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## CHAPTER 3

### AAL-E-IMRAAN

#### (The Children of Al-Imran)

#### (200 VERSES)

#### VERSES 35 to 91

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### VERSES 35 – 42

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {35} فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ {36}

*When a wife of Imraan said: 'My Lord! I vow to You what is in my womb, to be devoted (to Your worship), therefore Accept from me, surely You are the Hearing, the Knowing' [3:35] So when she placed (gave birth to) it, she said: 'My Lord! Surely I have placed a female' - and Allah was more Knowing of what she placed - and the male isn't like the female; 'And I have named her Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan' [3:36]*

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37} هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

*So, her Lord Accepted her with a goodly Acceptance and Made her grow up a good growing, and Zakariyya was in-charge of her. Whenever Zakariyya entered the Prayer Niche to (see) her, he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37] That is where Zakariyya supplicated to his Lord. He said: 'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38]*

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ {39} قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {40}

**The Angels called out to him as he stood praying in the Prayer Niche: 'Allah Gives you the good news of Yahya verifying a Word from Allah, and is a chief, and chaste, and a Prophet from the righteous ones' [3:39] He said: 'Lord! How can there happen to be a boy for me and old age has reached me and my wife is barren?' He said: "It would be like that! Allah Does whatever He so Desires to" [3:40]**

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۚ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ {41} وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ {42}

**He said: 'My Lord! Make a Sign to be for me'. He Said: "Your Sign is that you should not speak to the people for three days except by gestures; and remember your Lord much and Glorify Him in the evening and the morning" [3:41] And when the Angels said: 'O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]**

وَقَالَ فِي قِصَّةِ حُجِّي وَ زَكْرِيَّا: هُنَالِكَ دَعَا زَكْرِيَّا رَبَّهُ قَالَ- رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً- إِنَّكَ سَمِيعُ الدُّعَاءِ يُعْنِي لَمَّا رَأَى زَكْرِيَّا عِنْدَ مَرْيَمَ فَآكِهَةَ الشِّتَاءِ فِي الصَّيْفِ، وَ فَآكِهَةَ الصَّيْفِ فِي الشِّتَاءِ، وَ قَالَ لَهَا: يَا مَرْيَمُ أَيْ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ- إِنَّ اللَّهَ يَزُودُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

(Imam Hassan Al-Askari-asws said): 'And He-azwj Said regarding the story of Yahya-as and Zakariyya-as: **That is where Zakariyya supplicated to his Lord. He said: 'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38] – Meaning, due to what Zakariyya-as saw to be in the presence of Maryam-as, fruits of the winter in the summer, and fruits of the summer in the winter, and he-as said to her-as: 'From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37].**

وَأَيْقَنَ زَكْرِيَّا أَنَّهُ مِنْ عِنْدِ اللَّهِ، إِذْ كَانَ لَا يَدْخُلُ عَلَيْهَا أَحَدٌ غَيْرُهُ، قَالَ عِنْدَ ذَلِكَ فِي نَفْسِهِ: إِنَّ الَّذِي يَقْدِرُ أَنْ يَأْتِيَ مَرْيَمَ بِفَاكِهَةِ الشِّتَاءِ فِي الصَّيْفِ، وَ فَآكِهَةِ الصَّيْفِ فِي الشِّتَاءِ، لَقَادِرٌ أَنْ يَهَبَ لِي وَلَدًا وَ إِن كُنْتُ شَيْخًا، وَ كَانَتْ امْرَأَتِي عَاقِرًا، فَ هُنَالِكَ دَعَا زَكْرِيَّا رَبَّهُ فَقَالَ: رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً- إِنَّكَ سَمِيعُ الدُّعَاءِ

And Zakariyya-as was certain that it was from the Presence of Allah-azwj, when it was so that no one used to visit her-as apart from him-as. He-as said within himself-as during that: 'The One-azwj Who is Able to Give Maryam-as the fruits of the winter during the summer, and fruits of the summer during the winter, is (surely) Able upon Endowing a son to me-as, and even though I-as am an old man and my-as wife is barren. Thus, **That is where Zakariyya supplicated to his**

**Lord. He said: 'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38].**

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَنَادَتْهُ الْمَلَائِكَةُ بِعَنِّي نَادَتْ زَكَرِيَّا. وَ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ: أَنَّ اللَّهَ يُبَشِّرُكَ بِغُلَامٍ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ قَالَ: مُصَدِّقًا يُصَدِّقُ بِحُجَّتِي بِعِيسَى ع: وَ سَيِّدًا يُعْنِي رَيْسًا فِي طَاعَةِ اللَّهِ عَلَى أَهْلِ طَاعَتِهِ وَ حُضُورًا وَ هُوَ الَّذِي لَا يَأْتِي النِّسَاءَ وَ نَبِيًّا مِنَ الصَّالِحِينَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: **So the Angels called out to him [3:39]** – Meaning, called out to Zakariyya<sup>-as</sup>, **as he stood Praying in the Prayer Niche: 'Allah Gives you the good news of Yahya verifying a Word from Allah.** He<sup>-asws</sup> said: 'Ratifying the truthfulness of Yahya<sup>-as</sup> with Isa<sup>-as</sup>; **and is a chief** – Meaning a head in obedience of Allah<sup>-azwj</sup>, upon the people of His<sup>-azwj</sup> obedience; **and chaste** – and he<sup>-as</sup> was one who did not go to the women; **and a Prophet from the righteous ones.**

وَ قَالَ: وَ كَانَ أَوَّلُ تَصْدِيقِي بِعِيسَى ع أَنَّ زَكَرِيَّا كَانَ لَا يَصْعَدُ إِلَى مَرْيَمَ فِي تِلْكَ الصَّوْمَعَةِ عَزِيْزُهُ، يَصْعَدُ إِلَيْهَا يُسَلِّمُ، فَإِذَا نَزَلَ أَقْفَلَ عَلَيْهَا، ثُمَّ فَتَحَ لَهَا مِنْ فَوْقِ الْبَابِ كُوَّةً صَغِيرَةً- يَدْخُلُ عَلَيْهَا مِنْهَا الرِّيحُ.

And he<sup>-asws</sup> said: 'And it was so that the first was the ratification of Yahya<sup>-as</sup> with Isa<sup>-as</sup>. Zakariyya<sup>-as</sup> was such, that no one ascended to Maryam<sup>-as</sup> in that room apart from him<sup>-as</sup>. He<sup>-as</sup> would ascend to her<sup>-as</sup> to greet, and whenever he<sup>-as</sup> descended, he<sup>-as</sup> would lock (the door) upon her<sup>-as</sup>, then he<sup>-as</sup> would open for her<sup>-as</sup>, from above the door, a small opening, for the wind to enter upon her<sup>-as</sup> from it.

فَلَمَّا وَجَدَ مَرْيَمَ قَدْ حَبِلَتْ سَاءَ ذَلِكَ، وَ قَالَ فِي نَفْسِهِ: مَا كَانَ يَصْعَدُ إِلَى هَذِهِ أَحَدٌ غَيْرِي وَ قَدْ حَبِلْتُ، الْآنَ أَفْتَضِخُ فِي نَبِي إِسْرَائِيلَ، لَا يَشْكُونُ أَبِي أَخْبَلْتُهَا.

When he<sup>-as</sup> saw her<sup>-as</sup> as having been expecting, that stung him<sup>-as</sup>, and he<sup>-as</sup> said within himself<sup>-as</sup>: 'No one has climbed to this (room) anyone apart from me<sup>-as</sup>, and she<sup>-as</sup> is expecting. Now, I<sup>-as</sup> shall be exposed among the Children of Israel. They will be doubting that it was I<sup>-as</sup> who impregnated her<sup>-as</sup>'.

فَجَاءَ إِلَى امْرَأَتِهِ، فَقَالَ لَهَا ذَلِكَ، فَقَالَتْ: يَا زَكَرِيَّا لَا تَخَفْ فَإِنَّ اللَّهَ لَا يَصْنَعُ بِكَ إِلَّا خَيْرًا، وَ أَتَيْنِي بِمَرْيَمَ أَنْظُرْ إِلَيْهَا، وَ أَسْأَلُهَا عَنْ حَالِهَا.

He<sup>-as</sup> came over to his<sup>-as</sup> wife and said that to her, and she said, 'O Zakariyya<sup>-as</sup>! Do not fear, for Allah<sup>-azwj</sup> would not Do anything with you<sup>-as</sup> except for good, and come to me with Maryam<sup>-as</sup> (for me) to look at her<sup>-as</sup> and ask her<sup>-as</sup> about her<sup>-as</sup> state'.

فَجَاءَ بِهَا زَكَرِيَّا إِلَى امْرَأَتِهِ، فَكَفَى اللَّهُ مَرْيَمَ مَثْوًى الْجَوَابِ عَنِ السُّؤَالِ وَ لَمَّا دَخَلَتْ إِلَى أُخْتِهَا- وَ هِيَ الْكُبْرَى وَ مَرْيَمُ الصُّغْرَى- لَمْ تَقُمْ إِلَيْهَا امْرَأَةً زَكَرِيَّا

Zakariyya<sup>-as</sup> came with her<sup>-as</sup> to his<sup>-as</sup> wife, and Allah<sup>-azwj</sup> Sufficed Maryam<sup>-as</sup> from providing the answer from the questioning. And when she<sup>-as</sup> entered to her<sup>-as</sup> sister, and she (sister) was older and Maryam<sup>-as</sup> was younger – the wife of Zakariyya<sup>-as</sup> did not stand up to her<sup>-as</sup> (for respect).

فَأَذَنَ اللَّهُ لِحُجَّتِي وَ هُوَ فِي بَطْنِ أُمِّهِ- فَنَحَسَ بِبَدَنِهِ- فِي بَطْنِهَا- وَ أَرْعَجَهَا وَ نَادَى أُمُّهُ: تَدْخُلُ إِلَيْكِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ، مُشْتَمِلَةً عَلَى سَيِّدِ رِجَالِ الْعَالَمِينَ، فَلَا تُقْوِمِينَ إِلَيْهَا! فَانْرَعْجَتْ، وَ قَامَتْ إِلَيْهَا، وَ سَجَدَ بِحُجَّتِي وَ هُوَ فِي بَطْنِ أُمِّهِ لِعِيسَى ابْنِ مَرْيَمَ.

Allah<sup>-azwj</sup> Permitted to Yahya<sup>-as</sup>, and he<sup>-as</sup> was in the belly of his<sup>-as</sup> mother, so he<sup>-as</sup> nudged her with his<sup>-as</sup> hand and disturbed her and called out to his<sup>-as</sup> mother: 'There has entered to you the Chieftess of the women of the worlds, containing the Chief of the men of the worlds, and you are not standing up to her<sup>-as</sup>!' So she got annoyed and stood up to her<sup>-as</sup>, and Yahya<sup>-as</sup> performed *Sajdah* while he<sup>-as</sup> was in the belly of his<sup>-as</sup> mother, to Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>.<sup>1</sup>

أبو علي الطبرسي: قال أبو جعفر (عليه السلام): «معنى الآية اصطفاك من ذرية الأنبياء، و طهرتك من السفاح، و اصطفاك لولادة عيسى (عليه السلام) من غير فحل». وَ اصْطَفَاكَ عَلَى نِسَاءِ الْعَالَمِينَ أَي عَلَى نِسَاءِ عَالَمِي زَمَانِكَ لِأَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى آبَيْهَا وَ بَنِيهَا) سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

Abu Ali Al Tabarsy said,

'Abu Ja'far<sup>-asws</sup> said: 'Meaning of the Verse ***Chosen you [3:42]*** – from the offspring of the Prophets<sup>-as</sup>, ***and Purified you*** – from the illness, ***and Chosen you*** – for the birth of Isa<sup>-as</sup> without a stallion (male), ***and Chosen you above the women of the worlds*** – i.e., above the women of the world of your<sup>-as</sup> era, because (Syeda) Fatima<sup>-asws</sup> daughter of Rasool-Allah<sup>-saww</sup> (Peace be upon her<sup>-asws</sup>, and upon her<sup>-asws</sup> father<sup>-saww</sup>, and her<sup>-asws</sup> husband<sup>-asws</sup>, and her<sup>-asws</sup> sons<sup>-asws</sup>) is the Chieftess of the women of the worlds'.<sup>2</sup>

ابن بابويه، قال: حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ (رَحِمَهُ اللَّهُ)، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ الْمُفَضَّلِ بْنِ عَمْرِو، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): أَخْبِرْنِي عَنْ قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فِي فَاطِمَةَ: «إِنَّمَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ» أَمْ هِيَ سَيِّدَةُ نِسَاءِ عَالَمِهَا؟ قَالَ: «ذَاكَ لِمَرِّمَ كَانَتْ سَيِّدَةُ نِسَاءِ عَالَمِهَا، وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ».

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Inform me about the words of Rasool-Allah<sup>-saww</sup> regarding (Syeda) Fatima<sup>-asws</sup>: 'She<sup>-asws</sup> is the Chieftess of the women of the worlds'. Is she the Chieftess of the women of her<sup>-asws</sup> world (era)?' He<sup>-asws</sup> said: 'That is for Maryam<sup>-as</sup>. She<sup>-as</sup> was the Chieftess of the women of her world (era), but (Syeda) Fatima<sup>-asws</sup> is the Chieftess of the women of the worlds (all eras) from the Former ones and the Later ones'.<sup>3</sup>

يَحْدُثُ الْإِسْنَادُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ النَّقَّافِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ أُخَيَّةِ الْوَاقِدِيِّ قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ الْحَرَّانِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ الْحَضْرَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ ابْنِ عَبَّاسٍ قَالَ:

By this chain, said, 'It was narrated to us by Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salma, from Ibrahim Bin Muhammad Bin Al Saqafy, from Ibrahim Bin Musa Bin Akhayyat Al Waqidy, from Abu Qatada Al Harrany, from Abdul Rahman Bin Al A'ala al Hazramy, from Saeed Bin Al Musayyib, from Ibn Abbas who said,

<sup>1</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 374 (Extract)

<sup>2</sup> مجمع البيان 2: 746

<sup>3</sup> معاني الأخبار: 1/107

إِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِسًا ذَاتَ يَوْمٍ وَ عِنْدَهُ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ أَكْرَمُ النَّاسِ عَلَيَّ فَأَحْبِبْ مَنْ يُحِبُّهُمْ وَ أَبْغِضْ مَنْ يُبْغِضُهُمْ وَ وَايَ مَنْ وَاوَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ اعِزْ مَنْ أَعَانَهُمْ وَ اجْعَلْهُمْ مُطَهَّرِينَ مِنْ كُلِّ رَجْسٍ مَغْصُومِينَ مِنْ كُلِّ ذَنْبٍ وَ أَيِّدْهُمْ بِرُوحِ الْقُدُسِ مِنْكَ

‘One day Rasool-Allah<sup>-saww</sup> was seated, and in his<sup>-saww</sup> presence were Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. So he<sup>-saww</sup> said: ‘You<sup>-azwj</sup> Know that they<sup>-asws</sup> are the People<sup>-asws</sup> of my<sup>-saww</sup> Household, and the most prestigious of the people to me<sup>-saww</sup>, therefore Love the one who loves them<sup>-asws</sup> and Hate the one who hates them<sup>-asws</sup>, and Befriend the one who befriends them<sup>-asws</sup> and be Inimical to the one who is inimical to them<sup>-asws</sup>, and Assist the one who assists them<sup>-asws</sup>, and Make them<sup>-asws</sup> Purified from every uncleanness, infallible from every sin, and Aid them<sup>-asws</sup> with the Holy Spirit, from You<sup>-azwj</sup>’.

ثُمَّ قَالَ ص يَا عَلِيُّ أَنْتَ إِمَامٌ أُمِّي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي وَ أَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَ كَأَنِّي أَنْظُرُ إِلَى ابْنَتِي فَاطِمَةَ قَدْ أَقْبَلَتْ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ بَيْنَ يَدَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ خَلْفَهَا سَبْعُونَ أَلْفَ مَلَكٍ تَقُودُ مُؤْمِنَاتِ أُمِّي إِلَى الْجَنَّةِ

Then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! You<sup>-asws</sup> are the Imam<sup>-asws</sup> of my<sup>-saww</sup> community, and my<sup>-saww</sup> Caliph upon it after me<sup>-saww</sup>, and you<sup>-asws</sup> are the guide of the Momineen to the Paradise, and it is as if I<sup>-saww</sup> am looking at my<sup>-saww</sup> daughter<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> having come on the Day of Judgment upon a carriage of light. On her<sup>-asws</sup> right being seventy thousand Angels and on her<sup>-asws</sup> left being seventy thousand Angels, and in front of her<sup>-asws</sup> being seventy thousand Angels, and behind her<sup>-asws</sup> being seventy thousand Angels, guiding the female believers of my<sup>-saww</sup> community to the Paradise.

فَأَمَّا امْرَأَةٌ صَلَّتْ فِي الْيَوْمِ وَ اللَّيْلَةِ خَمْسَ صَلَوَاتٍ وَ صَامَتْ شَهْرَ رَمَضَانَ وَ حَجَّتْ بَيْتَ اللَّهِ الْحَرَامَ وَ زَكَّتْ مَالَهَا وَ أَطَاعَتْ زَوْجَهَا وَ وَالَتْ عَلِيًّا بَعْدِي دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ وَ إِنَّهَا لَسَيِّدَةُ نِسَاءِ الْعَالَمِينَ

Therefore, whichever woman prays five *Salats* during the day and the night, and Fasts the Month of Ramazan, and performs Hajj of the Sacred House of Allah<sup>-azwj</sup>, and gives Zakat of her wealth, and obeys her husband, and befriends Ali<sup>-asws</sup> after me<sup>-saww</sup>, would enter the Paradise by the intercession of my<sup>-saww</sup> daughter (Syeda) Fatima<sup>-asws</sup>, and she<sup>-asws</sup> is the chieftess of the women of the worlds’.

فَقِيلَ يَا رَسُولَ اللَّهِ أَ هِيَ سَيِّدَةُ نِسَاءِ عَالَمِهَا؟ فَقَالَ عَلَيْهِ وَ آلِهِ السَّلَامُ ذَلِكَ لِمَرْيَمَ بِنْتِ عِمْرَانَ فَأَمَّا ابْنَتِي فَهِيَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ إِنَّهَا لَتَقُودُ فِي حِجْرَانَا فَيُسَلِّمُ عَلَيْهَا سَبْعُونَ أَلْفَ [أَلْفًا] مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ يَنَادُوْنَهَا بِمَا نَادَتْ بِهِ الْمَلَائِكَةُ الْمُقَرَّبُونَ مَرْيَمَ فَيَقُولُونَ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

It was said, ‘O Rasool-Allah<sup>-saww</sup>! Is she<sup>-asws</sup> the chieftess of the women of her world (time period)?’ He<sup>-saww</sup>, greetings be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny said: ‘That is for Maryam<sup>-as</sup> Bint Imran<sup>-as</sup>. But, as for my<sup>-saww</sup> daughter<sup>-asws</sup>, so she<sup>-asws</sup> is the chieftess of the women of the worlds, from the former ones and the latter ones, and she<sup>-asws</sup> would be standing in her Prayer Niche, and there would be greeting upon her<sup>-asws</sup>, seventy thousand Angels from the Angels of Proximity, and they would call her<sup>-asws</sup> with what the Angels of Proximity would be calling Maryam<sup>-as</sup>, and they would be saying: ‘O Fatima<sup>-asws</sup>! **And when the Angels said: ‘O Maryam!**

**Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]".**

ثُمَّ التَفَّتْ إِلَى عَلِيِّ ع فَقَالَ يَا عَلِيُّ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي هِيَ نُورٌ عَيْنِي وَ تَمَرَةٌ فُؤَادِي يَشْوُونِي مَا سَاءَ مَا وَ يَسُرُّنِي مَا سَرَّهَا وَ إِنَّمَا أَوَّلُ لَحْوِقِي يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي فَأَحْسِنِ إِلَيْهَا مِنْ بَعْدِي وَ الْحَسَنُ وَ الْحُسَيْنُ فَهُمَا ابْنَايَ وَ رِجَالَتَايَ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَلْيَكُونَا عَلَيْكَ كَسَمْعِكَ وَ بَصَرِكَ

Then he<sup>-saww</sup> turned towards Ali<sup>-asws</sup> and he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Verily, (Syeda) Fatima<sup>-asws</sup> is a part from me<sup>-saww</sup>, and she<sup>-asws</sup> is the light of my<sup>-saww</sup> eyes, and fruit of my<sup>-saww</sup> heart. It disappoints me<sup>-saww</sup> what disappoints her<sup>-asws</sup>, it cheers me<sup>-saww</sup> what cheers her<sup>-asws</sup>. She<sup>-asws</sup> would be the first one from the People<sup>-asws</sup> of my<sup>-saww</sup> Household to meet me<sup>-saww</sup>, therefore be good to her<sup>-asws</sup> from after me<sup>-saww</sup>. And Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> (as well), for they<sup>-asws</sup> are my<sup>-saww</sup> sons, and my<sup>-saww</sup> aromas, and they<sup>-asws</sup> are the chiefs of the youths of the Paradise. Therefore, let them<sup>-asws</sup> be upon you<sup>-asws</sup> like your<sup>-asws</sup> hearing and your<sup>-asws</sup> sight'.

ثُمَّ رَفَعَ ص يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنِّي أَشْهَدُ أَنِّي مُحِبٌّ لِمَنْ أَحَبَّهُمْ وَ مُبْغِضٌ لِمَنْ أَبْغَضَهُمْ وَ سَلِّمْ لِمَنْ سَالَمَهُمْ وَ حَرْبٌ لِمَنْ حَارَبَهُمْ وَ عَدُوٌّ لِمَنْ عَادَاهُمْ وَ وَئِي لِمَنْ وَالَاهُمْ.

