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CHAPTER 48

AL-FAT'H

(The Victory)

(29 VERSES)

VERSES 1 - 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Fath (48):

Sura Al-Fath (29 verses) was revealed in Medinah.¹

Tafseer Al-Qummi – (Re): ***Surely, We Opened for you a clear victory [48:1]*** – ‘From Abu Abdullah^{-asws} having said: ‘The reason for the Revelation of this Chapter and this great victory was that Allah^{-azwj} Commanded Rasool-Allah^{-saww} during the sleep that he^{-saww} should enter the Sacred Masjid and perform Tawaaf and shave his^{-saww} head along with the shavers. So he^{-saww} informed his^{-saww} companions and ordered them with the going out. So, they came out in large numbers but had to return after signing a treaty (Hudaybiyya) to come for Hajj the following year (see the rest of the Hadith in Appendix I and for further details: <https://hubeali.com/article/hudaybiyya-treaty/>).

‘It was asked from Abu Ja’far^{-asws} (5th Imam): ‘The Words of Allah^{-azwj} in His^{-azwj} Book: ***For Allah to Forgive your (community) what has preceded and what to follow from (their) sins [48:2]***. He^{-asws} said: ‘There was neither any sin for him^{-saww} nor did he^{-saww} even think of a sin, but Allah^{-azwj} Loaded the sins of his^{-saww} Shias upon him^{-saww}, then Forgave these for him^{-saww}’.²

From Abu Abdullah^{-asws}, from Amir Al-Momineen Ali^{-asws} having said: ‘When it was Revealed unto Rasool-Allah^{-saww}: ***For Allah to Forgive your (community) what has preceded from your sins and what is delayed, [48:2]***, he^{-saww} said: ‘O Jibraeel^{-as}! What are the sins of the past?’ And what are the remaining sins?’ Jibraeel^{-as} said: ‘There isn’t any sin for you^{-saww} to be Forgiven for you^{-saww}’.³

‘A man said to Abu Abdullah^{-asws}, ‘Didn’t Ali^{-asws} happen to be strong in his^{-asws} body, strong regarding the Commands of Allah^{-azwj}?’ Abu Abdullah^{-asws} said: ‘Yes’.

¹ تفسیر القمی، ج 2، ص: 309

² Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, Ch 15 H 19

³ Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, Ch 15 H 21

He said, 'So what prevented him^{-asws} from defending or preventing?' He^{-asws} said: 'You have asked, so understand the answer. Ali^{-asws} was prevented from that by a Verse from the Book of Allah^{-azwj}'. He said, 'Which Verse?'

He (the narrator) said, 'He^{-asws} recited: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]***. It was for (the fact that) Allah^{-azwj} Deposited (seeds of) Momineen in the loins of the Kafir and hypocrite people, thus it was not going happen that Ali^{-asws} would happen to kill the forefathers, until (such time as) the deposits emerge (are born).

When it emerged from a back it had been deposited in, he^{-asws} killed him, and similar to that would be our^{-asws} Qaim^{-asws}, People^{-asws} of the Household. He^{-asws} will never appear, ever, until the deposits of Allah^{-azwj} have (all) come out. So, when it comes out from a back it had been deposited it, he^{-asws} would kill him⁴.

'From Abu Abdullah^{-asws} (he the narrator said), 'I said to him^{-asws}, 'What is the matter Amir Al-Momineen^{-asws} did not fight so and so, and so and so, and so and so?'

He^{-asws} said: 'Due to a Verse in the Book of Allah^{-azwj} Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]***'.

He (the narrator) said, 'I said, 'And what prevented him^{-asws} removing them?'

He^{-asws} said: 'Deposits of Momineen in the lineages of the Kafir people, and similar to that (is the case of) Al-Qaim^{-asws}. He^{-asws} will never appear, ever, until the deposits of Allah^{-azwj} Mighty and Majestic come out. So when a back throws out from a back of the enemies of Allah^{-azwj}, he^{-asws} would kill them⁵'.

MERITS

ابن بابويه: بإسناده، عن عبد الله بن بكير، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «حصنوا أموالكم و نساءكم و ما ملكت أيماكم من التلغ براءة: إِنَّا فَتَحْنَا، فإنه من كان يدمن قراءتها نادى مناد يوم القيامة حتى يسمع الخلائق: أنت من عباد الله المخلصين، ألحقوه بالصالحين من عبادي، و أسكنوه جنات النعيم، و اسقوه من الرحيق المختوم بمزاج الكافور».

Ibn Babuwayh, by his chain, from Abdullah Bin Bakeyr, from his father,

'Abu Abdullah^{-asws} has said: 'Fortify your wealth, and your womenfolk, and whatever your right hands possess, from the damage, by reciting (Surah Al-Fat'h – Chapter 48), for the one who is habitual in reciting it, a Caller would Call out on the Day of Judgement to the extent that the creatures would hear it: "You are from the sincere worshippers of Allah^{-azwj}! Join up

⁴ Bihar Al-Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 13

⁵ Bihar Al-Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 24

with the righteous ones from My^{-azwj} servants”, and settle him in the Blissful Gardens, and quench him from the Sealed Nectar the admixture of which is the camphor’.⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب الله له من الثواب كمن بايع النبي (صلى الله عليه و آله) تحت الشجرة و أوفى ببيعته، و كمن شهد مع النبي (صلى الله عليه و آله) يوم فتح مكة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter (Sarah Al-Fat’h), Allah^{-azwj} would Write for him the Recompense of the one who pledged his allegiance to the Prophet^{-saww} under the tree and was loyal to his pledge, and as the one who was with the Prophet^{-saww} on the Day of the Conquest of Makkah.

و من كتبها و جعلها تحت رأسه أمن من اللصوص،

And one who writes it, and makes it to be under his head, would be safe from the thieves.

و من كتبها في صحيفة و غسلها بماء زمزم و شربها، كان عند الناس مسموع القول، و لا يسمع شيئاً يمر عليه إلا وعاه و حفظه».

And one who writes it in a parchment, and washes with the water of Zamzam and drinks it, would be a listening one in the presence of the people, and he will not hear anything which passes by him except that he would retain it and memorise it’.⁷

و قال الصادق (عليه السلام): «من كتبها و جعلها في وقت محاربة أو خصومة أمن من جميع ذلك، و فتح عليه باب الخير،

Al-Sadiq^{-asws} said: ‘The one who writes it (Surah Al-Fat’h) and makes it to be during the time of fighting and disputes, would be secure from all of that, and the door of the goodness would be Opened for him.

و من شرب ماءها للرجف و الرعب، يسكن الرجف و يطلقه،

And one who drinks its water for the tremors and the fear, the tremors would settle.

و من قرأها في ركوب البحر، أمن من الغرق بإذن الله تعالى».

And one, who recites it during sailing in the sea, would be safe from the drowning. By the Permission of Allah^{-azwj}.⁸

VERSES 1 & 2

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا {1}

⁶ ثواب الأعمال: 115.

⁷ (خواص القرآن)

⁸ خواص القرآن: 7 «مخطوط»

Surely, We Opened for you a clear victory [48:1]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَغَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ الْحُدَيْبِيَّةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أَخْرَجُوا فِيهِ أَخْرَجُوا فِيهِ لِسُوءِ السِّلَاحِ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أَرْسَلُوا إِلَيْهِ خَالِدَ بْنَ الْوَلِيدِ لِيَرُدَّهُ قَالَ ابْعُوثِي رَجُلًا بِأَخْذِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأَتَنِي بِرَجُلٍ مِنْ مُزَيْنَةَ أَوْ مِنْ جُهَيْنَةَ فَسَأَلَهُ فَلَمْ يُوَافِقْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and someone else, from Muawiya Bin Ammaar, who has reported the following:

Abu Abdullah-asws has said; 'When Rasool-Allah-saww went out in a military expedition of Al-Hudaybiyya, it was the Month of Ziqaad. When he-saww ended up at the place in which Ihram had to be worn, they did so and wore their weapons as well. So when it (news) reached the Polytheists, they sent to him-saww Khalid Bin Waleed to turn him-saww back. He-saww said: 'Bring me a man who can take me-saww via a different road to this one'. So they came with a man from Muzaynat or from Juhaynat. He-saww asked him, but he did not agree.

فَقَالَ ابْعُوثِي رَجُلًا غَيْرَهُ فَأَتَنِي بِرَجُلٍ آخَرَ إِثْمًا مِنْ مُزَيْنَةَ وَ إِثْمًا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعَقْبَةِ فَقَالَ مَنْ يَصْعَدُهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا... تَغْفِرْ لَكُمْ خَطَايَاكُمْ

The he-saww said; 'Bring me-saww with a man other than him'. So they came with another man from Muzaynat, or from Juhaynat. He said, 'I remember it. So he took them with him until they ended up at Al-Uqba. He-saww said: 'The one who climbs it, Allah-azwj would Forgive him just as He-azwj Forgave the Children of Israel, where He-azwj Said: ***and enter into the door performing Sajdah, We will Forgive your mistakes for you.***' [7:161]'.

قَالَ فَابْتَدَرَهَا خَيْلُ الْأَنْصَارِ الْأَوْسِ وَالْمُزَجِجِ قَالَ وَكَانُوا أَلْفًا وَ ثَمَانِيَةً فَلَمَّا هَبَطُوا إِلَى الْحُدَيْبِيَّةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْقَلْبِ فَسَعَى ابْنُهَا هَارِبًا فَلَمَّا أَتَيْتَتْ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَتْ بِهِ هَوْلًا الصَّابِقُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. When they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb, but her son ran away. So when she established that it was the Rasool Allah-saww, she shouted, 'These are Al-Sa'ibun, there is no problem to you from them'.

فَأَتَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَمَرَهَا فَاسْتَقَتْ دَلْوًا مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَشَرِبَ وَ غَسَلَ وَجْهَهُ فَأَخَذَتْ فَضَلَّتْهُ فَأَعَادَتْهُ فِي الْبُئْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ

Rasool Allah-saww came up to her and asked her to draw a bucket of water. Then Rasool Allah-saww took it, drank, and washed his-saww face. She took its remaining bit and returned it back in the well. That well still has water until this time.

وَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَرْسَلَ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْخَيْلِ فَكَانَ بِإِزَائِهِ ثُمَّ أَرْسَلُوا الْخَلِيسَ فَرَأَى الْبُذْنَ وَ هِيَ تَأْكُلُ بَعْضَهَا أَوْبَارَ بَعْضٍ فَرَجَعَ وَ لَمْ يَأْتِ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ قَالَ لِأَبِي سَفْيَانَ يَا أَبَا سَفْيَانَ أَمَا وَ اللَّهُ مَا عَلَى هَذَا خَالِفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهُدْيَ عَنْ حِجْلِهِ فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِي فَقَالَ أَمَا وَ اللَّهُ لَتُخْلِيَنَّ عَنْ مُحَمَّدٍ وَ مَا أَرَادَ أَوْ لَأَنْفِرَنَّ فِي الْأَخْيَاشِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَ لَنَا

And Rasool Allah^{-saww} came out, and the Polytheists sent to him^{-saww} Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, but he saw the animals being prepared for sacrifice, he returned and did not come to the Rasool Allah^{-saww}, and said to Abu Sufyan: 'By Allah^{-azwj}, it was not this that we agreed upon, to return the sacrifices from its place'. He said, 'Be quiet! For you are only a Bedouin'. He said, 'But, by Allah^{-azwj}, stay away from Muhammad^{-saww} and what he^{-saww} wants, or else I shall revolt among Al-Ahabeys'. He said, 'Keep quiet until we take an agreement from Muhammad^{-saww}'.

فَأَرْسَلُوا إِلَيْهِ عُزُورَةَ بْنَ مَسْعُودٍ وَ قَدْ كَانَ جَاءَ إِلَى قُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغِيرَةُ بْنُ شُعْبَةَ كَانَ خَرَجَ مَعَهُمْ مِنَ الطَّائِفِ وَ كَانُوا تَجَارًا فَقَتَلَهُمْ وَ جَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَتَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ يَقْبَلَهَا وَ قَالَ هَذَا غَدَرٌ وَ لَا حَاجَةَ لَنَا فِيهِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُزُورَةُ بْنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَ هُوَ يُعْظِمُ الْبُذْنَ

So, they sent Urwat Bin Masoud to him^{-saww} and he had gone to the Quraysh regarding the people whom Al-Mugheira Bin Soh'ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al-Mugheira) killed them and had come with their wealth to the Rasool Allah^{-saww}. But, Rasool Allah^{-saww} had refused to accept it and said; 'This is treachery, and we^{-saww} have no need with regards to it'. They sent a message to him^{-saww} and they said, 'O Rasool Allah^{-saww}, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices'.

قَالَ فَأَقِيمُوهَا فَأَقَامُوهَا فَقَالَ يَا مُحَمَّدُ نَحْيِيءَ مَنْ جِئْتَ قَالَ جِئْتُ أَطُوفُ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَوْزَةِ وَ أَتُخِّرُ هَذِهِ الْإِبِلَ وَ أُخْلِي عَنْكُمْ عَنْ لُحْمَانَهَا

He^{-saww} said: 'Make him stand here'. They brought him to stand. He said, 'O Muhammad^{-saww}, why have you^{-saww} come?' He^{-saww} said: 'I^{-saww} have come to perform *Tawaaf* of the House (Kabah), and perform *Sa'ee* between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

قَالَ لَا وَ اللَّاتِ وَ الْعُزَى فَمَا رَأَيْتُ مِثْلَكَ رَدَّ عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُدْكِرُونَكَ اللَّهُ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ يَلَاذُهُمْ يَغْيِرُ إِذْيَهُمْ وَ أَنْ تَقْطَعَ أَرْحَامَهُمْ وَ أَنْ تُجْرِيَ عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنَا بِفَاعِلٍ حَتَّى أَدْخُلَهَا قَالَ وَ كَانَ عُزُورَةُ بْنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) عَلَيْهِ وَآلِهِ تَنَاوَلَ لِحْيَتَهُ وَ الْمُغِيرَةُ قَائِمٌ عَلَى رَأْسِهِ

He said, 'No, I swear by Al-Laat and Al-Uzza, a person like you^{-saww} should not be sent back from what he has come for, if your^{-saww} people adjure you^{-saww} to Allah^{-azwj} and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them'. So Rasool Allah^{-saww} said: 'I^{-saww} will not do it until I^{-saww} enter the city'. And when Urwat Bin Masoud was speaking with the Rasool Allah^{-saww}, he was holding his beard, and Al-Mugheira was standing near to his head.

فَضْرَبَ يَدَيْهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أَخِيكَ الْمُغِيرَةُ فَقَالَ يَا عُذْرُ وَ اللَّهُ مَا جِئْتَ إِلَّا فِي عَسَلٍ سَلَحَتِكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَيِّ سُنْبَانٍ وَ أَصْحَابِهِ لَا وَ اللَّهُ مَا رَأَيْتُ مِثْلَ مُحَمَّدٍ رَدَّ عَمَّا جَاءَ لَهُ

He hit him by his hand and said, 'Who is this, O Muhammad^{-saww}! So he^{-saww} said: 'This is the son of your brother, Al-Mugheira'. He said, 'O treachery! By Allah^{-azwj}, I did not come here except for the reconciliation with you^{-saww}'. Then he returned to them and said to Abu

Sufyan and his companions, 'No, by Allah^{-azwj}, a person like Muhammad^{-saww} should not be turned back from what he has come for'.

فَأَرْسَلُوا إِلَيْهِ سُهَيْلَ بْنَ عَمْرٍو وَ حُوَيْطَبَ بْنَ عَبْدِ الْعُزَّى فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأُثِيرَتْ فِي وَجُوهِهِمُ الْبُذُنُ فَقَالَا نَحْيِي مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَخْرَجَ الْبُذْنَ وَ أَخْلَى بَيْنَكُمْ وَ بَيْنَ لَحْمَانِهَا فَقَالَا إِنَّ قَوْمَكَ يُنَاشِدُونَكَ اللَّهَ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَ تَقْطَعَ أَرْحَامَهُمْ وَ تُجَرِّيَ عَلَيْهِمْ عَذُوبَهُمْ

Then they sent Suhail Bin Amro and Huweytab Bin Abdul Uzza to him^{-saww}. So Rasool Allah^{-saww} commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you^{-saww} come here?' He^{-saww} said: 'For performing Tawaaf of the House (Kabah), and the Sa'ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you'. If your^{-saww} people bind you^{-saww} to Allah^{-azwj} and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them'.

قَالَ فَأَبِي عَلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا أَنْ يَدْخُلَهَا وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرَادَ أَنْ يَبْعَثَ عُمَرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَ إِنِّي فِيهِمْ عَلَى مَا تَعْلَمُ وَ لَكِنِّي أَذْكَى أُولَئِكَ عَلَى عُثْمَانَ بْنِ عَفَّانَ

He^{-asws} said; 'Rasool Allah^{-saww} refused the two of them, except that he^{-saww} would enter it. And Rasool Allah^{-saww} had intended to send Umar to them, but he said, 'O Rasool Allah^{-saww}, my relatives are few, and I am among them of the status that you^{-saww} know about (a humiliating one). You^{-saww} should send Usman Bin Affan'.

فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ انْطَلِقْ إِلَى قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَشِّرْهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا انْطَلَقَ عُثْمَانُ لَقِيَ أَبَانَ بْنَ سَعِيدٍ فَتَأَخَّرَ عَنِ السَّحَرِ فَحَمَلَ عُثْمَانُ بَيْنَ يَدَيْهِ وَ دَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَ كَانَتْ الْمُنَافِقَةُ فَجَلَسَ سُهَيْلُ بْنُ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ جَلَسَ عُثْمَانُ فِي عَشْكَرِ الْمُشْرِكِينَ

Rasool Allah^{-saww} sent for him and said, 'Go to your people from the Momineen. Give them the good news of what my^{-saww} Lord^{-azwj} has Promised me^{-saww} of the victory over Makkah'. So when Usman went, he met Aban Bin Saeed, and he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. So Suhail Bin Amro seated himself in the presence of the Rasool Allah^{-saww}, and Usman sat in the army of the Polytheists.

وَ بَايَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُسْلِمِينَ وَ ضَرَبَ بِأُخْدَى يَدَيْهِ عَلَى الْأُخْرَى لِعُثْمَانَ وَ قَالَ الْمُسْلِمُونَ طُوبَى لِعُثْمَانَ قَدْ طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَحَلَّ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ لِيُفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ طُفْتُ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأَطُوفَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَطُفْ بِهِ ثُمَّ ذَكَرَ الْقِصَّةَ وَ مَا كَانَ فِيهَا

And Rasool Allah^{-saww} got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has performed Tawaaf the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. So the Rasool Allah^{-saww} said: 'He did what he had to do'. So when Usman came, the Rasool Allah^{-saww} said to him; 'Did you perform Tawaaf of the House?' He said, 'I could not perform the House while Rasool Allah^{-saww} had not performed Tawaaf of it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِيٍّ (عليه السلام) اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلٌ مَا أَدْرِي مَا الرَّحْمَنُ الرَّحِيمُ إِلَّا أَبِي أَطْرُقُ هَذَا الَّذِي بِإِيمَانَةٍ وَلَكِنْ اكْتُبْ كَمَا نَكْتُبُ بِاسْمِكَ اللَّهُمَّ قَالَ وَ اَكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ رَسُولُ اللَّهِ سُهَيْلٌ بْنُ عَمْرٍو فَقَالَ سُهَيْلٌ فَعَلَى مَا نَقَاتُكَ يَا مُحَمَّدُ فَقَالَ أَنَا رَسُولُ اللَّهِ وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ قَالَ اكْتُبْ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ

He^{-saww} said to Ali^{-asws}: ‘Write – In the Name of Allah^{-azwj}, the Beneficent, the Merciful’. Suhail said, ‘I don’t know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – ‘By Your^{-azwj} Name, O Allah^{-azwj}’. He^{-saww} said; ‘And write this – What has been agreed upon by the Rasool Allah^{-saww} and Suhail Bin Amro’. But Suhail said, ‘What are we fighting you^{-saww} for, O Muhammad^{-saww}?’ He^{-saww} said: ‘I^{-saww} and Rasool Allah^{-saww} and I^{-saww} am Muhammad^{-saww} bin Abdullah^{-asws}’. The people said: ‘You^{-saww} are Rasool Allah^{-saww}’. He said, ‘Write – Write that this is what has been agreed upon by Muhammad^{-saww} Bin Abdullah^{-asws}’. The people said: ‘You^{-saww} are Rasool Allah^{-saww}’.

وَكَانَ فِي الْقَضِيَّةِ أَنَّ مَنْ كَانَ مِنَّا أَتَى إِلَيْنَا رَدَّ دَعْوَاهُ إِلَيْنَا وَ رَسُولُ اللَّهِ غَيْرُ مُسْتَكْرِهٍ عَنْ دِينِهِ وَ مَنْ جَاءَ إِلَيْنَا مِنْكُمْ لَمْ نَرُدَّهُ إِلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا حَاجَةَ لَنَا فِيهِمْ وَ عَلَى أَنْ يُعْبَدَ اللَّهُ فِيكُمْ غَلَاتِيَّةٌ غَيْرُ سِرٍّ وَ إِنْ كَانُوا لَيَتَهَادَوْنَ السُّيُورَ فِي الْمَدِينَةِ إِلَى مَكَّةَ

And what was in the agreement that – ‘The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah^{-saww} will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you’. So Rasool Allah^{-saww} said: ‘There is no need for us regarding them, and they should be allowed to worship Allah^{-azwj} among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah’.

