



# IHTIJAJ

(Argumentation)

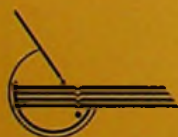


By Abu Mansur Ahmad bin Ali bin Abi-Talib Tabarsi  
Translator: Seyyed Amir Hussein Sarkeshikian

# احتجاج طبرسی

ترجمہ انگلیسی

Abdillah bin Senan says, "Imam Sadiq stated the verse '*Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.*' 'By vision, understanding is meant since the verse '*Indeed there have come to you clear proofs from your Lord....*' does not mean sight, and the rest of the same verse states '*...whoever will therefore see, it is for his own soul*' which does not mean the seeing eyes, and then it state '*and whoever will be blind, it shall be against himself and I am not a keeper over you*' which does not mean blindness; therefore, in the verse '*Vision comprehends Him not*' illusion is truly meant, as it is said such and such person appreciates poetry, such and such person appreciates jurisprudence, such and such person appreciates silver, such and such person appreciates clothing, Allah is greater than we can see Him with eyes."



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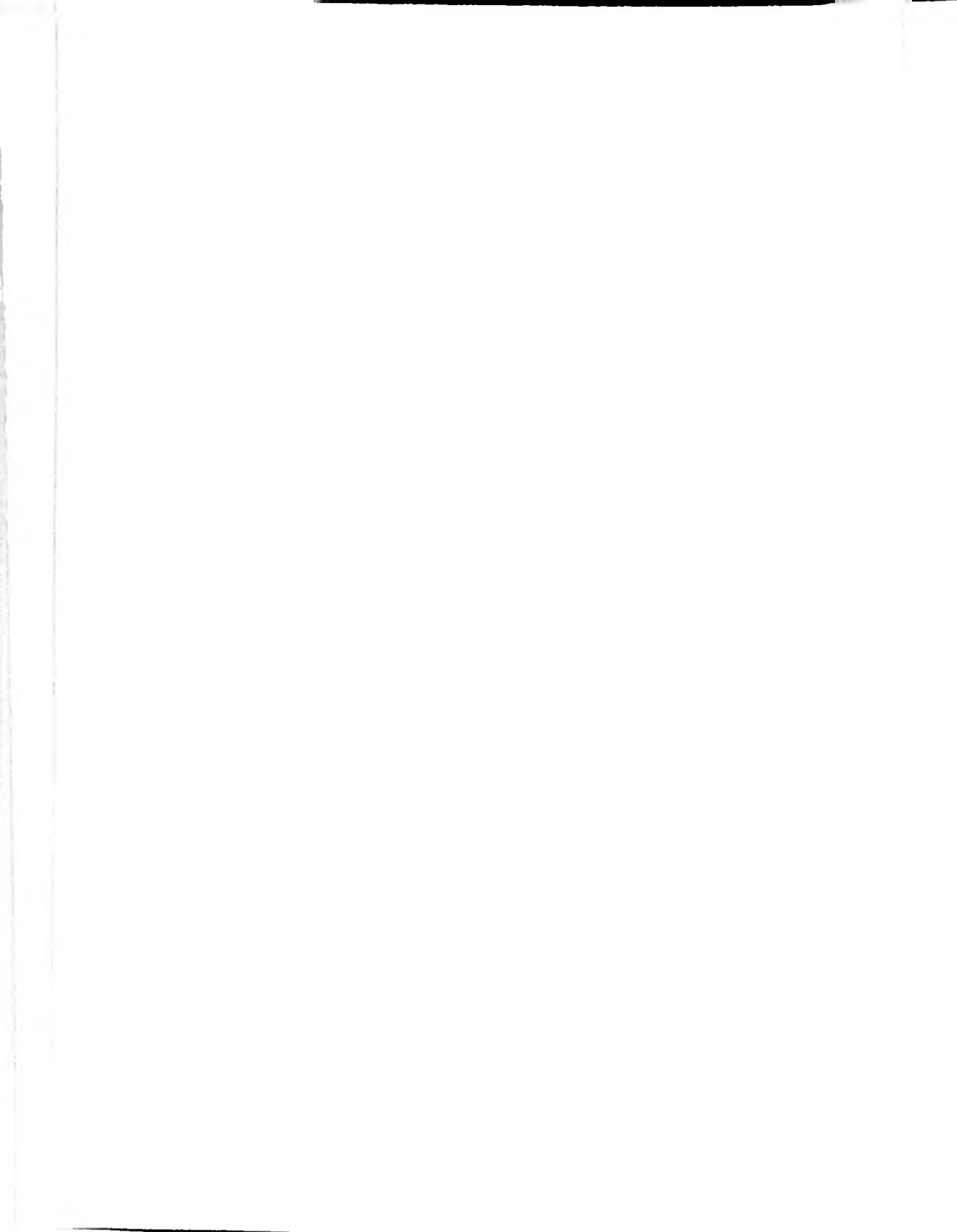
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# **Ihtijaj**

## **(Argumentation)**

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**Of Scholars of the Early Sixth Century**

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# Ihtijaj (Argumentation)

By Abu Mansur Ahmad bin Ali bin Abi-Talib Tabarsi

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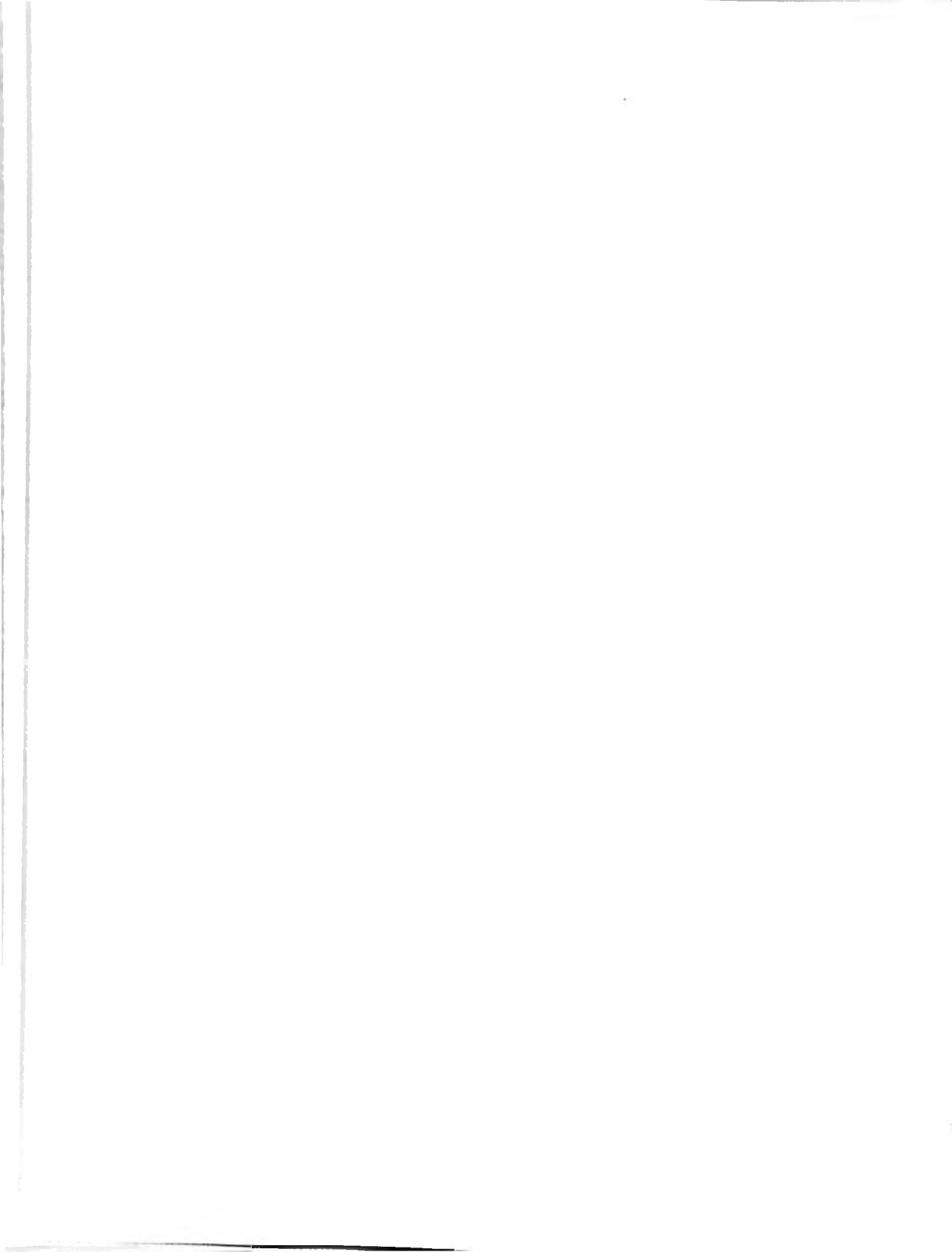
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH,  
THE MOST BENEFICENT, THE MERCIFUL



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## Scholars' Words on the Personality of the Author and Appraisal of the Book

The author of *Az-Zari'ah*, Haj Sheikh Aagha Bozorg-e Tehrani, has written under the title of his book that *Al-Ihtijaj ala Ahlil Lijaaj* is authored by great Sheikh Abu Mansur Ahmad bin Ali bin Abi-Talib al-Tabarsi, who was the master of Rashidod Din Mohammad bin Ali bin Shar Aashub as-Saravi who deceased in 588 AH; thus, the author is of fifth century's scholars who gained an understanding of the sixth century to the extent that he has observed "All of The Emissaries in this book are of famous diffused traditions of consensus for the pros and cons, and the aforesaid book is of reliable ones which is trusted by all famous scholars like Allamah Majlessi, Mohaddith Horr 'Aamili and others like these two great men.

The second part of this great book *Amalol Aamil* says that "Ahmad bin Ali bin Abi-Talib al-Tabarsi was a virtuous scientist, a pious jurist and the author of *Al-Ihtijaj ala Ahlil Lijaj* that is a nice and highly beneficial book, and the deceased author has quoted from the learned and pious sayyed, Abu Ja'far Mahdi bin Abi Harbil Husseini al-Mar'ashi, who has quoted from the great sheikh Abu Abdillah Ja'far bin Mohammad bin Ahmad Duristi<sup>1</sup> who has quoted from his father, Mohammad bin Ahmad Duristi, who has quoted from Sheikh Saduq Mohammad bin Ali bin al-Hussein bin Babviyyeh al-Qomi, and the author has also used other methods and other publications as well for quoting hadith.

And in *Mostadrakol Wasa'il* the author has written that Ibn Shahr Ashub quotes from the respectable sheikh Abu Mansur Ahmad bin Ali bin Abi-Talib al-Tabarsi of whose publications is the famous book *Ihtijaj*. Moreover, his student, Ibn Shahr Ashub, has written in *Ma'alim al-'Olama* that "My teacher, Sheikh Abu Mansur Ahmad bin Ali bin Abi-Talib al-Tabarsi has authored *Kafi* on the jurisprudence science (*Kafi* on Shiite jurisprudence), which is a nice book, in addition to *Ihtijaj*,

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<sup>1</sup> It is the Arabic equivalent of Darasht where is currently one of the areas and neighborhoods of Tehran.

*Mafakhiratol Talibiyah, Tarikh al-A'immah, Faza'ilaz Zahra (PBUH) and As-Salat* as well.”

One of his other publications is *Tajol Mavalid* which the author of *'A'yanosh Shi'a* has only mentioned it, saying the genealogist sayyed, Ahmad bin Mohammad bin al-Mohnna bin Ali bin al-Mohnna al-'Obeidali who was a cotemporary of Allama Hilli (may Allah bless him) has quoted from him in his book *Tazkiratol Nasab*; however, in his book *'Iqdol Laal fi Manaqibol Nabi val 'Aal*, Sheikh Ahmad bin Abi Zabitol Bahrani has attributed it to Aminol Islam Abi Ali Fazl bin Hasan; This mistake is made by either al-'Obeidali or al-Bahrani, yet it is very unlikely that the mistake is made by al-'Obeidali who was the contemporary of the author.

The author of *Rowzaatol Jannaat* has written that Abu Mansur Ahmad bin Ali bin Abi-Talib al-Tabarsi, a virtuous sheikh and pious hadith scholar, was one of the great and honorable men of earlier Shiite scholars and he was from Sari, Mäzandarän, Iran as his student Ibn Shahr Äshub is also believed to be from the same city.

And he has went on about the book, “*Ihtijaj* is famous, noted and reliable among the Shiite and the respectable author has brought together in this holy collection whatever argumentations made by The Prophet (peace be upon him) and The Immaculate Imams (peace be upon them) he had collected.

In the 56<sup>th</sup> chapter of *Kashfol Mohajjah*, Ibn Tävus, a honorable sayyed, (d. 644 AH), has also recommended his son study it, saying “Book *AL-Ihtijaj* by Abu Mansur Ahmad bin Ali bin Abi-Talib al-Tabarsi.”

### **Mistakes in Attributing the Book**

The author of *Lo'lo'atel Bahrayn* writes “Some of the later generations of our companions have made a mistake in attributing the book *Al-Ihtijaj* to Abu Ali al-Tabarsi, the author of the exegesis *Majma'ol Bayan*. Of such people are Mohaddith Amin Astar-Abädi,ior, before him the author of the treatise *Mashäyekhosh Shi'a*, and prior to them Mohammad bin Abi Jomhur Ihsani, an earlier scholar, in *Ghawaliel La'ali* book. Of other people who made a mistake and neglected in this regard we can also

name Ghäzi Norollah Shaheed, a great scholar, in *Majalisol Mo'mineen* book in which (in the fifth gathering, on Abu Hamze Thomali's moods) he writes "Sheikh Abu Ali al-Tabarsi in *Al-Ihtijaj* has quoted from Abu Hamze Thomali as saying ... ."

### **Copies used in Proofreading the Book**

- 1.The manuscript of Astan Qods Radhavi, in Naskh handwriting style, 22 lines per page, 216 p.s, 25×18 cm.s, written in 884 AH, dedicated by a man named Molla Ali. I received the copy through the efforts by Mr. Abdillan Ghafrani. May Allah augment his success.
- 2.The manuscript of the Library of late Malik, registry no. 2164, dating back to 1069 AH.
- 3.The manuscript by Karam Ali bn Mohammad Baqir Kirmani-e Parizi-e Sirjani-e Mashhadi, in Naskh handwriting style, going back to 1318 AH, with marginal notes written in Nasta'liq handwriting style, belonging to the Library of late Malik.
- 4.The manuscript belonging to the Library of late Malik, in Naskh handwriting style by Mohammad bn Mohammad Ali Khaavari, dating back to 1069 AH.

## **In the Name of Allah The Compassionate, The Merciful**

Praise be to Allah Who is more elevated than the attributes of the beings, free from commentators' description, away from the stages of the created (namely: weakness, needs and limitation) and whatever not deserving His Oneness, is free of Mortality and extinction for whose Divinity, Who has all the world of existence thank Him for His endless graces, consistency of His good administration the high frequency of His benevolence and blessings, the blessings that are countless and awareness of them is impossible.

I bear testimony that there is no god save Allah, Who is One and has no partner, a testimony because of which the scale of the people of knowledge will be heavier in the Day of Judgment, feeling proud of it.

I bear testimony that Mohammad (Peace be upon him and his progeny) is the appointed servant, selected envoy and seal of the prophets and messengers and is the master of all the created and the appointed.

And I also bear testimony that his successor Ali ibn Abi Talib (PBUH) is the best successor and Imam ever who is recommended for leadership and guardianship, and that his pure progeny, that is the best family, the guiding guardians, are same twelve directing leaders. They are Allah's trustees on the earth and His proofs for the servants.

With them, He has completed his graces over us and revealed us His words. He appointed them for us to show everybody His mercy and wisdom and make the banners of His justice and compassion clear and evident. Thus, the arguments and reasons of servants were taken away by them and the wrong of all the vicious egotists began to obliterate. Verily, Allah granted Imams immaculacy for maintaining the commands of the religion, expediency and concern with the sinful, so that they prevent cruelty, animosity, tyranny and incursion, have needed preparations against the arrogant and enemies and hinder the propaganda of Satan's supporter.

And Allah has not left His servants aimlessly and without arguments, and there is always a proof among them, apparent and known or invisible and occult, so that people have no excuse before Allah and the straight path of His religion does not raise doubts. And He did not leave his selection to them because He knew that they are unaware of His mysteries and Allah is away from any improper act, like an obligation towards which servants are not directed and He

makes Himself exempt from any partners in selecting and appointing where He states:

“And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him)” (28:68)

Anyway, what made me write this book was a group of companions who deviated from the way of rightful discussion and argumentation, arguing that The Prophet (Peace be upon him and his progeny) and the immaculate Imams (Peace be upon them) never made a discussion and argumentation and they never used them, so the Shiites are not allowed to, either, but they have prohibited them from doing so, because it is wrong and they criticized these two. As a result, I came to author a book that contains a summary of their discussions on fundamentals and peripherals with the opposing people and people of virtue in which they have argued in a proper and correct way and came to an end. They have prohibited only the weak and indigent ones whose language fails to state the religion, not the distinguished and outstanding as to discussion and the triumphant in the fields of argumentation with the importunate. Since, they are commissioned to resist against the foes and make discussion. For that reason, their status was promoted, their position elevated and their virtues spread.

I started the introduction with a section that contains some verses of Qur'an that orders some of the prophets to reason with the malevolent. This book also consists of some accounts of the virtues of those defending Allah's true religion and straight path with compelling reasons and dazzling proofs.

Then, I draw on some part of the discussions by The Prophet (peace be upon him) and the Immaculate Imams (peace be upon them), and wherever necessary in the middle of their words, some of the Shiites' words are mentioned. I did not bring the proofs of some accounts for such reasons as unanimity, reason and successive transmission in the books of the Shiites and Sunnites, with the exception of traditions from Imam Hasan Askari (PBUH) which were not as successively transmitted as other traditions, though alike in terms of content. And I have brought the proofs thereof in its first part, since the proofs of the rest of traditions by that Imam are the same as those of the first ones that I have quoted from his exegesis. Allah is He who we should seek assistance from to do whatever we tend to. He is sufficient unto us and how good an agent He is.



## **The Verses of the Qur'an that Orders Discussion and Argumentation in an Appropriate Way and Endorses Those Who Make Discussions and Aargumentations**

Allah, the Blessed and Sublime, addresses Prophet Mohammad in Qur'an "*Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner.*"<sup>1</sup> He also states "*And do not dispute with the followers of the Book except by what is best.*"<sup>2</sup> Moreover, Allah, All-Sublime, observes "*Have you not considered him who disputed with Ibrahim about his Lord, because Allah had given him the kingdom?*"<sup>3</sup>

Allah, All-Glorified and All-Sublime also in the story of Prophet Abraham, when he argues to the worshipers of Venus, Moon and Sun that their transmission, transience, and dawn and fall are indicative of their contingency and that they have a cause and creator, states "*And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure,*"<sup>4</sup> adding "*And this was Our argument which we gave to Ibrahim against his people,*"<sup>5</sup> as well as other verses in which discussion and argumentation are ordered each of which will be explained in its place, Allah, All-Sublime, willing.

1. The Prophet (PBUH) is quoted as saying "We discuss Allah's religion through the languages of seventy prophets. There are countless accounts of the virtue of scholars; however, we will mention only a few of them.

2. Of such narrations, I quote one from Abu Ja'far Mahdi bin Abi Harbil Hussein-ol Mar'ashi, who said he narrated it from sheikh Saduq Abu Abdillah Ja'far Bin Mohammad bin Ahmad-od Duristi, who said he narrated it from Abi Mahammad bin Ahmad, who said he narrated it from Ash-Sheikh-os Sa'id Abu Ja'far Mahammad bin Ali-obnil Hussain-ibn Babweyh al-Qomi, who said he narrated it from Abul Hasan Mohammad-ubn Qasim Astar-Abadi, the

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<sup>1</sup> 16:125

<sup>2</sup> 29:46

<sup>3</sup> 2:258

<sup>4</sup> 6:75

<sup>5</sup> 6:83

commentator, who said he narrated it from Abu Ya'qub Yusefubn Mahammadibn Ziyad and Abul Hasan Ali-ubn Mohammad-ibn Sayyar, who said they narrated it from Abu Mohammad al-Hasan bin Ali-ubn Askar (PBUH), who said he quoted his father who quoted his ancestors who quoted The Prophet (PBUH) who stated "Worse than the orphanhood of an orphan, who is parentless, is when one is separate from his Imams, is not able to join them and does not know the answer to his needed religious queries. Thus, beware that our Shiites know our sciences and those who are ignorant of our sciences owing to not meeting us are under their protection like an orphan! Know that the status of the one who directs and guides and teaches our directions and sciences will accompany us in the group of prophets in the highest point of Heaven.

3. According to the aforesaid document in the text, Abi Muhammad-enil Hasani-el Askari (PBUH) quotes Ali-obn Abi Talib (PBUH) as saying anyone who is of our followers and Shiites and knows our sciences and takes out feeble Shiites out of darkness if their ignorance to the light of knowledge which we granted him, On the Day of Judgment, he will put on a crown of light, illuminating all people of that realm and will also wear an outfit to a particle of the thread of which the whole world is not equal. Then, a herald calls out "O servants of Allah! This scholar is one of the students of the scholars of Muhammad's progeny."

And know that one who gets out of the confusion of ignorance in this abode by adhering to the light of his knowledge will be directed out of the confusion of ignorance of all realms to faraway Heavens thanks to his light. Thus, he will take out of those realms everyone whom he taught a good, for whom he opened the lock of ignorance on whose heart or whom he explained a doubt.

4. According to the aforesaid document in the text, Abi Muhammad-inil Hasan-ibn Ali-ibnil Askari (PBUH) is quoted as saying the virtue of one who takes the custody of an orphan of Muhammad's progeny, who is separate from his parents and is locked in the confusion of ignorance, takes him out of ignorance and explains him what is doubtful to him is like the virtue of Sun against the dimmest star in Ursa Minor.

5. Based on the aforementioned document in the text, Imam Husseyn (PBUH) is quoted by Abi Mohammad-inil Husan-ibnil Ali-yel Askari (PBUH) as saying "Everyone who takes the custody of an orphan of ours, whom the hardship of

our occultation separated from us, and help him with our knowledge in order to direct and guide him is told by Allah that "O My generous subject who helped out your brethren! I am more entitled to generosity than you. O My angels! For him build thousands of thousand palaces in Heaven as many as the total number of letters he has taught him and add the palaces whatever they deserve from other graces!"

6. Based on the aforesaid document in the text, Imam Baqir (PBUH) is quoted as saying "A scholar is like someone with a candle in his hand that gives light to people, and they will pray for him. That scholar has a candle of knowledge and wisdom with which he takes away the darkness of ignorance and confusion. Thus, everyone who is delivered from ignorance and released from its captivity with that light will be of those freed from Fire by the scholar, and instead as many as the hair strands of the person who is freed, Allah grants him whatever is better than thousand of thousand hundredweights of alms who has given it not in the path Allah, The Almighty and Glorious, and it will rather have dire consequences for its giver; however, Allah will grant the scholar whatever is higher and better than the spiritual rewards for thousands of thousand prostrations in front of the Kaaba.

7. According to the aforementioned document in the text, Imam Sadiq (PBUH) is quoted as saying our Shiite scholars are border guards who prevent devils from invading the weak Shiites and devilish anti-Shiites from dominating over them. Thus, know that he who defends our Shiites in that fashion is more merit than the one who fights Romans, Turks and Khazars thousands of thousand times, because the former defends our Shiite and friends' religion and the latter defends their bodies!

8. According to the aforesaid documents in the text, Imam Kazim (PBUH) is quoted as saying a scholar who saves an orphan of ours, who has not seen us and is not in touch with us, and teaches him to the extent of his needs is harder for Satan to tolerate than thousand worshippers, because the worshipper tries to deliver himself, but the scholar is not only concerned with himself but also Allah's subjects so that he saves them from Satan and its friends; for that reason, before Allah he is superior than thousands of worshipping men and women.

9. According to the aforesaid documents in the text, Imam Ridha (PBUH) is quoted as saying on the Day of Judgment, the worshipper will be told "What an excellent man! You saved yourself and did not worry about others, so enter the Heaven. Be aware that a jurisprudent is he who showers his benefaction over people, delivers them from enemies and saves them the graces of Allah's Heaven and obtains Allah's consent for them." The jurisprudent is told "O guardian of the orphans of Mohammad's progeny, friend of weak Shiites and their kinsfolk, you should Intercede for everyone who learnt knowledge from you or studied under you! Then, he stands and enters the Heaven with groups of one hundred thousand. They are those who studied sciences under him and will continue learning from him till the Day of Judgment. Now, look at the difference between these two positions.

10. Based on the aforesaid document, Imam Javad (PBUH) is cited as saying "Verily, the rank and status of the one who takes custody of the orphans of Mohammad's progeny who are separate from their Imams, are plunged into the confusion of ignorance and enslaved in the hands of anti-Shiites, saves them and release them from confusion, conquers devils by thwarting their temptations and overcomes anti-Shiites (enemies of The Prophet's Household) with divine proofs and Imams' reasons, will be preferable and superior to those of the worshipper in the sight of Allah in the best way; a superiority higher than the sky above the earth, the Throne (*Arsh*), the Divine Seat (*Korsi*) and the Veils of the Sky. Their superiority over the worshiper is like that of the full moon over the dimmest star in the sky.

11. According to the aforesaid document in the text, Imam Hadi (PBUH) is quoted as saying "If after the occultation of the Riser, Imam Mahdi (PBUH) there would be no scholar who summoned to him, made mention of him and defended him with Divine proofs, delivered the weak subjects of Allah from the traps of Satan and its friends as well as from snares of anti-Shiites, everybody would have renounced Allah's faith and become a heretic. However, scholars are those who take the reins of weak Shiites' hearts and control them like the captain of a ship who takes the helm. They are those characters who are superior and preferable in the sight of Allah, Almighty and Glorious."

12. According to the aforementioned document in the text, Imam Hasan Askari (PBUH) is cited as saying, "On the Day of Resurrection our Shiite scholars take

care of our weak lovers and people under our guardianship, entering the realm and mansion of Resurrection with shining crowns on the head of each of them. The lights will spread through the realm of the Resurrection as far as a 300,000-year distance and the beam of those crowns will spread through the whole realm of the Resurrection, too. In that place, every orphan whose custody they took, whom they saved from ignorance and took out of confusion will be connected with a ray of that light; then, they claw their way up as far as they reach the front of the top of the Heaven. Thereupon, they will be laid in the pre-determined positions beside their masters and teachers and be brought to the audience with Imams who call them. And the beam of those crowns will make the foes of The Household blind, deaf and dumb, pushing them into the Fire.

13. According to the aforementioned document in the text, Imam Hasan Askari (PBUH) is also quoted as saying, "Some of the lovers of Prophet Mohammad's progeny are poor (in scientific terms). They are those who are weak against our foes and are remonstrated, blamed and reproached by the adversaries. Therefore, giving help and assistance to these people is preferable to helping the ordinary poor people who have no properties and wealth. As a consequence, he who lends them a hand and strengthens them with the weapon of his knowledge and proof, alleviates their poverty and weakness and makes them dominant over their enemies, Allah, All-Sublime, will invariably make them triumphant over enemies, devilish humans and jinns, and will make their opponents seized by weakness and feebleness.

14. According to the aforesaid document in the text, Imam Ali (PBUH) is quoted by Imam al-Hasan al-Askari (PBUH) as saying, "He who strengthens one who is weak at his knowledge and insight and makes him equipped and dominant before an enemy will be instructed by Almighty Allah in his tomb on the day of Reckoning to say "Allah is my Lord, Mohammad is His Prophet, Ali is Mohammad's successor, Ka'ba is the direction to which I turn in prayer, the Qur'an is the cause of my happiness and prosperity and the faithful are my brethren." Thereafter, Allah addresses him that you told the truth and expressed your rightful faith; thus, I made the highest positions of the Heaven indispensable for you; meantime, He changes his grave into one of the beautiful gardens of the Heaven.

15. According to the aforementioned document in the text, Imam al-Askari is quoted as saying once two women who disagreed with each other over a

religious point had an audience with Hazrat-i Fatimah and pointed out their views. Then, she brought the proofs that were in line with the ideas of the woman whose belief was true and claims right, and defeated the opposing woman. As the faithful woman became very blissful with it, Hazrat-i Fatimah told her, "Angels are happier than you at the rise and ascendancy of the truth and Satan and its friends are sadder than the woman who suffered a defeat on her wrong idea, and Allah, Almighty and Glorious be He, orders His angels prepare for me thousand of thousand times as much as He had determined before because of my deed, and it is an everlasting rule that applies to anyone who brings about the means of His servants' victory and domination (over enemies and anti-Shiites)."

16. According to the aforesaid document in the text, Imam al-Hasan al-Askari is quoted as saying Imam Hasan asked a person who had brought him a present that "Do you like to receive something 20 times as much in return worth 20000 Dinars or I teach you something so that you can overcome an anti-Shiite in your town and save a group of misled and gullible people from his inauspicious propagandas? If you are good at choices and make the better choice I will give you both. But, if you err in choosing the better one, you have the option to choose one of them." The man asked, "Is the spiritual reward for overcoming the foe of the truth and delivering the poor from his propagandas equal to 20000 Dinars?" Imam replied "No. it is worth thousands of thousand times as much as the price of the whole world." He said, "How come I can choose the worthless and worse one? So, I choose the other one." Imam observed, "You chose the best from the options you had." Then, he taught the man those subjects, as well as granting him 20000 Dinars. Anyhow, back home he made a discussion and argumentation with that man and confuted him. Imam heard this story. When the man met Imam the next time, Imam told him, "No one had made a profit on deeds and business as you did and no one was ever held in affections by Allah, Mohammad, Ali, the Immaculate Imams, angels as well as your faithful brothers as you did, and as many as the number of the faithful and unfaithful you gained a profit that is more than the world thousand times. May you enjoy this grace! Enjoy it!

17. According to the aforementioned document in the text, Imam Ja'far is quoted by Imam Hasan Askari as saying, "Everyone who tries to rid our poor friends of our adversaries, helps and supports us to defeat them, finds their weak points and praises and extols the position of The Prophet (PBUH) and his

immaculate household (PBUH), Allah orders the angels of the Heaven endeavor in building palaces and mansions as many as the number of the words that he said in argumentation with Allah's foes. In constructing his palaces, some powerful and strong angels will also work and so many mansions and palaces will be built for him that nobody knows about the number of them save the Lord of the two worlds.

18. According to the aforementioned document in the text, Imam Ridha is quoted by Imam Hasan Askari as saying, "The best provision that a scholar who loves us can make for himself for the day of his poverty, destitution, lowness and penury is to give scientific support to our weak friends and deliver them from the hands of Allah and His Prophet's foes. [In that case,] when he is resurrected from his grave, he can see lines of angels standing from his tomb his place in the Heaven. They lift him with their wings and carry him to his special mansion in the Heaven, saying "Well done! Blessed be you who defeated the enemies of the good people and supported and backed your immaculate Imams."

19. According to the aforesaid document in the text, it is quoted that one day a crowd of the lovers of The Prophet's progeny went to Imam Hasan Askari and said, "O descendant of The Prophet, in our neighborhood one of the enemies of The Prophet's household lives who always bothers us and brings us proofs in favor of the preference of the first, second and third caliphs to Amir-al Mo'mineen, Imam Ali (PBUH) that we cannot answer."

He said he would send someone to them so that he convinced him and refuted his proofs. Then, he commissioned one of his students to attend their meeting, listen to their words, and when being asked to talk, start talking, tries to prove that man's words and belief invalid and refute him completely as much as possible." The man went and participated the meeting along with them, entered discussion and defeated and convinced him in the same way that Imam had told him. With the triumph, the friends and companions of the Household got so joyous that nobody knows about it save Allah, and to the same extent their enemies and adversaries got sad and doleful. When they returned to Imam, he told them, "Those in the sky were more joyous than you for defeating and vanquishing that enemy of Allah, and Satan and his arrogant supporters got more melancholic and sorrowful than their enemies were. The angels of the sky, the Divine Seat (*Korsi*), and the Throne (*Arsh*) will ask divine mercy and forgiveness for that dominant servant of Allah and curse that opposing enemy and Allah will accept it all.

## A Summary of The Prophet's Words on Argument, Argumentation and Debate

20. Imam Hasan Askari (PBUH) is quoted as saying, "One day in the presence of Imam Sadiq (PBUH) it was debated that The Prophet (PBUH) has prohibited argumentation and discussion over religion. Imam Sadiq stated, "The holy prophet (PBUH) has not put a ban on it completely, but he has prohibited talks and dialogue that are not proper. Have you not heard Allah say *"And dispute ye not with the People of the Book, except with means better (than mere disputation)."*<sup>1</sup> He also states *"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious."*<sup>2</sup>

Scholars and religious scientists consider the proper argumentation as a religious means and know the improper dialogue as forbidden. Allah has forbidden our Shiites from the latter. How come it is possible that Allah forbids argumentation and discussion as a whole, while He says, *"And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."*<sup>3</sup>

Thus, in the holy verse He considers bringing proofs as the basis of truthfulness and substantiation of a claim, and it is very clear-cut that proof is the same argument and argumentation in a proper way. They said, "O descendent of Messenger of Allah, we beg you to say the meaning of the proper and improper argumentation."

Imam Sadiq (PBUH) said, "The improper argumentation is the one with which you deny a right and acknowledge a wrong, and reject someone's true and correct words, because you are afraid that his claim is proved right, or you reply to a wrong word with a wrong and incorrect sentence. This kind of argumentation that results in the entanglement of our weak followers as well as the people of wrong is forbidden and prohibited. While discussing with the weak, the people of wrong will use the weak point as a proof of an argument against their groundlessness; thus, as your weak ones see this condition, they will get piqued and sad.

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<sup>1</sup> 29:46

<sup>2</sup> 16:125

<sup>3</sup> 2:111



However, the proper argumentation is the same as the one that Allah taught His prophet to use in discussing with those who denied the revivification of the bodies: *“And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, “Who can give life to (dry) bones and decomposed ones (at that)?”*<sup>1</sup>

And in rebutting them, Allah states: *“Say, “He will give them life Who created them for the first time! For He fully knows all! The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!”*<sup>2</sup>

In this way, Allah asked His prophet to make an argumentation with those against Revivification and Resurrection and has told him to say *“Say, “He will give them life Who created them for the first time!”*<sup>3</sup> Is He not able to revive one whom He created at first after his getting decomposed? In your view, beginning creation seems harder than revivifying it, though.

Then, Allah states, *“The same Who produces for you fire out of the green tree”*; that is to say, by hiding the scorching fire in a fresh and green tree, and then taking it out and bringing it into existence, Allah wanted to make you understand that He is also able to recreate and revivify (for the second time) what has decomposed.

Afterward, Allah adds, *“Is not He Who created the heavens and the earth able to create the like thereof?” - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!*<sup>4</sup> That is to say, while in your view and as far as your strength concerned, creating the skies and earth is harder than revivifying the decomposed bones and giving back life to them, how come you accept Allah’s creating a world with so many wonders that seems harder to you but do not accept His revivifying decomposed bones that seems easier to you?

Imam Sadiq (PBUH) observed, *“This is what the proper argumentation means, in which there is no room for the challenger to make an excuse and his doubt and objection are cleared up in accordance with his understanding. However, the improper discussion is the one which you deny a right with and takes away from you the sense of distinguishing the right and wrong of the opposite party in argumentation. By doing so, you just take him farther from his wrong, not closer to the truth. This method is forbidden and prohibited because you both deny the truth.”*

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<sup>1</sup> 36:78

<sup>2</sup> 36:79-80

<sup>3</sup> 36:79

<sup>4</sup> 36:81

Then, as stated by Imam Hasan Askari (PBUH), "One of the audience asked, "Did The Prophet make any argumentations?" Imam Sadiq (PBUH) replied, "No matter how you think of The Prophet, but never even think that he disobeyed Allah's orders and commands! Allah orders, "*Argue with them in ways that are best and most gracious*"<sup>1</sup>, and in reply to the objection on the part of those who denied the Resurrection, He states, "*He will give them life Who created them for the first time!*"<sup>2</sup> As such, do you still think Prophet Mohammad neglected and disagreed with Allah's command, did not make argumentations in accordance with the divine mission and did not inform others of that command?" Then, Imam Sadiq began to quote the following hadith from The Prophet that Amir al-Mo'mineen had related to his ancestors: "A group that comprised of the leaders of the five denominations, Judaism, Christianity, atheism, dualism and Arab polytheism (idolatry) had an audience with The Prophet and started making an argumentation with him, as they had planned and collided in advanced."

The Jews said, "We believe that 'Ozayr is son of God. We came to you in order to negotiate with you and know your opinion. If you hold the same belief as we do, we will have priority, and unless you are in favor of our belief, we will become your foes."

The Christians said, "We believe that Jesus is son of God, and Allah has united with him. We came to you to know your opinion. If you agree with us, we will have priority. Otherwise, we will oppose you."

After that, the atheists said, "We are of the opinion that the beings of the world have neither a beginning and nor an end, and the universe is pre-existent and everlasting. We will discuss with you on this issue. If you hold the same belief as we do, it will prove us superior to you, and if you oppose us, we will bear animosity against you."

Then, the dualists said, "Our belief is that the management of the world originates from two sources of light and darkness. We came to you to make a discussion and argumentation with you on that belief. If you agree with us, we will have priority, and in case you disagree, we will turn into your foes."

At last, the idolaters said, "We believe that the idols are our gods, and we have come to discuss with you on this belief. If you agree with us, our priority will be proved right. In the case of your disagreement, we will become your foes the

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<sup>1</sup> 16:125

<sup>2</sup> 36:79

same as others.

The Prophet (PBUH) observed, "I believe in Allah, Who has no partner, and do not believe in any other deity (like idols and gods), but Him. He has selected me for all the worlders so that I bear good tidings and make them afraid of chastisement, and be a proof and reason for all of them, and He has protected me everywhere, and fended off the evil of my foes and opponents.

Then, he turned to the crowd of Jews and asked, "Have you come to me so that I embrace your belief?" "No", they replied. He said, "On the basis of which proof do you believe that 'Ozayr is son of God? It is because he revived the holy book Torah after it was neglected and he did not do it in any position but as son of God."

The Prophet (PBUH) stated, "On the basis of this argument, Moses seems far preferable to be son of Allah than 'Ozayr, because Torah was revealed to him and numerous miracles of which you are aware have been seen from him, and based on your rationale Moses must have a higher status than 'Ozayr's being son of God. Therewith, if by son of God you mean that Allah, All-Exalted, has had sexual intercourse with His mate, in the manners of our ancestors, and as a result of that intercourse a son like 'Ozayr was born, you have deemed the Nurturer of the world as one of the material and limited beings of the world and have given Him such attributes as those of the created.

They said, "[By birth,] we do not mean that meaning because it is heresy and ignorance based on your words. However, by son of God we mean reverence and magnanimity. In spite of lack of birth, a scholar or master calls his student "my son" or tells him "you are my son". With that expression, he just means to show kindness and respect not to prove birth. He addresses these words to someone who is not related to him. On the basis of this interpretation, God has selected 'Ozayr as His son because of nobleness and grandeur, not on the basis of nativity."

The Prophet said, "In spite of this justification, my answer is the same as the one that I gave you at first, since based on this explication, Moses is far preferable to this status. Verily, Allah will stigmatize the people of wrong with their own profession and will return argument to them. The justification on which you argued will lead you to a harder path, because you said one of your great figures would tell a stranger "O my son" or "You are my son", and tell another, "You are my scholar, master and father" and some other "You are my lord" or "O my lord"; the more respectable the addressee is, the more reverential his words will be. And on the basis of this belief it is essential that

Moses, son of Imran, be brother, master, father or lord of Allah so that his superiority to 'Ozayr is found out. As far as you are concerned, is it right to attribute these words about Moses who is more prominent than 'Ozayr to Allah?"

Seeming amazed at The Prophet's answer, the Jews said, "O Mohammad! Let us do a survey and contemplate on your words." He replied, "I hope you will dwell upon your words and beliefs with a pure heart and fairness so that Allah, The Almighty, shows you the truth.

After that, he turned to the crowd of Christians, saying "You believe that Pre-Eternal and Everlasting Allah has united with His own son, Jesus. Would you tell me what you mean by those obscure words? Do you mean that Allah, The Pre-Eternal and Everlasting, has downgraded by uniting with a creatable being? Or Jesus, who is a limited and created being, has promoted by uniting with Pre-Eternal and Everlasting Allah, becoming equal and one with Him? Or is it the zenith of glorifying and honoring Jesus?"

The first two cases are impossible on a rational basis because how come the pre-eternal becomes creatable or the creatable may change into pre-eternity? Thus, the creatable is in any way against, even contrary to, pre-eternity and the union between these two is impossible and inconceivable. As to the last case, it is very clear that Jesus is one of the creatures and selected beings of Allah and will become creatable. In any way, Jesus' being son of Allah and Allah's union with him are inconceivable and wrong."

The Christians said, "O Mohammad, we mean that due to His special acts of kindness and infinite attention to him, God has let many wonderful miracles be caused by him, and for the same reason the issue of regarding Jesus as son of God is only for reverence and glorification, period!"

The Prophet (PBUH) said, "Definitely, you heard what I told the Jews." Then, he reiterated his words on Prophet 'Ozayr's being son of God. The crowd of Christians all kept silent and were convinced with the exception of one of them who turned to Prophet Mohammad and said, "O Mohammad, do you not know Ibrahim as Khalilollah, (meaning friend of God)?" He replied, "Yes, we do." He asked, "Why are you at odds with our belief that Jesus is son of God?"

He observed, "The two have no similarities. As to Ibrahim as Khalilollah, Khalil is derived from the root khallah or khollah – with the first vowel /a/ or /o/ and gemination of the second consonant /l/; thus, the real meaning of the word khalil is a needy, destitute and indigent person, and because Ibrahim avoided others with utter self-sufficiency and turned to All-Exalted Allah, he was bestowed the title "Khalil". That meaning reached its zenith when they placed him into a

catapult and wanted to throw him into a fire. Thereupon, Gabriel was appointed by Allah to assist him; however, Ibrahim said in reply, "I need nothing but Allah, and His assistance is enough for me." It is why he was given the title "Khalil". Supposing Khalil is derived from the root "Khellah" – with the first vowel /e/ and second vowel /a/ and gemination of second consonant – it means a survey into meanings and attention to subtleties, fact and secrets. In this case, it will not be relevant to your argument, that calls for likening Allah to the created (because similarities and conformities are between attributes and appearance not essence and truth). Do you not see that if Ibrahim did not avoid anybody for Allah and did not acquire secrets and facts of sciences, he would not become Khalilollah?

However, the case is opposite as to procreation and reproduction, because the relation between a father and a son is something real and innate, even if the father mouths swear words at his child and repels him, because the meaning of birth subsists in him (the father will always be the origin of his generation and is innately the father of that child).

If your reason for Jesus' being son of God is that Ibrahim is Khalilollah, it requires the belief that Moses is son of Allah, because some miracles have been caused by him that are not less than those of Jesus' in number; thus, you should say Moses is father of Allah, even it is preferable to say Moses is father, master, uncle, chief or commander of Allah, as I said in argumentation with the Jews."

One of the Christians said, "Jesus himself says in Bible I go to God." The Messenger of Allah (PBUH) said, "If you practice that Book, that sentence is mentioned in it as "I go to my and your father", thus it is necessary to acknowledge that all addresses of Jesus are sons of God. And it is evident from that sentence that the attribution of "son of God" is not peculiar and specific to Jesus, and all his disciples and hearers of his words are sons of God, while they lacked such privileges. You quote that sentence; however, you are ignorant of its content, and talk contrary to that noble man's words.

And if you mean the denotative and literal meaning of the words "father" and "son", why do you not say what is meant by father is Adam or Noah, since those two great prophets were real ancestors of Jesus and others? And how can you reject that real meaning and prove those imaginations that you have made up?

The Christians fell silent after the argumentation by The Prophet (PBUH), and then said, "Up until today, we had never seen anybody like you (that skillful and dexterous at) handling argumentation and discussion. Give us a chance to

contemplate on this issue.” Then, Prophet Mohammad turned to the atheists and asked, “On what basis do you believe that all things and beings of the world are pre-eternal and everlasting and have no beginning and end?”

They answered, “We just believe in whatever we see, and since we see neither the beginning nor the mortality or extinction of things, we judge that beings have been, and will be, everlasting.”

The Messenger of Allah (PBUH) said, “Have you ever seen, with your own eyes, the eternity of all beings and their pre-eternity? If you say Yes, it is essential that you be pre-eternal and everlasting with your very reason and physical power so that you can see the pre-eternity of all beings; however, it is contrary to what is sensed and seen against the intuition of all the wise men (of course you will not make such a claim).”

The atheists said, “No. we have not seen the pre-eternity and survival of beings.” The Prophet (PBUH) said, “Why do you judge on the pre-eternity and survival of beings, while on the basis of your own belief you have seen neither the creation of things nor their pre-eternity? And how can you take one side and reject the other? Do you not see the turn of day and night that go on one following the other? They answer, “Yes.”

He asked, “Have the turn and alternation of day and night existed since past times, and will they exist?” They replied, “Yes.” He said, “Is it possible that (this alternation becomes disrupted and) day and night got together. They answered, “No. It is not possible.” He said, “In this case, they are separate and discrete. When the time of one of them is over, the other goes on afterward.” They said, “Yes. That’s right.”

He said, “In spite of that acknowledgment, you have passed a judgment on the creatability of what has priority to and comes before day and night; thus, deny not the power of Allah!”

Afterward, he asked, “In your opinion, do day and night have a beginning and an end or are they pre-eternal and infinite? In the first case, our belief in the creatability will be proven, and in the second case, how is it possible that something which has an end is infinite as to beginning? They said, “Right.”

He said, “Have you, who believe in the pre-eternity of the universe and deny its creatability, done a survey and contemplated on it?” They said, “Right.”

He said, “Have you, who believe in the pre-eternity of the universe and deny its creatability, done a survey and contemplated on it?” They said in reply, “Yes.” He said, “Do you not see that all things and beings of the world need each other

and are interrelated and are in need of each other for existence and survival? Do you not see that for establishing a building it is necessary that all building blocks, such as soil, stone, bricks, water and the like, get together to erect it? The case is the same with the other things of the universe.

Thus, if that need and relation dominate all beings of the world, how can we know them as pre-eternal and invariable? What does creatable mean? And are those that you mention pre-eternal? What if they were creatable?"

The crowd of atheists became amazed and nonplussed at the argumentation by the Messenger of Allah, failing to explain the meaning of creatable, because any characterization of the creatable overlapped with those of the beings that seemed pre-eternal to them. For that reason, they got tongue-tied with anger, and then said, "We will consider and contemplate on that carefully."

Then, the holy Messenger of Islam turned to the crowd of dualists who believed in the management of light and darkness, saying "In what respect do you believe in that idea?" They replied "We believe that the world is formed on two parts; good and evil, and discovered that these two are against and contrary to each other. Therefore, by that we judge the creator of good is not the creator of evil, since one creator cannot perform two opposing acts; but each of them has a creator on its own, as snow cannot generate heat and it is impossible that a fire can be the source of cold. Hence, we believe that light and darkness are two pre-eternal creators of the world and worlders."

The Messenger of Allah (PBUH) said, "Do you not see so many different colors, ranging from black, white and red to yellow, green and grey? You believe that each one is the opposite of the other, don't you? So, two types of them do not gather together in one case, as cold and heat are opposites of each other. They said, "Yes."

He observed, "Why do you not believe in as many pre-eternal creators as the number of colors? In your view, does an opposite not need an independent creator? The dualists fell silent.

Then, he stated, "On the basis of your belief, how have light and darkness possibly cooperated to administer the world, whereas light tends to ascend and darkness tends to go down and descend? Can two people who invariably move in opposite directions meet each other at the same point?" They replied, "No. It is not possible."

He said, "So, it is necessary that light and darkness can not gather together, since they are opposites, and invariably move in opposite directions. In view of

that argument, is the world possibly created and developed out of the assemblage of two opposites?

The atheists said, "Give us a chance so that we dwell upon our affairs?" After that, he turned to Arab polytheists (idolaters), saying "Why do you worship idols and have abandoned the Nurturer of the world?" They replied, "By doing so, we approach Allah." He said, "Do those idols hear, obey their god and worship it, so that you draw nigh to Allah thanks to their glorification?" They said, "No."

He asked, "Have you yourselves carved them?" They said, "Yes." He stated, "As such, it will be more appropriate that they worship you than you worship them (because idols are created and you are the creators). In that case, has a god that is knowledgeable about interests and consequences and wise to define your duties ordered you to perform that act of worship?"

After these words, the idolaters began to disagree with each other, and a group of them said, God has incarnated in the bodies of men who resembled those idols, and on this basis we have sculpted them, and what we mean by regarding those idols is to glorify those figures."

The other group said, "Those idols are in keeping with the faces of the past nations that were pious and performed acts of worship and our purpose of worshipping them is to glorify and praise Allah."

Another group put, "When Allah created Adam and ordered angels to kneel before him, we became bereft of what that is a means of approaching the threshold of Allah. Thus, for making up for that, we sculpted Adam's face in different forms and genuflect in front of them with the intention of drawing nigh to Allah, in the manner of the angels' genuflection before Adam that was with an intention of approaching Him, as your genuflection in the mosque is with the intention of being in front of Ka'ba. Before Ka'ba you perform acts of worship and genuflection as intended for Allah, All-Gloried and Almighty, not Ka'ba.

The Messenger of Allah (PBUH) stated, "You all have gone the wrong way and have deviated from the truth."

Afterward, he turned to the first group, saying "The idea that Allah has incarnated in the bodies of some people that looked like those idols is feeble to the utmost, because based on that expression Allah must be needy, limited and creatable like other creatures. With that incarnation, would Allah not be confined to and surrounded by something? In case of incarnation, would any differences between Allah and such other features incarnate into things as color,



taste, smell, softness and coarseness as well as heaviness and lightness arise? How can that thing which is surrounded be creatable and whatever exist in its surrounding be pre-eternal? The case must be the opposite; that is to say, the all-surrounding must be pre-eternal and the surrounded (what that is limited to it) must be creatable. How can Allah Who is the creator of all beings be dependent upon place (a place of incarnation), while All-glorified and Almighty Allah is pre-eternal and everlasting (i.e. Allah has been existent and needless prior to space and beings of the world)? Since you have deemed Allah as finite and creatable due to His incarnation with Divine attributes, it is evident that what is destructible and creatable is mortal. The incarnating and incarnated (what that incarnates into something and what into which something is incarnated) will possess those attributes (creatability, change, destruction and mortality), and they all are indicative of the change in the essence of that thing.

And if you believe that incarnation does not bring about any changes, you must not consider motion and stillness as well as getting black, white and colorful as the causes of change, consider the appearance of each state as acceptable and describe Allah with the attributes of the creatable. As a result, you will be not unwilling to express this belief that the Lord of the world is created, limited, dependent and feeble. However, Allah's glory and grandeur are better and higher than those qualities."

Then, he went on to say, "Therefore, when the belief that Allah incarnates in something is invalidated your words rock and shake to their foundations."

Upon hearing The Prophet's argument, the first group of idolaters lapsed into silence and then said, "We will think about this issue deeply (then we will offer you an answer).

Having turned to the second group, the Messenger of Allah observed "If you believe that you kneel toward and glorify the idols as if they were the images of the past Monotheists, what room will there remain to express your servitude to the Lord of the worlders? Do you not know that of the ways and means of glorifying and praising Allah is not to consider Him equal with the servants in those attributes? For example, if you glorify a powerful king to the extent that you glorify his servants and treat them with courtesy, have you not offered an insult to him? If you know a great man and small man equal in terms of respect and glorification, have you not insulted the former? They said, "Yes."

He asked "By showing courtesy to Allah and idols and worshiping them to the same extent, have you not hurled an insult to the status of Allah's greatness and grandeur?" They replied, "We will contemplate on it", and then fell silent.

Afterward, the Messenger of Allah told the third group of idolaters, "you have compared the Muslim community with yourselves, while we are not like you because we, Allah's servants, are created and raised by Him, we are at His service and surrender to His commands and worship Him as He wishes, and when He orders us to do something we do the same and must not transgress His orders and act upon our own inclination and discernment. As such, it may be accepted due to those characteristics. Otherwise, it may be taken abominable or forbidden to the utmost; however, He has prohibited us from making comments on His commands.

Because He has ordered to turn toward Ka'ba while performing acts of worship, we follow His command and obey Him", adding "In other cities, we also perform acts of worship as standing in front of Ka'ba. We have accepted it and do not transgress the limits of His orders. Concerning the issue of angels' genuflection before Adam, Allah ordered them to genuflect before Adam, not his face, and since He has ordered angels to perform genuflection, only angels are obliged to do it, not Adam's descendents. Thus, any comparison is wrong. How do you know whether He is not content with your wayward act?"

Then, The Prophet (PBUH) observed, "If someone invites you to his house on a certain date, do you have the right to get there on another day after you have accepted that certain date, or go to another's house without invitation? Or if someone offers you a piece of clothing, slave or mount, can you take it?" They said, "Yes." He asked, "Can you take possession of another piece of clothing, slave or mount of his?" They replied, "No, because it is not evident that we will have permission for the latter one as the former."

He asked, "Is manipulation in Allah's affairs without permission worse than that in the affairs of Allah's servants?" They replied, "Definitely, Allah has priority, so we do not manipulate His affairs without His permission."

He said, "So why do you act as such, and when did He order you to genuflect before those images?" The idolaters answered, "We will deeply consider this issue." Then, they kept silent.

Imam Sadiq says, "Be Allah, before the lapse of three days, that crowd of twenty five people had another audience with The Prophet (PBUH) and embraced Islam, and said they had never heard such an argument and testified that he was the messenger and prophet of Allah."

21. Subsequently, Imam Sadiq quotes Amir al-Mo'mineen as saying "Allah revealed the holy verse *"Praise be to Allah, Who created the heavens and the*

earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord”<sup>1</sup> to rebut and refute three beliefs of nations. The first sentence “Praise be to Allah, Who created the heavens and the earth...” makes a reference to the rebuttal and rejection of the atheists who believe in the pre-eternity and pre-existence of beings. The second part of the verse “...made the darkness and the light...” refers to the rebuttal of the belief of the dualists (the same polytheists) who believe that the universe is administered by light and darkness. The last part of it makes a reference to the rebuttal and refutation of idol-worshipping polytheists. Then, Allah revealed the verse “*Say Allah is One*” that refers to the rebuttal of a crowd that believe in an equal and match, or an opposite or a partner for Allah. Then, The holy Messenger of Islam turned to his companions and said “*Say: Iyyaka Na’bod*, meaning we worship One Allah, unlike the beliefs of atheists who say things are all pre-eternal and everlasting, the dualists who believe that light and darkness manage the universe and the idolaters who say idols are their gods; thus, we do not assume anything as Your partner and do not call anybody but You, as the atheists believe, or in the manner of Jews and Christians who believe in a child of You. O Allah! You are more sublime than all those qualities (Great sublimity!).”

Allah states, “*And they said nobody goes to Heaven unless he is a Jew or Christian, and a group of atheists also wove another yarn.*” Addressing The Prophet (PBUH) in the Qur’an, Allah says, “*O Mohammad! Those are their desires. The very vain desires that they have cherished. Say: Bring their proofs, offer your proofs of your claim if you tell the truth*, as Mohammad brought his proofs that you heard.

22. Imam Askari is quoted as saying “My father, Imam Haadi, was asked if The Prophet (PBUH) had made argumentations with atheists and Jews when they blamed him. He observed, “Yes, many times. Of those argumentations is the story that Allah recounts in the following verses by their own account: (Polytheists) said, “What sort of an apostle is this, who eats food, and walks through the streets? Why has not an angel been sent down to him...<sup>2</sup> Also, they said: “Why is not this Qur’an sent down to some leading man in either of the two (chief) cities?” Moreover, (unfaithful Meccans) said: “We shall not believe in thee, until thou cause a spring to gush forth for us from the earth...; until thou send down to us a book that we could read.”<sup>3</sup> Then, in another argumentation

<sup>1</sup> 6:1

<sup>2</sup> 25:31

<sup>3</sup> 17:90-93

with the Prophet (PBUH), they said, "If you were His prophet, you would cause a lightning to strike down from the sky, because our demand is more competing than the one that they made on Moses."

The account of that argumentation is as follows: One day the Messenger of Allah with a group of his companions was sitting near Ka'ba, teaching them Allah's commands and the facts of the verses of His Book. Meantime, a group of Quraysh leaders, including Valid bn Moghayra Makhzumi, Abdillah al-Bakhtari, 'As bn Hoshaam, Abu Jahl Amro bn Hoshaam, 'As bn Va'ol and Abdillah bn Hafizah Makhzumi, had held a meeting with another group, saying "Mohammad has thrived on his work, and his order has expanded and become prevalent. Let's reprimand and blame him, limit him and rebut his ideas, so that he becomes humiliated and disparaged before his companions and may stop going astray, rising up and revolting. Otherwise, we will respond him with a keen sword."

Abu Jahl asked, "Who is going to have an argumentation with him?" Abdillah Makhzumi said, "I am ready to do that. Don't you know me appropriate and competent to bring him around?" Abu Jahl said, "Yes, we do." Then, the Qurayshi people all went to the Messenger of Allah and Abdillah Makhzumi opened the conversation, saying "You have made a big claim. You have made an amazing claim! You assume that you are the messenger and prophet of the Lord of the World, while it befits not the Lord of the two worlds and Creator of all beings of the world that someone like you – who eats food, drinks and walks in the streets – be His messenger and prophet. Does a Roman Caesar or Persian king select their representative or envoys except from the stratum of the rich that have positions, palaces, mansions, slaves and servants? It is crystal clear that the Lord of the two worlds is higher than servants. If you were Allah's representative, he should have sent down an angel to us so that it confirms you before us. Anyway, if you were Allah's representative, He would have sent an angel to us so that it recognized you in our presence. If Allah tended to send a representative to us, He should have sent an angel to us as His representative, not an ordinary human like us. O Mohammad! Know that in our opinion you are not a prophet, but a spellbound and bewitched person."

The Prophet (PBUH) asked, "Are you finished with your words?" He answered, "Yes," adding, "If Allah wanted to send a prophet to us, he should have had more glory, reverence and wealth than we have. Why was the Qur'an that you believe is from Allah is revealed to you not two great men of Mecca and Ta'if (Madina); namely, Valid bn Moghayrah and Owaytibna Mas'ud?"

The messenger of Allah asked, "Has any words left of your speech?" Makhzumi

said, "Yes, we will not believe in you unless you cause a spring of water to gush forth in the dry, rugged and mountainous land of Mecca, because we are badly in need of it, or possess a green and lush gardens of date or grape trees (in this barren land) in the midst of which river carries water so you and we collectively eat those fruits, or cause the sky fall into pieces and pour them over our heads as you yourself said (this verse) that, "Were they to see a piece of the sky falling (on them), they would (only) say: "Clouds gathered in heaps!"<sup>1</sup> Then, we may confirm you.

After that, he went on to say, "We will not believe in you unless you bring Allah and angels before us – in order to prove your words right, or possess a golden house and give us as much gold as we become needless and do not revolt, as you say, "Nay, but man doth transgress all bounds; In that he looketh upon himself as self-sufficient."<sup>2</sup> Then, he added, "Or you go up in the sky. We do not believe in your mounting at all, unless you take down a document saying, "From Allah to Abdillah bn Abi Omayyah Makhzumi and his entourage: Believe in My prophet, Mohammad, and confirm his words for he has come from Me." Yet, after you do all these and we see them, it is not clear whether we believe in you or not; however, at last we will say you have caused all those miracles with sleight of hand or magic."

The Messenger of Allah asked, "O Abdillah! Has anything else left of your words?" He replied, "O Mohammad! Was what I told you not enough for you? My speech is finished. Now if you have any argument against them, frankly put them forward!"

The Prophet (PBUH) stated, "O Allah! You are All-hearer and All-knower. You learnt about Your subjects' words." Meantime, the following holy verse was revealed, "And they say: "What sort of an apostle is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him? Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."<sup>3</sup> Then, Allah stated, "See what similes they strike for thee: but they have gone astray, and never can they find a way."<sup>4</sup>

Also, He added, "Blessed is He who, if that were His will, could give thee better (things) than those,- Gardens beneath which rivers flow; and He could give thee

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<sup>1</sup> 52:44

<sup>2</sup> 96:6-7

<sup>3</sup> 25:7-8

<sup>4</sup> 6:48

palaces (secure to dwell in)." (25:10) Then, the verse, *Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!*<sup>1</sup> was revealed.

After that, the following verse was revealed to the Prophet (PBUH), "They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion."<sup>2</sup> Afterward, the Messenger of Allah (PBUH) told Abdillah Makhzumi, "The answer to that I eat like you – which is not incongruent with being Allah's prophet – is that selecting a representative and a prophet is just under the authority of Allah and no one else, whatever He does is laudable and praiseworthy, and nobody deserves to voice an objection and say "for what, or "how".

Don't you see that He has made some indigent and poor, some other wealthy and affluent, another group dear and respectable, the other group humiliated and humble, some other group ill and diseased, other group fit and healthy, some group noble and another group humiliated, and they all have food; however, none of them has a right to have objection to Allah' decree. The poor and indigent, the wealthy and affluent, the ignoble and honorable or the bedridden has no right to make a complaint and voice it with Almighty Allah for why He has put them in that condition and made others fit and healthy. The case is the same with the rest of social groups, such as the humble and honorable, ugly and beautiful and etc. And if each of them voices an objection to Allah's decree, he will be considered as against and an objector to the rules and not faithful to the Divine laws, and Almighty Allah's answer to them is that "I am the Lord of the universe. I promote and demote, poverty and needlessness are in My hand, and glory and humiliation are under My control. It is I Who makes someone diseased or healthy, and you are My subjects and must submit to and obey (predestination and my decree). If so, you will be My faithful subjects. Otherwise, you are disobedient and unfaithful, and will perish with My chastisement.

After that, the following verse was revealed to the Prophet (PBUH) "Say: "I am

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<sup>1</sup> 11:12

<sup>2</sup> 6:8-9

but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah.” (18:110); that is, tell them I am the same as you in human structure, with the exception that My lord has selected me for the position of prophethood as He allocated some people for special features. As you do not have a right to object to any of them, the affluent, healthy and beautiful – you have no right to voice objection to my prophethood and must be obedient and submissive.

The messenger of Allah added, “In answer to your words that the Roman Cesars and Persian Kings don’t choose their envoys except from the people of position and wealth and the lord of worlds is beyond humanity in that respect and it is more desirable that He observes this principle, I say that Administering and issuing decrees are peculiar to Allah Himself and He does not act according to your suggestion, thought and estimation; however, he acts and orders as He discerns, and He is laudable and praiseworthy for all those acts. O Abdillah! Allah has sent His prophet to teach people religious customs, invite them to monotheism and do his outmost in this path day and night. As such, can a palace owner who possesses servants and slaves handle such a mission? Of course not; the mission ends in failure and the enterprise will be aborted, because a person who dwells in palace is invariably veiled inside his palace, is not available because of his retinue of servants, and there will be a distance between people and him. The very distance and veil, to which kings are inclined, make corruption and degradation prevalent in the country and among people, since they do not know and apprehend it. O Abdillah! Undoubtedly, Allah selected me, who have no wealth, for the position of prophethood so that He makes you understand His power and strength, and since He is the friend and supporter of His prophet, no one can kill him or prevent him from carrying out his prophetic mission. It is the clearest proof of Allah’s power and your weakness, , and in the future He will make me preponderant over you and your cities, and make the believers and opponents of your religious school of thought dominant over all lands.”

Then, the Messenger of Allah (PBUH) observed, “My reply to your words that “If you were a prophet, you should have been accompanied by an angel that would endorse you and we could see. Yet, a prophet himself must be of angel kind not humankind” is that you need to know you can not observe an angel through your natural senses, because it is not of humankind but of a tender kind like air. In case your sense of sight heightens so that you can observe it, you will naturally say it is a human not an angel. It is because an angel will appear in the shape of a human to which you are accustomed so that you understand its words

and discover its address and purpose. As such, how do you realize if its words are true and discern if its speech is right? However, Allah selected a human being for prophethood to have miracles – that are not in human nature as you agree – caused by him as evidence of the truth of his words on behalf of Allah. If an angel showed you those miracles, there would be no chance for you to know if it were a miracle or not, because the miracles will materialize provided that other angels fail to cause the like of them, as the flying of a bird is not considered as a miracle for other birds of its own flock; however, the flying of a human is a miracle for other humans.”

“Therefore, Almighty Allah has simplified things for you so that you do not have difficulty recognizing His prophet and can easily associate and converse with him.”

“You said I am spellbound”, The Prophet (PBUH) added, “How can it be true as to me, while you acknowledge that I am, and have already been, mentally and physically sound and healthy, and you have not seen the slightest flaw, slip and wrong-headedness to the extreme, or treachery and lie in my words for the whole forty years of my lifetime? Do you assume that someone has been able to sustain himself at the highest level of honesty and trustworthiness through his own will power and strength for forty years, or it has been under the aegis, care and auspices of the Lord of the worlds? It is also stated by Allah that “See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!” (25:9) to the extent that they have no reason or proof to prove their false claim, which is known to you, right.

After that, the holy Messenger of Islam stated, “You asked why the Qur’an had not been sent down to Valid bn Moghayrah and Onatibn Ma’ud, the two leading men of Mecca and Ta’if (currently Madina).” You need to know that Allah, the Almighty, does not consider power and wealth as worthy and prestigious as you do, and if the whole world were worth a wing of a fly to Him, He would not give an iota of it to an unbeliever and His opponent. However, you need to know that apportionment of mercy is by Allah and it is only He Who does His subjects what He wishes and exerts His authority as He desires, and on this path, unlike you, He has no fear and trepidation of anybody, and for his wealth and power, but you consider someone as a prophet who has such characteristics. Also, you were driven by greed for his money and power and selected him as prophet and His fondness in not on a whim, but yours is; as a result, you choose someone as a leader who does not deserve that position.

As such, Allah’s criterion differs from all of them, and Allah, the Almighty, behaves on the basis of justice and truth and He selects he for that position who



is of the best and most active in worshipping and serving Him, and also abandons he who is the most languid in performing acts of worship and obeying Him.

Since His characteristics is such that He does not pay attention to money and power – though both of them are of His acts of kindness – and those acts of kindness and blessing do not necessitate granting another grace such as the position of a messenger to a subject whom He has granted a grace, and in this affair no one deserves to prompt Him to do anything against His will and oblige Him to bestow His blessing for Allah has previously showered His blessing upon His subjects.

O Abdillah! Do you not see that how He has granted wealth to someone and made his face homely, someone else good-looking but has kept him in a low position and status, has given somebody a position and rank but put him in straitened circumstances and has granted apparent graces to somebody else but has left him devoid of positions and ranks? None of the people of those groups can claim someone else's grace and complain about the lack of it. For example, an affluent person desires another's charm and beauty, complaining about the ugliness of his face or the good-looking person longs for another one's wealth, complaining about his poverty and the honorable and reputable individual aspires to another's wealth and complains about the lack of it. However, in all these matters, it is but the Lord of the worlds Who issues decrees and nobody else. He apportions as He wishes and acts on His will. He is All-wise in His acts and laudable, as Allah, the Almighty, has stated, "Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities? Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others." (43:31-32) We classified them in terms of superficial ranks: we made some group be in need of another, another group in need of another's wealth and the other group in need of someone's commodities and services. As you see great kings and the most affluent people of the world are in need of the most indigent people for the commodities, labor force, thought, tactfulness and knowledge, and they appeal to the very poor people till reach their favorites and the poor are in need of kings' wealth and property."

"None of these groups has a right to complain about what they have received and state objection. Following the aforesaid verse, Allah states, "and We raise some of them above others in ranks, so that some may command work from others", adding "But the Mercy of thy Lord is better than the (wealth) which

they amass.” (43:32); that is to say, it is better than all of what they have stored up from the mundane properties.”

Subsequently, the Messenger of Allah said, “Your words that “We will not believe you until you make a river gush forth from the land (of Mecca)” up to the end all spring from your ignorance and neglect such that you make such demands on the prophet of Allah, Mohammad, because first, the gushing forth of a river in the land of Mecca and the happening of it will be no proof of my prophethood; the dignity and stature of the messenger of Allah is higher than taking an advantage of the ignorance of the ignorant or making an argumentation with nonsense or idle words.

Second, the falling apart of the sky and its falling off will cause your death and destruction, and Allah uses miracles in order to oblige His servants to confirm Him not to destroy and kill them; however, by making that demand you cause your own death and the Lord of the worlds is kinder to His servants and wiser to their interests than He wants to blot them out at your request.

Third, the miracles you demanded are inconceivable and do not stand to reason; however, the messenger of the Lord of the worlds will make you understand it, repudiate your proofs and reasons, bar the way of opposition to you and eventually I will make you accept it with Divine proof and reasons.

Finally, as you confess, you are a wayward and hostile person who does not accept a proof nor listen to a reason; thus the cure for such a person is just divine chastisement that Allah sends down, the fire of the Hell or the strikes of His friends' swords.”

“O Abdillah! That you said “We do not believe in you unless you make a river gush forth in the land of Mecca so that it washes away the soil of its land and make the land deep, for we need it” is because of your neglect and ignorance of Almighty Allah's proof and reasons.”

“O Abdillah! Do you assume that causing those miracles bespeaks my prophethood?” He replied, “No.” The Prophet (PBUH) said, “Do you not own a garden in the city of Ta'if? Were the lands of it not hard and rugged before, and have you not strived to reclaim it and create a garden and make springs of water gush forth in its land?” He retorted, “Yes.”

The Messenger of Allah asked, “Have other people done such reclamation as you?” He replied, “Yes.” The Prophet (PBUH) enquired, “With those reclamations, can you and they claim to be prophets?” He said in reply, “No.”

Prophet Mohammad (PBUH) stated, “As such, making a river gush forth and

having a garden cannot bespeak my prophethood, and that proposal sounds as if you said "We do not believe in you unless you walk and have food among people as others."

"Also, you said, "Or have a lush green garden of date trees and vines (in this barren land) in the middle of which a river runs so that you and we all eat its fruits. Do you not own date gardens and vineyards in the middle of which water runs that you yourself drink and give to others, as well? Can you claim to be prophets with those possessions?" He replied, "No."

The Prophet of Islam said, "So why do you make such a demand on the messenger of Allah, while it cannot also be a proof of your prophethood as you acknowledged? Yet, responding to it bespeaks his lie, because he has made a false argumentation at that moment and will have no choice but to deceive the reason and faith of the weak people; however, the messenger of the Lord of the worlds is more elevated and glorified than such a conduct."

"O Abdillah! You also said that "Or the sky, as you claimed, fall to pieces because you have said "Were they to see a piece of the sky falling (on them), they would (only) say: "Clouds gathered in heaps!"<sup>1</sup>

"Of course, you yourself know that falling down of the sky results in your death and destruction and it is incongruent with the purpose the selection of a prophet and his prophetic mission, since the messenger of the Lord of the worlds is kinder than he does such a thing, but he produces the Divine proof and reasons and it is clearly evident that producing proof is just under the authority of Allah, the Almighty, and people have no right to choose it, because most of them are ignorant and unaware of their own interest and degradation and they have different and contrary wants such that they are impossible and unfeasible. In case their wants are real, one group may demand the falling down of sky and another the going up of the earth to the sky and its falling on it, and the two demands are contrary and opposed to each other, or they are inconceivable and impossible to occur, and the tactfulness of Allah, the Almighty and Glorious, is not subject to impossibility."

Afterward, the Messenger of Allah (PBUH) said, "O Abdillah! Has a doctor ever prescribed his patients cures at their will? It is clearly evident that the prescription of cures is on doctors advice, whether the patient likes it or not. In that analogy, the patient is you and that experienced doctor is Allah; if you act on his orders, He will heal you, and if you act disobediently, He will make you

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<sup>1</sup> 52:44

ill and diseased.”

“O Abdillah! Have you ever seen the claimant of a right at the witness stand adhere to the view of the opposite party and bring proof at his request? In such a case, people's right are trampled on and there will be no difference between the oppressor and oppressed or the honest and the liar any longer.”

Then, the messenger of Allah stated, “O Abdillah! That you said “Or bring Allah and angels before us so that they confirm the veracity of your words and we see them” is of the inconceivable and impossible affairs that is weak and tenuous to the extreme, because the Lord of the worlds is free from all characteristics of the created such as movement, tangibility, encounter and arrival; therefore, your demand has a root in those inconceivable and impossible affairs, and it is but because you have compared Allah with your feeble and impeccable idols – that lack senses of hearing and sight and perception as well, and do not supply any of your needs – and made such a demand.”

“O Abdillah! Do you not own gardens, farms and lands in Mecca and Madina and have you not hired a land agent to handle them?” He replied, “Yes.” The Prophet (PBUH) asked, “Do you yourself directly take care of the affairs that go to them, or do you have your representatives run those affairs?” He said in reply, “I have my representatives run them.”

The Prophet (PBUH) observed, “What do you think you would do if one day your workers and land agents would tell your representatives that “We do not accept your representation unless you bring Abdillah Makhzumi himself so that we hear your words in his presence”, do you agree and do they have such a right to do as such?” He said, “No.”

The messenger of Allah (PBUH) asked, “What should your representative do then? Should they not bear a sign or mark on your behalf so that they affirm their claim and know their actions as binding?” He said, “Yes.”

The Prophet (PBUH) said, “O Abdillah! If your representative returns to you after hearing their words and tells you “Stand up and follow me because they have proposed that you should be in company with me”, is it not contrary to your order and will you not say “You are just my emissary and envoy not commander?” He said, “Yes, I will.”

The messenger of Allah (PBUH) asked, “How do you consider making that proposal to the messenger of lord of the worlds as justifiable while you do not know your workers and land agents as allowed to make it? What do you expect the messenger of the Lord of the worlds? Do you want to find fault with your

Lord by giving orders, while you do not approve of such behaviors nor do you know it allowable, and they do not have a right to behave as such at all?" He said, "No, I do not." The Prophet (PBUH) said, "O Abdilllah! It is a convincing proof and reason that renders evident and clear the answer to all your proposals."

"O Abdilllah! You also said "Or there is a house adorned with gold for you." Tell me whether the king of Egypt has houses adorned with gold?" He replied, "Yes, he does." The Prophet (PBUH) asked, "Can he claim to be a prophet for the gold?" He answered, "No, he cannot." The Prophet (PBUH) said, "So Mohammad's having gold cannot bespeak his prophethood and be a sign of the veracity of his claim; Mohammad never uses your ignorance to prove his prophethood."

"O Abdilllah! You also said "Or go up into the sky", adding "and we will not believe your mounting unless you bring down a book so that we read it; however, going up into the sky is much more harder than coming down from the sky, and because you said you do not believe in me even if i go up into the sky, you will not definitely submit after the descent of the book."

"After saying "If you bring down a book so that we read it", you asserted "After bringing the book I am not ready to believe and will not make sure." With that behavior, you express hostility towards and deny the Divine proof and reasons, thus it cannot be helped and you must be chastised and come under pressure on the part of Allah's friends or the angels in charge of the Hell. And Allah has revealed deep and comprehensive wisdom to me so that I prove the absurdity and invalidity of all your proposals. In reply to your idle words, Allah states, "Say: "Glory to my Lord! Am I aught but a man, - an apostle?"<sup>1</sup>; My Lord is more glorified than He does things at the ignorant people's will and request and as they wish, and I am a human being as you, with the exception that He has assigned me to present His proof that He has given me, and I cannot assign Him anything and prohibit Him from doing anything or make a suggestion to Him. And if I lend my ears to your words, I would be like the representative of a king to his opponents, who returns to the king and prompts him to behave at their will and request after facing them and hearing their new proposals."

At that moment Aba Jahl said, "One more question! Didn't you yourself say that the people of Moses were burnt with the descent of strikes when they asked to see God?" The Prophet (PBUH) said, "Yes." He asked, "If you were a prophet, we would have faced the same destiny and been burnt for out demand is harder than theirs; the people of Moses said, "Show us Allah in an overt way",

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<sup>1</sup> 17:93

while we said, "We will not find faith in you unless you bring Allah and Angels before us and we see them."

The Prophet of Islam stated (PBUH), "O Aba Jahl! Have you heard the holy verse recounting the story of Abraham when he mounted the Kingdom of Allah *"So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude"*?<sup>1</sup> When Allah took him up into the sky, He strengthened his eyesight so much so that Abraham learnt about the earth and the covert and overt deeds of people. Following that, he saw a man and woman who were involved in vice. Having seen that scene, he cursed both of them and they both perished right away. The same event happened three times to different people; he cursed them and they perished. At that moment, Allah inspired to him that, "O Abraham! Stop cursing my servants because I am All-Forgiving, All-Merciful and All-Patient! My servants' sins do not cause any harm to Me as their acts of worship bring no benefit to Me and I do not destroy them to rejoice; thus, restrain from cursing My subjects because [your duty is just to admonish them and] I have no partner in My government and Kingdom, and I have full authority over my servants. My sinful servants will face one of the three destinies: First, they may repent and I will accept their repentance, forgive their sins and veil them. Second, for the faithful descendant that will be born to them in the future, I will lift the punishment on them and give a respite to their faithless parents, and as soon as that descendant comes out of their loins, I will chastise them and inflict entanglement and my disasters on them. Beside the two groups, if a servant commits a sin, I would change My mind about his chastisement in this world and leave him to the grievous chastisement and scorching Fire of the Resurrection, for My wrath and chastisement is as much as My glory and greatness. O Abraham! Withdraw from the relationship between My servants and I because I am more merciful to them than you! I discern what is prudent for My servants and enforce My decree and ordinance upon them."

Then, the messenger of Allah (PBUH) said, "O Aba Jahl! Beware that Allah has refrained from tormenting you because He knows that a pure generation like your son, 'Akramah, will be born of your loins. And things with Muslims will go into such a state that if they obey Allah and His prophet they will be held dear and respected before Allah, otherwise chastisement will be sent down on them."

"The case is the same with the rest of Quraysh people; with their proposals, they are only given a respite, because Allah knows that in the future some of them

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<sup>1</sup> 6:75

will find faith in Mohammad and will attain prosperity and never does Allah, the Almighty, set up barriers to that prosperity, nor does He deny it to them, or because a faithful child may be born to a father. He gives a respite to him so that his child reaches prosperity, and if He did not want to notice this point, chastisement would have been sent down on all of them. O Aba Jahl! Look up at the sky! He glued his eyes to the sky, and all of a sudden the gates of the heaven were open and flames of fire in straight lines descended towards them such that they all, in particular Aba Jahl, felt their heat, trembling with fear and getting anxious.

The messenger of Allah (PBUH) said, "Fear not! Allah does not want to kill you with that celestial chastisement, and brought it into view just to teach you a salutary lesson."

Looking up at the sky, the crowd of polytheists noticed that some rays of light from behind them stormed the fires and drove them back into the sky. The messenger of Allah (PBUH) observed, "Some of these rays of light that you saw are the luminosity of a group of people from among you who will believe in me and Allah will make them prosperous, and some others of them are the effulgence of a group of people of you who will emerge out of your pure generation in the near future, and from among the faithless, they will believe."

23. Imam Hasan al-Askari (PBUH) is quoted as saying "Imam Ali (PBUH) was asked "O commander of the faithful! Did The Propeht (PBUH) ever cause the miracle of taking up mountains and keeping it above the head of his adversaries as Moses (PBUH) did?" He answered, "Yes. By Allah Who selected him as a prophet, The Prophet (PBUH) caused the same miracles or miracles greater than the ones that each of the past prophets had up to that moment. When The Holy Prophet (PBUH) pronounced his call in Mecca and revealed Allah's want, Arabs made accusations against him with the strongest animosity and a variety of deceptions."

"Once in that time, I decided to visit him. Because I was the first Muslim and he was selected as a prophet on Monday, I said prayers behind him the next day. I said prayers with him for seven successive years, until a group of people became Muslims. Afterward, Allah endorsed his religion.

Polytheists went to him and said, "O Mohammad! You assume that you are the messenger of the Lord of worlds and you have not considered it sufficient such that you think you are higher than and superior to all prophets. If it is so, show us a miracle! As you said the past prophets all had signs and miracles, like Noah

whose foes drowned in water and he and his followers survived on his Ark, Abraham for whom fire turned cold and safe, the mountain was kept above the people of Moses so that his opponents submitted to his call, and Jesus would give news of what people ate and hid at their homes." At that moment, the polytheists divided in four groups each of which asked for the miracles of one of the aforesaid prophets.

The Prophet (PBUH) stated "My duty is to give words of warning and good news to you in an overt way, and I have brought an apparent miracle like the Qur'an to prove my claim, and despite it is in your language, all human beings whether Arab or non-Arab are unable to stand up against and oppose it, and for the same reason, the Qur'an is a clear proof for you and after that I make no recommendation to Allah. And a prophet is obliged to do nothing but to openly convey the message to those who acknowledge the proof of his truthfulness and sign of his truth, and after giving an ultimatum, the messenger has no right to ask Allah other miracles as others desire and at people's whim and obey his opponents to substantiate his claim.

Thereupon, Gabriel came down from on high and stated, "O Mohammad! Allah sent His greetings to you and stated "Verily, I will bring into view all miracles they asked for so that there remains no room for making excuses, even though they – with the exception of a crowd of them whom I Myself will protect- will continue to be faithless and hostile. Thus, tell those who requested Noah's miracle: "Head for Abi Qobays Mount. You will see the miracle on its foothills. When chastisement and destruction comes, recourse to the two kids who are before you. Tell those who demanded Abraham's miracle: "Go towards whatever side of the environs of Mecca you wish. You will see the miracles of Abraham and when the disaster starts befalling you, you will see a woman in the sky who releases her hold on a side of her veil. You grasp it so that it saves you from death and drives the fire away from you." Tell the third group who requested the miracle of Moses from you: "Head towards the shadow of Ka'ba! You will see Moses' miracle there and my uncle Hamza will save your lives." Tell the fourth group led by Aba Jahl: "O ye! Stay with me so that you receive the news of those three groups since the miracle you requested is up to me."

Then, Aba Jahl told the three groups, "Stand up and spread out towards the places he mentioned so that the absurdity of Mohammad's words becomes clear and evident to you."

As such, the first group headed for Abi Qubays Mount, the second group for the barren desert and the third for the shadow of Ka'ba. They observed the same as what Allah, the Almighty and Glorious, had promised. Being faithful, all of



them returned to the messenger of Allah (PBUH) and each of them that recounted his observations was bound by The Prophet (PBUH) to believe in Allah.

Here, Aba Jahl requested a respite from The Prophet (PBUH) until the arrival of the last group.

[According to the author,] since the rest of this tradition is recounted in the book "Mafakhirol Fatmiyyah", we decided not to mention the whole remainder of it here so as to be concise and brief.

[The remainder of the tradition:] The commander of the faithful, Imam Ali (PBUH) said when the third group arrived and recounted what they had observed with their own eyes, they all believed in Allah and The Prophet (PBUH). At that moment, The Prophet (PBUH) told Aba Jahl, "Here is the third group. They returned to you and let you know their observations."

Aba Jahl said, "I am not certain of the truth or falsity of their words; have their observations been real or are they figments of their imagination? I will become faithful just when I observe Jesus' miracles, otherwise I have no obligation to affirm these groups."

Then, the messenger of Allah (PBUH) stated, "O Aba Jahl! If you are under no obligation to confirm this throng of people who experienced difficulty in their observations, how come you have approved of and believed the account of your ancestors' honors and your past enemies' drawbacks? How do you approve of the news reported from China, Iraq and Syria? And are the reporters of the news in any way not lower than this crowd that recounted the miracles they had observed? They very group of people do not resort to lies to prove something wrong unless someone who is opposite them tells them lies and speaks contrary to their news. Beware that each group is convinced of what it has observed, and O ye, Aba Jahl! You heard and sounded convinced of someone who had seen and observed it."

Then, the messenger of Allah met his demand for causing Jesus' miracles from telling what he had eaten at home and what he had stored and hidden, to giving life to a roasted bird – with the power of All-Exalted Allah – making it speak about what Aba Jahl had done to it and all that. However, Aba Jahl accepted and approved of none of them, even he repudiated and denied the Prophet's words. At last, Prophet Mohammad (PBUH) told him, "O Aba Jahl! Was what you saw not enough for you to believe so as to be safe from Allah's chastisement?" In reply Aba Jahl said, "I think that all of them have been figments of imagination and delusions."

The messenger of Allah observed, "Do you not see a difference between what you observed and heard from the roasted bird that Allah, the Almighty, made speak and what you and others saw and heard from the Quraysh people and Arabs? He replied, "No."

The Prophet (PBUH) said, "So, how on earth do you realize that all what you have perceived with your senses is not a figment of your imagination and a delusion? He replied, "They have not been delusion."

The messenger of Allah stated "They have not been your figments of your imagination and delusions. Otherwise, how could you trust your observations in the world?"

### **Aba Jahl's Letter to the Prophet (PBUH) after Prophet Mohammad's Immigration to Medina and his reply, as related by Imam Hasan al-Askari**

24. Starting with a threatening wording, He wrote "O Mohammad! Your false and disturbing ideas and thoughts have turned Mecca into a tight spot for you and made you go to Yathrib, and invariably those thoughts and transgressing the limits have propelled you towards corruption and destruction and have driven the people of Yathrib to the desert of mortality and death and will burn them in a scorching fire, and I foresee none but that at last the Quraysh men get united to destroy you and remove your influence and ward off your harm and trouble, revolting against you, and you with your silly associates whom are taken in by your words will face them, and your companions will be unfaithful to you out of desperation for fear of their own and their dependents' poverty and helplessness after destruction and bear animosity towards you, because they believe that when your foes defeat you and tyrannically enter their city, they will not discriminate between friends and foes and will put all to the sword, taking their families and belonging as well as yours captives and as booty. Giving you an ultimatum, I say there will be no room for any pretext with that clear utterance."

The letter was received by the messenger of Allah when he and a crowd of Muslims and Jews had gathered together with outside Medina. The bearer of the letter was commissioned to intimidate the faithful and provoke the unfaithful and polytheists into rebelling against The Prophet (PBUH). Then, the messenger of Allah asked him, "Have you finished with your words and did you read the letter to the end?" He replied, "Yes."

The Messenger of Allah observed, "Now listen to my reply to it. Aba Jahl threatens me with death and destruction and hardship, and Allah makes a

promise of help and victory to me. Of course, Allah's words are true and approval of Divine promise is more reasonable, so isolation or hostility and animosity towards Mohammad will bring no harm to him. Tell Aba Jahl that your writing the letter has been based on satanic delusions and inculcations, and I reply you with Divine inspirations. Know that in 29 days a war will break out between we and you and Allah will kill you by the agency of one of my weakest companions, and you will meet the corpses of your friends; namely, Otabah, Shaybah, al-Valid and such and such, by Badr well – The Prophet (PBUH) also mentioned the names of some of Quraysh people, too – seventy of you will be killed and seventy others of you will be taken captive and you will bear the heavy burden of ransom for their release.” Addressing all the attendants, from the believer to the Jews, Christians and other people, The Prophet (PBUH) asked, “Do you like me to show you the place of death of each of them?” They replied, “Yes.” He observed, “Let us set for Badr where is the battlefield and the venue for that gathering and a great calamity, so that I faultlessly bring my step right down on the place of their deaths. They could hardly tolerate his words, with the exception of Imam Ali (PBUH) who said, “All right, let us go ahead!” Having complained about it, the rest of Muslims said, “In order to head for Badr we need horses and weapons and without them it is not possible to reach there – that is a day's walk from here.

Then, The Prophet (PBUH) asked the Jews, “What is your opinion?” They replied, “O Mohammad! We want to stay home and there is no need to see what you claimed.”

After that, The Prophet (PBUH) stated “You will experience no difficulty in reaching there; I take one step, then Allah will fold up the earth and in the second step I will take you there.”

The faithful said, “The Prophet is right! So, we should be honored by seeing that miracle. The unfaithful and hypocrite said, “Soon, we will try this liar, so that he runs out of pretexts, and his claim can be used to his disadvantage and his lie stigmatizes him.

They took the first step. Having taken the second, they suddenly found themselves beside the Badr well, and felt surprised at that event. Then, the messenger of Allah (PBUH) came and said, “Take this well as a landmark and walk forward from it for a couple of cubits. After they walked for some cubits, he said, “Here is the place where Aba Jahl will be killed; he will be wounded by some man of the Ansar and Abdillah bin Mas'ud who is my weakest man will finish him. Then, he (PBUH) stated, “Walk to the other side of the well for some cubits and from there to the other side of it. He kept guiding them and

giving directions, and at last said, "Here is the place of Otabah's death, here Shibah's, and here Valid's. He indicated the place of death of seventy one by one, and mentioned the names of seventy captives and the names of their ancestors and their characteristics and relatives to the end.

Then, he stated "Did you become aware of what I informed you of?" They said, "Yes." He observed, "This event is an act of Allah and is right, and it will definitely take place after 28 days and on the 29<sup>th</sup> day from now Allah's promise will be kept. It is an inevitable and necessary decree.

Addressing Muslims and Jews, The Prophet (PBUH) said, "Take note of what you heard!" They said, "O messenger of Allah! We heard it, brought it to our minds and will never forget it." He observed them, "Writing is better and it will better remind you of it." They said, "O messenger of Allah! We have no writing materials." He said, "This is up to the angels. O Angels of My Lord! Put down what you heard of this event and put a copy of it in the pocket of each of them!"

Then, he stated "O Muslims! Take out those papers and read its content and contemplate on it!" They obeyed his order and were surprised when found all what The Prophet had said faultlessly written on it."

After that, The Prophet said, "Keep these writings in your places so that later they serve as evidence and proof to you, wellspring of honor and reputation to the faithful and an ultimatum to your foes."

Well, when the day of Badr war came, the predictions by The Prophet (PBUH) came true faultlessly, and everybody saw them. After comparing them with the angel's writing, they found them in line with it, and Muslims accepted outwardly, and whether they did inwardly is up to Allah."

### **The Prophet's Argumentation with the Jews as to the Turn of Qibla**

25. Imam Hasan al-Askari is quoted as saying, "When The Prophet (PBUH) was in Mecca, he was assigned to stand toward Al-Aqsa Mosque while in prayers, and as much as possible said his prayers where Ka'ba and Al-Aqsa Mosque were along one line, and if not possible, he stood just toward Al-Aqsa Mosque. He did as such during all thirteen years of his prophetic mission in Mecca. Having migrated to Medina, he said his prayers towards Al-Aqsa Mosque for sixteen or seventeen months, and deviated from Ka'ba. For the same reason, the Jews of Medina, taking pride in it, prated "By Allah!

Mohammad had not understood his prayers until he turned to our Qibla and worshipped as we.”

When the Prophet (PBUH) heard those words, he could hardly bear it and lost interest in their qibla and got interested in Ka’ba. He told Gabriel, “I wish Allah turned me from the qibla of Al-Aqsa Mosque to Ka’ba, because I am offended at their prattles.”

Gabriel said, “Ask your Lord to accept your prayer and change the direction of qibla. Of course, He does not reject your demand, nor does He make you disappointed. When The Prophet’s prayer came to its end, Gabriel was sent down for the second time and observed, “O Mohammad! Say: “We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of Al-Aqsa Mosque: Wherever ye are, turn your faces in that direction.”<sup>1</sup> At that moment, the Jews said, “What hath turned them from the Qibla to which they were used?”<sup>2</sup> Allah gave them the best answer, “Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight<sup>3</sup>; and He is All-Knowing to your interests, and at last obeying Allah’s decrees will propel them towards the prosperous Gardens.

Imam Askari (PBUH) is quoted as saying, “Another group of Jews had an audience with The Prophet and said, “O Mohammad! You worshipped towards Al-Aqsa Mosque for nineteen years, and now you have turned away from it. If abandoning it is right and true, practicing it must have been wrong and false and the very wrong has opposed to a right, and if abandoning our qibla is wrong, you must have been in error in all that period. As such, how can we make sure that you are not wrong as in the past?”

The Prophet (PBUH) stated, “Either one is right and correct in itself. Allah states “Say: To Allah belongs both east and west: He guideth whom He will to a Way that is straight.” (2:142) Whenever He thinks it is advisable for His servants to worship eastwards, He will order you to that direction, and if He deems west or another direction as prudent, He will order the same direction. Thus, you must not oppose to and feel animosity towards the tact of Lord of the worlds.”

Then, the messenger of Allah (PBUH) told them, “Was it not you who stopped working on Saturdays and worked on other weekdays? Which one of them was

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<sup>1</sup> 2:144

<sup>2</sup> 2:142

<sup>3</sup> 2:142

right? According to your argument concerning the turn of qibla, if leaving work is right, working on other days of the week must have been wrong, and vice versa, and either both of them are wrong or both of them are right. Whatever answer you give, my reply to your objection will be the same."

They said, "Leaving work on Saturdays was right and working on other days of the week was right, too."

He said, "As such, the case is the same with qibla of Al-Aqsa mosque and Ka'ba; either was right and true at its time."

They asked, "At the time of turning qibla from Al-Aqsa Mosque to Ka'ba, what happened to Allah that He changed His opinion and issued a new decree?"

He replied, "This is not the case, since The Lord of worlds is All-Aware of outcomes and All-Powerful over all interests; He does not make any mistakes to compensation, nor does He change His opinion to act contrary to His previous decree, and nothing can be a hindrance to His purpose and act, and the real change in the earlier divine ruling was that which I explained and Allah, the Almighty and Glorious, is free from and more elevated than such characteristics.

Then, addressing the Jews, he said, "Do you agree that He Himself makes one ill and it is He who remedies? It is also He Who either makes one ill or gives life or death. Do you not see that day and night alternate one after the other and all is under Allah's supervision? Has anything new happened to Allah in those cases that made Him change His opinion and issue a new order? They said, "No."

He stated "The same is the case with the issue of qibla; at some time Allah determined Al-Aqsa Mosque as qibla and at some other time specified Ka'ba as qibla. In the turn of qibla no change has occurred in His ruling; the case is also the same with the turn of seasons, as well as the coming and going of winter, and has no relevance to the issue of a change in a earlier Divine ruling."

He continued, "Also, in the turn of qibla no change has occurred in the earlier Divine ruling", adding "Has Allah required you to wear heavy clothes in winter to keep away from cold? And in this way, He has also told you to avoid hot weather in summer? Has an inconsistency or change in divine ruling ever happen in these dos and don'ts?" They replied, "No."

He went on to say, "Therefore, Allah has thought it prudent and expedient according to the conditions of time to order you to do or prohibit you from doing something. Thus, if you obey His orders in both conditions, you will deserve His rewards and blessing. Thereupon, the holy verse "To Allah belong

the east and the West: Whithersoever ye turn, there is the presence of Allah.” (2:115) was revealed to The Prophet (PBUH); that is, if you turn towards where Allah has ordered you, you have intended to do it and desire to receive the rewards for it.”

Afterward, the messenger of Allah (PBUH) said, “O servants of Allah! You are like the patient and the Lord of the worlds is like a doctor, and the patient had better listen to the doctor’s advice and ignore carnal desires and personal wants. O servants of Allah! Submit to His decree so that you will be triumphant and prosperous!”

At this point, one of the companions of Imam Hasan al-Askari asked, “Why did Allah determine Al-Aqsa Mosque as qibla at first?” Imam answered, “Allah has explained it in the verse “And We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith).” (2:143); that is, it was but in order to find out who follows The Prophet, although He is already aware of what is going to happen in the future.”

“It was for the reason that turning towards Al-Aqsa Mosque was hard and difficult for the Quraysh people of Mecca, as it was hard for the Jewish and Christian communities of Medina to turn towards Ka’ba. The turning of qibla was set to put them to test, thereby discriminating the worshippers of the truth from the libertines.”

Then, Allah states in the rest of the very verse “*Indeed it was (A change) momentous, except to those guided by Allah*”<sup>1</sup>; that is to say, turning to Al-Aqsa Mosque was not hard to anyone but he whom Allah had guided. Therefore, it becomes evident that obedience to Allah is contrary to fancies and urges, so that He puts His servants to test on what He does not consider right.”

Jabir Abdullah Ansari is quoted by Imam al-Askari as saying, “Abdillah bin Suriya, a crossed Jewish slave believed to be an expert in Torah and knowledge of the prophets, posed many questions to The Prophet (PBUH) to put him into trouble. However, Prophet Mohammad (PBUH) gave answers to them such that there remained no way for him to reject his replies.”

He asked “O Mohammad! Who tells you the news from Allah?” The Prophet (PBUH) said, “Gabriel.” He said, “I would believe in you if anyone but Gabriel, say Michael, were the bearer of revelation, because from among angels Gabriel is our enemy.” The Prophet (PBUH) asked, “Why do you know Gabriel as your

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<sup>1</sup> 2:143

foe? He replied, "He inflicted disasters and hardships upon the descendents of Israel. It was Gabriel that made Daniel change his mind about killing Nebuchadnezzar until he gained in power and put the Jews to the sword. In brief, all afflictions and hardships are inflicted by Gabriel, while mercies are bestowed through the agency of Michael."

The Prophet stated, "Woe to you! Have you become ignorant and unaware of the reality of His orders? What is Gabriel's fault in obeying Allah's orders concerning you? Have ever thought about the angel of death? Has he become an enemy to you for taking people's lives, as you are a group of people? Does the use of compulsion by a father and mother to make their child take bitter medicine that is prudent for him cause them to be of his foes? No, definitely it is not the case, yet you are ignorant of the reality of Allah's orders and heedless of His wisdom. I testify that Gabriel and Michael both act according to Allah's orders and obey His commands, and I believe that feeling animosity against either of them requires hostility to the other and he who thinks that he loves one of them and despises the other is undoubtedly an unbeliever and liar.

In this manner, Gabriel and Michael are like two brothers as Mohammad and Ali are; therefore, he who loves them is of friends of Allah and he who feels animosity against them is of foes of Allah, and he who feels animosity towards one of them and assumes that loves the other is a liar and both of them despise him, [moreover, he who feels animosity against one of us and assumes that loves the other is undoubtedly a liar and we both despise him,] and Allah, the Almighty, angels and the good ones of His servants will despise him, too.

26. Imam Hasan al-Askari is quoted as saying, "The occasion of revelation of the verse *"Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe. Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, Lo! Allah is an enemy to those who reject Faith"*<sup>1</sup> was the ugly and improper words that the foes of Allah; i.e. some Jews and anti-Shiites, said about Gabriel, Michael and other angels of Allah. However, the reason for anti-Shiites' enmity towards Divine angles was that concerning every virtue of Amir al-Mo'mineen, Imam Ali bin Abi-Talib, that The Prophet (PBUH) mentioned, he would say, "Gabriel brought me that news from Allah" and as to some of them he would state "Gabriel moves on the right side of Ali, Michael on the left, Israfil behind him

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<sup>1</sup> 2:97-8



and Izrael before him. For being on the right side of Ali, Gabriel feels prouder than Michael, and Michael feels prouder than Israfil and Izrael, as from among the attendants of a king the one that sits on his right side feels prouder than the attendant on the left side.”

Moreover, the Messenger of Allah (PBUH) stated “The most honorable angel to Allah is the one that shows Ali more kindness. The oath that angels swear to themselves is that: “By He Who granted eminence to Ali after Mohammad over all the created.” He also said, “The angel of the Heaven and the Veils have a deep longing to see Ali bin Abi Talib, as a mother is interested in seeing her righteous child.”

Having heard these words, the anti-Shiites said, “How long does Mohammad want to quote Gabriel, Michael and other angels on Ali’s virtues? Until when will Allah pay His full attention to Ali? We despise Allah, angels, Gabriel and Michael for they are only attached to Ali after Mohammad, and renounce all prophets that prefer Ali after Mohammad to other.”

The foes of Allah, Jews, were in such a mood that when the Messenger of Allah (PBUH) immigrated to the city of Medina, they went to Abdillah bin Suriya, and took him to the Prophet. He asked the Holy Prophet (PBUH), “How is your sleep? Our inquiry is because we have heard some news about the sleep of The Prophet of end of time.”

He replied, “My eyes fall into sleep; however, my heart is awake.” He said, “You are right, Mohammad. Is a child born of his father or his mother?” The Prophet (PBUH) replied, “His bones, nerves and vessels are of his father; however, his flesh, blood and hair are of his mother.” He said, “You are right, Mohammad.” He also asked “Why does one child resemble his paternal uncle while he does not look like his maternal uncle and another looks like his uncle on the side of his mother while he does not look like his uncle on the side of his father? The Prophet (PBUH) answered, “At the moment of conception, if one of the male and female cells dominates the other, the child resembles the relatives of the dominant one.” He said, “You are right.” He also asked, “Why can one beget and another one not?” The Messenger of Allah (PBUH) replied, “If a male cell is dark and red, it is defective and cannot reproduce, and if it is limpid and transparent it is capable of reproducing.” [He said] “Right”, adding “Let me know how your Lord is like!” Thereupon, the holy chapter Tawhid “Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him” (Qur’an: 112) was revealed. Ibn Suriya said, “O Mohammad! You are right. Just one more question has left. If you answer it, I will believe in you and approve of your words. Which angel of

Allah brings down the revelation to you from on high?" He replied, "Gabriel." Ibn Suriya said, "From among angels, it is our enemy." Gabriel brought down death, hardships and warfare upon us. The angel we mean is Michael that brings us blessing, happiness and mercy. If Michael brings down the revelation to you, we would find faith in you because it is Michael that always guarantees the survival of our land, and unlike Michael, Gabriel invariably causes the devastation and destruction of our monarchy, and it is the reason why it is our enemy."

Thereafter, Salman al-Farssi told him "How did its animosity towards you become known to you?" He said, "Well, Salman! It has shown animosity towards us a couple of times. Of cases in which it has caused a serious harm to us is evident in this story: Allah had inspired to the prophets of the children of Israel that the city of Baytol Moqaddas would be destroyed by a man named Nebuchadnezzar and we were not informed of the time of demolition at that moment. After some time, He creates something else and He blot s out or solidifies and conserves whatever He wants."

"Upon being informed of the eminent destruction of Baytol Moqaddas, the great men of the children of Israel held talks and consultations and they commissioned a powerful, erudite and respectable man from among the order of prophets, named Daniel, to kill Nebuchadnezzar. For that commission, they provided him with much wealth to spend on doing so. Having set for the city of Babylon, he found him a feeble, poor and powerless boy and as he wanted to kill him, Gabriel was sent down from on high and told him, "If it is that boy whom Allah has informed you of, you will not be able to overcome and kill him, otherwise what should you kill him for?"

Daniel approved of his words and changed his mind about killing him and returned to Baytol Moqaddas, and reported to us on what had happened. Later, the very feeble boy gained in power step by step and came to power and waged a war with us, destroying the city of Baytol Moqaddas. It is the reason why we think of Gabriel as our foe, and Michael is Gabriel's enemy (and a friend of ours)."

Salman said, "O Ibn Suriya! The very belief has resulted in your deviation. Were your ancestors not informed of Nebuchadnezzar's coming to power and the destruction of Baytol Moqaddas by your prophets and heavenly scriptures from Allah? Did they intend to repudiate Allah's words and reject prophets' news or overcome His will by sending Daniel to kill him? [Considering the story true,] did they not reject faith in Allah by doing so? As such, how come it is allowed to feel animosity towards Gabriel that opposes overcoming Allah's

will and confirmed rejection of his orders?"

He Satya said, "Allah had informed His apostles of it; however, He Himself does what He pleases."

Salman said, "Thus, never put your trust in Togh and nor practice its commandments. It is because Allah may have left out some verses and maintained some others, and maybe as far as you are concerned, He may have dismissed Moses and Aaron from prophethood; therefore, the opposite of whatever is passed on to you from those two great men is true. Thus, you cannot eventually trust either of them, anticipation of good and bad as well as Divine rewards and chastisement, and verily, you have misunderstood the meaning of "Allah doth blot out or confirm what He pleaseth" (13:39), and for the same reason you have rejected faith in Allah, denying His news from the Unseen and apostating His religion."

After that Salman said, "I believe he who bears animosity towards Gabriel is also the enemy to Michael, so both of them feel animosity towards the enemies of each other, and feel an affinity towards the friends of one another."

Thereupon Allah revealed the verse "Say: *Whoever is an enemy to Gabriel*"<sup>1</sup> so as to endorse Salman's words and his support for Allah's friends against foes and his mentioning the virtues of His friend, Ali (PBUH) as well as the verse, "For we bring down the (revelation) to thy heart by Allah's will, a confirmation of what went before."<sup>2</sup> That is to say, he confirm the previous scriptures from among other books and guides the faithful out of ignorance and gives glad tidings of Mohammad's prophethood and Ali's guardianship and other Imam after him who are truly the friends of Allah, and friends of Mohammad (PBUH), Ali (PBUH) and their immaculate progeny pass away while they (pbut) accept their leadership."

Then, the messenger of Allah (PBUH) told Salman, "Verily, Allah endorsed your words and approved of your opinion and on behalf of Almighty Allah, Gabriel told me "Salman and Miqdad are two brothers whose friendship with you and Ali, your brother, successor and bosom friend, is pure and innocent. Those two from among your companions are like Gabriel and Michael from among angels; they feel animosity towards he who bears a grudge against the two angels and feel an affinity towards he who make friends with them and Mohammad and Ali as well, and if the whole people on the earth loved Salman

<sup>1</sup> 2:97

<sup>2</sup> ibid

and Miqdad as angels of Heaven, The Veils, the Divine Chair and Throne feel an affinity towards them because of their affection to Mohammad and Ali as well as loving their friends and feeling animosity towards their foes, Allah would not chastise anyone.”

27. Imam al-Askari is quoted as saying “When the holy verse *“Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do”*<sup>1</sup> was revealed because of the Jews and anti-Shiites, they could not stand its content that incorporated The Prophet’s putting the blame on Jews; thus, a group of their leaders and orators told the messenger of Allah, “O Mohammad! You made slanderous remarks on us, and ascribed false attributions to our hearts of which Allah is cognizant. Truly, in our hearts much good lies, because we invariably keep fasting, give alms and succor to the poor.”

The messenger of Allah stated, “Good deeds are favorable when they enjoy two qualities: first, they must be done but for Allah. Second, they must be done according to His order. So deeds that are done for pretentiousness and show-off and for the purpose of opposing and holding a grudge against the messenger of Allah as well as showing one’s wealth, prestige and properties are devoid of any good and kindness, yet they are utter evil and corruption and cause of the misery of he who owns such attributes, and Allah will chastise him in the worst grievous way.”

The Jews said, “O Mohammad! You assume as such; however, we believe that we spend all our properties on invalidating your claim, fending off your leadership and dispersing your companions from around you; it is a great war and we hope we will receive an ample reward and great blessing from on high. At least, we are equal in our claims, thus what superiority do you have to us?”

The messenger of Allah stated, “O Jewish brethren! It is true that the nations of right and wrong are alike and equal in their claims; however, divine evidence and proofs discriminate them, stigmatizing the people of wrong and revealing the verity of truth-tellers. The messenger of Allah, Mohammad, never makes use of your ignorance, nor does he make you approve of himself without proof and reason, yet he presents proof and reasons from Allah which you can never

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<sup>1</sup> 2:74

reject, nor can you refuse to confirm. If Mohammad caused a miracle of his own choice, you would feel the doubt: Was it by accident, fictitious, sleight of hand and common or connivance? However, when I cause a miracle at your request, there will no longer remain any room for saying any of those words. Thus beware that the Lord of the worlds has promised me to show you whatever you want so that He gives no chances to the unbeliever to make excuses and pretexts, and adds to the believers' insight and vision."

The Jewish said, "You spoke with fairness; thus, if you keep your promise fairly, we have nothing to do with you; however, if not, you will be the first who is to give up the claim of prophethood and will go among the common, and because of your weakness at answering us and disclosure of the absurdity of your claim about what you want, you must submit to the commandments of Torah then."

The messenger of Allah observed, "Honesty is expressive of you, not menace. Forward all your proposals or demands so that you can think up no excuses or pretexts later!"

They said, "You believe that there is no sign of benefaction, helping the needy, and the power of the falsification of wrong and jurisdiction of right in our heart and that rocks are more pliable than our hearts and more obedient to Allah; thus, take us to one of those mountains and ask it to bear a testimony to endorse you and reject us. If it expresses that you are right, we will be obliged to follow you, and if it rejects you or gives no reply, know that your claim is a lie and you are an enemy to your own life."

The Prophet (PBUH) said, "Well, let us go to whatever of those mountains that you want so that I ask one of them to bear a testimony in favor of me and against you!" Consequently, they went to the most rugged mountain and said, "O Mohammad! Ask this mountain to bear a testimony!"

The Prophet (PBUH) addressed it, "By the glory and status of Mohammad and his progeny for mentioning whose names Allah lightened the weight of the sky over the shoulders of a host of angels, the number of which is known to nobody but Allah, by the glory and status of Mohammad and his progeny for mentioning whose names He accepted Adam's repentance, forgave his flaw and returned him to his position, by the glory and status of Mohammad and his progeny for mentioning whose names and reverence before Allah, Prophet Enoch attained a lofty status in the Heaven, I want you to bear a testimony in favor of Mohammad, and as He has left it to you, confirm his making mention of the hard-heartedness of these Jews and deny their rejection of Mohammad's prophetic mission."

All of a sudden, the mountain moved and began quivering, and when water started gushing forth out of it, a voice came from the mountain; "O Mohammad! I testify that you are the messenger of the Lord of the worlds and master of all the created and that the hearts of these Jews are harder than rocks, as you yourself described, such that no good exists in them – while water and flood gushed forth out from some rocks – and bear a testimony that what they are falsely accusing you of, which is a calumny against Allah, is a lie."

Then, The Messenger of Allah asked the mountain, "Did Allah order you to act in obedience to what I wanted you by the glory and status of Mohammad and his pure progeny because of whom He saved Noah from the great grief (storm and Inundation) and made the fire cold and safe for Abraham and through fire placed him on such a throne and mattress that the ruler of his time had never seen any king on the earth have the like of it, around which He grew lush green trees in blossom and blooms of all four seasons."

The mountain replied, "Yes, Mohammad. For you, I give a testimony for it, and testify that I do whatever you want from transforming humans to pigs and monkeys or angels to turning fire into ice and vice versa, to descending the sky to the earth or lifting up the earth to the sky and to wrapping up the edges of the east and west and valleys like a bundle. Allah has made the earth and sky obey you and the mountains and seas treat as you order and the rest of Allah's creatures, from wind to thunderbolts, to the organs of humans and animals are obedient to you and will do whatever you order."

The Jews said, "O Mohammad! Do you deceive and mislead us? What we heard was the voice of a group of your companions who have sat behind this mountain and it was they who said those words. Do you assume we can not discriminate their voices from that of the mountain? Only your feeble and silly men will be taken in by those things. If you are truthful, go to the place of mountain and order it to uproot itself for your place. When it has happened and we have seen it, order it to divide itself into two halves horizontally, and the lower half goes over the upper one and the upper half goes below the lower one such that the foot of the mountain becomes its pinnacle and its pinnacle becomes its foot so that we make certain that they are miracles from Allah, and no rebellious magician is capable of having the like of such partnership with you!"

Then, a tiny rock rolled over and came forward on The Prophet's order; meantime, he told the Jewish man, "Take it by your ear! It will reiterate all of what you heard from the mountain, because it is part of it."

He did as such, and it repeated the very words of the mountain; at first, it

confirmed The Prophet's words about the Jews' hard-heartedness, and in endorsing Mohammad's words, it announced "Whatever property and wealth is spent on removing the name of Mohammad will be in vein and you will suffer the harm and disadvantages for it."

At last, The Prophet (PBUH) said, "You heard it? Was anyone speaking behind that stone, making you err? Or was it the stone itself?" He replied, "No, cause the miracle of the mountain that I asked for!"

The Prophet (PBUH) moved away to a vast space and called out to the mountain, saying "By Mohammad and his pure progeny for whose high status servants of Allah select them as intercessors and Allah sent the people of Hud, 'Ad, a colder and severer storm than ever, such that it destroyed them as if they were decayed and fallen barks of date trees, and ordered Gabriel to give such an almighty roar among people of Salih that they shattered into pieces and torn asunder like the hay prepared for sheep, I want you to uproot yourself and come to me. Then, he laid his holy hand on the ground before him."

Imam Askari (PBUH) quotes "At that moment, the mountain shivered and began moving like a steed and arrived to the front of his fingers, crying "Yes, sir! I am at your service and obey your orders, the Messenger of the Lord of worlds! In the face of these foes, order whatever you wish!"

The Prophet (PBUH) said, "This crowd has asked me to order you to uproot yourself and divide yourself in two halves, and then your pinnacle must fall down and your foot must go up and eventually your pinnacle and foot trade places."

A voice came, "O Messenger of the Lord of the worlds! Do you order me to do that?" He answered, "Yes." Obeying orders by The Prophet (PBUH) all at once, the mountain shouted, "O Jews! Were those you saw lower and other than the miracles by Moses whom you assume you believe in?"

The Jewish crowd gazed at each other, and one of them said, "We are finished!" Another said, "Mohammad is a lucky man and whatever he wants will be undertaken for him; a lucky man can carry out whatever extraordinary. Let it not be taken in by what we observed! Following these words, a loud voice came from the mountain, saying "O foes of Allah! You rejected Moses' miracles with the very belief. Was it not you who said Moses "All these miracles; i.e. turning the stick into a dragon, cleaving the sea and opening up ways through it and stopping the mountain over our heads like a shade, are due to your luckiness and what we observed will not deceive us." For saying these words, they were engulfed by the mountains and rocks and were bound to the proof of the Lord of worlds as such."

28. Mo'amaribn Rashid is quoted as saying "I heard Imam Sadiq (PBUH) stating "One day, a Jewish man had an audience with The Prophet (PBUH) and stood before him, gazing at him. The Prophet (PBUH) told him, "What do you want?" He replied, "Are you superior or Moses whom Allah conversed with and gave Torah, the stick and such miracles as cleaving the sea and the shade of clouds?" he replied, "It is abominable for one to commend himself; however, I have to say that when Adam committed that sin, he repented and told Allah, "O Lord! By Mohammad and his pure progeny, I beg you to forgive me!" Then, Allah forgave his sin. And when Noah boarded the Ark and was afraid of being drowned, he prayed "O Lord! By Mohammad and his progeny I beg you to save me from being drowned." Then, Allah, the Almighty and Glorious, saved him. Having been thrown into fire, Abraham said, "O Lord! I beg you to make the fire cold and safe by Mohammad and his progeny", and when Moses dropped his stick on the ground and his heart was filled with fear and trepidation, he prayed "By Mohammad and his progeny I beg you for peace of mind." Then, Allah stated, "Fear not! Verily, you are superior." The Prophet added "O Jewish man! Unless Moses had an understanding of me and believed in me and my prophethood, his faith and prophethood were of no use for him. O ye! Mahdi is of my descendents and when he reappears, Jesus, son of Mary, will be sent down from on high to succor him and will say prayers behind him."

29. Ibn Abbas is quoted as saying "Forty Jewish men got out of Medina and said, "Let us go to that lying oracle so that we reprimand and deny him face to face, because he claims to be the best of divine prophets, and how could it be true that all prophets like Adam and Noah – he named all of the prophets (peace be upon them) – are not superior to and better than him for any reason?"

Thus, Messenger of Allah (PBUH) told Abdillah bin Salam that "Let the Torah arbitrate between us!" The Jews accepted, and one of them said, "Adam is better than and superior to you, since Allah, the Almighty and Glorious, created him with His hand, breathed His soul into his body and made angels prostrate before him."

The Prophet (PBUH) stated "Prophet Adam is my father; however, what I am given is better than and superior to what was given to him." They asked what that was. He replied "Everyday, the herald calls five times that "I bear testimony that there is no god but Allah and Mohammad is His messenger," and on the day of Resurrection I will carry the banner of worship in my hand not Adam."

They said, "You are right, Mohammad. It is mentioned in Torah." He observed,



“That was the first case.” They said, “Moses is superior to you.” He replied, “In what respect and why?” They said, “It is because Allah conversed with him for 4000 words (directly), whereas He has not talked to you as such.”

He replied “I am granted something better than he.” They asked “What is that?” He answered, “The verse that He revealed for my sake; ‘Glory to Allah Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things)<sup>1</sup>, and being carried on Gabriel’s wings to the seventh Sky and flying past there, I arrived at Sadratol Montaha in which Jannatol Ma’wa (The Garden of Refuge) exists, and when I wanted to hang down from the bole of the Throne, I heard a voice, saying “I am Allah, the One and Only, and there is no god but I. I keep my servants safe. I am All-Dominant, Almighty, All-Powerful, All-Sublime, All-Merciful and Gracious.” I witnessed Allah with the eyes of my heart not my eyes. Is this not higher than that then?” They said, “You are right, Mohammad. This is written in the Torah.” The Prophet (PBUH) stated “That was the second case.”

They said, “Noah is superior to you.” He asked “For what reason?” They replied “Because he boarded the Ark and landed on Mount Jowdi.” The Prophet (PBUH) observed “I am granted something better than that.” They asked “What is it?” He said, “Verily, Allah, the Almighty and Glorious, has granted me a spring of water in the Heaven that runs from the Throne on the banks of which there exist thousands of palaces the bricks of which are of gold and silver alternatively, and saffron has grown over there, its stones are of pearl and ruby, and the soil of its land of white musk. Thus, that divine grant is better for me and my people, and the holy verse *Inna ‘a’taynakal kowthar* refers to this fact. They said, “You are right, Mohammad. It is written in the Torah, and this is better than and superior to that.”

The Prophet (PBUH) stated, “That was the third case.” Again, they said “Abraham was better than and superior to you.” He asked “For what reason?” They said, “Because Allah selected him as his Khaleel (friend).” He observed “Prophet Abraham was his friend and I am His loved one, and my name is Mohammad.”

They said, “Why are you named as such?” He replied “He named me that and has derived my name from His name; He is Mahmud (the praised), I am Mohammad and my people are Hamid (the praising) in any case. They said, “You are right, Mohammad.” It is also written in the Torah. You are superior in that.” The Prophet (PBUH) stated “That was the forth case.”

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<sup>1</sup> 17:1

They said, "Jesus was superior to you." He asked "Why?" They said, "One day, Jesus was at the back of The Holy Mosque when devils accosted him to annoy him. Then, Allah assigned Gabriel to push them away with his wings and throw them into the Fire. As such, he hit them on their faces with his wings and threw them into the Fire."

The Prophet (PBUH) replied "I am granted something better than that." They asked "What is it?" He observed "Returning from the battle of Badr, I was very hungry. While entering Madina, I met a Jewish woman who was carrying a big bowl containing a grilled lamb on her head and a bag of sugar. She said, 'I thank God for granting you health and victory upon your foes. I had made a vow to Allah to slaughter and grill this lamb and offer it to you in case you return from the battle safe and sound, with spoils of war.' Thus, I got off my mount and wanted to reach for the food; however, suddenly, as an act of Allah, the lamb started speaking and stood on its feet, saying 'O Mohammad! Do not eat anything of me for I am poisoned.'"

The Jews said, "You are right. It is better than and superior to that. The holy Prophet of Islam (PBUH) stated "That was the fifth case." They said, "Just one more question has left, and then we will leave." He told them to ask it. They said, "Solomon was better than and superior to you." He asked, "In which virtue?" They replied "Allah, the Almighty and Glorious, has made all devils, humans, jinns, birds, winds and beasts obey Him and conquered them."

They Prophet (PBUH) stated, "He is also made Boraq serve me, and that grant is better than and superior to the whole world. That mount is of Heavenly ones whose face looks like humans and hooves like those of horses, and tail like that of cows, that is larger than a monkey and smaller than a mule. Its saddle is made of ruby and strips of white pearl and it has seventy thousand reins of gold. It has two wings decorated with pearl, ruby and olivine and on its forehead it is written "There is no god but Allah Who is One and has no partner and Mohammad is His Messenger."

The Jews said, "O Mohammad! You are right; it is also written in the Torah, and this virtue is superior to that. O Mohammad! We all bear testimony to His Oneness and your prophetic mission."

Then, The Prophet (PBUH) stated "Prophet Noah disseminated and invited his people to faith for 950 years. Afterward, as to the scarceness of his followers Allah told him "*Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family--except those against whom the word has already gone forth, and those who*

*believe. And there believed not with him but a few.*"<sup>1</sup> However, in a short while since I have been assigned to invite people, more people have found faith in me and accepted my call than in Noah's long life, and in the Heaven 120 lines of people will be formed 80 of which are considered my people and followers. Allah, the Almighty and Glorious, has abrogated the other Heavenly books with the Qur'an and made it matchless. He has allowed some deeds that were forbidden in previous religions allowed, and has forbidden other deeds that were allowed before then. For instance, Prophet Moses issued a decree, forbidding fishing on Saturday. It was prohibited to the extent that Allah told a group of people who had fished on Saturdays "*And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.*"<sup>2</sup> and they all got transmorphosized. However, in the canon of Islam, this ban on that practice is lifted to the extent that the Qur'an says "*Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered*"; a decree issued on its permissibility and lawfulness.

Moreover, my sharia made partaking all kinds of fat, from which you shun, allowed and lawful. Then, Allah, the Almighty and Glorious, has sent His blessing upon me in His holy book as follows "*Surely Allah and His angels bless the Prophet: O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.*"<sup>4</sup> Also, He has described me as compassionate and merciful in His book; "*Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you: to the believers (he is) compassionate.*"<sup>5</sup>

Moreover, Allah bade my companions not converse with me without giving alms beforehand in order to pay respect to me and it is asserted in the holy verse "*O you who believe! when you consult the Apostle, then offer something in charity; before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful*"<sup>6</sup> Then, after He had made it incumbent upon them, He removed that rule, which He had already legislated, through His mercy.

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<sup>1</sup> 11:40

<sup>2</sup> 2:65

<sup>3</sup> 5:96

<sup>4</sup> 33:56

<sup>5</sup> 9:128

<sup>6</sup> 58:12

30. Thowban is quoted as saying "A Jewish man came to The Prophet's presence and said "O Mohammad! I want to ask you a question and I want you to give a reply to it." I hit him with my foot and told him to address him by the title The Prophet. "I do not address him by any name but the one he is named among his people," he said. Reciting the verse "*On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme*"<sup>1</sup>, he asked "Where will people be on that day?" The Prophet (PBUH) replied "Before reaching at the gathering place of Resurrection, they will be in a gloomy ambience." He asked "What will be the first food of which those in the Heaven will partake." The Prophet (PBUH) answered "Fish liver." He asked again "After that, what will they partake of?" Prophet Mohammad (PBUH) replied "Bull liver." He inquired "What will they drink?" The messenger of Allah (PBUH) answered "Salsabil." He said, "You replied correctly. May I ask you a question to which only the prophets can reply?" The Prophet (PBUH) asked "What is it?" He asked "It is a question of the resemblance between children and their ancestors and mothers."

The Prophet (PBUH) replied "Male cell is usually white and thick and female cell is yellow and thin. As ordered by Allah, a descendent resembles that one which dominates the other."

Then, the messenger of Allah (PBUH) stated "By Allah in Whose powerful hand my life lies, I did not know the answers to any of your questions until Almighty and Glorious Allah taught them to me in this meeting through the agency of my brother, Gabriel."

### **The Prophet's Argumentation with the Hypocrite over their Deception on the way to Tabuk in the Night of 'Aqaba**

31. Imam Hasan Askari (PBUH) is quoted as saying "A throng of hypocrites intended to murder the messenger of Allah (PBUH) on the night of 'Aqaba, and another group of them girded itself Imam Ali's murder; however, they were not able to overcome and defy Allah, and fortunately their attempts aborted. And what had made to think up such a plot was the jealousy they felt about the praise and acclaim Imam Ali (PBUH) received from The Prophet (PBUH).

To wit, while departing from Madina to Tabuk The Prophet (PBUH) selected Ali as his successor in the city and said Gabriel had been sent down to him and had said "O Mohammad! Verily, The High sent His greetings to you and told

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<sup>1</sup> 14:48

you either to exit Madina and place Ali in the city or stay in the city and have Ali to get out of it; there is no other way.” Then, he stated “I made Ali accept one of the alternatives and nobody knows anything about the reality of the greatness and splendor of he who had obeyed me on those two choices, and the great reward is for him.”

Consequently, when he placed him in Madina as his successor, a wave of sarcastic and slanderous remarks by hypocrites swept over the city, gossiping that The Prophet (PBUH), irked and fed up with Ali and unwilling to associate with him, has placed Ali in Madina and not taken him with him. Feeling a great sadness, Imam Ali (PBUH) got out of Madina and reached to the Prophet’s presence.

Facing Ali, the Prophet (PBUH) asked why he had exited Madina. He recounted the story of the event. The Messenger of Allah (PBUH) asked him “Are you not delighted that you are related to me as Aaron to Moses, with the exception that after me there will be no prophet?”

Having heard those words, Ali (PBUH) returned to Madina; as a result, their efforts missed the mark. Therefore, they thought up a plot to murder him. Consequently, they dug a deep hole on his way back to Madina and covered it with straw and earth so that he fell down into it on his mount while riding past there. The land around the hole was rugged and they tended to cover the hole with rocks so that it looked like the same as its surroundings and they could kill him.

When Ali (PBUH) approached there, his mount was caused to speak as an act of God and turned round his head to his rider and told him the story, stopping him from riding.

As well as praying for the good of the animal, Imam Ali (PBUH) kept on as far as he reached to the covered hole where the mount stopped for fear of walking past there.

He told it “As ordered by Allah, walk past sound and safe!” As such, through another miracle it walked over the hole as if it were a solid land, saying “How mindful the Lord of the Worlds is of you! He helped you pass over the hole.”

Imam Ali (PBUH) stated, “It was because of your good will that he helped me pass over it.”

With its head turned round and speaking, it noticed the hypocrites around itself and at once called out, “Go away from here.” Everybody left and nobody remained. In no time, they all fell down in the hole, moaning and groaning loudly and surprised at what they had seen.

Then, Imam Ali asked them "Do you know who has thought up that plot?" They replied, "No, we do not." Then, he turned to his mount and said "Who thought up this plot and how?" It replied "O commander of the faithful! When Allah maintains what the foolish tend to deny it, and conversely denies what they intend to maintain. Definitely, only Allah will be triumphant and the created will be defeated and subjugated. Yes, the plot was planned by such and such – it named ten people – and their accomplices to murder are such and such – it named twenty four. The second group of plotters is accompanying The Prophet on his journey and has taken its resolute to murder him on his way to Aqabah, whereas Allah, the Almighty and Glorious, supports and advocates him and no atheist is able to defeat Allah's friend.

After that, some of Imam Ali's companions recommended him inform The Prophet (PBUH) of it by letter through the agency of a swift messenger. Imam Ali (PBUH) stated "Allah's messenger is swifter and His message will be delivered to him sooner than others'. Do not worry!"

On the other hand, when The Prophet (PBUH) approached 'Aqabah, where a throng of polytheists and atheists got stigmatized before him, he got off his mount and had his companions get together and stated "The angel of revelation, Gabriel, let me know that there has been an attempt on Ali's life in Madina and Allah has saved him through His mercy and miracles. The story is as follows...." He recounted the story of the plot to the end." However, he kept secret Ali's words regarding an attempt on his own life.

In brief, as The Prophet's words came to that point, the twenty four hypocrites engaged in a dialog with one another. One of them said, "For sure, a messenger must have arrived from Madina and told the story of Ali's death; however, Mohammad cleverly tries to reverse the story to bring relief and stability to the hearts of his companions and keep them safe from enmity and disagreement." As a result, they were to unanimously have an audience with The Prophet (PBUH) to express happiness and satisfaction over Ali's survival and say words that catch his attention, inspire his confidence in them and interest him.

Thus, in a meeting with The Prophet (PBUH), they felicitated him on Ali's survival from the peril and asked if Ali bin Abi-Talib was the best of the Islamic Nation or the Arch-Angels were." The Prophet (PBUH) replied," Does their honor not depend on anything but affinity towards Mohammad and Ali and acceptance of their guardianship? Above that, if a lover of Ali cleanses his heart, shuns sins and keeps himself from dissimulation, impurity and deception, he will be purer and higher than angels."

“Do you not know that Allah bade angels to prostrate before Adam for their egoism? They had assumed no creature that deserved to supersede them would be found in the globe, and they thought of themselves as higher in knowledge, religion, insight and erudition.”

“For that reason, Allah decided to make them aware of their wishful thinking and mistaken belief; therefore, He created Adam and instructed him all names. Afterward, he presented the names to the angels; however, they failed to understand them. Then, at that moment Adam was commissioned to teach them to the angels and informs them of his scientific superiority to them.”

“After that, Adam’s descendents came out of his loins, among whom there were prophets, messengers and selected servant of Allah, and the highest of them are Mohammad, his pure progeny, companions and beneficent people.”

“He made them apprehend that they were superior to them, because in spite of hundreds of afflictions and traumatic events, from the hardship of earning a living for themselves and their dependents to enduring the fear of robbers, cruel rulers, to resilience to ailments and hardships, to the difficulty of resisting satanic humans and jinns’ enticements and misguidance to the hardship of mundane life, he fights his carnal desires and urges, perseveres in obeying Divine orders and fulfilling Divine duties, invariably fighting their temperamental bents and wants from love for women, attires, fame and affinity to the world to other worldly pleasures, they turn to truth and reality and take steps to attain knowledge and insight, draw nigh to Him with pure intentions and inner purity and honesty.”

“Then, Almighty and Glorious Allah stated “O My angels! You are far from those material and worldly afflictions and attachments; neither do sensual desires afflict you, nor does gluttony make you weak and incapacitated, nor does fear and intimidation of foes of your faith and world quiver your hearts, nor can Satan and his friends entice My angels since I have made them infallible.”

“O My angels! As a consequence, if any descendent of Adam obeys Me and keeps his attention and the purity of his heart in the face of those afflictions and attachments, of course he has made a longer leap and has done something that you are not capable of doing.”

“Having introduced Adam’s high status to the angels, Almighty Allah bade them to prostrate before him, for he incorporated all of the best people and most superior people and distinguished figures, in particular The Prophet (PBUH), Imam Ali (PBUH) and the Immaculate Household as if they all were arranged

in his loins.”

“Angels apparently prostrated before Adam; however, they inwardly did so for the Lord of the worlds; in that case, Adam was analogous to Qibla to which people turn while worshiping Allah. Yes, the prostration for Allah is not allowed and lawful for anyone else. Likewise, no one must give as much praise to His created beings as that deserves the Lord of worlds, and if I was to bid anyone to prostrate before anybody except Allah, I would definitely order the weak Shiites and the duty-bound to prostrate before those moderate about Ali’s knowledge, Mohammad’s successor, just for an affinity to Ali, the best of Allah’s created beings after The Prophet, who with all his hearts accepted all hardships and calamities in expressing divine rights and did not deny any right awaiting him, whether he had not known about it or had forgotten it.”

“During that event,” The Prophet (PBUH) went on to say, “Satan began to disobey Allah and fell onto the road to perdition because his disobedience sprang from egoism and self-praise, and Adam did not act in obedience to Allah by partaking of the forbidden fruit; however, for the reason that it was devoid of showing arrogance towards Mohammad and his pure progeny, he survived. The following is the summary of what Allah, the Most Exalted, told him: “O Adam! Satan disobeyed Me for you, and felt conceited towards you, thus he destroyed himself. If he had obeyed and revered Me, he would have attained salvation in any way, and you also opposed Me by having the forbidden fruit; however, you bowed to Me by showing courtesy to Mohammad and his progeny. As a consequence, you attained salvation and the shame and stigma of your flaw were removed; thus, call upon Me by Mohammad and his pure progeny’s reverence and faith.” Then, he invoked to Allah by them and attained salvation in the best way through grasping the cord of the Mohammad’s progeny.”

After that, the messenger of Allah (PBUH) ordered them to get ready to set off and told someone to call out “Know that everybody has to walk behind The Prophet (PBUH) and neither must he take steps ahead of him nor must he step onto the mountain road until he himself has walked past there.”

Afterward, The Prophet (PBUH) bade Hazifa to sit at the foot of the mountain and hide behind a rock to see who moves toward the mountain road before him. He said, “O Messenger of Allah! Verily, I do see evil in the faces of some commanders of your army, and I fear that if I sit there, the double-faced villains notice me and learn about my intention and kill me then.” The Prophet (PBUH) stated “When you have reached down the road, go to an enormous stone that sits over there and tell it “The messenger of Allah has bidden you to open so that I can get through you and watch the situation from through a hole via which air



comes in, letting me to survive,” because it will perform the orders one by one by Allah’s permission.” Well Hafiza told it all to the stone and got through it. Suddenly, a crowd of twenty four people, some of whom were on camel and others on foot, arrived and one of them said, “Kill immediately whomever you see, lest he reports Mohammad on us and he returns or decides to pass this road in day. If so, our plan will fail.”

Meantime, Hafiza was listening to all their talks; however, they could not find him around there. Despite they searched here and there, they could not find him, since Allah, the Almighty and Glorious, kept him hidden in their presence. As they had plotted, everybody hid from view in a place in the mountain, saying “You will see Mohammad’s perdition.” Being in a daydream, they thought of the issue of Mohammad as resolved once and for all, while everyone of those prattles reached to Hafiza’s ears as an act of Allah, and he bore them in his mind.

When all of the villains took up position, the rock started speaking and told Hafiza, “Go to The Prophet (PBUH) and let him know about the course of events.” He said, “How should I get out, then? If they see me they will kill me for this snitching because they fear losing their lives.”

A voice, coming from the mountain, said “He who placed you inside the rock and let the air reach you from through that hole will take you to The Prophet (PBUH) and save you from the clutches of the foes.”

Then, Hafiza stood up to leave and the rock opened as an act of Allah, and turned into a bird and flew up into the sky and soared until it landed before The Prophet (PBUH). After that, it changed into the same rock. Afterward, Hafiza let him know the details of what he had seen and heard.

The Prophet (PBUH) asked “Did you recognize them?” He replied “At first, they had put on masks, thus I recognized them by their mounts. After they searched here and there, they took off their masks and I saw their faces and found out their names.” Then, he mentioned the names of all twenty four people. After that, The Prophet (PBUH) told him, “If Allah maintains Mohammad, neither will they be able to destroy him nor will any other human. Verily, Allah fulfils His act vis-à-vis Mohammad even if the atheists do not like it.”

Then, he stated “O Hafiza, Salman and Ammar! Stand up with me and put your trust in Allah and when I passed the hard road through the mountain, tell people to start walking behind me. He himself got on his camel and Hafiza took its rein, while Salman and ‘Ammar were keeping a lookout around him. The hypocrites were in ambush, afoot or on horseback, and those on top of the mountain had filed up containers with stones to roll down from there so that The Prophet’s

camel bolted and threw him down into the gorge.

When the stones drew nigh to his camel, they went upward to the extent that they passed over his camel, falling down at another side, such that their movement and sound did not cause any change in the condition of the animal. After that, The Prophet (PBUH) told 'Ammar to climb the mountain and hit the hypocrites' mounts on their faces with his stick and make them far from here. 'Ammar did as such and they dispersed. Some of them fell down and broke their hands and feet, whose injuries were so serious that they did recover till the time they departed this world.

For the same reason, The Prophet (PBUH) said about Hafiza and Imam Ali (PBUH) "They both are the ones who know most about the hypocrite," it was because they had seen their conspiracies and plots at close range."

In brief, in this event Allah kept His Prophet safe from the evil and deception of the hypocrite, and The Prophet (PBUH) returned to Madina safe and sound, and He made those who had planned to murder The Prophet (PBUH) and Imam Ali (PBUH) humiliated and disgraced, and Allah, the Almighty and Glorious, protected them both.

### **The Prophet's Argumentation with People over the Guardianship of Imam Ali and His Infallible Descendents (peace be upon them) on the Day of Ghadir Khumm**

32. According to the proofs in the original text, Imam Baqir (PBUH) is quoted as saying "The Prophet (PBUH) was setting out for Mecca at the time of Hajj. He had already communicated all sharia and divine laws with the exception of Hajj and Welaya (Guardianship), when the angel of revelation was sent down from on High and conveyed Allah's greetings to Mohammad, saying "O Mohammad! Allah says He had not taken any of the last prophet's life but after the completion of His faith and giving His ultimatum. For you only two things have left to communicate to people; one is the dictum of Hajj and the other is the issue of guardianship and caliphate, since He had never left the earth devoid of proof, and he would never, either. Allah, the Almighty and Glorious, has assigned you to propel yourself and the rest of people from all corners of Madina and its surroundings who can afford Hajj pilgrimage towards Mecca and instruct them all principles and laws governing Hajj, the same as prayers, charity and fasting."

He ordered the herald to announce that the messenger of Allah was going on a Hajj journey and was assigned to teach this great act of worship the same as the

other past principles and laws.

In brief, the messenger of Allah, accompanied by seventy thousand inhabitants of Madina and its surroundings headed for Mecca and exited Madina; there were as many of them as those who broke the pledge of allegiance to Aaron which they had given to Moses and eventually obeyed the Calf and Samaritan. All Muslims followed The Prophet's deeds precisely during the pilgrimage.

However, the oath of allegiance to Ali's caliphate they swore was eventually breached, the same as the pledge the people of Moses had sworn to Aaron and their obedience to the Samaritan's Calf.

The crowd of people who were traversing the distance from Madina to Mecca filled the ambience of the mountain valley and desert with their cries of faithfulness, giving a splendid air to there. After they had passed some distance, Gabriel was sent down to The Prophet (PBUH) and conveyed Allah's greeting to The Prophet (PBUH), saying "Allah says "The time of your demise is nigh and the days of your prophetic mission are numbered; I will invite you inevitably to Me. Keep your promise to offer your advice, and leave whatever knowledge you have, the knowledge of the past prophets you inherited, your sword, coffin, as well as verses and signs of your prophetic mission in charge of your successor, caliph and Conclusive Argument for My subjects, Ali bin Abi-Talib, display him to people like a sign, have people to renew their oath of allegiance to and pledge with him, and remind them of the pledge I received from them for the guardianship of My guardian and their master, the master of all faithful men and women."

"I have taken the lives of all My prophets after the perfection of My faith (and giving ultimatum) and completion of My grace with My friend's guardianship and My foes' enmity", he quoted Allah, "It is the very perfection of Oneness, faith and completion of My grace that is connected to adherence and obedience to My guardian. People must know that I will never leave the earth empty of My guardian so that he serves as a proof for My subjects. Thus, today I supplemented your faith and completed My favors to you, and I favored your religion, Islam, owing to My own Guardian's guardianship and guardian of the faithful men and women, Ali, who is My servant, My messenger's successor and caliph and conclusive argument for My subjects. Obedience to his order is connected to obedience to Me; obedience to him involves following My commands and disobeying him involves resistance against Me. I placed him between Me and people as a sign; if someone recognizes him, he is a believer and if someone denies him, he is an unbeliever. If someone assumes a partner for him while swearing an oath of allegiance, he is a polytheist and if someone

dies faithful to his guardianship, he will go to the Heaven and his foes will go to the Hell.”

“O Mohammad! Place Ali as My sign and guidance, win people's pledge of support for him and renew My pledge and covenant with them, because I will soon take your life and invite you to Me.”

Afraid of his own people, especially the hypocrite, for the fear that they might disperse and return to the era of ignorance and atheism, and cognizant of their inner contempt for Ali, The Prophet (PBUH) pleaded Allah through the agency of Gabriel to save Ali from the hypocrite's evil, deception and stratagems. As a consequence, the messenger of Allah (PBUH) postponed this task until he returned from Mecca and reached at Khayf Mosque. Once more, Gabriel was sent down from on High at that place and reassigned the very task of introducing Ali; however, he did not convey any message from on High in reference to his appeal for granting Ali support and protection against the evil of the hypocrite. They reached somewhere in the middle of the way between Mecca and Madina, known as Karaa' al-Ghamim.

In that place, Gabriel was descended for the third time and reminded The Prophet (PBUH) of the issue of introducing Ali; and there was still no sign of a reply to his appeal for protection and immunity.

As a result, The Prophet (PBUH) told him, “I fear that people deny me and reject my words about Ali.” Then, they moved on until they reached to Ghadir Khumm, located near Johfah. Gabriel was sent down from on High at five in the afternoon and passed on a message of prohibition, approbation as well as immunity and protection against people: “O Mohammad! Allah sent his greeting to you and stated “...”<sup>1</sup>

Well, those who had walked ahead of the rest approached Johfah and those behind had not reached to Ghadir Khumm. At The Prophet's order, those behind were asked to come back and those who were behind were gathered. Having gathered everyone at Ghadir Khumm, The Prophet (PBUH) made preparations for his own advice and speech.

At that place, there were trees under which was brushed at The Prophet's order, and a podium was made of rocks so that he could go up on that and see everyone. Getting together from up and down the road, all Muslims were all ears so that The Prophet (PBUH) went up on the podium and commenced passing on his celestial and divine message and saying his dulcet words.

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<sup>1</sup> 5:67

Having praised Allah, the messenger of Allah (PBUH) said, "Praise belongs to Allah Who has no partner and parallel and is matchless and one. His government covers the whole world of existence and all beings are encircled by knowledge of and attention to Him. Everyone is modest and humble before His power and strength. He is invariably liked and lauded by the world beings. He is the creator of the skies and earth; the Lord of soul, angels and the world of existence, and every single one of the beings is indebted to His limitless magnanimity, graciousness, compassion, and bounteousness. He is All-Generous, Clement, Patient, Tolerant and All-Forbearing. He does not rush to take revenge of and chastise the evil-doers. His subjects' interiors and minds are not unknown to Him, and peoples' thoughts, intentions and memories are apparent to Him. No inability, negligence, need and incapability creep into His greatness. People's thoughts and reasons are incapable of understanding and recognizing His essence and Majestic Attributes. He establishes equity and justice; there is not god save Allah. He is Almighty and All-Wise. He is so sublime that eyes cannot understand Him. He understands eyes. He is All-Subtle and All-Aware of the known and unknown. Through seeing no one can discover His attributes and realizes His mysteries and known affairs unless He himself guides him."

"I bear testimony that the Almighty Allah's sanctity and purity have filled all strata of the world. His holy light has covered Eternity. Without any help and support, partner and advisor, He issues His decrees and orders. He gives life to whatever He wants and has no difficulty in creating beings and bringing them into existence. His work is indisputable, well organized and valid. There is not a slightest bit of indolence, cruelty, tyranny and oppression in Him; Allah is All-Benevolent and All-Merciful and everything returns to Him."

"I testify that everything is humble and modest before His magnanimity and power. The sun, moon and the kingdom are all captivated and influenced by Him. The folios of the tome of genesis have been invariably turned by Him, thus day and night, life and death, penury and affluence, pleasure and entanglement, heat and cold and miscellaneous colors appear. He vanquishes every single dissident and adversary, and destroys any disobedient satanic person. He has no opponent and rebellious partner. 'Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.' (The Qur'an: Abundance) He is the only needless one whom is asked to meet needs. He has not begot and is not begotten either. No one has been and will be parallel to and like Him. He is One, a magnanimous Lord. He fulfils whatever He wants, and whatever He wishes He

ordains; He knows everything so He takes them into consideration. He takes and gives life. Penury and affluence, happiness and sadness as well as prohibition and bounty happen as His acts. The kingdom belongs to Him, Goodness is in His hands. He is omnipotent over everything.”

“By adding and reducing, He takes night out of day and day out of night. There is no god but Allah; He is Almighty and All-Forgiving. He is the One Who responds to His subjects’ needs and grants with generosity. He counts the number of respirations and is the Lord of jinns and humans. Nothing seems vague and complicated to Him. The agony of the invalid will not make Him annoyed, and the insistence of those who insist will not make him run out patience. He is the protector of the righteous and sustainer of the success of those who reach salvation. And He is the Lord and Master of the worlds. He deserves all beings’ praise and thanksgiving.”

“I praise and extol Him at any time; at the time affluence and indigence, as well as welfare and hardships. I believe in Him and His angels, scriptures and prophets. I obey His orders and I hasten to do whatever He is content with. Willing to obey Him and afraid of His chastisement, I surrender to His orders and decrees, because Allah is He from Whose scheme no one is free, and He is fair and just to the extreme. I confess that I am His servant and bear testimony to His Deity. I communicate whatever I am revealed, lest I be subject to His wrath and chastisement, for if so, nobody can prevent His will.”

“There is no god but Allah, who has apprised me that my prophetic mission will remain incomplete if I do not communicate His decrees. Moreover, Almighty Allah has made a commitment to protect me in this task since He is All-Sufficient and All-Generous.”

“I was sent a revelation from on High that “In the name of Allah, the Compassionate, the Merciful, O Messenger of Allah! Communicate whatever you are inspired from on High as to Ali’s guardianship. If not, you have not conveyed His message. Allah protects you against [seditions and damages from] people.”

“O people! Witness that I have not been negligent in communicating Allah’s decree, and know that Gabriel has been sent down to Me from on High three times during His journey and after passing His greetings to me, he assigned me to communicate this message to you before the eyes of everybody and say that Ali bin Abi-Talib is my brethren and successor and your caliph and leader after me, and to me he has the same status as Aaron to Moses, with the exception that following me there will be no prophet.”

“He is your guardian after Allah and His messenger, and Almighty Allah has revealed this verse in this regard: ‘Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)’ (5:55).” And, it was Ali who established prayers besides paying charity while genuflecting. It is he who has invariably paid attention to Allah at any time, and has taken Him into his consideration in all affairs.”

“You also need to know that at first I asked Gabriel to exempt me from communicating that message because I was aware of the point that the hypocrite, the dishonest and double-faced outnumbered the pious ones of my people, and I know those who derided Islam. They are described in the Qur’an as people who say something with their tongues that do not exist in their hearts and they considered it as trivial and facile, while Allah deems it as great and magnanimous. Their tribulations were to the extent that they called me ‘Ozon; the reason for naming me as such was that they thought I could hear whatever words, until Allah revealed this holy verse: Among them are men who molest the Prophet and say, “*He is (all) ear.*” Say, “*He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe.*” But those who molest the Messenger will have a grievous penalty.”<sup>1</sup>

“If I want, I can say their names one by one and mention their characteristics and details of their affairs thoroughly. However, by Allah it is neither appropriate for my condition nor to Allah’s content, yet I will say nothing but I am revealed from on High.” Then, The Prophet (PBUH) recited this holy verse “*O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people*”<sup>2</sup> regarding Ali bin Abi-Talib

“O People! You need, therefore, to know that Almighty Allah has appointed Ali bin Abi-Talib as your guardian and leader, and obedience to him is incumbent upon all immigrants (*Muhajirin*), helpers (*Ansar*), and their followers (*Tabi'in*), the present and absent, Arabs and non-Arabs, the small and great, slaves and masters as well as any monotheist. His decree is enforceable, His words are tenable and His order is binding. He who opposes Him will be cursed and he who follows him will be blessed by Allah, and he who accepts him, lends an ear

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<sup>1</sup> 9:61

<sup>2</sup> 5:67

to his words and obey him will be entitled to Allah's forgiveness."

"O people! Here is the last place where you and I meet and dialog. Thus, listen to your Lord's decree well, and obey it, for Allah is your Lord and Deity, and after Him in order, His messenger, Mohammad, is standing in front of you and addressing you, and after me, as ordered by Almighty Allah, Ali is His vicegerent and your guardian. And after Ali, his descendents and progeny will be your guardians and leaders until the end of your lives. Lawful is what He has ordered and unlawful what He has forbidden. He taught me what is lawful and what is forbidden. I granted to Ali all knowledge of the Qur'an, the lawful and the forbidden which Allah had bestowed upon to me."

"O people! Almighty Allah has granted me all sciences and I taught them all to Ali bin Abi-Talib, the leader of the pious and a manifest leader."

"O people! Do not ignore and abandon Ali and never avoid his guardianship! He is the guide of truth and practices it. He destroys what is invalid and absurd, and prohibits everyone from it. He never wavers on the path of Allah by others' blames. He is the first one who believed in Allah and His messenger and is The Prophet's devotee. When he along with The Prophet (PBUH) worshipped Allah, you all were idolaters."

"O people! If you pay respect to Ali, you have revered Allah. Turn to him because He has appointed him to this position."

"O people! He is appointed as leader by Allah. He who denies his guardianship will not be forgiven by Allah and will definitely be subject to the divine Chastisement and the scorching Fire."

"Shun opposing him! If not, you will go to a fire the brushwood of which is of humans and stores, and it will be prepared for atheists."

"O people! All of the past prophet's and messengers had brought tidings of my prophethood, and I am the seal of the prophets and Allah's proof for all those in the sky and on the earth. Therefore, he who wavers in this matter is an atheist, and it is the same as atheism in the era of ignorance, and if someone doubts part of my words, he has doubted all my words, and he deserves the Fire."

"O people! This is a virtue and bounty that He has granted me. There is no deity but Allah. I praise him invariably, and I thank Him for His bounty and benevolence forever."

"O people! Pay respect to Ali because he is the best of all after me. Through the agency of us, people will be entitled to divine bounty and mercy. Gabriel has



apprised me that Allah, the Almighty, says he who feels animosity to Ali will be cursed and disfavored and will be away from His kindness, and everyone has to see what he has sent as the provisions for the day of Resurrection in advance and be afraid of erring again, since He is All-Aware of whatever you do.”

“O people! Know that Ali bin Abi-Talib is next to Allah, and he is the referent of this verse: Say: “O my People! Do whatever ye can: I will do (my part): but soon will ye know.”<sup>1</sup>

“O people! Contemplate on the Qur’an and understand its verses! Observe its clear verses and do not follow ambiguous verses of the Book. By Allah, no one can interpret and express the facts and details of the Qur’an save Ali bin Abi-Talib who is my brethren and successor.” Meantime, he took Ali’s hand up such that under his upper arm became apparent. The Prophet (PBUH) went on to observe “I announce that Ali is the guardian of he whose guardian is me, and his guardianship has been revealed to me by Allah, the Almighty and Glorious.”

“O people! Ali and his immaculate descendents are the Lesser Weight and the Glorious Qur’an is the Greater Weight, and either one corroborates and agrees with the other. They will never be separate from each other until they reach me at the side of the Pond; they are Allah’s trustees and rulers on the earth.”

“O people! Beware! Everybody beware that I uttered and communicated all this and let everybody know about it. They all were Allah’s words and I expressed them on His behalf. With the exception of my brethren, Ali bin Abi-Talib, no one else deserves the position of caliphate and leadership. After me, no one else deserves to be given the title of Amir al-Mo’meneen, save Ali.”

Then, he stuck out his hand and took Ali’s arm up such that Ali’s feet were parallel to his, and went on to state “O people! It is Ali who is my brethren, guardian, the protector of my knowledge and my successor for the Islamic nation. He is a commentator of the Qur’an, summons to Allah and practices what pleases Allah. He is at war with Allah’s foes and is an advocate of obedience to Allah, prohibiting rebellion against Him. He is The Prophet’s successor, the commander of the faithful and a guiding leader, fighting those who break their pledges, the oppressors and deviators from the Truth, as permitted and ordered by Allah. At the moment, as ordered by My Lord, I will say words that will change any words.”

“O Allah! Love his friend and bear an animosity against his foes! Curse he who denies him and disfavor he who tramples on his rights!”

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<sup>1</sup> 39:56

“O Allah! As You had stated, I announced that after me leadership belongs to Ali bin Abi-Talib and I appointed him to that post so that You bring perfection to Your sharia for Your servants and complete Your bounty over them, favor their faith, Islam, as you have stated in the Qur’an; *“If anyone desires a religion other than Islam (submission to Allah., never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).”*<sup>1</sup> O Allah! I call you to witness, and it suffices to ask you to testify that I conveyed the communication.”

“O people! Undoubtedly! Allah complemented His faith with Ali’s leadership. Thus, if someone does not obey and follow him and his subsequent caliphs, who are the descendents of my loins till the day of Resurrection, his deeds will be wasted and defunct, he will be kept in the Fire forever, his chastisement will not ease and he will be given no respite.”

“O people! It is Ali who is more sublime than you in all matters. To me, he is higher than you in giving succor, appropriateness, closeness and intimacy as well as dignity. Allah and His messenger are satisfied and content with him. All verses on satisfaction and contentedness have been revealed for Ali. By the address “O You who believe!” in the Qur’an, Allah has firstly meant Ali<sup>2</sup>. And all verses of encomium in the Qur’an refer to him. The verse “Hal ‘ataa” is for him, which acknowledges the Heaven, and it is revealed for nobody’s dignity but his, and that verse is to praise no one but him.”

