

**TABLE OF CONTENTS**

CHAPTER 59 .....	2
AL-HASHR .....	2
(24 VERSES) .....	2
MERITS.....	2
VERSES 1 - 4 .....	3
VERSE 5.....	5
VERSES 6 & 7 .....	6
VERSES 8 & 9 .....	14
VERSE 10.....	19
VERSES 11 - 17 .....	20
VERSES 18 & 19 .....	21
VERSE 20.....	21
VERSES 21 - 24 .....	24

## CHAPTER 59

### AL-HASHR

#### (24 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن أبي بن كعب، عن النبي (صلى الله عليه و آله)، قال: «من قرأ سورة الحشر لم تبق جنة و لا نار و لا عرش و لا كرسي و لا حجب و لا السماوات السبع و لا الأرضون السبع و الهواء و الريح و الطير و الشجر و الجبال و الشمس و القمر و الملائكة، إلا صلوا عليه و استغفروا له، و إن مات في يومه أو ليلته مات شهيدا».

Ibn Babuwayh, by his chain, from Ubayy Bin Ka'ab,

Rasool Allah<sup>saww</sup> has said: 'The one who recites Surah Al-Hashr, there would neither remain Paradise, nor Fire, nor Throne, nor Chair, nor Veils, nor seven skies and the seven firmaments, and the atmosphere, and the wind, and the birds, and the trees, and the mountains, and the sun, and the moon, and the Angels, except that they would Pray for him and seek Forgiveness for him. And if he dies during that day or that night, he would have died a martyr'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «و من قرأها ليلة الجمعة أمن من البلاء حتى يصبح. و من صلى أربع ركعات، يقرأ في كل ركعة الحمد و الحشر و يتوجه إلى أي حاجة شاءها و طلبها، قضاها الله تعالى، ما لم تكن معصية».

It has been reported from the Rasool Allah<sup>saww</sup> having said: 'the one who recites it (59) on 'ليلة الجمعة' (Night of Thursday), would be safe from afflictions until the morning. And the one who Prays four Cycles, reciting in every Cycle Al-Hamd (Chapter 1) and Al-Hashr (Chapter 59), and diverts himself to whichever need he so feels like and seeks it, Allah<sup>azwj</sup> would Fulfill it, the one which does not become disobedience'.<sup>2</sup>

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها و توجه في حاجة، قضاها الله له، ما لم تكن في معصية».

And Rasool-Allah<sup>saww</sup> said: 'The one who writes it (59), and attaches it (Amulet), and diverts himself for a need, Allah<sup>azwj</sup> would Fulfill it for him, that which is not in the (way of) disobedience'.<sup>3</sup>

و قال الصادق (عليه السلام): «من قرأها ليلة جمعة أمن من بلائها إلى أن يصبح. و من توضع عند طلب حاجة ثم صلى أربع ركعات يقرأ في كل ركعة الحمد و السورة إلى أن يفرغ من الأربع ركعات و يتوجه إلى حاجة، يسهل الله أمرها. و من كتبها بماء طاهر و شربها رزق الذكاء و قلة النسيان بإذن الله تعالى».

<sup>1</sup> ثواب الأعمال: 117.

<sup>2</sup> And from Khawas Al Quran

<sup>3</sup> خواص القرآن: 21، 53 «مخطوط»

Al-Sadiq<sup>asws</sup> said: ‘The one who recites it (59) during Friday night, would be safe from afflictions up to the morning. And the one who performs ablution during the seeking of a need, then Prays four Cycles, reciting in every Cycle Al-Hamd, and the Chapter (Al-Hashr), until he is free from the four Cycles, and diverts himself to a need, Allah<sup>azwj</sup> would Make its affair to be easy. And the one who writes it with clean water, and drinks it, would be intelligent and of little forgetfulness, by the Permission of Allah<sup>azwj</sup> the High’.<sup>4</sup>

## VERSES 1 - 4

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1} هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ {2} وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ {3} ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {4}

**[59:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah, and He is the Mighty, the Wise. [59:2] He it is Who Caused those who disbelieved from the People of the Book to go forth from their homes at the first banishment; you did not think that they would be going forth, while they were certain that their fortresses would defend them against Allah; but Allah Came to them whence they did not expect, and Cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have vision! [59:3] And had it not been that Allah had Decreed for them the exile, He would certainly have Punished them in this world, and in the Hereafter they shall have Punishment of the Fire. [59:4] That is because they acted in opposition to Allah and His Rasool, and whoever acts in opposition to Allah, so Allah is Severe in Punishment.**

علي بن إبراهيم، قال: سبب ذلك أنه كان بالمدينة ثلاثة أبطن من اليهود: بنو النضير، و قريظة و قينقاع، و كان بينهم و بين رسول الله (صلى الله عليه و آله) عهد و مدة، ففقضوا عهدهم، و كان سبب ذلك من بني النضير في نقض عهدهم، أنه أتاهم رسول الله (صلى الله عليه و آله) يستسلفهم دية رجلين قتلهما رجل من أصحابه غيلة، يعني يستقرض، و كان قصد كعب بن الأشرف فلما دخل على كعب قال: مرحبا يا أبا القاسم و أهلا، و قام كأنه يصنع له الطعام، و حدث نفسه بقتل رسول الله (صلى الله عليه و آله) و تتبع أصحابه، فنزل جبرئيل (عليه السلام) فأخبره بذلك.

Ali Bin Ibrahim (Tafseer Qummi), said,

‘The reason for that – In Al-Medina there were three Clans of the Jews – the Clan of Al-Nazeyr, and Qureyza, and Qaynaqa’a. And there was an agreement and a term fixed between them and Rasool-Allah<sup>saww</sup>. They nullified their agreement, and the reason for it was that in the Clan of Nazeyr regarding the nullifying of their agreement, they came to Rasool-Allah<sup>saww</sup> demanding blood money for the killing of two of their men by one of his<sup>saww</sup> companions, meaning he<sup>saww</sup> should give it to them, and it was Ka’b Bin Al-Ashraf who intended for it. So when he<sup>saww</sup> came up to Ka’b, he said, ‘Congratulations O Abu Al-Qasim<sup>saww</sup> and welcome’. And he stood up as if he was making arrangements for the food for him<sup>saww</sup>. And he thought to himself

<sup>4</sup> خواص القرآن: 21، 53 «مخطوط»

of killing Rasool-Allah<sup>saww</sup> and followed by his<sup>saww</sup> companions. So Jibraeel<sup>as</sup> descended and informed him<sup>saww</sup> of that.

فرجع رسول الله (صلى الله عليه وآله) إلى المدينة، و قال لمحمد بن مسلمة الأنصاري: «أذهب إلى بني النضير، فأخبرهم أن الله عز وجل أخبرني بما همتم به من الغدر، فإما أن تخرجوا من بلادنا، وإما أن تأذنوا بحرب». فقالوا: نخرج من بلادكم فبعث إليهم عبد الله بن أبي، أن لا تخرجوا، و تقيموا و تناذبوا محمدا الحرب، فإني أنصركم أنا و قومي و حلفائي، فإن خرجتم خرجت معكم، و لئن قاتلتم قاتلت معكم، فأقاموا و أصلحوا حصونهم و تهيئوا للقتال، و بعثوا إلى رسول الله (صلى الله عليه وآله): إنا لا نخرج فاصنع ما أنت صانع.

So Rasool-Allah<sup>saww</sup> returned to Al-Medina, and said to Muhammad Bin Muslim Al-Ansary: 'Go to the Clan of Al-Nazeyr, and inform them that Allah<sup>azwj</sup> Mighty and Majestic has Informed me<sup>saww</sup> of what they are thinking of from the treachery. So either you should leave our city, or you make allowance for war'. So they said, 'We will go out from your city'. So he<sup>saww</sup> sent Abdullah Bin Ubayy to them but he said, 'If you do not go out, and stay put, you will be the focus for the war of Muhammad<sup>saww</sup>. I am your helper, along with my people and my allies. So if you go out, I shall go out with you, and if you fight, I shall fight with you'. So they stayed put, and repaired their fortresses and prepared for the battle. And they sent a message to Rasool-Allah<sup>saww</sup>, 'We will not leave, so you<sup>saww</sup> do what you want to do'.

فقام رسول الله (صلى الله عليه وآله) و كبر و كبر أصحابه، و قال لأمير المؤمنين (عليه السلام): «تقدم الى بني النضير» فأخذ أمير المؤمنين (عليه السلام) الراية و تقدم، و جاء رسول الله (صلى الله عليه وآله) و أحاط بحصنهم، و غدر [بهم] عبد الله بن أبي.

So Rasool-Allah<sup>saww</sup> stood up and was aroused, and his<sup>saww</sup> companions were aroused, and he<sup>saww</sup> said to Amir-ul-Momineen<sup>asws</sup>; 'March (in battle) to the Clan of Al-Nazeyr'. So Amir-ul-Momineen<sup>asws</sup> grabbed the flag and marched, and Rasool-Allah<sup>saww</sup> came and surrounded their fortresses, and Abdullah Bin Ubayy betrayed them'.

و كان رسول الله (صلى الله عليه وآله) إذا ظهر بمقدم بيوتهم حصنوا ما يليهم و خربوا ما يليه، و كان الرجل منهم ممن كان له بيت حسن خربه، و قد كان رسول الله (صلى الله عليه وآله) أمر بقطع نخلم فجزعوا من ذلك، فقالوا: يا محمد، إن الله يأمرك بالفساد؟ إن كان لك هذا فخذوه، و إن كان لنا فلا تقطعه فلما كان بعد ذلك قالوا: يا محمد، نخرج من بلادك فأعطنا مالنا. فقال: «لا، و لكن تخرجون [و لكم ما حملت الإبل] فلم يقبلوا ذلك فيقوا أياما، ثم قالوا: نخرج و لنا ما حملت الإبل. قال: «لا و لكن تخرجون] و لا يحمل أحد منكم شيئا، فمن وجدنا معه شيئا قتلناه».

And Rasool-Allah<sup>saww</sup> had, when their houses were apparent from the march, fortified some and ruined some. And the man from them for whom was a good house, it was ruined. And Rasool-Allah<sup>saww</sup> had ordered for the cutting of their palm trees, so their grieved from that. They said, 'O Muhammad<sup>saww</sup>! Has Allah<sup>azwj</sup> Commanded you<sup>saww</sup> for the mischief? If this is for you<sup>saww</sup>, so take it, and if it is for us, so do not cut it'. So, after that they said, 'O Muhammad<sup>saww</sup>! We will go out from your<sup>saww</sup> city, so give us our wealth'. He<sup>saww</sup> said: 'No. But you will be leaving with what the camel can carry'. So they did not accept that, and they remained for a few days'. Then they said, 'We will leave, and for us would be what the camel can carry'. He<sup>saww</sup> said: 'No, but not one of you will carry anything. So the one who is found with something which is with him, he would be killed'.

