام الحسن العسكري (عليه السلام)، فقال له أبو محمد (عليه السلام): أما فيكم رجل رشيد يردع استاذكم الكندي عما أخذ فيه من تشاغله بالقرآن ؟ فقال التلميذ: نحن من تلامذته كيف يجوز منا الاعتراض عليه في هذا أو في غيره،

Abu Al Qasim Al Kufy in Kitab Al Tabdeel –

'Is'haq Al Kindy was a philosopher of Iraq in his era, he took to composing contradictions of the Quran and pre-occupied himself with that and isolated with it in his house, and one of his students entered one day to the Imam Hassan Al Askari-asws. Abu Muhammad-asws said to him: 'Is there no man of righteous guidance among you to return your teacher Al-Kindy from what he is taking with from pre-occupying with the Quran?' The student said, 'We are from his students, how can the objection be allowed for us against him regarding this or something else?

فقال له أبو محمد (عليه السلام): أتؤدي إليه ما القيه إليك ؟ قال: نعم، قال: فصر (فسرخ) إليه وتلطف في مؤانسته ومعونته على ما هو بسبيله، فإذا وقعت المؤانسة في ذلك فقال: قد حضرتني مسألة، أسألك عنها ؟ فإنه يستدعي ذلك منك، فقل له: إن أتاك هذا المتكلم بهذا القرآن هل يجوز أن يكون مراده بما تكلم به منه غير المعاني التي قد ظننتها أنك ذهبت إليها ؟

Abu Muhammad-asws said to him: 'Will you deliver to him what I-asws cast to you?' He said, 'Yes'. He-asws said: 'Go to him and be kind in your comforting and assisting him upon what he is with his ways. When the cordial regarding that, say, 'A question has presented to me, can I ask you about it?' He will invite that from you. Then say to him, 'This speaker has come with the Quran, is it allowed that His-azwj Intent with whatever he-saww spoke with from Him-azwj is other than the meaning which you are thinking of, going to it?'

فإنه سيقول: إنه من الجائز، لانه رجل يفهم إذا سمع، فإذا أوجب ذلك فقل له: فما يدريك لعله قد أراد غير الذي ذهبت أنت إليه، فتكون واضعا لغير معانيه.

He would be saying, 'It is from the allowed', because he is a man who understand when he hears. So, when that is Obligated, then say to him, 'So, what makes you know that perhaps He-azwj had Intended other than which you are going with to it, so you will be placing it for another meaning'.

فصار الرجل إلى الكندي وتلطف إلى أن ألقى عليه هذه المسألة، فقال له: أعد علي، فأعاد عليه فتفكر في نفسه ورأى ذلك محتملا في اللغة، وسائغا في النظر.

The man came to Al Kindy and was kind until he cast this question unto him. He said to him, 'Repeat to me'. He repeated it to him. He thought within himself and view that as potential in the language, and high regarding the consideration''.[162]

[162] Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 24 H 1

(باب 25) * * (نادر فيما بين الصدوق محمد بن بابويه رحمة الله عليهما من مذهب) * * (الامامية، وأملى على المشائخ في مجلس واحد على ما أورده) * * (في كتاب المجالس) *

CHAPTER 25 – MISCELLANEOUS REGARDING WHAT Al-SADOUQ MUHAMMAD BIN BABUWAYH EXPLAINED FROM THE DOCTRINES OF THE IMAMITES, AND DICTATED TO THE SHEYKHS IN ONE GATHERING UPON WHAT IS REPORTED IN KITAB AL MAJAALIS

فقال رضي الله عنه: دين الامامية هو الاقرار بتوحيد الله تعالى ذكره، ونفي التشبيه عنه، وتنزيهه عما لا يليق به، والاقرار بأنبياء الله ورسله وحججه وملائكته و كتبه، والاقرار بأن محمدا (صلى الله عليه وآله) هو سيد الانبياء والمرسلين، وأنه أفضل منهم ومن جميع الملائكة المقربين، وأنه خاتم النبيين فلا نبي بعده إلى يوم القيامة، وأن جميع الانبياء والرسل والائمة عليهم السلام أفضل من الملائكة، وأنهم معصومون مطهرون من كل دنس ورجس، لا يهمون بذنب صغير ولا كبير ولاير تكبونه، وأنهم أمان لاهل الارض، كما أن النجوم أمان لاهل السماء. وأن الدعائم التي بني الاسلام عليها خمس: الصلاة، والزكاة، والصوم، و الحج، وولاية النبي والائمة بعده صلوات الله عليهم، وهم اثنا عشر إماما: أولهم أمير المؤمنين علي بن أبي طالب (عليه السلام)، ثم الحسن، ثم الحسين، ثم علي بن الحسين، ثم الباقر محمد بن علي، ثم الصادق جعفر بن محمد، ثم الكاظم موسى بن جعفر، ثم الرضا علي بن موسى، ثم الجواد محمد بن علي، ثم الهادي علي بن محمد، ثم العسكري الحسن بن علي، ثم الحجة بن الحسن بن علي (عليهم السلام). والاقرار بأنهم اولو الامر الذين أمر الله عزوجل بطاعتهم فقال: (أطيعوا الله وأطيعوا الرسول واولي الامر منكم) وأن طاعتهم طاعة الله، ومعصيتهم معصية الله و وليهم ولي الله، وعدم هم عدوالله عزوجل، ومودة ذرية النبي (صلى الله عليه وآله) إذا كانوا على منهاج آبائهم الطاهرين فريضة واجبة في أعناق العباد إلى يوم القيامة، وهي أجر النبوة لقول الله عزوجل: (قل لاأسئلكم عليه أجرا إلا المودة في القربى). والاقرار بأن الاسلام هو الاقرار بالشهادتين، والايمان هو إقرار باللسان، وعقد بالقلب، وعمل بالجوارح، لا يكون الايمان إلا هكذا. ومن شهد الشهادتين فقد حقن ماله ودمه إلا بحقهما، وحسابه على الله عزوجل. والاقرار بالمسألة في القبر حين يدفن الميت وبمنكر ونكير، وبعذاب القبر، والاقرار بخلق الجنة والنار، وبمعراج النبي (صلى الله عليه وآله) إلى السماء السابعة، ومنها إلى سدرة المنتهى، ومنها إلى حجب النور، وبمناجات الله عزوجل إياه، وأنه عرج به بجسمه وروحه على الصحة والحقيقة لاعلى الرؤيا في المنام، وأن ذلك لم يكن لان الله عز وجل في مكان هناك، لانه متعال عن المكان، ولكنه عزوجل عرج به (عليه السلام) تشريفا له، وتعظيما لمنزلته، وليريه ملكوت السماوات كما أراه ملكوت الارض، ويشاهد ما فيها من عظمة الله عزوجل، وليخبر امته بما شاهد في العلوم من الآيات والعلامات. والاقرار بالحوض والشفاعة للمذنبين من أصحاب الكبائر، والاقرار بالصراط والحساب والميزان واللوح والقلم والعرش والكرسي. والاقرار بأن الصلاة عمود الدين، وأنها أول ما يحاسب عليه العبد يوم القيامة من الاعمال، وأول ما يسأل عنه العبد بعد المعرفة، فإن قبلت قبل ما سواها، وإن ردت رد ما سواها، وأن المفروضات من الصلوات في اليوم والليلة خمس صلوات، وهي سبع عشر ركعة: الظهر أربع ركعات، والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة أربع ركعات، والغداة ركعتان. وأما النافلة فهي مثلا الفريضة: أربع وثلاثون ركعة: ثمان ركعات قبل الظهر، وثمان بعدها قبل العصر، وأربع ركعات بعد المغرب، وركعتان من جلوس بعد العشاء الآخرة يحسبان بركعة، وهي وترلمن لم يلحق الوتر آخرا الليل، وصلاة الليل ثماني ركعات، كل ركعتين بتسليمة، والشفع ركعتان بتسليمة، والوتر ركعة واحدة، ونافلة الغداة ركعتان، فجملة الفرائض والنوافل في اليوم والليلة

إحدى وخمسون ركعة، والاذان و الاقامة مثنى مثنى، وفرائض الصلاة سبع: الوقت، والطهور، والتوجه، والقبلة، والركوع والسجود، والدعاء. والقنوت في كل صلاة فريضة ونافلة في الركعة الثانية قبل الركوع وبعد القراءة، ويجزي من القول في القنوت: (رب اغفر وارحم وتجاوز عما تعلم إنك أنت الاعز الا حل الاكرم) ويجزى فيه أيضا ثلاث تسبيحات، وإن أحب المصلي أن يذكر الائمة (عليهم السلام) في قنوته ويصلي عليهم فيجعلهم. وتكبيرة الافتتاح واحدة، وسبع أفضل. ويجب الجهر ببسم الله الرحمن الرحيم في الصلاة عند افتتاح الفاتحة، وعند افتتاح السورة بعدها، وهي آية من القرآن، وهي أقرب إلى اسم الله الاعظم من سواد العين إلى بياضها. ويستحب رفع اليدين في كل تكبيرة في الصلاة وهو زين الصلاة. والقراءة في الاوليين من الفريضة الحمدو سورة، ولا تكون من العزائم التي يسجد فيها، وهي سجدة لقمان، وحم السجدة، والنجم، وسورة اقرء باسم ربك. ولا تكن السورة أيضا لايلاف أو ألم تركيف أو الضحى أو ألم نشرح، لان الايلاف وألم تركيف سورة واحدة، والضحى وألم نشرح سورة واحدة، فلا يجوز التفرد بواحدة منها في ركعة فريضة، فمن أراد أن يقرأ بها في الفريضة فليقرأ لايلاف وألم تركيف في ركعة، والضحى وألم نشرح في ركعة ولا يجوز القران بين سورتين في الفريضة، فأما في النافلة فلا بأس بأن يقرأ الرجل ما شاء، ولا بأس بقراءة العزائم في النوافل لانه إنما يكره ذلك في الفريضة. ويجب أن يقرأ في صلاة الظهر يوم الجمعة سورة الجمعة والمنافقين فبذلك جرت السنة، والقول في الركوع والسجود ثلاث تسبيحات، وخمس أحسن، وسبع أفضل، وتسبيحة تامة تجزي الركوع والسجود للمريض والمستعجل، فمن نقص من الثلاث تسبيحات في ركوعه أو في سجوده تسبيحة ولم يكن بمريض ولا مستعجل فقد نقص ثلث صلاته، ومن ترك تسبيحتين فقد نقص ثلثي صلاته، ومن لم يسبح في ركوعه وسجوده فلا صلاة له إلا أن يهلل أو يكبر أو يصلي على النبي (صلى الله عليه وآله) بعدد التسبيح، فإن ذلك يجزيه. ويجزي في التشهد الشهادتان، فما زاد فتعبد. والتسليم في الصلاة يجزي مرة واحدة مستقبل القبلة، ويميل بعينه إلى يمينه، ومن كان في جمع من أهل الخلاف سلم تسليمتين: عن يمينه تسليمة، وعن يساره تسليمة كما يفعلون، للتقية. وينبغي للمصلي أن يسبح بتسبيح الزهراء فاطمة عليها السلام في دبر كل فريضة، وهي أربع وثلاثون تكبيرة، وثلاث وثلاثون تسبيحة، وثلاث وثلاثون تحميدة، فانه من فعل ذلك بعد الفريضة قبل أن يثني رجليه غفر الله له، ثم يصلي على النبي والائمة عليهم السلام، ويدعو لنفسه بما أحب، ويسجد بعد فراغه من الدعاء سجدة الشكر يقول فيها ثلاث مرات: (شكر الله) ولا يدعها إلا إذا حضر مخالف للتقية. ولا يجوز التكفير في الصلاة، ولا قول آمين بعد فاتحة الكتاب، ولا وضع الركبتين على الارض في السجود قبل اليدين، ولا يجوز السجود إلا على الارض أو ما أنبتته الارض إلا ما اكل أو لبس، ولا بأس بالصلاة في شعر ووبر كل ما اكل لحمه، وما لا يؤكل لحمه فلا يجوز الصلاة في شعره ووبره إلا ما خصته الرخصة وهي الصلاة في السنجاب والسمور والفنك والخز، والاولى أن لا يصلى فيها، ومن صلى فيها جازت صلاته، وأما الثعالب فلا رخصة فيها إلا في حال التقية والضرورة. والصلاة يقطعها الريح إذا خرج من المصلي، أو غيرها مما ينقض الوضوء، أو يذكر أنه على غير وضوء، أو وجد أذى أو ضربانا لا يمكنه الصبر عليه، أو رعف فخرج من أنفه دم كثير، أو التفت حتى يرى من خلفه. ولا يقطع صلاة المسلم شئ مما يمر بين يديه من كلب أو امرأة أو حمار أو غير ذلك .ولا سهو في النافلة، فمن سها في نافلة فليس عليه شئ فليبن على ما شاء، وإنما السهو في الفريضة، فمن سها في الاوليين أعاد الصلاة، ومن شك في المغرب أعاد الصلاة، ومن شك في الغداة أعاد الصلاة. ومن شك في الثانية والثالثة أو في الثالثة والرابعة فليبن على الاكثر، فإذا سلم أتم ما ظن أنه قد نقص. ولا تجب سجدتا السهو على المصلي إلا إذا قام في حال قعوده، أو قعد في حال قيامه، أو ترك التشهد، أو لم يدر زاد في صلاته أو نقص منها، وهما بعد التسليم في الزيادة والنقصان، ويقال فيهما: (بسم الله وبالله السلام عليك أيها النبي ورحمة الله وبركاته) وأما سجدة العزائم فيقال فيها: (لا إله إلا الله حقا حقا، لا إله إلا الله إيمانا وتصديقا، لا إله إلا الله عبودية ورقا، سجدت لك يا رب تعبدا ورقا لا مستنكفا ولا مستكبرا، بل أنا عبد ذليل خائف مستجير) ويكبر إذا رفع رأسه. ولا يقبل من صلاة العبد إلا ما أقبل عليه منها بقلبه حتى أنه ربما قبل من صلاته ربعها أو ثلثها أو نصفها أو أقل من ذلك أو أكثر، ولكن الله عزوجل يتمها بالنوافل. وأولى الناس بالتقدم في جماعة أقرؤهم للقرآن، فإن كانوا

في القرآن سواء فأقدمهم هجرة، فإن كانوا في الهجرة سواء فأسنهم، فإن كانوا في السن سواء فأصبحهم وجها، وصاحب المسجد أولى بمسجده، ومن صلى بقوم وفيهم من هو أعلم منه لم يزل أمرهم إلى سفال إلى يوم القيامة. والجماعة يوم الجمعة فريضة واجبة، وفي سائر الايام سنة، من تركها رغبة عنها وعن جماعة المسلمين من غير علة فلا صلاة له. ووضعت الجمعة عن تسعة: عن الصغير، والكبير، والمجنون، والمسافر، و العبد، والمرءة، والمريض، والاعمى، ومن كان على رأس فرسخين. ويفضل صلاة الرجل في جماعة على صلاة الرجل وحده خمس وعشرين درجة في الجنة .وفرض السفر ركعتان إلا المغرب، فإن رسول الله (صلى الله عليه وآله) تركها على حالها في السفر والحضر. ولا يصلى في السفر من نوافل النهار شئ، ولا يترك فيه من نوافل الليل شئ، ولا يجوز صلاة الليل من أول الليل إلا في السفر، وإذا قضاها الانسان فهو أفضل له من أن يصليها من (في خ ل) أول الليل. وحد السفر الذي يجب فيه التقصير في الصلاة والافطار في الصوم ثمانية فراسخ، فإن كان سفر الرجل أربعة فراسخ ولم يرد الرجوع من يومه فهو بالخيار إن شاء أتم وإن شاء قصر، وإن أراد الرجوع من يومه فالتقصير عليه واجب، ومن كان سفره معصية فعليه التمام في الصوم والصلاة، والمتمم في السفر كالمقصر في الحضر، والذين يجب عليهم التمام في الصلاة والصوم في السفر: المكاري والكري والاشتقان وهو البريد والراعي والملاح لانه عملهم، وصاحب الصيد إذا كان صيده بطرا وأشرا وإن كان صيده مما يعود به على عياله فعليه التقصير في الصوم والصلاة، وليس من البر أن يصوم الرجل في سفره تطوعا، ولا يجوز للمفطر في السفر في شهر رمضان أن يجامع. والصلاة ثلاثة أثلاث: ثلث طهور، وثلث ركوع، وثلث سجود، ولا صلاة إلا بطهور. والوضوء مرة مرة، ومن توضأ مرتين فهو جائر إلا أنه لا يوجر عليه. و الماء كله طاهر حتى يعلم أنه قذر، ولا يفسد الماء إلا ما كانت له نفس سائلة، ولا بأس بالوضوء بماء الورد، والاغتسال به من الجنابة، وأما الماء الذي تسخنه الشمس فلا بأس بالوضوء منه، وإنما يكره الوضوء به وغسل الثياب والاغتسال لانه يورث البرص، والماء إذا كان قدر كر لم ينجسه شئ، والكر ألف رطل ومائتا رطل بالمدني .وروي أن الكر هو ما يكون ثلاثة أشبار طولا في ثلاثة أشبار عرضا في ثلاثة أشبار عمقا، وماء البئر طهور كله ما لم يقع فيه شئ ينجسه، وماء البحر طهور كله. ولا ينقض الوضوء إلا ما خرج من الطرفين من بول أو غائط أو ريح أو مني، والنوم إذا ذهب بالعقل ولا يجوز المسح على العمامة، ولا على القلنسوة، ولا يجوز المسح على الخفين والجوربين إلا من عدو يتقى، أو ثلج يخاف منه على الرجلين، فيقام الخفان مقام الجبائر فيمسح عليهما. وروت عائشة عن النبي (صلى الله عليه وآله) أنه قال: أشد الناس حسرة يوم القيامة من رأى وضوءه على جلد غيره. وقالت عائشة: لئن أمسح على ظهر عير بالفلاة أحب إلي من أن أمسح على خفي. ومن لم يجد الماء فليتيمم كما قال الله عزوجل: (فتيمموا صعيدا طيبا) و الصعيد: الموضع المرتفع، والطيب: الذي ينحدر عنه الماء، فإذا أراد الرجل أن يتيمم ضرب بيديه على الارض مرة واحدة ثم ينفضهما فيمسح بهما وجهه، ثم يضرب بيده اليسرى الارض فيمسح بها يده اليمنى من المرفق إلى أطراف الاصابع، ثم يضرب بيمينه الارض فيمسح بها يساره من المرفق إلى أطراف الاصابع، وقد روي أن يمسح الرجل جبينه وحاجبه ويمسح على ظهر كفيه، وعليه مضى مشائخنا رضي الله عنهم، وما ينقض الوضوء ينقض التيمم، والنظر إلى الماء ينقض التيمم، ومن يتمم وصلى ثم وجد الماء وهو في وقت الصلاة أو قد خرج الوقت فلا إعادة عليه، لان التيمم أحد الطهورين، فليتوضأ لصلاة اخرى. ولا بأس أن يصلي الرجل بوضوء واحد صلاة الليل والنهار كلها ما لم يحدث، وكذلك التيمم ما لم يحدث أو يصيب ماء. والغسل في سبعة عشر موطنا: ليلة سبع عشرة من شهر رمضان، وليلة تسع عشرة، وليلة إحدى وعشرين، وليلة ثلاث وعشرين، وللعيدين، وعند دخول الحرمين، وعند الاحرام، وغسل الزيارة، وغسل الدخول إلى البيت، ويوم التروية، ويوم عرفة، وغسل الميت، وغسل من غسل ميتا أو كفنه أو مسه بعدما برد، وغسل يوم الجمعة، وغسل الكسوف إذا احترق القرص كله ولم يعلم به الرجل، وغسل الجنابة فريضة، وكذلك غسل الحيض، لان الصادق (عليه السلام) قال: (غسل الجنابة والحيض واحد) و كل غسل فيه وضوء في أوله إلا غسل الجنابة لانه فريضة، وإذا اجتمع فرضان فأكبرهما يجزي عن أصغرهما. ومن أراد الغسل من الجنابة فليجتهد أن يبول ليخرج ما في إحليله من المني، ثم يغسل يديه ثلاثا من قبل أن يدخلهما الاناء، ثم يستنجي وينقي فرجه، ثم يضع على