“O people! He is the helper of the faith and defender of The Prophet. He is god-fearing, immaculate, guiding and guided. Your prophet is the best of all prophets and his successor is the best and his descendents are the best successors, too.”

“O people! The progeny of any prophet is of his loins and mine is of Ali’s.”

“O people! Verily, being jealous of Adam caused Satan to be cast out of the Heaven. Thus, do not feel jealous because your deeds will be wasted and go astray eventually. Just one flaw caused Adam to be fallen down from the Heaven to the earth, while he was His selected human being and some of you are servants of Allah and others are His foes. Know that he who bears resentment towards Ali will be ill-fated, and he who bears an affinity for him is god-fearing and no one trusts in him but the faithful! By Allah, the chapter “Declining Day” is revealed for Ali: ‘By (the Token of) Time (through the ages);

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<sup>1</sup> 3:85

<sup>2</sup> It means that there exists the holy presence of Imam Ali over all of the faithful.

Verily Man is in loss; Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.' (The Qur'an: The Time)"

"O people! I quoted Allah and conveyed my messages to you, and The Prophet is to do nothing but deliver the message clearly."

"O people! Practice fearing Allah as He deserves to be feared! And do not die a death but die a Muslim!"

"O people! Believe in Allah, His prophet and the Qur'an, a light sent down with him from on High before we obliterate some faces in such a way that we bring them back to their previous state."

"O people! His light has penetrated into me, and then Ali. After him, it will be passed in his progeny to Mahdi, the Riser. Mahdi, who retains Allah's rights and any other right, is of us, and it is because he has appointed us as a proof against the delinquent, the opposing, the dissident, the treacherous, the sinful, and the tyrant, to put it in brief, against all people of the world."

"O people! I warn you that I am just Allah's prophet and messenger prior to whom prophets and messengers have passed away. Thus, if I depart this world or get killed, do you revert to the era of ignorance prior to Islam? He who regresses will never cause damage to Allah; however, He will soon bestow rewards on those who thanked Him. Know that that verse describes Ali as patient and thanksgiving to Allah, and after him his descendents are of my loins!"

"O people! Do not remind Allah of your faith, Islam, as a favor to Him, for you will be subject to His wrath, and He will chastise you because He waits in ambush for you."

"O people! After my demise, some leaders will appear who will invite you to the Fire of the Hell, and they will not be given any help and succor on the day of Resurrection."

"O people! Verily, Allah and I despise them."

"O people! They and all of their helpers, friends and followers will be at the lowest level of the Hell, and truly the position of the arrogant is wretched. Know that they are people of the book; thus, every single one of you must cast a look at his book."

The narrator of this tradition, Imam Baqir (PBUH) says, "With the exception of a few people, everybody forgot the story of the book."

The Prophet (PBUH) added, "O people! I left leadership for my progeny till the day of Resurrection, and I said whatever was to be said, and completed my mission, to the extent that no one, whether present or absent, living or coming, can make an excuse. Therefore, give my recommendations to others; the present ones to the absent ones; ancestors to descendents until the day of Resurrection comes. There will be some who will take possession of leadership and change it into a monarchy. May Allah curse those two groups who will occupy this position by force and take possession of it! O angels and humans! We will soon reckon your records, and a spark of fire, a pall of smoke or a red hot piece of copper will be sent down on you so that you cannot defend one another."

"O people! Verily, Allah, the Almighty and Glorious, invariably screens you out so that He distinguishes the pure-hearted and the good ones from evil-doers, and does not apprise you of the Unseen."

"O people! He did not destroy any village or city for any reason but they had derided Him. Moreover, He demolishes cities in which tyranny and suppression have permeated, and it is Ali who is your leader and guardian. He is of divine promises, and of course the Almighty Allah keeps His promises."

"O people! Many of the past ones of you went astray; as a result, they were destroyed by Allah. Thus, it also applies to the coming ones, as He states: Did We not destroy the men of old (for their evil)? So shall We make later (generations) follow them. Thus do We deal with men of sin. Ah woe, that Day, to the Rejecters of Truth!" (77:16-19).

"O people! Allah, the Almighty and Glorious, has given me orders, and I ordered Ali as such; therefore, he has received orders from Allah. As a consequence, lend an ear to his words so that you remain safe and obey him in order to be guided, and give up what he prohibits you from to be on the Straight Path, and proceed at his will so that different paths do not stop you from taking his path and you do not get divided and dispersed."

"O people! I am the very straight path which Allah has ordered you to take, and after me Ali bin Abi-Talib and then my descendents, who are of his loins, are the straight path, the very leaders who will guide people to the path of the Truth by which they do justice."

Afterward, The Prophet (PBUH) recited the holy chapter Opening: 'In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek; Show us the straight path; The way of those on whom Thou hast bestowed Thy Grace, those whose

(portion) is not wrath, and who go not astray' (Qur'an:1), and then mentioned that these holy verses are revealed for me and them sake, adding "They are His friends, feeling no fear or sadness. Know that the party of Allah is triumphant! Know that Ali's foes are the same people of division and hypocrisy! They are enemies and adversaries, overstepping the bounds. They are Satan's brethrens some of whom send hidden messages to others with alluring words to deceive them."

"Know that their friends are those whom are mentioned in the Qur'an where Allah, the Almighty and Glorious as states: 'Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their ancestors or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity'<sup>1</sup>"

"Know that their friends are also mentioned by Allah in the following verse: *'It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance'*<sup>2</sup>."

"Know that their friends will enter the Heaven safely, and sending their greeting to them, angels will come to receive them, saying, *'Say: O my People! Do whatever ye can: I will do (my part): but soon will ye know'*<sup>3</sup>!"

"Know that their friends are the very groups of people about whom Allah, the Almighty and Glorious, states *'He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure'*<sup>4</sup>!"

"Know that their enemies will be cast into the blazing Fire of the Hell."

"Know that their enemies are those who will let out a heart-rending noise and roar in the hell!"

"Know that their foes are those of whom are mentioned by Allah in the verse *'He will say: 'Enter ye in the company of the peoples who passed away before*

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<sup>1</sup> 58:22

<sup>2</sup> 6:82

<sup>3</sup> 39:39

<sup>4</sup> 40:40

*you - men and jinns, - into the Fire.' Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: 'Our Lord! it is these that misled us: so give them a double penalty in the Fire.' He will say: 'Doubled for all': but this ye do not understand.<sup>1</sup>"*

"Know that their enemies are also mentioned in the following holy verses *Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" "They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, '(Allah) never sent down any (Message): ye are nothing but an egregious delusion!<sup>2</sup>"*

"Know that their friends are those who fear Allah in private and will be blessed and granted a great reward!"

"O people! How far the distance between the Hell and the Heaven is! Our foes will be subject to Allah's denigration and curse, and our friends will be praised and liked by Allah."

"O people! Know that I warn you and Ali guides you!"

"O people! I am a prophet and Ali is my successor. Know that the seal of Imams, Mahdi, the Riser, is of us! Know that he fully knows of the faith! Know that he will take revenge on the oppressors! Know that he conquers castles and cities! Know that he destroys polytheists and foes of Islam! Know that he takes the blood money of Allah's friends! Know that he gives succor to Allah's religion. Know that he is linked to the fathomless ocean of the Truth and Knowledge! Know that he gives positions and ranks to people according to their conditions, capabilities, and deeds! Know that he is selected by Allah! Know that he is the inheritor of prophets' knowledge and well-versed in it! Know that he is the informant for Allah and warns everybody against not believing in Him! Know that he is endowed with a sound mind and consistency in decisions and actions! Know that the past prophets have given good tidings of his existence! Know that he is Allah's residual proof and following him there will be no other one; the Truth remains only in him and so does the Light. Know that he will always be triumphant and loss can never find a way in him! Know that he is Allah's guardian on the Earth, His ruler among His servants and His trustee in His secrets and known matters!"

"O people! I said some words and made them understood to you, and after me,

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<sup>1</sup> 7:38

<sup>2</sup> 67:8-9

it will be left to Ali bin Abi-Talib. Know that after my speech, I will invite you to make a pledge with me and shake hands with me, and then shake hands with Ali and pledge allegiance to him; 'Verily those who plight their fealty to thee do no less than plight their fealty to Allah. the Hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.'<sup>1</sup>"

"O people! Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth."<sup>2</sup>

"O people! Take a pilgrimage to Ka'ba; anyone who goes on a hajj pilgrimage will be affluent, and anyone who is able to afford it will be impoverished and indigent if he fails to practice it."

"O people! Allah will forgive anyone's past sins up to the time when he stands in the place of standing in hajj, and his deeds will be reckoned since his pilgrimage comes to an end."

"O people! Those who perform Hajj will be given succor, and their costs will be paid back; Allah will not suffer the reward of the Faithful to be lost (in the least)."

"O people! Go on a pilgrimage to Ka'ba in accordance to the religion and rites of Hajj, and return from there must be accompanied by pure repentance and abstinence."

"O people! As ordered by Allah, establish prayers and pay charity; however, if too much time elapses and you fail or forget to practice them, Ali bin Abi-Talib will be your guardian, and after me a commentator, selected by Allah, the Almighty and Glorious; the selected one of Allah is from me and I am from Him."

"Know that lawful and unlawful things are more than what is considered and we know; thus, I enjoined you to lawful things and prohibited from the unlawful ones at one place. As such, I was assigned by Allah to take an oath of allegiance from you for Ali bin Abi-Talib and his subsequent Imams, who are from him and me. They will be Imams and leaders till the day of Resurrection, and Mahdi, who will judge justly, is of them."

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<sup>1</sup> 48:10

<sup>2</sup> 2:158

“O people! The whole lawful things to which I have enjoined you and the whole unlawful things from which I have prohibited you up until today will remain persistent and fixed forever, and I did not renounce them and brought about no change in them. As a consequence, you must memorize them, try to observe them and recommend them to one another.”

“Know that once more I recommend you establish prayers, pay charity, enjoin to good and prohibit from evil. Know that at the zenith of enjoining to good and prohibiting from evil, take my words into your consideration, impart them to others, and avoid opposing them, because they are Allah's orders and my commands. And no good can be enjoined and no evil can be prohibited but in the presence of the immaculate imam.”

“O people! The Qur'an has defined Ali's descendants as Imams, and I informed you that they are of Ali's and my loins; it says *'And he left it as a Word to endure among those who came after him, that they may turn back to Allah,'*<sup>1</sup> and I also say you will never go astray as long as you stick to the Qur'an and my progeny.”

“O people! Be God-fearing, be God-fearing! Fear the time of reckoning, about which Allah, the Almighty and Glorious, says: *'O mankind! Fear your Lord for the convulsion of the Hour (of Judgment) will be a thing terrible!'*<sup>2</sup> Continuously and invariably, keep in mind death, reckoning, the Scales and being reckoned before Allah, the Lord of worlds, as well as rewards and punishments, and warn that he who brings a good deed with him will be rewarded and he who brings an evil deed with him will be given nothing from the Heaven.”

“O people! There are so many of you here that you cannot shake hands with me, and Allah has assigned me to ask you to acknowledge Ali's and his subsequent Imams' caliphate, who are of his and my loins; thus you all say in “We heard what you said, and we are satisfied with and obedient to the selection of Ali and his descendents to the caliphate of Muslims, and make a pledge with you from all our heart and soul and with our tongues and hands; we live, die and will be resurrected with this covenant, bring about no change in it; we will be neither doubtful about it, nor dubious, and we will not retract our promise and breach our oath of allegiance. We will be obedient to Allah, you, Ali and his descendants after Hassan and Hosseyn, who are of his and your loins. They are the very figures of whose positions and their status before Allah I made you

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<sup>1</sup> 43:28

<sup>2</sup> 22:1



apprised; thus, I imparted all that to you. Those two are the master of the youth in the Heaven; following their father, they are Imams and leaders, and I am their father, preceding Ali.”

Moreover, say “We will act in obedience to Allah in all the cases; we will follow you, Ali, Hassan, Hussein and other Imams. It is the promise and pledge that we made with the commander of the faithful with our hearts, souls and tongues and swore an oath of allegiance by shaking hands. He who has gained an understanding of them must acknowledge their status with his hands and tongue, not asking for a change in it and till the day of judgment we will take no other way. I call Allah to witness; His witness is adequate. You are witness to us in this regard. Moreover, the obedient, angels, and His armies and servants will also bear testimony; however Allah’s witness is the greatest of all.”

“O people! What are you saying? Allah is cognizant of all voices and aware of the interior of the hearts. *‘Verily, We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs,’*<sup>1</sup> and if one makes a pledge, it is as if he has made a pledge with Allah; *‘Verily those who plight their fealty to thee do no less than plight their fealty to Allah. the Hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.’*<sup>2”</sup>

“O people! Fear Allah and make a pledge with the commander of the faithful, Ali, Hassan, Hussein, and other Imams, who are pure and eternal like words! Know that Allah will destroy those who breach their pledges and will bestow His mercy on those who fulfill their pledges; *‘Verily those who plight their fealty to thee do no less than plight their fealty to Allah. the Hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.’*<sup>3”</sup>

“O people! Say what I told you! Address Ali as the Commander of the faithful while greeting him, and say *‘Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: ‘My Lord is He Who Giveth life and death.’ He said: ‘I give life and death’. Said Abraham: ‘But it is Allah that causeth the sun to rise from the*

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<sup>1</sup> 39:41

<sup>2</sup> 48:10

<sup>3</sup> 48:10

*east: Do thou then cause him to rise from the West.” Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust,<sup>1</sup> and also say, ‘And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;’ and they shall say: ‘Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah. indeed it was the truth, that the apostles of our Lord brought unto us.’ And they shall hear the cry: ‘Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness).’<sup>2</sup>”*

“O people! Verily, Ali’s virtues are with Allah, and He has revealed them in the Qur’an, and they are countless; therefore, believe in and confirm whoever lets you know about them and informed you of them.”

“O people! Anyone who obeys Allah, His prophet, Ali and the Imams I mentioned, has truly won a great victory.”

“O people! Those who precede others in making a pledge with, feeling an affinity for and greeting him with the title the Commander of the faithful will be triumphant in the affluent Gardens.”

“O people! Say what causes Allah to be content with you, for if you and all in the universe lose your faith in Allah, no harm will come to Him. O Allah! Forgive the believers’ sins, and be wrathful over the unbelievers. Praise be to the Lord of the worlds.”

Afterward, the crowd of people cried “We heard and obeyed the command of Allah and His prophet with our hearts, tongues and hands. Then, they thronged towards The messenger of Allah (PBUH) and Ali (PBUH) and made a pledge with him by shaking hands with The Prophet (PBUH). At first, the first five of them swore a pledge, and then so did the others in order of their status. It happened three times until the dusk and night prayers were said one after the other. Amid each pledge The Prophet (PBUH) said, “Praise be to Allah Who has given precedence to us over others.” Since then, it has been the custom to shake hands while making a pledge. It is likely that someone who did not have any right to that followed the custom.

Imam Sadiq (PBUH) is quoted as saying “When The Prophet (PBUH) finished his speech, a good-looking and perfumed man appeared in the middle of the crowd, saying ‘By Allah, I have never seen Mohammad as such before as today,

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<sup>1</sup> 2:285

<sup>2</sup> 7:43

intensely insisting to introduce his cousin, Ali, and consolidate his successorship and guardianship. Definitely, no one can oppose making a pledge but he who does not have faith in Allah, The Great, and His Prophet. May he who breaks his promise be stricken by grief for long!”

As related by Imam Sadiq (PBUH), Ommar bin al-Khattab, surprised at the man's appearance and manner of speaking, turned to The Prophet (PBUH) and said, “Did you hear what the man say? Oh, this and that.” The Prophet (PBUH) asked “Did you realize who he was?” He replied “No.” The messenger of Allah (PBUH) observed “He was The Trusted Spirit, Gabriel; thus, do not ever rebut Ali's guardianship! If so, Allah, The Prophet (PBUH) and His angels and the faithful will despise you.

### **Nomination of The Immaculate Imams after The Prophet (PBUH) and Almighty Allah's Argumentation over Their Status for All People**

33. Imam Sadiq (PBUH) is quoted by Abu Basir as saying, “My father, Imam Baqir (PBUH), told Jabir al-Hayyan ‘I have some words with you. When is it more suitable for you to come to me alone so that I ask you something?’ Jabir said, ‘Whenever you wish.’ One day, he met Jabir in private and stated ‘Tell me about the tablet you saw in the hands of my mother, Hazrat-e Fatimah, daughter of The Prophet (PBUH), and the words that she said about it.’

Jabir said, “I call Allah to witness that at the time of The Prophet (PBUH) I had an audience with your mother Hazrat-e Fatimah, to congratulate her on the birth of Imam Hussein when I saw a green tablet in her hand which I thought it was of emerald. On that tablet, something was written that glared as sunlight. I said, ‘May my father and mother be sacrificed for you! What is that tablet?’ She replied ‘This tablet is a gift from Allah to His messenger, on which the names of my father, husband, and my two sons as well as the names of Imams who are also of my descendents are written, and my father has granted it to me.’ Jabir said, ‘Then, your mother gave it to me, and I read it and ran off a copy of it.’

My father told Jabir ‘Do you show it to me?’ He replied ‘Yes.’ Then, my father went to his house with him. Afterward, my father took out a book of animal skin and stated ‘O Jabir! Look at your copy, yet I read it for you!’ Jabir was looking at it while my father was reading it. There was no disagreement between the two copies. After that, Jabir said, ‘I ask Allah to witness that I saw the same writing on the tablet, reading ‘In the name of Allah, The Compassionate, The Merciful. This is a letter from Almighty and Glorious Allah to Mohammad, His

messenger, light, envoy, chamberlain and proof, which The Trusted Spirit, Gabriel, brought down from on High. O Mohammad! Glorify Me, thank My graces, and do not deny them; truly I am Allah with the exception of Whom there is no other god; I blow the oppressor, humiliate the cruel and grant rewards on the day of Reckoning. There is no other god but Me. I will chastise he who hopes not for My generosity but another's or fears not My justice but another's such that I have never chastised anyone else like that before; thus, just worship Me and in Me put your trust.'

'And know that I have never selected any prophet without appointing a successor to him at the end of his prophetic mission. I have given superiority to you over all prophets and to your successor over all successors. I have held dear you with your two lionhearted grandsons, Hassan and Hussein. I have appointed Hassan as the reservoir of My knowledge after the end of his father's term and Hussein, whom I hold dear with martyrdom, is the source of My revelation. He is the most elevated of martyrs and his status is higher than theirs. I leave my divine goal and my conclusive argument with him. Through his progeny, I will reward and punish.'

'The first one of this progeny is known as Ali. He is the master of the pious and the ornament of the past friends of Mine. After him, his son, who is named Mohammad after his praised grandfather, slits open My Knowledge and is the source of My wisdom. The next one is Ja'far about whom whoever doubts will be destroyed; he who does not accept his knowledge does not accept Me. I certainly promise to hold dear Mussa whom I will make feel happy about his followers, companions and friends. Following Ja'far, Mussa is he whom I have selected. After Mussa, a sightless and dark disturbance and unrest will occur.'

'Know that the cord of My ordaining will not cut, My proof will not remain hidden, and My friends will not live in misery.'

'Know that if someone denies one of them, he has denied My grace, and if someone brings a change to a verse of My book, he has attributed a lie to Me; woe betide the liars and deniers, following the tenure of Mussa, My servant and selected friend.'

"Know that if someone denies the eighth one, he has denied all my saints; Ali is My successor and helper, on whose shoulders I put the burden of prophethood, with which I give him power and strength. An evil and arrogant man will murder him eventually<sup>1</sup>. He will be buried beside My worst servant in a city

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<sup>1</sup>In *al-Kaafi*, this sentence is written in Arabic as: '*wa amtahonoh belazlaa'*, meaning "Doing those things is a test with which I test him." It is said it refers to the difficult task of accepting

which has been built by My righteous servant, [Zol Qarneyn]. My order and promise will realize and not alter; I will make him delighted with the presence of his son and successor, Mohammad, who inherits My knowledge, and is the source of My wisdom and secrets and My proof for My servants. If any of My servants finds belief in him, I will grant him an abode in Heaven and will accept his intercession for seventy people of his family, who deserve the chastisement of the Fire. I will cause his son, who is My friend, helper, witness among the created and the trustee of the revelation, to have a good and prosperous destiny. A descendent, named Hassan Askari (PBUH), will come out of his loins, who will invite people to My path and is the treasurer of my knowledge. Afterward, I will complete my religion through the agency of his son, Mohammad, who is the wellspring of mercy for the world people. He enjoys Moses' perfection, Jesus' luminosity and Job's patience and is the master of all my friends. During days of his occultation, my friends will become humble and humiliated to the extent that their heads will be sent as gifts like those of the [unfaithful] Turks and Dailamites. They will be murdered and burnt. In that time, my friends will be terrified and panicked. Their blood will invariably be spilt on the earth, and their wives will be weeping and wailing. Yes, they are My genuine friends, through the agency of whom I will ward off any blind disturbance and remove any doubt, calamity and hardship. It is they whom are sent greetings and granted mercy by Allah. They are those who are guided.”

Abd al-Rahmaan bin Salim says, “Abu Basir told me ‘If you had heard only this tradition in your lifetime, it would have been sufficient for you; thus, keep it secret from the unqualified.’”

34. Imam Sadiq (PBUH) quotes his ancestors as saying, “The Prophet (PBUH) observed ‘Gabriel told me that Allah, the Almighty and Glorious, states ‘Anyone who knows and realizes that there is no go but I, the One and Only, Mohammad is my servant and messenger, and Ali is my guardian, caliph and proof and the Immaculate Imams, who are his descendents, are my arguments, will enter The Heaven out of My mercy and will be saved from the Fire under My amnesty, and I will provide him with My protection, entitle him to My Generosity and complete My grace upon him, make him one of My special and selected servants. I will accept his supplications and satisfy his wants. I start speaking after he stops speaking, and I will be merciful to him even if he does a wrong. And if he evades Me, I will call him over, and as soon as he returns, I

will accept, and if he knocks on My door, I will open it to him.'

'Anyone who either does not bear testimony to My Oneness, or bears testimony to that but not to the prophethood of My servant and messenger, Mohammad, or bears a witness to that but not to Ali bin Abi-Talib's caliphate, or bears testimony to that but not to the leadership of his Immaculate Imams, who are of his descendents, has denied My grace and belittled My greatness, and has lost his faith in My scriptures and verses. Thus, if he seeks Me, I will place veils before him, if he ask Me for something, I will deprive him of it, if he calls Me, I will not listen to him, if he supplicates, I will not respond to his supplications, and if he pins his hopes on Me, I will dash his hopes. These are all punishments I mete out to him for his own deeds, and I do not inflict a smallest cruelty on My servants.'

At the moment, Jabir bin 'Abdillah Ansari stood up, saying, 'O messenger of Allah! Who are those Imams who will be descended from Ali bin Abi-Talib?' The Prophet (PBUH) stated 'The first and second ones are Hassan and Hussein, the masters of the youth in the Heaven. The next one is Ali who will be the master of the pious of his days. Following him, Mohammad bin Ali, slits open My knowledge, whom you, Jabir, will understand him; therefore, say him hello for me. Then, it comes to Sadiq, Ja'far bin Mohammad. Following him, it comes to Kazim, Mossa bin Ja'far. Then, Rida, Ali bin Mossa, will follow him. After him, it comes to Taqi, Mohammad bin Ali, followed by Javad, Mohammad bin Ali. The next one is Naqi, Ali bin Mohammad, who will be followed by Zaki, Hassan bin Ali. The following one is Mahdi, son of Hassan bin Ali, whom is supported by the Truth. It is he who will guide My people and is the Lord of age. He is Mohammad bin Hassan who will fill the world with justice after it is filled with cruelty and oppression. (Peace be upon all of them!).'

'O Jabir! These people are my caliphs, friends, descendents and progeny. Anyone who obeys them has obeyed Me, anyone who goes against them has refused to obey me and anyone who denies one of them or all of them has denied me. And for their sake Allah has stopped the skies from falling and the earth from shaking.'"

35. It is related that The Prophet (PBUH) tells Ali bin Abi-Talib "O Ali! You are only liked by anyone who is of a pure conception and disliked by no one but he who is of a malignant conception. No one loves you save the faithful and no one opposes you but the unfaithful." At that moment, 'Abdillah bin Mas'ood stands up and says, "O messenger of Allah! We learned about the signs of the

malignancy of conception and unfaithfulness at the time of your life. What are the signs of the malignancy of conception and unfaithfulness after you, since someone may pretend to be faithful but hides his inner thoughts?"

The Prophet (PBUH) stated "O bin Mas'ood! After me, Ali bin Abi-Talib is your leader and Imam and my successor, and then his two sons, Hassan and Hussein. As such, nine of Hussein's descendents will your Imams and my successors, each of whom follows the other. The ninth of them, supported by the Truth, will fill the world with justice after it is filled with injustice and oppression. He will not be loved by anyone but he who is of a pure conception and disliked by anyone but he who is of a malignant conception. Only the faithful follow them and the unfaithful oppose them. Anyone who denies one of them has denied me and anyone who denies me he seems to have denied Allah, the Almighty and Glorious, since obedience to them is obedience to me, and acting in obedience to me is acting in obedience to the Almighty Allah, and rebelling against them is the same as rebelling against me, and rebellion against me is the same as rebellion against Allah, the Almighty and Glorious."

"O bin Mas'ood! Doubt not my words, for it causes you to lose your faith! By Allah's glory, my words are feigned, and I did not speak about Ali and Imams, who will be descended from him on my whims."

Raising his hands towards the sky, he observed "O Allah! Love anyone who loves my successors and my people's leaders, bear an enmity towards their foes, give succor to their helpers, fail anyone who leaves them in the lurch, and leave not the earth empty of the last one of them, who is Your proof among people. Among people, he is either visible and known, or behind veils and unknown lest Your religion, proof and arguments be invalidated."

Then, The Prophet (PBUH) went on to say, "O bin Mas'ood! In this meeting, I showed you the ways of prosperity. If you take them, you will be prosperous and triumphant. Otherwise, you will destroy yourself. Peace be upon those who follow the path of guidance!"

According to the author, there are countless widely transmitted narrations in this regard; thus, only a few of them have been mentioned here in order to burnish eyes, heal the ailing hearts and guide the fair people.

## **Some of the Events after The Prophet's Demise, from the Argumentations and Disputations over Caliphate on the Part of the Peoples of Truth and Falsehood to the Rebuttal of Ali's Caliphate and All other Schemes**

36. Abi al-Mofazzal Sheybani quotes genuine narrators as saying, "While suffering from a fatal ailment in the last days of his life, The Prophet (PBUH) left his house for mosque to say prayers. Owing to the seriousness of the disease, he reclined on Fazl bin 'Abbass and his own slave, and went to the mosque and said prayers he had intended not to say. Having said prayers, he returned to his house and told his slave 'If anyone of the Ansar comes to visit me, do not stop him!' Suddenly, he lost consciousness. Meantime, a group of Ansar thronged behind the door and asked for permission to enter. The slave said, 'The Prophet's condition is so grave that he passed out. At the moment, his wives are sitting around him. Having heard these words, the Ansar burst into tears. Their cries reached at The Prophet (PBUH). Then, he gained consciousness and said, 'Whose cry was that?' They said, 'Ansar'.' He asked 'Which of my family members is available here?' They said, 'Ali and 'Abbass.' Then, he reclined on them and went to the mosque. Leaning against a column of date tree, he made a speech as follows:

'O people! Up until now, no prophet has passed unless he has left a precious bequest to his people. I leave two precious things among you; the Book and my progeny. Know that anyone who wastes them will be wasted by Allah! Know that the Ansar are the same as my dependents, thanks to whose help and kindness I lived here. I recommend you observe God-wariness and show kindness to the Ansar. Welcome their beneficent ones and forgive their evil-doing ones.'

Afterward, he called 'Ossamah and told him 'As I appointed you as army commander, under Allah's support and protection send your army, in which 'Omar, 'Aba Bakr and a group of early companions are members, to Mowtah.'

'Ossamah said, 'May my mother and father be sacrificed for you! In case you allow me, I will delay sending my army a few days till your recovery. It is because under such circumstances I fill anxious and confused. However, The Prophet (PBUH) decisively stated 'Do as I told you, because it is not



permissible to fail to go to war at all.'

The messenger of Allah (PBUH) heard that people have begun speaking sarcastically about him for selecting 'Ossamah as army commander. Thus, he observed 'I have heard that you have blamed 'Ossamah for that action and his father prior to him; however, know that 'Ossamah like his father is appropriate in every way for that post. Also, know that he and his father are of the ones whom I like the most. I recommend you be kind to him; therefore, indeed when you say anything about his commandership, know that there were also some people of you who said things about his father's commandership.'

Afterward, the messenger of Allah (PBUH) returned to his house, and on the same day 'Ossamah left Madina and had his army set up camp a parasang out of Madina, waiting for others to arrive. Meanwhile, The Prophet's herald announced in Madina nobody must disobey 'Ossamah whom The Prophet (PBUH) selected commander of his army. Having heard the call of duty, people joined 'Ossamah's army group by group. Aba Bakr, 'Omar and Abu 'Obeyda bin Jarrah were the first ones who accepted the call of duty, and stood in a single line with other members of 'Ossamah's army.

Briefly speaking, eventually two days after 'Ossamah left the city on Monday, The Prophet (PBUH) departed this life at noon. Upon the spread of the news about The Prophet's demise, 'Ossamah's army turned back to Madina, and the city went through a state of turmoil. Meanwhile, Aba Bakr, on his camel, stopped in front of the mosque door and said, 'O people! Why are you anxious? Mohammad has passed away, not his God. *'Muhammad is no more than an apostle: many Were the apostle that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude<sup>1</sup>.*

Then, the Ansar rushed to Sa'd bin 'Obaadah and took him to the tent of Bani Sa'idah. As 'Omar learned about the event, he negotiated with Aba Bakr, and then they both along with Abu 'Obeyda bn Jarrah went to the tent of Bani Sa'idah, where many had gathered together and Sa'd bin 'Obaadah was bedridden for an illness. The main subject of their discussion centered on the issue of caliphate. Everybody said a word, until it was Aba Bakr's turn. After saying some words, he eventually told the Ansar 'Only I recommend 'Omar or Abu 'Obeyda bin Jarrah, who are appropriate and qualified for this position. I agree with whichever you choose.' 'Omar and Abu 'Obeyda bin Jarrah said, 'It

<sup>1</sup> 3:144

is not right for us to precede you, since in every way you take the lead. You embraced Islam before we did, and you were The Prophet's intimate friend in the cave; thus, you have priority to caliphate.'

Having heard these words, the Ansar said, 'We must avoid having a caliph who is not one of us, nor is one of you; therefore, one of the Ansar and one of the Muhajirin must take the position of caliphate together. If one of them died, someone from the same group will be appointed in his stead.'

After lauding the Muhajirs, Abu Bakr said, 'O You, Ansar! Undeniable is your virtue and generosity! Allah has appointed you as help to His religion and support to His messenger. The Prophet (PBUH) migrated to you and placed his wives among you. After the early Muhajirs, your status is higher than anyone else. Thus, in my opinion, caliphs must be selected from among the Muhajirin and ministers from among the Ansar.'

Hereupon, Hobab bin al-Monzar stood up, saying 'O Ansar! Keep what is in your hand, since others are put in the shade and nobody dares to oppose you. Everybody is in agreement with you.' Having eulogized them, he said, 'If the Muhajirin refuse to accept your governorship, we will not approve of their caliphate and settle when one governor is from among us and another from among them.'

Then, 'Omar stood up and said, 'Never can two swords be place in a single sheath. The Arabs will agree that we approve of your governorship as his messenger did not come from your community. Therefore, they have no choice but to accept the leadership of those from whose community the Prophet came and the people of authority are. It is clear evidence against those who are against us, since we and Prophet Mohammad were friends and tribesmen. Nobody opposes us in this matter but he who either shows false evidence, or likes corruption, or casts himself into the morass of destruction out of his love for a disturbance.'

Afterward, Hobab bin Monzar stood for the second time, saying 'O Ansar! As I told you, keep what is in your hand and do not listen to the words by this foolish man and his companions, otherwise they will rob you of power. Unless they accept partnership in caliphate, expel them from your city and take the reign of leadership yourselves. By Allah, caliphate befits you more than them, since it was because of your swords that many converted to Islam, and know that it will be I who will take care of people with my ideas, and they will also help me. By Allah, if anyone rejects my words, I will break his nose with my sword.'

'Omar said, 'When someone like Hobab replies to my words, I do not speak a

word with him. It is because I have had a quarrel with him in the past for which The Prophet (PBUH) prohibited me from speaking to him since then. After that, I swore on oath I would not speak with him.'

Then, he told Abu 'Obaydah 'O Abu 'Obaydah! Speak with him, please!' He stood up, and said some words, besides mentioning numerous virtues of the Ansar. Meanwhile, having seen the crowd of Ansar beside the bedridden Sa'd bin 'Obadah, the Khazraj tribe's chief, Bashir bin Sa'd, the chief of the Owth tribe, felt jealous and began speaking with the intention of causing a disturbance against him, approving of the leadership of the Quraysh tribe and the Muhajirin and inciting the public as a whole, in particular the Ansar, to it.

Abu Bakr took advantage of the opportunity and said, 'Omar and Abu 'Obaydah are of the great sheikhs of the Quraysh tribe. You can swear a pledge of allegiance to anyone you wish.'

'We will never accept it. Stick out your hand to swear a pledge of allegiance to you', 'Omar and Abu 'Obaydah addressed it to Abu Bakr.

Bashir bin Sa'd, the chief of the Owth tribe and the counterpart of the Khazraj tribe's chief, Sa'd bin 'Obadah, stood up and said, 'I am the third of you.' Consequently, having witnessed the behavior of their chief and noticed the claim made by their rival, Sa'd from the tribe of Khazraj, about being a caliph, the Owth people thronged to swear a pledge of allegiance to Abu Bakr. There was such a capacity crowd there that Sa'd bin 'Obadah, bedridden, was troubled and said, 'You killed me.'

'Omar said, 'Kill him! May Allah kill him!' Hearing these words, Qays, son of Sa'd, jumped to him and took his beard in his hand, saying 'O son of [the Abyssinian] Sahnak! By Allah! You would escape at wars and were a lion among the public and at peace and quiet. If a single strand of his hair moves, your face will be split open before it returns to its previous place.'

Abu Bakr told 'Omar 'Come down! Come down! Verily, friendliness is more eloquent and better.'

Hereupon, Sa'd said insultingly, 'O son of the Abyssinian Sahnak! By Allah! If I could stand, undoubtedly you would hear my roars like a lion in the alleys and I would send you two back to the very tribe in which you were humbled and subordinates. Have you become lionhearted before the people of the Khazraj tribe?' Then, he told the Khazraj people 'Carry me out of this place of sedition!' They took him to his house. Afterward, Abu Bakr sent someone to him to say that everybody had sworn a pledge of allegiance and he had to do as such.

Sa'd said in reply, 'By Allah! I will never swear a pledge of allegiance, yet I use all arrows in my quiver, color my spear red with your blood and put you to my sword as long as my hands enable me, and I, along with the dependents of my family and my companions, will fight you till blood runs in our vessels. By Allah! If all jinns and humans collectively came to me, I would not swear a pledge of allegiance to you two usurpers before the day comes when I step at the threshold of the Almighty Allah and be aware of my record.'

When they reported back his words to 'Omar, he said 'Without fail, he must swear an oath of allegiance.' Bashir bin Sa'd said, 'He has been obstinate and does not pledge allegiance even if he gets killed, and his killing is equal to the killing of all people of Owth and Khazraj tribes. Thus, give him up for there is no harm in his not swearing allegiance. Thus, they accepted his words and abandoned him.

Since then, Sa'd did not join their congregational prayers and did not carry out their orders. Upon finding a support and help, he would attack them. He passed his days as such under Abu Bakr until it came to the reign of 'Omar. Being panicked about 'Omar's evils, he set out for Sham. He died in Howraan after he had not sworn an oath of allegiance to anyone.

He was shot dead with an arrow at night. Some assumed that the arrow was shot at him by jinns. It is said that Mohammad bin Salamah Anssari was a confederate in the murder. Moqeyrah bin Sho'ba and Khalid bin al-Valid were also charged with murdering him.

A group of the Ansar and Muhajirinswore allegiance to Abu Bakr, while Ali bin Abi Talib (PBUH) was shrouding The Prophet. After he got out of the mosque, he and a crowd of the Ansar and Muhajirinsaid prayers over his body. Then, he went to the mosque and the people of Bani Haashim as well as Zobayr bin al-'Awwam sat around him. As such, the Omayyid people sat beside 'Othman and the people of Bani Zohrah sat beside 'Abder-Rahman bin 'Awf; each at a separate corner at the mosque. Hereupon, Abu Bakr, accompanied by 'Omar and Abu 'Obaydah bin Jarrah enter the mosque. They said, 'Why are you sitting? Stand up and swear an oath of allegiance to Abu Bakr, as the other Ansar and Muhajirindid.'

After that, 'Othman and 'Abder-Rahman bin 'Awf stood and swore allegiance to him. However, Ali bin Abi Talib (PBUH) stood and went home with the people of Bani Haashim as well as Zobayr bin al-'Awwam.

Then, 'Omar with a group of those who had sworn allegiance such as 'Ossayd-obno al-Hazir and Salamat-obn-o Salamah went to Imam Ali's house and told

him 'The same as others, swear allegiance to Abu Bakr!' Zobayr lost his temper and reached for his sword when 'Omar said, 'Stop him and fend off his evils to us!' Salamat-obn-o Salamah accosted to him and took his sword and gave it to 'Omar. He dropped it and then broke it. Afterward, he surrounded the people of Bani Hashim and had them meet with Abu Bakr, saying 'Swear an oath of allegiance to Abu Bakr as others did. By Allah! In case you resist, all of you will be prosecuted with swords.'

The people of Bani Hashim swore allegiance to Abu Bakr one by one under duress, and only Ali bin Abi-Talib refused to do so, saying 'I am better than him for this post and you had better swear allegiance to me. Did you not argue your closeness to The Prophet (PBUH) and prove your superiority to them that way, convincing them to admit and know your caliphate legitimate? However, you usurped it. Thus, I talk and make an argumentation with you by the same argument that I was closer to The Prophet (PBUH), alive and dead. I am his successor and caliph. His secrets and knowledge are entrusted to me. I am the most honest and distinguishing one. I am the first one who found faith in the messenger of Allah and confirmed him. In the battlefield of jihad, I fought the polytheists and was a shield against dangers more than everybody else. I have more understanding of Allah's book and His messenger than you. I have more knowledge of the religion and more awareness of the consequences of the affairs than you. My language is more eloquent than yours and my heart firmer and more peaceful. Why do you disagree with me on the issue of caliphate, then? Treat with justice if you fear Allah, and by the same arguments that the Ansar argued you were more appropriate, argue my appropriateness. If not, you will make a confession of your cruelty and aggression.

'Omar said, 'O Ali! Are you ready to follow the people of your tribe?'

He replied 'You yourself can ask my household and tribesmen how I follow them.' Then, a group of the Bani Hashim people preemptively said, 'By Allah! Our oath of allegiance will not set any example to him. God forbid! We never know ourselves equal to him in such virtues as the immigration, goodness of jihad and his status to The Prophet (PBUH).'

'Omar said, 'We will not give you up, unless you swear allegiance to Abu Bakr willingly or reluctantly like others.'

Imam Ali said 'You are milking a breast of which you will have a share later, and your today's insistence is because of your tomorrow's benefit. By Allah! Owing to your idle words, I will never accept your words, nor do I keep you company and swear allegiance to you.'

Abu Bakr said, 'O Abal Hassan! Calm down! We do not make you do that, nor make you displeased. Hereupon, Abu 'Obaydah stood, telling him 'O my cousin! We do not tend to deny your virtues, from your closeness, your past and knowledge to your victory and succor; however, my dear Ali, you are too young, 33 years of age, and Abu Bakr is one of the experienced old men from your tribe and is more capable to shoulder the burden of caliphate. You had better to submit caliphate to him for it is too late. If you live long enough, they will submit it to you and nobody will oppose you then, since you are appropriate and competent. You must not provoke a disturbance as you yourself are aware of the secrets of people's hearts and that they are not with you.'

'Imam Ali (PBUH) stated 'O Ansar and Muhajirs! Fear Allah! Fear Allah! Do not forget your prophet's words on my caliphate! Do not take Prophet Mohammad from his residence and house to the depth of your own residences and houses. Do not drive away the rightful from the right they have and their status among people.'

'By Allah, He has passed judgment and issued a decree, and The Prophet (PBUH) is the most conscious of you and you know that I, a member of the Household, am more appropriate for the position of caliphate than you. Is there among you someone who knows about Allah's book, has a jurisprudential understanding of Islam and is well-informed about the affairs of the peasants? By Allah, he is just among us not you. As a consequence, do not follow your whim! If so, you will deviate from the Truth more than before and spoil your past lives with your recent evils.'

'Bashir bin Sa'd, who set the stage for Abu Bakr's caliphate, said along with a group of the Ansar, 'O Abal Hassan! If the Ansar had heard your words before swearing allegiance to Abu Bakr, nobody would have opposed you.'

'Imam Ali (PBUH) stated 'O people! Was it right to leave The Prophet's body on the ground and come to argue over caliphate without paying attention to his shrouding and burial? By Allah! I did not think that anyone nominated himself for caliph, disagreeing with us, the Household, on it, and did what you did, since the messenger of Allah (PBUH) left no room for any excuse and words on the day of Ghadir Khumm. For Allah's sake, if anyone of you attended the event on that day and heard The Prophet saying 'Ali is the master of anyone whose master is I ...' stand up and bear testimony.'

'Zayd bin 'Arqam says, 'From among those, twelve people of Badr stood up and bear testimony to that. I was also one of those who had heard The Prophet's words; however, I denied them. For the same reason, he cursed me and I went

blind.”

‘The disagreement intensified in that meeting, and everybody raised his voices. Being afraid that people may be inclining towards Ali’s words, ‘Omar cancelled the meeting and dispersed people, saying ‘It is only Allah who revolutionizes hearts. O Abal Hassan! You always oppose people’s opinion.’ Eventually, everybody went away and left the meeting on that day.’

37. ‘Aban bin Taghlib is quoted as saying “I told Imam Sadiq (PBUH) ‘May I be your ransom! Did any of The Prophet’s of companions disagree with Abu Bakr’s act and his occupation of the position of caliphate?’ He replied ‘Yes. Twelve of his companions did so. Those who were from among the Muhajirin were Khaid bin Sa’eed bin al-’Ass, who was of the Ommayid, Salmanol Farsi, ‘Abuzarren Ghefari, Meghdadobn-ol ‘Asvad-el Kendi, ‘Ammar-obno Yasser and Borayda-tol ‘Aslami, and those from among the Ansar were Abul Heytham-ebnol Tayhan, Sahal and ‘Othman, sons of Honayf, Khozaymat-obno Thabitin Zosh-Shahadatayn, ‘Obayyo-bno Ka’b, Abu Ayyub-al Anssari. May Allah be content with them all.’

“Their opposition was as follows,’ he added ‘When Abu Bakr went up on the podium, they consulted each other. Some said, ‘Let’s take him down from The Prophet’s podium.’ Others said, ‘It may have dire consequences and we may put ourselves in trouble,’ as Allah states ‘*And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.*’<sup>1</sup> They said, ‘We had better go and consult Amir al-Mo’mineen, Imam Ali (PBUH) and accept his opinion.’ Having approved of this idea, they all, therefore, went to him, saying ‘How did you give up a right that befits you? We all heard The Prophet (PBUH) saying ‘Ali is with the Truth and the Truth is with Ali, and he always traverses with the Truth in every direction that he wishes.’ We wanted to go to Abu Bakr’s meeting, take him down from above the podium and bring him to you to see what you say.’

Imam Ali (PBUH) observed ‘By Allah! If had done so, you would have had no choice but to fight a war. Your number to them is like the proportion of salt to food, and as to durability you last as long as kohl does. By Allah! If had done that, they would have left no room for me to say anything, and would have come to me with naked swords and told me to swear an oath of allegiance or resign to death, and I would have had no chance but to surrender and agree. This

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<sup>1</sup> 2:195

is exactly what The Prophet (PBUH) told me before his demise; 'In the future, this people will practice deception and trample on my advice. Know that in relation to me you are like Aaron to Moses, and after me the guided people will be like Aaron and his followers and the people who go astray are like Samaritan and those who followed him.'

"I said, 'What advice do you give for that day?' The Prophet (PBUH) replied 'If you found any friends and help, fight a war, otherwise relinquish it and do not lose your life until you come to me with extreme innocence.' After his demise, I was busy washing and shrouding his corpse until I finished with it. While people were in disagreement, I swore not to wear the robe of caliphate until I finish compiling the Qur'an, and I did as such. Then, I took Fatimah, Hassan and Hussayn to the houses of the people of Badr and of repute, and ask them to swear an oath that I am rightful and invited them to give succor to me. Nobody responded to me but four people, namely Salman, 'Ammar, 'Abu Zar and Miqdad. May Allah be content with them! Afterward, I talked with the rest of my family. They called on me to keep silent as they were aware the rancor they harbored against Allah, The Prophet and his household. Thus, go to Abu Bakr in group and tell him whatever you heard me quoting on The Prophet (PBUH), since it puts more emphasis on the proof, is so eloquent that prevents pretexts and makes them farther from Prophet Mohammad (PBUH) when they meet him [in the world after]."

"After hearing those words by Imam Ali (PBUH) that group consequently, went to the mosque and sat in a circle around the podium. That day was Friday. When Abu Bakr went up on the podium, the Muhajirin offered the Ansar to start the speech; however, the Ansar said, 'You have priority as Allah, the Almighty, states *'Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.'*<sup>1</sup>"

I went on to tell Imam Sadiq (PBUH), 'O descendent of The Prophet! People recite the verse in this way *Alan Nabi val Mohajirin val Ansar.*' He stated 'Woe betide them! Which sin had The Prophet himself (PBUH) committed of which he repented to be accepted by Allah, the Almighty? Yet, Allah accepted the repentance by The Prophet (PBUH) for people's sins.

It is said that group was absent at the time of The Prophet's demise, and showed up after Abu Bakr had become the caliph. During that time, they were of the

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<sup>1</sup> 9:117



eminent ones of Masjidon Nabi (The Prophet's Mosque).

First, Khalid bin Sa'eed got up and said, 'O Abu Bakr! Fear Allah! You know that when the people of Bani Ghorayza were defeated and we were at the presence of The Prophet (PBUH), and Ali bin Abi-Talib had put to sword many brave fighters of the enemy. On that day, The Prophet (PBUH) stated 'O Muhajirin and Ansar! I recommend something to you of which you need to take care carefully. Beware that Ali bin Abi-Talib is your emir and caliph after me as the Almighty Allah has recommended it to me. Know that if you pay no heed to my will and fail to help and support him, you will be in disagreement over your decrees, your religious affairs will be disorganized and wicked people will reign over you. Also, know that after me only my household will be my inheritors and successors, and they are the most knowledgeable about the public affairs. O Allah! Make my company anyone who obeys and follows them and observes my recommendations as to them, and have him benefit from my companionship which leads to understanding the light of the Hereafter. O Allah! Deprive anyone who denies their rights of the Garden, which is as wide as the skies and earth.'

Ommar bin Khattab said, 'Keep silent, Khalid! Neither are you suitable for consultation, nor qualified to express opinions.'

Khalid said, 'You keep silent because you speak instead of someone else. By Allah! The Quraysh people know well that you are of the lowest descent, position and prestige, and the least known, have take the least advantage from Allah and His messenger, are the most fearful in the battlefield, the meanest in charity, and inherently lowly and have nothing to be proud of among The Quraysh people. In wartime, your name is not mentioned. In this case, you are a real example of Satan; *'Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds; Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.'*<sup>1</sup> Omar was convinced by his words and lost of his hope for divine mercy, and Khalid bin Sa'eed took his seat.

Secondly, Salman stood and said in Persian, 'You did and did not. After he had refused to swear allegiance, he was assaulted and battered for it. O Abu Bakr! Who do you want to refer to in the event of incomprehensible issues? To whom do you want to invoke when you cannot answer queries? What is your excuse for taking precedence over he who is wiser, closer to The Prophet (PBUH), and

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<sup>1</sup> 59:16-7

more knowledgeable about the commentary of the Qur'an and The Prophet's lifestyle than you? It is he to whom The Prophet himself gave priority at his lifetime. He advised us to observe his right before his demise, whereas you ignored his advice, abandoned his will and broke your promise and pledge. You also disobeyed his order for obedience to commander 'Ossama bin Zayd. He ordered as such so that he prevented such acts and made obvious your violation of his orders. Very soon, everything will be apparent to you when you feel the heavy burden of your sins over your shoulders and you are taken to the grave, taking with you whatever you have committed down under the earth. Thus, you had better repent of the great sin you have committed before Allah, because it saves you on the day when you are alone and your friends have given you up. Although you had seen and heard whatever as we, seeing and hearing them did not prevent you from what you are doing, there is no excuse for what you do and Islam and Muslims will not benefit from your resistance to it. Thus, fear Allah! Fear Allah! Be mindful of yourself for He makes anyone afraid [of his deeds] and does not let him make excuses. Therefore, never be of ones who turn their back on Allah and the Truth and feel arrogant.'

Thirdly, Abu Zarr al-Gheffari, may Allah be content with him, stood up and said, 'O Quraysh People! You have appointed a distant person as caliph and abandoned a close one to The Prophet (PBUH). By Allah! A crowd of Arab Muslims have been apostates owing to it and harbored doubts about their religion. Had you appointed a caliph from The Prophet's Household, no disagreement would have arisen. By Allah! It, thus, wound up with the appointment of the one who was defeated. As such, anyone will cast an envious eye on caliphate and people will have their eyes on it, spilling much blood to reach it.' Imam Sadiq said, 'Abu Zarr was right, and what he had demonstrated came true.'

Then, Abu Zarr added 'Undoubtedly, you and the rightful know that The Prophet (PBUH) stated 'After me, caliphate belongs to Ali bin Abi-Talib, and after him it belongs to his two sons, Hassan and Hussayn, and after them to other immaculate descendents of my progeny.' However, you neglected your prophet's words and forgot the promise you had made with him, resigning to this mortal world and forgetting the world after, the freshness of which is eternal, the graces of which is ever-lasting, the people of which are without sadness and immortal. You attached to the temporary life of lowliness and mortality and found it adequate. Like the past nations, you became unfaithful after the departure of your prophet, forgot your pledge with him and his recommendations and are entangled by change, metamorphosis and serious

disagreement. Of course, you will soon face the dire consequence of your deeds and receive punishment for your improper acts. Allah is not cruel to any servant.'

Fourthly, Miqdad-obnol Aswad got up and said, 'O Abu Bakr! Stop being cruel and fear Allah and show repentance! Stay home and cry over your mistake and oppression and leave caliphate to its owner, who is more appropriate for it than you. You yourself are aware of the pledge of allegiance to Ali that The Prophet received from you, us and the rest of Muslim community. He made you act in obedience to 'Ossama bin Zayd, who was one of his subordinates, and head toward the destination under his banner like others. By doing so, The Prophet (PBUH) referred to this fact that caliphate is not your business. In the battle of Zaates Salaasil, he also sent you and your confederate, bin Khattab, to join the army, which was the center of hypocrisy, animosity and discord, under the command of 'Amr-obnel 'Aass, for whom Allah revealed to Prophet Mohammad (PBUH) the verse Kowthar (Abundance) over the occasion for the revelation of which the scholars have no disagreement. Thus, you and the rest of hypocrites were under the command of 'Amr-obnel 'Aass in that battle. It was he who left the responsibility for safeguarding and maintaining the army to you. Safeguarding the army, a responsibility assigned by 'Amr-obnel 'Aass, does not compare with caliphate. O Abu Bakr! Fear Allah and take off the robe of caliphate since it is to your benefit in this world and the world after. Let not the temptations of the world and the Quraysh people propel you toward perdition! Know that the mundane life will soon come to an end and you will return to the Almighty Allah, where you will receive punishment for your deeds. You yourself know for certain that Ali bin Abi-Talib is more suitable for caliphate after The Prophet (PBUH) than you. Therefore, leave it to him! More presumably, it will maintain your dignity and honor and lighten the burden of sins on your shoulders. By Allah! I did not omit to be well-meaning and give you advice; therefore, take them for the return of everything is to Allah.'

Fifthly, Borayda al-Aslami stood and said, 'Inna Lillah and inna ilahi raji'un. What harm is it that truth has come to from falsehood? O Aba Bakr! Have you forgotten your past life or do you feign forgetfulness? Has your soul deceived you or have false affairs enticed you? Do you not remember that The Prophet (PBUH), during his lifetime, observed 'Call Ali by his title Amir al-Mo'mineen' and in most cases he stated 'Ali, Amir al-Mo'mineen and the killer of the faithless, polytheists, deviators and apostates'? Thus, fear Allah and correct yourself before the opportunity goes by, deliver yourself from destruction and ignorance and leave caliphate to those qualified for it. Do not insist on usurping others' rights. Return now that you can. Know that I advised you sincerely and

guided you to the way if happiness and deliverance; therefore, never support the wrongdoers and evildoers.'

Then, 'Ammar bin Yasser got up and said, 'O Quraysh people and Muslims! If you do not know it, you need to know that The Prophet's household is more suitable for caliphate, is more appropriate for his legacy and has superiority to all in your religious affairs. They are the trustees and protector of the faithful and well-wishing to the believers; therefore, make Aba Bakr yield the right to the qualified before you get into a state of disorder, within you division and disagreement appear, your life affairs begin to slacken, disturbance and unrest intensify, disagreement arises within you, and the foes become covetous [and mount an invasion, not offering you or anyone else to the position of caliph]. You know well that the people of Bani Hashim are the most qualified for the position of caliphate, particularly Ali who was the closest to The Prophet (PBUH) and your guardian, as promised by Allah and His messenger. The difference between his status and yours is clear, and you have frequently seen the truth in such cases as the exclusion of Ali from the order for the closure of all companions' house doors to the mosque, the marriage of The Prophet's daughter in which all suitors' proposals were rejected but Ali's, as well as the statement by The Prophet (PBUH) that 'I am the city of knowledge the gate of which is Ali; thus, he who wants my knowledge must pass through the gate.' Know that all of you need to refer to him when you face religious problems; however, he is not in need of you. His brilliant and good record is also apparent to you and no one else has such a status. Then, why did you abandon him, become inclined and pay attention to someone else, usurp Ali's right and give the immortal and everlasting affluence of the world after for the mortal of this world? '...' (18:50). Thus, give whatever Allah has granted to him, never turn your back on him and revert to your previous state [that is, the Era of Ignorance]. If you do so, you will be at a disadvantage.'

After him, 'Obayy-obne Ka'b stood and said, 'O Aba Bakr! Do not deny the right which Allah has granted to someone else not you! Be not the first one who opposes and ignores The Prophet's words and will regarding his successor and selection! Relinquish the right to the rightful so that you stay safe. Do not insist on your ignorance or you will become remorseful. Rush to repent of what you have done so that it lightens the burden of your sins. Do not allocate yourself the affair which Allah has not granted to you, otherwise you will take dire consequences. Know that will soon separate from your present state and return to your Lord, and will be questioned about what you have done. And Allah is not cruel to anyone.'

Next, Khozayma-tobne Thabit, nicknamed Zosh Shahadatayn, said, 'O people! Do you know that The Prophet (PBUH) accepted my testimony instead of two one's?' They said, 'Yes.' He said, 'Thus, know that I testify that I heard from The Prophet say 'My household will distinguish truth from falsehood, and they are your Imams and leaders whom must be followed.' I said what was obligatory and necessary. And he who delivers a message is to do nothing but communicates it clearly.'

Afterwards, Abul Haytham-ebnowt Tahyan got up and said, 'O Aba Bakr! I also testify that after our prophet, Mohammad (PBUH), had introduced Ali on the day of Ghadir Khumm, a group of the Ansar kept saying by doing that he had meant caliphate and another kept saying by doing that he had meant for Ali to be the guardian of the released slaves until an argument arose over that issue, and we sent some of our men to The Prophet (PBUH) to ask him what he had meant. Prophet Mohammad (PBUH) stated 'Tell them Ali is the guardian of all of the faithful after me, and he is the most benevolent to my people.' It was all I had witnessed, believe it or not. Verily, the Day of Judgment will be the appointed time.'

Then, after praising Allah and asking His blessing for Mohammad and his progeny, Sahlobne Honayf said, 'O Quraysh people! Be a witness to my testimony! I testify that I saw The Prophet (PBUH) taking Ali's hand in this mosque and as he approached his companions stating 'O people! It is Ali. After me, he is your Imam and leader. He is my successor in my lifetime and after the end of my life. After my demise, he will settle my debts and fulfill my promises. It is he who will shake hands with me beside the Pond in the Heaven; thus, blessed be anyone who obeys and supports him and woe betide anyone who opposes and abandons him.'

After him, his brother, 'Othman-obno Honayf, got and said, 'I heard The Prophet (PBUH) state 'My household are the stars for the people on the earth, thus do not precede them but give them priority. And after me, only they are your guardians.' Meantime, a man stood and said, 'O messenger of Allah! Who are your household members?' In reply, The Prophet (PBUH) stated 'they are Ali and his immaculate descendents.' By saying that, he shed light on anything. Therefore, O Aba Bakr! You are the first one who lost his faith in these words. Betray not Allah and His messenger. Betray not what you hold in trust. You know [that you betray].'

Finally, Abu Ayyub al-Ansari stood and said, 'O servants of Allah! In observing the right of your prophet's household, have a fear of Allah's wrath. Relinquish to them the right Allah has granted to them. You have heard all of

the same words The Prophet (PBUH) stated in various meetings and places, as your brothers. You have also repeatedly heard The Prophet (PBUH) state 'This man is the emir of the good doers and killer of the unfaithful. Anyone who abandons him will be failed, and anyone who supports him will be supported.' Thus, repent of the cruelty you inflicted toward him. Allah is Repentant and Merciful. Do not turn your back on him, nor ignore him.'

Imam Sadiq went on to say, 'Feeling anxious and perplexed by the testimonies, Aba Bakr became convinced and said 'I became your governor while I am not better than and superior to you. Leave me! Leave me!'

'Then, 'Omar told him 'Come down from the podium, you mealy-mouthed! If you cannot withstand the Quraysh people's words, how do you want to establish yourself in that position? By Allah! I intended to dismiss you from this position and designate Salim, who is under the protection of Abi Hazifa, in your stead?'

'Afterward, Aba Bakr came down from the podium and went home along with 'Omar. Nobody went to mosque for three days. On the fourth day, first Khalid-obne Valid along with one thousand people rushed to his house and said, 'What sitting it is! By Allah! The People of Bani Hashim have cast a covetous eye on caliphate.' Then, Salim Mowla Hazifa, accompanied by one thousand people, as well as Ma'aaz-obne Jabal along with one thousand people arrived. Their number of them gradually mounted to four thousand. Led by 'Omar, they went to the mosque with naked swords. 'Omar turned to Imam Ali's advocates and said, 'O Ali's companions! If anyone of you stands up and says a word the same as the other day, I punish him severely [and kill him].'

Afterward, Khalid-obne 'Aass stood up and said, 'O son of the Abyssinian Sahnak! Do you threaten us with our own swords or frighten us with your number? By Allah! Our swords are keener than yours and our number is greater than yours. Even if our number is smaller, the proof of Allah is among us. By Allah! If I did not consider obedience to Allah, His messenger and Imam obligatory, I would unsheathe my sword and fight you on the path of Allah so that there remains no room for any excuse.'

The commander of the faithful, Imam Ali (PBUH) told him, 'O Khalid sit down, for Allah is aware of your status and thanks you for your efforts.' He sat. After him, Salman al-Farsi got up and said, 'Allah is the greatest! Allah is the greatest! By Allah! I heard with my ears The Prophet (PBUH) stating, may my ears be deaf I tell otherwise, 'A day will come when my brother and cousin, Ali, with his companions will be sitting in the mosque, suddenly some of the dogs of the Hell will storm and make an attempt on his life and companions'. I have no

doubt that you are those that The Prophet (PBUH) mentioned.”

Hereupon, ‘Omar went to jump on him; however, Imam Ali (PBUH) took his clothes and threw him down, saying ‘O son of the Abyssinian Sakhak! Were it not for the precedence of Allah’s book and His messenger’s pledge with me, I would make you understand which of us is weaker and has fewer supporters.’

Then, Imam Ali (PBUH) turned to his companions and observed ‘Go back to your homes! May Allah bless you! By Allah! Never will I enter the mosque but in the way my two brethren, Moses and Aaron, entered that city and the companions of the two great men said, “(Maede:24),’ adding ‘By Allah! Never will I enter the mosque but to say prayers, visit The Prophet (PBUH) or to solve judiciary issues, because it is not allowed to leave people puzzled about the argument that The Prophet advanced.’

To quote Abdillah bin Abdor-Rahmaan, after the event of Saqifah, ‘Omar began walking in the alleys and neighborhoods of Madina and announced ‘O people of Madina! Beware that allegiance is sworn to Aba Bakr. Therefore, come to him to swear allegiance to him as soon as possible.’ Consequently, people came from all corners and did so. Meanwhile, ‘Omar summoned all those who has hidden in their house to the mosque and made them swear an oath of allegiance. Some days had passed after that event when he, accompanied by a large group, went to Ali’s house and urged him to come out of his house; however, he refused to do as such. Meantime, ‘Omar asked for firewood and fire, saying ‘By Allah in whose hand my life lies! He gets out or I set fire to the house and to whatever in it.’ One of those present said, ‘In that house are The Prophet’s daughter, Fatimah, his descendents, Hassan and Hussayn, and his works! Most people consider this act as abominable.’

When ‘Omar found people prohibiting his act, he said ‘What is the matter with you? I meant to frighten them.’ Ali bin Abi-Talib sent someone to them to say ‘I have sworn on oath and made a pledge not to wear my cloak and come out my house until I finish compiling the Qur’an; the Book you abandoned, being enticed by the world and its tricks.’

Then, Hazrat-e Fatimah, standing behind the door, stated ‘I have never seen a people more disloyal and impersonal than you; you left The Prophet’s body with us and became involved in your own affair and achieving caliphate, not consulting with us, nor recognizing any rights for us, as if you were not aware of what The Prophet (PBUH) had stated on the day of Ghadir Khumm. By Allah! On the same day, he stabilized the issue of caliphate such that he left no room for any covetousness and vain hope. However, you did not observe it and cut

any relations with your prophet. Of course, Allah will pass a judgment between us and you in this world and the world after.'

38. Salim-ebne Ghays al-Hilali quotes Salman al-Farsi as saying, "I went to Imam Ali (PBUH). He was busy performing the ritual ablution on The Prophet's body, because he had made a will to be washed by no one but Ali bin Abi-Talib and had informed that while being washed his body would turn to any side he wished. After Imam Ali (PBUH) had asked him who would help him perform the ablution, The Prophet (PBUH) told him Gabriel would."

"Having finished with the ritual ablution and shrouding there, he had me, Aba Zarr, Miqdad, as well as Fatimah, Hassan and Hussayn (pbut) enter. We entered. Imam Ali (PBUH) was standing before us. Standing behind him, we said prayer over The Prophet's body. 'Aa'isha was in that room, too, but she did not notice us, as if Gabriel had veiled her eyes. Afterward, each time Imam Ali let ten of the Muhajirin and ten of the Ansar enter, and then they said prayers and exited the place. As such, all the Muhajirin and Ansar said prayers over The Prophet's body."

"While he was performing the ablution, I told him the story of Saqifa and that at that time Aba Bakr was sitting on The Prophet's podium and people were swearing allegiance to him."

"He said, 'O Salman! Did you realize who first swore an oath of allegiance to him?' I said, 'No, except that in the tent of Bani Sa'idah the first one I did see doing so was Bashir-obne Sa'd, then Abu 'Obayda-tobnol Jarrah, next 'Omar-obnol Khattab, and then Salim-on Mawla Abi Hozayfa, [and Mo'az-obno Jabal]."

"He stated 'I did not mean that. I meant if you had noticed who swear allegiance to Aba Bakr when he went up on the podium.' I said, 'No, but I remember that an old man, with an stick in his hand, a callus from acts of prostration on his forehead, and his clothes turned up, went up on the podium and cried, saying 'Thanks to Allah for keeping me alive until I saw you here in this place. Open your arms so that I swear an oath of allegiance to you.' He swore allegiance to him and came down from the podium and exited the mosque."

"Imam Ali stated 'Did you notice who he was, Salman?' I said, 'No, but I got deeply saddened by his words because they seemed as if he was happy about The Prophet's demise."

"Imam Ali (PBUH) stated, 'It must have been Satan. May Allah curse him! The



Prophet (PBUH) told me on the day of Ghadir Khumm that he had appointed me as caliph on Allah's order, and told people whatever needed, urging them to propagate it. Satan and his confederates were present. They told each other 'The people will always be guided and delivered from any ignorance; as a result, we cannot find a way to penetrate them since they have found their leader and supporter after their prophet.' Having heard these words, Satan felt deeply sad and left. The messenger of Allah had apprised me that after his demise, people would disagree with my right and argument, swear allegiance to Aba Bakr in the tent of Bani Sa'ida, and then they would move to the mosque. The first one of them who would swear an oath of allegiance to him on the podium would be the damned Satan who would appear in disguise as an old man, feeling happy and carrying a stick, and would say such and such. Afterward, Satan, euphoric, would meet his confederates, turn to them and say, 'You thought there would be no way to penetrate the people. How did you find me? Did my penetration not start at the time when they trampled the orders by Allah and His messenger?'"

To quote Salman, "When it got dark, Imam Ali (PBUH) carried his wife, Hazrat-e Fatima on a beast of burden and took his sons, Hassan and Hussayn, with him to houses of every single of people of Badr, from the Muhajirinto the Ansar, and called on them to give him succor, besides mentioning his right to caliphate; however, only forty four people gave an affirmative answer and he bade them to wear their swords with them, shave their heads and swear allegiance to him to death in the early morning. Nevertheless, with the exception of four people nobody kept his promise."

I asked Salman "Who were those four people?" He said, "Aba Zarr, Miqdad, Zabayr-obnol Awwam and I. However, Imam Ali did not get disappointed, thus he asked them to swear an oath by Allah the second night. Nonetheless, nobody kept his promise save us. And the same was the case in the third night and nobody fulfilled his pledge on the third day but us."

"Having seen their betrayal and infidelity, Imam Ali (PBUH) stayed at home and became involved in compiling the Qur'an. He did not get out of his house until he compiled the whole Qur'an, arranging it accordance to the revelation, the abrogating verses and the abrogated laws. Meanwhile, Aba Bakr sent someone to him to ask him to get out his house and swear allegiance to him; however, Imam Ali (PBUH) said he was busy compiling the Qur'an and had vowed to himself that he would not be involved in anything else but saying his prayers until he finished with it. In brief, Imam Ali (PBUH) wrapped up the compiled Qur'an in a material and sealed it."

"Then, he went to mosque and loudly told those meeting with Aba Bakr, 'O

people! Since The Prophet's demise, I have been involved in shrouding and burying him and then compiling the Qur'an until I collected all of it in this cloth. Know that whatever Allah had revealed to His messenger is in the very Qur'an. The Prophet (PBUH) recited to me all of its verses nine times and taught me how to interpret it."

"They said, 'We have no need for it, and have the like of it.' After that, he returned to his house and recited this verse: '...' (3:187).

"Hereupon, 'Omar told Aba Bakr 'Send someone to Ali to ask him to swear an oath of allegiance to you, because if he does not do so, our position is shaky and we are not secure from him, and if he swears allegiance to you, we are secure from him and his disaster.' He sent someone to his house to tell him to accept the caliph's invitation and go to him."

"Imam Ali (PBUH) stated 'How soon you forgot The Prophet's words and order! He and those around him well know that Allah and His messenger did not appoint anyone but me as caliph.' The envoy reported back all Ali's words to them. For the second time, [as ordered by 'Omar,] the man was assigned to tell Imam Ali (PBUH) to accept the invitation by Amir al-Mo'mineen. He imparted the information to Imam Ali (PBUH)."

"Imam Ali (PBUH) stated 'Glory be to Allah! By Allah! Not quite a long while has yet passed since The Prophet's demise and his words are still in the minds of people. Aba Bakr himself well knows that the title Amir al-Moe'mineen is peculiar to me. The Prophet (PBUH) bade him and six other ones to address me by this title. After he and his friend, 'Omar, realized what The Prophet (PBUH) had meant, they asked if it had been ordered by Allah and His messenger. Then, The Prophet (PBUH) observed 'Yes. It is a right granted to him by Allah and His messenger to be Amir al-Mo'mineen, the master of Muslims and the bearer of the standard of those white-faced from wudu. Allah will sit him on the Path on the Day of Judgment so that he enters his friend into the Heaven and his foes into the Hell.'"

"Having heard those words, the envoy returned and kept Aba Bakr posted. On that, they left him alone. When it grew dark, Imam Ali (PBUH) sat his wife on a beast of burden and then called on the very forty people to help him; however, nobody answered his call but the very four ones, with shaved heads ready to give their lives for him and give succor to him."

"Having seen the people's betrayal of him and their refusal to help him and observed the general public's support for, obedience to and esteem for Aba Bakr, Imam Ali (PBUH) stayed at home."

“Then, ‘Omar asked Aba Bakr ‘Why do you not send someone to Ali to make him swear allegiance to you? Excepting him and those four ones, everybody has sworn an oath of allegiance.’ Aba Bakr was meeker, milder and more considerate than ‘Omar, but ‘Omar was harsher, tougher and crueler than him. Aba Bakr said, ‘Who should I send?’“

“He replied ‘Send Qonfoz to him!’ He was one of the slaves, released after the conquest of Mecca, who was harsh, tough and cruel and of the obstinate ones of the Bani Taym tribe. Thus, they sent him with a group. He arrived at the doorstep of Ali’s house and asked permission to enter; however, he received a negative answer. Then, in the mosque they kept Aba Bakr, ‘Omar and those present posted. ‘Omar said, ‘Get there and enter whether he gave permission or not!’ the group headed towards Imam Ali’s house and asked permission to enter, meantime Hazrat-e Fatimah said, ‘It is forbidden to enter my house.’ Upon hearing those words, those accompanying Qonfoz returned and went to ‘Omar, saying ‘Fatimah forbade us to get into her house.’ After hearing those words, ‘Omar, furious, said, ‘We have nothing to do with women!’ Then, he ordered a group of those around him to gather some firewood and follow him so that they put it around Ali’s house and set fire to it while Imam Ali (PBUH) with his wife and descendent was in. ‘Omar told Imam Ali (PBUH) ‘By Allah! Get out and swear allegiance to The Prophet’s caliph, or I set fire to your house! Then, fearing that Ali might get out with his sword in his hand, he returned and sat beside Aba Bakr, as he well knew his valor and strength. Subsequently, he commanded Qonfoz to enter his house without permission if he did not allow him, or set fire to his house if they prevented him.”

“Qonfoz went ahead and stormed into Imam Ali’s house without his permission; thus, Imam Ali (PBUH) wanted to draw his sword, but they stopped him. Then, he took a sword from them; however, a throng surrounded him and took it. He was surrounded from all sides and a black rope was thrown round his neck. Under the circumstances, Hazrat-e Fatimah positioned herself between his wife and them at the doorstep to stop them; however, she was whipped on her arm by Qonfos. The mark left on her arm after the hit, like a boil, until she passed away. Meantime, Aba Bakr sent a message to Qonfos to say they took Ali to him and if Fatima wanted to prevent them from doing so, hit her and keep her away from him. With that message, things got worse and Qonfos attended the scene with more intensity. Most atrociously and violently, he put her between the door and the wall and pressed her such that her chest broke and the fetus in her womb died. As a result of that brutal act, the lady got bedridden until she died a martyr’s death for the same reason. Peace be upon her!”

"Then, they dragged Imam Ali (PBUH) to the mosque and took him to Aba Bakr. 'Omar, carrying his sword in his hand, was standing over Aba Bakr's head and Khalid-obnol Valid al-Makhzumi, Abu 'Obaydat-obnol Jarrah, Salim, Moghayrat-obno Sho'ba, Assid-obno Hossayn and Bashir-obno Sa'd and the rest, armed, were sitting around Aba Bakr. Imam Ali (PBUH) entered the mosque while he was saying 'By Allah! If my sword were in my hand, you would realize you could not overcome me. By Allah! I do not blame myself since I did not neglect to make efforts to give you an ultimatum. If only the forty men had collaborated with and helped me, I would certainly have dispersed your group. Thus, Allah may curse the group which had sworn an oath of allegiance to me but then failed and abandoned me!'"

"In harsh tone, 'Omar told him 'Swear an oath of allegiance!' Imam Ali (PBUH) observed 'What if I do not do that?' 'If not, we will kill you, making you lowly and humiliated,' he replied. Imam Ali (PBUH) stated 'By doing so, you will kill a servant of Allah and the brother of Allah's messenger.' Aba Bakr said, 'A servant of Allah is right, but we do not believe in the brother of Allah's messenger.' Imam Ali (PBUH) asked 'Do you reject the covenant of fraternity between The Prophet (PBUH) and me?' and reiterated it three times. Afterward, he turned to those, who had gathered, and stated 'O the Muhajirin and Ansar! By Allah! Did you not hear The Prophet (PBUH) saying such and such on the day of Ghadir Khumm, and what he stated in the battle of Tabuk?' Imam Ali (PBUH) spared no effort to relate what The Prophet (PBUH) had told them about his status in the presence of the Islamic community and mentioned all of them. At the end of each narration, they all confirmed it, saying 'Yes.'"

"Fearing that people might help and support him, Aba Bakr hurriedly said, 'What you said we all heard with our ears and keep in our hearts; however, I myself heard The Prophet (PBUH) saying, after all those words, 'We, the Household, are selected and bestowed honors by Allah, and He has chosen us the world after rather than this world.'"

"Imam Ali (PBUH) asked him 'Has anybody else of companions but you heard that?' 'Omar said, 'The caliph of Allah is right. We have also heard it from him.' Then, Abu 'Obaydah, Salim Mowla Hazifa and Ma'aaz-obno Jabal confirmed his words, too."

"Imam Ali (PBUH) observed 'You have abided by that cursed agreement you singed in the Kaaba to isolate our household from caliphate after The Prophet's demise.'

"Aba Bakr asked him 'How on earth have you learnt about it? Have we told you

about it?’ Addressing his companions, Imam Ali (PBUH) stated ‘O Zobayr, Salman and Miqdad! By Allah and the truth of Islam, did you not hear The Prophet (PBUH) mentioning that such and such people – naming five ones – had written a letter and made an agreement to disagree with Ali’s caliphate after him?’”

“Three of them said, ‘By Allah, yes, we did. Thereupon, you yourself, after hearing those words, stated ‘May my mother and father be sacrificed for you! What should I do when it happens?’ Next, Prophet Mohammad (PBUH) observed ‘If you should find some companions, opposing them, fight and resist them! Otherwise, swear allegiance, wait and save your life!’ Then, Imam Ali (PBUH) stated ‘By Allah! If the very forty ones who swore allegiance to me had not breached their pledge, I would have fought you in the path of Allah and for His consent, and by

Allah, none of your progeny would be able to be a caliph till the Day of Resurrection.”

*“Before swearing allegiance, he turned to The Prophet’s tomb and cried ‘And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people’<sup>1</sup>”*

“Then, they caught hold of his hand to stretch it and he retracted it until they put it on Aba Bakr’s hand, and said ‘He swore allegiance. He swore allegiance. The mosque echoed with the voice ‘He swore allegiance. Abal Hassan swore allegiance.’”

“Afterward, they told Zobayr ‘Swear allegiance at the momonet!’ However, no sooner had he avoided when ‘Omar, Khalid, Moqayrah and some others abruptly jumped on him, took the sword off his hand, and dropped it so that it broke. While ‘Omar was sitting on his chest, Zobayr told him ‘O son of the Abyssinian Sahnak! If I had my sword in my hand, you would escape from me.’ Subsequently, he swore allegiance, too.”

“To quote Salman, ‘then, they seized me and tightly tied my neck and feet together like a piece of merchandise as if they had broken all my body parts. I swore allegiance under compulsion, too, and so did Aba Zarr and Miqdad.

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<sup>1</sup> 7:150

Excepting Ali (PBUH) and us four, the rest of the Islamic community swore an oath of allegiance under no compulsion.”

“Among us, Zobayr would speak in the harshest tone. After swearing allegiance, he turned to ‘Omar and said, ‘O son of the Abyssinian Sahhak! Had those freed slaves not lent a hand to you, and had I had my sword in my hand, never would you have overcome me, since I know your fear and anxiety; however, today you see a throng around you and rely on their strength to attack.’”

“The argument between them grew in intensity and it turned into an exchange of offensive words to the extent that Aba Bakr reconciled them, and they both gave up.”

Salim-ebne Ghays al-Hilali says he asked Salman if he had sworn an oath of allegiance to Aba Bakr without saying any words. He quotes him as saying ‘After swearing allegiance, I said ‘May evil befall you in the rest of your worldly life! Do you know what you did to yourselves? You did it and committed a mistake. You did as the past people had done, acting in obedience to your carnal desires and urges, and abandoned and disobeyed your prophet’s tradition to the extent that you excluded caliphate from its source and those qualified for it.’ Then, ‘Omar told me ‘Now that you and your friend have sworn allegiance, say whatever you wish!’ I said, ‘I testify that I heard The Prophet (PBUH) say your sin and that of your friend to whom I swore allegiance would be as much as that of the whole of my people till the Day of Judgment and you would receive as much retribution as all of them.’<sup>1</sup>

39. Imam Sadiq (PBUH) is quoted as saying, “They had scarcely taken Imam Ali (PBUH) out of his house, when Hazrat-e Fatimah got out after him and the women of Bani Hashim accompanied her. As soon as they approached The Prophet’s tomb, she told the crowd in the mosque, ‘Unhand my cousin! By Him who rightfully selected my father, Mohammad, prophet, if you do not release him, I will make my hair disheveled and put The Prophet’s shirt on my head and invoke Allah, the Almighty and Glorious, to Whom Prophet Salih and God’s she-camel were not more precious than me and my children.’

Salman said, ‘I was near her. By Allah, after I had heard those words, I witnessed that the walls of the mosque started shaking. Having witnessed the

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<sup>1</sup>In translating this narration, some words that Salman, Zobayr and Aba Zarr said to ‘Omar are excluded as they are extraneous to the issue of argumentation.

scene, I approached her and said, 'O my lady and master! The Almighty Allah selected your father as source of mercy for the world's people. It is not right for you to ask Him for wrath on them! Then, the walls stopped shaking, and dust rose from under them and went into my nose.'"

40. Imam Baqir is quoted as saying, "'Omar told Aba Bakr 'Write to 'Ossamah bin Zayd and ask for him, since his arrival stops people's vituperative attacks on us.' As such, Aba Bakr wrote to him 'From Abu Bakr, The Prophet's caliph, to 'Ossamah. On the receipt of the letter, come to me with those accompanying you, since all Muslims gathered around me and elected me as caliph. Thus, do not resist them; otherwise you will receive something unexpected from me. Farewell.'

In reply, 'Ossamah wrote 'From 'Ossamah bin Zayd, the agent of The Prophet (PBUH) in the battle of Sham. I received a letter from you, the beginning of which contradicts its end. At the beginning of it, you have claimed to be The Prophet's caliph; however, at the end, you have mentioned that Muslims had gathered around you and that they had elected you as caliph and approved of you. Know that I and those with me are all of the Muslim community and the Muhajirs. By Allah! We do not approve of you and did not elect you as caliph; thus, take notice and carefully consider returning the right to those qualified for it and leave it to them, because they are more appropriate for it than you, and you are aware of what The Prophet (PBUH) stated on the day of Ghadir Khumm. How soon you forgot it! Return to your position under my command and do not resist, otherwise it is a rebellion against Allah and His messenger as well as he whom The Prophet himself (PBUH) appointed as his successor over you and your friend. The messenger of Allah had not dismissed me from this position before the end of his life; however, you and your friend stayed in Madina without my leave.'

Having read the letter, Aba Bakr was so shocked that he wanted to step down; however, 'Omar prevented him from doing so and said, 'Do not do that, because it is a robe that Allah put on you, otherwise you will regret later. To solve the problem you have with 'Ossamh, you should bombard him with your letters and insist on the affair, and ask others to write him letters with the content that he is causing division among Muslims, and must accede to what they are unanimous on.'

As a result, Aba Bakr with a group of hypocrites wrote to him that 'Accede to our opinion and avoid causing disunion, since these people have recently

converted to Islam [, and this division may cause them to revert to atheism].'

Having received copious letters, 'Ossamah and those with him returned to Madina. After he had seen that the public had congregated around him. He went to Ali's house and said, 'What is going on?' Imam Ali (PBUH) told him, 'It is what you see.' He asked 'Did you swear allegiance to him?' Imam Ali replied 'Yes, 'Ossamah.' He asked 'Willingly or reluctantly?' 'Under compulsion', Imam Ali (PBUH) observed. Upon hearing it, he found out everything and went to Aba Bakr. Addressing him as caliph, he said hello to Aba Bakr, and he greeted him and addressed him as 'emir'.<sup>1</sup>

41. It is said that Aba Qohafah, Aba Bakr's father, was in Ta'if while Prophet Mohammad passed away. When the issue of allegiance occurred, Aba Bakr sent his father a letter: "From The Prophet's successor and caliph to Aba Qohafah. People acceded to my caliphate and from now on I am Allah's caliph. If you come to me, you will be more delighted."

After he read the letter, he told its bearer "Why did you not elect Ali?" He replied "He is too young and has killed too many of the leaders of Quraysh people and others at wars, whereas Aba Bakr is older than him." Aba Qohafah said, "If it was a matter of age, I am more appropriate for caliphate than he. They have violated his right, although The Prophet (PBUH) received an oath of allegiance to him from us, and bade us fulfill our pledge."

Then, in reply to his letter he wrote "From Aba Qohafah to his son, Aba Bakr. I received your letter and found its writer a silly person. One word contradicts the other. At one time you have introduced yourself as The Prophet's caliph and at the other Allah's, and eventually declared that you have been elected by people; it is equivocal. I warn you not to interfere in such an affair which will be very difficult to get out on the morrow. On the Day of Judgment, you will end up in the Fire, remorseful and reproached. Undoubtedly, there are ways into and out of any affairs. You know well that who is more appropriate than you to that position; therefore, fear Allah as if you see him, and leave it to its original owner, since today it is easier and lighter than the morrow. Peace be upon you."

42. 'Aamer Sha'bi is quoted as saying, "To quote his father, Orva-tabnez Zobayr said, 'After Aba Bakr had occupied the position of caliphate, a group of

<sup>1</sup> In such history books as "The explication on Nahjol Balaqah" by Ibn Hadeed it is mentioned that Aba Bakr and 'Omar addressed 'Ossamah bn Zayd as 'emir' till the end of their lives.



hypocrites said, 'Aba Bakr superseded Ali and believes he is more appropriate for caliphate than Ali!' Having heard those words, Aba Bakr stood up and delivered a sermon as follows: 'We should have patience with those who do not return to the path of religion; do not watch their mouths and behaviors and do not observe the customs of affection and friendship, those who pretend to be faithful and have hidden hypocrisy in their hearts. They are the followers of Satan and rioters. They assume I know myself higher than Ali. How can I make such a claim while I do not have the same records, features and closeness as he? He was a monotheist while I was an unbeliever. He worshiped Allah before I did. He was The Prophet's friend and I was his foe. He preceded me some hours, and if I had been neglectful of it, I could not have worshipped Him as he and would have been left far behind him. By Allah, Ali bin Abi-Talib has reached such a status in terms of Allah's compassion, closeness to The Prophet (PBUH) and faithfulness that, with the exception of the prophets, none of the past people could and the coming people will attain that status and take a step on that path however they endeavor. On the path of Allah, Ali spared no efforts to sacrifice his life and showed his compassion towards his cousin. He would resolve problems, hardships and bad incidents facing Muslims, remove doubts, obstruct all ways but the way of guidance, invariably fight polytheism and hypocrisy and shed light on the truth.

He would forebear hardships in this world. He joined The Prophet (PBUH) before all, and stepped in the battlefields prior to anyone. He has accumulated knowledge, patience and understanding. His heart is the source of all blessings; however, he has amassed none of them for himself and hands them out as alms. Thus, who can long for his status while he has such characteristics and has been appointed to the caliphate of believers, successorship of The Prophet (PBUH) and leadership of the Islamic nation by Allah and The Prophet (PBUH)? Does a foolish person envy my caliphate while he himself gave me this position and I obeyed his order? I heard The Prophet (PBUH) stating 'The Truth is with Ali and Ali is with The Truth. He who obeys him will be guided, and he who resists him will be diminished, and he who loves him will be prosperous and he who feels a rancor against him will be miserable.

By Allah, if people love Ali simply because he has not disobeyed Allah and worshiped no god but Allah and because they need him after The Prophet's demise, the reasons are sufficient to love him, let alone many other reasons the least of which cause obedience to him and fewest of which motivation for obedience to him. Ali is of The Prophet's next of kin and cognizant of the smallest and greatest matters of the world. He has so many characteristics that

no one can attain as many and understand their greatness. If everybody wishes to be the dust of his shoes, it is a right desire; is it not so as he is the bearer of the standard of monotheism, water-carrier on the day of Judgment, accumulator of all goodness, knower of all knowledge, and the means of intercession to Allah and His messenger?"

43. Mohammad bin 'Omar bin Ali quotes his father, who quoted Abu Raafi', as saying, "I was with Aba Bakr when Ali (PBUH) and Abbass (may Allah be content with him) entered, disagreeing with each other over the inheritance from The Prophet (PBUH).

Aba Bakr said, 'Ali wins this argument.' Abbass said, 'I am The Prophet's uncle and his inheritor, while Ali interferes between me and the inheritance.'

Aba Bakr said, 'Having gathered the descendents of Abdul Mottalib, including you, The Prophet (PBUH) asked who was ready to accompany him, become his successor and caliph, fulfill his promises and pay his debts. After you had heard those words, all of you stepped aside but Ali, and The Prophet (PBUH) told Ali 'You are appropriate for it.'

Abbass said, 'How come you have occupied this position, preceded Ali and become his emir [if you admit those words]?' Aba Bakr said, 'O descendent of Abdul Mottalib! Excuse me!'"

44. Rafi' bin Abi Rafi' says, "Once I was accompanying Aba Bakr on a way. I asked him, 'O Aba Bakr! Teach me something because of which Allah grants me his blessings! He said, 'I myself had intended to do as such, even if you did not ask. Never assume a partner for Allah, establish prayers, pay charity, fast in the month of Ramadan, never give up Hajj and lesser pilgrimage, 'umrah, and never accept to govern two Muslims!'

I told him 'I will obey whatever you said on faith, prayers, charity, fasting, pilgrimage and 'umrah; however, the issue of governance is very difficult since I have never seen that in the presence of The Prophet (PBUH) a Muslim can ascend to the zenith of honor, needlessness, greatness and prestige but through [the test of] governance.' Aba Bakr said, 'You asked for advice and I sincerely advised you.'

After The Prophet (PBUH) passed away and Aba Bakr occupied the position of caliphate, I rushed to him and asked, 'O Aba Bakr! Was it not you who

prohibited me from governing two Muslims?’ He replied, ‘Yes.’ I said, ‘What happened that you became responsible for governing the people of Mohammad?’ He said, ‘People were in disagreement and I was afraid they might go astray, and because they asked me to hold that position I had to accept.’”

45. It is narrated that Aba Bakr and ‘Omar asked Khalid bin Valid to murder Ali (PBUH), after they had held talks with him, and he accepted. At a corner of the house, Aba Bakr’s wife, ‘Assma, the daughter of ‘Omays, noticed it, and abruptly sent someone to Ali’s house to say some were going to make an attempt on his life. Upon hearing the news, Imam Ali told the messenger “Peace be upon your lady, ‘Assma! Who would kill the faithless, deviators and apostates then [if they achieved this goal]?”

Khalid bin Valid was to use the opportunity to conceal himself at the time of dawn prayers when it was dark [, because it was the custom to say the dawn prayers when it was so dark that men and women were not distinguishable]; however, Allah is The Knowing. Aba Bakr had told him to hit Ali on the neck whenever he finished saying his prayers. It was why he sat beside Ali in the line of prayers. While saying prayers, Aba Bakr suddenly thought about the consequences of that heinous act and felt afraid of the disturbance after it that might put his own life in danger. Thus, before finishing his prayers, he said three times “O Khalid! Do not do what you were assigned to do!” In another narration it is mentioned that he told him “Do not do what I ordered you!”

Then, Imam Ali (PBUH) turned to Khalid and saw him standing beside him with his sword naked in his hand. Imam Ali (PBUH) told him “O Khalid! What had he assigned you to do?” he said, “Killing you.” Imam Ali (PBUH) asked him ‘Did you really want to do it?’ He replied “By Allah! If he had not stopped me, I would have struck you on the head with my sword.”

Imam Ali (PBUH) stated “You told a lie. I swear by Him who developed the seed and created the human being that if Allah had ordained differently, you would have realized which of these two group is more wicked and feeble.”

46. In another narration Aba Zarr (may Allah be content with him) is quoted as saying, “Following the above-mentioned event, Imam Ali (PBUH) took Khalid with his first and middle fingers and pushed him so much that he cried out in pain. People were overcome with fear and became uneasy (, just thinking about themselves). Khalid wet his pants, hitting his feet to the ground and saying

nothing.

In the meantime, Aba Bakr told 'Omar 'It is the result of your wrong advice. It seemed as if I had seen its consequences. I am thankful to Allah that I did not pollute myself with that act.' However, anyone who took a step to release Khalid from Ali's hands moved away out of fear. Hereupon, Aba Bakr sent 'Omar to his uncle, Abbass. He came and interceded with him on behalf of Khalid, and [referring to Rowzah Nabaviyyah,] said, 'By the owner of this tomb and him whom is buried it, and by Hassanayn and Fatimah, leave him!' Then, he did as such and Abbass kissed between his eyebrows."<sup>1</sup>

### **Imam Ali's Argumentation with Aba Bakr and 'Omar with Recourse to The Book and Sunnah after They Usurped Hazrat-e Fatimah's Fadak**

47. Imam Sadiq (PBUH) is quoted by Hammad-ibne 'Othman as saying, "After people swore allegiance to Aba Bakr and his caliphate over the Muhajirin and Ansar consolidated, he sent someone to the land of Fadak and ordered Hazrat-e Fatimah's representative be expelled from there. Following that action, she went to Aba Bakr and stated, 'Why did you deprive me of the inheritance from my father and expel my representative from there, while my father had granted it to me, as ordered by Allah?'

He said 'Bring me someone to bear witness to that!' She brought 'Omme 'Ayman to him. She said, 'Before I bear witness to that, I want to ask you whether by Allah you agree that The Prophet (PBUH) said 'Omme 'Ayman is of Heavenly women.' He said, 'Yes, I agree.' Then she said, 'I testify that Allah, the Almighty and Glorious, revealed to The Prophet (PBUH) *'So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper'*<sup>2</sup>; thus, The holy messenger of Islam granted Fadak to her on Allah's orders.'

Then, Ali (PBUH) stepped in and bore testimony to that for her. As a consequence, Aba Bakr became convinced and wrote a decree and gave it to

<sup>1</sup> Although it is not inconceivable that such cruel people have done such acts, a question may arise as to whether Imam Ali (p.b.u.h.) stood behind Aba Bakr in congregational prayers or not. From the historical evidence and narrations of Twelve-Imam Shiites, it is evident that after the issue of the oath of allegiance to Aba Bakr, as mentioned earlier, Imam Ali showed patience because of the pledge he had made with The Prophet (p.b.u.h.), and did not interfere in any government affairs, but important issues of Islamic nation, and nor did he recognize the three caliphs.

<sup>2</sup> 30:38

Hazrat-e Fatimah. In the meantime, 'Omar entered and asked, 'What is that letter?' Aba Bakr replied 'Hazrat-e Fatimah claimed Fadak, and 'Omme 'Ayman and Ali bore witness to that.' 'Omar grabbed it from Hazrat-e Fatimah's hand and tore it to pieces. She left in tears, saying 'May Allah tear the stomach of the one who tore my letter!'

Afterward, Imam Ali went to the mosque and told Aba Bakr, who was among the Muhajirin and Ansar, 'Why did you deprive Fatimah of the inheritance from her father while she had taken possession of it in her father's lifetime?'

Aba Bakr said, 'It belongs to all Muslims. If she brings someone to testify that the messenger of Allah had granted it to her in his lifetime, I agree, otherwise she has no right to Fadak.'

Imam Ali (PBUH) stated 'O Aba Bakr! Do you pass judgment on us in contrary to Allah's orders regarding Muslims?' He said, 'No, I do not.' Imam Ali observed 'If there is something in a Muslim's hand and I claim to be the owner of it, which one do you ask to bring a witness?' He replied, 'Certainly, I ask only you to bring a witness.' Then, Imam Ali (PBUH) asked 'Why do you ask Fatimah to bring a witness, while she had taken possession of Fadak in The Prophet's lifetime and owned it after his demise, and not ask other Muslims, who are claimants, to bring witnesses? Aba Bakr fell silent and became convinced. 'Omar said, 'O Ali! Stop saying such words, since we cannot make an argumentation with you. If you bring some to bear witness to her possession, we agree, otherwise Fadak belongs to all Muslims; neither you nor Fatimah has a right to it.'

Amir al-Mo'mineen, Imam Ali (PBUH) observed 'O Aba Bakr! Have you ever read the Qur'an?' He replied 'Yes.' Imam Ali (PBUH) said, 'Tell me whether the verse '*...and Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless*<sup>1</sup>' has been revealed regarding us or others?' Aba Bakr said, 'It has been revealed regarding you.' Imam Ali (PBUH) stated 'O Aba Bakr! If some got together and testified that Fatimah, The Prophet's daughter, had committed a sin, what would you do?' he said, 'I would punish her for it the same as other women.' Imam Ali (PBUH) stated 'In that case, to Allah you will be of atheists.' He asked 'Why?' Imam Ali stated 'Because you have denied Allah's testimony to her immaculacy, and accepted a testimony borne by a group of people. Similarly, in the case of Fadak, the possession of which she had taken in The Prophet's lifetime, you rejected the decree issued by Allah and The Prophet (PBUH), and in return accepted a

<sup>1</sup> 33:33

testimony born by an uncivilized Arab and usurped it, assuming that it belongs to all Muslims while The Prophet (PBUH) himself had stated 'The claimant must bring evidence and the defendant is to swear an oath. However, you ignored his words and ran afoul of them, and wanted Fatimah, who possessed Fadak, to bring someone to bear witness.' Having heard the perfect and logical words by Imam Ali (PBUH), the crowd, present there, got impressed and surprised and gazed at each other, saying with one voice 'By Allah! Ali is right.' Then, Imam Ali (PBUH) returned to his house.

Afterward, Hazrat-e Fatimah stepped in the mosque, walked around his father's tomb and read the following elegy:

We lost you, as a parched land loses the rain,  
Your people are in total disarray, see how they have reneged

There have been after you news and incidents,  
Were you to witness, no mishaps would have happened

Gabriel used to endear us with the verses [of the Qur'an],  
But after you have hid from us, all good is also concealed

You were the moon, from whose light people benefited,  
And upon you was revealed the books, from the Almighty Lord

Some men frowned at us and we were disparaged,  
When you were lost, and the inheritance was plundered

So, we shall continue weeping over you as long as we live  
And as long as we have eyes which well up with flowing tears.

Aba Bakr and 'Omar left the mosque and went to their homes. Then, Aba Bakr sent for 'Omar. When he arrived, Aba Bakr told him 'Did you see how our meeting with Ali ended today? By Allah! If such a meeting recur another day,

our authority will undoubtedly be rocked to its foundations. What is your opinion and what should we do?' 'Omar said, 'You must order him be killed.' Aba Bakr said, 'Who undertakes doing it?' He replied, 'Khalid bin Valid.'

Consequently, they sent for him and he went to them. They told him 'We want to give you a hard mission.' He said, 'I am set to do anything, even killing Ali bin Abi Talib.' They said, 'That's it.' He asked when to kill him. Aba Bakr said, 'Enter the mosque and sit beside him. As soon as I finish my prayers, strike him on the neck with your sword.' He said, 'Yes.'

'Assma, daughter of 'Omayss, who was Aba Bakr's wife at that time, heard of that fiendish plot and abruptly told her housemaid 'Go to the house of Ali and Fatimah and say them hello for me and tell Ali: Some have tended to make an attempt on your life. Get out of the city. I am honest with you.' Having heard the words by the housemaid, Imam Ali (PBUH) told her 'Go to your lady and say: Allah will come between them and their evil plot.' Then, Imam Ali (PBUH) stood and became ready to say prayers, and then went to mosque and started saying prayers behind Aba Bakr<sup>1</sup> and Khalid stood beside him. When Aba Bakr sat down to bear testimony in prayers, he began to think deeply, changed his mind about killing Ali, and was filled with fear about the consequences of that action, remembering Ali's strength and vehemence. Deep in thought, he did not dare to finish his prayers to the extent that everybody thought he had erred in saying prayers.

Afterward, he turned to Khalid and said, 'O Khalid! Do not do what I ordered you!' Then, he finished his prayers, saying '*was-salam-o alaykum wa rahmatullah-e wa barakatoh.*'

Then, Imam Ali (PBUH) turned to Khalid and stated 'What had he bidden you to do?' He said, 'To kill you.' Imam Ali asked him 'Did you really want to do that?' He replied 'Yes. By Allah! If he had not ordered me not to kill you before the end of his prayers, I would have killed you.'

Hereupon, Imam Ali (PBUH) took him and threw him down to the ground. People gathered around him. Then, 'Omar said, 'By the Lord of Kaaba, he will kill him.' People said, 'O Abal Hassan! By Allah, and by he whom is buried here, let him go!' Thus, he released him. Then, he took 'Omar's throat and said, 'O son of Abyssinian Sahnak! Had it not been for my pledge with The Prophet and his last will and testament and Allah's Book, you would have realized which of us was weaker and had fewer supporters.' Then, he went home.

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<sup>1</sup> An explanation of this is already given.

### **Imam Ali's Letter to Aba Bakr After Hearing That Fatimah Was Deprived of Fadak**

48. "[At the time of The Prophet (PBUH),] they ripped through the surging waves of sedition with the bow of their life boats, throw down the crown of the pride of the arrogant by confining the treacherous, and benefited from the rays of light; however, [after The Prophet's demise,] they divided up the inheritance of the Immaculate, shouldered the burden of sin by usurping the gift from The selected Prophet. It seems to me as if you blindly walk around the grindstone like a camel with blinkers. By Allah, if I had permission, I would have cut your heads off your bodies like reaping the ripe crops with an iron sickle, and would have slit open the skulls of your brave men such that it would injure your eyes and make you frightened.

Because since the time I have known myself I have dispersed numerous crowds and destroyed armies. I would disrupt your underground establishment. At the time when I was cracking down the leaders of atheism in battlefields you were lying down at your homes! Yes! I am your yesterday's leader [to whom you swore allegiance on the day of Ghadir Khumm]. By Allah! I know well that you do not want prophethood and caliphate to be together in our household, since you still harbor your hatred of the Ohod and Badr battles.

By Allah! If I tell you what Allah has ordained for your retribution, you will become so anxious that your chest bones will pierce your body like the teeth of the axis of a grindstone. If I object to your caliphate, you interpret it as jealousy, and if I keep silent, you say Ali bin Abi-Talib fear death. Nay! Nay! Do they say those words about me? It was I who had the foes taste death, who entered in the dark of nights, who carried two heavy swords and two long spears in the battlefields, and who cast down the banners of the dissidents at the climax of the battles. Yes! It was I who removed any grief and sadness on The Prophet's holy face.

Stop it! By Allah, I have more enthusiasm for death than a child for his mother's breast. May Allah give you death! If I tell you the truth about your real state on the basis of the verses of the Qur'an, you will tremble like a rope hanging in a deep well, leave your houses, feeling perplexed and wandering, and move into the desert. However, I forbear from doing that and live a simple and easy life so that eventually I meet my Lord empty-handed and far away from worldly pleasures, with a pure heart devoid of any black stain. Know that in my opinion your world is like a cloud that rises up into the sky, becomes broad and thick, and disappears without any fall.



Do not make haste! Soon the dark veils of ignorance and unawareness will be lifted and you will, therefore, see the evil and ugly result of your deeds, and reap the fruit of those bitter seeds you cultivated in the form of lethal poisons. Know that Allah is the best judge, His messenger your foe and Resurrection is your stopping place. I hope Allah will determine it as the only place for you and destroy you there. *Was-salamo ala man-ettab'al huda!*"

Having read the letter, Aba Bakr was overcome by perturbation and said in surprise, "Glory be to Allah! What has made him have that audacity and leave the others alone!

O Muhajirin and Ansar! You do know that in the case of Fadak I consulted with you after The Prophet's demise and you said, 'Prophets leave no inheritance, and such properties must be spent on supplies, border maintenance, and Muslims' public expenditures.' I approved of your opinion, but the claimant of Fadak did not and currently threatens like a clap of thunder and bolt of lightning. He defies my caliphate in principle, in spite of the fact that I wanted to resign and step aside but you did not agree with it. It was simply because I wanted to avoid defying Ali and escape a fight with him. Do I have anything to do with Ali? Does anyone who fights him suffer any fate but a defeat?"

After having heard those words, 'Omar got furious and said "Could you say only those words? Definitely, you are son of the one, who was neither a pioneer in fields of battle, nor generous at the time of famine and poverty. Glory be to Allah! How cowardly and small you are! What limpid water I provided you with! However, you are not willing to drink it and want to remain thirsty. What rebels I made humble and obedient to you! What clearheaded and prudent people I gathered around you! Unless there had been all these, Ali would have broken your bones. Thus, be grateful to Allah who granted you my succor, since it is right that anyone who goes up on The Prophet's podium invariably thanks Allah. Ali bin Abi Talib is like a hard stone of which water gushes out only when exploded, like a dreadful snake that will be tame when enchanted, and like a bitter tree which yields no sweet fruit however overlaid with honey. He is the one, who has killed the atheist leaders and great men of the Quraysh tribe, and disgraced and diminished the rest of them. Nevertheless, feel confident! Do not dread his threats, nor fear his thunder and lightning, since I finish him before he brings any harm to you."

Aba Bakr said, "For the sake of Allah, leave me alone, and do not deceive me with your exaggerated words! By Allah, if Ali decides to destroy me, he can do that with his left hand. There are three reasons why we got away from him. First, he is alone and has no supporter. Second, he is committed to act according to

The Prophet's last will and testament. Third, because he has killed the unfaithful leaders of most tribes and clans, they bear animosity against him; as a result, their inner animosity is a hindrance to their softness on him since he destroyed them as the camel grazes the fresh spring grass. Had it not been as such, he would have made his ascent to caliphate although we would not have been satisfied with it. It is because he thinks of this world as opposed to our reluctance to depart this life. Have you forgotten the day of the Battle of Ohod? On that hard day, we all escaped and climbed the mountain; however, though surrounded by the Quraysh leaders and worriers and his death certain, he dispersed all of them, who had gathered around him, with such a brevity and power, escaped the spears and swords, coming to him from all sides, cut their heads off their bodies with relentless strikes of his swords, chanting 'O Allah! O Allah! O Gabriel! O Gabriel! O Mohammad! O Mohammad! Deliverance, deliverance! Then, he attacked their commander and beheaded him with a strike of his sword. After that, he struck the bearer of their standard and his mount with his sword. He relentlessly put them to the sword. Having seen his valor, the foes were overcome by fear and fled like a fox pack whose order disrupts when they are attacked by a furious lion. We expect more than that from him today when we bring that memory to mind. O 'Omar! We could not hide our fear of Ali so that you said that we had to kill him. You do know his reaction, and had the holy verse '*...but He forgave you...*' not revealed as to us and you, we all would have been killed.

Thus, leave him alone, since he has nothing to do with you, and do not be taken in by Khalid's words about his murdering Ali, since he does not dare to do that! If he does that, he will be killed first for it, because Ali is of Abd-e Manaf's descendents who frighten everybody if incited and make a blood bath if enraged, and in particular, Ali the best of them in every way. *Was-salamo ala man-ettab'al huda!*"

## **Hazrat-e Fatimah's Argumentation over Fadak and Her Speech on Imamate at The Time of Death**

49. As mentioned in the original Arabic text, Abdillah-ebnol Hassan is quoted as saying, "After Hazrat-e Fatimah realized that Aba Bakr and 'Omar had colluded with each other to deny her Fadak, she wore the veil and put on a long loose garment, and along with a number those around her and women from her own family went to Aba Bakr. She walked with poise and calmness as The Prophet (PBUH) did. When she entered the mosque, Aba Bakr and a group of the Muhajirin and Ansar were sitting; as a consequence, a curtain was hanged and she sat behind it, breathing a deep sigh from the bottom of her burning heart such that everybody in the meeting sobbed and grieved. Afterward, she waited for a short time until they became calm, and then delivered the following speech:

'Praise be to Allah for what He bestowed! And thanks be to Him for all that which He inspired; and tribute be to Him for that which He Provided: From prevalent favors which He created, and abundant benefactions which He offered and perfect grants which He presented; [such benefactions] that their number is too much plentiful to compute, bounties too vast to measure, their limit was too distant to realize. He recommended to them to gain more [of His benefaction] by being grateful for their continuity; He ordained Himself praiseworthy by generous bestowal upon His creatures. I bear witness that there is no god but Allah Who is One without a partner, a statement which sincere devotion is to be its interpretation; hearts guarantee its continuation, and dominated in the minds is its sensibility. He Who cannot be perceived with vision; neither be described with tongues; nor can imagination surround His state.

He originated things but not from anything that existed before them, and created them with no examples to follow. Rather, He created them with His might and dispersed them according to His will; not for a need did He create them; nor for a benefit did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him, and to exalt His decrees. He then made the reward for His obedience, and punishment for his disobedience, so as to protect His creatures from His Wrath and gather them in His Paradise.

I also bear witness that my Father, Muhammad, is His servant and messenger, Whom He had chosen prior to his appointment as a prophet, named him before sending him; when creatures were still concealed in that which was

transcendental, guarded from that which was appalling, and associated with the termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, and realized the place of every event.

Allah sent him [Muhammad (PBUH)] as perfection for His commands, a resolution to accomplish His Laws, and an implementation of the decrees of His Mercy. Thus, he found the nations to vary in their faiths, obsessed by their fires, worshipping their idols, and denying Allah despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammad, (PBUH) uncovered obscurity from their hearts, and cleared the clouds from their insights He revealed guidance among the people; therefore, he delivered them from being led astray, led them away from misguidance, guided them to the proper religion and called them to the Straight Path.

Then, Allah chose to recall him back out of mercy, love and preference. So, Muhammad (PBUH) got rid of the burden of this world, he is surrounded with devoted angels, the satisfaction of the Merciful Lord, and the nearness of the powerful King. So may the praise of Allah be upon my Father, His Prophet, Trusted One, the chosen one from among His creatures, and His sincere friend. May peace and blessings of Allah be upon him!

Then, she turned to the crowd and stated 'Surely you are Allah's slaves at His command and prohibition; you are the bearers of the message of His religion and revelation; you are Allah's trusted ones with yourselves, and His messengers to the nations. Amongst you He has a righteous authority; a covenant He brought unto you, and an heir He left to guard you. That is the eloquent book of Allah, the truthful Qur'an, the brilliant light, the shining beam; its insights are indisputable; its secrets are revealed; its indications are manifest; and its followers are blessed by it. [The Qur'an] leads its adherents to prosperity; and Hearing it leads to salvation; with it the bright divine authorities are achieved, His manifest determination acquired, His prohibited decrees avoided; His manifest evidence recognized; His satisfying proofs made apparent, His permissions granted, and His laws written. Thus, Allah made belief purify you from polytheism. He made prayer exaltation for you from conceit, alms purification for the soul and [ the cause of] growth in subsistence, fasting implantation of devotion, pilgrimage construction of religion, justice harmony of the hearts, obedience to us management of the nation, our leadership a safeguard against disunity, jihad strength of Islam, patience a helping course for deserving [divine] reward, enjoining goodness a public welfare, kindness to the parents a safeguard from wrath, maintaining close relations with one's kin a

cause for a longer life and multiplying the number of descendants, just retaliation (Qissass) sparing blood (souls), fulfillment of vows subjecting oneself to mercy, completion of weights and measures a cause for preventing the neglect of others' rights, prohibition on drinking wine exaltation from atrocity, avoiding slander a veil from curse, and abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Deity. Therefore; Fear Allah as He should be feared and die not but a Muslim, obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those among His servants who have knowledge truly fear.'

Afterward, Hazrat-e Fatimah Zahra (PBUH) added 'O people! Know that I am Fatimah, and my father is Muhammad (PBUH) I say that repeatedly and initiate it continually; I say nothing mistakenly, nor do I do anything aimlessly. Now hath come unto you an Apostle from amongst yourselves It grieves him that you should perish; ardently anxious is he over you; to the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin [Ali (PBUH)] rather than any of your men. What an excellent relationship is between them! May the peace and blessings of Allah be upon him and his descendants!

Thus, he propagated the Message, by coming out openly with the warning and while inclined away from the path of the polytheists whose strength he struck and throats seized, while he invited all to the way of his Lord with wisdom and beautiful preaching, He destroyed idols, and defeated heroes, until their group dispersed and turned back. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out aloud; the evil discords were made silent; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones [about whom the Purification verse was revealed]; and you were on the edge of a hole of fire; (you were) the drink of the thirsty one; an opportunity for the desiring one; the firebrand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads and eat animal skin.

You were despised outcasts all the time in fear lest those around abducted you. Yet, Allah rescued you through my father, Muhammad (PBUH) after much ado, and after he was confronted by mighty men, the Arab beasts, the insolent and the mutinous men of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared,

or a mouth of the polytheists opened wide in defiance, he (PBUH) would strike its discords with his brother [Ali (PBUH)], who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. He is diligent in Allah's affair, near to the Messenger of Allah, a master among Allah's worshippers, setting to work briskly, sincere in his advice, the earnest and exerting himself [in service to Islam]; While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every baffle, and took to your heels at times of fighting.

Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere servants; the thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your Courtyards and the Devil stuck his head from its place of hiding and called upon you he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick [to answer him], and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places.

Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A [quick] undertaking as you claimed, aimed at preventing discord; surely they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah's Book is still amongst you; its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam, it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, compiling with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his [i.e. The Prophet's] kin and children in swamps and forests [that is; you plot against them in deceitful ways], but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet now you claim that there is not inheritance for us! What! Do they still seek after a judgment of [the Days of] Ignorance? Yet, for a people

whose faith is assured no judgment is better than that by Allah. Do you not know? Yes, indeed it is obvious to you that I am his daughter.

O Muslims! Shall my inheritance be usurped? O son of Abu Quhafa! Where is it written in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Did you intentionally abandon the Book of Allah and turn your back on it? Have you not read where it says: '*And Sulaiman inherited Dawood?*'<sup>1</sup>, and when it narrates the story of Zakariya and reads: '*So give me an heir as from Thyself (One that) will inherit ones and inherit the posterity of Yaqoob,*'<sup>2</sup> and says, '*And the possessors of relationships are nearer to each other in the ordinance of Allah,*'<sup>3</sup> and He said: '*Allah enjoins you concerning your children: The male shall have the equal of the portion of two females,*'<sup>4</sup> and He said, '*Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives.*'<sup>5</sup>

You claimed that I have no share and that I do not inherit my father and there is no kinship between us! Did Allah reveal a verse regarding you from which He excluded my father? Or do you say, 'Fatimah and her father are the people of two faiths, they do not inherit each other!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin [Imam Ali]? So, here you are! Take it! (Ready with) its nose rope and saddled! But I encounter you on the Day of Gathering. What a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Resurrection! At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret [your actions] then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will face an everlasting punishment.'

Then, Fatimah turned to the Ansar and said, 'O you people of magnanimity, the strong supporters of the nation and those who embraced Islam! What is this shortcoming in defending my right? And what is this slumber [while you see] the injustice [toward me]? Did not the Messenger of Allah (PBUH), my father, use to say, 'A man is upheld [remembered] by his children?' How quick you violated [his orders]! How soon you plotted against us! But you still are capable

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<sup>1</sup> 27:16

<sup>2</sup> 19:5-6

<sup>3</sup> 8:75

<sup>4</sup> 4:11

<sup>5</sup> 2:180

[of helping me in] my attempt, and powerful [to help me] in that which I request and in my pursuit [of it]. Or, do you say, 'Muhammad (PBUH) has perished'; surely, this is a great calamity; its damage is excessive, its injury is great, its wound [is too deep] to be healed. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction, which is the like of it; nor will there be a sudden misfortune [as surprising as this].

The Book of Allah, excellent in praising him, announced in the courtyards [of your houses] in the place where you spend your evenings and mornings; A call, A cry, A recitation, and [verses] in order: It had previously came upon His [Allah's] Prophets and Messengers, [for it is] A decree final, and a predestination fulfilled: *'Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.'*<sup>1</sup>

O you people of reflection! Shall the inheritance from my father be usurped while you hear and see me, [and while] you are sitting and gathered around me, you hear my call, you are included in the [news of the] affair, you are numerous and well equipped and [You have] the means and the power, and the weapons and the shields? The call reaches you but you do not answer; the cry comes to you but you do not come to help while you were characterized by struggle, known for goodness and welfare, and were the selected group [which was chosen], and the best ones chosen by the Messenger (PBUH) for us, The Prophet's Household.

You fought the Arabs, bore pain and exhaustion, fought different nations, and resisted their heroes. You invariably acted in obedience to us and carried out our orders, so that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of fabrication subsided, the flames of infidelity calmed down, and the system of religion was established. Thus, [Why have you] become confused after clarity? [Why do you] conceal matters after having announced them? [Why have you] Turned back on your heels after advancement? [Why have you] associated (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel

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<sup>1</sup> 3:144



the Apostle and became aggressive by being the first [to assault] you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if you believe!

Nevertheless, I see that you are inclined to live an éasy life; dismissed he who is more worthy of guardianship [Ali], secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah is free of any wants and worthy of praise.

Surely I have said all that I have said with full knowledge that you intend to forsake me, and knowing the betrayal which your hearts sensed. But, it is the state of soul, the effusion of fury, the dissemination of the chest and the presentation of the proof Hence, Here it is! Bag it [leadership and] put it on the back of an ill she-camel, which has a thin hump, with everlasting grace, marked with the wrath of Allah, and the blame of ever [which leads to] the Fire of [the wrath of] Allah kindled [to a blaze], that which doth mount [right] to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take!

And I am the daughter of a Warner [The Prophet (PBUH)] to you against a severe punishment. So, act and so will we, and wait and we shall wait.'

Abu Bakr said, 'O daughter of the Messenger of Allah! Undoubtedly, you father was always kind and generous, and merciful and affectionate to the faithful, and was a painful punishment and great chastisement for the unfaithful. Surely, The Prophet is your father, not anyone else's, the brother of your husband, not any other man's; he surely preferred him over all his friends and [Ali] supported him in every important matter, no one loves you save the lucky and no one hates you save tile wretched. You are the blessed progeny of Allah's Messenger, the chosen ones, our guides to goodness, our path to Paradise, and you, the best of women, and the daughter of the best of prophets, truthful is your sayings, excelling in reason. Your words shall not be rejected and you shall not be driven back from your right. By Allah! I do not violate The Prophet's opinion, nor do I run afoul of his orders. The guide of the nation does not tell lies to them. I ask Allah to witness that, and it is sufficient for me, I myself heard your father saying, 'We, prophets, do not inherit anything, nor do we leave anything. The legacy we leave is knowledge, wisdom, the Book and prophethood. The mundane assets we leave will be entrusted to he who is charged with authority, and he can expend them as he discerns.' As such, we will spend whatever we have expropriated on mounts and supplies of war so that Muslims gain in power and strength and win triumph over the unfaithful and dissidents at war; Muslims were unanimous in it. I have not done it by myself, nor did I act arbitrarily. Yet, this is my status and property, it is yours [if you wish]; it shall not be concealed

from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will, nor can your reputation in terms of your antecedents and descendants be defamed. Your judgment shall be executed in all that which I possess. As such, do you think that I run afoul of your father's orders?'

Then, Hazrat-e Fatimah stated, 'Glory be to Allah! Surely, Allah's Messenger (PBUH) did not abandon Allah's Book, nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. Have you colluded with each other, making up excuses for your fabrications? Indeed this one, after his demise, is similar to the calamities which were plotted against him during his lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying '*One that will (truly) inherit Me,*<sup>1</sup> *and inherit the posterity of Yaqub, and Sulaiman inherited Dawood.*'<sup>2</sup>

Thus, Allah, the Almighty and Glorious, has made clear that which He made shares of all heirs, decreed the amounts of inheritance and allowed for males and females such that He removed all doubts and ambiguities of the past.

Nay! But your minds have made up a tale with you, but [for me] patience is fittest against that which ye assert; it is Allah [alone] whose help can be sought.'

Abu Bakr said, 'Surely, Allah and His Apostle are truthful, and [The Prophet's] daughter told the truth, too. Surely, you are the source of wisdom, the abode of guidance and mercy, the pillar of faith, and the eye of authority. I do not refute your righteous argument, nor do I invalidate your decisive speech; however, these are the Muslims between us who have entrusted me with leadership and it was according to their satisfaction that I received what I have. I am not arrogant, autocratic, or selfish, and they are my witnesses.'

After that, she turned to them and stated, 'O people who rush to utter falsehood and are indifferent to disgraceful and hopeless actions! Do you not seek to reflect upon the Qur'an, or are your hearts isolated with locks? Nay, but on your hearts is the stain of the evil you committed; it has seized your hearing and your sight. Evil is that which you justified, cursed is that which you reckoned, and wicked is what you have taken for an exchange! You will, by Allah, find bearing it a burden and its consequence disastrous on the day when the Veils are removed, and appears to you what is behind it of wrath, when you will be

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<sup>1</sup> 19:5

<sup>2</sup> 27:16

confronted by Allah with that which you could never have expected, and those who stood on falsehoods will perish there. Then, she recited the following verses '*...but something will confront them from Allah, which they could never have counted upon!*'<sup>1</sup> '*...and there perished, there and then those who stood on Falsehoods*'<sup>2</sup>. After that, she turned to The Prophet's tomb and read the following elegy:

There have been after you news and incidents,  
Were you to witness, no mishaps would have happened

We lost you, as a parched land loses the rain,  
Your people are in total disarray, see how they have reneged

All his relatives are close to him and have prestige,  
To Allah he is dearer who is closer to Him

Some men showed us what was hidden in their hearts,  
When you left and the grave kept you away from us.

Some men frowned at us and we were disparaged,  
When you were lost, and the inheritance was plundered.

You were the moon, from whose light people benefited,  
And upon you was revealed the books, from the Almighty Lord

Gabriel used to endear us with the verses [of the Qur'an]  
But after you have hid from us, all good is also concealed

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<sup>1</sup> 40:78

<sup>2</sup> 39:47

I wish death had chanced upon us before you,  
When you departed this life, it separated us from you

We have come across things no one before us,  
Neither Arabs nor non-Arabs had suffered

Afterward, she was on her way back home while Ali was waiting for her return and luminosity of her holy visage. Having entered the house, she told Amir al-Mo'mineen, 'O son of Abi-Talib! Why are you holding your knees to your chest like a fetus in its mother's womb and sitting down at the corner of the house like a suspect? You were the one who smashed the plumes of the eagle, but what has happened that at the time being you are unable to smash those of feeble birds? The son of Abu Quhaafah, has cruelly taken possession of my father's gift and my descendents' livelihood. He strives to quarrel me and disputes my words with vehemence such that the Ansar have given up succoring me and the Muhajirin have ruptured the bonds of friendship. Everybody has left me alone; nobody supports me and nobody prevents them. I got out with anger and returned with humiliation. You were vanquished the day when you failed to use your strength. Once you preyed wolves, but now you are lying down on the ground. Neither do you answer any speaker, nor do you prohibit any idle words, and I have no other choice. I wish I had died before this humiliation. Allah will ask you to forgive me for what I told you and the lack of reverence I showed, and He will support me against you.

Woe betide me in the morning and in the evening! My support passed away. My arms have enervated. I will make a complaint to my father! O Allah! Your power and strength is more, and your chastisement and punishment is severer!'

Then, Imam Ali (PBUH) told her '[O daughter of the master of prophets!] Woe betide not you! Woe betide your malignant foe! O daughter of the selected one and the Remainder of the end of Time! I have not been neglectful of my religion and gone beyond what I can do. If you mean adequate livelihood, it is guaranteed by Allah; your guardian is trustworthy and what He has prepared for you is better than what they robbed you of. Thus, leave it to Allah!

Afterward, Hazrat-e Fatimah stated, 'Allah is sufficient for me. He is the best judge.' Then, she fell silent."

50. Suvayd-obno Ghaflatah says, 'When Hazrat-e Fatimah was bedridden for the injury which she died of, the women of the Ansar and Muhajirin came to visit her, saying "O daughter of The Prophet (PBUH)! How did you spend the night before till morning with such a problem?"'

Having praised Allah and asking Him to bless her father, she stated "By Allah! I spend the last night while I resented your world and detested your men. I cast them away after having put them to the test and I hated them after witnessing their evil intentions and unpleasant behaviors.

Shame on the scars of swords [left on their bodies after jihad in the path of Allah], trifling things after serious ones, and the stones the unfaithful threw at you, slackening the spears, and the flaw in your judgments and deviation of fancies! *'Certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.'*<sup>1</sup>

Certainly, I have girt them with its noose, burdened them with its load, and waged its raid on them. So, may the unjust people be killed, cursed, and damned!

Woe betide them! What led them astray from the unshakable mountains of the mission, the bases of the prophethood and guidance, the place of descent of Gabriel, who is aware of life and religion's affairs? Beware that was the great loss! What did they revenge on Abul Hassan (Ali) for?

By Allah! They revenged on him for their fear of the strikes of his sword, lack of attention to his death, his deadly assaults, his warning of battles, and his anger for the sake of Allah. By Allah! If they turned away from the rein, which The Prophet had handed over to him, he would catch it tenderly and he would move without harm or worry. He would lead them to a fresh flowing fount and would return them with satiety while he himself would not benefit from anything but a little just to slake his intense thirst and hunger. If they did so, they would be granted blessings from the Heaven and the earth and they would be rewarded by Allah according to their deeds.

Oh, come on, and listen! As long as you live, the world shall show wonders to you! If you were taken by surprise, it would be because of the weirdness of their words. I wish I knew on what proof they have relied, to what refuge they resorted and to what tie they clung, and on whose progeny have they encroached and spoke against! Evil indeed is this patron, and evil indeed is the associate, and evil indeed is this change for the unjust [, making Amir al-Mo'mineen housebound].

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<sup>1</sup> 5:80

By Allah! They assumed alimant as cure, furnace as garden, darkness as light and dungeon as mountain. Disgrace be on people who think they do well! Surely, they themselves are the mischief makers, but they do not know it. Woe betide them! *'Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?'*<sup>1</sup>

By Allah! Your deed is pregnant now, thus wait and see its yield and then milk pure blood and lethal venom to the full of the bucket!

Then, those who say false things will incur a loss and the successors will know what an evil the earlier ones have established. Then, soothe your hearts and souls, and be prepared for the sedition! Give tidings of a sharp sword, the invasion of a tyrant power and the despotism of the cruel!

Certainly, it will make your victuals so sparse and your fields will be reaped. Alas, what a pity! Where are you going while you have turned blind? Shall we then force you to accept the path of guidance while you are averse to it?"

Suvayd-obno Ghaflatah goes on to say, "The women went back home and made their husbands informed about what Fatima (PBUH) had stated. Then, the leaders of the Ansar and Muhajirincame to her to offer a pretext, saying 'O lady of the world women! Had Ali bin Abi-Talib stated these words before we swore allegiance to Aba Bakr and consolidated our pledge with him, we would never have abandoned him.'

Then, Hazrat Fatimah stated, 'Go away! There is no excuse after the ultimatum I gave you, and nothing makes up for your fault.'"

### **Salman al-Farsi's Argumentation After The Prophet's Demise Over His Reproach for People who Breached Their Pledge with Amir al-Mo'mineen**

51. Imam Sadiq (PBUH) quotes his ancestors as saying, "Three days after The Prophet's demise, Salman al-Farsi delivered the following speech:

'O people! Lend an ear to what I say and then dwell upon it! Be informed that I know so much about Ali's virtues that if I want to tell them all to you some of you will say that I am insane and some others will say that Allah forgives he who spills Salman's blood.

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<sup>1</sup> 10:35

Know that some things are preordained for you which will be followed by calamities, and know that Ali bin Abi-Talib has a knowledge of predestinations and calamities [entanglements that inflict upon people], an inheritance of the last will and testament [The Prophet's recommendations], a decisive speech and pedigrees of people, as he heard from The Prophet (PBUH), in the same way Aaron had heard from Moses, 'You are my successor in my household, and my successor and caliph among my people, and your status to me is the same as Aaron's to Moses.' Alas, you followed the manner of the people of Moses and went astray knowingly.

By Allah! You made the same mistakes as the people of Moses had made and followed their footsteps! By Allah Who can take my life, if you had appointed Ali as your leader and caliph, verily blessing and graces from heaven and earth would have surrounded you to the extent that the birds in the sky would have responded to your call and the fish in the sea would have approved of your appeal, no friend and servant of Allah would have become impoverished, religious duties would not have been ruined, and no two people disagreed over Allah's decree; however, alas, you made a protest and left the reign of caliphate to another one; thus, expect entanglements and calamities, and give up hope of being happy! I explained the truth to everyone of you equally; therefore, the bond of friendship between me and you has been severed since today on.

Never leave The Prophet's progeny, since they are the only guides to the Heaven and inviters to it on the Day of Judgment.

Incumbent upon you is obedience to Amir al-Mo'mineen, Ali bin Abi-Talib! By Allah, [on the day of Ghadir Khumm] we addressed Ali in the presence of the messenger of Allah as Amir al-Mo'mineen, and the Prophet (PBUH) emphatically had us do as such. Yet, what is the matter with people that they envy him in spite of their knowledge of his virtues? Cain's jealousy about Abel ended in his murder, and that of the people of Moses resulted in atheism; what is the matter with you?

O people! Woe betide you! What do we have to do with such and such people? Are you ignorant or do you feign ignorance? Do you feel jealous or feign jealousy? By Allah, you will lose your faith and strike each other with swords to the extent that you will sentence your saviors to death by perjuring yourselves and will acquit and release the unfaithful. Be informed that I said my words and submitted to The Prophet (PBUH), and obeyed my but all Muslims' commander, Ali bin Abi-Talib; he who is the master of Allah's friends and those whose foreheads are white [with wudu] and is the leader of the truthful, martyrs and the righteous."

## **The Argumentation by Obay-yebne Ka'b With People, Like the One by Salman al-Farsi**

52. Mohammad and Yahya quote their father, Abdillah bin Hassan, who quoted his ancestors, quoting Amir al-Mo'mineen as saying, "After Aba Bakr's sermon, on the first Friday of the holy month of Ramadan, Obay-yebne Ka'b got up and said:

'O Muhajirin who seek Allah's consent and have been admired in the Qur'an and o Ansar who reside in the city of faith and have been lauded in the Qur'an for the same reason! Have you become forgetful, or feigned forgetfulness, or changed your pledge, or changed your faith, or betrayed, or enervated?

Have you forgotten that The Prophet (PBUH) [on the day of Ghadir Khumm] got up and had Ali stand up before us, saying 'Ali is the master of the one whose master is me, and Ali is the emir of the one whose prophet is me'?

Have you forgotten that The Prophet (PBUH) told him 'O Ali! Your status to me is like Aaron's to Moses. It is incumbent upon ummah to obey you after me as they obeyed me during my lifetime, with the exception that there is no prophet after me'?

Have you forgotten that The Prophet (PBUH) stated 'My recommendations to you as to my Household are in good faith, thus give them priority and do not precede them, and appoint them as your caliphs and do not make yourselves their caliphs'?

Have you forgotten that The Prophet (PBUH) stated 'My household is the landmark of guidance and indication of Allah'?

Have you forgotten that The Prophet (PBUH) told Ali 'You guide those who go astray'?

Have you forgotten that The Prophet (PBUH) stated 'Ali is the reviver of my sunnah [after me] and teacher of my people, establishes my argument, and is my best successor, the master of my Household, and the best of people to me. Obedience to him is obligatory the same as obedience to me'?

Have you forgotten that The Prophet (PBUH) did not appoint anyone as emir over Ali and when he was not present he would appoint Ali as emir over you?

Have you forgotten that Ali accompanied the messenger of Allah (PBUH) whenever he traveled and stopped over, as well at other times?

Have you forgotten that The Prophet (PBUH) stated 'Whenever I was not



among you and appointed Ali as caliph, I appointed someone like myself as your caliph’?

Have you forgotten that The Prophet (PBUH) had us gather together at Fatimah’s before his demise and stated ‘Allah, the Almighty and Glorious, inspired to Moses to choose a brother from among his household, appoint him as prophet and his descendents as his own ones so that He kept them safe from any harm and cleansed any doubts off them; thus, Moses selected Aaron as his brother and appointed his descendents as the leader of his people, and the same law relating to the place of worshipping that were applicable to Moses were also applicable to them. Verily, Allah has sent a revelation to me that ‘As Moses selected Aaron, select Ali as your brother and consider his descendents as yours [and appoint them as Imams of Ummah] since I have cleansed them as I cleansed descendents of Aaron and know that I gave an end to prophethood with you and after you there will be no prophet and they are the guided Imams’?

Why do you not see? Why do you not understand? Why do you not listen? Do you harbor doubts? You are like the man who felt so thirsty on a trip that feared he might die. Then, he met a guiding man on the way and asked him for water. The man told him ‘In front of you lie two springs of water; one of them is briny and the other one is fresh. If you reach at the briny one, you go astray, and in case you reach at the fresh one, you are guided and your thirst is quenched.’ This is like your case; you assume you are useless; however, by Allah, you have not been left useless, yet the sign of guidance has been appointed for you, lawful things have been allowed for you and unlawful things have been forbidden for you. By Allah, if you had acted in obedience to him, you would never have disagreement, bear any animosity, severe ties, wage wars, and despise each other. By Allah, after The Prophet’s demise you breached your pledge with him, disagreed over his progeny, and others resorted to their own opinions in that case. Know that it is an illusion and great mistake. Do you assume that disagreement is the wellspring of divine blessing? No, it is not. The Qur’an is strongly opposes this belief where it says, ‘*Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty.*’<sup>1</sup>

Allah has informed us about your disagreement and states, ‘If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute; Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: ‘I will fill Hell

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<sup>1</sup> 3:105

with jinns and men all together'<sup>1</sup>; that is, they are created out of mercy and they are The Prophet's progeny. I heard The Prophet stating 'O Ali! You and your Shiites are based on pure temperament and the rest of people are devoid of it.' Then, why did you have to take it from The Prophet (PBUH)? How come while he had informed you about the breach of your pledge with his successor, trustee, minister, brethren and caliph, Ali bin Abi-Talib? Ali was the one whose heart is the purest and who is the most knowledgeable, the earliest one in submission, and the most attentive to The Prophet (PBUH). He is the one whom The Prophet (PBUH) bequeathed his inheritance to and recommended to fulfill his words; therefore, The Prophet (PBUH) appointed him as his successor for his people and left his secrets with him. As a consequence, only he is The Prophet's successor and more appropriate than all of you for that position, since he is the master of Allah's friends, the successor of the seal of the prophets, the best of the pious and the most obedient to the Lord of worlds.

In The Prophet's lifetime [on the day of Ghadir Khumm] you greeted him with the title 'emir'. Therefore, excuse he who just gave you a word of warning, since it was aimed at giving an ultimatum to you and he who advised you wished good on you and made the blind able to see; thus you heard, observed and testified all that as we did.'

Hereupon, Abd-ur Rahman bin 'Owf, Abu 'Obaydat-obnol Jarrah and Ma'az-obno Jabal said, 'O Obay! Have you become insane or frantic?' He replied, 'You are insane. By Allah, one day I was with the messenger of Allah (PBUH) and saw him speaking with someone whom I could just hear not see. Addressing his words to The Prophet (PBUH), he said, 'What a well-wishing man he is to you and Ummah! And he is the most knowledgeable about your Sunnah.'

The Prophet (PBUH) stated 'Do you think people obey him after me?' He said, 'O Mohammad! The good ones of your people will follow him and the evil-doers will disobey him. It has also been the case with the prophets prior to you and their friends. O Mohammad! Moses appointed Joshua as guardian since he was the most knowledgeable, god-fearing and obedient to Allah; Allah had ordered Moses to appoint him as guardian, as you are ordered by Allah to appoint Ali as guardian. After Moses had been ordered as such, descendents of Israel, in particular Moses' son, felt envious, and then cursed, swore at, and treated him harshly and left him alone. If they follow the footsteps of descendents of Israel, they will reject your guardian and deny him, and divest

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<sup>1</sup> 11:118-9

him of caliphate and find fault with his knowledge.'

Then, I asked The Prophet (PBUH) who he was. The Prophet (PBUH) stated 'He was one of the angles of my Lord, the Almighty and Glorious, who informed me that people would oppose Ali bin Abi-Talib. I recommend you, Obay, that if you protect him you will be blessed. Incumbent upon you is obedience to Ali, since he is both guiding and guided. He wishes the best on my people and will revive my Sunnah. He is your leader after me; thus, he who agrees with it will meet me in the Heaven as he departs me. O Obay! He who brings about a change in it will meet me as someone who has broken his pledge, rebelled against me and denied my prophethood; neither will I intercede with Allah on his behalf, nor will I give him water from the Pond.'

Then, a group of Ansar stood up and said, 'O Obay! Sit down! May Allah bless you! You enunciate what you had heard and fulfilled your pledge.'"

### **Amir al-Mo'mineen's Argumentation Over Aba Bakr's Gaiety about People's Oath of Allegiance to Him**

53. Imam Sadiq quotes his ancestors as saying "After people had sworn allegiance to Aba Bakr and treated Imam Ali that way, Aba Bakr was invariably amiable to Imam Ali but felt perplexed and worried by his dejection. For that reason, he was willing to meet him in private to relieve him and secure his consent, offering excuses for his approval of their oath of allegiance in spite of his reluctance. Thus, he asked Imam Ali (PBUH) to arrange a time for a private meeting. When the meeting was held, Aba Bakr started his words as follows: 'O Abal Hassan! By Allah, I had not colluded with anyone in this affair, nor was I willing and voracious. I did not trust myself to handle this matter and exercise authority over Ummah; I am not gifted with wealth in abundance and my tribe is not populous so that I can consolidate the foundations of my plan. Then, why do you feel fed up with me, think that about me which does not deserve me and look at me with animosity and spite?'

Amir al-Mo'mineen (PBUH) stated 'If you did not have any willingness to do that, why were you attached to it and did you trust yourself to accomplish it?'

Aba Bakr said, 'It was because I had heard from The Prophet (PBUH) stating 'Verily, Allah does not let my people reach an agreement over deviation from the right path.' Therefore, when I saw their gathering, I followed the same words and never thought that the gathering of Ummah might arise from misguidance and deviation from the right path. As a consequence, I undertook this task, and if I had known that even one person would oppose it, I would have

refused to accept it.'

Imam Ali (PBUH) observed 'You quoted The Prophet (PBUH) as stating 'Verily, Allah does not gather together my people over a deviation from the right path.' Am I a member of Ummah or not?' He said, 'Yes.' Imam Ali (PBUH) went on to say, 'Are that group, including Salman, Aba Zarr, 'Ammar, Miqdad, Sa'd bin 'Obaadah and the rest, of Ummah or not? He said, 'Yes, they were.'

Amir al-Mo'mineen (PBUH) stated 'Then, how do you argue the case on the basis of that tradition by The Prophet (PBUH) in spite of opposition on the part of those people, who are all righteous and pious and of The Prophet's companions?'

Aba Bakr said, 'Their opposition became apparent to me just after I had approved of that affair, thus I was afraid to refrain from doing that lest the majority of people might become apostates and leave their religion. My approval of it was better than the Islamic community sank into a state of disarray and reverted to atheism, and I also assumed you agreed with it.'

Imam Ali (PBUH) maintained 'All right, but tell me on what reasons someone qualifies for caliphate.'

Aba Bakr said, 'Benevolence, fulfilling one's pledge, repulsing flattery and favoritism, impartiality, having knowledge of the Book, Sunnah, wisdom, insight and piety, being of good morals, helping and supporting the innocent and oppressed from far and wide.' Hereupon, he fell silent.

Amir al-Mo'mineen (PBUH) stated 'What about precedence in submission and closeness to The Prophet (PBUH)?'

He said, 'Yes, as well as precedence in submission and closeness to The Prophet (PBUH).'

Amir al-Mo'mineen (PBUH) stated 'By Allah, do you see these characteristics in yourself or in me, Aba Bakr? Aba Bakr Aba Bakr replied 'Of course, I see them in you.'

Amir al-Mo'mineen (PBUH) observed 'Was it I who gave a positive response to The Prophet (PBUH) before all of the ummah or you, Aba Bakr?' Aba Bakr said, 'It was you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, was it I who was commissioned by The Prophet (PBUH) to recite the chapter *Bira'at* for the unfaithful or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) asked 'By Allah, was it I who was to sacrifice my life when The Prophet (PBUH) left Mecca for Madina (on the day of Cave), or you?' Aba Bakr replied 'Of course, you.'

Imam Ali (PBUH) stated 'By Allah, according to the words by The Prophet (PBUH) on the day of Ghadir Khumm, am I your and all Muslims' master, or are you [my and all Muslims' master]?' In reply, Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, is my guardianship placed nigh to the guardianship of Allah and His messenger in the verse '*Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)*'<sup>1</sup> or yours? He said, 'Of course, yours.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, was I the minister of The Prophet (PBUH), as Aaron for Moses, or you? In reply, Aba Bakr said, 'Of course, you were.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet along with you and your household and descendents (PBUH) performed the mutual invocation of a curse (*mobahilah*) with the unfaithful, or along with me and my household and descendents? Aba Bakr said, 'Of course, along with you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, was the verse of purification from ignominy (*rijs*) revealed for me and my household or you and your household? Aba Bakr said, 'For you and your household.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet (PBUH) pray to Allah for me and my household under the mantle (*kissa*) that 'O Allah! They are my household. Take them into the Heaven not the Hell', or for you and your household? He said, 'For you and your household.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, am I meant by the verse '*They perform (their) vows, and they fear a Day whose evil flies far and wide*'<sup>2</sup>, or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did the sun go back up in the sky for the sake of The Prophet's supplication for your prayer or mine? He said, 'For yours.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, are you that adolescent for

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<sup>1</sup> 5:55

<sup>2</sup> 76:7

whom a voice from the sky said 'No sword but Zul-Faqar, and no adolescent but Ali', or am I that one? Aba Bakr said, 'You are that one.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet (PBUH) give the banner to you in the battle of Khaybar, so that Muslims could make a conquest, or to you? Aba Bakr said, 'To you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did you comfort The Prophet (PBUH) and Muslims by killing 'Amr-obne 'Abdavad, or I? Aba Bakr said, "Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet (PBUH) put trust in you and assign you to communicate his message to jinns or me? Aba Bakr said, "Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, as The Prophet (PBUH) stated 'You and I were born of marriage not of adultery from Adam to, our grandfather, Abdul Mottalib', am I the one whom Allah cleared of any adulterous origin from Adam to my grandfather, or you? Aba Bakr said, "Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet (PBUH) choose me and marry me to his daughter, saying 'You and she are married by Allah in the Heaven', or you? Aba Bakr said, "Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, as The Prophet (PBUH) stated 'Hassan and Hussein are the masters of the youth of the Heaven, and their father is better than both of them', am I the father of Hassan and Hussein, The Prophet's sons and fragrant flowers, or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, is your brother adorned with two wings who flies with the angels in the Heaven, or mine? Aba Bakr said, 'Your brother, Ja'far Tayyar.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, do I guarantee what The Prophet owes and fulfill his pledges, recommendations and promises, or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, am I the one who attended after The Prophet (PBUH) had asked for a company to have the roasted bird with, praying 'O Allah! Make that servant of Yours whom You love most present here', or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, am I the one to whom The Prophet (PBUH) gave tidings of killing the faithless, deviators and apostates according to the commentary of the Qur'an, or you? Aba Bakr said, 'Of course,

to you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet (PBUH) attest to my judicial knowledge and decisive speech, saying 'Ali is better than you all at judicial knowledge, or to yours? Aba Bakr said, 'Of course, to yours.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet tell his companions during his lifetime to address me as Amir al-Mo'mineen or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, was I present when The Prophet (PBUH) uttered his last words and responsible for washing and entering his corpse, or you? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, are you the one who goes before everybody in closeness to The Prophet (PBUH) [and is the realization of *ulul qurba*], or I? Aba Bakr said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, are you the one to whom Allah granted a Dinar when you needed it, with whom Gabriel transacted and who invited over The Prophet (PBUH) and fed his descendents, or I? Aba Bakr cried and said, 'Of course, you are.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, did The Prophet (PBUH) shoulder you or me while breaking the idols of Ka'ba,? He said, 'Of course, you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, are you the one about whom The Prophet (PBUH) stated 'You own my banner in this world and the world after', or am I? Aba Bakr said, 'Of course, you are.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, when The Prophet (PBUH) ordered all house doors to the mosque be locked except one, was that one yours or mine, and did Allah make everything He had made lawful for him lawful for you, or for me? Aba Bakr said, 'Of course, for you.'

Amir al-Mo'mineen (PBUH) stated 'By Allah, according to the holy verse *'Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do'*<sup>1</sup>, was it you who paid alms before speaking to The Prophet (PBUH) or I? Aba Bakr said, 'You.'

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<sup>1</sup> 58:13

Amir al-Mo'mineen (PBUH) stated 'By Allah, are you the one about whom The Prophet (PBUH) told his daughter 'I marry you to he who found faith in Islam first and his submission (Islam) is superior to that of others', or am I? Aba Bakr said, 'Of course, you are.'

Amir al-Mo'mineen (PBUH) (PBUH) stated 'By Allah, are you the one to whom the angels of the seven skies sent their blessings while standing over the well in which the unfaithful, killed at the battle of Badr, were thrown, or am I? Aba Bakr said, 'Of course, you are.'"

Imam Sadiq (PBUH) goes on to say "Amir al-Mo'mineen (PBUH) keeps mentioning virtues granted to him by Allah and The Prophet (PBUH), and Aba Bakr confirms them one by one [until he bursts into tears and became agitated].

Amir al-Mo'mineen (PBUH) stated 'These and the like of them are of signs and reasons that qualify someone to be the guardian of The Prophet (PBUH). Then, what misled you from Allah, His messenger and His faith while you lack these signs and reasons, Aba Bakr?

Crying, Aba Bakr said, 'You are right, Abal Hassan. Give me respite so that tonight I consider what I am [involved] in and what I heard from you.'

Amir al-Mo'mineen (PBUH) stated 'Consider it however you wish, Aba Bakr!'

To his chagrin, he left and got home, and did not allow anyone to meet him until dark. Having realized Aba Bakr had met Ali (PBUH) in private, 'Omar bin Khattab, anxious and worried, went among people. Aba Bakr got sleep that night and had a dream that he met The Prophet (PBUH) and said hello to him, but he turned away, and then he stood up and sat down in front him and said hello to him, but The Prophet (PBUH) turned away again. Then, Aba Bakr asked 'O messenger of Allah! Have I committed any wrong? He stated 'How should I answer your hello while you bear animosity towards he whom Allah and The Prophet (PBUH) loves? Restore the right to the rightful!' He said, 'Who is rightful?' The Prophet (PBUH) replied 'It is he who blamed you in his debate; that is, Ali.' He said, 'I restored it to him.' After that, he did not see him.'

When the morning dawned, he went to Imam Ali (PBUH) and related his dream for him, saying 'Give me your hand, Abal Hassan, so that I swear allegiance to you.' Having sworn allegiance to Imam Ali (PBUH), he asked him to attend the mosque at a certain time so that he narrated his debate and dream for people and restore caliphate to Amir al-Mo'mineen in public.

With a pale face and blaming himself, Aba Bakr left him and ran into 'Omar bin al-Khattab in the middle of his way. He said, 'What is the matter with you, caliph of The



Prophet?’ Aba Bakr told him everything. ‘Omar said, ‘O caliph of the messenger of Allah! By Allah, keep away from the spell of Bani Hashim, and never put trust in them for this is not their first magic. He kept saying such words until he made Aba Bakr change his mind and motivated him to continue to occupy the position of caliphate.”

Imam Sadiq (PBUH) states ‘Amir al-Mo’mineen went to mosque as they had made an agreement; however, he saw none of them there and found out what had happened. Thus, he sat over The Prophet’s tomb.

In the meantime, ‘Omar walked past him and said, ‘O Ali! What you wished did not come true.’ He, therefore, became aware of what the matter was and returned to his home.”

### **Salman’s Argumentation with ‘Omar (in reply to his letter when Salman was his governor in Ctesiphon after Hozayfah bin al-Yamaan)**

54. In the name of Allah, the Compassionate, the Merciful. From Salman, The Prophet’s slave, to ‘Omar bin Khattab: I received your letter wherein you blamed and reproached me, noted that you had appointed me as the governor of Ctesiphon and ordered me to be on the track of Hozayfah and inquire about the days of his governorship and way of life and keep you posted about all his actions, whether evil or good. Allah, the Almighty and Glorious, has forbidden me from doing that where in the Qur’an He states *‘O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful.’*<sup>1</sup> Never do I revolt against Allah by being on the track of him and obeying you.

Moreover, you mentioned that I had taken up making baskets of fronds and eating barley bread. These are not things for which one blames and reprimands a believer. O ‘Omar! By Allah, making baskets of fronds and eating barley bread as well as doing without the best victuals are all considered better and liked more by Allah, and are closer to piety than the occupation of a believer’s right and a false claim to it, and I myself saw that whenever The Prophet (PBUH) got barley bread, he would partook of it and feel joyous about it and did not become annoyed.

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<sup>1</sup> 49:12

Also, you made a mention of my munificence. Know that I do it in advance of the time of my penury, destitution and need [on the day of Resurrection]. O 'Omar! By Allah, never do I take into account the goodness of victuals, nor am I worried about their goodness or badness, since the food that goes down the throat, holds back starvation and gives strength to serve Allah is sufficient, be it wheat flour and sheep brain or barley leftovers.

In addition, you said I had weakened Allah's authority and enfeebled it. Yet, I made myself humble so that the people of Ctesiphon would not consider me as emir, but as a bridge and would walk over me and carry however weight they have on me. However, in your opinion these acts are insults to the authority of Allah and humiliate it.

Thus, know that I love humiliation in obedience to Allah more than furtherance in rebellion against Him, and you know that The Prophet (PBUH) invariably treated people kindly and drew nigh to them, and people also approached him and his authority so much as if he had been one them; he would eat ordinary food and wear coarse clothes. He considered all people, including the people of Quraysh and Bani Hashim, Arabs, whites and blacks, equal in terms of religion. I testify that I heard The Prophet (PBUH) stating 'He who governs seven Muslims after me and does not do justice to them will face the wrath of Allah.' I wish I would resign myself to the will of Allah in my governorship in Ctesiphon, whereas you mentioned I had made myself humble and humiliated my status. O 'Omar! How is the one who governs people after The Prophet (PBUH) while I heard him reciting the verse *'That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous'*<sup>1</sup>?

O 'Omar! Know that I assumed control of Ctesiphon but to establish divine bounds on the basis of guidance and argument as The Prophet did, and I will behave among them as he did.

Know that if Allah, the Almighty and Glorious, wishes good on this people, or wishes to guide them, he will make the best and most knowledgeable one their governor, and if this people had feared Allah, followed The Prophet (PBUH) and had been aware of the truth, they would never have addressed you as Amir al-Mo'mineen; *'They said: "Never shall we regard thee as more than the Clear Sings that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this*

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<sup>1</sup> 28:83

*world.*<sup>1</sup> Never be proud of the prolongation of Allah's forgiveness since the time of His chastisement will come!

And know that the outcomes of your cruel act will befall you in this world and the world after, and you will be questioned for the deed you have already done and consequences which follow from it. Praise be to Allah, who is One."

### **Amir al-Mo'mineen's Argumentation with People in the Consultative Committee on Caliphate After Omar's Death**

55. Amr-obno Shemr quotes Jabir al-Jo'fi, quoting Imam Baqir (PBUH), who had quoted his ancestors, as saying "When Omar was near death, he appointed six of the Quraysh men to the consultative committee on caliphate, namely Ali bin Abi Talib, Othman bin 'Affan, Zobayr bin al-Avvam, Talha bin Obaydollah, Abd-or Rahman bin Owf and Sa'd bin Abi Waqqas, and ordered them to go into a room and not to exit until they swore allegiance to the one who was the most qualified of them, and kill one or two people in the minority if they did not agree with the majority and refused to swear allegiance to the one chosen by the majority. Eventually, Othman was chosen.

Having seen the efforts by the majority in the meeting to swear allegiance to Othman, Imam Ali stood up to present arguments and stated 'Listen to my words and accept them if they are right and reject them if they are wrong!'

Then, he went on to say 'By Allah, Who is aware of the truth and lies that you tell, is there anyone among you who has said prayers toward two qiblas with the exception of me?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who has made two pledges, namely the Agreement of Fath<sup>2</sup> and the Agreement of Ridhwaan?' They said, 'No.'

He asked 'By Allah, is there anyone among you whose brother is adorned with two wings in the Heaven except me?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whose uncle is the master of martyrs?' They said, 'No.'

He asked 'By Allah, is there anyone among you whose wife is the Lady of all women of the two worlds except me?' They said, 'No.'

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<sup>1</sup> 20:72

<sup>2</sup> It is pronounced as /fath/.

He asked 'By Allah, with the exception of me is there anyone among you whose two sons are The Prophet's descendents and masters of the youth of the Heaven?' They said, 'No.'

He asked 'By Allah, is there anyone among you who knows the abrogating verses of the Qur'an from the abrogated except me?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom Allah has removed impurity of and made pure?' They said, 'No.'

He asked 'By Allah, is there anyone among you who has seen Gabriel in the form of Dohyatal Kalbiye except me?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who has paid charity while saying prayers? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whose eyes were anointed by The Prophet (PBUH) and whom was granted the standard of Muslims by him on the day of the Battle of Khaybar, feeling no warmth and cold since then? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whose hand The Prophet (PBUH) raised on the day of Ghadir Khumm as ordered by Allah, saying 'Ali is the master of anyone whose master is me. O Allah! Befriend his friends and bear animosity towards his foes?'' They said, 'No.'

He asked 'By Allah, is there anyone among you who was The Prophet's brother at home and his friend on journeys except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who fought Amr-obno Abdovad in the battle of Khandaq and slew him? They said, 'No.'

He asked 'By Allah, is there anyone among you about whom The Prophet (PBUH) stated 'To me, you are the same as Aaron to Moses with the exception that there is no prophet after me', except me? They said, 'No.'

He asked 'By Allah, is there anyone among you whom is addressed by Allah as believer ten times in the Qur'an except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who took a handful of earth from The Prophet (PBUH) and hurled it at the unfaithful so that they were vanquished? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you with whom angels stayed on the day of the Battle of Ohod until all unbelievers fled?

They said, 'No.'

He asked 'By Allah, is there anyone among you who fulfilled The Prophet's debts except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the Heaven is eager to meet? They said, 'No.'

He asked 'By Allah, is there anyone among you who was present at the time of The Prophet's demise except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who washed The Prophet's body, enshrouded him and buried him? They said, 'No.'

He asked 'By Allah, is there anyone among you whom The Prophet made responsible for divorcing his wives after his demise except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) carried on his back so that he went up on roof of the Ka'ba to break the idols? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you about whom a voice from on High said in the battle of Badr, 'There is no sword but Zul Faqaar and no youth but Ali'?' They said, 'No.'

He asked 'By Allah, is there anyone among you who partook of the roasted bird with the Prophet (PBUH) which was given to him as a gift, except me?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You own my standard in the world and my banner in the world after'?' They said, 'No.'

He asked 'By Allah, is there anyone among you who paid alms to converse with The Prophet (PBUH) except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who mended The Prophet's footwear?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'I am your brother and you are mine'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'To me, you are the most liked and the most truthful of all'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who took one hundred pails of water for one hundred dates while hungry and fed them to The Prophet (PBUH)?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you to whom Gabriel, Michael and Seraphiel along with three thousand other angels sent their blessings in the battlefield of Badr except me? They said, 'No.'

