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## CHAPTER 4

## AL-NISAA

## (The Ladies)

## (176 VERSES)

## VERSES 42 to 68

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSE 42

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا {42}

**On that Day will those who committed Kufr and disobeyed the Rasool, would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42]**

العباشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبته يصف هول يوم القيامة: ختم على الأفواه فلا تكلم، فتكلمت الأيدي، و شهدت الأرجل، و نطقت الجلود بما عملوا فلا يكتُمون الله حديثًا».

Al Ayyashi, from Mas'ada Bin Sadaqa,

From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said in his<sup>-asws</sup> sermon describing the horrors of the Day of Judgement: 'There would be a seal over their mouths so they shall not (be able to) speak. So their hands would speak, and their feet would bear witness, and their skins would speak with what they had done. **And they shall not be (able to) conceal any facts from Allah [4:42]**'.<sup>1</sup>

## VERSES 43 &amp; 44

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ

تفسير العبّاشي 1: 133 / 242.<sup>1</sup>

النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۖ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا {43}

***O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying, nor when you are with sexual impurity - unless (you are) travelling on the road - until you have washed; and if you are sick, or on a journey, or one of you come from the toilet or you have touched the women, and you cannot find water, so perform Tayammum with pure soil and wipe your face and your hands, then wipe your faces and your hands; Allah was always Pardoning, Forgiving [4:43]***

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ {44}

***Are you not seeing those who have been Given a portion of the Book? They are buying the error and are intending to stray you all from the Way [4:44]***

عن محمد بن الفضل، عن أبي الحسن (عليه السلام)، في قول الله: لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ قال: «هذا قبل أن يحرم الخمر».

From Muhammad Bin Al Fazal,

From Abu Al-Hassan<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> ***O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying [4:43]***, said: 'This (was Revealed) before the Prohibition of the wine'.<sup>2</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن حماد بن عيسى، عن الحسين ابن المختار، عن أبي اسامة زيد الشحام، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى. فقال: «سكر النوم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad Bin Isa, from Al-Husayn ibn Al Mukhtar, from Abu Asama Zayd Al Shahaam who said,

'I said to Abu Abdullah<sup>-asws</sup>, '(What about) the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***O you who believe! Do not approach the Salat while you are Intoxicated [4:43]***?' So he<sup>-asws</sup> said: '(It is) the intoxication of the sleep'.<sup>3</sup>

عن الحلبي، قال: سأله عن قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ. قال: «لا تقربوا الصلاة و أنتم سكارى، يعني سكر النوم، يقول: و بكم نعاس يمنعكم أن تعلموا ما تقولون في ركوعكم و سجودكم و تكبيركم،

From Al Halby who said,

'I asked him<sup>-asws</sup> (5<sup>th</sup> Imam<sup>-asws</sup>) about the Words of Allah<sup>-azwj</sup> ***O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying [4:43]***. He<sup>-</sup>

<sup>2</sup> تفسير العياشي 1: 135 / 242.

<sup>3</sup> الكافي 3: 371 / 15.

<sup>asws</sup> said: **'Do not approach the Salat while you are Intoxicated [4:43]** – Meaning the intoxication of the sleep, while there is drowsiness with you, and you should be knowing what you are saying during your *Rukus* and *Sajdahs* and your exclamations of *Takbeers*.

و ليس كما يصف كثير من الناس يزعمون أن المؤمن يسكر من الشراب، و المؤمن لا يشرب مسكرا، و لا يسكر».

And it isn't like what a lot of the people are claiming that the *Momin* gets intoxicated from the drink. And the *Momin* neither drinks the intoxicants nor does he get drunk'.<sup>4</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال: سألت أبا عبد الله (عليه السلام) عن الجنب، يجلس في المساجد؟ قال: «لا، و لكن يمر فيها كلها إلا المسجد الحرام، و مسجد الرسول (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

'I asked Abu Abdullah<sup>-asws</sup> about the 'Junub' (state of sexual impurity), can he sit in the Masjids?' He<sup>-asws</sup> said: 'No! But he can pass through all of them except for the Sacred Masjid, and the Masjid of Rasool-Allah<sup>-saww</sup>'.<sup>5</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة و محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلنا له: الحائض و الجنب يدخلان المسجد أم لا؟ قال: «الحائض و الجنب لا يدخلان المسجد إلا مجتازين، إن الله تبارك و تعالى يقول: وَ لَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareez, from Zarara and Muhammad Bin Muslim,

That they said, 'We both asked from Abu Ja'far<sup>-asws</sup>, 'The menstruating woman and the man with sexual impurity, can they both enter the Masjid or not?' He<sup>-asws</sup> said: 'The menstruating woman and the man with sexual impurity cannot enter the Masjid except as passers-by. Allah<sup>-azwj</sup> Blessed and Exalted is Saying **nor when you are with sexual impurity - unless (you are) travelling on the road - until you have washed [4:43]**'.<sup>6</sup>

عن زرارة، عن أبي جعفر (عليه السلام)، قال: «أتى رسول الله (صلى الله عليه و آله) عمار بن ياسر، فقال: يا رسول الله، أجنبيت الليلة و لم يكن معي ماء؟ قال: كيف صنعت؟ قال: طرحت ثيابي ثم قمت على الصعيد فتمعكت،

From Zarara,

From Abu Ja'far<sup>-asws</sup> having said: 'Amaar Bin Yasser came to Rasool-Allah<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>! I became with sexual impurity at night and there did not happen to be water with me?' He<sup>-saww</sup> said: 'How did you deal with it?' He said, 'I removed my clothes and rolled upon the ground'.

<sup>4</sup> تفسير العياشي 1: 137 / 242.

<sup>5</sup> الكافي 3: 450

<sup>6</sup> علل الشرائع 2: 288 / 1 باب (210)

فقال: هكذا يصنع الحمار، إنما قال الله: فَتَيَمَّمُوا صَعِيداً طَيِّباً، قال: فضرب بيده الأرض، ثم مسح إحداهما على الأخرى، ثم مسح يديه بجبينه، ثم [مسح] كفيه، كل واحد منهما على الأخرى».

