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## CHAPTER 108

## AL-KAUSAR

## (The River)

## (3 VERSES)

## VERSES 1 - 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Brief Introduction of 108:

Sura Al-Kausar (3 verses) was revealed in Makkah. ***In the name of Allah, the Most Gracious, the Most Merciful - Indeed, We have granted you Al-Kawthar.*** It is reported that Rasool Allah<sup>-saww</sup>, entered the mosque and in it were Amr Ibn Al-Aas and Al-Hakam Ibn Abi Al-Aas. Amr said: O Abu Al-Abtar - In the pre-Islamic era, if a man had no children, he was called Abtar. Then Amr said: "I hate Muhammad<sup>-saww</sup>," meaning I detest him<sup>-saww</sup>. Then Allah<sup>-azwj</sup> Revealed to His Rasool<sup>-saww</sup>: "Indeed, We have granted you, [O Muhammad], Al-Kawthar, so pray to your Lord and sacrifice," until His<sup>-azwj</sup> statement: "Indeed, your enemy," meaning your hater, Amr Ibn Al-Aas, is the Abtar, meaning he has no religion and no lineage.<sup>1</sup>

## MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من كانت قراءته: (إنا أعطيناك الكوثر) في فرائضه و نوافله، سقاه الله من الكوثر يوم القيامة، و كان محدثه عند رسول الله (صلى الله عليه و آله) في أصل طوبى

Ibn Babuwayh, by his chain, from Abu Baseer, who has narrated:

Abu Abdullah<sup>-asws</sup> has said: 'One who recited: ***Indeed, We Gave you Al-Kausar [108:1]*** (Surah Al-Kausar) in his Obligatory (Salats) and his optional Salats, Allah<sup>-azwj</sup> will Quench (his thirst) from: ***Al-Kausar [108:1]*** on the Day of Judgement, and he will be discussing in the presence of the Rasool-Allah<sup>-saww</sup> at the roots of Tooba (tree).<sup>2</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سقاه الله تعالى من نهر الكوثر، و من كل نهر في الجنة و كتب له عشر حسنات بعدد كل من قرب قربانا من الناس يوم النحر،

<sup>1</sup> 445 ص: 2، ج: 2، Tafsir al-Qummi, Vol. 2, p. 445

<sup>2</sup> (ثواب الأعمال: 126).

And from (the book) Khawas Al Quran –

‘It is reported from the Prophet<sup>-saww</sup> having said: ‘One who recites this Surah (Al-Kausar), Allah<sup>-azwj</sup> the Exalted would Quench him from the river: **Al-Kausar [108:1]**, and from every river in the Paradise, and Write for him Rewards of the number of every one from the people who offered a sacrifice on the day of the sacrifice (10<sup>th</sup> Zilhajj).

و من قرأها ليلة الجمعة مائة مرة رأى النبي (صلى الله عليه و آله) في منامه رأي العين، لا يتمثل بغيره من الناس إلا كما يراه».

And one who recites it (Surah Al-Kausar) on the night of the Friday one hundred times, would see the Prophet<sup>-saww</sup> in his dream, seeing with the eyes, not a resemblance of other than him<sup>-saww</sup> from the people, but, just as he sees him<sup>-saww</sup>’.<sup>3</sup>

## VERSE 1

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {1}

### Indeed, We Gave you Al-Kausar [108:1]

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي جُمَادَى الْآخِرَى سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةٍ بِشَهَادَةِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الصَّلْتِ قَالَ: حَدَّثَنَا أَبُو كِنْدَةَ عَنْ عَطَاءٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was Informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Tusi in the month of Jamadi Al Aakhar in the year five hundred and ten at the location of our Master Amir Al-Momineen Ali Bin Abu Talib<sup>-asws</sup>, from Al Sheykh Al Saeed Al Waalid, from Abu Abdullah Muhammad Bin Muhammad Bin Al No'man, from Muhammad Bin Ismail, from Muhammad Bin Al Salt, from Abu Kadeena, from Ata'a, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

لَمَّا نَزَلَ عَلَى النَّبِيِّ ص إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالَ لَهُ عَلِيٌّ ع مَا هَذَا الْكَوْثَرُ يَا رَسُولَ اللَّهِ؟ قَالَ نَهْرٌ أَكْرَمَنِي اللَّهُ بِهِ قَالَ إِنَّ هَذَا النَّهْرَ شَرِيفٌ فَأَنْعَمْتُ لِي يَا رَسُولَ اللَّهِ

‘When the Verse: **Indeed, We Gave you Al-Kausar [108:1]** was Revealed unto the Prophet<sup>-saww</sup>, Ali<sup>-asws</sup> said to him<sup>-saww</sup>: ‘What is this ‘Al-Kausar’, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘A river which Allah<sup>-azwj</sup> has Honoured me<sup>-saww</sup> by’. He<sup>-asws</sup> said: ‘This honourable river, describe it for me<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>’.

قَالَ نَعَمْ يَا عَلِيُّ الْكَوْثَرُ نَهْرٌ يَجْرِي تَحْتَ عَرْشِ اللَّهِ تَعَالَى مَائُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزُّبْدِ حَصْبَاؤُهُ الزَّبَرَجَدُ وَ اللَّيْلُوتُ وَ الْمَرْجَانُ حَشِيشُهُ الرَّعْفَرَانُ ثَرَابُهُ الْمِسْكُ الْأَذْفَرُ قَوَاعِدُهُ تَحْتَ عَرْشِ اللَّهِ تَعَالَى

He<sup>-saww</sup> said: ‘Yes, O Ali<sup>-asws</sup>. Al-Kausar is a river, which flows from underneath the Throne of Allah<sup>-azwj</sup>. Its water is whiter than milk, and sweeter than honey, and softer than butter. Its gravel is of aquamarine, and the rubies and the coral. Its grass is of saffron, its sand is of fragrant musk, its base is underneath the Throne of Allah<sup>-azwj</sup> the High’.

<sup>3</sup> Tafseer Al Burhan – H 11933

ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى جَنْبِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا عَلِيُّ إِنَّ هَذَا النَّهْرَ لِي وَ لَكَ وَ لِمُحِبِّكَ مِنْ بَعْدِي.

