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CHAPTER 2

AL-BAQARAH

(The Cow)

(286 VERSES)

VERSES 269 - 286

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 269

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
{269}

He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good; and none would mention (words of thanks) except for the ones of understanding [2:269]

The Wisdom

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أيوب بن الحر، عن أبي بصير،

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ayoub Bin Al Hur, from Abu Baseer,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. فقال: طاعة الله، و معرفة الإمام.

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. So he^{-asws} said: 'The Obedience of Allah^{-azwj} and the recognition of the (Divine) Imam^{-asws}'¹.

عنه: بإسناده، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. قال: «معرفة الإمام، و اجتناب الكبائر التي أوجب الله عليها النار».

الكافي 1: 142 / 11.¹

From him, by his chain from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying regarding **and the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. He^{-asws} said: 'Recognition of the Imam^{-asws}, and shunning the major sins upon which Allah^{-azwj} has Obligated the Fire'.²

عن سليمان بن خالد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. فقال: «إن الحكمة: المعرفة و التفقه في الدين، فمن فقه منكم فهو حكيم، و ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه».

From Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} **and the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. So he^{-asws} said: 'The Wisdom – the recognition (of the Imam^{-asws}) and the pondering in the Religion. So the one who ponders from among you, so he is wise, and there is no one from the *Momineen* who is dying, more beloved to Iblees^{-la} than the death of a *Faqih* (narrator of the Ahadeeth as per definition of the word 'Faqeeh' – see Ahadeeth below).'³

و عن الصادق (عليه السلام) قال: «الحكمة ضياء المعرفة، و ميزان التقوى، و ثمرة الصدق، و ما أنعم الله على عباده بنعمة أعظم و أنعم و أرفع و أجزل و أبهى من الحكمة للقلب قال الله عز و جل: يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ مَا يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ».

From Al-Sadiq^{-asws} having said: 'The wisdom is an illumination of the recognition, and a scale of the piety, and fruit of the truthfulness. And, Allah^{-azwj} did not Favour upon His^{-azwj} servants with a Bounty greater and more favourable, and more lofty, and more beautiful, and more marvellous than the wisdom for the heart. Allah^{-azwj} Mighty and Majestic Says: **He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good; and none mind except for the ones of understanding [2:269]**'.⁴

The Faqeeh

محمد بن محمد بن النعمان المفيد في (الاختصاص) عن جعفر بن محمد بن قولويه، عن الحسين بن محمد بن عامر، عن معلى ابن محمد، عن محمد بن جمهور، عن عبد الرحمن بن أبي نجران، عن بعض أصحابه، رفعه إلى أبي عبد الله (عليه السلام)، قال: من حفظ من أحاديثنا أربعين حديثاً، بعثه الله يوم القيامة فقيها عالماً.

Muhammad Bin Muhammad Al Numan Al Mufeed in 'Al Ikhtisaas' from Jafar Bin Muhammad Bin Qulawayh, from Al Husain Bin Muhammad Bin Aamir, from Ma'aly Ibn Muhammad, from Muhammad Bin Jamhour, from Abdul Rahmaan Bin Abu Najraan, from a companions of his, with a chain up to Abu Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'One who memorises from our^{-asws} Ahadith, forty Ahadith, Allah^{-azwj} will Send him on the Day of Judgement as 'فقيها عالماً' a Faqeeh, a knowledgeable one'.⁵

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 20

³ تفسير العياشي 1: 498 / 151

⁴ مصباح الشريعة: 198

⁵ Wasail ul Shia, H. 33293

وعن محمد بن سعيد الكشي ، عن محمد بن أحمد بن حماد المروزي الحمودي ، يرفعه ، قال : قال الصادق (عليه السلام): اعرفوا منازل شيعتنا بقدر ما يحسنون من رواياتهم عنا ، فانا لا نعد الفقيه منهم فقيها حتى يكون محدثا ، فقليل له : أو يكون المؤمن محدثا ؟ قال : يكون مفهما ، والمفهم : المحدث .

And from Muhammad Bin Saeed Al Kashy, from Muhammad Bin Ahmad Bin Hamaad Al Maruzy Al Mahmoudy, with a chain going up to Al Sadiq^{-asws}, said:

‘Recognise the status of our^{-asws} Shias in accordance with how many good narrations they relate from us^{-asws}, for we do not consider the ‘الفقيه’ ‘Faqeeh’ from them to be a Faqeeh unless they are narrators of Ahadeeth’. It was said to him^{-asws}, ‘Is a believer a narrator of Ahadeeth?’. He^{-asws} said: ‘He is an understanding one; and the understanding one is a narrator of Ahadeeth’.⁶

The ones of understanding

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا قَسَمَ اللَّهُ لِلْعِبَادِ شَيْئاً أَفْضَلَ مِنَ الْعَقْلِ فَتَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهْرِ الْجَاهِلِ وَ إِقَامَةُ الْعَاقِلِ أَفْضَلُ مِنْ شُحُوصِ الْجَاهِلِ وَ لَا بَعَثَ اللَّهُ نَبِيّاً وَ لَا رَسُولاً حَتَّى يَسْتَكْمِلَ الْعَقْلَ وَ يَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ عُقُولِ أُمَّتِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} has not Distributed for the servants anything more superior than the intellect. Thus, the sleep of the intellectual is superior to the vigil of the ignorant, and the staying (at home) of the intellectual is superior than going out of the ignorant; and Allah^{-azwj} neither Sent a Prophet^{-as} nor a Rasool^{-as} until He^{-azwj} Perfected the intellect (for him^{-as}), and his^{-as} intellect happened to be superior to the entirety of the intellects of the community.

وَ مَا يُضْمِرُ النَّبِيُّ (صلى الله عليه وآله) فِي نَفْسِهِ أَفْضَلُ مِنَ اجْتِهَادِ الْمُجْتَهِدِينَ وَ مَا أَدَّى الْعَبْدُ فَرَائِضَ اللَّهِ حَتَّى عَقَلَ عَنْهُ وَ لَا بَلَغَ جَمِيعَ الْعَابِدِينَ فِي فَضْلِ عِبَادَتِهِمْ مَا بَلَغَ الْعَاقِلُ وَ الْعُقَلَاءُ هُمْ أَوَّلُ الْأَلْبَابِ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَا يَتَذَكَّرُ إِلَّا أَوَّلُو الْأَلْبَابِ .

And whatever the Prophet^{-saww} concealed within himself^{-saww} is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allah^{-azwj} until he knows about Him^{-azwj}, and the entirety of the worshippers would not reach in merit with their worshipping what the intellectual would reach; and the intellectuals, they are those possessing understanding whom Allah^{-azwj} Speaks of **and none would mind except for the ones of understanding [2:269]**.⁷

قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا عِيسَى بْنُ مِهْرَانَ قَالَ حَدَّثَنَا فَرْجُ بْنُ فَرَوَةَ السُّلَمِيُّ قَالَ حَدَّثَنَا مَسْعُودَةُ بْنُ صَدَقَةَ الْعِيسِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ إِنَّمَا يَتَذَكَّرُ أَوَّلُوا الْأَلْبَابِ شِيعَتَنَا يَتَذَكَّرُونَ.

(Furat) said, ‘It was narrated to me by Ali Bin Hamdoun, from Isa Bin Mihran, from Faraj Bin Farwar Al Sullamy, from Mas’ada Bin Sadaqa Al Isiyy,

⁶ Wasail ul Shia, H. 33453

⁷ Al Kafi V 2 – The Book Of Intellect and Ignorance CH 1 H 11

From Ja'far Bin Muhammad^{-asws} regarding the Words of Allah^{-azwj} **and none mind except for the ones of understanding [2:269]** – ‘But rather our^{-asws} Shias, they are the understanding ones’.⁸

VERSE 270

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {270}

And whatever you spend from the provisions, or you vow from the vows, so Allah Knows it; and there would not be for the unjust ones, any helpers (from the just ones) [2:270]

عَنْ يُنُسَ بْنِ ظَبْيَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ «وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ» قَالَ: مَا لَهُمْ مِنْ أَيْمَةٍ يُسْمُوهُمْ بِأَسْمَائِهِمْ

From Yunus Bin Zabyan who said,

‘I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj}: **And there would not be for the unjust ones, any helpers (from the just ones) [2:270]**. He^{-asws} said: ‘There would not be for them Imams^{-asws} they could be calling them (for help) with their names’.⁹

VERSE 271

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {271}

If you give alms openly, it is good, and if you hide it and give it to the poor, it would be better for you; and this will expiate from you of your evil deeds; and Allah is Aware of what you are doing [2:271]

و عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَ تُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ. قال: «ليس من الزكاة، و صلتك قرابتك ليس من الزكاة».

And from him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **If you give alms openly, it is good, and if you hide it and give it to the poor, it would be better for you [2:271]**. He^{-asws} said: ‘It is not from the Zakāt, and maintaining good relations with your relatives is (also) not from the Zakāt’.¹⁰

⁸ Tafseer Al Furaat H 494

⁹ (6)- البرهان ج 1: 333. الصافي ج 1: 321.

¹⁰ الكافي 3: 499 / 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ تُخْفُوها وَ تُؤْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ فَقَالَ هِيَ سِوَى الزَّكَاةِ إِنَّ الزَّكَاةَ عَلَانِيَةً غَيْرُ سِرٍّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you [2:271]**. So he^{-asws} said: 'It is besides the Zakāt. The (giving) of Zakāt is publicly, without being secretive'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ تُبْدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ قَالَ يَعْنِي الزَّكَاةَ الْمَفْرُوضَةَ قَالَ قُلْتُ وَ إِنَّ تُخْفُوها وَ تُؤْتُوها الْفُقَرَاءَ قَالَ يَعْنِي النَّافِلَةَ إِنْ كَانُوا يَسْتَحِبُّونَ إِظْهَارَ الْفَرَائِضِ وَ كِتْمَانَ التَّوَافِلِ .

(It has been narrated) from a man, from Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **If you give alms openly, it is good [2:271]**. He^{-asws} said: 'It Means the Obligatory Zakāt'. I said, '**and if you hide it and give it to the poor [2:271]**?' He^{-asws} said: 'It means the voluntary (charity). They used to love displaying the Obligatory and concealing the voluntary'.¹²

Allah^{-azwj} is (All) Aware

عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلًا عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ: وَأَمَّا الْخَبِيرُ فَالَّذِي لَا يَغْرُبُ عَنْهُ شَيْءٌ وَ لَا يَفُوتُهُ لَيْسَ لِلتَّجَرِبَةِ وَ لَا لِلْإِعْتِبَارِ بِالْأَشْيَاءِ فَعِنْدَ التَّجَرِبَةِ وَ الإِعْتِبَارِ عِلْمَانِ وَ لَوْ لَا هُمَا مَا عَلِمَ لِأَنَّ مَنْ كَانَ كَذَلِكَ كَانَ جَاهِلًا وَ اللَّهُ لَمْ يَزَلْ خَبِيرًا بِمَا يَخْلُقُ وَ الْخَبِيرُ مِنَ النَّاسِ الْمُسْتَحْبِرُّ عَنْ جَهْلِ الْمُنْعَلَمِ

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'And as for the Informed (All-Aware), so it is which the thing is recognised from, and nothing is missed out from Him^{-azwj}. It is not due to the experimentation, nor by learning of lessons with the things, for during the experimentation and the learning of lessons, are the two pieces of knowledge, and had it not been for the two, it would not be known, because the one who was like that, would have been ignorant, and Allah^{-azwj} has not ceased to be Informed with what He^{-azwj} Created, and the 'informed' from the people is the choice (chosen) by the ignorant to learn'.¹³

VERSE 272

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {272}

¹¹ Al Kafi V 3 – The Book Of Zakaat CH 1 H 17

¹² Al Kafi – V 4 – The Book of Zakat Ch 84 H 1

¹³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 17 H 2

It is not upon you to Guide them, but Allah Guides the one He so Desires to; and whatever you are spending from the good, so it is for yourselves, and you are not spending but to seek Allah's Face; and whatever you are spending from the good would be Fulfilled to you, and you shall not be wronged [2:272]

Guiding the people

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ يَا مَالِكُ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْعِضُ وَ لَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aasim Bin Humejd, from Malik Bin Ayn Al Juhny who said,

‘I heard Abu Ja’far^{-asws} saying: ‘O Malik! Allah^{-azwj} Gives the world to the one whom He^{-azwj} Loves and (the ones whom) He^{-azwj} Hates, and (but) does not Gives His^{-azwj} Religion except to the one whom He^{-azwj} Loves’.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا ثَابِتُ مَا لَكُمْ وَلِلنَّاسِ كُفُّوا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَفْرَكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هَذَا مَا اسْتَطَاعُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Sabit Abu Saeed who said,

‘Abu Abdullah^{-asws} said: ‘O Sabit! What is it with you and the people?’ Refrain from the people and do not invite anyone to your matter (Al-Wilayah), for by Allah^{-azwj}, even if the inhabitants of the sky and the inhabitants of the earth were to gather together upon straying a servant whom Allah^{-azwj} Intends to Guide, they would not have the capacity for it.

كُفُّوا عَنِ النَّاسِ وَ لَا يَقُولُوا أَحَدُكُمْ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ .

Refrain from the people and not one of you should be saying, ‘My brother’, and ‘my cousin’, and ‘my neighbour’, for Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Intends goodness with a servant, Betters his spirit, so he does not hear a good act except that he would recognise it, nor of an evil deed except that he would deny it. Then Allah^{-azwj} would Imprint a Word in his heart by which his affairs would be gathered’.¹⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضْلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضْلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzayl who said,

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 95 H 2

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 2

'I said to Abu Abdullah^{-asws}, 'We tend to invite the people to this matter (Al-Wilayah)'. So he^{-asws} said: 'O Fuzayl! Whenever Allah^{-azwj} Intends goodness with a servant, Commands an Angels, so he seizes him by his neck until he enter him into this matter (Al-Wilayah), willingly or unwillingly'.¹⁶

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيْضَاءَ وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكًا يُسَدِّدُهُ وَ إِذَا أَرَادَ بِعَبْدٍ شَوْءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَ سَدَّ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ .

From him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Intends goodness with a servant, Imprints a white spot in his heart and Opens the ears of his heart, and Allocates an Angel with him guiding him; and when He^{-azwj} Intends evil with a servant, Imprints a black spot in his heart, and Shuts the ears of his heart, and Allocates a Satan^{-la} with him to stray him'.¹⁷

VERSE 273

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {273}

(Alms are) for the poor, those who are confined in the way of Allah, not being able upon travelling in the land (to earn); the ignorant one reckons them to be rich due to (their) chastity; you can recognise them by their marks; they are not asking importunately; and whatever you are spending from the good, so Allah Knows of it [2:273]

أبو علي الطبرسي، قال: قال أبو جعفر (عليه السلام): «نزلت الآية في أصحاب الصفة.

Abu Ali Al Tabarsy said,

'Abu Ja'far^{-asws} said: 'It was Revealed regarding the companions of Al-Safa't.

قال: وكذلك رواه الكلبي عن ابن عباس، و هم نحو من أربع مائة رجل لم يكن لهم مساكن بالمدينة و لا عشائر يأوون إليهم فجعلوا أنفسهم في المسجد، و قالوا: نخرج في كل سرية يبعثها رسول الله (صلى الله عليه و آله). فحث الله الناس عليهم، فكان الرجل إذا أكل و عنده فضل أتاهاهم به إذا أمسى.

He (Al-Tabarsy) said, 'And similar to that is reported from Ibn Abbas, and they were approximately four hundred men, not having a dwelling for them in Al-Medina, nor any relatives who could be assisting them. They made themselves to be in the (vicinity of the)

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 3

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 94 H 7

Masjid, and they said, 'We would be going out during every battalion sent by Rasool-Allah^{-saww}'. Allah^{-azwj} Urged the people upon (helping) them. And it was such that whenever a man ate a meal, and with him was excess, he would give it to them in the evening'.¹⁸

العباشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الله يبغض الملحف».

