PART TWO
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VERSE 15

Say: Surely I fear, if I disobey my Lord, the Punishment of a grievous Day

[6:15] قل إنى أخاف إن عصيت ربى عذاب يوم عظيم

The reasoning [Commentary] is that the penalty of the third circle and the reason for the Ayah being abrogated is that this was before Rasool Allah ﷺ forgave the sins (of the people).¹

VERSE 20

The People of the Book are recognising him as they are recognising their own sons. How is this recognition? He said, When the Prophet ﷺ proceeded to Al-Medina, Umar said to Abdullah Bin Salaam, ‘Allahazwj the High Revealed unto Hisazwj Prophet saww that the People of the Book are recognising him saww just as they are recognising their own sons. How is this recognition?’ He said, ‘We recognise the Prophet saww of Allahazwj by the attributes which Allahazwj has bestowed upon him saww. When we see him saww among you all just as one of us recognises his own son among the young boys. And I swear by Allahazwj by Whom Ibn Salaam is swearing by, I am more intense in the recognition of Muhammad saww than my own son’. So he said to him, ‘How?’ Abdullah said, ‘I recognise him with what Allahazwj has bestowed upon him saww in our Books, therefore I testify that it is him saww. And as far as my own son is concerned, I do not know what his mother as caused’. So he said, ‘You are in conformity, and have spoken the truth, and it hits (me as truth)’.²

¹ Report No. 87
² Report No. 88
Verses 39

[6:39] And they who belie Our Signs are deaf and dumb, in utter darkness; whom Allah Desires to, He Causes to err and whom He so Desires to He Places on the Straight Path

In Tafseer of Ali Bin Ibrahim, said, ‘Ja’far Bin Ahmad narrated to us, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic [6:39] And they who belie Our Signs are deaf and dumb, in utter darkness; whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path, so Abu Ja’far asws said: ‘It was Revealed regarding those who belied their successors as deaf and dumb; just as Allah azwj has Said in utter darkness. The one who was from the children of Iblees, so he would not ratify with the successors nor will he believe in them, ever, and they are those whom Allah azwj Causes to err. And the one who was from the Children of Adam would believe in the successors, so they are upon the Straight Path’.

Verses 44 & 45

[6:44] But when they forgot that which they had been reminded with, We opened for them the doors of all things, until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair [6:45] So the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds

Al Ayyashi, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far asws regarding the Words of Allah azwj [6:44] But when they forgot that which they had been reminded with, said: ‘When they neglected the Wilayah of Ali asws, and they had been Commanded by it. We Seized them suddenly; then they were in utter despair [6:45] So the roots of the

3 Hadeeth No. 89
people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds. (And Imam asws) said: ‘It was Revealed regarding the children of Al-Abbas’ (the liberated slave of Banu Hashim asws).\(^4\)

In Tafseer of Ali Bin Ibrahim, said, ‘Ja’far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic [6:44] But when they forgot that which they had been reminded with, We opened for them the doors of all things. The Imam asws said: ‘As for His azwj Words [6:44] But when they forgot that which they had been reminded with, it Means, so when they neglected the Wilayah of Ali Amir Al-Momineen asws, and they had been Commanded by it.

We opened for them the doors of all things – it Means their government in the world and what was extended for them in regards to it. And as for His azwj Words until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair, it Means by that the rising of Al-Qaim asws until it is as if there was never any authority for them at all. So that is in His azwj Word suddenly. Thus, this Verse was Revealed unto Muhammad azwj with its news’.\(^5\)

Verses 84 to 89

[6:84] And We Granted to him Ishaq and Yaqoub; each did We Guide, and Nuh did We Guide beforehand, and of his descendants, Dawood and Sulaiman and Ayoub and Yusuf and Haroun; and thus do We Recompense those who do good (to others) [6:85] And Zakariya and Yahya and Isa and Ilyas; every one was of the righteous [6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds

\(^4\) Hadeeth No. 90
\(^5\) Hadeeth No. 91
[6:87] And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them into the Straight Path [6:88] This is Allah’s Guidance, He Guides thereby whom He so Desires to of His servants; and if they had associated others (with Him), certainly what they did would have been confiscated from them

أولئك الذين أتتينهم الكتب والحكم والندية فإن يكفرون بها هؤلاء فقد وكلنا بها قوماً ليسوا بها يكفرين (89)

[6:89] These are they to whom We Gave the Book and the Wisdom and the Prophet-hood; therefore if they disbelieve in it We have already Entrusted with it a people who are not disbelievers in it

(It has been narrated) from Abu Ja’far asws regarding Hisazwj Words [6:84] And We Granted to him Ishaq and Yaqoub; each did We Guide, to Make it (the successionship) to be in hisasws Family and Nuh did We Guide beforehand to Make it to be in hisas Family. So the Command of (it to be in) the posterity from the offspring of the Prophetsas was from the ones who were before Ibrahimas, and to Ibrahimas.  

Al Ayyashi, from Muhammad Bin Al Fazeyl, from Al Sumaly,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Blessed and High Says in Hisazwj Book and Nuh did We Guide beforehand, and of his descendants, Dawood – up to Hisazwj Words [6:89] These are they to whom We Gave the Book and the Wisdom and the Prophet-hood – up to Hisazwj Words who are not disbelievers in it. So they are the ones who are with the Grace from hisas Family, and the brothers, and the offspring, and it is in the Words of Allahazwj that ‘If yourasws community disbelieves in it’ – Heazwj is Saying that the Peopleasws of yourasws Household have been Allocated with the faith which youasws had been Sent with, so they would not disbelieve in it, ever, nor will they waste the faith which youasws have been Sent with, from the Peopleasws of yourasws Household after youasws, from yourasws Knowledgeable onesasws of yourasws community, and the Guardians of Myazwj Command (Wali Al-Amr), and the ones rightful of the extraction of the Knowledge of the Religion (Istinbaat), in whomasws there is neither any lying, nor a sin, nor an error, nor arrogance, nor showing-off’.  

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6 Hadeeth No. 92
7 Hadeeth No. 93
Verse 115

[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing
[6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds [6:163] There is no associate for Him; and with that I am Commanded, and I am the first of those who submit

Al Haakim Al Neyshapouri – Abu Bakr Bin Is’haq Al Faaqeeh narrated to us, from Ismail Bin Quteyba, from Abu Bakr Bin Abu Shayba, from Al Nazar Bin Ismail Al Bajaly, from Abu Hamza Al Sumaly, from Saeed Ibn Jubeyr, from Imran Bin Haseyn who said,

‘Rasool-Allah⁷⁷savw said: ‘O Fatima⁷⁷asws! Go to initiate your⁷⁷asws sacrifice, so I⁷⁷savw will witness it, for He⁷⁷azwj would Forgive (for) you⁷⁷asws, during the first drop which drips from its blood, for every sin committed, and my⁷⁷savw words [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds [6:163] There is no associate for Him; and with that I am Commanded, and I am the first of those who submit.

Imran said, ‘I said, ‘O Rasool-Allah⁷⁷savw! This is for you⁷⁷asws and for your⁷⁷savw Family in particular, so are you all the rightful ones of that or the Muslims in general?’ He⁷⁷savw said: ‘No, but the Muslims in general’.¹⁰

[Al Khateeb Al Baghdady – Abu Saeed Muhammad Bin Musa Al Sayrafi informed us, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Al Saaffar Al Asfahany, from Ahmad Bin Muhammad Bin Ashtat Al Asbahany, from Ubeydullah Bin Ma’az, from Al Nazar Bin Ismail, the Imam of the Masjid of Al Kufa, from Abu Hamza Al Sumaly, from Saeed Bin Jubeyr, from Imran Bin Haseyn who said,

‘Rasool-Allah⁷⁷savw said (meaning to Fatima⁷⁷asws): ‘Go to initiate your⁷⁷asws sacrifice, so I⁷⁷savw will witness it and my⁷⁷savw words [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds [6:163] There is no associate for Him; and with that I am Commanded, and I am the first of those who submit’, for He⁷⁷azwj would Forgive (for) you⁷⁷asws with the first whiff – or drop – ‘from its blood, every sin committed’.

قال عمران: قلت يارسول الله! هذا لك ولأهل بيتك خاصة فأهل ذاك أنتم أم للمسلمين عامة ؟ قال: لا، بل للمسلمين عامة.

قال عمران: فقلت: يارسول الله! هنا لك ولأهل بيتك خاصة فأهل ذاك أنتم أم للمسلمين عامة ؟ قال: لا، بل للمسلمين عامة.

¹⁰ Hadeeth No. 96 (Non-Shiah source)
Imran (the narrator) said, ‘I said, ‘O Rasool-Allahsaww! Over here, is it yousaww and the Peopleasws of yoursaww Household in particular who are the rightful ones for that are or the Muslims in general?’ Heasaww said: ‘No! But the Muslims in general’.11

سورة الاعراف

SURAH AL A’RAAF

Verse 46

[7:46] and upon the heights there shall be men recognising all by their marks

وعلى الأعراف رجال يعرفون كلا بسيمهم.... (46)

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [7:46] and upon the heights there shall be men recognising all by their marks, heasws said: ‘They are the Imamsasws’.12

And that is because Allahazwj, had Heazwj so Desired, would have Made the people to recognise Himazwj by Himselfazwj, but Heazwj Made usasws as Hisazwj Cause, and Hisazwj Way, and Hisazwj Door from which Heasaww can be Accessed’.13

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11 Hadeeth No. 97 - (Non-Shiah source)
12 Hadeeth No. 98
13 Hadeeth No. 99
Yaa (عليه السلام)

روى أبو حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قال ابن الكواء القطب الراوندي

أمير المؤمنين (وعلى الأعراف رجل يعرفون كلا بسيمهم) ُعَلِّمُنَا أبا جعفر (عليه السلام) أنه: نحن الأعراف نعرف أنصارنا بسيمهم، ولن يدخل النار إلا من أنكرنا ونكرناه.

Al Qutub Al Rawandy – Abu Hamza Al Sumaly has reported,

(Or has been narrated) from Abu Ja’far asws having said: ‘Ibn Al-Kawa said to Ali asws, ‘O Amir Al-Momineen asws! [7:46] and upon the heights there shall be men recognising all by their marks’. He asws said: ‘We asws are the recognisers. We asws recognise our asws helpers by their marks, and we asws are the Master of the Heights. We asws shall pause in between the Paradise and the Fire. Thus, none shall enter the Paradise except the one who recognised us asws and we asws recognise him, nor enter the Fire except the one who denied us asws and we asws deny him’.

وكان علي (عليه السلام) يخطبه بوحش، وكان يتشيع، فلما كان يوم النهروان قاتل عليا (عليه السلام) ابن الكواء.

(The narrator said), ‘And Ali asws had addressed him by ‘woe be unto you’, and he was going to become a Shia. So when it was the day of (the battle of) Al-Naharwaan, Ali asws killed Ibn Al-Kawa’. 14

Verses 73 to 77

وإلى ثمود أخاهم صلحا قال يقوم اعبدوا الله ما لكم من إله غيره قد جاءتكم بينة من ربكم هذه ناقة الله لكم ءاية فذروها تأكل في أرض الله ولا تمسوها بسوء فيأخذكم عذاب أليم (89) واذكروا إذ جعلكم خلفاء م

[7:73] And to Samood (We sent) their brother Salih. He said: O people! Worship Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah’s she-camel for you - a Sign, therefore leave her alone to pasture on Allah’s earth, and do not touch her with any harm, otherwise painful Punishment will Seize you [7:74] And remember when He Made you successors after Ad and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore Allah’s Favours and do not act corruptly in the land, making mischief

قال الملأ الذين استكبروا من قومه للذين استضعفوا لمن ءامن منهم أتعلمون أن صلحا مرسل من ربه قالوا إننا بما

Arser bi Momentum (75) قال الذين استكبروا إنا بالذى عامنتم به كفرون (76)

[7:75] The chief of those who were arrogant among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely, we are believers in what he has been Sent with [7:76] Those who were arrogant said: Surely we are deniers of what you believe in

فعلوا الناقة وعثوا عن أمر ربهم وقالوا يصبح انتنا بما تعدنا إن كنت من المرسلين (77)

14 Hadeeth No. 100
[7:77] So they slew the she-camel and revolted against their Lord's Commandment, and they said: O Salih! Bring us what you threatened us with, if you are one of the Rasools

Al-Kulayni – Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Hamza.

From Abu Ja'far asws having said: 'The Rasool-Allah asw said to Jibraeel as: ‘(Tell us) how the people of Salih as were destroyed?’ So he said: ‘O Muhammad asw! Salih as was Sent to his as people when he was sixteen years old. So he asw was with them until he as reached the age of one hundred and twenty years, they did not answer him as to the good. And they had for themselves seventy idols which they worshipped apart from Allah azwj Mighty and Majestic.

