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CHAPTER 3

AAL-E-IMRAAN

(The Children of Al-Imran)

(200 VERSES)

VERSES 92 to 138

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {92}

You will never attain to righteousness until you are spending from what you are loving; and whatever you are spending from anything, so Allah is more Knowing with it [3:92]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمر بن عبد العزيز، عن يونس بن طبيان، عن أبي عبد الله (عليه السلام): «لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ، هَكَذَا فَافْرَأُهَا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Umar Bin Abdul Aziz, from Yunus Bin Zibyan,

(It has been narrated) from Abu Abdullah^{-asws} having said: '***You will never attain to righteousness until you are spending what you are loving [3:92]*** – Like this it is, so read it as such'.¹

عن المفضل بن عمر، قال: دخلت على أبي عبد الله (عليه السلام) يوماً ومعي شيء فوضعت بين يديه، فقال: «ما هذا؟» فقلت: هذه صلة مواليك وعبيدك. قال: فقال لي: «يا مفضل، إني لا أقبل ذلك، و ما أقبله من حاجة بي إليه، و ما أقبله إلا ليزكوا به».

From Mufazzal Bin Umar who said,

'I came up to Abu Abdullah^{-asws} one day and with me was something which I placed in front of him^{-asws}. So he^{-asws} said: 'What is this?' So I said, 'This is a donation of your^{-asws} friends and your^{-asws} servants'. So he^{-asws} said to me: 'O Mufazzal! I^{-asws} do not accept that, and I^{-asws} do not accept it due to my^{-asws} need to it, and I^{-asws} do not accept (anything) except to purify you'.

ثم قال: «سمعت أبي يقول: من مضت له سنة لم يصلنا من ماله، قل أو أكثر، لم ينظر الله إليه يوم القيامة، إلا أن يعفو الله عنه».

¹ الكافي 8: 209 / 183

Then he^{-asws} said: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'The one for whom a year passes by and he does not help (relatives) with it from his wealth, be it little or a lot, Allah^{-azwj} would not Look at him on the Day of Judgement, except (what) Allah^{-azwj} Excuses from it'.

ثم قال: «يا مفضل، إنها فريضة، فرضها الله على شيعتنا في كتابه إذ يقول: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ فنحن البر والتقوى، و سبيل الهدى، و باب التقوى، و لا يحجب دعاؤنا عن الله، اقتصروا على حلالكم، و حرامكم، فسلوا عنه، و إياكم أن تسألوا أحدا من الفقهاء عما لا يعينكم و عما ستر الله عنكم».

Then he^{-asws} said: 'O Mufazza! It is an obligation, which Allah^{-azwj} has Obligated upon our^{-asws} Shias, in His^{-azwj} Book when He^{-azwj} Said **You will never attain to righteousness until you are spending from what you are loving [3:92]**. So we^{-asws} are the righteousness and the piety, and the Way of Guidance, and the Door of piety. And do not veil (yourselves) from our^{-asws} supplications from Allah^{-azwj}, confined to what is Permissible for you, and what is Prohibited for you. Ask about it. And beware of asking anyone from the Jurists about what does not concern you, and about what Allah^{-azwj} has Veiled from you'.²

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن محمد بن شعيب، عن الحسين بن الحسن، عن عاصم، عن يونس، عن ذكروه، عن أبي عبد الله (عليه السلام) أنه كان يتصدق بالسكر، ف قيل له: أ تتصدق بالسكر؟ فقال: «نعم، إنه ليس شيء أحب إلي منه، فأنا أحب أن أتصدق بأحب الأشياء إلي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Shuayb, from Al Husayn Bin Al Hassan, from Aasim, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} that he^{-asws} used to give sugar in charity. So it was said to him^{-asws}, 'You^{-asws} are giving charity with the sugar?' So he^{-asws} said: 'Yes. There is not a thing more beloved to me^{-asws} than it. Therefore, I^{-asws} love it that I^{-asws} should give in charity a thing most beloved to me^{-asws}'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي وَ لَادٍ الْحَنَاطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْوَالِدَيْنِ إِحْسَاناً مَا هَذَا الْإِحْسَانُ فَقَالَ الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا وَ أَنْ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئاً بِمَّا يَخْتَاجَانِ إِلَيْهِ وَ إِنْ كَانَا مُسْتَغْنَيْنِ أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahbooub, from Abu Wallad Al Hannat who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[17:23] and the goodness to the two parents**. What is this goodness?' So he^{-asws} said: 'The goodness is that you are good in their company, and that you do not encumber them if they were to ask you from what they are both needy to, and even if they were both self-sufficient. Is Allah^{-azwj} Mighty and Majestic no Saying **[3:92] You will never attain to righteousness until you spend out of what you love; and whatever thing you spend, Allah Knows of it**'.⁴

² تفسير العياشي 1: 85 / 184.

³ الكافي 4: 61 / 3.

⁴ الكافي 2: 126 / 1.

أبو علي الطبرسي: يروى عن ابن عمر: أن النبي (صلى الله عليه و آله) سئل عن هذه الآية، فقال: «هو أن ينفق العبد المال و هو شحيح يأمل الدنيا، و يرجو الغنى، و يخاف الفقر».

Abu Ali Al Tabarsy, reporting from Ibn Umar,

‘The Prophet^{-saww} was asked about this Verse [3:92], so he^{-saww} said: ‘It is the servant spending the wealth, and he is being stingy hoping for the world and desiring the riches and fearing the poverty’.⁵

VERSE 93

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ
قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ {93}

All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself from before the Revelation of the Torah. Say: ‘So come with the Torah and recite it, if you are truthful!’ [3:93]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد أو غيره، عن ابن محبوب، عن عبد العزيز العبدي، عن عبد الله بن أبي يعفور، عن أبي عبد الله (عليه السلام) قال: «إن إسرائيل كان إذا أكل من لحم الإبل هيج عليه وجع الخاصرة، فحرم على نفسه لحم الإبل، و ذلك قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرمه و لم يأكله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad or someone else, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Abdullah Bin Abu Ya’four,

(It has been narrated) from Abu Abdullah^{-asws}: ‘When the Israelites used to eat from the flesh of the camel, it caused them pain in their lower back. So they forbid upon themselves the flesh of the camel. And that was before the Revelation of the Torah. So when the Torah was Revealed, they neither forbid it nor did they eat it’.⁶

VERSES 94 & 95

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {94} قُلْ صَدَقَ اللَّهُ ۚ
فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {95}

So the one who forges the lie upon Allah from after that (establishment of truth), they are the unjust ones [3:94] Say: ‘Allah Speaks the Truth, therefore follow the Religion of Ibrahim, the upright one; and he was not from the Polytheists’ [3:95]

⁵ مجمع البيان 2: 793.

⁶ الكافي 5: 306 / 9.

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعَمَةِ بِإِسْنَادِهِ إِلَى عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٍ طَوِيلٍ يَقُولُ فِيهِ: وَ مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ افْتَرَى عَلَى اللَّهِ الْكُذِبَ.

In the Book Kamaal Al Deen Wa Tamaam Al Ni'ma, by his chain to Abdul Rahman Bin Zamrat,

From the Prophet^{-saww}, a lengthy Hadeeth, saying in it: 'And the one who interprets the Quran by his opinion, forges the lie upon Allah^{-azwj}'.⁷

العياشي: عن حبابة الوالبيّة، قالت: سمعت الحسين بن علي (عليهما السلام) يقول: «ما أعلم أحدا على ملة إبراهيم (عليه السلام) إلا نحن و شيعتنا».

Al Ayyashi, from Habaabat Al Waleed who said,

'I heard Al-Husayn^{-asws} Bin Ali^{-asws} saying: 'I^{-asws} do not know of anyone being upon the Religion of Ibrahim^{-as} except for us^{-asws} and our^{-asws} Shias'.⁸

VERSES 96 & 97

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ {96} فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ {97}

Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96] In it are clear Signs, the standing place of Ibrahim; and the one who enters it would be secure. And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufr, then surely Allah is needless from the worlds [3:97]

Bakka – The First House

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن أبي زرارة التميمي، عن أبي حسان، عن أبي جعفر (عليه السلام) قال: «لما أراد الله عز و جل أن يخلق الأرض أمر الرياح فضرين وجه الماء حتى صار موجا، ثم أزيد فصار زبدا واحدا فجمعه في موضع البيت، ثم جعله جبلا من زبد، ثم دحا الأرض من تحته، و هو قول الله عز و جل: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Zarara Al Tameemy, from Abu Hisaan,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Intended to Create the earth, Commanded the winds to strike the face of the water until waves came about, which foamed and it became as one foam. So it gathered in the place of the House. Then He^{-azwj} Made it as a mountain of foam. Then He^{-azwj} Levelled the ground from

⁷ Tafseer Noor Al Saqalayn – V 3 P 93

⁸ تفسير العياشي 1: 88 / 185

underneath it. And these are the Words of Allah^{-azwj} Mighty and Majestic ***Surely, the first House Placed for the people is the one at Bakka, Blessed [3:96]***.⁹

ابن شهر آشوب: عن أمير المؤمنين (عليه السلام) في قوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ، قَالَ: «لَا، قَدْ كَانَ قَبْلَهُ بَيْتٌ، وَلَكِنَّهُ أَوَّلُ بَيْتٍ وَضِعَ لِلنَّاسِ مَبَارَكًا، فِيهِ الْهُدَى وَ الرَّحْمَةُ وَ الْبَرَكَةُ، وَ أَوَّلُ مَنْ بَنَاهُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ)، ثُمَّ بَنَاهُ قَوْمٌ مِنَ الْعَرَبِ مِنْ جَرَهَمَ، ثُمَّ هَدَمَ فَبَنَتْهُ الْعِمَالِقَةُ، ثُمَّ هَدَمَ فَبَنَتْهُ قُرَيْشٌ».

Ibn Shehr Ashub,

(It has been narrated) from Amir Al-Momineen^{-asws} regarding the Words of the Exalted ***Surely, the first House Placed for the people [3:96]***. So a man said to him^{-asws}, 'Is it the first house?' He^{-asws} said: 'No! There were houses before it, but it is the first Blessed House Appointed for the people, in which is Guidance, and the Mercy, and the Blessings. And the first one who built it was Ibrahim^{-as}. Then it was rebuilt by a people from Jarham (Yemen). Then it was demolished, so the Amaalaqat rebuilt it. Then it was demolished, so the Quraysh rebuilt it'.¹⁰

العباشي: عن عبد الصمد بن سعد، قال: طلب أبو جعفر أن يشتري من أهل مكة بيوتهم أن يزيد في المسجد، فأبوا، فأرغبهم فامتنعوا، فضايق بذلك فأتى أبا عبد الله (عليه السلام) فقال له: إني سألت هؤلاء شيئا من منازلهم و أفنيتهم، لنزيد في المسجد، و قد منعوني ذلك فقد غمني غما شديدا.

Al Ayyashi, from Abdul Samad Bin Sa'a who said,

'Abu Ja'far (Al-Mansour) sought to buy from the people of Makka, their houses that there should be an increase in (the area) of the Masjid, but they refused. So he tried to convince them, but they prevented, so he was constricted due to that and came over to Abu Abdullah^{-asws} and said to him^{-asws}, 'I asked them for something from their houses and their courtyards in order to increase in (the area of) the Masjid, and they have prevented me from that, and it has anguished me with severe gloom'.

فقال أبو عبد الله (عليه السلام): «لم يغمك ذلك و حجتك عليهم فيه ظاهرة؟». فقال: و بما أحتج عليهم؟ فقال: «بكتاب الله». فقال: في أي موضع؟

Abu Abdullah^{-asws} said: 'Why should that anguish you and you can argue against them with regards to it, apparently?' He said, 'And what shall I argue against them with?' He^{-asws} said: 'With the Book of Allah^{-azwj}' He said, 'In which place?'

فقال: «قول الله: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ قَدْ أَخْبَرَكَ اللَّهُ تَعَالَى أَنَّ أَوَّلَ بَيْتٍ وَضِعَ لِلنَّاسِ هُوَ الَّذِي بِبَكَّةَ، فَإِنْ كَانُوا هُمْ تَوَلَّوْا قَبْلَ الْبَيْتِ فَلَهُمْ أَفْنَيْتُهُمْ، وَ إِنْ كَانَ الْبَيْتُ قَدِيمًا قَبْلَهُمْ فَلَهُ فَنَؤُهُ».

He^{-asws} said: 'The Words of Allah^{-azwj}: ***Surely, the first House Placed for the people is the one at Bakka [3:96]***. Allah^{-azwj} the Exalted Informs you that the first house Placed for the people, it is the one which is at Bakka, therefore if they had ruled (built) before the House, then for

الكافي 4: 189 / 7. 9

المناقب 2: 43. 10

them would be their courtyards, and that if the House was older (more ancient) before them, then for it is their courtyards”.

فدعاهم أبو جعفر فاحتج عليهم بهذا، فقالوا له: اصنع ما أحببت.

Abu Ja'far (Al-Mansour) called them and argued against them with this, and they said to him, 'You can do what you like'.¹¹

المفيد في (الاختصاص): عن النبي (صلى الله عليه و آله) و قد سئل عن أول ركن وضع الله في الأرض. قال (صلى الله عليه و آله): «الركن الذي بمكة، و ذلك قوله: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا». قال: صدقت، يا محمد.

Al Mufeed in Al Ikhtisas,

(It has been narrated) from the Prophet^{-saww}, and he^{-saww} had been asked about the first corner-stone which Allah^{-azwj} Placed in the earth. He^{-saww} said: 'The corner-stone which is at Makka, and these are His^{-azwj} Words: **Surely, the first House Placed for the people is the one at Bakka, Blessed [3:96]**'. He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}'.¹²

عن زرارة، قال: سئل أبو جعفر (عليه السلام) عن البيت، أكان يحج إليه قبل أن يبعث النبي (صلى الله عليه و آله)؟ قال: «نعم، لا يعلمون أن الناس قد كانوا يحجون، و نخبركم أن آدم و نوحا و سليمان (عليهم السلام) قد حجوا البيت بالجن و الإنس و الطير، و لقد حجه موسى (عليه السلام) على جبل أحر، يقول: لبيك لبيك، فإنه كما قال الله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَ هُدًى لِّلْعَالَمِينَ».

From Zarara who said,

'Abu Ja'far^{-asws} was asked about the House, did the Hajj to it take place before the Sending of the Prophet^{-saww}? He^{-asws} said: 'Yes, and they do not know that the people used to perform Pilgrimage, and we^{-asws} are informing you that Adam^{-as}, and Noah^{-as}, and Suleyman^{-as} had performed the Hajj of the House with the Jinn, and the human beings and the birds. And Musa^{-as} had performed the Hajj upon a red camel, saying: 'Here I am, here I am! (لبيك لبيك). Thus, it is as Allah^{-azwj} the High has Said **Surely, the first House Placed for the people is the one at Bakka, Blessed and a Guidance for the worlds [3:96]**'.¹³

عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إنه وجد في حجر من حجرات البيت مكتوبا: إني أنا الله ذو بكة، خلقتها يوم خلقت السماوات و الأرض، و يوم خلقت الشمس و القمر، و خلقت الجبلين و حففتها بسبعة أملاك حفا.

From Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It can be found in a stone from the stones of the House, inscribed: 'I^{-azwj} am Allah^{-azwj} the One - (My^{-azwj} House is at) Bakka. I^{-azwj} Created it on the day I^{-azwj} Created the skies and the earth, and the day I^{-azwj} Created the sun and the moon, and Created the mountains and surrounded these two with seven domains.

¹¹ تفسير العياشي 1: 90 / 185.

¹² الاختصاص: 50.

¹³ تفسير العياشي 1: 90 / 185.

و في حجر آخر: هذا بيت الله الحرام ببكة تكفل الله برزق أهله من ثلاث سبل، مبارك لهم في اللحم و الماء، أول من نخله إبراهيم (عليه السلام)».

And in another stone: "This is a Sacred House of Allah^{-azwj} at Bakka. Allah^{-azwj} Ensures its people in three ways. Blessed for them regarding the flesh and the water'. The first one to build it was Ibrahim^{-as}." ¹⁴

The Difference Between Makka and Bakka

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد ابن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن سعيد بن عبد الله الأعرج، عن أبي عبد الله (عليه السلام) قال: «موضع البيت بككة، و القرية مكة».

And from him (Al Sadouq) who said, 'My father narrated to us, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Al No'man, from Saeed Bin Abdullah Al Araj,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The place of the House is Bakka, and the town is Makka'. ¹⁵

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «مكة جملة القرية، و بككة موضع الحجر الذي يبك الناس بعضهم بعضاً».

From Abullah Bin Sinan,

(It has been narrated) from Abdullah^{-asws} having said: 'Makka is the entirety of the town, and Bakka is the place of the (Black) Stone at which the people push each other". ¹⁶

عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن بككة موضع البيت، و إن مكة الحرم، و ذلك قوله: وَ مَنْ دَخَلَهُ كَانَ آمِنًا».

From Jabir, from Abu Ja'far^{-asws} having said, 'Bakka is the place of the House (Kabah), and Makka is the Harram (Sanctuary), and these are His^{-azwj} Words: **and the one who enters it would be secure [3:97]**". ¹⁷

عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن بككة موضع البيت، و إن مكة جميع ما اكتنفه الحرم».

From Jabir, from Abu Ja'far^{-asws} having said: 'Bakka is the place of the House (Kabah), and Makka is the entirety of what encompasses the *Harram* (Sanctuary)". ¹⁸

The naming of Bakka

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): أقوم أصلي بمكة، و المرأة بين يدي جالسة أو مارة؟ فقال: «لا بأس، إنما سميت بككة لأنها تبك فيها الرجال و النساء».

¹⁴ تفسير العياشي 1: 97 / 187

¹⁵ علل الشرائع: 3 / 397

¹⁶ تفسير العياشي 1: 93 / 187

¹⁷ تفسير العياشي 1: 94 / 187

¹⁸ تفسير العياشي 1: 96 / 187

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

‘I said to Abu Abdullah^{-asws}, ‘I stand to Pray *Salat* at Makka, and the women sit in front of me or they pass by?’ So he^{-asws} said: ‘There is no problem. But rather it has been Named as Bakka, because the men and the women used to mingle (بكة) in it’.¹⁹

و عنه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن فضالة، عن أبان، عن الفضيل، عن أبي جعفر (عليه السلام) قال: «إنما سميت مكة بكة لأنها تبتك بها الرجال والنساء، والمرأة تصلي بين يديك وعن يمينك وعن شمالك وعن معك، ولا بأس بذلك، إنما يكره ذلك في سائر البلدان».

And from him, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazaalat, from Abaan, from Al Fazeyl,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘But rather, Makka has been named as Bakka because the men and the women mingle in it. And the women Pray *Salat* in front of you, and on your right, and on your left and alongside you, and there is no problem with that. But rather, that is disliked in the rest of the cities’.²⁰

و عنه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن محبوب، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) لم سميت الكعبة بكة؟ فقال: «للبكاء الناس حولها وفيها».

And from him who said, ‘It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Mahboub, from Abullah Bin Sinan who said,

‘I asked Abu Abdullah^{-asws}, ‘Why was the Kabah name as Bakka?’ So he^{-asws} said: ‘Due to the mingling of the people around it and in it’.²¹

و عنه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد و عبد الله ابني محمد بن عيسى، عن محمد بن أبي عمير، عن حماد بن عثمان، عن عبيد الله بن علي الحلبي، قال: سألت أبا عبد الله (عليه السلام) لم سميت مكة بكة؟ قال: «لأن الناس يبك بعضهم بعضها فيها بالأيدي».

And from him who said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hamma Bin Usman, from Ubeydullah Bin Ali Al Halby who said,

‘I asked Abu Abdullah^{-asws}, ‘Why was Makka named as Bakka?’ He^{-asws} said: ‘Because the people push each other therein with their hands’.²²

¹⁹ الكافي 4: 526 / 7.

²⁰ علل الشرائع: 4 / 397.

²¹ علل الشرائع: 2 / 397.

²² علل الشرائع: 5 / 398.

The Best Spot

[الفضل الطبرسي] روي عن أبي حمزة الثمالي قال: قال لنا علي بن الحسين أي البقاع أفضل ؟ فقلنا: الله تعالى ورسوله وابن رسوله أعلم ! فقال لنا: أفضل البقاع ما بين الركن والمقام. ولو ان رجلا عمر ما عمر نوح في قومه ألف سنة إلا خمسين عاما يصوم النهار ويقوم الليل في ذلك المكان ثم لقي الله تعالى بغير ولايتنا لا ينفعه ذلك شيئا.

Al Fazal Al Tabarsy – It has been reported from Abu Hamza Al Sumaly who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} said to us: ‘Which of the spots is the best?’ We said, ‘Allah^{-azwj} the High and His^{-azwj} Rasool^{-saww}, and the son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing!’ So he^{-asws} said to us: ‘The best of the spots is the one which is between the *Rukn* (of the Kabah) and *Al-Maqaam* (Standing place of Ibrahim^{-as}). And even if a man were to have the life among his people the age of what Noah^{-as} did, a thousand years less fifty years, Fasting during the day and standing the night (in praying *Salat*) in that place, then meets Allah^{-azwj} the High without our^{-asws} Wilayah, that would not benefit him (with) anything’.²³

[في أصل سلام بن أبي عمرة] عن أبي حمزة قال: كنت مع أبي جعفر (عليه السلام) فقلت: جعلت فداك يا ابن رسول الله قد يصوم الرجل النهار ويقوم الليل ويتصدق ولا يعرف منه إلا خيرا إلا أنه لا يعرف الولاية قال: فتبسم أبو جعفر (عليه السلام) وقال: يا ثابت انا في أفضل بقعة على ظهر الأرض، لو أن عبدا لم يزل ساجدا بين الركن والمقام حتى يفارق الدنيا لم يعرف ولايتنا لم ينفعه ذلك شيئا.