He<sup>-saww</sup> said: 'This is what the donkeys do. But rather, Allah<sup>-azwj</sup> is Saying **so perform Tayammum with pure soil [4:43]**. So strike your hand upon the earth, then wipe one of them upon the other. Then wipe your forehead with your hand, then wipe your hands, each one of them upon the other'.<sup>7</sup>

العياشي، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «لا تقم إلى الصلاة متكاسلاً، ولا متناعساً، ولا متثاقلاً، فإنها من خلال «1» النفاق، فإن الله نهي المؤمنين أن يقوموا إلى الصلاة وهم سكارى، يعني من النوم».

Al Ayyashi, from Zurara,

From Abu Ja'far<sup>-asws</sup> having said: 'Do not stand to the *Salat* sluggishly, nor drowsily, nor (with) heaviness, for these are from the traits of hypocrisy, for Allah<sup>-azwj</sup> has Forbidden the *Momineen* that they should be standing to the *Salat* and they are intoxicated, meaning from the sleep".<sup>8</sup>

و عنه: عن المفيد، عن أحمد بن محمد، عن أبيه، عن محمد بن الحسن الصفار، عن أحمد بن محمد، عن الحسين بن سعيد، عن أحمد بن محمد، عن ابن بكير، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن التيمم، فضرب بيديه على الأرض، ثم رفعهما فففضهما، ثم مسح بهما جبهته وكفيه مرة واحدة.

And from him, from Al Mufeed, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad, from Ibn Bakeyr, from Zurara who said,

'I asked Abu Ja'far<sup>-asws</sup> about the *Tayammum*, so he<sup>-asws</sup> struck by his<sup>-asws</sup> hands upon the ground, then raised them, and shook them, then wiped with them his<sup>-asws</sup> forehead and his<sup>-asws</sup> palm, once".<sup>9</sup>

عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «اللمس: الجماع».

From Mansour Bin Hazim,

From Abu Abdullah<sup>-asws</sup> having said: 'The 'touching' [4:43] – it is the copulation'.<sup>10</sup>

عن الحلبي، عنه (عليه السلام)، قال: «هو الجماع، ولكن الله ستار يحب الستر، فلم يسم كما تسمون».

From Al Halby,

<sup>7</sup> تفسير العياشي 1: 144 / 244.

<sup>8</sup> تفسير العياشي 1: 134 / 242.

<sup>9</sup> التهذيب 1: 601 / 207.

<sup>10</sup> تفسير العياشي 1: 140 / 243.

From him<sup>-asws</sup> having said: 'It (touching the women), is the copulation. But, Allah<sup>-azwj</sup> is a Concealer, Loves the concealing, so He<sup>-azwj</sup> did not Name it (explicitly) just as you are naming'.<sup>11</sup>

عن أبي أيوب، عن أبي عبد الله (عليه السلام)، قال: «التيمم بالصعيد لمن لم يجد الماء كمن توضأ من غدير من ماء، أليس الله يقول: فَتَيَمَّمُوا صَعِيدًا طَيِّبًا!». <sup>11</sup>

From Abu Ayoub,

From Abu Abdullah<sup>-asws</sup> having said: 'The *Tayammum* with the soil is for the one who cannot find the water, like the one who performs *Wudu* from a stream of water. Isn't Allah<sup>-azwj</sup> Saying: **so perform Tayammum with pure soil [4:43]?**'

قال: قلت: فإن أصاب الماء و هو في آخر الوقت؟ قال: فقال: «قد مضت صلاته».

He (the narrator) said, 'I said, 'So if he attains the water and it is during the last of the times (for *Salat*)?' He<sup>-asws</sup> said: 'His *Salat* has expired'.

قال: قلت له: فيصلي بالتيمم صلاة أخرى؟ قال: «إذا رأى الماء و كان يقدر عليه انتقض التيمم».

He (the narrator) said, 'I said, 'So he should pray another *Salat* with the *Tayammum*?' He<sup>-asws</sup> said: 'When he sees the water, and he is able upon it, the *Tayammum* is broken'.<sup>12</sup>

الشيخ في (التهذيب): بإسناده عن محمد بن يحيى، عن أحمد بن محمد، عن البرقي، عن سعد بن سعد، عن صفوان، قال: سألت أبا الحسن (عليه السلام) عن رجل احتاج إلى الوضوء للصلاة و هو لا يقدر على الماء، فوجد قدر ما يتوضأ به، بمائة درهم أو بألف درهم، و هو واجد لها يشتري و يتوضأ، أو يتيمم؟

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Sa'ad, from Safwan who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about a man needy to the *Wudu* for the *Salat* and he is not able upon the water. So he finds (some water), a measurement of what he can perform *Wudu* with, for one hundred Dirhams, or for a thousand Dirhams, and he can find (the money) for it. Should he buy and perform *Wudu*, or perform *Tayammum* (instead)?'

قال: «لا، بل يشتري، قد أصابني مثل هذا فاشتريت و توضأت، و ما يشتري بذلك مال كثير».

He<sup>-asws</sup> said: 'No, but he should buy. I<sup>-asws</sup> was hit by the likes of this (circumstance), so I<sup>-asws</sup> bought and performed *Wudu*, and he should not buy that with a lot of wealth'.<sup>13</sup>

<sup>11</sup> تفسير العياشي 1: 243 / 141.

<sup>12</sup> تفسير العياشي 1: 244 / 143.

<sup>13</sup> التهذيب 1: 406 / 1276.

