Tafseer of the Benevolent Quran
Via Abu Hamza Sabit Bin Dinaar Al Sumaly – Died 148 AH

PART ONE
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Revelation of the Quran

In the Name of Allah, the Beneficent, the Merciful

نَزُولُ الْقُرآن

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Abu Hamza, from Abu Yahya, from Al Asbagh Bin Nabata who said,

‘I heard Amir Al-Momineen asws saying: ‘The Quran was Revealed in thirds – a third regarding us asws and regarding our asws enemies, and a third being Sunnah and examples, and a third being Obligations and Judgements’.

It was narrated to us from Abu Al Husayn Muhammad Bin Usman Al Nusaybi who said, ‘Abu Bakr Muhammad Bin Al Husayn Bin Salih Al Sabayi narrated to us from Al Husayn Bin Muhammad Bin Mas’ab, from Muhammad Bin Tasneem, from Abu Tahir Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly, from Abu Yahya and he is Zakariyya Bin Maysara, from Al Asbagh Bin Nabata who said,

‘I heard Ali asws saying: ‘The Quran was Revealed as thirds – A third being regarding us asws, and a third being Obligations and Judgements, and Sunnah and examples’.

It was narrated to us by Muhammad Bin Al Husayn, from Abdullah Bin Jabala, from Dawood Al Raqy, from Abu Hamza Al Sumaly, from Abu Al Hajaz who said,

‘Amir Al-Momineen asws said: ‘Two thirds of the Quran is regarding us asws and our asws Shiias, therefore, whatever was from good so it is for us asws and our asws Shiias. And the remaining third, the people are associated with us with regards to it, therefore, whatever in it is from evil, so it is for our asws enemies’. 

1 Hadeeth No. 1
2 Hadeeth No. 2
3 Hadeeth No. 3
Collection of the Quran

It was narrated to us by Abdullah Bin Aamir, from Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Fazeyl, from Abu Hamza Al Sumaly.

(The narrator) from Abu Ja'far asws narrates that Abu Ja'far asws said: 'No one from this community collected the Quran except for the (Divine) successors asws.'

Abu Ja'far asws has said: 'No one from this community collected the Quran except for the successor asws of Muhammad asws.'

Knowledge of the Quran

Al Tusy – Muhammad Bin Muhammad informed us, from Al Qazy Abu Bakr Muhammad Bin Umar Al Ja'aby, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al Hassan, from Ali Bin Ibrahim Bin Ya'la Al Taymi, from Ali Bin Yusuf Bin Umeyra, from his father, from Abu Hamza Al Sumaly.

(Has been narrated) from Abu Ja'far Muhammad asws Bin Ali asws Bin Al-Husayn asws who said, 'Amir Al-Momineen Ali asws Bin Abu Talib asws said: 'There was not Revealed a Verse except that i asws know when it was Revealed, and regarding whom it was Revealed. And if you all were to ask me about what is in between the two sheets (two covers of the Holy Quran), i asws would narrate to you.'

Abu Ja'far asws has said: 'No one from this community collected the Quran except for the successor asws of Muhammad asws.'
Yahya Al Shajary said, ‘From Abu Hamza Al Sumaly, from Al Amsh, from Abu Is’haq Al Sabai’e, from companions of Abdullah,

(It has been narrated) that Abdullah, it was said to him where he said: ‘If I knew of anyone more knowing of the Book of Allahazwj than myself, I would have reached for the camel and would have gone to him’. It was said, ‘Aliasws’. He said: ‘Upon himasws was a recitation and by it was the beginning’.7

علماء الرملي عن أحمد بن محمد بن عيسى، عن يعقوب بن يزيد، عن ابن أبي عميرة، عن إبراهيم بن عبد الحميد، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: قال علي (عليه السلام): لو تثبت لي وسادة لحكمت بين أهل القرآن بالقرآن حتى يزهر إلى الله، ولحكمت بين أهل التوراة بالتوراة حتى يزهر إلى الله، ولحكمت بين أهل الإنجيل بالإنجيل حتى يزهر إلى الله، ولحكمت بين أهل الزبور بالزبور حتى يزهر إلى الله، ولولا أية في كتاب الله لأنبأتم بما يكون حتى تقوم الساعة.

Abu Abdullahasws has said: ‘Aliasws said: ‘If a platform were to set up for measws, Iasws would judge between the people of the Quran with the Quran until they follow the Path to Allahazwj, and Iasws would judge the people of the Torah by the Torah until they follow the Path to Allahazwj, and Iasws would judge the people of the Evangel by the Evangel until they follow the Path to Allahazwj, and Iasws would judge the people of the Psalms by the Psalms until they follow the Path to Allahazwj. And had it not been for a (particular) Verse in the Book of Allahazwj, Iasws would have given you the news of what is to happen up to the Day of Judgement’.8

فضل القرآن

_preferred Quran

Abu Ja’farasws has said: ‘The one who completes (the recitation of) the Quran at Makkah from a Friday to a Friday, or less than that or more, and completes it during the day of Friday, there would be written for him the Recompense and the Rewards from the first Friday he was in the world to the last Friday which he happened to be in it; and if he completed in during the rest of the days, so similar to that’.9

7 Report No. 7
8 Hadeeth No. 8
9 Hadeeth No. 9
Verse 1

The Al Ayyashi, from Abu Hamza.

Abu Ja'far, has said: ‘They stole a Verse in the Book of Allah (1:1) [In the Name of Allah the Beneficent the Merciful]’.¹⁰

In the Tafseer of Ali Bin Ibrahim, said, ‘My father narrated to me, from Safwan, from Sayf Bin Umeyra, from Abu Hamza.

‘I asked Abu Ja'far, about the interpretation of [1:1] In the Name of Allah the Beneficent the Merciful, and he said: ‘The 'Ba' is for Bahaullah (Beauty of Allah) and the 'Seen' is for Sanaullah (The Splendour of Allah) and the 'Meem' is for Mulkullah (The Kingdom of Allah). And Allah is the God of everything, and the Beneficent with all of His creatures, and the Merciful with the Believers especially’.¹¹

Al Ayyashi, from Abu Hamza.

‘Abu Ja'far has said: ‘The Rasool Allah would recite louder [1:1] In the Name of Allah the Beneficent the Merciful, the Beneficent, the Merciful’ and raise his voice by it. Whenever the Polytheists heard it, they would turn back. So Allah Revealed: [17:46] And We place coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord Alone in the Quran, they turn their backs in aversion’.¹²

¹⁰ Hadeeth No. 10
¹¹ Hadeeth No. 11
¹² Hadeeth No. 12
And when your Lord said to the Angels, I am going to Make a Caliph in the earth, they said: Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness? He said: I know what you do not know.

It has been narrated from Ali Bin Al-Husayn, when I asked: "Why is the circumambulation (of the Kabah) seven times?" The Imam said: 'Because Allah Blessed and High Said to the Angels [2:30] And when your Lord said to the Angels (I am going to Make a Caliph in the earth) they retorted to Allah they said: Are You going to Make in it one as shall make mischief therein and shed the blood, and we Glorify with Your Praise and extol Your Holiness? And they were then veiled from His Light for seven thousand years, they sought (asked for forgiveness) to be excused for seven thousand years, He was Merciful to them and Turned to them, and Made for them the Bayt Al-Mamoor which is located on the fourth sky, and modelled for mankind the Bayt Al-Haram (Kabah) beneath the Bayt Al-Mamoor, a resort and a sanctuary. The circumambulation is for seven runs Obligatory for the servants, one run for each of the thousand years.'

Verses 36 & 37

We said: Get down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a time [2:37] Then Adam
received (some) Words from his Lord, so He turned to him (Mercifully); surely He is Oft-returning (to Mercy), the Merciful

Then he as slowly moved from India. So it was the place of his as feet where he as slowly populated and what is between the foot and the foot, desert, and there is nothing in it. Then he as came to the House (Kabah) and circumbulated it for a week and fulfilled his as rituals. So he as fulfilled these just as Allah azwj the High had Commanded him as for. Thus, Allah azwj Accepted from him as, his as repentance and Forgave him as. So Adam as said: ‘O Lord azwj! And for my as offspring from after me?’ So Allah azwj Said: “Yes, the ones who believe in Me azwj and in My azwj Rasool saww. 14

And by his chain, from Abu Baseer, from Ibrahim Bin Mahzar, from Abu Hamza.

Abu Ja’far asws has said: ‘Adam as descended at India, so Allah azwj the High Built the House for him and Commanded him as that he should come to it and circumbulate it for a week. So he as came to Mina and Arafaat and fulfilled his as rituals just as Allah azwj the High had Commanded him as for.

Al Qatab Al Rawandy said, ‘And by his chain, from Abu Baseer, from Ibrahim Bin Mahzar, from Abu Hamza.

Ibn Is’haq – Yunus informed us, from Sabin Bin Dinar (Abu Hamza), from Ata’a, said,

'(Prophet) Adam as descended at India, so he as said: ‘O Lord azwj! What is the matter that I as do not hear the voices of the Angels just like I as used to hear them in the Paradise?’ So Allah azwj Said to him as: “Due to your as error, O Adam as! So, go and build a House for Me azwj, and circumbulate it just as you as had seen them circling”. So he as went until he as came to Makkah and built the House (Kabah). So the place of the two feet of Adam as were villages, and rivers, and constructions, and what is in between his as steps were deserts (wastelands). Thus, the Hajj of Adam as was from India of forty years. 15

Verses 67 to 73

وإذ قال موسى لقومه إن الله يأمركم أن تذبحوا بقرة قالوا أتتخذنا هزوا قال أعوذ بالله أن أكون من الجهلين (67)
[2:67] And when Musa said to his people: Surely Allah Commands you that you should sacrifice a cow; they said: Are you taking us to be a laughing stock? He said: I seek Refuge with Allah from being one of the ignorant ones.

قالوا ادع لنا ربك بيبيتنا ما هي قال إنه يقول إنها بقرة لا فارض ولا بكر عوان بين ذلك فافتعلوا ما تومرون (68)

[2:68] They said: Call on your Lord for our sake to make it plain to us what it is. Musa said: He says, Surely, it is a cow neither advanced in age nor too young, of middle age between that (and this); therefore do what you are Commanded for.

قالوا ادع لنا ربك بيبيتنا ما لوتها قال إنه يقول إنها بقرة صفراء فاقع لونها تسر النظرين (69) قالوا ادع لنا ربك بيبيتنا ما هي إن البق تشبه علينا وإذا إن شاء الله مهتدون (70)

[2:69] They said: Call on your Lord for our sake to make it plain to us what its colour is. Musa said: He says, Surely it is a yellow cow; its colour is yellow, giving delight to the beholders [2:70] They said: Call upon your Lord for our sake to make it plain to us what it is, for surely to us the cows are all alike, and if Allah so Desires it, we shall surely be guided aright.

قال إنه يقول إنها بقرة لا نظير لونها ولا تمسح الأرض ولا تسقي الحرش مسلمة لا شيء فيها قال إنها نجت بالحق ففيها وما كادوا يفعلون (71)

[2:70] They said: Call on your Lord for our sake to make it plain to us what it is, for surely to us the cows are all alike, and if Allah so Desires it, we shall surely be guided aright.

[2:71] Musa said: He Says, Surely it is a cow not made submissive that it should plough the land, nor does it irrigate the farm; sound, without a blemish in it. They said: Now you have brought the Truth; so they sacrificed it, though they almost did not do it.

وإذ قتلتم نفسا فادرءتم فيها والله مخرج ما كنتم تكتمون (72) فقتلنا اضربوه ببعضها كذلك يحى الله الموتى ويريك (73)

[2:72] And when you killed a man, then you disagreed with respect to that, and Allah was to Bring forth that which you were concealing [2:73] So We Said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah Brings the dead to life, and He shows you His Signs so that you may understand.

Al Qutub Al Rawandi – The Sheykh Abu Al Mahasin Masoud Bin Ali Bin Muhammad Al Sawaby informed us, from Ali Bin Abdul Samad Al Tameemy, from Al Sayed Abu Al Barkaat Al Bin Al Husayn Al Husayny, from Ibn Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman, from Abu Hamza, from Akrama,

كان في مدينة أثنا عشر سبطا امة أبرار وكان فيه شيخ له ابنه وله ابن آخ حظيتها إليه فأبى أن يزوجها فزوجها من غيره، فدوما في الطريق إلى المسجد، فقتله وطرحوه على طريق أفضل سبط لهم ثم غدا يخاضهم فيه.
(It has been narrated) from Ibn Abbas who said, There used to be among the twelve tribes in a city a righteous slave girl, and among them was a Sheykh who had a daughter who had a cousin who addressed her, but he refused to marry her to him, and married her to someone else. So he sat upon the road to the Masjid for him, and killed him and dumped him (his body) upon an alleyway of the best of the tribes. Then the next day, they disputed with regards to him.