وَ مَا كَانَتْ قَضِيَّةٌ أَكْثَمَ بَرَكَهَ مِنْهَا لَقَدْ كَادَ أَنْ يَسْتَوِلِيَ عَلَى أَهْلِ مَكَّةَ الْإِسْلَامَ فَضَرَبَ سُهَيْلٌ بْنُ عَمْرٍو عَلَى أَبِي جَنْدَلٍ ابْنِهِ فَقَالَ أَوَّلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هَلْ قَاضَيْتُ عَلَى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتُ بِعَدَارٍ

And there was no agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, and he said, ‘The first of what we have agreed with you’. Rasool Allah^{-saww} said: ‘Have I^{-saww} applied the agreement upon anything yet?’ He said, ‘O Muhammad^{-saww}! You^{-saww} are not a traitor’.

قَالَ فَذَهَبَ بِأَبِي جَنْدَلٍ فَقَالَ يَا رَسُولَ اللَّهِ تَدْفَعُنِي إِلَيْهِ قَالَ وَ لَمْ أَشْتَرِطْ لَكَ قَالَ وَ قَالَ اللَّهُمَّ اجْعَلْ لِأَبِي جَنْدَلٍ مَخْرَجًا.

So he went with Abu Jandal’, and he said, ‘O Rasool Allah^{-saww}, you^{-saww} are handing me over to him?’ He^{-saww} said: ‘And I^{-saww} did not set any conditions for you’. And said: ‘O Allah^{-azwj}! Make a way out for Abu Jandal!’⁹

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِئْسَ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا
{2}

⁹ Al Kafi – H 14951

For Allah to Forgive your (community) what has preceded and what to follow from (their) sins, and Complete His Favour upon you and Guide you on a Straight Path [48:2]

تميم القرشي، عن أبيه، عن حمدان بن سليمان، عن علي بن محمد بن الجهم قال: سأل المأمون الرضا عليه السلام عن قول الله عزوجل: " ليغفر لك الله ما تقدم من ذنبك وما تأخر "

Tameem Al Qarshy, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

'Al-Mamoun asked Al-Reza^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***For Allah to Forgive your (community) what has preceded and what to follow from (their) sins [48:2].***

قال الرضا عليه السلام: لم يكن أحد عند مشركي أهل مكة أعظم ذنباً من رسول الله صلى الله عليه وآله، لأنهم كانوا يعبدون من دون الله ثلاثمائة وستين صنماً، فلما جاءهم بالدعوة إلى كلمة الإخلاص كبر ذلك عليهم وعظم، وقالوا: " أجعل الآلهة لها واحداً إن هذا لشيء عجاب * وانطلق الملا منهم أن امشوا واصبروا على آلهتكم إن هذا الشيء يراد * ما سمعنا بهذا في الملة الآخرة إن هذا إلا اختلاق "

Al-Reza^{-asws} said: 'There did not happen to be anyone in the presence of the Polytheists of Makkah of greater wrong than Rasool-Allah^{-saww}, because they were worshipping three hundred and sixty idols from besides Allah^{-azwj}. When he^{-saww} came to them with the call to the sincere Word, that was grievous upon them and too much, and they said, '*Is he making the gods to be One God? Surely this is a strange thing!*' [38:5] *And the chiefs from them went (on saying), 'Walk away and be steadfast upon your gods, this is something aimed against you [38:6] We did not hear of this being in other nations. Surely this is only a fabrication' [38:7].*

فلما فتح الله عزوجل على نبيه محمد صلى الله عليه وآله مكة قال له يا محمد: " إنا فتحنا لك " مكة " فتحا مبينا * ليغفر لك الله ما تقدم من ذنبك وما تأخر " عند مشركي أهل مكة بدعاءك إلى توحيد الله عز وجل فيما تقدم وما تأخر، لأن مشركي مكة أسلم بعضهم وخرج بعضهم عن مكة، ومن بقي منهم لم يقدر على إنكار التوحيد عليه إذا دعا الناس إليه،

When Allah^{-azwj} Mighty and Majestic Gave victory of Makkah to his^{-saww} Prophet^{-saww}, Said to him^{-saww}: "O Muhammad^{-saww}! ***Surely, We Opened for you – Makkah, a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2]***, in the presence of the Polytheists of Makkah with your^{-saww} calling to the Tawheed of Allah^{-azwj} Mighty and Majestic, regarding what has preceded and what is delayed, because the Polytheists of Makkah, some of them became Muslims, and some of them went out from Makkah, and the ones from them who remained were not able upon denying the Tawheed to him^{-saww} when he^{-saww} called the people to it.

فصار ذنبه عندهم في ذلك مغفورا بظهوره عليهم ،

Thus his^{-saww} 'sins' (wrongs) in their presence during that were forgiven by his^{-saww} appearance to them'.

فقال المأمون: لله درك يا أبا الحسن، فأخبرني عن قول الله عزوجل: " عفا الله عنك لم أذنت لهم "

Al-Mamoun said, 'For Allah^{-azwj} is to Give realisation, O Abu Al-Hassan^{-asws}! inform me about the Words of Allah^{-azwj} the Exalted: **May Allah Pardon you! Why did you permit for [9:43]?**'. Inform me about the Words of Allah^{-azwj} the Exalted: **May Allah Pardon you! Why did you permit for [9:43]?**'

قال الرضا عليه السلام: هذا مما نزل بإيائك أعني و اسمعي يا جارة، خاطب الله عزوجل بذلك نبيه صلى الله عليه واله وأراد به امته، وكذلك قوله عزوجل: "لئن أشركت ليحبطن عملك ولتكونن من الخاسرين" وقوله عزوجل: "ولولا أن ثبتناك لقد كدت تركن إليهم شيئا قليلا" قال: صدقت يا ابن رسول الله .

Al-Reza^{-asws} said: 'This is from what was Revealed to Mean you, and for the neighbours to listen. Allah^{-azwj} Addresses His^{-azwj} Prophet^{-saww} by that, and Intends by it his^{-saww} community. And similar to that are His^{-azwj} Words: **'If you associate (anything with Allah), your deeds would be Confiscated and you would become from the losers [39:65]**. And the Words of the Exalted: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74]**'. He said, 'You^{-asws} have spoken the truth, O son^{-asws} of Rasool-Allah^{-saww}'¹⁰.

Infallibility of the Prophets^{-as} and their^{-as} successors^{-as}

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانباء ووصياؤهم لا ذنوب لهم، لأنهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

'Ja'far^{-asws} Bin Muhammad^{-asws} has said: 'These are the Laws of the Religion' – until he^{-asws} said: 'And the Prophets^{-as}, and their^{-as} successors^{-as}, there are no sins to them, because they^{-as} are (all) Infallible, Purified'.¹¹

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيَعْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, '(What about) the Words of Allah^{-azwj} in His^{-azwj} Book **That Allah may forgive your community their past faults and those to follow [48:2]**. He^{-asws} said: 'There was no sin on him^{-saww}, nor was he^{-saww} with a sin, but Allah^{-azwj} burdened him^{-saww} with the sins of his^{-saww} Shias, then Forgave them for his^{-saww} sake'.¹²

¹⁰ Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, Ch 15 H 20

¹¹ Tafseer Noor Al Saqalayn – CH 48 H 19

¹² تفسير القمي 2: 314.

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حمله الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له».

Sharaf Al-Deen Al-Najafi said,

‘And it is supported by what has been reported from Abu Al-Hassan^{-asws} the Third having said about the Words of Allah^{-azwj} Mighty and Majestic: ***That Allah may forgive your community their past faults and those to follow [48:2]***, so he^{-asws} said: ‘And which sin was committed by Rasool-Allah^{-saww}, before or after?’ But rather, Allah^{-azwj} Burdened him^{-saww} with the sins of the Shias of Ali^{-asws}, from the past among them and the ones who remain, then Forgave them on his^{-saww} behalf’.¹³

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-Mufazzal-Bin Umar,

‘A man asked Al-Sadiq^{-asws} about this Verse, so he^{-asws} said: ‘By Allah^{-azwj}, there was no sin for him^{-saww}, but Allah^{-azwj} the Glorious, Guaranteed him^{-saww} that He^{-azwj} would Forgive the sins of the Shias of Ali^{-asws}, whatever had preceded from their sins and whatever is to follow’.¹⁴

The sins of the Momin

وروى الشيخ أبو جعفر الطوسي (قدس الله روحه) عن رجاله، عن زيد بن يونس الشحام، عن أبي الحسن موسى بن جعفر عليه السلام قال: قلت لابي الحسن عليه السلام: الرجل من مواليك عاق يشرب الخمر، ويرتكب الموبق من الذنب تترأ منه؟ فقال: تبرؤوا من فعله ولا تبرؤوا من خيره وابغضوا عمله.

And Al-Sheykh Abu Ja’far Al-Toosy has reported from his men, from Zayd Bin Yunus Al-Shahaam,

‘From Abu Al-Hassan^{-asws} Musa Bin Ja’far^{-asws} . I said to Abu Al-Hassan^{-asws} , ‘The man from ones in your^{-asws} Wilayah is not hindered from drinking wine, and overcomes the barrier of committing sins. Shall we disavow from him?’ He^{-asws} said: ‘Disavow from his actions and do not disavow from his goodness, but hate his actions’.

فقلت: يتسع لنا أن نقول: فاسق فاجر؟ فقال: لا، الفاسق الفاجر الكافر الجاحد لنا ولاوليائنا، أبي الله أن يكون ولينا فاسقا فاجرا، وإن عمل ما عمل، ولكنكم قولوا: فاسق العمل فاجر العمل مؤمن النفس، خبيث الفعل طيب الروح والبدن لا والله لا يخرج ولينا من الدنيا إلا والله ورسوله ونحن عنه راضون،

So I said, ‘Is there leeway for us that we should be saying, ‘Evil-doer, immoral?’ So he^{-asws} said: ‘No. The evil-doer, immoral is the Kafir who fights against us^{-asws} and our^{-asws} friends. Allah^{-azwj} had refused that our^{-asws} friend should be an evil-doer, immoral, even if he does what he does. But, you all should be saying, ‘Evil in his actions, immoral in his actions, a

¹³ تأويل الآيات 2: 593/4.

¹⁴ مجمع البيان 9: 168.

Momin in his self. Bad of action, good of the soul and the body. No, by Allah^{-azwj}! One in our^{-asws} Wilayah does not exit from the world except that Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and we^{-asws} are pleased with him.

يُخْشِرُهُ اللَّهُ عَلَى مَا فِيهِ مِنَ الذَّنُوبِ مَبِيطًا وَجْهَهُ، مَسْتُورَةً عَوْرَتَهُ، آمَنَةً رُوْعَتَهُ، لَا خَوْفَ عَلَيْهِ وَلَا حُزْنَ. وَذَلِكَ أَنَّهُ لَا يُخْرَجُ مِنَ الدُّنْيَا حَتَّى يَصْفَى مِنَ الذَّنُوبِ، إِمَّا بِمَصِيبَةٍ فِي مَالٍ أَوْ نَفْسٍ أَوْ وَلَدٍ أَوْ مَرَضٍ، وَأَدْنَى مَا يَصْنَعُ بَوْلِينَا أَنْ يَرِيَهُ اللَّهُ رُؤْيَا مَهُولَةً فَيَصْبَحُ حَزِينًا لَمَّا رَأَاهُ، فَيَكُونُ ذَلِكَ كَفَارَةً لَهُ، أَوْ خَوْفًا يَرُدُّ عَلَيْهِ مِنْ أَهْلِ دَوْلَةِ الْبَاطِلِ، أَوْ يَشْدُدُّ عَلَيْهِ عِنْدَ الْمَوْتِ،

Allah^{-azwj} would resurrect him upon what he is in from the sins, as white of face, veiled of private parts, secure and in splendour, neither will there be any fear for him nor any grief. And that is because he will not exit from the world until he is clear from the sins, by difficulties in wealth, or self (esteem), or children, or illness. And the least of what our^{-asws} friend does, Allah^{-azwj} Shows him an alarming nightmare and he would be grieved at what he had seen. So all that would become an expiation for him. Or he would experience fear from the authorities of the government of the falsehood, or he would have difficulties during his death.

فَيَلْقَى اللَّهُ عَزَّوَجَلَّ طَاهِرًا مِنَ الذَّنُوبِ، آمَنَةً رُوْعَتَهُ بِمُحَمَّدٍ وَأَمِيرِ الْمُؤْمِنِينَ، صَلَوَاتُ اللَّهِ عَلَيْهِمَا. ثُمَّ يَكُونُ أَمَامَهُ أَحَدُ الْأَمْرَيْنِ: رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي هِيَ أَوْسَعُ مِنْ أَهْلِ الْأَرْضِ جَمِيعًا، أَوْ شَفَاعَةُ مُحَمَّدٍ وَأَمِيرِ الْمُؤْمِنِينَ، صَلَوَاتُ اللَّهِ عَلَيْهِمَا، إِنْ أَخْطَأَتْهُ رَحْمَةُ اللَّهِ أَدْرَكَتْهُ شَفَاعَةُ نَبِيِّهِ وَأَمِيرِ الْمُؤْمِنِينَ، صَلَوَاتُ اللَّهِ عَلَيْهِمَا، فَعِنْدَهَا تَصْيِيهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ، وَكَانَ أَحَقَّ بِهَا وَأَهْلَهَا وَلَهُ إِحْسَانُهَا وَفَضْلُهَا

Thus, he would meet Allah^{-azwj} Mighty and Majestic having been purified from the sins, secure and in splendour due to Muhammad^{-saww} and Amir-al-Momineen^{-asws}. Then there will be one of the two matters in front of him – The Extensive Mercy of Allah^{-azwj}, which is more extensive than all of the inhabitants of the earth, or the intercession of Muhammad^{-saww} and Amir Al-Momineen^{-asws}. If the Mercy of Allah^{-azwj} does not reach him, the intercession of His^{-azwj} Prophet^{-saww} and Amir-Al-Momineen^{-asws} will. Then would come upon him the Extensive Mercy of Allah^{-azwj}, and he would have been rightful of it, and deserving of it, and for him would be its goodness and its virtues'.¹⁵

VERSES 3 - 6

وَيَنْصُرُكَ اللَّهُ نَصْرًا عَزِيزًا {3}

And Allah will Help you with a Mighty Help [48:3]

See more in Appendix II: Ahadeeth under VERSE 2:153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {153}

O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153]

¹⁵ Taweel Al Ayaat Al Zahira – CH 48 H 6

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ
وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4}

He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4]

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري و هشام بن سالم و غيرهما، عن أبي عبد الله (عليه السلام)، في قوله الله عز و جل: هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ، قال: «هو الإيمان».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary and Hisham Bin Saalim and someone else,

‘Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4]**, he^{-asws} said: ‘It is the Eman’.¹⁶

ابن شهر آشوب: عن الباقر (عليه السلام) أنها نزلت في علي (عليه السلام).

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{-asws} having said: ‘It was Revealed regarding Ali^{-asws}’.¹⁷

العياشي: عن صفوان الجمال، قال: قال أبو عبد الله (عليه السلام): «لما نزلت هذه الآية بالولاية، أمر رسول الله (صلى الله عليه و آله) بالدوحات - دوحات غدير خم - فقمتم، ثم نودي الصلاة جامعة. ثم قال: أيها الناس، أ لست أولى بكم من أنفسكم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، رب وال من والاه، و عاد من عاداه.

Al Ayyashi, from Safwan Al Jamal who said,

‘Abu Abdullah^{-asws} said: ‘When this Verse was Revealed with the Wilayah, Rasool-Allah^{-saww} ordered for a Pulpit – Pulpit at Ghadeer Khumm – So he^{-saww} arose, then called for the congregational Salat, then said: ‘O you people! Am I^{-saww} not foremost to you than your own selves?’ They said, ‘Yes’. He^{-saww} said: ‘So whoever I^{-saww} was a Master of, so Ali^{-asws} is his Master. Lord^{-azwj}! Befriend the one who befriends him^{-asws} and be Inimical to the one who is inimical to him^{-asws}’.

ثم أمر الناس ببيعته، و بايعه الناس و لا يجيء أحد إلا بايعه، و لا يتكلم، حتى جاء أبو بكر، فقال: يا أبا بكر، بايع عليا بالولاية. فقال: من الله، أو من رسوله؟ فقال: من الله و من رسوله.

¹⁶ الكافي 2: 13 / 4

¹⁷ المناقب 3: 4.

Then he^{-saww} ordered the people to pledge their allegiances to him^{-asws}, and the people did pledge their allegiances. And there did not come anyone except that he pledged his allegiance, and did not speak (argue), until there came Abu Bakr. So he^{-saww} said: 'O Abu Bakr! Pledge allegiance to Ali^{-asws} with the Wilayah'. So he said, '(Is this order) from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}?'. So he^{-saww} said: '(Yes, it is) from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'.

ثم جاء عمر، فقال: بايع عليا بالولاية. فقال: من الله أو من رسوله؟ فقال: من الله و من رسوله. ثم ثنى عطفه، فالتقيا، فقال لأبي بكر: لشد ما يرفع بضبعي ابن عمه.

Then Umar came up, so he^{-saww} said: 'Pledge allegiance to Ali^{-asws} with the Wilayah'. So he said, '(Is this order) from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}?'. So he^{-saww} said: '(Yes, it is) from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}'. Then he turned away and met up with Abu Bakr and said to him, 'How intensely he^{-saww} has raised his^{-saww} cousin with two arms'.

ثم خرج هاربا من العسكر، فما لبث أن أتى النبي (صلى الله عليه و آله) فقال: يا رسول الله، إني خرجت من العسكر لحاجة، فرأيت رجلا عليه ثياب بيض لم أر أحسن منه، و الرجل من أحسن الناس وجهها، و أطيبهم ريحا، فقال: لقد عقد رسول الله (صلى الله عليه و آله) لعلي عقدا لا يحله إلا كافر. فقال: يا عمر، أ تدري من ذاك؟ قال: لا. قال: ذاك جبرئيل (عليه السلام)، فاحذر أن تكون أول من يحله، فتكفر».

Then he went out fleeing from the army, and it was not long before he came to the Prophet^{-saww}, so he said, 'O Rasool-Allah^{-saww}! I went out from the army for a need, so I saw a man in a white robe which I have not seen better than it before, and the man had the best looking face from the people, and most fragrant aroma, so he said, 'Rasool-Allah^{-saww} has contracted for Ali^{-asws} a contract, none shall absolve it except for an unbeliever'. So he^{-saww} said: O Umar! Do you know who that was?' He said, 'No'. He^{-saww} said: 'That was Jibraeel^{-as}, so be cautioned lest you become the first one to absolve it, so you will be an unbeliever'.

ثم قال أبو عبد الله (عليه السلام): «لقد حضر الغدير اثنا عشر ألف رجل، يشهدون لعلي بن أبي طالب (عليه السلام) فما قدر على أخذ حقه، و إن أحدهم يكون له المال، و له شاهدان، فيأخذ حقه فإن حُزِبَ الله هُمُ الْغَالِبُونَ فِي عَلِي (عليه السلام)».

Then Abu Abdullah^{-asws} said: 'Twelve thousand men were present at Al-Ghadeer, testifying to Ali^{-asws} Bin Abu Talib^{-asws}. So what is the justification for taking away his^{-asws} right, and if one of you has wealth with him, and there are two witnesses for it and you take away his right. **then they are the party of Allah, they would be triumphant [5:56]** – regarding Ali^{-asws} 18

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ بِالرَّيِّ سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ تَعَالَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوَيْطِيُّ الْأَسَدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْأَزْمَكِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ عَنْ سَعْدِ بْنِ غَلَابَةَ عَنْ أَبِي سَعِيدٍ عَقِيصًا

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Babuwayh at Al Rayy in the year Five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Al

Husayn Bin Babuwayh, from Muhammad Bin Ahmad Al Shaybani, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyya, from Sa'ad Bin Gilabat, from Abu Saeed Aqeysa,

عَنْ سَيِّدِ الشُّهَدَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ سَيِّدِ الْأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَنْتَ أَخِي وَ أَنَا أَخُوكَ أَنَا الْمُصْطَفَى لِلنُّبُوَّةِ وَ أَنْتَ الْمُجْتَنَى لِلْإِمَامَةِ وَ أَنَا صَاحِبُ التَّنْزِيلِ وَ أَنْتَ صَاحِبُ التَّأْوِيلِ وَ أَنَا وَ أَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ

From the Chief of the Martyrs Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from the Chief of the successors Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: O Ali^{-asws}! You^{-asws} are my^{-saww} brother, and I^{-asws} am your^{-asws} brother. I^{-saww} am chosen for the Prophet-hood and you^{-asws} are nominated for the Imamate, and I^{-saww} am the owner of the Revelation and you^{-asws} are the owner of the explanation, and I^{-saww} and you^{-asws} are the two fathers of this community.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيفَتِي وَ وَزِيرِي وَ وَارِثِي وَ أَبُو وَلَدِي شَيْعَتُكَ شَيْعَتِي وَ أَنْصَارُكَ أَنْصَارِي وَ أَوْلِيَاؤُكَ أَوْلِيَائِي وَ أَعْدَاؤُكَ أَعْدَائِي

O Ali^{-asws}! You^{-asws} are my^{-saww} successor, and my^{-saww} Caliph, and my^{-saww} inheritor, and father of my^{-saww} children. Your^{-asws} Shias are my^{-saww} Shias, and your^{-asws} helpers are my^{-saww} helpers, and your^{-asws} friends are my^{-saww} friends, and your^{-asws} enemies are my^{-saww} enemies.