Then he<sup>-saww</sup> raised his<sup>-saww</sup> hand towards the sky and he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-saww</sup> hereby testify that I<sup>-saww</sup> love the one who loves them<sup>-asws</sup> and am hateful to the one who hates them<sup>-asws</sup>, and am at peace with the one who is at peace with them<sup>-asws</sup> and am at war with the one who is at war with them<sup>-asws</sup>, and am an enemy to the one who is inimical to them<sup>-asws</sup>, and am a friend to the one who befriends them<sup>-asws</sup>'.<sup>4</sup>

ابن بابويه: قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسيني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقول: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، و إن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة، كما كان قبل ذلك مرجوما باللعن».

Ibn Babuwayh said, 'Muhammad Bin Ahmad Al Sanany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad Al-Askari<sup>-asws</sup> saying: 'Meaning of **the Pelted [3:36]** (Satan<sup>-la</sup>) is that he<sup>-la</sup> is pelted with the curses, outcast from the places of the good. The *Momin* does not mention him<sup>-la</sup> except that he curses him<sup>-la</sup>. And it had preceded in the Knowledge of Allah<sup>-azwj</sup> that when Al-Qaim<sup>-asws</sup> rises, there will not remain a *Momin* in his<sup>-asws</sup> era except that he would pelt him<sup>-la</sup> with the stones, just as before that he pelted him<sup>-la</sup> with the curses'.<sup>5</sup>

العياشي: عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام) قال: قال: «إن امرأة عمران لما نذرت ما في بطنها محررا- قال:- و المحرر للمسجد إذا وضعته دخل المسجد فلم يخرج أبدا، فلما ولدت مريم قالت: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتُ وَ لَيْسَ الذَّكَرُ كَالْأُنْثَى وَ إِنِّي سَمَّيْتُهَا مَرْيَمَ وَ إِنِّي أُعِيذُهَا بِكَ وَ ذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ فَسَاهِمَ عَلَيْهَا النَّبِيُّونَ فَأَصَابَ الْقِرْعَةَ زَكْرِيَا، وَ هُوَ زَوْجُ أُخْتِهَا، وَ كَفَلَهَا وَ أَدْخَلَهَا الْمَسْجِدَ،

<sup>4</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 4 H 89

<sup>5</sup> معاني الأخبار: 1 / 139



Al Ayyashi, from Ismail Al Ju'fy,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'The wife of Imran<sup>-as</sup>, when she vowed whatever was in her belly as a devotee, and as the devotee of the Masjid, when born, would enter the Masjid and never come out ever. So when Maryam<sup>-as</sup> was born, she (her<sup>-as</sup> mother) said ***So when she placed (gave birth to) it, she said: 'My Lord! Surely I have placed a female' - and Allah was more Knowing of what she placed - and the male isn't like the female; 'And I have named it Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan [3:36].*** So the Prophets drew lots and Zakariyya<sup>-as</sup>'s lot came, and he<sup>-as</sup> was the husband of her<sup>-as</sup> sister. And he<sup>-as</sup> took charge of her, and made her<sup>-as</sup> enter into the Masjid.

فلما بلغت ما تبلغ النساء من الطمث وكانت أجمل النساء، فكانت تصلي فيضياً لنورها، فدخل عليها زكريا فإذا عندها فاكهة الشتاء في الصيف، و فاكهة الصيف في الشتاء، فقال: أُنِّي لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ فَهَذَا لَكَ دَعَا زَكْرِيَا رَبَّهُ، قَالَ: إِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي إِلَى مَا ذَكَرَ اللَّهُ مِنْ قِصَّةٍ يَحْيَى وَ زَكْرِيَا».

When she<sup>-as</sup> reached (the age) which women reach, and she<sup>-as</sup> was the most beautiful woman, whenever she<sup>-as</sup> prayed, the Prayer Niche would be illuminated by her<sup>-as</sup> Light. Zakariyya<sup>-as</sup> came up to her<sup>-as</sup>, and in her<sup>-as</sup> presence were winter fruits in the summer, and the summer fruits in the winter. ***He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah [3:37].*** At, that is where Zakariyya<sup>-as</sup> supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> ***And surely I fear my relatives after me [19:5]*** up to what Allah<sup>-azwj</sup> Mentioned from the story of Yahya<sup>-as</sup> and Zakariyya<sup>-as</sup>.<sup>6</sup>

عن جابر، عن أبي جعفر (عليه السلام) قال: سمعته يقول: «أوحى الله إلى عمران: أُنِّي واهب لك ذكراً مباركاً يرى الأكمه و الأبرص، و يحيي الموتى بإذن الله، و رسولاً إلى بني إسرائيل،

From Jabir,

Abu Ja'far<sup>-asws</sup>, said, 'I heard him<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Revealed unto Imran<sup>-as</sup>: "I<sup>-azwj</sup> shall be Gifting to you<sup>-as</sup> a Blessed male who would cure the blind and the leper, and would revive the dead by the Permission of Allah<sup>-azwj</sup>, and would be a Rasool<sup>-as</sup> to the Children of Israel".

فأخبر بذلك امرأته حنة، فحملت فوضعت مريم قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَ الْأُنْثَىٰ لَا تَكُونُ رَسُولًا. فقال لها عمران: إنه ذكر يكون منها نبيا. فلما رأت ذلك قالت ما قالت، فقال الله و قوله الحق: وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتَ».

He<sup>-as</sup> informed that to his<sup>-as</sup> wife Hannah. So she gave birth to Maryam<sup>-as</sup> she said, ***'My Lord! Surely I have placed a female'***– and the female cannot become a Rasool<sup>-as</sup>. So Imran<sup>-as</sup> said to her: 'A male from her<sup>-as</sup> would become a Prophet<sup>-as</sup>'. So when she saw that, she said what she said. Then Allah<sup>-azwj</sup> Said, and His<sup>-azwj</sup> Words are True ***'and Allah was more Knowing of what she placed [3:36].***

فقال أبو جعفر (عليه السلام): «فكان ذلك عيسى بن مريم (عليه السلام)، فإن قلنا لكم: إن الأمر يكون في أحدنا، فكان في ابنه، أو ابن ابنه، أو ابن ابن ابنه، فقد كان فيه، فلا تنكروا ذلك».

تفسير العياشي 1: 170 / 36<sup>6</sup>



Abu Ja'far<sup>-asws</sup> said: 'So that was Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>. When we<sup>-asws</sup> say to you all that the matter (Al-Qaim<sup>-asws</sup>) would be occurring in one of us<sup>-asws</sup>, so it would be in his<sup>-asws</sup> son<sup>-asws</sup>, or a son<sup>-asws</sup> of his<sup>-asws</sup> son<sup>-asws</sup>, or a son<sup>-asws</sup> of his<sup>-asws</sup> son<sup>-asws</sup> of his<sup>-asws</sup> son<sup>-asws</sup>. Therefore, do not be denying that'.<sup>7</sup>

عن سيف، عن نجم، عن أبي جعفر (عليه السلام) قال: «إن فاطمة (عليها السلام) ضمنت لعلي (عليه السلام) عمل البيت و العجين و الخبز و قم البيت، و ضمن لها علي (عليه السلام) ما كان خلف الباب نقل الحطب، و أن يجيء بالطعام،

From Sayf, from Najam,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: '(Syeda) Fatima<sup>-asws</sup> took the responsibility to Ali<sup>-asws</sup> that she<sup>-asws</sup> would be doing the housework, and make the dough and the bread, and sweep the house. And Ali<sup>-asws</sup> took the responsibility to help her<sup>-asws</sup> whatever was behind the door, bring the firewood, and that he<sup>-asws</sup> would come with the food (ingredients).

فقال لها يوما: يا فاطمة، هل عندك شيء؟ قالت: لا، و الذي عظم حقك، ما كان عندنا منذ ثلاثة أيام شيء نقرئك به. قال: أ فلا أخبرني؟ قالت: كان رسول الله (صلى الله عليه و آله) نحاني أن أسألك شيئا، فقال: لا تسألني ابن عمك شيئا، إن جاءك بشيء عفو، و إلا فلا تسأليه».

One day, he<sup>-asws</sup> said to her<sup>-asws</sup>: 'O Fatima<sup>-asws</sup>! Is there anything with you<sup>-asws</sup>?' She<sup>-asws</sup> said: 'No. By the One<sup>-azwj</sup> who Magnified your<sup>-asws</sup> rights, there is nothing with us<sup>-asws</sup> since the last three days we<sup>-asws</sup> can speak to you<sup>-asws</sup> by'. He<sup>-asws</sup> said: 'So why did you<sup>-asws</sup> not inform me<sup>-asws</sup>?' She<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had forbidden me<sup>-asws</sup> that I<sup>-asws</sup> should ask you<sup>-asws</sup> for anything', so he<sup>-saww</sup> said: 'Do not ask your<sup>-asws</sup> cousin for anything. If he<sup>-asws</sup> comes to you<sup>-asws</sup> with something, welcome, otherwise do not ask him<sup>-asws</sup>'.

قال: «فخرج (صلوات الله عليه) فلقى رجلا فاستقرض منه دينارا، ثم أقبل به و قد أمسى، فلقى المقداد بن الأسود، فقال للمقداد: ما أخرجك في هذه الساعة؟ قال: الجوع، و الذي عظم حقك، يا أمير المؤمنين-

He<sup>-asws</sup> (Abu Ja'far<sup>-asws</sup>) said: 'He<sup>-asws</sup> went out and met a man and borrowed a Dinar from him. Then he<sup>-asws</sup> returned with it. He<sup>-asws</sup> met Al-Miqdad Bin Al-Aswad<sup>-as</sup>. So he<sup>-asws</sup> said to Al-Miqdad: 'What made you<sup>-as</sup> to come out in this hour?' He<sup>-as</sup> said, 'The hunger, by the One<sup>-azwj</sup> Who Magnified your<sup>-asws</sup> rights, O Amir-Al-Momineen<sup>-asws</sup>!'

قال: قلت لأبي جعفر (عليه السلام): و رسول الله (صلى الله عليه و آله) حي؟ قال: و رسول الله (صلى الله عليه و آله) حي- قال (عليه السلام): فهو أخرجني و قد استقرضت دينارا و سأوثرك به فدفعه إليه

(The narrator) said, 'I said to Abu Ja'far<sup>-asws</sup>, 'And Rasool-Allah<sup>-saww</sup> was alive?' He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> was alive'. He<sup>-asws</sup> (Amir-Al-Momineen<sup>-asws</sup>) said: 'It would take me<sup>-asws</sup> out, and I<sup>-asws</sup> had borrowed it, but I<sup>-asws</sup> give it to you<sup>-as</sup> the preference for it'. So he<sup>-asws</sup> handed it over to him<sup>-as</sup>'.

فأقبل فوجد رسول الله (صلى الله عليه وآله) جالسا و فاطمة تصلي و بينهما شيء مغطى، فلما فرغت أحضرت ذلك الشيء فإذا جفنة من خبز و لحم قال: يا فاطمة، أنى لك هذا؟ قالت: هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.

He<sup>-asws</sup> returned, and found Rasool-Allah<sup>-saww</sup> to be seated, and (Syeda) Fatima<sup>-asws</sup> Praying *Salat*, and in between them was something covered. So when she<sup>-asws</sup> was free, she<sup>-asws</sup> presented that thing. So it was a bowl of bread and meat. He<sup>-asws</sup> said: 'O Fatima<sup>-asws</sup>! This is with you<sup>-asws</sup>?' She<sup>-asws</sup> said: ***'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37].***

فقال رسول الله (صلى الله عليه وآله): ألا أحدثك بمثلك و مثلها؟ قال: بلى، قال: مثل زكريا إذ دخل على مريم المحراب فوجد عندها رزقا قال يا مريم أنى لك هذا قالت هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ فأكلوا منها شهرا، و هي الجفنة التي يأكل منها القائم (عليه السلام) و هي عندنا».

Rasool-Allah<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> narrate to you<sup>-asws</sup> of something similar to it?' He<sup>-asws</sup> said: 'Yes'. He<sup>-saww</sup> said: 'An example of Zakariyya<sup>-as</sup> when he<sup>-as</sup> came up to Maryam<sup>-as</sup> in the Prayer Niche, so he<sup>-as</sup> found sustenance in her<sup>-as</sup> presence. He<sup>-as</sup> said: ***'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37].*** So they<sup>-asws</sup> ate from it for a month. And it is the bowl from which Al-Qaim<sup>-asws</sup> would eat, and it is with us<sup>-asws</sup>'<sup>8</sup>.

الشيخ في (مجالسه): قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا عبد الرزاق بن سليمان ابن غالب الأزدي بأرتاج، قال: حدثنا أبو عبد الغني الحسن بن علي الأزدي المعاني، قال: حدثنا عبد الرزاق بن همام الحميري، قال: حدثنا جعفر بن سليمان الضبعي البصري - قدم علينا من اليمن - قال: حدثنا أبو هارون العبدى، عن ربيعة السعدي، قال: حدثني حذيفة بن اليمان، قال:

The Sheykh in his Majaalis, said, 'A group informed us, from Al Mufazzal who said, 'It was narrated to us by Abdl Razzaq Bin Suleyman Ibn Ghalib Al Azdy Bartaj, from Abu Abdul Ghani Al Hassan Bin Ali Al Ady Al Maanu, from Abdul Razaq Bin Hamam Al Humeiry, from Ja'far Bin Suleyman Al Zaaby Al Basry who came from Al Yemen, from Abu Haroun Al Abdy, from Rabia Al Saady, from Huzeyfa Bin Al Yaman who said,

لما خرج جعفر بن أبي طالب من أرض الحبشة إلى النبي (صلى الله عليه وآله) قدم جعفر (رحمه الله) و النبي (عليه السلام) بأرض خيبر، فأثاه بالقدح من الغالية و القطيفة، فقال (صلى الله عليه وآله): «لأدفعن هذه القطيفة إلى رجل يحب الله و رسوله، و يحبه الله و رسوله»

When Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> exited from the land of Ethiopia to come to the Prophet<sup>-saww</sup>, Ja'far<sup>-as</sup> and the Prophet<sup>-saww</sup> proceeded to the land of Khyber, he<sup>-saww</sup> was given a container of perfume and the brocade. So he<sup>-saww</sup> said: 'I<sup>-saww</sup> shall hand over these brocades to a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him'.

فمد أصحاب النبي (صلى الله عليه وآله) أعناقهم إليها، فقال النبي (صلى الله عليه وآله): «أين علي؟» فوثب عمار بن ياسر (رضي الله عنه)، فدعا عليا (عليه السلام)، فلما جاء قال له النبي (صلى الله عليه وآله): «يا علي، خذ هذه القطيفة إليك»،

تفسير العياشي 1: 41 / 171.<sup>8</sup>

The companions of the Prophet<sup>-saww</sup> stretched their neck towards these, and the Prophet<sup>-saww</sup> said: 'Where is Ali<sup>-asws</sup>?' Ammar Bin Yasser leapt up and called Ali<sup>-asws</sup> over. When he<sup>-asws</sup> came, the Prophet<sup>-saww</sup> said to him<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Take these brocades for yourself<sup>-asws</sup>'.

فأخذها علي (عليه السلام)، و أمهل حتى قدم المدينة، و انطلق إلى البقيع- و هو سوق المدينة- فأمر صائغا ففصل القطيفة سلكا سلكا، فباع الذهب و كان ألف مثقال، ففرقه علي (عليه السلام) في فقراء المهاجرين و الأنصار، ثم رجع إلى منزله و لم يترك من الذهب قليلا و لا كثيرا،

Ali<sup>-asws</sup> took these and waited until he<sup>-asws</sup> proceeded to Al-Medina and went to Al-Baqie – and it was a market of Al-Medina, and he<sup>-asws</sup> instructed a goldsmith to separate the brocade, thread by thread. Then he<sup>-asws</sup> sold the gold, and it was a thousand misqaal (1 misqaal = 4.27 gms). So Ali<sup>-asws</sup> distributed it among the poor of the Emigrants and the Helpers, then he<sup>-asws</sup> returned to his<sup>-asws</sup> house and did not keep from the gold, neither little nor more.

فلقيه النبي (صلى الله عليه و آله) من غد في نفر من أصحابه فيهم حذيفة و عمار، فقال: «يا علي أخذت بالأمس ألف مثقال، فاجعل غدائي اليوم و أصحابي هؤلاء عندك» و لم يكن علي (عليه السلام) يرجع يومئذ إلى شيء من العروض ذهب أو فضة، فقال حياء منه و تكروما: «نعم، يا رسول الله، و في الرحب و السعة، ادخل- يا نبي الله- أنت و من معك»،

The Prophet<sup>-saww</sup> met him<sup>-asws</sup> the next morning among a number of his<sup>-saww</sup> companions, among whom were Huzeifa and Ammar. He<sup>-saww</sup> said 'O Ali<sup>-asws</sup>! Yesterday you<sup>-asws</sup> took a thousand misqaal (of gold), so make my<sup>-saww</sup> lunch today and of these companions of mine<sup>-asws</sup>, to be with you<sup>-asws</sup>'. And Ali<sup>-asws</sup> did not happen to be desirous in those days to anything from the displays, gold or silver. So he<sup>-asws</sup> said, being embarrassed from it and avoided them: 'Yes, O Rasool-Allah<sup>-saww</sup>, and there is the welcome and the capacity. Enter, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> – you<sup>-saww</sup> and the ones with you<sup>-saww</sup>!'

قال: فدخل النبي (صلى الله عليه و آله) ثم قال لنا: ادخلوا». قال حذيفة: و كنا خمسة نفر: أنا و عمار و سلمان و أبو ذر و المقداد (رضي الله عنهم) فدخلنا، و دخل علي (عليه السلام) على فاطمة (عليهما السلام) يتبغي شيئا من الزاد، فوجد في وسط البيت جفنة من ثريد تفور و عليها عراق كثير، و كأن رائحتها المسك،

He (Huzeifa) said, 'So the Prophet<sup>-saww</sup> entered. Then he<sup>-asws</sup> said to us: 'Enter!' Huzeifa said, 'And we were five people – I, and Ammar, and Salman<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>. So we entered, and Ali<sup>-asws</sup> went over to (Syeda) Fatima<sup>-asws</sup> seeking something from the provisions, and he<sup>-asws</sup> found in the middle of the rood, a pot of bubbling porridge upon it being a lot of froth, and it was like the aroma of musk.

فحملها علي (عليه السلام) حتى وضعها بين يدي رسول الله (صلى الله عليه و آله) و من حضر معه، فأكلنا منها حتى تملأنا، و لا ينقص منها قليل و لا كثير.

Ali<sup>-asws</sup> carried it over until he<sup>-asws</sup> placed it in front of Rasool-Allah<sup>-saww</sup> and the ones present with him<sup>-saww</sup>. We ate from it until we were filled, and there was nothing deficient from it, neither little nor more.

و قام النبي حتى دخل على فاطمة (عليها السلام)، و قال: «أني لك هذا، يا فاطمة؟» فردت عليه، و نحن نسمع قولهما، فقالت: هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يُزِيلُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And the Prophet<sup>-saww</sup> stood up and went over to (Syeda) Fatima<sup>-asws</sup> and said: 'From where does this come for you, O Fatima<sup>-asws</sup>?' So she<sup>-asws</sup> responded to him<sup>-saww</sup>, and we heard their<sup>-asws</sup> talk. She<sup>-asws</sup> said ***'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***.

فخرج النبي (صلى الله عليه وآله) مستعبرا و هو يقول: «الحمد لله الذي لم يمنني حتى رأيت لا بنتي ما رأى زكريا لمريم، كان إذا دخل عليها المحراب وجد عندها رزقا، فيقول: يا مَرْيَمُ أُنِّي لَكَ هَذَا فَنَقُول: هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ».

The Prophet<sup>-saww</sup> came out enunciating, and he<sup>-saww</sup> was saying: 'The Praise is for Allah<sup>-azwj</sup> Who did not Cause me<sup>-saww</sup> to pass away until I<sup>-saww</sup> saw for my<sup>-saww</sup> daughter<sup>-asws</sup> what Zakariyya<sup>-as</sup> saw for Maryam<sup>-as</sup>. It was so that whenever he<sup>-as</sup> entered the Prayer Niche to see her<sup>-as</sup>, he<sup>-as</sup> found sustenance in her<sup>-as</sup> presence, and he<sup>-as</sup> was saying: ***'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***'.<sup>9</sup>

عن إسماعيل بن عبد الرحمن الجعفي، قال: قلت لأبي عبد الله (عليه السلام): المغيرة يزعم أن الحائض تقضي الصلاة كما تقضي الصوم، فقال: «ماله! لا وفقه الله، إن امرأة عمران نذرت ما في بطنها محررا، والمحرم للمسجد لا يخرج منه أبدا،

From Ismail Bin Abdul Rahman Al Ju'fy who said,

'I said to Abu Abdullah<sup>-asws</sup>: 'Al-Mugheira is alleging that the menstruating woman should fulfil her *Salat* just as she fulfils her Fasts'. So he<sup>-asws</sup> said: 'What is the matter with him? May Allah<sup>-azwj</sup> not Harmonise him (with the Truth)! The wife of Imran<sup>-as</sup> vowed whatever was in her womb as consecrated, and the consecrated one is for the Masjid does not come out from it, ever.

