

TABLE OF CONTENTS

VERSES 104 & 105	3
VERSE 106	5
VERSES 107 & 108	6
VERSES 109 - 113	7
VERSE 114	9
VERSE 115	11
VERSE 116	13
Tawheed and Shirk	14
VERSES 117 & 118	16
VERSE 119	17
VERSES 120 & 121	17
VERSES 122 - 124	19
VERSES 125 & 126	20
The followers of the Religion of Ibrahim^{-as}	20
Why did Allah^{-azwj} Take Ibrahim^{-as} as a friend	21
Explanation of 'friend'	22
VERSE 127	24
VERSE 128	25
VERSE 129	26
VERSE 130	28
VERSES 131 - 134	29
VERSES 135 & 136	31
VERSE 137	32
VERSES 138 - 140	33
VERSE 141	35
VERSES 142 - 144	37

VERSES 145 - 147	40
The companions of the accursed agreement would be in the Fire of Hell	40
Part of what happened at the time of Abu Bakr's death	41
VERSE 148	42
VERSE 149	43
VERSES 150 - 152	44
VERSE 153	45
VERSE 154	46
VERSE 155	47
VERSE 156	48
VERSES 157 & 158	49
VERSE 159	50
VERSE 160	52
VERSE 161	53
VERSE 162	53
VERSES 163 & 164	54
VERSES 165 & 166	55
VERSES 167 - 170	56
VERSE 171	58
VERSES 172 & 173	59
VERSE 174 & 175	60
VERSE 176	61

CHAPTER 4

AL-NISAA

(The Ladies)

(176 VERSES)

VERSES 104 to 176

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 104 & 105

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {104}

And do not slacken in pursuing the people (enemy); if you are in pain, so they are (also) in pain just as you are in pain; and you are hoping from Allah what they are not hoping for; and Allah was always most-Knowing, Wise [4:104]

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا {105}

We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105]

سَعْدُ بْنُ عَبْدِ اللَّهِ: عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الصَّلْتِ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، عَنْ مُوسَى بْنِ أَشْشَيْمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): إِنِّي أُرِيدُ أَنْ تَجْعَلَ لِي مَجْلِسًا، فَوَاعَدَنِي يَوْمًا فَأَتَيْتُهُ لِلْمِيعَادِ، فَدَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَمَّا أَرَدْتُ أَنْ أَسْأَلَهُ عَنْهُ، فَبَيَّنَّا نَحْنُ كَذَلِكَ إِذْ قَرَعَ عَلَيْنَا رَجُلٌ الْبَابَ، فَقَالَ: «مَا تَرَى هَذَا رَجُلًا بِالْبَابِ؟» فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَمَّا أَنَا فَقَدْ قَرَعْتُ مِنْ حَاجَتِي فَرَأَيْتُكَ،

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Salt, from Zur'at Bin Muhammad Al Hazramy, from Abdullah Bin Yahya Al Kalby, from Musa Bin Asheym who said,

'I said to Abu Abdullah^{-asws}, 'I want you^{-asws} to make arrangements for a gathering for me'. So he^{-asws} promised me for a day, and I came over for the appointment, and entered to see him^{-asws}. So I asked him^{-asws} about what I wanted to ask him^{-asws} about. While we were like that when a man knocked on the door. So he^{-asws} said: 'What is your view of this man at the door?'

I said, 'May I be sacrificed for you-asws! As for me, so I am free from my need. It is up to you-asws'.

فَأَذِنَ لَهُ فَدَخَلَ الرَّجُلُ فَتَحَدَّثَ سَاعَةً، ثُمَّ سَأَلَهُ عَنْ مَسَائِلٍ بَعْثَهَا لَمْ يَحْرَمْ مِنْهَا شَيْئاً، فَأَجَابَهُ بِغَيْرِ مَا أَجَابَنِي، فَدَخَلَنِي مِنْ ذَلِكَ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ.

He-asws permitted to him, and the man entered and discussed for a while. Then he asked him-asws a question which was my question exactly, not dropping anything from it. But, he-asws answered him with other than what he-asws had answered me. So there entered into me due to that what none knows except Allah-azwj.

ثُمَّ خَرَجَ فَلَمْ يَلْبَثْ إِلَّا يَسِيراً حَتَّى اسْتَأْذَنَ عَلَيْهِ آخَرُ فَأَذِنَ لَهُ فَتَحَدَّثَ سَاعَةً، ثُمَّ سَأَلَهُ عَنْ تِلْكَ الْمَسَائِلِ بَعْثَهَا فَأَجَابَهُ بِغَيْرِ مَا أَجَابَنِي وَ أَجَابَ الْأَوَّلَ قَبْلَهُ، فَأَزْدَدْتُ غَمًّا حَتَّى كِدْتُ أَنْ أَكْفُرَ.

Then he exited, and it was not except for a little while until another one sought permission. He-asws permitted for him, and he discussed for a while. Then he asked him-asws about that very question exactly, and he-asws answered him with other than what he-asws had answered me and answered the former one before him. So that increased me in gloom until I almost committed *Kufr*.

ثُمَّ خَرَجَ فَلَمْ يَلْبَثْ إِلَّا يَسِيراً حَتَّى جَاءَ ثَالِثٌ فَسَأَلَهُ عَنْ تِلْكَ الْمَسَائِلِ بَعْثَهَا، فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنَا أَجْمَعِينَ، فَأَظْلَمَ عَلَيَّ الْبَيْتُ وَ دَخَلَنِي غَمٌّ شَدِيدٌ.

Then he exited, and it was not except for a little while until there came a third one, and he asked him-asws about that very question exactly, and he-asws answered him differently with what he-asws had answered us all. So the room darkened upon and there entered into me, intense gloom.

فَلَمَّا نَظَرَ إِلَيَّ وَ رَأَى مَا قَدْ دَخَلَنِي ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ: «يَا ابْنَ أَشْهَمِ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِ السَّلَامُ) مُلْكَهُ فَقَالَ: هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَمْرَ دِينِهِ فَقَالَ: لِنَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَأَكَ اللَّهُ وَ إِنَّ اللَّهَ فَوَّضَ إِلَيْنَا مِنْ ذَلِكَ مَا فَوَّضَ إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)».

When he-asws looked at me and saw what had entered me, he-asws struck his-asws hand upon my shoulder then said: 'O Ibn Asheym! Allah-azwj Mighty and Majestic Delegated to Suleyman Bin Dawood-as His-azwj Kingdom, so He-azwj Said: ***This is Our Gift, therefore give out freely or withhold, without measure [38:39]***. And Allah-azwj Mighty and Majestic Elevated to Muhammad-saww the matters of His-azwj Religion, so He-azwj Said: ***for you to judge between the people with what Allah Showed you [4:105]***; and Allah-azwj Delegated to us-asws from that whatever He-azwj had Delegated to Muhammad-saww".¹

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، قال: وجدت في نوادر محمد بن سنان، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «لا والله ما فوض الله الكتاب إلى أحد من خلقه إلا إلى رسول الله (صلى الله عليه وآله) وإلى الأئمة (عليهم السلام)، قال عز وجل: إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَأَكَ اللَّهُ وَ هِيَ جَارِيَةٌ فِي الْأَوْصِيَاءِ (عليهم السلام)».

(2) - مختصر بصائر الدرجات: 1.92

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Hassan who said, 'And what we have found in the miscellaneous of Muhammad Bin Sinan, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'No, By Allah^{-azwj}! Allah^{-azwj} has not Authorised anyone from His^{-azwj} creatures except to Rasool Allah^{-saww}, and to the Imams^{-asws}. He^{-azwj} Said: **We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you [4:105]**, and it flows regarding the successors^{-asws}'.²

VERSE 106

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {106}

And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التَّهْمِيكِ عَنْ عَمَّارِ بْنِ مَرْوَانَ الْقَنْدِي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا صَغِيرَةَ مَعَ الْإِصْرَارِ وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Muhammad Al Naheyki, from Ammar Bin Marwan Al Qandy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is neither a small (sin) along with the persistence (upon it), nor is there a major (sin) along with the (seeking of) Forgiveness'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ حُثَيْبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَالْمَغْفِرَةِ أَمَا وَاللَّهِ إِنَّهَا لَيَسْتِ إِلَّا لِأَهْلِ الْإِيمَانِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* perform (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah^{-azwj}! It is not for anyone except for the people of *Emān*'.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَالْإِسْتِغْفَارِ مِنَ الذُّنُوبِ وَعَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ أَرَأَيْتَ الْعَبْدَ الْمُؤْمِنَ يَنْدُمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

I said, 'Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?' So he^{-asws} said: 'O Muhammad Bin Muslim! Do you see that *Momin* servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah^{-azwj} does not Accept his repentance?'

² الكافي 1: 210 / 8.

³ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 114 H 1

فُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مِرَارًا يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهُ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ فَإِنَّكَ أَنْ تَقْطَعَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, 'Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah^{-azwj}?' So he^{-asws} said: 'Every time the *Momin* repeats with the seeking of the Forgiveness and the repentance, Allah^{-azwj} Repeats upon him with the Forgiveness, and that Allah^{-azwj} is Most-Forgiving, the Merciful. He^{-azwj} Accepts the repentance and Forgives the evil deeds. So the *Momineen* should beware from despairing from the Mercy of Allah^{-azwj}'.⁴

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ قَالُوا قَالَ لِكُلِّ شَيْءٍ دَوَاءٌ وَ دَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ .

From him, from a number of our companions, raising it, saying,

'He^{-asws} said: 'For everything there is a cure, and a cure for the sins is the seeking of Forgiveness'.⁵

For detailed Ahadeeth of seeking Forgiveness, refer to Al Kafi V 2 The Book of Eman and Kufr Ch 192 –

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(13\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(13).pdf)

VERSES 107 & 108

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا {107}

And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful [4:107]

يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا {108}

They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108]

عَنْ عَطَاءِ الْهَمْدَانِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ «إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ» [قَالَ:] فَلَانٌ وَ فَلَانٌ وَ [فُلَانٌ] وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

From Ata'a Al Hamdany,

⁴ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

⁵ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 192 H 8

From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **when they are spending the nights in what does not Please Him from the words [4:108]**. He^{-asws} said: 'So and so, and so and so, (and so and so), and Abu Ubeyda Bin Al-Jarrah".⁶

و فِي رَوَايَةِ عُمَرَ بْنِ سَعِيدٍ عَنْ أَبِي الْحَسَنِ ع قَالَ هُمَا وَ أَبُو عُيَيْدَةَ بْنُ الْجَرَّاحِ.

And in the report of Umar Bin Saeed,

From Abu Al-Hassan^{-asws} having said: 'Those two and Abu Ybeyda Bin Al-Jarrah".⁷

و فِي رَوَايَةِ عُمَرَ بْنِ صَالِحٍ قَالَ الْأَوَّلُ وَ الثَّانِي وَ أَبُو عُيَيْدَةَ بْنُ الْجَرَّاحِ.

And in the report of Umar Bin Salih,

'He^{-asws} said: 'The first, and the second, and Abu Ubeyda Bin Al-Jarrah".⁸

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ (ره) حَدِيثٌ طَوِيلٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ فِيهِ يَقُولُ عَلَيْهِ السَّلَامُ وَ قَدْ بَيَّنَّ اللَّهُ تَعَالَى قِصَصَ الْمُعْزِينَ بِقَوْلِهِ «إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ» بَعْدَ فَقْدِ الرَّسُولِ بِمَا يُقِيمُونَ بِهِ أَوْدَ بَاطِلِهِمْ حَسَبَ مَا فَعَلَتْهُ الْيَهُودُ وَ النَّصَارَى بَعْدَ فَقْدِ مُوسَى وَ عِيسَى مِنْ تَغْيِيرِ التَّوْرَةِ وَ الْإِنْجِيلِ، وَ تَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ.

In the book Al-Ihtijaj Al-Tabarsy, there is a lengthy Hadeeth from Amir Al-Momineen^{-asws}, and in it he^{-asws} is saying: 'And Allah^{-azwj} the Exalted has Clarified the stories of the deceivers by His^{-azwj} Words: **when they are spending the nights in what does not Please Him from the words [4:108]**, after the loss of the Rasool^{-saww} from what they were establishing by it the crookedness of their falsehood by a reckoning of what was done by the Jews and the Christians after the loss of Musa^{-as} and Isa^{-as}, from the alteration of the Torah and the Evangel, and alterations of the words from their places".⁹

VERSES 109 - 113

هَآ أَنتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا {109}

Behold! O You, Those who are pleading on their behalf in the life of the world. So who would plead on their behalf on the Day of Judgment, or who would happen to be a protector upon them? [4:109]

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا {110}

(1) - البرهان ج 1: 414.

(2) - البرهان ج 1: 414.

(3) - البرهان ج 1: 414.

553 H - تفسير نور الثقلين، ج 1، ص: 549⁹

And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {111}

And the one who earned a sin, so rather he has earned it upon himself; and Allah would always be most Knowing, Wise [4:111]

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا {112}

And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا {113}

And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113]

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «إن أناسا من رهط بشير الأذنين، قالوا: انطلقوا بنا إلى رسول الله (صلى الله عليه و آله)، و قالوا: نكلمه في صاحبنا أو نعدره، إن صاحبنا بريء،

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'A number of people from the near ones of Bashir said, 'Come with us to Rasool Allah^{-saww}, and said, 'We shall speak regarding our companions or forgive him, our companions is blameless.

فلما أنزل الله يَسْتَحْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَحْفُونَ مِنَ اللَّهِ إِلَى قَوْلِهِ: وَكَيْلًا فَأَقْبَلَتْ رَهْطُ بَشِيرٍ، فَقَالُوا: يَا بَشِيرُ، اسْتَغْفِرِ اللَّهَ وَ تَبِ إِلَيْهِ مِنَ الذَّنْبِ. فَقَالَ: وَ الَّذِي أَحْلَفَ بِهِ مَا سَرَقَهَا إِلَّا لَبِيدُ فَنَزَلَتْ وَ مَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَ إِثْمًا مُّبِينًا.

When Allah^{-azwj} Revealed ***They are concealing from the people, and they cannot conceal from Allah [4:108]*** - up to His^{-azwj} Words ***their protector? [4:109]***. So they said, 'O Bashir! Seek Forgiveness from Allah^{-azwj} and repent to Him^{-azwj} from the sins. So he said, 'I swear by it none has stolen it except Labeyd' So it was Revealed ***And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112]***.

ثم إن بشيرا كفر و لحق بمكة، و أنزل الله في النفر الذين أعذروا بشيرا و أتوا النبي (صلى الله عليه و آله) ليعذروه قوله: وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ هَمَمْتُ طَائِفَةً مِنْهُمْ أَنْ يُضِلُّوكَ وَ مَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَضُرُّونَكَ مِنْ شَيْءٍ وَ أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَ الْحِكْمَةَ وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا».

Then Bashir disbelieved and attached himself with Makkans, and Allah^{-azwj} Revealed regarding the ones who forgave Bashir, and came to the Prophet^{-saww} to forgive him, in His^{-azwj} Words is **And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113]**.¹⁰

وعنه عليه السلام أنه قال: [من قال] في مؤمن ما ليس فيه بعثه الله عزوجل في طينة خبال حتى يخرج مما قال فيه.

And from him^{-asws} having said: 'The one says regarding a *Momin* what isn't in him, Allah^{-azwj} Mighty and Majestic would Resurrect him in the clay of *Khabal* until he comes out from what he said with regards to him'.

وقال: إنما الغيبة: أن تقول في أخيك ما هو فيه مما قد ستره الله عزوجل [عليه]، فإذا قلت فيه ما ليس فيه، فذلك قول الله عزوجل في كتابه: " فقد احتمل بختانا وإثما مبينا "

And he^{-asws} said: 'But rather, the backbiting is, if you are saying regarding your brother what is in him, from Allah^{-azwj} Mighty and Majestic had Veiled upon him. So when you say regarding him what isn't in him, so that (comes under) the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book **so he has carried a burden of slander and a clear sin [4:112]**'.¹¹

و قال (صلى الله عليه و آله): «ما كان الله ليفتح باب الدعاء و يغلق باب الإجابة، لأنه يقول: اذْغُونِي أَسْتَجِبْ لَكُمْ، و ما كان ليفتح باب التوبة و يغلق باب المغفرة، و هو يقول: وَ مَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا».

And he^{-asws} said: 'It was not for Allah^{-azwj} to Open the door of supplication and Close the door of Answer because He^{-azwj} is Saying: **"Supplicate to Me, I will Answer you all" [40:60]**. And it was not for Him^{-azwj} to Open the door of repentance and Close the door of Forgiveness, and He^{-azwj} is Saying: **And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]**'.¹²

VERSE 114

لَا خَيْرَ فِي كَثِيرٍ مِنْ جَوَاهِرِ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {114}

¹⁰ تفسير القمي 1: 152

¹¹ Kitab Al Momin – Ch 8 H 191

¹² قطعة منه في أمالي الطوسي 1: 5، و عدة الداعي: 29، و الفردوس للديلمي 4: 88 / 6273، و كنز العمال 2: 68 / 3155.

There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله فرض التمثل في القرآن» قلت: و ما التمثل، جعلت فداك؟ قال: «أن يكون وجهك أعرض من وجه أخيك فتمحل له، و هو قول الله: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamad, from Al Halby,

(It has been narrated) from Abu Abdullah-asws having said: 'Allah-azwj has Obligated Al-Tamahhal in the Quran'. I said, 'And what is Al-Tamahhal, may I be sacrificed for you-asws?' He-asws said: 'Your face happens to turn away from the face of your brother, so you have to be tolerant to him. And these are the Words of Allah-azwj ***There is no good in most of their secret counsels [4:114]***'.¹³

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد، عن عبد الله بن سنان، عن أبي الجارود، قال: قال أبو جعفر (عليه السلام): «إذا حدثتكم بشيء فاسألوني عنه من كتاب الله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far-asws said: 'When you come across something new, so ask me-asws about it from the Book of Allah-azwj'.

ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه وآله) نهى عن القيل والقال، و فساد المال، و كثرة السؤال» فقبل له: يا بن رسول الله، أين هذا من كتاب الله؟ قال: «إن الله عز و جل يقول: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

Then he-asws said in one of his-asws Hadeeth: 'Rasool Allah-saww Prohibited from the gossip, and the corruption with the money, and (from asking) loads of questions'. So it was said to him-asws, 'O son-asws of Rasool Allah-saww! Where is this from the Book of Allah-azwj?' He-asws said: 'Allah-azwj Mighty and Majestic is Saying ***There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people [4:114]***.

و قال: وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا» و قال: لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَ لَكُمْ تَسْأَلَكُمْ.

And Said: ***And do not give away your property to the foolish which Allah has made for you a (means of) support [4:5]***. And Said: ***O you who believe! Do not put questions about things which if declared to you - may trouble you' [5:101]***.¹⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ. قال: «يعني بالمعروف القرض».

¹³ تفسير القمي 1: 152.

¹⁴ الكافي 1: 48 / 5

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness [4:114]***, said: 'It Means the goodness of the lending (a loan)'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَدَقَ اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَتَقَارُبُ بَيْنِهِمْ إِذَا تَبَاعَدُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

'I heard Abu Abdullah^{-asws} saying: 'A charity which Allah^{-azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant'.¹⁶

VERSE 115

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {115}

And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]

العباشي: عن حريز، عن بعض أصحابنا، عن أحدهما، (عليهما السلام)، قال: «لما كان أمير المؤمنين في الكوفة أتاه الناس، فقالوا: اجعل لنا إماما يؤمنا في شهر رمضان، فقال: لا، و نأهم أن يجتمعوا فيه،

Al Ayyashi, from Hareyz, from one of his companions,

(It has been narrated) from one of them^{-asws} (5th or 6th Imam^{-asws}) having said: 'When Amir-Al-Momineen^{-asws} was in Al-Kufa, the people came to him^{-asws} and said, 'Be our Salat leader in these days of ours during the Month of Ramazan'. So he^{-asws} said: 'No!' And he^{-asws} forbade them to gather during it (Month of Ramadhan).

فلما أمسوا جعلوا يقولون: ابكوا في رمضان و رمضاناه، فأتاه الحارث الأعور في أناس، فقال: يا أمير المؤمنين، ضج الناس و كرهوا قولك، فقال عند ذلك: دعوهم و ما يريدون، ليصلي بهم من شاءوا،

When they were not with him^{-asws}, they went on saying, 'Weep in Ramadhan, 'O Ramadhan!' Al-Haris Al-Awr came to him^{-asws} among a group of people, and he said, 'O Amir-Al-Momineen'

¹⁵ الكافي 4: 34 / 3.

¹⁶ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

^{asws}! The people are raising a commotion and hated what you^{-asws} said'. So he^{-asws} said during that: 'Leave them and what they are intending, to Pray Salat with the one they so desire to'.

ثم قال: فمن يتبع غير سبيل المؤمنين نُؤَلِّهِ ما تَوَلَّى وَ نُصْلِهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا».