فخرجوا على ذلك، و وقع قوم منهم إلى فدك و وادي القرى، و خرج منهم قوم إلى الشام، فأُنزل الله فيهم: هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَ ظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا إِلَى قَوْلِهِ تَعَالَى وَ مَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

So they went out upon that, and a group from them went to Fadak and the valley of Al-Qura, and a group from them went to Syria. So Allah<sup>azwj</sup> Revealed regarding them **[59:2] He it is Who Caused those who disbelieved from the People of the Book to go forth from their homes at the first banishment; you did not think that they would be going forth, while they were certain that their fortresses would defend them against Allah; but Allah Came to them whence they did not expect, up to His<sup>azwj</sup> Words and whoever acts in opposition to Allah, so Allah is Severe in Punishment.**

و أنزل الله عليه فيما عابوه من قطع النخل: مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَ لِيُخْزِيَ الْفَاسِقِينَ إِلَى قَوْلِهِ: رَبَّنَا إِنَّكَ رَؤُفٌ رَحِيمٌ.

And Allah<sup>azwj</sup> Revealed regarding what they had refused from the cutting of the palm tree **[59:5] Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's Command, and that He may Abase the transgressors up to His<sup>azwj</sup> Words [59:10] Surely You are Kind, Merciful.**

و أنزل الله عليه في عبد الله بن أبي و أصحابه: أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أَخْرَجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَ إِن فُوتَلْتُمْ لَنَنْصُرَنَّكُمْ وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ إِلَى قَوْلِهِ لَا يُنصَرُونَ ثُمَّ قَالَ: كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ يَعْنِي بَنِي قَيْنِقَاعٍ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ،

And Allah<sup>azwj</sup> Revealed regarding Abdullah Bin Ubayy and his companions **[59:11] Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears Witness that they are most surely liars up to His<sup>azwj</sup> Words [59:12] they shall not be helped. Then Said [59:15] Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful Punishment.**

ثم ضرب في عبد الله بن أبي و بني النضير مثلا، فقال: كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ «4».

Then He<sup>azwj</sup> Gave an example regarding Abdullah Bin Ubayy and the Clan of Nazeyr, so He<sup>azwj</sup> Said **[59:16] Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am clear of you; I fear Allah, the Lord of the Worlds. [59:17] Therefore the end of both of them is that they are both in the Fire to abide therein, and it is the Reward of the unjust.**<sup>5</sup>

## VERSE 5

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَ لِيُخْزِيَ الْفَاسِقِينَ {5}

<sup>5</sup> تفسير القمي 2: 358

**[59:5] Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's Command, and that He may Abase the transgressors.**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: «العجوة أم التمر، وهي التي أنزلها الله عز و جل من الجنة لآدم (عليه السلام)، و هو قول الله عز و جل: ما قطعتم من لينة أو تركتموها قائمة على أصولها، قال: «يعني العجوة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Ahmad bin A'iz, from Abu Khadija,

'Abu Abdullah<sup>asws</sup> has said: 'Al-Ajwa or Al-Tamr (Both date trees) - and it is the one which Allah<sup>azwj</sup> Mighty and Majestic Sent down from the Paradise for Adam<sup>as</sup>, and these are the Words of the Mighty and Majestic **[59:5] Whatever palm-tree you cut down or leave standing upon its roots**, he<sup>asws</sup> said: 'Meaning, Al-Ajwa'.<sup>6</sup>

## VERSES 6 & 7

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6} مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

**[59:6] And whatever Allah restored to His Rasool from them you did not press forward against it any horse or a riding camel but Allah gives authority to His Rasools against whom He pleases, and Allah has power over all things. [59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way, so that it may not be a thing taken by turns among the rich ones of you, and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and fear Allah; surely Allah is Severe in the Punishment.**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبان بن أبي عياش، عن سليم بن قيس، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «نحن و الله الذين عنى الله بذى القربى، الذين قرنهم الله بنفسه و نبيه (صلى الله عليه و آله) فقال: ما أفاء الله على رسوله من أهل القرى فليله و للرسول و لذى القربى و اليتامى و المساكين و ابن السبيل منا خاصة، و لم يجعل لنا سهما في الصدقة، أكرم الله نبيه، و أكرمنا أن يطعمنا أوساخ ما في أيدي الناس».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamad Bin Isa, from Ibrahim Bin umar Al-Yamani, from Aban Bin Abu Ayyash, from Sulaym Bin Qays who said,

'I heard Amir-ul-Momineen<sup>asws</sup> saying: 'We<sup>asws</sup> are the ones Meant by Allah<sup>azwj</sup> as 'near of kin', the one whom Allah<sup>azwj</sup> has Joined with Himself<sup>azwj</sup>, and His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said **[59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way**, are from us<sup>asws</sup> especially. And He<sup>azwj</sup> did not Make for us<sup>asws</sup> a share in the charity (الصدقة). Allah<sup>azwj</sup>

<sup>6</sup> الكافي 6: 347 / 11.

Honoured His<sup>azwj</sup> Prophet<sup>saww</sup>, and Honoured us<sup>asws</sup> that He<sup>azwj</sup> should not Feed us<sup>asws</sup> the dirt from the hands of the people'.<sup>7</sup>

الشيخ في (التهذيب): بإسناده، عن علي بن الحسين بن فضال، عن محمد بن علي، عن أبي جميلة، قال: وحدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: و ما أفاء الله على رسوله منهم فما أوجفتم عليه من خيل ولا ركاب ولا ركاب ولكن الله يسلط رسله على من يشاء، قال: «الفاء ما كان من أموال لم يكن فيها هراقة دم أو قتل، و الأنفال مثل ذلك، هو بمنزلته».

Al-Sheykh, in Al-Tehzeeb, from Ali Bin Al-Husayn Bin 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,

'Abu Abdullah<sup>asws</sup> having said: **'[59:6] And whatever Allah restored to His Rasool from them you did not press forward against it any horse or a riding camel but Allah gives authority to His Rasools against whom He pleases, he<sup>asws</sup> said: 'The 'Fey' (الفيء) is what was from the wealth for which neither blood was spilt nor fighting took place, and the 'Anfaal' is similar to that, it is of the same status'.<sup>8</sup>**

و عنه: بإسناده، عن علي بن الحسن، عن سندی بن محمد، عن علاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الفاء و الأنفال ما كان من أرض لم يكن فيها هراقة من الدماء، و قوم صولحوا و أعطوا بأيديهم، و ما كان من أرض خربة أو بطون أودية فهو كله من الفياء، فهذا لله و لرسوله (صلى الله عليه و آله)، فما كان لله فهو لرسوله (صلى الله عليه و آله) يضعه حيث شاء، و هو للإمام (عليه السلام) بعد الرسول (صلى الله عليه و آله) و قوله: و ما أفاء الله على رسوله منهم فما أوجفتم عليه من خيل ولا ركاب قال: ألا ترى هو هذا.

And from him (Sheykh Al-Sadouq), by his chain, from Ali Bin Al-Hassan, from Sany Bin Muhammad, from A'la, from Muhammad Bin Muslim,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The Fey (الفيء), and the Anfaal-(الأنفال), is what was from the land in which blood was not shed, and people made peace and gave it with their own hands, and what was from the ruined land or middle of a valley, so all of it is from the Fey. So this is for His<sup>azwj</sup> Rasool<sup>saww</sup>. So whatever was for Allah<sup>azwj</sup>, so it is for His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>saww</sup> places wherever he<sup>saww</sup> desires to, and it is for the Imam<sup>asws</sup> after the Rasool<sup>saww</sup>. And His<sup>azwj</sup> Words **'[59:6] And whatever Allah restored to His Rasool from them you did not press forward against it any horse or a riding camel, he<sup>asws</sup> said: 'Do you not see, it is this?'**

و أما قوله: ما أفاء الله على رسوله من أهل القرى فهذا بمنزلة المغنم، كان أبي (عليه السلام) يقول ذلك، و ليس لنا فيه غير سهمين: سهم الرسول، و سهم القربى، نحن شركاء الناس فيما بقي».

And as for His<sup>azwj</sup> Words **'[59:7] Whatever Allah has restored to His Rasool from the people of the towns, so this is of the status of spoils of war. My<sup>asws</sup> father<sup>asws</sup> was saying that: 'And there is nothing regarding it for us apart from two portions – Portion of the Rasool<sup>saww</sup>, and portion of the 'near of kin'. We<sup>asws</sup> are partners of the people regarding what remain'.<sup>9</sup>**

<sup>7</sup> الكافي 1: 453 / 1.

<sup>8</sup> التهذيب 4: 371 / 133.

<sup>9</sup> التهذيب 4: 376 / 134.

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن حديد، و محمد بن إسماعيل بن بزيع، جميعاً، عن منصور بن حازم، عن زيد بن علي (عليه السلام)، قال: قلت له: جعلت فداك، قول الله عز و جل: ما أفاء الله على رسوله من أهل القرى قلله و للرسول و لذى القرى؟ قال: القربى هي و الله قرابتنا.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, and Muhammad Bin Ismail Bin Yazie, together, from Mansour Bin Hazim,

Zayd the son of Ali<sup>asws</sup> said, 'I asked from him<sup>asws</sup> (Ali<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! (What about) The Words of Allah<sup>azwj</sup> Mighty and Majestic [59:7] **Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin?**' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! The next of kin, are our<sup>asws</sup> next of kin'.<sup>10</sup>

و عنه، قال: حدثنا أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عمرو بن أبي المقدام، عن أبيه، قال: سألت أبا جعفر (عليه السلام)، عن قول الله عز و جل: ما أفاء الله على رسوله من أهل القرى قلله و للرسول و لذى القرى و اليتامى و المساكين و ابن السبيل، فقال أبو جعفر (عليه السلام): «هذه الآية نزلت فينا خاصة، فما كان لله و للرسول فهو لنا، و نحن أولو القربى، و نحن المساكين، لا تذهب مسكنتنا من رسول الله (صلى الله عليه و آله) أبداً، و نحن أبناء السبيل فلا يعرف سبيل الله إلا بنا، و الأمر كله لنا».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Amro Bin Abu Al-Maqdam, from his father who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [59:7] **Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy and the sons of the Way,** Abu Ja'far<sup>asws</sup> said: 'This Verse was Revealed regarding us<sup>asws</sup> especially. So whatever was for Allah<sup>azwj</sup> and for His<sup>azwj</sup> Rasool<sup>saww</sup>, it is for us<sup>asws</sup>, and we<sup>asws</sup> are the next of kin, and we<sup>asws</sup> are the poor, and our<sup>asws</sup> poor did not go away from Rasool-Allah<sup>saww</sup>, ever, and we<sup>asws</sup> are the sons<sup>asws</sup> of the (Divine) Path. So the Path of Allah<sup>azwj</sup> cannot be recognised except by us<sup>asws</sup>, and all of the affairs are for us<sup>asws</sup>'.<sup>11</sup>