Al Ayyashi, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Surely, Allah^{-azwj} Hates the importunate beggar'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ مُصَادِفٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي أَرْضٍ لَهُ وَهُمْ يَصْرُمُونَ فَجَاءَ سَائِلٌ يَسْأَلُ فَقُلْتُ اللَّهُ يَرْزُقُكَ فَقَالَ (عليه السلام) مَهْ لَيْسَ ذَلِكَ لَكُمْ حَتَّى تُعْطُوا ثَلَاثَةً فَإِذَا أُعْطِيتُمْ ثَلَاثَةً فَإِنْ أُعْطِيتُمْ فَلَكُمْ وَإِنْ أَمْسَكْتُمْ فَلَكُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim, from Musadif who said,

'I was with Abu Abdullah^{-asws} in a land of his^{-asws}, and they (workers) were picking. A beggar came over and begged. I said, 'May Allah^{-azwj} Grace you'. He^{-asws} said: 'Shh! That is not for you (to say) until you have given to three (beggars). When you have given to three (beggars), then if you were to give, so it is for you to do so, and if you withhold, so it would be for you to do so'.²⁰

VERSE 274

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {274}

Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274]

ابن بابويه، قال: حدثنا محمد بن عمر بن محمد الجعابي، قال: حدثنا أبو محمد الحسن بن عبد الله بن محمد بن العباس الرازي التميمي، قال: حدثني أبي، قال:

Ibn Babuwayh said, 'Muhammad Bin Umar Bin Muhammad Al Ja'alb narrated to us, from Abu Muhammad Al Hassan Bin Abdullah Bin Muhammad Bin Abbas Al Raz Al Tameemy, from his father,

حدثني سيدي علي بن موسى الرضا، عن أبيه، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله) - و ذكر عدة أحاديث، ثم قال: - قال: «نزلت: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فِي عَلِيٍّ».

¹⁸ مجمع البيان 2: 666.

¹⁹ تفسير العياشي 1: 500 / 151

²⁰ Al Kafi V 3 – The Book Of Zakāt CH 45 H 5

It was Narrated to me by my Master^{-asws} Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said – and he^{-asws} mentioned a number of Hadeeth, then said: '(The Verse) **Those who are spending their wealth by the night and the day, secretly and openly [2:274]**, was Revealed regarding Ali^{-asws}'.²¹

المفيد في (الاختصاص): في حديث مسند برجاله،

Al-Mufeed in Al-Ikhtisaas in a Hadeeth with a chain of his men, who has said:

قال رسول الله (صلى الله عليه و آله): «يا علي، ما عملت في ليلتك؟» قال: «و لم يا رسول الله؟». قال: «قد نزلت فيك أربعة معال». قال: «بأي أنت و أمي، كانت معي أربعة دراهم، فتصدق ب درهم ليلا، و بدرهم نهارا، و بدرهم سرا، و بدرهم علانية». قال: «فإن الله أنزل فيك الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ».

'The Rasool-Allah^{-saww} said: 'O Ali^{-asws}! What did you^{-asws} do during your^{-asws} night?' He^{-asws} said: 'And why (do you^{-saww} ask) O Rasool-Allah^{-saww}?' He^{-saww} said: 'Four qualities were Revealed with regards to you^{-asws}'. He^{-asws} said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-asws} be sacrificed for you^{-saww}. I^{-asws} had four Dirhams with me^{-asws}, so I^{-asws} gave away one Dirham in charity at night, and one Dirham in the day, and one Dirham secretly, and one Dirham openly'.

قال: «فإن الله أنزل فيك: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ».

He^{-saww} said: 'Allah^{-azwj} has Revealed regarding you^{-asws}: **Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274]**'.²²

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

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

'There were four Silver Dirhams in the possession of Ali^{-asws} Bin Abu Talib^{-asws}, so he^{-asws} gave one in charity at night, and one during the day, and one secretly, and one openly, so it was Revealed: **Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274]** – Thus each Dirham has been Named (Mentioned), and he^{-asws} was Given the good news of the Acceptance (of the deed)'.²³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت: قوله عز و جل: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً؟ قال: «ليس من الزكاة».

²¹ عيون أخبار الرضا (عليه السلام) 2: 62 / 255.

²² الاختصاص: 150.

²³ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 32

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

From Abu Abdullah^{-asws}, said, 'I said, '(What about) the Words of the Mighty and Majestic: **Those who are spending their wealth by the night and the day, secretly and openly [2:274]?**' He^{-asws} said: 'It isn't from the *Zakāt*'.²⁴

VERSES 275 & 276

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ
مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {275}

Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze. That is because they are saying, 'But rather, the trading is similar to the interest'; and Allah has Permitted the trading and Prohibited the interest. So the one to whom comes an Advice from his Lord, and he ends it, then for him would be what has passed and his affairs are (up) to Allah; and the one who returns (to it), so they are the inmates of the Fire, they would be in it eternally [2:275]

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ {276}

Allah Obliterates the interest, and He Nourishes the charities; and Allah does not love all ungrateful sinners [2:276]

Interest – A confusion by Satan^{-la}

العياشي: عن شهاب بن عبد ربه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أكل الربا لا يخرج من الدنيا حتى يتخبطه الشيطان».

Al Ayyashi, from Shahaab Bin Abd Rabbih who said,

'I heard Abu Abdullah^{-asws} saying: 'The consumer of the usury (interest) does not exit from the world until the Satan^{-la} confuses him'.²⁵

Interest- a major sin

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا

²⁴ الكافي 3: 499 / 9.

²⁵ تفسير العياشي 1: 503 / 152.

هذه الآية الَّذِينَ يَجْتَئِبُونَ كِبَارَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ آمَسُّوا، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

‘Abu Ja’far^{-asws} the Second narrated to me saying: ‘I^{-asws} heard my^{-asws} father^{-asws} saying, ‘I^{-asws} heard my^{-asws} father^{-asws} Musa^{-asws} Bin Ja’far^{-asws} saying; ‘Amro Bin Ubeyd came up to Abu Abdullah^{-asws}. When he had greeted, and was seated, he recited this Verse **Those who are shunning the major sins and the immoralities [53:32]**, then held back. Abu Abdullah^{-asws} said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{-azwj} Mighty and Majestic’.

فقال: نعم – يا عمرو –

He^{-asws} said: ‘Yes – O Amro –

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ،

. . . . And the consumer of the usury (interest) because Allah^{-azwj} Mighty and Majestic is Saying **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275]**.²⁶ (Extract)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ دِرْهَمٌ رِبَاً أَشَدُّ مِنْ سَبْعِينَ زُنْبَةً كُلُّهَا بِذَاتِ مُحَرَّمٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, form Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘One Dirham of interest is more grievous than seventy adulteries, all of these being with the ones with sanctity (incestuous)’.²⁷

The consequence in the Hereafter

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام،

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Hisham,

عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت قوما يريد أحدهم أن يقوم فلا يقدر أن يقوم من عظم بطنه، فقلت: من هؤلاء يا جبرئيل؟». قال هؤلاء: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ و إذا هم بسبيل آل فرعون، يعرضون على النار غدوا و عشيا، و يقولون: ربنا متى تقوم الساعة؟».

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When I^{-saww} ascended to the sky, I^{-saww} saw a group of people, one of them wanted to stand up, but was

²⁶ Al Kafi – H 2454 (Extract)

²⁷ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 1

unable to, due to the hugeness of his belly. So I^{-saww} said: 'Who are they, O Jibraeel^{-as}? He^{-as} said: 'They are the ones: **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275]**, and they were upon the way of the people of the Pharaoh^{-la}, being presented to the Fire morning and evening, saying, 'Our Lord^{-azwj}! When will the Hour be Established?'²⁸

Ceasing the consumption of interest

الشيخ: بإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال:

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

دخل رجل على أبي جعفر (عليه السلام)، من أهل خراسان، قد عمل بالربا حتى كثر ماله، ثم أنه سأل الفقهاء، فقالوا: ليس يقبل منك شيء إلا أن ترده إلى أصحابه،

'A man from the people of Khurasan came up to Abu Ja'far^{-asws}, who worked with the interest (lending money) until he had abundant wealth. Then he asked the jurists, so they said, 'Nothing is Acceptable from you except that you refund it to its owners (the borrowers)'.

فجاء إلى أبي جعفر (عليه السلام) فقص عليه قصته، فقال له أبو جعفر (عليه السلام): «مخرجك من كتاب الله عز و جل: فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَ الْمَوْعِظَةُ: التوبة».

Therefore, he came to Abu Ja'far^{-asws} related the story to him^{-asws}. So Abu Ja'far^{-asws} said to him: 'Your way out from the Book of Allah^{-azwj} Mighty and Majestic is **So the one to whom comes an Advice from his Lord, and he ends it, then for him would be what has passed and his affairs are (up) to Allah [2:275]**. And the Advice – the repentance'.²⁹

ابن بابويه في (الفتاوى): بإسناده عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن الناس يزعمون أن الربح على المضطر حرام و هو من الربا؟ فقال: «و هل رأيت أحدا اشترى - غنيا أو فقيرا - إلا من ضرورة؟ يا عمر، قد أحل الله البيع و حرم الربا، فابح و لا ترب». قلت: و ما الربا؟ قال: «دراهم بدراهم، مثلان بمثل».

Ibn Babuwah in Al Faqeeh, by his chain from Umar Bin Yazeed Baya'a Al Sabiry who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! The people are alleging that the profiting from the compelled one and it is from the interest?' So he^{-asws} said: 'Have you ever see anyone who bought – be the rich or poor – except from a need? O Umar! Allah^{-azwj} has Permitted the trading but has Forbidden the interest, therefore (go for the) gain and not dust'. I said, 'And what is the interest?' He^{-asws} said: 'Dirham for the Dirham, like for the like'.³⁰

²⁸ تفسير القمي 1: 93.

²⁹ التهذيب 7: 68 / 15.

³⁰ من لا يحضره الفقيه 3: 793 / 176.

Equalisation of the giver and the taker of interest

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) (أَكَلُ الرِّبَا وَ مُؤْكَلُهُ وَ شَاهِدُهُ فِيهِ سَوَاءٌ .

Ali Bin Ibrahim, form his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The eater (taker) of the interest and its feeder (giver), and its contractor (agent), and its witness with regards to it, are equal'.³¹

علي بن إبراهيم: فقال: «من أخذ من الربا وجب عليه القتل، و كل من أربى وجب عليه القتل».

Ali Bin Ibrahim – 'He (Rasool-Allah^{-sawww}) said: 'The one who takes from the interest the killing is obligated upon him, and everyone who lends on interest, the killing is obligated upon him (i.e.- Obligatory for him to be killed)'.³²

Allah^{-azwj} Nourishes the charity

عن علي بن جعفر، عن أخيه موسى، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إنه ليس شيء إلا و قد وكل به ملك، غير الصدقة، فإن الله يأخذها بيده و يربّيها، كما يربي أحدكم ولده، حتى يلقاها يوم القيامة و هي مثل أحد».

From Ali^{-asws} son of Ja'far^{-asws}, from his brother Musa^{-asws}, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'There is nothing except that an Angel has been Allocated with it, apart from the charity, for Allah^{-azwj} Takes it in His^{-azwj} Hands and Nourishes it, just as one of you nourishes his children, to the extent that on the Day of Judgement he would meet it and it would be like the (Mount) Ohad'.³³

الشيخ: بإسناده عن أحمد بن محمد، عن عثمان بن عيسى، عن زرارة، عن أبي عبد الله (عليه السلام) قال: قلت له: سمعت الله يقول: يَحْقُقُ اللَّهُ الرِّبَا وَ يُرْبِي الصَّدَقَاتِ، وَ قد أرى من يأكل الربا يربو ماله! فقال: «أي محق أحق من درهم الربا، يحق الدين، و إن تاب منه ذهب ماله و افتقر».

Al Sheykh, by his chain from Ahmad Bin Muhammad, from Usman Bin Isa, from Zurara,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'I heard Allah^{-azwj} Saying: **Allah Obliterates the usury, and He Nourishes the charities [2:276]**, and I have seen the one who consumes the interest, his wealth is nourished (multiplied)! So he^{-asws} said: 'Which obliteration is more obliterating than a Dirham of interest Obliterating the Religion (of a person). And if he was to repent from it, his wealth would go away and he would be impoverished'.³⁴

³¹ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 2

³² تفسير القمي 1: 93.

³³ تفسير العياشي 1: 510 / 153

³⁴ التهذيب 7: 65 / 15

Reasons for the Prohibition of interest

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي رَأَيْتُ اللَّهَ تَعَالَى قَدْ ذَكَرَ الرِّبَا فِي غَيْرِ آيَةٍ وَكَرَّرَهُ فَقَالَ أَوْ تَدْرِي لِمَ ذَاكَ قُلْتُ لَا قَالَ لِئَلَّا يَمْتَنِعَ النَّاسُ مِنْ اصْطِنَاعِ الْمَعْرُوفِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at who said,

'I said to Abu Abdullah^{-asws}, 'I see that Allah^{-azwj} the Exalted has Mentioned the interest in another Verse and Repeated it'. So he^{-asws} said: 'Or do you know why that is so?' I said, 'No'. He^{-asws} said: 'Lest the people refrain from doing the good deeds'.³⁵

في عيون الأخبار، في باب ما كتب الرضا- عليه السلام- إلى محمد بن سنان، في جواب مسأله في العلل و علة تحريم الربا:

In Uyoon Al-Akhbar in the chapter of what Al-Reza^{-asws} wrote to Muhammad Bin Sinan, in answer to a question of his regarding the plague and the reason for the Prohibition of the interest: -

أَمَّا نَحْنُ اللَّهُ مَا فِيهِ مِنْ فساد الأموال. لَأَنَّ الْإِنْسَانَ إِذَا اشْتَرَى الدَّرْهَمَ بِالدَّرْهَمَيْنِ، كَانَ ثَمَنُ الدَّرْهَمِ دَرَاهِمًا، وَ ثَمَنُ الْآخَرِ بَاطِلًا، فَيَقَعُ الرِّبَا، وَ اشْتِرَاءُهُ وَ كَسَا عَلَى كُلِّ حَالٍ عَلَى الْمُشْتَرِي وَ عَلَى الْبَائِعِ.

'But rather, Allah^{-azwj} Prohibited it due to what is therein from the corruption of the wealth, because the human being, when he buys the Dirham with two Dirhams, the price of the one Dirham would be two Dirhams, and the price of the other one is false, and the interest occurs, and buying it and clothing upon every state (is Prohibited) upon the buyer and upon the seller (giver of interest and the taker of it).

فحظر الله تعالى الربا لعلّة فساد الأموال، كما حظر على السّفِيه أن يدفع إليه ماله، لما يتخوّف عليه من إفساده، حتّى يؤنس منه رشد. فلهذه العلة حرّم الله تعالى الرِّبَا، وَ يبيع الدَّرْهَمَ بِالدَّرْهَمَيْنِ، يَدَا بِيَدٍ.

Thus, Allah^{-azwj} the Exalted Prohibited the interest lest the wealth be corrupted, just as He^{-azwj} Prohibited upon the foolish one that his wealth be handed over to him, due to what is being feared upon him from its spoiling, until rationale is ensured from him. Therefore, due to this, Allah^{-azwj} the Exalted Prohibited the interest, and selling of the Dirham with two Dirhams, hand to hand.

و علة تحريم الربا بعد البينة، لما فيه من الاستخفاف بالحرام المحرّم. و هي كبيرة بعد البيان و تحريم الله لها. و لم يكن ذلك منه إلّا استخفافاً بالمحرّم الحرام. و الاستخفاف بذلك دخول في الكفر.

And the reason for the Prohibition of the interest after the clarification of what is therein from the taking lightly with the sanctity of the Prohibition, and it is a major sin after the clarification, and the Prohibition of Allah^{-azwj} for it. And that would not happen from him except by taking lightly with the sanctity of the Prohibition. And the taking lightly with that in entry into the Kufr.

³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 7

و علّة تحريم الربا بالنسيئة، لعلّة ذهاب المعروف، و تلف الأموال، و رغبة الناس في الرّيح، و تركهم الفرض، و صنائع المعروف، و ما في ذلك من الفساد و الظلم و فناء الأموال.