Then he^{-asws} said: 'So the one who: **and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]**'.¹⁷

عن عمرو بن أبي المقدام، عن أبيه، عن رجل من الأنصار، قال: خرجت أنا و الأشعث الكندي و جرير البجلي حتى إذا كنا بظهر الكوفة بالفرس، مر بنا ضب، فقال الأشعث و جرير: السلام عليك يا أمير المؤمنين. خلافا على علي بن أبي طالب (عليه السلام)، فلما خرج الأنصاري، قال لعلي (عليه السلام)، فقال علي (عليه السلام): «دعهما فهو إمامهما يوم القيامة، أما تسمع إلى الله و هو يقول: نُؤَلِّهِ ما تَوَلَّى».

From Amro Bin Abu Al Maqdam, from his father, from a man from the Helpers who said,

'I and Al-Ash'as Al-Kindy, and Jareer Al-Bajaly went out by horseback until we were at the back of Al-Kufa. A Lizard passed by us, so Al-Ash'as and Jareer said, 'Peace be upon you, O Amir-Al-Momineen!' – In opposition to Ali^{-asws} Bin Abu Talib^{-asws}. So when the Helper went out, he told Ali^{-asws}. So Ali^{-asws} said: 'Leave them, so (now) it would be their Imam on the Day of Judgement. Have you not listened to Allah^{-azwj} and He^{-azwj} is Saying: **We will Turn him to what he had turned towards [4:115]**?'¹⁸

و في نهج البلاغة: قال- عليه السلام-: إنه بايعني القوم الذين بايعوا أبا بكر و عمر و عثمان على ما بايعوهم عليه. فلم يكن للشاهد أن يختار و لا للغائب أن يرد.

And in Nahj Al Balagah –

'He (Amir Al-Momineen^{-asws}) said: 'The people pledged allegiance to me^{-asws}, those who had pledged allegiance to Abu Bakr and Umar and Usman, upon (the same stipulations) what they had pledged allegiances upon. Therefore, there does not happen to be for the one present that he chooses (something else), nor for an absentee that he retracts.

و إنما الشورى للمهاجرين و الأنصار. فإن اجتمعوا على رجل و سَمَّوه إماما كان ذلك لله رضا. فإن خرج من أمرهم خارج بطعن أو بدعة ردَّوه إلى ما خرج منه. فإن أبي قاتلوه على اتِّباعه غير سبيل المؤمنين و ولَّاه الله ما تَوَلَّى.

And rather, the consultation was of the Emigrant and the Helpers. So if they formed a consensus upon a man and named him as an imam, there was (supposed) to be a Pleasure for Allah^{-azwj} with that. So if he were to exit from their matter, either by an objection or an innovation, he would be returned to what he had exited from. So if he were to refuse, they would kill upon (an accusation) that **he follows other than the way of the Momineen [4:115]**, and (thus), Allah^{-azwj} Turned him to what he had turned towards.¹⁹

¹⁷ تفسير العياشي 1: 272 / 275.

¹⁸ تفسير العياشي 1: 273 / 275.

¹⁹ (1) نهج البلاغة / 366، رسالة 6.

VERSE 116

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا {116}

Surely Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; and the one who associates with Allah, so he has strayed a far straying [4:116]

فُرَاتٌ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ إِبْرَاهِيمَ الْأَوْبَسِيِّ [مُتَّعِنًا عَنْ جَابِرٍ قَالَ: [سَأَلْتُ أَبَا] أَبُو جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ [قَالَ] يَا جَابِرُ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِوَلَايَةِ عَلِيٍّ [بْنِ أَبِي طَالِبٍ ع] وَ طَاعَتِهِ [وَأَمَّا قَوْلُهُ] وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ فَإِنَّهُ وَلَايَةُ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع [وَلَايَتِهِ].

Furat said, 'It was narrated to me by Muhammad Bin Al Hassan Bin Ibrahim Al Awbasty,

From Abu Ja'far^{-asws}, said, 'I asked Abu Ja'far^{-asws} about the Words of the Exalted: **Surely Allah does not Forgive if He is associated with [4:116]**. He^{-asws} said: 'O Jabir! Allah^{-azwj} does not Forgive if one associates with the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and obedience to him^{-asws}. And as for His^{-azwj} Words: **and He Forgives whatever is besides that to the one He so Desires to**, it is so that the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} is His^{-azwj} Wilayah".²⁰

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَمَّا قَوْلُهُ: «إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ» يَعْنِي أَنَّهُ لَا يَغْفِرُ لِمَنْ يَكْفُرُ بِوَلَايَةِ عَلِيٍّ وَ أَمَّا قَوْلُهُ «وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ» يَعْنِي لِمَنْ وَلَّى عَلِيًّا ع.

From Jabir,

From Abu Ja'far^{-asws} having said: 'As for His^{-azwj} Words: **Surely Allah does not Forgive if He is associated with [4:116]**, it Means He^{-azwj} does not Forgive the one who disbelieves in the Wilayah of Ali^{-asws}. As for His^{-azwj} Words: **and He Forgives whatever is besides that to the one He so Desires to**, it Means to the one who befriends Ali^{-asws}".²¹

عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ سَأَلْتُ الصَّادِقَ ع عَنْ قَوْلِهِ: «إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ» وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ» قَالَ: دَخَلَ فِي الْإِسْتِثْنَاءِ كُلُّ شَيْءٍ.

From Quteyba Al A'asha who said,

'I asked Al-Sadiq^{-asws} about His^{-azwj} Words: **Surely Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:116]**. He^{-asws} said: 'Included in the exclusion, is everything (including major sins)".²²

²⁰ Tafseer Furat V 1 P 102 H 98

²¹ (1) - البرهان ج 1: 375: الصافي ج 1: 361.

²² (3) - البرهان ج 1: 375.

و بِإِسْنَادِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: وَ لَقَدْ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ. لَوْ أَنَّ الْمُؤْمِنَ خَرَجَ مِنَ الدُّنْيَا وَ عَلَيْهِ مِثْلُ دُنُوبِ أَهْلِ الْأَرْضِ لَكَانَ الْمَوْتُ كَفَّارَةً لِمِثْلِكَ الذُّنُوبِ،

And by his chain up to Amir Al-Momineen^{-asws} having said: ‘And I^{-asws} have heard my^{-asws} beloved Rasool Allah^{-saww} saying: ‘If the Momin exits from the world and upon him are the likes of the sins of (all) the people of the earth, his death would be an expiation for those sins’.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ بِإِحْلَاصٍ فَهُوَ بَرِيءٌ مِنَ الشِّرْكِ، وَ مَنْ خَرَجَ مِنَ الدُّنْيَا لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: «إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ» مِنْ شَيْعَتِكَ وَ مُحِبِّكَ يَا عَلِيُّ،

Then he^{-saww} said: ‘The one who says, ‘There is no god except Allah^{-azwj}’ with sincerity, so he is free from the Shirk, and the one who exits from the world not having associated anything with Allah^{-azwj} would enter the Paradise’. Then he^{-saww} recited this Verse: ***Surely Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:116]***, from your^{-asws} Shias, and those that love you^{-asws}, O Ali^{-asws}’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قُلْتُ يَا رَسُولَ اللَّهِ هَذَا لِشَيْعَتِي؟ قَالَ: إِي وَ رَبِّي إِنَّهُ لِشَيْعَتِكَ

Amir Al-Momineen^{-asws} said: ‘So I^{-asws} said: ‘O Rasool Allah^{-saww}! This is for my^{-asws} Shias?’ He^{-saww} said: ‘Yes, by my^{-saww} Lord^{-azwj}! It is for your^{-asws} Shias!’”²³

Tawheed and Shirk

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَسْمَاءِ اللَّهِ وَ اسْتِفَاقِهَا اللَّهُ بِمَا هُوَ مُشْتَقٌّ قَالَ فَقَالَ لِي يَا هِشَامُ اللَّهُ مُشْتَقٌّ مِنْ إِلَهٍ وَ إِلَاهُهُ يُفْتَضِي مَأْلُوهًا وَ الْإِسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئًا وَ مَنْ عَبَدَ الْإِسْمَ وَ الْمَعْنَى فَقَدْ كَفَرَ وَ عَبَدَ اثْنَيْنِ وَ مَنْ عَبَدَ الْمَعْنَى دُونَ الْإِسْمِ فَذَاكَ التَّوْحِيدُ أَ فَهَمْتَ يَا هِشَامُ

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Al Hakam,

‘He asked Abu Abdullah^{-asws} about the Names of Allah^{-azwj} and their deriving Allah^{-azwj} from what He^{-azwj} is Derived’. So he^{-asws} said to me: ‘O Hisham! Allah^{-azwj} is derived from ‘God’ and ‘The God’, it requires its worshipper. And the name is other than the named. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has blasphemed and has worshipped two; and the one who worships the Meaning besides the Name, so that is the **Tawheed** (Oneness). Do you understand, O Hisham?’

قَالَ فَقُلْتُ زِدْنِي قَالَ إِنَّ لِلَّهِ تِسْعَةً وَ تِسْعِينَ اسْمًا فَلَوْ كَانَ الْإِسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهًا وَ لَكِنَّ اللَّهَ مَعْنَى يُدَلُّ عَلَيْهِ بِهَذِهِ الْأَسْمَاءِ وَ كُلُّهَا غَيْرُهُ يَا هِشَامُ الْحَبْرُ اسْمٌ لِلْمَأْكُولِ وَ الْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَ النَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَ النَّارُ اسْمٌ لِلْمُحْرِقِ أَ فَهَمْتَ يَا هِشَامُ فَهَمَّا تَدْفَعُ بِهِ وَ تُنَاضِلُ بِهِ أَعْدَاءَنَا وَ الْمُتَحِدِينَ مَعَ اللَّهِ جَلَّ وَ عَزَّ غَيْرُهُ قُلْتُ نَعَمْ

He (Hisham) said, ‘So I said, ‘Increase it for me’. He^{-asws} said: ‘For Allah^{-azwj} there are ninety nine Names, and if it was such that the Name was the Named, it would be so that every Name

²³ Tafseer Noor Al Saqalayn V 1 P 489 H 291

from these would be a God. But, Allah^{-azwj} is the Meaning which these Names Indicate upon, and all of these are other than Him^{-azwj}. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight our^{-asws} enemies with it and the ones who taking others along with Allah^{-azwj} Majestic and Mighty'. I said, 'Yes'.

قَالَ فَقَالَ نَفَعَكَ اللَّهُ بِهِ وَتُبَّتْكَ يَا هِشَامُ

He (Hisham) said, 'So he^{-asws} said: 'May Allah^{-azwj} Benefit you with it and Affirm you, O Hisham!'

قَالَ هِشَامُ فَوَ اللَّهُ مَا فَهَرْنِي أَحَدٌ فِي التَّوْحِيدِ حَتَّى قُتِلْتُ مَقَامِي هَذَا .

Hisham said, 'So, by Allah^{-azwj}! No one was able to subdue me regarding the *Tawheed* (Oneness) until I rose to this status of mine'.²⁴

يُونُسُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ حَسَّانِ الْجَمَّالِ عَنْ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ النَّاسَ بِمَعْرِفَتِنَا وَ الرَّدِّ إِلَيْنَا وَ التَّسْلِيمِ لَنَا

Yunus, from Dawood Bin Farqad, from Hassan Al Jammal, from Ameyra,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'The people have been Commanded with recognising us^{-asws}, and the referring to us^{-asws}, and submitting to us^{-asws}'.

ثُمَّ قَالَ وَ إِن صَامُوا وَ صَلَّوْا وَ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ جَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يُرَدُّوا إِلَيْنَا كَانُوا بِذَلِكَ مُشْرِكِينَ .

Then he^{-asws} said: 'If they (people) were to Fast, and pray *Salāt*, and testify that there is no god except for Allah^{-azwj}, and Make it to be within themselves that they would not be referring (matters) to us^{-asws}, so they would become, due to that, *Mushrikeen* (Polytheists)'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ بَنِي أُمَيَّةَ أَطْلَقُوا لِلنَّاسِ تَعْلِيمَ الْإِيمَانِ وَ لَمْ يُطْلَقُوا تَعْلِيمَ الشِّرْكِ لَكِنِ إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوهُ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Clan of Umayya started teaching *Emān* to the people but did not launch the teaching of *Shirk* (Polytheism), so that when they do carry them upon it, they would not be recognising it'.²⁶

For detailed Ahadeeth on Shirk, refer to Al Kafi V 2 The book of Eman and Kufr Ch 169 –

²⁴ Al-Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 2

²⁵ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 5

²⁶ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 180 H 1

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(12\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(12).pdf)

For detailed Ahadeeth refer to Al Kafi V 1 The Book of Tawheed.

VERSES 117 & 118

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا {117}

They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117]

لَعَنَهُ اللَّهُ ۖ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا {118}

Allah Cursed him and he said: 'I shall be taking from Your servants an Imposed share' [4:118]

العياشي: عن محمد بن إسماعيل الرازي، عن رجل سماه، عن أبي عبد الله (عليه السلام)، قال: دخل رجل على أبي عبد الله (عليه السلام)، فقال: السلام عليك يا أمير المؤمنين، فقام على قدميه، فقال: «مه، هذا اسم لا يصلح إلا لأمير المؤمنين (عليه السلام)، الله سماه به. و لم يسم به أحد غيره فرضي به إلا كان منكوحاً، و إن لم يكن به ابتلي به، و هو قول الله في كتابه: إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَ إِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا».

Al Ayyashi, from Muhammad Bin Ismail Al Razy, from a man he named,

(It has been narrated) from Abu Abdullah^{-asws}, said: 'A man came up to Abu Abdullah^{-asws} and he said, 'The greetings be upon you^{-asws}, O Amir-Al-Momineen^{-asws}! So he^{-asws} stood up on his^{-asws} feet and said: 'Muh! (Shh!) This is a name which is not correct except for Amir-Al-Momineen^{-asws} (i.e., Ali^{-asws}). Allah^{-azwj} Called him^{-asws} by it, and He^{-azwj} did not Call anyone else by it. So, none would be pleased by it except a passive homosexual. And if he does not happen to be it, he would indulge in it. And these are the Words of Allah^{-azwj} in His^{-azwj} Book ***They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117]***'.

قال: قلت: فما ذا يدعى به قائمكم؟ قال: «يقال له: السلام عليك يا بقية الله، السلام عليك يا ابن رسول الله».

I said, 'So what is that by which we can call your^{-asws} Qaim^{-ajfj}?' He^{-asws} said: 'You say to him^{-ajfj}, 'The greetings be upon you^{-asws} O Remaining one of Allah^{-azwj}! The greetings be upon you^{-asws} O son^{-asws} of Rasool Allah^{-saww}!'²⁷

²⁷ تفسیر العیاشی 1: 274 / 276

VERSE 119

وَلَا ضَلَّٰلَتَهُمْ وَلَا مَنِيَّةَهُمْ وَلَا مُرْتَبَّكَنَّ آذَانَ الْأَنْعَامِ وَلَا مُرْتَبَّكَنَّ فَلْيَعْيِرَنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا {119}

'And I will stray them, and arouse their desires, and instruct them, so they will slit the ears of the cattle, and I will instruct them and they would change the nature (Created by) Allah'; and the one who takes the Satan as a guardian from besides Allah, so he has lost with a clear loss [4:119]

العياشي: عن محمد بن يونس، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قول الله: وَلَا مُرْتَبَّكَنَّ فَلْيَعْيِرَنَّ خَلْقَ اللَّهِ، قال: «أمر الله بما أمر به».

Al Ayyashi, from Muhammad Bin Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **and I will instruct them and they would change the nature (Created by) Allah [4:119]**, he^{-asws} said: '(Change) The Commands of Allah^{-azwj} by what He^{-azwj} has Commanded with'.²⁸

عن جابر، عن أبي جعفر (عليه السلام)، في قول الله: وَلَا مُرْتَبَّكَنَّ فَلْيَعْيِرَنَّ خَلْقَ اللَّهِ، قال: «دين الله».

From Jabir,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} **and I will instruct them and they would change the nature (Created by) Allah [4:119]**, he^{-asws} said: '(Change) The Religion of Allah^{-azwj}'.²⁹

و قال الطبرسي، في قوله: فَلْيَبْتِكُنَّ آذَانَ الْأَنْعَامِ قِيلَ: لِيَقْطَعُوا الْأَذَانَ مِنْ أَصْلِهَا. قال: و هو المروي عن أبي عبد الله (عليه السلام).

And Al Tabarsy said,

'Regarding His^{-azwj} Words: **so they will slit the ears of the cattle [4:119]**, it is said, They will cut off the ears from their roots'. He said, 'And it is reported from Abu Abdullah^{-asws}'.³⁰

VERSES 120 & 121

يَعِدُّهُمْ وَمِنْهُمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {120}

He promises them and arouses their desires; and the Satan does not promise them except to deceive [4:120]

²⁸ تفسير العياشي 1: 276 / 275.

²⁹ تفسير العياشي 1: 276 / 276.

³⁰ مجمع البيان 3: 173.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا {121}

They, their abode is Hell and they will not be finding an escape from it [4:121]

العياشي: عن جابر، عن النبي (صلى الله عليه وآله)، قال: «كان إبليس أول من ناح، و أول من تغنى، و أول من حدا، قال: لما أكل آدم من الشجرة تغنى، فلما اهبط حدا به، فلما استقر على الأرض ناح، فأذكره ما في الجنة.

Al Ayyashi, from Jabir,

(It has been narrated) from the Prophet^{-saww} having said: 'Iblees^{-la} was the first one to lament, and the first one to sing, and the first one to be limited. When Adam^{-as} ate from the tree, he^{-la} sang. So when he^{-la} descended (to the earth) he^{-la} was limited by it. So when he^{-la} settled on the land, he^{-la} lamented, and remembered what was in the Garden'.

فقال آدم: رب هذا الذي جعلت بيني وبينه العداوة لم أقو عليه و أنا في الجنة، و إن لم تعني عليه لم أقو عليه. فقال الله: السيئة بالسيئة، و الحسنة بعشر أمثالها إلى سبع مائة. قال: رب زدني، قال: لا يولد لك ولد إلا جعلت معه ملكين يحفظانه. قال: رب زدني. قال: التوبة معروضة في الجسد ما دام فيه الروح. قال: رب زدني. قال: أغفر الذنوب و لا أبالي. قال: حسبي.

Adam^{-as} said: 'Lord^{-azwj}! This is the one whom You^{-azwj} Made enmity to be between me^{-as} and between him^{-la} and I^{-as} do not have the strength against him^{-la}, and I^{-as} am in the Garden, and if You^{-azwj} do not Give me the means against him^{-la}, I^{-as} will not have the strength against him^{-la}'. Allah^{-azwj} Said: "The evil deed for an evil deed, and the (Reward) of the good deed is multiplied by its like up to seven hundred (times)". He^{-as} said: 'Lord^{-azwj}! Increase it for me^{-as}'. He^{-azwj} Said: "There shall not be born a child unto you^{-as} except that I^{-azwj} shall Allocate two Angels to it in order to protect it". He^{-as} said: 'Lord^{-azwj}! Increase it for me^{-as}'. He^{-azwj} Said: 'The repentance is presented in the body (Accepted) for as long as there is the soul in it'. He^{-as} said: 'Lord^{-azwj}! Increase it for me^{-as}'. He^{-azwj} Said: "I^{-azwj} will Forgive the sins and I^{-azwj} do not care". He^{-as} said: '(This is) sufficient for me^{-as}'.

قال: فقال إبليس: رب هذا الذي كرمته علي و فضلته، و إن لم تفضل علي لم أقو عليه. قال: لا يولد له ولد إلا ولد لك ولدان. قال: رب زدني. قال: تجري منه مجرى الدم في العروق. قال: رب زدني. قال: تتخذ أنت و ذريتك في صدورهم مساكن. قال: رب زدني. قال: تعدهم و تمنيهما و ما يعيدهم الشيطان إلا غروراً».

He^{-asws} said: 'Iblees^{-la} said, 'Lord^{-azwj}! This is the one whom You^{-azwj} have Honoured above me^{-la} and Merited him^{-as}. And if You^{-azwj} do not Give me^{-la} merits, I^{-la} will not have the strength against him^{-as}'. He^{-azwj} Said: "No child shall be born unto him^{-as} except that there shall be two for you^{-la}". He^{-la} said, 'Lord^{-azwj}! Increase it for me^{-la}'. He^{-azwj} Said: "You^{-la} shall (be able to) flow into him^{-as} like the flowing of the blood in the veins". He^{-la} said, 'Lord^{-azwj}! Increase it for me^{-la}'. He^{-azwj} Said: "You^{-la} and your^{-la} offspring (shall be able to) dwell in their chests". He^{-la} said, 'Lord^{-azwj}! Increase it for me^{-la}'. He^{-azwj} Said: ***He promises them and arouses their desires; and the Satan does not promise them except to deceive [4:120]***".³¹

تفسير العياشي 1: 277 / 276 ³¹

VERSES 122 - 124

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا {122}

And those who believe and are doing righteous deeds, We would be Entering them into Gardens beneath which the rivers flow, abiding therein forever, it being a true Promise of Allah; and who is truer than Allah in Words? [4:122]

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا {123}

It isn't by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Recompensed with it and there will not be found for him, from besides Allah, neither a guardian nor a helper [4:123]

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا {124}

And the one who does from the righteous deeds, from a male or a female, and he is a Momin, so they would be entering the Paradise, and they would not be dealt with unjustly by (even) a speck on a date stone [4:124]

شَرَفُ الدِّينِ النَّجْفِيُّ: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: رَوَى فَضَالَةُ بْنُ أَيُّوبَ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، فِي قَوْلِهِ: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قَالَ: «آمَنُوا بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)، وَ عَمِلُوا الصَّالِحَاتِ بَعْدَ الْمَعْرِفَةِ».