## VERSES 45 &amp; 46

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا {45}

**And Allah is more Knowing with your enemies; and suffice with Allah as a Guardian, and suffice with Allah as a Helper [4:45]**

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْئًا بِالْسِتَةِ ۚ وَطَعْنَا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {46}

**From those Jews who are distorting the words away from its places and are saying, 'We hear and we disobey', and 'listening without hearing', and 'Raina', twisting with their tongues as a taunt in the Religion; and if they were to be saying, 'We hear and we obey', and, 'Hear and consider us', it would be better for them and more straight. But, Allah Cursed them due to their Kufr, therefore they will not be believing except for a little. [4:46]**

وَقَالَ مُوسَىٰ بُنِ جَعْفَرٍ ع: وَكَانَتْ هَذِهِ اللَّفْظَةُ: رَاعِنَا مِنْ أَلْفَاظِ الْمُسْلِمِينَ الَّذِينَ يُخَاطَبُونَ بِهَا رَسُولُ اللَّهِ ص يَقُولُونَ: رَاعِنَا، أَيْ انْزِعْ أَحْوَالَنَا، وَاسْمِعْ مِنَّا كَمَا نَسْمَعُ مِنْكَ، وَكَانَ فِي لُغَةِ الْيَهُودِ مَعْنَاهَا: اسْمِعْ، لَا سَمِعْتَ.

And Musa-asws Bin Ja'far-asws said: 'And it was so that this word, 'Raina', is from the words (vocabulary) of the Muslims, those who were addressing Rasool-Allah-saww by it saying, 'Raina', i.e., 'look at our state and hear from us just as we hear from you-saww'. And in the language of the Jews it's meaning is, 'Listened, (but) not heard you'.

فَلَمَّا سَمِعَ الْيَهُودُ، الْمُسْلِمِينَ يُخَاطَبُونَ بِهَا رَسُولُ اللَّهِ ص يَقُولُونَ: رَاعِنَا وَ يُخَاطَبُونَ بِهَا، قَالُوا: إِنَّا كُنَّا نَسْتَمِعُ مُحَمَّدًا إِلَى الْآنِ سِرًّا، فَتَعَالَوْا الْآنَ نَسْتَمِعُهُ جَهْرًا. وَكَانُوا يُخَاطَبُونَ رَسُولُ اللَّهِ ص وَ يَقُولُونَ: رَاعِنَا، وَ يُرِيدُونَ شَتْمَهُ.

When the Jews heard the Muslims addressing Rasool-Allah-saww with it, saying, 'Raina', addressing with it, they said, 'We used to insult Muhammad-saww up to now in secret, so come not and let us insult him openly'. And they were addressing Rasool-Allah-saww and saying, 'Raina', and they were intending to insult him-saww.

فَقَطَعَ لَهُمْ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ، فَقَالَ: يَا أَعْدَاءَ اللَّهِ عَلَيْكُمْ لَعْنَةُ اللَّهِ، أَرَأَيْتُمْ تُرِيدُونَ سَبَّ رَسُولِ اللَّهِ ص وَ تَوَهَّمُونَ أَنَّكُمْ تُجْرُونَ فِي مُخَاطَبَتِهِ جَهْرًا، وَ اللَّهُ لَا يَسْمَعُهَا مِنْ أَحَدٍ مِنْكُمْ إِلَّا ضَرْبَتْ عَنْقُهُ، وَ لَوْ لَا أَنِّي أَكْرَهُ أَنْ أَقْدِمَ عَلَيْكُمْ قَبْلَ التَّقَدُّمِ- وَ الْإِسْتِئْذَانِ لَهُ وَ لِأَخِيهِ وَ وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْقَتِيبِ بِأُمُورِ الْأُمَّةِ نَائِبًا عَنْهُ فِيهَا، لَضَرْبَتْ عَنْقَ مَنْ قَدْ سَمِعْتُهُ مِنْكُمْ يَقُولُ هَذَا.

Sa'ad Bin Muaz the Helper shrewd to them, and he said, 'O servants of Allah-azwj! Upon you is the Curse of Allah-azwj. I see you all intending to insult Rasool-Allah-saww, and we are disappointed that you are being audacious in addressing him-saww audaciously. By Allah-azwj! I will not hear it from any one of you except I will strike off his neck. And had it not been for me disliking to precede upon you all before seeking his-saww permission and of his-saww brother



and his<sup>-saww</sup> successor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the one standing with the affairs of the community as a representative from him<sup>-saww</sup> with regards to it, I would have stuck off the neck of the one whom I heard saying this!’

فَأَنْزَلَ اللَّهُ: يَا مُحَمَّدُ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ- وَ يَقُولُونَ سَمِعْنَا وَ عَصَيْنَا وَ اسْمَعْ غَيْرَ مُسْمِعٍ وَ رَاعِنَا- لَبَّا بِالْإِسْنَتِهِمْ وَ طَعْنَا فِي الدِّينِ إِلَى قَوْلِهِ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا.

Allah<sup>-azwj</sup> Revealed: O Muhammad<sup>-saww</sup>! From those Jews who are burning the words from its places and are saying: ***From those Jews who are altering the words away from its places and are saying, ‘We hear and we disobey’, and ‘hear without hearing’, and ‘Raina’, distorting with their tongues as a taunt in the Religion*** – up to His<sup>-azwj</sup> Words - ***therefore they will not be believing except for a little [4:46].***

وَ أَنْزَلَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا يَعْنِي فَإِنَّهَا لَفْظَةٌ يَتَوَصَّلُ بِهَا أَعدَاؤُكُمْ مِنَ الْيَهُودِ إِلَى شَتَمِ رَسُولِ اللَّهِ ص وَ شَتَمِكُمْ.

And Revealed ***O you those who are believing! Do not be saying ‘Raina’*** – meaning, it is a word by which your enemies from the Jews are arriving with it to insult Rasool-Allah<sup>-saww</sup>, and are insulting you (Muslims as well)’.