In the original of Salaam Bin Abu Umra, from Abu Hamza who said,

‘I was with Abu Ja’far^{-asws}, so I said, ‘May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! (What about) the man who has Fasted during the day and stood (Praying *Salat*) during the night, and gave charity and did not recognise from it anything except the goodness, but he did not recognise the Wilayah?’ So Abu Ja’far^{-asws} smiled and said: ‘O Sabit! I^{-asws} am the best of the remaining (matters) upon the back of the earth. Even if a servant did not cease to Prostrate between *Al-Rukn* (of the Kabah) and *Al-Maqaam* (Standing place of Ibrahim^{-as}), until he separates from the world, not having recognised our^{-asws} Wilayah, that would not benefit him (with) anything’.²⁴

The Clear Signs

عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن محبوب، عن ابن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ أَوَّلَ بَيِّنَةٍ وُضِعَ لِلنَّاسِ لَلَّذِي بَيَّنَّاهُ مُبَارَكًا وَ هُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَا هَذِهِ الْآيَاتُ الْبَيِّنَاتُ؟ قال: «مقام إبراهيم (عليه السلام) حيث قام على الحجر فأثرت فيه قدماء، و الحجر الأسود، و منزل إسماعيل».

From him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Mahboub, from Ibn Sinan who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic ***Surely, the first House Placed for the people is the one at Bakka, Blessed and a Guidance for the worlds [3:96] In it are clear Signs [3:97]***. What are these clear Signs?’ He^{-asws} said: ‘The standing place

²³ Tafseer Abu Hamza Al Sumaly – H 45

²⁴ Tafseer Abu Hamza Al Sumaly - H 46

of Ibrahim^{-as} (مقام إبراهيم) where he^{-as} stood upon the rock, and left his^{-as} footprints upon it, and the Black Stone (الحجر الأسود), and the lodging of Ismail^{-as} (منزل إسماعيل).²⁵

Security of the *Harram* (Sanctuary)

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله عز وجل: وَمَنْ دَخَلَهُ كَانَ آمِنًا البيت عنى أم الحرم؟ قال: «من دخل الحرم من الناس مستجيرا به فهو آمن من سخط الله، و من دخله من الوحوش و الطير كان آمنا من أن يهاج أو يؤذى حتى يخرج من الحرم».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the one who enters it would be secure [3:97]**. Is it the House (Kabah) which is Meant or the Sanctuary (Harram)?' He^{-asws} said: 'The one from the people who enters the Sanctuary, so he is secure from the Wrath of Allah^{-azwj}. And the one who enters it, from the wild animal and the birds, would be secure from the Pilgrim from being hurt, until it exits from the Sanctuary'.²⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، و الحجال، عن ثعلبة، عن أبي خالد القماط، عن عبد الخالق الصيقل، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَمَنْ دَخَلَهُ كَانَ آمِنًا. فقال: «لقد سألتني عن شيء ما سألتني أحد إلا من شاء الله». قال: «من أم هذا البيت و هو يعلم أنه البيت الذي أمره الله عز وجل به، و عرفنا أهل البيت حق معرفتنا، كان آمنا في الدنيا و الآخرة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, and Al Hajaal, from Sa'alba, from Abu Khalid Al Qamaat, from Abdul Khaliq Al Sayqal who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the one who enters it would be secure [3:97]**, so he^{-asws} said: 'You have asked me about something which no one has asked me except one whom Allah^{-azwj} so Desires to. The one who is inside this House, and he knows that it is the House which Allah^{-azwj} Mighty and Majestic has Commanded for it, and recognises us^{-asws}, the People^{-asws} of the Household as is our^{-asws} right to be recognised, would be secure in the world and in the Hereafter'.²⁷

عنه: بإسناده عن أبي عبد الله (عليه السلام) في قوله عز وجل: وَمَنْ دَخَلَهُ كَانَ آمِنًا. قال: «في قائمنا أهل البيت، فمن بايعه، و دخل معه، و مسح على يده، و دخل في عقد أصحابه، كان آمنا».

From him (Al Sadouq), by his chain,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic **one who enters it would be secure [3:97]**. He^{-asws} said: 'It is regarding our^{-asws} Qaim^{-ajfj} of the People^{-asws} of the Household. So the one who pledges his allegiance to him^{-ajfj}, and enters with

²⁵ الكافي 4: 223 / 1.

²⁶ الكافي 4: 226 / 1.

²⁷ الكافي 4: 545 / 25.

him^{-ajfj}, and wipes upon his^{-ajfj} hand, and enters in the Covenant of his^{-ajfj} companions, would be secure'.²⁸

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «من دخل مكة المسجد الحرام يعرف من حقنا و حرمتنا ما عرف من حقها و حرمتها غفر الله له ذنبه، وكفاه ما أهمه من أمر الدنيا و الآخرة، و هو قوله: وَ مَنْ دَخَلَهُ كَانَ آمِنًا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who enters Makka, the Sacred Masjid, recognising our^{-asws} rights and our^{-asws} sanctity what he recognises from its rights and its Sanctity, Allah^{-azwj} would Forgive his sins, and Suffice for him what affects him from the matters of the world and the Hereafter. And these are His^{-azwj} Words **one who enters it would be secure [3:97]**'.²⁹

و قال عبد الله بن سنان: سمعته (عليه السلام) يقول فيما ادخل الحرم مما صيد في الحل، قال: «إذا دخل الحرم فلا يذبح، إن الله يقول: وَ مَنْ دَخَلَهُ كَانَ آمِنًا».

And Abdullah Bin Sinan said,

'I heard him^{-asws} (6th Imam^{-asws}) saying regarding what enters the Sanctuary from what is permissible to be hunted: 'When it enters the *Harraam*, so do not slaughter it. Allah^{-azwj} is Saying **one who enters it would be secure [3:97]**'.³⁰

عن علي بن عبد العزيز، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، قول الله: آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَ مَنْ دَخَلَهُ كَانَ آمِنًا و قد يدخله المرجئ و القدرى و الحرورى و الزنديق الذي لا يؤمن بالله؟ قال: «لا، و لا كرامة».

From Ali Bin Abdul Aziz who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}. The Words of Allah^{-azwj} **In clear Signs, the standing place of Ibrahim; and the one who enters it would be secure [3:97]**, and (although) there enter into it the Murjiites, and the Harouriyya, and the Atheists who do not believe in Allah^{-azwj}? He^{-asws} said: 'No, and there is no prestige'.

قلت: فمن جعلت فداك؟ قال: «من دخله و هو عارف بحقنا كما هو عارف له، خرج من ذنوبه وكفى هم الدنيا و الآخرة».

I said, 'So who, may I be sacrificed for you^{-asws}? He^{-asws} said: 'The one who enters it and he recognises our^{-asws} rights just as he recognises its rights, comes out from his sins, and would suffice for them the world and the Hereafter'.³¹

²⁸ علل الشرائع: 5 / 91

²⁹ تفسير العياشي 1: 102 / 189.

³⁰ تفسير العياشي 1: 104 / 189.

³¹ تفسير العياشي 1: 107 / 190.

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا قَالَ إِذَا أَخَذْتَ الْعَبْدُ فِي غَيْرِ الْحَرَمِ جَنَائَةً ثُمَّ قَرَّ إِلَى الْحَرَمِ لَمْ يَسَعْ لِأَحَدٍ أَنْ يَأْخُذَهُ فِي الْحَرَمِ وَ لَكِنْ يُمْنَعُ مِنَ السُّوقِ وَ لَا يُبَايَعُ وَ لَا يُطْعَمُ وَ لَا يُسْقَى وَ لَا يُكَلَّمُ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ بِهِ بُوشِكُ أَنْ يُخْرَجَ فَيُؤْخَذَ

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the one who enters it would be secure [3:97]**. He^{-asws} said: 'When the servant commits a felony in other than the *Al-Harram*, then he flees into the *Al-Harram*, there is no leeway for anyone that he seizes him inside the *Al-Harram*. But he can be prevented from the market, and he can neither sell, nor feed, nor drink, nor speak (to anyone). So when that is done with him, he would desire to come out, and he would be seized.

وَ إِذَا جَاءَ فِي الْحَرَمِ جَنَائَةً أُقِيمَ عَلَيْهِ الْحُدُّ فِي الْحَرَمِ لِأَنَّهُ لَمْ يَدَعْ لِلْحَرَمِ حُرْمَتَهُ .

And when he commits a crime inside the *Al-Harram* with a felony, the Legal Punishment (Hadd) would be established upon him inside the *Al-Harram*, because he did not leave for the *Al-Harram*, its Sanctity'.³²

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا الْبَيْتَ عَنَى أَمِ الْحَرَمِ قَالَ مَنْ دَخَلَ الْحَرَمَ مِنَ النَّاسِ مُسْتَجِيرًا بِهِ فَهُوَ آمِنٌ مِنْ سَخَطِ اللَّهِ وَ مَنْ دَخَلَهُ مِنَ الْوَحْشِ وَ الطَّيْرِ كَانَ آمِنًا مِنْ أَنْ يُهَاجَ أَوْ يُؤْذَى حَتَّى يُخْرَجَ مِنَ الْحَرَمِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the one who enters it would be secure [3:97]**. Is it the House (Kabah) which is Meant by it or the *Al-Harram*?' He^{-asws} said: 'The one from the people who enters the *Al-Harram* seeking refuge with it, so he is secure from the Wrath of Allah^{-azwj}; and the ones from the wild animals and the birds who enter it would be secure from being flustered and harmed until they exit from the *Al-Harram*'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَزْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا قَالَ إِنْ سَرَقَ سَارِقٌ بَغَيْرِ مَكَّةَ أَوْ جَنَى جَنَائَةً عَلَى نَفْسِهِ فَقَرَّ إِلَى مَكَّةَ لَمْ يُؤْخَذْ مَا دَامَ فِي الْحَرَمِ حَتَّى يُخْرَجَ مِنْهُ وَ لَكِنْ يُمْنَعُ مِنَ السُّوقِ وَ لَا يُبَايَعُ وَ لَا يُجَالَسُ حَتَّى يُخْرَجَ مِنْهُ فَيُؤْخَذَ وَ إِنْ أَخَذَتْ فِي الْحَرَمِ ذَلِكَ الْخَطَا أَخَذَ فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the one who enters it would be secure [3:97]**. He^{-asws} said: 'If a thief were to steal in other than Makka or commits a felony (offence) upon himself, so he flees to Makka, he would not be seized for as long as he in inside the *Al-Harram*, until he

³² Al Kafi – V 4 – The Book of Hajj Ch 13 H 2

³³ Al Kafi – V 4 – The Book of Hajj Ch 13 H 1

comes out from it. But he can be prevented from the market, and he can neither sell, nor seated with, until he comes out from it, and he would be seized. And, if he was to do (a crime) inside the *Al-Harram* that which he did, he would be seized inside it'.³⁴

وعنه في (الاحتجاج): أن الصادق (عليه السلام) قال لأبي حنيفة لما دخل عليه، قال: «من أنت؟» قال: أبو حنيفة. قال (عليه السلام): «مفتي أهل العراق؟» قال: نعم. قال: «بم تفتيهم؟». قال: بكتاب الله، قال (عليه السلام): «وإنك لعالم بكتاب الله: ناسخه، و منسوخه، و محكمه، و متشابهه؟». قال: نعم.

And from him (Al-Tabarsy) in Al-Ihtijaj –

Al-Sadiq^{-asws} said to Abu Hanifa^{-la} when he came up to him^{-asws}: 'Who are you?' He replied, 'Abu Hanifa'. He^{-asws} said: 'The Mufti (Issuer of Fatwas) of the people of Al-Iraq?' He replied, 'Yes'. He^{-asws} said: 'By what do you issue Fatwas to them?' He replied, 'By the Book of Allah^{-azwj}'. He^{-asws} said: 'And you have the knowledge of the Book of Allah^{-azwj} – its Abrogating, and its Abrogated, and its Decisive, and its Allegorical (Verses)?' He replied, 'Yes'.

قال: «فأخبرني عن قول الله عز و جل: وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِي وَ أَيَّاماً آمِنِينَ أي موضع هو؟» قال: أبو حنيفة: هو ما بين مكة و المدينة. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه، و قال: «نشدتكم بالله، هل تسيرون بين مكة و المدينة و لا تأمنون على دماءكم من القتل، و لا على أموالكم من السرقة؟». فقالوا: اللهم نعم.

He^{-asws} said: 'So inform me about the Words of Allah^{-azwj} Mighty and Majestic **and We Apportioned the journey therein: Travel through them nights and days, in security [34:18]**, which place is it?' Abu Hanifa^{-la} said, 'It is what is in between Makka and Al-Medina'. So Abu Abdullah^{-asws} turned towards those who were seated with him^{-asws} and said: 'We^{-asws} adjure you by Allah^{-azwj}! Have you travelled between Makka and Al-Medina, and you were not secure for your blood, from being murdered, nor upon your wealth, from it being stolen?' So they said, 'Our Allah^{-azwj}, yes'.

فقال أبو عبد الله (عليه السلام): «ويحك – يا أبا حنيفة – إن الله لا يقول إلا حقاً، أخبرني عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كَانَ آمِناً، أي موضع هو؟» قال: ذلك بيت الله الحرام. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه قال: «نشدتكم بالله، هل تعلمون أن عبد الله بن الزبير، و سعيد بن جبير دخلاه فلم يأمنوا القتل؟». قالوا: اللهم نعم.

Abu Abdullah^{-asws} said: 'Woe be unto you – O Abu Hanifa – Allah^{-azwj} is not Saying (anything) but the Truth. Inform me^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the one enters it shall be secure [3:97]**, which place is it?' He said, 'That is the Sacred House of Allah^{-azwj}'. Abu Abdullah^{-asws} turned towards those seated with him^{-asws}, and said: 'We^{-asws} adjure you by Allah^{-azwj}! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were not safe from being murdered?' They said, 'Our Allah^{-azwj}, yes'.

فقال أبو عبد الله (عليه السلام): «ويحك – يا أبا حنيفة – إن الله لا يقول إلا حقاً». فقال أبو حنيفة: ليس لي علم بكتاب الله، إنما أنا صاحب قياس.

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 13 H 3

So Abu Abdullah^{-asws} said: 'Woe be unto you – O Abu Hanifa – Allah^{-azwj} is not Saying except for the Truth'. So Abu Hanifa said, 'There is no knowledge with me, of the Book of Allah^{-azwj}, but rather, 'أنا صاحب قياس' I am an analogist'.³⁵

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن موسى بن القاسم البجلي، و محمد بن يحيى، عن العمري بن علي جميعا، عن علي بن جعفر، عن أخيه موسى (عليه السلام)، قال: «إن الله عز و جل فرض الحج على أهل الجدة في كل عام، و ذلك قوله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly, and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether, from Ali Bin Ja'far,

(It has been narrated) from his brother^{-asws} Musa^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Obligated the Hajj upon the people with means during every year, and that is in the Words of the Mighty and Majestic **And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufr, then surely Allah is needless from the worlds [3:97]**

قال: قلت: فمن لم يحج منا فقد كفر؟ فقال: «لا، و لكن من قال: ليس هذا هكذا، فقد كفر».

I said, 'So the one from us who do not perform the Hajj so he has committed *Kufr*?' The Imam^{-asws} said: 'No! But the one who says, 'This is not like this', so he has committed *Kufr*'.³⁶

The Obligation for the Hajj

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير ، عن عمر بن أذينة، قال: كتبت إلى أبي عبد الله (عليه السلام) مسائل بعضها مع ابن بكير، و بعضها مع أبي العباس، فجاء الجواب بإملائه (عليه السلام): «سألت عن قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يعني به الحج و العمرة جميعا لأتخما مفروضان».

From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

'I wrote to Abu Abdullah^{-asws}, some questions with Ibn Bakeyr, and some with Abu Al-Abbas, so there came the answer by his^{-asws} dictation: 'You asked about the Words of Allah^{-azwj} Mighty and Majestic **And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it [3:97]** – it Means by it the Hajj and the Umrah together, because they are both Obligations'.³⁷

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ما السبيل؟ قال: «أن يكون له ما يحج به».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Halby,

³⁵ الاحتجاج: 360

³⁶ الكافي 4: 265.5

³⁷ الكافي 4: 264.1

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it [3:97]** – what is the ‘way’? He^{-asws} said: ‘That there is for him what it takes to go to Hajj with’.

قال: قلت: من عرض عليه ما يحج به فاستحيا من ذلك، أهو ممن يستطيع إليه سبيلا؟ قال: «نعم، ما شأنه يستحي؟ و لو يحج على حمار أجدع أتر، فإن كان يطيق أن يمشي بعضا و يركب بعضا فليحج».

I said, ‘The one to whom is presented what he can go to Hajj with, but he is embarrassed from that, is he from the **one has the capacity for a way to it [3:97]**?’ He^{-asws} said: ‘Yes, what makes him to be ashamed? Even if he has to go to Hajj upon a donkey with its ears cut off and tailless. And if he can bear to walk part of the way and ride part of it, so he should still perform the Hajj’.³⁸

و عنه: بإسناده عن أحمد بن محمد، عن الحسين، عن القاسم بن محمد، عن علي، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: **وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا** قال: «يمشي إن لم يكن عنده». قلت: لا يقدر على المشي؟ قال: «يمشي و يركب». قلت: لا يقدر على ذلك؟ قال: «يخدم القوم و يخرج [معهم]».

And from him (Al Sadouq), by his chain from Ahmad Bin Muhammad, from Al Husayn, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘The Words of Allah^{-azwj} Mighty and Majestic **And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it [3:97]**. He^{-asws} said: ‘He should walk, if there is no (ride) with him’. I said, ‘If he is not able to walk?’ He^{-asws} said: ‘He should walk and ride’. I said, ‘If he is not able to do that?’ He^{-asws} said: ‘He should serve the people and go out with them’.³⁹

عن زرارة، قال: قال أبو جعفر (عليه السلام): «بني الإسلام على خمسة أشياء: على الصلاة، و الزكاة، و الصوم، و الحج، و الولاية».

From Zarara who said,

‘Abu Ja’far^{-asws} said: ‘The foundation of Al-Islam is upon five things – Upon the *Salat*, and the Zakat, and the *Soam* (Fasts), and the Hajj, and the Wilayah’.

قال: قلت: فأَيُّ ذلك أفضل؟ قال: «الولاية أفضلهن لأنها مفتاحهن، و الوالي هو الدليل عليهن».

I said, ‘So which of that is the highest?’ He^{-asws} said: ‘The Wilayah is the highest of these because it is their key, and the Guardian is the evidence over these’.

قال: قلت: ثم الذي يلي في الفضل؟ قال: قال: «فالصلاة، إن رسول الله (صلى الله عليه و آله) قال: الصلاة عمود دينكم».

I said, ‘Then which one follows in the preference?’ He^{-asws} said: ‘So it is the *Salat*. Rasool-Allah^{-saww} said: ‘The *Salat* is a pillar of your Religion’.

³⁸ الكافي 4: 266 / 1.

³⁹ التهذيب 5: 26 / 10، الاستبصار 2: 141.

قال: قلت: الذي يليها في الفضل؟ قال: «الزكاة، لأنه قرنها بها، و بدأ بالصلاة قبلها، و قال رسول الله (صلى الله عليه و آله): الزكاة تذهب الذنوب».

I said, 'Which follows it in the preference?' He^{-asws} said: 'The Zakat, because it has been paired with it, and begins before the *Salat*, and Rasool-Allah^{-saww} said: 'The Zakat does away with the sins'.

قال: قلت: فالذي يليها في الفضل؟ قال: «الحج، لأن الله يقول: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ، و قال رسول الله (صلى الله عليه و آله): لحجة متقبلة خير من عشرين صلاة نافلة، و من طاف بهذا البيت طوافاً أحصى فيه سبوعه»

I said, 'So which one follows it in the preference?' He^{-asws} said: 'The Pilgrimage, because Allah^{-azwj} is Saying ***And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufr, then surely Allah is needless from the worlds [3:97]***. And Rasool-Allah^{-saww} said: 'An Accepted Pilgrimage is better than twenty optional *Salat*. And the one who circles this House (Kabah) and is counted in it for a week'.

قال: قلت: ثم ماذا يتبعه؟ قال: «ثم الصوم». قال: قلت: فما بال الصوم آخر ذلك أجمع؟ فقال: «قال رسول الله (صلى الله عليه و آله): الصوم جنة من النار».

I said, 'Then what follows it?' He^{-asws} said: 'The *Soam* (Fasting)'. I said, 'So what is the matter that the *Soam* is at the end of all of that?' He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The *Soam* is a shield against the Fire'.