رأسه ثلاث أكف من ماء، ويميز الشعر بأناملة حتى يبلغ الماء أصل الشعر كله، ثم يتناول الاناء بيده ويصبه على رأسه وبدنه مرتين، ويمر يده على بدنه كله، ويخلل اذنيه بإصبعيه، وكل ما أصابه الماء فقد طهر، وإذا ارتمس الجنب في الماء ارتماسة واحدة أجزأه ذلك من غسله، وإن قام في المطر حتى يغسله فقد اجزأه ذلك من غسله، ومن أحب أن يتمضمض ويستنشق في غسل الجنابة فليفعل، و ليس ذلك بواجب، لان الغسل على ما ظهر لا على ما بطن، غير أنه إذا أراد أن يأكل أو يشرب قبل الغسل لم يجزله إلا أن يغسل يديه ويتمضمض ويستنشق، فإنه إن أكل أو شرب قبل ذلك خيف عليه البرص، وإذا عرق الجنب في ثوبه وكانت الجنابة من حلال فحلال الصلاة في الثوب، وإن كانت من حرام فحرام الصلاة فيه. وأقل الحيض ثلاثة أيام، وأكثرها عشرة أيام، وأقل الطهر عشرة أيام، وأكثره لاحد له، وأكثر أيام النفساء التي تقعد فيها عن الصلاة ثمانية عشر يوما، و تستظهر بيوم أو يومين إلا أن تطهر قبل ذلك. والزكاة على تسعة أشياء: على الحنطة والشعير والتمر والزبيب والابل و البقر والغنم والذهب والفضة، وعفى رسول الله (صلى الله عليه وآله) عما سوى ذلك. ولا يجوز دفع الزكاة إلا إلى أهل الولاية، ولا يعطى من أهل الولاية الابوان و الولد والزوج والزوجة والمملوك وكل من يجبر الرجل على نفقته. والخمس واجب في كل شئ بلغ قيمته دينارا، من الكنوز والمعادن والغوص والغنيمة، وهو لله عزوجل ولرسوله (صلى الله عليه وآله) ولذي القربى من الاغنياء والفقراء واليتامى والمساكين وابن السبيل من أهل الدين. وصيام السنة ثلاثة أيام في كل شهر: خميس في أوله، وأربعاء في وسطه، وخميس في آخره، وصيام شهر رمضان فريضة وهو بالرؤية، وليس بالرأي ولا التظني، ومن صام قبل الرؤية أو أفطر قبل الرؤية فهو مخالف لدين الامامية. ولا تقبل شهادة النساء في الطلاق، ولا في رؤية الهلال، والصلاة في شهر رمضان كالصلاة في غيره من الشهور، فمن أحب أن يزيد فليصل كل ليلة عشرين ركعة: ثماني ركعات بين المغرب والعشاء الآخرة، واثنتا عشرة ركعة بعد العشاء الآخرة إلى أن يمضي عشرون ليلة من شهر رمضان، ثم يصلي كل ليلة ثلاثين ركعة: ثمان ركعات منها بين المغرب والعشاء، واثنين وعشرين ركعة بعد العشاء الآخرة، ويقرء في كل ركعة منها الحمد وما تيسر له من القرآن، إلا في ليلة إحدى وعشرين وليلة ثلاث و عشرين فإنه يستحب إحياؤهما وأن يصلي الانسان في كل ليلة منهما مائة ركعة، يقرء في كل ركعة الحمد مرة وقل هو الله أحد عشر مرات، ومن أحيا هاتين الليلتين بمذاكرة العلم فهو أفضل، وينبغي للرجل إذا كان ليلة الفطر أن يصلي المغرب ثلاثا ثم يسجد ويقول في سجوده: (يا ذا الطول، يا ذا الحول، يا مصطفي محمد وناصره. صل على محمد وآل محمد واغفر لي كل ذنب أذنبته ونسيته وهو عندك في كتاب مبين) ثم يقول مائة مرة: (أتوب إلى الله عزوجل) ويكبر بعد المغرب والعشاء الآخرة وصلاة الغداة والعيد والظهر والعصر كما يكبر أيام التشريق، ويقول: (الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد والله أكبر على ما هدانا والحمد لله على ما أبلانا) ولا يقول فيه: (ورزقنا من بهيمة الانعام) فان ذلك في أيام التشريق. وزكاة الفطرة واجبة تجب على الرجل أن يخرجها عن نفسه وعن كل من يعول من صغير وكبير وحر وعبد وذكر وانثى صاعا من تمر، أو صاعا من زبيب، أو صاعا من بر، أو صاعا من شعير، وأفضل ذلك التمر، والصاع أربعة أمداد، والمدوزن مائتين واثنين وتسعين درهما ونصف، يكون ذلك ألفا ومائة وسبعين وزنة ولا بأس بأن يدفع قيمته ذهبا أو ورقا، ولا بأس بأن يدفع عن نفسه وعمن يعول إلى واحد، ولا يجوز أن يدفع ما يلزم واحدا إلى نفسين، ولا بأس بإخراج الفطرة في أول يوم من شهر رمضان إلى آخره، وهي زكاة إلى أن يصلي العيد، فإن أخرجها بعد الصلاة فهي صدقة، وأفضل وقتها آخر يوم من شهر رمضان، ومن كان له مملوك مسلم أو ذمي فليدفع عنه الفطرة، ومن ولد له مولود يوم الفطرة قبل الزوال فليدفع عنه الفطرة، وإن ولد بعد الزوال فلا فطرة عليه، وكذلك إذا أسلم الرجل قبل الزوال أو بعده فعلى هذا. والحاج على ثلاثة أوجه: قارن، ومفرد، ومتمتع بالعمرة إلى الحج، ولا يجوز لاهل مكة وحاضريها التمتع بالعمرة إلى الحج، وليس لهم إلا الاقران والافراد لقول الله عزوجل: (ذلك لمن لم يكن أهله حاضري المسجد الحرام) وحد حاضري المسجد الحرام أهل مكة وحواليها على ثمانية وأربعين ميلا، ومن كان خارجا من هذا الحد فلا يحج إلا متمتعا بالعمرة إلى الحج ولا يقبل الله غيره. وأول الاحرام المسلخ، وآخره ذات عرق، وأوله أفضل، فإن رسول الله وقت لاهل العراق العقيق، ووقت لاهل الطائف قرن المنازل، ووقت لاهل اليمن يلملم، ووقت لاهل الشام المهيعة

وهي الجحفة، ووقت لاهل المدينة ذا الحليفة وهو مسجد الشجرة، ولايجوز الاحرام قبل بلوغ الميقات، ولايجوز تأخيره عن الميقات إلا لعلة أو تقية. وفرائض الحج سبعة: الاحرام، والتلبيات الاربع، وهي: (لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك لبيك) وغير ذلك من التلبية سنة. وينبغي للملبي أن يكثر من قوله: (لبيك ذا المعارج لبيك) فإنها تلبية النبي (صلى الله عليه وآله)، و الطواف بالبيت فريضة، والركعتان عند مقام إبراهيم (عليه السلام) فريضة، والسعي بين الصفا والمروة فريضة. والوقوف بالمشعر فريضة، وهدي التمتع فريضة، وما سوى ذلك من مناسك الحج سنة، ومن أدرك يوم التروية عند زوال الشمس إلى الليل فقد أدرك المتعة، ومن أدرك يوم النحر مزدلفة وعليه خمسة من الناس فقد أدرك الحج. ولا يجوز في الاضاحي من البدن إلا الثني، وهو الذي تم له خمس سنين ودخل في السادسة، ويجزي في المعز والبقر الثني، وهو الذي تم له سنة ودخل في الثانية، ويجزي من الضأن الجذع لسنة، ولا يجزي في الاضحية ذات عوار، ويجزي البقرة عن خمسة نفر إذا كانوا من أهل بيت، والثور عن واحد، والبدنة عن سبعة والجزور عن عشرة متفرقين، والكتبش عن الرجل وعن أهل بيته، وإذا عرت الاضاحي أجزأت شاة عن سبعين. ويجعل الاضحية ثلاثة أثلاث: ثلث يؤكل، وثلث يهدى، وثلث يتصدق به. ولايجوز صيام أيام التشريق فإنها أيام أكل وشرب وبعال، وجرت السنة في الافطار يوم النحر بعد الرجوع الصلاة، وفي الفطر قبل الخروج إلى الصلاة. والتكبير في أيام التشريق بمنى وفي دبر خمس عشر صلاة: من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الرابع، وبالامصار في دبر عشر صلوات: من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الثالث. وتحل الفروج بثلاثة وجوه: نكاح بميراث، ونكاح بلا ميراث، ونكاح بملك اليمين، ولا ولاية لاحد على المرأة إلا لابيها مادامت بكرا، فإذا كانت ثيبا فلا ولاية لاحد عليها، ولايزوجها أبوها ولاغيره إلا بمن ترضى بصداق مفروض، ولا يقع الطلاق إلا على الكتاب والسنة، ولا يمين في طلاق ولافي عتق، ولاطلاق قبل نكاح، ولاعتق قبل ملك، ولا عتق إلا ما اريد به وجه الله عزوجل. والوصية لا يجوز إلا بالثلث، ومن أوصى بأكثر من الثلث رد إلى الثلث، و ينبغي للمسلم أن يوصي لذوي قرابته ممن لا يرث بشئ من ماله قل أم كثر، ومن لم يفعل ذلك فقد ختم عمله بمعصية. سهام المواريث لا تعول على ستة، ولا يرث مع الولد والابوين أحد إلا زوج أو زوجة، والمسلم يرث الكافر ولا يرث الكافر المسلم، وابن الملاعنة لا يرثه أبوه ولا أحد من قبل أبيه، وترثه امه، فإن لم تكن له ام فأخواله وأقرباؤه من قبل امه ومتى أقر الملاعن بالولد بعد الملاعنة الحق به ولده، ولم ترجع إليه امرأته، فإن مات الاب ورثه الابن وإن مات الابن لم يرثه الاب. ومن شرائط دين الامامية اليقين والاخلاص والتوكل والرضا والتسليم و الورع والاجتهاد والزهد والعبادة والصدق والوفا وأداء الامانة إلى البر والفاجر لو إلى قاتل الحسين (عليه السلام)، والبر بالوالدين واستعمال المروة والصبر والشجاعة واجتناب المحارم وقطع الطمع عما في أيدي الناس والامر بالمعروف والنهي عن المنكر و الجهاد في سبيل الله بالنفس والمال على شرائطه، ومواساة الاخوان والمكافات على الصنائع، وشكر المنعم، والثناء على المحسن، والقناعة، وصلة الرحم، وبر الآباء والامهات، وحسن المجاورة، والايثار، ومصاحبة الاخيار، ومجانبة الاشرار، ومعاشرة الناس بالجميل، والتسليم على جميع الناس مع الاعتقاد بأن سلام الله لا ينال الظالمين، وإكرام المسلم ذي الشيبة، وتوقير الكبير، ورحمة الصغير وإكرام كريم كل قوم، والتواضع، والتخشع، وكثرة ذكر الله عزوجل، وتلاوة القرآن والدعاء، والاغضاء، والاحتمال، والمجاملة، والتقية، وحسن الصحابة، وكظم الغيظ، والتعطف على الفقراء و المساكين ومشاركتهم في المعيشة، وتقوى الله في السر والعلانية، والاحسان إلى النساء وما ملكت الايمان، وحفظ اللسان إلا من خير، وحسن الظن بالله عزوجل، والندم على الذنب، واستعمال السخاء والجود، والاعتراف بالتقصير، واستعمال جميع مكارم الافعال والاخلاق للدين والدنيا واجتناب مذامها في الجملة والتفصيل، واجتناب الغضب والسخط والحمية والعصبية والكبر، وترك التجبر واحتقار الناس و الفخر والعجب والبذاء والفحش والبغي وقطيعة الرحم والحسد والحرص والشره والطمع والخرق والجهل والسفه والكذب والخيانة والفسق والفجور واليمين الكاذبة وكتمان الشهادة والشهادة بالزور والغيبة والبهتان والسعاية والسباب واللعان والطعان والمكر والخديعة والغدر والنكث والقتل بغير حق والظلم والقساوة والجفاء والنفاق والرياء والزناء واللواط والربا، والفرار من الزحف والتعرب بعد الهجرة، وعقوق الوالدين،

~~والاحتيال على الناس، وأكل مال اليتيم ظلما، وقذف المحصنة. هذا ما اتفق إملاؤه على العجلة من وصف دين الامامية. وقال: وساملي شرح ذلك وتفسيره إذا سهل الله عزاسمه لي العود من مقصدي إلى نيسابور إن شاء الله، ولا حول ولا قوة إلا بالله العلي العظيم، وصلى الله على محمد وآله وسلم. أقول: سيأتي بيان مايخالف المشهور من عقائده وبسط القول في كل منها في أبوابها إن شاء الله تعالى، وإنما أوردناها لكونه من عظماء القدماء التابعين لآثار الائمة النجباء الذين لا يتبعون الآراء والاهواء، ولذا ينزل أكثر أصحابنا كلامه وكلام أبيه رضي الله عنهما منزلة النص المنقول والخبر المأثور.~~

(P.s. – This is not a Hadeeth)

(باب **26**) * * (نوادر الاحتجاجات والمناظرات من علمائنا رضوان الله عليهم) * * (في زمن الغيبة) *

CHAPTER 26 – MISCELLANEOUS ARGUMENTATIONS AND DEBATES FROM OUR SCHOLAR DURING THE ERA OF OCCULTATION

1 – ج: دخل أبو العلاء المعري الدهري على السيد المرتضى قدس الله سره فقال له: أيها السيد ما قولك في الكل ؟ فقال السيد: ما قولك في الجزء ؟ فقال: ما قولك في الشعرى ؟ فقال ما قولك في التدوير ؟ قال: ما قولك في عدم الانتهاء فقال: ما قولك في التحيز والناعورة ؟ فقال: ما قولك في السبع ؟ فقال: ما قولك في الزائد البري من السبع ؟ فقال: ما قولك في الاربع ؟ فقال: ما قولك في الواحد والاثنين ؟ فقال: ما قولك في المؤثر ؟ فقال ما قولك في المؤثرات ؟ فقال: ما قولك في النحسين ؟ فقال: ما قولك في السعدين ؟ فبهت أبو العلاء، فقال السيد المرتضى رضي الله عنه عند ذلك: الأكل ملحد ملهد. وقال أبو العلاء: أخذته من كتاب الله عزوجل (يا بني لا تشرك بالله إن الشرك لظلم عظيم) وقام وخرج، فقال السيد رضي الله عنه: قد غاب عنا الرجل وبعد هذا لايرانا. فسئل السيد رضي الله عنه عن شرح هذه الرموز والاشارات فقال: سألني عن الكل وعنده الكل قديم، ويشير بذلك إلى عالم سماه العالم الكبير، فقال: لي ما قولك فيه ؟ أراد أنه قديم، وأجبته عن ذلك وقلت له: ما قولك في الجزء ؟ لان عندهم الجزء محدث وهو المتولد عن العالم الكبير، وهذا الجزء هو العالم الصغير عندهم، وكان مرادي بذلك أنه إذا صح أن هذا العالم محدث فذلك الذي أشار إليه إن صح فهو محدث أيضا، لان هذا من جنسه على زعمه، والشئ الواحد والجنس الواحد لا يكون بعضه قديما وبعضه محدثا، فسكت لما سمع ما قلته. وأما الشعرى أراد أنها ليست من الكواكب السيارة، فقلت له: ما قولك في التدوير ؟ أردت أن الفلك في التدوير والدوران، فالشعري لا يقدح في ذلك. وأما عدم الانتهاء أراد بذلك أن العالم لا ينتهي لانه قديم، فقلت له: قد صح عندي التحيز والتدوير وكلاهما يد لان على الانتهاء. وأما السبع أراد بذلك النجوم السيارة التي هي عندهم ذوات الاحكام، فقلت له هذا باطل بالزائد البري الذي يحكم فيه بحكم لا يكون ذلك الحكم منوطا بهذه النجوم السيارة التي هي الزهرة والمشتري والمريخ وعطارد والشمس والقمر وزحل. وأما الاربع أراد بها الطبائع، فقلت له: ما قولك في الطبيعة الواحدة النارية يتولد منها دابة بجلدها تمس الايدي، ثم تطرح ذلك الجلد على النار فيحترق الزهومات ويبقى الجلد صحيحا، لان الدابة خلقها الله على طبيعة النار، والنار لا تحرق النار، والثلج أيضا يتولد فيه الديدان وهو على طبيعة واحدة، والماء في البحر على طبيعتين تتولد عنه السموك والضفادع والحيات والسلاحف وغيرها، وعنده لا يحصل الحيوان إلا بالاربع فهذا مناقض لهذا. وأما المؤثر أراد به الرحل فقلت له: ما قولك في المؤثر ؟ أردت بذلك أن المؤثرات كلهن عنده مؤثرات، فالمؤثر القديم كيف يكون مؤثرا ؟ وأما النحسين أراد بهما أنهما من النجوم السيارة إذا اجتمعا يخرج من بينهما سعد، فقلت له: ما قولك في السعدين إذا اجتمعا خرج من بينهما نحس ؟ هذا حكم أبطله الله تعالى ليعلم الناظر أن الاحكام لا تتعلق بالمسخرات، لان الشاهد يشهد على أن العسل والسكر إذا اجتمعا لا يحصل منهما الحنظل والعلقم، والحنظل والعلقم إذا اجتمعا لا يحصل منهما الدبس والسكر، هذا دليل على بطلان قولهم. وأما قولي: الأكل ملحد ملهد أردت أن كل مشرك ظالم، لان في اللغة: ألحد الرجل عن الدين: إذا عدل عن الدين، وألهد: إذا ظلم، فعلم أبو العلاء ذلك وأخبرني عن علمه بذلك فقرأ: (يا بني لا تشرك بالله) الآية. وقال: إن المعري لما خرج من العراق سئل عن السيد المرتضى رضي الله عنه فقال: يا سائلي عنه لما جئت أسأله * ألا هو الرجل العاري من العار لو جئته لرأيت الناس في رجل * والدهر في ساعة والارض في دار بيان: الناعورة: الدولاب، واستعير هنا للفلك الدوار.