وَ قُولُوا انظُرْنَا، أَيْ قُولُوا بِهَذِهِ اللَّفْظَةِ، لَا بِلَفْظَةِ رَاعِنَا، فَإِنَّهُ لَيْسَ فِيهَا مَا فِي قَوْلِكُمْ: رَاعِنَا، وَ لَا يُمكنُهُمْ أَنْ يَتَوَصَّلُوا بِهَا إِلَى الشَّتَمِ- كَمَا يُمكنُهُمْ يَقُولُهُمْ رَاعِنَا وَ اسْمَعُوا إِذَا قَالَ لَكُمْ رَسُولُ اللَّهِ ص قَوْلًا وَ أَطِيعُوا.

***And be saying ‘Unzurna’*** – i.e., be saying with this word, not with the word ‘Raina’, for there isn’t in it what is in your word ‘Raina’, and you will not be enabling them to arrive with it to the insult just as you are enabling them by your word, ‘Raina’, ***and listen*** when Rasool-Allah<sup>-saww</sup> says to you some words, and obey.

وَ لِلْكَافِرِينَ يَعْنِي الْيَهُودَ الشَّاكِينَ لِرَسُولِ اللَّهِ ص عَذَابٌ أَلِيمٌ وَ جِيعٌ فِي الدُّنْيَا إِنْ عَادُوا بِشَتَمِهِمْ، وَ فِي الْآخِرَةِ بِالْحُلُودِ فِي النَّارِ.

***And for the unbelievers*** – meaning the Jews, the insulting ones to Rasool-Allah<sup>-saww</sup>, ***there is a painful Punishment [2:104]*** – pain in the world if they repeat with their insults, and in the Hereafter, with the eternity in the Fire”.<sup>14</sup>

## VERSE 47

يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْقُوا الْكِتَابَ آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {47}

***O you who have been Given the Book! Believe in what We Revealed, Verifying what is with you from before We Alter faces then turn them on their backs, or We Curse them as We***

<sup>14</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup>- S 305

### ***Cursed the violators of the Sabbath, and the Command of Allah will always be carried out [4:47]***

العياشي: و روي عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على محمد (صلى الله عليه وآله) هكذا: يا أيها الذين أوتوا الكتاب آمنوا بما أنزلت **في علي** مصدقا لما معكم من قبل أن نطمس وجوها فنردها على أذبارها أو نلعنهم، إلى قوله: مفعولا.

Al Ayyashi, from Amro Bin Shmr, from Jabir who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘This Verse was Revealed unto Muhammad like this: ***O you who have been Given the Book! Believe in what We Revealed regarding Ali<sup>-asws</sup>, Verifying what is with you from before We Alter faces then turn them on their backs, or We Curse them [4:47]*** – up to His<sup>-azwj</sup> Words ***carried out***.

و أما قوله: مُصَدِّقًا لِمَا مَعَكُمْ يعني مصدقا برسول الله (صلى الله عليه وآله).

And as for His<sup>-azwj</sup> Words ***Verifying what you have*** – it Means ratifying Rasool-Allah<sup>-saww</sup>.<sup>15</sup>

وَ هَذَا الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنْخَلِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَ جِبْرِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله) بِهَذِهِ الْآيَةِ هَكَذَا يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا فِي عَلِيِّ نُورًا مُبِينًا .

And by this chain, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhah,

from Abu Abdullah<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> descended unto Muhammad<sup>-saww</sup> with this Verse like this ***O you who have been Given the Book! Believe in what We Revealed regarding Ali<sup>-asws</sup> being a clear light [4:47]***.<sup>16</sup>

محمد بن إبراهيم النعماني - المعروف بابن زينب - قال: [أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعة، عن ابن محبوب و] أخبرنا محمد بن يعقوب الكليني أبو جعفر، قال: حدثني علي بن إبراهيم بن هاشم، عن أبيه، و حدثني محمد بن يحيى بن عمران، عن أحمد بن محمد بن عيسى، و حدثني علي ابن محمد و غيره، عن سهل بن زياد، جميعا، عن الحسن بن محبوب، و حدثنا عبد الواحد بن عبد الله الموصلي، عن أبي علي أحمد بن محمد بن أبي ناشر، عن أحمد بن هلال، عن الحسن بن محبوب، قال: حدثنا عمرو بن أبي المقدام، عن جابر بن يزيد الجعفي، قال:

Muhammad Bin Ibrahim Al Numany, well known as Ibn Zaynab, said, ‘It was informed to us by Ahmad Bin Muhammad Bin Saeed, from those four men, from Ibn Mahboub, and Muhammad B in Yaquoub Al Kulayni Abu Ja’far, from Ali Bin Ibrahim Bin Hashim, from his father and Muhammad Bin Yahya Bin Imran, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, altogether from Al-Hassan Bin Mahboub, and Abdul Wahid Bin Abdullah Ao Mowsaly, from Abu Ali Ahmad Bin Muhammad Bin Abu Nashir, from Ahmad Bin Hilal, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al Mqadam, from Jabir Bin Yazeed Al Ja’fary who said,

قال أبو جعفر محمد بن علي الباقر (عليهما السلام): «يا جابر، الزم الأرض، و لا تحرك يدا و لا رجلا حتى ترى علامات أذكرها لك إن أدركتها: أولها اختلاف ولد فلان «1» و ما أراك تدرك ذلك، و لكن حدث به من بعدي عني،

Abu Ja’far Muhammad Bin Ali Al Baqir<sup>-asws</sup> said: ‘O Jabir! Necessitate the ground and neither move a hand nor a leg until you see the signs which I<sup>-asws</sup> am mentioning to you, if you come

<sup>15</sup> تفسير العياشي 1: 168 / 245

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 27

across these. Firstly, the sons of so and so would differ, and I don't see you coming across that, but you narrate with it to the ones (to come) after me<sup>-asws</sup>, on my<sup>-asws</sup> behalf.

و مناد ينادي من السماء، و يجيئكم الصوت من ناحية دمشق بالفتح، و تحسف قرية من قرى الشام تسمى الجابية «2»، و تسقط طائفة من مسجد دمشق الأيمن، و مارقة تمرق من ناحية الترك، و يعقبها هرج الروم، و يستقبل إخوان الترك حتى ينزلوا الجزيرة، و سيقبل مارقة الروم حتى ينزلوا الرملة.

