

## TABLE OF CONTENTS

CHAPTER 8 .....	3
AL-ANFAAL.....	3
(75 VERSES) .....	3
MERITS.....	3
VERSE 1 .....	4
VERSES 2 - 8 .....	6
VERSES 9 & 10 .....	7
VERSE 11 .....	8
VERSES 12 - 20 .....	9
VERSES 21 - 23 .....	12
VERSE 24.....	13
VERSES 25 & 26 .....	14
VERSES 27 - 29 .....	15
VERSE 30.....	16
VERSES 31 - 33 .....	18
VERSES 34 - 37 .....	20
VERSE 38.....	21
VERSES 39 & 40 .....	22
VERSE 41 .....	23
VERSES 42 - 44 .....	27
VERSES 45 - 49 .....	28
VERSES 50 - 54 .....	29
THERE IS NO SITUATION LIKE THAT OF THE HYPOCRITE IN THE PRESENCE OF THE ANGEL OF DEATH.....	30
VERSE 55.....	30

VERSES 56 - 58 .....	31
VERSES 59 & 60 .....	32
VERSES 61.....	33
VERSES 62 & 63 .....	33
VERSES 64 - 69 .....	34
VERSE 70.....	37
VERSES 71 & 72 .....	39
VERSES 73 - 75 .....	41

## CHAPTER 8

## AL-ANFAAL

## (75 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

العياشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبداً، و كان من شيعة أمير المؤمنين (عليه السلام) حقاً، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The one who recites *Surah Bara'at* (Chapter 9), and (*Surah*) *Al-Anfaal* (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shiah of Amir-ul-Momineen<sup>asws</sup>, and would eat on the Day of Judgement from the table of the Paradise along with his<sup>asws</sup> Shiah until the people are free from the Accounting'.<sup>1</sup>

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

And from Al Sadiq<sup>asws</sup> having said: '(*Surahs*) *Al Anfaal* (Chapter 8) and *Bara'at* (Chapter 9) are one'.<sup>2</sup>

الشيخ: بإسناده عن علي بن الحسن بن فضال، عن محمد بن علي، عن أبي جميلة. قال: و حدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: «سورة الأنفال فيها جدع الأنف».

Al Sheykh (Al Sadouq), by his chain, from Ali Bin Al Hassan Biin Fazaal, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Al Hassan, from his father, from Abu Jameela, from Muhammad Bin Ali Al Halby,

from Abu Abdullah<sup>asws</sup> having said: 'In *Surah Al Anfaal* there is 'cutting off of the nose (of the enemy)'.<sup>3</sup>

و من كتاب (خواص القرآن): و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فأنا شفيع له يوم القيامة، و شاهد أنه بريء، من النفاق، و كتبت له الحسنات بعدد كل منافق، و من كتبها و علقها عليه لم يقف بين يدي حاكم إلا و أخذ حقه و قضى حاجته، و لم يتعد عليه أحد و لا ينازعه أحد إلا و ظفر به، و خرج عنه مسروراً، و كان له حصناً».

And from the book *Khawas Al-Quran* –

<sup>1</sup> تفسير العياشي 2: 46 / 1.

<sup>2</sup> مجمع البيان 5: 4.

<sup>3</sup> التهذيب 4: 371 / 133.

‘And it has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter (Chapter 8), so it would intercede for him on the Day of Judgement, and testify that he is free from the hypocrisy, and there would be Written for him Rewards to the number of every hypocrite. And the one who writes it and attaches it (Amulet), he would not pause in front of a ruler except that he would take (achieve) his rights, and fulfill his needs, and no one would be excessive on him nor dispute with him except that he would win against them, and he would come out from it joyful. It would be like a fortress for him’.<sup>4</sup>

## VERSE 1

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ  
{1}

**[Shakir 8:1] They are asking you about the spoils of war. Say: The spoils of war are for Allah and the Rasool. So fear Allah and set aright matters between you, and obey Allah and His Rasool if you are Believers**

الطبرسي: في (جوامع الجامع): قرأ ابن مسعود، و علي بن الحسين زين العابدين، و الباقر و الصادق (عليهم السلام): «يسألونك الأنفال».

Al Tabarsy, in Jawame'a Al Jame'a – Ibn Mas'oud, and

Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Zayn Al-Abideen<sup>asws</sup>, and Al-Baqir<sup>asws</sup>, and Al-Sadiq<sup>asws</sup> recited: '**[Shakir 8:1] They are asking you for the spoils of war**'.<sup>5</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن القاسم بن محمد، عن رفاعة، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، في الرجل يموت لا وارث له و لا مولى، قال: «هو من أهل هذه الآية: يَسْأَلُونَكَ عَنِ الْأَنْفَالِ».

And from him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Rifa'at, from Abaan Bin Taghlab,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, regarding the man who dies and there is neither an inheritor nor a guardian for him, he<sup>asws</sup> said: 'He is from the the ones who are the people of this Verse **[Shakir 8:1] They are asking you about the spoils of war**'.<sup>6</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «من مات و ترك ديننا فعلىنا دينه و إلينا عياله، و من مات و ترك مالا فلورثته، و من مات و ليس له موال فماله من الأنفال».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who dies and leaves debts, so it is upon us<sup>asws</sup> (to discharge) his debts and his dependants are

<sup>4</sup> خواص القرآن: 41 (مخطوط)

<sup>5</sup> جوامع الجامع: 164

<sup>6</sup> جوامع الجامع: 164

our<sup>asws</sup> (responsibility). And the one who dies and leaves wealth so it is for his inheritors. And the one who dies and there is no one for him, so his wealth is from the spoils of war (Al-Anfaal)'.<sup>7</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن شعيب، عن أبي الصباح، قال: قال لي أبو عبد الله (عليه السلام): «نحن قوم فرض الله طاعتنا، لنا الأنفال، و لنا صفو المال».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Shuayb, from Abu Al Sabah who said,

'Abu Abdullah<sup>asws</sup> said to me: 'We<sup>asws</sup> are the people the obedience to whom has been Obligated by Allah<sup>azwj</sup>. For us<sup>asws</sup> are the spoils of war (Anfaal), and for us<sup>asws</sup> is the clean wealth'.<sup>8</sup>

و عنه: بإسناده عن سعد بن عبد الله، عن أبي جعفر، عن محمد بن خالد البرقي، عن إسماعيل ابن سهل، عن حماد بن عيسى، عن حريز بن عبد الله، عن محمد بن مسلم، قال: سمعت أبا عبد الله (عليه السلام)، أنه سئل عن الأنفال، فقال: «كل قرية يهلك أهلها أو يجلون عنها فهي نفل لله عز و جل، نصفها يقسم بين الناس، و نصفها لرسول الله (صلى الله عليه و آله)، فما كان لرسول الله (صلى الله عليه و آله) فهو للإمام».

And from him, (Al Sadouq), by his chain, from Sa'ad Bin Abdullah, from Abu Ja'far, from Muhammad Bin Khalid Al Barqy, from Ismail Ibn Sahl, from Hamaad Bin Isa, from Hareez Bin Abdullah, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah<sup>asws</sup> say having been asked about the spoils of war (Al Anfaal), so he<sup>asws</sup> said: 'Every town whose inhabitants have perished or have left (abandoned) it, so it is for Allah<sup>azwj</sup> Mighty and Majestic. Half of it is to be distributed between the people, and half of it is for Rasool-Allah<sup>saww</sup>. So whatever was for Rasool-Allah<sup>saww</sup>, so it is for the Imam<sup>asws</sup>'.<sup>9</sup>

عن بشير الدهان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله فرض طاعتنا في كتابه فلا يسع الناس جهلنا، لنا صفو المال، و لنا الأنفال، و لنا كرائم القرآن».

From Basheer Al Dahaan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Obligated (people's) obedience to us<sup>asws</sup>. So there is no excuse for the people to be ignorant of it. For us<sup>asws</sup> is the clean wealth, and for us<sup>asws</sup> is the spoils of war (Al-Anfaal), and for us<sup>asws</sup> are the nobilities of the Quran'.<sup>10</sup>

و في رواية أخرى: عن الثمالي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: يَسْئَلُونَكَ عَنِ الْأَنْفَالِ، قال: «ما كان للملوك فهو للإمام».

And in another report, from Al Sumaly who said,

<sup>7</sup> الكافي 7: 168 / 1.

<sup>8</sup> الكافي 1: 459 / 17.

<sup>9</sup> التهذيب 4: 372 / 133.

<sup>10</sup> تفسير العياشي 2: 47 / 8.

'I asked Abu Ja'far<sup>asws</sup> about the words of Allah<sup>azwj</sup> **[Shakir 8:1] They are asking you about the spoils of war**, he<sup>asws</sup> said: 'Whatever was for the kings so it is for the Imams<sup>asws</sup>,<sup>11</sup>

## VERSES 2 - 8

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {2} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3} أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

**[8:2] But rather, the Believers are those who when His Verses are recited to them they increase them in faith, and upon their Lord they are relying [8:3] Those who keep up the Prayer and spend out of what We have Given them [8:4] These are the Believers truly; for them are Levels with their Lord and Forgiveness and an honorable sustenance**

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ {5} يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ {6}

**[8:5] Just as your Lord Caused you to go forth from your house with the Truth, although a party of the Believers were averse to it; [8:6] They disputed with you regarding the Truth after it had been Clarified, as if they were being driven to the death whilst they were looking at it**

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ {7} لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ {8}

**[8:7] And when Allah Promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah Intended to Manifest the Truth of what was true by His Words and to cut off the roots of the unbelievers [8:8] That He may Manifest the Truth and Invalidate the falsehood, though the guilty were averse to it**

العياشي: عن محمد بن يحيى الخثعمي، عن أبي عبد الله (عليه السلام)، في قوله: وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ، فقال: «الشوكة التي في القتال».

Al-Ayyashi, from Muhammad Bin Yahya Al-Khash'amy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[8:7] And when Allah Promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours**, so he<sup>asws</sup> said: 'The desire which is regarding the fighting'.<sup>12</sup>

و قال علي بن إبراهيم: رجع الحديث و يُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ قَالَ: الكلمات الأئمة (عليهم السلام).

And Ali Bin Ibrahim said,

<sup>11</sup> تفسير العياشي 2: 17 / 48 .

<sup>12</sup> تفسير العياشي 2: 23 / 49 .

'Referring to the Hadeeth regarding **[8:7] and Allah Intended to Manifest the Truth of what was true by His Words**, he<sup>asws</sup> said: 'The words of the Imams<sup>asws</sup>'.<sup>13</sup>

العباشي: عن جابر، قال سألت أبا جعفر (عليه السلام) عن تفسير هذه الآية في قول الله: وَ يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَ يَقْطَعُ دَابِرَ الْكَافِرِينَ. قال أبو جعفر (عليه السلام): «تفسيرها في الباطن يريد الله فإنه شيء يريد و لم يفعله بعد.

Al-Ayyashi, from Jabir, who said,

'I asked Abu Ja'far<sup>asws</sup> about the interpretation of the Verse regarding the Words of Allah<sup>azwj</sup> **[8:7] and Allah Intended to Manifest the Truth of what was true by His Words and to cut off the roots of the unbelievers**. Abu Ja'far<sup>asws</sup> said: 'Its esoteric interpretation is Allah<sup>azwj</sup> Intended it, so it was something He<sup>azwj</sup> Wanted it (to happen) but had not done it yet.

و أما قوله: يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ فإنه يعني يحق حق آل محمد، و أما قوله: بِكَلِمَاتِهِ قال: كلماته في الباطن علي (عليه السلام) هو كلمة الله في الباطن، و أما قوله: وَ يَقْطَعُ دَابِرَ الْكَافِرِينَ فهم بنو امية هم الكافرون، يقطع الله دابرهم،

And as for His<sup>azwj</sup> Words **Manifest the Truth of what was true by His Words** – it Means He<sup>azwj</sup> Wanted to Manifest the reality of the Truth of the rights of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. And as for His<sup>azwj</sup> Words **by His Words**, he<sup>asws</sup> said: 'His<sup>azwj</sup> Word in the esoteric (interpretation) is Ali<sup>asws</sup>. He<sup>asws</sup> is the Word of Allah<sup>azwj</sup> in the esoteric. And as for His<sup>azwj</sup> Words **and to cut off the roots of the unbelievers**, so they are the Clan of Umayya, they are the unbelievers. Allah<sup>azwj</sup> cut-off their roots.

و أما قوله: يُحَقِّقُ الْحَقَّ فإنه يعني ليحق حق آل محمد حين يقوم القائم (عليه السلام)، و أما قوله: وَ يُبْطِلُ الْبَاطِلَ يعني القائم (عليه السلام)، فإذا قام يبطل باطل بني امية، و ذلك قوله: لِيُحَقِّقَ الْحَقَّ وَ يُبْطِلُ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ.

And as for His<sup>azwj</sup> Words **[8:8] That He may Manifest the Truth**, so it Means to Manifest the rights of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> when Al-Qaim<sup>asws</sup> would rise. And as for His<sup>azwj</sup> Words **and Invalidate the falsehood, it Means Al-Qaim<sup>asws</sup> when he<sup>asws</sup> rises, he<sup>asws</sup> would invalidate the falsehood of the Clan of Umayya, and these are His<sup>azwj</sup> Words **[8:8] That He may Manifest the Truth and Invalidate the falsehood, though the guilty were averse to it**.<sup>14</sup>**

## VERSES 9 & 10

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِيفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ {9} وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {10}

**[8:9] When you sought Aid from your Lord, so He Answered you: I will Assist you with a thousand of the Angels rank on rank [8:10] And Allah did not Make it except as a good news and that your hearts might be at ease thereby; and there is no victory from Allah; surely Allah is Mighty, Wise**

الطبرسي: قيل: إن النبي (صلى الله عليه و آله) لما نظر إلى كثرة عدد المشركين و قلة عدد المسلمين استقبل القبلة، و قال: «اللهم أنجز لي ما وعدتني، اللهم إن تهلك هذه العصابة لا تعبد في الأرض». فما زال يهتف ربه ماذا يديه، حتى سقط رداؤه من منكببيه، فأنزل الله: إِذْ تَسْتَغِيثُونَ رَبَّكُمْ الآية. قال: و هو المروي عن أبي جعفر (عليه السلام).

<sup>13</sup> (Extract) تفسير القمي 1: 270.

<sup>14</sup> تفسير العياشي 2: 24 / 50.