في عيون الاخبار في باب ذكر مجلس الرضا عليه السلام مع المؤمن في الفرق بين العترة والامة حديث طويل وفيه: قالت العلماء: فأخبرنا هل فسر الله تعالى الاصطفاء في الكتاب؟ فقال الرضا عليه السلام: فسر الاصطفاء في الظاهر سوى الباطن في اثني عشر موطناً وموضعاً فأول ذلك قوله عزوجل إلى أن قال: والاية الخامسة قول الله تعالى: و " أت ذا القربى حقه " خصوصية خصهم الله العزيز الجبار واصطفاهم على الامة،

In Uyoon Al-Akhbar,

In a chapter mentioning a gathering of Al-Reza<sup>asws</sup> with Al-Ma'moun, regarding the difference the Family (العترة) and the community – a lengthy Hadeeth – and in it the scholars said, 'So inform us, has Allah<sup>azwj</sup> the High Explained 'the selection' (الاصطفاء) in the Quran?' So Al-Reza<sup>asws</sup> said: 'The selection has been Explained in the apparent, apart from the hidden, in twelve places. And the first place of that are the Words of the Mighty and Majestic in the Verse of the fifth (Khums), [17:26] **And give to the near of kin his due is special.** Allah<sup>azwj</sup> the Mighty, the Subduer has Specialised them<sup>asws</sup> and chose them<sup>asws</sup> over the community.

<sup>10</sup> تأويل الآيات 2: 677 / 1.

<sup>11</sup> تأويل الآيات 2: 677 / 2.

فلما نزلت هذه الآية على رسول الله صلى الله عليه وآله قال: ادعوا لى فاطمة، فدعيت له فقال: يا فاطمة قالت لبيك يا رسول الله، فقال: هذه فدك هي مما لم يوجف عليه بخيل ولا ركاب؛ وهى خاصة لك دون المسلمين، وقد جعلها لك لما أمرنى الله به فخذها لك ولولدك فهذه الخامسة.

So when the Verse was revealed unto Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> said: 'Call Fatima<sup>asws</sup> for me<sup>saww</sup>'. So Fatima<sup>asws</sup> was called for him<sup>saww</sup>. He<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! She<sup>asws</sup> said: 'Here I<sup>asws</sup> am, O Rasool-Allah<sup>saww</sup>!' So he<sup>saww</sup> said: 'This here is Fadak. It is from what [59:6] did not press forward against it any horse or a riding camel, and it is especially for you<sup>asws</sup> apart from the Muslims, and I<sup>saww</sup> have made it to be for you<sup>asws</sup> when Allah<sup>azwj</sup> Commanded me<sup>saww</sup> with it. Therefore take it for yourself<sup>asws</sup> and for your<sup>asws</sup> children<sup>asws</sup>.' So this is the fifth'.<sup>12</sup>

على بن محمد عن بعض اصحابنا أظنه السيارى عن على بن أسباط قال: لما ورد أبو الحسن موسى عليه السلام على المهدي رآه يرد المظالم فقال: يا امير المؤمنين ما بال مظلمتنا لا ترد؟ فقال له وما ذلك يا ابا الحسن؟ قال: ان الله تبارك وتعالى لما فتح على نبيه صلى الله عليه وآله فدك وما والاها لم يوجف عليه بخيل ولا ركاب، فأنزل الله على نبيه صلى الله عليه وآله " وأت ذا القربى حقه " فلم يدر رسول الله صلى الله عليه وآله من هم،

Ali Bin Muhammad, from one of our companions, probably Sayyari, from Ali Bin Asbaat who said,

'When Abu Al-Hassan Al-Musa<sup>asws</sup> went to see Al-Mahdy for the return of the confiscated properties, he<sup>asws</sup> said: 'o commander of the momineen, what is the matter that you do not return to us<sup>asws</sup> the properties confiscated from us?' So he said to him<sup>asws</sup>, 'What is that (property), O Abu Al-Hassan<sup>asws</sup>?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Gave victory to His<sup>azwj</sup> Prophet<sup>saww</sup> over Fadak and [59:6] did not press forward against it any horse or a riding camel, so Allah<sup>azwj</sup> Revealed upon His<sup>azwj</sup> Prophet<sup>saww</sup> [17:26] And give to the near of kin his due, so Rasool-Allah<sup>saww</sup> did not know who they were.

فراجع في ذلك جبرئيل وراجع جبرئيل عليه السلام ربه فأوحى الله إليه: ان ادفع فدك إلى فاطمة عليها السلام فدعاها رسول الله صلى الله عليه وآله فقال لها: يا فاطمة ان الله امرني ان أدفع اليك فدك، فقال: قد قبلت يا رسول الله من الله ومنك،

So he<sup>saww</sup> referred that to Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> referred it to his<sup>as</sup> Lord<sup>azwj</sup>. So Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup> that he<sup>saww</sup> should hand over Fadak to Fatima<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> called for her<sup>asws</sup> and said to her<sup>asws</sup>: 'Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should hand over Fadak to you<sup>asws</sup>'. So she<sup>asws</sup> said: 'I<sup>asws</sup> have accepted it, O Rasool-Allah<sup>saww</sup>, from Allah<sup>azwj</sup> and from you<sup>saww</sup>'.

فلم يزل وكلائها فيها حياة رسول الله صلى الله عليه وآله فلما ولى أبو بكر اخرج منها وكلائها، فأنته وسئلته أن يردها عليها فقال لها انتنى بأسود أو أحمر يشهد لك بذلك، فجاءت أمير المؤمنين عليه السلام وام ايمن، فشهدا لها فكتب لها بترك التعرض،

So the caretakers did not cease from it during the lifetime of Rasool-Allah<sup>saww</sup>. When Abu Bakr became the ruler, he exited the caretakers from it. So she<sup>asws</sup> came up to him and asked him that he should return it to her<sup>asws</sup>. So he said to her<sup>asws</sup>, 'Bring me a black (man) or a red (man) to testify for you for that'. So Amir-ul-Momineen<sup>asws</sup> came along with Umm Ayman who both testified for her. So he wrote it for her<sup>asws</sup> in order to avoid the confrontation.

<sup>12</sup> Tafseer Noor Al Saqalayn – CH 59 H 12

فخرجت والكتاب معها فلقبها عمر، فقال: ما هذا معك يا بنت محمد؟ قالت: كتاب كتبه لي ابن أبي قحافة، قال أرينيه فأبته فانتزعه من يدها ونظر فيه، ثم تفل فيه ومحاه وخرقه، وقال لها: هذا لم يوجف عليه أبوك بخيل ولا ركاب، فضعى الحبال في رقابنا،

So she<sup>asws</sup> went out, and the letter was with her<sup>asws</sup>. Umar met her<sup>asws</sup>, so he said, 'What is this which is with you<sup>asws</sup>, O daughter of Muhammad<sup>saww</sup>?' She<sup>asws</sup> said: 'A letter which Ibn Abu Qohafa has written it out for me<sup>saww</sup>'. He said, 'Show it to me'. She<sup>asws</sup> refused. **So he snatched it from her<sup>asws</sup> hand and looked into it, then spat at it, then tore it up and destroyed it, and said to her<sup>asws</sup>, 'This is what your<sup>asws</sup> father [59:6] did not press forward against it any horse or a riding camel, so he<sup>saww</sup> placed the rope around our throats'.**

فقال له المهدي: يا أبا الحسن حدها لي، قال: حد منها جبل احد وحد منها عريش مصر، وحد منها سيف البحر وحد منها دومة الجندل، فقال له: كل هذا؟ قال: نعم يا أمير المؤمنين هذا كله ان هذا كله مما لم يوجف على أهله رسول الله صلى الله عليه وآله بخيل ولا ركاب، فقال: كثيروا نظر فيه.

So Al-Mahdy said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! (show) me its boundaries'. He<sup>asws</sup> said: 'The boundary from it is the mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So he said to him<sup>asws</sup>, 'All this?' He<sup>asws</sup> said: 'Yes, o commander of the faithful, All of this. All of this is from what Rasool-Allah<sup>saww</sup> **[59:6] did not press forward against it any horse or a riding camel, against its owners'**. So he said, 'It is a lot. I will consider it'.<sup>13</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن أبي زاهر، عن علي بن إسماعيل، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي إسحاق النحوي، قال: دخلت على أبي عبد الله (عليه السلام) فسمعتة يقول: «إن الله عز وجل أدب نبيه على محبته، فقال: وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ «1» ثم فوض إليه فقال عز وجل: وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمُ عَنْهُ فَانْتَهُوا، و قال عز وجل: مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Muhammad Bin Yaquob, from Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aasim Bin Hameed, from Abu Is'haq Al-Nahwy who said,

'I came up to Abu Abdullah<sup>asws</sup>, so I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Educated His<sup>azwj</sup> Prophet<sup>saww</sup> upon His<sup>azwj</sup> Love, so He<sup>azwj</sup> Said **[68:4] And you are upon magnificent morals**, the Delegated to him<sup>saww</sup> so the Mighty and Majestic Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. And the Mighty and Majestic Said **[4:80] Whoever obeys the Rasool, so he has obeyed Allah**.

قال: ثم قال: «و إن نبي الله فوض إلى علي (عليه السلام) و ائتمنه، فسلمتم و جدد الناس، فو الله لنحبكم أن تقولوا إذا قلنا، و أن تصمتوا إذا صمتنا، و نحن فيما بينكم و بين الله عز وجل، ما جعل الله لأحد خيرا في خلاف أمرنا».

Then he<sup>asws</sup> said: 'The Prophet<sup>saww</sup> authorised (matters) to Ali<sup>asws</sup> and entrusted him<sup>asws</sup>. So you submitted to him<sup>asws</sup> and the people fought against him<sup>asws</sup>. So, by Allah<sup>azwj</sup>! **We<sup>asws</sup> would love it if you say that which we<sup>asws</sup> say, and you keep quiet when we<sup>asws</sup> are silent**. And we<sup>asws</sup> are regarding what is between you and Allah<sup>azwj</sup>

<sup>13</sup> Tafseer Noor Al Saqalayn – CH 59 H 14

**Mighty and Majestic. Allah<sup>azwj</sup> has not Made goodness to be for anyone in opposition to our<sup>asws</sup> commands'.<sup>14</sup>**

حدثنا يعقوب بن يزيد عن محمد بن ابي عمير عن ابراهيم بن عبد الحميد عن ابي اسامه عن ابي جعفر عليه السلام قال ان الله خلق محمدا صلى الله عليه وآله عبدا فادبه حتى إذا بلغ اربعين سنة أوحى إليه وفوض إليه الاشيء فقال ما اتيكم الرسول فخذوه وما نهىكم عنه فانتهوا.