Sharaf Al Deen Al Najafy (said), Ali Bin Ibrahim said, 'It is reported by Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Hamza Al Sumaly,

From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And those who believe and are doing righteous deeds [4:122]**, he^{-asws} said: 'They believe in Amir Al-Momineen^{-asws} and are doing righteous deeds after the recognition'.³²

مُحَمَّدُ بْنُ الْعَبَّاسِ: عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيْسَى، عَنْ يُونُسَ، عَنْ مُقَاتِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ صَبَّاحِ الْأَزْرَقِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ: هُوَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ شَيْعَتُهُ».

Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muqatil, from Abdullah Bin Bukeyr, from Sabbah Al Azraq who said,

‘I heard Abu Abdullah^{-asws} saying regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And those who believe and are doing righteous deeds, We would be Entering them into Gardens beneath which the rivers flow [4:122]*** - it would be Amir Al-Momineen^{-asws} and his^{-asws} Shias’.

33

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لما نزلت هذه الآية مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ قَالَ بعض أصحاب رسول الله (صلى الله عليه وآله): ما أشدها من آية! فقال لهم رسول الله (صلى الله عليه وآله): أما تبتلون في أموالكم و في أنفسكم و ذراريتكم؟ قالوا: بلى. قال: هذا مما يكتب الله لكم به الحسنات، و يحو به السيئات».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘When this Verse was Revealed ***One who does evil would be Recompensed with it [4:123]***, some of the companions of Rasool Allah^{-saww} said: ‘How difficult it is, from the Verses!’ So Rasool Allah^{-saww} said to them: ‘Are you not being Tried regarding your wealth, and regarding your selves and your offspring?’ They said, ‘Yes’. He^{-saww} said: ‘This is from what Allah^{-azwj} has Written the good deeds due to it, and Deleted the evil deeds due to it’.³⁴

VERSES 125 & 126

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا {125}

And who is better in Religion than the one who submits his face to Allah and he is a good doer and follows the Religion of Ibrahim, the upright; and Allah Took Ibrahim as a friend [4:126]

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا {126}

And for Allah is whatever is in the skies and whatever is in the earth; and Allah was always Encompassing with all things [4:125]

The followers of the Religion of Ibrahim^{-as}

عَنْ جَابِرِ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ مَا مِنْ أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ يَدِينُ بِدِينِ إِبْرَاهِيمَ غَيْرَنَا وَ شِيعَتِنَا.

From Jabir Al Ju’fy,

(1) - تأويل الآيات 2: 784 / 33

تفسير العياشي 1: 277 / 278

From Muhammad^{-asws} Bin Ali^{-asws} having said: 'There is no one from this community who makes it a Religion with the Religion of Ibrahim^{-as} apart from us^{-asws} and our^{-asws} Shias'.³⁵

عَنْ عُمَرَ بْنِ أَبِي مَيْثَمٍ قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ص يَقُولُ مَا أَحَدٌ عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَشِيعَتُنَا، وَ سَائِرُ النَّاسِ مِنْهَا بِرَاءٌ.

From Umar Bin Abu Maysam who said, 'I heard Al-Husayn^{-asws} Bin Ali^{-asws} saying: 'There is no one upon the Religion of Ibrahim^{-as} except for us^{-asws} and our^{-asws} Shias, and the rest of the people are away from it'.³⁶

Why did Allah^{-azwj} Take Ibrahim^{-as} as a friend

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن ذكره، قال: قلت لأبي عبد الله (عليه السلام): لم اتخذ الله عز و جل إبراهيم خليلاً؟ قال: «لكثرة سجوده على الأرض».

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it who said,

'I said to Abu Abdullah^{-asws}, 'Why did Allah^{-azwj} Mighty and Majestic Take Ibrahim^{-asws} as a friend?' He^{-asws} said: 'Due to the abundance of his^{-as} Sajdas upon the ground'.³⁷

و بإسناده إلى جابر بن عبد الله الأنصاري قال: سمعت رسول الله - صلى الله عليه و آله - يقول: ما اتخذ الله إبراهيم خليلاً إلا لإطعام الطعام و صلاته بالليل و النَّاس نيام.

And by his chain to Jabir Bin Abdullah Al Ansary who said,

'I heard Rasool Allah^{-saww} saying: 'Allah^{-azwj} did not Take Ibrahim^{-as} as a friend except for his^{-as} feeding the food, and his^{-as} Salat at night while the people were sleeping'.³⁸

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «سمعت أبي يحدث، عن أبيه (عليه السلام)، أنه قال: اتخذ الله عز و جل إبراهيم خليلاً، لأنه لم يرد أحداً، و لم يسأل أحداً غير الله عز و جل».

And from him (Al Sadouq), from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'I^{-asws} heard my^{-asws} father^{-asws} narrating from his^{-asws} father having said: 'Allah^{-azwj} Mighty and Majestic Took Ibrahim^{-as} as a friend, because he^{-as} did not refer to anyone, and did not ask anyone (for anything) apart from Allah^{-azwj} Mighty and Majestic'.³⁹

³⁵ (3) - البرهان ج 1: 567. البحار ج 15 (ج 1) 125.

³⁶ (5) - البرهان ج 1: 567. البحار ج 15 (ج 1) 125.

³⁷ علل الشرائع: 34 / 1.

³⁸ علل الشرائع: 35 / 4. , تفسير كنز الدقائق و بحر الغرائب، ج 3، ص: 127

³⁹ علل الشرائع: 34 / 2

و عنه، قال: حدثنا أحمد بن محمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أحمد الأسدي الكوفي، عن سهل بن زياد الأدمي، عن عبد العظيم بن عبد الله الحسيني، قال: سمعت علي بن محمد العسكري (عليه السلام) يقول: «إنما اتخذ الله عز وجل إبراهيم خليلاً لكثرة صلاته على محمد وأهل بيته (صلوات الله عليهم)».

And from him (Al Sadouq), from Ahmad Bin Muhammad Al Sanany, from Muhammad Bin Ahmad Al Asady Al Kufy, from Sahl Bin Ziyad Al Aadamy, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Ali^{-asws} Bin Muhammad Al-Askari^{-asws} saying: 'But rather, Allah^{-azwj} Mighty and Majestic Took Ibrahim^{-as} as a friend due to the abundance of his^{-as} Salawat upon Muhammad^{-saww} and his^{-saww} Household'.⁴⁰

Explanation of 'friend'

قَالَ: فَقَالَتِ النَّصَارَى: يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى لَمَّا أَظْهَرَ عَلَى يَدِ عِيسَى مِنَ الْأَشْيَاءِ الْعَجِيبَةِ مَا أَظْهَرَ، فَقَدِ اتَّخَذَهُ وَلَدًا عَلَى جِهَةِ الْكَرَامَةِ.

He (Imam Hassan Al-Askari^{-asws}) said: 'So the Christians said, 'O Muhammad^{-saww}! When Allah^{-azwj} the Exalted Manifested upon the hands of Isa^{-as}, from the strange things what were manifested, so He^{-azwj} has Taken him^{-as} as a son upon the aspect of the prestige'.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: فَقَدْ سَمِعْتُمْ مَا قُلْتُمْ لِلْيَهُودِ فِي هَذَا الْمَعْنَى الَّذِي ذَكَرْتُمُوهُ.

Rasool Allah^{-saww} said to them: 'You have heard what I^{-saww} have said to the Jews with regards to this meaning which you are mentioning'.

ثُمَّ أَعَادَ ص ذَلِكَ كُلَّهُ، فَسَكَتُوا إِلَّا رَجُلًا وَاحِدًا مِنْهُمْ، فَقَالَ لَهُ: يَا مُحَمَّدُ أَو لَسْتُمْ تَقُولُونَ: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ [قَالَ: قَدْ قُلْنَا ذَلِكَ].

Then he^{-saww} repeated that, all of it, and they were silent except for one man from them, and he said to him^{-saww}, 'O Muhammad^{-saww}! And Aren't you^{-saww} saying that Ibrahim^{-as} is the Friend of Allah^{-azwj}?' He^{-saww} said: 'We^{-saww} have said that'.

فَقَالَ: [فَإِذَا قُلْتُمْ ذَلِكَ فَلَيْمَ مَنَعْتُمُونَا- مِنْ أَنْ نَقُولَ: إِنَّ عِيسَى ابْنُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: إِحْمَا لَمْ يَشْتَبِهَا، لِأَنَّ قَوْلَنَا: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَإِنَّمَا هُوَ مُشْتَقٌّ مِنَ الْخَلَّةِ وَ الْخَلَّةِ: فَأَمَّا الْخَلَّةُ فَإِنَّمَا مَعْنَاهَا الْفَقْرُ وَ الْفَاقَةُ، فَقَدْ كَانَ خَلِيلًا إِلَى رَبِّهِ فَقِيرًا، وَ إِلَيْهِ مُنْقَطِعًا، وَ عَنْ غَيْرِهِ مُتَعَفِّيًا مُغْرَضًا مُسْتَعْتَبًا،

He said, 'So when you^{-saww} said that, then why are you^{-saww} forbidding us from saying that Isa^{-as} is the son of Allah^{-azwj}?' So Rasool Allah^{-saww} said: 'These two are not alike because our^{-saww} saying that Ibrahim^{-as} is the Friend of Allah^{-azwj}, rather it is a derivation from the (Khullat) neediness and the (Khullat) friendship. So rather, the 'Khallat', its meaning is the poverty and the destitution, and it has always been so that the friend was beggar (needy) to his^{-as} Lord^{-azwj}, and to Him^{-azwj} he^{-as} cut himself off (from others), and he^{-as} was abstemious from other, turning away, needless.

وَ ذَلِكَ لَمَّا أُرِيدَ قَذْفُهُ فِي النَّارِ، فَرَمَى بِهِ فِي الْمَنْجَنِيْقِ فَبَعَثَ اللَّهُ تَعَالَى جَبْرَائِيلَ ع وَ قَالَ لَهُ: أَذْرُكَ عَبْدِي. فَجَاءَهُ فَلَقِيَهُ فِي الْهَوَاءِ، فَقَالَ: كَلِّفْنِي مَا بَدَأَ لَكَ فَقَدْ بَعَثَنِي اللَّهُ لِنَصْرَتِكَ.

علل الشرائع: 3/ 34. ⁴⁰

And that is when it was intended to throw him^{-as} into the Fire, and they cast him^{-as} in the catapult, Allah^{-azwj} the Exalted Sent Jibraeel^{-as} and Said to him^{-as}: “Be aware of My^{-azwj} servant’. He^{-as} came and met him (Ibrahim^{-as}) in the air and said to him: ‘Demand (from) me^{-as} whatever comes to you^{-as}, for Allah^{-azwj} has Sent me^{-as} to help you^{-as}’.

فَقَالَ: بَلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ، إِنِّي لَا أَسْأَلُ غَيْرَهُ وَ لَا حَاجَةَ لِي إِلَّا إِلَيْهِ.

He^{-as} said: ‘But, Sufficient is my^{-as} Lord^{-azwj} and the best Disposer (of affairs). I^{-as} will not ask other than Him^{-azwj}, nor is there any need for me^{-as} except to Him^{-azwj}’.

فَسَمَّاهُ خَلِيلَهُ أَيُّ، فَقِيرَهُ وَ مُحْتَاجَهُ، وَ الْمُتَنَطِّعَ إِلَيْهِ عَمَّنْ سِوَاهُ.

Thus, he^{-as} was named as His^{-azwj} Friend – i.e., beggar to Him^{-azwj} and needy to Him^{-azwj}, and the one cut off to Him^{-azwj} from the ones besides Him^{-azwj}.

وَ إِذَا جُعِلَ مَعْنَى ذَلِكَ مِنَ الْحَلَّةِ - وَ هُوَ أَنَّهُ قَدْ تَخَلَّلَ [بِهِ] مَعَانِيَهُ، وَ وَقَفَ عَلَى أَسْرَارٍ لَمْ يَقِفْ عَلَيْهَا غَيْرُهُ - كَانَ مَعْنَاهُ الْعَالِمُ بِهِ وَ بِأُمُورِهِ، وَ لَا يُوجِبُ ذَلِكَ تَشْبِيهِ اللَّهِ بِخَلْقِهِ،

And when the meaning of that was made to be from the friendship – and it is so that he^{-as} was included together with Him^{-azwj}, and stood upon such secrets which other had not stood upon these – its meaning is the knowledge with Him^{-azwj} and with His^{-azwj} Commands, and that does not obligate a resemblance of Allah^{-azwj} with His^{-azwj} creatures.

أَلَا تَرَوْنَ أَنَّهُ إِذَا لَمْ يَنْقَطِعْ إِلَيْهِ لَمْ يَكُنْ خَلِيلَهُ وَ إِذَا لَمْ يَعْلَمْ بِأَسْرَارِهِ لَمْ يَكُنْ خَلِيلَهُ وَ أَنَّ مَنْ يَلِدُهُ الرَّجُلُ وَ إِنَّ أَهَانَهُ وَ أَقْصَاهُ، لَمْ يَخْرُجْ عَنْ أَنْ يَكُونَ وَلَدَهُ لِأَنَّ مَعْنَى الْوِلَادَةِ قَائِمٌ.

Are you not seeing that, when he^{-as} had not cut off (from others) to Him^{-azwj}, did not happen to be His^{-azwj} Friend, and when He^{-azwj} did not Teach him^{-as} His^{-azwj} secrets, he^{-as} did not happen to be His^{-azwj} Friend? And that the one who is born of the man, and even if he insults him or throws him out, he would not exit from happening to be his son, because the meaning of the birth has been established.

ثُمَّ إِنَّ وَجِبَ - لِأَنَّهُ قَالَ اللَّهُ: إِبْرَاهِيمَ خَلِيلِي - أَنْ تَقْبِسُوا أَنْتُمْ فَتَقُولُوا: إِنَّ عِيسَى ابْنُهُ، وَجِبَ أَيْضًا كَذَلِكَ أَنْ تَقُولُوا لِمُوسَى: إِنَّهُ ابْنُهُ، فَإِنَّ الَّذِي مَعَهُ مِنَ الْمُعْجَزَاتِ - لَمْ يَكُنْ بِذَوْنِ مَا كَانَ مَعَ عِيسَى، فَقُولُوا إِنَّ مُوسَى أَيْضًا ابْنُهُ، وَ إِنَّهُ يَجُوزُ أَنْ تَقُولُوا عَلَى هَذَا الْمَعْنَى: شَيْخُهُ وَ سَيِّدُهُ وَ عُمُّهُ وَ رَأْسُهُ وَ أَمِيرُهُ - كَمَا قَدْ ذَكَرْتُهُ لِلْيَهُودِ.

Then, it would obligate – because Allah^{-azwj} Said: “Ibrahim^{-as} is My^{-azwj} Friend” – that you should be comparing and saying that Isa^{-as} is His^{-azwj} son. It would obligate as well, like that, that you should be saying for Musa^{-as} that he^{-as} is His^{-azwj} son, for that which was with him^{-as} from the miracles, did not happen to appear what was with Isa^{-as}. So you should be saying that Musa^{-as} is His^{-azwj} son as well, and it would be allowed that you should be saying upon this meaning – his elder, and his chief, and his uncle, and his head, and his emir – just as I^{-saww} have (already) mentioned to the Jews’. ⁴¹

⁴¹ Tafseer Imam Hassan Al Askari^{asws} – S 323

VERSE 127

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ
الَّذِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا
لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا {127}

And they ask you for a verdict regarding the women. Say: 'Allah would Issue His Verdict to regarding them, and what is recited to you in the Book regarding the orphaned women, those you are not giving what is Prescribed for them and you are desiring to marry them, and the weak ones from the children, and that you should be standing for the orphans with the equity; and whatever you are doing from good, so Allah would always be Knowing with it' [4:127]

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَسْتَفْتُونَكَ فِي النِّسَاءِ: «فإن نبي الله (صلى الله عليه و آله) سئل عن النساء ما لهن من الميراث؟ فأنزل الله الربع و الثمن».

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

(It has been narrated) from Abu Ja'far-asws regarding His-azwj Words **And they ask you for a verdict regarding the women [4:127]**, said: 'The Prophet-saww was asked about the women and what is for them from the inheritance? Thus, Allah-azwj Revealed, the quarter and the eighth (shares)'.⁴²

ما كتب لهن و اختلف في تأويله على أقوال، أولها: أَنَّ الْمَعْنَى وَمَا يُتْلَىٰ عَلَيْكُمْ فِي تَوْرِيثِ صِبَا النِّسَاءِ وَ هُوَ آيَاتُ الْفَرَائِضِ الَّتِي فِي أَوَّلِ السُّورَةِ، وَ هُوَ مَعْنَى قَوْلِهِ: «لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ» أَيَّ مِنَ الْمِيرَاثِ وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ.

(Regarding) **what is Prescribed for them [4:127]**, and there is a differing regarding its interpretation upon the words. The first of it is that the meaning is –and what is recited to you regarding the inheritances of the young women, and these are the Verses of the Obligation which are at the beginning of the Chapter, and it is the Meaning of His-azwj Words: **you are not giving what is Prescribed for them [4:127]**, i.e., from the inheritance. And it is reported from Abu Ja'far-asws'.⁴³

علي بن إبراهيم: فإن أهل الجاهلية كانوا لا يورثون الصبي الصغير، و لا الجارية من ميراث آبائهم شيئاً، و كانوا لا يعطون الميراث إلا لمن يقاتل، و كانوا يرون ذلك في دينهم حسناً، فلما أنزل الله فرائض الموارث وجدوا من ذلك وجداً شديداً، فقالوا: انطلقوا إلى رسول الله (صلى الله عليه و آله) فنذكره ذلك لعله يدعه أو يغيره.

Ali Bin Ibrahim (said),

⁴² تفسير القمّي 1: 153.

⁴³ مجمع البيان 3: 181.

'It was so that the people of the pre-Islamic period did not used to give any inheritance to the young child, nor a girl from the inheritances of their father, and they did not used to give the inheritance except to the ones who had fought, and they used to see that as a good thing in their religion. So when Allah^{-azwj} Revealed the Obligatory inheritances, they found from that an intense grief, so they said, 'Let us go to Rasool Allah^{-saww}, and we will mention that to him^{-saww}, perhaps he^{-saww} would either leave it or change it'.

فأتوه، و قالوا: يا رسول الله، للجارية نصف ما ترك أبوها وأخوها، و يعطى الصبي الصغير الميراث، و ليس أحد منهما يركب الفرس، و لا يجوز الغنيمة، و لا يقاتل العدو؟! فقال رسول الله (صلى الله عليه و آله): «بذلك أمرت».

They came and said, 'O Rasool Allah^{-saww}! For the girl there is half of what her father and her brother leaves, and the young child (also) has to be given the inheritance, and there isn't one from these two what has ridden a horse (fought a battle), nor attained any war booty, nor fought an enemy?' So Rasool Allah^{-saww} said: 'With that I^{-saww} have been Commanded''⁴⁴

VERSE 128

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
{128}

And if a woman fears cruelty or desertion on the part of her husband, there is no blame on them if they effect a reconciliation between them; and reconciliation is better; and avarice has been made to be present in the (people's) minds; and if you do good and fear, then Allah would always be Aware of what you are doing [4:128]

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي بن أبي حمزة، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا. فقال: «إذا كان كذلك فهم بطلاقها، قالت له: أمسكني و أدع لك بعض ما عليك، و أحلك من يومي و ليلتي، حل له ذلك، و لا جناح عليهما».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Abu Al-Hassan^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic ***And if a woman fears cruelty or desertion on the part of her husband [4:128]***. He^{-asws} said: 'If it is like that, and he is to divorce her, she says to him, 'Withhold me and I shall leave for you some of what is upon you (of the dowry), and permit you from my days and my nights (to be with another wife)'. She permits that for him, and there is no blame upon them both'.⁴⁵

⁴⁴ تفسير القمّي 1: 154.

⁴⁵ الكافي 6: 145 / 2.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله عز و جل: وَ إِن امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا. فقال: «هي المرأة تكون عند الرجل فيكرهها، فيقول لها: إني أريد أن أطلقك، فتقول له: لا تفعل، إني أكره أن يشمت بي، و لكن انظر في ليلتي فاصنع بما شئت، و ما كان سوى ذلك من شيء فهو لك، و دعني على حالتي.

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

(It has been narrated) from Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **And if a woman fears cruelty or desertion on the part of her husband [4:128]**, so he^{-asws} said: 'She is the wife whose husband does not like her, so he says to her, 'I want to divorce you'. So she says to him, 'Do not do it! I do not want to be gloated over, but consider regarding my night, and do with it whatsoever you like, and whatever thing was other than that, so it is for you, and leave me upon my situation'.