Al-Tabarsy –

'It is said that the Prophet<sup>saww</sup>, when he<sup>saww</sup> looked at the huge numbers of the Polytheists and the little number of the Muslims (Battle of Badr), turned towards the Qiblah and said: 'Our Allah<sup>azwj</sup>! Fulfill for me<sup>saww</sup> what You<sup>azwj</sup> have Promised me<sup>saww</sup>! Our Allah<sup>azwj</sup>! Destroy this group or You<sup>azwj</sup> will not be worshipped in the earth!' So he<sup>saww</sup> did not stop exclaiming to His<sup>azwj</sup> Lord<sup>azwj</sup> with extended hands, until his<sup>saww</sup> robe fell from his<sup>saww</sup> shoulders. Thus, Allah<sup>azwj</sup> Revealed **[8:9] When you sought Aid from your Lord** – the Verse. (Tabarsy) said, 'And it is reported from Abu Ja'far<sup>asws</sup>,<sup>15</sup>

## VERSE 11

إِذْ يُعَشِّيكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ {11}

**[8:11] When He Caused calm to fall on you as a security from Him and Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): اشربوا ماء السماء فإنه يطهر البدن و يدفع الأسقام، قال الله عز و جل: وَ يُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَ يُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'Drink the water of the sky for it cleanses the body and repels the sicknesses. Allah<sup>azwj</sup> Mighty and Majestic Says **[8:11] and Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby**'.<sup>16</sup>

العياشي: عن جابر، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: سألته عن هذه الآية في البطن و يُنزلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَ يُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ. قال: «السماء في البطن: رسول الله (صلى الله عليه و آله)، و الماء: علي (عليه السلام) جعله الله من رسول الله (صلى الله عليه و آله)، فذلك قوله: مَاءً لِّيُطَهِّرَكُم بِهِ فَذَلِكَ عَلِيٌّ يَطْهَرُ اللَّهُ بِهِ قَلْبَ مَنْ وَالَاهُ.

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Abdullah Ja'far Bin Muhammad<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about this Verse in its esoteric (interpretation) **[8:11] and Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby**. He<sup>asws</sup> said: 'The 'sky' in the esoteric (Meaning) is

<sup>15</sup> مجمع البيان 4: 807.

<sup>16</sup> الكافي 6: 387/2.



Rasool-Allah<sup>saww</sup>. And the 'water' – is Ali<sup>asws</sup>, Made to be from Rasool-Allah<sup>saww</sup>. So these are His<sup>azwj</sup> Words **water from the sky that He might thereby Purify you** – so that is Ali<sup>asws</sup>. Allah<sup>azwj</sup> Purifies the heart of the one who befriends him<sup>asws</sup>.

و أما قوله: وَ يُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ مِنْ وَالِي عَلِيَا (عليه السلام) يذهب الرجز عنه، و يقوي قلبه، وَ لِيُرَبِّطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ فَإِنَّهُ يَعْنِي عَلِيَا (عليه السلام)، مِنْ وَالِي عَلِيَا (عليه السلام) يربط الله على قلبه بعلي (عليه السلام) فيثبت على ولايته.»

And as for His<sup>azwj</sup> Words **and Take away from you the uncleanness of the Satan** – the one who befriends Ali<sup>asws</sup>, the uncleanness goes away from him, and his heart is strengthened **and that He might Fortify your hearts and Steady (your) footsteps thereby** – so it Means Ali<sup>asws</sup>. The one who befriends Ali<sup>asws</sup>, Allah<sup>azwj</sup> Fortifies his heart by Ali<sup>asws</sup> and is steadfast upon his<sup>asws</sup> Wilayah<sup>17</sup>.

عن رجل، عن أبي عبد الله (عليه السلام) في قول الله: وَ يُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ، قال: «لا يدخلنا ما يدخل الناس من الشك».

From a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> [8:11] **and Take away from you the uncleanness of the Satan**, he<sup>asws</sup> said: 'Do not let us enter into doubts which the people have entered into'.<sup>18</sup>

## VERSES 12 - 20

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّغَيْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ {12} ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {13} ذَلِكَمُ فَدُوْفُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ {14}

**[8:12] When your Lord Revealed to the Angels: I am with you, therefore make steadfast those who believe. I will Cast terror into the hearts of those who disbelieve. Therefore strike above their heads and strike every fingertip of them [8:13] This is because they opposed Allah and His Rasool; and whoever acts in opposition to Allah and His Rasool, then surely Allah is Severe in requiting (evil) [8:14] Thus (it is) so taste it, and (know) that for the unbelievers is the Punishment of Fire**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ {15} وَمَنْ يُولَّهُمْ يَوْمَئِذٍ ذُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ {16}

**[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them [8:16] And whoever shall turn his back to them on that day - unless he turns aside for the sake of fighting or withdraws to a company - then he, indeed, becomes deserving of Allah's Wrath, and his abode is Hell; and an evil destination it is**

<sup>17</sup> تفسير العياشي 2: 25 / 50.

<sup>18</sup> تفسير العياشي 2: 27 / 50.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
{17} دَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ {18}

**[8:17] 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, and that He might Confer upon the Believers a good gift from Himself; surely Allah is Hearing, Knowing [8:18] This, and that Allah is the weakener of the plots of the unbelievers.**

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ {19} يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ {20}

**[8:19] If you sought a judgement, the judgement has then indeed come to you; and if you desist, it would be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the Believers [8:20] O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing**

العباشي: عن محمد بن يوسف، قال: أخبرني أبي، قال: سألت أبا جعفر (عليه السلام)، فقلت: إذ يُوجي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ، فقال: «إلهام».

Al Ayyashi, from Muhammad Bin Yusuf, from his father who said,

'I asked Abu Ja'far<sup>asws</sup> by saying **[8:12] When your Lord Revealed to the Angels: I am with you**, so he<sup>asws</sup> said: 'Inspiration'.<sup>19</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبي حمزة، عن عقيل الخزاعي: أن أمير المؤمنين (عليه السلام)، قال: «إن الرعب والخوف من جهاد المستحق للجهاد والمتوازيين على الضلال، ضلال في الدين، وسلب للدين، مع الذل والصغار، وفيه استيجاب النار بالفرار من الزحف عند حضرة القتال، يقول الله عز وجل: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تَوَلَّوْهُمْ الْأَدْبَارَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khazai'e that,

'Amir-ul-Momineen<sup>asws</sup> said: 'The horror and the fear from Jihaad is due to the (true) Jihaad, and the *Mutawazireen* are upon the straying, having strayed in the Religion, and looting for the sake of the world, along with humiliation and the belittling, and due to it the Fire is Obligated upon them due to the fleeing from the marching during the presence of the fighting. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them**'.<sup>20</sup>

العباشي: عن زرارة، عن أحدهما (عليهما السلام)، قال: قلت: الزبير شهد بدرًا؟ قال: «نعم، ولكنه فر يوم الجمل، فإن كان قاتل المؤمنين فقد هلك بقتاله إياهم، وإن كان قاتل كفارًا فقد باء بغضب من الله حين ولاهم دبره».

Al Ayyashi, from Zarara,

<sup>19</sup> تفسير العباشي 2: 50 / 26.  
<sup>20</sup> الكافي 5: 38 / 1.

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or the 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I said, 'Zubair was present at (the battle of) Badr?' He<sup>asws</sup> said: 'Yes, but he fled on the day of the (battle of the) Camel. If he had fought against the Believers, so he has perished by having fought them, and he was fighting against the unbelievers so he has Returned by the Wrath from Allah<sup>azwj</sup> where he turned his back from them'.<sup>21</sup>

عن أبي جعفر (عليه السلام): ما شأن أمير المؤمنين (عليه السلام) حين ركب منه ما ركب، لم يقاتل؟ فقال: «للذي سبق في علم الله أن يكون ما كان لأمر المؤمنين (عليه السلام) أن يقاتل وليس معه إلا ثلاثة رهط، فكيف يقاتل؟ ألم تسمع قول الله عز وجل: يا أيها الذين آمنوا إذا لقيتم الذين كفروا زحفاً إلى قوله: وَبِئْسَ الْمَصِيرُ فكيف يقاتل أمير المؤمنين (عليه السلام) بعد هذا، وإنما هو يومئذ ليس معه مؤمن غير ثلاثة رهط!».

(It has been narrated) from Abu Ja'far<sup>asws</sup>, (the narrator asked), 'What was the affair of Amir-ul-Momineen<sup>asws</sup> where he<sup>asws</sup> faced from it what he<sup>asws</sup> faced, and did not fight?' So he<sup>asws</sup> said: 'That which preceded in the Knowledge of Allah<sup>azwj</sup> that it would not happen that Amir-ul-Momineen<sup>asws</sup> should fight, and there were not with him<sup>asws</sup> except for a group of three, so how could he<sup>asws</sup> fight? Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:15] O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them up to His<sup>azwj</sup> Words and an evil destination it is.** Therefore, how could Amir-ul-Momineen<sup>asws</sup> fight after this? But rather, on that day there were not with him<sup>asws</sup> any more than a group of three!<sup>22</sup>

عن عمرو بن أبي المقدام، عن علي بن الحسين (عليه السلام)، قال: «ناول رسول الله (صلى الله عليه وآله) علي بن أبي طالب (عليه السلام) قبضة من تراب التي رمى بها في وجوه المشركين، فقال الله: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى».

From Amro Bin Abu Al Maqdaam,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> handed over to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> a handful from the sand with which to throw upon the faces of the Polytheists, so Allah<sup>azwj</sup> Said **[8:17] and you did not smite when you smote (the enemy), but it was Allah Who Smote**'.<sup>23</sup>

ابن شهر آشوب: عن الثعلبي، و سماك «1»، عن عكرمة، عن ابن عباس، في قوله تعالى: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ أَنْ النَّبِيِّ (صلى الله عليه وآله) قال لعلي (عليه السلام): «ناولني كفا من حصباء» فناوله و رمى به في وجوه قريش، فما بقي أحد إلا امتلأت عيناه من الحصباء.

Ibn Shehr Ashub, from Al Sa'alby, and Samaak, from Akrama,

(It has been narrated) from Ibn Abbas regarding His<sup>azwj</sup> Words **[8:17] and you did not smite when you smote (the enemy), but it was Allah Who Smote** – the Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'Hand over to me<sup>saww</sup> some sand. So he<sup>asws</sup> handed over to him<sup>saww</sup>, and he<sup>saww</sup> threw it upon the faces of Quraish. So there did not remain anyone except that his eyes were filled from the sand'.<sup>24</sup>

<sup>21</sup> تفسير العياشي 2: 29 / 51

<sup>22</sup> تفسير العياشي 2: 30 / 51

<sup>23</sup> تفسير العياشي 2: 34 / 52

<sup>24</sup> المناقب 1: 189

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far<sup>asws</sup> the Second narrated to me saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying, 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying; 'Amro Bin Ubeyd came up to Abu Abdullah<sup>asws</sup>. So when he had greeted, and was seated, he recited this Verse **[53:32] Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah<sup>asws</sup> said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah<sup>azwj</sup> Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he<sup>asws</sup> said: 'Yes – O Amro –

و الفرار من الزحف، لأن الله عز و جل يقول: وَمَنْ يُؤَلِّهْمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ،

And the flee from the battlefield, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[8:16] And whoever shall turn his back to them on that day - unless he turns aside for the sake of fighting or withdraws to a company - then he, indeed, becomes deserving of Allah's Wrath, and his abode is Hell; and an evil destination it is'**.<sup>25</sup>

## VERSES 21 - 23

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {21} إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {22} وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {23}

**[8:21] And be not like those who said, We hear, and they were not listening [8:22] Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not have intellect [8:23] And if Allah had Known any good in them He would have Made them listen, and if He were to Make them hear they would turn back while they withdraw.**

و قال في (جامع الجوامع): قال الباقر (عليه السلام): «هم بنو عبد الدار، لم يسلم منهم غير مصعب بن عمير و سويد بن حرملة، و كانوا يقولون: نحن صم بكم عمي عما جاء به محمد، و قد قتلوا جميعا بأحد، كانوا أصحاب اللواء».

And it is written in Jawame'a Al-Jame'a –

'Al-Baqir<sup>asws</sup> said: 'They were the Clan of Abd Al-Daar. None from them professed to Al-Islam except for Mas'ab Bin Umeyr and Suweyd Bin Hurmala, and they used to

<sup>25</sup> Al Kafi – H 2437 (Extract)

say, 'We are deaf, mute and blind from what Muhammad<sup>saww</sup> has come with. And they were all killed at (the battle of) Ohad. They used to be the flag bearers'.<sup>26</sup>

## VERSE 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ<sup>٢٤</sup> وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُخْشَرُونَ {24}

**[8:24] O you who believe! Answer to Allah and His Rasool when he calls you to that which gives you life; and know that Allah Intervenes between a person and his heart, and that to Him you shall be Gathered.**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخُنَعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ قَالَ نَزَلَتْ فِي وَ لَايَةِ عَلِيٍّ (عليه السلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **[8:24] O you who believe! Answer to Allah and His Rasool when he calls you to that which gives you life.** He<sup>asws</sup> said: 'It was Revealed regarding the Wilayah of Ali<sup>asws</sup>'.<sup>27</sup>

علي بن إبراهيم، قال: حدثنا أحمد بن محمد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ، يقول: «ولاية علي بن أبي طالب، فإن اتبعكم إياه و ولايته أجمع لأمركم و أبقى للعدل فيكم».

Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[8:24] O you who believe! Answer to Allah and His Rasool when he calls you to that which gives you life,** he<sup>asws</sup> said: '(Calls to) Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for your following him<sup>asws</sup> and being in his<sup>asws</sup> Mastership for all of your affairs would make justice to remain amongst you'.

و أما قوله: وَ اعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ، يقول: «يحول بين المرء و معصيته أن تقوده إلى النار، و يحول بين الكافر و طاعته أن يستكمل بها الإيمان، و اعلموا أن الأعمال بخواتيمها».

And as for His<sup>azwj</sup> Words **[8:24] and know that Allah Intervenes between a person and his heart, and that to Him you shall be Gathered,** he<sup>asws</sup> said: 'Intervenes between the person and his disobedience that would place him in the Fire, and Intervenes between the Infidel and his obedience that would complete the faith thereby. And know that the deeds is by their completion'.<sup>28</sup>

<sup>26</sup> جوامع الجامع: 167

<sup>27</sup> Al Kafi – H 14797

<sup>28</sup> تفسير القمي 1: 271

و في خبر يونس بن عمار، عن أبي عبد الله (عليه السلام)، قال: «لا يستيقن القلب أن الحق باطل أبدا، و لا يستيقن أن الباطل حق أبدا».

And in a Hadeeth of Yunuss Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'His heart will not be convinced that the Truth is falsehood ever, nor will it be convinced that the falsehood is the Truth, ever'.<sup>29</sup>

## VERSES 25 & 26

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {25} وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ {26}

**[8:25] And fear a strife which may not smite (only) those of you in particular who are unjust; and know that Allah is Severe in requitting (evil) [8:26] And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He Sheltered you and Strengthened you with His Aid and Gave you of the good things that you might appreciate**

العياشي: عن عبد الرحمن بن سالم، عن الصادق (عليه السلام)، في قوله: وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً. قال: «أصابت الناس فتنة بعد ما قبض الله نبيه (صلى الله عليه و آله) حتى تركوا عليا (عليه السلام) و بايعوا غيره، و هي الفتنة التي فتنوا بها، و قد أمرهم رسول الله (صلى الله عليه و آله) باتباع علي (عليه السلام) و الأوصياء من آل محمد (عليهم السلام)».