(P.s. – This is not a Hadeeth)

2 - أقول: قال السيد المرتضى رضي الله عنه في كتاب الفصول: اتفق للشيخ أبي عبد الله المفيد رحمة الله عليه اتفاق مع القاضي أبي بكر أحمد بن سيار في دار الشريف أبي عبد الله محمد بن محمد بن طاهر الموسوي رضي الله عنه، وكان بالحضرة جمع كثير يزيد عددهم على مائة إنسان، وفيهم أشراف من بني علي وبني العباس ومن وجوه الناس والتجار حضروا في قضاء حق الشريف رحمه الله، فجرى من جماعة من القوم خوض في ذكر النص على أمير المؤمنين (عليه السلام)، وتكلم الشيخ أبو عبد الله أيده الله في ذلك بكلام يسير على ما اقتضته الحال، فقال له القاضي أبو بكر ابن سيار: خبرني ما النص في الحقيقة ؟ وما معنى هذه اللفظة ؟ فقال الشيخ أيده الله: النص هو الاظهار والابانة، من ذلك قولهم: فلان قدنص قلوصه: إذا أبانها بالسير، وأبرزها من جملة الابل، ولذلك سمي المفرش العالي (منصة) لان الجالس عليه يبين بالظهور من الجماعة، فلما أظهره المفرش سمي منصة على ما ذكرناه، ومن ذلك أيضا قولهم: قدنص فلان مذهبه: إذا أظهره وأبانه، ومنه قول الشاعر: وجيد كجيد الريم ليس بفاحش * إذا نصته ولا بمعطل يريد إذا هي أظهرته، وقد قيل: نصبته، والمعنى في هذا يرجع إلى الاظهار، فأما هذه اللفظة فإنها قد جعلت مستعملة في الشريعة على المعنى الذي قدمت، ومتى أردت حد المعنى منها قلت: حقيقة النص هو القول المنبئ عن المقول فيه على سبيل الاظهار. فقال القاضي: ما أحسن ما قلت ! ولقد أصبت فيما أو ضحت وكشفت، فخبرني الآن إذا كان النبي (صلى الله عليه وآله) قد نص على إمامة أمير المؤمنين (عليه السلام) فقد أظهر فرض طاعته، وإذا أظهره استحال أن يكون مخفيا، فما بالنا لا نعلمه إن كان الامر على ما ذكرت في حد النص وحقيقته ؟ فقال الشيخ أيده الله: أما الاظهار من النبي (صلى الله عليه وآله) فقد وقع ولم يك خافيا في حال ظهوره، وكل من حضره فقد علمه ولم يرتب فيه ولا اشتبه عليه، وأما سؤالك عن علة فقدك العلم به الآن وفي هذا الزمان فإن كنت لا تعلمه على ما أخبرت به عن نفسك فذلك لدخول الشبهة عليك في طريقه، لعدولك عن وجهه النظر في الدليل المفضي بك إلى حقيقته، ولو تأملت الحجة فيه بعين الانصاف لعلمته، ولو كنت حاضرا في وقت إظهار النبي له (صلى الله عليه وآله) لما أخللت بعلمه، ولكن اللعة في ذهابك عن اليقين فيه وما وصفناه. فقال: وهل يجوز أن يظهر النبي (صلى الله عليه وآله) شيئا في زمانه فيخفى عمن ينشأ بعد وفاته حتى لا يعلمه إلا بنظر ثاقب واستدلال عليه ؟ فقال الشيخ أيده الله تعالى: نعم يجوز ذلك، بل لابد منه لمن غاب عن المقام في علم ما كان منه إلى النظر والاستدلال وليس يجوز أن يقع له به علم الاضطرار لانه من جملة الغائبات، غير أن الاستدلال في هذا الباب يختلف في الغموض والظهور والصعوبة والسهولة على حسب الاسباب المعترضات في طرقه، وربما عرى طريق ذلك من سبب فيعلم بيسير من الاستدلال على وجه يشبه الاضطرار، إلا أن طريق النص حصل فيه من الشبهات للاسباب التي اعترضته ما يتعذر معها العلم به إلا بعد نظر ثاقب وطول زمان في الاستدلال. فقال: فإذا كان الامر على ما وصفت فما أنكرت أن يكون النبي (صلى الله عليه وآله) قد نص على نبي آخر معه في زمانه، أو نبي يقوم من بعده مقامه، وأظهر ذلك وشهره على حد ما أظهر به إمامة أمير المؤمنين (عليه السلام) فذهب عنا علم ذلك لكما ذهب عنا عم النص وأسبابه ؟ فقال له الشيخ أيده الله: أنكرت ذلك من قبيل أن العالم حاصل لي ولكل مقر بالشرع ومنكر له بكذب من ادعى ذلك على رسول الله (صلى الله عليه وآله)، ولو كان ذلك حقا لما عم الجميع على بطلانه وكذب مدعيه ومضيفه إلى النبي (صلى الله عليه وآله)، ولو تحرى بعض العقلاء من سامعي الاخبار عن علم ذلك لا حتجت في إفساده إلى تكلف دليل غير ما وصفت، لكن الذي ذكرت يغنيني عن اعتماد غيره فإن كان النص على الامامة نظيره فيجب أن يعم العلم ببطلانه جميع سامعي الاخبار حتى لا يختلف في اعتقاد ذلك اثنان، وفي تنازع الامة فيه واعتقاد جماعة صحته والعلم به واعتقاد جماعة بطلانه دليل على فرق ما بينه وبين ما عارضت به. ثم قال له الشيخ أدام الله حراسته: ألا أنصف القاضي من نفسه والتزم ما ألزمه خصومه فيما شاركهم فيه من نفي ما تفردوا به ؟ ففصل بينه وبين خصومه في قوله: إن النبي (صلى الله عليه وآله) قد نص على رجم الزاني وفعله، وموضع قطع السارق وفعله، وعلى صفة الطهارة والصلاة وحدود الصوم والحج والزكاة وفعل ذلك وبينه وكرره و شهره، ثم التنازع موجود في ذلك، وإنما يعلم الحق فيه وما عليه العمل من غيره بضرب من الاستدلال، بل في قوله: إن انشقاق القمر لرسول الله (صلى الله عليه وآله) كان

ظاهرا في حياته ومشهورا في عصره وزمانه، وقد أنكر ذلك جماعة من المعتزلة وغيرهم من أهل الملل والملحدة، وزعموا أن ذلك من توليد أصحاب السير ومؤلفي المغازي وناقلي الآثار، وليس يمكننا أن ندعي على من خالفنا فيما ذكرنا علم الاضطرار وإنما نعتمد على غلطهم في الاستدلال، فما يؤمنه أن يكون النبي (صلى الله عليه وآله) قدنص على نبي من بعده وإن عرى من العلم على سبيل الاضطرار، وبم يدفع أن يكون قد حصلت شبهات حالت بينه وبين العلم بذلك كما حصل لخصومه فيما عددناه ووصفناه، وهذا ما لافصل فيه. فقال له: ليس يشبه النص على أمير المؤمنين (عليه السلام) جميع ما ذكرت، لان فرض النص عندك فرض عام، وما وقع فيه الاختلاف فيما قدمت فروض خاصة، ولو كانت في العموم كهو لما وقع فيها الاختلاف. فقال الشيخ أيده الله: فقد انتقض الآن جميع ما اعتمدته، وبان فساده، و احتجت في الاعتماد إلى غيره، وذلك أنك جعلت موجب العلم وسبب ارتفاع الخلاف ظهور الشئ في زمان ما واشتهاره بين الملا، ولم تضم إلى ذلك غيره ولا شرطت فيه موصوفا سواه، فلما نقضناه عليك ووضح عندك دماره عدلت إلى التعلق بعموم الفرض وخصوصه، ولم يك هذا جاريا فيما سلف، والزيادة في الاعتلال انقطاع، والانتقال من اعتماد إلى اعتماد أيضا انقطاع، على أنه ما الذي يؤمنك أن ينص على نبي يحفظ شرعه فيكون فرض العمل به خاصا في العبادة كما كان الفرض فيما عددناه خاصا، فهل فيها من فصل يعقل ؟ فلم يأت بشئ تجب حكايته.

(P.s. – This is not a Hadeeth)

3 - قال: وروى الشيخ أنه قال بعض الشيعة لبعض الناصبة في محاورته له في فضل آل محمد عليهم السلام: أرأيت لو بعث الله نبيه (صلى الله عليه وآله) أين ترى كان يحط رحله وثقله ؟ قال: فقال له الناصب: كان يحطه في أهله وولده، قال: فقال له الشيعي: فإني قد حططت هو اي حيث يحط رسول الله (صلى الله عليه وآله) رحله وثقله.

(P.s. – This is not a Hadeeth)

4 - ومن كلام الشيخ أدام الله كفايته في إبطال إمامة أبي بكر من جهة الاجماع سأله المعروف بالكتبي فقال له: ما الدليل على فساد إمامة أبي بكر ؟ فقال له: الدلالة على ذلك كثيرة، فأنا أذكر لك منها دليلا يقرب من فهمك، وهو أن الامة مجتمعة على أن الامام لا يحتاج إلى إمام، وقد أجمعت الامة على أن أبا بكر قال على المنبر: (وليتكم ولست بخيركم، فإن استقمت فاتبعوني، وإن اعوججت فقوموني) فاعترف بحاجته إلى رعيته وفقره إليهم في تدبيره، ولا خلاف بين ذوى العقول أن من احتاج إلى رعيته فهو إلى الامام أحوج، وإذا ثبت حاجة أبي بكر إلى الامام بطلت إمامته بالاجماع المنعقد على أن الامام لا يحتاج إلى الامام، فلم يدر الكتبي بم يعترض، و كان بالحضرة من المعتزلة رجل يعرف بعرزالة فقال: ما أنكرت على من قال لك: إن الامة أيضا مجتمعة على أن القاضي لا يحتاج إلى قاض، والامير لا يحتاج إلى أمير، فيجب على هذا الاصل أن يوجب عصمة الامراء، أو يخرج من الاجماع. فقال له الشيخ: إن سكوت الاول أحسن من كلامك هذا، وما كنت أظن أنه يذهب عليك الخطأ في هذا الفصل، أو تحمل نفسك عليه مع العلم بوهنه، وذلك أنه لا إجماع في ما ذكرت، بل الاجماع في ضده، لان الامة متفقة على أن القاضي الذي هو دون الامام يحتاج إلى قاض هو الامام، وذلك يسقط ما تعلقت به، اللهم إلا أن تكون أشرت بالامير والقاضي إلى نفس الامام، فهو كما وصفت غير محتاج إلى قاض يتقدمه أو أمير عليه، وإنما استغنى عن ذلك لعصمته وكماله، فأين موضوع إلزامك عافاك الله ؟ فلم يأت بشئ.

(P.s. – This is not a Hadeeth)

5 – ومن كلام الشيخ أدام الله نعماه أيضا: سأله رجل من المعتزلة يعرف بأبي عمرو الشوطي فقال له: أليس قد اجتمعت الامة على أن أبا بكر وعمر كان ظاهر هما الاسلام ؟ فقال له الشيخ: نعم قد أجمعوا على أنهما كانا على ظاهر الاسلام زمانا، فأما أن يكونوا مجمعين على أنهما كانا في سائر أحوالهما على ظاهر الاسلام فليس في هذا إجماع، لاتفاق أنهما كانا على الشرك، ولوجود طائفة كثيرة العدد تقول: إنهما كانا بعد إظهارهما الاسلام على ظاهر كفر بجحد النص، وإنه قد كان يظهر منهما النفاق في حياة النبي (صلى الله عليه وآله). فقال الشوطي: قد بطل ما أردت أن اورده على هذا السؤال بما أوردت، وكنت أظن أنك تطلق القول على ما سألتك. فقال له الشيخ: قد سمعت ما عندي، وقد علمت ما الذي أردت فلم امكنك منه، ولكني أنا أضطرك إلى الوقوع فيما ظننت أنك توقع خصمك فيه، أليس الامة مجتمعة على أنه من اعترف بالشك في دين الله عزوجل والريب في نبوة رسول الله (صلى الله عليه وآله) فقد اعترف بالكفر وأقربه ؟ فقال: بلى، فقال له الشيخ: فإن الامة مجتمعة لا خلاف بينها على أن عمر بن الخطاب قال: ما شككت منذ أسلمت إلا يوم قاضى رسول الله (صلى الله عليه وآله) أهل مكة، فإني جئت إليه فقلت له: يا رسول الله ألست نبي ؟ فقال: بلى، فقلت: ألسنا بالمؤمنين ؟ قال: بلى، فقلت له: فعلام تعطي هذه الدنية من نفسك ؟ فقال: إنها ليست بدنية، ولكنها خير لك، فقلت له: أفليس وعدتنا أنك تدخل مكة ؟ قال: بلى، قلت: فما بالنالا ندخلها ؟ قال: وعدتك أن تدخلها العام ؟ قلت: لا، قال: فستدخلها إن شاء الله تعالى: فاعترف بشكه في دين الله عزوجل ونبوة رسوله، وذكر مواضع شكوكه وبين عن جهاتها، وإذا كان الامر على ما وصفناه فقد حصل الاجماع على كفره بعد إظهار الايمان واعترافه بموجب ذلك على نفسه، ثم ادعى خصوم من الناصبة أنه تيقن بعد الشك ورجع إلى الايمان بعد الكفر، فأطر حناقولهم لعدم البرهان منهم، واعتمدنا على الاجماع فيما ذكرناه، فلم يأت بشئ أكثر من أن قال :ما كنت أظن أن أحدا يدعي الاجماع على كفر عمر بن الخطاب حتى الآن، فقال الشيخ: فالآن قد علمت ذلك وتحققته، ولعمري أن هذا مما لم يسبقني إلى استخراجه أحد، فإن كان عندك شئ فأورده، فلم يأت بشئ.

(P.s. – This is not a Hadeeth)

6 – ومن كلام الشيخ أدام الله علوه أيضا: حضر في دار الشريف أبي عبد الله محمد بن محمد بن طاهر رحمه الله وحضر رجل من المتفقهة يعرف بالورثاني وهو من فهمائهم، فقال له الورثاني أليس من مذهبك أن رسول الله (صلى الله عليه وآله) كان معصوما من الخطاء، مبرءا من الزلل، مأمونا عليه السهور والغلط، كاملا بنفسه، غنيا عن رعيته ؟ فقال له الشيخ: بلى كذلك كان رسول الله (صلى الله عليه وآله)، قال: فما تصنع في قول الله عزوجل: (وشاورهم في الامر فإذا عزمت فتوكل على الله) أليس قد أمره الله تعالى بالاستعانة بهم في الرأي، و أفقره إليهم ؟ فكيف يصح لك ما ادعيت مع ظاهر القرآن وما فعله النبي (صلى الله عليه وآله) ؟ فقال الشيخ: إن رسول الله (صلى الله عليه وآله) لم يشاور أصحابه لفقر منه إلى رأيهم، ولا حاجة دعته إلى مشورتهم من حيث ظننت وتوهمت بل لامر آخر إنا نذكره لك بعد الايضاح عما خبرتك به، وذلك أنا قد علمنا أن رسول الله (صلى الله عليه وآله) كان معصوما من الكبائر، وإن خالفت أنت في عصمته من الصغائر، وكان أكمل الخلق باتفاق أهل الملة وأحسنهم رأيا، وأوفرهم عقلا، وأحكمهم تدبيرا، وكانت المواد بينه وبين الله تعالى متصلة، و الملائكة تتواتر عليه بالتوقيف عن الله سبحانه والتهذيب، والانباء له عن المصالح، وإذا كان بهذه الصفات لم يصح أن يدعوه داع إلى اقتباس الرأي من رعيته، لانه ليس أحد منهم إلا وهو دونه في سائر ما عددناه، وإنما يستشير الحكيم غيره على طريق الاستفادة والاستعانة برأيه إذا تيقن أنه أحسن رأيا منه، وأجود تدبيرا، وأكمل عقلا، أو ظن ذلك، فأما إذا أحاط علما بأنه دونه فيما وصفناه لم يكن لاستعانته في تدبيره برأيه معنى، لان الكامل لا يفتقر إلى الناقص فيما يحتاج فيه إلى الكمال، كما لا يفتقر العالم إلى الجاهل فيما يحتاج فيه إلى العلم، والآية ينبه متضمنها على ذلك، ألا ترى إلى قوله عزوجل: (وشاورهم في الامر فإذا عزمت فتوكل على الله) فعلق وقوع الفعل بعزمه دون رأيهم ومشورتهم ؟ ولو كان إنما

أمره بمشورتهم للاستضاءة برأيهم لقال له: فإذا أشاروا عليك فاعمل، وإذا اجتمع رأيهم على أمر فأمضه، فكان تعلق فعله بالمشورة دون العزم الذي يختص به، فلما جاء الذكر بما تلوناه سقط ما توهمته. وأما وجه دعائه لهم إلى المشورة عليه صلوات الله عليه فإن الله عزوجل أمره بتألفهم بمشورتهم وتعلمهم ما يصنعونه عند عزماتهم ليتأد بوابأدب الله عزوجل فاستشار هم لذلك لا لحاجة إلى رأيهم، على أن ههنا وجها آخر بينا: وهو أن الله سبحانه أعلمه أن في امته من يبتغي له الغوائل ويتربص به الدوائر، ويسر خلافه، ويبطن مقته، ويسعى في هدم أمره، وينافقه في دينه، ولم يعرفه أعيانهم ولا دله عليهم بأسمائهم فقال جل جلاله: (ومن أهل المدينة مردوا على النفاق لا تعلمهم نحن تعلمهم سنعذ بهم مرتين ثم يردون إلى عذاب عظيم). وقال جل اسمه: (وإذا ما انزلت سورة نظر بعضهم إلى بعض هل يرتكم من أحد ثم انصرفوا صرف الله قلوبهم بأنهم قوم لا يفقهون) وقال تبارك اسمه: (يحلفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم الفاسقين) وقال تعالى: (ويحلفون بالله إنهم لمنكم وما هم منكم ولكنهم قوم يفرقون) وقال عزوجل: (وإذا رأيتهم تعجبك أجسامهم وإن يقولوا تسمع لقولهم كأنهم خشب مسندة يحسبون كل صيحة عليهم هم العدو فاحذرهم قاتلهم الله أنى يؤفكون) وقال جل جلاله: (ولا يأتون الصلاة إلا وهم كسالى ولا ينفقون إلا وهم كارهون) وقال تبارك وتعالى: (وإذا قاموا إلى الصلاة قاموا كسالى يراءون الناس ولا يذكرون الله إلا قليلا). وقال سبحانه بعد أن نبأه عنهم في الجملة: (لو نشاء لاريناكهم فلعرفتهم بسيماهم ولتعرفنهم في لحن القول). فدل عليهم بمقالهم، وجعل الطريق له إلى معرفتهم ما يظهر من نفاقهم في لحن قولهم، ثم أمره بمشورتهم ليصل ما يظهر منهم إلى علم باطنهم، فإن الناصح يبدو نصيحته في مشورته، والغاش المنافق يظهر ذلك في مقاله، فاستشارهم (صلى الله عليه وآله) لذلك، ولان الله جل جلاله جعل مشورتهم الطريق إلى معرفتهم، ألا ترى أنهم لما أشاروا ببدر عليه (صلى الله عليه وآله) في الاسرى فصدرت مشورتهم عن نيات مشوبة في نصيحته كشف الله ذلك له، وذمهم عليه، وأبان عن إدغالهم فيه، فقال جل اسمه: (ماكان لنبي أن يكون له أسرى حتى يثخن في الارض تريدون عرض الدنيا والله يريد الآخرة والله عزيز حكيم * لولا كتاب من الله سبق لمسكم فيما أخذتم عذاب عظيم) فوجه التوبيخ إليهم، والتعنيف على رأيهم، وأبان لرسوله (صلى الله عليه وآله) عن حالهم، فيعلم أن المشورة لهم لم يكن للفقر إلى رأيهم، ولكن كانت لما ذكرناه. فقال شيخ من القوم يعرف بالجراحي وكان حاضرا: يا سبحان الله أترى أن أبا بكر وعمر كانا من أهل نفاق ؟ كلاما نظنك أيدك الله تطلق هذا، وما رأينا (صلى الله عليه وآله) استشار ببدر غيرهما، فإن كانا هما من المنافقين فهذا مالا نصبر عليه ولا نقوى على استماعه، وإن لم يكونا من جملة أهل النفاق فاعتمد على الوجه الاول، وهوأن النبي (صلى الله عليه وآله) أراد أن يتألفهم بالمشورة، ويعلمهم كيف يصنعون في امورهم. فقال له الشيخ أدام الله نعماءه: ليس هذا من الحجاج أيها الشيخ في شئ، و إنما هو في استكبار واستعظام معدول به عن الحجة والبرهان، ولم نذكر إنسانا بعينه وإنما أتينا بمجمل من القول ففصله الشيخ وكان غنيا عن تفصيله .وصاح الورثاني وأعلى صوته بالصياح يقول: الصحابة أجل قدرا من أن يكونوا من أهل النفاق ولاسيما الصديق والفاروق ! وأخذ في كلام نحو هذا من كلام السوقة والعامة وأهل الشغب والفتن. فقال له الشيخ أيده الله: دع عنك الضجيج وتخلص مما أوردته عليك من البرهان واحتل لنفسك وللقوم، فقد بان الحق وزهق الباطل بأهون سعي، والحمد لله رب العالمين.