فلمما رأى ذلك منهم قال: يا قوم! بعثت إليكم وأنا ابن ست عشر سنة وقد بلغت عشرين ومائة سنة وأنا أعرض عليكم أمرين إن شئتم فاسألوني حتى أسأل إلهي فيجيبكم فيما سألتموني الساعة وإن شئتم سألت آلهتكم فإن أجابتني بالذي أسألها خرجت عنكم ففد سمتموا وسماتموا، قالوا: قد أنصفت بما صلاح

So when he as saw that among them, he as said: ‘O people! I as was Sent to you all when I as was sixteen years old, and I as have now reached one hundred and twenty years, and I as present to you all two matters. If you like you can ask me until I as ask my as God azwj so He asw would Answer you with regards to what you have asked me of within a short while. And if you like, I as would ask your gods, so if they answer me as by that which I as have asked them of, I as would go away from you all. So I as would have silenced you all and you would have silenced me as’. They said, ‘You as are being fair, O Salih as’.


So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him as over. They said, ‘O Salih as! Ask!’. So he as said to their elder: ‘What is the name of this one?’ He said, ‘Such and such’. So he as said to it: ‘O such and such! Answer me as!’ So it did not answer him as. So Salih as said: ‘What is the matter with it that it does not answer?’ They said, ‘Ask another one’. So he as asked all of them by their names, but they did not answer him as anything. So they turned towards their idols and said to them: ‘What is the matter with you all that you do not answer Salih as?’ They did not answer. So they said, ‘Step away from us and leave us and our idols for a while’.

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, ‘If you do not answer Salih as today, you will be exposed’. Then they called him as over, so they said, ‘O Salih as! Call to these (idols)’. So he as called upon them. They did not answer him as. So he as said to them: ‘O People! Half the morning has passed and I as have not seen your gods to have answered me as. So ask me as, and I as shall ask my as God azwj, and He azwj will Answer you shortly’.

Seventy men from their elders were delegated to him as from the approved ones among them, so they said, ‘O Salih as! We ask you, so if your as Lord azwj were to answer us, we would follow you as and answer to you as, and pledge our allegiances to you as, all the people of our town altogether’. So Salih as said to them: ‘Ask me as whatsoever you like’. So they said, ‘Walk with us towards this mountain’, and the mountain was quite near to them. So Salih as went with them. When he as came up to the mountain, they said, ‘O Salih as! Call upon your as Lord azwj for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain’.

So Salih as said to them: ‘You have asked me as for something which is great for me as, but is easy for my as Lord azwj Majestic and Mighty’. Salih as asked Allah azwj the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, ‘O Salih as, with what ease has your as Lord azwj Answered you as. Call upon your as Lord azwj for us to bring out for us its young’. So he as asked Allah azwj Mighty and Majestic for that. She brought it (babies) out and walked around them.

So he as said to them: ‘O people! Does there remain anything else?’ They said, ‘No. Come with us to our people. We shall inform them of what we have seen and they will believe in you as’. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying: This is sorcery and a lie’. This was reflected by all of them. So the remaining six were saying that it was the truth, whilst all the others were saying that it is a lie and sorcery. Then they all
dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slew it.\(^{15}\)

**Verses 80 to 84**

ولوتفا إذ قال قومه أتأتون الفحشة ما سبقكم بها من أحد من العلمين (80) إنكم لتآتون الرجال شهوة من دون النساء بل أنتم قوم مسرقون (81)

[7:80] And (We sent) Lut when he said to his people: What! Do you commit an indecency, which anyone in the world has not done before you? [7:81] You come to males in lust besides females; but you are an extravagant people

ومما كان جواب قومه إلا أن قالوا أخرجوهم من قريتكم إنهم أناس يتطهرون (82) فأنجنوه وأهله إلا امرأته كانت من الغبرين (83) وأمطرنا عليهم مطرًا فانظر كيف كان عقبة المجرمين (84)

[7:82] And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves) [7:83] So We Delivered him and his followers, except for his wife; she was of those who remained behind [7:84] And We Rained upon them a rain; consider then what was the end of the guilty

جلال الدين السيوطي – Al Sa'alby and Al Bayhaqi, and Ibn Asakir, from Abu Hamza who said,

‘I said to Muhammad\(^{16}\) Bin Ali\(^{16}\), ‘Allah\(^{16}\) Punished the women of the people of Lut\(^{16}\) for the deeds of their men’. The Imam\(^{16}\) said: ‘Allah\(^{16}\) is more Just than that. Their (men) satisfied themselves with the men, and the women with the women’.

[التلبيسي] قال أبو حمزة التمالي: إن العلم الذي كان بين امرأة لوط وبين قومها ب assistir زوجها إنه إذا كان نهار دخنت وإذا كان ليل أضرمت النار.

Al Sa'alby – Abu Hamza Al Sumaly said,

‘The flag (sign) which used to be between the wife of Lut\(^{17}\), and between the guests of her husband was that, if it was the daytime, she (sent signals of) smoke, and if it was the night, kindled the fire’.


Al Sa'alby – Abu Hamza Al Sumaly said,
‘It has reached us that the sign which used to be between the wife of Lut\textsuperscript{as} and his\textsuperscript{as} people when guests came to them, their messengers were saying, ‘Prepare salt for us to invite them by that to the immorality with the guests of Lut\textsuperscript{as}. So it has reached us that Allah\textsuperscript{azwj} the High Metamorphosed her’.\textsuperscript{18}

\textsuperscript{18} Report No. 104

(Report No. 104) It has been narrated from Abu Ja’far\textsuperscript{asws} that: ‘Lut\textsuperscript{as} remained among his\textsuperscript{as} people for thirty years, and he\textsuperscript{as} had come to live among them and was not from them. He\textsuperscript{as} was calling them to Allah\textsuperscript{azwj} and preventing them from the immoralities and urging them upon the obedience (to Allah\textsuperscript{azwj}). But, they did not respond to him\textsuperscript{as} and did not follow him\textsuperscript{as}. And they did not use to purify themselves from the (sexual) impurities and were stingy misers upon the food.

So the consequences of the stinginess was the illness in their private parts for which there was no cure for it. And they used to be upon the road travelling to Syria and Egypt.

And guests used to lodge with them, so they invited them to the miserliness that used to be whenever a guest used to lodge with them, so they shamed him. But rather, they used to do that for the calamity that descended upon them from other than their lusts with them, to that, so miserliness was with them due to this disease until they came to be seeking from the men and used to give royalties to him.

And Lut\textsuperscript{as} was generous, and a benevolent host of the guest whenever they lodged with him\textsuperscript{as}. So they (people) prevented him from that and said, ‘Do not entertain a hungry guest when he lodges with you\textsuperscript{as}, for if you\textsuperscript{as} were to do that, we shall expose your\textsuperscript{as} guest’. What used to happen was that whenever a guest lodged with Lut\textsuperscript{as}, he\textsuperscript{as} concealed his matter in fear of him being exposed by his\textsuperscript{as} people. And when Allah\textsuperscript{azwj}, Glorious be He\textsuperscript{azwj} Intended to Punish them, Sent Messengers to them, heralds of good news and warners. So when they revolted from His\textsuperscript{azwj} Command, Allah\textsuperscript{azwj} Sent Jibraeel\textsuperscript{as} against them among a number from the Angels. So they came up to Ibrahim\textsuperscript{as}, before Lut\textsuperscript{as}. 

وكان لوط سخيا كريما يقري الضيف إذا نزل بهم الضيف فدعاهم البخل إلى أن كانوا إذا نزل بهم الضيف فضحوه، وإنما فعلوا ذلك لتنكل النازلة عليهم من غير شهوة بهم إلى ذلك فأوردهم البخل هذا الداء حتى صاروا يطلبون من الرجال ويعطون عليه الجعل.

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١٨ Report No. 104
So when Ibrahim\textsuperscript{as} saw them, he\textsuperscript{as} slaughtered a calf, and Named (Allah\textsuperscript{azwj}) upon it. So when he\textsuperscript{as} saw that their hands were to not extending towards it, he\textsuperscript{as} became apprehensive. They said, ‘O Ibrahim\textsuperscript{as}! We are Messengers of you\textsuperscript{as} Lord\textsuperscript{azwj}, and we do not eat the food. We have been Sent to the people of Lut\textsuperscript{as}. And they went out from the presence of Ibrahim\textsuperscript{as}. So they paused at Lut\textsuperscript{as}, and he\textsuperscript{as} was irrigating the field. So he\textsuperscript{as} said: ‘Who are you all?’ They said: ‘We are the sons of the way (travellers). Lodge us for the night’. So Lut\textsuperscript{as} said: ‘The people of this town are an evil people. They are copulating with the men in their backs, and they are seizing their wealth’. They said: ‘Lodge us’. So Lut\textsuperscript{as} went to his\textsuperscript{as} family, and his\textsuperscript{as} wife was an Infidel, so he\textsuperscript{as} said: ‘Guests have come to me\textsuperscript{as} this night, therefore conceal their matter for me\textsuperscript{as}’. She said, ‘I will’.

And the signal which used to be between her and her people was that whenever a guest came to Lut\textsuperscript{as} by the day, she would send smoke signal from the top of the roof, and if it was for the night, she would ignite the fire. So when Jibraeel\textsuperscript{as} entered the house of Lut\textsuperscript{as}, and the Angels were with him\textsuperscript{as}, his\textsuperscript{as} wife went on top of the roof and ignited a fire. So the people came over from every corner, and rushed over to him\textsuperscript{as}, and the house was between them, what Allah\textsuperscript{azwj} the High has Related in places in His\textsuperscript{azwj} Book.

So Jibraeel\textsuperscript{as} struck (wind by flapping) his\textsuperscript{as} wings upon their eyes, so (it) obscured them (their vision). So then they saw that, they knew that Punishment had come to them. So Jibraeel\textsuperscript{as} said: ‘O Lut\textsuperscript{as}! Go out from between them, you\textsuperscript{as} and your\textsuperscript{as} family, except for your\textsuperscript{as} wife’. So he\textsuperscript{as} said: ‘How can i\textsuperscript{as} go out, and they have gathered around my\textsuperscript{as} house’. So he\textsuperscript{as} placed a column of Light in front of him\textsuperscript{as} and said: ‘Follow this column, and no one from you should turn around’.

So they went out from the town. So then dawn emerged, Jibraeel\textsuperscript{as} struck with his\textsuperscript{as} wing in the corner of the town. So he\textsuperscript{as} uprooted from the bottom of the seven firmaments, then raised it in the air to the extent that the inhabitants of the sky heard the barking of their dogs and the screams of their roosters, then overturned it (the whole town). And these are the Words of Allah\textsuperscript{azwj} Mighty and Majestic [15:74] Thus
**did We Turn it upside down.** And that was after Allah azwj Rained upon them stones of clay. And his wife perished when Allah azwj Sent a rock against her, so she was killed’.

وَقَيلَ قَلَبَتِ الْمَدِينَةَ عَلَى الْحَاضِرِينَ مِنْهُمْ فَجَعَلَ عَالِيَهَا سَافِلَهَا وَأَمْرَتِ النَّجَازَةَ عَلَى الْغَائِبِينَ فَاهْلَكَتْهُمَا.

(The narrator said), ‘And it is said that the city was overturned upon those present in it, and the stone were rained upon those who were absent from among them, so they were killed by it’.  

**Verse 150**

قال ابن أم إن القوم استضعفوني وكادوا يقتلونني.... (150)  

[7:150] Said: Son of my mother! Lo! The folk did judge me as weak and almost killed me. . .


(It has been narrated) from Ali asws Bin Al-Husayn asws having said: ‘When the Prophet saww passed away and Abu Bakr took allegiances, Ali asws opposed. So Umar said to Abu Bakr, ‘Will you not send a message to this opposing man so that he would come and pledge his asws allegiance?’ Abu Bakr said, ‘O Qunfuz! Go to Ali asws and say to him asws, ‘The Caliph of Rasool-Allah saww is saying to you asws, ‘Come, pledge allegiance’. (When Qunfuz went to him asws, Ali asws raised his asws voice and said: ‘Glory be to Allah asw! How quickly you have lied against Rasool-Allah asw!”