فلما وضعت مريم قالت رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ فَلَمَّا وَضَعَتْهَا أَدْخَلْتُهَا الْمَسْجِدَ، فَلَمَّا بَلَغَتْ مَبْلَغَ النِّسَاءِ أَخْرَجْتُ مِنَ الْمَسْجِدِ، أَنِ كَانَتْ تَجِدُ أَيَّامًا تَقْضِيهَا «1» وَ هِيَ عَلَيْهَا أَنْ تَكُونَ الدَّهْرَ فِي الْمَسْجِدِ؟».

When Maryam<sup>-as</sup> placed (gave birth), ***she said: 'My Lord! Surely I have placed a female' - and Allah was more Knowing of what she placed - and the male isn't like the female [3:36]***. So when she had given birth, she entered her<sup>-as</sup> into the Masjid. So when she (Maryam<sup>-as</sup>) reached the age of the women (womanhood), she<sup>-as</sup> exited from the Masjid, when she<sup>-as</sup> found her<sup>-as</sup> days (of menstruation), and it was upon her<sup>-as</sup> that she should happen to be for ever in the Masjid?<sup>10</sup>

عن الحكم بن عيينة، قال: سألت أبا جعفر (عليه السلام) عن قول الله في الكتاب: وَ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ اصْطَفَاكِ مَرَّتَيْنِ، وَ الاصْطِفَاءُ إِنَّمَا هُوَ مَرَّةٌ وَاحِدَةٌ؟ قَالَ: فَقَالَ لِي: «يا حكم، إن لهذا تأويلا و تفسيرا».

From Al Hakam Bin Ayayna who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> in the Book ***And when the Angels said: 'O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the***

<sup>9</sup> الأُمالي 2: 227.

<sup>10</sup> تفسير العياشي 1: 172 / 42.

**worlds' [3:42].** He<sup>-azwj</sup> Chose her<sup>-as</sup> twice, and the Choosing rather, it is only once?' So he<sup>-asws</sup> said to me: 'For this there is an explanation and an interpretation'.

فقلت له: فسر لنا، أبقاك الله. قال: «يعني اصطفاها أولاً من ذرية الأنبياء المصطفين المرسلين، و طهرها من أن يكون في ولادتها من آبائها و أمهاتها سفاح، و اصطفاها بهذا في القرآن يا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي شُكْرًا لِلَّهِ.

I said to him<sup>-asws</sup>, 'So interpret it for me, may Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> remaining (alive)'. He<sup>-asws</sup> said: 'It mean He<sup>-azwj</sup> Chose her<sup>-as</sup> from the offspring of the Prophets<sup>-as</sup>, the Chosen ones, the Mursils<sup>-as</sup>, and Purified her<sup>-as</sup> from that there would happen to be regarding her<sup>-as</sup> birth from her<sup>-as</sup> forefathers and her<sup>-as</sup> foremothers, any adulterers, and He<sup>-azwj</sup> Chose her<sup>-as</sup> with this in the Quran **O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus [3:43]**, in gratefulness to Allah<sup>-azwj</sup>.

ثم قال لنبية محمد (صلى الله عليه و آله) يخبره بما غاب عنه من خبر مريم و عيسى: يا محمد ذلك من أنباء الغيب يُوحى إليك في مريم و ابنها و بما خصهما الله به و فضلها و أكرمهما حيث قال: وَ مَا كُنْتَ لَدَيْهِمْ يَا مُحَمَّد، يعني بذلك لرب الملائكة إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ حين أُنِمت من أبيها»

Then He<sup>-azwj</sup> Said to His<sup>-azwj</sup> Prophet Muhammad<sup>-saww</sup>, Informing him<sup>-saww</sup> with what was hidden from him<sup>-saww</sup> from the news of Maryam<sup>-as</sup> and Isa<sup>-as</sup>: "O Muhammad<sup>-saww</sup>! **That is from the News of the unseen We Reveal unto you [3:44]** – regarding Maryam<sup>-as</sup> and her<sup>-as</sup> son<sup>-as</sup>, and with what Allah<sup>-azwj</sup> had Chosen them<sup>-as</sup> with, and Merited them<sup>-as</sup>, and Honoured them<sup>-as</sup> where He<sup>-azwj</sup> Said: **and you were not with them** – O Muhammad<sup>-saww</sup>, meaning by that before the Lord<sup>-azwj</sup> of the Angels, **when they cast their pens (to decide) which of them would have the responsibility of Maryam** – where she<sup>-as</sup> would be les from him being her<sup>-as</sup> father'.<sup>11</sup>

## VERSES 43 & 44

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ {43} ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

**O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43] That is from the News of the unseen We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, and you were not with them when they were contending [3:44]**

ابن بابويه: قال: روي عن أبي جعفر (عليه السلام) قال: «أول من سوهم عليه مريم بنت عمران، و هو قول الله عز و جل: وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ و السهام ستة».

Ibn Babwayh said, 'It has been reported

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'The first one to be drawn lots upon was Maryam<sup>-as</sup> daughter of Imran<sup>-as</sup>, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic

تفسير العياشي 1 لا 173 / 47. <sup>11</sup>

**and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam [3:44], and their arrows were six (in number)'.<sup>12</sup>**

عن حسين بن أحمد، عن أبيه، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «إن طاعة الله خدمته في الأرض، فليس شيء من خدمته تعدل الصلاة، فمن ثم نادى الملائكة زكريا و هو قائم يصلي في المحراب»

From Husayn Bin Ahmad, from his father,

(It has been narrated) from Abu Abdullah-asws, said, 'I heard him-asws saying: 'The obedience of Allah-azwj is serving Him-azwj in the earth, and there isn't anything from serving Him-azwj which equates to the *Salat*. Thus, from them, the Angels called out to Zakariyya-as, and he-as was standing praying *Salat* in the Prayer Niche'.<sup>13</sup>

## VERSES 45 – 50

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ الْمُقَرَّبِينَ {45} وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمَنْ الصَّالِحِينَ {46}

**When the Angel said: 'O Maryam! Allah Gives you glad tidings with a Word from Him (of one) whose name is the Messiah, Isa son of Maryam, worthy of regard in the world and the Hereafter and from those of Proximity [3:45] And he shall speak to the people when in the cradle and when of old age, and (he shall be) from the righteous ones' [3:46]**

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {47} وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ {48}

**She said: Lord! How can there happen to be a son for me and a man has not touched me?' He said: 'It would be like that! Allah Creates whatever He so Desires to. Whenever He Decrees a matter, He is rather Saying to it, "Be", so it becomes [3:47] And He will Teach him the Book and the Wisdom and the Torah and the Evangel [3:48]**

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ {49}

**And (Make him) a Rasool to the Children of Israel: 'I have come to you with a Sign from your Lord. I shall shape for you from the clay like a bird, then I shall breathe into it so it would**

<sup>12</sup> الخصال 156 / 198.

<sup>13</sup> تفسير العياشي 1 لا 173 / 46.

***become a bird by the Permission of Allah; and I shall cure the blind and the leprous, and revive the dead by the Permission of Allah, and I shall inform you of what you have eaten and what you are hoarding in your houses; surely in that is a Sign for you all, if you were Momineen [3:49]***

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ ۖ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا {50}

***And a verification of what came before me of the Torah' and that I may permit for you part of that which has been Prohibited unto you; and I have come to you with a Sign from your Lord; therefore fear Allah and obey me [3:50]***

عن محمد الحلي، عن أبي عبد الله (عليه السلام) قال: «كان بين داود و عيسى بن مريم أربع مائة سنة، وكانت شريعة عيسى أنه بعث بالتوحيد و الإخلاص، و بما أوصى به نوح و إبراهيم و موسى، و أنزل عليه الإنجيل، و أخذ عليه الميثاق الذي أخذ على النبيين، و شرع له في الكتاب إقام الصلاة مع الدين و الأمر بالمعروف و النهي عن المنكر، و تحريم الحرام و تحليل الحلال.

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'In between Dawood<sup>-as</sup> and Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> there were four hundred years. And the Law of Isa<sup>-as</sup> was that he<sup>-as</sup> was Sent with the Oneness, and the sincerity, and with what Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Musa<sup>-as</sup> had been bequeathed with. And the Evangel was Revealed unto him<sup>-as</sup>, and the Covenant was taken from him<sup>-as</sup> which was Taken from the Prophets<sup>-as</sup>. And there was Initiated for him<sup>-as</sup> in the Book, the establishment of the *Salat* along with the Religion, and the enjoining of the good, and the forbidding from the evil, and the prohibition of the Prohibited, and the permission for the Permissible'.

و أنزل عليه في الإنجيل مواعظ و أمثال و حدود، و ليس فيها قصاص و لا أحكام حدود، و لا فرض موارث، و أنزل عليه تخفيف ما كان نزل على موسى (عليه السلام) في التوراة، و هو قول الله تعالى في الذي قال عيسى بن مريم لبني إسرائيل: وَ لَأُحِلَّ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ و أمر عيسى من معه ممن اتبعه من المؤمنين أن يؤمنوا بشريعة التوراة و الإنجيل».

And it was Revealed upon him in the Evangel, Advice, and the examples, and the Limits (of the Law). And there wasn't in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him<sup>-as</sup> lighter than what was Revealed unto Musa<sup>-as</sup> in the Torah. And these are the Words of Allah<sup>-azwj</sup> the High with regards to what Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> said to the Children of Israel ***And a verification of what came before me of the Torah' and that I may permit for you part of that which has been Prohibited unto you [3:50]***. And Isa<sup>-as</sup> ordered the ones who were with him<sup>-as</sup> from the ones who followed him<sup>-as</sup> from the Momineen that they should believe in the Law of the Torah as well as the Evangel'.<sup>14</sup>



علي بن إبراهيم، قال: حدثنا أحمد بن محمد الحمداني، قال: حدثني جعفر بن عبد الله، قال: حدثني كثير بن عياش، عن زياد بن المنذر أبي الجارود، عن أبي جعفر محمد بن علي (عليهما السلام)، في قوله تعالى: **وَأُتِيْتُمْ بِمَا تَأْكُلُونَ وَ مَا تَدْخِرُونَ فِي بُيُوتِكُمْ**.

Ali Bin Ibrahim said, 'It was narrated to us by Ahmad Bin Muhammad Al Hamdany, from Ja'far Bin Abdullah, from Kaseer Bin Ayyash, from Ziyad Bin Al Munzar Abu Al Jaroud,

From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> regarding the Words of the Exalted **and I shall inform you of what you have eaten and what you are hoarding in your houses [3:49]**.

قال: «فإن عيسى (عليه السلام) كان يقول لبني إسرائيل: إني رسول الله إليكم أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَ أُبْرِئُ الْأَكْمَةَ وَ الْأَبْرَصَ الْأَكْمَهُ هُوَ الْأَعْمَى، قالوا: ما نرى الذي تصنع إلا سحرا فأرنا آية نعلم أنك صادق؟

He<sup>-asws</sup> said: 'It was so that Isa<sup>-as</sup> was saying to the Children of Israel: 'I<sup>-as</sup> am a Rasool<sup>-as</sup> of Allah<sup>-azwj</sup> to you. **I shall shape for you from the clay like a bird, then I shall breathe into it so it would become a bird by the Permission of Allah; and I shall cure the blind and the leprous [3:49]**. And the blindness it is the blindness at birth. They said, 'We do not see that you<sup>-as</sup> do, except as being sorcery. Therefore, can you<sup>-as</sup> show us a Sign we can know that you<sup>-as</sup> are truthful?'

قال: أرأيتم إن أخبرتكم بما تأكلون و ما تدخرون في بيوتكم، يقول: ما أكلتم في بيوتكم قبل أن تخرجوا، و ما ادخرتهم إلى الليل، تعلمون أني صادق؟ قالوا: نعم.

He<sup>-as</sup> said 'What would be your view if I<sup>-as</sup> **inform you of what you have eaten and what you are hoarding in your houses [3:49]**?' He<sup>-as</sup> was saying: 'What you have eaten in your houses before you came out, and what you have kept stashed away for the night. Would you then now that I<sup>-as</sup> are truthful?' They said, 'Yes'.

فكان يقول للرجل: أكلت كذا و كذا، و شربت كذا و كذا، و رفعت كذا و كذا. فمنهم من يقبل منه فيؤمن، و منهم من ينكر فيكفر، و كان لهم في ذلك آية إن كانوا مؤمنين»

He<sup>-as</sup> was saying to the man: 'You ate such and such, and drank such and such, and the left-overs were such and such'. From them was one who accepted from him<sup>-as</sup> and believed, and from them was one who denied and disbelieved. And it was a Sign for them in that, if they had been *Momineen*'.<sup>15</sup>

عن أبان بن تغلب، قال: سئل أبو عبد الله (عليه السلام): هل كان عيسى بن مريم أحيا أحدا بعد موته حتى كان له أكل و رزق و مدة و ولد؟ فقال: «نعم، إنه كان له صديق مؤاخ له في الله، و كان عيسى يمر به فينزل عليه، و إن عيسى غاب عنه حيناً ثم مر به ليسلم عليه، فخرجت إليه أمه لتسلم عليه، فسألها عنه، فقالت أمه: مات، يا رسول الله. فقال لها: أ تحبين أن تريه، قالت: نعم، قال لها: إذا كان غدا أتيتك حتى أحياه لك بإذن الله تعالى.

From Aban Bin Tablugh who said,

'Abu Abdullah<sup>-asws</sup> was asked, 'Did Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> ever revive a dead one to the extent that he ate, and for a term and had children?' So he<sup>-asws</sup> said: 'Yes, there was a friend of his<sup>-as</sup> whom he<sup>-as</sup> had established brotherhood with for the Sake of Allah<sup>-azwj</sup>. And Isa<sup>-as</sup> used to pass

تفسير القمي 1: 102. 15

by him and stay with him. Isa<sup>as</sup> was absent for a while, then passed by his house and greeted him. So his mother came out to return the greeting. So he<sup>as</sup> asked about him. So his mother said, 'He died, O Rasool<sup>as</sup> of Allah<sup>azwj</sup>'. So he<sup>as</sup> said to her: 'Would you like to see him (again)?' She said, 'Yes'. He<sup>as</sup> said to her: 'I<sup>as</sup> shall come to you tomorrow and revive him by the Permission of Allah<sup>azwj</sup>'.

فلما كان من الغد أتاهما، فقال لهما: انطلقا معي إلى قبره، فانطلقا حتى أتيا قبره، فوقف عيسى (عليه السلام) ثم دعا الله فانفرج القبر، و خرج ابنها حيا، فلما رآته أمه و رآها بكيا فرحمهما عيسى (عليه السلام) فقال له: أ تحب أن تبقى مع أمك في الدنيا؟ قال: يا رسول الله، بأكل و برزق و مدة، أو بغير مدة و لا رزق و لا أكل؟ فقال له عيسى: بل برزق و أكل و مدة، تعمر عشرين سنة، و تزوج و يولد لك قال: فنعم إذن. فدفعه عيسى (عليه السلام) إلى أمه، فعاش عشرين سنة و ولد له.

When it was the next day, he<sup>as</sup> came to her and said: 'Come with me to his grave'. So she went with him<sup>as</sup> until she came to his grave. Isa<sup>as</sup> paused, then supplicated to Allah<sup>azwj</sup>. The grave split open and her son came out alive. When his mother saw him, and he saw her, they cried. Isa<sup>as</sup> felt merciful to the both of them, so he<sup>as</sup> said to him: 'Would you like to remain with your mother in the world?' He said, 'O Rasool<sup>as</sup> of Allah<sup>azwj</sup>! (Would that be) with the eating, and the sustenance, and a term, or without a term, nor sustenance, nor eating?' Isa<sup>as</sup> said to him: 'But, (it would be) with the sustenance, and eating, and a term. You shall live for twenty years, and get married, and there would be children for you'. He said, 'Yes, then'. Isa<sup>as</sup> handed him over to his mother, and he lived for twenty years, and had children'.<sup>16</sup>

## VERSES 51 - 54

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ {51} فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۚ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ {52}

**Surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [3:51] So when Isa perceived Kufr from them, he said: 'Who will be my helpers to Allah?' The disciples said: 'We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52]**

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {53} وَمَكَرُوا وَمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {54}

**Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with the testifiers' [3:53] And they planned and Allah (also) Planned, and Allah is the best of planners [3:54]**

تفسير العياشي 1: 174 / 51. <sup>16</sup>

حَدَّثَنَا ابْنُ مَجْزُوبٍ عَنْ أَبِي يَحْيَى كَوْكَبِ الدِّمِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُّونَا وَ مَا كَانَ حَوَارِيَّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيَّتِنَا لَنَا وَ إِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam,

From Abu Abdullah<sup>-asws</sup> having said: 'The disciples of Isa<sup>-as</sup> were his<sup>-as</sup> Shias, and that our<sup>-asws</sup> Shias are our<sup>-asws</sup> disciples, and the disciples of Isa<sup>-as</sup> were not more obedient to him<sup>-as</sup> than our<sup>-asws</sup> Shias are to us<sup>-asws</sup>. And rather, Isa<sup>-as</sup> said to the disciples: ***So when Isa perceived Kufr from them, he said: 'Who will be my helpers to Allah?' The disciples said: 'We are helpers of Allah' [3:52].***

فَلَا وَ اللَّهُ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتُنَا وَ اللَّهُ لَمْ يَزَالُوا مِنْذُ قَبَضَ اللَّهُ عَزَّ ذِكْرُهُ رَسُولَهُ ( صلى الله عليه وآله ) يَنْصُرُونَا وَ يُفَاتِلُونَ دُونَنَا وَ يُحَرِّقُونَ وَ يُعَذِّبُونَ وَ يُشَرِّدُونَ فِي الْبُلْدَانِ جَزَاءَهُمُ اللَّهُ عَنَّا خَيْرًا

So no, by Allah<sup>-azwj</sup>, none from the Jews helped him<sup>-as</sup> nor did they fight for him<sup>-as</sup>. And our<sup>-asws</sup> Shias, by Allah<sup>-azwj</sup>, since Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, Caused His<sup>-azwj</sup> Rasool<sup>-saww</sup> to pass away, have never ceased to help us<sup>-asws</sup>, and they fought for us<sup>-asws</sup>, and they were burnt, and tortured, and displaced in the cities. May Allah<sup>-azwj</sup> Recompense them goodly on our<sup>-asws</sup> behalf.

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهُ لَوْ صَرَبْتُ خَيْشُومَ مُحِبِّينَا بِالسَّيْفِ مَا أَبْغَضُونَا وَ وَ اللَّهُ لَوْ أَذْنَيْتُ إِلَى مُبْغِضِينَا وَ خَنَوْتُ هُمْ مِنَ الْمَالِ مَا أَحْبَبُونَا.

And Amir-Al- Momineen<sup>-asws</sup> has said: 'By Allah<sup>-azwj</sup>! Even if I<sup>-asws</sup> were to strike the noses of those who love us<sup>-asws</sup> with the sword, they will not hate us<sup>-asws</sup>, and by Allah<sup>-azwj</sup>, even if I<sup>-asws</sup> were to approach those that hate us<sup>-asws</sup> and usher to them from the wealth they will still not love us<sup>-asws</sup>'.<sup>17</sup>

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني، قال: حدثنا أحمد بن محمد بن سعيد الكوفي، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قلت: لأبي الحسن الرضا (عليه السلام): لم سمي الحواريون حواريين؟ قال: «أما عند الناس فإنهم سمو حواريين لأنهم كانوا قصارين يخلصون الثياب من الوسخ بالغسل، و هو اسم مشتق من الخبز الحواري، و أما عندنا فسمي الحواريون حواريين لأنهم كانوا مخلصين في أنفسهم و مخلصين لغيرهم من أوساخ الذنوب بالوعظ و التذكر».

Ibn babuwayh said, 'Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'Why were the disciples named as the disciples (حواريين)?' He<sup>-asws</sup> said: 'But, with the people they were names as disciples (حواريين) because they used to be 'washers' - cleaning the clothes from the dirt by the washing, and it is a name derived from the Al-Hawary bread. And as for with us<sup>-asws</sup>, so the disciples have been named as disciples because they were cleaning themselves and cleaning others, from the dirt of the sins with the preaching and the remembrance'.<sup>18</sup>

<sup>17</sup> Al Kafi – H 14844

<sup>18</sup> علل الشرائع: 80 / 1 باب 72

قال: و روى ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ: «أي لما سمع و رأى أنهم يكفرون. و الحواس الخمس التي قدرها الله في الناس: السمع للصوت، و البصر للألوان و تمييزها، و الشم لمعرفة الروائح الطيبة و النتنة، و الذوق للطعوم و تمييزها، و اللمس لمعرفة الحار و البارد و اللين و الخشن».

(Ali Bin Ibrahim) said, 'And it has been reported from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***So when Isa perceived Kufr from them [3:52]***: 'When he<sup>-as</sup> heard and saw that they had disbelieved. And the sensory perceptions are five which Allah<sup>-azwj</sup> has Placed in the people – The hearing of the sounds, and the seeing of the colours and its distinguishing; and the smell to recognise the good and the bad aroma; and the taste of the foods and distinguishing it; and the touch for the recognition of the heat and the cold, and the soft and the coarse'.<sup>19</sup>

(مناقب ابن شهر آشوب): عن الإمام الكاظم (عليه السلام)، في قوله تعالى: فَاتُّبِنَا مَعَ الشَّاهِدِينَ. قال: «نحن هم، نشهد للرسول على أممها».

