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# CHAPTER 49

## AL-HUJURAAT

### (Inner Apartments/Chambers)

### (18 VERSES)

### VERSES 1 - 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Hujuraat (49):

Sura Al-Hujuraat (18 verses) was revealed in Medinah.<sup>1</sup>

‘A man stood up to Amir Al-Momineen<sup>-asws</sup> and asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> : ***O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1]***, regarding who was it Revealed?’ He<sup>-asws</sup> said: ‘Regarding two men from Quraysh (Abu Bakr and Umar)’.<sup>2</sup>

Tafseer Al-Qummi - ***O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]*** – It was Revealed regarding Mariah the Coptic, mother of Ibrahim<sup>-as</sup>, and the reason for that is that Ayesha said to Rasool-Allah<sup>-saww</sup>, ‘Ibrahim<sup>-as</sup> isn’t from you<sup>-saww</sup> and rather he<sup>-as</sup> is from Jareeh the Coptic, for he tends to go to her every day’.

Rasool-Allah<sup>-saww</sup> was angered and said to Amir Al-Momineen<sup>-asws</sup>: ‘Take this sword and bring me the head of Jareeh’. Amir Al-Momineen<sup>-asws</sup> took the sword, then said: ‘May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup>, whenever you<sup>-saww</sup> sent regarding any matter I<sup>-asws</sup> become in it like the protective blade in the fur, so how come you<sup>-saww</sup> are instructing me<sup>-asws</sup> to prove it, or shall I<sup>-asws</sup> accomplish upon that?’

Rasool-Allah<sup>-saww</sup> said to him<sup>-asws</sup>: ‘But prove (it first)’. So, Amir Al-Momineen<sup>-asws</sup> came to the drinking place of Umm Ibrahim and climbed upon it. When Jareeh looked at him<sup>-asws</sup>, he fled from him<sup>-asws</sup> and climbed the palm tree. Amir Al-Momineen<sup>-asws</sup> went near him and said to him: ‘Descend!’ He said to him<sup>-asws</sup>, ‘O Ali<sup>-asws</sup>! Fear Allah<sup>-azwj</sup>, there is no problem over here. I am a eunuch’. Then he uncovered from his nakedness, and there he was, a eunuch.

<sup>1</sup> تفسير القمي، ج2، ص: 318

<sup>2</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 147

He<sup>-asws</sup> came with him to Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said to him: 'What is your occupation, O Jareeh?' He said, 'O Rasool-Allah<sup>-saww</sup>! The Coptics tend to castrate their servants and the ones who tent to enter to their wives, and the Coptics are not comforted except from (their fellow) Coptics. So, her father sent me to enter to her and serve her and comfort her'. So, Allah<sup>-azwj</sup> Mighty and Majestic Revealed: ***O you who believe! If a transgressor comes to you with news, [49:6] – the Verse***".<sup>3</sup>

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***Endeared the Eman to you and Adorned it in your hearts [49:7]***: 'It means Amir Al-Momineen<sup>-asws</sup>'; ***and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7] – the first (Abu Bakr), and the second (Umar) and the third (Usman)***".<sup>4</sup>

Tafseer Al-Qummi - ***O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]*** - It was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah<sup>-saww</sup>, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, 'O daughter of the Jew!' She complained about that to Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> said to her; 'Did you not answer back to them?' She said, 'With what, O Rasool-Allah<sup>-saww</sup>?'

He<sup>-saww</sup> said: 'My<sup>-saww</sup> words - my father is Haroun<sup>-as</sup> the Prophet of Allah<sup>-azwj</sup>, and my uncle is Musa<sup>-as</sup> the speaker with Allah<sup>-azwj</sup>, and my husband is Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup>, so what makes you two to deny me?'

She said it to both of them. They said, 'This is what Rasool-Allah<sup>-saww</sup> taught you. Therefore Allah<sup>-azwj</sup> Revealed regarding that: ***O you those who believe! A people should not mock a people [49:11]*** - up to His<sup>-azwj</sup> Words - ***nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; [49:11]***".<sup>5</sup>

'From Abu Ja'far<sup>-asws</sup> (5<sup>th</sup> Imam) having said: "Salman<sup>-ra</sup> was seated with a number of people from Quraysh in the Masjid. They started priding over their lineages and ancestry until they reached Salman<sup>-ra</sup>. Umar Bin Al-Khattab said to him<sup>-ra</sup>, 'Inform me, who you<sup>-ra</sup> are, and who your<sup>-ra</sup> father is, and what is your<sup>-ra</sup> origin'.

So he<sup>-ra</sup> said: 'I<sup>-ra</sup> am Salman<sup>-ra</sup> son of a servant of Allah<sup>-azwj</sup>. I<sup>-ra</sup> had strayed, so Allah<sup>-azwj</sup> Mighty and Majestic Guided me<sup>-ra</sup> by Muhammad<sup>-saww</sup>, and I<sup>-asws</sup> was needy, so Allah<sup>-azwj</sup> Made me<sup>-ra</sup> to be self-sufficient by Muhammad<sup>-saww</sup>, and I<sup>-ra</sup> was a slave, so Allah<sup>-azwj</sup> Freed me<sup>-ra</sup> by Muhammad<sup>-saww</sup>. This is my<sup>-ra</sup> lineage, and this is my<sup>-asws</sup> affiliation'.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> came out and Salman<sup>-ra</sup> spoke to him<sup>-saww</sup>. Salman<sup>-ra</sup> said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>, what has been meted out to me<sup>-ra</sup> from those when I<sup>-ra</sup> was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me<sup>-ra</sup>. Umar Bin Al-Khattab said to me, 'Who are you<sup>-ra</sup>, and what is your<sup>-ra</sup> origin, and what is your<sup>-ra</sup> status?'

<sup>3</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 4 Ch 1 H 8

<sup>4</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 28

<sup>5</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 4 Ch 2 H 12

The Prophet<sup>-saww</sup> said: 'So what did you<sup>-ra</sup> say to him, O Salman<sup>-ra</sup>? He<sup>-ra</sup> said, 'I<sup>-ra</sup> said, "I<sup>-ra</sup> am Salman<sup>-ra</sup> son of a servant of Allah<sup>-azwj</sup>. I<sup>-ra</sup> had strayed, so Allah<sup>-azwj</sup> Guided me<sup>-ra</sup> through Muhammad<sup>-saww</sup>, and I<sup>-asws</sup> was needy, so Allah<sup>-azwj</sup> Made me<sup>-ra</sup> to be self-sufficient through Muhammad<sup>-saww</sup>, and I<sup>-ra</sup> was a slave, so Allah<sup>-azwj</sup> Freed me<sup>-ra</sup> through Muhammad<sup>-saww</sup>. This is my<sup>-ra</sup> lineage, and this is my<sup>-asws</sup> affiliation'.

Rasool-Allah<sup>-saww</sup> said: 'O group of Quraysh, the nobility of a man is his Religion, and his chivalry in his manners, and his origin is his intellect. And Allah<sup>-azwj</sup> Mighty and Majestic has Said: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13].***

Then the Prophet<sup>-saww</sup> said to Salman<sup>-ra</sup>: 'There is no merit over you<sup>-ra</sup> from any of these ones except by fear of Allah<sup>-azwj</sup> Mighty and Majestic, and if there is piety for you<sup>-ra</sup> over them, then you<sup>-ra</sup> are more meritorious''.<sup>6</sup>

In a lengthy Hadeeth, Rasool Allah<sup>-saww</sup> said: And as for the restrained sword, it is a sword against the people of rebellion and the interpretation. Allah<sup>-azwj</sup> Said: ***And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].***

When this Verse was Revealed, Rasool-Allah<sup>-saww</sup> said: 'From you all there is one who will be fight after me<sup>-saww</sup> based upon the interpretation just as I<sup>-saww</sup> have fought based upon the Revelation'.

The Prophet<sup>-saww</sup> was asked, 'Who is he?'

He<sup>-saww</sup> said: 'Repairer of the slipper' – meaning Amir Al-Momineen<sup>-asws</sup> (an extract).<sup>7</sup>

Tafseer Al-Qummi - ***They think they are conferring a favour upon you if they become Muslims. [49:17].*** It was Revealed regarding Usman on the day of (battle of) Khandaq, and that I passed by Ammar Bin Yasser digging the ditch, and the dust had raised from the pit, so Usman placed his cuff upon his nose and passed by.

Amaar said (in prose), '*Not equal is the one who settles in the Masjid performing Rukus and Sajdahs, to the one who passes by the dust deviating, turning away from it, struggling obstinately*'.

Usman turned towards him and said, 'O son of the black (slave), is it me that you mean?' Then he came up to Rasool-Allah<sup>-saww</sup> and said to him<sup>-saww</sup>, 'We did not enter (the fold of Al-Islam) to you<sup>-saww</sup> in order to be reviled (insulted)'. So Rasool-Allah<sup>-saww</sup> said to him: 'You have removed your Islam, so go away'.

<sup>6</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 4 Ch 11 H 16

<sup>7</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 3

Therefore, Allah<sup>-azwj</sup> the Exalted Revealed: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] Surely Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]'***<sup>8</sup>.

## MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحجرات في كل ليلة، أو في كل يوم، كان من زوار محمد (صلى الله عليه وآله)».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la,

Abu Abdullah<sup>-asws</sup> having said: 'The one who recites Surah Al-Hujuraat during every night, or during every day, would be from the visitors (زوار) of Muhammad<sup>-saww</sup>'.<sup>9</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من أطاع الله تعالى و عدد من عصاه عشر مرات،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>-saww</sup> having said: 'The one who recites this Chapter (Surah Al-Hujuraat), would be Given from the Recompense ten times of the number who obeyed Allah<sup>-azwj</sup> and the number who disobeyed.

و من كتبها و علقها عليه في قتال أو خصومة أمن خوف ذلك، و فتح الله تعالى على يديه باب كل خير»

And one who writes it and attaches it (as an amulet) during fighting or dispute, would be safe from the fear of that, and Allah<sup>-azwj</sup> would Open for him the door of every goodness'.<sup>10</sup>

و قال الصادق (عليه السلام): «من كتبها و علقها على المتبوع، أمن من شيطانه، و لم يعد إليه، و أمن من كل ما يخدر من الخوف،

And Al-Sadiq<sup>-asws</sup> said: 'The one who writes it and attaches it upon the stalked one, would be safe from its devil, and will not return to it, and be safe from every danger which he fears.

و المرأة إذا شربت ماءها درت اللبن بعد إمساكه، و حفظ جنينها، و أمنت على نفسها من كل خوف و محذور بإذن الله تعالى».

And when the woman drinks it water, would release the milk after its withholding, and would protect her unborn child, and would have security for herself from every fear and hazard, by the Permission of Allah<sup>-azwj</sup>.<sup>11</sup>

<sup>8</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 30

<sup>9</sup> ثواب الأعمال: 115.

<sup>10</sup> (خواص القرآن)

<sup>11</sup> خواص القرآن: 7 «مخطوط»

## VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {1}

**O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely, He is Hearing, Knowing [49:1]**

ختص: رُوِيَ عَنِ ابْنِ كُدَيْبَةَ الْأَوْدِيِّ، قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ.. فِيمَنْ نَزَلَتْ؟. قَالَ: فِي رَجُلَيْنِ مِنْ قُرَيْشٍ.

(The book) 'Al Ikhtisas' – It is reported from Ibn Kudeyna Al Awdy who said,

'A man stood up to Amir Al-Momineen<sup>-asws</sup> and asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1]**, regarding who was it Revealed?' He<sup>-asws</sup> said: 'Regarding two men from Quraysh (Abu Bakr and Umar)'.<sup>12</sup>

قَالَ: وَ رَوَوْا عَنْ سُفْيَانَ، عَنْ فَضِيلِ بْنِ الرَّبِيعِ، عَنْ نَقِيعٍ، عَنْ أَبِي كُدَيْبَةَ الْأَوْدِيِّ، قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ فِيمَنْ نَزَلَتْ؟.

He said, 'And it is reported from Sufyan, from Fuzeyl Bin Al Zubeyr, from Naqie, from Abu Kudeyba Al Azady who said,

'A man stood up to Amir Al-Momineen<sup>-asws</sup> and asked him<sup>-asws</sup> about Words of the Exalted: **O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, [49:1]**, 'Regarding who was it Revealed?'

فَقَالَ: مَا تُرِيدُ؟ أ تُرِيدُ أَنْ تُغْرِيَ بِي النَّاسَ؟. قَالَ: لَا يَا أَمِيرَ الْمُؤْمِنِينَ، وَ لَكِنْ أُحِبُّ أَنْ أَعْلَمَ. قَالَ: اجْلِسْ، فَجَلَسَ، فَقَالَ: أَكْتُبُ عَامِراً أَكْتُبُ مَعْمَراً أَكْتُبُ عَمَرَ أَكْتُبُ عَمَّاراً أَكْتُبُ مَعْتَمِراً .. فِي أَحَدِ الْخَمْسَةِ نَزَلَتْ.

He<sup>-asws</sup> said: 'What do you want? Do you want the people to be tempted by me<sup>-asws</sup>?' He said, 'No, Amir Al-Momineen<sup>-asws</sup>! But I would love to know'. He<sup>-asws</sup> said, 'Be seated'. I sat down. He<sup>-asws</sup> said: 'Write, 'Aamir', write, 'Ma'mar', write 'Umar', write 'Ammar', write 'Mo'tamir' – it was Revealed regarding one of the five'.

قَالَ سُفْيَانُ: قُلْتُ لِفُضَيْلٍ: أ تَرَاهُ عُمَرَ؟. قَالَ: فَمَنْ هُوَ غَيْرُهُ.

Sufyan said, 'I said to Fuzeyl, 'Do you think it is Umar?' He said, 'So who is it apart from him?'<sup>13</sup>

<sup>12</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 147

<sup>13</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 3

**VERSES 2 & 3**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ {2}

***O you those who believe! Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are unaware [49:2]***

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

***Surely, those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. They shall have Forgiveness and a Mighty Recompense [49:3]***

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن أحمد، عن المنذر بن جفیر، قال: حدثني أبي جفیر بن حکیم، عن منصور بن المعتمر، عن ربعي بن خراش، قال: خطبنا علي (عليه السلام) في الرحبة، ثم قال: «لما كان في زمان الحديبية، خرج إلى رسول الله (صلى الله عليه و آله) أناس من قريش، من أشرف أهل مكة، فيهم سهيل بن عمرو، فقالوا: يا محمد، أنت جارنا و حليفنا و ابن عمنا، و قد لحق بك أناس من أبنائنا و إخواننا و أقاربنا، ليس بهم التفقه في الدين، و لا رغبة فيما عندك، و لكن إنما خرجوا فرارا من ضياعنا و أعمالنا و أموالنا، فارددهم علينا.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad, from Al-Munzar Bin Jafeyr, from Abu Jafey Bin Hakim, from Mansour Bin Al-Mo'tamar, from Rabi'e Bin Kharash who said,

'Ali<sup>-asws</sup> preached in Al-Rahbat, then said, 'During the time of Al-Hudaybiyya (Peace treaty), some people from Quraysh came out to Rasool-Allah<sup>-saww</sup>, among them was Suhayl Bin Amro, and they said, 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> are our neighbour, and our ally and our cousin. The people from our sons, and our brothers, and our relatives have attached themselves to you<sup>-saww</sup>. There is no understanding with them regarding the Religion, and they have no desire regarding what is with you<sup>-saww</sup>. But, they have come out fleeing from our businesses and our wealth, therefore return them to us!'

فدعا رسول الله (صلى الله عليه و آله) أبا بكر، فقال له: انظر ما يقولون. فقال: صدقوا يا رسول الله، أنت جارهم، فارددهم عليهم. قال: ثم دعا عمر فقال مثل قول أبي بكر،

So Rasool-Allah<sup>-saww</sup> called Abu Bakr and said to him: 'Look at what they are saying'. He said, 'They are speaking the truth, O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are their neighbour, therefore return these (people) to them'. Then he<sup>-saww</sup> called Umar, who said similar to the words of Abu Bakr.

فقال رسول الله (صلى الله عليه وآله) عند ذلك: لن تنتهوا - يا معاشر قريش - حتى يبعث الله عليكم رجلاً امتحن الله قلبه للثقوى، يضرب رقابكم على الدين.

Then Rasool-Allah<sup>-saww</sup> said with regards to that: 'You will never stop – O group of Quraysh – until Allah<sup>-azwj</sup> Sends to you a man whose heart Allah<sup>-azwj</sup> has tested for the piety. He will strike your necks upon the Religion'.