He asws said: ‘So he (Qunfuz) returned and informed him. Then Umar said, ‘Will you not send to this opposing man so that he asws would come and pledge allegiance?’ So he (Abu Bakr) said to Qunfuz, ‘Go to Ali asws and say to him asws, ‘The commander of the faithful is saying to you asws, ‘Come, and pledge allegiance’. So Qunfuz went and knocked upon the door. So Ali asws said: ‘Who is this?’ He said, ‘I am Qunfuz’. So he asws said: ‘What (message) have you come with?’ He said, ‘The commander of the faithful is saying to you asws, ‘Come, and pledge allegiance!’. So Ali asws raised his asws voice and said: ‘Glory be to Allah asw! He is claiming what is not for him.’

19 Hadeeth No. 105
فجأه: فأخبره، فقام عمر فقال: انطلقوا إلى هذا الرجل حتى نجئ به، فمضى إليه جماعة، فضربوا الباب، فلما سمع علي (عليه السلام) أصواتهم لم يتكلم، وتكلم امرأته، فقالت: يا رسول الله ما لقينا من أبي بكر وعمر بعدك؟! فلما سمعوا صوتها، بكي كثير ممن كان معه ثم انصرقوا، وثبت عمر في ناس معه.

So he (Qunfuz) went and informed him (Abu Bakr). So Umar arose and said, ‘Let us go to this man until we come with him’. So they went to him together. They knocked on the door. So when Ali heard their voices, he did not speak, and his wife spoke, so she said: ‘Who are they?’ So they said, ‘Tell Ali to come out and pledge allegiance’. So Fatima raised her voice, so she said, ‘O Rasool-Allah! What we are facing from Abu Bakr and Umar after you?’ So when they heard her voice, the ones who were with him wept a lot, then they left, and Umar remained among some people with him.


So they brought him out and went to Abu Bakr until they seated him in front of him. So Abu Bakr said, ‘Pledge allegiance’. He said: ‘And if I were not to do it?’ He said, ‘Then, by Allah, you neck would be struck off!’ Ali said: ‘But, I am a servant of Allah and the brother of His Rasool. Abu Bakr said, ‘Pledge allegiance!’ (Imam Ali) said: ‘And if I were not to do it?’ He said, ‘Then, by Allah, you neck would be struck off’. So Ali turned towards the grave and said [7:150] Said: Son of my mother! Lo! The folk did judge me as weak and almost killed me’. Then he was forced to pledged allegiance, and arose.

**Verse 157**

**[7:157]** Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help him, and follow the Light which has been Sent down with him, these it is that are the successful.

Al Ayyashi, from Al Sumaly.

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20 Hadeeth No. 106 – (Non-Shiah source)
(It has been narrated) from Abu Ja’far asws having said regarding His azwj Words [7:157] whom they find – Meaning the Jews and the Christians, the description of Muhammad saww and his name written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil.21

Verse 159

ومن قوم موسى أمة يهدون بالحق وبه يعدلون (159)

[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice

‘When Musa asws took the Tablets, said: ‘Lord azwj! I asws find in my Tablets, a community which is the best of the communities raised for the people, enjoining the good and forbidding from the evil, therefore, Make them to be my as community’. He azwj Said: “That is the community of Ahmad saww”.

He as said: ‘Lord azwj! I as find in the Tablets, a community who are the last among the creatures and the first ones in entering the Paradise, therefore Make them to be my as community’. He azwj Said: “That is the community of Ahmad saww”.

He as said: ‘Lord azwj! I as find in the Tablets, a community, Written in their chests, they are reading it, therefore Make them to be my as community’. He azwj Said: “That is the community of Ahmad saww”.

He as said: ‘Lord azwj! I as find in my Tablets, a community who are believing in the Former Book, and the Last Book, and they are fighting against the one-eyed liar, therefore Make them as my as community’. He azwj Said: “That is the community of Ahmad saww”.

He as said: ‘Lord azwj! I as find in the Tablets a community, when one of them thinks of doing a good deed, a good deed is Written for him, and if he does it, ten like are Written for him, and if they think a sin and do not do it, it is not Written against him,

21 Hadeeth No. 107
and if he were to commit, one sin is Written against him, therefore Make them to be my\textsuperscript{as} community’. He\textsuperscript{azwj} said: “That is the community of Ahmad\textsuperscript{saww}.

He\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! I\textsuperscript{as} find in the Tablets, a community who are interceding and are being interceded for, therefore Make them to be as my\textsuperscript{as} community’. He\textsuperscript{azwj} said: “That is the community of Ahmad\textsuperscript{asw}.

Allah\textsuperscript{azwj} said: "O Musa\textsuperscript{as}! I\textsuperscript{azwj} Chose you\textsuperscript{as} over the people with My\textsuperscript{azwj} Message, and with My\textsuperscript{azwj} Speech", and Said [7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice'. He\textsuperscript{asws} said: 'So Musa\textsuperscript{as} was pleased with each of the Pleasures (of the Lord\textsuperscript{azwj}).

Verse 175

[7:175] And recite to them the narrative of him to whom We Give Our Signs, but he withdraws himself from them, so the Satan follows him, so he is of those who go astray

سورة الأنفال

SURAH AL ANFAAL

Verse 1

[8:1] They are asking you about the spoils of war . . .

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22 Hadeeth No. 108
23 Report No. 109
(It has been narrated) from Abu Ja’far asws regarding [8:1] They are asking you about the spoils of war – he asws said: ‘Whatever was for the king, so it is for the Imam asws’. I said, ‘But, they are giving out whatever is in their hands, to their children, and their women, and their relatives, and their noblemen, until it reached a man from the eunuchs’. So I make it that I should not be saying anything with regards to that except that he asws said: ‘And that’. Until he asws said: ‘He gives from it what is between the Dirham to a hundred thousand Dirhams’. Then he asws said: ‘[38:39] This is Our Gift, therefore give out freely or withhold, without measure’.

Al Ayyashi, from Al Sumaly.

Verses 5 to 10

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

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

A man who has been castrated, esp (formerly) for some office such as a guard in a harem

Report No. 110

Hadeeth No. 111
[8:9] When you sought Aid from your Lord, so He Answered you: I will Assist you with a thousand of the Angels rank on rank [8:10] And Allah did not Make it except as a good news and that your hearts might be at ease thereby; and there is no victory from Allah; surely Allah is Mighty, Wise

Al Fazal Al Tabarsy – In a Hadeeth of Abu Hamza Al Sumaly,

‘So Allah azwj will Help you saww just as He azwj Caused you saww to go out from your saww house.’

Story of the (military) expedition of Badr

So when Abu Sufyan heard of the travellers of the Prophet saww, chose Zamzam Bin Amro and Al-Ghafary and sent them to Makkah and ordered them that they should go to the Quraysh, so they should alienate them and inform them that Muhammad saww had turned his saww companions towards their camels’. So Zamzam went out in a haste to Makkah, and Aatiqa daughter of Abdul Mutallib as saw it, in what is seen in the sleep (a dream), three nights before the arrival of Zamzam Bin Amro, that men have faced to a camel of his calling out, ‘O progeny of Ghalib! Go to
your gladiators, then forward them upon (mount) Abu Qubays, and take stones and roll them down from the mountain. So not a single house from the houses of Qureysh was left except that it was hit from it'. So she panicked from that and she informed Al-Abbas with that. So Al-Abbas informed Otab Bin Rabi'e, so Otab said, 'This is a difficulty which would occur in Qureysh, and the dream would manifest itself among them'. And (the news of) that reached Abu Jahl, so he said, 'This is a second prophetess among the Clan of Abdul Muttalib as, and Al-Laat and Al-Uzza (two worshipped idols), will consider (the matter) for three days. So, if what she saw was the truth, or else we shall write down in between us, that there is none from the household of the Arabs more liars, men and women, than the Clan of Hashim as'.

فَلْمَآ كَانَ الْيَمَةَ الثَّلَاثَةِ أَتَاهم ضِمْضم يَنَادِيهِمْ بِأَعْلي الصوْتِ يَا آل غَالِبِ! يَا آل غَالِبِ اللَّطِيمَةُ اللَّطِيمَةُ العِيرُ العِيرُ أَدْرَكْوا وَمَا أَراكم تَدرُكونَ أَنْ مَحْمَداً وَالصَّباةُ مِنْ أَهَلْ بَرَدَ قَدْ خَرَجُوا بِتَعْرَضْهُمْ فَتْهَيْاهُمْ لِلنَّخْرَجَةِ وَمَا بِكَيْ بَقِيْ مِنْ عَظُمَاءِ قَرِيرِهِ إِلَّا أَخْرَجَ مَالَهُمْ لِتَجِهِيزِ الْجَيْشِ وَقَالُواْ: مِنْ لِمْ يَخْرُجُ نَهْدُهُمْ وَلَحْبُهُمْ عَبْسَهُمْ بَنْ عَبْدِ الْمُطَلَّبِ وَتَوَافُقُ بِالْحَرْبِ بِنِبْعَةَ الْمُطَلَّبِ وَعِقِيلُ بْنِ أَبِي طَالِبِ وَأَخَرُجُوا بِهِمُ الْقُيَانُ يُضَرِّعُونَ الْعِيرَ وَخَرَجَ رَوْسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي ثَلَاثَمِائَةٍ وَثَلَاثَةٌ رَجُلٍ، فِي حِيْبٍ مَّلْصِقْعٍ وَثَلَاثَةٌ عَشْرَ رَجُلًا، فَلَمْ كَانَ بَقِيْ بَدْرُ بِدُرْعٍ أَخْتَنُاءً لِلْقُوَّةِ فَخَرَجَ بِهِمُ.  

So when it was the third day, Zamzam came to them, calling out to them with a high voice, ‘O progeny of Ghalib! O progeny of Ghalib! The unprotected, the unprotected, the camels, the camels! Be aware and realised that Muhammad as and the tribes from the people of Yasrab (Al-Medina) have gone out, turning towards your camels’. So he urged them for the going out, and there did not remain anyone from the great ones of Qureysh except that he took out wealth for the expenses of the military, and said, 'The one who does not go out, demolish his house'. And there went out among them, Al-Abbas (the called son)28 of Abdul Muttalib as, and Nowfal Bin Al Haaris son of Abdul Muttalib as, and Aqeel son of Abu Talib as, and there went out with them the heralders beating upon their tambourines. And Rasool-Allah saww went out among three hundred and thirteen men. So when he saww was near to Badr, took an aid for the people, and informed them of it.

وفي حديث أبي حمزة:  

And in another Hadeeth of Abu Hamza:

بعث رسول الله (صلى الله عليه وآله) أيضا عينا له على العير اسمه عدي، فلما قدم على رسول الله (صلى الله عليه وآل) أخبره أن فارق العير نزل يبرئيل على رسول الله (صلى الله عليه وآل) فأخبره بالشريكين من مكة فاستشار أصحابه في طلب العير وحرب النفير. فقال أبو بكر فقال: يارسول الله إنها قريش وخيلاؤها ما آمنت منذ كفرت وذلت وعمرت ولم تخرج. منذ عزت ولم تخرج على هيئة الحرب.

Rasool-Allah saww sent as well an aid to the camels, whose name was Udayy. So when he proceeded to Rasool-Allah saww the aid informed him saww of where the camels had encamped. Jibraeel as descended unto Rasool-Allah saww and informed him saww of the number of the Polytheists from Makkah. So he saww consulted his saww companions with regards to seeking the camels and battling the numbers (of the Polytheists). So Abu Bakr stood up and said, ‘O Rasool-Allah saww! These are Qureysh and its cavalry. They have not believed since the disbelieved, nor have they been humiliated since they have been honoured, and have not gone out in a body for the war’.  

28 He was liberated slave as per several other Ahadith
And in a Hadeeth of Abu Hamza – 'Abu Bakr said, 'I am more knowing of this road. The camels separated from Uday by such and such, and they are travelling and we shall travel. So us and the people would be upon the water of Badr on such and such a day as I would be upon a horse'. So Rasool-Allah sallallahu ‘alayhi wa sallam said, 'Sit down!' So he sat.

Then Umar Bin Al-Khattab stood up, so he said similar to that. So Rasool-Allah sallallahu ‘alayhi wa sallam said: 'Sit down!' So he was seated. Then Al-Miqdad stood up and said, 'O Rasool-Allah sallallahu ‘alayhi wa sallam! These are Qureish and its cavalry, and we have believed in you sallallahu ‘alayhi wa sallam, and ratified you sallallahu ‘alayhi wa sallam, and testified in you sallallahu ‘alayhi wa sallam that what you sallallahu ‘alayhi wa sallam have come with is Truth. By Allah azwj! If you sallallahu ‘alayhi wa sallam were to order us that we should hold fiery embers (in our hands) and (walk upon) forks, we would do it for you sallallahu ‘alayhi wa sallam. By Allah azwj! We are not saying it to you sallallahu ‘alayhi wa sallam like what the Children of Israel said to Musa salla Allahu ‘alaihi wa sallam [5:24] go therefore you and your Lord, then fight you both whilst we will sit down over here. But, we are saying, 'Got to the Command of your Lord sallallahu ‘alayhi wa sallam, for we are with you sallallahu ‘alayhi wa sallam, as fighters'.

