

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَغْدَانَهُمْ أَجْمَعِينَ

## Abrogated Verses and Ahadith

### Summary:

Allah<sup>-azwj</sup> Has Abrogated Holy Verses. As Islam was in its infancy, certain Prohibitions were delayed until after Islam became deeply rooted, so the later Verses abrogated the previous ones. Similarly, Ahadith were also abrogated by the abrogating ones. First, examples of the Abrogated Verse are cited, followed by the abrogated Ahadith.

### Abrogated Verses

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن الرضا (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

‘Al-Reza<sup>-asws</sup> said to me: ‘O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?’ I said, ‘May I be sacrificed for you<sup>-asws</sup>! And what are my words in front of you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘You speak, for by that you would learn my<sup>-asws</sup> words’.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ قَالَ: «فما تقول في هذه الآية: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ؟ قلت: فقولها: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ نسخت هذه الآية. فتبسم، ثم سكت.

I said, ‘It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman’. He<sup>-asws</sup> said: ‘And why not?’ I said, ‘Due to the Words of Allah<sup>-azwj</sup> Mighty and Majestic [2:221] **And do not marry the idolatresses until they believe**’. He<sup>-asws</sup> said: ‘So what are you saying regarding this Verse [5:5] **and the chaste from among those who have been Given the Book before you (are lawful for you)?**’ I said, ‘Therefore [2:221] **And do not marry the idolatresses** Abrogates this Verse’. He<sup>-asws</sup> smiled, then was silent’.<sup>1</sup>

العياشي: عن أبي بكر بن حزم، قال: توضأ رجل، فمسح على خفيه، فدخل المسجد فصلى، فجاء علي (عليه السلام) فوطئ على رقبته فقال: «ويلك، تصلي على غير وضوء؟!» فقال: أمرني عمر بن الخطاب. قال: فأخذ بيده، فأنتهى به إليه، فقال: «انظر ما يروي هذا عليك» و رفع صوته، فقال: نعم أنا أمرته، إن رسول الله (صلى الله عليه و آله) مسح. قال: «قبل المائة، أو بعدها؟» قال: لا أدري. قال: «فلم تفتي و أنت لا تدري؟ سبق الكتاب الحفين

Al Ayyashi, from Abu Bakr Bin Hazam who said,

'A man performed ablution, so he wiped upon his socks, and he entered the Masjid and Prayed, So Ali<sup>-asws</sup> came up and held him by the neck and said: 'Woe be unto you! You are Praying without ablution?' So he said, 'Umar Bin Al-Khattab ordered me such'. He (the narrator said), 'So he<sup>-asws</sup> grabbed him by his hand and ended him up to him and said: 'Look at what he is reporting against you' – in a raised voice. So he (Umar) said, 'Yes, I did order him such. Rasool-Allah<sup>-saww</sup> wiped (the socks)'. He<sup>-asws</sup> said: 'Was that before (Revelation of Surah) Al-Ma'aida or after it?' He said, 'I do not know'. He<sup>-asws</sup> said: 'So why did you issue a verdict (Fatwa) and you don't know? (Wiping upon) the two socks was before the (Revelation) of the Book (Surah Al Ma'aida)'.<sup>2</sup>

عن محمد بن الفضل، عن أبي الحسن (عليه السلام)، في قول الله: لا تَقْرُبُوا الصَّلَاةَ وَ أَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ قَالَ: «هذا قبل أن يحرم الخمر».

From Muhammad Bin Al Fazal,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> **[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying**, said: 'This is before the Prohibition of the wine'.<sup>3</sup>

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: متاعاً إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ. قال: «منسوخة، نسختها: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، و نسختها آية الميراث

From Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about His<sup>-azwj</sup> Words **[2:240] (make) a bequest in favor of their wives of maintenance for a year without turning (them) out**. He<sup>-asws</sup> said: 'It is Abrogated. It is Abrogated by **[2:234] they should keep themselves in waiting for four months and ten days**. And the Verse of the inheritance Abrogates it'.<sup>4</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي».

And from him (Yaquob Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

'Al-Reza<sup>-asws</sup> said to me: 'O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?' I said, 'May I be sacrificed for you<sup>-asws</sup>! And what are my words in front of you<sup>-asws</sup>? The Imam<sup>-asws</sup> said: 'You speak, for by that you would learn my<sup>-asws</sup> words'.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ قَالَ: «فما تقول في هذه الآية: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ؟ قلت: فقوله: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ نسخت هذه الآية. فتبسم، ثم سكت.

<sup>2</sup> تفسير العياشي 1: 297 / 46.

<sup>3</sup> تفسير العياشي 1: 242 / 135.

<sup>4</sup> تفسير العياشي 1: 122 / 388.

I said, 'It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman'. He<sup>-asws</sup> said: 'And why not?' I said, 'Due to the Words of Allah<sup>-azwj</sup> Mighty and Majestic **[2:221] And do not marry the idolatresses until they believe**'. He<sup>-asws</sup> said: 'So what are you saying regarding this Verse **[5:5] and the chaste from among those who have been Given the Book before you (are lawful for you)?**' I said, 'Therefore **[2:221] And do not marry the idolatresses** Abrogates this Verse'. The Imam<sup>-asws</sup> smiled, then was silent'.<sup>5</sup>

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: متاعاً إلى الحول غير إخراج. قال: «منسوخة، نسختها: يَرْتَضَنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، و نسختها آية الميراث».

From Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about His<sup>-azwj</sup> Words **[2:240] (make) a bequest in favor of their wives of maintenance for a year without turning (them) out**. He<sup>-asws</sup> said: 'It is Abrogated. It is Abrogated by **[2:234] they should keep themselves in waiting for four months and ten days**. And the Verse of the inheritance Abrogates it'.<sup>6</sup>

و جعله النبي ص علماً باقياً في أوصيائه فتركهم الناس و هم الشهداء على أهل كل زمان و عدلوا عنهم ثم قتلوهم و اتبعوا غيرهم و أخلصوا لهم الطاعة حتى عاندوا من أظهر ولاية ولاة الأمر و طلب علومهم

*And the Prophet<sup>-saww</sup> made it (Quran) as knowledge remaining among his<sup>-saww</sup> successors<sup>-asws</sup>, but the people neglected them<sup>-asws</sup>, and they<sup>-asws</sup> are the witnesses upon the people of every era, and they turned away from them<sup>-asws</sup>, then killed them<sup>-asws</sup> and followed others, and they were sincere to them of the obedience to the extent that they were too obstinate from manifesting the Wilayah of Masters of the Command and from seeking their<sup>-asws</sup> knowledge.*

قال الله سبحانه فَتَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَ لَا تَرَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ و ذلك أنهم ضربوا بعض القرآن ببعض و احتجوا بالمنسوخ و هم يظنون أنه الناسخ و احتجوا بالمتشابه و هم يرون أنه المحكم و احتجوا بالخاص و هم يقدرون أنه العام و احتجوا بأول الآية و تركوا السبب في تأويلها و لم ينظروا إلى ما يفتح الكلام و إلى ما يختمه و لم يعرفوا موارد و مصادره إذ لم يأخذوه عن أهله فضلوا و أضلوا.

*Allah<sup>-azwj</sup> the Glorious Said: and they forgot a portion of what they had been reminded with; and you will not cease to be notified upon the treachery from them, [5:13], and that is because they struck part of the Quran with part, and they argued by the Abrogated while they were thinking that it is the Abrogating, and they argued by the Allegorical while they were viewing that it is the Decisive, and they argued by the esoteric while they were determining that it is the general, and they argued by beginning of the Verse and neglected the cause in its interpretation and they did not look at what began the Speech, and to what it ended, and they did not recognise its reference and its source when they did not take it from its people. So, they strayed, and strayed (others as well).*

و اعلموهم الله أنه من لم يعرف من كتاب الله عز و جل الناسخ من المنسوخ و الخاص من العام و المحكم من المتشابه و الرخص من العزائم و المكى و المدني و أسباب التنزيل و المبهم من القرآن في ألفاظه المنقطعة و المؤلفعة

<sup>5</sup> الكافي 5: 357 / 6

<sup>6</sup> تفسير العياشي 1: 388 / 122

*And know, may Allah<sup>-azwj</sup> Mercy you, that the one who does not recognise from the Book of Allah<sup>-azwj</sup> Mighty and Majestic, the Abrogating from the Abrogated, and the Special from the General, and the Decisive from the Allegorical, and the Concession from the Determined, and the Meccan from the Medinite, and causes of the Revelation, and the vague from the Quran in its abbreviated and its combined wording.*

و ما فيه من علم القضاء و القدر و التقديم و التأخير و المبين و العميق و الظاهر و الباطن و الابتداء و الانتهاء و السؤال و الجواب و القطع و الوصل و المستثنى منه و الجاري فيه و الصفة لما قبل مما يدل على ما بعد

*And whatever is in it from knowledge of the Decreed and the Pre-determined, and the advancement and the delayed, and the manifest and the deep, and the apparent and the esoteric, and the beginning and the ending, and the question and the answer, and the cut off and the connected, and the exclusions from it, and the flows in it, and the description of what is before from what evidence's upon what is after.*

و المؤكد منه و المفصل و عزائمه و رخصه و مواضع فرائضه و أحكامه و معنى حاله و حرامه الذي هلك فيه الملحدون و الموصول من الألفاظ و المحمول على ما قبله و على ما بعده

*And the emphasis from it, and the detail, and its determinations, and its concessions, and places of its impositions and its rulings, and meaning of its Permissibles and its Prohibitions regarding which the atheists were destroyed, and the connections from the wordings, and the ones carried upon what is before it and upon what is after it.*

فليس بعالم بالقرآن و لا هو من أهله و متى ما ادعى معرفة هذه الأقسام مدع بغير دليل فهو كاذب مرتاب مفتر على الله الكذب و رسوله **و مَا أَوَاهُ جَهَنَّمَ** **و بئس المصيرُ**

*(One who does not know all this), isn't a knower of the Quran nor is he from its people, and when he claims the understanding of these types, claiming without evidence, so he is a liar, a doubter, a fabricator of the lie upon Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and his abode is Hell and it is an evil destination!*

و لَقَدْ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - شَيْعَتُهُ عَنْ مِثْلِ هَذَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَقْسَامٍ كُلُّ مِنْهَا شَافٍ كَافٍ وَ هِيَ أَمْرٌ وَ زَجْرٌ وَ تَرْغِيبٌ وَ تَرْهِيْبٌ وَ جَدَلٌ وَ مَثَلٌ وَ قِصَصٌ

And Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, his<sup>-asws</sup> Shia had asked him<sup>-asws</sup> about similar to this. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Revealed the Quran upon seven segments, each of these being a healing, sufficient, and Instruction, and Rebuke, and incitement, and Scares, and Argument, and examples, and stories.

وَ فِي الْقُرْآنِ نَاسِخٌ وَ مَنْسُوحٌ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ حَاصٌّ وَ عَامٌّ وَ مُقَدِّمٌ وَ مُؤَخَّرٌ وَ عَزَائِمٌ وَ رُحُصٌ وَ حَالِلٌ وَ حَرَامٌ وَ فَرَائِضٌ وَ أَحْكَامٌ وَ مُنْقَطِعٌ وَ مَعْطُوفٌ وَ مُنْقَطِعٌ غَيْرٌ مَعْطُوفٍ وَ حَرْفٌ مَكَانَ حَرْفٍ

*And in the Quran, there is Abrogating and Abrogated, and Decisive and Allegorical, and Special and General, and Advanced and Delayed, and Determined and Concession, and Permissible*

*and Prohibited, and Impositions and Rulings, and Abbreviated and separate and connected, and separated without disconnection, and a letter in place of a letter.*

وَمِنْهُ مَا لَفْظُهُ خَاصٌّ وَمِنْهُ مَا لَفْظُهُ عَامٌّ مُحْتَمِلُ الْعُمُومِ وَمِنْهُ مَا لَفْظُهُ وَاحِدٌ وَمَعْنَاهُ جَمْعٌ وَمِنْهُ مَا لَفْظُهُ جَمْعٌ وَمَعْنَاهُ وَاحِدٌ وَمِنْهُ مَا لَفْظُهُ مَاضٍ وَمَعْنَاهُ مُسْتَقْبَلٌ

And from it is what its expression is specific, and from it is what its expression is general, implying inclusiveness; and from it is what its expression is singular, and its meaning is plural; and from it is what its expression is plural, and its meaning is singular; and from it is what its expression is past, and its meaning is future.

وَمِنْهُ مَا لَفْظُهُ عَلَى الْحَبْرِ وَمَعْنَاهُ حِكَايَةُ عَن قَوْمٍ آخَرَ وَمِنْهُ مَا هُوَ بَاقٍ مُحْرَفٌ عَن جِهَتِهِ وَمِنْهُ مَا هُوَ عَلَى خِلَافٍ تَنْزِيلِهِ وَمِنْهُ مَا تَأْوِيلُهُ فِي تَنْزِيلِهِ وَمِنْهُ مَا تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ وَمِنْهُ مَا تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ

And from it is what its expression is about news, and its meaning is a narration about another people; and from it is what remains, distorted from its original direction; and from it is what contradicts its Revealed form; and from it is what its interpretation is within its Revelation; and from it is what its interpretation precedes its Revelation; and from it is what its interpretation comes after its Revelation.

وَمِنْهُ آيَاتٌ بَعْضُهَا فِي سُورَةٍ وَتَمَامُهَا فِي سُورَةٍ أُخْرَى وَمِنْهُ آيَاتٌ نَصَفُهَا مَنْسُوحٌ وَنَصَفُهَا مَثْرُوكٌ عَلَى حَالِهِ وَمِنْهُ آيَاتٌ مُخْتَلِفَةٌ اللَّفْظُ مُتَّفِقَةٌ الْمَعْنَى وَمِنْهُ آيَاتٌ مُتَّفِقَةٌ اللَّفْظُ مُخْتَلِفَةٌ الْمَعْنَى

And from it are Verses, some of which are in one Chapter and their completion is in another Chapter; and from it are Verses, half of which are Abrogated, and the other half is left upon its state; and among them are verses with different wording but with a consistent meaning; and from it are Verses with consistent wording but with different meanings.

وَمِنْهُ آيَاتٌ فِيهَا رُحُصَةٌ وَإِطْلَاقٌ بَعْدَ الْعَزِيمَةِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُؤَخِّدَ بِرُحُصِهِ كَمَا يُؤَخِّدُ بِعَزَائِمِهِ وَمِنْهُ رُحُصَةٌ صَاحِبُهَا فِيهَا بِالْحَيْبَارِ إِنْ شَاءَ أَحَدٌ وَإِنْ شَاءَ تَرَكَهَا

And from it are Verses containing permissions and general concessions after a clear determination, because Allah, Mighty and Majestic, Loves for His<sup>-azwj</sup> permissions to be taken with just as His<sup>-azwj</sup> Determinations are taken with; and among them are permissions where the person has the choice to act upon them if they wish or leave them if they wish.

وَمِنْهُ رُحُصَةٌ ظَاهِرُهَا خِلَافٌ بَاطِنُهَا يُعْمَلُ بِظَاهِرِهَا عِنْدَ التَّقِيَّةِ وَلَا يُعْمَلُ بِبَاطِنِهَا مَعَ التَّقِيَّةِ وَمِنْهُ مُخَاطَبَةٌ لِقَوْمٍ وَالْمَعْنَى لِآخَرِينَ وَمِنْهُ مُخَاطَبَةٌ لِلنَّبِيِّ ص وَمَعْنَاهُ وَقَعَ عَلَى أُمَّتِهِ

And among them are permissions whereby its apparent meaning contradicts the esoteric meaning, and one acts upon the apparent meaning during dissimulation (Taqiyya), but does not act upon the inner meaning during dissimulation; and from it are addresses directed to a specific group, while the intended meaning is for others; and from it are addresses directed to the Prophet<sup>-saww</sup>, and the meaning falls (applied) upon his<sup>-saww</sup> community.

وَمِنْهُ لَا يُعْرَفُ تَحْرِيمُهُ إِلَّا بِتَحْلِيلِهِ وَ مِنْهُ مَا تَأْتِيهِ وَ تَنْزِيلُهُ عَلَى غَيْرِ مَعْنَى مَا أَنْزَلَ فِيهِ وَ مِنْهُ رَدٌّ مِنَ اللَّهِ تَعَالَى وَ احْتِجَاجٌ عَلَى جَمِيعِ الْمُلْحِدِينَ وَ الرَّنَادِقَةِ وَ الدَّهْرِيَّةِ وَ التَّنَوُّبِ وَ الْقُدْرِيَّةِ وَ الْمُجِيرَةِ وَ عَبْدَةَ الْأَوْثَانِ وَ عَبْدَةَ النَّيِّرَانِ

And from it are those whose prohibition is not recognised except through explicit permission; and from it are those whose comprehension and Revelation differ from the intended meaning of what was Revealed in it; and from it are Responses from Allah<sup>-azwj</sup> the Exalted and Arguments against all atheists, heretics, fatalists, dualists, eternalists, determinists, idol worshippers, and fire-worshippers.

وَ مِنْهُ احْتِجَاجٌ عَلَى النَّصَارَى فِي الْمَسِيحِ ع وَ مِنْهُ الرَّدُّ عَلَى الْيَهُودِ وَ مِنْهُ الرَّدُّ عَلَى مَنْ زَعَمَ أَنَّ الْإِيمَانَ لَا يَزِيدُ وَ لَا يَنْقُصُ وَ أَنَّ الْكُفْرَ كَذَلِكَ وَ مِنْهُ رَدٌّ عَلَى مَنْ زَعَمَ أَنَّ لَيْسَ بَعْدَ الْمَوْتِ وَ قَبْلَ الْقِيَامَةِ ثَوَابٌ وَ عِقَابٌ

And from it is the argument against Christians regarding the Messiah<sup>-as</sup>, and from it is the refutation against the Jews; and from it is the rebuttal against the one who claims that the Eman can neither increase nor reduce, and the Kufr is like that; and from it is rebuttal against the one claiming that there aren't any Rewards or Punishment after the death and before the (Day of) Qiyamah.

وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ فَضْلَ النَّبِيِّ ص عَلَى جَمِيعِ الْخَلْقِ وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ الْإِسْرَاءَ بِهِ لَيْلَةَ الْمِعْرَاجِ وَ مِنْهُ رَدٌّ عَلَى مَنْ أَثْبَتَ الرُّؤْيَا وَ مِنْهُ صِفَاتُ الْحَقِّ وَ أَبْوَابُ مَعَانِي الْإِيمَانِ وَ وُجُوهُهُ وَ وُجُوهُهُ

And from it is rebuttal against the one who denies merits of the Prophet<sup>-saww</sup> over entirety of the creation; and from it is rebuttal against the one denying the Ascension with him<sup>-saww</sup> on the night of Mi'raj; and from it is rebuttal against the one who affirms the dream; and from it is description of the truth and a variety of meanings of the Eman and its aspects and its dimensions.

وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ الْإِيمَانَ وَ الْكُفْرَ وَ الشِّرْكَ وَ الظُّلْمَ وَ الضَّلَالَ وَ مِنْهُ رَدٌّ عَلَى مَنْ وَصَفَ اللَّهَ تَعَالَى وَحْدَهُ وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ وَ لَمْ يُعْرِفْ تَأْوِيلَهَا وَ مِنْهُ رَدٌّ عَلَى مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَعْلَمُ الشَّيْءَ حَتَّى يَكُونَ

And from it is rebuttal against the one denying the Eman (belief) and the Kufr (disbelief), and the Shirk (Polytheism) and the injustice, and the straying; and from it is rebuttal against the one who describes Allah<sup>-azwj</sup> the Exalted Alone; and from it is rebuttal against the one denying the Return (Raj'at) and does not recognise its interpretation; and from it is rebuttal against the one claiming that Allah<sup>-azwj</sup> Mighty and Majestic does not Know the thing until (after) it comes into being.

وَ مِنْهُ رَدٌّ عَلَى مَنْ لَمْ يَعْلَمْ الْفَرْقَ بَيْنَ الْمَشِيئَةِ وَ الْإِرَادَةِ وَ الْقُدْرَةِ فِي مَوَاضِعَ وَ مِنْهُ مَعْرِفَةُ مَا حَاطَبَ اللَّهَ عَزَّ وَ جَلَّ بِهِ الْأَيُّمَّةَ وَ الْمُؤْمِنِينَ وَ مِنْهُ أَحْبَابُ خُرُوجِ الْقَائِمِ مِمَّا عَجَّلَ اللَّهُ فَرَجَهُ

And from it is rebuttal against the one who does not know the difference between the Desire (of Allah<sup>-azwj</sup>), and the Will, and the Pre-determination in (various) places; and from it is recognition of what Allah<sup>-azwj</sup> Mighty and Majestic has Address the Imams<sup>-asws</sup> and the Momineen with; and from it is news of the emergence of Al-Qaim<sup>-ajfj</sup> from us<sup>-asws</sup>, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِيهِ شَرَائِعَ الْإِسْلَامِ وَفَرَائِضَ الْأَحْكَامِ وَ السَّبَبَ فِي مَعْنَى بَقَاءِ الْخَلْقِ وَ مَعَايِشِهِمْ وَ وُجُوهَ ذَلِكَ وَ مِنْهُ أَخْبَارُ الْأَنْبِيَاءِ وَ شَرَائِعُهُمْ وَ هَلَاكُ أُمَّمِهِمْ

And from it is what Allah<sup>-azwj</sup> the Exalted has Explained the Laws of Al-Islam in it, and Impositions of the Rulings, and the cause regarding the meaning of remaining of the creation (ever-lasting), and their livelihoods, and aspects of that; and from it are news of the Prophets<sup>-as</sup> and their<sup>-as</sup> laws, and destruction of their<sup>-saww</sup> communities.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِي مَعَارِزِ النَّبِيِّ ص وَ حُرُوبِهِ وَ فَضَائِلِ أَوْصِيَائِهِ وَ مَا يَتَعَلَّقُ بِذَلِكَ وَ يَتَّصِلُ بِهِ.

And from it is what Allah<sup>-azwj</sup> the Exalted has Explained regarding the military expeditions of the Prophet<sup>-saww</sup> and his<sup>-saww</sup> wards, and merits of my<sup>-asws</sup> successors, and what is related with that and connected with it!”

فكانت الشيعة إذا تفرغت من تكاليفها تسأله عن قسم قسم فيخبرها فمما سألوه عن الناسخ و المنسوخ

The Shias were such, whenever they were free from their commitments, asked him<sup>-asws</sup> about different subjects, so he<sup>-asws</sup> informed about these. From what they asked him<sup>-asws</sup>, was about the Abrogating and the Abrogated.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ رَسُولَهُ ص بِالرَّأْفَةِ وَ الرَّحْمَةِ فَكَانَ مِنْ رَأْفَتِهِ وَ رَحْمَتِهِ أَنَّهُ لَمْ يَنْقُلْ قَوْمَهُ فِي أَوَّلِ بُرُوجِهِ عَنْ عَادَتِهِمْ حَتَّى اسْتَحْكَمَ الْإِسْلَامُ فِي قُلُوبِهِمْ وَ حَلَّتِ الشَّرِيعَةُ فِي صُدُورِهِمْ

He<sup>-asws</sup> may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Sent His<sup>-azwj</sup> Rasool<sup>-saww</sup> with the kindness and the mercy. It was from his<sup>-saww</sup> kindness and his<sup>-saww</sup> mercy that in the beginning of his<sup>-saww</sup> Prophet-hood, he<sup>-saww</sup> did not transfer his<sup>-saww</sup> people away from their norms until Al-Islam was firmly established in their hearts and the Law was settled in their chests.

فَكَانَتْ مِنْ شَرِيعَتِهِمْ فِي الْجَاهِلِيَّةِ أَنَّ الْمَرْأَةَ إِذَا زَنَتْ حُبِسَتْ فِي بَيْتٍ وَ أُقِيمَ بِأُودِهَا حَتَّى يَأْتِيَ الْمَوْتُ وَ إِذَا زَنِى الرَّجُلُ نَفَّوهُ عَنْ مَجَالِسِهِمْ وَ سَتَمُوهُ وَ آدُوهُ وَ عَيَّرُوهُ وَ لَمْ يَكُونُوا يَعْرِفُونَ غَيْرَ هَذَا.

It was from their laws during the pre-Islamic period that whenever the woman committed adultery, she would be withheld in a room and a custodian to take care of her until the death came to her; and when the man committed adultery, they banished him from their gatherings, and insulted him, and hurt him, and faulted him, and they were not knowing other than this’.<sup>7</sup>

قَالَ اللَّهُ تَعَالَى فِي أَوَّلِ الْإِسْلَامِ- وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا-

**Allah<sup>-azwj</sup> the Exalted Said in the beginning of Al-Islam: And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify,**

<sup>7</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 128 / 4

**then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15]**

وَالَّذِينَ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّاباً رَحِيماً

**And those two from you who are committing it, hurt them. So if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16].**

فَلَمَّا كَثُرَ الْمُسْلِمُونَ وَ قَوِيَّ الْإِسْلَامُ وَ اسْتَوْحَشُوا أُمُورَ الْجَاهِلِيَّةِ أَنْزَلَ اللَّهُ تَعَالَى - الرَّائِيَةُ وَ الرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ إِلَى آخِرِ الْآيَةِ فَتَسَخَّتْ هَذِهِ الْآيَةُ آيَةَ الْحُبْسِ وَ الْأَذَى

**When the Muslims were a lot and Al-Islam was strong, and they alienated from matters of the pre-Islamic period, Allah<sup>-azwj</sup> the Exalted Revealed: *The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2]* – up to end of the Verse. This Verse Abrogated Verses of the withholding (imprisoning) and the hurting.**

وَ مِنْ ذَلِكَ أَنَّ الْعِدَّةَ كَانَتْ فِي الْجَاهِلِيَّةِ عَلَى الْمَرْأَةِ سَنَةً كَامِلَةً وَ كَانَ إِذَا مَاتَ الرَّجُلُ أَلْفَتِ الْمَرْأَةُ خَلْفَ ظَهْرِهَا شَيْئاً بَعْرَةً وَ مَا جَرَى بِجِزَاهَا ثُمَّ قَالَتْ الْبُعْلُ أَهْوُونُ عَلَيَّ مِنْ هَذِهِ فَلَا أُكْتَحِلُ وَ لَا أُمْتَشِطُ وَ لَا أُتَطِيبُ وَ لَا أَتَزَوَّجُ سَنَةً

**And from that is that during the pre-Islamic period, the waiting period upon the woman was a whole year, and it was so that when the man died, the woman would throw something of animal dung behind her back and what flows its flow (similar thing), then she would say, 'The husband is more insignificant to me than this. I will neither apply Kohl, nor comb hair, nor apply perfume, nor get married for a year!'**

فَكَانُوا لَا يُخْرِجُونَهَا مِنْ بَيْتِهَا بَلْ يُجْبُونَ عَلَيْهَا مِنْ تَرْكَةِ زَوْجِهَا سَنَةً فَأَنْزَلَ اللَّهُ تَعَالَى فِي أَوَّلِ الْإِسْلَامِ وَ الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَدْرُونَ أَرْوَاجاً وَصِيَّةً لِأَرْوَاجِهِمْ مَتَاعاً إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

**So, they were not letting her out from her hour, but they were sufficing upon her from having neglected her husband for a year. So, Allah<sup>-azwj</sup> the Exalted Revealed in beginning of Al-Islam: *And those of you who are dying and leaving wives (as widows), should bequeath to their wives a provision to the year without expulsion. [2:240].***

فَلَمَّا قَوِيَ الْإِسْلَامُ أَنْزَلَ اللَّهُ تَعَالَى - وَ الَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَدْرُونَ أَرْوَاجاً يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْراً فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

**When Al-Islam was strong, Allah<sup>-azwj</sup> the Exalted Revealed: *And those of you who are dying and leaving wives (as widows), they shall wait with themselves for four months and ten (days); so when they reach their (end of) term, then there is no blame upon you [2:234]* – up to end of the Verse'.**

قَالَ ع وَ مِنْ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا بَعَثَ مُحَمَّدًا ص أَمَرَهُ فِي بَدْوِ أَمْرِهِ أَنْ يَدْعُوا بِالْدَعْوَةِ فَقَطُّ وَ أَنْزَلَ عَلَيْهِ -

*He<sup>-asws</sup> said: 'And from that is that when Allah<sup>-azwj</sup> Blessed and Exalted Send Muhammad<sup>-saww</sup>, Commanded him<sup>-saww</sup> in the beginning of his<sup>-saww</sup> matter that he<sup>-saww</sup> should call with the calling (inviting) only, and Revealed upon him<sup>-saww</sup>: -*

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً- وَدَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاحاً مُنِيراً- وَبَشِّيرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلاً كَبِيراً- وَ لَا تُطْعِ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ دَعْ أَدَاهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلاً

***O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46] And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47] And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48].***

فَبَعَثَهُ اللَّهُ تَعَالَى بِالدَّعْوَةِ فَقَطَّ وَ أَمَرَهُ أَنْ لَا يُؤْذِيَهُمْ فَلَمَّا أَرَادُوهُ بِمَا هُمُوا بِهِ مِنْ تَبْيِئَتِهِ أَمَرَهُ اللَّهُ تَعَالَى بِالْهِجْرَةِ وَ فَرَضَ عَلَيْهِ الْقِتَالَ فَقَالَ سُبْحَانَهُ- أَدْنُ لِلَّذِينَ يُعَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

Allah<sup>-azwj</sup> the Exalted Sent him<sup>-saww</sup> with the calling (inviting) only, and Commanded him<sup>-saww</sup> not to hurt them. When they intended him<sup>-saww</sup> with whatever (harm) they intended him<sup>-saww</sup> with (during) his<sup>-saww</sup> night, Allah<sup>-azwj</sup> the Exalted Commanded him<sup>-saww</sup> with the emigrating and Imposed the battling upon him<sup>-saww</sup>. The Glorious Said: ***There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].***

فَلَمَّا أَمَرَ النَّاسَ بِالْحَرْبِ جَزِعُوا وَ خَافُوا فَأَنْزَلَ اللَّهُ تَعَالَى- أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَ قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ إِلَى قَوْلِهِ سُبْحَانَهُ أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

***When he<sup>-saww</sup> ordered the people with emigrating, and they feared, Allah<sup>-azwj</sup> the Exalted Revealed: Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat; but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah or more intense fear, and they are saying, 'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term' [4:77] – up to Words of the Glorious: Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78].***

فَنَسَخَتْ آيَةُ الْقِتَالِ آيَةَ الْكُفْرِ: فَلَمَّا كَانَ يَوْمُ بَدْرٍ وَ عَرَفَ اللَّهُ تَعَالَى حَرَجَ الْمُسْلِمِينَ أَنْزَلَ عَلَى نَبِيِّهِ وَ إِنَّ جَنَحُوا لِلسَّلَامِ فَاجْتَنَحَ هَا وَ تَوَكَّلَ عَلَى اللَّهِ

***The Verses of the fighting (battling) Abrogated Verses of the restraint. When it was the Day of (battle of) Badr and Allah<sup>-azwj</sup> the Exalted Recognised troubles of the Muslims, He<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup>: And if they incline towards peace, then incline to it and rely upon Allah; surely, He is the Hearing, the Knowing [8:61].***

فَلَمَّا قُوتِيَ الْإِسْلَامُ وَ كَثُرَ الْمُسْلِمُونَ أَنْزَلَ اللَّهُ تَعَالَى- فَلَا تَهَيُّوْا وَ تَدْعُوا إِلَى السَّلَامِ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَبْرِكُمْ أَعْمَالَكُمْ فَنَسَخَتْ هَذِهِ الْآيَةَ الَّتِي أَدْنُ لَهُمْ فِيهَا أَنْ يَجْنَحُوا

*When Al-Islam was strong and the Muslims were a lot, Allah<sup>-azwj</sup> the Exalted Revealed: **So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]. This Verse Abrogated that in which they were allowed to inclining to peace.***

ثُمَّ أَنْزَلَ سُبْحَانَهُ فِي آخِرِ السُّورَةِ- فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْضُرُوهُمْ إِلَى آخِرِ الْآيَةِ وَ مِنْ ذَلِكَ أَنَّ اللَّهَ تَعَالَى فَرَضَ الْقِتَالَ عَلَى الْأُمَّةِ فَجَعَلَ عَلَى الرَّجُلِ الْوَاحِدِ أَنْ يُقَاتِلَ عَشْرَةً مِنَ الْمُشْرِكِينَ فَقَالَ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ إِلَى آخِرِ الْآيَةِ

*Then the Glorious Revealed at the end of the Chapter: **then kill the Polytheists wherever you find them, and take them as captives and besiege them. [9:5]** – up to end of the Verse; and from that is that Allah<sup>-azwj</sup> the Exalted Imposed the battling upon the community. He<sup>-saww</sup> Made upon the one man to fight ten from the Polytheists. He<sup>-azwj</sup> Said: **If there happen to be twenty patient ones from you, they would overcome two hundred, [8:65]** – up to end of the Verse.*

ثُمَّ نَسَخَهَا سُبْحَانَهُ فَقَالَ- الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ إِلَى آخِرِ الْآيَةِ فَسَخَّ بِهَذِهِ الْآيَةِ مَا قَبْلَهَا

*Then the Glorious Abrogated it. He<sup>-azwj</sup> Said: **For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, [8:66].** Thus, whatever was before it came to be Abrogated by this Verse.*

فَصَارَ مَنْ فَرَّ مِنَ الْمُؤْمِنِينَ فِي الْحَرْبِ إِنْ كَانَ عِدَّةُ الْمُشْرِكِينَ أَكْثَرَ مِنْ رَجُلَيْنِ لِرَجُلٍ لَمْ يَكُنْ فَارًّا مِنَ الرَّخْفِ وَإِنْ كَانَ الْعِدَّةُ رَجُلَيْنِ لِرَجُلٍ فَارًّا مِنَ الرَّخْفِ

*So, whoever fled from the believers in the battle, if the number of the polytheists was greater than two to one man, he was not considered a deserter from the advance. But if the ratio was two to one, then he was deemed a deserter from the battle march’.*

وَ قَالَ وَ مِنْ ذَلِكَ نَوْعٌ آخَرَ وَ هُوَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ آخَى بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ جَعَلَ الْمَوَارِيثَ عَلَى الْأَخْوَةِ فِي الدِّينِ لَا فِي مِيرَاثِ الْأَرْحَامِ وَ ذَلِكَ قَوْلُهُ تَعَالَى

*And he<sup>-asws</sup> said: ‘And there is another type from that, and it is that when Rasool-Allah<sup>-saww</sup> emigrated to Al-Medina, he<sup>-saww</sup> established brother-hood between his<sup>-saww</sup> companions, from the Emigrants and the Helpers, and Made the inheritances to be upon brethren in the religion, not in inheritance of the kinships, and that is Word of the Exalted: -*

إِنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا ... فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أَوْلِيَاكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى قَوْلِهِ سُبْحَانَهُ- وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا فَأُخْرِجَ الْأَقْرَابَ مِنَ الْمِيرَاثِ وَ أُثْبِتَهُ لِأَهْلِ الْهَجْرَةِ وَ أَهْلِ الدِّينِ خَاصَّةً

*Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; [8:72]. So, He<sup>-azwj</sup> Threw out the relatives from the inheritance and Affirmed it for the people of emigration and the people of religion especially.*

ثُمَّ عَطَفَ بِالْقَوْلِ فَقَالَ تَعَالَى - وَ الَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فَسَادٌ كَبِيرٌ فَكَانَ مِنْ مَاتَ مِنَ الْمُسْلِمِينَ يَصِيرُ مِيرَاثُهُ وَ تَرَكَتُهُ لِأَخِيهِ فِي الدِّينِ دُونَ الْقَرَابَةِ وَ الرَّجْمِ الْوَشِيحَةِ

Then He<sup>-azwj</sup> Softened the Words. The Exalted Said: **And those who are committing Kufr are guardians of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73].** It so happened that the one from the Muslims who dies, his inheritance and his legacy came to be for his brother in the religion, besides the relative and the kinship relationships.