قال: ثم قال: «إن أفضل الأشياء ما إذا كان فاتك لم يكن لك منه التوبة دون أن ترجع إليه فتؤديه بعينه، إن الصلاة و الزكاة و الحج و الولاية ليس ينفع شيء مكانها دون أدائها، و إن الصوم إذا فاتك أو أفطرت أو سافرت فيه أديت مكانه أياماً غيرها، و فديت ذلك الذنب بفدية، و لا قضاء عليك، و ليس مثل تلك الأربعة شيء يزيك مكانها غيرها».

Then he^{-asws} said: 'The best of the things, if you were to miss these, there is no repentance for it apart from that you should return to it and pay it back the very same. The *Salat*, and the Zakat, and the Hajj, and the Wilayah does not benefit anything in its place except its fulfilment. And the *Soam*, if it was missed, or broken, or on journeying during it, has to be fulfilled with other days in its place, and the expiation of that is the expiation of the sin, and there is no fulfilment upon you, and there is nothing like these four things that you can recompense others things in their place'.⁴⁰

عن أبي الربيع الشامي، قال: سئل أبو عبد الله (عليه السلام) عن قول الله: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. فقال: «ما يقول الناس؟» فقيل له: الزاد و الراحلة.

From Abu Al Rabi'e Al Shamy who said,

'Abu Abdullah^{-asws} was asked about the Words of Allah^{-azwj} ***And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it [3:97]***.

تفسير العياشي 1: 109 / 109⁴⁰

He^{-asws} said: 'What are the people saying?' It was said to him^{-asws}, 'The provisions and the transport'.

قال: فقال أبو عبد الله (عليه السلام): «سئل أبو جعفر (عليه السلام) عن هذا، فقال: لقد هلك الناس إذن، لأن كان من كان له زاد و راحلة قدر ما يقوت به عياله.

Abu Abdullah^{-asws} said: 'Abu Ja'far^{-asws} was asked about this, so he^{-asws} said: 'The people are destroyed then, because if one had for himself the provisions and the transport, what would he feed his family with?'.

فقيل له: فما السبيل؟- قال- فقال: «السعة في المال، إذا كان يحج ببعض و يبقي بعضا يقوت به عياله، أليس الله قد فرض الزكاة فلم يجعلها إلا على من يملك مائتي درهم؟».

It was said to him^{-asws}, 'So what constitutes the capacity?' So he^{-asws} said: 'The ampleness of the wealth. So he goes to the Hajj with some of it, and there remains some to feed his family with. Has not Allah^{-azwj} Obligated the Zakat, so He^{-azwj} did not Make it to be except upon the one who owns two hundred Dirhams?'⁴¹

و عنه: عن محمد بن أبي عبد الله، عن موسى بن عمران، عن الحسين بن يزيد النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: سأله رجل من أهل القدر، فقال: يا ابن رسول الله، أخبرني عن قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا أليس قد جعل الله لهم الاستطاعة؟

An from him, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from Al Husayn Bin Yazeed Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'A man from the people (who speak of) the pre-determination asked him^{-asws} saying, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it [3:97]**. Isn't it so that Allah^{-azwj} has Made the capacity for them?'

فقال: «ويحك، إنما يعني بالاستطاعة الزاد و الراحلة، ليس استطاعة البدن».

He^{-asws} said: 'Woe be unto you! But rather, it means by the capacity, the provisions and the ride. It isn't the capacity of the body'.

فقال الرجل: أ فليس إذا كان الزاد و الراحلة فهو مستطيع للحج؟ فقال: «ويحك، ليس كما تظن، قد ترى الرجل عنده المال الكثير أكثر من الزاد و الراحلة فهو لا يحج حتى يأذن الله تعالى في ذلك».

The man said, 'So isn't it so that when there was the provision and the ride, so he would be the one with the capacity for the Hajj?' He^{-asws} said: 'Woe be unto you! It isn't like what you are thinking. You have seen the man, with him there is a lot of wealth, more than (required)

تفسير العياشي 1: 113 / 192 ⁴¹

from the provisions and the transport, but he does not go for Hajj until Allah^{-azwj} the Exalted Permits him with regards to that?"⁴²

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: قال الله تعالى: **وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا؟**

Al Sheykh in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having, (the narrator) said, 'Allah^{-azwj} the Exalted Said: **'And for the Sake of Allah, Hajj to the House is incumbent upon the people for the one has the capacity for a way to it [3:97].**

قال: «هذه لمن كان عنده مال و صحة، و إن كان سوفه للتجارة فلا يسعه، فإن مات على ذلك فقد ترك شريعة من شرائع الإسلام، إذ هو يجد ما يحج به، و إن كان دعاه قوم أن يحجوه فاستحيا فلم يفعل، فإنه لا يسعه إلا الخروج و لو على حمار أجدع أبتر».

He^{-asws} said: 'This is for the one who has wealth and health, and if he has delayed it for the business (occupation) and he does not do it. So if he dies upon that, then he would have neglected a Law from the Laws of Al-Islam, when he could find what he can perform Haj with. And if a group had invited him to perform Hajj, but he is too embarrassed and does not do it, so he has not choice except for the going out, and even if it was upon a donkey, with ears cut off, tailless'.

و عن قوله عز و جل: **وَمَنْ كَفَرَ قَالَ: «يعني: من ترك».**

And about the Words of the Mighty and Majestic: **'and the one commits Kufr [3:97]**, he^{-asws} said: 'It means, the one who neglects (the Hajj)'.⁴³

و عنه: في حديث الكناي، عن أبي عبد الله (عليه السلام)، قال: «و إن كان يقدر أن يمشي بعضا و يركب بعضا فليفعل و مَنْ كَفَرَ - قال: - ترك».

And from him, in a Hadeeth of Al Kanany,

From Abu Abdullah^{-asws} having said: 'And if he was able to walk part (of the way) and ride partly, the let him do so'. **and the one commits Kufr [3:97]**, he^{-asws} said: '(It means) neglecting (the Hajj)'.⁴⁴

⁴² الكافي 4: 268 / 5.

⁴³ التهذيب 5: 52 / 18.

⁴⁴ تفسير العياشي 1: 112 / 192.

VERSES 98 - 101

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ {98} قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ تَبْغُوهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {99}

Say: 'O People of the Book! Why are you disbelieving in the Signs of Allah and Allah is a Witness of what you are doing?' [3:98] Say: 'O People of the Book! Why are you hindering from the Way of Allah the one who believes, seeking (to make) it crooked, while you are witnesses? And Allah is not Heedless of what you are doing [3:99]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ {100} وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {101}

O you who believe! If you obey a group from among those who have been Given the Book, they will turn you back as Kafirs after your Eman [3:100] But how can you be disbelieving and you are those upon whom the Verses of Allah are recited and among you is His Rasool? And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]

ابن بابويه، قال: حدثنا علي بن الفضل بن العباس البغدادي بالري، المعروف أبي الحسن الخيوطي، قال: حدثنا أحمد بن محمد بن سليمان بن الحارث، قال: حدثنا محمد بن علي بن خلف العطار، قال: حدثنا الحسين الأشقر، قال: قلت لهشام بن الحكم: ما معنى قولكم: إن الإمام لا يكون إلا معصوما؟ فقال: سألت أبا عبد الله (عليه السلام) عن ذلك. فقال: «المعصوم هو الممتنع بالله من جميع محارم الله، و قد قال الله تبارك و تعالى: وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ».

Ibn Babuwayh said, 'Ali Bin Al Fazaal Bin Al Abbas Al Baghdady narrated to us at Al Rayy, from Abu Al Hassan Al Kahyouti, from Ahmad Bin Muhammad Bin Suleyman Bin Al Haaris, from Muhammad Bin Ali Bin Khalaf Al Ataar, from Al Husayn Al Ashqar who said,

'I said to Hashim Bin Al-Hakam, 'What is the meaning of your speech that the Imam^{-asws} cannot happen to be except for an Infallible?' So he said, 'I asked Abu Abdullah^{-asws} about that, so he^{-asws} said: 'The Infallible, he^{-asws} is the abstainer by Allah^{-azwj} from all the Prohibitions of Allah^{-azwj}. And Allah^{-azwj} Blessed and Exalted has Said **And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]**'⁴⁵

و في كتاب معاني الأخبار: بإسناده إلى حسين الأشقر قال: قلت لهشام بن الحكم: ما معنى قولكم: إِنَّ الإمام لا يكون إلا معصوماً؟ فقال: سألت أبا عبد الله - عليه السلام - عن ذلك. فقال: المعصوم، هو الممتنع بالله من جميع محارم الله، و قال الله - تبارك و تعالى -: وَ مَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And in the book Maany Al Akhbar, by his chain to Husayn Al Ashqar who said,

I said to Hisham Bin Al-Hakam, 'What is the meaning of your (Shias) words that the Imam^{-asws} cannot happen to be except for an Infallible?' So he said, 'I asked Abu Abdullah^{-asws} about that, and he^{-asws} said: 'The Infallible, he^{-asws} the one abstaining, by Allah^{-azwj}, from the entirety of the Prohibitions of Allah^{-azwj}, and Allah^{-azwj} Blessed and Exalted Said: ***'And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]'***.⁴⁶

و أَخْبَرَنَا أَيُّضاً أَبُو جَعْفَرٍ [عَنْ] مُحَمَّدِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ أَبِي الرُّزَيْنِ: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ جَعَلَ عَلِيّاً وَ زَوْجَتَهُ وَ أَبْنَاءَهُ [هُ] حُجَجَ اللَّهِ عَلَى خَلْقِهِ - وَ هُمْ أَبْوَابُ الْعِلْمِ فِي أُمَّتِي - مَنْ اهْتَدَى بِهِمْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And Abu Ja'far informed us as well, from Muhammad Bin Ali Al Alawy, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed, from Abu Al Zubeyr, from Jabir Bin Abdullah having said,

'Rasool-Allah^{-saww} said: 'Make Ali^{-asws}, and his^{-asws} wife^{-asws}, and the two sons^{-asws} of their^{-asws} as Divine Authorities of Allah^{-azwj} upon His^{-azwj} creatures – and they^{-asws} are the doors of the knowledge in my^{-saww} community – the one who is guided by them^{-asws} is guided to the Straight Path''.⁴⁷

فِي أَمَالِي شَيْخِ الطَّائِفَةِ قُدِّسَ سِرُّهُ بِإِسْنَادِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ لِعَلِّي عَلَيْهِ السَّلَامُ: مَنْ أَحَبَّكَ لِدِينِكَ وَ أَخَذَ بِسَبِيلِكَ فَهُوَ مِنْ هُدْيٍ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

In the Maaly of Sheykh Al Taaifa, holy is his soul, by his chain to the Prophet^{-saww}, a lengthy Hadeeth, he^{-saww} is saying regarding Ali^{-asws}: 'The one who loves you^{-asws} for your^{-asws} Religion, and takes to your^{-asws} way, so he would be the one guided to the Straight Path''.⁴⁸

VERSE 102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {102}

O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]

⁴⁶ (3) معاني الأخبار/ 132، ح 2.

⁴⁷ Shawaheed Al Tanzeel – V 1 P 76 H 89

⁴⁸ Tafseer Noor Al Saqalayn – V 1 P 85 H 784

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ قال: «منسوخة». قلت: و ما نسخها؟ قال: «قول الله فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

From Abu Baseer, who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} ***Fear Allah as is His right to be feared [3:102]***. The Imam^{-asws} said: 'Abrogated'. I said, 'And what Abrogates it?' The Imam^{-asws} said: 'The Words of Allah^{-azwj} ***Therefore fear Allah as per your capacity [64:16]***'.⁴⁹

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد، عن أبيه، عن النضر، عن أبي الحسين، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ. قال: «يطاع و لا يعصى، و يذكر فلا ينسى، و يشكر فلا يكفر».

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Safaar, from Ahmad Bin Muhammad, from his father, from Al Nazar, from Al Husayn, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} ***Mighty and Majestic O you who believe! Fear Allah as is His right to be feared [3:102]***. He^{-asws} said: 'Obey and do not disobey, and remember so do not forget, and be thankful so do not be ungrateful'.⁵⁰

ابن شهر آشوب: عن (تفسير وكيع)، قال: حدثنا سفيان بن مرة الهمداني، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ.

Ibn Shehr Ashub, from Tafseer Wakie, from Sufan Bin Marat Al hamdany, from Abd Khayr who said,

'I asked Ali^{-asws} Bin Abu Talib^{-asws} about the Words of the High ***O you who believe! Fear Allah as is His right to be feared [3:102]***.

قال: «و الله ما عمل بها غير أهل بيت رسول الله، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه، فلما نزلت هذه الآية، قالت الصحابة: لا نطبق ذلك. فأنزل الله تعالى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

He^{-asws} said: 'By Allah^{-azwj}! No one has acted upon it except for the People^{-asws} of the Household of Rasool-Allah^{-saww}. We^{-asws} remember Allah^{-azwj}, so we^{-asws} do not forget, and we^{-asws} are thankful to Him^{-azwj} so we^{-asws} are never ungrateful, and we^{-asws} obey Him^{-azwj} so we do not disobey. When this Verse was Revealed, the companions said, 'We cannot endure that'. Thus, Allah^{-azwj} the High Revealed ***Therefore fear Allah as much as you can [64:16]***'.⁵¹

العياشي: عن الحسين بن خالد، قال: قال أبو الحسن الأول (عليه السلام): «كيف تقرأ هذه الآية يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ماذا؟» قلت: مسلمون. فقال: «سبحان الله! يوقع عليهم الإيمان فيسميهم مؤمنين، ثم يسألهم الإسلام، و الإيمان فوق الإسلام!».

Al Ayyashi, from Al Husayn Bin Khalid who said,

⁴⁹ تفسير العياشي 1: 121 / 194.

⁵⁰ معاني الأخبار: 1 / 240.

⁵¹ المناقب 2: 177.

'Abu Al-Hassan^{-asws} the First^{-asws} said: 'How do you recite this Verse ***O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102].*** What is that?' I said, 'Muslims'. So the Imam^{-asws} said: 'Glory be to Allah^{-azwj}! The *Eman* (belief) occurred upon them so He^{-azwj} Named them as Momineen, then He^{-azwj} would Ask them to be upon Al-Islam (to be Muslims), and while the *Eman* is above Al-Islam!'⁵²

عنه، عن علي بن حسان الواسطي وأحمد بن محمد بن أبي نصر، عن درست بن أبي منصور، عن زرارة بن أعين قال: قلت لأبي عبد الله عليه السلام: ما حق الله على خلقه؟ - قال: حق الله على خلقه أن يقولوا بما يعلمون ويكفوا عما لا يعلمون، فإذا فعلوا ذلك فقد والله أدوا إليه حقه.

From him, from Ali Bin Hisan Al Wasyty and Ahmad Bin Muhammad Bin Abu nasr, from Darsat Bin Abu Mansour, from Zarara Bin Ayn who said,

'I said to Abu Abdullah^{-asws}, 'What is the Right of Allah^{-azwj} upon His^{-azwj} creatures?' He^{-asws} said: 'A Right of Allah^{-azwj} upon His^{-azwj} creatures is that they should be saying what they know of, and restrain from what they do not know. So when they do that, so, by Allah^{-azwj}, they would have fulfilled to Him^{-azwj}, His^{-azwj} Right'.⁵³

فِي كِتَابِ الْمَنَاقِبِ لِابْنِ شَهْرٍ أَشُوبَ عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ فِي قِرَاءَةِ عَلِيِّ عَلَيْهِ السَّلَامُ وَهُوَ التَّنْزِيلُ الَّذِي نَزَلَ بِهِ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ «وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ» لِرَسُولِ اللَّهِ وَ الْإِمَامِ بَعْدَهُ.

In the book Al Manaqib of Ibn Shehr Ashoub,

From Al-Baqir^{-asws}: 'In the recitation of Ali^{-asws}, and it is the Revelation which Jibraeel^{-as} descended with unto Muhammad^{-saww}: ***“and do not be dying except and you are submitters to Rasool-Allah and the Imam after him [3:102]”***.⁵⁴

فُرَاتٌ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عَلِيٍّ بْنِ نَجِيحٍ قَالَ حَدَّثَنَا الْحَسَنُ يَعْنِي ابْنَ الْحُسَيْنِ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ السُّلَمِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ [ع] قَالَ: مَا نَزَلَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٍّ أَمِيرُهَا وَ شَرِيفُهَا.

Furat said, 'It was narrated to us by Ja'far Bin Ali Bin Najeeh, from Al Hassan, meaning Ibn Al Husayn, from Ismail Bin Ziyad Al Sulmy,

From Ja'far^{-asws}, from his^{-asws} father^{-asws} having: 'There did not descend in the Quran 'O you who believe', except and Ali^{-asws} is their Emir and their noble one'.

⁵² تفسیر العیاشی 1: 119 / 193.

⁵³ Al Mahaasin – V 1 Bk 5 H 53

⁵⁴ Tafseer Noor Al Saqalayn – V 1 P 3 H 301

VERSE 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ {103}

And hold firmly with the Rope of Allah altogether and do not be disunited, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103]

The Rope Of Allah

عن جابر، عن أبي جعفر (عليه السلام) قال: «آل محمد (عليهم السلام) هم حبل الله الذي أمرنا بالاعتصام به، فقال: وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا».

From Jaber,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Progeny^{-asws} of Muhammad^{-saww}, they^{-asws} are the Rope of Allah^{-azwj} which He^{-azwj} has Commanded with the holding firmly to, so Allah^{-azwj} Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'.⁵⁵

العياشي: عن ابن يزيد، قال: سألت أبا الحسن (عليه السلام) عن قوله: وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا. قال: «علي بن أبي طالب حبل الله المتين».

Al Ayyashi, from Ibn Yazeed who said,

'I asked Abu Al-Hassan^{-asws} about His^{-azwj} Words **And hold firmly with the Rope of Allah altogether [3:103]**. He^{-asws} said: 'Ali^{-asws} Bin Abu Talib^{-asws} is the Rope of Allah^{-azwj} - the solid - undetectable'.⁵⁶

الشيخ في (أماله): بالإسناد، قال: أخبرنا أبو عمر، قال: حدثنا أحمد، قال: حدثنا جعفر بن علي ابن نجیح الكندي، قال: حدثنا حسن بن حسين، قال: حدثنا أبو حفص الصائغ - قال أبو العباس: هو عمر بن راشد أبو سليمان - عن جعفر بن محمد (عليهما السلام)، في قوله: وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا قال: «نحن الحبل».

Al Sheykh in his Amaaly, by the chain, said, 'Abu Amr informed us, from Ahmad, from Ja'far Bin Ali Ibn Najeel Al Kindy, from Hassan Bin Husayn, from Abu Hafs Al Sa'ig (Abu Al Abbas said he is Amr Bin Rashid Abu Suleyman),

⁵⁵ تفسير العياشي 1: 123 / 194.

⁵⁶ تفسير العياشي 1: 122 / 194.

From Ja'far^{-asws} Bin Muhammad^{-asws} regarding His^{-azwj} Words: ***And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]***. He^{-asws} said: 'We^{-asws} are the Rope'.⁵⁷

ابن شهر آشوب: عن محمد بن علي العنبري، بإسناده عن النبي (صلى الله عليه و آله) أنه سأل أعرابي عن هذه الآية: وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً، فأخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام)، و قال: «يا أعرابي، هذا حبل الله فاعتصم به» فدار الأعرابي من خلف علي (عليه السلام) و احتضنه، و قال: اللهم إني أشهدك أنني قد اعتصمت بحبلك. فقال رسول الله (صلى الله عليه و آله): «من سره أن ينظر إلى رجل من أهل الجنة فليتنظر إلى هذا».

Ibn Shehr Ashub, from Muhammad Bin Al Anbary, by his chain,

(It has been narrated) from the Prophet^{-saww} who was asked by a Bedouin about this Verse ***And hold firmly with the Rope of Allah altogether [3:103]***. So Rasool-Allah^{-saww} grabbed the hand of Ali^{-asws} and said: 'O Bedouin! This is a Rope of Allah^{-azwj} so hold firmly with him^{-asws}'. So the Bedouin walked from behind Ali^{-asws} and embraced him^{-asws}, and said: 'Our Allah^{-azwj}! I hereby testify that I have held firmly to Your^{-azwj} Rope'. So Rasool-Allah^{-saww} said: 'Whoever wishes to look at a man from the people of the Paradise should look at this one'.⁵⁸

محمد بن إبراهيم النعماني - المعروف بابن زينب - قال: حدثنا محمد بن عبد الله بن معمر الطبراني بطبرية سنة ثلاث و ثلاثين و ثلاثمائة - و كان هذا الرجل يوالي يزيد بن معاوية و من النصاب - قال: حدثنا أبي، قال: حدثنا علي بن هاشم، و الحسن بن السكن، قال: حدثنا عبد الرزاق بن همام، قال: أخبرني أبي، عن ميناء مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري، قال: و قد على رسول الله (صلى الله عليه و آله) أهل اليمن، فقال النبي (صلى الله عليه و آله): فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أمركم الله بالاعتصام به، فقال عز و جل: وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا».