Manaqib Ibn Shehr Ashub –

(It has been narrated) from Imam Al-Kazim<sup>-asws</sup> regarding the Words of the Exalted ***so Write us down with the testifiers' [3:53]***, said: 'We<sup>-asws</sup> (are meant here). We<sup>-asws</sup> bear witness for the Rasool<sup>-saww</sup> upon his<sup>-saww</sup> community'.<sup>20</sup>

ابن بابويه: عن محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثني أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قوله: وَ مَكْرُوهٌ وَ مَكْرٌ لِلَّهِ. فقال: «إن الله تبارك و تعالى لا يمكر، و لكنه عز و جل يجازيهم جزاء المكر».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy, from Ahmad Bin Muhammad Ibn Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza<sup>-asws</sup> about His<sup>-azwj</sup> Words ***And they planned and Allah (also) Planned [3:54]***, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and High does not plot, but He<sup>-azwj</sup>, the Mighty and Majestic Recompenses them the Recompense of the plotting'.<sup>21</sup>

## VERSES 55 – 58

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ ارْأَيْكَ وَرَأَيْكَ إِلَىٰ مَثَرِكُم مِّنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {55} فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ {56}

***And when Allah said: “O Isa, I shall Take you and Raise you to Me and Purify you from those who are disbelieving and make those who are following you above those who are***

<sup>19</sup> تفسير القمي 1: 103

<sup>20</sup> المناقب 4: 283.

<sup>21</sup> عيون أخبار الرضا (عليه السلام) 1: 126 / 19، التوحيد: 1/163

**disbelieving up to the Day of Judgement; then to Me shall be your return, and I will Judge between you regarding what you were differing in [3:55] Then as to those who disbelieve, I will Punish them with severe Punishment in the world and the Hereafter, and they shall have no helpers [3:56]**

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورُهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57} ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {58}

**And as for those who believe and do righteous deeds, He will Fulfil their Recompense; and Allah does not love the unjust [3:57] That We are Reciting to you of the Verses and the Wise Reminder” [3:58]**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل بن صالح، عن حران بن أعين، عن أبي جعفر (عليه السلام)، قال: «إن عيسى (عليه السلام) وعد أصحابه ليلة رفعه الله إليه فاجتمعوا إليه عند المساء، و هم اثنا عشر رجلاً، فأدخلهم بيتاً ثم خرج عليهم من عين في زاوية البيت، و هو ينفض رأسه من الماء فقال: إن الله أوحى إلي أنه رافعي إليه الساعة، و مطهري من اليهود، فأيكم يلقي عليه شبحي فيقتل، و يصلب، و يكون معي في درجتي؟ فقال شاب منهم: أنا يا روح الله. قال: فأنت هوذا.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeys, from Jameel Bin Salih, from Hamran Bin Ayn,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Isa<sup>-as</sup> made an appointment with his<sup>-as</sup> companions on the night Allah<sup>-azwj</sup> Raised him<sup>-as</sup> unto Himself<sup>-azwj</sup>. They gathered in the evening, and they were twelve men. He<sup>-as</sup> made them enter into a room and came out to them from a corner of the house, and he<sup>-as</sup> was shaking his<sup>-as</sup> head from the water and he<sup>-as</sup> said: 'Allah<sup>-azwj</sup> has Revealed unto me<sup>-as</sup> that He<sup>-azwj</sup> would be Raising me to Him<sup>-azwj</sup> now, and Clear (Protect) me<sup>-as</sup> from the Jews (Rabbis), therefore, which one of you would like to impersonate me<sup>-as</sup>, he would be killed, and crucified, and become with me<sup>-as</sup> in my<sup>-as</sup> Level (in the Paradise)?' A youth from them said, 'I, O Sprit of Allah<sup>-azwj</sup>!' He<sup>-as</sup> said: 'You would be that'.

فقال لهم عيسى (عليه السلام): إن منكم لمن يكفر بي قبل أن يصبح اثني عشرة كفرة. فقال له رجل منهم: أنا هو يا نبي الله. فقال عيسى (عليه السلام): أ تحس بذلك في نفسك؟ فلتكن هو.

Isa<sup>-as</sup> said to them: 'Among you is one who would deny me<sup>-as</sup> with twelve denials before the morning'. A man from among them said, 'I am he, O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>'. So Isa<sup>-as</sup> said: 'Do you perceive that in yourself? You shall be him'.

ثم قال لهم عيسى (عليه السلام): إنكم ستفترون بعدي على ثلاث فرق فرقتين مفترتين على الله في النار، و فرقة تتبع شمعون صادقة على الله في الجنة. ثم رفع الله تعالى عيسى (عليه السلام) إليه من زاوية البيت و هم ينظرون إليه».

Then Isa<sup>-as</sup> said to them: 'You would be separating after me<sup>-as</sup>, into three sects. Two sects would be forging (lies) against Allah<sup>-azwj</sup>, (and would be) in the Fire; and a sect who would be following Sham'oun<sup>-as</sup> ratifying to Allah<sup>-azwj</sup>, (and would be) in the Paradise'. Then Allah<sup>-azwj</sup> the High Raised Isa<sup>-as</sup> to Himself<sup>-azwj</sup> from the corner of the house whilst they were looking at him<sup>-as</sup>.

ثم قال أبو جعفر (عليه السلام): «إن اليهود جاءت في طلب عيسى (عليه السلام) من ليلتهم، فأخذوا الرجل الذي قال له عيسى: إن منكم لمن يكفر بي قبل أن يصبح اثنتي عشرة كفرة، وأخذوا الشاب الذي القي عليه شبح عيسى (عليه السلام)، فقتل و صلب، وكفر الذي قال له عيسى: تكفر قبل أن تصبح اثنتي عشرة كفرة».

Then Abu Ja'far<sup>-asws</sup> said: 'The Jews came seeking Isa<sup>-as</sup> during the night. So they grabbed the man to whom Isa<sup>-as</sup> had said: 'Among you is one who would deny me<sup>-as</sup> with twelve denials before the morning'. And they seized the youth who impersonated Isa<sup>-as</sup>, so they killed him and crucified him. And the one to whom Isa<sup>-as</sup> had said: 'Among you is one who would deny me<sup>-as</sup> with twelve denials before the morning', did deny'.<sup>22</sup>

العباشي: عن ابن عمر، عن بعض أصحابنا، عن رجل حدثه عن أبي عبد الله (عليه السلام) قال: «رفع عيسى بن مريم (عليه السلام) بمدرعة صوف من غزل مريم، و من نسج مريم، و من خياطة مريم، فلما انتهى إلى السماء نودي: يا عيسى، ألق عنك زينة الدنيا».

Al Ayyashi, from Ibn Umar, from one of our companions, from a man who narrated it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> was Raised in a coat of wool of Maryam<sup>-as</sup>, and woven by Maryam<sup>-as</sup>, and stitched by Maryam<sup>-as</sup>. So when he<sup>-as</sup> ended up to the sky, there was a call: 'O Isa<sup>-as</sup>! Cast off from you<sup>-as</sup>, the adornments of the world!'<sup>23</sup>

## VERSE 59

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {59}

***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59]***

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن ابن سنان، عن أبي عبد الله (عليه السلام): «أن نصارى نجران لما وفدوا على رسول الله (صلى الله عليه وآله) وكان سيدهم الأهمم والعاقب والسيد، و حضرت صلاتهم فأقبلوا يضربون بالناقوس، و صلوا، فقال أصحاب رسول الله (صلى الله عليه وآله): يا رسول الله، هذا في مسجدك؟ فقال: دعوهم.

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Ibn Sinan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The Christians of Najran sent a delegation to Rasool-Allah<sup>-saww</sup>, and their chiefs were Al-Ahtam, and Al-Aaqab, and Al-Sayad. They performed their Prayers by ringing the bells, and they Prayed. So the companions of Rasool-Allah<sup>-saww</sup> said, 'O Rasool-Allah<sup>-saww</sup>! This (is being done) in your<sup>-saww</sup> Masjid?' So he<sup>-saww</sup> said: 'Leave them'.

فلما فرغوا دنوا من رسول الله (صلى الله عليه وآله)، فقالوا له: إلى ما تدعوننا؟ فقال: إلى شهادة أن لا إله إلا الله، و أني رسول الله، و أن عيسى عبد مخلوق، يأكل و يشرب و يحدث .

<sup>22</sup> تفسير القمي 1: 103

<sup>23</sup> تفسير العياشي 1: 175 / 53.

When they were free, they approached Rasool-Allah<sup>-saww</sup> and said to him<sup>-saww</sup>, 'To what are you<sup>-saww</sup> inviting us?' So he<sup>-saww</sup> said: 'To the testimony that there is no god except Allah<sup>-azwj</sup>, and that I<sup>-saww</sup> am a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and that Isa<sup>-as</sup> was a Created servant who used to eat and drink and defecate'.

قالوا: فمن أبوه؟ فنزل الوحي على رسول الله (صلى الله عليه وآله)، فقال: قل لهم: ما تقولون في آدم أكان عبدا مخلوقا يأكل ويشرب ويحدث وينكح؟ فسألهم النبي (صلى الله عليه وآله)، فقالوا: نعم. فقال: فمن أبوه؟

They said, 'So who was his<sup>-as</sup> father?' The Revelation came down unto Rasool-Allah<sup>-saww</sup>: "Say to them: 'What are you all saying regarding Adam<sup>-as</sup>, who was a Created servant, eating and drinking and defecating, and marrying?' The Prophet<sup>-saww</sup> asked them. They said, 'Yes'. He<sup>-saww</sup> said: 'So, who was his<sup>-as</sup> father?'

فبهتوا وبقوا ساكتين، فأنزل الله: إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ إلى قوله: فَتَجْعَلُ اللَّهُ عَلَى الْكَاذِبِينَ.

They were astonished and remained silent. Thus, Allah<sup>-azwj</sup> Revealed ***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59] - up to His<sup>-azwj</sup> Words and make the Curse of Allah to be upon the liars [3:61].***

فقال رسول الله (صلى الله عليه وآله): فباهلوني، فإن كنت صادقا أنزلت اللعنة عليكم، وإن كنت كاذبا نزلت علي. فقالوا: أنصفت. فتواعدوا للمباهلة،

Rasool-Allah<sup>-saww</sup> said: 'Therefore imprecate with me<sup>-saww</sup>, so if I<sup>-saww</sup> was truthful the Curse would descend upon you all, and if I<sup>-saww</sup> were a liar, then it would descend upon me<sup>-saww</sup>'. They said, 'You are being fair'. Thus, they agreed (an appointment) for the imprecation.

فلما رجعوا إلى منازلهم، قال رؤسائهم السيد والعاقب والأهثم: إن باهلنا بقومه باهلناه، فإنه ليس بنبي، وإن باهلنا بأهل بيته خاصة فلا نباهله فإنه لا يقدم على أهل بيته إلا وهو صادق،

When they returned to their houses, their chiefs Al-Sayad, and Al-Aaqab and Al-Ahtam said, 'If he<sup>-saww</sup> imprecates with his<sup>-saww</sup> people, imprecate with him<sup>-saww</sup>, for he<sup>-saww</sup> is not a Prophet<sup>-saww</sup>. But if he<sup>-saww</sup> were to imprecate with the People<sup>-asws</sup> of his<sup>-saww</sup> Household, then do not imprecate with him<sup>-saww</sup>, for he<sup>-saww</sup> would not come forward with his<sup>-saww</sup> family except if he<sup>-saww</sup> is truthful'.

فلما أصبحوا جاءوا إلى رسول الله (صلى الله عليه وآله) و معه أمير المؤمنين و فاطمة و الحسن و الحسين (صلوات الله عليهم)، فقال النصارى: من هؤلاء؟ فقبل لهم: هذا ابن عمه و وصيه و ختنه علي بن أبي طالب، و هذه ابنته فاطمة، و هذان ابناه الحسن و الحسين.

When it was the morning they came to Rasool-Allah<sup>-saww</sup>, and with him<sup>-saww</sup> were Amir-Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>. So the Christians said, 'Who are they<sup>-asws</sup>? It was said to them, 'This is his<sup>-saww</sup> cousin<sup>-asws</sup>, and his<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-saww</sup> brother-in-law<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and this is his<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup>, and these two are his<sup>-saww</sup> grandsons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'.

ففرقوا، فقالوا لرسول الله: نعطيك الرضا فاعفنا من المباهلة. فصالحهم رسول الله (صلى الله عليه وآله) على الجزية و انصرفوا.



They dispersed and said to Rasool-Allah<sup>-saww</sup>, 'We shall give you<sup>-saww</sup> the satisfaction (taxes) therefore excuse us from the imprecation'. Therefore Rasool-Allah<sup>-saww</sup> reconciled with them upon the taxation (to be paid), and they left'.<sup>24</sup>

## VERSES 60 & 61

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ {60} فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ  
فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ  
اللَّهِ عَلَى الْكَاذِبِينَ {61}

**(This is) the Truth from your Lord, so be not of the disputers [3:60] So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]**

ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص: وَ مَا سَأَوَى اللَّهُ قَطُّ امْرَأَةً بِرَجُلٍ - إِلَّا مَا كَانَ مِنْ نِسْوَةِ اللَّهِ فَاطِمَةَ عَلِيٍّ ع وَ إِخَافَهَا بِهِ وَ هِيَ امْرَأَةٌ تَفْضُلُ نِسَاءَ الْعَالَمِينَ، وَ كَذَلِكَ مَا كَانَ مِنَ الْحَسَنِ وَ الْحُسَيْنِ وَ إِخَافِ اللَّهِ إِلَهُمَا بِالْأَفْضَلِينَ الْأَكْرَمِينَ - لَمَّا أَدْخَلَهُمْ فِي الْمُبَاهِلَةِ.

(Imam Hassan Al-Askari<sup>-asws</sup> said: 'Then Rasool-Allah<sup>-saww</sup> said to her: 'And Allah<sup>-azwj</sup> has not Equated a woman with a man at all, except what was from the Equalisation by Allah<sup>-azwj</sup> of (Syeda) Fatima<sup>-asws</sup> with Ali<sup>-asws</sup>, and joining her<sup>-asws</sup> with him<sup>-asws</sup>. And she<sup>-asws</sup> is the most superior of the women of the worlds. And similar to that is what was from Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and Allah<sup>-azwj</sup> Joining them both<sup>-asws</sup> with the superior ones, the prestigious ones for including them<sup>-asws</sup> in the imprecation (Mubahila).

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

Rasool-Allah<sup>-saww</sup> said: 'Thus, Allah<sup>-azwj</sup> Joined (Syeda) Fatima<sup>-asws</sup> with Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> in the witnessing, and Joined Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> with them<sup>-asws</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Said: **But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars [3:61].**

فَكَانَ الْأَبْنَاءُ الْحَسَنَ وَ الْحُسَيْنَ ع جَاءَ بِهِمَا رَسُولُ اللَّهِ فَأَقْعَدَهُمَا بَيْنَ يَدَيْهِ كَجَزْوِي الْأَسَدِ وَ أَمَّا النِّسَاءُ فَكَانَتْ فَاطِمَةُ ع جَاءَ بِهَا رَسُولُ اللَّهِ ص وَ أَقْعَدَهَا خَلْفَهُ كَلَبْوَةِ الْأَسَدِ وَ أَمَّا الْأَنْفُسُ - فَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع جَاءَ بِهِ رَسُولُ اللَّهِ، فَأَقْعَدَهُ عَنْ يَمِينِهِ كَالْأَسَدِ، وَ قَالَ لِأَهْلِ نَجْرَانَ: هَلُمُّوا الْآنَ نَبْتَهِلْ، فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

The 'sons' were Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> came with them<sup>-asws</sup> and had them<sup>-asws</sup> seated in front of him<sup>-saww</sup> like the lion cubs. And as for the 'women', so it was

<sup>24</sup> تفسير القمي 1: 104

(Syeda) Fatima<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> came with her<sup>-asws</sup> and had her<sup>-asws</sup> seated behind him<sup>-saww</sup> like the lioness. And as for the 'self', so it was Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> came with him<sup>-asws</sup> and had him<sup>-asws</sup> seated on his<sup>-saww</sup> right like the lion. And he<sup>-saww</sup> crouched like the lion and said to the people of Najran: 'Come, we should imprecate now, and we make the Curse of Allah<sup>-azwj</sup> to be upon the liars'.

فَقَالَ رَسُولُ اللَّهِ ص: اللَّهُمَّ هَذَا نَفْسِي وَهُوَ عِنْدِي عِدُّ نَفْسِي، اللَّهُمَّ هَذِهِ [نِسَائِي] أَفْضَلُ نِسَاءِ الْعَالَمِينَ، وَ قَالَ: اللَّهُمَّ هَذَانِ وَلَدَايَ وَ سِبْطَايَ، فَأَنَا حَرْبٌ لِمَنْ حَارَبُوهُمَا، وَ سَلَامٌ لِمَنْ سَالَمُوهُمَا، مَيَّزَ اللَّهُ بِذَلِكَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ.

Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! This (Ali<sup>-asws</sup>) is my<sup>-saww</sup> 'self', and he<sup>-asws</sup> equates to my<sup>-saww</sup> own self in my<sup>-saww</sup> presence. O Allah<sup>-azwj</sup>! This is my<sup>-saww</sup> 'women', the most superior of the women of the worlds'. And he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! These two<sup>-asws</sup> are my<sup>-saww</sup> 'sons' and my<sup>-saww</sup> grandsons<sup>-asws</sup> — so I<sup>-saww</sup> am at war with the one who wars against them<sup>-asws</sup>, and am at peace with the one who is at peace with them<sup>-asws</sup>'. Allah<sup>-azwj</sup> Differentiated with that, the truthful ones from the liars.

فَجَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ ع أَصْدَقَ الصَّادِقِينَ- وَ أَفْضَلَ الْمُؤْمِنِينَ، فَأَمَّا مُحَمَّدٌ فَأَفْضَلُ رِجَالِ الْعَالَمِينَ، وَ أَمَّا عَلِيٌّ فَهُوَ نَفْسُ مُحَمَّدٍ أَفْضَلُ رِجَالِ الْعَالَمِينَ بَعْدَهُ، وَ أَمَّا فَاطِمَةُ فَأَفْضَلُ نِسَاءِ الْعَالَمِينَ.

Thus, Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> are the most truthful of the truthful ones, and the most superior of the Momineen. As for Muhammad<sup>-saww</sup>, so he<sup>-saww</sup> is the most superior of the men of the worlds. And as for Ali<sup>-asws</sup>, so he<sup>-asws</sup> is the 'self' of Muhammad<sup>-saww</sup>, the most superior of the men of the worlds after him<sup>-saww</sup>. And as for (Syeda) Fatima<sup>-asws</sup>, so she<sup>-asws</sup> is the most superior of the women of the worlds.

وَ أَمَّا الْحُسَيْنُ وَ الْحُسَيْنُ فَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنْ ابْنِي الْحَالَةِ عِيسَى وَ يَحْيَى بْنِ زَكَرِيَّا ع فَإِنَّ اللَّهَ تَعَالَى مَا الْحَقُّ صَبِيحَانًا بِرِجَالِ كَامِلِي الْعُقُولِ- إِلَّا هَؤُلَاءِ الْأَرْبَعَةُ: عِيسَى ابْنُ مَرْيَمَ، وَ يَحْيَى بْنُ زَكَرِيَّا، وَ الْحُسَيْنُ، وَ الْحُسَيْنُ ع

And as for Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, so they<sup>-asws</sup> are both the chiefs of the youths of the Paradise, except what was from the two sons<sup>-as</sup> of a maternal aunt, Isa<sup>-as</sup> and Yahya<sup>-as</sup> Bin Zakariyya<sup>-as</sup>, for Allah<sup>-azwj</sup> the Exalted did not Join children with the men of complete intellects except for these four — Isa<sup>-as</sup> bin Maryam<sup>-as</sup>, and Yahya<sup>-as</sup> Bin Zakariyya<sup>-as</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.<sup>25</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحُسَيْنِ وَ الْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَهْمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيُّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ اخْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُليْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى فَجَعَلَ عِيسَى ابْنُ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوحٍ (عليه السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated:

<sup>25</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 374 (Extract)

Abu Ja'far<sup>-asws</sup> said to me: 'O Abu Al-Jaroud! What are they (people) saying to you all with regards to Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>?' I said, 'They are denying us that the two of them<sup>-asws</sup> are the sons<sup>-asws</sup> of the Rasool Allah<sup>-saww</sup>'. He<sup>-asws</sup> said: 'So by which thing do you argue against them<sup>-asws</sup>?' I said, 'We argue against them by the Statement of Allah<sup>-azwj</sup> regarding Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>: **"and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:84] And Zakariyya and Yahya and Isa [6:85]"**. So He<sup>-azwj</sup> Made Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> to be from the descendants of Noah<sup>-as</sup>'.

قَالَ فَأَيُّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ ابْنَتِهِ مِنَ الْوَلَدِ وَلَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيُّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ اخْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) فَقُلْنَا نَعَالُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ قَالَ فَأَيُّ شَيْءٍ قَالُوا قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَآخَرُ يَقُولُ أَبْنَاؤُنَا

He<sup>-asws</sup> said: 'So what is it that they say to you?' I said, 'They say, 'The sons of a daughter can be from the sons, but they still are not from the lineage'. He<sup>-asws</sup> said: 'So which argument do you argue against them with?' I said, 'We argue against them by the Statement of Allah<sup>-azwj</sup> to His<sup>-azwj</sup> Messenger<sup>-saww</sup>: **Come, let us call our sons and your sons and our women and your women and ourselves and yourselves [3:61]**. He<sup>-asws</sup> said: 'So what do they say?' I said, 'They say that in the speech of the Arabs a man may say 'our sons' for the sons of another man'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَهْمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَزِدُّهَا إِلَّا الْكَافِرُ قُلْتُ وَ أَتَيْنَ ذَلِكَ جُعِلَتْ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةُ إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ خَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلُّهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) نِكَاحُ خَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَّبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهَمَّا ابْنَاءُ لِصْلَبِهِ.