So they notified it to Musa as, and informed him as, so he as ordered them to slaughter a cow. They said, [2:67] Are you taking us to be a laughing stock? We are asking you as who killed this one, and you as are saying: 'Slaughter a cow'? He said: I seek Refuge with Allah from being one of the ignorant ones, and if you all were to come to the cow, [as shall inform'. But they emphasised, so Allah azwj Emphasised (even more) against them. [2:68] They said: Call on your Lord for our sake to make it plain to us what it is [2:71] Musa said: He Says, Surely it is a cow not made submissive. So, they returned to Musa as and said We could not find this type except in the possession of a young boy from the Children of Israel who has refused to sell it except by filling his bull skin with Dinars.

He (Ibn Abbas) said: 'They bought it (the cow) and he sold it, so they slaughtered it. So he as took a part of its flesh and struck the (dead person) with it, so he sat up (alive again). So Musa as said to him: 'Who killed you?' So he said, 'The son of my brother who disputed with regards to my murder'. He as said: 'So kill (him in retaliation)'.

They said, 'O Rasool-Allah! For this cow there is a report?' So he as said: 'It was (owned) by a Sheykh of the Children of Israel who had a righteous son. So they came to sell him something so he decided to buy it, and he went to get the money to pay for it, but he found his father to be sleeping. So he disliked waking him up, and the keys were under his head (pillow). So the people took back their provisions and they left. So when he woke up, he said to him, 'O Father! I (wanted to) buy the provisions for such and such a price, and came to you for the price, but I found you sleeping, and the keys were under your head, so I disliked waking you up, and the people took their possession and returned'. So the Sheykh said, 'You have done
good, O my son! So this cow here is for you due to what you have done, and whatever remainder, it was for them’. 16

Verse 81

بلى من كسب سيئة وأحشه به خطبته فأولئك أصحب النار هم فيها خلدون (81)

[2:81] Yes! Whoever earns evil and his sins beset him on every side, so these are the inmates of the Fire; in it they shall be abiding

Al Kulayni said, ‘And by this chain, from Yunus, from Sabah Al Mzny, from Abu Hamza.

(It has been narrated) from one of the two asws (5th or 6th Imam asws) regarding the Words of Allah almighty and Majestic [2:81] Yes! Whoever earns evil and his sins beset him on every side. The Imam asws said: ‘When they fight against the Imamate of Amir Al-Mominee asws so these are the inmates of the Fire; in it they shall be abiding’. 17

Verse 114

أولئك ما كان لهم أن يدخلوها إلا خلفين... (114)

[2:114] (As for) these, it was not proper for them that they should have entered them except in fear...

Al No'man Al Magraby – Sabit Al Sumaly,

(It has been narrated) from Abu Ja’far asws having said regarding the Words of the High [2:114] (As for) these, it was not proper for them that they should have entered them except in fear, the Imam asws said: ‘Meaning the Wilayah – None speak by it except those who are fearing upon themselves to manifest the speech by it’. 18

Verse 146

ذئينهم الكتب يعرفونه كما يعرفون أبنائهم وإن فريقا منهم لا يعرفون الحق وهم يعرفون (146)

[2:146] Those whom We have Given the Book recognise him as they are recognising their own sons; and a party of them are concealing the Truth while they know (it)

16 Report No. 16
17 Hadeeth No. 17
18 Hadeeth No. 18
Ibn Shehr Ashub in his Tafseer, mentioned Al Sumaly,

‘Usman said to Ibn Salaam, ‘It was Revealed unto Muhammad
[2:146] Those whom We have Given the Book recognise him as they are recognising their own sons, so how can this be?’ He said, ‘We recognise a Prophet of Allah by the attributes which Allah has Attributed him with. When we see him among you all just as one of you recognises his own son when he sees him among the young boys. And I swear by Allah, I recognise Muhammad more extensively than what I have my son, because I have recognised him with what Allah has Attributed him in our Books, and as for my own son, so I do not know what his mother has caused?’

Verse 155

[2:155] And We will Test you with something from the fear and the hunger . . .

Al Ayyashi, from Al Sumay who said,

‘I asked Abu Ja’far about the Words of Allah
[2:155] And We will Test you with something from the fear and the hunger. The Imam said: ‘That is a particular hunger, and the general hunger so it would be at Syria, for it would be general (widespread), and as for the particular (hunger) is would be at Al-Kufa and not be general but it would be in particular at Al-Kufa for the enemies of the Progeny, so Allah would Destroy them by the hunger. And as for the fear, so it would be general at Syria, and that is the fear when Al-Qaim arises; and as for the hunger, it would be before the rising of Al-Qaim, and these are His Words

Verse 193

وقتلوهم حتى لا تكون فتنة ويكون الدين لله فإن انتهوا فلا عدون إلا على الظلمين
[2:193] And fight with them until there is no more strife, and the Religion is only for Allah, but if they desist, then there should be no hostility except against the unjust

Ibn Kaseer – Abu Bakr Bin Ayyash said, from Abu Hamza Al Sumaly,

(It has been narrated) from Akrama regarding Hisazwj Words [2:193] then there should be no hostility except against the unjust – against the one who is not saying, 'There is no god except for Allahazwj'.

Verse 198

فأذا أفضتم من عرفت... (198)

[2:198] so when you hasten on from Arafaat

Ibn Udayy – Ahmad Bin Muhammad Bin Saeed narrated to us, from Muhammad Bin Dawood Al Qowmisy and Muhammad Bin Ghalib both said, from Abu Huzeufa, from Sufyan, from Sabit, from Saalim Bin Abu Al Ja’ad, from Abdullah Bin Amro,

‘But rather, Arafat has been named as such because this is where Ibrahimas saw hisas rituals (and) said, ‘I recognise (these rituals)’.22

Al Sa’alby – Al Husayn Bin Muhammad Bin Fanjawiya, from Muhammad Bin Khalaf, from Is’haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly.

(It has been narrated) from Al-Sady who said, ‘But rather, Arafat has been named as such because Hajaras carried Ismaилас, so sheas was made to go out from the presence of Sarahas, and Ibrahimas was absent. So when heas came and did not see Ismaилас, and Sarahas narrated to himas of what had been done with Hajaras, so heas went out to seek Ismaилас so heas found himas with Hajaras at Arafat. Thus Arafat has been named as Arafat’.23

الكليني] علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أبوب، عن أبي حفيزة الثمالي قال: قال رجل لعلي بن الحسين (عليهما السلام): تركت الجهاد وسبحت ونمت الحج ولدته، قال: وكان منكنا في الجلسة وقال: ويحك! أما بلغك ما

21 Report No. 21
22 Report No. 22
23 Report No. 23
قال رسول الله (صلى الله عليه وآله) في حج الوداع إنه لما وقف بعرفة وهمت الشمس أن تغيب قال رسول الله (صلى الله عليه وآله): يا بلال قل للناس فلينصتو فلما نصتوا قال رسول الله (صلى الله عليه وآله): إن ربكم تطول عليكم في هذا اليوم فغفر لمحسكتكم وشفع محسكتكم في مسيئكم فأفيضوا منغفورا لكي.

Al Kulayni – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Hamza Al Sumaly who said,

‘A man said to Ali Bin Al-Hassanasws, ‘Youasws have left the Jihad (due to) its harshness and have embraced the Hajj (due to) its softness’. He (Abu Hamza) said, ‘And the Imamasws was reclining, so heasws sat up and said: ‘Woe be unto you! But, has it no reached you what Rasool-Allahasaww said during the Farewell Pilgrimage when the sun was about to set, Rasool-Allahasaww said: ‘O Bilal! Call for the people to (gather) and listen’. So when they were listening, Rasool-Allahasaww said: ‘Your Lordaswj has Prolonged this day upon you, to Forgive your good ones, and Intercede your good ones in their offences, therefore hasten to your Forgiveness’.24 (See Appendix for more explanation of this Hadith from Al-kafi).

Verse 203

And remember Allah during the numbered days; then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears, and fear Allah, and know that it is to Him you shall be Gathering together

(It has been narrated) from Abu Ja’farasws regarding to Hisaswj Words [2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears, and fear Allah, and know that it is to Him you shall be Gathering together, heasws said: ‘By Allahaswj you (Shias) are they, (for whom) Rasool-Allahasaww said: ‘None shall be steadfast upon the Wilayah of Aliasws except for the pious’.25

Verse 207

And from the people there is one who sells his self to seek the Pleasure of Allah

24 Hadeeth No. 24
25 Hadeeth No. 25
Ibn Al Magazily – Abu Tahir Muhammad Bin Ali Bin Muhammad Al Baya’a Al Baghdady informed us, from Abu Ahmad Ubeydullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Ahmad Bin Muhammad Bin Saeed Al Marouf with Ibn Uqda Al Hafiz, from Ja’far Bin Muhammad Bin Saeed Al Ahmasy, from Nasr Bin Mazahim, from Abu Sasaan and Abu Hamza, from Abu Ishaq Al Sabi’e,

(It has been narrated) from Aamir Bin Waasila who said, ‘I was with Ali asws in the house on the day of the consultation, so I heard Ali asws saying to them: ‘I asws shall argue with you with what your Arabs and your non-Arabs would not have the ability to change that’. . . until he asws said: ‘I asws therefore adjure you all with Allah azwj! Is there anyone among you who (can claim to have) safeguarded Rasool-Allah saww from the Polytheists, so he lay down on his saww bed apart from myselfasws?’ They said, ‘No, by Allah azwj’. 26

Verse 210

And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, so they are your brethren; and Allah Knows the mischief-maker from the peacemaker . . .

26 Hadeeth No. 26
27 Hadeeth No. 27
عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: جاء رجل إلى النبي (صلى الله عليه وآله) فقال: يارسول الله! هل أخى هلك وترك أيتاما ولهم ماشيطة، فما يحل لي منها؟ فقال رسول الله (صلى الله عليه وآله): إن كنت تليط حوضها وترد ناديتها وتقوم على رعيتها فاشرب من ألبانها، ولا حصار ولبد، والله يعلم المفسد من المصلح.

(Al Ayyashi, from Abu Hamza)

Verse 236

لا جناح عليكم إن طلقت النساء ما لم تمسوهن أو تفرضوا لهن فريضة ومتعوهن على الموسع قدره وعلى المقتر قدره متاعا بالمعرف حقا على المحسنين (236)

[2:236] There is no blame on you if you divorce the women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a reasonable provision; (this is) a duty on the doers of good (to others)

(The narrator says) ‘I asked Abu Ja’far, having said, ‘A man came to the Prophet, so he said, ‘O Rasool-Allah! My brother died and he left orphans, and for them (is the expense of) the livelihood, so what is Permissible for me from it?’ So Rasool-Allah said: ‘If you have to fill up the watering trough and return them from their remoteness, and stand upon their sheep, so drink from their milk without striving for it or harming the children, and Allah Knows and Allah Knows the mischief-maker from the peacemaker’. 28

Verse 256

فمن يكفر بالطغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع علمه (256)

[2:256] therefore, whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle, which shall not break off, and Allah is Hearing, Knowing

(The narrator says) ‘I asked Abu Ja’far about the man who intends to divorce his wife before he has touched her. The Imam said: ‘He should provide for her (provisions) before he divorces her, for Allah the High Says [2:236] and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means’. 29

28 Hadeeth No. 28
29 Hadeeth No. 29
Yahya Al Shajry who said, 'And by the chain, Haseyn narrated to us, from Abu Hamza.

(It has been narrated) from Abu Ja’farasws, and Zayd son of Aliasws (Bin Al-Husayn)asws - [2:256] he indeed has grabbed hold on the Firmeast Handl – said: ‘The words, ‘There is no god except for Allahazwj’. 30

[ يحيى الشجري ] [ قال: وبالاسناد ] [ يحيى الشجري ]

Yahya Al Shajry said, 'And by the chain, Haseyn narrated to us,

(It has been narrated) from Musaasws Bin Ja’farasws, from hisasws fatherasws, from hisasws forefathersasws, and from Aliasws Bin Al-Husaynasws - [2:256] he indeed has grabbed hold on the Firmeast Handle, said: 'To ourasws cordiality, of the Peopleasws of the Household'. 31

Verse 274

الذين ينفقون أمولهم بالليل والنهار سرا وعلانية فلهم أجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون (274)

[2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving

[ ابن شهراشوب ] [ في تفسير الثمالي ] [ أنه كان علئ بن أبي طالب أربعة دراهم من الفضة فتصدق بواحد ليلا، وبواحد نهارا، وبواحد سرا، وبواحد علانية، فنزل: ] [ (الذين ينفقون أمولهم بالليل والنهار سرا وعلانية فلهم أجرهم عند ربي ولا خوف عليهم ولا هم يحزنون) ] [ فسمى كل درهم مالا وبشره بالقبول ]

Ibn Shehr Ashub, in Tafseer of Al Sumaly, that,

‘There were four Silver Dirhams in the possession of Aliasws Bin Abu Talibasws, so heasws gave one in charity at night, and one during the day, and one secretly, and one openly, so it was Revealed [2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving – thus each Dirham has been Named (Mentioned), and heasws was Given the good news of the Acceptance (of the deed)’. 32

Verse 276

يمحق الله الربوا ويربى الصدقت (276)

[2:276] Allah Blights the usury, and He Nourishes the charity

[ العياشي ] [ عن أبي حمزة عن أبي جعفر (عليه السلام) قال: قال الله تبارك وتعالى أنا خالق كل شئ وكتبت الأشياء غيري إلا الصدقة، فاني أقصيها بدي حتى أن الرجل أو المرأة يصدق بشقة الثمرة قاربها لما يرجى الرجل منكم فصيلة وثروة، حتى أن تركه يوم القيامة أعظم من أحد.