فقال أبو بكر: أنا هو يا رسول الله؟ قال: لا. فقام عمر، فقال: أنا هو يا رسول الله؟ قال: لا، ولكنه خاضع النعل، وكنت أخضف نعل رسول الله (صلى الله عليه وآله).

So, Abu Bakr said, 'Am I the one, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'No'. Then Umar stood up and said, 'Am I the one, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'No, but he is the repairer of the sandal', and I<sup>-asws</sup> had repaired the sandal of Rasool-Allah<sup>-saww</sup>.

قال: ثم التفت إلينا علي (عليه السلام)، و قال: «سمعت رسول الله (صلى الله عليه وآله) يقول: من كذب علي متعمداً فليتبوأ مقعده من النار».

He (the narrator) said, 'Then Ali<sup>-asws</sup> turned towards us and said: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'The one who deliberately belies Ali<sup>-asws</sup>, so let him take his seat in the Fire'.<sup>14</sup>

أبان بن أبي عياش عن سليم، قال: إني كنت عند عبد الله بن عباس في بيته وعنده رهط من الشيعة. قال: فذكروا رسول الله صلى الله عليه وآله وموته، فبكى ابن عباس، وقال: قال رسول الله صلى الله عليه وآله يوم الاثنين - وهو اليوم الذي قبض فيه - وحوله أهل بيته وثلاثون رجلاً من أصحابه: إيتوني بكتف أكتب لكم فيه كتاباً لن تضلوا بعدي ولن تختلفوا بعدي. فمنعهم فرعون هذه الأمة فقال: (إن رسول الله يهجر) فغضب رسول الله صلى الله عليه وآله وقال: (إني أراكم تخالفوني وأنا حي، فكيف بعد موتي؟) فترك الكتف.

Abaan Bin Abu Ayyash, from Sulaym who said, 'I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shiites. He said, 'He mentioned the Rasool Allah<sup>-saww</sup> and his<sup>-saww</sup> passing away (martyrdom), so Ibn Abbas wept and said, 'The Rasool Allah<sup>-saww</sup> said on the Day of Monday – and it was the day in which he<sup>-saww</sup> passed away –and around him<sup>-asws</sup> were the People<sup>-asws</sup> of his<sup>-saww</sup> Household and thirty men from his<sup>-saww</sup> companions: 'Bring to me<sup>-saww</sup> a 'paper' so that I<sup>-saww</sup> may write for you all in it, a writing so that you will never go astray after me<sup>-saww</sup> and will never disagree (between yourselves) after me<sup>-saww</sup>.'

But the Pharaoh of the community (Umar) prevented it. He said, 'Surely the Rasool Allah<sup>-saww</sup> is out of his<sup>-saww</sup> mind (delirious)' So the Rasool Allah<sup>-saww</sup> got angry and said: 'I<sup>-saww</sup> am looking at you opposing me<sup>-saww</sup> whilst I<sup>-saww</sup> am still alive, so how will it be after my<sup>-saww</sup> passing away?' So he<sup>-saww</sup> left it without'.

قال سليم: ثم أقبل علي ابن عباس فقال: يا سليم، لولا ما قال ذلك الرجل لكتب لنا كتاباً لا يضل أحد ولا يختلف. فقال رجل من القوم: ومن ذلك الرجل؟ فقال: ليس إلى ذلك سبيل.

تأويل الآيات 2: 2: 602/ 1 14



Sulaym said, 'Then I addressed Ibn Abbas, so he said, 'O Sulaym, Had the man not said that, he<sup>aww</sup> would have written for us a writing (as a result of which) no one would have gone astray nor differed'. A man from the group said, 'And who was that man?' He said, 'There is no way to that (naming him)'.

فخلوت بابن عباس بعد ما قام القوم، فقال: هو عمر. فقلت: صدقت، قد سمعت عليا عليه السلام وسلمان وأبا ذر والمقداد يقولون: (إنه عمر). فقال: يا سليم، أكنتم إلا ممن تنق بهم من إخوانك، فإن قلوب هذه الأمة أشربت حب هذين الرجلين كما أشربت قلوب بني إسرائيل حب العجل والسامري.

So I was alone with Ibn Abbas after the group had left, so he said, 'He was Umar'. I said, 'You have spoke the truth, I have heard Ali<sup>-asws</sup>, and Salman<sup>-ra</sup>, and Abu Dharr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup> all saying that he was Umar'. He said, 'Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the Children of Israel had drunk the love of the calf and Al-Samiri'.<sup>15</sup>

## VERSES 4 & 5

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4}

***Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]***

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

***And had they been patient until you came out to them, it would have been better for them, and Allah is Forgiving, Merciful [49:5]***

الزمخشري في (ربيع الأبرار)، قال: كان قوم من سفهاء بني تميم، أتوا رسول الله (صلى الله عليه و آله) فقالوا: يا محمد، اخرج إلينا نكلمك. فغم ذلك رسول الله (صلى الله عليه و آله) و ساء ما ظهر من سوء أدهم، فأُنزل الله تعالى: إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

Al-Zamakhshary, in Rabi Al-Abraar said,

'There was a group of foolish people of the clan of Tameem who came to Rasool-Allah<sup>-saww</sup>, and they were saying, 'O Muhammad<sup>-saww</sup>! Come out to us, we want to talk to you<sup>-saww</sup>!' So that grieved Rasool-Allah<sup>-saww</sup>, and displeased him<sup>-saww</sup> of what they had displayed from their evil manners, therefore Allah<sup>-azwj</sup> the Exalted Revealed: ***Surely those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]***.<sup>16</sup>

<sup>15</sup> Kitab Sulaym Ibn Qais Hilali, Hadeeth, 7.

<sup>16</sup> ربيع الأبرار 2: 305

ثُمَّ قَالَ فَلَيْسَ سِرُّهُ: فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ عَائِشَةَ مِنْ الْمُتَّفَقِ عَلَى صِحَّتِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَعْتَمَ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ: الصَّلَاةُ! نَامَ النِّسَاءُ وَالصَّبِيَّانِ، فَخَرَجَ! وَ قَالَ: مَا كَانَ لَكُمْ أَنْ تُبْرِزُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى الصَّلَاةِ، وَ ذَلِكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ.

Then he said in (the book) 'Jam'a Bayn Al Sahiheyin', in an attribution to Ayesha (well-known fabricatress) from the accepted upon its correctness,

'Rasool-Allah<sup>-saww</sup> delayed Al-Isha Salat until Umar called out to him<sup>-saww</sup>, 'The Salat! The women and children are sleeping! He<sup>-saww</sup> came out and said: 'It is not for you to bring Rasool-Allah<sup>-saww</sup> out to the Salat', and that was when Umar Bin Al-Khattab shouted''.

وَ قَدْ قَالَ اللَّهُ تَعَالَى: لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا يَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ فَجَعَلَ ذَلِكَ مُحِيطًا لِلْعَمَلِ، وَ قَالَ: إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَ لَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ.

And Allah<sup>-azwj</sup> the Exalted has Said: **Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2].** So He<sup>-azwj</sup> Made that as nullification of the deeds, and Said: **Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4] And had they been patient until you came out to them, it would have been better for them, and Allah is Forgiving, Merciful [49:5].**<sup>17</sup>

## VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ {6}

**O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن أبي جميلة المفضل بن صالح، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن الفسوق، فقال: «الفسوق هو الكذب، ألا تسمع قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ».

Ibn babuwayh said, 'My father narrated to us, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela Al-Mufazzal Bin Salih, from Zayd Al-Shahaam who said,

'I asked Abu Abdullah<sup>-asws</sup> about the transgression (الفسوق), so he<sup>-asws</sup> said: 'The transgression is the lying. Have you not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **O you those who believe! If a transgressor comes to you with news, then investigate, lest you harm a**

<sup>17</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 160

**people in ignorance, and you would become remorseful upon what you have done [49:6].<sup>18</sup>**

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بحضرة، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عقبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and a group of the companions of Muawiya in his presence. So Al-Hassan<sup>-asws</sup> said: 'And as for you, O Waleed Bin Uqba, what I<sup>-asws</sup> accuse you for is that you hate Ali<sup>-asws</sup>, and that he<sup>-asws</sup> whipped you eighty lashes for consuming wine, and your father was killed at his<sup>-asws</sup> hand on the Day of Badr. And how insulting can it be that Allah<sup>-azwj</sup> has Named you as a transgressor (فاسقا) and has Named him<sup>-asws</sup> as a Momin in ten Verses from the Quran?

و هو قول الله عز و جل: أَمْ مَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، و قوله عز و جل: إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ، و ما أنت و ذكر قريش، و إنما أنت ابن علي، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Is the one who was a Momin like the one who was a transgressor? [32:18]**. And the Words of the Mighty and Majestic: **O you those who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]**, and what are you and the mention of the Quraysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'.<sup>19</sup>

In the interpretation of the 24:11, there are additional Ahadeeth on the subject related to 49:6:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

**Surely those who are coming with the falsehood are a group from you. Do not reckon it as being an evil for you, but it is better for you. For every person from them is what he has earned from the sin, and those who assumed its major share from them, for him would be a grievous Punishment [24:11]**

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلبدها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها،

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

<sup>18</sup> معاني الأخبار: 1/294.

<sup>19</sup> الاحتجاج: 276.

'Abu Ja'far<sup>-asws</sup> said to me: 'But, if our<sup>-asws</sup> Al-Qaim<sup>-asws</sup> rises, Al-Humeyra (Ayesha) would be returned until he<sup>-asws</sup> whips her the Legal punishment, and until he<sup>-asws</sup> takes revenge for the daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Fatima<sup>-asws</sup>, from her'.

قلت: جعلت فداك ولم يجلدها؟ قال: لفريتها على ام ابراهيم، قلت: فيكيف أخره الله للقائم؟

I said, 'May I be sacrificed for you<sup>-asws</sup>! And why would he<sup>-asws</sup> whip her?' He<sup>-asws</sup> said: 'Due to her fabrication upon the mother of Ibrahim<sup>-as</sup> (Son<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>)'.

فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

So he<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> Blessed and Exalted Sent Muhammad<sup>-saww</sup> as a mercy and will Send Al Qaim<sup>-asws</sup> as an avenger'<sup>20</sup>

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، قالوا: حدثنا سعد ابن عبد الله، قال حدثنا محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي الجارود، و هشام أبي ساسان، و أبي طارق السراج، عن عامر بن واثلة، عن أمير المؤمنين (عليه السلام)، في حديث المناشدة مع الخمسة الذين في الشورى. قال (عليه السلام): «نشدتكم بالله، هل علمتم أن عائشة قالت لرسول الله (صلى الله عليه وآله): إن إبراهيم ليس منك، و إنه ابن فلان القبطي. قال: يا علي، اذهب فاقتله. فقلت: يا رسول الله، إذا بعثتني أكون كالسمار المحمي في الوبر، أو أثبتت؟ قال: لا، بل تثبت.

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed who both narrated to us from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Maskeyn Al Saqafy, from Abu Al Jaroud, and Hisham Abu Sasaan, and Abu Tariq Al Siraaaj, from Aamir Bin Waasilat, who has said:

Amir-Al-Momineen<sup>-asws</sup>, in a Hadeeth, petitioning with the five who were in the consultation council. He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Do you know that Ayesha said to Rasool-Allah<sup>-saww</sup> that, 'Ibrahim<sup>-as</sup> is not from you<sup>-saww</sup>, and that he is the son of so and so (Jareeh) the Coptic?' He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Go and kill him'. So I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! When you<sup>-saww</sup> send me<sup>-asws</sup>, I<sup>-asws</sup> am as steadfast as a nail, or even stronger?' He<sup>-saww</sup> said: 'No, but you<sup>-asws</sup> are stronger!'

فذهبت، فلما نظر إلي استند إلى حائط، فطرح نفسه فيه، فطرحت نفسي على أثره، فصعد على نخلة، فصعدت خلفه، فلما رأيته قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال، فجئت فأخبرت رسول الله (صلى الله عليه وآله)، فقال: الحمد لله الذي صرف عنا سوء أهل البيت؟

So I<sup>-asws</sup> went. When he looked at me by the wall, he jumped off it, and I<sup>-asws</sup> followed him. He climbed upon the tree, so I<sup>-asws</sup> climbed up after him. So when he saw me<sup>-asws</sup> climb up, he threw off his cloth. He did not have for him anything from what he could become the man. So I<sup>-asws</sup> came and informed Rasool-Allah<sup>-saww</sup>, so he<sup>-saww</sup> said: 'Praise is due to Allah<sup>-azwj</sup>, Who Exchanged the evil from us<sup>-asws</sup> the People<sup>-asws</sup> of the Household?'

فقالوا: اللهم، لا. فقال: «اللهم، اشهد».

So they said, 'O Allah<sup>-azwj</sup>! No'. So he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> testify so'<sup>21</sup>

<sup>20</sup> Tafseer Noor Al-Saqalayn – Ch 21 H 199

الحسين بن حمدان الخصبي: بإسناده عن الرضا (عليه السلام)، أنه قال لمن بحضرته من شيعته: «هل علمتم ما قذفت به مارية القبطية، و ما ادعي عليها في ولادتها إبراهيم بن رسول الله (صلى الله عليه و آله)؟ فقالوا: يا سيدنا، أنت أعلم، فخيرنا.

Al Husayn Bin Hamdan Al Khaseybi, by his chain,

‘From Al-Reza<sup>-asws</sup> having said to the ones who were in his<sup>-asws</sup> presence from his<sup>-asws</sup> Shias: ‘Do you know what Mariah the Coptic was slandered with, and what was alleged upon her regarding her newborn Ibrahim<sup>-as</sup> son<sup>-as</sup> of Rasool-Allah<sup>-sawww</sup>?’ They said, ‘O our Master<sup>-asws</sup>! You<sup>-asws</sup> are more knowing, therefore inform us’.

فقال: «إن مارية أهداها المقوقس إلى جدي رسول الله (صلى الله عليه و آله)، فحظي بها من دون أصحابه، و كان معها خادم مسوح، يقال له: جريح، و حسن إسلامهما و إيمانهما،

So he<sup>-asws</sup> said: ‘Mariha the Coptic, Muqawqis<sup>22</sup> had gifted her to my<sup>-asws</sup> grandfather<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup>, so he<sup>-sawww</sup> attained her from besides his<sup>-sawww</sup> companions. And there was a eunuch servant with her called Jareeh, and both their Islam and their Eman was good.

ثم ملكت مارية قلب رسول الله (صلى الله عليه و آله)، فحسدها بعض أزواجه، فأقبلت عائشة و حفصة تشكيان إلى أبويهما ميل رسول الله (صلى الله عليه و آله) إلى مارية، و إثارة إياها عليهما، حتى سولت لهما و لأبويهما أنفسهما بأن يقذفوا مارية بأنها حملت بإبراهيم من جريح، و هم لا يظنون أن جريحا خادم،

Then Mariah attracted the heart of Rasool-Allah<sup>-sawww</sup>, and some of his<sup>-sawww</sup> wives envied her. So, Ayesha and Hafsa came to their fathers complaining about the inclination of Rasool-Allah<sup>-sawww</sup> towards Mariah, and his<sup>-sawww</sup> preferring her over them, unto the extent that it induced them and their fathers themselves that they should slander Mariah that she is pregnant with Ibrahim<sup>-as</sup>, from Jareeh, and they (Abu Bakr and Umar) were not thinking that Jareeh is a servant.

فأقبل أبواهما إلى رسول الله (صلى الله عليه و آله) و هو جالس في مسجده، فجلسا بين يديه، ثم قالوا: يا رسول الله، ما يحل لنا، و لا يسعنا أن نكتم عليك ما يظهر من خيانة واقعة بك. قال: ماذا تقولان؟!

So, their fathers came to Rasool-Allah<sup>-sawww</sup>, and he<sup>-sawww</sup> was seated in his<sup>-sawww</sup> Masjid, and they both sat down in front of him<sup>-sawww</sup>, then said, ‘O Rasool-Allah<sup>-sawww</sup>! It is not permissible for us, nor do we have any leeway that we should conceal upon you<sup>-sawww</sup> what has appeared from the occurrence of betrayal with you<sup>-sawww</sup>’. He<sup>-sawww</sup> said: ‘What is that you two are saying?’

قالا: يا رسول الله، إن جريحا يأتي من مارية بالفاحشة العظمى، و إن حملها من جريح، و ليس هو منك.

They said, ‘O Rasool-Allah<sup>-sawww</sup>! Jareeh came to Mariah with the grievous immorality, and she is pregnant from Jareeh, and it isn’t from you<sup>-sawww</sup>!’