Then Rasool-Allah<sup>-saww</sup> struck the side of Amir Al-Momineen<sup>-asws</sup> with his<sup>-saww</sup> hand, and he<sup>-saww</sup> said to him<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! This river is for me<sup>-saww</sup>, and for you<sup>-asws</sup>, and for those that love you<sup>-asws</sup> from after me<sup>-saww</sup>'.<sup>4</sup>

و عنه: عن أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن عمرو ابن خالد، عن زيد بن علي، عن أبيه، عن علي (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): أراني جبرئيل منازل في الجنة، و منازل أهل بيتي، على الكوثر».

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Haseen Bin Mukhariq, from Amro Ibn Khalid, from Zayd Bin Ali, from his father, who has narrated:

Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibrael<sup>-as</sup> showed me<sup>-saww</sup> my<sup>-saww</sup> Levels in the Paradise, and the Levels of the People<sup>-asws</sup> of my<sup>-saww</sup> Household at: **Al-Kausar [108:1]**'.<sup>5</sup>

الطبرسي في (الاحتجاج): في حديث النبي (صلى الله عليه و آله) مع اليهود، قالت اليهود: نوح خير منك، قال النبي (صلى الله عليه و آله): «و لم ذلك؟» قالوا: لأنه ركب على السفينة فجرت على الجودي.

Al-Tabarsy in Al-Ihtijaj

In a Hadeeth of the Prophet<sup>-saww</sup> with a Jew. The Jew said, 'Noah<sup>-as</sup> is better than you<sup>-saww</sup>.' The Prophet<sup>-saww</sup> said: 'And why is that?' He said, 'Because of having embarked on the ship which settled on the Joudi (Mountain).'

قال النبي (صلى الله عليه و آله): «لقد أعطيت أنا أفضل من ذلك». قالوا: و ما ذاك

The Prophet<sup>-saww</sup> said: 'What I<sup>-saww</sup> have been Given is better than that.' He said, 'And what is that?'

قال: «إن الله عز و جل أعطاني نهرًا في الجنة مجراه من تحت العرش و عليه ألف قصر، لبنة من ذهب، و لبنة من فضة، حشيشها الزعفران، و رضاءها الدر و الباقوت، و أرضها المسك الأبيض، فذلك خير لي و لأمتي، و ذلك قوله تعالى: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

He<sup>-saww</sup> said: 'Surely Allah<sup>-azwj</sup> Mighty and Majestic has Given to me a river in the Paradise, which flows from beneath the Throne, and to it are thousands (and) thousands of palaces, made from bricks of gold, and bricks of silver, its grass if of saffron, and its pebbles are of precious stones and sapphire, and its earth is of white musk. That is better for me<sup>-saww</sup> and my<sup>-saww</sup> community, and these are the Words of the Exalted: **Indeed, We Gave you Al-Kausar [108:1]**'.

قالوا: صدقت يا محمد، هو مكتوب في التوراة، و هذا خير من ذلك

They said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>, this is written in the Torah, and this is better than that.'<sup>6</sup>

<sup>4</sup> Bashaarat Al Mustafa<sup>-saww</sup> Li Shia Al Murtaza<sup>-asws</sup> - P 1 H 5

<sup>5</sup> (تأويل الآيات 2: 856 / 2)

الطبرسي، قال: روي عن أبي عبد الله (عليه السلام) في معنى الكوثر، قال: «نهر في الجنة أعطاه الله نبيه (صلى الله عليه وآله) عوضاً عن ابنه

Al-Tabarsy said that it has been narrated,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the meaning of *Al-Kausar*, said: 'A river in the Paradise which Allah<sup>-azwj</sup> has Given to His<sup>-azwj</sup> Prophet<sup>-saww</sup>, instead of his<sup>-saww</sup> son (daughter - Syeda tul Nisa e Allameen<sup>-asws</sup>).

قال: و قيل: [هو] الشفاعة. روه عن الصادق (عليه السلام).

He said, 'And he<sup>-asws</sup> said: 'It is the intercession', as reported from Al-Sadiq<sup>-asws</sup>.<sup>7</sup>

في كتاب معاني الاخبار باسناده إلى الحسين بن اعين اخي مالك بن اعين قال: سألت ابا عبد الله عليه السلام عن قول الرجل للرجل: جزاك الله خيراً ما يعني به ؟

In the book *Ma'ani Al-Akhbaar*, by his chain going up to Al-Husayn Bin Ayn, the brother of Malik Bin Ayn, who said:

'I asked Abu Abdullah<sup>-asws</sup> regarding the words of the statement of a person who says to another person, '*Jaza'k Allah Khaira*' (May Allah<sup>-azwj</sup> Reward you good), what is meant by it?'

فقال أبو عبد الله عليه السلام: ان الخير نهر في الجنة مخرجه من الكوثر، والكوثر مخرجه من ساق العرش

Abu Abdullah<sup>-asws</sup> said: 'As for *Al-Khair*, this is a river in the Paradise, a tributary of *Al-Kausar*, and *Al-Kausar* comes out from the Base of the Throne.'<sup>8</sup>

في كتاب المناقب لابن شهر آشوب عن يوسف بن مازن الراسبي انه لما صالح الحسن بن علي عليهما السلام عدل وقيل: يا مذل المؤمنين ومسود الوجوه

In the book *Al-Manaaqib* of Ibn Sher Aashob – from Yusuf Bin Maazin Al-Raasaby,

When Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> signed the Treaty (with Muawiya), he<sup>-asws</sup> was isolated, and it was said, 'O one who brought humiliation upon the believers and blackened their faces!'

فقال عليه السلام: لا تعذلوني فان فيها مصلحة، ولقد رأى النبي صلى الله عليه وآله في منامه تحطّب بنو امية واحد بعد واحد، فحزن فنزل جبرئيل بقوله: " انا اعطيناك الكوثر " وانا انزلناه في ليلة القدر

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have not brought upon you any humiliation, but it is in your interest, and I<sup>-asws</sup> have seen the Prophet<sup>-saww</sup> in a dream, speaking about the clan of Umayya<sup>-la</sup>, one by one. He<sup>-saww</sup> was grieving. Jibraeel<sup>-as</sup> came down with His<sup>-azwj</sup> Words: **Indeed, We Gave you**

<sup>6</sup> (الاحتجاج: 48)

<sup>7</sup> مجمع البيان 10: 836.