30 Hadeeth No. 30
31 Hadeeth No. 31
32 Hadeeth No. 32
(It has been narrated) from Abu Ja'far asws having said: ‘Allah azwj Blessed and High Says: ‘I asws am the Creator of everything, and Allocate others (Angels) with the things (matters) except for the charity, for l aswj (Personally) Take in My aswj Hand to the extent that the man or the woman gives in charity with a kernel of the date, so l aswj Nourish it for him just as the man from among you nourishes his young camel or his young horse, until l aswj Leave it on the Day of Judgement as being greater than (the mountain of) Ohad’.  

Verse 280

وإن كان ذو عسرة فنظرة إلى ميسرة وأن تصدقوا خير لكم إن كنتم تعلمون (280)

[2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as charity it is better for you, if you knew

The Imam asws said: ‘Three would be Shaded by Allah aswj on the Day of Judgement, a Day in which there would be no shade except for His aswj – A man who was invited (seduced) by a woman by her beauty, but he neglected her and said, ‘I fear Allah aswj, Lord of the Worlds; and a man who was considerate an insolvent person, or neglected his rights from him; and the man who attaches his heart to the love of the Masjid’.  

(وأن تصدقوا خير لكم) * يعني ان تصدقوا بما لكم عليه فهو خير لكم، فليدع معسرا أو ليدع له من حقه نظرا.

[2:280] and that you remit (it) as charity it is better for you – Meaning, that you remit it as charity with whatever was for you upon him, so it is better for you. So he should leave the insolvent or leave for him from his own rights with a consideration’.  

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33 Hadeeth No. 33
34 Hadeeth No. 34
**SURAH A’AL – E - IMRAAN**

**Verse 14**

津 للناس حب الشهوت من النساء والبنين والقنطير المقنطرة من الذهب والفضة... (14)


Al Sa’alby, from Abu Hamza Al Sumaly who said,

‘The ‘hoard’ in the language of Africa and Andalusia (Spain) is of eighty thousand ‘Mithqaal’ of gold or silver.’

From Al Sa’alby, and reported by Al Sumaly, from Al Sady, said,

‘The ‘hoard’ is four thousand ‘Mithqaal’.

**Verses 33 & 34**

إن الله اصطفى ءادم ونوحًا وءال إبرهيم وءال عمرن على العلمين (33) ذرية بعضها من بعض والله سميع علمي (34)

[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing

(35) It has been narrated from Abu Ja’far asws having said: ‘When the Prophethood of Muhammad sahw came to an end, and his sahw days were completed, Allah azwj Revealed: “O Muhammad! Your sahw Prophet-hood has come to an end, and your sahw days are completed, therefore make the Knowledge which is in your sahw possession, from the Imaan and the Great Name, and the inheritance of the Knowledge, and the effects of the Knowledge of the Prophet-hood to be in to the posterity from your sahw offspring, just as azwj have not Cut-off from the Households of the Prophets as who used to be in between you sahw and your sahw father as Adam as, and these are the Words of Allah azwj [3:33] Surely, Allah chose Adam and Noah and
the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing.

وإن الله جل وتعالى لم يجعل العلم جهلا ولم يكل أمره إلى أحد من خلقه لا إلى ملك مقرب ولا إلى نبي مرسل، ولكنه أرسل رسلا من ملائكة، فقال له كذا وكذا.

And Allah azwj Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His azwj Command to anyone from His azwj creatures, not even to an Angel of Proximity, and not to a Mursil Prophet asws, but He azwj Sends Rasools from His azwj Angels and Said to him: “Say such and such”.

فأمرهم بما يحب ونهاهم عما يكره، فقص عليه أمر خلقه بعلمه فعلم ذلك العلم وعلم أنبياءه وأصفياءه من الأنبياء والأعوان والذريان التي بعضها من بعض فقد كليم عليه. * (فقد علمنا عاد إبرهم الكتب والحكمة وءاتينهم ملكا عظيما) *

So Allah azwj Commanded them with what He azwj Loves and Prohibited them from what He azwj Abhors. So He azwj Related to them the affairs of His azwj creatures by the Knowledge. So He azwj Taught that Knowledge, and Taught His azwj Prophets asws, and His azwj specials ones from the Prophets asws, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: “[4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom”.

فأما الكتاب فهو النبوة، واما الحكمة فهم الحكاء من الأنبياء في الصفوة، واما الملك العظيم فهم الأئمة الهداة في الصفوة وكان عليه من الذريان التي بعضها من بعض التي جعل فيهم البقية، وفيهم العاقبة وحفظ الميثاق حتى تنقضي الدنيا، وللعلماء وبوالاء الأمر الاستنباط للعلم والهداية.

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they asws are the wise ones from the Prophets asws from the elite, and as for the Great Kingdom, so they asws are the Imams asws of the guidance from the elite, and all of these are from the descendants who were one from the other, among whom asws the remnants were Made to be, and among them asws is the eventual end, and the preservation of the Covenant until the world comes to an end, and the Knowledgeable ones asws and along with the Guardians asws of the Command (Wali Al-Amr) (comes to an end) the extraction (Al-Istinbaat) of the Knowledge and the Guidance.

الصدوق [ حدثنا محمد بن إبراهيم بن إسحاق (رضي الله عنه) قال: حدثنا أحمد بن محمد الهمداني من علي بن الحسن بن علي فضلا، عن أبيه، عن محمد بن الفضيل، عن أبي حمزه الثمالي، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي البارق (عليه السلام) قال: إن الله تبارك تعالى عهد إلى آدم (عليه السلام) أن لا يقرب الشجرة، فلما بلغ الوقت الذي كان في علم الله تبارك تعالى أن يأكل منها نسي منها، وهو قوله تعالى: * (ولقد عهدنا إلى عاد من قبل قسي ولم نجد له عزما) *]

Al Sadouq – Muhammad Bin Ibrahim Bin Is’haq narrated to us, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazaal, from his father, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws having said that: ‘Allah azwj Blessed and High Covenanted to Adam as that he as would not go near the tree. When the time came which was in the Knowledge of Allah azwj, he az ate from it. He as ate from it in forgetfulness and it is the Statement of Allah azwj. “[20:115] And

37 Hadeeth No. 37
certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination”.

وَلَمَّا أَسْمَعَهَا أُمِّهُ فَقَالَتْ إِنَّ الْخَبَرَ سَيْلَةٌ ضِعْفَةٌ مَّا نَظَرَتْ فِيهَا إِلَّا نَظَرُوا فِيهَا بَيِّنًا وَأَمَّنَىٰٓ وَأَدْخَلْتُمُ الْيَمِينَ فِي هَٰذَا الْأَمْرِ لَوْلَا أَنَّ الْحَمْلَةَ فَاسِقَتْ عَلَىٰ الْكَفَاٰتِ : فَالْلَّهُ عَلَىٰ مَا كَنَّا نَصُوبُوهُ نَظُرُ فَأَدْخَلْتُمُ الْيَمِينَ فِي هَٰذَا الْأَمْرِ لَوْلَا أَنَّ الْحَمْلَةَ فَاسِقَتْ عَلَىٰ الْكَفَاٰتِ : فَالْلَّهُ عَلَىٰ مَا كَنَّا نَصُوبُوهُ نَظُرُ فَأَدْخَلْتُمُ الْيَمِينَ فِي هَٰذَا الْأَمْرِ لَوْلَا أَنَّ الْحَمْلَةَ فَاسِقَتْ عَلَىٰ الْكَفَاٰتِ.

So when Adam as ate from the tree, he as came to the earth. There were born to him as Habeel as and his as sister as twins, and there were born to him as Qabeel as and his as sister as twins.

(Prophet) Adam as ordered Habeel as and Qabeel as that they should make an offering. And Habeel as was a shepherd and Qabeel as was a farmer. Habeel as presented a ram from the best of his as sheep, and Qabeel presented from his farm what had not ripened yet. So the offering of Habeel as was Accepted and the offering of Qabeel as was not Accepted, and it is the Statement of Allah azwj Mighty and Majestic: “[5:27] And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other” up to the end of the Verse. And it was that the offering was consumed by the Fire. So Qabeel as resorted to the Fire and built for it a house and it was the first of the houses to be built for the fire. He as said, ‘I will worship this fire until my offering is accepted from me’.

Then Iblees as came to him as and he as used to flow in the son of Adam as like the flowing of blood in the veins. So he as said to him as, ‘O Qabeel as! The offering of Habeel as has been Accepted whilst your offering has not been Accepted, and if you were to leave him as, his as descendants would pride themselves over your as descendants and they will be saying to them, ‘We are the descendants of the one whose offering was Accepted’. So kill him as so that he as would not have descendants to be able to gloat over your as descendants’. So he as killed him as. When Qabeel as returned to Adam as, he as said to him as: ‘O Qabeel as, where is Habeel as?’ He as said, ‘Seek him as where we offered the offerings’. So Adam as went and found Habeel as murdered. Adam as said: ‘Curse be upon the land which accepted the blood of Habeel as. And Adam as wept upon Habeel as for forty nights.

ثم إن عبد الله إبليس قال لقابيل: إنه قُلِّب قربان هابيل ولم يتقبل قربانك فإن تركته يكون له عقب يفتخرون على عقبك، فقال قابيل، فقتله قابيل، فلما رجع إلى آدم (عليه السلام) قال له: يا قابيل أين هابيل ؟ فقال: ما أدري وما بعثتني له راعيا، فانطلق آدم فوجد هابيل مقتولا فقال: لعنت من أرض كما قبلت دم هابيل، فبكى آدم دم على هابيل أربعين ليلة.

Then Iblees as came to him as and he used to flow in the son of Adam as like the flowing of blood in the veins. So he as said to him as, ‘O Qabeel as! The offering of Habeel as has been Accepted whilst your offering has not been Accepted, and if you were to leave him as, his as descendants would pride themselves over your as descendants and they will be saying to them, ‘We are the descendants of the one whose offering was Accepted’. So kill him as so that he as would not have descendants to be able to gloat over your as descendants’. So he as killed him as. When Qabeel as returned to Adam as, he as said to him as: ‘O Qabeel as, where is Habeel as?’ He as said, ‘Seek him as where we offered the offerings’. So Adam as went and found Habeel as murdered. Adam as said: ‘Curse be upon the land which accepted the blood of Habeel as. And Adam as wept upon Habeel as for forty nights.

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Then Adam asked his Lord for a son. So a boy was born to him and he named him as Hibbat Allah (Gift of Allah) because Allah Gifted him to Adam, and his sister as twins. So when the Prophet-hood of Adam came to an end, and his days were complete, Allah Revealed unto him: “O Adam! Your Prophet-hood has ended and your days are completed, so make the Knowledge which is in your possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and the effects of Knowledge of the Prophet-hood to be in your descendants to be in the possession of Hibbat Allah, for I will never Cut-off the Knowledge, and the Belief, and the Great Name, and the effects of the Prophet-hood from your progeny up to the Day of Judgement, and will never Leave the earth except that there will be in it a knowledgeable one by whom My Religion would be recognised, and obedience to Me would be recognised, and salvation would lie in the ones born between you and between Noah”.

وذكر آدم (عليه السلام) نوحا (عليه السلام) وقال: إن الله تعالى باعث نبيا اسمه نوح وإنه يدعو إلى الله عزوجل فيكذبوه فاقذلوه الله بالطوفان. وكان بين آدم وبين نوح (عليهما السلام) عشرة آباء كلهم أنبياء الله، وأوصى آدم إلى هبة الله أن من أدركه منكم فليؤمن به وليتبعه وليصدق به فإنه ينجو من الغرق.

And Adam gave him the good news of Noah so he said: ‘Allah the High would be Sending a Prophet whose name is Noah and he would call to Allah Mighty and Majestic, but his people would belie him. So Allah would Destroy them by the storm’. And in between Adam and Noah were altogether ten generations of Prophets and successors. And Adam bequeathed to Hibbat Allah that: ‘The ones among you who would meet him should believe in him, and follow him, and ratify him for he would save you from drowning (losing faith)’.

ثم إن آدم (عليه السلام) لما مرض المرضة التي قبض فيها أرسل إلى هبة الله فقال له: إن لقيت جبرئيل أو من لقيت من الملائكة فأقرأ مني السلام وقل له: يا جبرئيل إن أبي يستهديك من ثمار الجنة، ففعل. فقال له جبرئيل: يا هبة الله إن أباك قد قبض وما نزلت إلا للصلاة عليه فأرفع قلبي فأذحدها، ففعله حتى إذا بلغ الصلاة عليه قال هبة الله: يا جبرئيل تقدم فصل على آدم قال جبرئيل (عليه السلام): يا الله إن آدم أدرك في الجنة قبلنا أن نظلم أحدكم من ولده، فقدمه الله وجعله خليفة من الملائكة وكره عليه ثلاثين تكبيرة بأمر جبرئيل فرفع من ذلك خمسا وعشرون تكبيرة، وقيل: ‘إنه كان (صلى الله عليه وآله) يكبر على أهل بدر سبعا وثامسا`.