<sup>21</sup> الخصال: 31 / 563.

<sup>22</sup> Al-Muqawqis is mentioned in Islamic history as a ruler of Egypt, who corresponded with the Islamic Prophet Muhammad<sup>-sawww</sup>. He is often identified with Cyrus, Patriarch of Alexandria, who administered Egypt on behalf of the Byzantine Empire – (Wikipedia).

فأرشد وجه رسول الله (صلى الله عليه وآله) و تلون، و عرضت له سهوة لعظم ما تلقيا به، ثم قال: ويحكمما، ما تقولان؟

So, the face of Rasool-Allah<sup>-saww</sup> reddened and paled (out of wrath), and there was displayed to him<sup>-saww</sup> the obscenity of the grievousness of what they were facing him<sup>-saww</sup> with. Then he<sup>-saww</sup> said: 'Woe be unto you two! What are you saying?'

قالا: يا رسول الله، إنا خلفنا جريحا و مارية في مشربتها- يعنينا حجرتها- و هو يفاكهها، و يلاعبها، و يروم منها ما يروم الرجال من النساء، فابعث إلى جريح، فإنك تجده على هذه الحال، فأنفذ فيه حكم الله.

They said, 'O Rasool-Allah<sup>-saww</sup>! We left behind Jareeh and Mariah in her drinking place – meaning her chamber – and he was patting her and playing with her, and he was wishing from her what the man wished from the woman. Therefore send (someone) to Jareeh, and you<sup>-saww</sup> will find him upon this state, and implement with regards to him, the Judgment of Allah<sup>-azwj</sup>'.

فانثنى النبي إلى علي (عليهما السلام)، ثم قال: يا أبا الحسن، قم- يا أخي- و معك ذو الفقار، حتى تمضي إلى مشربة مارية، فإن صادفتها و جريحا كما يصفان، فأخذهما بسيفك ضربا.

Prophet<sup>-saww</sup> bent over towards Ali<sup>-asws</sup>, then said: 'O Abu Al-Hassan<sup>-asws</sup>! Arise, O my<sup>-saww</sup> brother<sup>-asws</sup>, and with you is Zulfiqar (the sword), until you<sup>-asws</sup> go to the drinking place of Mariah. So if these two are truthful and Jareeh is as they are describing him to be, then put them both down with a strike of your<sup>-asws</sup> sword'.

فقام علي (عليه السلام)، و اتشح بسيفه و أخذه تحت ثيابه، فلما ولى من بين يدي رسول الله (صلى الله عليه وآله)، انثنى إليه، فقال: يا رسول الله، أكون في ما أمرتني كالسكة المحمية في العهن، أو الشاهد يرى ما لا يرى الغائب؟

Ali<sup>-asws</sup> arose and took his<sup>-asws</sup> sword and placed it beneath his<sup>-asws</sup> clothes. But, when he<sup>-asws</sup> turned from in front of Rasool-Allah<sup>-saww</sup>, he<sup>-asws</sup> bent down to him<sup>-saww</sup> and he<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> happen to be, regarding what you<sup>-saww</sup> instructed me<sup>-asws</sup> for, like the knife shielded in the wool, or the one present would see what the absentees did not?'

فقال له النبي (صلى الله عليه وآله): فديتك يا علي، بل الشاهد يرى ما لا يرى الغائب.

Prophet<sup>-saww</sup> said to him<sup>-asws</sup>: 'Your<sup>-asws</sup> sacrifice, O Ali<sup>-asws</sup>! But, the one present will see what the absentees did not'.

فأقبل علي (عليه السلام)، و سيفه في يده، حتى تسور من فوق مشربة مارية، و هي في جوف المشربة جالسة، و جريح معها يؤدبها بأداب الملوك، و يقول لها: عظمي رسول الله (صلى الله عليه وآله)، و لبيه، و كرميه، و نحو هذا الكلام، حتى التفت جريح إلى أمير المؤمنين (عليه السلام)، و سيفه مشهور في يده،

Ali<sup>-asws</sup> went and his<sup>-asws</sup> sword was in his<sup>-asws</sup> hand, until he<sup>-asws</sup> surveyed from above, the drinking place of Mariah, and she was seated in the inside of the chamber, and Jareeh was with her, assisting her with the etiquettes of the slaves, and he was saying to her, 'Revere Rasool-Allah<sup>-saww</sup>, and listen to him<sup>-saww</sup>, and honour him<sup>-saww</sup>', and approximately this

speech, until Jareeh turned towards Amir Al-Momineen<sup>-asws</sup>, and his<sup>-asws</sup> bare sword was in his<sup>-asws</sup> hand.

ففرع جريح إلى نخلة في المشربة، فصعد إلى رأسها، فنزل أمير المؤمنين (عليه السلام) إلى المشربة، وكشفت الريح عن أثواب جريح، فإذا هو خادم ممسوح، فقال له: أنزل يا جريح. فقال: يا أمير المؤمنين، آمنة على نفسي؟ فقال: آمنة على نفسك.

Jareeh panicked to a palm tree in the drinking place, and climbed up to its top. Amir Al-Momineen<sup>-asws</sup> came down to the drinking place, and the wind uncovered from the clothes of Jareeh, and he was a eunuch servant. So he<sup>-asws</sup> said to him: 'Descend, O Jareeh!' He said, 'O Amir Al-Momineen<sup>-asws</sup>! Is there safety upon myself?' He<sup>-asws</sup> said: 'There is safety upon yourself'.

فنزل جريح، وأخذ أمير المؤمنين (عليه السلام) بيده، وجاء به إلى رسول الله (صلى الله عليه وآله)، فأوقفه بين يديه، فقال له: يا رسول الله، إن جريحا خادم ممسوح.

Jareeh descended, and Amir Al-Momineen<sup>-asws</sup> grabbed his hand and came with him to Rasool-Allah<sup>-saww</sup>, and paused him in front of him<sup>-saww</sup>, and said to him<sup>-saww</sup>: 'O Rasool-Allah<sup>-saww</sup>! Jareeh is a eunuch servant!'

فولى رسول الله (صلى الله عليه وآله) [وجهه إلى الجدار]، فقال: حل لهما نفسك - لعنهما الله - يا جريح، حتى يتبين كذبهما، و خزيمهما، و جرأتهما على الله، و على رسوله.

Rasool-Allah<sup>-saww</sup> turned his<sup>-saww</sup> face towards the wall and he<sup>-saww</sup> said: 'There is release for yourself, may Allah<sup>-azwj</sup> Curse them both, O Jareeh, to the extent that their lying's are exposed, and their disgrace and their crime against Allah<sup>-azwj</sup> and against His<sup>-azwj</sup> Rasool<sup>-saww</sup>'.

فأسقط بين يدي رسول الله (صلى الله عليه وآله) وقال: يا رسول الله، التوبة، استغفر لنا. فقال رسول الله (صلى الله عليه وآله): لا تاب الله عليكم، فما ينفعكما استغفاري و معكما هذه الجرأة،

The both (Abu Bakr and Umar) fell down in front of Rasool-Allah<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>! The repentance. Seek Forgiveness for us!' Rasool-Allah<sup>-saww</sup> said: 'There is no Turning of Allah<sup>-azwj</sup> (with Mercy) upon you two, therefore my<sup>-saww</sup> seeking Forgiveness would not benefit you, and with you is this audacity'.

فأنزل الله فيهما: الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ».

Then Allah<sup>-azwj</sup> Revealed regarding both of them (Abu Bakr and Umar): ***Surely those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]***.<sup>23</sup>

<sup>23</sup> الهداية الكبرى: 297.



وعنه، قال: و في رواية عبد الله بن موسى، عن أحمد بن رشيد، عن مروان بن مسلم، عن عبد الله ابن بكير، قال: قلت لأبي عبد الله (عليه السلام) جعلت فداك، كان رسول الله (صلى الله عليه و آله) أمر بقتل القبطي، و قد علم أنها قد كذبت عليه، أو لم يعلم، و إنما دفع الله عن القبطي القتل بتبنت علي (عليه السلام)؟

And from him (Ali Bin Ibrahim), said, 'And in a report of Abdullah Bin Musa, from Ahmad Bin Rasheed, from Marwan Bin Muslim, from Abdullah Ibn Bakeyr who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Rasool-Allah<sup>-saww</sup> ordered with the killing of the (Mariah) the Coptic, and had known that she had been lied against, or he<sup>-saww</sup> did not know, and rather Allah<sup>-azwj</sup> Defended the killing (Mariah) the Coptic by the proof of Amir Al-Momineen<sup>-asws</sup>?'

فقال: «بل كان و الله علم، و لو كانت عزيمة من رسول الله (صلى الله عليه و آله) ما انصرف علي (عليه السلام) حتى يقتله، و لكن إنما فعل رسول الله (صلى الله عليه و آله) لترجع عن ذنبها، فما رجعت، و لا اشتد عليها قتل رجل مسلم بكذبها».

So he<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>, he<sup>-saww</sup> knew, and had there been determination from Rasool-Allah<sup>-saww</sup>, Ali<sup>-asws</sup> would not have left until he<sup>-asws</sup> would have killed him (Jareeh). But rather, Rasool-Allah<sup>-saww</sup> did so for her (Ayesha) to return from her sin, but she did not return, nor did the killing of a Muslim man pile up on her due to her sin'.<sup>24</sup>

## VERSES 7 & 8

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ {7}

**And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]**

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {8}

**Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8]**

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، عن يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ: «يعني أمير المؤمنين (عليه السلام)». وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ. «الأول و الثاني و الثالث».

Ali Bin Ibrahim said, 'It was narrated to us by Muhammad Bin Ja'far, from Yahya Bin Zakariyya, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

<sup>24</sup> تفسير القمي 2: 319.



'From Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted: **Endeared the Eman to you and Adorned it in your hearts [49:7]**: 'It means Amir Al-Momineen<sup>-asws</sup>'; **and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7]** – the first (Caliph), and the second (Caliph) and the third (Caliph)'.<sup>25</sup>

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ تَغْلِبَةَ بْنِ مَيْمُونٍ وَ غَالِبِ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي مُسْتَطَاطٍ لَهُ يَمْنَى فَنَظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجْلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجْلَيْكَ هَكَذَا

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far<sup>-asws</sup> in his<sup>-asws</sup> tent at Mina. He<sup>-asws</sup> looked at the feet of Ziyad which had turned black, so he<sup>-asws</sup> pitied it saying: 'What is the matter with your feet that they are like this?'

قَالَ جِئْتُ عَلَى بَكْرِ بْنِ زَيْدٍ لِي نَضُو فُكُنْتُ أَمْسِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أُلَمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النِّجَاةَ وَ تَجَلَّى عَنِّي

He said, 'I came upon a weak ride and so had to walk most of the way'. He<sup>-asws</sup> lamented to him and Ziyad said to him<sup>-asws</sup> during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you<sup>-asws</sup> which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَبَ إِلَيْكُمْ الْإِيمَانُ وَ زَيْنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

So Abu Ja'far<sup>-asws</sup> said: 'And is the Religion anything except for the love? Allah<sup>-azwj</sup> the Exalted Said: **But, Allah Endeared the Eman to you and Adorned it in your hearts [49:7]**, and Said: **Say: If you love Allah, then follow me, Allah will Love you [3:31]**, and Said: **love the one who emigrated to them [59:9]**.

إِنَّ رَجُلًا أَتَى النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ يَا رَسُولَ اللَّهِ أَحِبُّ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أَحِبُّ الصَّوْمِيِّينَ وَ لَا أَصُومُ

A man came up to the Prophet<sup>-saww</sup> so he said, 'O Rasool-Allah<sup>-saww</sup>, I love the ones praying Salat but I do not pray Salat myself, and I love the ones Fasting but I do not Fast myself'.

فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحَبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ

So Rasool-Allah<sup>-saww</sup> said: 'You are (will be) with the ones whom you love, and for you is (would be) what you earned'.

وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّمَا لَوْ كَانَ فِرْعَوْنُ مِنَ السَّمَاءِ فَرَعَ كُلَّ قَوْمٍ إِلَى مَا مَنِيهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

<sup>25</sup> تفسير القمي 2: 319.

And he<sup>-asws</sup> said: 'What you are seeking and what you want, but it is rather, if there is a scare from the sky, every people would seek protection in its safe place, and we<sup>-asws</sup> will seek safety with our Prophet<sup>-saww</sup>, and you will be seeking safety with us<sup>-asws</sup>'.<sup>26</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن فضيل بن يسار، قال: سألت أبا عبد الله (عليه السلام) عن الحب و البغض، أمن الإيمان هو؟ فقال: «و هل الإيمان إلا الحب و البغض». ثم تلا هذه الآية: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

And from him, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Fazeyl Bin Yasaar who said,

'I asked Abu Abdullah<sup>-asws</sup> about the love and the hate, are these from the faith?' So he<sup>-asws</sup> said: 'And is Eman except the love and the hate?' Then he<sup>-asws</sup> recited this Verse: ***But, Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufir, and the transgression, and the disobedience. These, they are the Guided ones [49:7]***.<sup>27</sup>

عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن أيوب بن الحر، عن الحسن بن زياد قال: سألت أبا عبد الله عليه السلام عن قول الله: "حب إليكم الإيمان وزينه في قلوبكم" هل للعباد بما حب صنع؟ - قال: لا، ولا كرامة.

From him, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayoub, from Ayoub Bin Al Hurr, from Al Hassan Bin Ziyad who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>: ***Allah Endeared the Eman to you and Adorned it in your hearts [49:7] Allah Endeared the Eman to you and Adorned it in your hearts.*** Is it for the servants to make the endearment?' He<sup>-asws</sup> said: 'No, nor a prestige'.<sup>28</sup>

تفسير فرات بن إبراهيم عن أحمد بن محمد بن علي الزهرري عن أحمد بن الحسين بن المفضل عن زكريا بن محمد عن عبد الله بن مسكان و أبان بن عثمان عن بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ وَ إِبْرَاهِيمَ الْأَحْمَرِيِّ قَالَا دَخَلْنَا عَلَى أَبِي جَعْفَرٍ ع وَ عِنْدَهُ زِيَادُ الْأَخْلَامِ فَقَالَ أَبُو جَعْفَرٍ يَا زِيَادُ مَا لِي أَرَى رَجُلَيْكَ مُتَفَلِّحَيْنِ

Tafseer Furaat Bin Ibrahim – from Ahmad Bin Muhammad Bin Ali Al Zuhry, from Ahmad Bin Al-Husayn Bin Al Mufallis, from Zakariya Bin Muhammad, from Abdullah Bin Muskan, and Aban Bin Usman, from Bureyd Bin Muawiya Al Ijaly and Ibrahim Al Ahmary both said,

'We entered to see Abu Ja'far<sup>-asws</sup> and in his<sup>-asws</sup> presence was Ziyad Al-Ahlam. Abu Ja'far<sup>-asws</sup> said: 'O Ziyad! What is the matter I<sup>-asws</sup> see your legs being ripped apart? (cuts & bruises)'.

قَالَ جَعَلْتُ لَكَ الْفِدَاءَ جِئْتُ عَلَى نَضْوٍ لِي أَعَانِيهِ الطَّرِيقَ وَ مَا حَمَلَنِي عَلَى ذَلِكَ إِلَّا حُبُّ لَكُمْ وَ شَوْقُ إِلَيْكُمْ

<sup>26</sup> Al Kafi V 8 H 14483

<sup>27</sup> الكافي 2: 5 / 102

<sup>28</sup> Al Mahaasin – V 1 Bk 5 H 29

He (the narrator) said, 'May I be sacrificed for you<sup>-asws</sup>! I have come upon a weak camel, the road had exhausted it, and nothing carried be upon that (completing the journey) except love for you (Imams<sup>-asws</sup>), and yearning to you<sup>-asws</sup> all!'

ثُمَّ أَطْرَقَ زِيَادٌ مَلِيًّا ثُمَّ قَالَ جُعِلْتُ لَكَ الْفِدَاءَ إِنِّي زَيْمًا خَلَوْتُ فَأَتَانِي الشَّيْطَانُ فَيَذِّرُنِي مَا قَدْ سَلَفَ مِنَ الذُّنُوبِ وَالْمَعَاصِي فَكَأَنِّي آيسٌ ثُمَّ أَذْكَرُ حَيِّي لَكُمْ وَانْقِطَاعِي إِلَيْكُمْ

Then Ziyad lowered his head for a while, then said, 'May I be sacrificed for you<sup>-asws</sup>! Sometimes I am alone and the Satan<sup>-la</sup> comes to me and reminds me of what has been perpetrated from the sins and the acts of disobedience. It is as if I get despaired. Then I remember my love for you<sup>-asws</sup> and my cutting off (from others) to you<sup>-asws</sup>'.