(P.s. – This is not a Hadeeth)

7 -ومن كلام الشيخ أدام الله تأييده أيضا: سأله بعض أصحابه فقال له: إن المعتزلة والحشوية يدعون أن جلوس أبي بكر وعمر مع رسول الله (صلى الله عليه وآله) في العريش كان أفضل من جهاد أمير المؤمنين (عليه السلام) بالسيف، لانهما كانا مع النبي (صلى الله عليه وآله) في مستقره يدبران الامر معه (صلى الله عليه وآله)، ولولا أنهما أفضل الخلق عنده ما اختصهما بالجلوس معه، فبأي شئ تدفع هذا ؟. فقال له الشيخ: سبيل هذا القول أن يعكس وهذه القضية أن تقلب، وذلك أن النبي (صلى الله عليه وآله) لو علم أنهما لو كانا من جملة المجاهدين بأنفسهما يبارزان الاقران ويقتلان الابطال ويحصل لهما جهاد يستحقان به الثواب لما حال

بينهما وبين هذه المنزلة التي هي أجل وأشرف وأعلى وأسنى من القعود على كل حال بنص الكتاب، حيث يقول الله سبحانه: (لا يستوي القاعدون من المؤمنين غير اولي الضرر والمجاهدون في سبيل الله بأموالهم وأنفسهم فضل الله المجاهدين بأموالهم وأنفسهم على القاعدين درجة وكلا وعد الله الحسنى وفضل الله المجاهدين على القاعدين أجرا عظيما) فلما رأينا الرسول (صلى الله عليه وآله) قد منعهما هذه الفضيلة وأجلسهما معه علمنا أن ذلك لعلمه بأنهما لو تعرضا للقتال أو عرضا له لافسدا، إما بأن ينهزما، أويوليا الدبر كما صنعا يوم احد وخيبر وحنين، وكان يكون في ذلك عظيم الضرر على المسلمين، ولا يؤمن وقوع الوهن * (هامش) الشغب: كثرة الجلبة واللغط المؤدى إلى الشر. الفصول المختارة 1: 11 - 14. في نسخة: ما اختصهما بالجلوس عنده. وفي المصدر: لما اختصهما بالجلوس معه. النساء: 95 .فيهم بهيمة شيخين من جملتهم، أو كانا من فرط ما يلحقهما من الخوف والجزع يصيران إلى أهل الشرك مستأمنين، أوغير ذلك من الفساد الذي يعلمه الله تعالى، ولعله لطف للامة بأن أمر رسول الله (صلى الله عليه وآله) بحبسهما عن القتال، فأما ما توهموه من أنه حبسهما للاستعانة برأيهما فقد ثبت أنه كان كاملا وكانا ناقصين عن كماله، وكان (صلى الله عليه وآله) معصوما وكانا غير معصومين، وكان مؤيدا بالملائكة وكانا غير مؤيدين، وكان يوحى إليه و ينزل القرآن عليه ولم يكونا كذلك، فأي فقر يحصل له مع ما وصفناه إليهما لولا عمى القلوب وضعف الرأي وقلة الدين ؟ ! والذي يكشف لك عن صحة ما ذكرته آنفا في وجه إجلاسهما معه في العريش قول الله سبحانه: (إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون ويقتلون وعدا عليه حقا في التورية والانجيل والفرقان) فلا يخلو الرجلان من أن يكونا مؤمنين أو غير مؤمنين، فقد اشترى الله عزوجل أنفسهما منهما بالجنة على شرط القتال المؤدي إلى القتل منهما لغيرهما أو قتل غيرهما لهما، ولو كان ذلك كذلك لما حال النبي بينهما وبين الوفاء بشرط الله عليهما من القتل، وفي منعهما من ذلك دليل على أنهما بغير الصفة التي يعتقدها فيهما الجاهلون، فقد وضح بما بيناه أن العريش وبال عليهما، ودليل على نقصهما، وأنه بالضد مما توهموه، والمنة لله تعالى.

(P.s. – This is not a Hadeeth)

8 - وقال الشيخ أدام الله عزه: قال أبو الحسن الخياط جاءني رجل من أصحاب الامامة عن رئيس لهم زعم أنه أمره أن يسألني عن قول النبي (صلى الله عليه وآله) لابي بكر: (لا تحزن) أطاعة خوف أبي بكر أم معصية ؟ قال: فإن كان طاعة فقد نهاه عن الطاعة، وإن كان معصية فقد عصى أبو بكر. قال فقلت له: دع الجواب اليوم ولكن ارجع إليه واسأله عن قول الله تعالى لموسى (عليه السلام): (لا تخف) أيخلو خوف موسى (عليه السلام) من أن يكون طاعة أم معصية ؟ فإن يك طاعة فقد نهاه عن الطاعة، وإن يك معصية فقد عصى موسى (عليه السلام)، قال: فمضى ثم عاد إلي فقلت له: رجعت إليه ؟ قال: نعم، فقلت له: ما قال ؟ قال: قال لي: لا تجلس إليه. قال الشيخ أدام الله عزه: ولست أدري صحة هذه الحكاية، ولا ابعد أن يكون من تخرص الخياط، ولو كان صادقا في قوله: إن رئيسا من الشيعة أنفذ مسألة عن هذا السؤال لما قصر الرئيس عن إسقاط ما أورده من الاعتراض، ويقوى في النفس أن الخياط أراد التقبيح على أهل الامامة في تخرص هذه الحكاية، غير أني أقول له ولاصحابه: الفصل بين الامرين واضح، وذلك أني لو خليت وظاهر قوله تعالى لموسى عليه السلام: (لا تخف) وقوله تعالى لنبيه (صلى الله عليه وآله): (لا يحزنك قولهم) وما أشبه هذا مما توجه إلى الانبياء عليهم السلام لقطعت على أنه نهي لهم عن قبيح يستحقون عليه الذم، لان في ظاهره حقيقة النهي من قوله: (لا تفعل) كما أن في ظاهر خلافه ومقابله في الكلام حقيقة الامر إذا قال له: (افعل) لكنني عدلت عن الظاهر لدلالة عقلية أوجبت علي العدول، كما يوجب الدلالة على المرور مع الظاهر عند عدم الدليل الصارف عنه، وهي ما ثبت من عصمة الانبياء عليهم السلام التي ينبئ عن اجتنابهم الآثام، وإذا كان الاتفاق حاصلا على أن أبا بكر لم يكن معصوما كعصمة الانبياء عليهم السلام وجب أن يجري كلام الله تعالى فيما ضمنه من قصته على ظاهر النهي وحقيقته وقبح الحال التي كان عليها

فتوجه النهي إليه عن استدامتها، إذلا صارف يصرف عن ذلك من عصمته، ولاخبر عن الله سبحانه فيه، ولا عن رسوله (صلى الله عليه وآله)، فقد بطل ما أورده الخياط وهو في الحقيقة رئيس المعتزلة، وبان وهي اعتماده، ويكشف عن صحة ما ذكرناه ما تقدم به مشائخنا رحمهم الله وهو أن الله سبحانه لم ينزل السكينة قط على نبيه (صلى الله عليه وآله) في موطن كان معه فيه أحد من أهل الايمان إلا عمهم بنزول السكينة وشملهم بها، بذلك جاء القرآن قال الله سبحانه: (ويوم حنين إذ أعجبتكم كثر تكم فلن تغن عنكم شيئا وضاقت عليكم الارض بما رحبت ثم وليتم مدبرين ثم أنزل الله سكينته على رسوله وعلى المؤمنين (1) ولما لم يكن مع النبي (صلى الله عليه وآله) في الغار إلا أبو بكر أفرد الله سبحانه نبيه بالسكينة دونه، وخصه بها ولم يشركه معه، فقال عزاسمه: (فأنزل الله سكينته عليه وأيده بجنود لم تروها) فلو كان الرجل مؤمنا لجرى مجرى المؤمنين في عموم السكينة لهم، ولولا أنه أحدث بحزنه في الغار منكرا لاجله توجه النهي إليه عن استدامته لما حرمه الله تعالى من السكينة ما تفضل به على غيره من المؤمنين الذين كانوا مع رسول الله (صلى الله عليه وآله) في المواطن الاخر على ما جاء في القرآن ونطق به محكم الذكر بالبيان، وهذا بين لمن تأمله. قال الشيخ أيده الله: وقد حير هذا الكلام جماعة من الناصبة وضيق صدورهم فتشعبوا واختلفوا في الحيلة في التخلص منه، فما اعتمد منهم أحد إلا على ما يدل على ضعف عقله وسخف رأيه وضلاله عن الطريق، فقال قوم منهم: إن السكينة إنما نزلت على أبي بكر واعتلوا في ذلك بأنه كان خائفا رعبا، ورسول الله (صلى الله عليه وآله) كان آمنا مطمئنا، قالوا: والآمن غني عن السكينة، وإنما يحتاج إليها الخائف الوجل. قال الشيخ أيده الله: فيقال لهم: قد جنيتم بجهلكم على أنفسكم بطعنكم في كتاب الله بهذا الضعيف الواهي من استدلالكم، وذلك أنه لو كان ما اعتللتم به صحيحا لوجب أن لا تكون السكينة نزلت على رسول الله (صلى الله عليه وآله) في يوم بدر ولافي يوم حنين، لانه لم يك عليه السلام في هذين الموضعين خائفا ولا جزعا، بل كان آمنا مطمئنا متيقنا بكون الفتح له، وأن الله تعالى يظهره على الدين كله ولو كره المشركون، و فيما نطق به القرآن من تنزيل السكينة عليه ما يدمر على هذا الاعتلال. فإن قلتم: إن النبي (صلى الله عليه وآله) كان في هذين المقامين خائفا وإن لم يبد خوفه فلذلك نزلت السكينة عليه فيهما وحملتم أنفسكم على هذه الدعوى قلنا لكم: وهذه كانت قصته (صلى الله عليه وآله) في الغار فلم تدفعون ذلك ؟ فإن قلتم: إنه (صلى الله عليه وآله) قد كان محتاجا إلى السكينة في كل حال لينتفي عنه الخوف والجزع ولا يتعلقان به في شئ من الاحوال نقضتم ما سلف لكم من الاعتلال، وشهدتم ببطلان مقالكم الذي قدمناه، على أن نص التلاوة يدل على خلاف ما ذكر تموه و ذلك أن الله سبحانه قال: (فأنزل الله سكينته عليه وأيده بجنود لم تروها) فأنبأ الله عزوجل خلقه أن الذي نزلت عليه السكينة هو المؤيد بالملائكة، وإذا كانت الهاء التي في التأييد تدل على ما دلت عليه الهاء التي في نزول السكينة وكانت هاء الكناية من مبتدأ قوله: (إلا تنصروه فقد نصره الله) إلى قوله: (وأيده بجنود لم تروها) عن مكني واحد، ولم يجز أن تكون عن اثنين غيرين، كما لا يجوز أن يقول القائل: لقيت زيدا فأكرمته وكلمته، فيكون الكلام لزيد بهاء الكناية، ويكون الكرامة لعمرو أو خالد أو بكر، وإذا كان المؤيد بالملائكة رسول الله (صلى الله عليه وآله) باتفاق الامة فقد ثبت أن الذي نزلت عليه السكينة هو خاصة دون صاحبه وهذا مالا شبهة فيه .وقال قوم منهم: إن السكينة وإن اختص بها النبي (صلى الله عليه وآله) فليس يدل ذلك على نقص الرجل، لان السكينة إنما يحتاج إليها الرئيس المتبوع دون التابع، فيقال لهم: هذا رد على الله سبحانه، لانه قد أنزلها على الاتباع المرؤوسين ببدر وحنين وغيرهما من المقامات، فيجب على ما أصلتموه أن يكون الله سبحانه فعل بهم ما لم يكن بهم الحاجة إليه، ولو فعل ذلك لكان عابثا، تعالى الله عما يقول المبطلون علوا كبيرا. قال الشيخ أدام الله عزه: وههنا شبهة يمكن إيرادها هي أقوى مما تقدم، غير أن القوم لم يهتدوا إليها، ولا أظن أنها خطرت ببال أحد منهم، وهو أن يقول قائل: قد وجدنا الله سبحانه ذكر شيئين ثم عبر عن أحدهما بالكناية، فكانت الكناية عنهما معادون أن يختص بأحدهما، وهو مثل قوله سبحانه: (والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله) فأورد لفظة الكناية عن الفضة خاصة، وإنما أرادهما جميعا معا، وقد قال الشاعر: نحن بما عندنا وأنت بما * عندك راض والامر مختلف وإنما أراد: نحن بما عندنا راضون، وأنت راض بما عندك، فذكر أحد الامرين فاستغنى عن الآخر، كذلك يقول سبحانه:

(فأنزل الله سكينته عليه) ويريدهما جميعا دون أحدهما. والجواب عن هذا وبالله التوفيق: أن الاختصار بالكناية على أحد المذكورين دون عموم الجميع مجاز واستعارة واستعمله أهل اللسان في مواضع مخصوصة، وجاء به القرآن في أماكن محصورة، وقد ثبت أن الاستعارة ليست بأصل يجري في الكلام ولا يصح عليها القياس، وليس يجوز لنا أن نعدل عن ظواهر القرآن وحقيقة الكلام إلا بدليل يلجئ إلى ذلك، ولا دليل في قوله تعالى: (فأنزل الله سكينته عليه) فنتعدى من أجله المكني عنه إلى غيره. وشئ آخر: وهو أن العرب إنما تستعمل ذلك إذا كان المعنى فيه معروفا، والالتباس عنه مرتفعا، فتكتفي بلفظ الواحد عن الاثنين للاختصار، ولامانها من وقوع الشبهة فيه والارتياب، فأما إذا لم يكن الشئ معروفا وكان الالتباس عند أفراده متوهما لم يستعمل ذلك، ومن استعمله كان عندهم ملغزا معميا، ألا ترى أن الله سبحانه لما قال: (والذين يكنزون الذهب والفضة ولا ينفقونها) علم كل سامع للخطاب أنه أرادهما معا، مع ما قدمه من كراهة كنزهما المانع من إنفاقهما، فلما عم الشيئين بذكر ينتظمهما في ظاهر المقال بما يدل على معنى ما أخره من ذكر الانفاق اكتفى بذكر أحدهما للاختصار، وكذلك قوله تعالى: (وإذا رأو تجارة أو لهوا انفضوا إليها) وإنما اكتفى بالكناية عن أحدهما في ذكرهما معا لما قدمه في ذكرهما من دليل ما تضمنه الدلالة فقال تعالى: (وإذا رأوا تجارة أو لهوا انفضوا إليها) فأوقع الرؤية على الشيئين جميعا، وجعلهما سببا للاشتغال بما وقعت عليه منهما عن ذكر الله سبحانه والصلاة، وليس يجوز أن يقع الالتباس في أنه أراد أحدهما مع ما قدم من الذكر، إذ لو أراد ذلك لخلا الكلام من الفائدة المعقولة، وكان العلم بذلك يجري في الاشارة إليه، كذلك قوله سبحانه: (والله ورسوله أحق أن يرضوه) لما تقدم ذكر الله تعالى على التفصيل وذكره رسوله (صلى الله عليه وآله) على البيان دل على أن الحق في الرضا لهما جميعا، وإلا لم يكن ذكرهما جميعا معا يفيد شيئا على الحد الذي قدمناه، وكذلك قول الشاعر: (وأنت بما عندك راض والامر مختلف) لو لم يقدم قبله (نحن بما عندنا) لم يجز الاقتصار على الثاني، لانه لو حمل الاول على إسقاط المضمر من قوله: (راضون) لخلا من الفائدة، فلما كان سائر ما ذكرناه معلوما عند من عقل الخطاب جاز الاقتصار فيه على أحد المذكورين للايجاز والاختصار، وليس كذلك قوله تعالى: (فأنزل الله سكينته عليه) لان الكلام يتم فيها وينتظم في وقوع الكناية عن النبي (صلى الله عليه وآله) خاصة دون الكائن معه في الغار، ولا يفتقر إلى رد الهاء عليهما معا مع كونهما في الحقيقة كناية عن واحد في الذكر وظاهر اللسان، ولو أرادهما للجميع لحصل الالتباس والتعمية والالغاز، لانه كما يكون اللبس واقعا عند دليل الكلام على انتظامهما للجميع متى اريد بها الواحد مع عدم الفائدة لو لم يرجع على الجميع كذلك يكون التلبيس حاصلا إذا اريد بها الجميع عند عدم الدليل الموجب لذلك، وكمال الفائدة مع الاقتصار على الواحد في المراد، ألا ترى أن قائلا لو قال: (لقيت زيدا ومعه عمر وفخاطبت زيدا وناظرته) وأراد بذلك مناظرة الجميع لكان ملغزا معميا، لانه لم يكن في كلامه ما يفتقر إلى عموم الكناية عنهما، ولو جعل هذا نظير الآيات التي تقدمت لكان جاهلا بفرق ما بينها وبينه مما شرحناه، فتعلم أنه لانسبة بين الامرين. وشئ آخر: وهو أنه سبحانه كنى بالهاء التالية للهاء التي في السكينة عن النبي (صلى الله عليه وآله) خاصة، فلم يجز أن يكون أراد بالاولة غير النبي (صلى الله عليه وآله)، لانه لا يعقل في لسان القوم كناية عن مذكورين بلفظ واحد، وكناية ترد فيها على النسق عن واحد من الاثنين، وليس لذلك نظير في القرآن ولا في الاشعار ولا في شئ من الكلام فلما كانت الهاء في قوله تعالى: (وأيده بجنود لم تروها) كناية عن النبي (صلى الله عليه وآله) بالاتفاق ثبت أن التي قبلها من قوله: (فأنزل الله سكينته عليه) كناية عنه (صلى الله عليه وآله) خاصة، وبان مفارقة ذلك لجميع ما تقدم ذكره من الآي والشعر الذي استشهد. والله الموفق للصواب.