يَا عَلِيُّ أَنْتَ صَاحِبِي عَلَى الْخَوْضِ غَدَاً وَ أَنْتَ صَاحِبِي فِي الْمَقَامِ الْمُحْمُودِ وَ أَنْتَ صَاحِبُ لَوَائِي فِي الْآخِرَةِ كَمَا أَنَّكَ صَاحِبُ لَوَائِي فِي الدُّنْيَا لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ وَ شَقِيَ مَنْ عَادَاكَ وَ إِنَّ الْمَلَائِكَةَ لَتَتَقَرَّبُ إِلَى اللَّهِ تَقَدَّسَ ذِكْرُهُ بِمَحَبَّتِكَ وَ وَلَا تَيْتَكَ وَ اللَّهُ إِنَّ أَهْلَ مَوْدَّتِكَ فِي السَّمَاءِ لَأَكْثَرُ مِنْهُمْ فِي الْأَرْضِ

O Ali^{-asws}! You^{-asws} will be my^{-saww} companion at the Fountain tomorrow, and you^{-asws} will be my^{-saww} companions in the place of the Most-Praiseworthy (المَقَامِ الْمُحْمُودِ), and you^{-asws} will be the bearer of my^{-saww} flag in the Hereafter just as you^{-asws} are the bearer of my^{-saww} flag in the world. He is fortunate, the one who befriends you^{-asws}, and miserable is the one who is inimical to you^{-asws}, and that the Angels tend to draw closer to Allah^{-azwj}, Holy is His^{-azwj} Mention, by having your^{-asws} love and your^{-asws} friendship. By Allah^{-azwj}! There are more people having your^{-asws} cordiality in the sky than in the earth.

يَا عَلِيُّ أَنْتَ أَمِيرُ أُمَّتِي وَ حُجَّةُ اللَّهِ عَلَيْهَا بَعْدِي قَوْلُكَ قَوْلِي وَ أَفْرُكَ أَفْرِي وَ طَاعَتُكَ طَاعَتِي وَ رِجْزُكَ رِجْزِي وَ هَيْبَتُكَ هَيْبَتِي وَ مَعْصِيَتُكَ مَعْصِيَتِي وَ رِجْزُكَ رِجْزِي وَ حِزْبِي حِزْبُ اللَّهِ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

O Ali^{-asws}! You^{-asws} are the trustee of my^{-saww} community and a Divine Authority of Allah^{-azwj} upon it after me^{-saww}. Your^{-asws} words are my^{-saww} worlds, and your^{-asws} orders are my^{-saww} orders, and obedience to you^{-asws} is obedience to me^{-saww}, and your^{-asws} injunctions are my^{-saww} injunctions, and your^{-asws} forbiddances are my^{-saww} forbiddances, and disobedience to you^{-asws} is disobedience to me^{-saww}, and your^{-asws} party is my^{-saww} party, and my^{-saww} party is the Party of Allah^{-azwj}. **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].**¹⁹

[محمد بن علي الطبري] أخبرنا الشيخ أبو محمد الحسن بن الحسين بن الحسن بن الحسين بن علي بن بابويه بالري سنة عشرة وخمسمائة، عن عمه محمد بن الحسن، عن أبيه الحسن بن الحسين، عن عمه الشيخ السعيد أبي جعفر محمد بن علي بن الحسين بن بابويه رحمهم الله تعالى قال: حدثنا محمد

¹⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 32

بن أحمد الشيباني، قال: حدثنا محمد بن جعفر الكوفي الأسدي قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد، قال: حدثنا القاسم بن سليمان، عن ثابت بن أبي صفية، عن سعد بن غلابة، عن أبي سعيد عقيصا،

Muhammad Bin Al Tabary, from Al Shaykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Babuwayh, at Al Rayy, in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Hassan, from his uncle Al Shaykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from Muhammad Bin Ahmad Al Shaybani, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyya, from Sa'ad Bin Ghalabat, from Abu Saeed Uqeysa,

عن سيد الشهداء الحسين بن علي بن أبي طالب، عن سيد الأوصياء أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): يا علي أنت أخي وأنا أخوك. أنا المصطفى للنبوّة وأنت المجتبي للإمامة، وأنا صاحب التنزيل وأنت صاحب التأويل، وأنا وأنت أبوا هذه الأمة.

From the Chief of the Martyrs Al-Husayn Bin Ali^{-asws}, from the Chief of the successors^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother and I^{-saww} am your^{-asws} brother. I^{-saww} am the Chosen one for the Prophet-hood and you^{-asws} are the Selected one for the Imamate. And I^{-saww} am the Master of the Revelation and you^{-asws} are the Master of the Explanation, and I^{-saww} and you^{-asws} are the two (Spiritual) Fathers of this community.

يا علي ! أنت وصيي وخليفتي ووزير ووارثي وأبو ولدي، شيعتك شيعتي وأنصارك أنصاري وأولياؤك أوليائي وأعداؤك أعدائي.

O Ali^{-asws}! You^{-asws} are my^{-saww} successor^{-asws}, and my^{-saww} Caliph, and my^{-saww} Vizier, and my^{-saww} inheritor, and the father^{-asws} of my^{-saww} (grand) sons^{-asws}. Your^{-asws} Shias are my^{-saww} Shias, and your^{-asws} helpers are my^{-asws} helpers, and your^{-asws} friends are my^{-saww} friends, and your^{-asws} enemies are my^{-saww} enemies'.

يا علي أنت صاحبي على الخوض غدا وأنت صاحبي في المقام المحمود وأنت صاحب لوائي في الآخرة كما أنك صاحب لوائي في الدنيا. لقد سعد من تولاك وشقي من عاداك وإن الملائكة لتتقرب إلى الله تقدس ذكره بمحبتك وولائتك. والله إن أهل مودتك في السماء لأكثر منهم في الأرض.

O Ali^{-asws}! You^{-asws} are my^{-saww} companions at the Fountain tomorrow, and you^{-asws} are my^{-saww} companion in Maqaam Al-Mahmoud (In the place of the Praised One^{-azwj}), and you^{-asws} are the bearer of the my^{-saww} Banner in the Hereafter just as you^{-asws} are the bearer of my^{-saww} flag in the world. Happy is the one who befriended you^{-asws}, and miserable is the one who is inimical to you^{-asws}. And the Angels get closer to Allah^{-azwj}, Holy is His^{-azwj} Mention, by their love for you^{-asws} and your^{-asws} Wilayah. By Allah^{-azwj}! The people who are cordial to you^{-asws} in the sky are more than those (who are cordial to you^{-asws}) in the earth.

يا علي أنت أمين امتي وحجة الله عليها بعدي قولك قولي وأمرك أمري وطاعتك طاعتي وزجرك زجري ونهيك نهيي ومعصيتك معصيتي وحزبك حزبي وحزبي حزب الله * (ومن يتول الله ورسوله والذين ءامنوا فإن حزب الله الغالبون) *.

O Ali^{-asws}! You^{-asws} are the trustee of my^{-saww} community, and an Argument (Proof) of Allah^{-azwj} against it, after me^{-saww}. Your^{-asws} words are my^{-saww} words, and your^{-asws} orders are my^{-saww} orders, and being obedient to you^{-asws} is being obedient to me^{-saww}, and abandoning you^{-asws} (equates to) abandoning me^{-saww}, and preventing you^{-asws} is preventing me^{-saww}, and

disobeying you^{-asws} is disobeying me^{-saww}, and your^{-asws} group is my^{-saww} group, and my^{-saww} group is the group of Allah^{-azwj} **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]**.²⁰

لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ
سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5}

For Him to Enter the Momineen and the Mominaat into the Gardens, the rivers flowing from beneath these, abiding eternally therein, and He would Expiate their evil deeds from them, and that would be the Mighty success in the Presence of Allah [48:5]

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ
السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {6}

And He would Punish the hypocrite men and the hypocrite women, and the Polytheistic men and the Polytheistic women, the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them and has Prepared Hell for them, and (it is) an evil destination [48:6]

Hanan bin Jabir said: Muhammad bin Ali Al-Sayrafi narrated to us, on the authority of Al-Husayn Al-Ashqar, on the authority of Amr bin Abi Al-Miqdam, on the authority of Jabir Al-Ju'fi, who from:

Muhammad Al-Baqir^{-asws} says that I^{-asws} was with Al-Husayn^{-asws} Ibn Ali^{-asws} when a man from the Umayyads of our Shia came to him and said to him^{-asws}: O son of the Messenger of Allah^{-asws}, I am not able to walk to you because of the pain in my legs. He^{-asws} said: Then where? Are you from the protection of Al-Hussein^{-asws} bin Ali^{-asws}? He said: O son of the Messenger of Allah^{-asws}, and what is that? He said^{-asws} recite **(48:1-7)** **"Indeed, We have granted you a clear conquest, that Allah may forgive you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path and grant you a mighty victory. It is He who has sent down tranquility into the hearts of the believers that they may increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Knowing and Wise, that He may admit the believers and those who follow them into Paradise."** For the believing women are gardens beneath which rivers flow, wherein they abide eternally. And He will remove from them their misdeeds, and that is, in the sight of Allah, a great attainment. And He will punish the hypocrites, men and hypocrites, and the polytheists, men and polytheists, who think evil thoughts about Allah. Upon them is a circle of evil, and Allah has become angry with them and has cursed them and has prepared for them Hell, and evil it is as a destination. And for Allah are armies of the skies and the earth, and Allah was always Mighty, Wise

²⁰ Tafseer Abu Hamza Al Sumaly - H 83

(48:1-7). He said, "So I did what He commanded me to do, and after that I did not feel anything from it, with the help of God Almighty."²¹

VERSE 7

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {7}

And for Allah are armies of the skies and the earth, and Allah was always Mighty, Wise [48:7]

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحُجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ وَكَبَّرُ الْمَاءَ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرِّيحِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far^{-asws} said to me: 'Everything used to be water, and His^{-azwj} Throne used to be on the water. So Allah^{-azwj} Mighty is His^{-azwj} Mention Commanded the water, so a fire was ignited. Then He^{-azwj} Commanded the fire, so it was extinguished and smoke arose from its subsidence. Then Allah^{-azwj} Created the skies from that smoke, and Created the earth from the smoke. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah^{-azwj}', and the wind said, 'I am the greatest army of Allah^{-azwj}, and the fire said, 'I am the greatest army of Allah^{-azwj}. So Allah^{-azwj} Mighty and Majestic Revealed unto the wind: "You are My^{-azwj} greatest army".²²

VERSES 8 & 9

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8}

Surely, We Sent you as a witness, and a giver of glad tidings and a warner [48:8]

حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن أبي عمير عن عمر بن اذينة عن بريد بن معاوية قال

Narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

قلت لابي جعفر عليه السلام قول الله تعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال نحن الائمة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

²¹ طب الأئمة عليهم السلام، ص: 33

²² Al Kafi – H 14516

'I said to Abu Ja'far^{-asws}, '(What about) the Words of Allah^{-azwj} the High ***And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]***, he^{-asws} said: 'We^{-asws} are, ***the intermediary*** Imams^{-asws}, and we^{-asws} are witnesses of Allah^{-azwj} on His^{-azwj} creation and His^{-azwj} Proof in His^{-azwj} Earth.'²³

For further reading, see: [Hazir-o-Nazir from Holy Quran and Ahadith | Hubeali](http://www.hubeali.com/article/27331)

الكافي بإسناده عن أبي بصير قال: قلت لأبي عبد الله ع إنا أنتم مُنذِرُونَ وَلِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ الْمُنذِرُ وَ عَلِيٌّ الْهَادِي يَا بَا مُحَمَّدٍ هَلْ مِنْ هَادٍ الْيَوْمَ فَقُلْتُ بَلَى جُعِلَتْ فِدَاكَ مَا زَالَ مِنْكُمْ هَادٍ مِنْ بَعْدِ هَادٍ حَتَّى دَفَعْتُ إِلَيْكَ

(The book) 'Al Kafi' – By his chain from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. He^{-asws} said: 'Rasool-Allah^{-saww} is the warner and Ali^{-asws} is the guide. O Abu Mohammed! Is there any guide today?' I said, 'Yes, may I be sacrificed for you^{-asws}! There has not ceased to be from you^{-asws} all a guide after a guide, until it was handed over to you^{-asws}'.

فَقَالَ رَحِمَكَ اللَّهُ يَا بَا مُحَمَّدٍ لَوْ كَانَتْ إِذَا نَزَلَتْ آيَةٌ عَلَى رَجُلٍ ثُمَّ مَاتَ ذَلِكَ الرَّجُلُ مَاتَتِ الْآيَةُ مَاتَ الْكِتَابُ لَكِنَّهُ حَيٌّ يَجْرِي فِيمَنْ بَقِيَ كَمَا جَرَى فِيمَنْ مَضَى.

He^{-asws} said: 'May Allah^{-azwj} have Mercy on you, O Abu Mohammed! If a Verse had been Revealed upon a man, then that man were to die, the Verse would die, the Book would die. But, it is alive, flowing among the ones remaining just as it had flowed among the ones passed''²⁴.

For further reading, see: <https://www.hubeali.com/article/27331>

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9}

In order for you all to believe in Allah and His Rasool, and to help him (Rasool) and revere him (Rasool), and you should Glorify Him (Allah) morning and evening [48:9]

Rasool-Allah^{-saww} – Giver of Glad Tidings to Amir Al-Momineen^{-asws}

وَالْإِسْنَادُ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaz, from Talha Bin Zayd,

²³ Basaair Al Darajaat – P 2 Ch 13 H 3

²⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 20 H 13

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جَبْرِئِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} from my Lord^{-azwj}, Majestic is His^{-azwj} Majesty, and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww} and is Saying to you^{-saww}: "Give glad tidings to your^{-saww} brother^{-asws} Ali^{-asws} that I^{-azwj} will not Punish the one who loves him^{-asws}, and I^{-azwj} will not be Merciful to the one who is inimical to him^{-asws}'.²⁵

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ الْحَارِثِيُّ الْبَغْدَادِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعْفَرِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْفَزَارِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ شَيْخٍ عَنْ جَابِرٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Abdullah Bin Muhammad Al Fazary,

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir.

And he said, 'It was narrated to us from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Amro Bin Shimr, from Jabir,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا أَبَشِّرُكَ أَلَا أَمْنُحُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خَلَقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَّلْتُ مِنْهَا فَضْلَةً فَخَلَقْتُ مِنْهَا شِيعَتَنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لَطِيبِ مَوْلِدِهِمْ.

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'Shall I^{-saww} give you^{-asws} glad tidings? Shall I^{-saww} confer upon you^{-asws}? He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'I^{-saww} was Created, (both) me^{-saww} and you^{-asws}, from one clay (essence). So there remained some remnants from it, and our^{-asws} Shias were Created from it. Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our^{-asws} Shias, for they would be called by the names of their fathers, due to the goodness of their births'.²⁶

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ اللَّهِ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الصَّفَّارُ الْبُخَارِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ حُفْصٍ حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ حَدَّثَنَا قُصْبَةُ حَدَّثَنَا سَوَّارُ الْأَعْمَى عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ عَنْ أَبِي الْجَحَّافِ عَنْ مُحَمَّدِ بْنِ عَمْرِ

And by the chain, said, 'It was narrated to us by Abu Abdullah Bin Ahmad Bin Al Husayn al Saffar Al Bukhary, from Abdullah Bin Muhammad Bin Yaqoub, from Muhammad Bin Al Husayn Bin Hafs, from Ahmad Bin Usman Bin Hakeym, from Qasbat, from Sawwar Al A'ama, from Dawood Bin Abu Awf Bin Abu Jahhab, from Muhammad Bin Umeyr,

²⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 23

²⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 19

عَنْ فَاطِمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ لَيْلَتِي مِنْ رَسُولِ اللَّهِ وَهُوَ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَتَبِعَهَا عَلِيٌّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَبَشِّرْ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أَبَشِّرْ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ فِي الْجَنَّةِ تَمَامَ الْحَقِّ.

From (Syeda) Fatima^{-asws}, from Umm Salma^{-as} having said, 'It was my^{-as} night from Rasool-Allah^{-saww} and he^{-saww} was with me^{-as}, and (Syeda) Fatima^{-asws} came over and Ali^{-asws} came after her^{-asws}. So Rasool-Allah^{-saww} said to him^{-asws}: 'Receive glad tidings! You^{-asws} and your^{-asws} companions would be in the Paradise. Receive glad tidings, O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would be in the Paradise'. The Hadeeth is complete.²⁷

وَالْإِسْنَادُ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الْقُفَيْهِ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, said, 'It was narrated to us by Abu Ja'far Muhammad Bin Ali Bin Al Husayn, the jurist, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khazaa, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَخَاكَ عَلِيًّا بَأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his grandfather^{-asws} from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} from my^{-saww} Lord^{-azwj} the Exalted, and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} the Exalted Conveys the Greetings to you^{-saww} and is Saying to you^{-saww}: "Give glad tidings to your^{-asws} brother Ali^{-asws} that I^{-azwj} will not Punish the one who befriends him^{-asws} nor would I^{-azwj} be Merciful to the one who is inimical to him^{-asws}'.²⁸

The titles of Rasool-Allah^{-saww} – 'Giver of Glad Tidings' and 'Warner'

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آبائه عن جده الحسن بن علي بن أبي طالب "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد وأبا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'There came a number of Jews to Rasool-Allah^{-saww}. So they asked him^{-saww}, and he^{-saww} let them know with regards to what they had asked him^{-saww}. So (one of them) asked, 'For which thing (reason) have you^{-saww} been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

²⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 27

²⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 31

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإني الله عزوجل يقسم يوم القيامة قسمة النار فمن كفرني من الاولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وافر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني انذر بالنار من عصائي وأما البشير فإني ابشر بالجنة من أطاعني.

So, the Prophet^{-saww} said: 'As for 'Muhammad', so I^{-saww} am the praised one in the earth; and as for 'Ahmad', so I^{-saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{-azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{-saww}, from the former ones and the later ones, so he would be in the Fire. And He^{-azwj} would Divide a division of the Paradise, so the one who believe in me^{-saww}, and accepted with my^{-saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{-saww} call the people to the Religion of my^{-saww} Lord^{-azwj} Mighty and Majestic. And as for 'Al-Nazir', so I^{-saww} warn of the Fire to the one who disobeys me^{-saww}. And as for 'Al-Basheer', so I^{-saww} give the good news of the Paradise to the one who obeys me^{-saww}'.²⁹

VERSE 10

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَّا يَشِئُ اللَّهُ فَسِئْرَتِهِ أَجْرًا عَظِيمًا {10}

Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]

In Islam, Bayt obligates one to be sincere as one is submitting totally, i.e., to sacrifice oneself for protecting one's master, e.g.,

فَلَمَّا آتَسَ الرَّسُولُ مِنَ الْقَوْمِ رَجَعَ إِلَىٰ مَوْضِعِهِ الَّذِي كَانَ فِيهِ فَلَمْ يَرَ إِلَّا عَلَىٰ بَنِي أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أَبَا دُجَانَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ ذَهَبَ النَّاسُ فَالْحَقْ بِقَوْمِكَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ مَا عَلَىٰ هَذَا بَايَعْنَاكَ وَ بَايَعْنَا اللَّهَ وَ لَا عَلَىٰ هَذَا خَرَجْنَا يَقُولُ اللَّهُ تَعَالَىٰ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

When Muslims fled from the battle of Ohad, Rasool-Allah^{-saww} called them but they did not answer, when the Rasool^{-saww} had despaired from the people, returned to his^{-saww} place he^{-saww} had been in, and did not see except Ali^{-asws} and Abu Dujana Al-Ansary. Rasool-Allah^{-saww} said: 'O Abu Dujana! The people are gone, so be with your people'. Abu Dujana said, 'O Rasool-Allah^{-saww}! This is not why we pledged allegiance to you and to Allah, nor did we set out for this. Allah^{-azwj} the Exalted is Saying: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. [48:10]***'.