Al Ayyashi, from Abdul Rahman Bin Saalim,

(It has been narrated) from Al-Sadiq<sup>asws</sup> regarding His<sup>azwj</sup> Words **[8:25] And fear a strife which may not smite (only) those of you in particular who are unjust.** He<sup>asws</sup> said: 'The people were hit by a strife after Allah<sup>azwj</sup> Caused His<sup>azwj</sup> Prophet<sup>saww</sup> to pass away until they left Ali<sup>asws</sup> and pledged their allegiances to others, and this is the 'فتنة' strife which their were Tried with. And Rasool-Allah<sup>saww</sup> had ordered them to follow Ali<sup>asws</sup> and the successors<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>30</sup>

الطبرسي: عن الحاكم أبي القاسم الحسكاني، قال: حدثنا عنه السيد أبو الحمد مهدي بن نزار الحسني، قال: حدثني محمد بن القاسم بن أحمد، قال: حدثنا أبو سعيد محمد بن الفضل بن محمد، قال: حدثنا محمد بن صالح العرزمي، قال: حدثنا عبد الرحمن بن أبي حاتم، قال: حدثنا أبو سعيد الأشج، عن أبي خلف الأحمر، عن إبراهيم بن طهمان، عن سعيد بن أبي عروبة، عن قتادة، عن سعيد بن المسيب، عن ابن عباس، قال: لما نزلت هذه الآية: وَ اتَّقُوا فِتْنَةً قَالَ النَّبِيُّ (صلى الله عليه و آله): «من ظلم عليا مقعدي هذا بعد وفاتي، فكأنما جحد نبوتي و نبوة الأنبياء قبلي».

Al Tabarsy, from Al Hakim Abu Al Qasim Al Haskany, from Al Syed Abu Al Hamd Mahdy Bi Nazaar Al Hasny, from Muhammad Bin Al Qasim Bin Ahmad, from Abu Saeed Muhammad Bin Al Fazal Bin Muhammad, from Muhammad Bin Salih Al Arzamy, Abdul Rahman Bin Abu Hatim, from Abu Saeed Al Ashaj, from Abu Khalaf Al Ahmar, from Ibrahim Bin Tahmaan, from Saeed Bin Abu Arouba, from Qatada, from Saeed Bin Al Musayyab,

(It has been narrated) from Ibn Abbas who said: 'When this Verse was Revealed **[8:25] And fear a strife**, the Prophet<sup>saww</sup> said: 'The one who oppresses Ali<sup>asws</sup> sitting

<sup>29</sup> تفسير العياشي 2: 39 / 53.  
<sup>30</sup> تفسير العياشي 2: 40 / 53.

in this seat of mine<sup>saww</sup> after my<sup>saww</sup> passing away, so it is as if he has fought against my<sup>saww</sup> Prophet-hood and the Prophet-hood of the Prophets<sup>as</sup> before me<sup>saww</sup>.<sup>31</sup>

## VERSES 27 - 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ {27} وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ  
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {28} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ تَقْوَى اللَّهِ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ {29}

**[8:27] O you who believe! Be not unfaithful to Allah and the Rasool, nor be unfaithful to your trusts while you know [8:28] And know that your property and your children are a Trial, and that Allah is He with Whom there is a Mighty Recompense [8:29] O you who believe! If you fear Allah, He will Grant you a distinction and do away with your evils and Forgive you; and Allah is the Lord of Mighty Grace**

الطبرسي: عن الباقر و الصادق (عليهما السلام) و الكلبي و الزهري: نزلت في أبي لبابة بن عبد المنذر الأنصاري، و ذلك أن رسول الله (صلى الله عليه و آله) حاصر يهود قريظة إحدى و عشرين ليلة، فسألوا رسول الله (صلى الله عليه و آله) الصلح على ما صالح عليه إخوانهم من بني النضير على أن يسيروا إلى إخوانهم إلى أذرعات و أريحا من أرض الشام، فأبى أن يعطيهم ذلك رسول الله (صلى الله عليه و آله) إلا أن ينزلوا على حكم سعد بن معاذ، فقالوا: أرسل إلينا أبا لبابة، و كان مناصحا لهم، لأن عياله و ماله و ولده كانت عندهم،

Al-Tabarsy,

from Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> and Al-Kalby, and Al-Zuhry: 'It was Revealed regarding Abu Lababa Bin Abdul Munzar Al-Ansary, and that Rasool-Allah<sup>saww</sup> had besieged the Jews of Qureyza for twenty one nights. So Rasool-Allah<sup>saww</sup> was asked for reconciliation upon what the Clan of Al-Nazeyr had reconciled that they can travel to their brother to Azra'at and Areyha from the lands of Syria. He<sup>saww</sup> refused to grant them these terms, but they descended upon the judgement of S'ad Bin Ma'az, so they said, 'Send Abu lababa to us!' He was a means of escape for them, because his family, and his wealth, and his sons were with them.

فبعثه رسول الله (صلى الله عليه و آله) فأتاهم، فقالوا: ما ترى- يا أبا لبابة- أن نزل على حكم سعد بن معاذ؟ فأشار أبو لبابة بيده إلى حلقه، أنه الذبح فلا تفعلوا، فأتاه جبرئيل (عليه السلام) فأخبره بذلك، قال أبو لبابة: فلو الله ما زالت قدمي من مكانهما حتى عرفت أني قد خنت الله و رسوله، فنزلت الآية فيه،

So Rasool-Allah<sup>saww</sup> sent, and he came up to them, so they said, 'What are we seeing – O Abu Lababa – You have descended upon the judgement of Sa'ad Bin Ma'az?' So, Abu Lababa gestured by his hands towards his throat, 'If I don't do it, I would be slaughtered'. So Jibraeel<sup>as</sup> descended and informed (Rasool-Allah<sup>saww</sup>) about it. Abu Lababa said, 'If only Allah<sup>azwj</sup> had Frozen still my two feet until I had recognised that I have betrayed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'. Therefore, this Verse was Revealed with regards to it.

فلما نزلت شد نفسه على سارية من سواري المسجد، و قال: و الله لا أدوق طعاما و لا شرابا حتى أموت، أو يتوب الله علي. فمكث سبعة أيام لا يدوق فيها طعاما و لا شرابا، حتى خر مغشيا عليه، ثم تاب الله عليه، فقيل له: يا أبا لبابة، قد تيب عليك. فقال: لا و الله، لا أحل نفسي حتى يكون رسول الله (صلى الله عليه و آله) هو الذي يحلني. فجاءه و حله بيده،

<sup>31</sup> مجمع البيان 4: 822

ثم قال أبو لبابة: إن من تمام توبيتي أن أهرج دار قومي التي أصبت فيها الذنب، و أن أنخلع من مالي. فقال النبي (صلى الله عليه و آله): «يجزيك الثلث أن تصدق به».

So when it was Revealed, he bound himself to a pillar from the pillars of the Masjid and said, 'By Allah<sup>azwj</sup>! I shall not taste food, nor drink until I die, or Allah<sup>azwj</sup> Turns (Mercifully) towards me'. So he remained (like that) for seven days, not tasting food nor drink, until he was overcome with unconsciousness. Then Allah<sup>azwj</sup> Turned towards him, so it was said to him, 'O Abu Lababa! Here is food for you'. Abu Lababa said, 'No, by Allah<sup>azwj</sup>! I will not permit myself until Rasool-Allah<sup>saww</sup> comes over to permit me'. So he<sup>saww</sup> came up to him and fed him by his<sup>saww</sup> own hands. Then Abu Lababa said, 'For the completion of my repentance is that I shall open the house in which I committed the sin, for my people, and separate myself from my wealth'. So the Prophet<sup>saww</sup> said: 'I<sup>saww</sup> allow you that you should give one third in charity'.<sup>32</sup>

الطبرسي: عن أمير المؤمنين (عليه السلام): «لا يقولن أحدكم. اللهم إني أعوذ بك من الفتنة، لأنه ليس أحد إلا و هو مشتمل على فتنة، و لكن من استعاذ فليستعذ من مضلات الفتن، فإن الله تعالى يقول: وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ». «

Al-Tabarsy,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup> having said: 'No one from you should be saying, 'Our Allah<sup>azwj</sup>! I seek Refuge from the strife!' This is because there is no one but he would be included in (tried with) the strife. But if one seeks Refuge, he should seek Refuge from the straying due to the strife, for Allah<sup>azwj</sup> the High is Saying **[8:28] And know that your property and your children are a Trial**.<sup>33</sup>

## VERSE 30

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {30}

**[8:30] And when those who disbelieved plotted against you that they might confine you or slay you or drive you away; and they plotted and Allah Planned; and Allah is the best of planners**

الشيخ: بإسناده، قال: أخبرنا جماعة، منهم الحسين بن عبيد الله، و أحمد بن عبدون، و أبو طالب ابن عرفة، و أبو الحسن الصفار، و أبو علي الحسن بن إسماعيل بن أشناس، قالوا: حدثنا أبو المفضل محمد بن عبد الله بن المطلب الشيباني، قال: حدثنا أحمد بن سفيان بن العباس النحوي، قال: حدثنا أحمد بن عبيد بن ناصح، قال: حدثنا محمد بن عمر بن واقد الأسلمي قاضي الشرقية، قال: حدثنا إبراهيم بن إسماعيل بن أبي حبيبة الأشهلي، عن داود بن الحصين، عن أبي غطفان،

Al Sheykh, by his chain, said, 'A group informed us, among whom were Al Husayn Bin Ubeydullah, and Ahmad Bin Abdoun, and Abu Talib Ibn Arfat, and Abu Al Hassan Al Saffar, and Abu Ali Al Hassan Bin Ismail Bin Ashnaan, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Ahmad Bin Sufyan Bin Al Abbas Al Nahwy, from Ahmad Bin Ibeyd Bin Nasih, from Muhammad Bin Umar Bin Waqad Al Aslmy, the eastern judge, from Ibrahim Bin Ismail Bin Abu Habiba Al Ash'haly, from Dawood Bin Al Haseyn, from Abu Ghatfaan,

<sup>32</sup> مجمع البيان 4: 823

<sup>33</sup> مجمع البيان 4: 824



عن ابن عباس، قال: اجتمع المشركون في دار الندوة ليتشاوروا في أمر رسول الله (صلى الله عليه وآله)، فأتى جبرئيل رسول الله (صلى الله عليه وآله) وأخبره الخبر، وأمره أن لا ينام في مضجعه تلك الليلة، فلما أراد رسول الله (صلى الله عليه وآله) المبيت أمر عليا (عليه السلام) أن يبيت في مضجعه تلك الليلة، فبات علي (عليه السلام) وتغشى ببرد أخضر حصرمي كان رسول الله (صلى الله عليه وآله) ينام فيه، وجعل السيف إلى جنبه.

(It has been narrated) from Ibn Abbas, who said, 'The Polytheists gathered in the house of Al-Nadwa in order to hold consultations regarding Rasool-Allah<sup>saww</sup>. So Jibraeel<sup>as</sup> came to Rasool-Allah<sup>saww</sup> and informed him<sup>saww</sup> of the News, and ordered him<sup>saww</sup> that he<sup>saww</sup> should not sleep in his<sup>saww</sup> bed that night. So when Rasool-Allah<sup>saww</sup> intended to sleep, he<sup>saww</sup> ordered Ali<sup>asws</sup> that he<sup>asws</sup> should sleep in his<sup>saww</sup> bed instead during that night. So Ali<sup>asws</sup> slept and covered himself<sup>asws</sup> with a green cloak which Rasool-Allah<sup>saww</sup> used to sleep in, and kept his<sup>asws</sup> sword by his<sup>asws</sup> side.

فلما اجتمع أولئك النفر من قريش يطوفون ويرصدونه يريدون قتله، فخرج رسول الله (صلى الله عليه وآله) و هم جلوس على الباب، و عددهم خمسة و عشرين رجلا، فأخذ حفنة من البطحاء، ثم جعل يذرها على رؤوسهم، و هو يقرأ: يس و القرآن الحكيم حتى بلغ فأغشيناهم فهم لا يبصرون فقال لهم قائل: ما تنتظرون؟ قالوا: محمدا.

So when those (Polytheists) number from the Qureysh gathered encircling and observing, intending to kill him<sup>asws</sup>, so Rasool-Allah<sup>saww</sup> went out whilst they were seated by the door, and they numbered fifteen men. So he<sup>saww</sup> grabbed a handful of the plain then made its leaves to be over their heads, and he<sup>saww</sup> reciting **[36:1] Ya Seen [36:2] I swear by the Wise Quran up to [36:9] so We have Covered them over, so they are not seeing.** So someone said to them, 'What are you all waiting for?' They said, 'Muhammad<sup>saww</sup>'.

قال: خبتم و خسرتم، قد- و الله- مر بكم، فما منكم رجل إلا و قد جعل على رأسه ترابا. قالوا: و الله ما أبصرناه. قال: فأنزل الله عز و جل: و إذ يمكر بك الذين كفروا ليثبتوك أو يقتلوك أو يخرجوك و يمكرون و يمكر الله و الله خير الماكرين.

He said, 'You have failed and you have lost. By Allah<sup>azwj</sup>, he<sup>saww</sup> has passed by you all. So there was not a single man among you except that he<sup>saww</sup> made the dust to be upon his head'. They said, 'By Allah<sup>azwj</sup>, we have not seen him<sup>saww</sup>'. He<sup>asws</sup> said: 'Thus Allah<sup>azwj</sup> Mighty and Majestic Revealed **[8:30] And when those who disbelieved plotted against you that they might confine you or slay you or drive you away; and they plotted and Allah Planned; and Allah is the best of planners**'.<sup>34</sup>

عن زرارة و حمران، عن أبي جعفر و أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله تعالى: و الله خير الماكرين. قالوا: «إن رسول الله (صلى الله عليه وآله) قد كان لقي من قومه بلاء شديدا حتى أتوه ذات يوم و هو ساجد حتى طرحوا عليه رحم شاة، فأنته ابنته و هو ساجد لم يرفع رأسه، فرفعت عنه و مسحته،

From Zarara and Hamraan,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Ja'far<sup>asws</sup>, and Abu Abdullah<sup>asws</sup> regarding the Words of the High **[8:30] and Allah is the best of planners**, said: 'Rasool-Allah<sup>saww</sup> had faced afflictions from his<sup>saww</sup> intense afflictions to the extent that one day they came to him<sup>saww</sup> one day whilst he<sup>saww</sup> was in prostration, and dumped the womb of a sheep upon him<sup>saww</sup>. So his<sup>saww</sup> daughter came over, and

<sup>34</sup> الأما لي 2: 60

he<sup>saww</sup> was in prostration and did not raise his<sup>saww</sup> head, so she<sup>asws</sup> raised it from him<sup>saww</sup> and anointed him<sup>saww</sup>.

ثم أراه الله بعد ذلك الذي يحب، إنه كان يبدر و ليس معه غير فارس واحد، ثم كان معه يوم الفتح اثنا عشر ألفاً، حتى جعل أبو سفيان و المشركون يستغيثون،

Then, after that, Allah<sup>azwj</sup> Showed him<sup>saww</sup> what he<sup>saww</sup> loved. He<sup>saww</sup> was at Badr and there was nothing with him<sup>saww</sup> except for one horse, then on the day of victory (over Makkah) he<sup>saww</sup> had twelve thousand with him<sup>saww</sup>, to the extent that Abu Sufyan and the Polytheists went on to cry out for help.