<sup>8</sup> Tafseer Noor Al Saqalayn – CH 108 H 9

**Al-Kausar [108:1] and: Surely We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr)'.**<sup>9</sup>

[ الحاكم الحسكاني ] [ قال: ] وبه حدثنا حصين، عن أبي حمزة، عن علي بن الحسين، عن أبيه عن جده قال: قال رسول الله (صلى الله عليه وآله وسلم): أريت الكوثر في الجنة قلت: منازل ومنازل أهل بيتي.

Al Hakam Al Haskany, from Haseyn, from Abu Hamza,

(It has been narrated) from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> saw Al-Kausar in the Paradise. I<sup>-saww</sup> said: '(This is) my<sup>-saww</sup> house and the houses of the People<sup>-asws</sup> of my<sup>-saww</sup> Household'.<sup>10</sup>

## VERSE 2

فَصَلِّ لِرَبِّكَ وَانْحَرْ {2}

**Therefore pray Salat to your Lord and be moderate [108:2]**

NB: Most translators have translated 'الَنْحَرُ' (Al-Nahr) as to 'make a sacrifice'.

### Explanation of 'Al-Nahr'

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن حماد، عن حريز، عن رجل، عن أبي جعفر (عليه السلام)، قال: قلت له: فَصَلِّ لِرَبِّكَ وَانْحَرْ؟ قال: «النحر: الاعتدال في القيام، أن يقيم صلبه و نحوه».

Muhammad Bin Yaquub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad, from Hareez, from a man, who has said:

'He said, 'I asked from Abu Ja'far<sup>-asws</sup>: **Therefore, pray Salat to your Lord and be moderate [108:2]?** He<sup>-asws</sup> said: 'Al-Nahr – Moderation in the standing (in Salat). He<sup>-asws</sup> straightens one's back and one's neck (in standing).'

و قال: «لا تكفر، فإنما يصنع ذلك المجوس، و لا تلثم، و لا تحتفز، و لا تقع على قدميك، و لا تفتش ذراعيك».

And he<sup>-asws</sup> said: 'Do not commit Kufr, for rather the Magians do that, and do not spread the hips, and not do fall down upon your feet, and do not spread out your arms.'<sup>11</sup>

الشيخ في (أماليه) قال: أخبرنا الحفار، قال: حدثنا إسماعيل، قال: حدثنا أبو مقاتل الكشي ببغداد، قدم علينا سنة أربع و سبعين و مائتين في قطعة الربيع، قال: حدثنا أبو مقاتل السمرقندي، قال: حدثنا مقاتل بن حيان، قال: حدثنا الأصبغ بن نباتة، عن علي بن أبي طالب (عليه السلام)، قال:

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 108 H 14

<sup>10</sup> Tafseer Abu Hamza Al Sumali - Hadeeth No. 376

<sup>11</sup> الكافي 3: 336 / 9.

«لما نزلت على النبي (صلى الله عليه و آله) فَصَلِّ لِرَبِّكَ وَ انْحَرْ، قال: يا جبرئيل، ما هذه النحيرة التي أمرني بها ربي؟ قال: يا محمد، إنها ليست نحيرة، و لكنها رفع الأيدي في الصلاة».

Al-Sheykh in his Amaali said that it has been narrated from Al-Hafaar, from Ismail, from Abu Maqaatil Al-Kashy in Baghdad, in the spring of the year two hundred and seventy four, from Abu Maqaatil Al-Samarqandy, from Maqaatil Bin Hayaan, from Asbagh Bin Nabata, who has said:

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, said: 'When: **Therefore, pray Salat to your Lord and be moderate [108:2]** was Revealed unto the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>, what is this sacrifice which Allah<sup>-azwj</sup> has Commanded with?' He said: 'O Muhammad<sup>-saww</sup>, this is not a sacrifice, but raise your<sup>-saww</sup> hands for Salat.'<sup>12</sup>

الطبرسي عن عمر بن يزيد، قال: سمعت أبا عبد الله (عليه السلام) [يقول] في قوله: فَصَلِّ لِرَبِّكَ وَ انْحَرْ: «هو رفع يديك حذاء وجهك».

Al-Tabarsy, from Amr Bin Yazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> say regarding His<sup>-azwj</sup> Words: **Therefore, pray Salat to your Lord and be moderate [108:2]**: 'This is the raising of your hands to your face.'<sup>13</sup>

و عن جميل، قال: قلت لأبي عبد الله (عليه السلام): فَصَلِّ لِرَبِّكَ وَ انْحَرْ؟ فقال بيده هكذا، يعني استقبل بيديه حذو وجهه القبلة في افتتاح الصلاة.

And from Jameel, who said:

'I said to Abu Abdullah<sup>-asws</sup>, '**Therefore pray Salat to your Lord and be moderate [108:2]**?' He<sup>-asws</sup> said: 'By your hands like this, meaning raising of your hands towards your face to the Qiblah in the inception of the Salat.'<sup>14</sup>

في عوالي اللئالي وروى عن مقاتل عن حماد بن عثمان قال: سألت الصادق عليه السلام ما النحر؟ فرفع يده إلى صدره فقال: هكذا ثم رفعهما فوق ذلك فقال: هكذا استقبل القبلة في افتتاح الصلوة.

In Awaali Al-Aala it has been reported from Maqaatil, from Hamaad Bin Usman who said:

'I asked Al-Sadiq<sup>-asws</sup>, what is 'Al-Nahr'?' He<sup>-asws</sup> raised his<sup>-asws</sup> hands up to his<sup>-asws</sup> chest, said: 'Like this', then raised it higher than that, said: 'This is how you face the Qiblah at the inception of the Salat.'<sup>15</sup>

و روي عن مقاتل بن حيان، عن الأصبع بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: «لما نزلت هذه السورة، قال النبي (صلى الله عليه و آله) لجبرئيل (عليه السلام): ما هذه النحيرة التي أمرني بها ربي؟

And it has been reported from Maqaatil Bin Hayaan, from Al-Asbagh Bin Nabata from the Amir Al-Momineen<sup>-asws</sup>, said: 'When: **Therefore pray Salat to your Lord and be moderate [108:2]** was Revealed unto the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! What is this sacrifice which my<sup>-saww</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-saww</sup> with?'