قَالَ يَا زِيَادُ وَ هَلِ الدِّينُ إِلَّا الْحُبُّ وَ الْبُغْضُ

He<sup>-asws</sup> said: 'O Ziyad! And is the religion except the love and the hatred?'

ثُمَّ تَلَا هَذِهِ الثَّلَاثَ آيَاتٍ كَأَنَّهَا فِي كَفِّهِ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرِهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ فَضْلًا مِنَ اللَّهِ وَ نِعْمَةً وَ اللَّهُ عَلِيمٌ حَكِيمٌ

Then he<sup>-asws</sup> recited these three Verses, as if these were (written) in his<sup>-asws</sup> palm - **But Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7] Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8].**

وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

And He<sup>-azwj</sup> Said: **are loving the ones who emigrate to them, [59:9].**

وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ-

And Said: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful' [3:31].**

أَتَى رَجُلًا إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحِبُّ الصَّوْمِيْنَ وَ لَا أَصُومُ وَ أَحِبُّ الْمُصَلِّيْنَ وَ لَا أَصَلِّي وَ أَحِبُّ الْمُتَصَدِّقِينَ وَ لَا أَصَدِّقُ

A man came to Rasool-Allah<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I love the fasting ones, but I do not fast (myself), and I love the praying ones, but I do not pray (myself), and I love the charity givers, but I do not give charity (myself)'.

فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا كَسَبْتَ أَمَا تَرْضَوْنَ أَنْ لَوْ كَانَتْ فِرْعَةُ مِنَ السَّمَاءِ فَرَعَتْ كُلَّ قَوْمٍ إِلَى مَا مَنِهْمَ وَ فَرَعْنَا إِلَى رَسُولِ اللَّهِ وَ فَرَعْتُمْ إِلَيْنَا.

Rasool-Allah<sup>-saww</sup> said: 'You will be with the ones you love, and for you will be whatever you have earned. Are you not pleased that if there were to be a panic (event) from the sky,

every people would panic to their secure places, and we<sup>-asws</sup> shall panic to Rasool-Allah<sup>-azwj</sup>, and you will panic to us<sup>-asws</sup>?<sup>29</sup>

## VERSE 9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا  
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ  
يُحِبُّ الْمُقْسِطِينَ {9}

***And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9]***

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قُلْتُ وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا  
فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>. I (the narrator) said, ‘The Verse: ***And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So when it does return, then reconcile between them with the justice [49:9]***’.

قَالَ الْفَيْتَانِ إِذَا جَاءَ تَأْوِيلُ هَذِهِ آيَةِ يَوْمِ الْبَصَرَةِ وَ هُمْ أَهْلُ هَذِهِ الْآيَةِ وَ هُمُ الَّذِينَ نَعَوْا عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَكَانَ الْوَاجِبُ عَلَيْهِ قِتَالُهُمْ وَ  
قَتْلَهُمْ حَتَّىٰ يَفِيئُوا إِلَىٰ أَمْرِ اللَّهِ

He<sup>-asws</sup> said: ‘The two parties - rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir Al-Momineen<sup>-asws</sup>. Thus, it was Obligatory upon him<sup>-asws</sup> to fight them, and he<sup>-asws</sup> fought them until they submitted to the Command of Allah<sup>-azwj</sup>.

وَ لَوْ لَمْ يَفِيئُوا لَكَانَ الْوَاجِبُ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السَّيْفَ عَنْهُمْ حَتَّىٰ يَفِيئُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنَّهُمْ بَايَعُوا طَائِعِينَ غَيْرَ كَارِهِينَ وَ هِيَ الْفِتْنَةُ  
الْبَاغِيَةُ كَمَا قَالَ اللَّهُ تَعَالَىٰ

And had they not been submitted, it would have become Obligatory upon him<sup>-asws</sup> with regards to what Allah<sup>-azwj</sup> Revealed, that he<sup>-asws</sup> should not raise his sword (stop fighting) until they had complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And it is the rebel group just as Allah<sup>-azwj</sup> the Exalted Said.

<sup>29</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 114

فَكَانَ الْوَاجِبَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَعْدَلَ فِيهِمْ حَيْثُ كَانَ ظَفِيرَ يَحْمٍ كَمَا عَدَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَهْلِ مَكَّةَ إِذَا مَنَّ عَلَيْهِمْ وَ عَفَا وَ كَذَلِكَ صَنَعَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِأَهْلِ الْبَصْرَةِ حَيْثُ ظَفِيرَ يَحْمٍ مِثْلَ مَا صَنَعَ النَّبِيُّ (صلى الله عليه وآله) بِأَهْلِ مَكَّةَ حَذْوِ النَّعْلِ بِالنَّعْلِ

So, it was obligatory upon Amir Al-Momineen<sup>-asws</sup> that he<sup>-asws</sup> should deal with justice among them when he<sup>-asws</sup> was victorious over them, just as the Rasool Allah<sup>-saww</sup> had been just among the people of Mecca, he<sup>-saww</sup> was benevolent upon them and forgave them. And that is what Amir-al-Momineen<sup>-asws</sup> did with the people of Al-Basra when he<sup>-asws</sup> was victorious over them similar to what the Rasool Allah<sup>-saww</sup> had done with the people of Mecca. Like a sandal follows a sandal (same footsteps). (An extract).<sup>30</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعاً، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، عن أبيه (عليه السلام) - في حديث الأسياف الخمسة - قال: «و أما السيف المكفوف [فسيف] على أهل البغي و التأويل، قال الله عز و جل: وَ إِنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ،

And from him, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al-Qasany, altogether, from Al-Qasim Bin Muhammad, from Suleyman Biin Dawood Al-Munqary, from Hafs Bin Ghayas,

‘Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> – in a Hadeeth of the five swords (الأسياف الخمسة) – said: ‘And as for the blind sword, it is a sword against the oppressive people, and the explanation is, Allah<sup>-azwj</sup> Mighty and Majestic Said: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah [49:9].**

فلما نزلت هذه الآية قال رسول الله (صلى الله عليه وآله): إن منكم من يقاتل بعدي على التأويل كما قاتلت على التنزيل فسئل النبي (صلى الله عليه وآله) من هو؟ فقال: خاصف النعل، يعني أمير المؤمنين (عليه السلام)،

So when this Verse was Revealed, Rasool-Allah<sup>-saww</sup> said: ‘Surely among you is the one<sup>-asws</sup> who will fight after me<sup>-saww</sup> upon the explanation (of the Holy Quran) just as I<sup>-saww</sup> fought upon the Revelation’. So, the Prophet<sup>-saww</sup> was asked, ‘Who is he?’ So he<sup>-saww</sup> said: ‘The repairer of the sandal’ – meaning Amir Al-Momineen<sup>-asws</sup>’.

فقال عمار بن ياسر: قاتلت بهذه الراية مع رسول الله (صلى الله عليه وآله) ثلاثاً و هذه الرابعة، و الله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أنا على الحق و أنهم على الباطل، و كانت السيرة فيهم من أمير المؤمنين (عليه السلام) ما كان من رسول الله (صلى الله عليه وآله) في أهل مكة يوم فتح مكة، فإنه لم يسب لهم ذرية، و قال: من أغلق بابه فهو آمن، و من ألقى سلاحه فهو آمن،

Amaar Bin Yaasir said: ‘I fought by this flag alongside Rasool-Allah<sup>-saww</sup> thrice, and this is the fourth. By Allah<sup>-azwj</sup>, if they were to beat us until it reaches with us to be abandoned like leaves, we would know that we are upon the Truth, and that they are upon the Falsehood, And the way (السيرة) among them from Amir Al-Momineen<sup>-asws</sup> is what was from Rasool-Allah<sup>-saww</sup> regarding the people of Makkah on the Day of the conquest of Makkah, for he<sup>-saww</sup> did

<sup>30</sup> Al Kafi – H 14650

not insult their offspring, and said: 'The one who locks his door, so he is safe. The one who puts down his weapons, so he is safe'.

وكذلك قال أمير المؤمنين (عليه السلام) يوم البصرة، نادى فيهم: لا تسبوا لهم ذرية، و لا تجهزوا على جريح، و لا تتبعوا مدبراً، و من أغلق بابهُ و ألقى سلاحه فهو آمن».

And that is what Amir Al-Momineen<sup>-asws</sup> said on the Day of Al-Basra (Battle of the Camel). He<sup>-asws</sup> called out among them: 'Do not insult their offspring, and do not destroy the wounded, and do not follow the fleers. And the one who locks his door and puts down his weapons, so he is safe'.<sup>31</sup>

NB: This is very important Verse as this Verse was not applicable during the time of Rasool Allah<sup>-saww</sup>, similarly, there are Verses which are only applicable to the time of the last Imam<sup>-ajf</sup>. See, for example:

### Masoom<sup>-asws</sup> Stops his<sup>-asws</sup> brother from Up-Rising

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْحَارُودِ عَنْ مُوسَى بْنِ بَكْرِ بْنِ ذَابٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع أَنَّ زَيْدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ ع دَخَلَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ وَ مَعَهُ كُتُبٌ مِنْ أَهْلِ الْكُوفَةِ يَدْعُونَهُ فِيهَا إِلَى أَنْفُسِهِمْ وَ يُخْبِرُونَهُ بِاجْتِمَاعِهِمْ وَ يَأْمُرُونَهُ بِالْخُرُوجِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هَذِهِ الْكُتُبُ ابْتِدَاءٌ مِنْهُمْ أَوْ جَوَابٌ مَا كَتَبْتَ بِهِ إِلَيْهِمْ وَ دَعَوْهُمْ إِلَيْهِ فَقَالَ بَلِ ابْتِدَاءٌ مِنَ الْقَوْمِ لِمَعْرِفَتِهِمْ بِحَقِّنَا وَ بَقَرَاتِنَا مِنْ رَسُولِ اللَّهِ ص وَ لِمَا يَجِدُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ وَجُوبِ مَوَدَّتِنَا وَ فَرَضِ طَاعَتِنَا وَ لِمَا نَحْنُ فِيهِ مِنَ الصَّبْرِ وَ الصَّنَكِّ وَ الْبَلَاءِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّ الطَّاعَةَ مَقْرُوضَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةٌ أَمَضَاهَا فِي الْأَوَّلِينَ وَ كَذَلِكَ يُجْرِيهَا فِي الْآخِرِينَ وَ الطَّاعَةُ لِرَاحِدٍ مِنَّا وَ الْمَوَدَّةُ لِلْجَمِيعِ وَ أَمَرَ اللَّهُ يَجْرِي لِأَوْلِيَائِهِ بِكُمْ مَوْصُولٍ وَ قَضَاءٍ مَقْصُولٍ وَ حَتْمٍ مَقْضِيٍّ وَ قَدَرٍ مَقْدُورٍ

وَ أَجَلَ مُسَمًّى لَوْفَتِ مَعْلُومٌ فَلَا يَسْتَحِقُّكَ الَّذِينَ لَا يُؤْمِنُونَ إِنْهُمْ لَنْ يُعْثُوا عَنْكَ مِنَ اللَّهِ شَيْئاً فَلَا تَعْجَلْ فَإِنَّ اللَّهَ لَا يَعْجَلُ لِعِبَادِهِ وَ لَا تَسْبِقَنَّ اللَّهَ فَتَعْجَزَكَ الْبَلِيَّةُ فَتَضْرِعَكَ قَالَ فَغَضِبَ زَيْدٌ عِنْدَ ذَلِكَ ثُمَّ قَالَ لَيْسَ الْإِمَامُ مِنَّا مَنْ جَلَسَ فِي بَيْتِهِ وَ أَرَحَى سِرَّهُ وَ ثَبَطَ عَنِ الْجِهَادِ وَ لَكِنَّ الْإِمَامَ مِنَّا مَنْ مَنَعَ حَوْرَتَهُ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ وَ دَفَعَ عَنْ رَعِيَّتِهِ وَ دَبَّ عَنْ حَرَمِهِ قَالَ أَبُو جَعْفَرٍ ع هَلْ تَعْرِفُ يَا أَخِي مِنْ نَفْسِكَ شَيْئاً مِمَّا سَبَّحَتْهَا إِلَيْهِ فَتَجِيءَ عَلَيْهِ بِشَاهِدٍ مِنْ كِتَابِ اللَّهِ أَوْ حُجَّةٍ مِنْ رَسُولِ اللَّهِ ص أَوْ تَضْرِبَ بِهِ مَثَلاً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ حَلَالاً وَ حَرَّمَ حَرَاماً وَ فَرَضَ فَرَائِضَ وَ ضَرَبَ أَمْثَالاً وَ سَنَّ سُنَناً وَ لَمْ يَجْعَلِ الْإِمَامَ الْقَائِمَ بِأَمْرِهِ شُبْهَةً فِيمَا فَرَضَ لَهُ مِنَ الطَّاعَةِ أَنْ يَسْبِقَهُ بِأَمْرٍ قَبْلَ تَحْلِيلِهِ أَوْ مُجَاهَدَةٍ فِيهِ قَبْلَ حُلُولِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي الصَّبْرِ لَا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمْ حُرْمٌ أَ قَتَلُوا الصَّيْدَ أَغْظَمَ أَمْ قَتَلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ جَعَلَ لِكُلِّ شَيْءٍ مَحَالاً وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِذَا خَلَلْتُمْ فَاصْطَادُوا وَ قَالَ عَزَّ وَ جَلَّ لَا تَحْلُوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ فَجَعَلَ الشُّهُورَ عِدَّةً مَعْلُومَةً فَجَعَلَ مِنْهَا أَرْبَعَةً حُرماً وَ قَالَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى إِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ فَجَعَلَ لِدَلِيلِكَ مَحَالاً وَ قَالَ وَ لَا تَغْرِمُوا عَقْدَةَ الْبَيْكَةِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ فَجَعَلَ لِكُلِّ شَيْءٍ أَجَلاً وَ لِكُلِّ كِتَابٍ فَإِنْ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ يَقِينٍ مِنْ أَمْرِكَ وَ تَبَيَّنَ مِنْ شَأْنِكَ فَشَأْنُكَ وَ إِلَّا فَلَا تَرُومَنَّ أَمْراً أَنْتَ مِنْهُ فِي شَكٍّ وَ شُبْهَةٍ وَ لَا تَتَعَاطَ زَوَالُ مَلِكٍ لَمْ تَنْقُضِ أَكُلَهُ وَ لَمْ يَنْقُطِعْ مَدَاهُ وَ لَمْ يَبْلُغِ الْكِتَابُ أَجَلَهُ فَلَوْ قَدْ بَلَغَ مَدَاهُ وَ انْقَطَعَ أَكُلُهُ وَ بَلَغَ الْكِتَابُ أَجَلَهُ لَأَنْقَطَعَ الْفَصْلُ وَ تَتَابَعَ النِّظَامُ وَ لَأَعْقَبَ اللَّهُ فِي التَّابِعِ وَ الْمُتَّبِعِ الدُّلَّ وَ الصَّغَارَ أَعُوذُ بِاللَّهِ مِنْ إِمَامٍ ضَلَّ عَنْ وَفْقِهِ فَكَانَ التَّابِعُ فِيهِ أَعْلَمَ مِنَ الْمُتَّبِعِ أ تُرِيدُ يَا أَخِي أَنْ تُحْيِيَ مِلَّةَ قَوْمٍ قَدْ كَفَرُوا بِآيَاتِ اللَّهِ وَ عَصَوْا رَسُولَهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ بِغَيْرِ هُدًى مِنَ اللَّهِ وَ ادَّعَوْا الْخِلَافَةَ بِلَا بُرْهَانٍ مِنَ اللَّهِ وَ لَا عَهْدٍ مِنْ رَسُولِهِ أُعِيدَ بِإِلَهِ يَا أَخِي أَنْ تَكُونَ غَدَاً الْمَضْلُوبَ بِالْكَفْسَةِ ثُمَّ ارْقَضْتَ عَيْنَاهُ وَ سَأَلَتْ دُمُوعُهُ ثُمَّ قَالَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ هَكَذَا سِتْرُنَا وَ جَحَدْنَا حَقًّا وَ أَفْشَى سِرًّا وَ نَسَبْنَا إِلَى غَيْرِ جَدِّنَا وَ قَالَ فِينَا مَا لَمْ تَقُلْهُ فِي أَنْفُسِنَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hussain ibn Sa'id from al-Hussain ibn al-Jarud from Musa ibn Baler ibn Dab from the one who narrated to him from abu Ja'far, 'Alavhi al-Salam. who has said the following:

'Zayd, ibn Ali<sup>-asws</sup> ibn al-Hussain<sup>-asws</sup>, once went to see abu Ja'far<sup>-asws</sup>, Muhammad<sup>-asws</sup> ibn Ali<sup>-asws</sup>. He carried with him letters from the people of Kufa who invited him to their (city) and informed him of their unity and collective decision to ask him to rise. Abu Ja'far<sup>-asws</sup> then asked him, 'Are these letters their initiative or a response to what you had written to them and asked them to do?'