He asked 'By Allah, is there anyone among you who closed The Prophet's eyes after his demise except me?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who had asserted belief in the oneness of Allah before I did?' They said, 'No.'

He asked 'By Allah, is there anyone among you who would go to The Prophet (PBUH) first and would leave him last except me? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who said 'what a beautiful garden', after having walking past a garden with The Prophet (PBUH) and whom The Prophet told 'Yours in the Heaven is better than this one' and repeated the same sentence to three times after walking past three other gardens? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You are the first who found faith in me and approved of me, and you will be the first who will meet me over the Pond on the day of Resurrection'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whose hand and whose wife and two sons' hands The Prophet (PBUH) took to go to practice mutual invocation of a curse (*mobahilah*) with the Christians from Najran? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who entered after The Prophet (PBUH) had told 'Anss 'Anyone who comes upon you from through this door is the commander of the faithful, the master of Muslims, the best friend of Allah and the best of people' and then 'Anss had said 'O Allah! Appoint one of the Ansar!', and The Prophet (PBUH) had stated 'Anss you are not the first who loves his own folk'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you for whom the verse '*Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and*

*regular charity, and they bow down humbly (in worship)*<sup>1</sup> was revealed? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you for whom and whose children Allah revealed the verse *'As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur*'<sup>2</sup>? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you for whom Allah revealed the verse *'Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah. They are not comparable in the sight of Allah. and Allah guides not those who do wrong*'<sup>3</sup>? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) taught one thousand words each of which are the key to another one thousand ones? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you with whom The Prophet (PBUH) had conversed on the day of Ta'if when Abu Bakr and Omar told him 'O messenger of Allah! You conversed just with Ali not with us' and he stated 'I did not do that of my own accord, yet Allah bade me to do that'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who quenched The Prophet's thirst with water from Mihras<sup>4</sup>? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You are the closest to me on the Day of Judgment, and thanks to your intercession as many as the number of the people of Rabi'ah and Mozar<sup>5</sup> will enter the Heaven'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'O Ali! Whenever I don a new piece of clothing, you will be dressed new clothes, too'? They said, 'No.'

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<sup>1</sup> 5:55

<sup>2</sup> 76:5

<sup>3</sup> 9:19

<sup>4</sup> In *Nahaaya*, Ibn Athir says, 'On the day of the battle of Ohod The Prophet (p.b.u.h.) was thirsty, thus Ali brought him water from mihrass and he drank some and then washed his face, covered in blood, with the remainder of it. Mihrass means a shallow rock filled with water. It is also the name of a body of water in the region of Ohod.

<sup>5</sup> Arabs used to refer to the plethora of something by likening it to the number of the people of the tribes of Rabi'ah and Mozar, which were highly populated.

He asked 'By Allah, with the exception of me is there anyone among you about whom The Prophet (PBUH) stated 'You and your followers will be triumphant on the day of Resurrection'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you about whom The Prophet (PBUH) stated 'A liar is he who says he loves me while he does not love Ali'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'He who loves these strands of my hair loves me, and he who loves me loves Allah' and who asked the Prophet (PBUH) whom he had meant by the strands of hair before The Messenger of Allah (PBUH) replied 'Ali, Hassan, Hussein and Fatimah'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'After prophets you are the best human being'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You differentiate between the truth and falsehood'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'On the Day of Judgment, you will be superior to all human beings in terms of behavior after prophets'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you over whom and whose wife and two sons The Prophet (PBUH) spread his mantle (kissa), saying 'O Allah! Admit me and my household into the Heaven not the Hell'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who sent victuals for The Prophet (PBUH) in the cave and informed him of the news'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'No secrets are unknown to you'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You are my brother, assistant and associate from my people'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You were the bravest to embrace Islam, the most knowledgeable and the most patient'? They said, 'No.'



He asked 'By Allah, with the exception of me is there anyone among you who slew Marhab, the Jewish warrior, hand-to-hand in the battle of Khaybar?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who asked for respite to inquire his parent about it after The Prophet (PBUH) had presented Islam to him, and who said 'Since it is in trust with you, I embrace Islam, after The Prophet (PBUH) had told him to hold it in trust'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who carried the gate of Khaybar for one hundred meters which forty men could not carry on their shoulders after the conquest of the castles of Khaybar?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you for whom the verse *'O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful'*<sup>1</sup> was revealed and was it not I who paid the alms?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you about whom The Prophet (PBUH) stated 'Anyone who swears at Ali swears at me and he who swears me swears at Allah'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'Your place in the Heaven is across from mine'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'He who fights you fights Allah, and he who bears animosity toward you bears animosity towards Allah'? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who slept on The Prophet's bed in his stead after he had migrated to Madina and who tended to sacrifice his life after the unfaithful had tended to murder the Prophet (PBUH)?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You are the best person for ummah after me'? They said, 'No.'

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<sup>1</sup> 58:12

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet told 'On the Day of Resurrection, you will stand on the right side of the Throne and Allah will dress you with two pieced of clothing; one is green and the other red'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you who had started saying prayers seven years and some months before others did?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'On the Day of Resurrection, I will invoke Allah and He is Light, you will invoke me and my household will invoke you'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet told 'You are like me; love for you is love for me and animosity toward you is animosity toward me'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet told 'Your guardianship (*wilayah*) is the same as mine; it is an agreement Allah has made with me and assigned me to announce it'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you about whom The Prophet stated 'O Allah! Appoint him my assistant, helper and supporter'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet told 'Wealth leads the cruel and you are the leader of the faithful'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you about whom The Prophet stated 'Definitely, I will send someone to you whose heart has been put to the test for faith'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet fed a pomegranate and told 'It is of the pomegranates of the Heaven which no one but a prophet or his successor is allowed to partake of'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'Allah granted me whatever I had requested him, and I appealed to Allah for the same that I appealed to Him for myself for you, too'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'You are the most obedient to Allah's orders, the most loyal to His pledges, the most knowledgeable about the judicial laws, the best at apportioning in an equal way and the most virtuous of all in the sight of Allah'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'Your superiority to this people is like that of the son to the moon and that of the moon to the stars'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'O Ali! Allah will admit your friend into the Heaven and send your foe to the Hell'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'People are of different family trees; however, you and I are of the same one'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'I am the master of the descendents of Adam and you are the master of Arabs and there is no pride'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you with whom Allah expressed His satisfaction in two verses of the Qur'an?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the messenger of Allah (PBUH) told 'Your promised meeting-place is the same as mine, and the meeting-place of all your Shiites is the Pond, where all nations scare and the Balance is established'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you about whom The Prophet (PBUH) stated 'O Allah! I love him, thus You love him, too. O Allah! I leave him in Your charge'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the messenger of Allah (PBUH) told 'While debating with people, provide them with proof of establishing prayers, paying charity, enjoining to goodness and prohibiting from evil, establishing the divine bounds and apportioning in an equal way'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whose hand The Prophet (PBUH) took up so high that people could see under his arm and about whom he stated 'Know that he is my cousin and assistant, thus give

succor to him and give advice to him and affirm him since he is the one who is your guardian after me'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you for whom the verse *'But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity'*<sup>1</sup>?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you one of whose guests was Gabriel, the Trusted Soul?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet granted some mummy of the Heaven to and told 'Divide it in three parts; one part for my embalmment, another for Fatimah's and the rest for your own embalmment'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) greeted, sat beside himself and received and acclaimed whenever he had an audience with him? They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'I pride myself on you on the day of Resurrection when the other prophets pride on their guardians'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the messenger of Allah (PBUH) sent to the polytheists of Mecca with the Qur'anic chapter Dissociation (*Bira'at*) as ordered by Allah'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom The Prophet (PBUH) told 'Truly, I take pity on you for the rancor these people feel against you which they do not show before my demise, and after me they will express their disagreement with you'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the messenger of Allah (PBUH) told 'I hope Allah will settle what you have kept in trust and discharge your debts'?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the Prophet (PBUH) 'You divide the Fire; you take the pious out of it and leave all of the unfaithful in it'?' They said, 'No.'

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<sup>1</sup> (59: 9)

He asked 'By Allah, with the exception of me is there anyone among you who conquered the castle of Khaybar and captured the daughter of Marhab and handed her over to The Prophet (PBUH)?' They said, 'No.'

He asked 'By Allah, with the exception of me is there anyone among you whom the messenger of Allah (PBUH) told 'You and your Shiites will meet me over the Pond while you are quenched, joyous and white-faced and your foes will come to me while they are thirsty, burnt and black-faced?'' They said, 'No.'

Afterward, Amir al-Mo'mineen turned to the people on the committee and stated 'If you affirm all that I said and acknowledge them and The Prophet's words are evident to you, fear Allah, Who is one and only, escape His wrath, do not disobey His orders, nor violate The Prophet's will and covenants, observe the divine rights, relinquish the right to the rightful and follow The Prophet's sunnah. If you disobey his sunnah, it is as if you rebel against Allah; therefore, relinquish caliphate to the one who is more appropriate for it!'

Imam Sadiq states 'After having thought and consulted each other, people on the committee said with one accord, 'We learnt about his superiority and realized that he is the appropriate one for the position of caliphate; however, he is the one who gives no priority to anybody and if we appoint him caliph, he will look at us and others indiscriminately. Thus, it is better to appoint Othman as caliph since he is the one whom you are inclined to.' As such, they appointed him caliph.'

### **Imam Ali's Articulate Argumentation with a Large Group of Muhajirin and Ansar over His Own Virtues on the Basis of the Prophet's Words**

56. Solaym bin Qays is quoted as saying, "Once under Othaman's caliphate, I saw Ali (PBUH) in the Mosque of The Prophet (PBUH) (*Masjidon Nabi*) and a group of the Muhajirin and Ansar sitting in a corner and speaking about and mentioning their virtues and privileges. Then, they made a mention of the Quraysh people and their virtues, records and immigration as well as such words by The Prophet (PBUH) regarding their superiority as '*Leaders are of the Quraysh people*', '*People are all followers of the Quraysh people and the Quraysh people are the leaders of Arabs*', '*The strength of an individual from the Quraysh tribe is as much as that of two non-Quraysh individuals*' and '*May Allah humiliate anyone who intends to humiliate the Quraysh people!*'

[A reference was made to the Muhajirin and what Allah had mentioned in the Qur'an as to their dignity and the priority given to them over the Ansar. To put

it briefly, they mentioned any words in the Qur'an by Allah, the Almighty and Glorious, in praise of them and by The Prophet (PBUH) as to their superiority.]

They made a mention of the Ansar and their superiority, records and triumphs and cited whatever stated in the Qur'an in praise of them and words by The Prophet (PBUH) about their superiority [for instance, *'The Ansar are havens for my secrets and trusts'*, *'Anyone who loves the Ansar will be loved by Allah and anyone who feels hatred toward them will be hated by Allah'*, *'Anyone who has faith in Allah and His messenger never despises the Ansar'* and *'If all people move in different circles, I join the Ansar.'*]

Then, they quoted The Prophet (PBUH) as saying in the funeral of Sa'd bin Ma'aaz, *'The Throne trembled with the departure of Sa'd bin Ma'aaz'* and as saying after some beautiful cloth was taken to him from Yemen, which took everybody by surprise, *'The cloth of Sa'd bin Ma'aaz in the Heaven is more beautiful than all these pieces of cloth'*, and made a reference to Hanzalah bin Abi 'Aamir, whose corpse was washed by the angels, and 'Aassim bin Thabit, whose corpse was protected by the bee against the harm from the foes.

Afterward, the Muhajirin and Ansar mentioned the names of their leading men, saying, 'Such and such a person is of us.' And the Quraysh people said, 'The messenger of Allah is of us, Hamzah is of us, Ja'far if of us, and Obaydah bin al-Harith, Aba Bakr, Omar, Sa'd, Abu Obaydah, Salim and Abd-ur Rahman bin Owf are all of us.' They did not leave out even one eminent person and mentioned all. In that circle, two hundred men attended, including Ali bin Abi-Talib, Sa'd bin Abi Waqqas, Abd-ur Rahman bin Owf, Talha, Zobayr, 'Ammar, Miqdad, Aba Zarr, Hashim bin 'Otbah, Abdillah bin Omar, Hassan and Hussein, Ibn Abbas, Mohammad bin Abi Bakr, Abdillah bin Ja'far.

And of the Ansar were Obay bin Ka'b, Zayd bin Thabit, Abu Ayyub bin Ansari, Abu Haytham bin al-Tayyahan, Mohammad bin Salamah, Qays bin Sa'd bin 'Obadah, Jabir bin Abdillah, Anass bin Malik, Zayd bin Arqam, Abdillah bin Abi Owfa and Abu Layli with his son, who was white-faced, beardless and tall, sitting beside him. In the meantime, Abul Hassan al-Basri entered along with his son, who was white-faced and of medium height. I looked at the two boys and could not realize which one was more handsome but that Hassan was bigger and taller.

All people exchanged words, and it lasted from dawn to dusk; however, Othman bin 'Affan was in his house and unaware of the words by them in the circle. Ali bin Abi-Talib just listened to those words; he did not say anything, nor did any of his household. Then, the people in the circle turned to him and said, 'O Abal

Hassan! What has prevented you from saying a word?’

He maintained ‘All of you, the two groups of the Muhajirin and Ansar, said whatever you wished of your superiority and what you said was right. However, would you tell me for which sake you are granted this superiority by Allah, for the sake of yourselves, your tribes and your households or for the sake of other ones?’

They replied ‘Of course, it is for the sake of The Prophet (PBUH) and his Household that Allah has bestowed upon us all this superiority, and not for the sake of ourselves, our tribes and our households.’

Imam Ali (PBUH) stated ‘You are right. O Quraysh people, Muhajirin and Ansar! Have you realized that all the graces of this world and the world after which you are granted are for the sake of our household not anyone else’s? It is because my cousin, the messenger of Allah (PBUH), stated ‘I and my household were beams of light fourteen thousand yours before the creation of Adam. When Allah created Adam, he placed our beams into his loins and sent him down to the Earth. Then, when Noah was on his Ark we were transferred to his loins. After that, the beams were in his loins when Abraham was cast into the fire. Allah, the Almighty and Glorious, invariably relocated us from the noble loins to the pure wombs and from the pure wombs to the noble loins, and none of our past ancestors and mothers had an adulterous relationship with anyone at all.’

Hereupon, the eminent ones and those who had been fought in the battles of Badr and Ohod said, ‘Yes. We ourselves had also heard The Prophet (PBUH) stating these words.’

Then, Imam Ali (PBUH) stated ‘By Allah, do you confirm that I am the first who found faith in Allah and His messenger?’ They said, ‘By Allah, yes.’

He observed, ‘By Allah, do you confirm that in the Qur’an Allah has given preference to the preceding one over the succeeding one, and none of ummah got ahead of me in believing in Allah and The Prophet (PBUH)?’ They said, ‘By Allah, yes.’

He stated ‘By Allah, do you confirm that when the verses *‘The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity’*<sup>1</sup>

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<sup>1</sup> (9:100)

and *'And those Foremost (in Faith) will be Foremost (in the Hereafter)'*<sup>1</sup> were revealed and The Prophet (PBUH) was asked about them, he maintained *'These verses are revealed for prophets and their guardians, and I am the best of prophets and Ali bin Abi-Talib is the best of guardians?'* They said, *'By Allah, yes.'*

He stated *'By Allah, do you confirm that after the revelation of the verses 'O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination', 'Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)'*<sup>2</sup> and *'Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well- acquainted with (all) that ye do,'*<sup>3</sup> people asked the messenger of Allah (PBUH) if they had been revealed particularly for some of the faithful or all of them; as a result, Allah, the Almighty and Glorious, bade The Prophet (PBUH) to appoint his successors and interpret guardianship for them as he had already interpreted prayers, charity, fasting and pilgrimage for them; thus, he appointed me on the day of Ghadir Khumm and delivered a speech as follows: *'O People! Allah, the Most High, has given me a mission because of which my chest has contracted since I assume that people may reject me; however, Allah has bidden me to communicate the message or He will chastise me,'* and then, he ordered a messenger to announce *'Congregational Prayers!'* and made the following speech: *'O people! Do you confirm that Allah, the Almighty and Glorious, is my Lord and I am the master of all the faithful and I have more superiority to them than their souls?'* They said, *'Yes, messenger of Allah!'* and after that he told me *'O Ali! Stand up!'* And I did so, and after that, he observed *'Ali is the master of anyone whose master is I. O Allah! Love anyone who loves him and bear animosity against anyone who bears animosity against him!'*

Then, Salman al-Farsi got up and said, *'What sort of guardianship is his?'* The Prophet (PBUH) stated *'His guardianship is the same as mine; therefore, anyone to whom I have more superiority than his soul Ali has also more superiority*

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<sup>1</sup> (56:10)

<sup>2</sup> (4:59)

<sup>3</sup> (5:55)

<sup>4</sup> (9:16)



than his soul.' As a consequence, Allah, the Almighty and Glorious, revealed the verse *'Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.'*<sup>1</sup> Having exclaimed 'Allah is the Greatest', the messenger of Allah (PBUH) observed 'Allah is greater than all my prophethood, all His religion and Ali's guardianship after me.'

After that, Aba Bakr and Omar stood up and said, 'O messenger of Allah! Have the verses been revealed especially for Ali?' The Prophet (PBUH) replied 'Yes. They have been revealed especially for him and my guardians till the Day of Resurrection.' They both said, 'O messenger of Allah! Make them clear to us!'

He stated 'Ali is my brother, vizier, inheritor, guardian and caliph among my people. He is the guardian of all faithful men and women after me. After him, his son, Hassan and then his other son, Hussein, then nine of Hussein's descendents one after the other are with the Qur'an and the Qur'an is with them. They do not separate from the Qur'an, nor does it separate from them until they meet me over the Pond.'

All people in the gathering said, 'By Allah, we all heard it and witnessed it'. Some others said, 'We remember the main point of it and do not recollect it as a whole, and those who recollect it in general are of our righteous and erudite people.'

After that, Imam Ali (PBUH) observed 'You are right. All people are not equal in learning by heart. For Allah's sake, I request anyone who remembers these words by The Prophet (PBUH) to stand up and let us know about it!'

Afterward, Zayd bin Arqam, al-Bara' bin 'Aazib, Aba Zarr, al-Miqdad and 'Ammaar got up and said, 'We testify that we heard The Prophet (PBUH) stating these words while he was on the podium and you were beside him and that he stated 'O people! Allah has bidden me to appoint your leader, and my

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<sup>1</sup> (5:3)

guardian and successor. It is he obedience to whom is made incumbent upon the faithful by Allah in His book and conjoined with obedience to Him and me. He has ordered you to obey his guardianship. At first, I invoked my Lord for fear of sarcastic remarks on the part of the hypocrites and their repudiating my words; however, Allah bade me to communicate the message or He would chastise me.

O people! Allah has bidden you in His book to say prayers and I indicated it to you, as well as charity, fasting, pilgrimage and I explained them to you and interpreted them for you. Presently, I appoint your guardian and testify that guardianship is peculiar to him.' Placing his hand on Ali's hand, he went on to say 'It is specific to his two sons, Hassan and Hussein. Then, it is particular to the guardians after them who descend from them. They do not separate from the Qur'an and it does not separate from them until they meet me over the Pond.

O people! I indicated your leader, argument and guide to you. He is my brother, Ali bin Abi-Talib and he is the same as me among you. Follow him in all your religious affairs and obey him in all matters, since with him is all the knowledge which Allah has taught me; therefore, ask him questions and learn from him and from the guardians after him. Do not teach them, and be neither ahead of them nor behind them, because invariably they are with the truth and the truth is with them.' Subsequently, they sat down.

Solaym bin Qays narrates, 'Then, Ali (PBUH) stated 'O people! Do you confirm that when the verse *'And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless'*<sup>1</sup> was revealed by Allah, the Almighty and Glorious, The Prophet (PBUH) collected me, Fatimah, Hassan and Hussein and spread his mantle over us, saying 'O Allah! They are my household and [of] my flesh. Whatever makes them feel in agony makes me feel in agony. Whatever hurts them hurts me. Cleanse them of any impurity and make them pure', and then Ummeh Salamah said, 'And I?' and he replied 'You are toward goodness; however, the verse is revealed especially for me, my brother, Ali, my daughter, Fatimah, and my two descendents as well as nine of Hussein's descendents. No one but we share it.'

With one accord, they said 'We testify that Ummeh Salamah had related it to us, and after we asked The Prophet (PBUH) about it he himself related it as she.'

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<sup>1</sup> 33:33

Then, Imam Ali (PBUH) stated 'By Allah, do you confirm that after the revelation of the verse '*O ye who believe! Fear Allah and be with those who are true (in word and deed)*'<sup>1</sup> by Allah, the Almighty and Glorious, Salman al-Farsi asked the messenger of Allah (PBUH) whether the verse was revealed for all or especially for some and The Prophet (PBUH) answered 'All of the faithful are assigned to it, and by 'the truthful' just Ali, my brother, and my guardians till the Day of Resurrection are meant'?' They said, 'By Allah, yes.'

Imam Ali (PBUH) stated 'By Allah, do you confirm that after The Prophet (PBUH) had appointed me as his caliph in Madina during the Battle of Tabuk and I had asked him why he left me in Madina, he replied 'Madina will not be peaceful except with me or you, and your status to me is the same as that of Aaron to Moses with the exception that there will be no prophet after me'?' They said, 'By Allah, yes.'

He stated 'By Allah, do you confirm that after the revelation of the verse '*O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper*'<sup>2</sup> up to the end of the chapter pilgrimage, Salman al-Farsi asked the messenger of Allah (PBUH) whether they were the ones to whom he had borne witness and who were witnesses for people; the ones whom were selected by Allah, who are not to do anything as to their religion which puts them under pressure and who were the people of their forefather, Abraham', The Prophet (PBUH) stated 'From among my nation, just thirteen certain people are meant by that', and Salman asked him to make them clear to him and The messenger of Allah (PBUH) stated 'I, my brother, Ali, and eleven of my descendents'?' They said, 'By Allah, yes.'

He stated 'By Allah, do you confirm that when The Prophet (PBUH) delivered the speech: 'O people! I leave two significant things with you; Allah's book and my progeny [, who are my household]. Recourse to them so that you will not go astray, since Allah, The All-subtle and All-aware, has informed me and promised me that the two will not separate until they meet me over the Pond', and then Omar got up with fury and asked the messenger of Allah (PBUH) whether he meant all members of his household, and then he replied 'No. I meant my caliphs and guardians, the first of whom is Ali, my assistant and caliph and the guardian of all faithful men and women, then my sons, Hassan and Hussein, and after them nine of the descendents of my son, Hussein, one after the other until they meet me over the Pond. They are Allah's witnesses on

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<sup>1</sup> 9:119

<sup>2</sup> 22:77

the earth, His arguments for people, the reservoirs of His knowledge and sources of His wisdom. Anyone who obeys them obeys Allah and anyone who rebels against them rebels against Allah?' They said, 'By Allah, yes.'

Imam Ali (PBUH) went on asking them questions and abjuring them to swear to Allah until there remained no questions and he mentioned all his virtues and whatever The Prophet (PBUH) had stated about him, they all approved of him and testified that he was right.

At the end of his words, Imam Ali (PBUH) observed 'O Allah! Witness them!' And they said, 'O Allah! Bear witness to this that we related nothing but what we had heard The Prophet (PBUH) state or what the trustworthy had quoted on him.'

Imam Ali (PBUH) stated 'Do you confirm that The Prophet (PBUH) observed 'He who assumes that he loves me while he despises Ali is a liar and does not love me', and placed his hand on my head and then someone said 'O messenger of Allah! How come?' and The Prophet (PBUH) replied 'It is because he is of me and I am of him; he who despises Ali despises me, and he who despises me despises Allah?'' Hereupon, about twenty of the great men of the two groups said, 'By Allah, yes.' And the rest of them kept silent.

Imam Ali (PBUH) told those speechless 'Why are you silent?' They said, 'Those who bore witness in our presence are authorities in speech, superiority and record.' Then, he stated 'O Allah! Witness them!'

Hereupon, Talha bin Obaydillah, known as the cunning man of the Quraysh people, said, 'What should we do with Aba Bakr' claim to caliphate and his companions' approval, whereas on the day when there was a rope around your neck and everybody told you to swear allegiance and you gave an ultimatum to them in that condition, Aba Bakr claimed that he had heard The Prophet (PBUH) stating 'Allah refuses to integrate in us, the household, prophethood and caliphate', and Omar and Abu 'Obaydah and Salim confirmed it? Then, he went on to say, 'All that which you stated, claimed and argued on regarding your track record and superiority is right and we all acknowledge and know them; however, caliphate will not integrate into The Prophet's household as those four have confirmed that aforesaid tradition.'

Angry at Talha's words, Imam Ali (PBUH) disclosed something which was hidden until then and elucidated unclear words said by Omar on the day of his death, saying 'O Talha! By Allah, on the Day of Judgment when I meet Allah I love no paper more than the one on which four of The Prophet's adversaries made the written agreement in Ka'ba that they would not allow me to have the

position of caliphate after The Prophet's demise.

The reason why the testimony borne by them is null and void is, by Allah, the words by The Prophet (PBUH) on the day of Ghadir Khumm that 'Anyone to whom I have more superiority than his soul Ali has also more superiority than his soul'; as such, how can the people, to whom I am superior, rule and exercise authority over me? The other reason is the statement by the messenger of Allah (PBUH) that 'Your status to me is the same as Aaron's to Moses with the exception that there is no prophet after me.' And if there existed something else with the exception of prophethood, he would have mentioned it.

Moreover, he observed that 'I leave two significant things with you, Allah's book and my progeny [ , who are my household]. Recourse to them so that you will not go astray! Do not teach them, and be neither ahead of them nor behind them, since they are more sagacious than you and it is right not to choose anyone but the most knowledgeable about the Qur'an and sunnah, as Allah states 'Say: 'Of your 'partners' is there any that can give any guidance towards truth?' Say: 'It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?'<sup>1</sup>, 'Their Prophet said to them: '(Allah) hath appointed Talut as king over you.' They said: 'How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?' He said: '(Allah) hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things,'<sup>2</sup> and 'Say: 'Do ye see what it is ye invoke besides Allah. Show me what it is they have created on earth, or have they a share in the heavens bring me a book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!''<sup>3</sup> And the Prophet observed 'A nation appoints nobody as a governor but the most knowledgeable, otherwise their affairs will invariably be in decline until they return to what they have abandoned.' Is guardianship different from governorship, then?

Another argument for the falseness and falsification of the aforesaid tradition is that you yourselves addressed me as *Amir al-Mo'mineen* by order of the messenger of Allah (PBUH). The other proof [I give] to them and in particular

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<sup>1</sup> (10:35)

<sup>2</sup> (2:247)

<sup>3</sup> (46:4)

to you and this one with you, that is Zobayr, and to the whole ummah and to Sa'd bin Abi Waqqas, Abd-ur Rahman bin Owf and your caliph, that is to say Othman, is that we all on the consultative committee are alive and witness that Omar has appointed me to the committee, whereas it is in contrary to the aforesaid tradition. Are we appointed to it for anything but caliphate? If you assume that this committee is set up for anything but governorship, Othman cannot be appointed as governor. As such, he must have ordered us to consult each other about something else. And if the committee is to appoint a caliph, why did he appoint me to it? Why did he not expel me, then? Moreover, he said that The Prophet (PBUH) had ousted his household from caliphate and had informed us that they would have no part in it. Then, why did Omar tell his son something before he sent for us one by one? He is present here now. By Allah, what did he tell you before you got out, Abdillah bin Omar?'

Abdillah said, 'I swear to Allah, he said 'If they obey the bald-headed one of the Quraysh people [i.e. Imam Ali (PBUH)], he will guide them to the straight path and will establish Allah's book and The Prophet's sunnah among people.'

Imam Ali (PBUH) stated 'O son of Omar! What did you say to him in reply?' He said, 'I asked him what had prevented him from appointing you as caliph.' Imam Ali asked 'What did he reply?' He replied, 'He said something private.'

Imam Ali (PBUH) observed 'The messenger of Allah had informed me of that during his lifetime, and on the night when your father died he informed me of that in my dream once more. And if someone dreams The Prophet (PBUH), it is as though he sees him while he is awake.' Abdillah asked 'What did he inform you of?'

Imam Ali (PBUH) stated 'By Allah, if it is the same, confirm it! He said, 'I imply it by keeping silent.'

Imam Ali (PBUH) observed that 'When you asked him what had prevented them from appointing me as caliph, he told you the paper on which they had signed and the agreement they had made in Ka'ba.' Having heard the words, Abdillah fell silent. Then, Imam Ali (PBUH) stated 'By the messenger of Allah! For what did you go silent at my words?'

Solaym bin Qays says, 'Afterward, I noticed that it brought a lump to the throat of the son of Omar and he burst into tears.'

Having turned to Talha, Zobayr, bin Owf and Sa'd, Imam Ali (PBUH) stated 'If these four or five have attributed a lie to the messenger of Allah (PBUH), their guardianship over you is not legitimate, and if they have told the truth, it is not

allowed for you five to let me be on the committee along with you since it is in opposition to The Prophet (PBUH) and rejection of him.

Then, he turned to people and stated 'Apprise me of my status among you and what you know about me; did I tell the truth or a lie?'

They said, 'You are truthful. By Allah, we never heard you tell a lie in the pre-Islamic times, nor in the Islamic Era.'

Imam Ali (PBUH) stated 'By Allah, Who conferred honor upon us, the household, with prophethood and caliphate, and appointed Mohammad as prophet from among us, and did us the honor of being leaders of the faithful, no one can disseminate Him but us and the position of Imamate and caliphate will be overhauled only among us. Allah has appointed no one from among people to share guardianship with us and have a right to it. The messenger of Allah (PBUH) is the seal of the prophets and after him there will be no prophet and no messenger, and his prophethood lasts till the Day of Resurrection. Allah has appointed us as caliphs after him and arguments for His people, and has made obedience to us obligatory in His Book and in some of its verses He has regarded us as conjoined with Himself and His messenger. As a consequence, Allah, the Almighty and Glorious, appointed Mohammad as prophet and us as caliphs after him. Then, He bade His messenger to communicate it to his people. He imparted it to us as ordered by Allah, the High. As such, which of us is the rightful successor of the messenger of Allah (PBUH), whereas you yourselves heard The Prophet (PBUH) state 'Nobody but a man of me can impart it' when he sent me to Mecca to recite the verse of *bira'at*? By Allah, have you heard this statement from him or not?' They said, 'By Allah, yes. We testify that we heard him state it as he appointed you to do that.'

Imam Ali (PBUH) stated 'The man whom you are going to appoint as caliph is unable, if not unqualified and unreliable, to impart on a short message from anyone, in particular The Prophet (PBUH), let alone to be the leader of the whole ummah. No one but I is capable of disseminating the laws of Islam. Then, which of us, or which one of those who are present in this meeting, is most qualified for the position of The Prophet (PBUH), who is His messenger?'

Talha said, 'We heard it from the messenger of Allah (PBUH). Thus, interpret for us the point that no one but you is qualified to propagate on The Prophet (PBUH), as he repeatedly stated 'The present ones impart it to the absent ones and in the Farewell Pilgrimage observed 'May Allah make radiant the visage of him who hears my words and learns them by heart and then imparts them to others! Thus, there are many who know Islamic jurisprudence by heart but do

not understand it, and there are many who know jurisprudence by heart and impart it to the one who has more understanding of it than them. There are three things which do not separate from the heart of a faithful person, namely sincerity of deeds for Allah, the Almighty and Glorious, giving advice to those charged with authority and the necessity of accompanying them since their summon encompasses all people.' Moreover, in some other places he stated 'The present ones impart it to the absent ones.'

Afterward, Imam Ali (PBUH) stated 'What you said is related to the words by The Prophet (PBUH) on the day of Ghadir Khumm and on the day of *arafah* in the Farewell Pilgrimage when at the end of his speech he stated "O people! I leave two significant things with you; Allah's book and my progeny, my household. Recourse to them so that you will not go astray, since Allah, The All-subtle and All-aware, has informed me and promised me that they will not separate until they meet me over the Pond like my index finger and thumb one of which is ahead of the other; therefore, recourse to them so that you do not go astray and err. Be neither ahead of them nor behind them! Do not teach them since they are more knowledgeable than you! Verily, Allah has bidden all people to propagate on the obligation of obedience to Imams from Mohammad's progeny and their rightfulness. He did not ask people to propagate anything but these two, and he assigned the public to propagate to one another so that he who has not heard it from him will have no pretext. O Talha! Have you forgotten that while you were listening to The Prophet (PBUH), he told me 'O my brother! No one meets my debts and clears what I owe but you. Meet what I owe and clear my debts and liabilities, and fight a war in accordance with my norms!' After Aba Bakr ascended to the position of caliphate, apparently he fulfilled The Prophet's promises and met his debts, and all of you obeyed him despite he had told you no one could do that but me. What Aba Bakr did did not clear his debts and nor did it fulfill his promises. Verily, meeting what he owed and fulfilling his promises will clear his obligations. Propagating on The Prophet (PBUH) and what he brought in are within the capacity of Imams, obedience to whom has been made necessary and whose guardianship is ordered by Allah in the Qur'an; the ones obedience to whom is obedience to Allah and rebellion against whom is rebellion against Him.'

Talha said, 'You comforted me. I had never understood that speech by the messenger of Allah (PBUH) until you interpreted it for me. O Abal Hassan! May Allah give you a part of the Heaven from all the people of Mohammad! O Abal Hassan! There is one more question that I want to ask you. To the best of



my recollection, you took out a sealed material and stated ‘O people! I was busy washing, enshrouding and burying The Prophet’s body and then involved in compiling the Qur’an; this is Allah’s Book with me, in its entirety and without even a single letter dropped.’ However, I did not see any written and compiled by you, and remember that Omar asked you for that and you gave a negative response. After that, Omar passed a law on the inscription of verses to which two individuals bore testimony, and if just one person bore witness to a verse, he postponed writing it and did not inscribe it.

In the meantime, Omar said, while I was listening, that ‘On the day of *Yamamah*, you slew a group of people who recited the Qur’an in such a way which no one else could’, and then Othman stood up and left the meeting where they were inscribing the Qur’an and after that a sheep came into that place and grazed the book which they had been inscribing and it vanished. And I myself heard that Omar and his companions who were compiling their inscriptions, saying, ‘The chapter *Ahzab* is equivalent to the chapter *Cow*’, ‘The chapter *Light* has one hundred and sixty verses and the chapter *Stone* contains one hundred and ninety verses.’ What was the matter? May Allah bless you! What prevented you from offering the Qur’an, you had compiled, to people, whereas when Othman took the Qur’an compiled by Omar, he bound it and propelled people to recite it in a single fashion, and tore the one compiled by Obay bin Ka’b and bin Mas’ud and burnt it?’

Imam Ali (PBUH) went on to state ‘O Talha! Any verse, which Allah, the Almighty and Glorious, revealed to Mohammad (PBUH), is with me in my own hand writing as The Prophet (PBUH) dictated for me. All lawful and unlawful things, fixed penalties, sentences and anything else that people need till the Day of Resurrection are with me in my own hand writing as The Prophet dictated for me, even compensation for scratching the face.’

Talha said, ‘Are all things from small to great or from specific to general, or whatever that has taken place or will take place till the Day of Resurrection with you, set down in writing?’

He stated ‘Yes. And apart from that, while ailing, The Prophet (PBUH), opened one thousand gates of knowledge to me each of which is the key to another one thousand gates of knowledge. If ummah had obeyed and followed me after his demise, all of them would have enjoyed them fully. O Talha! Have you forgotten that while bedridden, the messenger of Allah (PBUH) asked for writing materials to inscribe something lest his people would go astray after him and your friend said, ‘The messenger of Allah is delirious’, and then The Prophet (PBUH) got furious and gave up doing that?’ He said, ‘Yes. I was

present there.'

He stated 'After you had gone out, The Prophet (PBUH) informed of what he had intended to write down and ask the people to witness; Gabriel had informed him that Allah, the Almighty and Glorious, had ordained disagreement and division for his people. Thus, he asked for writing materials and dictated for me what he himself had intended to write down on a shoulder blade [of an animal], and asked three people, namely Salman, Aba Zarr and Miqdad, to witness it.

Then, he named all imams of guidance, obedience to whom is obligatory till the day of Resurrection. He first mentioned my name, then my two sons, Hassan and Hussein, at whom he pointed, then nine of Hussein's descendents. Was it as such or not, Aba Zarr and Miqdad?' After that, they got up and said, 'We testify that we heard that from The Prophet (PBUH).'

Talha said, 'By Allah, I myself heard the messenger of Allah (PBUH) stating that 'On the earth and in the heaven no one is more truthful and benevolent than Aba Zarr.' I testify that they say nothing but the truth. And for me, you are more truthful and benevolent than those two.'

Then, Imam Ali (PBUH) stated 'O Talha! Fear Allah! And you, Zobayr, and you Sa'd and you, son of Owf! Fear Allah and seek His consent! And beseech what is with Him! And on the path of Allah never be afraid of the blame by those who blame!'

Consequently, Talha said, 'I saw you did not answer my question relating to the Qur'an. Are you not going to give a reply for people?'

He asked 'I refrained from answering it intentionally. Tell me whether the Qur'an that Omar and Othman had collected was set down in writing in its entirety or not!' He replied 'Of course, it was in its entirety.'

Imam Ali (PBUH) stated 'If you act in accordance to that, it will deliver you from the Fire and you will enter the Heaven, since our proof and the reason for our rightfulness as well as the necessity of obedience to us are all evident in it.'

Talha said, 'If that is the Qur'an, it is adequate for me.' Then, he went on to say, 'Now, let me know about that which is in your hand, from the Qur'an and its commentary, to the knowledge of the lawful and unlawful in it and to the one to whom you will hand it over and who will own it after you!'

He observed 'The one to whom I will hand over the Qur'an is my son Hassan, who is my successor and is superior to all people, as I am ordered by The Prophet (PBUH). Then, he will submit it to my other son, Hussein. After that, it

will be passed to Hussein's descendents from one to the other till the last one of them will meet The Prophet over the Pond. They are with the Qur'an and it is with them and none of them separate from the other. Know that after Othman, Mo'aviah and his son will occupy the position of caliphate and after them seven descendents of Hakam bin Abi al-'Aass will be the leaders of misguidance and ignorance one after the other till they will be twelve in the aggregate; they are those whom the messenger of Allah (PBUH) saw in his dream going up on his podium and making ummah take retrograde steps. Ten of them are of the Umayyad and two of them are those who laid the foundations of this heinous deed and whose sins equal those of all ummah on the Day of Reckoning."

57. Aba Zarr al-Ghaffari is quoted as saying, "After the demise of the messenger of Allah (PBUH), Imam Ali (PBUH) collected the Qur'an and took it to the Muhajirin and Ansar, offering it to them on The Prophet's recommendation. When Aba Bakr opened it, he found the shameful acts by the people mentioned in its first page. Having heard them, Omar sprang up and said, 'O Ali! Take it with you since we have no need for it.' Then, he took it with him and returned.

Then, he summoned Zayd bin Thabit, who was one of those who recited the Qur'an, and told him 'Ali has brought us a copy of the Qur'an in which the shameful acts of the nation were written down. We intend to compile a copy of the Qur'an which is devoid of any mention of the shameful acts and dishonor of the Muhajirin and Ansar. [Do you undertake it?] Zayd bin Thabit accepted to do that and said, 'Do you not think all what we do might be in vain if Ali shows the one he has compiled when we have finished doing that?' Omar said, 'Do we have another stratagem?' He said, 'You are a master of stratagem.' Then, Omar said, 'There is no other choice but to kill him and get rid of him. As a consequence, he contrived his murder by Khalid bin al-Valid; however, he failed to do that as narrated before.

After Omar took the position of caliphate, he asked Imam Ali (PBUH) to hand in his Qur'an to him so that he distorted it according to his and said, 'O Abal Hassan! It is right to bring the Qur'an, which you brought us under Aba Bakr so that we unite over it.' Then, Imam Ali (PBUH) stated 'By no means! There is no way to do that! I just offered it to Aba Bakr to give an ultimatum to you so that on the Day of Judgment you do not say 'We were unaware of that' or 'You did not bring it to us.' Verily, no one can reach the Qur'an that is with me but the pure ones and my successors who are the descendents of my son [, Hussein].'

Omar said, 'Is there a time arranged for its appearance?' Imam Ali (PBUH) stated 'Yes. When the Riser of my descendents reappears, he will show it and shepherd people according to it, enforcing The Prophet's sunnah.'"

58. Solaym bin Qays says "When Hanash bin al-Mo'tamar and I were in Mecca at the time of pilgrimage, Aba Zarr stood up and took one of the doors of Ka'ba, calling out 'O people! He who knows me knows me, and if someone has not known me, know that I am Jondab bin Jonadah! I am Aba Zarr al-Ghaffari. Truly, I myself heard your messenger (PBUH) stating 'The parable of my household is like Noah's Ark among his nation. He who boards it will be saved and he who leaves it will be sunk. It also resembles the Gate of Repentance among the children of Israel.'

O people! I myself heard him stating 'I leave two significant things with you. If you recourse to them, you will never go astray; they are the Qur'an and my household.'

When, he returned to Madina, Othman summoned him and asked why he had said those words during the time of pilgrimage. He said, 'I carried out a mission that The Prophet (PBUH) had given me.' He asked 'Do you have any witness to that?' Hereupon, Imam Ali (PBUH) and Miqdad got up and bore witness. Then, they three got out. Othman turned to the crowd in the meeting and said, 'These three assume that they are on a mission.'

59. It is narrated that one day Othman told Imam Ali (PBUH) 'As you are patient with my caliphate, you should have been patient with the ones who were better than you and I.' Imam Ali (PBUH) asked him 'Who is better than me?' He said, 'Aba Bakr and Omar.' Then, Imam Ali (PBUH) stated 'You told a lie. I am better than you and them; I worshiped Allah before you did and will worship Him after you.'

60. Solaym bin Qays says, "As Salman and Miqdad, and later Aba Zarr, had narrated it to me, I myself heard Imam Ali (PBUH) state that 'A man was priding himself over me in the presence of the messenger of Allah (PBUH). He could not help overhearing us and then turned to me and stated 'You pride yourself over the Arabs since you are The Prophet's cousin, his son-in-law, your wife is Fatimah, your sons are Hassan and Hussein, your brother, Ja'far, is the best of brethren and your pride and joy, and your uncle is Hamzah, the master of

martyrs. Take pride over the Arabs because you are the most patient, the most knowledgeable, the earliest in submission, the most honest in dedicating your life and wealth, the best of those who recite the Qur'an and practice my sunnah, the bravest in the battlefield, the most generous, the most pious in this world, the most authentic in jurisprudence, the most good-tempered, the most truthful, and the one whom Allah and I love most. You will worship Allah thirty years after me and will put up with the cruelty of the Quraysh people; however, when you gain in power you will fight them in the path of Allah and slay them according to the commentary of the Qur'an as you fought along with me on the basis of the revelation of the Qur'an. Then, you will die a martyr's death such that your hair and beard will be red with your blood of your head. Know that your murderer is as much hated by Allah and far from Him as the slaughterer of Allah's she-camel.'

61. Solaym bin Qays says, "I was sitting with Salman, Aba Zarr and Miqdad when a man from Kufa sat beside them to seek guidance. Salman said, 'it is incumbent upon you to accompany Allah's book and Ali bin Abi-Talib since he is with it and will never separate from it, and we bear testimony that we heard The Prophet (PBUH) state 'Ali is the pivot of the truth; Ali (PBUH) is wherever the truth is. Verily, Ali is truthful and distinguisher, distinguishing between truth and falsehood.'

The man asked, 'Why do people call Aba Bakr the truthful and Omar the distinguisher, then?' He replied 'As they appointed them as caliph and commander of the faithful they granted them such titles, whereas The Prophet (PBUH) had bidden us and them as well to submit the commandership of the faithful to Ali (PBUH).'

62. Al-Qassim bin Mo'aviyah is quoted as saying, "I told Imam Sadiq (PBUH) people related that on his nocturnal ascension to the seven Heavens, The Prophet (PBUH) had seen '*There is no god but Allah, Mohammad is Allah's messenger and Aba Bakr is truthful*' written on the Throne. Then, he stated 'Glory be to Allah! Have they changed everything even this?' I said, 'Yes.'

He stated 'Verily, when Allah, the Almighty and Glorious, created the Throne, He inscribed on it '*There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful*.

When Allah, the Almighty and Glorious, created water, He inscribed '*There is*

*no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful*' in the duct of it.

When Allah, the Almighty and Glorious, created the Divine Seat, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on its columns.

When Allah, the Almighty and Glorious, created the Tablet, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* in it.

When Allah, the Almighty and Glorious, created angel Issrafil, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on his forehead.

When Allah, the Almighty and Glorious, created Gabriel, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on his wings.

When Allah, the Almighty and Glorious, created the Heavens, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* in every part of them.

When Allah, the Almighty and Glorious, created the worlds, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on floors of them.

When Allah, the Almighty and Glorious, created the mountains, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on top of each of them.

When Allah, the Almighty and Glorious, created the sun, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on it.

When Allah, the Almighty and Glorious, created the moon, He inscribed *'There is no god but Allah, Mohammad is Allah's messenger and Ali is commander of the faithful'* on it; it is the same blackness you can see on it.

Thus, as soon as anyone of you says *'There is no god but Allah, Mohammad is Allah's messenger'*, say *'Ali is commander of the faithful'* immediately.”

63. Abdillah bin as-Saamit is quoted as saying, “I saw Aba Zarr taking one of the gates of Ka’ba and turning to people, saying ‘O people! He who knows me

knows me, and if someone does not know me, know that I am Jondab bin Jonadah! I am Aba Zarr al-Ghaffari. I was the forth who embraced Islam after the messenger of Allah (PBUH). I myself heard The Prophet (PBUH) state, – he quoted all the tradition by The Prophet (PBUH) up to the point – ‘O people who got confused after their prophet! If you had given priority to the one whom Allah gave priority in caliphate, had put off the one whom Allah put off, and had appointed the same one whom Allah appointed, Allah’s guardian would never have been in need of people’s help, none of divine duties would have gone to waste, and no two people would have disagreed over any law of Allah’s laws, since only the household of your prophet has the knowledge of solving any problems; therefore, taste the dire consequences of what you did! *‘Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!’*<sup>1</sup>

64. Imam Ali (PBUH) is quoted as saying, “Undoubtedly, the knowledge, which Adam was sent down with from the Heaven to the earth and divine prophets enjoyed, is [with me and] your prophet’s household; through all this, where would you go astray?”

65. Solaym bin Qays says, “I overheard a man asking Imam Ali (PBUH) to let him know about the best of his virtues. Then, Imam Ali stated ‘Verses Allah has revealed in His Book.’ The man asked ‘Which verses are revealed for you?’

Imam Ali (PBUH) stated *‘Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!’*<sup>2</sup> I am that witness from the messenger of Allah. *‘The Unbelievers say: “No apostle art thou.’ Say: ‘Enough for a witness between me and you is Allah, and such as have knowledge of the Book.’*<sup>3</sup> By the one with whom the knowledge of the Book is I am meant.’ Then, he mentioned all the verses which had been revealed for him such as *‘Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular*

<sup>1</sup> (26:227)

<sup>2</sup> (11:17)

<sup>3</sup> (13:43)

*prayers and regular charity, and they bow down humbly (in worship),<sup>1</sup> 'O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger; if ye do believe in Allah and the Last Day, that is best, and most suitable for final determination,'<sup>2</sup> and so forth.*

Solaym bin Qays says, 'I told him to inform me about the best virtues of his from The Prophet (PBUH). Then, he stated 'My appointment to caliphate on the day of Ghadir Khumm on Allah's order, the tradition by The Prophet (PBUH) that 'Your status to me is the same Aaron's to Moses with the exception that there is no prophet after me', that I always accompanied the messenger of Allah on his journeys and no one was his attendant but me, that once he had just a single blanket and there were three of us, namely me, him and 'Aa'eshah, he would sleep between me and her and when he wanted to get up to say night prayers, he would put up the middle of the same blanket between me and her. Later on, I had a fever one night and could not get a wink of sleep, thus The Prophet (PBUH) stayed awake to take care of me. He spent as much time as possible in his prayer room and then came to me, looking at me. He kept doing as such till dawn. Having said dawn prayers with his companions, he stated 'O Allah! Heal Ali and restore him to health, since last night I took care of him till dawn.' Then, he stated – such that his companions hear him – 'Glad tidings, Ali!' I told him 'O messenger of Allah! May Allah give you glad tidings and appoint me as a sacrifice for you!'

He stated, 'Last night, I asked Him for nothing but what He granted me today, and besought Him nothing for you but whatever I besought for myself. I asked Allah to establish a fraternal bond between you and me, and He did as such. I also asked Him to appoint you as the guardian of all faithful men and women and He did that. Moreover, I appealed to Him to make all my people obedient to you, but it was refused.'

In that meeting, a man told his friend 'Did you see what he had besought for him? By Allah, it would have been better than what he asked for if he had appealed for a large measure of dates, or appealed to his Lord to send down an angel to help him against his foes, or a treasure that he and his companions would enjoy since they are in need of that and it would be better than what he has appealed for. All his prayers for Ali's well-being were answered.' "

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<sup>1</sup> (5:55)

<sup>2</sup> (4:59)



## Imam Ali's Argumentation with Nakeethin in a Speech He Made to Them When They Reneged on Their Oath of Allegiance to Him

66. Imam Ali (PBUH) stated "Truly, when Allah, The Majestic and Generous, created people, chose the best of His people, selected the pure ones of them, send down messengers from among them, revealed His Scripture to them, legislated His religion and ordained religious duties, He summed up His words in the verse '*O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination*'<sup>1</sup>; it is especially for us, The Prophet's Household, not anyone else. However, you took retrograde steps, became apostates, and breached your agreement and reneged on your promise. Nevertheless, it inflicted no damage on Allah. Although He had bidden you to relinquish it to Him, His messenger and those charged with authority, who can infer the truth, you admitted it at first and denied it later. On the contrary, Allah had stated '*O Children of Israel! call to mind the (special) favor which I bestowed upon you, and fulfill your covenant with Me as I fulfill My Covenant with you, and fear none but Me.*'<sup>2</sup>

Undoubtedly, the man of book, wisdom and faith are Abraham's progeny; although Allah had indicated who they were, they were envied; as a result, He revealed the verse '*O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things; Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)*'<sup>3</sup>; thus, we are Abraham's progeny whom are envied as our ancestors were envied. The first who was envied was Adam whom Allah, the Almighty and Glorious, had created him by Himself and breathed His soul into his body. Then, He made angels to genuflect before him and taught him all names and selected him from among all world people. As a consequence, Satan felt envious of him and became one of those who had gone astray. Moreover, Cain was jealous of Abel and eventually murdered him and became one of the losers.

<sup>1</sup> (4:59)

<sup>2</sup> (2:40)

<sup>3</sup> (5:54-5)

Also, Prophet Noah was the envy of his people who said *'And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: 'He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.'* *'If ye obey a man like yourselves, behold, it is certain ye will be lost.'*<sup>1</sup> Allah selects anyone as the best as He wishes, bestows His mercy upon anyone whom He pleases, and teaches His wisdom and knowledge to anyone as He wishes.

Afterward, The Prophet (PBUH) was the envy of all. Know that we are the household that Allah has cleansed of any impurity. We are the same ones who are the envy of all as our ancestors. Allah, the Almighty and Glorious, states *'Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Messenger and those who believe: And Allah is the Protector of those who have faith,*<sup>2</sup> *'The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).*<sup>3</sup> Thus, we are the nearest of kin to Abraham, we are his inheritors and related to him by blood and inheritors of Ka'ba; we are Abraham's progeny. Do you turn away from Abraham's religion, whereas Allah, the High, states *'O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.'*<sup>4</sup>

O people! I invite you to Allah, His messenger, His book, the one charged with authority, his guardian and his inheritor; thus, respond to my call, obey Abraham's progeny and follow us! Verily, it is incumbent upon to observe it for the sake of us, Abraham's progeny, and the hearts of the majority of people are inclined to us; it is the same prayer by Abraham that *'O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.'*<sup>5</sup> Have you ever suffered any evil from us? Yet, we

<sup>1</sup> (23:33-4)

<sup>2</sup> (3:68)

<sup>3</sup> (33:6)

<sup>4</sup> (14:37)

<sup>5</sup> (14:37)

believed in Allah and what He sent down to us. Thus, avoid divisions, otherwise you will go astray. Allah is witness to my admonishing you, calling on you and guiding you. Anyway, you have freedom of choice.”

### **Imam Ali’s Argumentation with Zobayr bin al-’Avvam and Talha bin Obaydillah When They Intended to Rebel Against Him and His Proof That They departed This World Without Repenting of Their Reneging on Allegiance to Him**

67. Ibn Abbass is quoted as saying, “I was sitting with Imam Ali (PBUH) when Talha and Zobayr entered and asked for permission to go on a lesser pilgrimage journey to Ka’ba; however, he did not grant them permission, stating ‘You have recently gone on a pilgrimage journey.’ On their insistence, he gave them permission. When they left, he stated ‘By Allah, they do not have any intention of doing that but they tend to betray me.’ I told him not to give them permission, then. As a result, he sent for them and stated ‘By Allah, by taking the journey you do intend to renege on the oath of allegiance to me and ignite a split between ummah. However, they swore to Allah that they had no intention but to go on a lesser pilgrimage. Afterward, he gave them permission and then turned to me, stating ‘By Allah, they do not intend to do that.’ I asked him why he had given them permission, then. He stated ‘Because they swore to Allah before me.’ To put it briefly, having moved out of Madina and entered Mecca, Talha and Zobayr went to ‘Aa’esha. They negotiated with her so that they persuaded her to set out for Basra with them.”

68. After Talha and Zobayr had broken their oath of allegiance to him and set out for Mecca to persuade ‘Aa’esha to rebel against him, Imam Ali (PBUH) stated, after having praised and lauded Allah, the High, “Verily, Allah, the Almighty and Glorious, selected Mohammad for all human beings and appointed him as a source of mercy for the people of the world; thus, he publicly declared what he had been assigned and imparted his Lord’s message. Through his agency, Allah gathered the dispersed [people], mended the rifts, made route secure, prevented bloodshed, and made peace among those who bore hatred, animosity, and spite in their hearts, and harbor deep-rooted grudges.

Then, Almighty Allah made him pass away while he was praiseworthy and had not failed to carry out his prophetic mission. Then, you came to me and said, ‘Swear allegiance to us!’ Afterward, I told you ‘I do not.’ After that, you said, ‘You have to.’ Subsequently, I gave a negative response to you, folding my arm,

but you made me stretch it out. I folded my hand once more; however, you pulled it toward yourselves, stampeding onto me to swear allegiance to me like thirsty camels which reach at the pits filled with water; meanwhile, I said 'You would kill me, and your stampede would kill some of you [, too].' As a consequence, I had to stick out my hand, and then you swore allegiance to me willingly. Talha and Zobayr were among the first ones of you who swore allegiance to me of their own accord without any reluctance. Afterward, it had not taken too long before they asked me for permission to go to Mecca for a lesser pilgrimage; however, Allah knows that they just intended to break their oath of allegiance to me. Therefore, I renewed their promise to obey me [and I had them make a promise not to cause a disturbance] and not to bring about the causes of the extinction and affliction of the ummah. They made me [such] a promise; however, they did not remain loyal to me, reneged on their oath of allegiance to me and broke their promise. Oddly, they were submissive under Aba Bakr and Omar, yet they resisted me. Nonetheless, I am not inferior to either of the two men, and if I want to say something, I will say: O Allah! Be wrathful to them for what they have done, and make me be triumphant over them!"

69. In between some other words of his, Imam Ali (PBUH) stated "Talha and Zobayr are not of the lineage of prophethood, nor of the progeny of the messenger of Allah (PBUH). When they witnessed that after years Allah restored our right [over caliphate and authority] to us, they did not wait one year, even one month, before they sprang to their predecessors' custom [to deny me the right] and disperse Muslims from around me. After having said the words, he wished them evil."

70. Solaym bin Qays is quoted as saying, "When Imam Ali (PBUH) faced the people of Basra in the battle of Jamal, he called Zobayr and stated 'O Aba Abdillah! Ride out toward me!' Then, Zobayr and Talha went to him. Turning to them, he stated 'By Allah, you two, the people of knowledge from Mohammad's progeny as well as 'Aa'asha, the daughter of Aba Bakr, all know that those who wage the battle of Jamal are all cursed by The Prophet (PBUH) and Allah's mercy will be denied to anyone who attributes a lie to the messenger of Allah (PBUH).'

They two said, 'How shall we be cursed while we were of those who fought in the battle of Badr and considered as the people of the Heaven?' Imam Ali

(PBUH) stated 'If I had agreed that you were of the people of the Heaven, I would never have deigned to fight you.' Zobayr said, 'Have you not heard Sa'eed bin 'Amrobn-e Nofayl quote on The Prophet (PBUH) the tradition *'Ten of the Quraysh people are of the Heaven'*? Imam Ali (PBUH) stated 'I heard Othman quoting it on him under his rule.' Zobayr told him 'Do you assume that he has attributed a lie to The Prophet (PBUH)? He stated 'I will not say anything until you mention their names one by one.' Zobayr said, 'Aba Bakr, Omar, Othman, Talha, Zobayr, Abdur Rahman bin Owf, Sa'd bin Abi Waqqas, Abu Obaydah bin Jarrah and Sa'eed bin 'Amrobn-e Nofayl.'

Imam Ali (PBUH) observed 'You mentioned nine of them. Who is the tenth one?' He said, 'You are the tenth.' Imam Ali (PBUH) stated 'With this tradition, you acknowledged that I am of the people of the Heaven. However, I deny what you said about yourself and your companions and disagree with your being of the people of the Heaven.' He said, 'Do you think that Sa'eed has attributed a lie to the messenger of Allah (PBUH)?' Imam Ali (PBUH) stated 'I do not think so, but I feel sure about that.'

Then, he added 'By Allah! Some of these ten people, you named, will be placed in a coffin which will be located in a deep well in the lowest part of the Hell. On that well lies a rock which will be lifted on Allah's will if He desires to cause the Fire to blaze. I heard The Prophet (PBUH) stating that. If I tell a lie, may Allah not make me dominant and triumphant over you and spill my blood through your agency, otherwise may Allah make me victorious and hurry your soul and those of your companions to approach the Fire as soon as possible!'"

71. It is narrated by Nassr bin Mozaahim that 'When the battle of Jamal started and Talha was slain, Imam Ali (PBUH) got on The Prophet's gray mount and stood between the two lines. Then, he called Zobayr. He rode his horse toward Imam Ali (PBUH) and drew so near to him that the neck of his horse touched that of his. Imam Ali (PBUH) stated 'O Zobayr! By Allah, did you not hear The Prophet (PBUH) stating 'You will fight Ali, being cruel to him'? He said, 'Yes. I did.' Imam Ali (PBUH) asked 'What are you in this war for?' He said, 'To bring about reconciliation between people.' Afterward, he retired from combat, murmuring a poem as follows:

Abandoning matters that have dire consequences

Is advisable in this world and for the worlds after

Ali reminded me of a story that I knew but had forgotten

May He bless the lifetime of your father ever since

Indeed a war with Ali is condemned by both the religion and world

And they consider it a great disgrace

So I told Ali 'O Abul Hassan! Reproach me no more, for some of your words,  
Were enough to warn and admonish me

I tolerate disgrace so as to be saved from the fire of the Hell

How can a weak body resist against burning fires?

Then, he went to 'Aa'asha and said, 'O Mother of the faithful! By Allah, I did have insight into this and I have, therefore, changed my mind [about fighting this war].'

'Aa'asha said, 'O Aba Abdillah! Do you escape from the swords of [the men of] the son of Abi-Talib, Ali?' He said, 'By Allah, his swords are very tall, keen and matchless which are in the hands of intrepid youths.' Subsequently, he left the battlefield. On his way back to Madina, he passed through a land, known as as-Sabaa', where al-Ahnaf bin Qays, who had left his tribe, called Bani Tameem, lived. He became aware of Zobayr's return and said to himself 'What should I do with the man, who caused two armies of Muslims to do battle against each other, and after all that bloodshed, he is returning to his home.' After having heard it, Ibn Jormowz and two of his companions got up and went to Zobayr, accompanied by a man from the tribe of Kalb and his own slave. After his slave and the man had become aware of Ibn Jormowz and his companions' ill will, they rode past him quickly and left him alone.

Zobayr told them 'What is the matter with you? There are three of them and there are three of us, too.'

When Ibn Jormowz drew nigh to him, Zobayr said 'What do you want?' He replied 'O Aba Abdillah! I came to you to ask you about the affairs of the public.' Zobayr said, 'While I was leaving the battlefield, people charged at each other and rushed to spill the blood of one another.' Ibn Jormowz said,

'Give me the answer to the questions I ask you.' He told him 'Ask them!'

Ibn Jormowz said, 'Tell me why you opposed Othman and left him alone, why you swore allegiance to Ali and broke your oath of allegiance to him, why you took the Mother of the Faithful, 'Aa'esha, out of your house, why you said congregational prayers behind your own son and followed him, why you ignited this battle and why you want to turn away from it and join your family!'

Zobayr replied 'Opposition to Othman was a mistake I made and I repented of it. My oath of allegiance to Ali was because I did not have any other choice since all Muhajirin and Ansar swore allegiance to him. I broke my oath of allegiance to him because I swore allegiance to him not from my heart but with my hand. I took 'Aa'esha out of my house for we had planned something, but Allah ordained something else. And I said congregational prayers behind my son since he was given preference by his aunt, the Mother of the Faithful.'

Having heard his words, Ibn Jormowz left him, saying to himself, 'May Allah slay me if I slay you not!'"

72. It is narrated that, when Zobayr's head and sword were brought to Imam Ali (PBUH) after his death, he took up the sword at the sight of it and stated "By Allah, this sword dispelled the grief on The Prophet's face for long; however, ill-fate inflicted death and destruction upon it eventually."

73. It is narrated that when Imam Ali (PBUH) walked past Talha's corpse, lying among the casualties of war, he ordered his corpse be placed in a sitting position. Then, his corpse was placed in that position. Addressing the corpse, he stated 'Definitely, you had an impressive track record; however, Satan penetrated into your nose and caused you to enter the Fire.'

74. It is also narrated that Imam Ali (PBUH) walked past Talha's corpse and stated 'It is he who broke his oath of allegiance to me, caused a disturbance and sedition among people and made them to rebel against me, and called on people to kill me and the Household.' Then, he ordered his corpse be placed in a sitting position and stated 'O Talha bin Obaydollah! I found correct whatever my Lord had promised me. Did you find correct whatever your Lord had promised you?' Afterward, he ordered his corpse be placed in a lying position and then moved away. One of his companions told him "O commander of the faithful! How did

you talk to his corpse?" Imam Ali (PBUH) stated "By Allah, he heard my words, as the unfaithful casualties killed in the battle of Badr heard the messenger of Allah (PBUH) when their corpses were thrown in the well."

He did the same with the corpse of Ka'b bin Sawr al-Qazi, stating 'It is he who rebelled against us with the Qur'an hanging from his neck, assuming that he was supporting the Mother of the Faithful, 'Aa'asha, and invited people to the Qur'an while he was ignorant of the facts in it. *'But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor'* (14:15). He prayed to Allah so that He slew me, but Allah slew him."

75. It is narrated that Talha was killed by the arrow shot by Marwan bin al-Hakam. It is also narrated that Marwan bin al-Hakam shot arrows at two armies, saying 'Whichever one the arrow hits is a victory'; it shows the lack of his faith and wild accusations he brought against all Muslims.

Some named the camel, ridden by 'Aa'isha in the battle of Jamal, 'Askar' after Satan's descendent for it was seen doing strange things in the battle. For instance, when they cut off one of its legs, it stood on its other legs until Imam Ali (PBUH) cried 'Kill that camel which is Satan himself!' Then, Mohammad bin Abi Bakr and Ammar slaughtered it after shedding much of its blood.

76. Al-Waqedie is quoted as saying, "After the battle of Jamal had ended, Ammar went to 'A'asha, the Mother of the Faithful, and asked her how she had seen the swordsmanship of her sons. In reply, she said if he had gained such an insight after their triumph in the battle.

He said, 'My insight is more elevated than that. By Allah, if you had defeated us and forced us to retreat as far as the date gardens of the city of Hajar, I would, with certainty, have considered ourselves as truth and you as falsehood.' She said, 'That is what you think. Fear Allah, Ammar! Have you lost your faith for Ali's consent?'"

77. Imam Baqir is quoted as saying, "When they fired arrows toward the saddle of 'A'asha' camel, Imam Ali (PBUH) stated 'By Allah, I have no other choice but to depose her as the Mother of the Faithful.' Turning to the crowd, he stated 'If anyone has heard The Prophet (PBUH) observing 'O Ali! Removal of my



wives from the position of the Motherhood of the Faithful is up to you after me', stand up and bear testimony!'

Hereupon, thirteen men, two of whom were of those who had fought at the battle of Badr, stood up and testified to it. After having seen the scene, she burst into tears such that she was heard by everybody.

On that day, Imam Ali (PBUH) stated 'One day, The Prophet (PBUH) informed me that Allah would endorse and assist you with five thousand special angels on the day of the battle of Jamal.'"

78. It is narrated that after 'Aa'isha had refused to return to Madina, Ibn Abbass asked Imam Ali (PBUH) to allow her to stay in Basra and not to insist on sending her into exile. Afterward, Imam Ali (PBUH) stated "She will not give up doing evils and I just mean to send her back to her house."

79. Mohammad bin 'Is-haaq is quoted as saying, "Upon her return to Madina from Basra, 'Aa'isha incited people against Imam Ali (PBUH) and send letters to Mo'awwiya and Syrians via Aswad bin Abi al-Bakhtari to call on them to revolt against him."

80. It is narrated that Amro bin al-'Aass told 'Aa'isha "I wish you had died at the Battle of Jamal." She said, "Why, bastard?" He replied 'Because you would have achieved your goal and gone to the Heaven, and then I could vilify Ali for your death.'

### **Argumentation by Umma Salamah, The Prophet's wife, with 'Aa'isha who denied her revolt against Imam Ali (PBUH)**

81. Sha'bi quotes Abdur Rahman bin Mas'ood al-'Abdi as saying, "I was in Mecca along with Abdillah, son of Zobayr, Talha and Zobayr. Talha and Zobayr assigned me and Zobayr's son, Abdillah, to go to 'Aa'isha and say Othman had been murdered innocently and we feared for the fate of the people of Mohammad; had she had any intention of rising up along with us, thanks to her presence Allah would alter the split among people to unity and solve the disagreement amongst Muslims.

Thus, I, accompanied by Zobayr's son, Abdillah, set off for her house. He

entered her private room because of his being her nephew, and I sat outside. He imparted to me on whatever he should. She said, 'Glory be to Allah! I am not bidden to revolt, and of The Prophet's other wives only Umma Salamah is present here. If she rises up, I will rise up along with her.'

Subsequently, Abdillah turned back to those two and let them know about her words. Talha and Zobayr told him to go to her and say that it would be better and more effectual if she negotiated with her. Consequently, she left her house and went to Umma Salamah. At the sight of her, she said, 'Welcome! By Allah, you did not use to come to visit me much. Tell me what has happened!' 'Aa'isha said, 'Talha and Zobayr informed that Othman, the commander of the faithful, is murdered innocently.'

Upon hearing her words, she groaned 'O 'Aa'isha! You looked at him as an unbeliever till yesterday; however, today you say he is murdered innocently.' 'Aa'isha said, 'Do you rise up along with us so that Allah brings about reforms in the affairs of the people of Mohammad due to our uprising?'

Omma Salamah said, 'O 'Aa'isha! Should I rebel, while you have heard the same words by The Prophet as to rebellion as I have?'

'By Allah, Who is aware of the truth and falsehood of your words, do you remember the day when it was your turn to be with The Prophet (PBUH) and I brought The Prophet (PBUH) a dish of gruel which I had made? Afterward, he stated 'By Allah, before long, the dogs of Iraq, near a body of water called 'al-How'ab will bark at one of my wives while she is surrounded by a group of oppressors,' and upon hearing his words, I dropped the dish and he looked up at me and asked me what the matter was with me, and then, I said, 'O messenger of Allah! Did you expect anything else from me but that? Is there any guarantee that I will not be that one?' After that, you laughed at me and he turned to you and stated 'O 'Aa'isha! Why do you laugh? I assume you will be that one.'

'By Allah, do you remember the time when we were moving from such and such place to another with The Prophet (PBUH) and he was between Ali and I, speaking to us, then you rode your camel between him and Ali. After that, The Prophet (PBUH) took up the stick in his hand and hit your camel, stating 'By Allah, this will not be the only time that it will suffer a hardship from you, and know that no one feels rancor against Ali but the hypocrite and liars?'

'By Allah, do you remember the day when The Prophet was bedridden and your father, accompanied by Omar, asked for permission to come for a visit, and at that time Ali (PBUH) was busy patching The Prophet's clothes and mending his footwear then at the back of the room? They asked the messenger of Allah

(PBUH) how he was. He stated 'I am always thankful to Allah.' They said, 'Is death not inevitable for you?' He stated 'Truly, death is inevitable.' They asked if he had appointed anyone as caliph after him. He stated 'My caliph over you is none of you but the one who is mending my footwear now.' Afterward, when they were leaving his room, they noticed Ali bin Abi-Talib was sitting at the back of the room and mending The Prophet's footwear.'

Subsequently, Umma Salamah said, 'O 'Aa'isha! Should I still rebel against Ali (PBUH), after you have heard my words, and should I forget the words by the messenger of Allah (PBUH)?'

Afterward, she returned to her house and said, 'O son of Zobayr! Tell those two [Talha and Zobayr] that I will not leave the city now that I have heard Umma Salamah's words.' He returned and communicated her words to them.

The narrator of the story says, 'On the same day, I heard her camel before midnight and she set out for Basra with Talha and Zobayr.'

82. Imam Sadiq (PBUH) is quoted as saying, "When 'Aa'isha was setting out for Basra, Umma Salamah dropped on her and said, after having praised Allah and sending blessings to Prophet Mohammad (PBUH), 'O 'Aa'isha! You have a position between the messenger of Allah and his people; you are of the members of The Prophet's family. Allah has put limitations upon you. Do not transgress His command. Allah has placed a veil between you and the people to respect His messenger. Do not show disrespect to The Prophet by tearing that veil. Allah has allotted you the corner of the house. Verily, Allah is All-Aware of our moves and deeds. The Prophet (PBUH) knew you better and perfectly knew your position; if it were advisable for you to interfere in such matters, he would have recommended you do so and made an arrangement with you; however, he did not do as such and prohibited you from doing that. Be informed that never will the pillars of religion be solidified by women, and no reforms can be brought about in social affairs through the endeavors made by women. They had better cast down their eyes, keep aloof, and take care of their own surroundings. What would you say if, in the middle of this route, the messenger of Allah (PBUH) met you riding your camel, moving from one stopping place to another and navigating vast deserts and towering mountains on your whim and not for the sake of Allah but another? O 'Aa'isha! How would you meet him while you have reneged on your pledge with him and violated the limits he set? By Allah, were I in your place and invited to the Heaven after I violated the limits and torn the veil, I would feel ashamed to enter and never be willing to

meet The Prophet (PBUH) there. Fear Allah, invoke Him and take not your head out from the veil set by the Prophet (PBUH)!

O 'Aa'isha! The best act of worship that you could perform was what you failed to do; it was what The Prophet (PBUH) and Allah had assigned to do, the loftiest and purest deed you could perform. The way you had adopted in the past was the best service you could do to Islam; however, unfortunately, you run afoul of it today. By Allah, if I narrated the tradition that I heard from the messenger of Allah (PBUH) you would strike me as do mottled snakes.'

'Aa'isha said, 'I understood your sermons and approve of your advice; however, my route differs from what you think. I am not deceived, nor am I traversing the path of falsehood. What a good point you have got there! I am just setting out to bring about reconciliation between two groups hostile to each other, whereas I am not forced to do so, nor is there anything that can deter me from abandoning it; however, I will be spiritually rewarded if I do not stop rising up.'

Imam Sadiq (PBUH) is quoted as saying, 'After 'Aa'isha repented at the end of the battle of what she had done, Umme Salamah composed a poem. In reply, 'Aa'isha said, 'O my sister! Are you blaming me?' Umme Salamah replied 'No. Still, you need to know that the eyes of the clear-sighted go blind in a disturbance, and after it is quelled the wise and the ignorant can discern it.'

### **Imam Ali's Argumentation after His Arrival to Basra with a Group of His Army Men over Division of War Booty**

83. Yahya bin Abdillah bin Hassan quotes his father, Abdillah bin Hassan, as saying "Some days after his arrival to Basra, Imam Ali (PBUH) delivered a sermon. In the meantime, a man got up and said, 'O commander of the faithful! Let us know who the people of accord and the people of discord are! And who are those introducing innovations in religion and those living up to sunnah?' Imam Ali replied 'Woe betide you! Now that you have asked that question, listen carefully so that you will not have to ask anyone else the same question later. The people of accord are my followers and me, though we are small in number; it is the very truth in accordance with the orders by Allah and His messenger. And the people of discord are those who disagree with me and my followers, though they are large in number.

The people of sunnah are those who observe Allah's ordinances and His prophet's practices, though they are small in number, and the people of innovation are those who are against the orders by Allah, the Qur'an and His messenger; though large in number, they are wayward and fickle people, some

of whom are dead and some others of whom are still alive and will be annihilated and wiped off the globe by Allah Himself.'

Hereupon, 'Ammar stood up and said, 'O commander of the faithful! People are saying words about the war booty, assuming they can take possession of those who fought them, their properties and their descendents as spoils of war.'

At this point, a man, named 'Abbad bin Qoys, from the tribe of Bakr bin Wa'il stood up, saying in harsh tone, 'O commander of the faithful! By Allah, you did not apportion in an equal way, nor did you do justice to people.'

He stated 'Woe betide you! Why?' He said, 'Because you just divided the booty taken in the battlefield and left their properties, women and children intact.'

Imam Ali (PBUH) stated 'O people! If anyone has an injury, put some ointment on it!'

'Abbad said, 'We ask him for our own share, yet he says impertinent things.' Then, Imam Ali (PBUH) told him 'If what you say is wrong, may Allah take not your life until you meet one of the descendents of Thaqif's progeny [i.e. Hajjaj bin Yusef].' Asked who he was, Imam Ali replied 'It is he who does not revere Allah and dishonors everybody. They asked 'Does he die a natural death or will he be murdered?' Imam Ali stated 'He, Who destroys the oppressors, will give him a filthy death from a burn in his anus caused by much defecation.'

Then, he went on to say, 'O brother from Bakr! You are simple-minded. Do you not know that I do not punish the small for the sin committed by the great, nor do I reprimand them? Did they own the properties before their division? Have they not married at the age of consent? Are their descendents not considered as their children by Islamic laws? Then, how can we take possession of those children's properties as war booty? What they have at their homes is their own inheritance; therefore, anyone of them who bears animosity toward us will be punished, and anyone who stops being insubordinate will not be punished for any other sin.

O brother! I treated them as The Prophet (PBUH) treated the people of Mecca; he divided the war booty around the army in the battlefield among Muslims and did not encroach upon anything else. I just follow in his footsteps.

O brother! Do you not know that in a battle against the unfaithful taking up arms against the faithful it is lawful for Muslims to take whatever is in their town as war booty; however, if the dissidents are Muslims, whatever is out the battlefield, goes to the inheritors and nobody has any right to it?' Hereupon, in reply to some people who had stated objections, he observed 'Calm down and

Speak quietly! May Allah bless you! If you doubt my words and do not confirm them, assuming you are right, tell me in whose share 'Aa'ishah is!'

At this point, convinced and embarrassed, they said, 'O commander of the faithful! You are right and we were wrong. You are knowledgeable and we are ignorant. May Allah forgive us!' Then, they cried 'O commander of the faithful! You are right. May Allah lead you to the Straight Path!'

Afterward, 'Abbad got up and said, 'O people! By Allah, if you follow him and obey his orders, he will not lead you astray from the route of your messenger a bit. How may it not be as such, whereas The Prophet (PBUH) granted him his lifetime knowledge, the laws of judgment and the faculty of discrimination between truth and falsehood, stating 'Your status to me is like that of Aaron to Moses, except there is no prophet after me'? It is a virtue with which he is endowed by Allah and for which The Prophet (PBUH) paid tribute to him and favored him over others.'

Then, Imam Ali (PBUH) stated 'Allah bless you! You must be aware of your obligations. Of them is to follow the words by the one who is sagacious and knowledgeable and the ignorant are obliged to do nothing but to act in obedience and submission to him. If you listen to my words and follow them, make sure that, Allah willing, I will take you to the path of truth and deliver you from the gloomy stages of life, though I face extreme hardships and numerous bitter experiences. Be informed that the transient abode of this life is far away from delightfulness, and its apparent pleasures are defiled by hardships and strains, and those who are deceived by the world's appearance and ornaments are, in fact, short-changed, and eventually there is no use repenting.

Moreover, know that when a group of Children of Israel were forbidden to drink from the water of a stream, with the exception of only a few of them, everybody acted against their prophet's orders. May Allah bless you! You are of that group who obey the orders by their prophet and do not disobey what he assigned. As far as 'Aa'ishah is concerned, she has trespassed a wrong path, following feminine convictions; however, to us she is as respectable as she was in the past (as the Mother of the Faithful). Reckoning is by Allah; He forgives and punishes whomever He desires.'"

84. Al-Asbagh bin Nobatah is quoted as saying, "On the day of the Battle of Jamal, I was standing in the presence of Imam Ali (PBUH) when a man came to him and said, 'O commander of the faithful! The people in the opposing camp say '*Allah is great*' and '*There is no god but Allah*' and establish prayers as we

do. Why do we fight them, then?’

Imam Ali (PBUH) stated ‘According to a verse in the Qur’an.’

He said, ‘We are well-versed in it. Which verse is it?’

Imam Ali (PBUH) replied ‘A verse in the chapter *Baqarah* (Cow).’ He said, ‘O commander of the faithful! We do not know all verses of that chapter. Which verse do you mean?’

He stated ‘*Those apostles We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had willed so, they would not have fought each other; but Allah Fulfilleth His plan.*’<sup>1</sup> By the faithful in that verse, we are meant and the unfaithful fall into the group of foes and dissidents.’

Then, the man said, ‘By the Lord of Ka’ba, they have lost their faith’, charging at them until he died a martyr’s death. Allah be consent with him.”

85. Al-Mubaarak bin Fadalah quotes a man as saying, “After the Battle of Jamal, a man came to Imam Ali (PBUH) and said, ‘O commander of the faithful! In the battle, I noticed something which caused my soul to leave my body with fear, my body to cease to exist and my breath to be taken away; I did not recognize anyone among them who disbelieved in Allah. For the sake of Allah, For the sake of Allah, help me out of this state of bewilderment! If my mentality is evil, I shall repent of it, and if it is good, we shall develop it. Tell me whether the battle was a disturbance whose provokers you put to the sword or it was a mission on which The Prophet (PBUH) sent you!

Imam Ali (PBUH) stated ‘As such, I let you know it, apprise you of it and narrate a tradition for you. Know that in the time of The Prophet (PBUH), a group of unbelievers had an audience with him and embraced Islam. Then, they appealed Aba Bakr to ask him to give them permission to go to their nation in order to fetch their possessions. He let The Prophet (PBUH) know about their request and he allowed them to do as such. Hereupon, Omar said, ‘O messenger of Allah! [I am afraid] lest they revert to disbelieving!’

The Prophet (PBUH) asked him ‘Do you ever know whether they may return to

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<sup>1</sup> 2:253

us with more people to convert to Islam, after having gone back to them?' Next year, they appealed to Aba Bakr to ask The Prophet (PBUH) to give them leave. He gave them permission to do so, and Omar repeated the same words again. At this time, the messenger of Allah (PBUH) flew into a rage, stating 'By Allah, I do not think you stop saying such words until Allah selects a man from the Quraysh tribe over you to invite you to Him, and you disperse out of disagreement like stray sheep.'

Aba Bakr said, 'May my mother and father be sacrifices for you! Is it I?' He replied 'No.'

Omar said, 'Is it I?' He stated 'No.' Omar said, 'O messenger of Allah! Who is that?' The Prophet (PBUH), pointed at me – while I was mending his shoes – stating 'It is that one of you who mends my shoes and is my cousin, brother, companion and clearer of my debts. It is he who meets what I owe and puts into practice my promises. He propagates on my mission and teaches people after me. It is he who illuminates and interprets some of the verses of the Qur'an which no one knows.' Upon hearing the words, that man said, 'O commander of the faithful! Enough of those words for me since you left nothing [unsaid].'

Later, that man became of the staunch supporters of Imam Ali against those who disagreed with him", the narrator says.

86. Ibn Abbass is quoted as saying, "After the Battle of Jamal was over, Imam Ali (PBUH) put some camel litters on each other in the shape of a podium and went up on them, stating 'Thank Allah! O people of Basra! O perverted people! O incurably diseased people! O followers of the beast of burden! O army of the woman! You gathered together as soon as you heard the growl of the quadruped, and then dispersed after its murder. Your water is brackish, your religion is hypocrisy and your patient ones are feeble!'

Then, having finished his sermon, he came down from the podium and left while we were accompanying him. In the middle of the way, we met Hassan al-Basri, who was performing the ritual of wudu. Imam Ali (PBUH) told him 'O Hassan! Go through the rites of wudu!' He said, 'O commander of the faithful! Yesterday, you put to the sword some people who all had borne testimony to Allah's Oneness, the prophethood of His messenger, would keep up prayers five times a day and go through the rites of wudu. In reply, Imam Ali (PBUH) stated 'If it was as such and you witnessed it, why did you not rush to succor our foes?'

Hassan al-Basri said, 'By Allah, you are right. The story is that on the first day



of the battle, I left house, performed ghusl, rubbed mummy on my body and wore my sword, feeling no doubt that staying away from the Mother of the Faithful would be disbelief. However, when I got to *Khorayba* (a place in Basra), I heard a voice saying ‘O Hassan! Where are you going?’ Go back, since both the murdered and the murderer will go to the Hell.’ Frightened, I returned to my house. On the second day, I did not doubt that staying away from the Mother of the Faithful would be disbelief; thus, the same as the previous day, I rubbed mummy on my body and wore my sword, intending to go to the battlefield. As soon as I got to the same place, a voice from behind me said, ‘O Hassan! Where are you going again? Both the murdered and the murderer will be of the people of the Hell.’

Imam Ali (PBUH) stated ‘You are right. Did you recognize that voice?’ He said, ‘No.’ Imam Ali (PBUH) pointed out ‘He was your brother, Satan. He was right that both the murdered and the murderer would go to the Hell.’ Hassan al-Basri said, ‘O commander of the faithful! I just realized that the people have gone astray and will fall into perdition!’“

87. Abi Yahya al-Wasseti is quoted as saying, “After the conquest of Basra, a group of people rushed to Imam Ali (PBUH). One of them was Hassan al-Basri, whom was seen taking pieces of paper in his hand and jotting down Imam Ali’s words. The commander of the faithful addressed him in a loud voice and asked him, ‘What are you doing?’ He said, ‘I am writing down your words so that after you I quote them on you.’ Afterward, Imam Ali (PBUH) stated ‘Be informed that among any nation there exists a Samaritan; and this man is the Samaritan of this nation. Know that he does not say *‘Touch me not’*<sup>1</sup> but prohibit you from waging a war, saying not to fight.”“

### **Imam Ali’s Argumentation with His Companions over Their pledge and Oath of Allegiance to Obey Him and His Exhorting People to Fight a War against the People of the Levant**

88. It is narrated that when Imam Ali (PBUH) was prepared to set out for Syria to fight Mo’aawiyah, stated ‘Thank Allah and peace be upon Mohammad! Fear Allah, servants of Allah! Obey Him and obey your Imam, since those who perform good deeds will be delivered by the just imam. Be informed that the evil-doers will be destroyed by the cruel leader; today Mo’aawiyah has

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<sup>1</sup>By the statement, Imam Ali has meant the 98<sup>th</sup> verse of the chapter Tā Hā.

occupied the right to which I am entitled only, has reneged on his oath of allegiance to me and rebelled against the religion of the Almighty Allah. O Muslims! Truly, you know what people did yesterday; your disposition to me made you come to me for your affairs until you took me out of my house to swear an oath of allegiance to me; however, I refrained from doing that so that I could put to the test what you thought. You reiterated your words several times, yet I did the same. Then, out of willingness you leapt upon me as the camels leap upon each other on their arrival at a body of water, till I thought they would either kill me or kill one another in my presence.

Having seen what you did, I contemplated on your affairs and my affairs, saying to myself 'If I do not accept to run their affairs, they will not find anyone from among themselves who can take the place of me and do them justice as I do'. 'By Allah, that I accept caliphate over them and they recognize my priority to it is more favorable to me than that they rule over me and do not recognize my priority and right to it.' As a consequence, I stuck out my hand and you Muslims swore allegiance to me in good faith, and among you were Muhajirin and Ansar as well as followers. Thus, I took an oath of allegiance to you and whatever obligatory as to it; the oath I took was like that of Allah and the solemnest of Divine prophets so that you remained loyal to me, obeyed my orders, gave advice to me, joined me to fight any oppressor or anyone reneging on his religion. Then, you gave a positive response to them. You were sworn to Allah's agreement and His messenger's by me, and you accepted. I called Allah to witness, and called some of you to witness to others. In all affairs, I took actions according to Allah's book and His messenger's sunnah. It caught me by surprise that Mo'aawiyah has claimed caliphate and denied my imamate, assuming that he is more qualified for it than I. In doing so, he has been audacious to Allah and His messenger, having no conclusive proof for his claim and no right to the position. It is because neither did Muhajirins swear allegiance to him, nor did Ansar or [other] Muslims surrender to him and yield it to him.

O Muhajirin and Ansar and those who hear my words! Did you not made obedience to me incumbent upon yourselves? Did you not swear allegiance to me willingly? Did you not make an agreement with me to accept my words? Was my oath not solemn than that of Aba Bakr and Omar? Then, why did not he who disagrees with me break his pledge with those until they died, while he breaks his pledge with me and does not persevere with his oath of allegiance? Is it not incumbent upon all Muslims to give succor to me and obey my orders with enthusiasm? Is it not incumbent upon all Muslims, whether present or absent, to act in obedience to me? Then, why do Mo'awiyah and his

companions refuse to live up to their oath of allegiance to me? Am I not superior to the past ones in terms of closeness to The Prophet (PBUH), precedence in belief, and being The Prophet's son-in-law? Did you not hear the words by the messenger of Allah (PBUH) about my guardianship and amicability to me on the day of Ghadir Khumm?

Thus, fear Allah, Muslims and rush to fight Mo'awiyah and his oppressing companions? Everybody listens to this verse revealed to The Prophet (PBUH) by Allah so that you take some counsel because, by Allah, it will give you the best advice! As a consequence, take advice from Divine counsel and shun sins since He gives you advice not only through you but also the stories of the past ones. He told His messenger *'Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong; Their Prophet said to them: "(Allah) hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "(Allah) hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things.'*<sup>1</sup>

O people! In these verses there exist lessons for you so that you learn that Allah has placed caliphate and governorship in the successors after the prophets, and that He thought of Saul as wise, gave him precedence over others and added to his knowledge. Do you ever see the Umayyad given any priority by Allah and Mo'awiyah given precedence to me by Allah in terms of knowledge and body?

Thus, fear Allah and make endeavors on His path before He becomes dissatisfied with you for your rebellion against Him. Allah states *'Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit; They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did'*<sup>2</sup>, *'The believers are only those*

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<sup>1</sup> 2: 246-7

<sup>2</sup> 5:78-9

*who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones*<sup>1</sup> and *'O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?; You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!; He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement.*<sup>2</sup>

O people! Fear Allah and along with your Imam rush to fight a war. If I were accompanied with as many people as the fighters of the Battle of Badr, who obeyed my commands and moved on as I started doing so, I would never have needed you and would rush to fight a jihad against Mo'awiyah and his companions since this jihad is a must.

### **Imam Ali's Argumentation in Admonishing His Men for Negligence in War against Mo'awiyah**

89. O people! I called on you to fight a jihad but you did not come. I warned you but you did not listen. I gave you counsel but you did not take it. Are you present like the absent? I make wise points before you but you turn away from them, like donkeys which flee from furious lions. I exhorted you to fight a jihad against the people of oppression but I saw you dispersing away like the agents of Saba before I came to the end of my words. You return to your circles, sitting cross-legged, [not heeding my speech], saying proverbs and reciting poems, searching the news, and after you disperse you ask about nothing but the poems. It is ignorance without any knowledge, neglectfulness without any piety, and a hesitation without any fear. You have consigned into oblivion jihad and the talent for it, freed your minds of it and refrained from fulfilling your obligations based on lame and involved excuses.

Interestingly, your foes have gained unity on their wrong and move along their dark route with insistence and tenacity while you have dispersed from your right.

O people of Kufa! Your parable is like that of Umme Mojalid, who was pregnant but whose fetus died. She also lost her husband. However, her husband's inheritance reverted to his distant relatives as he did not have any next of kin. It looks like the end of your social lives. By Allah Who has divided

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<sup>1</sup> 49:15

<sup>2</sup> 61:10-12

the grain and created the beings, in the future a one-eyed and ill-fated one will come to power [apparently, Hajjaj bin Yusef is meant]. He is the symbol of the Fire; under him you will live in hardship and extreme circumstances, and his force, violence and torment will befall you, and no one will be left out.

It is a calamity that Almighty Allah has ordained for you. They will slay your good ones, hire your rascals as his servants, and extract your treasures and reservoirs from inside of your inner sanctums just because you were negligent in reforming your affairs, violated your rights and neglected the enforcement of the laws of your holy religion.

O people of Kufa! I warn you of something which happens in the future so that you avoid it, stop slipping, give counsel to those who lend an ear to you and call them to truth, advisability and precision.

It seems as if you have ascribed lies to me as the people of the Quraysh tribe attributed lies to their prophet and master, the messenger of mercy, Mohammad, son of Abdillah. Woe betide you! To whom do I tell a lie? To Allah, whereas I was the first who worshipped Him and knew Him as One? Or to The Prophet (PBUH), whereas I accepted his words in the first place and confirmed them, and persevered in believing in, accompanying and helping him? Certainly I do not, and words as such are ruse! And you are masters of stratagem.

By Allah, Who divided the grain and created the human being, in the future you will see the prediction will come true, and it will be the time when you are put into that condition for your ignorance, and your knowledge will be of no use, then. O semblance of men, dastards! You are as mature as children and as sensible as women kept in seclusion from the outside world!

O you who are physically present but mentally absent, who are outwardly one and the same but inwardly have contradictory opinions and diverging ideas! By Allah, he who called you for help did not become dominant, and he who suffered hardships in your path did not feel at ease in heart, and he who sheltered you did not become tranquil. Your words soften the hardness of rocks, and the uncertainties of your actions make your enemies cast a covetous eye on you.

Woe betide you! Which house do you defend after yours? And with which leader do you go to war after me? By Allah, misled is he who is taken in by you. He who wins triumph out of your help has gained a broken arrow! I have come not to expect help from you and believe your words. May Allah cause separation between you and me, bring me someone better than you and someone not as good as me to you!

Your leader is obedient to Allah and you rebel against him. And the leader of the people of ash-Sham rebels against the Lord of worlds and they follow him. By Allah, I wish Mo'aawiyah would exchange you with his men, and like exchanging Dinar with Dirham, he took ten of you and gave me one of his people. By Allah, I wish I did not know you and you did not know me, since I have come to repent of this acquaintance.

You have filled my heart with pus and loaded my bosom with rage. You shattered my counsel by disobeying and leaving me so much so that the Quraysh people started saying that the son of Abi-Talib is brave but does not know war. May Allah befall them what they deserve! Is anyone of them fiercer in war and much older in it than I am? I prepared myself for it, while still in my twenties, and here I am now, having passed the age of sixty; however, the case is that he who is not obeyed has no authority.

By Allah, I wish my Lord took me from among you to His Garden, and I am invariably looking forward to dying a death; however, I wonder why that day does not come; the day when the worst of the people makes my beard red with the blood of my head.' Touching his head and beard, he went on to say, 'It is because it is promised by The Prophet (PBUH), and undoubtedly he who casts aspersion will be frustrated and he who fears Allah and amicably tells the truth will be delivered.

O people of Kufa! I called on you day and night, secretly and openly, to fight a war against these people, and exhorted you to attack them before they attack you, because, by Allah, no people have been struck at the heart of their houses but they suffered disgrace; however, you passed the buck and failed one another, and my words were intolerable for you, thus you turned a deaf ear to them until destruction befell you and evils became prevalent among you. It will invariably cause you to receive severer divine retribution, the like of which befell your predecessors, as Allah, the Almighty, warns of the way the rebellious tyrants treat the desperate oppressed in the verse '*And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord*' (2:49). By Allah, Who divided the grain and created the human being, it is time to fulfill your promise.

O people of Kufa! I admonished you with the counsels of the Qur'an, but I did not benefit from you. I disciplined you with my whip, but you did not take any heed of me. I sentenced you to lashes to establish penal law, but you did not pay any attention. Finally, I realized that what can reform is the sword; I will not get involved in corruption while correcting you. However, a rigid ruler will soon

the grain and created the beings, in the future a one-eyed and ill-fated one will come to power [apparently, Hajjaj bin Yusef is meant]. He is the symbol of the Fire; under him you will live in hardship and extreme circumstances, and his force, violence and torment will befall you, and no one will be left out.

It is a calamity that Almighty Allah has ordained for you. They will slay your good ones, hire your rapsallions as his servants, and extract your treasures and reservoirs from inside of your inner sanctums just because you were negligent in reforming your affairs, violated your rights and neglected the enforcement of the laws of your holy religion.

O people of Kufa! I warn you of something which happens in the future so that you avoid it, stop slipping, give counsel to those who lend an ear to you and call them to truth, advisability and precision.

It seems as if you have ascribed lies to me as the people of the Quraysh tribe attributed lies to their prophet and master, the messenger of mercy, Mohammad, son of Abdillah. Woe betide you! To whom do I tell a lie? To Allah, whereas I was the first who worshipped Him and knew Him as One? Or to The Prophet (PBUH), whereas I accepted his words in the first place and confirmed them, and persevered in believing in, accompanying and helping him? Certainly I do not, and words as such are ruse! And you are masters of stratagem.

By Allah, Who divided the grain and created the human being, in the future you will see the prediction will come true, and it will be the time when you are put into that condition for your ignorance, and your knowledge will be of no use, then. O semblance of men, dastards! You are as mature as children and as sensible as women kept in seclusion from the outside world!

O you who are physically present but mentally absent, who are outwardly one and the same but inwardly have contradictory opinions and diverging ideas! By Allah, he who called you for help did not become dominant, and he who suffered hardships in your path did not feel at ease in heart, and he who sheltered you did not become tranquil. Your words soften the hardness of rocks, and the uncertainties of your actions make your enemies cast a covetous eye on you.

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govern you, not paying respect to the great of you, nor showing any mercy on the small of you, nor revering the knowledgeable, nor dividing the booties equally; a government which will hit and humiliate you. It will kill those of you who get wounded at war, obstruct your routes, deprive you of visiting him and class distinctions lands you in where the rights of the weak will be trampled by cruelty at the hands of the strong. Of course, Almighty Allah has denied the cruel His mercy, and it does not happen very much that something gone comes back. I assume that you are in the period of *fitra*<sup>1</sup>, and I have no obligation but to advise you.

O people of Kufa! I am smitten by two or three things of you; your deafness though having ears, your dumbness though having a tongue and your blindness though having eyes. Though present, you are not honest brethren, nor are you reliable ones at the time of trouble.

O Allah! I am tired of rebuking them and they are fed up with of me. O Allah! Never make any emirs pleased with them, nor make them be pleased with any emirs! Make their hearts melted like salt in water! By Allah, if I found a way to dissociate from you and not to converse with you, I would have kept aloof from you, as I have been insisting on rebuking you so much that I am fed up with my life and you have been responding to it by sneering at my words. It is because you want to escape from right and turn to wrong with the power of whose supporters Allah never empowers religion. I certainly know that you are only a cause of damage to me. Whenever I called on you to fight your foes, you did not move and tended to postpone it like the one who stalls the payment of his debts.

When I order you to march in winter you say it is freezing cold, thus give us respite till cold clears from us. These are just pretexts for evading war, because if you feel weak in heat and cold, the heat of the sword will make you go weaker at the knees. [Alas! What a calamity!] We belong to Allah and to Him we shall return.

O people of Kufa! I am told the bad news that one of the Ghamid tribesmen with four thousand men has launched a surprise attack on the town of Anbaar, plundering their possessions and killing my representative, Ibn Hassaan, and some other righteous people. May Allah place those killed by them in the Heaven! They plundered them as the Romans and Caspian people do; it seems as if he has permitted his men to spill their blood and take away their properties.

I have also come to know that a group of people from Sham have encroached

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<sup>1</sup> It is the period between two authorities when people leave their religion, sink into corruption and follow their selves.

upon a Muslim woman and another one under protection of Islam, unveiling them and taking away the ornaments from their legs, arms, necks and ears, and none of them had any choice but to ask Allah for death and shout for help from others. Unfortunately, no one, however, has given them any assistance. If any faithful person dies of grief after all this, he is not to be blamed but rather to me he is a pious and righteous one.

How strange! I wonder to see the unity of those people on their wrong and your dispersion from your right. You have become the target at which the arrow of foes are shot and do not shoot any arrows. Your enemies are invariably determined to wage a war and launch an attack, but you are not. They rebel against Allah, but you have come to terms with it. May you stick out your hands out of destitution, semblance of camels, deserted by their owners, which flock at one side and disperse at another!"

### **The Argumentation by Imam Ali (PBUH) in Reply to a Letter from Mo'aawiyya and over some other Issues (It is of his best argumentations)**

90. Now, I have received your letter wherein you noted that Allah chose Mohammad (PBUH) for His religion and confirmed him through the agency of those companions who helped him. How strange the world is, as you have started telling us about Allah's trials and His bounties to us through His messenger! In this case, you are like he who carries coal to the castle or he who wants to teach his master of archery a lesson. You think that such and such people are the most distinguished people in Islam. You have said such a thing with which, if true, you have nothing to do, and if not, then its defect will not affect you. In addition, what do you have to do with the questions of who is better and who is worse, or who the ruler is and who the ruled is? What do the freed slaves and their sons have to do with the activity of distinguishing between the first Muhajirs, determining their positions or defining their ranks? What a pity! The sound of the arrow is produced by what is not a genuine arrow, and he against whom the judgment is to be passed is sitting in judgment. O man! Why do not see your own lameness and know within bounds, and why do you not realize the shortness of your measure and stay back where your fate has predestined you to be. Are the defeat of the defeated and the victory of the victor not any of your concern?

You are the one who wanders in bewilderment and strays from the straight path. Do you not realize it? I am not going to give you any news but to recount Allah's graces for gratitude: a number of people from among the Muhajirin and

Ansar died a martyr's death on the path of the Almighty Allah, and each of them is distinguished on that account. However, when one of us was martyred, he was named the master of martyrs, and the messenger of Allah said *takbeer* for seventy times while saying funeral prayers over his body. Do you not know that a number of people lost their hands on the path of Allah and that each one of them is distinguished on that account, but when the same thing happened to one of us he was named the name 'the flier in the Heaven' and 'the two winged'? If Allah had not forbidden self-praise, I would have written plentiful distinctions with which the hearts of believers are au fait and from which the ears of hearers do not wish to abstain.

You had better abandon those whose shots miss the mark! We are the receivers of our Lord's favors, whereas people receive favors from us after that. In spite of our established honor and well-known superiority over your people, we did not abstain from taking wives from you and giving our girls to wife to you as the tribes that are at the same level do; however, you were lower than us in level.

How could you be so when from among us is The Prophet while from among you is the father of ignorance, from among us is the lion of Allah, Hamzah, while from among you is the lion of the opposing groups, Abu Sufyan, from among us are the masters of the youth of the Heaven, Hassan and Hussein, while from among you are the children of the Hell, the children of Marwan and Aqaba bin Abi Ma'eet, from among us is the most splendid of the women of the worlds, Fatimah, while from among you is the bearer of the firewood of the Hell, Abu Lahab's wife, and to mention but a few of our merits ours and your demerits?

Our submission to Islam is known and our record in the Pre-Islamic Era cannot be denied. Whatever remained has been mentioned by Allah, the Sublime, in the verse, '*And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things*'<sup>1</sup> He also states '*Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.*'<sup>2</sup> Consequently, we are superior firstly because of blood relation and secondly because of obedience to Allah.

When at the tent (*saqifah*) of Bani Saieedah the Muhajirincontended kinship with the messenger of Allah (PBUH) against the Ansar, they scored them off. If the reason for that achievement is kinship, we are righteous not you. If that is

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<sup>1</sup> 8:75

<sup>2</sup> 7:3

for another reason, the claim by the Ansar is still valid.

You think I have been jealous of every single one of the caliphs and have revolted against them. Even if so, it has not been an offence against you for which I make an apology to you and it is a matter for which no blame is put on you.

You have written that I had been dragged like a camel with a bridle on so that I swore allegiance. By Almighty Allah, you had intended to revile me but you praised me inadvertently and to humiliate me but you have been humiliated. A Muslim feels no humiliation of having been the victim of oppression as long as he has no doubt in his faith or any misgiving in his certitude. The same argument of mine is intended to apply to anyone else but you; however, I said as many words as seemed adequate.

Then, you have reminded me of my status as compared to that of Othman, and in this matter an answer is your due because of his kinship with you. Which of us was more inimical towards Othman and did more to pave the way for his murderers? Who offered him his support but made him sit down and stopped him? Who was the one whom he called for help but who turned his face from him and let death draw nigh to him until his fate befell him? Nay, by Allah, *'Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little'*<sup>1</sup> I am not going to offer an excuse for reproving him for his innovations in religion. No apology I will make for what I have done. If my advising and guiding him is a sin, many individuals on whom the blame is put are not sinful. According to a poem, a well-wisher sometimes insists so much on giving counsel that he is subjected to calumny.

I desired to do naught but *'He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn.'*<sup>2</sup> You have also mentioned that you have only the sword for me and for my companions. What a laughable matter! Have you ever seen the descendents of Abd al-Mottalib running away from the enemies and fear swords? Wait for a while till your rival joins battle! Shortly, he whom you are pursuing will be in your pursuit and you will find near yourself what you run

<sup>1</sup> 33:18

<sup>2</sup> 11:88

away from; I am speeding toward you with an army of Muhajirin and Ansar as well as those following them in virtue. Their number is great and when they move on, dust will be floated all around in the air. They will wear shrouds and are strongly desirous of meeting Allah. They will be accompanied by the descendents of those who fought in the Battle of Badr and will be carrying Hashemite swords the strikes of which you have seen on your brother, maternal uncle, grandfather and kinsmen before. *'Marked (for punishment) with your Lord and it is not far off from the unjust.'*<sup>1</sup>

91. He also wrote another letter to Mo'aawiyya as follows: Verily, we and you were on good terms with each other as you say, but differences arose between us and you in the past when we accepted belief and you rejected it. Today, the position is that we are steadfast in our belief but you are making mischief. Those of you who embraced Islam did so with unwillingness, since all Arab chieftains had accepted Islam and joined the messenger of Allah (PBUH).

You have written that I had murdered Talha and Zobayr, forced 'A'isha out of her house and adopted residence between the cities of Kufa and Basra. It is not any of your concern, nor do they involve any offence against you; therefore, I need not make an apology to you for them. You have also noted that you with a group of the Muhajirin and Ansar are coming to confront me. [Which Muhajirin and Ansar?] However, migration (*Hijra*) ended the day when your brother, Yazeed bin Abu Sufyan, was taken prisoner! If you are in a hurry, wait a little because I may come to meet you and that will be more appropriate as the Almighty Allah has appointed me to punish you. However, if you come to me, it will be as the poet of the Bani Assad tribes says, *'They are advancing against summer winds which hurl stones on them in the highlands and lowlands.'*

I still have with me the sword with which I struck your grandfather, your maternal uncle and brother in one and the same place [in the battlefield of Badr]. By Allah, I know how you are; your heart is sheathed and your intelligence is feeble. It is better to say that you have gone up a ladder on which you view a bad scene which is against you, not to your benefit you. It is because you are like he who is searching a thing that someone else has lost, taking care of someone else's cattle and hankering after a thing that does not belong to him and to which he has no attachment. How remote your words are from your actions! How closely you resemble your paternal and maternal uncles who worshipped idols! Those who were driven by their wickedness and love for

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<sup>1</sup> 11:83

wrong to deny Mohammad (PBUH) and oppose him, and were consequently sent to eternity as you know! They could not put up a defense against the calamity and protect themselves against the strikes of swords with which the battlefield abounds and which do not go together with weakness.

You have said too much about the murdering of Othman. First, come and swear allegiance to me as others did, and then ask me to consider a verdict about those accused and I shall pass judgment on you and them according to the Qur'an. However, what you are aiming at is just like the trick of the fake nipple given to a child within the first days of weaning him. Peace be upon those who deserve it!

## 92. Another Letter from Imam Ali (PBUH) to Mo'aviyyeh

Glory be to Allah! How hopelessly you are fettered by new desires and suffer from blameworthy wandering! You ruined the truth and discarded the covenant; the truth and covenant that are Allah's will and proof to His servants.

As to your wordiness about Caliph Othman and his murder; you assisted him when you expected your victory and you belittled him when your assistance to him was of benefit to him.

93. According to Abu Obaydah, Mo'awiyya wrote to Imam Ali (PBUH) that "I have more virtues. My father was of the great man of the Pre-Islamic Era. I am the ruler of Muslims. I was related to The Prophet (PBUH) through marriage. I am the uncle of the faithful since my sister was the mother of the faithful and I have been of those who put the Qur'an into writing." Having read the letter, Imam Ali (PBUH) answered 'Is it the son of the woman eating human livers, who is priding himself on his virtues? Write him a letter [as I say], servant!'"

"Prophet Mohammad was my brother and related to me by blood, and the master of martyrs, Hamza, was my uncle. Ja'far who flies with angels day and night is my brother. The Prophet's daughter, Fatimah, was my spouse and she was confident; we were so intimate as though my flesh and blood had been intermixed with hers. Two of The Prophet's grandchildren, Hassan and Hussein, are my descendents. Then, which of you has a share as I do? I embraced Islam prior to you when I was a young boy, who had not yet reached the age of puberty then. While a child, I said prayers with The Prophet (PBUH). I found faith in Allah when I was still in my mother's womb. The messenger of Allah (PBUH) himself made my guardianship incumbent on you on the day of Ghadir Khumm. I am the one whom all of you know whether at the time of misfortune

or peace. Thus, woe betide he, woe betide he, woe betide he who meets Allah on the Day of Resurrection while he has been cruel to me!

After having read it, Mo'aawiyya ordered the letter be hidden, saying "Let not the people of Sham learn about it lest they find inclination toward Ali bin Abi Talib."

94. Imam Sadiq (PBUH) is quoted as saying, "When the people of Sham learnt about the martyrdom of Ammar bin Yasser, many started trembling and quoted 'The Prophet (PBUH) as saying, 'O Ammar! You would be slain by the people of oppression.' As a result, Amro Aass went to Mo'aawiyya and said, 'O commander of the faithful! People have become agitated and excited.' He asked, 'Why?' Amro Aass replied 'Because of Ammar's martyrdom.' He said, 'Ammar is slain. So what?' Amro Aass said, 'Do you not know that The Prophet (PBUH) called those who slay him the people of oppression?'

He said, 'O Amro! You contradicted yourself. Have we slain him? His murderer is just Ali bin Abi Talib who placed him in the direction of our arrows.'

Having come to know about his words, Imam Ali (PBUH) stated 'If it were the case, The Prophet (PBUH) would be the murderer of Hamzah since he placed him in the direction of the arrows shot by the unfaithful.'

95. In a letter to Amr bin al-Aas, Imam Ali (PBUH) wrote "Verily, you have made your religion subservient to the worldly matters of a man whose misguidance is evident and whose veil has been torn away. He alloys the honorable with his society and befools the patient and wise who keep him company. You follow in his footsteps and seek his favors like a dog that follows a lion, ties its eyes to the paws of the lion and waits for whatever left of its prey and thrown at it. By doing so, you have ruined your life in this world and your next life, although had you stuck to right, you would have got what you were after. If Allah grants me power over you and the son of Abu Sufyan, Mo'aawiyya, I will punish you both for what you have already done, and even if you get away with it and survive, only evil will befall you henceforth, period!"

96. In reply to what Amr bin al-Aas had told about him, Imam Ali stated "How strange! The son of that notorious woman has said to the people of Sham that I speak in jest and entertain people with a sense of humor. He has said wrong

words and his spreading the words is a sin. Beware that the worst of words are lies! He says words and tells lies. He makes promises and breaks them. If he is asked for something, he becomes stingy; however, he makes requests and insists on them. He breaches agreements and sever ties with his kinsmen. At the time of fighting, he is clamorous and cause excitement; however, when the swords are unsheathed, his best stratagem to survive is to get undressed and expose himself. Be informed that, for Allah's sake, my remembering death prevents me from acting with playfulness; however, his forgetting the world after has prevented him from telling the truth. He did not swear allegiance to Mo'aawiyya until he stipulated a stipend from him and lost his faith for something nominal."

97. Mohammad bin Abi Bakr wrote Mo'awiyya a letter, arguing "In the name of Allah, the Compassionate, the Merciful; from Mohammad bin Abi Bakr to the errant Mo'awiyya. May His peace be upon the faithful and the people of His guardianship!

By the way, the Almighty Allah created the world's beings with His majesty and might not unavailingly, and in doing so there has been no weakness in His power. Yet, He created them to be His servants. As such, some of them are prosperous and happy and some others of them are unhappy. Some of them go astray and some others of them are on the right path. He has chosen them based on the knowledge He has about them. He chose and selected Mohammad (PBUH) from among them, assigned him to carry out the prophetic mission and appointed him as the trustee of the revelation. Therefore, he invited people to the path of his Lord with wisdom and good counsel. The first one who gave a positive response to him, visited him, believed in Islam and submitted to Allah was his brother and cousin, Ali bin Abi Talib, who confirmed his words in secret, preferred him to all his next of kin, guarded him against all troubles, the actions of adversaries and persecution of foes and risked his own life for the sake of his well-being. Today, I see you seeking to be equal to him, whereas you are you and he is him. He is the one who has been prominent in all good and you are the evil son of the evil one; you and your father wronged Islam and The messenger of Allah (PBUH), spared no effort to put out the Light of Allah and organize conspiracies, massed troops and generously expended your wealth to excite people. Your father did so until his death, and you have assumed his role.

Then, how come you know yourself as equal to Ali bin Abi Talib, whereas he inherited The Prophet's knowledge and succeeded him, was the first who



followed him and the most loyal to him, and you and your father are his foes? Benefit from your wrongs as much as you can and ask the son of 'Aass to give you a helping hand in your misguidance because very soon your life will come to an end and the days of your deceptiveness will pass and you will then learn where good fate and felicity lie. Thus, may peace be upon he who follows the path of guidance!"

98. In reply, Mo'aawiyya wrote to him 'From the son of Abu Sufyan to he who finds fault with his own father. May peace be upon he who is of those obedient to Allah, the Almighty!

Now, I have received your letter wherein you have mentioned Allah's majesty and might and span a yarn. You have also written about Ali and his precedence in belief in Islam, closeness to The Prophet (PBUH), his victories, sacrifices and endeavors. Thank Allah for depriving you of such merits, and you pride yourself on others'!

During The Prophet's lifetime, your father, Aba Bakr, and I knew that Ali was more appropriate than us and had preceded us in believing in Islam. After the demise of the messenger of Allah (PBUH), the first ones who usurped Ali's right and opposed him were your father and Omar who worked in collusion with each other and rebelled against him, making him obey and swear allegiance to them. Thus, Ali bin Abi-Talib swore an oath of allegiance to them under compulsion, submitting his right to them. They did not allow him to take part in their caliphate, nor did they let him know about their secrets till the end of their lives.

The third of them rebelled against him in the same way and ascended to caliphate. Now, you and your friends bore animosity against him, started finding fault with him and surrounded him on every side. He was beleaguered on all sides by many sinful people who cast covetous eyes on what was in his hand. And you did what you desired to do and fulfilled your desire. As such, whether what I do in this case is right or not, I have been following your father. He was the first one who introduced the innovation in religion, paving the way for others. We follow him. If he had not taken such a step, we would never have opposed Ali bin Abi-Talib and would have relinquished his right to him. Thus, you must find fault with your father or keep silent! May peace be upon he who repents and turns to Allah in repentance!

### **Imam Ali's Argumentation with the Kharijites When They Made Him to Issue a Verdict and Then They Opposed Him and Revolted Against Him and He Convinced Them That the Origin of Their Flaw Is Themselves**

99. It is narrated that a man of Imam Ali's companions got up and said, "You used to prohibit us from choosing an arbiter, and but then you ordered us to choose one. We do not know which to do! "

Having slapped then back of one of his hands with the other, the commander of the faithful, Imam Ali (PBUH) stated "This is a penalty he who reneges on his oath of allegiance. By Allah, I wish I had exhorted you to do something abominable in which Allah had placed your good at the time when I exhorted you for jihad. If is because if you resisted, I would have guided you, and if you went astray, I would return you to the straight path and if you refrained from doing so, I would employ some other trustworthy people in your stead; however, what could I have done? I did not have any supporter, nor did I see any one reliable around me. How strange! I want to cure my suffering with such people as you, but friends like you are an incurable disease. I am like he who wants to pull out a thorn in his flesh with a thorn while he knows it is a thorn, too. O Allah! The healers are bored with this incurable disease, and the powerful arms of the noble men are tired of pulling up the water of ambition from the well of the people's essence that invariably subsides!

100. After the Kharijites had persisted in rejecting the arbitration, Imam Ali (PBUH) conversed with them for long and then delivered the following sermon in their camp "When they had raised the Qur'an by way of deceit, craft and artifice and cheat, did you not say 'They are our brethren and our companions in faith. They want us to cease fighting, and ask for protection through the Almighty Allah's Book. Our opinion is to accept their words and let them off.' Then, in reply I told you 'In this case, from all appearances there is faith, but at the core of it lies enmity; its beginning is taking pity on them and its end is being repentant. Thus, stick to your position and do not deviate from your first path. You should press your teeth in jihad and not pay heed to the shouts of the shouter. If you answer him, you will be misled, but if you ignore him, he would be disgraced.

We were with The Prophet (PBUH) at the time when our ancestors, sons, brothers and relatives were about to be murdered. Nevertheless, every trouble and hardship just added to their steadfastness in treading on the right path, in

submitting to divine commands and in enduring the pain of wounds.

Unfortunately, we have to fight our brethren in faith because of their misguidance, crookedness, doubts, and wrong interpretations. However, if we find a way by which Allah may reunite us and by which we may approach each other in whatever common between us, we would welcome it with open arms and abandon everything else.”

101. As to the issue of arbitration, Imam Ali (PBUH) states “We did not name people the arbiters but we selected the Qur’an as arbiter. As it is comprised of lines, bound in a cover, it does not converse with us; therefore, translators are needed and only humans can talk about it. When those people called on us to accept the Qur’an as the arbiter, we were not the group which had turned its back on the Almighty Allah’s Book. Nevertheless, Allah, the Almighty and Glorious, states “4:59”; the referral of a disagreement to Allah is to choose His book as arbitrator and its referral to His messenger is to recourse to his code of practice. Whenever Allah’s book is chosen as arbiter, we will be the most rightful ones, and whenever The Prophet’s code of practice is selected as arbiter, we will be the most righteous [; therefore, in both cases, we are right].

You said why I had put off the arbitration between you and them. It was just because the ignorant could make an inquiry into the matter and the conversant could have a consultation so that during the period Allah, the Almighty and Glorious, would rectify the affairs of the public and the way of inquiry would remain open, lest they hurried to search for justice and resigned to the first temptation.

102. It is narrated that Imam Ali (PBUH) sent Abdillah bin Abbass to the Kharijites to have an argumentation with them in such a way that he himself could see and hear the debate. In reply, they said, “We have some objections to your friend’s practices which have caused him to lose his faith, to be jeopardized and land in the Fire.

First, while writing the deed of agreement, he left out his title Amir al-Mo’mineen (the commander of the faithful), and because we are all faithful and he left out the title, he will no longer be our master, as we are faithful.

Second, when he told both arbiters ‘See which one is more rightful; if Mo’awiyya, select him as caliph, and if I, select me as caliph!’ he had doubts about his rightfulness. As such, we must be more doubtful than he.

Third, we thought of him as superior to all in arbitration; however, he himself chose another to arbitrate.

Fourth, he chose another to arbitrate over Allah's religion, whereas he had no right to do as such.

Fifth, in the Battle of Jamal, he divided among us the spoils of war; however, he prohibited us from taking women and children as hostage.

Sixth, he was The Prophet's successor; however, he ruined his successorship.'

Then, Ibn Abbass told Imam Ali (PBUH) 'You heard their words, and you are the most rightful to answer them.'

Imam Ali (PBUH) told him 'Ask them if they approve of Allah's commands and His messenger's orders as to these cases!' They replied 'Yes.'

Imam Ali (PBUH) stated 'I answer their questions in the same order they were asked.'

Subsequently, he stated 'I was the writer of revelation, verdicts, conditions, and immunities on the day when the deed of Hodaybiyya Agreement was written. On that day, beside The Prophet (PBUH), Aba Sufyan and Suhayl bin Amro, I wrote 'In the name of Allah, the Compassionate, the Merciful. It is a peace treaty between the messenger of Allah, Mohammad, and Aba Sufyan Sakhr bin Harb and Suhayl bin Amro.'

After that, Suhayl bin Amro said, 'We do not know the Merciful and the Compassionate at all, nor do we agree that you are the messenger of Allah. However, since we think of you as noble, we let your name be written prior to ours, though we and our foreancestors are older than you and your foreancestors.'

Then, The Prophet (PBUH) told me to write 'In the name of their God' instead of 'In the name of Allah, the Compassionate, the Merciful' and replace 'the messenger of Allah' with Mohammad bin Abdillah. And I obeyed his order and did as such. Afterward, the messenger of Allah (PBUH) told me 'The same will happen to you and you will have to accept it'.

In the same way, in the deed of agreement between me and Mo'aawiyya and Aass, I wrote 'It is a peace treaty between the Commander of the Faithful and Mo'aawiyya and Aass'. They objected 'If we fight a war against you when we believe that you are the Commander of the Faithful, it will be a cruelty to you; therefore, it is essential to write Ali bin Abi Talib in instead of the Commander of the Faithful. As such, I erased it and wrote my name as The Prophet (PBUH)

had done. Therefore, you have denied the case with The Prophet (PBUH) and have not accepted what he did if you do not admit it.'

The Kharijites said, 'The reason is conclusive.'

Imam Ali (PBUH) stated, 'In reply to your question of why at the time of addressing the two arbiters I said with hesitation 'Choose he who is more rightful to caliphate', I say that such statement is said to avoid self-praise as the Almighty Allah states '...' (34:24). Therefore, there will be no sign of uncertainty and doubtfulness in such a statement, and definitely Allah has been aware of His messenger's rightfulness.'

They said, 'You are right'.

He stated 'In reply to your objection to my choosing another as arbiter while I am the most rightful to arbitrate, I say that I did as The Prophet (PBUH) had done. He chose Sa'd bin Ma'az as arbiter in the battle with the tribe of Bani Qorayzah, and both parties agreed with his arbitration, although the messenger of Allah (PBUH) was the most rightful one to arbitrate. Allah, the Most High, states '*Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.*'<sup>1</sup> As such, I took the messenger of Allah (PBUH) as a model'.

They said, 'We also agree with this response.' Imam Ali (PBUH) stated 'And in reply to your objection to my choosing others to arbitrate Allah's religion I say that I did not choose anyone as arbiter, but the Qur'an, the words by Allah, Who has placed His words among the faithful as arbiter, as He states '*O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.*'<sup>2</sup> Therefore, on the basis of the verse, taking care of Muslims' blood is much more necessary than that of the birds of game'.

They said, 'You are right'.

He stated, 'Moreover, in reply to your objection to the effect that I divided among you the spoils of war; however, I prohibited you from taking women

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<sup>1</sup> 33:21

<sup>2</sup> 5:95

and children as hostage, I say it was because I wanted to do them a favor as the messenger of Allah treated the Meccans after the conquest of Mecca. Although the people of Basra had treated us cruelly, the women and children had committed no wrong. It was not right for us to scold the small instead of the great. After all, had I given such a permission to you, which of you could have taken 'Aaisha as captive?'

They said, 'We also accept this reason'.

Imam Ali (PBUH) stated 'Moreover, the reply to your words to the effect that I ruined the position of successorship though I was the successor to the Prophet (PBUH) is that you opposed me, gave priority to others over me and ruined my position. Inviting to oneself is the duty of the divine prophets not their successors, whom are selected by the prophets themselves. They do not need to introduce themselves. The prophets are obliged to introduce their successors and invite their people to them, and those who have faith in Allah and His messenger will naturally know the successor to their prophet. Successors are the same as the Kaaba as He states '3:97'; therefore, if people do not go on a pilgrimage to the Kaaba, the fault will not be with it and it will not be deemed as unfaithful and dissident. However, those who fail to go on a pilgrimage to the Kaaba will lose their faith, since it is considered as the duty and the ritual to be performed by Muslims; Allah, the High, has selected the Kaaba as I was selected by the messenger of Allah (PBUH) as his successor before multitudes when he stated 'O Ali! You are like the Kaaba to which they go, and you will not go to them'.

They said, 'Your proof is conclusive, thus we accept it'.

Having heard the eloquent and well-reasoned words, a great number of the Kharijites repented and retreated from their beliefs; however, the rest of them, numbering some four thousand, did not give up their poor opinions and perverted ideas, nor did they retreated from their wrong path. Consequently, Imam Ali fought a war against them and slew them.

### **Imam Ali's Argumentation for Why He Fought Nakitheen, Mariqeen, and Qasseteen but Kept silent Before Abu Bakr And Omar**

103. It is narrated that after the Battle of Nahravan, Imam Ali (PBUH) attended a meeting in which the affairs of the past were discussed. He was asked why he had not fought Abu Bakr and Omar like Talha, Zobeir and Mo'awiyah.

He answered 'Since the first the day of my life, I have been oppressed and witnessed my rights being violated and infringed on by others. Then, 'Ash'ath bin Qays stood up and said, 'O commander of the faithful! Why did you not draw out your sword to restore your rights?' He replied 'O Ash'ath! You asked a question, thus listen to the answer to it, remember it and pay attention to the reality of my words and my proof! I follow six of the past divine prophets.

The first is Prophet Noah about whom Allah states '*Therefore he called upon his Lord: I am overcome, come Thou then to help*'<sup>1</sup>; therefore, if someone says that he did not fear his people, he has denied the words by Allah and lost his faith; otherwise, the successors of the prophets would be more justified to do so than anyone else.

The second is Prophet Lot whom Allah states '*He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support*'<sup>2</sup>; therefore, if someone says that he has said the words not because he has been dreadful, he loses his faith; otherwise the successors of the prophets would be more justified to do so.

The third is Prophet Abraham about whom the Qur'an says '*And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord*'<sup>3</sup>; therefore, if someone says that he has said the words not because of his dreads, he loses his faith, otherwise the successor of The Prophet (PBUH) would be more justified to do so.

The fourth is Prophet Moses about whom the Qur'an says '*So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles*'<sup>4</sup>; thus, if someone, in spite of the verse, denies Moses' fears, he is an unbeliever; otherwise, the successor of The Prophet (PBUH) would be more justified to do so.

The fifth is Aaron about whom Allah states '*And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not*

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<sup>1</sup> 54:10

<sup>2</sup> 11:80

<sup>3</sup> 19:48

<sup>4</sup> 26:21

*among the unjust people*'<sup>1</sup> ; if some denies Aaron's fears, verily he is an unbeliever; otherwise, the successor of The Prophet (PBUH) would be more justified to do so.

The Sixth I followed is my brother, Mohammad, the best human being, who let me sleep on his bed in his stead for precaution and his fear of the Quraysh tribesmen, and left Mecca and hid in a cave. If someone denies The Prophet's fears of foes, he is an unbeliever; otherwise the successor of The Prophet (PBUH) would be more justified to do so.

Hereupon, all of the people got up with one accord and said, 'O Amir al-Mo'mineen! We all realized that your words are true and your actions are right. We are all ignorant and sinful, and know that you are justified in disclaiming, keeping silent and surrendering.

104. Ishaq bin Mussa quotes his father, Imam Kazim (PBUH) who quoted Imam Sadiq (PBUH), who had quoted his foreancestors, as saying "One day, Imam Ali (PBUH) was delivering a sermon in the mosque of Kufa. At the end of his sermon, he states 'Know that I have priority to people's selves more than they themselves have to them. Since The Prophet's demise, I have been oppressed'.

Then, 'Ash'ath bin Qays stood up and said, 'O Amir al-Mo'mineen! Since you came to Kufa, in all of your sermons you have said the sentence 'I have priority to people's selves more than they themselves have to them. Since The Prophet's demise, I have been oppressed'. Why did Abu Bakr and Omar could be caliphs and why did you not battle over your right with your sword?'

Imam Ali (PBUH) stated 'O son of the drinking woman! You asked a question, thus listen to my reply to it! By Allah! The reason for my unwillingness to gain my right was not fear, nor any disinclination to die a death, but the agreement I had made with The Prophet (PBUH) since he had told me 'My people will oppress you and renege on their oath of allegiance to you, and your status to me is the same as that of Aaron to Moses'. Having heard the words, I said 'O messenger of Allah! What will be my obligation at that time?' He stated 'If you found any friend and aids, fight them and gain your right; otherwise keep silent and save your life until you join me in the Heaven innocently'.

Accordingly, when The Prophet (PBUH) departed this world, I, therefore,

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<sup>1</sup> 7:150



busied myself with shrouding and interring his body, and then I took an oath not to leave my house for anything but to say prayers at the mosque until I finished collecting the whole Qur'an. I abode by my decision. After that, I took the helping hands of Fatimah, Hassan and Hussein, and went to the houses of those who had fought in the Battle of Badr and those who preceded others in embracing Islam and noted that my right had been violated, calling on them to give assistance to me. However, only four of them responded to my call, namely Salman, 'Ammar, Abu Zarr and Miqdad; nobody else of them gave me any succor. From among my next of kin who supported me, only 'Aqeel and Abbas, who were too old, could be seen; nevertheless, they could not do anything'.

'O Commander of the faithful! Arguing as such, Othman did not do anything and resigned himself to death innocently,' 'Ash'ath said.

Imam Ali (PBUH) stated 'O son of the drinking woman! The case is not as you drew an analogy. Because Othman had sat on another's seat, had worn another's outfit and struck down the truth, the truth struck him down. By Allah who rightfully selected Mohammad! If I had had forty assistants on the day of the oath of allegiance to Aba Bakr, verily I would have fought them and waged a jihad on the path of Allah so that I could prove myself.'

'O people! Be informed that to Allah, 'Ash'ath is not as worthy as a wing of a fly, and in His religion he is no better than the liquid running from the nose of the sheep.

### **Imam Ali's Ash-Sheqsheqiyya Sermon**

105. A number of narrators and traditionists have quoted on Ibn Abbas that 'We were sitting beside Imam Ali (PBUH) in Kufa, meanwhile our conversation turned to the position of caliphate and the precedence of Aba Bakr, Omar and Othman. Then, Imam Ali let out a deep sigh and stated 'Be aware! By Allah, Aba Bakr, the son of Abu Quhafa, dressed the outfit of caliphate, knowing that my status in relation to it was the same as that of the axis to the manual mill. He knew that showers of science flow down from me and the birds cannot fly up to it. I put a curtain against the caliphate and kept myself detached from it. Meanwhile, I began to think whether I had to assault or endure calmly the blinding darkness of tribulations wherein the adults have become feeble and the young have become old, and the true believer acts under strain till he meets Allah after death. I found that it would be wiser to endure it; therefore, I exercised patience, despite I looked like he whose eyes are abound with dust and in whose throat a bone is stuck. I witnessed my inheritance being plundered

under the first caliph who went his own way and died and left the position of caliphate to the son of Khattab after himself.'

Hereupon, he recited a poem by al-A'sha as follows: *'My days are now passing in distress on the back of the camel, whereas there were days of ease when I enjoyed the company of Jabeer's brother, Hayyan'*

Undoubtedly, the two shared the udders of caliphate between themselves. The latter put the caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in abundance and so were the excuses for them. The caliph is like the rider of the unruly camel; if he pulls up its rein, the nostrils will be torn, and if he lets it loose, he will be thrown down. I swear to Allah that people were stuck in recklessness, wickedness, unsteadiness and deviation. All the same, I had no other choice but be patient despite the length of the period and stiffness of trials and tribulations, until the day when he died a death, having put in the issue of caliphate to a group for consideration and thought of me as one of them. I invoked Allah from that committee. Once, I had been compared to the first of them; however, at that time I was landed in a situation wherein I was considered equal to those ones [members of the committee]. Nevertheless, I took part in their session, working in cooperation with them. One of them turned against me because of his rancor toward me, another one, an in-law relative of mine, looked the other way for some reason which is not pleasant to be mentioned here, and like a camel with heaving breasts between his dung and fodder, the third one of them eventually got up. With him his children of his grandfather, Umayya, also stood up to swallow up Allah's wealth like a camel devouring the foliage in spring, till all his work became undone, his actions finished him and his gluttony brought him down. Then, the multitudes, brimming like the mane of the hyena, made me accept the caliphate. They rushed toward me from every side such that Hassan and Hussein were about to be crushed to death in the stampede. They pushed me from every side, agonizing me and tearing my shoulder garment from both ends. They collected around me like the herd of sheep and goats; however, when I hold the reins of government, one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the verse saying, *'(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil).'*<sup>1</sup>

Yes! They had, by Allah, heard it and understood it; however, the glitz and

glamour of the world dazzled their eyes and its embellishment seduced them. Behold, by Allah, Who divided the grain and created the living beings! If they had not gathered around me, stood up to support me and not given me enough proofs and if there had been no pledge of Allah with the learned and scholars to the effect that they should not fall silent about the gluttony of the oppressor and the hunger of the oppressed, I would have cast the reins of caliphate and treated it the same as I did at the time of the first one. Then, you would have seen that in my view this world of yours is no better than the liquid running from the nose of the sheep’.

When he reached this point in his words, a man from Iraq stood up and submitted a letter to him. He began looking at it, when Ibn Abbas said, ‘O commander of the faithful! I would be good if you resumed giving your sermon’.

Then, he stated ‘O son of Abbas! It was like the sudden flare of a fire that abated. Ibn Abbas says that ‘By Allah! He had never grieved over any speech as he did over that one, since he could not bring it to an end as he had wished’.

106. Of the narrations that shed light on what we mention is the one that is quoted on Umma Salamah, one of The Prophet’s wives, as follows:

‘There were nine us The Prophet’s wives. Every day, it was the turn of one of us to be with him. One day it was my turn, so I went to the door of his room and asked for permission to enter; however, he did not give leave to me. I felt humiliated and sad about it, fearing that he might have separated from me, or a verse might have revealed as to me; therefore, I waited for a while and then I returned to him and asked for his leave to enter again. For the second time, he did not let me in. At this time, I was moved and doleful, so I returned and asked for permission to enter out of fretfulness.

He stated ‘Come on in, Umma Salamah!’ Upon entering the room, I saw Ali bin Abi Talib, with his legs folded under him in front of The Prophet (PBUH), saying ‘May my mother and father be sacrificed for you, the messenger of Allah! What do you think I should do when it happens? What will our duty be?’ He replied ‘I bade you to exercise patience’. Once more, Ali bin Abi Talib repeated his question and he gave the same reply. Asked the same question for the third time, he replied ‘O my brother, Ali! Then, unsheathe your sword, take it above your shoulder and fight the dissidents in the right path by the time you will meet me in the world after with their blood falling in drops from your sword’.

Then, he turned to me and asked ‘O Umma Salamah! What are you sorrowful

for?' I replied 'Because you did not let me in'. He stated 'It was for our own good; when you asked me for permission to enter, Gabriel was informing of the events and stories of the future. He conveyed to me an order to the effect that I would have to make Ali aware of the events and make recommendations to him. O Umma Salamah! Listen and be witness to this that Ali bin Abi Talib is my succesor in this world and the world after. O Umma Salamah! Listen and be witness to this that he is my successor and caliph and after me will fulfill my promises and will disperse the dissidents from around the Pond in the world after. O Umma Salamah! Listen and be witness to this that Ali bin Abi Talib is the master of Muslims, the Imam of the pious and the leader of those whose foreheads are white with the water of the ritual wudu. He will fight a war against Nakitheen, Qasseteen and Mariqeen and put them to the sword.'

I asked, 'O messenger of Allah! Who are Nakitheen?' He replied 'They are a group of people who will swear allegiance to him and will renege on it in Basra, waging a war against him'.

I asked 'Who are Qasseteen?' In reply, he stated 'Mo'awiyya and his companions, from Syria, who treat him cruelly'.

I asked 'Who are Mariqeen?' He answered 'They are those who deviate from the path of truth, waging a war against him'.

107. It is narrated that some days after his triumph in Basra, Imam Ali (PBUH) delivered a sermon in which he referred to a dialog between The Prophet (PBUH) and him as follows: 'O Ali! After my departure from this life, you will live in this world and will be afflicted by my people, and on the Day of Resurrection, Allah, the High, will judge on you and your foes and dissidents. Therefore, prepare your reply and proofs for the day of Judgment before your dissidents!' I said, 'May my mother and father be sacrificed for you, messenger of Allah! What will I be afflicted for? What is the sedition that puts me in trouble? On what grounds will I fight a war?' Then, he replied 'After me, you will fight a war against Nakitheen, Qasseteen and Mariqeen,' and mentioned their names one by one. Afterward, he added 'After me, you will fight those, opposing the Qur'an and my code of practice, who practice the religion of Allah based on their own view, whereas in religion there is no personal opinion and divine laws can not be interpreted according to one's own view, yet it is concerned with what the Lord orders and prohibits'.

I said, 'O messenger of Allah! Show me the way to win a triumph over the dissidents on the Day of Judgment!'

He stated 'All right! Do not deviate from the right path when they oppose you after my demise and still persevere in taking up the path of truth! Keep your thought and opinion subordinate to the Qur'an whenever you see them deviating from the path of guidance and truth on a whim of theirs and referring the Qur'an and the words by Allah to their own views and thoughts, as they rely on the mundane life and resort to the verses of the Qur'an in order to prove the ambiguities of the affairs. Whenever you see them distort the words by Allah and follow their carnal desires and egotistical, aggressive, perverted, lying, capricious and seditious people accede to power, do not leave the path of piety and take into your account good fate because only the pious face such a fate.

108. Ibn Abbas is quoted as saying "After the revelation of the verse '*O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination,*'<sup>1</sup> The Prophet (PBUH) stated 'I will certainly fight against the unfaithful'. After he had stated those words, Gabriel was sent down from on High and said, 'You or Ali will fight the war.'"

109. Jabir bin Abdillah is quoted as saying, "I was the closest to The Prophet (PBUH) in the land of Minaa on the day of Farewell Pilgrimage when he stated 'I can foresee that you deviate from your religion after my demise and strike each other on the neck with your own swords. By Allah! If it happened, you would see me, with a large army, fighting against you'. Then, glancing backward, he stated 'Or you would see Ali in my stead,' and reiterated it three times. From the change that happened in his state, we realized that a revelation from on High was sent down to him, saying '*But if We should take you away, still We shall inflict retribution on them; Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.*'<sup>2</sup>"

110. Ibn Abbas is quoted as saying, "During The Prophet's lifetime, Imam Ali would state 'Allah, the Almighty, states '*And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward*

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<sup>1</sup> 9:73

<sup>2</sup> 43:41-2

*the grateful.*<sup>1</sup> By Allah! Now that He has guided us, we will not take retrograde steps! By Allah! If The Prophet (PBUH) is slain or departs this life, verily I will fight war as he does and on the very path battle against the dissidents until I lose my life because I am his brother, cousin and inheritor, and the closest to him than anyone else.”

111. Ahmad bin Hammam says, “Under Aba Bakr, I went to ‘Obada bin as-Samit and asked him ‘Had people given preference to Aba Bakr before he took the position of caliphate?’ He replied ‘O father of Tha’laba! When we say nothing in that regard, you had better keep silent and move off this subject! By Allah! Ali bin Abi Talib is more qualified for the position of caliphate than Aba Bakr, as The Prophet (PBUH) was more appropriate for prophethood than Aba Jahl! Let me give you more explanation of that; one day we were sitting in the presence of the messenger of Allah (PBUH) when Ali bin Abi Talib, Aba Bakr and Omar arrived at the door of his house. First, Aba Bakr entered, then Omar and finally Ali bin Abi Talib. At the sight of the scene, The Prophet’s face darkened with indignation. Then, he said, ‘O Ali! Did they precede you while Allah has ordered you be superior to them?’

Aba Bakr said, ‘I had forgotten it, the messenger of Allah’. And Omar said, ‘I made a mistake’. Afterward, The Prophet (PBUH) stated ‘Neither had you forgotten it, nor did you make a mistake! I seem to notice that you occupy his right and fight him, and in doing so, the foes of the Allah and those of His messenger are your accomplices. Still with you, I seem to see that you have caused the Muhajirin and Ansar to sic on each other and scatter one another with swords for mundane interests. I seem to notice that the member of my Household are subjugated and dispersed across the world; the events which are ordained by Allah, the Almighty. Then, with his eyes filled with tears, he stated ‘O Ali! Be patient! Be patient till the day His order is sent down *wa la howla wa la qowata billah al aliul alzeem*, so that the angels, recording rewards, will lose track of your spiritual rewards for that. Whenever you accede to power, put them to the sword! Put them to the sword till they return to the truth and resign to Allah’s commandments and His messenger’s orders! It is because you are always right and your foes are wrong, and your immaculate progeny and descendents till the Day of Judgment will be the same as you”.

<sup>1</sup> 3:144

112. Imam Sadiq (PBUH) quotes his foreancestors who quoted Imam Ali (PBUH) as saying, 'I was sitting in the presence of The Prophet (PBUH) at the mosque after dawn prayers, when he stood up and moved on. Then, I followed him. He was in the habit of letting me know about the place he wanted to go, and if he stopped there too long, I went there to see what was going on, since I could not stand missing him and endure his absence [even] for a short while. As such, he told me he was going to 'A'isha's house. Then, he left for there. I got home, too. Fatimah and I both were happy with our children, Hassan and Hussein for hours. As ever, I got up and set off for 'A'isha's house. I knocked on the door. She asked, 'Who is that?' I answered, 'It is me, Ali'. She said, 'The messenger of Allah (PBUH) is asleep'. Then, I returned, saying myself how come he was asleep at home while she was awake and present at home. As such, I returned and knocked on the door again. She asked 'Who is that?' I replied 'It is me, Ali'. She said, 'The Prophet (PBUH) is busy.' I returned, feeling too ashamed of knocking on the door for the second time. Meanwhile, with a heavy heart, I had run out of patience and could not tolerate missing him. Therefore, I could not help going back to there. I knocked at the door heavily. She asked, 'Who is that?' I replied 'It is me, Ali'. At that time, I heard The Prophet (PBUH) himself telling to her 'Open the door, A'isha!' She did as such and I entered. He stated 'Sit down, Abal Hassan! Should I tell you in what state I was, or do you say why you were late?' I said, 'You say your words, as yours are the best'.

He stated 'O Abal Hassan! When I left you, I was hungry. When I arrived at the house, there was nothing in here to eat. I took up my hands in prayer and asked Allah for food. Then, Gabriel appeared. He had a bird with him. In my presence, he put his finger on it, stating Allah, the Almighty and Glorious, had sent a revelation to him to take the bird and bring it to me. Afterward, I thanked Him very much and he ascended to the sky. With my hands still up in prayer, I said, 'O Allah! Cause anyone who loves you most and whom You love to arrive here at this meal so that that one partake of it! After my prayer, I waited for a short time but my prayer was not answered. After I had asked Him for the same for the second time, I heard your knock on the door and told her to open the door to you, and then I thanked Allah. I felt happy that you love Allah and His messenger and are loved by Allah and His messenger. Thus, partake of this food, Ali!'

After we had had the bird, he told me 'Tell me your story, Ali!' I said, 'After I had left you at the mosque, [I got home and] Fatimah, Hassan, Hussein and I were all happy. Then, I got up with the intention to see you.' I informed him of what had happened up to the end.

Having heard my words, The Prophet (PBUH) turned to her and stated 'It was ordained by Allah. Why did you do so, 'A'isha?'

She replied 'O messenger of Allah! I liked my father to arrive and partake of it'. The Prophet (PBUH) stated 'It will not be the first time that you display grudge and rancor against Ali; I know about the feelings in your heart about Ali. You will wage a war against him'.

She asked, 'O messenger of Allah! How can women possibly fight a war against men?'

He replied 'O 'A'isha! You will definitely wage a war against him, and a group of my companions will be accompanying you and exhort you to do that. The battle led by you will be recorded in the pages of history and studied by the first and last Islamic nations. The sign of it is that you ride a camel which is Satan. Before you reach at the intended place, you will happen on a pack of dogs barking at you in Hawwab, where you will insist on returning; however, some will bear a false testimony that the place is not Hawwab. Then, you will move on toward a city where your companions come from, which is the farthest one from the sky and the nearest to the sea. Defeated and humiliated, you will return from that place. On that day, Ali bin Abi-Talib will turn you back with a group of his trustees to your homeland. Know that he wishes you the best when he makes you fear that a separation may come about between you and me on the Day of Resurrection, it is because any wife of mine will be a divorcee when Ali executes the formula divorce between me and her after my demise'. She said, 'O messenger of Allah! May I die before that day!'

He stated 'Alas! Alas! By Allah within Whose power lies my life! Whatever I said will come true. It seems as if I saw the events with my own eyes!'

Then, he turned to me and stated 'Stand up, Ali! It is time to say prayers, so I want to tell Balal to call to prayers'. Consequently, he moved toward the mosque and started saying the noon prayers'.

### **Imam Ali's Argumentation for the Oneness of Allah and His Being Free from What Is Not Appropriate for the Deity but Specific to the Created**

113- Praise be to Allah on Whose worth eulogists cannot deliver a panegyric, Whose graces cannot be counted by the counters and Whose claim cannot be satisfied by the assiduous however they strive to do so, Whose essence cannot be understood with high ambitions, Whose truth cannot be fathomed with deep



insights; it is He for Whose description no limits has been set, no eulogy exists, no certain time is set and no duration is ordained! He created His creatures with His omnipotence, made winds blow with His mercy and stilled the trembling earth by means of mountains. The outset of faith is to know the Lord of worlds, and the utmost in knowing Him is to testify Him, the utmost in testifying Him is to believe in His Oneness, the utmost in believing in His Oneness is to regard Him as Pure, the utmost in regarding Him as Pure is to consider Him free from the attributes since every attribute is far removed from that to which it is ascribed and that to which an attribute is ascribed differs from the attribute. Therefore, he who ascribes an attribute to Allah recognizes His like, and he who recognizes His like doubles His essence, and he who considers His essence as double recognizes parts for Him and he who recognizes parts for Him does not know Him, and he who does not know Him points at him, and he who points at Him admits limitations for Him, and he who admits limitations for Him counts Him. Whoever asks 'In what is He?' has thought of Him as included into something else, and he who asks 'On what is He?' has hold that He is not on something else. He is a Being, yet has not come into being through a phenomenon. He is a Being, but not after non-existence. He is with everything but it does not mean that He is physically close to them. He is incompatible with everything, but not physically separate from them. He acts, but without movements and instruments. He is all-Seeing even at the time when there exists no being to be looked at. He is One and Only, such that there is no one to whom He becomes attached and at whose absence He feels perturbed.

Allah, the High, commenced creation most initially and initiated it originally, without doing any reflection, using any experiments, making any movements and making a decision with anxiety. He allocated the right time to the creation of each of the beings, struck a balance among the beings with different natures and generated the instincts specific to each of them, and had them go together with them. Before their creation, He had been conversant with all their subtleties, known their limits and ends, and appreciated their propensities and intricacies'.

114- In another sermon, Imam Ali (PBUH) states 'Worshipping Allah begins with knowing Him, and the knowledge of Allah is rooted in belief in His Oneness, and the firmness of the belief in His Oneness is contingent upon one's refusal to ascribe any attributes to Him. He is Pure such that He does not embody any attributes, because it stands to reason that anyone who embodies any attributes is a creature and it is a matter of common sense that Allah, the

Almighty and Glorious, is the Creator not the created. We learn that there exists a creator from what is created, and succeed in acknowledging Him with the power of reason and through reflection; the positive proof of His existence. Allah is represented by what has created and He has manifested Himself by means of them. He was One and Only in the Eternity, and there is no partner in His Deity and no like of Him in His Divinity. That Allah has created contrary things makes it evident that He has no opposite, and that He caused the created to have likes and approach each other makes it clear that He is matchless'.

115- In another sermon, Imam Ali (PBUH) states 'The signs of Allah are the proofs of Him, and His existence is the proof of His being, acknowledging Him is belief in His Oneness, and belief in His Oneness is to discriminate between Him and the created; that is, to make a distinction in terms of attributes and not to separate them physically or temporally. He is The Omnipotent Lord, Who has no Lord and is not created. Whatever picture we make of Him in our minds is dissimilar to Him,' adding 'that whose essence is known is not Allah. He becomes evident with the positive proof, and we learn about His existence by gaining knowledge of His signs'.

116- In another sermon, Imam Ali (PBUH) states 'He is not confined to any limits, nor counted by numbers. Material objects are proofs of their own limitation, and the implements betoken things of their own kind. The word '*monzo*' [meaning since] disproves their pre-existence, the word '*qad*' [signifying the proximity of occurrence in time] disproves their existence from ever and the word '*lawla*' [meaning if it were not] implies that beings are not perfect. By creating beings, the Creator manifested Himself to the reason, and through them He keeps Himself invisible to the eyes. Stillness and motion do not take place in Him. How can they possibly occur in Him while He Himself had them come about? How can a thing that He generated first possibly affect Him? How can a thing that He Himself had hove into view for the first time possibly appear in Him? If it had not been as such, His self would have been subject to change, His being could have been divided into parts, and His being Eternal would have been disproved. If He had a front, there would have been a back for Him. If incompleteness befell Him, He would be in need of completion. If so, the sign of the created would emerge in Him; it would, then, be the sign of the existence of another creator not the sign of His being the Creator. With His might of abstention, He will never be influenced by things which influence other things. He has not begotten anyone lest He be considered as being born.

He has not been begotten, otherwise He would be contained within limits; He is too High to have sons and too pure to contact women. By any stretch of imagination, He cannot be assigned quantity. Understanding cannot think of Him so that it gives shape to Him. Senses cannot perceive Him so that they feel Him. Hands cannot touch Him so that they rub against Him. He does not undergo any changes. He does not change from one state to another. The turns of days and nights do not cause Him to grow old. Light and darkness do not alter Him. No description can be given of Him with any components, nor with any organs and parts, nor with any properties and nor with other things and portions. It cannot be said He has a limit or extremity, or end or termination, nor things control Him so that they raise Him or lower Him and nor things carry Him so that they incline Him or keep Him upright. He is neither inside things nor outside them. He communicates news, but not with a tongue or voice. He hears but not with the organs of the auditory system. He states words but does not articulate them. He determines but not with the power of the mind. He loves and shows approval without any emotionalism. He hates and feels angry without any discomfort. When He intends to create something, He says 'Be'<sup>1</sup> and then something comes into existence with no time; the word 'Be' is neither a voice to reach ears nor a cry to be heard, yet His speech is an act of His creation. There had been no like of Him before He existed. If another one existed, it would be the second god. It is not right to say that He came into view after He had not been in existence because in that case the characteristics of the created things would be assigned to Him and no difference would remain between them and Him, He would have no superiority over them. As such, the Creator and the created would become equal and the initiator and the initiated would be at the same level. He created the created with no example set by anyone else, and in so doing He did not seek assistance from anyone. He created the earth and kept it suspended without being busy [with it], retained it without support, made it stand without any legs, erected it without pillars, prevented it from bending and collapsing, and stopped it crumbling and slitting. He made its nails fixed, solidified its rocks, caused its streams to run and opened wide its canyons. Whatever He produces is not flawed, and whatever He gives strength to doesn't show any weakness. He is predominant over the earth with His Authority and Greatness. He is cognizant of the inside of it with His knowledge and understanding. He is dominant over everything on the earth by virtue of His Majesty and Glory. When He asks for something from the earth, it will not defy Him, nor does it oppose Him so that it can overpower Him. No fleet-footed

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<sup>1</sup> 19:35

creature can escape from Him so that it can surpass Him. He is in need of no affluent person so that he feeds Him.

All things bow to Him and are self-effacing before His Greatness. Nothing can flee away from His authority to someone else in order to escape His advantages and disadvantages. There is no like of Him to match Him, and no one is parallel to Him so that he can be equal to Him. He will destroy things after their coming into existence such that all that exists on the earth will become non-existent. The extinction of the world after its creation is no stranger than its formation after non-existence. How could it be otherwise? Even if all the animals of the earth, whether birds, beasts of burden, stabled cattle or pasturing ones, of different origins and species, dull or erudite people, all jointly try to bring a mosquito into existence from non-existence, they are not able to do so, nor understand what is the way of creating it. Their intellects will be bewildered and be wandering. Their powers fall short and fail, and return disappointed and tired, acknowledging that they are defeated and admitting their inability to produce it, as well as realizing that they are too weak to demolish it.

Surely, it will be Allah, the Glorified, Who will exist with nothing else beside Him after the extinction of the world. He will be after the extinction of the world as He had been before its creation; i.e. devoid of time, place, moment and period. At that time, period and time will disappear and hours and years will vanish. There will be nothing save Allah, the One and Omnipotent, to whom will be the return of all beings. As their initial creation was not within their powers, their extinction will also be beyond their powers. If they had the power to prevent it, they could have existed forever. Making anything of the world did not cause Him any hardship. The creation of anything He created did not fatigue Him. He did not create them to heighten His authority, not for fear of loss or harm, nor for seeking their help against an overwhelming foe, nor for guarding against a revengeful opponent with their help, nor for expanding His Kingdom with their assistance, nor for priding Himself before a partner and nor because he felt lonely and desired company.

Then, after their creation, He will destroy them, but not because of any worry about maintaining and administering them, nor for gaining any pleasure in it, nor for their cumbrousness for Him. The length of their life does not worry Him so that it induces Him to destroy them quickly; however, Allah, the Glorified, has maintained them with His kindness, kept them intact with His command and perfected them with His power. Having destructed them, He will revive them; however, it is not because of His having any need for them, nor for seeking assistance from them against them. Also, it is not for a shift from the state of

being lonely to having company, nor for a change from the condition of ignorance and blindness to that of knowledge and inquiry, nor for a change from paucity and need to needlessness and affluence and nor for a change from disgrace and lowliness to glory and power.

117- In another sermon, Imam Ali (PBUH) states 'Praise be to Allah Whom the senses cannot perceive, places cannot encompass, eyes cannot see and veils cannot cover. He proves His eternity by creating the world, by originating His Creation He proves His existence and He proves that there is nothing similar to Him with the resemblance between the created. He is honest in His promise. He is too elevated to be unfair to His creatures. He stands with impartiality among His creatures and does them justice in His commands. He provides evidence of His pre-existence through the creation of things, of His power through the signs of their incapability and of His eternity through their helplessness against death.

He is one but not in number. He is everlasting without any time limit. He is existent without any support. He can be sensed with minds not natural senses. Things that can be seen stand witness to His existence not His presence. Imagination cannot encompass Him. He manifests Himself to the imagination with His help to it, and He refuses to be imagined by the imagination. He has made imagination the arbiter in this matter. He is not big in the sense that His body is vast so that His body is big, nor is great in the sense that His limits extend to the extremities and His frame is extensive. However, He is grand in status and great in authority.

### **Another Part of the Previous Sermon; Argumentation over the Creation of the Animal Species by Almighty Allah**

Had the people dwelt upon the greatness of His power and the vastness of His bounty, they would have returned to the right path and feared the retribution of the Fire; however, hearts are sick and eyes are impure. Do they not see the small things He has created, how He strengthened their creation, perfected their structure, created hearing and vision for them, and made for them bones and skins?