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَارْجِعْ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ لَا تُحَدِّثْ نِسَاءَ الْأَنْصَارِ فِي الْحُدُورِ إِنِّي أَسْلَمْتُكَ وَ رَغِبْتُ بِنَفْسِي عَنْ نَفْسِكَ يَا رَسُولَ اللَّهِ لَا خَيْرَ فِي الْعَيْشِ بَعْدَكَ

²⁹ Al Illal Al Sharaie – V 1 Ch 106 H 1

Rasool-Allah^{-saww} said: ‘O Abu Dujana! You are hereby free from your allegiance, therefore you can return’. Abu Dujana said, ‘O Rasool-Allah^{-saww}! The women of the Helpers will not narrate in the veils that I submitted you^{-saww} (to the enemies) and desired my own self instead of yours^{-saww}. O Rasool-Allah^{-saww}! There is no good in the life after you^{-saww}’ (an extract)³⁰.

Talha and Al-Zubayr were among the first ones to pledge allegiance to Ali Ibn Abi Talib-asws, willingly and were urging Muslims to also submit Bayt to Ali^{-asws}, as we will read later in the article. The following Hadith further explains the meanings of the Verse 48:10:

وَعَنْ أُمِّ رَاشِدٍ مَوْلَاةٍ أُمِّ هَانِيٍّ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ دَخَلَا عَلَى عَلِيٍّ عَ فَاسْتَأْذَنَاهُ فِي الْعُمْرَةِ فَأَذِنَ لهُمَا فَلَمَّا وَلَّيَا وَ نَزَلَا مِنْ عِنْدِهِ سَمِعْتُهُمَا يَقُولَانِ لَا وَ اللَّهُ مَا بَايَعْنَاهُ بِقُلُوبِنَا إِنَّمَا بَايَعْنَاهُ بِأَيْدِينَا

And from Umm Rashid, a slave girl of Umm Hany,

‘Talha and Al-Zubayr entered to see Ali^{-asws} and sought his^{-asws} permission regarding the Umrah. He^{-asws} permitted for them. When they turned around and went from his^{-asws} presence, I heard them both saying, ‘By Allah^{-azwj}! We did not pledge allegiance to him with our hearts, but we pledged to him^{-asws} with our hands’.

قَالَتْ فَأَخْبَرْتُ عَلِيًّا عَ بِمَا تَلِيَهُمَا فَقَالَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

She said, ‘I informed Ali^{-asws} of their talk. He^{-asws} said: ***‘Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]’***.³¹

VERSES 11 - 17

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11}

Those Bedouins who stayed behind will be saying to you, ‘Our wealth and our families pre-occupied us, therefore seek Forgiveness for us’. They are saying with their tongues what isn’t in their hearts. Say: ‘So who can control anything for you from Allah if He Intends harm with you or Intends benefit with you? But, Allah would always be Aware with what you are doing’ [48:11]

³⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 30

³¹ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 18, for complete Hadith visit:

[BiharAlAnwaar_V32.pdf\(hubeali.com\)](http://BiharAlAnwaar_V32.pdf(hubeali.com))

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ- سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

(In a long supplication it is): And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Those Bedouins who stayed behind will be saying to you, 'Our wealth and our families pre-occupied us, therefore seek Forgiveness for us'. [48:11],** and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!³²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُقْصِلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عَلَيْكُمْ بِالتَّقْوَى فِي دِينِ اللَّهِ وَلَا تَكُونُوا أَعْرَابًا فَإِنَّهُ مَنْ لَمْ يَتَّقَهُ فِي دِينِ اللَّهِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَلَمْ يُزَكِّ لَهُ عَمَلًا .

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabie, from Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{-asws} saying: 'It is upon you (that you must acquire) understanding in the Religion of Allah^{-azwj}, and do not become Bedouins, for the one who does not (acquire) understanding in the Religion of Allah^{-azwj}, Allah^{-azwj} would not Look at him on the Day of Judgment and will not Purify his deeds'.³³

(In a lengthy Hadeeth) from Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) having said: 'The fifth (Al-Khums) is from five things – from the spoils (of war), and the diving, and from treasures, and from the mines and the salt-works.

وَلَيْسَ لِلْأَعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَإِنْ قَاتَلُوا مَعَ الْوَالِي لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَالَحَ الْأَعْرَابَ أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَلَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ عَدُوِّهِ دَهَمَ أَنْ يَسْتَنْفِرَهُمْ فَيُقَاتِلَ بِهِمْ وَلَيْسَ لَهُمْ فِي الْعَيْمَةِ نَصِيبٌ وَ سُنَّتُهُ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ

And there isn't anything for the Bedouins from the distribution and even though they may have found along with the administrator, because Rasool-Allah^{-saww} reconciled with the Bedouins that he^{-saww} would leave them to be in their houses and they would not emigrate upon the stipulation that if Rasool-Allah^{-saww} is ever raided from his^{-saww} enemies with a raid, they would make them flee and fight with them and there wouldn't be a share for them in the spoils, and his^{-saww} Sunnah flows in them and in the others (an extract).³⁴

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَرَبَّنَّ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا {12}

But, you thought that the Rasool and the Momineen would never return to their families, ever, and that was adorned in your hearts, and you thought the evil thought, and you were a doomed people [48:12]

³² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 75

³³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 7

³⁴ الكافي (ط - الإسلامية)، ج 1، ص: 542

تفسير فرات بن إبراهيم أبو القاسم بن حمادٍ مُعْتَمِناً عَنْ حَدِيثَةِ الْيَمَانِي رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالْجِهَادِ يَوْمَ أُحُدٍ فَخَرَجَ النَّاسُ سِرَاعاً يَتَمَنُّونَ لِقَاءَ عَدُوِّهِمْ وَبَعَا فِي مَنْطِقِهِمْ وَقَالُوا وَاللَّهِ لَئِنْ لَقِينَا عَدُوَّنَا لَا نُولِي حَتَّى يُقْتَلَ عَنْ آخِرِنَا رَجُلٌ أَوْ يَفْتَحَ اللَّهُ لَنَا

Tafseer Furat Bin Ibrahim – Abu Al-Qasim Bin Hammad, transmitting from Huzeyfa Al-Yamani, ‘Rasool-Allah^{-saww} ordered with the Jihad on the day of Ohad, so the people came out quickly coveting meeting their enemies, and (some) rebelled in their reasoning and said, ‘By Allah^{-azwj}! If we were to meet our enemies we will not return until the last man from us is killed of Allah^{-azwj} Grants us victory’.

قَالَ فَلَمَّا أَتَوْا إِلَى الْقَوْمِ ابْتَلَاهُمُ اللَّهُ بِالَّذِي كَانَ مِنْهُمْ وَمِنْ بَعْضِهِمْ فَلَمْ يَلْبَثُوا إِلَّا يَسِيراً حَتَّى اهْزَمُوا عَنْ رَسُولِ اللَّهِ ص إِلَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَأَبُو دُجَانَةَ سِمَاكُ بْنُ خَرْشَةَ الْأَنْصَارِيُّ فَلَمَّا رَأَى رَسُولُ اللَّهِ ص مَا قَدْ نَزَلَ بِالنَّاسِ مِنَ الْهَزِيمَةِ وَالْبَلَاءِ رَفَعَ الْبَيْضَةَ عَنْ رَأْسِهِ وَجَعَلَ يُنَادِي أَتَيْهَا النَّاسُ أَنَا لَمْ أَمُتْ وَلَمْ أَقْتَلْ وَجَعَلَ النَّاسُ يَرْكَبُ بَعْضُهُمْ بَعْضاً لَا يَلُودُونَ عَلَى رَسُولِ اللَّهِ ص

He said, ‘When they came to the people, Allah^{-azwj} Tried them with that which was from them, and from their rebellion, so they did not remain except for a little while until they fled from Rasool-Allah^{-saww}, except for Ali Bin Abu Talib^{-asws}, and Abu Dujana Simak Bin Kharsha Al-Ansary. When Rasool-Allah^{-saww} saw what has befallen with the people from the defeat and the disaster, raised the helmet from his^{-saww} head and went on calling out: ‘O you people! I^{-saww} have not died and have not been killed!’ And the people went on mounting upon each other not turning towards Rasool-Allah^{-azwj}.

فَلَا يَلْتَفِتُونَ إِلَيْهِ فَلَمْ يَزَالُوا كَذَلِكَ حَتَّى دَخَلُوا الْمَدِينَةَ فَلَمْ يَكْتَفُوا بِالْهَزِيمَةِ حَتَّى قَالَ أَفْضَلُهُمْ رَجُلًا فِي أَنْفُسِهِمْ قُتِلَ رَسُولُ اللَّهِ ص فَلَمَّا آتَى الرَّسُولُ مِنَ الْقَوْمِ رَجَعَ إِلَى مَوْضِعِهِ الَّذِي كَانَ فِيهِ فَلَمْ يَزَلْ إِلَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَأَبَا دُجَانَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ ذَهَبَ النَّاسُ فَاحْضَرِ بِقَوْمِكَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ مَا عَلَى هَذَا بَايَعْنَاكَ وَبَايَعْنَا اللَّهَ وَ لَا عَلَى هَذَا خَرَجْنَا يَقُولُ اللَّهُ تَعَالَى إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

They were not turning around towards him^{-saww} and they did not cease to be like that until they entered Al Medina, and they did not stop with the desertion until the best of them men said within himself, ‘Rasool-Allah^{-saww} has been killed’. When the Rasool^{-saww} had despaired from the people, returned to his^{-saww} place he^{-saww} had been in, and did not see except Ali^{-asws} and Abu Dujana Al-Ansary. Rasool-Allah^{-saww} said: ‘O Abu Dujana! The people are gone, so be with your people’. Abu Dujana said, ‘O Rasool-Allah^{-saww}! I did not pledge allegiance to you^{-saww} and Allah^{-azwj} upon this, nor did we come out upon this. Allah^{-azwj} the Exalted is Saying: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. [48:10]***’.

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَارْجِعْ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ لَا تُحَدِّثْ نِسَاءَ الْأَنْصَارِ فِي الْحُدُورِ إِنِّي أَسْلَمْتُكَ وَرَغِبْتُ بِنَفْسِي عَنْ نَفْسِكَ يَا رَسُولَ اللَّهِ لَا خَيْرَ فِي الْعَيْشِ بَعْدَكَ

Rasool-Allah^{-saww} said: ‘O Abu Dujana! You are hereby free from your allegiance, therefore you can return’. Abu Dujana said, ‘O Rasool-Allah^{-saww}! The women of the Helpers will not narrate in the veils that I submitted you^{-saww} (to the enemies) and desired my own self instead of yours^{-saww}. O Rasool-Allah^{-saww}! There is no good in the life after you^{-saww}’.

قَالَ فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص كَلَامَهُ وَ رَغَبَتْهُ فِي الْجِهَادِ انْتَهَى رَسُولُ اللَّهِ ص إِلَى صَخْرَةٍ فَاسْتَتَرَ بِهَا لِيَتَّقِيَ بِهَا مِنَ السِّهَامِ الْمُشْرِكِينَ فَلَمْ يُلْبَثْ أَبُو دُجَانَةَ إِلَّا يَسِيرًا حَتَّى أُتِخِنَ جِرَاحَةً فَتَحَامَلَ حَتَّى انْتَهَى إِلَى رَسُولِ اللَّهِ ص فَجَلَسَ إِلَى جَنْبِهِ وَ هُوَ مُتَّخِنٌ لَا حَرَكَ بِهِ.

He said, 'When Rasool-Allah^{-saww} heard his speech and his desire regarding the Jihad, Rasool-Allah^{-saww} went to a rock and veiled by it from the arrows, arrows of the Polytheists. Abu Dujana did not remain except for a little while until he was weakened by the injuries, and he was carried until he ended up to Rasool-Allah^{-saww} and he sat to his^{-saww} side, and he was feeble, there being no movement with him.

قَالَ وَ عَلَيَّ عَلَيْهِ السَّلَامُ لَا يُبَارِزُ فَارِسًا وَ لَا رَاجِلًا إِلَّا قَتَلَهُ اللَّهُ عَلَى يَدَيْهِ حَتَّى انْقَطَعَ سَيْفُهُ فَلَمَّا انْقَطَعَ سَيْفُهُ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ ص انْقَطَعَ سَيْفِي وَ لَا سَيْفَ لِي فَخَلَعَ رَسُولُ اللَّهِ ص سَيْفَهُ ذَا الْفَقَارِ فَقَلَّدَ عَلِيًّا عَلَيْهِ السَّلَامُ وَ مَشَى إِلَى جَمْعِ الْمُشْرِكِينَ فَكَانَ لَا يَزِرُ لَهُ أَحَدٌ إِلَّا قَتَلَهُ

He said, 'And Ali^{-asws} neither duelled a horseman nor a foot soldier except Allah^{-azwj} Killed him at his^{-asws} hand, until his^{-asws} sword was cut. When his^{-asws} sword was cut, he^{-asws} came to Rasool-Allah^{-saww} and said: 'O Rasool-Allah^{-saww}! My^{-asws} sword is cut and there is no sword for me^{-asws}'. Rasool-Allah^{-saww} gave his^{-saww} sword Zulfiqar and collared Ali^{-asws} with it, and he^{-asws} walked to the gathering of the Polytheists. It was so that no one duelled him^{-asws} except he^{-asws} killed him.

فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى وَهَنَتْ ذِرَاعُهُ فَعَرَفَ رَسُولُ اللَّهِ ص ذَلِكَ فِيهِ فَنَظَرَ رَسُولُ اللَّهِ ص إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ جَعَلْتَ لِكُلِّ نَبِيٍّ وَزِيرًا مِنْ أَهْلِهِ لِيَتَشَدَّ بِهِ عَضُدُهُ وَ تُشْرِكُهُ فِي أَمْرِهِ وَ جَعَلْتَ لِي وَزِيرًا مِنْ أَهْلِي عَلِيٍّ بَنَ أَبِي طَالِبٍ أَخِي فَنِعْمَ الْأَخُ وَ نِعْمَ الْوَزِيرُ

He^{-asws} did not cease to be upon that until his^{-asws} armour was weakened, and Rasool-Allah^{-saww} recognised that in him^{-asws}. Rasool-Allah^{-saww} looked towards the sky and said: 'O Allah^{-azwj}! Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}. You^{-azwj} Made a vizier for every Prophet^{-as} to be from his^{-as} family for his^{-as} back to be strengthened by him and participate in his^{-as} matter, and You^{-azwj} Made a vizier for me^{-saww} from my^{-saww} family, Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} brother^{-asws}. He^{-asws} is the best of the brothers and best of the viziers.

اللَّهُمَّ وَعِدْتَنِي أَنْ تُجِدِّي بِأَرْبَعَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ اللَّهُمَّ وَعِدَكَ وَعِدَكَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَعِدْتَنِي أَنْ تُظَهِّرَ دِينَكَ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

O Allah^{-azwj}! You^{-azwj} Promised me^{-saww} that You^{-azwj} will Help me^{-saww} with four thousand **of the Angels, following one another [8:9]**. O Allah^{-azwj}: **surely, You do not break the Promise' [3:194]**. And You^{-azwj} Promised that You^{-azwj} will Make Your^{-azwj} Religion prevail **upon all the Religions, and even if the Polytheists dislike it [9:33]**'.

قَالَ فَبَيْنَمَا رَسُولُ اللَّهِ ص يَدْعُو رَبَّهُ وَ يَتَضَرَّعُ إِلَيْهِ إِذْ سَمِعَ دَوِيًّا مِنَ السَّمَاءِ فَرَفَعَ رَأْسَهُ فَإِذَا جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى كُرْسِيِّ مِنْ ذَهَبٍ وَ مَعَهُ أَرْبَعَةُ آلَافٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ وَ هُوَ يَقُولُ لَا فَتَى إِلَّا عَلَيَّ وَ لَا سَيْفَ إِلَّا دُونِي الْفَقَارِ.

He said, 'While Rasool-Allah^{-saww} was supplicating to his^{-saww} Lord^{-azwj} and beseeching to Him^{-azwj} when he^{-saww} heard a call from the sky. So he^{-saww} raised his^{-saww} head and there was Jibraeel^{-as} upon a golden chair and with him^{-as} were four thousand **of the Angels, following**

one another [8:9], and he^{-saww} was saying: 'There is no youth (Momin) except Ali^{-asws} and there is no sword except Zulfiqar'.

فَهَبَطَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ عَلَى الصَّخْرَةِ وَ حَفَّتِ الْمَلَائِكَةُ بِرَسُولِ اللَّهِ ص فَسَلَّمُوا عَلَيْهِ فَقَالَ جِبْرِئِيلُ ص يَا رَسُولَ اللَّهِ بِالَّذِي أَكْرَمَكَ بِالْهُدَى لَقَدْ عَجَبَتِ الْمَلَائِكَةُ الْمُقَرَّبُونَ لِمُؤَاسَاةِ هَذَا الرَّجُلِ لَكَ بِنَفْسِهِ فَقَالَ يَا جِبْرِئِيلُ وَ مَا مَنَعُهُ يُؤَاسِينِي بِنَفْسِهِ وَ هُوَ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمَا حَتَّى قَالَهَا ثَلَاثًا

Jibraeel^{-as} descended upon the rock and the Angels surrounded Rasool-Allah^{-saww} and greeted to him^{-saww}. Jibraeel^{-as} said: 'O Rasool-Allah^{-saww}! By the One^{-azwj} Who Honoured you^{-saww} with the Guidance! The Angels of Proximity are astounded at the consolation of this man for you^{-saww} by himself^{-asws}'. He^{-saww} said: 'O Jibraeel^{-as}! And what prevents him^{-asws} from consoling me^{-saww} by himself^{-asws} and he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}?'. Jibraeel^{-as} said: 'And I^{-as} from you^{-asws} both' – until he^{-as} said it thrice.

ثُمَّ حَمَلَ عَلَيَّ بُنْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ حَمَلَ جِبْرِئِيلُ وَ الْمَلَائِكَةُ ثُمَّ إِنَّ اللَّهَ تَعَالَى هَزَمَ جَمْعَ الْمُشْرِكِينَ وَ تَشَتَّتَ أَمْرُهُمْ فَمَضَى رَسُولُ اللَّهِ ص وَ عَلَيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بَيْنَ يَدَيْهِ وَ مَعَهُ اللَّوَاءُ قَدْ خَضَبَهُ بِالدِّمِّ وَ أَبُو دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ خَلَفَهُ

Then Ali^{-asws} Bin Abu Talib^{-asws} attacked, and Jibraeel^{-as} and the Angels attacked. Then Allah^{-azwj} the Exalted Defeated the forces of the Polytheists and scattered their affairs. Rasool-Allah^{-saww} went and Ali^{-asws} Bin Abu Talib^{-asws} was in front of him^{-saww} and with him^{-asws} was the flag which had been dyed with the blood, and Abu Dujana was behind him^{-asws}.

فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ إِذَا نِسَاءُ الْأَنْصَارِ يَبْكِينَ رَسُولَ اللَّهِ ص فَلَمَّا نَظَرُوا إِلَى رَسُولِ اللَّهِ ص اسْتَقْبَلَهُ أَهْلُ الْمَدِينَةِ بِأَجْمَعِهِمْ وَ مَالَ رَسُولُ اللَّهِ ص إِلَى الْمَسْجِدِ وَ نَظَرَ إِلَى النَّاسِ فَتَضَرَّعُوا إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ أَقْرَأُوا بِالذَّنْبِ وَ طَلَبُوا التَّوْبَةَ فَأَنْزَلَ اللَّهُ فِيهِمْ قُرْآنًا يَعِيبُهُمْ بِالْبَغْيِ الَّذِي كَانَ مِنْهُمْ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تُلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَ أَنْتُمْ تَنْظُرُونَ

When he^{-saww} arrive at Al-Medina, there the women of the Helpers were crying over Rasool-Allah^{-azwj}. When they looked at Rasool-Allah^{-saww}, the people of Al-Medina, all of them received him^{-saww}, and Rasool-Allah^{-saww} went to the Masjid and looked at the people, and they were beseeching to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww} and acknowledging the sins and seeking the repentance. So, Allah^{-azwj} Revealed Quran regarding them faulting them for the rebellion which transpired from them, and that is the Word of the Exalted: **And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]**.

يَقُولُ قَدْ عَايَنْتُمُ الْمَوْتَ وَ الْعُدُوَّ فَلِمَ نَقَضْتُمُ الْعَهْدَ وَ جَرَعْتُمُ مِنَ الْمَوْتِ وَ قَدْ عَاهَدْتُمْ اللَّهَ أَنْ لَا تَنْهَرُمُوهُ حَتَّى قَالَ بَعْضُكُمْ قُتِلَ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَعَالَى وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ إِلَى قَوْلِهِ وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ يَعْنِي عَلِيًّا وَ أَبَا دُجَانَةَ.