(The narrator) said, 'Abu Ja'far<sup>-asws</sup> said: 'O Abu Al-Jaroud! I<sup>-asws</sup> will give it (proof) from the Book of Allah<sup>-azwj</sup> that the two of them<sup>-asws</sup> are from the progeny of the Rasool Allah<sup>-saww</sup>. None shall reject it except for the Kafir'. I said, 'May I be sacrificed for you<sup>-asws</sup>, and where is that?' He<sup>-asws</sup> said: 'Where Allah<sup>-azwj</sup> Says: **"Forbidden to you are your mothers and your daughters and your sisters [4:23]** - the Verse until it ends with the Words of the Blessed and High **and the wives of your sons who are of your own loins"**. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah<sup>-saww</sup> to marry the wives of the two of them<sup>-asws</sup>? If they say, 'Yes', they lie, are mischievous, and if they say, 'No', so the two of them<sup>-asws</sup> are from his<sup>-saww</sup> seed'.<sup>26</sup>

الشيخ في (أماليه) بإسناده، قال: حدثنا أبو الفتح محمد بن أحمد بن أبي الفوارس، قال: أخبرنا أبو حامد أحمد بن محمد الصائغ، قال: حدثنا محمد بن إسحاق السراج، قال: حدثنا قتيبة بن سعيد، قال: حدثنا حاتم، عن بكير بن مسمار، عن عامر بن سعد، عن أبيه، قال: سمعت رسول الله (صلى الله عليه وآله) يقول لعلي ثلاثاً، لأن تكون لي واحدة منهن أحب إلي من حمر النعم: سمعت رسول الله (صلى الله عليه وآله) يقول لعلي وخلفه في بعض مغازيه، فقال: «يا رسول الله، تخلفني مع النساء والصبيان؟» فقال رسول الله (صلى الله عليه وآله): «أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي!».

<sup>26</sup> Al Kafi – H 14949

Al Sheykh, in his Amaali, by his chain from Abu Al Fatah Muhammad Bin Ahmad Bin Abu Al Fawaris, from Abu Hamid Ahmad Bin Muhammad Bin Al Sa'aig, from Muhammad Bin Is'haq Al Siraaj, from Quteyba Bin Saeed, from Hatim, from Bakeyr Bin Masmaar, from Aamir Bin Sa'ad, from his father who said,

'I heard Rasool-Allah<sup>-saww</sup> saying for Ali<sup>-asws</sup>, three (things). If one of these were to be for me it would be more beloved to me than the red camel (everything). I heard Rasool-Allah<sup>-saww</sup> saying for Ali<sup>-asws</sup>, and he<sup>-saww</sup> had left him<sup>-asws</sup> behind in one of his<sup>-saww</sup> military expeditions, so he<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are leaving me<sup>-asws</sup> behind with the women and the children?' So Rasool-Allah<sup>-saww</sup> said: 'But are you<sup>-asws</sup> not pleased to become from me<sup>-saww</sup> of the status which Haroun<sup>-as</sup> had from Musa<sup>-as</sup>, except that there is no Prophet<sup>-as</sup> after me<sup>-saww</sup>?'

و سمعته يقول يوم خيبر: «لأعطين الراية غدا رجلا يحب الله و رسوله، و يحبه الله و رسوله» قال: فتناولنا لهذا، قال: «ادعوا لي عليا». فأتى علي (عليه السلام) أرمدا العينين، فبصق في عينيه و دفع إليه الراية ففتح الله عليه.

And I heard him<sup>-saww</sup> saying on the day of Khaybar: 'I<sup>-saww</sup> shall give the flag tomorrow to a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>'. This affected us (as we all desired for it). He<sup>-saww</sup> said: 'Call Ali<sup>-asws</sup> for me<sup>-saww</sup>'. So Ali<sup>-asws</sup> came up and he<sup>-asws</sup> had two sore eyes. So he<sup>-saww</sup> applied his<sup>-saww</sup> saliva in his<sup>-asws</sup> eyes and handed over the flag to him<sup>-asws</sup>. So Allah<sup>-azwj</sup> Granted him<sup>-asws</sup> victory.

و لما نزلت هذه الآية: نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ دعا رسول الله (صلى الله عليه و آله) عليا و فاطمة و حسنا و حسينا (عليهم السلام)، و قال: «اللهم هؤلاء أهل بيتي».

And when this Verse was Revealed **let us call our sons and your sons and our women and your women and ourselves and yourselves [3:61]**, Rasool-Allah<sup>-saww</sup> called Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Hassan<sup>-asws</sup>, and Husayn<sup>-asws</sup>, and said: 'Our Allah<sup>-azwj</sup>! These are the People<sup>-asws</sup> of my<sup>-saww</sup> Household'.<sup>27</sup>

الشيخ في (مجالسه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني «1»، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم ابن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص أمرهم عمر بن الخطاب أن يدخلوا بيتا و يغلقوا عليهم بابه، و يتشاوروا في أمرهم، و أجلهم ثلاثة أيام، فإن توافقت خمسة على قول واحد و أبي رجل منهم قتل ذلك الرجل، و إن توافقت أربعة و أبي اثنان قتل الاثنان.

Al Sheykh in his Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Asaamy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from Saalim Ibn Abu Al Ja'ad, who says:

Abu Zarr<sup>-as</sup> having said: 'Ali<sup>-asws</sup>, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqaas were ordered by Umar Bin Al-Khattab that they should enter a house and the door would be locked upon them, and that they should hold consultation regarding their matter (Caliphate). And he gave them a term of three days, so if five of them were co-incidental upon one person (to be the next Caliph) and one of them refused, then

الأماي 1: 313، صحيح مسلم 4: 1871/32، مسند أحمد بن حنبل 1: 185. <sup>27</sup>

that man would be killed, and if four of them were co-incidental and two of them refused, those two would be killed’.

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، وإن يكن باطلا فأنكروه» قالوا: قل. و ذكر فضائله عليهم و هم يعترفون به. فمما قال لهم: «فهل فيكم أحد أنزل الله عز و جل فيه و في زوجته و ولديه آية المباهلة، و جعل الله عز و جل نفسه نفس رسوله غيري؟» قالوا: لا.

When they were co-incidental upon one opinion, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to them: ‘I<sup>-asws</sup> would like you all to hear from me<sup>-asws</sup> what I<sup>-asws</sup> am saying to you, so if it is true then accept it, and if it is false then reject it’. They said, ‘Speak’. And he<sup>-asws</sup> mentioned his<sup>-asws</sup> merits to them which they recognised (accepted). So, from what he<sup>-asws</sup> said to them was: ‘So is there among you anyone for whom Allah<sup>-azwj</sup> Mighty and Majestic Revealed with regards to him, and his wife, and his two sons the Verse of Imprecation, and that Allah<sup>-azwj</sup> Mighty and Majestic Made his self to be the self of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, apart from me<sup>-asws</sup>?’ They said, ‘No’.<sup>28</sup>

و رواه الثعلبي في تفسير هذه الآية، عن مقاتل و الكلبي، قال: لما قرأ رسول الله (صلى الله عليه و آله) هذه الآية على وفد نجران و دعاهم إلى المباهلة، فقالوا: نرجع و ننظر في أمرنا و نأتيك غدا. فخلا بعضهم إلى بعض، فقالوا للعاقب و كان دياحم و ذا رأيهم: يا عبد المسيح، ما ترى؟

And it has been reported from Al Sa’alby regarding the interpretation of this Verse, from Maqatal and Al Kalby who said,

‘When Rasool-Allah<sup>-saww</sup> recited this Verse (3:61) upon the delegation of Najran and called them for the Imprecation, they said, ‘We will return and consider our matter, and we shall come to you<sup>-saww</sup> tomorrow’. So some of them went to the side and said to Al-Aaqab who was their chief and of their opinion, ‘O servant of the Messiah! What is your view?’

فقال: و الله لقد عرفتم- يا معاشر النصارى- أن محمدا نبي مرسل، و لقد جاءكم بالفضل من أمر صاحبكم، و الله ما لآعن قوم قط نبيا فعاش كبيرهم، و لا نبت صغيرهم، و لئن فعلتم ذلك لتهلكن، و إن أبيتم إلا دينكم و الإقامة على ما أنتم عليه من القول في صاحبكم، فوادعوا الرجل و انصرفوا إلى بلادكم.

He said, ‘By Allah<sup>-azwj</sup>! O group of Christians! You have recognised that Muhammad<sup>-saww</sup> is a Prophet<sup>-saww</sup> with a Message, and he<sup>-saww</sup> has come to you with the merits from the matter of your Master<sup>-as</sup>. By Allah<sup>-azwj</sup>! No people have been cursed by a Prophet<sup>-as</sup> at all and their old ones have lived and their young ones have grown. So if he<sup>-saww</sup> were to do that, you will all be destroyed. And if you were to refuse except that you would be upon your Religion and be steadfast upon what you are (safe) from the words of your counterpart, so leave the man<sup>-saww</sup> and go away to your cities’.

فأتوا رسول الله (صلى الله عليه و آله) و قد غدا محتضنا للحسن و آخذا بيد الحسين و فاطمة تمشي خلفه و علي يمشي خلفها، و هو يقول لهم: «إذا أنا دعوت فأمنوا» فقال اسقف نجران: يا معاشر النصارى، إني لأرى وجوها لو أقسموا على الله أن يزيل جبلا لأزاله، فلا تباهلوا فتهلكوا، و لا يبقى على وجه الأرض نصراني إلى يوم القيامة.

Rasool-Allah<sup>-saww</sup> came the next day, carrying Al-Hassan<sup>-asws</sup>, and holding the hand of Al-Husayn<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup> was walking behind him<sup>-saww</sup> and Ali<sup>-asws</sup> walking behind her<sup>-asws</sup>, and he<sup>-saww</sup> was saying to them: 'When I<sup>-saww</sup> supplicate, so say 'Ameen''. So the Bishop of Najran said, 'O group of Christians! I am looking at (such) faces that if they<sup>-asws</sup> were to swear by Allah<sup>-azwj</sup> to eliminate the mountain, it would be eliminated. So do not Imprecate, for you would be destroyed, and there would not remain upon the face of the earth any Christian up to the Day of Judgement'.

فقالوا: يا أبا القاسم، لقد رأينا أننا لا نباهلك، و أن نتركك على دينك و نثبت على ديننا. فقال رسول الله (صلى الله عليه و آله): «فإن أبيتم المباهلة فأسلموا، يكن لكم ما للمسلمين و عليكم ما عليهم». فأبوا،

They said, 'O Abu Al-Qasim<sup>-saww</sup>! It is our view that we shall not Imprecate with you<sup>-saww</sup>, and we shall leave you<sup>-saww</sup> upon your<sup>-saww</sup> Religion, and be steadfast upon our Religion'. So Rasool-Allah<sup>-saww</sup> said: 'So if you are refusing to Imprecate, then become Muslims, and for you would be what is for the Muslims, and what is upon you is what would be upon them'. But, they refused.

فقال: «إني أنا بذككم للحرب» فقالوا: ما لنا بحرب العرب طاقة، و لكن نصلحك على أن لا تغزونا، و لا تخيفنا، و لا تردنا عن ديننا، على أن نؤدي إليك في كل عام ألفي حلة: ألفا في صفر، و ألفا في رجب. فصالحهم النبي (صلى الله عليه و آله) على ذلك.

He<sup>-saww</sup> said: 'I<sup>-saww</sup> hereby warn you of the war'. They said, 'We do not have the strength to fight a war with the Arabs, but we shall effect a reconciliation upon that there would not be a military expedition against us, nor would we be frightened, nor return from our Religion, and that we shall return to you<sup>-saww</sup> during every year two thousand garments – a thousand during (the month of) Safar and a thousand during (the month of) Rajab'. The Prophet<sup>-saww</sup> reconciled upon that'.<sup>29</sup>

عنه، قال: حدثنا أبو أحمد هاني بن أبي محمد بن محمود العبدى (رضي الله عنه)، قال: حدثنا أبي بإسناده، رفعه إلى موسى بن جعفر (عليهما السلام) في حديث له مع الرشيد، قال الرشيد له: كيف قلت: إنا ذرية النبي، و النبي (صلى الله عليه و آله) لم يعقب، و إنما العقب للذكر لا للأُنثى، و أنتم ولد البنات و لا يكون لها عقب؟

From him, said, 'It was narrated to us by Abu Ahmad Hany Bin Abu Muhammad Bin Mahmoud Al Abady, from his father, by his chain,

(It has been narrated) raising it to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> in a Hadeeth of his<sup>-asws</sup> with (Haroun) Al-Rasheed. Al-Rasheed said to him<sup>-asws</sup>, 'How can you<sup>-asws</sup> say, 'I<sup>-asws</sup> am an offspring of the Prophet<sup>-saww</sup>', and the Prophet<sup>-saww</sup> did not have a descendant, and rather the descendant is the male and not the female, and you (Imams<sup>-asws</sup>) are the sons<sup>-asws</sup> of the daughter<sup>-asws</sup> and there cannot happen to be a descendant for her<sup>-asws</sup>?'

فقلت: «أسألك بحق القرابة و القبر و من فيه إلا ما عفيتني عن هذه المسألة».

<sup>29</sup> و عنه في غاية المرام: 3 / 300



I<sup>-asws</sup> said: 'I<sup>-asws</sup> ask you by the right of the kinship and the grave (of Rasool-Allah<sup>-saww</sup>), and the one<sup>-saww</sup> who is in it, to excuse me<sup>-asws</sup> from this issue'.

فقال: تخبرني بحجتكم فيه يا ولد علي، و أنت- يا موسى- يعسوبكم و إمام زمانهم كذا أنهي إلي، و لست أعفيك في كل ما أسألك عنه حتى تأتيني فيه بحجة من كتاب الله، و أنتم تدعون- معشر ولد علي- أنه لا يسقط عنكم منه شيء لا ألف و لا واو إلا و تأويله عندهم، و احتججتكم بقوله عز و جل: ما فرطنا في الكتاب من شيء و قد استغنيتم عن رأي العلماء و قياسهم.

But he said, 'You<sup>-asws</sup> inform me with your<sup>-asws</sup> proofs with regards to it, O son<sup>-asws</sup> of Ali<sup>-asws</sup>, and you<sup>-asws</sup> – O Musa<sup>-asws</sup> – are their (Shias) leader and an Imam<sup>-asws</sup> of their time, such is how it has ended up to me, and I will not excuse you<sup>-asws</sup> in everything what I ask you<sup>-asws</sup> about, until you<sup>-asws</sup> come to me<sup>-asws</sup>, with regards to it, an answer from the Book of Allah<sup>-azwj</sup>; and you are claiming – O group of sons<sup>-asws</sup> of Ali<sup>-asws</sup> – that nothing is silent from you<sup>-asws</sup> all of it, neither an *Alif*, nor a *Waaw* (letters), and its explanation is with you<sup>-asws</sup>, and you<sup>-asws</sup> are arguing by the Words of the Mighty and Majestic **We have not neglected anything in the Book [6:39]**, and that you<sup>-asws</sup> are needless from the opinions of the scholars and their analogies'.

فقلت: «تأذن لي في الجواب؟» قال: هات.

I<sup>-asws</sup> said: 'Would you allow me<sup>-asws</sup> regarding the answer?' He said, 'Give'.

قلت: «أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم و مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ إِبْرَاهِيمَ مِنْ أَبْنَاءِ الْمُسْلِمِينَ؟». فقال: ليس له أب.

I<sup>-asws</sup> said: 'I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from the Satan<sup>-la</sup> the Pelted. In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. **and of his descendants, Dawood and Sulaiman and Ayoub and Yusuf and Haroun; and thus do We Recompense those who do good (to others) [6:84] And Zakariyya and Yahya and Isa and Ilyas [6:85]**. Who was the father of Isa<sup>-as</sup>, O commander of the faithful?' So he said, 'There isn't a father for him<sup>-as</sup>'.

فقلت: «إنما ألحقه الله «3» بذراري الأنبياء (عليهم السلام) من طريق مريم، و كذلك ألحقنا الله تعالى بذراري النبي (صلى الله عليه و آله) من قبل امنا فاطمة (عليها السلام) أزيدك يا أمير المؤمنين؟» قال: هات.

I<sup>-asws</sup> said: 'But rather Allah<sup>-azwj</sup> Joined him<sup>-as</sup> with the offspring of the Prophets<sup>-as</sup> from the way of Maryam<sup>-as</sup>, and similarly Allah<sup>-azwj</sup> the Exalted Joined us<sup>-asws</sup> with the offspring of the Prophet<sup>-saww</sup> from the direction of our<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>. Shall I<sup>-asws</sup> increase for you, O commander of the faithful?' He said, 'Give'.

قلت: «قول الله عز و جل: فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

I<sup>-asws</sup> said: 'The Words of Allah<sup>-azwj</sup> Mighty and Majestic **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]**.



و لم يدع أحد أنه إذ أدخل النبي (صلى الله عليه و آله) تحت الكساء عند المباهلة مع النصارى إلا علي بن أبي طالب، و فاطمة، و الحسن، و الحسين (عليهم السلام)، فكان تأويل قوله عز و جل: أُنْبَأَنَا الحسن و الحسين و نِسَاءَنَا فاطمة و أَنْفُسَنَا علي بن أبي طالب (عليه السلام)».

And He<sup>-azwj</sup> did not call anyone, when the Prophet<sup>-saww</sup> entered underneath the cloak during the imprecation (المباهلة) with the Helpers except for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>. Thus, it was the explanation of the Words of the Mighty and Majestic: **our sons** – being Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, **and our women** – being (Syeda) Fatima<sup>-asws</sup>, **and ourselves** – being Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.<sup>30</sup>

عن المنذر، قال: حدثنا علي (عليه السلام) قال: «لما نزلت هذه الآية قُلْنَا تَعَالَوْا نَدْعُ أُنْبَاءَنَا وَ أُنْبَاءَكُمْ الآية، قال: أخذ بيد علي و فاطمة و ابنيهما (عليهم السلام)، فقال رجل من النصارى: لا تفعلوا فيصيبكم عنت. فلم يدعوه».

From Al Munzar who said,

‘Ali<sup>-asws</sup> narrated to us saying: ‘When this Verse was Revealed **‘Come, let us call our sons and your sons [3:61]** – the Verse, he (the narrator) said, ‘He<sup>-saww</sup> grabbed the hand of Ali<sup>-asws</sup>, and Fatima<sup>-asws</sup>, and their<sup>-asws</sup> two sons<sup>-asws</sup>. So a man from the Christians said, ‘Do not do it, so you would be afflicted with the adversities!’ So they did not call him<sup>-saww</sup> (for the imprecation)’.<sup>31</sup>

عن عامر بن سعد، قال: قال معاوية لأبي: ما يمنعك أن تسب أبا تراب؟ قال: لثلاث رويتهن عن النبي (صلى الله عليه و آله): لما نزلت آية المباهلة تَعَالَوْا نَدْعُ أُنْبَاءَنَا وَ أُنْبَاءَكُمْ الآية، أخذ رسول الله (صلى الله عليه و آله) بيد علي و فاطمة و الحسن و الحسين (عليهم السلام) قال: «هؤلاء أهلي».

From Aamir Bin Sa’ad who said,

‘Muawiya said to my father, ‘What prevents you from reviling Abu Turab (Ali<sup>-asws</sup>)?’ He said, ‘Due to three reports from the Prophet<sup>-saww</sup> – When the Verse of the Imprecation was Revealed **‘Come, let us call our sons and your sons [3:61]** – the Verse, Rasool-Allah<sup>-saww</sup> grabbed the hand of Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, (and) he<sup>-saww</sup> said: ‘They<sup>-asws</sup> are my<sup>-saww</sup> family<sup>-asws</sup>’.<sup>32</sup>

## VERSES 62 - 64

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ {62} فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}

**Most surely this is the true narrative, and there is none from a god except Allah; and that Allah - He is the Mighty, the Wise [3:62] But if they turn back, then Allah Knows the mischief-makers [3:63]**

<sup>30</sup> عيون أخبار الرضا (عليه السلام) 1: 84 / 9.

<sup>31</sup> تفسير العياشي 1: 177 / 58.

<sup>32</sup> تفسير العياشي 1: 77 / 59.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}

**Say: 'O People of the Book! Come to an equitable word between us and you that we shall not worship any except Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others as lords besides Allah'; but if they turn back, then say: 'Bear witness that we are the submitting ones (Muslims)' [3:64]**

محمد بن الحسن الشيباني: روي عن جعفر بن محمد (عليهما السلام): «أن الكلمة هاهنا هي شهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه وآله)، و أن عيسى عبد الله، و أنه مخلوق كآدم».

Muhammad Bin Al Hassan Al Shaybani said,

'It has been reported from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The (equitable) **word [3:64]** referred to over here is the testimony that there is no god except for Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>, and that Isa<sup>-as</sup> is a servant of Allah<sup>-azwj</sup> and that he<sup>-as</sup> is a created being like Adam<sup>-as'</sup>.<sup>33</sup>

## VERSES 65 - 67

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ {65} هَآ أَنتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {66} مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {67}

**O People of the Book! Why are you disputing about Ibrahim, as the Torah and the Evangel were not Revealed until after him? Are you not using your intellects? [3:65] Behold! You are the ones who disputed about that of which you had knowledge; but why are you disputing regarding what there is no knowledge with you? And Allah Knows while you do not know [3:66] Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:66]**

العياشي: عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): ما كان إبراهيم يهودياً ولا نصرانياً لا يهودياً يصلي إلى المغرب، و لا نصرانياً يصلي إلى المشرق و لكن كان حنيفاً مُسْلِماً يقول: كان على دين محمد (صلى الله عليه وآله)».