And the reason for the Prohibition of the interest on credit is, lest the goodness would be removed, and the wealth would deteriorate, and the people would desire regarding the profit, and their neglecting of the opportunities (for trading), and the doing of the good works, and whatever is in that from the corruption and the injustices and the perishing of the wealth.

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The Inmates of the Fire

الشيخ في (أماليه): بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله: أنه تلا هذه الآية: فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قيل: يا رسول الله من أصحاب النار؟ قال: «من قاتل عليا بعدي فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، و إن عليا بضعة مني، فمن حاربه فقد حاربنى، و أسخط ربي».

Al Sheykh in his Amaali, by his chain,

(It has been narrated) from Ali^{-asws}, from the Prophet^{-saww} having recited this Verse **so they are the inmates of the Fire, they would be in it eternally [2:275]**. It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! Who are the inmates of the Fire?' He^{-saww} said: 'The one fights against Ali^{-asws} after me^{-saww}, so these are the inmates of the Fire along with the Infidels, so they would have disbelieve with the Truth when it came to them, and that Ali^{-asws} is a part from me^{-saww}. So the one who battles against him^{-asws} has battled against me^{-saww} and has Angered my^{-saww} Lord^{-azwj}'.

ثم دعا عليا (عليه السلام)، فقال: «يا علي حرك حربي، و سلمك سلمى، و أنت العلم فيما بيني و بين أمتي بعدي».

Then he^{-saww} called Ali^{-asws}, so he^{-saww} said: 'O Ali^{-asws}! Your^{-asws} war is my^{-saww} war, and your^{-asws} peace is my^{-asws} peace, and you^{-asws} are the Flag in what is between me^{-saww} and my^{-saww} community after me^{-saww}'³⁷.

[و في الكافي، عن أحدهما- عليهما السلام. قال: إذا جحد إمامة أمير المؤمنين، فأولئك أصحاب النار، هم فيها خالدون.]

And in Al-Kafi – from one of the two (5th or 6th Imam^{-asws}) having said: 'When they rejected the Imamate of Amir Al-Momineen^{-asws}, **so they are the inmates of the Fire, they would be in it eternally [2:275]**'³⁸.

(1) عيون أخبار الرضا 2/ 93- 94³⁶

الأمالى 1: 374³⁷

(1) الكافي 1/ 429، ح 82³⁸

VERSES 277 - 279

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {277}

Surely, those who are believing and doing righteous deeds, and establishing the Salat and giving the Zakāt, for them, their Recompense is with their Lord, and there shall neither be fear upon them nor would they be grieving [2:277]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ {278}

O you those who are believing! Fear Allah and relinquish whatever remains (due) from the interest if you are Momineen [2:278]

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ {279}

But if you don't do it, then be Notified of a war from Allah And His Rasool; and if you repent, so for you would be the capital of your wealth. Neither should you deal unjustly nor would you be Dealt with unjustly [2:279]

عن أبي عمرو الزبيري،

From Abu Amro Al Zubeyri,

عن أبي عبد الله (عليه السلام)، قال: «إن التوبة مطهرة من دنس الخطيئة، قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ - إلى قوله: - تَظْلِمُونَ فهذا ما دعا الله إليه عباده من التوبة، و وعد عليها من ثوابه، فمن خالف ما أمر الله به من التوبة سخط الله عليه، وكانت النار أولى به و أحق».

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The repentance purifies from the filth of the sins. Allah^{-azwj} the High Says: **O you those who are believing! Fear Allah and relinquish whatever remains (due) from the interest if you are Momineen [2:278]** - up to His^{azwj} Words **nor would you be Dealt with unjustly [2:279]**'.³⁹

أبو علي الطبرسي، قال: روي عن الباقر (عليه السلام): «أن الوليد بن المغيرة كان يربي في الجاهلية، و قد بقي له بقايا على ثقيف، فأراد خالد بن الوليد المطالبة بعد أن أسلم، فنزلت الآية».

Abu Ali Al Tabarsy said,

تفسير العياشي 1: 512 / 153 ³⁹

'It has been reported from Al-Baqir^{-asws} having said: 'Al-Waleed Bin Al-Mugheira used to lend on interest during the pre-Islamic period, and there had remain to him (the interest due) upon the (Clan of) Saqeef. So, Khalid Bin Waleed wanted to seek it after having become Muslim, and this Verse was Revealed'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ دَرَجَتُهُمْ رَبًّا أَشَدُّ مِنْ سَبْعِينَ زَنْيَةً كُلُّهَا بِدَاتٍ مُحَرَّمٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'One Dirham of interest is more grievous than seventy adulteries, all of these being with the ones with sanctity (incestuous)'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الرَّجُلِ يَكُونُ لَهُ دَيْنٌ إِلَى أَجَلٍ مُسَمًّى فَيَأْتِيهِ غَرِمُهُ فَيَقُولُ انْقُذْنِي كَذَا وَكَذَا وَ أَضْعَ عَنْكَ بَقِيَّتَهُ أَوْ يَقُولُ انْقُذْنِي بَعْضُهُ وَ أَمُدُّ لَكَ فِي الْأَجَلِ فِيمَا بَقِيَ عَلَيْكَ قَالَ لَا أَرَى بِهِ بَأْسًا إِنَّهُ لَمْ يَزِدْ عَلَى رَأْسِ مَالِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَكُمْ رُؤُسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَ لَا تُظْلَمُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the man who happened to have a debt upon him to a specified term. So his creditor came to him and he said, 'Pay me back such and such (an amount), and I shall write off the remainder from you', or 'extend for you the term regarding what remains upon you'. He^{-asws} said: 'I^{-asws} do not see any problem with it. It does not increase upon the capital of his wealth. Allah^{-azwj} Mighty and Majestic Says **Neither should you deal unjustly nor would you be Dealt with unjustly [2:279]**'.⁴²

علي بن إبراهيم: سبب نزولها أنه لما أنزل الله: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ قام خالد بن الوليد إلى رسول الله (صلى الله عليه وآله)، و قال: يا رسول الله أرى أبي في ثقيف، و قد أوصاني عند موته بأخذه.

Ali Bin Ibrahim – The reason for the Revelation of it is that, when Allah^{-azwj} Revealed: **Those who are consuming the interest are not standing except as the standing of those whom the Satan has confused him from the craze [2:275]**, Khalid Bin Waleed stood up to Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! My father lent on interest in among (the Clan of) Saqeyf and he had bequeathed to me during his death with taking it'.

فأنزل الله تبارك و تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَ رَسُولِهِ. فقال: «من أخذ من الربا وجب عليه القتل، و كل من أرى وجب عليه القتل».

Allah^{-azwj} the Exalted Revealed: **O you those who are believing! Fear Allah and relinquish whatever remains (due) from the interest if you are Momineen [2:278] But if you don't do it, then be Notified of a war from Allah And His Rasool [2:279]**. So he^{-saww} said: 'The one who

⁴⁰ مجمع البيان 2: 673.

⁴¹ تفسير القمي 1: 93.

⁴² Al Kafi – V 5 – The Book of Subsistence Ch 122 H 4

takes from the interest the killing is obligated upon him, and everyone who lends on interest, the killing is obligated upon him (i.e.- Obligatory for him to be killed)”.⁴³

الشيخ: بإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، قال: قال أبو عبد الله (عليه السلام): «كل الربا أكله الناس بجهالة ثم تابوا، فإنه يقبل منهم إذا عرف منهم التوبة».

Al Sheykh, by his chain, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hamad Bin Usman, from Al Halby who said,

‘Abu Abdullah^{-asws} said: ‘Every interest consumed by the people in ignorance, then they repent, so it would be Accepted from them when the repentance is recognised from them’.

و قال: «لو أن رجلا ورث من أبيه مالا، و قد عرف أن في ذلك المال ربا، و لكن اختلط في التجارة بغيره، فإنه له حلال طيب فليأكله، و إن عرف منه شيئا معزولا أنه ربا، فليأخذ رأس ماله و ليرد الزيادة».

And he^{-asws} said: ‘If a man were to inherit wealth from his father, and he has recognised that in that wealth there is interest, but it has been mixed up in the business, so it would be Permissible for him, good for him to consume it. And if he recognises anything from it as isolated that it is interest, so let him take the capital of his wealth and let him return the additional’.⁴⁴

VERSE 280

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {280}

And if he (the borrower) was in straightness, so (let there be) postponement until ease; and if you (write it off) as charity it would be better for you, if you were knowing [2:280]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمِنْبَرَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى أَنْبِيَائِهِ صَلَّى اللَّهُ عَلَيْهِمْ ثُمَّ قَالَ أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ أَلَا وَ مَنْ أَنْظَرَ مُغْسِرًا كَانَ لَهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ صَدَقَةٌ بِمِثْلِ مَالِهِ حَتَّى يَسْتَوْفِيَهُ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Yahya Bin Abdullah Bin Al Hassan Bin Al Hassan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} ascended the Pulpit one day, so he^{-saww} Praised Allah^{-azwj} and Extolled upon Him^{-azwj} and sent Blessings upon His^{-azwj} Prophets^{-as}, then said: ‘O you people! Let the ones present make it to reach the ones who are absent. Indeed! And the one who respites an insolvent one would have a charity for him upon Allah^{-azwj} Mighty and Majestic with similar to his wealth until he pays it back’.

⁴³ تفسير القمي 1: 93.

⁴⁴ التهذيب 7: 70 / 16

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) : وَإِنْ كَانَ دُوْ عُسْرَةٍ فَنَظَرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّهُ مُعْسِرٌ فَنَصَدَّقُوا عَلَيْهِ بِمَا لَكُمْ فَهُوَ خَيْرٌ لَّكُمْ .

Then, Abu Abdullah^{-asws} said: '**And if he (the borrower) was in straightness, so (let there be) postponement until ease; and if you (write it off) as charity it would be better for you, if you were knowing [2:280]**, that he is insolvent. So your giving in charity upon him with your wealth is better for you'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَزِيرَةِ يُكْنَى أَبَا مُحَمَّدٍ قَالَ سَأَلَ الرَّضَا (عليه السلام) رَجُلًا وَأَنَا أَسْمَعُ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَإِنْ كَانَ دُوْ عُسْرَةٍ فَنَظَرَةٌ إِلَى مَيْسَرَةٍ أَخْبَرَنِي عَنْ هَذِهِ النَّظَرَةِ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ لَهَا حَدٌّ يُعْرِضُ إِذَا صَارَ هَذَا الْمُعْسِرُ إِلَيْهِ لَا بُدَّ لَهُ مِنْ أَنْ يُنْتَظَرَ وَقَدْ أَخَذَ مَالَ هَذَا الرَّجُلِ وَأَنْفَقَهُ عَلَى عِيَالِهِ وَ لَيْسَ لَهُ غَلَّةٌ يُنْتَظَرُ إِذْرَاكُهَا وَلَا دَيْنٌ يُنْتَظَرُ مَحَلُّهُ وَلَا مَالٌ غَائِبٌ يُنْتَظَرُ قُدُومُهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Suleyman, from a man from the people of Al Jazeera (Algeria) teknonymed as Abu Muhammad who said,

'A man asked Al-Reza^{-asws} and I was listening, so he said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Allah^{-azwj} Mighty and Majestic is Saying **And if he (the borrower) was in straightness, so (let there be) postponement until ease [2:280]**. Inform me about this postponement which Allah^{-azwj} Mighty and Majestic has Mentioned it in His^{-azwj} Book. Is there a limit by which it can be recognised until when this one can postpone upon the straitened one, and he has taken the wealth of this man, and spent it upon his family, and there is produce he is waiting for its harvest, nor a debt awaiting its term of collection, nor any unknown wealth he is waiting to come to him?'

قَالَ نَعَمْ يُنْتَظَرُ بِقَدْرِ مَا يَنْتَهِي خَبَرُهُ إِلَى الْإِمَامِ فَيَقْضِي عَنْهُ مَا عَلَيْهِ مِنْ سَهْمِ الْعَامِرِينَ إِذَا كَانَ أَنْفَقَهُ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَإِنْ كَانَ قَدْ أَنْفَقَهُ فِي مَعْصِيَةِ اللَّهِ فَلَا شَيْءَ لَهُ عَلَى الْإِمَامِ

He^{-asws} said: 'Yes. He should postpone by a measurement of what its news would end up to the Imam^{-asws}, so he^{-asws} would pay it on his behalf whatever is upon him, from the share of the creditors, if he had spent it in obedience to Allah^{-azwj} Mighty and Majestic. So if he had spent it in disobedience to Allah^{-azwj}, so there is nothing for him upon the Imam^{-asws}'.

قُلْتُ فَمَا لِهَذَا الرَّجُلِ الَّذِي اتَّيَمَّنَهُ وَهُوَ لَا يَعْلَمُ فِيمَا أَنْفَقَهُ فِي طَاعَةِ اللَّهِ أَمْ فِي مَعْصِيَتِهِ قَالَ يَسْمَعُ لَهُ فِي مَالِهِ فَيَرُدُّهُ عَلَيْهِ وَهُوَ صَاحِبُهُ .

I said, 'So what is for this man who entrusted him, and he does not know regarding what he has spent it, in obedience to Allah^{-azwj} or in the disobedience to Him^{-azwj}? He^{-asws} said: 'He has to work regarding his wealth, so he would return it to him, and he is belittled'.⁴⁶

عن القاسم بن سليمان، عن أبي عبد الله (عليه السلام): قال رسول الله (صلى الله عليه و آله): «أَيْكُمْ يَحِبُّ أَنْ يَنْفَصَلَ مِنْ فُورِ جَهَنَّمَ؟» فَقَالَ الْقَوْمُ: نَحْنُ يَا رَسُولَ اللَّهِ. فَقَالَ: «مَنْ أَنْظَرَ غَرِيماً أَوْ وَضَعَ لِمُعْسِرٍ».

⁴⁵ Al Kafi – V 4 – The Book of Zakat Ch 73 H 4

⁴⁶ Al Kafi – V 5 – The Book of Subsistence Ch 19 H 4

From Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Which one of you would love to be separated from the troops of Hell?' So the people said, 'Us, O Rasool-Allah^{-saww}! So he^{-saww} said: 'The one who postpones a debt or forgoes for the (financially) insolvent'.⁴⁷

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «يبعث الله أقواما من تحت العرش يوم القيامة، وجوههم من نور، ولباسهم من نور، ورياشهم من نور، جلوسا على كراسي من نور».

From Hanan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} would Resurrect a people from underneath the Throne on the Day of Judgement, and their faces would be from light, and their clothing would be from light, and their beards would be from light, seated upon the chairs of light'.

قال: «فيشرف الله لهم الخلق فيقولون: هؤلاء الأنبياء فينادي مناد من تحت العرش: هؤلاء ليسوا بأنبياء».

He^{-asws} said: 'So Allah^{-azwj} would Honour them for the people, so they would be saying, 'They are the Prophets^{-as}'. So a Caller would Call out from underneath the Throne: 'They are not Prophets^{-as}!'

قال: «فيقولون: هؤلاء شهداء؟» قال: «فينادي مناد من تحت العرش: ليس هؤلاء شهداء، و لكن هؤلاء قوم ييسرون على المؤمنين، و ينظرون المعسر حتى ييسر».

He^{-asws} said: 'So they would be saying, 'They are the martyrs?' He^{-asws} said: 'So there would be a Call from underneath the Throne: 'They are not martyrs, but they are a people who used to facilitate the Believers, and were postponed (the debt from) the straitened one until he was in ease'.⁴⁸

علي بن إبراهيم، قال: حدثني أبي، عن السكوني، عن مالك بن المغيرة، عن حماد بن سلمة، عن علي بن زيد بن جدعان، عن سعيد بن المسيب، عن عائشة، أنها قالت: سمعت رسول الله (صلى الله عليه و آله) يقول: «ما من غريم ذهب بغريمه إلى وال من ولاية المسلمين و استبان للوالي عسرته إلا برىء هذا المعسر من دينه، و صار دينه على والي المسلمين فيما في يديه من أموال المسلمين».