(P.s. – This is not a Hadeeth)

9 -- ومن كلام الشيخ أدام الله عزه :قال له رجل من أصحاب الحديث ممن يذهب إلى مذاهب الكرابيسي: ما رأيت أجسر من الشيعة فيما يعاند عونه من المحال، وذلك أنهم زعموا أن قول الله عزوجل: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهر كم تطهيرا) نزلت في علي وفاطمة والحسن والحسين عليهم السلام، مع ما في ظاهر الآية أنها نزلت في أزواج النبي (صلى الله عليه وآله)،

وذلك أنك إذا تأملت الآية من أولها إلى آخرها وجدتها منتظمة لذكر الازواج خاصة، ولن تجد لمن ادعوها له ذكرا. قال الشيخ أدام الله عزه: أجسر الناس على ارتكاب الباطل وأبعتهم وأشدهم إنكارا للحق وأجهلهم من قام مقامك في هذا الاحتجاج، ودفع ما عليه الاجماع و الاتفاق، وذلك أنه لا خلاف بين الامة أن الآية من القرآن قد تأتي وأولها في شئ وآخرها في غيره، ووسطها في معنى وأولها في سواه، وليس طريق الاتفاق في المعنى إحاطة وصف الكلام في الآتي، فقد نقل الموافق والمخالف أن هذه الآية نزلت في بيت ام سلمة رضي الله عنها، ورسول الله (صلى الله عليه وآله) في البيت، ومعه علي وفاطمة والحسن والحسين عليهم السلام وقد جللهم بعباء خيبرية وقال: اللهم هؤلاء أهل بيتي، فأنزل الله عزوجل عليه: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) فتلاها رسول الله (صلى الله عليه وآله)، فقالت ام سلمة رضي الله عنها: يا رسول الله ألست من أهل بيتك ؟ فقال لها: إنك إلى خير، ولم يقل لها: إنك من أهل بيتي، حتى روى أصحاب الحديث أن عمر سئل عن هذه الآية قال: سلوا عنها عائشة، فقلت عائشة: إنما نزلت في بيت اختي ام سلمة فسلوها عنها فإنما أعلم به مني، فلم يختلف أصحاب الحديث من الناصبة وأصحاب الحديث من الشيعة في خصوصها فيمن عددناه، وحمل القرآن في التأويل على ما جاء به الاثر أولى من حمله على الظن والترجيم، مع أن الله سبحانه قد دل على صحة ذلك بمتضمن هذه الآية حيث يقول: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) وإذهاب الرجس لا يكون إلا بالعصمة من الذنوب، لان الذنوب من أرجس الرجس، والخبر عن الارادة ههنا إنما هو خبر عن وقوع الفعل خاصة، دون الارادة التي يكون بها لفظ الامر أمرا، لا سيما على ما أذهب إليه في وصف القديم بالارادة، وافرق بين الخبر عن الارادة ههنا والخبر عن الارادة في قوله سبحانه: (يريد الله ليبين لكم) وقوله: (يريد الله بكم اليسر ولا يريد بكم العسر) إذ لو جرت مجرى واحدا لم يكن لتخصيص أهل البيت بها معنى، إذ الارادة التي يقتضي الخبر والبيان يعم الخلق كلهم على وجهها في التفسير ومعناها، فلما خص الله تبارك وتعالى أهل البيت (عليهم السلام) بإرادة إذهاب الرجس عنهم دل على ما وصفناه من وقوع إذهابه عنهم، وذلك موجب للعصمة على ما ذكرناه، وفي الاتفاق على ارتفاع العصمة عن الازواج دليل على بطلان مقال من زعم أنها فيهن، مع أن من عرف شيئا من اللسان وأصله لم يرتكب هذا القول ولا توهم صحته، وذلك أنه لا خلاف بين أهل العربية أن جمع المذكر بالميم، وجمع المؤنث بالنون، وأن الفصل بينهما بهاتين العلامتين، ولا يجوز في لغة القوم وضع علامة المؤنث على المذكر، ولا وضع علامة المذكر على المؤنث، ولا استعملوا ذلك في الحقيقة ولا المجاز، ولما وجدنا الله سبحانه قد بدأ في هذه الآية بخطاب النساء وأورد علامة جمعهن من النون في خطابهن فقال: (يا نساء النبي لستن كأحد من النساء إن اتقيتن فلا تخضعن بالقول فيطمع الذي في قلبه مرض) إلى قوله: (وأطعن الله ورسوله) ثم عدل بالكلام عنهن بعد هذا الفصل إلى جمع المذكر فقال: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) فلما جاء بالميم وأسقط النون علمنا أنه لم يتوجه هذا القول إلى المذكور الاول بما بيناه من أصل العربية وحقيقتها، ثم رجع بعد ذلك إلى الازواج فقال: (واذكرن ما يتلى في بيوتكن من آيات الله والحكمة إن الله كان لطيفا خبيرا) فدل بذلك على إفراد من ذكرناه من آل محمد (عليهم السلام) بما علقه عليهم من حكم الطهارة الموجبة للعصمة وجليل الفضيلة، وليس يمكنكم معشر المخالفين أن تدعوا أنه كان في الازواج مذكورا رجل غير النساء، أو ذكر ليس برجل، فيصح التعلق منكم بتغليب المذكر على المؤنث إذ كان في الجمع ذكر، وإذا لم يمكن ادعاء ذلك وبطل أن يتوجه إلى الازواج فلا غير لهن توجهت إليه إلا من ذكرناه ممن جاء فيه الاثر على ما بيناه.

(P.s. – This is not a Hadeeth)

10 ـــ ومن كلام الشيخ أدام الله عزه أيضا في الدلالة على أن أمير المؤمنين صلوات الله عليه وتسليمه لم يبايع أبا بكر: قال الشيخ قد اجتمعت الامة على أن أمير المؤمنين (عليه السلام) تأخر عن بيعة أبي بكر، فالمقلل يقول: كان تأخره ثلاثة أيام، ومنهم من يقول: تأخر حتى ماتت فاطمة (عليها السلام) ثم بايع بعد موتها، ومنهم من يقول: تأخر أربعين يوما، ومنهم من يقول: تأخر ستة

أشهر، والمحققون من أهل الامامة يقولون: لم يبايع ساعة قط، فقد حصل الاجماع على تأخره عن البيعة، ثم اختلفوا في بيعته بعد ذلك على ما قدمنا به الشرح، فما يدل على أنه لم يبايع البتة أنه ليس يخلو تأخره من أن يكون هدى وتركه ضلالا، أو يكون ضلالا وتركه هدى وصوابا، أو يكون صوابا وتركه صوابا، أو يكون خطاء وتركه خطاء، فلو كان التأخر ضلالا وباطلا لكان أمير المؤمنين (عليه السلام) قد ضل بعد النبي (صلى الله عليه وآله) بترك الهدى الذي كان يجب عليه المصير إليه، وقد أجمعت الامة على أن أمير المؤمنين (عليه السلام) لم يقع منه ضلال بعد النبي (صلى الله عليه وآله) في طول زمان أبي بكر وأيام عمر وعثمان وصدرا من أيامه حتى خالفت الخوارج عند التحكيم وفارقت الامة، فبطل أن يكون تأخره عن بيعة أبي بكر ضلالا، وإن كان تأخره هدى وصوابا وتركه خطاء وضلالا فليس يجوز أن يعدل عن الصواب إلى الخطاء، ولا عن الهدى إلى الضلال، ولا سيما والاجماع واقع على أنه لم يظهر منه ضلال في أيام الذي تقدموه، ومحال أن يكون التأخر خطاء وتركه خطاء للاجماع على بطلان ذلك أيضا، ولما يوجبه القياس من فساد هذا المقال، وليس يصح أن يكون صوابا وتركه صوابا لان الحق لا يكون في جهتين ولا على وصفين متضادين، ولان القوم المخالفين لنا في هذه المسألة مجمعون على أنه لم يكن إشكال في جواز الاختيار وصحة إمامة أبي بكر، وإنما الناس بين قائلين: قائل من الشيعة يقول: إن إمامة أبي بكر كانت فاسدة فلا يصح القول بها أبدا، وقائل من الناصبة يقول: إنها كانت صحيحة، ولم يكن على أحد ريب في صوابها، إذ جهة استحقاق الامامة هو ظاهر العدالة والنسب والعلم والقدرة على القيام بالامور، ولم يكن هذه الامور ملتبسة على أحد في أبي بكر عندهم، وعلى ما يذهبون إليه فلا يصح مع ذلك أن يكون المتأخر عن بيعته مصيبا أبدا، لانه لا يكون متأخر لفقد الدليل، بل لا يكون متأخرا لشبهة، وإنما يتأخر إذا ثبت أنه تأخر للعناد، فثبت بما بيناه أن أمير المؤمنين (عليه السلام) لم يبايع أبا بكر على شئ من الوجوه كما ذكرناه وقد مناه. وقد كانت الناصبة غافلة عن هذا الاستخراج، مع موفقتها على أن أمير المؤمنين (عليه السلام) تأخر عن البيعة وقتاما، ولو فطنت له لسبقت بالخلاف فيه عن الاجماع، وما أبعد أنهم سيرتكبون ذلك إذا وقفوا على هذا الكلام، غير أن الاجماع السابق لمرتكب ذلك يحجه ويسقط قوله، فيهون قصته ولا يحتاج معه إلى الاكثار.

(P.s. – This is not a Hadeeth)

11 – قال: وأخبرني الشيخ أيده الله قال: أبو القاسم الكعبي: سمعت أبا الحسين الخياط يحتج في إبطال قول المرجئة في الشفاعة بقول تعالى: (أفمن حق عليه كلمة العذاب أفأنت تنقذ من في النار (قال: والشفاعة لا تكون إلا لمن استحق العقاب. فيقال له ماكان أغفل أبا الحسين وأعظم رقدته ! أترى أن المرجئة إذا قالت: إن النبي (صلى الله عليه وآله) يشفع فيشفع فيمن يستحق العقاب قالوا: إنه هو الذي ينقذ من في النار، أم يقولون: إن الله سبحانه هو الذي أنقذه بفضله ورحمته، وجعل ذلك إكراما لنبيه (صلى الله عليه وآله)، فأين وجه الحجة فيما تلاه ؟ أو ما علم أن من مذهب خصومه القول بالوقف في الاخبار، وأنهم لا يقطعون بالظاهر على العموم والاستيعاب، فلو كان القول يتضمن نفي خروج أحد من النار لما كان ذلك ظاهرا ولا مقطوعا به عند القوم، فكيف ونفس الكلام يدل على الخصوص دون العموم بقوله تعالى: (أفمن حق عليه كلمة العذاب) وإنما يعلم من المراد بذلك بدليل دون نفسه، وقد حصل الاجماع على أنه توجه إلى الكفار، وليس أحد من أهل القبلة يدين بجواز الشفاعة للكفار، فيكون ما تعلق به الخياط حجة عليه، ثم قال أبو القاسم: وكان أبو الحسين يعني الخياط يتلو في ذلك أيضا قوله عزوجل: (تالله إن كنا لفي ضلال مبين * إذ نسويكم برب العالمين * وما أضلنا إلا المجرمون * فمالنا من شافعين * ولا صديق حميم). قال الشيخ أدام الله عزه: فيقال له: ما رأيت أعجب منكم يا معشر المعتزلة، تتكلمون في ما قد شاركتكم الناس فيه من العدل والتوحيد أحسن كلام، حتى إذا صرتم إلى الكلام في الامامة والارجاء صرتم فيهما عامة حشوية، تخبطون خبط عشواء، لا تدرون ما تأتون وما تذرون، ولكن لاأعجب من ذلك وأنتم إنما جودتم فيما عاونكم عليه غيركم واستفدتموه من سواكم، وقصرتم فيما تفردتم به لاسيما في نصرة الباطل الذي لا

يقدر على نصرته في الحقيقة قادر، ولكن العجب منكم في ادعائكم الفضيلة والبينونة بها من سائر الناس، ولو والله حكى عنكم هذا الاستدلال مخالف لكم لارتبنا بحكايته، ولكن لاريب وشيوخكم يحكونه عن مشائخهم، ثم لا يقنعون حتى يوردوه على سبيل التبجح به والاستحسان له، وأنت أيها الرجل من غلوك فيه جعلته أحد الغرر، وأنت وإن كنت أعجمي الاصل والمنشأ فأنت عربي اللسان صحيح الحس، وظاهر الآية في الكفار خاصة، لا يخفى ذلك على الانباط فظلا عن غيرهم، حيث يقول الله عزوجل حاكيا عن الفرقة بعينها وهي تعني معبوداتها من دون الله تعالى وتخاطبها فيقول: (إذنسو يكم برب العالمين) فيعترفون بالشرك بالله عزوجل، ثم يقولون: (وما أضلنا إلا المجرمون) وقبل ذلك يقسمون فيقولون: (تالله إن كنا لفي ضلال مبين) فهل يا أبا القاسم أصلحك الله تعرف أحدا من خصومك في الارجاء والشفاعة يذهب إلى جواز الشفاعة لعباد الاصنام المشركين بالله عزوجل، والكفار برسله عليهم السلام، حتى استحسنت استدلال شيخك بهذه الآية على المشبهة زعمت و المجبرة ومن ذهب مذهبهم من العامة ؟ ! فإن ادعيت علم ذلك تجاهلت، وإن زعمت أنه إذا بطلت الشفاعة للكفار فقد بطلت في الفساق أتيت بقياس طريف من القياس الذي حكي عن أبي حنيفة أنه قال: (البول في المسجد أحيانا أحسن من بعض القياس) وكيف تزعم ذلك وأنت إنما حكيت مجرد القول في الآية، ولم تذكر وجه الاستدلال منها، وإن ما توهمت تأن الحجة في ظاهرها غفلة عظيمة حصلت منك على أنه إنما يصح القياس على العلل والمعاني دون الصور والالفاظ، والكفار إنما بطل قول من ادعى الشفاعة لهم أن لواد عاها مدع بصريح القرآن لاغير، فيجب أن لا تبطل الشفاعة لفساق الملة إلا بنص القرآن أيضا، أو قول من الرسول (صلى الله عليه وآله) يجري مجرى القرآن في الحجة، وإذا عدم ذلك بطل القياس فيه، مع أنا قد بينا أنك لم تقصد القياس و إنما تعلقت بظاهر القرآن، وكشفنا عن غفلتك في التعلق به، فليتأمل ذلك أصحابك وليستحيوا لك منه، على أنه قد روي عن الباقر محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) أنه قال: في هذه الآية دليل على وجود الشفاعة، قال: وذلك أن أهل النار لو لم يروا يوم القيامة الشافعين يشفعون لبعض من استحق العقاب فيشفعون ويخرجون بشفاعتهم من النار أو يعفون منها بعد الاستحقاق لما تعاظمت حسراتهم ولا صدر عنهم هذا المقال، لكنهم لما رأوا شافعا يشفع فيشفع وصديقا حميما يشفع لصديقه فيشفع عظمت حسرتهم عند ذلك وقالوا: (فما لنا من شافعين * ولا صديق حميم * فلو أن لناكرة فنكون من المؤمنين) ولعمري أن مثل هذا الكلام لايرد إلا عن إمام هدى، أو من أخذ من أئمة الهدى (عليهم السلام)، فأما ما حكاه أبو القاسم الكعبي فيليق بمقال الخياطين، ونتيجة عقول السخفاء والضعفاء في الدين.