فَلَمَّا قَوِيَ الْإِسْلَامُ أَنْزَلَ اللَّهُ النَّبِيَّ أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجَهُ أُمَّهَاتُهُمْ وَ أَوْلَادُ الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا فَهَذَا الْمَعْنَى نَسَخَ آيَةَ الْمِيرَاثِ

When Al-Islam was stronger, Allah<sup>-azwj</sup> Revealed: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, except that you should be doing good to your friends. That was in the Veiled Book [33:6].** So, this means the Verse of inheritance was Abrogated.

وَ مِنْهُ وَجْهٌ آخِرٌ وَ هُوَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا بُعِثَ كَانَتْ الصَّلَاةُ إِلَى قِبْلَةٍ بَيْتِ الْمَقْدِسِ سُنَّةَ بَنِي إِسْرَائِيلَ وَ قَدْ أَحْبَبْنَا اللَّهُ بِمَا فَضَّلَهُ فِي ذِكْرِ مُوسَى ع أَنْ يَجْعَلَ بَيْتَهُ قِبْلَةً وَ هُوَ قَوْلُهُ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً

And from it is another aspect, and it is that when Rasool-Allah<sup>-sawww</sup> was Sent, the Salat used to be to the direction of Bayt Al-Maqdis, being a sunnah of the children of Israel, and Allah<sup>-azwj</sup> has Informed us with its story in mention of Musa<sup>-sawww</sup> that he<sup>-as</sup> should make his<sup>-as</sup> house as a direction, and it is His<sup>-azwj</sup> Word: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87].**

وَ كَانَ رَسُولُ اللَّهِ ص فِي أَوَّلِ مَبْعَثِهِ يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ جَمِيعَ أَيَّامِ مُقَامِهِ بِمَكَّةَ وَ بَعْدَ هِجْرَتِهِ إِلَى الْمَدِينَةِ بِأَشْهُرِ فَعَبَّرَتْهُ الْيَهُودُ وَ قَالُوا أَنْتَ تَابِعَ لِقِبْلَتِنَا

And Rasool-Allah<sup>-sawww</sup>, in the beginning of his<sup>-sawww</sup> Prophet-hood, used to pray towards Bayt Al-Maqdis entirety of his<sup>-sawww</sup> stay at Makkah, and a month after his<sup>-sawww</sup> emigration to Al-Medina. The Jews faulted him<sup>-sawww</sup> and said, 'You<sup>-azwj</sup> a follower of our Qiblah!'

فَأَحْزَنَ رَسُولَ اللَّهِ ص ذَلِكَ مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ وَ هُوَ يُقَلِّبُ وَجْهَهُ فِي السَّمَاءِ وَ يَنْتَظِرُ الْأَمْرَ فَدَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ - لئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ يَعْنِي الْيَهُودَ فِي هَذَا الْمَوْضِعِ

Rasool-Allah<sup>-sawww</sup> was saddened by that from them, so Allah<sup>-azwj</sup> the Exalted Revealed unto him<sup>-sawww</sup>, and he<sup>-sawww</sup> was turning his<sup>-sawww</sup> face looking into the sky and awaiting the Command: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. And those who have been Given the Book are knowing that it is the Truth from their Lord; and Allah is not heedless of what they are doing [2:144] lest there would be an argument for the people against you all [2:150] – meaning the Jews, in this place.**

ثُمَّ اخْتَرْنَا اللَّهُ عَزَّ وَ جَلَّ مَا الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا لَمْ يُحَوَّلْ قِبْلَتُهُ مِنْ أَوَّلِ مَبْعَثِهِ فَقَالَ تَبَارَكَ وَ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

*Then Allah<sup>-azwj</sup> Mighty and Majestic Informed us what was the reason which due to it the Qiblah had not been transferred from the beginning of his<sup>-sawww</sup> Prophet-hood. The Blessed and Exalted Said: **And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143].***

فَسَمَّى سُبْحَانَهُ الصَّلَاةَ هَاهُنَا إِمَانًا وَ هَذَا دَلِيلٌ وَاضِحٌ عَلَى أَنَّ كَلَامَ الْبَارِئِ سُبْحَانَهُ لَا يُشْبِهُ كَلَامَ الْخَلْقِ كَمَا لَا يُشْبِهُ أَعْمَالُهُ أَعْمَالَهُمْ وَ لِهَذِهِ الْعِلَّةِ وَ أَشْبَاهِهَا لَا يَبْلُغُ أَحَدٌ كُنْهَ مَعْنَى حَقِيقَةِ تَفْسِيرِ كِتَابِ اللَّهِ تَعَالَى وَ تَأْوِيلِهِ إِلَّا نَبِيُّهُ ص وَ أَوْصِيَاؤُهُ

*The Glorious Named the Salat over here as Eman, and this is clear evidence upon that the Speech of the Creator does not resemble speech of the creatures, just as His<sup>-azwj</sup> Actions (do not resemble) their actions, and for this reason and its like, no one can reach the essence of the meaning of realities of interpretation of the Book of Allah<sup>-azwj</sup> the Exalted and its explanation except His<sup>-azwj</sup> Prophet<sup>-sawww</sup> and his<sup>-sawww</sup> successors<sup>-asws</sup>.*

وَ مِنْ ذَلِكَ مَا كَانَ مُثَبَّتًا فِي التَّوْرَةِ مِنَ الْفَرَائِضِ فِي الْفِصَاصِ وَ هُوَ قَوْلُهُ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَ الْعَيْنَ بِالْعَيْنِ إِلَى آخِرِ الْآيَةِ فَكَانَ الذِّكْرُ وَ الْأُنْثَى وَ الْحُرُّ وَ الْعَبْدُ شَرَعًا سَوَاءً

*And from that is what had been affirmed in the Torah of the impositions regarding the retaliation, and it is His<sup>-azwj</sup> Word: **And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, [5:45]** – up to end of the Verse. So, the male and the female, and the free and the slave, are equal in Law.*

فَسَخَّ اللَّهُ تَعَالَى مَا فِي التَّوْرَةِ بِقَوْلِهِ- يَا أَيُّهَا الَّذِينَ آمَنُوا كَتَبَ عَلَيْكُمُ الْفِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْأُنْثَى بِالْأُنْثَى فَسَخَّ هَذِهِ الْآيَةَ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

*Allah<sup>-azwj</sup> the Exalted Abrogate what was in the Torah by His<sup>-azwj</sup> Words: **O you those who are believing! The retaliation is Prescribed upon you regarding the murdered – the free with the free, and the slave with the slave, and the female with the female. [2:178].** So, this Verse Abrogated: **And We Prescribed upon them therein that the soul is for the soul, [5:45].***

وَ مِنْ ذَلِكَ أَيْضًا آصَارٌ غَلِيظَةٌ كَانَتْ عَلَى بَنِي إِسْرَائِيلَ فِي الْفَرَائِضِ فَوَضَعَ اللَّهُ تَعَالَى تِلْكَ الْأَصَارَ عَنْهُمْ وَ عَنِ هَذِهِ الْأُمَّةِ فَقَالَ سُبْحَانَهُ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

*And from that as well the harsh difficulties were upon the children of Israel regarding the Impositions. Allah<sup>-azwj</sup> the Exalted Dropped those difficulties away from them and from this community. The Glorious Said: **and removing from them their burdens and their shackles which were upon them. [7:157].***

وَ مِنْهُ أَنَّهُ تَعَالَى لَمَّا فَرَضَ الصِّيَامَ فَرَضَ أَنْ لَا يَنْكِحَ الرَّجُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ عَلَى مَعْنَى صَوْمِ بَنِي إِسْرَائِيلَ فِي التَّوْرَةِ فَكَانَ ذَلِكَ مُحَرَّمًا عَلَى هَذِهِ الْأُمَّةِ وَ كَانَ الرَّجُلُ إِذَا نَامَ فِي أَوَّلِ اللَّيْلِ قَبْلَ أَنْ يَفْطِرَ فَمَدَّ حُرْمَ عَلَيْهِ الْأَكْلَ بَعْدَ النَّوْمِ أَفْطَرَ أَوْ لَمْ يَفْطِرْ -

*And from it is, when He<sup>-azwj</sup> the Exalted Imposed the fasts, Imposed that the man should not go to his wife during the month of Ramazan, neither at night nor at daytime, based upon the meaning of the fasting of the children of Israel in the Torah. So that was Prohibited upon this community; and when the man slept in beginning of the night before he broke his fast, the eating was forbidden upon him after the sleep, whether he had broken his fast or not broken.*

وَكَانَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يُعْرِفُ بِطُعْمِ بْنِ جُبَيْرٍ شَيْخًا فَكَانَ فِي الْوَقْتِ الَّذِي حَضَرَ فِيهِ الْخُنْدُقُ حَفَرَ فِي جُمَلَةِ الْمُسْلِمِينَ وَكَانَ ذَلِكَ فِي شَهْرِ رَمَضَانَ

*And there was a man from companions of Rasool-Allah<sup>-sawww</sup> knowns a Mut'im Bin Jubeyr, an old man. In the time in which he attended (the battle) of Al-Khandaq was digging among all the Muslims, and that was during a month of Ramazan.*

فَلَمَّا فَرَغَ مِنَ الْحَفْرِ وَرَاحَ إِلَى أَهْلِهِ صَلَّى الْمَغْرِبَ وَ أَبْطَأَتْ عَلَيْهِ زَوْجَتُهُ بِالطَّعَامِ فَغَلَبَ عَلَيْهِ النَّوْمُ فَلَمَّا أَحْضَرَتْ إِلَيْهِ الطَّعَامَ أَنْبَهَتْهُ فَقَالَ لَهَا اسْتَعْمِلِيهِ أَنْتِ فَإِنِّي قَدْ نَمْتُ وَ حَزَمَ عَلَيَّ وَ طَوَى إِلَيْهِ وَ أَصْبَحَ صَائِمًا

*When he was free from the digging and went to his family, he prayed Al-Maghrib Salat and his wife delayed the meal from him. The sleep overcame him. When the meal was presented to him, he woke up. He said to her, 'You use it, for I have slept and it is forbidden unto me', and he turned to his sleep, and woke up in the morning fasting.*

فَعَدَا إِلَى الْخُنْدُقِ وَ جَعَلَ يَحْفَرُ مَعَ النَّاسِ فَعُثِيَ عَلَيْهِ فَسَأَلَهُ رَسُولُ اللَّهِ ص عَنْ خَالِهِ فَأَخْبَرَهُ

*Early morning, he went to Al-Khandaq and went on to dig along with the people. There was unconsciousness upon him. Rasool-Allah<sup>-sawww</sup> asked about his state. They informed him<sup>-sawww</sup>.*

وَ كَانَ مِنَ الْمُسْلِمِينَ شُبَّانٌ يَتَكِيحُونَ نِسَاءَهُمْ بِاللَّيْلِ سِرًّا لِقَلَّةِ صَبْرِهِمْ فَسَأَلَ النَّبِيُّ اللَّهُ سُبْحَانَهُ فِي ذَلِكَ فَأَنْزَلَ اللَّهُ عَلَيْهِ -

*And from the Muslims there were youth who were going to their wives secretly due to lack of their patience. The Prophet<sup>-sawww</sup> asked Allah<sup>-azwj</sup> the Glorious regarding that, so Allah<sup>-azwj</sup> Revealed unto him<sup>-sawww</sup>: -*

أُجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَ أَنْتُمْ لِيَابِسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَ ابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ.

***Permissible for you during the night of the Fast, is the going to your wives; they are an apparel for you and you are an apparel for them. Allah knows you were deceiving yourselves, but He still Turned towards you and Excused you. As for now, sleep with them and seek what Allah has Ordained for you; and eat and drink until it is clear for you, the white thread from the black thread at dawn, then complete the Fast up to the night; [2:187].<sup>8</sup>***

<sup>8</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 128 / 5

فَنَسَخْتُ هَذِهِ آيَةَ مَا تَقَدَّمَهَا وَ نَسَخْتُ قَوْلَهُ تَعَالَى وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ قَوْلَهُ عَزَّ وَ جَلَّ وَ لَا يَرَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِدَلِّكَ خَلَقَهُمْ أَيْ لِلرَّحْمَةِ خَلَقَهُمْ

*This Verse Abrogated what preceded it. And Words of the Exalted: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, is Abrogated by Words of Mighty and Majestic: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119]**, i.e., He<sup>azwj</sup> Created them for the Mercy.*

وَ نَسَخْتُ قَوْلَهُ تَعَالَى وَ إِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَ قُولُوا لَهُمْ قَوْلًا مَعْرُوفًا قَوْلُهُ سُبْحَانَهُ يُوصِيكُمُ: اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ إِلَى آخِرِ آيَةِ

*And Words of the Exalted **And when there are present at the distribution, the relatives and the orphans and the needy, sustain them from it and speak to them kind words [4:8]** is Abrogated by Words of the Glorious: **Allah Directs you regarding your children: "For the male is a share of two females. [4:11] – up to end of the Verse.***

وَ نُسِخَ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ نَسَخَهَا قَوْلُهُ تَعَالَى فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

*And Words of the Exalted: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]** is Abrogated by Words of the Exalted: **Therefore, fear Allah as per your capacity; [64:16]**.*

وَ نَسَخْتُ قَوْلَهُ تَعَالَى وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا- آيَةُ التَّحْرِيمِ وَ هُوَ قَوْلُهُ جَلَّ تَنَاوُهُ فَلَنْ إِذَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بَعِيرِ الْحَقِّ وَ الْإِثْمَ هَاهُنَا هُوَ الْحُمُرُ

*And Words of the Exalted: **And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. [16:67]** are Abrogated by the Verse of the Prohibition, and it is His<sup>azwj</sup> Word, Majestic is His<sup>azwj</sup> Laudation: **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33]**.*

وَ نَسَخْتُ قَوْلَهُ تَعَالَى وَ إِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا قَوْلُهُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ- لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ- لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ

*And Words of the Exalted: **And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]** by His<sup>azwj</sup> Words: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, [21:103]**.*

وَ نُسِخَ قَوْلُهُ سُبْحَانَهُ وَ قُولُوا لِلنَّاسِ حُسْنًا يَعْنِي الْيَهُودَ حِينَ هَادَتْهُمْ رَسُولُ اللَّهِ ص فَلَمَّا رَجَعَ مِنْ غَزَاةِ تَبُوكَ أَنْزَلَ اللَّهُ تَعَالَى- قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ فَنَسَخْتُ هَذِهِ آيَةَ تِلْكَ الْهُدْيَةِ.

And Words of the Glorious: **and you would be saying to the people good words, [2:83] is Abrogated, meaning the Jews, when Rasool-Allah<sup>-saww</sup> had truce with them. When he<sup>-saww</sup> returned from military expedition of Tabuk, Allah<sup>-azwj</sup> the Exalted Revealed: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]. This Verse Abrogated that truce.****

وَسُئِلَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ أَوَّلِ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقُرْآنِ فَقَالَ عَ أَوَّلُ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقُرْآنِ بِمَكَّةَ سُورَةُ أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
وَأَوَّلُ مَا أَنْزَلَ بِالْمَدِينَةِ سُورَةُ الْبَقَرَةِ

And he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, was asked about the first of what was Revealed by Allah<sup>-azwj</sup> Mighty and Majestic in the Quran. He<sup>-asws</sup> said: ‘The first of what Allah<sup>-azwj</sup> Mighty and Majestic Revealed from the Quran was at Makkah, is Surah Al A’ala, and the first of what He<sup>-azwj</sup> Revealed at Al-Medina was Surah Al Baqarah’.

ثُمَّ سَأَلُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ تَفْسِيرِ الْمُحْكَمِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ أَمَّا الْمُحْكَمُ الَّذِي لَمْ يَنْسَخْهُ شَيْءٌ مِنَ الْقُرْآنِ فَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ هُوَ  
الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

Then they asked him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, about interpretation of the Decisive from the Book of Allah<sup>-azwj</sup> Mighty and Majestic. He<sup>-asws</sup> said: ‘As for the Decisive which nothing from the Quran has Abrogated, it is Word of Allah<sup>-azwj</sup> Mighty and Majestic: **He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. [3:7].**

وَإِنَّمَا هَلَكَ النَّاسُ فِي الْمُتَشَابِهِ لِأَنَّهُمْ لَمْ يَقِفُوا عَلَى مَعْنَاهُ وَ لَمْ يَعْرِفُوا حَقِيقَتَهُ فَوَضَعُوا لَهُ تَأْوِيلَاتٍ مِنْ عِنْدِ أَنْفُسِهِمْ بِأَرَائِهِمْ وَ اسْتَعْتَبُوا بِذَلِكَ عَنْ مَسْأَلَةِ  
الْأَوْصِيَاءِ وَ نَبَدُوا قَوْلَ رَسُولِ اللَّهِ ص وَرَاءَ ظُهُورِهِمْ

And rather, the people were destroyed regarding the Allegorical because they did not pause upon its meaning and did not recognise its reality. They placed interpretations for it from their own selves with their opinions, and with that they (considered themselves) as needless from asking the successors<sup>-asws</sup>, and they discarded words of Rasool-Allah<sup>-saww</sup> behind their backs.