Ali Bin Ibrahim said, 'My father narrated to me from Al Sakuny, from Malik Bin Al Mugheira, from Hamad Bin Salma, from Ali Bin Zayd Bin Jad'an, from Saeed Bin Al Musayyab, from Ayesha, she said,

'I heard Rasool-Allah^{-saww} saying: 'There is none from a debtor who goes with his debt to a ruler from the rulers of the Muslims, and the ruler and manifests his insolvency to the ruler, except he would free this insolvent one from his debt, and his debt would come to be upon the ruler of the Muslims, in what is in his hands from the wealth of the Muslims (public treasury).

⁴⁷ (Extract) تفسير العياشي 1: 154 / 515.

⁴⁸ تفسير العياشي 1: 154 / 518.

و قال (عليه السلام): «و من كان له على رجل مال أخذه و لم ينفقه في إسراف أو معصية ففسر عليه أن يقضيه، فعلى من له المال أن ينظره حتى يرزقه الله فيقضيه،

And he^{-asws} said: 'And the one who has for him some wealth upon a man who took it and did not spend it in extravagance or disobedience, so he became insolvent upon it from paying it back, then it would be upon the one for whom is the wealth that he respites him until Allah^{-azwj} Graces him so he would pay it back.

و إن كان الإمام العادل قائما فعليه أن يقضي عنه دينه، لقول رسول الله (صلى الله عليه و آله): من ترك مالا فلورثته، و من ترك ديناً أو ضياعاً فعلى الإمام ما ضمنه الرسول، و إن كان صاحب المال موسراً و تصدق بماله عليه، أو تركه فهو خير له و أن تصدقوا خير لكم إن كنتم تعلمون».

And if there happens to be a just Imam^{-asws} in charge, so it would be upon him^{-asws} that he pays off his debt on his behalf, due to the words of Rasool-Allah^{-saww}: 'The one who leaves wealth, so it is for his inheritors, and the one who leaves debts or losses, so it would be upon the Imam^{-asws} what the Rasool^{-saww} guaranteed. And if it was so that the owner of the wealth was affluent and gave in charity with his wealth upon him, or left it, so it would be better for him **and if you (write it off) as charity it would be better for you, if you were knowing [2:280]**'.⁴⁹

VERSE 281

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {281}

And fear a Day in which you shall be returning to Allah; then every soul shall be Fulfilled what it had earned, and they would not be wronged [2:281]

ابن شهر آشوب، قال: في (أسباب النزول) عن الواحدي، أنه روى عكرمة، عن ابن عباس، قال: لما أقبل رسول الله (صلى الله عليه و آله) من غزوة حنين، و أنزل الله سورة الفتح، قال: يا علي بن أبي طالب، و يا فاطمة إذا جاء نصر الله و الفتح ... إلى آخر السورة.

Ibn shehr Ashoub said, In (the book) Asbaab Al Nuzool from Al Wahidy, it is reported by Akramah (a non-Shia source), from Ibn Abbas who said,

'When Rasool-Allah^{-saww} came back from the military expedition of Hunayn and Allah^{-azwj} Revealed Surah Al-Fat'h (Chapter 110), he^{-saww} said: 'O Ali^{-asws} Bin Abu Talib^{-asws}, and O Fatima^{-asws}! **When there comes the help of Allah and the victory [110:1]** - up to the end of the Chapter.

و قال السدي و ابن عباس: ثم نزل لقد جاءكم رسول من أنفسكم «1» الآية، فعاش بعدها ستة أشهر،

And Al-Sadi (A non-Shia source) and Ibn Abbas said, 'Then the Verse: **There has come to you a Rasool from among yourselves [9:128]** was Revealed. So he^{-saww} lived after that for six months.

تفسير القمي 1: 94 49

فلما خرج إلى حجة الوداع نزلت عليه في الطريق يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ الآية، فسميت آية الصيف،

When he^{-saww} went out to the farewell Hajj, there was Revealed unto him^{-saww} in the road: ***They ask you for a Verdict, Say: Allah Gives you a Verdict concerning the person who has neither parents nor offspring [4:176]*** – the Verse. So it was named as the Verse of the summer.

ثم نزل عليه و هو واقف بعرفة اليوم اكملت لكم دينكم فعاش بعدها واحدا و ثمانين يوما،

Then it was Revealed unto him^{-saww}, while he^{-saww} was paused at Arafat, ***This day have I Perfected for you your Religion [5:3]***. So he^{-saww} lived after it for eighty one days.

ثم نزلت عليه آيات الربا، ثم نزل بعدها و اتقوا يوما تزعجون فيه إلى الله و هي آخر آية نزلت من السماء، فعاش بعدها واحدا و عشرين يوما.

Then it was Revealed unto him^{-saww} the Verse of the interest. Then after it, was Revealed: ***And fear a Day in which you shall be returning to Allah [2:281]***, and it is the last Verse to descend from the sky. So he^{-saww} lived after it for twenty one days'.⁵⁰

VERSE 282

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ

O you those who are believing! Whenever you are contracting for a debt to a specified term, so write it down; and let a scribe write it down between you with the fairness; and a scribe should not refuse to write it down just as Allah has Taught him. So let him write, and let him dictate, the one upon whom is the right (borrower), and let him (scribe) fear his Lord and he should not reduce anything from it.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ

But, if the one upon whom is the right (borrower) is naive, or weak (of understanding), or he is not able to dictate himself, so let his guardian dictate with fairness.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ

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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.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ

And the witnesses should not refuse when they are summoned (for it), nor should you be averse to it if they are writing it down, be it little or large, up to its (specified) term.

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ۚ

That is more equitable in the Presence of Allah and more straight for the testimony, and closer for you not to be doubting (afterwards), except if it happens to be a present trading you are conducting between yourselves, so there would be no blame upon you if you are not writing it. And keep witnesses when you make a commercial transaction.

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيَعْلَمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {282}

And neither should a scribe be harmed nor a witness. And if you are doing so, it would be sinful conduct with you, and fear Allah. Allah is Teaching you, and Allah is a Knower of all things [2:282]

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شَهِيدَيْنِ مِنْ رَجَالِكُمْ قَالَ: مِنْ أَحْرَارِكُمْ مِنَ الْمُسْلِمِينَ [الْعُدُولِ].

(Imam Hassan Al-Askari^{-asws} said): ‘Amir Al-Momineen^{-asws} said: **And two witnesses should be bearing witness, from your men [2:282]** from the free Muslims – the just ones -.

قَالَ ع: اسْتَشْهِدُوهُمْ- لِنَحُوطُوا بِهِمْ أَدْيَانَكُمْ وَأَمْوَالَكُمْ- وَ لِنَسْتَعْمِلُوا آدَبَ اللَّهِ وَ وَصِيَّتَهُ، فَإِنَّ فِيهِمَا النِّفْعَ وَ الْبَرَكَةَ، وَ لَا تُخَالِفُوهُمَا فَيُلْحَقَكُمُ النَّدَمُ، حَيْثُ لَا يَنْفَعُكُمُ النَّدَمُ.

He^{-asws} said: ‘Keep them a witnesses in order to be guarding by them your Religion and your wealth, and in order to be utilising the Education of Allah^{-azwj} and His^{-azwj} Advice, for in these two are the benefits and the Blessings. And do not oppose them, for the regrets would destroy you, when the regrets will be of no benefit to you.’

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ: فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَ امْرَأَتَانِ قَالَ: عَدَلْتُ امْرَأَتَانِ فِي الشَّهَادَةِ بِرَجُلٍ وَاحِدٍ، فَإِذَا كَانَ رَجُلَانِ، أَوْ رَجُلٌ وَ امْرَأَتَانِ، أَقَامُوا الشَّهَادَةَ فَضِي بِشَهَادَتِهِمْ.

Amir Al-Momineen^{-asws} said: 'Regarding the Words of the Almighty **But if there does not happen to be two men, then a man and two women**, he^{-asws} said: 'Two women equate with one man regarding the testimony. So when there were two men, or a man and two women, the testimony would stand for the judgment with their testimonies'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: كُنَّا نَحُضُّ مَعَ رَسُولِ اللَّهِ ص وَهُوَ يُذَكِّرُنَا بِقَوْلِهِ تَعَالَى: وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ قَالَ: أَخْرَأْتُكُمْ ذُونَ عَيْدِكُمْ فَإِنَّ اللَّهَ تَعَالَى قَدْ شَغَلَ الْعَبِيدَ بِخِدْمَةِ مَوْلَاهُمْ- عَنْ تَحْمِيلِ الشَّهَادَاتِ وَ عَنْ أَدَائِهَا، وَ لِيَكُونُوا مِنَ الْمُسْلِمِينَ مِنْكُمْ- فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ [إِنَّمَا] شَرَّفَ الْمُسْلِمِينَ الْعُدُولَ يَقْبُولُ شَهَادَاتِهِمْ، وَ جَعَلَ ذَلِكَ مِنَ الشَّرَفِ الْعَاجِلِ لَهُمْ، وَ مِنْ ثَوَابِ دُنْيَاهُمْ قَبْلَ أَنْ يَصِلُوا إِلَى الْآخِرَةِ

Amir Al-Momineen^{-asws} said: 'It so happened that we were with Rasool-Allah^{-saww}, and he^{-saww} was mentioning to us the Words of the Exalted **And two witnesses should be bearing witness, from your men [2:282]**, he^{-saww} said: 'Your free ones besides your slaves, for Allah^{-azwj} the Exalted has too pre-occupied the slaves with serving their masters from having to bear the testimonies, and from fulfilling these. And let them (witnesses) happen to be from the Muslims from you, for Allah^{-azwj} Mighty and Majestic, rather, Ennobled the just Muslims by the Acceptance of their testimonies, and Made that to be from the current nobility for them and from the Rewards of their world, before they (even) arrive to the Hereafter.

إِذْ جَاءَتْ امْرَأَةٌ، فَوَقَفَتْ قُبَالَهٗ رَسُولِ اللَّهِ ص وَ قَالَتْ: يَا أَبِي أُنْتُ وَ أُمِّي يَا رَسُولَ اللَّهِ أَنَا وَافِدَةُ النِّسَاءِ إِلَيْكَ، مَا مِنْ امْرَأَةٍ يَبْلُغُهَا مَسِيرِي هَذَا إِلَيْكَ إِلَّا سَرَّهَا ذَلِكَ،

Then a woman came over, so she paused facing Rasool-Allah^{-saww}, and she said, 'By my father and my mother (being sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! I am a delegate of the women to you^{-saww}. There is none from a woman to whom would reach (the news of) this travelling of mine to you^{-saww}, except that would cheer her.

يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَبُّ الرِّجَالِ وَ النِّسَاءِ، وَ خَالِقُ الرِّجَالِ وَ النِّسَاءِ، وَ رَازِقُ الرِّجَالِ وَ النِّسَاءِ، وَ إِنَّ آدَمَ أَبُو الرِّجَالِ وَ النِّسَاءِ، وَ إِنَّ حَوَاءَ أُمُّ الرِّجَالِ وَ النِّسَاءِ، وَ إِنَّكَ رَسُولُ اللَّهِ إِلَى الرِّجَالِ وَ النِّسَاءِ فَمَا بَالُ امْرَأَتَيْنِ يَرْجُلُ فِي الشَّهَادَةِ وَ الْمِيرَاثِ

O Rasool-Allah^{-saww}! Allah^{-azwj} Mighty and Majestic is the Lord^{-azwj} of the men and the women, and Creator of the men and the women, and Sustainer of the men and the women. An Adam^{-as} is the father of the men and the women, and that Hawwa^{-as} is the mother of the men and the women, and you^{-saww} are the Rasool^{-saww} of Allah^{-azwj} to the men and the women. So, what is the matter that there should be two women with one man in the testimony and the inheritance?'

فَقَالَ رَسُولُ اللَّهِ ص: [يَا] أَتَيْتُهَا الْمَرْأَةَ- إِنَّ ذَلِكَ فَضَاءٌ مِنْ مَلِكٍ [عَدْلٍ، حَكِيمٍ] لَا يَجُورُ، وَ لَا يَحِيْفُ، وَ لَا يَتَحَامَلُ، لَا يَنْفَعُهُ مَا مَنَعَكَ، وَ لَا يَنْقُصُهُ مَا بَدَلَ لَكَ، يُدَبِّرُ الْأُمُورَ بِعِلْمِهِ، يَا أَيَّتُهَا الْمَرْأَةُ لَا تُكُنَّ نَاقِصَاتِ الدِّينِ وَ الْعُقُلِ.

Rasool-Allah^{-saww} said: 'O you woman! That is a Judgment from a King, Just, Wise, and He^{-azwj} is neither tyrannous, nor does He^{-azwj} infringe, nor is He^{-azwj} biased. It will not benefit you (women) what He^{-azwj} has Prevented from you, nor would it incur a loss for you what He^{-azwj} Does for you. He^{-azwj} Manage the affairs by His^{-azwj} Knowledge. O you woman! (This is) because you are deficient in the Religion and the intellect'.

قَالَتْ: يَا رَسُولَ اللَّهِ وَ مَا نُقْصَانُ دِينَنَا قَالَ: إِنَّ إِحْدَاكُمُ تَقْعُدُ نِصْفَ دَهْرِهَا- لَا تُصَلِّي بِحَيْضَةٍ، وَ إِنَّكُمُ تُكْفِرُونَ اللَّعْنَ، وَ تَكْفُرُونَ النِّعْمَةَ تَكْثُرُ إِحْدَاكُمُ عِنْدَ الرَّجُلِ عَشْرَ سِنِينَ- فَصَاعِدًا يُحْسِنُ إِلَيْهَا، وَ يُنْعِمُ عَلَيْهَا، فَإِذَا ضَاقَتْ يَدُهُ يَوْمًا، أَوْ خَاصَمَهَا- قَالَتْ لَهُ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

She said, 'O Rasool-Allah^{-saww}! And what is our deficiency in our Religion?' He^{-saww} said: 'One of you sits half of her time not praying due to menstruation, and you are frequent in the cursing, and deny the Bounties. One of you remains with the man for ten years and more, and he is good to her and favours upon her. So when his hand is straitened for a day, or disputes with her, she says to him, 'I did not see any goodness from you, at all!'

فَمَنْ لَمْ يَكُنْ مِنَ النِّسَاءِ هَذَا خُلُقُهَا- فَالَّذِي يُصِيبُهَا مِنْ هَذَا النُّقْصَانِ حُجَّةٌ عَلَيْهَا- لَتَصِيرَ فَيُعْظِمُ اللَّهُ ثَوَابَهَا، فَأُبَشِّرِي.

Therefore, the one from the women who does not happen to be this mannerism, then that is the one who is hit from this reduction, being a test upon her of her patience, and Allah^{-azwj} would Magnify her Rewards. Therefore, receive glad tidings!

ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص: مَا مِنْ رَجُلٍ رَدِيٍّ إِلَّا وَ الْمَرْأَةُ الرَّدِيَّةُ أَرْدَى مِنْهُ، وَ لَا مِنْ امْرَأَةٍ صَالِحَةٍ إِلَّا وَ الرَّجُلُ الصَّالِحُ أَفْضَلُ مِنْهَا، وَ مَا سَاوَى اللَّهُ قَطُّ امْرَأَةً بِرَجُلٍ- إِلَّا مَا كَانَ مِنْ تَسْوِيَةِ اللَّهِ فَاطِمَةَ بِعَلِيٍّ ع وَ إِحْقَاقَهَا بِهِ وَ هِيَ امْرَأَةٌ تُفَضِّلُ نِسَاءَ الْعَالَمِينَ،

Then Rasool-Allah^{-saww} said to her: 'There is none from a man who is wicked except the wicked woman would be more wicked than him, nor from a righteous woman, except the righteous man would be superior than her. And Allah^{-azwj} has not Equated a woman with a man at all, except what was from the Equalisation by Allah^{-azwj} of Fatima^{-asws} with Ali^{-asws}, and joining her^{-asws} with him^{-asws}. And she^{-asws} is the most superior of the women of the worlds.

وَ كَذَلِكَ مَا كَانَ مِنَ الْحَسَنِ وَ الْحُسَيْنِ وَ إِحْقَاقِ اللَّهِ إِلَيْهَا بِالْأَفْضَلَيْنِ الْأَكْرَمَيْنِ- لَمَّا أَدْخَلَهُمْ فِي الْمُبَاهَلَةِ.