Then Adam became ill with an illness in which he passed away, so he sent for Hibbat Allah and said to him: ‘If you meet Jibraeel or meet any of the Angels, so convey greetings from me and say to him: ‘O Jibraeel, my father will be guiding you from the fruits of the Paradise’. Jibraeel said to him: ‘O Hibbat Allah, your father has been Captured (passed away) and we are descending to Pray on him, so return’. He returned and found Adam to have passed away. Jibraeel showed him how to wash him. So he washed him until when he came to Pray over him. Hibbat Allah said: ‘O Jibraeel, go forward and Pray over Adam’. Jibraeel said to him: ‘Verily Allah has Commanded us that we should prostrate to your father whilst he was in the Paradise, so it is not for us to lead anyone from his sons’. So Hibbat Allah led the Prayed over his father and Jibraeel and the army of the Angels were beheaded and Exclaimed Takbeer over him thirty times. So Jibraeel was ordered (to announce) for twenty-five exclamations of Takbeer to be lifted from it and the Sunnah of today is of five Takbeers, whilst the exclamations (Takbeers) over the people of Badr were seven and nine’.

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Thereafter, when Hibbat Allah had buried his father, Qabeel came up to him and said, 'O Hibbat Allah! I have seen my father that he had specialised you with the Knowledge by what he had not specialised me with, and it was the Knowledge by which your brother Habeel had supplanted by. So his offering was Accepted, therefore I killed him so that his descendants would not be able to gloat over my offering was Accepted whilst you are the sons of the one whose offering was unsuccessful'. So if you were to display anything from the Knowledge which your father has specialised you with, I will kill you just like I killed your brother Habeel.'
Noah as lived among his people for a thousand years less fifty (950) years. He did not associate anyone in his Prophet-hood for he had come to a people who had rejected the Prophets who were between him and Adam and that is the Statement of Allah azwj: “[26:105] The people of Nuh rejected the Rasools”, meaning the ones who were in between him and Adam to end in His azwj Statement, the Mighty and Majestic: “[26:191] And most surely your Lord is Mighty, the Merciful”.

And Noah as gave the good news of Hud as to Saam as and there were Prophets in between Noah as and Hud as. And Noah as said that Allah azwj will Send a Prophet called Hud as, and he as would call his people to Allah azwj Mighty and Majestic. They would belie him as and Allah azwj will Destroy them by the wind. So the ones among you who meet him as should believe in him as, and follow him as for Allah azwj would Rescue him from the Punishment of the wind. And Noah as ordered his son Saam as that he as should look at this bequest at the start of every year and make it to be a day of Eid for them.
So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet

and their father Noah as had given them the good news of him beforehand. So they believed in him, and followed him, and ratified him, and were therefore Rescued from the Punishment of the wind, and it is the Statement of Allah azwj: “[7:65] And to Ad (We sent) their brother Hud”, and the Statement of the Mighty and Majestic: “[26:123] (The people of) A’ad denied the Rasools (of Allah). [26:124] When their brother Hud said to them: Will you not guard (against evil)?”, and the Blessed and High Said: “[2:132] And the same did Ibrahim enjoin on his sons and (so did) Yaqoub”, and His Statement: “[6:84] And We gave to him Ishaq and Yaqoub and Made it to be in his Household; each did We guide, and Nuh did We guide before, and Made it to be in his Household, so the descendants of the Prophets as believed in them as, and those that lived before Ibrahim as believed in Ibrahim as.

And there were Prophets as in between Ibrahim and Hud and it is the Statement of Allah azwj; “[11:89], nor are the people of Lut far off from you”, and His Statement, Mighty is His Mention: “[29:26] And Lut believed in Him, and he said: I am fleeing to my Lord”, and the Statement of the Mighty and Majestic: “[29:16] And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know”. So there came in between every two Prophets as, ten, or nine, or eight Prophets as, and all of them were Prophets as, and there happened for every Prophet as what happened for Noah as, as is what had happened to Adam as, and Hud as, and Salih as, and Shuayb as, and Ibrahim as until it ended up to Yusuf Bin Yaqoub as Bin Is’haq as Bin Ibrahim as.

Then, from after Yusuf as it went to the grandsons until it ended up to Musa as. And there were Prophets as in between Yusuf as and Musa as. So Allah azwj Sent Musa as and Haroun as to Pharaoh, and Hamaan, and Qaroun. “[23:44] Then We sent Our Rasools one after another; whenever there came to a people their Rasool, they called him a liar, so We made some of them follow others and We made them stories”. And the Children of Israel killed a Prophet as, and if two were established they killed two, and four would be established, to the extent that sometimes they killed seventy Prophets as in one day, and they set up the market and killed them as at the end of the day.

فلما أنزلت النوراة على موسى بن عمران (عليه السلام) تبشر بمحمد (صلى الله عليه وآله). وكان بين يوسف وموسي (عليهما السلام) عشرة من الأنبئاء، فرسل الله عزوجل يوسف وهارون إلى فرعون وهامان وقارون، ثم أرسل الله عزوجل الرسل سراً (كل ما جاء اسم رسوله كتبه فأتبعا بعضهم بعضاً وجعلهم أحياء فيها) وكان بنو إسرائيل تقتل في اليوم نبيين وثلاثة وأربعة حتى أنه كان يقتل في اليوم الواحد سبعون نبياً ويقوم سوق قتلهم في آخر النهار.

وكان بين هود وإبراهيم من الأنبياء عشرة أنبياء وهو قوله عزوجل: (وما قوم لوط منكم ببعيد) وقوله: (يا لوط وقال إنى مهاجر إلى ربى) وقول إبراهيم (إنى ذاهب إلى ربى سيكون ذلكم خيركم) وقوله جل وعز: (وإبداً إذ قال لقومه اعبدوا الله واتقوه ذلكم خير لكم) فجرى بين كل نبي ونبي عشرة آباء وتسعة آباء وثمانية آباء كلهم أنبياء وجرى لكل نبي ما جرى لآدم وهود وصالح وشعبة وإبراهيم (عليهم السلام) حتى انتهى إلى يوسف بن يعقوب بن إسحاق بن إبراهيم (عليهم السلام).

ثم صارت بعد يوسف في السباق إخوته حتى انتهى إلى موسى بن عمران. وكان بين يوسف وموسي (عليهما السلام) عشرة من الأنبئاء، فرسل الله عزوجل موسى وهارون إلى فرعون وهامان وقارون. ثم أرسل الله عزوجل الرسل سراً (كل ما جاء اسم رسوله كتبه فأتبعا بعضهم بعضاً وجعلهم أحياء فيها) وكان بنو إسرائيل تقتل في اليوم نبيين وثلاثة وأربعة حتى أنه كان يقتل في اليوم الواحد سبعون نبياً ويقوم سوق قتلهم في آخر النهار.

فلما أنزلت النوراة على موسى بن عمران (عليه السلام) تبشر بمحمد (صلى الله عليه وآله). وكان بين يوسف وموسي (عليهما السلام) من الأنبئاء عشرة، وكان موسى بن عمران يوعش بن نون وهو فداء الذي قال الله تعالى قال عبدك تبارك وتعالى في كتابه. فلم تزل الأنبئاء (عليهم السلام) تبشر بمحمد (صلى الله عليه وآله) وذلك قوله: * (يجدونه) * يعني اليهود.
And Allah azwj Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His azwj Command to anyone from His azwj creatures, not even to an Angel of Proximity, and not to a Mursil Prophet as, but He azwj Sends Rasools from His azwj Angels and Said to him: “Say such and such”. So He azwj Commanded them with what He azwj Loves and Prohibited them from what He azwj Abhors. So He azwj Related to them the affairs of His azwj creatures by the Knowledge.

So when the Prophet-hood of Muhammad ssa came to an end, and his ssw days were completed, Allah azwj Blessed and High Revealed unto him ssw: “O Muhammad ssa! Your Prophet-hood has come to an end and your ssw days are completed, so make the Knowledge which is in your ssw possession, and the Belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood to be in the People ssw of your ssw Household in the possession of Ali asws Bin Abu Talib asws, for I azwj will never Cut-off the Knowledge, and the belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood from the descendants of your ssw Progeny asws just as I azwj never Cut it off from the Houses of the Prophets as which were in between you ssw and your ssw father Adam as, and that is the Statement of Allah azwj Blessed and High: “[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing”.

فإن الله تبارك وتعالى لم يجعل العلم جهلا، ولم يكل أمره إلى ملك مقرب ولا نبي مرسل ولكنه أرسل رسولًا من ملائكته إلى نبيه قال له: كذا وكذا، وأمره بما يحب، ونهاه بما ينكر، فقص عليه ما قبله وما خلفه علمًا، فعلم ذلك العلم أنبياءه وأصفياءه والإخوان بالذريعة التي بعضها من بعض، فذلك قوله عزوجل: *فقد أتينا علماً عالمًا عبرهم الكتب والحكمة واتنائهم ملكًا عظيمًا.

وكان أبو حمزة الراشدي: * يعني صفة محمد واسمه (عندهم في التوراة والإنجيل يأمرهم بالمعروف وينههم عن المنكر)

وهو قول الله عزوجل يحكي عن عيسى بن مريم (ومنشأة يوشع بن نون) فبشر موسى وعيسى (عليهما السلام) بمحمد (صلى الله عليه وآله) كما بشرت الأنبياء بعضهم بعضا حتى بلغت محمدا (صلى الله عليه وآله).

So when the Torah was Revealed unto Musa as, it gave the good News of Muhammad ssa, and in between Yusuf as and Musa as were Prophets as. And Musa as had bequeathed to Yoshua bin Noon as and he as was the young man whom Allah azwj Mentioned in His azwj Book. The Prophets as never ceased to give the good News of Muhammad ssa until Allah azwj Blessed and High Sent the Messiah Isa as Bin Maryam as. So he as gave the good News of Muhammad ssa and that is the Statement of the High: “[7:157] they find meaning the Jews and the Christians written down with them meaning the description of Muhammad ssw in the Taurat and the Injeel (who) enjoins them good and forbids them evil,” and it is the Statement of Allah azwj: “[61:6] And when Isa son of Marium said giving the good news of a Rasool who will come after me, his name being Ahmad,” and Musa as and Isa as gave the good news of Muhammad ssw just as the Prophets as had given to one another until it reached Muhammad ssw.

فلما قضى محمد (صلى الله عليه وآله) نبوته واستكملت أيامه أوحى الله عزوجل إليه أن يا محمد قد قضيت نبوتك واستكملت أيامك فاجعل العلم الذي عندك والايمان والاسم الأكبر وميراث العلم وآثار علم النبوة عند علي بن أبي طالب (عليه السلام) فإني لن أقطع العلم والإيمان والإسم الأكبر وميراث العلم وآثار علم النبوة من ذريتك كما لم أقطعها من بيوتات الأنبياء الذين كانوا بينك وبين أبيك آدم، وذلك قوله عزوجل: *إن الله اصطفى ءادم ونوحا وءال إبرهيم وءال عمرن على العلمين ذرية بعضها من بعض والله سميع عليم)*

And Allah azwj Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His azwj Command to anyone from His azwj creatures, not even to an Angel of Proximity, and not to a Mursil Prophet as, but He azwj Sends Rasools from His azwj Angels and Said to him: “Say such and such”. So He azwj Commanded them with what He azwj Loves and Prohibited them from what He azwj Abhors. So He azwj Related to them the affairs of His azwj creatures by the Knowledge.
So He taught that Knowledge, and Taught His Prophets, and His and the specials ones from the Prophets, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: “[4:54] But indeed We have given to Ibrahím’s children the Book and the wisdom, and We have given them a grand kingdom”.

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they are the wise ones from the Prophets from the elite, and as for the Great Kingdom, so they are the Imams of the Guidance from the elite, and all of these are from the descendants who were one from the other. And the knowledgeable ones are the one whom Allah has Made to be among them the remainders, and in them is the eventual end, and the preservation of the Covenant until the world comes to an end. And the knowledgeable ones and the Guardians of the Command (Wali Al-Amr) are the interpreters of the Knowledge and the Guidance. So this is the Glory of the elite and the Rasools, and the Prophets, and the Wise ones, and the Imams of Guidance, and the Caliphs who are the Guardians of the Command of Allah, and the interpreters of the Knowledge of Allah, and the people of the effects of the Knowledge of Allah from the descendants who are one from another from the elite after the Prophets from the fathers, and the brothers, and the descendants from the Households of the Prophets.