فهو قوله تبارك و تعالى: فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا و هذا هو الصلح».

These are the Words of the Blessed and Exalted **there is no blame on them, if they effect a reconciliation between them [4:128]** – and this is the reconciliation'.⁴⁶

عَنْ زُرَّارَةَ قَالَتْ سَمِعْتُ أَبَا جَعْفَرٍ عَنِ النَّهَارِيَّةِ - يَشْتَرِطُ عَلَيْهَا عِنْدَ عَقْدِ النِّكَاحِ أَنْ يَأْتِيَهَا مَا شَاءَ نَهَارًا - أَوْ مِنْ كُلِّ جُمُعَةٍ أَوْ شَهْرٍ يَوْمًا، وَ مِنْ النَّفَقَةِ كَذَا وَ كَذَا -

From Zurara who said,

'Abu Ja'far^{-asws} was asked about Al-Nahariyya (Daytime wife) – stipulated upon during the marriage ties that he can come to her whenever he so desires to at daytime, or from every Friday, or one day a month, and such and such from the expenses.

قَالَ: فَلَيْسَ ذَلِكَ الشَّرْطُ بِشَيْءٍ مَنْ تَزَوَّجَ امْرَأَةً - فَلَهَا مَا لِلْمَرْأَةِ مِنَ النَّفَقَةِ وَ الْقِسْمَةِ، وَ لَكِنَّهُ إِنْ تَزَوَّجَ امْرَأَةً خَافَتْ فِيهِ نُشُوزًا - أَوْ خَافَتْ أَنْ يَتَزَوَّجَ عَلَيْهَا - فَصَالَحَتْ مِنْ حَقِّهَا عَلَى شَيْءٍ مِنْ قِسْمَتِهَا - أَوْ بَعْضِهَا فَإِنَّ ذَلِكَ جَائِزٌ لَا بَأْسَ بِهِ.

He^{-asws} said: 'So that stipulation isn't with anything. The one who marries a woman, then for her would be whatever there is for the wife, from the expenses and the distribution (of inheritance). But, if you marry a woman who fears cruelty in it, or fear that you would marry (another wife) on top of her, so she reconciles from her rights upon something from her distribution, or part of it, then that would be allowed. There would be no problem with it'.⁴⁷

VERSE 129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {129}

الكافي 6: 145/2. 46

(4) - البرهان ج 1: 419. البحار ج 23: 103. الوسائل ج 3 أبواب القسم و النشوز باب 10. 47

And you will never be able to do justice between the wives and even if you desire to, but do not be disinclined (from one) with total disinclination so you leave her like the divorced woman; and if you were to reconcile and fear, then Allah would always be Forgiving, Merciful [4:129]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن نوح بن شبيب، و محمد بن الحسن، قال: سأل ابن أبي العوجاء هشام بن الحكم، فقال: أليس الله حكيماً؟ قال: بلى، هو أحكم الحاكمين. قال: فأخبرني عن قوله عز و جل: فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَلَيْسَ هَذَا فَرَضًا؟ قال: بلى.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Nuh Bin Shayb and Muhammad Bin Al Hassan who said,

‘Abu Al-Awja asked Hisham Bin Al-Hakam, ‘Is not Allah^{-azwj} Wise?’ He said, ‘Yes, He^{-azwj} is the most Wise’. He said, ‘So inform me about the Words of the Mighty and Majestic ***then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]***, is this not an Obligation?’ He said, ‘Yes’.

قال: فأخبرني عن قوله عز و جل: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ أَي حكيماً يتكلم بهذا؟

He said, ‘So inform me about the Words of the Mighty and Majestic ***And you will never be able to do justice between the wives and even if you desire to, but do not be disinclined (from one) with total disinclination [4:129]***, which Wise (person) would speak with these (Words?)’.

فلم يكن عنده جواب، فرحل إلى المدينة، إلى أبي عبد الله (عليه السلام)، فقال: «يا هشام في غير وقت حج و لا عمرة؟» قال: نعم جعلت فداك، لأمر أهني، إن ابن أبي العوجاء سألني عن مسألة لم يكن عندي فيها شيء قال: «و ما هي؟» قال: فأخبره بالقصة.

There did not happen to be an answer with him so he went to Al-Medina, to Abu Abdullah^{-asws}. He^{-asws} said: ‘O Hisham! In a time other than of Hajj or Umrah?’ He said, ‘Yes, may I be sacrificed for you^{-asws}! There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with’. He^{-asws} said: ‘And what is it?’ He (the narrator) said, ‘And he (Hisham) related to him^{-asws} the story’.

فقال له أبو عبد الله (عليه السلام): «أما قوله عز و جل: فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً يعني في النفقة، و أما قوله: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ يعني في المودة».

Abu Abdullah^{-asws} said to him: ‘As for the Words of the Mighty and Majestic ***then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]*** – it Means with regards to the expenses. And as for His^{-azwj} Words ***And you will never be able to do justice between the wives and even if you desire to, but do not be disinclined (from one) with total disinclination so you leave her like the divorced woman [4:129]*** – it Means with regards to the cordiality’.

قال: فلما قدم عليه هشام بهذا الجواب و أخبره، قال: و الله، ما هذا من عندك.

He (the narrator) said, 'So when Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah^{-azwj}! This is not from you'.⁴⁸

الطبرسي: في قوله تعالى: فَتَذَرُوهَا كَالْمُعَلَّقَةِ أَي فَتَذَرُوهَا الَّتِي لَا تَمْلِكُونَ إِلَيْهَا كَالَّتِي هِيَ لَا ذَاتَ زَوْجٍ، وَلَا أَيْم. قَالَ: وَهُوَ الْمُرُوي عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ (عليهما السلام).

Al Tabarsy –

'Regarding the Words of the Exalted *so you leave her like the divorced woman [4:129]* – i.e., you leave her and not inclining towards her as if she not with a husband, nor (like) a widow'. He said, 'And it is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}'.⁴⁹

VERSE 130

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا {130}

And if they separate, Allah would Enrich each one from His Capaciousness; and Allah was always Ample-Giving, Wise [4:130]

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَمْدَوَيْهِ بْنِ عِمْرَانَ عَنْ ابْنِ أَبِي لَيْلَى قَالَ حَدَّثَنِي عَاصِمُ بْنُ حُمَيْدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْحَاجَةَ فَأَمَرَهُ بِالتَّزْوِجِ

And from him, from Muhammad Bin Ali, from Hadawiya Bin Imran, from Ibn Abu Layli who said, 'Aasim Bin Humeyd narrated to me saying,

'I was in the presence of Abu Abdullah^{-asws}, so a man came over to him^{-asws} complaining to him^{-asws} of the destitution. So he^{-asws} ordered him with the marriage. But his poverty increased.

قَالَ فَاسْتَدْتُ بِهِ الْحَاجَةَ فَأَتَى أَبَا عَبْدِ اللَّهِ (عليه السلام) فَسَأَلَهُ عَنْ حَالِهِ فَقَالَ لَهُ اشْتَدَّتْ بِيَ الْحَاجَةُ فَقَالَ فَقَارِقُ ثُمَّ أَتَاهُ فَسَأَلَهُ عَنْ حَالِهِ فَقَالَ أَثْرَيْتُ وَحَسُنَ حَالِي

He (the narrator) said, 'So he went over to him^{-asws} (again) and he^{-asws} asked him of his state. He said to him^{-asws}, 'The poverty has increased with me'. He^{-asws} said: 'So separate'. Then he came over (again) and he^{-asws} asked him about his state. He said, 'I am enriched and my state is good'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَمَرْتُكَ بِأَمْرَيْنِ أَمَرَ اللَّهُ بِحَمَّا قَالَ اللَّهُ عَزَّ وَجَلَّ وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ إِلَى قَوْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ وَقَالَ إِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ .

Abu Abdullah^{-asws} said: 'I^{-asws} ordered you with two Commands which Allah^{-azwj} has Commanded with. Allah^{-azwj} Mighty and Majestic Said: **And marry those among you who are**

⁴⁸ الكافي 5: 362/1.

⁴⁹ مجمع البيان 3: 185.

single [24:32] - up to His^{-azwj} Words **and Allah is Ample-giving, Knowing;** and He^{-azwj} Said **And if they separate, Allah would Enrich each one from His Capaciousness [4:130]**.⁵⁰

VERSES 131 - 134

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا {131}

And for Allah is whatever is in the skies and whatever is in the earth. And We had Advised those who were Given the Book from before you and (We Advise) you too that you should be fearing Allah; and if you commit Kufr, then for Allah is whatever is in the skies and whatever is in the earth; and Allah would always be Self-sufficient, Praise-worthy [4:131]

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {132}

And for Allah is whatever is in the skies and whatever is in the earth, and Suffice with Allah as a Protector [4:132]

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا {133}

If He so Desires to, He can Make you pass away, O you people, and Come with others; and Allah would always be Able upon that [4:133]

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا {134}

One who wanted rewards of the world, so in the Presence of Allah are rewards of the world and the Hereafter; and Allah was always Hearing, Seeing [4:134]

و روي أن رجلا استوصى رسول الله (صلى الله عليه و آله) فقال (صلى الله عليه و آله): «لا تغضب قط، فإن فيه منازعة ربك». فقال: زدني. فقال (صلى الله عليه و آله): «إياك و ما يعتذر منه، فإن فيه الشرك الخفي». فقال: زدني.

And it has been reported that a man sought advice from Rasool Allah^{-saww} so he^{-saww} said: 'Do not get angry at all, for therein is dispute with your Lord^{-azwj}'. So he said, 'Increase it for me'. So he^{-saww} said: 'Beware and do not apologise from it, for therein is hidden Shirk'. So he said, 'Increase it for me'.

فقال (صلى الله عليه و آله): «صل صلاة مودع، فإن فيه الوصلة و القرى». فقال: زدني. فقال (صلى الله عليه و آله): «استحي من الله تعالى استحياءك من صالحى جيرانك، فإن فيه زيادة اليقين، و قد أجمع الله ما يتوصى به المتواصون من الأولين و الآخرين في خصلة واحدة و هي التقوى،

⁵⁰ Al-Kafi – V 5 – The Book of Marriage Ch 10 H 6

He^{-saww} said: 'Pray the Salat of Cordiality, for therein is the maintenance of relations and the near of kin'. He said, 'Increase it for me'. So he^{-saww} said: 'Be embarrassed from Allah^{-azwj} the Exalted, like your embarrassment from your neighbour, for therein is the increase of conviction, and Allah^{-azwj} has Gathered what the advisers have advised by, from the former ones and the later ones in one quality, and it is the piety.

قال الله عز وجل: وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ فِيهِ جَمَاعٌ كُلُّ عِبَادَةٍ صَالِحَةٍ، وَ بِهِ وَصَلَ مِنْ وَصَلٍ إِلَى الدَّرَجَاتِ الْعُلَى وَ الرِّتَبَةِ الْقُصْوَى، وَ بِهِ عَاشَ مَنْ عَاشَ بِالْحَيَاةِ الطَّيِّبَةِ وَ الْإِنْسَانُ الدَّائِمُ، قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ.

Allah^{-azwj} Mighty and Majestic Says ***And We had Advised those who were Given the Book from before you and (We Advise) you too that you should be fearing Allah [4:131].*** And therein is gathered all the worship of the righteous and by it arrives, the one who arrives the lofty Levels and maximum rank, and by it lives the one who lives with the good life and the eternal humans. Allah^{-azwj} Mighty and Majestic Says ***Surely, the pious shall be in Gardens and rivers [54:54] In a truthful seat in the Presence of a Powerful King [54:55]***.⁵¹

في (مصباح الشريعة و مفتاح الحقيقة) من كلام الصادق (عليه السلام)، قال (عليه السلام): «أفضل الوصايا و ألزمها أن لا تنسى ربك، و أن تذكره دائماً و لا تعصيه، و تعبد قاعداً قائماً، و لا تغتر بنعمته، و اشكره أبداً، و لا تخرج من تحت أستار رحمته و عظمته و جلاله فتضل و تقع في ميدان الهلاك، و إن مسك البلاء و الضراء و أحرقتك نيران المحن.

In Misbah Al Shari'a Wa Miftah Al Haqeeqa –

'From the speech of Al-Sadiq^{-asws}, he^{-asws} said: 'The most superior of the advices and necessities is that you should not forget your Lord^{-azwj}, and that you should mention Him^{-azwj} constantly and you should not disobey Him^{-azwj}, and you should worship Him^{-azwj} seated and standing, and do not be deceived by His^{-azwj} Bounties, and thank Him^{-azwj} forever, and do not exit from beneath the Veil of His^{-azwj} Mercy and His^{-azwj} Magnificence and His^{-azwj} Majesty, and (don't) fall into the arena of destruction, and the afflictions and harm would touch you and you would be incinerated by the fires of adversities.

و اعلم أن بلاياه محشوة بكراماته الأبدية، و محنة مورثة رضاه و قربته، و لو بعد حين، فإياها من نعم لمن علم و وفق لذلك!«.

And know that His^{-azwj} afflictions are stuffed with His^{-azwj} eternal Prestiges, and adversities inherit His^{-azwj} Pleasure and His^{-azwj} nearness, and even though it may be after a while. So, what a Bounty it is for the one who knows and is harmonious to that!"⁵²

⁵¹ مصباح الشريعة: 162.

⁵² مصباح الشريعة: 162.

VERSES 135 & 136

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ
 إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ
 اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {135}

O you who believe! Become custodians with the justice, witnesses for Allah, and even if it is against yourselves or the parents or near relatives; whether he happens to be rich or poor, Allah is foremost with them both; therefore do not pursue the whims when you deal out justice; and if you turn back or turn aside, then Allah would always be Informed of what you are [4:135]

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ
 مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا {136}

O you who believe! Believe in Allah and His Rasool, and the Book which He has Revealed unto His Rasool, and the Book which He Revealed from before; and one who disbelieves in Allah, and His Angels, and His Books, and His Rasools and the Last Day, so he has strayed a far straying [4:136]

الشيخ: بإسناده عن سهل بن زياد، عن إسماعيل بن مهران، عن محمد بن منصور الخزازي، عن علي بن سويد السائي، عن أبي الحسن (عليه السلام)، قال: «كتب أبي في رسالته إلي و سألته عن الشهادات لهم، قال: فأقم الشهادة لله عز و جل و لو على نفسك أو الوالدين أو الأقربين فيما بينك و بينهم، فإن خفت على أخيك ضرا فلا».

Al Sheykh (Al Sadouq), by his chain from Sahl Bin Ziyad, from Ismail Bin Mahran, from Muhammad Bin Mansour Al Khazai'e, from Ali Bin Suweyd Al Sa'aie,

(It has been narrated) from Abu Al-Hassan-asws having said: 'My-asws father-asws wrote in his-asws message to me-asws and he-asws was asked about the testimony for them. He-asws said: 'So establish the testimony for the Sake of Allah-azwj Mighty and Majestic **and even if it is against yourselves or the parents or near relatives [4:135]**, with regards to what is between you and them. So if you fear harm over your brother, so no'.⁵³

الطبرسي: قيل معناه: إِنْ تَلَوُّوا أي تبدلوا الشهادة، أَوْ تُعْرِضُوا أي تكتُموها. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy – 'Its Meaning is said to be - **and if you turn back [4:135]** i.e., change it **or turn aside** i.e., conceal it'. And it is reported from Abu Ja'far-asws'.⁵⁴

⁵³ التهذيب 6: 757 / 276

⁵⁴ مجمع البيان 3: 190.

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَلَى الْمُؤْمِنِ سَبْعَ حُقُوقٍ، فَأَوْجِبُهَا أَنْ يَقُولَ الرَّجُلُ حَقًّا - وَ إِنْ كَانَ عَلَى نَفْسِهِ أَوْ عَلَى وَالِدَيْهِ فَلَا يَمِيلُ لَهُمْ عَنِ الْحَقِّ

(Ali Bin Ibrahim said),

‘Abu Abdullah^{-asws} said: ‘Upon the *Momin* there are seven rights, so the most Obligatory is that he should be saying truth (about) the man, and even if it was against himself, or against his parents, so he should not incline for them away from the truth’.⁵⁵

VERSE 137

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا {137}

Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137]

العياشي: عن جابر، قال: قلت لمحمد بن علي (عليه السلام)، قول الله في كتابه: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ؟ قال: «هما، و الثالث و الرابع و عبد الرحمن و طلحة، و كانوا سبعة عشر رجلا».

Al-Ayyashi, from Jabir who said,

‘I said to Muhammad^{-asws} Bin Ali^{-asws}, ‘(What about) the Words of Allah^{-azwj} in His^{-azwj} Book: ***Those who believe then commit Kufr [4:137]***, he^{-asws} said: ‘Those two (Abu Bakr and Umar), and the third (Usmaan), and the fourth (Muawiya), and Abdul Rahman (Ibn Awf), and Talha, and they were seventeen men’.

قال: «لما وجه النبي (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام)، و عمار بن ياسر (رحمه الله) إلى أهل مكة، [قالوا: بعث هذا الصبي، و لو بعث غيره- يا حذيفة- إلى أهل مكة.] و في مكة صناديدها؟

He^{-asws} said: ‘When the Prophet^{-saww} directed Ali^{-asws} Bin Abu Talib^{-asws} and Ammar Yaasir to the people of Makkah, they said, ‘He^{-saww} has sent this boy, and if only he^{-saww} had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?’

و كانوا يسمون عليا (عليه السلام) الصبي، لأنه كان اسمه في كتاب الله الصبي، لقول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ هُوَ صَبِي وَ قَالَ إِنْ نِي مِنَ الْمُتَسَلِّمِينَ».

And they used to call Ali^{-asws} ‘the boy’, because his^{-asws} name in the Book of Allah^{-azwj} is ‘the boy’ (الصبي) in the Words of Allah^{-azwj} ***And who is better in words than the one who calls to Allah and does righteous deeds, and he is a boy and says: ‘I am from the submitters’? [41:33]***.⁵⁶

⁵⁵ Tafseer Qummi V 1 P 156

⁵⁶ تفسير العياشي 1: 286 / 279

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أِزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ.

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama and Ali Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic ***Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr their repentance will never be Accepted [4:137].***

قال: «نزلت في فلان و فلان و فلان آمنوا بالنبي (صلى الله عليه و آله) في أول الأمر و كفروا حيث عرضت عليهم الولاية حين قال النبي (صلى الله عليه و آله): من كنت مولاه فهذا علي مولاه،

The Imam^{-asws} said: 'It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet^{-saww} during the first (period) of the matter, and committed *Kufr* when he^{-saww} presented to them the Wilayah where the Prophet^{-saww} said: 'The one whom I^{-saww} was a Master of, so Ali^{-asws} is his Master'.

ثم آمنوا بالبيعة لأمر المؤمنين (عليه السلام)، ثم كفروا حيث مضى رسول الله (صلى الله عليه و آله) فلم يقرروا بالبيعة، ثم ازدادوا كفرا بأخذهم من بايعه بالبيعة لهم، فهؤلاء لم يبق فيهم من الإيمان شيء».

Then they believed (by accepting to) pledge their allegiances to Amir-Al-Momineen^{-asws}. Then they committed *Kufr* when Rasool Allah^{-saww} passed away and did not pledge their allegiances. Then they increased in *Kufr* by taking to the one they pledged their allegiances to. These are the ones, there did not remain among them anything from the *Eman*'.⁵⁷

VERSES 138 - 140

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا {138}

Announce to the hypocrites that for them is a painful Punishment [4:138]

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَيْبَتُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا {139}

Those who are taking the Kafirs for guardians besides the Momineen. Are they seeking the honour with them? Then all Honour is for Allah [4:139]

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۖ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا {140}

And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; then you would be like them; Allah will Gather together the hypocrites and the Kafirs in Hell altogether [4:140]

الكشي: عن خلف، عن الحسن بن طلحة المروزي، عن محمد بن عاصم، قال: سمعت الرضا (عليه السلام) يقول: «يا محمد بن عاصم، بلغني أنك تجالس الواقعة؟ قلت: نعم، جعلت فداك، أجالسهم و أنا مخالف لهم، قال: «لا تجالسهم، فإن الله عز وجل يقول: وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ يعني بالآيات الأوصياء، و الذين كفروا بها يعني الواقعة».

Al Kashy, from Khalaf, from Al Hassan Bin Talha Al Marouzy, from Muhammad Bin Aasim who said,

‘I heard Al-Reza^{-asws} saying: ‘O Muhammad Bin Aasim! It has reached me^{-asws} that you sit with ‘Al-Waqifa’? He said, ‘Yes, May I be sacrificed for you^{-asws}. I sit with them, but I am opposed to them’. He^{-asws} said: ‘Do not sit with them, for Allah^{-azwj} Mighty and Majestic is Saying **And He has Revealed unto you in the Book that whenever you hear Verses of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; then you would be like them [4:140]** – It Means by the Signs, the successors^{-asws}; and the ones who disbelieve in them^{-asws} – it Means (here) the ‘Al-Waqifa’.⁵⁸

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن شعيب العرقوني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا إِلَى آخِرِ الْآيَةِ. فقال: «إنما عنى بهذا [إذا سمعت] الرجل [الذي] يجحد الحق و يكذب به و يقع في الأئمة، فقم من عنده و لا تقاعده كائنا من كان».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shuayb Al Aqarquy who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with [4:140]** - up to the end of the Verse. So he^{-asws} said: ‘But rather, it Means by this that when the man hears what which is against the Truth and it being belied with, and (the discussion) occurs with regards the Imam^{-asws}, so stand up from their presence and it does not matter who is seated there’.⁵⁹

⁵⁸ رجال الكشي: 864 / 457.