And a caller would call from the sky, and there would come to you the sound from around Damascus with the victory, and the land of a town from the towns of Syria named as Al Jabiyat<sup>17</sup> would submerge. And an area from the Masjid of Damascus would fall, and a rogue would pass through an area of Turkey, and there would follow him the agitation of Rome, and the Turkish brothers would come until they encamp at the island<sup>18</sup>, and the rogues of Roma would return until they encamp at Al Ramla<sup>19</sup>.

فتلك السنة- يا جابر- فيها اختلاف كثير في كل أرض من ناحية المغرب، فأول أرض تخرب أرض الشام، ثم يختلفون عند ذلك على ثلاث رايات: راية الأصهب، و راية الأبقع، و راية السفياي، فيلتقي السفياي بالأبقع، فيقتتلون فيقتله السفياي، و من معه، ثم يقتل الأصهب، ثم لا يكون له همة إلا الإقبال نحو العراق، و يمر جيشه بقرقيسيا

So, that is the year, O Jabir, in which would be a lot of differing in every land from around the west. The first land to be ruined would be the land of Syria. Then they would be differing at that, three flags – the flag of Al As'hab<sup>20</sup>, and the flag of Al Abqa'a<sup>21</sup>, and the flag of Al Sufyani. Al-Sufyani would meet (in battle) with Al Abqa'a, and they would be fighting, and Al-Sufyani would kill him and the ones with him. Then he would fight Al As'hab. Then there would not happen to be any encouragement for him except to face around Iraq, and his army would pass by Qarqaysia<sup>22</sup>.

فيقتتلون بها، فيقتل بها من الجبارين مائة ألف. و يبعث السفياي جيشا إلى الكوفة، و عدتهم سبعون ألفا، فيصيبون من أهل الكوفة قتلا و صلبا و سبيا، فبينما هم كذلك إذ أقبلت رايات من نحو خراسان تطوي المنازل طيا حثيثا.

They would be fighting at it, and there would be killed at it, a hundred thousand from the tyrants. And Al-Sufyani would send an army to Al-Kufa, and their number would be seventy thousand, and they would be hitting the people of Al-Kufa with the fighting, and crucifixions, and captives. So, while they would be like that, when flags from around Khurasan would come over, trampling the houses with aggressive trampling.

و معهم نفر من أصحاب القائم، ثم يخرج رجل من موالي أهل الكوفة في ضعفاء فيقتله أمير جيش السفياي بين الحيرة و الكوفة، و يبعث السفياي بعثا إلى المدينة، فينفر المهدي (صلوات الله عليه) منها إلى مكة، فيبلغ أمير جيش السفياي بأن المهدي قد خرج إلى مكة، فيبعث جيشا على أثره فلا يدركه حتى يدخل مكة خائفا يتربق على سنة موسى بن عمران (عليه السلام).

<sup>17</sup> «معجم البلدان 2: 91». A town from the business (districts) of Damascus around the Golan Heights

<sup>18</sup> «معجم البلدان 2: 134». The island which is between (the rivers) Dajla and the Euphrates

<sup>19</sup> «معجم البلدان 3: 3». A city in Palestine or a place ruined around Al Karkh at Baghdad, or a town in Bahrain

<sup>20</sup> «معجم البلدان 3: 166». Blonde, like the hair of the head

<sup>21</sup> «معجم البلدان 3: 166». That in which one colour blends in with another

<sup>22</sup> «معجم البلدان 4: 328». A city near the river Al Jabour near Rahba.

And with them would be a number of the companions of Al Qaim<sup>-asws</sup>. Then a man would come out from the loyalists of the people of Al-Kufa, among the weak ones, and the commander of the army of Al-Sufyani would kill him between Al-Hira and Al-Kufa. And Al-Sufyan would send a battalion to Al Medina, and Al Mahdi<sup>-asws</sup> would flee from it to Makka. The commander of the army of Al-Sufyani would reach when Al Mahdi<sup>-asws</sup> would have already fled to Makka. He would send an army upon his<sup>-asws</sup> traces, but they would not come across him<sup>-asws</sup> until he<sup>-asws</sup> does enter Makka, fearful, anticipating upon the Sunnah of Musa Bin Imran<sup>-as</sup>.

قال: «و ينزل أمير جيش السفنياني البيداء، فينادي مناد من السماء: يا بيداء، أيدي القوم، فيخسف بهم، فلا يفلت منهم إلا ثلاثة نفر، يحول الله وجوههم إلى أفقيتهم و هم من كلب، و فيهم نزلت هذه الآية: يا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا».

He<sup>-asws</sup> said: 'And the commander of the army of Al-Sufyani would encamp at Al Bayda<sup>23</sup>. Then a caller would call out from the sky: 'O Bayda! Submerge the people!' So it would submerge with them, and there would not remain from them except for three people. Allah<sup>-azwj</sup> would have Transformed their faces to their reverse, and they would be from insane ones. And (it is) regarding them, this Verse was Revealed: ***O you who have been Given the Book! Believe in what We Revealed, Verifying what is with you from before We Alter faces then turn them on their backs, [4:47]***.<sup>24</sup>

## VERSE 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا {48}

***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 fabricated a grievous sin [4:48]***

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: «أما قوله: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ [يعني أنه لا يغفر] لمن يكفر بولاية علي (عليه السلام).

Al Ayyashi, from Jabir,

from Abu Ja'far<sup>-asws</sup> having said: 'As for His<sup>-azwj</sup> Words ***Allah does not Forgive if He is associated with [4:48]*** - i.e. He<sup>-azwj</sup> does not Forgive the one who denies the Wilayah of Ali<sup>-asws</sup>.

و أما قوله: وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ يعني لمن والى عليا (عليه السلام)).».