So Rasool-Allah sallallahu ‘alayhi wa sallam wished him good upon those words of his, then said: 'Accompany Ali asws, O you people!' But rather, he sallallahu ‘alayhi wa sallam intended the Helpers (Al-Ansaar), because most of the people were from among them where they pledged their allegiances at Al-Uqba. They (the people) said, 'We are free from your sallallahu ‘alayhi wa sallam responsibility until you sallallahu ‘alayhi wa sallam arrive at our houses, then you sallallahu ‘alayhi wa sallam would be in our responsibility. We would prevent from you sallallahu ‘alayhi wa sallam what we prevent our sons and our women from. Rasool-Allah sallallahu ‘alayhi wa sallam was fearing that the Helpers would not see themselves helping him sallallahu ‘alayhi wa sallam except from an enemy raid at Al-Medina, and that it was not upon them that they should help him sallallahu ‘alayhi wa sallam outside of Al-Medina.

So, Saeed Bin Ma’az stood up and said, ‘May my father and my mother (be sacrificed for) you sallallahu ‘alayhi wa sallam, O Rasool-Allah sallallahu ‘alayhi wa sallam! It is as if you sallallahu ‘alayhi wa sallam are intending us (by your sallallahu ‘alayhi wa sallam words). So he sallallahu ‘alayhi wa sallam said: ‘Yes’. He said, ‘May my father and my mother (be sacrificed for) you sallallahu ‘alayhi wa sallam. We have believed in you sallallahu ‘alayhi wa sallam, and we ratified you sallallahu ‘alayhi wa sallam, we testified that what you sallallahu ‘alayhi wa sallam came with is Truth from the Presence of Allah azwj. Therefore, Order us with whatsoever you sallallahu ‘alayhi wa sallam like to, and take from our wealth whatever you sallallahu ‘alayhi wa sallam like to, and leave from it whatever you sallallahu ‘alayhi wa sallam like. By Allah azwj.'
If you saww were to order us that we should go for this sea, we would fight for it with you, and perhaps Allah azwj Mighty and Majestic will Show you saww from us what would delight your saww eyes. Therefore, be joyful with us, O Rasool-Allah saww, upon the Blessings of Allah azwj.

ففرح بذلك رسول الله (صلى الله عليه وآله) وقال: سيروا على بركة الله فإن الله عزوجل قد وعدني إحدى الطائفتين ولن يخفف الله عهده، بل لكأنني أنظر إلى مصرع أبي جهل بن هشام وعتبعه بن ربيعة بن سفيان وعتبعه بن ربيعة فكان، وأمر رسول الله (صلى الله عليه وآله) بالرحيل وخرج إليه بدر ونفر.

Thus, Rasool-Allah saww was happy with that and said: 'Travel upon the Blessings of Allah azwj, for Allah azwj has Promised me saww one of the two parties, and Allah azwj would never Break His Promise. By Allah azwj! It is as if I saww am looking at the killing of Abu Jahl Bin Hasam, and Ota Bin Rabi'e, and Shayba Bin Tabi'e, and so and so, and so and so'. And Rasool-Allah saww ordered for the rides and went out to Badr, and it is a well'.

وفي حديث أبي حمزة الثمالي: بدر، رجل من جهينة والماء ماؤه فإنما سمي الماء باسمه.

And in a Hadeeth of Abu Hamza – Badr was a man from Juheyna, and the water was his water. But rather, the water was named by his name.

وأقبلت قريش وعبثنا عليها ليستروا من الماء فأخذهم أصحاب رسول الله (صلى الله عليه وآله) وقالوا لهم: من أنتم؟ قالوا: نحن عبيد قريش. قالوا: فأين العير؟ قالوا: لا علم لنا بالعير فأقبلوا ضربهم وكان رسول الله (صلى الله عليه وآله) يقول: يا محمد نحو عبيد قريش قال: كم القوم؟ قالوا: لا علم لنا بعددهم قال: كم ينحرون في كل يوم من جزور؟ قالوا: تسعة إلى عشرة، فقال رسول الله (صلى الله عليه وآله) والقوم تسعة إلى عشرة، فقال رسول الله (صلى الله عليه وآله) وأمر بهم.

And Qureysh came and sent their slaves to be quenched from the water. So the companions of Rasool-Allah saww seized them and said to them, 'Who are you?' They said, 'We are slaves of Qureysh'. They said, 'So where is the caravan?' They said, 'There is no knowledge with us of the caravan'. So they turned to hitting them, and Rasool-Allah saww was Praying. So he saww wrapped up his saww Prayer and said: ‘If they tell you the truth, they would be flogged, and if they lie to you they would be left alone’. So they brought them to Rasool-Allah saww, and he saww said to them, 'Who are you?' They said, 'O Muhammad saww! We are slaves of Qureysh'. He saww said: 'How many are the people?' They said, 'There is no knowledge with us of their number'. He saww said: 'How many camels are being slaughtered every day?' They said, 'Nine, up to ten'. So Rasool-Allah saww said: 'The people are nine hundred to a thousand men'. And he saww ordered for them to be held.

فحبسوا، وبلغ ذلك قريش ففزعوا وندموا على مسيرهم، ولقي عتبة بن ربيعة أبي البختري بن هشام فقال: أما ترى هذا البغي والله ما أصر موضوع قدمي خرجنا لممنع عيرنا وقد أفلحنا غدا ودعمنا، والله ما أفلح قوم يبلقوه فلوددت أن ما في عير من أموال بني عبد مناف ذهبت ولم نسر هذا المسير، فقال له أبو البختري: إنك ممن من سادات قريش فسر في الناس وتحمل العبر التي أصابها محمد (صلى الله عليه وآله) وأصحابه بخيلة ودم ابن الحضرمي فإنه حليفك.

So they were held, and (the news of) that reached Qureysh, so they panicked and regained upon their path (for the travel), and Uteyba Bin Rabi‘e met Al-Bakhtary Bin Hisham and said, ‘But do you see this rebel? By Allah azwj! What I saw a palce for my feet to go out for the prevention of our caravan, and it had eluded, so there came to us rebels and our enemies. By Allah azwj! A people never succeeded with rebellion at
all to be good if what is in the caravan from the wealth of the Clan of Abd Manaf were to go away, and this path is not travelled upon’. So Abu Al-Bakhtary said, You are a chief from the chiefs of Qureysh, therefore travel among the people and carry the caravan Muhammad\textsuperscript{saww} and his\textsuperscript{saww} companions have hit upon with a palm tree and the blood of Ibn Hazramy, for he is your ally’.

So he said to him, ‘That is for me, and it is not for one of us to oppose except for Ibn Hanzala, meaning Abu Jahl. Therefore, travel to him and let him know that I am carrying the caravan and blood of Ibn Al-Hazramy, and he is my ally and upon me is its reasoning’. He said, ‘So I went to his tent and delivered that (news) to him, so he said, ‘Uteyba is prejudiced against Muhammad\textsuperscript{saww}, for he is from the Clan of Abd Manaf, and his son is with him\textsuperscript{saww}, intending that he would abandon between the people. No, by Al-Laat and Al-Uzza (two idols), until we squeeze Yasrab (Al-Medina) against them, or we seize them as captives, so we can enter them into Makkah and the Arabs can get to hear about that’.

And Abu Huzeyfa Bin Uteyba was with Rasool-Allah\textsuperscript{saww}. And Abu Sufyan, when he took a risk with the caravan, sent a message to Qureysh, ‘Allah\textsuperscript{azwj} has Saved your caravan, therefore return and leave Muhammad\textsuperscript{saww} and the Arabs, and repel him\textsuperscript{saww} in your own time what I do, and if you do not return, so repel him by the meeting (in battle)’.

The Rasool\textsuperscript{saww} met them in Al-Juhfa. So, Uteyba intended to return, but Abu Jahl, and the Clan of Mahzum refused and they returned to meet (in battle) from Al-Juhfa. He (the narrator) said, ‘And the companions of Rasool-Allah\textsuperscript{saww} panicked when it reached them (the news of) the large number of Qureysh, and they asked for help, and Prayed. So, Allah\textsuperscript{azwj} the Glorious Revealed [8:9] When you sought Aid from your Lord, and what was after it’.29

Verse 17

And on this, Uteyba, intending to return, and Abu Jahl and the clan of Mahzum refusing, they returned to meet at battle. (Report No. 113)

\[ \text{[8:17] and you did not smite (hit) when you smote (the enemy), but it was Allah Who Smote, and that He might Confer upon the Believers a good gift from Himself; surely Allah is Hearing, Knowing} \]

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29 Report No. 113
Ibn Kaseer – Abu Bakr Bin Ayyash said, from Abu Hamza Al Sumaly, from Akrama

(It has been narrated) regarding [8:17] and you did not smite when you smote (the enemy), but it was Allah Who Smote, said, ‘There did not fall from it anything except in the eyes of a man among them (everyone was hit by it)’.  

Verse 19

إن تستفتحوا فقد جاءكم الفتح.... (19)  

[8:19] If you sought a judgement, the judgement has then indeed come to you . 

Verse 41

واعلموا أنما غنمتم من شيء فإن الله خمسه للرسول وللمرجع، ولدى الكريبي والكمي والمسكين والمسن والمسافر.... (41)  

[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the orphans and the needy and the wayfarer . . .

Al Fazal Al Tabarsy, in a Hadeeth of Abu Hamza,

‘Abu Jahl said, ‘O god! O our lord! Our Religion is the older one, and Religion of Muhammad asws is the newly occurring one. So whichever of the two religions was more beloved to you, and was pleasing with you, so help its people today.’

Verse 30

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

‘Abu Jahl said, ‘O god! O our lord! Our Religion is the older one, and Religion of Muhammad asws is the newly occurring one. So whichever of the two religions was more beloved to you, and was pleasing with you, so help its people today.’

Verse 31

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

‘Abu Jahl said, ‘O god! O our lord! Our Religion is the older one, and Religion of Muhammad asws is the newly occurring one. So whichever of the two religions was more beloved to you, and was pleasing with you, so help its people today.’

‘Abu Jahl said, ‘O god! O our lord! Our Religion is the older one, and Religion of Muhammad asws is the newly occurring one. So whichever of the two religions was more beloved to you, and was pleasing with you, so help its people today.’

Al Fazal Al Tabarsy, in a Hadeeth of Abu Hamza,

‘Abu Jahl said, ‘O god! O our lord! Our Religion is the older one, and Religion of Muhammad asws is the newly occurring one. So whichever of the two religions was more beloved to you, and was pleasing with you, so help its people today.’

Verse 41

واعلموا أنما غنمتم من شيء فإن الله خمسه للرسول وللمرجع، ولدى الكريبي والكمي والمسكين والمسافر.... (41)  

[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the orphans and the needy and the wayfarer . . .

Al Saffar Al Qummy – Abu Muhammad narrated to us, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly.

Abu Ja’far asws has said: ‘The Verse of Al-Khums was recited to him asws, so he asws said: ‘Whatever was for Allah azwj, so it is for His azwj Rasool asws, so it is for us asws’. Then he asws said: ‘Allah azwj has Made it easy upon the believers that He azwj Provided five Dirhams for them and Made one for their Lord azwj, and they are eating four as Permissible’. Then he asws said: ‘This is from our asws Ahaadeeth which is difficult and
becomes more difficult. None will act in accordance with it, nor be patient over it except for the one whose heart has been Tested for the \textit{Eman}.^{32}

**Verses 55 to 63**

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

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

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

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

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

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[^32]: Hadeeth No. 116

(It has been narrated) from Abu Ja’far asws regarding Hisazwj Words [8:55] Surely, the vilest of animals in Allah’s sight are those who disbelieve, for they will not believe. Abu Ja’far asws said: ‘It was Revealed regarding the Clan of Umayya, for they are the most evil of the creatures of Allahazwj. They are the ones who disbelieved in the esoteric of the Quran, and they are those who disbelieve.

Hisazwj Words [8:56] Those with whom you made an agreement, then they break their agreement every time, so they are the ones who fled on the Day of Ohad.

Hisazwj Words [8:58] And if you fear treachery on the part of a people, then throw back to them (the agreement) on terms of equality – it was Revealed regarding Muawiya, when he betrayed Amir Al-Momineen asws.

Hisazwj Words [8:59] And prepare against them whatever force you can, said: ‘The weapons’.