ثم لقي أمير المؤمنين (عليه السلام) من الشدة و البلاء و التظاهر عليه، و لم يكن معه أحد من قومه بمنزلته، أما حمزة فقتل يوم أحد، و أما جعفر فقتل يوم مؤتة».

Then Amir-ul-Momineen<sup>asws</sup> faced difficulties, and the afflictions, and their false pretences against him<sup>asws</sup>, and there was no one with him<sup>asws</sup> from his<sup>asws</sup> people of stature. As for Hamza<sup>as</sup>, so he<sup>as</sup> was killed on the day (battle) of Ohad, and as for Ja'far<sup>as</sup>, he<sup>as</sup> was killed on the day (battle) of Mu'ta'.<sup>35</sup>

## VERSES 31 - 33

وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {31} وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ انزِلْنَا بِعَذَابٍ أَلِيمٍ {32} وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ {33}

**[8:31] And when Our Verses are recited to them, they say: We have heard indeed; if we had so desired we could say the like of this; these are nothing but stories of the ancients [8:32] And when they said: O Allah! If this is the Truth from You, then Rain upon us stones from the sky or Inflict upon us a painful Punishment [8:33] But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) دَاتَ يَوْمَ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبِيهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تُنْمَرُ بِمَلَأٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool Allah<sup>saww</sup> was explaining (matters) in a session, when Amir-ul-Momineen<sup>asws</sup> came over. Rasool Allah<sup>saww</sup> said to him<sup>asws</sup> that: 'In you<sup>asws</sup> there is a similarity with Isa<sup>as</sup> Bin Maryam<sup>as</sup>, and had it not been for a sect from my<sup>saww</sup> community saying regarding you<sup>asws</sup> what the Christians are saying regarding Isa<sup>as</sup> Bin Maryam<sup>asws</sup>, I<sup>saww</sup> would have said regarding you<sup>asws</sup> such words that none from the people would pass by you<sup>asws</sup> except that he would take the dust from under your<sup>asws</sup> feet seeking Blessings by that'.

<sup>35</sup> تفسير العياشي 2: 43 / 54

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَالْمُغِيرَةَ بْنَ شُعْبَةَ وَ عِدَّةً مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عَيْسَى ابْنَ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلَيْهِنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَعْزِي مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلَفُونَ

He<sup>asws</sup> said: 'Two Arabs became angered along with Al-Mugheira Bin Sho'bat as well a number from the Qureish among them. So they said, 'He<sup>saww</sup> was not happy until he<sup>saww</sup> struck an example for the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup> with Isa<sup>as</sup> Bin Maryam<sup>as</sup>'. So Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> Saying: **[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you** meaning the Clan of Hashim<sup>as</sup>, **"succeeding each other on the earth"**

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنْ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَنْتِنَا بَعْدَابٍ أَلَيْمٌ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِفُونَ

He<sup>asws</sup> said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, 'Our Allah<sup>azwj</sup>! If this was the truth from You<sup>azwj</sup> that the Clan of Hashim<sup>as</sup> will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment'. So Allah<sup>azwj</sup> Revealed against the words of Al-Haaris and this Verse Came down: **[8:33] But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness.**

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُنَبِّتُ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ دَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he<sup>saww</sup> said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad<sup>saww</sup>, but you<sup>saww</sup> have made for all of the Qureish something from what is in your<sup>saww</sup> hands, for the Clan of Hashim<sup>as</sup> have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يَتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَنْتَهُ جَنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet<sup>saww</sup> said to him: 'That is not up to me<sup>saww</sup>, but that is up to Allah<sup>azwj</sup> Blessed and High'. He said, 'O Muhammad<sup>saww</sup>, my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوُحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بَعْدَابٍ وَاقِعٌ لِلْكَافِرِينَ **بَوْلَايَةَ عَلِيٍّ** لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنْ لَا نَفْرُوهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جَبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُنْبِتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet<sup>saww</sup> Saying: “[70:1] **One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali<sup>asws</sup> which none can repel [70:3] From Allah, Lord of the Ascending Stairways**”. He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>asws</sup>, we do not read it like this’. He<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! This is how Jibraeel Descended with it upon Muhammad<sup>saww</sup>, and by Allah<sup>azwj</sup>, this is how it is recorded in the Parchment (Mus’haf) of Fatima<sup>asws</sup>’.

فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ آتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah<sup>saww</sup> said to those who were around him<sup>saww</sup> from the hypocrites: ‘Go to your companion, for he has got what he was seeking for’. Allah<sup>azwj</sup> Mighty and Majestic Said: “[14:15] **And they asked for Judgement and every stubborn opposer was disappointed**”.<sup>36</sup>

حدثنا محمد بن عبد الحميد عن حيان عن ابيه عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وهو في نفر من اصحابه ان مقامي بين اظهركم ومفارقتي خير لكم فقام إليه جابر بن عبد الله الانصاري وقال يا رسول الله صلى الله عليه وآله وسلم اما مقامك بين اظهرنا فهو خير لنا فكيف يكون مفارقتك ايانا خير لنا قال اما مقامي بين اظهركم ان الله يقول وما كان الله ليعذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون يعذبهم بالسيف واما مفارقتي اياكم فانه خير لكم فان اعمالكم تعرض على كل اثنين وكل خميس فما كان من حسن حمدت الله عليه وما كان من سيئ استغفرت الله لكم.

It has been narrated to us by Muhammad Bin Abdul Hameed, from Hayaan, from his father, who has narrated:

‘Abu Ja’far<sup>asws</sup> says that the Rasool-Allah<sup>saww</sup> said, and he<sup>saww</sup> was among a number of his<sup>saww</sup> companions, that: ‘My<sup>saww</sup> presence among you and my<sup>saww</sup> separation (from you, both) are better for you’. Jabir Abdullah Al-Ansary stood up and said, ‘O Messenger of Allah<sup>saww</sup>, but your<sup>saww</sup> stay among us, it is better for us. How can your<sup>saww</sup> separation from us be better for us?’ He<sup>saww</sup> said: ‘As for my<sup>saww</sup> stay among you, is that Allah<sup>azwj</sup> has Said: [8:33] **But Allah was not going to Punish them whilst you were among them, nor is Allah going to Punish them whilst yet they ask for Forgiveness**, Punishing them by the sword. And, as for my<sup>saww</sup> separation from you being better for you, because your deeds will get presented to me<sup>saww</sup> every Monday and Thursday. For what will be from good, I<sup>saww</sup> shall Praise Allah<sup>azwj</sup>, and what will be from bad, I<sup>saww</sup> will seek Forgiveness from Allah<sup>azwj</sup> for you’.<sup>37</sup>

## VERSES 34 - 37

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنَّا أَوْلِيَاءُ اللَّهِ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {34} وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {35}

[8:34] **And what (excuse) have they that Allah should not Punish them while they hinder (men) from the Sacred Masjid and they were not its guardians; its guardians are only those who are pious, but most of them do not know [8:35]**

<sup>36</sup> الكافي 8: 57 / 18

<sup>37</sup> Basaair Al Darajaat – P 9 Ch 13 H 5

**And what is their prayer before the House except for whistling and clapping of hands; so taste *them* the Punishment, for you disbelieved**

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ {36} لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {37}

**[8:36] Surely those who disbelieve are spending their wealth to hinder (people) from the Way of Allah; so they shall spend it, then it shall be to them a regret, then they shall be overcome; and those who disbelieve shall be driven to Hell [8:37] That Allah might Separate the bad from the good, and Place the bad, heaped upon the other then cast it into Hell; these it is that are the losers**

الطبرسي: معناه و ما أولياء المسجد الحرام إلا المتقون. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy –

'It Means that there cannot be the guardians of the Sacred Masjid except for the pious' (the Masoom<sup>asws</sup> - a Prophet<sup>asws</sup> or an Imam<sup>asws</sup>). – and it is reported from Abu Ja'far<sup>asws</sup>,<sup>38</sup>

## VERSE 38

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ {38}

**[8:38] Say to those who disbelieve, if they cease (from persecuting the Believers), then their past (sins) shall be Forgiven; but if they return (keep on repeating these sins), then what happened to the ancients would be for them**

العياشي: عن علي بن دراج الأسدي، قال: دخلت على أبي جعفر (عليه السلام)، فقلت له: إني كنت عاملا لبني امية، فأصبت مالا كثيرا، فظننت أن ذلك لا يحل لي. قال: «فسألت عن ذلك غيري؟» قال: قلت: قد سألت، فقيل لي: إن أهلك و مالك و كل شيء لك حرام. قال: «ليس كما قالوا لك».

Al Ayyashi, from Ali Bin Daraaj Al-Asady who said,

'I came up to Abu Ja'far<sup>asws</sup> so I said to him<sup>asws</sup>, 'I used to be an office bearer of the Clan of Umayya, and so I attained a lot of wealth. I am thinking that this is not permissible for me'. He<sup>asws</sup> said: 'Have you asked about that anyone other than me<sup>asws</sup>?'. I said, 'I did ask, so it was said to me, 'Your family and your wealth, and every thing is Prohibited for you'. He<sup>asws</sup> said: 'It is not as they have said it to you'.

قال: قلت: جعلت فداك فلي توبة؟ قال: «نعم، توبتك في كتاب الله قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ».

I said, 'May I be sacrificed for you! Is there repentance for me?' He<sup>asws</sup> said: 'Yes! Your repentance is in the Book of Allah<sup>azwj</sup> [8:38] Say to those who disbelieve, if

<sup>38</sup> مجمع البيان 4: 829

**they cease (from persecuting the Believers), then their past (sins) shall be Forgiven<sup>39</sup>.**

## VERSES 39 & 40

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ {39} وَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {40}

**[8:39] And fight with them until there is no more persecution and all of the Religion is only for Allah; but if they cease, then surely Allah Sees what they do [8:40] And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَقَالَ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ الْآيَةِ بَعْدُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لَهُمْ لِحَاجَتِهِ وَ حَاجَةِ أَصْحَابِهِ فَلَوْ قَدْ جَاءَ تَأْوِيلُهَا لَمْ يَقْبَلْ مِنْهُمْ لَكِنَّهُمْ يُقْتَلُونَ حَتَّىٰ يُوحِدَ اللَّهُ عَزَّ وَجَلَّ وَ حَتَّىٰ لَا يَكُونَ شِرْكٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr Bin Azina, from Muhammad Bin Muslim who said:

I said to Abu Ja'far<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **[8:39] And fight with them until there is no more persecution and all of the Religion is only for Allah**, So he<sup>asws</sup> said: 'The case to which this Verse applies has not come yet. The Rasool Allah<sup>saww</sup> allowed them (the non-Muslims) for his<sup>saww</sup> need and the needs of his<sup>saww</sup> companions. Had there come the case of its implementation, he<sup>saww</sup> would not have accepted from them, but they would not spare their lives until they would have accepted the Oneness of Allah<sup>azwj</sup> Mighty and Majestic and until they would not have remained any Polytheism (Shirk)'.<sup>40</sup>

العباشي: عن زرارة، قال: قال أبو عبد الله (عليه السلام): «سئل أبي عن قول الله عز وجل: وَ قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ، فقال: إنه لم يجيء تأويل هذه الآية، ولو قد قام قائمنا بعد، سيرى من يدركه ما يكون من تأويل هذه الآية، و ليبلغن دين محمد (صلى الله عليه وآله) ما بلغ الليل حتى لا يكون شرك على ظهر الأرض كما قال الله».

Al Ayyashi, from Zarara who said,

'Abu Abdullah<sup>asws</sup> said: 'I<sup>asws</sup> asked my<sup>asws</sup> father<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:39] And fight with them until there is no more persecution and all of the Religion is only for Allah**, so he<sup>asws</sup> said: 'The explanation of this Verse has not come yet. And when our<sup>asws</sup> Qaim<sup>asws</sup> rises afterwards, so we shall see what is to be realised from the explanation of this Verse. And the Religion of Muhammad<sup>saww</sup> shall reach what the night has reached until there shall not remain any Polytheism upon the back of the earth just as Allah<sup>azwj</sup> has Said'.<sup>41</sup>

<sup>39</sup> تفسير العياشي 2: 47 / 55.

<sup>40</sup> Al Kafi – H 14691

<sup>41</sup> تفسير العياشي 2: 56.

## VERSE 41

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {41}

**[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We Revealed to Our servant, on the Day of Distinction, the day on which the two parties met; and Allah has Power over all things**

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَفْتَرُونَ وَ يَقْدِفُونَ مَنْ خَالَفَهُمْ فَقَالَ لِي الْكَفُّ عَنْهُمْ أَحْمَلُ ثُمَّ قَالَ وَ اللَّهُ يَا أَبَا حَمْزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَعْضِيَا مَا خَلَا شَيْعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا فَقَالَ لِي يَا أَبَا حَمْزَةَ كِتَابُ اللَّهِ الْمُنَزَّلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سِهَامًا ثَلَاثَةً فِي جَمِيعِ الْفَيْءِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فَحَنُّ أَصْحَابِ الْخُمْسِ وَ الْفَيْءِ وَ قَدْ حَرَّمْنَا عَلَىٰ جَمِيعِ النَّاسِ مَا خَلَا شَيْعَتَنَا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humejd, from Abu Hamza, who has narrated the following:

I asked Abu Ja'far<sup>asws</sup> that, 'Some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them'. So he<sup>asws</sup> said to me: 'Refraining from them is more beautiful'. Then said: 'By Allah<sup>azwj</sup>, O Abu Hamza! The people, all of them, are the children of the transgressors (adultery) except for our<sup>asws</sup> Shiah'. I said, 'How can there be a way out for me, from this?' So he<sup>asws</sup> said to me: 'The Revealed Book of Allah<sup>azwj</sup> has Evidences against them. Surely, Allah<sup>azwj</sup> Made for us<sup>asws</sup> the People<sup>asws</sup> of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah<sup>azwj</sup> Said: **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin and the orphans and the needy and the wayfarer. So we<sup>asws</sup> are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and it has been Made unlawful to all the people except for our<sup>asws</sup> Shiah.**

وَ اللَّهُ يَا أَبَا حَمْزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمْسٌ يُخْمَسُ فَيُضْرَبُ عَلَىٰ شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَامًا عَلَىٰ مَنْ يُصِيبُهُ فَرَجًا كَانَ أَوْ مَالًا وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ بَاعَ الرَّجُلُ الْكَرِيمَةَ عَلَيْهِ نَفْسُهُ فِيمَنْ لَا يَزِيدُ حَتَّىٰ إِنَّ الرَّجُلَ مِنْهُمْ لَيَقْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النَّجَاةَ لِنَفْسِهِ فَلَا يَصِلُ إِلَىٰ شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شَيْعَتَنَا مِنْ حَقَّنَا ذَلِكَ بِلا عُدْرٍ وَ لا حَقٍّ وَ لا حُجَّةٍ

By Allah<sup>azwj</sup>, O Abu Hamza! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim<sup>asws</sup>) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us<sup>asws</sup> and our<sup>asws</sup> Shiah out from those rights of ours without an excuse, or right, or proof'.<sup>42</sup>

<sup>42</sup> Al Kafi – H 14879 (Extract)

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى، قال: «أمير المؤمنين و الأئمة عليهم السلام».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, and Muhammad Bin Abdullah, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** He<sup>asws</sup> said: ‘Amir-ul-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>’.<sup>43</sup>

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى، قال: «هم قرابة رسول الله (صلى الله عليه و آله)، و الخمس لله و للرسول و لنا».