<sup>12</sup> (الأمالى 1: 386).

<sup>13</sup> (مجمع البيان 10: 837)

<sup>14</sup> (مجمع البيان 10: 837)

<sup>15</sup> Tafseer Noor Al Saqalayn CH 108 H 22

قال: ليست بنحيرة، و لكنه يأمرك إذا تحرمت للصلاة، أن ترفع يديك إذا كبرت، و إذا ركعت، و إذا رفعت رأسك من الركوع، و إذا سجدت، فإنه صلاتنا و صلاة الملائكة في السماوات السبع، فإن لكل شيء زينة و إن زينة الصلاة رفع الأيدي عند كل تكبيرة.

He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>, this isn't a sacrifice, but He<sup>-azwj</sup> has Commanded you<sup>-saww</sup> that when you<sup>-saww</sup> stand for the Salat, you<sup>-saww</sup> raise your<sup>-saww</sup> hands during inception, and during the cycles, and when you<sup>-saww</sup> raise your head after Ruku, and when doing Sajdah, for that is our Salat, and the Salaat of the Angels in the seven skies. For everything there is an adornment, and the adornment of the Salat is the raising of the hands during every exclamation of *Takbeer*.'<sup>16</sup>

### VERSE 3

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ {3}

***Surely, your adversary, he is the one without posterity [108:3]***

### Circumstances of the Revelation

وذكر علي بن إبراهيم (رحمه الله) في هذه السورة أن الكوثر نهر في الجنة أعطاه الله تعالى محمدا صلى الله عليه وآله عوضا من ابنه إبراهيم.

And it has been mentioned by Ali Bin Ibrahim regarding this Chapter –

'***Al-Kausar [108:1]*** is a river in the Paradise which Allah<sup>-azwj</sup> has Given to Muhammad<sup>-saww</sup> in replacement for his<sup>-saww</sup> son Ibrahim<sup>-asws</sup>.'

قال: دخل رسول الله صلى الله عليه وآله المسجد وفيه عمرو بن العاص، والحكم بن [أبي] العاص فقال عمرو: يا أبا الابر، وكان الرجل في الجاهلية إذا لم يكن له ولد سمي أبترا

He said, 'Rasool-Allah<sup>-saww</sup> entered the Mosque and in it was Amr Bin Al-Aas<sup>-la</sup> and Al-Hakam Bin Al-Aas (father). Amro<sup>-la</sup> said, 'O Aba Al-Abtar (Father of those who have no sons).' And in the days of ignorance, if a man did not have a son, he was called *Al-Abtar*.

ثم قال عمرو: إني لاشنا محمدا صلى الله عليه وآله - أي أبغضه - . فأنزل الله على رسوله (إنا أعطيناك الكوثر - إلى قوله تعالى - إن شانئك هو الابتر) أي مبغضك عمرو بن العاص هو الابتر، يعني لا دين له ولا نسب.

Then Amro<sup>-la</sup> said: 'I<sup>-la</sup> am not familiar with Muhammad<sup>-saww</sup> – meaning in a hateful way. Allah<sup>-azwj</sup> Revealed upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>: ***Indeed, We Gave you Al-Kausar [108:1]***, up to the Words of the Exalted: ***Surely your adversary, he is the one without posterity [108:3]*** - meaning, Amro Bin Al-Aas<sup>-la</sup> hates you<sup>-saww</sup>, he<sup>-la</sup> is *Al-Abtar*, meaning there is no religion to him nor any posterity.'<sup>17</sup>

<sup>16</sup> (مجمع البيان 10: 837) (Extract)

<sup>17</sup> Taweel Al Ayaat Al Zahira – CH 108 H 6



في كتاب الاحتجاج للطبرسي (ره) عن الحسن بن علي عليه السلام حديث طويل يقول فيه عليه السلام واما أنت يا عمرو بن العاص الشانئ اللعين الابتر فانما أنت كلب (كنت ظ) أول أمرك، ان امك لبغية وانك ولدت على فراش مشترك، فتحاكمت فيك رجال قريش منهم أبو سفيان بن حرب والوليد بن المغيرة، وعثمان بن الحارث، و النضر بن الحارث بن كعدة، والعاص بن وائل، كلهم يزعم انك ابنه،

In the book Al-Ihtijaj Al-Tabarsy, who has said:

‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, a lengthy Hadeeth in which he<sup>-asws</sup> has said: ‘And as for you, O Amr Bin Al-Aas, the enemy, the accursed, the one without posterity, for you are a dog from your first affair. Your mother gave birth to you on a joint bed. The men of Quraysh made claims regarding you, among whom were Abu Sufyan Bin Harb, and Al-Waleed Bin Mugheira, and Usmaan Bin Al-Haaris, and Al-Nasr Bin Al-Haaris Bin Qalada, each one of them thought that you were his son.

فغلبهم عليك من بين قريش الامهم حسبا واخبتهم منصبا واعظمهم بغية، ثم قمت خطيبا وقلت انا شانئ محمد، وقال العاص وائل: ان محمد رجل ابتر لا ولد له، فلو قد مات انقطع ذكره،

He overcame upon you from among Quraysh, the most illiterate one in rank, and the most wicked one in lineage, and the greatest of them in immorality. Then you stood to address, and you said, ‘I am an adversary of Muhammad<sup>-saww</sup>!’, and (your father) Al Aas Al Waily said, ‘Muhammad<sup>-saww</sup> is a man without posterity, and if he<sup>-saww</sup> were to die, his<sup>-saww</sup> mention would be cut off’.

فأنزل الله تبارك وتعالى: ان شأنك هو الابتر وكانت امك تمشي إلى عبد قيس تطلب البغية، تأتيهم في دورهم ورحالهم وبطون اوديتهم.