Hisazwj Words [8:61] And if they incline towards peace, then incline to it, the Imam asws said: ‘It has been Abrogated by Hisazwj Words [47:35] And be not slack so as to cry for peace and you have the upper hand, and Allah is with you. This Verse was Revealed as Meaning of Hisazwj Words [8:61] And if they incline towards peace, before the Revelation of Hisazwj Words [Shakir 8:1] They are asking you about the spoils of war, and before the war’. (And I have written it at the end of the Chapter after the news of Badr).

And Hisazwj Words [8:62] And if they intend to deceive you - then surely Allah is Sufficient for you; He it is Who Strengthened you with His Help and with the Believers [8:63] And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise. The Imam asws said: ‘It was Revealed regarding Al-Aws and Al-Khazraj (two tribes)’.33

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33 Hadeeth No. 117
Al Haakim Al Haskany – Abu Ja’far Muhammad Bin Ali Bin Daheym informed me, from Ahmad Bin Hazim, from Ibrahim Al Sayni, from Amro Bin Sabit Bin Abu Al Maqdam, from Abu Hamza Al Sumaly, from Saeed Bin Jubeyr, from Abu Al Hamra who said,

‘Rasool-Allah⁴⁴ said: ‘When I⁴⁴ went on Ascension (Mi’raaj) to the sky, I⁴⁴ looked at the Right Leg of the Throne, so there was (Inscribed) upon it: “There is no god except for Allah́⁴⁴, Muhammad⁴⁴ is His⁴⁴ Rasool⁴⁴, supported by Ali⁴⁵ and helped by him⁴⁵.”

A companion of Rasool-Allah⁴⁴ (has narrated that) he⁴⁴ said: ‘On the night of the Ascension (Mi’raaj), (I⁴⁴ saw) it was Inscribed upon the Throne: “There is no god except for Allah́⁴⁴, Muhammad⁴⁴ is Rasool⁴⁴ of Allah́⁴⁴, Aided by Ali⁴⁵ and helped by him⁴⁵.”

From Abu Hamza Al Sumaly, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah⁴⁴ said: ‘When it was the night of my⁴⁴ Ascension to the Throne, so there was Inscribed upon it: “There is no god except for Allah́⁴⁴, Muhammad⁴⁴ is Rasool⁴⁴ of Allah́⁴⁴ aided by All⁴⁵ and helped by him⁴⁵.”

Surah Al Towba

Verse 1

براءة من الله ورسوله إلى الذين عهدتم من المشركين (1)

34 Hadeeth No. 118
35 Hadeeth No. 119
36 Hadeeth No. 120
[9:1] **Allah and His Rasool disassociate from those who have made a treaty with idolaters**

Ibn Al Maghazaly – Abu Tahir Muhammad Bin Ali Bin Muhammad Al Bay’a Al Baghdady, from Abu Ahmad Ubaydullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Al Marouf Ibn Al Uqda Al Hafiz, from Ja’far Bin Muhammad Bin Saeed Al Ahmasy, from Nasr Bin Mazahim, from Abu Sasaan And Abu Hamza, from Abu Is’haq Al Sabi’e, from Aamir Bin Wasila who said:

‘I was with Ali(AS) in the house on the day of the consultation, so I heard Ali(AS) saying to them; ‘I(AS) will argue against you with what neither your Arab nor your non-Arab would be able to change that’. The Imam(AS) said: ‘So I(AS) adjure you all with Allah! Is there among you anyone whom Rasool-Allah(saww) ordered him that he should take the flag from Abu bakr. So Abu Bakr said to him(saww), ‘O Rasool-Allah(saww)! Has anything been Revealed?’ So Rasool-Allah(saww) said: ‘None shall invite from me(saww) except for Ali(asws), apart from me(saww)’.” They said, ‘O Allah(azwj), No!’

**Verses 17 to 19**

ما كان للشركاء أن يعمروا مسجد الله شهديين على أنفسهم بالكفر أولئك حبطت أعمالهم وفِي النار هم خلدون (17)

[9:17] **It is not for the Polytheists to visit the Masjids of Allah whilst testifying to infidelity against themselves; these are the ones whose deeds would be nullified, and in the Fire they shall be abiding eternally**

إنما يعمر مسجد الله من ءامن بالله واليوم الآخر وأقام الصُّلُوَّة وءاتى الزكوة ولم يخش إلا الله فعسى أولئك أن يكونوا من المتهدين (18)

[9:18] **But rather, only he shall visit the Masjids of Allah who believes in Allah and the Last Day, and establishes the Prayer and pays the Zakat and fears none except Allah; so (as for) these, it may be that they would become of the followers of the right course**

أجعلتم سقایة الحاج وعمارة المسجد الحرام كمن ءامن بالله واليوم الآخر وقى المزدوجة ولم يخض إلا الله فعسى أولئك أن يكونوا بهدى القوم الظلمين (19)

[9:19] **Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah’s Way? They are not equal with Allah; and Allah does not Guide the unjust people**

٣٧ حديث إنذرس ١٢١ – (Non-Shiah source – Shafei)
When Al-Abbas (who was the liberated slave of Banu Hashim), was made a captive on the day of Badr, some people from the Emigrants and the Helpers faced him, so they insulted him with the disbelief and the cutting off of the relationships. So he said, ‘What is the matter that you are mentioning our bad deeds but concealing our good deeds’. They said, ‘And is there a good deed for you?’ He said, ‘Yes. By Allahazwj! We visited the Sacred Masjid (Performed Umrah), and we veiled the Kaaba, and we quenched the Pilgrims, and we bore the expenses. So Allahazwj the High Revealed [9:17] It is not for the Polytheists to visit – up to the end of the Verse’.  

Verse 23

{9:23} O you who believe! Do not take your fathers and your brothers as friends if they love the infidelity over the belief; and whoever of you takes them as friends, those are the unjust ones

(Ibn Shehr Ashub – Abu Hamza Al Sumaly.)

(It has been narrated) from Abu Ja’farasws regarding the Words of the High [9:23] O you who believe! Do not take your fathers and your brothers as friends if they love the infidelity over the belief. The Imamasws said : ‘So the Eman – it is the Wilayah of Aliasws Bin Abu Talibasws’.  

Verses 34 & 35

{9:34} O you who believe! Surely, many of the Rabbis and the Monks eat away the property of the people falsely, and turn (them) from Allah’s Way; and (as for) those who hoard up the gold and the silver and do not spend it in Allah’s Way, announce to them a painful Punishment

(35)
[9:35] On the Day when it shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you were hoarding.

Yahya Al Shajary said, ‘And by the chain, from Haseyn, from Abu Hamza Al Sumaly, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘Rasool-Allah(saww) said: ‘There is none from the hoards (treasure) which would not return to its hoarder, except that he would come with it on the Day of Judgement, branded upon his brow and forehead, and it would say: ‘This is your hoard with which you were miserly.’ 40

Verse 52

قل هل تربصون بنآ إلآ إحدى الحسنيين ونحن نتربص بكم أن يصيبكم الله بعذاب من عنده أو بأيدينا...

[9:52] Say: Do you await for us except for one of two most excellent things? And we await for you that Allah will Afflict you with Punishment from Himself or by our hands...
Verse 91 & 92

It is not upon the weak, nor in the sick, nor in those who do not find what they should spend, to go forth, so long as they are sincere to Allah and His Rasool; there is no way to blame against the doers of good; and Allah is Forgiving, Merciful.

Nor upon those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

The second Verse (9:92) was regarding the wailers and they were seven in number from them – Abdul Rahma Bin Ka’ab, and Utba Bin Zayd, and Amro Bin Ghanma, and these were from the Clan of Najjar; and Saalim Bin Umeyr, and Haram Bin Abdullah, from Abdullah Bin Amro Bin Awf, and Abdullah Bin Ma’qal Bin Mazina. They came to Rasool-Allah(saww), so they said, ‘O Rasool-Allah(saww)! Carry us, (to the military expedition of Tabik) for there is nothing for us what we can go out upon’. So he(saww) said: ‘I cannot find what you all can be carried upon’.

VERSES 102 TO 104

And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully); surely Allah is Forgiving, Merciful.

Take charity out from their wealth, you would cleanse them and purify them thereby, and pray for them; surely your Prayer is a relief to them; and Allah is Hearing, Knowing.

Do they not know that Allah Accepts repentance from His servants and takes the charities, and that Allah is the Oft-returning (to Mercy), the Merciful?

Hadeeth No. 126
Al Fazal Al Tabarsy – Abu Hamza Al Sumaly said,

‘It has reached us that they were three persons from the Helpers – Abu Lababa Bin Abdul Manzar, and Sa'albat Bin Wadiya, and Aws Bin Hazaam. They were left behind from Rasool-Allah\textsuperscript{saww} during his\textsuperscript{saww} going out (military expedition) to Tabuk. So when it reached them what Allah\textsuperscript{azwj} has Revealed for the ones who stay behind from His\textsuperscript{azwj} Prophet\textsuperscript{saww}, they were convince of their destruction, and tied themselves to the pillars of the Masjid, So they did not cease to be like that until Rasool-Allah\textsuperscript{saww} came over, so he\textsuperscript{saww} asked about them. It was mentioned to him\textsuperscript{saww} that they have vowed that they would not untie themselves until Rasool-Allah\textsuperscript{saww} comes over and unties them. And, Rasool-Allah\textsuperscript{saww} said: ‘And I\textsuperscript{saww} vow that I\textsuperscript{saww} shall not be the first one to untie them except that I\textsuperscript{saww} am Commanded with regards to them with a Command’.

فلمّا نزل * (عسى الله أن يتوب عليهم) * عمد رسول الله (صلى الله عليه وآله وسلم) إليهم فحلهم فانطلقوا فجاءوا بأموالهم إلى رسول الله فقالوا: هذه أموالنا التي خلفتنا عنك فخذها وتصدق بها عننا قال (عليه السلام) ما أمرت فيها فنزل * (خذ من أمولهم صدقة) * الآيات.

So when [9:102] maybe Allah will Turn to them (Mercifully) was Revealed, Rasool-Allah\textsuperscript{azwj} deliberated towards them and untied them. So they went away and came back with their wealth to Rasool-Allah\textsuperscript{saww}, so they said, ‘This is our wealth which was left behind from you\textsuperscript{saww}, therefore take it and give it in charity from it on our behalf’. Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} have yet to be Commanded for it’. So it was Revealed [9:103] Take charity out from their wealth – the Verse.\textsuperscript{43}

Verse 111 & 112

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَلَهُمْ بِمَا يَحْبُسُهُمْ فِي الْجَعَلِ الْخَلْفِي وَالْجَهَادِ فِي سَبِيلِ اللَّهِ وَالْمَوْتِ وَالْخَزَامِ وَلَثُّرَ الطَّيِّبَاتِ وَاللَّهُ عَلَى مَا كَنَّا نَقْتُلُونَ وَنَخْتَفِلُونَ بِأَيْدِيهِ وَخَصِيرَةِ أَيْدِيهِ وَمَسْلَى نَاصِرِهِ وَلائِقِهِ وَعَلِيمِهِ وَلَيْسَ هُوَ طَيِّبُ الْمَيْلِ فِيهِ وَلَهُ الْفَوْزُ العَظِيمُ (١١١)

[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran; and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement

التَّبُونَ العِبَادُونَ السَّنِحُونَ الرَّكعُونَ السَّجُدُونَ الْأَمِرُونَ الْمَعْرُوفِ وَالنَّاهِرُونَ عَنِ الْمُنْتَكِرِينَ وَالْحَفْظُونَ لَهُدُودِ اللَّهِ وِسْرُ الْمُؤْمِنِينِ (١١٢)

[9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers

\textsuperscript{43} Hadeeth No. 127
A man said to Ali asws Bin Al-Husayn asws, ‘You asws have gone for the Hajj and neglected the Jihad, so have you asws found the Hajj as softer (option) upon you asws? And Allah azwj is Saying [9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this – the Verse’. So Ali asws Bin Al-Husayn asws said: ‘Read what is after it’. So I recited [9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah. So Ali asws Bin Al-Husayn asws said: ‘It appears that they have not preferred anything over the Jihad’ (as Jihad is in all of these acts of worship).

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

‘السائحون’ – They are the seekers of Knowledge.’