Look at an ant with its small body and delicate shape which cannot be apprehended by the eyes, nor by thought! Behold how it moves on the earth and jumps at its livelihood! It carries the grain to its nest and deposits it in its place of storage. It collects during the summer for the winter, at the time of its strength for the time of its weakness. Its livelihood is warranted and it is fed

according to its fitness. Allah, the Compassionate, does not forget it, nor divest it [of it], whether it is in a dry stone or fixed rock.

If you think about the high and low parts of its digestive system, the carapace of its belly and its ears in its head, you will be amazed at its creation and you would feel difficulty describing it. [You would say] Exalted is He who made it stand on its legs and put it up on its pillars. No other originator cooperated with Him in originating the insect, nor did any power assist Him in creating it. If you traverse the paths of your wisdom to its end, all signposts will say that the Originator of the ant is the same as He Who is the Creator of the date palm since both are delicate and intricate, in spite of differences between them [in their sizes]. In His creation, the small and great, the heavy and light, as well as the strong and weak are all equal.

So is the creation of the sky, the air, the winds and the water. Thus, behold at the sun, moon, vegetation, trees, water, stone, the differences between the night and day, the running of streams, the large number of rocks, the height of their peaks and the variety of diverse words and tongues.

Then, woe betide he who disbelieves in the Ordainer and denies the Ruler! Some believe that they are like grass for which there is no cultivator, for whose diverse shapes there is no creator. They have not presented any arguments for what they claim, nor did they do any research for what they have inculcated in their minds. Can there possibly be any construction without a constructor or any crime without a criminal?

If you wish, you can also think about the locust, which Allah gave it two red eyes, lighted its moon-like pupils, made for it small ears, created a suitable mouth for it, gave it keen senses, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid of it for their crops since they cannot fend it off even though they collect forces. The locust forcefully attacks the fields and satisfies its desire from them, although its body is not equal to a thin finger.

Glorified is Allah before Whom everyone in the skies or the earth bows in prostration willingly, submits to Him by placing his cheeks and face on the dust, drops before Him in obedience peacefully and humbly and yields up control to Him in fear and trepidation. The birds are under His commands. He knows the number of their feathers and their breaths. He has created some of them such that they live in water, and some others on land. He has ordained their livelihoods and knows their species; this is the crow, that is the eagle, this is the pigeon and that is the ostrich. He called every bird with its name and provided it

with its livelihood. He created heavy clouds, made torrential rain from them, spread it on various lands and specified the proportion of each of them. He watered the earth after its dryness and had vegetation grow after its being barren.'

118. It is narrated that a crowd of people from Rome entered the city of Medina. Among them was a Nazarene monk. At that time, Muslims were under Aba Bakr. The monk rode his camel, carrying gold and silver, toward the mosque of Medina, where Aba Bakr was present and a group of the Muhajirin and Ansar were sitting with him.

When he entered, he greeted and hugged them. Then, he asked them "Who is the successor of your prophet and the trustee of your religion?" Those present there pointed at Aba Bakr.

He asked, "What is your name, sheik?" Aba Bakr answered, "My name is Ateeq." He asked, "What is your another name?" Aba Bakr replied, "Seddeeq." He asked, "What is your other name?" In reply, Aba Bakr said, "I have no other name."

He said, "You are not the man I am looking for." Aba Bakr asked him, "What do you mean?" He replied, "I have come from Rome with this camel, carrying gold and silver so that I ask the trustee of the nation a question. If he answers my question correctly, I embrace Islam and obey his orders and distribute all this gold and silver among you. If he cannot, I will go back and do not convert to Islam."

Aba Bakr said, "Ask your questions!" He said, "By Allah, I will not say anything until you offer me quarter against your influence or that of your companions." Aba Bakr said, "You are under protection and will have no problem. Say what you want!"

He said, "Inform me of that which Allah does not have, of that which is not from Allah and that which Allah does not know!"

Aba Bakr looked perplexed and left speechless. After being wordless for a short while, he ordered Omar be brought there. When he arrived, he sat beside him. Aba Bakr told the monk, "Ask him your question!" Then, he looked at Omar and repeated the same question. He could not, either.

Afterward, Othman entered the mosque. He was asked the same question. He was also unable to answer it and left speechless.

After that, the monk said, the sheiks are great, but brusque. Then, he got up to leave the mosque. Aba Bakr said, "O foe of Allah! Had I not given my word, I would have spilt your blood."

Here, Salman al-Farsi stood up and went to Amir al-Mo'mineen, Ali bin Abi Talib. He was sitting in the yard of his house with his two sons, Hassan and Hussein. He let him know about the happening.

Having heard the story, he got up and moved toward the mosque with his two sons. Upon seeing Ali (PBUH), the crowd present there said '*Allah is great*' in chorus and thanked Allah, standing before him. Then, Imam Ali (PBUH) entered the mosque and sat down. After that, Aba Bakr said, "O monk! The one you wanted is present. Ask him what you want!"

Looking at the Ali's face, the monk asked "What is your name, young man?" He replied, "The Jewish call me by the name *Ilya*, the Christian by the name *Iliya*, my father calls me by *Ali* and my mother by *Haydarah*."

The monk asked "How are you related to your Prophet?" He answered, "I am his son-in-law, cousin and his brother." The Monk said, "By Christ's Lord, you are he whom I wanted. Inform me of that which Allah does not have, that which is not from Allah and that which Allah does not know!"

Imam Ali (PBUH) stated "You met a well-informed person! That which Allah does not have are a spouse and descendent. That which is not from Allah is cruelty which He inflicts on nobody. That which Allah does not know is a partner in His kingdom."

The monk stood and took off his waistband. Then, he gave a kiss on the forehead, saying "I bear testimony that there is no god save Allah and that Mohammad is His messenger. I bear testimony that you are the caliph and trustee of this nation, the source of religion and wisdom and the fountain head of knowledge. I have read your name, *Ilya*, in the Torah, *Iliya*, in the Bible, *Ali* in the Qur'an and *Haydarah* in the past books. [As far as I am concerned,] you are the successor of The Prophet (PBUH), the governor of this government and the most suitable for this position. Thus, let me know about your status and that of these people!"

Imam Ali (PBUH) gave a short reply to his question. Then, the monk stood up and submitted all his property to him. At that time, he distributed all the gold and silver among the destitute of Medina and left the mosque. The man returned to his homeland as a Muslim.



119. It is narrated that in the presence of Amir al-Mo'mineen, Imam Ali (PBUH), a group of people were arguing, ascribing justice and cruelty to Allah. Then, he stood up and went up on the podium. After thanking and lauding Allah, he stated, "O people! Be informed that when Allah, the Blessed and Exalted, created His beings, He ordained such that they can ascend to sublime manners and a righteous morality. He knew that they would not unless He taught them whatever advantageous to them and whatever disadvantageous. And teaching is not possible in any way but by enjoining to good and prohibiting from evil. And enjoining to good and prohibiting from evil do not occur in any way but by promising and threatening. Promising and threatening occur in no way but by encouraging and intimidating. Encouragement happens with nothing but what their soul desires and what their eyes enjoys and threat cannot be made but with the opposite of that.

Afterward, He placed the created in this world, and showed them some of the pleasures so that they make an inference about the pure pleasures of the Heaven, which are coupled with sadness and revealed some of the pains of this world so that they make an inference about the eternal pains and hardships of the Hell. For that reason, the comforts of this world are mixed with hardships and its pleasures are coupled with sadness and sorrow.

It is said that when al-Jahiz<sup>1</sup> saw the speech by Amir al-Mo'mineen, Imam Ali (PBUH) in a writing, he said, "The speech contains everything authors have written in their books so far and discussed each other."

It is also said that when Abu Ali al-Jobbay<sup>2</sup> heard the above words by al-Jahiz, he confirmed it, saying "There is no probability of any redundancy and insufficiency in the speech."

120. It is narrated that on the refutation of *jabr* (determinism) and *tafveez* (submission) Imam Hadi (PBUH) wrote the people of Ahvaz a letter as follows: "It is related that after Imam Ali (PBUH) returned from the Battle of Seffeen, a man asked him 'O Amir al-Mo'mineen! Inform us of our battle with the people of Sham; was it a case of divine ordinance and providence or not?' He replied, 'Yes, sheik! You did not go up on any elevations, nor did you go down into any valleys and plains but out of divine ordinance and providence.'

The man asked 'So, Allah must hold accountable for all my hardships, but I

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<sup>1</sup> A bigoted Sunni scholar

<sup>2</sup> One of the leaders of the Mu'tazilah school of thought

don't see anything as a reward for me?' He answered, 'How come you can't be rewarded while Allah, the Exalted, has offered you rewards for your marching toward the foes and returning from the battle? There was no unwillingness in your mood and you were under no compulsion.'

The man said, 'How could we go and return under no compulsion while divine ordinance and providence had propelled us to do so?' Imam Ali replied, 'Maybe, you mean compulsory ordinance and inevitable providence. If yes, then reward and punishment, promising and threatening as well as divine commands and prohibitions would be inoperative, and the good-doing would be equal to the evil-doing; the evil-doer would not be reproached by Allah and the good-doer would not be rewarded, and the good-doing would not deserve more to be rewarded for their virtues than the evil-doing and the evil-doing would not deserve more to be punished for their sins than the good-doing. These words are said by idolaters, the followers of Satan, the adversaries of the Compassionate Allah, those who affirm coercion and false accusations and the people of ignorance and rebellion. They are the determinists of this nation and the Magus of them as well.

Allah, the Exalted, has given orders to be obeyed of free will, prohibited in an admonitory way and assigned duties possible to do. Rebellion against Him does not defeat Him and obedience to Him is not under any compulsion. He did not select prophets jocosely, nor did He send down Scriptures unavailingly and create the skies and earth and whatever between them absurdly. Those words are said by those who lose their faith. Woe to the unfaithful from the Fire!' Then, he recited the verse '*And your Lord has commanded that you shall not serve but Him*'<sup>1</sup>.

Here, the man sprang up out of bliss, reciting a poem [the English translation of which is] as follows:

You are that Imam by obeying whom we can hope to be forgiven by Allah, the Compassionate, on the day of Resurrection,

That part of the religion which was vogue to us you made clear, may your Lord grant you reward you from ours,

There is no excuse for an evil deed I commit if it is a debauchery act and rebellion against Allah,

Never is it allowed to say that he who prohibits from evil will cause it, if I do so,

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<sup>1</sup> 17:23

I am a follower of the people of Satan,

Neither does Allah love evils, nor does He desire them and the murder of His guardian for cruelty and animosity,

He loves it not for verily correct is the orders by Allah who has declared that declaration

121. It is narrated that the man, mentioned in the previous narration, asked, "O Amir al-Mo'mineen! What is the divine ordinance and providence you mentioned?"

He stated "Divine ordinance and providence is concerned with Allah's order to be obedient, avoiding sins, helping servants do good and abandoning evil, giving succor in order to approach Him, not helping people who rebel against Him, promising and admonishing, and encouraging and intimidating. All these are the divine ordinance in our deeds and His providence for our acts. Never suspect that they mean anything else, since your suspicion invalidates your [good] deeds!"

The man said, "O Amir al-Mo'mineen! You comforted me. May Allah comfort you!"

122. It is narrated that when Imam Ali (PBUH) was asked about the meaning of divine ordinance and providence, he stated "Do not say that Allah has left people to themselves, since it is a blasphemy to Him, nor say that He has preordained people to do evils, since it is a cruelty to Him, but say that good results from success granted by Allah and evil from His abandonment. They are all recorded in Allah's knowledge."

123. According to historians, a man went to Amir al-Mo'mineen, Imam Ali (PBUH) and said, "O Amir al-Mo'mineen! Inform me of Allah! Do you see Him while saying prayers?" He replied "Yes, I am not he who worships Him without having seen him." The man asked, "How, Amir al-Mo'mineen?" Imam Ali stated, "Woe to you! Allah cannot be seen with the eyes, but He can be seen by wisdom with the truth of faith. He is known with His proofs and can be described with His signs. He cannot be compared to people and perceived with senses."

Convinced, the man said "Allah knows better where to place His mission!"

124. It is narrated that a Jewish scholar went to Aba Bakr and asked, "Are you the caliph of this nation?" He replied, "Yes." The scholar said, "The Torah says that the successor of prophets must be the most knowledgeable of their people. Tell me where the Lord of this world is! Is He in the sky or on the earth?"

Aba Bakr said, "He is in the sky and above the Throne." He said, "Then, the earth must be devoid of Him; as a result, He must be in a place lower than another one." Aba Bakr said, "The statement is said by the unfaithful. Go away or I order to kill you!"

The man left there in surprise, ridiculing Islam. Then, Imam Ali (PBUH) met him and stated "O Jewish man! I am aware of what you asked him and what he said in reply to it. In our opinion, Allah, the Almighty and Glorious, Himself has created place and there is no place for Him. He is more elevated than a place can surround Him, yet He is everywhere. He surrounds any places and all places are equal to Him. Let me inform you of what is mentioned in one of your Scriptures that certifies my words. Do you accept my words and believe in them, then?" He said, "Yes."

Imam Ali (PBUH) stated "In one of your Scriptures it is written that one day Moses (PBUH) was sitting when an angel from the east came to him, and he asked it where it had come from, and it replied "From Allah, the Almighty and Glorious." Then, another angel went to him from the west. Afterward, he asked it where it had come from. It replied "From Allah, the Almighty and Glorious." At that time, an angel from the sky went to him and Moses asked him the same question. In reply, it said, "From the seventh sky and from Allah, the Almighty and Glorious. Then, the last angel went to him, saying "From the lowest seventh earth and from Allah, the Almighty and Glorious." Moses (PBUH) stated "Glory be to He who is not in any place and place cannot surround Him, and is not closer to a place than to another place."

The Jewish man said, "I bear testimony that this is the true and right, and you are the most qualified to succeed your prophet."

125. It is narrated by Al-Sha'bi that Amir al-Mo'mineen, Imam Ali (PBUH) heard a man saying "I swear to Allah who is veiled by seven floors!" Then, he took his lash up over the man, stating "Woe to you! He is more elevated than something can veil Him or something can be veiled by Him. Glory be to He whom a place cannot encircle and to whom nothing is a mystery in the earth and the sky!"

Afterward, the man said, "Do I have pay anything in expiation of the oath I took?" He stated "You have not sworn to Allah, thus it does not require you to pay anything; you have sworn to someone else."

126. Imam Sadiq (PBUH) is quoted as saying "A Jewish scholar went to Amir al-Mo'mineen, Imam Ali (PBUH) and said, 'O Amir al-Mo'mineen! Where is your Lord?' He replied, 'May your mother be bereaved of you! Where has Allah not been so that it can be asked where He is? My Lord is everywhere, and He has been before any other being, and He will be after everything and nothing will be after Him, and there is no extremity and no end for His existence, and all extremities come to an end before Him and He is the end of all extremities.' The Jewish scholar said, 'O Amir al-Mo'mineen! Are you a prophet?' He answered 'Woe betide you! I am only a devotee of Prophet Mohammad (PBUH).'"

### **Imam Ali's Argumentation with One of the Jewish Scholars Over The Prophet's Miracles and Many of His Virtues**

127. Imam Kazim quotes his foreancestors, who had quoted Imam Hussein (PBUH), as saying, "One day, one of the Jewish scholars from Sham who had studies the Torah, Bible, Psalms and the Books and was aware of the proofs and reasons in them entered a meeting attended by The Prophet's companions, Imam Ali (PBUH), Ibn Abbass, Ibn Mas'ud and Abu Ma'bad al-Johanni.

The man said, 'O people of Mohammad! You did attribute all the ranks of divine prophets and the virtues of messengers to your prophet. Are you ready to answer a question in that regard?' Hereupon, everyone fell silent.

Then, Imam Ali (PBUH) stated 'Yes. Allah did grant all the ranks of divine prophets and the virtues of messengers to Mohammad, even He granted Mohammad several times more.'

The Jewish scholar asked, 'Do you answer my question?' He replied 'Yes. Today, I will mention some of The Prophet's virtues with which Allah will make the faithful feel tranquil and which remove the doubt of the doubtful. Whenever he made a mention of a virtue of his, he would say, 'It is no pride.' And I mention some of his virtues in such a way that does not damage the personality of other divine prophets. I am going to do that only to thank Allah, the Almighty and Glorious, for what He granted to Mohammad as He had granted to other prophets.'

The man said, 'I ask you and you give the answer to it.' Imam Ali (PBUH)

stated 'Get started with your questions!' The Jewish man asked 'I start with Adam. Allah made angels prostrate before him. Does Mohammad have such a virtue?'

He replied, 'Yes, it is so. However, you need to know that even though Allah made angels prostrate before him, it was not in obedience and worship to Adam, but it was a confession to his superiority and a grace to him from Allah. Nevertheless, Mohammad is granted something better than that; Allah, the Almighty and Glorious, sent blessings upon Mohammad in His Realm and so did the angels in unison, and He made it incumbent upon all the faithful to send blessings upon him. It is a much greater virtue than that of Adam.'

The man said, 'Did Allah accept Prophet Adam's repentance of his sin, didn't He?' He answered 'Yes, He did. Nevertheless, something greater was granted to Prophet Mohammad (PBUH) than that without having committed a sin; Allah, the Almighty and Glorious, states in the Qur'an *'that Allah may forgive your past faults and those to follow.'*<sup>1</sup> Verily, he will not be tried for any misdeed on the Day of Judgment and not wanted for any sin on that day.'

The Jewish scholar said, 'Prophet Enoch was granted an elevated place by Allah, the Almighty and Glorious, and is fed with heavenly ambrosia after his demise.'

He replied 'Yes, it is so. However, Mohammad is granted something greater than that. Allah, the Glorious, admires him in the verse *'which pressed heavily upon your back.'*<sup>2</sup> As such, the verse suffices to speak of his being elevated by Allah. Prophet Enoch is fed with heavenly ambrosia after his demise, whereas Prophet Mohammad was fed with it in his life in this world. One day he was starving to death when Gabriel was sent down from on High with a cup in which was some heavenly ambrosia. The cup started saying *'There is no god but Allah,'* and the ambrosia started saying *'There is no god but Allah, Glory be to Allah, Allah is great and thank Allah.'* Then, the members of The Prophet's household took the cup and it did the same. Hereupon, one of The Prophet's companions tried to seize it, but Gabriel took it and told Prophet Mohammad (PBUH) *'Partake of this ambrosia which is of the ambrosias of the Heaven sent by Allah, and be informed that no one is allowed to have it but the messenger or his successor.'* As such, we partook of it, and I feel its sweet taste in my mouth at the moment.'

The Jewish man said, 'It was Prophet Noah, who exercised patience on the path

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<sup>1</sup> 48:2

<sup>2</sup> 94:3

of The Exalted Allah's Essence, and when he was denied by his people, he excused them.'

Imam Ali (PBUH) stated 'Yes, it is so. However, Mohammad (PBUH) was tolerant on the path of Allah, The Almighty and Glorious, too, and excused people when he was denied and excluded by his people and even when they stoned him and Abu Lahab chained his feet on top of a mountain disgracefully. After he had suffered so many hardships on the part of his people, Allah revealed to the angel of mountains, Ja'eel, a revelation that '*Cleave the rock in twain and be under orders of Mohammad (PBUH)!*' The angel went to him and stated '*I am under your orders; if you bid, I break the mountain above their heads and slay them with it.*'

However, the messenger of Allah (PBUH) stated '*I am selected to be a mercy for the people of the world, and day and night I pray that Allah directs my people since they do not know.*' Woe betide you, Jewish man! When Noah witnessed his people being drowned, he felt pity just for his next of kin, stating '*Surely, my son is of my family.*'<sup>1</sup> Then, in a bid to soothe him, Allah stated '*Surely, he is not of your family. Surely, he is [the doer of] other than good deeds.*'<sup>2</sup> However, when the hostility of his people intensified and they drew their swords on his kith and kin, Mohammad was not overwhelmed by a feeling of sympathy for them, and nor did he look at them with mercy.'

The Jewish man said, 'Because Noah had prayed to his Lord, a torrential rain fell from the sky.'

He replied 'Yes, it is as such. He prayed to Allah out of fury; however, Mohammad prayed for rain and a heavy rain started falling from the sky out of mercy. It was because after his immigration to Medina on Friday a group of people had an audience with him, saying 'O messenger of Allah! It does not rain, the trees have gone yellow and leaves have fallen.' He raised his holy hand in prayer as high as the white part of his armpit became visible, while there was no cloud in the sky. Immediately, Allah (PBUH) supplied them with water, and it rained so heavily in Medina that the youth could not get home in rain as much as they tried. The rain continued for seven days. They met The Prophet (PBUH) on the next Friday. Complaining about the rain, they said, '*O messenger of Allah! The walls are wrecked, the mounts are imprisoned in stables and no trip is taken.*' Smiling, he (PBUH) stated '*It is the speed at which the children of Adam blame.*' Then, he prayed '*O Allah! Pour the rain in the vicinity of the*

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<sup>1</sup> 11:45

<sup>2</sup> 11:46

*town not on us! O Allah! Pour it on the roots of plants and grazing lands of the town!*' Later on, it always rained out of Medina and not a drop of rain fell in it because of his magnificence to Allah, the Almighty and Glorious.'

The man said, 'It was Prophet Hud, to whom Allah caused him gain victory over his foes with wind. Has He ever given succor to Mohammad that way?'

Imam Ali (PBUH) answered 'Yes, it is so. However, Mohammad (PBUH) is granted something better; Allah, the Almighty and Glorious, helped in the battle of Khandaq with a wind which took up the stones from the battlefield and hit the foes with them besides giving assistance with an army of angels. The Exalted gave priority to Mohammad (PBUH) over Hud with eight thousand angels in addition to giving him precedence over Hud with the wind as the wind for Aad was for wrath and that for Mohammad (PBUH) was for mercy. Allah states '*O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.*'

The Jewish scholar said, 'It was Prophet Salih for whom Allah took out a she-camel so that it taught his people a lesson.'

Imam Ali (PBUH) stated 'Yes, it is so. However, The Prophet (PBUH) is granted something better. The she-camel of Salih did not say a word to him, nor did it bear testimony to his prophethood. I was with The Prophet (PBUH) in a battle commanded by him. Suddenly, I saw a camel approaching us. It grumbled and then it started speaking as an act of Allah, the Almighty and Glorious. It said, 'O messenger of Allah! Such and such person put me to work until I grew old. Now they want to put me to sleep. I fled from him to your refuge.' Having heard the words by the camel, The messenger of Allah (PBUH) sent for its owner and asked him to endow it to him. He endowed it to the messenger of Allah (PBUH). Another day I was with him when two men with a she-camel came to him. They had a disagreement over the animal; one of them convicted the other of theft. The man said he had bought it from a Jewish person; however, the claimant had some witnesses bear false testimony against him. Suddenly, the camel started speaking, saying 'O messenger of Allah (PBUH)! The person is not guilty. These witnesses bore false testimony, and he who stole me was such and such Jew.'

The Jewish scholar said, 'It was Ibrahim whom Allah taught lessons to know about Him and finally His reasons encircled his faith in Him.'

He replied 'Yes, it is as such. However, Mohammad (PBUH) is given something greater. At that time Ibrahim was fifteen, but Mohammad was seven



when a group of Christian merchants stayed somewhere between Safa and Marvah with their merchandise. Having seen him, one of them recognized him by his characteristics and attributes and the news of his selection as prophet and his signs. They all asked him 'What is your name?' He answered 'Mohammad.' They asked him his father name. He replied 'Abdillah.'

Pointing at the earth, they asked 'What is this?' He answered 'Earth.' Pointing at the sky, they asked 'What is that?' In reply, he stated, 'Sky.' They asked 'Who is the lord of these two?' He answered 'Allah.' Then, he blamed them, stating 'Are you going to make me doubt Allah, the Almighty and Glorious?'

Woe betide you, Jew! He believed in all these lessons on the knowledge of Allah, the Almighty and Glorious while all his people were unfaithful, distributed their wealth by shooting a featherless arrow and worshipped idols. In the meantime, he just said '*There is no god but Allah.*'

The Jew said, 'Abraham was covered from Nimrod with three veils.'

Imam Ali (PBUH) replied 'Yes, it is so. However, The Prophet (PBUH) was covered from he who intended to murder him with five veils. His two more veils indicate his superiority. Allah, the Almighty and Glorious states, in praise of Mohammad (PBUH), '*And we have made before them a barrier,*'<sup>1</sup> that is the first veil, '*And a barrier behind them,*'<sup>2</sup> that is the second one, '*Then we have covered them over so that they do not see,*'<sup>3</sup> and that is the third. Then, He states '*And when you recite the Quran, we place between you and those who do not believe in the hereafter a hidden barrier,*'<sup>4</sup> that is the fourth one. Subsequently, He states '*These [chains] reach up to their chins so they have their heads raised aloft,*'<sup>5</sup> and that is the fifth one.'

The Jewish scholar said, 'It was Abraham whose proof of prophethood perplexed an unfaithful man.'

In reply to him, Imam Ali (PBUH) stated 'Yes, it is as such. However, Mohammad met the man who had denied his prophethood after his death. It was Obay bin Khalaf al-Jomahi. One day, he had a bone with him and chafed it. Then, he said, '*O Mohammad! Who will give life to the bones when they are rotten?*' Afterward, Allah had Mohammad speak with clear and decisive verses,

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<sup>1</sup> 36:9

<sup>2</sup> ibid

<sup>3</sup> ibid

<sup>4</sup> 17:45

<sup>5</sup> 36:8

so the proofs of his prophethood astonished him. After that, He stated *'Say: He will give life to them who brought them into existence at first, and He is cognizant of all creation.'*<sup>1</sup>

The Jew said, 'It was Abraham, who wrathfully destroyed the idols of his nation for Allah, the Almighty and Glorious.'

Imam Ali (PBUH) stated 'Yes, it is so. However, Mohammad (PBUH) cleared the Kaaba of 360 idols, and the Arabian Peninsula was denied any idols and he humiliated those who worshipped them with swords.'

The Jewish man said, 'It was Abraham, who tied up his son and laid him down [to sacrifice him as ordered by Allah].'

He stated 'Yes, it is so, and he was given [a sheep] for ransom after laying him down [that is, instead of his son, he sacrificed a sheep]. However, Prophet Mohammad (PBUH) suffered a grievous disaster than that; when he came to know about the death of his uncle, Hamza, the lion of Allah and His messenger and the helper of His religion, it was as if his soul had separated his body; nevertheless, he did not show any grief at his death, nor did he shed any tears for him and look at him from his heart and his household's heart, so that he made Allah content with his patience and his obedience to His order. He stated *'If his spouse, Safiyyah, did not experience grief, I would leave his body there until the Day of Judgment so that he would be resurrected from the interior of beasts' stomachs and birds' craws, and if it did not become a custom after me, I would do that.'*

The Jew said, 'It was Abraham, who was thrown into a bonfire by his nation and then exercised patience until Allah, the Almighty and Glorious, made the fire cold and harmless. Did He grant Mohammad something like that?'

He replied 'Yes, it is as such; however, when Mohammad (PBUH) entered Kheybar, a Jewish woman poisoned him. Then, He made the venom in his stomach cold and harmless until the time of his demise came. It was a kind of poison that burns the interior of the body as a fire does when it enters the body. It was out of His power which is undeniable.'

The Jewish man said, 'It was Jacob, who was granted too many gifts in the shape of tribes descending from his loins, and Mary, the daughter of Imran, was of his female descendants.'

Imam Ali (PBUH) stated 'Yes, it is right. However, Mohammad was granted

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<sup>1</sup> 36:79

more gifts as Fatimah, the Lady of the women of the two worlds, is of his loins, and Hassan and Hussein are his descendant's children.'

The Jewish scholar said, 'It was Prophet Jacob, who exercised so much patience with the parting from his child that he could have died of grief.'

Imam Ali (PBUH) answered 'Yes, it is so. Jacob's grief was a grief at the separation from his son before they met each other; however, Mohammad (PBUH) lost his son, Ibrahim, the apple of his eyes, during his lifetime whereby he was put to test, increasing the reservoir of his rewards. Then, he stated 'Soul is grief-stricken, heart is restless, and I sorrow over you, Ibrahim, but I do not say anything that causes Allah to be wrathful.' In that matter, he sought Allah's consent and acted in submission to Him in all his deeds.'

The Jewish man said, 'It was Josef, who experienced the hardship of parting from his father, chose to be in jail to eschew sins and was cast into a well one and alone.'

In reply, Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad also experienced the hardship of separation from his homeland and parting from his family, descendants and possessions. He migrated from the sanctuary of Allah, the Exalted, and His haven. When Allah, the Almighty and Glorious, witnessed it, He caused him to have a dream like that of Josef and has manifested the people the truth of that dream as He states '*Certainly, Allah has shown to His messenger the vision with truth; you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, [some] having their heads shaved and [some] have their hair cut, you shall not fear.*'<sup>1</sup> Josef was imprisoned, whereas Mohammad imprisoned himself in the Abi Talib Canyon for three years while his relatives broke up with him and the unfaithful placed him in the most difficult straits. Meanwhile, Almighty Allah planned a grand scheme against them; He had a termite eat the agreement they had written on breaking off their relationship with him. Whereas Josef was cast into a well, Mohammad (PBUH) imprisoned himself in a cave out of fear of his foes until he told his companion '*Grieve not! Allah is with us.*'<sup>2</sup> Therefore, Allah praised him for that in His Book.'

The Jewish scholar said, 'It was Moses, to whom Allah, the Almighty and Glorious, granted the Torah in which His commandments are written.'

Imam Ali (PBUH) replied 'Yes, it is so; however, Mohammad (PBUH) is

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<sup>1</sup> 44:27

<sup>2</sup> 9:40

granted something greater; the chapters Cow and Food in place for the Bible, the chapters starting with Ta Seen, Ta Ha, half of al-Mufasssal and al-Hawameem in place for the Torah, the other half of al-Mufasssal and the chapter starting with glory to Allah in place for the Psalms, and the chapters Children of Imran and Dissociation in place for Abraham's and Moses' Books. Moreover, Allah, the Almighty and Glorious, elevated him with the seven longest chapters of the Qur'an and the Chapter Opening which are the seven oft-repeated verses of the Qur'an and the great Qur'an. He was granted the Book and Wisdom, too.'

The Jewish man said, 'It was Moses, who offered up his prayers to Allah, the Almighty and Glorious, on Mount Sinai.'

Imam Ali (PBUH) stated 'Yes, it is as such, but Allah sent Mohammad (PBUH) a revelation in Sedratol Montaha; therefore, his position in the sky is praised, and it is specified at the end of the Throne.'

The Jew said, 'Allah, the Almighty and Glorious, cast some His kindness of His in Moses' heart.'

Imam Ali (PBUH) stated 'Yes, it is so, but Mohammad is granted something greater. Indeed, He cast the same kindness in Mohammad's heart. Who has Allah, the Almighty and Glorious, made a partner in the testimony to His Oneness? The testimony to the Oneness of Allah, the Almighty and Glorious, will be incomplete if one does not complete it with the testimony to Mohammad's prophethood and does not say, *'I bear testimony that there is no god but Allah and I bear testimony that Mohammad is His messenger'*. The caller on the podium never raises his voice to mention Allah but raises his voice to mention Mohammad's name after it.'

The Jewish scholar said, 'Allah sent an inspiration to Moses' mother, and it is a sign of the importance of Moses' status to Allah, the Almighty and Glorious.'

Imam Ali (PBUH) stated 'Yes, it is as such. Allah, the Glorious, was also kind to Mohammad's mother and inspired to her to name her son Mohammad, so that she said, 'I and the people of the world bear testimony that Mohammad is the very awaited messenger of Allah, and all angels testified that his name is recorded in the divine prophets' Scriptures, and it was the grace of Allah, the Almighty and Glorious, that his name was imparted to her, and that his name was conveyed to her was for the significance of his status to Him. Then, she had a dream in which she was told *'Verily, in your womb is a master; name him Mohammad whenever you give birth to him. Allah has derived the name from a name of His. Thus, Allah is Mahmud and he is Mohammad.'*

The Jewish man said, 'It was Moses, who Allah sent to Pharaoh and caused to show a great miracle.'

Imam Ali (PBUH) stated 'Yes, it is so, but Mohammad (PBUH) was sent to many pharaohs, such as Abi Jahl bin Hesham, 'Otbatabn Rabi'ah, Shaybah, Abi al-Bakhtari, al-Nassr bin al-Harith, Obay bin Khalaf, Monabbah and Nabiyah, two sons of Hajjaj, and five scoffers, namely al-Valid bin al-Moghayrah al-Makhzumi, al-'As bin Wa'il al-Sahmi, al-Aswad bin 'Abdighuth al-Zahri, al-Aswad bin al-Mottalib and Harith bin al-Talatilah. Then, he showed them miracles of macrocosm and microcosm until he explained to them that he was right.'

The Jewish scholar said, 'Allah, the Almighty and Glorious, wreaked Moses' revenge on Pharaoh.'

Imam Ali stated 'Yes, it is so. Of course, Allah, the Glorious, also took Mohammad's vengeance on those pharaohs. Moreover, Allah, the Almighty and Glorious, states about the scoffers '*Surely, We will suffice you against the scoffers.*'<sup>1</sup> Then, each of those five ones were slain by Allah in different ways in a single day.

As to al-Valid bin al-Moghayrah al-Makhzumi; he was passing through a road on which a man from Khoza'ah had planted feathered arrows. One of them hit him in a vein and it started bleeding so that he died. While losing his life, he said '*Mohammad's Lord slew me.*'

As for al-'As bin Wa'il al-Sahmi; he went out to a place for a need. Suddenly, a stone tumbled under his foot and he fell down to pieces. While dying, he said, '*Mohammad's Lord slew me.*'

As to al-Aswad bin 'Abdighuth al-Zahri; he went out to welcome his son, Zom'ah. On his way, he stood under the shadow of a tree. Meanwhile, Gabriel was sent down from on High, took his head and butted the tree with it. He told his slave, 'Save me from this man!' He said, 'I see no one who has anything to do with you but you.' Gabriel slew him while he was saying, '*Mohammad's Lord slew me.*'

As for al-Aswad bin al-Mottalib; the messenger of Allah (PBUH) prayed to Allah that He might blind his eyes and be slain by his son. After he went out, he arrived at a certain place. Then, Gabriel, taking a green leaf with him, met him. He hit him in the face with it and he went blind. He continued to be blind until

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<sup>1</sup> 15:95

Allah, the Almighty and Glorious, had his son kill him.

As to Harith bin al-Talatih; he went out of his house in the wind Simoom. It changed his face such that he looked like a Abyssinian. When he returned to his home, he said he was Harith. However, his family did not know him and felt so angry with him that they killed him. Before death he said, '*Mohammad's Lord slew me.*'

It is narrated that because al-Aswad bin al-Harith had a salted fish he felt so thirsty that he drank so much water [to quench his thirst] that his stomach burst out and he died. While dying he said, '*Mohammad's Lord slew me.*'

All these events happened all at the same time, because they had told the messenger of Allah (PBUH) in chorus '*O Mohammad! We will give you respite until noon. If you do not take back your words, we will kill you.*' Then, The Prophet (PBUH) got home and locked the door on them, feeling grief at what they had said. Hereupon, Gabriel came to him from on High, stating '*O Mohammad! Allah extended His greetings to you and stated 'Therefore declare openly what you are bidden and turn aside from the polytheists;'*<sup>1</sup> that is to say, reveal to the people of Mecca what you are ordered and call on them to believe. The messenger of Allah (PBUH) stated '*O Gabriel! What should I do with the scoffers?'* He replied '*We suffice you against the scoffers.*'<sup>2</sup> The Prophet (PBUH) stated '*Right now they will be in my presence.*' Gabriel stated '*I finished them. Thus, declare openly His order!*'

As to the rest of the pharaohs; they all were slain in the battle of Badr, and Allah scattered their circle and sent them to eternity.'

The Jewish scholar said, 'It was Moses, who was given a stick which turned to a snake.'

Imam Ali (PBUH) stated 'Yes, it is so. However, Mohammad was given something greater; there was a man to whom Aba Jahl bin Hesham owed a sum of money on a camel he had brought from him. He was busy, sitting and drinking wine. As much as the man looked for him, he could not find him. Meanwhile, one of the scoffers asked him '*Who are you looking for?'* He replied '*Amro bin Hesham,*' that is to say, Aba Jahl. '*He owes to me.*' The man said, '*I want to refer you to someone who restores rights.*' He said, '*All right.*'

Then, he directed the man to The Prophet (PBUH), whereas Aba Jahl wished Mohammad would ask him for something and then he scoffed at him and

<sup>1</sup> 15:94

<sup>2</sup> 15:95

rejected it. Afterward, the man went to the messenger of Allah (PBUH) and said, *'O Mohammad! I am told that there is good amity between you and Amro bin Hesham, and I want you to mediate between me and him.'* Then, the messenger of Allah (PBUH) went to his house with him. He told Aba Jahl *'Get up and fulfill your debt to him!'* - he was nicknamed Aba Jahl on the very day - Then, he got up immediately and paid his debt to him. When he went to the circle of his friends, one of them asked him *'Did you pay your debt to that man out of fear of Mohammad?'* He replied *'Woe betide you! Accept my excuse! When he came to me, there some man to his right with swords which glittered, and to his left to giant snakes which gnashed their teeth and in whose eyes fire blazed. If I had refused, I could not have got off with them as they would have ripped my heart with their swords and the snakes would have bitten me.'*

This is greater than what was granted to Moses (PBUH). Considering one of his snakes is equal to Moses', Allah has given him one more and seven armed angels. In that way, the messenger of Allah (PBUH) bothered them with his prayers. One day, he went attributed stupidity to thoughts, found fault with their religion, swore at their idols and called their foreancestors ignorant. Therefore, they felt a deep sadness at it. Aba jahl said, *'By Allah, death is better for us than life. Is there no one among the people of Quraysh who kills Mohammad and be killed for that?'* They said, 'No.' Then, he said, *'I myself kill him. If the descendants of Abd al-Mottalib wish, they kill me for that. Otherwise, they release me!'* The people of Quraysh said, *'If you do that, you will become known among the people of the land and they will never give up mentioning you for that.'* He said, *'He prostrates a lot around the Kaaba. So, when he lies with his face down in prostration, I take a rock and smash him to death with it.'*

After that, the messenger of Allah, the Almighty and Glorious, (PBUH) came and walked around the Kaaba seven times. Then, he started saying prayers. When he kneeled in prostration, Aba Jahl took a rock and held it above his head. As soon as he approached the messenger of Allah (PBUH), he saw a lion with its jaws open getting close to him. At the sight of it, he got frightened and his hand trembled with fear. Thus, he cast the rock and it injured his feet. Then, he returned with his feet bleeding, pale-faced and wet with sweat.

His friends told him *'We had never seen as such before!'* He said, *'Woe betide you! Accept my excuses!'* Then, he told all the story.'

The Jewish scholar said, *'It was Moses, who was granted the White Hand. Does Mohammad have such a virtue?'*

Imam Ali (PBUH) stated *'Yes, it is so; however, Mohammad (PBUH) is*

granted something greater. Wherever he sat, a light on his right and another on his left shone, and people could see them.'

The Jew said, 'It was Moses, for whom a path was made in the sea. Is such a thing granted to Mohammad?'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad is granted something better. On the day of the battle of Hunayn, I went out of the city with him. On our way, we reached at a place which was flooded. We measured the depth of the flood. It was as deep as the height of fourteen men. Everybody said, 'O messenger of Allah (PBUH)! Foes are behind us and the flood is before us, as Moses' companions said, *'Most surely, we are being overtaken.'*<sup>1</sup> Then, The Prophet (PBUH) got off his mount and prayed that *'O Allah! Verily, You have provided all Your messengers with signs. Thus, demonstrate me Your power!'* Then, he got on his mount. Afterward, the multitude passed the flood such that the hooves of the horses and the feet of the camels did not get wet. Finally, we returned victoriously from the battlefield.

The Jewish man said, 'It was Moses, who was granted a stone from inside of which twelve springs gushed out.'

Imam Ali (PBUH) stated 'Yes, it is as such; however, Mohammad (PBUH) was granted something greater when he entered Hudaibiyah and the people of Mecca besieged him. His companions had such a raging thirst that they complained to him. The thirst was so extreme that everybody took refuge at the sides of the quadruped. When reported on that, he asked for water in a Yemeni bowl. Then he put his hand in it and took it out. Suddenly, springs of water started running from between his finger. We and all the animals went to the water and quenched our thirst and filled our water carriers with it.

There was a dry well there. He took out an arrow from his quiver. Then, he gave it to al-Bora'o bin 'Aazib and told him 'Go and shoot this arrow into that dry well!' He did that. Suddenly, twelve springs of water started gushing out from under that arrow.

That day was a lesson and a sign for those who denied his prophethood. As Moses prayed to Allah that water ran out from his stone, he put his hand on a stone and then water flew out and streamed upward so that eight thousand people performed the ritual *wudu* with it, quenched their thirst, watered their animals and took from it as much as they wished.'

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<sup>1</sup> 26:61



The Jewish scholar said, 'It was Moses, who was granted manna and the quails. Was Mohammad granted things like that?'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad (PBUH) was granted something greater. Allah, the Almighty and Glorious, legalized all the spoils of war for him and his people. Before that, He had never done so for anyone. Thus, it is better than manna and the quails. He granted him more by considering their good intentions as good deeds without doing anything; He had never done such a thing before for any of the nations before him. As such, if any of them intends to do good but cannot do it, a good deed will be recorded for him, and if he does, ten good deeds will be recorded.'

The Jew said, 'It was Moses (PBUH), on whom clouds cast shadows.'

Imam Ali (PBUH) stated 'Yes, it is as such. It happened to Moses in the wilderness [where a group of the descendents of Israel was in confusion]; however, Mohammad is granted something better. Allah, the Almighty and Glorious, bode a cloud to invariably cast a shadow on him since the day of his birth to his demise, whether during a journey or stopover. It is greater than what was granted to Moses.'

The Jewish scholar said, 'It was Prophet David, for whom Allah softened iron, so that he made shield of it.'

Imam Ali (PBUH) stated 'Yes, it is so. However, Mohammad (PBUH) is granted something better than that. Allah, the Almighty and Glorious, softened stone for him and made a cave for him, and the stone under his hand in the Sacred Mosque became malleable. We witnessed that and inquired about it while under his banner.'

The Jewish man said, 'It was David, who cried for his sin such that mountains started moving along with him out of fear.'

Imam Ali (PBUH) stated 'Yes, it is so. However, Mohammad (PBUH) is granted something better than that. When he stood to say his prayers, he shed tears so much that a sound was heard from his chest and stomach like that from a big copper pot, filled with water, boiling on a fire in spite of the fact that Allah, the Almighty and Glorious, had secured him from any chastisement. However, he desired to show humbleness before his Lord by weeping, and he was our leader whom we followed. He stood in worship for ten years such that his feet swelled and his face went pale. He always said night prayers until Allah, the Almighty and Glorious, admonished him for doing that, stating '*Ta Ha, we have*

*not revealed the Qur'an to you that you may be unsuccessful.*<sup>1</sup> However, it was revealed to him so that it made him prosperous. He occasionally shed tears so much that he became unconscious. One day, one of his companions told him 'O messenger of Allah! Has Allah, the Almighty and Glorious, not forgiven sins you committed earlier and those to follow?' He answered 'Yes; however, should I not be a thanksgiving servant?'

Although the mountains started moving along with him, Mohammad (PBUH) is granted something greater than that; I was on the Mount Hara' with him when it suddenly started moving. Then, he told it 'Be Calm! Truly, no one is standing on you but The Prophet and a trustworthy witness.' After that, it calmed on his orders. At another time, we were passing across the mountain when drops of tears suddenly flew out of it. Then, The Prophet (PBUH) asked 'Why do you weep?' It replied 'O messenger of Allah! Jesus passed across me and he frightened people of a fire the firewood of which are people and rocks. I fear I may be of those rocks.' He told it 'Fear not! That is brimstone.' Afterward, it calmed down and stopped shaking in response to his words.'

The Jewish man said, 'It was Prophet Solomon, who was granted a kingdom at which no one could reach after him.'

Imam Ali (PBUH) stated 'Yes, it is as such; however, Mohammad is granted something better than that. One day, an angel which had never been sent down to the earth was sent down to him. It was Michael. He said 'O Mohammad! You can be a charitable king if you wish. These keys of the treasures of the earth are yours, and its mountains will change into gold and silver. It does not reduce anything of what is stored for you in the Heaven.' Then, he beckoned to Gabriel, one of the friends of The Prophet (PBUH) from among the angels, to be humble. After that, the messenger of Allah (PBUH) stated 'I chose to be a prophet so that I have food one day and do not have any for two so that I join my brethren from the prophets.' As a consequence, Allah, the Almighty and Glorious, granted him the spring *Kawthar* and the position to intercede; it is seventy times greater than the kingdom of the world from its beginning to its end. He promised him the position *Mahmud*. Therefore, when the Day of Judgment comes, Allah, the Almighty and Glorious, will sit him over the Throne. Thus, it is much greater than what is granted to Solomon.'

The Jew said, 'It was Solomon, who dominated all winds such that he traversed across his land with them, travelling a month's distance in a day and night.'

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<sup>1</sup> 20:1

Imam Ali (PBUH) stated 'Yes, it is as such. However, Mohammad is granted something better than that. He was taken from the Sacred Mosque to the Farthest Mosque, a distance lasting a month, and then to the seventh Heaven, a distance lasting more than five thousand years, in less than three nights until he reached at the Throne and then at Knowledge, to which he stuck, and after that he was taken to the green area of the Heaven. He was dazzled by a light there, thus he had visions of the greatness of his Lord, the Almighty and Glorious, and did not see Him with his eyes. The distance between him and the light was as far as the length of two bows or less. Then, Allah sent him a revelation, in which the following verse of the chapter Cow was included: *'Whatever in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it, then He will forgive whom He pleases and chastise whom He pleases and Allah has power over all things.'*<sup>1</sup>

The verse had been revealed to all of the prophets from Adam until Allah, the Blessed and Exalted, selected Mohammad as prophet. It had been presented to all nations but they did not accept it because they found it hard. Then, it was presented to the messenger of Allah (PBUH) and he accepted it. After that, it was presented to his nation and they accept it. After Allah, the Blessed and Exalted, had observed that their acceptance, He realized they could not endure it. As such, when he arrived at the Throne, He reiterated the same words so that he dwelt upon them. Afterward, He stated *'The messenger believes in what has been revealed to him from his Lord, and [so do] the believers.'*<sup>2</sup> In reply, The Prophet (PBUH) maintained *'They all believe in Allah and His angels and His books and His messengers; we make no difference between any of His messengers.'*<sup>3</sup> Afterward, Allah, Glorified be Whose name, stated that the Heaven and forgiveness would be for them if they did that. Subsequently, The Prophet (PBUH) observed *'If you treat us that way, Thy forgiveness [do we crave], and to Thee is the eventual course;'*<sup>4</sup> that is to say, our return is to you.'

'The Prophet (PBUH) stated 'Allah, the Almighty and Glorious answered that I will treat you and your nation that way,' adding 'If you accept this verse with all its emphasis and significance, which other nations refused to accept when I revealed to them and your nation accepted it, it becomes necessary for me to lift that from your nation.' *'Allah does not impose a duty on any soul a duty but to*

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<sup>1</sup> 2:284

<sup>2</sup> 2:285

<sup>3</sup> Ibid

<sup>4</sup> Ibid

*the extent of its ability for it is [the benefit of] what it has earned and upon it [the evil of] what it has wrought.'*<sup>1</sup>

Having heard it, The Prophet (PBUH) observed 'If you treat me and my nation that way, add to it, then.' Allah stated 'Ask!' He requested '*Our Lord! Do not punish us if we forget or make a mistake!*'<sup>2</sup> Allah, the Almighty and Glorious, replied '*I do not chastise your nation for forgetfulness and mistakes because of your importance to Me. If the past nations forgot what I mentioned to them, I opened the doors of chastisement to them; however, I lifted that from your nation. If the past nations made a mistake, I reproved and punished them; however, I lift that from your nation for your importance to me.*'

Then, the messenger of Allah (PBUH) stated 'Now that you have granted it to me, add to it!' Allah, the Blessed and Exalted, stated 'Ask!' He requested '*Our Lord! Do not lay on us a burden as Thou didst lay on those before us,*'<sup>3</sup> that is to say, the hardships that were upon those before us. Then, Allah, the Almighty and Glorious, approved of that. Afterward, He, Blessed be whose name, stated 'I lifted the burden from your nation which was upon the past people; I did not accept their prayers but in certain places, even though they were far away from them. I made the whole earth a pure place for your nation to prostrate. It was one of the hardships that I had imposed upon the people before you and I lifted from your nation.'

'It was a custom for the past nations to cut that part of their body which had touched impurities. And I made water purifying for you people. Thus, it was one of the hardships that was a customary before you and I lifted from your people.'

'It was a custom for the past people to carry on their shoulders what they sacrificed to Jerusalem. If his sacrifice was accepted, a fire was sent to him and he could partake of it and returned joyfully. Otherwise, he returned in grief. I place sacrifices of your people in the stomachs of the poor and needy. Anyone whose sacrifice is accepted will be rewarded several times, and if the sacrifice of someone is not accepted, I will lift his punishments in this world. I lifted it from your nation, and it was one of the hardships that was upon the past people before you.'

'It was a custom for the past people to say their obligatory prayers in the dark of night or in the middle of day. It was one of their hardships that was upon them. I

<sup>1</sup> 2:286

<sup>2</sup> ibid

<sup>3</sup> ibid

also lift from your nation and make it incumbent upon them to say prayers in the afternoon or in the morning and when they are happy.’

‘It was incumbent upon the past people to say fifty prayers at fifty times. It was of the burden upon the past people; however, I lift it from the past people and make it obligatory to say five prayers at five times. They added up to fifty times of prostration. I reward for five times of prayers as much as those fifty prayers.’

‘A good deed by the past people was given one reward and an evil one was recorded as one sin. It was one of their burdens; however, I lift it from your people and reward them ten times for a good deed by them and record each evil deed on their part as just one sin.’

‘If the past people had a good intention but did not do it, no reward was recorded for them, and in case of doing it, a reward was recorded; however, if your people have a good intention and do not do it, the intention will be recorded as a good deed for them, and in case of doing it, they will be rewarded ten times more. It was a burden that I lift from your nation.’

‘If the past people had a bad intention but did not do it, nothing would be recorded for them, and in case of doing it, an evil deed would be recorded for them; however, if your people have a bad intention and do not do it, a good deed will be recorded for them. It was a burden upon them that I lift from your nation.’

‘If the past people committed a sin, it was written on their house doors, and if they repented of sins, the best foods would be forbidden for them after repentance. I lift the burden from your nation, and their sins are between me and them, and they are best-kept secrets. I accept their repentance without any penalty and do not punish them by making the best food forbidden for them.’

‘It was a custom for the past people to repent of a sin for a hundred years, or eighty years or fifty years. Then, I did not accept their repentance, unless they were punished in this world. It was a burden upon them that I lift from your nation. On the contrary, if person of your people commits a sin for thirty years, or forty years, or one hundred years and then repents of it and feel remorse for it, I forgive all of those sins.’

Then, The Prophet (PBUH) observed ‘*O Allah! Now that You granted me all that, add to it!*’ He stated ‘Ask!’ The messenger of Allah (PBUH) maintained ‘*Our Lord! Do not impose upon us that which we do have strength to bear!*’<sup>1</sup>

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<sup>1</sup> ibid

Allah, Blessed be Whose name, stated '*I lifted the burdens from your people, and I lifted from your nation the big burdens of nations. It is My decree in all nations that I do not impose upon anyone a duty beyond his ability.*' The Prophet (PBUH) requested '*Pardon us, grant us protection and have mercy upon us. Thou art our Patron!*'<sup>1</sup> Allah, the Almighty and Glorious, answered '*I do that for the repentant ones of your nation.*' Then, he requested that '*So help us against the unfaithful people!*'<sup>2</sup>

Allah, Glorified be Whose name, stated '*Your people on the earth are like a white mole on a black ox. They are powerful and victorious; they employ people and are never in anyone's employ. It is because of your significance to Me. It is necessary for Me to make your religion dominant over other religions so that no religion remains in the east and west of the earth but your religion. Otherwise, they have to pay financial tribute (jazyah) to the people of your religion.*'

The Jewish man said, 'It was Solomon, who made devils serviceable such that they built up what he wanted, such as temples and statues.'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad (PBUH) is given something better. The devils were made subservient by Solomon while they were still unfaithful. However, the jinns made subservient by Mohammad were faithful. Nine of the rich ones of jinns came to him. One of them was of Nassibayn jinns and the rest of them were of the faithful ones of Bani Amrobn-e 'Amer; namely Shada, Mada, al-Hamlakan, al-Marzban, al-Mazman, Nadah, Hadib, Hadab and 'Amro. They are those about whom Allah, Glorified be Whose name, states '*And We turned toward you a party of jinn who listened to the Qur'an.*'<sup>3</sup> They were nine. When they came to him, The Prophet (PBUH) was in a palm garden. Having asked for pardon, they said they had assumed Allah had not selected anyone as prophet. After that, seventy one thousand of them came and pledged allegiance to him to fast, say prayers, perform hajj, fight a jihad and wish well for Muslims. They sought pardon for going too far in speaking about Allah. It is much better than that which was granted to Solomon. Glory be to Him who made jinn obedient to Mohammad's prophethood after they had defied it! They had also assumed that Allah had begotten a descendent; however, his selection as prophet included countless number of jinn and humans.'

The Jew said, 'John, the son of Zachariah, is believed to have been granted

<sup>1</sup> ibid

<sup>2</sup> ibid

<sup>3</sup> 46:29

authority, patience and understanding while young. He wept without having committed any sins and invariably kept fasting.'

Imam Ali (PBUH) stated 'Yes, it is as such; however, Mohammad (PBUH) is granted something better than that. John live at a time when there was no idol and no ignorance, while Mohammad was given authority and understanding while among idolaters and the people of Satan. He did not show any inclination to idols and their rituals. No lie was ever heard from him at all. He was trustworthy, honest and patient. He kept fasting week after week more or less, and when he was asked about it, he stated '*I am not like any of you; I am under the aegis of my Lord, who feeds me and waters me.*' He shed tears on his prayer mat so much that it became wet out of humbleness before Allah, the Almighty and Glorious, without having committed any sins.'

The Jewish man said, 'Jesus is believed to have spoken while an infant in the cradle.'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad (PBUH) spoke at birth with his left hand on the ground and right hand toward the sky, moving his lips to express Allah's Oneness. In the meantime, inside his mouth a light became visible in which the people saw Bosra palaces of Sham and its outskirts, the red palaces of Yemen and its outskirts as well as the white palaces of 'Estakhr and its outskirt. The whole world became so light on the night of his birth that jinns, humans and devils got frightened, saying that 'An event has happened on the earth.' The angels were seen going up and down on that night, praising and glorifying Allah. Some stars started trembling and some others fell down. All of these were signs of his birth.

After beholding all the wonder on that night, Satan, the Outcast, decided to go up into the sky. He had a place in the third sky. The devils were in the habit of eavesdropping. Thus, they decided to do that after they had seen the wonders. Hereupon, a veil was drawn over all of the skies and they were dispersed with meteors. Those are all proofs of his prophethood.'

The Jewish scholar said, 'Jesus is believed to have healed the diseases leprosy and blotches as permitted by Allah, the Almighty and Glorious.'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad (PBUH) is granted something better; he healed the ailments of the ailing. One day, the messenger of Allah (PBUH) was sitting with some of his companions and asked after one of them. They said, 'O messenger of Allah! He is taken ill so seriously that he has become like a young bird which has no feathers.' Having heard the words, we went to visit hi. He was like a young bird out of the seriousness of

his disease. The messenger of Allah (PBUH) asked him 'Have you ever offered up any prayer for your health?' He replied 'Yes. I prayed *'O Lord! Inflict upon me in this world any retribution that You are going to inflict upon me in the world after!'* Afterward, The Prophet (PBUH) stated 'Why did you not pray *'O Allah! Grant me wellbeing in this world and the world after, and deliver me from the retribution of the Hell!'* As soon as he offered up that prayer, he made his recovery from the disease, was back on his feet in good health and left his house along with us.'

'A man from the tribe of Johaynah suffered from leprosy such that it had destroyed his body. One day he came to him (PBUH) and complained about the disease. The messenger of Allah (PBUH) took a bowl of water and spat in it. Then he told the man *'Rub it onto your body!'* Having done that, he recovered such that no sign of the ailment remained on him.'

'Once, an Arab man suffered from a blotch on his skin. He (PBUH) rubbed some of his saliva on it. When he got up, he had got over it.'

'If you think that Jesus healed the ailments of the ailing, you need to know that once Mohammad was sitting with his companion when a woman came to him and said, *'O messenger of Allah! My son is in the throes of death. Whenever I intend to feed food to him, he happens to yawn.'* The Prophet (PBUH) got up to go to him and so did we. When he visited him, he told him *'O foe of Allah! Go away and leave Allah's friend alone! I am the messenger of Allah.'* Then, Satan left him alone and he got up in good health and he came with us to our camp.'

'If you think that Jesus cured the blind, you need to know that Mohammad did that more than he. Qatadah bin Reb'I was a healthy man. On the day of the Battle of Ohod he was hit in an eye by an arrow such that it was gouged out. Then, he took the eyeball in his hand and went to The Prophet (PBUH), saying *'Surely, my wife does not like me now.'* Then, the messenger of Allah (PBUH) took it, put it back in its place and healed him. That eye became prettier and had more vision than the other one.'

'Moreover, 'Abdollah bin 'Obayd had a serious injury to his hand in the Battle of Hunayn. The Prophet (PBUH) healed his hand by rubbing his hand on it. His hand was healed such that it could not be differentiated from his other hand.'

'Mohammad bin Moslamah had injuries to his eye and hand. The messenger of Allah (PBUH) rubbed his hand on it and they were healed.'

'Abdallah bin Onays had an injury to his head. When he rubbed his hand on it, it was healed. These are all signs of his prophethood.'



The Jewish scholar said, 'Jesus is believed to have given life to the dead as ordered by Allah, the Exalted.'

Imam Ali (PBUH) stated 'Yes, it is so. One day, nine pieces of grit praised Allah, the Almighty and Glorious, on the palm of Mohammad's hand. Their praise could be heard from their inanimate body. It was an ultimatum demanding his prophethood. The dead conversed with him, asking him for succor out of the fear of the hardships of death. One day, after he had said prayers with his companions, he asked them *'Is anybody from the tribe of Bani Najjar here? If yes, he needs to know that one of his martyred tribesmen is kept behind the gate of the Heaven for three Dirhams he owes to a Jew.'*

'If you assume that Jesus conversed with the dead, you need to know that something more interesting happened to Mohammad. When The Prophet (PBUH) laid siege to the city of Ta'if, they sent him a poisoned roast sheep. Suddenly, the hand of the sheep started speaking and said, *'O messenger of Allah! Partake not of me!'* If the living animals spoke with him, it would be of the greatest proofs by Allah, Glorified be Whose name, against those who denied his prophethood, let alone a slaughtered, butchered and roasted one!'

'When the messenger of Allah (PBUH) called a tree, it answered his call. All beasts of burden spoke to him, and so did the wild beasts. They all bore testimony to his prophethood. He admonished them not to rebel against him. These are all greater than all that Jesus was granted.'

The Jewish man said, 'Jesus is thought to have informed his people of what they had eaten and what they had stored in their houses.'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad (PBUH) is granted more than that. Jesus informed his people of what was behind the walls, and Mohammad (PBUH) informed of the land Mo'tah while he was not there; he described the battle of fighters there and mentioned the names of the martyrs while there was a month's distance between him and them. When one of them returned from there, he went to him immediately so that he (PBUH) inquired him about the battle. The messenger of Allah, the Almighty and Glorious, (PBUH) stated 'Do you relate the events or do I?' He said, 'Please you do that, messenger of Allah! After that, he related everything in detail.'

'He was in the habit of informing the people of Mecca of their secrets. Of those was that one between Safvan bin Omayyah and 'Omayr bin Wahab; when the latter came to The Prophet (PBUH) and said 'I have come here to set my son free,' he told him 'You are lying, and your presence here is just because of your promise to murder me that you made in a commemoration of those of you slain

in the battle of Badr. At first, you sought his pardon because of your dependents and debts; however, when he accepted to fulfill your debts, you accepted to slay me. Now you have come to murder me.' Afterward, he said, 'O messenger of Allah! I bear testimony that there is not god but Allah and you are the messenger of Allah.' The likes of this are beyond number, Jewish man!'

The Jew said, 'Jesus is thought to have made a bird of mud and blown his breath in it, and it flew as permitted by Allah, the Almighty and Glorious.'

Imam Ali (PBUH) stated 'Yes, it is as such. Mohammad (PBUH) did something like that. On the day of Hunayn he took a rock in his hand which we could hear it praising and giving glory to Allah. Then, he told it 'Break apart!'  
Abruptly, it broke apart into three pieces. We did not hear any of them giving any glory to Allah but the glory we heard from the other two.'

'Furthermore, on the day of Batha' he called a tree and it responded to his call. Each of its branches praised Allah, saying 'There *is not god but Allah*' and gave glory to Him. He told it 'Divide into two parts!' Then, it divided into two parts. After that, he told them 'Stick together!' Then, they stuck together. Afterward, he told it to bear testimony to his prophethood. It did that. Subsequently, he ordered it 'Return to your place, praising Allah, saying 'There *is not god but Allah*' and giving glory to Him.' Then, it did do. Currently, it is located beside the quarter of butchers of Mecca.'

The Jewish scholar said, 'Jesus is thought to have been a wayfarer.'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad's wayfaring was in jihad. He spent ten years fighting the ignorant from far and wide, and after giving an ultimatum to the unfaithful Arab, he put them to the sword and did not spare a moment to do that. He did not go on a journey but to fight a war.'

The Jew said, 'Jesus is thought to have been pious.'

Imam Ali (PBUH) stated 'Yes, it is so; however, Mohammad (PBUH) was the most pious prophet. He had thirteen wives besides his female slaves. No table cloth with any food on it was ever laid for him. He never had wheat bread, and was never sated with barley bread but only for three consecutive nights. He departed this world while his armor was mortgaged by a Jew for four Dirhams. After the conquests of lands, he did not leave any spoils of war, nor did he exert his influence on those obtained by people. One day, he achieved a distribution of three four hundred thousand things. Later on, a mendicant came to him before dark and asked him for money. Then, he stated 'By Allah, Who selected Mohammad as prophet rightfully, in Mohammad's progeny no barley, wheat,

Dirhams or Dinars remains till dusk.’

The Jewish man said, ‘As such, I bear testimony that there is no god but Allah and I bear testimony that Mohammad is the messenger of Allah, and I bear witness that Allah, the Almighty and Glorious, has granted all the positions of the prophets and the virtues of the messengers to Mohammad (PBUH) and even has granted him several times more than the divine prophets (May Allah bless them!)’

Hereupon, Ibn Abbas told Imam Ali (PBUH) ‘O Abal Hassan! I bear witness that you are of those firmly rooted in knowledge.’

Then, he replied ‘Woe betide you! Why should I not have said what I said about him whom Allah, the Almighty and Glorious, has extolled and states *‘And most surely you conform to sublime morality.’*<sup>14</sup>

### **Imam Ali’s Argumentation with One of the Jew and Others of Them in Different Fields of Science**

128. It is narrated that Salih bin ‘Oqbah has quoted Imam Sadiq (PBUH) as saying ‘With Aba Bakr’s death, Omar occupied the position of caliphate. He went to the mosque and sat there. Meanwhile, a man entered and said, ‘O Amir al-Mo’mineen! I am of the Jewish and of their scholars. I want to ask you some questions; if you answer them, I convert to Islam.’ He said, ‘What are they?’ The man said, ‘Three questions, three questions and one question. If you wish, I ask you them, and if there is someone among you who is more knowledgeable than you, refer me to him!’ Omar said, ‘Your desired one is that youth,’ namely Ali bin Abi-Talib (PBUH).

Then, he went to Imam Ali (PBUH) and asked him his question. Imam Ali (PBUH) asked him ‘Why did you say three, and three and one and did not say seven questions?’ He replied ‘In that case, I would be an idiot. If you do not answer the first three questions, it will be sufficient for me.’ Imam Ali (PBUH) asked ‘Do you embrace Islam if I answer all of them?’ He replied ‘Yes.’ Then, Imam (PBUH) stated ‘Ask them!’ He asked ‘What is the name of the first stone that was laid on the earth and the first spring that gushed out and the first tree that grew on the earth?’

Imam Ali (PBUH) replied ‘O Jewish man! You say that the first stone that is laid on the earth is in Jerusalem. You have misrepresented the truth. The first

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<sup>1</sup> 68:4

stone is the black one that was sent down with Adam from on High.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.'

Imam Ali went on to say, 'As to the first spring, you say that the first one is in Jerusalem, but it is an untruth. The first spring is *the Spring of Life*, in which Moses anointed Nun and from which Khizr drank. Anyone who drinks from it will be immortal.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.'

Imam Ali (PBUH) stated 'As to the first tree, you say that the olive tree is the first one, but it is a misrepresentation. The first one was a date tree which was sent down with Adam from on High.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.'

Then, the man said 'And the second three questions. How many guided Imams who will suffer no loss if they are abandoned does this nation have?'

Imam Ali (PBUH) replied 'There are twelve of them.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.'

Then, he asked 'Where does your prophet will reside in the Heaven?'

Imam (PBUH) answered 'In the highest position and noblest place in the Garden of Eden.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.'

Then, he asked 'Who will stay with him in his place?'

Imam Ali (PBUH) replied 'The very twelve Imams.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.'

Then, he said 'The seventh question,' adding 'How many years will the successor of your prophet live after him?'

Imam Ali (PBUH) answered 'Thirty years.' Afterward, he asked 'Does he die a natural death or will he be murdered?' Imam (PBUH) replied 'He will be hit on

his head with a sword such that his beard will become red with his blood.'

The Jewish man said, 'You told the truth, by Allah. It is written by Aaron as dictated by Moses.' Then, he embraced Islam in the best way.'

129. Asbaq bin Nobatah is quoted as saying 'I was in the presence of Amir al-Mo'mineen, Imam Ali (PBUH), when Ibn al-Kawwaa'<sup>1</sup> came and said 'O Amir al-Mo'mineen! Who does Allah, the Almighty and Glorious, mean by the verse '*it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard [against evil]; and go into the houses by their doors*'<sup>2</sup>?'

Imam Ali (PBUH) replied 'We are those house from whose doors Allah has bidden to enter. We are the doors of Allah and His houses from which they enter. Thus, anyone who pledges allegiance to us and admits our guardianship has verily entered the doors of that house and anyone who rebels against us and gives priority to another over us has entered the houses from behind.'

Ibn al-Kawwaa' asked 'O Amir al-Mo'mineen! What is the exegesis of the verse '*on the most elevated places there shall be men who know all by their marks*'<sup>3</sup>?'

Imam Ali (PBUH) answered 'We are the men of the most elevated places. We know our companions by their faces, and on the Day of Judgment we are those elevated places which are between the Heaven and the Hell. Nobody enters the Heaven but the one who knows us and whom we know, and nobody goes to the Hell but he who has denied us and whom we denied. If Allah, the Almighty and Glorious, wished to introduce Himself to people so that they knew His oneness and they enter His door, He would do that. However, He made us His doors, paths and ways from which they enter, and about those who denied our guardianship and gave priority to another over us He states '*those...are deviating from the way*.'<sup>4</sup>

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<sup>1</sup> His name is Abdullah bn Ofa. In his narrations, Ibn Nadeem introduces him as 'Nicknamed Ibn Kawwaa' from the tribe of bani Yashkor, Abdillan bn Amro was a genealogist and of the followers of Imam Ali (pbuh); however, in Ishtiaq, Ibn Dareed, after mentioning his name, says that he was of the Kharijites and asked Imam Ali (pbuh) too many questions out of his contrariness and animosity toward him.

<sup>2</sup> 2:189

<sup>3</sup> 7:46

<sup>4</sup> 23:74

130. Al-'Asbaq bin Nobatah is quoted as saying, 'Ibn al-Kawwaa' had an audience with Imam Ali and said, 'By Allah! In the Qur'an there is a verse which has made me doubt my religion.' Then, Imam Ali (PBUH) stated 'May your mother be bereaved of you and lose you! Which verse do you mean?'

He recited the verse by Allah, the Blessed and Sublime, '*...and the [very] birds with expanded wings? He knows the prayer of each of one and its glorification.*'<sup>1</sup> 'What is meant by the word *expanded*? [What are those birds?] What are those prayers and glorification?'

Imam Ali (PBUH) replied 'Woe betide you, Ibn al-Kawwaa'! Allah, the Exalted, has created the angels in different shapes. Know that Allah, the Sublime, has an angel in the shape of a raucous gray cock whose feet are below the lowest earth and comb is folded under the Throne. It has two wings. One of them is in the east of fire and the other one is in the west of snow. At the time of saying prayers, it stands on its feet, raises its neck from under the Throne and claps its wings as the cocks do at your houses. At that time, neither the wing of fire thaws the snow, nor does the wing of snow puts off the fire. Then, it says, 'I bear testimony that there is no god but Allah, Who is One and has no partner, that Mohammad is His servant and His messenger and the master of prophets and that his successor is the best of the successors, The Glorified, The Holy, the Lord of angels and souls.' In the meantime, its crow reaches your homes and claps its wings as Allah, the Sublime, states '*He knows the prayer of each one and its glorification.*'<sup>2</sup>

131. Al-'Asbaq bin Nobatah is quoted as saying, "Ibn al-Kawwaa' asked Imam Ali (PBUH) 'Who is sighted by night and by day, who is blind by night and by day, who is sighted by night but blind by day and who is sighted by day but blind by night?' Imam Ali (PBUH) replied 'Woe betide you! Ask questions which are advantageous to you and do not ask questions which brings no benefit to you! Woe betide you! He who is sighted by night and by day is the one who believes in all the past messengers and successors, all the scriptures and prophets, believes in Allah and His messenger, Mohammad (PBUH), and acknowledges my guardianship. That one is sighted by night and by day.'

'He who is blind by night and by day is the one who denies all the past messengers and successors, all past scriptures, does not understand The Prophet (PBUH) or does not believe in him, nor does he acknowledge my guardianship

<sup>1</sup> 24:41

<sup>2</sup> 24:41

whereby he denies Allah, the Almighty and Glorious, and His messenger (PBUH). He is always blind by night and by day.'

'He who is sighted by night but blind by day is the one who believes in all of the past prophets and scriptures, but does not deny The Prophet (PBUH) and my guardianship and my right to it. He is sighted by night but blind by day.'

'He who is sighted by day but blind by night is the one who denies all of the past prophets, successors and scriptures, but understands Mohammad (PBUH) and has faith in Allah and His messenger (PBUH) and believes in my leadership and accepts my guardianship. He is sighted by day but blind by night.

'Woe betide you, Ibn al-Kawwaa'! We are descendents of Abi Talib. With us Allah started Islam and with us terminates it.'

When Imam Ali (PBUH) descended the podium, I followed him and told him 'O my master! O commander of the faithful! You strengthened my heart with what you uttered.'

Imam Ali (PBUH) stated 'O 'Asbaq! Anyone who doubts my guardianship doubts his faith, and anyone who acknowledges my guardianship acknowledges Allah's guardianship. My guardianship is connected to His guardianship like these two fingers, which He has placed beside each other. O 'Asbaq! Anyone who acknowledges my guardianship will be prosperous and anyone who doubts my guardianship will come to nothing, suffer a loss and go to the Fire, and anyone who enters the Hell will be there for eternity.'

132. Al-'Asbaq bin Nobatah is quoted as saying, 'Once Imam Ali (PBUH) was on the podium when Ibn al-Kawwaa' stood up and asked 'O Amir al-Mo'mineen! Who was Zul Qarnayn? Was a prophet or an angel? Inform me of his pates! Were they of gold or silver?'

Imam (PBUH) stated 'He was neither a prophet nor an angel. He did not have any pates of gold or silver. Yet, he was a servant who loved Allah and whom Allah loved. He was given the epithet 'Zul Qarnayn' because he called his people to Allah, the Almighty and Glorious, and they hit him on one of his pates. Then, he disappeared from among them for a while. Later, he returned to them, and they hit him on his other pate. Among you there is someone like him.'

133. Imam Sadiq (PBUH) quotes his father, who had quoted his foreancestors, as saying, 'One day, Amir al-Mo'mineen was sitting in yard of the mosque and

people gathered around him. Meanwhile, a man stood up and said, 'O Amir al-Mo'mineen! How can you be in place where Allah has sent you down while your father is entangled in the Fire?'

Imam Ali (PBUH) replied 'May Allah cut your tongue! By Allah, who selected Mohammad as prophet, if my father intercedes with Allah on the behalf of the sinful on the earth, He accepts his intercession. How is it possible that my father gets entangled in the Fire while his son is the divider of the Heaven and the Hell? By Allah, who selected Mohammad as prophet, undoubtedly the light of my father will put out the lights of all people on the Day of Judgment but five lights, namely Mohammad's light, mine, Hassan's, Hussein's and the lights of nine of Hussein's descendents. It is because his light is of our light which Allah, the Sublime, has created two thousand years before the creation of Adam.'

Imam Ali's Argumentation with a man who claimed that diseases are cured by medicine not by Allah, and with astrologers, soothsayers and magicians

134. According to the documents mentioned earlier at the beginning of this book, Imam Hassan al-Askari (PBUH) quotes Zayn al-'Abedeen, Imam Ali bin Hussein (PBUH), as saying, 'One day, Imam Ali (PBUH) was in the mosque when a Greek man who claimed to know philosophy and medicine came to him and said 'O Abal Hassan! I am told of your companion's illness. I came to treat him, but I heard he is dead. I missed the opportunity to do what I intended to do. I am told that you are his cousin and son-in-law. The yellow color of your skin is a symptom of having too much bile, which has caused your calves to be so thin that I do not think you can lift heavy weights.'

'I have the cure for the illness, but there is no cure with me for your thin calves. You had better to treat them gently while walking. Walk less and not to excess. Do not carry heavy things on your back and on your chest, because your calves are too thin and they are not safe. If you carry something heavy, you may break them.'

Taking a medicine out of his bag, he said, 'It is the cure for your bile. It does not trouble you, nor does it turn your stomach. However, you have to avoid having meat for forty days. In that case, your bile will decrease.'

Afterward, Imam Ali (PBUH) stated 'What you mentioned was the benefits of the cure for the illness caused by too much bile. Do you have anything with you that aggravates it and is bad for it?' The Greek man said, 'Yes. A grain of this.' Pointing at the medicine with him, he added, 'If a person who has too much bile



in his body takes it, he will die, and if he who does not have that illness takes it, he will contract it and die within a day.'

Afterward, Imam Ali (PBUH) stated 'Give me that with detriment to my health!' then, the man gave it to him. He asked 'How much of this is detrimental?' He replied 'As much as two methgals<sup>1</sup> is a killer poison. As much as a grain of it will kill a man.'

Then, Imam Ali (PBUH) took a grain of it and took it. Following that, he sweated slightly. At the sight of the scene, the man felt frightened and said to himself, 'If he dies, they arrest me and say 'You killed him,' and do not accept my words to the effect that he himself did that.'

Afterward, Imam Ali (PBUH) smiled and stated 'O servant of Allah! I feel better now, and what you thought of as poisonous did not harm me.'

Then, he added 'Close your eyes!' He did as such. Subsequently, he told him 'Open your eyes!' He opened them and looked at Imam Ali (PBUH). The yellow color of his skin had gone reddish white. At the sight of it, he trembled with fear. Smiling, Imam Ali (PBUH) stated 'Where is that bilious problem with which I was diagnosed by you?'

The man said, 'By Allah, you are not the one I saw. Before that you were yellow with bile and now you are like a rose.'

Imam Ali (PBUH) stated 'It went away with the same poison that you thought it would kill me. Stretching out his leg and exposing his calf, he went on to say, 'As to my thin calves; you think that I should treat my body gently while carrying something on it, otherwise, I break them. I show you that the Almighty Allah's medicine excels yours.' Then, he hit with his hand a big wooden trunk on which two rooms were built; one built on the other. Then, he moved and carried it, and then lifted the floors, walls and ceiling of the rooms. Having seen the scene, the Greek man passed out.

Imam Ali (PBUH) ordered 'Pour water on his face!' After that, he gained his consciousness, saying 'By Allah, I had never seen such a wonder up to day.'

Imam Ali (PBUH) told him 'It was the power of these two thin calves that you witnessed. O Greek man! Does your medicine include it?'

The man replied 'Was Mohammad like you?' Imam Ali (PBUH) asked him 'Is my knowledge from anyone but his knowledge? Is my wisdom from anyone but his wisdom? Is my power from anyone but his power? I remember that once a

<sup>1</sup> A measurement of weight equal to 4.6 grams

Thaqafi man who excelled in medicine had an audience with him. He said, 'If you have lunacy, I can treat it.'

Then, Prophet Mohammad (PBUH) stated 'Do you like me to show you a miracle so that you know I have no need for your medicine and you are in need of mine?' The man said, 'Yes.' He asked him 'What miracle do you wish?' Pointing at a faraway date tree, he said, 'Call on it to root out and drag toward you.' He did that. Then, it rooted up itself from ground and dragged itself to him until it arrived before him.

After that, the messenger of Allah (PBUH) told him 'Does it suffice you?' He said, 'No.' The Prophet (PBUH) asked him 'What else do you want?' He said, 'Order it to return to the place whence it came and settle in the very place it rooted out itself!' He did that and it returned to its place and settled there.'

The Greek man told Amir al-Mo'mineen, Imam Ali (PBUH), 'From that event you related about Mohammad (PBUH) I was absent. I ask you something less hard than that; I move away from you and then you call me. If I answer your call, even though I am able not to do so, it will be a miracle.'

Imam Ali (PBUH) stated 'It will be the one and only miracle for you, because you yourself know that you do not intend to do that, and I will divest you of your will while you do not ask me to do that so that you know it as a miracle by the power of Allah, the Omnipotent. O You, Greek man! You may claim or another says that I colluded with you in that, thus suggest a miracle which can be a sign for the people of both worlds.

The man said, 'Now that you leave the suggestion to me, I suggest that you separate all parts of that palm tree, disperse them and move them away, and then order them to get together and become as before.'

Imam Ali (PBUH) stated 'It is a miracle and you are my messenger to it; that is the palm tree. Tell it 'the successor of The Prophet (PBUH) orders your parts to separate and move away from each other.'

Then, he went and gave the message to the tree. Suddenly, it broke apart, disintegrated, dispersed and its parts moved away from each other in a way that no sign of it remained as if there had never been any palm trees there.

At the sight of it, he started trembling with fear and said, 'O successor of Mohammad, the messenger of Allah! You accepted my first suggestion, but I have another suggestion. Order it to get together and stand as it did!' Imam Ali (PBUH) stated 'You are my messenger to it. Go and tell it 'O parts of the date tree! The successor of The Prophet (PBUH) orders you to get together as you

did and return to your place.’

The Greek man said it loudly. Afterward, motes of dust started to soar into the sky. Then, the parts of that tree gathered together, its branches and leaves returned to their places and became as before.

The man said, ‘As another miracle, I like it to grow green dates, make them turn yellow and then red, make them dates and ripen them. Then, we along with anyone in your presence partake of them.’

Imam Ali (PBUH) stated ‘You are my messenger to it. Order it what you want!’

He told it what Amir al-Mu’mineen, Imam Ali (PBUH) had ordered him. After that, it grew green dates, made them yellow, reddened them and then ripened them such that its branches were heavy ripe dates.

The Greek man said, ‘As the last one, I want you to bring its braches nigh to me or prolong my hand so that I eat from it, and it is [even] better that simultaneously you bring one of them nigh to me and prolong one of my hands toward the other tree.

Imam Ali (PBUH) stated ‘Stick out that hand with which you want to have from it and say: ‘O You Who brings nigh what is faraway! Bring my hand nigh to it!’ And then, stick out the other one with which you want to take the other branch and say: ‘O You Who makes easy what is hard! Make easy for me to partake of that which is far away from me!’

He did as such and said it. Afterward, both his hand were prolonged so that they reached a branch. The other branch came off the tree and fell on the ground and then it prolonged and grew into a sapling in front the Greek man.

Subsequently, Imam Ali (PBUH) stated ‘If you partake of it and do not believe in the miracle that I revealed to you, Allah, the Almighty and Glorious, will hasten severe retribution upon you so that it gives a salutary lesson to the wise of His people and their ignorant ones.’

The Greek man said, ‘If I disbelieve after seeing those miracles, I have steered a path of animosity and have ended up in the road to perdition. I testify that you are of those chosen by Allah. Whatever you stated about Allah was all right, thus order me to do what you wish!’

Imam Ali (PBUH) stated ‘I order you to admit Allah’s Oneness, bear testimony to His bounty and wisdom, know Him free from any absurdity and corruption as well as cruelty to his female and male servants, testify that Mohammad (PBUH) is the one whose successor is me, he is the master of human beings and enjoys

the highest rank in the Islamic sphere, and that Ali, who revealed what he revealed to you and gave you the bounty that he gave you, is the best of Allah's people after the messenger of Allah (PBUH) and is the most rightful one to succeed Mohammad (PBUH) after him and to establish his laws and rules, and testify that his friends are Allah's friends and his foes are Allah's foes and bear testimony to the partnership of the faithful with you in what I obliged you to do and their succor to you in what I ordered you. They are the best of Mohammad's people and the purest of Ali's followers.'

'Moreover, I order you to give generously to your brethren in faith who confirmed Mohammad (PBUH) and me and are under his command and mine as you from the sustenance with which Allah provided you, to alleviate their poverty, ease their shortages and needs, equally share your possessions with any of them who is equal with you in faith, and altruistically spend your properties for any of them who is higher than you in faith so that it becomes evident to Allah that you favor his faith more than your possessions and His friends are more important to you than your wife and children.'

'I also order you to conserve your religion and our knowledge which I entrusted to you, keep our secrets which I revealed to you and not to reveal them to those who stand against them with animosity. Otherwise, they assault you and curse you as well. Never reveal our secrets to the ignorant ones who defame us, nor subject our friends to the persecution by the ignorant.'

Furthermore, I order you to conceal your faith as a precaution as Allah, the Almighty and Glorious, states '*Let not believers take the unbelievers for friends rather than believers; and whoever dies this he shall have nothing of Allah but you should guard yourself against them, guarding carefully; and Allah makes you cautious of retribution from Himself; and to Allah is the eventual coming.*'<sup>1</sup>

I allow you to give priority to our foes over us out of fear [as a precaution to conceal your faith], even dissociate from us, give up saying obligatory prayers because admiring the foes out of fear is not advantageous to them, nor does it bring any damage to us, and your dissociating from us at the time of concealing your faith as a precaution is not a slander on us, nor does it disparage us. If you dissociate from us with your tongue for a while, though being our friend from your heart, you can save your life and preserve your possessions and reputation and our friends and our brethren and sisters in faith will be safe from any harms for months and years until Allah drives away that agony, relieving the grief. This way is better than subjecting yourself to death and causing your practice of

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<sup>1</sup> 3:28

religion and the goodness of your brethren in faith to be stopped.'

'Never give up practicing concealment of your faith as a precaution; otherwise your blood and your brethren's blood will be split in vein and your properties and theirs will be ruined, and they will be humiliated by the foes of Allah's religion whereas Allah has ordered them be kept venerated. If you do not obey my orders, the damage that you do to yourself and your friends will be more serious than the damage that our foes and those who do not have faith in us do to us.'

135. Sa'eed bin Jobayr is quoted as saying, "A farmer of Persian farmers met Imam Ali (PBUH), and after greeting him said, 'O Amir al-Mo'mineen! At the moment all the unlucky stars have risen and the lucky stars have been eclipsed by them. At such a time, any man of wisdom hides. Today, it will be a hard day for you as the two stars have undergone a change and your horoscope is in blaze. Never fight in this battlefield!'

'Imam Ali (PBUH) stated 'Woe betide you, farmer who informs us of the position of stars and warns me against what destined by Allah! Do you inform me of the sign of Libra? Do you inform me of the sign of Cancer? Do you ask me the number of rising places of Leo and the times of the movement of stars? Do you inform me of the distance between As-Sararee and Az-Zararee?'

The man said 'Well! Look!' Then, he put his hand into his bag and took an astrolabe out of it, looking upon it.

Imam Ali (PBUH) smiled and stated 'Do you know that what happened yesterday across the world? A house was destroyed in China, a tower collapsed in Indochina, the wall of Ceylon fell down, one of the Roman commanders escaped in Armenia, the leader of the Jew in Obollah went missing, the ants in the land of Naml awakened and the king of Africa died. Did you know them?'

The man said, No, Amir al-Mo'mineen.'

Imam Ali stated 'Yesterday, seventy thousand worlds were created in each of which seventy thousand more were created, and tonight all of them will be annihilated.' Pointing his finger at Sa'd bin Mas'adah al-Harithi (May Allah curse Him), who spied on the army of Imam Ali (PBUH) for the Kharijites, Imam Ali (PBUH) stated 'And this man is of them.' Fearing that he might order to arrest him, the accursed man dropped dead.'

At the sight of the scene, the farmer prostrated in front of him. Imam Ali

(PBUH) asked him 'Did I not guide you with what that was the very success given by Allah?' The man replied 'Yes.' He stated 'My companions and I are neither from the east nor from the west but we are the center and signs of the globe.

'As to the sentence 'Your horoscope is in blaze' that you said, it is obligatory for you to know it to my benefit not against me because light and illumination are with me and fires and flames are far away from me. It is a profound issue. Consider it if you are a man of consideration!'"

136. It is narrated that Imam Ali (PBUH) intended to set out toward the Kharijite. One of his companions told him 'If you move on at this time, I fear that you do not meet your goal, and I learnt it from the study of stars.'

'Imam Ali (PBUH) stated 'I think you are aware of the time at which a person will not face any evil if he travels, and you can inform anyone who wants to travel of the time when he faces an evil if he travels. He who confirms your words denies the Qur'an and does not need to ask Allah for help to meet his favorite goals and fend off the evils. He who follows what you say should worship you than Allah, because you assume that you guide him through the time when he can meet his goals and suffers no loss.'

'O people! Avoid learning astrology but to the extent needed for finding your way on land or at sea. Verily it leads you toward fortune-telling, thus an astronomer is the same as a fortune-teller, and a fortuneteller is the same as a magician, and a magician is like an unbeliever and an unbeliever will be in the fire. Now, fear not his words! Move on by the name of Allah!' Then, he with his army marched to the battlefield and won a victory. May peace be upon him!

### **Imam Ali's Argumentation with an Atheist who Argued that the Metaphorical Verses of the Qur'an, which Need Interpreting, are Contradictory and Incompatible**

137. A heretic man came to Imam Ali (PBUH) and said, 'If there were no incongruity and contradiction in the Qur'an, I would convert to your religion.' He asked him 'Which verse is it?' The man said, 'The verses *'They have forsaken Allah, so He has forsaken them,'*<sup>1</sup> *'So today We forsake them as they*

<sup>1</sup> 9:67

neglected the meeting of this day of theirs,'<sup>1</sup> 'And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful,'<sup>2</sup> 'The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing,'<sup>3</sup> 'Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists,'<sup>4</sup> 'And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers,'<sup>5</sup> 'That most surely is the truth: the contending one with another of the inmates of the fire,'<sup>6</sup> 'He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand,'<sup>7</sup> 'And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers,'<sup>8</sup> '(Some) faces on that day shall be bright; looking to their Lord,'<sup>9</sup> 'Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware,'<sup>10</sup> 'And certainly he saw him in another descent; At the farthest lote-tree,'<sup>11</sup> 'On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with,'<sup>12</sup> 'And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise,'<sup>13</sup> 'Nay! most surely they shall on that day be debarred from their Lord,'<sup>14</sup> 'They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall

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<sup>1</sup> 7:51

<sup>2</sup> 19:64

<sup>3</sup> 78:38

<sup>4</sup> 6:23

<sup>5</sup> 29:25

<sup>6</sup> 38:64

<sup>7</sup> 50:28

<sup>8</sup> 39:65

<sup>9</sup> 75:22-23

<sup>10</sup> 6:103

<sup>11</sup> 53:13-14

<sup>12</sup> 20:109

<sup>13</sup> 42:51

<sup>14</sup> 83:15

*come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting,*<sup>1</sup> *'And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord,'*<sup>2</sup> *'So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies,'*<sup>3</sup> *'And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it,'*<sup>4</sup> *'Say: I am only a mortal like you; it is revealed to me that your god is one Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord,'*<sup>5</sup> *'And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account,'*<sup>6</sup> *'And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful; And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications,'*<sup>7</sup> and *'Then as for him whose good deeds are preponderant, these are the successful; And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell.'*<sup>8</sup>

Imam Ali (PBUH) stated 'The verse *'They have forsaken Allah, so He has forsaken them'* verily means that they consigned Allah to oblivion in this world and did not obey His orders. Therefore, Allah does not pay attention to them in the world after; that is to say, they will not be granted any spiritual rewards. Thus, they will be forgotten to be given any good. This is true of the interpretation of the verse by Allah, the Almighty and Glorious. By the word oblivion it is meant that Allah does not reward them as He rewards His friends, who obeyed and praised Allah and His messenger in the abode of this world while being faithful and had a fear of Him without seeing Him.

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<sup>1</sup> 6:158

<sup>2</sup> 32:10

<sup>3</sup> 9:77

<sup>4</sup> 18:110

<sup>5</sup> 18:53

<sup>6</sup> 21:47

<sup>7</sup> 7:8-9

<sup>8</sup> 23:102-103



As to the verse '*So today We forsake them as they neglected the meeting of this day of theirs*'; verily, Allah, the Blessed and Sublime, is more elevated and greater than forgetfulness and negligence can be ascribed to Him, but He is Guardian and All-knowing, as Arabs metaphorically say such and such person has forgotten them and does not mention them, which means he does not do them any good and does not make a mention of them.'

Imam Ali (PBUH) went on to state 'As to the verses *'The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing,' 'Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists,' 'then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers,' 'That most surely is the truth: the contending one with another of the inmates of the fire,' 'He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand'* and *'On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned'* by the Allah, the Almighty and Glorious; all of them are in places whose days are equal to fifty thousand years; that is to say, those who rebel against Allah convict each other of unfaithfulness and curse each other. By the word unfaithfulness in the verse, dissociation is meant. He states that some of them dissociate from some others.' The same statement by Satan exists in the chapter Abraham where it says *'And on them and on the ships you are borne'*<sup>1</sup> as well the words by Abraham who says *'Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming'*<sup>2</sup>; that is to say, we dissociate from you.

Then, they gather together in other places, tearing. If they were heard by the people of this world, all of the world people would stop having their livelihoods and their hearts would be ripped, at Allah's will, and could not help shedding tears until their tears would dry and blood would flow from their eyes.

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<sup>1</sup> 14:22

<sup>2</sup> 60:4

Then, they will get together in other places and after being questioned, they say, 'Then their excuse would be nothing but that they would say: *By Allah, our Lord, we were not polytheists.*' They are especially those who acknowledge Allah's Oneness in the abode of this world; however, alas! Their faith in Allah for going against His messenger, their doubts in divine signs, their breach of agreements with Allah's friends, and their favoring the one who is lowly over the one who is good-doing will not benefit them. It is why Allah has refuted their acceptance of faith, stating '*See how they lie against their own souls, and that which they forged has passed away from them.*'<sup>1</sup> Therefore, a lock is put on their hearts, and their hands, feet and skins are made utter words to confess to all their sins. After the lock is taken off their hearts, they tell to their skins '*And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.*'<sup>2</sup>

Afterward, they gather together in another place and then they flee from each other out of fear of the grievousness of the matter and gravity of the retribution that they see. It is that of which Allah, the Almighty and Glorious, states '*The day on which a man shall fly from his brother.*'<sup>3</sup>

Then, they get together in some other place where Allah's friends and His pure ones are made speak and none of them says a word but true words by permission of Allah, the Compassionate. First, the messengers get up and talk about their prophetic mission that they carried out to their people. Then, they say that they conducted it in detail. Afterward, their people will be questioned but they deny it. Concerning that, Allah, the Sublime, states '*Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles.*'<sup>4</sup> The people say, '*O followers of the Book! indeed Our Apostle has come to you explaining to you after a cessation of the (mission of the) apostles, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.*'<sup>5</sup> Hereupon, all the messengers bear witness to the prophethood of The Prophet (PBUH) and he bears testimony to the validity of their words and rejects the denial of the people. Then, He tells to the people of each of them '*Yes. indeed Our Apostle has come*

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<sup>1</sup> 6:24

<sup>2</sup> 41:21

<sup>3</sup> 80:34

<sup>4</sup> 7:6

<sup>5</sup> 5:19

to you explaining to you after a cessation of the (mission of the) apostles, lest you say: *There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.*<sup>1</sup> That is to say, Allah is omnipotent over the testimony of all your body members, unlike messengers who carried out a mission to you. Allah speaks to His prophet *'How will it be, then, when We bring from every people a witness and bring you as a witness against these?'*<sup>2</sup>; therefore, they cannot deny his testimony because they fear that Allah puts seal on their lips and that their body members bear witness against their deeds and against the hypocrites of the nations and their unfaithful ones which is because of their heresy, defiance, breach of agreements, change of The Prophet's code of practice, animosity against The Prophet's household, reverting to traditions of the pre-Islamic Age, apostasy and following the traditions of the past cruel nations and those who betrayed divine prophets. Hereupon, they all say in unison, *'They shall say: O our Lord! our adversity overcame us and we were an erring people.'*<sup>3</sup>

In some other place which is Mohammad's position, known as al-Maqaam al-Mahmud, they gather together. He praises Allah, the Almighty and Glorious, in such a way no one has ever praised Him. Then, he praises all the angels. Then, all of the angels praise Mohammad (PBUH) and then they praise all messengers in such a way that no one has praised them before. Then, they praise all the faithful men and women, from the truthful and martyrs to the righteous ones. Then, all of the inhabitant of the skies and those of the earth thank him. It is [mentioned in] the very verse *'And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.'*<sup>4</sup> Blessed is he who has a part and portion in that position and woe betide the one who does not!

Afterward, they gather together in some other place where they dissociate from each other. It is all before the time of Reckoning. When it comes to reckoning, everybody is busy with himself. May Allah bless us on that day!

Then, Imam Ali (PBUH) stated *'As to the verse '(Some) faces on that day shall be bright'*<sup>5</sup>; it is in the place where the friends of Allah, the Almighty and Glorious, will end up in after the end of reckoning, where a river called the River of Life runs. They wash their bodies in it and drink its water from another

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<sup>1</sup> Ibid

<sup>2</sup> 4:41

<sup>3</sup> 23:106

<sup>4</sup> 17:79

<sup>5</sup> 75:22

part of it. By Drinking from it, their faces turn white and they become free of any harm, difficulty and discomfort. Then, they will be ordered to enter the Heaven. From this place they look at their Lord to see how He rewards them. Some of them enter the Heaven. It is the verse by Allah, the Sublime, which says the angels send salutation upon them '*And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide*'<sup>1</sup> At that time, Allah, the Sublime, tells them to reward themselves by entering the Heaven and looking at what Allah, the Almighty and Glorious, promised them. It is the verse '*Looking to their Lord*.'<sup>2</sup> Looking to means waiting. Have you read the verse '*And surely I am going to send a present to them, and shall wait to see what (answer) do the apostles bring back*'<sup>3</sup>? Here, it means they wait to see what reply the prophets bring back.

And as to the verse '*At the farthest lote-tree*'<sup>4</sup>; it refers to Mohammad (PBUH) at the Farthest Lote-Tree (*Sedratol Montaha*) where none of the people of Allah, the Almighty and Glorious, passes by. The last part of the same verse '*The eye did not turn aside, nor did it exceed the limit*'<sup>5</sup> refers to the seeing of Gabriel's face twice. The first time comes here and the second time at another moment. It is because Gabriel's creation is a great creation, and he is of spiritual beings whose creation nobody apprehends but Allah, the Lord of the worlds.'

Imam Ali (PBUH) stated '*As to the verse And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise*'<sup>6</sup>; it is the words by Allah, the Almighty, who states that the messengers are not sent revelations from on High but by heavenly messenger; the messengers from on High communicate the revelation to the earth. And there are at times revelations between the messengers of the people of the earth and Him from behind a veil with no heavenly messenger to act as an intermediary between them; it is mentioned from behind a veil. For that reason, The Prophet (PBUH) asked Gabriel 'Have you ever seen your Lord?' Then, he replied 'My Lord in invisible.' The Prophet (PBUH) asked him "Who do you get the revelation

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<sup>1</sup> 39:73

<sup>2</sup> 75:23

<sup>3</sup> 27:35

<sup>4</sup> 53:14

<sup>5</sup> 53:17

<sup>6</sup> 42:51

from?' He replied 'From angel Seraphiel.' Then, he asked him 'Who does he get it from?' He answered 'From an angel of the Spirituals which is closer to Allah.' He asked him 'Who does that angel get it from?' He replied 'Allah inspires it to his heart.'

That is the revelation, and it is the word by Allah, the Almighty and Glorious. Yet, Allah's words are not in a single form [but in four]; He speaks to messengers themselves, He inspires to their hearts, the messengers see dreams and the revelation and sending down of the Almighty and Glorious Allah's words from on High, which are read and recited to messengers.'

Imam Ali (PBUH) stated 'As to the verse *'Nay! most surely they shall on that day be debarred from their Lord'*<sup>1</sup>; truly, it means that on the Day of judgment they will be debarred from their Lord's blessing. And the verse *'They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting'*<sup>2</sup>, informs Mohammad (PBUH) of the polytheists and hypocrites who did not give a positive response to Allah and His messenger. Therefore, He states this verse when they did not obey Allah and His messenger. What is meant by the verse *'They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting'*<sup>3</sup> is divine retribution which will be inflicted upon them in the abode of this world as was inflicted upon the previous nations. Thus, it is the piece of news of which He informs Mohammad (PBUH). Then, He states *'He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt'*<sup>4</sup>; that is to say, they did not believe before the revelation of the verse and it is the sunrise of sun from its setting place. And in another verse, Allah states *'Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive'*<sup>5</sup>; it means a divine punishment was inflicted upon

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<sup>1</sup> 83:15

<sup>2</sup> 6:158

<sup>3</sup> Ibid

<sup>4</sup> 59:2

<sup>5</sup> 16:26

them, and the retribution upon their buildings will also be as such where He states *'Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.'*<sup>1</sup> That is to say, He inflicted penalty upon them.'

Then, Imam Ali (PBUH) stated *'As to the verses 'And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord,'*<sup>2</sup> *'Who know that they shall meet their Lord and that they shall return to Him,'*<sup>3</sup> *'So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies,'*<sup>4</sup> and *'So We prevented them from hearing in the cave for a number of years'*<sup>5</sup>; the word *leeqa* means resurrection, but Allah has named it meeting. The verse *'Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing'*<sup>6</sup> means he who is certain that he will be resurrected, thus His promise to reward or punish is certain. Therefore, what is meant by the word meeting is not seeing but is the Resurrection. The case is the same with the verse *'Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.'*<sup>7</sup> It means that truly faith will not separate their hearts the day when they are resurrected.'

Afterward, Imam Ali (PBUH) stated *'The verse 'And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it'*<sup>8</sup> by Allah, the Almighty and Glorious, means they are certain that they will enter it, and so does the verse *'Surely I knew that I shall meet my account.'*<sup>9</sup> Moreover, in the verse *'When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah'*<sup>10</sup> by Allah, the Almighty and Glorious, on the Hypocrites, the word

<sup>1</sup> 16:26

<sup>2</sup> 32:10

<sup>3</sup> 2:46

<sup>4</sup> 9:77

<sup>5</sup> 18:11

<sup>6</sup> 29:5

<sup>7</sup> 33:44

<sup>8</sup> 18:53

<sup>9</sup> 69:20

<sup>10</sup> 33:10

*diverse thought* means suspicion not certainty. There are two meanings for *diverse thought*; one is suspicion and the other is certainty. As such, what is related to the matter of resurrection is certainty and what is related to the matter of this world is suspicion.'

Then, Imam Ali (PBUH) observed 'As to the verse '*And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account*'<sup>1</sup> by Allah, the Almighty and Glorious; it is the balance of justice, and people will be questioned about the religion of Allah, the Blessed and Sublime, on the Day of Resurrection. Some [will be questioned more than] the others. People will be rewarded for their deeds and the cruel will be avenged for the oppressed. What is meant by the verse '*And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account*'<sup>2</sup> is the sparseness of reckoning and the plethora of it; people are on different stages and positions on that day. Some of them will have easy reckoning and return to their folks happily. And some others of them enter the Heaven without being questioned since they were not drowned into the affairs of the world. Reckoning is for those who throw themselves into worldly affairs. The rest of them will be reckoned over small and great things and will be thrown into the Fire of the Hell; some of them are the leaders of atheism and the rulers of ignorance who carry no weight on the Day of Judgment. They will be trifled with as they do not pay attention to His orders and prohibitions in this world, thus on the Day of Judgment '*Then as for him whose good deeds are preponderant, these are the successful; And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell.*'<sup>3</sup>

Of the other questions that the heretic man asked was 'I found contradictory the verses '*Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back,*'<sup>4</sup> '*Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect*'<sup>5</sup>

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<sup>1</sup> 21:47

<sup>2</sup> Ibid

<sup>3</sup> 23:102-103

<sup>4</sup> 32:11

<sup>5</sup> 39:42

and *'Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.'*<sup>1</sup> In one of them the act of taking life is attributed to the angel of death, in another one to the self and in other one to the angels.'

'I found that He states *'Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him'*<sup>2</sup> and *'And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction'*<sup>3</sup>; in the first one Allah states the good deed will not be dismissed; however, in the second one He announces that faith and good deeds are of no benefit but after being guided.'

'I also found that He states *'And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?'*<sup>4</sup> How can a living human ask the dead questions before the Day of Resurrection and Judgment?'

'In another verse He states *'Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant.'*<sup>5</sup> What is that which is in trust? Who is that person? Never is of attributes of Allah, the Mighty and All-Knowing, self-conceit before His servants.'

'Allah made His messengers' faults known as He states *'Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).'*<sup>6</sup> He denies Noah's words that *'And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges'*<sup>7</sup> in the verse *'He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant.'*<sup>8</sup> He describes Abraham as the worshipper of stars, moon and sun, Josef as *'And certainly she made for him,*

<sup>1</sup> 16:32

<sup>2</sup> 21:94

<sup>3</sup> 20:82

<sup>4</sup> 43:45

<sup>5</sup> 33:72

<sup>6</sup> 20:121

<sup>7</sup> 11:45

<sup>8</sup> 11:46



and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants'<sup>1</sup> and Moses as 'And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.'<sup>2</sup> He also gives a reprimand to Moses in this verse. He sent down Angels Gabriel and Michael to David so that they ascended the prayer niche, to cut a long story short. He imprisoned Jonah in the stomach of a fish for he had left his town furiously and sinfully. With all these verses He has made public the faults and slips of the prophets; however, He makes a vague reference to someone who is deceived and seduced people, and is misled and misled people. He make a mention of his name in the verse 'And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Apostle; O woe is me! would that I had not taken such a one for a friend!.'<sup>3</sup> Is that cruel person whose name He does not mention one of the prophets?

'In the verses, 'And your Lord comes and (also) the angels in ranks,'<sup>4</sup> 'They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting'<sup>5</sup> and 'And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.'<sup>6</sup> Did He come first or did the created?'

'I learnt from a verse that a witness follows one of His prophets and he who follows him has been an idolater once in his lifetime!'

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<sup>1</sup> 12:24

<sup>2</sup> 7:143

<sup>3</sup> 25:27-28

<sup>4</sup> 89:22

<sup>5</sup> 6:158

<sup>6</sup> 6:94

'In the verse *'Then on that day you shall most certainly be questioned about the boons'*<sup>1</sup> what is meant by *boons* about which the people will be questioned?'

'In the verse *'What remains with Allah is better for you if you are believers, and I am not a keeper over you'*<sup>2</sup> what is that *which remains with Allah*?'

'In the verses *'Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn,'*<sup>3</sup> *'And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Ample-giving, Knowing,'*<sup>4</sup> *'And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back,'*<sup>5</sup> *'And the companions of the right hand; how happy are the companions of the right hand!'*<sup>6</sup> and *'And those of the left hand, how wretched are those of the left hand!'*<sup>7</sup> What do the words *duty, purpose, right hand and left hand* mean?'

'In the verses *'The Beneficent Allah is firm in power,'*<sup>8</sup> *'Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning,'*<sup>9</sup> *'And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing,'*<sup>10</sup> *'He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do,'*<sup>11</sup> *'And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein'*<sup>12</sup> and *'Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide'*<sup>13</sup> different places are specified for Allah.

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<sup>1</sup> 102:8

<sup>2</sup> 11:86

<sup>3</sup> 39:56

<sup>4</sup> 2:115

<sup>5</sup> 28:88

<sup>6</sup> 56:27

<sup>7</sup> 56:41

<sup>8</sup> 20:5

<sup>9</sup> 67:17

<sup>10</sup> 43:84

<sup>11</sup> 57:4

<sup>12</sup> 50:16

<sup>13</sup> 58:7

'In the verse *'And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course'*<sup>1</sup>, there is no similarity between the equability toward the orphans and marrying wives, and all wives are not orphans. Then, what does the verse mean?'

'He states *'And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss'*<sup>2</sup>; how is Allah treated cruelly and who are those cruel to Him?'

'In the verse *'Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement'*<sup>3</sup> what is meant by *One*?'

'He states *'And We have not sent you but as a mercy to the worlds.'*<sup>4</sup> Certainly, we witness that those against Islam always abided by their wrong faith, persevered in doing so and had no inclination to convert to Mohammad's faith, and we see that the rest of the leaders of Islam are people of corruption who disagree with one another over their ideas and some of them curse some others. In such a situation, what room does remain for having public mercy that embraces all of them?'

Moreover, I found the verse that certainly gives priority to Mohammad over other prophets; however, he is blamed several times more than he is praised in the Qur'an and is degraded, and no other prophet has been given reproaches and reprimands as he is. By way of illustration, it says *'And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant,'*<sup>5</sup> *'And had it not been that We had already established you, you would certainly have been near to incline to them a little,'*<sup>6</sup> *'In that case We would certainly have made you to taste a double (punishment)*

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<sup>1</sup> 4:3

<sup>2</sup> 2:57

<sup>3</sup> 34:46

<sup>4</sup> 21:107

<sup>5</sup> 6:35

<sup>6</sup> 17:74

*in this life and a double (punishment) after death, then you would not have found any helper against Us*<sup>1</sup> and *'And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.'*<sup>2</sup>

'The Qur'an says *'Say: I am not the first of the apostles, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner,'*<sup>3</sup> *'And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered'*<sup>4</sup> and *'Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing'*<sup>5</sup>; if everything is in an Imam, he will be the successor to The Prophet. If so, The Prophet is more elevated than being far from this characteristic that *'I do not know what will be done with me and with you.'*<sup>6</sup> In brief, all these are different characteristics, contradictory conditions and sophisticated affairs. Thus, if both the messenger and the Book are right, I will fall into perdition for my doubt in them, and if they are both wrong, I feel no fear.'

Imam Ali (PBUH) stated 'All-Perfect and the Holy is the Lord of angels and souls. Blessed be Allah, the Sublime. He is ubiquitous perpetually, watches on every soul and what people obtain day and night. Tell me of other things you doubt about!'

The man said, 'What I told you suffices, Commander of the faithful!'

Imam Ali (PBUH) stated 'I will tell you the interpretation of the verses which you asked about, and no success can be made but by [the grace of] Allah. I trust in Him and return to Him, and those who trust must put their trust in Him.'

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<sup>1</sup> 17:75

<sup>2</sup> 33:37

<sup>3</sup> 46:9

<sup>4</sup> 6:38

<sup>5</sup> 36:12

<sup>6</sup> 46:9

'As to the verses *'Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect,'*<sup>1</sup> *'Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back,'*<sup>2</sup> *'And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our apostles cause him to die, and they are not remiss,'*<sup>3</sup> *'Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did'*<sup>4</sup> and *'Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did'*<sup>5</sup>; Allah, Blessed and Sublime, is more exalted and greater than He takes the affairs upon Himself; the acts of the messengers and angels are His acts as they obey His orders. As a consequence, He, Be Whose name Glorified, selected from among angels messengers to go between Him and His people. They are those about whom Allah, the Sublime, states *'Allah chooses apostles from among the angels and from among the men; surely Allah is Hearing, Seeing.'*<sup>6</sup> Therefore, the souls those obedient to Allah will be taken by the angels of mercy and the souls of the sinful will taken by the angels of wrath. The Angel of Death has friends from among the angels of mercy and wrath which are under his command, and their acts is his act, and what they do with anyone they go to is related to him, and their act is the act of the Angel of Death and the act of the Angel of Death is Allah's act. It is because He takes souls through the agency of anyone He wishes, and grants and prohibits. He gives rewards and punishments through anyone He wishes since the act of the trustee is His act; *'And you do not please except that Allah please, surely Allah is Knowing, Wise.'*<sup>7</sup>

'As to the two verses *'Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him'*<sup>8</sup> and *'And most surely I am most Forgiving to him who repents*

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<sup>1</sup> 39:42

<sup>2</sup> 32:11

<sup>3</sup> 6:61

<sup>4</sup> 16:32

<sup>5</sup> 16:28

<sup>6</sup> 22:75

<sup>7</sup> 76:30

<sup>8</sup> 21:94

*and believes and does good, then continues to follow the right direction*<sup>1</sup>; verily good deeds will not enrich but with guidance, and it is not the case that anyone who is addressed as faithful is qualified to be delivered from falling into perdition for deviation from the right path. If it was so, the Jew were delivered in spite of their acknowledging Allah and admitting His Oneness, and those who acknowledge His Oneness must be delivered, too, from Satan to the lowest in disbelief. Verily, Allah clarifies that in the verse *'Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright'*<sup>2</sup> and in the verse *'O Apostle! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.'*<sup>3</sup>

'Faith has conditions and statuses the explanation of which takes long. For instance, faith has two folds; faith with the heart and faith with the tongue. The faith of the hypocrite under the messenger of Allah was with their tongue after they had been defeated with the sword and overwhelmed by fear. They believed with their tongue not with their hearts. Faith with the heart is to submit to the Lord. He who submits to the orders by His Lord will not feel arrogant toward His order as Satan arrogated himself not to prostrate before Adam. Most of people arrogate themselves not to obey their prophets and their confession to [His] Oneness does not benefit them as Satan's long prostrations one of which took four thousand years did not benefit him. It was because his intention of practicing them was the vanity of the world. As a consequence, saying prayers and giving charity will not be beneficial but with guidance.'

'And Allah left no room for people to make any excuse by illuminating the signs and sending messengers so that people can bring no proof for Allah after messengers, and He has not emptied the world of the scholar who knows about what people need and the one who has knowledge of the path of deliverance, though they are those whose number is low.'

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<sup>1</sup> 20:82

<sup>2</sup> 6:82

<sup>3</sup> 5:41

'And Allah has clarified it to the nations of the prophets (May peace be upon them!) and made an example of them for those to come, as in the verse about the people of Noah *'Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family--except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few,'*<sup>1</sup> the verse about those of the people of Moses who believed *'And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice'*<sup>2</sup> and the verse about the disciple of Jesus which is addressed to the rest of descendents of Israel *'But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.'*<sup>3</sup>

The verse about Prophet Jesus' disciple *'But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones'*<sup>4</sup>; that is, Jesus wanted to find out which of them submitted his bounty to the people of excellence and did not rebel against the orders by their Lord, and the Disciples only gave a positive response. Allah selects a group of people for knowledge and made it incumbent upon all to obey them as He states *'O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end,'*<sup>5</sup> *'And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few,'*<sup>6</sup> *'O you who believe! be careful of (your duty to) Allah and be with the true ones,'*<sup>7</sup> *'He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its*

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<sup>1</sup> 11:40

<sup>2</sup> 7:159

<sup>3</sup> 3:52

<sup>4</sup> ibid

<sup>5</sup> 4:59

<sup>6</sup> 4:83

<sup>7</sup> 9:119

*interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding*<sup>1</sup> and *'They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.*<sup>2</sup> What is meant by *Houses* is the very knowledge which is entrusted to the [divine] prophets, and the doors of them are their successors, and if any good deeds, such as agreements, penalties, canon law, codes of practice and principal features of religion are implemented by anyone except those selected, they are not acceptable, and they are the people of unbelief even if they have the characteristics of belief. Have you heard not the verse that says *'And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling*<sup>3</sup>?'

'Therefore, any believer who is not guided to the path of deliverance will not benefit from his belief in Allah since he has occupied the right of His friends, and his deed avails him nothing, and on the Day of Judgment he will be of the losers. In the same way, Allah, the Blessed, states *'But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.*<sup>4</sup> There are many verses like this in the Book of Allah, the Almighty and Glorious. Guidance is the very guardianship as He states in the verse *'And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.*<sup>5</sup> *Those who believe*, in the verse, refers to those [to whom Allah entrusted the pledge of the messenger of Allah (PBUH)] proofs who are the trustee of people and are the successors at all times.

The case is not if a Muslim bears two testimonies, he is a believer; the hypocrites also bore testimony to Allah's Oneness and Mohammad's prophethood, seemingly accepting to keep the agreement of the messenger of Allah (PBUH) on Allah's religion, His resolutions, Canon Law and proofs of

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<sup>1</sup> 3:7

<sup>2</sup> 2:189

<sup>3</sup> 9:54

<sup>4</sup> 40:85

<sup>5</sup> 5:56



His prophets for his successor; however, as soon as they ascended to power, they trampled on all of them and violated them. Allah has illuminated it to His prophet in the Qur'an where it says *'But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission'*<sup>1</sup> and *'The Messiah, son of Marium is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away'*<sup>2</sup> as in the verse *'That you shall most certainly enter one state after another'*<sup>3</sup>; that is, they take the same way that the nations before them took in betraying the successors after the prophets. There are numerous cases as such in the Qur'an. As a consequence, The Prophet (PBUH) took umbrage at the outcome of the matter. Then, since Allah, the Almighty and Glorious, was aware of [what was going on in] his mind, He revealed to him *'What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do'*<sup>4</sup> and *'Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.'*<sup>5</sup>

As to the verse *'And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah'*<sup>6</sup>; it is of the proofs that Allah granted The Prophet (PBUH), and He made his authority incumbent upon the rest of people because He terminated prophethood with him and selected him as messenger to all people and nations. He singled him out for ascension skyward to the Throne on the day when all prophets were collected and he was made aware of their missions and responsibilities to communicate Allah's resolutions, signs and proofs, and they all acknowledged his superiority, the superiority of all successors and authorities succeeding him on the earth and the superiority of all the followers of his successor, from male believers to

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<sup>1</sup> 4:65

<sup>2</sup> 5:75

<sup>3</sup> 84:19

<sup>4</sup> 35:8

<sup>5</sup> 5:68

<sup>6</sup> 43:45

female ones; those who submitted superiority to the people of excellence and did not disobey their orders. In that place, he discovered which of his people obeys them and which of them disobeys them and learnt about the rest of the past people and those to come.'

'As to the flaws of the prophets which are mentioned by Allah in the Qur'an, and the indirect reference to the names of people who had committed flaws which seem to be greater than those committed by the prophets; verily it is of the proofs for the Almighty and Glorious Allah's dazzling wisdom, His Omnipotent power and His Manifest Might because He has been well aware of this point that the arguments of the prophets sound so compelling to their nations that some of them assume them as gods as the Nazarenes worshipped the son of Mary. Thus, He presented the proofs of their violation of perfection so that they would not be worshipped. Have you not heard the verse on the attribute of Jesus that saying '*...they both used to eat food...*'<sup>1</sup>? It means anyone who partakes of food has to excrete, and anyone who excretes is far removed from the position that Nazarenes claim for the son of Mary. Therefore, He has not hinted at the names of prophets out of Omnipotence and Might, yet He made a clear reference to them for the people who seek insight.'

'Making a vague reference to the names of hypocrites who committed great sins is not an act by Allah, the Sublime, yet it is done by those who alter and distort, those who forge the Qur'an and traded religion for the world. Allah, the Sublime, tells the story of forgers in the verses '*Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price...*'<sup>2</sup>, '*Most surely there is a party amongst those who distort the Book with their tongue...*'<sup>3</sup> and '*and He is with them when they meditate by night words which please Him not.*'<sup>4</sup> After The Prophet's demise, they established their wrong as the Jews and Nazarenes did in the Torah and Bible after the Moses and Jesus and changed them from their positions. The verse '*...Why do you confound the truth with the falsehood...*'<sup>5</sup> means that they have inscribed words in the Book that are not said by Allah in order to made them obscure to people. For that reason, Allah made their hearts blind so that they left the signs of what they had forged in it and distorted in it, and He speaks of their calumny, concealment and hiding what they know about it. As such, He states

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<sup>1</sup> 5:75

<sup>2</sup> 2:79

<sup>3</sup> 3:78

<sup>4</sup> 4:108

<sup>5</sup> 3:71

*'...They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse....'*<sup>1</sup>

'In the verse *'then, as for the scum, it passes away as a worthless thing, and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables,*'<sup>2</sup> He sets a parable of them; here the scum refers to the words pagans inscribed in it, and they will wane, be nullified and demolished when studied, and what benefits people is the very genuine revelation into which no wrong verse can creep and which hearts accept, and in this verse earth is the place of knowledge and its locus.'

'It was not permissible to make a clear reference to the names of those who changed it, it was not also advisable to add anything else to what they had inscribed in it since it gave strength to the excuses of agnostics, atheists and those deviating from our *Qibla* (the direction to Mecca), and nullifying this knowledge, to which the pros and cons have submitted themselves, is because they have followed them, agreeing with their orders. Since long before, the people of wrong have been more in number than the people of right. It is noteworthy that it is incumbent upon the people of authority to exercise patience according to the verse *'...'*, and it is incumbent upon their successors, too, and those who obey them as well as He states *'Certainly you have in the Messenger of Allah an excellent exemplar for him...'*<sup>3</sup>. Thus, the reply you heard is sufficient for you because the law of *taqqiyah* bans illuminating more than that.'

As to The verses *'And your Lord comes and (also) the angels in ranks,'*<sup>4</sup> *'And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you'*<sup>5</sup> and *'They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting'*<sup>6</sup>; they are all correct. The Glorious Allah's coming is not similar to that of people. It is because the

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<sup>1</sup> 13:17

<sup>2</sup> *ibid*

<sup>3</sup> 33:21

<sup>4</sup> 89:22

<sup>5</sup> 6:94

<sup>6</sup> 6:158

exegesis of some Qur'anic verses is different from the way they are sent down; it is not like the words and action of people. Let me give you an example, which will suffice you, Allah willing! It is the story of Abraham told by Allah, the Almighty and Glorious, in the verse '*And he said: Surely I fly to my Lord; He will guide me*'<sup>1</sup>. His flying to Allah is paying attention to Him in his worshipping and endeavoring. Did you see that the way it is interpreted is different from the way it has been sent down? He states '*...then sent down its mate of the same [kind]...*'<sup>2</sup> and '*...We have sent down the iron, wherein is great violence....*'<sup>3</sup> Sending down that means creating it.'

'In the verse '*Say: If the Beneficent Allah has a son, I am the foremost of those who serve*'<sup>4</sup> what is meant by *those who serve* is those who deny; the exegesis of the interior of this verse is different from its exterior.'

'Verily he who is addressed in the verse '*They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting*'<sup>5</sup> is Mohammad (PBUH). Did the hypocrites and polytheists wait for anything but the coming of angels and seeind them, or te coming of your Lord or some signs of your Lord? What meant by the orders by your Lord are the retributions in this world to which the past nations were also subjected. Further, in the verse '*Do they not see that We are bringing destruction upon the land by curtailing it of its sides?*'<sup>6</sup> the phrase *destruction upon the land* [in Arabic, na'tee] implies the death of the past nations. Moreover, in the verse '*...may Allah destroy them; how they are turned away*'<sup>7</sup> *may Allah destroy them* [in Arabic, qitalihim] means Allah curses them; how can they be returned? Therefore, He means curse by destroy as in the verse '*killed be man! How ungrateful is he!*'<sup>8</sup> in which *killed* means *cursed*. In the verse '*So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote [the enemy], but it was Allah who smote*'<sup>9</sup> He

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<sup>1</sup> 37:99

<sup>2</sup> 39:6

<sup>3</sup> 57:25

<sup>4</sup> 43:81

<sup>5</sup> 6:158

<sup>6</sup> 13:41

<sup>7</sup> 9:30

<sup>8</sup> 80:17

<sup>9</sup> 8:17

refers to The Prophet's act as His own. Do you see that the exegesis of all these verses is different from their revealed forms? Furthermore, in the verse '*Nay! They are disbelievers in the meeting of their lord*'<sup>1</sup> He refers to the resurrection as meeting. Also, in the verse '*Who doubt that they shall meet their Lord and that they shall return to Him*'<sup>2</sup> means that they were certain that they would be resurrected. Likewise, the verse '*Do not these think that they shall be raised again*'<sup>3</sup> means whether they were certain that they would be resurrected; for the faithful, meeting is resurrection, and for the unfaithful it is observation and seeing, and sometimes the uncertainty of the unfaithful implies their certainty like in the verse '*And the guilty shall see the fire, then they are uncertain whether they are going to fall into it*'<sup>4</sup> which means they are certain that they will face it.'

'As to the verse addressed to the hypocrites, '*...and you begin to think diverse thoughts of Allah*'<sup>5</sup>; it does not imply certainty but doubt. These words are all the same seemingly; however, they are different actually. The same is the case with the verse '*The Beneficent Allah is firm in power*'<sup>6</sup>; that is to say, His administration is firm and He has the upper hand. With the verses '*And He is Who is Allah in the heavens and Allah in the earth,*'<sup>7</sup> '*He is with you wherever you are,*'<sup>8</sup> and '*Nowhere is a secret counsel between three persons but He is the forth of them*'<sup>9</sup>, He intends to make people understand that the power that He has given to His trustees is dominant on all people, and truly His act is their act.'

'Contemplate on what I told you, and I continue illuminating it so that I reassure you and anyone who doubts it later in the future like you for fear that he may not find anyone to answer his questions since the people of knowledge will have anxiety to interpret the Book due to the revolt of the foes and their sedition, hiding and obscuring it; they do that out of fear of the cruel and oppressing people.'

'Know that people will have a time when right will be obscure and wrong will be apparent and known. At that time, the best of people will be the most hostile

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<sup>1</sup> 32:10

<sup>2</sup> 2:46

<sup>3</sup> 83:4

<sup>4</sup> 18:53

<sup>5</sup> 33:10

<sup>6</sup> 20:5

<sup>7</sup> 43:84

<sup>8</sup> 57:4

<sup>9</sup> 58:7

one against them, the promise given by the Truth will approach, paganism will be widespread and corruption will be prevalent. At such a time, the faithful will be entangled and severe quakes will happen. People will ascribe the attributes of the evildoers to themselves in desperation. The believer makes efforts to save his life from the hands of those who are the closest to him. Then, Allah will relieve His friends and make Holders of Authority dominant over His foes.'

'As to the verse '*...a witness from Him recites it...*'<sup>1</sup>; it is the proof of Allah which He will establish on His people, and it makes people understand that nobody but the successor of The Prophet (PBUH) deserves caliphate, and only he who is as pure as he can succeed him, and He did not broaden the position of guardianship and imamate lest someone who disbelieves can claim to deserve the vicegerency of The messenger of Allah (PBUH) and there remains any room for those who help him with sins and cruelties for making excuses. It is because Allah has prevented those disbelieving from reaching at the position of His prophets and His friends. It is evident in His address to Abraham '*...My covenant does not include the unjust*'<sup>2</sup>; *the unjust* implies the polytheists because He calls polytheism injustice in the verse '*most surely polytheism is grievous iniquity*'<sup>3</sup>; as a result, when Abraham realized that Allah's covenant does not include the imamate of the idolaters, he said '*...and save me and my son from worshipping idols*'<sup>4</sup>.

'Know that anyone who favors the hypocrite over the truthful and the unfaithful over the faithful has fabricated a story which is a great sin. It is because Allah has differentiated the people of right from the people of wrong, the pure from impure and the faithful from the unfaithful. The successor of The Prophet (PBUH) is he who is qualified in terms of honesty, justice, purity and virtuousness to follow him in position.'

'That which is entrusted is an affair which is not only allowed but obligatory to be entrusted with the prophets and their successors because Allah, the Blessed and Sublime, has selected them as the leaders of people and has placed them as His proofs on the earth. Samaritan and those who accompanied him and the unfaithful ones, who helped him with worship of the Calf at the time of Moses' absence, embraced the position of Moses out of mere rebellion. Given only the pure people clear of uncleanness are appropriate to be entrusted with it, Samaritan has committed a sin and will shoulder the burden of the sin of any of

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<sup>1</sup> 11:17

<sup>2</sup> 2:124

<sup>3</sup> 31:13

<sup>4</sup> 14:35

the cruel and his supporters who will set foot in that path. For that reason, the messenger of Allah (PBUH) stated 'Anyone who establishes a good tradition is going to enjoy a spiritual reward for it and that of anyone who practices it till the Day of Judgment, and anyone who establishes a bad tradition is going to shoulder the burden of its sin and that of anyone who commits it till the Day of Judgment. The words by The Prophet (PBUH) are borne out by the Qur'an where it says the story Cane's murdering of Abel as follows: *'For this reason did We prescribe to the Children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men, and whoever keeps it alive, it is as though he kept alive all men.'*<sup>1</sup> Here, *keeping alive* has an interpretation which is not like its literal meaning; it means whoever guides someone. It is because guidance leads to the eternal life, and whoever Allah names alive never dies; most truly He will transfer him from the adobe of suffering to the adobe of comfort and donation.'

'The reason why at some times The Creator is addressed in singular in the Qur'an and at other times in plural is that Allah, the Blessed and Sublime, is a pre-existent and pre-eternal Light no like of which exists as He has described Himself; He does not undergo any change, He orders what He pleases and chooses, no one can review His order and stop His ordinance, what He created did not augment His Kingdom and Might, and what He did not create is no demerit of Him. He decided to create so as to display His power, manifest His Kingdom and elaborate His reasons for His wisdom; therefore, He created what He pleased as He pleased and He had some things done through the select of His trustees, and verily their acts are His act as Allah, The Sublime, states *'Whoever obeys the messenger he indeed obeys Allah.'*<sup>2</sup> Moreover, He made the sky and earth for the created wherein to distinguish the malicious from the good, though He already had the knowledge of distinctions between them, so that He made an example of it for His friends and trustees, and He made the superiority of His friends' position known to people and made obeisance to them obligatory as he made obedience to Him obligatory, and gave them an ultimatum, warning that He addressed them in such a way that proved His matchlessness and oneness. It suggests that He has trustees whose acts and decrees are the same as His. They are respectable servants who will do nothing before Allah does that and what they do is by His order. He Who sustained them with His own soul and made known to people as the verse their competence in the knowledge of the Unseen says *'The knower of the Unseen so He does not*

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<sup>1</sup> Ibid, 5:32

<sup>2</sup> Ibid, 4:80

reveal His secrets to any.'<sup>1</sup> They are the blessing about whom the people will questioned since Allah, the Blessed and Sublime, bestowed His bounty upon their followers for the sake of them.'

The man asked 'Who are those proofs?'

Imam Ali (PBUH) replied 'The messenger of Allah and a group of the pure people whom Allah has united with Himself and His messenger, and has made it incumbent upon the people to obey them as He made it incumbent upon them to obey Him. They are the people of authority about whom Allah states '*...Obey Allah and obey the messenger and those in authority from among you,*'<sup>2</sup> as well as speaking of them '*...and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it.*'<sup>3</sup>

The man asked 'What is that authority?'

Imam Ali (PBUH) replied 'It is concerned with that with which the angels will be sent down from on High the night on which every wise affair will be determined, from creation, sustenance, moment of death, action, life and death and knowledge of the earth and the sky to the miracles which are apt for none but Allah, Allah, the Pure and His envoys between Him and His people. They are the face of Allah about whom He states '*...whither you turn, thither is Allah's purpose...*'<sup>4</sup>; they are the very residuals of Allah; that is to say, Mahdi who will come at the end of the period, filling the world with justice and impartiality after it is filled with cruelty and tyranny.'

'Of his signs are occultation and concealment at the pick of rebellion and taking revenge as well. If what I told you were specific to The Prophet (PBUH), it bespoke an act in the past not in the future, and then it would say 'Angels come down' and 'Therein every wise affair becomes distinct' instead of '*He sends down the angels*'<sup>5</sup> and '*Therein every wise affair is made distinct.*'<sup>6</sup> In order to clarify and illustrate this point, Allah, The Glorified, states, regarding His Pure Ones and Friends, '*Lest a soul should say: O woe to me! For what I fell short of my duty to Allah*'<sup>7</sup> to reveal their closeness to Him. Do you not say such and

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<sup>1</sup> Ibid, 72:26

<sup>2</sup> Ibid, 4:59

<sup>3</sup> Ibid, 4:83

<sup>4</sup> Ibid, 2:115

<sup>5</sup> Ibid, 16:2

<sup>6</sup> Ibid, 44:4

<sup>7</sup> Ibid, 39:56



such man is close to me when you want to describe his closeness to you? Most truly, Allah, the Blessed and Sublime, put in His Book these secrets that none but He and His Prophets and Proofs on the earth know them since He was aware of what the manipulators might do in His book to omit the names of His proofs from it to confuse people with that and to have them help them with their wrong. For that reason, He put these secrets in the Qur'an and made their hearts and eyes blind so that they do not see what is to their advantage in those verses, and He made the people of the Qur'an, who do their duties to it and know its appearance and reality, of a tree whose root is firm and branches are in the sky, a tree which bears fruit upon its Lord's permission; that is to say, it is fruitful for its bearers all the time like that knowledge. He made its enemies the people of a cursed tree that wanted to extinguish the light of Allah's words with their idle words. Therefore, Allah did not want anything but the perfection of His light.'

'If the hypocrite had known that what they are sentenced to for abandoning those verses, which I interpreted for you, they would not have omitted them from it; however, the Blessed Allah has passed His decree on the necessity of proof over people as He, the Sublime, states '*Say: then Allah's is the conclusive argument*,<sup>1</sup> veiling their eyes and putting a cover over their hearts so that they cannot be aware of that. Thus, He leaves them to themselves '*Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all*'<sup>2</sup>; as a result, the happy people will be aware of that, and the wretched are blind to it, and anyone whom is not granted light by Allah will get any of the Light.

Then, the Almighty Allah, because of the vastness of His mercy to the people and His knowledge of the distortions by those distorting His book, has divided His Book into three parts: of a part of it only the ignorant are aware, of another part none is aware save those who enjoy a sound mind, keen senses and sense of distinction, the ones whom Allah granted the expansion of mind, and of the other part no one is aware but Allah, His governors and those deeply rooted in knowledge. Verily, He did as such so that none of the people of wrong, who take possession of The Prophet's inheritance from knowledge of the Book, might make any claims, and exigency obliges them to refer to the friends of Allah to understand it. Truly, they felt too proud to obey Allah out of arrogance and due to attribution of lies to Allah, the Almighty and Glorious; those who prided themselves on the large number of their men and bore animosity against Allah, the Almighty and Glorious, and His messenger (pbuh).

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<sup>1</sup> 6:149

<sup>2</sup> ibid

Thus, what the ignorant and knowledgeable know about the superiority of the messenger of Allah (pbuh) and his progeny in the Qur'an, is the very words by Allah, the Almighty and Glorious, that '*Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them*'<sup>1</sup> and '*Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.*'<sup>2</sup> The latter verse has a literal meaning and a hidden meaning. The literal meaning lies in 'Sallu Alayh' and the hidden one in 'Wa sallamu taslima.' It means send salutation to the successor he appointed for you and submit to his superiority and agreements with him. Of the interpretation of these I told you nobody is aware but those who have a sound mind, keen senses and sense of distinction. He also states '*Peace be on the progeny of Yaseen.*'<sup>3</sup>; it is because Allah gave that name to The Prophet (PBUH) where He states '*Ya Seen; I swear by the Quran full of wisdom; Most surely you are one of the apostles,*'<sup>4</sup> since He was well aware that they would leave out the phrase 'peace be upon Mohammad's progeny' as they did the same to other things while the messenger of Allah invariably treated them kindly, approached them and sat them on his left and right until Allah, the Almighty and Glorious, stated '*And bear patiently what they say and avoid them with a becoming avoidance*'<sup>5</sup> beside '*But what is the matter with those who disbelieve that they hasten on around you; On the right hand and on the left, in sundry parties? Does every man of them desire that he should be made to enter the garden of bliss?*'<sup>6</sup> to order them be driven away without any mention of the names of their fathers and mothers.'

'As to the verse '*...every thing is perishable but He...*'<sup>7</sup> was actually revealed as 'every thing is perishable but His religion', since it is inconceivable that every part of Him is destroyed but His face remains. He is more elevated, greater and magnanimous than that. Truly, everything but Him will be perished. Have you not seen the verse that says '*Everyone on it must pass away.*'<sup>8</sup> As such, He has separated His people from His face separate.'

'As to your refuting the verse '*And if you fear that you cannot act equitably*

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<sup>1</sup> 4:80

<sup>2</sup> 33:56

<sup>3</sup> 37:130

<sup>4</sup> 36:1-3

<sup>5</sup> 73:10

<sup>6</sup> 70:36-9

<sup>7</sup> 28:88

<sup>8</sup> 55:26-27

*towards orphans, then marry such women as seem good to you...*<sup>1</sup>, [you need to know that] there is no similarity between the establishing justice among the orphans and marriage to women, and not all women are parentless. It is one of errors caused by the hypocrite in the Qur'an, and one third of all the phrase '..' and 'the matrimony to women' from among those in the Address and the Story has been left out<sup>2</sup>; this one and cases similar to that are of those caused by the hypocrite that are not hidden to the insightful and the reflective. The idle and the leaders of the denominations against Islam found it as a calumny in the Qur'an. If I want to explain all the case of deletions, distortions and changes, it will take long and what precautionary dissimulation (taqyyah) prevents me from revealing, from the virtues of the friends to the evils of foes will be evident.'

'As to the verse '*...and they did not do Us any harm, but they made their own souls suffer the loss*'<sup>3</sup>; Allah, the Blessed, is more glorified and greater than He becomes subject to cruelty, yet He has made the governors of His people close to Himself, and made the glory of their power known to His people. '*they did not do Us any harm*'<sup>4</sup>, cruelty to them is cruelty to Him, as stated in the verse, by feeling abhorrence of our friends and giving succor to their foes; as a result, '*but they made their own souls suffer the loss*'<sup>5</sup>, making himself deprived of the Heaven and the Eternal Fire obligatory for himself.'

'As to the verse '*Say: I exhort you only to one thing...*'<sup>6</sup> [you need to know that] Allah, the Almighty and Glorious, sent down all canon laws and the verses of canonical obligations at different times as he created the skies and earth in six days. If He had wished to create the whole creation, He could do that in a twinkling; however, the Lord of worlds made the moments and ...examples for his governors and ultimatums to the people. Therefore, the first thing that He made them obliged to was to make confession to His oneness and deity and bear testimony that there is no god but Allah. After they had confessed to that, it was time to confess to prophethood of the messenger and bear witness to his prophetic mission. Once they obeyed, saying prayers, fasting and going on pilgrimage to Mecca became obligatory for them. After that, charity and then alms and whatsoever like that were made incumbent. Then, the hypocrites asked

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<sup>1</sup> 4:3

<sup>2</sup> The general consensus is that the Qur'an is not distorted. For more information, the interested parties can refer to the book 'Alaa'er Rahmaan' by late researcher Sheikh Balaaghi and the book Tafseer al-Meezaan by Allame Tabatabayi.

<sup>3</sup> 2:57

<sup>4</sup> ibid

<sup>5</sup> ibid

<sup>6</sup> 34:46

'Has there remained anything else for Allah to make obligatory for us after those obligations so that you tell us of them to leave our souls in peace, and there remains nothing else?' After that, the verse '*Say: I exhort you only to one thing...*'<sup>1</sup> was revealed; that is to say, guardianship (welayah).'

'He revealed the verse '*So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.*'<sup>2</sup> It is no wrong that none of the people paid alms (zakat) but one man. If his name had been mentioned in the Qur'an, it would be left out. This and other cases similar to that are of the secrets the mentions of which I told you so that distorters fall into error and the verse is communicated to you and those like you as it is. After that, Allah, the Almighty and Glorious, stated '*And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you.*'<sup>3</sup>

'As to the verse '*And We have not sent you but as a mercy to the worlds*'<sup>4</sup> which addresses The Prophet (PBUH); the opponents of faith and the likes of them among the unbelievers have not insisted on their disbelief to that extent. And if The Prophet (PBUH) was the mercy on them, they would have been guided and saved from the chastisement of Hell; thus, by the verse Allah means that He made him the cause of respite for the inhabitants of the abode of this world because the prophets before him were selected to utter their words directly not indirectly. The Prophet (PBUH) was one of them; when he made public [Islam] as ordered by Allah and his people gave a positive response to his call, he and the people of his land were protected from the rest of people. Had they disagreed, he and the people of his land would have perished from the same scourge, against which their people had warned them and of the beginning and befalling of which he had frightened them, of landslides, stonefalls, winds and storms, earthquakes and so on, with the like of which the previous nations were destroyed.

And undoubtedly, Allah knew about the patience in The Prophet (PBUH) and his authorities on the earth which the prophets before him had not exercised. For that reason, Allah selected him to speak indirectly not directly; he invariably proved the proofs of Allah directly not indirectly as he said, about his successor, "Anyone whose master is me his master is this man," and "His status to me is like that of Aaron to Moses, with the exception that there is no prophet after me." The nature of The Prophet is free from idle words, thus ummah must know that

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<sup>1</sup> ibid

<sup>2</sup> 4:55

<sup>3</sup> 4:3

<sup>4</sup> 21:107

as both prophethood and brotherhood are existent in Aaron and non-existent in the one whom The Prophet made equal to Aaron. Then, there just remains caliphate and successorship as Moses made Aaron his own successor when he stated *'take my place among my people'*<sup>1</sup> If The Prophet (PBUH) had stated "Do not follow anyone as your leader except such and such person, otherwise chastisement will befall you", it would have befallen and the door of hiatus and grace would have been closed.

Moreover, The Prophet (PBUH) ordered all doors to the mosque be shot but his own door. Then, he stated "The opening and closing of the doors were decreed by none but Allah." They said "You closed our doors and left open that of the one younger than us." As to what you said about the youthfulness of age: truly Allah, the Almighty, did not count Joshua as young while he was seven, and ordered Moses to make a pledge of successorship with him, nor did He count John and Jesus young when He entrusted the evidence and proofs of His wisdom to them. Verily, The Almighty Allah did that as He was aware of the destiny of affairs and that his successor would not go astray and not disbelieve.

Also, The Prophet (PBUH) had someone recite the chapter Dissociation (Bira'a) whom he knew that would be elected successor by his ummah. When the mission was given to someone else, he ordered him to return and sent another on the mission and stated "Verily, Allah, the Almighty and Glorious, sent a revelation to me to the effect that no one would carry out the mission but a man like me, and the proof of betrayal is that someone thinks that ummah preferred him to his successor.

Then, a group of people interceded with The Prophet (PBUH) on the behalf of the man who was returned from the recitation of the chapter Dissociation and his friend so that he might send them to Amro bin Aass, the banner of hypocrisy, in the battle of Zat-tes Salaassel. Then, Amro bin Aass appointed the two as the guards of his army.

At the time of The Prophet's demise, they ended up being sent to Osamah bin Zayd and being ordered to obey him. He bade them to follow his instructions and prohibitions. What he finally recommended his people was "Reach Osama's army." He repeated it many times to give an warning on the preference for the hypocrite over the truthful.

If I want to reiterate the faults with those who usurped the successorship of the messenger of Allah (PBUH), it takes long; [to cut it short,] the first one of them

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<sup>1</sup> 7:142

was not suitable for the responsibility he undertook and was unaware of the interpretation of the questions that he was asked, thus he helplessly wanted to resign from the position of caliphate; it all suggests his ignorance of the future.

He continued to act cruelly; nevertheless, he did not resign himself just to that sin so that he assigned caliphate to another after him. The one following him took caliphate. He had unwise opinions; his decrees were vituperative and under question. He took up his sword because it belonged to him; he married off captured women some of whom were pregnant. Although I prohibited him from waging a war against believers, he told me "You are kind to unbelievers." It would have been better if the cruelty he had to them was in the name of unbelief.

He always found fault with his predecessor on the pulpit and said "Aba Bakr's oath of allegiance was a fault and Allah protected us against its evils; thus, kill anyone who invites for allegiance that way." Previously, he explicitly stated "I wish I had one of virtues he has." He wished he had been a strand of hair on his chest. He said other contradictory words that lend support to the proofs of the defenders of Islam.

Regarding the issue of consultation and his stress on that, he acted with cruelty and heresy as well deception and corruption until the disadvantages of his intentions did not remain unclear to any wise person.

However, ummah did not show patience with the evil acts of the third one and killed him in no time. Thus, the extent of the crime they committed extended their cruelties, unbelief and hypocrisy such that they intended to subjugate Umma.

All that was for spending the respite that Allah had given to Satan so that their time come to an end and the promise given to unbelievers be kept and Allah's promise [to reward and punish] drew nigh; it is stated by Allah in the Qur'an '*Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them...*'<sup>1</sup> It is the time when none has remained from Islam but its name and from the Qur'an but its print, and the Lord of time will disappear because of overt betrayals; sedition in hearts reaches the point that the closest of people to him will be the most hostile to him.

At that time, Allah will assist him with an invisible army and will cause His messenger's religion to overwhelm all religions - with his hands - despite the polytheists' reluctance.

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<sup>1</sup> 24:55

As to the verses in which the Qur'an blames or finds fault with The Prophet (PBUH); Allah, the Almighty, has give precedence to him over other prophets in His book. Allah, the Almighty and Glorious, has selected a foe from among unbelievers for every prophet. As He states in the Qur'an, because of The Prophet's high status among other prophets before his Lord, the hardship from his villainous and hypocritical foe intensified; they spared no effort to fend off his prophethood and refute it and rebutted every approval he made. Unbelief, hostility, hypocrisy and heresy all joined and did their outmost to reject his call, change his religion and disagree with his traditions. With the uttermost deception, they ascribed the ugliest qualities to the friendship of his successor, and frightened people of him, turned their backs on him and ignited animosity against him. They intended to distort the Qur'an and leave out what mentioned of the superiority of the people of superiority and the unbelief of the people of unbelief and anyone aware of their cruelty, oppression and unbelief.

And, aware of that, Allah stated '*Surely they who deviate from the right way concerning Our communications are not hidden from Us ...*'<sup>1</sup> and '*They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.*'<sup>2</sup> After Prophet Mohammad's demise, a copy of the Qur'an was brought which was based on the interpretation and revelation, the unequivocal and equivocal verses and the abrogating and abrogated without any omissions. When they became aware that Allah had mentioned the name of those who are right and those who are wrong, they realized that they schemes would be foiled if it became known. Thus, they said '*but they cast it behind their backs and took a small price for it; so evil is that which they buy...*'<sup>3</sup>

After that, they dealt with issues which they could not interpret; therefore, they moved to collect [other copies] and compile [their own copy]. Their herald announced that "Anyone who has a piece of the Qur'an must hand it over to us." The edition and compilation was assigned to one of the foes of Allah's friends. He compiled it as their discretion in such a way that any thinker would recognize the confusion in their judgment and their libels. They omitted what was for them and against them, and added to it what showed ignorance and incongruity. Allah knew that it would become evident and disclosed. Then, He stated '*That is their goal of knowledge*'<sup>4</sup> and clear were to the people of insight

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<sup>1</sup> 41:40

<sup>2</sup> 9:32

<sup>3</sup> 3:187

<sup>4</sup> 53:30

their flaws and libels.

The prosecution that The Prophet (PBUH) faced from the heathen is evident in the verse *'..and most surely they utter a hateful word and a falsehood...'*<sup>1</sup> The Almighty reminds His prophet (PBUH) of what happens to his book in the verse *'And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications...'*<sup>2</sup> It means that there had been no prophet who had not longed for separation from his nation and departure to the world after for the hypocrisy and impiety he had seen from them. However, Satan, prone to animosity toward him, made slanderous and libelous remarks on him and defamed him in his book after his demise. Thus, Allah removed it off the hearts of believers who do not accept them, and no one listen to them but the hearts of the hypocrite and ignorant.

Allah had empowered His verses in a way that He keeps His friends from going astray and being hostile and following the people of unbelief and rebellion as He did not feel content to make them like the quadruped where He states *'...nay, they are straying farther off from the path.'*<sup>3</sup>

As such, dwell upon this and comprehend it, and practice it! Know that you asked more that you should have, and I restricted oneself to interpretation due to the conspicuous lack of the bearers of knowledge and scarcity of the ones eager to seek it. In the dearth of what I stated lies conclusive argument for the people of wisdom.

The heretic man asked "It suffices me, Commander of the faithful! May Allah reward you for delivering me from the blindness of polytheism and darkness of lies. May your spiritual rewards for that increase! He is omnipotent over everything. May Allah send His blessing at first and last upon the lights of the guidance and the best ones of beings, Mohammad and his progeny who are the people of conclusive evidence.

138. Asbagh bin Nobatah is quoted as saying when the oath of allegiance was sworn to the Commander of the Faithful (PBUH), he wore The Prophet's turban, garment, shoes and sword. Then, he went up the podium and sat there with authority, crossing his fingers and holding them under his stomach, and stated

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<sup>1</sup> 58:2

<sup>2</sup> 22:52

<sup>3</sup> 25:44



“O people! Ask me questions before you lose me; this is the basket of knowledge and The Prophet’s saliva. It is what the messenger of Allah (PBUH) fed me; ask me as the first and last knowledge is with me!

“By Allah, if a cushion is set for me so that I sit on it, I shall give verdicts to the people of Torah according to their Torah, the people of the Bible according to their Bible and the people of the Qur'an according to their Qur'an until it will say, ‘Ali is true, he has not lied. He has given you the verdict according to what Allah has revealed in me.’ You read the Book [i.e., the Qur'an] at night as well as day; so is there anyone among you who knows what was revealed in it? If it had not been for a verse in the Book of Allah, I would have informed you of what has happened (in the past), what will happen, and what shall happen until the Day of Resurrection. And that is the verse *Allah erases and confirms what He wishes, and with Him is the Mother of the Book.*”<sup>1</sup>

After that he stated "Ask me before you lose me, since by the One who split the grain and created the soul, if you ask me which verse was revealed at night-time or in daytime, whether it is of verses sent down in Macca or Madina, during journey (of The Prophet) or while in Medina, whether it is abrogating or abrogated, whether it is clear or allegorical, and whether you need its interpretation or context of its revelation, I shall inform you of it."

Thereupon, a man stood up and said “O commander of the Faithful! Have you ever seen your Lord?” Then, Imam Ali answered his question as mentioned before.

After that, Imam Ali stated "Ask me before you lose me!" Subsequently, a man sitting down at the meeting stood and said, “O commander of the Faithful! Guide me to do a deed for which Allah saves me from the Fire and let me enter the Garden!”

He answered “Listen, understand and then become certain! The world is based on three, the scholars who practices his knowledge, the wealthy who are not mean to give to the people of Allah and the poor who are patient. When a scholar hides his knowledge, the wealthy refrains from giving generously and the poor do not exercise patience, woe betide it, woe betide it! The world is on the way to returning to disbelief after belief.”

“O inquirer! Do not be fooled by the multiplicity of mosques and the crowd of races, whose bodies are in accord and their hearts in discord. As such, the people are three-fold; the pious, the interested and the enduring.”

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<sup>1</sup> 13:39

“As to the pious; he does not become happy about the world for any gain, nor does he become sad about it for any loss. As to the enduring; he longs for the world from his heart, but when he reaches something from it, he turns away from it for his knowledge of its evil destiny. As to the interested; he dreads making a lawful living or unlawful living.”

He asked “O Commander of the Faithful! What is the sign of the faithful at that time?”

Imam Ali replied “Look at the friend of Allah and follow him and look at he foe of Allah and dissociate from him even if he is an intimate friend of him.”

He said, “By Allah! You are right, Commander of the Faithful,” and then disappeared and plunged out of sight.” After that, Imam Ali (PBUH) stated “That was my brother, Prophet Khizr.”

139. Asbagh bin Nobatah is quoted as saying Imam Ali (PBUH) stated on Kufa podium, having thanked and praised Allah, “O people! Ask me question as there is a lot of knowledge within my surroundings.”

Then, ibn al-Kawwa stood and said “O Commander of the Faithful! What is the commentary of *that scatter far and wide*<sup>1</sup>? He replied “Winds.”

He asked “What are *those bearing the load*<sup>2</sup>? Imam Ali (PBUH) replied “Clouds.”

He asked “What are *those that glide easily*<sup>3</sup>?” Imam Ali (PBUH) answered “Ships.”

He asked “What are *those distribute blessings by our command*<sup>4</sup>? Imam Ali (PBUH) replied “Angels.”

Then, he said “O Commander of the Faithful! I found that some verses of the Allah’s Book contradict some others.”

Imam Ali (PBUH) retorted “May you mother bereave you, ibn al-Kawwa! Some verses of Allah’s Book support some others, and no verse of it contradicts another one! Ask me any that comes to your mind!”

He said, “O Commander of the faithful! It says “*The Lord of Easts and Wests.*”

<sup>1</sup> 51: 1

<sup>2</sup> 51: 2

<sup>3</sup> 51: 3

<sup>4</sup> 51: 4

Somewhere else it says "*The Lord of the two easts and the Lord of the two wests.*" At another place, it says "*Say the Lord of the east and west.*"

Imam Ali (PBUH) stated "May your mother bereave you, ibn al-Kawwa! That is the east and that is the west. As to *the Lord of easts and wests*<sup>1</sup>, definitely the east in winter and the east in summer are not the same. Do you not learn that from the nearness and farness of the sun? As to *the Lord of Easts and Wests*<sup>2</sup>, there are 360 zodiac signs. Each day will start in a sign and will disappear in another. It only returns to that sign on the same day next year."

He said "O Commander of the Faithful! How far is position of your foot from the Throne of the Lord?"

Imam Ali (PBUH) stated "May your mother bereave you, ibn al-Kawwa! Ask to learn not to be obstinate? The distance from my foot to the Throne of the Lord is as long as saying *there is no god but Allah* in a truehearted way."

He said, "What is the spiritual reward for saying *there is no god but Allah*?" Imam Ali (PBUH) replied "Anyone who says *there is no god but Allah* with sincerity will have all his sins wiped out like the expunction of black letters from a white sheet. If he says *there is no god but Allah* for the second time, all the gates of the skies and lines of angels will be opened so that a group of angels will say "Be humble for Allah's greatness." In case he says *there is no god but Allah* with trueheartedness for the third time, the lower part of the Throne will stop moving and Allah, the Majestic, will state "*Calm! By my Glory and Majesty, I will bless anyone who swear by you in any way.*" Then, the verse "*to Him do ascend the good words; and the good deeds lift them up*"<sup>3</sup> will be recited.

The man asked "O Commander of the Faithful! Tell me about Qows-o qozah [meaning rainbow]!"

Imam Ali (PBUH) stated "May your mother bereave you! Do not say Qows-o qozah because qozah is a name of Satan, but say Qows-o Allah; whenever it appears, fertility and abundance will start."

He asked "What is the way in the sky?" Imam Ali (PBUH) replied "That is a galaxy; it keeps the inhabitants of the earth from drowning; Allah drowned Noah's people with the flooding water."

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<sup>1</sup> 55: 17

<sup>2</sup> 70: 40

<sup>3</sup> 35:10

He asked "What is the darkness in the moon?" Imam Ali (PBUH) stated "Allah is great, Allah is great! A blind man asks a blind question. Have you not heard the verse *'And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest.'*<sup>1</sup>

He said "O Commander of the Faithful! Tell me about The Prophet's companions!" Imam Ali (PBUH) asked "Which one do you ask me?" He said, "O Commander of the Faithful! Tell about Aba Zarr al-Ghaffari!"

Imam Ali (PBUH) stated "I heard from the messenger of Allah (PBUH) saying there is no one more trustworthy than Aba Zarr al-Ghaffari in word and action."