Allah<sup>-azwj</sup> Blessed and Exalted Revealed: ***Surely your adversary, he is the one without posterity [108:3]***, and it was so that your mother walked to (clan of) Abd Qays seeking the immorality, coming to them in their houses, and their rides, and middle of their valleys”.<sup>18</sup>

### Sermon of Amro Bin Al-Aas to delete the Verse

محمد بن العباس، قال: حدثنا محمد بن مخلد الدهان، عن علي بن شهد القريضي بالرقعة، عن إبراهيم بن علي بن جناح، عن الحسن بن علي بن محمد بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: « [و لقد] قال عمرو بن العاص على منبر مصر: محي من كتاب الله ألف حرف، و حرف منه ألف. حرف، و أعطيت مائتي ألف درهم على أن أمحو إنَّ شأنيكَ هُوَ الْإِبْتَرُ

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Makhlad Al-Dahaan, from Ali Bin Shahad Al-Qureyzi, from Ibrahim Bin Ali Bin Junaah, who has narrated:

‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, said: ‘Amr Bin Al-Aas<sup>-la</sup> said on the pulpit of Egypt, ‘I have deleted a thousand Words from the Book of Allah<sup>-azwj</sup>. I will give two thousand Dirhams for the deletion of: ***Surely your adversary, he is the one without posterity [108:3]***’

فقالوا: لا يجوز ذلك. [قلت]: فكيف جاز ذلك لهم، و لم يجز لي

<sup>18</sup> Tafseer Noor Al Saqalayn CH 108 H 23

So they said: 'That is not allowed.' I said, 'How come that is allowed for them (the compilers of the Holy Quran), and it is not allowed for me?'

فبلغ ذلك معاوية، فكتب إليه: قد بلغني ما قلت على منبر مصر، و لست هناك

That reached Muawiya. He wrote to him, 'It has reached me what you have said on the pulpit of Egypt, and do not go that way.'<sup>19</sup>

### Sermon of Amro Bin Al-Aas against Amir-Al-Momineen<sup>-asws</sup>

أبان عن سليم قال: بلغ أمير المؤمنين عليه السلام أن عمرو بن العاص خطب الناس بالشام فقال: بعثني رسول الله صلى الله عليه وآله على جيشه فيه أبو بكر وعمر، فظننت أنه إنما بعثني لكرامتي عليه. فلما قدمت قلت: يا رسول الله، أي الناس أحب إليك؟ فقال: (عائشة). قلت: ومن الرجال؟ قال: (أبوها).

Abaan from Sulaym who said,

'It reached Amir-al-Momineen<sup>-asws</sup> that Amro Bin Al-Aas preached to the people in Syria saying, 'Rasool-Allah<sup>-saww</sup> sent me to his<sup>-saww</sup> army in which were Abu Bakr and Umar, so I thought that he<sup>-saww</sup> had not sent me but to honour them. When I went to him<sup>-saww</sup>, I said, 'O Rasool Allah<sup>-saww</sup>, who is the most beloved of the people to you<sup>-saww</sup>? He<sup>-saww</sup> said, 'Ayesha'. I said, 'And who from the men?' He<sup>-saww</sup> said, 'Her father'.

أيها الناس، وهذا علي يطعن على أبي بكر وعمر وعثمان، وقد سمعت رسول الله صلى الله عليه وآله يقول: (إن الله ضرب بالحق على لسان عمر وقلبه) وقال في عثمان: (إن الملائكة لتستحي من عثمان)

O you people! And this Ali<sup>-asws</sup> who is denouncing Abu Bakr and Umar and Usman, and I have heard Rasool Allah<sup>-saww</sup> say that: 'Allah<sup>-azwj</sup> had Struck the heart and tongue of Umar with the truth', and he<sup>-saww</sup> said with regards to Usman that: 'The Angels are embarrassed by Usman'.

وقد سمعت عليا وإلا فصمتا - يعني أذنيه - يروي على عهد عمر: إن نبي الله نظر إلى أبي بكر وعمر مقبلين، فقال: (يا علي، هذان سيدا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين منهم والمرسلين، ولا تحدثهما بذلك فيهلكا)

And I have heard Ali<sup>-asws</sup>, and except for my silence' – meaning his deafness – 'narrated (to me) during the era of Umar that the Prophet<sup>-saww</sup> looked at Abu Bakr and Umar coming over, so he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>, These two are the Chiefs of the elderly inhabitants of Paradise, from the former ones and the latter ones, except for the Prophets<sup>-as</sup> among them and the Rasools<sup>-as</sup>, and do not narrate that to both of them (Abu Bakr and Umar), for they would be destroyed'.

<sup>19</sup> (تأويل الآيات 2: 42 / 569)

## Sermon of Amir Al-Momineen<sup>-asws</sup> in response

فقام علي عليه السلام فقال: العجب لطغاة أهل الشام حيث يقبلون قول عمرو ويصدقونه وقد بلغ من حديثه وكذبه وقلة ورعه أن يكذب علي رسول الله صلى الله عليه وآله، وقد لعنه سبعين لعنة ولعن صاحبه الذي يدعو إليه في غير موطن، وذلك أنه هجا رسول الله صلى الله عليه وآله بقصيدة سبعين بيتاً،

Ali<sup>-asws</sup> arose and said: 'The strangeness of the tyrants of the people of Syria for accepting the words of Amro and ratifying him, and it has reached from his narration, and his lies, and I<sup>-asws</sup> say that he is forging lies against Rasool Allah<sup>-saww</sup> who has cursed him with seventy curses, and cursed his companion who called to him in another place, and that he had ridiculed Rasool Allah<sup>-saww</sup> by poems in seventy verses.

فقال رسول الله صلى الله عليه وآله: (اللهم إني لا أقول الشعر ولا أحله، فالعنه أنت وملائكتك بكل بيت لعنة ترى على عقبه إلى يوم القيامة).

So Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>, I<sup>-saww</sup> do not speak poetry nor do I<sup>-saww</sup> consider it to be permissible, therefore You<sup>-azwj</sup> and Your<sup>-azwj</sup> Angels, Send Curses for each of those verses (he fabricated) and upon his descendents up to the Day of Judgement!'