وَ الْمُحْكَمُ بِمَا ذَكَرْتَهُ فِي الْأَقْسَامِ بِمَا تَأْوِيلُهُ فِي تَنْزِيلِهِ مِنْ تَحْلِيلِ مَا أَحَلَّ اللَّهُ سُبْحَانَهُ فِي كِتَابِهِ وَ تَحْرِيمِ مَا حَرَّمَ اللَّهُ مِنَ الْمَأْكَلِ وَ الْمَشَارِبِ وَ الْمَنَاجِحِ

And the Decisive, from what you mentioned of the types from what its interpretation is in its Revelation, from the permitting of what Allah<sup>-azwj</sup> the Glorious has Permitted in His<sup>-azwj</sup> Book, and prohibiting what Allah<sup>-azwj</sup> has Prohibited, from the foods, and the drinks, and the marriages.

وَ مِنْهُ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ بِمَا دَلَّمْتُمْ بِهِ بِمَا لَا غِنَا بِكُمْ عَنْهُ فِي جَمِيعِ تَصَرُّفَاتِهِمْ مِثْلُ قَوْلِهِ تَعَالَى يَا أَيُّهَا  
الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ الْآيَةَ

And from it is what Allah<sup>-azwj</sup> Mighty and Majestic has Imposed, from the Salat, and the Zakat, and the fasting, and the Hajj, and the Jihad, and from what it evidence’s them with, from what there is no escape for them from it in entirety of their dealings, like Words of the Exalted: **O**

**you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; [5:6] – the Verse.**

وَ هَذَا مِنَ الْمُحْكَمِ الَّذِي تَأْوِيلُهُ فِي تَنْزِيلِهِ - لَا يَحْتَاجُ فِي تَأْوِيلِهِ إِلَى أَكْثَرِ مِنَ التَّنْزِيلِ

And this is from the Decisive which its interpretation is its Revelation. There is no need in interpreting it to any more than the Revelation.

وَ مِنْهُ قَوْلُهُ عَزَّ وَ جَلَّ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ وَ مَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ فَتَأْوِيلُهُ فِي تَنْزِيلِهِ

And from it are Words of Mighty and Majestic: **Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, [5:3].** Its interpretation is in its Revelation.

وَ مِنْهُ قَوْلُهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنائُكُمْ وَ أَخَوَاتُكُمْ وَ عَمَّاتُكُمْ وَ خَالَاتُكُمْ إِلَى آخِرِ الْآيَةِ فَهَذَا كُلُّهُ مُحْكَمٌ لَمْ يَنْسَحْهُ شَيْءٌ قَدِ اسْتَعْنَى بِتَنْزِيلِهِ مِنْ تَأْوِيلِهِ وَ كُلُّ مَا يَجْرِي هَذَا الْمَجْرَى

And from it are Words of the Exalted: **Prohibited unto you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, [4:23] – up to end of the Verse.** So, this, all of it is Decisive. Nothing Abrogates it. With its Revelation, it is needless of interpreting it, all what flows this flow’.

ثُمَّ سَأَلُوهُ عَنِ الْمُتَشَابِهِ مِنَ الْقُرْآنِ فَقَالَ وَ أَمَّا الْمُتَشَابِهُ مِنَ الْقُرْآنِ فَهُوَ الَّذِي أَخْرَفَ مِنْهُ مُتَّفِقُ اللَّفْظِ مُخْتَلِفُ الْمَعْنَى مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ - يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ

Then they asked him<sup>-asws</sup> about the Allegorical from the Quran. He<sup>-asws</sup> said: ‘And as for the Allegorical from the Quran, it is which deviates from it. The wording is clear, the meanings are different. For example, Words of Mighty and Majestic: **Allah Lets stray one He so Desires to and Guides one He so Desires to. [74:31].**

فَنَسَبَ الضَّلَالَةَ إِلَى نَفْسِهِ فِي هَذَا الْمَوْضِعِ وَ هَذَا ضَلَالُهُمْ عَنِ طَرِيقِ الْجَنَّةِ بِفِعْلِهِمْ وَ نَسَبَهُ إِلَى الْكُفَّارِ فِي مَوْضِعٍ آخَرَ وَ نَسَبَهُ إِلَى الْأَصْنَامِ فِي آيَةٍ أُخْرَى فَمَعْنَى الضَّلَالَةِ عَلَى وَجْهِهِ فَمِنْهُ مَا هُوَ مَحْمُودٌ وَ مِنْهُ مَا هُوَ مَذْمُومٌ وَ مِنْهُ مَا لَيْسَ بِمَحْمُودٍ وَ لَا مَذْمُومٌ وَ مِنْهُ ضَلَالُ الْبَشَرِ

He<sup>-azwj</sup> Attributed the straying to Himself<sup>-azwj</sup> in this place, and this is their straying from the path of Paradise due to their own deeds, and He<sup>-azwj</sup> Attributed it to the Kafirs in another place, and Attributed it to the idols in another Verse. The meaning of straying is upon various aspects. From it is what is praised, and from it what it condemned, and from it is what is neither praised nor condemned, and from it is straying of the forgetfulness.

فَالضَّلَالُ الْمَحْمُودُ هُوَ الْمُنْسُوبُ إِلَى اللَّهِ تَعَالَى وَ قَدْ بَيَّنَّاهُ وَ الْمَذْمُومُ هُوَ قَوْلُهُ تَعَالَى وَ أَضَلَّهُمُ السَّامِرِيُّ وَ قَوْلُهُ وَ أَضَلَّ فِرْعَوْنُ قَوْمَهُ وَ مَا هَدَى وَ مِثْلُ ذَلِكَ فِي الْقُرْآنِ كَثِيرٌ

The praised straying, it is the one Attributed to Allah<sup>-azwj</sup> the Exalted, and He<sup>-azwj</sup> has Stated it; and the condemned, it is Word of the Exalted: **and Al-Samiri strayed them!” [20:85];** and His

azwj Words: **And Pharaoh led his people astray and did not guide [20:79]**, and examples of that are many in the Quran.

وَأَمَّا الضَّالُّونَ فَسَبِّحُوا بِحَمْدِ رَبِّهِمْ وَارْتَضِعُوا لِعَذَابِهِمْ لَا يَخْلِفُ أُولَئِكَ فِي شَيْءٍ مِّنْ كَلِمَةٍ وَالصَّالُّونَ فِي سَبْحٍ مِّنْ لَّيْلٍ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَسْمِعُ الَّذِينَ يُصَلُّونَ وَالصَّائِيَةَ فِي الْغُضُفِ وَالصَّالُّونَ فِي سَبْحٍ مِّنْ لَّيْلٍ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَسْمِعُ الَّذِينَ يُصَلُّونَ وَالصَّائِيَةَ فِي الْغُضُفِ  
لَمْ تَضِلَّنَّ كَمَا ضَلَّ النَّاسُ بِمَا وَكَفَرُوا حِينَ عَبَدُوهَا مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ

And as for the straying Attributed to the idols, are Words of the Exalted in the story of Ibrahim<sup>as</sup>: **Lord! Surely these have strayed many of the people! [14:36]** – the Verse; and the idols do not stray and stray anyone upon the reality, and rather the people stray due to these, and they commit Kufr when they worship them from besides Allah<sup>azwj</sup> Mighty and Majestic.

وَأَمَّا الضَّالُّونَ الَّذِينَ هُمُ الْبَشَرُ فَهُوَ قَوْلُهُ تَعَالَى - وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

And as for the straying which is the forgetfulness, it is Word of the Exalted: **And two witnesses should be bearing witness, from your men. But if there does not happen to be two men, then a man and two women from the ones you are agreeing with from the witnesses. If one of the two errs, so the other one should remind him [2:282]**.

وَقَدْ ذَكَرَ اللَّهُ تَعَالَى الضَّالَّالَ فِي مَوَاضِعٍ مِنْ كِتَابِهِ فَمِنْهُ مَا نَسَبَهُ إِلَى نَبِيِّهِ عَلَى ظَاهِرِ اللَّفْظِ كَقَوْلِهِ سُبْحَانَهُ وَوَجَدَكَ ضَالًّا فَهَدَى - مَعْنَاهُ وَجَدْنَاكَ فِي قَوْمٍ لَا يَعْرِفُونَ نُبُوَّتَكَ فَهَدَيْنَاهُمْ بِكَ

And Allah<sup>azwj</sup> the Exalted has Mentioned the straying in a place from His<sup>azwj</sup> Book. From it is what He<sup>azwj</sup> Attributed to His<sup>azwj</sup> Prophet<sup>saww</sup> upon the apparent wording, like Words of the Glorious: **And Found you lost so He Guided? [93:7]**. Its meaning is, 'We<sup>azwj</sup> Found you<sup>saww</sup> among a people not recognising your<sup>saww</sup> Prophet-hood, so We<sup>azwj</sup> Guided them through you<sup>saww</sup>'.

وَأَمَّا الضَّالُّونَ الْمُنْسُوبُونَ إِلَى اللَّهِ تَعَالَى الَّذِي هُوَ ضِدُّ الْهُدَى وَالْهُدَى هُوَ الْبَيِّنَاتُ وَهُوَ مَعْنَى قَوْلِهِ سُبْحَانَهُ أَوْ لَمْ يَهْدِهِمْ - مَعْنَاهُ أَيَّ أَمْ لَمْ أُبَيِّنْ لَهُمْ مِثْلَ قَوْلِهِ سُبْحَانَهُ - فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى أَيَّ بَيَّنَّا لَهُمْ

And as for the straying Attributed to Allah<sup>azwj</sup> the Exalted which is opposite of the Guidance, and the Guidance, it is the clarification, and it is meaning of Words of the Glorious: **Or, is it not a guidance for them [32:26]**. It's meaning is, 'Yes, did I<sup>azwj</sup> Not Clarify to them?' Like Words of the Glorious: **So, We Guided them, but they loved the blindness over the Guidance, [41:17]**. i.e., 'We<sup>azwj</sup> Clarified to them'.

وَجْهٌ آخَرٌ وَهُوَ قَوْلُهُ تَعَالَى - وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ -

Another aspect, and it is Word of the Exalted: **It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, [9:115]**.

وَأَمَّا مَعْنَى الْهُدَى فَهُوَ عَزَّ وَجَلَّ - إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ وَ مَعْنَى الْهَادِي هَاهُنَا الْمُبَيِّنُ لِمَا جَاءَ بِهِ الْمُنذِرُ مِنْ عِنْدِ اللَّهِ

And as for meaning of the Guidance, it is Word of the Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, and the guide over here is the clarifier of what the warner had come with from the Presence of Allah<sup>-azwj</sup>.

وَقَدْ اجْتَمَعَ قَوْمٌ مِنَ الْمُنَافِقِينَ عَلَى اللَّهِ تَعَالَى - إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَغُوضَةً فَمَا فَوْقَهَا وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى لَمَّا أَنْزَلَ عَلَى نَبِيِّهِ -ص- وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ طَائِفَةٌ مِنَ الْمُنَافِقِينَ- مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا

And a group of hypocrites had argued against Allah<sup>-azwj</sup> the Exalted: **Surely Allah has no Reservations from Striking an example [2:26]**, and that is because when Allah<sup>-azwj</sup> the Exalted Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup>, **and for every people there is a Guide [13:7]**, a group of hypocrites said: **What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! [2:26]**.

فَأَجَابَهُمُ اللَّهُ تَعَالَى بِقَوْلِهِ- إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَغُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَ يُهْدِي بِهِ كَثِيرًا وَ مَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ إِلَى قَوْلِهِ أُولَئِكَ هُمُ الْخَاسِرُونَ

Allah<sup>-azwj</sup> the Exalted Answered them by His<sup>-azwj</sup> Words: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26] – up to His<sup>-azwj</sup> Words: those are the losers [2:27]**.

فَهَذَا مَعْنَى الضَّلَالِ الْمُنْسُوبِ إِلَيْهِ تَعَالَى لِأَنَّهُ أَقَامَ لَهُمُ الْإِمَامَ الْهَادِيَ لِمَا جَاءَ بِهِ الْمُنذِرُ فَخَالَفُوهُ وَ صَرَفُوا عَنْهُ بَعْدَ أَنْ أَقْرَأُوا بِقِرْصِ طَاعَتِهِ وَ لَمَّا بَيَّنَّ لَهُمْ مَا يَأْخُذُونَ وَ مَا يَدْرُونَ فَخَالَفُوهُ ضَلُّوا

So, this meaning of the straying is Attributed to Him<sup>-azwj</sup> the Exalted, because He<sup>-azwj</sup> had Established an Imam<sup>-asws</sup> for them, being the guide to what the warner had come with. But they opposed him<sup>-asws</sup> and turned away from him<sup>-asws</sup> after having acknowledged obedience to him<sup>-asws</sup>, and when He<sup>-azwj</sup> Clarified for them what they should be taking and what they should be leaving, they opposed Him<sup>-azwj</sup>, so they strayed.

هَذَا مَعَ عَلَيْهِمْ بِمَا قَالَهُ النَّبِيُّ ص وَ هُوَ قَوْلُهُ- لَا تُصَلُّوا عَلَيَّ صَلَاةً مَبْتُورَةً إِذَا صَلَّيْتُمْ عَلَيَّ بَلْ صَلُّوا عَلَيَّ أَهْلِ بَيْتِي وَ لَا تَقْطَعُوهُمْ مِنِّي فَإِنَّ كُلَّ سَبَبٍ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَ نَسَبِي

This is with their knowledge of what the Prophet<sup>-saww</sup> had said, and these are his<sup>-saww</sup> words: 'Do not send Salawaat upon me<sup>-asws</sup>, an amputated Salat! Whenever you send Salawaat upon me<sup>-saww</sup>, send Salawaat upon People<sup>-asws</sup> of my<sup>-saww</sup> Household, and do not cut them<sup>-asws</sup> off from me<sup>-saww</sup>, for every cause and lineage will be terminated on the Day of Qiyamah except my<sup>-saww</sup> cause and my<sup>-saww</sup> lineage!'

وَ لَمَّا خَالَفُوا اللَّهَ تَعَالَى ضَلُّوا وَ أَضَلُّوا فَحَدَّرَ اللَّهُ تَعَالَى الْأُمَّةَ مِنْ اتِّبَاعِهِمْ وَ قَالَ سُبْحَانَهُ وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ وَ السَّبِيلِ هَاهُنَا الْوَصِيُّ وَ قَالَ سُبْحَانَهُ- وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ الْآيَةَ

And when they opposed Allah<sup>-azwj</sup> the Exalted, they strayed and strayed others, so Allah<sup>-azwj</sup> the Exalted Cautioned the community from following them, and the Glorious Said: ***and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77]***, and the ‘way’ over here is the successor<sup>-asws</sup>. And the Glorious Said: ***and do not be following the ways (of others), for they will separate you from His Way. That is (what you) are Advised with, [6:153]*** – the Verse.

فَخَالَفُوا مَا وَصَّاهُمْ بِهِ اللَّهُ تَعَالَى وَاتَّبَعُوا أَهْوَاءَهُمْ فَخَرَفُوا دِينَ اللَّهِ جَلَّتْ عَظَمَتُهُ وَشَرَّاعُهُ وَبَدَّلُوا فَرَائِضَهُ وَ أَحْكَامَهُ وَ جَمِيعَ مَا أُمِرُوا بِهِ كَمَا عَدَلُوا عَمَّنْ أُمِرُوا بِطَاعَتِهِ

They opposed what Allah<sup>-azwj</sup> the Exalted had Advised them with and they followed their own whims. They distorted the religion of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Magnificence, and His<sup>-azwj</sup> Laws, and the replaced His<sup>-azwj</sup> Impositions and His<sup>-azwj</sup> Rulings and entirety of what they had been Commanded with, just as they had turned away from the one, they had been Commanded to obey.

وَ أَخَذَ عَلَيْهِمُ الْعَهْدَ بِمُؤَالَفَتِهِمْ وَ اضْطَرَّهُمْ ذَلِكَ إِلَى اسْتِعْمَالِ الرَّأْيِ وَ الْقِيَاسِ فَزَادَهُمْ ذَلِكَ حَيْرَةً وَ التَّيْسَاسَ

And He<sup>-azwj</sup> Took the Pact upon them of their<sup>-asws</sup> Wilayah and that made them desperate to using the opinion and the analogy. That increased them in bewilderment and the confusion.

وَ أَنَا قَوْلُهُ سُبْحَانَهُ وَ لِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ

And as for Words of the Glorious: ***And for those in whose hearts there is a sickness and the Kafirs to be saying, ‘What is that which Allah Intends with these examples?’ Like that, Allah Lets stray one He so Desires to [74:31]***.

فَكَانَ تَرْكُهُمْ اتِّبَاعَ الدَّلِيلِ الَّذِي أَقَامَ اللَّهُ لَهُمْ ضَلَالَةً لَهُمْ فَصَارَ ذَلِكَ كَأَنَّهُ مَنْسُوبٌ إِلَيْهِ تَعَالَى لَمَّا خَالَفُوا أَمْرَهُ فِي اتِّبَاعِ الْإِمَامِ

Thus, So their (people) abandonment was to follow the evidence that which Allah<sup>-azwj</sup> Established the straying for them. So that because as if it was Attributed to Him<sup>-azwj</sup>, the Exalted when they opposed His<sup>-azwj</sup> Command in following the Imam<sup>-asws</sup>.