He said, "O Commander of the Faithful! Tell me about Salman al-Farsi!" Imam Ali (PBUH) stated "Great! He was of us, The Prophet's household. He was someone like Loqman al-Hakeem who knew the first and last knowledge."

He said "O Commander of the Faithful! Tell me about Hazifat-a bin al-Yamaani!" Imam Ali (PBUH) stated "He was the one who was aware of the names of the hypocrites. If you ask him questions about Allah's bounds, you will find him well-versed in them."

He said "O Commander of the Faithful! Tell me about Ammar bin Yasser!" Imam Ali (PBUH) stated "He was the one whose flesh and blood were made forbidden from touching the Fire by Allah."

He said "O Commander of the Faithful! Tell me about yourself!" Imam Ali (PBUH) stated "It is I who will answer when you question and will begin speaking when you stop."

He said "O Commander of the Faithful! Tell me about The Almighty and Glorious Allah's verse *Say: Shall We inform you of the greatest losers in [their] deeds?*<sup>2</sup>"

Imam Ali (PBUH) stated "It means the ungodly people of the book, the Jews and Christians. They were first on the right path, and then they made innovations in their religions while they thought they had done a good deed.

Afterward, he came down the podium and tapped on ibn Kawwa's shoulder, saying "O ibn Kawwa! You are not away from the people of Nahravan." He said, "I do not want anyone but you, and do not ask anyone but you!"

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<sup>1</sup> 17:12

<sup>2</sup> 18:103

Asbagh bin Nobatah says "We saw ibn Kawwa on the day of the Battle of Nahravan. He was told "May your mother bereave you! Yesterday, you asked Imam Ali (PBUH) too many questions and today you fight him. In the meantime, we saw a man who attacked him and stabbed him to death."

140. Imam Sadiq (PBUH) quotes his father, who had quoted his ancestors, as saying Imam Ali (PBUH) said "Ask me about the Almighty and Glorious Allah's book; I swear by Allah that no verse of the Book was revealed by day or by night, nor on a path or in a town, except that the messenger of Allah (PBUH) recited them to me and let me know about its commentary." Then, ibn Kawwa stood up and asked "O Commander of the Faithful! What verses were revealed to him in your absence?" Imam Ali (PBUH) replied "The messenger of Allah used to recite for me what was revealed to him in my absence, saying 'O Ali! Allah revealed the verse to me such and such in your absence and its commentary is such and such.' Thus, he taught me its revelation and commentary."

141. It is written in the history that while giving a sermon Imam Ali (PBUH) stated "Ask me before you lose me! I swear by Allah that if you ask me about any sedition which will mislead one hundred and guide one hundred [others] I will inform you of its agents and causes till the Day of Resurrection." Hereupon, a man stood up and said "O Commander of the Faithful! How many strands do my hair and beard have?" Imam Ali (PBUH) stated "I swear by Allah that my friend, the messenger of Allah (PBUH), had informed me of what you ask, and definitely on all strands of your hair there is an angel which curse you, and on all the stands of your beard a satan which stimulates you. Know that there is a lamb in your house which will kill the son of the messenger of Allah (PBUH). That is the proof of what I let you know; if your question did not constrain its proof, I would answer it. At the same time, the sign of that is your being cursed and your cursed lamb, that I informed you of.

His son was a small child who was on all fours. When the event of Karbala happened, he undertook to murder Imam Hussein (PBUH). It happened as Imam Ali (PBUH) had foretold.

142. Imam Ali (PBUH) is quoted as saying "A case is brought to a judge, and he passes a judgment. The same case is bought to another judge; he passes a

judgment which runs afoul of his judgment. Then, they go to their leader who had assigned them the task of judging and he approves of all their judgments. It is the case while their God is One, their prophet is one and their book is one. Has Allah ordered them to be in discord so that they have obeyed? Or has He prohibited them from discord but they have disobeyed? Has Allah sent down an incomplete religion and asked them to complete it? Or are they partners of Allah who have the right to say something which Allah has to accept? Or has Allah sent down a complete religion which the messenger of Allah neglected to disseminate and communicate completely? Allah, Glory be to Him, states "*We have not neglected anything in the book<sup>1</sup>*", and in it everything is stated, and it says that the verses of the Qur'an support one another, and there is no discrepancy in it. "*And if it were from any other than Allah, they would have found in it many a discrepancy.*"<sup>2</sup> The Qur'an has a beautiful exterior and rich interior; its wonders will not disappear and its mysteries will not come to an end, and darkness [of ignorance] will not be dispelled but with it."

143. Imam Ali (PBUH) is quoted as saying two of the people are the most detested before Allah. One is he to whose self Allah has left, thus he has deviated from the right path and traverses without knowledge and with no guide. He is enamored with his concocted words, attempting to stray people. He is seduction for those who are seduced by him. He has deviated from the guiding path of the past ones, deviates those who follow him in his life and after his death, will shoulder the burden of the sins of those whom he has misled and is the pawn of his own mistakes.

The second is he who fabricates apocryphal stories, proceeds among the ignorant of the nation, takes steps in the darkness of sedition [speaks constantly of saying prayers and fasting] and does not accept the interests of peace and reconciliation. Those who look like humans name him scholar, but he is not that. From dawn to dusk, he piles up what the lesser of which is better than more of that till he satiates his thirst with dirty waters of ignorance. He thinks that he has amassed a treasure, but it is of no use. He takes the seat of judgment among people, undertaking to deliver others from errors. He does not assume that there is knowledge in what he refutes, not knowing any other correct methods but his own. If he draws an analogy between two things, he does not reject his own idea [and if something is unclear to him, he hides it because of the ignorance he

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<sup>1</sup> 6-38

<sup>2</sup> 5-82

knows in himself]. He does not know until he is said. If he disagrees with the judge preceding him, he is not sure whether the judge, following him, will reject it or not. When he is in doubt, he is like the spider's web; he is not sure if he has passed a judgment correctly or erred in doing that. If he has passed the judgment correctly, he is afraid that it was wrong, and if he passes a wrong judgment, he hopes it will happen to be right. He is a fool wandering in the darkness of ignorance. He is like a blind person who continues his way in perilous darkness. As to his opinion, he is like a fire that will not notice the spider's web if it passes through it. In science, he is not decisive so that he takes advantages. Like a gale that breaks dry stalks, he combines narrations to draw a conclusion. I swear by Allah that he does not have so much knowledge that he can know right from wrong in disputes, nor is he qualified for the position which is entrusted. He does not believe that beyond what he has rejected there exists knowledge and another opinion other than he has understood. If something is unclear to him, he denies it since he is aware of his own ignorance. The bloods which have been spilt because of his cruel judgments yell, and the inheritances that he has given to others unrightfully shout. I complain to Allah about the group who live in ignorance and die in darkness. He does not pardon for what he does know, and every decree moans from him, and inheritances cry from him. The lawful things have become unlawful and the unlawful have become lawful because of his decrees, and he usurps the possession from those who have a right to it and gives it to those who have no right to it.

144. Imam Ali (PBUH) is also quoted as saying, having stated the previous words, "o people! It is incumbent upon you to obey and know the one about whom you cannot plead ignorance, since the knowledge, with which Adam was sent down and all other prophets to Seal of the Prophets were given priority, is with the Household of your prophet Mohammad (PBUH). Then, where are you wandering? Where do you go? O you, who are from the loins of the people of the Ark! The parable of the Prophet's Household among you is like Noah's Ark, thus get on it! Therefore, anyone one who gets aboard will be saved like those were saved. I swear a rightful oath that I am beholden to what I say. Woe betide anyone who turns away, so woe betide anyone who turns away! Did you not hear your prophet stating, in the Farewell Pilgrimage, 'Verily, I leave two precious things among you; if you stick to them, you will never go astray, the book and my household. They are inseparable until they meet me by the Pond. Thus, look how you treat them!' Know that this water is fresh and that water is brackish, thus avoid the latter."

145. Imam Ali (PBUH) is quoted as saying to the head of Jews "How many denominations have your faith divided into?" He answered "Such and such denominations." Imam stated "You told a lie." Then, he added, turning to people, "I swear by Allah if a cushion is put down for me to sit on, I can judge the people of the Torah with the Torah, the people of the Bible with the Bible, the people of the Psalms with the Psalms and the people of the Qur'an with the Qur'an. The Jews divided into seventy one denominations. Seventy of them are in the Fire and one of them is saved [and sent] into the Paradise. That one was the followers of the successor of Moses, Joshua, son of Nun. The Christians divided into seventy two denominations. Seventy one of them are in the Fire and one of them is in the Paradise. That one was the followers of Jesus' successor, Simon. This nation will divide into seventy three. Seventy two of them are in the Fire and one of them is in the Paradise. That one is the followers of Mohammad's successor." Beating his hand on his chest, he went to say "Thirteen of seventy three denominations are bestowed my amity and love, but one of them is in the Paradise. That is those who take the middle way and twelve others are in the Fire."

146. Imam Sadiq (PBUH) is quoted by Mas'adat bin Sadaqah as saying "Imam Ali (PBUH) delivered a sermon as follows: I heard from the Prophet (PBUH) said 'How will you be like when you are entangled in a sedition in which the infants become young and the old become decrepit. A group of people adopt it as a custom. If it undergoes a change, they prattle on about it as an evil. Traditions are altered, disasters will intensify, and pretexts will increase in number. The sedition surrounds them as a fire surrounds firewood, and they feel the pain as the lower milestone does. People study the jurisprudence of other than religion and learn it without action, seek the world with the deed of the hereafter."

Then, the Commander of the faithful, Imam Ali (PBUH), who was accompanied by a group of people from the Household and his special followers, went up the podium and stated, having thanked and praised Allah, "The caliphs preceding me undertook enterprises, disagreeing with the messenger of Allah (PBUH) intentionally. If I order people to give it up and return them to the condition that was incumbent upon them based on their pledge with the messenger of Allah (PBUH), my army will disperse from around me to the extent that there remain only me and a small number of my followers, who have knowledge of my superiority and Imamate from Allah's Book and His messenger's sunnah. Look what happens if I order you to return the Station of Abraham to the place that



the messenger of Allah (PBUH) had ordered, to give back the estate of Fadak to Fatimah's inheritors, to return The Prophet's saa' and modd<sup>1</sup> to what they were, to give back the pieces of land that the messenger of Allah (PBUH) had allocated to certain people, return the house of Ja'far bin Abi-Talib to its inheritors, destroy it and take it out of the mosque and give one-fifth of it to those qualified, to invalidate any cruel judgment, to set free the wife and children of Bani Taghleb, and return any pieces of the estate of Khaybar divided, and to close the the Book of Grants and grant as the messenger of Allah (PBUH) granted and do not place the governance among the rich."

"By Allah, I ordered people not to say their obligatory prayers but congregationally in the month of Ramadan when one of my army men whose sword was for us shouted 'Islam and its people perished! Omar' sunnah underwent a change! He had prohibited saying congregational prayers in Ramadan.' Even, I was afraid of revolt in part of my army; O my Lord! I complain to you about the afflictions upon me and this nation from the leaders of ignorance and claimants of the Fire!"

"Greater than that is the share of kinfolk about whom Allah, the Blessed and Exalted, states '*And Know that whatever thing you gain, a fifth of it is for Allah and for the messenger and for the near of kin and orphans and the needy and the wayfarer,*<sup>2</sup>' and this is specific to us '*if you believe in Allah and it that which We revealed to our servant on the day of distinction, the day on which two parties met, and Allah has power over all things.*'<sup>3</sup> I swear by Allah by the near of kin we are meant; those whom Allah has united with Himself and His messenger." Then, he went on to say "He did not specify for us any share of charity; Allah, the Glorified and Exalted, held in high repute His messenger and us, not feeding us on the alms from ordinary people's hands."

Then, a man said, "I heard from Salman, Abi Zarr and al-Miqdad a lot of Qur'anic exegeses and prophetic narrations, and heard you approving of them. At the same time, I have seen a lot of the Qur'anic exegeses and prophetic narrations at people's disposal which you disagree with and know invalid. Do you think that the people attribute lies to The Prophet deliberately and interpret the Qur'an based on their personal opinion?"

Imam Ali (PBUH) noticed me and said "You asked a question, now understand its answer! Verily, at people's disposal is right and wrong, truth and falsehood,

<sup>1</sup> units of mass equal to 3 kilograms and 750 grams, respectively

<sup>2</sup> 8:41

<sup>3</sup> ibid

the abrogating and abrogated, general and specific, the clear and allegorical as well as the real and illusionary. Lies were attributed to the messenger of Allah while he was alive. Then, he stood up among them and said, 'Anyone who ascribes a lie to me deliberately must find himself in the Fire.'

"Truly, you will get traditions from four people but not five: the first is a hypocrite, pretending to be a believer. His Islam is fake. He is not afraid of willfully attributing falsehoods to the messenger of Allah (PBUH), nor does he consider it as a sin. If people realized that he is a hypocrite and liar, they did not take them from him, nor did they approve of his words; however, they say he was one of the companions of The Prophet (PBUH), and he had seen and heard him, and taken them from him. Thus, they will take them from him whereas Allah has informed his messenger of the hypocrites as I inform you and described them to him as I describe them to you. Then, they will survive after him (PBUH) and join the leaders of ignorance, who invite people to the Fire with falsehood or calumny. They were assigned posts and made them rulers on the necks of people, and swallowed the world through them; actually people are with the rulers and the world unless Allah, the Exalted, keeps them. It is one of the four."

"The second is the one who has heard something from the messenger of Allah (PBUH) and has not understood it correctly; thus he has erred in it. However, he did not mean to attribute a lie. The tradition is at his disposal. He believes in it and practices it, saying he had heard it from the messenger of Allah (PBUH). If Muslims knew that he had mistaken it, they would not take it from him, and if he himself knew his mistake, he would do the same and abandon it."

"The third is the one who has heard something from the messenger of Allah (PBUH), enjoining him to something. Then he has prohibited him from it; however, he did not become aware of the prohibition. Or, he has heard the messenger of Allah (PBUH) prohibiting something; however, he has then enjoined to it and he has not become cognizant of that. Thus, he maintains the abrogated but does not maintain the abrogating. If he knew that it had been abrogated, he would abandon it and if the Muslims realized that it had been abrogated when they hear it from him, they would abandon it."

"The fourth is the one who does not attribute falsehoods to His messenger, and hating lies for fear of Allah, the Exalted, and respect for the messenger of Allah (PBUH). He has not forgotten that, but he has memorized what he has heard and narrates it as he has memorized that. He has not added to it and has not deleted from it. He has borne the abrogating into his mind and practices it, and has borne the abrogated into his mind and keep away from it. He knows the general

and specific, placing either in its places. He also knows the clear and allegorical verses.”

“Sometimes, the messenger of Allah (PBUH) spoke in two ways: general speech and specific speech. It happened that someone who did not know what was meant by Allah, the Exalted, and the messenger of Allah (PBUH) heard it, and carried it. Then, he justified others without knowing its meaning and the purpose of it. Not all the companions of the messenger of Allah (PBUH) asked him questions for clarification; they liked an Arab or a stranger who had just arrived to ask a question so that they listened to his words. There was no one but I who asked him questions and bore his words into my mind. As such, this is the causes of differences between people and reasons for the differences in narrations and their interpretations.”

147. Yahya bin al-Hazrami is quoted as saying I heard Imam Ali (PBUH) state “One day, I was in the presence of the messenger of Allah (PBUH). He was asleep, with his head on my lap. Al-Dajjal was brought up. They told me ‘Who is al-Dajjal?’ In the meantime, The Prophet (PBUH) got up, with his face red. Then, he asked ‘What are you talking about?’ I replied ‘O messenger of Allah! They asked me about al-Dajjal.’ He stated ‘I fear for you because of another other than alDajjal.’ I asked ‘What is that?’ ‘It is ignorant and misleading rulers who will spill the blood of my household after me. I am at war with anyone who wages a war against my household and at peace with anyone at peace with them,’ he replied.”

## **Imam Hassan's Responses to al-Khizr's Questions**

148. Imam Javad is quoted as saying one day Imam Ali, accompanied by his son, Hassan, and Salman entered the mosque, reclining on Salman's hand and sat down. Suddenly, a handsome, well-clad man approached and greeted Imam Ali (PBUH), and he said "O commander of the faithful! I have three questions; if you answer them I will realize that people have done something to you for which I order that they will not be safe in this world and the world after, and if you cannot answer them, I realize that you are equal to them."

Imam Ali (PBUH) stated "Ask whatever you wish!"

He said "When a person sleeps, where does his soul go? How does he forget and remember? How do a man's children turn out to look like their maternal and paternal uncles?"

Turning to Imam Hassan, Imam Ali (PBUH) stated "O Aba-Mohammad! Answer him!" Imam Hasan (pbuh) replied "With regard to where human soul goes where he sleeps, know that the soul is related to wind and breeze is related to the air. When the owner of the soul moves to wake up, if the Almighty Allah allows it to return to its owner, the soul will absorb the wind and the wind will absorb the air, so that the soul returns and will place in its owner, and if the Almighty Allah does not allow it to return to its owner, the air will absorb the wind and the wind will take in the soul so that it does not return to its owner till the Day of Resurrection."

"The reply to what you said about forgetting and remembering is that the heart of the human being is located in a small space which is covered up. If someone says peace be upon Mohammad and his progeny in a complete form, that cover will go away from that space and the heart will be enlightened and the human being remembers what he has forgotten, and if he does not say that or does that incompletely, that cover will remain on the space and the soul will become dark and the human being will forget what he has known by heart."

"As to what you said of the resemblance between descendents and their maternal and paternal uncles; the reason is that when a man has intercourse with his spouse with a tranquil heart, serene vessels and calm body, the sperm will stay in the womb and will resemble his mother and father, and if he has intercourse with an anxious heart, restless vessels and a restive body, the sperm will stay on another vessel; if the vessel is paternally oriented, the infant will resemble its paternal uncles and if it is maternally oriented, the infant will

resemble its maternal uncles.”

The questioner asked, “I bear testimony that there is no god but Allah as I did before, and bear testimony that Mohammad is His messenger as I did that in the past.” Then, pointing to Imam Ali (PBUH), he added “I bear witness that You are the rightful successor of the messenger of Allah as I have always done that.” Pointing to Imam Hasan (PBUH), he went on to say “I bear testimony that you are your father’s successor and bear testimony that Hossein, son of Ali, succeeds your father after you, and I bear testimony that Ali, son of Hossein, succeeds his father, and that Mohammad, son of Ali, succeeds Ali, son of Hossein, and that after him, Ja’far, son of Mohammad, will succeed Mohammad, son of Ali, and that Musa, son of Ja’far will succeed Ja’far, son of Mohammad, and that Ali, son of Musa, will succeed Musa, son of Ja’far, and that Mohammad, son of Ali, will succeed Ali, son of Musa, and that Ali, son of Mohammad will succeed Mohammad, son of Ali, and that Hasan, son of Ali, will succeed Ali, son of Mohammad, and I bear witness to a man descending from Hasan, son of Ali, whose name and nickname will not be until his guardianship becomes evident and made the world brim with justice and fairness after it is filled with cruelty and tyranny. Peace be upon you, Amir al-Mo’mineen! Then, he stood up and went.

Imam Ali (PBUH) told Imam Hasan (PBUH) “O Aba Hasan! Follow him and see where he goes!”

Imam Hasan (PBUH) followed him and found no trace of him, saying to himself “As soon as he went out of the mosque, I did not realize where on earth he went.” After that, he returned to Amir al-Mo’mineen and recounted the story.

Imam Ali (PBUH) stated “O Aba Mohammad! Did you know him?” Imam Hasan (PBUH) replied “Allah, the messenger of Allah and Amir al-Mo’mineen know more than I.” Imam Ali observed “He was Prophet Khizr.”

### **Imam Hasan’s Argumentative Responses to the Questions from Rome which He Sent to the Levant in the Presence of his Father**

149. Mohammad bin Ghays has quoted Imam Baqir (PBUH) as saying, “One day, Amir al-Mo’mineen, Imam Ali (PBUH), was in the courtyard of the mosque and people had crowded around him. Some of them were asking for religious decrees and some others for help and assistance. Suddenly a man raised and said, “His peace, mercy and blessings be upon you, Amir al-Mo’mineen!”

Imam Ali (PBUH) stated "His peace, mercy and blessings be upon you, too! Who are you?" The man replied "A peasant from your land."

Imam Ali stated "You are not a peasant and not from my land because if you had greeted me once in the past, I would have remembered your face."

He said "O Amir al-Mo'mineen! Give me quarter!" Imam asked "Have done anything wrong since the time you entered my land?" He replied "No." Imam questioned "Aren't you a man of war?" He replied "Yes." Imam Ali stated "At the time of cease fire it does not matter."

The man said, "Mo'aviyyah has sent me in disguise to ask you some questions which the Roman Caesar had asked him. He has told Mo'aviyyah 'If you are qualified to be Mohammad's successor, you must be able to answer my questions. In case you answer them, I will follow you and send you gifts.' However, he could not answer them, thus he sent me to you to get the answers to them from you."

Imam Ali (PBUH) stated "May Allah make son of liver-eater die! What has made him and his followers so ignorant and blind? Allah is a judge between me and this nation; he has severed his blood relation with me, ruined my times, took away my right, and belittled my high status, and all that is against me! Call Hasan, Hossein and Mohammad over! Then, they came.

He stated "O Shami man! The two are descendents of the messenger of Allah and this, Mohammad, is my son. Ask whomever you wish your questions!"

The man said "I ask the one who wears long hair," that is Hasan (PBUH).

Imam Hasan (PBUH) stated "Ask whatever you wish."

The man asked "How much is the distance between right and wrong? How much is the distance between sky and earth? How far is the east from the west? What is qows-a qazah? What is the name of the spring beside which the souls of the polytheists reside? What is the name of spring by which the souls of believers reside? What is femininity? And what are the names of the ten things each of which is harder than the other ones?

Imam Hasan (PBUH) replied "The distance between right and wrong is as far as four fingers; therefore, what you see with your eyes is the very right and most of what you hear with your ears is wrong. The man acknowledged its truth.

Imam Hasan (PBUH) stated "The distance between sky and earth is as far as the eye can see and the prayers of the innocent. Thus, refute anyone who replied any response except than that." The man acknowledged it.

Imam Hasan (PBUH) stated "The distance between the east and west is the way that the sun passes in a day from dawn to dusk." The man acknowledged it, say "What is qows-a qazah?"

Imam Hasan (PBUH) stated "Woe betide you! Do not say qows-o qazah, since qazah is a satanic name. The real name is qows-o Allah. It bodes well and protection from being drowned. The name of the spring where the souls of the polytheists reside is *Barahut*, and the name of the spring where the souls of the believers reside is *Salma*. Feminine is the one who is diagnosed neither as a man nor a woman, thus we must wait until the person reaches the age of puberty. If the person is a man he will have wet dreams, and if the person is a woman, she will have menstrual periods and her breasts will become larger; otherwise the person will be asked to urinate against a wall. If it reached the wall, the person is a man, and if it runs down as camel's urine does, the person is a woman.

As to the ten things each of which is harder than the others; the hardest thing that Allah created is rock. Harder than rock is iron which can cut rock. Harder than iron is fire which melts iron. Harder than fire is water which extinguishes fire. Harder than water is cloud which carries water. Harder than cloud is wind which makes cloud move. Harder than wind is an angel which sends it. Harder than that angel is the angel of death which takes the soul. Harder than that angel is the very death which takes its soul and harder than death is Allah who makes death die."

The man said "I bear witness that you are rightfully the descendent of the messenger of Allah and Ali is more qualified than Mo'aviyyah as caliph. Then, he wrote the responses down and sent them to Mo'aviyyah, and he sent them to the Roman Caesar.

The Roman Caesar wrote back to Mo'aviyyah "O Mo'aviyyah! Why did you talk to me with a rhetoric except yours and asked someone else my questions? I sweat by Jesus that the responses are not yours, and they are from a mine of prophethood and locus of revelation, and I will not give you a dirham."

### **Imam Hasan's Argumentation in the Presence of Mo'aviyyah with a Group of People who Denied His and His Father's Superiority**

150. Ash-Sha'bi, Abi Mokhanaf and Yazid bin Abi Habib al-Misri are quoted as saying "In terms of debate, argument and exaggeration in the words of a group of people, no day in Islamic times can be compared to the day when Amro bin Othman bin Affan, Amro bin al-Aass, al-Valid bin Oghba bin Abi Mo'et and

al-Moghayra bin Sho'ba gathered together in presence of Mo'aviyyah bin Abi Sofyan and reached consensus on an issue.

Then, Amro bin al-Aass told Mo'aviyyah "Is it not time to send for Hasan? He has revived his father's sirah and everybody lends an ear to him, and they obey whatever he orders and acknowledge whatever he says. If it continues that way, they will gain more ground than this. If you send for him, we will disparage him and his father, say swear words at him and his father and belittle him and his father. Thus, we will sit here so that we proof ourselves right to you in that."

Mo'aviyyah told them "I am afraid that Hasan will have you tarnished in his argumentation in such a way that its stain remains on you till the day of your death. By Allah, I am reluctant to see him and afraid of his admonishing, and if I send for him, I will treat him with fairness on your behalf."

Then, Amro bin al-Aass asked "Are you afraid that his wrong overcomes our right and his illness overcomes our healthiness?" Mo'aviyyah replied "No." Then, Amro bin al-Aass retorted "So, send for him now!"

Otbah said, "I do not know your opinion as expedient, and by Allah you all cannot confront him more than and greater than what exists in you, and he will not confront you with more than what exists in him because he is from a household which is hard to debate with."

Then, they sent for Imam Hasan (PBUH). When the envoy arrived, he told him "Mo'aviyyah has asked for you." Imam Hasan (PBUH) stated "Who is in his presence?" He replied "Such and such people," mentioning their names one by one.

Imam Hasan stated "How come the roof did not come down on their heads and divine retribution did not befall them from a place where they do not think about?" Then, he observed "O Jariyah! Bring me my outfits," stating "O my God! With your assistance I will resist against foes, and seek refuge in you from their evil, and seek assistance from you against them, help me though whatever You want and in any way You wish. O the best of helpers!"

He told the envoy "These were the words of relief." When he entered their meeting, Mo'aviyyah got up, greeted him and shook his hands.

Imam Hasan stated "Your greeting bodes peace and your shaking hands bodes security."

Mo'aviyyah said, "Yes. They sent for you without my permission so that you may hear their slanderous remarks about the Othman's innocent death and they



may accuse your father of his murder. Thus, listen to their words and answer them as they ask you questions, and let not my presence keep you from answering them.”

Imam Hasan (PBUH) observed “Glory be to Allah! The house is yours, and everybody must ask for permission from you. By Allah, if I give a response to their question that they want, I feel ashamed of saying swear words to them, and if I overcome you, I feel ashamed of your weakness; which one do you admit and from which do you excuse yourself? Know that if I was aware of this crowd, I would have brought some of the Hashemite with me; nevertheless, all of them with their unity are more fearful than I am because Allah is my Guardian at the present time and in the future. Thus, let them say their words and I listen to them, There is no power and strength but in Allah, the High, the Great.”

First, Amoro bin Othman bin Affan started to speak, saying “I do not feel contented until no man from the tribe of Bani Abdol Mottalib remains on the earth after the death of Caliph Othman bin Affan, in spite of the fact that he was their nephew, and his status in Islam was the highest of all, and related to the messenger of Allah in dignity. How evil was that divine dignity! They split his blood out of grudge, seditiousness, jealousy and what they were not qualified for, although his priority in submission to Islam, his status before Allah, His messenger and Islam was not hidden for anyone. Woe betide innocence that Hasan and other people of the tribe of Bani Abdol Mottalib are alive today on the earth while Othman was murdered and buried and we still make claims about the lives of eighteen great people of Omayyad tribe who were killed in the battle of Badr.”

Afterward, having thanked and exalted Allah, Amro bin al-Aass said, “O son of Abu Torab! We send for you to acknowledge the fact that your father poisoned Othamn, was a partner in Omar’s murdur, murdered Othman for no reason, and claimed a position to which he did not have a right and occupied it – he made a mention of that sedition and reproached his position.”

He went on to say, “O you people of Bani Abdol Mottalib! Allah did not grant you the governance so that you commit what you are not allowed to do. O Hasan! You say yourself that you are Amir al-Mo’mineen, while you..., and this is because of the evil of your father’s job, and we send for you to come here so that we say swear words to you and your father.”

“Know that you cannot find fault with and reject us, and if you think that we attributed a lie to you and went too far in saying wrong words, and claimed on you something not rightful, say words! Otherwise, you need to know that you

and your father are the evils of Allah's people, and Allah fended off your father's evil with his murder, and you are entangled in our hand; if we want, we kill you, by doing that we are neither sinful before Allah nor at fault before people."

After that, Otbah bin Abi Sofyan started speaking. The first sentence that he said was "O Hasan! Your father was the most evil man for the people of Quraysh people! He severed blood relation with relatives and spilt their bloods, and you are of the murderers of Othman. It is right that we kill you, and retaliate you on the very grounds mentioned in the Allah's Book. Then, we are all your murderers. As to your father; Allah himself caused him to die and fended off his evil, and as to your hope for caliphate; you are not qualified to handle it, nor superior to others."

Then al-Valid bin Oghba bin Abi Mo'eet, like his companions started, saying "O the Hashemite people! You are the ones who first found fault with Othman and then gathered people against him until you killed him for nothing but greed for caliphate, severing blood ties, destruction of the Islamic nation, spilling their bloods for reaching at caliphate, and you spilt that blood for this worthless world and love for it, whereas Othman was your uncle and was a good uncle, your son-in-law and a good son-in-law for you. You are the ones who felt jealous of him and defamed him, and after that you decided to murder him. Do you know what will Allah do to you?"

After that, al-Moghayra bin Sho'ba started to speak, targeting all his words and utterances at Imam Ali, (PBUH). He said, "O Hasan! Othman was innocently murdered, and there exists no excuse for you father to be exonerated from his murder, and the culprit has no excuse, but that we assume he was satisfied with his murder despite all the good that he had done to Othman, and by Allah, he had a long sword and an eloquent tongue, killing the living and crippling the dead. The Omayyad were better for the Hashemite than the Hashemite for the Omayyad, and Mo'aviyyah was better for you than you for Mo'aviyyah, and your father at the lifetime of the Prophet (PBUH) held a grudge against him, and before his demise, your father attracted his attention and had the intention of killing him, and he had realized it. After that, he was reluctant to take an oath of allegiance to Abu Bakr until he took his revenge on him. He had the thought of his murder in his mind until he poisoned him and murdered him. Then, he conflicted with Omar until he wanted to have him decapitated; however, he committed his murder. Under Othman, he said slanderous remarks until he murdered him. He had a part in all those murders. With all this, what status does your father have before Allah, Hasan? In the Quran, Allah has assigned

responsibility to the legal guardians of the murdered, and Mo'aviyyah is the guardian of the one who is murdered innocently, and it is right that we kill you and your brother, and by Allah, Ali's blood is not thicker than Othman's, and you descendents of Abdol Mottalib need to know that Allah does not intend to collect both prophethood and caliphate in you." Then, he became silent.

Subsequently, Imam Hasan (PBUH) started speaking and stated "Thanks Allah who guided the first of you with the first of us, and your last one with the last one of us, and His peace be upon my ancestor, Prophet Mohammad and his progeny! Listen to my words and lend your understanding to me, and I begin with Mo'aviyyah."

"After that, he told Mo'aviyyah "By Allah, no one insulted me but you, blue-eyed, and the swear words were not from them, nobody but you swore at me and it was not on their part, but only you insulted and swore at me, and it is because of your ill-will, cruelty and hostility, and your jealousy of Prophet Mohammad (PBUH), as well as the old and new grudges that you hold against him. O blue-eyed! Know that if they met me at the mosque of the Prophet (PBUH) and in the presence of the Immigrants and Helpers, they could not say a word and confront me that way."

"O those who have gathered together against me! Listen attentively and do not deny me any right that you are aware of, and do not acknowledge any wrong that I say. I begin with Mo'aviyyah; however, I will tell you less than you deserve. By Allah, do you ever know that the man who you swore at was the one who prayed towards two qibla with The Prophet (PBUH) and you witnessed that while you were ignorant and used to worship the idols Laat and 'Ozzaa, and he was the one who took part in two covenants, Rizwan and Fath, and you, Mo'aviyyah, were an unbeliever in the first and a covenant-breaker in the second?"

After that, he went on to state "By Allah, do you ever know that what I say is right, and on the day of the battle of Badr Ali faced you while holding the banner of the messenger of Allah (PBUH) and you, Mo'aviyyah were holding the banner of the polytheists and on that day you were busy worshipping the idols Laat and 'Ozza and thought of fighting the messenger of Allah (PBUH) as incumbent, and on the day of the battle of Ohud, he was holding the banner of the messenger of Allah (PBUH), while you were holding the banner of the polytheists, and on the day of the battle of Ahzab, he was holding the banner of the messenger of Allah (PBUH), while you were holding the banner of the polytheists? Each of those cases makes his excuse dominant and his claim rightful, and makes him the winner of the battlefield, and in all those cases, the

visage of the messenger of Allah (PBUH) showed satisfaction with him and dissatisfaction with you.”

“By Allah, do you remember the time when the messenger of Allah (PBUH) besieged the tribes Bani Qorayza and Bani Nadir and commissioned Omar bin Khattab with the banner of the Immigrants and Sa’d bin Mo’adh with the banner of the Helpers? However, Sa’d bin Mo’adh was injured in that scene and Omar was scared and escaped, scaring his men. Afterward, the messenger of Allah (PBUH) observed “Tomorrow, I will give the banner to the man whom Allah and His messenger love and is loved by both Allah and His messenger. He invariably attacks and does not escape, and does not return until Allah make him triumphant. Thereupon, Abu Bakr and Omar as well as other members of the Helpers and Immigrants were determined to give the banner to Ali; however, his eyes were sore on that day. Thus, the Prophet called him over and rubbed some of his saliva over it and the pain was eased. Then, he gave the banner to Ali, and he returned without lowering it triumphantly thanks to Allah’s beneficence and mercy, and you, Mo’aviyyah, on that day you were the foe of Allah and His messenger in Mecca. Then, are a man who wishes Allah and His messenger well and a man who wished Allah and His messenger evil the same?”

“By Allah, your heart did not submit to Islam later on, but your tongue is fearful and speaks in contrary to what is in your heart.”

“By Allah, do you know that the messenger of Allah had Ali rule Medina during the battle of Tabuk without any anger or reluctance, and the hypocrites started to gossip around. Thus, he rushed to the Prophet (PBUH), stating “If possible, do not leave me in Medina, because if I was not absent in any battle you led.” The messenger of Allah replied “You are my successor among my people as Aaron for Moses.” Then, he took his hand and maintained “O people! Anyone who accepts my guardianship, accepts Allah’s guardianship, and anyone who accepts Ali’s accepts mine, and anyone who obeys me obeys Allah, and anyone who obeys Ali obeys me, and anyone who loves me has loves Allah and anyone who loves Ali loves me.”

After that he stated “Do you know that during the Farewell pilgrimage the messenger of Allah (PBUH) observed ‘I leave two precious things among you so that you do not go astray after me; Allah’s Book and my Household members. Think of the lawful of the Quran as lawful, and its unlawful as unlawful. Practice its unambiguous verses and believe in its ambiguous ones, and say we believe in whatever Allah has revealed in it, and love my progeny and be friend of their friends and help them against their foes. Keep them together all the time till the day of resurrection you meet by the Pond.’”

“Then, while on the podium he called over Ali and took his hand, stating ‘O Allah! Be friendly with his friend and hostile to his foe. O Allah! Do not give anyone who bears animosity towards him a haven in the world, nor let his soul move up toward the sky, but place him at the lowest level of the Hell.’ By Allah, do you know that the messenger of Allah (PBUH) told him ‘On the day of Resurrection, you will lead away strangers as you lead away the strange camels from the herd of your camels.’ By Allah, do you know that Imam Ali (PBUH) went to the Prophet (PBUH) during his illness, and he shed tears. When Imam Ali (PBUH) asked for the reason of his tears, he replied “What made me cry is that there is much hostility and grudge in the hearts of some people, but they do not vent them until my death.’

And by Allah, do you know that the messenger of Allah (PBUH), surrounded by his household members, stated with his last dying breath, ‘O Allah! They are my progeny and household members. O Allah! Be friendly to their friends and give them succor against their foes.’ He also stated ‘The parable of my household members is like Noah’s Arch; anyone who boards it will be saved and anyone who rejects it will be drowned.’

By Allah, do you know that the Prophet’s Companions at his lifetime addressed Imam Ali (PBUH) in their salutation as guardian?”

By Allah, do you know that among the Companions, Ali was the first to deny himself all desires before the revelation of the verses ‘*And [as for] those who disbelieve and reject Our communications, these are the companions of the flame; O you who believe! Do not forbid [yourself] the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits*’<sup>1</sup>? With him was the knowledge of and knowledge of and clear judgment, deep understanding of sciences, and aware of the occasions of the revelations of verses. Ali was of the group –I do assume they reach ten – of whose faith Allah made the Prophet aware, and you are in a group as many as them but cursed with the Prophet’s tongue; thus I bear witness that you are all cursed by the Prophet’s tongue.”

“By Allah, do you remember that when the messenger of Allah (PBUH) sent you a letter to ask you to write a letter to the tribe of Bani Khozaymeh – in the case of Khalid bin Valid – and his envoy returned for three times and said you were eating food, and eventually the messenger of Allah prayed that “O Allah! Do not make his stomach full,” as you are after whims and gluttony till the day of judgment?”

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<sup>1</sup> 5:86-87

After that Imam Hasan Structural (PBUH) stated "By Allah, Do you know that what I say is right, and you, Mo'aviyyah, remember that on the day of the battle of Ahzab you were holding the tether of the camel which your father was riding, and moving it, and your brother, who is sitting here now, was shoving the camel, and in the meantime, the messenger of Allah (PBUH) stated 'May Allah curse he who is riding the camel, and he who is shoving it and he who is taking its tether!' and were you, the blue-eyed, not the one who was taking its tether and your brother, who is sitting here, the one who was shoving it?"

"By Allah, do you know that the messenger of Allah (PBUH) cursed Abu Sufyan in five places? The first was when he migrated from Mecca to Medina, and Abu Sufyan was returning from Sham to Mecca and on the sight of the messenger of Allah in the middle of the way he insulted him and threatened to kill him; however, Allah, the Almighty and Glorious, fended off his evil. The second was on the day of al-'Eyr when Abu Sufyan led away his caravan to avoid the messenger of Allah (PBUH). The third was on the day of the battle of Ohod when the messenger of Allah (PBUH) stated "Allah is our master and you have no master." Then, Abu Sufyan said, "The idol Ozza is ours and you have no Ozza." Saying the sentence, Abu Sufyan was cursed by Allah, angels, prophets and all the faithful."

"The fourth was on the day of the battle of Hunayn when Abu Sufyan along with a group of Quraysh people and some of the people of the Hawazan tribe and 'Oyayna from the Jewish Beghatfaan gathered together, and Allah showed his wrath to them and they did not ordain them good as stated by Allah in the Quran, naming them as Abu Sufyan and his companions, and you, Mo'aviyyah, at that time you followed your father's belief in Mecca and Ali (PBUH) was with the messenger of Allah (PBUH) and followed his belief and religion."

"The fifth was the words by the Almighty and Glorious who stated '*It is they who [turned off] the offering withheld from arriving at its destined place.*'<sup>1</sup> You and your father and the polytheists of the Quraysh stopped the messenger of Allah (PBUH). On that day, Abu Sufyan was cursed by Allah, a curse which will befall his descendents till the Day of Judgment."

"The sixth was on the day of the battle of Ahzab when Abu Sufyan with a group of people from the Quraysh tribe and 'Oyayna bin Hussayn bin Badr from Beghatfaan came, and the messenger of Allah (PBUH) cursed all of them, from he who waged war to he who led the army, till the Day of Judgment."

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<sup>1</sup> 48:25

The Prophet (PBUH) was asked "O messenger of Allah! Were there not any believers among the armies?" He replied "My cursing will not befall the believers of the armies; however, there was no believer, no assenter and no savior in their armies."

The seventh was the day of al-Thaniyah when twelve people put the messenger of Allah (PBUH) under pressure, seven of whom were of the Omayyad and five others of whom were of the Quraysh. Then, Allah, the Almighty and Glorious, and His messenger (PBUH) cursed all those who passed al-Thaniyah except the Prophet (PBUH), he who took the tether of the camel and he who rode it."

"By Allah, do you remember that Abu Sufyan with blind eyes entered the mosque at the time of oath of allegiance to Othman and said, "O my nephew! Are there any spies and strangers here?" He said, "No."

Then, Abu Sufyan said, "Pass caliphate to your young ones from generation to generation since by the one in whose hand lies my life there is no Heaven and no Hell."

"By Allah, do you remember that Abu Sufiyan took Hossein's hand after swearing allegiance to Othman, and said "O my nephew! Took me to the Baqi' cemetery. When they reached the middle of graveyard, your father told the martyred companions of the Prophet (PBUH) at the top of his voice 'O residents of the cemetery! What you fight with us for is at our hand now and your bones have decayed.' Then, Hossein bin Ali (PBUH) let go of his hand and stated "May Allah make your white hair and face ugly! Afterward, he left him alone, and if al-No'maan bin Bashir had not taken his hand and returned him to Medina, he would have perished."

That was your story, Mo'aviyyah. Can you answer back any of things I told you?" Of the cases in which you were cursed was the time when your father wanted to embrace Islam, but you stopped him from doing that by sending him a camel which is well known among the Quraysh and others."

"And the other one was on the day when Omar selected you governor of Sham and you betrayed him, and when Othman selected you governor, you did as you had done before and expected an incident and his death, and worst than that was your audacity before Allah and His messenger to fight Ali despite your knowledge of his records and superiority as well as your awareness of his priority over you to guardianship and others before Allah and before people. You draw people toward yourself in darkness, and spilt the blood of many people by deception, cunning and pretention; you did what a person who does not believe in the world after does, nor does he fear punishment. Thus, when the

time of your death comes, your place will be the worst, and Ali will eventually reach the best place, and Allah wait in ambush for you.”

“All that was particularly about you, Mo’aviyyah. My avoidance of mentioning your other wrongs and evils was for my reluctance to prolong the story [otherwise, I would have said them all].”

“And now you, Amro bin Othman. For your stupidity you do not deserve to follow these issues, and your parable is live a mosquito which told a palm tree ‘You’re yourself since I want to jump down from you.’ And then, the tree said in reply ‘I even did not notice your landing, how come I found it hard to bear you flying down?’ By Allah, I did not assume that you could bear any hostility toward me, let alone I found it hard to bear. However, I will answer back all your idle words; was your swearing at Ali (PBUH) out of his deficiency in calculation? Or farness from Allah? Or an evil in Islam? Or cruelty in judgment? Or inclination to the world? If you acknowledge any of them, you have lied.”

“As to your utterance that ‘We still make a claim for the blood of nineteen great people of the Omayyad in the battle of Badr on you descendents of Bani Abdol Mottalib,’ you need to know that Allah and His messenger put them to the sword, and upon my life, nineteen were killed from the Hashemite and three were killed later, and nineteen of the Omayyad were killed in one place expect those which were killed in other places whose number is known to nobody but Allah.”

“One day, the messenger of Allah (PBUH) [ironically] stated ‘When the number of the children of a fearful evil-doer amounts to thirty, they will distribute the Muslim’s treasury among themselves, plunder it, enslave people and destroy His Book. When their number reaches three hundred and ten, it is incumbent to curse them. When there are four hundred and seventy five of them, their destruction is easier than chewing a date. Meanwhile, Hakam bin Abi al-Aass approached the companions who were listening to the Prophet’s words, and the messenger of ALLha (PBUH) stated ‘Speak silently, lest the fearful evil-doer hears us.’ ”

“It was the time when the messenger of Allah (PBUH) had dreamed all those who took the position of guardianship after him; this made him feel bitter and it became hard to bear for him. Thereupon, Allah, the Almighty and Glorious, sent down the verse ‘... and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well....’<sup>1</sup> By the cursed tree,

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<sup>1</sup> 17:60



the Omayyad is meant. He also revealed the verse *'The grand night is better than a thousand months.'*<sup>1</sup> Therefore, I bear witness that your governance and monarchy will not last more than one thousand months after Ali's martyrdom as ordained by Allah, the Almighty and Glorious, in His Book."

"And you, Amro, son of Aass, cursed infertile slanderer! You are like a dog. You were started with your fallen mother and you were born on a shared bed, and many of the Quraysh people claimed your fatherhood, namely Abu Sufyan bin Harb, Valid bin al-Moghayrah, Othman bin al-Harth, an-Nadr bin al-Harith bin Kaldah and Aass bin Wa'il. Each of them knew you as his own child. Finally, the one who dominated all the Quraysh to be your father was he who was the lowest in calculation, the most evil one in his position and the most ambitious for his desires. Then, you raised and said that I slandered Mohammad. Aass, your father, said that Mohammad is and has no son, if he dies his pedigree will be cut. Thereupon, Allah revealed the verses *'...Surely your enemy is the one who shall be without posterity.'*<sup>2</sup> It was when your mother had gone to Abd Qays for doing evil and slept around in everywhere, and wherever the messenger of Allah (PBUH) was present, you, Amro, bore animosity toward and rejected him the most. Then, you became one of the people of the ship which headed for Abyssinia, and went to Negus in order to kill Ja'far and bin Abi Talib and other Immigrants, and most surprisingly, your ugly deceit was hoist you with your own petard, your scheme did not work, your hopes were dashed, your efforts failed and your schemes were nullified. *'Allah ... made the lowest the word of those who disbelieved, and the world of Allah is the highest.'*<sup>3</sup>"

"O you impudent and unfaithful! As to your words about Othman, you yourself set fire to his house and then escaped to Palestine, waiting for the results of your sedition. Upon hearing Othman's murder, you confined yourself to the service to Mo'aviyyah, and sold your faith for someone else's world, you wicked!"

"I do not intend to blame you for my dislikes, nor reprimand you for my likes, because at the pre-Islamic and Islamic Eras you have invariably been a foe of the Hashemite. You are the one who lampooned the messenger of Allah (PBUH) in his poem of seventy lines, and he prayed "O Allah! I do not know how to say poems, and it is not right for me to say any poems. O Allah! For each line that Amro bin Aass said, curse him one thousand times!" Then, you, Amro, who

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<sup>1</sup> 97:3

<sup>2</sup> 108:3

<sup>3</sup> 9:40

selected someone else's world in exchange for your faith, sent many gifts for Negus and for the second intended to visit him. Your failure in the first expedition did not stop you from going on the second, and you returned from both of them, thirsty and exhausted. You had the intention of killing Ja'far and his friends, and after your hopes and desires made you err, you returned to your master Omarata bin al-Valid."

"And you, Valid bin Oqbah! By Allah! I do not reprimand you for your grudge against Ali (PBUH) because he sentenced you to eighty strikes of the lash for drinking wine and decapitated your father on the day of the battle of Badr. How do you say swear words to him while Allah has addressed him as faithful for ten times in the Quran and you as evil-doer where it says '*is he then who is a believer like him who is transgressor? They are not equal,*'<sup>1</sup> and '*... if an evil-doer comes to you with a report, look carefully into it lest you harm a people in ignorance.*'<sup>2</sup> What do you have with the name of the Quraysh? Verily, you are the son of a polytheist from the city of Safuriyyah named Dhukwan."

"As to your illusion that we have murdered Othman; by Allah, Talha, al-Zobayr and 'A'asha could not have slandered Ali as you did! I beg you to ask your mother about your father when she abandoned her husband and attributed you to Oqbata bin Abi Moheet, and by doing that she gained high rank and prestige with what Allah prepared for you, your father and mother from shame and dishonor in this world and the world after, and Allah is not cruel to his servants."

"O you, Valid! By Allah, you are older than the man who you call father. With this scandal, how do you dare to swear at Ali? You had better to try to prove your blood relation to your father not just claim it, and your mother has told you "O my child! Your real father is more wretched and more evil than Oqbah."

"And you, Otba bin Abi Sufyan! By Allah, You are not endowed with sound judgment so that I answer you, and not endowed with sound reason so that I blame you. You are of no good to be hopeful of, nor of any evil to be afraid of. However you swear at Ali I do not blame you because to me you are even equal to Ali's slave so that I answer back your idle words, yet Allah waits in ambush for you, your father and mother. You are of the pedigree that is described by Allah in the Quran as '*Laboring, roiling; Entering into burning fire; made to drink from a boiling spring; they shall have no food but of thorns; which will neither fatten nor avail against hunger.*'<sup>3</sup>"

<sup>1</sup> 32:18

<sup>2</sup> 49: 6

<sup>3</sup> 88:3-7

“As to your threatening to murder me; why do you not kill he who slept on the same bed as you with your deceit? While he prevailed you over her and became a partner with you in her child, he connected the child to you! Woe betide you! If you made yourself take back your right from him, it would be worthier and more suitable than threatening me to death and menacing me.”

“I do not blame you for swearing at Ali (PBUH) because he put your brother to the sword in battle, and killed your grandfather in partnership with his uncle, Hamzah. Allah sent them to the Hell through their hands and subjected them to a painful chastisement. Moreover, your uncle was sent into exile at the command of the messenger of Allah (PBUH).”

“If I hope for caliphate, upon my life I am more appropriate for it. And you are not like your brother, nor your father, because your brother disobeyed divine laws and attempted on Muslims’ lives the most, and sought something which he did not deserve. He devised plans against people and deceived them, and Allah too had arranged a plan, *Allah is the best of planners.*”

“And as to your words that ‘Your father was the most evil of the Quraysh,’ by Allah, he never disparaged a deceased one, nor did he kill an innocent one.”

“And you, Moghayrah! You are a foe of Allah, an abandoner of His Book, and a denier of His messenger, and committed fornication for which you must be stoned, and rightful impartial pious people will bear witness to that crime, yet your being stoned is delayed. Right was denied by wrong and a truth was rejected by falsehood. It is because of that Allah has prepared a painful chastisement for you, and infamy in this world is worse, and the chastisement of the world after is worse than that. You are the one who hit Fatimah, the daughter of the messenger of Allah (PBUH) so that she miscarried. You did that in order to humiliate the messenger of Allah (PBUH), disagree with his order and blaspheme him, whereas the messenger of Allah (PBUH) had told Fatimah ‘You are one the lady of heavenly women,’ and Allah will guide you toward the Fire and will cause the dire consequence of what you said to take you. As such, for which of the three do you swear at Ali, deficiency in his pedigree, his farness from the messenger of Allah (PBUH) or a fault in his submission to Islam? Or did he pass a partial judgment? Or did he crave for the world? If you mention any of them, you have lied and everybody will deny you.”

“Do you assume that Othman was innocently murdered by Ali? He is more pious and purer than his accuser. Upon my life, if Ali had killed Othman, you would have had nothing to do with it, because you did not assist him at his lifetime, nor did you show any prejudice against his murder. Your haven is Ta’if

where you invariably do evils and revive the affair of the pre-Islamic Era and cause Islam to die until what should have happened occurred yesterday.”

“As to your objection to the Hashemite and Omayyad; that is only what you and Mo’aviyyah claim.”

“As to your words about governorship and your friends’ words about the land that you took possession of; verily, the Pharaoh of Egypt took possession of the government for four hundred years, and Moses and Aaron were two selected prophets who were persecuted as much as possible, and it is the very land that Allah grants to both the good-doers and evil-doers as He states *‘And I do not know if this may be a trail for you and a provision till a time’*<sup>1</sup> as well as *‘And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus, the word proves true against I, so We destroy it with utter destruction.’*<sup>2</sup>”

After that Imam Hasan (PBUH) stood up and removed dust from his outfit, saying *‘Unclean things are for unclean ones and unclean ones are for unclean things.’*<sup>3</sup> By Allah, O Mo’aviyyah! They are your companions and followers *‘and the good things are for good ones and the good ones are for good things. These are free from what they say: they shall have forgiveness and an honorable sustenance.’*<sup>4</sup>; they are your companions and followers.”

While he was getting out, he stated “Taste the dire consequences of what you committed, and what Allah has prepared for you and them is infamy in this world and severe punishment in the world after. Having heard these words, Mo’aviyyah turned to his friends and said “Taste the consequences of the crime you committed.”

Valid bin ‘Oqbah said, “By Allah, we did not taste but what you tasted, he was not audacious but to you.”

Mo’aviyyah said, “Did I not tell you that you could not defeat him. If you had listened to me at first, he would have not become victorious and you would have not become defamed. By Allah, he did not stand up until he darkened the house before my eyes, and I did my best so that it might not happen, and from today on there would be no good among you.”

According to the narrator, Marwan bin al-Hakam heard the news of what Imam

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<sup>1</sup> 21:111

<sup>2</sup> 17:16

<sup>3</sup> 24:26

<sup>4</sup> ibid

Hasan (PBUH) had done to Mo'aviyyah and his men. Thus, he went to them and met them in Mo'aviyyah's house and asked, "Has any trouble and annoyance come to you from Hasan?" They replied, "Yes. That is right." Marwan said, "Send for him so that, by Allah, I swear at him, his father and all of his household members in a way that all the slaves and maids of the Quraysh tribe start singing!"

Then, Mo'aviyyah and all of them said "You have missed nothing," knowing about Marwan's using foul language and swear words.

Marwan said, "So, send for him!" He sent someone to him to ask for him again.

When the envoy arrived at him, Imam Hasan (PBUH) told him "What does that rebellious man want me again? By Allah, if they repeat the same words, I will fill their ears with infamy and disgrace till the Day of Judgment."

Imam Hasan (PBUH) accepted and went to them and met them in the same state that he had left them except Marwan who had recently joined them. Imam Hasan (PBUH) went forward and sat on a chair beside Mo'aviyyah and Amro bin 'Aass. Then, Imam Hasan (PBUH) told Mo'aviyyah "Why did you ask for me?" He replied "I did not ask for you, it was Marwan who asked for you." Marwan told him "O Hasan! Was it you who swore at the people of the Quraysh?" He replied "What do you want?" He said, "By Allah, I swear you, your father and your household in a way that all the slaves and maids of the Quraysh tribe start singing."

Imam Hasan (PBUH) stated "And you Marwan. I will swear at neither at you nor at your father, since Allah cursed you and your father and your entire household and your descendents and whoever from your father's loins till the Day of Judgment through the Prophet's tongue. By Allah, o Marwan, neither you nor any of the people present deny this that the curse on the part of the Prophet was specific to you. However, it did not cause you to fear but caused your inordinacy greater, as Allah and His messenger were right. The Almighty and Glorious Allah states '*...and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.*'<sup>1</sup> O Marwan! According to the messenger of Allah (PBUH), you and your progeny are the very cursed tree in the Quran.

Having heard this, Mo'aviyyah stood up and put his hand on Imam Hasan's mouth and said, "O Aba Mohammad! You do not say swear words!" Then, Imam Hasan (PBUH) stood up and after removing the dust of his outfit left.

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<sup>1</sup> 17: 60

Then, they dispersed dark [red] in the face with anger and grief.

### **Imam Hasan's Boastfulness before Mo'aviiyah, Marwan, Moghayra bin Sho'bah, Valid bin 'Oghba and 'Otbah bin Abi Sufyan**

151. It is narrated that one day Imam Hasan (PBUH) attended Mo'aviiyah's meeting and the very people were with him. Each of them started boasting about himself over the Hashemite and finding fault with them, saying words that offended Imam Hasan (PBUH) and affected him.

Therefore, Imam Hasan (PBUH) started speaking and said, "I am a branch of the best of Arab branches. Our fathers were the best of Arab people, pride and good pedigree is ours, generosity is essentially ours, we are of the best tree that has grown prosperous leaves, borne good fruits, and has upright trunks wherein is the essence of Islam and the knowledge of prophethood. When pride elevated, we were elevated, and when we were denied glory, we were glorified. We are like seas replete with water which will never become empty and lofty mountains which are not surmountable."

Marwan said, "You boasted about yourself, and acted arrogantly. I wish it would! I wish it would! O Hasan! By Allah, we are the lords, the great of the nation and the most prestigious commanders. Boast not because your glory is not comparable to ours, not your greatness is. After that he said the following poem:

We calmed pure and respectable lives and cured

After that, Moghayrah bin Sho'bah turned his face to Imam and said "I advised your father, but he did not take my advice, and if I were not unwilling to cut my blood relations, I would have joined the army of Sham, although your father knew well that I was well-versed in all affairs with my brightness of the kind of the Qays tribe and the patience of the kind of the Thaqif tribe and my knowledge of the states of other tribes.

Then, Imam Hasan stated "Do you think I am scared, enfeebled and weakened by your baseless words? Do you assume that I praised myself although I am the descendent of the messenger of Allah (PBUH) and boasted while I am the master of the heavenly youth? Woe betide you! He who wants to show off acts arrogantly and he who brags is feeble, but we are the Household of mercy, the mine generosity, the locus of blessings and the treasury of faith, the spike of Islam and the sword of the religion. May your mother bereave your death! Keep

silent before I tear your chest with an arrow and brand you in such a way that you will no longer need your name.”

“As to your making a mention of being the owner of spoils of war and land; do you mean the day when you escaped, did not fight anyone out of fear and made yourself lowly? Know that your share of spoils of war is escape, your betrayal to Talha and his murder! May your face be ugly! How rude and thick-skinned you are!”

Having heard these words, Marwan looked down and Moghayrah got astonished. Then, Imam Hasan (PBUH) turned to Moghayrah and stated “O the one-eyed of the Thaqif tribe! What do you have to do with the Quraysh tribe so that I boast before you? Woe betide you! You think I do not know them. I am the son of the best ladies, the son of the lady of ladies. The messenger of Allah (PBUH) fed us with divine knowledge and taught us the commentary of the Quran and the difficult laws of the religion. Dominant glory, the lofty word and pride and joy are all ours. You are from a tribe whose pedigree was not proved at the pre-Islamic Era and who did not find any at the Islamic Era. You were escaped slaves who did not have anything to boast about before the lions of battles and the intrepid of fighting. We are the great ones, the owners of the banner and the sacred ones. We prohibit infamy from around us and I am the son of the modest lady.”

“Then, you referred to the best of the successor of the best of prophets. He was more insightful about your weakness and more cognizant of your cruelties than you. It is right for me to return to you the grudge that you hold against him and the betrayal that glints in your eye. Woe betide you! It was never right that he asked the ignorant for assistance. You assume that if you were in the battle of Seffin with your brightness of the kind of the Qays tribe and patience of the kind of the Thaqif tribe, you would have gained superiority. May your mother bereave you! Do boast about your weaknesses in events or your escapes from battles?”

“By Allah, if the brave of the Arab surrounded you to save you from Imam Ali (PBUH), you would realize that nothing could stop him from reaching, and finally they would have deeply mourned for you.”

“As to the brightness of Qays tribe; what do you have to do with the Qays tribe? You are only an escaped slave who attributed himself to the Qays tribe, thus ascribe yourself to another one since you are not from them, and you are more familiar with grooming and herding than fighting.”

“As to patience; what do slaves have to do with patience? Once you wished to

meet Imam Ali (PBUH). As you know, he was a brave lion, lethal poison, the intrepid of battle could not resist against his stabs and arrows, let alone the evil intention of the hyenas and the reach of insects for him with their moving backward."

"As to your relation; it is unknown and your tribe is not clear. Your relation is like that of sea animals with the deer young, even farther than that."

"When Imam Hasan (PBUH) stated that "The Omayyad excuses us for exceeding in conversing with slaves and speaking boastfully with servants," Moghayra tried to jump and attack at him. In the meantime, Mo'aviyyah said "They are descendents of Abd Manaf; the bravest ones of the Arab cannot resist against them and no one can speak boastfully with them."

Afterward, he had Imam Hasan to swear by Allah so that he kept silent.

152. It is narrated that Amro bin 'Aass told Mo'aviyyah "Send for Hasan, and bid him to go up the pulpit and starts giving a speech. Maybe, he fails to do that and we find a reason to find fault with him." Mo'aviyyah did the same. Thus, a large number of people and leaders from Sham gathered. Imam Hasan (PBUH), having thanked and praised Allah, stated "O people! Anyone who knows me knows I am known, and anyone who does not know me needs to know that I am Hasan, son of Ali bin Abi Talib, the cousin of the messenger of Allah (PBUH), who embraced Islam before all, and my mother was Fatimah, the daughter of the messenger of Allah (PBUH), and my grandfather was Mohammad bin Abdillah, the Prophet of mercy. I am the descendent of the bearer of glad tidings, the giver of warning, the one who was selected as mercy upon the people of the world and was selected for the whole jinns and humans."

Thereupon, in order to make him embarrassed and change the topic of discussion, Mo'aviyyah said, "O Aba Mohammad! Define the fresh date for us!"

Imam Hasan (PBUH) stated "Yes. The date is grown by wind, ripened by heat and made cold and fragrant by night." Then, he went on to say "I am son of the one whose prayers were accepted, the ruling mediator, the one who will be resurrected from his grave first, knocks on the gate of the Heaven so that it opens, with whom the angels fought, for whom spoils of war allowed and whom was helped for his fear from the city route."

He continued to speak like that and did not fail to do so such that the world seemed dark to Mo'aviyyah's eyes, and everybody knew who he was and then he came down from the pulpit



Mo'aviyyah said, "You hoped you would be caliph, however, you do not deserve to be."

Imam Hasan (PBUH) replied "As to caliph, a caliph is the one who practices according to sirah of the messenger of Allah, and acts in obedience of Allah, the Almighty and Glorious, not the one who has taken the road of cruelty and broken his words and knows the world his father and mother. The latter is the caliph who takes the caliphate for a short while, and it will be cut from him soon and its pleasures will decline and its consequences will take him. It is like the verse stated by Allah, the Almighty and Glorious, '*And I do not know if this may be a trial for you or a provision till a time,*'"<sup>1</sup> pointing to Mo'aviyyah with his hand. Then, he got up and returned home.

In the meantime, Mo'aviyyah told Amro "By Allah, when you intended to arrange that plan, you had no intention but that of making me disgraced. By Allah, before this, nobody did know anyone of noble descent but me until Hasan said those words."

Amro said, "Hasan's popularity among people is something clear which cannot be buried and changed." After that, Mo'aviyyah got silent.

153. Al-Sha'bi has narrated that "One day, Mo'aviyyah entered Medina. Then, he got up and gave a slanderous speech against Ali (PBUH). After that, Imam Hassan (PBUH) raised to give a speech. Having thanked and praised Allah, he stated "No prophet was selected unless a successor was appointed for him, and there is no prophet without a foe from among the culprits, and undoubtedly Ali (PBUH) is the successor of the messenger of Allah (PBUH), and I am Ali's son, and you are son of Sakhr and your grandfather was Harb, and my grandfather is the messenger of Allah (PBUH), and your mother was the liver-eater Hind and my mother is Fatimah, my grandmother is Khadijah and your grandmother Nithilah. May Allah curse the worst of us in terms of judgment, the oldest of us in terms of unfaithfulness and the most notorious of us in terms of fame and the most hypocritical of us! All people present in the meeting said in one voice, "Amen!" Having seen that, Mo'aviyyah stopped his speech and descended the pulpit.

154. It is narrated that once Mo'aviyyah went to Kufa, and he was told "Hassan, son of Ali, has a high status in the eyes of people. If you make him give a

<sup>1</sup> 21:111

speech for them below your pulpit, he will be grieved and enfeebled during his speech, so he would fall from people's grace." Mo'aviyyah disagreed; however, it was not effective and finally was forced to approve of it. Imam Hassan agreed to give a speech under the same condition. Having thanked and praised Allah, he stated "Well. O people! If you look for someone here and there whose grandfather is the Prophet, you will find no one but me and my brother." Pointing to Mo'aviyyah sitting on the pulpit of the messenger of Allah (PBUH), he stated "We made an agreement with this rebellious man, and gave priority to sparing Muslims' lives over bloodshed. I do not know; it may put you to test or be a property in the world till a time."

Mo'aviyyah said, "What did you mean by that?" Imam Hassan stated "I meant what Allah has wished." Afterward, Mo'aviyyah stood and gave a bad and weak speech, swearing at Imam Ali (PBUH).

Then, Imam Hassan (PBUH) stated, addressing him on the pulpit, "O son of the liver-eater Hind! You swear at Ali, while the messenger of Allah (PBUH) stated 'Anyone who swears at Ali has sworn at me, and anyone who swears at me has sworn at Allah, and anyone who says swear words at Allah will be kept in the Hell forever and will be severely punished.'"

After that, Imam Hassan (PBUH) descended the pulpit and got back home, and never returned [to the mosque till the end of his life].

### **Imam Hassan's Argumentation with Mo'aviyyah over the Question of Who Was Appropriate for Imamate after the Prophet (PBUH)**

Before this, Abdollah bin Ja'far and Abdillah bin Abbass and other people had much argumentation with Mo'aviyyah on Imamate in the presence of Imam Hassan (PBUH), Fazl bin Abbas and others.

155. Solaym bin Qays quotes Abdillah bin Ja'far as saying, "One day Mo'aviyyah told me 'How much you praised Hassan and Hossein! They are neither better than you nor their father is better than yours, and if their mother were not Fatimah, the daughter of messenger of Allah (PBUH), I would say that your mother Asma', the daughter of Omays, was not inferior to her.'

I got angry at his words and could not restrain myself, thus I said, 'Surely, little is your knowledge of them, their father and mother. Verily, they are better than me, their father is better than my father and their mother is better than my

mother. I myself heard the messenger of Allah (PBUH) saying words about them when I was a child but I remember all of them and know them by heart.'

Mo'aviyyah said, 'Say what you heard!' – nobody was there in that meeting but Mo'aviyyah himself, Imam Hassan (PBUH), Imam Hossein (PBUH), Ibn Abbass and his brother, Fazl – 'By Allah, you are not a liar,' I said. 'They are greater than what you think.'

Mo'aviyyah said, 'Even if greater than the mounts of Ohud and Hara, and as long as nobody is here from Sham, it does not make a difference to me. And now, Allah has killed your leader and dispersed your gathering, and the governorship has reached its qualified ones and its source. I do not heed what you said and your claims do not bring any harm to me.'

I said, 'I heard the messenger of Allah (PBUH) saying 'I have priority to all the believers over their lives, so my brother, Ali, has priority to the life of anyone to whose life I have priority than that one himself.' Ali was present in the house along with Hassan, Hossein, Omar bin Omme Salamah, Osamah bin Zayd, Fatimah, Ommo Ayman, Abu Zarr, Miqdad and az-Zobayr bin al-'Avaam. The messenger of Allah (PBUH) tapped on Ali's arm, repeating the sentence three times, and stipulated all the twelve Imams. After that, he stated 'My nation will have twelve misguiding governors, twelve of whom will be of the Omayyad and two other of whom will of the Quraysh, and the burden of the sins of those ten ones will be on the shoulders of the two ones.' Then, the messenger of Allah (PBUH) mentioned the names of both of them and those ten ones one by one.'

Mo'aviyyah said, 'Say their names!' I said such and such people, and the head of the dynasty and his descendent are from the progeny of Abi Sufyan, and the next seven ones are of the descendents of Hakam bin Abi al-Aass, the first of whom is Marvan.'

Mo'aviyyah said, 'If the case is as you said, then I am of those who will perish, and the three ones before me with their supporters will perish, together with all the companions of the messenger of Allah (PBUH), the Immigrants, the Helpers and the other followers all will perish except the Household and their followers.'

I said, 'By Allah, what I said are right which I heard from the messenger of Allah be perished.'

Mo'aviyyah asked, addressing Hassan, Hossein and Ibn Abbass 'What does Abdillah say?' Ibn Abbass told him – while it was Mo'aviyyah's first trip to Medina after Imam Ali's martyrdom – 'Send for those whom he named.' Thus, he sent for Omar bin Omme Salamah and Osamh. They both bore witness to the

truth of Ja'far's words, attesting that they heard from the messenger of Allah (PBUH) what he has heard.

After that, Mo'aviyyah turned to Hassan and Hossein (PBUH) as well as Ibn Abbass, Fazl, Omar and Osamah, asking 'Do you have the same idea as Ja'far?' They all said, 'Yes.'

Mo'aviyyah said, 'You, descendents of Abdol Mottalib, claim something, and if you are right, you will do conclusive argumentation, and you are all awaiting something but you have concealed it and people are all ignorant and blinkered, and if what you said is true, all the nation, disbelieving the religion and Allah and denying the Prophets, will perish with the exception of you the Household and their followers, and you are small in number.'

Ibn Abbass told Mo'aviyyah, 'Allah states '*...very few of My servants are grateful*'<sup>1</sup> and '*...very few are they*.'<sup>2</sup> Woe betide you! Why are you surprised at me? Be surprised at the descendents of Israel when the magicians told the Pharaoh '*Thus, decide what you are going to decide*.'<sup>3</sup> Then, they all found faith in Moses and acknowledged him. Afterward, he along with them and all his followers from the descendents of Israel started travelling as far as the sea blocked their road. He showed them miracles there while they all acknowledged Moses and admitted the Torah and his religion. While passing by the idols which were worshipped, they said, '*O Moses, make for us a god as they have [their] gods*.'<sup>4</sup>

After that, they all started worshipping the Calf, saying '*This is your god, and the god of Moses, but he forgot*.'<sup>5</sup> Then, Moses told them '*Enter the holy land*.'<sup>6</sup> They replied as recounted in the Quran by Allah, the Almighty and Glorious. Afterward, Moses stated, '*My Lord! Surely, I have no control [upon any] but my own self and my brother; therefore make a separation between us and the nation of transgressors*.'<sup>7</sup>

The case of this nation is even more surprising than that of the descendents of Israel; this nation made some men their masters and obeys them. They have good records and close relationship with the messenger of Allah (PBUH), and

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<sup>1</sup> 34:13

<sup>2</sup> 38:24

<sup>3</sup> 20:72

<sup>4</sup> 7:138

<sup>5</sup> 20:88

<sup>6</sup> 5:21

<sup>7</sup> Ibid: 25

were closely related to the religion of Mohammad (PBUH) and the Quran, until selfishness and jealousy made them disagree with their Imams and guardians as Moses' nation who made a calf and worshiped it and prostrated before it, assuming that it was the lord of worlds and everybody did that but Aaron alone. And in the cases after the demise of the messenger of Allah, with the exception of Ali from his household, whose status to the messenger of Allah was like that of Aaron to Moses, a small group, including Salman, Abu Zarr, Miqdad as well as Zobayr, who remained by their Imam, and later Zobayr turned back and the other three remained beside him till death.'

'And you, Mo'aviyyah! Do you feel surprised that Allah has named all the Imams one by one, whereas the messenger of Allah (PBUH) stipulated them on the day of Ghadir Khumm, and after doing argumentation with the entire nation, he bode them to obey them, and told them that the first of them is Ali, and he was his caliph among them and his successor, and on the day of Mo'tah, the messenger of Allah (PBUH) sent an army and stated 'Your commander is Ja'far. If he were martyred, Abdillah bin Ravahah will succeed him.' They were both martyred. Nevertheless, do you think that the messenger of Allah (PBUH) left the nation without designating any caliph for them so that they might select someone themselves? It is as if their opinion and discretion were better than his. They did not make a mistake except when they transgressed what had been stipulated for them, and the messenger of Allah (PBUH) had not left them in blindness and doubt.'

'As to what those four people said against Ali (PBUH) and the lie they attributed to the messenger of Allah (PBUH) that 'Allah did not and will not intend to gather both prophethood and caliphate in us, the Household;' they make people doubt with their false testimony, lie and deception.'

Mo'aviyyah said, "O Hassan! What do you say?" He replied 'O Mo'aviyyah! I heard your dialog with Ibn Abbass. I am amazed by the dearth of your modesty, and your audacity before Allah when you said 'Allah killed your rebellious one and returned caliphate to its source.' Is someone like you the source of caliphate in spite of our presence? Woe betide you and the other three before you who took this position, and left for you this tradition. Now I say something which does not deserve you, but I say those words so that my father's descendents around me hear them:

Undoubtedly, people used to take part in many affairs without any disagreement, conflict and division within them about it [at the lifetime of the messenger of Allah], from the testimony *I testify that there is no god but Allah* to *I testify that Mohammad is the messenger of Allah and His servant*, to five-fold prayers,

payment of zikat to fasting in the month of Ramadan to going on a pilgrimage to Ka'ba, to many other things in obedience of Allah, the Almighty and Glorious which cannot be counted and the number of which is only known to Allah, and they reached unanimity on the unlawfulness of fornication, drinking wine, theft, lying, severing blood ties, betrayal and many other sins the number of which is known to nobody but Allah.'

'They disagreed with each other over some traditions and divided into groups each of which cursed from the other and announced dissociation from it. It was *welayah*, and they fought wars for it, saying they were more qualified and had more priority to it, with the exception of the creed that followed the Book of Allah and the tradition of His Prophet (PBUH). Thus, anyone who practices in accordance with the behavior of the people of *qibla*, in which there is no division, and leaves to Allah what over which there is disagreement will survive and escape the Fire and enter the Heaven, and anyone, whom Allah grants success and bestows favors upon and brings proofs to, will have a heart illuminated with the knowledge of the masters of the affairs, the twelve Imams, and the source of the knowledge, whence it comes, and that person will become prosperous and considered as the friends of Allah as the messenger of Allah (PBUH) stated 'Divine peace be upon the one who gained knowledge of a right and informed others of it, or kept silent and survived!'

'We, the Household, say, 'Undoubtedly, the Imams are from among us, and caliphate does not deserve anyone but us, and verily Allah, the Blessed and Exalted, designated us for it in His book and the Prophet's sunnah, the knowledge is with us and we are its people, and all of it is entirely with us, and nothing will happen to what is clear to us until the Day of Judgment, even a slightest damage, and it is written down by Ali (PBUH) as the messenger of Allah (PBUH) stated.'

'And some assumed that they were more qualified for caliphate. Even you, son of Hind, made a claim to it, assuming that Omar had sent for my father, Ali, saying 'I intend to put the Quran in writing in a volume, so give me whatever in writing you have from the Quran.' Then, Ali went to him, saying 'By Allah, if I had done so, you would have put me to the sword before arriving here.' Omar said, 'For what?' He stated 'Because Allah states in the Quran *the delvers into knowledge*. Allah means me not you and your companions.' Omar was infuriated, saying 'O son of Abi Talib! Do you think nobody else has knowledge but you? Thus, anyone who can recite some part of the Quran brings it to me.' Therefore, He wrote down any part which was known by heart by anyone and was testified by another, otherwise he rejected it.'

‘After that, they spread a rumor that most of the Quran had been distorted. By Allah, they were lying, and the whole Quran with its qualified one left untouched.’

Then, Omar bin Khattab ordered his judges and governors ‘Practice your jurisprudence and pass a judgment on what you think of as right.’ Since then, he and his governors undertook a momentous task, and it was my father who saved them from serious problems by doing argumentation with them on them; however, in some cases, the judges and governors went to the caliph and passed contradictory judgments, and he prescribed for them, whereas Allah had not verily granted him wisdom and clear judgment, and any groups from among our opponents who were from the people of *qibla* assumed that his group was the source of caliphate and knowledge not us, the Household. Thus, we seek succor from Allah against those who treated us cruelly and denied us our right, and those who dominated us and invented a new tradition for people so that someone like you brings us proof, and Allah suffices and He is the most Excellent Protector.’

‘Truly, people are of three kinds. First the faithful one who recognizes our right, submits it to us and relinquishes it to us, thus that one will be saved and loved by Allah and His guardian. Second, the anti-Shiite one who shows animosity toward us, dissociates from us and says swear words at us, considers spilling our blood as lawful, denies our right to us, thinks of dissociation from us as part of his religion, thus, that person is an unbeliever, polytheist, and evil-doer, and has started his unfaithfulness and polytheism because he does not know as that one cursed Allah out of hatred inadvertently. That person associates something to Allah without any knowledge. The third is the one who accepts one on which there is no disagreement, and leaves those with which there is problem to Allah. That person is for our guardianship, but neither follows us nor bears animosity toward us, and is unaware of our right. Thus, we ask Allah to bless that person and to let that one enter the Heaven; such a person is a weak Muslim [in faith].’

When Mo’aviyyah heard those words, he allocated one hundred thousand dirhams for each of them, except Hassan, Hossein and Ibn Abbass, for each of whom he allocated one million.”

### **Imam Hassan’s Argumentation with Those who Disapproved of Peace with Mo’aviyyah and Thought He Had Failed to Take His Right**

156. Solaym bin Qays is quoted as saying “One day, Imam Hassan (PBUH)

went up on the pulpit in the gathering of people and Mo'aviyyah, and after thanking and praising Allah, stated 'O people! Mo'aviyyah assumes that I have thought of him as qualified for caliphate and not myself. He has fabricated a lie, whereas I have more priority to people more than they do to themselves as stipulated in Allah's Book and by the messenger of Allah. By Allah, if people swore allegiance to me, obeyed me and assisted me, He would have showered the sky with His bounty and the earth with His blessings, and you, Mo'aviyyah, would have never become covetous of it. The messenger of Allah (PBUH) stated 'The nation will not leave its affairs to a man while there is someone more knowledgeable among them than him, otherwise their affairs will keep falling into decline until they revert to the nation who worshipped the calf.'

'And the descendents of Israel abandoned Aaron, and started worshipping the calf, although they know that Aaron was Moses' caliph; this nation abandoned Ali although they had heard the messenger of Allah (PBUH) saying 'Your status to me is the same as that Aaron had to Moses, except after me there is no other prophet.' And the messenger of Allah (PBUH) escaped from his nation to the cave, and if he had some friends and followers, he would not have escaped, and if I had some friends and followers, I would never have entered a peace agreement with him.'

'Allah left the decision to Aaron when they humiliated him and were about to kill him; he had no friend and follower against them, and Allah left the decision to him to escape from his nation up to the Prophet (PBUH) when he had no friend and follower against them, and the case is the same with my father and I; when the nation left us alone and swore oath of allegiance to another and we found no friend and follower, verily the same tradition will recur one after another. vO people! If you look for someone who is descended from the Prophet from east to west, you will not find anyone but me and my brother.'

157. Hanan bin Sadir is quoted as saying "After Imam Hassan had entered a peace agreement with Mo'aviyyah, some people went to him, blaming him for his peace. In the meantime, Imam Hassan (PBUH) stated 'Woe betide you! Did you not notice what I did? By Allah, what I did was better for my followers than the sunrise and sunset! Do you not know that I am your Imam, and obedience to me is incumbent upon you? Have you forgotten that I am one of the two young masters of the youth in the Heaven as stated by the messenger of Allah (PBUH)?' They said, 'Yes.'

He stated 'Do you not know that when Khizr made a hole in the ship, set up a



wall and killed a young boy, Moses found them hard to bear as the wisdom behind that was not evident to him, yet to Allah, the Exalted, it was very wise and good of him? Do you not know that each of us bears on his shoulder [the burden of] an oath of allegiance to an inordinate one of his time but the Riser? He is the one behind whom Jesus Christ (PBUH) will say prayers. Verily, Allah, the Almighty and Glorious, kept his birth hidden, and concealed him from sight until his reappearance; no oath of allegiance is on his shoulder. He is a descendent of my brother, Hossein, ninth removed, the son of the best servant of Allah. Allah prolongs his life, and with His power He will make him reappear as an adolescent aging forty. This is because they understand that Allah has power over all things.”

158. Zayd bin Wahab is quoted as saying “When Imam Hassan (PBUH) was injured and suffered from pain in Ctesiphon, I had an audience with him, saying ‘O descendent of the messenger of Allah (PBUH)! How do you see the things as people are astonished?’

‘Then, he stated ‘By Allah, Mo’aviyyah is better for these people. They assume that they are my followers while they made every effort to kill me, plundered my properties and pillaged my possessions. By Allah, an agreement with Mo’aviyyah to save my life and protect my household members will be better for me than they spill my blood and destroy my household members and my dependents. By Allah, if I fight Mo’aviyyah, they will take and hand me over to him. Thus, by Allah, if I make peace with him while I am respectable, I will be better than they kill me while being a captive or remind me of a favor which will be a shame for the Hashemite till the end of the world, and Mo’aviyyah and his descendents will keep boasting about it over our living and dead ones forever.’

‘I said, ‘O descendent of the messenger of Allah! Do you want to leave your followers like a herd without a shepherd?’ He replied ‘What should I do, my brother? By Allah, I am aware of an issue of which I am informed by authorities; one day, when I was blissful, Amir al-Mo’mineen (PBUH) asked me ‘Will you be happy when you see your father murdered, or see the Omayyad take caliphate and their emir is a gluttonous person who will not become full however he eats, dies while he will have neither a friend in the sky nor any effect on the earth, and reigns from the east to the west, and people believe in him and his tenure takes long, and during that period he practices the ways of innovation in faith and ignorance, and destroys right and the tradition of the messenger of Allah (PBUH), and distributes Muslims’ treasuries among his

own supporters and denies it to those deserving it, and in his government the faithful are degraded and the evil-doers are empowered, and he passes possessions to his friends and enslaves the servants of Allah, right and truth are decayed at his time and wrong is evident, and the righteous people are cursed, and he kills whoever rightfully disagrees with him and approves of the wrong of his supporters.'

'It will go on as such until Allah selects a man at the end of Time, the time of hardship and the ignorance of people, whom He will approve of through the agency of His angels, protect through His friends, give succor through His miracles, and make triumphant and dominant over the people of the earth in such a way that everybody will obey him, whether willingly or unwillingly, and he will fill the world with justice and fairness and light and reason until the entire world will become his followers, and the unfaithful will believe in him and the wrong-doers will become righteous, and the beasts will be in peace, and the earth will emit its plants and the sky will fall its bounty and He will show treasures to him, and he will reign the whole world for forty years. Thus, blessed is the one who experiences his time and hears his words.'"

159. Salem bin Abi al-Ja'd is quoted by al-'Amash as saying "A man went to Imam Hassan (PBUH) and said, 'O descendent of the messenger of Allah! You made us crestfallen, and had us, Shiites, be enslaved such that no supporter remained for you.' Imam Hassan (PBUH) replied 'For what?' He said, 'For you handed over the caliphate to this inordinate man.'

He replied 'By Allah, I did not hand over caliphate to him but because I did not find any supporters, otherwise I fought day and night until Allah himself passes a judgment between us. Nevertheless, I recognized the people of Kufa and put them to test, seeing no good of them. They are devoid of any loyalty in their words and actions and are moody. They believe they are with us from their hearts; however, their swords are drawn against us.'

As he was talking to me, he brought up blood. Then, he asked for a container and took it with his hands, vomiting so much blood that it brimmed with blood. I said, 'What is it, descendent of the messenger of Allah? I see you are ill.' He stated 'This inordinate man commissioned someone to poison me, and it has affected my liver and as you see, it is coming out of my stomach in pieces.' I said 'Do you not want to heal it?' he replied 'He has poisoned me twice and I cured it each time, but this time I found no cure for it. I am told that Mo'aviyyah has written to the Roman emperor, asking for a lethal liquid poison, and he has

replied him that it is not allowed in their religion to put someone to death who has not attempted their life. And in the second letter, Mo'aviyyah has written 'He is the descendent of someone who has rebelled in the land of Mecca and its environs, claiming his father's government, and I want to commission someone to poison him so that the people and the land get calm.' He attached many presents to the letter so that the Roman emperor sent the poison, with which I am poisoned, of course provisionally.'"

160. It is narrated that Mo'aviyyah gave the poison to Ja'dah, Imam Hassan's wife, and told her "Have him drink it, and when he dies you will be married to my son, Yazeed." After she poisoned him and he was martyred, the cursed woman went to Mo'aviyyah and said "Marry me to Yazeed!" Mo'aviyyah said, "Go away! The woman, who does not deserve to be Hassan's wife, does not deserve to be my son's wife, either."

## **Imam Hossein's Argumentation with Omar over Imamate and Caliphate**

161. It is narrated that one day Omar bin al-Khattab was giving a speech on the pulpit of the messenger of Allah, and in the meantime, he said that he had more priority to people than they had to themselves. Sitting one corner of the mosque, Imam Hossein told him "O liar! Descend from the pulpit of the messenger of Allah who is my grandfather, not yours."

Omar said, "Upon my life, this pulpit is your father's not mine! Who has taught you these words? Your father, Ali bin Abi Talib?"

Imam Hossein stated "If I have followed my father in that, upon my life he is a guiding one and I am his follower. And people owe him an oath of allegiance as they made an agreement with the messenger of Allah (PBUH), an oath of allegiance for which Gabriel was sent down from on High, and nobody denies it but the one who denies the Quran. All people accepted it from their hearts and rejected it with their tongues. Woe betide those who deny the right of the Household! Does Mohammad not meet them with anger, fury and intensity of retribution?"

Omar said, "O Hossein! May Allah curse anyone who denies your father's right! People elected me caliph and I accepted it, and if they had elected your father, we would have obeyed him."

Imam Hossein (PBUH) told him "O son of Khattab! Which people before Aba Bakr had elected you caliph, before you swore allegiance to him as your caliph so that he would select you caliph over people in return without any proof from the Prophet (PBUH) and consent of the Prophet's progeny? Is your consent the same as the Prophet's? Or gaining their consent resulted in their fury? By Allah, if I could speak freely so that I might say the truth and people acknowledged the truth, and there were believers who took actions, you could not have ascended the pulpit, which belongs to the Prophet's household, and have given a speech above their heads and have reigned them with the Quran which was revealed in the family, although you do not know its words from one another and cannot understand its commentary and interpret it but a few things that you have heard about it. Regarding your incompetency, it suffices to say that you cannot distinguish the wrong-doers from righteous people. May Allah requite you what you deserve and question you hard for all innovations you set up!"

After these words, Omar descended the pulpit furiously and with a group of his friends set out for Imam Ali's house. Having asked for permission to enter, he stepped in and said, "O Abal Hassan! What words your son said to me today! He raised his voice and incited a crowd of people and the inhabitants of Medina."

Imam Hassan (PBUH) told him "Has someone like Hossein, the descendent of the Prophet (PBUH), passed a bad judgment, or has he incited the common people of Medina? By Allah, with the support of the very common people you reached that position. Thus, May Allah curse the one who incited the common people!"

Imam Ali (PBUH) told his son "Temper, Hassan! You are neither easily infuriated, nor of a lowly pedigree, and nor is there any strain of the evil ones in you. Thus, listen to my words and do not hurry to speak!"

Omar told him "O Abal Hassan! They have an illusion about nothing in their heads but caliphate."

Imam Ali (PBUH) replied "They are closer to the messenger of Allah (PBUH) by blood than others who claim caliphate. O son of Khattab! Gain their consent about their right so that those who will be descended from them be contented with you."

Omar said, "What do you mean by their consent?"

Imam Ali (PBUH) stated "Gaining their consent means returning from mistakes and abstaining sins with repentance."

Omar said, "O Abal Hassan! Bring up your son in a way that he does pester sultans who are the rulers on the earth."

Imam Ali (PBUH) stated "I have to educate the sinful of whose slips and destruction I am afraid; however, the one whose father and nurturer has been the messenger of Allah (PBUH) cannot be overrun in upbringing. O son of Khattab! Gain their consent!"

Omar went out, and on his way he met Othman bin Affan and Abd ar-Rahman bin. [Addressing Omar by his nickname,] 'Awf. Abd ar-Rahman said, "O Aba Hafs! What did you do that your argument took so long?"

Omar said, "Is it possible to have an argumentation with Ali bin Abi Talib and his descendents?"

Othman said, "O Omar! They are descendents of Abd Manaf. In all cases they are strong and the people are weak."

Omar said, "I cannot take into my account this silliness about which you boast." In response, Othman took Omar by his collar. After that, he drew him toward himself and then let go of him, saying "O son of Khattab! It seemed as if you did not believe in my words." Afterward, Abd ar-Rahman mediated between them and separated them, and dispersed people.

### **Imam Hossein's Argumentation over the Virtues of Imam Ali and His Descendents under Mo'aviyyah, Who Ordered Imam Ali be Cursed and Ordered His Shiites and Those Mentioning his virtues be killed**

162. Solaym bin Qays is quoted as saying "At the time of his caliphate, Mo'aviyyah entered Medina for going on to pilgrimage to Mecca, and the inhabitants of the city welcomed him. However, he did not see any of the Quraysh people among them. Hence, he got off his horse, saying 'What is with the Helpers that did not come to welcome me?'

One said 'They are needy people who do not have mounts to ride.' Mo'aviyyah said, 'Where are the camels of the date gardens?'

Qays bin Sa'd bin Obadah, who was the chief of the Helpers and son of their master, said sarcastically, 'They had them killed in the battles of Badr, Ohod and the following battles in the retinue of the messenger of Allah (PBUH) at the time when they attacked you and your father for the sake of Islam until Allah's order became evident although you were reluctant.' Mo'aviyyah kept silent. Qays went on to say, 'Know that the messenger of Allah promised us that we would face a violation of a right after him.'

Mo'aviyyah asked, 'What did he order you to do?' He said, 'H ordered us to wait until we join him!' Afterward, Mo'aviyyah passed by a group of Quraysh people. Having seen him, everybody raised except Abdillah bin Abbas. Mo'aviyyah told him 'O ibn Abbas! The only thing that stopped you from raising like your friends was that I fought you in the battle of Seffin. Do not take it personally because my cousin was murdered innocently.'

Ibn Abbas said, 'Omar bin Khattab was also murdered innocently. [So why did you not stir up a commotion?]' He replied 'He was murdered by an unbeliever.'

Ibn Abbas asked, 'Who killed Othman?' He replied 'A Muslim.' Ibn Abbas said, 'It was the best reply to refute your own argument.' Mo'aviyyah said, 'We have prohibited the whole world from mentioning the virtues of Ali and his household members. Thus, restrain your tongue!'

Ibn Abbas asked 'O Mo'aviyyah! Do you prohibit us from reciting the Quran?' He said, 'No.'

Ibn Abbas asked 'Do you prohibit us from interpreting the Quran?' He said, 'Yes.'

Ibn Abbas said, 'Then, we recite the Quran, yet do not ask what Allah has meant,' going on to say 'Which one is more incumbent upon us, reciting it or practicing it?' He said, 'Practicing it.'

Ibn Abbas said, 'How can we practice a verse while we are not aware of what Allah has meant in it?' Mo'aviyyah said, 'Ask for its commentary from the one who does not interpret it as you and your family!'

He said, 'Allah has revealed the verse to my family. Do you expect me to ask for it from Abu Sufyan's family? O Mo'aviyyah! Do you disagree that we worship Allah by observing the lawful and unlawful? If this nation does not ask question about the Quranic issues, it will perish and be divided.'

Mo'aviyyah said, 'Recite the Quran and interpret it, but do not mention anything of what Allah has revealed about you, and relate whatever but that.'

Ibn Abbas said, 'Allah states in the Quran *'They desire to put out the light of Allah with their mouths, and Allah will not consent save to prefect His light, though unbelievers are averse.'*<sup>1</sup>

Mo'aviyyah said, 'O ibn Abbas! Calm yourself down and restrain your tongue, and if you have no other option, do that secretly so that nobody hears that publicly.' After that, he went back to his home and sent back one thousand dirhams for him.

[Later,] Mo'aviyyah's herald called out 'Mentioning Ali's virtues and the superiority of his family is prohibited from today on!'

The people of Kufa bore more hardship for that prohibition since there were more Shiites there than in other places. For that reason, Mo'aviyyah designated Ziyad governor of Kufa and Basra, known as al-'Araqayn. He prosecuted Shiites. Knowing them well, he killed Shiites wherever he found them. He frightened Shiites, cut off their hands and feet, hanged them up on date trees, gouged out their eyes, sent them into exile or made them flee so much that there remained no famous Shiite in Iraq and the remaining ones were murdered, crossed, imprisoned and exiled or were fugitives.

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<sup>1</sup> 9:32

Mo'aviyyah wrote to all his agents in all lands not to accept the testimony by Ali's Shiites and his family, look for the followers of Othman and his lovers and family and those who had sworn an oath of allegiance to his caliphate instead, get close to the meetings of the narrators of Othman's superiority and virtues, pave the way for their getting close to him, praise them and make a note of the names of those who mention Othman's virtues along with the name of their fathers and tribes. They did that until the narrations to the effect of Othman's virtues abounded. They fabricated narrations for which they received gifts, clothes and lands from Arabs and non-Arabs. The number of such people, who strove to own possessions and land, was increasing in cities. There was nobody in the land who did not mention a virtue or a merit for Othman and whose name was not put in writing, and who was not given favor and conferred upon a gift. The people were like that for a while.

After that, Mo'aviyyah wrote to his agents that 'There are too many narrations about Othman and they are prevalent in the land. Now call on people to say narrations about Mo'aviyyah's virtues and merits and records. It is more lovely and pleasant to us, as it refutes the proofs of the Household and is more intense against them.'

Hence, each of the governors and judges read his letter for people, and people started fabricating narrations on Mo'aviyyah's superiority on the pulpits of every village and mosque, and dictated them to the teachers of schools so that they taught them to students like the Quran so that they taught them to daughters, women and their servants, and their time passed by like that.

Ziyad bin 'Abiyah wrote to Mo'aviyyah about the al-Hazramiyyin that they believed in Ali's religion and could be compared to him.

Mo'aviyyah wrote to him 'Kill all those who believe in Ali's religion and belief!' He put them to the sword and mutilated them.

In a letter, he wrote to the entire land 'Whoever is proved to be the lover of Ali and his household members will be removed from the book of treasury.'

In another letter, he wrote "Kill whoever is convicted of being Shiite and there is no need to any witness."

Then, they started killing Shiites upon a conviction, suspicion or doubt everywhere to the point that if someone mispronounced a word, they decapitated him, and if someone was known for his disbelief and atheism, he was respected and glorified and nobody prevented him. Shiites were not secure anywhere in Kufa and Basra to the point that if a Shiite wanted to secretly talk



to his friend, he was afraid of his servant or slave, and he narrated a narration after [asking the listener] to swear an oath and making an agreement. Things became more intense day by day until false narrations increased in number and were released, and children were educated under that condition.

Those who were entangled in that most were hypocritical reciters who pretended to be modest and pious while they lied and fabricated traditions so that they benefited from rulers and judges, be allowed entrance to their gatherings and gained possessions, lands and houses until the fabricated traditions and narrations reached ones who assumed they were right and true. As such, they recounted them, admitted them, learnt them, and taught them, and loved them, bearing grudge against anyone who refuted or doubted them.

Then, all of them reached consensus on them, and they were passed to the religious people who did not considered lying lawful, and accepted them as truth; however, if they had known that they were bogus, they would have avoided from them and would not have born any grudge against those against them. Thus, at that time, falsehood turned into truth and truth into falsehood.

After Imam Hassan (PBUH) passed away, the disaster and sedition intensified, no sign of the friends of Allah remained but they were worried about their lives, or they were murdered, sent into exile or became fugitives until Imam Hossein (PBUH) intended to go on a pilgrimage to Mecca along with Abdilllah bin Ja'far and Abdilllah bin Abbas two years before Mo'aviyyah's death. Imam Hossein (PBUH) had the Hashemite men, women, freed slaves and supporters gather together, whether they had performed their pilgrimage or not, and from among the Helpers, who supported him and his family and had not left any of the Prophet's companions in the lurch, their children, subordinate ones and those from among them who were known for their piety and acts of worship, he gathered a crowd, numbering over one thousand, most of whom were from among the followers and descendents of the Companions, in the land of Mena. Standing up in his tent to give a speech, he thanked and praised Allah, stating

'This inordinate man did to us and our Shiites what you saw, knew and witnessed. I want to ask you questions about some issues. If I am right, acknowledge me, and if I am wrong, refute me. Listen to my words and place it in your chests, and then return to your cities and tribes and recount them for the trustworthy people as I am afraid that the truth is ruined and gone, and Allah will make His light perfect, despite unbelievers' reluctance.'

Imam Hossein (PBUH) recited all what Allah has revealed about them in the Quran and interpreted them, and mentioned all the virtues that the messenger of

Allah (PBUH) had stated about his mother and father and his household members. At the end of every case, the companions said 'By Allah, it is right; we have heard it and bear testimony to it.' The followers said, 'By Allah, it is right; they were narrated for us by someone whom we acknowledge and trust. He did not leave anything unsaid but mentioned everything.

After that, he stated 'By Allah, tell anyone whom you trust these words after your return.' Then, he stopped and people dispersed from there."

### **Imam Hossien's Argumentation over the Killing of Imam Ali's Shiites by Mo'aviyyah and His Pity on Them**

163. Salih bin Kaysan is quoted as saying, "In the same year when the blood of Hajar bin 'Oday was on Mo'aviyyah's hand, he decided to go on a pilgrimage. He met Imam Hossein there, saying 'O Aba Abdillah! Have you heard what I did to Hajar bin 'Oday and his companions and your father's Shiites?' He stated 'What did you do to them?' Mo'aviyyah replied 'I killed them, wrapped them in the burial cloth and said prayers them.'

Smiling, Imam Hossein (PBUH) stated 'They defeated you, Mo'aviyyah, since if we had killed your followers, we would neither have wrapped them in the burial cloth, nor said prayers and buried them. I have heard your slanderous remarks against Ali and your spiteful actions against us, and fault finding with the Hashemite. If you have done that, return to your soul, and put your soul on the scale of right and wrong. If you did not find yourself the biggest fault, there would be no fault in you and we were cruel to you. O Mo'aviyyah! Think about yourself and do not shoot an arrow toward any other target except yourself, and do not bear animosity against us out of enmity from a close distance. Verily, by Allah, you obeyed a man who did not have priority in submission to Islam, whose hypocrisy was not new. Thus, think about yourself and leave him alone, that is Amro bin al-'Aass."

164. In reply to a letter sent by Mo'aviyyah, he wrote argumentatively "Your letter arrived. You have written that you know about some things from me which I do not need them, assuming that I am willing to have them, whereas I am more qualified than you without having them, and what has reached you is all fabricated by some poor people and slanderers, a crowd which disperse gatherings. They have lied. Tale-bearing slanderers! I do not intend to fight you or oppose you, although I fear Allah for giving it up and do not assume that Allah, the Blessed and Exalted, is satisfied with me for my giving it up and does

not accept my excuse about you and your cruel companions who have caused the party of the cruel people and the friends of the Outcast Satan gather together.'

'Are you not the murderer of Hojr bin 'Oday, Kendah's brother and his righteous and obedient worshipping companions? They denied cruelty, considered innovations in the religion as evil and gave priority to the order of Allah's book, and were not afraid of being reprimanded by any blamer on the path of Allah. You put them to the sword out of cruelty and animosity after strong quarter and a firm agreement although nothing between you and them had occurred and there was no spite in your heart against them.'

'Are you not the murderer of 'Amro bin al-Hameq, the Prophet's companion, a righteous servant of Allah whose face paled and body was enfeebled from the intensity of his worshipping? After you gave him quarter and protection under the agreements and covenants of Allah, the Almighty and Glorious, a quarter that if you had given to birds, they would have flown down toward you from above the mountain, you killed him out of rudeness to the Almighty and Glorious Allah and degraded that agreement.'

'Are you not the one who called Ziyad, who was born on the carpet of the slaves of Abd Tha'qif, your brother, although the messenger of Allah (PBUH) had stated 'the unnatural baby belongs to the owner of the carpet and the adulterer has to be stoned'? By doing that, you abandoned the tradition of the messenger of Allah by intention and followed your own carnal desire without divine guidance, and then you selected him governor of Kufa and Basra so that he cut off the hands and feet of the Muslims, gouged out their eyes, hanged them on the date trees as if you were not from this nation and they were not from you.'

'Did Ziyad not enquire you what to do in the case of al-Hazramiyyin about whom he wrote they practiced Ali's religion and thought, and did you not say to kill all of them, and did he not kill and mutilate all of them? By Allah, Ali's religion and his descendant's is what with which he hit you and your father, and you have taken this seat, and if it did not exist, your highest dignity and your father's would have been moving in the winter and summer, and Allah did you a favor and lifted it from your shoulders through our agency.'<sup>1</sup>

'And in the letter, you wrote 'Take your own self, religion and Mohammad's nation, and avoid acting rebelliously and dispersing this nation lest they have you be involved in sedition.' I do not know any sedition bigger than your

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<sup>1</sup> This sentence implies the Qura'nic chapter Quraysh.

governorship over them, and do not know any consideration loftier for myself, my descendants, and the nation of my ancestor than fighting you, and if I do that, I only intend to draw nigh to Allah, and if I give up doing that, I seek His forgiveness for that sin and His guidance in doing my work.'

'O Mo'aviyyah! Somewhere else in your letter, you have written 'If you deny me, I will deny you, if you deceive me. I will deceive you.' Have you thought of anything but deceiving the righteous people since your birth? Deceive me as much as you wish as none of it brings me any harm, and they will not be harmful to anyone but you because with your deceit you attack your foe, but eventually you cause your own scandal, like what you did in killing and mutilating that group; after you had made a peace agreement with them and given them quarter, you put them to the sword, and their only fault was mentioning our virtues and glorifying our right; a right of which you are aware and cognizant. You killed them as you were afraid lest they did something before your death or died before they understood.'

'O Mo'aviyyah! Prepare yourself for avenge for blood and get ready for reckoning! Know that Allah, the Almighty and Glorious, has a book in which nothing small or great is left uncalculated, and Allah, the Blessed and Exalted, is not satisfied with your actions; arresting a group on a suspicion, killing His friends on a conviction, sending them into exile from Medina to the land of loneliness and terror, making people swear an oath of allegiance to your son, who drinks wine and plays backgammon. By doing those things, you just damaged yourself and sold your faith, deceived your people, betrayed something in trust with you, listened to the words of a stupid, ignorant one and frightened the tolerant, god-fearing pious people.'

When Mo'aviyyah read the letter, he said, "He bears a grudge against me of which I had not been aware."

His son, Yazid and Abdillah bin Abi 'Omar bin Hafs told him "Give him a crushing response to belittle him and make a mention of his father by speaking evil about his acts and effects!"

Mo'aviyyah said, "Do you two not know that I cannot rightfully find fault with his father even if I want to. Truly, it is not right for someone like me to find fault based on falsehoods and lack of knowledge of people, and if you find fault with someone whom people do not know, not only the person will not be loaded with it but also nobody pays any attention to it. I did not intend to slander Hossein, nor did I find any fault in him to find, but I intended to write a menacing letter to him and make him understand his ignorance. Then, I changed

my mind.'

Mo'aviyyah never wrote any other displeasing letter to him any longer, nor did he lessen from the gifts that he sent to him. He sent him one million dirhams yearly, and it was other than the commodities and gifts which were sent to him from everywhere in a year."

### **Imam Hossein's Argumentation with Mo'aviyyah over His Imamate and Part of Boasts and Debates Traded between Him and Mo'aviyyah**

165. Mossa bin 'Oqbah is quoted as saying, "Mo'aviyyah was told that people's eyes were set on Hossein, and if he made him give a speech in a meeting, his inability to express himself and dullness of his tongue would become evident.

Mo'aviyyah replied, 'We had the same assumption about Hassan; however, our plan was nullified, and day by day, he became greater in the eyes of people and we were showed up.' They insisted so much that he asked Hossein to do that, saying 'O Aba Abdillah! How good it is that you give a speech on the pulpit.'

Then, he went up on the podium, thanked and praised Allah and asked Him peace and blessing upon the Prophet (PBUH). In reply to a man who asked 'Who is this man giving a speech?' stated 'We are the party of Allah, who will dominate, and the progeny of the messenger of Allah, who will draw nigh to Him, and his immaculate Household, one of the two precious things that the messenger of Allah (PBUH) left behind, and the second of them is the Blessed and Exalted Allah's book, in which everything is described in detail and nothing wrong can creep into it from front or back and the interpretation of which is assigned to us and will not make us frustrated, but we look after its facts.'

'Thus, obey us, as obedience to us is obligatory since it is coupled with obedience to Allah and His messenger. Allah, the Almighty and Glorious, states '*Obey Allah and obey the Messenger and those in authority from among you, then if you quarrel about anything, refer it to Allah and the Messenger,*'<sup>1</sup> and '*...and if they had referred to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed Satan save a few.*'<sup>2</sup>

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<sup>1</sup> 4:59

<sup>2</sup> 4: 83

'Avoid listening to the calls of Satan, since he is an blatant foe of yours, otherwise you will be like his friends who said *'No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other, he turned upon his heels, and said Surely I am clear of you.'*<sup>1</sup> Thus, in the future, you will be a place for the strikes of swords, and spears, and stones and the targets of arrows. On that day, the oath of anybody who has not found faith in Allah and who has not gained any good from his faith will not be accepted. After that, Mo'aviyyah said, 'That is enough. You expressed yourself.'"

166. Mohammad bin as-Sa'eb is quoted as saying "One day, Marwan bin al-Hakam told Imam Hossein (PBUH) 'If you did not boast about Fatimah, what else did you boast about?' Afterward, Imam Hossein (PBUH) got up, took Marwan clothes by its collar, pushing his neck and turned his turban around his neck and pulled it so much that he became unconscious, and then left him alone. Turning to the crowd of Quraysh people, he said 'I ask you to swear by Allah to acknowledge my words if they are right and reject them if they are wrong! Do you know on earth any other two loved ones who are more loved by the messenger of Allah (PBUH) than me and my brother? Or do you know any other son descended from the daughter of the Prophet (PBUH) except me and my brother?' They all said, 'Allah knows that we do not.'

Imam Hossein stated 'And I do not know on earth any cursed one descended from a cursed person but this one and his father both of whom were rejected by the messenger of Allah (PBUH). By Allah, in the east and west there is no one who attributes himself to Islam and is more hostile to Allah, the messenger of Allah and his household members than you and your father, and the truth of my words about you is that when you get infuriated your cloak falls from your shoulders.' By Allah, Marwan did not get up until he got infuriated and removed the dust from his outfit and then his cloak fell down."

### **Imam Hossein's Argumentation with the People of Kufa in Karbala**

167. Mos'ab bin Abdillah is quoted as saying "When people surrounded Imam Hossein (PBUH), he went on his mount and called on everybody to keep silent. Having thanked and praised Allah, he stated 'O people, fie upon you that you

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<sup>1</sup> 81:48

invited us to help you and when we accepted your invitation, you draw our swords which we had placed in your hands against us, and set the very fire that we had lit to the enemy of ours and yours to us, befriended your own enemy in fighting your friends although your foes did not behave fairly among you and you do not believe in their good.'

'Woe betide you! Why did you not leave us alone when swords were sheathed and the hearts were calm and minds were naïve, yet you flew toward allegiance to us as flies and sprang upon it as butterflies? Then, out of foolishness and ignorance you violated your oath with me; thus, may be faraway and dead the tyrants of this nation, remainders of the parties, abandoners of the book, those extinguishing the Prophet's traditions, the brothers of the deriders of the religion who have divided the Quran into parts, the rebels against the Imam of Muslims and those taking the illegitimate into their family! In that way, they made evil-fated people for themselves because Allah had been discontented with them and they will be punished forever.'

'Do you help them and leave us alone? Verily, by Allah, you are long known for disloyalty, your roots are closely linked to betrayal and your braches are grown on that, you are the vilest fruit for the owner and an edible one for the usurper.'

'May Allah curse the cruel ones who breach agreement and violate quarter after much emphasis on that while Allah is your guarantor!'

'And now, this love child insists on either swords or humiliation. How impossible it is that we descend to humiliation! Allah, His messenger and believers do not like us to humiliate ourselves, nor do the immaculate laps, pure heads and the lives that did not prefer obedience to the lowly to manly loss of life, and I accompanied by this small number of people will fight a large number of foes whereas helpers left me in the lurch.' Then, he read a poem:

If we win, we have won for long; and if we are defeated, we have not been defeated

We are not used to fearing, but; our killing and other's government are connected

If kings are everlasting, we will last forever; and if the great remained, we will remain

Tell those that enjoy our grief to awaken; as they will meet what we meet

168. It is narrated that when the companions of Imam Hossein (PBUH) and his next of kin were martyred, nobody remained beside him but his son, Ali, Zaynol 'Abideen, and his breastfed baby, Abdillah. Then, he went to the tent door and stated "Give me the infant so that I bid farewell to him." Giving him many kisses, he stated "O my son! Woe betide this nation when Mohammad (PBUH) overcomes them!"

It is said that all of a sudden an arrow, coming from sky, slit the infant's throat and killed him. After that, Imam Hussein got off his mount and dug a grave with the sheath of his sword, drenched him with his blood and buried him. After that, he stood up and said the following poem:

They lost their faith and turned their back on rewards

By Allah, the Lord of humans and jinns

They killed in the past Ali and his son, Hassan,

Who was the most generous from both sides

Because of the grudge they bore against them

They told each other to gather together at the moment to kill Hussein

Woe betide the people of lowliness

Who collected everybody to kill the Household of both precincts

Then, they went and recommended each other

Kill me for the consent of the unbeliever

They did not fear Allah in spilling my blood

For Obeidollah, the descendent of the unfaithful

And son of Sa'd and his armies fired

An array of arrows on my head



I had not made any mistake before but  
 Honoring about two stars' light

That is about Ali, the most good-natured after The Prophet,  
 And The Prophet whose father and mother were from the Quraysh tribe

My father and mother were both of the ones selected by Allah  
 Thus I am the descendent of two selected ones

The silver is purified from gold, thus I am  
 The silver which has descended from two of gold

Who is among people who has a grandfather like mine or father like mine  
 Thus I am the descendent of two moons

Fatimah Zahra is my mother, and my father  
 Was the striker of polytheism in the battle of Badr and Hunayn

The handle of the religion, was Ali, the son of Mortiza,  
 Who dispersed armies and prayed toward two directions

His fighting on the day of the battle of Uhod  
 Dispelled grudge from hearts of both armies

Then, on the day of the battle of Ahzab and the conquest of Mecca  
 The people of both armies [of polytheism and atheism] were destroyed

On the path of Allah, what  
 The people of evil did to both progenies

The progeny of the good Prophet, the selected,  
And Ali, the heroic, on both days of big armies

He worshiped Allah while youth, whereas  
The people of Quraysh worshiped the two idols

He hated worshiping both idols from the very beginning  
And he did not worship them with the Quraysh for a while

He destroyed their heroes who appeared before him  
On the days of the battles of Badr and Tabuk and Hunayn

Afterward, Imam Hussein came forward and stood in front of the nation, taking his sword unsheathed in his hand, giving up hopes of living and heading for death. He read the following poem:

I am the descendent of Ali, the immaculate from the Hashemite  
Sufficient is for me this honor

And my grandfather, the messenger of Allah, the most generous of people  
And we are Allah's lantern lighting among the created

And my mother is Fatimah from the progeny of Ahmad  
And my uncle is Jafar who is known as two-winged

Among us was revealed the book of Allah truly  
And among us a good mention is made of guidance and revelation

And we are Allah's protection for all people

And we say this among people in secret and private

We are the governors of the Pond, drinking our followers

With the container of the messenger of Allah, with no deniers

And our followers among the people are the best of Shiites

And those hostile to us bear a loss on the Day of Resurrection

169. Zayd bin Mussa bin Ja'far quotes his ancestors as saying "Fatimah al-Sughra (PBUH) gave a talk after her return from Karbala, stating 'I thank Allah as many times as the number of stones and pebbles, as much as the distance from the sky to the earth. I thank him and believe in Him, and put my trust in him, and bear witness that there is no god but Allah who is one and has no partner, and that Mohammad is His servant and messenger, and that his descendent was beheaded beside the Euphrates for neither a murder, nor avenge for blood.'

'O Allah! I seek refuge in You from a lie attributed to You and words said against what You revealed to the messenger of Allah. Your messenger made a covenant with people on Ali's succession; however, they took away his right and murdered him for no sin. They also murdered his son in one of Allah's houses; a group of people, Muslims by name – May such Muslims perish! – they did not give him water while he was alive, and did not quench his thirst while taking his dying breath until You took his soul to Yourself; his spirit was laudable, his nature was pure, his virtues were known and his ways were transparent. He was not afraid of the admonition by the admonisher and the blame by the blamer. You, the Lord of Islam, guided him while at an early age and You glorified while an adult, and he invariably directed Your servants to Your path and that of your messenger, sparing no efforts until You took his life while pious in this world and eager for the other world for your consent. He struggled in your path until you became consent with him, selected him and directed him to the right path.'

'By the way, people of Kufa, people of deceit, disloyalty and selfishness! We are a family whom Allah put to test through you, and put our well-being in this entanglement. He granted the knowledge and insight of His religion to us not

you. We are the treasury of His knowledge, the container of His wisdom, His proof in the entire world for all people. He granted us nobility out of His generosity and relation to the Prophet (PBUH), and gave us superiority over all people. However, you did not accepted that and rejected us, and above all you attributed disbelief to us, considered murdering us as lawful, plundered our properties, as if we had been descended from Turks or Kabulis; you killed our grandfather yesterday, spilling from your swords our bloods for old spites; your glinted with delight and your hearts became joyful with it, telling the Almighty Allah lies and schemed a deceit, whereas is the best deceitful one. Be happy not with spilling bloods and plundering our properties since this calamity that befell us in this world had been preordained by Allah and we had been aware of that as it is easy for Allah, thus do not be feel gloomy about what you lose, nor boast about what Allah granted you since Allah does not like anyone who is the boastful arrogant.'

'May you perish! Wait for the curse and chastisement! It is as if it has come to you and has kept befalling you from the sky and destroying you, making you fight each other, thus you remain in the everlasting chastisement of the day of Judgment for you treated us cruelly, and may Allah curse the cruel.'

'Woe betide you! Do you know which hand treated us with cruelty, which heart was willing to fight us and with which feet you set out for us? Your hearts became cruel and your guts were emboldened, and a seal was set on your hearts, eyes and ears; Satan made the ugly things seem beautiful to you, heralded the distance of death and drew a curtain on your eyes so that you did not know the way.'

'May you perish, the people of Kufa, as you have borne grudge against the messenger of Allah (PBUH) and took revenge on him! Additionally, you became disloyal his brother, Ali bin Abi Talib, our grandfather, and his descendents who are the household members of the Prophet, the immaculate and the select people. One of you boasts about it, saying

We killed Ali and his sons

With Indian swords and spikes

Captivated their women as Turk captives

And struck them with what strikes

Then, she stated 'May your mouth be filled with dust, poet! Do you boast about killing the ones whom Allah made immaculate and clear of evil? Thus, die of this sadness and like your father

What is our sin that the world is billowed with our seas  
And your sea is calm, not knowing the maggot

That is Allah's bounty; to whoever He want He grants it and He possesses great bounty, and whoever for whom Allah has not allocated light will not have any light.'

According to the narrator, with the sound of cries going, they said 'That is enough, daughter of the immaculate one, as you burnt our hearts, made our chests aflame and set a fire to our innards!' Then, she kept silent. May peace be upon her and her father and grandfather!

### **The Sermon by Hazrat Zaynab, the Daughter of Ali bin Abi-Talib, in the Presence of the the People of Kufa after Her Return from Karbala**

170. Hezyam bin Shareek al-Asadi is quoted as saying "When Ali, son of Hossein, was taken back from Karbala along with other women, he was ill, seeing the women of Kufa crying and rending their collars in sorrow as well as men weeping along with them.

Enervated with illness, Zaynol 'Abideen, Ali (PBUH), stated with a weak voice 'They are weeping for us, then who killed us other than them?' Then, Zaynab motioned them to keep silent."

Hezyam al-Asadi says, "I had never seen a lady as coy as her. It was as if she had words flow from Imam's tongue, motioning people to keep silent. Everybody kept silent and all bells stopped ringing. Then, having thanked Allah and asking for peace upon His messenger (PBUH), she said 'Anyway; o people of Kufa! O people of nonsense, betrayal, infidelity and deceit! May your tears no stop shedding and your weeps not stop! Your parable is like a woman who makes thread by tightly twisting cotton and then unravel it. You used your oaths for corruption; what do you have other than bragging and wondering, eavesdropping and lying? You flatter like handmaidens and tittle-tattle like foes,

and are like grass grown on manure and like plaster for decorating a grave<sup>1</sup>! You send an evil provision for yourself which made Allah wrathful upon you, and you will be chastised forever.'

'Do you weep for my brother? Do it as you deserve to weep a lot and smile a little because its infamy befell you and you are stained with it, a stain that you will not be able to cleanse. How can you cleanse such a stain while you murdered the descendent of the Seal of the prophets, the source of mission and the master of the heavenly youth; he who was your redoubt at war and your only party, your source of tranquility in peace, an ointment on your scars and your haven in hardships and your authority in battles. Evil is what you sent forward for yourself and evil is the burden of the sin that you shoulder for the day of your resurrection.'

'May destruction be upon you! May collapse be upon you! Your efforts failed to bear any fruits, hands were cut off, and the deal was a loss. You purchased yourself the wrath of Allah, and you lowliness and misery became definite.'

'Do you know what a scar you left on the heart of the Prophet (PBUH)? Do you know that what an agreement you breached, what women in veil you unveiled, what respects you disrespected and what blood you spelt? It is so shocking that it is the skies are about to fall down and the earth tears and the mountains break into pieces; an impending, great, awful, crooked, complicated and evil disaster that there is no solution to it and is as big as the fullness of the sky and the earth. Do you get shocked if the sky sheds blood in tear? The punishment of the Day of Judgment is more humiliating and they are not helped out. Thus, do not be overwhelmed by the respite given to you as Allah is free from hurry and not afraid of the intervals between bloods, waiting in ambush for us and you.'" Then, she composed the following poem:

What will you say when the Prophet tells you

What you did and you are the last nation

To my household, descendents and loved ones

Of them some are captives, others covered in blood

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<sup>1</sup> In some versions, it is said that it is like silver for decorating a grave

Was that my reward for being benevolent to you  
Badly treating my kith and kin

I am afraid that a punishment befalls you  
Like that which befell the nation of Eden

Thus, turn away from them.

Hezyam said, "I saw people amazed, with their jaws dropped open. There was an old man who was standing beside me whose eyes were wet with tears, raising his hands towards the sky and saying 'May my father and mother be your ransoms! Their elderly are the best of the elderly and their youth are the best of the youth and their women are the best of the women and their progeny is the best of all and their superiority is the best,' and composed the following poem:

Their elderly are the best of the elderly and their progeny  
If counted will be free from any evil and lowliness

After that, Ali, son of Imam Hossein (PBUH) stated, 'O my aunt! Keep silent! The rest should take lessons from the past ones, and you are knowledgeable, although not taught, and erudite, although not educated.' Afterward, she became silent. Then, he got off his horse and set up a tent, and had women get off and entered the tent."

## **The Argumentation by Imam Ali bin Hossein (PBUH) When He Exited His Tent and Blamed the People for Disloyalty and Breach of Agreement**

171. Hezyam bin Shareek al-Asadi is quoted as saying "Imam Zayn-ol-Abedeem came out and motioned people to keep silent, and in a standing position, he thanked Allah and praised Him and sent blessing upon His Prophet (PBUH). Then, he stated 'O people! Anyone who knows me knows me, and I tell anyone who does not that I am Ali, son of Hossein, who was killed beside the Euphrates for no blood or blood money. I am the son of the one who was blasphemed and whose properties were plundered and wife captured. I am the son of the one who was surrounded and murdered, and it suffices for me to be proud of.'

'O people! By Allah, do you remember that you wrote to my father and deceived him, and took an oath of allegiance to him and fought a war with him and left him in a lurch? Thus, may you perish! What provision did you send beforehand? May your thought be evil! With which eye will you look at the Prophet (PBUH) when he tells you that you killed my progeny and blasphemed me, thus you are not from my nation?'

Hezyam bin Shareek al-Asadi goes on to say, "The cries of people filled the environment, saying 'you perished and did not appreciate it.' After that, Ali bin Hossein (PBUH) stated 'May Allah bless anyone who accepts my advice and takes my words for the sake of Allah and His messenger (PBUH), since we are the best in being a model of the messenger of Allah (PBUH).' Everybody said 'O descendent of the messenger of Allah (PBUH)! We follow orders and keep our allegiance to you. Our hearts are inclined toward you and we are disposed to you. May Allah send His blessing upon you! Order us to fight a war with anyone who wants to fight you and make peace with anyone you make peace with, and retaliate against anyone who treats you and us cruelly.' Ali bin Hossein (PBUH) stated 'How impossible! O deceitful betrayers! A veil was set up between you and your carnal desires. Do you want to assist me in the same way that you assisted my father? How far! By the Lord of the sacrificial camels that were taken to Mina this morning, the effects of the murders of my father and his household members on my heart have not yet mitigated! Nor did the bereavement of the messenger of Allah, and the loss of my father and my father's descendents and my grandfather have whitened my hair, and its bitterness still lies in my throat and its grief in my heart has remained. I request



that you not be with us and nor be against us.’

Hereupon, he composed the following poem.”

There is no wonder in the martyrdom of Hossein as His father  
Who was better and more respectable than Hossein was martyred

Do not be happy, o people of Kufa, about  
the calamity that befell Hussein, however great

[It was] the murdered by the Euphrates River to whom may I be a ransom  
May the punishment for the one who martyred him be the Fire of Hell

The Argumentation by Imam Ali bin Hossein (PBUH) with a Man from Sham  
Once He and His Companions Met Yazid bin Mo’aviyyah (May Allah curse him)

172. Daylam bin ‘Omar is quoted as saying “When the captivated members of the Prophet’s Household were taken to Sham, I was there. They were sat on the stairs of the mosque where the captives were always sat. Among them was Ali bin Hossein (PBUH). Then, an old man from Sham came to them and said ‘Thanks to Allah who killed and destroyed you, and cut the branch of sedition,’ sparing no effort in saying swear words to them and insulting them. When his words came to an end, Imam Ali bin Hossein (PBUH) told him ‘I kept silent so that your words came to an end, and you expressed whatever animosity and grudge you have born against us in your heart. Thus, be quiet as I kept silent for you.’ The old man said, ‘Say it!’

Imam Ali bin Hossein (PBUH) stated ‘Have you ever recited the Book of Allah, the Almighty and Glorious? He said, ‘Yes.’ Imam Ali bin Hossein (PBUH) asked ‘Have you ever come across with the verse *say: I do not ask of you any reward for it but love for my near relatives*<sup>1</sup>?’ He said, ‘Yes.’

Imam Ali bin Hossein (PBUH) stated ‘We are The Prophet’s next of kin. Have you not come across with the right entitled to us not to other Muslims in the

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<sup>1</sup> 42:23

chapter of the Descendents of Israel?' He said, 'No.' Imam stated 'Have you ever recited the verse *and give to the near of kin his due*<sup>1</sup>? He replied 'Yes.'

Imam stated 'We are the ones whose right was ordered be given by The Prophet (PBUH) by the Almighty and Glorious Allah's order.' The man asked 'Are you really those ones?'

Imam Sajjad stated 'Yes, we are those ones. Have you ever recited the verse *And know that whatever thing you gain, a fifth of it is for Allah and the messenger and for the near of kin and the orphans and the needy and the wayfarer*<sup>2</sup>?' He said, 'Yes.'

Imam stated 'We are the next of kin. Have you not found the right entitled to us not other Muslims in the chapter Ahzab?' He said 'No.'

Imam stated 'Have you not recited the verse *Allah only desires to keep away the uncleanness from you, o people of the House, and purify you a purifying*<sup>3</sup>?' Raising his hands toward the sky, the man said three times, 'O Allah! I do repent to You! O Allah! I repent of hostility toward Mohammad's progeny and dissociate from the murderers of Mohammad's Household members; I had been reciting the Quran but I had not realized the point before today.'"

### **The Argumentation by Zaynab, daughter of Ali bin Abi Talib, with Yazid When He Hit Imam Hossein's Teeth with a Wooden Stick**

173. A trustworthy man of the great ones of the Hashemite is quoted as saying, "When Imam Ali bin Hossein and his family members met with Yazid, whom Allah may curse, and Imam Hossein's head was laid on a tray in front of Yazid, he hit Imam Hossein's teeth with a stick in his hand and composed the following poem:

The Hashemite played with the kingdom, however no  
news came and no revelation was sent from on High

I wish the elderly of my tribe who were martyred in Badr  
Saw the mourning of the Khazraj tribe for throwing the spear

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<sup>1</sup> 17:26

<sup>2</sup> 8:41

<sup>3</sup> 33:33

They shouted out of happiness and said  
 May Yazid's hand not be paralyzed

We paid them back like in the battle of Badr  
 We did that for Badr and settled an score

I were not from the tribe of Khondof if I do not  
 revenge on the progeny of Ahmad for my spite

[In the words of the narrator, when Zaynab witnessed that scene, she held out her hand and tore her collar and shouted with a sorrowful voice, slitting hearts, that 'O Hossein! O the loved one of the messenger of Allah! O descendent of Mecca and Medina! O son of Fatima-taz-Zahra, the Lady of women! O descendent of Mohammad al-Mostafa!'

By Allah, she made everyone in the place cry and the cursed Yazid sat silently. Then, she stood on her feet, went up the meeting and started giving a speech so that she expressed Mohammad's virtues and said that they kept patient for Allah's sake not out of fear and trepidation.]

According to the narrator, Zaynab, whose father was Ali (PBUH) and mother was Fatimah, the daughter of the messenger of Allah (PBUH), stood and said, 'Thanks to Allah who is the creator of the two worlds. And may Allah's blessing be upon my grandfather, the master of divine prophets! The Almighty Allah was right that ''.

She added: "O Yazid! Do you assume that since you have blocked all the paths for us, and we have been captivated and have been taken from one place to another, Allah has taken away his blessings from us? Do you assume that by murdering the godly people you have become great and respectable and the Almighty Allah looks at you with special grace and kindness? For this reason and that wrong thinking, you have become euphoric and arrogant. You have become boastful because you have seen that the matters have taken a turn in your favor. You have, however, forgotten what Allah says: *The disbelievers must not think that Our respite is for their good We only give them time to let them increase their sins. For them there will be a humiliating torment*'.

'O son of the ones who were captivated by my grandfather and were released by his order! Is it fair that you keep your women and slave-girls behind the veils whereas made the helpless daughters of the Holy Prophet ride on swift camels from place to place, dishonored them by unveiling our faces and gave them to their enemies so that they took them from one city to another. Your men took us from town to town where all sorts of people, whether they be residents of the hills or of riversides have been looking at us. The near as well as the remote ones, the poor and the rich, the low as well as the high - all casting their looks at us while our position is such that there is no male relative of ours to help or support us'.

'O Yazid! Whatever you have done proves your revolt against Allah and your denial of His Prophet (PBUH) and of what the Prophet brought from Allah.

'You do not come as surprise to us and your deeds should not take us by surprise; as the one, whose ancestors chewed the livers of the martyrs, whose flesh grew up on virtuous people, who fought against the Master of the divine Prophets, who mobilized parties for fighting against him and drew swords against him, must conspicuously outdo all Arabs in unbelief, sinfulness, excesses, and rebellion against Allah and His Prophet.'

'Remember that all that results from the unbelief and the old grudge you bear in your heart because of those killed in the battle of Badr. How come one does not hasten to bear hostility against us when the person casts a glance of enmity, malice and rancor upon us, declares his unbelief with his tongue, delightedly boasts that he had killed the descendents of the Prophet of Allah and made his progeny captives, and wishes that his ancestors had been alive to see his feat, saying

They kept shouting out of enjoyment and pleasure

And said, O Yazid! May your hands not lose their power

'faces Imam Hossein's lips, which were kissed by the messenger of Allah (PBUH) and strikes them with his stick, with his face alight with joy.'

'Upon my life, by spilling the blood of the Master of youths of Paradise, the son of the Master of Arabs (Imam Ali) and the shining sun of the progeny of Abdul Muttalib, you have deepened our wound and completely uprooted the roots of virtuosity and fear from Allah. You boasted your ancestors, raising your voice. You have drawn nigh to the status of your unfaithful ancestors. Upon my life, if

they were alive to see you, they would have approved of your action and prayed that Allah might not paralyze your arms. Worry not! You will join them soon, wishing your hands had been paralyzed and had not been born to your parents, when you travel toward Allah's Wrath, and your foe and your father's is the messenger of Allah (PBUH).

'O Allah! Take back our right, take revenge on those who have oppressed us, send down your wrath upon those who spilled our blood, broke their allegiance to us, killed our supporters and blasphemed us!'

'O Yazid! You have done what you wished, but remember that you have slit your own skin and cut your own flesh to pieces. Soon you will meet with the messenger of Allah (PBUH), shouldering the burden of the sins you committed by shedding the blood of his progeny and by dishonoring his family, in a place before all the members of his family. Those who oppressed them will be revenged and their right will be taken from their enemies, and justice will be done. Be not overwhelmed with the joy of murdering them. *Do not think of those who are slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.*<sup>1</sup> It is sufficient that Allah is the Guardian and Ruler, Mohammad your foe and Angle Gabriel the supporter.'

'Those who have nominated you as the head of government and burdened the Muslims with your leadership will soon learn that the oppressors will be punished and find out whose position is worse and whose road is more misleading.'

I consider you as lowly and not worthy of even being reproached. But what should I do when our eyes are shedding tears and our hearts are burning now? Your men are the ones whose hearts are hard, souls rebellious and bodies filled with Allah's wrath and the Prophet's curse. You are of those in whose bodies Satan has resided and has been breeding, and having relied on them, you took steps and undertook those actions.'

Amazingly enough, the pious, the descendents of the divine prophets and the progeny of successors are martyred at the hands of the evil liberated slaves and the descendents of evildoers and sinners.

Our blood is dripping down from their hands and our flesh is falling down from their mouths. We feel grieved for martyrs whose sacred bodies have been lying down on the battlefield, with wolves ravening and hyenas rolling them. If you

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<sup>1</sup> 3:169-170

have gained something today and made a benefit, you will certainly be a loser soon when nothing will count but what your hands have sent beforehand; Allah does not injustice to His servants.

We complain to Allah and in Him we put our trust, so do any tricks and make however effort you can. By Him, who honored us with revelation, the Book and Prophethood, you cannot achieve our status, nor can you reach our position, eliminate our mention and steer clear of the shame of oppressing us. Your opinion is feeble and your days are numbered. Your gathering will be frustrated the day when the announcer would announce "May Allah curse the tyrants and the unjust."

"Thanks Allah who ordained prosperity for His friends and had His select reach what He had willed, and thereafter granted them His Mercy and Kindness as well as Pleasure and Bliss, and with their agency, nobody but you hurled into mischief and was put to the test. We pray to Allah to complete His reward to them and make complete the rewards and provisions of the select of His, and I invoke Allah to take charge of the affairs of caliphate and accept us with splendor. Surely Allah is All-Kind and All-Merciful."

I swear by Allah that I do not fear anyone except Him and do not complain to anyone else. You may employ your deceit and cunning efforts, but I swear by Allah that the shame and disgrace which you have earned by the treatment meted out to us cannot be eradicated". The cursed Yazid said in response to her words,

How beautiful the cries are from weeping women

How easy dying a death is for hymnal women

Then, he ordered them be returned.

174. It is narrated that Fatimah, daughter of Imam Hossein (PBUH), was amiable, sitting among the other women of the Household. Then, in the presence of Yazid, a red-haired man from al-Sham stood up before and said, "O Yazid! Grant me the girl, namely Fatimah, the daughter of Imam Hossein!" Upon hearing those words, she took the lad of her aunt, Zaynab, the daughter of Imam Ali, and said, 'I became an orphan and now I am becoming a slave-girl."

Lady Zaynab told the man "You told a lie and now you behaved with lowliness. By Allah, neither you nor he can do that!"

Yazid got angry and said, "It is within my authority and I will do that if I want."

She said, "Never! By Allah, Allah has not placed that within you, unless you want to deviate from our religion and embrace another but ours."

Yazid said, "It was only your father and brother turned away from the religion."

She replied "With Allah's religion, my father's religion and my brother's religion, you are directed if you are really a Muslim." Yazid said, "You told a lie, Allah's foe!" She replied "You are the ruler who says swear words cruelly and oppress with your power."

Upon hearing the words, he felt embarrassed and kept silent. The man from al-Sham said, "O Amir al-Mo'meneen," repeating the same words. Yazid answered "Go away! May Allah cause you to die and wipe you out of the earth."

### **Imam Sajjad's Argumentation with Yazid When Imam Was Taken to Him**

175. The trustworthy narrators have narrated that Imam Sajjad (PBUH) along with the captivated members of the descendents of Imam Hossein (PBUH) was taken to Yazid. Yazid told him "Thanks Allah who killed your father!" Imam replied "People killed my father."

Yazid said, "Thanks Allah who eased my mind with his killing!"

Imam stated "May Allah curse those who killed my father! O Yazid! Do you think I cursed Allah?"

Yazid said, "O Ali! You had better go up the podium and make people aware of your father's sedition and the victory that Allah granted to amir al-mo'mineen."

Imam stated "I do not know what you mean by that." Then, he went up the podium and spoke "O people! Anyone who knows me knows who I am, and I will introduce myself to anyone who does not know me; I am the descendent of Mecca and Mina, the descendent of al-Marvah and al-Safa, the descendent of Mohammad al-Mostafa, the descendent of the one who is not hidden to anyone, the descendent of the one who traversed to the highest sky and passed by the Sedratul Montaha and whose proximity to Allah increased like that of two ends of a bow or even more."

After that, the people of al-Sham burst into such tears that Yazid was so astounded that he stood up from his seat and ordered the prayer caller to call to prayer. Once the call to prayer came to the phrase "Allah is most great, Allah is most great,"

Imam sat on the seat, and when it came to the phrase “Bear testimony that there is no god but Allah, Bear testimony that Mohammad is Allah’s messenger,” Imam starting crying and turned to Yazid and said, “O Yazid! Is the man whose name was mentioned in the call to prayer is your father or mine?”

Yazid said, “Of course, it is your father! Come down!” Then, Imam came down and sat at a corner at the mosque. Hereupon, Makhool, one of The Prophet’s companions, met him and asked “How did you passed the time from last night to the day?”

He stated, “Among you, we did as the descendents of Israel did among the progeny of Pharaoh, who cut off their heads and took their women as slave-girls, and in this hardship was a great test to which Allah, the Great, put you.

While returning home, Yazid asked for Imam Sajjad and said, “O Ali! Do you wrestle with my son?”<sup>1</sup>

Imam stated “My wrestling with you is no use; give a knife to me and one to your son so that the stronger one kills the weaker one!”

Then, Yazid cradled his son to his chest and said,

It is a habit which I know from Akhzam

Does a snake reproduce anything but a snake?

After that, Imam Sajjad told him, “O Yazid! I am told that you intend to kill me; if it is right, send someone with these women so that they arrive at the sanctuary of the messenger of Allah (PUBH) safely.”

The curse Yazid told him “Nobody but you is commissioned to do that. May Allah curse son of Marjanah. By Allah, I did not commission him to kill your father, and if I had commanded in the battle, I would not have killed him.” Afterward, he sent him along with his family and other women to Medina.

### **Imam Sajjad’s Argumentation in Various Issues of the Religious Sciences And the mention of one of his eloquent speeches**

176. A man from Basra came to Imam Sajjad and said, “O Ali, son of Hussein!

<sup>1</sup> Some attribute it to Amro bn al-Hassan who was eleven at that time. It seems that something is dropped from the text. For more information, refer to the book *Bihar al-Anvar*, volume 2, page 143.



Your grandfather, Ali bin Abi Talib, killed the faithful. Upon hearing the words, Imam Sajjad's eyes were filled with tears such that his hands abounded with it. After that, he splashed it at the sands and said, "O my brother from Basra! By Allah, it is not like that! Ali did not kill anyone and did not spill any Muslim's blood. They were not Muslims but unfaithful inwardly and Muslims outwardly, and when they made some companions, they showed their disbelief. The people of expertise and the memorizers of The Prophet's progeny know well that the people of al-Jamal, Seffin and Nahravan battles were cursed by The Prophet (PBUH) himself, thus cursed be anyone who attributed lies to Allah and His messenger!"

A great man from Kufa said, "O Ali, son of Hussein! Your grandfather, Ali, said, "Our brethren rebelled against us."

Imam stated "Have not recited the Qur'an where it says *And to Ad [We sent] their brother Hud*<sup>1</sup>; the people of Aad are the same as the brethren whom are mentioned in Imam Ali's words, and He killed them with a strong wind."

177. According to the aforementioned documents, Imam Sajjad (PBUH) is quoted as saying, while recounting the fate of those descendents of Israel who were transmorphosized into monkeys, "Allah transmogrified them into monkeys for fishing on Saturdays. What do you think Allah will do with the people who killed the descendents of His messenger and dishonored Him? Although Allah did not transmogrify them, He has prepared a punishment several times harder for them than the punishment of transmorphosis."

Then, someone asked "O descendent of the messenger of Allah! We had heard this tradition, but some anti-Shiites tell us that if murdering Hussein, son of Ali, who was greater than catching fish, was wrong, should Allah not be more wrathful toward his murderers than on those who caught fish?"

Imam stated "Ask those anti-Shiites if the sins of Satan are greater than those whom he seduced; and then, why Allah punished them like the people of Noah and Pharaoh and did not destroy Satan. Does Satan not deserve more to be punished? Why did Allah destroy those who committed sins because of Satan but give respite to Satan with all that deceitfulness?"

"Is it not that, with His prudence and order, Allah, the Almighty and Glorious, is wise to whom to destroy and whom to keep? Thus, He has been wise in

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<sup>1</sup> 7:65

issuing orders regarding the fishers of Saturday and Hussein's murderers; it is not He who is questioned for His actions but His servants."

Imam Baqir (PBUH) narrates that "When my father related this tradition, one of the people present in the meeting said, 'O descendent of the messenger of Allah! How does Allah punish the coming progeny of that group for the sins committed by their fathers in the past, while He states '*Nobody will shoulder the burden of anybody else*'?' Then, my father went on to state 'Verily, the Qur'an was revealed in the language of Arabs and addressed to the speakers of the language.' A man from the tribe of Tameem, whose tribe was plundered and murdered, said, 'You plundered such and such a city and did such and such a thing.'

However, instead of the word plunder, the Arab man said, 'We did such and such a thing to such and such a tribe, captivated the progeny of such and such a person and destroyed such and such a city.' They do not have the intention of knowing themselves partners in crime in that deed; the intention of the former was to blame that and that of the latter was to boast that their tribe had done such and such a thing.

And the words of Allah, the Almighty and Glorious, in this verse were to blame the ancestors and reprimand those at the time being who boast about those deeds. For that reason, the descendents are satisfied with the deeds of their ancestors and approved of it, thus we can tell them that you did those deeds, that is, you were contented with the evil of their deed."

178. Abu Hamzah al-Thomali is quoted as saying, "One of the judges of Kufa entered and said, 'Allah is sufficient for me! Make us aware of the truth if the verse *and we made between them and the down which We had blessed [other] towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure*<sup>2</sup>!' Imam Sajjad asked 'What do the people around you say about it in Iraq?' He said, 'They say Mecca is meant.' Imam asked 'Have you ever seen more theft anywhere else than in Mecca?' The man said, 'What is it then?' Imam stated 'Only men are meant.' He asked 'Where is it in the book of Allah?'

Imam asked 'Have you not heard the verses *And how many a town which*

<sup>1</sup> 6:164

<sup>2</sup> 34:18

*rebelled against the commandment of its Lord and His Messengers,<sup>1</sup> and [as for] these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction,<sup>2</sup> and inquire in the town in which we were and the caravan with which we proceeded and most surely we are truthful<sup>3</sup>?*

Imam recited some other verses on that meaning. The man asked again 'May I be your ransom! Then, who are they?' Imam replied 'It is we! Have you not heard the verse that says *Travel through them nights and days, secure*<sup>4</sup>? What is meant is safety from deviation.'

179. It is narrated that Imam Sajjad, Zaynol 'Abideen, passed by Hassan al-Basri, who was preaching people in the land of Mina. Imam stopped and told him, "Wait to recount the condition in which you are; do you have enough satisfaction with the relationship between you and Allah in your present status in case death comes tomorrow?" He said, "No."

Imam asked "Do you intend to develop from the status in which you are into a status with which you will be satisfied?" Looking down, Hassan al-Basri said after a short while, "If I say yes, I have not told the truth."

Imam asked him "Do you hope for another prophet after Mohammad (PBUH) whom you use as your records?" He said, "No."

Imam asked "Do you hope for any other world after this life to which you shall be returned and then in which you act?" He said, "No."

Imam asked "Do you know any wise person who is satisfied with himself, with the status?" You are in a status in which you are neither satisfied with your relationship with Allah, nor truthful with your hope for any development into another status, nor hopeful for the lack of any prophet after Mohammad (PBUH) and any adobe to act in but this world, but you preach people! (To quote on another narrator: why do you stop people from their deeds and preach them?)

According to the narrator, when Imam left, Hassan al-Basri said, "Who was he?" They told him, "Ali, son of Hussein. Hassan al-Basri said, "He is of the Household of science and knowledge."

After that, Hassan al-Basri was never seen preaching people.

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<sup>1</sup> 65:8

<sup>2</sup> 18:59

<sup>3</sup> 12:82

<sup>4</sup> 34:18

180. Abu Hamzah al-Thomali is quoted as saying, "I heard Imam Sajjad relating a narration for a man from the tribe of Quraysh and saying, 'After Allah had accepted Adam's repentance, he slept with Eve on the earth; he had not slept with her by the time he and Eve were created. It happened after Allah had accepted the repentance. Adam respected the House and its environs, and whenever he intended to have intercourse with Eve, they both walked out of the sanctuary, and did so. Afterward, they performed ablution to respect the sanctity of the House and then returned the precincts of the House.'

'Briefly speaking, twenty sons and twenty daughters were born to Adam and Eve. In every delivery, she gave birth to a son and a daughter. Their first son was Abel and first daughter was Eqlima. Their second son and daughter were Cain and Loza.'

'When they approached the age of puberty, Adam, afraid of sedition, asked for all and invited Abel to marry Loza and Cain to marry Eqlima. Cain said, 'I am not content with the decision; do you want to marry me and Abel's unbeautiful sister and marry Abel and my pretty sister?' Adam stated 'I will draw lots. I will marry each of you and anyone whose name comes out for him.' They both became satisfied with it. Then, he drew lots. Loza, Cain's sister, was drawn out for Abel, and Eqlima, Abel's sister, was drawn out for Cain. Based on the drawn lots, they were married in the presence of Allah. After that, Allah made the marriage between brothers and sisters illegitimate.'

Then, the Qurayshi man asked Imam 'Did they have any children?' Imam stated 'Yes.' Afterward, the man said, 'The Magi do so today.' Imam Sajjad (PBUH) stated 'Verily, they did so even after it was forbidden by Allah,' adding 'Do not deny that! Verily, it was of the canon made in the past. Did Allah not create Eve from Adam and then marry them? It was one of the rulings of that canon and after that Allah forbade it.'

181. One day, 'Abbad al-Basri met Imam Sajjad on his way to Mecca and told him "O Ali, son of Hussein! Have you abandoned the hardship of jihad and turned to the ease of hajj, while Allah states *Surely Allah has bought if the believers their persons and their property for this, that they shall have the garden: they fight in Allah's way, so they slay and are slain: a promise which is binding o Hi in the Torah and the Bible and the Quran; and he who is more fruitful to his covenant than Allah? Rejoice therefore in the pledge which you*

*have made, and that is the mighty achievement*<sup>1</sup>?” [Upon Imam’s request,] he recited the next verse *They who turn [to Allah], who serve [Him], who praise [Him], who fast, who bow down, who prostrate themselves, who enjoin good and forbid what is evil and who keep the limits of Allah and give good news to the believers.*<sup>2</sup>

Imam stated “Whenever, you found the people who possess those features, fighting a jihad is better than going on a pilgrimage to Mecca.”

182. Imam Sajjad was asked about wine. He replied “Some people drink it and the righteous people forbid it. Thus, the testimony by the sensual is worthier to be denied than that of the ascetic.”

183. Abdillah bin Sanaan quoted Imam as saying “A man told Imam Sajjad (PBUH) that such and such a person attributed ignorance and innovation in religion to him. He replied ‘You did not observe the right of companionship with that person by quoting his words, and nor did you observe my right as you reported me on something about my brother of which I was not aware; verily, death will embrace all of us, and the Day of Judgment is the time we are promised, and Allah will judge between us. Do not speak behind anybody since it is the food of the dogs of the Hell.’”

“Know that the tongue of anyone who finds fault with people too much will bear witness as much as he does so.”

184. Imam Sajjad was asked, “which one is better, speech or silence?” He replied “Each has its own drawbacks. In case of no shortcomings, speaking is better than keeping silent.”

He was asked “O the descendent of the messenger of Allah (PBUH)! How come?” Imam replied “Because Allah did not select His prophets and messengers to be silent but to speak. The Heavens is not the reward for silence, nor is it incumbent upon Allah’s guardian to keep silent, nor is the fire of the Hell encircled with silence and nor does Allah’s wrath abate with silence. They all happen with speech, and I cannot make the sun and the moon equal; you mention only the superiority of silence over speech not that of the speech over silence.”

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<sup>1</sup> 9:111

<sup>2</sup> 9:112

185. Imam Baqir (PBUH) is quoted as saying, "When Imam Hussein (PBUH) was martyred, Mohammad bin Hanafiyyah sent for Imam Sajjad (PBUH) and spoke to him in private, saying 'O my brother's son! You know that the messenger of Allah (PBUH) nominated Ali bin Abi-Talib (PBUH) as his successor after him and then Hasan (PBUH) and Hussein (PBUH) in a row. Your father is martyred and he has not nominated anyone as his successor. I am your uncle and your father's brother; I am older and for my age I deserve that position more than you, thus do not disagree with me over the successorship and leadership, nor oppose me.'

Imam Sajjad (PBUH) told him 'O my uncle! Be pious and do not claim something which is not your right! I preach you so that you will not be of the ignorant. O my uncle! Verily, my father (PBUH), before setting out for Iraq, told me his will, and hours before his martyrdom he made a covenant with me on that. The sword of the messenger of Allah (PBUH) is with me, thus do not make a claim to it, otherwise I fear you die a death soon or become frustrated. Undoubtedly, Allah, the Almighty and Glorious, has ordained leadership and successorship remain in Hussein's progeny. If you do not agree that, let's go to the Black Stone to ask it about it.'

Imam Baqir (PBUH) states "They were speaking about it in Mecca until they arrived at the stone. Imam Sajjad told (PBUH) Mohammad bin Hanafiyyah 'First, you beseech Allah and ask Him to make the stone speak. Then, I will implore Him [to do that].' Mohammad bin Hanafiyyah started wept in supplication, imploring Allah and the Black Stone, but his prayers were not accepted. Imam Sajjad (PBUH) 'O my uncle! Without any doubt, if you were his successor, it would have answered you.' Then, Mohammad bin Hanafiyyah said, 'O my brother's son!' Afterward, Imam Sajjad (PBUH) offered up his prayers to Allah and addressed the stone, saying 'By Allah who placed the covenant of all prophets, successors and that of all people in you, tell in fluent Arabic who is the successor and the leader after Imam Hussein?' After that, the stone moved such that it was about to come off the wall. Then, Allah made it speak in fluent Arabic. Subsequently, it said, 'O Allah! Verily, successorship and leadership after Hussein, son of Ali bin Abi-Talib go to Ali, son of Hussein bin Ali bin Abi-Talib and Fatimah, daughter of the messenger of Allah (PBUH).

Afterward, Mohammad bin Hanafiyyah returned and made an oath of allegiance to Imam Sajjad (PBUH).

186. Thabit al-Bonani is quoted as saying, "I was going on a pilgrimage to

Mecca along with a group of people from Basra, including Ayyub al-Sajestani, Salih bin al-Merri, 'Otbah al-Gholam, Habib al-Farsi and Malik bin Dinar. When we entered Mecca, we realized there was a drought there, and the shortage of precipitation has caused people to feel thirsty. Thus, all the Meccans and pilgrims asked us say rain prayers for them. Then, we arrived at the Ka'ba, and after circumambulating it, we implored Allah for rainfall, but our prayer was not accepted. In the meantime, we noticed a young man coming toward us. He was overwhelmed by grief and saddened to confusion. First, he circumambulated the Ka'ba several times. Having turned to us, he said, 'O Malik bin Dinar, Thabit al-Bonani, Ayyub al-Sajestani, Salih bin al-Merri, 'Otbah al-Gholam, Habib al-Farsi! O Sa'd! O 'Omar! O Salih bin al-'A'ma! O Rabi'a, Sa'danah! O Ja'far bin Soleyman!' We all said, 'Salutations and welcome!'

He asked "Is there not anyone among you whom Allah loves?" We said, 'O young man! Praying is on the part of us and accepting it is on His part.' He said, 'Go away from the Ka'ba; if among you was a single person whom was loved by the Most Compassionate, He would have accepted your prayer.' Then, he went to the Ka'ba and lay down in prostration. I heard him saying in prostration 'O my Lord! Upon Your friendship and love for me, trench these people with Your rain!' He had barely finished his words, when it started to rain heavily. I said, 'O young man! How do you know that you are loved by Allah?' He replied 'If I was not, he would not have called on me to go on a pilgrimage to Him; when He invited me truly, I realized that He loves me. Thus, I swear to His love and friendship and He accepted my prayer. Then, he returned, reciting the following poem:

Anyone who knows Allah but can't do without  
with the knowledge of His Lord, is despondent,  
  
whatever comes to him in the act of worshipping Allah  
however suffering, he bears no loss in worshipping Allah,  
  
no deeds of the servant is of use but his piety  
as all greatness belongs to the people of piety

I said, 'O Meccans! Who was he?' 'Ali, son of Hussein bin Ali bin Abi-Talib. May peace be upon all of them!' They responded."

187. According to the documents earlier mentioned, Imam Sajjad is quoted as saying, "We are the leaders of Muslims, Allah's proofs for the world people and the masters of the faithful, the leaders whose foreheads are white from *wudu*, the friends of the believers and protection for the people of the earth like the stars which protect the sky. We are those for whose sake Allah protects the earth and its inhabitants from being destroyed, makes the rain fall, spread His mercy and has the graces come out of the ground; if we did not exist on the earth, the earth would have collapsed," adding "Since the creation of the earth and Adam till now, the earth has never been empty of the proofs of Allah, whether present and known or absent and occulted, and until the Day of Judgment it will never be empty of divine proof, otherwise He would not have been worshipped."

188. Abu Khalid al-Kabuli is quoted by Abu Hamzah al-Thomali as saying, "I went to my master, Imam Sajjad (PBUH) and said, 'O descendent of the messenger of Allah! Tell me who those who must be obeyed and loved by order of Allah and abidance to whom is incumbent upon people after the messenger of Allah (PBUH) are!' He replied 'O Abu Kankar! Undoubtedly, they are the people of authority; the leaders the obedience to whom is made obligatory by Allah include: Amir al-Mo'mineen Imam Ali, then Hassan and Hussein, two of Ali's sons, then it goes to me.' Then, he kept silent. I said, 'O my master! We have heard Imam Ali (PBUH) quoted as saying 'The earth will never be empty of Allah's proofs for people.' Then, who is the proof and leader after you?'

Imam responded 'My son, Mohammad! His name is Baqir in the language of the Torah! He breaks through knowledge. It is he who is the proof and leader after me, and after him, his son Ja'far, who is nicknamed Sadiq among those from on High!'

I told him 'O my master! How is he named Sadiq [meaning truthful in English] whereas they are all truthful?' He said his father had quoted his father as saying that 'The messenger of Allah (PBUH) stated 'When Ja'far, son of Mohammad bin Ali bin Hussein bin Ali bin Abi-Talib, is born nickname him Sadiq. It is he whose grandchild sixth removed is named after him and rudely attributes lies to Allah and falsely claims leadership, thus he is nicknamed as the liar Jafar. He will attribute lies to Allah and claims what is not his right; he will be against his father and envy his brother. It is he who will tear the divine curtain at the time



of the Occultation of Allah's guardian.'

Then, Imam Sajjad (PBUH) burst into tears, stating 'It is as if I foresee that the liar Jafar makes the oppressor of his time look for the guardian of Allah, the occulted one under Allah's protection and the proxy in his father's household members because of his ignorance of his birth and his greed to kill him in case he reaches him and his voracious look at his inheritance so that he may usurp it.'