Al Ayyashi, from Ubeydullah Al Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'Amir-Al-Momineen<sup>-asws</sup> said: '**Ibrahim was neither a Jew nor a Christian [3:67]** – Neither a Jew Praying to the west, nor a

<sup>33</sup> نهج البيان 1: 70 (مخطوط)

Christian Praying to the east, **but he was (an) upright (man), a Muslim (submitter)** – he<sup>-as</sup> was upon the Religion of Muhammad<sup>-saww</sup>.<sup>34</sup>

عنه، عن أبيه، عن يونس بن عبد الرحمن، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام) في قول الله تعالى " حنيفاً مسلماً " قال: خالصاً مخلصاً لا يشوبه شيء.

From him, from his father, from Yunus Bin Abdul Rahman, from Abdullah Bin Muskaan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> the High **he was (an) upright (man), a Muslim (submitter) [3:67]**. He<sup>-asws</sup> said: 'Sincere, not tainted by anything'.<sup>35</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَنِيفاً مُسْلِماً قَالَ خَالِصاً مُخْلِصاً لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **[3:67] (an) upright (man), a Muslim (submitter)**. He<sup>-asws</sup> said: 'Purely sincere, there not being in him anything from the worshipping of the idols'.<sup>36</sup>

## VERSE 68

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ {68}

**Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقى الله منكم وأصلح فهو منا أهل البيت» قال: منكم أهل البيت؟ قال: «منا أهل البيت، قال فيها إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who fears Allah<sup>-azwj</sup>, from among you, and reforms (does righteous deeds), so he is from us<sup>-asws</sup> the People<sup>-asws</sup> of the Household'. He said, 'From you<sup>-asws</sup> the People<sup>-asws</sup> of the Household?' He<sup>-asws</sup> said: 'From us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household. Ibrahim<sup>-as</sup> said regarding it **so the one who follows me, he is from me [14:36]**'.

قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم، اما تسمع الله يقول: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ ؟ و قول إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

<sup>34</sup> تفسير العياشي 1: 60 / 177

<sup>35</sup> Al Mahaasin – V 1 Bk 5 H 269

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 1

Umar Bin Yazeed says, 'I said to him<sup>-asws</sup>, 'From the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>? He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. Yes, and from their<sup>-asws</sup> own selves. Have you not heard Allah<sup>-azwj</sup> Saying ***Surely the foremost of people to Ibrahim are those who follow him [3:68]***? And the words of Ibrahim<sup>-as</sup> ***so the one who follows me, he is from me [14:36]***?<sup>37</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن عمر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «أنتم و الله من آل محمد». فقلت: من أنفسهم، جعلت فداك؟ قال: «نعم و الله من أنفسهم» ثلاثاً.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Umar Bin Yazeed who said,

'Abu Abdullah<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! You all (Shias) are from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. So I said, 'From their<sup>-asws</sup> own selves, may I be sacrificed for you<sup>-asws</sup>? He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>! From their<sup>-asws</sup> own selves' – three times.

ثم نظر إلي و نظرت إليه، فقال: «يا عمر، إن الله يقول في كتابه: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ».

Then he<sup>-asws</sup> looked at me and I looked at him<sup>-asws</sup>. So he<sup>-asws</sup> said: 'O Umar! Allah<sup>-azwj</sup> is Saying in His<sup>-azwj</sup> Book ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***'.<sup>38</sup>

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام): في حديث وصف الإمام، و من له الإمامة، و يستحقها دون سائر الخلق – إلى أن قال الرضا (عليه السلام): «فلم تزل في ذريته – يعني الإمامة في ذرية إبراهيم (عليه السلام) – يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ ،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza<sup>-asws</sup> in a Hadeeth of the description of the Imam<sup>-asws</sup> and the one for whom there is no Imam<sup>-asws</sup>, and his<sup>-asws</sup> being deserving of it apart from the rest of the creatures – until Al-Reza<sup>-asws</sup> said: 'It did not cease to be in his<sup>-as</sup> descendants – meaning the Imamate in the descendants of Ibrahim<sup>-as</sup> – inherited by one from the other, generation after generation, until Allah<sup>-azwj</sup> Mighty and Majestic Made the Prophet<sup>-saww</sup> inherit it. The Majestic and High Said ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***.

فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله و آله) عليا (عليه السلام) بأمر الله عز و جل على رسم ما فرض الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم و الإيمان بقوله جل و علا: وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)».

<sup>37</sup> تفسير العياشي 2: 33 / 231.

<sup>38</sup> تفسير القمي 1: 105.

It was especially for him<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> collared Ali<sup>-asws</sup> with it by the Command of Allah<sup>-azwj</sup> Mighty and Majestic upon the Ordinance of what Allah<sup>-azwj</sup> had Obligated. So it came to be in his<sup>-asws</sup> descendants, the Purified ones<sup>-asws</sup>, the ones to whom Allah<sup>-azwj</sup> gave the Knowledge, and the Belief by the Words of the Majestic and High **And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection [30:56]**. So this is regarding Ali<sup>-asws</sup> and the sons<sup>-asws</sup> of Ali<sup>-asws</sup> in particular until the Day of Judgement, since there is no Prophet<sup>-as</sup> after Muhammad<sup>-saww</sup>.<sup>39</sup>

أحمد بن محمد بن خالد: عن ابن فضال، عن حماد بن عثمان، عن عبد الله بن سليمان الصيرفي، قال: سمعت أبا جعفر (عليه السلام) يقول: «إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا» ثم قال: «أَنْتُمْ وَ اللَّهُ عَلَى دِينِ إِبْرَاهِيمَ (عليه السلام) وَ مِنْهَاجِهِ، وَ أَنْتُمْ أَوَّلَى النَّاسِ بِهِ».

Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Hamaad Bin Usmaan, from Abdullah Bin Suleyman Al Sayrafi who said,

'I heard Abu Ja'far<sup>-asws</sup> saying **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing [3:68]**'. Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! You all (Shias) are upon the Religion of Ibrahim<sup>-as</sup> and its agenda, and you (Shias) are the foremost of the people with it'.<sup>40</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن مثنى، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا قال: «هم الأئمة (عليهم السلام) وَ مَنْ اتَّبَعَهُمْ».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Masny, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding the Words of the High **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing [3:68]**. He<sup>-asws</sup> said: 'They<sup>-asws</sup> are the Imams<sup>-asws</sup>, and the one who follow them<sup>-asws</sup>'.<sup>41</sup>

و روى الشيخ الطبرسي، قال: قال علي (عليه السلام): «إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ الْآيَةُ، ثُمَّ قَالَ: «إِنَّ وَلِيَّ مُحَمَّدٍ (صلى الله عليه و آله) مَنْ أَطَاعَ اللَّهَ وَ إِنْ بَعَدَتْ لِحْمَتُهُ، وَ إِنْ عَدُوَّ مُحَمَّدٍ (صلى الله عليه و آله) مَنْ عَصَى اللَّهَ وَ إِنْ قَرِبَتْ قَرَابَتُهُ».

And Sheykh Al Tabarsy said,

'It has been reported that Ali<sup>-asws</sup> said: 'The nearest of the people to the Prophets<sup>-as</sup> are known by what they come by with'. Then he<sup>-asws</sup> recited the Verse **Surely the foremost of people to Ibrahim are those who follow him [3:68]** – the Verse. Then he<sup>-asws</sup> said: 'The friend of Muhammad<sup>-saww</sup> is the one who obeys Allah<sup>-azwj</sup> even if he is remote by his relationship, and the enemy of Muhammad<sup>-saww</sup> is the one who disobeys Allah<sup>-azwj</sup> even if he is the nearest of his<sup>-saww</sup> kin'.<sup>42</sup>

<sup>39</sup> الكافي 1: 154 / 1

<sup>40</sup> المحاسن: 57 / 147

<sup>41</sup> الكافي 1: 20 / 344

<sup>42</sup> مجمع البيان 2: 770.

## VERSES 69 - 74

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {69} يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ {70}

**A group from the People of the Book would love it if they could lead you astray, and they would not be leading astray except for their own selves, and they would not be perceiving [3:69] O People of the Book! Why are you disbelieving in the Signs of Allah while you are witnessing (them)? [3:70]**

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {71} وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ {72}

**O People of the Book! Why are you clothing the Truth with the falsehood and concealing the truth while you are knowing? [3:71] And a group from the People of the Book say: 'We believe in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they would be returning (to our Qiblah)' [3:72]**

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {73} يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {74}

**And are not believing except in him who follows your Religion. Say: 'Surely the (true) Guidance is the Guidance of Allah' - that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: 'Surely the Grace is in the Hand of Allah, He Gives it to the one He so Desires to; and Allah is Capacious, Knowing [3:73] He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace' [3:74]**

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ قَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَ اكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ: «أن رسول الله (صلى الله عليه و آله) لما قدم المدينة و هو يصلي نحو بيت المقدس، أعجب ذلك اليهود، فلما صرفه الله عن بيت المقدس إلى البيت الحرام وجدت اليهود من ذلك، و كان صرف القبلة صلاة الظهر، فقالوا: صلى محمد الغداة و استقبل قبلتنا، فأمنوا بالذي أنزل على محمد وجه النهار، و اكفروا آخره، يعنون القبلة حين استقبل رسول الله (صلى الله عليه و آله) المسجد الحرام: لَعَلَّهُمْ يَرْجِعُونَ إلى قبلتنا».

And Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

Abu Ja'far<sup>-asws</sup> having said regarding the Words of the High **'We believe in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they would be returning (to our Qiblah) [3:72]:** 'When Rasool-Allah<sup>-saww</sup> proceeded to Al-Medina, he<sup>-saww</sup> used to offer *Salat* in the direction of Bayt Al-Maqdas. That astounded the Jews. When Allah<sup>-azwj</sup> Changed (the direction of *Salat*) from Bayt Al-Maqdas to the Sacred House (Kabah), the Jews were angered from that. And the changing of the Qiblah was during the Midday Prayer, so they said, 'Muhammad<sup>-saww</sup> Prays in the morning and makes his<sup>-saww</sup> direction as our direction, therefore believe in that which has been Revealed unto Muhammad<sup>-saww</sup> in the daytime, and disbelieve (what was Revealed) at the end of it' – meaning the Qiblah when Rasool-Allah Prayed facing towards the Sacred Masjid **'perhaps they would be returning (to our Qiblah)'**.<sup>43</sup>

## VERSES 75 - 77

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قائِماً ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {75}

**And among the People of the Book there is one if you entrust him with a heap (of gold), he shall return it to you; and from them there is one if you entrust him with a Dinar, he would not return it to you unless so long as you are steadfast upon (demanding) it; that is because they are saying: 'There isn't a way (of reproach) upon us regarding the illiterates', and they are saying the lie upon Allah and they are knowing (of it) [3:75]**

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {76} إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {77}

**Yes, the one who fulfils his Covenant and fears - then surely Allah Loves the pious [3:76] Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**

الشيخ في (أمالیه): عن الحفار، قال: أخبرنا عثمان بن أحمد، قال: حدثنا أبو قلابه، قال: حدثنا وهب بن جرير و أبو زيد- يعني الهروي- قالوا: حدثنا شعبة، عن الأعمش، عن أبي وائل، عن عبد الله، عن النبي (صلى الله عليه و آله)، قال: «من حلف على يمين يقتطع بها مال أخيه لقي الله عز و جل و هو عليه غضبان» فأنزل الله تصديق ذلك في كتابه إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

تفسير القمي 1: 105 43



Al Sheykh in his Amaali, from Al Hafaar, from Usman Bin Ahmad, from Abu Qalaaba, from Wahab Bin Jareer and Abu Zayd – meaning Al Harwy – from Sah’ba, from Al Amsh, from Abu Wa’il, from Abdullah,

(It has been narrated) from the Prophet<sup>-saww</sup> having said: ‘The one who swears an oath thereby cutting off the wealth of his brother, would meet Allah<sup>-azwj</sup> Mighty and Majestic as being Wrathful upon him’. So Allah<sup>-azwj</sup> Revealed the ratification of that in His<sup>-azwj</sup> Book ***Those who are taking for the Covenant of Allah and their own oaths, a small price [3:77]***.<sup>44</sup>

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام) قال: «أنزل في العهد إن الذين يشترطون بعهد الله وائمانهم ثمنًا قليلًا أولئك لا خلاق لهم في الآخرة ولا يكلمهم الله ولا ينظر إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم». فمن لم يكن له نصيب في الآخرة فبأي شيء يدخل الجنة؟!.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is’haq, from Abdul Razaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘It was Revealed regarding the oath ***Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]*** – and the share (الخلاق) – is the portion. So the ones for whom there will be no portion (the usurper of the rights of Ahl Al-Bayt<sup>-asws</sup>) in the Hereafter, then by which thing would they be entering the Paradise?’<sup>45</sup>

عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، قال: «ثلاثة لا يكلمهم الله يوم القيامة، ولا ينظر إليهم، ولا يزكيهم، ولهم عذاب أليم: من جحد إماما من الله، أو ادعى إماما من غير الله، أو زعم أن لفلان و فلان في الإسلام نصيبا».

From Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: ‘There are three to whom ***nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]*** – the one who rejected an Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>, or called to an Imam<sup>-asws</sup> from other than Allah<sup>-azwj</sup>, or claimed that so and so, and so and so had a share in Al-Islam’.<sup>46</sup>

[ العياشي ] عن أبي حمزة عن أبي جعفر (عليه السلام) قال: ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم: شيخ زان، ومقل مختال، ومملك جبار.

Al Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘There are three to whom ***nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them,***

<sup>44</sup> (Extract) الأُمالي 1: 368

<sup>45</sup> الكافي 2: 27 / 1.

<sup>46</sup> تفسير العياشي 1: 178 / 65.

**and for them would be a painful Punishment [3:77] – and adulterous old man, and a boastful attention drawer, and a tyrannous king’.**<sup>47</sup>

عن إسحاق بن أبي هلال، قال: قال علي (عليه السلام): «ألا أخبركم بأكبر الزنا؟» قالوا: بلى يا أمير المؤمنين. قال: «هي المرأة تفجر و لها زوج، فتأتي بولد فتلزمه زوجها، فتلك التي لا يكلمها الله، و لا ينظر إليها، و لا يركبها، و لها عذاب أليم».

From Is'haq Bin Abu Hilal who said,

'Ali<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you with the biggest adultery?' They said, 'O Amir Al Momineen<sup>-asws</sup>!' He<sup>-asws</sup> said: 'She is the woman who is immoral and there is a husband for her, and she comes with a child (from another) and imposes it on her husband. So that is the one to whom Allah<sup>-azwj</sup> will not be Speaking to, nor would He<sup>-azwj</sup> Look at her, nor Purify her (from her sins), and for her would be a painful Punishment'.

<sup>48</sup>

عن محمد الحلبي، قال: قال أبو عبد الله (عليه السلام): «ثلاثة لا ينظر الله إليهم يوم القيامة، و لا يركبهم، و لهم عذاب أليم: الديوث من الرجال، و الفاحش المتفحش، و الذي يسأل الناس و في يده ظهر غنى».

From Muhammad Al Halby who said,

'Abu Abdullah<sup>-asws</sup> said: 'Three (people), Allah<sup>-azwj</sup> would not Look at them on the Day of Judgment, nor would He<sup>-azwj</sup> Purify them (Forgive their sins), and for them would be a painful Punishment – a cuckold from the men, and the obscene immoral one, and the one who asks the people and in his hand are apparent riches'.

<sup>49</sup>

عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ثلاثة لا ينظر الله إليهم يوم القيامة، و لا يركبهم، و لهم عذاب أليم: المرخي ذيله من العظمة، و المزكي سلعته بالكذب، و رجل استقبلك بود صدره فيواري و قلبه ممتلى غشا».

From Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> who said: 'Rasool-Allah<sup>-saww</sup> said: 'Three (people), Allah<sup>-azwj</sup> would not Look at them on the Day of Judgment, nor would He<sup>-azwj</sup> Purify them (Forgive their sins), and for them would be a painful Punishment – the one who loosens his back dress to drag upon the ground from greatness, and the one who falsely recommends an item of sale, and a man who faces you with a cordial chest, and inside his heart is full of deceit'.

<sup>50</sup>

عن أبي ذر، عن النبي (صلى الله عليه و آله)، قال: «ثلاثة لا يكلمهم الله يوم القيامة، و لا يركبهم، و لهم عذاب أليم». قلت: من هم، خابوا و خسروا؟ قال: «المسبل، و المنان، و المنفق سلعته بالحلف الكاذب». أعادها ثلاثا. تفسير

From Abu Zarr<sup>-ra</sup>, from the Prophet<sup>-saww</sup> having said: 'Three (people), Allah<sup>-azwj</sup> would neither Speak to them on the Day of Judgment, nor Purify them (Forgive their sins), and for them would be a painful Punishment'. I<sup>-ra</sup> said, 'Who are they, who would be disappointed and

<sup>47</sup> Hadeeth No. 42

<sup>48</sup> تفسير العياشي 1: 66 / 178.

<sup>49</sup> تفسير العياشي 1: 67 / 178.

<sup>50</sup> تفسير العياشي 1: 69 / 179.

lose?’ He<sup>-saww</sup> said: ‘The one who loosens his back dress to drag upon the ground from arrogance, and the disburser of his item by the false oath’. He<sup>-saww</sup> repeated it thrice’.<sup>51</sup>

عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في قوله: وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ» يعني لا ينظر إليهم بخير، أي لا يرحمهم، و قد يقول العرب للرجل السيد أو الملك: لا تنظر إلينا. يعني أنك لا تصيبننا بخير، و ذلك النظر من الله إلى خلقه».

From Abu Moamar Al Sa’ady who said,

‘Ali-asws Bin Abu Talib-asws said regarding His-azwj Words **nor will He Look upon them on the Day of Judgement [3:77]** – it Means He-azwj will not Look at them with good, i.e., would not be Merciful unto them. And the Arab says to the man who is a Chief or a King, ‘He did not look at me’. Meaning, he did not give us a good share’. And that is the ‘Looking’ from Allah-azwj to His-azwj creatures’.<sup>52</sup>

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 هذه الآية الَّذِينَ يَجْتَئِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ ثُمَّ أَمْسَكَ، 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 2<sup>nd</sup> 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 keep aloof from the great 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-

He-asws said: ‘Yes – O Amro –

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The oath immersed in the immorality, because Allah-azwj Mighty and Majestic is Saying **Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter [3:77]**’.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

العيّاشي 1: 70 / 179 .<sup>51</sup>

تفسير العيّاشي 1: 72 / 180 .<sup>52</sup>

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>-asws</sup> merits and the Knowledge'.<sup>53</sup>

تأويله: ما ذكره الشيخ أبو جعفر الطوسي (ره) في كتابه مصباح الانوار قال: حدثنا محمد بن إسماعيل، قال: حدثنا أبو الحسن المثنى قال: حدثنا علي بن مهروية، قال: حدثنا داود بن سليمان الغازي، قال: حدثنا علي بن موسى، عن أبيه، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي عليهم السلام، عن أبيه الحسين، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم. حرم الله الجنة على ظالم أهل بيتي وقتلهم وشأنهم والمعين عليهم. ثم تلا هذه الآية \* (اولئك لاخلاق لهم في الآخرة) \* الآية

Its explanation is what is mentioned by Al Sheykh Abu Ja'far Al Toosi in his book Misbaah Al Anwaar, from Muhammad Bin Ismail, from Abu Al Hassan Al Masny, from Ali Bin Mahrawiya from Dawood Bin Suleyman Al Ghazy,

(It has been narrated) from Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Muhammad<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> has Prohibited the Paradise upon the one who is unjust to the People<sup>-asws</sup> of my<sup>-saww</sup> Household, and killed them<sup>-asws</sup>, and is resentful towards them<sup>-asws</sup>, and supports (others) against them<sup>-asws</sup>'. Then he<sup>-saww</sup> recited this Verse – **there shall be no portion for them in the Hereafter [3:77]** – the Verse'.<sup>54</sup>

## VERSES 78 - 79

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {78}

**Most surely there is a party among those who are twisting their tongues with the Book it order for it to be Reckoned as being from the Book, and it is not from the Book; and they are saying, 'It is from the Presence of Allah', and it is not from the Presence of Allah; and they are saying the lie upon Allah while they are knowing [3:78]**

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ {79}

**It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my servants from besides Allah', but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79]**

<sup>53</sup> Al Kafi – H 2454

<sup>54</sup> Taweel Al Ayaat Al Zaahira – Ch 3 H 26

و في كتاب عيون الأخبار: في باب ما جاء عن الرضا- عليه السلام- في وجه دلائل الأئمة- عليهم السلام- و الردّ على الغلاة و المفوضة- لعنهم الله- حديث طويل و فيه: فقال المأمون: يا أبا الحسن بلغني أنّ قوما يغلون فيكم و يتجاوزون فيكم الحدّ.

And in the book Uyoon Al Akhbar in a chapter of what has come from Al-Reza<sup>-asws</sup> – regarding the aspects of the evidence of the Imams<sup>-asws</sup> – and the response against the Ghulaa (exaggerators) and the Mufawwiza (believers in delegated Authority of Allah<sup>-azwj</sup>) – may Allah<sup>-azwj</sup> Curse them – there is a lengthy Hadeeth, and in it – Al Mamoun said, ‘O Abu Al Hassan<sup>-asws</sup>! It has reached me that there is a group who are exaggerating regarding you (Imams<sup>-asws</sup>) and they are exceeding the limit regarding you<sup>-asws</sup>’.