It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asaamah, who has said:

'Abu Ja'far<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Created Muhammad<sup>saww</sup> a servant. He<sup>azwj</sup> Enlightened him<sup>saww</sup> until he<sup>saww</sup> reached the age of forty years. He<sup>azwj</sup> Revealed unto him<sup>saww</sup>, and Authorised to him<sup>saww</sup> the things. He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**'.<sup>15</sup>

حدثنا محمد بن عبد الجبار عن الحسن بن علي بن فضال عن ثعلبة عن زرارة انه سمع ابا عبد الله عليه السلام و ابا جعفر عليه السلام يقولان ان الله فوض إلى نبيه عليهم السلام امر خلقه لينظر كيف طاعتهم ثم تلا هذه الاية وما اتيكم الرسول فخذوه وما نهىكم عنه فانتهوا.

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Zarara who says:

'I heard it from Abu Abdullah<sup>asws</sup> and Abu Ja'far<sup>asws</sup> both say that: 'Allah<sup>azwj</sup> Authorised to His<sup>azwj</sup> Nabi<sup>as</sup> (The Prophets<sup>as</sup>) matters of His<sup>azwj</sup> Creation, to See how they are in their obedience'. Then he<sup>asws</sup> recited this Verse **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**'.<sup>16</sup>

حدثنا محمد بن عيسى عن ابي عبد الله المؤمن عن اسحق بن عمار عن ابي عبد الله عليه السلام قال ان الله ادب نبيه حتى إذا اقامه على ما اراد قال له وأمر بالمعروف و اعرض عن الجاهلين فلما فعل ذلك له رسول الله صلى الله عليه وآله زكاه فقال انك لعلى خلق عظيم فلما زكاه فوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهىكم عنه فانتهوا فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك كله وان الله انزل الصلوة وان رسول الله صلى الله عليه وآله وقت اوقاتها فاجاز الله ذلك له

It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Is'haq Bin Amaar, who has said:

'Abu Abdullah<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> until He<sup>azwj</sup> Established for him<sup>saww</sup> what He<sup>azwj</sup> Intended, He<sup>azwj</sup> Said to him<sup>saww</sup> **[7:199] Take to forgiveness and enjoin good and turn aside from the ignorant**. When the Rasool Allah<sup>saww</sup> did that for Him<sup>azwj</sup>, Allah<sup>azwj</sup> Commended him<sup>saww</sup> Saying **[68:4] And most surely you conform to sublime morality**. When He<sup>azwj</sup> Commended him<sup>saww</sup>, He<sup>azwj</sup> Authorised to him<sup>saww</sup> His<sup>azwj</sup> Religion. He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. Allah<sup>azwj</sup> Prohibited alcohol, and the Rasool Allah<sup>azwj</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted him<sup>saww</sup> to do all that, and that Allah<sup>azwj</sup> Sent down

<sup>14</sup> الكافي 1/207 :1

<sup>15</sup> Basaair Al Darajaat CH 4 H1

<sup>16</sup> Basaair Al Darajaat CH 4 H2

Prayers, and that the Rasool Allah<sup>saww</sup> specified its timings. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>.<sup>17</sup>

حدثنا بعض اصحابه عن محمد بن الحسن عن علي بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لي جعفر بن محمد ان رسول الله صلى الله عليه وآله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتاكم الرسول فخذوه وما نهيكم عنه فاتتهوا فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلوى جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No'man, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

'Abu Ja'far Bin Muhammad<sup>asws</sup> said to me that: 'The Rasool Allah<sup>saww</sup> said that Allah<sup>azwj</sup> had Delegated to him<sup>saww</sup> the kingdom that He<sup>azwj</sup> had Delegated to Suleiman<sup>as</sup>. He<sup>asws</sup> said: **'[38:39] This is Our free gift, therefore give freely or withhold, without reckoning,** and that Allah<sup>azwj</sup> Delegated to Muhammad<sup>as</sup> His<sup>azwj</sup> Prophet<sup>saww</sup>. He<sup>azwj</sup> Said: **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**'. A man said, 'But, was the Rasool Allah<sup>saww</sup> Authorised regarding the agriculture and farming?' Abu Ja'far<sup>asws</sup> turned his<sup>asws</sup> neck towards him in disapproval. He<sup>asws</sup> said: 'Regarding everything, by Allah<sup>azwj</sup>, regarding everything'.<sup>18</sup>

حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلاث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah<sup>asws</sup>, 'How did Amir-ul-Momineen<sup>asws</sup> deal with the drinker of alcohol?' He<sup>asws</sup> said: 'He<sup>asws</sup> limited it'. I said, 'And if he returned to it?' He<sup>asws</sup> said: 'He<sup>asws</sup> limited it three times, and if he returned to it, he<sup>asws</sup> killed him'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He<sup>asws</sup> said: '(Yes it's the) Same'. I considered that as great (major issue). He<sup>asws</sup> asked from me: 'Don't you consider that to be great? When Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> (with the best morality) and He<sup>azwj</sup> Completed it, He<sup>azwj</sup> Placed to him<sup>saww</sup> (the Religion). Allah<sup>azwj</sup> Sanctified Mecca, and the Rasool Allah<sup>saww</sup> sanctified Al-Medina.

فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفرائض من الصلب وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطعم الرسول فقد اطاع الله.

So Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Allah<sup>azwj</sup> Prohibited the alcohol, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>; and Allah<sup>azwj</sup> Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Then he<sup>asws</sup> said to him: 'O Fazeyl, they have

<sup>17</sup> Basaair Al Darajaat CH 4 H5

<sup>18</sup> Basaair Al Darajaat CH 4 H9

**distorted (Tahreef), and what have they distorted [4:80] Whoever obeys the Rasool, he indeed obeys Allah'.<sup>19</sup>**

حدثنا عبد الله بن عامر عن ابي عبد الله البرقي عن الحسن بن عثمان عن محمد بن الفضيل عن ابي حمزة الثمالي قال قرأت هذه الآية إلى ابي جعفر عليه السلام ليس لك من الامر شيء قول الله تعالى لنبيه وانا اريد ان اسئله عنها فقال أبو جعفر عليه السلام بل وشئ يشئ مرتين وكيف لا يكون له من الامر شيء فقد فوض الله إليه دينه فقال ما اتاكم الرسول فخذوه وما نهيكم عنه فانتهوا فما احل رسول الله صلى الله عليه واله فهو حلال وما حرم فهو حرام.

It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I recited this Verse to Abu Ja'far<sup>asws</sup> [3:128] **You have no concern in the affair**, the Statement of Allah<sup>azwj</sup> to His<sup>azwj</sup> Prophet<sup>saww</sup>, and I wanted that I should ask him<sup>asws</sup> about it'. Abu Ja'far<sup>asws</sup> said: 'And a thing and something twice, and how can there be for him<sup>saww</sup> from the Commands, a thing. Allah<sup>azwj</sup> had Placed His<sup>azwj</sup> Religion to him<sup>saww</sup>. He<sup>azwj</sup> Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. Whatever the Rasool Allah<sup>saww</sup> has permitted, it is permissible, and what he<sup>saww</sup> has prohibited, it is forbidden'.<sup>20</sup>

حدثنا احمد بن محمد بن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض اصحابنا عن ابي جعفر عليه السلام قال ان الله تبارك وتعالى ادب محمدا صلى الله عليه وآله فلما تأدب فوض إليه فقال تبارك وتعالى ما اتاكم الرسول فخذوه وما نهيكم عنه فانتهوا فقال من يطع الرسول فقد اطاع الله فكان فيما فرض في القرآن فرايض الصلب وفرض رسول الله صلى الله عليه وآله فرايض الجد فاجاز الله ذلك له وانزل الله في القرآن تحريم الخمر بعينها فحرم رسول الله صلى الله عليه وآله تحريم المسكر فاجاز الله له ذلك في اشياء كثيرة فما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions,

'Abu Ja'far<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Blessed and High Enlightened Muhammad<sup>saww</sup>. When he<sup>saww</sup> achieved the morals, Placed to him<sup>saww</sup> (the Religion). The Blessed and High Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. He<sup>azwj</sup> Said [4:80] **Whoever obeys the Rasool, he indeed obeys Allah**. Allah<sup>azwj</sup> Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>, and Allah<sup>azwj</sup> Send down in His<sup>azwj</sup> Book the Prohibition of the alcohol especially. The Rasool Allah<sup>saww</sup> prohibited the intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup> in many of the things. The prohibition of the Rasool Allah<sup>saww</sup> is of the same status of the Prohibition of Allah<sup>azwj</sup>'.<sup>21</sup>

محمد بن العباس، قال: حدثنا الحسن بن أحمد المالكي، عن محمد بن عيسى، عن محمد بن أبي عمير، عن عمر بن أذينة، عن أبان بن أبي عبيد، عن سليمان بن قيس الهلالي، عن أمير المؤمنين (عليه السلام)، أنه قال: «قوله عز وجل: ما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله واطعوا الله واطعوا رسوله وما كان لأحد أن يأمر بالقول فمحرّم ولا يأمر بالفسق والفساق». قال: «قوله عز وجل: ما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله واطعوا الله واطعوا رسوله وما كان لأحد أن يأمر بالقول فمحرّم ولا يأمر بالفسق والفساق».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Muhammad Bin Abu Umer, from umar Bin Azina, from Aban Bin Abu Ayyash, from Sulaymn Bin Qays Al-Hilaly,

<sup>19</sup> Basaair Al Darajaat CH 4 H13

<sup>20</sup> Basaair Al Darajaat CH 4 H15

<sup>21</sup> Basaair Al Darajaat CH 4 H16

Amir-ul-Momineen<sup>asws</sup> having said: 'The Words of the Mighty and Majestic [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, and fear Allah from being unjust to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> surely, Allah is Severe in the Punishment to the one who is unjust to them<sup>asws</sup>.'<sup>22</sup>

## VERSES 8 & 9

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ<sup>ع</sup> أُولَئِكَ هُمُ الصَّادِقُونَ {8} وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ<sup>ع</sup> وَمَنْ يُوقِ شَحْمَةَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {9}

**[59:8] (It is) for the poor who fled their homes and their possessions, seeking Grace of Allah and (His) Pleasure, and assisting Allah and His Rasool: these it is that are the truthful. [59:9] And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.**

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن محمد ابن سماعة، عن أبي بصير، عن أحدهما (عليهما السلام)، قال: قلت له: أي الصدقة أفضل؟ قال: «جهد المقل، أما سمعت قول الله عز و جل: وَيُؤْتُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ترى ها هنا فضلا؟».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Ibn Sama'at, from Abu Baseer,

One of them<sup>asws</sup> (the 5<sup>th</sup> Or the 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I said to him<sup>asws</sup>, 'Which is the highest (form of) charity?' He<sup>asws</sup> said: 'Selfless struggle. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic [59:9] and prefer (them) before themselves though poverty may afflict them? Do you see the preference over here?'<sup>23</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن أبي علي صاحب الكل، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قلت: أخبرني عن حق المؤمن على المؤمن؟ فقال: «يا أبان، دعه لا تردده». قلت: بلى جعلت فداك، فلم أزل اردد عليه، فقال: «يا أبان، تقاسمه شطر مالك»

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al-Kilal, from Aban Bin Taghlab,

I asked Abu Abdullah<sup>asws</sup>, 'Will you<sup>asws</sup> inform me about the right of the Believer upon the Believer?' So he<sup>asws</sup> said: 'O Aban! Leave it. Do not return to it'. I said, 'Yes, May I be sacrificed for you<sup>asws</sup>'. But, I did not stop returning to it, so he<sup>asws</sup> said: 'O Aban! Share with him by giving him half your wealth'.