To quote on Abu Khalid, 'I said 'O descendent of the messenger of Allah! What will happen next?' He stated 'Then, the period of the Occultation of Allah's guardian who is the twelfth of the successors of the messenger of Allah and leaders after him will take long. O Aba Khalid! The people of the occultation period of that imam who believe in the leadership and wait for his reappearance are better than the people of any times since Allah, the Almighty, has granted them such reason, understanding and insight that the Occultation is the same as observation for them, and at that time they fight jihads like fighters who have risen up with swords for the messenger of Allah (PBUH). They are the genuine devotees and truthful Shiites who claim to have faith in Allah's religion in secret and in public.' 'Waiting for the relief is the greatest relief,' he added.' "

189. According to the documents earlier mentioned, Imam Sajjad (PBUH) is quoted as saying while interpreting the verse *and there is life for you in [the law of] retaliation for you. O man of understanding, that you may guard yourselves<sup>1</sup>*, "There lies life in just retaliation [*qisas*] as whoever intends to murder someone will refuse to do that with the knowledge of retaliation; it is life for the one who is going to be killed and for the one who is going to kill, resulting in the life of other people. When people know that just retaliation is obligatory, they do not dare to kill out of the fear of retaliation. O wise people! Fear of Allah is obligatory upon you!"

Then, he added "O servants of Allah! It will be retaliation for the murder committed in this world and destruction of his soul. Let me ask you what is worse than murder, and what Allah has made incumbent upon a murder is worse than just retaliation."

They said, "You are right, descendent of the messenger of Allah (PBUH)." He stated "Worse than that is committing a murder that will never compensated for till the Day of Judgment and will not be give life at all." They asked "What is that murder?"

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<sup>1</sup> 2:179

He stated "Misleading the prophethood of Mohammad (PBUH) and the guardianship of Ali bin Abi-Talib, traversing on a path except Allah's path and motivating others to follow the path of Ali's enemies and claim leadership and taking away Ali's right from him and denying his virtues without fearing to grant the right unrightfully to others and glorify his foes; it is the very crime for which the perpetrator will be kept in the Hell forever; thus the punishment for such a crime is abiding in the fire of the Hell. "

190. Imam Hassan al-Askari (PBUH) narrated "A man went to Imam Sajjad (PBUH) with a man whom he thought was his father's murderer. The man made a confession of the murder and was sentenced to capital punishment. Imam asked the man to forgive the murderer so that Allah increased his spiritual rewards, but he did not accept to do that. Then, Imam Sajjad (PBUH) told the avenger of blood to forgive him if he remembered any virtue from that man and pardon his sin. The man said, 'O descendent of the messenger of Allah (PBUH)! He has a right upon me but not so much that I forgive him for its sake.' Imam asked him 'What do you intend to do?' He said, 'Blood money in case I am indebted to him for that right, and I will forgive him.'

Imam Sajjad (PBUH) asked 'What right does he have upon you?' He replied 'He indoctrinated me in monotheism as well as the prophethood of the messenger of Allah (PBUH) and the leadership of Imam Ali and the rest of Imams (peace be upon them).'

Imam Sajjad (PBUH) stated 'Does such a right not suffice to forgive him for your father's blood? Verily, by Allah, such a right suffices all the blood money of the world people from the beginning to the end with the exception of the divine prophets and imams if murdered since nothing is equal to their blood.'"

191. According to the documents earlier mentioned, Imam Baqir (PBUH) narrated "One day, Mohammad bin Moslim bin Shihab al-Zahri, grieved and sorrowful, went to my father, Imam Sajjad (PBUH). My father told him what had happened to him that he was so sad. He replied 'O descendent of the messenger of Allah! I have grieves and sorrows that invariably come to me from the envious for my possession and the covetous for my position so much that I do not trust anyone anymore.'

Imam Sajjad (PBUH) stated, Watch your mouth so that you may make friends!' Al-Zohri said, 'O descendent of the messenger of Allah! I treat them in the best

way, speaking to them with my best language.'

Imam (PBUH) stated 'Never, never! Let not yourself be self-admiring, and never say a word which is against their wishes even if you have a reason for that because you will not be able to tell all your opponents your reason and clarify your reason.'

Then, he added 'O al-Zahri! Anyone who has not reached perfection in his reason will perish sooner.'

'Al-Zahri! Why do you not see Muslims as your family members; the old ones as fathers, the young ones as children and those your age as brothers? In that case, which one do you like to treat cruelly, curse or defame?'

'If you are enticed by Satan, whom Allah may curse, into believing that you are better than others, say to yourself that that person has found faith in Allah sooner than me and his good deeds are more than me, and if he was the same as you, say to yourself that I am certain about my sins and doubtful about his. Why should I change my certainty with doubt?'

'If you see Muslims glorify and pay respect to you, say to yourself that they consider such a greatness for me, and if you received any cruelty and suffering from them say that it must have been because of a sin I have committed. If you behave like that Allah will make life easy for you and will multiply your friends, and you will be happy about their good deeds and never sad about their cruelty to you.'

'Know that the most generous person is the one who does good to people a lot and is needless and virtuous. Following the person in rank is the one who is virtuous but is not needless since the mundane people love their possessions; they will be generous to anyone who does not annoy their beloved and will be even more generous to and respectful toward anyone who does not annoy their beloved, but adds something to their possession.'"

192. According to the documents earlier mentioned, Imam Reza (PBUH) is quoted as saying, "Imam Sajjad (PBUH) stated 'If you saw someone who looks outwardly good, keeps silent out of piety and modest in his deeds, hold on! Never be deceived by the appearance since most people that are weak in achieving the world and committing the unlawful acts and are feeble in their intention and heart will use religion as a trap for their world; people will always be deceived by their appearance. If the opportunity rises for an unlawful act, they will commit it.'

'If you saw someone avoiding illegitimate possessions, hold on! Never be fooled since people have different carnal desires and the people that avoid illegitimate properties are not many in number. Even if they are many in number, they force themselves to do evil deeds, and in doing that, they commit unlawful deeds.'

'If you see someone that avoids doing evil deeds, hold on! Let not be taken in until you have seen his reason since most people that are like that do not return to their common sense; the number people who fall into corruption because of their ignorance is more than those that corrected with reason.'

'And if you find out his mind is completely sound, hold on and not be deceived! See if his desires follow his reason or his reason follows his desires, and see how he likes wrong leadership and steers clear from them.'

'Verily, there is a group of people who bears a loss in the world and the world after; they seclude from the world for the sake of the world and prefer wrong leadership to the happiness of the lawful properties and graces. They give them all up for wrong leadership, and when he is told to fear Allah, his megalomania makes him commit a sin. The Hell is sufficient for him and verily it is a bad locus.'

'And he leaves no stones unturned aimlessly; he is led astray by the first wrong to the farthest points of loss. After he demands something wrong be done, his Lord helps him with his rebellion; he considers the unlawful as lawful and the lawful as unlawful. It does not matter for him what part of his faith fails on the condition that his leadership, which has caused his misery, remains intact. They are the very people whom Allah will be wrathful to, curse and has prepared a fire for.'

'However, the best man of all men is the one whose desires follow Allah's order and his force is devoted to Allah's consent. He prefers being humiliated by being right which accompanies eternal magnanimity to outward magnanimity which accompanies wrong, and he knows well that the slight loss he bears because of his being right will eventually land him in an abode whose graves will never end and be destroyed.'

'They are humans and the good men! Thus, follow them and their traditions, and while imploring your Lord, use them as intermediary [between you and Him] as never He will reject him, nor will a request will be declined.'

## Imam Baqir's Argumentation

193. Imam Baqir is quoted by Mohammad bin Moslem as saying on the commentary of the verse *and whoever is blind in this, he shall [also] be blind in the hereafter; and more erring from the way*<sup>1</sup>, "Anyone who is not guided by the creation of the sky, the earth, the turns of day and night, the rotation of the galaxy with the sun and moon, and the signs of wonder, beyond which there exists a greater world, will be blind on the Day of Judgment", adding "Such a person is less insightful about and more ignorant of what he does not see."

194. Nafi' bin al-Arzaq asked Imam Baqir (PBUH), "When has Allah, the Almighty and Glorious, come into existence?" Imam replied "Had He not been in existence by a time so that I can tell you when He came into existence?" Glorified is He who has been pre-existent and still exists. He is One on whom all depend. He does not marry, nor does He beget."

195. Abdillah bin Senan quotes his father as saying, "I had an audience with Imam Baqir (PBUH) when a man of the Kharijites asked him 'O father of Jafar! What do you worship?' Imam replied 'Allah.' He asked, 'Do you see Him?' Imam responded 'Yes, not with the eyes, but with the insights into the truths of faith; He will not be known by deduction, nor by senses. He is not like people; He may be described by signs and known by inferences. He does not treat cruelly in His judgment. He is Allah[, and] there is no god but Him.' The Kharijite man went out, saying 'Allah knows whom to assign His mission!'"

196. Mohammad bin Moslem is quoted as saying, "On the divine attribute of Pre-existent, Imam Baqir stated 'He is One, on Whom all depend, Who has one meaning, but not multiple different meanings [that is to say, Allah's science, power and other attributes are all His essence].' I said, 'May I be your ransom! Some Iraqi people assume that He hears with something other than He sees and sees with something other than He hears.' He stated, 'They have lied and deviated from Islam and likened Him, Who is All-Hearing and All-Seeing; He hears with something whereby He sees and sees with something whereby He

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<sup>1</sup> 17:72

hears.' I said, 'They believe Allah sees as they understand sight.' He stated 'Allah is Exalted; they need to understand that whatever is the attribute of the created is not that of the Creator.'"

197. It has been narrated by some of the companions that 'Amro bin 'Obayd went to Imam Baqir (PBUH) and said "May I be your ransom! What is meant by the verse *and to whomsoever My wrath is due be shall perish indeed*<sup>1</sup>?"

Imam replied "Chastisement is meant, 'Amro! And Wrath only belongs to the creature that faces something which makes him angry and changes his mode; thus, he who thinks that Allah's wrath is due to anger and satisfaction and that He changes from one mode to another has attributed to Him the attributes of the created."

198. Imam Baqir is quoted by Abi al-Jarud as saying, "'Whenever I read you a tradition, ask me where it is in the Qur'an.' Somewhere else in his utterances, he stated 'Verily, the messenger of Allah (PBUH) prohibited us from causing a hue and cry, corrupting properties and asking too many questions.' Then, one asked 'O messenger of Allah! Where is it in the Book of Allah, the Almighty and Glorious?'

Imam responded 'In the verse *there is no good in most of their secret counsels except [in his] who enjoins charity or goodness or reconciliation between people...*<sup>2</sup> and the verse *and do not give away your property which Allah has made for you a [means of] support to the weak of understanding...*<sup>3</sup> as well as the verse *do not put questions about which things which if declared to you may trouble you...*<sup>4</sup>.

199. Homran bin 'A'yan is quoted as saying, "I asked Imam Baqir (PBUH) what is meant by soul in the verse *and a spirit from Him*<sup>5</sup>? He replied 'It is the creature which was created by Allah out of His wisdom in Adam and Jesus (PBUT).'"

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<sup>1</sup> 20:81

<sup>2</sup> 4:114

<sup>3</sup> 4:5

<sup>4</sup> 5:101

<sup>5</sup> 4:171

200. Mohammad bin Moslem is quoted as saying, "I asked Imam Baqir (PBUH) what is meant by blowing in the verse ...*and breathed into him of My spirit...*<sup>1</sup>? He replied 'Soul is moving like wind, thus it is called soul which is derived from *rih* [meaning wind], and because souls are the same as wind, *ruh* [meaning soul] is derived from *rih* and He attributed it to Himself as selected it over other souls, as from among all houses He attributed one house to Himself and from among all prophets He has described one as His friend and the like (such as My religion, My servant and My messenger), and all these are created, produced, nurtured and managed.'"

201. Mohammad bin Moslem is also quoted as saying, "I asked Imam Baqir (PBUH) about the tradition 'Allah created Adam based on his face.' He replied 'It was a created and crafted face; Allah selected that one and selected different faces for the rest of people. Therefore, He added it to His Self as He added Ka'ba and soul to His Self, stating 'My House,' and 'I breathed in it from My soul.'"

202. Abdorrahman bin Abdoz-Zohri is quoted as saying, "When on a pilgrimage to Mecca, Hisham bin Abdel-Malik entered the Holy Mosque, reclining on the hand of Salim, one of his servants. Imam Baqir was sitting there when Salim said, 'O Amir al-Mo'mineen! He is Mohammad bin Ali bin al-Hussein.' Hisham asked, 'Is it he whom is loved by the people of Iraq?' He responded 'Yes.' Hisham told him 'Go to him and tell him that Amir al-Mo'mineen asks what food people have before separation on the Day of Judgment.' Imam Baqir stated, 'People will be resurrected in a place like a loaf of pure bread where they drink from running rivers until their reckoning comes to an end.' When Hisham found him triumphant in answering his question, he said, 'Allah is Great! Go to him and ask where people will be busy having and drinking on that day.' Imam Baqir (PBUH) stated 'They will be busier while in the Fire than on the Day of Resurrection, although they do not fail to eat and drink as they say *and the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you...*<sup>2</sup>' Upon hearing that, Hisham kept silent."

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<sup>1</sup> 15:29

<sup>2</sup> 7:50

203. It is narrated that Naafi' bin Azraq went to Imam Baqir (PBUH) and sat in his presence and asked questions about the lawful and unlawful things. Then, in his words, Imam replied Naafi' "Ask those Kharijite men how they considered separation from Imam Ali as lawful while you had dedicated their bloods for him in following him and drawing nigh to Allah, the Exalted, [before the Arbitration]? In response, they will tell you "He selected an arbiter for the religion of Allah." Tell them Allah Himself selected two men as arbiters in His messenger's canon law [regarding the disagreement between a husband and wife] where He states *and if you fear a breach of between the two, then appoint judge from his people and a judge from her people: if they both desire agreement, Allah will effect harmony between them*<sup>1</sup>. Moreover, the messenger of Allah (PBUH) selected Sa'd bin Mo'aaz as arbiter in the battle of Bani Qorayza, whose arbitration was signed by Allah. Do you not know that verily Amir al-Mo'mineen, Imam Ali, ordered them do arbitration based on the Qur'an and not violate it, and urged them reject whatever decision made against the Qur'an, and when he was told that "You selected an arbiter who judged against you," he stated "I did not select as arbiter not a servant of Allah but the Book of Allah." Then, how those Kharijite men can consider ignorant the man ordered a judgment based on the Qur'an, stating "Reject what is against the Qur'an!" Is it not the case that they want to vilify him by making a wrong claim?" Nafi' bin Azraq said, "By Allah! It is the words that I had not heard before and not occurred to my mind, and right, Allah, the Exalted, willing."

204. Abi al-Jaarud is quoted as saying, "Imam Baqir stated 'O Abi al-Jaarud! What is people's opinion of Hassan and Hussein (PBUT)?' I said, 'They do not accept our words that they are the two sons of the messenger of Allah (PBUH).' Imam stated 'How do you argue with those people and what is your argument?' I replied 'We argue them with Allah's words about Jesus, the son of Mary, (PBUH), *and of the descendents of David ... everyone was of the good*,<sup>2</sup> which refers to Prophet Jesus as a descendent of Prophet Abraham, as well as with the verse *...say: Come let us call our sons and your sons our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars*<sup>3</sup>. Imam asked 'What do they believe?' I said, 'They believe that the children of one's daughter are considered as one's descendents not the fruits of one's loins.' Imam stated 'By Allah! I

<sup>1</sup> 4: 35

<sup>2</sup> 6:84-5

<sup>3</sup>3:61



bring a verse from the Qur'an that proves the two were from the Prophet's loins and cannot be rejected by anyone but the unfaithful.' I said, 'May I be your ransom! Where is the verse?' He replied 'It is where the Allah, the Exalted, stated *forbidden to you are your mothers and your daughters and your sisters ...and the wives of your sons who are of your own loins*<sup>1</sup>. Thus, Ask them if it is lawful for the messenger of Allah to marry the wives of his sons, Abi al-Jaarud! If they say yes, they tell a lie by Allah, and if they say no, the two are the Prophet's sons from his loins, and nothing makes that marriage unlawful but the very loins.'"

205. Abu Hamza al-Thomali is quoted by Abu al-Rabi' as saying, "In the very year when Hisham bin Abdel-Malik was on a pilgrimage to Mecca, I went a pilgrimage to Mecca, along with Imam Baqir (PBUH). Hisham was accompanied by Naafi', the servant of 'Omar bin Khattab. Suddenly, Naafi' noticed that Imam Baqir (PBUH) was surrounded by a large number of people beside the pillar of Ka'a. Then, he told Hisham, 'O Amir al-Mo'mineen! Who is that man around whom people have gathered together?' He said, 'That is Mohammad bin Ali bin al-Hussein (PBUH).' Naafi' said, 'Definitely, I will go to him to ask question to which only the Prophet or the successor of the Prophet can answer.' Hisham said, 'Go to him so that you may make him humiliated.' Then, Naafi', depending on the people, went to Imam and said, 'O Mohammad bin Ali! I have read the Torah, Bible, Psalms and Forqan. I know the lawful and unlawful of them. I have come to you to ask you questions to which only the Prophet or the successor of the Prophet can answer or the son of the Prophet.' Then, Imam Baqir (PBUH) took his head up, stating 'Ask whatever you wish!' He asked 'How many years are there between Jesus and Mohammad?' He replied 'Should I answer according to your opinion or mine?' He said, 'Tell both!' Imam stated 'In my opinion, it is five hundred years, and according to yours, it is six hundred.'

He asked 'In the verse *and ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?*<sup>2</sup>, whom should Mohammad ask while there is five hundred years between Jesus and him?' Having recited the verse *Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to hum some of Our signs: surely He*

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<sup>1</sup> 4:23

<sup>2</sup> 43:45

us the Hearing, the Seeing,<sup>1</sup> Imam stated 'Of the signs that He showed Mohammad, when He took him to the Holy Mosque, was that He had all prophets from the first to the last gathered together and told Gabriel to say *azan* and *iqamah*. He said 'Hasten to the best deed!' in his *azan*. Then, Prophet Mohammad (PBUH) came forward and said prayers for the people. When he returned, Allah asked him "*And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?*"<sup>2</sup> Then, the messenger of Allah (PBUH) stated 'What do you bear a testimony by? What do you worship?' They replied 'We bear a testimony that there is no god but Allah and He is one and has no partner for him, and that you are His messenger; with that you took our oath of allegiance to you.'

Naafi' said, 'You are right Abu Ja'far.' He asked 'What does the earth change into as informed by Allah, the Almighty and Glorious in *on the day when the earth shall be changed into a different earth and the heavens [as well] and hey shall come firth before Allah, the One, the Supreme*<sup>3</sup>?' Imam replied 'Into a loaf of bread that is eaten until Allah finishes reckoning people.' Then, Naafi' asked 'Where will people eat and drink?' Imam asked 'Are they busy in the Fire or at that time?' He replied 'They are busier in the Fire.' Imam stated 'Allah, the Almighty and Glorious, states *and the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you...*<sup>4</sup>. There is nothing that they cannot ask for; when they ask for food they are given *zaqqum* [meaning a bitter food] and when they ask for a drink, they are drunken with *hameem* [meaning a hot and burning liquid].' Naafi' said, 'You are right, o descendent of the messenger of Allah! There is left just one more question.'

Imam stated 'What is that?' He said, 'Say when did Allah come into existence!' Imam stated 'Woe betide you! Had He not been in existence by a time so that I can tell you when He came into existence?' Glorified is He who has been pre-existent and still exists. He is One on whom all depend. He does not marry, nor does He beget."

Afterward, he returned to Hisham. He told Naafi' 'What did you do?' He replied 'Please ask me to repeat his words. By Allah! He is the most knowledgeable of men and verily is the son of the messenger of Allah.'"

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<sup>1</sup> 17:1

<sup>2</sup> 43:45

<sup>3</sup> 14:48

<sup>4</sup> 7:50

206. Aban bin Taghlib is quoted as saying, “One day, Taavoos al-Yamani came to circumambulate around Ka’ba along with his companion when he suddenly noticed Imam Baqir, young then, (PBUH) circumambulating around Ka’ba in front him. Then, Taavoos told his companion ‘This man is a scholar.’ When he finished circumambulating around Ka’ba, Imam said a two-fold prayer. Then, he sat down and people came to visit him. Taavoos told his friend ‘Let’s get to him and ask him a question which I think he cannot answer.’ Then, they both went to him, and after greeting, Taavoos asked ‘O Aba Ja’far! Do you know when a third of people died?’ Imam replied ‘O Abdor Rahman! You did not want to ask when one third died, but a quarter!’ He said, ‘How come?’ Imam stated ‘First, there were Adam, Eve, Cain and Abel. Then, Abel was murdered by Cain. It was then when a quarter of the people died. Taavoos said, ‘You are right.’ Imam asked ‘Do you know what happened to Cain?’ He said, ‘No.’ Imam stated ‘He is attached to the sun and is rinsed with hot water till the Day of Judgment.’”

207. One day, ‘Amro bin ‘Obayd had an audience with Imam Baqir (PBUH) to test him with a question. He said, “May I be your ransom! What is meant by closed and open in the verse *or have they taken gods from the earth that raise [the dead]*<sup>1</sup>? Imam stated ‘The skies were closed and no rain fell and the earth was closed, too, and it grew no plants, then the skies started raining and the earth started growing plants.”

Upon hearing the words, ‘Amro bin ‘Obayd could not say a word and make any objection, so he left.’ After that, he returned and asked “May I be your ransom! What is meant by wrath in the verse *eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest my wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed*<sup>2</sup>?” Imam replied “O ‘Amro! Allah’s wrath is His chastisement, and anyone who assumes that Allah changes is unfaithful.”

208. Abu Hamza al-Thomali is quoted as saying, “Hassan al-Basri went to Imam Baqir (PBUH) and said, ‘I came to you to ask you about some verses of the Qur’an.’ Imam Baqir (PBUH) asked him ‘Are you not the jurisprudent of the people of Basra?’ He replied ‘They say so.’ Imam Baqir (PBUH) asked him

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<sup>1</sup> 21:21

<sup>2</sup> 20:81

if there were not any other person in Basra so that he might ask him. He said, 'No.' Imam (PBUH) stated 'So all the people of Basra ask you their queries?' He said, 'Yes.' Imam (PBUH) observed 'Glory be to Allah! You have undertaken an enormous task. I am told something about you that I think it will not correct or they have attributed it to you. He asked 'What is it?' Imam stated 'They believe that you have said Allah has relinquished all affairs to the human after creating him.' Hassan kept silent. Imam Baqir (PBUH) stated 'Do you think that the one whom Allah has called *the one in safety* will not have any fear and trepidation after His utterance? Hassan said, 'No, he will not.' Imam Baqir (PBUH) observed 'I am going to recite a verse for you and address it to you, and think that you do not know its interpretation. If you practice the verse according to your own interpretation, you and the people will perish.' He said, 'What is that verse?' Imam Baqir (PBUH) replied 'The verse that says *and We made between them and the towns which We had blessed [other] towns to be easily seen and We apportioned the journey therein; travel through them nights and days, secure*<sup>1</sup>. O Hassan! I have heard that you have responded to the people of Basra that Mecca is meant by that.'

Then, Imam asked 'Are the caravans of the pilgrims of Mecca not attacked by the bandits, the people of Mecca not in fear and their properties not stolen?' Hassan said, 'Yes.' Imam asked 'How can the people of Mecca be safe, then? Yet, Allah has given us some examples in the Quran. Thus, we are those winds which Allah graced as stated by Allah, the Almighty and Glorious. So, anyone who acknowledges our superiority will come to us as He has stated *and We made between them and the towns which We had blessed [other] towns ...*,<sup>2</sup> that is between us and their followers there are cities in which there are our graces. By apparent cities envoys and narrators from our behalf are meant as well as the jurisprudents of our followers, and where Allah, the Exalted, has stated ... *We apportioned the journey therein...*,<sup>3</sup> journey symbolizes science, and in the verse *...travel through them nights and days, secure*,<sup>4</sup> it exemplifies what traverses from us to them in days and nights about the lawful and unlawful, obligations and rulings; they are safe in that if they receive them from its genuine source from which they are ordered to take. By Safe is meant those secure from doubt and ignorance and transition from the unlawful to the lawful since they have received the knowledge from those for whom it was allowed as

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<sup>1</sup> 34:18

<sup>2</sup> ibid

<sup>3</sup> ibid

<sup>4</sup> ibid

they are the inheritors of knowledge from Adam to the seal of the prophets, the selected progeny some of whom are descended from some others of them. The state of being selected did not lead to them but it ended in them. We are the selected progeny not you or people like you, Hassan. Thus, at the time when you make a claim to what for which you are not qualified and will not be and I tell you 'O the ignorant of the people of Basra,' know that I have called you that with my knowledge of you and has emerged in me from you. O Hassan! Lest you believe that Allah has relinquished a responsibility to His created ones since Allah has never done that out of weakness and has never made anyone rebel against Him out of cruelty.' The new was so long that we took that much of it which sufficed."

209. It is narrated that Salim went to Imam Baqir (PBUH) and said, "I have come to you to talk to you about that man." Imam Baqir (PBUH) stated "Which man?" He replied "Ali bin Abi-Talib." Imam Baqir (PBUH) asked "About which of his deeds?" He said, "About his innovations in religion?" Imam (PBUH) stated "Consider the narrations in your mind which narrators have narrated from their fathers!" Then, having mentioned their genealogies, Imam stated "O Salim! Have you heard that the messenger of Allah (PBUH) sent Sa'd bin Mo'az to the battlefield of Khaybar with the banner of Ansars. He returned defeated. Then, he sent Omar bin Khattab and him to the battlefield with the banners of the immigrants and helpers. At the second time, Sa'd returned wounded and Omar along with men was frightened. Thereupon, the Prophet (PBUH) repeated three times "It was the work by immigrants and helpers." Afterward, he stated "Tomorrow I will give the banner to someone who strikes repeatedly, does not fear, loves Allah and His messenger and is loved by Allah and His messenger." Salim said, "Yes." And, everybody gave a positive response, too.

Imam Baqir (PBUH) stated "O Salim! If you believe that Allah loves him but believe that He is unaware of what He does, you have lost your faith, and if you say that Allah loves him and knows what He does, will there be any possibility of innovations for Ali?"

Salim said, "Repeat it for me!" Imam (PBUH) stated it again. Having noticed his mistake, Salim said, "I had been worshipping Allah in ignorance for seventy years."

210. Abi Basir is quoted as saying, "One day, my master, Imam Baqir (PBUH),

was sitting among a group of his friends at the courtyard of Ka'ba when Tavoos al-Yamani along with a group of his companions came to Imam and said, 'Do you let me ask a question?' Imam said, 'Yes, I do.' He said, 'When did a third of people die?'

Imam replied 'You made a mistake, sheik! You wanted to ask when a quarter died. It was the day when Cain murdered Abel. Before then, there were four of them, Adam, Even, Abel and Cain. With Abel's death, a quarter of the people died. Taavoos said, 'You are right and I made a mistake. Which of them is the forefather of people then, the murderer or the murdered?' Imam answered 'None of them, but the forefather of people was Seth, the son of Adam (PBUH).' He asked 'Why was Adam name so?' Imam replied 'Because his substance came up from *'adeem* [meaning crust] of the lower mantle.'

He asked 'What was the cause of Eve's name?' Imam replied 'It was because she was created from a live bone, that is to say, Adam's bone.'

He asked 'Why is *Iblis* named so?' Imam replied 'It is because he was disappointed of Allah's grace and did not hope for that.'

He asked 'Why is a jinn named so?' Imam replied 'It is because they are always hidden.'

He asked 'What was the first lie and who told it?' Imam replied 'It was Satan who said *I am better than he; Thou hast created me if fire and him Thou didst create of dust.*<sup>1</sup>

He said, 'Tell me about a group of people who bore a testimony but they were liars?' Imam replied 'They were the hypocrites who told the messenger of Allah that 'We bear a testimony that you are the messenger of Allah.' After that Allah revealed the verse *when the hypocrites come to you they say: We bear witness that you are mist surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.*<sup>2</sup>

He said, 'What is the name of a thing which flew once and did not move any longer and is mentioned in the Qur'an by Allah, the Almighty and Glorious?' Imam replied 'It is Mount Sinai with a wing of which Allah cast a shadow on the people of Moses as a chastisement until they accepted the Torah, and it is mentioned in the verse *and when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon*

<sup>1</sup> 38:76

<sup>2</sup> 62: 1

them....<sup>1</sup>

He asked 'Who was the messenger whom was selected by Allah and was neither a jinn, nor a human, nor an angel and whose name is mentioned in the Qur'an by Allah, the Almighty and Glorious?' Imam stated 'The crow. When Cain killed Abel, it was selected by Allah so that it might show him what to do with the corpse of Abel. Allah states *and Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of the brother....*<sup>2</sup>'

He asked 'What was the name of the one who warned his nation and was neither a jinn, nor a human, nor an angel and whose name is mentioned in the Qur'an by Allah, the Almighty and Glorious?' Imam stated 'It was the ant which said *O Ant[s]! Enter you houses, [that] Solomon and his hosts may not crash you while they do not know.*<sup>3</sup>'

He asked 'What was the name of the one to which a lie was attributed and was neither a jinn, nor a human, nor an angel and whose name is mentioned in the Qur'an by Allah, the Almighty and Glorious?' Imam stated 'It was the wolf to which Josef's brothers attributed a lie.'

He asked 'What is lawful in law quantity and unlawful in high quantity? Imam stated 'The river Talut about which Allah has stated *except he who takes with his hand as much of it.*<sup>4</sup>'

He asked 'What is the prayer which can be said without ablution and what is fasting which can be kept without a shunning food and drink?' Imam stated 'The prayer which can be said without wudu is a blessing upon Mohammad and his progeny, and that fasting is the very one which is mentioned by Allah, the Almighty and Glorious *Surely I have cowed a fast to the Beneficent Allah, so I shall not speak to any man today.*<sup>5</sup>'

He asked 'What is that which increases and decreases, that which increases but does not decrease and that which decreases but does not increase?' Imam replied 'That which increases and decreases is the moon, that which increases but does not decrease is the sea and that which decreases but does not increase is age.'

The beginning of this tradition was repeated because it was advantageous at its end.

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<sup>1</sup> 7:171

<sup>2</sup> 5:31

<sup>3</sup> 27:18

<sup>4</sup> 2:249

<sup>5</sup> 19:26

211. According to the documents mentioned earlier, Imam Hassan al-Askari (PBUH) is quoted as saying, "One day, Imam Baqir (PBUH), sitting down, stated 'When the messenger of Allah (PBUH) was commissioned to go to Tabuk, he was ordered to leave Ali in Medina as the caliph. Then, Ali (PBUH) stated 'O messenger of Allah! I do not tend to disobey you in any of the affairs and to be deprived of seeing you, and await news about you.' The messenger of Allah (PBUH) stated 'O Ali! Do you not feel happy to have the very status to me which Aaron had to Moses with the exception that there will be no prophet after me? Stay in Medina as it is spiritually rewarded as much as accompanying me at war and your spiritual reward is as much as all those who will be accompanying me with certainty and obedience, and because of your affinity to me, it behooves Allah to have my face become visible to you in all affairs and order Gabriel remove all the obstacles hindering you from seeing my face and sharpen your eyes so that you may see Mohammad and his companions in such a way that you may not miss them and have no need to have correspondence.'

Thereupon, a man stood up at the presence of Imam Sajjad (PBUH) and said, 'O descendent of the messenger of Allah (PBUH)! How was it that for Ali as it is for the prophets not others?' Imam Sajjad stated 'It was a miracle by the messenger of Allah and no one else because Allah did that upon Mohammad's request, and the sharpening of Ali's eyes was also because of Mohammad's prayer until he reached that status of observation and appreciation.'

After that, Imam Baqir told him 'How much cruel this nation is to Ali and how little their fairness is on him! Ali was prohibited from what was granted to other companions while Ali was superior to them, How do they deny him a status which is granted to others?'

Another asked 'How is it that, descendent of the messenger of Allah?' Imam replied 'You approve of the friends of Aba Bakr and dissociate from their enemies, and you do the same to Omar as well as Othman; however, when it comes to Ali bin Abi Talib, you state 'We do not approve of Ali's friends and do not dissociate from his enemies but we love them.'

'What is the justification for that while the messenger of Allah (PBUH) has spoken of Ali as '*O Allah! Be friendly to his friends and hostile to his foes, help his helpers and leave alone those who left him alone!*' Do you think that Allah will not be hostile to his foes? Or He does not leave alone those who left him alone? It will not be fair!

One more point is that they deny something which Allah made specific to Ali on The Prophet's prayer and the gift given to him by Allah, but they accept the



very things for other companions but him. What has made Ali deprived of what they consider for other companion?’

‘For example, Omar bin al-Khattab. It is said that Omar was giving a speech on the podium, when he suddenly shouted ‘O Sariyah! The mount!’ His companions were amazed and asked ‘What was utterance in the sermon?’ After the end of the sermon and prayers, they asked, ‘What was ‘O Sariyah, the mount?’’ He replied ‘You need to know that I was giving a sermon when I could suddenly see a scene where my brethren who were fighting the unfaithful in Nahavand under the command of their commander, Sa’d bin Abi Vaqqas; Allah had removed all the curtains and covers for me and sharpened my sight until I could observe that all of them had lined up in front of a mount. Then, suddenly a group of the unfaithful came as far as the mount Sariyah to surrender them and kill them. After that, I shouted ‘O Sariyah! The mount!’ so they might shelter behind it and prevent them from surrendering them. Afterward, they continued to fight, and eventually Allah made the believers triumphant over the unbelievers and conquered their land for them. Remember this hour as this story will come to you and it takes up to fifty days from Medina to Nahavand.’

Imam Baqir states ‘If such a story is true of Omar, why should it not be true for Ali? However, they are people who are not fair but quarrelsome.’”

212. Abdillah bin Soleyman is quoted as saying, “I was sitting in the presence of Imam Baqir (PBUH) when a man from Basra called Othman, the blind, told him ‘Hassan al-Basri believes that the people who deny science will annoy others in the Hell with the stink of their stomachs.’ Imam replied ‘Those who believed in Pharaoh perished while the Qur’an has acclaimed them for the denial of science; since the selection of Noah as prophet, science was hidden. Hassan al-Basri can go eastward or westward he wishes, but science is found nowhere but in us.’ Imam invariably stated ‘That people are tested through us is hard for us; if we invite them, they do not accept it, and when we leave them they will not be guided by anyone else but us.’”

## **Imam Sadiq's Argumentation on Different Branches of Religious Sciences with Numerous Groups from Different Nationalities and Religions**

213. It is narrated that Heshaam bin al-Hakam said "Of the questions that an unfaithful man asked Imam Sadiq (PBUH) when in his presence was that 'What is the reason for the creator of the world?' Imam Sadiq (PBUH) stated 'The existence of actions that account for a creator of the creations. Do you not think of the creator of a tall building when you look at it, even though you had not seen him by that time?'

He asked 'What is he?' Imam stated 'He is something which differs from other things. I refer to my own words; He is something which proves Himself, and He is of thingness in truth, but He does not physically exist; He does not have a face, is not felt, cannot be touched with the five senses and is not appreciated with thoughts, is not diminished by the passage of times and not changed by the lapse of time.'

He asked 'We have never seen something thinkable but something created.' Imam Sadiq (PBUH) stated 'If the case were as you think, then monotheism would be meaningless for us, since we are not obliged to believe in something which is thinkable, yet we believe that whatever is felt with the five senses and is limited to them has a face and is created; thus we have no choice but to prove the creator of the things with the exception of two ways: first, denial which is disproof and non-existence, second, it is not possible to describe Allah with the attributes of creatures whose structure and composition is apparent, since creatures are made of up components. Thus, we have no choice but to prove the creator for the existence of the created, and the constraint of the created helps us understand that they are created, and that their creator is other than them themselves and unlike them because anything or anyone that is similar to creatures in structure and composition and what happens to them is like them, and of the attributes is createdness of creatures, that is they were inexistent and then became what they are, and of other attributes of theirs are transition from early life to old age, blackness to whiteness, strength to weakness and the conditions of a creature which do not need being interpreted due to their stability and existence.'

He asked 'You have made yourself confined after proving His existence.'

Imam stated 'I did not limit him but prove him because proof and disproof do not resemble.'

He asked 'What does the verse *the beneficent Allah is firm in power*<sup>1</sup> mean, then?' Imam replied 'He has described himself that way, separate from creatures, and it is He who has dominated the Throne before the created, yet the Throne does not hold, embrace or place Him. We say that on the basis of the verse *His knowledge extends over the heavens and earth*<sup>2</sup>. Thus, we have already proved what that we should have proved about the Throne and Seat, and we also refuted that the Throne and Seat embrace Him and that Allah, the Almighty and Glorious, need a place or anything from His creatures, but all the created need Him.'

He asked 'What is the difference between raising hands toward the sky or lowering toward the earth?'

Imam Sadiq (PBUH) stated 'They are equal in His knowledge, domination and power, but Allah, the Almighty and Glorious, has ordered His friends and servants to raise their hands skyward because Allah has place it as a source of sustenance. Thus, we proved '*raise your hands toward Allah*' according to the verses of the Qur'an and the words of the messenger of Allah (PBUH), and the Islamic nation are unanimous on that.

Of other questions that he asked was that 'Why is it not permissible that the creator of the world be more than One?'

Imam Sadiq (PBUH) stated 'Your words have but two meanings: either they both are pre-existent, whether both are strong or both are weak, or one is strong and the other is weak. If both are strong, why does one of them not fend off the other to be the Lord? And if you think one is strong and the other is weak, it is proved that one of them is weak according to our words, and if you think that there are two of Gods, both of them must be in agreement with each other or in total disagreement; however, on the sight of the systematic creation, the turning galaxy, the turns of day and night as well as the sun and the moon prove the genuineness and harmony of the affair and that the administrator is One.'"

214. Hesham bin al-Hakam is quoted as saying, "One day, bin Abi al-'Awja' came to Imam Sadiq (PBUH), and Imam asked him 'O bin Abi al-'Awja'! Are you created or not created?' He replied 'I am not created.' Imam (PBUH) asked

<sup>1</sup> 20:5

<sup>2</sup> 2:255

'If you are not created, how have you been what you are?' Upon hearing the words, he, convinced, got and went out.

215. One day, an unfaithful person, called Abu Shakir al-Dayssani went to Imam Sadiq (PBUH) and said, 'O Ja'far, the son of Mohammad! Bring me proof of my Lord.' Imam (PBUH) stated 'Sit down!' Thereupon, a boy entered, playing with an egg. Imam told him 'O lad! Give me the egg, please.' Then, he took it and stated 'O al-Dayssani! It is a covered shelter which has a thick shell under which there is a thin layer under which there is a thin running yolk and melted white. None of them are mixed and remain the same. No savior has come out of it, saying that he has corrected it and no corrupt person has gone into it, saying he corrupted it. It is not also evident if it is created to be male or female. Yet, it suddenly hatches and a colorful peacock comes out. Do you see an administrator for it?' Al-Dayssani looked down for a while and then said, 'I bear witness that there is no god but Allah who has no partner, and that Mohammad is his servant and messenger and you are His leader and proof for the people, and I repent of the belief I was in.'"

216. Hesham bin al-Hakam is quoted as saying, "I asked Imam Sadiq (PBUH) about the names of Allah and the word from which Allah is derived. Imam stated 'O Hesham! Allah is derived from Aleh and Aleh needs a worshipped one, and a name is other than the owner of the name, and anyone who worships the name without worshipping the owner of the name is unfaithful and has not worshipped anything, and anyone who worships the name and the owner of the name is unfaithful as that one has worshipped two things, and anyone who worships the owner of the name not the name itself is a monotheist. Did you understand, Hesham?' I said, 'Would you explain more?'

Imam stated 'Allah has ninety nine names. Should any of the name be the same owner of the name, each name must be a Lord. Allah is a name which all other names entail and all the names are not Him. O Hesham! Bread is a name for a food and water is a name for a drink and clothes is a name for clothing and fire is a name for a burning material. O Hesham! Did you understand so that you can defend and win our enemies and those who worship Allah along with another thing?' I said, 'Yes.' He stated 'O Hesham! May Allah reward you with that and maintain you! Since then, nobody has been able to defeat me in a discussion over monotheism.'"

217. Hesham bin al-Hakam is quoted as saying, "In Egypt, an unbeliever lived who had heard the words by Imam Sadiq (PBUH). One day, he came to Medina so that he might have a discussion with Imam (PBUH), but he did not find him. They told him that he had gone to Mecca. He came there. Imam and I were busy circumambulating the Ka'ba when he approached Imam and greeted him. Imam (PBUH) asked him his name. He said, 'Abdol Malik (meaning the servant of the sultan).' Imam asked his nickname. He replied 'Abu Abdillah (meaning the father of Allah's servant).'

Imam (PBUH) stated 'Is the sultan, of whose servants you are, of the sultans of the earth or the heaven? Moreover, tell me which god your son is a servant of, the God of the Heaven or the god of the earth?' He kept silent. Once more, Imam asked him to tell. He was silent again.

Imam stated 'When I finished circumambulating, come to me.' The unbeliever came to Imam and sat in front of Imam and we were sitting around him. Imam asked him 'Do you believe that the earth has a lower part and an upper part?' He replied 'Yes.' Imam asked him 'Have you ever been to the lower part?' He said, 'No.' Imam asked him 'How do you know that what is under the earth?' He said, 'I do not know, but I assume that there is nothing under the earth?'

Imam stated 'Assumption is weakness in something about which you cannot be certain.' Then, Imam asked 'Have you ever ascended the sky?' He said, 'No.' Imam asked 'Have you ever been to the east and west of the globe and seen beyond them?' He replied 'No.'

Imam replied 'How surprising! Despite the fact that you have not seen the east, nor the west, and have not descended the earth, nor ascended the sky, nor transcended it to see what is beyond it, you deny what is in it. Doe a man of reason deny something which he does not know?' The unbeliever said, 'nobody has ever talked to me that way.' Imam replied 'As such, you doubt whether it exists or not.' He said, 'Maybe it is the case.'

Imam observed 'O man! He who does not know has proof against the one who knows; the foolish has no proof. O my Egyptian brother! Take it from me that we do not doubt Allah. Do you not see the sun, the moon, and the day and night which appear at the horizon and pass by each other, having to come and go and having no other path? If they have the power to disappear, why do they return? And if they do not have to, why does night not turn into day and day into night? O my Egyptian brother! By Allah, they have no other choice whatsoever.'

Then, Imam added 'Verily, what you have converted to and assume is the world; if the world can carry people away, why does it not take them back, and if it can

take them back, why does it not carry them away? Do you not see the sky set up and the earth established, with the sky not falling down on the earth and the earth not going up what is underneath it? Allah, who is the Creator and Lord of the earth and the sky has maintained them.'

The unbeliever embraced Islam through the agency of Imam (PBUH), and Imam told me to keep him with me and teach him."

218. Issa bin Yunus is quoted as saying, "Ibn Abi al-'Owjaa', a student of Hassan al-Bassri, and converted back from monotheism. He was asked 'Why did you leave the school of your teacher and converted to something which is not original and true?' He replied 'He was not always the same; at one time he believed fate and at another time determinism. I do not think he will believe in one school of thought forever.' Then, he entered Mecca with the purpose of rebelling and refuting the pilgrims. As such, the scholars were unwilling to have him company. One day, he, accompanied by a group sharing his ideas, had an audience with Imam Sadiq (PBUH) and said, 'O father of Abdillah! Meetings are like trusts, and anyone has a question which he must ask. Do you let me start the talk?' Imam stated 'Say whatever you wish!' Ibn Abi al-'Owjaa' asked 'How long do you want to circumambulate around the harvest and resort to the stone, worshipping the Lord of this adobe structure like a frightened camel running around it? Anyone who thinks about it and assess it will know that this order is from someone without wisdom and thought. Answer me as you are the master of that and your father was its basis and system!'

Imam stated 'Anyone who is led astray and made blind by Allah, will think of right as bitter and not sweat, and eventually will be befriended by Satan, and He will make him land in destruction and does not take him out of there. It is an abode whereby Allah has His servants worship Him so that He tests their obedience and motivates them to glorify Him and go on to a pilgrimage to Him, and Allah has placed Mecca as the center of His prophets and the direction for those saying prayers. Ka'ba is a branch of Allah's pleasure and a way for forgiveness. It is established on the foundation of perfection and built on greatness and grandeur. Allah created it two thousand years before the gravitation of the earth; thus, the most rightful is He whom we must obey, and has prohibited us from the forbidden, He who has created the souls and bodies.'

Ibn Abi al-'Owjaa' said, 'What you said was based on the unseen.' Imam stated 'Woe betide you! How is He, who is at the presence of His people, closer to them than their jugulars, hears their words, sees their people and is aware of

their secrets, absent and unseen?’ Ibn Abi al-‘Owjaa’ asked, ‘Is He everywhere, then? Thus, if He is in the sky how can be on the earth, and if He is on the earth how is He in the sky?’

Imam Sadiq (PBUH) stated ‘You described a creature that takes up some place and empties another while moving from one space to another and is unaware of what is going on in the place where he was after arriving at the second place; however, Allah, the All-Glorious, the Lord of Reckoning, takes up no space and nowhere is still empty of Him, and is not closer to any place than any other one.’

219. It is narrated that Imam Sadiq told Ibn Abi al-‘Owjaa’ “If you are right, albeit you are not, we and you are all delivered, and if we are right, as we are, we are delivered and you will be destroyed.”

220. It is also narrated that Ibn Abi al-‘Owjaa’ had an audience with Imam Sadiq (PBUH) and asked him about the creation of the globe. Imam stated “I have not seen a small thing and a large thing, but the like of which enlarges them when adds to them, and it causes the reduction [of the small one] and enlargement [of the large one], and if it was pre-existent, it would never have undergone a change, because whatever undergoes a change will appear and then disappears, thus by coming into existence after non-existence, it has been created, and by being pre-eternal, it cannot be created, and the attributes of pre-eternality, non-existence, creation and uncreatableness never go together in one thing.”

Ibn Abi al-‘Owjaa’ said, “Assume that the case is the same as you think, but if things stay as small as they are, how do you want to deduce their creation, then?” Imam stated “Verily, I am discussing the present world, and if we replace this world with another, this world will be destroyed, and its destruction and the creation of a new world are the best reasons for creation and change. Yet, I argue in the very way you argued me. We believe that if all small objects remain in their present status, it can be assumed that the addition of anything small to it enlarges it, and the permissibility of that change will exclude it from [the status of being] uncreatable and include it in [status of being] creatable. O Abdol Karim! Do you have no other words?”

221. Yunus bin Zabyan is quoted as saying, “A man went to Imam Sadiq (PBUH) and asked, ‘Have you ever seen your Lord while worshipping?’ Imam

stated 'I do not worship what I have not seen.'

He asked 'How have you seen Him?' Imam replied 'Eyes do not understand him while casting one's look, but hearts can appreciate Him with the truth of faith, He is neither understood with five senses, nor can an analogy be drawn between Him and people and is not known by likening.'"

222. Abdillah bin Senan says, "Imam Sadiq stated the verse '*Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.*'<sup>1</sup> 'By vision, understanding is meant since the verse '*Indeed there have come to you clear proofs from your Lord...*'<sup>2</sup> does not mean sight, and the rest of the same verse states '*...whoever will therefore see, it is for his own soul*' which does not mean the seeing eyes, and then it state '*and whoever will be blind, it shall be against himself and I am not a keeper over you*' which does not mean blindness; therefore, in the verse '*Vision comprehends Him not*' illusion is truly meant, as it is said such and such person appreciates poetry, such and such person appreciates jurisprudence, such and such person appreciates silver, such and such person appreciates clothing, Allah is greater than we can see Him with eyes."

223. Of the numerous questions that the unfaithful man asked Imam Sadiq (PBUH) was how people worship Allah although they do not seen Him.

Imam stated "Our people's hearts see Him with the light of their faith, and one's reason with its awareness proves it evident, and the eyes of insightfulness see Him with the goodness of the structure and strength of administration and appreciated His truth because of the messengers, divine signs, books and explicit verses, and it sufficed religious scholars to argue for Him based on His greatness, not with what they could see with their eyes."

The man asked "Can He not make Himself evident to be seen so that everybody knows and worships Him with certainty?"

Imam replied "The inconceivable and impossible cannot be answered." He asked "How do you prove the prophets and messengers of Allah?"

Imam Sadiq (PBUH) stated "Because we proved that we have a crafting creator who is higher than us and all the created and is All-wise, it is not permissible to

<sup>1</sup> 6:103

<sup>2</sup> 104



see Him, nor to touch Him, otherwise there will remain no room for argumentation between Him and the created. It proves that He has sent some messenger among His people and servants who direct them to their interests and expediency and what cause them to survive, and if it was not, everybody was destroyed; thus, the enjoiners to good and prohibitors from evil among people will be proved by the All-wise and All-Knowledgeable. Moreover, He has some interpreters who are the very prophets and the select of the people, the wise people who are raised with wisdom and are selected by Him; they are like other people in creation and composition and have been approved by Allah, the All-wise and All-Knowledgeable, with wisdom, reasons, proofs and evidence such as reviving the dead, curing the blind and the leper; thus, never will the earth remain empty of somebody as Allah's proof who has a kind of knowledge that entails the integrity of the words by the messenger of Allah and the necessity of His justice."

Then, he stated "We believe that the earth will never remain empty of somebody as Allah's proof, and he is from no loins but prophets', and that Allah did not select any prophets but from the progeny of prophets, and it is for that Allah determined a lit path for Adam's descendents, and had a immaculate progeny come out of Adam's loins from which the divine prophets and messengers originated. They are the select and pure-natured, and were from the pure loins and were kept in wombs. They are far from the adultery of the pre-Islamic era and devoid of mixture of pedigrees because Allah placed them in such a position that it is the highest in terms of degree and honor. Therefore, the one who is the treasurer of the divine knowledge, the trustee of the Unseen and locus of secrets, the proof for the people and His translator and tongue must have such characteristics. Thus, the proof of Allah will not be from any loins but theirs. With the knowledge with him from the messenger (PBUH), the proof of Allah will succeed the Prophet (PBUH). If people deny him, he keeps silent. The machinations that people have with disagreement to survive are less than what the proofs of Allah have with them from the Prophet's knowledge; people resorted to their own opinion and analogy. If they had acknowledged and obeyed them and received knowledge from them, justice would have appeared and disagreement and arguments would have disappeared and would have been replaced with the divine decree and religious orders and doubt would have been replaced with certainty; however, people did not acknowledge them and did not keep him. After the demise of the messengers and the prophets, people fall into disagreement, and the chief reason for their division was disagreeing with their time proof of Allah and abandoning him.

The unfaithful man asked "What should we do with the proof of Allah who has such characteristics?"

Imam replied "He must be followed; otherwise good for people will be lost one after the other. If they do an innovation in religion or go to extremes, he will help them."

The unfaithful man asked "What did Allah create the human being from?"

Imam stated "From nothing."

The man asked "How can things come from and be created from nothing?"

Imam stated "All things are created from something or nothing; if it is created from what with which it is, it is certainly preexistent, and the preexistent cannot be created, nor does it annihilate or undergo any changes. Such a thing is either one substance or color. Then, where did all those colors come from while there are a variety of substances in the world? And in case what from which it is made was alive, where does death originate? And where does life originate if it was dead? Therefore, it was from death and life, it must have been preexistent and eternal because the living does not come from the dead and it is invariably alive, and it is not also acceptable for the preexistent dead to be invariably dead because the dead is devoid of power and survival."

The unfaithful man asked "How did they say things are eternal?" Imam replied "It is a belief of a group who deny the administrator of things and refuter of the messengers, their words, prophets, and whatever information they have given, and call their scriptures myths and forged a religion with their ideas and expediencies. Things prove their own creation. From the revolution of the nine planets to the revolution of the earth and whatever on it, to the changes of time, and the temporal differences, to the events in the universe, ranging from increase and decrease to death and disasters, all make the self admit that there is a creator and administrator for all of them. Have you not seen something sweet turn sore, something edible becomes bitter or something new become old, and all undergo changes and disappear?"

The man asked "Thus, Allah has always been aware of the creations that He has created in advance?"

Imam answered "He has always been aware and created them with knowledge."

The unfaithful man asked "Is the Creator of heterogeneous facts or homogeneous facts?" Imam stated "He is free from any heterogeneity or homogeneity of facts because the heterogeneous are of discrete parts and the

homogeneous are of united parts, He is neither called heterogeneous nor homogeneous.”

The man asked “Then, what kind of God is He?” Imam stated “He is one in essence, but not like ordinal one because any one thing but Him can be decomposed into parts, and the Glorious and Exalted is One Who is neither discrete nor countable.”

The unfaithful man “Then, why did He create the people as He did not have any need for them, neither forced to create them, nor right for him to have created us without purpose?”

Imam replied “He created the human being to show His wisdom, penetrate His knowledge and ratify His administration.” He asked “Why did the creation of this world not suffice Him and did He create another abode for reward and punishment?”

Imam stated “Undoubtedly, this world is the world of being put to the test, and the world after is the place of getting reward and mercy; this world is full of plagues and degrees of carnal desires so that He puts His servants to test with them, thus He did not made this world the abode of reward and punishment.”

The man asked “Is it because of His wisdom that He has made some His enemies although he did not have any foes before? In your own words, He created Satan and made it dominant on His servants so that it may invite them to disobedience to Him and order them to rebel against Him, and made it powerful enough, as you believe, to penetrate into people’s hearts, make them doubt their Lord after enticing them and err in their religion, besides having their insight diminish so that some eventually deny His deity and worship someone else; why did He make His foe dominant on His servants and keep the way of enticing them open to it?”

Imam stated “The foe you mentioned is neither harmful while in animosity nor useful while in friendship; his animosity does not decrease His kingdom, nor does it friendship add anything to it. Care should be taken of a strong foe that is influential in causing loss and profit. If it attacks a country, it conquers it and destroys its kingdom. However, Satan is a servant who He created to worship Him and call One, and while being created, it did know who it was and what way it would take. Thus, it invariably worshiped Him until He created Adam by whom He put it to the test. However, it refused to do that out of jealousy, and because of the adversity that dominated Satan, He cursed it and excluded it from the line of angels, and cast it down on the earth, cursed and defeated. For that reason, he has been bearing animosity against Adam and his descendents. Satan

has no domination over Adam's descendents but enticing them and leading them astray, and despite its rebellion, it confessed the deity of Allah."

The man asked "How did He order angels to worship Adam?" Imam replied "Verily, anyone who prostrates on Allah's order has prostrated before Allah, thus prostrating before Adam on His order was the same as prostration before Allah."

The man asked "Telling of the Unseen dates back to the pre-Islamic era. At any time, a while has elapsed between prophets, and the soothsayer was the same as a ruler to whom people referred while in doubt, and he foresaid for them. It happened in different form as follows: sharp-sightedness, intelligence, the temptation of the self and the magic of the soul with an arrow into the heart, because Satan is aware of the external events that happen on the earth and it is Satan which tell the soothsayer and informs him of the events in homes and the environment."

"As to the news of the skies, demons eavesdrop there because the news is not hidden there and they cannot be stoned with stars. They will be prohibited from eavesdropping when it causes a trouble for revelation and they try to make people doubt divine orders; it is for proving the proof and removing doubts. However, Satan secretly eavesdrops only one word from the news of the sky which is set to happen to the people of the earth on the part of Allah and takes them to the earth and inspires it into the heart of the soothsayer. Thus, when such words with him increase in number, he mixes right and wrong; as a consequence, what is inspired to him is right news which he has heard from Satan and whatever mistake he makes is what he has added to it. Since the time devils from prohibited from eavesdropping, soothsaying has become outdated, and devils tell their own soothsayer some news about people, whether those they talk about or those that are going to happen. In the case of events that are going to happen in future, including a theft a thief has committed, a murder a murderer has committed and an absent one that is hidden, Devils are either right and wrong, like the very people."

The man asked "How did devils ascend into the sky although they are like people in creation and weight, yet they have built a building for the Solomon, son of David, people cannot build?"

Imam stated "They were made overweight for Solomon as they were dominated although they were light in composition and feed on air, and the reason for that is that they ascended the sky for eavesdropping; otherwise it is not possible for a heavy object to go up into the sky but through a ladder or another instrument."

The man asked "What is magic and how does a magician work despite all wonders mentioned about him?"

Imam replied "Magic is multiple in kind. One kind is like medicine; as doctors prescribe medicine for a health problem, magicians cause a problem for health with deception, a condition for any treatment and deception for meaning. Another kind is jugglery, legerdemain, transcendent behaviors and sleight of hand. The other kind is what the friends of devils receive from them."

The man asked "Where did devils learn magic from?"

Imam stated "Whence the doctors learnt it, partly from experience and partly from treatment."

The man asked "What do you think of the two angels Harut and Marut and of this that people think the two teach others magic?"

Imam replied "They were in position of being tested and making sedition. Of the supplications of those two angels were that such a thing would happen if the human did that on that day, and if the human treats that way such a thing happens. In all kinds of magic, people learnt what came from them. They said, "We are only the means of test and sedition. Let not you take something from us, because it brings a loss to you and is not to your benefit.""

The man asked "Can a magician change a human into a dog or donkey with magic?"

Imam replied "They are weaker than that, and feebler than they can change Allah's creation. If anyone was able nullify what Allah has created and formed and to change it, he would be the partner in creation with Allah. Then, greater is Allah than that, much greater. If a magician was capable of doing that, he would be able to fend off any oldness, plagues and illness from him, stop his hair from whitening and push away poverty and destitution. Without doubt, greater than magic is tattling which divides two friends and causes animosity between intimate friends, bloods to be spilt, homes to be destroyed, curtains to fall down. The tattler is the worst kind of person who has stepped on the earth. Therefore, the best definition for magic is that it is like medicine; the magician enchants someone, disabling him to have sexual intercourse and then he goes to a doctor, asking for a treatment, and he is treated."

The man asked "Why have noble and ignoble ones descended from Adam?" Imam replied "the noble ones are pious and the ignoble ones are sinful." He asked "Is there not among them ones who are superior and ones who are made superior?"

Imam replied "The yardstick of superiority is piety."

The man asked "You believe that all Adam's descendents are equal in origin and they do not gain superiority over each other but with piety."

Imam replied "Yes, I believe that the origin of creation was soil, and Adam is the forefather and Eve the foremother. Allah, the Creator, is One and all are His servants. Undoubtedly, Allah selected a group from among Adam's descendents, kept their birth clean and made their bodies immaculate and preserved them in men's loins and women's wombs, and had all prophets and messengers come out of the very people. Thus, that group is the purest descendents of Adam. It was not for what they deserved, but Allah had realized in the realm of pre-existence that they will obey and worship Him, not worship another. As such, they reached dignity and a lofty position before Allah in the light of obedience, thus nobility, honor and merit belong to them, and others are equal. Know that anyone who is pious all will hold him dear, and anyone who obeys him will be liked by Him, and Allah does not punish His beloved with fire."

The man asked "Why did Allah, the Almighty and Glorious, not create all people obedient and monotheist although He was capable of doing that?"

Imam replied "If He had created them that obedient, there would have been no reward for them, because if creation had been for obedience, there would have existed no Heaven and Hell. However, Allah created the human being and ordered him to obey Him and prohibited him from sins, and by sending messengers, He brought a proof and gave an ultimatum with heavenly scriptures so that they divide into the obedient and the disobedient; the former deserves reward for their obedience and the latter punishment for their disobedience."

The man asked "Are the evil and good deeds of the human being all Allah's deeds?"

Imam replied "A servant's good deed results from his own actions and Allah has ordered him to do that, and a servant's evil deed results from his own actions and Allah has prohibited him from doing that."

The man asked "Is a servant's deed not done with the same instruments that Allah has made for him?"

Imam replied "Yes, He has, but he can do good deeds with the very instruments or commits an evil one from which Allah has prohibited him."

The man asked "Does a servant have any responsibility to those orders?"

Imam replied "Allah has been and is All-aware of His servants' abilities to

follow orders and prohibitions, because Allah's attributes are devoid of any cruelty, uselessness, unkindness and assignment of the undoable."

The man asked "Is a servant who is born pagan able to have find faith in Him although he has an excuse for unfaithfulness?"

Imam replied "Allah created all people submissive and ordered and prohibited them the same, and unfaithfulness is a name given to someone who commits it since Allah did not create any person unfaithful, and a person is considered as unfaithful when he is given an ultimatum and presented the truth and he denies it."

The unfaithful man asked "Is it permissible that Allah pre-ordains an evil for His servant and orders him to do good and punishes him for that while he is not supposed to do good?"

Imam replied "Allah's justice and compassion do not deserve to pre-ordain evil for a servant and then ask him the same thing and have him do something that He knows he cannot do or avoid, and punish him for shunning that."

The man asked "Why are a group of people wealthy and prosperous and the other group poor and destitute?"

Imam replied "He intends to put them to the test; the rich with the way they thank and the poor with the way they keep patient. Another reason is that some are granted in this world soon and others in the world after while in need. The other reason is that Allah, the Almighty and Glorious has given wealth to anyone as much as his tolerance; if all people were wealthy and needless, the world would have been destroyed and its administration would have gone wrong and all people would have perished. In that way, He made some help others and placed the means of their sustenance in different kinds of careers and industries. It is better for the continuation of life and more correct for administration. Then, He put the rich to the test of satisfying the poor. All that is because of the mercy and compassion of

Allah Whose administration is not flawed."

The man asked "What is wrong with a newborn baby that suffers from pains and diseases without having committed a sin?"

Imam replied "Diseases are multiple in kind: first, diseases for test; second, diseases for punishment; third, diseases for mortality. You think that diseases are rooted in bad and contaminated foods and drinks or are inborn and believe that if someone keeps healthy and knows about the good and bad features of

foods, he does not fall ill, and eventually you believe that disease and death are rooted foods and drinks. Did Aristotle, the teacher of doctors, and Plato, the leader of the sagacious, not taste death and not Galen become age and become feeble? Yet, on the advent of death they could not stop it and preserve their lives.”

“There are many diseased people whose treatment has added to their pains and many knowledgeable erudite doctors who were familiar with medicine but passed away and there are many people ignorant of medicine who outlived them, and when death comes, it is of no use, and the ignorance of medicine does not harm the survival of life, nor delay of death.”

Then, Imam added “Most doctors believe that divine prophets did not know medicine. What should we do with those who have assumed that divine prophets did not know medicine by drawing an analogy? The divine prophets, who were the proofs and trustees of Allah for people and on the earth and were the repertoire of knowledge and inheritors of His wisdom and directors toward Him and inviters to obedience to Him.”

“Then, I realized that the school of thought of most of whom was to avoid the path of the divine prophets and deny the heavenly books. It is what that has made me reluctant and indifferent to them and their knowledge.”

The man asked “How are you indifferent to a nation for whom you are an instructor and a great man?”

Imam replied “While meeting an experienced doctor, I ask questions and see that he does not know any about the bounds of soul, the creation of the body and structure of the organs and digestive system in the abdomen, the outlet of breath, the movement of the tongue, the place of articulation, the light of the sight, the difference between desires, the shedding of tears, the auditory system, the place of reason, the location of soul, the locus of a sneeze, the arousal of sorrow, the causes of happiness and the causes of deafness and dumbness, but what was in popularity among them and the causes that they themselves have diagnosed.”

The man asked “Does Allah have any partner in the Kingdom and any opponent in His administration?” He said, “No.”

He asked “What is the current corruption in the Globe, then, from the wild beasts, to creepy animals, to malformed creatures, to worms, snakes, scorpions, while you believe that He has not created anything without a reason because He is not aimless?”

Imam replied “Do you not believe that the poison of the scorpion is good for the



pain of kidney stone and bedwetting, and the meat of the asp along with vitriol is the best antidote to leprosy, and the red worm which is taken from the earth is the best remedy for the leper?" He said, "Yes." Imam stated "Also, there are some reasons for the creation of the mosquito and the bedbug; some flocks of birds feed on them. They were also used to degrade one of the cruel who disobeyed Allah, coerced people and denied His deity. Allah dominated him with His smallest creature so that He showed His power and greatness to him; it was the very mosquito, which reached his brain through his nose and killed him."

"Know that if we look at every single creature and look for the reason for its creation, we will find it, and eventually we will be needless and equal by gaining all knowledge."

The man said "Tell me if Allah's creation and administration is flawed!" Imam replied "No."

The man asked "What do you say about the foreskin; what is wise of Him or useless?" Imam replied "Of course it was wise of Him."

The man said "You changed what Allah did and know what you do in circumcision more correct than what Allah created, and they find fault with the one who is not circumcised while he is His servant, and you praise the act of circumcision, which is yours. Do you think that it was a fault on the part of Allah and far from wisdom?"

Imam stated "This act of Allah is wise and good, with the exception that He has ordered that and made it obligatory, as a fetus is connected to its mother through the umbilical cord. Verily He has created that wisely and has ordered His servants to cut it since not cutting it results in damage to both a mother and her new-born baby. The case is the same with the nails; He has ordered them be clipped although He was able to created them in a way that they do not grow. Likewise the hair and mustache grow, yet He ordered them be cut. Similarly, He created the bull, yet castigating them is better. In all those cases, there is no fault in His creation."

The man asked "Do you not believe that Allah has stated '*Call upon me, I will answer you...<sup>1</sup>?*' Yet, I have frequently seen people praying while in desperation, but the prayer is not answered and the oppressed seeking help, but are not helped."

Imam replied "Woe betide you! Anyone who offers up prayers will be answered;

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<sup>1</sup> 40:60

however, the cruel person's prayer will be rejected until he repents of his sins, yet the rightful person's prayer is answered whenever he offers up prayers and disasters are stopped from befalling him from whence he is not aware of, and if his prayer is not accepted, the same prayer will be the means of saving spiritual rewards which will help him out when needed, and if the servant's prayer is not to his benefit it will not be accepted. It is very difficult for a mystic believer who does not know whether the prayer is good or bad; sometimes a servant asks for the annihilation of someone before the coming of its due time or asks for rain before the due time of its precipitation because Allah is All-aware of the administration of what He Himself has created, and there are many cases like that. Thus, think about this!"

The man asked "O the wise man! Tell me why no one falls down from the sky and does not go up into the sky and there is no way into the sky. If the human being had seen such a scene once in all ages, he would have been better at proving the deity of Allah as well as rejecting doubts and strengthening his certainty, and for the human's knowledge of the existence of an administrator, it would be better for them to see that a person ascends to the sky and descends from on High from His presence."

Imam stated "Any administration you see on the earth has descended from the sky and everything has appeared from on High, is the sunshine not from the sky and not for illuminating of the world and strengthening the globe? If it had remained in the sky, everything would have become hot and perished. Also, the moon rises in the sky and illuminates night, and by means of the moon the number of years, months and days is counted; if it had imprisoned in the sky, all of the earth inhabitants would have become hot and the administration would have failed. In the sky, there are stars which guide travelers on land and at sea, and the precipitation from the sky gives life to everything including farms, plants and animals, and if it did not rain, all creatures lost their lives, and if it did not wind for some days, everything would have ruined and changed, and then cloud, thunder and lightning all prove that there is an administrator up there who administers everything and everything descends from Him; He sometime spoke with Moses in a whisper or lifted up Jesus to the sky while the angels come down from Him. Yet, you believe in what you see and the observable is enough for you if you appreciate and contemplate on them."

The man asked "What if Allah sent back a deceased person to us every one hundred years so that we could ask him about the past and the future people, ask after them and query him what happened after death and how they were treated in order for people acted based on certainty and any doubt were removed and all

spites would leave hearts?"

Imam stated "It is the belief of those who denied divine prophets and refuted them, not accepting their scriptures because Allah, the Almighty and Glorious, has informed us of and spoken of the dead in His Book though the tongue of His prophets, yet what words are more genuine than those of Allah and prophets?"

"And a large number of people returned to life after death, such as People of the Cave, whom Allah made die for three hundred and nine years, and raised to life at the time of a people who refuted resurrection to give them an ultimatum and show them His power in order for them know that resurrection is right."

"Moreover, Allah resurrected Prophet Jeremiah, who passed by the remains of the Holy Mosque and its environs, where Nebuchadnezzar fought a war, and said "...*When will Allah give it life after its death? So Allah caused him to die for one hundred years...*"<sup>1</sup>. Then, Allah, raised him to life, and with his own organs he witnessed how he gathered together, how the flesh was put on, and how the joints and vessels were connected. After that, he stood and said, '*...I know that Allah has power over all things...*'"<sup>2</sup>"

"Allah caused a large group of people that had fled their town from leprosy to die for a while until their bones decayed and their bodies decomposed and turned into soil. When Allah wished to show His power to the creatures, He selected a prophet known as Ezekiel. Once he called each of them, their organs got together suddenly and their souls returned to their bodies and stood up as they had done on the day they had died without being less in number and lived for a long time."

"Truly, Allah caused all those, who exited with Moses and said '*...Show us Allah manifestly...*'"<sup>3</sup>, to die and then raised them to life."

The man asked "Why does a group believe in incarnation of souls, and where does what they say originate from, and what proof do they give for their belief?"

Imam replied "Those who believe in incarnation have left behind the path and key to religion and have decorated themselves with ignorance, and have forced their soul to graze on the land of carnal desires, believing that the sky is empty and there is nothing in it as opposed to the way it is described, and the reason for this that the administrator of the world is the same as the people is the

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<sup>1</sup> 2:259

<sup>2</sup> 2:259

<sup>3</sup> 4: 151

narration that *Allah created Adam like Himself*,<sup>1</sup> thus there is no Heaven and Hell, nor any resurrecting and raising up. The world after for them is the very incarnation of soul from one body into another; if it has been a good in the earlier body, it would incarnate into another body at the highest level of the world in terms of virtue and goodness, and if it has been in the body of an evil or non-mystic, it would incarnate into the body of an animal or beast with the same characteristics. They do not believe in saying prayers and keeping fast, and perform no act of worship but gaining knowledge of the one whose recognition is obligatory, and for them, all carnal desires of this world are legitimate, from sexual intercourse with one's sister and daughter to their aunts and married women, to eating the dead body of animals, wine, blood. All denominations despise for their beliefs and all nations curse them. When you ask them for proof, they turn their face and flee. Their belief is refuted by the Torah and the Distinguisher has cursed them. Regardless of all that, they believe that Allah incarnates from one body into another and that the pre-eternal soul is what was in Adam, which has extended and incarnated from one into another until our times. Thus, assuming that the creator is the same as the created, how can we which one is the creator?"

"They also believe that angels are of the descendents of Adam and that anyone that reaches the highest level of faith will be exempt from reckoning and purification and turn into an angel. In some cases, Nazarenes are like them in belief, and materialists are of the opinion that things have no creator and administrator, thus with that belief they do not have to partake of meat because all animals, which have been incarnated, are descended from the descendents of Adam, and accordingly, eating the flesh of the next of kin is not permitted."

The man asked "And another group believes that Allah is eternal with a crafty nature which has intermingled with Him under compulsion and crept into Him, and He has created things with the same nature."

Imam stated "Glory be to Allah, the Exalted! It is the weakest of gods which is described in terms of power and is not capable of getting rid of that nature. If the nature had been alive and eternal, both would have been pre-eternal and would have intermingled and administered the world with each other. If so, where has death and mortality come from? If the nature had been dead and lifeless, the dead cannot survive with the preexistent and pre-eternal and no living remains from the dead. It is the words by the Dissanites, who are the worst of the unfaithful and the weakest and lowest in example. They study

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<sup>1</sup> It is explained earlier in this volume in the narration 185.

books which are written by their earliest ones, who have inscribed words which are based neither on any permanent principle nor any proof to prove what they claim. It is all to oppose Allah and His messenger and to refute what prophets have brought from Allah, the Exalted.”

“In addition, another group believes that body is darkness and soul is light, and light does not commit evil and darkness is of no good, and nobody must, therefore, be blamed for committing a sin and unlawful act and vulgarity because they are all rooted in the darkness of which he has been unaware, and they are its actions. Moreover, he must not call out his lord and invoke to him since light is the lord and the lord does not invoke to himself and does not seek refuge to anyone but himself. Thus, those who are of this belief must not say ‘You did a good deed, o the good doer’ or ‘You did an evil deed’ because evilness originates from darkness and goodness from light, and therefore light never says to itself ‘You did a good deed, o the good doer!’ There is no third issue, hence darkness, as analogized with their belief, is mightier in action and better in administration and stronger in foundation than light because the body is strong. Then, who has created the people in a single form with different attributes?”

“And anything which is seen manifestly, such as flowers, trees, fruits, birds and animals, can be a lord that has imprisoned light under its siege whereas light is more powerful. That they have claimed ‘the future is with light’ is a claim, and it is right to say, based on the analogy with their own words that light has no action, that light is a captive, with no sultan, action, administration; if light had administration with darkness, it would not be a captive but would be free and endeared, and if not, it would be captivated by darkness since in this world benevolence and goodness appear with corruption and evil. Therefore, it will prove that darkness likes goodness and does good deeds as it likes evil and doing it, thus if they say it is not conceivable, there will remain no light and no darkness and their claim will be refuted, and the affairs refer to the point that Allah is One and anything but that is wrong, and it is what the unfaithful Manichaeus and his followers believed.”

“As to those who believe that there exists a intermediary between light and darkness; there is no other choice but that the third be larger than both because with the exception of the defeated, ignorant and innocent, nobody needs a ruler or a referee. It is what the Manicheans believe and their story is long.”

The man asked “What is the story of Manichaeus?”

Imam stated “He was a researcher who had taken some of his ideas from

Zoroastrianism and some other of his from Christianity whereas both went astray and could not reach at a single denomination. Manichaeus believes that the world is created by the administration of two gods; the god of light and the god of darkness, and that light is surrounded by darkness, based on what we have heard from him. The belief was refuted by the Nazarenes and accepted by the Zoroastrians.”

The man asked “Tell me whether the Zoroastrians were sent a messenger by Allah since I have found among them a conclusive book, clear advice and healing examples. They also believe in rewards and punishment, besides having and following religious decrees.”

Imam stated “All nations had a Warner among them, and among the Zoroastrians a prophet with a book was selected, but they were both rejected.”

The man asked “Who was he? People assume that he was Khalid bin Senan.”

Imam replied “Khalid was a primitive Arab not a messenger, and it is what people say.”

The man asked “Was he Zoroaster?”

Imam replied “Whispering [equivocal words that were far from reason and against the truth], Zoroaster came to them and claimed prophethood. A group of people believed in him and another group rejected him, thus they forced him to leave the town and he was eaten by the beasts of the plains.”

The man asked “All over the world, were the Zoroasterians closer to right or Arabs?” Imam stated “Arabs had a more orthodox religion in the pre-Islamic era than the Zoroasterians because the Zoroasterians did not believe in any prophets and rejected their scriptures, not believing in their proofs and not following their traditions. The Zoroasterian King Kay Khosrow murdered three hundred prophets in the first era. The Zoroasterians did not perform ritual ablution after sexual intercourse, but Arabs did. The deed is of the purest laws of orthodoxy. The Zoroasterians did not do circumcision, but Arabs did. It is of the traditions of prophets, and the first who circumcised was Prophet Abraham, Friend of Allah. The Zoroasterians did not wash their dead ones, nor did they wrap them in shroud, but Arabs observed the rituals. The Zoroasterians were in the habit of disposing of their bodies in the plain or desert, but Arabs buried them in graves. It is a way and tradition followed by prophets, because the first for whom a grave was dug was Prophet Adam who was buried. The Zoroasterians considered marriage to one's mother, sister and daughter as permissible, but all Arabs had made it unlawful. The Zoroasterians rejected the House of Allah and

named it the House of Satan, but Arabs set out for it and praised, called it “the House of our Lord”, believed in the scriptures of the Torah and the Bible, asked the people of book questions and received answers from them. In all affairs, Arabs are closer to an orthodox religion than The Zoroasterians.”

The man asked “Was the Zoroasterians’ reason for marriage to one’s sister Adam’s tradition?” Imam asked “What is their reason for marriage to their own daughters and mothers whereas Prophet Adam himself made it illegitimate, so did Prophets Noah, Abraham, Moses and Jesus and other prophets and so did whatever come from Allah.”

The man asked “Why did Allah made wine illegitimate to drink while there is no pleasure more than that?” Imam replied “He made unlawful to drink because it is the mother of all vices and the worst of all evils because the drunkard experiences a time when he takes leave of his senses and does not know his Lord, and does not shun any sins even incest, and the drunkard is controlled by Satan; if he orders him to worship idols, he will do that and he follows Satan where he takes him.”

The man asked “Why has Allah made the spilt blood unlawful?”

Imam replied “Because it brings about pitilessness and takes mercy off the heart, besides infecting the body and changing one’s color, and above all, the strongest reason for contracting leprosy is having blood.”

The man asked “How about eating glands?” Imam replied “It causes leprosy, too.”

The man asked “Why had He made the dead body of animal unlawful to eat?” Imam replied “For distinguishing between the animal slaughtered with the name of Allah and the dead body of an animal. The blood in a dead body solidifies and returns into the tissues, making the meat heavy and tasteless because it is mixed with blood.”

The man asked “Why are the dead fish on the surface of water unlawful?” Imam answered “if a fish is taken alive from water until it dies, it is lawful because fish and shrimp do have [gushing] blood.”

The man asked “Why is adultery unlawful?” Imam replied “Because it brings about nothing but corruption, unrightful inheritance and severance of one’s bloodline; neither does the woman know who has made her pregnant, nor does the child know who is his father and as a result he has no relatives.”

The man asked “Why has He made sodomy unlawful?” Imam replied “If having

sexual intercourse with men was lawful, men did not pay any attention to their wives, and their generation was severed and the creation of women would become useless; there lies massive corruption in that permission.”

The man asked “Why has He made sexual intercourse with animals unlawful?”

Imam answered “It is bad for the human being to pour his semen in a creature that is an animal, and if He had made it lawful, every man would have got a donkey to ride and copulate with. Thus, He made riding it lawful and copulating with it unlawful, besides creating women for men so that men may associate with them and become tranquil, and women may be a place for slaking their lust and the mother of their descendents.”

He asked “What is the reason for performing ablution after having sex with a lawful partner while lawful intercourse is not impure?”

Imam replied “Sexual intercourse is like menstruation because semen is like unstable blood, and sexual intercourse happens with fast movement and dominant lust. After that, the body becomes calm, smelling bad. For that reason, the ablution is made obligatory, and it is a trust given to the human being by Allah to put them to the test.”

The man asked “O wise man! What do you think of those who believe that the administration apparent in the world is the administration by the Seven Stars?”

Imam responded “They need to prove that the Major and Minor worlds are administered by those seven stars, which are in the sky, rotating everywhere without any problems along with the stars and moving nonstop,” adding “Each of the stars has a prudent proxy as servants have enjoiners and prohibitors, and if stars were pre-existent and eternal, they would not undergo any changes.”

The man asked “What do you think of those who believe in the Four Temperaments<sup>1</sup>?”

Imam answered “They are proponents of free will, believing that human beings own neither their survival, nor the ability to change events and changes of the day and night, nor the ability to fend off oldness and death, nor any understanding of their creation.”

The man asked “Tell me about a group of people who believe that creatures are invariably begetting and reproducing, one group comes and the other goes, various diseases, symptoms and pests cause them to die, and the last one of

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<sup>1</sup> They are those who believe that all creatures are made up of hotness, coldness, dryness and moist, not believing in any other creator..



them informs of the first of them, the future tells of their past and any era tells of its time. They think of people as trees and plants from among whom a wise and knowledgeable one, good at uttering words, comes out for the good of people. He is the one who writes a book and decorates it with smartness and endears it his wisdom and makes it as defensive wall among people, a book that ordains and encourages good and prohibits evil and corruption so that people do not fight and kill one another.”

Imam replied “Woe betide you! The creature that came out from his mother’s womb and will depart this world one day does not have any knowledge of what happened in the past nor of what will happen in the future. Then, there are only two conditions for the human being; he is either a creator or the creature. If he is a creature, then he, who is nobody, is not capable of creating anything else that is not anything; he had not existed and has come into existence. He asks and does not know how the beginning of that person was like. If he were eternal, then events would not have any effect on him since the eternal one does undergo the times’ changes and mortality does not find any way into him as we have not seen any building without a builder and no effect without an effecter and no writing without a writer. Then, anyone who thinks that his father is his creator must be asked who created his father. If his father were the creator of the child, his creation would be with lust and affection and he owned his life and he made his decree be enforced in his child; however, at the time of disease he can do nothing and in case of death he cannot make his child return to life. Verily, He, who is capable of creating the creature and blows life into him so that he walks on his feet, can fend off corruption from him.”

The man asked “What do you think of astrology?”

Imam answered “It is science with the least advantages and most disadvantages because it cannot fend off what is preordained and [help] avoid misfortunes. If it foretells something good, it cannot hasten it, and if an evil is going to happen, it cannot change it. With his knowledge, an astrologer opposes Allah and thinks that he can reverse a fate preordained for the creature.”

He asked “Is the messenger superior or the angel who brought messages to him?”

Imam replied “Of course, the messenger!”

The man asked “What is the reason for the angels who are the proxies of the servants and write down what is for and against them whereas Allah is All-aware of the unknown?”

Imam replied “He has enslaved them with that and made them witness on His

people so that servants, in the company of them, care more about obedience to Allah and avoid rebellion against Him. So many were servants who intended to commit a sin, yet the person, aware of them, gives up committing it, saying 'My Lord is seeing me and my two guards will be witness to that.' Undoubtedly, Allah has assigned those angels out of His kindness and mercy so that with Allah's permission they may keep away from him Satan's ?, mundane animals and many other plagues that he does not see until the order of death is issued by the Almighty Allah."

The man asked "Did He create the men for mercy or punishment?"

Imam replied "For mercy, and before creation He had known that a group of people will set out for His punishment because of their own evil deeds and denials."

The man said "Let's assume that it is right that the deniers deserve punishment, but why does He punish the monotheists and Gnostics?"

Imam stated "Those who deny Allah will have themselves get entangled into an eternal punishment, and He punishes those that confess to Him for refusing to do the obligations, and after that He lets them out; He is not cruel to anyone."

The man asked "Is there a position between disbelief and belief in Allah?"  
Imam replied, "No."

The man asked "What is belief and what is disbelief then?" Imam stated "Belief is the acknowledgment of Allah' greatness in what is evident or hidden, and disbelief is denial."

The man asked "What is polytheism and what is doubt?" Imam replied "Polytheism is attaching someone to One, Who does not have any match, and doubt is lack of sincere belief in something."

The man asked "Can a scholar be ignorant?" Imam stated "He is knowledgeable about what he knows and ignorant of what he does not know?"

The man asked "What is prosperity and what is wretchedness?" Imam stated "Prosperity is the cause of good; the prosperous seek refuge in and is saved, and misery is the cause of failure; the wretched adhere to it and it sometimes takes them to the edge of an abyss. It is all to Allah's knowledge."

The man asked "Where does the light of a lamp go after it extinguishes?" Imam stated "It goes out without returning."

The man asked "Why do you not believe that the human being is the same as that light with his soul leaving his body after death without returning as the light

of the lamp does not return after extinguishing?”

Imam stated “You drew a wrong analogy because fire is hidden in objects, and the objects consist of substances like stone and iron, and if one of them is struck by the other one, a fire will be set between them, and the lamp takes its light from fire, thus fire is fixed in objects and light goes out. Soul is something soft which is clad into a complex frame. It is not like the lamp you mentioned. Undoubtedly, He, Who creates a fetus in the transparent water of the womb and has combined different kinds of vessels, neurons, teeth, hair, bones and others, can revive it after its death and makes it resurrect after annihilation.”

The man asked “Where is soul then?” Imam answered “It stays in the heart of the earth until resurrection.”

The man asked “Where is the soul of the one who is hanged up?” Imam replied “In the hands of the same angle which takes his life so that it will take it back to the earth.”

The man said “Tell me if soul is different from blood.” He observed “Yes, soul is made up of blood, and blood makes the body be moist, the complexion be fresh, the voice be pleasant and laughter increase. Thus, when the blood goes dry, soul departs the body.”

The man asked “Is soul subject to such definitions as lightness, heaviness and weight?” Imam replied “Soul is like wind in a water skin; when wind is blown into it, it is filled with it. Neither the wind filling in it adds to its weight, nor does its weight decrease when it goes out. The case is the same with soul, which is not heavy and does not have any weight.”

The man asked “What is the essence of soul?” Imam answered “Wind is air which is called wind when it moves and called air when it stops. The survival of the world depends on air; if winds do not blow for three days, everything will go rotten and become stinky. By way of example, wind is like a fan that removes rot and decay from everything and makes it smell pleasant like soul. Upon leaving the body, the body will be infected and discolors. Blessed is Allah, the Best of Creators.”

The man asked “Does soul disintegrate after leaving the body or does it remain?” Imam replied “It remains so until the Trumpet is blown into. After that, everything will be annihilated and fall into extinction; there will remain no sense and no sensed. Then, everything will turn back into the state in which they had been created by their Administrator. It takes four hundred years, so that people will rest in peace, and it happens between the two Trumpet’s Blasts.”

The man asked "What resurrection while things decay and the body organs are scattered with one organ devoured by beasts in one town and another torn apart by animals and the other turned into the earth of the mud on walls?"

Imam responded "He who created him with nothing and sculptured him without having any prior model, is capable of resurrecting eventually as He created first."

The man said "Explain it to me!" Imam stated "Soul reside in two places. The soul of good-doers reside in a light and wide locus, and the soul of evil-doers are in the dark and cramped one, and the body turns into the earth from which it was created, and what is excreted from the bodies of the beasts and animals are all recoded by He who is aware of a mote in the darkness and knows the number and weight of all things. Surely, the earth from spiritual people is like gold in the earth, and when it rains at the time of resurrection and the earth elevates and shakes violently, the earth from the human beings runs when washed with water like gold from earth as butter separates from milk after being shaken. Then, the earth of each body will gather into its own body, and by order of Allah, the All-powerful, it moves to the locus of the soul and by order of the Creator the faces will return to their place and after that the soul enters into it, and when resurrected it denies nothing of its own."

The man asked "Say whether people are naked while being resurrected on the Day of Judgment?" Imam replied "No, but they will be shrouded."

The man asked "What shroud while everything has decayed?" Imam replied "He who revives them will renovate their shrouds."

The man asked "What about those corpses with no shroud?" Imam replied "Allah will cover their private parts anyway He wishes."

The man asked "Will they stand in lines?" Imam replied "Yes. They will stand in 120,000 lines on the day."

The man asked "Are the deeds not weighted?" Imam replied "No. deeds are not like things and there exist only the attributes of their deeds and only he who does not know the number and weight of things needs to weigh them, and undoubtedly nothing is unknown to Allah."

The man asked "What does the verse <sup>1</sup> mean?" Imam replied "It means anyone whose behaviors and deeds are worthier."

The man asked "Are there not any just witness in the Hell to punish people so that there would be no need to any snakes and scorpions?" Imam replied

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<sup>1</sup> P.249

“Snakes and scorpions are the tools of punishing those who think they are not created by Allah and have assumed a partner for Allah; thus, Allah will make scorpions and snakes dominant on them so that they taste the consequences of the lie that they had told in the world and the denial of the creation of the two.”

The man asked “How is it said that when the person from the Heaven reach out for an apple as soon as he eats it, it returns to its pervious form?” Imam replied “Yes. An analogy is that a lantern lends fire and its light does not stop shining but the world around it is lit with new lights.”

The man asked “Do they not eat or drink, and in your opinion, do they not need to relieve themselves?” Imam replied “Yes, they do because their food is thin and light, and they excrete them from their bodies through sweating.”

The man asked “How are angels virgin every time they have sex with their partners?” Imam replied “Because they have been created with fragrance and are devoid of any disease and deficiency, their bodies are not mixed with any cankers, no blood menstruates from them and no menstruation makes them dirty, thus the womb is closed and there is no way in it but the urethra.”

The man asked “The angels wear seventy dresses, but how their partners can see the bones of their calves from inside so many dresses.” Imam replied “As anyone of you sees a sliver coin in water as deep as an arrow.”

The man asked “How do the people of the Heaven make use of the bounties while they have lost their sons, fathers, friends or mothers and their loss means that all those lost are in the Hell? What should they do with those bounties while they are aware of the conditions of their kith and kin?” Imam replied “The people of knowledge have said they will forget them, and some have said that they would be looking forward to them and hope that they reside between the Hell and the Heaven among the people of the elevated lands.”

The man asked “Is the Throne greater or the Highest Heaven<sup>1</sup>?” Imam replied “Whatever Allah has created is in the Throne but the Highest Heaven, because it is bigger than the Throne can surround it.”

The man asked “Did He create the day before the night?” Imam replied “Yes, He did. He created the sun before the moon, and the earth before the sky, and placed the earth on the fish, and the fish in water, and the water in a deep chasm in rock, and the rock on an angel, and the angel on the sky, and the sky on a sterile wind, and the wind on the air and the air is in a powerful hand, and under

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<sup>1</sup> *‘Arsh*

the sterile wind there is nothing but air and darkness, and around it is neither spacious nor cramped, nor anything which comes to the mind. Then, He created the Throne and filled it up with the skies and the earth; the Throne is bigger than all the creatures. After that, He created the Highest Heaven, and made it bigger than the Throne.”

224. Aba bin Taghlib is quoted as saying, “I was with Imam Sadiq when a man from Yemen came to him and expressed salutation. Imam greeted him and stated ‘How are you, Sa’d?’ The man said ‘My mother gave me the name, almost nobody knows that.’ Imam replied ‘You are right, Sa’d al-Mowla.’ The man said ‘May I be your ransom! It is my nickname.’

Imam replied ‘There is no good in a nickname. Allah states *‘do not ... call one another by nicknames; evil is a bad name after faith,’*<sup>1</sup> adding ‘What do you do?’ He replied ‘May I be your ransom! Astrology runs in my family and there is no family more knowledgeable than ours in Yemen.’

Imam asked ‘How many degrees is the sunlight stronger than the moonlight?’ He said ‘I do not know.’ Imam stated ‘You are right.’

Imam asked ‘How many degrees is the light of the Jupiter stronger than that of the Mercury?’ He said ‘I do not know.’ Imam stated ‘You are right.’

Imam asked ‘How many degrees is the light of the Mercury stronger than that of the Venus?’ He said ‘I do not know.’ Imam stated ‘You are right.’

Imam asked ‘What is the name of the star which stimulates the camel when it shines?’ He said ‘I do not know.’ Imam stated ‘You are right.’

Imam asked ‘What is the name of the star which stimulates the cow when it shines?’ He said ‘I do not know.’ Imam stated ‘You are right.’

Imam asked ‘What is the name of the star which stimulates the dog when it shines?’ He said ‘I do not know.’ Imam stated ‘You are right.’

Imam stated ‘I wonder if your words were true when you said ‘I do not know.’ Where does the Saturn stand among the planets?’ He replied ‘It is an inauspicious star.’

Imam stated ‘Do not say that since it is the star of the Commander of the Faithful, [Imam Ali,] (May peace be upon him!) and it is the star of successors (May peace be upon them!); the very luminous star mentioned in the Quran.’

<sup>1</sup> 49:11

The Yemeni man asked 'What do you mean by luminous?' Imam replied 'It shines in the seventh sky, and it is a star whose light comes to the sky of this world after passing through them, thus Allah named it the luminous star.'

Then, Imam added 'O my Arab brother! Is there any scholar with you?' The man replied 'Yes. May I be your ransom! There is a group in Yemen whose scholarship is not like that of the rest of people.'

Imam asked 'What do you know about his knowledge?' the man replied 'By flying a bird, the scholar of Yemen soothsays as much information as a rider gains in a month.'

Imam stated 'Verily, the scholar of Medina knows more than the Yemeni scholar.' The Yemeni man asked 'How much does he know?' Imam stated 'Undoubtedly, without flying a bird, the scholar of Medina knows about the sun in twelve months and twelve lands and twelve seas and twelve worlds in a moment.' The Yemeni man said, 'I do not think that anyone knows that much and appreciates its essence.' Then, the Yemeni man got up and left.

225. Sa'eed bin Abi al-Khadeeb is quoted as saying, "Ibn Abi Leili and I went to the city of Medina. We were in the mosque of the Prophet (PBUH) when Imam Ja'far entered. We went to him. He greeted me and asked after my family. After that, he asked me 'Who is with you?'

I answered 'He is Ibn Abi Leili, the judge of Muslims.' Imam stated 'Well!' Then, he asked him 'Do you take one's property and give it to another, and separate wives and husbands and fear no one for doing that?' The man answered 'Yes.'

Imam asked him 'On what do you judge?' He replied 'On the basis of narrations from the Prophet (PBUH), Aba Bakr and Omar.'

Imam stated 'Have you heard this narration from the messenger of Allah (PBUH) that Ali is the highest of all in passing judgments?' He replied 'Yes.'

Imam stated 'How do you judge without Ali' judgments although you have heard of that?' When he heard that, his face turned yellowish and told me 'Find another friend. By Allah I will never talk to you at all.'"

226. Hossein bin Zayd bin Ja'far Sadiq is quoted as saying, "The messenger of Allah (PBUH) told [his daughter,] Fatimah 'Allah, the Almighty and Glorious, becomes wrathful whenever Fatimah becomes wrathful and become content

when she is content.' The traditionists narrated that. One day, Ibn Jorayh came to Imam Ja'far and said, 'O Aba Abdillah! Today I heard a tradition which people deride at.' Imam asked 'Which tradition?'

He said 'The tradition that says Allah, the Almighty and Glorious, becomes wrathful whenever Fatimah becomes wrathful and become content when she is content.' Imam stated 'Well, do you not narrate the very tradition that says Allah, the Almighty and Glorious, becomes wrathful whenever a believer becomes wrathful and become content when a believer is content? He replied 'Yes.'

Imam stated 'How do you deny the fact that the daughter of the messenger of Allah (PBUH) was a believer for whose wrath Allah becomes wrathful and for whose content Allah becomes content?' He said 'You are right. Allah knows where to place His mission.'"

227. Hafis bin Ghiaath is quoted as saying, "I went into the Sacred House and saw ibn Abi al-'Owjaa' asking Imam Sadiq (PBUH) what sin the skin has committed where the Quran states '*so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement*'<sup>1</sup>?"

Imam stated 'Woe betide you! It is that and it is another!' He said 'Give me an example of that in this world!' Imam stated 'Well! Do you think that if a man breaks a brick and then pours water on it and makes it look like as before, is not the case with it that it is that and it is still another?' [He said, 'You are right. May Allah prolong your life!']."

228. It is narrated that Imam Sadiq (PBUH) was asked about the story of Prophet Abraham in the verse '*He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.*'<sup>2</sup> He replied 'Their great idol did not do that, nor did Prophet Abraham tell a lie.' Then, he was asked 'How come?' Imam answered 'Prophet Abraham only said '*if they speak, ask them!*'. If they could speak, their greatest one would have done it, otherwise it had not. They did not speak, thus Prophet Abraham had not told a lie.'

Imam was also asked about the story of Josef in the verse '*O caravan! You are*

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<sup>1</sup> 4:56

<sup>2</sup> 21:63



*most surely thieves.*<sup>1</sup> He replied ‘They had robbed Josef of his father. Do you not see the rest of the verse says ‘...*What is it that you miss? They said: We miss the king’s drinking cup.*’<sup>2</sup> He did not say you robbed the king’s cup but Josef of his father.’

He was also asked about Abraham’s words in the verse that says ‘*Then he looked at the stars, looking up once. Then he said: Surely I am sick (of your worshipping these)*’<sup>3</sup>. He replied ‘Abraham was not sick, nor did he tell a lie. He only meant that he was extremely interested in religion, that is, he was in pursuit of it.’

229. Abdol Mo’min Ansari said, “I told Imam Sadiq (PBUH) that a group of people quote on the Prophet (PBUH) that the division between my ummah is a mercy. What is your opinion?”

Imam replied “If their division is a mercy, their congregation must cause punishment. That quotation does mean what you and they understood. Note this verse ‘... *why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*’<sup>4</sup>; Allah ordered some to stay with the Prophet [when at war], associate with him and learn new verses and laws of the religion, and then return to their nations and teach them. What is meant by division is journeying between cities and not division in Allah’s religion. Verily, Allah’s religion is one and only.”

230. Imam Sadiq (PBUH) is quoted as saying, “The messenger of Allah stated ‘Act on what you find in the Quran and you can bring no excuse to give it up, acting on what is not in the Quran but is in my sunnah is required and cannot be given up, and act on what is not in my sunnah but my companions say. Truly, my companions are like stars; whichever you follow, you will be guided, and you will find a way if you take the words of each of them. And, the division between my companions is a mercy for you.’ One asked him ‘O messenger of Allah! Who are your companions?’ ‘My Household members,’ he replied.”

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<sup>1</sup> 12:70

<sup>2</sup> 12:71-72

<sup>3</sup> 37:88-89

<sup>4</sup> 9:122

Sheik Saduq said that "Undoubtedly, there is no disagreement among the members of the Household, but they issue decrees according to the divine orders, and sometimes they do precautionary concealment [i.e. taqiyyah] in their rulings, and the division is rooted in the very taqiyyah in words, and taqiyyah is a mercy for the Shiites." As put by the compiler of this book, the above interpretation is endorsed in many narrations one of which is the following.

231. Mohammad bin Senaan has quoted Nasr al-Khath'ami as saying, "I heard Imam Sadiq (PBUH) stating 'If someone thinks of us as saying nothing but truth, however words he knows from us suffices him, and if he heard something from us in contrast to what he knows [i.e. seemingly wrong words], it will be for [his] defense and to his discretion.'"

232. Amr bin Hanzaleh narrated that "I told Imam Sadiq (PBUH) that there was a disagreement between two of our companions about a case of debt or inheritance, and they went to their time ruler or judge. Was that act permitted?

He stated 'If someone goes to their court for a right case or wrong case, it is as if he goes to a prohibited idol or a illegitimate ruler; what the ruler decrees is a forbidden deed even though it is his undeniable right that he has taken under the ruler's decree, whereas Allah has ordered us not to believe in him. He states '*They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.*'<sup>1</sup>

I asked what else they should have done when they had a disagreement.

Imam stated 'They must look at someone from you who narrates our traditions, looks at what we forbade and allowed and understands our decrees. They must be content with his arbitration as we selected him as ruler. If he issues orders according to our decrees and one of them does not accept it, that one belittles Allah's orders and refutes us, and he who rejects us rejects Allah and is no the verge of disbelief.'

I said 'What if each of them selects one of the Shiites and becomes content with his supervision over his right, and both of them fall into disagreement and their disagreement rooted in their division in your tradition?'

Imam stated 'The right decree is the one that is issued by the arbiter who is

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<sup>1</sup> 4:60

more impartial, knowledgeable and trustworthy in traditions and pious, and the other decree must be ignored.'

I said 'If they are both impartial and favored [by the Shiites] and no one has priority over the other, what should they do?'

Imam stated 'Look at the one whose decree is based on a tradition that is unanimously agreed upon and act upon it and ignore the other tradition that is unknown to your companions because what is unanimously agreed is not dutiable. Things are three-fold: first, things whose truth is clear and that must be followed, second, things whose untruth is clear and that must be avoided, third, things that are complicated and unclear and in order to find their truth we must refer to Allah and His messenger. The messenger of Allah (PBUH) stated "There are allowed things which are clear and forbidden things which are clear and between them are things which are unclear; he who gives up unclear things will be saved from the forbidden things and he who does the unclear things will also commit the forbidden things and unknowingly will perish.'

I said 'What if both traditions were known and the trustworthy quote them on you?'

Imam stated 'Note that the one which is in accordance with the Quran and sunnah and against the public must be taken and the other one which is against the Quran and sunnah and in accordance with the public must be given up.'

I said 'May I be your ransom! Tell me if both jurists reached the ruling from the Quran and sunnah and we saw one in accordance with the public opinion and the other in contrast to it, which one must be taken?'

Imam stated 'The one which is contrast to the public opinion must be accepted.'

I said 'May I be your ransom! What if either one is in line with a group of the public?' Imam replied 'Give up the one that is more attended by their rulers and judges and accept the other one!'

I said 'What if the rulers of the public think of them the same?' Imam stated 'When it happened, wait until you see your Imam because waiting at the time of doubt is better than falling into a predicament. Allah, the Almighty, is a Guide.'

[According to the compiler,] this tradition is narrated by way of discretion, because it is unlikely in the narrations that two rulings run contrary to each other while being in agreement with the Quran and sunnah, like the case of washing the face and hands in wudu; washing them either once or twice is mentioned in narrations, and the Quran does not seem to be against it. Yet, both

narrations are likely, and decrees like that lie in the religious rulings.

Then, Imam told the man 'Wait until you see your Imam!' This instruction signifies access to an Imam, and in case of [Imam's] occultation or unavailability, companions unanimously agree with both and no group has any priority over the other in terms of number or justice and either ruling is optional."

In support of the above words, there is another narration as follows:

233. Al-Hassan bin al-Jahm is quoted as saying "I told Imam Riza that the narrations which we received from him were different. Imam stated 'Compare what you receive from us with the Quran and traditions. If they were like them, they are from us. Otherwise, they are not.'

I said 'when two reliable people come to us with two differing traditions, we do not know which one is right and which one is wrong.'

He stated 'Choosing either one is to your discretion.'"

234. Imam Sadiq (PBUH) is quoted by al-Harith bin Moghayrah as saying "If you hear some tradition from companions and they are all reliable, choosing them is to your discretion until you find the Awaited Imam and reject them through the agency of him."

235. Samaa'atah bin Mehran is quoted as saying "I asked Imam Sadiq (PBUH) if we received two narrations, what should we do if one ordered something and the other prohibited the same thing?

Imam replied 'Do not act upon any of them until you see your Imam and ask him about both of them.'

I said 'We are forced to act upon one of them.'

Imam stated 'In that case, act upon the one which is against the public opinion.'

[According to the compiler,] Imam ordered the traditions in line with the public to be given up, considering a probability of precautionary concealment, yet he has not taken into his consideration any probability of precautionary concealment for the ones which are in contrast to public opinion.

The Immaculate Imams are quoted as saying, 'If you encountered difference in our traditions, accept the ones which are unanimously agree upon because they

are free of doubt!’ There are too many of such a narration, and there is no need to mention them, and it is not appropriate to mention contrasting cases here.”

236. Bashir bin Yahya ‘Ameri has quoted ibn Abi Layla as saying Abu Hanifah and I had an audience with Imam Sadiq (PBUH). After greeting us, he asked ‘O ibn Abi Layla! Who is with you?’

I said ‘May I be your ransom! He is a man from Kufa who has knowledge, insight and influence.’

Imam stated ‘Is he the one who compares everything based on his own knowledge?’

Then, he added ‘O No’maan! Can you make comparisons based on your own head?’ He replied ‘No.’

Imam stated ‘I think that you cannot deduce anything. Do you know about the muscle of the eye, bitterness in the ear, coldness in the nose and sweetness in the mouth?’ He said ‘No.’

Ibn Abi Layla said ‘May I be your ransom! Do not leave us blind to what you stated!’

Imam stated ‘Well! My father quoted his holy fathers as saying the messenger of Allah stated that ‘Allah created the human’s eyes from two pieces of fat and placed muscles in them. Otherwise, they would be burnt, and any twig and thorn that were stuck in the eyes would burn them off. Those muscles push out whatever dirt that enters the eyes. Allah placed the bitter wax in the ears so that they function as a protective layer for the brain and insects that enter them get out upon touching it. If it did not exist, they would reach the brain and make it decay. Allah place the coldness in the nostrils of the nose so that it functions as protection for the brain, otherwise it was accessible. The sense for tasting sweetness in the mouth was a grace by Allah to humankind so that they taste the food and drinks. The phrase which starts with disbelief and ends with belief is *there is no god but Allah.*’ Then, Imam added ‘O Na’man! Avoid making comparisons because my father quoted his ancestors as saying the Prophet (PBUH) stated anyone that compares the religion with his own opinion, will be drawn nigh to Satan by Allah because he was the first to make a comparison when he said He had made him from fire and Adam from earth. Thus, do not make comparisons, because Allah’s religion is not based on comparison.’

237. In another narration, it is quoted that when Abu Hanifah had an audience with Imam Sadiq (PBUH), Imam asked him "Who are you?" He said "I am Abu Hanifah."

Imam asked "The very clergy of Iraq?" He replied "Yes."

Imam asked him "On what do you issue a fatwa?" He replied "Upon the Quran."

Imam asked him "Do you know all the abrogated and abrogating verses as well as the explicit and implicit verses of the Quran?" He answered "Yes."

Imam asked "What does Allah mean by the verse *'And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure'*<sup>1</sup>?"

Abu Hanifah said "It means the distance between Mecca and Medina." Upon hearing the answer, Imam turned to the audience and asked "By Allah! Have you ever travelled between Mecca and Medina with your lives and properties remaining safe and sound?" They all said "By Allah! It is as you stated."

Then, Imam stated "Woe betide you! Allah states nothing but truth. Tell me what place Allah means in the verse "<sup>2</sup>! He said "The Sacred House." Imam turned to the audience and stated "By Allah! Did Abdallah bin Zobayr and Sa'eed bin Jobayr remain safe and sound from death in the Sacred House?"

They all said "By Allah! It is as you stated."

Imam stated "Woe betide you, Abu Hanifah! Allah does not state anything but truth."

Then, Abu Hanifah said, "I do not know anything about the Quran, but I can make comparisons."

Imam asked him "By making a comparison, tell me which one is more sinful for Allah, murder or adultery?" Abu Hanifah replied "Of course, murder."

Imam asked him "Then, why is Allah's satisfaction met with two witnesses for proving a murder but four ones for proving adultery? Is saying prayers more important than fasting?"

He replied "Of course, saying prayers is more important." Imam stated "According to your comparison, it must be necessary for a woman in her

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<sup>1</sup> 34:18

<sup>2</sup> 3:97

menstrual period to compensate for her missed prayers but not her missed fasts, whereas Allah has made it incumbent upon her to compensate for her missed fasts not prayers.”

Imam asked him “Is urine more impure than semen?” He replied “Urine is more impure.” Imam stated “According to your comparison, ablution must be obligatory for urine not semen, whereas Allah has made it obligatory for semen not urine.”

Abu Hanifah said “I am a man of opinion.” Imam asked him “What is your opinion about a man and his slave who marry in one day and sleep with their wives the same night and go to a journey and leave their wives in a house while they are pregnant with a son and suddenly the roof of the house collapses and both women die and their sons survive? Which one do you think belong to the slave and which one to the landlord? Which one is the inheritor and which one is the inheritance?”

He replied “I am knowledgeable in punishments.” Imam asked him “How must punishment be enforced to a blind man who has gouged another’s eye and a handicapped man who has cut another’s hand?”

He replied “I only know about the selection of the world prophets.” Imam asked him “Tell me if doubt is meant by *haply* in the verse ‘*Then speak to him a gentle word haply he may mind or fear,*’<sup>1</sup> which is addressed to Moses and Aaron when they were selected to go to Pharaoh!”

He said, “Yes.”

Imam asked “Is Allah doubtful when He states *perhaps*?” Abu Hanifah said “I do not know.”

Imam stated “You think that you issue decrees according to Allah’s Book although you do not know about it, and think that you can compare while the first who compared was Satan, whom Allah may curse, and you think you are a man of opinion, while only The Prophet’s opinion is right and anyone else’s is wrong because Allah has stated ‘*Pass a judgment among them according to what Allah showed you.*’ He did not tell anyone but him. You think that you know about the punishments, whereas the one to whom the Quran was revealed is more suitable for the knowledge of punishments than you, and you think that you know about the selection of the prophets, while the Seal of the divine prophets knew about it more than you. If they did not say that a man came to the

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<sup>1</sup> 20:44

descendant of the Prophet and did not ask him a question, I would not ask you any questions. Make a comparison if you are a man of comparison!"

Abu Hanifah said, "After this meeting, I will never speak about Allah's religion based on opinion and comparison."

Imam stated "Never will ambitiousness leave you as never did it leave your predecessors!"

238. Issa bin Abdilllah Qorashi is quoted as saying, "One day, Abu Hanifah had an audience with Imam Sadiq (PBUH). Imam told him 'I am told that you deduce [in religious matters].' He answered 'Yes.' Imam told him 'Do not make comparison [in religion] because Satan was the first who did so when he said '*Thou hast created me of fire, while him Thou didst create of dust,*'<sup>1</sup> making a comparison between fire and soil. If Satan had compared the light of Adam with that of fire, he would have distinguished them and realized the cleanliness of the former over the latter.'"

239. Sama'ata bin Mehran is quoted by Hassan bin Mahboob as saying, "One day, Abu Hanifah asked Imam Sadiq (PBUH) about the distance between the east and the west. Imam stated 'It is as far as the length of daylight and even less than that.' Abu Hanifah denied it. Then, Imam asked 'Why do you deny the fact that it takes less than a day from the sunrise to the sunset?'"

240. Abdil-Kareem bin Otbah is quoted as saying, "One day I was with Imam Sadiq (PBUH) in Mecca when a group of Mo'tazilah school of thought came to him. Among them were 'Amro bin Obayd, Wasil bin 'Ata', Hafs bin Salim and a group of their heads. It was the time when Walid [,the Caliph of Marwan dynasty,] had been murdered and there was a division among the people of the Levant. They started talking and gave a speech, and their talk took long.

Then, Imam told them 'You talked too much and prolonged your speech. Choose one from among yourself so that he may talk more concisely with your own proofs.'

They selected 'Amro bin Obayd and he prolonged his speech. Of the words he said was that 'The people of the Levant killed their caliph, and Allah had some

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<sup>1</sup> 7:12



of them be assaulted by some others and had their affairs result in division. Under that condition, we found someone who had faith, wisdom and chivalry and was suitable for caliphate. It was nobody but Mohammad bin Abdillah bin Hassan. We intend to gather around him and swear an oath of allegiance to him. Then, we will make it public and call on people to ally with him. We are on the side of anyone who swears an oath of allegiance to him, and he is of us. We will leave alone anyone who abandons him, and we will fight anyone draws a sword against us for his cruelty against us until we make him turn back to truth and the people of truth. We'd like to introduce him to him because we need you too much. It is because of your superiority and the large number of your followers.'

When his words came to an end, Imam Sadiq (PBUH) asked 'Are you of the same opinion that 'Amro expressed?'

They said 'Yes.' Then, Imam thanked Allah and asked Him for peace upon His messenger, stating 'We only turn furious when a rebellion against Allah happens, thus when Allah is obeyed, we are content. O 'Amro! Tell me if people put the leash of government around your neck and elect you as their caliph without any bloodshed and problem, and tell you to select anyone whom you wish as caliph, and whom do you choose?'

'Amro said 'I will raise the issue of caliphate in a council among people.'

Imam asked him 'Among all people?' He replied 'Yes.'

Imam asked 'Among all jurists and their good people?' He replied 'Yes.'

Imam asked 'Among the Quraysh people and others? Among Arabs and non-Arabs?' He replied 'Yes.'

Imam stated 'Tell me 'Amro if you associate with Abu Bakr and Omar or if dissociate from them!' He replied 'I associate with them.'

Imam stated 'O 'Amro! If you were someone who dissociated from them, you could behave to the contrary because Omar gave caliphate to Abu Bakr without any consultation and swore an oath of allegiance to him. After that, Abu Bakr relinquished caliphate to him without any consultation. Then, Omar subjected caliphate to a council of six people and did not let anyone of the Ansars, with the exception of those six people, and the Quraysh people in that council. He also made a recommendation that I do not think that you and your companions like.' He asked 'What did he recommend?'

Imam replied 'He ordered Sohayb to lead the congregational prayers for three days and ordered that only those six people set up the consultative council with

no consultant but Abdillah bin Omar, to whom they could consult and who had no right to give a vote. He told Ansars and Immigrants to behead them if after three days those six people could not finish it and make an agreement, and behead two of them if four of them made an agreement. Do you agree to put the issue of caliphate to consultation in a council as Omar did?' They replied 'No.'

Imam stated 'O 'Amro! Stop doing that! Do you think that if you give an oath of allegiance to whom you said and all people reach an agreement on that, and after that it comes to the issue of unbelievers who do not embrace Islam and pay *jezyah*, there is someone with you and your master who knows how to treat unbelievers according to The messenger of Allah's tradition?' They said, 'Yes.'

Imam asked 'What do you do then?' They replied 'First, we invite them to Islam, otherwise they will ordered to pay *jezyah* if they declined it.'

Imam asked 'If they were Zoroastrians or the people of the Book?' They replied 'Be it Zoroastrians and the people of the Book or not.' Imam asked 'If they were idol-worshippers and the worshippers of fire and animals and non-Muslims?' They replied 'It does not make a difference; they are the same.'

Imam stated 'Tell me if you know about the Quran?' He said 'Yes.'

Imam stated 'In the verse *Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection,*<sup>1</sup> Allah has made an exception and set a condition for the people of the Book. Are they and those that do not have any Book the same?' He said, 'Yes.'

Imam stated 'Who do you quote it on?' He said, 'I heard people saying that.'

Imam stated 'Forget it! If they do not pay *jezyah* and you dominate them, what will you do with the spoils of war?'

He replied 'I will break off fifth of them and then will divide the rest among those who have fought them.'

Imam asked 'Do you divide them only among those who have engaged them?' He replied 'Yes.'

Imam stated 'If so, you will oppose the Prophet's action and way of acting. If we ask the jurists of Medina and their sheiks to judge between you and me and

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<sup>1</sup> 9:29

ask them the question, they will unanimously tell you that the Prophet made a compromise with Arabs on condition that they left them in their lands and they did not migrate, and joined him in wars without receiving any spoils of war. But you say that you will divide them among all of them. By saying so, you have opposed the Prophet's way of acting. Forget about it! Tell me what you think about distributing alms?'

He said 'I will divide alms into eight parts and give each part to a group.'

Imam asked 'What if a group is ten thousands in number and there is one, two or three in another group? Do you allocate to one person as much as you allocate to ten thousand? He said 'Yes.'

Imam asked 'How about the alms of the city dwellers and nomads? Do you consider them the same?' He said 'Yes.'

Imam stated 'You disagreed with the Prophet's way of acting in all cases; he was in the habit of dividing the nomads' alms in their lands and those of the city-dwellers in their city, and did not distribute alms among them in the same way, but he distributed to those who were present based on what he saw and the number of those who were present. O 'Amro! If there is something in your mind that is against me, all the jurist of Medina and their sheiks will unanimously agree that the Prophet's way of acting was as I said.' Then, he turned to 'Amro and stated 'Fear Allah, 'Amro! O you, bunch of people! Fear Allah! My father, who was of the best on the earth and the most knowledgeable about the Quran and Prophet's way of acting, quoted the messenger of Allah (PBUH) as stating '*Anyone who draws his sword on people and invites them to himself while there is someone else among Muslims who is more knowledgeable than him, has gone astray and treated cruelly.*'"

241. Yunus bin Ya'qub is quoted as saying, "One day, I was with Imam Sadiq (PBUH) when a man from the Levant entered and said 'I am a man who knows about theology, jurisprudence and religious rules. I have come here to debate your companions.'

Imam told him 'Does the theology you said have a root in the words of the messenger of Allah (PBUH) or it is from you?' He replied 'Some of them are from the messenger of Allah (PBUH) and some other are my own.'

Imam asked 'Are you the partner of the messenger of Allah, then!' He said, 'No.'

Imam asked 'Have you heard any revelations from the Almighty Allah?' He replied 'No.'

Imam asked 'Do you consider obedience to you as obligatory as it is obligatory to obey the messenger of Allah (PBUH)?' He replied 'No.'

Imam turned to me and stated 'O Yunus! This man refuted himself before debating me (because he thinks of his opinions as conclusive without bringing any proof for them).'

Then, Imam stated 'O Yunus! If you knew theology, did you debate him?' I said 'Woe betide me! May I be your ransom! I heard you prohibiting the science of theology and stating *'Woe betide theologians! They say this is correct and that is not correct, this reaches a conclusion and that does not, we understand this and do not understand that.'*

Imam stated 'Woe betide those who do not abandon my words and follow their own wishes. After that, he told me to go out to see any theologians was out and bring them in. Then, I brought in Homran bin 'A'yan, who was good at theology, Mohammad bin No'maan al-Ahwal, who was a theologian, and Hishaam bin Saalim and Qays al-Maassir who were theologians and Qays al-Maassir was the best among them in my opinion, and he had learnt theology from Ali bin Imam Hossein (PBUH).

After we entered the place, Imam looked out of the tent, which was set up for him on the way to the Sacred Mosque some days before the pilgrimage to Mecca. He saw a camel coming very fast. He stated 'I swear to the Lord of the Ka'ba that he is Hishaam.'

We thought he meant Hishaam, of the descendents of 'Aqeel, whom he liked. All of a sudden, Hishaam bin al-Hakam came in. He had just grown a beard and all of us were older than him. Imam made room for him to sit and stated, 'He supports us with his heart, tongue and hands.' Then, Imam asked Homran to debate the man from the Levant.

He debated him and defeated him. Then, Imam told al-Ahwal 'Debate him!' He had a debate with him and defeated him. After that, Imam told Hishaam bin Salim to debate him. He fell into pleasantries with him. Afterward, Imam told Qays al-Maassir to debate him. He started debating him. In the middle of their debate, Imam started laughing because the man was stuck. Then, he told the man from the Levant 'Debate this young man, Hishaam bin al-Hakam!' He said 'I am ready.'

The man told Hishaam, 'O son! Ask me about the Imamate of this man.'

Hisham got so angry at the question that he started trembling. Then, he said, 'O you! Does your Lord wish good for His people or do people do that for themselves?' The man said, 'Of course, it is My Lord Who wishes good for His people.'

Then, Hishaam asked 'What good has He done to them?'

The man said, 'He has established His authority and proof so that they would not divide and separate. It is He who keeps them on the correct path and reminds them of their duties toward Allah.'

Hishaam asked 'Who is the authority whom He has established?' The man replied 'He is the messenger of Allah (PBUH).' After that, Hishaam asked, 'Who is the authority after the messenger of Allah (PBUH)?' The man said 'It is the book of Allah and sunnah.' Then, Hishaam said, 'Have the Book and sunnah today helped us remove our differences?' The man said, 'Yes.'

Afterward, Hishaam asked, 'Why do we disagree with each other so that you have come all the way from the Levant? You think that comparison is the way of religion and you admit that it is not possible to compare two differing ideas on a single issue.'

Then, the man kept thinking. Imam asked him 'Why don't you speak?' The man said, 'If I said that we had no differences, I would tell lies. I said that the Book and sunnah solve our differences. It is wrong because they may be interpreted in so many ways. That same argument was in favor of me and against Hishaam.'

Afterward, Imam told the man from the Levant, 'Ask him so that you may find out that he is knowledgeable.' The man asked Hishaam 'Which one wishes good for His people more: your Lord or people themselves?' Hishaam said, 'It is My Lord Who wishes good for His people more.' Then, the man asked, 'Has He selected anyone to keep them united, remove their difference and show them right from wrong?' Hishaam replied 'Yes.' The man asked 'Who is that?' Hishaam replied 'In the early Islam, it was the messenger of Allah (PBUH), but after him, it is his progeny.'

The man asked 'Who is the Prophet's descendant that succeeds him in authority?' Hishaam asked 'Now or then?' The man asked 'Who is today?' Pointing at Imam Sadiq (PBUH), Hishaam said, 'It is he who has taken the seat and to whom they come from around the world. He retells us the news about the earth and sky that he has inherited from his fathers.'

The man said, 'How can I find it out?' Hishaam replied 'Ask him whatever you wish!'

The man said, 'You left no room for any excuse, so I have to ask questions.'

Imam Sadiq stated 'O man from the Levant! Do you want me to tell you the itinerary and your journey?' He described the itinerary of his journey in detail. The man accepted it with happiness, saying 'You are right. I will submit to Islam.'

Imam stated 'No. You submitted to Islam. Islam precedes faith. With Islam people can inherit each other and marry, and they can have spiritual rewards through faith.'

The man said 'You are right. I bear testimony that there is no god worthy of worship but Allah and Mohammad is the messenger of Allah and you are the successor of the friends of Allah.'

After that, Imam turned to Homran and added 'You follow traditions while saying your words and reach at the truth,' and turned to Hishaam 'You look for traditions but cannot make a distinction.' Then, he told Ahwal 'You draw too many analogies, deviate from the subject and reject a falsehood with another falsehood, and your falsity is clearer.'

Then, he turned to Qays al-Massir and stated 'You speak in a way that the more you try to get closer to the Prophet's tradition, the further you get from it; you mix the right with the wrong while a small truth suffices, rather than a big falsehood. You and Ahwal jump over branches skillfully.'

I thought that Imam would address the same remarks to Hishaam as those that he addressed to the other two. However, he stated 'O Hishaam! You snatch victory from the jaws of defeat. Keep yourself from making mistakes. Our intercession will reach you if Allah wishes.'"

242. Yunus bin Ya'qub is quoted as saying 'One day, a group of companions among whom were Homran bin 'A'yan, Mo'min al-Taaq, Hishaam bin Salim and Tayyar, came to Imam Sadiq (PBUH), and another group gathered around Hishaam bin al-Hakam, who was a young man. Imam turned to Hishaam and addressed him. Hishaam replied 'Yes, descendent of messenger of Allah!'

Imam stated 'Do you not tell us what you did to 'Amro bin 'Obayd and how did you debate him?' He replied 'May I be your ransom, descendent of messenger of Allah! I am impressed by your grandeur and feel embarrassed! I cannot talk in front of you.'

Imam stated 'When I ask you to do something, do it!' Hishaam said, 'I have

heard about 'Amro bin 'Obayd's status and the news of his meeting in the mosque of Basra. I could not bear it, so I went to meet him. I arrived in Basra on a Friday and entered the mosque. I saw a large crowd of people that had gathered around him and 'Amro bin 'Obayd was standing among them. He had worn a black wool cloth around his waist with a robe on. They asked him questions. I asked people to let me in their gathering. They let me in and I sat down behind the crowd. Then, I said, 'O scholar! I am a stranger. May I ask you a question?' He replied, 'Yes.' I asked him 'Do you have eyes?' He said, 'What a question, young man? Why do you ask a question about something you know?' I said, 'That is my question.' He said, 'Ask it, young man although your question is unwise!' I said, 'Answer the same question!' He said, 'Ask your question?'

I asked 'Do you have eyes?' He replied 'Yes.' I asked 'What do you do with them?' He replied 'I see colors and people with them.' I asked 'Do you have a nose?' He replied 'Yes.' I asked 'What do you do with it?' He replied 'I smell with it.' I asked 'Do you have a mouth?' He replied 'Yes.' I asked him 'What do you do with it?' He replied 'I feel tastes with it.' I asked 'Do you have ears?' He replied 'Yes.' I asked 'What do you do with them?' He replied 'I hear sounds with them.' I asked 'Do you have a heart?' He replied 'Yes.' I asked 'What do you do with it?' He replied 'I sense whatever happens to my organs and feelings with it.'

I asked 'Is there any need for the heart with the existence of those body organs?' He replied 'No.' I asked 'How come there is a need for the heart when those organs are sound and healthy?'

He replied 'O young man! When the body organs doubt what they smell, see, taste or hear, they refer it to the heart so that the doubt is removed and certainty is reached.' I asked, 'Has Allah created the heart for the removal of doubt of other organs?' He replied 'Yes.' I said, 'The heart is needed. Otherwise, the body organs do not reach at certainty.' He said, 'That's right.' I told him, 'O Aba Marwan! Allah, the Almighty, has not left your body organs without a leader that recognizes the right and removes doubt. Does He leave His created beings in confusion, doubt and disagreement and not appoint an Imam to whom people refer when they are in confusion and doubt?' He kept silent and did not answer. Then, he turned to me and asked, 'Are you Hishaam bin al-Hakam?' I replied 'No.' He asked 'Are you of his companions?' I replied 'No.' He asked 'Where are you from?' I replied 'Kufa.' He said, 'So, you are the same Hishaam.' Then, he embraced me and sat me on his own place and did not say any words until I was there.' Imam Sadiq (PBUH) smiled and then stated 'Who

had taught you that?' I replied 'O descendent of the messenger of Allah! It was spontaneous!' Imam stated 'O Hishaam! That is written in Prophet Abraham and Prophet Moses' Scriptures.'"

243. According to the document of the previous narration, Imam Sadiq (PBUH) is quoted as saying, "The verse by the Almighty and Glorious '*Guide us to the right path*' means that *direct us to the path that takes us to love for You and Your religion and keeps us away from following carnal desires, which destroy us, or wayward ideas, which cause us to perish.* Anyone who follows his carnal desires or is wayward is like the one whom I had heard of. The laymen praised him and glorified him so much that I became eager to meet him in a way that he could not know me so that I could analyze his personality. Once, I suddenly ran into him in a place where a large crowd of laymen had gathered together. I covered my face and joined them in disguise so that I could see him and the people around him. He invariably fooled people with different tricks. Then, he started walking and the laymen followed him as far as they separated at a certain place. The laymen returned and got down to their own businesses.

He did not return and kept going. I followed him. In the middle of the way, he arrived at a bakery. He stopped there. As soon as the baker was busy with something, he stole two loaves of bread and sneaked away. I was surprised and said to myself that there must have been some business between him and the baker. After that, he met a person who had pomegranates. He tricked him and took two of his pomegranates. I was astonished by that but I said to myself 'There must be some kind of business between them.' Then, I asked myself, 'What kind of need might have made him commit theft? Why did he do as such when the baker and salesperson did not notice him?' I kept following him. He ran into a sick man. He put the loaves of bread and pomegranates down in front of him and left. I followed him as far as he stopped at a certain spot in the desert. I walked to him and said, 'O man! I had heard of your goodness and decided to meet you. I met you, but I saw you doing strange things that have made me confused. I want to ask you about them so that I get calm. He asked 'What did you see?' I replied 'I saw you reaching at the bakery and stealing two loaves of bread. Then, I saw you passing by the salesperson and stealing two pomegranates.'

He told me 'Before all, tell me who you are!' I replied 'I am one of the descendents of Prophet Adam and from the nation of Prophet Mohammad (May peace be upon him and his progeny!).'



Once again, He said, 'Tell me who you are!' I said, 'I am one of the descendants of the messenger of Allah (PBUH).' He asked 'Where do you live?' I replied 'In Medina.'

He said, 'Maybe, you are Ja'far bin Mohammad, the son of Ali bin Hossein bin Ali bin Abi-Talib.' I replied 'Yes.'

He said, 'The nobility of your family will not have any benefit for you. With your ignorance of what is the cause of your nobility, you have abandoned the knowledge of your father and grandfather. If not, how do you disapprove of an action the doer of which is worthy of praise and gratitude?'

I asked 'What is that?' He replied 'The Quran, the Book of Allah.' I asked, 'What do I know about it?'

He replied 'The verse *'Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it....'*<sup>1</sup> Based on that verse, stealing two loaves of bread are two sins and stealing two pomegranates are two sins. They are four sins in total. Because I gave them out as alms for the sake of Allah, I will receive forty spiritual rewards for them. Four rewards will be subtracted from forty ones and thirty six rewards will remain for me.'

I said, 'May you mother grieve for you! You have not understood the Book of Allah. Have you not heard that Allah, the Almighty and Glorious, states that *'(The other) said: Allah only accepts from those who guard (against evil).'*<sup>2</sup> Truly, because you have stolen two loaves of bread, you have committed two sins and two other sins for stealing two pomegranates, and because you gave them to other people instead of returning the properties to their owners, you have committed four sins in addition to them and not added forty spiritual rewards to them.' I left him and returned while he was following me with his eyes."

244. According to the documents mentioned earlier, Imam Hassan al-Askari (PBUH) is quoted as saying, "One day, one of our opponents asked a Shiite in the presence of Imam Sadiq (PBUH) what he knew about the ten companions of Prophet Mohammad (PBUH).'

The Shiite replied 'Good words for which Allah will cleanse my sins and

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<sup>1</sup> 6:160

<sup>2</sup> 5:27

promote my positions.'

He said, 'Thanks Allah Who saved me from bearing a grudge and spite against you. I assumed that you are a Shiite and bear a grudge against companions.'

The Shiite said, 'May Allah curse anyone who bears a grudge against one of them!'

He said, 'Tell me what you say about those who bear a grudge against those ten companions lest you have said words which you do not intend yourself!'

The Shiite said, 'May Allah and angels and all people curse anyone who bears a grudge against those ten companions!' Upon hearing that, he stood up and kissed the Shiite's head, and then said, 'Forgive me for convicting you of being a Shiite earlier!'

The Shiite said, 'I forgive you and you are my brother.' After that, the man returned. Imam Sadiq (PBUH) told him 'You talked perfectly. May Allah bless you! All angels got surprised at the goodness of your verbal trick and words that saved you without bringing any damage to your religion. May Allah add to sadness to sadness in the hearts of our enemies and hide the intention of our devotees in what they conceal from our foes!'

One of his companions said, 'O descendant of the messenger of Allah! We understood nothing from what he said but that he agreed with that anti-Shiite man.'

Imam Sadiq (PBUH) stated 'You did not understand what he said, but we did. He was thanked by Allah. Undoubtedly, our Lord is friendly to our friends and hostile to our foes. Anytime Allah puts him to the test with a foe, He gives him the success of a good answer so that his religion and face may not be lost, and Allah adds to his rewards for his concealing his beliefs. At first, your friend said *May Allah curse anyone who bears a grudge against any of them*; he meant grudge against only one of them and it was Amir al-Mo'mineen Ali bin Abi-Talib.

At the second time, he said *May Allah curse anyone who bears a grudge against or swears at them*. He was right because if anyone swears at all of them he also swears at Ali bin Abi-Talib as he is one of them. Thus, if Ali is not sworn at, none of them is sworn at and only some of them are sworn at. The same verbal trick was used by Prophet Ezekiel before the followers of a Pharaoh when they spoke badly of him in the presence of the Pharaoh. Prophet Ezekiel invited them to monotheism and Moses' Prophethood as well as Mohammad's superiority to other prophets and people and that of Ali bin Abi-Talib and the Select of Imams

to other friends of Allah and prophets. Then, he called on people to dissociate from the Pharaoh's god. Afterward, those who spoke evil of him told the Pharaoh 'Ezekiel is calling on everyone to disobey you and is helping your foes in animosity against you.'

The Pharaoh told them 'Those words are about my cousin, my caliph on my kingdom and my successor. If your words about him are true, he deserves punishment for his ingratitude for my favor. If you are not right, you will be punished for your hurry in speaking evil of him.'

Then, Ezekiel together with the same group was brought to the Pharaoh and he frankly asked 'O Ezekiel! You have refuted the Pharaoh's divinity and have committed an act of ingratitude for his favor.'

Ezekiel said 'O my lord! Have you ever heard any lies from me?' He replied 'No.'

He said, 'So, ask them who their god is.' They replied 'The Pharaoh.' Ezekiel said, 'Ask them who their creator is!' They replied 'The Pharaoh.'

Ezekiel said, 'Ask them who is their sustainer and guarantor of their livelihood and who fends off evil for them!' They replied 'The Pharaoh.'

Ezekiel said, 'O my lord! I bear testimony before you and all who are present here that their lord is my lord, their creator is my creator, their sustainer is my sustainer and the guarantor of their livelihood is the guarantor of my livelihood. I have no lord but their lord, creator and sustainer.'

Ezekiel added, 'I bear testimony before you and all who are present here that I dissociate from any lords, creators and sustainers but their lord, creator and sustainer, and do not have belief in them.'

What Ezekiel meant was that their lord is my lord not whom they called their lord is my lord. The meaning remained unknown to the Pharaoh and those present in the meeting, and everybody thought that he meant the Pharaoh was his lord, creator and sustainer.

The Pharaoh told them 'O evil men and those who look for corruption in my kingdom and those who caused a sedition between I and my cousin, who is my arm! You deserve a grievous punishment because you wanted to cause corruption in my affairs and break my hand.' Then, he ordered them be pinned in their thighs and chests and their flesh be torn into pieces. It is what Allah, the Exalted, states that '*So Allah protected him from the evil (consequences) of what*

*they planned, and the most evil punishment overtook pharaoh's people.*<sup>1</sup> It is those who spoke evil of Ezekiel to the Pharaoh and were inflicted by such a punishment.”

Verbal tricks such as that were used by Imam Sadiq (PBUH) in many cases as follows in the next narration.

245. Sa'eed bin Sammaan is quoted as saying “One day, I was in the presence of Imam Sadiq (PBUH) when two followers of Zayd came to him and asked, ‘Is among you an imam whom is obligatory to follow?’ Imam replied ‘No.’ They told Imam Sadiq ‘Trustworthy people have informed us that you believe in that and those who have informed us are such and such (They named them one after another). Fear Allah and worship Him, and never tell lies.’

Imam Sadiq (PBUH) angry and stated ‘I have not issued such a decree to them.’ At the sight of the fury in Imam’s face, those two left.

Imam Sadiq (PBUH) asked me ‘Do you know those two?’ I replied ‘Yes. They are salespeople in the market and the followers of Zayd. They think that The Prophet’s sword is with Abdollah bin Hassan.’

Imam stated ‘May Allah curse them! They lie. I swear to Allah that Abdollah bin Hassan has never seen the sword before. Neither has he seen it with one of his eyes, nor has he seen it with his both eyes. Even his father had not seen it with the exception that he might have seen it at Ali bin Hussein’s. If they are right, what sign is on the handle of the sword and what sign is on its blade? Truly, The Prophet’s sword is with me, and so are His banner, chain mail and head armor. If they are right, what sign is on The Prophet’s chain mail? The Prophet’s triumph banner is with me. Moses’ scriptures and stick are with me, too. Solomon’s ring is also with me. The container in which Moses performed sacrifices is with me. The name, which The Prophet put among the Muslims and unbelievers (while at war) so that no arrow from unbelievers might hit Muslims, is with me.’

‘The case of the sword is like the case of the coffin for the descendents of Israel; if the coffin was found at anyone’s house, it was the sign of prophethood in that family, and anyone who has the sword is selected as Imam. They are with me. Verily, my father wore The Prophet’s and it was so long that it just touched the ground. I wore it, too. While I was wearing it, it just touched the grounds at

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<sup>1</sup> 40:45

times; our sizes were not much different. When our Riser wears it if Allah wishes, it fits him.”

246. Imam Sadiq (PBUH) always stated “Our knowledge is related to the past or the future. It inspires to either the heart or the ears. Verily, the occult sciences and the Hazrat-e Fatimah’s book are with me. With us is a *jami’ah* (i.e. a scroll) in which people’s needs are written.”

He was asked about the interpretation of the preceding statement. He replied “The knowledge of the future is related to what will exist and the knowledge of the past is related to what existed. Entering the hearts means inspiration and ears are affected by the words of angels. We hear words but do not see them. The red case is a sheath in which the Prophet’s sword is put and it will not be drawn out until our Upriser rises. The white case is a covering in which the Torah, the Bible, the Psalms and the first Book of Allah are laid.”

“In Hazrat-e Fatimah’s *sahifah*, all the happenings of the future as well as all the rulers’ names till the Resurrection are put down. The *jami’ah* is a scroll as long as seventy cubits, which was dictated by the Prophet (PBUH) and written down by Imam Ali (PBUH). I swear to Allah that all people’s needs till the Resurrection, even the penalty for a wound, a stroke of the lash or half of the lash stroke, are mentioned in it.”

“Zayd, the son of Ali bin Hussein (PBUH), desired his brother, Imam Baqir (PBUH), to make a will and select him his successor to his caliphate as Mohammad bin Hanafiyah did as such after the martyrdom of his brother, Imam Hussein (PBUH), until he saw a miracle by his brother, Imam Sajjad, that proved the imamate of his brother (The miracle was mentioned earlier in this book<sup>1</sup>).”

Zayd had desired to be his brother’s successor until he heard what he heard from his brother and witnessed what his brother’s son, Imam Sadiq (PBUH) did.

247. Abu Basir is quoted as saying “When Imam Baqir (PBUH) was departing this world, he called his son, Imam Sadiq, and relinquished imamate to him. Then, his brother, Zayd, said, ‘Why did you not do what Hassan and Hussein did? I wished you had not done anything wrong!’

Imam Baqir (PBUH) stated ‘O Zayd! Things in trust are not examples, and

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<sup>1</sup> See the narration 185

promises are not traditions. Truly, it is an affair that is of eternal and ordained proofs of Allah, the Blessed and Exalted.' After that, he called Jaaber bin Abdillah Ansari and stated 'O Jaaber! Recite for us the tradition that you witnessed in the *sahifah*?'

Jaaber said, 'One day, I went to the daughter of the messenger of Allah (PBUH), Hazrat-e Zahra, to congratulate her on the birth of Imam Hussein (PBUH). I saw a long list written on a pearl scroll. I asked her 'O master of all ladies! What is that scroll?' She replied 'On it are the names of imams who will descend from my son.'

I said, 'Give it to me so that I can cast a look at it.' She replied 'O Jaaber! If it were not forbidden, I would do it. Touching it is forbidden for anyone but prophets, Allah's friends and The Prophet's household members. You are allowed to look at its interior through its exterior.' I read the following on it:

Mohammad, the son of Abdillah al-Mostafa and Amenah,

Ali, the son of Abi-Talib and Fatimah bint Asad bin Hashim bin Abd-Manaf,

Hassan, the son of Ali bin Abi-Talib and Fatimah bint Mohammad,

Hussein, the son of Ali bin Abi-Talib and Fatimah bint Mohammad,

Ali, the son of Hussein and Shar-Banu bint Yazdgerd,

Mohammad, the son of Ali Baqir and Ommeh Abdillah bint al-Hassan,

Ja'far, the son of Mohammad Sadiq and Ommeh Farvah bint al-Qassim,

Mussa, the son of Ja'far and Hamida al-Mossaffa,

Ali, the son of Mussan and Najmah,

Mohammad, the son of Ali and Kheizaran,

Ali, the son of Mohammad and Sussan,

Mohammad Hassan, the son of Ali and Samaanah,

Abul Qassim Mohammad, the son of Mohammad Hassan and Narjes

May His peace be upon all of them!'"

248. Zorarah bin 'A'yan is quoted as saying, "One day, I was in the presence of Imam Sadiq (PBUH) when Zayd bin Ali told me 'O young man! What do you think about a man from The Prophet's progeny who ask you for help?'"

I replied 'If obedience to him is obligatory, I will help him. Otherwise, I will or will not do that.'

When he went out, Imam Sadiq (PBUH) told me 'I swear to Allah that you answered him in such a way that you left him no way out.'"

249. Imam Sadiq (PBUH) was told "Why is it that one of you, the Household members, always rises and is killed and a large group of people are killed with him?" He looked down for a while and then stated "Undoubtedly, among these ones are those who tell lies and among others are those who convict."

250. Imam Sadiq (PBUH) is quoted as saying, "Anyone of us has a foe in his family." He was asked "Does Imam Hassan's son not know the truth?" He replied "Yes, he knows it, but greed stops him."

251. Ibn abi-Ya'fur is quoted as saying, "One day, Mo'alla bin Khonays and I ran into Hassan bin Hassan bin Ali bin Abi-Talib.<sup>1</sup> He told me 'O Jew! Tell me what Ja'far bin Mohammad says of us!' Afterward, [upon hearing that] Imam stated 'I swear to Allah that he is more of a Jew than you two. A Jew is the one who drinks wine.'"

252. According to the preceding document, Ibn abi-Ya'fur is quoted as saying, "I heard Imam Sadiq (PBUH) saying 'If Hassan bin Hassan had died while committing adultery, taking usury and drinking alcohol, it would have been better than the way he died.'"

253. Abu Bassir is quoted as saying, "I asked Imam Sadiq (PBUH) about the verse *'Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.'*<sup>2</sup> He asked 'What is your opinion?' I replied 'The Select are only Fatimah's descendents.'

<sup>1</sup> Apparently, Hassan bin Hassan bin Ali bin Abi-Talib must have been a follower of Zayd's.

<sup>2</sup> 35:32

He asked 'Those of Fatimah's descendents who drew out their swords and invited people to themselves by leading them astray and other people are meant by the verse.'

I asked, 'What about those who join them?' Imam replied 'Cruel to oneself means the one who neither misleads people nor leads them, and the moderate ones of The Prophet's Household members are those who know the right of an Imam and the one who precedes in doing good deeds is an Imam himself.'

254. Abdillah bin al-Valid is quoted by Mohammad bin Abi 'Omayr al-Kufi as saying, "Imam Sadiq (PBUH) stated 'What do people think of the people of determination (*Ulol-Azm*) and your Imam, Amir al-Mo'mineen?' I replied 'They do not give priority to anyone over the people of determination.'

Imam Sadiq (PBUH) stated 'Allah, the Blessed and Exalted, speaks of Moses *'And We ordained for him in the tablets admonition of every kind and clear explanation of all things'*<sup>1</sup> but He does not state any advice. He speaks of Jesus *'and that I may make clear to you part of what you differ in,'*<sup>2</sup> of Amir al-Mo'mineen [Ali bin Abi-Talib] *'Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book,'*<sup>3</sup> and of the Book *'nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book,'*<sup>4</sup> adding *'Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.'*<sup>5</sup> The Knowledge of that Book is with him.'

255. Abdillah bin al-Fazl al-Hashemi is quoted as saying, "I heard Imam Sadiq (PBUH) stating 'The Imam of the Age [, the twelfth Imam], will inevitably have an Occultation Era that will make any falsifiers doubt.' I said, 'May I be your ransom! Why?'

He replied 'For a reason that we are not allowed to disclose.' I asked, 'What wisdom is behind that Occultation?' Imam replied 'The wisdom behind the Occultation is the same as the wisdom behind the occultation of the Exalted Allah's proofs before him. The wisdom behind the Occultation will be disclosed

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<sup>1</sup> 7:145

<sup>2</sup> 43:63

<sup>3</sup> 13:43

<sup>4</sup> 6: 59

<sup>5</sup> 36:12



after his appearance. The wisdom behind Prophet Jethro's actions, from breaking the ship, to killing the slave and to building the wall, was not evident to Prophet Moses until it was time to depart from each other.'

'O Abdillah bin Fazl! This matter is one of The Exalted Allah's matters and one of His secrets and an unseen from Allah's Unseen. We have accepted that all of His actions are wise even though the wisdom behind them is not evident.'"

256. According to the document in the text, Abu Ja'far al-Ahval is quoted as saying, "When Zayd bin Ali bin Hussein was at large, he sent for me. I went to him. He told me 'O Abu Ja'far! If a member of our family comes to you and ask for your help, what do you say? Do you join him in the battlefield?' I replied 'If your father and brother ask me, I will do as such.'

Zayd said, 'I want to wage a war against the [Omniad] Dynasty. Do you join me if I fight them?' I replied 'I do not, may I be your ransom!' He asked 'Do you prefer your life to me?' I replied 'I am one person. If there is another imam on the earth except you, anyone who leaves you will survive and anyone who joins you, will die. If Allah has not placed any other imam on the earth, the one who leaves you or the one who joins you are not different.'

He told me 'O Abu Jafar! I sat with my father at the same tablecloth while eating. He used to morsel pieces of meat for me and cooled hot food for me out of mercy. How possibly did he not have mercy on me against the Fire of the Hell by letting you know about the religiosity and not letting me know about it?'

I replied 'May I be your ransom! He showed his mercy on you by not letting you know about it because if he was afraid that if he did, you did not accept it and you would go to the Hell. However, he told me that if I accepted it, I would be delivered and if I did not, he would not be afraid for my going to the Hell.'

Then, I told Zayd 'May I be your ransom! Are you superior to Prophets?' He replied 'Of course, Prophets are superior to me.'

I said, 'Prophet Jacob told Josef '*O my son! Do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.*'<sup>1</sup> He did not recount his dream and kept it in secret so that they might not scheme a plot against him. Similarly, your father hid it from you because he was afraid for you.'

Zayd said, 'Now that you said it, you need to know that your leader in Medina

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<sup>1</sup> 12:5

told me that I would be killed on gallows in Kufa and he told me that he had a book that said of my murder and death on the gallows.'

I went to the pilgrimage to Mecca and recounted my talk with Zayd for Imam Sadiq (PBUH). He stated 'You left no room for him and closed all ways out for him!'"

257. Hishaam bin Hakam is quoted as saying, "One day, Ibn Abi al-'Oja, Abu Shaker al-Daysani, Abdol-Malik al-Basri and Ibn al-Moqaffe' gathered together in the Holy Mosque and ridiculed those who were circumambulating the Ka'ba. They made a mock of the Quran and tried finding fault with it.

Ibn Abi al-'Oja said, 'O folks! Let each of us refute a quarter of the Quran, and meet each other over here a year from now. We will gather together so that we refute the whole Quran. Refuting the Quran means refuting Mohammad's prophethood, and in the refutation of his prophethood lies the rebuttal of Islam and proof of our rightfulness.'

They all accepted it and separated. When they gathered together a year from that time, Ibn Abi al-'Oja said, 'I have been thinking deeply about the verse *'Then when they despaired of him, they retired, conferring privately together,'*<sup>1</sup> but I could not add anything to its eloquence, and thinking about it stopped me from working on other verses.'

Then, Abdol-Malik al-Basri said, 'Since I separated you last year, I have been dwelling upon the verse *'Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning,'*<sup>2</sup> but I could not replicate any verse like that.'

Abu Shaker al-Daysani said, 'I thought deeply about the verse *'If there had been in them any gods except Allah, they would both have certainly been in a state of disorder,'*<sup>3</sup> but I did not succeed in creating a verse like that.'

Ibn al-Moqaffe' said, 'O folks! The Quran is not from the material of human speech. I have been thinking about the verse *'And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said:*

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<sup>1</sup> 12:80

<sup>2</sup> 22:73

<sup>3</sup> 21:22

*Away with the unjust people*'<sup>1</sup> since I separated you, but I could neither understand its meaning nor create one like that.'

While they were speaking about that, Imam Sadiq (PBUH) passed by them and recited the verse '*Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.*'<sup>2</sup> They looked at him and said, 'If Islam is true, nobody will be Mohammad's successor but Ja'far bin Mohammad (PBUH). We swear to Allah that anytime we look at him, we are astonished by his awe and tremble.' Then, they admitted their incapability and separated."

258. Al-A'mash is quoted as saying, "A group of Shiites accompanied by the Kharijites went to Abi Na'eem al-Nakha'i. Abu Ja'far Mohammad bin al-No'maan was present. Ibn Abi-Hazra said, 'I and this group of Shiites admit that Abu Bakr was superior to Ali and other companions because of four features that nobody can override them. First, he is buried beside The Prophet. Second, he was with The Prophet in the cave. Third, he led the last congregational prayer before The Prophet's demise and finally he was the second truthful of the nation.'

Abu Ja'far Mohammad said, 'O ibn Abi-Hazra! We admit that Ali is superior to Abu Bakr and other companions in terms of the same features, which you mentioned. They will make you lose your face and require you to follow Ali (PBUH) for three reasons: describing the Quran, The Prophet's traditions and the genuineness of rational reasons.' Ibrahim al-Nakha'i, Abi Ishaq al-Sabi'I and Soleiman bin Mehran al-A'mash all acknowledged that.

Abu Ja'far Mohammad went on to say, 'O ibn Abi-Hazra! How did The Prophet (PBUH) depart his houses, which Allah annexed them to Himself and prohibited people from entering them without permission? Were they left as inheritance for his household members and descendents or as alms for all Muslims?'

Ibn Abi-Hazra could not answer and found out about his mistake. Abu Ja'far Mohammad said, 'If he had left them as inheritance for his descendants and wives, who were nine, 'A'asha, the daughter of Abu Bakr, only received a ninth of an eighth of that house. It is the house where Abu Bakr is buried. If it was divided in that way, 'Ayesha did not even receive a part as small as a cubit by a

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<sup>1</sup> 11: 44

<sup>2</sup> 17:88

cubit. For the same reason, Mohammad, the son of Abu Bakr, composed the following poem<sup>1</sup>:

You rode a camel, a donkey<sup>2</sup>, and if you live, you will ride an elephant  
Your inheritance was a ninth of an eighth; whereas you took the entire asset

If it was alms, calamity of what she did was more portentous and serious because her right to that house was as much as the smallest Muslim. Entering that house in The Prophet's lifetime or after his demise was a sin for all except for Ali bin Abi-Talib and his descendants. It is because what Allah made lawful for the Prophet (PBUH) is lawful for them.'

He went on to say, 'You know well that The Prophet himself ordered all house doors to the mosque be closed with the exception of Ali's. He did not accept Abu Bakr's request to leave open the window of his house to see the mosque. Abbas, The Prophet's uncle got angry with decision so that The Prophet (PBUH) gave the following sermon: Allah, the Blessed and Exalted, ordered Moses and Aaron to build houses for their nation in Egypt and ordered everybody, except Moses, Aaron and their progenies, not to sleep at the mosque while sexually polluted and not sleep with women there. Ali's status to me is the same as that of Aaron's to Moses. His progeny are the same Aaron's. It is not lawful for anyone to sleep with a woman or sleep while sexually polluted at The Prophet's mosque except for Ali and his progeny.'

Abu Ja'far Mohammad added 'O Ibn Abi-Hazra! You lost a quarter of your faith. It is a virtue for my master which nobody has it and a scandal for your maser. You said that he was the second one in the cave. Tell me if Allah has left any source of calmness for Muslims in somewhere other than the cave.' He replied 'Yes.'

Abu Ja'far Mohammad said, 'Allah has not described him in the cave as a source of calmness but sadness, and Ali's position on The Prophet's bed in that night and his altruism for him was superior to your master's position in the

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<sup>1</sup> The original poem was composed by ibn Hajaj Bagdadi, as mentioned by Raavandi in his *Kharaa'ij*.

<sup>2</sup> By a camel the Jamal war is meant, and what is meant by a donkey is that 'Ayesha, accompanied by a group of the Omniad, rode a donkey and stopped Imam Hassan's corpse from being buried near The Prophet's tomb.

cave.’

Everybody said, ‘You are right.’ Abu Ja’far Mohammad added ‘O ibn Abi-Hazra! You have already lost half of your faith!’ You said he was the second truthful person among the Islamic nation while Allah has made obligatory for your master to ask for Ali’s forgiveness in the verse that says ‘*And those who come after them say: Our Lord! Forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! Surely Thou art Kind, Merciful.*’<sup>1</sup> What you claimed is naming by people, whereas being named by the Quran and its testimony to truthfulness and confirmation are superior to a name given by people. Of course, Ali (PBUH) stated on the pulpit of Basra Mosque that ‘I am the most truthful and I embraced Islam and bore testimony before Abu Bakr did.’”

Abu Ja’far Mohammad went on to say, ‘You have lost three quarters of your faith already. You also said that Abu Bakr led the last congregational prayers during the Prophet’s lifetime. You mentioned a virtue for your master but you did not recount it completely. It is more of a conviction than a virtue because if it was done by The Prophet’s order, he himself did not dismiss him from leading the prayers. Do you not know that when Abu Bakr stood in the front of the people to lead the prayers, the messenger of Allah (PBUH) arrived and dismissed him from leading the prayers and he himself led the congregational prayers? The reason for leading the prayers might have been twofold.

It might have been a deception by him and when The Prophet found out about it, despite his illness, he dismissed him from leading the prayers so that after his demise he may not present it as a proof in favor of him against the Islamic nation and may not be an excuse for the people.

Also, The Prophet (PBUH) himself may have ordered as such, but it may be like the case of the communication of the chapter *Dissociation* (Biraa’a) where Angel Gabriel came down from on High and stated ‘*Nobody must communicate it but you or Ali*’ and then he sent Ali after him and he dismissed Abu Bakr from doing that and he did it himself. The same is the case with saying prayers. In either case, Abu Bakr is blamed because something has become disclosed about him that has been covert before. In that incident, there is a reason that he was not appropriate for caliphate after The Prophet and was not the second truthful in religious matters.’

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<sup>1</sup> 59:10

Then, people said, 'You are right.'

Abu Ja'far Mohammad added 'O ibn Abi Hazra! You lost all your faith, and your praise ended in your scandal.' People told Abu Ja'far Mohammad to bring his proofs for abeyance to Ali (PBUH).

Then, he said, 'Allah, the Almighty and Glorious, describes Ali in the Quran as follows '*O you who believe! be careful of (your duty to) Allah and be with the true ones.*'<sup>1</sup> In the same way, we have seen Ali as described by the verse '*...the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).*'<sup>2</sup> Thus, the Islamic nation unanimously agrees that Ali had priority to caliphate than anyone else because he did not escape from any battlefields as opposed to some who did in some battlefields.'

After that, people said, 'You are right.'

Abu Ja'far Mohammad went on to say, 'A narration from the messenger of Allah says 'O people! I leave two precious things among you; anyone who clings to them will never go astray: Allah' Book and my progeny. They will never separate until they reach me beside the Pond [in the Heavens].' He also stated 'Verily, my progeny among you is like the Arc of Prophet Noah; anyone that gets aboard will be saved, anyone that leaves it will be sunk, anyone that goes ahead of it will rebel against the religion and anyone that follows it will embrace the religion.' Thus, based on the testimony by the messenger of Allah, those that will cling to The Prophet's Household members will be delivered and directed, and those that cling to others will go astray and be misleading.'