ثُمَّ افْتَرَقُوا وَ اخْتَلَفُوا وَ لَعَنَ بَعْضُهُمْ بَعْضًا وَ اسْتَحَلَّ بَعْضُهُمْ دِمَاءَ بَعْضٍ - فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى يُؤْفَكُونَ

Then, they separated and differed and cursed each other, and they legalised each other’s blood, ***And what is there after the Truth except for the straying? So how come you are turning away? [10:32]***.

وَ لَمَّا أَرَدْتَ قَتْلَ الْخَوَارِجِ بَعْدَ أَنْ أُرْسِلْتَ إِلَيْهِمْ ابْنُ عَبَّاسٍ لِإِقَامَةِ الْحُجَّةِ عَلَيْهِمْ قُلْتَ يَا مَعْشَرَ الْخَوَارِجِ أَنْشِدْكُمْ اللَّهُ أَلَسْتُمْ تَعْلَمُونَ أَنَّ فِي الْقُرْآنِ نَاسِخًا وَ مَنْسُوحًا وَ مُحْكَمًا وَ مُتَشَابِهًا وَ خَاصًّا وَ عَامًّا

And when I<sup>-asws</sup> wanted to kill the Kharijites after having sent Ibn Abbas to them to establish the argument upon them, I<sup>-asws</sup> said: ‘O community of Kharijites, I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Aren’t you knowing that in the Quran there is Abrogating and Abrogated, and Decisive and Allegorical, and Special and General?’

قَالُوا اللَّهُمَّ نَعَمْ

They said, 'O Allah<sup>-azwj</sup>, yes!'

فَقُلْتُ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

I<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>, be Witness upon them!'

ثُمَّ قُلْتُ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْلَمُونَ نَاسِخَ الْقُرْآنِ وَ مَنْسُوخَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ خَاصَّهُ وَ عَامَّهُ

Then I<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Are you knowing Abrogating of the Quran and its Abrogated, and Decisive and its Allegorical, and its Special and its General?'

قَالُوا اللَّهُمَّ لَا

They said, 'O Allah<sup>-azwj</sup>, no!'

قُلْتُ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْلَمُونَ أَبِي أَعْلَمَ نَاسِخَهُ وَ مَنْسُوخَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ خَاصَّهُ وَ عَامَّهُ

I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Are you know that I<sup>-asws</sup> am most knowing of its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its Special and its General?'

قَالُوا اللَّهُمَّ نَعَمْ

They said, 'O Allah<sup>-azwj</sup>, yes!'

فَقُلْتُ مَنْ أَضَلَّ مِنْكُمْ إِذْ قَدْ أَقْرَبْتُمْ بِذَلِكَ

I<sup>-asws</sup> said: 'Who is more straying that you all when you had already acknowledged with that?'

ثُمَّ قُلْتُ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَبِي حَكَمْتَ فِيهِمْ بِمَا أَعْلَمُهُ

Then I<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Know that I<sup>-asws</sup> have judged among them with what I<sup>-asws</sup> knew".

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَوْصِيَائِي رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ إِنْ وَجَدْتَ فِئَةً تُفَاتِلُ بِحِمِّ فَاطِمَةَ حَقِّكَ وَ إِلَّا فَالِزِمْ بَيْتَكَ فَإِنِّي قَدْ أَخَذْتُ لَكَ الْعَهْدَ يَوْمَ عَدِيرِ حُمٍّ بِأَنَّكَ خَلِيفَتِي وَ وَصِيِّي وَ أَوْلَى النَّاسِ بِالنَّاسِ مِنْ بَعْدِي

Then he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'And Rasool-Allah<sup>-sawww</sup> had bequeathed to me<sup>-asws</sup>. He<sup>-sawww</sup> said: 'O Ali<sup>-asws</sup>! If you<sup>-asws</sup> were to find a group you<sup>-asws</sup> can fight with them, then seek your<sup>-asws</sup> right, or else stay in your<sup>-asws</sup> house for I<sup>-sawww</sup> had taken the pact for you<sup>-asws</sup> on the day of Ghadeer Khumm that you<sup>-asws</sup> are my<sup>-sawww</sup> caliph and my<sup>-sawww</sup> successor<sup>-asws</sup>, and foremost of the people with the people, from after me<sup>-sawww</sup>.

فَمَمَّنَّاكَ كَمَنْتَلِ بَيْتِ اللَّهِ الْحَرَامِ يَا تُؤْتِيكَ النَّاسُ وَ لَا تَأْتِيهِمْ

Your<sup>-asws</sup> example is like an example of the Sacred House of Allah<sup>-azwj</sup>. The people should come to you<sup>-asws</sup> and you<sup>-asws</sup> don't go to them.

يَا أَبَا الْحَسَنِ حَقِيقٌ عَلَى اللَّهِ أَنْ يَدْخُلَ أَهْلَ الصَّلَاةِ الْجَنَّةَ وَإِنَّمَا أُعْزِيَ بِحَدِّ الْمُؤْمِنِينَ الَّذِينَ قَامُوا فِي زَمَنِ الْفِتْنَةِ عَلَى الْإِثْمَانِ بِالْإِمَامِ الْحَقِيِّ الْمَكَانِ الْمَسْتَوْرِ  
عَنِ الْأَعْيَانِ فَهُمْ بِإِمَامَتِهِ مُقَرَّبُونَ وَبِعَزْوَرَتِهِ مُسْتَمْسِكُونَ وَلِخُرُوجِهِ مُنْتَظِرُونَ مُوقِنُونَ غَيْرُ شَاكِينَ صَابِرُونَ مُسْلِمُونَ وَإِنَّمَا ضَلُّوا عَنْ مَكَانِ إِمَامِهِمْ وَعَنْ  
مَعْرِفَةِ شَخْصِهِ يَدُلُّ عَلَى ذَلِكَ

O Abu Al-Hassan<sup>-asws</sup>! There is a right upon Allah<sup>-azwj</sup> to Admit the straying people into the Paradise, and rather I<sup>-saww</sup> mean by this the Momineen, those who had stood in the times of Fitna upon adhering with the Imam<sup>-ajfi</sup> in the hidden place, they concealed from the eyes. So, they are paired with his<sup>-ajfi</sup> Imamate, and are adhering with his<sup>-ajfi</sup> handhold, and are awaiting his<sup>-ajfi</sup> emergence not being doubtful, patiently, submissively; and rather they strayed from the place of their Imam<sup>-ajfi</sup> and from recognising his<sup>-ajfi</sup> person indicating upon that.

أَنَّ اللَّهَ تَعَالَى إِذَا حَجَبَ عَنْ عِبَادِهِ عَيْنَ الشَّمْسِ الَّتِي جَعَلَهَا دَلِيلًا عَلَى أَوْقَاتِ الصَّلَاةِ فَمُوسِعٌ عَلَيْهِمْ تَأْخِيرُ الْوَقْتِ لِيَسْبِيَنَ لَهُمُ الْوَقْتُ بِظُهُورِهَا وَ يَسْتَيْقِنُوا  
أَنَّهُ قَدْ زَالَتْ

When Allah<sup>-azwj</sup> the Exalted Veils the eye of the sun from His<sup>-azwj</sup> servant which He<sup>-azwj</sup> has Made it evidence upon timings of the Salat, He<sup>-azwj</sup> Made leeway upon them of delaying the timing in order to Clarify to them the timing of its appearance, and they would be convinced that it as (started to) decline.

فَكَذَلِكَ الْمُنْتَظَرُ لِحُجُوجِ الْإِمَامِ عِ الْمُنْتَمِسِينَ بِإِمَامَتِهِ مُوسِعٌ عَلَيْهِ جَمِيعَ فَرَائِضِ اللَّهِ الْوَاجِبَةِ عَلَيْهِ مُقْبُولَةٌ الْمُقْبُولَةُ مِنْهُ بِحُدُودِهَا غَيْرَ حَارِجٍ عَنْ مَعْنَى مَا فُرِضَ  
عَلَيْهِ فَهُوَ صَابِرٌ مُحْتَسِبٌ لَا تَضُرُّهُ غَيْبَةُ إِمَامِهِ

Similar to that is the one awaiting emergence of the Imam<sup>-ajfi</sup>, adhering with his<sup>-ajfi</sup> Imamate. Leeway has been Made to be upon him of entire Impositions of Allah<sup>-azwj</sup> obligated upon him to be Accepted. (These are) Accepted from him with their limits without being outside the meaning of what has been Imposed upon him. So, he is patient, anticipating. The absence of his Imam<sup>-ajfi</sup> does not harm him'.

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ عَلَى رَسُولِهِ- الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَ اتَّقُوا أَجْرٌ عَظِيمٌ- الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ  
النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

Allah<sup>-azwj</sup> the Glorious Revealed unto His<sup>-azwj</sup> Rasool<sup>-saww</sup>: **Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172] Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173].**

وَ إِنَّمَا كَانَ الْقَائِلُ لَهُمْ نُعَيْمٌ بِنُ مَسْعُودٍ فَسَمَّاهُ اللَّهُ تَعَالَى بِاسْمِ جَمِيعِ النَّاسِ وَ هَكَذَا كُلُّ مَا جَاءَ تَنْزِيلُهُ بِلَفْظِ الْعُمُومِ وَ مَعْنَاهُ الْخُصُوصُ

And rather, the speaker to them was Nueym Bin Masoud. Allah<sup>-azwj</sup> the Exalted Named him with a name as being entirety of the people, and like that is all what has come its Revelation being with general wording and its meaning is specific.

وَمِثْلَهُ قَوْلُهُ تَعَالَىٰ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

And like it are Words of the Exalted: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].** (i.e., specifically for Ali<sup>-asws</sup> in general wording)

وَ أَمَّا مَا لَقِطَهُ خُصُوصًا وَ مَعْنَاهُ عُمُومٌ فَقَوْلُهُ عَزَّ وَ جَلَّ- مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

And as for what its wording is specific and its meaning is general, are Words of Mighty and Majestic: **For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32].**

فَقَتَلَ لَقِطَ الْآيَةِ خُصُوصًا فِي بَنِي إِسْرَائِيلَ وَ هُوَ جَارٍ عَلَىٰ جَمِيعِ الْخَلْقِ عَامًا لِكُلِّ الْعِبَادِ مِنْ بَنِي إِسْرَائِيلَ وَ غَيْرِهِمْ مِنَ الْأُمَّمِ وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ

The wording of this Verse is specific regarding the children of Israel, and it is flowing upon entirety of the people generally, for every servant from the Children of Israel and from other communities, and similar to this are may from the Book of Allah<sup>-azwj</sup>.

وَ قَوْلُهُ سُبْحَانَهُ الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الرَّائِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حَرَّمَ ذَلِكَ عَلَىٰ الْمُؤْمِنِينَ نَزَلَتْ هَذِهِ الْآيَةُ فِي نِسَاءِ كَثِيرٍ بِمَكَّةَ مَعْرُوفَاتٍ بِالزَّانَا مِنْهُنَّ سَارَةُ وَ حَنْتَمَةُ وَ رَبَابُ حَرَّمَ اللَّهُ تَعَالَىٰ نِكَاحَهُنَّ فَالْآيَةُ جَارِيَةٌ فِي كُلِّ مَنْ كَانَ مِنَ النِّسَاءِ مِثْلَهُنَّ

And Words of the Glorious: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3].** This Verse was Revealed regarding women who were in Makkah well-known for the adultery. From these were Sarah and Hantamah, and Rabab. Allah<sup>-azwj</sup> the Exalted Prohibited marrying them. The Verse flows regarding every one from the women who was like them.

وَ مِثْلَهُ قَوْلُهُ سُبْحَانَهُ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا وَ مَعْنَاهُ جَمِيعِ الْمَلَائِكَةِ

And similar to it are Words of the Glorious: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22],** and its meaning is entirety of the Angels.

وَ أَمَّا مَا لَقِطَهُ مَاضٍ وَ مَعْنَاهُ مُسْتَقْبَلٌ فَمِنْهُ دِكْرُهُ عَزَّ وَ جَلَّ أَخْبَارَ الْقِيَامَةِ وَ الْبُعْثِ وَ النُّشُورِ وَ الْحِسَابِ فَلَقِطَ الْحَبْرَ مَا قَدْ كَانَ وَ مَعْنَاهُ أَنَّهُ سَيَكُونُ

And as for what its wording is past and its meaning is future. From it the Mighty and Majestic Mentioned news of (the Day of) Qiyamah, and the Resurrection, and the Publicising (of deeds), and the Reckoning. The wording of the news is what has happened (in past tense) and its meaning is, it will be happening.

قَوْلُهُ وَ نُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ إِلَى قَوْلِهِ وَ سِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا فَلَقَطَهُ مَاضٍ وَ مَعْنَاهُ مُسْتَقْبَلٌ

His<sup>azwj</sup> Words: **And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon) [39:68] And their Lord would Escort those who are pious to the Paradise in groups, [39:73].** Its wording in the past and its meaning is the future.

وَ مِثْلُهُ قَوْلُهُ سُبْحَانَهُ وَ نَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَ أَمْثَالُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ تَعَالَى

And similar to it are Words of the Glorious: **And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything [21:47],** and there are many examples like this in the Book of Allah<sup>azwj</sup> the Exalted.

وَ أَمَّا مَا نَزَلَ بِلَفْظِ الْعُمُومِ وَ لَا يُزَادُ بِهِ غَيْرُهُ فَقَوْلُهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ وَ قَوْلُهُ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى

And as for what is Revealed with the general wording and others are not intended by it, are His<sup>azwj</sup> Words: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1];** and His<sup>azwj</sup> Words: **O you people! We Created you from a male and a female [49:13].**

وَ قَوْلُهُ سُبْحَانَهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ قَوْلُهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ قَوْلُهُ كَانَ النَّاسُ أُمَّةً وَاحِدَةً أَلَيْسَ عَلَى مَذْهَبٍ وَاحِدٍ وَ ذَلِكَ كَانَ مِنْ قَبْلِ نُوحٍ ع وَ لَمَّا بَعَثَهُ اللَّهُ اخْتَلَفُوا ثُمَّ بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ

And Words of the Glorious: **O you people! Fear your Lord, Who Created you from a single being [4:1];** and His<sup>azwj</sup> Words: **All Praise is for Allah the Lord of the Worlds [1:2];** and His<sup>azwj</sup> Words: **The people were one community; [2:213],** i.e. upon one doctrine, and that was before Noah<sup>as</sup>, and Allah<sup>azwj</sup> Sent him<sup>as</sup> they differed. Then He<sup>azwj</sup> Sent the Prophets<sup>as</sup> as givers of glad tidings and as Warners.

وَ أَمَّا مَا حُرِفَ مِنْ كِتَابِ اللَّهِ فَقَوْلُهُ- كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ فَحُرِفَتْ إِلَى خَيْرِ أُمَّةٍ وَ مِنْهُمْ الرُّنَاةُ وَ اللَّاطَةُ وَ السَّرَائِقُ وَ قُطَاعُ الطَّرِيقِ وَ الظَّلْمَةُ وَ شُرَابُ الْحَمْرِ وَ الْمُضَيِّعُونَ لِفَرَائِضِ اللَّهِ تَعَالَى وَ الْعَادِلُونَ عَنْ حُدُودِهِ أَلَيْسَ اللَّهُ تَعَالَى مَدَحَ مَنْ هَدَاهُ صِفَتُهُ

And as for what is distorted from the Book of Allah<sup>azwj</sup> are His<sup>azwj</sup> Words: **You were the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].** It was altered to: ‘You are the best community’, and them (Muslims) are the adulterers, and the sodomist(s), and the thieves, and the bandits, and the wine drinkers, and the wasters of obligations of Allah<sup>azwj</sup> the Exalted, and the avoiders of His<sup>azwj</sup> limits. Do you see Allah<sup>azwj</sup> the Exalted Praising ones of this description?

وَ مِنْهُ قَوْلُهُ عَزَّ وَ جَلَّ فِي سُورَةِ النَّحْلِ- أَنْ تَكُونَ أُمَّةً هِيَ أَرْبَى مِنْ أُمَّةٍ فَجَعَلُوهَا أُمَّةً

And from it are Words of Mighty and Majestic in Surah Al Nahl: **that you could become Imams who are better than (your) imams [16:92],** so they made it to be ‘communities’.

وَقَوْلُهُ فِي سُورَةِ يُوسُفَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصِرُونَ أَيُّ يُمَطَّرُونَ فَحَرَّفُوهُ وَ قَالُوا يُعْصِرُونَ وَ ظَنُّوا بِذَلِكَ الْحَقْرَ قَالَ اللَّهُ تَعَالَى وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَجَّاجًا

And His<sup>azwj</sup> Words in **Surah Yusuf: Then there shall come after that a year in which it would rain for the people and during it they would be pressing'** [12:49], i.e., raining upon. But they altered it and say, 'Pressing', and they thought (it meant) by that, the wine. Allah<sup>azwj</sup> the Exalted Said: **And We Send down from the clouds abundant water [78:14].**

وَقَوْلُهُ تَعَالَى فَلَمَّا حَرَ تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَتِ الْجِنَّ يَعْلمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ فَحَرَّفُوهُمَا بِأَنْ قَالُوا فَلَمَّا حَرَ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

And Words of the Exalted: **So, when he fell down, it was clear to the humans that had the Jinn known the unseen, they would not have remained in the abasing torment [34:14].** They altered it to: **So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].**

وَقَوْلُهُ تَعَالَى فِي سُورَةِ هُودٍ عَ أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ يُغْنِي رِسُولَ اللَّهِ صَ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَصِيَّهُ- إِمَاماً وَ رَحْمَةً وَ مِنْ قَبْلِهِ كِتَابٌ مُوسَى أُولَئِكَ يُؤْمِنُونَ بِهِ فَحَرَّفُوا وَ قَالُوا أَ فَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَ مِنْ قَبْلِهِ كِتَابٌ مُوسَى إِمَاماً وَ رَحْمَةً فَقَدَّمُوا حَرْفاً عَلَى حَرْفٍ فَذَهَبَ مَعْنَى الْآيَةِ

And Words of the Exalted in Surah Hud<sup>as</sup>: **So the one who was upon a clear Proof from his Lord - (meaning Rasool-Allah<sup>saww</sup>) - and a witness from him recites it, - (his<sup>saww</sup> successor<sup>asws</sup>) being an Imam and a Mercy, and from before it is (in) the Book of Musa, they are believing in it [11:17].** They altered it and said: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it; [11:17].** They brought forward a word upon a word, so the meaning of the Verse was gone.