⁵⁹ الكافي 2: 280 / 8.

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «فرض على السمع أن يتنزه عن الاستماع إلى ما حرم الله، و أن يعرض عما لا يحل له مما نهى الله عز و جل عنه، و الإصغاء إلى ما أسخط الله عز و جل،

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It has been Obligated upon the hearing that it should rise above hearing what Allah^{-azwj} has Forbidden, and turn away from what is not Permissible for it from what Allah^{-azwj} Mighty and Majestic has Forbidden from it and listening to what Angers Allah^{-azwj} Mighty and Majestic.

فقال في ذلك: وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ثُمَّ اسْتَنَى اللَّهُ عز و جل موضع السيان، فقال: وَ إِمَّا يُنَسِّبَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ».

Thus, He^{-azwj} Said regarding that ***And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it [4:140].*** Then Allah^{-azwj} Made an exclusion for the forgetfulness so He^{-azwj} Said ***and if the Satan causes you to forget, then do not sit after recollection with the unjust people [6:68]***.⁶⁰

VERSE 141

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۖ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا {141}

Those who are awaiting with you, so if there happened to be a victory for you from Allah, they would be saying, 'Did we not happen to be with you?' And if there was a share (of victory) for the Kafirs, they would be saying, 'Did we not have mastery upon you and defended you from the Momineen?' So Allah would Judge between you all on the Day of Judgment, and Allah will never Make a way to be for the Kafirs against the Momineen [4:141]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رحمه الله)، قال: حدثني أبي، قال حدثني أحمد بن علي الأنصاري، عن أبي الصلت الهروي، عن الرضا (عليه السلام)، في قول الله جل جلاله: وَ لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا. قال: «فإنه يقول: و لن يجعل الله للكافرين على المؤمنين حجة، و لقد أخبر الله تعالى عن كفار قتلوا النبيين بغير الحق، و مع قتلهم إياهم لن يجعل الله لهم على أنبيائه (عليهم السلام) سبيلا».

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Al Harwy,

(It has been narrated) from Al-Reza^{-asws} regarding the Words of Allah^{-azwj} Majestic is His^{-azwj} Majesty **and Allah will never Make a way to be for the Kafirs against the Momineen [4:141]**. He^{-asws} said: 'So He^{-azwj} is Saying: "And Allah^{-azwj} will by no means Give the *Kafirs* an argument against the Momineen. And Allah^{-azwj} the Exalted has Informed about the *Kafirs* that they killed the Prophets^{-as} unjustly. And with them having killed them^{-asws}, Allah^{-azwj} will never Make a way to be for them against His^{-azwj} Prophets^{-as}'.⁶¹

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حَتَّى تَمَيِّزَ اللَّهُ بَيْنَ الْمُتَّقِينَ وَالْمُفْسِدِينَ الَّذِينَ يَلْعَنُ اللَّهُ أُمَّةً بَعْدَ أُمَّةٍ وَلَهُمْ عَذَابٌ أَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حَتَّى تَمَيِّزَ اللَّهُ بَيْنَ الْمُتَّقِينَ وَالْمُفْسِدِينَ الَّذِينَ يَلْعَنُ اللَّهُ أُمَّةً بَعْدَ أُمَّةٍ وَلَهُمْ عَذَابٌ أَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حَتَّى تَمَيِّزَ اللَّهُ بَيْنَ الْمُتَّقِينَ وَالْمُفْسِدِينَ الَّذِينَ يَلْعَنُ اللَّهُ أُمَّةً بَعْدَ أُمَّةٍ وَلَهُمْ عَذَابٌ أَلِيمٌ.

And in Uyoon Al Akhbaar, 'It was narrated to us by Tameem Bin Abdullah Bin Tameem Al Qurshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Al Harwy who said, '

'I said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool Allah^{-saww}! And among them are people who are alleging that Al Husayn Bin Ali^{-asws} was not killed and that his^{-asws} resemblance was cast upon Hanzala Bin As'ad the Syrian, and he^{-asws} was raised to the sky just as Isa Bin Maryam^{-as} was raised, and they are arguing by this Verse: **and Allah will never Make a way to be for the Kafirs against the Momineen [4:141]**'.

فَقَالَ: كَذَبُوا عَلَيْهِمْ غَضَبُ اللَّهِ وَ لَعْنَتُهُ وَ كَفَرُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِي إِخْبَارِهِ أَنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامُ سُقِيتُ، وَ اللَّهُ لَقَدْ قُتِلَ الْحُسَيْنُ وَ قُتِلَ مَنْ كَانَ خَيْرًا مِنَ الْحُسَيْنِ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنِ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، وَ مَا مِنَّا إِلَّا مُقْتُولٌ،

He^{-asws} said: 'They are lying! Upon them be the Wrath of Allah^{-azwj}, and His^{-azwj} Curse, and they are committing *Kufr* by their belying to the Prophet^{-saww} of Allah^{-azwj} in his^{-saww} news that Al-Husayn^{-asws} would be killed. By Allah^{-azwj}. Al-Husayn^{-asws} has been killed, and so was killed the one who was better than Al Husayn^{-asws}, Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and there is none from us^{-asws} except a killed one.

وَ إِنِّي وَ اللَّهُ لَمُقْتُولٌ بِالسَّيِّئِ بِإِغْتِيَالٍ مَنْ يَغْتَالِي أَعْرِفُ ذَلِكَ بَعْدَ مَعْهُودٍ إِلَيَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ أَخْبَرَهُ بِهِ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ عَنْ رَبِّ الْعَالَمِينَ عَزَّ وَ جَلَّ،

And I^{-asws} (as well), would be killed by the poison, being assassinated by the one who would assassinate me^{-asws}. I^{-asws} recognise that after a covenant to be from Rasool Allah^{-saww}. Jibraeel^{-as} having informed him^{-saww} with it from the Lord^{-azwj} of the worlds, the Mighty and Majestic.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: «وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا» فَإِنَّهُ يَقُولُ: لَنْ يَجْعَلَ اللَّهُ لَهُمْ عَلَى أَنْبِيَائِهِ عَلَيْهِمُ السَّلَامُ سَبِيلًا مِنْ طَرِيقِ الْحُجَّةِ.

And as for His^{-azwj} Words, the Mighty and Majestic: '**and Allah will never Make a way to be for the Kafirs against the Momineen [4:141]**, so He^{-azwj} is Saying: 'Allah^{-azwj} will never Make for them a way against His^{-azwj} Prophets^{-as}, by way of an argument''.⁶²

⁶¹ عيون أخبار الرضا (عليه السلام) 2: 204 / 5.

⁶² تفسير نور الثقلين، ج1، ص: 565.

VERSES 142 - 144

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا {142}

The hypocrites are seeking to deceive Allah and He is Deceiving them, and when they are standing to the Salat, they are standing sluggishly, showing off to the people, and they are not mentioning Allah except a little [4:142]

مُذَبِّذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {143}

Wavering between that (and this), neither towards these ones nor towards those; and the one whom Allah Lets to stray, so you will never find there being a way for him [4:143]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا {144}

O you who believe! Do not be taking the Kafirs as guardians from besides the Momineen; Are you intending to make against yourselves a clear authorisation for Allah? [4:144]

محمد بن يعقوب: عن محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن محمد ابن عبد الحميد و الحسين بن سعيد، جميعاً، عن محمد بن الفضيل، قال: كتبت إلى أبي الحسن (عليه السلام) أسأله عن مسألة فكتب (عليه السلام) إلي: «إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا مُذَبِّذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا لَيْسُوا مِنَ الْكَافِرِينَ، وَ لَيْسُوا مِنَ الْمُؤْمِنِينَ «1»، وَ لَيْسُوا مِنَ الْمُسْلِمِينَ، يظهرون الإيمان و يصيرون إلى الكفر و التكذيب، لعنهم الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Bin Maziya, from Muhammad Ibn Abdul Hameed and Al Husayn Bin Saeed altogether, from Muhammad Bin Al Fazeyl who said,

'I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} certain questions, so he^{-asws} wrote back to me: **'The hypocrites are seeking to deceive Allah and He is Deceiving them, and when they are standing to the Salat, they are standing sluggishly, showing off to the people, and they are not mentioning Allah except a little [4:142] Wavering between that (and this), neither towards these ones nor towards those; and the one whom Allah Lets to stray, so you will never find there being a way for him [4:143]** – They are neither from the Kafirs, and not from the Momineen, and nor from the Muslims. They display the Eman and they come to the Kufir and the belying. May Allah^{-azwj} Curse them'.⁶³

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن سليمان بن عمرو، عن أبي المغرا الخصاف رفعه، قال: قال أمير المؤمنين (عليه السلام): «من ذكر الله عز و جل في السر فقد ذكر الله كثيرا، إن المنافقين كانوا يذكرون الله علانية و لا يذكرونه في السر، فقال الله عز و جل: يُرَاؤُنَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Suleyman Bin Amro, from Abu Al Magra Al Khasaaf, raising it, said,

‘Amir-Al-Momineen^{-asws} said: ‘The one who remembers Allah^{-azwj} Mighty and Majestic in secret so he has remembered Allah^{-azwj} a lot. The hypocrites used to mention Allah^{-azwj} in public and did not remember Him^{-azwj} in the secret. So Allah^{-azwj} Mighty and Majestic Said **showing off to the people, and they are not mentioning Allah except a little [4:142]**’.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا قُمْتَ فِي الصَّلَاةِ فَعَلَيْكَ بِالْإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّمَا يُحْسِبُ لَكَ مِنْهَا مَا أَقْبَلْتَ عَلَيْهِ وَ لَا تَعْبَثْ فِيهَا بِيَدِكَ وَ لَا بِرَأْسِكَ وَ لَا بِلَحْيَتِكَ وَ لَا تُحَدِّثْ نَفْسَكَ وَ لَا تَتَنَاءَبَ وَ لَا تَتَمَطَّ وَ لَا تُكْفِّرْ فَإِنَّمَا يَفْعَلُ ذَلِكَ الْمُجُوسُ وَ لَا تَلْتَمَّ وَ لَا تَحْتَفِزْ وَ لَا تَفْرَجْ كَمَا يَتَفَرَّجُ الْبُعِيرُ وَ لَا تُثْعَعِ عَلَى قَدَمَيْكَ وَ لَا تُفَرِّشْ ذِرَاعَيْكَ وَ لَا تُفَرِّقْ أَصَابِعَكَ فَإِنَّ ذَلِكَ كُلَّهُ نُقْصَانٌ مِنَ الصَّلَاةِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin ShAzān, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘When you stand regarding the *Salāt*, so upon you is to be with the devotion upon your *Salāt*, for it would be Reckoned for you from it, whatever you were devoted upon; and neither play around with your hands during it, nor with your head, nor with your beard, nor speak to yourself, nor yawn, nor stretch, nor fold hands, for rather it is the Magians who do that. And do not disguise yourself, nor keep feet wide apart like the camels, nor fall upon your feet, nor stretch-out your arms, nor crack your fingers, for all of that is detrimental to the *Salāt*.

وَ لَا تُثْعَمُ إِلَى الصَّلَاةِ مُتَكَاسِلاً وَ لَا مُتَنَاعِساً وَ لَا مُتَنَاقِلاً فَإِنَّمَا مِنْ خِلَالِ الْبِقَاقِ فَإِنَّ اللَّهَ سُبْحَانَهُ هَمَى الْمُؤْمِنِينَ أَنْ يَقُومُوا إِلَى الصَّلَاةِ وَ هُمْ سُكَارَى يَعْني سُكْرَ النَّوْمِ وَ قَالَ لِلْمُنافِقِينَ وَ إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُحْسَالَى يُرَاؤُنَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا .

And neither stand to the *Salāt* sluggishly, nor in a slumber, nor heavy, for these are from the traits of the hypocrisy. Thus, Allah^{-azwj}, Glorious is He^{-azwj}, Forbade the Believers that they should be standing to the *Salāt* and they are intoxicated – Meaning the intoxication of the sleep, and Said for the hypocrites **and when they are standing to the Salat, they are standing sluggishly, showing off to the people, and they are not mentioning Allah except a little [4:142]**’.⁶⁵

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: سألت علي بن موسى الرضا (عليه السلام) عن قوله: يُحَادِّثُونَ اللَّهَ وَ هُوَ خَادِعُهُمْ ، فقال: «إن الله تبارك و تعالى لا يخادع، و لكنه يجازيهم جزاء الخديعة».

⁶⁴ الكافي 2: 364 / 2.

⁶⁵ Al-Kafi V 3 – The Book of Salāt CH 16 H 1

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al ma'azy, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

'I asked Ali^{-asws} Bin Musa Al-Reza^{-asws} about His^{-azwj} Words ***The hypocrites are seeking to deceive Allah and He is Deceiving them [4:142]***, so he^{-asws} said: 'Allah^{-azwj} does not deceive, but He^{-azwj} Recompenses them the Recompense of the deceit'.⁶⁶

(مناقب ابن شهر آشوب): عن الباقر (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَعْدَاءَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ علي بن أبي طالب (عليه السلام).

Manaqib Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{-asws} regarding the Words of the High ***Do not be taking the Kafirs as guardians from besides the Momineen [4:144]*** – Ali^{-asws} Bin Abu Talib^{-asws}.⁶⁷

عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سئلَ فِيمَا النَّجَاءُ عَدَا فَقَالَ: النَّجَاءُ أَنْ لَا تُخَادِعُوا اللَّهَ فَيُخَادِعَكُمْ، فَإِنَّهُ مَنْ يُخَادِعِ اللَّهَ يُخَادِعْهُ وَ يُخْلَعْ مِنْهُ الْإِيمَانُ وَ نَفْسُهُ يُخَادِعُ لَوْ يَشْعُرُ،

From Mas'ada Bin Ziyad,

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} that Rasool Allah^{-saww} was asked, 'In what would be the salvation tomorrow?' So he^{-saww} said: 'The salvation is that you do not seek to deceive Allah^{-azwj}, so He^{-azwj} would Deceive you, for the one who seeks to deceive Allah^{-azwj}, He^{-azwj} would Deceive him by Isolating the *Eman* from him, and he would be deceiving himself if only he was aware (of it)'.

فَقِيلَ لَهُ: فَكَيْفَ يُخَادِعُ اللَّهَ قَالَ: يَعْمَلُ بِمَا أَمَرَهُ اللَّهُ ثُمَّ يُرِيدُ بِهِ غَيْرَهُ، فَاتَّقُوا اللَّهَ فَاجْتَنِبُوا الرِّيَاءَ فَإِنَّهُ شِرْكٌ بِاللَّهِ، إِنَّ الْمُرَائِيَّ يُدْعَى يَوْمَ الْقِيَامَةِ بِأَرْبَعَةِ أَسْمَاءٍ: يَا كَافِرٌ، يَا فَاجِرٌ، يَا غَادِرٌ، يَا خَاسِرٌ، حُطِّطَ عَمَلُكَ وَ بَطُلَ أَجْرُكَ، وَ لَا خَلَاقَ لَكَ الْيَوْمَ – فَالْتَمِسْ أَجْرَكَ مِمَّنْ كُنْتَ تَعْمَلُ لَهُ.

It was said to him^{-saww}, 'So how does one seek to deceive Allah^{-azwj}?' He^{-saww} said: 'He does what Allah^{-azwj} has Commanded him to, then he intends someone else with it. Therefore fear Allah^{-azwj} and keep aside from the showing off, for it is Shirk (association) with Allah^{-azwj}. The shower off would be called on the Day of Judgment by four names – O Kafir! O Immoral! O deceiver! O loser!' Your deeds are hereby confiscated and your Recompense is invalidated, and there is no share for you today'.⁶⁸

فِي عُيُونِ الْأَخْبَارِ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْمُعَاذِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ الْكُوفِيُّ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ إِلَى أَنْ قَالَ، وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: «سَجَرَ اللَّهُ مِنْهُمْ» وَ عَنْ قَوْلِهِ: «يَسْتَهْزِئُ بِهِمْ» وَ قَوْلُهُ تَعَالَى، «وَ مَكْرَهُوا وَ مَكَرَ اللَّهُ» وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ: «يُخَادِعُونَ اللَّهَ وَ هُوَ خَادِعُهُمْ»

In Uyoon Al Akhbar, 'It was narrated to us by Muhammad Bin Ahmad Bin Ibrahim Al Muazy, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazzal, from his father who said,

⁶⁶ عيون أخبار الرضا (عليه السلام) 1: 126 / 19

⁶⁷ المناقب 2: 9

(2) - البحار ج 15 (3 ج): 53. البرهان ج 1: 425.

'I asked Al Reza^{-asws}' – until he said, 'And I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Allah will Scoff at them [9:79]**, and about His^{-azwj} Words: **Allah will be Mocking with them [2:15]**, and the Words of the Exalted: **And they planned and Allah (also) Planned [3:54]**, and about the Words of the Mighty and Majestic: **(The hypocrites) are seeking to deceive Allah and He is Deceiving them [4:142]**.

فَقَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْخَرُ وَلَا يَسْتَهْزِئُ وَلَا يَمْكُرُ وَلَا يُجَادِعُ، وَلَكِنَّهُ عَزَّ وَ جَلَّ يُجَازِيهِمْ جَزَاءَ السُّخْرِيَّةِ وَ جَزَاءَ الْإِسْتِهْزَاءِ وَ جَزَاءَ الْمَكْرِ وَ الْحَدِيدَةِ، تَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ غُلُوًّا كَبِيرًا.

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic neither scoffs, nor does he mock, nor plots, nor deceives. But, the Mighty and Majestic Recompenses them with the Recompense of the scoffing, and the Recompense of the mocking, and the Recompense of the plotting, and the deception. He^{-azwj} is more Exalted from what the unjust ones are saying, Loftier, Greater!'⁶⁹

VERSES 145 - 147

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا {145}

The hypocrites would be in the lowest Level of the Fire and you will never find there being a helper for them [4:145]

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا {146}

Except those who are repenting and amending, and are adhering with Allah and are being sincere to Allah in their Religion, so they would be with the Momineen; and soon Allah would be Giving the Momineen a mighty Recompense [4:146]

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا {147}

Allah will not Deal out your Punishment if you are grateful and believe; and Allah was always Grateful, Knowing [4:147]

The companions of the accursed agreement would be in the Fire of Hell

فقال علي عليه السلام: لست بقائل غير شيء واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزيبر والمقداد - : سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الآخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

⁶⁹ Tafseer Noor Al Saqalayn V 1 p 565 H 632

Ali^{-asws} said: 'I^{-asws} am not going to say apart from one thing. I^{-asws} remind you four' – meaning myself (Salman^{ar}), and Abu Dharr^{ar}, and Al-Zubeyr and Al-Miqdad^{ar} – 'I^{-asws} heard the Messenger of Allah^{-sawww} say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah^{-azwj} Intends to increase the heat of Hell, He^{-azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat'.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم – وأنتم شهود به – عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاح إبراهيم في ربه، ورجلان من بني إسرائيل بدلّا كتابهم وغيرا سنتهم، أما أحدهما فهو اليهود والآخر نصر النصارى، وإبليس سادسهم.

Ali^{-asws} said: 'I^{-asws} asked Rasool Allah^{-sawww} about them – and you four are witness to it – about the former ones, he^{-sawww} said: 'But as for the former ones, it is the son^{-as} of Adam^{-as} who killed his brother^{-as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim^{-as} about his^{-as} Lord^{-azwj}, and two men from the Children of Israel who altered their Books and replaced their ways, as for one of them made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees^{-la} is the sixth of them.

وفي الآخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاهدوا على عداوتك يا أخي، وتظاهرون عليك بعددي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

And regarding the later ones, it included these five (Abu Bakr, Umar, Ubeydullah Bin Al Jarrah, Salim Mawla and Muaz Bin Jabal), the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you^{-asws} O my^{-sawww} brother, and they will make appear to you^{-asws} after me^{-sawww}, this one and this one, until he^{-sawww} named them and counted them for us. Salman^{ar} said, 'We said, 'You^{-asws} have spoken the truth, we testify that we have heard that from Rasool Allah^{-sawww}'.⁷⁰

Part of what happened at the time of Abu Bakr's death

فلقيت محمد بن أبي بكر فقلت: هل شهد موت أبيك غير أخيك عبد الرحمن وعائشة وعمر؟ قال: لا. قلت: وهل سمعوا منه ما سمعت؟ قال: سمعوا منه طرفا فبكوا وقالوا: يهجر. فأما كل ما سمعت أنا فلا.