ثم لما مات إبراهيم بن رسول الله صلى الله عليه وآله قام فقال: إن محمداً قد صار أبتر لا عقب له، وإني لأشئ الناس له وأقوهم فيه سوء

Then, when Ibrahim<sup>-asws</sup>, the son<sup>-asws</sup> of the Rasool Allah<sup>-saww</sup> passed away, he stood up and said that, 'Muhammad<sup>-saww</sup> has become 'Abtar', there is no posterity to him<sup>-saww</sup>, and I am the most adversarial of the people to him<sup>-saww</sup> and speaker of the most evil of the words regarding him<sup>-saww</sup>'.

فأنزل الله فيه: (إن شائنك هو الأبتَر)، يعني أبتر من الإيمان ومن كل خير.

So, Allah<sup>-azwj</sup> Revealed regarding him: ***Surely your adversary, he is the one without posterity [108:3]*** – meaning cut-off from the Eman and from every goodness'.

لكأني بالقراء الضعفة المجتهدين قد رَووا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه.

But, weak preachers and the Mujtahids have reported his Hadeeth and have ratified him with regards to it, and are using these to argue against us<sup>-asws</sup> - the People<sup>-asws</sup> of the Household with his lies.

إننا نقول: خير هذه الأمة أبو بكر وعمر؟ ولو شئت لسميت الثالث.

Have I<sup>-asws</sup> ever said that Abu Bakr and Umar are the best ones of this community?' If I<sup>-asws</sup> had done so I<sup>-asws</sup> would have also named the third one.

والله ما أراد بقوله في عائشة وأبيها إلا رضا معاوية ولقد استرضاه بسخط الله.

By Allah<sup>-azwj</sup>, what are they intending by his words with regards to Ayesha and her father except to please Muawiya, and their pleasing him is (at the expense of the) Angering Allah<sup>-azwj</sup>.

وأما حديثه الذي يزعم أنه سمعه مني، فلا والذي فلق الحبة وبرأ النسمة ليعلم أنه كذب علي يقينا وأن الله لم يسمعه مني سرا ولا جهرًا.

But rather, the Hadeeth which they are alleging that he has heard from me<sup>-asws</sup>, it is not so. By the One<sup>-azwj</sup> Who Split the seed and Formed the person, he certainly knows that he is lying against me<sup>-asws</sup>, and that Allah<sup>-azwj</sup> has never Heard it from me<sup>-asws</sup>, neither secretly nor openly.

اللهم العن عمرا والعن معاوية بصددهما عن سبيلك وكذبهما على كتابك ونبيك واستخفافهما بنبيك وكذبهما عليه وعلي.

O Allah<sup>-azwj</sup>! Curse Amro and Curse Muawiya for straying from Your<sup>-azwj</sup> Way, and their lying against Your<sup>-azwj</sup> Book, and Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and their contempt of him<sup>-saww</sup> and lying against him<sup>-saww</sup> and me<sup>-asws</sup> (an extract).<sup>20</sup>

### The Altered Verses

٧٠١ أبو داود، عن رجل، عن أبي عبد الله عليه السلام: إِنَّا أَعْطَيْنَاكَ يَا مُحَمَّدُ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ إِنَّ شَانِكَ عَمْرُو بْنُ الْعَاصِ هُوَ الْأَبْتَرُ [١٠٨:١-٣] وذلك أن إبراهيم لما مات قال عمرو: أصبح محمدًا أبتر لا عقب له، «فزلت»<sup>٣</sup> هذه السورة عليه صلى الله عليه وآله.<sup>٤</sup>

Abu Dawood, from a man, who has said:

Abu Abdullah<sup>-asws</sup> said: **Indeed, We Gave you, O Muhammad, Al-Kausar [108:1] Therefore pray Salat to your Lord and be moderate [108:2] Surely your adversary, Amro Bin Al Aas, he is the one without posterity [108:3]**, and that was when Ibrahim<sup>-asws</sup> died, Amro<sup>-la</sup> said, 'This morning Muhammad<sup>-saww</sup> has become Al-Abtar as a punishment to him<sup>-saww</sup>. This Surah was Revealed unto him<sup>-saww</sup>'.<sup>21</sup>

<sup>20</sup> Kitaab Sulay Bin Qays Al Hilali – H 22

<sup>21</sup> Fasl Al Khitaab (Agha E Noori) P 349 – From Ibn Sayyari (701)

## APPENDIX

و عنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن أحمد بن محمد بن الحسن، قال: حدثني أبي، عن سعيد بن عبد الله بن موسى، قال: حدثنا محمد بن عبد الرحمن العزمي، قال: حدثنا المعلى بن هلال، عن الكلبي، عن أبي صالح، عن عبد الله بن العباس، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: «أعطني الله تعالى خمسا و أعطى عليا خمسا، أعطني جوامع الكلم، و أعطى عليا جوامع العلم، و جعلني نبيا، و جعله وصيا، و أعطني الكوثر، و أعطاه السلسيل، و أعطني الوحي، و أعطاه الإلهام، و أسرى بي إليه، و فتح له أبواب السماء و الحجب حتى نظر إلي و نظرت إليه».

And from him, who said that it has been narrated from Muhammad Bin Muhammad, from Abu Al-Hassan Ahmad Bin Muhammad Bin Al-Hassan, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahmaan Al-Azmy, from Al-Moala Bin Hilal, from Al-Kalby, from Abu Saleh, from Abdullah Bin Al-Abbas who said:

'I heard Rasool-Allah<sup>-saww</sup> saying: 'Allah<sup>-azwj</sup> has Given to me<sup>-saww</sup> five, and Given to Ali<sup>-asws</sup> five. He<sup>-azwj</sup> has Given me the totality of speech (The Quran) and Given to Ali<sup>-asws</sup> the totality of the Knowledge, and has Made me<sup>-saww</sup> a Prophet and Made him<sup>-asws</sup> a successor, and Gave me<sup>-saww</sup> Al-Kausar and Gave him Al-Salsabeel, **((Of) a Fountain therein named as Salsabeel [76:18])**, and Gave me<sup>-saww</sup> the Revelation and Gave him<sup>-asws</sup> the Inspiration, and Took me<sup>-saww</sup> to Him<sup>-azwj</sup> (Me'raaj) and Opened for him<sup>-asws</sup> the Gateways of the sky and the Veil until he<sup>-asws</sup> looked at me<sup>-saww</sup> and I<sup>-saww</sup> looked at him<sup>-asws</sup>.'