Verse 119

[9:119] O you who believe! Fear Allah and be with the truthful ones

I said, ‘May Allah azwj Keep you asws well, and what is the recognition (معرفة) of Allah azwj?’ The Imam asws said: ‘Affirming Allah azwj, and affirming Muhammad saww regarding being in the Wilayah of Ali asws, and following by it and by the Imams asws of Guidance from after him asws, and the disavowing (distancing), for (the sake of) Allah azwj, from their asws enemies, and it is like that Allah azwj is recognised’.
I said, ‘May Allahazwj Keep youasws well! Which thing is it if I were to do it, it would complete the reality of the Eman (belief)?’ The Imamasws said: ‘Be in the Wilayah of the Guardiansasws of Allahazwj, and leaving the enemies of Allahazwj, and being with the truthful as Allahazwj has Commanded you to do so’. I said, ‘And who are the Guardiansasws of Allahazwj, and who are the enemies of Allahazwj?’ So the Imamasws said: ‘The Guardiansasws of Allahazwj are MuhammadRasoolAllahsaww, and Alisasws, and Al-Hassanasws, and Al-Husaynasws, and Al-asws Bin Al-Husaynasws, then the matter ends up with usasws, then myasws sonasws Ja’farasws – and heasws gestured towards Ja’farasws, and heasws was seated – ‘So the one who befriends themasws, so he has befriended Allahazwj, and he would be with the truthful just as Allahazwj has Commanded him to be’.

Please note that Hadeeth numbers 131, 132, & 133 are for Surah Furqaan (Chapter 25) and will be included in their appropriate places.

سورة يونس

Surah Yunus

Verse 15

وإذا تتلى عليهم ءاياتنا بينت قال الذين لا يرجون لقاءنا ائت بقرءان غير هذا أو بدله قل ما يكون لى أن أبدله من تلقآئي نفسي إن أتبع إلا ما يوحى إلى إنى أخاف إن عصيت ربى عذاب يوم عظيم

[10:15] And when Our clear Verses are recited to them, those who are not hoping for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me; surely I fear, if I were to disobey my Lord, the Punishment of a Mighty Day

Furaat Al Kufy said, ‘Ja’far Bin Muhammad Al Fazar narrated to me, from Abu Hamza Al Sumaly who said,

‘I asked Abu Ja’farasws about the Words of Allahazwj the High [10:15] Bring a Quran other than this or change it, so Abu Ja’farasws said: ‘That is the speech of the enemies of Allahazwj, to Hisasws RasoolAllahsaww (when they were) backbiting himsaww – and they were thinking that Allahazwj does not Hear their speech – if only heasws would make an Imam other than Alasws or change himasws, hisasws place. So Allahazwj Responded is a Rebuttal of their speech Say: It does not beseem me that I should

46 Hadeeth No. 130
change it from myself – Meaning Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} I follow nothing but what is Revealed unto me from my\textsuperscript{asww} Lord\textsuperscript{azwj} with regards to Ali\textsuperscript{asws}. So these are His\textsuperscript{asww} Words \[10:15\] Bring a Quran other than this or change it\textsuperscript{47}.

Verse 58

قد بفضل الله وبرحمته فليفرحوا هو خير مما يجمعون (58)

\[10:58\] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing

(العياشي) عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قلت: * (قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون) * فقال: الاقرار بلوحة محمد عليه السلام والإيمام بأمير المؤمنين (عليه السلام) هو خير مما يجمع هؤلاء في دنياهم.

Al Ayyashi, from \textit{Abu Hamza}.

(It has been narrated) from \textit{Abu Ja'far\textsuperscript{asws}}, said, ‘I said, ‘\[10:58\] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing. So the Imam\textsuperscript{asws} said: ‘The acceptance of the Prophet-hood of Muhammad\textsuperscript{asww} and the completion with Amir Al-Momineen\textsuperscript{asws}, it is better than what they are amassing regarding their world’.\textsuperscript{48}

Verse 62

لاً إن أولياء الله لا خوف عليهم ولا حزنون (62)

\[10:62\] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving

(يحيى الشجري) عن أبي بكر محمد بن علي بن الحسين بن أحمد الجوزداني المقرى بقراءتي عليه قال: * (ألا إن أولياء الله) * قال: هم المتحابون في الله عزوجل.

\textit{Yahya Al Shajary} – \textit{Abu Bakr Muhammad Bin Ali Bin Al Husayn Bin Ahmad Al Jowzdany Al Maqray} informed us by my recitation to him, from \textit{Abu Muslim Abdul Rahman Bin Muhammad Bin Ibrahim Bin Muhammad Bin Shahdal Al Madainy}, from \textit{Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Udqa}, from \textit{Abu Abdullah Ahmad Bin Al Husayn Bin Saeed}, from his father, from \textit{Haseyn}, from \textit{Abu Hamza}.

(It has been narrated) from \textit{Ali\textsuperscript{asws}} Bin Al-Husayn\textsuperscript{asws}, from Jabir Bin Abdullah, from the Prophet\textsuperscript{asww} having said: \[10:62\] Indeed, (as for) the friends of Allah – they are the ones who love each other for the Sake of Allah\textsuperscript{azwj} Mighty and Majestic’.\textsuperscript{49}

\textsuperscript{47} Hadeeth No. 134
\textsuperscript{48} Hadeeth No. 135
\textsuperscript{49} Hadeeth No. 136
Verse 63

(الذين ءامنوا وكانوا يتقون (63)

The Imam asws said: ‘When it would be that, Rasool-Allah saws comes and Ali asws is with him. So they sit besides his head. So Rasool-Allah saws says to him: ‘Do you recognise me? I am Rasool-Allah saws Come to us, for what is in front of you is better for you than what is behind you. As for what you had feared, you have been Secured from it, and as for what you had hoped for, so you have come up suddenly to it. O you soul! Come out to the Spirit of Allah azwj and His Pleasure’. And Ali asws says to him similar to the words of Rasool-Allah saws.

Then the Imam asws said: ‘O Abu Hamza! Shall I inform you of that from the Book of Allah azwj? His Words [10:63] Those who had believed and were pious’. 50

سورة هود

Verses 42 & 43

وَنَادَى نُوحَ بْنُهُ قَالَ بِلَاءُ هُدْنَا أَرْكِبْنَا إِنْ تَكُونَنَا لِلنَّافِئِينَ

50 Hadeeth No. 137
[11:42] and Noah called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers [11:43] He said: I will betake myself (for refuge) to a mountain that shall protect me from the water ...

Ibn Shazaan, from Abu Al Qasim Ja’far Bin Muhammad Bin Qawlawa, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Muhammad Bin Fazeyl, from Sabit Abu Hamza who said,

‘Ali Bin Al-Husayn asws narrated to me, from his father asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘Allah azwj has Necessitated upon you to be obedient to me saww and has Forbidden from being disobedient to me asws, and Obligated upon you all to follow my above orders. So, you should obey Ali asws Bin Abu Talib asws after me asws, for he asws is my saww brother, and my saww Vizier, and my saww successor, and my saww inheritor, and he asws is from me saww and I saww am from him asws. Loving him asws is Eman, and opposing him asws is disbelief.

The one who loves him asws loves me saww, and one who opposes him asws opposes me saww, and he asws is the Master of the one whom I saww am a Master of, and I saww am the Master of every Muslim man and Muslim woman. Indeed! The one whose Master saww was, so he asws is his Master, and I saww and Ali asws are the two (Spiritual) fathers of this community. So the one disobeying his father, his end result would be with the son of Noah as, where his father as said to him [11:42] O my son! Embark with us and be not with the unbelievers [11:43] He said: I will betake myself (for refuge) to a mountain – the Verse’.

Verse 78

فاتقوا الله ولا تخزون في ضيفي آليس منكم رجل رشيد (78)

51 Hadeeth No. 138
[11:78] so fear Allah and do not disgrace me with regards to my guests; is there not among you one right-minded man?

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

(It has been narrated) regarding Hisazwj Words [11:78] is there not among you one right-minded man? – Is there not one man among you who is saying, ‘There is no god except for Allahazwj’.  

Verses 81 to 83

[11:81] They said: O Lut! We are the Messengers of your Lord; they will never be able to reach you; so remove your followers in a part of the night and let none of you turn back except for your wife, for whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning near?  
[11:82] So when Our Command came to pass, We Turned them upside down and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust

Al Sadouq said, ‘And by this chain, from Al Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al Sumaly.

(It has been narrate) from Abu Ja’farasws that Rasool-Allahsaww asked Jibraeelas: ‘How were the people of Lutas destroyed?’ So heas said: ‘The people of Lut as were a people of a town who neither used to clean themselves from the toilet, nor purify themselves from the Janaabat (Purification required major ablution), being miserly upon the providing of the food, and that Lutas remained among them for thirty years. But rather, heas had settled among them and was not from them, nor were there any relatives for himas nor a community. And heas used to invite them to Allahazwj the High and to have belief in Himazwj, and following Himazwj and prevented them from the immoralities, and urged them upon the Obedience of Allahazwj. But they did not respond to himas, and did not obey himas.
فهبطت على أهل القرية الظالمين وقضت بجناحي الأيمن على ما حوى عليه شرقيها وقضت بجناحي الأيسر على ما حوى عليه غربيها فقُلعتها يا محمد من تحت سبع أرضين إلا منزل لوط آية للسيارة، وتم إحسنتها بها في خوابي جناحي حتى أوقفتها حيث يسمع أهل السماء رؤوس ديوكها ونباح كلابها، فلما طلعت الشمس نوديت من تلقاء العرش يا جبريل: "يا محمد! لو أتىك الأمر من عيني، فأين كانت قريتهم من البلاد؟" فقال لوط: "كان مكانها في مكان بحيرة طبرية، وهي اليوم في نواحي الشام. قال محمد عليه السلام: "يا جبريل! أين كانت قريتهم من الأرضين؟" فقال: "كان مكانها في مكان بين بلاد الشام وقبرص، وهو اليوم في الصحراء. إنها سيدة السماء والجبال، وصحابتها النجوم والنجوم. إنها من أجمل البلاد في الدنيا.

He said: ‘So, Rasool-Allah ﷺ said to him: ‘O Jibraeel! And where was their town, from the cities?’ So Jibraeel said: ‘The place of their town was in a place of the sea of Galilee, which is today around Syria’. So Rasool-Allah ﷺ said to him: ‘What do you think, where you overthrew it against them, in which place is it from the lands where the town and its people fell?’ So he said: ‘O Muhammad! It fell...’
in what is in between the sea of Syria to Egypt, so it came to be submerged in the sea'.

Verse 114

[11:114] And establish Prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; that is a Reminder to the mindful

Al Ayyashi, from Abu Hamza Al Sumaly who said,

'I heard one of the two asws (5th or 6th Imam asws) saying: ‘Ali asws faced the people, so he asws said: 'Which Verse in the Book of Allah aswj is the most hopeful with you?' So, one of them said, '[4:48] Surely, Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to'. The Imam asws said: 'Good, but I asws did not mean this one'. So one of them said, '[39:53] Say: O my servants who have acted extravagantly against their own souls, do not despair of the Mercy of Allah'. The Imam asws said: ‘Good, and I asws did not mean this one’. And one of them said, ‘[3:135] And those who when they commit an indecency or do injustice to their own selves remember Allah and ask Forgiveness for their sins’. The Imam asws said: ‘Good, and I asws did not mean this one’.

Then the people withdrew, so the Imam asws said: ‘What is the matter with you, O group of Muslims?’ They said, ‘By Allah aswj! There is nothing with us’. The Imam asws said: ‘I asws heard Rasool-Allah asww saying: ‘The most hopeful of the Verses in the Book of Allah aswj is [11:114] And establish Prayer in the two parts of the day and in the first hours of the night’, and Rasool-Allah asww recited the whole of the Verse and said: ‘O Ali asws! By the One aswj Who Sent me asww with the Truth as a heralds of good news and as a warner, if one of you were to stand to his ablution, so the sins would fall off from his body parts, so he would face Allah aswj by his face and his heart, he would not wrap up his Prayer and upon him would not be anything from the sins upon him, and he would be as he was when his mother gave him birth. So if something were to hit him in between two Prayers, it would be similar to that for him until he fulfils the fifth Prayer’.

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53 Hadeth No. 140
Then Rasool-Allah⁴⁴⁰⁰ saww said: ‘O Ali⁴⁴⁰⁰ asws! But rather, the status of the five Prayers to my⁴⁴⁰⁰ saww community is like a river at the door of one of you. So what would one of you think if there was dirt upon his body, then he washes in that river five times in the day, would there remain any dirt in his body? So similar to that, by Allah⁴⁴⁰⁰ azwj, are the five Prayers for my⁴⁴⁰⁰ saww community’⁴⁴⁰⁰.