وَ قَالَ سُبْحَانَهُ فِي سُورَةِ آلِ عِمْرَانَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ لِآلِ مُحَمَّدٍ فَحَدَّثُوا آلَ مُحَمَّدٍ

And the Glorious Said in **Surah Aal-e-Imran: There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust to Progeny of Muhammad [3:128].** They deleted, 'Progeny of Muhammad'.

وَ قَوْلُهُ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً وَ مَعْنَى وَسَطًا بَيْنَ الرَّسُولِ وَ بَيْنَ النَّاسِ فَحَرَّفُوهُمَا وَ جَعَلُوهُمَا أُمَّةً

And Words of the Exalted: **And like that, We Made you Imams as the intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143];** and the meaning of 'intermediary' between the Messengers<sup>as</sup> and the people. They altered it and made it as 'community'.

وَ مِثْلُهُ فِي سُورَةِ عَمَّ يَتَسَاءَلُونَ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابِيًا فَحَرَّفُوهُمَا وَ قَالُوا تُرَاباً وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُكْتَبُ مِنْ مُحَاطَبَتِي بِأَيِّ تُرَابٍ وَ مِثْلُ هَذَا كَثِيرٌ:

And similar to it is in **Surah Al Naba: and the Kafir would be saying, 'O! I wish I was 'Turabiya'!** [78:40]. They altered it and said, 'Dust', and that is because Rasool-Allah<sup>-saww</sup> used to frequently address me<sup>-asws</sup> as 'Abu Turab'. And similar to this are many.

وَأَمَّا آيَةُ الَّتِي نَصَفَهَا مَنْسُوحٌ وَ نَصَفَهَا مَثْرُوكٌ بِحَالِهِ لَمْ يُنْسَخْ وَ مَا جَاءَ مِنَ الرُّحْصَةِ بَعْدَ الْعَزِيمَةِ قَوْلُهُ تَعَالَى - وَ لَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَ لَأُمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ لَوْ أَعْجَبَتْكُمْ وَ لَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَ لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَ لَوْ أَعْجَبَكُمْ

And as for the Verse which half of it is Abrogated and half of it is left in its state, not Abrogated, and what came from the concession after the determination are Words of the Exalted: **And do not marry the Polytheist women until they believe, and a believing maid is better than a Polytheist woman, and even if she fascinates you; and do not marry the Polytheist men until they believe, and a believing slave is better than a Polytheist man, and even if he fascinates you. [2:221].**

وَ ذَلِكَ أَنَّ الْمُسْلِمِينَ كَانُوا يَنْكِحُونَ فِي أَهْلِ الْكِتَابِ مِنَ الْيَهُودِ وَ النَّصَارَى وَ يُنكِحُوهُمْ حَتَّى نَزَلَتْ هَذِهِ آيَةُ تَهَيَّأْ أَنْ يَنْكِحَ الْمُسْلِمُ مِنَ الْمُشْرِكِ أَوْ يَنْكِحُوهُ

And that is because during the Pre-Islamic period the Muslims were marrying among people of the Book, from the Jews and the Christian, and they were marrying them, until this Verse was Revealed is Prohibition of the Muslim man marrying from the Polytheist or him marrying him.

ثُمَّ قَالَ تَعَالَى فِي سُورَةِ الْمَائِدَةِ مَا نَسَخَ هَذِهِ آيَةَ فَقَالَ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَ طَعَامُكُمْ حَلَلٌ لَهُمْ وَ الْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ فَأُطْلِقَ عَزْرٌ وَ حَلٌّ مُنَاكَحْتَهُمْ بَعْدَ أَنْ كَانَ نَهْيٌ وَ تَرَكَ قَوْلُهُ وَ لَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا عَلَى خَالِهِ لَمْ يَنْسَخْهُ

Then the Exalted Said in **Surah Al Maaida** what Abrogated this Verse. He<sup>-azwj</sup> Said: **and the food of those Given the Book is Permissible for you, and your food is Permissible for them; and the chaste ones from the believing women and the chaste ones from those Given the Book from before you, [5:5].** The Mighty and Majestic Freed marrying them after having Prohibited, and Left His<sup>-azwj</sup> Words: **and do not marry the Polytheist men until they believe [2:221],** upon its state, not Abrogating it.

فَأَمَّا الرُّحْصَةُ الَّتِي هِيَ الْإِطْلَاقُ بَعْدَ النَّهْيِ فَإِنَّ اللَّهَ تَعَالَى فَرَضَ الْوُضُوءَ عَلَى عِبَادِهِ بِالْمَاءِ الطَّاهِرِ وَ كَذَا الْغُسْلُ مِنَ الْجَنَابَةِ

As for the concession which is the freedom after the Prohibition, Allah<sup>-azwj</sup> the Exalted Imposed the Wud'u with the clean water upon His<sup>-azwj</sup> servants, and like that is the washing from the sexual impurity.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَ إِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَ إِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

He<sup>-azwj</sup> Said: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; and if you are with sexual impurity then clean yourselves; and if you were sick or upon a journey, or one of you**

**has come from the toilet, or you have touched the women, and you cannot find water, so perform Tayammum with pure soil [5:6].**

فَالْفَرِيضَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ الْغُسْلُ بِالْمَاءِ عِنْدَ وُجُودِهِ لَا يَجُوزُ غَيْرُهُ وَ الرُّخْصَةُ فِيهِ إِذَا لَمْ يَجِدِ الْمَاءَ التَّيَمُّمُ بِالْتُّرَابِ مِنَ الصَّعِيدِ الطَّيِّبِ

The Imposition from Mighty and Majestic is the washing with the water at finding it, anything else is not allowed, and the concession in it is when the water cannot be found, is performing the Tayammum with the soil from the good (pure) soil.

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَجَلَّ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ فَالْفَرْضُ أَنْ يُصَلِّيَ الرَّجُلُ الصَّلَاةَ الْفَرِيضَةَ عَلَى الْأَرْضِ بِرُكُوعٍ وَ سُجُودٍ تَامٍ ثُمَّ رَخَّصَ لِلْخَائِفِ فَقَالَ سُبْحَانَهُ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And similar to it are Words of Mighty and Majestic: **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obediently to Allah [2:238]**. The Imposition is that the may should pray the obligatory Salat upon the ground with Ruk'u and Sajdah, complete. Then He<sup>azwj</sup> Allowed for the fearful. The Glorious Said: **But if you are fearing, then (perform your Salat) on foot or riding; [2:239]**.

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَجَلَّ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِكُمْ وَ مَعْنَى الْآيَةِ أَنَّ الصَّحِيحَ يُصَلِّي قَائِمًا وَ الْمَرِيضَ يُصَلِّي قَاعِدًا وَ مَنْ لَمْ يَقْدِرْ أَنْ يُصَلِّي قَاعِدًا صَلَّى مُضْطَجِعًا وَ يُومِي نَائِمًا فَهَذِهِ رُخْصَةٌ جَاءَتْ بَعْدَ الْعَزِيمَةِ

And similar to it are Words of Mighty and Majestic: **So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides [4:103]** – and meaning of the Verse is that the healthy one should pray standing, and the sick can pray while seated, and one who is not able to even pray while seated, can pray lying ones and indicate gestures. And this is the concession which has come after the determination.

وَ مِثْلُهُ قَوْلُهُ تَعَالَى شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ إِلَى قَوْلِهِ تَعَالَى فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

And similar to it are Words of the Exalted: **The Month of Ramazan is that in which the Quran was Revealed, - up to His<sup>azwj</sup> Words - therefore whoever of you is present in the Month, so let him Fast during it, [2:185]**.

ثُمَّ رَخَّصَ لِلْمَرِيضِ وَ الْمُسَافِرِ بِقَوْلِهِ سُبْحَانَهُ - فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ - يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ فَانْتَقَلَتْ فَرِيضَةُ الْعَزِيمَةِ الدَّائِمَةِ لِلرَّجُلِ الصَّحِيحِ لِمَوْضِعِ الْقُدْرَةِ وَ زَالَتْ الضَّرُورَةُ تَفَضُّلاً عَلَى الْعِبَادِ

Then He<sup>azwj</sup> Made Concession for the sick and the traveller by His<sup>azwj</sup> Words, the Glorious: **So, the one from you who was sick, or upon a journey, so (he should Fast) from other days [2:184] Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]**. The permanent determined duty has shifted to the healthy man for the place of ability, and the necessity declined as a Grace upon the servants.

وَ أَمَّا الرُّخْصَةُ الَّتِي ظَاهِرُهَا جَلَاظُ بَاطِنِهَا فَإِنَّ اللَّهَ تَعَالَى هَيَّ الْمُؤْمِنَ أَنْ يَتَّخِذَ الْكَافِرَ وَلِيًّا ثُمَّ مَنَّ عَلَيْهِ بِإِطْلَاقِ الرُّخْصَةِ لَهُ عِنْدَ التَّقِيَّةِ فِي الظَّاهِرِ أَنْ يَصُومَ بِصِيَامِهِ وَ يُفْطِرَ بِإِفْطَارِهِ وَ يُصَلِّيَ بِصَلَاتِهِ وَ يُعْمَلُ بِعَمَلِهِ وَ يُظْهِرَ لَهُ اسْتِعْمَالَ ذَلِكَ مُوسِعًا عَلَيْهِ فِيهِ وَ عَلَيْهِ أَنْ يَدِينَنَّ اللَّهُ تَعَالَى فِي الْبَاطِنِ بِخِلَافِ مَا يُظْهِرُ لِمَنْ يَخَافُهُ مِنَ الْمُحَالِفِينَ الْمُسْتَوَلِينَ عَلَى الْأُمَّةِ

And as for the concession which its apparent is opposite to its esoteric, Allah<sup>-azwj</sup> the Exalted Prohibited the Momin to take the Kafir as a friend, then Conferred upon him with freedom of the concession to him during the Taqiyyah (dissimulation) in the apparent to be fasting his fasts, and to break at his breaking, and pray hiss Salat, and work with his work, and to reveal to him the usage of that as a leeway upon him during it, and upon him is to make a religion of Allah<sup>-azwj</sup> the Exalted in the esoteric opposite to what he reveals for the one who fears the adversaries, the rulers upon the community.

قَالَ اللَّهُ تَعَالَى لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ

Allah<sup>-azwj</sup> the Exalted Said: ***The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; [3:28].***

فَهَذِهِ رُحْصَةٌ تَفَضَّلَ اللَّهُ بِهَا عَلَى الْمُؤْمِنِينَ رَحْمَةً لَهُمْ لِيَسْتَعْمِلُوهَا عِنْدَ التَّقْيَةِ فِي الظَّاهِرِ وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ أَنْ يُؤْخَذَ بِرُحْصِهِ كَمَا يُحِبُّ أَنْ يُؤْخَذَ بِعَزَائِمِهِ

This is a concession Allah<sup>-azwj</sup> has Graced upon the Momineen with as Mercy to them for them to be utilising it during the Taqiyyah in the apparent; and Rasool-Allah<sup>-sawww</sup> said: 'Allah<sup>-azwj</sup> Loves if one were to take with His<sup>-azwj</sup> Concession just as He<sup>-azwj</sup> Loves if one takes with His<sup>-azwj</sup> Determinations.

وَ أَمَّا الرُّحْصَةُ الَّتِي صَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنَّ اللَّهَ تَعَالَى رَحِصَ أَنْ يُعَاقَبَ الْعَبْدَ عَلَى ظُلْمِهِ فَقَالَ اللَّهُ تَعَالَى جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ وَ هَذَا هُوَ فِيهِ بِالْخِيَارِ إِنْ شَاءَ عَفَا وَ إِنْ شَاءَ عَاقَبَ

And as for the concession which its companion (user) is with the choice, Allah<sup>-azwj</sup> the Exalted has Allowed to Punish the servant upon his injustice. Allah<sup>-azwj</sup> the Exalted Said: ***And a Recompense of an evil is an evil similar to it. But, one who pardons and amends, so his Recompense is upon Allah. [42:40]***, and this, He<sup>-azwj</sup> is with the Choice regarding it, if He<sup>-azwj</sup> Desires He<sup>-azwj</sup> Pardons, and if He<sup>-azwj</sup> Desires He<sup>-azwj</sup> Forgives.

وَ أَمَّا الرُّحْصَةُ الَّتِي ظَاهِرُهَا خِلَافٌ بَاطِنُهَا وَ الْمُنْقَطِعُ الْمَعْطُوفُ فِي التَّنْزِيلِ هُوَ أَنَّ الْآيَةَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ كَانَتْ تَجِيءُ بِشَيْءٍ مَا تَمَّ تَجِيءُ مُنْقَطِعَةً الْمَعْنَى بَعْدَ ذَلِكَ وَ تَجِيءُ بِمَعْنَى غَيْرِهِ ثُمَّ تَعَطَّفَ بِالْحُطَابِ عَلَى الْأَوَّلِ

And as for the concession which its apparent is opposite to its esoteric, and the interruption joined in the Revelation, it is that the Verse from the Book of Allah<sup>-azwj</sup> Mighty and Majestic had come with something what then came with a discontinuation of the meaning after that, and another meaning came. Then it was joined with the Address upon the initial.

مِثْلُ قَوْلِهِ تَعَالَى - وَ إِذْ قَالَ لُقْمَانُ لِابْنِهِ وَ هُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ثُمَّ انْقَطَعَتْ وَصِيئَةُ لُقْمَانَ لِابْنِهِ فَقَالَ وَ وَصِيئَتَا الْإِنْسَانِ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ إِلَى قَوْلِهِ - إِلَى مَرْجِعِكُمْ فَأَنْبِئِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

For example, Words of the Exalted: ***And when Luqman said to his son, and he was advising him: 'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13].*** Then the advice of Luqman<sup>-as</sup> to his<sup>-as</sup> son was cut off. He<sup>-azwj</sup> Said: ***And We***

**Bequeathed the human being regarding his parents – his mother carried him with weakness upon weakness, [31:14] – up to His<sup>-azwj</sup> Words: then to Me would be your Return, so I shall Inform you of what you had been doing [31:15].**

ثُمَّ عَطَفَ بِالْخُطَابِ عَلَى وَصِيَّتِهِ لُقْمَانَ لِابْنِهِ فَقَالَ - يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ بَأْتٍ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Then He<sup>-azwj</sup> Joined with the Address upon the advice of Luqman to his<sup>-as</sup> son. He<sup>-as</sup> said: **‘O my son! Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties, Aware [31:16].**

وَ مِثْلُ قَوْلِهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ ثُمَّ قَالَ تَعَالَى فِي مَوْضِعٍ آخَرَ عَطَفًا عَلَى هَذَا الْمَعْنَى - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ كَلَامًا مَعْطُوفًا عَلَى أُولِي الْأَمْرِ مِنْكُمْ

And similar to Words of the Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].** Then the Exalted Said in another place continuing upon this meaning: **O you who believe! Fear Allah and be with the truthful ones [9:119],** being a Speech continuation upon the **those with (Divine) Authority from you. [4:59].**

وَ قَوْلِهِ تَعَالَى أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ ثُمَّ قَالَ تَعَالَى فِي الْأَمْرِ بِالْجِهَادِ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَ هُوَ كُرْهٌ لَكُمْ وَ عَسَى أَنْ تَكْرَهُوا شَيْئًا وَ هُوَ خَيْرٌ لَكُمْ الْآيَةَ

And Words of the Exalted: **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43].** Then the Exalted Said regarding the Command of the Jihad: **Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, [2:216] – the Verse.**

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ فِي سُورَةِ الْمَائِدَةِ - وَ مَا أَكَلِ السَّبْغِ إِلَّا مَا دَكَّيْتُمْ وَ مَا دُبِحَ عَلَى النُّصْبِ وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَمْ فِسْقٌ

And similar to Words of Mighty and Majestic in **Surah Al Maaida: and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression [5:3].**

ثُمَّ قَطَعَ الْكَلَامَ بِمَعْنَى لَيْسَ يُشْبِهُ هَذَا الْخُطَابَ فَقَالَ تَعَالَى - الْيَوْمَ يَسِّرُ اللَّهُ لَكُمْ دِينَكُمْ فَلا تَخْشَوْهُمْ وَ احْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ ائْتَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

Then the Speech terminates with a meaning not resembling this Address. The Exalted Said: **Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

وَ مِثْلُهُ قَوْلُهُ تَعَالَى وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِفُونَ ثُمَّ بَدَأَ لَهُ وَ مَا لَهُمْ إِلَّا لِيُعَذِّبَهُمُ اللَّهُ وَ هُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ

And similar to it are Words of the Exalted: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]. Then there was change of Decision for Him<sup>-azwj</sup>: And (what reason) is for them that Allah should not Punish them and they are hindering from the Sacred Masjid [8:34].**