ثم نظر إلي فرأى ما دخلني، فقال: «يا أبان، ألم تعلم أن الله عز و جل قد ذكر المؤثرين على أنفسهم؟» قلت: بلى جعلت فداك فقال: «إذا قاسمته، فلم تؤثره بعد، إنما أنت و هو سواء، إنما إذا أعطيته من النصف الآخر».

Then he<sup>asws</sup> looked towards me, so he<sup>asws</sup> saw what I was going through, so he<sup>asws</sup> said: 'O Aban! Do you not know that Allah<sup>azwj</sup> Mighty and Majestic has Mentioned the

<sup>22</sup> تأويل الآيات 2: 678 / 3.  
<sup>23</sup> الكافي 4: 3 / 18

ones who prefer others over their own selves?' I said, 'Yes, may I be sacrificed for you<sup>asws</sup>'. So he<sup>asws</sup> said: 'When you distribute it (half of your wealth) to him, so you still would not have preferred him over yourself, but rather you and him would be equal. But it is when you give him (more) from the other half'.<sup>24</sup>

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو نصر محمد بن الحسين المقرئ، قال: حدثنا محمد بن سهل العطار، قال: حدثنا أحمد بن عمر الدهقان، قال: حدثنا محمد بن كثير مولى عمر بن عبد العزيز، قال: حدثنا عاصم بن كليب، عن أبيه، عن أبي هريرة، قال: جاء رجل إلى النبي (صلى الله عليه و آله) فشكا إليه الجوع، فبعث رسول الله (صلى الله عليه و آله) إلى بيوت أزواجه فقلن: ما عندنا إلا الماء.

Al-Sheykh (Al-Sadouq), in his Amaali, from Muhammad Bin Muhammad, from Abu Nasr Muhammad Bin Al-Husayn Al-Muqray, from Muhammad Bin Sahl Al-Ataar, from Ahmad Bin Umar Al-Dahqan, from Muhammad Bin Kaseer, Mowla of Umar bin Abdul Aziz, from Aasim Bin Kaleyb, from his father, from Abu Hureyra who said,

'A man came up to the Prophet<sup>saww</sup>. He complained about the hunger. So Rasool-Allah<sup>saww</sup> sent (a message) to the chambers of his<sup>asws</sup> wives. They said, 'There is nothing with us except for the water'.

فقال رسول الله (صلى الله عليه و آله): «من لهذا الرجل الليلة؟» فقال علي بن أبي طالب (عليه السلام): «أنا له يا رسول الله، فأتى فاطمة (عليها السلام) فقال لها: «ما عندك يا ابنة رسول الله؟» فقالت: «ما عندنا إلا قوت الصبية، لكننا نؤثر ضيقنا».

Rasool-Allah<sup>saww</sup> said: 'Who is the one for this man (to feed him), for the night?' So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'I<sup>asws</sup> am for him, O Rasool-Allah<sup>saww</sup>! So he<sup>asws</sup> came up to Fatima<sup>asws</sup>. He<sup>asws</sup> said to her: 'O daughter of Rasool-Allah<sup>saww</sup>! What is there in your<sup>asws</sup> possession?' So she<sup>asws</sup> said: 'There is nothing with me<sup>asws</sup> except for the food of the children, but we<sup>asws</sup> give preference to our<sup>asws</sup> guest'.

فقال علي (عليه السلام): «يا ابنة محمد، نومي الصبية، و أطفني المصباح» فلما أصبح علي (عليه السلام) غدا على رسول الله (صلى الله عليه و آله)، فأخبره الخبر، فلم يبرح حتى أنزل الله عز و جل: وَ يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَن يُوقَ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

Ali<sup>asws</sup> said: 'O daughter of Muhammad<sup>saww</sup>! Put the boys<sup>asws</sup> to sleep, and extinguish the lamp'. So when it was the morning, Ali<sup>asws</sup> went to Rasool-Allah<sup>saww</sup> and informed him<sup>saww</sup> of the news'. He<sup>asws</sup> had not departed and Allah<sup>azwj</sup> Mighty and Majestic Revealed [59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones'.<sup>25</sup>

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين ابن سعيد، عن فضالة بن أيوب، عن كليب بن معاوية الأسدي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَن يُوقَ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، قال: «بيننا علي (عليه السلام) عند فاطمة (عليها السلام) إذ قالت له: يا علي، اذهب إلى أبي فابغنا منه شيئا. فقال: نعم. فأتى رسول الله (صلى الله عليه و آله) فأعطاه دينارا، و قال: يا علي اذهب فابتع لأهلك طعاما.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Ibn Saeed, from Fazalat Bin Ayoub, from Kaleyb Bin Muawiya Al-Asady,

<sup>24</sup> الكافي 2: 137 / 8.  
<sup>25</sup> الأمالي 1: 188.

Abu Abdullah<sup>asws</sup> regarding the Words of the High **[59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones**, he<sup>asws</sup> said: 'Ali<sup>asws</sup> was in the presence of Fatima<sup>asws</sup> when she<sup>asws</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! Go to my<sup>asws</sup> father<sup>saww</sup>, so get something from him<sup>saww</sup> for us<sup>asws</sup>'. So he<sup>asws</sup> said: 'Yes'. He<sup>asws</sup> came to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> gave him<sup>asws</sup> a Dinar and said: 'O Ali<sup>asws</sup>! Go and buy some food for your<sup>asws</sup> family'.

فخرج من عنده فلقية المقداد بن الأسود (رحمه الله) و قاما ما شاء الله أن يقوما و ذكر له حاجته، فأعطاه الدينار و انطلق إلى المسجد، فوضع رأسه فنام، فانتظره رسول الله (صلى الله عليه و آله) فلم يأت، ثم انتظره فلم يأت، فخرج يدور في المسجد، فإذا هو بعلي (عليه السلام) نائما في المسجد فحركه رسول الله (صلى الله عليه و آله) فقعد. فقال له: يا علي، ما صنعت؟ فقال: يا رسول الله، خرجت من عندك فلقيني المقداد بن الأسود، فذكر لي ما شاء الله أن يذكر فأعطيته الدينار.

So he<sup>asws</sup> went out from his<sup>saww</sup> presence. Al-Miqdad Bin Al-Aswad<sup>ar</sup> met up with him<sup>asws</sup>, and stood with him<sup>asws</sup> for as long as Allah<sup>azwj</sup> so Desired, and he mentioned his need to him<sup>asws</sup>. So he<sup>asws</sup> gave him the Dinar and went to the Masjid. He<sup>asws</sup> placed his<sup>asws</sup> head down and closed eyes. Rasool-Allah<sup>saww</sup> waited for him<sup>asws</sup>, but he<sup>asws</sup> did not come. Then he<sup>saww</sup> waited some more, but he<sup>asws</sup> did not come. So he<sup>saww</sup> went around in the Masjid, and there was Ali<sup>asws</sup> in the Masjid. So Rasool-Allah<sup>saww</sup> moved him<sup>asws</sup>, and he<sup>asws</sup> sat up. So he<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! What did you<sup>asws</sup> do?' He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, I<sup>asws</sup> went out from your<sup>saww</sup> presence, and Al-Miqdad Bin Al-Aswad<sup>ar</sup> met up with me<sup>asws</sup>. He<sup>ar</sup> mentioned to me<sup>asws</sup> what Allah<sup>azwj</sup> so Desired him<sup>ar</sup> to mention, so I<sup>asws</sup> gave the Dinar to him<sup>ar</sup>'.

فقال رسول الله (صلى الله عليه و آله): أما إن جبرئيل (عليه السلام) قد أنبأني بذلك، و قد أنزل الله فيك كتابا و يُؤثرونَ على أنفسهم و لو كان بهم خصاصة و من يوق شح نفسه فأولئك هم المفلحون».

Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'But, Jibraeel<sup>as</sup> has already given me<sup>saww</sup> the news of that and Allah<sup>azwj</sup> has Revealed regarding you<sup>asws</sup> **[59:9] and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones**'.<sup>26</sup>

و عنه، قال: حدثنا محمد بن أحمد بن ثابت، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «أوتى رسول الله (صلى الله عليه و آله) بمال و حلل، و أصحابه حوله جلوس، فقسمه عليهم حتى لم يبق منه حلة و لا دينار، فلما فرغ منه جاء رجل من فقراء المهاجرين و كان غائبا،

And from him, from Muhammad Bin Ahmad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed,

Abu Ja'far<sup>asws</sup> has said; 'Rasool-Allah<sup>saww</sup> was given some money and garments, and his<sup>saww</sup> companions were seated around him<sup>saww</sup>. So he<sup>saww</sup> distributed it among them until there did not remain a single garment or a Dinar. So when he<sup>saww</sup> was free from it, there came a poor man from the Emigrants, and he was absent (during the distribution).

<sup>26</sup> تأويل الآيات 2: 5 / 679

فلما رآه رسول الله (صلى الله عليه و آله) قال: أياكم يعطي هذا نصيبه و يؤثره على نفسه؟ فسمعه علي (عليه السلام) فقال: نصيبي. فأعطاه إياه، فأخذ رسول الله (صلى الله عليه و آله) فأعطاه الرجل، ثم قال: يا علي، إن الله جعلك سباقا للخير، سخاء بنفسك عن المال، أنت يعسوب المؤمنين، و المال يعسوب الظلمة، و الظلمة هم الذين يحسدونك و يبغون عليك و يمنعونك حقك بعدي».