**Surah Yusuf⁴⁵⁰⁰**

**Verse 4**

When Yusuf⁴⁵⁰⁰ said to his father: O my father! I saw eleven planets and the sun and the moon - I saw them Prostrating to me

Hadeeth No. 141

⁴⁴⁰⁰ Hadith No. 141

⁴⁵⁰⁰ Surah Yusuf

[12:4] When Yusuf said to his father: O my father! I saw eleven planets and the sun and the moon - I saw them Prostrating to me

Then Rasool-Allah⁴⁴⁰⁰ saww said: ‘O Ali⁴⁴⁰⁰ asws! But rather, the status of the five Prayers to my⁴⁴⁰⁰ saww community is like a river at the door of one of you. So what would one of you think if there was dirt upon his body, then he washes in that river five times in the day, would there remain any dirt in his body? So similar to that, by Allah⁴⁴⁰⁰ azwj, are the five Prayers for my⁴⁴⁰⁰ saww community.’⁴⁴⁰⁰
Yaqoub\textsuperscript{as} used to slaughter a ram every day. So he\textsuperscript{as} give charity from it, and he\textsuperscript{as} and his\textsuperscript{as} family would eat from it, and that a beggar who was a Believer, a Faster, a deserving one who had a status for himself in the Presence of Allah\textsuperscript{azwj}, and was a stranger, passed by the door of Yaqoub\textsuperscript{as} and knocked upon it during the time of breaking Fast. ‘Feeding a hungry passer-by stranger is from the preferable of your feedings’, he shouted at his\textsuperscript{as} door repeatedly, and he\textsuperscript{as} was hearing him, and had ignored his right and did not ratify his word. So when he despaired from being fed, and when the night came, he fainted. Then he recalled (what had happened), and complained of his hunger to Allah\textsuperscript{azwj} Mighty and Majestic, and slept a long while, and woke up in the morning Fasting, hungry, patient, Praising Allah\textsuperscript{azwj}, whilst Yaqoub\textsuperscript{as} and his\textsuperscript{as} family slept having satiated their bellies, and in the morning they had left-over from their food.

قال: فأوحى الله عزوجل إلى يعقوب في صبيحة تلك الليلة: لقد أذللت يا يعقوب عبدي ذلة استجررت بها غضبي، واستوجبت بها أدبي، ونزول عقوبتي، وعلي ولدك،

He\textsuperscript{asws} said: ‘So Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Yaqoub\textsuperscript{as} in the morning of that night: ‘O Yaqoub\textsuperscript{as}! You\textsuperscript{as} have humiliated My\textsuperscript{azwj} servant with a humiliation, by which My\textsuperscript{azwj} Wrath has been Ignited, and My\textsuperscript{azwj} Punishment has been Obligated due to it, and the descent of My\textsuperscript{azwj} Consequence, and My\textsuperscript{azwj} Affliction upon you\textsuperscript{as} and upon your\textsuperscript{as} children.

يا يعقوب: إن أحب أنبيائي إلي، وأكرمهم علي من رحم مساكين عبادي وأقربهم إليه وأطعمهم، وكان لهم ماوى وللمجأ، يا يعقوب: أما رحمت ذميال عبدي المجتهد في عبادتي القاني باليسير من ظاهر الدنيا عشاء أمس لما اعتر ببابك عند أوان إفطاره وهتف بكم أطعموا السائل الغريب المجتاز القاني، فلم تطعموه شيئا، فاسترجع واستع وشكا ما به إلي، وابت طفايا حامدا لي، وأصبح لي صايما، وأنت يا يعقوب وولدك شباع، وأصبحت وعندكم فضلة من طعامكم,

O Yaqoub\textsuperscript{as}! You\textsuperscript{as} are the most Beloved of My\textsuperscript{azwj} Prophets\textsuperscript{as} to Me\textsuperscript{azwj}, and more prestigious of them\textsuperscript{as} to Me\textsuperscript{azwj} from being merciful to the poor of My\textsuperscript{azwj} servants, and being close to them and feeding them, and you\textsuperscript{as} have been a shelter and a refuge for them. O Yaqoub\textsuperscript{as}! When Zimyal, My\textsuperscript{azwj} servant, the diligent in his worshipping Me\textsuperscript{azwj}, the content with the little from the apparent of the world in livelihood, knocked upon your\textsuperscript{as} door yesterday on the eve of the breaking of his Fast, and shouted, ‘Feed the beggar, the stranger, the passer-by, the content’, but you\textsuperscript{as} did not feed him anything. Therefore, he recalled and complained what was with him to Me\textsuperscript{azwj}, and slept with arms folded, Praising Me\textsuperscript{azwj}, and in the morning was Fasting for Me\textsuperscript{azwj}, and you\textsuperscript{as}, O Yaqoub\textsuperscript{as} and your\textsuperscript{as} children were satiated, and in the morning there were left-over from your meal with you\textsuperscript{as}.

أوما علمت يا يعقوب: إن العقوبة والبلوى إلى أوليائي أسرع منها إلى أعدائي، وذلك حسن النظر مني لأوليائي واستدراج مني لأعدائي أما وعذتي لأنزل عليك بلواي، ولأجعلك عرضا لمصابي، ولأننيك عقابي، فاستعنوا بلواي، وأرضوا بفضائي، وأصبحوا للمصابي.

Or do you\textsuperscript{as} not know, O Yaqoub\textsuperscript{as}, that the Punishment and My\textsuperscript{azwj} Affliction upon My\textsuperscript{azwj} friends is quicker than upon My\textsuperscript{azwj} enemies, and that is due to the Goodly Consideration from Me\textsuperscript{azwj} to My\textsuperscript{azwj} friends and the luring (trapping for the Punishment in the Hereafter) from Me\textsuperscript{azwj} to My\textsuperscript{azwj} enemies. But, by My\textsuperscript{azwj} Honour, I\textsuperscript{azwj} will Send down My\textsuperscript{azwj} Affliction upon you\textsuperscript{as}, and Make you\textsuperscript{as} and your\textsuperscript{as} children be presented to My\textsuperscript{azwj} difficulties, and will Harm you\textsuperscript{as} with My\textsuperscript{azwj} Punishment.
Therefore, be prepared for My\textsuperscript{azwj} Afflictions, and be pleased with My\textsuperscript{azwj} Judgement, and (remain) patient upon the difficulties”.

فقالن علي بن الحسين (عليه السلام): فقلت لعلي بن الحسين (عليه السلام): جعلت فداك متى رأى يوسف الرؤيا ؟ فقال في تلك الليلة التي بات فيها يعقوب وآل يعقوب شباعا، وبات فيها ذميال طاويا جايعا. فلما رأى يوسف الرؤيا، وأصبح يقصها على أبيه يعقوب، فاغتم يعقوب لما سمع من يوسف مع ما أوحي الله عزوجل إليه ان استعد للبلاء، فقال يعقوب ليوسف: لا تقصص رؤياك هذه على إخوتك، فإنني أخف أن يكون ذلك كيداً فلم يكتم يوسف رؤياه وقصها على إخوته.

So I said to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? When did Yusuf\textsuperscript{as} see the dream?’ So he\textsuperscript{as} said: ‘During that night which Yaqoub\textsuperscript{as} and his\textsuperscript{as} Progeny became well fed, and Zamyal came with arms folded, due to hunger. So when Yusuf\textsuperscript{as} saw the dream, and in the morning related it to his\textsuperscript{as} father\textsuperscript{as} Yaqoub\textsuperscript{as}, Yaqoub\textsuperscript{as} was gloomy (sad) when he\textsuperscript{as} heard from Yusuf\textsuperscript{as} and wept out of grief. So Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him\textsuperscript{saww}, “Be prepared for the affliction”. So Yaqoub\textsuperscript{as} said to Yusuf\textsuperscript{as}: ‘Do not related your\textsuperscript{as} dream to your\textsuperscript{as} brothers, for I\textsuperscript{as} fear that they would plot against you with a plot’. But, Yusuf\textsuperscript{as} did not conceal his dream and related it to his\textsuperscript{as} brothers’.

قال علي بن الحسين (عليه السلام): وكانت أول بلوى نزلت بيعقوب وآل يعقوب الحسد ليوسف لما سمعوا منه الرؤيا.

So he\textsuperscript{as} was very affectionate towards him\textsuperscript{as} from between his\textsuperscript{as} sons. So when his\textsuperscript{as} brothers saw Yusuf\textsuperscript{as}, what Yaqoub\textsuperscript{as} was doing with him\textsuperscript{as}, and honouring him\textsuperscript{as}, and preferring him\textsuperscript{as} over them, it was difficult for them and the affliction began from them. So they agreed the matter in between them and said [12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or cast him out into some land, so that your father’s regard may be exclusively for you all, and after that you can become righteous i.e., repentant. So, at that, they said [12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless from him. So he\textsuperscript{as} was cautious against them that the affliction from Allah\textsuperscript{azwj} Mighty and Majestic
should transpire upon Yaqoub as with regards to Yusuf as especially, and there occurred love for him as in his heart.

He asws said: 'So the Power of Allah azwj and His azwj Decree Overcame and His azwj Command was Established regarding Yaqoub as and Yusuf as and his as brothers. So Yaqoub as did not have the ability to defend himself as against the affliction, nor from Yusuf as and his as sons. So he as handed him as over to them, and he as disliked that the affliction from Allah azwj should Occur with regards to Yusuf as. So when they went out from their house, he as dashed towards them and snatched him as back from their hands, and embraced him as and cried and then handed him as back to them. Then he as dashed towards them again, but he as feared to take him as back from them, or to hand him as over to them.

So when they were distant with him as, they came over to an orchard of fruit trees, so they said, 'We should slaughter him as and throw him as underneath this tree, so the wolf would eat him as up during the night'. So the eldest of them said, [12:10] Do not slay Yusuf, and cast him down into the bottom of the well if you must do (it). So they went with him as to the well and threw him as into it, and they were guessing that he as would drown in it. So when he as hit the bottom of the well, he as said: 'O sons of ‘Rowmein’, convey to Yaqoub as greeting from me as! So when they heard his as speech, they said to each other, 'Do not go away from here until you know that he as has died'.

So they did not go away from his as presence until they despaired [12:16] And they came to their father at nightfall, weeping [12:17] They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him. So when he as heard their speech he as remembered what Allah azwj Mighty and Majestic had Revealed unto him as from the preparation for the affliction. So he as was patient and succumbed to the affliction, and said to them: [12:18] But, your souls have induced the matter for you, and Allah azwj was not going to feed the flesh of Yusuf as to the wolf before he saw the true interpretation of his as dream'.

Abu Hamza said, 'Then Ali asws Bin Al-Husayn asws cut-off the Hadeeth over here'.
So when it was the next morning I (Abu Hamza) went to him asws and said to him asws, 'May I be sacrificed for you asws! You asws narrated to me a Hadeeth yesterday, the Hadeeth of Yaqoub as and his as sons, then cut it off. So what was the story of the brothers of Yusuf as and the story of Yusuf as after that?'

So he asws said: ‘When it was the morning they said, ‘Let us go and see what is the condition of Yusuf as’. Is he as dead, or is he as alive?’ So when they ended up at the well and found travellers present at the well, and they had sent their water-drawer around it who cast his bucket. So there was a boy attached to his bucket. So he said to his companions [12:19] He said: O good news! This is a boy. So when they took him as out, the brothers of Yusuf as came face to face with them, so they said, ‘This is our slave who had fallen down in this well yesterday, and we have come today to take him as out’. So they snatched him as from their hands, and placed him as by the side. So they said, ‘Either you asws accept that you as are our slave, so we can sell you to one of these travellers, or kill you as?’ So Yusuf as said to them: ‘Do not kill me as, and I will do whatever you like’.

So they faced towards the travellers and said, ‘Whom from among you would like to buy from us this slave?’ So a man from them bought him as for twenty Dirhams. And his as brothers [12:20] attached no value for him. And the Bedouin who bought him went with him as to Egypt. So the king of Egypt bought him as from the Bedouin, and these are the Words of Allah aswz Mighty and Majestic [12:21] And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be of benefit to us, or we may adopt him as a son.

Abu Hamza said, ‘So I said to Ali asws Bin Al-Husayn asws, ‘How old was Yusuf as the day he as was thrown into the well?’ So he asws said: ‘He as was nine years old’. So I said, ‘How much distance was there between the house of Yaqoub as and Egypt, in those days?’ He asws said: ‘Travel distance of twelve days’.

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He asws said: ‘And Yusuf as was the most handsome of the people of his as era. So when the wife of the king tried to seduce Yusuf as, he as said to her: ‘I as seek Refuge with Allah azwj! I am from a People of the Household who do not commit adultery’. So she locked the doors on herself and him, and she said, ‘Do not fear’. And she threw herself at him as. So he eluded her running towards the door. So he as opened it, and she reached out to him as and grabbed his as shirt from behind him as and tore it out from him as. So Yusuf as escaped from her in his as clothes [12:25] and they met her Master at the door. She said: What is the recompense of him who intends evil to your wife except for imprisonment or a painful punishment? Thinking that the king would punish Yusuf as.