And similar to that is what was from Al Hassan^{-asws} and Al Husayn^{-asws}, and Allah^{-azwj} Joining them both^{-asws} with the superior ones, the prestigious ones for including them^{-asws} in the imprecation (Mubahila).

قَالَ رَسُولُ اللَّهِ ص فَأَلْحَقَ اللَّهُ فَاطِمَةَ بِمُحَمَّدٍ وَ عَلِيٍّ فِي الشَّهَادَةِ، وَ أَلْحَقَ الْحَسَنَ وَ الْحُسَيْنَ بِهِمْ ع، قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ- فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ- ثُمَّ نَتَّبِعْهُ لَنَعْلَمَ لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ.

Amir Al-Momineen^{-asws} said: '**from the ones you are agreeing with from the witnesses** – from the ones who are happy with his Religion, and his trustworthiness, and his righteousness, and his chastity, and his alertness regarding what he is testifying with, and his composure, and his discernment. But, every righteous one is not a discerning one, nor every composed one is discerning, righteous.

وَ إِنَّ مِنْ عِبَادِ اللَّهِ لَمَنْ هُوَ أَهْلُ [الْجَنَّةِ] لِصَلَاحِهِ وَ عِفَّتِهِ- لَوْ شَهِدَ لَمْ تُقْبَلْ شَهَادَتُهُ لِقَلَّةِ تَمَيُّزِهِ. فَإِذَا كَانَ صَالِحًا عَفِيفًا، مُبَيَّرًا مُحْصِلًا، مُجَانِبًا لِلْمَعْصِيَةِ وَ الْهَوَى وَ الْمَيْلِ وَ التَّحَامُلِ فَذَلِكَ الرَّجُلُ الْقَاضِلُ، فِيهِ فَتَمَسَّكُوا، وَ يَجِدُوا فَاقْتَدُوا،

And that from the servants of Allah^{-azwj}, is one who is deserving of the Paradise due to his righteousness and his chastity, (but) if he was to testify, his testimony would not be acceptable. So when he was righteous, chaste, discerning, composed, keeping aside from the

disobedience and the personal desires and the inclining and the prejudices, so that would be the preferable man with regards to it. So cling to him, and follow his guidance.

وَ إِنْ انْقَطَعَ عَنْكُمْ الْمَطَرُ فَاستَقْبِرُوا بِهِ، وَ إِنْ امْتَنَعَ عَلَيْكُمُ النَّبَاتُ فَاستَخْرِجُوا بِهِ النَّبَاتَ، وَ إِنْ تَعَدَّرَ عَلَيْكُمُ الرِّزْقُ فَاستَدِرُّوا بِهِ الرِّزْقَ، فَإِنَّ ذَلِكَ يَمُنُّ لَا يَحِبُّ طَلَبَهُ، وَ لَا تُرَدُّ مَسْأَلَتُهُ.

And if the rains are cut off from you, so seek the rains by him (his supplication), and the vegetation is prevented upon you, so bring the vegetation forth by him (his supplication), and if the sustenance is restricted upon you, so turn the sustenance around by him (his supplication, for that one is from the ones whose seeking is not disappointed with, nor is his asking rejected.

وَ قَالَ: كَانَ رَسُولُ اللَّهِ ص بِحُكْمِ بَيْنِ النَّاسِ - بِالْبَيِّنَاتِ وَ الْأَيْمَانِ فِي الدَّعَاوِي، فَكَثُرَتِ الْمَطَالِبَاتُ وَ الْمَطَالِمُ. فَقَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ*، وَ أَنْتُمْ تَخْتَصِمُونَ، وَ لَعَلَّ بَعْضَكُمْ يَكُونُ الْحَقُّ بِحُجَّتِهِ [مِنْ بَعْضٍ] وَ إِنَّمَا أَقْضِي عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتَ لَهُ مِنْ حَقِّ أَخِيهِ شَيْءٌ فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.

And he (Amir Al-Momineen^{-asws}) said: 'Rasool-Allah^{-saww} used to give judgment between people based on the evidences and the oaths regarding the claims, and the claims and grievances became numerous. So Rasool-Allah^{-saww} said: 'O you people! But rather, I^{-saww} am a human being, and you are in disputes, and perhaps some of you would happen to be more composed with his arguments than others, and rather I^{-saww} would judge upon what I^{-saww} hear from him. So the one I^{-saww} have judged for him, from the rights of his brother, so he should not take it. But rather, I^{-saww} have cut out for him a piece from the Fire'.

Regarding the mannerisms of the rulings of Rasool-Allah^{-saww}.

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا تَخَاصَمَ إِلَيْهِ رَجُلَانِ فِي حَقٍّ، قَالَ لِلْمُدَّعَى: لَكَ بَيِّنَةٌ فَإِنْ أَقَامَ بَيِّنَةً يَرْضَاهَا وَ يَعْرِفُهَا، أَمْضَى الْحُكْمَ عَلَى الْمُدَّعَى عَلَيْهِ، وَ إِنْ لَمْ يَكُنْ لَهُ بَيِّنَةٌ، حَلَفَ الْمُدَّعَى عَلَيْهِ بِاللَّهِ - مَا هَذَا قَبْلَهُ ذَلِكَ الَّذِي ادَّعَاهُ وَ لَا شَيْءٌ مِنْهُ،

And Rasool-Allah^{-saww} was such that whenever two men brought a dispute to him^{-as} regarding a right, he^{-saww} said to the claimant: 'Is there any evidence for you?' So if he did establish evidence he^{-asws} was happy with it and recognised it, he^{-saww} pass judgment against the defendant. And if there did not happen to be any evidence for him, he^{-saww} got the defendant to swear an oath by Allah^{-azwj}, not accepting what this one is claiming for, nor anything from it.

وَ إِذَا جَاءَ بِشُهُودٍ لَا يَعْرِفُهُمْ بَعْضٌ وَ لَا شَرٌّ، قَالَ لِلشُّهُودِ: أَيُّنَ قَبَائِلُكُمَا فَيَصِفَانِ، أَيُّنَ سُوْقُكُمَا فَيَصِفَانِ، أَيُّنَ مَنَازِلُكُمَا فَيَصِفَانِ.

And when they came with witnesses, not being recognised by being good or evil, he^{-saww} said to the witnesses: 'Where are your tribes?' So they would describe. 'Where are your markets?' So they would describe. 'Where are your houses?' So they would describe.

ثُمَّ يُقِيمُ الْحُصُومَ وَ الشُّهُودَ بَيْنَ يَدَيْهِ، ثُمَّ يَأْمُرُ فَيُكْتَبُ أَسَامِي الْمُدَّعَى وَ الْمُدَّعَى عَلَيْهِ وَ الشُّهُودِ - وَ يَصِفُ مَا شَهِدُوا بِهِ - ثُمَّ يَدْفَعُ ذَلِكَ إِلَى رَجُلٍ مِنْ أَصْحَابِهِ الْخِيَارِ، ثُمَّ مِثْلَ ذَلِكَ إِلَى [رَجُلٍ] آخَرَ مِنْ خِيَارِ أَصْحَابِهِ، فَيَقُولُ: لِيَذْهَبَ كُلُّ وَاحِدٍ مِنْكُمَا مِنْ حَيْثُ لَا يَشْعُرُ الْآخَرُ - إِلَى قَبَائِلِهِمَا وَ أَسْوَاقِهِمَا أَوْ مَحَالِهِمَا وَ الرِّبَضِ الَّذِي يَنْزِلَانِ، فَلْيَسْأَلْ عَنْهُمَا. فَيَذْهَبَانِ وَ يَسْأَلَانِ.

Then he^{-saww} would assess the litigants and the witnesses in front of him^{-saww}. Then he would instruct, so the names of the claimant, and the defendant, and the witnesses would be written, along with the details of what they are testifying with. Then he^{-saww} would hand that over to a man from his^{-saww} good companions. Then similar to that to another man from his^{-saww} good companions, and he^{-saww} would be saying: 'Each one of you should go, without the others being aware of it, to their tribes and their markets, or to their neighbourhoods, and the quarters which they were lodging in, and ask about them'. So they would go and ask around.

فَإِنْ أَتَوْا خَيْرًا، أَوْ ذَكَرُوا فَضْلًا، رَجَعَا إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَاهُ بِهِ، وَ أَحْضَرَ الْقَوْمَ الَّذِينَ أَتَوْا عَلَيْهِمَا، وَ أَحْضَرَ الشُّهُودَ، وَ قَالَ لِلْقَوْمِ الْمُتَيْنِ عَلَيْهِمَا: هَذَا فَلَانُ بْنُ فُلَانٍ، وَ هَذَا فَلَانُ بْنُ فُلَانٍ، أَ تَعْرِفُونَهُمَا فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: إِنَّ فَلَانًا وَ فَلَانًا جَاءَا مِنكُمْ فِيهِمَا بَنِي جَمِيلٍ، وَ ذَكَرَ صَالِحٍ، أَ فَكَمَا قَالَا فَإِذَا قَالُوا: نَعَمْ. قَضَى حِينئِذٍ بِشَهَادَتَيْهِمَا عَلَى الْمُدَّعَى عَلَيْهِ.

Therefore, if they came back with good (news), or mention of virtues, they would return them Rasool-Allah^{-saww} and inform him^{-saww} with it, and the people would be present, and the witnesses would be present (during the reporting). And he^{-saww} would say to the people praising upon them: 'This is so and so, son of so and so, and this is so and so, son of so and so, do you recognise them?' They would be saying, 'Yes'. He^{-saww} would be saying to them: 'So and so, and so and so came to me^{-saww} from you with good news about these ones, and mentioned them as righteous. Have you said this?' Hence, if they said, 'Yes', he^{-saww} would give judgment right then with their testimonies against the defendant'.

وَ إِنْ رَجَعَا بِخَبَرٍ سَيِّئٍ، وَ نَبَأٍ قَبِيحٍ دَعَا بِهِمْ، فَقَالَ لَهُمْ: أَ تَعْرِفُونَ فَلَانًا وَ فَلَانًا فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: اقْعُدُوا حَتَّى يَحْضُرَا. فَيَقْعُدُونَ، فَيُحْضِرُهُمَا، فَيَقُولُ لِلْقَوْمِ: أَ هُمَا هُمَا فَيَقُولُونَ: نَعَمْ.

And if they returned with evil news, and ugly news, he^{-saww} would call them, and say to them: 'Are you recognising so and so, and so and so?' So they would be saying, 'Yes'. He^{-saww} would say: 'Be seated until they are presented'. So they would be seated, and they would be presented, and he^{-saww} would be saying to the people: 'Are these the two?' So they would be saying, 'Yes'.

فَإِذَا ثَبَتَ عِنْدَهُ ذَلِكَ، لَمْ يَهْتِكْ سِرَّ الشَّاهِدَيْنِ، وَ لَا عَابَهُمَا وَ لَا وَجَّهَهُمَا، وَ لَكِنْ يَدْعُو الْخَصْمَ إِلَى الصُّلْحِ، فَلَا يَزَالُ بِهِمْ حَتَّى يَصْطَلِحُوا لِمَا لَا يَفْتَضِخُ الشُّهُودَ، وَ يَسْتُرُ عَلَيْهِمْ، وَ كَانَ رُفُوفًا عَطُوفًا مُتَحَنِّنًا عَلَى أُمَّتِهِ.

When that was affirmed with him^{-saww}, he^{-saww} would not uncover the veil of the two witnesses, nor would he^{-saww} fault them, nor deride them. But, he^{-saww} would call the litigant to the reconciliation. He^{-saww} would not cease to be with them until they reconcile, lest the witnesses be exposed. And he^{-saww} veiled upon them, and he^{-saww} was kind, warm-hearted, affectionate upon his^{-saww} community.

فَإِنْ كَانَ الشُّهُودُ مِنَ الْأَخْلَاطِ النَّاسِ، غُرَبَاءَ لَا يُعْرِفُونَ، وَ لَا قَبِيلَةَ لَهُمَا- وَ لَا سَوْقَ وَ لَا دَارَ أَقْبَلَ عَلَى الْمُدَّعَى عَلَيْهِ فَقَالَ: مَا تَقُولُ فِيهِمَا. فَإِنْ قَالَ: مَا عَرَفْتُ إِلَّا خَيْرًا، غَيْرَ أَهْمًا قَدْ غَلَطَا فِيمَا شَهِدَا عَلَيَّ، أَنْفَذَ عَلَيْهِ شَهَادَتَهُمَا. فَإِنْ جَرَحَهُمَا، وَ طَعَنَ عَلَيْهِمَا، أَصْلَحَ بَيْنَ الْخَصْمِ وَ خَصْمِهِ، وَ أَخْلَفَ الْمُدَّعَى عَلَيْهِ، وَ قَطَعَ الْخَصْمَ بَيْنَهُمَا.

So, if it was so that the witnesses were a mixture of people, unknown strangers, neither there being a tribe for them nor a market place, nor a house, he^{-saww} would face towards the

defendant and say: 'What are you saying regarding them?'. So if he says, 'I do not recognise except for goodness (in them), apart from that they are mistaken with regards to what they are testifying upon me', he^{-saww} would implement both their testimonies. But if he cross-examined the witnesses and criticised upon them, he^{-saww} would effect a reconciliation between the disputant and his disputant, and get the defendant to swear an oath upon it, and cut off the dispute between the two.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ: أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى قَالَ: إِذَا ضَلَّتْ إِحْدَاهُمَا عَنِ الشَّهَادَةِ وَ نَسِيَتْهَا، ذَكَرَتْ إِحْدَاهُمَا بِمَا الْأُخْرَى فَاسْتَقَامَتَا فِي آدَاءِ الشَّهَادَةِ. عَدَلَ اللَّهُ شَهَادَةَ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، لِنُقْصَانِ عُقُولِهِنَّ وَ دِينِهِنَّ.

Amir Al Momineen^{-asws} said: 'Regarding His^{-azwj} Words ***If one of the two errs, so the other one should remind him*** – he^{-asws} said: 'When one of them erred from the testimony and forgot it, the other one reminds the other one with it, so they would both be straight in the giving of the testimony. Allah^{-azwj} Equated the testimonies of two women with the testimony of one man, due to the deficiency of their intellects and their Religion'.

ثُمَّ قَالَ ع: مَعَاشِرَ النِّسَاءِ - خُلِقْتُنَّ نَاقِصَاتِ الْعُقُولِ، فَاحْذَرْنَ مِنَ الْعَلَطِ فِي الشَّهَادَةِ فَإِنَّ اللَّهَ تَعَالَى يُعْظِمُ ثَوَابَ الْمُتَحَفِّظِينَ وَ الْمُتَحَفِّظَاتِ فِي الشَّهَادَةِ.

Then he^{-asws} said: 'Community of women! You have been Created deficient of the intellects, therefore preserve yourselves from the mistakes in the testimonies, for Allah^{-azwj} the Exalted Grants great Rewards to the male preserves and the female preserves of the testimonies.

وَ لَقَدْ سَمِعْتُ مُحَمَّدًا رَسُولَ اللَّهِ ص يَقُولُ: مَا مِنْ امْرَأَتَيْنِ اخْتَرَتَا فِي الشَّهَادَةِ فَذَكَرَتْ إِحْدَاهُمَا الْأُخْرَى حَتَّى تُقِيمَا الْحَقَّ، وَ تَنْفِيَا الْبَاطِلَ إِلَّا إِذَا بَعَثَهُمَا اللَّهُ يَوْمَ الْقِيَامَةِ عَظُمَ ثَوَابُهُمَا، وَ لَا يَزَالُ يُصَبُّ عَلَيْهِمَا النَّعِيمُ - وَ يُذَكِّرُهُمَا الْمَلَائِكَةُ مَا كَانَ مِنْ طَاعَتِهِمَا فِي الدُّنْيَا، وَ مَا كَانَتْ فِيهِ مِنْ أَنْوَاعِ الْهَمُومِ فِيهَا، وَ [مَا] أَرَاهُ اللَّهُ عَنْهُمَا حَتَّى خَلَدَهُمَا فِي الْجَنَّةِ.