Muhammad Bin Ibrahim Al No'mani – well known as Ibn Zaynab – from Muhammad Bin Abdullah Bin Moamar Al Tabrany at Tabariyya in the year three hundred and thirty three – and this man used to befriend Yazeed^{-la} Bin Muawiyah and was from the Hostile ones (Naasibi), from his father, from Ali Bin Hashim, and Al Hassan Bin Al Sakan, from Abdula Razaq Bin Hamaam, from his father, from Mayna'a a slave of Abdul Rahman Bin Awf,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'The people of Yemen sent a delegation to Rasool-Allah^{-saww}, and they said, 'O Rasool-Allah^{-saww}, and who is your^{-saww} successor^{-asws}?' So he^{-saww} said: 'He^{-asws} is the one whom Allah^{-azwj} has Commanded everyone to hold firmly to. Allah^{-azwj} Mighty and Majestic Said ***And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]***'.

فقالوا: يا رسول الله، بين لنا ما هذا الحبل؟ فقال: «هو قول الله: إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ النَّاسِ فَالْحَبْلُ مِنَ اللَّهِ كِتَابُهُ، وَ الْحَبْلُ مِنَ النَّاسِ وَصِيي».

They said, 'O Rasool-Allah^{-saww}! Explain to us what this Rope is?' He^{-saww} said: '***[3:112] except with a Rope from Allah and a Rope from the people***. So the Rope from Allah^{-azwj} is His^{-azwj} Book, and the Rope from the people is my^{-saww} successor^{-asws}'.

فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أنزل الله فيه: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ».

⁵⁷ الأماي 1: 278، الصواعق المحرقة: 151، شواهد التنزيل 1: 131/180، ينابيع المودة: 274.

⁵⁸ المناقب 3: 76.

They said, 'O Rasool-Allah-saww! And who is your-saww successor-asws?' So he-saww said: 'He-asws is the one regarding whom Allah-azwj Revealed **Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]**'.

فقالوا: يا رسول الله، و ما جنب الله هذا؟ فقال: «هو الذي يقول الله فيه: وَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا هو وصي و السبيل إلي من بعدي».

They said, 'O Rasool-Allah-saww! And what is this Side of Allah-azwj (جنب الله)?' So he-saww said: 'He-asws is the one regarding whom Allah-azwj Says **And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:27]** – He-asws is my-saww successor-asws and the Way from after me-saww'.

فقالوا: يا رسول الله، بالذي بعثك بالحق نبيا، أرناهُ فقد اشتقنا إليه. فقال: «هو الذي جعله الله آية للمتوسمين، فإن نظرتم إليه نظر من كان له قلب، أو ألقى السمع و هو شهيد، عرفتم أنه وصي كما عرفتم أني نبيكم، فتخللوا الصفوف و تصفحوا الوجوه، فمن أهوت إليه قلوبكم فإنه هو، لأن الله عز و جل يقول في كتابه: فَاجْعَلْ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إِلَيْهِ و إلى ذريته».

They said, 'O Rasool-Allah-saww! By the One-azwj Who Sent you with the Truth as a Prophet-saww, show him-asws to us for we long for him-asws'. He-saww said: 'He-asws is the One for whom Allah-azwj Made **Signs for those who distinguish (the marks) [15:75]**. So those who look at him-asws from the ones who have a heart, or a hearing and he sees him-asws, would know that he-asws is my-saww successor-asws just as you know that I-saww am your Prophet-saww. So, make rows and browse the faces, for the one to whom your hearts incline to, so it is him-asws, because Allah-azwj Mighty and Majestic is Saying in His-azwj Book **therefore make the hearts of some people yearn towards them [14:37]** – towards him-asws and his-asws descendants'.

ثم قال: فقام أبو عامر الأشعري في الأشعرين، و أبو غرة الخولاني في الخولانيين، و ظبيان و عثمان بن قيس في بني قيس، و عرفة الدوسي في الدوسيين، و لا حق به علاقة، فتخللوا الصفوف، و تصفحوا الوجوه، و أخذوا بيد الأصلع البطين، و قالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

Then (the narrator) said, 'So Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the (can on) Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one-asws and said, 'It is to this our hearts incline towards, O Rasool-Allah-saww!'

فقال النبي (صلى الله عليه و آله): «أنتم نخبة الله حين عرفتم وصي رسول الله قبل أن تعرفوه، فبم عرفتم أنه هو؟» فرفعوا أصواتهم يبيكون، و قالوا: يا رسول الله، نظرنا إلى القوم فلم تحن لهم [قلوبنا]، و لما رأيناه رجفت قلوبنا ثم اطمأنت نفوسنا، فانجاشت أكبادنا، و هملت أعيننا، و تبلجت صدورنا حتى كأنه لنا أب و نحن عنده بنون.

The Prophet-saww said: 'You are the elite of Allah-azwj whereby you recognised the successor-asws of Rasool-Allah-saww before having been introduced to him-asws, so how did you come to recognise that it is him-asws?' They wailed in raised voices and said, 'O Rasool-Allah-saww! We looked at the people, so our hearts did not incline towards them, and when we saw him-asws, our hearts quivered, then ourselves were reassured, so our hearts were convinced, and our eyes were filled (with tears), and our chests were lightened to the extent as if he-asws was a father to us and we were his-asws sons in his-asws presence'.

فقال النبي (صلى الله عليه وآله): «وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ أُتِمَّ مِنْهُ بِالْمَنْزِلَةِ الَّتِي سَبَقَتْ لَكُمْ بِهَا الْحُسْنَى، وَأَنْتُمْ عَنْ النَّارِ مُبْعَدُونَ».

The Prophet^{-saww} said: ***'but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]*** and you all are from it at the status which the good preceded for you, and you are remote from the Fire'.

قال: فبقي هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل و صفين فقتلوا بصفين (رحمهم الله)، و كان النبي (صلى الله عليه وآله) بشرهم بالجنة و أخبرهم أنهم يستشهدون مع علي بن أبي طالب (عليه السلام).

He (the narrator) said, 'So those people remained (alive) until they witnessed along with Amir Al-Momineen^{-asws}, the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet^{-saww} has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali^{-asws} Bin Abu Talib^{-asws}'.⁵⁹

السيد الرضي في (الخصائص): قال: حدثني هارون بن موسى، قال: حدثني أحمد بن محمد بن عمار، قال: حدثنا أبو موسى عيسى الضرير البجلي، عن أبي الحسن (عليه السلام) في خطبة خطبها رسول الله (صلى الله عليه وآله) في مرضه، و في الخبر: «فقال رسول الله (صلى الله عليه وآله): ادعوا لي عمي - يعني العباس (رحمه الله) - فدعي له، فحملة و علي (عليه السلام)، حتى أخرجاه، فصلى بالناس و إنه لقاعد، ثم حمل فوضع على المنبر بعد ذلك،

Al Syed Al Razy in Al Khasaa'is, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Amaar, from Abu Musa Isa Al Zareer Al Bajaly,

(It has been narrated) from Abu Al-Hassan^{-asws} in a sermon – preached by Rasool-Allah^{-saww} during his^{-saww} illness, and in the Hadeeth: 'So Rasool Allah^{-saww} said: 'Call my^{-saww} uncle for me' – meaning Al-Abbas. So they called him. He and Ali^{-asws} carried him^{-saww} until they brought him^{-saww} out. So he^{-saww} Prayed with the people and he^{-saww} was seated. Then they carried him^{-saww} and placed him^{-saww} upon the Pulpit after that.

فاجتمع لذلك جميع أهل المدينة من المهاجرين و الأنصار، حتى برزت العواتق من خدورها، فبين باك و صائح و مسترجع [و واجم] و النبي (صلى الله عليه وآله) يخطب ساعة و يسكت ساعة، و كان فيما ذكر من خطبته أن قال:

The people of Al-Medina gathered for that, from the Emigrants and the Helpers, to the extent that adolescent girls came out from their veils. So they wailed and cried out and were gloomy. And the Prophet^{-saww} was addressing for a while, and was silent for a while (due to weakness from the illness). And among what he^{-saww} mentioned from his sermon was that he^{-saww} said:

يا معاشر المهاجرين و الأنصار، و من حضر في يومي هذا و ساعتى هذه من الإنس و الجن، ليلبلغ شاهدكم غائبكم، ألا إني قد خلفت فيكم كتاب الله فيه النور و الهدى، و البيان لما فرض الله تبارك و تعالى من شيء، حجة الله عليكم و حجتي و حجة وليي،

'O group of the Emigrants and the Helpers! And the one who is present on this day and this time of mine^{-saww}, from the human beings and the Jinn, those present should make it reach to the absentees that indeed I^{-saww} have left behind among you all the Book of Allah^{-azwj} in which is the Noor (Light) and the Guidance, and the explanation of what Allah^{-azwj} Blessed and

Exalted has Obligated from the things, an Argument of Allah^{-azwj} to you, and my^{-saww} argument and of my^{-saww} Guardian^{-asws}.

و خلفت فيكم العلم الأكبر، علم الدين و نور الهدى و ضياءه، و هو علي بن أبي طالب، ألا و هو جبل الله و اعتصموا بجبل الله جميعاً و لا تفرقوا و ادكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخواناً و كنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون.

And I^{-saww} leave behind among you the great flag, the flag of the Religion and the light of Guidance and its illumination, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}. Indeed, he^{-asws} is the Rope of Allah^{-azwj} **And hold firmly with the Rope of Allah altogether and do not be disunited, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts so by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].**

أيها الناس، هذا علي، من أحبه و تولاه اليوم و بعد اليوم فقد أوفى بما عاهد عليه الله، و من عاداه و أبغضه اليوم و بعد اليوم جاء يوم القيامة أصم و أعمى، لا حجة له عند الله.

O you people! This is Ali^{-asws}! The one who loves him^{-asws} and befriends him^{-asws} today and after today, so he has fulfilled what Allah^{-azwj} has Covenanted upon him. And the one who is inimical to him^{-asws} and hates him^{-asws} today and after today, would come on the Day of Judgement deaf and blind, not having an argument for him in the Presence of Allah^{-azwj}.⁶⁰

عنه، قال: أخبرنا محمد بن همام بن سهيل، قال: حدثنا أبو عبد الله جعفر بن محمد الحسن، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق الحميري، قال: حدثنا محمد بن زيد بن عبد الرحمن التميمي، عن الحسن بن الحسين الأنصاري، عن محمد بن الحسين، عن أبيه، عن جده، قال:

From him, said, 'It was informed to us by Muhammad Bin Hamam Bin Saheyl, from Abu Abdullah Ja'far Bin Muhammad Al Hasny, from Abu Is'haq Ibrahim Bin Is'haq Al Humeiry, from Muhammad Bin Zayd Bin Abul Rahman Al Tameemi, from Al Hassan Bin Al Husayn Al Ansay, from Muhammad Bin Al Husayn, from his father, from his grandfather who said,

قال علي بن الحسين (عليه السلام): «كان رسول الله (صلى الله عليه و آله) ذات يوم جالسا و معه أصحابه في المسجد، فقال: يطلع عليكم من هذا الباب رجل من أهل الجنة يسأل عما يعنيه،

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'One day Rasool-Allah^{-saww} was seated along with his^{-saww} companions in the Masjid, and he^{-saww} said: 'There would be emerging to you all from this door, a man from the inhabitants of the Paradise asking about what he means it'.

فطلع عليه رجل، طوال شبيه برجال مضر، فتقدم فسلم على رسول الله (صلى الله عليه و آله) و جلس، فقال: يا رسول الله، إني سمعت الله عز و جل يقول فيما أنزل: و اعتصموا بجبل الله جميعاً و لا تفرقوا فما هذا الجبل الذي أمرنا الله بالاعتصام به و ألا نتفرق عنه؟

There emerged to him^{-saww} a tall man resembling the men of (the tribe of) Muzar. He came forwards and greeted upon Rasool-Allah^{-saww} and sat down. He said, 'O Rasool-Allah^{-saww}! I heard Allah^{-azwj} Mighty and Majestic Saying in what is Revealed: '**And hold firmly with the**

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Rope of Allah altogether and do not be disunited [3:103]. So what is this rope which Allah^{-azwj} Commanded us with the holding firmly with and we should not be separated from it?'

فأطرق رسول الله (صلى الله عليه وآله) ملياً ثم رفع رأسه وأشار بيده إلى علي بن أبي طالب (عليه السلام)، وقال: هذا حبل الله الذي من تمسك به عصم به في دنياه، ولم يضل به في آخرته.

Rasool-Allah^{-saww} left it for a moment, then raised his^{-saww} head and indicated by his^{-saww} hand towards Ali^{-asws} Bin Abu Talib^{-asws} and said: 'This is the Rope of Allah^{-azwj} which the one who attaches with him^{-asws} would be saved by him^{-asws} in his world and will not stray by him^{-asws} in his Hereafter'.

فوثب الرجل إلى علي (عليه السلام) فاحتضنه من وراء ظهره وهو يقول: اعتصمت بحبل الله وحبل رسوله، ثم قام فولى فخرج.

The man leapt up towards Ali^{-asws} and embraced him^{-asws} from behind him^{-asws} and he was saying, 'I hereby hold firmly with the rope of Allah^{-azwj} and rope of His^{-azwj} Rasool^{-saww}'. Then he arose and turned around, and went out.

فقام رجل من الناس فقال: يا رسول الله، ألقه فأسأله أن يستغفر الله لي؟ فقال رسول الله (صلى الله عليه وآله): إذن تجده موفقاً.

Then a man from the people stood up and he said, 'O Rasool-Allah^{-saww}! Can I catch up with him and ask him to seek Forgiveness of Allah^{-azwj} for me?' So Rasool-Allah^{-saww} said: 'If you are successful in finding him'.

قال: فلحقه الرجل فسأله أن يستغفر الله له، فقال له: أفهمت ما قال لي رسول الله (صلى الله عليه وآله) وما قلت له؟ قال: نعم. قال: فإن كنت متمسكاً بذلك الحبل يغفر الله لك، وإلا فلا يغفر الله لك.

He^{-asws} said: 'So the man caught up with him and asked him to seek Forgiveness of Allah^{-azwj} for him. He said to him, 'Did you understand what Rasool-Allah^{-saww} said to me and what I said to him^{-saww}?' He said, 'Yes'. He said, 'So if were to be attached with that rope, Allah^{-azwj} would Forgive (your sins) for you, or else Allah^{-azwj} would not Forgive (your sins) for you'.⁶¹

السيد الرضي في (الخصائص): قال: حدثني هارون بن موسى، قال: حدثني أحمد بن محمد بن عمار، قال: حدثنا أبو موسى عيسى الضرير البجلي، عن أبي الحسن (عليه السلام) في خطبة خطبها رسول الله (صلى الله عليه وآله) في مرضه، وفي الخبر: «فقال رسول الله (صلى الله عليه وآله): ادعوا لي عمي - يعني العباس (رحمه الله) -

Al Seyyid Al Razy in Al Khasaaais, said, 'It was narrated to me by Haroun Bin Musa, from Ahmad Bin Muhammad Bin Ammar, from Abu Musa Isa Al Zareyr Al Bajaly,

From Abu Al-Hassan^{-asws} regarding a sermon addressed by Rasool-Allah^{-saww} during his^{-saww} illness, and in the Hadeeth: 'So Rasool-Allah^{-saww} said: 'Call my^{-saww} uncle for me^{-saww}!' - meaning Al-Abbas.

فدعي له، فحمله و علي (عليه السلام)، حتى أخرجاه، فصلى بالناس و إنه لقاعد، ثم حمل فوضع على المنبر بعد ذلك، فاجتمع لذلك جميع أهل المدينة من المهاجرين و الأنصار، حتى برزت العواتق من خدورها، فبين باك و صائح و مسترجع [و واجم] و النبي (صلى الله عليه و آله) يخطب ساعة و يسكت ساعة،

They called for him^{-saww}, so he and Ali^{-asws} carried him^{-saww} until they brought him^{-saww} out. He^{-saww} prayed *Salat* with the people while he^{-saww} being seated. Then he^{-saww} was carried and placed upon the Pulpit after that. Therefore, due to that, the entirety of the people of Al-Medina gathered, from the Emigrants and the Helpers, to the extent the young girls came out from their houses. So they were between crying, and shrieking, and saying, 'We are from Allah^{-azwj} and to Him^{-azwj} we are returning', and intense grief; and the Prophet^{-saww} was addressing for a while and was silent for a while (due to illness).

و كان فيما ذكر من خطبته أن قال: يا معاشر المهاجرين و الأنصار، و من حضر في يومي هذا و ساعتي هذه من الإنس و الجن، ليلغ شاهدكم غائبكم،

And among what he^{-saww} mentioned from his^{-saww} address, he^{-saww} said: 'O group of the Emigrants and the Helpers! And the one who is present during this day of mine^{-saww}, and this time of mine^{-asws}, from the humans and the Jinn, let your present ones deliver to your absentees.

ألا إني قد خلفت فيكم كتاب الله فيه النور و الهدى، و البيان لما فرض الله تبارك و تعالى من شيء، حجة الله عليكم و حجتي و حجة وليي، و خلفت فيكم العلم الأكبر، علم الدين و نور الهدى و ضياءه، و هو علي بن أبي طالب،

Indeed! I^{-saww} am leaving behind among you all the Book of Allah^{-azwj} wherein is the Light and the Guidance, and the explanation of what Allah^{-azwj} Blessed and Exalted Obligated from the things. It is a Proof of Allah^{-azwj} upon you and proof and proof of my^{-saww} custodian (of the Religion). And I^{-saww} am leaving behind among you all the great flag, flag of Religion and guiding light and its illumination, and he is Ali^{-asws} Bin Abu Talib^{-asws}.

ألا و هو حبل الله و اعتصموا بحبل الله جميعاً و لا تفرقوا و اذكروا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

Indeed! And he^{-asws} is the Rope of Allah^{-azwj} ***And hold firmly with the Rope of Allah altogether and do not be disunited, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].***

أيها الناس، هذا علي، من أحبه و تولاه اليوم و بعد اليوم فقد أوفى بما عاهد عليه الله، و من عاداه و أبغضه اليوم و بعد اليوم جاء يوم القيامة أصم و أعمى، لا حجة له عند الله».

O you people! This Ali^{-asws}, the one who loves him^{-asws} and befriends him^{-asws} today and after today, so he has fulfilled with what Allah^{-azwj} Covenanted upon him, and the one who is

inimical to him^{-asws} and hates him^{-asws} today and after today, would come on the Day of Judgment as deaf and blind, there being no argument for him in the Presence of Allah^{-azwj}”^{.62}

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: «وَلَا تَفَرَّقُوا». قال: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَّمَ أَنَّهُمْ سَيَفْتَرِقُونَ بَعْدَ نَبِيِّهِمْ وَيَخْتَلِفُونَ، فَهَاهُمْ عَنِ التَّفَرُّقِ كَمَا نَحْنُ مِنْ كَانَ قَبْلَهُمْ، فَأَمْرُهُمْ أَنْ يَجْتَمِعُوا عَلَى وَلَايَةِ آلِ مُحَمَّدٍ (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ)، وَ لَا يَتَفَرَّقُوا».

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

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words **and do not be disunited [3:103]**, said: ‘Allah^{-azwj} Blessed and Exalted Knew that they would be disuniting after their Prophet^{-saww} and be differing, thus He^{-azwj} Forbade them from the disunity just as He^{-azwj} Forbade the ones who were before them. So He^{-azwj} Commanded them that they would be gathering upon the Wilayah of the Progeny^{-asws} of Muhammad^{-saww} and not be disunited”^{.63}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلُهُ تَعَالَى وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا **يُحَمَّدٌ** هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِئِيلُ (عَلَيْهِ السَّلَامُ) عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ).

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from his father, who has narrated:

Abu Abdullah^{-asws} regarding the Words of the High^{-azwj}: **and you were on the brink of a pit of the fire, so He Saved you from it by Muhammad^{-saww} [3:103]**.” By Allah^{-azwj}, this is how Jibraeel^{-as} descended with it unto Muhammad^{-saww}”^{.64}

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا ذَكَرَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ بَائِي وَ أُمِّي وَ قَوْمِي وَ عَشِيرَتِي عَجَبٌ لِلْعَرَبِ كَيْفَ لَا تُحْمِلُنَا عَلَى رُءُوسِهَا وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا فِرْسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْقَذُوا.

From him, from Abdul Rahmaan Bin Abu Najraan, from Abu Haroun Al-Makfouf, who has narrated the following:

Whenever Abu Abdullah^{-asws} mentioned the Rasool Allah^{-saww}, he would say: ‘By my^{-asws} father^{-asws}, and my^{-asws} mother^{-as}, and by my^{-asws} people, and my^{-asws} relatives! It is strange of the Arabs, how they have not carried us^{-asws} upon their heads, and Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **and you were on the brink of a pit of the fire, so He Saved you from it [3:103]**. It was by the Rasool Allah^{-saww} that they were saved’^{.65}

Neglecting The Rope Of Allah^{-azwj}

فُرَاتٌ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ الْعَبَّاسِ الْبَجَلِيُّ مُعْتَمِدًا عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ [أَبُو] جَعْفَرٍ [ع] وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ الْحَبْلِ الَّذِي قَالَ اللَّهُ [تَعَالَى] فِيهِ] وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا فَمَنْ تَمَسَّكَ بِهِ كَانَ مُؤْمِنًا وَ مَنْ تَرَكَهُ خَرَجَ مِنَ الْإِيمَانِ.

Furat said, ‘It was narrated to me by Al Hassan Bin Al Abbas Al Bajaly, from Aban Bin Taghlab who said,

⁶² خصائص أمير المؤمنين: 74.

⁶³ تفسير القمي 1: 108.