He^{-azwj} is Saying that you all had seen the death and the enemy, and you did not break the covenant and you panicked from the death, and you had made a pact with Allah^{-azwj} that you will not be fleeing, to the extent that some of you said, 'Muhammad^{-saww} has been killed!' So Allah^{-azwj} the Exalted Revealed: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144]** – up to His^{-azwj} Words: **and Allah would be Recompanying the grateful [3:144]** – meaning Ali^{-asws} and Abu Dujana'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنِّكُمْ رَغِبْتُمْ بَأَنْفُسِكُمْ عَنِّي وَوَارَزْتَنِي عَلَيَّ وَوَاسَانِي فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ فَارَقَنِي فِي الدُّنْيَا وَ الْآخِرَةِ

Then Rasool-Allah^{-saww} said: ‘O you people! You desired your own selves instead of me^{-saww} - and Ali^{-asws} backed me^{-saww} and consoled me^{-saww}. So, the one who obeys him^{-asws} has obeyed me^{-saww} and the one who disobeys him^{-asws} so he has disobeyed me^{-saww} and (so he) will be separate from me^{-saww} in the world and the Hereafter’.

قَالَ فَقَالَ حَدِيثُهُ لَيْسَ يَنْبَغِي لِأَحَدٍ يَعْقُلُ أَنْ يَشْكُ فَمَنْ لَمْ يُشْرِكْ بِاللَّهِ إِنَّهُ أَفْضَلُ مِمَّنْ أَشْرَكَ بِهِ وَ مَنْ لَمْ يَنْهَرْ عَنْ رَسُولِ اللَّهِ ص أَفْضَلُ مِمَّنْ أَهْرَمَ وَ إِنَّ السَّابِقَ إِلَى الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ أَفْضَلُ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

He said, ‘Huзейfa said, ‘It isn’t befitting for anyone who has intellect that he doubts. So, the one who does not associate with Allah^{-azwj}, he is superior than the one who does associate with Him^{-azwj}, and the one who does not flee from Rasool-Allah^{-saww} is superior than the one who does flee, and the one preceding to the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-saww} is superior, and he is Ali^{-asws} Bin Abu Talib^{-asws}’.³⁵

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13}

And one who does not believe in Allah and His Rasool, so We have Prepared for the Kafirs, a Blazing Fire [48:13]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {14}

And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]

العياشي: عن جابر، عن أبي جعفر (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): فاغترف الله غرفة بيمينه - وكلتا يديه يمين - من الماء العذب الفرات، فصلصلها في كفه فجمدت، ثم قال: منك أخلق النبيين والمرسلين وعبادي الصالحين، الأئمة المهديين، الدعاة إلى الجنة، وأتباعهم إلى يوم القيامة ولا ابالي، ولا أسأل عما أفعل وهم يسألون.

Al-Ayyashi, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Allah^{azwj} Scooped a Scoop with His^{azwj} Right Hand – and both His^{azwj} Hands are Right – of fresh water of the Euphrates, and He^{azwj} Shook it in His^{azwj} Palm, so it solidified. Then He^{azwj} Said: “From you I^{azwj} shall Create the Prophets^{as}, and the Mursils^{as}, and My^{azwj} righteous servants, the Guided Imams^{asws}, the inviters to the Paradise, and their^{asws} followers up to the Day of Judgment, and I^{azwj} do not Mind, nor will I^{azwj} be questioned about what I^{azwj} Do, and they (people) would be questioned”.

³⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 30

ثم اغترف الله غرفة بكفه الاخرى من الماء المالح الأجاج، فصلصلها في كفه فجمدت، ثم قال لها: منك أخلق الجبارين، و الفراعة، و العتاة، و إخوان الشياطين، و أئمة الكفر، و الدعاة إلى النار، و أتباعهم إلى يوم القيامة، و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

Then Allah^{azwj} Scooped with His^{azwj} Palm another Scoop of salty water, and He^{azwj} Shook it in His^{azwj} Palm, so it solidified. Then He^{azwj} Said to it: "From you I^{azwj} shall Create the tyrants, and the Pharaohs, and the ruthless ones, and the brethren of the satans^{la}, and imams of Kufr, and the inviters to the Fire and their followers up to the Day of Judgment, and I^{azwj} do not Mind, nor will I^{azwj} be questioned about what I^{azwj} Do, and they would be Questioned".

و اشترط في ذلك البدء فيهم، و لم يشترط في أصحاب اليمين البدء الله فيهم، ثم خلط الماءين في كفه جميعا فصلصلهما، ثم أكفأهما قدام عرشه، و هما بلة من طين».

And He^{azwj} Stipulated in that the Change of Mind regarding them, and He^{azwj} did not Stipulate regarding the companions of the right hand, the Change of Mind of Allah^{azwj} regarding them. Then He^{azwj} Mixed the two waters in His^{azwj} Palm altogether, and He^{azwj} Shook these two, then He^{azwj} Placed these two in front of His^{azwj} Throne, and they were both sodden with clay".³⁶

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لَتَأْخُذُوا هَآذِهِمْ ذُرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۗ قُل لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا {15}

The ones staying behind would be saying to you when you go to spoils of war in order to take these, 'Leave us to follow you', intending to change the Speech of Allah. Say: 'You will never follow us! Like that, Allah has Said from before'. So they would be saying, 'But you are envying us'. But they were not understanding except a little [48:15]

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا {16}

Say to those from the Bedouins who stayed behind, 'You will be called to (fight) a people of extreme violence, to fight them or they submit. So if you obey, Allah would Give you an excellent Recompense, and if you turn back just as you had turned back beforehand, He would Punish you with a painful Punishment [48:16]

لَيْسَ عَلَى الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا {17}

تفسير العياشي 2: 240 / 7 36

It isn't upon the blind to go out, nor a blame upon the lame, nor a blame upon the sick ones. And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]

علي بن إبراهيم: ثم ذكر الأعراب الذين تخلفوا عن رسول الله (صلى الله عليه وآله)، فقال: سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا، إِلَى قَوْلِهِ تَعَالَى وَكُنْتُمْ قَوْمًا بُورًا، أي قوم سوء، وهم الذين استنفرهم في الحديبية. ولما رجع رسول الله (صلى الله عليه وآله) إلى المدينة من الحديبية غزا خيبر فاستأذنه المخلفون أن يخرجوا معه، فأُنزل الله: سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لِنَأْخُذُهَا ذُرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ نَحْنُ مُخْلِصُونَ أَنْ نَبْذُرَ نَارًا لَمْ يَفْقَهُوْا إِلَّا قَلِيلًا.

Ali Bin Ibrahim –

‘Then He^{-azwj} Mentions the Bedouins who kept themselves behind from (going to war with) Rasool-Allah^{-saww}, so He^{-azwj} Said: ***Those Bedouins who stayed behind will be saying to you, ‘Our wealth and our families pre-occupied us [48:11] - up to His^{-azwj} Words and you were a doomed people [48:12] - i.e., an evil people, and they are the ones whom he^{-saww} had mobilised during Al-Hudaybiyya. And when Rasool-Allah^{-saww} returned to Al-Medina from (the military expedition of) Al-Hudaybiyya, he^{-saww} went on the military expedition of Khaybar. So they sought permission to be left behind from going out with him^{-saww}’***³⁷

VERSE 18

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {18}

Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, and He Knew what was in their hearts, so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]

محمد بن العباس، قال: حدثنا محمد بن أحمد الواسطي، عن زكريا بن يحيى، عن إسماعيل بن عثمان، عن عمار الدهني، عن أبي الزبير، عن جابر عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز وجل: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ كَمْ كَانُوا؟ قال: «ألفا و مائتين» قلت: هل كان فيهم علي (عليه السلام)؟ قال: «نعم [علي] سيدهم و شريفهم».

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad Al-Wasity, from Zakariyya Bin Yahya, from Ismail Bin Usman, from Amaar Al-Dahny, from Abu Al-Zubeyr, from Jabir,

‘I asked from Abu Ja’far^{-asws}, ‘(What about) the Words of Allah^{-azwj} Mighty and Majestic: ***Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree [48:18]***, how many were they?’ He^{-asws} said: ‘One thousand two hundred’. I said, ‘Was Ali^{-asws} among them?’ He^{-asws} said: ‘Yes, Ali^{-asws} was the Chief of them, and the most noble of them’.³⁸

³⁷ تفسير القمي 2: 315

³⁸ تأويل الآيات 2: 595 / 7.

علي بن إبراهيم، قال: حدثني الحسين بن عبد الله السكيني، عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن أبي عبد الله (عليه السلام)، عن آباءه، عن أمير المؤمنين (عليهم السلام)، قال: «أنا الذي ذكر الله اسمه في التوراة والإنجيل بمؤازرة رسول الله (صلى الله عليه وآله)، وأنا أول من بايع رسول الله (صلى الله عليه وآله) تحت الشجرة في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ».

Ali Bin Ibrahim, from Al-Husayn Bin Abdullah Al-Sakayni, from Abu Saeed Al-Bajaly, from Abdul Malik Bin Haroun,

'Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir-Al-Momineen^{-asws} having said: 'I^{asws} am the one whose name Allah^{-azwj} Mentioned in the Torah and the Evangel with the successorship of Rasool-Allah^{-saww}, and I^{-asws} was the first one to pledge allegiance to Rasool-Allah^{-saww} under the tree, in the Words of the Exalted: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree [48:18]**'.³⁹

See Appendix I on treaty of Hudabiya.

[Hudaybiyya Treaty | Hubeali](#)

VERSES 19 - 25

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {19}

And they would be taking many spoils of war, and Allah was always Mighty, Wise [48:19]

وَعَدَكُمُ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20}

Allah Promises you many spoils of war you would be taking, and He Hastened this one for you and Restrained the hands of the people from you, and for it to be a Sign for the Momineen and (for) Him to Guide you to a Straight Path [48:20]

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا {21}

And others you were not able upon, Allah had Encompassed these, and Allah would always be Able upon all things [48:21]

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْوَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {22}

And if those who commit Kufr were to fight you, they would turn their backs, then they will neither find a guardian nor a helper [48:22]

تفسير القمي 2: 268. 39

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {23}

(This) is a Sunnah of Allah which has passed from before, and you will never find any changes in the Sunnah of Allah [48:23]

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {24}

And He is the One Who Restrained their hand from you, and your hands from them in the valley of Makkah from after your victory over them, and Allah was always Seeing with what you do [48:24]

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَنْبَلِّغَ مُحَلَّهُ ۚ وَلَوْلَا رِجَالُ الْمُؤْمِنُونَ وَنِسَاءُ الْمُؤْمِنَاتِ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعَرَّةً بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا {25}

They are those who committed Kufr and blocked you from the Sacred Masjid, and prevented the sacrificial animal to reach its place. And if the Momineen men and the Mominaat women, whom you did not know might have been trampled upon, then a harm might have afflicted you from them without knowledge – in order for Allah to Enter into His Mercy one He so Desires to. If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]

علي بن إبراهيم: ثم أخبر الله عز و جل نبيه (صلى الله عليه و آله) بعلّة الصلح، و ما أجاز الله لنبيه، فقال: هُمُ الَّذِينَ كَفَرُوا وَ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهَدْيِ مَعْكُوفًا أَنْ يَنْبَلِّغَ مُحَلَّهُ ۚ وَ لَوْلَا رِجَالُ الْمُؤْمِنُونَ وَ نِسَاءُ الْمُؤْمِنَاتِ يَعْنِي بِمَكَّةَ: لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعَرَّةً بِغَيْرِ عِلْمٍ،

Ali Bin Ibrahim –

‘Then Allah^{-azwj} Mighty and Majestic Informed His^{-azwj} Prophet^{-saww} about the reasons for the peace treaty, and what Allah^{-azwj} had Permitted to His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: **They are those who committed Kufr and blocked you from the Sacred Masjid, and prevented the sacrificial animal to reach its place. And if the Momineen men and the Mominaat women [48:25] - Meaning the ones who were in Makkah, whom you did not know might have been trampled upon, then a harm might have afflicted you from them without knowledge.**

فأخبر الله نبيه أن علة الصلح إنما كان للمؤمنين و المؤمنات الذين كانوا بمكة، و لو لم يكن صلح و كانت الحرب لقتلوا،

So Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} of the reasons for the reconciliation, which was for the safety of the Momineen men and the Mominaat women who were at Makkah, and had it not been for the reconciliation and a battle had ensued, they would have been killed.

فلما كان الصلح آمنوا و أظهروا الإسلام، و يقال: إن ذلك الصلح كان أعظم فتحاً على المسلمين من غلبهم.

So, when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, 'That reconciliation (Peace treaty at Al-Hudaybiyya) was the greatest victory for the Muslims over the ones they overcame'.⁴⁰

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن ذكره، عن أبي عبد الله (عليه السلام)، [قال]: قلت له: ما بال أمير المؤمنين (عليه السلام) لم يقاتل فلانا و فلانا؟ قال: «لآية في كتاب الله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَاباً أَلِيماً».

Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al-Husayn Bin Muhammad Ibn Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

'Abu Abdullah^{-asws} replied, ' (when) I asked from him^{-asws} , 'What was it with Amir Al-Momineen^{-asws} that he did not kill so and so, and so and so (Abu Bakr and Umar)?' He^{-asws} said: 'The Verse in the Book of Allah^{-azwj} Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]***'.

قال: قلت: و ما يعني بتزاييلهم؟ قال: «ودائع مؤمنون في أصلاب قوم كافرين، و كذلك القائم (عليه السلام) لن يظهر أبداً حتى تخرج ودائع الله عز و جل، فإذا خرجت ظهر على من ظهر من أعداء الله عز و جل فقتلهم».

I said, 'And what is the Meaning of their having been apart?' He^{-asws} said: 'And the Momineen are deposits in the loins of the Kafirs, and similar to that is Al-Qaim^{-asws} , who will never appear ever, until Allah^{-azwj} Mighty and Majestic Extracts (all of) these deposits. So when they are exited from the backs of the enemies of Allah^{-azwj} Mighty and Majestic, he^{-asws} (Al-Qaim^{-asws}) would kill them'.⁴¹

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن علي بن محمد، عن أحمد بن محمد، عن الحسن بن محبوب، عن إبراهيم الكرخي، قال: قلت لأبي عبد الله (عليه السلام)، أو قال له رجل: أصلحك الله ألم يكن علي (عليه السلام) قويا في دين الله عز و جل؟ قال: «بلى» قال: فكيف ظهر عليه القوم، و كيف لم يدفعهم، و ما منعه من ذلك؟ قال: «آية في كتاب الله عز و جل منعه».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Muzaffar Al-Alawy, from Ja'far Bin Muhammad Bin Msa'ud, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ibrahim Al-Karkhy who said,

'I said to Abu Abdullah^{-asws} , 'May Allah^{-azwj} Keep you^{-asws} well! Wasn't Ali^{-asws} strong in the Religion of Allah^{-azwj} Mighty and Majestic?' He^{-asws} said: 'Yes'. I said, 'So how did the people overcome him^{-asws} , and why was it that he^{-asws} did not repulse them, and what is the meaning of it from that?' He^{-asws} said: 'A Verse in the Book of Allah^{-azwj} Mighty and Majestic Prevented him^{-asws} '.

⁴⁰ تفسير القمّي 2: 316

⁴¹ كمال الدين و تمام النعمة: 641

قال: قلت: و آية آية هي؟ قال: «قوله عز وجل: لَوْ تَرَىٰٓهُمْ لَعَدَّيْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا، إنه كان لله عز وجل ودائع مؤمنون في أصلاب قوم كافرين ومناقين، فلم يكن على (عليه السلام) ليقتل الآباء حتى تخرج الودائع، فلما خرجت الودائع ظهر على من ظهر، فقاتله

I said, 'And which Verse is it?' He^{-asws} said: 'The Words of the Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25].*** Allah^{-azwj} Mighty and Majestic has Deposited Momineen in the loins of the Kafirs and the hypocrites. So it was not for Ali^{-asws} to kill their forefathers until the deposits come out. So when the deposits did come out from the backs in which they were in, he^{-asws} killed them.

و كذلك قائمنا أهل البيت، لن يظهر أبدا حتى تظهر و ودائع الله عز و جل، فإذا ظهرت ظهر علي من ظهر، فقتله».

And similar to that is our^{-asws} Qaim^{-asws} of the People^{-asws} of the Household, who will never ever appear until these deposits of Allah^{-azwj} Mighty and Majestic appear. So when they appear from the backs in which they were in, he^{-asws} would kill them'.⁴²

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا جبرئيل بن أحمد، قال: حدثني محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال في قول الله عز وجل: «لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا:» «لو أخرج الله عز وجل ما في أصلاب المؤمنين من الكافرين، و ما في أصلاب الكافرين من المؤمنين، لعذب الذين كفروا».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Alawy Al-Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Jibraeel Bin Ahmad, from Muhammad Bin isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Mansour Bin Hazim.

‘Abu Abdullah^{-asws} has said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]:*** ‘Had Allah^{-azwj} Mighty and Majestic Brought out the Kafirs who are in the loins of the Momineen, and the Momineen who are in loins of the Kafirs, He^{-azwj} Punish those who commit Kufr’.⁴³

VERSE 26

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {26}

When those who committed Kufr made the fanaticism to be in their hearts, fanaticism of the (days of) ignorance, then Allah Sent down the tranquillity upon His Rasool and upon the Momineen and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, and Allah was always Knowing of all things [48:26]

كمال الدين وتمام النعمة: 641⁴²

43 كمال الدين وتمام النعمة: 642

The tranquillity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِهِ عَزَّ وَ جَلَّ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Jameel who said,

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4]**. He^{-asws} said: 'It is the Eman'.

قَالَ هُوَ الْإِيمَانُ قَالَ وَ أَيْدَهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ

He (the narrator) said, '(What about): **And Aided them with a Spirit from Him [58:22] and He has Supported them with a Spirit from Him?**' He^{-asws} said: 'It is the Eman'.

وَ عَنْ قَوْلِهِ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هُوَ الْإِيمَانُ .

And about His^{-azwj} Words: **and Necessitated the Word of piety for them [48:26]**. He^{-asws} said: 'It is the Eman'.⁴⁴

We need more Ahadith on the Al-Sakeena,

The Word of piety

تأويله: رواه الحسن بن أبي الحسن الديلمي (رحمه الله) بإسناده عن رجاله، عن مالك بن عبد الله قال: قلت لمولاي الرضا عليه السلام: قوله تعالى (وألزمتهم كلمة التقوى وكانوا أحق بها) قال: هي ولاية أمير المؤمنين عليه السلام. فالمعنى: أن المزمعين بهم شيعته " وكانوا أحق بها وأهلها " .

Its explanation – It has been reported by Al-Hassan Bin Abu Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Maalik Bin Abdullah who said,

'I said to my Master Al-Reza^{-asws}, '(What about) the Words of the Exalted: **and Necessitated the Word of piety for them, and they were deserving of it and rightful of it?**' He^{-asws} said: 'It is the Wilayah of Amir Al-Momineen^{-asws} . So the Meaning of the one upon whom it has been necessitated are the Shias, and they were: **deserving of it and rightful of it [48:26]**'.⁴⁵

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني المظفر بن محمد البلخي، قال: حدثنا محمد بن جرير، قال: حدثنا عيسى، قال: «أخبرنا مخول بن إبراهيم، قال: حدثنا عبد الرحمن بن الأسود، عن محمد بن عبيد الله، عن عمر بن علي، عن أبي جعفر (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن الله عهد إلي عهداً، فقلت: رب بينه لي: قال: اسمع. قلت: سمعت.

Al-Sheykh in his Amaali, from Muhammad Bin Muhammad, from Al-Muzaffar Bin Muhammad Al-Balkhy, from Muhammad Bin Jareer, from Isa, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 5

⁴⁵ Taweel Al Ayaat Al Zahira – CH 48 H 8

'Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said that: 'Allah^{-azwj} Oathed to me^{-saww} an oath, so I^{-saww} said: 'Lord^{-azwj}! Explain if for me^{-saww}'. He^{-azwj} Said: "Listen!" I said, 'I^{-saww} am listening'.

قال: يا محمد، إن علياً راية الهدى بعدك، و إمام أوليائي، و نور من أطاعني، و هو الكلمة التي ألزمها الله المتقين، فمن أحبه فقد أحبني، و من أبغضه فقد أبغضني، فيشره بذلك».

He^{-azwj} Said: "O Muhammad^{-saww}! Ali^{-asws} is the Banner of Guidance after you^{-saww}, and the Imam^{-asws} of My^{-azwj} friends, and a Light for the one who obeys Me^{-azwj}, and he^{-asws} is the Word which Allah^{-azwj} has Necessitated upon the pious. So the one who loves him^{-asws}, so he has loved Me^{-azwj}, and the one who hates him^{-asws}, so he has hated Me^{-azwj}. Therefore, give him^{-asws} the glad tidings of that".⁴⁶

VERSE 27

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا {27}

Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with haircut, not fearing. He Knows what you do not know, and He Made from besides that, a near victory [48:27]

ابن بابويه: عن أبيه قال: حدثنا محمد بن يحيى العطار: قال: حدثنا أبو سعيد الأدمي، عن الحسن بن محبوب، عن علي بن رثاب، عن الحسن بن زياد العطار، قال: قلت لأبي عبد الله (عليه السلام): إنهم يقولون لنا: أ مؤمنون أنتم؟ فنقول: نعم، إن شاء الله تعالى. فيقولون: أليس المؤمنون في الجنة؟ فنقول: بلى. فيقولون: أ فأنتم في الجنة؟ فإذا نظرنا إلى أنفسنا ضعفنا و انكسرنا عن الجواب.