He said, 'It is their initiative; they acknowledge our rights and because of our being from the family of the Messenger of Allah<sup>-saww</sup>. It is also because of what they read in the book of Allah<sup>-azwj</sup> about the obligation to love and obey us. Also, it is because of the suffering impediments and afflictions that we had been through. "Abu Ja'far<sup>-asws</sup> said to him, 'Obedience is an obligation from Allah<sup>-azwj</sup>. It is a tradition, Sunnah, that He<sup>-azwj</sup> had established in the people of the past and in the same way it will continue in the later generations of the people. Obedience is (obligatory) only for one of us<sup>-asws</sup> (the Hujjat of the time) and to love is for all of us<sup>-asws</sup>. The command of Allah<sup>-azwj</sup> applies to His friends because of the rules already made available and because of the decision already made distinct, because of the finalised decision and of the measurement that has already taken place and because of the appointed time on a certain date. Do not be hasty; Allah<sup>-azwj</sup> does not become hasty due to hastiness in the people. Do not try to surpass Allah<sup>-azwj</sup>; in your doing so, misfortune will defeat and destroy you.'

The narrator has said that Zayd became angry and said, 'The Imam<sup>-asws</sup> from us is not the one who sits in his home; draw the curtain around him and hold back from struggle (jihad). The Imam from us is the one who safeguards his dominion, fights for the cause of Allah<sup>-azwj</sup> a real fight, defends those who hold high regard for him and his rights.'

"Abu Ja'far<sup>-asws</sup> then said: 'O brother, do you really find any of the things that you mentioned about yourself? If so, then can you show supporting proof from the book of Allah<sup>-azwj</sup> or evidence from the Sunnah of the Messenger of Allah<sup>-saww</sup> or give a similar example? Allah<sup>-azwj</sup> Made things lawful and unlawful. He<sup>-azwj</sup> has Sanctioned the obligations, provided examples and set up traditions - the Sunnah. He<sup>-azwj</sup> has not made an Imam<sup>-asws</sup>, who rises with Divine Authority on His<sup>-azwj</sup> Command, but engulfed in doubts in the matters of the obligation of obedience to him. He<sup>-azwj</sup> has not made him as such that he would act upon an issue before its proper place and struggle for something before it is there yet.

Allah<sup>-azwj</sup>, has said, '**Believers, do not hunt when you are in the Holy precinct. ...** ' (5:95). Is hunting an animal that has been made prohibited during Hajj more serious or the killing of a person that Allah<sup>-azwj</sup> has prohibited? Allah<sup>-azwj</sup>, has assigned a place for everything. '**Once the restrictions of Hajj are over, you may hunt. ..** ' (5:2) Allah<sup>-azwj</sup>, has said, '**Believers, do not disrespect the reminders of Allah, the sacred months, ..** ' (5:2).

He<sup>-azwj</sup> has made the number of months well known of which four are sacred ones. He<sup>-azwj</sup> has Said: '**During the four sacred months, they (pagans) may travel peacefully through the land. You (pagans) must know that you cannot make Allah helpless ...** ' (9:2) Then Allah<sup>-azwj</sup> has Said: '**When the sacred months are over, slay the pagans wherever you find them**



.... ' (9:5) He<sup>-azwj</sup> has assigned a place for it. He<sup>-azwj</sup> has also Said: '**Do not decide for a marriage before the appointed time is over. ... ' (2:235).**

Allah<sup>-azwj</sup> has Assigned a time for everything and for every period of time there is Kitab (a Rule). If you may have the necessary evidence from your Lord<sup>-azwj</sup>, certainty from yourself in your affairs and you know well about it then you may act accordingly. Otherwise, do not aim at an issue in which you have doubt and uncertainty. Do not endeavour to end a kingdom the sustenance of which is not yet exhausted; it's time has not ended and it's Kitab (rule) has not reached its time. When its time comes, its sustenance diminishes and its rule reaches its time, the gap will be removed and the system will follow and Allah<sup>-azwj</sup> will Make the followers (of falsehood) and those followed to suffer humiliation.

'O brother! Do you want to revive the ways of a people who have rejected the signs of Allah<sup>-azwj</sup>, disobeyed His Messenger<sup>-saww</sup>, followed their desires, without guidance from Allah<sup>-azwj</sup>, claim the Khilafa (Leadership with Divine Authority) without (having legitimate) authority and evidence from Allah<sup>-azwj</sup>, or a covenant from the Messenger of Allah<sup>-saww</sup>? I pray to Allah<sup>-azwj</sup> to grant you, O brother, refuge from being crucified tomorrow in al-Kunasa.' Then his eyes became flooded with tears that flowed down and then he said, 'Allah<sup>-azwj</sup> is between us and the people who disregarded our<sup>-asws</sup> honour, ignored our<sup>-asws</sup> rights, made our<sup>-asws</sup> secrets public and have ascribed us<sup>-asws</sup> to someone other than our grandfather. They have said about us<sup>-asws</sup> what we<sup>-asws</sup> ourselves do not say.'<sup>32</sup>

## VERSE 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

**But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]**

**In a lengthy Hadeeth, Amir Al-Momineen-asws said:**

قال: فأشدكم الله، أتقرون أن رسول الله صلى الله عليه وآله أخى بين كل رجلين من أصحابه وأخى بيني وبين نفسه وقال: (أنت أخي وأنا أخوك في الدنيا والآخرة)؟ فقالوا: اللهم نعم.

He<sup>-asws</sup> said: 'So, bearing Allah<sup>-azwj</sup> as your Witness, do you acknowledge that the Messenger of Allah<sup>-saww</sup> established brotherhood between each of the men from his<sup>-saww</sup> companions, and established brotherhood between myself<sup>-asws</sup> and himself<sup>-saww</sup> and said: 'You<sup>-asws</sup> are my<sup>-saww</sup> brother, and I<sup>-saww</sup> am your<sup>-asws</sup> brother in the world as well as in the Hereafter?' They all said, 'Our Allah<sup>-azwj</sup>, yes'. (an extract).<sup>33</sup>

الكافي عن العدة عن البرقي عن عثمان بن عيسى عن الفضل بن عمر قال قال أبو عبد الله ع إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ بَنُو أَبِي وَأُمِّي وَإِذَا ضَرَبَ عَلَى رَجُلٍ مِنْهُمْ عِزٌّ سَهَرَ لَهُ الْآخِرُونَ.

<sup>32</sup> Al-Kafi, vol. 1, Ch. 81 h, 6

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<sup>33</sup> Kitab Sulaym Ibn Qais Hilali, Hadeeth, 11



(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Al Mufazzal Bin Umar who said,

'Abu Abdullah<sup>-asws</sup> said: ***'But rather, the Momineen are brothers, [49:10],*** son of a father and a mother, and when a vein is truck upon a man from them, the other stay awake at night for him".<sup>34</sup>

الخصال ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ مِنَ الْمُرُوءَةِ ثَلَاثَةٌ مِنْهَا فِي الْحَضَرِ وَ ثَلَاثَةٌ مِنْهَا فِي السَّفَرِ

(The book) 'Al-Khisaa', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Six (matters) are from the manliness – three of these are regarding the staying and three of these are during the journey.

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ كِتَابِ اللَّهِ تَعَالَى وَ عِمَارَةُ مَسَاجِدِ اللَّهِ وَ اتِّخَاذُ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

As for those regarding the staying – reciting the Book of Allah<sup>-azwj</sup> the Exalted, and building a Masjid of Allah<sup>-azwj</sup>, and taking the brothers for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَبَدَلُ الرِّزْقِ وَ حُسْنُ الْخُلُقِ وَ الْمِرَاحُ فِي غَيْرِ الْمَعَاصِي.

And as for that which is regarding the journey – expending the provision, and goodly manners, and the pleasantries in other than the disobedience (of Allah<sup>-azwj</sup>)".<sup>35</sup>

حدثنا الحسن بن علي بن معاوية عن محمد بن سليمان عن ابيه عن عيسى بن اسلم عن معاوية بن عمار قال قلت لابي عبد الله عليه السلام جعلت فداك هذا الحديث الذي سمعته منك ما تفسيره قال وما هو قال ان المؤمن ينظر بنور الله فقال يا معاوية ان الله خلق المؤمنين من نوره وصيغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فالمؤمن اخو المؤمن من لايه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذي خلق منه.

Narrated to us Al-Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Amaar who said:

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, this Hadeeth which I have heard from you<sup>-asws</sup>, what is its interpretation?' He<sup>-asws</sup> said: 'And what is it?' He said: 'The Momin sees by the Light of Allah<sup>-azwj</sup>.' He<sup>-asws</sup> said: 'O Muawiya, Allah<sup>-azwj</sup> Created the Momin from the Light and Covered him by His<sup>-azwj</sup> Mercy and Took from him the covenant of our<sup>-asws</sup> Wilayah on the same day when he recognised his existence, for the Momin is the brother of the Momin as from the same father and mother. His father is the Light and his mother is the Mercy, but rather he sees by that Light which he has been Created from.'<sup>36</sup>

<sup>34</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 4

<sup>35</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 1

<sup>36</sup> Basaair Al Darajaat – P 2 CH 11 H 2

## VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ  
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ  
بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {11}

***O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11]***

علي بن إبراهيم: فإنها نزلت في صفية بنت حيي بن أخطب، وكانت زوجة رسول الله (صلى الله عليه وآله)، وذلك أن عائشة و حفصة كانتا تؤذيها و تشتمانها، و تقولان لها: يا بنت اليهودية. فشكت ذلك إلى رسول الله (صلى الله عليه وآله) فقال [لها]: «ألا تحبييهما؟» فقالت: بماذا يا رسول الله؟

Ali Bin Ibrahim –

‘So it was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah<sup>-saww</sup>, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, ‘O daughter of the Jew!’ So, she complained about that to Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> said to her; ‘Did you not answer back to them?’ She said, ‘With what, O Rasool-Allah<sup>-saww</sup>?’

قال: «قولي: إن أبي هارون نبي الله، و عمي موسى كليم الله، و زوجي محمد رسول الله، فما تنكران مني؟»

He<sup>-saww</sup> said: ‘My<sup>-saww</sup> words - my father is Haroun<sup>-as</sup> the Prophet of Allah<sup>-azwj</sup>, and my uncle is Musa<sup>-as</sup> the speaker with Allah<sup>-azwj</sup>, and my husband is Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup>, so what makes you two to deny me?’

فقالت لهما. فقالتا: هذا علمك رسول الله. فأنزل الله في ذلك: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ - إلى قوله تعالى - وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ.

So, she said it to both of them. They said, ‘This is what Rasool-Allah<sup>-saww</sup> taught you. Therefore, Allah<sup>-azwj</sup> Revealed regarding that: ***O you those who believe! A people should not mock a people [49:11]*** - up to His<sup>-azwj</sup> Words - ***nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].***<sup>37</sup>

ابن بابويه، قال: حدثنا محمد بن موسى المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه، و عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم

<sup>37</sup> تفسير القمي 2: 321

عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سميتني أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah<sup>-asws</sup>, when a man from the people of Al-Yemen came up to him<sup>-asws</sup>. He greeted him<sup>-asws</sup>, and he<sup>-asws</sup> returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him<sup>-asws</sup>, 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah<sup>-asws</sup> said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you<sup>-asws</sup>, it is this very teknonym that I had'.

فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لَا تَتَّبِعُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ،

So, Abu Abdullah<sup>-asws</sup> said to him: 'There is no good in the nickname. Allah<sup>-azwj</sup>, Blessed and High is Saying in His<sup>-azwj</sup> Book: ***nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].***

ما صنعتك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت ننظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

What is your work, O Sa'ad?' He said, 'May I be sacrificed for you<sup>-asws</sup>, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه».

So, Abu Abdullah<sup>-asws</sup> said to him: 'What is Saturn with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. Abu Abdullah<sup>-asws</sup> said: 'Muh! (Shh!) Do not say this, for it is a star of Amir Al-Momineen<sup>-asws</sup>, and it is a star of the successors<sup>-as</sup>, and it is: ***(It is) the star of piercing brightness [86:3]***, which Allah<sup>-azwj</sup> Mighty and Majestic has Spoken of in His<sup>-azwj</sup> Book'.

فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعاه في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So, the Yemeni said to him<sup>-asws</sup>, 'What is the meaning of 'Al-Saaqib?' He<sup>-asws</sup> said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah<sup>-azwj</sup> Mighty and Majestic has Named it as: ***The star of piercing brightness [86:3] (Al-Saaqib)***'.<sup>38</sup>

<sup>38</sup> (الخصال: 68 / 489)

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن علي بن حديد، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: دخل عليه الطيار وأنا عنده، فقال [له]: جعلت فداك، رأيت قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غير مكان من مخاطبة المؤمنين، أ يدخل في هذا المنافقون؟

Muhammad Bin Yaqoub, from Abu Ali Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Jameel Bin Daraj,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Tayyar came to him<sup>-asws</sup>, and I was in his<sup>-asws</sup> presence, and he said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What is your<sup>-asws</sup> view of the Words of Allah<sup>-azwj</sup>: **O you those who believe! [49:11]**, in other places from (where) the Momineen are Addressed, are they hypocrites included in this?'

قال: «نعم، يدخل في هذا المنافقون و الضلال، و كل من أقر بالدعوة الظاهرة».

He<sup>-asws</sup> said: 'Yes! Included in this are the hypocrites, and the straying ones, and everyone who accepts the apparent call'.<sup>39</sup>

## VERSE 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {12}

**O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]**

## Backbiting

في جوامع الجامع وروى ان ابا بكر وعمر بعثا سلمان إلى رسول الله صلى الله عليه وآله ليأتي بهما بطعام، فبعثه إلى أسامة بن زيد وكان خازن رسول الله صلى الله عليه وآله على رحله فقال: ما عندي شيء، فعاد اليهما فقالا: بخل أسامة ولو بعثنا سلمان إلى بئر سميحة لغار ماؤها،

In Jawame Al-Jamea –

'It has been reported that Abu Bakr and Umar sent Salman<sup>-ra</sup> to Rasool-Allah<sup>-saww</sup> to bring some food for the two of them. So he<sup>-saww</sup> sent him<sup>-ra</sup> to Asama Bin Zayd who was a treasurer of Rasool-Allah<sup>-saww</sup> on his<sup>-saww</sup> journey. But he said, 'There is nothing with me'. So, he<sup>ar</sup> returned to the two of them, and they said, 'Asama is stingy. Had we sent Salman<sup>-ra</sup> to the well of Sameehat, it would have given its water'.

الكافي 8: 274 / 413. <sup>39</sup>

ثم انطلقا إلى رسول الله صلى الله عليه وآله فقال لهما: ما أرى خضرة اللحم في أفواهكما ؟ قالا: يا رسول الله ما تناولنا اليوم لحماً، قال ظلمت تأكلون لحم سلمان واسامة فنزلت.

Then they went to Rasool-Allah<sup>-saww</sup> who<sup>-saww</sup> said to the two of them: ‘What is it that makes me<sup>-saww</sup> see the greenery of meat in the mouths of the two of you?’ They said, ‘O Rasool-Allah<sup>-saww</sup>! We have not had any meat today’. He<sup>-saww</sup> said: ‘You have been eating the flesh of Salman<sup>-ra</sup> and Asama’. It (Verse 49:12) was Revealed’.<sup>40</sup>

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّقُوا الْمُحَرَّمَاتِ كُلَّهَا - وَاعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَخِيكُمُ الْمُؤْمِنِ - مِنْ شِيعَةِ آلِ مُحَمَّدٍ أَكْثَمُ فِي التَّحْرِيمِ مِنَ الْمَيْتَةِ - قَالَ اللَّهُ جَلَّ وَ عَلَا: «وَلَا يَغْتَنَّبُ بَعْضُكُمْ بَعْضًا - أَوْ يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ»

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O servants of Allah<sup>-azwj</sup>! Fear the Prohibitions, all of them – and know that your backbiting of your Momin brother from the Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> – is greater Prohibition than (eating) the dead. Allah<sup>-azwj</sup> Majestic and Exalted Said: **or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it [49:12].**

وَ إِنَّ الدَّمَ أَخْفُ عَلَيْكُمْ - فِي تَحْرِيمِ أَكْلِهِ - مِنْ أَنْ يَشِي أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شِيعَةِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ، فَإِنَّهُ حِينَئِذٍ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنَ وَ السُّلْطَانَ الَّذِي وَشَى بِهِ إِلَيْهِ.