So when the king heard the speech of the child and what he had related, that terrified him with intense terror. So he went to the shirt and looked at it. So when he saw that it was torn from its behind, he said to her [12:28] Surely it is a plot of you women; surely your plot is grievous. And he said to Yusuf as [12:29] Yusuf! Turn aside from this, and do not let anyone hear about this from you as.

The Imam asws said: ‘But news regarding Yusuf as did not remain hidden, and it was broadcasted in the city until the women from it said [12:30] The chief’s wife seduces her youth (slave) to yield himself. So that reached her, so she sent for them, and prepared for them food and a gathering. Then she gave them a lemon, and gave each one of them a knife. Then she said to Yusuf as [12:31] Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement) and they said what they said. So she said to them [12:32] She said: This is he with respect to whom you blamed me meaning being in his as love.

And the women went out from her presence. So she sent for each one of them to go to Yusuf as secretly from her companion to ask for a visitation, but he refused them,
and said: [12:33] and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones. Therefore, Allah^{azwj} Turned their plots away from him^{as}.

فَلَمَّا شَاعَ أَمْرُ يُوْسُفَ وَأَمْرُ أَمْرَةَ الْعَزِيزِ وَالْنَسْوَةِ فِي مِصْرَ، بَدَا لِلْمَلِكِ بَعْدًا مِّن فَعْلِ الْحَصَبِ لِيُوسُفُ بُسْطَنُ، فَسَجَنَهُ فِي السَّجْنَ وَدَخَلَ السَّجْنَ مُعَمَّرُ فَتَيّانِ، وَكَانَ مِن قَصَّةِهِ وَقَصَةُ يُوسُفُ مَا قَصَهُ الَّذِي فِي الْكُتَّابِ.

So when the matter of Yusuf^{as} and the wife of the ruler of Egypt became widespread among the women of Egypt, the king, after having the speech of the child, began the imprisonment of Yusuf^{as}. So he imprisoned him^{as} in the prison, and included with Yusuf^{as} in the prison, two youths. And the story of these two, and the story of Yusuf^{as} is what Allah^{azwj} has Related in the Book'.

قال أبو حمزة: ثم انقطع حديث علي بن الحسين صلوات الله عليه.

Abu Hamza said, 'Then Ali^{asws} Bin Al-Husayn^{asws} cut-off the Hadeeth'.

Verse 19

وجاءت سيارة فأرسلوا واردهم فأدلى دلوه قال يبشرى هذا غلم وأسروه بضعة والله عليم بما يعملون (19)

[12:19] And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! This is a boy; and they concealed him as an article of merchandise, and Allah Knew what they were doing

أَلْفَةَ الْطَّبْرَسِيُّ ذَكَرَ أَبُو حَمْزَةَ الْثُّمَّالِيُّ فِي تَفْسِيرِهِ، قَالَ: فَلَمْ يَزَّلْ مَالِكُ بْنُ زَغْرَ وَأَصْحَابُهُ يَتَرَفِّقُونَ مِنْ اللَّهِ الْخَيْرَ فِي سِفَرَهُمْ ذَلِكَ حَتَّى فَأَرَضَوْا يُوسُفَ فَفَقَدَنَّهُ ذَلِكَ. قَالَ: وَتَحْرُكَ قَلْبُ مَالِكٍ لِيُوسُفَ فَأَنَا فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَنَا أَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ فَأَخْبَرُوهُ مَا كَانَ قَصَّةُ يُوسُفُ Fazal Al Tabarsy mentioned Abu Hamza in his Tafseer as having said,

‘So, Maalik Bin Zagar and his companions (who bought Yusuf^{as} from his^{as} brothers) did not cease to see goodness from Allah^{azwj} during their travel until Yusuf^{as} separated, so that was lost. And the heart of Maalik moved for Yusuf^{as}, so he came to him^{as} and said, ‘Inform me, who are you^{as}. So Yusuf^{as} informed him and Malik had not recognised him^{as}. So he^{as} said: ‘I^{as} am Yusuf^{as} Bin Yaqoub^{as} Bin Ibrahim^{as}’. 

فَالْتَزَمَهُ مَالِكُ وَبَكَى وَكَانَ مَالِكُ رَجَلاً عَافِقًا لَا يُولَدُ لَهُ، فَقَالَ لِيُوسُفَ: لَوْ دَعَوْتِ رَبِّي أَن يَهْبِي لِنَيُوْسُفَ رَيْكَ أَن بَايِبَ لِي وَلِدَا فُدْعَا يُوسُفُ وَرَبِّهِ أَن يَجْعَلُ لَهُ وَلَداً وَيَجْعَلُ لَهُ دُرْكَةً فَوْلاً لَهُ إِبْنَا عَشْرَ بَيْنَانَا بِيْتًا فِي كُلِّ بَطْنٍ غَلَامًا.

So Maalik embraced him^{as} and wept, and Maalik was a barren man, not having any children for himself. So he said to Yusuf^{as}, ‘If only you^{as} would supplicate to your^{as} Lord^{azwj} that He^{azwj} should Endow to me a son’. So Yusuf^{as} supplicated to his^{as} Lord^{azwj} that He^{azwj} should Cause a child to be born to him and Make him to be a son’. So He^{azwj} Caused to be born for him in twelve pregnancies, and in every pregnancy being two boys’.

\[55\] Hadeeth No. 142
\[56\] Hadeeth No. 143
Verse 33

قال رب السجن أحب إلى مما يدعونني إليه ولا تصرف على كيدهن أصب إليهن وأكن من الجهلين (33)

[12:33] He said: Lord! The prison is dearer to me than that to which they are calling me to; and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones

Al Fazal Al Tabarsy, in a Hadeeth of Abu Hamza Al Sumaly,

Verse 36

ودخل معه السجن فتيان قال أحدهم إنى أرلنى أعصر خمرا وقال الاخر إنى أرلنى أحمل فوق رأسي خبزا تأكل الطير

[12:36] And two youths entered the prison with him. One of them said: I saw myself pressing grapes. And the other said: I saw myself carrying bread on my head, the birds ate from it. Inform us of its interpretation; we see you to be of the doers of good

Al Tabary – a Hadeeth from Al Musayyab Bin Shareek, from Abu Hamza, from Akrama who said,

'I came to him so he said, 'I saw in what one sees in the sleep (a dream) that I planted a vine of grapes, so it grew, and grapes came out in it, so I pressed these, then quenched the king'. So he said, ‘Remain in the prison for three days, then go out’. So I quenched him with wine'.

وقوله: * (وقال الاخر إنى أرلنى أحمل فوق رأسي خبزا تأكل الطير من نبينا بنائه) * يقول تعالى ذكره: وقال الآخر من الفتيين إنهن في منامى أحمل فوق رأسي خبزا، يقول أهم على رأسي، فوضعت فوق مكان على. تأكل الطير منه، يعني من الخبز.

[12:36] And the other said: I saw myself carrying bread on my head, the birds ate from it. Inform us of its interpretation – Heazwj is Saying, Exalted is Hisazwj

Mention: ‘And the other one from the two youths said, ‘I saw in my dream that I am carrying bread on top of my head’. He is saying, ‘I carried upon my head, so I placed it above a place. ‘The birds were eating from it’, meaning from the bread’.

57 Hadeeth No. 144
And his Words *Inform us of its interpretation* — he is saying, 'Inform us what devolved to him what we inform you of what we have seen in our dreams, and because of it'.

**Verse 55**

> قال اجعلني على خزآلن الارض إنى حفيظ عليم

[12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well

Al Ayyashi, from Al Sumaly, Abu Ja'far asws has said: ‘The kingdom of Yusuf as was Egypt and its outskirts and did not exceed to others’.  

**Verse 59**

> قال ائتوني بأخ من أبيكم

[12:59] he said: Bring to me a brother of yours from your father

(It has been narrated) from him asws (Abu Ja'far asws) having mentioned in it Ibn Yamin (Benjamin) and did not mention Ibn Yameel'.

**Verse 72**

> قلنا نفقد صواع الملك ولمن جاء به حمل بعير وأنا به زعيم

[12:72] They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it

Al Ayyashi – Abu Hamza, from Abu Baseer, (It has been narrated) from him asws (Abu Ja'far asws) having mentioned in it Ibn Yamin (Benjamin) and did not mention Ibn Yameel'.

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58 Report No. 145 – (Non-Shiah source)  
59 Hadeeth No. 146  
60 Hadeeth No. 147
(The narrator says) ‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘[12:72] the king’s drinking cup – a bowl of his from which he used to drink’.\textsuperscript{61}

**Verse 88**

فلما دخلوا عليه قالوا: يا أئها العزيز مسنا وأهلي الضر ونحن ببضعة مزجة فأوف لنا الكيل وتصدق علينا إن الله يجزى المتصدقين (88)\textsuperscript{61}

[12:88] So when they came up to him, they said: O Chief! Distress has touched us and our family and we have brought little capital, so give us full measure and be charitable towards us; surely Allah Recompenses the charitable

Ibn Kaseer – Abu Bakr Bin Ayash, from Abu Hamza Al Sumaly, from Akrama who said,

‘[12:88] little capital - that wherein are goods’.\textsuperscript{62}

**Verse 98**

قال سوف أستغفر لكم ربى إنه هو الغفور الرحيم (98)

[12:98] He said: Soon I will ask for your Forgiveness from my Lord; surely He is the Forgiving, the Merciful

Abu Amro Al Dany, from Ali Bin Muhammad Al Rabi’e, from Abdullah Bin Masroor, from Yusuf Bin Yahya, from Abdul Malik Bin Habeeb, from Ubeydullah Bin Musa, from Abu Hamza Al Sumaly,\textsuperscript{63}

Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘The brothers of Yusuf\textsuperscript{as} said, ‘O our father! This is you who have forgiven us and our brothers, so what about the Forgiveness of Allah\textsuperscript{azwj}? ’ [12:98] He said: Soon I will ask for your Forgiveness from my Lord; surely He is the Forgiving, the Merciful’. The Imam\textsuperscript{asws} said: ‘Delayed them to the dawn, then sought Forgiveness for them’.\textsuperscript{63}

**Verse 99**

فلما دخلوا عليه يوسف وآوى إليه أبويه وقال: ادخلوا مصر إن شاء الله أمنين (99)

[12:99] Then when they came up to Yusuf, he took his parents to lodge with him and said: Enter in safety into Egypt, if Allah so Desires it

\textsuperscript{61} Hadeeth No. 148
\textsuperscript{62} Report No. 149 – (Non-Shiah source)
\textsuperscript{63} Hadeeth No. 150
Al Fazal Al Tabarsy – Abu Hamza said,

'It has reached us that Yaqoub\textsuperscript{as} lived for seven hundred and forty years, and entered Egypt to Yusuf\textsuperscript{as}, and he\textsuperscript{as} was a son of one hundred and thirty years. And there were seventeen years with Yusuf\textsuperscript{as} at Egypt'.\textsuperscript{64}

Verse 100

[12:100] This is the interpretation of my dream before; my Lord has indeed Made it to come true

Abu Hamza said, 'Then I went for Hajj after it, so I came to Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as}. So I knocked upon the door, and it was opened for me, so I entered, and there he\textsuperscript{as} was, carrying Zayd upon his\textsuperscript{as} hands' – or said, 'a boy upon his\textsuperscript{as} hands'. So he\textsuperscript{as} said to me: 'O Abu Hamza! \textsuperscript{[12:100] This is the interpretation of my dream before; my Lord has indeed Made it to come true.}\textsuperscript{65}'}

Verse 105

وَكَانِينَ مِنْ عَابِيَةٍ فِي السَّمُوتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عِنْدَ هَمْسَةٍ مَّعْرِضُونَ (105)
[12:105] And how many a Sign in the skies and the earth which they pass by, yet they are turning aside from it

Ibn Al Anbari – Abu Muhammad Abdullah Bin Muhammad informed us, from Abu Umar Al Dowry, from Abu Amarat, from Ali Bin Al Hassan, from Abu Hamza Al Sumaly who said,

'I heard Al-Sady reciting [12:105] and the earth which they pass by – pitched up earth'.

Verse 108

قِلْ هذِهِ سَبِيلِي أُدْعِوُوا إِلَى اللَّهِ عَلَى بِصُرَّةِ أَنَا وَمِن اتَّبَعَنِي وَسَبِينُ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (108)

[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight, and Glory be to Allah, and I am not from of the Polytheists

Ibn Shehr Ashub reporting from Abu Hamza that

Abu Ja’farasws said: ‘[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight – Aliasws Bin Abu Talibasws’. 67