فقال: الرضا- عليه السلام-: حدّثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن عليّ، عن أبيه عليّ بن الحسين، عن أبيه الحسين بن عليّ، عن أبيه علي بن أبي طالب- عليهم السلام- قال: قال رسول الله- صلى الله عليه و آله-: لا ترفعوني فوق حقّي، فإن الله تعالى اتّخذني عبداً قبل أن يتّخذني نبياً، قال الله تعالى: ما كان ليشتر- إلى آخر الآية-

Al-Reza<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> Musa Bin Ja’far<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Do not raise me<sup>-saww</sup> above my<sup>-saww</sup> right, for Allah<sup>-azwj</sup> the Exalted Took me<sup>-asws</sup> as a servant before He<sup>-azwj</sup> Took me<sup>-saww</sup> as a Prophet<sup>-saww</sup>. Allah<sup>-azwj</sup> the Exalted Said: ***‘It is not for a person [3:79]*** – up to the end of the Verse’.

و قال عليّ- عليه السلام-: يهلك فيّ اثنان- و لا ذنب لي- محبّ مفرط و مبغض مفرط، و إنّ البراء إلى الله- تعالى- ممّن يغلو فينا فيرفعنا فوق حدّنا، كبراءة عيسى بن مريم- عليهما السلام- من النصارى.

And Ali<sup>-asws</sup> said: ‘Two are destroyed regarding me<sup>-asws</sup> – and there is no fault of mine<sup>-asws</sup> – one of excessive love and one of excessive hatred, and I<sup>-asws</sup> disavow to Allah<sup>-azwj</sup> the Exalted from the one who are exaggerating regarding us<sup>-asws</sup>, so he raises us<sup>-asws</sup> above our<sup>-asws</sup> limit, like the disavowing of Isa Bin Maryam<sup>-as</sup> from the Christians’.<sup>55</sup>

## VERSES 80 - 82

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۚ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ {80}  
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {81} فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {82}

***And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80] And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and***

<sup>55</sup> عيون أخبار الرضا 1/ 200- 201، ضمن حديث 1 (3) 55

**Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him". He said: "Do you affirm and accept My Pact upon that?" They said: 'We do accept'. He said: "Then bear witness, and I (too) am of the Bearers of Witness with you [3:81] So the one who turns back after that, they are the transgressors" [3:82]**

و قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا من لدن آدم (عليه السلام) فلهلم جرا إلا و يرجع إلى الدنيا و ينصر أمير المؤمنين (عليه السلام)، و هو قوله: لَتُؤْمِنَنَّ بِهِ يعني رسول الله وَ لَتَنْصُرُنَّهُ يعني أمير المؤمنين (عليه السلام)، ثم قال لهم في الدر: أَ أَقْرَزْتُمْ وَ أَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي أي عهدي: قَالُوا أَقْرَزْنَا قَالَ الله للملائكة: فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Muskan,

(It has been narrated) from Abu Abdullah-asws having said: Allah-azwj has not Sent a Prophet-as from Adam-as, and so forth, except that he-as would be returning to the world and helping Amir-Al-Momineen-asws. And these are His-azwj Words **you must believe in him** – Meaning Rasool-Allah-saww **and you must help him [3:81]** – Meaning Amir-Al-Momineen-asws. Then Allah-azwj Said to them-as in the (world of the) Particles **"Do you affirm and accept My Pact upon that?"** i.e., My-azwj Covenant **They said: 'We do accept'** Allah-azwj Said to the Angels **"Then bear witness, and I (too) am of the Bearers of Witness with you"**.<sup>56</sup>

و روى صاحب كتاب (الواحدة) قال: روى أبو محمد الحسن بن عبد الله الأطروش الكوفي، قال: حدثنا عبد الله بن جعفر بن محمد البجلي، قال: حدثني أحمد بن محمد بن خالد البرقي، قال: حدثني عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي حمزة الثمالي، عن أبي جعفر الباقر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن الله تبارك و تعالى أحد واحد، تفرد في وحدانيته، ثم تكلم بكلمة فصارت نورا، ثم خلق من ذلك النور محمدا (صلى الله عليه و آله)، و خلقي و ذريتي،

And the author of the book Al Waahida has reported from Abu Muhammad Al Hassan Bin Abdullah Al Taroush Al Kufy, from Abdullah Bin Ja'far Bin Muhammad Al Bajaly, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Al-Baqir-asws having said: 'Amir-Al-Momineen-asws said: 'Allah-azwj Blessed and Exalted is One, Unique in His-azwj Oneness. Then Allah-azwj Spoke a Word, so light (نورا) came into being. Then He-azwj Created from that light, the light of Muhammad-saww, and Created me-asws and my-asws offspring.

ثم تكلم بكلمة فصارت روحا فأسكنها الله تعالى في ذلك النور، و أسكنه في أبداننا، فنحن روح الله، و كلماته، و بنا احتج على خلقه، فما زلنا في ظلة خضراء حيث لا شمس و لا قمر، و لا ليل و لا نهار، و لا عين تطرف نعبده و نقسده و نسبحه قبل أن يخلق خلقه،

Then He-azwj Spoke a Word, so a spirit came into being. So Allah-azwj the High Settled it in that light, and Settled it in our-asws bodies. Thus, we-asws are the Spirit of Allah-azwj, and His-azwj Word, and it is with us-asws that He-azwj Argues over His-azwj creatures. So we did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and we-asws did not cease to worship Him-azwj, and Extol His-azwj Holiness, and Glorify Him-azwj before He-azwj Created His-azwj creation.

<sup>56</sup> تفسير القمي 1: 106

و أخذ ميثاق الأنبياء بالإيمان و النصر لنا، و ذلك قوله عز و جل: **وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ** يعني لَتُؤْمِنُنَّ بِمُحَمَّدٍ (صلى الله عليه و آله) و لتنصرن وصيه، فقد آمنوا بمحمد (صلى الله عليه و آله) و لم ينصروا وصيه، و سينصرونه جميعاً.

And He<sup>-azwj</sup> Took a Covenant with the Prophets<sup>-as</sup> with the belief and the support for us<sup>-asws</sup>, and that is in the Words of the Mighty and Majestic **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81] –** Meaning, 'You (Prophets<sup>-as</sup>) must believe in Muhammad<sup>-saww</sup>, and must help his<sup>-saww</sup> successor<sup>-asws</sup>'. So they believed in Muhammad<sup>-saww</sup> and (but) did not help his<sup>-saww</sup> successor<sup>-asws</sup>, and they<sup>-as</sup> will all be helping him<sup>-asws</sup> altogether.

و إن الله أخذ ميثاقاً مع ميثاق محمد (صلى الله عليه و آله) بالنصرة بعضنا لبعض، فقد نصرت محمداً (صلى الله عليه و آله) و جاهدت بين يديه، و قتل عدوه، و وفيت الله بما أخذ علي من الميثاق و العهد و النصر لمحمد (صلى الله عليه و آله)، و لم ينصربي أحد من أنبيائه و رسله، و ذلك لما قبضهم الله إليه، و سوف ينصرونني.

And that Allah<sup>-azwj</sup> Took a Covenant along with the Covenant of Muhammad<sup>-saww</sup> with the supporting of some of us<sup>-asws</sup> for others. So I<sup>-asws</sup> helped Muhammad<sup>-saww</sup> (on behalf of all the Prophets<sup>-as</sup>) and fought in front of him<sup>-saww</sup>, and killed his<sup>-saww</sup> enemies, and fulfilled for Allah<sup>-azwj</sup> with what the Covenant was Taken from me<sup>-asws</sup>, and the oath, and the help for Muhammad<sup>-saww</sup>. And not one of His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup> helped me<sup>-asws</sup>, and that when Allah<sup>-azwj</sup> Made them<sup>-as</sup> to pass away, and soon they would all be helping me<sup>-asws</sup> (during the Return)<sup>57</sup>.

الحسن بن أبي الحسن الديلمي، في (كتابه) بإسناده عن فرج بن أبي شيبه، قال: سمعت أبا عبد الله (عليه السلام) يقول و قد تلا هذه الآية: **وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ: «يعني رسول الله (صلى الله عليه و آله) وَ لَتَنْصُرُنَّهُ** يعني وصيه أمير المؤمنين، و لم يبعث الله نبياً و لا رسولا إلا و أخذ عليه الميثاق لمحمد (صلى الله عليه و آله) بالنبوة و لعلي (عليه السلام) بالإمامة.

Al Hassan Bin Abu Al Hassan Al Daylami, in his book, by his chain from Faraj Biin Abu Shayba who said,

'I heard Abu Abdullah<sup>-asws</sup> saying, and he<sup>-asws</sup> recited this Verse **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him –** Meaning Rasool-Allah<sup>-saww</sup> **and you must help him" [3:81] –** Meaning his<sup>-saww</sup> successor<sup>-asws</sup> Amir-Al-Momineen<sup>-asws</sup>. And Allah<sup>-azwj</sup> never Sent a Prophet<sup>-as</sup> nor a Rasool<sup>-as</sup> except and He<sup>-azwj</sup> against him<sup>-as</sup> a Covenant for Muhammad<sup>-asws</sup> with the Prophet-hood and for Ali<sup>-asws</sup> with the Wilayah'.<sup>58</sup>

العياشي: عن حبيب السجستاني، قال: سألت أبا جعفر (عليه السلام) عن قول الله: **وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ** فكيف يؤمن موسى بعبسى (عليهما السلام) و ينصره و لم يدركه؟ وكيف يؤمن عيسى بمحمد (عليهما السلام) و ينصره و لم يدركه؟

Al Ayyashi, from Habeeb Al Sajastany who said,

<sup>57</sup> مختصر بصائر الدرجات: 32، تأويل الآيات 1: 30 / 116

<sup>58</sup> تأويل الآيات 1: 29 / 116



'I asked Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81]**, so how did Musa<sup>-as</sup> believe in Isa<sup>-as</sup> and help him<sup>-as</sup> and he<sup>-as</sup> did not see him<sup>-as</sup>? And how did Isa<sup>-as</sup> believe in Muhammad<sup>-saww</sup> and help him<sup>-as</sup> and he<sup>-as</sup> did not see him<sup>-saww</sup>?

فقال: «يا حبيب، إن القرآن قد طرح منه آي كثيرة، و لم يزد فيه إلا حروف أخطأت بها الكتبة، و توهمتها الرجال، و هذا وهم، فاقراها: «وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ - اَمَم - النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ هَكَذَا أَنْزَلَهَا - يا حبيب -

He<sup>-asws</sup> said: 'O Habeeb! A lot of Verses have been taken out from the Quran, and there did not increase in it except the letters which the scribes made mistakes in, and the men fancied it, and this is an illusion. So read it as **And when Allah Took a Covenant - community of the - of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81]** – this is how it was Revealed, O Habeeb.

فو الله ما وفّت امة من الأمم التي كانت قبل موسى (عليه السلام) بما أخذ الله عليها من الميثاق لكل نبي بعثه الله بعد نبيها، و لقد كذبت الامة التي جاءها موسى (عليه السلام)، لما جاءها موسى (عليه السلام)، و لم يؤمنوا به و لا نصره إلا القليل منهم، و لقد كذبت امة عيسى (عليه السلام) بمحمد (صلى الله عليه و آله) و لم يؤمنوا به و لا نصره لما جاء إلا القليل منهم.

So, by Allah<sup>-azwj</sup>, no nation from the nations were loyal, which were before Musa<sup>-asws</sup> with what Allah<sup>-azwj</sup> Took the Covenant (they acted) against it for every Prophet<sup>-as</sup> which Allah<sup>-azwj</sup> Sent after their Prophet<sup>-as</sup>. And the nation of Musa<sup>-as</sup> belied that which Musa<sup>-as</sup> came with, and did not believe in it, and did not help him<sup>-as</sup> except for a few of them. And the nation of Isa<sup>-as</sup> belied in Muhammad<sup>-saww</sup> and did not believe in it (the Covenant), and did not help him<sup>-saww</sup> with what he<sup>-saww</sup> came with, except for a few of them.

و لقد جحدت هذه الأمة بما أخذ عليها رسول الله (صلى الله عليه و آله) من الميثاق لعلي بن أبي طالب (عليه السلام)، يوم أقامه للناس و نصبه لهم، و دعاهم إلى ولايته و طاعته في حياته، و أشهدهم بذلك على أنفسهم، فأبي ميثاق أوكّد من قول رسول الله (صلى الله عليه و آله) في علي بن أبي طالب (عليه السلام)؟! فو الله ما وفّوا، بل جحدوا و كذبوا.

And this nation has rejected with what was Taken upon it by Rasool-Allah<sup>-saww</sup> from the Covenant for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, on the day in which he<sup>-saww</sup> established him<sup>-asws</sup> for the people and appointed him<sup>-asws</sup> for them, and called them to his<sup>-asws</sup> Wilayah, and being obedient to him<sup>-asws</sup> during his<sup>-saww</sup> lifetime, and made them testify upon themselves. So which Covenant has been more emphasised than the words of Rasool-Allah<sup>-saww</sup> regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>? By Allah<sup>-azwj</sup>! They were not loyal to it. But they rejected it and belied it'.<sup>59</sup>

عن بكير، قال: قال أبو جعفر (عليه السلام): «إن الله أخذ ميثاق شيعتنا بالولاية لنا و هم ذر يوم أخذ الميثاق على الذر بالإقرار له بالربوبية، و لمحمد (صلى الله عليه و آله) بالنبوة، و عرض الله على محمد (صلى الله عليه و آله) أئمة الطيبين و هم أظلة

From Bakeyr who said,

'Abu Ja'far<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Took a Covenant with our<sup>-asws</sup> Shias for their Wilayah for us<sup>-asws</sup>, and they were (in the realm of the) particles, on the day in which the Covenant was Taken upon the particles for the acceptance of His<sup>-azwj</sup> Lordship, and for Muhammad<sup>-saww</sup> for the Prophet-hood. And Allah<sup>-azwj</sup> Presented to Muhammad<sup>-saww</sup> the goodly Imams<sup>-asws</sup>, and they<sup>-asws</sup> were shadows'.

قال: - خلقهم من الطينة التي خلق منها آدم - قال: - و خلق أرواح شيعتنا قبل أبدانهم بألفي عام، و عرض عليهم و عرفهم رسول الله (صلى الله عليه و آله) عليا (عليه السلام)، و نحن نعرفهم في لحن القول».

They were Created from the (same) clay from which Adam<sup>-as</sup> was Created, and the spirits of our<sup>-asws</sup> Shias were Created two thousand years before their bodies, and they were presented to them<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> recognised them, and we<sup>-asws</sup> recognise them from the tone of their speech'.<sup>60</sup>

عن سلام بن المستنير، عن أبي عبد الله (عليه السلام) قال: «لقد تسموا باسم ما سمي الله به أحدا إلا علي بن أبي طالب (عليه السلام)، و ما جاء تأويله». قلت: جعلت فداك متى يجيء تأويله؟

From Salaam Bin Mustaneer,

From Abu Abdullah<sup>-asws</sup> having said: 'You (Shias) have been named with a name which Allah<sup>-azwj</sup> did not Name anyone except for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and its explanation has not come yet'. I said, 'May I be sacrificed for you<sup>-asws</sup>! When will its explanation come?'

قال: «إذا جاء جمع الله أمامه النبيين و المؤمنين حتى ينصروه، و هو قول الله: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى قَوْلِهِ تَعَالَى: وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ فيومئذ يدفع رسول الله (صلى الله عليه و آله) اللواء إلى علي بن أبي طالب (عليه السلام)، فيكون أمير الخلائق كلهم أجمعين، يكون الخلائق كلهم تحت لوائه، و يكون هو أميرهم، فهذا تأويله».

He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Gathers in front of Him<sup>-azwj</sup> the Prophets<sup>-as</sup> and the Believer until they help him<sup>-asws</sup>, and these are the Words of Allah<sup>-azwj</sup> **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom [3:81] up to His<sup>-azwj</sup> Words "Then bear witness, and I (too) am of the Bearers of Witness with you [3:81].** So, on that day, Rasool-Allah<sup>-saww</sup> would hand over the flag to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> therefore he<sup>-asws</sup> would become the Emir of all the creatures altogether, and all the creatures would be under his<sup>-asws</sup> flag, and he<sup>-asws</sup> would become their Emir. So this is its explanation'.<sup>61</sup>

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق إلى الميثاق رسول الله (صلى الله عليه و آله)، و ذلك أنه كان أقرب الخلق إلى الله تبارك و تعالى، و كان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد و طفت موطناً لم يطأه ملك مقرب، و لا نبي مرسل، و لولا أن روحه و نفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز و جل كما قال الله تعالى: قَابِ قَوْسَيْنِ أَوْ أَدْنَى، أي بل أدنى، فلما خرج الأمر، وقع من الله إلى أوليائه (عليهم السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Sinan who said,

تفسير العياشي 1: 74 / 180 <sup>60</sup>

تفسير العياشي 1: 77 / 181 <sup>61</sup>

'Abu Abdullah-asws said: 'The first one who preceded to the Covenant was Rasool-Allah-saww, and that he-saww was the closest of the creatures to Allah-azwj Blessed and High, and the station at which Jibraeel-as said to him-saww, when he-as ascended with him-saww to the sky: 'Go ahead – O Muhammad-saww – for you-saww have entered into a foothold where no Angel of Proximity has treaded upon, nor a 'Mursil' Prophet-as', and that his-saww spirit and his-saww self were from that station in accordance to where he-saww reached. So he-saww was from Allah-azwj Mighty and Majestic like what Allah-azwj the High Said **So he was the measure of two bows or even closer [53:9]**, yes, but he-saww was even closer. So when the Command came out, it occurred to His-azwj Guardians-asws'.

فقال الصادق (عليه السلام): «كان الميثاق مأخوذاً عليهم لله بالربوبية، و لرسوله بالنبوة، و لأمر المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة الهادون أئمتكم؟ فقالوا: بلى، شهدنا. فقال الله تعالى: أن تقولوا يوم القيامة – أي لئلا تقولوا يوم القيامة – إنا كنا عن هذا غافلين.

Al-Sadiq-asws said: 'The Covenant was Taken from them in regard to the Lordship of Allah-azwj, and the Prophet-hood of His-azwj Rasool-saww, and with the Imamate of Amir-Al-Momineen-asws and the Imams-asws, so He-azwj Said: "Am I-azwj not your Lord-azwj, and Muhammad-saww your Prophet-saww, and Ali-asws your Imam-asws, and the Imams-asws of Guidance your Imams-asws?" So they said, 'Yes, we do bear witness'. So Allah-azwj the High Said: "If you say on the Day of Judgement" – i.e., perhaps you would be saying on the Day of Judgement – "We were unaware of this!"

فأول ما أخذ الله عز و جل الميثاق على الأنبياء له بالربوبية، و هو قوله: وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز و جل أفضلهم بالأسامي، فقال: وَ مِنْكَ يَا مُحَمَّد، فقدم رسول الله (صلى الله عليه و آله) لأنه أفضلهم وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فَهَؤُلَاءِ الْخَمْسَةُ أَفْضَلُ الْأَنْبِيَاءِ، و رسول الله (صلى الله عليه و آله) أفضلهم،

The first of what Allah-azwj Mighty and Majestic Took the Covenant upon the Prophets-as was for His-azwj Lordship, and these are His-azwj Words **And when We Took a Covenant from the Prophets [33:7]**, so He-azwj Mentioned the total of all the Prophets-as. Then the Mighty and Majestic the best of them, so He-azwj Said **and from you, O Muhammad-saww**. Thus, Rasool-Allah-saww preceded because he-saww was the best of them **and from Noah and Ibrahim and Musa and Isa son of Maryam**, so these five are the superior Prophets-as, and Rasool-Allah-saww is the most superior of them-as.

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه و آله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ يعني رسول الله (صلى الله عليه و آله) لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ يعني أمير المؤمنين (عليه السلام)، تخبروا أممكم بخبره، و خير وليه من الأئمة (عليهم السلام)».

Then, after that, Rasool-Allah-saww took a Covenant upon the Prophets-as by the belief in him-saww, and upon that they would be helping Amir-Al-Momineen-asws, so He-azwj Said **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him – Meaning Rasool-Allah-saww, you must believe in him and you must help him" [3:81]** – Meaning his-saww

successor<sup>-asws</sup> Amir-Al-Momineen<sup>-asws</sup>, so inform your communities of his<sup>-asws</sup> news, and the news of his<sup>-asws</sup> successors<sup>-asws</sup> from the Imams<sup>-asws</sup>.<sup>62</sup>

عن زرارة، قال: قلت لأبي جعفر (عليه السلام): أ رأيت حين أخذ الله الميثاق على الذر في صلب آدم (عليه السلام)، فعرضهم على نفسه، كانت معاينة منهم له؟

From Zurara who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'What is your<sup>-asws</sup> view, where Allah<sup>-azwj</sup> Took the Covenant upon the particle in the ribs of Adam<sup>-as</sup>, so He<sup>-azwj</sup> Displayed them unto Himself<sup>-azwj</sup>, was it a sighting from them of Him<sup>-azwj</sup>?'

قال: «نعم، يا زرارة، و هم ذر بين يديه، و أخذ عليهم بذلك الميثاق بالربوبية له، و لمحمد (صلى الله عليه و آله) بالنبوة، ثم كفل لهم بالأرزاق و أنسابهم رؤيته، و أثبت في قلوبهم معرفته،

He<sup>-asws</sup> said: 'Yes, O Zurara, and they were particles in front of Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Took the Covenant upon them with that of the Lordship for Him<sup>-azwj</sup>, and with the Prophet-hood for Muhammad<sup>-saww</sup>. Then He<sup>-azwj</sup> Guaranteed to them with the sustenance and Cause them to forget its sighting, and Affirmed His<sup>-azwj</sup> recognition in their hearts.