(Suleym said), 'I met Muhammad Bin Abu Bakr, so I asked, 'Did anyone witness the death of your father after from your brother Abdul Rahmaan and Ayesha and Umar'? He said, 'No'. I said, 'And did they hear what you heard?' He said, 'They heard parts of it, so they wept and said, 'He is out of his mind'. But as for hearing all of what I heard, no'.

قلت: والذي سمعوا منه ما هو؟ قال: دعا بالويل والثبور، فقال له عمر: يا خليفة رسول الله، ما لك تدعو بالويل والثبور؟ قال: هذا رسول الله وعلي معه يبشرني بالنار ومعه الصحيفة التي تعاهدنا عليها في الكعبة وهو يقول: (لعمري لقد وفيت بما فظاهرت على ولي الله أنت وأصحابك، فأبشر بالنار في أسفل السافلين).

I said, 'And that which you heard from him, what was it?' He said, 'He called for the woe and the destruction (upon himself), so Umar said to him, 'O Caliph of the Rasool Allah^{-sawww}, what is the matter with you that you are calling for the woe and the destruction?' He said, 'This

⁷⁰ Kitab Suleym Bin Qays Al Hilali – H 4 (Extract)

here is the Rasool Allah^{-saww} and Ali^{-asws} is with him^{-saww}, giving me the news of the Fire, and with them is the agreement which we had made a pact on in the Kaabah, and he^{-saww} is saying: 'By my^{-saww} life, you have been faithful by it, and you and your companion have overcome the Guardian of Allah^{-azwj}, so receive news of the Fire in the lowest levels of it'.

فلما سمعها عمر خرج وهو يقول: إنه يهجر. قال: لا والله ما أهجر، أين تذهب؟ قال عمر: أنت ثاني اثنين إذ هما في الغار.

When Umar heard it, he went out and he was saying, 'He is out of his mind'. He (Abu Bakr) said, 'No, by Allah^{-azwj} I am not out of my mind, where are you going?' Umar said, 'You were the second of the two in the cave'.

قال: الآن أيضا؟ أو لم أحدثك: أن محمداً - ولم يقل رسول الله - قال لي وأنا معه في الغار: (إني أرى سفينة جعفر وأصحابه تعدم في البحر). فقلت: أرنيها. فمسح وجهي فنظرت إليها فاستيقنت عند ذلك أنه ساحر فذكرت لك ذلك بالمدينة فاجتمع رأيي ورأيك على أنه ساحر؟

He said, 'Now as well? Or have I not narrated to you that Muhammad^{-saww} – and he did not say 'Rasool Allah^{-saww}' – said to me, and I was with him^{-saww} in the cave: 'I^{-saww} can see the ship of Ja'far^{ar} and his^{ar} companions floating in the sea'. I said, 'Show it to me'. He^{-saww} wiped my face. I looked at him^{-saww} and was convinced by that, that he^{-saww} is was a magician. I mentioned that to you at Al-Medina. We were both coincidental in our opinions that he was a sorcerer?'

فقال عمر: (يا هؤلاء إن أباكم يهجر فاخبوه واكتموا ما تسمعون منه لا يشمت بكم أهل هذا البيت). ثم خرج وخرج أخيه وخرجت عائشة ليتوضأوا للصلاة، فأسمعي من قوله ما لم يسمعوا.

Umar said, 'O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People^{-asws} of the Household gloat over you'. Then he went out, and my brother went out, and Ayesha went out to perform ablution for the Prayer. So he made me hear from his words which he did not let them hear.⁷¹

VERSE 148

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا {148}

Allah does not love the loudness with the evil speech unless (it be) by one oppressed; and Allah was always Hearing, Knowing [4:148]

العياشي: بإسناده عن الفضل بن أبي قرة، عن أبي عبد الله (عليه السلام)، في قول الله: لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ، قال: «من أضاف قوماً فأساء ضيافتهم فهو ممن ظلم، فلا جناح عليهم فيما قالوا فيه».

Al Ayyashi, by his chain from Al Fazal Bin Abu Qarat,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **Allah does not love the loudness with the evil speech unless (it be) by one oppressed [4:148]**. He^{-asws} said:

⁷¹ Kitab Suleym Bin Qays Al Hilali – H 37 (Extract)

‘The one who is a guest of a people, and he misused their hospitality, so he is from the one who is unjust. Therefore, there is no blame upon them in what they say regarding him’.⁷²

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْقَهْقَهَةُ مِنَ الشَّيْطَانِ .

From him, from his father, from Ibn Abu Umeir, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The guffaw (loud bursts of laughter) is from the Satan^{-la}’.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا قَهَقَهْتَ فَقُلْ حِينَ تَفْرُغُ اللَّهْمَ لَا تَقْتَنِي .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al hakam, from Aban Bin Usman, from Khalid Bin Tahmaan,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘When you guffaw (loud bursts of laughter), so say when you are free (from it), ‘O Allah^{-azwj}! Do not Detest me’’.⁷⁴

الطبرسي: لا يجب الله الشتم في الانتصار، إلا من ظلم، فلا بأس له أن ينتصر من ظلمه بما يجوز الانتصار به في الدين، قال: وهو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy –

‘Allah^{-azwj} does not Love the insulting during the victory except (insulting) the unjust one. Thus, there would be no problem with him if he is victorious from the one who had been unjust to him with what the victory is allowed with regarding the Religion’. He said, ‘And it is reported from Abu Ja’far^{-asws}’.⁷⁵

VERSE 149

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا {149}

If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ فَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ السَّرِيَّةَ إِذَا صَحَّتْ قَوِيَتْ الْعَلَانِيَةُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

⁷² تفسير العياشي 1: 283 / 296.

⁷³ Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 10

⁷⁴ Al-Kafi V 2 – The Book Of Social Relationships CH 23 H 13

⁷⁵ مجمع البيان 3: 201

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The secretive deed, when it is correct, strengthens the deed done in the open'.⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عُرَّةَ بْنِ دِينَارٍ الرَّقِّيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَا أَدْلُكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَالْآخِرَةِ تَصِلُ مَنْ قَطَعَكُمْ وَ تُعْطِي مَنْ حَرَمَكُمْ وَ تَغْفُو عَنْ ظَلَمَكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Gurrat Bin Dinar Al Raqqy, from Abu Is'haq Al Sabi'e who said,

'Rasool Allah^{-saww} said: 'Shall I^{-saww} point you to the best of the manners of the world and the Hereafter? (It is) maintaining relations with the one who cut you off, and giving to the one who deprives you, and pardoning the one who oppresses you'.⁷⁷

VERSES 150 - 152

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا {150}

Those who are committing Kufr with Allah and His Rasools and are intending to differentiate between Allah and His Rasools and are saying, 'We believe in some and disbelieve in some', and they are intending to take a way between that [4:150]

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {151}

These, they are the Kafirs truly, and We have Prepared for the Kafirs, a humiliating Punishment [4:151]

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورُهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {152}

And those who believe in Allah and His Rasools and do not differentiate between any of them, they would soon be Given their Recompense; and Allah was always Forgiving, Merciful [4:152]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ شَكَ فِي اللَّهِ وَفِي رَسُولِهِ (صلى الله عليه وآله) فَهُوَ كَافِرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

⁷⁶ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 11 (Extract)

⁷⁷ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 2

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who doubts in Allah^{-azwj} and in His^{-azwj} Rasool^{-saww}, so his is an Unbeliever (*Kafir*)'.⁷⁸

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ شَكَّ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ كَافِرٌ قُلْتُ فَمَنْ شَكَّ فِي كُفْرِ الشَّائِكِ فَهُوَ كَافِرٌ فَأَمْسَكَ عَنِّي فَرَدَدْتُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَاسْتَبْنَثْتُ فِي وَجْهِهِ الْغَضَبَ .

Ali Bin Ibrahim, from his father, from Safwan, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{-asws}, '(What about) the one who doubts in Rasool Allah^{-saww}?'. He^{-asws} said: 'An Unbeliever (*Kafir*)'. I said, 'So the one who doubts in the disbelief (*Kufr*) of the doubting one, so he is an Unbeliever (*Kafir*)?' So he^{-asws} withheld from me. I reiterated upon him^{-asws} three times, and the anger became apparent in his^{-asws} face'.⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَالِسًا عَنْ يَسَارِهِ وَزُرَّارَةُ عَنْ يَمِينِهِ فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِيمَنْ شَكَّ فِي اللَّهِ فَقَالَ كَافِرٌ يَا أَبَا مُحَمَّدٍ قَالَ فَشَكَّ فِي رَسُولِ اللَّهِ فَقَالَ كَافِرٌ قَالَ ثُمَّ التَّقْتُ إِلَى زُرَّارَةَ فَقَالَ إِنَّمَا يَكْفُرُ إِذَا جَحَدَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I was in the presence of Abu Abdullah^{-asws}, seated on his^{-asws} left, and Zurara was on his^{-asws} right, and Abu Baseer came over and he said, 'O Abu Abdullah^{-asws}! What are you^{-asws} saying regarding the one who doubts in Allah^{-azwj}'. So he^{-asws} said: 'A *Kafir* (Unbeliever), O Abu Muhammad!' He said, 'So (what about) the doubt in Rasool Allah^{-saww}?'. So he^{-asws} said: 'A *Kafir* (Unbeliever)'. Then he^{-asws} turned towards Zurara and he^{-asws} said: 'But rather, he disbelieves when he rejects'.⁸⁰

VERSE 153

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۖ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
فَعَفَوْنَا عَنْ ذَلِكَ ۖ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا {153}

The People of the Book ask you to bring down to them a Book from the sky; so indeed they had demanded of Musa (a thing) greater than that, for they were saying, 'Show us Allah manifestly'; so the lightning seized them due to their injustice. Then they took the calf (for a god), from after the clear signs having had come to them, but We Pardoned them about that; and We gave Musa clear authorisation [4:153]

⁷⁸ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 10

⁷⁹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 11

⁸⁰ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 3

قَالَ [الإمام ع:] وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفُرْقَانِ [فَرَّقَ] مَا بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بِبُؤْتِهِ- وَ لِعَلِيٍّ ع بِإِمَامَتِهِ، وَ لِلْأَيِّمَةِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، قَالُوا: لَنْ نُؤْمِنَ لَكَ أَنَّ هَذَا أَمْرُ رَبِّكَ حَتَّى نَرَى اللَّهَ جَهْرَةً عَيْنًا يُخْبِرُنَا بِذَلِكَ. فَأَخَذَهُمُ الصَّاعِقَةُ مُعَايَنَةً- وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِيلُ عَلَيْهِمْ.

The Imam (Hassan Al-Askari^{-asws}) said: ‘And that was because when Musa^{-as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad^{-saww} with his^{-saww} Prophet-hood, and to Ali^{-asws} with his^{-asws} Imamate, and to the Pure Imams^{-asws} with their^{-asws} Imamate, they said: ‘We will never believe in you^{-as}, that this is a Command of your^{-as} Lord^{-azwj} until we see Allah manifestly, visually Informing us with that’. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them”.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى إِنِّي أَنَا الْمُكْرِمُ لِلْأُولِيَّائِي، الْمَصْدَقِينَ بِأَصْفِيَائِي وَ لَا أُبَالِي، وَ كَذَلِكَ أَنَا الْمُعَذِّبُ لِأَعْدَائِي، الدَّافِعِينَ حُقُوقَ أَصْفِيَائِي وَ لَا أُبَالِي.

And Allah^{-azwj} Mighty and Majestic Said: “O Musa^{-as}! I^{-azwj} am Honouring to My^{-azwj} friends, the ratifiers of My^{-azwj} elites^{-asws}, and I^{-azwj} don’t Care, and similar to that I^{-azwj} am Wrathful to My^{-azwj} enemies, the repellers of the rights of My^{-azwj} elites^{-asws}, and I^{-azwj} don’t Care!”⁸¹

VERSE 154

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {154}

And We Lifted the mountain (Toor) over them with their Covenant and We Said to them: “Enter the door performing Sajda”; and We said to them: “Do not exceed the limits during the Sabbath!” And We Took a firm Covenant from them [4:154]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ: وَ [ادْكُرُوا] إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عُهْدَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ، وَ مَا فِي الْفُرْقَانِ الَّذِي أَعْطَيْنَاهُ مُوسَى مَعَ الْكِتَابِ الْمَخْصُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ أَهْلِهِمَا، بِأَنَّهُمْ سَادَةُ الْخَلْقِ، وَ الْقَوَامُونَ بِالْحَقِّ

The Imam (Hassan Al-Askari^{-asws}) said: ‘Allah^{-azwj} Mighty and Majestic Said to them (the Children of Israel) – And recall – when We^{-azwj} Took a Covenant from you, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I^{-azwj} Gave to Musa^{-as} along with the Book, particularised with the mention of Muhammad^{-saww} and Ali^{-asws}, and the goodly from their^{-asws} Progeny^{-asws}, that they^{-asws} are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تَقْرُوا بِهِ، وَ أَنْ تُؤَدُّوهُ إِلَىٰ أَخْلَاقِكُمْ، وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّوهُ إِلَىٰ أَخْلَاقِهِمْ- إِلَىٰ آخِرِ مُقَدَّرَاتِي فِي الدُّنْيَا، لِيُؤْمِنُوا بِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ يُسَلِّمُوا لَهُ مَا يَأْمُرُهُمْ [بِهِ] فِي عَلِيٍّ وَ لِي اللَّهِ عَنِ اللَّهِ، وَ مَا يُخْبِرُهُمْ بِهِ [عَنْهُ] مِنْ أَحْوَالِ خُلَفَائِهِ بَعْدَهُ- الْقَوَامِينَ بِحَقِّ اللَّهِ، فَأَبَيْتُمْ قَبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمُوهُ.

⁸¹ Tafseer Imam Hassan Al Askari^{asws} – S 125

And when We^{-azwj} Took a Covenant from you that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My^{-azwj} Ordainment in the world, that they would be believing in Muhammad^{-asws} as a Prophet^{-saww} of Allah^{-azwj}, and they would be submitting to him^{-saww} whatever he^{-saww} orders them with – regarding Ali^{-asws} being a Guardian of Allah^{-azwj}, from Allah^{-azwj}, and whatever he^{-saww} informs them with it on His^{-azwj} behalf – from the situation His^{-azwj} Caliphs after him^{-saww}, the ones standing by the Rights of Allah^{-azwj}. But, you refused the acceptance of that and you became arrogant.

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ الْجَبَلَ، أَمَرْنَا جِبْرِيلَ أَنْ يَقْطَعَ مِنْ «جَبَلِ فِلِسْطِينَ» قِطْعَةً عَلَى قَدْرِ مُعَسْكَرٍ أَسْلَافِكُمْ فَرَسَخًا فِي فَرَسَخٍ، فَقَطَعَهَا وَجَاءَ بِهَا، فَرَفَعَهَا فَوْقَ رُءُوسِهِمْ.

And We Raised ‘Toor’ above you – the mountain. We^{-azwj} Commanded Jibraeel^{-as} that he^{-as} cuts off a piece of it – the mountain of Palestine – in accordance to the encampment of your ancestors, one Farsakh by one Farsakh (5.8 km. by 5.8 km.). So he^{-as} cut it and came over with it, and he^{-as} raised it above their heads.

فَقَالَ مُوسَى عَ لَهُمْ: إِمَّا أَنْ تَأْخُذُوا بِمَا أُمِرْتُمْ بِهِ فِيهِ، وَ إِمَّا أَنْ أُلْقِيَ عَلَيْكُمْ هَذَا الْجَبَلُ. فَالْجُؤُوا إِلَى قَبُولِهِ كَارِهِينَ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنَ الْعِنَادِ، فَإِنَّهُ قَبِلَهُ طَائِعًا مُخْتَارًا. ثُمَّ لَمَّا قَبِلُوهُ سَجَدُوا وَ عَفَرُوا، وَ كَثِيرٌ مِنْهُمْ عَفَّرَ خَدَّيْهِ لَا لِإِزَادَةِ الْخُضُوعِ لِلَّهِ، وَ لَكِنْ نَظَرَ إِلَى الْجَبَلِ هَلْ يَنْقُصُ أَمْ لَا، وَ آخَرُونَ سَجَدُوا طَائِعِينَ مُخْتَارِينَ.

Musa^{-as} said to them: ‘Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you’. So they sought refuge to it acceptance unwillingly, except for the one Allah^{-azwj} Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered themselves with the soil; and most of them covered their cheeks with it, not intending the submission to Allah^{-azwj}, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah willingly, by choice.

[ثُمَّ قَالَ ع:] فَقَالَ رَسُولُ اللَّهِ ص: احْمَدُوا اللَّهَ مَعَاشِرَ شِيعَتِنَا عَلَى تَوْفِيقِهِ إِثَّاكُمْ، فَإِنَّكُمْ تُعَفِّرُونَ فِي سُجُودِكُمْ- لَا كَمَا عَفَّرَهُ كَفَرَةُ بَنِي إِسْرَائِيلَ، وَ لَكِنْ كَمَا عَفَّرَهُ خِيَارُهُمْ.

Then he^{-asws} said: ‘Rasool Allah^{-saww} said: ‘Be praising Allah^{-azwj}, group of our^{-asws} Shias, upon His^{-azwj} Inclination Give to you all, so you should be placing your cheeks in the ground during your Sajdahs, not like that done by the disbelievers of the Children of Israel, but just as their good ones had done it (by choice)’.⁸²

VERSE 155

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفَرْتُمْ بِآيَاتِ اللَّهِ وَقَتْلْتُمْ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلْتُمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {155}

⁸² Tafseer Imam Hassan Al Askari^{asws} – S 134

Therefore, due to them breaking their Covenant, and their Kufr with the Signs of Allah, and their killing the Prophets without right, and their saying: 'Our hearts are locked'; But, Allah Sealed upon these due to their Kufr, so they will not be believing except for a little (time) [4:155]

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الآدمي، عن عبد العظيم بن عبد الله الحسيني (رضي الله عنه)، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ، قال: «الختم هو الطبع على قلوب الكفار عقوبة على كفرهم، كما قال الله عز و جل: بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا».

Ibn Babuwayh, from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Admy, from Abdul Azeem Bin Abdullah Al Hasny, from Ibrahim Bin Abu Mahmoud,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **Allah has Set a seal upon their hearts and upon their hearing [2:7]**. He^{-asws} said: 'The seal – it is the imprinting upon the hearts of the *Kafirs* due to their *Kufr*, just as Allah^{-azwj} Mighty and Majestic Says **But, Allah Sealed upon these due to their Kufr, so they will not be believing except for a little (time) [4:155]**'.⁸³

و قَالَ الصَّادِقُ ع خَتْمًا يَكُونُ عَلَامَةً لِمَا يَكْتُمُ الْمُفْرِيَيْنَ - الْفُرَاءُ لِمَا فِي اللَّوْحِ الْمَحْفُوظِ - مِنْ أَخْبَارِ هَؤُلَاءِ [الْمُكَذِّبِينَ] الْمَذْكُورِ فِيهِ أَخْوَالُهُمْ. حَتَّى [إِذَا] نَظَرُوا إِلَى أَخْوَالِهِمْ - وَ قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ - وَ شَاهَدُوا مَا هُنَاكَ مِنْ خَتَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهَا، اِزْدَادُوا بِاللَّهِ مَعْرِفَةً، وَ يَعْلَمُ بِمَا يَكُونُ قَبْلَ أَنْ يَكُونُ يَقِينًا. حَتَّى إِذَا شَاهَدُوا هَؤُلَاءِ الْمَخْتُومَ عَلَى جَوَارِحِهِمْ - يَمْزُونَ عَلَى مَا قَرَأُوهُ مِنَ اللَّوْحِ الْمَحْفُوظِ، وَ شَاهَدُوهُ فِي قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ - اِزْدَادُوا - يَعْلَمُ اللَّهُ عَزَّ وَ جَلَّ بِالْغَائِبَاتِ - يَقِينًا.

And Al-Sadiq^{-asws} said: 'These are the seals which become a sign for the Angels of Proximity to read from the Guarded Tablet the news about these falsifiers to the extent that they see their situation which is in their hearts and their sight and their hearing, and they bear witness to the sealing of their hearts by Allah^{-azwj}, and their understanding increases accordingly and they achieve conviction and they look at those whose hearts have been sealed and recognise those about whom they have read on the Guarded Tablet. And when they (Angels) witness what is in their hearts and their hearing and their sight, their knowledge about the unseen from Allah^{-azwj} the Almighty increases and they achieve conviction'.⁸⁴

VERSE 156

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا {156}

And due to their Kufr and their words against Maryam being a grievous slander [4:156]

⁸³ عيون أخبار الرضا (عليه السلام) 1: 123 / 16

⁸⁴ Tafseer Imam Hassan Al-Askari^{-asws} – S 54

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح بن عقبة، عن علقمة، عن الصادق (عليه السلام)، في حديث قال فيه: «ألم ينسبوا مريم بنت عمران (عليهما السلام) إلى أنها حملت بعتسى من رجل نجار اسمه يوسف؟».