(P.s. – This is not a Hadeeth)

12 – ومن كلام الشيخ أدام الله عزه: سئل في مجلس الشريف أبي الحسن أحمد بن القاسم العلوي الحمدي أدام الله عزه فقيل له: ما الدليل على أن أمير المؤمنين علي بن أبي طالب (عليه السلام) كان أفضل الصحابة ؟ فقال: الدليل على ذلك قول النبي (صلى الله عليه وآله) (اللهم ائتني بأحب خلقك إليك يأكل معي من هذا الطائر) فجاء أمير المؤمنين (عليه السلام) وقد ثبت أن أحب خلق إلى الله عزوجل أعظمهم ثوابا عند الله تعالى، وأن أعظم الناس ثوابا لا يكون إلا لانه أشرفهم أعمالا وأكثرهم عبادة لله تعالى، وفي ذلك برهان على فضل أمير المؤمنين (عليه السلام) على الخلق كلهم سوى الرسول عليه وآله السلام. فقال له السائل: ما الدليل على صحة هذا الخبر وما أنكرت أن يكون غير معتمد لانه إنما رواه أنس بن مالك وحده، وأخبار الآحاد ليست بحجة فيما يقطع على الله عزوجل بصوابه ؟ فقال الشيخ أدام الله عزه: هذا الخبر وإن كان من أخبار الآحاد على ما ذكرت من أن أنس بن مالك رواه وحده فإن الامة بأجمعها قد تلقته بالقبول، ولم يروأن أحدا رده على أنس ولا أنكر صحته عند روايته، فصار الاجماع عليه هو الحجة في صوابه، ولم يخل ببرهانه كونه من أخبار الآحاد بما شرحناه، مع أن التواتر قدورد بأن أمير المؤمنين (عليه السلام) احتج به في مناقبه يوم الدار، فقال: (انشدكم الله هل فيكم أحد قال له رسول الله (صلى الله عليه وآله): اللهم ائتني بأحب خلقك إليك

يأكل معي من هذا الطائر فجاء أحد غيري ؟ قالوا: اللهم لا، قال: اللهم اشهد، فاعترف الجميع بصحته، ولم يك أمير المؤمنين (عليه السلام) ليحتج بباطل، لاسيما وهو في مقام المنازعة والتوصل بفضائله إلى أعلى الرتب التي هي الامامة والخلافة للرسول (صلى الله عليه وآله)، وإحاطة علمه بأن الحاضرين معه في الشورى يريدون الامر دونه، مع قول النبي (صلى الله عليه وآله): (علي مع الحق والحق مع علي يدور حيثما دار) وإذا كان الامر على ما وصفناه دل على صحة الخبر حسبما بيناه. فاعترض بعض المجبرة فقال: إن احتجاج الشيعة برواية أنس من أطرف الاشياء وذلك أنهم يعتقدون تفسيق أنس بل تكفيره، فيقولون: إنه كتم الشهادة في النص حتى دعا عليه أمير المؤمنين (عليه السلام) ببلاء لا يواريه الثياب، فبرص على كبر السن ومات وهو أبرص، فكيف يستشهد برواية الكافرين ؟. فقالت المعتزلة: قد أسقط هذا الكلام الرجل ولم يجعل الحجة في الرواية أنسا، وإنما جعلها الاجماع، فهذا الذي أوردته هذيان وقد تقدم إبطاله. فقال السائل: هب إنا سلمنا صحة الخبر ما أنكرت أن لا يفيد ما ادعيت من فضل أمير المؤمنين (عليه السلام) على الجماعة ؟ وذلك أن المعنى فيه: اللهم ائتني بأحب خلقك إليك يأكل معي، يريد أحب الخلق إلى الله عزوجل في الاكل معه، دون أن يكون أراد أحب الخلق إليه في نفسه لكثرة أعماله، إذ قد يجوز أن يكون الله سبحانه يحب أن يأكل مع نبيه من غيره أفضل منه، ويكون ذلك أحب إليه للمصلحة: فقال الشيخ أدام الله عزه: هذا الذي اعترضت به ساقط، وذلك أن محبة الله تعالى ليست ميل الطباع، وإنما هي الثواب، كما أن بغضه وغضبه ليسا باهتياج، وإنما هما العقاب ولفظ أفعل في أحب وأبغض لا يتوجه إلا إلى معناها من الثواب والعقاب، ولا معنى على هذا الاصل لقول من زعم أن أحب الخلق إلى الله عزوجل يأكل مع رسول الله (صلى الله عليه وآله) توجه إلى محبة الاكل والمبالغة في ذلك بلفظ أفعل، لانه يخرج اللفظ عما ذكرناه من الثواب إلى ميل الطباع، وذلك محال في صفة الله سبحانه. وشئ آخر: وهو أن ظاهر الخطاب يدل على ما ذكرناه دون ما عارضت به أن لو كانت المحبة على غير معنى الثواب، لانه (صلى الله عليه وآله) قال: (اللهم ائتني بأحب خلقك إليك يأكل معي من هذا الطائر) وقوله: بأحب خلقك إليك كلام تام، وبعده: يأكل معي من هذا الطائر كلام مستأنف ولا يفتقر الاول إليه، ولو كان أراد ما ذكرت لقال: اللهم ائتني بأحب خلقك إليك في الاكل معي، فلما كان اللفظ على خلاف هذا وكان على ما ذكرناه لم يجز العدول عن الظاهر إلى محتمل على المجاز. وشئ آخر: وهو أنه لو تساوى المعنيان في ظاهر الكلام لكان الواجب عليك تحميلهما اللفظ معادون الاقتصار على أحدهما إلا بدليل، لانه لا يتنافى الجمع بينهما فيكون أراد بقوله: (أحب خلقك إليك) في نفسه وللاكل معي، وإذا كان الامر على ما بيناه سقط اعتراضك. فقال رجل من الزيدية – كان حاضرا – للسائل: هذا الاعتراض ساقط على أصلك وأصلنا، لانا نقول جميعا إن الله تعالى لا يريد المباح، والاكل مع النبي (صلى الله عليه وآله) مباح وليس بفرض ولا نفل، فيكون الله يحبه فضلا عن أن يكون بعضه أحب إليه من بعض، و هذا السائل من أصحاب أبي هاشم فلذلك أسقط الزيدي كلامه على أصله، إذا كان يوافقه في الاصول على مذهب أبي هاشم. فخلط السائل هنيئة ثم قال للشيخ أدام الله عزه: فأنا أعترض باعتراض آخر: وهو أن أقول ما أنكرت أن يكون هذا يقول إنما أفادأن عليا (عليه السلام) كان أفضل الخلق في يوم الطائر، ولكن بم تدفع أن يكون قد فضله قوم من الصحابة عند الله تعالى بكثرة الاعمال والمعارف بعد ذلك ؟ وهذا الامر لا يعلم بالعقل، وليس معك سمع في نفس الخبر يمنع من ذلك فدل على أنه (عليه السلام) أفضل من الصحابة كلهم إلى وقتنا هذا، فإنالم نسألك عن فضله عليهم وقتا بعينه، فقال الشيخ أدام الله عزه: هذا السؤال أوهن مما تقدم، والجواب عنه أيسر، وذلك أن الامة مجمعة على إبطال قول من زعم أن أحدا اكتسب أعمالا زادت على الفضل الذي حصل لامير المؤمنين (عليه السلام) على الجماعة، من قبل أنهم بين قائلين: فقائل يقول: إن أمير المؤمنين (عليه السلام) كان أفضل من الكل في وقت الرسول (صلى الله عليه وآله) لم يساوه أحد بعد ذلك، وهم الشيعة الامامية والزيد وجماعة من شيوخ المعتزلة وجماعة من أصحاب الحديث، وقائل يقول: إنه لم يبن لامير المؤمنين (عليه السلام) في وقت من الاوقات فضل على سائر الصحابة يقطع به على الله تعالى ويجزم الشهادة بصحته، ولا بان لاحد منهم فضل عليه، وهم الواقفة في الاربعة من المعتزلة، منهم: أبو علي وأبو هاشم وأتباعهما، وقائل يقول: إن أبا بكر كان

أفضل أمير المؤمنين (عليه السلام) في وقت الرسول (صلى الله عليه وآله) و بعده، وهم جماعة من المعتزلة وبعض المرجئة وطوائف من أصحاب الحديث، وقائل يقول: إن أمير المؤمنين (عليه السلام) خرج عن فضله بحوادث كانت منه فساواه غيره، وفضل عليه من أجل ذلك من لم يكن له فضل عليه، وهم الخوارج وجميعة من المعتزلة، منهم: الاصم والجاحظ وجماعة من أصحاب الحديث أنكروا قتال أهل القبلة، ولم يقل أحد من الامة أن أمير المؤمنين (عليه السلام) كان أفضل عند الله سبحانه من الصحابة كلهم ولم يخرج عن ولاية الله عزوجل ولا أحدث معصية الله تعالى ثم فضل عليه غيره بعمل زاد به ثوابه على ثوابه، ولا جوز ذلك فيكون معتبرا، فإذا بطل الاعتبار به للاتفاق على خلافه سقط، وكان الاجماع حجة يقوم مقام قول الله تعالى في صحة ما ذهبنا إليه، فلم يأت بشئ. وذاكرني الشيخ أدام الله عزه هذه المسألة بعد ذلك فزادني فيها زيادة ألحقتها: وهي أن قال: إن الذي يسقط ما اعترض به السائل من تأويل قول النبي (صلى الله عليه وآله): (اللهم ائتني بأحب خلقك إليك) على المحبة للاكل معه دون محبته في نفسه بإعظام ثوابه بعد الذي ذكرناه في إسقاطه: أن الرواية جاءت عن أنس بن مالك أنه قال: (لما دعا رسول الله (صلى الله عليه وآله) أن ياتيه الله تعالى بأحب الخلق إليه قلت: اللهم اجعله رجلا من الانصار ليكون لي الفضل بذلك، فجاء علي (عليه السلام) فرددته، وقلت له: رسول الله على شغل، فمضى ثم عاد ثانية فقال لي: استأذن على رسول الله (صلى الله عليه وآله)، فقلت له: إنه على شغل، فجاء ثالثة فاستأذنت له ودخل، فقال له النبي (صلى الله عليه وآله): قد كنت سألت الله تعالى أن يأتيني بك دفعتين، ولو أبطأت علي الثالثة لاقسمت على الله عزوجل أن يأتيني بك) فلولا أن النبي (صلى الله عليه وآله) سأل الله عزوجل أن يأتيه بأحب خلقه إليه في نفسه وأعظمهم ثوابا عنده وكانت هذه من أجل الفضائل لما آثر أنس أن يختص بها قومه، و لولا أن أنسافهم ذلك من معنى كلام الرسول الله (صلى الله عليه وآله) لما دافع أمير المومنين (عليه السلام) عن الدخول، ليكون ذلك الفضل لرجل من الانصار فيحصل له جزء منه. وشي آخر: وهو أنه لو احتمل معنى لا يقتضي الفضيلة لامير المؤمنين (عليه السلام) لما احتج به أمير المؤمنين (عليه السلام) يوم الدار، ولا جعله شاهدا على أنه أفضل من الجماعة، وذلك أنه لو لم يكن الامر على ما وصفناه وكان محتملا لماظنه المخالفون من أنه سأل ربه تعالى أن يأتيه بأحب الخلق إليه في الاكل معه لما أمن أمير المؤمنين (عليه السلام) من أن يتعلق بذلك بعض خصومه في الحال، أو يشتبه ذلك على إنسان، فلما احتج به (عليه السلام) على القوم واعتمده في البرهان دل على أنه لم يك مفهوما منه إلا فضله، وكان إعراض الجماعة أيضا عن دفاعه عن ذلك بتسليم ما ادعى دليلاعلى صحة ما ذكرناه، وهذا بعينه يسقط قول من زعم أنه يجوز مع إطلاق النبي (صلى الله عليه وآله) في أمير المؤمنين (عليه السلام) ما يقتضي فضله عند الله تعالى على الكافة وجود من هو أفضل منه في المستقبل، لانه لو جاز ذلك لما عدل القوم عن الاعتماد عليه، ولجعلوه شبهة في منعه مما ادعاه من القطع على نقصانهم عنه في الفضل، وفي عدول القوم عن ذلك دليل على أن القول مفيد بإطلاقة فضله (عليه السلام)، ومؤمن من بلوغ أحد منزلته في الثواب بشئ من الاعمال، وهذا بين لمن تدبره.

(P.s. – This is not a Hadeeth)

13 ـــ ومن حكايات الشيخ أدام الله عزه وكلامه: حضر الشيخ مجلس أبي منصور ابن المرزبان وكان بالحضرة جماعة من متكلمي المعتزلة، فجرى كلام وخوض في شجاعة الامام فقال أبو بكر بن صراما: عندي أن أبا بكر الصديق كان من شجعان العرب ومتقدميهم في الشجاعة ! فقال الشيخ أدام الله عزه: من أين حصل ذلك عندك ؟ وبأي وجه عرفته ؟ فقال: الدليل على ذلك أنه رأى قتال أهل الردة وحده في نفر معه، وخالفه على رأيه في ذلك جمهور الصحابة وتقاعدوا عن نصرته، فقال: أما والله لو منعوني عقالا لقاتلتهم، ولم يستوحش من اعتزال القوم له، ولاضعف ذلك نفسه، ولامنعه من التصميم على حربهم، فلولا أنه كان من الشجاعة حد يقصر الشجعان عنه لما أظهر هذا القول عند خذلان القوم له !. فقال الشيخ أدام الله عزه: ما أنكرت على من قال لك: إنك لم تلجأ إلى معتمد عليه في هذا الباب، وذلك أن الشجاعة لا تعرف بالحس لصاحبها فقط ولا باد عائها، وإنما هي

شئ في الطبع يمده الاكتساب، والطريق إليها أحد الامرين: إما الخبر عنها من جهة علام الغيوب المطلع على الضمائر جلت عظمته، فيعلم خلقه حال الشجاع وإن لم يبد منه فعل يستدل به عليها، والوجه الآخر أن يظهر منه أفعال يعلم بها حاله كمبارزة الاقران، ومقاومة الشجعان، ومنازلة الابطال، والصبر عند اللقاء، وترك الفرار عند تحقق القتال، ولا يعلم ذلك أيضا بأول وهلة، ولا بواحدة من الفعل حتى يتكرر ذلك على حد يتميز به صاحبه ممن حصل له ذلك اتفاقا، أو على سبيل الهوج والجهل بالتدبير، وإذا كان الخبر عن الله سبحانه بشجاعة أبي بكر معدوما وكان هذا الفعل الدال على الشجاعة غير موجود للرجل فكيف يجوز لعاقل أن يدعي له الشجاعة بقول قاله ليس من دلالتها في شئ عند أحد من أهل النظر والتحصيل ؟ لاسيما ودلائل جبنه وهلعه وخوفه وضعفه أظهر من أن يحتاج فيها إلى التأمل، وذلك أنه لم يبارز قط قرنا ولاقاوم بطلا ولاسفك بيده دما، وقد شهد مع رسول الله (صلى الله عليه وآله) مشاهده، فكان لكل أحد من الصحابة أثر في الجهاد إلاله، وفر في يوم احد، وانهزم في يوم خيبر، وولى الدبريوم التقى الجمعان، وأسلم رسول الله (صلى الله عليه وآله) في هذه المواطن مع ماكتب الله عزوجل عليه من الجهاد ! فكيف تجتمع دلائل الجبن و دلائل الشجاعة لرجل واحد في وقت واحد لولا أن العصبية تميل بالعبد إلى الهوى ؟. وقال رجل من طياب الشيعة كان حاضرا: عافاك الله أي دليل هذا ؟ وكيف يعتمد عليه وأنت تعلم أن الانسان قد يغضب فيقول: لوسامني السلطان هذا الامر ما قبلته، وإن عندنا لشيخا ضعيف الجسم، ظاهر الجبن، يصلي بنافي مسجدنا فما يحدث أمر يضجره وينكره إلا قال: والله لاصبرن على هذا أو لا جاهدن فيه ولو اجتمعت فيه ربيعة ومضر !. فقال: ليس الدليل على الشجاعة ما ذكرت دون غيره، والذي اعتمدنا عليه يدل كما يدل الفعل والخبر، ووجه الدلالة فيه أن أبا بكر باتفاق لم يكن مؤوف العقل، و لاغبيا ناقصا، بل كان بالاجماع من العقلاء، وكان بالاتفاق جيد الآراء، فلولا أنه كان واثقا من نفسه عالما بصبره وشجاعته لما قال هذا القول بحضرة المهاجرين والانصار وهو لا يأمن أن يقيم القوم على خلافه فيخذلونه، ويتأخرون عنه ويعجزهو لجبنه أن لو كان الامر على ما ادعيتموه عليه فيظهر منه الخلف في قوله، وليس يقع هذا من عاقل حكيم، فلما ثبتت حكمة أبي بكر دل مقاله الذي حكيناه على شجاعته كما وصفناه. فقال الشيخ أدام الله عزه ليس تسليمنا لعقل أبي بكر وجودة رأيه تسليما لما ادعيت من شجاعته بما رويت عنه من القول، ولا يوجب ذلك في عرف ولا عقل ولاسنة ولا كتاب، وذلك أنه وإن كان ما ذكرت من الحكمة فليس يمنع أن يأتي بهذا القول من جبنه وخفه وهلعه ليشجع أصحابه، ويحض المتأخرين عنه على نصرته، ويحثهم على جهاد عدوه، ويقوي عزمهم في معونته، ويصرفهم عن رأيهم في خذلانه، وهكذا تصنع الحكماء في تدبيراتهم، فيظهرون من الصبر ما ليس عندهم، ومن الشجاعة ما ليس في طبائعهم حتى يمتحنوا الامر وينظروا عواقبه، فإن استجاب المتأخرون عنهم ونصرهم الخاذلون لهم وكلوا الحرب إليهم وعقلوا الكلفة بهم، وإن أقاموا على الخذلان و اتفقوا على ترك النصرة لهم والعدول عن معونتهم أظهروا من الرأي خلاف ما سلف، وقالوا: قد كانت الحال موجبة للقتال، وكان عزمنا على ذلك تاما فلما رأينا أشياعنا وعامة أتباعنا يكرهون ذلك أوجبت الضرورة إعفاء هم مما يكرهون، والتدبير لهم بما يؤثرون، وهذا أمر قد جرت به عادات الرؤساء في كل زمان، ولم يك تنقلهم من رأي إلى رأي مسقطا لاقدراهم عند الأنام، فلا ينكر أن يكون أبو بكر إنما أظهر التصميم على الحرب لحث القوم على موافقته في ذلك، ولم يبدلهم جزعه لئلا يزيد ذلك في فشلهم، ويقوي به رأيهم، واعتمد على أنهم إن صاروا إلى أمره ونجح هذا التدبير في تمام غرضه فقد بلغ المراد، وإن لم ينجح ذلك عدل عن الرأي الاول ! كما وصفناه من حال الرؤساء في تدبيراتهم، على أن أبا بكر لم يقسم بالله تعالى في قتال أهل الردة بنفسه، وإنما أقسم بأنصاره الذين اتبعوه على رأيه، وليس في يمينه بالله سبحانه لينفذن خالدا وأصحابه ليصلوا بالحرب دليل على شجاعته في نفسه. وشئ آخر: وهوأن أبا بكر قال هذا القول عند غضبه لمباينة القوم له، ولا خلاف بين ذوي العقول أن الغضبان يعتريه عند غضبه من هيجان الطباع ما يفسد عليه رأيه حتى يقدم من القول على مالا يفي به عند سكون نفسه، ويعمل من الاعمال ما يندم عليه عند زوال الغضب عنه، ولايكون وقوع ذلك منه دليلا على فساد عقله، ووجوب إخراجه عن جملة أهل التدبير، وقد صرح بذلك الرجل في خطبته المشهورة عنه التي لا يختلف اثنان فيها، وأصحابه خاصة يصولون

بها، ويجعلونها من مفاخره، حيث يقول: (إن رسول الله (صلى الله عليه وآله) خرج من الدنيا وليس أحد يطالبه بضربة سوط فما فوقها وكان (صلى الله عليه وآله) معصوما من الخطأ، يأتيه الملائكة بالوحي، فلا تكلفوني ما كنتم تكلفونه فإن لي شيطانا يعتريني عند غضبي، فإذا رأيتموني مغضبا فاجتنبوني، لا اوثر في أشعاركم وأبشاركم) فقد أعذر هذا الرجل إلى القوم فيما يأتيه عند غضبه من قول وفعل، ودلهم على الحال فيه، فلذلك أمن من نكير المهاجرين والانصار عليه مقاله عند غضبه مع إحاطة العلم منهم بما لحقه في الحال من خلاف المخالفين عليه حتى بعثه على ذلك المقال. فلم يأت بشئ.