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammad<sup>-saww</sup> to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him.

وَ إِنَّ لَحْمَ الْخِنْزِيرِ أَخْفُ تَحْرِيمًا - مِنْ تَعْظِيمِكُمْ مَنْ صَعَّرَهُ اللَّهُ، وَ تَسْمِيَتِكُمْ بِأَسْمَائِنَا أَهْلَ الْبَيْتِ، وَ تَلْقُبِكُمْ بِأَلْقَابِنَا مِنْ سَمَاءِ اللَّهِ بِأَسْمَاءِ الْفَاسِقِينَ، وَ لَقَبَهُ بِالْأَقَابِ الْفَاجِرِينَ

And that the flesh of the swine is lighter in Prohibition than your revering (admiring) of the one whom Allah<sup>-azwj</sup> Belittled, and your naming him with our<sup>-asws</sup> names (titles) of the People<sup>-asws</sup> of the Household, and your teknonyming him with our<sup>-asws</sup> teknonyms to the one whom Allah<sup>-azwj</sup> Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers.

وَ إِنَّ مَا أَهْلٌ بِهِ لَغَيْرِ اللَّهِ أَخْفُ تَحْرِيمًا عَلَيْكُمْ - مِنْ أَنْ تَعْقِدُوا نِكَاحًا أَوْ صَلَاةَ جَمَاعَةٍ بِأَسْمَاءِ أَعْدَائِنَا الْغَاصِبِينَ حُثُوفَنَا - إِذَا لَمْ يَكُنْ عَلَيْكُمْ مِنْهُمْ تَقِيَّةٌ،

And that (consuming) whatever has been sacrificed for other than Allah<sup>-azwj</sup> is lighter in Prohibition upon you than if you were to tie a knot of marriage or a congregational *Salat* with the names of our<sup>-asws</sup> enemies, the usurpers of our<sup>-asws</sup> rights – when there does not happen to be *Taqiyya* upon you, from them.<sup>41</sup>

<sup>40</sup> Tafseer Noor Al Saqalayn – CH 49 H 80

<sup>41</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 350

For detailed Ahadeeth on backbiting refer to Al Kafi V 2 – The Book of Eman and Kufr - [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(11\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(11).pdf)

## The spying

محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن يوسف بن عقيل عن محمد بن قيس، عن أبي جعفر عليه السلام قال: محرمة الجنبه على القتاتين المشائين بالنميمة.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

‘Abu Ja’far<sup>-asws</sup> has said: ‘The Paradise is Prohibited unto the spies and the gossipers’.<sup>42</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحُزَيْنِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ يَلْزُمُ بَابَ أَبِي جَعْفَرٍ (عليه السلام) لِلْخِدْمَةِ الَّتِي كَانَ وَكَّلَ بِهَا وَكَانَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى يَجِيءُ فِي السَّحَرِ فِي كُلِّ لَيْلَةٍ لِيَعْرِفَ خَبَرَ عَلِيٍّ أَبِي جَعْفَرٍ (عليه السلام) وَكَانَ الرَّسُولُ الَّذِي يُخْتَلِفُ بَيْنَ أَبِي جَعْفَرٍ (عليه السلام) وَبَيْنَ أَبِي إِذَا حَضَرَ قَامَ أَحْمَدُ وَخَلَا بِهِ أَبِي حَضَرَ قَامَ أَحْمَدُ وَخَلَا بِهِ أَبِي

Al Husayn Bin Muhammad, from Al Kahyrani, from his father, said,

‘He (my father) had necessitated the door of Abu Ja’far<sup>-asws</sup> for the service (as a doorman) which he<sup>-asws</sup> had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja’far<sup>-asws</sup> (9<sup>th</sup> Imam<sup>-asws</sup>) and there was the messenger who used to come and go between Abu Ja’far<sup>-asws</sup> and my father. Whenever he (the messenger) was present, Ahmad would arise and my father would be alone with him (the messenger).

فَخَرَجْتُ ذَاتَ لَيْلَةٍ وَ قَامَ أَحْمَدُ عَنِ الْمَجْلِسِ وَ خَلَا أَبِي بِالرَّسُولِ وَ اسْتَدَارَ أَحْمَدُ فَوَقَفَ حَيْثُ يَسْمَعُ الْكَلَامَ فَقَالَ الرَّسُولُ لِأَبِي إِنَّ مَوْلَاكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي مَاضٍ وَ الْأَمْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَ لَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدَ أَبِي

So, I went out one night and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. So, he paused, when he heard the speech, and the messenger said to my father, ‘Your Master<sup>-asws</sup> conveys the greetings upon you and is saying to you: ‘I<sup>-asws</sup> am going to pass away and the command (Imamate) is going to (be with) my<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and for him<sup>-asws</sup> upon you all, after me<sup>-asws</sup> would be what is for me<sup>-asws</sup> upon you after my<sup>-asws</sup> father<sup>-asws</sup>’.

ثُمَّ مَضَى الرَّسُولُ وَ رَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ وَ قَالَ لِأَبِي مَا الَّذِي قَدْ قَالَ لَكَ قَالَ خَيْرًا قَالَ قَدْ سَمِعْتُ مَا قَالَ فَلِمَ تُكْتُمُهُ وَ أَعَادَ مَا سَمِعَ فَقَالَ لَهُ أَبِي قَدْ حَرَّمَ اللَّهُ عَلَيْكَ مَا فَعَلْتَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَجَسَّسُوا فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْمًا مَا وَ إِيَّاكَ أَنْ تُظْهِرَهَا إِلَى وَقْفِهَا

Then the messenger went away and Ahmad returned to his place and said to my father, ‘What is that which he had said to you?’ He said, ‘Good’. He said, ‘I have heard what he said, therefore do not conceal it’, and he repeated what he had heard. So my father said to him, ‘Allah<sup>-azwj</sup> has Prohibited upon you what you did because Allah<sup>-azwj</sup> the Exalted is Saying: **nor**

<sup>42</sup> Al Kafi – H 2790

**should you spy [49:12]**, therefore preserve the testimony for perhaps we would be needy to it one day and beware of manifesting it before its time’.

فَلَمَّا أَصْبَحَ أَبِي كَتَبَ نُسْخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَ خَتَمَهَا وَ دَفَعَهَا إِلَى عَشْرَةٍ مِنْ وُجُوهِ الْعِصَابَةِ وَ قَالَ إِنَّ حَدَثَ بِي حَدَثُ الْمَوْتِ قَبْلَ أَنْ أَطْلَيْكُمْ بِهَا فَأَتَتْخُوهَا وَ أَغْلِقُوا بِهَا فِيهَا

So, when it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, ‘If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it’.

فَلَمَّا مَضَى أَبُو جَعْفَرٍ ( عليه السلام ) ذَكَرَ أَبِي أَنَّهُ لَمْ يَخْرُجْ مِنْ مَنْزِلِهِ حَتَّى قَطَعَ عَلَى يَدَيْهِ نَحْوَ مِنْ أَرْبَعِمِائَةِ إِنْسَانٍ وَ اجْتَمَعَ رُؤَسَاءُ الْعِصَابَةِ عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَقَاوَضُونَ هَذَا الْأَمْرَ فَكَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى أَبِي يُعَلِّمُهُ بِاجْتِمَاعِهِمْ عِنْدَهُ وَ أَنَّهُ لَوْ لَا خَافَهُ الشُّهْرَةَ لَصَارَ مَعَهُمْ إِلَيْهِ وَ يَسْأَلُهُ أَنْ يَأْتِيَهُ

So, when Abu Ja’far<sup>-asws</sup> passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. So Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

فَرَكِبَ أَبِي وَ صَارَ إِلَيْهِ فَوَجَدَ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَقَالُوا لِأَبِي مَا تَقُولُ فِي هَذَا الْأَمْرِ فَقَالَ أَبِي لِمَنْ عِنْدَهُ الرِّقَاعُ أَخْضِرُوا الرِّقَاعَ فَأَخْضَرُوهَا فَقَالَ لَهُمْ هَذَا مَا أَمَرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نُحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الْأَمْرِ شَاهِدٌ آخَرُ

My father rode and went over to him and he found the people have had gathered with him. So, they said to my father, ‘What are you saying regarding this matter?’ So, my father said, ‘To the one with whom there is a parchment, should display the parchment’. So, they displayed these, and he said to them, ‘This is what I had been ordered with’. So, some of them said, ‘We would have loved it if there had been other witnesses with you regarding this matter’.

فَقَالَ لَهُمْ قَدْ أَتَاكُمُ اللَّهُ عَزَّ وَ جَلَّ بِهِ هَذَا أَبُو جَعْفَرٍ الْأَشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ وَ سَأَلَهُ أَنْ يَشْهَدَ بِمَا عِنْدَهُ فَأَنْكَرَ أَحْمَدُ أَنْ يَكُونَ سَمِعَ مِنْ هَذَا شَيْئًا فَدَعَاهُ أَبِي إِلَى الْمُبَاهَلَةِ

So, he said to them, ‘Allah<sup>-azwj</sup> Mighty and Majestic has Already Come with it. This is Abu Ja’far Al-Ashary. He would testify for me that he heard this message, and ask him that he should testify with whatever is with him’. But, Ahmad denied that he had been hearing anything from this. So, my father called him to the imprecation (Mubahila).

فَقَالَ لَمَّا حَقَّقَ عَلَيْهِ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَ هَذَا مَكْرُمَةٌ كُنْتُ أُحِبُّ أَنْ تَكُونَ لِرَجُلٍ مِنَ الْعَرَبِ لَا لِرَجُلٍ مِنَ الْعَجَمِ فَلَمْ يَرِحِ الْقَوْمُ حَتَّى قَالُوا بِالْحَقِّ جَمِيعًا .

So, he (the narrator) said, ‘When it was proven against him, he said, ‘I had heard that and this is a prestige. I had liked it that it would happen to be from a man from the Arabs, not to



a man from the non-Arabs'. (Al-Khayrani was a non-Arab). So the people did not depart until they had spoken with the truth, altogether'.<sup>43</sup>

## The conjecture

ثم قال الكليني: عنه، عن أبيه، عن حدثه، عن الحسين بن المختار، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في كلام له: ضع أمر أخيك على أحسنه حتى يأتيك ما يقلبك، ولا تظن بكلمة خرجت من أخيك سوءاً وأنت تجد لها في الخير محملاً».

The Al-Kulayni said, 'From his father, from the one who narrated to him, from Al-Husayn Bin Al-Mukhtar,

'Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said in a speech of his<sup>-asws</sup>: Place the affairs of your brother upon the best (interpretation) until there comes to you (evidence) which overturns it, and do not act upon conjecture of a word which has come out from your brother except that you find for it in goodness'.<sup>44</sup>

## VERSE 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانٌ جَالِساً مَعَ نَفَرٍ مِنْ قُرَيْشٍ فِي الْمَسْجِدِ فَأَقْبَلُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى بَلَغُوا سَلْمَانَ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَخْبِرْنِي مَنْ أَنْتَ وَمَنْ أَبُوكَ وَمَا أَصْلُكَ

Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Hanaan who said:

'I heard my father narrated from Abu Ja'far<sup>-asws</sup> having said: 'Salman<sup>-ra</sup> was seated with a number of people from Quraysh in the Masjid. They started priding over their lineages and ancestry until they reached Salman<sup>-ra</sup>. Umar Bin Al-Khattab said to him<sup>-ra</sup>, 'Inform me, who you<sup>-ra</sup> are, and who your<sup>-ra</sup> father is, and what is your<sup>-ra</sup> origin'.

فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَ جَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ عَائِلاً فَأَعْتَانِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَلُوكًا فَأَعْتَقَنِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

So, he<sup>-ra</sup> said: 'I<sup>-ra</sup> am Salman<sup>-ra</sup> son of a servant of Allah<sup>-azwj</sup>. I<sup>-ra</sup> had strayed, so Allah<sup>-azwj</sup> Mighty and Majestic Guided me<sup>-ra</sup> by Muhammad<sup>-saww</sup>, and I<sup>-asws</sup> was needy, so Allah<sup>-azwj</sup>

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 74 H 2

<sup>44</sup> الكافي 2: 269 / 3



Made me<sup>-ra</sup> to be self-sufficient by Muhammad<sup>-saww</sup>, and I<sup>-ra</sup> was a slave, so Allah<sup>-azwj</sup> Freed me<sup>-ra</sup> by Muhammad<sup>-saww</sup>. This is my<sup>-ra</sup> lineage, and this is my<sup>-asws</sup> nobility’.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ سَلَمَانُ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُهُمْ فَقَالَ لَهُ سَلَمَانُ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَ يَفْعُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَ مَا أَصْلُكَ وَ مَا حَسَبُكَ

He<sup>-asws</sup> said: ‘The Rasool Allah<sup>-saww</sup> came out and Salman<sup>-ra</sup> spoke to him<sup>-saww</sup>. Salman<sup>-ra</sup> said to him<sup>-saww</sup>, ‘O Rasool Allah<sup>-saww</sup>, what has been meted out to me<sup>-ra</sup> from those when I<sup>-ra</sup> was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me<sup>-ra</sup>. Umar Bin Al-Khattab said to me, ‘Who are you<sup>-ra</sup>, and what is your<sup>-ra</sup> origin, and what is your<sup>-ra</sup> status?’

فَقَالَ النَّبِيُّ (صلى الله عليه وآله) فَمَا قُلْتَ لَهُ يَا سَلَمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلَمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ عَائِلًا فَأَغْنَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

Prophet<sup>-saww</sup> said: ‘What did you<sup>-ra</sup> say to him, O Salman<sup>-ra</sup>?’ He<sup>-ra</sup> said, ‘I<sup>-ra</sup> said, “I<sup>-ra</sup> am Salman<sup>-ra</sup> son of a servant of Allah<sup>-azwj</sup>. I<sup>-ra</sup> had strayed, so Allah<sup>-azwj</sup> Guided me<sup>-ra</sup> through Muhammad<sup>-saww</sup>, and I<sup>-asws</sup> was needy, so Allah<sup>-azwj</sup> Made me<sup>-ra</sup> to be self-sufficient through Muhammad<sup>-saww</sup>, and I<sup>-ra</sup> was a slave, so Allah<sup>-azwj</sup> Freed me<sup>-ra</sup> through Muhammad<sup>-saww</sup>. This is my<sup>-ra</sup> lineage, and this is my<sup>-asws</sup> nobility’.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مُرُوءَتُهُ خُلُقُهُ وَ أَصْلُهُ عَقْلُهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Rasool Allah<sup>-saww</sup> said: ‘O group of Quraysh, the nobility of a man is his Religion, and his chivalry is in his mannerisms, and his origin is his intellect. And Allah<sup>-azwj</sup> Mighty and Majestic has Said: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***’.

ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِسَلَمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ.

Then the Prophet<sup>-saww</sup> said to Salman<sup>-ra</sup>: ‘There is no merit over you<sup>-ra</sup> from any of these ones except by fear of Allah<sup>-azwj</sup> Mighty and Majestic, and if there is piety for you<sup>-ra</sup> over them, then you<sup>-ra</sup> are more meritorious’.<sup>45</sup>

و عنه، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن بن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، قال: «أعملكم بالتقية».

And from him who said, ‘Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwimi informed us, from Abu Abdullah Muhammad Bin Wahban Al-Hanai’e Al-Basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-

<sup>45</sup> Al Kafi – H 14651

Hassan Bin Ali Bin Abdul Kareem Al-Za'frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja'far, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted: ***Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***. He<sup>-asws</sup> said: 'Your deeds by Taqiyya (dissimulation)'.<sup>46</sup>

أحمد بن محمد بن خالد البرقي، عن أبيه، عن حماد بن عيسى، عن عبد الله بن حبيب، عن أبي الحسن (عليه السلام)، في قول الله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ، قال: «أشدكم تقية».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hamaad Bin Isa, from Abdullah Bin Habeeb,

'Abu Al-Hassan<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> the Exalted: ***Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***, he<sup>-asws</sup> said: 'The strongest among you in Taqiyya (dissimulation)'.<sup>47</sup>

في تفسير علي بن إبراهيم - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ فَتْحِ مَكَّةَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ بِالْإِسْلَامِ نَخْوَةَ الْجَاهِلِيَّةِ. وَ تَفَاخُرَهَا بِأَبَائِهَا، إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ، وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ، فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ، إِلَّا أَنْتُمْ مِنْ آدَمَ وَ آدَمُ مِنَ التُّرَابِ، وَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ.