فمن عمل بعملهم وانتهى إلى أمرهم نجا بنصرهم، ومن وضع ولاية الله وأهل استنباط علم الله في غير أهل الصفو من بيوت الأنبياء فقد خالف أمر الله عزوجل وجعل الجهال ولاة الله والمتكفلين بغير هدى وزعموا أنهم أهل استنباط علم الله فكاذبوه وزاغوا عن وصية الله وطاعته فلم يضعوا فضل الله حيث وضعه الله تبارك وتعالى فضلوا وأضلوا أتباعهم فلا تكون لهم يوم القيامة حجة

So the ones who sought protection by the merit ended up with their Knowledge and were rescued by their help, and the ones who placed the Guardians of the Command of Allah and the people of the interpretation (Istanbaat) in others than the elites from the Houses of the Prophets have opposed the Command of Allah, and made the ignorant ones to be as the guardians of the command of Allah (Wali al-amr), and the pretenders without guidance from Allah and thepretenders who are the people of interpretation (Istanbaat) of the Knowledge of Allah, so they have belied against Allah and His successor and being obedient to him and did not place the Preference of Allah where Allah Blessed and High had Placed it. So they went astray and led astray those who followed them, and there will be no argument for them on the Day of Judgement.

إنما الحجة في آل إبراهيم لقول الله عزوجل:   (فقد ءاتينآ ءال إبرهيم الكتب والحكمة وءاتينهم ملكا عظيما)   فالحجة
But rather, the Proof is among the Progeny of Ibrahim as is in the Statement of Allah azwj: “[4:54] But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom”. So the Proofs are the Prophets as and the People of the Household of the Prophets as until the Establishment of the Hour (Day of Judgement), because the Book of Allah azwj Speaks of that, the Will of Allah azwj some of them from the other which has been Placed upon the people, so the Mighty and Majestic Said: “[24:36] In houses which Allah has permitted to be exalted”, and these are the Houses of the Prophets as, and the Rasools as, and the Wise ones, and the Imams asws of Guidance.

So this is the explanation of the firm belief through which salvation was gained by the ones who were before you, and by it was the Rescued the ones who followed the Imamsasws. And Allah azwj Said in His azwj Book: “[6:84] And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others). [6:85] And Zakariya and Yahya and Isa and Ilyas; everyone was of the good [6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds [6:87] And from among their fathers and their descendants and their brethren, and We chose them and guided them into the Straight Path”.

“[6:89] These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it”, for it has been Entrusted to the People from their as Household, and the brothers, and the descendants, and it is the Statement of Allah azwj Blessed and High that if your people were to deny it so He azwj has Entrusted it to the People asws of your aswa Household with the Belief which He azwj Sent you aswa with. So they will never deny it ever, and will not waste the Belief which you aswa have been Sent with, the People asws of your aswa Household from after you aswa the knowledgeable ones (Ulamaa) of your aswa community, and the Guardians of My aswj Command (Wali Al-Amr) after you aswa, and the people of the interpretation (Istinbaat) of the Knowledge in which there is lie, and no sin, and no forgery, and no arrogance, and no showing off. So this is the explanation of what ended up to him aswa of the matters of the community after its Prophet aswa.
And the Prophets were Sent (to a) particular and a general (communities). So, as for Noah, so he was Sent to the ones in the earth with a general Prophet-hood and a general Message. And as for Hūd, he was Sent to (the people of) Aad in particular with a Prophet-hood. And as for Salih, so he was Sent to (the people of) Samood, and it was one town wherein were not even forty households upon the coast of the small sea. And as for Shuayb, so he was Sent to Madain, and it was complete forty households. And as for Ibrahim, his Prophet-hood was at Kowsy Raba, and it was a town from the towns of the black (people) wherein began his first Command. Then he migrated from it, not being a migration (out of fear) of being murdered. And these are the Words of the Mighty and Majestic [37:99] And he said: Surely I am going to my Lord; He will Guide me. So, the migration of Ibrahim was without killing. And as for Is‘haq, so his Prophet-hood was after Ibrahim, and as for Ya‘qūb, so his Prophet-hood was at the land of Canaan. Then he descended to the land of Egypt, where he died. Then, after that, his body was carried until it was buried at the land of Canaan. And the dream which Yusuf saw, of eleven start, and the sun, and the moon prostrating to him, so his Prophet-hood was in the land of Egypt, in its beginning. Then, Allah Blessed and High Sent twelve tribes after Yusuf. Then Musa, and Haroun (were Sent) to Pharaoh and his chiefs to Egypt and its boundaries.
Then Allah**azwj** Blessed and High Sent Joshua Bin Noon**as** to the Children of Israel from after Musa**as**. So his**as** Prophet-hood, it began in the wilderness where the Children of Israel used to wander. Then there were numerous Prophets**as** from whom some of them Allah**azwj** Narrated to Muhammad**as**, and among them were ones whom He**azwj** did not Narrate to Muhammad**saww**. Then Allah**azwj** Mighty and Majestic Sent Isa**as** to the Children of Israel in particular. So his**as** Prophet-hood was at Bayt Al-Maqdis, and after him**as** were the twelve disciples. So the faith did not cease to remain in, since Allah**azwj** Mighty and Majestic Raised up Isa**as**.

And Allah**azwj** Mighty and Majestic Sent Muhammad**as** to the Jinn and the Human beings in general, and he**saww** was the seal (last) of the Prophets**as**. And after him**saww** were twelve successors**asws**. Among them**asws** were ones who have been seen, from the ones**asws** who preceded us**asws**, and among them**asws** are ones**asws** who remain (yet to be seen). So, thus is the matter of the Prophet-hood and the Messenger-ship. So, every Prophet**as** Sent to the Children of Israel, particular or general, had a successor**as** by whom the Sunnah flowed. And the successors**as** who were after the Prophet**as** were upon the Sunnah of Isa**as**. And Amir Al-Momineen**asws** was upon the Sunnah of the Messiah**as**. So this is the explanation of the Sunnah and the examples of the successors**as** after the Prophets**as**.

Verses 38 & 39

Hadeeth No. 38

Verses 38 & 39

[3:38] That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me good offspring; surely You are the Hearer of the supplication.

[3:39] Then the Angels called to him as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah, and honourable and chaste and a Prophet from among the good ones.

Al Qutub Al Rawandy said, ‘And by this chain from Aban, from Abu Hamza,'
Abu Ja'far has said: ‘When Yahya was born, was Raised up to the sky. So he was fed at the rivers of the Paradise until weaning. The house used to be illuminated by his Light.’

Verse 61

39 Hadeeth No. 39
40 Hadeeth No. 40
So when the Prophet saww Prayed the morning Prayer, they came in front of him as. Then the Bishop initiated, so he said, 'O Abu Al-Qasim saww! Musa as, who is his as father?’ He saww said: 'Imran as. He said, 'So Yusuf as, who was his as father?’ He saww said: 'My saww father as is Abdullah Bin Abdul Muttalib as. So Isa as, who is his as father?’ So Rasool-Allah saww was silent, and Jibraeel as swooped down upon him saww and said: '[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust’. So Rasool-Allah saww recited it.

The Bishop went into a semi-conscious state, then raised his head to the Prophet saww, so he said, 'Are you saww claiming that Allah aswj Majestic and High Revealed unto you saww that Isa as was Created from dust! What we find this in what has been Revealed unto you saww and we do not find this in what was Revealed unto us, nor do these Jews find it in what was Revealed unto them’. So Allah aswj Blessed and High Revealed unto him saww [3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves, then let us invoke and make the Curse of Allah to be upon the liars. You saww are being fair to us, O Abu Al-Qasim saww! So when shall we imprecate?’ So he saww said: ‘Tomorrow, if Allah azwj the High so Desires it’.

And the Christians left, and the Jews left, and they were saying, 'We do not care which one of the two Allah aswj Destroys, the upright ones (Muslims) or the Christians’. So when the Christians went to their houses, they said, 'By Allah aswj! You all are knowing that he saww is a Prophet saww, and if you were to imprecate with him saww, we fear that we would all be destroyed, but we will speak to him saww, perhaps he saww will speak to us’.

And the next day, the Prophet saww left early in the morning along with Ali asws, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws. So when they asws had Prayed the morning Prayers, they left and the people faced them with their faces, then they knelled the camels, and he saww made Ali asws to be in front of him saww, and made Fatima asws to stand between his saww shoulders (behind him saww, and made Hassan asws to stand on his saww right, and made Husayn asws to stand on his saww right.

فأقبلوا يستترون بالخشب والمسجد فرقا أن يبدأهم بالمباهلة إذا رأهم، حتى بركوا بين يديه، ثم صاحوا: يا أبا القاسم، أفتنا أتفرج.nav

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So they faced, veiling themselves with the planks of wood, and the Masjid was divided for the start of the imprecation when they saw them asws , until they knelt their camel, then they shrieked: ‘O Abu Al-Qasim saww We speak, you saww speak, may Allah azwj Prefer you saww’. So the Prophet saww said: ‘Yes’.

عندما رأواه فما نزل عليهم من طيات إلا على أن يذبحوا ما معهم من الخنازير.

He saww said: ‘And the Prophet saww did not ask for anything, except that they (agreed to) give it to him saww. So he saww said: ‘I saww have spoken to you, so settle’. So when they settled (signed the agreement), the Prophet saww said: ‘But, by the One azwj Who Sent me saww with the Truth, if you had imprecated, there would not have remain upon the face of the earth any Christian, nor Christianity, except that Allah azwj would have Destroyed you all’.

و في حديث شهر بن حوشب: إن العاقب وثب قال: أذكركم الله أن نلاعن هذا الرجل ! فوالله لئن كان كاذبا مالكم في ملاعنته خير، ولئن كان صادقا لا يحول الحول ومنكم نافخ ضرمة فصالحوه ورجعوا.

And in a Hadith of Shehr Bin Howshab – ‘Al-Aaqib leapt up and said, ‘I remind you of Allah azwj, that we are (about to) curse this man saww! By Allah azwj! If he saww was a liar, there is no goodness in you with his saww stupid talk, but if he saww was truthful, not a year would go by and among you would be ones who be being blown as fuel (for the Fire). Therefore, reconcile with him saww, and return’.

Verse 77

لا إن الذين يشترون بعهد الله وأيمنهم ثمنا قليلا أولئك لا خلق لهم في الاخرة ولا يكلمهم الله ولا ينظر إليهم يوم القيمة و

[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment

والهم عذاب عليهم: شيخ زان، ومقل مختال، وملك جبار.

Al Ayyashi, from Abu Hamza.

(It has been narrated) from Abu Ja`far asws having said: ‘There are three to whom

[3:77] (Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment – and adulterous old man, and a boastful attention drawer, and a tyrannous king’.

41 Hadeeth No. 41
42 Hadeeth No. 42
Verse 79

ما كان لبشر أن يؤتيه الله الكتب والحكم والنبأء ثم يقول للناس كونوا عبادا لي من دون الله ولكن كونوا ربيين بما كنتم تعلمون الكتب وبما كنتم تدرسون (79)

[3:79] It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your learning (it yourselves)

(It has been narrated) from Ali asws having said: ‘The Rabbis (are referred to as the) scholars.’

] الطبري[ حدثت عن المنجاب قال: حدثنا بشر بن عمارة، عن أبي حمزة الثمالي، عن يحيى بن عقيل، عن أبي حمزة الثمالي، عن يحيى بن عقيل في قوله:

الربانيون والاحبار، قال: الفقهاء والعلماء.

(It has been narrated) regarding his asws words: ‘The Rabbis (are referred to as) the scholars, said, ‘The jurists, and the scholars (Priests).’

Verses 96 & 97

إن أول بيت وضع للناس للذى ببكة مباركا وهدى للعلميين (96) فيه ءايت مقام إبرهيم... (97)

[3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs, the standing place of Ibrahim . . .

وإلى عن أبي حمزة الثمالي قال: قال لنا علي بن الحسين اثنان أخبرناهما: تأقونا: الله تعالى ورسوله وابن رسوله أعلم ! فقال لنا: أفضل البقاع ما بين الركن والمقام. ولو أن رجلا عمر ما عمر نوح في قومه ألف سنة إلا خمسين عاما يصوم النهار ويقوم الليل في ذلك المكان ثم لقي الله تعالى بغير ولايتبنا لا ينفعه ذلك شيئا

Al Fazal Al Tabarsy – It has been reported from Abu Hamza Al Sumaly who said,

‘Ali asws Bin Al-Husayn asws said to us: ‘Which remaining (thing) is the best?’ So we said, ‘Allah aswj the High and His aswj Rasool asaww, and the son asws of His aswj Rasool asaww

43 Hadeeth No. 43
44 Hadeeth No. 44
are more knowing!’ So he asws said to us: ‘The best of the remaining is the one which is between the Rukn (of the Kabah) and Al-Maqaam (Standing place of Ibrahim as). And even if a man were to have the life among his people the age of what Noah as did, a thousand years less fifty years, Fasting during the day and standing the night (in Prayer) in that place, then meets Allah azwj the High without our asws Wilayah, that would not benefit him anything’.45

Originally in Salaam Bin Abu Umra, from Abu Hamza who said,

‘I was with Abu Ja’far asws, so I said, ‘May I be sacrificed for you asws, O son asws of Rasool-Allah saww! (What about) the man who has Fasted during the day and stood (Praying) during the night, and gave charity and did not recognise from it anything except the goodness, but he did not recognise the Wilayah?’ So Abu Ja’far asws smiled and said: ‘O Sabit! I asws am the best of the remaining (matters) upon the back of the earth. Even if a servant did not cease to Prostrate between Al-Rukn (of the Kabah) and Al-Maqaam (Standing place of Ibrahim as), until he separates from the world, not having recognised our asws Wilayah, that would not benefit him anything’.46

Verse 103

واعتصموا بحبل الله جميعا ولا تفرقوا... (103)

[3:103] And hold fast by the Rope of Allah all together and be not disunited . . .