وَ كَقَوْلِهِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا

And like His<sup>-azwj</sup> Words: **O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand from those who commit Kufr [8:65].**

ثُمَّ بَدَأَ لَهُ تَعَالَى فَقَالَ الْآنَ خُفِّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

Then there was change of Decision for Him<sup>-azwj</sup> the Exalted. He<sup>-azwj</sup> Said: **For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, and if there happen to be a thousand from you, they would overcome two thousand by the Permission of Allah, and Allah is with the patient ones [8:66].**

وَ هَكَذَا يَجْرِي الْأَمْرُ فِي النَّاسِخِ وَ الْمَنْسُوخِ وَ هُوَ يَدُلُّ عَلَى تَصْحِيحِ الْبَدَاءِ وَ قَوْلِهِ- يَمْخُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ فَهَلْ يَمْخُو إِلَّا مَا كَانَ وَ هَلْ يُثَبِّتُ إِلَّا مَا لَمْ يَكُنْ وَ مِثْلُ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

And that is how the matter flows regarding the Abrogating and the Abrogated, and it evidence's upon the correctness of the 'Bada' (change of Decision). And His<sup>-azwj</sup> Words: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]. Does He<sup>-azwj</sup> Delete except what has already happened, and does He<sup>-azwj</sup> Affirm except what has not happened? And similar to this are many in the Book of Allah<sup>-azwj</sup> Mighty and Majestic.**

وَ أَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ النَّوَابِ وَ الْعِقَابَ فِي الدُّنْيَا وَ بَعْدَ الْمَوْتِ قَبْلَ الْقِيَامَةِ فَيَقُولُ اللَّهُ تَعَالَى- يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُخَّيٌّ وَ سَعِيدٌ-

And as for the rebuttal upon the one who denies in the Reward and the Punishment in the world, and after the death before the Qiyamah, Allah<sup>-azwj</sup> the Exalted Says: **On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105].**

فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَ شَهِيقٌ- خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ الْآيَةَ-

**So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107] – the Verse.**

وَ أَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ يَعْنِي السَّمَاوَاتِ وَ الْأَرْضِ قَبْلَ الْقِيَامَةِ فَإِذَا كَانَتِ الْقِيَامَةُ بُدِّلَتِ السَّمَاوَاتُ وَ الْأَرْضُ

**And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108] – meaning the skies and the earth before the Qiyamah. When the Qiyamah takes place, the skies and the earth will be replaced.**

وَمِثْلُ قَوْلِهِ تَعَالَى وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ وَهُوَ أَمْرٌ بَيْنَ أَمْرَيْنِ وَهُوَ النَّوَابُ وَالْعِقَابُ بَيْنَ الدُّنْيَا وَالْآخِرَةِ

**And similar to Words of the Exalted: And behind them is purgatory up to the Day they would be Resurrected [23:100], and it is a matter between the two matters, and it is the Reward and the Punishment between the world and the Hereafter.**

وَمِثْلُ قَوْلِهِ تَعَالَى النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ وَالْعُدُوُّ وَالْعَشِيُّ لَا يَكُونَانِ فِي الْقِيَامَةِ الَّتِي هِيَ دَارُ الْخُلُودِ وَإِنَّمَا يَكُونَانِ فِي الدُّنْيَا

**And like Words of the Exalted: The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, [40:46], and the ‘morning and evening’ cannot take place during the Qiyamah which is the eternal house, and rather they happen in the world.**

وَقَالَ اللَّهُ تَعَالَى فِي أَهْلِ الْجَنَّةِ وَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا وَالْبُكْرَةُ وَالْعَشِيُّ إِنَّمَا يَكُونَانِ مِنَ اللَّيْلِ وَالنَّهَارِ فِي جَنَّةِ الْحَيَاةِ قَبْلَ يَوْمِ الْقِيَامَةِ قَالَ اللَّهُ تَعَالَى لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

**And Allah<sup>-azwj</sup> the Exalted Said regarding the people of Paradise: and for them would be their sustenance therein morning and evening [19:62], and the morning and the evening rather take place from the night and the day is a garden of the life before the Day of Qiyamah. Allah<sup>-azwj</sup> Exalted Said: Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13].**

وَمِثْلُهُ قَوْلُهُ سُبْحَانَهُ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ- فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**And similar to it are Words of the Glorious: And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170].**

وَأَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ الْمِعْرَاجَ فَقَوْلُهُ تَعَالَى- وَهُوَ بِالْأَفْقِ الْأَعْلَى ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى- فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى إِلَى قَوْلِهِ عِنْدَهَا جَنَّةُ الْمَأْوَى- فَسِدْرَةُ الْمُتَنَهَى فِي السَّمَاءِ السَّابِعَةِ

**And as for the rebuttal upon the one who denies the Ascension (Mi'raaj), are Words of the Exalted: And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10] – up to His<sup>-azwj</sup> Words: By the Garden of abode [53:15]. The lote tree (Sidrat Al Muntaha) is in the seventh sky.**

ثُمَّ قَالَ سُبْحَانَهُ- وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ وَ إِنَّمَا أَمْرٌ رَسُولُهُ أَنْ يَسْأَلَ الرُّسُلَ فِي السَّمَاءِ

**Then the Exalted Said: And ask ones We Sent from before you from Our Messengers, did We Make from besides the Beneficent, a God they should be worshipping? [43:45], and rather He<sup>-azwj</sup> had Asked His<sup>-azwj</sup> Rasool<sup>-saww</sup> to ask the Messengers<sup>-as</sup> in the sky.**

وَ مَثَلُهُ قَوْلُهُ تَعَالَى فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي الْأَنْبِيَاءَ عَ هَذَا كَلَّمَهُ لَيْلَةَ الْمِعْرَاجِ

**And similar to is are His<sup>-azwj</sup> Words: But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94], meaning the Prophets<sup>-as</sup>. All this was on the night of the Ascension (Mi'raaj).**

وَ أَمَّا الرَّدُّ عَلَى الْمُجَبَّرَةِ وَ هُمُ الَّذِينَ زَعَمُوا أَنَّ الْأَفْعَالَ إِنَّمَا هِيَ مَنْسُوبَةٌ إِلَى الْعِبَادِ بِحَازِلٍ لَا حَقِيقَةً وَ إِنَّمَا حَقِيقَتُهَا لِلَّهِ لَا لِلْعِبَادِ وَ تَأَوَّلُوا فِي ذَلِكَ آيَاتٍ مِنْ كِتَابِ اللَّهِ تَعَالَى لَمْ يَعْرِفُوا مَعْنَاهَا كَمَا فِي قَوْلِهِ تَعَالَى وَ لَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا

**And as for the rebuttal upon the 'Mjabbirah' (Qadiriyya), and they are those who claim that the actions, rather these are attributed to the servants metaphorically, not in reality, and rather its reality is for Allah<sup>-azwj</sup>, not for the servants, and regarding that they interpret Veres from the Book of Allah<sup>-azwj</sup> the Exalted whose meanings they do not understand, like what is in Words of the Exalted: And if Allah had so Desired, they would not have associated, [6:107].**

فَرَدَّ عَلَيْهِمْ أَهْلُ الْحَقِّ فَقَالُوا هُمْ إِنْ فِي قَوْلِكُمْ ذَلِكَ بُطْلَانُ الثَّوَابِ وَ الْعِقَابِ إِذَا نَسَبْتُمْ أَفْعَالَكُمْ إِلَى اللَّهِ تَعَالَى عَمَّا يَصِفُونَ وَ كَيْفَ يُعَاقَبُ مَخْلُوقاً عَلَى غَيْرِ فِعْلٍ مِنْهُ

**The people of truth rebutted against them. They said to them, 'In that word of yours there is invalidation of the Reward and the Punishment when you attribute your actions to Allah<sup>-azwj</sup>. Exalted is He<sup>-azwj</sup> from what they as ascribing, and how can He<sup>-azwj</sup> Punish a created being upon an action which is not from him?**

قَالَ اللَّهُ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ- لَا يُجْزَى أَنْ يَكُونَ إِلَّا عَلَى الْحَقِيقَةِ لِفِعْلِهَا

**Allah<sup>-azwj</sup> the Exalted Said: "Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned" [2:286]. It is not allowed to happen except upon the reality of its actions.**

وَ قَوْلِهِ تَعَالَى فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ- وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَ قَوْلِهِ سُبْحَانَهُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ وَ قَوْلِهِ لَسْتُمْ لَكُمْ عَمَلُكُمْ تَعْمَلُونَ وَ قَوْلِهِ تَعَالَى فَكُلًّا أَخَذْنَا بِذُنُوبِهِ إِلَى قَوْلِهِ وَ مَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ:

**And Words of the Exalted: So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]; and Words of the Glorious: Every soul would be held for what it earns [74:38]; and you will be Questioned about what you had been doing [16:93]; and Words of the Exalted: So We Seized each due to his sin. – up to His<sup>-azwj</sup> Words: And Allah was not unjust to them, but they were unjust to themselves [29:40].**

وَأَمَّا مَا ذَكَرْتَهُ مِنَ الْحُطَابِ الدَّالِّ عَلَى تَهْجِينِ النَّبِيِّ صَ وَالْإِزْرَاءِ بِهِ وَ التَّأْسِيبِ لَهُ مَعَ مَا أَظْهَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ مِنْ تَفْضِيلِهِ إِيَّاهُ عَلَى سَائِرِ الْأَنْبِيَاءِ فَلِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُشْرِكِينَ كَمَا قَالَ فِي كِتَابِهِ وَ بِحَسَبِ جَلَالَةِ مَنْزِلَةِ نَبِيِّنَا صَ عِنْدَ رَبِّهِ

And as for what I<sup>asws</sup> mentioned from the Address evidencing upon denigrating (degrading) the Prophet<sup>saww</sup> and the vilification of him<sup>saww</sup> and the reproach to him<sup>saww</sup> with what Allah<sup>azwj</sup> Blessed and Exalted has Revealed in His<sup>azwj</sup> Book of His<sup>azwj</sup> Preferring him<sup>saww</sup> over rest of the Prophets<sup>as</sup>, it is because Allah<sup>azwj</sup> Mighty and Majestic has Made for every Prophet<sup>as</sup> and enemy from the Polytheists just as He<sup>azwj</sup> has Said in His<sup>azwj</sup> Book in accordance to the majestic of the status of our Prophet<sup>saww</sup> in the Presence of his<sup>saww</sup> Lord<sup>azwj</sup>.

كَذَلِكَ عَظُمَ جِحْتُهُ لِعَدُوِّهِ وَ الَّذِي عَادَ مِنْهُ فِي حَالِ شِقَاقِهِ وَ نِفَاقِهِ وَ كُلِّ أَدَى وَ مَشَقَّةٍ لِدَفْعِ نُبُوَّتِهِ وَ تَكْذِيبِهِ إِيَّاهُ وَ سَعْيِهِ فِي مَكَارِهِهِ وَ قَصْدِهِ لِنَقْضِ كُلِّ مَا أُبْرِمَهُ وَ اجْتِهَادِهِ وَ مَنْ مَالَهُ عَلَى كُفْرِهِ وَ فَسَادِهِ وَ نِفَاقِهِ وَ إِخْلَافِهِ فِي إِبْطَالِ دَعْوَاهُ وَ تَغْيِيرِ مِلَّتِهِ وَ مُخَالَفَةِ سُنَّتِهِ

Like that, his<sup>saww</sup> adversity intensified due to his enemy, the one who turned away from him<sup>saww</sup> in times of conflict and hypocrisy, causing every harm and hardship to thwart his<sup>saww</sup> Prophet-hood, denying him<sup>saww</sup>, striving against him<sup>saww</sup> in his schemes, aiming to nullify all his<sup>saww</sup> efforts and exertions, and whoever supported him in his Kufr, corruption, hypocrisy, and heresy, in invalidating his<sup>saww</sup> claims, changing his<sup>saww</sup> religion, opposing his<sup>saww</sup> Sunnah.

وَ لَمْ يَرَ شَيْئاً أُنْبَغَ فِي تَمَامِ كَيْدِهِ مِنْ تَنْفِيرِهِمْ مِنْ مُؤَالَاةِ وَصِيهِ وَ إِخْلَافِهِمْ مِنْهُ وَ صَدِّهِمْ عَنْهُ وَ إِغْرَائِهِمْ بِعَدَاوَتِهِ وَ الْقَصْدِ لِتَغْيِيرِ الْكِتَابِ الَّذِي جَاءَ بِهِ وَ إِسْقَاطِ مَا فِيهِ مِنْ فَضْلِ دَوِي الْفَضْلِ وَ كُفْرِ دَوِي الْكُفْرِ مِنْهُ وَ بَيْمْنِ وَاقِفِهِ عَلَى ظُلْمِهِ وَ بَغْيِهِ وَ شِرْكِهِ

He<sup>saww</sup> did not see anything more effective in completing his<sup>saww</sup> schemes than their alienation from his<sup>saww</sup> allies, their avoidance of him<sup>saww</sup>, their obstruction from him<sup>saww</sup>, their attraction to enmity towards him<sup>saww</sup>, and the intention to change the scripture he<sup>saww</sup> came with, dropping the virtues of the virtuous and the Kufr of the ones with Kufr therein, and those who agreed with him in his injustice, and his aggression, his Shirk.

وَ لَقَدْ عَلِمَ اللَّهُ ذَلِكَ مِنْهُمْ فَقَالَ- إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْفَظُونَ عَلَيْنَا وَ قَالَ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ وَ لَقَدْ أَحْضَرُوا الْكِتَابَ كَمَا مُشْتَمِلًا عَلَى التَّأْوِيلِ وَ التَّنْزِيلِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ النَّاسِخِ وَ الْمُنْسُوخِ لَمْ يَسْفُطْ مِنْهُ حَرْفٌ أَلِفٍ وَ لَا لَامٍ

Indeed, Allah<sup>azwj</sup> Knew that from them. He<sup>azwj</sup> Said: **Surely, those distorting Our Verses, they are not hidden from Us. [41:40];** and Said: **intending to change the Speech of Allah. [48:15],** and, they had been presented the complete Book, inclusive upon the interpretation and the Revelation, and the Decisive and the Allegorical, and the Abrogating and the Abrogated, not a single letter had been dropped from it, neither an 'Alif' nor a 'Laam'.

فَلَمَّا وَقَعُوا عَلَى مَا بَيَّنَّهُ اللَّهُ مِنْ أَسْمَاءِ أَهْلِ الْحَقِّ وَ الْبَاطِلِ وَ أَنَّ ذَلِكَ إِنْ ظَهَرَ نَقَضَ مَا عَقَدُوهُ قَالُوا لَا حَاجَةَ لَنَا فِيهِ وَ نُحْنُ مُسْتَعْتُونَ عَنْهُ بِمَا عِنْدَنَا وَ لِذَلِكَ قَالَ فَتَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبَيْتَسَ مَا يَشْتَرُونَ

When they paused upon what Allah<sup>azwj</sup> had Stated, from names of the people of the truth and the falsehood, and that had revealed the deficiency of what they had believe, they said, 'There is no need for us regarding it, and we are needless from it due to what is in our possession!' He<sup>azwj</sup> Said: **but they cast it behind their backs and took a small price for it; so evil is that which they are buying [3:187].**

ثُمَّ دَفَعَهُمُ الْإِضْطِرَارُ بِرُؤُودِ الْمَسَائِلِ عَلَيْهِمْ عَمَّا لَا يَعْلَمُونَ تَأْوِيلَهُ إِلَى جَمْعِهِ وَ تَأْلِيْفِهِ وَ تَضْمِينِهِ مِنْ تَلْفَاتِهِمْ مَا يُقِيمُونَ بِهِ دَعَائِمَ كُفْرِهِمْ فَصَرَخَ مُنَادِيهِمْ مِنْ كَانَتْ عِنْدَهُ شَيْءٌ مِنَ الْقُرْآنِ فَلْيَأْتِنَا بِهِ

When a question was asked to them about what they were not knowing its interpretation, the desperation pushed them to collect it and compile it, and to include from their own selves what the pillars of their Kufr could be standing with. So, their caller shouted, 'One who has in his possession anything from the Quran, let him come to us with it!'

وَ وَكَلُوا تَأْلِيْفَهُ وَ نَظْمَهُ إِلَى بَعْضِ مَنْ وَافَقَهُمْ عَلَى مُعَادَاةِ أَوْلِيَاءِ اللَّهِ فَالَّفَهُ عَلَى اخْتِيَارِهِمْ وَ مَا يَدُلُّ لِلْمُتَأَمِّلِ لَهُ عَلَى اخْتِلَالِ تَمْيِيزِهِمْ وَ تَقْرِيْبِهِمْ وَ تَرَكَوْا مِنْهُ مَا قَدَرُوا أَنَّهُ لَهُمْ وَ هُوَ عَلَيْهِمْ وَ زَادُوا تَنَافُرَهُ وَ تَنَافُرَهُ

And they allocated its compilation and its arrangement to the one who was compatible with them upon hostility towards the Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup>. He compiled it based upon their choice, and what evidence' to the pondering one upon the confusion of their distinguishing and their reconciling, and they left out from it what they determined it was for them<sup>-asws</sup> (the Guardians) and (all that) which was against them, and these (omissions) increased in their discord and their disunity.