<sup>23</sup> A land situated between Makkah and Al Medina - 523: 1 معجم البلدان

<sup>24</sup> . الغيبة: 67/ 279.

And as for His<sup>-azwj</sup> Words **and He Forgives whatever is besides that to the one He so Desires to [4:48]** – i.e., (Forgives) the one who has the Wilayah of Ali<sup>-asws</sup>.<sup>25</sup>

ابن بابويه في (الفتاوى)، قال: سئل الصادق (عليه السلام) عن قول الله عز وجل: إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يُغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ هل تدخل الكبائر في المشيئة؟ فقال: «نعم، ذاك إليه عز وجل، إن شاء عاقب» عليها، وإن شاء عفا».

Ibn Babuwayh in Al Faqeeh, said,

'Al-Sadiq<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:48]** – are the major sins included in the Desire (the exclusion)?' So he<sup>-asws</sup> said: 'Yes, that is up to Him<sup>-azwj</sup>, the Mighty and Majestic, if He<sup>-azwj</sup> so Desires to, Punishes upon it, and if He<sup>-azwj</sup> so Desires to, Pardons'.<sup>26</sup>

عن أبي العباس، قال: سألت أبا عبد الله (عليه السلام) عن أدنى ما يكون به الإنسان مشركاً. قال: «من ابتدع رأياً فأحب عليه أو أبغض».

From Abu Al Abbas who said,

'I asked Abu Abdullah<sup>-asws</sup> about the least with what the human would happen to be a Polytheist (*Mushrik*) with'. He<sup>-asws</sup> said: 'The one who begins (forms) an opinion, so he loves upon it or hates (upon it)'.<sup>27</sup>

و عنه: قال: حدثنا محمد بن محمد بن الغالب الشافعي، قال أخبرنا أبو محمد مجاهد بن أعين بن داود، قال: أخبرنا عيسى بن أحمد العسقلاني، قال: أخبرنا النضر بن شميل، قال: أخبرنا إسرائيل، قال: أخبرنا ثوير، عن أبيه، أن علياً (عليه السلام) قال: «ما في القرآن آية أحب إلي من قوله عز وجل: إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يُغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ».

And from him (Al Sadouq), from Muhammad Bin Muhammad Bin Al Ghalib Al Shafi'e, from Abu Muhammad Mujahid Bin Ayn Bin Dawood, from Isa Bin Ahmad Al Asqalany, from Al Nazar Bin Shameel, from Israeel, from Suweyr, from his father who said,

'Ali<sup>-asws</sup> said: 'There is not in the Quran a Verse more beloved to me<sup>-asws</sup> than the Words of the Mighty and Majestic **Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:48]**'.<sup>28</sup>

و عنه: بإسناده، عن العباس بن بكار الضبي، عن محمد بن سليمان الكوفي البزاز، قال: حدثنا عمرو بن خالد، عن زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين علي ابن أبي طالب (عليهم السلام)، قال: «المؤمن على أي حال مات، و في أي يوم مات و ساعة قبض، فهو صديق شهيد، و لقد سمعت حبيبي رسول الله (صلى الله عليه و آله) يقول: لو أن المؤمن خرج من الدنيا و عليه مثل ذنوب أهل الأرض لكان الموت كفارة لتلك الذنوب».

And from him (Al Sadouq), from Al Abaas Bin Bakaar Al Zaby, from Muhammad Bin Suleyman Al Kufy Al Bazaz, from Amro Bin Khalid, from Zayd,

<sup>25</sup> تفسير العياشي 1: 149 / 245.

<sup>26</sup> من لا يحضره الفقيه 3: 1780 / 376.

<sup>27</sup> تفسير العياشي 1: 150 / 246.

<sup>28</sup> التوحيد: 8 / 409.

from his father-asws Ali-asws Bin Al-Husayn-asws, from his-asws father-asws Al-Husayn-asws Bin Ali-asws, from his-asws father-asws Amir Al-Momineen Ali-asws Ibn Abu Talib-asws having said: 'The *Momin*, whichever state he dies upon, and in whichever day he dies, or hour which he passes away in, so he is a truthful martyr. And I-asws have heard my-asws beloved Rasool-Allah-saww saying: 'Even if the *Momin* exits from the world and there are sins the like of the sins of the people of the earth, his death would be an expiation for those sins'.

ثم قال: من قال: لا إله إلا الله بإخلاص، فهو بريء من الشرك، ومن خرج من الدنيا لا يشرك بالله شيئاً دخل الجنة، ثم تلا هذه الآية: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ مِنْ مَحْبِبِكَ وَشِيعَتِكَ، يا علي.

Then he-saww said: 'The one who says, 'There is no god except for Allah-azwj with sincerity, so he would be free from the association (الشرك), and the one who exits from the world without having associated anything with Allah-azwj, would enter the Paradise'. Then he-saww recited the Verse **Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:48]**, from those that love you-asws and your-asws Shias, O Ali-asws!

قال أمير المؤمنين (عليه السلام): «فقلت: يا رسول الله هذا لشيعتي؟» قال: إي وربي، إنه لشيعتك، و إنهم ليخرجون [يوم القيامة] من قبورهم يقولون: لا إله إلا الله، محمد رسول الله، علي بن أبي طالب حجة الله،

Amir Al-Momineen-asws said: 'So I-asws said: 'O Rasool-Allah-saww! This is for my-asws Shias (only)?' Rasool Allah-saww said: 'Yes, by my-saww Lord-azwj, it is for your-asws Shias (only). And they would be coming out from their graves on the Day of Judgement and they would be saying, 'There is no god except for Allah-azwj, Muhammad-saww is His-azwj Rasool-saww, Ali-asws Bin Abu Talib-asws is the Divine Authority of Allah-azwj'.

فيؤتون بحلل خضر من الجنة، و أكاليل من الجنة، و تيجان من الجنة، [و نجائب من الجنة] فيلبس كل واحد منهم حلة خضراء، و يوضع على رأسه تاج الملك و إكليل الكرامة، ثم يركبون النجائب فتطير بهم إلى الجنة لا يحزُّهُمْ الْفَرْعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ.