Ibn Al Maghazily – Abu Tahir Muhammad Bin Ali Bin Muhammad Bin Abay Al Baghdady narrated to us, from Abu Ahmad Ubedullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Al Abbas Ahmad Bin Muhammad Bin saeed Al Marouf Ibn Uqda Al Hafiz, from Fa’far Bin Muhammad Saeed Al Ahmasy, from Nasr Bin mazahim, from Ibn Sasen and AbuHamza, from Abu Is’haq Al Sabi’e, from Aamir Bin Wasila who said,

‘I was with Ali asws in the house on the day of the consultation, so I heard him asws saying to them: ‘I asws shall argue against you with what neither your Arab nor your non-Arab would have the ability to change that’. . . until he asws said: ‘So, I asws adjure you all with Allah azwj! Do you know that Rasool-Allah saww said: ‘I saww am leaving behind among you two weighty things, the Book of Allah azwj and my saww family. The

45 Hadeeth No. 45
46 Hadeeth No. 46
one who attaches himself to these two would never go astray, nor would separate (from each other) until they return to the Fountain?' They said, 'O Allahazwj! Yes'! 47

فقل: يا رسول الله، أنى سمعت الله عزوجل يقول فيما أنزل: (واعتصموا بحبل الله جميعا ولا تفرقوا) فما هذا الحبل الذي أمرنا الله بالاعتصام به وألا نتفرق عنه؟ فأطرق رسول الله (صلى الله عليه وآله) مليا، ثم رفع رأسه وأشار بيده إلى علي بن أبي طالب (عليه السلام) وقال: هذا حبل الله الذي من تمسك به عصم به في دنياه ولم يضل به في آخرته.

So he said, 'O Rasool-Allahsaww! I heard Allahazwj Saying with regard to what is Revealed [3:103] And hold fast by the Rope of Allah all together and be not disunited. So what is this rope which Allahazwj has Commanded us to hold fast by and we should not be disunited from it?' So Rasool-Allahsaww left it for a while, then raised hissaww head and gestured by hissaww hand towards Alisaww Bin Abu Talibasws and said: 'This is the rope of Allahazwj which, if one were to attach himself with it and hold fast to it in his world, will not go astray in his Hereafter'.

فوثب الرجل إلى علي (عليه السلام) فاحتضنه من وراء ظهره وهو يقول: اعتصمت بحبل الله وحبل رسوله، ثم قال فولى وخرج.

So the man leapt up to Alasws, hugged himasws from behind hisasws back, and he was saying, 'I hereby hold fast to the rope of Allahazwj and the rope of Hisazwj Rasoolasw's. Then he arose, turned around and went out.


So a man from the people, stood up, so he said, 'O Rasool-Allahsaww! Shall I go and meet him, in order to ask him to seek Forgiveness for me?' So Rasool-Allahsaww said: 'If you were to find it appropriate'. Heasws said: 'So he met up with the man, and asked him to seek Forgiveness for him. So he said to him, 'Did you understand what Rasool-Allahsaww said to me, and what I said to him?' He said, 'Yes'. He said, 'So if
you were attached to that rope, Allah\textsuperscript{azwj} would Forgive you, otherwise, no, Allah\textsuperscript{azwj} will not Forgive you’.\textsuperscript{48}

**Verse 123**

ولقد نصركم الله ببدر وأنتم أذلة... (123)

\[3:123\] And Allah did certainly assist you at Badr when you were humble

\[3:128\] There is not for you, in the affair, anything, whether He Turns to them (Mercifully) or Punishes them, for surely they are unjust

Ibn Shehr Ashub – Al Sumaly said,

‘Badr is attributed to a well of Al-Ghaffary.’\textsuperscript{49}

**Verse 123**

ليس لك من الأمر شئ أو يتوب عليهم أو يعذبهم فإنهم ظلمون (128)

\[3:128\] There is not for you, in the affair, anything, whether He Turns to them (Mercifully) or Punishes them, for surely they are unjust

Al Saffar Al Qummy, from Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

‘I recited this Verse to Abu Ja’far\textsuperscript{asws} [3:128] There is not for you, in the affair, anything, the Words of Allah\textsuperscript{azwj} to His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and I intended to ask him about it. So Abu Ja’far\textsuperscript{asws} said: ‘But there is a thing, and there is a thing’ – twice. ‘And how can there not be for him\textsuperscript{saww} a thing from the matter, for Allah\textsuperscript{azwj} has Authorised His\textsuperscript{azwj} Religion unto him\textsuperscript{saww}, so He\textsuperscript{azwj} Said: [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back. Thus, whatever Rasool-Allah\textsuperscript{saww} permitted, so it is Permissible, and whatever he\textsuperscript{saww} forbade, so it is Prohibited’.\textsuperscript{50}

**Verse 141**

وليمحص الله الذين ءامنوا ويمحق الكفرين (141)

\[3:141\] And that He may Examine those who believe and wipe out the unbelievers

\textsuperscript{48} Hadeeth No. 48  
\textsuperscript{49} Report No. 49  
\textsuperscript{50} Hadeeth No. 50
‘Rasool-Allah said: ‘Ali is the Imam of my community, and my Caliph over it from after me, and from his son is Al-Qaim, the awaited one, by whom would Fill the earth with justice and equity just as it had been fill with tyranny and injustice.

By the One Who Sent me with the Truth as a Herald of Good News, the one who would be steadfast upon the Word in the time of his Occultation, is dearer than the red Sapphire’. 

So, Jabir Bin Abdullah Al-Ansary arose and said, ‘O Rasool-Allah! And there would be an Occultation for Al-Qaim, from your son, [3:141] And that He may Examine those who believe and wipe out the unbelievers. O Jabir! This Command, is from the Commands of Allah, and a secret from His Secrets, Rolled up about the servants of Allah. Therefore beware of the doubt with regards to it, for the doubt in a Command of Allah Mighty and Majestic is blasphemy.’

Verse 191

[3:191] Those who remember Allah standing and sitting and lying on their sides...
Saying [3:191] *Those who remember Allah standing and sitting and lying on their sides*.\(^{52}\)

(It has been narrated) from Abu Ja’far\(^{asws}\) regarding [3:191] *Those who remember Allah standing and sitting and lying on their sides*, said: ‘The correct (of health) Prays standing and seated, and the sick Prays whilst seated. And lying on their sides – the weak from the illness and those who Pray seated’.\(^{53}\)

Verse 194

[3:194] *Our Lord! And Grant us what You have Promised us by Your Rasools; and Disgrace us not on the Day of Resurrection; surely You do not fail to Fulfill the Promise*

Ibn Kaseer – Abu Bakr Bin Ayaash said, ‘From Abu Hamza Al Sumaly. from Akrama

(It has been narrated) - regarding His\(^{azwj}\) Words [3:194] *surely You do not fail to Fulfill the Promise*, said, ‘The one who says, ‘There is no god except for Allah’\(^{55}\).\(^{55}\)

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52 Hadeeth No. 52
53 Hadeeth No. 53
54 Hadeeth No. 54
55 Hadeeth No. 55
Surah Al Nisaa

Verse 1

O you people! Fear your Lord, Who Created you from a single being and Created its mate from it and spread from these two, many men and women; and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you.

Yahya Al Shajary said, 'And by this chain, from Haseyn, from Abu Hamza.

(It has been narrated) from Abu Ja'far asws having said: 'And fear Allah, by Whom you demand one of another the ties of relationship', said: 'And fear the cutting-off the ties of relationship'.

Ibn Shehr Ashub, from Abu Hamza.

(It has been narrated) from Abu Ja'far asws regarding the Words of the High [4:1] and fear Allah, by Whom you demand one of another the ties of relationship, he asws said: 'The near relatives of the Rasool saws, and their chief is Amir Al-Momineen saws. They (people) have been Commanded with being cordial to them, so they opposed what they had been Commanded with'.

Verse 4

And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.


56 Hadeeth No. 56
57 Hadeeth No. 57
(It has been narrated) said, ‘[4:4] enjoyment, there is no sin in it; no illness in it in the Hereafter’.\textsuperscript{58}

**Verse 23**

[4:23] Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers’ daughters and sisters’ daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them) . . .

Al Ayyashi, from Abu Hamza who said,

‘I asked Abu Ja’far\textsuperscript{\textregistered} about a man who married a woman and divorced her before he had copulated her, is her daughter Permissible to him?’ So he\textsuperscript{\textregistered} said: ‘Amir Al-Momeenin\textsuperscript{\textregistered} had judged with regards to this. There is no problem in it, as Allah\textsuperscript{azwj} is Saying [4:23] and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them). But, if he were to marry her daughter, then divorce her before having copulated with her, her mother would not be Permissible to him’.

I said, ‘Is this not the same?’ So he\textsuperscript{\textregistered} said: ‘No! This is not similar to this. Allah\textsuperscript{azwj} is Saying and mothers of your wives (Forbidden). Do not exclude in this just as a condition having been stipulated in that. This one here is vague, there is no stipulated condition in it, and in that there is a stipulated condition’.\textsuperscript{59}

**Verse 54**

[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom

\textsuperscript{58} Report No. 58
\textsuperscript{59} Hadeeth No. 59
(It has been narrated) regarding the Words of the High [4:54] Or do they envy the people for what Allah has Given them of His Grace? What is Meant by *(the people)* in this Verse is the Prophet saww of Allah saww. The Jews said, ‘Look at this teenager. By Allah azwj, he saww is not satiated from the food, nor, by Allah azwj, is there anything for him saww except for the women! If he saww was a Prophet saww, he saww would occupy himself saww with the affairs of the Prophethood rather than the women’.  

They envied him saww over the abundance of his saww wives, and faulted him saww with that, and said, ‘If he saww was a Prophet saww, he saww would not have wished for an abundance of the women’. So Allah azwj Belied them, and Said But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom – Meaning by the Wisdom, Prophethood. and We have Given them a Grand Kingdom. So He azwj Informed them with was used to be for Dawood as and Suleyman as, from the women, Rebuking them with that.

The Jews used to agree upon the Prophet as of Allah azwj and formed a consensus upon Suleyman as having a thousand wives, three hundred being dowered, and seven hundred in secret, and upon Dawood as having a hundred wives. So Rasool-Allah saww said to them: ‘A thousand wives with a man, and a hundred wives with a man is more, or nine wives?’ And in that day, there were nine wives with Rasool-Allah saww. So they were silenced’.  

60 Hadeeth No. 60
**Given them a Grand Kingdom.** He asws said: ‘By Allah azwj! We asws are the people about whom Allah azwj the Blessed and High Speak of, and by Allah azwj, we asws are the envied ones, and we asws are the rightful ones of the Kingdom which (would be) Restored to us asws.  

Given them a Grand Kingdom. He asws said: ‘By Allah azwj! We asws are the people about whom Allah azwj the Blessed and High Speak of, and by Allah azwj, we asws are the envied ones, and we asws are the rightful ones of the Kingdom which (would be) Restored to us asws.

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Verse 84

*[4:84]* **Fight then in Allah's Way; this is not imposed on you except in relation to yourself, and rouse the believers to fervour**

Verse 93

*[4:93]* **And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment**
Ibn Kaseer – Sabit Al Sumaly reported, from Salim Bin Abu Al Ja’ad,

(It has been narrated) from Ibn Abbas who said that a man came to him and said, ‘What is your view on a man who kills a man intentionally?’ So he said, ‘his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment. It was Revealed at the end of what was Revealed. Nothing Abrogated it until Rasool-Allahsaww passed away. And no Revelation was Revealed unto Rasool-Allahsaww afterwards.’

He said, ‘What is your view if he were to repent and believe and do righteous deeds, then is rightly Guided?’ He said, ‘And I am for him with the repentance, and I have heard Rasool-Allahsaww saying: ‘May his mother be bereft of him, a man who kills a man intentionally would come on the Day of Judgement, his killed one would seize him by his right or his left, or seize his head by his right or his left his blood dripping or smeared in front of the Throne, and he would be saying, ‘O Lordazwj! Ask Yourazwj servant, why did he kill me?’