Then, people said, 'You are right, Abu Ja'far Mohammad.'

Afterward, Abu Ja'far Mohammad said, 'The rational proof is that all people obey the decree of the scholar, and we found out that people unanimously agree that Ali is superior to all of the companions of the messenger of Allah (PBUH). People asked him questions and needed him, but Ali did not need them. The proof to that is the verse that says '*Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.*'<sup>3</sup>

It was the best day because a large number of people embraced the Shiite

<sup>1</sup> 9:119

<sup>2</sup> 2: 177

<sup>3</sup> 10:35

denomination after that incident.

Abu Jafar and Abu Hanifah had many argumentations with each other. For example, one day Abu Hanifah asked Abu Jafar, Mo'meen At-Taqa, 'Do you believe in resurrection?' He replied 'Yes.'

Abu Hanifah said, 'Lend me one thousand Dirhams! Then I will give it back when I resurrect.' Abu Jafar said, 'Bring someone that guarantees that you will resurrect in the form of a human not a pig when you resurrect!'

On another day, Abu Hanifah asked him 'If Ali bin Abi-Talib was right, why didn't he claim his right after the Prophet's demise?' Abu Ja'far replied [sarcastically] 'He was afraid that jinns kill him as they had killed Sa'd bin 'Obadah with Moghayrah's arrow or Khaled's as narrated somewhere else.'

Moreover, one day Abu Hanifah was walking on the streets of Kufa with Abu Jafar when suddenly someone called out 'who will guide me to a wondering child?' Pointing at Abu Hanifah, Abu Jafar said, 'I did not see any wondering child, but if you look for a wondering elder, take him.'

After Imam Sadiq's demise, Abu Hanifah met Abu Jafar<sup>1</sup> and told him 'Your Imam died.' Abu Ja'far said, 'Yes. But your leader (i.e. Satan) is of those who is given respite till the day of Resurrection.'

259. It is narrated that one day Fazzaal bin al-Kufi ran into Abu Hanifah who was dictating some issues related to jurisprudence and traditions to a multitude of people. Fazzaal told his companion "I will not leave until I make Abu Hanifah embarrassed."

His companion said, 'Abu Hanifah is the one whose condition you know and his proofs are evident.'

Fazzaal replied "Leave me alone! Does the proof of an ignorant person outweigh that of a believer?" He accosted Abu Hanifah and he greeted him with a "Hello". Then, Abu Hanifah greeted him back and the crowd said "Hello" to him in chorus. Afterward, he said, 'O Abu Hanifah! One of my brothers says 'The best person of all after the messenger of Allah (PBUH) is Ali bin Abi-Talib,' and I say that person was Abu Bakr and Omar in succession. What is

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<sup>1</sup> Abu Jafar Mohammad bin Ali bin al-No'maan, nicknamed Mo'meen At-Taqa and Ahwal, was one of Imam Sadiq's companions who had a store, located in a place known as Taq al-Mahaamel in Kufa. He was a theologian who wrote some books. He had many famous argumentations with the Kharijite and conversations with Abu Hanifah.

your opinion? May Allah bless you!"

After looking down for a while, Abu Hanifah said, "They are buried beside the messenger of Allah (PBUH). It is pride and joy. Do you not know that they are buried beside him? What proof do you need more evident than that?"

Fazzaal said "I told the same to my brother and he replied 'if that house was for the messenger of Allah, they have practiced cruelty by being buried in a place to which they had no right. If it belonged to both of them and they granted it to the messenger of Allah (PBUH), they did something bad by taking that back because they changed their mind about their generosity and took back their promise.'"

Abu Hanifah looked down for a while and then said, "It belonged to neither him nor them, but it was of 'A'asha and Hafsa's inheritance and they could be buried in that place because of 'A'asha and Hafsa's rights."

Fazzaal said, 'I reminded my brother of that but he said that 'You know that the messenger of Allah (PBUH) had nine wives when he passed away. If each of them was left a ninth out of an eighth for their inheritance, a ninth out of an eighth of that property equaled a piece of land as large as a cubit by a cubit. Nevertheless, those two men received more than that. How did 'A'asha and Hafsa's inherit from the messenger of Allah while Fatimah was prohibited from having an inheritance?' After that, Abu Hanifah said, "O people! Take him away from me because he is a wicked Shiite!"

260. Aba al-Hozayl is quoted as saying "I entered the city of Raqqa. I was told that in the Zakka cloister there was a mad and soft-spoken man. I went there. I found a handsome old man who was sitting on a pillow and had combed his hair and beard. I said a hello to him. He greeted back and said, 'Where are you from?' I replied 'Iraq.' He said, 'Well! They are people of subtlety and politeness!' He asked 'Which town?' I replied 'Basra.' He said, 'They are people of experience and knowledge.' He asked 'Who are you?' I replied 'Aba al-Hozayl al-'Allaaf.' He asked, 'The theologian?' I replied 'Yes.'

He sprang from his place and sat me on his pillow. After a long conversation between us, he asked 'What is your opinion about imamate?' I replied 'Which imamate?'

He asked 'Who do you give priority after The Prophet (PBUH)?' I replied 'The one who he gave priority.' He asked 'who is he?' I said, 'Abu Bakr.'



He asked, 'O Aba al-Hozayl! Why did you give priority to him?'

I replied 'Truly, The Prophet (PBUH) told us to give priority to our best one and give caliphate to our greatest one, and people agreed on that unanimously.'

He said, 'O Aba al-Hozayl! You have made a mistake. As to your quotation on The Prophet that 'Give priority to our best one and give caliphate to our greatest one,' it is narrated that Abu Bakr has said on the pulpit that 'I am your caliph but I am not the best of you while Ali is among you.' If they have attributed a lie to him, they have opposed The Prophet, but if he attributed a lie to himself, the pulpit of the messenger of Allah is not for liars.'

He went on to say, 'Despite your statement that people agreed on that unanimously, most of *the Helpers* (Ansar) said, 'Let's select a caliph from among us and a caliph from among you! From among *the Immigrants* (Mohajereen), Zobayr bin al-'Avvaam said, 'I do not swear allegiance to anyone but Ali.' Then, they jumped on him and broke his sword. After that, Abu Sofyan went to Ali (PBUH) and said, 'O Ali! If you wish, I will pour cavalrymen and combatants into the town.' Then, Salmaan exited the mosque and said in Persian, 'You did and you did not do, and you do not know what you did.' Al-Miqdaad and Abu-Zarr [supported Ali]. They were of Ansar and Mohajereen.'

He added 'O Aba al-Hozayl! Abu Bakr went on the pulpit and said 'There is in me a devil that afflicts me. Thus, whenever I am furious, avoid me so that I do not afflict you.' With the words he said on the pulpit, he has informed you that he was a lunatic. How is that lawful for you to accept the caliphate of a lunatic?'

He went on to say 'O Aba al-Hozayl! Tell me of Omar's statement that 'I wish I were a strand of hair on Abu Bakr's chest' and his later statement after the Friday prayers that 'The oath of allegiance to Abu Bakr was a mere mistake. Allah saved us from its evil. From now on, anyone who called on you to swear an oath of allegiance in that way, kill him!' As some time he wishes to be a strand of hair on his chest and at some other time he orders anyone who swears allegiance in that way be killed!'

Then, he said, 'O Aba al-Hozayl! Tell me what you think about those who think that The Prophet (PBUH) did not select his successor to caliphate. Abu Bakr selected his successor but Omar did not. I see a contradiction in your affairs!'

After that he added 'O Aba al-Hozayl! When Omar left caliphate to a council and assumed they are people of the Heavens, saying 'If two of them disagreed with four of them, kill those two! And if three of them disagreed and Abd ar-Rahmaan was not among them, kill those three!' How religious is it to order the

people of the Heavens be killed? O Aba al-Hozayl! Tell me about the story that Omar was injured and ibn Abbas went to visit him and found him in anguish. Then, ibn Abbas told Omar 'O Amir al-Mo'mineen! Why are you in anguish?' Omar replied 'It is not for me but for the caliphate and the one who takes it.'

Ibn Abbas replied 'Relinquish it to Talha bin 'Obaydollah!' 'Omar replied 'He is bad-tempered. The Prophet (PBUH) himself identified his character, and I will not relinquish Muslims' caliphate to a bad-tempered man.' Ibn Abbas recommended Zobayr bin 'Avvam. Omar replied 'He is a mean person. I have seen him bargaining with his wife for a ball of thread. I do not relinquish it to a miser.'

Ibn Abbas recommended Sa'd bin Abi Vaqqaas. He replied 'He is a fancier of horses and bows. He is not a man of caliphate.'

Ibn Abbas recommended Abdillah bin Omar. Omar suddenly sprang up and said, 'O ibn Abbas! I swear to Allah that I do not intend to do that. I do not relinquish caliphate to a man who cannot divorce his wife.'

Ibn Abbas recommended Othman bin 'Affan. Omar said, 'If I relinquish it to him, he will have the progeny of Abi Mo'eet ride on the back of Muslims, and undoubtedly he will be killed for that.' He reiterated it three times.

Ibn Abbas said 'I kept silent because I was aware of his spite against Ali bin Abi-Talib.'

Then, Omar told Ibn Abbas 'O ibn Abbas! Why do you not mention your companion?' Then, ibn Abbas said, 'Relinquish it to Ali (PBUH).'

Omar replied 'I swear to Allah that my anguish is for taking over a right from its owner. I swear to Allah that if I relinquish it to him, he will lead the Islamic nation to the right path (with firm proof) and if they listen to him, they will go to the Heavens.'

He said it, but he relinquished it to a council of six. Woe betide him!

Abi Hozayl said, 'I swear by Allah that while he was speaking to me, suddenly he got confused and lost his senses.' I recounted his story for Ma'moon. His story was to the effect that he had been done out of his properties and real states. Then, Ma'moon sent for him and had him to be cured. He had lost his senses because of those problems. Then, Ma'moon returned his properties and real states and made him his own aide. Ma'moon became a Shiite for the same reason. Thanks to Allah in all conditions!

In the works by the Immaculate Imams (Peace be upon them!) some news are

given about the virtuosity of some Shiite scholars who devoted themselves to campaign against religious innovators and misleaders and stopped them from dominating weak and poor Shiites, and prevented them as much as they could afford and stand.”

261. Imam Sadiq is quoted by Imam Hassan Askari as saying, “Our Shiite scholars are like the keepers of borders who stop Satan and devils from attacking weak Shiites and keep satanic anti-Shiites from dominating them. Thus, anyone who defends our Shiites in that way is superior to the one who fights the Romans, Turks and Khizirs a million times more because they defend the faith of our followers and they defend their bodies.”

## Imam Mussa' Argumentations with His Opponents on Different Topics

262. Al-Hassan bin Abd al-Rahman al-Homani is quoted as saying, "I told Imam Mussa (PBUH) that Hishaam bin al-Hakam believed that Allah was a material the like of which did not exist and He was All-Knowing, All-Hearing, All-Seeing, Omnipotent and Speaking. Speech, power and knowledge come from one source, and none of them are created.

Imam told me 'May he who uttered it be away from His mercy! Does he not know that material is limited and speech is other than the speaker? I seek refuge in Allah and despise those words in favor of Him. He is neither material nor substance. He is not limited, and everything is created but Him. Things come into existence when He wishes without saying any words, moving Himself and speaking with the tongue.'

263. Imam Mussa is quoted by Ya'qub bin Ja'far as saying, "By saying Allah is eternal, I neither mean to separate Him from His place nor limit Him to a certain place, motion of body parts and organs and pronunciation of words from the mouth. The case is as the Almighty and Glorious Allah states, *'If He wishes something, He tell it to exist and it then exists,'* with His will without the motion of the self. He is Independent and One and does not need any partners to manage the affairs of His kingdom and open the doors of knowledge to Him."

264. Ya'qub bin Ja'far is quoted as saying, "It was said in the presence of Imam Mussa (PBUH) that somebody believed that Allah, the Blessed and Exalted, comes down to the earth from on High.

Imam Mussa (PBUH) stated 'Allah does not come down from on High and does not need to descend. His position to nearness and farness are the same; no nearness goes far from Him and no farness has come nigh to Him. He does not need anything but all need Him. He grants. There is nobody worthy of worship but Him. He is the Supreme and All-Knowing.'

'But those who describe Him as descending from on High are those who attribute decrease and increase to Him whereas all that move need something that moves it or something to move with. Those who make those assumptions about Allah will perish. Avoid attributes that keep Him to a certain extent and do not limit Him to

increasing or decreasing, being moved or moving, ascending or descending or sitting or standing. Allah is higher than the description of descriptors and the praise of praise givers and the assumption of assumers.”

265. Hassan bin Rashid is quoted as saying, “Imam Mussa was asked about the meaning of the verse ‘*The Beneficent Allah is firm in power.*’<sup>1</sup> He replied ‘He dominated everything small and big.’”

266. Ya’qub bin Ja’far is quoted as saying, “A man named Abd al-Ghaffar al-Salmi asked Imam Mussa (PBUH) about the verse ‘*Then he drew near, then he bowed; So he was the measure of two bows or closer still.*’<sup>2</sup> He asked ‘Did Allah come out from behind the Veils and draw night to the earth, and did Mohammad (PBUH) see Him with his own eyes or feel Him with his heart and attributed vision to his eyes? How was it?’

Imam relied ‘He approached more and more because He did not come down from any position and did not approach physically.’

He said, ‘I described Him according to the very verse ‘*dana wa talla,*’<sup>3</sup> thus He did not approach from His place, yet He came down. Otherwise, He did not describe Himself that way.’

Imam replied ‘The use of that word by the Quraysh people is like the case in which someone says ‘I heard’ when he says ‘I understood.’”

267. Davood bin Qabisah is quoted as saying, “I heard Imam Rida stating ‘My father was asked whether Allah stopped something that He had ordered or He prohibited something that He had wished, and He helped with something that He did not intend to. He replied ‘The question of whether Allah stops something that He has ordered is not right, because unless He had prohibited Satan from prostrating before Adam, He did not curse Satan because He had prohibited Satan with His own reason.’

‘As to the question of whether Allah prohibits what He has wished, there is no permission for that question. He prohibited Adam from partaking of the forbidden fruit as He had wished. If it were as such, school children would not say that ‘Adam disobeyed his Lord.’ It is not permissible to say that Allah, the

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<sup>1</sup> 20:5

<sup>2</sup> 53:8-9

<sup>3</sup> 53:8

Exalted, orders something and intends something else.'

'As to the question of whether Allah helps with what He has not intended to, it is not permitted to ask the question. Allah is higher than He helps with the murder of divine prophets and refutes them, and gives succor to the murder of Imam Hussein (PBUH) and his great descendents. How can He possibly help with what He has not intended while He has prepared the Hell for those against Him and cursed them for repudiating obedience to Him and committing rebellion against Him? If it were so, He would have helped the Pharaoh with his disbelief and claim for being the Lord of worlds. Do you think that Allah had asked the Pharaoh to claim divinity? The one who says such words must be made to repent. If he repents of his lies, there is no problem. Otherwise, he must be executed.'

268. Ima Mussa (PBUH) is quoted by Imam Hassan al-Askari as saying "Verily, Allah created the created and knew that which way they will take, so He issued orders and prohibitions. For anything that He has ordered He left a way to give it up and for anything that He has prohibited He left a way not to practice it (i.e. freewill). Everything that is not performed or is not given up will be with His permission. Allah has not made any human beings compelled to commit sins but He has put them to the test with different disasters as He has stated '*that He might manifest to you, which of you is best in action.*'<sup>1</sup>"

269. One day, Aba Hanifah with Abdollah bin Moslim entered the city of Medina. Abdollah told him "O Aba Hanifah! Ja'far bin Mohammad, one of the scholars of Mohammad's progeny, resides here. Let's go to him so that we may gain some knowledge." When they arrived at his house, they ran into a group of Shiite scholars that were waiting for his exit or going to run into his house. Meanwhile, a little boy came out. Everybody stood up out of his awe. Aba Hanifah asked his companion "O bin Moslem! Who is that?" He replied "He is the son of Imam Mussa (PBUH). He said, 'I swear to Allah that I will confront him in front of his Shiite followers.'" Abdollah told him "Calm down! You cannot."

He said, "I swear to Allah that I will do that." Then, he turned to Imam Mussa (PBUH) and said, "O son! Where does a stranger in your city relieve himself?"

He replied "He hides himself behind the walls, and avoids doing that before neighbors, beside rivers, in the place where fruits fall down, with face toward or his back on *qibla*. He relieves himself anywhere else that he wishes."

Aba Hanifah said, "O son! Who starts a sin?" He replied "O sheik! It is in three

<sup>1</sup>11:7

manners. It is either started by Allah and a person has no role in it, and in that case, He would not be wise if He punished His servant for a sin that he has not committed, or started by a person and Allah, and Allah is the stronger partner and it is not right for the stronger partner to chastise the weaker partner, or is started by the person and Allah has no role in it. Then, if He wishes, He forgives and if He wishes, He chastises.”

Aba Hanifah kept silent as if he had swallowed a big stone. I told him “Did I not tell you not to challenge with the descendent of the messenger of Allah (PBUH) as a poet has composed the following:

Our deeds for which we are blamed are of three types,  
 Are our Creator’s for which we are not blamed since creation,  
 He is our partner in the blameworthy, we are blamed, so is He,  
 The Creator has no role in the murder, it is on hands of the doer

270. Ali bin Yaqtayn is quoted as saying “Mansur Davaniqi, an Abbasid caliph, ordered Yaqtayn to dig a well in the al-‘Ebaadi Palace. He kept digging the ground until Mansur died before he had obtained water. Mahdi Abbasi, another Abbasid caliph, was told of that and he ordered ‘Dig the well until you obtain water even if I spent everything in the Muslim treasury on that.’

Yaqtayn persuaded his brother, Aba Mussa, to dig the rest of the well. He kept digging the well until he reached at a hole in the lower layers of the earth from inside of which an odor was smelt. They were astounded and let Aba Mussa know about it.

Aba Mussa said, ‘Take me down the well.’ The mouth of the well was forty cubit by forty cubit wide. He sat in a container and was taken down there. When he reached at the end of the well, he got frightened when he heard the wind whistling down there. He ordered the hole to be dug until it became as wide as a big door. Then, two people sat in a container and were taken down there. He ordered them to go into and let him know what is going on there.

They went down into the hole and stopped for a while. Then, they shook the rope [as a signal] so that they would be taken up. Aba Mussa asked them ‘What did you see?’

They replied ‘It was amazing; men and women, houses, containers and properties all have turned into stone. Men and women were wearing clothes, in a sitting, sleeping or lying position. When we touched them, their clothes perished into ashes. There were houses built there.’ Having heard those words,

Aba Mussa wrote to Mahdi Davaniqi. Then, he wrote a letter to Imam Mussa (PBUH) in Medina and asked him to go to him. Imam Mussa (PBUH) went to him. Upon hearing the story, he burst into tears and stated 'They are the remainders of the people of 'Aad, whom Allah inflicted His wrath upon and were engulfed by the earth. They are the people of Ahqaaf.'

Then, Mahdi Davaniqi asked 'O Aba al-Hassan! What is Ahqaf?' 'Sand,' Imam Mussa replied."

271. Abu Ahmad Hani bin Mohammad al-Abdi quoted Imam Mussa (PBUH) as saying, "When I met Haaron, I greeted him with a hello. He greeted back and then asked 'O Mussa! Does this land have two caliphs so that taxes are gathered by either of them separately?'

I replied 'I swear to Allah that you are attributing a sin to me and accept our foes' falsehoods against us. You know well that since the messenger of Allah (PBUH) has passed away, they have attributed lies to us and made slanderous remarks against us. If you let me, I want to recount a narration by the messenger of Allah (PBUH) that was quoted by my father.' Haaron said, 'You have my permission.' My father quoted on the messenger of Allah (PBUH) that 'Whenever two relatives touch each other, sense of kinship is aroused and awakened.' So, shake a hand with me!'

He said, 'Come closer to me!' I approached him. He took my hand and embraced me, hugging me for a while. Then, he left me and said, 'O Mussa! Sit down and feel at home! There is no big deal. I looked at him and noticed his eyes were filled with tears. Then, I did not take any more notice of that. After that, Haaron said, 'You and your great grandfather are right. It made me so excited that I got overwhelmed by mercifulness and burst into tears. I have been obsessed with some issues for a while and I have been meaning to ask you about them. I have not ever asked anybody else about them. If you answer them, I will let you go and will not accept any slanderous remarks about you because I am told that you have never told a lie. So, answer my questions correctly from your heart.'

I replied 'I answer any question that I know if you give me quarter.' Haaron said, 'If you tell the truth, you have my quarter, and do not conceal your opinions, for which descendents of Fatimah are famous.' I replied 'O Amir! Ask whatever you wish!'

Haaron said 'Tell me if we and you share the same family tree and have descended from Abdol-Mottalib! We are Abbas's descendents and you are Abu-Talib's descendents. They were paternal uncles of the messenger of Allah



(PBUH). They were equally related to him. What is your superiority to us?’

I replied ‘We are closer.’ He asked ‘How is so?’ I replied ‘Abdillah and Abu-Talib’ father and mother were the same but your grandfather, Abbas, was not born to Abdillah and Abu-Talib’ mother.

Haaroon said, ‘Why do you claim that you are the heirs of The Prophet (PBUH) while at the time of his demise Abu-Talib had passed away but his other uncle, Abbas, was alive and we all know that when an uncle is alive the descendents of a deceased brother cannot receive any inheritance from their father.’

I replied ‘O Amir! Exempt me from answering that question at your discretion, and ask me any other questions that you wish.’ He replied ‘No way! You have to answer it.’

I said, ‘Give me quarter, then!’ He replied ‘I gave you quarter before you started your words.’

I replied ‘In Ali’s opinion, with the existence of descendents from one’s loins, nobody receives inheritance but one’s father, mother and spouse. He did not accept that an uncle comes into any inheritance. The Book of Allah does not say anything in that regard, either. Of course, the people of Taym and ‘Adiy and the Umayyad thought of an uncle as a father and a heir without a proof from the messenger of Allah (PBUH). In addition, some religious scholars have accepted Ali’s opinion and their decrees are against those of Aba Bakr, Omar and the Umayyad. One of them is Nuh bin Durraj who approves of Ali’s opinion in that case, and he has made judgments based on the same opinion. You made him the governor of Basra and Kufa. He made judgments and issued decrees in that way. When Amir [i.e. it means Haaroon or Mahdi] heard of that, he sent for him and his opponents, including Sofyan al-Thori, Ebrahim al-Madani and al-Fozayl bin ‘Ayyaz. They all bore testimony that his opinion was in line with Ali’s opinion. According to a scholar from Hejaz who recounted the story, Amir asked them why they had not issued decrees and made judgments as Nuh bin Durraj. They replied ‘Nuh bin Durraj dared to do that but we were afraid.’ Then, Amir endorsed Nuh’s decree and judgment given the tradition that Sunnite scholars quoted on The Prophet (PBUH) that said ‘The best of judges among you is Ali.’ Moreover, Omar bin Khattab himself has said that ‘The best judge among us is Ali,’ and judgment is a comprehensive name that includes all good attributes because The Prophet (PBUH) praised his companions for the recitation of the Quran, the payment of duties and knowledge. All those lie in passing a judgment.’

Haaroon said, ‘Would you explain more, Mussa?’ I replied ‘Meetings are safe places, especially yours.’ Haaroon said, ‘No problem! [You are safe.]’

I said, 'The second reason why Abbas did not receive any inheritance is that The Prophet (PBUH) did not make those that did not immigrate to Medina and stayed in Mecca guardian.'

Haaroon said, 'What is your reason for that?' I replied 'The verse that states *'and (as for) those who believed and did not fly, not yours is their guardianship until they fly,'*<sup>1</sup> and my uncle did not immigrate.

Haaroon said, 'I want to ask you a question. Have you ever told that to any of our enemies. Have you told any of the juristsprudents something of that matter?'

I replied 'Of course not! And nobody has ever told that question but you.'

Haaroon said, 'What is your reason for letting all Shiites and Sunnites attribute you to the messenger of Allah (PBUH) and call you 'Descendents of the messenger of Allah' while you are Ali's descendents and one can only be attributed to his father, while your mother, Fatimah, was a container and The Prophet (PBUH) was your maternal grandfather?'

I replied 'O Amir! If the messenger of Allah returns to this life and proposes to your daughter, do you give a positive answer to him?'

Haaroon said, 'Glory be to Allah! Why not? I would pride myself on that before all Arabs and non-Arabs.'

I said, 'But, the messenger of Allah (PBUH) will not propose to my daughter, and never will I marry off my daughter to him.' He asked 'Why?' I replied 'Because he was my father and not yours.'

Haaroon said, 'O Mussa! Well done!' Then, he added 'What is your reason for calling yourself the progeny of The Prophet while The Prophet did not have any male descendents and one's progeny are descended from his male children not female ones, and you are the children of a female child and a daughter does not have descendents from her loins?'

I said, 'I request you upon our relationship and the tomb in which he is buried [i.e. The Prophet's tomb] to exempt me from answering that question.'

Haaroon replied, 'No way! You, Ali's descendents, have to present a proof. As I am told you are their leader at this time and know that there is no exemption from the questions that I ask you. The proof must be from the Quran. Ali's descendents claim that none of the words of the Quran are ambiguous to them and know about all of its interpretative meanings and argue for that based on the

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<sup>1</sup> 8:72

verse '*We have not neglected anything in the Book*'<sup>1</sup> and exempt yourselves from scholars' opinions and comparisons.'

I started my words with *I seek refuge in Allah and in the Name of Allah the Compassionate the Merciful*. Then, I recited the verse '*and of his descendants, David and Solomon and Job and Josef and Moses and Aaron; and thus do We reward those who do good (to others); And Zackary and John and Jesus and Elijah; everyone was of the good.*'<sup>2</sup> Then, I asked him 'Who is Jesus' father?'

He answered 'Jesus does not have a father.' I said, 'Then, we related him to other prophets through Virgin Mary (PBUH). Similarly, through our mother, Fatimah (PBUH), we are related to The Prophet (PBUH). O Amir! Do you need more explanation?' He replied 'If you have one more proof, bring it!'

I said, 'It is the verse '*But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.*'<sup>3</sup> Nobody has ever claimed that the messenger of Allah (PBUH) placed anybody else but Ali, Fatimah, Hassan and Hussein under his robe on the day of cursing the Jews. Thus, in the preceding verse by *sons* we mean Hassan and Hussein, by *women* we mean Fatimah and by *ourselves* we mean Ali bin Abi-Talib. Above all, all scholars unanimously agree that on the day of Uhud Battle [when almost everybody scattered and Ali remained to take care of The Prophet] Angel Gabriel stated 'O Mohammad! That is a sign of sacrifice by Ali.' Then, the messenger of Allah (PBUH) stated 'It is because he is from me and I am from him.'

After that, Angel Gabriel stated 'O messenger of Allah! I am from you two,' and added 'There is no true sword but Ali's and no brave young man but Ali.' The word that Angel Gabriel used to describe Ali is the same as the word that was used by the Almighty and Glorious Allah to describe Abraham where He states '*They said: We heard a youth called Abraham speak of them.*'<sup>4</sup> We pride ourselves on Gabriel's statement that he is from us.'

Haaroon said, 'O Mussa! Well done! Ask me whatever you need!'

I replied 'My first need is that you let your cousin to return to his grandfather's sanctuary and his wife.' He replied 'Allah willing, I will think about doing that.'

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<sup>1</sup> 6:38

<sup>2</sup> 6: 84-85

<sup>3</sup> 3:61

<sup>4</sup> 21:60

272. It is narrated that Ma'moon asked his men "Do you know who taught me Shiite school of thought?" They replied "We swear to Allah that we do not know."

He said, "It was Haaron al-Rashid who taught it to me." They asked him "How come while he murdered the member of the Prophet's Household?"

Ma'moon said "He killed them for the survival of his kingdom because kingdom is sterile [denoting indifference to kinship]."

Then, he added "One day, Mussa bin Ja'far (PBUH) went to Haaron. He stood up and welcomed him. Then, he sat him in the upper part of his place and he himself sat before him. They talked. After that, Mussa told my father "O Amir! Allah, the Almighty and Glorious, made it incumbent upon the governors to meet the needs of the needy of the Islamic nation, resolve the problem of those who have suffered a loss, pay the heavy debts of those who are indebted, provide the unclothed with clothes and treat the captives kindly. You have the priority to do as such." Haaron replied "O Abal Hassan! I will do as such."

Then, when Mussa stood up my father also stood and kissed between his eyebrows. Then, my father turned to me and Mo'tamin and said, "O Abdillah, Mohammad and Ebrahim! Walk along with your cousin and master! Accompany him and take the stirrup his horse as far as his house!" Mussa bin Ja'far (PBUH) informed me of my caliphate and stated "Whenever you ascended the caliphate, treat my descendents well!"

Then, I returned to Haaron. I took more audacity than my brothers before our father. When his place got empty, I said "O Amir! Who was that man whom you glorified and praised by standing up before him and welcoming him, sitting him in the upper part of your place and sitting in lower part of it, and ordering us to accompany him and take the stirrup of his horse?"

Haaron said, "He was the imam of people and Allah's proof for His creatures and His caliph for His servants."

I asked, "O Amir! Are those attributes not just in you and for you?" He replied "Apparently I am the leader of people out of compulsion and force, but Mussa is the rightful one. O my son! I swear to Allah that he deserves to succeed the messenger of Allah (PBUH) more than me and all people. However, I swear to Allah that if you want to take over the caliphate, I will have your head cut off because governance is sterile and does not have any descendents."

Then, while traveling from Medina to Mecca, Haaron ordered two hundred dinars be put in a bag and told Fazl bin Rabi' "Give the money to Mussa bin

Ja'far and tell him that Amir said 'We are in the bottleneck and in the near future he receive more gifts.'"

I objected to my father's action and said, "O Amir! Your gift to the descendents of *Mohajirin* (the Immigrants) and Ansar (the Helpers), the Quraysh tribesmen and the Hashemite descendents and those that you do not know their prestige and genealogy was about five thousand Dinars while you paid only two hundred Dinars as a gift to Mussa bin Ja'far whom you praised and glorified so much. It was the smallest gift you have ever given to someone!"

Haaroon said, "Shut up! If I had paid what I had guaranteed, there would have been no guarantee that he would not stand up against me with one thousand swords of Shiites and non-Arabs. His poverty and that of his household members would be more comfortable for me and you than their richness and generosity."

273. It is said that when Haaroon al-Rashid entered Medina he paid a visit to The Prophet's tomb. He was accompanied by a group of people. He stood beside the tomb and said, "Greetings to you, the messenger of Allah! Greeting to you, my cousin!" boasting others about saying that.

Then, Imam Mussa (PBUH) approached the tomb and observed "Greeting to you, the messenger of Allah! Greeting to you, my father!" Upon hearing that, complexion changed and anger appeared on his face.

274. Imam Mussa (PBUH) is quoted as saying "When I heard the poem by Marvan bin Abi Hafсах that 'How is it possible while it is impossible and will not be, that daughter receive inheritance instead of uncles,' it obsessed my mind. I went to sleep and dreamed Hatefi composing the verse:

How is it possible while it is impossible and will not be, that polytheists hold the banner of Islam

Daughters receive their grandfather's inheritance, and uncles will not receive any part

How does someone who was ransomed receive an inheritance, while he embraced Islam out of fear?

The descendent of Nathlah<sup>1</sup> will stand by the wondering one, he and his next of kin are prohibited from that

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<sup>1</sup> Nathlah was the mother of Abbass bin Abdol-Mottalib. By the freed one, Abbass, The Prophet's uncle, is meant. He was captivated in the Battle of Badr and was ransomed.

275. Mohammad bin Hassan asked Imam Mussa (PBUH) in the presence of Haaron bin al-Rashid "Is it allowed for someone who has worn the pilgrimage robe to go under the shadow of the roof of his camel litter?" He replied "It is not allowed on his will."

Mohammad bin Hassan asked him "Is it allowed for him to willingly walk in the shadow?" He replied "Yes."

On hearing that, Mohammad bin Hassan smiled. Imam Mussa (PBUH) asked "Are you surprised at The Prophet's tradition and ridicule it? Verily, the messenger of Allah (PBUH) did not go in a shadow while wearing the pilgrimage robe and walked in the shadow while wearing the pilgrimage robe. O Mohammad! Allah's laws are not comparable and anybody who compares part of them with another will go astray."

Mohammad bin Hassan kept silent and did not answer.

276. Abu Yusuf asked Imam Mussa (PBUH) the previous question in the presence of Mahdi, the Abbasid caliph. Imam Mussa asked him a question that he could not say anything in response. He told Imam Mussa "I want to ask you a question." Imam replied "Ask it!"

He asked "What is the ruling for using a roof while wearing a pilgrimage robe?" Imam replied "It is not allowed."

He asked "What if one sets up a tent and goes under it?" Imam replied "There is no problem."

Abi Yusuf asked "What is the difference between them?" Imam asked "Does a woman in her menstrual period have to compensate for his prayers?" Imam asked "What about her fasts?" He replied "She has to compensate for them." Imam asked "Why?" He replied "Because Allah has ordered as such."

Imam maintained "The same is the case with that." Mahdi told Abi Yusuf "I see you cannot do anything." He said, "O Amir! He gave a crushing reply?"

277. Imam Hassan al-Askari (PBUH) is quoted as saying "A Shiite great man told Imam Mussa (PBUH) in private 'O descendent of the messenger of Allah! I am afraid of the hypocritical action of such and such a person who pretends believing your successorship and imamate.' Imam stated 'How?'"

He said, 'One day, I was in a meeting with him. He was accompanied by a great man from Bagdad. The host asked him 'Do you think your master and

companion, Mussa, is an imam not the people who have sat on this platform? Your companion said, 'I do not say that, but I think that Mussa bin Ja'far is not an imam although I do not believe that he is a non-imam. So, May Allah, angels and people's curse be upon anyone who does not believe that!'

Then, the host said, 'May Allah reward you and curse those who speak evil of you before me!'

Imam Mussa (PBUH) observed 'It is not the way you thought, but your companion is wiser than you. He said, 'Mussa is a non-imam. It means a non-imam so Mussa is any but that. Thus, he is an imam. With one statement he has proved my imamate and refuted another's imamate. O Abdillah! When will you stop thinking of your brother as hypocrite?'

Then, the man became sad when he realized the meaning of his friend's words. He said, 'O descendent of the messenger of Allah! I have not money to seek his satisfaction, but I grant him part of my spiritual rewards for my religious rituals, greetings I sent to The Prophet's Household members and curses I asked for their enemies.'

Imam Mussa maintained that 'You have just come out of the Fire.'"

278. It is narrated that Imam Mussa (PBUH) stated "A jurisprudent who seeks to save an orphan of ours, who has not seen us and does not have access to us, and teach him to the extent that he needs, will be harder for Satan to bear than one thousand worshippers. It is because the worshipper only tries to save himself but the jurisprudent cares about himself as well as Allah's servants so that he saves them from Satan and his allies. For that reason, for Allah, his position is higher than thousands of thousands of worshipping men and women."

279. It is narrated that Imam Mussa (PBUH) had a sweet voice and good recitation skill. One day, he observed "Truly, when Ali bin Hussein (PBUH) recited the Quran, there were many people who got delighted upon hearing him, and if an Imam reveals something of his sweet voice, people cannot help but hearing it."

Somebody asked "Did The Prophet (PBUH) not say congregational prayers with people and not raise his voice?" Imam replied "The messenger of Allah (PBUH) raised his voice as much as those who stood behind him could bear it."

## Imam Riza' Argumentation

280. A man went to Imam Riza and said, "O descendent of the messenger of Allah! What are reasons for the creation of the world?" Imam replied "That you had not existed and then came into existence, and you know it well that neither did you create yourself nor did someone like you create you."

281. Mohammad bin Khorasani, Imam Riza's assistant, is quoted as saying that "One day, an unbeliever went to Imam Riza while a group of people were present.

Imam maintained 'Tell me if you are right, although you are not, are you and we equal?' Have our prayers, fasts, charity and beliefs not brought a loss to us?'

The unbeliever did not say anything. Then, Imam Riza stated 'If our words are right, while it is so, have you not perished and are we not delivered?'

The unbeliever said, 'May Allah bless you! Explain how Allah is and where He is!'

Imam replied 'Woe betide you! What you assumed is wrong. He has created place and time. It is He who did not have any place and time. He created quality. It was He who does not have any quality. Thus, He is not understandable with place, time and senses and He resembles nothing.'

The man said, 'Now that He cannot be experienced with any senses, He does not exist then!'

Imam observed 'Woe betide you! It is because your senses are unable! You deny His divinity whereas when we cannot understand him we make sure that He is our Lord and He is something unlike other things.'

The man said, 'Tell me when Allah existed!'

Imam replied 'Tell me when Allah did not exist so that I tell you when He existed!'

The man said, 'What reason is there for His existence?'

Imam maintained that 'When I look at my body and see that I cannot increase or decrease its breadth and width, relieve its hardships and add to its benefits, I understand that this structure has a creator and believe in Him. Moreover, I see the rotation of the sky with His power, the creation of clouds, the movement of



winds, the movement of the moon, sun and stars as well as other divine conclusive evidence. Thus, I realize that it must be He Who has ordained and created it.'

The man asked 'Why do the eyes not see Him?'

Imam stated 'It is because there remains a difference between Him and His created beings that are visible. Moreover, He is higher than the eye sees Him or mind understands Him or reason captures Him.'

The man said, 'Describe Him for me, then!'

Imam replied 'He cannot be described.'

The man asked, 'Why?'

Imam observed that 'Because when something can be described, it exists as much as that, and when described, it can be increased, and when increased, it can be decreased. Thus, it has no limits; neither does He increase, nor does He decrease, nor can He be analyzed and be understood with thought.'

The man asked 'Why do you mean by saying that He is Subtle, All-Hearing, All-Seeing and All-Knowing? Can someone be all-hearing without having ears, all-seeing without eyes, subtle without hands or be all-wise but not creative?'

Imam maintained that 'Subtle is used when someone wants to do something or makes something. Have you not heard them saying such and such a person is very subtle while taking something or doing something with subtlety? How can Allah not be called Subtle when He has created small and big creatures, breathed soul into them, made them distinct from one another while they are like each other? Thus, any of those creatures that has an outward makeup has a subtlety from his Subtle and All-Knowing Creator.'

'Then, we attended to the trees with their edible and inedible fruits and said our Creator is Subtle but not in the way that the creatures are subtle in their work. Then, we said He is All-Hearing so that He hears the sounds of all creatures from the earth to the sky from tiny ants to giant creatures in the sea and on the land. He does not mix them up with one another. We said He is All-Hearing but without having ears. We said He is All-Seeing but not with eyes because He sees the tiny.'

In a short while the man embraced Islam. There were more words in the narration, too.

282. In another narration, Imam Mussa (PBUH) is quoted as saying "Allah is named All-Knowing because His knowledge is not created so that He appreciates things or learns what He come across with later with it. He does not think about the creation of His created beings. The scholar of the created is the one who gains knowledge since he was ignorant before that and he may lose the knowledge that he has gained and goes astray. Allah is named All-Knowing because He is not ignorant of anything. As you see, the Creator and the creator are both called knower but it denotes differently for either of them. Allah, the Blessed and Exalted, is *qa'eem*. It means He is the Guardian of things. For example, it is said that such and such a person is the guardian of our affairs; Allah, the Exalted, is the Guardian of anyone when he does things. In people's language, guardian means eternal and self-subsistent as in the case where someone is told to do someone else's work. It means the satisfaction of his needs. Moreover, by guardian people mean standing on one's own feet. In that case, the name is the same but with different meanings."

"As to the word All-knowing, nothing remains hidden from Him and nothing remains far from Him. It is not experiential so that experience teaches Him or without experience He does not know anything. A person who is as such is ignorant. Allah, the Blessed and Exalted, knows everything from since pre-eternity. However, among people a person who is ignorant is called knowing because he is determined to learn and know. In this case, we share the same name with Allah but they mean differently."

"As to the Evident; it does not mean that He ascends things by mounting things but He is called so because He dominates and overwhelms everything, and His power is like the case when it is said that such and such a person dominated his enemies and Allah made me dominate my enemies. In this case, being evident means victory and dominance, and it is the case with Allah's being evident."

"Being evident has another sense; He is evident to anyone who wants Him and nothing is covert to Him. Whatever is seen is the case of His prudence. Who is more evident and apparent than Allah, the Blessed and Exalted? Wherever you look at, you will see his creations, and in your existence there are His signs that suffice you. However, people are referred to as evident when our existence is apparent as much as their selves and apparent as much as their limitations. Thus, the name is the same but meaning is different."

"As to the Internal; it does not mean being inside things and penetrating into things, but it means He can delve into things and their administration is in their hands. It is like the case when it is said I became aware of it and found out about its secret. Internal is used to refer to someone who penetrates into things and

hides. The name is the same but the meaning is different.”

Finally, Imam stated “The same is the case with all names, although we did not mention all of them here.”

283. When Ma'moon intended to select Imam Riza as successor, he gathered all the Hashemite and told them “I intend to select Riza as my successor in caliphate.”

Feeling jealous, the Hashemite said, “Do you want to select an ignorant one who does not know anything about caliphate and politics? Send for him so that you may see some instances of his ignorance as evidence on him!”

He sent for him. They said, “O Abal Hassan! Go up on the pulpit and preach us so that we may know Allah and worship Him better!”

Imam Riza went up on the pulpit and looked down, keeping silent. He sat there in the same state for a while. Then, he stood up and started thanking Allah and asking Him for peace upon The Prophet and his Household members.”

“The first stage in worshipping Allah is insight into Him. The basis for that insight is His Oneness. The foundation of His Oneness is to know His attributes separate from His essence. It is because humans' reason testifies that the attribute and attributed are created, and every created being bears testimony to a creator who is neither an attribute nor is attributed. Every attribute and the attributed must be beside each other, and the accompaniment of two things with one another is the sign of their creation. Being created is against being eternal. Thus, anyone that wants to know the essence of Allah by likening Him to His creatures has not known Allah, and anyone that wants to understand the essence of Allah has admitted His Oneness, and anyone that consider a like for Him has not known His truth, and anyone that considers an extreme for Him has not confirmed Him, and anyone that wants to point at Him has not attended to Him but has attended to another thing and pointed at something else, and anyone that likens Him has not made an intention of Him, and anyone that considers parts for Him has not felt humbly before Him, and anyone that wants to imagine Him with his thought has not gone to Allah.”

“All that is known with their selves are created, and all that is based on any but them themselves are caused and need a cause. Allah's existence can be inferred based on His creatures, and an insight into Him can be developed with reason, and genesis leaves no room for people; the creation of creatures by Allah is a veil between Him and them. His distance with His servants is not a matter of

location but there is difference between His existence and theirs. The outset of creation for the creatures is a reason for them that Allah did not have any beginning because anybody that has a beginning cannot begin anybody else, and Allah's giving tools and equipment to them is a reason for the fact Allah has no tools and equipment because tools and equipment testify the weakness and poverty of their owners."

"His names are mere words, and His actions are means of understanding His existence, His essence is truth, His substance is His separation from the created and His otherness is the boundary of other phenomena. Anyone that wants to understand His attributes errs in knowing Him, and anyone that wants to bring an example of Him has exemplified not Allah but another, and anyone that wants to understand His substance goes astray."

"Anyone that says how He is has likened Him to something, and anyone that says why and how He is created has considered a cause for Him, and anyone that says since when He has existed has considered a time limit for Him, and anyone says that where He resides has imagined a place for Him, and anyone says how far His limits run has considered an end for Him, and anyone that says how long He will be has considered an ending for Him and has placed an interface between Him and the created, and anyone that considers an interface between Him and the created has assumed parts for Him, and anyone that considers parts for Him has described Him, and anyone that describes Him has made a mistake about Allah and will wind up in disbelief."

"Allah will not undergo any change with the changes that the created experience, nor will He be confined to any limits with the limits of the created."

"He is One but not in number, He is Evident but not tangible, He is Apparent but not visible, He is Internal but not absent, He is Distant but not in terms of distance, He is Near but not in terms of space, He is Subtle but not physically, He is Existent but after non-existence, He is Agent not out of compulsion but out of freewill, He makes decisions not with the power of thought, He administers but not with motion, He wills but not with a pace, He wishes but not with resolution, He understands but not with a sense, He sees and hears but not with eyes and ears or other instruments."

"He does not have any times and places, He does not take a nap nor does He sleep, He is not confined to any characteristics, He is not limited by any instruments, He existed before any times and since pre-existence and His pre-existence precedes any beginning. His creating senses shows that He does not possess those senses, His creating elements shows that He does not possess any

elements, and the distinction between things makes it known that He has no partner, and the balance struck in world affairs makes it known that there is no like of Him. He has made a distinction between light and darkness, clarity and vagueness as well as wetness and dryness. He has gathered ominous and distant affairs together and has separated close affairs from each other; the separation and collection is a reason for their separator and collector as stated by Allah, the Almighty and Glorious, '*And of everything We have created pairs that you may be mindful.*'<sup>1</sup>"

"He made a distinction between whatever precedes and follows the created so that everybody may know that He Himself is not preceded nor followed by anyone. The instincts of beings show that their Giver does not have any instincts, and their distinctions is a reason for this that He who made distinctions has no imperfection and there is no distinction in His essence. Their having a time limit reveals the fact that the Giver of time is devoid of any time and is beyond it. He has hidden some from some others so that it may be known that with the exception of that there is no veil between Him and them."

"When there was no servant, He was the Lord, and when there was nothing for domination, He was dominant on everything, and when there was nothing known, He was All-Knowing, and when there was no creatures, He was the Creator, and when there was nothing to be heard, He was All-Hearing."

"It is not the case that when He started creation He became the Creator, but being the Creator was true of Him before genesis."

"How can the opposite be imagined while He does not have any beginning and end. He cannot be thought of as absent at some time with the word *since*, which signifies a beginning, but He has always existed. The word *since*, which signifies the nearness of one time to another, cannot show the nearness of His time, the word *already*, which signifies the nearness of a certain time to another, does not signify His nearness in time, the word *maybe*, which signifies probability and lack of certainty and shows the existence of obstacles to the attainment of something for the created, does not mean the same for Him and the word *when* does not signify any time for Him although it is used for Him. The use of the word *time* for Him does not mean that He is bound to any times, and the use of the word *with* for Him does not mean that He is accompanied by anyone. Those devices limit the like of themselves, and they are appropriate for their own likes. They are meaningful for other things not Allah. Having an outset in time has caused things and creatures not to be timeless, having

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<sup>1</sup> 51:49

nearness in time has caused them not to be preexistent and not having some attributes has caused them to be far from perfect. Their separation is a reason for the existence of their Separator, and the distinction among them is the sign of the existence of their Distinguisher. By means of them, the Creator of things is reflected to humans' reasons and is hidden from the eyes. The yardstick with which Allah is reasoned is the very things and creatures. He made things undergo change and the reason is based on the things. He inspired acknowledgment to His Oneness by means of the same things."

"Reasons can acknowledge Allah, the Almighty and Glorious. Belief is completed when He is acknowledged. When there is no insight, there is no faith, when there is no purity of intention, there is no insight, and there will be no purity of intention with exemplification. When someone believes in attributes other than those that characterize His essence, he has not rejected exemplification but he believes in it; whatever is likely to happen to him never happens to his Creator."

"Movement and inertia are not true of Him. How is it possible that something that He has created comes true of Him? How can something that He has brought into existence come true of Him? If it were so, His essence would have shortages, and His substance would have been taken apart, and His eternity would have been inconceivable, and the Creator would have been the same as the created. If an anterior were assumed for Him, the posterior would also be assumed. If completion were assumed for Him, shortage would be assumed, too."

"How can someone be preexistent while it is conceivable for him to be existent? How can someone be the creator while it is conceivable for him to be created? If He were so, the signs of created-ness were in Him, and He became a sign of Himself, and the creatures would not become signs of Him."

"The inconceivable words that are against the truth are not conclusive proofs. Questions about Allah have no answer. Otherwise, Allah would not be glorified. There is no cruelty in the belief that Allah is other than the created. It is inconceivable for the Eternal to be compound or dual. It is inconceivable for Him to have been created or to be assumed as having a beginning or an end. There is no god but Allah, the Exalted and Great. Those who think of Allah as equal to other beings have told a lie, gone astray and clearly suffered a loss. May peace be upon Mohammad and his household members!"

284. Hassan bin Mohammad al-Nowfeli is quoted as saying "Once Solaiman bin al-Marvazi, a theologian from Khorasan, went to Ma'moon. Ma'moon

respected him and gave him many gifts, and then said 'My cousin, Ali bin Mussa al-Riza, has come to me from Hejaz. He loves theology and theologians. So, you can come to me on the eighth day of Zil-Hajjah to have an argumentation with him.'

Solayman said, 'O Amir! I do not like to ask such a person questions in front of you and the Hashemite because he will be defeated in argumentation with me before others, and it is not right to argue with him too much.'

Mo'moon, said, 'I sent for you only because I was aware of your ability in argumentations, and I only want you to convince him in one case and refute his reasons.'

Suleiman said, 'Well! Arrange that he and I meet each other and then leave us alone!'

Ma'moon sent someone to tell him 'A man from Marv, who is matchless in theological issues all across Khorasan, has come to us. If possible, come to visit us!' Then, Imam stood up to perform wudu and then attended Ma'moon's court.

Imam and Suleiman had an argumentation on *badaa'*, meaning the alteration in divine ruling because of change in exigencies. Imam mentioned many verses as evidence to prove the issue, such as '*Allah originates the creation, then reproduces it, then to Him you shall be brought back,*'<sup>1</sup> '*He increases in creation what He pleases,*'<sup>2</sup> '*Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book*'<sup>3</sup> '*and no one whose life is lengthened has his life lengthened*'<sup>4</sup> and '*And others are made to await Allah's command.*'<sup>5</sup>

Then, Suleiman told Ma'moon 'O Amir! If Allah wills, I will not refute *badaa'* from now on and will not consider it as a lie.'

Ma'moon said, 'Ask Abal Hassan whatever you like, provided that you listen carefully and act justly!'

Suleiman said, 'O my master! May I ask my question?'

Imam replied 'Ask whatever you wish!' He asked 'What is your opinion about a person who thinks of His will as noun and adjective like Eternal, All-Hearing,

<sup>1</sup> 30:11

<sup>2</sup> 35:1

<sup>3</sup> 13:39

<sup>4</sup> 35:11

<sup>5</sup> 9:106

All-Seeing and All-Powerful?'

Imam replied 'You say things come into existence and differ from one another because He has willed so. But you do not say things come into existence and differ from one another because He is All-Hearing and All-Seeing. It is a reason for the fact that His will does not bear any resemblance to being Eternal, All-Hearing, All-Seeing and All-Powerful.'

Suleiman said, 'Has He been of will since eternity, then?'

Imam replied 'O Suleiman! His will differs from Him Himself.' He said, 'Yes.'

Imam observed that 'If so, you have considered something co-existing with Him since eternity.' Suleiman replied 'No. I do not.'

Imam asked him 'Is His will created?'

Suleiman replied 'No, it is not.' At this point, Ma'moon shouted at him and said 'Do you act haughtily before such a person and equivocate? Do not act with injustice! Do you not see that the people of opinion are sitting around you?' Then, he added 'O Abal Hassan! Continue your argumentation with him! He is the scholar of Khorasan.'

Imam asked 'O Suleiman! Is that created? If something is created, it is not eternal and if something is not created, it is eternal.'

Suleiman said 'His will is of Him as hearing, seeing and knowledge are of Him.' Imam asked 'Has He willed Himself?' He replied 'No.'

Imam maintained that 'Then, willing is not like hearing or seeing.'

Suleiman said 'His will is of Him as hearing, seeing and knowledge are of Him.'

Imam asked 'Then, is His will His self?' Suleiman replied 'He has willed Himself as He sees Himself and is Aware of Himself.'

Imam asked 'What do you mean by He has willed Himself? Does it mean that He has willed Himself to be something? Has He willed Himself to be Hearing, Seeing or Powerful?' He replied 'Yes.'

Imam asked him 'Has He become so with His own will?' Suleiman replied 'No.'

Imam stated 'Then, that you say He has willed Himself to be Hearing, Seeing or Powerful has no meaning because His hearing and seeing have not been at His will.'

Suleiman said, 'Of course, it has been at His will.' Hereupon, Ma'moon and those around him as well as Imam all laughed. Then, Imam observed that 'Do



not take hard on the theologian of Khorasan nor bother him!’

Imam maintained that ‘O Suleiman! According to your idea, Allah must have changed from one state to another, and it is one of those things with which Allah, the Almighty and Glorious, cannot be described.’ Suleiman kept silent.

Then, Imam stated ‘O Suleiman! I have a question.’ He said ‘Ask it! I wish I were your ransom!’

Imam stated ‘Tell if you and your friends have theological discussions with people based on what you know and understand or based on what you do not know and understand?’ He replied ‘Of course based on what we know and understand.’

Imam observed that ‘What people know and accept is that He Who wills differs from the will itself and He Who wills had existed before the will, and the doer differs from the action. It refutes your statement that the will and the one who wills are the same.’ Suleiman said, ‘I wish I were your ransom! It is not based on what people understand and what they know.’

Imam maintained that ‘Then, without having any insight or knowledge you claim to be knowledgeable and say that will is the same as hearing and seeing. Thus, your belief is not based on reason and knowledge.’ Suleiman did not give any reply.’

Afterward, he asked, ‘Is Allah aware of what happens in the Hell and Heavens?’

Suleiman replied ‘Yes.’

Imam asked ‘Will what Allah knows that will come into existence come into existence?’ He replied ‘Yes.’

Imam asked ‘Well, if that came into existence as it had to, can Allah still add something more to it or does He leave it?’

Suleiman replied ‘He adds to it.’

Imam stated ‘Based on what you said Allah adds something to it that He did not know that will come into existence.’

Suleiman said ‘I wish I were your ransom! Adjuncts are endless.’

Imam observed that ‘Then, in your opinion, Allah’s knowledge does not extend to what is in the Hell and Heavens because there is no imaginable limit. And if His knowledge does not extend to what is there, He does not know anything about what is there before their existence. Allah is more Elevated and Glorified than such words and beliefs.’

Suleiman said, 'That I said Allah is not aware of them was because there is no limit to them, and He has described them as eternal, so we did not consider any end to them.'

Imam asked 'Does Allah's knowledge of them not cause them to be finite because Allah has knowledge of them and then He will add to them and will cut their adjuncts as He states *'Then We raised you up after your death that you may give thanks,'*<sup>1</sup> and as with the people of the Heavens He speaks of *'a gift which shall never be cut off,'*<sup>2</sup> and *'And water flowing constantly; And abundant fruit; Neither intercepted nor forbidden.'*<sup>3</sup>

'Thus, Allah, the Almighty and Glorious, knows about those adjuncts and does not spare them that. Does Allah not refill the container of what the people of the Heavens have partaken and drunk?' He replied 'Yes.'

Imam stated 'When Allah refills the container, has He stopped his bounty?' Suleiman said, 'No.'

Imam observed that 'Thus, The same is the case with what is in the Heavens and what is consumed and what is refilled. The people of the Heavens are not spared the refills and will not be.'

Suleiman said, 'Yes. He spares the refills and does not give them anything additional.'

Imam stated 'Then, whatever is in the Hell and the Heavens will finish. O Suleiman! It is contrary to eternity and Allah's Book. Allah, the Almighty and Glorious, states *'They have therein what they wish and with Us is more yet,'*<sup>4</sup> adding *'Toil shall not afflict them in it, nor shall they be ever ejected from it,'*<sup>5</sup> *'Their reward with their Lord is gardens of perpetuity,'*<sup>6</sup> and *'And abundant fruit; Neither intercepted nor forbidden.'*<sup>7</sup> Suleiman did not give any reply.

Afterward, Imam maintained that 'O Suleiman! Is will an action or a non-action?' He replied 'Yes, it is an action.'

Imam asked 'Then, it is created because actions are phenomenal.' He said, 'It is not an action.'

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<sup>1</sup> 2:56

<sup>2</sup> 11:108

<sup>3</sup> 56:31-33

<sup>4</sup> 50:35

<sup>5</sup> 15:48

<sup>6</sup> 98:8

<sup>7</sup> 56:32-33

Imam stated 'Then, something else has been with Allah since pre-eternity.' Suleiman said, 'Will is the very creation.'

Imam observed that 'O Suleiman! It is the very statement for which you found fault with Zeraar and his followers, who say whatever Allah has created on the earth or in the sky and at sea or on the firm land, from dogs and pigs to humans and beasts of burden and the like are all Allah's will, and Allah's will lives and dies, walks, eats and drinks, marries and multiplies, act cruelly and commits evils, disbelieves and loses faith, and practices dissociation and bears animosity. All these are the limits to it.'

Suleiman said, 'Will is like hearing, seeing and knowledge. It is its limit.'

Imam maintained that 'You reverted to your first statement! Tell me if hearing, seeing and knowledge are created?' Suleiman said, 'No.'

Imam stated 'How do you refute will and say He has not willed at some time and say He has willed at some other time while you say will is not created and forged by Allah!'

Suleiman said, 'It is like the case when we say somebody knows at some time and does not know at some other time.'

Imam observed that 'Those two are not the same because the refutation of something known is not the refutation of knowledge, while the refutation of what is willed is the refutation of the existence of will. It is because if something is not willed, there existed no will at all. Yet, there are times when knowledge exists but the known does not.'

The argumentation went on, and Suleiman repeated his case, and when he came to its end, he made the same case again and denied whatever had claimed and confessed to his denials. He constantly jumped over branches and Imam Reda (PBUH) argued against all the cases he made. The argumentation took long and it became evident to everybody that he was defeated several times. It came to the point that Suleiman said 'Will is the same power.'

Imam maintained that 'Allah, the Almighty and Glorious, is dominant over what He does not will. It is definitely so because He states '*And if We please, We should certainly take away that which We have revealed to you,*'<sup>1</sup> and if will were the very power, He had taken it away because He had willed and had the power to do that.'

Suleiman was unable to reply. Ma'moon said, 'O Suleiman! He is more

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<sup>1</sup> 17:86

knowledgeable than all the Hashemite.' After that, everybody left the meeting."

285. Safwan bin Yahya is quoted as saying "Abu Qurrah, a traditionist, asked me to arrange a meeting with Imam Reda (PBUH). I asked his permission and he let us to have an audience with him. Abu Qurrah entered and asked Imam about issues on the legitimate things, illegitimate things, religious rules and regulations until he asked questions on His Oneness. He said 'I wish I were your ransom! Would you explain how Moses spoke with Allah?'

Imam stated 'Allah and His messenger knew what language to use, Syrian or Hebrew.' Pointing at his tongue, Abu Qurrah said 'I asked you about this tongue.'

Imam observed that 'Glory be to Allah! What a thought! I seek refuge to Allah from resembling Him to people or His elocution to oratory. There is no like of Allah, the Almighty and Glorious, neither orators nor actors.' He asked 'How was it, then?'

Imam maintained that 'The Creator's elocution with the created is not the same that of the created with the created, nor is it with the movement of lips and tongue, but He orders it to be. His elocution with prophet Moses (PBUH) was to command and prohibit at His will without any movement of breath.'

Abu Qurrah asked 'What do you think of divine Scriptures?'

Imam replied 'The Torah, The Bible, the Psalms and any other revealed scripture are all Allah's words, which are sent down for enlightening and guiding people. They are all created and are not Allah Himself as He states '*or that it may produce a reminder for them*'<sup>1</sup> besides stating '*There comes not to them a new reminder from their Lord but they hear it while they sport*.'<sup>2</sup> Allah is the cause of all scriptures, which He has revealed.'

Abu Qurrah asked 'Do they not vanish?'

Imam stated 'Muslims unanimously agree that all are mortal but Allah, and all is Allah's act but Allah Himself, and the Torah, the Bible and the Psalms are all His acts. Have you not heard the Lord of the Quran? The Quran states on the day of Resurrection 'O Lord! That person is such and such a person - while the Lord knows the person better than it - he fasted in daytime and was awake at night. Please accept my intercession for the person!' The same is the case with

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<sup>1</sup> 20:113

<sup>2</sup> 21:2

the Torah, the Bible and the Psalms. They are all created phenomena. The creator is the One the like of Whom does not exist. He is the cause of guidance for the wise. Thus, he who assumes that he has always been with Him means that Allah is neither pre-eternal nor One, elocution has always been with Him, He has no beginning and is not the Worshipped.'

Abu Qurrah said 'We are told that all divine scriptures will come on the day of Resurrection while all people will be standing in a line on a high land before the Lord of two worlds, and will witness until all scriptures will return to Allah from the venue for the Resurrection because they are of Allah and part of Him. So, they will return to Him.'

Imam Reda observed that 'It is like what Christians believes as with Jesus that he is His soul and part of Him and will return to Him, and like what the Zoroastrians believe as to fire and sun that the two are part of Him and will return to Him. Our Lord is much more Elevated than being taken apart or separated. Variety and combination are the attributes of those of separate parts because anything separable can be imagined, and abundance and shortage signify a creature that bespeaks of the Creature Who has created it.'

Abu Qurrah said, 'We are told that Allah has shared His meeting and elocution between two divine prophets. He has granted elocution with Him to Moses (PBUH) and meeting with Him to Mohammad (PBUH).'

Imam stated 'Was it anyone but Mohammad (PBUH) who imparted to the human beings and jinns the fact that visions cannot see Him, the knowledge of the created cannot understand Him and there is no like of Him?' He replied 'No.'

Imam maintained that 'How is it possible that a man comes to all the created, tells them that he has come from Allah, invites them to Allah on His command and says visions cannot see Him, their knowledge cannot understand Him and there is no like of Him and the same man says 'I saw Allah with my own eyes and could understand Him with my knowledge and He is like a human being?' Do you not feel ashamed? Heretics did not attribute to him this that he brought something down from Allah and said something on the contrary.'

Abu Qurra said, 'Allah states *'And certainly he saw him in another descent.'*<sup>1</sup>

Imam observed 'After that verse, another verse comes, which signifies what the Messenger of Allah witnessed. Allah states *'The eye did not turn aside,'*<sup>2</sup> meaning what Mohammad's heart should not think of what his eyes witnessed

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<sup>1</sup> 53:13

<sup>2</sup> 53:17

as a lie. Then, Allah informs of what Mohammad had seen and states '*Certainly he saw of the greatest signs of his Lord.*'<sup>1</sup> His verses are not Him. Then, He adds '*while they do not comprehend Him in knowledge,*'<sup>2</sup> while if visions see Him, their knowledge can understand Him and insight into Him will come.'

Abu Qurra said, 'Do you repudiate narrations, then?'

Imam stated 'I will repudiate whenever narrations that are in contrast to the Quran. What Muslims unanimously agree is that He cannot be dominated with knowledge, visions cannot see Him and there is no like of Him.'

Then, he asked Imam about the verse '*Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque...*'<sup>3</sup> Imam replied 'Allah has informed that He had taken him up and then has stated the reason for doing that. Then, He has added '*... so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.*'<sup>4</sup> Thus, His verses are not Him. Therefore, He has evidently expressed reasons for why He had done that and has shown up. He has stated '*These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?*'<sup>5</sup> Thus, He has informed that it is not Allah.'

Abu Qurra asked, 'Where is Allah, then?'

Imam replied 'Where means place, and it is a question word by the present about the absent. Allah is not absent and nobody entered His place. He is present everywhere, Director, Creator, Upholder and Keeper of the skies and earth.'

Abu Qurra asked 'Is He not apart from everything up in the sky?'

Imam replied 'He is the Lord of the skies and earth. He is the One Who is worshipped in the sky and on the earth. He is the One Who creates your faces when in the womb. He is with you everywhere. He created the sky, which was composed of fumes. He is the One Who forged the sky and created the seven skies. He is the One Who dominated the Throne. He existed when none of the created existed. He was as such and there was no creation. He is not transferred like those transferable.'

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<sup>1</sup> 53:18

<sup>2</sup> 20:110

<sup>3</sup> 17:1

<sup>4</sup> ibid

<sup>5</sup> 45:6

Abu Qurra said, 'Why do you take your hands up when offering up a prayer.'

Imam stated 'Allah has subdued any of His servants with an act of worship, and there are sanctuaries and places for worshipping Him so that they seek refuge to them. He has made His servants to watch their mouths, knowledge, actions and attention. He places attention in saying prayers in front of the Kaba and justified major and minor pilgrimages to it, and made people stretch out and take up their hands while offering up prayers, invoking to Him and pleading so that it will be a sign of modesty, servitude and humbleness before Him.'

Abu Qurra asked, 'Are the people of the earth nearer to Allah or angels?'

Imam answered 'If you mean the span of a hand or a cubit by nearness, [you need to know that] all things are Allah's actions and none of them can keep Him from the other as He administers the creature in the highest point as well as the creature in the lowest point. He equally administers the first to the last without any hardship or consultation. And if you mean which one can get draw nigh to Him, [you need to know that] the most obedient is the closest to Allah. You yourself have narrated that when a person is in prostration he is in the closest state to Allah. Moreover, you have narrated that four angels from the four corners of the world met each other and stated that they were from Allah and were sent down from on High for such and such a purpose. It signifies that that closeness refers to a position not a simile or allegory.'

Abu Qurra said, 'Do you agree that Allah is portable?' Imam stated 'The portable are objects, and an adjunct is needed; therefore, the portable does not stand alone, and the porter is an agent and is praiseworthy. Unlike above, below, top and down, Allah states '*And Allah's are the best names, therefore call on Him thereby.*'<sup>1</sup> Nowhere in the divine scriptures has He called Himself portable. Yes, He is the Porter both on land and at sea. He keeps the skies and land. Everything is portable but Allah. We have never heard that someone believes in Him and praises Him and says in his supplications 'O Portable!'

Abu Qurra said, 'Have you consider as a lie the narration that says when Allah becomes wrathful, the angels in the Throne feel His wrath and its burden on themselves, falling down in prostration, and when His wrath abates, the Throne becomes light and returns to its previous states?'

Imam stated 'Tell me if Allah is content with or wrathful toward Satan and his friends since the day He cursed them up to now and till the day of Resurrection?'

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<sup>1</sup> 7:180

He said, 'Yes, He is wrathful toward all of them.'

Imam stated 'When does He become content with them so that the burden of the Throne will be taken off them while He invariably remains wrathful toward Satan and his friends?'

Then, Imam stated 'Woe betide you! How do you dare to describe your Lord from one state to another, and attribute what is attributable to the created to Him?' Glory be to Him! The created are perishable and changeable.'

Abu Qurra became astonished by Imam's replies and could not say anything more in reply, so he got up and left."

286. Abd al-Salaam bin Salih al-Harvi is quoted as saying "I asked Imam Rida about his opinion on the narration that 'believers visit Allah from their places in the Heavens.'

Imam Rida replied 'O Abas-Salt! Allah, the Blessed and Exalted, has given priority to prophet Mohammad (PBUH) over all the created, even angels and prophets, considered an oath of allegiance to him as an oath of allegiance to Him, and deemed a visit to the Prophet (PBUH) in this world and the world after as a visit to Him. To prove that, Allah states '*Whoever obeys the Apostle, he indeed obeys Allah,*'<sup>1</sup> as well as stating '*Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands.*'<sup>2</sup> Moreover, the messenger of Allah (PBUH) has stated that 'anyone who pays a visit to me during my lifetime or after my demise will be visited by Allah.' The Prophet's status in the Heavens is the highest of all. Thus, anyone who visits him from his own position in the Heavens will be visited by Allah, the Blessed and Exalted.'

Abas-Salt said, 'O descendent of the messenger of Allah! What is the meaning of the narration that says the reward for saying *there is no god but Allah* is seeing Allah's visage?'

Imam stated 'O Abas-Salt! Anyone who considers Allah as having a face like that of the created is an unbeliever. Allah's visage is prophets and His proofs. They are the ones for the sake of whom people turn to Allah, His religion and insight into Him. Allah states '*Everyone on it must pass away; And there will*

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<sup>1</sup> 4:80

<sup>2</sup> 48:10



*endure forever the person of your Lord, the Lord of glory and honor*<sup>1</sup> as well as *'... everything is perishable but He; His is the judgment, and to Him you shall be brought back.'*<sup>2</sup> Thus, looking at divine prophets and His proofs in their positions on the day of Resurrection is a great reward for the believers. The messenger of Allah (PBUH) has stated 'Anyone who does like the members of my Household will not see me, nor will I see him.' He has also observed 'There are some among you who will never visit me after they depart from me.' O Abas-Salt! Allah is neither describable from any place, nor can He be understood with eyes and thoughts.'

I said 'O descendent of the messenger of Allah! Have the Hell and Heavens already been created?'

Imam stated 'Yes. When the Prophet (PBUH) elevated, he entered the Heavens and saw the Hell.'

I said, 'Some believe that they are willed and not yet created.'

Imam stated 'They are not of us, nor are we of them. Anyone that denies the creation of the Hell and Heavens denies the messenger of Allah and us, is considered neither our follower nor our friend and will remain in the Hell forever. Allah states *'This is the hell which the guilty called a lie; Round about shall they go between it and hot, boiling water.'*<sup>3</sup> The messenger of Allah (PBUH) himself has stated 'When I elevated, Gabriel took my hands and took me to the Heavens. He gave me a date of the Heavens and I ate it. He placed it in my loins like semen. When I returned to the earth, I slept with Khadijah and she got pregnant with Fatimah. Thus, my daughter is like an angel from human material, and whenever I desire the Heavens I smell Fatimah.'

287. Imam Reda (PBUH) interpreted the verse *'Looking to their Lord; And (other) faces on that day shall be gloomy'*<sup>4</sup> as bright faces awaiting rewards from their Lord.

288. Imam Reda (PBUH) stated "Allah, the Almighty and Glorious, states *anyone that interprets Me with his own opinion does not have faith in Me, anyone that likens Me to the created does not know Me, and anyone that uses*

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<sup>1</sup> 55: 26-27

<sup>2</sup> 28:88

<sup>3</sup> 55:43-44

<sup>4</sup> 75:23-24

*comparison in religion does not follow My religion."*

289. Imam Reda (PBUH) stated "Anyone that refers the implicit verses of the Quran to the explicit verses thereof is following the right path," adding "In news about us there are implicit and explicit issues, thus refer the implicit ones to the explicit ones and do not only follow the implicit ones because you may go astray."

290. Imam Reda (PBUH) stated "Anyone that likens Allah to the created is an unbeliever, and anyone that attributes something prohibited to Allah is an unbeliever."

291. Hussein bin Khalid is quoted as saying "I heard Imam Reza stating 'Allah is always All-Knowing, All-Powerful, Eternal, Preexistent, All-Hearing and All-Seeing.'

I told him 'O descendent of the messenger of Allah! Some say Allah has always been All-Knowing with His knowledge, All-Powerful with His power, Eternal with His eternity, Pre-existent with His pre-existence, All-Hearing with His hearing and All-Seeing with His seeing.'

Imam observed 'Anyone that says such words and believes them has assumed other gods along with Allah, and such a person is not considered a friend of ours,' adding 'Allah, the Almighty and Glorious, has always been All-Knowing, All-Powerful, Eternal, Pre-Existing, All-Hearing and All-Seeing. Allah is more elevated than what unbelievers and describers liken Him to.'"

292. Hussein bin Khalid is also quoted as saying "I told Imam Rida (PBUH) that people quoted on the messenger of Allah (PBUH) that Allah created Adam like Him.

Imam stated 'May Allah perish them! They have omitted the preceding part of the narration. The case is that once the messenger of Allah (PBUH) was passing by two people who were fighting each other and heard one of them saying 'May Allah make ugly your face and that of anyone like you!' Upon hearing that, the Prophet (PBUH) stated 'O servant of Allah! Do not curse your brother that way because Allah, the Almighty and Glorious, created Adam like him.'"

293. Ebrahim bin Abi Mahmood is quoted saying "I told Imam Reda 'O

descendent of the messenger of Allah! What is your opinion about this statement quoted on the Prophet (PBUH) that Allah, the Blessed and Exalted, comes to the sky at all nights?’

Imam (PBUH) stated ‘May Allah curse those who deviate words! I swear to Allah that the Prophet (PBUH) never said such words but he stated that ‘Allah, the Exalted, sends an angel to the sky in the third part of every night and every Thursday night from the beginning of the night. On Allah’s command, the angel calls ‘Is there anyone who makes a request so that I meet his need? Is there anyone who repents of sins so that I accept the repentance? Is there anyone who wants blessings so that I bless him? O seeker of good! Come to us! O seeker of evil! Stop it!’ The angel continues calling that, and returns to the angelic realm at the break of dawn. My father quoted it on my grandfather, and he had quoted it from his ancestors, who had quoted it on the Prophet (PBUH).’”

294. Mohammad bin Senaan is quoted as saying “I asked Imam Rida (PBUH) whether Allah had been aware of His self before He created the created. He replied ‘Yes.’

I asked ‘Did He see His self and hear His voice?’ He replied ‘He did not need to do that because He did not ask Himself for anything. He is His existence and His existence is Him. His power is penetrating, thus He does not need to select a name for Him but He has selected names for Him with which people call Him. If He is not called with His name, He will not be known. The first name which He selected for Him was Sublime Great because He is more sublime than anything. It means Allah and His name is Sublime Great. It is the first name of His because He is greater than everything.’”

295. Imam Reda (PBUH) was asked about the verse ‘*On the day when there shall be a severe affliction....*’<sup>1</sup> He replied “The day when the Veils will be taken off the Light and all the believers lie down in prostration but the hypocrites’ backs will become so hard that they cannot prostrate.”

296. Imam Reda (PBUH) was asked about the verse ‘*Nay! Most surely they shall on that day be debarred from their Lord.*’<sup>2</sup> He replied “It is not right to describe Allah as located somewhere and the servants are behind the veils and

<sup>1</sup> 68:42

<sup>2</sup> 83:15

cannot see Him. However, the verse means that they will be deprived of Allah's rewards."

297. Imam Reda (PBUH) was asked about the verse '*And your Lord comes and (also) the angels in ranks.*'<sup>1</sup> He replied "Allah cannot be described as coming and going. He is higher than transition and movement. However, the verse means that Allah issues an order and angels stand in lines."

298. Imam Reda (PBUH) was asked about the verse '*They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels....*'<sup>2</sup> He replied "It means that they are waiting until Allah sends angels from among the clouds after them, and it has been revealed as such."

299. Imam Reda (PBUH) was asked about the verses '*... Allah will pay them back their scoffing, and they shall have a painful chastisement,*'<sup>3</sup> '*Allah shall pay them back their mockery....*'<sup>4</sup> '*And they planned and Allah (also) planned...*'<sup>5</sup> and '*Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them....*'<sup>6</sup> He replied "Neither does Allah ridicule, nor does He mock, plan and deceive, but He pays them back on a level with their acts of ridiculing, mocking, planning and deceiving. Allah is much higher than what the cruel say and assume."

300. Imam Reda (PBUH) was asked about the verse '*... they have forsaken Allah, so He has forsaken them....*'<sup>7</sup> He replied "Neither does Allah make errors, nor does He forget anything. Mistakes and forgetfulness are of the created who had not existed before existence. Have you not heard the verse '*... your Lord is not forgetful?*'"<sup>8</sup> It means that Allah will punish those who had forgotten Him and the Resurrection by making them forget themselves as He has stated

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<sup>1</sup> 89:22

<sup>2</sup> 2:210

<sup>3</sup> 9:79

<sup>4</sup> 2:15

<sup>5</sup> 3:54

<sup>6</sup> 4:142

<sup>7</sup> 9:67

<sup>8</sup> 19:64

somewhere else that *'And be not like those who forsook Allah, so He made them forsake their own souls...,'*<sup>1</sup> and *'... today We forsake them, as they neglected the meeting of this day of theirs ... .'*<sup>2</sup> It means that Allah leaves them as they evaded getting ready for such a day and had forsaken that. It means Allah will punish them for that."

301. Imam Reda (PBUH) was asked about the verse *'Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards ... .'*<sup>3</sup> He replied "Allah will guide to the Heavens anyone whom He wishes with the faith the person has in this world, and will prepare the person to submit to Allah and trust in Him and [provide him with] the calmness that He has promised so that the person will get calm. He will deprive and make disappointed anyone who is unfaithful and rebellious in this world so that the person may fall into doubt and get so confused over the belief in his heart that he feels as if he were flying into the sky. As such, Allah will lay ugliness in those who do not believe."

302. Abas-Salt al-Harvi is quoted as saying "Ma'moon asked Imam Reda about the verse *'And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action ... .'*<sup>4</sup>

Imam replied 'Allah, the Blessed and Exalted, created the Throne, water and angels before the creation of skies and earth. Angels were arguing the existence of Allah, the Throne and water. Then, Allah placed the Throne above water to show His power to angels so that they understood Allah is All-Powerful over everything. After that, He lifted up the Throne with His power and placed it over the seven skies. Afterward, with dominance over the Throne, He created the skies and earth in six days. Although He had the power to do that immediately, He created it in six days so that He showed what He created in the skies and earth one by one to the angels and the existence of each of them at each stage brought a proof to the existence of Allah for angels. Allah did not

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<sup>1</sup> 59:19

<sup>2</sup> 7:51

<sup>3</sup> 6:125

<sup>4</sup> 11:7

have any need for the creation of the Throne because He does not need the Throne and the created. It cannot be said of the essence of Allah that He sat on the Throne because He is not matter. Allah is much higher and more elevated than the attributes of the created.'

'As to the verse that *'And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action.....'*, it means that Allah created them so that He tested them with submission, acts of worship and duties but not with the purpose of measuring and experiencing them because He always knows everything.'

Ma'moon asked 'You calmed me, Abal Hassan! May Allah calm you!' Then, he told Imam 'O descendent of the messenger of Allah! What does the verse *'And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers? And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand'*<sup>1</sup> mean?'

Referring to a narration quoted by his ancestors on Imam Ali, Imam stated 'Muslims told the messenger of Allah (PBUH) if he forced those on whom he had power, the number of Muslims increased and they became more powerful against enemies. The messenger of Allah stated 'I do not want to meet Allah after making an innovation in religion for which He had not issued any order. I am not the one who meddles in something which is not my business.' Then, Allah revealed the verse *'And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers? And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand'*<sup>2</sup> on the path of exigency and compulsion as they come to believe on the face of hardships on the day of Resurrection. If He did those things to them, they would not deserve any reward or praise on His part. He wants them to find faith out of freewill and without compulsion so that they deserve His respect and glorification as well as eternal stay in the Heavens as the verse states that *'Will you then force men till they become believers?'*<sup>3</sup>

'The part of the verse that states *'and it is not for a soul to believe except by*

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<sup>1</sup> 10:99-100

<sup>2</sup> ibid

<sup>3</sup> 10:99

*Allah's permission*<sup>1</sup> does not mean deprivation from faith but it means that they cannot believe without Allah's will. Allah's permission and will signify His order to be faithful in this world, which is the place of dutifulness and submission and forcing people to believe when free of duty or submission.'

Ma'moon said, 'You calmed me, Abal Hassan! May Allah make you calm! Tell what the verse '*They whose eyes were under a cover from My reminder and they could not even hear*'<sup>2</sup> means!'

Imam stated 'The eyelid does not stop one's attention and attention cannot be seen with eyes; however, Allah has described those who do not believe Imam Ali's authority as blind because they could bear what the messenger of Allah (PBUH) stated and turned a deaf ear to his words.'

'You calmed me, Abal Hassan! May Allah make you calm!' Ma'moon said."

303. Abdol 'Azim bin Abdillah al-Hassani quoted Ebrahim bin Abi Mahmood as saying, "I asked Imam Reza (PBUH) about the verse '*... Allah took away their light, and left them in utter darkness-- they do not see.*'<sup>3</sup> Imam replied 'Unlike the created for whom we can use the word leave, Allah, the Almighty and Glorious, cannot be described with such words. Yet, He knows that they do not leave disbelief and ignorance and He spares them His mercy and leaves them alone to do whatever they want.'

I asked him about the verse '*Allah has set a seal upon their hearts and upon their hearing ....*'<sup>4</sup> He replied 'Seal is a brand that will be put on unbelievers' hearts for their disbelief as Allah states '*Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.*'<sup>5</sup>

I asked him 'Does Allah make His servants to commit sins?'

Imam replied 'No. He gives the freewill and gives a respite to repent.'

I asked him 'Does Allah make His servants do duties that they are not able to do?'

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<sup>1</sup> 10:100

<sup>2</sup> 18:101

<sup>3</sup> 2:17

<sup>4</sup> 2:7

<sup>5</sup> 4:155

Imam replied 'How does He do that while He states *'and your Lord is not in the least unjust to the servants.'*<sup>1</sup>

'My father quoted his father as saying, 'If someone assumes that Allah forces His servants to commit sins or do duties that they are able to do, [You] do not partake of the meat he has sacrificed, do not accept his testimony, do not say prayers behind him and do not give him any charity,' Imam added.'"

304. Yazid bin Omar is quoted as saying "I went to Imam Reda in Marv and told him 'O descendent of the messenger of Allah! A narration is quoted on Imam Sadiq (PBUH) that says 'It is neither determinism nor delegation. It is something between the two!' What does it mean?"

Imam replied 'Anyone who assumes that Allah does our things and then He punishes us for them is a determinist and anyone that assumes that Allah has delegated creation and sustenance of the created to Imams (PBUT) believes in delegation. The former is an unbeliever and the latter is a polytheist.'

I said, 'O descendent of the messenger of Allah! What is between them?'

Imam stated 'It means the path is open to perform what Allah has ordered or abandon what He has prohibited.'

I asked 'Is there not Allah's will at work in that?'

Imam stated 'Submission concerns Allah's satisfaction with that deed and His succor to its performance, and as with sins, His will concerns prohibition from and anger with those deeds and lack of succor to the servants with them.'

I asked 'Does Allah have any judgment on servants' deeds?'

Imam replied 'All deeds of the servants, from good to evil, are judged by Allah.'

I asked for the meaning of judgment. Imam answered 'It is the judgment that is passed by Allah on the reward or punishment that they deserve for their deeds in this world and the world after.'"

305. It is quoted that the issue of determinism and delegation were raised before Imam Reda (PBUB). Then, Imam stated "Allah will not be worshipped with the servants' determinism, and if people disobey Allah, it does not mean that they have dominated Allah. At the same time, He does not leave his servants alone.

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<sup>1</sup> 41:46



He is the owner of what He has granted them. The same is the case with what He has made them capable of. He is All-Powerful and Omnipotent. If people decide to obey him, Allah will not stop them, and if they decide to disobey Him, He will not prevent them. However, if He does not stop them and they commit a sin, He has not made commit the sin,” adding “Anyone that understands the limits of these words and observes them will defeat any opponent.”

306. Hossein bin Khaled is quoted as saying “I told Imam Reda (PBUH) ‘O descendent of the messenger of Allah! People think of us as anthropomorphist and determinist because of narrations from your ancestors.’

Imam stated ‘O son of Khaled! Are the narrations concerning anthropomorphism and determinism quoted on the Prophet (PBUH) more than those quoted on my other ancestors?’

I said, ‘Of course, those quoted on the Prophet are more.’

He stated ‘They have to say that he believed in anthropomorphism and determinism, then!’

I said, ‘They believe the messenger of Allah has not said any of those words, and they are libels.’

Imam stated ‘Why do they not say that my ancestors have not said those words and they are libels?’

Then, he added ‘Anyone who believes in anthropomorphism and determinism is an unbeliever and a polytheist, and we despise them in this world and the world after. O son of Khaled! The extremists that belittle Allah’s greatness have forged the narrations concerning anthropomorphism and determinism and quoted them on us. Anyone that likes them bears animosity against us and anyone that makes friends with them is our foe. Anyone that bears animosity toward them is our friend and anyone that severs ties with them is related to us. Anyone that respects them disrespects us and anyone that disrespects them respects us. Anyone that accepts their words rejects us and anyone that rejects them accepts us. Anyone that does them evil does good to us and anyone that does good to them does evil to us. Anyone that confirms them disconfirms us and anyone disconfirms them confirms us. Anyone that grants them something has deprived us from something and anyone that deprives them from something has granted us something. O son of Khaled! Anyone that is a follower of ours must not make friends with any of them!’”

### **Imam Reda's Argumentation with the People of the Book, the Zoroastrians, the Chief of Fire worshipers, and Other Factions**

307. Hassan bin Mohammad al-Nowfali is quoted as saying, "When Imam Reda went to Ma'moon, he ordered Fazl bin Sahl to gather together the scholars of all religions and theologians such as the Catholicos of Armenians, the High Rabbi, Sabian heads, the great Zoroastrian scholar, the scholar of Romans and theologians so that Imam Reda heard their words and they heard his words.

Fazl bin Sahl sent after them and let Ma'moon know about their presence. The caliph ordered them be taken to him. After greeting them, he told them 'I sent after you for something good. I would like you to debate with my cousin from Medina. Come here tomorrow morning, and nobody disobeys my order!'

They obeyed his order and said, 'O Amir! God willing, we will be present over there tomorrow morning!'

We were speaking with Imam when suddenly Yasir, Imam's servant entered and said, 'O my master! Amir sent his greeting and this message that 'O my brother! The scholars of different religions and theologians are all present before me. Would you like to come to me and have a debate with them? Otherwise, do not bother yourself coming here and we will come to you.'

Imam stated 'Send my greetings to him and tell him that I got his message, and Allah willing, I will go to him tomorrow.'

When Yasir went out and Imam (PBUH) turned to me and stated 'O Nowfali! You are Iraqi, and the Iraqis are tenderhearted. So, what can you get from my cousin's making me meet disbelievers and rhetoricians?'

I replied 'May I be your ransom! He intends to put you to the test, and he wants to know how much knowledge you have. Indeed, he is on a shaky ground with the assumption, and by Allah what he has set up is doomed.' Imam asked, 'What has he set up?' I answered 'Theologians and religious innovators are not like scholars. A scholar does not deny the right, whereas the rhetoricians, theologians and the polytheists are people of denial and fallacy. If you argue with them that Allah is One, they will say, 'Prove His Oneness,' and if you say that Muhammad (PBUH) is the messenger of Allah, they will say, 'Confirm his mission!' Then, they will use fallacies and cause the person to disprove his arguments, and they continue with their fallacies till he abandons his words. Thus, keep away from them! May I be your ransom!'

Smiling, Imam stated 'O Nowfali! Do you fear that they will refute my argument?'

I answered, 'No, by Allah! I do not fear for you, and I hope Allah will help you defeat them!'

Imam asked 'O Nowfali! Do you like to know when Ma'moon will have regret for that?'

I replied 'Yes.' Imam stated 'When he hears me arguing with the people of the Torah with their own Torah, with the people of the Bible with their own Bible, with the people of the Psalms with their own Psalms, with the Sabains in Hebrew, with Zoroastrians in Persian, with the Romans with their own language and with rhetoricians with their rhetoric. When I leave no avenue open for his argument, disprove his claim, make him renounce his statement and refer to my own statement, then Ma'moon will know that he will not achieve what he desires. It is then that he will have regret for that. There is neither power nor strength with anyone but with Allah, the High and Almighty.'

Fazl bin Sahl came to us in the morning and said, 'May I be your ransom! Your cousin is waiting for you, and all the scholars and guests are present. When will you come?'

Imam told him 'You go, and I will come after you, Allah willing!' Then, Imam performed wudu and we had breakfast. Then, we all left home and went to Ma'moon. The meeting was very crowded, and Mohammad bin Ja'far, Imam's uncle, and a group of the Hashemite people and military men were present.

When Imam (PBUH) entered, Ma'moon, Mohammad bin Ja'far, and all the Hashemite men stood up to pay tribute to Imam. Imam Reda (PBUH) and Ma'moon sat down, and nobody took his seat before Ma'moon's permission. He talked to Imam for a while.

Then, he turned to the Catholicos and said, 'It is Ali bin Mussa bin Ja'far, my cousin and one of the descendents of Fatimah, the daughter of the Prophet (PBUH), and Ali bin Abi-Talib (PBUH). I would like you to talk to him and debate him with fairness.'

The Catholicos said, 'O Amir! How can I debate him while he believes in a book which I do not accept and debate with the arguments of a prophet whom I do not believe in?'

Imam stated 'O Nazarene! Do you agree if I bring you proof from the Bible?'

The Catholicos said, 'Am I allowed to reject what the Bible states? I swear to Allah that I accept it against my will!'

Imam stated 'Ask me whatever you wish and get the reply for your question!'

He asked 'What is your opinion about Jesus' prophetic mission and his book? Do you deny them?'

Imam stated 'I believe in Jesus' prophetic mission, his book and whatever he promised to his nation and apostles accepted, and do not believe in a Jesus who does not believe in Mohammad's prophetic mission, his book and whatever he has promised his nation.'

The Catholicos said, 'Does each judgment not need at least two just witnesses?'

Imam stated 'Yes.' He said, 'Introduce two just witnesses from other religions whom Christians accept, and ask us for two just witnesses from other religions?'

Imam stated 'You spoke with fairness, Nazarene! Do you agree with the person whom Jesus believed?' The Catholicos said, 'Who was that just man? Tell me his name!'

Imam replied 'What do you think of Yuhanna Deilami?'

The Catholicos said, 'Well! You named one of the dearest to Jesus!'

Imam stated 'I want you to swear to Allah to say whether Yuhanna has said in the Bible 'Jesus informed me of the Arab Mohammad's religion and heralded me that he will succeed him, and I informed other apostles and they believed him?'

The Catholicos said, 'Yes. Yuhanna has quoted that on Prophet Jesus, and he has heralded the prophetic mission of a man and has given tidings of his household members and successor. But he has not indicated when he will come and has not introduced him to us so that we know him.'

Imam stated 'Do you believe me if I bring someone here who can read the Bible and recite those parts related to Mohammad (PBUH), his household members and his nation for you?'

The Catholicos said, 'Of course!'

Imam invited Nestas al-Rumi and told him 'Do you know by heart the third book of the New Testament?' He said, 'I know it by heart in its entirety.' Then, Imam turned to the Catholicos and stated 'Have you read the Bible?' He replied 'Yes.' Imam stated 'I will recite the third book of the New Testament. Bear witness to wherever part of it that is related to Mohammad and his household members (PBUT) and his nation, and if not, do not bear any testimony!'

Imam recited the third book of the New Testament as far as he reached the mention of the Prophet (PBUH) and then stopped. Afterward, he observed 'O

Nazarene! Swear to Jesus and his mother and say whether I know the Bible or not? He said, 'Yes.'

Then, Imam recited the verses related to Mohammad, his household members and nation and asked him 'What do you think? It is the words by Jesus (PBUH); if you deny any verses from the Bible, you will deny Moses (PBUH) and Jesus (PBUH), and if you deny them, you have to be executed because you lose your faith in Allah, your prophet and the Bible.'

The Catholicos said, 'I do not deny what is made clear to me from the Bible, but I admit it.'

Imam stated 'Witness his admission!'

Imam added 'Ask me whatever you wish!' The Catholicos said, 'How many were Jesus' apostles and the biblical scholars?'

Imam replied 'You asked the right person your question! The apostles were twelve and their most knowledgeable one was Luqa. The biblical scholars were three: John, the senior, in the city of Aj, John, in the city of Circesium and John (Yuhanna al-Deilami) in the city of Rajaz with whom was the news of the messenger of Allah (PBUH), his household members and nation, and it was he who gave the tidings of the Prophet (PBUH), his household members and nation to the nations of Jesus and Moses.'

Then, Imam stated 'O Nazarene! I swear to Allah that we believe the same Jesus whom Mohammad (PBUH) believed, and do not find any fault with Jesus but his weakness and the dearth of his prayers and fasts.'

The Catholicos said, 'I swear to Allah that you ruined your knowledge and enfeebled yourself. I thought of you as the most knowledgeable among the Muslims!'

Imam stated 'What is wrong with me?'

The Catholicos said, 'You believe that Jesus was weak and did not fast and say prayers very much, while he did not spend a day and sleep a night without fasting. He always fasted in days and kept vigils at nights.'

Imam asked him 'Who did he fast and say prayers for?' The Catholicos did not answer and kept silent.

Imam stated 'O Nazarene! I have a question.' The Catholicos said, 'Ask it! I will reply if I know the answer.'

Imam asked him 'Why do you not believe that Jesus revived the dead with the

permission of Allah, the Almighty and Glorious?'

The Catholicos said, 'The one who revived the dead and healed the blind and those with blotched faces is worthy of worship.'

Imam stated 'Prophet Elisha did the same things that Jesus did such as walking on water, reviving the dead, healing the blind and those with blotches, but his nation did not think of him as God and none of them worshipped him. Like Jesus, Prophet Ezekiel revived the dead. He revived thirty five thousand people after sixty years from their deaths.' Imam turned to the Catholicos and observed 'Have you read the story of those young men which is recounted in the Bible? Nebuchadnezzar selected them from among those who were captivated by the Israelites after they had attached the sacred mosque, and then took them to Babel. Allah sent Ezekiel to them and revived them. The story is recounted in the Bible and anyone who denies it is an unbeliever.'

The Catholicos said, 'I have heard the story and know it.'

Imam stated 'O Nazarene! Listen carefully to this book of the Old testament.' He recited a book of the Torah. While hearing Imam's recitation, the Nazarene moved his body from side to side. Then, Imam turned to the Catholicos and asked 'Did they precede or follow Jesus?'

He replied 'They preceded Jesus.'

Imam maintained 'The Quraysh people went to the Prophet (PBUH) and asked him to revive their deceased ones. The messenger of Allah (PBUH) sent Ali bin Abi-Talib with them to the cemetery and told him to call upon any of them whom they wish to be revived and call their names one by one and tell them that Mohammad told them to rise by the permission of Allah, the Almighty and Glorious. They all rose and wiped the dust on them. The Quraysh people asked them about their affairs and told them that Mohammad had been selected as prophet. The dead rose and said 'We wish we had appreciated him and believed him. The messenger of Allah (PBUH) healed the blind, the blotchy-faced and the insane. He conversed with the animals, birds, jinns and satans. Yet, we do not call him God, nor do we reject the virtues of such prophets. You, who call Jesus your Lord, need to call Prophet Elisha and Prophet Ezekiel your Lords because those two prophets revived the dead as Jesus did and performed his other miracles.'

'Moreover, a group of Israelites who were about one thousand in number left their land for fear from plague. But Allah took their lives in a moment. The people of that land set a fence around them and left them in that condition till

their bones decayed. One day, one of the divine prophets of the Israelites was passing by the place and was astonished by the multitude of the bones. Allah, the Almighty and Glorious, revealed to him *'Do you like Me to revive them for you so that you warn them and propagates your religion to them?'* He stated *'Yes, my Lord.'*

*'Then, Allah revealed to him to call them. He called out 'O decayed bones! Rise on Allah's order! At a moment, they all became alive and wiped the dust on their heads.'*

*'Also, Prophet Abraham (PBUH) took some birds and cut them into pieces, and laid each part on a mountain. Then, he called them and they became alive and flew to him.'*

*'Besides, Prophet Moses (PBUH) and seventy people whom he had selected from among the Israelites went to a mountain and said 'You have seen God, so show Him to us!' He stated 'I have not seen Him.' But they insisted and said 'And when you said: O Musa! We will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.'*<sup>1</sup> As a result, all of them were struck by a lightning and burnt to death but Moses survived.'

*'Moses was left alone and told Allah 'O Lord! I selected seventy from among the Israelites and took them with me, but I am returning alone. How come my nation believes my words? If You wished, You had destroyed me and them before. Do You destroy us because of what the foolish do?' Then, Allah, the Almighty and Glorious, revived them after their deaths.'*

You cannot reject any of the cases that I mentioned because they are referred to in the Torah, the Bible, the Psalms and the Quran. If anyone can revive the dead and heal the blind, the blotchy-faced and the insane is your Lord, know them as Lords! What do you say?

The Catholicos said, *'Yes, you are right. There is no Lord but Allah!'*

Then, Imam told him *'Swear to the ten verses revealed to Moses that Mohammad and his nations are referred to in the Torah where it says 'At the time when the last nation, who follow a camel rider, will come and glorify Allah very much with new glory in new temples, the Israelites must go to them and their leader so that their hearts get calm because they have swords with which they revenge the unbelievers in all four corners of the world.'* Does the Torah say as such?

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<sup>1</sup> 2:55

The Catholicos said, 'Yes, we have found it in the Torah.'

Then, Imam told him 'How much do you know about the Book of Esaias?' He said, 'I know it word by word.'

Then, Imam told two of them 'Do you agree that he has stated '*O people! I saw the image of a man with clothes of light on riding a donkey and saw the camel rider who was as bright as the moon*'?'

They answered 'Yes, Esaias has stated it.'

Imam asked them 'Do you know that Jesus has stated 'I return to your Lord and my Lord, and Paraclete<sup>1</sup> will follow me. It is he who will bear testimony for me rightfully as I will do that for him. It is he who will interpret everything for you, and it is he who will disclose the scandals of nations, and it is he who will break the column of disbelief.'

The Catholicos said, 'We accept whatever you recite from the Bible.'

Imam asked 'Do agree that the Bible says that?' He replied 'Yes.'

Imam asked 'With whom did you find the first Bible after you had lost it and who left the Bible for you?'

He replied 'We lost just for one day and then found it sound and safe. John and Mathew found it for us.'

Imam stated 'How much do you know about the story of the Bible and its scholars at your disposal? If it is as you say, why did you get into disagreement over the Bible? You disagree on the very Bible at your disposal. If it had been as it were on the first day, you would not have disagreed on it. Let me elaborate on the issue! When the first Bible disappeared, Christians gathered around their scholars and said, 'Jesus is murdered and we lost the Bible. What do you have with you from the Bible? Luke, Mark, John and Mathew said they knew the Bible by heart and would recite a book from it every Sunday. Do not feel sad, nor leave synagogues. Every Sunday, we will recite a book from the Bible so that we collect it in its entirety.' Luke, Mark, John and Mathew started writing the Bible after it was lost. These four were the students of the first students. Did you know the story?'

The Catholicos said, 'I did not know it before, and it became clear to me due to auspicious knowledge of the Bible. I also heard other stories that you know. I

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<sup>1</sup> It means a praiseworthy man in Greek and is equivalent to Ahmad in Arabic, which is one of the names of The Prophet (PBUH)



bear testimony from my heart that they are right. I benefited from your words.'

Imam asked him 'What do you think of the testimony of those with you?'

He replied 'Their testimonies are genuine. They are the scholars of the Bible. Whatever they accept and testify is right.'

Imam told Ma'moon and his household members and other audience 'Witness that they said we bear witness!'

Then, Imam told the Catholicos 'Swear to Jesus and his mother, Mary, that you know that Mathew said Jesus was the son of David, the son of Abraham, the son of Isaac, the son of Jacob, the son of Judas, the son of Khazroon, that Mark said of Jesus' genealogy that he is Allah's words and He put him in the human body and he turned into a human, and that Luke said Jesus, the son of Mary, and his mother were humans made of blood and flesh in whom the Holy Spirit transmigrated! Do you testify that Jesus stated 'Nobody can ascend to the Heavens but the one who came down from on High; the seal of the Prophets will ascend to the Heavens and will descend'? What is your opinion about the statement?'

The Catholicos said, 'It is Jesus' words and we do not deny them.'

Imam asked him 'What do you think of the testimony by Luke, Mark and Mathew to Jesus' genealogy?'

He replied 'They have libeled at him.'

Imam told the audience 'Have he not just confirmed the integrity of them as the scholars of the Bible and rightfulness of their words?'

The Catholicos said, 'O Muslim scholar! I want you to not to ask me about those four!'

Imam stated 'I will. Ask me any question you wish!'

The Catholicos said, 'It is better that another person asks you questions. I did not think that there is a scholar among Muslims like you!'

Afterward, Imam turned to the High Rabbi and asked 'Do you ask questions or I ask you questions?'

He said, 'I ask you a question. I only accept proofs from the Torah, the Bible, David's Psalms or Tablets of Abraham and Moses.'

Imam stated 'Do not accept any of my proofs which are not from Moses' Torah, Jesus' Bible or David's Psalms!'

The High Rabbi asked, 'How do you prove Mohammad's intention?'

Imam replied 'O Jewish man! Prophet Moses, Prophet Jesus and Prophet David all bore testimony to him in succession.'

Imam asked 'Do not believe that Moses advised that 'Confirm and obey a prophet who will come from among your brethren.' If you think of the Israelites and Ishmael as related and their relationship going back to Prophet Abraham, do you agree that the Israelites did not have any brothers but those descending from Ishmael?'

He replied 'Yes. It is the words by Moses and we do not deny them.'

Imam asked 'Has any of the Israelites' brothers been selected as prophet but Mohammad?' He said, 'No.'

Imam asked 'Is it not right in your opinion?'

He said, 'Yes. It is right, but I'd like you to prove it on the basis of the Torah.'

Imam stated 'Do you deny that the Torah says *'The light came from Mount Sinai and it shone at us from Sa'ir Mount and it showed up at Faran Mount'?*

The High Rabbi said, 'I know these words but I do not know their interpretations.'

Imam stated 'I will tell you. The sentence *The light came from Mount Sinai* means divine revelation was sent down to Prophet Moses (PBUH) at Sinai Mount. The sentence *it shone at us from Sa'ir Mount* refers to a mountain where Allah revealed to Jesus, the son of Mary. The sentence *it showed up at Faran Mount* signifies a mount from the mountains of Mecca which is as distant from Mecca as one day or two days [afoot].'

'According to your own words and those of your friends who quote the Torah, Prophet Esaias stated 'I saw two riders for whom the earth shone. One of them rides a donkey and the other one rides a camel.' Who are the donkey rider and camel rider?'

He said, 'I do not know them. Tell me who they are!'

Imam replied 'The one who rides the donkey is Jesus and the camel rider is Mohammad (PBUH). Do you deny these from the Torah?' He said, 'No, I don't.'

Imam asked him 'Do you know Prophet Haiquq?' He replied 'Yes, I do.'

Imam stated 'He states, as the Torah does, *'Allah, the Exalted, sent down words from Faran Mount, and skies were filled with glories for Mohammad and his*

*nation. His cavalries will dominate the sea and land, and he will bring a new book after the destruction of the Sacred Mosque.* Do you believe these words?’

He replied ‘Haiquq said those words and we believe them.’

Imam stated ‘David states in the Psalms, which you read, that *‘O Allah! Select the establisher of sunnah after the interval!’* Do you know any other prophet but Mohammad (PBUH) who revived and established sunnah after the interval?’

He replied ‘It is David’s words, and I accept them and do not deny them. But he meant Jesus and Jesus’ time was the very interval.’

Imam stated ‘You do not know and you are mistaken. Jesus did not disagree with the sunnah of the Torah, yet he agreed with it until Allah took him up to the on High. The Bible says *‘The son of virgin lady will go and Paraclete will come. It is the one who will relieve hardships and interprets everything. I will bear testimony to him as he will do that to me. I brought you examples and he will interpret them for you.’* Do you believe it in the Bible?’

He replied ‘No, I do not.’

Imam stated ‘O High Rabbi! I want to ask you questions about your prophet, Moses.’

He said, ‘Do that!’

Imam asked ‘What argument is there for Moses’ prophetic mission?’

He replied, ‘He had miracles that the previous prophets had not performed!’

Imam asked ‘Like what?’

He said, ‘Breaking apart the sea, changing the stick into a snake, having a spring run from a rock, illuminating hand, and the like that others did not have the power to do them, and still do not.’

Imam stated ‘Moses’ reason for the rightfulness of his prophetic mission was what others could not do. Of course, you are right. Is it not necessary for you to accept anyone who claims to be a prophet and does something that others cannot do?’

He said, ‘No, there was no like of Moses because of his position and closeness to Allah, and it is not incumbent upon us to believe anyone who claims to be a prophet unless he has miracles like those of Moses.’

Imam stated ‘How do you believe prophets before Moses while they did not break apart the sea, nor did they cause springs to run from the rock, have any

illuminating hand and turn a stick into a snake?'

He replied 'As I said, it is necessary to accept them whenever they have miracles that prove the prophetic mission, albeit miracles other than those of Moses.'

Imam stated 'Why did you believe Jesus, the son of Mary, although he revived the dead, healed the blind and blotchy-faced and breathed into a bide which he had made with mud and revived it with Allah's permission?'

The High Rabbi said, 'They said he did them, but we have not seen them!'

Imam stated 'Well! The news of Jesus' miracles is frequently quoted for you. Why have you accepted Moses and believed him, but not Jesus, then?' He did not reply.

Imam Reda (PBUH) added 'The same is the case with Mohammad' prophetic mission as well as any other prophet selected by Allah. Of the miracles of the Prophet (PBUH) was that when he was a needy orphan he worked as a shepherd for a wage and did not go to any school and did not have any tutor, yet he had the Quran which says the stories of the divine prophets, recounts their lives word by word, informs of the news of the past and future people, their secrets and what they did at home, and presents countless signs and miracles.'

The High Rabbi said, 'For us, Jesus and Mohammad have not been proved, and it is not permissible for us to believe what is not proved.'

Imam asked 'Has the witness who bore witness to their prophetic mission born a false testimony?' He did not reply.

Then, Imam called the Zoroastrian scholar and stated 'What is your reason for Zoroaster's prophetic mission?'

He replied 'He brought things which nobody had brought before. Of course, we have not seen them ourselves, yet we have heard the news from our past predecessors that he made lawful for us what others had not made lawful before. Therefore, we follow him.'

Imam stated 'Do you not follow him for the news that you have received? He replied 'Yes. We do.'

Imam stated 'Other past nations did the same; they received news about the divine prophets, Moses, Jesus and Mohammad (PBUT). What is your excuse for not believing them and believing others in those affairs?' He was astounded!

Then, turning to the crowd, Imam stated 'If there is anyone among you who is

against Islam and wants to ask questions, ask questions without any embarrassment!

Hereupon, Emraan al-Saabi, a theologian, stood up and said, 'O scholar! If you had not invited us to ask questions, I would not have intended to do that! I have traveled to Kufa, Basra, the Levant and the Arab Peninsula and met many theologians. Yet, I have not found anyone who can prove Him to be Self-reliant with His Oneness! May I ask my question?'

Imam stated 'If there is an Emraan al-Saabi among the crowd, it must be you.' He said, 'Yes, it is me!'

Imam stated 'Ask your question, but be fair and avoid saying idle, fraudulent and deviated words?' He said, 'O my master! I swear to Allah that I want you to prove me something so that I may stick to it and do not go after any other thing.'

Imam stated 'Ask me whatever you wish! The audience gathered together and get closer to each.'

He said, 'Who was the first creature and what did the creature create?'

Imam stated 'You asked your question. So, listen carefully! One is always only and one, has always been existent without anything accompanying him without having any previous records, has created a being in different sizes and dimensions without putting it in another thing, limiting it to anything, and creating it like anything else and making it like any other thing. And then, He created the creatures in different forms; pure and impure, equal and different, with different colors and tastes. He did not need to create them, nor did He need them to reach at a position and nor did He see any increase or decrease in Him after creating them. Do you understand them?'

He said, 'Yes, my master!'

Imam added 'Know that if Allah created the creatures for His needs, He would create things with which He could meet His needs. In that case, it would be right to create creatures several times as much as He had created because the more companies, the more powerful He would be.'

The question and answer between Imam Reda and Emraan continued and Imam convinced him in many cases until their argumentation came to this point that Emraan said, 'O my master! I bear testimony that He is as you described Him. Yet, a question has remained.'

Imam stated 'Ask whatever you wish!'

He said, 'I am going to ask where the Wise is located! Is He surrounded by

anything? Does He change His place from one place to another? Does he need anything?"

He stated 'It is one of the most complicated questions to people, and those who are weak at wisdom, knowledge and understanding do not appreciate it. On the contrary, the wise people who are just are able to understand it. Thus, listen carefully to my words and understand them, Emraan!'

'First, if Allah created creatures because of His need for them, it would be permissible to say that He moved toward His creatures because of His need for them. However, He did not create anything out of need. He has always been steady, but not in anything and not on any place, yet creatures keep each other. Some enter some others and some come out from others. Allah keeps all of them with His power, without entering anything or existing from anything. Never is He tired of keeping them, nor does He become unable to keep them. None of the creatures knows how but Allah and those whom He made aware of it, including divine prophets, the people of His secrets and the keepers of His canon law. His orders are done in a twinkling, and even sooner. When He wishes something, He just states 'Be!' Then, it comes into existence on His will. Nothing is closer to Him than any other one, and nothing is farther from Him than any other one. Did you understand, Emraan?'

He said, 'Yes, I did. I testify that Allah, the Exalted, is as you explained and as you described His Oneness, and I bear witness that Mohammad is His servant whom was selected as the light of guidance and right religion.' Then, he prostrated toward the Kaba and embraced Islam."

Hassan bin Mohammad al-Nowfali is further quoted as saying, "When other theologians saw Emraan al-Sabi as such, they did not approach Imam Reda (PBUH) and did not ask any questions although they were very serious and nobody had ever defeated them in argumentation. The sunset was coming, and Ma'moon and Imam Reda raised and went into the court, and others disappeared.

Then, Imam Reda (PBUH) returned home. He told his servant 'Go to Emraan al-Sabi and fetch him!'

He said, 'May I be your ransom! I know where he is; he is with one of our Shiite brothers.'

Imam stated 'No problem! Give him a mount so that he rides as far as here!'

He went to Emraan and fetched him. Imam greeted him and then asked for new clothes and dressed him with them, and then gave him a mount. Then, Imam

asked for one thousand Dinars and gave it to him as a gift.

I said, 'May I be your ransom! You behaved like your great-grandfather!'

Imam stated 'It is incumbent to do so.' Then, he ordered to prepare dinner and sat me on his right and Emraan on his left. After dinner, Imam told Emraan that 'Return to your residence and come to me tomorrow early morning so that we give you food from Medina.'

After the incident, different theologians came to Emraan and he argued against their words and refuted them until they left him alone. Ma'moon granted him ten thousand Dirhams and Fazl gave him some properties and a mount. Imam Reda (PBUH) selected him in charge of charities in Balkh, and he got much benefit from it."

308. Ali bin al-Jahm is quoted as saying, "One day I went to Ma'moon's court and I found Imam Reda (PBUH) with him. Ma'moon told him 'O descendent of the messenger of Allah! Do you not believe that all prophets are infallible?' Imam replied 'Yes.'

Ma'moon said, 'What does the verse *'Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him)'*<sup>1</sup> mean, then?' Imam stated 'Verily Allah, the Blessed and Exalted, states *'And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.'*<sup>2</sup> Allah did not tell them not to partake of this tree and other trees, and they did not partake of them. Yet, they partook of other trees when Satan seduced them when he told them *'... Your Lord has not forbidden you this tree ...'*<sup>3</sup> and 'You are only prohibited from approaching that tree not partaking of it *'so that you may not be angels and become eternal.'*<sup>4</sup> Then, *'he swore to them both: Most surely I am a sincere adviser to you.'*<sup>5</sup> Adam and Eve had never seen anyone taking a false oath. *'Then he caused them to fall by deceit.'*<sup>6</sup> Then, they partook of the tree for their trust in his oath. The incident happened before Adam's prophetic mission and the sin was not a major

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<sup>1</sup> 20:121

<sup>2</sup> 2:35

<sup>3</sup> 7:20

<sup>4</sup> ibid

<sup>5</sup> ibid:21

<sup>6</sup> ibid:22

sin for which Adam would deserve the Hell, but it was of the minor sins which Allah forgives. Prophets may commit such sins before their prophetic missions; however, all those who were selected as divine prophet did not commit any major and minor sins. Allah states '*...and Adam disobeyed his Lord, so his life became evil (to him). Then his Lord chose him, so He turned to him and guided (him)*'<sup>1</sup> and '*Offspring one of the other; and Allah is Hearing, Knowing.*'<sup>2</sup>

[According to the compiler, by forgiven minor sins, Imam Reda (PBUH) may have meant abandoning advisable deeds and committing abominable deeds, not heinous minor sins, added to major ones, because the rational reason and quoted narrations require as such.]

Then, Ma'moon asked, 'What does the verse '*... but high is Allah above what they associate (with Him)*'<sup>3</sup> mean?' Imam replied 'Eve bore Adam five hundred children. In each delivery, there was a daughter and a son. Adam and Eve promised and prayed to Allah that '*If Thou givest us a good one, we shall certainly be of the grateful ones.*'<sup>4</sup> After Allah had granted them a safe and sound progeny with no disease and plague, a generation of two sexes, one daughter and one son, those two sexes assumed partners for Him in what He had granted them and did not think Him as they thanked their mother and father. Then, Allah stated '*... but high is Allah above what they associate (with Him).*'<sup>5</sup>

Ma'moon said, 'I testify that you are verily the descendent of the messenger of Allah. Would you explain the verse '*So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones*'<sup>6</sup>?'

Imam stated 'Abraham was selected prophet among three groups; one worshiped Venus, another worshiped the moon and the other worshiped the sun. It was the time when he exited an underground haven where he was hidden. When it became dark, he saw Venus asking a rhetorical question in a denying manner, 'Is that my Lord?' In the verse '*So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones,*'<sup>7</sup> *setting* signifies the created not the Pre-existent.'

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<sup>1</sup> 20:121-22

<sup>2</sup> 3:34

<sup>3</sup> 7:190

<sup>4</sup> Ibid:189

<sup>5</sup> Ibid:190

<sup>6</sup> 6:76

<sup>7</sup> Ibid:76



'When he saw the moon, it asked the rhetorical question in a denying way 'Is that my Lord?' When it set, it said, 'If my Lord does not show me the path, I will verily be one of those who have gone astray. It said, 'If my Lord does not lead me, I will go astray.'

'When it became light, he saw the sun saying 'He is my Lord Who is greater than Venus and Moon!' It said it in order to question and deny, not to inform or confess.'

'After the sun had set, Abraham told the worshipers of the Venus, the moon and the sun that 'O my nation! I despise what for which you assume a partner for Allah!' Abraham intended to refute their beliefs clearly and prove them that things like the Venus, the Moon and the Sun do not deserve acts of worship, and only their Creator, who created the skies and the earth, is worthy of worship. The proofs that he brought to his nation were all inspirations that Allah, the Almighty and Glorious, inspired to him as Allah, the Almighty and Glorious, states '*And this was Our argument which we gave to Ibrahim against his people.*'<sup>1</sup>

Ma'moon said, 'Your good comes from Allah, descendent of the messenger of Allah! Tell me what Abraham meant by '*My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease.*'<sup>2</sup>

Imam stated 'Allah, the Almighty and Glorious, revealed to Prophet Abraham (PBUH) 'I have selected a friend from among servants for whom I revive the dead if he wishes me to revive them. It was revealed to Abraham that he himself was the very friend. Thus, '*He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.*'<sup>3</sup>

'Prophet Abraham took a vulture, a peacock, a dock and a rooster, and then tore them into pieces and mixed them. After that, he placed a part of the mixed parts on a mountain from the ten surrounding mountains. He took the beak of each of them and called its name. He put some seeds and water beside him. The mixed parts flew apart and joined to complete the body of each bird, each with its head on its neck and body. Then, Abraham left their beaks and they flew and then landed. They drank from the water and ate the seeds, saying 'O Allah's prophet! You revived us. May Allah revive you!''

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<sup>1</sup> Ibid:83

<sup>2</sup> 2:260

<sup>3</sup> ibid

Abraham said, 'Of course, it is Allah Who gives life or makes dead. He is All-powerful over all things.'

Ma'moon said, 'O Abal Hassan! May Allah bless you! Explain the verse '*And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.*'<sup>1</sup>

Imam stated 'Moses entered one of Pharaoh's cities when all people were involved in doing idle things between the dusk and night. He witnessed two men who were fighting each other. One of them was a follower of his and the other one was of Pharaoh's followers. His follower asked for succor against his foe. Moses punched him – the punch was on Allah's order – and he died. Moses stated 'It was Satan's work!' He meant the fight between them not the man's death. Overtly, Satan is a misleading foe!'

Then, Ma'moon asked what Moses had meant by stating 'O my Lord! I treated myself cruelly. Bless me!'

Imam stated 'He meant that by entering the city he had put himself in a situation which he should not have. Thus, he asked for forgiveness. Forgiveness connotes concealment lest they dominated him and took his life. Hence, Allah forgave him, that is to say He concealed him from his enemies. Allah is Forgiving and Merciful. Moses stated 'O my Lord! Because of the blessing that You granted me, I killed a man with the power of my fist. I will never back the sinful! Yet, with my power, I will try on your path to make you content and satisfied. Then, fearful and worried [about the spread of the news of the murder, arrest and execution] he started wondering in the city when he suddenly saw the man who had asked for his help in the fight. He asked him for his help again. Moses stated 'Overtly, you have gone astray [since you fight a person everyday]. You fought with one yesterday and are fighting another now. I will discipline you. He intended to beat him. When he wanted to raise his hand on the enemy of both of them, he said, 'O Moses! Do you want to kill me as you killed someone else yesterday? Do you want to be one of the cruel and not a good doer on the earth?'

Ma'moon said, 'May Allah reward you on the part of His prophets, Abal Hassan! What did Moses mean by stating '*He said: I did it then while I was of those*

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<sup>1</sup> 28:15

*unable to see the right course*<sup>1</sup>?’

Imam stated ‘When Moses went to Pharaoh, he told Moses ‘*And you did (that) deed of yours which you did, and you are one of the ungrateful.*’<sup>2</sup> Moses replied ‘*I did it then while I was of those unable to see the right course.*’<sup>3</sup> He meant he had lost his way and had gone to another city of his. Allah asked His prophet, Mohammad, ‘*Did He not find you an orphan and give you shelter.*’<sup>4</sup> He states ‘*Did He not find you alone and not push people for you? Did He find you lost?*’ It means you were lost among your nation and were unrecognized. Thus, He showed the way. It means He *directed* people to recognize you, and He found you in need, thus He made him needless. It means He made him needless by accepting his prayers.’

Ma’moon said ‘May Allah bless you, descendent of the messenger of Allah! Tell me about the verse ‘*And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me ... .*’<sup>5</sup> Did Moses, Allah’s Interlocutor, not know that it is not permissible to see Allah when he asked the question?’

Imam stated ‘Undoubtedly, Moses, Allah’s Interlocutor, knew that Allah, the Almighty and Glorious, cannot be seen with eyes. Yet, when Allah conversed with him and made him nigh to Him, He whispered with him. Moses went back to his nation and informed that Allah, the Almighty and Glorious, had conversed with him, made him nigh to Him and whispered with him. Hereupon, they said, ‘We do not believe you until we ourselves hear His words as you heard His words. They were seventy thousands of them. Moses chose seven thousand from them. Then, he chose seven hundred from among them and eventually he selected seventy for the time Allah had arranged, and took them to Mount Sinai. He stopped them at the foot of the mount and he climbed it, imploring Allah to converse with him and let them hear His words. Allah conversed with him and they heard His words from up and down, left and right, their behind and front. Allah created the sound in the tree and echoed it from it in a way that they all heard the sound from around them. However, they said, ‘We do not accept that we heard Allah’s words unless we see Him overtly.’ When they made such a big claim with arrogance and disobedience, Allah, the

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<sup>1</sup> 26:20

<sup>2</sup> *ibid*:19

<sup>3</sup> *ibid*:20

<sup>4</sup> 93:6

<sup>5</sup> 7:143

Almighty and Glorious, sent down a lightning and it destroyed them for their cruelty.'

Then, Moses stated 'O Lord! When I return to the Israelites, they will say 'You had taken them with you and killed them because your claim that Allah had conversed with you was a lie.' Then, what should I answer?'

For that reason, Allah revived them and sent them back with Moses. They said, 'If you implore Allah to show Himself to you so that you will look at Him, He will accept your request. Then, you tell us what He is like so that we will know Him in the best way.'

Moses stated 'O my nation! Allah, the Blessed and Exalted, cannot be seen with eyes. He does not have the quality of being seen. He can only be known with His signs and understood with signals.'

His nation told him 'We do not believe you unless you ask Him for that.' Moses said, 'O Lord! You heard the Israelites' words, and You know their well-being at Your discretion.' Thus, Allah, the Almighty and Glorious, revealed to him that 'O Moses! Ask me whatever they want because I do not punish you for their ignorance!' Hereupon, Moses stated '*And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee.*'<sup>1</sup> It means I reverted to insight out of my nation's ignorance and 'I am the first believer' from among them, where You cannot be seen.'

Ma'moon said, 'May Allah bless you, Abal Hassan! Tell me about the verse '*...and I am the first of the believers.*'<sup>2</sup>

Imam Reda stated 'Yes. It is so. However, we need to know that prophet Josef was infallible, and the infallible do not intend to commit sins, nor do they commit it. Regarding that, my father quoted on his father, Imam Sadiq (PBUH), that 'She made for him, but Josef intended not to make for her.'

Ma'moon said, 'Your good is all from Allah, Abal Hassan! Now tell me about the verse '*And Yunus, when he went away in wrath, so he thought that We*

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<sup>1</sup> 7:143

<sup>2</sup> ibid

would not straiten him ... .'<sup>1</sup>

Imam replied 'It was Yunus, the son of Matta, who got angry with his nation and left them; *thought* refers to '... *that We would not straiten him.*'<sup>2</sup> The verse '*But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me*'<sup>3</sup> means the bottleneck of sustenance. '*So he called out among afflictions*'<sup>4</sup> means that he shouted in the darkness of the night, the sea and the stomach of the fish that '*... There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.*'<sup>5</sup> For the very prayer that he had abandoned, the inside of the fish became light and Allah accepted his supplication and stated '*But had it not been that he was of those who glorify (Us). He would certainly have tarried in its belly to the day when they are raised.*'<sup>6</sup>

Ma'moon said, 'May Allah bless you, Abal Hassan! Tell me about the verse '*Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them...*'<sup>7</sup>

Imam stated 'Allah means that 'When prophets became disappointed of their nations and their nations assumed that they were liars, He helped them.'

Ma'moon said, 'May Allah bless you, Abal Hassan! Tell about the verse '*That Allah may forgive your community their past faults and those to follow...*'<sup>8</sup>

Imam stated 'For the polytheists of Mecca, there was no one more sinful than the messenger of Allah (PBUH), because he had broken three hundred sixty idols before his selection as prophet. When the Prophet (PBUH) invited them to *there is no god but Allah*, they could not bear it and said, '*What! makes he the gods a single Allah? A strange thing is this, to be sure! And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after. We never heard of this in the former faith; this is nothing but a forgery.*'<sup>9</sup> When Allah conquered Mecca for prophet Mohammad

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<sup>1</sup> 21:87

<sup>2</sup> ?

<sup>3</sup> 89:16

<sup>4</sup> 21:87

<sup>5</sup> ibid

<sup>6</sup> 37:143-144

<sup>7</sup> 12:110

<sup>8</sup> 48:2

<sup>9</sup> 38:5-7

(PBUH), He stated '*Surely We have given to you a clear victory.*'<sup>1</sup> It was the very thing that was considered as a sin by the people of Mecca because of invitation to monotheism before and after that, since some of the polytheists of Mecca who embraced Islam, some others who left Mecca and those who stayed in Mecca could not find fault with the Prophet for monotheism when he invited people to His Oneness. Yet, he conquered them and whatever they considered as sin was covered and forgiven by Him.

Ma'moon said, 'May Allah bless you, Abal Hassan! Tell me about the verse '*Allah pardon you! Why did you give them leave ....*'<sup>2</sup>

Imam Reda (PBUH) stated 'The case of the verse is like the proverb *to beat someone to frighten another*. With that verse, Allah addressed His prophet, but He meant his nation as in the verse '*... Surely if you assume partners [for Allah], your work would certainly come to naught and you would certainly be of the losers*'<sup>3</sup> as well as the verse '*And had it not been that We had already established you, you would certainly have been near to incline to them a little.*'<sup>4</sup>

Ma'moon said, 'You are right, the descendent of the messenger of Allah! Tell me about the verse '*And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.*'<sup>5</sup>

Imam stated (PBUH) 'Verily, one day the messenger of Allah (PBUH) intended to set out for the house of Zayd bin Haretha for an issue. He found Zayd's spouse was in the house and told her 'Glory be to Allah Who created you!' He only meant to declare that Allah is free from the assumption that angels are Allah's daughters. Allah states '*What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.*'<sup>6</sup> Thus, when the Prophet found her trying to take

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<sup>1</sup> 48:1

<sup>2</sup> 9:43

<sup>3</sup> 39:65

<sup>4</sup> 17:74

<sup>5</sup> 33:37

<sup>6</sup> 17:40

an ablution, he stated 'He Who created you is free from having any child for the sake of which a ritual ablution gets necessary.' When Zayd returned home, his wife told him that the messenger of Allah had been there and stated that 'Glory be to Allah Who created you!' Zayd went to the Prophet and said, 'O messenger of Allah! My wife is a little bad-tempered and I want to divorce her.'

'The messenger of Allah told her '*... Keep your wife to yourself and be careful of (your duty to) Allah... .*' Allah had let the Prophet know how many wives he would have and that she would be one of his wives. The messenger of Allah kept it in secret and did not tell Zayd about it, lest the people would say that Mohammad had told his past slave, whom he had freed, that his wife would be his wife. It was because they would find fault with him. For the same reason, Allah, the Almighty and Glorious, revealed the verse '*And when you said to him to whom Allah had shown favor...*',<sup>1</sup> meaning the bounty of Islam, as well as '*...to whom you had shown a favor...*',<sup>2</sup> meaning freedom from slavery. You also recited '*... Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him ...* ;'<sup>3</sup> Zayd eventually divorced his wife and she kept the waiting period after divorce. Afterward, Allah married her to the messenger of Allah. On that occasion, He revealed the verse '*But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.*'<sup>4</sup> As He knew that the hypocrites would find fault with the Prophet's marriage with her, He revealed the verse '*There is no harm in the Prophet doing that which Allah has ordained for him ...* .'<sup>5</sup>

Ma'moon said, 'You healed me, descendent of the messenger of Allah and clarified what was covert to me. May Allah bless you on the part of His prophets and Islam!'

Then, Ma'moon stood to go to say prayers and took the hand of Reda's uncle, Mohammad bin Jafar bin Mohammad, who was present there and took him with him. I followed them. On their way, Ma'moon asked him 'How did you find your niece?'

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<sup>1</sup> 33:37

<sup>2</sup> ibid

<sup>3</sup> ibid

<sup>4</sup> 33:37

<sup>5</sup> ibid:38

He replied 'He is a scholar, yet I have never seen him be in touch with any scholars before.'

Ma'moon said, 'Undoubtedly, your niece is one of the Prophet's household members; those about whom the Prophet (PBUH) stated 'Know that the best of my progeny and the pure of my family are the most patient of all in their childhood and the most knowledgeable of all in their adulthood. They will not make you walk out of the door of guidance, nor do they have you walk through the door of ignorance.'

Then, Imam Reda (PBUH) returned home. The next day, I went to him, and let him know about the dialog between Ma'moon and his uncle. Upon hearing that, he smiled and stated 'O son of Jahm! Let not what your heard deceive you since he will murder me with deception, and Allah will take my revenge of him.'

### **Imam Reda's Arguments for Imamate and its Divine Characteristics, the Ways of Drawing Nigh to Him, his Reprimand of Those Who Consider the Election of an Imam as Permissible and Those Who Exaggerate Imamate, and His Instruction on Verbal Trick and Precautionary Concealment of one's Belief When Needed, and [Recommendation for] Good Education**

309. Abu Ya'qub Baqdadi is quoted as saying, "Ibn as-Sekkeet asked Imam Reda (PBUH) 'Why did Allah select Moses as prophet with the miracle of the white hand and dispelling spells, Jesus with the miracle of healing the ailing and Mohammad with the miracle of rhetoric and oration?'

Imam Reda (PBUH) stated 'Allah selected Moses as prophet at a time when magic was prevalent among people. For that reason, he could dispel spells as a proof from on High that people were not capable of doing. Verily, Allah, the Almighty and Glorious, selected Jesus as prophet at a time when chronic diseases were rampant and people needed medicine. For that reason, he was selected as prophet with a miracle that the like of him others could not perform, that is, reviving the dead and healing the blind and the blotchy-faced with Allah's permission. He presented it to them as a proof. He selected Mohammad as prophet at a time when rhetoric and oration were common – I think he added poetry; thus, he brought a book from on High, which refuted the belief of the polytheists and brought a proof with its advice and laws.'

Upon hearing the words, Ibn as-Sekkeet said, 'I swear to Allah that I had never seen anyone like you! Tell me what the proof is for people today?'



Imam stated 'It is reason with which he who tells truths about Allah is recognized and he who tells lies about Allah is repudiated.'

Ibn as-Sekkeet said, 'I swear to Allah that it is a correct reply!'"

According to the compiler of the book, in addition to the foregoing words, Imam Reda (PBUH) stated "The world at the time of duty will not be free from a truthful person from Allah's part to whom the duty-bound people will resort regarding the issues related to sharia, a person whom Allah proves to be truthful and the duty-bound will join with reason. If reason did not exist, the distinction between the truth and falsehood could not be made. Thus, reason is Allah's first proof."

310. Qassem bin Moslem quotes his brother, Abdol 'Aziz, as saying, "We were in the city of Marv at the time of Imam Reda (PBUH). On the first day of our entrance into the city, we gathered together at the congregational mosque. Those present at the mosque started speaking about the issue of Imamate and the multitude of opinions about it. I went to my master and let him know about the people's talks. Smiling, Imam stated 'O Abdol 'Aziz! They are ignorant and deceived by their own opinions. Truly, Allah, the Almighty and Glorious, had not taken the soul of His messenger before he perfected and completed Islam for Him. He revealed the Quran, which elaborates on everything, to him. He has mentioned the lawful and unlawful, the penal laws and all things that people need in the Quran completely. He states '*... We have not neglected anything in the Book....*'<sup>1</sup> In the last pilgrimage to Mecca during the Prophet's lifetime, the verse '*This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion*'<sup>2</sup> was revealed. The issue of Imamate is related to the completion of the religion. The messenger of Allah (PBUH) did not depart from this world until he stated all the things that his nation needed to know about Islam, shed light on their way and placed them on the right path, selected Ali as their banner and leader, and did not spare his nation anything that they needed. Thus, anyone that assumes that Allah has not completed His religion has denied Allah's Book and the denier of His Book is an unbeliever.'

'Have people appreciated the worth and status of imamate among the nation so that they choose it at their discretion?'

'Undoubtedly, imamate has a worthier worth, greater greatness, more elevated

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<sup>1</sup> 6:38

<sup>2</sup> 5:3

status, higher position and deeper depth than they can appreciate with their reasons or they can elect an imam at their discretion.'

'Undoubtedly, imamate is a third status that Allah granted Prophet Abraham after his prophetic mission and friendship with Allah [in succession]. It is a virtue that he was granted and became famous. Allah, the Almighty and Glorious, states *'Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.'*<sup>1</sup> He denied the imamate and leadership [of anyone else] till the day of Resurrection, and allocated the imamate to the Select. Having placed imamate in the generation of the Select and the Immaculate, Allah stated *'And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good. And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve.'*<sup>2</sup>

'Thus, the imamate ran in his generation, and they inherited it century by century until it was inherited by the Prophet (PBUH). Allah states *'Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.'*<sup>3</sup>

'Therefore, imamate was allocated to him, and he relinquished it to Ali in a way that He had made it incumbent. After that, imamate was given to his selected descendents, whom Allah granted knowledge and faith. It is the very verse that states *'and those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection.'*<sup>4</sup> Similarly, Allah allocated it to Ali's descendents till the day of Resurrection because there is no prophet after Mohammad (PBUH). Then, how does that ignorant group want to elect an imam at their own discretion?'

'Truly, imamate is the status of prophets and the inheritance of the friends of Allah. Imamate is Allah's caliphate and that of His messenger and the status of Imam Ali, and the inheritance of Hassan and Hussein (PBUT). Imam is the leader of religion, the system of Muslims, the exigency of the world and the grandeur of Muslims. Imam is the foundation of the burgeoning Islam and its high branch. Under the rays of an imam, prayers, charities, fasting, pilgrimage and jihad will be completed, spoils will be gathered [without bloodshed],

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<sup>1</sup> 2:124

<sup>2</sup> 21: 72-73

<sup>3</sup> 3:68

<sup>4</sup> 30:56

charities will be abundant, Islamic penal laws will be enforced and the borders [of the Islamic nation] will be guarded.'

'It is an imam who will render the lawful legal and the unlawful illegal, enforces divine penal laws, defends Allah's religion, and invites people to Allah' path with good advice and conclusive proof. Imam is like the sun which sheds its light on the world and cannot be reached by hands and not be seen with eyes.'

'An imam is like a full moon, a luminous lantern, illuminating light, the North Star in the dark nights, arid deserts and whirling seas. Imam is like a fire on a top land that guides the lost and warms those feeling cold and like a guide during horrible events; anyone who separates from him will perish. Imam is like a rain cloud, like bountiful rain, a shadow-casting sky, a broad land, a gushing spring, a pond and garden.'

'Imam is a trust holder, a company, a good-willing father, merciful brother and a sanctuary for the servants. Imam is Allah's trustee on the earth, His proof for the servants, His caliph on His lands, inviter to Allah, keeper and defender of His realm.'

'Imam is immaculate from sins, is free from any problems, allotted with knowledge, known for patience, is the system of the religion, is cause of the glory of Islam, the fury of hypocrites and the death of unbelievers. Imam is one and only at his time; nobody can outrun him and no scholar can outperform him. There is no like of him.'

'Imam is matchless and all virtues are specific to him, without any attempts and wants. All the features and merits are given to him on the part of Allah, The Compassionate and Merciful. Who can reach an imam's insight or appreciate his essence with such characteristics?'

'Never! Never! Reasons are too ignorant, wisdoms are too perplexed, visions are blind, the great are too small, the wise are too surprised, the orators are speechless, the prudent are not able, the knowledgeable are ignorant, the poets are too feeble, the men of literature are too weak, and the eloquent are not able to describe a virtue of his; they make a confession of their weakness, let alone the description of his essence or understanding his secrets, the position of his successor or his vicegerent.'

'No! Whence? How can such a thing be possible while he is far from the reach of transgressors and higher than the description of describers? How far is that position from people's will and reason and where can such a position be found?'

'Have they assumed that the position can be found in people other than the

Prophet's Household members? I swear to Allah that they have thought of themselves as liars, and their whims have enfeebled them because they have stepped on a high precipice and on a shaky ground, and they will eventually slip and fall down. They will select an imam with their wondering and incomplete reasons and misleading opinions that will not add anything to them but distance and ignorance. May Allah kill them! How long do they want to attribute false attributes? They have asked for hardship, told lies, gone badly astray and are in wonder because they have abandoned their imam for their own insight, and Satan adorned their actions for them and kept them away from divine path while they were insightful.'

'They turned back on Allah's will and that of His messenger and turned to their own will while the Quran states *'And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).'*<sup>1</sup> Then, it states *'And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.'*<sup>2</sup> Afterward, it states *'What has happened to you? How do you judge? Or have you a book wherein you read, That you have surely therein what you choose? Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand? Ask them which of them will vouch for that. Or have they associates if they are truthful.'*<sup>3</sup> In addition, it states *'Do they not then reflect on the Quran? Nay, on the hearts there are locks,'*<sup>4</sup> *'The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know,'*<sup>5</sup> *'And be not like those who said, We hear, and they did not obey. Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand,'*<sup>6</sup> as well as *'...They said: We hear and disobey...'*<sup>7</sup> Of course, the position of imamate is of Allah's generousities and He grants it to anyone that He wishes. He is Owner of Great Grace.'

'What do you have to do with the election of an imam? Imam is a knowledgeable person free from ignorance, a guardian who does not shrug off,

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<sup>1</sup> 28:68

<sup>2</sup> 33:36

<sup>3</sup> 68:36-41

<sup>4</sup> 47:24

<sup>5</sup> 9:93

<sup>6</sup> 8:21-23

<sup>7</sup> 2:93

and is the source of sanctity, purity, spiritual exercise, piety, knowledge and worships. The invitation of Allah's messenger is specific to him. He has been descended from the generation of virginity. There is no black spot in his generation and no impurity can find its way into him. He has a position at which no people of nobility can reach. He is from the Quraysh and Hashemite family tree, and the Prophet's progeny. Allah is content with him. He is the nobility of the noble and a branch of Abde Manaf's family tree. He possesses broad knowledge and complete patience. Imam is created for imamate and knows politics. He must be obeyed. He is supported by Allah's order; He advises His servants and guards His religion.'

'Undoubtedly, Allah will give him the knowledge of divine prophets and imams, (May peace be upon them!) whom Allah made successful and supported and to whom He granted His knowledge and wisdom, not to anyone else. Imams are more knowledgeable than the people of their times as Allah, the Almighty and Glorious, states *'Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge.'*<sup>1</sup> He also states *'... and whoever is granted wisdom, he indeed is given a great good...'*<sup>2</sup>

As with Saul, Allah, the Almighty and Glorious, states *'Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.'*<sup>3</sup> Addressing His messenger, He stated *'Allah's grace on you is very great.'*<sup>4</sup>

As to the imam descending from the household members and progeny of the messenger of Allah, He has stated *'Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn'*<sup>5</sup>

'Undoubtedly, Allah will expand the soul of anyone who He selects for His servants' affairs, will make the flow of his wisdom run and will reveal knowledge to him. Thus, he will not fail to answer any question, nor will he

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<sup>1</sup> 10:35

<sup>2</sup> 2:269

<sup>3</sup> 2:247

<sup>4</sup> 4:113

<sup>5</sup> 4:54-55

wonder about any good.'

'Thus, he is always infallible, assisted by Allah, successful and settled. He is free from any mistakes and error, a quality granted to him by Allah so that he will be a proof for His servants and an evidence for His people. *'That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.'*<sup>1</sup> Are people able to elect or select an imam?' Does their elected person have such features so that he may be given priority?'

'I swear to Allah that they bear animosity against the truth and put behind Allah's book. It was as if they did not know that guidance and healing are both in Allah's Book. They have put it aside and follow their own whims. Thus, Allah blamed them for that, bearing animosity against them and making them miserable.'

'Allah, the Almighty and Glorious, states *'But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people,'*<sup>2</sup> and *'... Allah brought down destruction upon them, and the unbelievers shall have the like of it'*<sup>3</sup> and *'... greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.'*<sup>4</sup>

311. Hassan bin Ali bin Fazzal is quoted as saying "Imam Reda (PBUH) stated 'Imam bears signs; he is the highest in knowledge, wisdom, piety, patience, braveness, generosity and worship. He is born circumcised, pure and immaculate. He sees his front as he sees his behind. He does have any shadow. He falls down on the ground with his hand palms from his mother's womb at birth while bearing testimony to Allah and His messenger. He will not have wet dreams. His heart is awake while his eyes are asleep. He hears the angel of revelation, but does not see it. The Prophet's chain mail fits him. His urine and feces are not seen because Allah has ordered the earth to engulf them.'

'Imam smells better than musk, is more suitable for people than them, more sympathetic to people than their mothers and fathers, is the most humble before Allah, practices what Allah has ordered and avoids what He has prohibited

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<sup>1</sup> 62:4

<sup>2</sup> 28:50

<sup>3</sup> 47:10

<sup>4</sup> 40:35

people the most. His prayers are accepted in a way that if he prays that a rock breaks into two parts it will happen.'

'The Prophet's sword and Imam Ali's two-blade sword are with him. The imam holds the script on which the names of all Shiites till the day of Resurrection are written. He also holds another script which bears the names of all of his foes till the day of Resurrection. The scroll is a script as long as seventy cubits. It bears all the needs of humans, the minor and major esoteric sciences and other sciences, even the punishment for a scratch, a lash or half a lash strike or a third of it. He also has Hazrat-e Fatime's *moshaf* with him.'"

312. Khaled bin Abi-al-Haytham is quoted as saying "I told Imam Reda (PBUH) that people thought the earth has saints on it. Who are they?' Imam stated 'They are right. *Ibdaal* means saints. Allah has selected them instead of prophets, but when they passed away, He finished them with Mohammad.' Moreover, Imam Reda (PBUH) blamed the extremist Shiites, declared them as unbelievers, regarded them as ignorant and dissociated from them and their followers. In the same narration, a mention is made of the reasons for the inclination to such a false belief, part of which was referred to in this book."

"In addition, there are narrations from his ancestors and descendents that say of their rights, orders them be cursed and dissociated from, and their conditions be disseminated so that their ugly beliefs may be known everywhere, weak Shiites may not be fooled by their words, and their opponents may not believe that all the Twelve-Imam Shiites have such beliefs. I seek refuge in Allah from those who embraced it as their belief and denomination."

313. Of the narrations by Imam Reda (PBUH) that says of extremist Shiites' error and ignorance about the mandatory religion is the one that is quoted on Imam Reda (PBUH) by Imam Hassan al-Askari (PBUH) as follows:

The unfaithful group has nothing but their ignorance as much as their selves until they become more astonished by that, and the respect, paid to them for it, makes them dictate their corrupt ideas, confine themselves to limited reasons, follow unnecessary spiritual customs and deviate from the right religion and path. They go to an extreme so much that they will consider Allah small and His order as unimportant because they do not understand that He is Omnipotent and All-Sufficient, He Who has not borrowed His power from anyone and Whose self-sufficiency depends on nobody; poverty and affluence as well as weakness and power are all up to Him. It is He who treats anyone as He wishes.

Thus, they looked at a servant whom Allah had granted power so that He showed His power to him and selected with His grace so that He gave people an ultimatum. What He granted him was the spiritual reward for obedience to Him, the reason for the acceptance of His order and the cause of safety from any error and unintentional mistakes for anyone who accepted him as a proof and model. They are like those who look for a king from the kings of the world from whose bounty and generosity they can benefit. They desire his gifts. They hope they live under his auspices, benefit from his good deeds and return to their families with his gifts so that they live in comfort and do not deign to do lowly work and beg. Thus, a group of people from among them asked for the spiritual ways so that they might sit on his way and watch him, be inclined to him and feel attached to his visit because they had been told that 'you will see him with a great army, including cavalries and infantries in numerous divisions. Hence, upon seeing him, pay tribute to and glorify him as much as it is needed to confess to his kingdom! Lest you call him with any other name! Glorify him as others do so that you may not trample on his right as a king and disvalue his power!'

Then, they all said, 'we will do and try our best to do that.' Before long, one of the servants of the king showed up in an army, which the king had gathered. There was a man among them who had presented his properties as gift. They were looking at the road, waiting for the king's arrival. However, after they had not seen him and noticed so many gifts in the hands of the servant, they assumed that there were so many of the gifts and the benefactor was another person as they had forgotten that he was one of the servants. Hence, they paid the same tribute that the king was paid and called him with a title, denying the fact that there was a king with a higher status or that he had a master.

Upon seeing the behavior, the servant, who was given the gifts, and the rest of the army, went to the king with agony and prohibition from that and dissociated from those titles. The people were told that the king was the one who had granted all the gifts to that servant and given him the position. The belief they had about the servant caused the king's anger and punishment, and all their hopes on the king were dashed. However, they started denying those words and repeating their previous words for them.

Before long, they were subject to the king's anger since they had thought of him as equal to his servant and incompetent in his kingdom and had trampled on his right. They were all imprisoned and commissioned some to punish them severely.

Similarly, the extremist Shiites found Imam Ali (PBUH), the commander of the



faithful, as a servant whom was subject to Allah's greatness so that He revealed His generosity and established His proof. They belittled Allah and gave priority to Ali whose Lord is Allah, the Almighty and Glorious. They called him with His title. Imam Ali and his Shiites tried to stop them from their belief, and told them 'O people! Verily, Ali and his descendents are all respected servants, created and administered. They do not have any power but what Allah, the Lord of worlds, has granted them. They do not own anything but what Allah has granted them. They possess neither death nor life nor resurrection, neither contraction nor expansion and neither movement nor inertia more than the extent to which Allah has enabled and commissioned them. Undoubtedly, their Lord, who has created them, is more elevated than the characteristics of the created and more exalted than the features of the limited. Without any doubts, anyone that thinks of them [i.e., divine proofs] or one of them as divinity is an unbeliever and has gone astray.'

Unfortunately, the extremist group disagreed, followed their own whims, and remained wondering and blind in their rebellion. Thus, their hopes were dashed and their wants bore damages. Eventually, they remained in agony and painful chastisement."

314. Based on the previous document, Imam Hassan al-Askari is quoted as saying, "Anyone that goes to the extremes by transgressing the borders of Imam Ali's servitude is inflicted by his anger and will be of those who have gone astray.

Imam Ali (PBUH) stated 'Do not transgress the borders of our being servants as you cannot do justice to our right, lest you go to the extremes! Then, say whatever you wish but do not go to extremes like the extremists of the Nazarenes because I despise all extremists!'

Meanwhile, a man stood up and asked 'O descendent of the messenger of Allah! Describe your Lord because those around us are in disagreement about it!'

Then, he described Allah in the best way, praised Him and declared Him free from anything that did not deserve His divinity.

The man said, 'I wish my mother and father were your ransoms, descendent of the messenger of Allah! My companions have accepted your acceptance of Imam Ali's leadership, but the attributes that you referred to are of Ali's and he is the Lord of worlds.'

Upon hearing the words, Imam started trembling and sweating and stated 'Glory

be to Allah from what the cruel and the unfaithful think of Him! He is Great High! Was Ali not like others as he ate food and drank drinks and had marriages, and he was a created being? However, he said prayers and felt humbly before Allah! He always turned to Allah in repentance! Is the owner of such characteristics worshipped? If it were so, any one of you is a god because you all share all the features of the created.'

The man said, 'O descendent of the messenger of Allah! They believe that when Ali performed divine miracles that only Allah can perform, his divinity is proven. That the weak of the created bear His characteristics has made people make mistakes and put them to the test so that they may gain insight into him; their faith in him is out of their own freewill.'

Imam Reda (PBUH) stated 'First, they are not immune from the issue that a person may return the same argument to them and says 'That Ali is in poverty signifies that the weak and the needy are like him, and he has not performed any miracle. Second, the miracles are performed by the All-Powerful Who bears no resemblance to the created and the action of the created that share the features of weakness with the weak.'"

315. Ma'moon desired of Imam Reda to feel weak in arguments with his rivals so that his rival defeated him, although he pretended the opposite. A group of jurisprudents and theologians came to him, and he told them in secret that they argued with him on the issue of imamate and kept the discussion at the issue.

[At the meeting,] Imam Reda (PBUH) told them "Select someone from among you that shares with you what is necessary!" They selected someone from among those who were present, known as Yahya bin Zahrak Samarqandi. He was matchless in Khorasan. Imam told him "Ask whatever you wish!" He said, "Let me ask you about imamate! How do you argue for the imamate of someone who has not practiced it, and leave the imamate of someone who has practiced it with the satisfaction of people?"

Imam stated "O Yahya! What is your opinion about someone who approves of someone who has refuted him, and the one who has refuted him knows himself as truthful? Which of them is right and tells the truth, and which one is wrong and made a mistake?"

Yahya kept silent. Ma'moon told him "Answer the question!" He said, "O Amir! Please exempt me from answering the question!" Ma'moon said, "O Abal Hassan! Please explain what you mean by the question!" Imam stated "Yahya has no choice but saying which of their leaders refuted himself and

which one approved of himself. If he thinks that they refuted themselves they are not suitable for imamate, and if he assumes that they approved of themselves, it was the first one of them who said 'I am your guardian but not the best of you' and the one succeeding him said of his predecessor that 'The oath of allegiance to the first caliph was a mistake. Kill anyone who does that again!' I swear to Allah that he did not approved of it, and was not content with anyone who tried to repeat it but killed him. Thus, the one who is not the best of people – while not a better one in terms of such characteristics as knowledge, jihad and other virtues, and he was lacking in them; anyone who takes an oath of allegiance to him has made a mistake and causes the murder of the one who abandoned his match. How is the imamate of such a person acceptable for others while he is as such? He said on the pulpit that 'There is a devil in me that inflicts on me. Whenever it deviates me from the right path, you return me to the right path, and whenever I make a mistake, you guide me!' Thus, based on their own words, they are not imams, whether they were truthful or not."

Yahya was surprised and did not reply. Astonished, Ma'moon said, 'O Abal Hassan! There is nobody on the earth who speaks that well but you!'"

316. Imam stated "The best provision that a scholar from among our devotees can have for the Day of Poverty and Indigence is supporting the weak friends of ours and saving them from the foes of Allah and His messenger. Then, when he is resurrected from his grave, he will see angels standing in lines from his tomb to his place in the Heavens, taking him up on their wings and carrying him to his mansion in the Heavens. They tell him 'Well done! Good for you who defeated the foes of the good people and supported the Immaculate Imams.'"

317. According to the previous documents, Imam Askari (PBUH) is quoted as saying, "A man went to Imam Reda (PBUH) and said, 'O descendent of the messenger of Allah! I witnessed something strange today.' Imam asked 'What was it?'"

He replied 'There was a man with us who claimed friendship toward the Prophet's progeny and animosity against their foes. However, I witnessed that he was granted a piece of clothing and they were giving him a ride around Baghdad in the same condition, and the town crier announced that 'O Muslims! Listen to the repentance of this Shiite man!' Then, people told him to repent. He said, 'The best of people after the messenger of Allah is Aba Bakr.' When he said the words, they all shouted 'He repented and gave priority to Aba Bakr

over Ali.'

Imam stated 'When my place is empty, recount it!' I recounted it at an appropriate time later.

Imam stated 'I did not interpret that man's words in front people because I did not like to impart the meaning of his words to others, causing him to be subject to their persecution. The man did not say the best of people after the messenger of Allah is Abu Bakr, but he said Aba Bakr. Grammatically, his name was addressed as the nominative of the sentence! Thus, it satisfied the ignorant people, and left him free from their persecution. Allah has made this kind of verbal trick as a source of mercy for our followers and friends.'"

318. According to the previous documents, Imam al-Askari (PBUH) is quoted as saying "When Imam Reda was appointed the vicegerent, his doorkeeper went to him and said, 'Some people behind the door are waiting for the permission to enter and say they are Ali's Shiites.'

Imam stated 'I am busy, ask them to return!'

They came and returned repeatedly for two months until they became disappointed and asked the doorkeeper to tell Imam 'We are Imam Ali's Shiites, and we are blamed and reprimanded for it by our enemies; if we return this time, we will leave our town because of this embarrassment, our hurt pride and the pain of their blames.'

Imam Reda (PBUH) told his doorkeeper to let them in. They entered and greeted Imam. Imam did not answer their greetings, nor did he give them permission to sit down. They kept standing up.

They said, 'O descendent of the messenger of Allah! What this ill-treatment and humiliation after the long-awaited meeting is! What other ill-treatment is going to inflict on us?'

Imam Reda (PBUH) stated 'Recite the verse *'He said: What! even if I bring to you something manifest.'*<sup>1</sup> I swear to Allah that I followed Allah, His messenger and Imam Ali and my immaculate ancestors in doing that; they blamed you and I followed them in doing that.'

They asked, 'For what, the descendent of the messenger of Allah?' Imam replied 'You claim that you are Ali's followers. Woe betide you! His followers

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<sup>1</sup>26:30

were Hassan, Hussein, Salman, Aba Zarr, Meqdad and Mohammad, the son of Abi Bakr, those who did not disobey his orders at all. However, your actions are against him, you have fallen short of your obligatory rituals, you have belittled your religious brethren's rights in Allah, have concealed your beliefs when you should not, and have not concealed them when you should. If you had said that you were of his devotees and of the friends of his friends and of the foes of his foes, I would have denied that. However, the position that you claimed was of honor; if your actions do not prove your words or Allah's mercy does not make up for that, you will perish.'

They said, 'O descendent of the messenger of Allah! We all ask for His forgiveness and repent of our words. As you stated, we are the devotees of your friends and the foes of your foes.'

Imam Reda (PBUH) stated 'Well done, my brethren and devotees! Come forward!' He asked them to come forward one by one and embraced them. Then, he asked his doorkeeper 'How many time you stopped them from coming in?' He replied 'Sixty times.'

Imam stated 'Go to them as many times as sixty, and greet them and say them hello for me! Tell them that their sins are cleansed with their repentance. They deserve our generosity for their devotion to us. Ask them about their conditions and their dependents, provide them with their sustenance, donations and gifts, and make up for their losses!'

## Imam Javad's Argumentations on Different Religious and Denominational Issues

319. Abu Hashem Davood bin Qassem Ja'fari is quoted as saying, "I asked Imam Javad about the meaning of the word One in the verse 'Say: He is One.'

Imam replied 'It means that unanimity over His Oneness, as He has stated '*And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah,*'<sup>1</sup> while they assume partners and masters for Him.'