⁶⁴ Al Kafi – H 14656

⁶⁵ Tafseer Noor Al Saqalayn – V 3 P 162 H 314

'Abu Ja'far-asws said: 'The Wilayah of Ali-asws Bin Abu Talib-asws is the Rope which Allah-azwj the Exalted Said with regards to it **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**. Thus, the one who attaches with it would be a *Momin*, and the one who neglects it would have exited from the *Eman*'.⁶⁶

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصُّوفِيُّ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بْنِ أَحْمَدَ الْجُلُودِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ عَلِيٍّ الرَّبِيعِيُّ عَنْ أَبَانَ بْنِ تَغْلِبٍ

Muhammad Bin Abdullah Al Sowfy informed us, from Muhammad Bin Ahmad Bin Muhammad, from Abdul Aziz Bin Yahya Bin Ahmad Al Jaloudy, from Muhammad Bin Sahl, from Abdul Aziz Bin Amro, from Al Hassan Bin Al Hassan, from Yahya Bin Ali Al Rabi'e, from Aban Bin Taghlab,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: نَحْنُ حَبْلُ اللَّهِ - الَّذِي قَالَ اللَّهُ: وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا - فَأَلْمَسْتُمْ سِكِّ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ الْمُسْتَمْسِكُ بِالْبِرِّ [كَذَا] فَمَنْ تَمَسَّكَ بِهِ كَانَ مُؤْمِنًا، وَمَنْ تَرَكَهُ كَانَ خَارِجًا مِنَ الْإِيمَانِ.

From Ja'far Bin Muhammad-asws having said: 'We-asws are the rope of Allah-azwj for which Allah-azwj Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]** – the Verse. Thus, the one attached with the Wilayah of Ali-asws Bin Abu Talib-asws is the one attached with the righteousness. Like that, the one who is attached with him-asws would be a *Momin*, and the one who neglects him-asws would have exited from the *Eman*'.⁶⁷

VERSES 104 & 105

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {104} وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ {105}

And let there be a community from you all calling to the better and enjoining with the goodness and forbidding from the evil, and they are the successful ones [3:104] And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ: «فهذه الآية لآل محمد (صلى الله عليه وآله) و من تابعهم يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ».

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

(It has been narrated) from Abu Ja'far-asws regarding His-azwj Words **And let there be a community from you all calling to the better [3:104]**: 'So this Verse is for the Progeny-asws of

⁶⁶ Tafseer Furaat – V 1 P 96 H 72

⁶⁷ Shawaheed Al Tanzeel V 1 P 169 H 178

Muhammad^{-saww} and the ones that follow them^{-asws} **calling to the better and enjoining with the goodness and forbidding from the evil'**.⁶⁸

وَحَدَّثَنَا إِسْنَادٌ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَ سُئِلَ عَنِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ أَوْاجِبٌ هُوَ عَلَى الْأُمَّةِ جَمِيعاً فَقَالَ لَا فَقِيلَ لَهُ وَ لِمَ قَالَ إِنَّمَا هُوَ عَلَى الْقَوِيِّ الْمُطَاعِ الْعَالِمِ بِالْمَعْرُوفِ مِنَ الْمُنْكَرِ لَا عَلَى الضَّعِيفِ الَّذِي لَا يَهْتَدِي سَبِيلًا إِلَى أَیِّ يَقُولُ مِنْ الْحَقِّ إِلَى الْبَاطِلِ وَ الدَّلِيلِ عَلَى ذَلِكَ كِتَابُ اللَّهِ عَزَّ وَ جَلَّ قَوْلُهُ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

And by this chain, said,

'I heard Abu Abdullah^{-asws} saying, and he^{-asws} was asked about the enjoining with the good and the forbidding from the evil, 'Is it an Obligation upon the entire community?' So he^{-asws} said: 'No'. So it was said to him^{-asws}, 'And why not?' He^{-asws} said: 'But rather it is upon the strongly followed one, knowledgeable of the good and the evil, not upon the weak who is not guided of the way, to which from which, he should be speaking from the truth to the falsehood, and the evidence upon that is the Book of Allah^{-azwj} Mighty and Majestic, His^{-azwj} Words **[3:104]** **And from among you there should be a community inviting to the better and enjoin what is good and forbid the evil.**

فَهَذَا خَاصٌّ عَنِ عَامٍّ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْ قَوْمٍ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَكْفُلُونَ وَ لَمْ يَقُلْ عَلَى أُمَّةٍ مُوسَى وَ لَا عَلَى كُلِّ قَوْمٍ وَ هُمْ يَوْمِيذٍ أُمَّةٌ مُخْتَلِفَةٌ وَ الْأُمَّةُ وَاحِدَةٌ فَصَاعِدًا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يَقُولُ مُطِيعاً لِلَّهِ عَزَّ وَ جَلَّ وَ لَيْسَ عَلَى مَنْ يَعْلَمُ ذَلِكَ فِي هَذِهِ الْهُدْيَةِ مَنْ حَرَجَ إِذَا كَانَ لَا قُوَّةَ لَهُ وَ لَا عُذْرَ وَ لَا طَاعَةَ

Thus, these are particular ones and not the general public, just as Allah^{-azwj} Mighty and Majestic Said **[7:159]** **And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.** And He^{-azwj} did not Say: "And it is upon the people of Musa^{-as}", nor "Upon every one of his^{-as} people", and in those days they were different communities, and the community can be one (man), just as Allah^{-azwj} Mighty and Majestic Said that **[16:120]** **Surely Ibrahim was a community, obedient to Allah.** He^{-azwj} is Saying: "Obedient to Allah^{-azwj} Mighty and Majestic". And it is not upon the one who knows that in these times of truce from danger, when there was no strength for him, nor an excuse, nor obedience'.⁶⁹

العياشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال في قوله: وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ.

Al Ayyashi, from Abu Amro Al Zubeyri,

From Abu Abdullah^{-asws} having said regarding His^{-azwj} Words: **'And let there be a community from you all calling to the better and enjoining with the goodness and forbidding from the evil [3:104].**

قال: «في هذه الآية تكفير أهل القبلة بالمعاصي، لأنه من لم يكن يدعوا إلى الخيرات و يأمر بالمعروف و ينهى عن المنكر من المسلمين، فليس من الامة التي وصفها، لأنكم ترعمون أن جميع المسلمين من امة محمد (صلى الله عليه و آله)،

⁶⁸ تفسير القمي 1: 108

⁶⁹ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 16

He^{-asws} said: 'In this Verse is the blasphemy of the people of the Qiblah (Muslims) with the disobedience, because the one who does not happen to call to the good and enjoin with the goodness and forbid from the evil from the Muslims, so he isn't from the community which He^{-azwj} Described, because you all are claiming that the entirety of the Muslims are from the community of Muhammad^{-saww}.

قد بدت هذه الآية و قد وصفت امة محمد (صلى الله عليه و آله) بالدعاء إلى الخير و الأمر بالمعروف و النهي عن المنكر، و من لم يوجد فيه الصفة التي وصفت، بما، فكيف يكون من الامة و هو على خلاف ما شرطه الله على الامة و وصفها به؟!».

This Verse has made it apparent and has described the community of Muhammad^{-saww} with the calling to the good and enjoining with the goodness and the forbidding from the evil, and the one who does not find in himself the characteristic which have been described with, so how can he happen to be from the community and he is upon the opposite of what Allah^{-azwj} Stipulated upon the community and Described it with?⁷⁰

Supplementary Ahadeeth

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا قَدِّسَتْ أُمَّةٌ لَمْ يُؤْخَذْ لِضَعْفِهَا مِنْ قُوَّتِهَا بِحَيْثُ عَزَبَ مُنْتَعِعٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a group of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A community cannot be sanctified, the one which does not take for its weak ones, its rights from its strong ones without stirring'.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍاءَ عَنْ عَرْفَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ لَتَنْهَيْنَ عَنِ الْمُنْكَرِ أَوْ لَيَسْتَعْمَلَنَّ عَلَيْكُمْ شِرَارُكُمْ فَيَدْعُو خِيَارَكُمْ فَلَا يُسْتَجَابَ لَهُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Muhammad Bin Umar Bin Arafa who said,

'I heard Abu Al-Hassan^{-asws} saying: 'You should be enjoining with the good and should be forbidding from the evil, or else your evil ones would become office bearers upon you, then your good ones would be supplicating, but it would not be Answered for them'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَزْدَةَ عَنْ أَبِي سَعِيدٍ الرَّهَرِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَ لَيْلَ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ .

Muhammad Bin Yahya, form Ahmad Bin Muhammad, from Ali Bin Al Noman, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

⁷⁰ تفسير العياشي 1: 127 / 195.

⁷¹ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 2

⁷² Al Kafi – V 5 – The Book of Jihaad Ch 25 H 3

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: 'Woe be unto a people who are not considering it to be a Religion of Allah^{-azwj}, the enjoining of the good and the forbidding from the evil'.⁷³

وَبِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) بَيِّنَ الْقَوْمَ قَوْمٌ يَعْبُثُونَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ .

And by his chain, said,

'Abu Ja'far^{-asws} said: 'The most evil of the people are the people who are faulting the enjoining of the good and the forbidding of the evil'.⁷⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ عَمْرِو بْنِ وَاحِدٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَجُلًا مِنْ خَتَمِمْ جَاءَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا أَفْضَلُ الْإِسْلَامَ قَالَ الْإِيمَانُ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ ثُمَّ صَلَوةُ الرَّجِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

Humejd Bin Ziyad, from Al Husayn Bin Muhammad, from Sama'at, from someone else, from Aban Bin Usman, from Abdullah Bin Muhammad,

(It has been narrated) from Abu Abdullah^{-asws}: 'A man from Khas'am came over to Rasool-Allah^{-saww}, so he said, 'O Rasool-Allah^{-saww}! Inform me, what is the most superior of Al-Islam?' He^{-saww} said: 'Belief in Allah^{-azwj}'. He said, 'Then, what?' He^{-saww} said: 'Maintaining relationships'. He said, 'Then what?' He^{-saww} said: 'The enjoining of the good and the forbidding of the evil'.

قَالَ فَقَالَ الرَّجُلُ فَأَيُّ الْأَعْمَالِ أْبْعَضُ إِلَى اللَّهِ قَالَ الشِّرْكُ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ فَطَبِيعَةُ الرَّجِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمَعْرُوفِ .

He (the narrator) said, 'So the man said, 'So which is the most Hateful of the deeds to Allah^{-azwj}? He^{-saww} said: 'The association (Shirk) with Allah^{-azwj}'. He said, 'Then what?' He^{-saww} said: 'Cutting-off of relationships'. He said, 'Then what?' He^{-saww} said: 'The enjoining of the evil and the forbidding from the good'.⁷⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ خَلْقَانِ مِنْ خَلْقِ اللَّهِ فَمَنْ نَصَرَهُمَا أَعَزَّهُ اللَّهُ وَ مَنْ خَذَلَهُمَا خَذَلَهُ اللَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, raising it, said,

'Abu Abdullah^{-asws} said: 'The enjoining of the good, and the forbidding from the evil are two creatures from the creatures of Allah^{-azwj}. So the one who helps these two, Allah^{-azwj} would Honour him, and the one who abandons these two, Allah^{-azwj} would Abandon him'.⁷⁶

⁷³ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 4

⁷⁴ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 5

⁷⁵ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 9

⁷⁶ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 11

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) يَقُولُ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ إِذَا أُمِّي تَوَاكَلَتِ الْأُمُورُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلْيَأْذُنُوا بِوِقَاعٍ مِنَ اللَّهِ تَعَالَى .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Muhammad Bin Arafa who said,

‘I heard Abu Al-Hassan Al-Reza^{-asws} saying: ‘Rasool-Allah^{-saww} was saying: ‘When my^{-saww} community leave it upon each other for the enjoining of the good and the forbidding of the evil, so they would be authorising afflictions from Allah^{-azwj} the Exalted’.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) كَيْفَ يَكُونُ إِذَا فَسَدَتْ نِسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ فَقَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘How would it be with you all when your women become spoilt and your youth become immoral, and you would not be enjoining with the good and would not be forbidding the evil?’ So it was said to him^{-saww}, ‘And would that happen, O Rasool-Allah^{-saww}?’ So he^{-saww} said: ‘Yes, and more evil than that.

كَيْفَ يَكُونُ إِذَا أَمَرْتُمُ بِالْمُنْكَرِ وَ نَهَيْتُمُ عَنِ الْمَعْرُوفِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ

How would it be with you all when you would be enjoining with the evil and forbidding from the good?’ So it was said, ‘O Rasool-Allah^{-saww}! And would that happen?’ He^{-saww} said: ‘Yes, and more evil than that.

كَيْفَ يَكُونُ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا

How would it be with you all when you see the good as an evil and the evil as a good?’⁷⁸

وَ يَحْذَرُ الْإِسْنَادُ قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيُبْغِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا دِينَ لَهُ فَقِيلَ لَهُ وَ مَا الْمُؤْمِنُ الَّذِي لَا دِينَ لَهُ قَالَ الَّذِي لَا يَنْهَى عَنِ الْمُنْكَرِ

And by this chain, said, ‘The Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic is Hateful towards the weak Believer who does not have a religion for him’. So it was said to him^{-saww}, ‘And what is the believer who does not have a Religion for him?’ He^{-saww} said: ‘The one who does not forbid from the evil’.⁷⁹

⁷⁷ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 13

⁷⁸ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 14

⁷⁹ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 15

VERSES 106 & 107

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {106} وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا
خَالِدُونَ {107}

On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: "Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in" [3:106] And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]

علي بن إبراهيم، قال: حدثني أبي، عن صفوان بن يحيى، عن أبي الجارود، عن عمران بن هيثم، عن مالك بن زمرة، عن أبي ذر (رحمه الله)، قال: لما نزلت هذه الآية: يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ قال رسول الله (صلى الله عليه و آله): «ترد علي أمتي يوم القيامة على خمس رايات: فراية مع عجل هذه الامة، فأسألهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فحرفناه و نبذناه وراء ظهورنا، و أما الأصغر فعادينا و أبغضناه و ظلمناه. فأقول: ردوا إلى النار ظماء مظمتين مسودة وجوهكم.

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan Bin Yahya, from Abu Al Jaroud, from Imran Bin Haysam, from Maalik Bin Zamrat,

(It has been narrated) from Abu Zarr^{-as} who said, 'When this Verse was Revealed **On the Day faces would be whitened and faces would be blackened [3:106]**, Rasool-Allah^{-saww} said: 'My^{-saww} community will return to me^{-saww} on the Day of Judgement under five banners. So a banner would be with the hasty ones of this community. I^{-saww} shall ask them: 'What did you do with the two weighty things from after me^{-saww}? They would be saying, 'As for the greater one, so we distorted it and threw it behind our backs, and as for the smaller one^{-asws}, so we were inimical to him^{-asws}, and hated him^{-asws}, and were unjust to him^{-asws}'. So I^{-saww} shall say: 'Return to the Fire, thirsty, with your faces having been blackened!'

ثم ترد علي راية مع فرعون هذه الامة، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فحرفناه و مزقناه و خالفناه، و أما الأصغر فعادينا و قاتلناه. فأقول: ردوا إلى النار ظماء مظمتين مسودة وجوهكم.

Then there shall return to me^{-saww} a banner with the Pharaoh of this community, so I^{-saww} shall say to them: 'What did you do with the two weighty things from after me^{-saww}? They would be saying, 'As for the greater one, so we distorted it, tore it and violated it. And as for the smaller one^{-asws}, so we were inimical to him^{-asws} and killed him^{-asws}'. So I^{-saww} shall be saying: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع سامري هذه الامة، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فعصيناه و تركناه، و أما الأصغر فخذلناه و ضيعناه [و صنعنا به كل قبيح]. فأقول: ردوا إلى النار ظماء مظمتين مسودة وجوهكم.

Then there shall return to me^{-saww} a banner with the Samiri of this community, so I^{-saww} shall be saying to them: 'What did you do with the two weighty things from after me^{-saww}? They would be saying, 'As for the greater one, so we disobeyed it and left it, and as for the smaller

one^{-asws}, so we abandoned him^{-asws} and wasted it, and placed every ugliness with him^{-asws}. So I^{-saww} shall say to them: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية ذي النديه مع أول الخوارج و آخرهم، فأسأهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فمزقناه فبرئنا منه، و أما الأصغر فقاتلناه و قتلناه. فأقول: ردوا إلى النار ظماء مظمتين مسودة وجوهكم.

Then there shall return to me^{-asws} a banner with the swollen one from the first ones of the Khawarijites and their last ones. So I^{-saww} shall say to them: 'What did you do with the two weighty things from after me^{-saww}?' They would be saying, 'As for the greater one, we tore it and disavowed from it, and as for the smaller one^{-asws}, so we fought against him^{-asws} and killed him^{-asws}'. So I^{-saww} shall say: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع إمام المتقين، و سيد الوصيين، و قائد الغر المحجلين، و وصي رسول رب العالمين، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فاتبعناه و أطعناه، و أما الأصغر فأحببناه و واليناه و وازرناه و نصرناه حتى أهرقت فيهم دماؤنا. فأقول: ردوا إلى الجنة رواء مرويين، مبيضة وجوهكم»

Then there shall return to me^{-saww} a banner with the Imam^{-asws} of the pious, and the Chief of the successors^{-asws}, and the Guide of the resplendent, and the successor^{-asws} of the Rasool^{-saww} of the Lord^{-azwj} of the worlds. So I^{-saww} shall say to them: 'What did you do with the two weighty things from after me^{-saww}?' They would be saying, 'As for the greater one, so we followed it, and obeyed it. And as for the smaller one^{-asws}, so we loved him^{-asws}, and allied with him^{-asws}, and helped him^{-asws} and supported him^{-asws} to the extent that our blood was spilt regarding them'. So I^{-saww} shall say to them: 'Return to the Paradise, quenched, with your faces having been whitened'.

ثم تلا رسول الله (صلى الله عليه و آله): يَوْمَ تَبْيَضُ وُجُوهٌ وَ تَسْوَدُ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَ أَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

Then Rasool-Allah^{-saww} recited ***On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: 'Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in [3:106] And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]'.***⁸⁰

VERSES 108 & 109

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ {108} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {109}

⁸⁰ تفسير القمي 1: 109

These are the Verses of Allah We are Reciting to you with the Truth, and Allah does not want any injustice to the worlds [3:108] And for Allah is whatever is in the skies and whatever is in the earth; and to Allah return the affairs [3:109]

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ فَهُوَ يَتَوَلَّى الْحُكْمَ فِيهَا، يَحْكُمُ بِالْعِقَابِ عَلَى مَنْ عَصَاهُ وَ يُوجِبُ كَرِيمَ الْمَأْتِ لِمَنْ أَرْضَاهُ.

The Imam Hassan Al-Askari^{-asws} said: '**and to Allah return the affairs [3:109]** - So He^{-azwj} would be in Charge of the Judgment regarding it. He^{-azwj} would Decide the Punishment upon the one who disobeyed Him, and Obligate the prestigious return to the one who Pleased Him^{-azwj}.'⁸¹

VERSES 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۖ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ {110}

You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah; and if the followers of the Book were to believe, it would be better for them; from them (few) are Momineen, but most of them are transgressors [3:110]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، قال: قرئت عند أبي عبد الله (عليه السلام): كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ الْآيَةَ، فقال أبو عبد الله (عليه السلام): «خير أمة يقتلون أمير المؤمنين و الحسن و الحسين ابني علي (عليهم السلام)؟!».

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

'It was recited in the presence of Abu Abdullah^{-asws} **You are the best of the communities raised up for the people [3:110]** – the Verse, so Abu Abdullah^{-asws} said: 'The best of the communities are the murderers of Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, the two sons^{-asws} of Ali^{-asws}?'

فقال القارئ: جعلت فداك، كيف نزلت؟ قال: «نزلت (كنتم خير أمة أخرجت للناس) ألا ترى مدح الله لهم تأمرون بالمعروف و تنهون عن المنكر و تؤمنون بالله؟».

So the reciter said, 'May I be sacrificed for you^{-asws}! How was it Revealed?' He^{-asws} said: 'It was Revealed **You are the best of the Imams raised up for the people [3:110]**. Do you not see the Praise of Allah^{-azwj} for them^{-asws} **you are enjoining with the goodness and forbidding from the evil and are believing in Allah?**'⁸²

العياشي: عن حماد بن عيسى، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «في قراءة علي (عليه السلام) «كنتم خير أمة أخرجت للناس» - قال: - هم آل محمد (صلى الله عليه و آله)».

⁸¹ Tafseer Imam Hassan Al Askari^{asws} – S 268 (Extract)

⁸² تفسير القمي 1: 110.

Al-Ayyashi, from Hamaad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'In the recitation of Ali^{-asws} **You are the best of the Imams raised up for the people [3:110]** – said: 'They^{-asws} are the Progeny^{-asws} of Muhammad^{-saww}'.⁸³

أبو بصير، عنه (عليه السلام)، قال: قال: «إنما أنزلت هذه الآية على محمد (صلى الله عليه وآله) فيه وفي الأوصياء خاصة، فقال: (كنتم خير أئمة أخرجت للناس تأمرون بالمعروف و تنهون عن المنكر) هكذا و الله نزل بها جبرئيل، و ما عني بها إلا محمدا و أوصيائه (صلوات الله عليهم)».