And I^{-asws} have heard Rasool-Allah^{-saww} saying: 'There are none from the two women who are preserving regarding the testimonies, so one of them reminds the others until the truth is established, and the falsehood is negated, except when Allah^{-azwj} Resurrects them both on the Day of Judgment with Great Rewards, He^{-azwj} will no Cease to Pour the Bounties upon them, and He^{-azwj} would Mention to the Angels what their obedience was in the world, and what they were in the varieties of worries in it – and Allah^{-azwj} will not Cease from them until He^{-azwj} Makes them abide eternally in the Gardens'.

وَ إِنَّ فِيهِمْ لَمَنْ تُبْعَثُ يَوْمَ الْقِيَامَةِ، فَيُؤْتَى بِمَا قَبْلَ أَنْ تُعْطَى كِتَابُهَا، فَتَرَى السَّيِّئَاتِ بِهَا مُحِيطَةً، وَ تَرَى حَسَنَاتِهَا قَلِيلَةً، فَيُقَالُ لَهَا: يَا أَمَةُ اللَّهِ هَذِهِ سَيِّئَاتُكَ فَأَيْنَ حَسَنَاتُكَ فَتَقُولُ: لَا أَذْكُرُ حَسَنَاتِي. فَيَقُولُ اللَّهُ لِحَفَظَتِهَا: يَا مَلَائِكَتِي - تَذَاكُرُوا حَسَنَاتِهَا وَ تَذَكَّرُوا خَيْرَاتِهَا. فَيَتَذَكَّرُونَ حَسَنَاتِهَا.

And that among them would be one who would be Resurrected on the Day of Judgment, so they would come with her before she is given her book. So she would see the evil deeds having encompassed it, and she would see her good deeds as being few. So it would be said to her: 'O maid of Allah^{-azwj}! These are your evils deeds, so where are your good deeds?' She would be saying, 'I don't remember my good deeds'. So Allah^{-azwj} would be Saying to her recorders: "O My^{-azwj} Angels! Mention her good deeds, and mention her goodness!". So they would be mentioning her good deeds.

يَقُولُ الْمَلِكُ الَّذِي عَلَى الْيَمِينِ لِلْمَلِكِ الَّذِي عَلَى الشِّمَالِ: أَمَا تَذْكُرُ مِنْ حَسَنَاتِهَا كَذَا وَكَذَا. فَيَقُولُ: بَلَى، وَ لَكِنِّي أَذْكُرُ مِنْ سَيِّئَاتِهَا كَذَا وَكَذَا. فَيَعِدُّ. فَيَقُولُ الْمَلِكُ الَّذِي عَلَى الْيَمِينِ لَهُ: أَمَا تَذْكُرُ تَوْبَتَهَا مِنْهَا قَالَ: لَا أَذْكُرُ.

The Angel who is upon her right would be saying to the Angel upon the left: 'But, do you remember from her good deeds, such and such?' He would say, 'Yes, but remember from her evils deeds, such and such'. So they would count, and the Angel upon her right would say to him: 'But, do you not remember her repentance from it?' He would say, 'I don't remember'.

قَالَ: أَمَا تَذْكُرُ أَنَّهُمَا وَ صَاحِبَتَهُمَا تَذَاكُرَتَا الشَّهَادَةَ - الَّتِي كَانَتْ عِنْدَهُمَا حَتَّى اتَّفَقَتَا وَ شَهِدَتَا [بِهَا] وَ لَمْ يَأْخُذْهُمَا فِي اللَّهِ لَوْمَةٌ لَائِمٌ فَيَقُولُ: بَلَى. فَيَقُولُ الْمَلِكُ الَّذِي عَلَى الْيَمِينِ لِلَّذِي عَلَى الشِّمَالِ: أَمَا إِنَّ تِلْكَ الشَّهَادَةَ مِنْهُمَا تَوْبَةٌ مَاحِيَةٌ لِسَالِفِ ذُنُوبِهِمَا،

He would say, 'But, do you remember that she and her companions both mentioned the testimony which was with them until the testimony until they concurred, and gave the testimony with it, and they did not take for the Sake of Allah^{-azwj}, the accusation of an accuser?' So he would be saying, 'Yes'. So the Angel upon the right would say to the one upon the left: 'But that testimony from them both is (sufficient) as a repentance for the deletion of their past sins'.

ثُمَّ تُعْطَيَانِ كِتَابَهُمَا بِأَيْمَانِهِمَا، فَتَجِدَانِ حَسَنَاتِهِمَا كُلُّهَا مَكْتُوبَةً [فِيهِ] وَ سَيِّئَاتِهِمَا كُلُّهَا.

Then they would both be given their book in their right hands, and they would find their good deeds, all of them to be written therein, and their evil deeds, all of them.

ثُمَّ يُجَدُّ فِي آخِرِهِ: يَا أَمَتِي أَقَمْتِ الشَّهَادَةَ بِالْحَقِّ لِلضُّعَفَاءِ عَلَى الْمُبْطِلِينَ، وَ لَمْ تَأْخُذْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ، فَصَيَّرْتُ لَكَ ذَلِكَ كَفَّارَةً لِدُنُوبِكَ الْمَاضِيَةِ، وَ مَحْوًا لِحَاطِطَاتِكَ السَّالِفَةِ.

Then they would find written at the end of it: "O My^{-azwj} maid! You established the testimony with the truth for the weak ones against the false ones, and did not take for the Sake of Allah^{-azwj}, the accusation of an accuser. Thus, that has become a expiation for you for your sins of the past, and a deletion of your past mistakes".

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ: وَ لَا يَأْبُ الشُّهَادَةُ إِذَا مَا دُعُوا قَالَ: مَنْ كَانَ فِي عُنُقِهِ شَهَادَةٌ، فَلَا يَأْبُ إِذَا دُعِيَ لِإِقَامَتِهَا، وَ لِيَقِمَتِهَا وَ لِيُنْصَحَ فِيهَا وَ لَا يَأْخُذْ فِيهَا لَوْمَةٌ لَائِمٌ، وَ لِيَأْمُرَ بِالْمَعْرُوفِ، وَ لِيَنْهَ عَنِ الْمُنْكَرِ.

Amir Al-Momineen^{-asws} said: 'Regarding the Words of the Mighty and Majestic **And the witnesses should not refuse when they are summoned (for it)** – he^{-asws} said: 'The one who happens to have a testimony upon his neck, so he should not refuse when summoned to establish it, and let him assess it and be correct in it, and he should not take any accusation from an accuser with regards to it, and let him enjoin with the goodness, and let him forbid from the evil'⁵¹.

⁵¹ Tafseer Imam Hassan Al Askari – S 372 & 374 - 378

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يَأْبَ الشُّهُدَاءُ إِذَا مَا دُعُوا فَقَالَ لَا يَنْبَغِي لِأَحَدٍ إِذَا دُعِيَ إِلَى الشَّهَادَةِ يَشْهَدُ عَلَيْهَا أَنْ يَقُولَ لَا أَشْهَدُ لَكُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **and the witnesses should not refuse when they are summoned (for it) [2:282]**. So he^{-asws} said: 'It is not befitting for anyone when he is summoned to testify upon what he had witnessed, that he should be saying, 'I shall not testify for you all'.⁵²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحُسَيْنِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يَأْبَ الشُّهُدَاءُ إِذَا مَا دُعُوا فَقَالَ إِذَا دَعَاكَ الرَّجُلُ لِتَشْهَدَ لَهُ عَلَى دَيْنٍ أَوْ حَقٍّ لَمْ يَنْبَغِ لَكَ أَنْ تَقَاعَسَ عَنْهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **and the witnesses should not refuse when they are summoned (for it) [2:282]**. So he^{-asws} said: 'When the man summons you in order to testify for him, or a right, it is not befitting for you that you balk from it'.⁵³

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لَا يَأْبَ الشُّهُدَاءُ إِذَا مَا دُعُوا، قال: «قبل الشهادة

Al Sheykh in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And the witnesses should not refuse when they are summoned (for it) [2:282]**. He^{-asws} said: 'Before the witnessing'.⁵⁴

الشيخ في (التهذيب): بإسناده عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن خالد و علي بن حديد، عن علي بن النعمان، عن داود بن الحصين،

Al Sheykh in Al Tehzeeb, by his chain, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Ali Bin Hadeed, from Ali Bin Al Numan, from Dawood Bin Al Haseyn,

عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَرَجُلٌ وَ امْرَأَتَانِ. فقال: «ذلك في الدين إذا لم يكن رجلان فرجل و امرأتان، و رجل واحد و يمين المدعي إذا لم يكن امرأتان، قضى بذلك رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام)».

From Abu Abdullah^{-asws} regarding the Words of the Exalted: **then a man and two women [2:282]**. So he^{-asws} said: 'That is regarding the debts when there does not happen to be two men, so one man and two women, and one man and an oath by the claimant when there do

⁵² Al Kafi – V 7 – The Book of Testimonies Ch 2 H 1

⁵³ Al Kafi – V 7 – The Book of Testimonies Ch 2 H 3

⁵⁴ التهذيب 6: 750 / 275

not happen to be two women. They judged by that, Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} 55

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وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۖ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
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And if you were upon a journey and cannot find a scribe, so (there could be) a security pledged; but if you are trusting each other, then let the one who is entrusted should deliver his entrustment and let him fear Allah, his Lord. And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart; and Allah is a Knower of what you are doing [2:283]

الشيخ في (التهذيب): بإسناده عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن خالد و علي بن حديد، عن علي بن النعمان، عن داود بن الحصين،

Al Sheykh in Al Tehzeeb, by his chain, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Ali Bin Hadeed, from Ali Bin Al No'man, from Dawood Bin Al Haseyn,

عن أبي عبد الله (عليه السلام)، في قوله: وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ: «أي يأخذ منه رهنا، فإن أمنه و لم يأخذ منه رهنا فليتق الله ربه، الذي يأخذ المال».

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And if you were upon a journey and cannot find a scribe, so (there could be) a security pledged; but if you are trusting each other, then let the one who is entrusted should deliver his entrustment [2:283]** – i.e., takes from him a security. But, if he trusts him and does not take a security from him, so the who takes the wealth should fear Allah^{-azwj} 56

العباشي: عن محمد بن عيسى، عن أبي جعفر (عليه السلام)، قال: «لا رهن إلا مقبوضا».

Al Ayyashi – From Muhammad Bin Isa,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'There is no security pledged except (by) taking possession' 57.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ قَالَ بَعْدَ الشَّهَادَةِ .

55 التهذيب 6: 774 / 281.

56 Tafseer Burhan H 1568 – Al Tehzeeb

57 تفسير العياشي 1: 525 / 156.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **and the one who conceals it, so he is of a sinful heart [2:283]**. He^{-asws} said: 'After the witnessing'.⁵⁸

و عنه: و قال (عليه السلام)، في قوله عز و جل: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ، قال: «كافر قلبه».

And from him (Al Sadouq) –

And the Imam^{-asws} (Abu Ja'far^{-asws}) said regarding the Words of the Mighty and Majestic **and the one who conceals it, so he is of a sinful heart [2:283]**, said: 'A Kafir heart'.⁵⁹

Concealing testimony – a major sin

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال:

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

'Abu Ja'far^{-asws} the Second narrated to me saying: 'I^{-asws} heard my^{-asws} father^{-asws} saying, 'I^{-asws} heard my^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws} saying; 'Amro Bin Ubeyd came up to Abu Abdullah^{-asws}. So when he had greeted, and was seated, he recited this Verse **Those who are shunning the major sins and the immoralities [53:32]**, then held back. So Abu Abdullah^{-asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{-azwj} Mighty and Majestic'.

فقال: نعم- يا عمرو-

Therefore, he^{-asws} said: 'Yes – O Amro –

..... و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ،

..... And perjury and the concealment of the testimony, because Allah^{-azwj} Mighty and Majestic is Saying **And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart [2:283]**'.⁶⁰ (Extract)

⁵⁸ Al Kafi – V 7 – The Book of Testimonies Ch 3 H 2

⁵⁹ من لا يحضره الفقيه 3: 115 / 35.

⁶⁰ Al Kafi – H 2454 (Extract)

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لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ
فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {284}

For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284]

العياشي: عن سعدان، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ. قال: «حقيق على الله أن لا يدخل الجنة من كان في قلبه مثقال حبة من خردل من جبهما».

Al Ayyashi, from Sa'dan, from a man,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the High **and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]**. He^{-asws} said: 'It is Worthy of Allah^{-azwj} that He^{-azwj} would not Let anyone enter the Paradise who had in his heart, the weight of a mustard seed of love for those two (No.1 & 2)'.⁶¹

(الاحتجاج): عن موسى بن جعفر، عن أبيه، عن آبائه، عن الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) - في حديث طويل مع يهودي يسأله عن فضائل الأنبياء، و يأتيه أمير المؤمنين (عليه السلام) بما لرسول الله (صلى الله عليه و آله) بما هو أفضل مما أوتي الأنبياء (عليهم السلام)،

Al-Ihtijaj –

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} – in a lengthy Hadeeth with a Jew asking him^{-asws} about the merits of the Prophets^{-as}, and Amir Al-Momineen^{-asws} gave him (merits) which Rasool-Allah^{-saww} had been Given as being better than what was Given to the (other) Prophets^{-as}.

فكان فيما سأله اليهودي، أنه قال له: فإن هذا سليمان قد سخرت له الرياح، فسارت به في بلاده غدوها شهر و رواحها شهر؟

Among what the Jew asked him^{-asws} was that he said to him^{-asws}, 'So this is Suleyman^{-as}, the wind had been Made to be subservient to him^{-as}, so he^{-as} went by it in the country in a day, the journeying of going in a month and coming back would have been a month?'

فقال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أعطي ما هو أفضل من هذا: إنه أسري به من المسجد الحرام إلى المسجد الأقصى مسيرة شهر، و عرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة، حتى انتهى إلى ساق العرش،

تفسير العياشي 1: 528 / 156. ⁶¹

Ali^{-asws} said to him: 'Such was that, and Muhammad^{-saww} was Given what is better than this. He^{-saww} journeyed from the Sacred Masjid to the Masjid Al-Aqsa, a journey of a month, and ascended into the kingdom of the skies and the earth, a journey of fifty thousand years in less than a third of a night, until he^{-as} ended up to the Base of the Throne.

فدنا بالعلم فتدلى من الجنة رفرف أخضر، و غشي النور بصره، فرأى عظمة ربه عز و جل بفؤاده، و لم يرها بعينه، فكان كقاب قوسين بينهما و بينه أو أدنى فأوحى إلى عبده ما أوحى

He^{-saww} approached with the knowledge, then a green rug from the Paradise dangled for him^{-as}, and the Light overwhelmed his^{-saww} vision, and he^{-saww} saw the Magnificence of his^{-saww} Lord^{-azwj} Mighty and Majestic by his^{-saww} heart, and did not see it with his^{-saww} eyes. So he^{-saww} was like two bows between it and him^{-saww}, **So He Revealed unto His servant what He Revealed [53:10].**

فكان فيما أوحى إليه الآية التي في سورة البقرة، قوله تعالى: **لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْلَمُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.**

So, among what was Revealed to him^{-saww} was the Verse which is in Surah Al-Baqarah, the Words of the Exalted: **For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284].**⁶²

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «إن الله فرض الإيمان على جوارح بني آدم و قسمه عليها و فرقه فيها، فليس من جوارحه جارحة إلا و قد وكلت من الإيمان بغير ما وكلت به أختها، فمنها قلبه الذي به يعقل و يفقه و يفهم، و هو أمير بدنه الذي لا ترد الجوارح و لا تصدر إلا عن رأيه و أمره.

And from Abu Amro Al Zubeyri,

From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Necessitated the *Eman* upon the body parts of the children of Adam^{-as}, and Distributed it upon these and Differentiated among these. So there isn't a limb from his limbs except it has been allocated with from the *Eman* with other than what is counterpart has been allocated with. From these is the heart by which he minds, and ponders, and understands, and it is the Emir of his body which the body part can neither respond nor can they implement (anything) except from its opinion and its instruction.