And from him (Al Kulayni), from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abaan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin,** said: ‘They are the near of kin of Rasool-Allah<sup>saww</sup>, and the fifth (Al-Khums) is for Allah<sup>azwj</sup> and for the Rasool<sup>saww</sup> and for us<sup>asws</sup>’.<sup>44</sup>

و عنه: بإسناده عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن الرضا (عليه السلام)، قال: سئل عن قول الله عز و جل: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى. فقيل له: فما كان الله، فلمن هو؟ فقال: «هو لرسول الله (صلى الله عليه و آله)، و ما كان لرسول الله فهو للإمام».

And from him, by his chain, from Ahmad Bin Muhammad, from Ahmad bin Muhammad Bin Abu Nasr,

(It has been narrated) from Al-Reza<sup>asws</sup>, said, ‘He<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** So it was said to him<sup>asws</sup>: ‘So whatever was for Allah, who would it be for?’ So he<sup>asws</sup> said: ‘It is for Rasool-Allah<sup>saww</sup>, and whatever was for Rasool-Allah<sup>saww</sup>, so it is for the Imam<sup>asws</sup>’.

فقيل له: أ رأيت إن كان صنف من الأصناف أكثر و صنف أقل، ما يصنع به؟ قال: «ذاك إلى الإمام، أ رأيت رسول الله (صلى الله عليه و آله) كيف يصنع؟ أليس إنما كان يعطي على ما يرى؟ كذلك الإمام».

So it was said to him<sup>asws</sup>, ‘Supposing that there was one category more and one category was less, what would be done with it?’ He<sup>asws</sup> said: ‘That is up to the Imam<sup>asws</sup>. Do you see how Rasool-Allah<sup>saww</sup> dealt with it? Is it not that he<sup>saww</sup> gave out as he<sup>saww</sup> saw it to be proper? Like that is how it will be (dealt with) by the Imam<sup>asws</sup>’.<sup>45</sup>

<sup>43</sup> الكافي 1: 12 / 342

<sup>44</sup> الكافي 1: 2 / 453

<sup>45</sup> الكافي 1: 7 / 457



و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عبد الصمد بن بشير، عن حكيم مؤذن بني عيس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى. فقال أبو عبد الله (عليه السلام) بمرفقيه على ركبتيه، ثم أشار بيده، ثم قال: «هي والله الإفاضة يوماً بيوم، إلا أن أبي جعل شيعته في حل ليزكوا».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Samad Bin Basheer, from Hakeym the Muazzin of the Clan of Abas who said,

**'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin. So Abu Abdullah<sup>asws</sup> said by placing his<sup>asws</sup> elbows upon his<sup>asws</sup> knees, then gestured with his<sup>asws</sup> hand, then said: 'By Allah<sup>azwj</sup> these are the daily gains, except that my<sup>asws</sup> father<sup>asws</sup> made it to be Permissible for his<sup>asws</sup> Shiah in order to purify them'.<sup>46</sup>**

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن ضريس الكناسي، قال: قال أبو عبد الله (عليه السلام): «من أين دخل على الناس الزنا؟» قلت: لا أدري، جعلت فداك. قال: «من قبل خمسننا أهل البيت، إلا شيعتنا الأطيبين، فإنه محلل لهم بميلادهم».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Zareys Al Kunasy who said,

**'Abu Abdullah<sup>asws</sup> said: 'From where does adultery enter upon the people?' I said, 'I don't know, may I be sacrificed for you<sup>asws</sup>'. He<sup>asws</sup> said: 'From accepting (consuming) our<sup>asws</sup> Khums of the People<sup>asws</sup> of the Household, except for our<sup>asws</sup> Shiah, for it is permissible for them in order to cleanse their births'.<sup>47</sup>**

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن صباح الأزرق، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «إن أشد ما فيه الناس يوم القيامة أن يقوم صاحب الخمس فيقول: يا رب، خمسي. و قد طيبنا ذلك لشيعتنا لتطيب ولادتهم، و لتزكوا ولادتهم».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sabah Al Azraq, from Muhammad Bin Muslim,

**from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The most difficult state in which the people would be on the Day of Judgement is when the owner of Al Khums would stand and say, 'O Lord<sup>azwj</sup>, my<sup>asws</sup> Khums'. And we have allowed (gifted) it for our<sup>asws</sup> Shiah in order to make goodly their births, and purify their births'.<sup>48</sup>**

و عنه: عن أحمد بن الحسن بن علي بن فضال، عن أبيه، عن عبد الله بن بكير، عن بعض أصحابه، عن أحدهما (عليهما السلام)، في قول الله تعالى: وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ لِتِيَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ.

And from him (Al Sadouq), from Ahmad Bin Al Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from one of his companions,

<sup>46</sup> الكافي 1: 457 / 10

<sup>47</sup> الكافي 1: 459 / 16

<sup>48</sup> الكافي 1: 459 / 20

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), regarding the Words of Allah<sup>azwj</sup> **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.**

قال: «خمس الله عز و جل للإمام، و خمس الرسول للإمام، و خمس ذي القربى لقراية الرسول و الإمام، و اليتامى يتامى آل الرسول، و المساكين منهم، و أبناء السبيل منهم، فلا يخرج منهم إلى غيرهم».

He<sup>asws</sup> said: 'Khums (part) of Allah<sup>azwj</sup> Mighty and Majestic is for the Imam<sup>asws</sup>, and Khums of the Rasool<sup>saww</sup> is for the Imam<sup>asws</sup>, and Khums of the next of kin of the Rasool<sup>saww</sup> is for the Imam<sup>asws</sup>, and the orphans are the orphans of the Progeny<sup>asws</sup> of Rasool<sup>saww</sup>, and the poor among them, and the wayfarer from among them. So do not take from them (to give it) to others'.<sup>49</sup>

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «في تسعة عشر من شهر رمضان يلتقي الجمعان». قلت: ما معنى قوله: «يلتقي الجمعان؟» قال: «يجتمع فيها ما يريد من تقديمه و تأخيرته و إرادته و قضائه».

From Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The nineteenth of the Month of Ramadhan **[8:41] on the Day of Distinction, the day on which the two parties met**. I said, 'What is the Meaning of His<sup>azwj</sup> words **[8:41] the day on which the two parties met?**' He<sup>asws</sup> said: 'They gather in it what He<sup>azwj</sup> Intends from what is to proceed, and what is delayed, and His<sup>azwj</sup> Intention, and its fulfilment'.<sup>50</sup>

عن عمرو بن سعيد، قال: جاء رجل من أهل المدينة في ليلة الفرقان حين التقى الجمعان، فقال المدني: هي ليلة سبع عشرة من رمضان، قال: فدخلت على أبي عبد الله (عليه السلام)، فقلت له و أخبرته، فقال لي: «جحد المدني، أنت تريد مصاب أمير المؤمنين (عليه السلام)، إنه أصيب ليلة تسع عشرة من شهر رمضان، و هي الليلة التي رفع فيها عيسى بن مريم (عليه السلام)».

From Amro Bin Saeed who said,

'A man from the people of Al-Medina came during the night of the Criterion (ليلة الفرقان) **[8:41] the day on which the two parties met**. So the Medinite man said, 'It is the seventeenth night of Ramadhan'. I came up to Abu Abdullah, so I said to him<sup>asws</sup> and informed him<sup>asws</sup> about it, so he<sup>asws</sup> said to me: 'The Medinite is denying it. What you are intending is the (night of the) attack upon Amir-ul-Momineen<sup>asws</sup>. He<sup>asws</sup> was attached on the night of the nineteenth of the Month of Ramadhan, and it is the night in which Isa Bin Maryam<sup>as</sup> ascended'.<sup>51</sup>

بؤسي لما لقبت من هذه الأمة بعد نبيها من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذوي القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيباً وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أوساخ أيدي الناس.

Sulaym said,

<sup>49</sup> التهذيب 4: 361 / 125

<sup>50</sup> تفسير العياشي 2: 67 / 64

<sup>51</sup> تفسير العياشي 2: 68 / 64

'(Amir-ul-Momineen<sup>asws</sup> said): 'I<sup>asws</sup> what had been faced from this community after its Prophet<sup>saww</sup> from its sects and its obedience to the Imams (leaders) of misguidance and the callers to the Fire. And I<sup>asws</sup> will not give to those near relatives from among them except for the ones whom Allah<sup>azwj</sup> has Ordered to be given for whom He<sup>azwj</sup> has Said [8:41] **if you believe in Allah and in that which We Revealed to Our servant, on the Day of Distinction, the day on which the two parties met; and Allah has Power over all things**, for we<sup>asws</sup> are the ones whom Allah<sup>azwj</sup> has Meant by 'the near relatives and the orphans and the poor and the travellers', all those are for us<sup>asws</sup> exclusively, because He<sup>azwj</sup> has not Made for us<sup>asws</sup> a share in the charity, and Allah<sup>azwj</sup> has Honoured His<sup>azwj</sup> Prophet<sup>saww</sup> and Honoured us<sup>asws</sup> by not Feeding us<sup>asws</sup> from the dirt of the hands of the people'.<sup>52</sup>

## VERSES 42 - 44

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي الْمِيعَادِ ۖ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ {42}

**[8:42] When you were on the nearer side (of the valley) and they were on the farther side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but - in order that Allah might Bring about a matter which was to be done, that he who would perish would do so after clear proof, and he who would live might live after clear proof; and most surely Allah is Hearing, Knowing**

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا لَفَاشَلْتُمْ ۖ وَلَتَنَازَعْتُمْ فِي الْأُمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {43} وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {44}

**[8:43] When Allah Showed them to you in your dream as few; and if He had Shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the chests [8:44] And when He Showed them to you, when you met, as few in your eyes and He Made you to appear little in their eyes, in order that Allah might Bring about a matter which was to be done, and to Allah all affairs are to return**

العباشي: عن محمد بن يحيى، عن أبي عبد الله (عليه السلام)، في قوله: وَ الرَّكْبُ أَسْفَلَ مِنْكُمْ. قال: «أبو سفيان و أصحابه».

Al-Ayyashi, from Muhammad Bin Yahya,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, regarding His<sup>azwj</sup> Words [8:42] **while the caravan was in a lower place than you**, said: 'Abu Sufyan and his companions'.<sup>53</sup>

<sup>52</sup> Kitab Sulaym Bin Qays Al Hilali – H 18 (Extract)

<sup>53</sup> الأماي: 1: 180

عَنْهُ عَنْ أَبِيَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ إِبْلِيسُ يَوْمَ بَدْرٍ يُقَلِّلُ الْمُسْلِمِينَ فِي أَعْيُنِ الْكُفَّارِ وَ يُكَبِّرُ الْكُفَّارَ فِي أَعْيُنِ الْمُسْلِمِينَ فَشَدَّ عَلَيْهِ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) بِالسِّيفِ فَهَرَبَ مِنْهُ وَ هُوَ يَقُولُ يَا جِبْرَائِيلُ إِنِّي مُؤَجَّلٌ إِنِّي مُؤَجَّلٌ حَتَّى وَقَعَ فِي الْبَحْرِ

From him, from Abaan, from Zurara, who has narrated:

Abu Ja'far<sup>asws</sup> having said: 'On the Day of Badr, Iblees<sup>la</sup> used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibrael<sup>as</sup> pulled the sword against him<sup>la</sup> and he<sup>la</sup> fled from him<sup>as</sup> and he<sup>la</sup> was saying, 'O Jibraeel<sup>as</sup>, I<sup>la</sup> have been Granted a term, I<sup>la</sup> have been Granted a term', until he<sup>la</sup> ended up in the sea'.

قَالَ زُرَّارَةُ فَقُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لِأَيِّ شَيْءٍ كَانَ يَخَافُ وَ هُوَ مُؤَجَّلٌ قَالَ يَفْطَعُ بَعْضَ أَطْرَافِهِ.

Zurara (the narrator) said, 'So I said to Abu Ja'far<sup>asws</sup>, 'What was it that he<sup>la</sup> was afraid of since he<sup>la</sup> had been Granted a specific term?' He<sup>asws</sup> said: 'Some parts of his<sup>la</sup> sides to be cut off'.<sup>54</sup>

## VERSES 45 - 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {45} وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {46} وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ {47}

**[8:45] O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful [8:46] And obey Allah and His Rasool and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient [8:47] And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the Way of Allah, and Allah Comprehends what they do**

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌّ لَكُمْ ۚ فَلَمَّا تَرَآتِ الْفِتْنَانَ نَكَصَ عَلَىٰ عَقْبَيْهِ وَقَالَ إِنِّي بِرِئَاءِ رَبِّي ۗ إِنَّكُمْ لَعِنْدَ اللَّهِ بِأَعْيُنِنَا ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ {48} إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ عَرَّ هَوْلًا ۖ دِينُهُمْ ۗ وَمَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {49}

**[8:48] And when the Satan made their works fair seeming to them, and 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, surely I see what you do not see, surely I fear Allah; and Allah is Severe in Punishment [8:49] When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise**

العياشي: عن عمرو بن أبي المقدم، عن أبيه، عن علي بن الحسين (عليه السلام)، قال: «لما عطش القوم يوم بدر انطلق علي (عليه السلام) بالقربية يستسقي، و هو على القلب، إذ جاءت ريح شديدة ثم مضت، فلبث ما بدا له، ثم جاءت ريح أخرى ثم مضت، ثم جاءت أخرى كادت أن تشغله و هو على القلب، ثم جلس حتى مضت.

<sup>54</sup> Al Kafi – H 14867

Al Ayyashi, from Amro Bin Abu Al Maqdaam, from his father,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'When the people of the day (battle) of Badr were thirsty, Ali<sup>asws</sup> went with a canteen for water. And he<sup>asws</sup> was upon the well when there was a strong gust of wind which then subsided. So he<sup>asws</sup> waited for what it seemed to him<sup>asws</sup>. Then there was another gust of wind, which then passed. Then came another whilst he<sup>asws</sup> was pre-occupied at the well. Then he<sup>asws</sup> sat down until it passed.

فلما رجع إلى رسول الله (صلى الله عليه وآله) أخبره بذلك، فقال رسول الله (صلى الله عليه وآله). أما الريح الأولى فيها جبرئيل مع ألف من الملائكة، و الثانية فيها ميكائيل مع ألف من الملائكة، و الثالثة فيها إسرافيل مع ألف من الملائكة، و قد سلموا عليك، و هم مدد لنا، و هم الذين رأهم إبليس فنكص على عقبيه، يمشي القهقري حين يقول: إني أرى ما لا ترون إني أخاف الله و الله شديد العقاب».