قال: ثم بكى رسول الله (صلى الله عليه وآله)، فقلت له: ما يبكيك فذاك أبي و أمي؟

He said, 'Then Rasool-Allah<sup>-saww</sup> wept, so I said to him. 'What makes you<sup>-saww</sup> cry, may my father and my mother be sacrificed for you<sup>-saww</sup>?'

قال: «يا بن عباس، إن أول ما كلمني به أن قال: يا محمد، انظر تحتك، فنظرت إلى الحجب قد انخرقت، و إلى أبواب السماء قد فتحت، و نظرت إلى علي و هو رافع رأسه إلي، فكلمني و كلمته، و كلمني ري عز و جل».

He<sup>-saww</sup> said: 'O Ibn Abbas, it was the first thing that was said to me<sup>-saww</sup>, which was: 'O Muhammad<sup>-saww</sup>! Look under you<sup>-saww</sup>.' I<sup>-saww</sup> looked towards the Veil which was breached, and towards the Gateways of the sky which were open, and looked at Ali<sup>-asws</sup> and he<sup>-asws</sup> had raised his<sup>-asws</sup> head towards me<sup>-saww</sup>. He<sup>-asws</sup> spoke to me<sup>-saww</sup>, and I<sup>-saww</sup> spoke to him<sup>-asws</sup>, and My<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic Spoke to me<sup>-saww</sup>.'

قلت: يا رسول الله بم كلمك ربك؟ قال: «قال لي: يا محمد، إني جعلت عليا وصيك و وزيرك و خليفتك من بعدك، فأعلمه، فها هو يسمع كلامك. فأعلمته و أنا بين يدي ربي عز و جل، فقال لي: قد قبلت و أعطت».

I (the narrator) said, 'O Rasool-Allah<sup>-saww</sup>, what did your<sup>-saww</sup> Lord<sup>-azwj</sup> Say to you<sup>-saww</sup>?' He<sup>-saww</sup> said: 'He<sup>-azwj</sup> Said to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> have Sent Ali<sup>-asws</sup> as your<sup>-saww</sup> successor, as your<sup>-saww</sup> Vizier, and as your<sup>-saww</sup> Caliph after you<sup>-saww</sup>, for I<sup>-azwj</sup> have let him<sup>-asws</sup> know about this, here he<sup>-asws</sup> is listening to your<sup>-saww</sup> words." I<sup>-saww</sup> let him<sup>-asws</sup> know and I<sup>-saww</sup> was in the Presence of my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic. He<sup>-azwj</sup> Said to me<sup>-saww</sup>: "He<sup>-asws</sup> has accepted it and will follow.'

فأمر الله الملائكة أن تسلم عليه، ففعلت، فرد عليهم السلام، و رأيت الملائكة يتباشرون به، و ما مرت بملائكة من ملائكة السماء إلا هنتوني و قالوا: يا محمد، و الذي بعثك بالحق نبيا، لقد دخل السرور على جميع الملائكة باستخلاف الله عز و جل لك ابن عمك،

Allah<sup>-azwj</sup> Commanded the Angels: "Greet him<sup>-saww</sup>." They did it. I<sup>-saww</sup> returned their greeting, and I<sup>-saww</sup> saw the Angels giving each other the glad tidings with it, and there was no Angel who passed by another Angel of the sky, but congratulated me<sup>-saww</sup> and said: 'O Muhammad<sup>-saww</sup>, by the One Who<sup>-azwj</sup> Sent you<sup>-saww</sup> by the Truth as a Prophet, happiness has permeated into all of the Angels by Allah<sup>-azwj</sup> Mighty and Majestic (Choosing) the son of your<sup>-saww</sup> uncle to be your<sup>-saww</sup> Caliph (successor).'

و رأيت حملة العرش قد نكسوا رؤوسهم إلى الأرض، فقلت: يا جبرئيل لم نكس حملة العرش رؤوسهم؟

And I<sup>-saww</sup> saw that the bearers of the Throne had lowered their heads towards the earth. I<sup>-saww</sup> said: 'O Jibrael<sup>-as</sup>, why have the bearers of the Throne lowered their heads?'

فقال: يا محمد، ما من ملك من الملائكة إلا و قد نظر إلى وجه علي بن أبي طالب استبشارا به، ما خلا حملة العرش فإنهم استأذنوا الله عز و جل الساعة، فأذن لهم أن ينظروا إلى علي بن أبي طالب، فنظروا إليه، فلما هبطت جعلت أخبره بذلك و هو يخبرني به، فعلمت أنني لم أطأ موطنًا إلا و قد كشف لعلي عنه حتى نظر إليه».

He said: 'O Muhammad<sup>-saww</sup>! There is none from the Angels except that he is looking at the face of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, getting glad tidings with it, except for the bearers of the Throne. They had asked Allah<sup>-azwj</sup> Mighty and Majestic for the time. He<sup>-azwj</sup> Permitted them to look at Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. They looked at him<sup>-asws</sup>. When they got down, they brought his<sup>-asws</sup> news by that and they informed me about it. I know that I will not be Given the footstool except that it has been disclosed to Ali<sup>-asws</sup> and I have looked at him<sup>-asws</sup>.'

قال ابن عباس: فقلت: يا رسول الله، أوصني. فقال: «عليك بمودة علي بن أبي طالب، و الذي بعثني بالحق نبيا لا يقبل الله من عبد حسنة حتى يسأله عن حب علي بن أبي طالب، و هو تعالى أعلم، فإن جاء بولايته، قبل عمله على ما كان منه، و إن لم يأت بولايته لم يسأله عن شيء، ثم أمر به إلى النار.