Abu Baseer,

(It has been narrated) from him^{-asws} (6th Imam^{-asws}) having said: 'But rather, this Verse was Revealed unto Muhammad^{-saww} regarding himself^{-saww} and regarding the successors^{-asws} in particular, so He^{-azwj} Said **You are the best of the Imams raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah [3:110]** – Like this, by Allah^{-azwj}, Jibraeel^{-as} descended with it, and it does not Mean by it anyone except for Muhammad^{-saww} and his^{-saww} successors^{-asws}'.⁸⁴

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، في قول الله: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ. قال: «يعني الامة التي وجبت لها دعوة إبراهيم (عليه السلام)، فهم الامة التي بعث الله فيها و منها و إليها، و هم الامة الوسطى، و هم خير امة أخرجت للناس».

From Abu Amro Al Zubeyri,

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: '**You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110]**'. He^{-asws} said: 'It means the community for which is Obligated the call of Ibrahim^{-as}, so they^{-asws} are the community which Allah^{-azwj} Sent among it and from it and to it, and they^{-asws} are the intermediary community, and they^{-asws} are the best of the communities raised for the people'.⁸⁵

VERSES 111 & 112

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ {111} ضُرِبَتْ عَلَيْهِمُ
الدَّلِيلَةُ أَنِ مَا تُقَاتِلُوا إِلَّا بَجَبَلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ
الْمَسْكَنَةُ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ {112}

They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111] Disgrace would be struck

⁸³ تفسير العياشي 1: 128 / 195.

⁸⁴ تفسير العياشي 1: 129 / 195.

⁸⁵ تفسير العياشي 1: 130 / 195.

upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, and they are drawing Wrath from Allah, and destitution would be struck upon them; that is because they were disbelieving in the Signs of Allah and were killing the Prophets without a right; that is due to their having disobeyed and they were transgressing [3:112]

ابن شهر آشوب: عن الباقر (عليه السلام) ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تُوَفَّقُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ قَالَ: «حبل من الله: كتاب الله، و حبل من الناس: علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{-asws} regarding **Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah [3:112]**, said: 'A Rope from Allah^{-azwj} – the Book of Allah^{-azwj}; **and a Rope from the people** – Ali^{-asws} Bin Abu Talib^{-asws}'.⁸⁶

العياشي: عن يونس بن عبد الرحمن، عن عدة من أصحابنا، رفعوه إلى أبي عبد الله (عليه السلام)، في قوله: إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ النَّاسِ. قال: «الحبل من الله: كتاب الله، و الحبل من الناس: هو علي بن أبي طالب (عليه السلام)».

Al Ayyashi, from Yunus Bin Abdul Rahman, from a number of our companions,

(It has been narrated) raising it to Abu Abdullah^{-asws} regarding His^{-azwj} Words: '**except (when) with a Rope from Allah and a Rope from the people [3:112]**'. He^{-asws} said: 'The Rope from Allah^{-azwj} is the Book of Allah^{-azwj}, and the rope from the people is Ali^{-asws} Bin Abu Talib^{-asws}'.⁸⁷

أحمد بن محمد بن خالد البرقي: عن عثمان، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام) في قول الله: وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ. فقال: «أما والله ما قتلوهم بالسيف، و لكن أذاعوا سرهم و أفشوا عليهم فقتلوا».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from usmaan, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **and were killing the Prophets without a right [3:112]**. So he^{-asws} said: 'By Allah^{-azwj}! They did not kill them^{-as} by the swords, but they announced their^{-as} secrets and spread it against them^{-as}, thus they killed them'.⁸⁸

العياشي: عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، و تلا هذه الآية: ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ. قال: «و الله ما ضربوهم بأيديهم، و لا قتلوهم بأسياهم و لكن سمعوا أحاديثهم و أسرارهم فأذاعوها فأخذوا عليها فقتلوا، فصار قتلا و اعتداء و معصية».

Al Ayyashi, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{-asws}, and recited this Verse **that is because they were disbelieving in the Signs of Allah and were killing the Prophets without a right; that is due to their having disobeyed and they were transgressing [3:112]**. The Imam^{-asws} said: 'By Allah

⁸⁶ المناقب 3: 75

⁸⁷ تفسير العياشي 1: 131 / 196.

⁸⁸ المحاسن: 290 / 256.

azwj! They did not strike them^{-as} with their hands, nor killed them^{-as} with their swords, but they heard their^{-as} Ahadeeth and their^{-as} secrets, and they announced these. So these were taken against them^{-as}, and they^{-as} ended up being killed, and they exceeded the limits and disobeyed'.⁸⁹

عنه، عن ابن فضال عن يونس بن يعقوب، عمن ذكره، عن أبي عبد الله (ع) قال: ما قتلنا من أذاع حديثنا خطأ ولكن قتلنا قتل عمد.

From him, from Ibn Fazaal, from Yunus Bin Yaqoub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The broadcaster of our^{-asws} Ahadeeth did not kill us^{-asws} in error, but he killed us^{-asws} by the intentional killing'.⁹⁰

VERSES 113 - 116

لَيْسُوا سَوَاءً ۚ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ {113}
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ
وَأُولَئِكَ مِنَ الصَّالِحِينَ {114} وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۚ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
{115}

They aren't alike. From the people of the Book there is an upright community reciting the Verses of Allah during the night while being in Sajdah [3:113] They are believing in Allah and the last Day, and they are enjoining with the goodness and forbidding from the evil, and are hastening regarding the good deeds. They are from the righteous ones [3:114] And whatever they are doing from the good, they will never be denied it, and Allah Knows the pious [3:115]

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {116}

Those who are committing Kufr, neither will their wealth nor their children will avail them anything from Allah, and they are the inmates of the Fire. They would be eternally in it [3:116]

السُّبْحُ فِي (أَمَالِيهِ): بِإِسْنَادِهِ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَامُ)، عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَّهُ تَلَا هَذِهِ الْآيَةَ: فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قِيلَ: يَا رَسُولَ اللَّهِ مَنْ أَصْحَابُ النَّارِ؟ قَالَ: «مَنْ قَاتَلَ عَلِيًّا بَغْدِي فَأُولَئِكَ أَصْحَابُ النَّارِ مَعَ الْكُفَّارِ، فَقَدْ كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ، وَإِنَّ عَلِيًّا بَضْعَةٌ مِنِّي، فَمَنْ حَارَبَهُ فَقَدْ حَارَبَنِي، وَأَسْحَطَ رَبِّي».

⁸⁹ تفسير العياشي 1: 132 / 196.

⁹⁰ Al Mahaasin – V 1 Bk 5 H 292

Al-Sheykh in his Amaaly, by his chain from Ali-asws, from the Prophet-saww, he-saww recited this Verse: **and they are the inmates of the Fire. They would be eternally in it [3:116]**. It was said, 'O Rasool-Allah-saww! Who are the inmates of the Fire?' He-saww said: 'The ones who would kill Ali-asws after me-saww, so they would be the inmates of the Fire along with the *Kafirs*, for they would have committed *Kufr* with the Truth when it did come to them, and that Ali-asws is a part from me-saww. So the one who battles against him-asws, he has battled me-saww, and Angered my-saww Lord-azwj'.

ثُمَّ دَعَا عَلِيًّا (عَلَيْهِ السَّلَامُ)، فَقَالَ: «يَا عَلِيُّ حَرْبُكَ حَرْبِي، وَ سِلْمُكَ سِلْمِي، وَأَنْتَ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ أُمَّتِي بَعْدِي».

Then he-saww called Ali-asws and he-saww said: 'O Ali-asws! Your-asws wars are my-saww wars, and your-asws peace is my-saww peace, and you-asws are the flag in what is between me-saww and my-saww community after me-saww'.⁹¹

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

And in Al-Kafi, from one of the two-asws (5th or 6th Imam-asws) having said: 'When they reject the Imam of Amir Al-Momineen-asws, **they are the inmates of the Fire. They would be eternally in it [3:116]**'.⁹²

VERSES 117

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ {117}

The example of what they are spending during this life of the world is like an example of a wind wherein is frost, smiting a farm of a people who have been unjust to themselves, so it destroys it; and Allah is not unjust to them, but they are being unjust to themselves [3:117]

و في أصول الكافي: علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي - عليه السلام - أنه قال في قول الله - عز و جل - : « مَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ». فقال: إِنَّ اللَّهَ أَعَزُّ وَأَمْنَعُ مِنْ أَنْ يَظْلِمَ، أَوْ يَنْسِبَ نَفْسَهُ إِلَى ظُلْمٍ. وَلَكِنَّ اللَّهَ خَلَطَنَا بِنَفْسِهِ، فَجَعَلَ ظَلَمَنَا ظِلْمَهُ، وَ وَلاَئِنَّا وَلاَئِيَّتِهِ. ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ، فَقَالَ: « مَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ».

And in Usool Al Kafi – Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan-asws Al-Maazy-asws (7th Imam-asws) having said regarding the Words of Allah-azwj Mighty and Majestic **and Allah is not unjust to them, but they are being unjust to themselves [3:117]**. He-asws said: 'Allah-azwj is Mightier and more Benevolent than to be unjust, or link Himself-azwj to the injustice. But, Allah-azwj 'Reflects' Himself-azwj through us-asws, so He-azwj Made it if (anyone is) unjust to us-asws so (he is) unjust to Him-azwj, and our-asws Wilayah as being His-azwj Wilayah. Then He-azwj Revealed the Quran with

(14) - الأُمالي 1: 374، مناقب ابن المغازلي: 50 / 73 « قطعة منه ».⁹¹

(1) الكافي 1/ 429، ح 82.⁹²

that upon His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: **and Allah is not unjust to them, but they are being unjust to themselves [3:117]**".⁹³

VERSES 118 - 120

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنْتُمْ قَدْ بَدَتِ
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ ۚ إِنْ كُنْتُمْ تَعْقِلُونَ
{118} هَا أَنْتُمْ أَوْلَاءُ تُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَفُوقُمْ قَالُوا آمَنَّا وَإِذَا
خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُوتُوا بِغَيْظِكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
{119}

O you who believe! Do not take for intimate ones from besides your own; they will not spare (any effort) in ruining you all. They love whatever distresses you. Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater. We have Clarified the Signs for you, if you use your intellects [3:118] Behold! You are foremost in loving them while they are not loving you, and you are believing in the Book, all of it. And when they meet you, they are saying, 'We believe!' And when they are alone, they are biting the fingertips out of rage. Say, 'Die in your rage!' Allah is Knowing with the contents of the chests [3:119]

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا ۚ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

If good touches you, it distresses them, and if an evil befalls you, they are joyous at it; and if you are patient and fear, their plots will not harm you anything; Allah Encompasses with what they are doing [3:120]

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation (of Hdaybiyya)

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالا. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر).

And I^{-asws} am not saying that all those that were with Rasool-Allah^{-saww} were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us a group of friends whose help did not get to us. Allah^{-azwj} Mighty and Majestic has

Said ***Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater [3:118].***

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتواری واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لأمس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤما، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the (distribution of the) booty (from the war) they spoke, as Allah^{-azwj} has Said ***but when the fear is past, they will smite you with sharp tongues, covetous of the goods [33:19].***

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوما وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكنيه -: (أبا فلان، اليوم يومك)

He (Umar) never ceased to seek permission from Rasool-Allah^{-saww} to strike the neck of the men whom the Rasool-Allah^{-saww} did not want to kill, so he^{-saww} would refuse (him). And one day Rasool-Allah^{-saww} saw him with the weapon (put on him without being in the state of war), so Rasool-Allah^{-saww} smiled, then said: 'O father of so and so, today is your day'.

فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

Al-Ash'as said, 'You^{-asws} have not made it known to me as to who is meant by that, from whom even the Satan^{-la} would flee'. He^{-asws} said: 'O Ibn Qays, there was no safety with Allah^{-azwj} from the sight of the Satan^{-la} when he said it'.⁹⁴

VERSE 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {121}

And when you went forth early in the morning from your family to assign the Momineen their positions for the fighting; and Allah is Hearing, Knowing [3:121]

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «سبب نزول هذه الآية أن قريشا خرجت من مكة تريد حرب رسول الله (صلى الله عليه وآله)، فخرج يبتغي موضعا للقتال».

Ali Bin Ibrahim said, my father narrated to me, from Safwan, from Ibn Muskaan, from Abu Baseer,

⁹⁴ Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extract)

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The reason for the Revelation of this Verse was that the Quraysh went out from Makka intending war against Rasool-Allah^{-saww}, so he^{-saww} went out seeking a place for the fighting'.⁹⁵

و عنه: عن الصادق (عليه السلام) و ابن مسعود: لما قصد أبو سفيان في ثلاثة آلاف من قريش إلى النبي (صلى الله عليه و آله) و يقال: في ألفين. منهم مائتا فارس، و الباكون ركب، لهم سبعمائة درع».

And from him,

(It has been narrated) from Al-Sadiq^{-asws} and Ibn Masoud: '(It was) when Abu Sufyan went out with three-thousands of Quraysh against the Prophet^{-saww}'. And he said in 'Alfeyn' – 'Among them were two hundred horsemen, and the rest were who rode (camels, mules etc.), for them were seven hundred armours (armoured men)'.⁹⁶

VERSES 122 & 123

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {122} وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {123}

When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122] And Allah Helped you at Badr when you were humble, therefore be fearing Allah, perhaps you may be grateful [3:123]

العياشي: عن أبي بصير، قال: قرأت عند أبي عبد الله (عليه السلام): وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ. فقال: «مه، ليس هكذا أنزلها الله إنما أنزلت: **و أنتم قليل**».

Al Ayyashi, from Abu Baseer who said,

'I recited in the presence of Abu Abdullah^{-asws} ***And Allah Helped you at Badr when you were humble [3:123]***, so he^{-asws} said: 'Shh! It is not like this that Allah^{-azwj} Revealed. But rather it was Revealed ***and you were fewer***'.⁹⁷

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: سأله أبي عن هذه الآية: وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ. قال: «ليس هكذا أنزل الله، ما أذل الله رسوله قط، إنما أنزلت: **و أنتم قليل**».

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} was asked about this Verse ***[3:123] And Allah did certainly assist you at Badr when you were humble***. He^{-asws}

⁹⁵ 'تفسير القمي 1: 110.

⁹⁶ مناقب ابن شهر آشوب 1: 191.

⁹⁷ تفسير العياشي 1: 133 / 196.

said: 'Allah^{-azwj} did not Reveal it like this. He^{-azwj} did not humble Rasool-Allah^{-saww} at all. But rather, it was Revealed **[3:123] when you were fewer**'.⁹⁸

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، أنه سئل عن معنى قول طلحة بن أبي طلحة لما بارزه علي (عليه السلام): يا قضييم.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeir, from Hisham,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the meaning of the words of Talha Bin Abu Talha when he duelled against Ali^{-asws} (at Badr), 'O Biter!'

قال: «إن رسول الله (صلى الله عليه وآله) كان بمكة لم يجسر عليه أحد لموضع أبي طالب فأغروا به الصبيان، وكانوا إذا خرج رسول الله (صلى الله عليه وآله) يرمونه بالحجارة والتراب، فشكا ذلك إلى علي (عليه السلام)، فقال: بأبي أنت و أمي يا رسول الله، إذا خرجت فأخرجني معك.

The Imam^{-asws} said: 'Rasool-Allah^{-saww} was at Makka and no one would dare be against him^{-saww} due to the position of Abu Talib^{-asws}. They lured the young boys that whenever Rasool-Allah^{-saww} comes out they should throw stones and dirt at him^{-saww}. He^{-saww} complained about that to Ali^{-asws} who said: 'May my^{-asws} father^{-as} and my^{-asws} mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! Whenever you^{-saww} go out, so bring me^{-asws} out along with you^{-saww}'.

فخرج رسول الله (صلى الله عليه وآله) و معه أمير المؤمنين (عليه السلام) فتعرض الصبيان لرسول الله (صلى الله عليه وآله) فكعادتهم، فحمل عليهم أمير المؤمنين (صلوات الله عليه)، و كان يقضمهم في وجوههم و آذانهم و فكان الصبيان يرجعون باكين إلى آبائهم و يقولون: قضمنا علي، قضمنا علي، فسمي لذلك: القضييم».

Rasool-Allah^{-saww} went out, and with him^{-saww} was Amir Al-Momineen^{-asws}. The young boys presented themselves to Rasool-Allah^{-saww} as was their habit. Amir Al-Momineen^{-asws} attacked them and was biting them in their faces, and their necks and their ears. And the young boys were returning back to their fathers crying and saying: 'Ali^{-asws} has bitten us, Ali^{-asws} has bitten us! So due to that he^{-asws} was named as 'the Biter''.⁹⁹

The Help Of Allah^{-azwj} at Ohad

أبو علي الطبرسي، قال أبو عبد الله (عليه السلام): «نظر رسول الله (صلى الله عليه وآله) إلى جبرئيل بين السماء والأرض على كرسي من ذهب، و هو يقول: لا سيف إلا ذو الفقار و لا فتى إلا علي».

Abu Ali Al Tabarsy said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} looked towards Jibraeel^{-as} between the sky and the earth upon a seat of gold and he^{-as} was saying: 'There is no sword except Zulfiqaar and there is no youth (Momin) except Ali^{-asws}'.¹⁰⁰

⁹⁸ تفسير العتاشي 134 / 196.

⁹⁹ تفسير القمي 1: 114.

¹⁰⁰ 1- مجمع البيان 2: 826 مناقب ابن المغازلي: 234 / 197، ذخائر العقبى: 74 الرياض النضرة 3: 155 ينابيع المودة: 209. [...] ¹⁰⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي بَانٍ عَنْ عُثْمَانَ عَنْ نُعْمَانَ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَهْرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَغَضِبَ غَضَبًا شَدِيدًا قَالَ وَكَانَ إِذَا غَضِبَ الْخَدَرُ عَنْ جَبِينِهِ مِثْلَ اللُّؤلُؤِ مِنَ الْعَرَقِ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Abaan Bin usmaan, from Mo'man Al-Razy, who has narrated:

Abu Abdullah^{-asws} has said: 'The people ran away being defeated on the Day of Ohad, from the Rasool^{-saww} of Allah^{-azwj}. So he^{-saww} became angry with intense anger. He^{-asws} said: 'Whenever he^{-saww} became angry, sweat would descend from his^{-saww} forehead like pearls'.

قَالَ فَتَنَظَّرَ فَإِذَا عَلَيَّ (عليه السلام) إِلَى جَنْبِهِ فَقَالَ لَهُ الْحَقُّ بَيْنِي أَبَيْكَ مَعَ مَنْ أَهْرَمَ عَنْ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ لِي بِكَ أَسْوَةٌ قَالَ فَاتَّخَفَنِي هَؤُلَاءِ فَحَمَلْتُ فَضْرَبْتُ أَوَّلَ مَنْ لَقِي مِنْهُمْ فَقَالَ جِبْرِيلُ (عليه السلام) إِنَّ هَذِهِ هِيَ الْمُوَاسَاةُ يَا مُحَمَّدُ فَقَالَ إِنَّهُ مِنِّي وَأَنَا مِنْهُ فَقَالَ جِبْرِيلُ (عليه السلام) وَأَنَا مِنْكُمَا يَا مُحَمَّدُ

He^{-asws} said: 'So he^{-saww} looked around and there was Ali^{-asws} by his^{-saww} side. So he^{-saww} said to him^{-asws}: Join with the sons of your^{-asws} father (and go after) the ones who have fled from the Rasool^{-saww} Allah^{-azwj}'. So he^{-asws} said: 'O Rasool^{-saww} of Allah^{-azwj}, you^{-saww} are an example for me^{-asws}'. He^{-saww} said: 'Then suffice me^{-saww} against these (enemies)'. So he^{-asws} rode and struck the first one he^{-asws} met from them'. So Jibraeel^{-as} said: 'This is the consolation, O Muhammad^{-saww}! He^{-saww} said: 'He^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'. So Jibraeel^{-as} said: 'And I am from you^{-asws} both, O Muhammad^{-saww}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَتَنَظَّرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جِبْرِيلَ (عليه السلام) عَلَى كُرْسِيِّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلَيٌّ.

Abu Abdullah^{-asws} said: 'So Rasool-Allah^{-saww} looked towards Jibraeel^{-as} who was on a seat of gold in between the sky and the earth and he^{-as} was saying: 'There is no sword except *Zulfiqaar* and no youth (*Momin*) like Ali^{-asws}'.¹⁰¹

Reliance Upon Allah^{-azwj}

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن غير واحد، عن علي بن أسباط، عن أحمد بن عمر الحلال، عن علي بن سويد، عن أبي الحسن الأول (عليه السلام)، قال: سألته فقال: «التوكل على الله درجات، منها أن تتوكل على الله في أمورك كلها، فما فعل بك كنت عنه راضيا، تعلم أنه لا يألوك خيرا و فضلا، و تعلم أن الحكم في ذلك له، فتوكل على الله بتفويض ذلك [إليه] وثق [به] فيها و في غيرها».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al-Hilal, from Ali Bin Suweyd,

'I asked Abu Al-Hassan^{-asws} so he^{-asws} said: 'The reliance upon Allah^{-azwj} has (different) levels. From these is that you should rely upon Allah^{-azwj} in all your affairs. So whatever He^{-azwj} Does with you, you should be pleased with it, knowing that He^{-azwj} will not Leave out good and

¹⁰¹ Al Kafi – H 14538

excellent from you, and knowing that the Decision with regards to that is His^{-azwj}. So reply upon Allah^{-azwj} and have confidence in Him^{-azwj} with regards to it and other matters'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The *Emān* has four pillars for it – the reliance upon Allah^{-azwj}, and delegating the matter to Allah^{-azwj}, and the pleasure with the Judgement of Allah^{-azwj}, and the submission to the Command of Allah^{-azwj} Mighty and Majestic'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) الْإِيمَانُ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The *Emān* has four pillars/foundations/dimensions – the pleasure with the Judgement of Allah^{-azwj}, and the reliance upon Allah^{-azwj}, and delegation of the matters to Allah^{-azwj}, and the submission to the Command of Allah^{-azwj}'.¹⁰⁴

VERSES 124 & 125

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُدْعِيَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزِلِينَ {124}
بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ {125}

When you were saying to the Momineen: Does it not suffice you that your Lord would Assist you with three thousand of the Angels Sent down? [3:124] Yes! if you remain patient and are fearing, and they (enemies) come upon you suddenly, your Lord will assist you with five thousand of the havoc-causing Angels [3:125]

عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن جابر، عن أبي جعفر (عليه السلام)، قال: «كانت على الملائكة العمائم البيض المرسلة يوم بدر».