و أما ما فرض على القلب من الإيمان: فالإقرار، و المعرفة، و العقد، و الرضا، و التسليم بأن لا إله إلا هو وحده لا شريك له إلها واحدا لم يتخذ صاحبة و لا ولدا، و أن محمدا عبده و رسوله،

And as for what is Necessitated upon the heart, from the *Eman* is – the acknowledgment, and the recognition, and the belief, and the agreeability, and the submission to that there is no god except Him^{-azwj} Alone, there being no associates for Him^{-azwj}. One God, not Taking a female companion nor a son; and that Muhammad is His^{-azwj} servant and His^{-azwj} Rasool.

الاحتجاج: 220 62

و الإقرار بما جاء من عند الله من نبي أو كتاب. فذلك ما فرض الله على القلب من الإقرار و المعرفة، و هو عمله،

And the acknowledgment with whatever he^{-saww} came with from the Presence of Allah^{-azwj} from a Prophet^{-as} or a Book. So that is what Allah^{-azwj} has necessitated upon the heart, from the acknowledgment and the recognition, and it is its deed.

و قال: وَ إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْزِزْ لِمَنْ يَشَاءُ وَ يُعَذِّبْ مَنْ يَشَاءُ، فذلك ما فرض الله على القلب من الإقرار و المعرفة، و هو عمله، و هو رأس الإيمان».

And He^{-azwj} Said: **and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284].** So that is what Allah^{-azwj} Necessitated upon the heart from the acknowledgment and the recognition, and it is its deed, and it is the head of the *Eman*".⁶³

VERSE 285

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ {285}

(Allah Said): "The Rasool believes in what is Revealed unto him from his Lord". (The Rasool said), 'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. (Allah Said): "And they are saying, 'We hear and we obey'". (The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]

عن قتادة، قال: كان رسول الله (صلى الله عليه و آله) إذا قرأ هذه الآية: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ حتى يختتمها، قال: «و حق الله، إن الله كتابا قبل أن يخلق السماوات و الأرض بألفي سنة، فوضعه عنده فوق العرش، فأنزل آيتين فختم بهما البقرة، فأما بيت قرئنا فيه لم يدخله الشيطان».

From Qatada, who said,

'Whenever Rasool-Allah^{-saww} used to recite this Verse: **(Allah Said): The Rasool believes in what has been Revealed unto him from his Lord [2:285]** until he^{-saww} completed it, said: 'And it is a right of Allah^{-azwj} that He^{-azwj} Creates a Book before Creating the skies and the earth by two thousand years. So He^{-azwj} Placed it upon the Throne, and two Verses were Revealed by which (Surah) Al-Baqarah was Completed with. So whichever house it is recited in, the Satan^{-la} would not enter it'.⁶⁴

محمد بن إبراهيم النعماني: بإسناده عن أبي أيوب المؤدب، عن أبيه،

Muhammad Bin Ibrahim Al No'mani, by his chain from Abu Ayoub Al Mowdab, from his father,

⁶³ تفسير العياشي 1: 529 / 157

⁶⁴ تفسير العياشي 1: 532 / 160

وكان مؤدياً لبعض ولد جعفر بن محمد (عليهما السلام)، قال: قال: «لما توفي رسول الله (صلى الله عليه وآله) دخل المدينة يهودي- و ذكر مسائل مع علي (عليه السلام)- و كان فيما سأله اليهودي أن قال له: ما أول حرف كلم به نبيكم لما أسري به و رجع من عند ربه؟

And he was one of the polite ones to Ja'far Bin Muhammad^{-asws}, said, 'He^{-asws} said: 'When Rasool-Allah^{-saww} passed away, a Jew entered Al-Medina' – and he^{-asws} mentioned questions of his with Ali^{-asws} – and among what the Jew asked was that he said to him^{-asws}, 'What is the first word which Allah^{-azwj} Spoke by with your^{-asws} Prophet^{-saww} when he^{-saww} ascended and returned from the Presence of his^{-saww} Lord^{-azwj}'.

فقال له علي (عليه السلام): أما أول ما كلم به نبينا (عليه وآله السلام)، قول الله تعالى: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قال: ليس هذا أردت.

Ali^{-asws} said to him: 'As for the first of what our Prophet^{-saww} was Spoken to with are the Words of Allah^{-azwj} the High **(Allah Said): The Rasool believes in what has been Revealed unto him from his Lord [2:285]**'. He said, 'This is not what I intended'.

قال: فقول رسول الله (صلى الله عليه وآله): وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ قال: ليس هذا أردت. فقال: اترك الأمر مستورا. قال: لتخبرني، أو لست أنت هو؟

He^{-asws} said: 'So the words of Rasool-Allah^{-saww} were **(The Rasool said), 'And (so do) the Momineen; they all believe in Allah'**. He said, 'This is not what I intended'. So he^{-asws} said: 'Leave the matter as veiled'. He said, 'Tell me, is that not you^{-asws}'?

فقال: أما إذا أبليت فإن رسول الله (صلى الله عليه وآله) لما رجع من عند ربه، و الحجب ترفع له قبل أن يصير إلى موضع جبرئيل، ناداه ملك: يا أحمد قال: لبيك، فقال: إن الله يقرأ عليك السلام، و يقول لك: اقرأ على السيد الولي السلام. فقال رسول الله (صلى الله عليه وآله): من السيد الولي؟ قال الملك: علي بن أبي طالب.

He^{-asws} said: 'But if you insist, so when Rasool-Allah^{-saww} returned from his^{-saww} Lord^{-azwj}, and the Veils were Lifted for him^{-saww} before he^{-saww} came to the place of Jibraeel^{-as}, an Angel Called out: 'O Ahmad^{-saww}!' He^{-saww} said: 'Yes, Here I^{-saww} am!' So he said: 'Allah^{-azwj} Conveys His^{-azwj} Greetings to you^{-saww} and is Saying to you^{-saww}: "Convey the Greetings to the Chief of the Guardians^{-asws}!". So Rasool-Allah^{-saww} said: 'Who is the Chief of the Guardians^{-asws}'? The Angel said: 'Ali^{-asws} Bin Abu Talib^{-asws}'.

قال اليهودي: صدقت و الله، إنى لأجده في كتاب أبي، و اليهودي من ولد داود.

The Jew said, 'By Allah^{-azwj}! You^{-asws} have spoken the truth. I found it in the book of my father'. And the Jew was from the children of Dawood^{-as}.⁶⁵

و روى صاحب كتاب (المقتضب في إمامة الاثني عشر): [عن أبي الحسن علي بن سنان الموصلي المعدل]، عن أحمد بن [محمد الخليلي الأملي، عن] محمد بن صالح، عن سليمان بن محمد، عن زياد بن مسلم، عن عبد الرحمن بن يزيد بن جابر، عن سلام بن أبي عمرة،

And it is reported by the author of the book 'The brief regarding the Imamate of the twelve', from Abu Al Hassan Ali Bin Sinan Al Mowsaly Al Ma'dal, from Ahmad Bin Muhammad Al Khaleeli Al Amily, from Muhammad Bin Salih,

from Suleyman Bin Muhammad, from Ziyad Bin Muslim, from Abdul Rahman Bin Yazeed Bin Jabir, from Salam Bin Abu Umra,

عن أبي سلمى راعي رسول الله (صلى الله عليه و آله)، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «ليلة أسري بي إلى السماء، قال لي الجليل جل جلاله: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ. فقلت: و المؤمنون. فقال تعالى: صدقت - يا محمد- من خلفت في أمتك؟ قلت: خيرها. قال الله تعالى علي بن أبي طالب؟ قلت: نعم.

(It has been narrated) from Abu Salmy, a herder or Rasool-Allah^{-saww} who said, 'I heard Rasool-Allah^{-saww} saying: 'On the night of my^{-saww} Ascension (Mi'raj) to the sky, the most Majestic Said to me^{-saww}: **"The Rasool believes in what is Revealed unto him from his Lord [2:285].** So I^{-saww} said: **'And (so do) the Momineen.** So the Exalted Said: "You^{-saww} speak the truth, O Muhammad^{-saww}! Who have you^{-saww} left behind as a Caliph in your^{-saww} community?". I^{-saww} said: 'The best one of it'. Allah^{-azwj} the Exalted Said: "Ali^{-asws} Bin Abu Talib^{-asws}?"'. I^{-saww} said: 'Yes'.⁶⁶

و كانت الآية قد عرضت على الأنبياء من لدن آدم (عليه السلام) إلى أن بعث الله تبارك اسمه محمدا (صلى الله عليه و آله)، و عرضت على الأمم فأبوا أن يقبلوها من ثقلها، و قبلها رسول الله (صلى الله عليه و آله) و عرضها على أمته فقبلوها، فلما رأى الله تبارك و تعالى منهم القبول علم أنهم لا يطيقونها،

(Amir Al-Momineen^{-asws} said): 'And the Signs which were Presented upon the Prophets^{-as} since Adam^{-as} that Allah^{-azwj} the Blessed would Send one^{-saww} whose name would be 'Muhammad', and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah^{-saww} accepted it, and it was Presented to his^{-saww} community, so they accepted it. So when Allah^{-azwj} Blessed and High Saw the acceptance from them, Knew that they would not tolerate it.

فلما أن سار إلى ساق العرش كرر عليه الكلام ليفهمه، فقال: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ، فأجاب (صلى الله عليه و آله) مجيبا عنه و عن أمته، فقال: وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رَسُولِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

When he^{-saww} came to the Base of the Throne, Repeated to him^{-saww} the Speech for his^{-saww} understanding, so He^{-azwj} Said: **The Rasool believes in what is Revealed unto him from his Lord [2:285].** He^{-saww} answered from himself^{-saww} and on behalf of his^{-saww} own community **and (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools.**

فقال جل ذكره: لهم الجنة و المغفرة علي إن فعلوا ذلك، فقال النبي (صلى الله عليه و آله): أما إذا فعلت بنا ذلك غُفْرَانُكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ يعني المرجع في الآخرة.

He^{-azwj}, Majestic is His^{-azwj} Mention, Said: "For them is the Paradise and the Forgiveness is upon Me^{-saww} if they were to do that". So the Prophet^{-saww} said: 'So if You^{-azwj} were to do that with us^{-asws} **Yours is the Forgiveness, our Lord, and to You is the Destination [2:285]** – meaning the return in the Hereafter.

مقتضب الأثر: 10، فرائد السمطين 2: 571 / 319 ⁶⁶

قال: فأجابه الله جل ثناؤه: و قد فعلت ذلك بك و بأمتك. ثم قال عز و جل: أما إذا قبلت الآية بتشديدها و عظم ما فيها، و قد عرضتها على الأمم فأبوا أن يقبلوها، و قبلتها أمتك، فحق علي أن أرفعها عن أمتك.

He^{-asws} said: 'So Allah^{-azwj} Majestic is His^{-azwj} Praise, Answered him^{-saww}: "And I^{-azwj} have Done that with you^{-saww} and your^{-saww} community". Then the Mighty and Majestic Said: "But if they accept the Signs with its difficulties and magnify what is in these, and I^{-azwj} has Presented it to the (other) communities, but they refused to accept it, and your^{-saww} community accepted it. So it is a right upon Me^{-azwj} that I^{-azwj} should Lift it from your^{-saww} community".⁶⁷

VERSE 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا
أَوْ أَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {286}

(Allah 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". (The Rasool said): 'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286]

و قال: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ مِنْ خَيْرٍ وَعَلَيْهَا مَا اكْتَسَبَتْ مِنْ شَرٍّ.

(Amir Al-Momineen^{-asws} Said): 'And He^{-azwj} Said: **Allah does not Encumber a soul except to its capacity. For it would be what it earned – from good, and against it would be what it earned – from evil.**

فقال النبي (صلى الله عليه و آله) لما سمع ذلك: أما فعلت ذلك بي و بأمتي فردني. قال: سل. قال: رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَاْنَا،

The Prophet^{-saww} said when he^{-saww} heard that: 'Since You^{-saww} have Done that with me^{-saww} and my^{-saww} community, therefore Increase it for me^{-saww}'. He^{-azwj} Said: "Ask". He^{-saww} said **'Our Lord! Do not Seize us if we forget or we make a mistake.**

قال الله عز و جل: لست او آخذ أمتك بالنسيان و الخطأ لكرامتك علي، و كانت الأمم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، و قد رفعتلك عن أمتك، و كانت الأمم السالفة إذا أخطأوا أخذوا بالخطأ و عوقبوا عليه، و قد رفعت ذلك عن أمتك لكرامتك علي.

Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} will not Seize your^{-saww} community for the forgetfulness and the errors due to your^{-saww} Prestige with Me^{-azwj}. And the past communities, when they forgot what I^{-azwj} had Reminded them of, I^{-azwj} Opened the Gates of Punishment upon them, and I^{-azwj} have Lifted that from your^{-saww} community. And when the past

communities used to sin, I^{-azwj} Seized them due to their sins and Punished them, and I^{-azwj} have Lifted than from your^{-saww} community due to your^{-saww} Prestige with Me^{-azwj}”.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك فردني. فقال الله تعالى له: سل. قال: رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا، يعني بالإصر: الشدائد التي كانت على من كان من قبلنا.

The Prophet^{-saww} said: ‘Our Allah^{-azwj}! Since You^{-azwj} have Granted me^{-saww} that, therefore Increase it for me^{-saww}’. So Allah^{-azwj} the High Said to him^{-saww}: “Ask”. He^{-saww} said: ‘**Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us [2:286]** – meaning by the burden, the difficulties which were upon the ones who were before us’.

فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الآصار التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمه: قد رفعت عن أمتك الآصار التي كانت على الأمم السالفة: كنت لا أقبل صلاتهم إلا في بقاع من الأرض معلومة اخترتها لهم و إن بعدت، و قد جعلت الأرض كلها لامتك مسجدا و تراها طهورا، فهذه من الآصار التي كانت على الأمم قبلك، فرفعتها عن أمتك كرامة لك.

Allah^{-azwj} Mighty and Majestic Answered him^{-saww} to that, so Blessed is His^{-azwj} Name Said: “I^{-azwj} have Lifted the burden from your^{-saww} community which was upon the communities of the past. I^{-azwj} did not Accept their *Salat* except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your^{-saww} community, and its sand pure. So this is from the difficulties which was upon the communities before you^{-saww}. I^{-azwj} have thus Lifted it from your^{-saww} community due to your^{-saww} prestige.

و كانت الأمم السالفة إذا أصابهم أذى من نجاسة قرضوه من أجسادهم، و قد جعلت الماء لامتك طهورا، فهذه من الآصار التي كانت عليهم، فرفعتها عن أمتك

And the past communities, whenever they were harmed by the impurities upon their bodies, they had to bite it off, and I^{-azwj} have Made the water for your^{-saww} communities for purification. So this is from the difficulties which were upon them. I^{-azwj} have Lifted it from your^{-saww} community.

. و كانت الأمم السالفة تحمل قرايينها على أعناقها إلى بيت المقدس، فمن قبلت ذلك منه أرسلت عليه نارا فأكلته فرجع مسرورا، و من لم أقبل ذلك منه رجع مثبورا، و قد جعلت قربان أمتك في بطون فقرائها و مساكينها، فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، و من لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، و قد رفعت ذلك عن أمتك، و هي من الآصار التي كانت على الأمم من قبلك.

And the previous communities had to carry their sacrifices upon their necks to Bayt Al-Maqdas. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I^{-azwj} have Made the sacrificial offerings of your^{-azwj} community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I^{-azwj} shall Multiply for him with a multiplication, and the ones from it who do not accept that, I^{-azwj} shall Lift from him the Punishment of the world, and I^{-azwj} have Lifted that from your^{-saww} community, and it is from the difficulties which was upon the communities from before you^{-saww}.

و كانت الأمم السالفة صلاتها مفروضة [عليها] في ظلم الليل و أنصاف النهار، و هي من الشدائد التي كانت عليهم، فرفعتها عن أمتك و فرضت صلاتهم في أطراف الليل و النهار، و في أوقات نشاطهم.