Verse 95

لا يستوى القعدون من المؤمنين غير أولى الضرر والمجهدون في سبيل الله بأمولهم وأنفسهم فضل الله المجهدين بأمولهم وأنفسهم على القعدين درجة وكلا وعد الله الحسنى وفضل الله المجهدين على القعدين أجرا عظيما (95)

[4:95] The holders back from among the Believers, not having any injury, and those who strive hard in Allah’s Way with their property and their persons are not equal; Allah has Made the strivers with their property and their persons to excel the holders back by a Level, and to each (class) Allah has Promised good; and Allah shall Grant to the strivers above the holders back a Mighty Recompense

Al Fazal Al Tabarsy – in his Tafseer Abu Hamza Al Sumaly reported -

‘The Verse (4:95) was Revealed regarding Ka’ab Bin Maalik from the Clan of Salma, and Marara Bin Rabi’e from the Clan of Amro Bin Awf, and Hilal Bin Ameet from the Clan of Waqf. They remained behind from Rasool-Allahsaww on the day of (the
military expedition of Tabuk, and Allah Excused the initial harm, and he was Abdullah Bin Umm Maktoum’.

Verse 97

إن الذين توفهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا إلهكم فلن تدخلوا جهنم وإن أسرى الله فلن تدخلوا جهنم.

[4:97] Surely, (as for) those whom the Angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah’s earth spacious, so that you should have migrated therein? So these are the ones whose abode is Hell, and it is an evil resort

Al Fazal Al Tabarsy said, ‘Abu Hamza Al Sumaly said,

‘It has reached us that on the Day of Badr, the Polytheists did not leave anyone behind when they went out (for war) except for the children, or the very old, or sick. So the people from the ones who spoke by Al-Islam went out with them. So when they met the Polytheists, and Rasool-Allah saww looked at the ones who had spoken by Al-Islam, to a few of the Muslims, they reneged (defaulted), and were injured. So from the ones who were injured from the Polytheists, the Verse was Revealed regarding them’.

Verse 102

ولا جناح عليكم إن كان بكم أذى من مطر أو كنتم مرضى أن تضعوا أسلحتكم وخذوا حذركم إن الله أعد للكفرين عذابا مهينا

[4:102] and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has Prepared a disgraceful Punishment for the unbelievers

Al Fazal Al Tabarse mentioned Abu Hamza in his Tafseer,

‘The Prophet saww battled against the Clan of Anmaar, so Allah azwj Defeated them and attained the offspring and the wealth. So, Rasool-Allah saww and the Muslims encamped and there were not seeing anyone from the enemies. So they placed down their weapons, and Rasool-Allah saww went to fulfill his saww need. And he saww had
placed down his saw weapon. So he saw made the valley to be in between himself and his companions until he was free from his need. And he was in the bottom of the valley and it rained.

The situation was such that the valley was between Rasool-Allah saw and his companions, and he was seated in the shade of a tree. Gowras Bin Al-Haris Al-Maharby saw him, so his companions said to him, ‘O Gowras! This is Muhammad saw. He has pulled away from his companions’. So he said, ‘May Allah Kill me if I do not kill him’. And he descended from the mountain, and with him was his sword, and Rasool-Allah saw did not see him until he was standing by his head, and he had unsheathed his sword from its covering, and said: ‘O Muhammad! Who will protect you from me, now?’ So the Rasool said: ‘Allah’.

So the enemy of Allah fell upon his face. So Rasool-Allah seized his sword and said: ‘O Gowras! Who will block you from me, now?’ He said, ‘No one’. He said: ‘Do you testify that there is no god except for Allah and that I am His servant and His Rasool?’ He said, ‘No. But, I oath that I will not kill you ever, not will I support your enemies against you’. So Rasool-Allah gave his sword back to him. So Gowras said to him, ‘By Allah! You are better than I am’. He said: ‘I am rightful of that’.

And Gowras went out to his companions, so they said, ‘O Gowras! We saw you standing upon his head with the sword, so what prevented you from him?’ He said, ‘Allah. I brandished the sword to strike him, so I do not know who pushed me between my shoulders. So I fell down upon my face, and my sword fell down, and Muhammad got to it first and grabbed it, and tranquility did not remain in the valley’. So, Rasool-Allah went to his companions and informed them of the news, and recited to them the Verse [4:102] if you are annoyed with rain - all of it. 67

Verse 103

إن السلوط كانت على المؤمنين كتابا موقوتا (103)

67 Hadeeth No. 67
[4:103] surely the Prayer is a timed Ordinance upon the Believers

... (continued from previous page)

And Rasool-Allah saww had attributed it to himself saww after the good news to him saww with the Paradise from his saww Lord azwj. So Allah azwj Mighty and Majestic Said [20:132] And enjoin Prayer upon your followers, and be constant at it. He saww used to order by it to his saww family members, and was constant at it himself saww.

Verses 117 & 118

إن يدعون من دونه إلا إنثا وإن يدعون إلا شيطنا مريدا (117) لعنه الله وقال لاتخذن من عبادك نصيبا مفروضا (118)

[4:117] They do not call besides Him on anything but female deities (goddesses), and they do not call on anything but a rebellious Satan [4:118] Allah has Cursed him; and he said: Most certainly I will take of Your servants an appointed portion

... (continued from previous page)
‘There used to be a female servant inside each one of these (female deities), speaking to them through a slot, and that is from the workings of Iblees [۸۸], and he [۸۸] is the Satan [۸۸] whom Allah [۸۸] has Mentioned him [۸۸], so He [۸۸] Said [۴:۱۱۸] Allah has Cursed him.⁶⁹

الفضل الطبرسي ] روی ان النبي (صلى الله عليه وآله) قال في هذه الآية: من بني آدم تسعة وتسعم في النار وواحد في الجنة.

Al Fazal Tabarsee –

‘It is reported that the Prophet [۸۸] said regarding this Verse: ‘From the Children of Adam [۸۸], ninety nine would be in the Fire and one would be in the Paradise’.

وفي رواية أخرى من كل ألف واحد لله وسائرهم لل النار ولابلس.

And in another report: ‘From every thousand, one is for the Sake of Allah [۸۸], and the rest of them are for the Fire, and Iblees [۸۸].⁷⁰

أوردهما أبو حمزة الثمالي في تفسيره.

Abu Hamza has reported these two, in his (Tabarsee’s) Tafseer’.

Verse 159

۴:۱۵۹ And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them

[۴:۱۵۹] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them

[۴:۱۵۹] وَإِنْ مِنْ أُهْلِ الكُبْرَىِّ إِلَّا يُؤْمِنُنَّ بِهِ بَصِيرَةً وَيُلْهِمُهُ الْقُوَّةُ لِيُقِيمُ كُلَّهُ بِهِ شَهِيدًا (۱۵۹)

In Tafseer of Ali Bin Ibrahim, said, ‘My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Abu Hamza, from Shehr Bin Howshab who said,

‘Al-Hajjaj said to me, ‘O Shahr! A Verse in the Book of Allah [۸۸] has exhausted me’. So I said, ‘O Emir! Which Verse is it?’ So he said, ‘His [۸۸] Words [۴:۱۵۹] And there is not one of the People of the Book except that he believes in this before his death. By Allah [۸۸]! I am the Emir of the Jews and the Christians, and I strike their necks, then look at him with my own lips. So I do not see them move their lips until they die!’

فقلت: أصلح الله الأمير ليس على ما تأولت، قال كيف هو؟ قلت: إن عيسى ينزل قبل يوم القيامة إلى الدنيا فلا يبقى أجل ملة يهودي ولا نصراني إلا آمن به قبل موته ويصلي خلف المهدي، قال: وبلغني لك هذا ومن آين جبت به، قلت: ۶۹ Hadeeth No. 69 ۷۰ Hadeeth No. 70
حدثني به محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قال: جئت بها والله في عين صافية لشهر ما أردت بذلك قال أردت ان أغيظه.

So I said, ‘May Allah Correct the Emir! This is not as you are explaining it’. He said, ‘How is it?’ I said, ‘Isa would descend to the world before the Day of Judgement, so there would not remain a Jew or someone else from the people of the nations, except that he would believe in him before his death. And he would Pray behind Al-Mahdi’. He said, ‘Woe be unto you! How can this be for you, and from which spring did you bring it?’ So I said, ‘It was narrated to me by Muhammad Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib. So he said, ‘By Allah! You have brought it from the clear spring’.71

Verse 164

ورسلا قد قصصنهم عليك من قبل ورسلا لم نقصصهم عليك... (4:164)

[4:164] And (We Sent) Rasools We have Mentioned to you before and Rasools We have not Mentioned to you . . .

(It has been narrated) from Abu Ja’far having said: ‘And there were in between Adam and Noah, Prophets who were in hiding and it is for that reason their mention is hidden in the Quran. So they have not been named as have been named the proclaimed Prophets, greetings be upon all of them, and it is the Statement of Allah; “[4:164] And (We Sent) Rasools We have Mentioned to you before and Rasools We have not Mentioned to you”, meaning the hidden ones from the Prophets have not been named as the proclaimed ones have been named’.72

سورة المائدة

SURAH AL MA‘AIDA

[الفضل الطبرسي] روى العياشي باسناده، عن أبي حمزة الثمالي قال: سمعت أبا عبد الله الصادق (عليه السلام) يقول: نزلت المائدة كمالا ونزل معها سبعون ألف ملك.

Al Fazal Al Tabarsy – Al Ayyashi reported by his chain, from Abu Hamza Al Sumaly who said,

‘I heard Abu Abdullah Al-Sadiq saying: ‘(Surah) Al-Ma’aida was Revealed complete (in one go), and seventy thousand Angels descended with it’.73

71 Hadeeth No. 71
72 Hadeeth No. 72
73 Hadeeth No. 73
Verse 3

This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion

Verse 4

They ask you as to what is Permissible for them. Say: The good things are Permissible for you, and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has Taught you - so eat of that which they catch for you and mention the Name of Allah over it; and fear Allah; surely Allah is swift in Reckoning

Hadeeth No. 74
Forbidden the dead. So what is Permissible for us from this?’ So Allahazwj Revealed [5:4] so eat of that which they catch for you. And Rasool-Allahsaww named him as Zayd Al-Khayr (the good). 76

Verse 5

[5:5] and whoever denies the faith, his work indeed would be Confiscated, and in the Hereafter he shall be one of the losers

I asked Abu Ja’far asws about the Words of Allahazwj Blessed and High [5:5] and whoever denies the faith, his work indeed would be Confiscated, and in the Hereafter he shall be one of the losers, said: ‘It’s interpretation is the esoteric of the Quran, it Means the one who denied the Wilayah of Ali asws. And Ali asws, he asws is the Eman (faith)’. 76

Verse 11

Ibn Shehr Ashub – Al Sumaly said,

‘Regarding the interpretation of the Words of the High [5:11] O you who believe! Remember Allah’s Favour on you when a people had determined to stretch forth their hands towards you, but He Withheld their hands from you, and fear Allah; and on Allah let the Believers rely

75 Hadeeth No. 75
76 Hadeeth No. 76
one, and I oath that I shall never kill you saww, ever, nor support an enemy against you'.

فأطلقه فسأل بعد انصرفه عن حاله قال: نظرت إلى رجل طويل أبيض دفع في صدري، فعرفت أنه ملك. ويقال: إنه أسلم، وجعل يدعو قومه إلى الإسلام.

So he saww left him. He was asked about his leaving from his situation and he said, ‘I looked at a tall white man who pushed in my chest, so I recognise that he is an Angel’. And it was said, ‘He professed to Al-Islam, and made calls to his people to Al-Islam’. 77

**Verses 20 to 26**

وإذ قال موسى لقومه يقوم اذكرى الفضيلة وذكرى النعمة علیكم إذ جعل فيكم الأنبياء وجعلكم ملوكا وءاتكم ما لم يأت أحد من الأمم

[5:20] And when Musa said to his people: O people! Remember the Favour of Allah upon you when He Raised Prophets among you and Made you kings and Gave you what He had not Given to any other among the nations

يقوم ادخلوا الأرض المقدسة التي كتب الله لكم ولا ترتدوا على أدباركم فتنقلبوا خسرين

[5:21] O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will turn back losers

[5:22] They said: O Musa! Surely, there is a strong people in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter

[5:23] Two men of those who feared, upon both of whom Allah had Bestowed a favour, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are Believers

[5:24] They said: O Musa! We shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both whilst we will sit down over here

[5:25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the transgressing people

[5:26] He said: So it shall surely be Forbidden unto them for forty years, they shall wander about in the land, therefore do not grieve for the transgressing people

77 Hadeeth No. 77
When Musa \(^{as}\) ended up with them (the people) to the Holy Land, said to them: ‘Enter!’ But they refused to enter it. They wandered around in four Farsakhs for forty years. And whenever they used to settle, a caller from among them would call out, ‘You have settled, now leave’; to the extent that they ended up to a measure of what Allah \(^{azwj}\) the Command of Allah \(^{azwj}\) had Intended for the earth. Then they held on to their first homes. So they had come to be in their houses which they had left from, and they remain with that for forty years, with the Manna and the Quails descending upon them.

Thus, all of them perished therein except for two men – Yoshua Bin Noon \(^{as}\), and Kaalib Bin Youfanna – whom Allah \(^{azwj}\) had Bestowed Favours upon the two. And Musa \(^{as}\) and Haroun \(^{as}\) passed away, and Yoshua Bin Noon \(^{as}\), and Kaalib and their sons entered into it (the Holy Land). They had a rock with them which Musa \(^{as}\) had struck upon with his \(^{as}\) staff. So water sprung out from it, with each of the tribe among them, a spring (each)'.