From him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Jabir,

¹⁰² الكافي 2: 53 / 5

¹⁰³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

¹⁰⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 5

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Upon the Angels sent on the Day of Badr were white turbans'.¹⁰⁵

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي همام، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: مُسَوِّمِينَ. قال: «العمائم، اعتم رسول الله (صلى الله عليه و آله) فسدلها من بين يديه و من خلفه، و أتم جبرئيل (عليه السلام) فسدلها من بين يديه و من خلفه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Hamaam,

(It has been narrated) from Abu Al-Hassan^{-asws}, regarding the Words of Allah^{-azwj} Mighty and Majestic **havoc-causing Angels [3:125]**. He^{-asws} said: 'The turbans. Rasool-Allah^{-saww} wore it, so he^{-saww} let it loose from the front and from the back, and Jibraeel^{-as} wore it, so he^{-as} let it loose from the front and from his^{-as} back'.¹⁰⁶

عن ضريس بن عبد الملك، عن أبي جعفر (عليه السلام)، قال: «إن الملائكة الذين نصروا محمدا (صلى الله عليه و آله) يوم بدر في الأرض ما صعدوا بعد و لا يصعدون حتى ينصروا صاحب هذا الأمر، و هم خمسة آلاف».

From Zareys Bin Abdul Malik,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Angels who helped Muhammad^{-saww} on the Day of Badr in the earth did not ascend afterwards nor will they be ascending until they help the Master of this Affair (Al-Qaim^{-ajfj}), and they are five thousand (in number)'.¹⁰⁷

VERSES 126 - 129

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ
{126} لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبُهُمْ فَيُنْقَلِبُوا خَائِبِينَ {127}

And Allah did not Make it except as glad tidings for you, and for easing your hearts with it, and the victory is not, except from the Presence of Allah, the Mighty, the Wise [3:126] in order to cut off a party from those who are committing Kufr or suppress them, and they would be returning disappointed [3:127]

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ {128} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ {129}

There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128] And for Allah is whatever is in the skies and whatever is in

¹⁰⁵ الكافي 6: 461 / 3

¹⁰⁶ الكافي 6: 460 / 2

¹⁰⁷ تفسير العياشي 1: 138 / 197.

the earth; He Forgives the one He so Desires to and Punishes the one He so Desires to; and Allah is Forgiving, Merciful [3:129]

الشيخ المفيد في (الاختصاص): عن محمد بن خالد الطيالسي، و محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: تلوت على أبي جعفر (عليه السلام) هذه الآية من قول الله: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.

Al Sheykh Al Mufeed in Al Ikhtisaas, from Muhammad Bin Khalid Al Tayalasi, and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin marwaan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'This Verse was recited to Abu Ja'far^{-asws} from the Words of Allah^{-azwj} ***There isn't anything for you from the matter [3:128]***'.

قال: «إن رسول الله (صلى الله عليه و آله) حرص أن يكون علي (عليه السلام) ولي الأمر من بعده، و ذلك الذي عنى الله لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ و كيف لا يكون له من الأمر شيء و قد فوض إليه فقال: ما أحل النبي فهو حلال، و ما حرم النبي فهو حرام؟».

He^{-asws} said: 'Rasool-Allah^{-saww} was eager that Ali^{-asws} would become the Master of the Command from after him^{-saww}, and that is what is Meant by Allah^{-azwj} ***There isn't anything for you from the matter [3:128]***. And how can there not be for him^{-saww} from the affair anything and he^{-saww} had delegated (the matters) to him^{-asws}? He^{-asws} said: 'So whatever the Prophet^{-saww} permitted, so it is Permissible, and whatever the Prophet^{-saww} prohibited, so it is Prohibited?'¹⁰⁸

العياشي: عن جابر الجعفي، قال: قرأت عند أبي جعفر (عليه السلام) قول الله: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ. قال: «بلى و الله، إن له من الأمر شيئاً و شيئاً و شيئاً، و ليس حيث ذهبت، و لكني أخبرك أن الله تبارك و تعالى لما أمر نبيه (صلى الله عليه و آله) أن يظهر ولاية علي (عليه السلام) فكر في عداوة قومه له، و معرفته بهم».

Al Ayyashi, from Jabir Al Ju'fy who said,

'I recited in the presence of Abu Ja'far^{-asws} the Words of Allah^{-azwj} ***There isn't anything for you from the matter [3:128]***. He^{-asws} said: 'Yes, by Allah^{-azwj}! There is for him^{-saww} in the affair, a thing, and a thing, and a thing, and it is not as where you are going with it. But, I^{-asws} inform you that Allah^{-azwj} Blessed and High, when He^{-azwj} Commanded His^{-azwj} Prophet^{-saww} that he^{-saww} should manifest the Wilayah of Ali^{-asws}, he^{-saww} thought regarding the enmity of his^{-saww} people for him^{-asws}, and recognised it with them.

و ذلك الذي فضله الله به عليهم في جميع خصاله: كان أول من آمن برسول الله (صلى الله عليه و آله) و بمن أرسله، و كان أنصر الناس لله تعالى و لرسوله (صلى الله عليه و آله)، و أقتلهم لعدوهم، و أشدهم بغضا لمن خالفهما، و فضل علمه الذي لم يساوره أحد، و مناقبه التي لا تحصى شرفاً.

And that is what Allah^{-azwj} had Graced him^{-asws} with against them in all of his^{-asws} characteristics. He^{-asws} was the first on who expressed belief in Rasool-Allah^{-saww} and in what he^{-saww} was Sent with, and to help the people for the Sake of Allah^{-azwj} the High and His^{-azwj} Rasool^{-saww}, and killed both their enemies, and was most hateful to the one who opposed

¹⁰⁸ الاختصاص: 332.

them, and his^{-asws} Knowledge was superior which no one else had, and countless merits and honours which cannot be counted.

فلما فكر النبي (صلى الله عليه و آله) في عداوة قومه له في هذه الخصال، و حسدهم له عليها ضاق عن ذلك، فأخبر الله تعالى أنه ليس له من هذا الأمر شيء، إنما الأمر فيه إلى الله أن يصير عليا (عليه السلام) وصيه و ولي الأمر بعده،

When the Prophet^{-saww} thought regarding the enmity of his^{-saww} people against him^{-asws} with regards to these qualities, and their envy against him^{-asws} he^{-saww} was constricted from that. So Allah^{-azwj} the High Informed him^{-saww} that ***There isn't anything for you from the matter [3:128]***, but rather, the matter regarding it is for Allah^{-azwj} that He^{-azwj} would Make Ali^{-asws} to be his^{-saww} successor^{-asws} and the Master of the Command after him^{-saww}.

فهذا عني الله، و كيف لا يكون له من الأمر شيء، و قد فوض الله إليه أن جعل ما أحل فهو حلال، و ما حرم فهو حرام، قوله: وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا؟».

So, this is what Allah^{-azwj} Means. And how can there not be anything for him^{-saww} from the affair, and Allah^{-azwj} had Delegated to him^{-saww} that whatever he^{-saww} were to permit so it is Permissible, and whatever he^{-saww} were to forbid so it is Prohibited. His^{-azwj} Words ***and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back [59:7]***.¹⁰⁹

VERSES 130 & 131

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {130}
وَ اتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {131}

O you who believe! Do not consume the usury, doubled and multiplied, and fear Allah, that you may be successful [3:130] And fear the Fire which has been prepared for the Kafirs [3:131]

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

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The eater of the interest and its feeder, and its contractor, and its witness with regards to it are equal'.¹¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي رَأَيْتُ اللَّهَ تَعَالَى قَدْ ذَكَرَ الرِّبَا فِي غَيْرِ آيَةٍ وَ كَرَّرَهُ فَقَالَ أَوْ تَدْرِي لَمْ ذَاكَ قُلْتُ لَا قَالَ لَيْلًا يَمْتَنِعُ النَّاسُ مِنَ اصْطِنَاعِ الْمَعْرُوفِ .

¹⁰⁹ تفسير العياشي 1: 139 / 197

¹¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 2

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

'I said to Abu Abdullah^{-asws}, 'I see that Allah^{-azwj} the Exalted has Mentioned the interest in another Verse and Repeated it'. So he^{-asws} said: 'Or do you know why that is so?' I said, 'No'. He^{-asws} said: 'Lest the people refrain from doing the good deeds'.¹¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَحْبَبْتُ الْمَكَّاسِبَ كَسْبُ الرِّبَا .

Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The worst of the earnings is the earning of the interest'.¹¹²

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'One Dirham of interest is more grievous than seventy adulteries, all of these being with the ones with sanctity (incestuous)'.¹¹³

عنه، عن محمد بن علي، عن محمد بن سنان، عن فرات بن أحنف، عن أبي عبد الله عليه السلام، قال: ربح المؤمن على المؤمن ربا.

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furaat Bin Ahnaf,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Profit of the *Momin* against the *Momineen* is interest (usury)'.¹¹⁴

VERSES 132 & 133

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {132} وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ {133}

And obey Allah and the Rasool, perhaps you may be Mercied [3:132] And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133]

فِي جَمْعِ الْبَيِّنَاتِ وَ رَوَى أَنَّ مَا بَيْنَ أَعْلَى دَرَجَاتِ الْجَنَّةِ وَ أَسْفَلِهَا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

¹¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 7

¹¹² Al Kafi – V 5 – The Book of Subsistence Ch 51 H 12

¹¹³ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 1

¹¹⁴ Al Mahaasin – V 1 Bk 3 H 73

In Majma Al-Bayan, and it is reported (from the Imam^{-asws}) that (the distance) what is between the top most level of the Paradise and its bottom-most, is what is between the sky and the earth”.¹¹⁵

ابن شهر آشوب في (المناقب): قال في تفسير يوسف القطان، عن وكيع، عن الثوري، عن السدي، قال: كنت عند عمر بن الخطاب إذ أقبل عليه كعب بن الأشرف و مالك بن الصيف و حيي بن أخطب، فقالوا: إن في كتابكم جنة عرضها السماوات و الأرض، إذا كانت سعة جنة واحدة كسبع سماوات و سبع أرضين، فالجنان كلها يوم القيامة أين تكون؟ فقال عمر: لا أدري.

Ibn Shehr Ashub in Al Manaqib said, 'In the Tafseer of Yusuf Al Qataan, from Waki'e, from Al Sowry, from Al Sady who said,

'I was in the presence of Umar Bin Al-Khattab when Ka'ab Al-Ashraf and Malik Bin Al-Sayf, and Hayy Bin Al-Akhtab came to him, so they said, 'In your Book is a Garden as wide as the skies and the earth. When the width of one Garden is like the seven skies and the seven firmaments, so then all of the Gardens on the Day of Judgement, where would they be?' So Umar said, 'I don't know'.

فبينما هم في ذلك إذ دخل علي (عليه السلام) فقال: «في أي شيء أنتم؟ فألقى اليهودي المسألة عليه. فقال (عليه السلام) لهم: «خبروني أن النهار إذا أقبل الليل أين يكون [و الليل إذا أقبل النهار أين يكون]؟» قالوا له: في علم الله تعالى يكون. فقال علي (عليه السلام): «كذلك الجنان تكون في علم الله تعالى» فجاء علي (عليه السلام). إلى النبي (صلى الله عليه و آله) و أخبره بذلك، فنزل فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

So, whilst they were in the midst of that, Ali^{-asws} entered, and he^{-asws} said: 'In what thing are you in (discussing)?' The Jew cast the question to him^{-asws}. He^{-asws} said to them: 'Inform me^{-asws} that the day, when the night comes about, where does it go, and (about) the night, when the day comes about, where does it go?' They said to him^{-asws}: 'It is in the Knowledge of Allah^{-azwj} the High, where they go'. Ali^{-asws} said: 'Similar to that are the Gardens, they would be in the Knowledge of Allah^{-azwj} the High'. Ali^{-asws} came to the Prophet^{-saww} and informed him^{-saww} of that. Thus, was Revealed: **so ask the People of the Reminder if you do not know [16:43]**'.¹¹⁶

VERSE 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
{134}

Those who are spending (benevolently) in ease as well as in hardship, and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن مالك بن حصين السكوني، قال: قال أبو عبد الله (عليه السلام): «ما من عبد كظم غيظاً إلا زاده الله عز و جل عزا في الدنيا و الآخرة، و قال الله عز و جل: وَ الْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ [و أثابه الله مكان غيظه ذلك]».

¹¹⁵ Tafseer Noor Al Saqalayn – V 3 P 167 H 123

¹¹⁶ المناقب 2: 352.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from one of his companions, from Maalik Bin Haseyn Al Sakuny who said,

‘Abu Abdullah^{-asws} said: ‘There is none from the servants who restrained his anger except that Allah^{-azwj} Mighty and Majestic Increased for him in the world and the Hereafter. And Allah^{-azwj} Mighty and Majestic Said **and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]**. And Allah^{-azwj} Rewarded him in place of that anger’.¹¹⁷

المفيد في (إرشاده)، قال: أخبرني أبو محمد الحسن بن محمد، قال: حدثني جدي، قال: حدثني محمد بن جعفر و غيره، قالوا: وقف على علي بن الحسين (عليهما السلام) رجل من أهل بيته، فأسمعه و شتمه، فلم يكلمه، فلما انصرف قال لجلسائه: «قد سمعتم ما قال هذا الرجل، و أنا أحب أن تبلغوا معي إليه حتى تسمعوا ردي عليه». قال: فقالوا له: نفعل، و لقد كنا نحب أن تقول له و نقول.

Al Mufeed in his Irshaad said, ‘Abu Muhammad Al Hassan Bin Muhammad informed me, from his grandfather, from Muhammad Bin Ja’far and someone else who said,

‘A man from his^{-asws} family paused at Ali^{-asws} Bin Al-Husayn^{-asws}. So he called him^{-asws} names, and swore (vulgarity) at him^{-asws}. But, he^{-asws} did not speak to him. So when he left, he^{-asws} said to those seated around him^{-asws}: ‘You have heard what this man has said, and I^{-asws} would have loved to deliver what is with me^{-asws} against him until you all hear my^{-asws} response to him’. They said to him^{-asws}, ‘We do, and we would love it that you^{-asws} should say for him and we should also say it’.

قال: فأخذ نعليه و مشى و هو يقول: وَ الْكَاطِمِينَ الْعَيْظَ وَ الْعَافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ فَعَلِمْنَا أَنَّهُ لَا يَقُولُ شَيْئًا.

He^{-asws} took his slippers and walked and he^{-asws} was saying **and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]**, and we knew that he^{-asws} had not said anything (against him).

قال: فخرج حتى أتى منزل الرجل فصرخ به، فقال: «قولوا له: هذا علي بن الحسين» قال: فخرج إلينا متوثبا للشر، و هو لا يشك أنه إنما جاء مكافئا له على بعض ما كان منه، فقال له علي بن الحسين (عليهما السلام): «يا أخي، إنك كنت وقعت علي آنفا و قلت، فإن كنت قد قلت ما في فيني استغفر الله منه، و إن كنت قلت ما ليس في فغفر الله لك»

(The narrator) said, ‘So he^{-asws} went out until he^{-asws} came to the house of the man, so he^{-asws} shouted out at it saying: ‘Say to him that this is Ali^{-asws} Bin Al-Husayn^{-asws}’. So he came out ready for the evil, and he had no doubt that he^{-asws} had come with something equal to him upon some of what had come from himself. So Ali^{-asws} Bin Al-Husayn^{-asws} said to him: ‘O my^{-asws} brother! You had come earlier to me^{-asws} and said certain things about me^{-asws}, so if it was as you had said with regards to me, so I^{-asws} seek Forgiveness of Allah^{-azwj} from it. And if it was not as you had said with regards to me^{-asws}, then may Allah^{-azwj} Forgive you’.

قال: فقبل الرجل بين عينيه، و قال: بل قلت فيك ما ليس فيك، و أنا أحق به.

He (the narrator) said, 'The man kissed him^{-asws} in between the eyes, and said, 'But, I said regarding you^{-asws} what is not (to be found) in you^{-asws}, and I am more deserving of it'.¹¹⁸

عنه، قال: أخبرني الحسن بن محمد، عن جده، قال: حدثني شيخ من أهل اليمن، قد أتت عليه بضعة و سبعون سنة، قال: أخبرني رجل يقال له: عبد الله بن محمد، قال: سمعت عبد الرزاق يقول: جعلت فداك، جارية لعلي بن الحسين (عليهما السلام)، تسكب عليه الماء ليتها للصلاة، فنعست فسقط الإبريق من يد الجارية فشججه، فرفع رأسه إليها، فقالت له الجارية: إن الله تعالى يقول: وَ الْكَافِرِينَ الْعَظِيمِينَ قَالَ: «قد كظمت غيظي» قالت: وَ الْعَافِينَ عَنِ النَّاسِ قَالَ لَهَا: «عفا الله عنك» قالت: وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ: «اذهي فأنت حرة لوجه الله».

From him (Al Mufeed) who said, 'Al Hassan Bin Muhammad informed me, from his grandfather, from a Sheykh from the people of Al Yemen who came to him after seven and some years, from a man called Abdullah Bin Muhammad, from Abdul Razaq saying,

'A maid came running with a jug of water to pour it for him^{-asws} for the *Salat*. She was fatigued and the jug dropped from the hand of the maid, and it scarred him^{-asws}. So he^{-asws} raised his^{asws} head towards her, so she said to him^{-asws}, 'Allah^{-azwj} the High is Saying **and restrainers of the anger**'. He^{-asws} said: 'I^{-asws} have restrained my^{-asws} anger'. She said, '**and pardoners of the people**'. He^{-asws} said to her: 'May Allah^{-azwj} Forgive you'. She said, '**and Allah Loves the good-doers [3:134]**'. He^{-asws} said: 'Go! For you are now free, for the Sake of Allah^{-azwj}'.¹¹⁹

في مجمع البيان «وَالْعَافِينَ عَنِ النَّاسِ» رَوَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّ هَؤُلَاءِ فِي أُمِّي قَلِيلٌ إِلَّا مَنْ عَصَمَهُ اللَّهُ، وَ قَدْ كَانُوا كَثِيرًا فِي الْأُمَمِ الْمَاضِيَةِ.

In Majma Al Bayan,

'**And pardoners of the people [3:134]** – It is reported that Rasool-Allah^{-saww} said: 'They are only a few in my^{-saww} community except for the one Allah^{-azwj} Protected him, and they used to be a lot among the past community'.¹²⁰

VERSES 135 & 136

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَهُ
إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {135} أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ وَنِعْمَ أَجْرُ الْعَامِلِينَ {136}

And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins - and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135] (As for) them - their Reward is Forgiveness from their Lord, and Gardens beneath

¹¹⁸ الإرشاد: 257.

¹¹⁹ الإرشاد 257

¹²⁰ Tafseer Noor Al Saqalayn – V 1 P 390 H 361

which rivers flow, being eternally therein, and excellent is the Recompense of the workers [3:135]

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ**. قال: «الإصرار هو أن يذنب الذنب فلا يستغفر الله، و لا يحدث نفسه بتوبة، فذلك الإصرار».

Muhammad Bin Yaqoub, from Abu Al Ashary, from Muhammad Bin Saalim, from Ahmad Bin Al Nazar, from Amro Ibn Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **and they do not persist upon what they are doing while they are knowing [3:135]**. He^{-asws} said: 'The persistence – It is him committing the sin, so he does not seek Forgiveness of Allah^{-azwj}, and does not discuss with himself (consider) for the repentance – so that is the persistence'.¹²¹

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص بن المؤذن، عن أبي عبد الله (عليه السلام)، و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام) – في حديث طويل – قال يعظ أصحابه: «و إياكم و الإصرار على شيء مما حرم الله تعالى في ظهر القرآن و بطنه، و قد قال الله تعالى: **وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ** يعني المؤمنین قبلکم، إذا نسوا شيئا مما اشترط الله في كتابه عرفوا أنهم قد عصوا في تركهم ذلك الشيء، فاستغفروا و لم يعودوا إلى تركه، فذلك معنى قول الله: **وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ**».