So when the Rasool-Allah<sup>saww</sup> saw him, he<sup>saww</sup> said: 'Which one of you will give me<sup>saww</sup> his share, and prefer it over himself?' So Ali<sup>asws</sup> heard it, and said: 'My<sup>asws</sup> share!' So he<sup>asws</sup> gave it to him<sup>saww</sup>. So Rasool-Allah<sup>saww</sup> took it and gave it to the man, then said: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Made you<sup>asws</sup> to be the foremost in goodness, generous with yourself<sup>asws</sup> with the wealth. You<sup>asws</sup> are 'يعسوب المؤمنين' the *Yasooob* of the Believers, and the wealth is 'يعسوب الظلمة' the *Yasooob* of the injustice. And the unjust are the ones who are envious of you<sup>asws</sup>, and rebelling against you<sup>asws</sup>, and would be preventing you<sup>asws</sup> from your<sup>asws</sup> rights after me<sup>saww</sup>,<sup>27</sup>

و عنه: بهذا الإسناد، عن القاسم بن إسماعيل، عن إسماعيل بن أبان، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) كان جالسا ذات يوم و أصحابه جلوس حوله، فجاء علي (عليه السلام) و عليه سمل ثوب متخرق عن بعض جسده، فجلس قريبا من رسول الله (صلى الله عليه و آله)، فنظر إليه ساعة ثم قرأ: وَ يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَن يُوقَ شَحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

And from him, by this chain, from Al-Qasim Bin Ismail, from Ismail Bin Aban, from Amro Bin Shimir, from Jabir Bin Yazeed,

'Abu Ja'far<sup>asws</sup> having said: 'The Rasool-Allah<sup>saww</sup> was seated one day, and his<sup>saww</sup> companions were seated around him<sup>saww</sup>. So Ali<sup>asws</sup> came up, and upon him<sup>asws</sup> was a dress which was torn in parts of it. He<sup>asws</sup> sat close to Rasool-Allah<sup>saww</sup>. So he<sup>saww</sup> looked at him<sup>asws</sup> for a while, then recited **and prefer (them) before themselves though poverty may afflict them and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones**'.

ثم قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): أما إنك رأس الذين نزلت فيهم هذه الآية و سيدهم و إمامهم. ثم قال رسول الله (صلى الله عليه و آله) لعلي: أين حلتك التي كسوتكها يا علي؟ فقال: يا رسول الله، إن بعض أصحابك أتاني يشتك عريه و عري أهل بيته، فرحمته و أثرته بها على نفسي، و عرفت أن الله سيكسوني خيرا منها،

Then Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'But rather, you<sup>asws</sup> are the head of the ones regarding whom this Verse was Revealed, and their Chief, and their Imam<sup>asws</sup>'. Then Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Where is your<sup>asws</sup> clothing which you<sup>asws</sup> had (over it)?' He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! One of your<sup>saww</sup> companions came to me<sup>asws</sup> complaining about his exposure and the exposure of his family. So I<sup>asws</sup> had mercy upon him, and preferred him with it over my<sup>asws</sup> own self, and I<sup>asws</sup> recognised that Allah<sup>azwj</sup> would be Clothing me with goodness from it'.

فقال رسول الله (صلى الله عليه و آله): صدقت أما إن جبرئيل قد أتاني يحدثني أن الله اتخذ لك مكانها في الجنة حلة خضراء من إستبرق، و صنفتها من ياقوت و زبرجد، فنعم الجواز جواز ربك بسخاوة نفسك و صبرك على شملتك هذه المنخرقة، فأبشر يا علي. فانصرف علي (عليه السلام) فرحا مستبشرا بما أخبره به رسول الله (صلى الله عليه و آله)».

So Rasool-Allah<sup>saww</sup> said: 'You<sup>asws</sup> have spoken the truth. Jibraeel<sup>as</sup> has come to me<sup>saww</sup>, narrating to me<sup>saww</sup> that Allah<sup>azwj</sup> has Taken for you<sup>asws</sup> in its place, a green garment of brocade in the Paradise, and bordered it with sapphire and aquamarine.

<sup>27</sup> تأويل الآيات 2: 6/679.

So, Blessed is the Recompense, the Recompense of your<sup>asws</sup> Lord<sup>azwj</sup> due to the generosity of yourself<sup>asws</sup>, and your<sup>asws</sup> patience upon your<sup>asws</sup> charity of these rags. So receive good news, O Ali<sup>asws</sup>! So Ali<sup>asws</sup> left happy and joyful with what Rasool-Allah<sup>saww</sup> had informed him<sup>asws</sup> with'.<sup>28</sup>

في محاسن البرقى عنه عن أحمد بن أبي نصر عن صفوان الجمال عن أبي عبيدة عن أبي جعفر عليه السلام في حديث له قال: يا زياد ويحك وهل الدين الا الحب؟ ألا ترى إلى قول الله: " ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم " أولا ترون قول الله لمحمد صلى الله عليه وآله " حبيب اليكم الايمان وزينه في قلوبكم " وقال: يحبون من هاجر إليهم وقال: الدين هو الحب، والحب هو الدين.

In Mahasin, of Al-Barqy – From Ahmad Bin Abu Nasr, from Safwan Al-Jamal, from Abu Ubeyda,

Abu Ja'far<sup>asws</sup>, in a Hadeeth of his<sup>asws</sup>, said: 'O Ziyad! Woe be unto you! And is Religion (anything) other than the love? Have you not looked at the Words of Allah<sup>azwj</sup> [3:31] Say: **If you love Allah, then follow me, Allah will Love you and Forgive you (and) your sins.** Or have you not seen the Words of Allah<sup>azwj</sup> to Muhammad<sup>saww</sup> [49:7] **But Allah has endeared the Faith to you, and has made it beautiful in your hearts.** And Said [59:9] **love those who have fled to them**'. And he<sup>asws</sup> said: 'The Religion, it is the love, and the love, it is the Religion'.<sup>29</sup>

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَتَعْلَبَةَ بْنِ مَيْمُونٍ وَغَالِبِ بْنِ عُثْمَانَ وَهَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مَعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي فَسْطَاطٍ لَهُ بِمِئَى فَنظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجُلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجْلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرِ لِي نِضْوٌ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَقَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أَلَمُّ بِالذَّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النَّجَاةَ وَتَجَلَّى عَنِّي

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far<sup>asws</sup> in his<sup>asws</sup> tent at Mina. He<sup>asws</sup> looked at the feet of Ziyad which had turned black, so he<sup>asws</sup> pitied it saying: 'What is the matter with your feet that they are like this?' He said, 'I came upon a weak ride and so had to walk most of the way'. He<sup>asws</sup> lamented to him and Ziyad said to him<sup>asws</sup> during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you<sup>asws</sup> which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَبَ الْإِيمَانِ وَ زَيْنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنْ رَجَلْنَا أَتَى النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا رَسُولَ اللَّهِ أَحِبُّ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أَحِبُّ الصَّوَّامِينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَزَعَتْ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

So Abu Ja'far<sup>asws</sup> said: 'And is the Religion anything except for the love? Allah<sup>azwj</sup> the High has Said: "[49:7] But Allah has endeared the Faith to you, and has made it beautiful in your hearts", and Said: "[3:31] Say: If you love Allah, then follow me, Allah will love you", and Said: "[59:9] love those who have fled to them". A man came up to the Prophet<sup>saww</sup> so he said, 'O Messenger<sup>saww</sup> of Allah<sup>azwj</sup>, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself'. The Messenger<sup>saww</sup> of Allah<sup>azwj</sup> said: 'You will be with the one whom you

<sup>28</sup> تأويل الآيات 2: 7/680

<sup>29</sup> Tafseer Noor Al Saqalayn – CH 59 H 49

love, but to you would belong what you have acquired'. And he<sup>asws</sup> said: 'What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we<sup>asws</sup> will seek safety with our Prophet<sup>saww</sup>, and you will be seeking safety with us<sup>asws</sup>'.<sup>30</sup>

## VERSE 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ {10}

**[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful.**

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام) - في خطبة خطبها عند صلحه مع معاوية - فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> grandfather Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Al-Hassan Bin Ali<sup>asws</sup> in a sermon which he<sup>asws</sup> preached during the reconciliation with Muawiya – so he<sup>asws</sup> said regarding what was the record of Muawiya:

«فصدق أبي رسول الله (صلى الله عليه وآله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه وآله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحة الله عز و جل و رسوله [و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه وآله) و أقرب الأقرابين،

My<sup>asws</sup> father (Ali<sup>asws</sup>) ratified Rasool-Allah<sup>saww</sup> before, and protected him<sup>saww</sup> with his<sup>asws</sup> own self. Then Rasool-Allah<sup>saww</sup> did not cease to put him<sup>asws</sup> forward in every situation, and sending him<sup>asws</sup> in every difficulty, placing reliance upon him<sup>asws</sup> and being reassured by him<sup>asws</sup> being aware of his<sup>saww</sup> knowledge and his<sup>saww</sup> advice for the Sake of Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>. And he<sup>asws</sup> is the foremost of the foremost ones from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. And Allah<sup>azwj</sup> Mighty and Majestic has Said **[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity.** So my<sup>asws</sup> father<sup>asws</sup> was the foremost of the foremost ones to Allah<sup>azwj</sup> Mighty and Majestic, and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة، قال سبحانه: وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ،

<sup>30</sup> Al Kafi – H 14483

And Allah<sup>azwj</sup> has Said **[57:10] They are not alike among you those who spent before the victory and fought (and those who did not): they are more exalted in rank.** So my<sup>asws</sup> father<sup>asws</sup> was the first of them in Al-Islam and in faith, and the first of them to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> emigrating and overtaking (them), and the first one of them upon its passion and the leniency is spending. The Glorious Said **[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful.**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين، فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين.»