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Abu Saeed Al-Admy, from Al-Hasan Bin Mahboub, from Ali Bin Ra'ib, from Al-Hassan Bin Ziyad Al-Ataar who said,

'I said to Abu Abdullah^{-asws}, 'They (people) are saying to us, 'Are you Momineen?'. So we are saying to them, 'Yes, if Allah^{-azwj} so Desires'. So they are saying, 'Aren't the Momineen going to be in the Paradise?' So we are saying to them, 'Yes'. Then they are saying, 'So you are all going to be in the Paradise?' But, when we look into our weak selves, we are deficient in the answer'.

قال: فقال: «إذا قالوا لكم: أ مؤمنون أنتم؟ فقولوا: نعم، إن شاء الله تعالى».

He (the narrator) said, 'He^{-asws} said: 'Whenever they say to you, 'Are you all Momineen?' then say to them, 'Yes, if Allah^{-azwj} the Exalted so Desires'.

⁴⁶ أمالي الطوسي 1: 250

قال: قلت: و إهم يقولون: إنما استثنيتم لأنكم شكاكم. قال: فقولوا لهم: و الله ما نحن بشكاكم، و لكننا استثنينا كما قال الله عز و جل: لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ، و هو يعلم أنه يدخلونه أولاً،

I said, 'And they are saying, 'But rather you are mentioning the exclusion because you are in doubt'. He^{-asws} said; 'So you should say to them, 'By Allah^{-azwj}! We are not with doubt, but we are saying this just as Allah^{-azwj} Mighty and Majestic has Said: **You will be entering the Sacred Masjid in safety if Allah so Desires [48:27]**, although He^{-azwj} Knew that they would be entering it beforehand.

و قد سمى الله عز و جل المؤمنين بالعمال الصالح المؤمنين، و لم يسم من ركب الكبائر، و ما وعد الله عز و جل عليه النار في قرآن و لا أثر، فلا يسميهم بالإيمان بعد ذلك الفعل».

And Allah^{-azwj} Mighty and Majestic has Named them as Momineen due to correct actions of the Momineen, and did not Name it for the one who indulges in the major sins, and whatever Allah^{-azwj} has Obligated the Fire for its commission in the Quran and in Hadeeth. So do not refer to them as such (Momineen) after they have committed such actions'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي نَصْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ فَهَلْ فَرَّقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ نَعَمْ قُلْتُ كَيْفَ فَرَّقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ لَيْسَ مِنَ السُّنَّةِ قَالَ مَنْ أَصَابَهُ مَا أَصَابَ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَفْرُقُ كَمَا فَرَّقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَدْ أَصَابَ سُنَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِلَّا فَلَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'The parting (of the hair) is from the Sunnah?' He^{-asws} said: 'No'. I said, 'Did Rasool-Allah^{-saww} part (the hair)?' He^{-asws} said: 'Yes'. I said, 'How is it that Rasool-Allah^{-saww} parted and it is not from the Sunnah?' He^{-asws} said: 'The one who is hit by what Rasool-Allah^{-saww} was hit by would be parting just as Rasool-Allah^{-saww} parted, and he would have abided by the Sunnah, or else, so no'.

قُلْتُ لَهُ كَيْفَ ذَلِكَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حِينَ صُودَّ عَنِ الْبَيْتِ وَ قَدْ كَانَ سَاقِ الْهَدْيِ وَ أَحْرَمَ أَرَاهُ اللَّهُ الرَّؤْيَا الَّتِي أَخْبَرَهُ اللَّهُ بِهَا فِي كِتَابِهِ إِذْ يَقُولُ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرَّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ

I said to him^{-asws}, 'How is that?' He^{-asws} said: 'Rasool-Allah^{-saww}, when he^{-saww} was turned away from the House (Kabah), and he^{-saww} had ushered the sacrificial animal, and wore the Ihraam, Allah^{-azwj} Showed him^{-saww} the vision in which Allah^{-azwj} Informed him^{-saww} of it in His^{-azwj} Book: **Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing [48:27]**.

فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ سَيُنْفِي لَهُ بِمَا أَرَاهُ فَمِنْ ثَمَّ وَقَرَّ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَحْرَمَ انْتِظَارًا لِحَلْقِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا حَلَقَهُ لَمْ يُعَدِّ فِي تَوْفِيرِ الشَّعْرِ وَ لَا كَانَ ذَلِكَ مِنْ قَبْلِهِ (صلى الله عليه وآله) .

معاني الأخبار: 413 / 105. 47

Thus, Rasool-Allah^{-saww} knew that Allah^{-azwj} would be Fulfilling for him with what He^{-azwj} had Shown him^{-saww}. So from then onwards, he^{-saww} preserved the hair which was upon his^{-saww} head when he^{-saww} was in *Ihraam*, awaiting to shave it off in the *Harrum*, (Sanctuary) since Allah^{-azwj} Mighty and Majestic has Promised him^{-saww}. So when he^{-saww} did shave it off, did not repeat the preservation of the hair, nor was that from his^{-saww} own self'.⁴⁸

VERSE 28

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا
{28}

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to Prevail it over all the Religions, and Suffice with Allah as a Witness [48:28]

و من طريق المخالفين: ما رواه ابن مردويه، عن الحسن بن علي (صلوات الله عليهما)، قال: «استوى الإسلام بسيف علي (عليه السلام)».

And from Tareeq Al-Mukhalifeen is what Ibn Mardawayh has reported,

‘Al-Hassan Bin Ali^{-asws} having said: ‘Al-Islam was firmly established by the sword of Ali^{-asws}’.⁴⁹

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ؟ قال: «هو الذي أمر رسوله [بالولاية] لوصية، و الولاية هي دين الحق».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

‘I asked from Abu Al-Hassan^{-asws}, ‘(What about): ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [48:28]***?’ He^{-asws} said: ‘He^{-azwj} it is Who Commanded His^{-azwj} Rasool^{-saww} with the Wilayah of the successor^{-asws}, and the Wilayah is the Religion of the Truth (دين الحق)’.⁵⁰

قلت: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ؟ قال: «يظهره على جميع الأديان عند قيام القائم، يقول الله: وَ اللَّهُ مُبْتَدِئُ نُورِهِ، ولاية القائم وَ لَوْ كَرِهَ الْمُشْرِكُونَ بولاية علي (عليه السلام)».

I said, ‘***in order to Prevail it over all the Religions?***’ He^{-asws} said: ‘Make it to prevail over all the Religions (existing) during the rising of Al-Qaim^{-asws}. Allah^{-azwj} is Saying: ***They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]*** – (Complete it) by the Wilayah of Ali^{-asws}’.⁵⁰

⁴⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 5

⁴⁹ غاية المرام: 442.

⁵⁰ الكافي 1: 358 / 91.

VERSE 29

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
 فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ
 وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوِّفِهِ يُعْجِبُ الزُّرَّاعَ
 لِيَغِيظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا
 {29}

Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah.

And their example in the Evanjel is like a plant whose shoot comes out. So, it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.

Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]

أحمد بن محمد بن خالد البرقي في (المحاسن): عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثماني، عن أبي جعفر (عليه السلام)، قال: «المؤمن أخو المؤمن لأبيه و أمه، لأن الله خلق طينتهما من سبع سماوات، و هي من طينة الجنان.

Ahmad Bin Muhammad Bin Khalid Al-Barqy in Al-Mahasin, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

‘Abu Ja’far^{-asws} having said: ‘The Momin is a brother of a Momin (just as being) from his father and his mother, because Allah^{-azwj} Created their clay from the seventh sky, and it is from the clay of the Gardens (of Paradise)’.

ثم تلا: رُحَمَاءُ بَيْنَهُمْ، فهل يكون الرحيم إلا برا وصولاً.

Then he^{-asws} recited: **merciful between themselves [48:29]**, so can the mercy occur except by goodness and maintaining relationships?’

و في حديث آخر: «و أجرى فيهما من روح رحمته».

And in another Hadeeth: ‘And He^{-azwj} Causes to flow in both of them from a Spirit of His^{-azwj} Mercy’.⁵¹

⁵¹ المحاسن: 11 / 134

[البرقي] عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: ان الله تبارك وتعالى أجرى في المؤمن من ريح روح الله والله تبارك وتعالى يقول: * (رحماء بينهم) *.

Al Barqy – From Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

Abu Ja'far^{-asws} has said: 'Allah^{-azwj} Blessed and Exalted Caused to flow within the Momin from a wind, a Spirit of Allah^{-azwj}, and Allah^{-azwj} Blessed and Exalted is Saying: **merciful between themselves [48:29]**'.⁵²

For detailed Ahadeeth on the relationship between two Momins refer to The Book of the Momin - <https://hubeali.com/books/English-Books/KitabAlMomin.pdf>

ابن بابويه، بإسناده في (الفتحية): عن عبد الله بن سنان، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: سَيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ، قال: «هو السهر في الصلاة».

Ibn Babuwayh, by his chain, in Al-Faqih, from Abdullah Bin Sinan who said,

'I asked Al-Sadiq^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Their marks are in their faces from the effects of the Sajdahs [48:29]**, he^{-asws} said: 'It is the vigilance during the Salat'.⁵³

الشيخ في (أماليه) قال: أخبرنا الحفار، قال: حدثنا إسماعيل، قال: حدثنا دعبل، قال: حدثنا مجاشع بن عمرو، عن ميسرة بن عبيد الله، عن عبد الكريم الجزري، عن سعيد بن جبير، عن ابن عباس، أنه سئل عن قول الله عز و جل: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا، قال: سأل قوم النبي (صلى الله عليه و آله) فقالوا: فيمن نزلت هذه الآية يا نبي الله؟

Al-Sheykh in his Amaali, from Al-Hafaar, from Ismail, from De'bal, from Majasha'a Bin Amro, from Maysara Bin Ubeydullah, from Abdul Kareem Al-Jazry, from Saeed Bin Jubeyr,

'From Ibn Abbas who was asked about the Words of Allah^{-azwj} Mighty and Majestic: **Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a mighty Recompense [48:29]**, he said, 'A group of people asked the Prophet^{-saww} (about it) saying, 'With regards to whom has it been Revealed?'

قال: «إذا كان يوم القيامة، عقد لواء من نور أبيض، و نادى مناد: ليقيم سيد المؤمنين [و معه الذين آمنوا بعد بعث محمد (صلى الله عليه و آله)]،

He^{-saww} said: 'When it will be the Day of Judgement, a Caller will Call out while holding a flag of white Light: "Let the Chief of the Momineen arise!" (And with him^{-asws} would be the ones who believed after the Sending of Muhammad^{-saww}).

فيقوم علي بن أبي طالب، فيعطي الله اللواء من النور الأبيض بيده، تحته جميع السابقين الأولين من المهاجرين و الأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، و يعرض الجميع عليه، رجلا رجلا، فيعطى أجره و نوره،

Ali^{-asws} Bin Abu Talib^{-asws} would stand, and Allah^{-azwj} would Give him^{-asws} the flag of white Light in his^{-asws} hand. Under it, would be all the Foremost ones of the Former ones from the

⁵² Tafseer Abu Hamza Al Sumali - Hadeeth No. 294

⁵³ من لا يحضره الفقيه 1: 1369 / 299.

Emigrants and the Helpers, not including with them anyone apart from them, until he^{-asws} would sit upon the Pulpit of Light of the Lord^{-azwj} of Honour. Everyone would be presented to him^{-asws}, man after man, and he^{-asws} would give him his Recompense and his Light.

فإذا أتى على آخرهم، قيل لهم: قد عرفتم موضعكم و منازلكم من الجنة، إن ربكم يقول: عندي لكم مغفرة و أجر عظيم يعني الجنة فيقوم علي بن أبي طالب و القوم تحت لوائه معه حتى يدخل الجنة،

When he^{-asws} comes to the last of them, he^{-asws} would be said to all of them: ‘Do you now recognise your place and your status in the Paradise?’ Surely your Lord^{-azwj} is Saying: “With Me^{-azwj} is Forgiveness for you and a magnificent Recompense” – Meaning the Paradise. So Ali^{-asws} Bin Abu Talib^{-asws} would arise, and the people would be under his^{-asws} flag with him^{-asws} until he^{-asws} enters them into the Paradise’.⁵⁴

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز،

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

عن أبي عبد الله (عليه السلام) قال: «نزلت هذه الآية في اليهود و النصارى، يقول الله تبارك و تعالى: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ، يعني رسول الله (صلى الله عليه و آله)، لأن الله عز و جل قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه، و مبعثه و مهاجرة،

From Abu Abdullah^{-asws} having said: ‘This Verse was Revealed regarding the Jews and the Christians. Allah^{-azwj} Blessed and High is Saying: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]** - Meaning (recognising) Rasool-Allah^{-saww}, because Allah^{-azwj} Mighty and Majestic had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad^{-saww} and a description of his^{-saww} companions, and his^{-saww} Sending (as a Prophet) and his^{-saww} Emigration (Hijra).

و هو قوله تعالى: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ،

And these are the Words of the Exalted: **Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah. And their example in the Evanjel, [48:29].**

فهذه صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه في التوراة و الإنجيل، فلما بعثه الله عز و جل، عرفه أهل الكتاب، كما قال جل جلاله:».

أمالى الطوسي 1: 387. ⁵⁴

This is the description of Rasool-Allah^{-saww} and the description of his^{-saww} companions in the Torah and the Evangel. When Allah^{-azwj} Mighty and Majestic Sent him^{-saww}, the People of the Book recognised him, just as Allah^{-azwj}, Mighty is His^{-azwj} Majestic, Said⁵⁵.

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَغْتَرِيهِ التَّرَقُّ وَ الْحِدَّةُ وَ الطَّيِّشُ فَأَعْتَمُّ لِدَلِكْ عَمَّا شَدِيداً وَ أَرَى مَنْ خَالَفَنَا فَأَرَاهُ حَسَنَ السَّمَةِ قَالَ لَا تَقُلْ حَسَنَ السَّمَةِ فَإِنَّ السَّمَتَ سَمْتُ الطَّرِيقِ وَ لَكِنْ قُلْ حَسَنَ السِّيَمَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ سِيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! I see one of our companions as being temperamental, and irritable and reckless. So I become gloomy due to that with intense gloom; and I see the one who opposes us, and I see him being on a good way’. He^{-asws} said: ‘Do not say, ‘He is of the good mannerisms’, for the good mannerisms is the goodness of the way, but say, ‘He is of good appearance’, for Allah^{-azwj} Mighty and Majestic is Saying: ***Their marks are in their faces from the effects of the Sajdahs [48:29]***’.

قَالَ قُلْتُ فَأَرَاهُ حَسَنَ السِّيَمَاءِ وَ لَهُ وَقَارٌ فَأَعْتَمُّ لِدَلِكْ

He (the narrator) said, ‘I said, ‘So I see him (the adversary) being of the good appearance, and for him is dignity, and I become gloomy due to that’.

قَالَ لَا تَعْتَمُّ لِمَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ وَ لِمَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءِ مَنْ خَالَفَكَ

He^{-asws} said: ‘Do not be gloomy due to what you see from the irritability of your companions, and due to what you see from the goodly appearance of the one opposed to you.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ خَلَقَ تِلْكَ الطَّيْنَتَيْنِ ثُمَّ فَرَّقَهُمَا وَفَقَّتَيْنِ فَقَالَ لِأَصْحَابِ الْيَمِينِ كُونُوا خَلْقاً بِإِذْنِي فَكَانُوا خَلْقاً يَمْشُونَ الدَّرَجَ يَسْعَى وَ قَالَ لِأَهْلِ الشِّمَالِ كُونُوا خَلْقاً بِإِذْنِي فَكَانُوا خَلْقاً يَمْشُونَ الدَّرَجَ يَدْرُجُ

When Allah^{-azwj} Blessed and Exalted Intended to Create Adam^{-as}, Created those two clays, then separated between the two as two parts. Then He^{-azwj} Said to the companions of the right: “Be Created by My^{-azwj} Permission!” So they became creatures at the status of the particles running around; and He^{-azwj} Said to the people of the left: “Be Created by My^{-azwj} Permission!” So, they became creatures at the status of the particles toddling around.

ثُمَّ رَفَعَ لَهُمْ نَاراً فَقَالَ ادْخُلُوهَا بِإِذْنِي فَكَانَ أَوَّلُ مَنْ دَخَلَهَا مُحَمَّدٌ (صلى الله عليه وآله) ثُمَّ اتَّبَعَهُ أُولُو الْعَرْشِ مِنَ الرُّسُلِ وَ أَوْصِيَائُهُمْ وَ أَتْبَاعُهُمْ ثُمَّ قَالَ لِأَصْحَابِ الشِّمَالِ ادْخُلُوهَا بِإِذْنِي فَقَالُوا رَبَّنَا خَلَقْتَنَا لِتُحْرِقَنَا فَعَصَوْا

Then He^{-azwj} Raised a fire for them, and He^{-azwj} Said: ‘Enter into it by My^{-azwj} Permission!’ So the first one to enter it was Muhammad^{-saww}. Then the Determined ones (*Ul Al-Azam*) from the Rasools^{-as} followed him^{-saww}, and their^{-as} successors^{-as}, and their^{-as} followers. Then He^{-azwj}

تفسير القمي 1: 32. 55

Said to the companions of the left: ‘Enter into it by My^{-azwj} Permission!’ So they said, ‘Our Lord^{-azwj}! You^{-azwj} Created us to incinerate us?’ So they disobeyed.

فَقَالَ لِأَصْحَابِ الْيَمِينِ اخْرُجُوا بِإِذْنِي مِنَ النَّارِ لَمْ تَكَلِمِ النَّارُ مِنْهُمْ كَلِمًا وَ لَمْ تُؤْثِرْ فِيهِمْ أَثَرًا فَلَمَّا رَأَوْهُمْ أَصْحَابُ الشِّمَالِ قَالُوا رَبَّنَا نَرَى أَصْحَابَنَا قَدْ سَلِمُوا فَأَقْلَنَّا وَ مُرْنَا بِالْدُّخُولِ قَالَ قَدْ أَقْلَنْتُكُمْ فَادْخُلُوهَا

He^{-azwj} Said to the companions of the right: “Come out by My^{-azwj} Permission, from the fire!” The fire did not injure any of them with an injury and did not leave any traces of its effects. So, when the companions of the left saw them, they said, ‘Our Lord^{-azwj}! We saw our companions have been saved. So, Forgive us and Command us with the entering’. He^{-azwj} Said: “I^{-azwj} have Forgiven you, so enter into it!”

فَلَمَّا دَنَوْا وَ أَصَابَهُمُ الْوَحْشُ رَجَعُوا فَقَالُوا يَا رَبَّنَا لَا صَبْرَ لَنَا عَلَى الْإِخْرَاقِ فَعَصَوْا فَأَمَرَهُمْ بِالْدُّخُولِ ثَلَاثًا كُلُّ ذَلِكَ يُغْصُونَ وَ يَخْرُجُونَ فَقَالَ هُمْ كُونُوا طِينًا بِإِذْنِي فَخَلَقَ مِنْهُ آدَمَ

When they approached and the terror hit them, they returned and they said, ‘O our Lord^{-azwj}! There is no patience for us upon the burning’, and they disobeyed. So He^{-azwj} Commanded with the entering, thrice, during each of that they were disobeying and they were returning, and He^{-azwj} Commanded those ones thrice, during each of that they were obeying and were coming out. So He^{-azwj} Said to them (all): “Be clay, by My^{-azwj} Permission!” So He^{-azwj} Created Adam^{-as} from it.

قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَ خُلُقِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الشِّمَالِ وَ مَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءٍ مِنْ خَالَفَكُمْ وَ وَقَارِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الْيَمِينِ .

He^{-asws} said: ‘So the one who was from these would not happen to be from those, and the one who was from those would not happen to be from these, and whatever you see from the irritability of your companion and their mannerisms, so it is from what had hit them from the stains of the companions of the left; and whatever you see from the goodly appearance of the ones opposed to you, and their dignity, so it is from what hit them from the stains of the companions of the right’.⁵⁶

Appendix I:

فس، تفسير القمي إنا فتحننا لك فتحاً- قَالَ فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ سَبَبُ نُزُولِ هَذِهِ السُّورَةِ وَ هَذَا الْفَتْحِ الْعَظِيمِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ رَسُولَ اللَّهِ ص فِي النَّوْمِ أَنْ يَدْخُلَ الْمَسْجِدَ الْحَرَامَ وَ يَطُوفَ وَ يَخْلُقَ مَعَ الْمُخَلِّقِينَ فَأَخْبَرَ أَصْحَابَهُ وَ أَمَرَهُمْ بِالْخُرُوجِ فَخَرَجُوا

Tafseer Al-Qummi – (Re): ***Surely, We Opened for you a clear victory [48:1]*** – He said, ‘It is narrated to me by my father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The reason for the Revelation of this Chapter and this great victory was that Allah^{-azwj} Mighty and Majestic Commanded Rasool-Allah^{-saww} during

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 2

the sleep that he^{-saww} should enter the Sacred Masjid and perform Tawaaf and shave his^{-saww} head along with the shavers. So he^{-saww} informed his^{-saww} companions and ordered them with the going out. So they came out.