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Bin Al Mowzan, and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail Bin Jabir,

From Abu Abdullah^{-asws} – in a lengthy Hadeeth – said advising his^{-asws} companions: 'And beware of persisting upon something from what Allah^{-azwj} has Prohibited in the Apparent of the Quran and its Hidden. And Allah^{-azwj} the Exalted has Said: **and they do not persist upon what they are doing while they are knowing [3:135]**. It means that the Momineen before them, when they forgot something from what Allah^{-azwj} had Stipulated in His^{-azwj} Book, would come to the realisation that they had disobeyed Allah^{-azwj} in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Words of Allah^{-azwj}: **and they do not persist upon what they are doing while they are knowing [3:135]**'.¹²²

ابن بابويه، قال: حدثني أبي، قال: حدثنا عبد الله بن جعفر الحميري، عن موسى بن جعفر بن وهب البغدادي، عن علي بن معبد، عن علي بن سليمان النوفلي، عن فطر بن خليفة، عن الصادق جعفر بن محمد (عليه السلام)، قال: «لما نزلت هذه الآية: **وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ** صعد إبليس جبلا بمكة، يقال له: ثور، فصرخ بأعلى صوته بعفاريته فاجتمعوا إليه، فقالوا: يا سيدنا، لم تدعونا؟! قال: نزلت هذه الآية، فمن لها؟ فقام عفريت من الشياطين، فقال: أنا لها بكذا وكذا. فقال: لست لها».

Ibn Babuway said, 'My father narrated to me, from Abdullah Bin Ja'far Al Humeyri, from Musa Bin Ja'far Bin Wahab Al Baghdady, from Ali Bin Ma'bad. From Ali Bin Suleyman Al Nowfaly, from Fatar Bin Jabalat,

(It has been narrated) from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When this Verse was Revealed **and they do not persist upon what they are doing while they are knowing [3:135]**, Iblees^{-la} ascended a mountain at Makka called Sowr. Then he^{-la} shouted in a

¹²¹ الكافي 2: 219 / 2.

¹²² الكافي 8: 10 / 1.

high voice for his^{-la} devils to gather to him^{-la}. They said, 'O our Chief! Why did you^{-la} call us?' He^{-la} said: 'This Verse has been Revealed, so who will be for it?' A devil from the Satans stood up and said, 'I^{-la} will be for it, by (doing) such and such and such and such'. He^{-la}, 'It is not for you'.

فقام آخر فقال مثل ذلك، فقال: لست لها. فقال الوسواس الخناس: أنا لها. فقال: بماذا؟ قال: أعدهم و أمنهم حتى يواقعوا الخطيئة، فإذا واقعوا الخطيئة أنسيتهم الاستغفار. فقال: أنت لها. فوكله بما إلى يوم القيامة».

Another one stood up and said similar to that. He^{-la} said, 'It is not for you'. So the Slinking Whisperer (a devil) stood up and said, 'I am for it'. He^{-la} said, 'And by what?' He said, 'I will prepare them and make them feel secure until the error occurs. When the error does occur, I will make them forget the (seeking of) Forgiveness'. He^{-la} said, 'You are the one for it. I hereby allocate (this task) to you until the Day of Judgement'.¹²³

عنه، قال: حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: حدثنا أحمد بن محمد الحمداي، قال: أخبرنا أحمد بن صالح بن سعد التميمي، قال: حدثنا موسى بن داود، قال: حدثنا الوليد بن هشام، قال: حدثنا هشام بن حسان، عن الحسن بن أبي الحسن البصري، عن عبد الرحمن بن تميم الدوسي، قال:

From him, said, 'It was narrated to us by Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdany, from Ahmad Bin Salih Bin Sa'a Al Tameemy, from Musa Bin Dawood, from Al Waleed Bin Hisham, from Hisham Bin Hasaan, from Al Hassan Bin Abu Al Hassan Al Basry, from Abdul Rahman Bin Tameem Al Dowsy who said, '

دخل معاذ بن جبل على رسول الله (صلى الله عليه و آله) باكيا، فسلم فرد عليه السلام، ثم قال: «ما يبكيك، يا معاذ؟» فقال: يا رسول الله، إن بالباب شابا طري الجسد، نقي اللون، حسن الصورة، يبكي على شبابه بكاء الثكلى على ولدها، يريد الدخول عليك. فقال النبي (صلى الله عليه و آله): «أدخل علي الشاب، يا معاذ»

'Muaz Bin Jabal^{-la} came over to Rasool-Allah^{-saww} crying. He greeted, and he^{-saww} returned the greetings to him, then said: 'What make you cry, O Muaz^{-la}?' He said, 'O Rasool-Allah^{-saww}! There is a young man at the door, of tender body, pure colour, beautiful face. He is crying over his youthfulness, the crying of a mother bereaved of her son. He wants to come ever to see you^{-saww}'. The Prophet^{-saww} said: 'Enter the youth to come over to me^{-saww}, O Muaz^{-la}!'

فأدخله عليه، فسلم، فرد عليه السلام، فقال: «ما يبكيك، يا شاب؟» فقال: وكيف لا أبكي و قد ركبت ذنوبا إن أخذني الله عز و جل ببعضها أدخلني نار جهنم، و لا أراي إلا سيأخذني بها، و لا يغفرها لي أبدا.

He came over to him^{-saww} and greeted. He^{-saww} returned the greetings to him and he^{-saww} said: 'What makes you cry, O youth?' He said, 'And how can I not be crying and I have indulged in such a sin, if Allah^{-azwj} Mighty and Majestic was to Seize me for (even) a part of it, He^{-azwj} would Enter me into the Fire, and I do not see except that He^{-azwj} would (surely) be Seizing me for it, and He^{-azwj} would not Forgive it for me, ever!'

فقال رسول الله (صلى الله عليه و آله): «هل أشركت بالله شيئا؟ قال: أعوذ بالله أن أشرك بربي شيئا.

Rasool-Allah^{-saww} said: 'Have you associated anything with Allah^{-azwj} (committed Shirk)?' He said, 'I seek Refuge with Allah^{-azwj} from associating anything with my Lord^{-azwj}'.

قال: «أقمت النفس التي حرم الله؟» قال: لا.

He^{-saww} said: 'Have you killed the soul which Allah^{-azwj} has Prohibited?' He said, 'No'.

فقال النبي (صلى الله عليه وآله): «يغفر الله لك ذنوبك، وإن كانت مثل الجبال الرواسي» قال الشاب: فإنها أعظم من الجبال الرواسي.

The Prophet^{-saww} said: 'Allah^{-azwj} will Forgive your sin for you, and even if it was like the immovable mountain'. The youth said, 'But it is greater than the immovable mountain'.

فقال النبي (صلى الله عليه وآله): «يغفر الله لك ذنوبك، وإن كانت مثل الأرضين السبع، و بحارها، و رمالها، و أشجارها، و ما فيها من الخلق» قال: فإنها أعظم من الأرضين و بحارها و رمالها و أشجارها و ما فيها من الخلق.

The Prophet^{-saww} said: 'Allah^{-azwj} will Forgive your sin for you, and even if it was the like of the seven lands, and its oceans, and its grains of sand, and its trees, and whatever is therein from the creatures'. He said, 'But it is greater than the lands, and its oceans, and its grains of sand, and its trees, and whatever is therein from the creatures'.

فقال النبي (صلى الله عليه وآله): «يغفر الله لك ذنوبك، وإن كانت مثل السماوات و نجومها، و مثل العرش و الكرسي» قال: فإنها أعظم من ذلك.

The Prophet^{-saww} said: 'Allah^{-azwj} will Forgive your sin for you, and even if it was the like of the skies and their stars, and like the Throne (العرش) and the Chair (الكرسي)'. He said, 'But it is greater than that'.

فنظر النبي (صلى الله عليه وآله) كهيفة غضبان، ثم قال: «ويحك يا شاب، ذنوبك أعظم من ربك؟» فخر الشاب على وجهه، و هو يقول: سبحان الله ربي، ما من شيء أعظم من ربي، ربي أعظم يا نبي الله، الله أعظم من كل عظيم.

The Prophet^{-saww} looked as if he^{-saww} was angry, then said: 'Woe be unto you, O youth! Is your sin greater than your Lord^{-azwj}? The youth fell down upon his face and he was saying, 'Glory be to Allah^{-azwj}, my Lord^{-azwj}! There is nothing greater than my Lord^{-azwj}. My Lord^{-azwj} is greater, O Prophet^{-saww} of Allah^{-azwj}. Allah^{-azwj} is greater than every greatness'.

فقال النبي (صلى الله عليه وآله): «فهل يغفر الذنب العظيم إلا الرب العظيم؟» فقال الشاب: لا و الله، يا رسول الله. ثم سكت الشاب. فقال له النبي (صلى الله عليه وآله): «ويحك - يا شاب - ألا تخبرني بذنوب واحد من نوبك؟».

The Prophet^{-saww} said: 'So can the great sin be Forgiven except by the Great Lord^{-azwj}? The youth said, 'No, by Allah^{-azwj}, O Rasool-Allah^{-saww}!' Then the youth was silent. So the Prophet^{-saww} said to him: 'Woe be unto you^{-saww}, O youth! Will you inform me^{-saww} of one sin from your acts?'

قال: بلى، أخبرك، أني كنت أنبش القبور سبع سنين، أخرج الأموات و أنزع الأكفان، فماتت جارية من بعض بنات الأنصار، فلما حملت إلى قبرها و دفنت، و انصرف عنها أهلها، و جن عليهم الليل، أتيت قبرها فنبشتها، ثم استخرجتها و نزعته ما كان عليها من أكفانها، و تركتها مجردة على شفير قبرها و مضيت منصرفة،

He said, 'Yes', I shall inform you^{-saww}. I used to exhume the graves for seven years, extracting the deceased and removing the shrouds. Then a girl from one of the Helpers died. So when she was carried to her grave and buried, and her family members left, and the night shielded upon them, I came over to her grave and exhumed it. Then I took her out and removed what was upon her from her shroud, and left her naked by the edge of her grave, and I went away.

فأتاني الشيطان فأقبل يزنيها لي، و يقول: أما ترى بطنها و بياضها، أما ترى وركيها؟! فلم يزل يقول لي هذا حتى رجعت إليها، و لم أملك نفسي حتى جامعته و تركتها مكانها، فإذا أنا بصوت من ورائي، يقول: يا شاب، ويل لك من ديان يوم الدين، يوم يقفني و إياك كما تركتني عريانة في عسكر الموتى، و نزعني من حفرتي و سلبتني أكفاني، و تركتني أقوم جنبه إلى حسابي، فويل لشبابك من النار. فما أظن أني أشم رائحة الجنة أبدا، فما ترى لي، يا رسول الله؟

The Satan^{-la} came to me and turned to adorn her for me, and he^{-la} was saying, 'But, can't you see her belly and her whiteness? Do you not see her hips?' And he^{-la} did not cease saying (like) this to me until I returned to her, and could not control myself until I copulated with her and left her in her place. Then there was a voice from behind me saying, 'O youth! Woe be unto you from the Ruler of the Day of Judgment, the Day of my pausing, and beware, just as you left me naked among the army of the dead and removed me from my grave and plundered my shroud, and left me, I shall be standing for my Reckoning. Therefore, woe be unto your youthfulness, from the Fire'. Thus, I don't think I would be smelling the aroma of the Paradise, ever! So, what do you^{-saww} see for me, O Rasool-Allah^{-saww}?'

فقال النبي (صلى الله عليه و آله): «تخ عني يا فاسق، إني أخاف أن أحترق بنارك، فما أقربك من النار!».

The Prophet^{-saww} said: 'Step aside from me, O corrupt one! I^{-saww} fear that I^{-saww} might be burnt by your Fire. How close you are from the Fire!'

ثم لم يزل (صلى الله عليه و آله) يقول و يشير إليه حتى أمعن من بين يديه فذهب، فأتى المدينة فتزود منها، ثم أتى بعض جبالها فتعبد فيها، و لبس مسحاً، و غل يديه جميعاً إلى عنقه، و نادى: يا رب، هذا عبدك بملول، بين يديك مغلول، يا رب أنت الذي تعرفني، و زل مني ما تعلم يا سيدي، يا رب، إني أصبحت من النادمين، و أتيت نبيك تائباً فطردني و زادني خوفاً، فأسألك باسمك و جلالك و عظمة سلطانك أن لا تخيب رجائي، سيدي و لا تبطل دعائي و لا تقنطني من رحمتك.

Then he^{-saww} did not cease saying and gesturing him away until he^{-saww} went away from in front of him^{-saww}. Then he came to Al-Medina and took provisions from it, then went over to one of its mountains and worshipped therein, and wore coarse (clothes), and tied both his hands to his neck and called out, 'O Lord^{-azwj}! This is Your^{-azwj} servant Bahloul, tied up in in front of You^{-azwj}. O Lord^{-azwj}! You^{-azwj} are the One^{-azwj} Who Knows me, and Cause it to decline from me what You^{-azwj} Know, O my Master^{-azwj}! I have come to be from the regretful one and went over to Your^{-azwj} Prophet^{-saww} repentant, but he^{-saww} repelled me and increased me in fear. I ask You^{-azwj}, by Your^{-azwj} Name and Your^{-azwj} Majesty, and Greatness of Your^{-azwj} Authority that You^{-azwj} do not disappoint my hopes, my Master^{-azwj}, and do not invalidate my supplication, and do not despair me from Your^{-azwj} Mercy'.

فلم يزل يقول ذلك أربعين يوماً و ليلة، تبكي له السباع و الوحوش، فلما تم له أربعون يوماً و ليلة رفع يديه إلى السماء، و قال: اللهم ما فعلت في حاجتي؟ إن كنت استجبت دعائي، و غفرت خطيئتي، فأوح إلى نبيك، و إن لم تستجب دعائي، و لم تغفر لي خطيئتي، و أردت عقوبي، فعجل بنار تحرقني أو عقوبة في الدنيا تهلكني، و خلصني من فضيحة يوم القيامة.

He did not cease saying that for forty days and nights, (even) the predators and the beasts were crying for him. When forty days and nights were complete for him, he raised his hands to the sky and said, 'O Allah^{-azwj}! What did You^{-azwj} do regarding my need? If You^{-azwj} have Answered my supplication and Forgiven my mistake, then Reveal unto Your^{-azwj} Prophet^{-saww}. And if You^{-azwj} did not Answer my supplication, and have not Forgiven my mistake for me, and You^{-azwj} Intend to Punish me, then Cause a fire to incinerate me, or a punishment in the world to destroy me, and finish me off from the disgrace of the Day of Judgment'.

فأنزل الله تبارك و تعالى على نبيه (صلى الله عليه و آله): وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً يَعْنِي الزَّنا أَوْ ظَلَمُوا أَنْفُسَهُمْ يَعْنِي بَارْتِكَابَ ذَنْبٍ أَعْظَمَ مِنَ الزَّنا، وَ نَبَشَ الْقُبُورِ، وَ أَخَذَ الْأَكْفَانَ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ يَقُولُ: خَافُوا اللَّهَ فَعَجَلُوا التَّوْبَةَ وَ مَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ

Allah^{-azwj} Blessed and Exalted Revealed unto His^{-azwj} Prophet^{-saww}: **'And those when they are committing an indecency** – meaning the adultery, **or doing injustice to their own selves**, - by indulging in a sin more grievous than the adultery, and exhuming the graves, and taking the shrouds, **are remembering Allah and asking Forgiveness for their sins** – He^{-azwj} is Saying that they are fearing Allah^{-azwj} and are doing the repentance. - **and who Forgives the sins except Allah?**

يقول الله عز و جل: أتاكَ عبيدِي - يا محمد- تائبًا فطردته، فأين يذهب، و إلى من يقصد، و من يسأل أن يغفر له ذنبًا غيري؟!

Allah^{-azwj} Mighty and Majestic is Saying: "My^{-azwj} servant came to you^{-saww}, O Muhammad^{-saww}, repenting, but you^{-saww} repelled him. So where would he go, and to whom would he aim for, and who can he ask for Forgive his sin for him apart from Me^{-azwj}?"

ثم قال عز و جل: وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ يَقُولُ: لَمْ يَقِيمُوا عَلَى الزَّنا، وَ نَبَشَ الْقُبُورِ، وَ أَخَذَ الْأَكْفَانَ أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةً مِنْ رَبِّهِمْ وَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ نِعَمَ أَجْرُ الْعَامِلِينَ.

Then the Mighty and Majestic Said: **and they do not persist upon what they are doing while they are knowing**. He^{-azwj} is Saying: "They are not established upon the adultery, and exhuming the graves, an taking the shrouds, **[3:135] (As for) them - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, being eternally therein, and excellent is the Recompense of the workers [3:135].**

فلما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) خرج و هو يتلوها و يتبسم «1». فقال لأصحابه: «من يدلني على ذلك الشاب؟» فقال معاذ: يا رسول الله، بلغنا أنه في موضع كذا و كذا.

When this Verse was Revealed unto Rasool-Allah^{-saww}, he^{-saww} came out and he^{-saww} was smiling, and he^{-saww} said to his^{-saww} companions: 'Who can point me to that youth?' Muaz said, 'O Rasool-Allah^{-saww}! It has reached us that he is in such and such a place'.

فمضى رسول الله (صلى الله عليه و آله) بأصحابه حتى انتهوا إلى ذلك الجبل، فصعدوا إليه يطلبون الشاب، فإذا هم بالشاب قائم بين صخرتين، مغلولة يده إلى عنقه، قد اسود وجهه، و تساقطت أشفار عينيه من البكاء، و هو يقول: سيدي، قد أحسنت خلقي و أحسنت صورتي، فليت شعري ما ذا تريد بي، أفي النار تحرقني أم في جوارك تسكنني؟

Rasool-Allah^{-saww} went with his^{-saww} companions until he^{-saww} ended up to that mountain, and he^{-saww} ascended it seeking the youth, and there was the youth standing between two rocks, his hand being tied to his neck, and his face having blackened, and the ends of his eyes having torn from the crying, and he was saying, 'My Master^{-azwj}! You^{-azwj} Created my face as handsome. If only You^{-azwj} could Make me aware of what is that which You^{-azwj} intend with me. Is it in the Fire You^{-azwj} would be Burning me or would You^{-azwj} Make me dwell in Your^{-azwj} vicinity?

اللهم إنك قد أكثرت الإحسان إلي و أنعمت علي، فليت شعري ماذا يكون آخر أمري، إلى الجنة تزفني، أم إلى النار تسوقني؟ اللهم إن خطيئتي أعظم من السماوات والأرضين، و من كرسيك الواسع، و عرشك العظيم، فليت شعري تغفر خطيئتي، أم تفضحني بها يوم القيامة؟

O Allah^{-azwj}! You^{-azwj} have been of abundant Favours and Bounties upon me, so only if You^{-azwj} could Make me aware what is that would be happening at the end of my affairs. Would You^{-azwj} be Welcoming me to the Paradise, or be Ushering me to the Fire? O Allah^{-azwj}! If my sin is greater than the skies and the earths, and Your^{-azwj} Extensive Chair, if only You^{-azwj} could Make me aware whether You^{-azwj} have Forgiven my sin or You^{-azwj} would be Disgracing me with it on the Day of Judgment?'

فلم يزل يقول نحو هذا و هو يبكي و يثو التراب على رأسه، و قد أحاطت به السباع، و صفت فوقه الطير و هم ييكون لباكائه،

He^{-azwj} did not cease saying approximately this, and he was crying and spreading the dust upon his head, and the wild animals had surrounded him, and the birds were circling above him, and they were crying to his crying.

فدنا رسول الله (صلى الله عليه و آله) فأطلق يديه من عنقه، و نفخ التراب عن رأسه، و قال: «يا بهلول، أبشر فإنك عتيق الله من النار»

Rasool-Allah^{-saww} approached him and freed his hand from his neck, and the shook off the dust from his head, and said: 'O Bahloul! Receive glad tidings, for Allah^{-azwj} has Emancipated you from the Fire'.

ثم قال (عليه السلام) لأصحابه: «هكذا تداركوا الذنوب، كما تداركها بهلول» ثم تلا عليه ما أنزل الله عز و جل فيه، و بشره بالجنة.

Then he^{-saww} said to his^{-saww} companions: 'Lit this is how you should be redressing the sins, just as Bahloul has redressed'. Then he^{-saww} recited to him what Allah^{-azwj} Mighty and Majestic had Revealed regarding him, and gave him glad tidings of the Paradise".¹²⁴

لا صغيرة مع الإصرار، و لا كبيرة مع الاستغفار. و روي عن النبي - صلى الله عليه و آله -: ما أصر من استغفر، و إن عاد في اليوم سبعين مرة.

There is no minor (sin) along with the persistence (i.e. every minor sin persisted upon is no longer a minor sin), and there is no major (sin) along with the Forgiveness (i.e. it is Forgiven). And it is reported from the Prophet^{-saww}: 'And he is not persistent, the one who seeks Forgiveness, and even if he was to repeat it seventy times during the day'.¹²⁵

¹²⁴ الأمالي: 3 / 45.

(4) أنوار التنزيل 1 / 182.¹²⁵

VERSES 137 & 138

قَدْ حَلَّتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {137}

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ {138}

(Many) nations have passed away before you; therefore travel in the earth and see what was the end of the beliers [3:137] This is a Clarification for the people, and a Guidance and an Advice to the fearing ones [3:138]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْحُفَّعِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ انظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Say: Travel in the land, then look how was the end of those before [30:42]**. So he^{-asws} said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.¹²⁶

¹²⁶ Al Kafi – H 14797 (Extract)