In Tafseer of Ali Bin Ibrahim (Qummi) –

'Rasool-Allah<sup>-saww</sup> said on the day of the conquest of Makkah: 'O you people! Allah<sup>-azwj</sup> has Done away the haughtiness of the days of ignorance by Al-Islam, and priding by its forefathers. Surely, the Arabian isn't with a parental father, and rather it is a speaking tongue. So, one who speaks by it, so he is an Arab, except you are from Adam<sup>-as</sup>, and Adam<sup>-as</sup> was from the soil, and ***Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***'.<sup>48</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَنَا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِيُّ وَأَنَا فِي الْحَسْبِ الضَّحْمُ مِنْ قَوْمِي قَالَ فَقَالَ مَا تَمُنُّ عَلَيْنَا بِحَسْبِكَ إِنَّ اللَّهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ وَضِعًا إِذَا كَانَ مُؤْمِنًا وَ وَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسَمُّونَهُ شَرِيفًا إِذَا كَانَ كَافِرًا فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'I am Uqba Bin Bashir Al-Asady and I am in the marvellous lineage from my people'. So he<sup>-asws</sup> said: 'There is no wish for us<sup>-asws</sup> with your lineage. Allah<sup>-azwj</sup> Raised by the *Emān* the ones whom the people had named as ignoble, when he was a *Momin*; and He<sup>-azwj</sup> Ignoble by the disbelief the one whom the people had named as noble, when he was a disbeliever. So there is no merit for anyone upon anyone except by the piety'.<sup>49</sup>

<sup>46</sup> أمالي الطوسي 2: 274.

<sup>47</sup> المحاسن: 302 / 258.

<sup>48</sup> H 83 – تفسير نور الثقلين، ج5، ص: 97

<sup>49</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 3

## The honour and lineage of the Prophet<sup>-saww</sup>

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدى، عن أبي هارون العبدى، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه و آله) أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب لثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فرح الناس من ذلك فرحاً شديداً و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يغب عنا، و لم يمُت!

Then (Ali Bin Ibrahim) said, 'Al-Hassan Bin Ali informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi'at Al-Sa'ady, from Huzeifa Bin Al-Yaman who said,

'Rasool-Allah<sup>-saww</sup> sent a message to Bilal ordering him to call for the Salat, before its time of every day in Rajab, with thirteen days left from it. So when Bilal called for the Salat, the people panicked due to that with an intense panic and were alarmed, and they said, 'Rasool-Allah<sup>-saww</sup> is present amongst us, and is not absent from us, and had not died!'

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه و آله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطعنا. فقال: «هل تبلغون؟» قالوا ضمنا ذلك لك يا رسول الله.

They gathered and mobilised. Rasool-Allah<sup>-saww</sup> came walking until he<sup>-saww</sup> ended up at a door from the doors of the Masjid. Then he<sup>-saww</sup> grabbed its handle, and it the Masjid was a place called 'Al-Sadat'. So He<sup>-saww</sup> greeted, then said: 'Are you listening, O people of Al-Sadat?' So they said, 'We hear and we obey'. So he<sup>-saww</sup> said: 'Are you preaching?' They said, 'That is for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>!'

ثم قال رسول الله (صلى الله عليه و آله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسماً، و ذلك قوله: وَ أَصْحَابُ الْيَمِينِ وَ أَصْحَابُ الشِّمَالِ، فأنا من أصحاب اليمين، و أنا من خير أصحاب اليمين،

Then Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am informing you that Allah<sup>-azwj</sup> Created the creatures, so He<sup>-azwj</sup> Made me<sup>-saww</sup> to be in the better of the two types, and these are His<sup>-azwj</sup> Words: **companions of the right hand? [56:8]** and **companions of the left hand [56:9]**. So I<sup>-saww</sup> am from the companions of the right hand, and I<sup>-saww</sup> am the best of the companions of the right hand.

ثم جعل القسمين أثلاثاً، فجعلني في خيرها ثلثاً، و ذلك قوله: فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ السَّابِقُونَ، فأنا من السابقين، و أنا خير السابقين،

Then He<sup>-azwj</sup> Made the two types into three, so He<sup>-azwj</sup> Made me<sup>-saww</sup> to the best of the third (type), and these are His<sup>-azwj</sup> Words: **So the companions of the right hand - what are the companions of the right hand? [56:8]** **And the companions of the left hand - what are the companions of the left hand? [56:9]** **And the foremost are the foremost [56:10]**. So I<sup>-saww</sup> am from the foremost ones, and I<sup>-saww</sup> am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوباً وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ،

Then He<sup>-azwj</sup> Made three tribes, so He<sup>-azwj</sup> Made me<sup>-saww</sup> to be in the best tribe, and these are the Words of the Exalted: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you. [49:13].***

فقبيلتي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر.

Thus, my<sup>-saww</sup> tribe is the best of the tribes, and I<sup>-saww</sup> am the Chief of the Children of Adam<sup>-as</sup>, and the most honourable one of them to Allah<sup>-azwj</sup>, and no pride.<sup>50</sup>

## VERSE 14

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

***The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted' (become Muslim via Islam), and the Eman has not entered into your hearts. And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful' [49:14]***

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا فَمَنْ زَعَمَ أَنَّهُمْ آمَنُوا فَقَدْ كَذَبَ وَ مَنْ زَعَمَ أَنَّهُمْ لَمْ يُسْلِمُوا فَقَدْ كَذَبَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad, altogether from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup>, said, 'I heard him<sup>-asws</sup> saying: ***The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted'***. The ones (among the Bedouins) who claim that they believed, so they have lied, and the ones who claim that they (among the Bedouins) did not become Muslims, so they have lied (too, as Islam provides safety but with Eman deeds are accepted)<sup>.51</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَالَ لِي أ لَا تَرَى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ .

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

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has***

<sup>50</sup> تفسير القمي 2: 346

<sup>51</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 5

**not entered into your hearts [49:14].** So he<sup>-asws</sup> said to me: ‘Do you not see that the *Emān* is other than *Al-Islām*?’<sup>52</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «الإيمان إقرار وعمل، والإسلام إقرار بلا عمل».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-A’ala, from Muhammad Bin Muslim,

One of them<sup>-asws</sup> (5<sup>th</sup>. Or 6<sup>th</sup> Imams<sup>-asws</sup>) having said: ‘The Eman is the acceptance and the action, whereas Al-Islam is acceptance without there being any action’.<sup>53</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سفيان بن السمط، قال: سأل رجل أبا عبد الله (عليه السلام) عن الإسلام والإيمان، ما الفرق بينهما؟ فلم يجبه، [ثم سأله فلم يجبه] ثم التقيا في الطريق و قد أزعف من الرجل الرحيل، فقال له أبو عبد الله (عليه السلام): «كأنه قد أزعف منك رحيل؟» فقال: نعم،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sufyan Bin Al-Samit who said,

‘A man asked Abu Abdullah<sup>-asws</sup> about Al-Islam and the Eman, what is the difference between the two?’ So he<sup>-asws</sup> did not answer him. Then he asked him<sup>-asws</sup> again, but he<sup>-asws</sup> did not answer him. Then they met up on a road, and the man was about to leave, so Abu Abdullah<sup>-asws</sup> said to him: ‘It seems that you are about to leave?’ So he said, ‘Yes’.

فقال: «فالقني في البيت». فلقبه، فسأله عن الإسلام والإيمان، ما الفرق بينهما؟ فقال: «الإسلام هو الظاهر الذي عليه الناس، شهادة أن لا إله إلا الله [وحده لا شريك له] وأن محمدا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصيام شهر رمضان، فهذا الإسلام».

He<sup>-asws</sup> said: ‘Come and meet me<sup>-asws</sup> in the house’. So he met him<sup>-asws</sup>, and asked him<sup>-asws</sup> about Al-Islam and the Eman, what is the difference between the two?’ So he<sup>-asws</sup> said: ‘Al-Islam is the apparent which the people are upon – testifying that there is no god except for Allah<sup>-azwj</sup>, One with no associates to Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the establishing of the Salat, and the giving of the Zakat, and the Hajj of the House, and the Fasting in the Month of Ramadhan, so this is Al-Islam’.

و قال: «الإيمان: معرف؟ هذا الأمر مع هذا، فإن أقر بها و لم يعرف هذا الأمر، كان مسلما و كان ضالا».

And he<sup>-asws</sup> said: ‘The Eman (الإيمان) – recognise it? It is this command (Al-Wilayah) along with this. So, if one accepts it (Al-Islam) but does not recognise this command (Al-Wilayah), he would be a Muslim, but would be in straying’.<sup>54</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، قال: سألت عن الإيمان والإسلام، قلت له: أفرق بين الإسلام والإيمان؟ قال: «فأضرب لك مثله»؟ قال: قلت: أورد ذلك. قال: «مثل الإيمان والإسلام مثل الكعبة من الحرم،

<sup>52</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 14 H 3

<sup>53</sup> الكافي 2: 20.

<sup>54</sup> الكافي 2: 20 / 4

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran who said,

'I asked him<sup>-asws</sup> about the 'Eman' and Al-Islam. I said to him<sup>-asws</sup>, 'Is there a difference between Al-Islam and the Eman?' He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> strike for you an example for it?' I said, 'Yes, I would report that'. He<sup>-asws</sup> said: 'The example of the Eman and Al-Islam is like the example of the Kabah from the Sacred (Masjid).

قد يكون في الحرم و لا يكون في الكعبة، و لا يكون في الكعبة حتى يكون في الحرم، و قد يكون مسلما و لا يكون مؤمنا، و لا يكون مؤمنا حتى يكون مسلما».

You can be in the Sacred (Masjid) without being in the Kabah, but you cannot be in the Kabah until you are in the Sacred (Masjid). And you can be a Muslim and not be a Momin, but you cannot be a Momin until you are a Muslim'.

قال: قلت: فيخرج من الإيمان بشيء؟ قال: «نعم». قلت يصير إلى ماذا؟ قال: «إلى الإسلام أو الكفر»

I said, 'So can one come out from the Eman at all?' He<sup>-asws</sup> said: 'Yes'. I said, 'And go into what?' He<sup>-asws</sup> said: 'To Al-Islam or Al-Kufr'.

و قال: «لو أن رجلا دخل الكعبة فأقلت منه بوله، أخرج من الكعبة و لم يخرج من الحرم، فغسل ثوبه و تطهر، ثم لم يمنع أن يدخل الكعبة، و لو أن رجلا دخل الكعبة فبال فيها معاندا أخرج من الكعبة و من الحرم و ضربت عنقه».

And he<sup>-asws</sup> said: 'If a man enters the Kabah, and urine comes out from him, he exits from the Kabah but he does not exit from the Sacred (Masjid). So he washes his clothes and purifies, then cannot be prevented to enter the Kabah. And if the man enters the Kabah, and urinates deliberately, he comes out from the Kabah and from the Sacred (Masjid), and his neck would be struck'.<sup>55</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَ أَقْضَى بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَدَقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَ التَّسْلِيمِ لِأَمْرِهِ وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرْقِ كُلِّهَا وَ بِهِ حُقِنَتْ الدِّمَاءُ وَ عَلَيْهِ جَزَتْ الْمَوَارِيثُ وَ جَازَ النِّكَاحُ وَ اجْتَمَعُوا عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

'From Abu Ja'far<sup>-asws</sup>, said, 'I heard him<sup>-asws</sup> saying: 'Al-Emān is that which settles in the heart and leads with it to Allah<sup>-azwj</sup> Mighty and Majestic, and the deeds ratify it with the obedience to Allah<sup>-azwj</sup> and the submission to His<sup>-azwj</sup> Command; but Al-Islām is what is apparent from the words or deeds, and it is what the communities of the people are upon, from all of the sects. And by it, the bloods are saved, and upon it flow the inheritances, and the marriages are validated, and they gather upon the *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj*.

فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أُضِيفُوا إِلَى الْإِيمَانِ وَالْإِسْلَامِ لَا يَشْرُكَ الْإِيمَانُ وَالْإِسْلَامُ وَ هُمَا فِي الْقَوْلِ وَالْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكَعْبَةُ فِي الْمَسْجِدِ وَالْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ وَكَذَلِكَ الْإِيمَانُ يَشْرُكَ الْإِسْلَامَ وَالْإِسْلَامُ لَا يَشْرُكَ الْإِيمَانَ

Thus, by that, they are exiting from the Kufr and entering into the *Emān*; but the *Islām* does not include the *Emān*, but the *Emān* does include the *Islām*, and they are both together in the words and the deeds, just as the Kabah comes to be in the (Sacred) Masjid, and the (Sacred) Masjid is not in the Kabah. Similarly the *Emān* includes the *Islām*, but the *Islām* does not include the *Emān*.

وَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَصَدَقُ الْقَوْلِ

And Allah<sup>-azwj</sup> Mighty and Majestic has Said: ***The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts [49:14], and the Words of Allah<sup>-azwj</sup> Mighty and Majestic are the most truthful of the words'.***

قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَالْأَحْكَامِ وَالْحُدُودِ وَ غَيْرِ ذَلِكَ فَقَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ جَرًى وَاحِدٍ وَلَكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَ مَا يَتَفَرَّقَانِ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

I said, 'So is there a merit for the Momin upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?' He<sup>-asws</sup> said: 'No. They both flow with regards to that with one flow, but the Believer has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allah<sup>-azwj</sup> Mighty and Majestic'.

قُلْتُ أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيمَانِ فَقَالَ لَا وَ لَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيمَانِ وَ خَرَجَ مِنَ الْكُفْرِ وَ سَأَصْرُبُ لَكَ مَثَلًا نَعْقِلُ بِهِ فَضْلَ الْإِيمَانِ عَلَى الْإِسْلَامِ

I said, 'What is your<sup>-asws</sup> view of the one who enters into Al-*Islām*, would he not have entered into the *Emān*?' So he<sup>-asws</sup> said: 'No. But he would have been guided to the *Emān* and exited from the disbelief, and I<sup>-asws</sup> shall strike for you an example you can get to know by it the superiority of the *Emān* over the *Islām*.

أَرَأَيْتَ لَوْ بَصُرْتُ رَجُلًا فِي الْمَسْجِدِ أَكُنْتُ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ قُلْتُ لَا يَجُوزُ لِي ذَلِكَ قَالَ فَلَوْ بَصُرْتُ رَجُلًا فِي الْكَعْبَةِ أَكُنْتُ شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ قُلْتُ نَعَمْ قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ فَقَالَ قَدْ أَصَبْتَ وَ أَحْسَنْتَ ثُمَّ قَالَ كَذَلِكَ الْإِيمَانُ وَالْإِسْلَامُ.

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?' I said, 'That is not allowed for me'. He<sup>-asws</sup> said: 'So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?' I said, 'Yes'. He<sup>-asws</sup> said: 'And how is that?' I said, 'He could not have arrived to enter the Kabah unless he had entered the Masjid (first)'. So he<sup>-asws</sup> said: 'You are correct, and have done well'. Then he<sup>-asws</sup> said: 'Like that is the *Emān* and the *Islām*'.<sup>56</sup>

<sup>56</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)



محمد بن علي بن بابويه، قال: حدثنا أحمد بن محمد بن عبد الرحمن القرشي الحاكم، قال: حدثنا أبو بكر محمد بن خالد بن الحسن المطوعي البخاري، قال: حدثنا أبو بكر بن أبي داود ببغداد، قال: حدثنا علي بن حرب الموصلي قال: حدثنا أبو الصلت الهروي، قال: حدثنا علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الإيمان معرفة بالقلب، وإقرار باللسان وعمل بالأركان».

Muhammad Bin Ali Bin Babuwayh who said, 'It was narrated to us by Ahmad Bin Muhammad Bin Abdul Rahman Al Qarshy Al Hakim, from Abu Bakr Muhammad Bin Khalid Bin Al Hassan Al Matwy Al Bukhari, from Abu Bakr Bin Abu Dawood at Baghdad, from Ali Bin Harb Al Nowsuly, from Abu Al Salt Al Harwy,

'From Ali Bin Musa Al Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The Eman is recognition with the heart, and acceptance by the tongue, and deeds by the Pillars (of Religion)'.<sup>57</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بكر بن صالح الرازي، عن أبي الصلت الهروي، قال: سألت الرضا (عليه السلام) عن الإيمان؟ فقال (عليه السلام): «الإيمان عقد بالقلب، و لفظ باللسان، و عمل بالجوارح، لا يكون الإيمان إلا هكذا».