I asked him to explain the verse '*Vision comprehends Him not...*'<sup>2</sup>

He replied 'O Aba Hashem! The imaginations are stronger than the visions. You can imagine cities of Sind, Hind, other cities where you have not gone to, but you cannot see them with your eyes. Even the imaginative faculties cannot imagine Him, let alone the eyes.'

320. Imam javad (PBUH) was asked "Is it right to say that Allah is something?" He replied "Yes. By doing that, He is excluded from two extremes, the extremes of refuting and likening."

321. Abi Hashem al-Ja'fari is quoted as saying, "We were with Imam Javad (PBUH) when a man asked him whether the names and attributes that are mentioned for Allah are Allah Himself.

Imam stated 'Your question has two meanings. If you mean that they are Him, it signifies that Allah is of multiplicity and plurality, but He is higher than that. If you mean that those names and attributes are pre-eternal and eternal, then pre-eternity has two meanings: first, if you say that Allah has always known them and deserved them, it is right, and, second, if you say their graphemes, morphemes and phonemes were eternal, I seek refuge in Allah from the belief that there was something pre-eternal before Allah because only Allah, the Exalted, existed and no creatures existed. Then, He created the names and attributes so that they will be an interface between Him and creatures, and they

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<sup>1</sup>29:61

<sup>2</sup> 6:103

can supplicate to Him with them and worship Him, They are all reminders of Him. Allah existed when there existed no reminders. It is the pre-existent Allah, Who is remembered with reminders. He has always existed, and His names and attributes are created. Their meanings and what is meant by them are the same Allah Who does not deserve difference and coherence.'

'Moreover, it must not be said that Allah is little or much as He is pre-existent in essence. Thus, anything that is not one and only is analyzable, but Allah is One and not analyzable. Attributes of littleness or muchness cannot be attributed to Him; anything that is analyzable can be thought of as subject to being little or much like the case of a creature that signifies the creator. That you say Allah is All-Powerful, you inform that nothing can make Him incapable; the word exempts Him from weakness, and weakness is attributed to another. That you say Allah is All-Knowing, you exempt Him from ignorance, and attribute it to another. When Allah destroys everything, He will annihilate their pronunciation and letters of their names, but He Whose knowledge is eternal will exist forever.'

The man asked 'When all name are annihilated, how can we call our Lord All-Hearing?'

Imam replied 'What is understood with ears is not hidden to Allah, but we do not describe Him with the ears of the head. We call Him All-Seeing because what is understood with eyes like colors, people and the like are not covert to Him, but we do not describe Him with the vision of eyes. We call him Delicate because He knows every delicacy, whether small or great, like the mosquito and those smaller than that, from its walking, sexual instincts, kindness to its larvae, getting on the back of another to taking food for its larvae in mountains, deserts, rivers and arid lands. The case of mosquito helped us understand that He is Subtle not in quality; quality is for the created that is subject to quality. We also call Him Omnipotent, but not in terms of punching with a fist that is prevalent among people. If His Omnipotence is likened to punching that is common among people and is assumed to increase, what increases may decrease, and what is incomplete is not pre-existent and what is not preexistent is weak; Allah, the Blessed and Exalted, is not like that and does not have any matches or partners, quality, eventuality, and variety. It is not lawful to liken Him to anything, imagine Him or picture His pronouns because the Sacred Essence of Allah is more almighty and glorious than the devices of the created and the signs of His creatures. He is Higher than He is said to be Great High.'"

322. Ar-Rayyan bin Shabib is quoted as saying, "When Ma'moon wanted to marry Imam Javad to his daughter, Umme Fadhl, the Abbasid people heard of that and could not bear it. They became sad and feared that it came up to Imam Javad's appointment as a vicegerent as his father had been appointed. Thus, they gathered together and discussed it. Ma'moon's kith and kin went to him and said, 'O Amir! Upon Allah, change your mind about the decision that you have made about the marriage of Imma Reda's son because we are afraid that we lose our God-given positions and you take off the clothes of nobility that Allah has worn us. You know about our old and new spites against the Hashemite. You know how the past caliphs treated them; they were exiled or belittled. The way you treated his father frightened us until Allah dispelled our anxiety about him. Upon Allah, let not the sadness that has recently been dispelled from our hearts return! Change your mind about Imam Javad' marriage [to your daughter] and marry her to one of the Abbasid dynasty who deserves it!'

Ma'moon told them, 'Whatever is between you and the descendents of Ali bin Abi-Talib is you, yourself! If you had fairness, you would think of them as more suitable for caliphate. With their treatment of them, the past caliphs severed their kinship with them and I seek refuge in Allah from treating them that way. I swear to Allah that I feel no repentance for appointing Imam Reda as vicegerent. Undoubtedly, I asked him to be my vicegerent in caliphate and I kept the position far from him, but he refused to accept it and you saw what Allah had preordained.'

'The selection of Imam Javad as my son-in-law is due to his superiority in knowledge at a young age to all scholars of the time. Verily, his knowledge is amazing. I hope he will reveal to people what I know about him so that everybody realizes that the correct opinion is the one that I have about him.'

The Abbasids told him 'Although the young boy's behavior has surprised and charmed you, he is a young man whose insight and understanding is little. Hence, you need to give him more time and wait so that he will become a scholar and a jurist in religious sciences. Then, do what you wish!'

Ma'moon told them 'Woe betide you! I know the young man more than you. He is from household members whose knowledge comes from Allah, the Exalted, and have access to deep, divine knowledge and revelations. His ancestors did not need anyone in the knowledge of religion and literature, while nobody could reach at their perfection without their assistance. If you wish, put him to the test to see if I am right.'



They said, 'We like to test him, thus, let us bring someone here to ask him religious questions in your presence. If he answers correctly, we will have no objection and do not find fault with you, and the firmness of Amir's thought will be revealed to acquaintances and strangers as well as those who are afar or nearby. But, if he cannot answer the questions, it will be clear that our words have been for expediency.'

Ma'moon said, 'You can do that at any time you wish.'

They left Ma'moon and they unanimously agreed to ask Yahha bin Aktham, the time great judge, to ask Imam Javad questions that he cannot answer. They promised him to give precious gifts for doing that. Then, they returned to Ma'moon so that he would appoint a time when everybody would be present. Ma'moon appointed a time for the meeting. On that day, everybody took part in the meeting, attended by Yahya bin Aktham. Ma'moon ordered a mattress be laid down and two pillows be put on it. Imam Javad, who aged nine years old at that time, came and sat between the two pillows.

Yahya sat down in front of Imam Javad, and those attending the meeting took their places. Ma'moon sat on a mattress beside Imam Javad's.

Yahya turned to Ma'moon and said, 'O Amir! Do you allow me to ask Abu Ja'far questions?'

Ma'moon said, 'Ask him for permission!'

Yahya turned to Imam Javad (PBUH) and said, 'May I be your ransom! May I ask questions?'

Imam Javad (PBUH) stated 'Ask questions!'

Yahya said, 'May I be your ransom! What do you think of a person who kills a hunt while he is wearing pilgrimage robe?'

Imam Javad (PBUH) asked 'Has he killed it at the Mosque or out of it, advertently or inadvertently, intentionally or unintentionally, as a free man or a slave, for the first time or frequently before? Has the hunt been a bird or not, and small or big? Does he insist on what he has done or is he repentant of it? Was it at night or daylight, and during the minor pilgrimage or major pilgrimage to Mecca?'

Yahya was surprised by Imam's words, and the signs of weakness appeared on his face and started stuttering in such a way that everybody found out about it.

Ma'moon said, 'Thanks Allah! The same that I had predicted happened. Then, he turned to his kith and kin and said, 'You realized what you had not accepted.'

After that, he turned to Imam Javad (PBUH), saying 'Propose to my daughter and read the marriage sermon for you because I like you as my son-in-law and marry my daughter to you, while they are not satisfied with it.'

Then, Imam Javad stated 'Thanking Allah is an acknowledgment of His bounties and the statement *there is no god but Allah* signifies the purity of intention to believe in His Oneness. May His blessings be upon Mohammad, the master of people, and the select of his household members! Of Allah's generousities to people is that with the lawful He made them have no need for the unlawful, as He states '*And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.*'<sup>11</sup>

Then, he stated 'Verily, Mohammad bin Ali bin Mussa proposes to Umme Fadhl, the daughter of Ma'moon, with a dowry equal to that of Fatimah, the daughter of the messenger of Allah, worth five hundred pure Dirham coins. O Amir! Do you marry her to me with the dowry?'

Ma'moon said, Yes, Abu Ja'far! I marry my daughter to you with the dowry you mentioned. Do you agree with the marriage?'

Imam stated (PBUH) 'Yes, I agree and feel satisfied with it.'

Then, Ma'moon ordered everyone to sit in his place according to the rank. Before long, I heard songs, like those of sailors who were speaking with each other. Then, I saw servants who built a ship with coins of silver, fastened it with silk ropes on a wooden cart and brought it. It was full of perfumes. Ma'moon ordered them to make the place fragrant and pull the ship to other houses so that everybody smelt the fragrance. Then, they brought plates filled with food and they all had it. After that, they brought gifts and granted them based on their ranks.

When the meeting came to an end and everybody disappeared except the kith and kin, Ma'moon turned to Imam Javad (PBUH) and said, 'May I be your ransom! At your discretion, tell us the rulings for each of the conditions of killing a hunt while wearing the pilgrimage robe so that we know them and take advantage from them!'

Imam Javad (PBUH) stated 'If a pilgrim kills a hunt out of the Mosque and it is a large bird, the religious penalty for it is a sheep. If he kills it at the Mosque,

the penalty is twice as much. If he kills a young bird out of the Mosque, the penalty for it is a lamb that has been lately weaned. If he kill it at the Mosque, the penalty is a lamb that has been lately weaned, besides paying for the price of the bird. If the hunt is wild, for example a wild donkey, the penalty for that is a cow. The penalty for an ostrich is a camel and a sheep for a deer. If the wild animals are killed at the mosque, the penalty is twice as much. Know that if the sacrifice reaches at the Ka'ba and the pilgrim does something that necessitates a sacrifice while he is wearing the pilgrimage robe, the sacrifice must be sacrificed in Mena and if he is on the minor pilgrimage, he must kill the sacrifice in Mecca. The penalty for netting is equal for the one who knows or does know the ruling. In the case of intentional killing, the pilgrim has committed a sin and is subject to a wrong. If the pilgrim is a free person, the penalty must be paid on his own, and if he is a slave, the penalty must be paid by his master. It is not incumbent upon the underage people to pay the penalty, but it is incumbent upon those above the legal age. If someone repents of what he has done, he will not be punished in the world after, but he who is not repentant of it will be punished in the world after.'

Ma'moon said, 'Well done, Abu Ja'far! May Allah bless you! Now ask Yahya questions as he asked you questions!'

Imam asked Yahya 'May I ask questions?'

He replied 'As you wish! If I can, I answer your questions, and if I cannot, I benefit from your answers.'

Imam asked 'Tell me who is the man who looks at a woman at dawn and she becomes unlawful for him, and when it becomes light she becomes lawful for him, and she becomes unlawful for him at noon, and then becomes lawful in the afternoon, and after that she becomes unlawful for him at dusk, and then at night she becomes lawful for him, and after that she becomes unlawful for him at midnight, and finally she becomes lawful for him at dawn. What kind of woman is she? Why does she become lawful and unlawful for him?'

Yahya bin Aktham said, 'I swear to Allah I do not know the answer and reason for her lawfulness and unlawfulness for him. Please answer the question at your discretion so that we take advantage.'

Imam stated 'The woman is his slave at whom a stranger casts an unlawful look, and when it becomes light, he buys her from his master and she becomes lawful for her, and when he frees her at noon, she becomes unlawful for him. When he marries her in the afternoon, she becomes lawful, and when he likens her anus to that of his mother, she becomes unlawful for him. When he pays the penalty

for his act, she becomes lawful for him. At midnight, he divorces her, but she revokes at dawn.'

Then, Ma'moon turned to his kith and kin and asked, 'Is there anyone among you who could answer the question that way or know the question in detail as you heard?'

They said, 'We swear to Allah that we do not! Verily, Amir is more knowledgeable to what he thinks about.'

Ma'moon said, 'Woe betide you! This household from among all people are allocated superiority, and youthfulness does not stop them from perfection. Do you not know that the messenger of Allah (PBUH) started his invitation to Islam with Ali bin Abi-Talib, who was nine years old. The Prophet (PBUH) accepted his submission to Islam and issued an order to him. The messenger of Allah (PBUH) did not accept anyone else's submission to Islam at that age. Hassan and Hussein (PBUT) took oaths of allegiance to him when they were younger than six. The messenger of Allah did not accept anyone else's oath of allegiance at that age. Have you not found out about their superiority he gave them? Do you not know that some of them are the same as some others of them? Whatever is true of the last one of them is true of the first one of them.' They said, 'You are right, Amir!'

Then, they stood up and left. They and Imam Javad (PBUH) gathered in the same place. The military, chamberlains, the kith and kin of the caliph and the common people came to Ma'moon and Imam Javad (PBUH) to congratulate them. Three silver trays were filled with balls of saffron and musk. Inside the balls, there were small rolled papers on which deeds of precious properties, royal gifts, water and land were laid. Then, Ma'moon ordered the balls be thrown on the heads of his kith and kin, and anyone who gained a ball should open it and take out the written order and go to the treasury to receive what was ordered. Moreover, handbags filled with gold coins were brought in middle of the meeting and Ma'moon distributed them among the military and the rest of people. Eventually, everybody left meeting wealthy. Also, he gave out alms to the needy. Since then, Ma'moon respected Imam Javad (PBUH), glorifying him and giving priority to him over his children and household members.

223. It is narrated that after Imam Javad's marriage to Umme Fadhl, Ma'moon was in a meeting, attended by Imam Javad (PBUH), Yahya bin Aktham and a large group of people. Yahya bin Aktham said, "O descendent of the messenger of Allah! What do you think of the narration that once Angel Gabriel came

down from on High to the messenger of Allah (PBUH) and stated 'O Mohammad! Allah sent His salutations to you and stated 'Ask Aba Bakr whether he is satisfied with me when I am satisfied with him!''

Imam Javad (PBUH) stated "I do not deny Aba Bakr's virtue, but the narrator has to juxtapose the narration with the words quoted on the messenger of Allah (PBUH) on the last Hajj pilgrimage. He stated 'Many lies are attributed to me, and they will increase in number after me. Thus, anyone who attributes a lie to me intentionally places himself in the Fire. Thus, when you hear a tradition attributed to me, you have compare it with Allah's Book and my sunnah, and then accept what is in agreement with them and reject what is against them. What you narrated is not in agreement with the Quran. Allah, the Almighty and Glorious, states '*And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.*'<sup>1</sup> Hence, based on the narration, Aba Bakr's satisfaction with Allah must have been covert to Him so that He asked him about it; it is rationally inconceivable.'

Yahha said, "It is narrated that the parable of Aba Bakr and Omar on the earth is like that of Gabriel and Michael in the Heavens."

Imam (PBUH) stated "It must be dwelt upon, because Gabriel and Michael are Arc-Angels who never commit sins and have never stopped worshipping Allah for a moment; however, Aba Bakr and Omar had not believed in Allah before they embraced Islam. Thus, they were unbelievers for most of their lifetimes. Therefore, likening them to the two angels is inconceivable."

Yahya said, "It is also narrated that they are the masters of the elders in the Heavens. What do you think?"

Imam (PBUH) replied "This narration is also inconceivable because the people of the Heavens are all young and there is no old one among them. The narrations are of the fabrications of the Umayyad to oppose the tradition by the messenger of Allah regarding Hassan and Hussein when he stated they are the masters of the youth of the Heavens."

Yahya said, "It is also narrated that Omar is the light for the people of the Heavens."

Imam (PBUH) stated "It is inconceivable because the Heavens is the place of the angels, the select, Prophet Adam, Mohammad and all other divine prophets and messengers. Is the Heavens lit by their light or that of Omar?"

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<sup>1</sup> 50:16

Yahya said, "It is also cited that Omar's speech was the source of calmness."

Imam (PBUH) replied "I do not deny his virtues, but Aba Bakr was more virtuous than him. Yet, he said on the pulpit that there is a Satan in him that inflicts on him, thus asked to be returned to the right path when he deviated from it!"

Yahya said, "It is narrated that the messenger of Allah stated if he had not been selected as prophet Omar would have been selected."

Imam (PBUH) replied "Allah's book is more trustworthy than the tradition. Allah states '*And when We made a covenant with the prophets and with you, and with Noah and Abraham and Moses and Jesus, son of Mary, and We made with them a strong covenant.*'<sup>1</sup> With the covenant, how is it possible that He changes it? None of the divine prophets lost their faith in Allah for a moment. Then, how can a person who did not have belief in Allah for most of his lifetime be selected as prophet?" The messenger of Allah stated 'I was selected as prophet while Adam was between soul and corpse.'"

Yahya said, "It is narrated that the messenger of Allah stated 'when I did not receive revelation, I thought it must have been sent down to family of Khattab.'"

Imam Javad (PBUH) stated "It is inconceivable because it is not permissible for The Prophet (PBUH) to doubt his prophetic mission. Allah states '*Allah chooses apostles from among the angels and from among the men; surely Allah is Hearing, Seeing.*'<sup>2</sup> How can the prophethood of the one selected by Allah be transferred to an unbeliever?"

Yahya said, "It is quoted on the messenger of Allah that if divine chastisement was inflicted, Omar would be delivered."

Imam (PBUH) stated "It is inconceivable because Allah states '*But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.*'<sup>3</sup> With the verse, Allah has informed us that nobody is chastised as long as the messenger of Allah is among us and people ask for His forgiveness."

324. Abdol Azim bin Abdillah al-Hassani is quoted as saying, "I told Imam Javad 'O my master! I hope you will be the Riser of Mohammad's Household

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<sup>1</sup> 33:7

<sup>2</sup> 22:75

<sup>3</sup> 8:33

members who will fill the earth with justice when it abounds with cruelty.'

Imam (PBUH) stated 'Each one of us is the riser of Allah's orders and guide to His religion. However, the Riser, with whom Allah will cleanse the earth of the unbelievers and deniers and fill the earth with justice, is the one whose birth is covert, his personality hidden and his name forbidden to be mentioned. He is named after the messenger of Allah and bears his nickname, too. He is the one for whom any problems will be solved. His companions are 313 that are as many as those in the Battle of Badr. They will gather together from around the world. It is what Allah stated; '*... wherever you are, Allah will bring you all together; surely Allah has power over all things.*'<sup>1</sup> When that number of trustworthy men gather together, Allah will make His affair overt, and when a group of ten thousand men gather together, he will rise with Allah's permission and kills so many Allah's foes that Allah becomes content.'

I told Imam (PBUH) 'O my master! How does he understand that Allah is satisfied?'

Imam stated 'Allah will inspire mercy into his heart, and when he enters Medina, he will take out the idols al-Lat and al-Ozza and burns them.'"

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<sup>1</sup> 2:148

## **Imam Ali bin Mohammad al-Askari's Argumentation on His Oneness, and Other Sciences Related to Religion and World**

325. As to Allah's Oneness, a man wrote to Imam Hadi (PBUH) "Has Allah always been One and accompanied by nothing while creating things, and has He selected names for Him and have the names invariably been with Him since pre-eternity?"

Imam replied "Allah has always been existent, and then developed whatever He willed. No one can oppose His will and find fault with His order. The illusions of the illusionists went astray, the visions of the visitors made mistakes, the description of the descriptors fell into mortality, and the speech of the wrong doers fell into decline out of not understanding the greatness of His status and not reaching the loftiness of His highness. He is in a status that is of no extreme and in a position that cannot be seen with any eyes and described with words. Never! Never!"

326. Ahmad bin Ishaq is quoted as saying, "I wrote to Imam Hadi (PBUH) to ask about how to see Allah and how people think about it. Imam wrote back as follows:

As long as there is no air between the seer and the seen so that the vision can see through it, vision will not be possible. Thus, when there is no air and there is no light, the vision does not function correctly. The necessity of a link between the seer and the seen causes mistakes, yet Allah, the Exalted, is free from mistakes. It proves that the issue of seeing Allah with eyes is not permissible because it depends on the connection between the cause and the caused."

327. Abbas bin Helal is quoted as saying, "Imam Hadi (PBUH) was asked about the verse '*Allah is the light of the heavens and the earth... .*'<sup>1</sup> Imam replied 'It means the guide of the people of the earth and skies.'"

328. Of the answers that Imam Hadi (PBUH) gave to the question of determinism and delegation of authority was in a letter to a person from Ahvaz as follows:

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<sup>1</sup> 24:35



“There is unanimity on this issue in the Islamic nation that undoubtedly the Quran is the truth among all denominations, and Muslims all agree on that and are directed to confirm its verses because of The Prophet’s statement that ‘My nation will not unanimously agree on ignorance.’ With the statement, he informed us that whatever the Islamic nation agrees on unanimously is the mere truth. It is what the tradition means not what the ignorant interpret and not the deviant traditions and misleading narrations to which the obstinate resort to refute the Quran. They follow their own carnal desires to oppose the text of the Quran by investigating the clear verses of the Book. I plead Allah to make us succeed on the right path and guide us toward the right conduct.”

“When a verse of the Quran confirms something and a denomination refutes it based on one counterfeit tradition, they will lose their faith and go astray by denying the Quran. The most accurate news that can be confirmed with the Quran is the tradition that the messenger of Allah (PBUH) stated ‘I am succeeded by two successors among you, Allah’s Book and my progeny. If you resort to them, you will never go astray. They will never separate till the day they join me by the Pond.’ The same tradition is quoted on the Prophet (PBUH) with the following wording: I leave two precious things for you, Allah’s Book and my progeny, my household members. If you resort to them, you will never go astray.’ Thus, when we find the evidence for the tradition in the Quran, such as the verse *‘only Allah is your Vali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow,’*<sup>1</sup> then all scholars unanimously agree that the believer who paid charities while genuflecting in prayers was Imam Ali (PBUH). It is narrated that he gave out his ring as charity while he was genuflecting in prayers and Allah praised him by revealing the verse. Then, we come up with the prophetic traditions that say ‘Ali is the master of anyone whose master is me. O Allah! Befriend his friends and be hostile to his foes,’ and ‘Ali will compensate for my religion and will put my promise into practice, and he is your caliph after me.’ When he selected Ali his caliph in medina and he said ‘O messenger of Allah! Do you make me the caliph over women and children?’ the messenger of Allah (PBUH) replied ‘Do you not get happy with your status to me that is like that of Aaron to Moses with the exception that there will be no prophet after me?’ We have realized that the Quran bears testimony to endorse the news and clarify the evidence. Hence, the Islamic nation is required to admit it because the news accedes to the Quran, and the Quran is in line with the [genuine] traditions. Thus, when we find the Quran and traditions in agreement and one approving of the other, it is

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<sup>1</sup> 5:55

necessary for all to follow the traditions, and nobody but the contrary and corrupt people will oppose and disrespect it.”

“We meant and intended to elaborate on determinism and delegation of authority by explicating and clarifying them. What preceded in this introduction was meant to show the relationship between the Quran and traditions. When they are in agreement, they will guide us toward our main intentions and drive us to express our words, Allah, the Exalted, willing.”

“In reply to the questions regarding the issues of determinism and delegation of authority, Imam Sadiq (PBUH) stated ‘It is neither determinism nor delegation of authority, but it is something in between.’ Then, someone asked ‘O descendent of the messenger of Allah! How is that?’ He stated ‘It is the sanity of the mind, freedom of way, enough respite, sustenance before a journey and a cause to drive a person to do something. There are five of them. When a person lacks one of them, he will not be obliged as much as that lack. I give an example for determinism, delegation and state between them so that they clarify their meanings for the mind of truth seekers and simplify the analysis of their explanations in a way that both the explicit verses of the Quran confirm them and the wise people endorse them, Success and infallibleness is with Allah!’”

Afterward, Imam stated “As to determinism, it is a belief whose followers believe that Allah, the Almighty and Glorious, has made people commit sins and punishes them for them. Anyone who believes as such has attributed cruelty to Allah in His rulings and has rejected Him. With such a belief, the determinist rejects the words of Allah that states *Allah is cruel to nobody*. He states ‘*This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.*’<sup>1</sup> There are many verses as such. Thus, anybody that assumes that he is forced to commit sins has attributed his sin to Allah and cruelty to Him in His punishment. Anyone that rejects the Quran has joined the unbelievers. The parable of the person is like a slave who has no freewill and owns no worldly materials, and his master knows that and orders him to go to the market and purchase something for him but does not give him any money to pay for it. Yet, the master knows that all items belong to their owners and without paying the price to their owners will not cast a greedy eye on them. The maser describes himself as fair, just, wise and not cruel and threatens to punish the servant in case of not purchasing the material. When the servant goes shopping, he realizes that the owner of the material does not give it to him if he does not pay for that, and he does not have any money to pay for it. Thus, he

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<sup>1</sup> 22:10

returns empty-handed and disappointed, and the master gets angry and punishes him for that. In that case, he is an oppressing wrongdoing cruel person in contrast to what is said of his justice, wisdom and fairness. If he does not punish him, he has considered himself a liar; if so, is it not obligatory to punish him, and do falsehood and cruelty not refute his justice and wisdom? Allah, the Exalted, is much greater than said, much greater!"

After the long speech, Imam Hadi (PBUH) stated "The delegation of authority that Imam Sadiq (PBUH) refuted and whose followers he considered as wrongdoers, is the belief that Allah has left His commands and prohibitions to His servants and left them on their own."

"As to this belief, there is precise statement that only the leading Imams who are descended from the messenger of Allah (PBUH) can understand and dwell upon it. Imam Sadiq (PBUH) stated 'If Allah had left human beings' freewill to them out of His negligence, their election should have been accepted and they would have deserved spiritual rewards for that. Otherwise, there would be no punishment for their crimes.' This statement can be interpreted in two ways: first, the servants have rebelled against and have made Him accept freewill through the agency of their own opinions. In that case, whether He wills or not, it is an insult to Him. Second, Allah, the Almighty and Glorious, has been unable to make them accept His commands and prohibitions, so He conferred His commands and prohibitions on them on their own will and could not make them act according to His will. Hence, He left them the right to choose belief or disbelief. The parable of that is like a man that bought a slave and thinks of himself as his master and the slave is assumed to follow his orders. The owner of the slave claims that he is predominant, almighty and wise so that he commands and prohibits his slave. He promises that if he follows his order, he rewards him and if he disobeys him, he subjects him to a painful chastisement. But, the slave opposes his master and disobeys his orders. Shortly, he does not pay any attention to his master's wills and acts on his own will and follows his own intentions. At the same time, the master cannot make his slave obey his orders and wills, and therefore, the choice of command and prohibition is up to the slave and he will be satisfied with what the slave does on his will not his master's will. Shortly, the master commissions his slave to do something and the slave does something else against his master's will and follows his desires. When he returns, he sees that what the slave has brought differs from what he had ordered. Then, the slave says that he had relied on his freewill that the master had conferred on him, and followed his own desires because it is inconceivable to gather together delegation and prohibition."

Then, Imam added "Thus, anyone who assumes that Allah has delegated the acceptance of His orders and prohibitions to His servants has assumed weakness for Him, made it necessary for Him to accept any good and evil deeds, and refuted His orders and prohibitions."

"Verily, I believe that Allah has created people with His own power and conferred on them a power with which they worship Him while observing His orders and prohibitions. Allah likes them to do so, prohibited them from disobeying Him and blamed the sinful. He will chastise them and the freewill in giving commands and prohibitions is with Allah. He will select whatever He wants and issues an order for doing that, and will prohibit whatever He dislikes and chastises for doing that based on the power freewill which He conferred on His servants so that they follow his orders and avoid disobedience to Him. It is because He is just, and fairness and government belong to Him. He selects whoever He wants. Thus, He selected Mohammad (PBUH) and sent him to people for carrying out His missions. If He had delegated the authority of people to them themselves, the people of Quraysh tribe would have selected Ummayya bin Abi al-Salt or Abu Massud Thaqafi because they thought of them as higher than Mohammad as they said '*And they say: Why was not this Quran revealed to a man of importance in the two towns.*'<sup>1</sup> What is meant by the two people is something in between two positions which is neither determinism nor delegation. To that effect, in reply to 'Abaya bin Reb'i's about one's power [to stand up, sit down and do things], Imam Ali (PBUH) stated 'Tell me if you own your power along or in partnership with Allah!' 'Abaya kept silent. Imam stated 'Tell me!' 'Abaya said 'What may I say, Amir?' Imam stated 'If you had said you and Allah, I would have killed you [for disbelief], and if you had said you alone without Allah, I would have killed you [for the same reason], too.' 'Abaya said, 'What should I say?' Imam stated 'You should say I own it on the will and with the permission of Allah Who owns other than you. If He has granted His freewill to you, it is out of His generosity, and if He has deprived you of it, He wants to put to the test because He owns something He let you choose and possesses something that He made you able to do. Have you not heard that when people say *there is no power and no strength but in Allah* they ask Him for power?' 'Abaya said, 'O Amir al-Mo'mineen! How do you interpret that?' Imam stated 'It means that there is no disobedience to Him but with His own power and we have no power to obey Him but with His assistance and help.' Then, 'Abaya stood up and kissed Imam Ali's hands many times.

After that, Imam Ali brought the following verses as proof for freewill: '*And*

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<sup>1</sup> 43:31

most certainly *We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest,*<sup>1</sup> *And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not,*<sup>2</sup> *Do men think that they will be left alone on saying, We believe, and not be tried?,*<sup>3</sup> *And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah),*<sup>4</sup> *He said: So surely We have tried your people after you, and the Samiri has led them astray,*<sup>5</sup> *And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord,*<sup>6</sup> *...but that He might try you in what He gave you...,*<sup>7</sup> *...then He turned you away from them that He might try you...,*<sup>8</sup> *...Surely We will try them as We tried the owners of the garden...,*<sup>9</sup> *Who created death and life that He may try you-- which of you is best in deeds...,*<sup>10</sup> *And when his Lord tried Ibrahim with certain words, he fulfilled them...,*<sup>11</sup> and *...and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others.*<sup>12</sup>

Then, Imam added "When they ask about the truth of the Almighty Allah's words that *... He causes to err whom He pleases and guides whom He pleases...,*<sup>13</sup> and the like, we say that all verses have two meanings. The first meaning refers to His power, meaning He is able to guide and misguide anyone He wishes. Thus, when He makes them do either one, they will receive neither punishments nor rewards, as I explained in the letter. The second meaning refers to His guidance like in the verse *And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.*<sup>14</sup> Thus, it is not the case that

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<sup>1</sup> 47:31

<sup>2</sup> 7:182

<sup>3</sup> 29:2

<sup>4</sup> 38:34

<sup>5</sup> 20:85

<sup>6</sup> 7:154

<sup>7</sup> 5:48

<sup>8</sup> 3:152

<sup>9</sup> 68:17

<sup>10</sup> 67:2

<sup>11</sup> 2:124

<sup>12</sup> 47:4

<sup>13</sup> 16:93

<sup>14</sup> 41:17

any implicit verse can be a proof for the explicit verses which we are commissioned to adopt and follow. As the Quran says, '*He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation...*'<sup>1</sup> besides saying '*And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants, Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.*'<sup>2</sup>"

"I hope Allah will grant us and you success as it results in His satisfaction, help us draw nigh to Him, and guide us toward what is good for us and you because it is only He Who will do what He wants, and He is All-Wise, All-Munificent and All-Glorious."

329. Abu-Abdillah bin al-Zeyyadi is quoted as saying, "When Motekakkel was poisoned, he made a vow to Allah that if he was healed, he would give out a huge fortune. After he had recovered from the poisoning, he asked religious scholars about the amount of a huge fortune. They were in disagreement as to the amount of the fortune. Some argued for one thousand Dirham coins, others argued for ten thousand and some others for one hundred thousand.

His chamberlain, Hassan, said, 'O Amir! What will you give me if I bring you the answer to your question from a man from among the people?'

He replied 'Ten thousand Dirham coins, otherwise I will sentence you to one hundred lashes.'

He accepted and then went to Imam Hadi (PBUH) and asked for an answer to the question. Imam stated 'Tell me to give out eighty Dirham coins as charity. He returned to Motekakkel and told him what Imam had told. Motekakkel told him 'Ask him for the reason!'

Then, he returned to Imam Hadi and asked about the reason for the answer. Imam Hadi (PBUH) stated 'Allah, the Almighty and Glorious, told His messenger (PBUH) that '*Certainly Allah helped you in many battlefields.*'<sup>3</sup> I counted the numbers battles he had fought and they amounted to eighty.

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<sup>1</sup> 3:7

<sup>2</sup> 39:17-18

<sup>3</sup> 9:25

The chamberlain went to Motekakkel and reminded him of the reason. He became happy and gave him ten thousand Dirham coins.

330. Jafar bin Rezq-allah is quoted as saying, "A Nazarene man who had adultery with a Muslim woman was taken to Motekakkel. When religious penalty was going to be enforced, he became a Muslim. Yahya bin Aktham said, 'His belief removes his disbelief and deed.' Another one said, 'All three religious penalties will be enforced.' And the other one said, 'He will be treated in such and such a way.'

Having seen the situation, Motekakkel wrote a letter to Imam Hadi and asked him what to do in that regard.

Imam Hadi (PBUH) wrote in reply 'He must be whipped to death!'

Yahya bin Aktham and other scholars refuted the ruling and said, 'O Amir! Ask him for the reason because there is neither any verse nor anything in the sunnah in that regard!'

A letter was written to Imam that said, 'Religious scholars have refuted your ruling and say that there is neither any verse nor anything in the sunnah in that regard. Tell us why you made it incumbent to whip him to death.'

Imam Hadi (PBUH) wrote in reply 'In the name of Allah, the Compassionate, the Merciful! *So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants. So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people.*'<sup>1</sup>" After that, Motevakkel ordered the man be whipped to death.

331. Yahya bin Aktham asked Imam Hadi (PBUH) 'What are the names of the seven seas mentioned in the verse '*And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end...* '<sup>2</sup>?"

Imam replied "They are. We are Allah's words which will never come to an end and our virtues are not appreciated."

332. Imam Hassan al-Askari (PBUH) is quoted as saying, "Imam Hadi (PBUH)

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<sup>1</sup> 40:44-45

<sup>2</sup> 31:27

was told that one of the Shiite scholars has convinced an anti-Shiite in a debate and made him lose his face in public. One day, that scholar had an audience with Imam Hadi (PBUH). In that meeting place, there was a broad mattress laid on the ground, yet Imam Hadi (PBUH) had not sat on it. A large group of the Alawite and Hashemite people had gathered around him. Imam kept inviting the Shiite scholar to sit on the mattress until he sat on it. Then, Imam turned his face toward him. The great men in the meeting could not bear that. The Alawites did not say anything, but the Hashemite sheiks said, 'O descendent of the messenger of Allah! Do you have preference for such an ordinary man over the Hashemite and Ali's descendent?'

Imam stated 'Let not be of those about whom Allah has stated *'Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw'*<sup>1</sup>? Do you agree the ruling of the Quran?' They replied 'Yes.'

Imam asked 'Has Allah not stated *'O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do'*<sup>2</sup> as He is not satisfied but with preference for a scholar over a non-scholar in the same way that He is not satisfied but with preference for a believer over a non-believer? Has He not stated *'Allah will exalt those of you who believe, and those who are given knowledge, in high degrees,'*<sup>3</sup> *'Are those who know and those who do not know alike?'*<sup>4</sup>? How do you deny my preference for this man whom Allah has promoted? Verily, defeating that anti-Shiite man with divine reasons which Allah has taught this man is higher than any nobility by blood!

Al-Abbasi said, 'O descendent of the messenger of Allah! You gave priority to man who is not equal to us in genealogy, status and rank while preference for nobility has been customary since the early Islam.'

Imam observed 'Glory be to Allah! Did Abbas not swear an oath of allegiance to Aba Bakr while you were from the Taym tribe and Abbas was a Hashemite? Was Abdillah bin Abbas not appointed by Omar bin Khattab while he was a

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<sup>1</sup> 3:23

<sup>2</sup> 58:11

<sup>3</sup> ibid

<sup>4</sup> 39:9



Hashemite and Omar was from 'Ad-y tribe? Why did Omar select the people not from the Quraysh tribe as the members of the caliphate council and excluded Abbas? If my preference for this non-Hashemite man over the Hashemite is strange, then you have to find fault with Abbas's oath of allegiance to Aba Bakr as well as Abdillah bin Abbas' service to Omar after swearing an oath of allegiance to him. If they were permissible, it is permissible.' Upon hearing those words, they kept silent."

333. It is narrated that Imam Hadi (PBUH) stated "If, after the Riser's Occultation, there would not be any scholars who would call to him, refer to him, defend him with divine proofs and free the weak servants of Allah from Satan and its friends' traps and those of the anti-Shiites, all people will lose their faith in Allah's religion. But, religious scholars are those who keep a tight rein on the weak Shiites' hearts like a captain at the helm on a ship. They are the very high and superior characters for Allah, the Almighty and Glorious."

## Imam Hassan al-Askari' Argumentation

334. According to the earlier documents, regarding the verse '*Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them,*'<sup>1</sup> Imam Hassan al-Askari (PBUH) stated "It means they will be branded with a sign so that each of the angels can identify them upon looking at them because they do not have faith. The same sign will be put on their ears, and a veil will be drawn before their eyes because they disobeyed looking at what they were obliged to look at, and they disobeyed orders, and they became ignorant of the faith which they were required to have, and they finally became like those before whose eyes there is a veil. It is because Allah, the Almighty and Glorious, is much higher than uselessness, corruption and servants' demand for what He has forcibly prohibited. He has neither issued an order for dominating servants nor ordered them to take a path which He has hindered against their wills. Then, He has stated '*Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them,*'<sup>2</sup> meaning a punishment prepared for the unbelievers in the world after, and in this world for the one who He intends to correct with corrective punishment so that He makes him worship Him or with disasters so that they guide him toward His wisdom and justice.

335. In another narration, Imam Hassan al-Askari (PBUH) has quoted the meaning of 'the seal on the hearts of the unbelievers' on Imam Sadiq (PBUH) and explicated it in detail, yet there is not enough room to put it here in this book.

336. According to the documents that were repeatedly mentioned earlier in this book, Imam Hassan al-Askari (PBUH) spoke of the verse '*Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know*'<sup>3</sup> that "He made the earth suitable for your temperament and compatible with your bodies; it is neither too

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<sup>1</sup> 2:7

<sup>2</sup> 2:7

<sup>3</sup> 2:22

scorching to burn you, nor too glacial to freeze you; it winds neither so fragrantly that makes you have a headache nor too odorous to annoy you. The earth is neither soft like water in which you sink nor so hard that you cannot build a house or dig a grave in it. Yet, Allah has made it hard enough to make it useful so that you can keep yourself on it and build your houses on it, and made it with such characteristics that make it suitable for building houses, digging graves and other uses. Thus, He made the earth like a bed for you.”

“By stating ‘*the builder of the sky*’, He means that the sky has a ceiling, a ceiling whose moon, sun and stars are in motion for you benefit.”

“By stating ‘*the water coming down from the sky*’, He means the rain that falls down from sky on the mounts, hills and the valleys in different forms, from small and fast, to great and heavy and to gentle drops so that the earth absorbs them in it. He does not cause the rain to pelt down once because in that case all lands, forests, farms and orchids would have been destroyed.”

“By stating ‘*Know that your sustenance comes out from the fruits,*’ He means that He has specified your sustenance from what grows on the earth.”

“By *partner* at the end of the verse ‘*Do not assume partners for your Lord,*’ He means the idols which have no wisdom, hearing, seeing and ability to do anything and that you know that the idols are not able to confer on you any graces that Allah has granted you.”

337. According to the documents that were repeatedly mentioned earlier in this book, Imam Hassan al-Askari (PBUH) stated “In the verse ‘*And there are among them illiterates who know not the Book but only lies, and they do but conjecture,*’<sup>1</sup> *Ummi* [meaning illiterates] is derived from the word mother in Arabic, connoting illiteracy at birth from his mother’s womb, *know not the book* refers to the Book revealed from the sky not bogus books which they cannot differentiate, *conjecture* refers to what is recited for them and they cannot differentiate Allah’s book from what is not, ‘*they do but conjecture*’ means what their chieftains have whispered in their ears to deny Mohammad’s prophetic mission and Ali’s Imamate, following on the footsteps of their leaders, albeit not allowed to follow them. ‘*Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for*

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<sup>1</sup> 2:78

*what they earn*'<sup>1</sup>"

Then, Imam added "They were Jews. They wrote down a characteristic that they thought as belonging to Mohammad arbitrarily, while it was against his attributes. They told their weak people that the prophet of the end of the world is characterized by a great height, a big stomach, a thick neck and red beard (as well as white strands of hair), whereas The Prophet was not like that. They also said that he would be selected five hundred years later from that time. By saying those words, they intended to reinstate their own governance over the weak and keep their influence on them. They kept themselves from serving the messenger of Allah (PBUH) and Ali and his descendents and their favored ones. Then, Allah, the Almighty and Glorious, stated '*Woe, then, to those who write the book with their hands .... woe to them for what their hands have written and woe to them for what they earn.*'<sup>2</sup> It means that woe betide those who ascribed those false attributes to Mohammad (PBUH) and Ali (PBUH), and that painful chastisement is prepared for them in the worst places of the Hell. The second '*woe betide them*' is the very severity of the chastisement which will be added to the first for the property they gained by having their common people lose their faith in Mohammad, the messenger of Allah (PBUH), and deny Ali (PBUH), his successor, brother and Allah's guardian."

After that, Imam stated "A man asked Imam Sadiq (PBUH) 'if they did not know about the Torah what they had heard from their scholars, then they did not have any other choice. Then, how does Allah punish them for following their scholars and approving of them? Do the common Jewish people not follow scholars as our common people do that?' Imam replied 'There is a similarity and difference between our common people and scholars and the common people and scholars of the Jews. The similarity between them is that Allah has reprimanded our common people for following scholars in the way that He has reprimanded the common people and scholars of the Jews. There is a difference between them.'

The man asked 'O descendent of the messenger of Allah! Please elaborate on it!' Imam stated 'Truly, the common people of the Jews overtly knew about the lies of their scholars, their illegal income, bribery, alteration of religious laws based on intercession, grants and flattery, and were aware of their prejudice which has separated them from their religion. When they prejudiced, they violated the rights of those against whom they had bias, distributed properties illegally to

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<sup>1</sup> 2:79

<sup>2</sup> 2:79

those for whom they had bias, and treated the former cruelly for the sake of the latter. The common people knew that their scholars have their hands on illegal things. Based on their inner knowledge, they had realized that anyone who behaves like those scholars is an evil doer and it is not allowed to confirm him for the sake of Allah and not as an intermediary between Allah and people. Thus, following those whom they knew and had awareness of is not allowed for those who have not seen them to accept their news, approve of their accounts and act upon what has remained from them. Yet, it is obligatory to think deeply and dwell upon the messenger of Allah (PBUH) because the evidence for him is conclusive enough and too famous to remain mysterious.'

'The same is the case with the common people of our Islamic nation; when they see their scholars doing evils, having strong prejudice, indulging in mundane properties and with illegal possession and trying their outmost to wipe out their followers instead of correcting them, and see their followers admire and respect them instead of disrespecting and belittling them, anyone of our common people who follows such scholars is like the Jews who is blamed by Allah for following their evil-doing scholars. Thus, it is incumbent on people to follow any scholar who is weary of his self, guards his religion, is against his self and obeys his Master. Only some of Shiite scholars have such characteristics, not all of them because any scholar who commits an evil is like the evil-doing scholars of the public. Thus, do not accept what he quotes on us, nor respect him because he may have distorted our quotations; the evildoers listen to our words, and then distort them out of their ignorance and add something to it because of their lack of knowledge, and then another group attribute lies to us so that they may gain some worldly properties, properties that will augment the flames of the Fire.'

'There is a group of our foes who cannot vituperate us, so they learn correct sciences from us and teach them to Shiites and find fault with us before our enemies and attribute lies to us several times as many as our words. We are free from those lies. Unfortunately, our weak Shiites accept that those lies are part of our knowledge and sciences. As such, they go astray and mislead others. The damage they bring to our weak Shiites is more destructive than the damage that Yazid's army brought to Imam Hussein (PBUH) and his companions because they plunder both minds and properties.'

'These evil-doing scholars are anti-Shiites who look like our friends and enemies of our foes, make our weak Shiites fall into doubt, mislead them and stop them from reaching at the right destination. Of course, Allah, the Exalted, knows from the hearts of the common people that have no intention but keeping religion and exalting their guardian so that He will not leave them to the claws

of such unfaithful specious people but He selects a faithful person so that he leads them to the right path and Allah will make them succeed in accepting Him. Thus, Allah will put together for him the good of this world and the world after, and will put together the curses of this world and the punishment of the world after for the one that misled them.”

Then, Imam quoted the Prophet (PBUH) as saying, “The wicked scholars of my nation will mislead all people away from me; they are the pirates of the ways leading to me. They are the ones who give my name to my opponents and name my counterparts after me. They ask for Allah’s blessing for them while they are more worthy of curses. They curse us while we are brimmed with divine favors and we are needless with the blessings that are sent upon us by Allah and His Arch-Angels.”

Afterward, Imam Hassan al-Askari (PBUH) stated “A man asked Imam Ali (PBUH) ‘Who is the best person after Immaculate Imams, who are like the lights in the darkness?’ Imam Ali (PBUH) replied ‘Scholars, if they are righteous.’ Then, the man asked ‘After Satan, Pharaoh and Nimrod, and a group of people that name and nickname themselves after you, and occupy your positions and reign in your lands, who are the wicked of the people?’ Imam stated ‘When scholars fall into corruption, they show wrong and conceal right. Of them, Allah, the Almighty and Glorious, states, ‘... *these it is whom Allah shall curse, and those who curse shall curse them (too). Except those who repent.*’<sup>1</sup>”

338. According to the documents that mentioned earlier, Yusuf bin Mohammad bin Ziyad and Ali bin Mohammad bin Sayyar are quoted as saying, “We told Imam Hassan al-Askari (PBUH), the father of Imam Mahdi (PBUH), that some around us assumed that Harut and Marut were the two angels who had been selected by angels when Adam’s descendents had disobeyed Allah too much, and they and another angel had been sent down by Allah. They were attracted by Venus, and wanted to commit adultery with her. They drank wine and committed a murder. Then, Allah punished them in Babel. After that, the witches learnt magic from them and Allah metamorphosed her into planet Venus.

Imam stated ‘I seek refuge in Allah from these words! Truly, divine angels are infallible and free from disbelief and vice under the auspices of Allah. As to them, Allah states that ‘... *they do not disobey Allah in what He commands them,*

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<sup>1</sup> 2:159-160

*and do as they are commanded,*<sup>1</sup> and that *'And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary. They glorify (Him) by night and day; they are never languid.'*<sup>2</sup> Allah also speaks of angels that *'... they are honored servants. They do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for him whom. He approves and for fear of Him they tremble.'*<sup>3</sup> As such, Allah has selected angels as His caliphs of the earth and they are like prophets and imams in this world. Do prophets and imams commit murder and adultery and drink wine, then?

Then, Imam asked 'Do you not know that Allah has not left the word empty of a human prophet or imam? Have you not read the verse *'And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations... ,'*<sup>4</sup> with which He informs that He has not sent down any angel so that they become leaders or rulers but He sent them down to the divine prophets?'

They said, 'As such, Satan is not an angel.'

Imam replied 'Satan was a jinn. Have you two not heard the verse *'And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn... ,'*<sup>5</sup> that informs Satan was a jinn? Allah states *'And the jinn We created before, of intensely hot fire.'*<sup>6</sup> Then, Imam observed 'My father had heard Imam Reza, his grandfather, quoting the messenger of Allah (PBUH) as saying that 'Undoubtedly, Allah selected us, Mohammad's household members, and selected the prophets, and employed the angels, whom were assumed as not doing anything that results in rebellion against His guardianship and deprivation from His safeguard, and therefore, His punishment and vengeance.'

The two men said, 'We are told that when the messenger of Allah (PBUH) announces Imam Ali's imamate, Allah presented his imamate to angels, but they did not accept it. As a result, Allah metamorphosed them into frogs.'

Imam replied 'I seek refuge in Allah! These are lies that are attributed to us.'

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<sup>1</sup> 66:6

<sup>2</sup> 21:19-20

<sup>3</sup> Ibid:26-28

<sup>4</sup> 12:109

<sup>5</sup> 18:50

<sup>6</sup> 15:27

Angels are like prophets whom are sent to nations. Do they disbelieve in Allah? They answered 'No.'

Imam observed 'The same is the case with angels, verily their position is grand and their status is great.'"

339. According to the documents that were mentioned earlier, Yusuf bin Mohammad bin Ziyad and Ali bin Mohammad bin Sayyar are quoted as saying, "We had an audience with Imam Hassan al-Askari (PBUH). In the meeting, a companion asked 'One of our Shiite brethren came to me. He is forced to have the ignorance of the public. They have put him to the test as to the issue of imamate and made him swear an oath. What should he do to get away with them?'

We told him 'What do they say?' He replied 'They ask if I believe that such and such a person is the imam after the messenger of Allah (PBUH). I have no choice but to say yes, otherwise they beat me. When I give a positive reply, they say swear an oath. So, I used the word *na'am* (the homophone of *na'am*, meaning *yes*), but I meant a camel, cow or sheep.'

We told him 'If they ask you to say *wallah*, say *walla* that means changing one's mind about doing something. Since they do not understand its meaning, you will save your life.'

He asked 'what if they ask me to say *wallah* with *h* sound clearly pronounced?'

We told him 'Say *wallaho* (meaning and Allah).' Then, the faithful companion left. After a while, he returned and said, 'They told me the same words, I replied as you had told me.'

Imam Hassan al-Askari (PBUH) stated 'You are subject to the statement of the messenger of Allah (PBUH) that 'A guide to good is like its doer.' Allah will grant rewards to your companion for concealing his belief as many as our Shiites and our friends that have practiced *taqqiyah* (concealment of belief) and those who did not practice it. The smallest reward is that he will be blessed even if he has committed sins for one hundred years, and you will also be rewarded for guiding him.'"

340. According to the documents that mentioned earlier, Imam Hassan al-Askari (PBUH) is quoted as saying, "A person that is the most cognizant of the rights of his brethren and is the most studious in giving them their rights has the highest status before Allah. Anyone that is modest to his brethren in this world



is of the truthful and Imam Ali's Shiites. One day, a faithful father and his son went to Imam Ali, Amir al-Mo'mineen (PBUH). On the sight of them, he stood up, praised them and sat them on upper part of the room. Then, he sat beside them. Afterward, Imam ordered the dinner be prepared and served. They ate dinner. Then, Qanbar brought a tub and a jar filled with water and towel. When he started to rinse water on the man's hand, Imam raised and took the jar so that he himself poured water on the hands of that Shiite friend. Upon seeing that, the man touched the ground with his face and said, 'O Amir al-Mo'mineen! Allah sees me and you pour water on my hands!'

Imam stated 'Sit down and wash your hands because Allah, the Almighty and Glorious, sees you while a brother who has no superiority to you is serving you, and for that serving, Allah will equate his servants in the Heavens to ten times as many as the people of the world.'

Afterward, the man sat down and Imam Ali (PBUH) told him 'I want you to swear to my right that you know well and respect and to your modesty to Allah for which He rewarded you and praised me as well as to the greatness that He conferred on you for my service to you that you wash your hands calmly with this water as if Qanbar is pouring water on your hands! The man did as such.

After Imam finished pouring water on the man's hand, he gave the jar to Mohammad bin Hanafiyyah, and stated 'O my son! If the man's son had been here alone, I would have poured on his hands. However, Allah does not like us treating a father and his son the same when both of them are in the same meeting. Thus, a father pours water on a father's hand and a son pours water on a son's hand. Then, Mohammad bin Hanafiyyah poured water on the hands of the man's son.'

Anyone who follows in the footsteps of Imam Ali (PBUH) is a real Shiite."

## **Debates by Imam Mahdi, The Riser (Pease be upon him and his immaculate ancestors)**

341. Sa'd bin Abdillah is quoted as saying, "I was entangled in a debate with an anti-Shiite, that was very strict in argumentation. After the end of the debate, he told me that 'Woe betide you and your companions! You Shiites curse the *Immigrants and Helpers* and deny the kindness of the messenger of Allah (PBUH) toward them. Thus, truthful is the one who is superior to all the companions because of his precedence in embracing Islam. Do you not know that the messenger of Allah (PBUH) went to the cave with him because he was afraid for him of the same thing of which he was afraid for himself? He also knew that he would be the caliph of his nation, and by doing that he wanted to his life as he saved his own life, so that the condition of the religion may not get worse after his demise and Islam may remain in order. He left Ali in his own bed because he knew, if Ali murdered, the religion did not face any disruption because there were some among the companions to fill his place. Thus, he did not pay any attention to his probable murder.'

I retorted him, but my replies did not persuade him.

Then, he added 'You Shiites believe that the first and second caliph were hypocrites and use the eve of 'Aqaba to prove it.'

After that, he told me 'Tell me if they submitted to Islam out of willingness or compulsion.' I avoided answering his question and said to myself that if I said out of willingness, their faith would not have been hypocritical, and if I said out of compulsion, it would have been wrong since Islam was not too powerful at the time. Hence, I departed from him without answering him while feeling sad. After that, I started writing forty complicated questions which I could not answer so that I asked Ahmad bin Is-haq, Imam Hassan Al-Askari's companion, about them. I went after him, but he was gone. I followed him, and met him somewhere. I told him how I felt. He told me 'Come with me to Samarra so that we ask our master, Imam Hassan Al-Askari, their answers.'

I went to Samarra with him as far as the door of our master's house. We asked for permission to enter. He let us in. We entered his house. Ahmad bin Is-haq had a sac which he had covered under a robe. There were about one hundred sixty purses of Dinar and Dirham coins in the sac. The bags were sealed by their owner. Upon entering and seeing Imam, we noticed his face shining like the full moon. There was a little boy sitting beside him. He was very adorable. There

was a pomegranate, decorated with gold and jewels, which one of the leaders of Basra had gifted to him. There was a pen in Imam's hand with which he was writing on a piece of paper. When Imam intended to put down something, the little boy took his hand. Then, Imam rolled the pomegranate on the floor so that the boy would follow it and he could continue writing.

Afterward, Ahmad bin Is-haq put away the robe and put the sac in front of Imam. Imam looked at the little boy and stated 'Take off the seal from the gifts of our Shiites and friends. He said, 'O my master! Is it permissible to stretch out a pure hand toward impure properties?' Then, he added 'O bin Is-haq! Take out everything from inside the sac so that I can separate the lawful from the unlawful.' After the first bag was taken out, the little boy said, 'This property comes from such and such a person from such and such a neighborhood in Qom. It is sixty two dinars forty five of which comes from the sale of a rugged land that its owner had inherited from his father, fourteen of which came from the sale of seven pieces of clothing and three of which came from the rent of stores.'

Imam Al-Askari (PBUH) stated 'You are right, son! Tell him which part of it is unlawful!'

The little boy said, 'Among these coins there is a Dinar coming from Rey city dating back to such and such a date. Half of the inscription on the coin is removed and there are three pieces of gold from Amol, which are unlawful. It is unlawful because its owner had given four kilograms of thread to one of his neighbors in such and such a month of such and such a year. After a while, a rubber stole it and the neighbor let the owner know about the theft. He did not accept his words and took the compensation for it. He made a piece of clothing with it, sold for this dinar and the pieces of gold.' When he opened the bag, he found the dinar and the piece of gold from Amol in it. Afterward, he opened another bag.

The little boy said, 'This bag belongs to such and such a person in such and such a neighborhood in Qom. There are fifty coins in it. It is not right for us to stretch our hands toward them.'

We asked why. He said 'Because the coins are the price of the grains that belong to its owner and some farmers. The owner filled the container while dividing the grains for his own share, but did not fill it while giving their shares to them.' At this point, Imam Hassan Al-Askari (PBUB) stated 'You are right, son!'

Then, the little boy said, 'O son of Is-haq! Take these bags and give them back to their owners or recommend them be given back because we do not need

them.'

Then, he said, 'Fetch the dress that belongs to that old woman!'

Ahmad bin Is-haq said, 'The dress was in a box that I forgot.' When Ahmad went to fetch it, Imam Hassan Al-Askari (PBUH) turned to me and stated 'Why did you come, Sa'd?'

I said, 'Ahmad bin Is-haq motivated me to visit you.'

Imam stated 'What about the questions that you wanted to ask me?'

I said, 'They are still unanswered.' Imam observed 'Ask whatever you wish,' pointing at the little boy.

I said, 'O my master and son of our master! We have heard the quotation that the messenger of Allah (PBUH) left the issue of the divorce of his wives to Imam Ali (PBUH). Accordingly, on the day of the Battle of Jamal, Imam Ali sent for 'Aesha and told her 'With this deception, you endangered Islam to the point of destruction and placed yourself on the verge of death with the ignorance of your children. If you stop, I divorce you from the Prophet.' Tell me what is meant by the divorce that the messenger of Allah (PBUH) left to Imam Ali (PBUH)!'

Imam replied 'Allah, the Almighty, glorified the status of the divine prophets' wives and granted them the title of the believers' mother. Thus, the messenger of Allah (PBUH) stated 'O Abal Hassan! The nobility remains for them until they obey Allah. Thus, divorce any of them who rebels against you after me, and deny her the title of the believers' mother!'

Then, I asked 'Tell me what is meant by the outrageous adulteress that allows a husband to expel his wife from his house during the post-divorce waiting period when it is committed!'

Imam replied 'By outrageous adulteress, female homosexuality is meant not adultery because committing adultery necessitates the enforcement of religious penalty, and the adulterer, intending to marry the adulteress, does not have to refuse from marrying her. However, the person that commits lesbianism has to be stoned. Stoning is for belittling purposes. Anyone that is ordered to be stoned is belittled by Allah, and it is not right for anyone to have intercourse with her.'

I asked 'O descendent of the messenger of Allah! Allah tells Prophet Moses '*Surely I am your Lord, therefore put off your shoes; surely you are in the*

*sacred valley, Tuwa.*<sup>1</sup> Tell what the material of the shoes was because the Shiite and Sunni jurists assume that it was made of the hide of a dead animal.'

Imam stated 'Anyone who says such words attributes lies to Moses and has considered him ignorant of his prophethood. There are two conditions for that. First, if it had been permissible for Moses to wear them, it would also be permissible for him to wear them in the sanctuary, although the sanctuary was sacred and pure. Second, if it had not been permissible for Moses to say prayers with those shoes on, necessarily he must not have known the lawful from the unlawful and must not know with which clothes on he could say prayers or could not. Thinking so is a kind of disbelief!'

I asked 'O my master! Would you interpret the verse?'

Imam stated 'When Moses (PBUH) was in the sacred land, he stated 'O Lord! I have made my kindness to you pure and cleansed my heart from any other than.' He loved his family. Then, Allah stated '... *put off your shoes*...'.<sup>2</sup> It means that any affection toward your family must be removed from the heart. In other words, if your kindness to Me is pure, your heart must be cleansed from inclination to other than Me.'

I asked 'Are these words from the Unseen? Allah made His servant Prophet Zachariah (PBUH) aware of that, and then He spoke of that to Prophet Mohammad (PBUH). The story is that Zachariah (PBUH) asked his Lord to teach him the five names. Then, Gabriel was sent down from on high and taught him those names. Zachariah (PBUH) had his grief dispelled when he reminded himself of Mohammad, Ali, Fatimah and Hassan (PBUT), but when he mentioned Hussain's name he felt sad, felt a lump in his throat and cried, and his breath was about to stop. One day, he stated 'O Lord! When I mention the names of those four great people, my sadness is dispelled, but when I mention Hussain's name, I feel a lump in my throat, my tears start rolling down from my eyes and I cry out.'

Then, Allah informed him of the reason for his grief and stated the initial-letter abbreviation *K-H-Y-A-S*: K standing for the initial letter of *Karbala*, H standing for the initial letter of *halak* (killing of the household members), Y standing for the initial letter of Yazid, who treated Hussein cruelly, 'A standing for the initial letter of 'Atash (meaning thirst) and S standing for the initial letter of *sabr* (meaning patience).

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<sup>1</sup> 20:12

<sup>2</sup> *ibid*

Upon hearing those letters, Zachariah (PBUH) did not leave his praying room for three days and stopped people from entering there. He kept crying and grieving. He recited a hymn as follows:

O Lord! Do You inflict on the best of people the loss of his descendent?

O Lord! Did You not inflict the disaster on his threshold?

O Lord! Do You dress Ali and Fatimah with the clothes of disaster?

O Lord! Do You inflict them with the grief and pain of the disaster?

Afterward, he said, 'O Lord! Grant me a male descendent so that his presence empowers my eyes when I am old. Then, make me fascinated by him, and afterward make me feel sad in the same way You made Your friend Mohammad grieve!'

In the same way, Allah made Yahya his sustenance and then made Zachariah grieve by his loss. Like Imam Hussein (PBUH), Yahya was born at the sixth month of pregnancy.

I asked 'My master! What prohibited people from choosing their Imams on their own?'

Imam asked 'The selection of an honest or corrupt imam?' I replied 'An honest Imam.'

Imam asked 'Is it possible for them to fall into corruption as nobody knows whether he falls into corruption?' I replied 'Yes, it is possible.'

He stated 'That is the reason. Do you need any other proof so that your reason accepts it?' I replied 'Yes.'

Imam stated 'Tell me what kind people the divine prophet are who were selected by their Lord, had books, were confirmed with revelation and infallibility so that they led people? Do people like Moses and Jesus, who were the best at reason and knowledge, select hypocrites instead of believers?' I replied 'No.'

Imam stated 'It was Moses, with all his reason, knowledge and revelation, who selected seventy from among the great men of his nation to go to visit Allah without any doubt in their belief. However, he had selected the hypocrites. Allah, the Almighty, states '*And Musa chose out of his people seventy men for Our appointment....*'<sup>1</sup> We see that those who were selected by Allah's prophet

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<sup>1</sup> 7:155

were corrupt not honest people, whereas he had assumed that they had been honest people. Hereupon, we conclude that selection must be made by the All-Knowing Who is aware of the interior of the hearts, minds and secrets of people, and the selection made by the *Immigrants and Helpers* is of no value because even prophets may happen to select the corrupt instead of the honest.'

Then, Imam added 'O Sa'd! Someone that bears animosity against you claims that the messenger of Allah (PBUH) went into the cave with the selected person of the Islamic nation because he was afraid for his life and that of his friend and he knew that he would be the successor and caliph, and nobody else was supposed to hide with him, and that he had Ali sleep on his bed because he knew that the problem would happen with Ali's murder would not happen with Abu Bakr's murder because there were people like Ali among the companions should be refuted as follows: Do you not believe that the messenger of Allah (PBUH) stated 'The caliphate after me lasts thirty years?' The thirty years covers the time of caliphate by Abu Bakr, Omar, Othman and Ali because they were the caliphs of the messenger of Allah (PBUH) based on your own beliefs. They will have no choice but to confirm you.

If someone claims that Abu Bakr is the caliph after the messenger of Allah (PBUH) so the next three caliphs are the caliphs of his nation, then why did he take one of them with him to the cave and did not take the other three ones? If so, he must have belittled the other three ones by abandoning them and asking Abu Bakr to accompany him because it was right to treat others as he had treated Abu Bakr. If so, he has disparaged their rights and has stopped treating them with sympathy whereas it was obligatory for him to treat them as he had treated Abu Bakr in the order of the succession of their caliphates.

As to the question of whether the first two caliphs' submission to Islam has been willingly or compulsorily, you should have said that they embraced Islam out of avarice because they were in contact with the Jews and aware of the predictions in Torah and those in the past scriptures about Mohammad and his dominance over the Arab. They had predicted that Mohammad would dominate the Arabs as Nebuchadnezzar dominated the descendents of Israel with the exception that Mohammad would claim prophethood but he was not a prophet. Hence, when Mohammad's prophetic mission became evident, they went to him and said '*There is no god but Allah, and Mohammad is His messenger,*' desiring that when his affairs were established and his governance was strengthened, they would be appointed as the rulers of cities. However, when their plans failed, they plotted with their partners in 'Aqabah to thrust the camel of the messenger of Allah down into the valley and killed him. However, Allah, the Exalted,

saved him from their deception and their plot failed. They behaved as Talha and Zobayr did at Imam Ali's times when they went to him and swore the oath of allegiance to him so that they might be appointed as the city governors. However, when their plans failed and they became disappointed, they abandoned their allegiance and rebelled against him. Finally, their fates ended in where any breach of an oath of allegiance ends in.'

Afterward, Imam Hassan Al-Askari (PBUH) stood to say prayers and then Imam Mahdi stood up. I left them and looked for Ahmad bin Is-haq. Suddenly, he ran into me with his eyes tearing. I asked him 'Why were you late and what made you cry?'

He said, 'I have lost the piece of clothing which Imam was looking for.' I said, 'No problem. Let him know about it yourself!'

He went to Imam (PBUH), and then came out with a smiling face, asking Allah for blessings upon Mohammad and his household members. I said, 'What happened?' He said, 'I saw the piece of clothing widely drawn under Imam's feet and he was saying prayers on it.'

I thanked Allah for that. After that day, we met Imam in his house several times, but I did not see the little boy there. When it was time to bid farewell, Ahmad and I, accompanied by a group of great men from our city, had an audience with Imam.

Ahmad bin Is-haq stood before Imam and said, 'O descendent of the messenger of Allah! It is time to bid farewell, and we feel too sad! We ask Allah to send His blessings upon your great grandfather, Mohammad, your grandfather, Ali, and your grandmother, Fatimah, and the two masters of the Heavens, your uncle and grandfather, your other ancestors, and you and your son! I hope Allah will give priority to you and will curb your foes! I wish it were not our last meeting!'

After he said those words, Imam cried so much that his eyes started tearing. Then, Imam stated 'O son of Is-haq! Do not exaggerate in supplications because you will meet Allah in this trip.' Upon hearing the words, Ahmad blacked out and fell down. When he gained his consciousness, he said, 'For the sake of Allah and the greatness of your great grandfather! Please grant me some cloth so that I make my grave clothes with it. Imam stretched his hand under the properties and took out thirteen dirham coins. Then, he stated 'Take it and do not spend it for anyone but yourself so that you reach at your want. Allah never ruins the rewards for the doers of good.'

Sa'd said, 'After we had left Imam, Ahmad had a fever on our way back just



three leagues away from the city of Holvan. He had given up hopes of surviving due to the intensity of his disease. We resided in a caravanserai. Ahmad sent for one of his fellow citizens that stayed there. Then, he said, 'Separate from me and leave me alone tonight!' We left him alone and went to our own sleeping places.

It was in the early morning when a dream awakened me. I opened my eyes and saw Kafur, Imam Hassan Al-Askari's servant, saying 'May Allah reward you in this disaster, and makes up for it in the best possible way! We finished washing and shrouding your friend. Get up to go to bury him. He was higher in status than you to my master.' Then, he disappeared. We went to his bed, crying and mourning. We did to him what his right was and finished burying him. May Allah bless him!"

342. Sheik Abi 'Amro al-'Amri is quoted as saying, "There was a debate between Abi Ghanim al-Gazvini and groups of Shiites over the issue of *Khalaf*. Abi Ghanim said Abi Mohammad has passed away and there was no successor to him. Then, they all wrote a letter to Sacred Area (*Naahiye Moqaddaseh*) and made him aware of the controversy that had arisen. In response to our letter, he wrote:

'In the name of Allah, the Compassionate, the Merciful. May Allah keep you safe from the entanglement of seditions, and grant us and you a soul of certainty, and keeps us and you away from an unpleasant revert. I have heard of the misgivings of some of you in religious issues. They have landed in doubt about the guardians of their affairs. The issues made me feel sad not about ourselves but about you, and they made us have negative feelings for you not ourselves because Allah is with us and we do not need anyone else but Him. We are right, and the loneliness and withdrawal of Allah's grace for anyone will not make us fear. We are nurtured by our Lord and people are nurtured by us.'

'O lot! Why are you entrapped in doubt and taken by surprise? Have you not read the verse '*O you who believe! Obey Allah and obey the Apostle and those in authority from among you...*'<sup>1</sup>? Have you not taken awareness of our narrations and news about what happened and will happen to your imams in the past? Have you not understood how Allah made shelters for you since Adam till the last imam so that you shelter yourselves behind them and placed signs for you to find your path? Whenever a sign became absent, another sign became

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<sup>1</sup> 5:59

present; whenever a star set, another star rose. Thus, when Allah took his soul, you assumed that Allah had nullified his religion and severed the tie between Him and His people. Never had it been the case and will it be the case until the resurrection comes and Allah's affair becomes evident, although you do not like that. Undoubtedly, the last imam, who was prosperous and knowledgeable, departed this world while following in the footsteps of his fathers. His will and knowledge are among us, and his successor is from his loins. With the exception of the cruel and the sinful, nobody else fights his position. With the exception of us, anybody who makes a claim for Imamate is a refuter and unbeliever. If Allah's affair and divine mystery had not to remain covert, our right would have been become overt to you such that your reasons would have become perplexed and your doubts would have been removed. However, Allah's will comes true and everything which is put down on an entrenched tablet will be realized. Thus, fear Allah, accept us and leave things to us! Know that our good will go to people, and do not insist on knowing what is covert to you. Do not incline toward the right or left, but specify your destination with friendship toward us based on a luminous path leading to us. I told you whatever needed for your good, and Allah is a witness to you and me. If I did not have any kindness to you, wish you good and feel any mercy for you, I would have stopped talking with you. Associating with you has engaged in an argument with a cruel, bad-tempered and ignorant person,<sup>1</sup> who follows his own desires, is against his Lord, claims something which does not belong to him, and refutes the right of someone whom Allah assumes as necessary to be obeyed.'

'The daughter of the Prophet (May peace be upon her!) is a good example for you. In the future, the ignorant person may stop his acts and the unbeliever will understand that who will face the good fate of this world. I hope Allah may keep you and us from dangers, evils, plagues and diseases out of His mercy, because He is the only Guardian of these affairs and capable of what He wishes. He is our and your Guardian. May Allah's peace be upon all divine prophets' successors, friends and believers! May His blessings and salutation be upon Mohammad and his progeny!'

343. Sa'd bin Abdillah is quoted by Ahmad bin Is-haq Ash'ari as saying "A Shiite man came to me and said that Ja'far, the liar, had written him a letter and claimed that he was the imam after his father and he had the knowledge of the lawful and unlawful, whatever people needed and other sciences.

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<sup>1</sup> By the person, either Ja'far, the liar, or the time ruler is meant.

When I read the letter, I wrote a letter to Imam Mahdi in the Sacred Region and attached Ja'far's letter to it. He wrote to me:

May Allah protect you! I received your letter and the letter attached to it. I became aware of the discrepancies in its words and mistakes were numerous in it. If you had read it more carefully, you would have understood some of what I understood from it. Thanks to the Lord of the worlds, a praise not shared by anyone else for favor and kindness that is on us from Him. Allah, the Almighty, has perfected the truth and invalidated falsehood. And He bears witness and there is no doubt in what I am saying, we shall collate these things now, and every fact about which questions shall be raised. And neither the writer of that letter to you nor the other creatures have the responsibility of Imamate, nor should they be obeyed and sworn allegiance. And soon I shall explain to you those issues that will suffice to convince you.

O Ahmad! May Allah have mercy on you! The Almighty Allah has not created people in vain and He has not left them aimless and useless. Rather, by His power He created them and provided them with hearing, sight, mind and conscience. Then, He sent towards them prophets, who were givers of warnings and glad-tidings. They command the people for obedience of Allah and restrain them from disobedience. They introduce the divine affair and religion to them. He sent down the Book on them based on greatness, clear reasons, conclusive evidence and covert signs, and sent angels towards them so that they may be mediums and channels between the Almighty and the prophets.

Among the prophets was someone for whom Allah made the fire cool and safe and made him His friend. Among them was the one with whom Allah spoke emphatically and openly and made his stick a python. Someone from among them revived the dead and cured the blind and the leper. Someone from among them was taught the language of the birds and given everything by Allah.

After that, He sent Muhammad (PBUH), the mercy for the worlds. And with him, He completed the favor and ended the line of prophets and sent him for all the people of the world. And He demonstrated and explained his truthfulness, his signs and his prophethood to the people. At last, He took his life while he was praiseworthy and fortunate.

Hereupon, He entrusted the affairs to his brother, cousin, successor and inheritor, Ali bin Abi-Talib (PBUH), and after that to his successors from the sons of His messenger one after another. And He revived His religion and perfected His light through them. He made a clear distinction between them and their brothers, cousins and other family members so that they may be recognized as the proof

of Allah and leaders among the common people. As such, He made them free of all sins and defects and pure from impurity. And also, the Almighty Allah made them the custodians of His knowledge and wisdom and the center of His secrets and confidential matters and supported them with proofs and arguments. And if He had not done that, all the people would have been the same from all aspects indeed, and truth and falsehood would not have been distinguished, nor would the knowledgeable and the ignorant.

Therefore, know that this false man has attributed falsehood to the Almighty Allah. And what he claims is falsehood; I don't know on what he relies to prove his claim. If he relies on his understanding of the religion of God, I swear to Allah that he is not capable of discriminating between the lawful and the unlawful and the incorrect from the correct. And if he relies on his knowledge, he is not able to distinguish a fact from a lie and the clear from the ambiguous, and the extent of ritual prayers and their timings. If he relies on his piety and abstemiousness, Allah bears witness that he stopped saying his obligatory prayers for forty days with the false notion that by stopping his prayers he would be able to learn jugglery. You may have heard about it, too. His containers of wine are present, and signs of his sins and disobedience to the Almighty Allah are obvious to everyone. Does he intend to prove his claim by a sign and miracle? Then, he should put forward his argument and miracle. Does he rely on any argument? Then, he should present his argument.

*The Almighty Allah states 'Ha Mim. The revelation of the Book is from Allah, the Mighty, the Wise. We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of. Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful. And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call? And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).'*<sup>1</sup>

O Ahmad! May Allah give you divine success to ask this transgressor about those matters I have explained to you and put him to the test! And ask him about a verse of the Quran so that he may explain its meaning and ask him to explain the extent and rituals of obligatory prayers. At that time, you would know his condition and worth, besides understanding his defect and ignorance.

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<sup>1</sup> 46:1-6

He will be held accountable by Allah.

The Almighty Allah has never appointed two brothers as imams, with the exception of Imam Hassan (PBUH) and Imam Hussein (PBUH). When Allah gives us permission to speak out, truth is manifested and falsehood is destroyed, and your doubt will be removed. And I am hopeful of the favors and sufficiency of Allah Who is Sufficient and the Best Helper. And may Allah bless Muhammad and Muhammad's progeny."

344. Is-haq bin Ya'qub al-Kolayni is quoted as saying "I asked Mohammad bin Othman to take a letter, which bore some problematic issues of the people, to the Sacred Region. Then, I received the replies to those questions written down by Imam Mahdi (PBUH) as follows:

May Allah protect you and protects your belief in the truth! As to the question that some of our family members (Sayyids) and cousins denied my existence, you need to know there is no proximity and kinship between Allah and anyone else, and anyone that denies my existence is not my next of kin and the way that the person has taken is the same way that Noah's son took.

As to the way that my uncle, Ja'far, and his descendents have taken; it is the way that Josef's brothers took.

As to the issue of beer; it is unlawful to drink beer, but drinking the juice of turnip has no religious problem.

As to the issue of the properties that we accept for cleansing your sins; anyone who wishes to send them to us can do that and anyone that does not wish to do that stops sending them. What Allah gives us is better than what you give us.

As to my reappearance; it is at Allah's discretion, thus those who appoint the time of the reappearance are liars.

As to those people who assume that Imam Hussain (PBUH) was not martyred; their belief is unbelief, denial and ignorance.

As to the occurrence of events; it refers to the narrators of traditions because they are my proofs for you and we are the proof of Allah.

As to Muhammad bin Uthman 'Amri (May Allah be satisfied with him and his father!); he was trustworthy and his letter is my writing.

As to Mohammad bin Ali bin Mahzyar Ahwazi; Allah will guide him toward the truth and remove his doubts soon.

As to Abu al-Khattab bin Abi-Zaynab Ajda' and his companions; he is a cursed man. Do not have the company of the group because I despise them, so did my fathers.

As to those who usurp our properties; if they think of part of it as lawfully belonging to them and spend it, that property would become a burning fire for them.

As to the issue of *khums*; it is permissible for our Shiites, and it is made lawful for them till my reappearance so that their births will become legitimate and be free of evils.

As to those people who are repentant for sending those properties to us and doubt Allah's religion; we will give back anything that anyone has given us if they wish. We do not need the donations of those who doubt us.

As to the wisdom behind occultation; Allah, the Almighty and Glorious, states '*O you who believe! do not put questions about things which if declared to you may trouble you... .*'<sup>1</sup> Know that all my ancestors swore the oath of allegiance to their time ruling tyrant under duress, but when I reappear, I do not swear any oath of allegiance to the time ruling tyrants.

As to the benefit for the people during the period of occultation; it is like the sun hiding behind the clouds. I am the protection for people on the earth as the stars are the protection for the inhabitants of the sky. Thus, close the avenues of questions for unnecessary issues and do not bother yourself asking questions about thing which you are not asked about. Pray for the hastening of my reappearance because praying for the hastening of reappearance is the reappearance itself. Salutations to you Is-haq bin Ya'qub and anyone who follows the path of the truth!"

345. Ali bin Ahmad bin al-Dallal al-Qomi is quoted as saying, "A disagreement arose among a group of Shiites. One group said, 'Allah, the Almighty and Glorious, has delegated the creation and sustenance of people to the Immaculate Imams.' Another other group maintained that 'It is inconceivable; it is not allowed to attribute it to Allah because creation is only for Allah, the Almighty and Glorious, and things are not able to create things.' The other group believed that 'Allah has enabled the Immaculate Imams and delegated the acts of creation and sustenance to them.' As such, a serious disagreement had arisen

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<sup>1</sup> 5:101

among them over this issue until one of them said, 'Why do you not tell Mohammad bin Othman the issue and ask him about it so that the truth may become evident to us? He is a conduit to the Authority of Affairs.' Accordingly, they made an agreement on Mohammad bin Othman and gave a positive to this suggestion. Then, they wrote a letter and gave it to him. The reply to their letter came from Imam Mahdi as follows:

Verily, Allah, the Exalted, is One who created things and distributed sustenance because He is neither a thing nor has He incarnated into a thing. Nothing is like Him, and He is All-Hearing and All-Seeing.

As to the issue of Imams; they ask Allah to create and Allah creates. They ask Allah to sustain and Allah gives sustenance. Allah does as such in order to respond to their requests and glorify their positions."

346. Sheik Saduq has quoted Mohammad bin Ebrahim at-Taleqani as saying, "I and a group of people, one of whom was Ali bin Issa al-Qasri, were with Sheik Abul-Qasim Hussein bin Ruh when a man stood up and told him 'I intend to ask you some questions.' Abul-Qasim Hussein bin Ruh said, 'Ask whatever you wish!'

He said 'Tell me if Hussein bin Ali was Allah's vicegerent?' He replied 'Yes.'

He asked 'Was his murderer (May Allah curse him!) the enemy of Allah?' He replied 'Yes.'

He asked 'Is it allowed for Allah to have His enemy dominate His friend?' He replied 'Listen to my reply carefully. Know that Allah does not address people with an intent look, nor does He speak with them verbally, but He selects messengers from their own kind who are humans like them themselves. If they were messengers from other kinds and faces, they would have escaped from them and not have accepted their words. When the messengers went to them and were of their own kind, partook of food and walked in the market, they said they were people like them and they would not accept their words unless they had performed miracles which they were not capable of performing. They also said they would know that the messenger had been assigned to do something which they could not do. Then, Allah let them have miracles that other people could not perform.'

'One of them after giving admonition and leaving no room for any excuse, brought about a storm and all the tyrants and rebels were drowned.'

'Another messenger was thrown into the fire and the fire was rendered cold and safe.'

'For another one, He brought out a she-camel from inside a hard stone and had milk run from its breasts.'

'He split the sea for another messenger, had water run from rocks, and turned his stick into a dragon that swallowed their magic.'

'Another messenger healed the blind and the leper, and enlivened the dead with Allah's permission. He also reminded people of what they had eaten and what they had collected.'

'The other messenger could split the moon into two halves, besides being able to speak with animals like camels, wolves and the like.'

'When they performed the miracles and their nations could not repeat their miracles and do things like theirs, Allah, the Exalted, had the prophets, who had those powers and miracles out of His mercy, dominate them at some times and defeat at some other times. If He kept them dominant and omnipotent all the time and did not make them suffer inflictions and feel lowly, people mixed them up wrongly with Allah, and the virtues of their patience against disasters, hardships and tests were not identified. However, the Exalted Allah made them have the same condition that others had so that they felt patient at the time of hardships and chaos, thanked Allah at time of well-being and triumph over foes, and felt modest at all conditions, not snobbish and selfish. He did as such so that people know that prophets worship Allah, who is the Creator and is Prudent, and they worship Him and obey His messengers. By doing that, He gave an ultimatum to anyone who goes to extremes and thinks of them as gods or bears animosity against them and disagrees and disobeys them and denies the teachings and commands of messengers and prophets. He states '*... that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing.*'<sup>11</sup>

The day after that day, I went to Sheik Abu-Qasim ibn Ruh and asked myself 'Do you not think that what he told you yesterday are his own words?' I was obsessed with these thought when Sheik started speaking and said, 'O Mohammad bin Ebrahim! I like it more to fall down from the sky, to be taken up by birds, or be thrown into a deep valley by a storm than to say something on my own about Allah's religion; my words are based Imam Mahdi's words as I heard from him. May Allah's peace and blessing be upon him!'



347. Of the letters written by Imam Mahdi (PBUH) for refuting the extremist Shiites (Qulat) is the one, which he has written in reply to Mohammad bin Ali bin Helal al-Karkhi as follows:

O Mohammad! Allah is much higher than He can be described; Glory and thanks to him! He is thankworthy. We are neither His partners in knowledge nor in His power and might. Nobody is aware of the Unseen but Him as He states '*Say: No one in the heavens and the earth knows the unseen but Allah ....*'<sup>1</sup>

I and all my ancestors, from Adam, Noah, Abraham, Moses and those who were not prophets, to the seal of the prophets, Mohammad, the messenger of Allah, and Ali bin Abi-Talib and other Imams (May peace be upon them!) are all His servants till the end of times. Allah, the Almighty and Glorious, states '*And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind. He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed? He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.*'<sup>2</sup>

O Mohammad! The foolish and ignorant Shiites and a group whose faith is not as worthy as a wing of a fly have annoyed me! Thus, I ask Allah to bears witness, and His testimony is enough! I also seek the testimony of His messenger, Mohammad, all angels, prophets and saints.

I also ask you and all who will read my words to witness that I despise and dissociate from those who believe that we know the Unseen or that we are the partners of Allah in His kingdom, assumes a place for us other than the one which Allah is satisfied to give us and other people and violate the issues which I interpreted at first and clarified at the beginning of the letter.

I ask all of you to witness that anyone from whom I dissociate will undoubtedly be despised by Allah, angels, messengers and saints. My words in this letter are entrusted to you and anyone who reads this letter so that none of our Shiites and friends may conceal them and the issues may become evident to all of them! Allah, the Almighty and Glorious, may accept their compensations, and they return to the religion of truth and stop walking on a path whose end they do not know and will not arrive at. Thus, anyone who understands my letter and comprehends it but does not abandon doing what I prohibited is worthy of Allah's curse and those of the righteous people about whom I talked to you."

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<sup>1</sup> 27: 65

<sup>2</sup> 20:124-126

348. Our companions have narrated Aba Mohammad al-Hassan al-Sari'i was of the companions of Imam Hadi (PBUH) and then that of Imam Hassan al-Askari (PBUH). He was the first who claimed a position assigned to him by Allah through the agency of Imam Mahdi (PBUH), and he was not even suitable for that position. He attributed to them what was not appropriate to them, and they despised him. After that, he showed signs of polytheism and disbelief.

Moreover, Mohammad bin Nassir al-Namiri, who was one of the companions of Imam Hassan al-Askari (PBUH), claimed his successorship after his demise; Allah defamed him for his disbelief, extremist beliefs and belief in metempsychosis. He claimed to be a prophet sent by Imam Hadi (PBUH). He believed in the divinity of the Imam Hadi (PBUH) and thought of incest as permissible.

Furthermore, among the extremist people was Ahmad bin Helal al-Karkhi who was of the companions of Imam Hadi (PBUH). Then, he changed his beliefs and denied representativeness of Abu Jafar Mohammad bin Othman. After this move, Imam Mahdi (PBUH) sent a letter in which he had cursed and dissociated from him and such other people.

Similarly, a letter was sent in which Abu Taher Mohammad bin Ali Belal, Hussein bin Mansur al-Hallaj, Mohammad bin Ali al-Shalmaghani, known as Abi al-Azaqer, (May Allah curse them!) were cursed and dissociated from by Imam Mahdi (PBUH) through the agency of Hussein bin Ruh (May Allah bless him!) as follows:

May Allah lengthen your life and make you know good in its entirety, complete you with good eventually, and make your prosperity continue! Tell all those whose religiosity is certain that Allah has hastened the punishment of Mohammad bin Ali al-Shalmaghani and will give him no respite because he is an apostate and lost his belief in Islam, claiming things which are the causes of disbelief in Allah. He has attributed lies and committed a great sin. Those who have turned back from Allah have gone astray, become distant from His blessing and born an overt loss.

We dissociate from him on the behalf of Allah and His messenger (PBUH) and curse him overtly and covertly, in public and in secret, at any time and condition. May Allah curse anyone who follows and obeys him and make friends with him after this letter! Inform people of this position! May Allah like you! In keeping away from him, we will behave in the same way that we treated others, like al-Shari'I, al-Namiri, al-Helali, al-Belali and the like. After him, we know Allah's customs well, and know Him, and trust in Him, and seek refuge in Him! He

suffices us in all affairs and is the best Protector.

### **Laudable Gateways and Praiseworthy Representatives at the Time of Occultation**

The first representative at the time of Occultation was the trustworthy sheik Abu Amro Othman bin Sa'eed al-'Amri. He was appointed by Imam Hadi (PBUH) and then by Imam Hassan al-Askari (PBUH). He was the trustee of both of them at their lifetime. After them, he served Imam Mahdi (PBUH) and released all of his letters and replies to queries. After his death, his son, Abu Jafar Mohammad bin Othman filled his position and continued his father's responsibilities.

When he passed away, Abul-Qasim Hussein bin Ruh from the family of Bani Nowbakht was assigned the responsibility. After he departed this world, Abul-Hassan Ali bin Mohammad bin al-Samori succeeded him. The appointment of representatives was done by Imam Mahdi with his own handwriting and the autograph of the last representative. Shiites accepted their words when they could perform a miracle which was from Imam Mahdi (PBUH). It proved the truth of their words and integrity of their representativeness. When the death time of the last representative, Abul-Hassan Ali bin Mohammad bin al-Samori, came, he was asked who would succeed him. Then, he showed the letter in the following part.

349. "In the name of Allah, The Compassionate the Merciful. O Abul-Hassan Ali bin Mohammad bin al-Samori! May Allah increase your brothers' rewards for your mourning! You will pass away in six days, thus prepare yourself for death and do not issue any will. After your death, the major occultation will start, and there will be no reappearance but with Allah's permission. The reappearance will take place after a long time when hearts are filled with barbarity and the earth is filled with cruelty.

Before long, some will come to my followers and claim that they visit me! Know that anyone who claims to visit me before the rebellion of a Sofyani and an outcry from the sky, is a slandering liar. There is no power and no strength but in Allah!"

Then, they copied that letter and left Abul-Hassan Ali bin Mohammad bin al-Samori. After six days, they returned to him and he was on the death bed.

Someone asked him "Who is your successor?" He replied "Allah has an affair and He will bring it to an end." Then, he died. It was the last sentence that was

heard from him. May Allah be satisfied with him and keep him satisfied!

### **Some of Imam Mahdi's Remarks on Jurisprudential Issues (in His Letters Released by His Four Main Representatives and Others)**

350. Mohammad bin Ya'qub al-Koleini is quoted by al-Zohri as saying "I sought to visit Imam Mahdi to the extent that spent significant wealth on this matter. Eventually, I decided to serve al-'Amri and went to him. After a while, I asked him about Imam Mahdi (PBUH).

He replied 'It is not possible to reach him.' I humbly repeated my request. Then, he told me to go to him before others in the morning after that day.

I took my words. I saw he was accompanied with a young man, who was handsome and wore perfume. In his sleeves, there was something like merchants. I approached al-'Amri after I had looked at him. With his signal, I accosted the young man. He replied all the questions that I asked him. After that, he started walking to enter a house, which was not paid any attention.

Al-'Amri said, 'If you have any other question, ask him because you will not see him any longer!' I went forward to ask a question. However, he did not listen to it and entered the house, stating the following words

Cursed, cursed is the one who delays his night prayers till the sky is filled with stars!

Cursed, cursed is the one who delays morning prayers till there are no stars in the sky!

He said these words and entered the house."

351. Mohammad bin Ja'far al-Asadi is quoted as saying, "In addition to the written replies, that Mohammad bin Othman had communicated to me in response to the queries I had posed to Imam Mahdi (PBUH), it was also written:

As to what you asked about saying prayers at dawn and at dusk; there is no deed better than saying prayers because it defeats Satan. Thus, say prayers and defeat Satan!

As to the question of if someone endows a piece of land to the Sacred Region or grants it to us, the person can take it back at the time of destitution; the answer is that if the land is endowed but not yet transferred to the trustee, the owner of

the land can nullify the endowment and occupy it; however, if it is transferred to the trustee, the owner cannot occupy it, whether in destitution or not.

As to the issue that some of the trustees of our properties have transgressed them without our permission and think of using them as lawful; anyone who does that is cursed. We will question him on the Day of Judgment. The messenger of Allah (PBUH) states 'anyone who thinks of the unlawful as lawful is cursed by any prophets.' Thus, anyone that violates our rights is considered of the cruel and subject to Allah's curse as He states '*And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.*'<sup>1</sup>

As to the question of whether it is necessary to re-circumcise a boy if some skin grows again; it is obligatory to remove that skin.

As to the question of whether saying prayers in front of fire, pictures and lanterns is correct; the people had a disagreement on this issue in the past. If the person who says prayers is not of the descendents of idol-worshippers and fire-worshippers, it is permissible, but if the person is descended from idol-worshippers, it is not allowed for the person to say prayers in front of fire, pictures and lanterns.

As to the question of whether it is allowed to cultivate a land endowed to us and the cultivator subtracts the spending from of the revenues and sends the rest to us for gaining spiritual rewards and drawing closer to us; nobody is allowed to transgress anyone's properties without permission. Then, how is someone allowed to trespass our properties? Anyone who does as such without our permission, thinks of the unlawful as lawful and spends our properties and our possessions without permission, it is as if the person has put fire in his stomach and will be fallen into the Fire of the Hell soon.

As to the person who has endowed a land to us, transferred it to our trustee who protects it and cultivates it, and pays his debts with its revenues and gives the rest to us; it is permissible for the person who is appointed by the owner of land as protector, but not permissible for others.

As to question of whether it is permissible for the person that passes by the fruit trees endowed to us to partake of their fruits; it is lawful to partake of them but is unlawful to take them away.

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<sup>1</sup> 11:18

352. Mohammad bin Jafar al-Asadi is quoted as saying, "A letter was released by Sheik Abu Jafar al-Amri without any queries asked in advance of it as follows:

In the name Of Allah, the Compassionate, the Merciful. Anyone that considers a coin of our properties as lawful for himself is cursed is by Allah and all angels and people.

It occurred to my mind that the letter refers to a person who considers a dirham coin of the Sacred Region as lawful for himself but not the one who uses it without considering it as lawful. I said to myself 'It is about those, that consider an unlawful as lawful, so what is the superiority of Imam to others in this regard?'

Upon Allah Who selected Mohammad as messenger and the giver of glad tidings, I looked at the letter once more and noticed that the letter had changed as follows:

In the name Of Allah, the Compassionate, the Merciful. Cursed is by Allah and all angels and people the one who spends a coin of our properties unlawfully!"

Sheik Saduq maintains 'Based on the narration that says anyone that breaks his fasts in the month of Ramadan intentionally has to compensate for it with three fasts, I issue a fatwa in the case of breaking the fast with an unlawful sexual intercourse or unlawful food. It is because the gist of this fatwa is suggested by the narration by Abul Hussein al-Asadi who released what he had received from Sheik Abu Jafar al-Amri.

353. Abdillah bin Jafar al-Hemayri is quoted as saying, "A condolence letter was sent to Sheik Abu Jafar al-Amri for his father's death. Somewhere in the letter, it was written

Surely we are Allah's and to Him we shall surely return! We submit to His orders and feel satisfied with His decisions. Your father lived a happy life and died a laudable death. Allah blessed him and collected him and His saint and friends in whose affairs he was always studious. He always made efforts to draw nigh to Allah. May Allah make his visage happy and keep him away from any slips!

Somewhere else, it was written

May Allah reward you and alleviate this mourning for you! Your bereavement made us bereaved! His loss made you worried, so did it make us worried! I hope

He will make him happy in his place in the world after! Of his prosperity was that he had a descendent such as you who will succeed him, and ask for His blessing for him. And I say thanks to Allah! It is because pure souls are in their places and what He placed for you and with you. May Allah help you, make you competent, support you, make you successful, be your guardian and protector, guard and suffice you!”

354. Of the letter written in reply to the religious queries by Imam Mahdi (PBUH) was the one that was released for the queries sent by Mohammad bin Abdillah bin Jafar al-Hemayri as follows:

In the name of Allah, the Compassionate, the Merciful. May Allah let you live longer and have your dignity, support for you, prosperity and well-being continue! May He increase His bounties for you and augment His mercy, graces and generosity for you! May He make me be sacrificed for you at any events and make me die a death before you! People are eager to reach at higher degrees; I know well that anyone who you accept is competent and anyone that you keep away from you is lowly. Miserable is the one who is rejected by you! I seek refuge in Allah from being rejected by you. May Allah support you! There is a group in our city the inhabitants of which are equal in fame and character, and anyone of them thinks of his position as necessary. Some time ago, they received a letter from you, in which you have told them to help Sad.

In that letter, the name of Ali bin Mohammad bin al-Hussein bin Malik, known as Malik Badukeh, the son-in-law of the late Sad, was not mentioned in the letter. He felt sad for that and asked me to let you know about his sadness and ask you if the removal of his name from the list has been because of any sins so that he repents of it if so, and if there is another reason behind it, you calm him by announcing the reason.

In the letter, it was written in reply “We had answered those who had asked queries.”

May Allah add to you dignity! You have made me accustomed to such a greatness that is specific to your behavior! You made me subject to your generosity! May Allah endear you! There are some jurists about whom I have questions. A religious scholar is quoted as saying “I asked Imam that if the leader of congregational prayers passes away, what must his followers do? Imam replied that ‘Take him aside and one of the followers has to finish the prayers, and he who touched the corpse has to take dead-body ablution.’”

In the letter, it was written in reply "The one who takes the corpse aside must wash his hands, and if the incident was not conducive to a death the prayers must not be stopped, and the leader has to finish the prayers."

A scholar is quoted as saying, "Anyone who touches a corpse that is still warm has to wash his hands, and if the body is cold, the person has to take an ablution for touching it. The leader of congregational prayers was warm, and it was practiced as he had told. If a person takes the body aside by taking the clothes without touching the body, what ablution is necessary?"

In the letter, it was written in reply "In that case, it is necessary to wash hands."

The next question was about the prayers of Jafar Tayyar. If a person makes a mistake [about the number of times] in glorifications while in standing and sitting positions or while genuflecting and prostrating, is it necessary for the person to compensate for the missed glorifications or to finish his prayers?

In the letter, it was written in reply "When you make mistakes in such cases and remember the mistake later at another time in the prayers, make up for that at the time when it occurs to your mind."

The next question was about women. A woman has lost her husband. Is she allowed to leave the house to attend her husband's funeral?

In the letter, it was written in reply "Yes. She can take part at the funeral.

Can the woman go to the grave of her deceased husband during the waiting period after his death?

In the letter, it was written in reply "Yes. She can pay a visit to his grave, but she does not have to stay anywhere at night."

Can the woman go out to demand her right or is she not allowed to leave house until the waiting period?

In the letter, it was written in reply "If it was a legal issue, she has to go to demand it. If she had a need but she did not have anyone at her disposal to do that, she can go out until she meets that need. However, she does not have to stay anywhere at night."

As to the rewards for the recitation of the Quranic chapters in the obligatory and non-obligatory prayers, the scholar is quoted as saying "How surprising it is that a person who does not recite the chapter *Majesty* in his prayers expects that his prayers are accepted." It is also narrated that "The prayers in which the chapter *Opening* is not recited will not reach at perfection." It is also related that "Anyone that recites the chapter *Slanderer* in his obligatory prayers, will



receive rewards as large as the world.” The question is whether it is allowed to recite the chapter *Slanderer* in the prayers and stop reciting the other chapters that I mentioned, although it is narrated that “No prayers will be accepted and reach at perfection without the recitation of the other two chapters [i.e., the *Opening* and the *Unity*].”

In the letter, it was written in reply “The rewards for those verses are the same as those mentioned in the narrations. When someone stops reciting a chapter that is worthy of rewards and recites one of the two chapters for their superiority, the person will receive the rewards for the verse recited and the one that was abandoned. It is also allowed to recite a chapter other than the two chapters and the prayers are complete. In the latter case, superiority and precaution are both missed.

Another question is when farewell to the month of Ramadan should be said? Our companions are in disagreement in that regard. Some say that they should bid farewell in the last night of the month. Others say should bid farewell in the last day of the month after the crescent of the next moon is seen.

In the letter, it was written in reply “The rituals of the month of Ramadan are practiced at night, and the farewell supplication is recited in the last night of the month. If they do not know whether the month has come to an end at a certain night, it must be recited once at that night and once again at the next night.

The other question is whether the messenger of Allah is meant by envoy in the verse “*Most surely it is the Word of an honored messenger; The processor of strength, having an honorable place with the Lord of the Dominion,*”<sup>1</sup> and whether obedience is meant by “*One (to be) obeyed, and faithful in trust,*”<sup>2</sup> and where it is. No written reply was released for this question.

I am writing to tell you that one of the jurists, whom you trust, asked these questions as to these issues and I answered him. I also told him the words that you had told to me about Ali bin Mohammad bin al-Hussein bin Malik to the extent that he would get calm and consider him as Allah’s bounty. Please pray for me and all my brethren in this world and the world after so that when it is done I receive rewards from Allah, the Exalted.

In the letter, it was written in reply “May Allah provide you and your brethren with the good of this world and the world after!”

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<sup>1</sup> 81:19-20

<sup>2</sup> ibid:21

355. In another letter by Mohammad bin Abdillah bin al-Hemyari to Imam Mahdi (PBUH), it was written:

I am writing to ask you (May Allah have your dignity continue!) to cast a glance at the issues in the letter and settle them down so that I add them to myself like your other bounties and graces on me. May Allah have your dignity continue! I am writing to ask you about a jurist; "If a person that is saying prayers stands up for the third *rak'a* at the moment of *tashahhod*, is it necessary to say *Allah is Great*?" One of our companions believes that it is not necessary to say *Allah is Great* and it suffices to say *With Allah's grace and His strength, I arise and sit*.

In the letter, it was written in reply "There are two traditions in this regard: the first says that it is necessary to say *Allah is Great* when the person goes from one state to another. The second says when the person who is saying prayers takes up his head after the second genuflection and says *Allah is Great* and sits and then stands up, it is not necessary to say *Allah is Great* for standing after sitting. The same is the case with the first *tashahhod*. Practicing according to both traditions is right with the purpose of submitting to Allah."

As to a copper ring, is it permissible to say prayers with a copper ring on?

In the letter, it was written in reply "It is abominable to say prayers with that ring on."

As to a man who has purchased a sacrificial animal for an absentee so that he sacrifices that animal in Mina, but he forgets the name of the absent person while slaughtering the animal in Mina and he slaughters it, and then he remembers his name; is that sacrificed animal sufficient for that absent man?

In the letter, it was written in reply "There is no problem and it is sufficient for that absent man!"

As to some Magus weavers; they eat the meat of dead animals and do not perform ablution after sexual intercourse. They weave clothes for us; is it permissible for us to say prayers with those clothes on without washing them?

In the letter, it was written in reply "There is no problem with those clothes on while saying prayers."

As to a person who says night prayers in the darkness and his prayers mat rolls and he put his forehead on the sac or leather, and then finds his prayers mat after he takes up his head after genuflection; is this genuflection correct or not?

In the letter, it was written in reply "As long as he has not sat up, it is permissible to look for it.

As to a man who is wearing the pilgrimage robe and draws the shades aside on the camel's back; is it necessary to draw aside all the shades and its wooden poles?

In the letter, it was written in reply "There is no problem with not drawing aside the wooden poles."

Is it permissible for a pilgrim to Mecca that takes up a leather umbrella so that the he and his properties may not get wet in rain on the back of the camel?

In the letter, it was written in reply "If this action is done while going up to the back of the camel, he must sacrifice an animal."

As to a person who performs the pilgrimage rituals for another one; must the proxy mention the name of the absent one while getting dressed with the pilgrimage robe? Is it obligatory to sacrifice one animal for that person and another for himself, or does it suffice to sacrifice one animal?

In the letter, it was written in reply "It suffices to sacrifice one animal, and there is no problem [if he mentions the absent person's name<sup>1</sup>]."

For a pilgrim, is it permissible to wear pilgrimage robe made of fur?

In the letter, it was written in reply "It is not problematic; the righteous people<sup>2</sup> have done as such."

Is it permissible to say prayers with shoes on which do not cover the fingers and ankles?

In the letter, it was written in reply "It is permissible to say prayers with such shoes on."

Is it permissible for a person to say prayers while keeping an iron knife or key in a sleeve of his trousers or shirt?

In the letter, it was written in reply "Yes. It is permissible."

As to a pilgrim who accompanies some ordinary people in his pilgrimage journey and they do not wear the pilgrimage robe from the slaughterhouse; is it permissible for the pilgrim, who is afraid for his fame, to delay wearing the robe as far as *Zat-e Irq*<sup>3</sup> and then wears the robe with the fellow pilgrims, or is it permissible unless the robe is worn at the slaughterhouse?

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<sup>1</sup> This provisional statement is mentioned in the book *al-Qeiba* by Sheik Tusi. Apparently, some part of the reply is omitted in both books.

<sup>2</sup> It means the Immaculate Imams

<sup>3</sup> The Iraqis' *miqat*

In the letter, it was written in reply "The pilgrim has to wear the robe at his *miqat*, and say to himself *labbaik*. When he reaches at their *miqat*, he can reveal it.

Is it not abominable to wear the leather shoes that smell malodorously for being tanned?

In the letter, it was written in reply "It is permissible to wear them, and there is no problem with it."

I entered to a village belonging to a man that is proxy in endowment affairs knows all his properties as lawfully gained, and does not avoid gaining more properties. He invited me over to his house, and the food was served. If I did not partake of the food and he bore animosity against me for that and would say "Such and such a person does not think of my food as lawfully gained," can I partake of the food and then pay alms for that? How much must the alms be? If this proxy gives a gift to another person and I arrive at the same moment, and he invites me to take some part of the gift while I know that he does not avoid gaining more properties, what do I have to do?

In the letter, it was written in reply "If the proxy has income from other activities other than being in-charge of endowment affairs, partake of his food and accept his mercy and graces. If not, it is not permissible."

A man that tells the truth, believes in temporary marriage, accepts revocation, and is in agreement with his wife in all affairs has promised his wife not to marry permanently or temporarily with any other women, whether free or enslaved, and has been keeping his words for nineteen years. Sometimes, he is away for some months and does not marry any temporary marriages, and is stimulated by his lust; however, he notices that this action has made him lowly in the eyes of his Shiite companions, from his brother and son to his servants, lawyer and others. At the same time, he tries to keep his words for his kindness to his wife and the protection of his wife and his own soul, not for prohibition of temporary marriage. Does he commit any sins by abandoning temporary marriage?

In the letter, it was written in reply "It is advisable to obey Allah by practicing the temporary marriage so that he gets free from any oath in disobedience, even for once."

356. In a letter, Mohammad bin Abdillah bin al-Hemyari released the answers to queries that Imam Mahdi (PBUH) was asked in 307 A.H. as follows:

A pilgrim to Mecca asked "Is it permissible to tighten the pilgrimage robe in the back and tie it around the neck, and to tie its two other corners together around the waist, and then tie the two sides of the other piece of the robe at the upper joint of the thigh in such a way that a pair of trousers covers the lower part of the body. But, when a man rides a camel, his body becomes apparent. Is this a covering?"

Imam replied "It is allowed for anybody to wear the robe anyway unless it is cut with scissors or sewn together with needles into clothes. When it must cover the navel and the thighs as long as the knees because, based on unanimity and sunnah, covering the navel and knees are obligatory. It is also advisable for a pilgrim to Mecca to wear the pilgrimage robe in the same way that others do."

"Is it permissible for a pilgrim to sew a patch on the top of the robe?"

Imam replied "It is not allowed for a pilgrim to Mecca to tie anything other than the pieces of the robe to it."

"At the time of paying attention in prayers, it is allowed to say 'upon the creed of Abraham and religion of Mohammad.' Some companions of ours have said that saying 'upon the religion of Mohammad' is an innovation in religion because in the books of prayers there is no tradition but one in the book of prayers by Qasim bin Mohammad in which he has quoted on his great grandfather as follows:

Imam Sadiq (PBUH) asked Hassan how he paid attention in his prayers. He replied "I say *Labbaik wa sa'daik*." Imam stated 'I did not mean it. I meant in what manner you say *wajjaht-o wajh-i lelazi fatara-s samavate wal 'arz-a hanifan mosleman*. Hassan replied 'I say it exactly.' Imam stated "After you say it, then add *alaa millat-e Ibrahim, wa din-a Mohammad-en wa minhaj-e Ali-ebn-e Abin-Talib, wal e'temam-e be al-e Mohammad-en, hanifan mosleman wa ma ana menal moshrikin*."

Imam added "Attention in prayers is not obligatory, and like unanimity in which there is no disagreement, it is a stressed tradition to say *wajjaht-o wajh-i lelazi fatara-s Samavate wal 'arz-a hanifan mosleman, alaa millat-e Ibrahim, wa din-a Mohammad-en wa hoda amir-el mo'mineen, wa ma ana men-al moshrikeen, wa ana salaati wa nosoki wa mahyaaya wa mamaati lellah-e rab-al 'aalameen, la sharika lah-u wa be zaalika omerto wa ana menal moslimeen, allahom-a aj'alni men-al moslimeen, a'uzu bellah-as sami-el aleem men-ash sheitan-er rajeem, bismillah-er rahman-er raheem*. Then, start reciting the chapter Opening."

Imam went on to say, "Religion is for Mohammad, and guidance is for Ali. Guidance is for his Ali's progeny and it will run in his progeny till the day of resurrection. Anyone who is as such will be of the guided ones, and anyone who falls into doubt does not have any religion! I seek refuge in Allah from ignorance after guidance!"

"Is it permissible to touch our face and stomach with our hands after finishing *qunut* in prayers? The reason behind the question is a tradition that says '*verily, Allah, the Almighty and Glorious, is more exalted than He returns His servants empty-handed, but He fills them with His grace.*' Some companions believe that it is an action in prayers."

Imam replied "It is not permissible to touch the face with hands in prayers. It is obligatory to slowly bring down the hands after finishing *qunut* in obligatory prayers and say *Allah-o Akbar*, and then starts genuflection. The tradition is correct but in the case of *navafil* [supererogatory prayers] in days and nights not obligatory prayers. It is better to act as such."

"What about the thanksgiving prostration? Some companions believe that it is an innovation in religion. Is it permissible to perform it in obligatory prayers? Must it be performed after the four-*raka nafil* of dusk prayers or before it<sup>1</sup>?"

Imam replied "Thanksgiving prostration is of the most obligatory and necessary traditions. Anyone, who thinks of it as an innovation in religion, intends to make an innovation in Allah's religion."

Then, Imam added "As to al-Marvi's words on the supererogatory prayers after dusk prayers and the difference over saying it after the obligatory dusk prayers or the four-*raka* supererogatory prayers; you need to know that the superiority of supplication and glorification of Allah to the supplications of the supererogatory prayers is like that of obligatory prayers to the supererogatory prayers; prostration is like a supplication and it is better to perform thanksgiving prostration after obligatory prayers and it is also permissible to perform it after supererogatory prayers."

It was asked "One of our Shiite brethren has a piece of fertile land which is located beside a piece of barren land from which the sultan benefits. The workers of our brother work near that land and the agents of the sultan persecute them, claiming all the revenues of our brother's land. The sultan's piece of land is worthless and it has been barren for more than twenty years. He does not

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<sup>1</sup> The time for the supererogatory prayers at dusk is very short, so the question is asked in that way.

allow the other pieces of land to be sold because he claims that a part of the fertile land had been an endowment belonging to the sultan, and therefore, the transaction of the land must be made with the sultan, and it is the only right way. The case is that he has established the law for protection and exigency of his own land because the sultan's barren land will be fertilized thanks to the water of the neighboring fertile land, making the sultan's friends stop casting a covetous eye on it. If it is not permissible, we will do whatever you tell us, Allah willing."

Imam replied "It is not permissible to purchase a fertile land from anyone but its owner or handle the transaction of the land with the owner's permission."

"As to a man who married a woman, but kept preventing her pregnancy; however, she got pregnant. The man did not accept the infant as his. Eventually, he accepted it with doubt and paid her alimony until she died. He continued to pay the child maintenance while he doubted whether the child belonged to him or not and did not associate with him; do you say that he has to bring the child and his other children together and treat the child like his other children, or he has to give him part of his possessions to the child apart from his right?"

Imam replied "There are several ways for making a woman lawful for oneself in marriage, so there are different replies to this question. Thus, he has to explain how he made her lawful for himself in detail so that he may find an answer to the issue of his child."

Imam was asked to pray, and then he prayed as follows:

"Allah, the Exalted, will grant him His mercy as he deserves; this is due to the attention to his right, the observance of his deceased father and closeness to us. We are satisfied and content with him after we got aware of his pure intention. We became aware that what has made him draw nigh to Allah was the Almighty and Glorious Allah's contentment with him and His messenger and friends' satisfaction with him. I ask Allah to grant whatever good he has desired, and reform his religious and worldly affairs as He thinks advisable for him. He is the Omnipotent Guardian."

357. In a letter, Mohammad bin Abdillah bin al-Hemyari sent the following queries to Imam Mahdi (PBUH) in 308 A.H. as follows:

In the name of Allah, the Compassionate, the Merciful. May Allah lengthen your life, make your dignity, greatness, prosperity and health continue, complete His mercies on you, increase his mercifulness, generosity,

bounteousness, munificence upon you, and make me be your ransom in any incidents! Around us, there are some old men and women who have kept fasting in the month of Rajab for more than thirty years, and connected their acts of fasting to the fasting in the months of Sha'baan and Ramadan. One of our companions says that their fasting in the month of Rajab is a sin.

Imam replied "They have to keep fasting for fifteen days and then they have to stop it. They can compensate for their missed fasts on the twenty fifth, twenty sixth and twenty seventh days of the month of Rajab as a tradition says '*verily, the best month for compensating for the missed fast is the month of Rajab.*'"

It was asked "A man, sitting on his camel, wanted to get off the animal, but it had snowed heavily as high as a man's height. He was afraid that when he got off, he went into the snow up to his neck and got stuck into it. As such, he was not able to get off due to the heavy snowfall. In that case, is it permissible to say the prayers on the camel? We also have done that for a long time; do we have to compensate for those prayers?"

Imam replied "It has no problem at the time of necessity and hardship."

It was asked "A man arrives at the lines of congregational prayers while the leader is genuflecting. The man starts genuflecting and considers it as a *rak'a*, but one of the companions believes that if he has not heard the leader saying *Allah is great [takbeer]*, he cannot count it as a *rak'a*.

Imam replied "If he can join the leader in genuflection as much as a *glorification for Allah [tasbeeh]*, he can count it as *rak'a*, albeit not hearing the leader saying *Allah is great.*"

It was asked "A man says the noon prayers, and then starts the afternoon prayers. When he finished the second *rak'a* of the afternoon prayers he made a guess whether he had finished the noon prayers at its second *rak'a*. What does he have to do?"

Imam replied, "If the guess is made between the two prayers, both prayers are null and he has to say them again. Otherwise, he can count the first two *rak'as* as the remaining ones of the noon prayers, and after finishing the noon prayers, starts the afternoon prayers."

It was asked "As to the people of the Heavens, do they have any birth when they enter the Heavens?"

Imam replied, "Verily, there is no pregnancy for women in the Heavens, nor any delivery and birth, nor any menstruation and hardship of childhood, as



Allah has stated *'There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.'*<sup>1</sup> As such, when a believer desires a child, Allah will create it without any pregnancy, delivery or birth in the same way that He created Adam as a lesson."

It was asked "a man married to a woman with a certain amount of marriage portion and for a certain period of time. Then, he grants the remaining time to her; however, she was in her menstrual period three days before he granted her the remaining time. Can she get married to another man with a certain amount of marriage portion and for a certain period of time before the end of the menstruation, or does she have to wait until the end of the next period?"

Imam replied "She has to wait until another period is over, because the shortest time for the waiting time after marriage is a menstruation and purity period."

It was asked "Is the testimony by the blotch-skinned, the leper and the disabled acceptable? We have heard a narration that says the disabled have no priority to the people without any disabilities."

Imam replied, "The testimony of the people whose disabilities are not in-born is acceptable, but that of those whose disabilities are in-born is not acceptable."

It was asked "Is it permissible for a father to marry the daughter of his wife?"

Imam replied "If she has grown up in his house, it is not allowed to marry her. However, if that is not the case and he is not married to her mother anymore, it is permissible based on narrations."

It was asked "Is it permissible to marry the granddaughter of a woman, and then marry the grandmother?" Imam replied "It is prohibited."

It was asked "A man claims one thousand dirham coins owed to someone, and has a just witness to his claim. He also claims five hundred dirham coins on the man, and has a just witness to his claim. In other cases, he claims three hundred coins as well as two hundred coins on the debtor. The debtor says that all the minor debts are the interests for the very one thousand dirham coins, but the creditor denies it. Does the debtor have to pay one thousand dirham coins or have to pay as many coins as the creditor brings witnesses for his claims? Is there not any exception in these debts, and is any of the debts equal to the sum he claims?"

Imam replied "The debtor has to pay one thousand dirham coins once which is

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<sup>1</sup> 43:71

not dubious, and the creditor has to swear an oath for the rest of his money owed to the debtor, otherwise he has no right."

It was asked "Is it permissible to put some soil of Imam Hussein's grave beside the corpse in the grave?"

Imam replied "You can put it in the grave beside the corpse, and it will be mixed with the balm in the grave with Allah' will."

It was asked "It is narrated that Imam Sadiq (PBUH) wrote on the shroud of his descendant, Ismail, that 'Ismail bears testimony that there is no god save Allah!' Is it permissible for us to write the same on a shroud with the mud of the grave?" Imam replied 'It is permissible.'

It was asked "Is it permissible to make a rosary with the mud of Imam Hussein's grave, and is there any virtue in that?"

Imam replied "Yes, it is because there is no rosary better and higher than that. Of its virtues is that when a person forgets the rosary, the supplications will be written for him [in the Heavens]."

It was asked "Is it allowed to prostrate on a disk of Imam Hussein's tomb mud, and is there any virtue in it?"

Imam replied "It is permissible, and there is virtue in it."

It was asked "There is a man who pays visits to the tombs of the Immaculate Imams. Is it permissible to prostrate on the tombs, or prostrate in the direction of the tombs, or stand on the upper or lower side of the tombs or turn his back on the tombs while saying prayers?"

Imam replied "It is not permissible to prostrate on a tomb in any obligatory and supererogatory prayers as well as any pilgrimage. What should be done is putting the right cheek on the grave. It is not permissible to say prayers at the lower side of the tomb, between two hands, or on the right side or the left side of Imam's grave, with the tomb as the *qibla* for saying prayers."

It was asked "It is permissible to count with a rosary while saying obligatory and supererogatory prayers?"

Imam replied "If the person is afraid of making mistakes, it is permissible."

It was asked "Is it permissible to take the rosary with one's left hand and say supplications?"

Imam replied "It is permissible, and thanks to the Lord of two worlds!"

It was asked “You are quoted as saying, ‘If there is an endowment whose endowers are present, it is legitimate to sell the endowment with the consent of all those people.’ In that case, is it permissible to purchase part of it from some of them if all of them would not come into agreement over it, or not without their unanimity over it? Please let us know about unsellable endowments!”

Imam replied “An endowment made to the imam of Muslims is not sellable. If an endowment is made to Muslims, any of them can sell his own part with agreement.”<sup>1</sup>

It was asked “Is it permissible for a pilgrim to *Ka’ba* to wear perfumes to prevent the body odors?”

Imam replied “Yes, it is. May Allah grant success!”

It was asked “A blind man has born witness to an event while healthy, then lost his eyesight and could not see and know his signature. Is his witness acceptable? Is it permissible to bear witness against his previous testimony if he remembers his previous testimony?”

Imam replied “If he remembers the testimony and its time, his testimony is acceptable.”

It was asked “A man endowed a fertile land and a beast of burden, and bore testimony for some of the proxies of the endowment. Then, he died or another one became the trustee of the endowment. Is it permissible for this witness to bear witness for the successor of the previous proxy while the endowment is for only one person?”

Imam replied “With the exception of this case, it is not permissible because the testimony is not born for the proxy and is born only for the owner as Allah, the Exalted, states ... *and give upright testimony for Allah.*<sup>2</sup>”

It was asked “There are numerous narrations on the last two *rak’as* of prayers. Some say it is better to say the chapter Opening, but others say it is better to say *tasbih*. Tell us which is higher so that we do as such!”

Imam replied “Reciting the chapter in the very two *rak’a* nullifies *tasbih*. The nullification of the *tasbih* is based on a quotation from Imam Hadi (PBUH) that says ‘Any prayer is incomplete if the chapter opening is not recited with the exception of the handicapped and the doubtful, who are afraid that their prayers

<sup>1</sup> The reply suggests disapproval of the endowment, and more likely it seems to be a will and testament.

<sup>2</sup> 65:2

are not accepted.”

It was asked that “It is customary among us to eat the paste of nutmeg as a treatment for sore throat or hoarseness of the voice. Is it permissible to have it or not?”

Imam replied “If eating too much of it is inebriating, it is forbidden to eat it both in small or large amount. But if it is not inebriating, it is lawful to have it.”

It was asked “A man is required to do something but he feels hesitated to do that. Finally, he takes two papers. On one of them, he writes ‘Do it!’ and on another one he writes ‘Do not do it!’ Then, he takes omens and takes one of them out, and then practices based on it. Is it *permissible* to practice in that way? Is the performance or abandonment of the action in line with the Islamic canon law like taking omens, or is it something else?”

Imam replied “An Immaculate Imam has specified the way of taking omens with papers and prayers.”

It was asked “When is it better to say the prayers of Jafar bin Abi-Talib? Does it contain a *qunut*? If yes, in which rak’a?”

Imam replied “The best time for saying the prayers of Jafar bin Abi-Talib is the Friday noon. It is also permissible to say it at anytime in the daylight or night. Qunut must be said twice in the prayers of Jafar bin Abi-Talib; one before the first genuflection and the other before the fourth genuflection.”

It was asked “A man intends to spend some money on one his religious brethren, but he finds a needy person in his own family? Can he change his mind and give the money to his family member?”

Imam replied “He is better to give the money to the one to whom he is closer in religious belief. He can also share it between his family member and his religious brother so that he does two virtuous deeds as Imam Hadi has stated ‘Allah does not accept alms from the person whose family members and his close friends are needy.’”

It was asked “There is a disagreement among our companions over the marriage portion. One believes that if he inserts into her, she has no right to the marriage portion and he is not indebted to her. But another one says that he is indebted to her in this world and the world after. How is it that? What is obligatory?”

Imam stated “If the marriage portion is registered as a debt, it is necessary and obligatory to pay that. But if the marriage portion is registered in a document, it is nullified as soon as he inserts into her, and if there is no document, the rest of

the marriage portion is nullified.”

It was asked “It is narrated that a man has asked Imam Askari (PBUH) about the permissibility of saying prayers while one is wearing fur clothes with fringes from rabbit hide and he has replied positively. We have also heard a differing narration which says that Imam Askari has not considered it permissible. Which one do we have to act upon?”

Imam stated “He has considered saying prayers with the fur and hide on, but it is legitimate to say prayers with the fur clothes on.”

A scholar has asked about the narration from Imam Sadiq (PBUH) that says ‘It is not permissible to say prayers with clothes made of fox and rabbit hides on, but not with similar clothes on.’

Imam replied “He has considered only the hide.”

It was asked “In Isfahan, they wear colorful silk clothes. Is it permissible to say prayers with those clothes on?”

Imam replied “It is not permissible to say prayers with the clothes on.”

It was asked “Which foot is superior to be touched first while performing *wudu*, the right one or the left one?”

Imam replied “You can touch them simultaneously. But if you want to touch them one by one, start with the right foot!”

It was asked “Is it permissible to say the Ja’far prayers while we are on a trip?”

Imam replied “Yes, it is.”

It was asked “If someone falls into doubt while saying the supplication of Hazrat Zahra and say *Allah is great* for more than thirty four times, what does the person have to do? If the person says the supplication up to its sixty seventh part, can he return to the sixty sixth supplication or does he have to restart it? What is permissible in that case?”

Imam replied “If he makes a mistake while saying *Allah is great* and says it more than thirty four times, he has to return to the thirty third and assumes that he has said it for thirty three times, and if he has made a mistake in the supplication and has said it more than sixty seven times, he has to return to the sixty sixth and assumes that he has said it for sixty six times. But, if he has said the supplication of *Thanks to Allah* more than even one hundred times, there is no problem in it.”

358. Mohammad bin Jafar al-Hemayri is quoted as saying, "The following letter was released from the Sacred Region in reply to the queries sent there:

In the name of Allah, the Compassionate, the Merciful. You do not think as ordered by Allah, nor do you accept His Friends; while it is wisdom. Then, what is the benefit of admonishing those who do believe? May peace be upon us and the righteous servants of Allah! Whenever you intend to pay attention to Allah, the Exalted, and us, say:

Peace be upon (the) progeny of Yaseen!

Peace be upon you, O the caller of Allah and place of manifestation of His signs!

Peace be upon you, O the gate of Allah and the devout one of His religion!

Peace be upon you, O the vicegerent of Allah and the helper of His truth!

Peace be upon you, O the proof of Allah and the Guide of His intention!

Peace be upon you, O the reader of Allah's book and its interpreter!

Peace be upon you in your night and in your day!

Peace be upon you, O the remainder of Allah on His earth!

Peace be upon you, O the covenant of Allah, which He took and clinched!

Peace be upon you, O the promise of Allah which He guaranteed!

Peace by upon you, O the manifested flag and the one who is filled with knowledge and assistance, and the far-reaching mercy a promise which is not falsehood!

Peace be upon you while you are standing!

Peace be upon you while you are sitting!

Peace be upon you when you are reading and explaining!

Peace be upon you when you are praying and supplicating!

Peace be upon you when you are genuflecting and prostrating!

Peace be upon you when you are saying *There is no god but Allah and Allah is greater!*

Peace be upon you when you are praising (Allah) and seeking forgiveness!

Peace be upon you when you enter the morning and the evening!

Peace be upon you in the night when it covers and the day when it becomes

manifest!

Peace be upon you, O the leader, the protected one!

Peace be upon you, O the desired priority!

Peace be upon you with the collections of the salutations!

O my master! I ask you to bear testimony that I believe that Allah is One with no partner, that Mohammad is His servant and messenger and there is no beloved except him and his progeny, that Ali, the commander of the faithful, is the proof of Allah, and that Hassan, Hussein, Ali bin Hussein, Mohammad bin Ali, Ja'far bin Mohammad, Musa bin Ja'far, Ali bin Musa, Mohammad bin Ali, Ali bin Mohammad, Hassan bin Ali are all His proofs, and that you are His proof, too. And Hassan is His proof, and Hussein is His proof. And Ali, son of Hussein is His proof. And Muhammad, son of Ali, is His proof. And Ja'far, son of Mohammad, is His proof. And Musa, son of Ja'far, is His proof. And Ali, son of Musa, is His proof. And Muhammad, son of Ali, is His proof. And Ali, son of Mohammad, is His proof. And Hassan, son of Ali is His proof. And I testify that indeed you are the proof of Allah.

O All of you, from the first to the last! Your return is a truth with no doubt. The day, when the signs of Allah becomes manifest, the belief of the one who had not found faith before, or the belief of the one who had not done any good throughout his belief are in vein. And indeed death is a truth. And *Naakir* and *Nakeer* are truths.

And I testify that the Resurrection and Revival are truths, the Path and Place of Watch are truths, the Balance and Reckoning are truths, the Paradise and the Hell are truths. And the Promise and the Threat are truths.

O my master! Anyone that opposes you is miserable, and anyone who obeys you is lucky. And I am a friend of you and dissociate from your foes. Truth is whatever you are satisfied with, and Untruth is whatever makes you wrathful. And good is whatever you have ordered, and evil is whatever you have prohibited from. So I believe in Allah with my heart and soul; He is One, and there is no partner with Him. And I believe in His Messenger and the commander of the faithful, and in you, my master; from the first of you to the last of you. And I intend to assist you, and I am your pure devotee. Amen! Amen!

In the name of Allah, the Compassionate, the Merciful. O Allah! Verily, I ask You to send Your blessings upon Mohammad (PBUH), the prophet of Your mercy and the word of Your light, and fill my heart with the light of certainty,

my chest with light of faith, my thinking with the light of intentions, my determination with the light of knowledge, my strength with the light of action, my tongue with the light of truthfulness, my religion with the light of understanding, that originates from You, my vision with brightness, my hearing with the light of wisdom, my love with the light of friendship for Mohammad (PBUH) and his progeny. Peace be upon (all of) them until I meet You while I have kept Your promise and Your covenant, and then You shower me with Your mercy, O Protector! O Worthy of Praise!

O Allah! Send Your blessings upon Muhammad, Your proof on Your earth, Your vicegerent of Your cities, the caller to Your path, the establisher by Your justice, the one who rises up at Your command, the friend of the faithful, the destructor of the unfaithful, the enlightener of the darkness, the illuminator of the truth, the speaker, illuminating with wisdom and truth, Your complete word on Your earth, the anxious anticipator and the counseling Master, the ship of salvation, the flag of guidance and the light for the sight of mankind, the best attired and clothed, and the illuminator of the blind, the one who will fill the earth with justice and equity after it is filled with injustice and oppression! Verily, You have power over everything.

O Allah! Send Your blessings upon Your friend and the son of Your friends; those whom You have ordered to be obeyed, whose rights to be observed, from whom You removed impurity and purified them thoroughly!

O Allah! Help him and Your religion through him, and help Your friends and his friends and his followers and his helpers through him, and place us among them!

O Allah! Protect him from the evil of every tyrant and despot, and from the evil of all Your creatures, and protect him from his front and his back and his right and from his left, and protect him against any evil, and protect Your messenger and the progeny of Your messenger through him, make justice become manifest through him, support him Your victory, help his helpers and abandon his deserters, perish the giants of disbelief through him, through him kill the disbelievers and the hypocrites and all the heretics wherever they are, in the east of the earth and its west, on its land and in its sea, fill the earth with justice through him, manifest the religion of Your prophet! May blessings be upon him and his progeny through him! O Allah! Place me among his helpers and his assistants and his followers and his friends and show me to Mohammad's progeny as they wish and show me to their enemies in a way that they avoid me! O Lord of truth! Amen! O Lord of Majesty and Generosity! O Most Merciful of the merciful!



359. The following letter was sent to Sheikh Mofeed, Mohammed bin Mohammed bin Noman. The deliverer of the letter has said that he had brought the letter from an area adjacent to Hejaz. The content of the letter is as follows:

This letter is for my faithful brother and intimate friend, Abu Abdullah Mohammed bin Noman, Sheikh Mofeed (May Allah keep him respected!), who is of the covenants entrusted to people and made to Allah's servants.

In the name of Allah, the Compassionate, the Merciful! May Allah's Peace be on our friend who is trustworthy in religion and is privileged with trust in us through sincerity and love! We are thankful to Allah for the bounties of your existence, besides praying to Allah for mercy on our master and prophet, Muhammad and his immaculate progeny as well as for the persistence of your success in helping right and the increase in your rewards for speaking on our behalf with sincerity. I announce that we are allowed to let you have the dignity of correspondence with us and oblige you to deliver what we write to you to our friends. May Allah endear them with His obedience and solve their problems with His protection and attention!

May Allah make you triumphant upon His foes with His assistance! In delivering the letter to those whom you trust, act as written to you in this letter! Although we have resided in a place that is far from the residence of tyrants for the same reason that Allah has deemed advisable for us and the our faithful Shiites until the world is reigned by the evil-doers, we are aware of your news and situation and nothing is hidden to us.

We are aware of the slips of some Shiites since the time they have inclined to do evils, which the good people avoided in the past, and have put behind the covenant made to them for paying attention to Allah and keeping away from the vices. It is as if they do not know that we do not fail to take care of you, nor do we forget you. If it was not so, you would find yourselves in predicaments and enemies would have annihilated you! Be pious and trust us! Ask for the solution to this test to which you are put! It is a test that will destroy anyone whose death has come, and anyone that has fulfilled his desire will get away with it. That test is the sign of our movement and your obedience or disobedience to us. Allah will complete His light, although unbelievers do not wish so!

Save yourselves from enemies by means of dissociation, and avoid setting the fire of ignorance! Those that have not sought refuge in havens from this sedition and those that have taken appropriate paths to keep away from it, will be lessons for you when the month of Jamadi al-Owla comes, and stop living in ignorance after those events will happen!

Before long, a sign will appear in the sky and the like of that sign will emerge on the earth that will make people grieve and frighten! Then, Muslims that have renounced Islam will dominate Iraq, and because of the evil of their actions the Iraqi people will face shortage of livelihood! Then, this hardship and sufferance will come to an end with the death of one the wicked. His death will please the benevolent, pious people, and the desire of the world people to go on a pilgrimage to Mecca will be fulfilled.

Anyone has to do what he sought to draw nigh by means of our means of our friendship, and avoid doing whatever demotes his status and what we do not like because Allah will make one die when repentance has no benefit and does not save him from our punishment. May Allah inspire you to perfect yourself and help you succeed with His mercifulness!

A Letter Written by Imam Mahdi

(May Allah hasten his reappearance!)

O brother and vicegerent, who is loyal in your friendship to us and faithful in friendship, it is a letter from us to you. May Allah protect you and your eyes, which do not fall into sleep! So, take care of them! Do not speak of the handwritten letter that bears what we are committed to, and convey its content to the one whose company makes you feel at ease! Suggest their community acting according to Allah's will! May His peace be upon Mohammad and his immaculate progeny!

360. Another letter was sent by Imam Mahdi (Peace be upon him!) on the 23<sup>rd</sup> of the month of Zil-Hajjah, 412 A.H as follows:

In the name of Allah, the compassionate the Merciful! May peace be upon you, the helper of right, who calls to Him with the words of truth! Along with you, we thank Allah, with exception of whom there is no god! He is our Creator. We ask You to send blessings upon our prophet and master, Mohammad, the seal of prophets as well as his immaculate progeny!

We looked to your supplications; may Allah protect you because of what He has granted to His friends, fend off the guiles of enemies, and satisfy our need in a place prepared on top of a mount! We will come to you after passing through a dense jungle in an unknown region. We resorted to a desert where there was no faith; we were about to land on a plain area with no the dimensions of

physicality or passage of time. Soon, you will hear news about us that restores the situation for us. It helps you understand the way of approaching to us through deeds. May Allah help you succeed! Then, be as such! May Allah protect you with the eye that does not fall asleep! Prepare yourself for the time when a crowd that have harvested wrong crops will perish, causing wrong-doers to fear! Believers will be pleased by their destruction and the wrong-doers will be saddened.

The sign of our move away from this evil is an event in a sanctuary polluted with the impurity of a blameworthy hypocrite, who spills bloods unrightfully and deceives believers intentionally, but does not meet his goals because of cruelty to them. It is because we protect them with a supplication that is not hidden to the Lords of the earth and skies. However, although this painful tragedy frighten them, it will eventually be advisable for them due to the beauty of divine action, if they avoid committing sins and prohibited deeds.

O dear friend who fight the cruel on our path! We make a covenant with you and hope Allah will endorse you in the same way that He assisted our righteous friends in the past. Anyone that takes care of his religious brethren for the sake of Allah and pays divine rights to those who deserve them will be away from seditions, entanglements, sufferance and hardships. Anyone who is ungenerous with Allah's bounties, which are entrusted to him and ordered to be given out as gifts, will bear a loss in this world and the world after. If our Shiites, who Allah may assist in obedience to Him, gathered together to take words wholeheartedly, the merit of our visit will not be postponed and will reach them promptly. All these happen in the rays of complete knowledge of us and truthfulness toward us. Therefore, only the bad news that come from them sadden us because we do not expect so. We should ask Allah for His assistance; He reckons us and is the best protector. May Allah's peace be upon our master, the tiding bearer and warning giver, Mohammad and his immaculate progeny!

The following letter has been written on eve of the month of Shavvval, 412 AH:

It is our letter to us! O our friend who is inspired by Allah, the Almighty! It is written by a person in whom we trust. Keep it hidden and prepare a copy from it and, with Allah's will, deliver it to one of our friends whom you think of as trustworthy! May Allah subject all of them to our graces and prayer! Thanks to Allah! Peace be upon Mohammad and his immaculate progeny!

## The Argumentations by Sheikh Mofid, Abu Abdillah Mohammad bin Mohammad bin Mohammad bin No'man

361. In 423 AH, Sheikh Abu Ali Hassan bin Mo'ammam quoted Sheikh Mofid as saying,

"I dreamed that I was passing a road and a crowd of people had gathered together. I asked what it was. They said it was a circle around a man who gave advice. I asked who he was. They said he was Omar bin Khattab. I elbowed through the circle and accosted him. Suddenly, I saw a man speaking about something that I did not understand. I interrupted him and said, "O sheikh! Tell me how the verse *...he became the second of the two when they were both in the cave...*<sup>1</sup> implies Abu Bakr's superiority!

He said, 'It implies his superiority in six ways. First, Allah, the Almighty, has mentioned His messenger and made a reference to Abu Bakr as the second one where He has stated *...the second of the two...* . Second, He has stated that they were in one place and were friends where He has stated *...they were both in the cave...* . Third, He has attached him to The Prophet and considered them as equal in rank where He has stated *... he said to his companion ...* . Fourth, He has reported The Prophet's friendship to him where He has stated *...Grieve not!* ... . Fifth, he has been told that Allah was with them equally and was their helper and protector where He has stated *...surely Allah is with us...* . Sixth, it has referred to the tranquillity sent down to Abu Bakr. It is because The Prophet was never devoid of tranquillity. Thus, He has stated *... So Allah sent down tranquillity to him ...* . These six reasons in this verse suggest Abu Bakr's superiority that you and others did not have the chance to reach.

I told him 'You developed your words and gone to extremes in interpreting them to the extent that no creature can add to the reasons for your companion with the exception that, with Allah's assistance, I will dust them like ashes against a high wind. As to your point that Allah has made a mention of The Prophet and Abu Bakr as the second one, I argue that no superiority lies in that because it is a numerical report. I swear upon my life that they were two people, and we know that a believer and a disbeliever are two people in the same way that a believer and another believer are two people. Thus, referring to the

number of them does not benefit you so that it builds up trust and proves his superiority.'

'The case with your point that they had gathered together in one place is the same as the case with the number of them because in one place believers and unbelievers may gather together as they may be ranked in number. The case is the same with the mosque of The Prophet that is more sacred than a cave and in which believers and unbelievers may gather together. In this case, Allah, the Almighty, has stated '*But what is the matter with those who disbelieve that they hasten on around you; On the right hand and on the left, in sundry parties?*'<sup>1</sup> Moreover, Prophet Noah's Ark was the place where the prophet, Satan, and animals were aboard, and it is clear that gathering in one place does not entail the superiority that you claimed. So far, the first two superiorities have refuted.'

'Your point that Aba Bakr was The Prophet's company is even shakier than the first two because a believer and an unbeliever can have company as Allah has stated '*His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?*'<sup>2</sup> Companion also refers to a beast of burden as Arabs call it company in the saying that a donkey is a donkey when keeps company with another, but what a bad company a donkey is when a man keeps company with it alone! Moreover, a non-living thing is referred to as a companion as a poet has referred to a sword as a speechless companion. While a companion refers to a believer, an unbeliever, a wise person, a beast of burden and animal as well as a solid thing, then no superiority remain for your company.'

'That Allah has told him not to grieve signifies his shortcoming and the reason for his mistake because it is a prohibition from grief. Aba Bakr's grief might have been an act of obedience or a sin. If it was an act of obedience, The Prophet would not prohibit him from doing that, but he would have ordered him to do that. If it was a sin, prohibition from that would be right. Of course, there is no other verse or evidence to prove that Aba Bakr accepted it and stopped grieving.'

'As to your point that Allah was with them, I shall say that The Prophet announced that Allah was with him and assisted him, using a plural pronoun to refer to himself as Allah has stated '*Surely We have revealed the Reminder and We will most surely be its guardian.*' It is also said that Aba Bakr has said 'O messenger of Allah! I grieve for your cousin, Ali bin Abi Talib. What will

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<sup>1</sup> 70:36-37

<sup>2</sup> 18:36

happen to him!' and The Prophet has replied '*Allah is with us.*' That is to say, Allah is was with The Prophet and Ali bin Abi Talib.'

'That Allah sent down tranquillity upon Aba Bakr is not in line with the Quran because the one upon whom tranquillity was sent is the same one whom Allah endorsed with His armies as He has stated '*Allah sent down His tranquility upon him and strengthened him with hosts which you did not see.*' If He had sent down tranquility upon Aba Bakr, he would have been strengthened with armies and The Prophet would have lost his position as a prophet. Thus, it would have been better for your companion if you had not attributed this superiority to him because Allah has explicitly in two other verses mentioned the tranquility sent down upon His messenger accompanied by other believers, and has shared the superiority with them. In one verse, He has stated '*..., but Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.*'<sup>1</sup> In another verse, He has also stated '*Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.*'<sup>2</sup>

'When he was in the cave, He sent down the tranquility exclusively upon him as He has stated '*So Allah sent down tranquillity to him ... .*' Thus, if there was a true believer accompanying him, He would have shared the tranquility with him as He had done so in the past in the case of other believers who accompanied The Prophet, and Aba Bakr's exclusion from this tranquility is a reason for his exclusion from belief.'

Omar bin Khattab could not answer my counter-arguments and remained speechless. Then, people dispersed and I woke up."

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<sup>1</sup> 9:26

<sup>2</sup> 48:26

## 'Alamal-Huda al-Mortiza's Argumentation with Abil 'Ala

362. Abil 'Ala<sup>1</sup> met al-Sayyed al-Mortiza<sup>2</sup> and asked "What is your opinion about whole?" Al-Sayyed al-Mortiza asked "What is your opinion about part?" Abil 'Ala asked "What is Orion constellation?" Al-Sayyed al-Mortiza asked "What is epicycle?" Abil 'Ala asked "What do you think about infinity?" Al-Sayyed al-Mortiza asked "What is your opinion about located-ness and *norā*?" Abil 'Ala asked "What is your opinion about seven?" Al-Sayyed al-Mortiza asked "What is your idea about terrestrial reproduction over seven?" Abil 'Ala asked "What is your opinion about four?" Al-Sayyed al-Mortiza asked "What is your idea about one and two?" Abil 'Ala asked "What is your opinion about influence?" Al-Sayyed al-Mortiza asked "What is your idea about influences?" Abil 'Ala asked "What is your idea about two inauspicious things?" Al-Sayyed al-Mortiza asked "What is your idea about two auspicious things?" Abil 'Ala remained speechless after this question. Then, Al-Sayyed al-Mortiza told him "Any unbeliever is a lowly castaway." Abil 'Ala asked "Where have you taken this?" Al-Sayyed al-Mortiza replied "From the verse *O my son! Do not associate aught with Allah; most surely polytheism is a grievous iniquity.*"<sup>4</sup>

Upon hearing these words, Abil 'Ala stood up and went out. Afterward, Al-Sayyed al-Mortiza said, "This men left us, and he will never meet us again." A man asked Al-Sayyed al-Mortiza to explain those mysterious words and allusions. Al-Sayyed al-Mortiza replied "He asked me about whole, and in his opinion whole is preexistent. In this regard, he refers to a world called the major world. Thus, he asked my opinion about it while he had argued for its preexistence. Then, I answered his question by asking him about his opinion about part because he thinks of part as created and phenomenon resulting from

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<sup>1</sup> His name was Ahmad bin Abdillah bin Soleiman. Born in a Levant city known as Ma'arra, he contracted smallpox and became blind in childhood. He was one of the renowned poets of his time. He found al-Sayyed al-Mortiza as one of the wonders in his time, and frequently met him. He authored some famous works. He died in 449 AH.

<sup>2</sup> Abu al-Qāsim 'Alī ibn Husayn al-Sharīf al-Murtadhā, known as Sayyed al-Murtadhā and also 'Alamal Huda (355- 436 AH). He was one of the greatest Shiite scholars of his time and was one of the students of Sheikh Mufīd. He was the brother of Seyyed Razi, the compiler of Nahjul Balagha. He was a scholar in philosophy, logic, philology, jurisprudence and exegesis in his time. He wrote about 21 books.

<sup>3</sup> It metaphorically means the spinning cosmos, as used by Allamah Majlisi.

<sup>4</sup> 31:13

the great world. In his opinion, part is the same minor world. Thus, by asking this question I intended to prove him that if this world is created and phenomenological, that major world is also created. Thus, I meant to answer his question with his answer to my question because in his opinion this world is of material, with which the major world is created; however, one entity cannot be part preexistent and part created. For that reason, he kept silent on my question."

"He meant to say that those stars do not rotate, but by asking his opinion about epicycle, I made him know that the cosmos is spinning irrespective of the Orion constellation. As to infinity, he intended to say that the world does not end because of its preexistence, but I indirectly told him that I agree with the finiteness of the world by asking about located-ness and epicycle"

"By seven, he meant the seven planets which have their own laws in his opinion. Thus, I told him that he is wrong because they are on the orbit of terrestrial reproduction that dictates its laws to stars and the seven planets, that is, Venus, Mars, Jupiter, Mercury, Sun, Moon, and Saturn."

"By saying four, he meant the four temperaments. Then, I asked him about the element of fire from which a creature is born. Its hide makes people's hands stink, and when they set fire to it, the odor is burnt and the hide remains sound and safe. It is because Allah, the Almighty, has created the creature with the element of fire, and fire does not burn fire. It is not unlikely that Allah creates worms from snow. If so, they are of one element. Sea water is of two elements, from which creatures like fish, frogs, snakes, turtles are born. In his opinion, creatures are born out of the four elements of fire, water, wind and earth. By saying those words, I refuted his ideas."

"By asking about influence, he meant Saturn. Thus, I asked him about all influences. By this question, I meant to ask how the preexistent influence is influential in a created phenomenon if he had said all, including the preexistent and created are influential."

"By saying two inauspicious things, he meant two moving stars that would result in the destruction of prosperity if they met. Thus, I asked his opinion about two auspicious things. When they meet, they will not be inauspicious any longer. This is a law that has been refuted by Allah so that the visitor may appreciate that laws do not belong to their subjects because any witness will bear testimony that the mixture of sugar and honey does not result in a bitter fruit as two bitter fruit do not bear something sweet when mixed. This reason refuted his opinion."



“By saying any unbeliever is a lowly downcast, I meant that any polytheist is a cruel because a dictionary says an unbeliever is the one who has renounced religious beliefs, and a downcast is a cruel person. He knew these meanings, thus he asked me to present my scientific proofs. Then, I recited the verse *O my son! Do not associate aught with Allah; most surely polytheism is a grievous iniquity.*”

It is said that when Abil ‘Ala was leaving Iraq, he was asked about al-Sayyed al-Mortiza. In reply, he composed the following verses:

O inquirer! You have come to ask me about him  
Know that he is man who is free from any faults  
If you meet him, you will see all people in a man  
And the world in an hour, and the earth in a house

## **Al-Sayyed's Argumentation on Superiority of the Immaculate Imams over others but The Prophet in an unprecedented way in the Bahirah Treatise**

363. He said, "Of what endorses the superiority of Immaculate Imams over other people is that Allah, the Almighty, has guided us toward the appreciation that knowing them is like knowing Allah because knowing them is of faith and submission, and ignorance of them is like ignorance of Allah and hesitation in Him which result in disbelief and apostasy. Nobody but the messenger of Allah (PBUH) reached such a status, and it is Imam Ali and his immaculate descendents (PBUT) who have such status after him. It is because having the knowledge of the past prophets from Adam to Jesus is not necessary for us, and is not considered as our religious duties. That the Quran has mentioned the names of the past prophets and we have known them is for accepting Allah's Book. Otherwise, there is no necessity for us to know them, and it is not of our duties."

"It is up to us to present our reason to prove our claim. Of the reasons that prove the knowledge of Imams is of belief, and any disruption in it is disbelief and a return from belief is unanimity in the Imamate Shiites; their unanimity is a proof because it is the words of an immaculate person, and any minds suggest its existence at any period and time. Proofs are presented in different places in the book, and answers to them are specifically given in the series entitled *Answers to at-Tabaaniyat Issues* in the volume entitled *Al-Nasseriyyah Issues in Jurisprudence*. This book is based on the genuineness of the same principle."

"It is possible that the arguments for the necessity of knowing them based on the unanimity of the Islamic community outrun the unanimity of the Imamate Shiites. It is because all of the followers of Shafiism school of thought believe that asking for Allah's blessing upon Mohammad at the end of prayers is an obligatory duty and of the pillars of prayers, and in case of any disruption in it, the prayers will be nullified. Most of them believe that asking for Allah's blessing upon Mohammad and his progeny is an obligation, a necessity and awareness of the parts of prayers and is like asking for Allah's blessing upon Mohammad."

"The rest of them believe that asking for Allah's blessing upon Mohammad's progeny is a desirable act not an obligation; therefore, based on the former,

having knowledge of them is obligatory for saying prayers because asking for Allah's blessing upon them is obligatory for them. It is because asking for Allah's blessing upon them is secondary to having knowledge of them. Although some may think of it as a desirable act, it is part of the acts of worship. Thus, observing this requires the knowledge of them for perfection."

"Other than the Shafiite followers, nobody refutes this principle that asking for Allah's blessing upon Mohammad and his progeny in the testimony of prayers is a desirable act. At the same time, there remains no room for doubting that these people are the best and highest of people and mentioning them in prayers is obligatory. For the majority of the Imamate Shiites and the followers of Shafiism, failure to ask for Allah's blessing upon Mohammad and his progeny in the testimony of prayers nullifies prayers. Then, is there any superiority like this for any creature with the exception of them?"

"Another argument is that Allah, the Exalted, has inspired to all hearts and has sown the seeds of respect to their dignity and glorification of their status in the souls of all people from different beliefs, religions and denominations. What this massive crowd with different beliefs and denominations has unanimously agreed upon is like the unanimity on respect to them by the same group mentioned earlier. It is because most of them pay visits to their tombs and from all corners of the world set out for their mausoleums; the places, which are specified for prayers and on which fortunes and lifetimes are spent."

"Moreover, a large number of people have told me that the people of Neishbur and other followers of those great people in other cities come to the city of Toos to pay a visit to Imam Riza (PBUH). They leave their cities in such big caravans that are only comparable to those that set out for Mecca. All this has happened despite the deviation and negligence for which the people of Khurasan are known. The winning of the hard hearts and the affection and sympathy of the immature people will not happen but out of a miracle. Otherwise, what must have attracted all these opponents, who kept away from them, to this belief? They are involved in it and they get there in the morning, and in those shrines ask Allah to give them sustenance, get their problems solved, respond to their needs and fend off the disasters. The external conditions do not prove its necessity, nor do they necessitate and need it. Otherwise, they did the same for their own beliefs. However, they believe in his imamate and the obligatory obedience to him. He is in agreement with them over religiosity. It is inconceivable that they have done that for mundane life because the worldly things are available to them, but that is unavailable. They do that neither out of dissociation nor for survival. It is because dissociation is done before them not

by them. It is neither out of fear nor domination. Hence, there remain no reasons but the caller to faith. It is a weird and wonderful issue which is influenced by nothing but Allah's will, which is a subjugating power, removing all barriers, and everybody obeys."

"Anyone that has not appreciated this merit, has pretended that he has not appreciated it, or has turned a blind eye to it while he sees that, should not say that the reason why the non-Shiite people respect these great people is not what you boast about, glorify or consider as a miracle. The case is that these great Imams are descendents of The Prophet's progeny, and anyone that glorifies the messenger of Allah has to glorify and respect his progeny and household members. With piety, asceticism, chastity added to the issue of The Prophet's progeny, the respect and glorification of these great people will be increased with the increase in its causes."

"The reply to this weak dubious point is that the next of kin of them have kinship and relationship with The Prophet (PBUH) in common with these great men. Their next of kin, including the descendents of their fathers and descendents of their great uncle, Abbas, are characterized by apparent acts of worship, piety, handsomeness, and good features; however, there is no unanimity on paying respect to them, visiting their tombs, asking for their intercessions, pleading them to fend off disasters and diseases! We did not find any unanimity upon going to pilgrimage to them. Which of these people in this progeny are equal to Imam Baqir, Imam Sadiq, Imam Kazim and Imam Reza (PBUT) in the respect and tribute they are paid? Although some of the righteous people of The Prophet's progeny and the pious ones of them are paid respect by a denomination of the Islamic community, in spite of being criticized by another group, are they equal to the great imams, I mentioned earlier, in the respect and tribute they are paid? If there was room to elaborate on this issue, I would explicate it in detail and make a mention of all those to whom I made a glancing reference. If I refer to any of the great one of the progeny of The Prophet, it will be known that the words I said are all right, and other than them are all wrong."

"Then, essentially, it is clear that Imam Baqir and Imam Sadiq and other Imams after them disagreed with the other denominations that oppose the Imamate school of thought, in religiosity, belief and religious decrees on the illegitimate and the legitimate. In spite of any doubts about the issues of this case, the impartial person does not doubt that they did not believe in the beliefs of various denominations, which are unanimous on paying respect to the same Imams and drawing nigh to Allah through them. Considering all this, how may there remain any room for doubt in what has been said so far?"

“It is essentially known that the great men and sheiks of Imamate school of thought and the deceased ones in that period were among the followers and companions of Imam Baqir (PBUH) and Imam Sadiq (PBUH). They borrowed their beliefs from Imams by following and seeking refuge in them. They elaborated on the Immaculate Imams’ beliefs and religion. If they were right, Imams endorsed them, and if they were wrong, Imams rejected them. In general, they took their ideas from the Immaculate Imams. Thus, if they were not satisfied with those sheiks and did not endorse them, they would have rejected their relations with them, dissociated from them, left them alone, negated their communications, companionships, relationships, friendships, handclasps and eulogies, and changed all these to blames, vituperations, dissociations and animosities. If all these Imams had not been satisfied with those denominations, they would have expressed it. Then, this one reason suffices, even if there were no other reasons to prove it.”

“How can an impartial person be satisfied or consider as permissible that one respects and glorifies another one, who considers himself as right and others as wrong, and then goes to extremes in paying respect to him? Has such an event ever happened before? Is there any tradition to do so? Do you not see that the Imamate Shiites do not pay any attention to their foes who oppose the progeny of The Prophet, nor do they take notice of those who deviated from the path of religiosity and luminous avenue of guardianship, nor do they praise them a bit, let alone excessive respect. However, they dissociate from him, treat him with enmity, and in all religious rulings, they consider him as lacking any kinship, nobility, relationship and bond. It opens one’s eyes to Allah’s miracles that have changed nature to reveal the greatness of their dignity, and nobility of their status. This latter one is some superiority over other superiorities, and an expansion of all their features and virtues, a point that suffices to present a conclusive proof and a better and loftier criterion. Thanks to Allah, the Lord of Worlds!”

This book was finished with al-Sayyed Alamal Huda’s words. Thanks to Allah, the Lord of Worlds! May His peace be upon the best created being, Mohammad, and his immaculate and infallible progeny! Allah is enough for us, and the Best Protector!