فَلَمَّا نَزَلَ ذَا الْحُلَيْفَةِ أَخْرَجُوا بِالْعُمْرَةِ وَ سَاقُوا الْبُدْنَ وَ سَاقَ رَسُولُ اللَّهِ ص سِتّاً وَ سِتّاً بَدَنَةً وَ أَشْعَرَهَا عِنْدَ إِخْرَامِهِ وَ أَخْرَجُوا مِنْ ذِي الْحُلَيْفَةِ مُلْبَسِينَ بِالْعُمْرَةِ وَ قَدْ سَاقَ مِنْ سَاقٍ مِنْهُمْ الْهَدْيَ مُعَرَّاتٍ مُجَلَّلَاتٍ

When he^{-saww} descended at Zul Huleyfa, they wore Ihraam for the Umrah and ushered the sacrificial animals, and Rasool-Allah^{-saww} ushered sixty six sacrificial animals, and marked them during his^{-saww} Ihraam, and they wore Ihraam from Zul Huleyfa exclaiming Talbiyya for the Umrah, and the one from them who had ushered, ushered the sheep and the goats.

فَلَمَّا بَلَغَ قَرِيشَ [قُرَيْشاً] ذَلِكَ بَعَثُوا خَالِدَ بْنَ الْوَلِيدِ فِي مَائَتِي فَارِسٍ كَمِيناً لِيَسْتَقْبِلَ رَسُولَ اللَّهِ ص فَكَانَ يُعَارِضُهُ عَلَى الْجَبَالِ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ حَضَرَتْ صَلَاةُ الظُّهْرِ فَأَذَّنَ بِلَالٌ وَ صَلَّى رَسُولُ اللَّهِ ص بِالنَّاسِ فَقَالَ خَالِدُ بْنُ الْوَلِيدِ لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ فِي الصَّلَاةِ لَأَصْبَنَاهُمْ فَإِنَّهُمْ لَا يَقْطَعُونَ صَلَاتَهُمْ وَ لَكِنْ يَجِيءُ هُمْ الْآنَ صَلَاةً أُخْرَى أَحَبُّ إِلَيْهِمْ مِنْ ضِيَاءِ أَبْصَارِهِمْ فَإِذَا دَخَلُوا فِي الصَّلَاةِ أَغْرَنَّا عَلَيْهِمْ

When that reached Quraysh, they sent Khalid Bin Al Waleed among two hundred horsemen to face Rasool-Allah^{-saww}. He had objected to him^{-saww} at the mountain. When he^{-saww} was in one of the roads, Al-Zohar Salat presented and Bilal proclaimed the Azaan, and Rasool-Allah^{-saww} prayed Salat with the people. Khalid Bin Al-Waleed said, 'If we were to attack upon them during the Salat, we would attain from them, for they will not be terminating their Salat, but now another Salat is more beloved to them than the illumination of their visions. So, when they enter into the Salat, we will attack upon them'.

فَنَزَلَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص بِصَلَاةِ الْخَوْفِ فِي قَوْلِهِ وَ إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي نَزَلَ رَسُولُ اللَّهِ ص مِنَ الْحُدَيْبِيَّةِ وَ هِيَ عَلَى طَرَفِ الْحَرَمِ وَ كَانَ رَسُولُ اللَّهِ ص يَسْتَنْفِرُ الْأَعْرَابَ فِي طَرِيقِهِ مَعَهُ فَلَمْ يَتَّبِعْهُ مِنْهُمْ أَحَدٌ وَ يَقُولُونَ أ يَطْمَعُ مُحَمَّدٌ وَ أَصْحَابُهُ أَنْ يَدْخُلُوا الْحَرَمَ وَ قَدْ غَزَاهُمْ قُرَيْشٌ فِي عَفْرِ دِيَارِهِمْ فَقَتَلُوهُمْ إِنَّهُ لَا يَرْجِعُ مُحَمَّدٌ وَ أَصْحَابُهُ إِلَى الْمَدِينَةِ أَبَدًا

Jibraeel^{-as} descended unto Rasool-Allah^{-saww} with Salat of the fear, in His^{-azwj} Words: **And when you (O Rasool) are among them, so establish the Salat for them [4:102]** – the Verse. When it was during the second day, Rasool-Allah^{-saww} descended at Al-Hudaybiya, and it is at the end part of the Sanctuary, and Rasool-Allah^{-saww} used to mobilise the Bedouins in his^{-saww} road (to come) with him^{-saww}, but not one of them followed him^{-saww} and they were saying, 'Do Muhammad^{-saww} and his^{-saww} companions ~~covet to~~ enter the Sanctuary? The Quraysh will battle them in the courtyards of their houses and kill them. Surely, Muhammad^{-saww} and his^{-saww} will not be returning to Al-Medina, ever!'

فَلَمَّا نَزَلَ رَسُولُ اللَّهِ ص مِنَ الْحُدَيْبِيَّةِ حَرَجَتْ قُرَيْشٌ يَخْلِفُونَ بِاللَّاتِ وَ الْعُزَّى لَا يَدْعُونَ مُحَمَّدًا يَدْخُلُ مَكَّةَ وَ فِيهِمْ عَيْنٌ تَطْرُقُ فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ص أَنِّي لَمْ آتِ لِحَرْبٍ وَ إِنَّمَا جِئْتُ لِأَقْضِيَ نُسُكِي وَ أَنْتَرُ بُدُنِي وَ أَخْلِي بَيْنَكُمْ وَ بَيْنَ حِمَايَا

When Rasool-Allah^{-saww} descended at Al-Hudaybiya, Quraysh came out swearing by Al-Laat and Al-Uzza (two idols) that they will not let Muhammad^{-saww} to enter Makkah, and among them was a blinking eye'. So, Rasool-Allah^{-saww} sent a message to them: 'I^{-saww} did not come for war, and rather I^{-saww} have come to fulfil rituals and make a sacrificial offering, and leave between you and its meats'.

فَبَعَثُوا عُرْوَةَ بْنَ مَسْعُودٍ السَّقَفِيِّ وَكَانَ عَاقِلًا لَبِيبًا وَهُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَفَالُوا لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ فَلَمَّا أَقْبَلَ إِلَى رَسُولِ اللَّهِ ص عَظَّمَ ذَلِكَ وَقَالَ يَا مُحَمَّدُ تَرَكْتَ قَوْمَكَ وَقَدْ صَرَبُوا الْأُبْيَنَةَ وَأَخْرَجُوا الْعُودَ الْمُطَافِيلَ يَحْلِفُونَ بِاللَّاتِ وَالْعُزَّى لَا يَدْعُوكَ تَدْخُلُ حَرَمَهُمْ وَفِيهِمْ عَيْنٌ تَطْرَفُ أَفَتُرِيدُ أَنْ تُبَيِّرَ أَهْلَكَ وَقَوْمَكَ يَا مُحَمَّدُ

They sent Urwah Bin Masoud Al-Saqafy, and he was an intellectual, one of understanding, and he is the one Allah-^{azwj} Revealed regarding him: **And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31].** When he came to Rasool-Allah-^{saww}, he respected that, and said: 'O Muhammad-^{saww}! You-^{saww} left your-^{saww} people and struck the sons, and brought out the camels. They are swearing by Al-Laah and Al-Uzza that they will not leave you-^{saww} to enter their Sanctuary and among them is a blinking eye. Do you-^{saww} want to see your-^{saww} family and your-^{saww} people (again), O Muhammad-^{saww}?'

فَقَالَ رَسُولُ اللَّهِ ص مَا جِئْتُ لِحَرْبٍ وَإِنَّمَا جِئْتُ لِأَقْضِيَ نُسْكَي فَأَنْحَرُ بُدْنِي وَأُحْلِيَ بَيْنَكُمْ وَبَيْنَ حِمَايَا فَقَالَ عُرْوَةُ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ أَحَدًا صَدَّ عَمَّا صَدِدَتْ فَارْجَعْ إِلَى قُرَيْشٍ وَأَخْبِرْهُمْ فَقَالَتْ قُرَيْشٌ وَاللَّهِ لَئِنْ دَخَلَ مُحَمَّدٌ مَكَّةَ وَتَسَامَعَتْ بِهِ الْعَرَبُ لَنَذِلَّنَّ وَلَتَجْعَلُنَّ عَلَيْنَا الْعَرَبَ

Rasool-Allah-^{saww} said: 'I-^{saww} have not come for war, and rather I-^{saww} have come to fulfil my-^{saww} rituals and sacrifice an offering and vacate between you and its meats'. Urwah said, 'By Allah-^{azwj}! I have not seen like today anyone being blocked from what you-^{saww} are being blocked'. He returned to Quraysh and informed them. Quraysh said, 'By Allah-^{azwj}! If Muhammad-^{saww} were to enter Makkah, the Arabs will hear of it, we will be disgraced and they will be emboldened upon us'.

فَبَعَثُوا حَفْصَ بْنَ الْأَخْنَفِ وَ سُهَيْلَ بْنَ عَمْرٍو فَلَمَّا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ ص قَالَ وَيْحَ قُرَيْشٍ قَدْ هَكَتَهُمُ الْحَرْبُ أَلَا خَلُّوا بَيْنِي وَبَيْنَ الْعَرَبِ فَإِنْ أَكَّ صَادِقًا فَإِنَّمَا أَجْرُ الْمُلْكِ إِلَيْهِمْ مَعَ النَّبُوَّةِ وَإِنْ أَكَّ كَاذِبًا كَفْتَهُمْ دُونَ أَنْ الْعَرَبَ لَا يَسْأَلُ الْيَوْمَ أَمْرًا مِنْ قُرَيْشٍ لِحُطَّةٍ لَيْسَ لِلَّهِ فِيهَا سَخَطٌ إِلَّا أَجَبْتُهُمْ إِلَيْهِ

They sent Hafs Bin Al-Ahnaf and Suheyl Bin Amro. When he-^{saww} looked at them, Rasool-Allah-^{saww} said: 'Woe be unto Quraysh! The war has fatigued them. Will not they free the way between me-^{saww} and the Arabs? If I-^{saww} was truthful, then rather I-^{saww} shall be taking the kingdom to them along with the Prophet-hood, and if I-^{saww} was a liar, the wolves of the Arabs would suffice them. No person from Quraysh will ask for a plan today, there isn't Wrath of Allah-^{azwj} in it, except I-^{saww} shall answer them to it'.

قَالَ فَوَافُوا رَسُولَ اللَّهِ ص فَقَالُوا يَا مُحَمَّدُ إِلَى أَنْ نَنْظُرَ إِلَى مَاذَا يَصِيرُ أَمْرُكَ وَأَمْرُ الْعَرَبِ عَلَى أَنْ تَرْجِعَ مِنْ عَامِكَ هَذَا فَإِنَّ الْعَرَبَ قَدْ تَسَامَعَتْ بِمَسِيرِكَ فَإِنْ دَخَلْتَ بِلَادَنَا وَحَرَمَنَا اسْتَدَلَّتْنَا الْعَرَبُ وَاجْتَرَأَتْ عَلَيْنَا وَتُحْلِي لَكَ النَّبِيَّةَ فِي الْقَابِلِ فِي هَذَا الشَّهْرِ ثَلَاثَةَ أَيَّامٍ حَتَّى تَقْضِيَ نُسْكَكَ وَتَنْصَرِفَ عَنَّا

They sufficed Rasool-Allah-^{saww} and said, 'O Muhammad-^{saww}! If you-^{saww} look at what your-^{saww} matter and the matter of the Arabs has come to, upon that you-^{saww} should return from this season (year) of yours-^{saww}, for the Arabs have already heard of your-^{saww} journey. If you-^{saww} were to enter our city and our Sanctuary, the Arabs will disgrace us and be emboldened upon us, and we will vacate the House (Kabah) for you-^{saww} next year during this month, for three days, until you-^{saww} fulfil your-^{saww} rituals and leave from us'.

فَأَجَابَهُمْ رَسُولُ اللَّهِ ص إِلَى ذَلِكَ وَ قَالُوا لَهُ وَ تَرُدُّ إِلَيْنَا كُلَّ مَنْ جَاءَكَ مِنْ رِجَالِنَا وَ تَرُدُّ إِلَيْنَا كُلَّ مَنْ جَاءَنَا مِنْ رِجَالِكَ فَقَالَ رَسُولُ اللَّهِ ص مَنْ جَاءَكُمْ مِنْ رِجَالِنَا فَلَا حَاجَةَ لَنَا فِيهِ وَ لَكِنْ عَلَى أَنَّ الْمُسْلِمِينَ بِمَكَّةَ لَا يُؤَدُّونَ فِي إِطْهَارِهِمُ الْإِسْلَامَ وَ لَا يُكْرَهُونَ وَ لَا يُنْكِرُ عَلَيْهِمْ شَيْءٌ يَفْعَلُونَهُ مِنْ شَرَائِعِ الْإِسْلَامِ

Rasool-Allah^{-saww} answered him to that and they said to him^{-saww}, 'And you^{-saww} will return to us every one from our men who comes to you and we will return every one from your^{-saww} men who comes to us'. Rasool-Allah^{-saww} said: 'The one from our men who comes to you, there is no need for us regarding him, but upon that the Muslims of Makkah will not be harmed in the manifestation of Al-Islam, and they will not be forced nor will anything be denied upon them from anything they do from the Laws of Al-Islam'.

فَقَبِلُوا ذَلِكَ فَلَمَّا أَجَابَهُمْ رَسُولُ اللَّهِ ص إِلَى الصُّلْحِ أَنْكَرَ عَلَيْهِ عَائِثَةُ أَصْحَابِهِ وَ أَشَدُّ مَا كَانَ إِنْكَاراً عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ أَ لَسْنَا عَلَى الْحَقِّ وَ عَدُونَا عَلَى الْبَاطِلِ فَقَالَ نَعَمْ قَالَ فَتُعْطِي الدِّيْنَةَ فِي دِينِنَا فَقَالَ إِنَّ اللَّهَ قَدْ وَعَدَنِي وَ لَنْ يُخْلِفَنِي

They accepted that. When Rasool-Allah^{-saww} had answered them to the reconciliation the generality of his^{-saww} companions denied upon it, and the one of the severest of the denials was Umar. He said, 'O Rasool-Allah^{-saww}! Aren't we upon the Truth and our enemies are upon the falsehood?' He^{-saww} said: 'Yes'. He said, 'But we have been given the disgrace in our Religion'. He^{-saww} said: 'Allah^{-azwj} has Promised me^{-saww} and He^{-azwj} will never break it on me^{-saww}'.

قَالَ لَوْ أَنَّ مَعِيَ أَرْبَعِينَ رَجُلًا خَالَفْتُهُ وَ رَجَعَ سُهَيْلُ بْنُ عَمْرٍو وَ حَفْصُ بْنُ الْأَخْنَفِ إِلَى قُرَيْشٍ فَأَخْبَرَاهُمْ بِالصُّلْحِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَلَمْ تَقُلْ لَنَا أَنْ نَدْخُلَ الْمَسْجِدَ الْحَرَامَ وَ نَخْلُقَ مَعَ الْمُخَلِّقِينَ فَقَالَ أَمِنْ غَايِنَا هَذَا وَ عَدْتُكَ قُلْتُ لَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَنِي أَنْ أَفْتَحَ مَكَّةَ وَ أَطُوفَ وَ أَسْعَى وَ أَخْلُقَ مَعَ الْمُخَلِّقِينَ

He said, 'If there were forty men with me, I would have opposed it (him^{-saww})'. And Suheyl Bin Amro and Hafs Bin Al Ahnaf returned to Quraysh and informed them with the reconciliation (peace treaty). Umar said, 'O Rasool-Allah^{-saww}! Did you not say to us that we shall enter the Sacred Masjid and shave (our heads) along with the shavers?' He^{-saww} said: 'Was is regarding this season (year) that I^{-saww} promised you? I^{-saww} said to you that Allah^{-azwj} Mighty and Majestic has Promised me^{-saww} that I^{-saww} shall conquer Makkah, and perform Tawaaf and Sa'ee, and shave (my^{-saww} head) along with the shavers'.

فَلَمَّا أَكْثَرُوا عَلَيْهِ قَالَ لَهُمْ إِنْ لَمْ تَقْبَلُوا الصُّلْحَ فَخَارِبُوهُمْ فَمَرُّوا نَحْوَ قُرَيْشٍ وَ هُمْ مُسْتَعِدُّونَ لِلْحَرْبِ وَ حَمَلُوا عَلَيْهِمْ فَأَهْزَمَ أَصْحَابُ رَسُولِ اللَّهِ ص هَزِيمَةً قَبِيحَةً وَ مَرُّوا بِرَسُولِ اللَّهِ ص فَتَبَسَّمَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيُّ خُذِ السَّيْفَ وَ اسْتَقْبِلْ قُرَيْشاً

When they persisted a lot upon him^{-saww}, he^{-saww} said to them: 'If you are not accepting the peace treaty then battle them'. They passed by around Quraysh and they were preparing for the war, and they attacked upon them. The companions of Rasool-Allah^{-saww} were defeated with an ugly defeat, and they passed by Rasool-Allah^{-saww}. Rasool-Allah^{-saww} smiled then said: 'O Ali^{-asws}! Take the sword and face Quraysh'.

فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ سَيْفَهُ وَ حَمَلَ عَلَى قُرَيْشٍ فَلَمَّا نَظَرُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ تَرَجَعُوا وَ قَالُوا يَا عَلِيُّ بَدَا لِمُحَمَّدٍ فِيمَا أَعْطَانَا قَالَ لَا فَرَجَعَ أَصْحَابُ رَسُولِ اللَّهِ ص مُسْتَحْيِينَ وَ أَقْبَلُوا يَعْتَدِرُونَ إِلَى رَسُولِ اللَّهِ ص

Amir Al-Momineen^{-asws} grabbed his^{-asws} sword and attacked upon Quraysh. When they looked at Amir Al-Momineen^{-asws}, they withdrew and said, 'O Ali^{-asws}! Has there been a change of mind for Muhammad^{-saww} regarding what he^{-saww} gave us?' He^{-asws} said: 'No'. The companions of Rasool-Allah^{-saww} returned ashamed and came presenting excuses to Rasool-Allah^{-saww}.

فَقَالَ هُمْ رَسُولُ اللَّهِ ص أَلَسْتُمْ أَصْحَابِي يَوْمَ بَدْرٍ إِذْ أَنْزَلَ اللَّهُ فِيكُمْ إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ

Rasool-Allah^{-saww} said to them: 'Weren't you my^{-saww} companions on the day of Badr when Allah^{-azwj} Revealed regarding you: **When you sought Assistance from your Lord, so He Answered you: "I will Assist you with a thousand of the Angels, following one (after) another [8:9]?**

أَلَسْتُمْ أَصْحَابِي يَوْمَ أُخَيْدٍ إِذْ تَضَعُونَ وَ لَا تَلُؤُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ

Weren't you my^{-saww} companions on the day of Ohad **When you were ascending (the mount Ohad) and were not even glancing at any one, and the Rasool kept calling you among your last ones. [3:153]?**

أَلَسْتُمْ أَصْحَابِي يَوْمَ كَذَا أَلَسْتُمْ أَصْحَابِي يَوْمَ كَذَا فَاعْتَدُوا إِلَى رَسُولِ اللَّهِ ص وَ نِدِمُوا عَلَى مَا كَانَ مِنْهُمْ وَ قَالُوا اللَّهُ أَعْلَمُ وَ رَسُولُهُ فَاصْنَعْ مَا بَدَا لَكَ

Weren't you my^{-saww} companions on such and such day? Weren't you my^{-saww} companions on such and such day?' They kept presenting excuses to Rasool-Allah^{-saww} and regretted upon what had transpired from them, and they said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing, so do whatever comes to you^{-saww}'.

وَ رَجَعَ خَفْصُ بْنُ الْأَخْنَفِ وَ سُهَيْلُ بْنُ عَمْرٍو إِلَى رَسُولِ اللَّهِ ص فَقَالَا يَا مُحَمَّدُ قَدْ أَجَابَتْ قُرَيْشٌ إِلَى مَا اشْتَرَطْتَ مِنْ إِظْهَارِ الْإِسْلَامِ وَ أَنَّ لَا يُكْرَهُ أَخَذَ عَلَى دِينِهِ فَدَعَا رَسُولُ اللَّهِ ص بِالْمُكْتَبِ وَ دَعَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ أَكْتُبْ فَكُتِبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And Hafs Bin Al-Ahnaf and Suheyl Bin Amro returned to Rasool-Allah^{-saww} and they said, 'O Muhammad^{-saww}! Quraysh have answered to what you^{-saww} stipulated from the manifestation of Islam, and that they will not force anyone upon his religion'. Rasool-Allah^{-saww} called with the writing down and called Amir Al-Momineen^{-asws} and said to him^{-asws}: 'Write'. Amir Al-Momineen^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'.