(It has been narrated) from Abu Ja’far \(^{asws}\) having said: ‘When Musa \(^{as}\) ended up with them to the Holy Land, said to them: [5:21] Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will turn back losers – and Allah \(^{azwj}\) had Prescribed it for them. They said, [5:22] They said: O Musa! Surely there is a strong people in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

Calculated fallen to the people of the Holy Land who are under Allah’s Will: entered them by the gate, for when you have entered it you
shall surely be victorious, and on Allah should you rely if you are Believers [5:24] go therefore you and your Lord, then fight you both whilst we will sit down over here [5:25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the transgressing people.

فَلَمَّا أبوا أن يدخلوها حرمها الله عليهم، فتاهوا في أربع فراسخ أربعين سنة يتيهون في الأرض، فلا تأس على القوم الفاسقين.

So when they refused to enter it, Allah azwj Forbid it to them. So they wandered about in forty Farsakhs for forty years, wandering in the land [5:26] therefore do not grieve for the transgressing people. 79

Verses 44 to 47

إِنآ أنزلنا التورلة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا والربنيون والاحبار بما استحفظوا من كتب الله ونأكل عليه شهداء فلا تخشوا الناس وخشون ولا تشردوا بابيتي ثمناً قليلاً ومن لحكم بما أنزل الله فأولئك هم الكفرون (44)

[5:44] Surely We Revealed the Torah in which was Guidance and a Light; with it the Prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the Priests and the Monks, because they were required to guard of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My Signs; and whoever did not judge by what Allah Revealed, those are they that are the unbelievers.

وكتبنا عليهم فيها أن النفس بالنفس والعين بالعين والأنف بالأنف والاذن بالاذن والسن بالنسم والجروح قصاص فمن تصدق به فهو كفارة له ومن لم يحكم بما أنزل الله فأولئك هم الظلمون (45)

[5:45] And We prescribed to them in it that a life is for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and (that there is) retaliation in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah Revealed, those are they that are the unjust.

وفقفنا على عائرهم بعيسى ابن مريم مصدقا لما بين يديه من التوراة وعائشة الإنجيل فيه هدى ونور ومصدقا لما بين يديه من التوراة وهدى ومواعظة للمتقين (46) وليحكم أهل الإنجيل بما أنزل الله فيه ومن لحكم بما أنزل الله فأولئك هم الفسقون (47)

[5:46] And We Sent after them in their footsteps Isa, son of Maryam, verifying what was before him of the Torah and We Gave him the Evangel in which was Guidance and a Light, and verifying what was before it of Torah and a Guidance and Advice for those who feared [5:47] And the followers of the Evangel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors.

79 Hadeeth No. 79
Waki'e – ‘Ali Hassan Bin Abu Al Fazal narrated to me, from Sahl Bin Usman, from Abdul Muttalab Bin Ziyad, from Sabit Al Sumaly who said,

‘I said to Abu Ja'far asws, ‘The Murjiites are disputing with us with regards to this Verse (Verse 44). They are alleging that these are regarding the Children of Israel’. So he asws said: ‘Yes, we asws are the brothers of the Children of Israel, if the sweetness of the Quran was for us asws and the bitter was for them. It was Revealed regarding them, then it flowed regarding us asws. 80

Verses 55 & 56

إما وليكم الله ورسوله والذين ءامنوا الذين يقيمون الصلوة ويؤتون الزكوة وهم ركعون (55) ومن يؤمن الله ورسوله  وذين ءامنوا فإن حزب الله هم الغلبون (56)

[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing [5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant.

(It has been narrated) from Abu Ja'far asws having said: ‘Whilst Rasool-Allah azwj was seated and in his ssw presence were a people from the Jews, among them being Abdullah Bin Salaam, when this Verse (5:55) was Revealed unto him ssw. So Rasool-Allah ssw went out to the Masjid, and a beggar faced him ssw. So he ssw said: ‘Did anyone give you anything?’ He said, ‘Yes, that Praying one’. So Rasool-Allah ssw went, and there was Ali asws Amir Al-Momineen asws. 81

(It has been narrated) from Ali asws Bin Al-Husayn asws and Abu Ja'far asws having said (regarding) [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe: ‘It Was Revealed regarding Ali asws Bin Abu Talib asws. 82

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80 Hadeeth No. 80
81 Hadeeth No. 81
82 Hadeeth No. 82
أخبرنا الشيخ أبو محمد الحسن بن الحسين بن الحسين بن علي بن بابويه بالري محمد بن علي الطبري 

سنة عشرة وخمسمائة، عن عمه محمد بن الحسن، عن أبيه الحسن بن الحسين، عن عمه الشيخ السعيد أبي جعفر محمد بن علي بن الحسين بن بابويه رحمهم الله تعالى قال: حدثنا محمد بن أحمد الشيباني، قال: حدثنا محمد بن جعفر الكوفي الأسدي قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد، قال: حدثنا القاسم بن سليمان، عن ثابت بن أبي صفي، عن سعد بن غلابة، عن أبي سعد عقيلة، عن:

عن سيد الشهداء الحسين بن علي بن أبي طالب، عن سيد الأوصياء أمير المؤمنين علي بن أبي طالب (عليه السلام) قال

قال رسول الله (صلى الله عليه وآله): يا علي أنت أخي وأنا أخوك. أنا المصطفى للنبوة وأنت المجتبى للإمامة، وأنا صاحب التنزيل وأنت صاحب التأويل، وأنا وأنت أبوا هذه الامة.

ومعنا، عن سيد الشهداء الحسين بن علي بن أبي طالب، عن سيد الأوصياء أمير المؤمنين علي بن أبي طالب (عليه السلام) قال

قال رسول الله (صلى الله عليه وآله): يا علي أنت وصيي وخليفتي ووزيري وارثي وأبو ولدي، شيعتك شيعتي وأنصارك أنصاري وأولياؤك أوليائي وأعداؤك أعدائي.

يا علي! أنت ومصيبي وعزيزي ووارثي وأبو ولدي، شيعتك شيعتي وأنصارك وأولياؤك وأعداؤك أعدائي.

يا علي! أنت صاحبي على الحوض غدا وكأن صاحبي في المقام المحمود وأنت صاحبي في الآخرة كما كنا صاحب لولي في الدنيا. لقد سعد من تولاك وشقي من عاداك، وإن الملائكة لتتقرب إلى الله تقدس ذكرك بمحبتك ولائك. والله أن أهل مودتك في السماء لأكثر منهم في الأرض.

يا علي! أنت صاحبي في المقام المحمود، وأنت صاحبي في الآخرة، كما كنا صاحب لولي في الدنيا. لقد سعد من تولاك، وشقي من عاداك، وإن الملائكة لتتوقب إلى الله تقدس ذكرك بمحبتك ولائك، والله أن أهل مودتك في السماء لأكثر منهم في الأرض.

يا علي! أنت أمين أمتي وحجة الله عليها، وعليك قوله وأمرك أمر، وطاعتك طاعة، وزجرك زجر، ونبيك نبي، ومعصينك محصن، وحزبي حزب، وحزبي حزب الله، ومن يتول الله ورسوله، والذين إنهم فإن حب الله العظيم.


And I asw am the Master of the Revelation and you asws are the Master of the Explanation, and I asw and you asws are the (Spiritual) Fathers of this community.

O Ali asws! You asws are my asw successor asws, and my asw Caliph, and my asw Vizier, and my asw inheritor, and the father asws of my as (grand) sons asws. Your asws Shias are my asw Shias, and your asws helpers are my asw helpers, and your asws friends are my asw friends, and your asw enemies are my asw enemies.

O Ali asws! You asws are my asw companions at the Fountain tomorrow, and you asws are my asw companion in Maqaam Al Mahmoud (In the place of the Praised One aszw), and you asws are the bearer of the my asw Banner in the Hereafter just as you asws are the bearer of my asw flag in the world. Happy is the one who befriended you asws, and miserable is the one who is inimical to you asws. And the Angels get closer to Allah aszw, Holy is His aszw Mention, by their love for you asws and your asws Wilayah. By Allah aszw, The people who are cordial to you asw in the sky are more than those (who are cordial to you asws) in the earth.

O Ali asws! You asws are my asw companions at the Fountain tomorrow, and you asws are my asw companion in Maqaam Al Mahmoud (In the place of the Praised One aszw), and you asws are the bearer of the my asw Banner in the Hereafter just as you asws are the bearer of my asw flag in the world. Happy is the one who befriended you asws, and miserable is the one who is inimical to you asws. And the Angels get closer to Allah aszw, Holy is His aszw Mention, by their love for you asws and your asws Wilayah. By Allah aszw, The people who are cordial to you asw in the sky are more than those (who are cordial to you asws) in the earth.
O Ali\textsuperscript{asws}! You\textsuperscript{asws} are the trustee of my\textsuperscript{saww} community, and an Argument (Proof) of Allah\textsuperscript{azwj} against it, after me\textsuperscript{saww}. Your\textsuperscript{asws} words are my\textsuperscript{saww} words, and your\textsuperscript{asws} orders are my\textsuperscript{saww} orders, and being obedient to you\textsuperscript{asws} is being obedient to me\textsuperscript{saww}, and abandoning you\textsuperscript{asws} (equates to) abandoning me\textsuperscript{saww}, and preventing you\textsuperscript{asws} is preventing me\textsuperscript{saww}, and disobeying you\textsuperscript{asws} is disobeying me\textsuperscript{saww}, and your\textsuperscript{asws} group is my\textsuperscript{saww} group, and my\textsuperscript{saww} group is the group of Allah\textsuperscript{azwj}\textsuperscript{[5:56]}. And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant\textsuperscript{83}.

Verse 67

يأيها الرسول بلغ مآ أنزل إلّيكم من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس

Al Shayrasi said, 'And by the mentioned chain, from Abu Al Jaroud, from Abu Hamza who said,'

'[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord – It was Revealed regarding the glory of Al-Wilayyah\textsuperscript{84}.

Verse 89

لا يؤاخذكم الله باللغو في أيمنكم ولكن يؤاخذكم بما عقدتم أيمنا فكفرته إطعام عشرة مسكيين من أوسط ما تطعمون

Al Kulayni - Muhammad Bin Yahya, from Ahmad Bin Muhammed, from Ali Bin Al Hakam, from Abu Hamza Al Sumaly who said,

'I asked Abu Abdullah\textsuperscript{asws} about the one who says, ‘By Allah\textsuperscript{azwj}!’ then does not fulfil it?’ So Abu Abdullah\textsuperscript{asws} said: ‘Its atonement is feeding ten poor ones, a handful, a handful, of flour, or wheat (or clothes), freeing a slave, or Fasting for three days consecutively, when he does not find anything from that’\textsuperscript{85}.

83 Hadeeth No. 83
84 Hadeeth No. 84
85 Hadeeth No. 85
Al Ayyashi, from Abu Hamza, said, ‘I heard him saying: ‘Allah Authorised to the people regarding the atonement of the swear, just as He Authorised to the Imam regarding the combatant that he can do whatsoever he so desires to’. And he said: ‘Everything is in the Quran, or (with) its Master has the option (to tell/implement)’. 

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86 Hadeeth No. 86
Appendix: Masoomasws Answers Why He Prefers Hajj over Jihad:

وَ جَاءَ رَجُلٌ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ قَدْ آثَرْتَ الْحَجَّ عَلَى الْجِهَادِ وَ قَدْ قَالَ اللهُُّ عَزَّ وَ جَلَّ إِنَّ اللهَ اشْتَرى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ إِلَى آخِرِهَا فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع فَاقْرَأْ مَا بَعْدَهَا فَقَالَ التَّائِبُونَ الْعابِدُونَ الْحامِدُونَ إِلَى أَنْ يَبْلُغَ آخِرَ الآْيَةِ فَقَالَ إِذَا رَأَيْتَ هؤُلاءِ فَالْجِهَادُ مَعَهُمْ يَوْمَئِذٍ أَفْضَلُ مِنَ الْحَجِّ وَ رُوِيَ أَنَّهُ ع قَرَأَ التَّائِبُونَ الْعابِدُونَ الْحامِدُونَ إِلَى أَنْ يَبْلُغَ آخِرَ الآْيَةِ

Once a person came to Ali\textsuperscript{asws} ibn Hussain\textsuperscript{asws} and said: ‘You have preferred Hajj over Jihad, whereas Allah\textsuperscript{azwj} Says: Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah’s way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Imam Ali\textsuperscript{asws} ibn Hussain\textsuperscript{asws} then said: Why don’t you also read the next Verse: They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers. (Imam\textsuperscript{asws} added) when you see these people\textsuperscript{asws}, only then Jihad is better than the Hajj.\textsuperscript{1} In another narration, it is reported than Imam\textsuperscript{asws} recited from ‘al-taibon alabadoom’ until the last.\textsuperscript{87}

\textsuperscript{1} Manla Yazar ul Faqqi, vol, 2, h. 2220

\textsuperscript{87} Manla Yazar ul Faqqi, vol, 2, h. 2220