(P.s. – This is not a Hadeeth)

14 -- قال الشيخ أدام الله حراسته: كان يختلف إلي حدث من أولاد الانصار يتعلم الكلام فقال لي يوما: اجتمعت البارحة مع الطبراني شيخ من الزيدية فقال لي: أنتم يا معشر الامامية حنبلية وأنتم تستهزؤون بالحنبلية ! فقلت له: وكيف ذلك ؟ فقال لان الحنبلية تعتمد على المنامات وأنتم كذلك، والحنبلية تدعي المعجز لاكابرها و أنتم كذلك، والحنبلية ترى زيارة القبور والاعتكاف عندها وأنتم كذلك، فلم يكن عندي جواب أرتضيه، فما الجواب، قال الشيخ أدام الله عزه: فقلت له: ارجع إليه وقل له: قدعرضت ما القيته إلي على فلان فقال: قل له: إن كانت الامامية حنبلية بما وصفت أيها الشيخ فالمسلمون بأجمعهم حنبلية، والقرآن ناطق بصحة الحنبلية وصواب مذاهب أهلها، وذلك أن الله عزوجل يقول: (إذ قال يوسف لابيه يا أبت إني رأيت أحد عشر كوكبا والشمس والقمر رأيتهم لي ساجدين قال يا بني لاتقصص رؤياك على إخوتك فيكيدوا لك كيدا إن الشيطان للانسان عدو مبين) فأثبت الله جل اسمه المنام، وجعل له تأويلا عرفه أولياءه عليهم السلام، وأثبته الانبياء، ودانت به خلفاؤهم وأباعهم من المؤمنين، و اعتمدوه في علم ما يكون، وأجروه مجرى الخبر مع اليقظة وكالعيان له. وقال سبحانه: (ودخل معه السجن فتيان قال أحدهما إني أراني أعصر خمرا وقال الاخر إني أراني أحمل فوق رأسي خبزا تأكل الطير منه نبئنا بتأويله إنا نر ؟ من المحسنين) فنبأ هما بتأويله، وذلك على تحقيق منه لحكم المنام، وكان سؤالهما مع جهلهما بنبوته دليلا على أي المنامات حق عندهم، والتأويل لاكثرها صحيح إذا وافق معناها. وقال عز اسمه: (وقال الملك إني أرى سبع بقرات سمان يأكلهن سبع عجاف وسبع سنبلات خضر واخر يابسات يأ أيها الملا أفتوني في رؤياي إن كنتم للرؤيا تعبرون * قالوا أضغاث أحلام وما نحن بتأويل الاحلام بعالمين) ثم فسرها يوسف فكان الامر كما قال. وقال سبحانه في قصة إبراهيم وإسماعيل عليهما السلام: (فلما بلغ معه السعي قال يا بني إني أرى في المنام أني أذبحك فانظر ما ذاترى قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين) فأثبتا (عليهما السلام) الرؤيا وأوجبا الحكم بها، ولم يقل إسماعيل لابيه (عليه السلام): يا أبت لا تسفك دمي برؤيا رأيتها فإن الرؤيا قد تكون من حديث النفس وأخلاط البدن وغلبة الطباع بعضها على بعض، كما ذهبت إليه المعتزلة، فقول الامامية في هذا الباب ما نطق به القرآن، وقول هذا الشيخ هو قول الملا من أصحاب الملك حين قالوا: (أضغاث أحلام) ومع ذلك فإنا لسنا نثبت الاحكام الدينية من جهة المنامات، وإنما نثبت من تأويلها ما جاء به الاثر عن ورثة الانبياء (عليهم السلام). فأما قولنا في المعجزات فهو كقول الله تبارك وتعالى: (وأوحينا إلى ام موسى أن أرضعيه فإذا خفت عليه فألقيه في اليم ولا تخافي ولا تحزني إنارادوه إليك وجاعلوه من المرسلين) فضمن هذا القول تصحيح المنام، إذا كان الوحي إليها في المنام يعلمها بما كان قبل كونه. وقال سبحانه في قصة مريم (عليها السلام): (فأشارت إليه قالوا كيف نكلم من كان في المهد صبيا، قال إني عبد الله آتاني الكتاب وجعلني نبيا * وجعلني مباركا أينما كنت وأوصاني بالصلوة والزكوة مادمت حيا فكان نطق المسيح معجزا لمريم (عليها السلام) إذ كان شاهدا ببراءة ساحتها، وام موسى ومريم لم تكونا نبيتين ولا مرسلتين، ولكنهما كانتا من عباد الله الصالحين، فعلى مذهب هذا الشيخ كتاب الله تعالى يصحح الحنبلية. وأما زيارة القبور فقد أجمع المسلمون على زيارة قبر النبي (صلى الله عليه وآله)، حتى أنه من حج ولم يزره فقد جفاه وثلم حجه بذلك الفعل، وقد قال رسول الله (صلى الله عليه وآله): (من سلم علي من عند قبري سمعته، ومن سلم علي من بعيد بلغته) عليه سلام الله ورحمته وبركاته. وقال (صلى الله

عليه وآله) للحسن (عليه السلام): (من زارك بعد موتك أوزار أباك أوزار أخاك فله الجنة) وقال له (عليه السلام) أيضا في حديث له أول مشروح في غير هذا الكتاب: (تزورك طائفة من امتي يريدون به بري وصلتي، فإذا كان يوم القيامة زرتها في الموقف فأخذت بأعضادها فأنجيتها من أهواله وشدائده) ولا خلاف بين الامة أن رسول الله (صلى الله عليه وآله) لما فرغ من حجة الوداع لاذ بقبر قد درس فقعد عنده طويلا ثم استعبر، فقيل له: يارسول الله ماهذا القبر ؟ فقال: (هذا قبر امي آمنة بنت وهب، سالت الله في زيارتها فأذن لي) وقال (صلى الله عليه وآله): (قد كنت نهيتكم عن زيارة القبور ألا فزوروها، وكنت نهيتكم عن ادخار لحوم الاضاحي لأفاد خروها) وقد كان أمر (صلى الله عليه وآله) في حياته بزيارة قبر حمزة (عليه السلام)، وكان يلم به وبالشهداء، ولم يزل فاطمة (عليها السلام) بعد وفاته (صلى الله عليه وآله) تغدو إلى قبره وتروح، والمسلمون يناوبون على زيارته وملازمة قبره، فإن كان ما تذهب إليه الامامية من زيارة مشاهد الائمة (عليهم السلام) حنبلية وسخفا من العقل فالاسلام مبني على الحنبلية، ورأس الحنبلية رسول الله (صلى الله عليه وآله)، وهذا قول متهافت جدا يدل على قلة دين قائله وضعف رأيه وبصيرته. ثم قلت له: يجب أن تعلمه أن الذي حكيت عنه قد حرف القول وقبحه ولم يأت به على وجهه، والذي نذهب إليه في الرؤيا أنها على أضرب، فضرب منها يبشر الله به عباده ويحذرهم، وضرب تحزين من الشيطان وكذب يخطره ببال النائم، وضرب من غلبة الطباع بعضها على بعض، ولسنا نعتمد على المنامات كما حكى، لكنا نأنس بما يبشر به، ونتخوف مما يحذر فيها، من وصل إليه شئ من علمها عن ورثة الانبياء عليهم السلام ميزين حق تأويلها وباطله، ومن لم يصل إليه شئ من ذلك كان على الرجاء والخوف، وهذا يسقط ما لعله سيتعلق به في منامات الانبياء عليهم السلام من أنها وحي لان تلك مقطوع بصحتها، وهذه مشكوك فيها، مع أن منها أشياء قد اتفق ذوو العادات على معرفة تأويلها حتى لم يختلفوا فيه ووجدوه حسنا، وهذا الشيخ لم يقصد بكلامه الامامية، لكنه قصد الامة ونصر البراهمة و الملحدة، مع أني أعجب من هذه الحكاية عنه، وأنا أعرفه يميل إلى مذهب أبي هاشم ويعظمه ويختاره، وأبو هاشم يقول في كتابه المسألة في الامامة: إن أبا بكر رأى في المنام كان عليه ثوبا جديدا عليه رقمان، ففسره على النبي (صلى الله عليه وآله) فقال له: (إن صدقت رؤياك فستخبر بولد وتلي الخلافة سنتين) فلم يرض شيخه أبو هاشم أن أثبت المنامات حتى أوجب له الخلافة، وجعلها دلالة على الامامة ! فيجب على قول هذا الشيخ الزيدي عند نفسه أن يكون أبو هاشم رئيس المعتزلة عنده حنبليا، بل يكون أبو بكر حنبليا، بل رسول الله (صلى الله عليه وآله) ! لانه صحح المنام وأوجب به الاحكام هذا من بهرج المقال.

(P.s. – This is not a Hadeeth)

15 – ثم قال رضي الله عنه: ومن حكايات الشيخ أيده الله قال: حضرت مجمعا لقوم من الروساء، وكان فيهم شيخ من أهل الري معتزلي يعظمونه لمحل سلفه وتعلقه بالدولة، فسئلت عن شئ من الفقه فأفتيت فيه على المأثور عن الائمة (عليهم السلام)، فقال ذلك الشيخ: هذه الفتيا يخالف الاجماع، فقلت له: عافاك الله من تعني بالاجماع ؟ فقال: الفقهاء المعروفين بالفتيا في الحلال والحرام من فقهاء الامصار، فقلت: هذا أيضا مجمل من القول، فهل تدخل آل محمد (عليهم السلام) في جملة هؤلاء الفقهاء أم تخرجهم من الاجماع ؟ فقال: بل أجعلهم في صدر الفقهاء، ولو صح عنهم ما تروونه لما خالفناه. فقلت له: هذا مذهب لاأعرفه لك ولا لمن أومأت إليه ممن جعلتهم الفقهاء، لان القوم بأجمعهم يرون الخلاف على أمير المؤمنين علي بن أبي طالب (عليه السلام) وهو سيد أهل البيت في كثير مما قد صح عنه من الاحكام، فكيف تستوحشون من خلاف ذريته و توجبون على أنفسكم قبول قولهم على كل حال ؟ ! فقال: معاذ الله ما نذهب إلى هذا ولا يذهب إليه أحد من الفقهاء وهذه شناعة منك على القوم بحضرة هؤلاء الرؤساء، فقلت له: لم أحك إلا ما اقيم عليه البرهان، ولا ذكرت إلا معروفا لا يمكن أحدا من أهل العلم دفعي عنه لما هو عليه من الاشتهار، لكنك أنت تريد أن تتجمل بضد مذهبك عند هؤلاء الرؤساء، ثم أقبلت على القوم فقلت: لا خلاف عند شيوخ هذا الرجل وأئمته وفقهائه وسادته أن أمير المؤمنين (عليه السلام) قد يجوز عليه الخطاء في شئ يصيب فيه عمرو بن العاص زيادة على

ما حكيت عنه من المقال، فاستعظم القوم ذلك و أظهروا البراءة من معتقده وأنكره هو وزاد في الانكار، فقلت له: أليس من مذهبك ومذهب هؤلاء الفقهاء أن عليا (عليه السلام) لم يكن معصوما كعصمة النبي (صلى الله عليه وآله) ؟ قال: بلى قلت: فلم لا يجوز عليه الخطاء في شئ من الاحكام ؟ فسكت. ثم قلت له: أليس عندكم أن أمير المؤمنين (عليه السلام) قد كان يجتهد رأيه في كثير من الاحكام ؟ وأن عمرو بن العاص وأبا موسى الاشعري والمغيرة بن شعبة كانوا من أهل الاجتهاد ؟ قال: بلى، قلت له: فما الذي يمنع من إصابة هؤلاء القوم ما يذهب على أمير المؤمنين (عليه السلام) من جهة الاجتهاد مع ارتفاع العصمة عنه وكون هؤلاء القوم من أهل الاجتهاد ؟ فقال: ليس يمنع من ذلك مانع، قلت له: فقد أقررت بما أنكرت الآن، ومع هذا فليس من أصلك أن كل أحد بعد النبي (صلى الله عليه وآله) يؤخذ من قوله ويترك إلا ما انعقد عليه الاجماع ؟ قال: بلى، قلت له: أفليس هذا يسوغكم الخلاف على أمير المؤمنين (عليه السلام) في كثير من أحكامه التي لم يقع عليه الاجماع ؟ ! وبعد فليست لي حاجة إلى هذا التعسف ولا فقر فيما حكيت إلى هذا الاستدلال، لانه لا أحد من الفقهاء إلا وقد خالف أمير المؤمنين (عليه السلام) في بعض أحكامه، ورغب عنها إلى غيرها، وليس فيهم أحد وافقه في جميع ما حكم به من الحلال والحرام، وإني لاعجب من إنكارك ما ذكرت، وصاحبك الشافعي يخالف أمير المؤمنين (عليه السلام) في الميراث والمكاتب ويذهب إلى قول زيد فيهما ! ويروى عنه أنه كان لا يرى الوضوء من مس الذكر، ويقول هو: إن الوضوء منه واجب، وأن عليا (عليه السلام) خالف الحكم فيه بضرب من الرأي ! وحكى الربيع عنه في كتابه المشهور أنه لا بأس بصلاة الجمعة والعيدين خلف كل أمين وغير مأمون ومتغلب، صلى علي بالناس وعثمان محصور، فجعل الدلالة على جواز الصلاة خلف المتغلب على أمر الأمة صلاة الناس خلف علي في زمن حصر عثمان، فصرح بأن عليا كان متغلبا ! ولا خلاف أن المتغلب على أمر الأمة فاسق ضال، وقال: لا بأس بالصلاة خلف الخوارج لانهم متأولون وإن كانوا فاسقين، فمن يكون هذا مذهبه ومقالة إمامه وفقيهه يزعم معه أنه لو صح له عن أمير المؤمنين شئ أو عن ذريته لدان به، لولا أن الذاهب إلى هذا يريد التلبيس، وليس في فقهاء الامصار سوى الشافعي إلا وقد شارك الشافعي في الطعن على أمير المؤمنين (عليه السلام)، وتزييف كثير من قوله والرد عليه في أحكامه حتى أنهم يصرحون بأن الذي يذكره أمير المؤمنين (عليه السلام) في الاحكام معتبر، فإن أسنده إلى النبي (صلى الله عليه وآله) قبلوه منه على ظاهر العدالة كما يقبلون من أبي موسي الا شعري وأبي هريرة والمغيرة بن شعبة ما يسندوه إلى النبي (صلى الله عليه وآله)، بل ما يقبلون من حمال في السوق على ظاهر العدالة ما يرويه مسندا إلى النبي (صلى الله عليه وآله)، فأما ما قال أمير المؤمنين (عليه السلام) من غير إسناد إلى رسول الله (صلى الله عليه وآله) كان موقوفا على سيرهم ونظرهم واجتهادهم فإن وضح صوابه فيه قالوا به من حيث النظر، لامن حيث حكمه به وقوله، وإن عثروا على خطيئة فيه اجتنبوه وردوه عليه وعلى من اتبعه فيه، فزعموا أن آراءهم هي العيار على قوله (عليه السلام)، وهذا مالا يذهب إليه من وجد في صدره جزء من مودته (عليه السلام) وحقه الواجب له وتعظيمه الذي فرضه الله تعالى ورسوله (صلى الله عليه وآله)، بل لا يذهب إلى هذا القول إلا من رد على رسول الله (صلى الله عليه وآله) قوله: (علي مع الحق والحق مع علي يدور حيثما دار) وقوله (صلى الله عليه وآله): (أنا مدينة العلم وعلي بابها) وقوله (صلى الله عليه وآله): (علي أقضاكم) وقول أمير المؤمنين (عليه السلام): (ضرب رسول الله (صلى الله عليه وآله) يده على صدري وقال: اللهم اهد قلبه، وثبت لسانه، فما شككت في قضاء بين اثنين) فلما ورد عليه هذا الكلام تحير وقال: هذه شناعات على الفقهاء، والقوم لهم حجج على ما حكيت عنهم، فقال له بعض الحاضرين: نحن نبرؤ إلى الله من هذا المقال وكل دائن به، وقال له آخر: إن كان مع القوم حجج على ما حكاه الشيخ فهي حجج على إبطال ما ادعيت أولا من ضد هذه الحكاية، ونحن نعيذك بالله أن تذهب إلى هذا القول، فإن كل شئ تظنه حجة عليه فهو كاحجة في إبطال نبوة النبي (صلى الله عليه وآله)، فسكت مستحييا مما جرى، وتفرق الجمع .

(P.s. – This is not a Hadeeth)

16 - قال الشيخ أدام الله عزه: قال لي يوما بعض المعتزلة: لو كان ما تدعونه من هذا الفقه الذي تضيفونه إلى جعفر بن محمد وأبنه (عليهم السلام) حقا وأنتم صادقون في الحكاية عنهم لوجب أن يقع لنا معشر مخالفيكم العلم الضروري بصحة ذلك، حتى لانشك فيه، كما وقع لكم صحة الحكاية عن أبي حنيفة ومالك والشافعي وداود و غيرهم من فقهاء الامصار برواية أصحابهم عنهم، فلما لم نعلم صحة ما تدعونه مع سماعنا لاخباركم وطول مجالستنا لكم دل على أنكم متخرصون في ذلك، وبعد فما بال كل من عددنا من فقهاء الامصار قد استفاض عنهم القول في الفتيا استفاضة منعت من الريب في مذاهبهم وأنتم أئمتكم أعظم قدرا من هؤلاء وأجل خطرا، لاسيما مع ما تعتقدونه فيهم من العصمة وعلو المنزلة والفضل على جميع البرية، والبينونة من الخلق بالمعجزة، وما اختصوا به من خلافة الرسول عليه وآله السلام، وفرض الطاعة على الجن والانس، وإن هذا لشئ عجيب. قال الشيخ أدام الله عزه: فقلت له: إن الجواب عن هذا السؤال قريب جدا، غير أني اقلبه عليك فلا يمكنك الا نفصال منه إلا بإخراج من ذكرت من جملة أهل العلم ونفي المعرفة عنهم، وإسقاط مقال من زعمت أنهم كانوا من أصحاب الفتيا، والعلم الضروري حاصل لكل من سمع الاخبار بضد ذلك وخلافه، وأنهم عليهم السلام كانوا من أجلة أهل الفتيا، وذلك أننا وإن كنا كاذبين على قولك فلابد لهؤلاء القوم (عليهم السلام) من مقال في الفتيا يتضمن بعض ما حكيناه عنهم، فما بالنا معشر الشيعة بل ما بالكم معشر الناصبة لا تعلمون مذاهبهم على الحقيقة بالضرورة كما تعلمون مذاهب أهل الحجاز و أهل العراق ومن ذكرت من فقهاء الامصار ؟ فإن زعمت أنك تعلم لهم في الفتيا مذهبا بخلاف ما نحكيه عنهم علم اضطرار مع تديننا بكذبك في ذلك لم نجد فرقا بيننا و بينك إذا ادعينا أننا نعلم صحة ما نحكيه عنهم بالاضطرار، وأنك وأصحابك تعلمون ذلك، ولكنكم تكابرون العيان، وهذا مالافصل فيه. فقال: إنما لم نعلم مذهبهم باضطرار، لانه مبثوث في مذاهب الفقهاء، إذا كانوا (عليهم السلام) يختارون ما اختاروا من قول الصحابة والتابعين، فتفرق مجموع أخبارهم في مذاهب الفقهاء. فقلت له: فإن هذا بعينه موجود في مذهب مالك وأبي حنيفة والشافعي ومن عددت، لان هؤلاء تخيروا من أقوال الصحابة والتابعين، فكان يجب أن لا نعلم مذاهبهم باضطرار، على أنك إن قنعت بهذا الاعتلال فإنا نعتمد عليه في جوابك فنقول: إننا إنما تعرينا من علم الاضطرار بمذاهبهم (عليهم السلام)، لان الفقهاء تقسموا مذاهبهم المنصوصة عندنا فدانوا بها على سبيل الاختيار، لان قولهم متفرق في مقال الفقهاء فلذلك لم يقع العلم به باضطرار. فقال: فهب أن الامر كما وصفت، ما بالنا لا نعلم ما رويتم عنهم من خلاف جميع الفقهاء علم اضطرار ؟ فقلت له: ليس شئ مما تومئ إليه إلا وقد قاله صحابي أو تابعي وإن اتفق من ذكرت من فقهاء الامصار على خلافه الآن، فلما قد منا مما رضيته من الاعتلال لم يحصل علم الاضطرار، مع أنك تقول لا محالة بأن قولهم عليهم السلام في هذه الابواب بخلاف ما عليه غيرهم فيها، وهو ما أجمع عليه عندك فقهاء الامصار من الصحابة والتابعين بإحسان فما بالنا لا نعلم ذلك من مقالهم علم اضطرار ؟ وليس هو مما تحدثه مذاهب الفقهاء ولا اختلف فيه عندك من أهل الاسلام أحد، فبأي شئ تعلقت في ذلك تعلقنا به في إسقاط سؤالك، والله الموفق للصواب فلم يأت بشئ تجب حكايته، والحمد لله. قال السيد رضي الله عنه: وقلت للشيخ عقيب هذه الحكايته لي: إن حمل هؤلاء القوم أنفسهم على أن يقولوا: إن جعفر بن محمد وأباه محمد بن علي وابنه موسى بن جعفر عليهم السلام لم يكونوا من أهل الفتيا، لكنهم كانوا من أهل الزهد والصلاح ؟. قال: يقال لهم: هب أنا سامحناكم في هذه المكابرة وجوزناها لكم، أليس من قولكم وقول كل مسلم وذمي وعدو لعلي بن أبي طالب (عليه السلام) وولي له أن أمير المؤمنين (عليه السلام) كان من أهل الفتيا ؟ فلابد من أن يقولوا: بلى، فيقال لهم: فما بالنا لا نعلم جميع مذاهبه في الفتياكما نعلم جميع مذاهب من عددتموه من فقهاء الامصار بل من الصحابة كزيد وابن مسعود وعمر بن الخطاب ؟ إن قالوا: إنكم تعلمون ذلك باظطرار قلنا لهم: وذلك هوما نحكونه أنتم عنه أوما نحكيه نحن مما يوافق حكايتنا عن ذريته عليهم السلام ؟ فإن قالوا: هو ما نحكيه دونكم قلنا لهم: ونحن على أصلكم في إنكار ذلك مكابرون، وإن قالوا: نعم قلنا لهم بل العلم حاصل لكم بما نحكيه عنه خاصة، وأنتم في إنكار ذلك مكابرون، وهذا مالافصل فيه، وهو أيضا يسقط اعتلالهم في عدم العلم الضروري بمذاهب الذرية لما ذكروه من تقسيم الفقهاء لها، لان أمير المؤمنين (عليه السلام)