And the people in all of the cities are seeking Forgiveness for him<sup>asws</sup> for him<sup>asws</sup> having preceded them to the faith with his<sup>asws</sup> Prophet<sup>saww</sup>, and that no one has ever preceded him<sup>asws</sup>. And Allah<sup>azwj</sup> the High Said **[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them. Thus he<sup>asws</sup> preceded all of the preceding ones.** So just as Allah<sup>azwj</sup> Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, so similar to that He<sup>azwj</sup> has Preferred the most preceding one over the preceding ones'.<sup>31</sup>

## VERSES 11 - 17

أَمْ تَرَى إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {11} لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصُرُونَ {12} لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {13} لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي فُرَىٍّ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {14} كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {15} كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلنَّاسِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ {16} فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ {17}

**[59:11] Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears Witness that they are most surely liars. [59:12] Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped. [59:13] You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand [59:14] They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that**

<sup>31</sup> الأملالي 2: 175

**is because they are a people who have no sense. [59:15] Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful Punishment. [59:16] Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am clear of you; I fear Allah, the Lord of the Worlds. [59:17] Therefore the end of both of them is that they are both in the Fire to abide therein, and it is the Reward of the unjust.**

Note - These have already been explained at the beginning of this Chapter

## VERSES 18 & 19

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {18} وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ {19}

**[59:18] O you who believe! Fear Allah, and let every soul consider what it has sent on for tomorrow, and fear Allah; surely Allah is Aware of what you do. [59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors**

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقاص، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَيُّ بَتْرَكِهِمُ الْإِسْتِعْدَادَ لِلْقَاءِ يَوْمِهِمْ هَذَا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza<sup>asws</sup> Ali<sup>asws</sup> Bin Musa<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[9:67] They have forgotten Allah; so He has forgotten them.** So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High, neither forgets nor does He<sup>azwj</sup> slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic **[19:64] and your Lord is not forgetful?** But rather, He<sup>azwj</sup> Recompenses the one who forgets Him<sup>azwj</sup> and forgets his meeting Him<sup>azwj</sup> on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said **[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors,** and the Words of the Mighty and Majestic **[7:51] That day shall We Forget them as they forgot the meeting of this Day of theirs**'.<sup>32</sup>

## VERSE 20

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ {20}

<sup>32</sup> عيون أخبار الرضا (عليه السلام) 1: 18 / 125

**[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious.**

ابن بابويه، قال: حدثنا أبو الحسن علي بن عيسى المجاور، في مسجد الكوفة، قال: حدثنا إسماعيل بن علي بن رزين- ابن أخي دعبيل بن علي الخزاعي- عن أبيه، قال: حدثنا الإمام أبو الحسن علي بن موسى الرضا (عليه السلام)، قال: حدثني أبي، عن آبائه، عن علي بن أبي طالب (عليهم السلام)، قال: «إن رسول الله (صلى الله عليه وآله) تلا هذه الآية: لا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، فقال (صلى الله عليه وآله): أصحاب الجنة من أطاعني، و سلم لعلي بن أبي طالب بعدي، و أقر بولايته. و أصحاب النار؟ من سخط الولاية، و نقض العهد، و قاتله بعدي».

Ibn Babuwayh, from Abu Al-Hassan Ali Bin Isa Al-Majawar, in Masjid Al-Kufa, from Ismail Bin Ali Bin Razeyn – the son of the brother of De'bAl-Bin Al-AI-Khuzai – from his father,

Imam Abu Al-Hassan<sup>asws</sup> Ali<sup>asws</sup> Bin Musa<sup>asws</sup> Al-Reza<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said that: 'The Rasool-Allah<sup>saww</sup> recited this Verse **[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious**, so he<sup>saww</sup> said: 'The dwellers of the Paradise are the ones who obey me<sup>asws</sup>, and submit to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> after me<sup>saww</sup>, and accept his<sup>asws</sup> Wilayah. And the inmates of the Fire? The ones who are discontented with Al-Wilayah, and will nullify the oath, and fight against him<sup>asws</sup>, after me<sup>saww</sup>'<sup>33</sup>.

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن جعفر الرزاز، قال: حدثني جدي محمد بن عيسى القيسي، قال: حدثنا إسحاق بن يزيد الطائي، قال: حدثنا سعد بن طريف الحنظلي، عن عطية بن سعد العوفي، عن محدوج بن زيد الذهلي، و كان في وفد قومه إلى النبي (صلى الله عليه وآله)، تلا هذه الآية: لا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، قال: فقلنا: يا رسول الله، من أصحاب الجنة؟ قال: «من أطاعني و سلم لهذا من بعدي».

And from him (Sheykh Al-Sadouq), from a group, from Abu Al-Mufazzal, from Muhammad Bin Ja'far Al-Razaz, from Jadayy Muhammad Bin Isa Al-Qaysi, from Is'haq bin Yazeed Al-Ta'iy, from Sa'd Bin Tareyf Al-Hanzala, from Atiyya Bin Sa'd Al-Awfi,

Mahdoudj Bin Zayd Al-Zahli who was in a delegation to the Prophet<sup>saww</sup>, when he<sup>saww</sup> recited this Verse **[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious**. So we said, 'O Rasool-Allah<sup>saww</sup>! Who is the dweller of the Paradise?' He<sup>saww</sup> said: 'The one who obeyed me<sup>saww</sup> and submitted to this one<sup>asws</sup> from after me<sup>saww</sup>'.

قال: و أخذ رسول الله (صلى الله عليه وآله) بكف علي (عليه السلام)- و هو يومئذ إلى جنبه- فرفعها، و قال: «ألا إن عليا مني و أنا منه، فمن حاده فقد حادني، و من حادني أسخط الله عز و جل» ثم قال: «يا علي، حربك حربي و سلمك سلمي، و أنت العلم بيني و بين أمتي».

He said, 'And Rasool-Allah<sup>saww</sup> grabbed the wrist of Ali<sup>asws</sup> – and on that day he<sup>asws</sup> was up to his<sup>saww</sup> side (in length) – so he<sup>saww</sup> raised it and said: 'Indeed! Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>. So the one who opposes him<sup>asws</sup> has opposed me<sup>saww</sup>, and the one who opposes me<sup>saww</sup> has Enraged Allah<sup>azwj</sup> Mighty and Majestic'. Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Your<sup>asws</sup> war is my<sup>saww</sup> war, and your<sup>asws</sup> peace

<sup>33</sup> عيون أخبار الرضا (عليه السلام) 1: 22 / 280.

is my<sup>saww</sup> peace, and you<sup>asws</sup> are the Flag between myself<sup>saww</sup> and my<sup>saww</sup> community'.<sup>34</sup>

صاحب (الأربعين) في الحديث التاسع و العشرين، قال: أخبرني أبو علي محمد بن محمد المقري (رحمه الله) بقراءتي عليه، قال: حدثنا السيد أبو طالب يحيى بن الحسين بن هارون العلوي الحسيني أصلاً، قال: حدثنا أبو أحمد محمد بن علي (رحمه الله)، قال: حدثنا محمد بن جعفر القمي، قال: حدثنا أحمد بن أبي عبد الله البرقي، قال: حدثنا الحسن بن محبوب، عن صفوان بن يحيى، قال: قال جعفر بن محمد (عليه السلام): «من اعتصم بالله تبارك و تعالى هدي، و من توكل على الله عز و جل كفي، و من قنع بما رزقه الله اغني، و من اتقى الله نجا، فاتقوا عباد الله ما استطعتم، و أطيعوا الله و سلموا الأمر لأهله تفلحوا، و اصبروا إن الله مع الصابرين و لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ الآية لا يَسْتَوِي أَصْحَابُ النَّارِ و أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، و هم شيعة علي (عليه السلام).

The author of Al-Arbaeen, in the twenty ninth Hadeeth, said, 'Abu Ali Muhammad Bin Muhammad Al-Muqray informed me, from Al-Syed Abu Talib Yahya Bin Al-Husayn Bin Al-Husayn Bin Haroun Al-Alawy Al-Husayni originally, from Abu Ahmad Muhammad Bin Ali, from Muhammad Bin Ja'far Al-Qummi, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Safwan Bin Yahya who said,

'Ja'far Bin Muhammad<sup>asws</sup> said: 'The one who adhered to Allah<sup>azwj</sup> Blessed and High was Guided, and the one who relied upon Allah<sup>azwj</sup> Mighty and Majestic was Sufficed, and the one who was contented with what Allah<sup>azwj</sup> has Provided him with was needless, and the one who feared Allah<sup>azwj</sup> was Saved. So fear, servants of Allah<sup>azwj</sup>, in accordance with your abilities, and obey Allah<sup>azwj</sup> and submit the affairs to its rightful ones<sup>asws</sup>, and you will be successful, and be patient for Allah<sup>azwj</sup> is with the patient ones **[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors [59:20] They are not equal-- the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious** – and these are the Shias of Ali<sup>asws</sup>'.

حدثني بذلك أبي، عن أبيه، عن أم سلمة زوج النبي (صلى الله عليه و آله): أنها قالت: أقراني رسول الله (صلى الله عليه و آله) لا يَسْتَوِي أَصْحَابُ النَّارِ و أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، فقلت: يا رسول الله، من أصحاب النار؟ قال: مبغض علي و ذريته و منقصوهم. فقلت: يا رسول الله، فمن الفائزون منهم؟ قال: شيعة علي هم الفائزون.»

That has been narrated from my<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Umm Salma<sup>as</sup> wife of the Prophet<sup>saww</sup> having said, 'Rasool-Allah<sup>saww</sup> read out to me<sup>as</sup> **[59:20] They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious**, so I<sup>as</sup> said, 'O Rasool-Allah<sup>saww</sup>, who are the inmates of the Fire?' He<sup>saww</sup> said: 'Those who are averse to Ali<sup>asws</sup> and his<sup>asws</sup> descendants and fault them'. So I said, 'O Rasool-Allah<sup>saww</sup>! So who are the victorious ones among them?' He<sup>saww</sup> said: 'Shias of Ali<sup>asws</sup>, they are the victorious ones'.<sup>35</sup>

و عنه، قال: أخبرنا أبو علي الحسن بن علي بن الحسن الصفار بقرائتي عليه، قال: أخبرنا أبو عمر بن مهدي، قال: أخبرنا أبو العباس بن عقدة، قال: حدثنا محمد بن أحمد القطوانى، قال: حدثنا إبراهيم بن جعفر بن عبد الله بن محمد بن مسلمة، عن أبي الزبير، عن جابر بن عبد الله، قال: كنا عند النبي (صلى الله عليه و آله) فأقبل علي بن أبي طالب (عليه السلام)، فقال النبي (صلى الله عليه و آله): «قد أتاكم أخي»

And from him, from Abu Ali Al-Hassan Bin Ali Bin Al-Hassan Al-Saffar, from Abu Umar Bin Mahdy, from Abu Al-Abbas Bin Uqdat, from Muhammad Bin Ahmad Al-Qatwany, from Ibrahim Bin Ja'far Bin Abdullah Bin Muhammad Bin Muslama, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said,

<sup>34</sup> الأمالى 2: 100

<sup>35</sup> أربعين الخراعي: 28 / 29.