قَالَ سُهَيْلُ بْنُ عَمْرٍو لَا نَعْرِفُ الرَّحْمَنَ أَكْتُبْ كَمَا كَانَ يَكْتُبُ آبَاؤُكَ بِاسْمِكَ اللَّهُمَّ فَقَالَ رَسُولُ اللَّهِ ص أَكْتُبْ بِاسْمِكَ اللَّهُمَّ فَإِنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ ثُمَّ كَتَبَ هَذَا مَا تَقَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ الْمَلَأُ مِنْ قُرَيْشٍ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو وَ لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ مَا حَارَبْنَاكَ أَكْتُبْ هَذَا مَا تَقَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ أَ تَأْتِفُ مِنْ نَسَبِكَ يَا مُحَمَّدُ

Suheyl Bin Amro said, 'We do not recognise the Beneficent. Write as what your^{-saww} forefathers^{-asws} used to write: 'In Your^{-azwj} Name O God^{-azwj}!' Rasool-Allah^{-saww} said: 'Write, 'In Your^{-azwj} Name O God^{-azwj}!', for it is a Name from the Names of Allah^{-azwj}. Then write, 'This is what has been fixed upon by Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} and the chiefs of Quraysh'. Suheyl Bin Amro said, 'And if we knew that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, we would not go to war with you^{-saww}. Write, 'This is what is fixed upon by Muhammad^{-saww}

son of Abdullah-asws'. Are you-saww turning your-saww nose from your-saww own lineage, O Muhammad-saww?

فَقَالَ رَسُولُ اللَّهِ ص أَنَا رَسُولُ اللَّهِ وَ إِن لَّمْ تُقِرُّوهُ ثُمَّ قَالَ امْخُ يَا عَلِيُّ وَ اكْتُبْ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا أَخُو اسْمِكَ مِنَ النَّبُوَّةِ أَبَدًا فَمَحَاهُ رَسُولُ اللَّهِ ص بِيَدِهِ ثُمَّ كَتَبَ هَذَا مَا تَقَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ الْمَلَأُ مِنْ قُرَيْشٍ وَ سُهَيْلُ بْنُ عَمْرِو اصْطَلَحُوا عَلَى وَضْعِ الْحَرْبِ بَيْنَهُمْ عَشْرَ سِنِينَ عَلَى أَنْ يَكْفَ بَعْضُنَا عَنْ بَعْضٍ وَ عَلَى أَنَّهُ لَا إِسْلَافَ وَ لَا إِغْلَافَ وَ أَنَّ بَيْنَنَا وَ بَيْنَهُمْ عَيْبَةٌ مَكْفُوفَةٌ

Rasool-Allah-saww said: 'I-saww am a Rasool-saww of Allah-azwj and even if you do not acknowledge'. Then he-saww said: 'Delete, O Ali-asws and write, 'Muhammad-saww son of Abdullah-asws''. Amir Al-Momineen-asws said: 'I-asws will not delete your-saww name from the Prophet-hood, ever!' So, Rasool-Allah-saww deleted it by his-saww hand, then wrote: 'This is what is fixed upon by Muhammad-saww son of Abdullah and the chiefs of Quraysh and Suheyl Bin Amro. They will call upon dropping the war between them for ten years upon that they would refrain from each other, and upon that there will neither be any chains and shackles, and between them would be blindness from faulting;

وَ أَنَّهُ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِي عَهْدِ مُحَمَّدٍ وَ عَقْدِهِ فَعَلَّ وَ أَنَّهُ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِي عَهْدِ قُرَيْشٍ وَ عَقْدِهَا فَعَلَّ وَ أَنَّهُ مَنْ أَتَى مُحَمَّدًا بِعَمْرٍ إِذَنْ وَلِيَهُ يَرْدُّهُ إِلَيْهِ وَ أَنَّهُ مَنْ أَتَى قُرَيْشًا مِنْ أَصْحَابِ مُحَمَّدٍ لَمْ يَرْدُّوهُ إِلَيْهِ وَ أَنْ يَكُونَ الْإِسْلَامُ ظَاهِرًا يَكْفَى لَا يَكْرَهُ أَحَدٌ عَلَى دِينِهِ وَ لَا يُؤْذَى وَ لَا يُعَيَّرُ وَ أَنَّ مُحَمَّدًا يَرْجِعُ عَنْهُمْ عَامَهُ هَذَا وَ أَصْحَابُهُ ثُمَّ يَدْخُلُ عَلَيْنَا فِي الْعَامِ الْقَابِلِ مَكَّةَ فَيَقِيمُ فِيهَا ثَلَاثَةَ أَيَّامٍ وَ لَا يَدْخُلُ عَلَيْنَا بِسِلَاحٍ إِلَّا سِلَاحُ الْمُسَافِرِ السُّيُوفُ فِي الْقُرْبِ

And the one who likes to enter into a pact of Muhammad-saww and his-saww bond can do so, and the one who like to entering into a pact of Qureys and its bond can do so; and the one who comes to Muhammad-saww without permission of his master, would be returned to him and the one from the companions of Muhammad-saww who comes to Quraysh would not be returned to him-saww; And Islam would be allowed to be manifest at Makkah, no one would be forced upon his religion, nor harmed, nor faulted; and Muhammad-saww and his-saww companions would return from them this season (year), then can enter upon us during the next year at Makkah, and he-saww can stay there for three days, and will not enter upon us with weapons except weapons of the traveller, the swords in the sheath'.

وَ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ شَهِدَ عَلَى الْكِتَابِ الْمُهَاجِرُونَ وَ الْأَنْصَارُ ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّكَ أَتَيْتَ أَنْ تَخُو اسْمِي مِنَ النَّبُوَّةِ فَوَ الَّذِي بَعَنِي بِالْحَقِّ نَبِيًّا لَتَجِيئَنَّ أَبْنَاءَهُمْ إِلَى مِثْلِهَا وَ أَنْتَ مَضِيضٌ مُضْطَهَدٌ

And Ali-asws Bin Abu Talib-asws wrote it and the Emigrants and the Helpers bore witness upon the writing. Then Rasool-Allah-saww said: 'O Ali-asws! You-asws refused to delete my-saww name from the Prophet-hood. By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! Their sons will come to you-asws with it's like and you-asws will be forced, oppressed'.

فَلَمَّا كَانَ يَوْمُ صِفِّينَ وَ رَضُوا بِالْحُكْمَيْنِ كَتَبَ هَذَا مَا اصْطَلَحَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ عَمْرُو بْنُ الْعَاصِ لَوْ عَلِمْنَا أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ مَا خَارَئْنَاكَ وَ لَكِنْ اكْتُبْ هَذَا مَا اصْطَلَحَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ

When it was the day (battle) of Siffeen and they had agreed with the two judges, it was written, 'This is what Amir Al-Momineen Ali-asws Bin Abu Talib-asws and Muawiya Bin Abu Sufyan have reconciled upon', Amro Bin Al-Aas said, 'If we knew you-asws are Emir of the

Momineen, we would not be at war with you^{-asws}. But write, ‘This is what Ali^{-asws} son of Abu Talib^{-asws} and Muawiya Bin Abu Sufyan have reconciled upon’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ ص أَخْبَرَنِي رَسُولُ اللَّهِ ص بِذَلِكَ ثُمَّ كَتَبَ الْكِتَابَ

Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth. Rasool-Allah^{-saww} had informed me^{-asws} with that’. Then the agreement was written.

قَالَ فَلَمَّا كَتَبُوا الْكِتَابَ قَامَتْ خُرَاعَةُ فَقَالَتْ نَحْنُ فِي عَهْدِ مُحَمَّدٍ وَ عَقْدِهِ وَ قَامَتْ بَنُو بَكْرٍ فَقَالَتْ نَحْنُ فِي عَهْدِ فُرَيْشٍ وَ عَقْدِهَا وَ كَتَبُوا نُسَخَتَيْنِ نُسخَةً عِنْدَ رَسُولِ اللَّهِ ص وَ نُسخَةً عِنْدَ سُهَيْلِ بْنِ عَمْرٍو وَ رَجَعَ سُهَيْلُ بْنُ عَمْرٍو وَ خَفِصُ بْنُ الْأَخْنَفِ إِلَى فُرَيْشٍ فَأَخْبَرَهُمْ

He^{-asws} said, ‘When the agreement (of Al-Hudaybiya) had been written, (clan of) Khuza’a stood up and said, ‘We are in the pact of Muhammad^{-saww} and his^{-saww} bond’, and the clan of Bakr said, ‘We are in the pact of Quraysh and its bond’. And they wrote down two copies, a copy to be with Rasool-Allah^{-saww} and a copy to be with Suheyl Bin Amro; and Suheyl Bin Amro and Hafs Bin Al-Ahnaf returned to Quraysh and informed them.

وَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ انْخَرُوا بُدْنَكُمْ وَ اخْلِفُوا رُءُوسَكُمْ فَأَمْتَنَعُوا وَ قَالُوا كَيْفَ نَتَحَرَّ وَ نَخْلُقُ وَ لَمْ تَطْفُ بِالنَّبِيِّ وَ لَمْ نَسْعَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَأَعْتَمَّ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ وَ شَكََا ذَلِكَ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ انْخَرِ أَنْتَ وَ اخْلُقْ

And Rasool-Allah^{-saww} said to his^{-saww} companions: ‘Sacrifice your animals and shave your heads’. They abstained and said, ‘How can we sacrifice and shave and we have not performed Tawaaf of the House (Kabah) and not performed Sa’ee between Al-Safa and Al-Marwa?’ Rasool-Allah^{-saww} was gloomy from that and complained of that to Umm Salma^{ar}. She^{ar} said, ‘O Rasool-Allah^{-saww}! You^{-saww} sacrifice and shave’.

فَنَحَرَ رَسُولُ اللَّهِ ص وَ خَلَقَ فَنَحَرَ الْقَوْمُ عَلَى حُبِّ يَقِينٍ وَ شَكٍّ وَ اِتِّبَابٍ فَقَالَ رَسُولُ اللَّهِ ص تَعْظِيماً لِلْبُذْنِ رَحِمَ اللَّهُ الْمُخْلِقِينَ وَ قَالَ قَوْمٌ لَمْ يَسُوفُوا الْبُذْنَ يَا رَسُولَ اللَّهِ وَ الْمُقْصِرِينَ لِأَنَّ مَنْ لَمْ يَسُقْ هَدِيًّا لَمْ يَجِبْ عَلَيْهِ الْخَلْقُ فَقَالَ رَسُولُ اللَّهِ ثَانِيًا رَحِمَ اللَّهُ الْمُخْلِقِينَ الَّذِينَ لَمْ يَسُوفُوا الْهَدْيَ

Rasool-Allah^{-saww} sacrificed and shaved (head), and the people sacrificed upon malicious conviction and doubt and suspicion. Rasool-Allah^{-saww} said in reference to the sacrificial animal: ‘May Allah^{-azwj} have Mercy of the shaved ones’. And a group and the deficient ones (from having a sacrificial animal) said, ‘Arise and sacrifice the sacrificial animal, O Rasool-Allah^{-saww}!’, because the one who does not ushed a sacrificial animal, the shaving is not Obligated upon him. Rasool-Allah^{-saww} said secondly: ‘May Allah^{-azwj} have Mercy of the shaved ones, those who have not ushered the sacrificial animal’.

فَقَالُوا يَا رَسُولَ اللَّهِ وَ الْمُقْصِرِينَ فَقَالَ رَحِمَ اللَّهُ الْمُقْصِرِينَ ثُمَّ رَحَلَ رَسُولُ اللَّهِ ص نَحْوَ الْمَدِينَةِ فَرَجَعَ إِلَى التَّنْعِيمِ وَ نَزَلَ تَحْتَ الشَّجَرَةِ فَجَاءَ أَصْحَابُهُ الَّذِينَ أَنْكَرُوا عَلَيْهِ الصُّلْحَ وَ اعْتَدَرُوا وَ أَظْهَرُوا النَّدَامَةَ عَلَى مَا كَانَ مِنْهُمْ وَ سَأَلُوا رَسُولَ اللَّهِ ص أَنْ يَسْتَغْفِرَ لَهُمْ فَتَنَزَّلَ آيَةُ الرِّضْوَانِ

They said, ‘O Rasool-Allah^{-saww}! And the deficient ones?’ He^{-saww} said: ‘May Allah^{-azwj} have Mercy on the deficient ones’. Then Rasool-Allah^{-saww} departed to around Al Medina, and he^{-saww} returned to al Tan’eem and descended beneath the tree. His^{-saww} companions came, those who had denied the reconciliation upon him^{-saww}, and they presented excuses and

manifested the regret upon what had transpired from them, and they asked Rasool-Allah^{-saww} to seek Forgiveness for them. The Verse of 'Al Rizwaan' was Revealed".⁵⁷

و روى العياشي: عن زرارة، و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن رسول الله (صلى الله عليه و آله) كان معه يوم الفتح اثنا عشر ألفا حتى جعل أبو سفيان و المشركون يستغيثون».

And Al-Ayashi has reported, from Zurara, and Humran,

Abu Ja'far^{-asws} and Abu Abdullah^{-asws} (both having said): 'Rasool-Allah^{-saww} had with him^{-saww}, on the Day of the Conquest (of Makkah) twelve thousand (men), to the extent that Abu Sufyan and the Polytheists were crying out'.⁵⁸

Appendix II: VERSE 2:153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {153}

O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153]

ثم قال الله عزوجل لسائر اليهود والكافرين المظهرين: (واستعينوا بالصبر والصلوة). أي بالصبر . عن الحرام . و . على تأدية الامانات، وبالصبر على الرئاسات الباطلة، وعلى الاعتراف لمحمد بنبوته ولعلي بوصيته.

Then Allah the Almighty Said to the other disbelievers who were present there: "**And seek assistance through patience and prayer**" Meaning, be patient by staying away from the prohibited and the fulfilment of trusts and by observing patience from the false governments and recognition of the Prophet-hood of Muhammad^{-saww} and the Trusteeship of Ali^{-asws}.

(واستعينوا بالصبر) على خدمتهما، وخدمة من يأمرانكم بخدمته على استحقاق الرضوان والغفران ودائم نعيم الجنان في جوار الرحمن، ومرافقة خيار المؤمنين، والتمتع بالنظر إلى عزة محمد سيد الاولين والآخرين، وعلي سيد الوصيين والسادة الاخيار المنتجبين، فان ذلك أقر لعيونكم، وأتم لسروركم، وأكمل لهدايتكم من سائر نعيم الجنان.

"**And seek assistance through patience**" on serving them^{-asws} and serving those^{-asws} that they^{-asws} order you to do so as is their^{-asws} right, and you will be deserving of Forgiveness and a life of eternal bliss in the Gardens in the vicinity of the Beneficent, and in the friendship of the good believers, and enjoy looking at the honour of Muhammad^{-saww} the Master of the former ones and the later ones, and at the Master of the Trustees and the Chief of the good chosen ones for that will be a coolness to your eyes and you will be in joy and complete bounty from all the other bounties of the Gardens.

⁵⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 4

⁵⁸ تفسير العياشي 2: 43/54.

واستعينوا أيضا بالصلوات الخمس، وبالصلاة على محمد وآله الطيبين (على قرب الوصول إلى جنات النعيم). (وإنها) أي هذه الفعلة من الصلوات الخمس، و . من . الصلاة على محمد وآله الطيبين مع الانقياد لأوامرهم والامتنان بسرهم وعلايتهم وترك معارضتهم بلم؟ وكيف؟ (لكبيرة) . ل . عظيمة. (إلا على الخاشعين) الخائفين من عقاب الله في مخالفته في أعظم فرائضه.

And seek help by five prayers and by salutations of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, to be near to the Gardens of Bliss. **"and most surely it"** Meaning these deeds from the five Prayers and from the salutation on Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} with obedience to their^{-asws} orders and belief in their^{-asws} secrets and what they proclaim and avoid objections like Why? How? **"is a hard thing"** a great thing **"except for the humble ones"** those who fear the retribution of Allah^{-azwj} for those who oppose the great obligations of His^{-azwj}.⁵⁹

VERSE 57:25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, in order for them to establish justice with the people.

And We Sent down the iron wherein is severe violence and benefits for the people, and for Allah to Know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25]

حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لان الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

‘Abu Abdullah^{-asws} having said: ‘Musa^{-as} bequeathed to Yoshua Bin Noon^{-as}, and Yoshua Bin Noon^{-as} bequeathed to the son of Haroun^{-as}, and did not bequeath to the son of Musa^{-as}, because to Allah^{-azwj} is the good, He^{-azwj} Choses whosoever that He^{-azwj} so Wishes to, and Musa^{-as} gave the good news to Yoshua Bin Noon^{-as} of the Messiah^{-as}.

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الحواريين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذي يعلم به كل شئ الذي كان مع الانبياء

When Allah^{-azwj} Sent the Messiah^{-as}, He^{-azwj} Said to him^{-as} that he^{-saww}, the Rasool-Allah^{-saww} will come afterwards, his^{-saww} name will be Ahmad^{-saww} from the son of Ismail. He^{-saww} will ratify Me^{-azwj}, and ratify you^{-as}. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah^{-azwj} had Named them as *Al-Mustahfizeen* because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets^{-as}.

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الاسم الاكبر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابي طالب عليه السلام.

Allah^{-azwj} the Exalted has Said: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them [57:25]***, and the Book is the Great Name (Al-Ism Al-Akbar). He^{-azwj} Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali^{-asws} Bin Abu Talib^{-asws}.⁶⁰

Explanation of 'Sent down'

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، مما تأويله غير تنزيله، قال: «و أنزل لكم من الأنعام ثمانية أزواج، و قال: و أنزلنا الحديد فيه بأش سديد، فأنزل ذلك خلقه».

Al-Tabarsy, in Al-Ihtijaj,

From Amir-Al-Momineen^{-asws}, from the explanation being other than its Revelation, said: ***and Sent down for you eight pairs of the cattle***, and Said: ***and We Sent down the iron, wherein is severe violence [57:25]***, so the 'Sending down', is its creation'.⁶¹

The Scale

نرجع إلى رواية علي بن إبراهيم: ثم قال عز و جل: الله الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ الْمِيزَانَ، قال: الميزان: أمير المؤمنين (عليه السلام)، و الدليل على ذلك قوله في سورة الرحمن: وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ يعني الإمام.

We return to the report of Ali Bin Ibrahim,

'Then the Mighty and Majestic Said: ***Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]***, said, 'The Scale is Amir Al-Momineen^{-asws}, and the evidence upon that are His^{-azwj} Words in Surah Al-Rahman (Chapter 55): ***And the sky, He elevated it, and He Placed the Scale [55:7]*** - Meaning the Imam^{-asws}.⁶²

⁶⁰ Basaair Al Darajaat – P 9 CH 22 H 4 (Extract)

⁶¹ الاحتجاج: 250.

⁶² تفسير القمي 12: 274.

The descent of the iron

ابن شهر آشوب: عن تفسير السدي، عن أبي صالح، عن ابن عباس، في قوله تعالى: **وَ أَنْزَلْنَا الْحَدِيدَ** قال: أنزل الله آدم معه من الجنة سيف ذي الفقار، خلق من ورق آس الجنة،

Ibn Shehr Ashub, from Tafseer of Al Sady, from Abu Salih, from Ibn Abbas –

‘Regarding the Words of the Exalted: **and We Sent down the iron [57:25]**, he said, ‘Allah^{-azwj} Send down Adam^{-as} and with him^{-as} was a sword from the Paradise (called) Zulfiqar, Created from a myrtle leaf of the Paradise.

ثم قال: فيه بَأْسٌ شَدِيدٌ، فكان به يحارب آدم أعداءه من الجن و الشياطين، و كان عليه مكتوباً: لا يزال أنبيائي يحاربون به، نبي بعد نبي، و صديق بعد صديق، حتى يرثه أمير المؤمنين فيحارب به مع النبي الأمي،

Then He^{-azwj} Said: **wherein is severe violence [57:25]**. So Adam^{-as} used to battle his^{-as} enemies from the Jinn and the Satans^{-la}, and there was inscribed upon it: “My^{-azwj} Prophets^{-as} will not cease to battle by it, Prophet^{-as} after Prophet^{-as}, and truthful after truthful”, until Amir Al-Momineen^{-asws} inherited it, so he^{-asws} used to battle by it along with the *Ummy* Prophet^{-saww}.

و منافع للناس محمد و علي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ منيع بالنقمة من الكفار بعلي بن أبي طالب (عليه السلام).

(The Words): **and benefits for the people** – for Muhammad^{-saww} and Ali^{-asws}. **Surely Allah is Strong, Mighty [57:25]** – Robust with the Revenge from the Kafirs by Ali^{-asws} Bin Abu Talib^{-asws}.

قال: و قد روى كافة أصحابنا أن المراد بهذه الآية ذو الفقار، أنزل من السماء على النبي (صلى الله عليه و آله) فأعطاه علياً (عليه السلام).

He (Al-Sady) said, ‘And all of our companions have reported that the intended by this Verse is (the sword) Zulfiqar, Sent down from the sky unto the Prophet^{-saww}, and he^{-saww} gave it to Ali^{-asws}’.⁶³

⁶³ 294 :3 (From non-Shia source)