And the communities before you^{-saww}, its *Salat* were Obligatory upon it in the darkness of the night and midday, and it is from the difficulties which were upon them, so I^{-azwj} Lifted it from your^{-saww} communities, and Obligated their *Salat* to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

وكانت الأمم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتاً، و هي من الأصار التي كانت عليهم، فرفعت عنها عن أمتك و جعلتها خمسا في خمسة أوقات، و هي إحدى و خمسون ركعة، و جعلت لهم أجر خمسين صلاة.

And the past communities, fifty *Salat* were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} communities and Made it a five (*Salat*) during five times, and these are fifty-one (51) Cycles (*Rakats*), and Made the Recompense for them to be of fifty *Salat*.

وكانت الأمم السالفة حسنتهم بحسنة، و سيئتهم بسيئة، و هي من الأصار التي كانت عليهم، فرفعت عنها عن أمتك، و جعلت الحسنة بعشرة و السيئة بواحدة.

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

وكانت الأمم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له، و إن عملها كتبت له حسنة، و إن أمتك إذا نوى أحدهم حسنة ثم لم يعملها كتبت له حسنة و إن لم يعملها، و إن عملها كتبت له عشرة، و هي من الأصار التي كانت عليهم، فرفعت عنها عن أمتك.

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your^{-saww} community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties, which was upon them, so I Lifted it from your^{-saww} community.

وكانت الأمم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه، و إن عملها كتبت عليه سيئة، و إن أمتك إذا هم أحدهم بسيئة ثم لم يعملها كتبت له حسنة، و هذه من الأصار التي كانت عليهم فرفعت عنها عن أمتك.

And the past communities, when one of them thought of sinning then did not do it, it was not Written down for him, and if he did do it, one sin was Written down for him. And if one of your^{-saww} community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community.

وكانت الأمم السالفة إذا أذنبوا كتبت ذنوبهم على أبوابهم، و جعلت توبتهم من الذنوب: أن حرمت عليهم بعد التوبة أحب الطعام إليهم، و قد رفعت ذلك عن أمتك، و جعلت ذنوبهم فيما بيني و بينهم، و جعلت عليهم ستورا كثيفة، و قبلت توبتهم بلا عقوبة، و لا أعاقبهم بأن احرم عليهم أحب الطعام إليهم.

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I^{-azwj} have Lifted that from your^{-saww} community, and Made their sins to be between Myself^{-azwj} and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

وكانت الأمم السالفة يتوب أحدهم من الذنب الواحد مائة سنة، أو ثمانين سنة أو خمسين سنة، ثم لا أقبل توبتهم دون أن أعاقبه في الدنيا بعقوبة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك، وإن الرجل من أمتك ليذنب عشرين سنة، أو ثلاثين سنة، أو أربعين سنة، أو مائة سنة، ثم يتوب و يندم طرفة عين، فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community. And a man from your^{-saww} community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I^{-azwj} Forgive that for him, all of it.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك كله فردني. قال: سل. قال: رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، فقال تبارك اسمه: قد فعلت ذلك بأمتك، و قد رفعت عنهم جميع بلايا الأمم، و ذلك حكمي في جميع الأمم: أن لا اكلف خلقا فوق طاقتهم.

The Prophet^{-saww} said: 'Our Allah^{-azwj}! Since You^{-azwj} have Given all of that to me^{-saww}, so Increase it for me^{-saww}'. He^{-azwj} Said: "Ask". He^{-saww} said: '**Our Lord! And do not Load upon us what we have no strength for us with it**'. So Blessed is His^{-azwj} Name, Said: "I^{-azwj} have Done that with your^{-saww} community, and have Lifted from them all of the afflictions of the (past) communities, and that is My^{-azwj} Judgement in all of the communities, that I^{-azwj} do not Impose upon a creature above its strength (of toleration)'.

قال (صلى الله عليه و آله): وَ اغْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا، قال الله عز و جل: قد فعلت ذلك بتائب أمتك. ثم قال (صلى الله عليه و آله): فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

He^{-saww} said: '**and Pardon (our sins) for us and have Mercy on us. You are our Master**'. Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Done that with the penitent ones of your^{-saww} community". Then he^{-saww} said: '**therefore Help us against the Kafir people**'.

قال الله عز اسمه: إن أمتك في الأرض كالشامة البيضاء في الثور الأسود، هم القادرون، و هم القاهرون، يستخدمون و لا يستخدمون لكرامتك علي، و حق علي أن اظهر دينك على الأديان حتى لا يبقى في شرق الأرض و غربها دين إلا دينك، و يؤدون إلى أهل دينك الجزية..

Allah^{-azwj}, Mighty is His^{-azwj} Name Said: "Your^{-saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you^{-saww} nor your^{-saww} prestige to Me^{-azwj}, and it is a right upon Me^{-azwj} that I^{-azwj} should Make your^{-saww} Religion to overcome all the other religions, until there does not

remain in the East of the earth, or in the West of it except a religion except for your^{-saww} Religion, and they would be paying taxation to the people of your^{-saww} Religion".⁶⁸

وَحَدَّثَنَا إِسْنَادٌ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصْلَحَكَ اللَّهُ هَلْ جُعِلَ فِي النَّاسِ أَدَاةٌ يَنَالُونَ بِهَا الْمَعْرِفَةَ قَالَ فَقَالَ لَا قُلْتُ فَهَلْ كُتِبُوا الْمَعْرِفَةَ قَالَ لَا عَلَى اللَّهِ الْبَيَانُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا وَلَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا

And by this chain, from Yunus, from Hammad, from Abdul A'ala who said,

'I said to Abu Abdullah^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Has there Made to be in the people a tool by which they can attain the recognition?' So he^{-asws} said: 'No'. He said, 'So is He^{-azwj} Encumbering the recognition?' He^{-asws} said: 'No. Upon Allah^{-azwj} is the Clarification. **(Allah Said): "Allah does not Encumber a soul except to its capacity [2:286]. And Allah does not Encumber a soul except what it has Given it [65:7]"**.⁶⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرَقِّ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (رُفِعَ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ خَطَايَاهَا وَنِسْيَانُهَا وَمَا أُكْرِهُوا عَلَيْهِ وَمَا لَمْ يُطِيقُوا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Amro Bin Marwan narrated to me saying,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Four characteristics have been Raised from my^{-saww} community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allah^{-azwj} Mighty and Majestic: **(The Rasool said): 'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]"**.⁷⁰

The commencement of the Azān

عن عبد الصمد بن بشير، قال: ذكر عند أبي عبد الله (عليه السلام) بدء الأذان، فقال: إن رجلاً من الأنصار رأى في منامه الأذان، فقصه على رسول الله (صلى الله عليه وآله)، وأمره رسول الله (صلى الله عليه وآله) أن يعلمه بلالاً.

From Abdul Samad Bin Bashir who said,

'He mentioned in the presence of Abu Abdullah^{-asws}, the commencement of the Azān, so he said: 'A man from the Helpers saw the Azān in his dream, and he related it upon Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} instructed him that he teaches it to Bilal'.

⁶⁸ الاحتجاج: 220

⁶⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 5 (Extract)

⁷⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1 (Extract)

فقال أبو عبد الله (عليه السلام): «كذبوا، إن رسول الله (صلى الله عليه وآله) كان نائما في ظل الكعبة، فأتاه جبرئيل (عليه السلام) و معه طاس فيه ماء من الجنة، فأيقظه و أمره أن يغتسل، ثم وضع في محمل له ألف لون من نور، ثم صعد به حتى انتهى إلى أبواب السماء،

Abu Abdullah^{-asws} said: 'They are lying! Rasool-Allah^{-saww} was sleeping in the shade of the Kabah and Jibraeel^{-as} came unto him^{-saww}, and with him^{-as} was a tray wherein was water from the Paradise. So he^{-saww} woke him^{-saww} up and instructed him^{-saww} that he^{-saww} should wash. Then he^{-as} placed him^{-saww} in a carriage having a million colours of light for it. Then he^{-as} ascended with him^{-saww} until he^{-saww} ended up to the gateways of the sky.

فلما رآته الملائكة نفرت عن أبواب السماء، و قالت: إلهين: إله في الأرض، و إله في السماء؟! فأمر الله جبرئيل (عليه السلام)، فقال: الله أكبر، الله أكبر. فتراجعت الملائكة نحو أبواب السماء و علمت أنه مخلوق،

When the Angels saw him^{-saww}, they were startled away from the gateways of the sky, and they said to them, '(Is he^{-saww}) a god in the earth or a god in the sky!' So Allah^{-azwj} Commanded Jibraeel^{-as}, and he^{-as} said: 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!' So the Angels returned around the gateways of the sky and knew that he^{-saww} is a created being.

ففتحت الباب، فدخل رسول الله (صلى الله عليه وآله) حتى انتهى إلى السماء الثانية، فنفرت الملائكة عن أبواب السماء، فقالت: إلهين: إله في الأرض، و إله في السماء؟! فقال جبرئيل: أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، فتراجعت الملائكة و علمت أنه مخلوق،

The gate opened, and Rasool-Allah^{-saww} entered until he^{-saww} ended up to the second sky. The Angels were startled away from the gateways of the sky and said to them, '(Is he^{-saww}) a god in the earth or a god in the sky!' So Jibraeel said: 'I^{-as} testify that there is no god except Allah^{-azwj}. I^{-as} testify that there is no god except Allah^{-azwj}!' So the Angels returned and knew that he^{-saww} was a created being.

ثم فتح الباب، فدخل (صلى الله عليه وآله)، و مر حتى انتهى إلى السماء الثالثة، فنفرت الملائكة عن أبواب السماء، فقال جبرئيل: أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله، فتراجعت الملائكة، و فتح الباب.

Then the gate opened and Rasool-Allah^{-saww} entered and passed by until he^{-saww} ended up to the third sky. So the Angels were startled away from the gateways of the sky. So Jibraeel^{-as} said: 'I^{-as} testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. I^{-as} testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!'. So the Angels returned, and the gate opened.

و مر النبي (صلى الله عليه وآله) حتى انتهى إلى السماء الرابعة، فإذا هو بملك متكى و هو على سرير، تحت يده ثلاث مائة ألف ملك، تحت كل ملك ثلاث مائة ألف ملك، و ظن أنه هو، فنودي: أن قم- قال- فقام الملك على رجليه- قال- فعلم النبي (صلى الله عليه وآله) أنه عبد مخلوق- قال- فلا يزال قائما إلى يوم القيامة».

And the Prophet^{-saww} passed by until he^{-saww} ended up to the fourth sky, and there he^{-saww} was with an Angel reclining, and he was upon a couch. Beneath his hand were three hundred thousand Angels, under each Angel being three hundred thousand Angels. There came a Call: "Stand!" So the Angel stood upon his feet, and the Prophet^{-saww} knew that he was a created servant. So he would not cease to be standing up to the Day of Judgment'.

قال: «و فتح الباب، و مر النبي (صلى الله عليه و آله) حتى انتهى إلى السماء السابعة- قال- و انتهى إلى سدة المنتهى - قال- فقالت السدة: ما جاوزني مخلوق قبلك ثم مضى فتدلى فكان قاب قوسين أو أدنى، فأوحى الله إلى عبده ما أوحى .

He^{-asws} said: 'And the gate opened, and the Prophet^{-saww} passed by until he^{-saww} ended up to the seventh sky, and ended up to Al-Sidrat Al-Muntaha. So Al-Sidrat said, 'No creature has exceeded me before you^{-saww}'. Then he^{-saww} went: ***Then he approached, and he bowed [53:8] So he was at the measure of two bows or even closer [53:9] So He Revealed unto His servant what He Revealed [53:10]*** .

قال- فدفع إليه كتابين: كتاب أصحاب اليمين بيمينه، و [كتاب] أصحاب الشمال بشماله، فأخذ كتاب أصحاب اليمين بيمينه، و فتحه و نظر فيه، فإذا فيه أسماء أهل الجنة، و أسماء آبائهم و قبائلهم-

He^{-asws} said: 'So He^{-azwj} Handed over to him^{-saww} two books – a book of the companions of the right hand in his^{-saww} right hand, and a book of the companions of the left hand in his^{-saww} left hand. So he^{-saww} took the book of the companions of the right hand in his^{-saww} right hand and opened it, and looked into it, and therein were the names of the people of the Paradise, and the names of their fathers and their tribes'.

قال- فقال الله: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ، فقال رسول الله (صلى الله عليه و آله) وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، فقال الله: وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا، فقال النبي (صلى الله عليه و آله) عُرْفَانُكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ،

He^{-asws} said: 'So Allah^{-azwj} Said: ***"The Rasool believes in what is Revealed unto him from his Lord" [2:285]***. So Rasool-Allah^{-saww} said: ***'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'***. So Allah^{-azwj} Said: ***"And they are saying, 'We hear and we obey'"***. So the Prophet^{-saww} said: ***'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]***.

قال الله: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهِمَا مَا اكْتَسَبَتْ. قال النبي (صلى الله عليه و آله): رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا،- قال- فقال الله: قد فعلت.

Allah^{-azwj} 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]***. The Prophet^{-saww} said: ***'Our Lord! Do not Seize us if we forget or we make a mistake'***. So Allah^{-azwj} Said: ***"I^{-azwj} have Done so"***.

فقال النبي (صلى الله عليه و آله): رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، قال: قد فعلت.

The Prophet^{-saww} said: ***'Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us'***. He^{-azwj} Said: ***"I^{-azwj} have Done so"***.

فقال النبي (صلى الله عليه و آله): رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اغْفِرْ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ، كل ذلك يقول الله: قد فعلت.

The Prophet^{-saww} said: ***'Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'***. (During) all that Allah^{-azwj} was Saying: ***"I^{-azwj} have Done so"***.

ثم طوى الصحيفة فأمسكها بيمينه، وفتح الاخرى، صحيفة أصحاب الشمال، فإذا فيها أسماء أهل النار، و أسماء آبائهم و قبائلهم، - قال- فقال رسول الله (صلى الله عليه و آله): إن هؤلاء قوم لا يؤمنون. فقال الله: يا محمد، فأصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ».

Then he^{-saww} folded the parchment and withheld it in his^{-saww} right hand, and opened the other one, the parchment of the companions of the left. In it were the names of the people of the Fire and the names of their fathers and their tribes. Rasool-Allah^{-saww} said: 'They are a people who are not believing'. So Allah^{-azwj} Said: 'O Muhammad^{-saww}! **So turn away from them and say, 'Salam', for they shall soon come to know [43:89]**'.

قال: «فلما فرغ من مناجاة ربه، رد إلى البيت المعمور، و هو في السماء السابعة بجذء الكعبة- قال- فجمع له النبيين و المرسلين و الملائكة، ثم أمر جبرئيل فأتم الأذان، و أقام الصلاة، و تقدم رسول الله (صلى الله عليه و آله)، فصلى بهم،

He^{-asws} said: 'When he^{-saww} was free from whispering to his^{-saww} Lord^{-azwj}, he^{-saww} returned to the Bayt Al-Mamour, and it is in the seventh sky parallel to the Kabah, and there gathered to him^{-saww} the Prophets^{-as}, and the Mursils^{-as}, and the Angels. Then Jibraeel^{-as} was ordered so he^{-as} completed the *Azān*, and the *Salat* was established, and Rasool-Allah^{-saww} proceeded and prayed *Salat* leading them.

فلما فرغ التفت إليهم، فقال الله له: فَسْئَلِ الَّذِينَ يَتْلُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ فسألهم يومئذ النبي (صلى الله عليه و آله)، ثم نزل و معه صحيفتان، فدفعهما إلى أمير المؤمنين (عليه السلام)».

When he^{-saww} was free, he^{-saww} turned towards them, and Allah^{-azwj} Said to him^{-saww}: **so ask those who are reading the Book before you; the Truth has come to you from your Lord, therefore you should not be of the doubters [10:94]**. So, on that day, the Prophet^{-saww} asked them^{-as}. Then he^{-saww} descended and with him^{-saww} were two parchment, and he^{-saww} handed both of these to Amir Al-Momineen^{-asws}.

فقال أبو عبد الله (عليه السلام): «فهذا كان بدء الأذان».

Abu Abdullah^{-asws} said: 'So this was the commencement of the *Azān*'⁷¹.

⁷¹ تفسير العياشي 1: 530 / 157