فلا بد من أن يخرج الله إلى الدنيا كل من أخذ عليه الميثاق، فمن جحد ما أخذ عليه [من] الميثاق لمحمد (صلى الله عليه و آله) لم ينفعه إقراره لربه بالميثاق، و من لم يجحد ميثاق محمد نفعه الميثاق لربه».

Therefore, it is inevitable that Allah<sup>-azwj</sup> Extract to the world everyone upon whom the Covenant is Taken. So the one who rejects what has been Taken upon him from the Covenant for Muhammad<sup>-saww</sup>, his acceptance of his Lord<sup>-azwj</sup> with the Covenant would not benefit him, and the one who does not reject the Covenant of Muhammad<sup>-saww</sup>, the Covenant to his Lord<sup>-azwj</sup> would benefit him".<sup>63</sup>

عن فيض بن أبي شبيب، قال: سمعت أبا عبد الله (عليه السلام) يقول، و تلا هذه الآية: وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى آخِرِ الْآيَةِ. قال: «لتؤمنن برسول الله (صلى الله عليه و آله)، و لتنصرن أمير المؤمنين (عليه السلام)».

From Fayz Bin Abu Shayba who said,

I heard Abu Abdullah<sup>-asws</sup> saying, and he<sup>-asws</sup> recited this Verse **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom [3:81]** – up to the end of the Verse. He<sup>-asws</sup> said: 'That you would be believing in Rasool-Allah<sup>-saww</sup> and would be helping Amir Al Momineen<sup>-asws</sup>'.

قلت: و لتنصرن أمير المؤمنين؟! قال: «نعم، من آدم فهلهم جراً، و لا يبعث الله نبيا و لا رسولا إلا رد إلى الدنيا حتى يقاتل بين يدي أمير المؤمنين (عليه السلام)».

<sup>62</sup> تفسير القمي 1: 246

<sup>63</sup> تفسير العياشي 1: 75 / 181

I said, 'And would be helping Amir Al-Momineen-asws?' He-asws said: 'Yes. From Adam-as onwards. And Allah-azwj neither Sent a Prophet-as, nor a Rasool-as except he-as would be returning to the world until he-as fights in front of Amir Al Momineen-asws (helping him-asws) (During the Return – Raj'at)".<sup>64</sup>

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أَفَعَيِّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ {83}  
قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ {84}

*Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83] Say: 'We believe in Allah and what has been Revealed unto us, and what was Revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and what was Given to Musa and Isa and the Prophets from their Lord; we do not make any distinction between any of them, and to Him are we submitting [3:84]*

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {85} كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {86}

*And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85] Why should Allah Guide a people who disbelieved after their Eman and (after) they testified that the Rasool was true, and clear arguments had come to them? And Allah does not Guide the unjust [3:86]*

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {87} خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {88} إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {89}

*(As for) them, their Recompense is that upon them is the Curse of Allah and the Angels and of the people, altogether [3:87] Eternally in it; their Punishment will neither be Lightened from them nor shall they be Respited [3:88] Except those who repent from after that and amend, for surely Allah is Forgiving, Merciful [3:87]*

<sup>64</sup> تفسیر العیاشی 1: 181 / 76.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ {90} إِنَّ  
الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۚ أُولَئِكَ  
لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ {91}

**Those who commit Kufr after their Eman, then increase in Kufr, their repentance will never be Accepted, and they are the straying ones [3:90] Those who are committing Kufr and they are dying while they are Kafirs, the earth full of gold shall never be Accepted from one of them, even if he ransoms (himself) with it. These are they for whom is a Painful Punishment, and there would not be for them anyone from the helpers [3:91]**

العباشي: عن عمار بن أبي الأحرص، عن أبي عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق في مبتدأ الخلق بحرين: أحدهما عذب فرات، و الآخر ملح أجاج، ثم خلق تربة آدم (عليه السلام) من البحر العذب الفرات، ثم أجراه على البحر الأجاج، فجعله حمأ مسنوناً، و هو خلق آدم (عليه السلام)، ثم قبض قبضة من كتف آدم الأيمن، فذراها في صلب آدم، فقال: هؤلاء في الجنة و لا أبالي

Al Ayyashi, from Amaar Bin Abu Al Hows,

(It has been narrated) from Abu Abdullah-asws having said: ‘Allah-azwj Blessed and High Created in the beginning of the creation, two seas – one of the two as sweet, clear, and the other one salty, bitter. Then He-azwj Created the dust of Adam-as from the sweet, clear sea. Then Made it to flow upon the bitter sea. So He-azwj Made it as a sludge, and it is the creation of Adam-as. Then He-azwj Grabbed a Handful from the right shoulder of Adam-as, and Placed it in the ribs (صلب) of Adam-as, and He-azwj Said: “These would be in the Paradise and I-azwj do not Care”.

[ثم قبض من كتف آدم الأيسر فذراها في صلب آدم، فقال: هؤلاء في النار و لا أبالي] و لا اسأل عما أفعل و لي في هؤلاء البداء بعد و في هؤلاء، و هؤلاء سيبتلون».

Then He-azwj Grabbed a Handful from the left shoulder of Adam-as and Placed it in the ribs (صلب) of Adam-as, so He-azwj Said: “These would be in the Fire and I-azwj do not Care. And I-azwj will not be Questioned about what I-azwj Do. And it is up to Me-azwj to Change with regards to these ones afterwards, and with regards to those, and these ones would be Tested”.

قال أبو عبد الله (عليه السلام): «فاحتج يومئذ أصحاب الشمال و هم ذر على خالقهم، فقالوا: يا ربنا بم أوجبت لنا النار و أنت الحكم العدل من قبل أن تحتج علينا و تبلونا بالرسل و تعلم طاعتنا لك و معصيتنا؟ فقال الله تبارك و تعالى: فأنا أخبركم بالحجة عليكم الآن في الطاعة و المعصية و الإعذار بعد الإخبار».

Abu Abdullah-asws said: ‘So, on that day, the companions of the left hand argued against their Creator, and they were particles, so they said, ‘O our Lord-azwj! Why did You-azwj Obligate the Fire upon us and You-azwj are the Just Judge, before You-azwj Proved it against us, and Tried us with the Rasools-as, and Known our obedience to You-azwj and our disobedience?’ Allah-azwj Blessed and Exalted Said: “I-azwj am Informing you with the proof against you right now with regards to the obedience and the disobedience, and the excusing after the Ahadeeth”.



قال أبو عبد الله (عليه السلام): «فأوحى الله إلى مالك خازن النار، أن مر النار تشهق، ثم تخرج عنقا منها، فخرجت لهم، ثم قال الله لهم: ادخلوها طائعين. فقالوا: لا ندخلها طائعين. ثم قال: ادخلوها طائعين أو لأعذبنكم بها كارهين. قالوا: إنما هربنا إليك منها، و حاججناك فيها حيث أو جبتها علينا، و صيرتنا من أصحاب الشمال، فكيف ندخلها طائعين؟ و لكن ابدأ بأصحاب اليمين في دخولها كي تكون قد عدلت فينا و فيهم».

Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed to Malik, the keeper of the Fire, to make a passage of the Fire to gasp, then bring out a neck from it, so it came out to them. Then Allah<sup>-azwj</sup> Said to them: "Enter it willingly!" They said, 'We will not enter it willingly'. Then He<sup>-azwj</sup> Said: "Enter it willingly or I<sup>-saww</sup> shall Punish you all by it for your unwillingness". They said, 'But rather we are at war against You<sup>-azwj</sup> from it, and we dispute regarding it to cloak it over us, and You<sup>-azwj</sup> have Made us to be from the companions of the Left, so how can we enter it willingly? But, Begin with the companions of the Right in entering it so that it would become justice regarding us and them'.

قال أبو عبد الله (عليه السلام): «فأمر أصحاب اليمين و هم ذر بين يديه، فقال: ادخلوا هذه النار طائعين. قال: فطفقوا يتبادرون في دخولها فوجوا فيها جميعا، فصيرها الله عليهم بردا و سلاما، ثم أخرجهم منها،

Abu Abdullah<sup>-asws</sup> said: 'He<sup>-azwj</sup> Commanded the companions of the right, and they were particles in front of Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Said: 'Enter this Fire willingly". They all entered it willingly together. Allah<sup>-azwj</sup> Made it to be cool and safe for them, then Extracted them from it.

ثم إن الله تبارك و تعالى نادى في أصحاب اليمين و أصحاب الشمال: أ لست بربكم؟ فقال أصحاب اليمين: بلى يا ربنا، نحن بربك و خلقك مقربين طائعين. و قال أصحاب الشمال: بلى يا ربنا نحن بربك و خلقك كارهين. و ذلك قول الله: وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ - قال -: توحيدهم لله».

The Allah<sup>-azwj</sup> Blessed and High Called out among the companions of the Right and the companions of the Left: "Am I<sup>-azwj</sup> not your Lord<sup>-azwj</sup>!" The companions of the Right said, 'Yes, O our Lord<sup>-azwj</sup>! We are your creatures we accept willingly'. And the companions of the Left said, 'Yes, O our Lord<sup>-azwj</sup>! We are your unwilling creatures'. And that is in the Words of Allah<sup>-azwj</sup> **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**. They were united to Allah<sup>-azwj</sup>.<sup>65</sup>

عن ابن بكير، قال سألت أبا الحسن (عليه السلام) عن قوله: وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً. قال: «أنزلت في القائم (عليه السلام) إذا خرج باليهود و النصارى و الصابئين و الزنادقة و أهل الردة و الكفار في شرق الأرض و غربها، فعرض عليهم الإسلام، فمن أسلم طوعاً أمره بالصلاة و الزكاة و ما يؤمر به المسلم و يجب لله تعالى عليه، و من لم يسلم ضرب عنقه حتى لا يبقى في المشارق و المغرب أحد إلا وحده الله».

From Ibn Bakeyr who said, 'I asked Abu Al-Hassan<sup>-asws</sup> about His<sup>-azwj</sup> Words **And to Him submit the ones is in the skies and the earth, willingly and unwillingly [3:83]**, he<sup>-asws</sup> said: 'It was Revealed regarding Al-Qaim<sup>-asws</sup>. When he<sup>-asws</sup> comes out to the Jews, and the Christians, and the Sabeans, and the Atheists, and the people of apostasy, and the Infidels in the east of the earth and its west, and he<sup>-asws</sup> would be presenting Al-Islam to them. So the one who submits willingly, he<sup>-asws</sup> would order them for the *Salat*, and the Zakat, and whatever the Muslims have been ordered for and Obligated by Allah<sup>-azwj</sup> the High. And the one who does not submit,



his neck would be struck until there will not remain in the east and the west anyone except (professing) the Tawheed of Allah<sup>-azwj</sup>.

قلت له: جعلت فداك، إن الخلق أكثر من ذلك؟ فقال: «إن الله إذا أراد أمراً قلل الكثير وكثر القليل».

I said to the Imam<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, the people would be more than that?' He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> so Intends, He<sup>-azwj</sup> would Command the little to be more, and the more to be little'.<sup>66</sup>

الطبرسي في (مجمع البيان)، في قوله: كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ - إلى قوله تعالى - إِلَّا الَّذِينَ تَابُوا قِيلَ: نَزَلَتِ الْآيَاتُ فِي رَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ: الْحَارِثُ بْنُ سُوَيْدٍ، وَكَانَ قَتَلَ الْمُجَذَّرَ بْنَ زِيَادِ الْبُلُوِي غَدْرًا وَهَرَبَ، وَارْتَدَّ عَنِ الْإِسْلَامِ، وَحَقَّ بِمَكَّةَ، ثُمَّ نَدِمَ فَأَرْسَلَ إِلَى قَوْمِهِ أَنْ يَسْأَلُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَلْ لِي مِنْ تَوْبَةٍ؟ فَسَأَلُوا، فَنَزَلَتِ الْآيَاتُ إِلَى قَوْلِهِ: إِلَّا الَّذِينَ تَابُوا

Al Tabarsy, in Majma Al Bayaan,

Regarding His<sup>-azwj</sup> Words **Why should Allah Guide a people who disbelieved after their Eman [3:86]** - up to the Words of the High **Except those who repent [3:89]** - It was Revealed regarding a man from the helpers called Al-Haarib Bin Suweyd Bin Al-Saamit. And he killed Al-Mujzar Bin Ziyad Al-Balawy treacherously and fled, and reneged from Al-Islam, and went to Makkah. Then he regretted it, so he sent a message to his people that they should ask Rasool-Allah<sup>-saww</sup>, 'Is there repentance for me?' So they asked, and this Verse was Revealed until His<sup>-azwj</sup> Words **Except those who repent [3:89]**.

فحملها إليه رجل من قومه، فقال: إني لأعلم أنك لصديق، و أن رسول الله (صلى الله عليه و آله) أصدق منك، و أن الله تعالى أصدق الثلاثة. و رجع إلى المدينة، و تاب و حسن إسلامه. قال الطبرسي: و هو المروي عن أبي عبد الله (عليه السلام).

So a man from his people carried it (the message), so he said, 'I know that you are truthful, and that Rasool-Allah<sup>-saww</sup> is more truthful than you, and that Allah<sup>-azwj</sup> is even more Truthful of the three'. And he returned to Al-Medina, and repented and made good his Islam. Al-Tabarsy said, 'And it is reported from Abu Abdullah<sup>-asws</sup>'.<sup>67</sup>

عنه، عن ابن محبوب، عن علي بن رئاب، عن أبي عبيدة، عن أحدهما (ع) قال: أما دابة استصعبت على صاحبها، من لجام أو نفور فليقرأ في أذنها أو عليها: " أفغير دين الله يغيون وله أسلم من في المسوات والارض طوعا وكرها وإليه ترجعون ".

From him, from Ibn Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda,

(It has been narrated) from one of the two<sup>-asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Whichever animal makes it difficult for its owner, from a bridling or reluctance, so he should recite in its ear, or upon it **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.<sup>68</sup>

<sup>66</sup> تفسير العياشي 1: 82 / 183.

<sup>67</sup> مجمع البيان 2: 789.

<sup>68</sup> Al Mahaasin - V 2 Bk 6 H 102

عن عباية الأسدي: أنه سمع أمير المؤمنين (عليه السلام) يقول: «وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً وَإِلَيْهِ يُرْجَعُونَ أَكَانَ ذَلِكَ بعد؟». قلت: نعم، يا أمير المؤمنين. قال: «كلا و الذي نفسي بيده، حتى يدخل المرأة بمن عذب آمنين، لا يخاف حية و لا عقرباً فما سوى ذلك»

From Abayat Al Asady that he heard Amir Al-Momineen<sup>-asws</sup> saying: '**And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**, would that be happening afterwards?' I said, 'Yes, O Amir Al-Momineen<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Never! By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul, until the woman comes over being safe from the one who tortures, neither fearing a snake nor a scorpion. So that is not the same'.<sup>69</sup>

عن رفاعة بن موسى، قال: سمعت أبا عبد الله (عليه السلام) يقول: «وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً». قال: «إذا قام القائم (عليه السلام) لا تبقى أرض إلا نودي فيها بشهادة أن لا إله إلا الله، و أن محمداً رسول الله».

From Rafa'at Bin Musa who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: '**And to Him submit the ones is in the skies and the earth, willingly and unwillingly [3:83]**: 'When Al-Qaim<sup>-asws</sup> rises, there would not remain a land except there would be a call therein that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>'.<sup>70</sup>

ابن بابويه: عن أبيه، عن سعد بن عبد الله، عن إبراهيم بن هاشم و يعقوب بن يزيد جميعاً، عن ابن فضال، عن ابن بكير ، عن أبي عبد الله (عليه السلام) قال: سمعته يقول في قوله عز و جل: «وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً». قال: «هو توحيدهم لله عز و جل».

Ibn Babuwayh, from his father, from Sa'd Bin Abdullah, from Ibrahim Bin Hashim and Yaqoub Bin Yazeed, altogether, from Ibn Fazal, from Ibn Bakeyr,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I heard him<sup>-asws</sup> saying regarding the Words of the Mighty and Majestic **And to Him submit the ones is in the skies and the earth, willingly and unwillingly [3:83]**: 'It is their *Tawheed* (belief in Oneness) of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>71</sup>

عنه: بإسناده قال أبو محمد الفحام: حدثنا أبو الحسن محمد بن أحمد بن عبيد الله الهاشمي المنصوري، قال: حدثني عم أبي: أبو موسى عيسى بن أحمد بن عيسى بن المنصور، قال: حدثني الإمام علي بن محمد العسكري، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن موسى، قال: حدثني أبي موسى بن جعفر (عليهم السلام) قال: «كنت عند سيدنا الصادق (عليه السلام) إذ دخل عليه أشجع السلمي يمدحه فوجده عليلاً، فجلس و أمسك،

From him, by his chain, said, 'Abu Muhammad Al Faham said, 'It was narrated to us by Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Al Hashimy Al Mansoury, from Umm Aby Abu Musa isa Bin Ahmad Bin Isa Bin Al Mansour who said,

'It was narrated to me by the Imam Ali<sup>-asws</sup> Bin Muhammad Al Askari<sup>-asws</sup> saying: 'It was narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup> Muhammad Bin Ali<sup>-asws</sup> saying: 'It was narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup> Ali Bin Musa<sup>-asws</sup> saying, 'It was narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> saying: 'I<sup>-asws</sup> was in the presence of our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup>,

<sup>69</sup> تفسير العياشي 1: 179 / 183

<sup>70</sup> تفسير العياشي 1: 81 / 183، بنابيع المودة: 421.

<sup>71</sup> التوحيد: 7 / 46

when Ashja'a Al Salmy came to eulogise him<sup>-asws</sup>, but he found him<sup>-asws</sup> to be ill. So he sat and waited.

فقال له سيدنا الصادق (عليه السلام): عد عن العلة، و اذكر ما جئت له. فقال له: ألبسك الله منه عافية  
أرقت يخرج من جسمك السقام كما أخرج ذل السؤال من عنقك.

Our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> said: 'Forget about the illness and mention what you have come for'. He said to him<sup>-asws</sup> (in prose), 'May Allah<sup>-azwj</sup> Clothe you<sup>-asws</sup> with well-being from Him<sup>-azwj</sup> during your<sup>-asws</sup> sleep, the covering, and in your<sup>-asws</sup> veins should exit the illness from your<sup>-asws</sup> body just as the yoke of question exits from your<sup>-asws</sup> neck'.

فقال: يا غلام، أي شيء معك؟ قال: أربعمائة درهم. قال: أعطها للأشجع. قال: فأخذها و شكر، و ولى. فقال: ردوه.

He<sup>-asws</sup> said: 'O boy! Which thing is there with you?' He said, 'Four hundred Dirhams'. He<sup>-asws</sup> said 'Give it to Al Ashja'a'. So he took it and thanked, and turned around, but he<sup>-asws</sup> said: 'Return him!'

فقال: يا سيدي، سألت فأعطيت فأغنيت، فلم رددتني؟ قال: حدثني أبي، عن آبائه، عن النبي (صلى الله عليه و آله) أنه قال: خير العطاء ما أبقي نعمة باقية، و إن الذي أعطيتك لا يبقى لك نعمة باقية، و هذا خاتمي فإن أعطيت به عشرة آلاف درهم، و إلا فعد إلي وقت كذا و كذا أوفك إياها.

He said, 'O my Master<sup>-asws</sup>! I asked and was given and was enriched, so why did you<sup>-asws</sup> return me?' He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> that he<sup>-saww</sup> said: 'The best of the gifts is what its bounty remains with a remaining, and that which I<sup>-asws</sup> gave you, its blessing will not remain with a remaining, and this is my<sup>-asws</sup> ring. So, if I<sup>-asws</sup> was to give along with it ten thousand Dirhams, or else return to me at such and such a time, I<sup>-asws</sup> shall fulfil it for you'.

قال: يا سيدي، قد أغنيتني و أنا كثير الأسفار، و أحصل في المواضع المفزعة فتعلمني ما آمن به على نفسي؟

He said, 'O my Master<sup>-asws</sup>! You<sup>-asws</sup> have (already) enriched me and I am of frequent journeys, and I tend to be in places of fear, therefore teach me what I can be safe be upon myself?'

قال: إذا خفت أمراً فاترك يمينك على ام رأسك، و اقرأ برفع صوتك أ فَعِزَّ دِينَ اللَّهِ يَتَعَوَّنَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ.

He<sup>-asws</sup> said: 'Whenever you fear a matter, so let you right hand be on top of your head and recite by the top of your voice **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.

قال أشجع: فحصلت في واد تعبت فيه الجن، فسمعت قائلاً يقول: خذوه. فقرأتها، فقال قائلاً: كيف نأخذه و قد احتجز بأية طيبة؟».

Ashja'a said, 'I got to be in a valley wherein the Jinn wandered, and I heard a speaker saying, 'Seize him!' I recited it, and the speaker said, 'How can we seize him and he has been loud with (reciting) a goodly Verse?'"<sup>72</sup>

العباشي: عن حنان بن سدير، عن أبيه، قال: قلت لأبي جعفر (عليه السلام): هل كان ولد يعقوب أنبياء؟ قال: «لا، و لكنهم كانوا أسباط أولاد الأنبياء، لم يكونوا فارقوا الدنيا إلا سعداء، تابوا و تذكروا ما صنعوا».

Al Ayyashi, from Hanan Bin Saeir, from his father who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Were the children of Yaqoub<sup>-as</sup> Prophets<sup>-as</sup>?' He<sup>-asws</sup> said: 'No, but they were tribes of the children of Prophets<sup>-as</sup>. They did not happen to depart from the world except as fortunate ones. They repented and remembered what they had done'".<sup>73</sup>

<sup>72</sup> الأمالي 1: 287.

<sup>73</sup> تفسير العياشي 1: 83 / 184.