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih Bin Uqba, from Alqama,

(It has been narrated) from Al-Sadiq^{asws} in a Hadeeth in which he^{asws} said: 'Did they not ascribe to Maryam^{as} daughter of Imran^{as} that she^{as} was expecting Isa^{as} from a man, a carpenter called Yusuf? (Joseph the Carpenter)'⁸⁵

VERSES 157 & 158

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا {157}

And their words, 'We killed the Messiah, Isa son of Maryam, a Rasool of Allah'. And they did not kill him and did not crucify him, but he was resembled for them; and those who are differing regarding him are in doubt about it. There is no knowledge with it for them except the pursuance of conjecture; and they did not kill him for certain [4:157]

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {158}

But! Allah Raised him to Him, and Allah was always Mighty, Wise [4:158]

فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَبِيلِ بْنِ صَالِحٍ عَنْ حُمْرَانَ بْنِ أَغْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عِيسَى ع وَعَدَ أَصْحَابَهُ لَيْلَةً رَفَعَهُ اللَّهُ إِلَيْهِ، فَاجْتَمَعُوا إِلَيْهِ عِنْدَ الْمَسَاءِ وَ هُمْ اثْنَا عَشَرَ رَجُلًا- فَأَدْخَلَهُمْ بَيْتًا ثُمَّ خَرَجَ عَلَيْهِمْ مِنْ عَيْنٍ فِي زَاوِيَةِ الْبَيْتِ- وَ هُوَ يَنْفُضُ رَأْسَهُ مِنَ الْمَاءِ، فَقَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنَّهُ رَافِعِي إِلَيْهِ السَّاعَةَ- وَ مُطَهِّرِي مِنَ الْيَهُودِ فَأَيُّكُمْ يُلْقَى عَلَيْهِ شَبَحِي- فَيُقْتَلُ وَ يُصَلَّبُ وَ يَكُونُ مَعِيَ فِي ذَرْجَتِي،

It is so reported from Ibn Abu Umeyr, from Jameel Bin Slaih, from Humran Bin Ayn,

From Abu Ja'far^{asws} having said: 'Isa^{as} made an appointment with his^{as} companions on the night Allah^{azwj} Raised him^{as} to Him^{azwj}. So they gathered to him^{as}, and they were twelve men. He^{as} made them enter into a house then came to them from a corner of the room, and his^{as} head was dripping from water. He^{as} said: 'Allah^{azwj} Revealed unto me^{as} and He^{azwj} would be Raising me^{as} to him^{as} now, and there would be confusion from the Jews. So which of you would (like) to be cast my^{as} resemblance upon him, so he would be killed and crucified, and would happen to be with me^{as} in my^{as} Level?'

فَقَالَ شَابٌّ مِنْهُمْ أَنَا يَا رُوحَ اللَّهِ قَالَ فَأَنْتَ هُوَ ذَا-

A youth from them said, 'I, O Spirit of Allah^{-azwj}! He^{-as} said: 'Then you would be that'.

فَقَالَ لَهُمْ عِيسَى عَ أَمَا إِنَّ مِنْكُمْ لَمَنْ يَكْفُرُ بِي قَبْلَ أَنْ يُصْبِحَ اثْنَتَيْ عَشْرَةَ كَفْرَةً، فَقَالَ لَهُ رَجُلٌ مِنْهُمْ أَنَا هُوَ يَا نَبِيَّ اللَّهِ فَقَالَ عِيسَى إِنَّ تَحْسَ بِذَلِكَ فِي نَفْسِكَ فَلَتَكُنْ هُوَ -

Then Isa^{-as} said to them: 'However, from you all there would be one who would deny me^{-as} before the morning with twelve denials'. A man from them said, 'I am he, O Prophet^{-as} of Allah^{-azwj}'. Isa^{-as} said: 'If you feel that within yourself, then you would happen to be him'.

ثُمَّ قَالَ لَهُمْ عِيسَى عَ أَمَا إِنَّكُمْ سَتَفَرَّقُونَ بَعْدِي عَلَى ثَلَاثِ فِرَقٍ - فِرَقَتَيْنِ مُفْتَرِيتَيْنِ عَلَى اللَّهِ فِي النَّارِ وَ فِرَقَةٍ تَتَّبِعُ شَمْعُونَ صَادِقَةً عَلَى اللَّهِ فِي الْجَنَّةِ

Then Isa^{-as} said to them: 'As for you all, so you would be dividing after me^{-as} upon three groups – two groups fabricating upon Allah^{-azwj} would be in the Fire, and a group following Shamoun, being truthful upon Allah^{-azwj}, would be in the Paradise'.

ثُمَّ رَفَعَ اللَّهُ عِيسَى إِلَيْهِ مِنْ زَاوِيَةِ الْبَيْتِ وَ هُمْ يَنْظُرُونَ إِلَيْهِ،

Then Allah^{-azwj} Raised Isa^{-as} to Him^{-azwj} from a corner of the room while they were looking at him^{-as}.

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ إِنَّ الْيَهُودَ جَاءَتْ فِي طَلَبِ عِيسَى عَ مِنْ لَيْلَتِهِمْ - فَأَخَذُوا الرَّجُلَ الَّذِي قَالَ لَهُ عِيسَى عَ إِنَّ مِنْكُمْ لَمَنْ يَكْفُرُ بِي - مِنْ قَبْلِ أَنْ يُصْبِحَ اثْنَتَيْ عَشْرَةَ كَفْرَةً - وَ أَخَذُوا الشَّابَّ الَّذِي أُلْقِيَ عَلَيْهِ شَبَحُ عِيسَى فُقُتِلَ وَ صُلِبَ وَ كَفَرَ الَّذِي قَالَ لَهُ عِيسَى عَ تَكْفُرُ قَبْلَ أَنْ تُصْبِحَ اثْنَتَيْ عَشْرَةَ كَفْرَةً.

Then Abu Ja'far^{-asws} said: 'The Jews came over seeking Isa^{-as} during their night, and they seized the man for whom Isa^{-as} had said, 'From you all there would be one who would deny me^{-as} before morning by twelve denials', and they seized the youth upon whom the resemblance of Isa^{-as} had been cast. So he was killed and crucified, and he denies, the one for whom Isa^{-as} had said, 'You would deny before the morning with twelve denials'".⁸⁶

VERSE 159

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا {159}

And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]

ثم قال علي بن إبراهيم: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن أبي حمزة، عن شهر بن حوشب، قال: قال لي الحجاج: يا شهر، إن آية في كتاب الله قد أعيتني. فقلت: أيها الأمير، أية آية هي؟ فقال: قوله: وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ، و الله إني لأمر باليهودي و النصراني فيضرب عنقه ثم أرمقه بعيني فما أراه يحرك شفتيه حتى يحمدا!

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Abu Hamza,

(It has been narrated) from Shahr Bin Hawshab who said, 'Al-Hajjaj said to me, 'O Shahr! A Verse in the Book of Allah^{-azwj} has exhausted me'. So I said, 'O Emir! Which Verse is it?' So he said, 'His^{-azwj} Words **And there is none from the People of the Book except that he would believe in him before his death [4:159]**. By Allah^{-azwj}! I am the Emir of the Jews and the Christians, and I strike his neck, then look at him with my own eyes, but I do not see him move his lips until he dies!'

فقلت: أصلح الله الأمير، ليس على ما تأولت. قال: كيف هو؟ قلت: إن عيسى ينزل قبل يوم القيامة إلى الدنيا فلا يبقى أهل ملة يهودي ولا غيره إلا آمن به قبل موته، و يصلي خلف المهدي،

I said, 'May Allah^{-azwj} Keep the Emir well! This is not as you are explaining it'. He said, 'How is it?' I said, 'Isa^{-as} would descend to the world before the Day of Judgement, and there would not remain a Jew from the people of the nations or someone else, except that he would believe in him^{-as} before his^{-as} death. And he^{-as} would Pray Salat behind Al-Mahdi^{-asws}'.

قال: ويحك، أنى لك هذا، و من أين جئت به؟ فقلت: حدثني به محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، فقال: جئت بها والله من عين صافية.

He said, 'Woe be unto you! How can this be for you, and from which spring did you bring it?' So I said, 'It was narrated to me by Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. So he said, 'By Allah^{-azwj}! You have brought it from the clear spring'.⁸⁷

عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ. فقال: «هذه نزلت فينا خاصة، إنه ليس رجل من ولد فاطمة يموت ولا يخرج من الدنيا حتى يقر للإمام بإمامته كما أقر ولد يعقوب ليوسف حين قالوا: تالله لقد آثرَكَ الله عَٰلَيْنَا».

From Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} **And there is none from the People of the Book except that he would believe in him before his death [4:159]**. So he^{-asws} said: 'This was Revealed regarding us^{-asws} in particular. There is none from the men from the children of Syeda Fatima^{-asws} who dies, and does not exit from the world until he accepts the Imam^{-asws} with his^{-asws} Imamate just as the children of Yaqub^{-as} accepted to Yusuf^{-as} where they said **They said: 'By Allah! Allah has Preferred you over us [12:91]**'.⁸⁸

عن جابر، عن أبي جعفر (عليه السلام)، في قوله: وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا. قال: «ليس من أحد من جميع الأديان يموت إلا رأى رسول الله (صلى الله عليه وآله) و أمير المؤمنين (عليه السلام) حقا من الأولين و الآخرين».

From Jabir,

⁸⁷ تفسير القمّي 1: 158.

⁸⁸ تفسير العيّاشي 1: 300 / 283

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words ***And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]***. He^{-asws} said: 'There is no one from all the Religions, who dies except that he sees Rasool Allah^{-saww} and Amir-Al-Momineen^{-asws} truly, from the former ones and the latter ones'.⁸⁹

عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ [بْنِ مُحَمَّدٍ] الصَّادِقِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ [الْآيَةُ] قَالَ لَا يَبْقَى أَحَدٌ يُزِيدُ عَلَى عِيسَى ابْنِ مَرْيَمَ ع مَا جَاءَ بِهِ فِيهِ إِلَّا كَانَ كَافِرًا وَ لَا يُزِيدُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ [ع] أَحَدٌ مَا قَالَ النَّبِيُّ ص إِلَّا كَانَ كَافِرًا.

From Aban Bin Taglub,

From Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: 'When this Verse was Revealed: ***And there is none from the People of the Book except that he would believe in him [4:159]*** – the Verse. He^{-asws} said: 'There would not remain anyone who rejects upon Isa^{-as} Ibn Maryam^{-as} what he^{-saww} has come with regarding him^{-as}, except that he would be a Kafir, nor anyone who rejects upon Ali^{-asws} Bin Abu Talib^{-asws} what the Prophet^{-saww} said, except he would be a Kafir".⁹⁰

VERSE 160

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا {160}

Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, and due to their hindering many from the Way of Allah [4:160]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد أو غيره، عن ابن محبوب، عن عبد العزيز العبدى، عن عبد الله بن أبي يعفور، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من زرع حنطة في أرض فلم يترك زرعها، أو خرج زرعها كثير الشعير، فبظلم عمله في ملك رقبة الأرض، أو بظلم لمزارعيه و أكرته، لأن الله عز و جل يقول: فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ يعني لحوم الإبل و البقر و الغنم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad or someone else, from Ibn Mahboub, from Abul Aziz Al Abdy, from Abdullah Bin Abu Yafour, said,

'I heard Abu Abdullah^{-asws} saying: 'The one who plants wheat in a land, and does not purify his harvest, or a lot of barley is harvested, so it is the injustice of his work on the land which he owns or of the workers, because Allah^{-azwj} Mighty and Majestic is Saying ***Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them [4:160]*** – Meaning the flesh of the camel, and the cow and the sheep'.

و قال: «إن إسرائيل كان إذا أكل من لحم الإبل هيج عليه وجع الحاصرة، فحرم على نفسه لحم الإبل، و ذلك قبل أن تنزل التوراة، فلما نزلت التوراة لم يجرمه و لم يأكله».

⁸⁹ تفسير العياشي 1: 303 / 284

⁹⁰ Tafseer Furat – V 1 P 112

And Imam^{-asws} said: 'If an Israelite used to eat from the flesh of the camel, he would suffer pain in his lower back, therefore they prohibited unto themselves the flesh of the camel; and that was before the Revelation of the Torah. But when the Torah was Revealed, they neither prohibited it nor did they eat it'.⁹¹

VERSE 161

وَأَخَذَهُمُ الرَّبُّ وَقَدْ كُفُّوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا
{161}

And their taking the interest even though We had Forbidden from it, and their devouring the wealth of the people by falsehood; and We have Prepared for the Kafirs from them, a painful Punishment [4:161]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَحَبُّ الْمَكَاسِبِ كَسْبُ الرَّبَا .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The worst of the earnings is the earning of the interest'.⁹²

فِي جَمْعِ الْبَيَانِ وَ رَوَى عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ يَغْنَى بِالْبَاطِلِ الْيَمِينَ الْكَاذِبَةَ، يَنْقُطِعُ بِهَا الْأَمْوَالُ.

In Majma Al Bayan –

'And it is reported from Abu Ja'far^{-asws}: 'What is meant by the 'falsehood' is the false oath to cut off the wealth (of the people) by it'.⁹³

VERSE 162

لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۖ وَالْمُقِيمِينَ الصَّلَاةَ ۖ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا {162}

But the ones deeply rooted in the Knowledge from them, and the Momineen believing in what is Revealed to you and what was Revealed from before you; and the establishers of the Salat, and the givers of the Zakat, and the believers in Allah and the Last Day, they, We shall be Giving them a mighty Recompense [4:162]

⁹¹ الكافي 5: 306 / 9.

⁹² Al-Kafi – V 5 – The Book of Subsistence Ch 51 H 12

⁹³ Tafseer Noor Al Saqalayn – V 1 P 176 H 615

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُرَّةَ بْنِ أَوْزَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّاسِخُونَ فِي الْعِلْمِ أُمِيرُ الْمُؤْمِنِينَ وَالْأَيْمَةُ مِنْ بَعْدِهِ (عليهم السلام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: '**the ones deeply rooted in the Knowledge [4:162]** are Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}'.⁹⁴

VERSES 163 & 164

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا {163}

Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, and We had Revealed unto Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Sulaiman, and We Gave Psalms to Dawood [4:163]

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا {164}

And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you; and Allah Spoke to Musa in a conversation [4:164]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَقَدْ كَانَ آدَمُ (عليه السلام) وَصَّىٰ هَبَّةَ اللَّهِ أَنْ يَتَعَاهدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهدُونَ نُوحًا وَزَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَكَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّىٰ بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَإِنَّمَا عَرَفُوا نُوحًا بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ آخِرِ الْآيَةِ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{-asws} said: 'And Adam^{-as} had bequeathed to Hibbat-Allah^{-as} that he^{-as} should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah^{-as} and the time of his^{-as} coming out and that is what has come in the will of every Prophet^{-as} until Allah^{-azwj} Sent Muhammad^{-saww}, and they recognised Noah^{-as} by the Knowledge which was in their possession, and it is in the Words of Allah^{-azwj} Mighty and Majestic: **And We had Sent Noah to his people [11:25]** - up to the end of the Verse.

⁹⁴ Al-Kafi V 1 – The Book Of Divine Authority CH 22 H 3

وَكَانَ مِنْ بَيْنِ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سَمِّيَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمِ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

And there was in between Adam^{-as} and Noah^{-as}, Prophets^{-as} who were in hiding and it is for that reason their^{-as} mention is hidden in the Quran. So they^{-as} have not been named as have been named the proclaimed Prophets^{-as}, greetings be upon all of them^{-as}, and these are the Words of Allah^{-azwj}; **And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you [4:164]**, meaning the hidden ones from the Prophets^{-as} have not been named as the proclaimed ones have been named'.⁹⁵

العياشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قال: «إني أوحيت إليك كما أوحيت إلى نوح و النبيين من بعده، فجمع له كل وحي».

Al Ayyashi, from Zarara and Hamran,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said regarding **Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him [4:163]**: 'So He^{-azwj} Gathered for him^{-saww} all the Revelations'.⁹⁶

عن الثمالي، عن أبي جعفر (عليه السلام)، قال: «كان ما بين آدم و بين نوح من الأنبياء مستخفين و مستعلنين، و لذلك خفي ذكرهم في القرآن فلم يسموا كما سمي من استعلن من الأنبياء، و هو قول الله عز و جل: وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا يَعْنِي لَمْ أَسْمِ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ».

From Al Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'There were in between Adam^{-as} and Noah^{-as} from the non-Mentioned and the Mentioned Prophets^{-as}, for that Concealed their Mention in the Quran. So He^{-azwj} did not Name them^{-as} like He^{-azwj} Named from the Proclaimed Prophets^{-as}, and these are the Words of Allah^{-azwj} Mighty and Majestic **and Rasools We have not Mentioned to you; and Allah Spoke to Musa in a conversation [4:164]** – Meaning, He^{-azwj} did not Name the unproclaimed ones like He^{-azwj} Named the Proclaimed ones from the Prophets^{-as}'.⁹⁷

VERSES 165 & 166

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
{165}

⁹⁵ Al-Kafi – H 14540 (Extract)

⁹⁶ تفسير العياشي 1: 305 / 285.

⁹⁷ تفسير العياشي 1: 306 / 285.

(We Sent) Rasools as the givers of glad tidings and as warners, lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; and Allah was always Mighty, Wise [4:165]

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا {166}

But Allah Testifies with what He has Revealed to you that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إنما أنزلت: لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ **في علي** أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا».

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'But rather, it was Revealed as: **But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]**'.⁹⁸

في تفسير علي بن إبراهيم حدثني أبي عن ابن أبي عمير عن أبي بصير عن أبي عبد الله عليه السلام قال: إنما نزلت: «لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ في علي أنزله بعلمه و الملائكة يشهدون وكفى بالله شهيداً»

In the Tafseer of Ali Bin Ibrahim – 'It was narrated to me by my father, from Ibn Abu Umeir, from Abu Baseer,

from Abu Abdullah^{-asws} having said: 'But rather it was Revealed as: **But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]**'.

و قرأ أبو عبد الله عليه السلام: «إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا».

And Abu Abdullah^{-asws} recited: **Those who committed Kufr and are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]**.⁹⁹

VERSES 167 - 170

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا {167}

⁹⁸ تفسير القمي 1: 159.

⁹⁹ 684 H – تفسير نور الثقلين، ج1، ص: 576

Those who are committing Kufr and hindering from the Way of Allah have strayed a far straying [4:167]

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا {168}

Those who are committing Kufr and are being unjust, it would not happen that Allah will Forgive for them nor will He Guide them to a Path [4:168]

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {169}

Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {170}

O you people! The Rasool has come to you with the Truth from your Lord, therefore believe, it would be better for you; and if you are disbelieving, then for Allah is whatever is in the skies and the earth; and Allah would always be Knowing, Wise [4:170]

وَبَعَثَ الْإِسْنَادَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ نَزَلَ جَبْرَائِيلُ (عليه السلام) بِهَذِهِ الْآيَةِ هَكَذَا إِنَّ الَّذِينَ... ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا. إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And by this chain, from Abdul Azeem Bin Abdullah Al Hasany, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} descended with this Verse, like this **Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah [4:169].**

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلايَةِ عَلِيٍّ فَآمِنُوا خَيْرًا لَكُمْ ۚ وَإِنْ تَكْفُرُوا بِوَلايَةِ عَلِيٍّ فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

Then he^{-asws} said: '**O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disbelieving in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth [4:170]**'.¹⁰⁰

VERSE 171

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {171}

O People of the Book! Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth. But rather, the Messiah Isa Bin Maryam is a Rasool of Allah and His Word which He Cast to Maryam and a Spirit from Him. Therefore believe in Allah and His Rasool, and do not be saying, 'Three (gods)'. Desist, it would be better for you. But rather, Allah is one God. Glorious is He (from) there being a son for Him. For Him is whatever is in the skies and whatever is in the earth; and Suffice with Allah as a Protector [4:171]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن الحجال، عن ثعلبة، عن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ رُوحٌ مِنْهُ، قال: «هي روح الله مخلوقة خلقها الله في آدم و عيسى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajaal, from Sa'alba, from hamran who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and a Spirit from Him [4:171]**, said: 'It is a Spirit of Allah^{-azwj}, a creature Created by Allah^{-azwj} (to be) in Adam^{-as} and Isa^{-as}'.¹⁰¹

فِي كِتَابِ التَّوْحِيدِ بِإِسْنَادِهِ إِلَى الْفَضْلِ بْنِ شاذَانَ قَالَ: سَأَلَ رَجُلٌ مِنَ التَّائِبِينَ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ وَ أَنَا حَاضِرٌ، فَقَالَ: إِنِّي أَقُولُ إِنَّ صَانِعَ الْعَالَمِ اثْنَانِ فَمَا الدَّلِيلُ عَلَى أَنَّهُ وَاحِدٌ؟ فَقَالَ: قَوْلُكَ إِنَّهُ اثْنَانِ دَلِيلٌ عَلَى أَنَّهُ وَاحِدٌ، لِأَنَّكَ لَمْ تَدَعْ الثَّانِي إِلَّا بَعْدَ اثْبَاتِكَ الْوَاحِدِ، فَالْوَاحِدُ مُجْمَعٌ عَلَيْهِ وَ الْأَكْثَرُ مِنْ وَاحِدٍ مُخْتَلَفٌ فِيهِ.