So when he<sup>asws</sup> returned to Rasool-Allah<sup>saww</sup>, he<sup>asws</sup> informed him<sup>saww</sup> about that, so Rasool-Allah<sup>saww</sup> said: 'As for the first gust of wind – in it was Jibraeel<sup>as</sup> along with a thousand from the Angels; and the second – in it was Mikaeel<sup>as</sup> along with a thousand from the Angels; and the third – in it was Israfeel<sup>as</sup> along with a thousand from the Angels. And they (all) sent greetings upon you<sup>asws</sup>, and they are a help for us, and they are the ones whom Iblees<sup>la</sup> saw and retreated on his<sup>la</sup> heels, walking backwards where he<sup>la</sup> said, **[8:48] surely I see what you do not see, surely I fear Allah; and Allah is Severe in Punishment**.<sup>55</sup>

## VERSES 50 - 54

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ {50} ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ {51}

**[8:50] And if only you could see when the Angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the Punishment of burning [8:51] This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants**

كَذَّابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ {52} ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {53} كَذَّابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۗ وَكُلٌّ كَانُوا ظَالِمِينَ {54}

**[8:52] In the manner of the people of Pharaoh and those before them; they disbelieved in Allah's Signs, therefore Allah Seized them on account of their sins; surely Allah is Strong, Severe in Punishing [8:53] This is because Allah has never changed a Favour which He has Conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing [8:54] In the manner of the people of Pharaoh and those before them; they rejected the Signs of their Lord, therefore We Destroyed them on account of their sins and We Drowned Pharaoh's people, and they were all unjust**

<sup>55</sup> تفسیر العیاشی 2: 70 / 65

- ما يتمثل للمنافقين عند حضور ملك الموت: -

## THERE IS NO SITUATION LIKE THAT OF THE HYPOCRITE IN THE PRESENCE OF THE ANGEL OF DEATH

قال الامام (عليه السلام): عن أبيه، عن جده، عن رسول الله (صلى الله عليه وآله)، قال: ما من عبد ولا أمة أعطى بيعة أمير المؤمنين علي (عليه السلام) في الظاهر، ونكثها في الباطن وأقام على نفاقه إلا وإذا جاءه ملك الموت ليقبض روحه تمثّل له إبليس وأعوانه. وتمثّل النيران وأصناف عذابها لعينيه وقلبه ومقاعده من مضايقتها.

The Holy Imam Hassan Al Askari<sup>asws</sup> said relating from his<sup>asws</sup> father<sup>asws</sup> from his<sup>asws</sup> forefather<sup>asws</sup> from Rasool-Allah<sup>saww</sup> that: 'There is no servant nor community who gave allegiance to Amir-ul-Momineen Ali<sup>asws</sup> apparently, and rebelled inwardly, was steadfast in his hypocrisy but that the Angel of death captured his soul like that of Satan<sup>la</sup> and his<sup>la</sup> associates, and made him see the torment of the Fires and various types of punishments, by his eyes, and his heart and his abode therein experiencing the taste of Punishment.'

وتمثّل له أيضا الجنان ومنازله فيها لو كان بقي على إيمانه، ووفى ببيعته فيقول له ملك الموت: انظر فتلك الجنان التي لا يقدر قدر سرائها وبهجتها وسرورها إلا الله رب العالمين كانت معدة لك، فلو كنت بقيت على ولايتك لآخي محمد رسول الله (صلى الله عليه وآله) كان إليها مصيرك يوم فصل القضاء، لكنك (نكثت وخالفت) فتلك النيران وأصناف عذابها وزبانياتها ومرزباتها وأفاعيها الفاغرة أفواهاها، وعقاربها الناصبة أذنبها، وسباعها الشائلة مخالبتها، وسائر أصناف عذابها هو لك وإليها مصيرك. فعند ذلك يقول: "يا ليتني اتخذت مع الرسول سبيلا" فقبلت ما أمرني والتزمت من موالاته علي (عليه السلام) ما ألزمني.

'And likewise, he made to view the Gardens and the stations therein for those that remained on their beliefs and faithful to the allegiance (of Amir ul Momaneen<sup>asws</sup>). The Angel of death says to them: 'Look! These are the Gardens and the pleasures you cannot even perceive which Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the worlds had Prepared for those, who had remained in the friendship of the brother of Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup> and that would have been your destiny too, but you rebelled and opposed and these are the Fires and its various types of punishments and the tentacles of creatures and other types of punishments are for you and now this is what you had earned.

They will then lament: "'Oh, only if we had taken along the path of the Rasool<sup>saww</sup>." If only I had accepted what he<sup>saww</sup> had ordered me to do and obligated upon myself the Wilayah of Ali<sup>asws</sup> which he<sup>saww</sup> had deemed obligatory for me.<sup>56</sup>

### VERSE 55

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ {55}

**[8:55] Surely, the vilest of animals in Allah's sight are those who disbelieve, for they will not believe**

<sup>56</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 66

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (صلوات الله عليه)، في قوله: إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ. قال أبو جعفر (عليه السلام): «نزلت في بني أمية، فهم شر خلق الله، هم الذين كفروا في باطن القرآن، فهم لا يؤمنون».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Ibn Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[8:55] Surely the vilest of animals in Allah's sight are those who disbelieve, then they will not believe.** Abu Ja'far<sup>asws</sup> said: 'It was Revealed regarding the Clan of Umayya, so they are the most evil of the creatures of Allah<sup>azwj</sup>. They are the ones who did not believe in the esoteric of the Quran, so they will not believe (ever).'<sup>57</sup>

## VERSES 56 - 58

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ {56} فَمَا تَتَّقَنَّهُمْ فِي الْحَرْبِ فَشَرَّدَ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ {57} وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ {58}

**[8:56] Those with whom you made an agreement, then they break their agreement every time and they do not fear [8:57] Therefore if you overcome them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful [8:58] And if you fear treachery on the part of a people, then throw back to them (the agreement) on terms of equality; surely Allah does not love the treacherous**

علي بن إبراهيم: نزلت في معاوية لما خان أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim said,

'It was Revealed regarding Muawiya when he betrayed Amir-ul-Momineen<sup>asws</sup>'<sup>58</sup>.

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن بعض أصحابه، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ثلاث من كن فيه كان منافقا و إن صام و صلى و زعم أنه مسلم: من إذا اتّمن خان، و إذا حدث كذب، و إذا وعد أخلف».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There are three (characteristics) if one has them, he would be a hypocrite even though he may Fast and Pray and alleges that he is a Muslim – One who, when he is entrusted, betrays it, and when he narrates, lies, and when he promises, he goes against it.

إن الله عز و جل قال في كتابه: إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ، و قال: أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، و في قوله عز و جل: وَ اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا «1».

<sup>57</sup> تفسير القمي 1: 279

<sup>58</sup> تفسير القمي 1: 279.

Allah<sup>azwj</sup> Mighty and Majestic Said in His<sup>azwj</sup> Book **[8:58] surely Allah does not love the treacherous** and Said **[24:7] then the Curse of Allah be on him if he is one of the liars**, and in the Words of the Mighty and Majestic **[19:54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet**.<sup>59</sup>

## VERSES 59 & 60

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ {59} وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {60}

**[8:59] And let not those who disbelieve reckon that they shall come in first; surely, they will not escape [8:60] And prepare against them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah Knows them; and whatever thing you will spend in Allah's Way, it will be paid back to you fully and you shall not be dealt with unjustly.**

و عنه: بإسناده عن أحمد بن محمد، عن سعيد بن جناح، عن أبي خالد الزبيدي، عن جابر، عن أبي جعفر (عليه السلام)، قال: «دخل قوم على الحسين بن علي (صلوات الله عليه) فرأوه مختضباً بالسواد، فسألوه عن ذلك، فمد يده إلى لحيته، ثم قال: أمر رسول الله (صلى الله عليه و آله) في غزاة غزاها أن يختضبوا بالسواد ليقروا به على المشركين».

And from him (Al Kulayni), by his chain, from Ahmad Bin Muhammad, from Saeed Bin Janaah, from Abu Khalid Al Zaydi, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A group of people came up to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, so they saw him<sup>asws</sup> dyeing (his<sup>asws</sup> hair and beard) with the black (colour). So they asked him<sup>asws</sup> about that. He<sup>asws</sup> extended his<sup>asws</sup> hand to his<sup>asws</sup> beard, then said: 'Rasool-Allah<sup>saww</sup> ordered during military expeditions that they should dye (their hair and beard) with the black (dye) in order to prevail against the Polytheists'.<sup>60</sup>

ابن بابويه مرسلًا في (الفتية): قال الصادق (عليه السلام): في قول الله عز و جل و أَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، قال: «منه الخضاب بالسواد».

Ibn Babuwayh with an unbroken chain, in Al Faqeeh said,

'Al-Sadiq<sup>asws</sup>, said, 'Regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:60] And prepare against them whatever force you can**, he<sup>asws</sup> said: 'From it is the dyeing (hair and beard) with the black (dye)'.<sup>61</sup>

العياشي: عن محمد بن عيسى، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله: و أَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، قال: «سيف و ترس».

Al Ayyashi, from Muhammad Bin Isa, from the one who mentioned it,

<sup>59</sup> الكافي 2: 8 / 221

<sup>60</sup> الكافي 6: 4 / 481

<sup>61</sup> (Extract) من لا يحضره الفقيه 1: 282, 281 / 70



(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[8:60]** *And prepare against them whatever force you can*, he<sup>asws</sup> said: 'Sword and shield'.<sup>62</sup>

## VERSES 61

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {61}

**[8:61]** *And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing*

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن صفوان، عن ابن مسكان، عن الحلبي، عن أبي عبد الله، في قوله تعالى: وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا، قلت: ما السلم؟ قال: «الدخول في أمرنا».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Safwaan, from Ibn Muskaan, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High **[8:61]** *And if they incline to aspects'.*<sup>63</sup> **wards peace, then incline to it.** I said, 'What is the peace?' He<sup>asws</sup> said: 'The entering into our<sup>asws</sup> matter (Al-Wilayah)'.<sup>64</sup>

## VERSES 62 & 63

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ {62} وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ {63}

**[8:62]** *And if they intend to deceive you - then surely Allah is Sufficient for you; He it is Who Strengthened you with His Help and with the Believers [8:63] And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise*

ابن بابويه: قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا جعفر بن سلمة الأهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا العباس بن بكار، عن عبد الواحد بن أبي عمرو، عن الحلبي، عن أبي صالح، عن أبي هريرة، عن رسول الله (صلى الله عليه و آله)، قال: «مكتوب على العرش: أنا الله لا إله إلا أنا، وحدي لا شريك لي، و محمد عبدي و رسولي، أيدته بعلي، فأنزل عز و جل: هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ فکان النصر عليا، و دخل مع المؤمنين، فدخل في الوجهين جميعا».

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salma Al Ahvazy, from Ibrahim Bin Muhammad Al Saqafy, from Al Abbas Bin Bakaar, from Abdul Wahid Bin Abu Amro, from Al Kalby, from Abu Salih, (It has been narrated) from Abu Hureyra,

from Rasool-Allah<sup>saww</sup> having said: 'It is inscribed upon the Throne: "I<sup>azwj</sup> am Allah<sup>azwj</sup>! There is no god except I<sup>azwj</sup>, One with no associates for me<sup>saww</sup>! And Muhammad<sup>saww</sup> is My<sup>azwj</sup> servant and My<sup>azwj</sup> Rasool<sup>saww</sup>, Strengthened by Ali<sup>asws</sup>. So Allah<sup>azwj</sup> Mighty and Majestic Revealed **[8:62]** *He it is Who Strengthened you with His Help and*

<sup>62</sup> تفسير العياشي 2: 66 / 73.

<sup>63</sup> الأمالي: 3 / 179.

<sup>64</sup> الكافي 1: 343 / 16.

**with the Believers.** So the help was Ali<sup>asws</sup>, and included with (it- the help) the Believers. So the inclusion was regarding all the aspects',<sup>65</sup>

و قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «إن هؤلاء قوم كانوا معه من قريش، فقال الله: فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ وَ أَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ فهم الأنصار، كان بين الأوس و الخزرج حرب شديدة و عداوة في الجاهلية، فألف الله بين قلوبهم، و نصر بهم نبيه (صلى الله عليه و آله)، فالذين ألف بين قلوبهم هم الأنصار خاصة».

And (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'They were the people who were with him<sup>saww</sup> from the Qureysh, so Allah<sup>azwj</sup> Said **[8:62] then surely Allah is Sufficient for you; He is the One Who Strengthened you with His Help and with the Believers [8:63] And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.** So they were the Helpers (Al-Ansaar). There used to be an intense battle between the (tribes of) Al-Aws and the Al-Khazraj, and intense enmity during the pre-Islamic period, so Allah<sup>azwj</sup> (Caused) unity between their hearts, and helped His<sup>azwj</sup> Prophet<sup>saww</sup> by them. So the ones for whom there was unity between their hearts, they were the Helpers (Al-Ansaar) in particular'.<sup>66</sup>

## VERSES 64 - 69

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {64} يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۗ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {65}

**[8:64] O Prophet! Allah is sufficient for you and (for) such of the believers as follow you [8:65] O Prophet! Urge the believers to the fighting; if there are twenty patient ones of you, they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not ponder**

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ ۗ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ {66} مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَىٰ حَتَّىٰ يَتَّخِذَ فِي الْأَرْضِ تَرِيدُونَ ۗ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {67}

**[8:66] For the present, Allah has Lightened your burden, and He Knows that there is weakness among you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's Permission, and Allah is with the patient ones [8:67] It is not for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise**

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ {68} فَكُلُوا مِمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {69}

<sup>65</sup> الأمالي: 3 / 179

<sup>66</sup> تفسير القمي: 1: 279.

**[8:68] Were it not for an Ordinance from Allah that had already gone forth, surely there would have befallen you a great Punishment for what you had taken to [8:69] Eat then of the lawful and good (things) which you have acquired in war, and fear Allah; surely Allah is Forgiving, Merciful**

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن الحسن بن محبوب، عن الحسن بن صالح، عن أبي عبد الله (عليه السلام)، قال: كان يقول: «من فر من رجلين في القتال من الزحف فقد فر، و من فر من ثلاثة في القتال من الزحف فلم يفر».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Hassan Bin Saih,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who flees from two me during the fighting from the marching so he has fled, and the one who flees from three (soldiers) during the fighting from the marching, so he has not fled ((i.e) retreats to join up with the back up forces)'.<sup>67</sup>

العياشي: عن عمرو بن أبي المقدم، عن أبيه، عن جده: ما أتى علي يوم قط أعظم من يومين أتيا علي، فأما اليوم الأول فيوم قبض رسول الله (صلى الله عليه و آله)، و أما اليوم الثاني فو الله إني لجالس في سقيفة بني ساعدة، عن يمين أبي بكر، و الناس يبائعونه، إذ قال له عمر: يا هذا، ليس في يدك شيء ما لم يبائعك علي، فابعث إليه حتى يأتيك يبائعك، فإنما هؤلاء رعاع.

Al-Ayyashi, from Amro Bin Abu Al Maqdam, from his father,

(It has been narrated) from his grandfather who said, 'There did not befall upon Ali<sup>asws</sup> any day more grievous than two days. So as for the first day, it was the passing away of Rasool-Allah<sup>saww</sup>.