And from him (Al Sadouq) who said, 'It has been narrated to us by Muhammad Bin Al Hassan Bin Ahmad bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Bakr Bin Salih Al Razi, from Abu Al Salt Al Harqy who said,

'I asked Al Reza<sup>-asws</sup> about the Eman. He<sup>-asws</sup> said: 'The Eman is the bond with the heart, and words by the tongue, and deed by the body parts. The Eman cannot happen to be except like this'.<sup>58</sup>

## VERSE 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ  
أُولَٰئِكَ هُمُ الصَّادِقُونَ {15}

***But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15]***

## The great truthful one

أَخْبَرَنَا الْقَفِيهِ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِيُّ بِهَا فِي دَرْبِ زَاهِرَانَ قِرَاءَةً عَلَيْهِ فِي صَفَرٍ سَنَةِ عَشْرَةٍ وَخَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ أَحْمَدَ بْنِ مُدْرِكٍ أَبُو الْفَتْحِ بِقِرَاءَتِي عَلَيْهِ بَعْدَ مَا كَتَبَهُ بِحُطِّهِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ الْفَضْلِ الْمُقَرِّي بِفُسْطَاطٍ مِصْرَ قَالَ: حَدَّثَنَا ابْنُ رَشِيْقٍ الْعَدْلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زُرَيْقٍ بْنُ جَامِعٍ الْمَدِينِيُّ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ سُفْيَانُ بْنُ بِشْرِ الْأَسَدِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ

<sup>57</sup> عيون أخبار الرضا (عليه السلام) 1: 226 / 1

<sup>58</sup> عيون أخبار الرضا (عليه السلام) 1: 227 / 3



It was informed to us by the jurist Abu Al Najam Muhammad Bin Abdul Wahab Bin Isa Al Razy, in the alleyway of Zamahran, reading upon in during Safar of the year five hundred and ten, from Abu Saeed Muhammad Bin Ahmad Bin Al Husayn Al Neyshapour, from Abdul Razaq Bin Ahmad Bin Mudrik Abu Al Fat'h, by my reading upon it after having written it by his handwriting, from Abu Abdullah Muhammad Bin Ja'far Bin Al Fal Al Muqry at the pavilion of Egypt, from Ibn Rasheyq Al Adl, from Muhammad Bin Zureyq Bin Jami'e Al Madany, from Abu Al Husayn Sufyan Bin Bishr Al Asady Al Kufy, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Rafi'e, from his father Rafi'e,

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَنْتَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ وَ أَنْتَ الْفَارُوقُ الَّذِي تَفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ أَنْتَ يَغْسُوبُ الدِّينِ وَ الْمَالُ يَغْسُوبُ الْمُنَافِقِينَ.

From Abu Zarr<sup>-ra</sup> having heard Rasool-Allah<sup>-saww</sup> saying to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: 'You<sup>-asws</sup> are the first one to believing in me<sup>-saww</sup>, and you<sup>-asws</sup> are the first one who would be shaking my<sup>-asws</sup> hand on the Day of Judgment, and you<sup>-asws</sup> are the Great Truthful, and you<sup>-asws</sup> are the differentiator who differentiates between the truth and the falsehood, and you<sup>-asws</sup> are the leader of the Religion, whereas the wealth is the leader of the Hypocrites".<sup>59</sup>

أَخْبَرَنِي الشَّيْخُ الْفَقِيه أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الطُّوسِيِّ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا السَّاجِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ عَنْ فَضِيلِ بْنِ مَرْوَانَ عَنْ أَبِي سُخَيْلَةَ عَنْ أَبِي ذَرٍّ وَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

It was informed to me by the Sheykh, the jurist Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Yahya Bin Zakariyya Al Saakhy, from Ismail Bin Musa Al Sudayy, from Muhammad Bin Saeed, from Fuzayl Bin Marwan, from Abu Sukheyla, from Abu Zarr<sup>-ra</sup> and Salman Al Farsy<sup>-ra</sup> having said,

أَخَذَ رَسُولُ اللَّهِ ص يَدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ هُوَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ فَارُوقُ هَذِهِ الْأُمَّةِ وَ يَغْسُوبُ الْمُؤْمِنِينَ.

'Rasool-Allah<sup>-saww</sup> grabbed the hand of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and he<sup>-saww</sup> said: 'This is the first one who believed in me<sup>-saww</sup>, and he<sup>-asws</sup> is the first one who would be shaking my<sup>-saww</sup> hand on the Day of Judgment, and he<sup>-asws</sup> is the Great Truthful (الصِّدِّيقُ الْأَكْبَرُ), and the differentiator (فَارُوقُ) of this community, and the leader (يَغْسُوبُ) of the Momineen".<sup>60</sup>

## VERSES 16 - 18

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ  
{16}

**Say: 'Are you notifying Allah of your Religion, and Allah Knows what is in the skies and what is in the earth, and Allah is Aware of all things?' [49:16]**

<sup>59</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 125

<sup>60</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 136

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ  
 إِنَّ كُنْتُمْ صَادِقِينَ {17}

***They think they are conferring a favour upon you if they become Muslims. Say, 'Your professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]***

الشيخ في (مصباح الأنوار): بإسناده يرفعه إلى جابر بن عبد الله (رضي الله عنه)، قال: كنت مع رسول الله (صلى الله عليه و آله) في حفر الخندق، و قد حفر الناس و حفر علي (عليه السلام)، فقال له النبي (صلى الله عليه و آله): «بأي من يحفر و جبرئيل يكنس التراب بين يديه و ميكائيل يعينه، و لم يكن يعين أحدا قبله من الخلق».

Al-Sheykh, in Misbah Al-Anwaar, by his chain, raising it to Jabir Bin Abdullah who said,

'I was with Rasool-Allah<sup>-saww</sup> in the ditch of Khandaq, and the people were digging, and Ali<sup>-asws</sup> was digging. So Rasool-Allah<sup>-saww</sup> said to him<sup>-asws</sup>: 'By my<sup>-saww</sup> father<sup>-as</sup>, this one is digging, and Jibraeel<sup>-as</sup> is clearing the dirt from his<sup>-asws</sup> hands, and Mikaeel<sup>-as</sup> is supporting him<sup>-asws</sup>, and they<sup>-as</sup> have not supported anyone before him<sup>-asws</sup> from the creatures'.

ثم قال النبي (صلى الله عليه و آله) لعثمان بن عفان: «احفر» فغضب عثمان و قال: لا يرضى محمد أن أسلمنا على يده حتى يأمرنا بالكد، فأنزل الله على نبيه: يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنَّ كُنْتُمْ صَادِقِينَ.

Then, the Prophet<sup>-saww</sup> said to Usman Bin Affan: 'Dig!' But Usman got angered and said, 'Muhammad<sup>-saww</sup> is not happy that we have accepted Al-Islam upon his<sup>-saww</sup> hands to the extent that he<sup>-saww</sup> is now ordering us for toiling!' Therefore, Allah<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup>: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]'***.<sup>61</sup>

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيٍّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيَعِجِبُهُ وَ يَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا وَ مِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمْنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِلَّهِ عَلَيْهِ فِيهِ الْمَنُ .

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

'From Abu Al-Hassan<sup>-asws</sup>, 'I asked him<sup>-asws</sup> about the self-conceitedness, so he<sup>-asws</sup> said: 'The self-conceitedness has levels. From these is that for the servant, his evil deeds are adorned for him, so he sees it as a good deed. So it astounds (overwhelms) him and he reckons that he has done something good; and from these is that the servant believes in his Lord<sup>-azwj</sup>, so he (thinks he is doing a) favour upon Allah<sup>-azwj</sup> Mighty and Majestic, while for Allah<sup>-azwj</sup>, upon him with regards to it, is actually the Favour' (for not Punishing him).<sup>62</sup>

<sup>61</sup> مصباح الأنوار: 325 «مخطوط»

<sup>62</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 3

## Background report

علي بن إبراهيم: قوله تعالى: يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا نزلت في عثمان يوم الخندق، و ذلك أنه مر بعمار بن ياسر و هو يحفر الخندق، و قد ارتفع الغبار من الحفر، فوضع عثمان كفه على أنفه و مر، فقال عمار: لا يستوي من يعمر المساجد - يظل فيها راکعاً و ساجداً - كمن يمر بالغبار حائداً - يعرض عنه جاهداً معانداً.

Ali Bin Ibrahim –

The Words of the Exalted: ***They think they are conferring a favour upon you if they become Muslims [49:17]*** - were Revealed regarding Usman on the Day of Al-Khandaq. And that was when he passed by Amaar Bin Yaasir while he was digging the trench, and the dust was being raised from the ditch. Usman placed his sleeve upon his nose and passed by. So Amaar said (in prose), 'Not equal is the one who settles in the Masjid performing Rukus and Sajdahs, to the one who passes by the dust deviating, turning away from it, struggling obstinately'.

فالتفت إليه عثمان، فقال: يا بن السوداء، إياي تعني؟ ثم أتى رسول الله (صلى الله عليه و آله)، فقال له: لم ندخل معك لتسب أعراسنا، فقال له رسول الله (صلى الله عليه و آله): «قد أقلتك إسلامك فاذهب».

Usman turned towards him and said, 'O son of the black (slave), is it me that you mean?' Then he came up to Rasool-Allah<sup>-saww</sup> and said to him<sup>-saww</sup>, 'We did not enter (the fold of Al-Islam) to you<sup>-saww</sup> in order to be reviled (insulted)'. So Rasool-Allah<sup>-saww</sup> said to him: 'You have removed your Islam, so go away'.

فأنزل الله تعالى يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ. أَي لستم صادقين. إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ اللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ.

Therefore, Allah<sup>-azwj</sup> the Exalted Revealed: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] Surely Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]'***.<sup>63</sup>

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {18}

***Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]***

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ سَدِيدِ بْنِ أَبِي سَعْدٍ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَسْأَلُ أَبَا جَعْفَرٍ (عليه السلام) فَقَالَ لَهُ حُمْرَانُ أَرَأَيْتَ قَوْلَهُ جَلَّ ذِكْرُهُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Sadeyr Al Sayrafi who said,

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'I heard Humran Bin Ayn asking Abu Ja'far<sup>-asws</sup>. Humran said to him<sup>-asws</sup>, 'What is your<sup>-asws</sup> view of the Words of the Mighty and Majestic: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]?**'

فَقَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ وَكَانَ وَاللَّهِ مُحَمَّدٌ مِّنْ ارْتِضَاءِ وَأَمَّا قَوْلُهُ عَالِمُ الْغَيْبِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ فِيمَا يَقْدِرُ مِنْ شَيْءٍ وَ يُفْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يُفْضِيَهُ إِلَى الْمَلَائِكَةِ

So Abu Ja'far<sup>-asws</sup> said: '**Except one He Chooses from a Rasool [72:27]**. And it was so, by Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> was from the ones He<sup>-azwj</sup> Chose. And as for His<sup>-azwj</sup> Words **[72:26] The Knower of the unseen! So Allah<sup>-azwj</sup> Mighty and Majestic is a Knower of whatever is unseen from His<sup>-azwj</sup> creatures with regards to whatever He<sup>-azwj</sup> Determines from something and Ordains it in His<sup>-azwj</sup> Knowledge before He<sup>-azwj</sup> Creates it, and before He<sup>-azwj</sup> Exposes it to the Angels.**

فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مَّقْهُوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيَفْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يُخْضِيهِ

So that, O Humran, is a Knowledge Paused in His<sup>-azwj</sup> Presence. To it, with regards to it, is the Desire. So He<sup>-azwj</sup> Ordains it whenever He<sup>-azwj</sup> Intends and Originates for it regarding it, and He<sup>-azwj</sup> Changes His<sup>-azwj</sup> Decision for it with regards to it, and it is not Ordained.

فَأَمَّا الْعِلْمُ الَّذِي يُقَدِّرُهُ اللَّهُ عَزَّ وَجَلَّ فَيَفْضِيهِ وَ يُخْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) ثُمَّ إِلَيْنَا .

So, as for the knowledge which Allah<sup>-azwj</sup> Mighty and Majestic Determines, so He<sup>-azwj</sup> Ordains it, and Accomplishes it. Thus it is the Knowledge which ended up to Rasool-Allah<sup>-saww</sup>, then to us<sup>-asws</sup>.<sup>64</sup>

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ. قال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **the Knower of the unseen and the seen [6:73]**, said: 'The hidden (unseen) is what has yet to come into being, and the seen is what has already happened'.<sup>65</sup>

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قالوا: فمتى يكون ذلك؟ قال الله لمحمد (صلى الله عليه وآله): قُلْ إِنْ أَدْرِي أَ قَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا قَالَ: أَجَلًا عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ يَعْنِي عَلِيًّا الْمُرْتَضَى مِنَ الرَّسُولِ (صلى الله عليه وآله) وَ هُوَ مِنْهُ،

<sup>64</sup> Al Kafi V 1 – The Book Of Divine Authority CH 45 H 2 (Extract)

<sup>65</sup> معاني الأخبار: 1 / 146

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'They (Quraysh) said, 'So when will that take place?' Allah<sup>-azwj</sup> Said to Muhammad<sup>-saww</sup>: **Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25] (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]** Meaning Ali<sup>-asws</sup>, the chosen one from the Rasool<sup>-saww</sup>, and he<sup>-asws</sup> is from him<sup>-saww</sup>.

قال الله: فَإِنَّهُ يَسْتَلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ: فِي قَلْبِهِ الْعِلْمُ، وَ مِنْ خَلْفِهِ الرِّصْدُ يَعْلَمُهُ عِلْمُهُ، وَ يَرْقُوهُ الْعِلْمُ زَقَا، وَ يَعْلَمُهُ اللَّهُ إِيَّاهُ،

Allah<sup>-azwj</sup> Said: **for surely He makes a guard to march before him and after him.** He<sup>-asws</sup> said: **'In his<sup>-saww</sup> heart is the Knowledge, and is the one behind him<sup>-saww</sup>, and is the guard who knows his<sup>-saww</sup> Knowledge, and he<sup>-asws</sup> distributes the Knowledge with a distribution, and Allah<sup>-azwj</sup> Taught him<sup>-asws</sup> by inspiration.**

و الرصد: التعليم من النبي (صلى الله عليه و آله) لِيُعَلِّمَ النَّبِيَّ (صلى الله عليه و آله) أَنَّ قَدْ أُنْبِغُوا رِسَالَاتِ رَبِّهِمْ وَ أَحَاطَ عَلَيَّ (عليه السلام) بما لدى الرسول من العلم وَ أَخْصَى كُلَّ شَيْءٍ عَدَدًا مَا كَانَ أَوْ يَكُونُ مِنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ فِتْنَةٍ أَوْ زَلْزَلَةٍ أَوْ خَسْفٍ أَوْ قَذْفٍ، أَوْ أُمَّةٍ هَلَكَتْ فِيمَا مَضَى أَوْ تَهْلِكُ فِيمَا بَقِيَ، وَ كَمَ مِنْ إِمَامٍ جَائِرٍ أَوْ عَادِلٍ يَعْرِفُهُ بِاسْمِهِ وَ نَسَبِهِ،

And the guard, is the teacher from the Prophet<sup>-saww</sup>, **For Him to Know [72:28]**, the Prophet<sup>-as</sup>, **that they have delivered the Messages of their Lord, and He – Ali<sup>-asws</sup>, Encompasses whatever is with the Rasool<sup>-saww</sup> from the Knowledge, and He Counts the number of all things [72:28]** – whatever has happened since the day Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> up to the Establishment of the Hour – from either a Fitna, or an earthquake, or a submergence, or eruption, or a community destroyed in the past or would be destroyed in the future, and how may tyrannical or just imams there would be. He<sup>-asws</sup> recognises him by his name and his lineage.

و من يموت موتاً أو يقتل قتلاً، و كم من إمام مخذول لا يضره خذلان من خذله، و كم من إمام منصور لا ينفعه نصر من نصره».

And whether one would be dying a (natural) death, or killed by a killing, and how many Imams<sup>-asws</sup> would be abandoned, not being harmed by the abandonment of the one who abandons him<sup>-asws</sup>, and how many Imams<sup>-asws</sup> would be helped, not benefitting by the help of the one who helps him<sup>-asws</sup>.<sup>66</sup>

<sup>66</sup> (تفسير القمي 2: 389)