'We were in the presence of the Prophet<sup>saww</sup> when Ali Bin Abu Talib<sup>asws</sup> came up. So the Prophet<sup>saww</sup> said: 'My<sup>saww</sup> brother has come to you'.

ثم التفت إلى الكعبة فضربها بيده، فقال: «و الذي نفسي بيده، إن هذا و شيعته هم الفائزون يوم القيامة»

Then he<sup>saww</sup> turned towards Al-Kaaba, so he<sup>saww</sup> struck it with his<sup>saww</sup> hand and said, 'By the One in Whose<sup>azwj</sup> Hand in my<sup>saww</sup> soul, surely this one<sup>asws</sup> and his<sup>asws</sup> Shias, they are the victorious ones on the Day of Judgement'.

ثم قال: «إنه أولكم إيماناً معي، و أوفاكم بعهد الله، و أقومكم بأمر الله، و أعدلكم في الرعية، و أقسمكم في السوية، و أعظمكم عند الله مزية» قال: و نزلت إن الذين آمنوا و عملوا الصالحات أولئك هم خير البرية.

Then he<sup>saww</sup> said: 'He<sup>asws</sup> is the first one of you in believing in me<sup>saww</sup>, and the most loyal one of you with the Covenant of Allah<sup>azwj</sup>, and the most established of you with the Command of Allah<sup>azwj</sup>, and the most just one of you among the citizens, the most equitable one of you regarding the distribution, and the most magnificent one of you with merits with Allah<sup>azwj</sup>'.

قال: و نزلت إن الذين آمنوا و عملوا الصالحات أولئك هم خير البرية.

He (Jabir) said, 'And the Verse [98:7] (As for) those who believe and do good, surely they are the best of the created beings was Revealed'.<sup>36</sup>

و عنه: بإسناده قال: قال رسول الله (صلى الله عليه و آله)- لفاطمة (عليها السلام)، في حديث:- «يا فاطمة لا تبكي، فإني إذا دعيت غدا إلى رب العالمين فيكون علي معي، و إذا بعثت غدا بعث علي معي. يا فاطمة لا تبكي، فإن عليا و شيعته هم الفائزون، يدخلون الجنة».

And from him, by his chain, said,

'Rasool-Allah<sup>saww</sup> said to Fatima<sup>asws</sup> – in a Hadeeth - : 'O Fatima<sup>asws</sup>! Do not weep, for when I<sup>saww</sup> am Invited to my<sup>saww</sup> Lord<sup>azwj</sup> tomorrow, so Ali<sup>asws</sup> would be with me<sup>saww</sup>, and when I<sup>saww</sup> am Resurrected tomorrow, Ali<sup>asws</sup> would be Resurrected with me<sup>saww</sup>. O Fatima<sup>asws</sup>! Do not weep, for Ali<sup>asws</sup> and his<sup>asws</sup> Shias – they are the victorious ones. They would be entering the Paradise'.<sup>37</sup>

## VERSES 21 - 24

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ لَضُرِبَ لِنَاسٍ لَّعَلَّهُمْ يَتَفَكَّرُونَ {21} هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ {22} هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {23} هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {24}

[59:21] Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect. [59:22] He is Allah there is no God except He; the Knower of the hidden and the apparent; He is the Beneficent, the Merciful [59:23] He is Allah, there is no God except He; the

<sup>36</sup> أربعين الخزاعي: 28 / 28.

<sup>37</sup> مناقب الخوارزمي: 206 «نحوه».

**King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him). [59:24] He is Allah the Creator, the Maker, the Fashioner; His are the most Beautiful Names; whatever is in the skies and the earth declares His Glory; and He is the Mighty, the Wise.**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم، أنه سأل أبا عبد الله (عليه السلام) عن أسماء الله و اشتقاقها، [الله] مما هو مشتق؟ قال: فقال لي: «يا هشام، الله مشتق من آله، و الإله يقتضي مألوها، و الاسم غير المسمى، فمن عبد الاسم دون المعنى فقد كفر و لم يعبد شيئاً، و من عبد الاسم و المعنى فقد كفر و عبد اثنين، و من عبد المعنى دون الاسم فذاك التوحيد، أ فهمت يا هشام؟» قال: فقلت: زدني.

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam who says:

I asked Abu Abdullah<sup>asws</sup> about the Names of Allah<sup>azwj</sup> and their Derivations, 'What is 'Allah' (The Name) Derived from?' So he<sup>asws</sup> said to me: 'O Hisham! (The Name) 'Allah' is Derived from 'آله' 'God', and God necessitates (the existence of) a servant (مألوها). And the Name is other than the named. So the one who worshipped the Name apart from the Meaning, so he has blasphemed and has not worshipped anything. And the one who worshipped the Name as well as the Meaning, so he has blasphemed for he has worshipped two. And the one who worshipped the Meaning apart from the Name, so that is the Oneness (التوحيد). Do you understand, O Hisham?' So I said, 'Increase it for me'.

فقال: «إن لله تسعة و تسعين اسما، فلو كان الاسم هو المسمى، لكان كل اسم منها إلهاً، و لكن الله معنى يدل عليه بهذه الأسماء و كلها غيره. يا هشام، الخبز اسم للمأكل، و الماء اسم للمشروب، و الثوب اسم للملبوس، و النار اسم للمحرق، أ فهمت- يا هشام- فهما تدفع به و تناضل به أعداءنا الملحدين مع الله عز و جل غيره؟» قلت: نعم، قال: فقال: «نفعلك الله و نبتك، يا هشام» قال هشام: فو الله ما قهرني أحد في التوحيد حين قمت من مقامي هذا.

So he<sup>asws</sup> said: 'For Allah<sup>azwj</sup>, there are ninety nine Names. So if the Name was the same as the named, each one of the Names would be a god, but Allah<sup>azwj</sup> is the Meaning to which these Names point to, and every one of them is other than Him<sup>azwj</sup>. O Hisham! The bread is the name of the food, and the water is the name of the drink, and the cloth is the name of the garment, and the fire is the name of the incinerator. Do you understand - O Hisham – with its understanding you can defend and strive against our<sup>asws</sup> enemies, the ones who worship other than Allah<sup>azwj</sup> Mighty and Majestic?' I said, 'Yes'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> benefit you and Make you to be steadfast, O Hisham'. Hisham said, 'By Allah<sup>azwj</sup>, no one ever overcame me (in a debate) regarding Oneness (التوحيد) since he<sup>asws</sup> made me reach to this position of mine'.<sup>38</sup>

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدي، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) إن لله تبارك و تعالى تسعة و تسعين اسما، مائة إلا واحد، من أحصاها دخل الجنة، و هي:

<sup>38</sup> الكافي 1: 2 / 68

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qataan, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran,

from Al-Sadiq Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali Bin Abu Talib<sup>asws</sup> having said, 'Rasool-Allah<sup>saww</sup> said that: 'For Allah<sup>azwj</sup>, Blessed and High are ninety nine Names – a hundred less one. The one who learns These would enter the Paradise. And these are: -

(1) الله – The God ; (2) الواحد – The One ; (3) الأحد – The Unique ; (4) الصمد – The Absolute ; (5) الأول – The First ; (6) الآخر – The Last ; (7) السميع – The All Hearing ; (8) البصير – The All Seeing ; (9) القدير – The Powerful ; (10) القاهر – The Omnipotent ; (11) العلي – The Sublime ; (12) الأعلى – The High ; (13) الباقي – The Everlasting ; (14) البديع – The Incomparable ; (15) البارئ – The Evolver ; (16) الأكرم – The Most Generous ; (17) الظاهر – The Manifest ; (18) الباطن – The Hidden ; (19) الحي – The Living ; (20) الحكيم – The Wise ; (21) العليم – The Knowing ; (22) الحليم – The Forbearing ; (23) الحفيظ – The Preserver ; (24) الحق – The Truth ; (25) الحسيب – The Reckoner ; (26) الحميد – The Praiseworthy ; (27) الحفي – The Subtle ; (28) الرب – The Lord ; (29) الرحمن – The Beneficent ; (30) الرحيم – The Merciful ; (31) الذارئ – Sower ; (32) الرازق – The Sustainer ; (33) الرقيب – The Watchful ; (34) الرؤوف – The Affectionate ; (35) البار – The Observer ; (36) السلام – The Source of Peace ; (37) المؤمن – The Provider of Security ; (38) المهيمن – The Dominant ; (39) العزيز – The Mighty ; (40) الجبار – The Subduer ; (41) المتكبر – The Possessor of Greatness ; (42) السيد – The Chief ; (43) السبوح – The Glorified ; (44) الشهيد – The Witness ; (45) الصادق – The Truthful ; (46) الصانع – The Maker ; (47) الطاهر – The Pure ; (48) العدل – The Just ; (49) العفو – The Excuser ; (50) الغفور – The Forgiver ; (51) الغني – The Needless ; (52) الغياث – The Aid ; (53) الفاطر – The Originator ; (54) الفرد – The Alone ; (55) الفتاح – The Initiator ; (56) الفالق – The Splitter ; (57) القديم – The Eternal-; (58) الملك – The King ; (59) القدوس – The Holy ; (60) القوي – The Strong ; (61) القريب – The Near ; (62) القيوم – The Self-subsistent ; (63) القابض – The Seizer ; (64) الياسط – The Extender ; (65) قاضي الحاجات – The Fulfiller of Needs ; (66) المجيد – The Glorious ; (67) المولى – The Guardian ; (68) المنان – The Benefactor ; (69) المحييط – The Encompasser ; (70) المبين – The Manifested ; (71) المقيت – The Feeder ; (72) المصور – The Designer ; (73) الكريم – The Honourable ; (74) الكبير – The Great ; (75) الكافي – The Sufficient ; (76) كاشف الضر – Remover of the Harm ; (77) الوتر – The Singular ; (78) النور – The Light ; (79) الوهاب – The Bestower ; (80) الناصر – The Helper ; (81) الواسع – The Ample-giving ; (82) الودود – The Cordial-; (83) الهادي – The Guide ; (84) الوفي – The Loyal-; (85) الوكيل – The Custodian ; (86) الوارث – The Inheritor ; (87) البر – The Righteous ; (88) الباعث – The Resurrector ; (89) التواب – The Oft-returning (in Mercy) ; (90) الجليل – The Majestic ; (91) الجواد – The Generous ; (92) الخبير – The Fully Informed ; (93) الخالق – The Creator ; (94) خير الناصرين – The Best of the Helpers ; (95) الديان – The Judge ; (96) الشكور – The Thankful ; (97) العظيم – The Magnificent ; (98) اللطيف – The Kind ; (99) الشافي – The Healer<sup>39</sup>.

<sup>39</sup> التوحيد: 8 /194