And as for the second day, so by Allah<sup>azwj</sup>, I was seated in the tent (Saqeefa) of the Clan of Sa'da on the right of Abu Bakr, and the people were pledging their allegiances to him, when Umar said to him, 'O you, there is nothing in your hands if Ali<sup>asws</sup> does not pledge his<sup>asws</sup> allegiance to you, therefore send for him to come and pledge his<sup>asws</sup> allegiance to you so that these people can see it'.

فبعث إليه قنفذا فقال له: اذهب فقل لعلي: أجب خليفة رسول الله (صلى الله عليه و آله). فذهب قنفذ، فما لبث أن رجع فقال لأبي بكر: قال لك: «ما خلف رسول الله أحدا غيري».

So, he sent Qunfuz to him<sup>asws</sup> and said to him, 'Go and say to Ali<sup>asws</sup>, 'Answer to the Caliph of Rasool-Allah<sup>saww</sup>!' So Qunfuz went. It was not long before he came back and said to Abu Bakr, 'He<sup>asws</sup> is saying to you: 'Rasool-Allah<sup>saww</sup> did not (appoint) anyone as a Caliph apart from me<sup>asws</sup>.

قال: ارجع إليه فقل: أجب، فإن الناس قد أجمعوا على بيعتهم إياه، و هؤلاء المهاجرون و الأنصار يبائعونه، و قرينش، و إنما أنت رجل من المسلمين، لك ما لهم و عليك ما عليهم. فذهب إليه قنفذ، فما لبث أن رجع، فقال: قال لك: «إن رسول الله (صلى الله عليه و آله) قال لي و أوصاني أن إذا واريته في حفرتة لا أخرج من بيتي حتى أولف كتاب الله، فإنه في جرائد النخل و في أكتاف الإبل». قال: قال عمر: قوموا بنا إليه.

He said, 'Return to him<sup>asws</sup> and say, 'Answer, for the people have gathered upon pledging their allegiances to him, and these are the Emigrants and the Helpers

<sup>67</sup> .432 /174 :6 التهذيب

pledging their allegiances, and Qureysh. But rather, you<sup>asws</sup> are only a man from the Muslims, for you<sup>asws</sup> is what is for them, and upon you<sup>asws</sup> is what is upon them'. So Qunfuz went to him<sup>asws</sup>, and it was not long before he returned and said, 'He<sup>asws</sup> is saying to you: 'Rasool-Allah<sup>saww</sup> had said to me<sup>asws</sup>, and bequeathed unto me<sup>asws</sup> that if I<sup>asws</sup> were to see him in this state, I<sup>asws</sup> am not to come out from my<sup>asws</sup> house until I<sup>asws</sup> compile the Book of Allah<sup>azwj</sup>. So it is in the leaves of the palm (tree) and the shoulder (bones) of the camels'. Umar said, 'Arise with me to go to him<sup>asws</sup>!'

فقام أبو بكر و عمر و عثمان، و خالد بن الوليد، و المغيرة بن شعبة، و أبو عبيدة بن الجراح، و سالم مولى أبي حذيفة، و قنفذ، و قمت معهم، فلما انتهينا إلى الباب فرأتهم فاطمة (صلوات الله عليها) أغلقت الباب في وجوههم، و هي لا تشك أن لا يدخل عليها إلا بإذنها، فضرب عمر الباب برجله فكسره، ثم دخلوا فأخرجوا عليا (عليه السلام) مليبا.

So, there arose Abu Bakr, and Umar, and Usmaan, and Khalid Bin Waleed, and al-Mugheira Bin Sha'bba, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Qunfuz, and I arose with them. So when we ended up to the door, I saw Fatima<sup>asws</sup> who locked the door in their faces, and there is no doubt that she did not want them to enter without her<sup>asws</sup> permission. So Umar struck the door by his leg and broke it. Then they entered and brought Ali<sup>asws</sup> out with a rope around his<sup>asws</sup> neck.

فخرجت فاطمة (عليها السلام) فقالت: «يا أبا بكر، أ تريد أن ترميني من زوجي، و الله لئن لم تكف عنه لأنشرن شعري، و لأشقن جيبتي و لأتقين قبر أبي و لأصيحن إلى ربي» فأخذت بيد الحسن و الحسين (عليهما السلام) و خرجت تريد قبر النبي (صلى الله عليه و آله)، فقال علي (عليه السلام) لسلمان: «أدرك ابنة محمد، فإني أرى جنبي المدينة يكفيان، و الله إن نشرت شعرها، و شقت جيبها، و أتت قبر أبيها، و صاحت إلى ربيها لا يناظر بالمدينة أن يخسف بها و بمن فيها».

So, Fatima<sup>asws</sup> came out and she<sup>asws</sup> said: 'O Abu Bakr! Are you intending to widow me<sup>asws</sup> from my<sup>asws</sup> husband? By Allah<sup>azwj</sup>, if you were not to desist I<sup>asws</sup> shall display my<sup>asws</sup> hair, and tear my<sup>asws</sup> pocket when I<sup>asws</sup> go to the grave of my<sup>asws</sup> father and shriek (complain) to my<sup>asws</sup> Lord<sup>azwj</sup>!' So she<sup>asws</sup> grabbed the hands of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and went out intending to be at the grave of the Prophet<sup>saww</sup>. So Ali<sup>asws</sup> said to Salman<sup>as</sup>: 'Go to the daughter<sup>asws</sup> of Muhammad<sup>saww</sup>, for I<sup>asws</sup> see the sides of the city sufficiently. By Allah<sup>azwj</sup>! If she<sup>asws</sup> were to display her<sup>asws</sup> hair, and tear her<sup>asws</sup> pocket, and come to the grave of her<sup>asws</sup> father<sup>saww</sup>, and shriek (complain) to her<sup>asws</sup> Lord<sup>azwj</sup>, you would not see in the city except that it would have submerged (into the ground) along with those in it'.

فأدركها سلمان فقال: يا بنت محمد، إن الله إنما بعث أباك رحمة، فارجعي. فقالت: «يا سلمان، يريدون قتل علي، ما على علي صبر، فدعني حتى آتي قبر أبي فأنشر شعري، و أشق جيبتي، و أصيح إلى ربي». فقال سلمان: إني أخاف أن يخسف بالمدينة، و علي بعثني إليك و يأمرك أن ترجعي إلى بيتك و تنصرفي، فقالت: «إذن أرجع و أصبر و أسمع له و أطيع».

So Salman<sup>as</sup> went to her<sup>asws</sup> and said, 'O daughter<sup>asws</sup> of Muhammad<sup>saww</sup>! Surely your<sup>asws</sup> Lord<sup>azwj</sup> Sent your<sup>asws</sup> father<sup>saww</sup> as a Mercy, therefore, return'. So she<sup>asws</sup> said: 'O Salman<sup>as</sup>! They are intending to kill Ali<sup>asws</sup>, I<sup>asws</sup> cannot be patient upon that. So leave me<sup>asws</sup> until I<sup>asws</sup> come to the grave of my<sup>asws</sup> father<sup>saww</sup>, and display my<sup>asws</sup> hair, and tear my<sup>asws</sup> pocket, and shriek (complain) to my<sup>asws</sup> Lord<sup>azwj</sup>'. So Salman<sup>as</sup> said: 'I<sup>as</sup> fear that the city would submerge (into the ground), and Ali<sup>asws</sup> has sent me<sup>as</sup> to you<sup>asws</sup> and he<sup>asws</sup> says you<sup>asws</sup> to return to your<sup>asws</sup> house. So she<sup>asws</sup> said: 'I<sup>asws</sup> shall return, and be patient, and listen to him<sup>asws</sup> and obey'.

فأخرجوه من منزله مليبا، و مروا به على قبر النبي (صلى الله عليه و آله) قال: فسمعتة يقول: ابْنُ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُونِي إِلَى آخِرِ الْآيَةِ، و جلس أبو بكر في سقيفة بنى ساعدة، و قدم علي (عليه السلام) فقال له عمر: بايع. فقال له علي: «فإن أنا لم أفعل، فمه؟» فقال له عمر: إذن أضرب، و الله، عنقك. فقال له علي: «إذن، و الله، أكون عبد الله المقتول و أبا رسول الله (صلى الله عليه و آله) فقال عمر: أما عبد الله المقتول فنعم، و أما أبو رسول الله فلا، حتى قالها ثلاثاً.

Thus, they brought him<sup>asws</sup> out from his house with a rope round his<sup>asws</sup> neck, and passed by the grave of the Prophet<sup>saww</sup>. I heard him<sup>asws</sup> saying: '[7:150] **Son of my mother! Surely, the people reckoned me weak** up to the end of the Verse. And Abu bakr was seated in the tent (Saqeefa) of the Clan of Sa'da, and Ali<sup>asws</sup> was brought. So Umar said to him<sup>asws</sup>, 'Pledge your<sup>asws</sup> allegiance!' So Ali<sup>asws</sup> said to him: 'Suppose I<sup>asws</sup> do not do it, then what?' So Umar said to him, 'Then, by Allah<sup>azwj</sup>, I shall strike your<sup>asws</sup> neck'. So Ali<sup>asws</sup> said to him: 'Then by Allah<sup>azwj</sup>, then I<sup>asws</sup> shall become a murdered servant of Allah<sup>azwj</sup> and brother of Rasool-Allah<sup>saww</sup>'. So Umar said: 'As for being the murdered servant of Allah<sup>azwj</sup>, so yes, and as for being the brother of Rasool-Allah<sup>saww</sup>, so no!' – until he said it three times.

فبلغ ذلك العباس بن عبد المطلب، فأقبل مسرعاً يهرول، فسمعتة يقول: ارفقوا بابن أخي ، و لكم علي أن يبايعكم. فأقبل العباس و أخذ بيد علي (عليه السلام) فمسحها على يد أبي بكر، ثم خلوه مغضباً، فسمعتة يقول: «اللهم، إنك تعلم أن النبي (صلى الله عليه و آله) قد قال لي: إن تموا عشرين فجاهدهم، و هو قولك في كتابك: إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ» قال: و سمعتة يقول: «اللهم، و إنهم لم يتموا عشرين». حتى قالها ثلاثاً، ثم انصرف.

So (news of) that reached Al-Abbas Bin Abdul Muttalib. He came over running quickly and I heard him saying, 'Refrain from my cousin, he<sup>asws</sup> will pledge his<sup>asws</sup> allegiance!' So Al-Abbas came over and grabbed the hand of Ali<sup>asws</sup> and wiped it upon the hand of Abu Bakr, then left him<sup>asws</sup> in anger. I heard him<sup>asws</sup> saying: 'Our Allah<sup>azwj</sup>! You<sup>azwj</sup> Know that the prophet<sup>saww</sup> had said to me<sup>asws</sup>: 'If you were to find twenty (supporters), so fight them, and it is Your<sup>azwj</sup> Word in Your<sup>azwj</sup> Book [8:65] **if there are twenty patient ones of you they shall overcome two hundred**'. And I heard him<sup>asws</sup> saying: 'Our Allah<sup>azwj</sup>! There are no twenty (supporters)! - to the extent that he<sup>asws</sup> said it three times, then left'.<sup>68</sup>

## VERSE 70

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {70}

**[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you, and Allah is Forgiving, Merciful.**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ قَالَ نَزَلَتْ فِي الْعَبَّاسِ وَ عَقِيلٍ وَ نَوْفَلٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

<sup>68</sup> تفسير العياشي 2: 76 /66

Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying regarding this Verse: **[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you**, he<sup>asws</sup> said: 'This was Revealed regarding Al-Abbas, and Aqeel, and Naufal'.

وَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَهَى يَوْمَ بَدْرٍ أَنْ يُقْتَلَ أَحَدٌ مِنْ بَنِي هَاشِمٍ وَ أَبُو الْبَخْتَرِيِّ فَأَسْرُوا فَأَرْسَلَ عَلِيًّا (عليه السلام) فَقَالَ انظُرْ مَنْ هَاهُنَا مِنْ بَنِي هَاشِمٍ قَالَ فَمَرَّ عَلِيٌّ (عليه السلام) عَلَى عَقِيلِ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَحَادَّ عَنْهُ فَقَالَ لَهُ عَقِيلٌ يَا ابْنَ أُمِّ عَلِيٍّ أَمَا وَاللَّهِ لَقَدْ رَأَيْتَ مَكَانِي قَالَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَقَالَ هَذَا أَبُو الْفَضْلِ فِي يَدِ فُلَانٍ وَ هَذَا عَقِيلٌ فِي يَدِ فُلَانٍ وَ هَذَا نَوْفَلُ بْنُ الْحَارِثِ فِي يَدِ فُلَانٍ

And he<sup>asws</sup> said that: 'The Rasool Allah<sup>saww</sup> prohibited the killing of anyone from the Clan of Hashim<sup>as</sup> and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool Allah<sup>saww</sup> sent for Ali<sup>asws</sup> and said: 'Go and see over there, who are the ones from the Clan of Hashim<sup>as</sup>'. So Ali<sup>asws</sup> passed by Aqeel son of Abu Talib<sup>as</sup>, may Allah<sup>azwj</sup> Honour his<sup>as</sup> face. He<sup>asws</sup> turned away from him. So Aqeel said to him<sup>asws</sup>, 'O son<sup>asws</sup> of my mother<sup>as</sup> Ali<sup>asws</sup>! But, by Allah<sup>azwj</sup>, you<sup>asws</sup> can see my situation'. He<sup>asws</sup> returned to the Rasool Allah<sup>saww</sup> and said: 'This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so'.

فَقَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى انْتَهَى إِلَى عَقِيلٍ فَقَالَ لَهُ يَا أَبَا يَزِيدٍ قُتِلَ أَبُو جَهْلٍ فَقَالَ إِذَا لَا تُنَارِعُونَ فِي تِهَامَةٍ فَقَالَ إِنْ كُنْتُمْ أَنْتَحِنُومُ الْقَوْمِ وَ الْآ فَارْكَبُوا أَكْتَأْفَهُمْ فَقَالَ فَجِيءَ بِالْعَبَّاسِ فَقِيلَ لَهُ أَفِدِ نَفْسَكَ وَ أَفِدِ ابْنَ أَخِيكَ فَقَالَ يَا مُحَمَّدُ تَتْرُكُنِي أَسْأَلُ فَرِيشًا فِي كَفِّي فَقَالَ أُعْطِيَ مِمَّا خَلْفَتْ عِنْدَ أُمِّ الْفَضْلِ وَ قُلْتُ لَهَا إِنْ أَصَابَنِي فِي وَجْهِ هَذَا شَيْءٌ فَأَنْفِقِيهِ عَلَى وُلْدِكَ وَ نَفْسِكَ فَقَالَ لَهُ يَا ابْنَ أَخِي مَنْ أَخْبَرَكَ بِهَذَا فَقَالَ أَتَانِي بِهِ جِبْرِيْلُ (عليه السلام) مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ وَ مَحْلُوفِهِ مَا عَلِمَ بِهَذَا أَحَدٌ إِلَّا أَنَا وَ هِيَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

So the Rasool Allah<sup>saww</sup> stood up and came up to Aqeel and said to him: 'O Abu Yazeed, Abu Jahl has been killed'. He said, 'Then you<sup>saww</sup> will not be disputing about Tahaamat'. He<sup>saww</sup> said: 'If you are strong people, otherwise tie up their hands'. They came up with Al-Abbas, so he<sup>saww</sup> said: 'Ransom yourself and ransom the son of your brother'. He said, 'O Muhammad<sup>saww</sup>! Let me go and ask the Qureish for ransoming me'. He<sup>saww</sup> said: 'Give from what you have left behind with Umm Al-Fazl and said to her that, 'If this I face this difficulty, so spend upon your children and on yourself'. So he said to him<sup>saww</sup>: 'O son<sup>saww</sup> of my brother<sup>as</sup>, who informed you<sup>saww</sup> of this?' He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> came with it to me<sup>saww</sup> from the Presence of Allah<sup>azwj</sup> Mighty and Majestic'. So he said, 'And I had held her on oath that no one would know of this except for myself and her. I hereby testify that you<sup>saww</sup> are the Rasool Allah<sup>saww</sup>'.