قد سبق الفقهاء الذين أشاروا إليهم، وكان مذهب علي (عليه السلام) متفردا فإن اعلتوا بأنه كان منقسما في قول الصحابة فهم أنفسهم ينكرون ذلك لرواياتهم عنه الخلاف، مع أنه يجب أن لايعرف مذهب عمر وابن مسعود، لانهما كانا منقسمين في مذاهب الصحابة وهذا فاسد من القول بين الاضمحلال. قال الشيخ أدام الله عزه: وهذا كلام صحيح، ويؤيده علمنا بمذاهب المختارين من المعتزلة والزيدية والخوارج مع انبثاثها في أقوال الصحابة والتابعين وفقهاء الامصار. وقال الشيخ أدام الله حراسته: وقد ذكرت الجواب عما تقدم من السؤال في هذا الباب في كتابي المعروف بتقرير الاحكام، ووجوده هناك يغني عن تكراره ههنا، إذ هو في موضعه مستقصى عن البيان.

(P.s. – This is not a Hadeeth)

17 - ثم قال: قال الشيخ أدام الله تأييده: سألني أبو الحسن علي بن نصر الشاهد بعكبرا في مسجده وأنا متوجه إلى سر من رأى، فقال: أليس قد ثبت عندنا أن أمير المؤمنين (عليه السلام) كان أعلم الصحابة كلها وأعرفها بمعالم الدين، وكانوا يستفتونه ويتعلمون منه لفقرهم إليه، وكان غنيا عنهم لا يرجع إلى أحد منهم في علم ولا يستفيد (عليه السلام) منهم ؟ فقلت: نعم هذا قولنا وهو الواضح الذي لاخفاء به، ولا يمكن عاقلا دفعه ولا يقدم أحد على إنكاره إلا أن يرتكب البهت والمكابرة، فقال أبو الحسن: فإن بعض أهل الخلاف قد احتج علي في دفع هذا بأن قال: وردت الرواية عن علي (عليه السلام) أنه قال: (ماحد ثني أحد بحديث إلا استحلفته عليه، ولقد حدثني أبو بكر وصدق أبو بكر) فلو كان يعلم (عليه السلام) جميع الدين ولا يفتقر إلى غيره لما احتاج إلى استحلاف من يحدثه، ولا الاستظهار في يمينه ليصح عنده علم ما اخبر به، وقد روي أيضا أنه صلوات الله عليه حكم في شئ فقال له شاب من القوم: أخطأت يا أمير المؤمنين فقال (عليه السلام): صدقت أنت وأخطأت ! فماذا يكون الجواب عن هذا الكلام ؟ وكيف الطريق إلى حله. فقلت: أول ما في هذا الكلام أن الاخبار لاتتقابل ويحكم بعضها على بعض حتى تتساوى في الصفة، فيكون الظاهر المستفيض مقابلا لمثله في الاستفاضة، والمتواتر مقابلا لمثله في التواتر، والشاذ مقابلا لمثله في الشذوذ، وما ذكرناه عن مولانا أمير المؤمنين (عليه السلام) مستفيض قد تواتر به الخبر على التحقيق، وما ذكره هذا الرجل عنه (عليه السلام) من الحديثين فأحدهما شاذ وارد من طريق الآحاد غير مرضي الاسناد، والآخر ظاهر البطلان لانقطاع إسناده، وعدم وجوده في نقل معروف من الثقات، وليس يجوز المقابلة في مثل هذه الاخبار، بل الواجب إسقاط الظاهر منها الشاذ وإبطال المتواتر ماضاده من الآحاد. والثاني: أنه لما ذكره الخصم من الحديث الاول عن أمير المؤمنين (عليه السلام) غير وجه يلائم ما ذكرناه من فضل مولانا أمير المؤمنين صلوات الله عليه في العلم على سائر الانام. منها: أنه صلوات الله عليه إنما كان يستحلف على الاخبار لئلا يجترئ مجترئ على الاضافة إلى رسول الله (صلى الله عليه وآله) بسماع ما لم يسمعه منه، وإنما القي إليه عنه فحصل عنده بالبلاغ. ومنها: أنه (عليه السلام) كان يستحلف مع العلم بصدق المخبر ليتأكد خبره عند غيره من السامعين فلا يشك فيه ولا يرتاب. ومنها: أنه (عليه السلام) استحلف فيما عرفه يقينا ليكون ذلك حجة له إذا حكم على أهل العناد، ولا يقول منهم قائل عند حكمه بذلك: قدحكم بالشاذ .ومنها: أن يكون استحلافه صلوات الله عليه للمخبر بما لا يتضمن حكما في الدين، ويتضمن أدبا وموعظة ولفظة حكمة، أو مدحة لانسان، أو مذمة، فلا يجب إذا علم ذلك من غيره أن يكون فقيرا في علم الدين إليه وناقصا في العلم عن رتبته، على أن لفظ الحديث: (ما حدثني أحد بحديث إلا استحلفته) فهذا يوجب بالضرورة أنه كان يستحلف على ما يعلم، لانه محال أن يكون كل من حدثه حدثه بمالا يعلم، فإذا ثبت أنه قد استحلف على علم لاحد ما ذكرناه أو لغيره من العلل بطل ما اعتمده هذا الخصم. وأما الحديث الثاني فظهور بطلانه أوضح من أن يخفى، وذلك أنه قال فيه: إن شابا قال له: ليس الحكم فيه ذلك، فقال أمير المؤمنين (عليه السلام) على ما زعم الخصم: أصبت أنت وأخطأت، وهذا واضح السقوط على ما بيناه، لانه لا يخلو مولانا أمير المؤمنين (عليه السلام) أن يكون حكم بالخطاء مع علمه بأنه خطاء، أو يكون حكم بالخطاء وهو يظن أنه صواب، فإن

كان حكم بالخطاء على أنه خطاء عند في دين الله، و ضل بإقدامه على تغيير حكم الله، وهو صلوات الله عليه يجل عن هذه الرتبة، ولا يعتقد مثل هذا فيه الخوارج فضلا عمن دونهم في عداوته من الناصبة، وإن كان حكم بالخطاء وهو يظن أنه صواب فكيف زال ظنه عن ذلك فانتقل عنه بقول رجل واحد لا يعضده برهان ؟ فهذا مالا يتوهم على أحد من أهل الاديان، على أنه لو كان لهذا الحديث أصل أو كان معروفا عند أحد من أهل الآثار لكان الرجل مشهورا معروفا بالعين و النسب، مشهور القبيلة والمكان، ولكان أيضا الحكم الذي جرى فيه هذا الامر مشهورا عند الفقهاء ومدونا عند أصحاب الاخبار، وفي عدم معرفة الرجل وتعين الحكم و عدمه من الاصول دليل على بطلانه كما بيناه، على أن الامة قد اتفقت عنه صلوات الله عليه أنه قال: (ضرب رسول الله (صلى الله عليه وآله) بيده على صدري، وقال: اللهم اهد قلبه، وثبت لسانه، فما شككت في قضاء بين اثنين) وهذا مضاد لوقوع الخطأ منه في الاحكام، ومانع لدخول الشك عليه في شئ منها والارتياب، وأجمعوا أن النبي (صلى الله عليه وآله) قال: (علي مع الحق والحق مع علي يدور حيثما دار) وليس يجوز أن يكون من هذا وصفه يخطئ في الدين أو يشك في الاحكام، وأجمعوا أن النبي (صلى الله عليه وآله) قال: (علي قضاكم) وأقضى الناس ليس يجوز أن يخطئ في الاحكام ولا يكون غيره أعلم منه بشئ من الحكم، فدل ذلك على بطلان ما اعترض به الخصم، وكشف عن وهيه على البيان، وبالله التوفيق وإياه لنستهدي إلى سبيل الرشاد.

(P.s. – This is not a Hadeeth)

18 - وقال السيد المرتضى رضي الله عنه: وحضر الشيخ أبو عبد الله أدام الله عزه بمسجد الكوفة فاجتمع إليه من أهلها وغيرهم أكثر من خمسمائة إنسان، فابتدر له رجل من الزيدية أراد الفتنة والشناعة فقال: بأي شئ استجزت إنكار إمامة زيد بن علي ؟ فقال له الشيخ: إنك قد ظننت علي ظنا باطلا، وقولي في زيد لا يخالفني عليه أحد من الزيدية، فلا يجب أن يتصور مذهبي في ذلك بالخلاف. فقال له الرجل: وما مذهبك في إمامة زيد بن علي ؟ فقال له الشيخ: أنا اثبت من إمامة زيد رحمه الله ما تثبته الزيدية، وأنفي عنه من ذلك ما تنفيه، فأقول: إن زيدا رحمة الله عليه كان إماما في العلم والزهد والامر بالمعروف والنهي عن المنكر، وأنفي عنه الامامة الموجبة لصاحبها العصمة والنص والمعجز، وهذا مالا يخالفني عليه أحد من الزيدية حيثما قدمت، فلم يتمالك جميع من حضر من الزيدية أن شكروه، ودعوا له، وبطلت حيلة الرجل فيما أراد من التشنيع والفتنة.

(P.s. – This is not a Hadeeth)

19 - وقال رضي الله عنه: ومن الحكايات: قلت للشيخ أبي عبد الله أدام الله عزه: إن المعتزلة والحشوية يزعمون أن الذي نستعمله من المناظرة شئ يخالف اصول الامامية ويخرج عن إجماعهم، لان القوم لا يرون المناظرة دينا وينهون عنها، ويرون عن أئمتهم تبديع فاعليها وذم مستعمليها، فهل معك رواية عن أهل البيت (عليهم السلام) في صحتها لم تعتمد على حجج العقول ولا تلتفت إلى ما خالفها، وإن كان عليه إجماع العصابة ؟. فقال: أخطأت المعتزلة والحشوية في ما ادعوه علينا من خلاف جماعة مذهبنا في استعمال المناظرة، وأخطأ من ادعى ذلك من الامامية أيضا وتجاهل، لان فقهاء الامامية ورؤساءهم في علم الدين كانوا يستعملون المناظرة ويدينون بصحتها وتلقى ذلك عنهم الخلف ودانوا به، وقد أشبعت القول في هذا الباب وذكرت أسماء المعروفين بالنظر وكتبهم مدائح الائمة (عليهم السلام) لهم في كتاب الكامل في علوم الدين وكتاب الاركان في دعائم الدين، وأنا أروي لك في هذا الوقت حديثا من جملة ما أوردت في ذلك إن شاء الله: أخبرني أبو الحسن أحمد بن محمد بن الحسن بن الوليد، عن أبيه، عن سعد بن عبد الله عن أحمد بن محمد بن عيسى، عن يونس بن عبد الرحمن مولى آل يقطين، عن أبي جعفر محمد بن النعمان، عن أبي عبد الله الصادق جعفر بن محمد (عليهم السلام) قال: قال لي: (خاصموهم و بينوا لهم الهدى الذي أنتم عليه، وبينوا لهم ضلالتهم، وباهلوهم في علي (عليه السلام)). قلت: فإني لا أزال أسمع المعتزلة يدعون على أسلافنا أنهم كانوا كلهم مشبهة و أسمع المشبهة من العامة

يقولون مثل ذلك، وأرى جماعة من أصحاب الحديث من الامامية يطابقونهم على هذه الحكاية، ويقولون: إن نفي التشبيه إنما أخذناه من المعتزلة، فاحب أن تروي لي حديثا يبطل ذلك، فقال: هذه الدعوى كالاولة، ولم يكن في سلفنا رحمهم الله من تدين بالتشبيه من طريق المعنى، وإنما خالف هشام وأصحابه جماعة أصحاب أبي عبد الله (عليه السلام) بقوله في الجسم، وزعم أن الله تعالى جسم لا كالاجسام وقد روي أنه رجع عن هذا القول بعد ذلك، وقد اختلفت الحكايات عنه، ولم يصح منها إلا ما ذكرت، وأم الرد على هشام والقول بنفي التشبيه فهو أكثر من أن يحصى من الرواية عن آل محمد (عليهم السلام) .أخبرني أبو القاسم جعفر بن محمد بن قولويه رحمه الله، عن محمد بن يعقوب، عن محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن الحسين بن الحسن، عن بكر بن صالح. والحسين بن سعيد، عن عبد الله بن المغيرة، عن محمد بن زياد قال: سمعت يونس بن ظبيان يقول: دخلت على أبي عبد الله (عليه السلام) فقلت له: إن هشام بن الحكم يقول في الله عزوجل قولا عظيما، إلا أني أختصر لك منه أحرفا، يزعم أن الله تعالى جسم، لان الاشياء شيئان: جسم، وفعل الجسم، فلا يجوز أن يكون الصانع بمعنى الفعل، ويجب أن يكون بمعنى الفاعل. فقال أبو عبد الله (عليه السلام): يا ويحه ! أما علم أن الجسم محدود متناه محتمل للزيادة والنقصان وما احتمل ذلك كان مخلوقا، فلو كان الله تعالى جسما لم يكن بين الخالق والمخلوق فرق ؟ فهذا قول أبي عبد الله (عليه السلام) وحجته على هشام فيما اعتل به من المقال، فكيف نكون قد أخذ نا ذلك عن المعتزلة لولا قلة الدين ؟. قلت: فإنهم يدعون أن الجماعة كانت تدين بالجبر والقول بالرؤية، حتى نقل جماعة من المتأجرين منهم المعتزلة عن ذلك، فهل معنا رواية بخلاف ما ادعوه ؟ فقال: هذا أيضا كالاول، ما دان أصحابنا قط بالجبر إلا أن يكون عاميا لا يعرف تأويل الاخبار، أو شاذا عن جماعة الفقهاء والنظار، والرواية في العدل ونفي الرؤية عن آل محمد (عليهم السلام) أكثر من أن يقع عليها الاحصاء. أخبرني أبو محمد سهل بن أحمد الديباجي قال: حدثنا أبو محمد قاسم بن جعفر بن يحيى المصري قال: حدثنا أبو يوسف يعقوب بن علي، عن أبيه، عن حجاج بن عبد الله قال: سمعت أبي يقول: سمعت جعفر بن محمد (عليهما السلام) – وكان أفضل من رأيت من الشرفاء والعلماء وأهل الفضل – وقد سئل عن أفعال العباد فقال: كل ما وعد الله وتواعد عليه فهو من أفعال العباد. وقال: قال: حدثني أبي، عن أبيه علي بن الحسين (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله) في بعض كلامه: (إنما هي أعمالكم ترد إليكم، فمن وجد خيرا فليحمد الله ومن وجد غير ذلك فلا يلومن إلا نفسه) فأما نفي الرؤية عن الله عزوجل بالابصار فعليه إجماع الفقهاء والمتكلمين من العصابة كافة إلا ما حكي عن هشام في خلافه، والحجج عليه مأثورة عن الصادقين (عليهم السلام)، فمن ذلك حديث أحمد بن إسحاق وقد كتب إلى أبي الحسن الثالث (عليه السلام) يسأله عن الرؤية، فكتب جوابه: ليس يجوز الرؤية ما لم يكن بين الرائي والمرئي هواء ينفذه البصر، فمتى انقطع الهواء وعدم الضياء لم يصح الرؤية وفي وجود اتصال الضياء بين الرائي والمرئي وجوب الاشتباه، والله يتعالى عن الاشباه، فثبت أنه سبحانه لا يجوز عليه الرؤية بالابصار. فهذا قول أبي الحسن (عليه السلام) وحجته في نفي الرؤية، وعليها اعتمد جميع من نفى الرؤية من المتكلمين، وكذلك الخبر المروي عن الرضا (عليه السلام)، وفي ثبوته مع نظائره في كتابي المقدم ذكرهما غنى عن إيراده في هذا المكان. أقول: احتجاجات أصحابنا ومناظراتهم رحمة الله عليهم على المخالفين أكثر من أن تحصى، ولنكتف في هذا المجلد بما أوردناه. وقد وقع الفراغ منه على يدي مؤلفه ختم الله له بالحسنى في شهر ربيع الثاني من شهور سنة ثمانين بعد الالف من الهجرة، والحمد لله أولا وآخرا، وصلى الله على أشرف المرسلين محمد وعترته الطاهرين المنتجبين المكرمين.

(P.s. – This is not a Hadeeth)

إلى هنا تم الجزء العاشر من كتاب بحار الانوار ويحوي هذا الجزء 159 حديثا في 26 بابا.

Up to here completes the tenth volume from the book Bihar Al Anwaar and this volume contains 159 Ahadeeth in 26 Chapters.