Ibn Abbas said, 'O Rasool-Allah<sup>-saww</sup>, advise me.' He<sup>-saww</sup> said: 'It is for you to have affection for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. By the One Who<sup>-azwj</sup> Sent me<sup>-saww</sup> by the Truth as a Prophet, Allah<sup>-azwj</sup> will not Accept from the servant any good deed until He<sup>-azwj</sup> Questions him about the love of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and He<sup>-azwj</sup>, the Exalted Knows that he has come with his<sup>-asws</sup> Wilayah, will Accept his deeds even from before it. And if he did not come by his<sup>-asws</sup> Wilayah, He<sup>-azwj</sup> will not Ask him about anything, and Command for him to be in the Fire.

يا بن عباس، و الذي بعثني بالحق نبيا، إن النار لأشد غضبا على مبغض علي منها على من زعم أن الله ولدا.

O Ibn Abbas, by the One Who<sup>-azwj</sup> Sent me with the Truth as a Prophet, the Fire will be more intense in its fury on the one who hates Ali<sup>-asws</sup> than on the one who claims that Allah<sup>-azwj</sup> has a son.'

يا بن عباس، لو أن الملائكة المقرين و الأنبياء المرسلين اجتمعوا على بغض علي، و لن يفعلوا، لعذّبهم الله بالنار». قلت: يا رسول الله، و هل يبغضه أحد؟

'O Ibn Abbas, if the Angels of Proximity and the Rasools<sup>-as</sup> gather together on the hatred of Ali<sup>-asws</sup>, and they will never do it, Allah<sup>-azwj</sup> would have Punished them by the Fire.' I said, 'O Rasool-Allah<sup>-saww</sup>, does anyone hate him<sup>-asws</sup>?'

قال: «يا بن عباس نعم، يبغضه قوم يذكرون أنهم من أمتي، لم يجعل الله لهم في الإسلام نصيبا.

He<sup>-saww</sup> said: 'O Ibn Abbas, yes. The group which hates him<sup>-asws</sup> is the one which mentions him<sup>-asws</sup> to be from my<sup>-saww</sup> community, Allah<sup>-azwj</sup> will never Make any share to be for them in Islam.

يا بن عباس، إن من علامة بغضهم له تفضيلهم من هو دونه عليه. و الذي بعثني بالحق نبيا، ما بعث الله نبيا أكرم عليه مني، و لا وصيا أكرم عليه من وصيي».

O Ibn Abbas, from the signs of their hatred is that they would have preferred it to be someone else (other than Ali<sup>-asws</sup>). By the One Who Sent me<sup>-asws</sup> by the Truth as a Prophet, Allah<sup>-azwj</sup> has never Sent a Prophet more prestigious than I<sup>-saww</sup>, and no successor more prestigious than him<sup>-asws</sup> as a successor.'

قال ابن عباس: فلم أزل له كما أمرني رسول الله (صلى الله عليه و آله) و وصائي بمودته، و إنه لأكبر عملي عندي.

Ibn Abbas said, 'I never removed the affection for him<sup>-asws</sup> as Rasool-Allah<sup>-saww</sup> had advised me, and this was a great deed with me.'

قال ابن عباس: ثم مضى من الزمان ما مضى، و حضرت رسول الله (صلى الله عليه و آله) الوفاة، حضرته فقلت له: فداك أبي و امي يا رسول الله، قد دنا أجلك، فما تأمرني؟

Ibn Abbas said, 'Then years passed by, and I was present with Rasool-Allah<sup>-saww</sup> when he<sup>-saww</sup> was near to passing away. I said to him<sup>-saww</sup>: 'May my father and my mother be sacrificed for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! Old age has come to you<sup>-saww</sup>. What is your<sup>-saww</sup> order for me?'

فقال: «يا بن عباس، خالف من خالف عليا، و لا تكونن لهم ظهيرا و لا وليا». قلت: يا رسول الله، فلم لا تأمر الناس بترك مخالفته؟

He<sup>-saww</sup> said: 'O Ibn Abbas, Oppose the one who opposes Ali<sup>-asws</sup>, and do not be a helper to them nor be their friend.' I said, 'O Rasool-Allah<sup>-saww</sup>, why do you<sup>-saww</sup> not order the people to avoid opposing him<sup>-asws</sup>?'

قال: فبكي (صلى الله عليه و آله) حتى أغمى عليه، ثم قال: «يا بن عباس [قد] سبق فيهم علم ربي. و الذي بعثني بالحق نبيا، لا يخرج أحد من خالفه من الدنيا، و أنكر حقه، حتى يغير الله تعالى ما به من نعمة.

He said, 'Rasool-Allah<sup>-saww</sup> cried until there was fainting upon him<sup>-saww</sup>, then he<sup>-saww</sup> said: 'O Ibn Abbas! My<sup>-saww</sup> Lord<sup>-azwj</sup> already Knows about them. By the One Who<sup>-azwj</sup> Sent me<sup>-saww</sup> by the Truth as a Prophet, not one of them will come out from his opposition to him<sup>-asws</sup> in the world, and deny his<sup>-asws</sup> right, until Allah<sup>-azwj</sup> the Exalted Changes it by His<sup>-azwj</sup> Favour.

يا بن عباس، إذا أردت أن تلقى الله و هو عنك راض، فاسلك طريقة علي بن أبي طالب، و مل معه حيث مال، و أرض به إماما، و عاد من عاداه، و وال من والاه.

O Ibn Abbas, if you intend to be Received by Allah<sup>-azwj</sup> and He<sup>-azwj</sup> to be Pleased with you, travel on the way of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and be with him<sup>-asws</sup> wherever he<sup>-asws</sup> is, and attend to him<sup>-asws</sup> as being an Imam<sup>-asws</sup>, and be an enemy to those who are his<sup>-asws</sup> enemies, and be a friend to those who are his<sup>-asws</sup> friends.

يا بن عباس، احذر أن يدخلك شك فيه، فإن الشك في علي كفر بالله عز و جل».

O Ibn Abbas, be careful not to let doubt enter into you about him<sup>-asws</sup>, for the doubt regarding Ali<sup>-asws</sup> is Kufr with Allah<sup>-azwj</sup> Mighty and Majestic.<sup>'22</sup>

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<sup>22</sup> (الأُمالي 1: 102)