In the Book of Al Tawheed, by his chain to Al Fazl Bin Shazan who said,

'A man from the Dualists asked Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, and I was present, 'I am saying that the Maker of the universe are two, so what is the evidence upon that He^{-azwj} is One?' So he^{-asws} said: 'Your own words that there are two evidences upon that He^{-azwj} is One, because you cannot call the second except after your affirmation of the one. So the One, there is consensus upon it, and more than one, there is differing in it'.¹⁰²

For detailed Ahadeeth on Tawheed please refer to Al-Kafi V 1 The Book Of Tawheed
<https://www.hubeali.com/alkafivol1/>

¹⁰¹ الكافي 1: 103 / 2.

¹⁰² Tafseer Noor Al Saqalayn – V 1 P 707 H 35

ثُمَّ أَقْبَلَ ص عَلَى النَّصَارَى فَقَالَ لَهُمْ: وَ أَنْتُمْ قُلْتُمْ: إِنَّ الْقَدِيمَ عَزَّ وَ جَلَّ اتَّحَدَ بِالْمَسِيحِ ابْنِهِ مَا الَّذِي أَرَدْتُمْوهَ هَذَا الْقَوْلَ أَرَدْتُمْ أَنَّ الْقَدِيمَ صَارَ مُحَدَّثًا- لِيُجُودَ هَذَا الْمُحَدَّثُ الَّذِي هُوَ عِيسَى أَوِ الْمُحَدَّثُ الَّذِي هُوَ عِيسَى صَارَ قَدِيمًا- لِيُجُودَ الْقَدِيمَ الَّذِي هُوَ اللَّهُ أَوْ مَعْنَى قَوْلِكُمْ: «إِنَّهُ اتَّحَدَ بِهِ» أَنَّهُ اخْتَصَّهُ بِكَرَامَةٍ لَمْ يُكْرَمْ بِهَا أَحَدٌ سِوَاهُ

(Imam Hassan Al-Askari^{asws} said): 'Then he^{saww} (Rasool Allah^{saww}) turned towards the Christians and said to them: 'And you, you are saying that the Eternal Mighty and Majestic is united with the Messiah, His^{azwj} son. What is that which you are meaning with these words? Are you intending that the eternal became temporal (newly occurring) in order to find this temporal being who is Isa^{as}, or did the temporal being who is Isa^{as} became eternal in order to find the eternal who is Allah^{azwj}? Or is the meaning of your words, 'He^{azwj} is united with him^{as}', that He^{azwj} Particularised him^{as} with the honour which He^{azwj} did not Honour with anyone else besides him^{as}?

فَإِنْ أَرَدْتُمْ أَنَّ الْقَدِيمَ تَعَالَى صَارَ مُحَدَّثًا فَقَدْ أَبْطَلْتُمْ، لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُحَدَّثًا، وَإِنْ أَرَدْتُمْ أَنَّ الْمُحَدَّثَ صَارَ قَدِيمًا- فَقَدْ أَخْلَلْتُمْ لِأَنَّ الْمُحَدَّثَ أَيْضًا مُحَالٌ أَنْ يَصِيرَ قَدِيمًا،

So, if you are intending that the Eternal, Exalted, became temporal so it is invalid, because it is impossible for the eternal that it transform and becomes temporal (newly occurring). And if you intend that the temporal became eternal, so it is invalid because the temporal as well, it is impossible that it becomes eternal.

وَ إِنْ أَرَدْتُمْ أَنَّهُ اتَّحَدَ بِهِ- بِأَنْ اخْتَصَّهُ وَ اصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَفْرَزْتُمْ بِخُذُوثِ عِيسَى، وَ بِخُذُوثِ الْمَعْنَى الَّذِي اتَّحَدَ بِهِ مِنْ أَجْلِهِ، لِأَنَّهُ إِذَا كَانَ عِيسَى مُحَدَّثًا وَ كَانَ اللَّهُ اتَّحَدَ بِهِ- بِأَنْ أَخَذَتْ بِهِ مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عِيسَى وَ ذَلِكَ الْمَعْنَى مُحَدَّثِينَ، وَ هَذَا خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ.

And if you are intending with it that He^{azwj} is united with him^{as}, by Him^{azwj} Particularising him^{as} and Choosing him^{as} over the rest of His^{azwj} servant, so you are acknowledging with Isa^{as} as being temporal, and by the newly occurrence of the togetherness which He^{azwj} is united with him^{as} from the reason of it, because if Isa^{as} was a newly occurring being, and Allah^{azwj} was united with him^{as} – by it the togetherness is a new occurrence of him^{as} becoming the most prestigious of the creatures in His^{azwj} Presence, so Isa^{as} and that togetherness would be two newly occurrences, and this is against what you said in the beginning'.¹⁰³

VERSES 172 & 173

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا {172}

The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; and one who disdains from worshipping Him and is arrogant, so He would be Gathering them to Him altogether [4:172]

¹⁰³ Tafseer Imam Hassan Al Askari^{asws} – S 323

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنَكَفُوا
وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {173}

As for those who believe and are doing righteous deeds, He would be Fulfilling their Recompense and He would be Increasing for them from His Grace; and as for those who are disdainful and are being arrogant, He would be Punishing them (with) a painful Punishment, and they would not be finding for themselves, from besides Allah, neither a guardian nor a helper [4:173]

شَرَفُ الدِّينِ النَّجْفِيِّ: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: رَوَى فَضَالَةُ بْنُ أَيُّوبَ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، فِي قَوْلِهِ: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قَالَ: «آمَنُوا بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)، وَ عَمِلُوا الصَّالِحَاتِ بَعْدَ الْمَعْرِفَةِ».

Sharaf Al Deen Al Najafy – ‘Ali Bin Ibrahim said, ‘It is reported by Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Hamza Al Sumaly,

From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **‘those who believe and are doing righteous deeds [4:173]**, he^{-asws} said: ‘They are believing in Amir Al-Momineen^{-asws} and are doing righteous deeds after the recognition (after submitting to Wilayah of Amir-ul-Momineen^{-asws})’.¹⁰⁴

(مناقب ابن شهر آشوب): أبو الورد، عن أبي جعفر (عليه السلام): وَ يَزِيدُهُمْ مِنْ فَضْلِهِ الْآيَةُ. لآل محمد.

Manaqqib Ibn Shehr Ashub, from Abu Al Warad,

(It has been narrated) from Abu Ja’far^{-asws} having said: **‘and He would be Increasing for them from His Grace [4:173]** – the Verse. To the Progeny^{-asws} of Muhammad^{-sawww}’.¹⁰⁵

VERSE 174 & 175

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {174}

O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا {175}

(24-) تأويل الآيات 1: 308 / 16.¹⁰⁴

المناقب 4: 421.¹⁰⁵

Then as for those who are believing in Allah and adhering with Him, He would be Entering them into a Mercy from Him and Grace, and they would be Guided to Him by a Straight Path [4:175]

العباشي: عن عبد الله بن سليمان، قال: قلت لأبي عبد الله (عليه السلام) قوله: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا؟ قال: «البرهان محمد (عليه وآله السلام)، والنور علي (عليه السلام)». قال: قلت له صراطاً مُسْتَقِيماً؟ قال: الصراط المستقيم علي (عليه السلام)».

Al Ayyashi, from Abdullah Bin Suleyman who said,

'I said to Abu Abdullah^{-asws}, '(What about) **O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]**?' He^{-asws} said: 'The convincing Proof is Muhammad^{-saww}, and the Light is Ali^{-asws}'. I said, '(And) **Straight Path [4:175]**?' He^{-asws} said: 'The Straight Path is Ali^{-asws}'.¹⁰⁶

فُرَاتٌ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ [أَحْمَدَ بْنِ] طَلْحَةَ الْخُرَاسَانِيِّ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرِيلُ ع عَلَى مُحَمَّدٍ ص بِحَذِّهِ الْآيَةِ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فِي عَلِيِّ [بْنِ أَبِي طَالِبٍ ع] وَ الْبُرْهَانُ رَسُولُ اللَّهِ ص

Furat said, 'It was narrated to me by Ahmad Bin Muhammad Bin Ahmad Bin Talha Al Khurasany,

From Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} descended unto Muhammad^{-saww} with this Verse: **O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]** regarding Ali^{-asws} Bin Abu Talib^{-asws}, and the **convincing Proof** is Rasool Allah^{-saww}'.

قَوْلُهُ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَ اعْتَصَمُوا بِهِ قَالَ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(Regarding) His^{-azwj} Words: **Then as for those who are believing in Allah and adhering with Him [4:175]**, he^{-asws} said: '(Adhering) with the Wilayah of Ali^{-asws}'.¹⁰⁷

فِي مَجْمَعِ النَّبَيَّانِ نُورًا مُبِينًا وَ قِيلَ: النُّورُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al Bayan –

'And it is said, 'The **Light [4:174]** is the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}' – from Abu Abdullah^{-asws}'.¹⁰⁸

VERSE 176

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنِ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّتَانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً

¹⁰⁶ تفسير العياشي 1: 308 / 285.

¹⁰⁷ Tafseer Furat – V 1 P 116 H 120

¹⁰⁸ Tafseer Noor Al Saqalayn – V 1 P 579 H 698

رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ مِثْلِ حَظِّ الْأُنثَيَيْنِ ۚ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
{176}

They are asking you for a Fatwa, Say: ‘Allah Gives you a Fatwa regarding the person who has neither parents nor offspring; if a man dies (and) there isn’t a son for him and for him is a sister, then for her would be half of what he leaves; and he would inherit her if there does not happen to be a child for her. So if there were two (sisters), for them would be two-thirds of what he leaves; and if there are brethren, men and women, then for the male would be like the share of two females. Allah Clarifies for you lest you stray, and Allah is a Knower of all things [4:176]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عمر بن أذينة، عن بكير، عن أبي جعفر (عليه السلام)، قال: «إذا مات الرجل و له اخت لها نصف ما ترك من الميراث بالآية كما تأخذ البنت لو كانت، و النصف الباقي يرد عليها بالرحم، إذا لم يكن للميت وارث أقرب منها،

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Umar Bin Azina, from Bakeyr,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘When the man dies and there is a sister for him, for her shall be half of what he leaves from the inheritance by the Verse just as the daughter would have taken if she had been there, and the half of the remainder would return to her by the womb (blood relationship), if it is not for the death, her nearest one would inherit it.

فإن كان موضع الاخت أخ أخذ الميراث كله بالآية لقول الله: وَ هُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ و إن كانتا أختين أخذتا الثلثين بالآية، و الثلث الباقي بالرحم، و إن كانوا إخوة رجالا و نساء فللذكر مثل حظ الأنثيين، و ذلك كله إذا لم يكن للميت ولد، أو أبوان، أو زوجة».

So if in the places of the sister there was a brother, he would take all of the inheritance by the Verse, the Words of Allah^{-azwj} **and he would inherit her if there does not happen to be a child for her. So if there were two (sisters), for them would be two-thirds**, by the Verse, and the remaining third would be by the womb (relationship). And if there were brothers for the man and the woman, so for the male would be like the portion of two females. And all that is when there is no son for the dead person, or parents, or spouse’.¹⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ أَبِي أَيُّوبَ وَ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا تَرَكَ الرَّجُلُ أَبَاهُ أَوْ أُمَّهُ أَوْ ابْنَهُ أَوْ ابْنَتَهُ إِذَا تَرَكَ وَاحِداً مِنْ هَؤُلَاءِ الْأَرْبَعَةِ فَلَيْسَ هُمْ الَّذِينَ عَنِ اللَّهِ عَزَّ وَ جَلَّ فُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ .

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Abu Ayoub, and Abdullah Bin Bukeyr, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘When man leaves his father, or his mother, or his son, or his daughter, when he leaves one of these four, so they are not those

تفسير القمي 1: 159. ¹⁰⁹

Meant by Allah-^{azwj} Mighty and Majestic **Say: 'Allah Gives you a Fatwa regarding the person who has neither parents nor offspring [4:176]'**.¹¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عُمَرَ بْنِ أَدَيْنَةَ عَنْ بُكَيْرٍ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَسَأَلَهُ عَنِ امْرَأَةٍ تَرَكَتْ زَوْجَهَا وَ إِخْوَتَهَا لِأُمِّهَا وَ أُخْتَهَا لِأَبِيهَا فَقَالَ لِلزَّوْجِ النِّصْفُ ثَلَاثَةُ أَشْهُمٍ وَ لِلْإِخْوَةِ مِنَ الْأُمِّ الثُّلُثُ سَهْمَانِ وَ لِلْأُخْتِ مِنَ الْأَبِ السُّدُسُ سَهْمٌ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Isa, from Yunus, from Umar Bin Azina, from Bukeyr who said,

'A man came over to Abu Ja'far-^{asws}, so he asked him-^{asws} about a woman who left her husband, and her brothers from her mother, and her sister from her father. So he-^{asws} said: 'For the husband is the half, being three shares; and from the brothers of her mother is the third, being two shares; and for the sister from the father is a sixth, being one share'.

فَقَالَ لَهُ الرَّجُلُ فَإِنَّ فَرَائِضَ زَيْدٍ وَ فَرَائِضَ الْعَامَّةِ وَ الْفُضَاةَ عَلَى غَيْرِ ذَلِكَ يَا أَبَا جَعْفَرٍ يَقُولُونَ لِلْأُخْتِ مِنَ الْأَبِ ثَلَاثَةُ أَشْهُمٍ تَصِيرُ مِنْ سِتَّةٍ تَعُولُ إِلَى ثَمَانِيَةٍ

The man said to him-^{asws}, 'But the Obligations (legislated shares of inheritance) of Zayd, and Obligations of the general Muslims, and the judges, are upon other than that, O Abu Ja'far-^{asws}! They are saying that for the sister from the father are three shares, coming from six altered to eight'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ لَمْ يَقَالُوا ذَلِكَ قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَإِنْ كَانَتْ الْأُخْتُ أَحَاً قَالَ فَلَيْسَ لَهُ إِلَّا السُّدُسُ

Abu Ja'far-^{asws} said: 'And do they say this?' He said, 'Because Allah-^{azwj} Mighty and Majestic is Saying **if a man dies (and) there isn't a son for him and for him is a sister, then for her would be half of what he leaves [4:176]**'. So Abu Ja'far-^{asws} said: 'So if the sister was a brother?' He said, 'So there would be nothing for him except for the sixth'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَمَا لَكُمْ تَقْصُرُ الْإِخَ إِذَا كُنْتُمْ تَحْتَاجُونَ لِلْأُخْتِ النِّصْفَ بِأَنَّ اللَّهَ سَمَّى لَهَا النِّصْفَ فَإِنَّ اللَّهَ قَدْ سَمَّى لِلْأَخِ الْكُلَّ وَ الْكُلُّ أَكْثَرُ مِنَ النِّصْفِ لِأَنَّهُ قَالَ عَزَّ وَ جَلَّ فَلَهَا النِّصْفُ وَ قَالَ لِلْأَخِ وَ هُوَ يَرِثُهَا بِعَيْنِي جَمِيعَ مَا لَهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَلَا تُعْطُونَ الَّذِي جَعَلَ اللَّهُ لَهُ الْجَمِيعَ فِي بَعْضِ فَرَائِضِكُمْ شَيْئاً وَ تُعْطُونَ الَّذِي جَعَلَ اللَّهُ لَهُ النِّصْفَ تَاماً

Abu Ja'far-^{asws} said to him: 'So what is the matter with you all reducing the brother and arguing for the sister for the half, because Allah-^{azwj} has Named the half being for her. So if Allah-^{azwj} has Named for a brother the whole, and the whole is more than the half, because the Mighty and Majestic Said for her being the half, and Said for the brother **and he would inherit her**, Meaning of the entirety of her wealth, **if there does not happen to be a child for her**. You all are not giving anything to those whom Allah-^{azwj} has Made the entirety of it, in some of your Obligations (legislated shares of inheritance), and you all are giving the complete to those whom Allah-^{azwj} has Made the half to be for'.

¹¹⁰ Al-Kafi – V 7 – H 13057 – The Book of Inheritances Ch 19 H 1

فَقَالَ لَهُ الرَّجُلُ أَصْلَحَكَ اللَّهُ فَكَيْفَ نُعْطِي الْأُخْتِ النِّصْفَ وَ لَا نُعْطِي الذَّكَرَ لَوْ كَانَتْ هِيَ ذَكَرًا شَيْئًا قَالَ تَقُولُونَ فِي أُمِّ وَ زَوْجٍ وَ إِخْوَةٍ لِأُمِّ وَ أُخْتٍ لِأَبٍ يُعْطُونَ الزَّوْجَ النِّصْفَ وَ الْأُمُّ السُّدُسُ وَ الْإِخْوَةُ مِنَ الْأُمِّ الثُّلُثُ وَ الْأُخْتُ مِنَ الْأَبِ النِّصْفُ ثَلَاثَةٌ فَيَجْعَلُونَهَا مِنْ تِسْعَةٍ وَ هِيَ مِنْ سِتَّةٍ فَتَرْتَفِعُ إِلَى تِسْعَةٍ

The man said to him-asws, 'May Allah-azwj Keep you-asws well! So how come we give the sister, the half, and we do not give anything to the male, even though she may have been a male?' He-asws said: 'You are saying with regards to a mother, and a husband, and a brother from the mother, and a sister from the father – the husband is given the half, and the mother (is given) the sixth, and the brother from the mother (is given) the third, and the sister from the father (is given) the half three, so you make these from nine (portions), and this is from six, so you raise it to nine'.

قَالَ وَ كَذَلِكَ تَقُولُونَ قَالَ فَإِنْ كَانَتْ الْأُخْتُ ذَكَرًا أَخًا لِأَبٍ قَالَ لَيْسَ لَهُ شَيْءٌ فَقَالَ الرَّجُلُ لِأَبِي جَعْفَرٍ (عليه السلام) جَعَلَنِي اللَّهُ فِدَاكَ فَمَا تَقُولُ أَنْتَ فَقَالَ لَيْسَ لِلْإِخْوَةِ مِنَ الْأَبِ وَ الْأُمِّ وَ لَا لِلْإِخْوَةِ مِنَ الْأُمِّ وَ لَا لِلْإِخْوَةِ مِنَ الْأَبِ مَعَ الْأُمِّ شَيْءٌ .

He-asws said, 'It is like that which you are saying'. He said: 'So if the sister was a brother from the father?' He-asws said: 'There would be nothing for him'. So the man said to Abu Ja'far-asws, 'May Allah-azwj Make me to be sacrificed for you-asws! So what are you-asws saying?' So he-asws said: 'There is not for the brothers from the father and the mother, nor for the brothers from the mother, nor for the brother from the father, along with the mother, anything'.

قَالَ عُمَرُ بْنُ أَذْيَنَةَ وَ سَمِعْتُهُ مِنْ مُحَمَّدِ بْنِ مُسْلِمٍ يَرْوِيهِ مِثْلَ مَا ذَكَرَ بُكَيْرٌ الْمَعْنَى سَوَاءٌ وَ لَسْتُ أَحْفَظُهُ بِخُرُوفِهِ وَ تَفْصِيلِهِ إِلَّا مَعْنَاهُ قَالَ فَذَكَرْتُ ذَلِكَ لِرُزَارَةَ فَقَالَ صَدَقَ هُوَ وَ اللَّهُ الْحَقُّ .

Umar Bin Azina said, 'And I heard it from Muhammad Bin Muslim narrating it similar to what Bukeyr mentioned, the meaning, only that I did not memorise it by its words and its detail, except for its meaning'. He said, 'So I mentioned that to Zurara, so he said, 'True, by Allah-azwj it is the truth!'.¹¹¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بُكَيْرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلَهُ رَجُلٌ عَنْ أُخْتَيْنِ وَ زَوْجٍ فَقَالَ النِّصْفُ وَ النِّصْفُ فَقَالَ الرَّجُلُ أَصْلَحَكَ اللَّهُ قَدْ سَمَى اللَّهُ لَهُمَا أَكْثَرَ مِنْ هَذَا لَهُمَا الثُّلُثَانِ فَقَالَ مَا تَقُولُ فِي أَخٍ وَ زَوْجٍ فَقَالَ النِّصْفُ وَ النِّصْفُ فَقَالَ أَلَيْسَ قَدْ سَمَى اللَّهُ الْمَالَ فَقَالَ وَ هُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ

Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Bukeyr,

(It has been narrated) from Abu Ja'far-asws, said, 'A man asked him-asws about two sisters and a husband, so he-asws said: 'The half and the half'. So the man said, 'May Allah-azwj Keep you-asws well! Allah-azwj has Named for them both, more than this. For the two of them is the two-thirds'. He-asws said: 'So what would you say regarding a brother and a husband?' He said, 'The half and the half'. He-asws said: 'Has not Allah-azwj Named the wealth, He-azwj Said **and he would inherit her [4:176]** when there is no child for her?'¹¹²

¹¹¹ Al-Kafi – V 7 – H 13063 – The Book of Inheritances Ch 20 H 4

¹¹² Al-Kafi – V 7 – H 13066 – The Book of Inheritances Ch 20 H 7

For detailed Ahadeeth on Inheritances refer to Al-Kafi V 7 The Book of Inheritances –

<https://www.hubeali.com/alkafivol7/>