وَ عَلِمَ اللَّهُ أَنَّ ذَلِكَ يَظْهَرُ وَ يَبِينُ فَقَالَ ذَلِكَ مَبْلُغُهُمْ مِنَ الْعِلْمِ وَ انْكَشَفَ لِأَهْلِ الْإِسْتِبْصَارِ غَوَاثِرُهُمْ وَ افْتِرَاقُهُمْ وَ الَّذِي بَدَأَ فِي الْكِتَابِ مِنَ الْإِزْوَاجِ عَلَى النَّبِيِّ ص مِنْ فِرْيَةِ الْمُلْحِدِينَ وَ لِذَلِكَ قَالَ جَلَّ ذِكْرُهُ- لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَ زُورًا

And Allah<sup>-azwj</sup> Knew that this would become apparent and clear. **That is their reach from the knowledge. [53:30]**, and it was uncovered to the people of insight, their defects and their fabrications, and that which has appeared in the Book of the ridiculing upon the Prophet<sup>-saww</sup> is from blatant lies of the atheists, and for that reason He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Said: **and they are saying the evil word and a falsity [58:2]**.

فَيَذْكُرُ لَيْبِيَهُ ص مِنْ مَا يُحَدِّثُهُ عَدُوُّهُ فِي كِتَابِهِ مِنْ بَعْدِهِ بِقَوْلِهِ- وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ

He<sup>-azwj</sup> Mentioned to His<sup>-azwj</sup> Prophet<sup>-saww</sup> of what his<sup>-saww</sup> enemies will be innovating in His<sup>-azwj</sup> Book from after him<sup>-saww</sup>, by His<sup>-azwj</sup> Words: **And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, [22:52]**.

يَعْنِي أَنَّهُ مَا مِنْ نَبِيٍّ تَمَنَّى مُفَارَقَةً مَا يُعَابِيهِ مِنْ نَفَاقِ قَوْمِهِمْ وَ عُفُوقِهِمْ وَ الْإِنْتِقَالَ عَنْهُمْ إِلَى دَارِ الْإِقَامَةِ إِلَّا أَلْقَى الشَّيْطَانُ الْمُعْرِضُ بَعْدَاوَتِهِ عِنْدَ فَقْدِهِ فِي الْكِتَابِ الَّذِي أَنْزَلَ عَلَيْهِ ذَمَّهُ وَ الْقُدْحَ فِيهِ وَ الطَّعْنَ عَلَيْهِ

It means that there is none from a Prophet<sup>-saww</sup> who wished to separate from what he<sup>-saww</sup> had witnessed of the hypocrisy of their<sup>-as</sup> people and their disloyalty and the transferring from them to the house of staying, except the Satan<sup>-la</sup> cast the objection with his<sup>-la</sup> enmity at its loss in the Book which had been Revealed unto him, condemned it and criticised in it and the taunting upon him<sup>-as</sup>.

فَيَسْخُ اللَّهُ ذَلِكَ مِنْ قُلُوبِ الْمُؤْمِنِينَ فَلَا تَقْبَلُهُ وَلَا تُصْغِي إِلَيْهِ عِزُّ قُلُوبِ الْمُنَافِقِينَ وَالْجَاهِلِينَ وَ يُحْكِمُ اللَّهُ آيَاتِهِ بِأَنْ يَحْمِي أَوْلِيَاءَهُ مِنَ الضَّلَالِ وَالْعُدْوَانِ  
وَمُشَايَعَةِ أَهْلِ الْكُفْرِ وَالطُّغْيَانِ الَّذِينَ لَمْ يَرْضَ اللَّهُ أَنْ يَجْعَلَهُمْ كَالْأَنْعَامِ حَتَّى قَالَ- بَلْ هُمْ أَضَلُّ سَبِيلًا

Allah<sup>-azwj</sup> Abrogated that from hearts of the Momineen they neither accepted it nor was it listened to apart from by the hearts of hypocrites and the ignorant ones **then Allah Empowered His Signs, [22:52]**, by Protecting His<sup>-azwj</sup> Guardians<sup>-asws</sup> from the straying, and the aggression, and associating with the people of Kufr and the tyranny, those whom Allah<sup>-azwj</sup> was not Satisfied to Make them like the cattle until He<sup>-azwj</sup> Said: **But, they are more straying of the way [25:44]**.

فَأَفْهَمَ هَذَا وَاعْمَلْ بِهِ وَاعْلَمْ أَنَّكَ مَا قَدْ تَرَكْتَ مِمَّا يَجِبُ عَلَيْكَ السُّؤَالُ عَنْهُ أَكْثَرَ مِمَّا سَأَلْتَ وَ إِنِّي قَدْ اقْتَصَرْتُ عَلَى تَفْسِيرِ يَسِيرٍ مِنْ كَثِيرٍ لِعَدَمِ حَمَلَةِ الْعِلْمِ وَقَلَّةِ الرَّاعِبِينَ فِي التَّمَسُّهِ وَ فِي ذُنُوبِ مَا بَيَّنْتُ لَكَ بِلَاغِ لَذَوِي الْأَلْبَابِ

Understand this and work with it, and know that what you have left out from what obliges upon you to ask about is more than what you have asked, and I<sup>-asws</sup> have been brief upon interpreting a little from the more due to lack of bearers of the knowledge and lack of the ones desiring to seek it, and in the little which I<sup>-asws</sup> have explained to you is sufficient for the ones with understanding’.

قَالَ السَّائِلُ حَسْبِي مَا سَمِعْتُ يَا أَمِيرَ الْمُؤْمِنِينَ شَكَرَ اللَّهُ لَكَ اسْتِنْقَازِي مِنْ عَمَايَةِ الشُّكِّ وَ طَحْيَةِ الْإِفْكِ وَ أَجْزَلَ عَلَى ذَلِكَ مَثُوبَتِكَ- إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ صَلَّى اللَّهُ أَوْلَا وَ آخِرًا عَلَى أَنْوَارِ الْهُدَايَاتِ وَ أَغْلَامِ الْبَرَايَاتِ مُحَمَّدٍ وَ آلِهِ أَصْحَابِ الدَّلَالَاتِ.

The questioner said, ‘It suffices me what I have heard, O Amir Al-Momineen<sup>-asws</sup>! I thank Allah<sup>-azwj</sup> for you<sup>-asws</sup> having rescued me from the blindness of doubt and the deception of blatant lies, and Make your<sup>-asws</sup> Rewards upon that to be plentiful, surely He<sup>-azwj</sup> is Able upon all things! And may Allah<sup>-azwj</sup> Send Salawaat, first and last, upon the Noor(s) of guidance and the flags of righteousness, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Masters<sup>-asws</sup> of providing proofs’’<sup>9</sup>

### Ahadith also Get Abrogated like the Verses of Quran:

محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن إبراهيم بن عمر اليماني ، عن أبان بن أبي عمير ، عن سليمان بن قيس الهلالي ، قال : قلت لأبي عبد الله (عليه السلام) : إني سمعت من سلمان والمقداد وأبي ذر شيئاً من تفسير القرآن ، وأحاديث عن نبي الله (صلى الله عليه وآله) غير ما في أيدي الناس ، ثم سمعت منك تصديق ما سمعت منهم ، ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ، وأحاديث عن نبي الله (صلى الله عليه وآله) أنتم مخالفتهم فيها ، وترعمون أن ذلك كله باطل ، أفترى الناس يكذبون على رسول الله (صلى الله عليه وآله) متعمدين ، ويفسرون القرآن بأرائهم ؟ قال : فأقبل عليّ ثم قال : قد سألت فافهم الجواب : أن في أيدي الناس حقاً وباطلاً ، وصدقاً وكذباً ، وناسخاً ومنسوخاً ، وعاماً وخاصاً ، ومحكماً ومتشابهاً ، وحفظاً ووهماً ، وقد كذب على رسول الله (صلى الله عليه وآله) على عهده ، حتى قام خطيباً ، وقال : أيها الناس ! قد كثرت عليّ الكذابة ، فمن كذب عليّ متعمداً فليتبوء مقعده من النار .

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali, said:

<sup>9</sup> Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

'I said to Amir-ul-Momineen<sup>-asws</sup>, 'I hear from Salman and Al-Miqdad and Abu Dharr something of the explanation of the Quran, and the Ahadith from the Prophet<sup>-saww</sup> which is not in the hands of the people, then hear from you<sup>-asws</sup> its ratification of what I have heard from them, and saw in the hands of the people many things from the explanation of the Quran, and the Hadith from the Prophet<sup>-saww</sup> which you<sup>-asws</sup> are opposed to, and think all of them to be false. Have the people invented lies ascribed to the Messenger of Allah<sup>-saww</sup>, and are explaining the Quran by their opinion?'

He<sup>-asws</sup> came near me, then said: 'You have asked, and so understand the answer. In the hands of the people there is right and wrong, and truth and lies, and Abrogating and the Abrogated, and the general and the special, and the Decisive and the Allegorical, and the preserved and the illusion, and forged lies on the Messenger of Allah<sup>-saww</sup> from before, to the extent that he<sup>-saww</sup> issued a sermon, and said: 'O people! A lot of lies have been ascribed to me<sup>-saww</sup>. Whosoever has done this deliberately will have a seat in the Fire'.<sup>10</sup>

ثم كذب عليه من بعده وإنما أتاكم الحديث من أربعة ، ليس لهم خامس : رجل منافق يظهر الإيمان ، متصنع بالاسلام ، لا يتأتم ، ولا يتحرج أن يكذب على رسول الله ( صلى الله عليه وآله ) - إلى أن قال : - ورجل سمع من رسول الله ( صلى الله عليه وآله ) شيئاً ، لم يحمله على وجهه ، ووهم فيه ، ولم يتعمد كذباً ، فهو في يده ، يقول به ، ويعمل به ، ويروي به ، فيقول : أنا سمعته من رسول الله ( صلى الله عليه وآله ) ، فلو علم المسلمون أنه وهم لرفضوه ، ولو علم هو أنه وهم لرفضه ، ورجل ثالث سمع من رسول الله ( صلى الله عليه وآله ) شيئاً أمر به ثم نهي عنه ، وهو لا يعلم : أو نهي عنه ، ثم أمر به ، وهو لا يعلم ، فحفظ منسوخه ، ولم يحفظ الناسخ ، فلو علم أنه منسوخ لرفضه ، ولو علم الناس إذ سمعوه منه أنه منسوخ لرفضوه ،

Then lies were still ascribed to him<sup>-saww</sup> afterwards. Ahadith have reached you from four, and there is no fifth – A hypocritical man who displays faith, manufactures Islam, poses as such, and does not feel it as wrong to ascribe lies to the Messenger of Allah<sup>-saww</sup> – until he<sup>-asws</sup> said: 'And the man who heard from the Messenger of Allah<sup>-saww</sup> something, did not understand its perspective, and does not intend to lie. It is in his hands, he speaks by it, and acts by it, and narrates it. He says, 'I have heard this from the Messenger of Allah<sup>-saww</sup>. If the Muslims think it to be imagination they should reject it, and if they know it to be from him<sup>-saww</sup> then it is an obligation'.

And the third man heard from the Messenger of Allah<sup>-saww</sup> something that he<sup>-saww</sup> ordered then prohibited it later on, and he did not know, or prohibited it, and then ordered it later on, and he did not know. He memorised the abrogated and did not memorise the abrogating. Had he known it to have been abrogated, he would have rejected it, and had the people known that what they have heard from his is an abrogated order, they would have rejected it.

وآخر رابع لم يكذب على رسول الله ( صلى الله عليه وآله ) ، مبغض للكذب خوفاً من الله ، وتعظيماً لرسول الله ( صلى الله عليه وآله ) ، لم ينسه ، بل حفظ ما سمع على وجهه ، فجاء به كما سمعه ، لم يزد فيه ، ولم ينقص منه ، وعلم الناسخ من المنسوخ ، فعمل بالناسخ ، ورفض المنسوخ ، فان أمر النبي ( صلى الله عليه وآله ) مثل القرآن ، منه ناسخ ومنسوخ ، وخاص وعام ، ومحكم ومتشابه .

And lastly is the one who did not ascribe lies to the Messenger of Allah<sup>-saww</sup>, hated lying due to his fear of Allah<sup>-azwj</sup>, and respect for the Messenger of Allah<sup>-saww</sup>, and did not forget it, but memorised what he had heard exactly. He went with it as he had heard it, did not add

<sup>10</sup> Wasail ul Shia, H. 44614

anything to it, and did not leave anything out from it, and knew the abrogating from the abrogated. He acted upon the abrogating one, and rejected the abrogated one, for the order of the Prophet<sup>-sawww</sup> is similar to the Quran, from which there is the Abrogating and the Abrogated, and the special and the general, and Decisive and Allegorical.

وقد كان يكون من رسول الله ( صلى الله عليه وآله ) الكلام له وجهان ، وكلام عام ، وكلام خاص مثل القرآن - إلى أن قال : - فما نزلت على رسول الله ( صلى الله عليه وآله ) آية من القرآن إلا أقرأنيها وأملاها عليّ ، فكتبتها بخطي ، وعلمني تأويلها وتفسيرها ، وناسخها ومنسوخها ، ومحكمها ومتشابهها ، وخاصها وعامها ، ودعا الله لي أن يعطيني فهما وحفظا ، فما نسيت آية من كتاب الله ، ولا علما أملاه عليّ وكتبته . الحديث .

And that which came from the Messenger of Allah<sup>-sawww</sup> had two perspectives – General speech and special speech like the Quran’ – until he<sup>-asws</sup> said: ‘That which came down to the Messenger of Allah<sup>-sawww</sup> of the Verses of the Quran, he<sup>-sawww</sup> read it to me<sup>-asws</sup> and made me<sup>-asws</sup> write it down which I<sup>-asws</sup> wrote it by my<sup>-asws</sup> own handwriting, and taught me<sup>-asws</sup> its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its Special and its general, and supplicated to Allah<sup>-azwj</sup> for me<sup>-asws</sup> to be Given understading and its preservation. I<sup>-asws</sup> did not forget any Verse from the Book of Allah<sup>-azwj</sup>, nor that which I<sup>-asws</sup> was taught and made to write it down’.<sup>11</sup>

وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن عثمان ابن عيسى ، عن أبي أيوب الخزاز ، عن محمد بن مسلم ، عن أبي عبد الله ( عليه السلام ) ، قال : قلت له : ما بال أقوام يروون عن فلان وفلان ، عن رسول الله ( صلى الله عليه وآله ) لا يتهمون بالكذب ، فيجيء منكم خلافه ؟ فقال : إن الحديث ينسخ كما ينسخ ، القرآن .

And from a number of our companions, from Ahmad Bin Muhammad, from Usman Ibn Isa, from Abu Ayyub Al Kharraz, from Muhammad Bin Muslim who says:

Abu Abdullah<sup>-asws</sup> said when it was said to him<sup>-asws</sup>, ‘What is the reason that the people narrate from such and such, from the Messenger of Allah<sup>-sawww</sup>, and they cannot be accused of lying, and what comes from you<sup>-asws</sup> is different to that?’ He<sup>-asws</sup> said: ‘Surely the Ahadith also get abrogated like the Quran gets Abrogated’.<sup>12</sup>

وعن عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي نجران ، عن عاصم بن حميد ، عن منصور بن حازم ، عن أبي عبد الله ( عليه السلام ) - في حديث - قال : قلت : أخبرني عن أصحاب محمد صدقوا على محمد ( صلى الله عليه وآله ) ، أم كذبوا ؟ قال : بل صدقوا ، قلت : فما بالهم اختلفوا ؟ قال : إن الرجل كان يأتي رسول الله ( صلى الله عليه وآله ) ، فيسأله المسألة ، فيجيبه فيها بالجواب ، ثم يجيئه بعد ذلك ما ينسخ ذلك الجواب ، فنسخت الاحاديث بعضها بعضا .

And from Ali Bin Ibrahim, from his father, from Ibn Abu Najraan, from Aasim Bin Hameed, from Mansour Bin Haazim who says:

Abu Abdullah<sup>-asws</sup> – in a Hadith – said, ‘I said to him<sup>-asws</sup>, ‘Inform me about the companions of Muhammad<sup>-sawww</sup>, whether they ascribed truth to him<sup>-asws</sup> or lies?’ He<sup>-asws</sup> said: ‘But they spoke the truth’. I said, ‘Why is then that there are differences?’ He<sup>-asws</sup> said: ‘A man came to the Messenger of Allah<sup>-sawww</sup>. He asked him<sup>-sawww</sup> a question. He<sup>-sawww</sup> gave him the answer, then

11 H. 1 الكافي (ط - الإسلامية)، ج1، ص: 64

12 Wasail ul Shia, H. 33615

Came down something which Abrogated that particular answer. The Hadith abrogates the Hadith, some of them by some others'.<sup>13</sup>

وعنه ، عن محمد بن عيسى ، عن يونس ، عن مهزم ، وعن بعض أصحابنا ، عن محمد بن علي ، عن محمد بن إسحاق الكاهلي ، وعن أبي علي الأشعري ، عن الحسن بن علي الكوفي ، عن العباس بن عامر ، عن ربيع بن محمد جميعا ، عن مهزم الأسدي ، عن أبي عبد الله ( عليه السلام ) — في حديث . قال : قال رسول الله ( صلى الله عليه وآله ) : أنا المدينة ، وعلي الباب ، وكذب من زعم أنه يدخل المدينة إلا من قبل الباب .

And from him, from Muhammad Bin Isa, from Yunus, from Mahzam, and from some of our companions, from Muhammad Bin Ali, from Muhammad Bin Is'haq Al Kahily, and from Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad altogether, from Mahzam Al Asady who narrates:

Abu Abdullah<sup>-asws</sup> – in a Hadith – said: 'The Messenger of Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am the city, and Ali<sup>-asws</sup> the Door, and he is a liar who thinks that one can enter the city before entering first from the door'.<sup>14</sup>

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<sup>13</sup> Wasail ul Shia, H. 33616 –

<sup>14</sup> Wasail ul Shia, H. 33617