قَالَ فَرَجَعَ الْأَسْرَى كُلُّهُمْ مُشْرِكِينَ إِلَّا الْعَبَّاسُ وَ عَقِيلٌ وَ نَوْفَلٌ كَرَّمَ اللَّهُ وَجُوهَهُمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا إِلَى آخِرِ الْآيَةِ.

He<sup>asws</sup> said; 'All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah<sup>azwj</sup> Honour their faces, and it was regarding them that this Verse was Revealed: **[8:70] O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you**

***better than that which has been taken away from you and will Forgive you up to the end of the Verse'***.<sup>69</sup>

عن علي بن أسباط، سمع أبا الحسن الرضا (عليه السلام) يقول: «قال أبو عبد الله (عليه السلام): أتى النبي (صلى الله عليه و آله) بمال، فقال للعباس: ابسط رداءك فخذ من هذا المال طرفاً. قال: فيسط رداءه فأخذ طرفاً من ذلك المال، قال: ثم قال رسول الله (صلى الله عليه و آله): هذا مما قال الله: يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنَّ يَعْزِمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ».

From Ali Bin Asbaat,

Who heard Abu Al-Hassan Al-Reza<sup>asws</sup> saying: 'Abu Abdullah<sup>asws</sup> said: 'The Prophet<sup>saww</sup> came with (some) wealth, so he<sup>saww</sup> said to Al-Abbas: 'Extend your robe and take from a part from this wealth'. So he extended his robe and took a part from that wealth. Then Rasool-Allah<sup>saww</sup> said: 'This is from what Allah<sup>azwj</sup> has Said [8:70] ***O Prophet! Say to those of the captives who are in your hands: If Allah Knows anything good in your hearts, He will Give to you better than that which has been taken away from you and will Forgive you, and Allah is Forgiving, Merciful***.<sup>70</sup>

الطبرسي: قال أبو جعفر الباقر (عليه السلام): «كان الفداء يوم بدر كل رجل من المشركين بأربعين أوقية- الأوقية أربعون مثقالاً- إلا العباس فإن فداءه كان مائة أوقية، و كان أخذ منه حين أسر عشرون أوقية ذهباً، فقال النبي (صلى الله عليه و آله): ذاك غنيمته، ففاد نفسك و ابني أخيك نوفلاً و عقيلاً. فقال: ليس معي شيء. فقال: أين الذهب الذي سلمته إلى ام الفضل، و قلت: إن حدث بي حدث فهو لك و للفضل و عبد الله؟ فقال: من أخبرك بهذا! قال: الله تعالى. فقال: أشهد أنك رسول الله، و الله ما اطلع على هذا أحد إلا الله تعالى».

Al Tabarsy said,

'Abu Ja'far Al-Baqir<sup>asws</sup>: 'The ransoming on the day of (the battle of) Badr for every man from the Polytheists was by forty 'Owqiya' – one 'Owqiya being equal to forty Mithqaal (unit of measurement for gold) – except for Al-Abbas, for his ransoming was set at one hundred Owqiya. And there was taken from his when he was captive, twenty Owqiya of gold. So the Prophet<sup>saww</sup> said: 'That is from the spoils of war, therefore ransom your own self, and your cousin Nowfal, and Aqeel'. So he said, 'There is nothing with me'. So he<sup>saww</sup> said: 'Where is the gold which you have kept with Umm Al-Fazal saying, 'If something happens to me so it is for you, and for Al-Fazal, and Abdullah?' So he said, 'Who informed you<sup>saww</sup> about this?' He<sup>saww</sup> said: 'Allah<sup>azwj</sup> the High'. So he said, 'I testify that you<sup>saww</sup> are Rasool-Allah<sup>saww</sup>. By Allah<sup>azwj</sup>! No one had the notification about this except for Allah<sup>azwj</sup>'.<sup>71</sup>

## VERSES 71 & 72

وَأِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {71} إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {72}

<sup>69</sup> Al Kafi – H 14692

<sup>70</sup> تفسير العياشي 2: 80 /69.

<sup>71</sup> مجمع البيان 4: 860

**[8:71] And if they intend to betray you, so they have acted unfaithfully towards Allah before, but He Gave (you) mastery over them; and Allah is Knowing, Wise [8:72] Surely those who believed and fled (their homes) and struggled hard in Allah's Way with their property and their souls, and those who gave shelter and helped - these are guardians of each other; and (as for) those who believed and did not flee, not yours is their Guardianship until they do flee; and if they seek aid from you in the matter of Religion, aid is incumbent upon you except against a people between whom and you there is a treaty, and Allah Sees what you do**

ابن شهر آشوب: عن موسى بن عبد الله بن الحسن و معتب و مصادف موليا الصادق (عليه السلام) في خبر أنه لما دخل هشام بن الوليد المدينة أتاه بنو العباس، و شكوا إليه من الصادق (عليه السلام) أنه أخذ تركات ماهر الخصي دوننا، فخطب أبو عبد الله (عليه السلام) فكان مما قال: «إن الله تعالى لما بعث رسول الله (صلى الله عليه و آله) كان أبونا أبو طالب المواسي له بنفسه، و الناصر له، و أبوكم العباس و أبو لهب يكذبانه و يوليان عليه شياطين الكفر، و أبوكم يبغى له الغوائل، و يقود إليه القبائل في بدر، و كان في أول رعيها، و صاحب خيلها و رجلها، المطعم يومئذ، و الناصب الحرب له-

Ibn Sheh Ahub, fro Musa Bin Abdullah Bin Al Hassan, and Mo'tab, and

Masadaf a slave of Al-Sadiq<sup>asws</sup> reports that when Hisham Bin Abdul Malik entered Al-Medina, the Clan of Abbas came up to him, and complained to him about Al-Sadiq<sup>asws</sup> that he<sup>asws</sup> had taken the legacies of Maher without (anything being for) us. So Abu Abdullah<sup>asws</sup> addressed, and from what he<sup>asws</sup> said was: 'When Allah<sup>azwj</sup> the High Sent Rasool-Allah<sup>saww</sup>, our<sup>asws</sup> father<sup>as</sup> Abu Talib<sup>as</sup> consoled him<sup>saww</sup> with himself<sup>as</sup>, and was a helper for him<sup>saww</sup>, whereas your father Al-Abbas and Abu Lahab both belied him<sup>saww</sup>, and gathered against him<sup>saww</sup> the devils of infidelity. Your father wanted calamities to befall upon him<sup>saww</sup>, and led the tribes against him<sup>saww</sup> at Badr, and he was the first of theirs and the commander of their infantry and their cavalry, and provided their meals on that day, and established the war against him<sup>saww</sup>.

ثم قال:- فكان أبوكم طلبتنا و عتيقتنا، و أسلم كارها تحت سيوفنا، لم يهاجر إلى الله و رسوله هجرة قط، فقطع الله ولايته منا بقوله تعالى: وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُم مِّنْ وَلَايَتِهِم مِّنْ شَيْءٍ.

Then he<sup>asws</sup> said: 'Your father was our<sup>asws</sup> freed slave, and professed to Al-Islam unwillingly under our<sup>asws</sup> swords. He did not flee to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> at all. Thus Allah<sup>azwj</sup> Cut-off his Wilayah from us<sup>asws</sup> by His<sup>azwj</sup> Words **[8:72] and (as for) those who believed and did not flee, not yours is their Guardianship until they do flee**'.

في كلام له- ثم قال:- «هذا مولى لنا مات فحزنا تراثه، إذ كان مولانا، و لأننا ولد رسول الله (صلى الله عليه و آله) و أمنا فاطمة أحرزت ميراثه».

In a speech of his<sup>asws</sup> – then said: 'This is a slave of ours<sup>asws</sup>. When he died his inheritors grieved, when he was our<sup>asws</sup> slave. And we<sup>asws</sup> are the descendants of Rasool-Allah<sup>saww</sup> and Fatima<sup>asws</sup> had the right to his<sup>saww</sup> inheritance'.<sup>72</sup>

72 المناقب 1: 261



العياشي: عن زرارة، و حمران، و محمد بن مسلم عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالوا: سألناهما عن قوله: وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا، قال: «بأن أهل مكة لا يرثون أهل المدينة».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, and Abu Abdullah<sup>asws</sup>, both said when asked about His<sup>azwj</sup> Words [8:72] and (as for) those who believed and did not flee, not yours is their Guardianship until they do flee, said: 'The people of Makkah did not (used to) inherit from the people of Al-Medina'.<sup>73</sup>

## VERSES 73 - 75

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ {73} وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {74} وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {75}

**[8:73] And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be strife be the land and great mischief**  
**[8:74] And (as for) those who believed and fled and struggled hard in Allah's Way, and those who gave shelter and helped, these are the believers truly; they shall have Forgiveness and honorable provision**  
**[8:75] 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**

العياشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، عن أبيه، عن آبائه (عليهم السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه و آله) في مرضه، و قد اغمي عليه، و رأسه في حجر جبرئيل، و جبرئيل في صورة دحية الكلبي، فلما دخل علي (عليه السلام) قال له جبرئيل: دونك رأس ابن عمك، فأنت أحق به مني، لأن الله يقول في كتابه: وَ أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ».

Al Ayyashi, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his father, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Ali<sup>asws</sup> came up to Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> illness, and he<sup>saww</sup> had fainted, and his<sup>saww</sup> head was upon the lap of Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> was in the image of Dahiyat Al-Kalby. So when Ali<sup>asws</sup> came over, Jibraeel<sup>as</sup> said to him<sup>asws</sup>: 'Here, please take the head of your<sup>asws</sup> cousin<sup>saww</sup>, for you<sup>asws</sup> are more deserving of it than I<sup>as</sup> am, because Allah<sup>azwj</sup> is Saying in His<sup>azwj</sup> Book [8:75] and the possessors of relationships are nearer to each other in the Ordinance of Allah'.

فجلس علي (عليه السلام) و أخذ رأس رسول الله (صلى الله عليه و آله) و وضعه في حجره، فلم يزل رأس رسول الله (صلى الله عليه و آله) في حجره حتى غابت الشمس، و إن رسول الله (صلى الله عليه و آله) أفاق، فرفع رأسه فنظر إلى علي (عليه السلام) و قال: يا علي، أين جبرئيل؟ فقال: يا رسول الله، ما رأيت إلا دحية الكلبي دفع إلي رأسك و قال: يا علي، دونك رأس ابن عمك فأنت أحق به مني، لأن الله يقول في كتابه: وَ أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ. فجلست و أخذت رأسك، فلم يزل في حجري حتى غابت الشمس.

73 تفسير العياشي 81 /70 :2

So Ali<sup>asws</sup> seated himself<sup>asws</sup> and took and head of Rasool-Allah<sup>saww</sup> and placed it upon his<sup>asws</sup> own lap. The head of Rasool-Allah<sup>saww</sup> did not cease to be upon his<sup>asws</sup> lap until the sun set. And Rasool-Allah<sup>saww</sup> woke up. So he<sup>saww</sup> raised his<sup>saww</sup> head and looked at Ali<sup>asws</sup> and said: 'O Ali<sup>asws</sup>, where is Jibraeel<sup>as?</sup>' So he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, I<sup>asws</sup> saw (him) as a Dahiyat Al-Kalbyy who handed over your<sup>saww</sup> head to me<sup>asws</sup> and said: 'O Ali<sup>asws</sup>! Here, please take the head of your<sup>asws</sup> cousin, for you<sup>asws</sup> are more deserving of it than I<sup>as</sup> am, because Allah<sup>azwj</sup> is Saying in His<sup>azwj</sup> Book [8:75] and the possessors of relationships are nearer to each other in the Ordinance of Allah. Therefore, I<sup>asws</sup> sat down and took your<sup>saww</sup> head, and it has not ceased to be on my<sup>asws</sup> lap until the sun set'.

فقال رسول الله (صلى الله عليه و آله): أ فصليت العصر؟ فقال: لا. قال: فما منعك أن تصلي؟ فقال: قد اغمي عليك، و كان رأسك في حجري، فكرهت أن أشق عليك- يا رسول الله- و كرهت أن أقوم و أصلي و أضع رأسك. فقال رسول الله (صلى الله عليه و آله): اللهم إنه كان في طاعتك و طاعة رسولك حتى فاتته صلاة العصر، اللهم فرد عليه الشمس حتى يصلي العصر في وقتها». قال: «فطلعت الشمس، فصارت في وقت العصر بيضاء نقية، و نظر إليها أهل المدينة، و إن عليا (عليه السلام) قام و صلى، فلما انصرف غابت الشمس و صلوا المغرب».

So Rasool-Allah<sup>saww</sup> said: 'Have you Prayed Al-Asr?' So he<sup>asws</sup> said: 'No'. He<sup>saww</sup> said: 'So, what prevented you<sup>asws</sup> from Praying?' So he<sup>asws</sup> said: 'You<sup>saww</sup> had fainted, and your<sup>saww</sup> head was upon my<sup>asws</sup> lap, so I<sup>asws</sup> disliked that I<sup>asws</sup> should cause any difficulty to you<sup>saww</sup> – O Rasool-Allah<sup>saww</sup> – and did not like it that I<sup>asws</sup> should rise and Pray and place down your<sup>saww</sup> head'. So Rasool-Allah<sup>saww</sup> said: 'Our Allah<sup>azwj</sup>! He<sup>asws</sup> was in Your<sup>azwj</sup> obedience and the obedience of Your<sup>azwj</sup> Rasool<sup>saww</sup> until he<sup>asws</sup> missed Al-Asr Prayer. Our Allah<sup>azwj</sup>! Return the sun until he<sup>asws</sup> Prays Al-Asr during its time!' So, the sun emerged, and there became daylight of the time of Al-Asr. And the people of Al-Medina saw it, and that Ali<sup>asws</sup> arose and Prayed. So when he<sup>asws</sup> finished, the sunset and he<sup>asws</sup> Prayed Al-Maghrib'.<sup>74</sup>

<sup>74</sup> تفسير العيّاشي 2: 82 / 70.