Then they would be Given green robes from the Paradise, and garlands from the Paradise, and crowns from the Paradise, and rides from the Paradise. So each one of them would be wearing a green robe, and a crown of kings would be placed upon his head, and the garlands of prestige. Then they would be riding the rides and fly with them to the Paradise **The great terror shall not grieve them, and the Angels shall meet them: 'This is your Day which you were Promised' [21:103]**.<sup>29</sup>

## VERSE 49

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا {49}

**Have you not seen those who (claim they) are purifying themselves? But Allah Purifies the one He so Desires to, and they shall not be wronged (by even) the husk of a date stone [4:49]**

<sup>29</sup> من لا يحضره الفقيه 4: 892 / 295

علي بن إبراهيم، قال: هم الذين سمو أنفسهم بالصدیق، و الفاروق، و ذي النورین.

Ali Bin Ibrahim said,

‘They are the ones who called themselves as *Siddique*, (Abu Bakr) and *Al Farouq* (Umar) and *Zul-Noorayn* (Usman)’.

و قوله تعالى: وَ لَا يُظْلَمُونَ فَتِيلًا قال: القشرة التي تكون على النواة [ثم كنى عنهم]، فقال: انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَ هم هؤلاء الثلاثة.

And the Words of the Exalted: **and they shall not be wronged (by even) the husk of a date stone [4:49]** – the crust that happens to be upon the core (of a date). Then He<sup>-azwj</sup> Metaphored about them, so He<sup>-azwj</sup> Said: **Look how they are fabricating the lie upon Allah** – and they are those three’.<sup>30</sup>

## VERSE 50

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا {50}

**Look how they are fabricating the lie upon Allah, and it shall be sufficed with as a manifest sin [4:50]**

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النُّعْمَةِ بِإِسْنَادِهِ إِلَى عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: وَ مَنْ قَسَرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ.

In the book *Kamal Al Deen Wa Tamam Al Ni'ma*, by his chain up to Abdul Rahman Bin Samrat,

From the Prophet<sup>-saww</sup>, a lengthy Hadeeth, he<sup>-saww</sup> is saying in it: ‘And the one who interprets the Quran by his opinion, so he has fabricated the lie upon Allah’<sup>-azwj</sup>.<sup>31</sup>

## VERSES 51 to 53

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا {51}

**Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51]**

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا {52}

<sup>30</sup> تفسير القمي 1: 140

<sup>31</sup> Tafseer Noor Al Saqalayn V 3 P 93 H 252



***They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52]***

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا {53}

***Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53]***

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَأْيَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ.

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullah<sup>-asws</sup> having said: 'Every flag raised before the rising of Al-Qaim<sup>-asws</sup>, so its owner is a tyrant (طَاغُوتٌ) who worships someone besides Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>32</sup>

حدثنا يعقوب بن يزيد عن محمد بن أبي عمير عن ابن اذينة عن يزيد العجلي عن أبي جعفر عليه السلام في قول الله تبارك وتعالى ألم تر إلى الذين اتوا نصيبا من الكتاب يؤمنون بالجبت والطاغوت فلان وفلان

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly:

'From Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Blessed and Exalted: ***Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant [4:51]:*** 'So and so, and so and so (Abu Bakr and Umar).'

ويقولون للذين كفروا هؤلاء هؤلاء اهدى من الذين آمنوا سبيلا يقولون لائمة الضلال والدعاة إلى النار هؤلاء اهدى من آل محمد وأوليائهم سبيلا

***and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51].*** They are saying for the leaders of misguidance and the callers to the Fire, 'They are better guides than the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and their<sup>-asws</sup> friends, of the way.

اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا ام لهم نصيب من الملك يعنى الامام والخلافة فإذا لا يؤتون الناس نقيرا عن الناس الذين عنى الله.

***They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52]. Or is there for them a share in the Kingdom? – meaning the Imam<sup>-asws</sup> (Imamate) and the Caliphate. (If) So, they would not be giving the people (even) the speck of the date stone [4:53] – about the people, those whom Allah<sup>-azwj</sup> Meant (Imams<sup>-asws</sup>)'.<sup>33</sup>***

<sup>32</sup> الكافي 8: 295 / 452.

<sup>33</sup> Basaair Al Darajaat – P 1 Ch 16 H 3



وما أنت وطلحة والزبير بأحقر جرما ولا أصغر ذنبا وأهون بدعة وضلالة ممن استنالك ولصاحبك الذي تطلب بدمه ووطئا لكم ظلمنا أهل البيت وحملاكم على رقابنا،

(Amir Al-Momineen<sup>-asws</sup>) said: 'And neither are you, or Talha and Al-Zubayr, any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household, and (they) burdened you upon our<sup>-asws</sup> necks.

فإن الله يقول: (ألم تر إلى الذين أوتوا نصيبا من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا

Allah<sup>-azwj</sup> is Saying: ***Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51] They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52].***

أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرا أم يحسدون الناس على ما آتاهم الله من فضله)، فنحن الناس ونحن المحسودون.

***Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53] Or are they envying the people upon what Allah has Given them from His Grace? So we<sup>-asws</sup> are the people and we<sup>-asws</sup> are the envied ones'.***

قال الله عز وجل: (فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا)،

Allah<sup>-azwj</sup> Mighty and Majestic Says: ***Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54] From them is one who believes in him, and of them is he who turns away from him and would be sufficed with Hell as a Blazing Fire [4:55].***

فالملك العظيم أن جعل الله فيهم أئمة من أطاعهم أطاع الله ومن عصاهم عصى الله والكتاب والحكمة النبوة. فلم تقرون بذلك في آل إبراهيم وتكرونه في آل محمد؟

The grand kingdom is that Allah<sup>-azwj</sup> Made Imams<sup>-asws</sup> to be among them. The one who obeys them<sup>-asws</sup> has obeyed Allah<sup>-azwj</sup>, and the one who disobeys them<sup>-asws</sup> has disobeyed Allah<sup>-azwj</sup>, and the Book, and the Wisdom, and the Prophet-hood. So why are they accepting with that regarding the Progeny of Ibrahim<sup>-as</sup>, and are denying it with regards to the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>?<sup>34</sup>

<sup>34</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

## VERSES 54 &amp; 55

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ  
وَأَتَيْنَاهُم مَّلَكًا عَظِيمًا {54}

**Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا {55}

**From them is one who believes in him, and of them is he who turns away from him and would be sufficed with Hell as a Blazing Fire [4:55]**

وفيما يكذب قولكم على رسول الله صلى الله عليه وآله قوله تعالى: (أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَأَتَيْنَاهُم مَّلَكًا عَظِيمًا) ، فالكتاب النبوة، والحكمة السنة، والملك الخلافة، ونحن آل إبراهيم.

(Amir Al-Momineen<sup>-asws</sup> said): 'And among what belies your words against Rasool-Allah<sup>-saww</sup> are the Words of Allah<sup>-azwj</sup> the High **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**. So the Book is the Prophet-hood, and the Wisdom is the Sunnah, and the kingdom is the Caliphate, and we<sup>-asws</sup> are the Progeny<sup>asws</sup> of Ibrahim<sup>-as'</sup>.<sup>35</sup>

حدثنا احمد بن محمد بن الحسين بن سعيد عن محمد بن الفضيل عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله قال نحن المحسودون.

Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl has reported the following:

Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> the High **'Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**. (Imam<sup>-asws</sup>) said: 'We<sup>-asws</sup> are the envied ones.'<sup>36</sup>

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن ابي عمير عن عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported:

Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Blessed and High **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]** (Imam<sup>-asws</sup> said): 'We<sup>-asws</sup> are

<sup>35</sup> Kitab Suleym Bin Qays Al Hilali – H 4 (Extract)

<sup>36</sup> Basaair Al Darajaat – P 1 Ch 17 H 3

the envied people due what Allah-azwj has Given to us-asws the Imamate, from besides the Creation of Allah-azwj.<sup>37</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير، عن عمر بن أذينة، عن بريد العجلي، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا، قال: «جعل منهم الرسل و الأنبياء و الأئمة، فكيف يقرون في آل إبراهيم و ينكرونه في آل محمد (صلى الله عليه و آله)»

And from him, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al Ajaly,

from Abu Ja'far-asws regarding the Words of Allah-azwj Mighty and Majestic ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]***, having said: 'Allah-azwj Made from them-as the Rasools-as and the Prophets-as, so how are they (people) accepting with regards to the Progeny of Ibrahim-as and are denying with regards to the Progeny-asws of Muhammad-saww?'

!؟ قال: قلت: وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا؟ قال: «الملك العظيم أن جعل فيهم أئمة، من أطاعهم أطاع الله، و من عصاهم عصى الله، فهو الملك العظيم».

(The narrator) says, 'I asked, ***and We have Given them a grand kingdom?***' He-asws said: 'The grand kingdom – He-azwj Made among them the Imams-asws, so the one who obeys them-asws has obeyed Allah-azwj, and the one who disobeys them-asws has disobeyed Allah-azwj. So it is the grand kingdom'.<sup>38</sup>

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن أبي عمير عن عن ابن اذينة عن بريد بن معاوية عن أبي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

Narrated to us Yaquub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following:

Abu Ja'far-asws regarding the Statement of Allah-azwj Blessed and High ***Or are they envying the people upon what Allah has Given them from His Grace? [4:54]***: 'We-asws are the envied people on what Allah-azwj has Given to us-asws the Imamate, apart from the Creation of Allah-azwj.<sup>39</sup>

و عنه: عن محمد بن عبد الحميد العطار، عن منصور بن يونس، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: قول الله عز و جل: فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا. قال: قال: «تعلم ملكا عظيما، ما هو؟». قلت: أنت أعلم جعلني الله فداك، قال: «طاعة الإمام مفروضة».

And from him, from Muhammad Bin Abdul Hameed Al Ataar, from Mansour Bin Yunus, from Abu Baseer,

From Abu Abdullah-asws, said, 'I said to him-asws, 'The Words of Allah-azwj Mighty and Majestic: ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]***'. He-asws said: 'Do you know the grand kingdom, what it is?' I said,

<sup>37</sup> Basaair Al Darajaat – P 2 CH 17 H 5

<sup>38</sup> الكافي 1: 5 / 160

<sup>39</sup> Basaair Al Darajaat – P 1 Ch 17 H 5

‘You<sup>-asws</sup> are more knowing, may Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘The obedience to the Imam<sup>-asws</sup> being obligatory’.<sup>40</sup>

[الثعلبي] أخبرنا الحسين بن محمد بن فنجويه، حدثنا محمد بن خلف، حدثنا إسحاق بن محمد، حدثنا أبي، حدثنا إبراهيم بن عيسى، حدثنا علي بن علي، عن أبي حمزة الثمالي في قوله تعالى: \* (أم يحسدون الناس على ما آتاهم الله من فضله) \* يعني بالناس في هذه الآية نبي الله. قالت اليهود: انظروا إلى هذا الفتى والله لا يشبع من الطعام، لا والله ما له هم إلا النساء! لو كان نبيا لشغله أمر النبوة من النساء.

Al Sa'alby – Al-Husayn Bin Muhammad Bin Fanjawayh, from Muhammad Bin Khalaf, from Is'haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly,

regarding the Words of the High **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]? What is Meant by ‘the people’ in this Verse is the Prophet<sup>-saww</sup> of Allah<sup>-saww</sup>. The Jews said, ‘Look at this youth. By Allah<sup>-azwj</sup>, he<sup>-saww</sup> is neither satiated from the food, nor, by Allah<sup>-azwj</sup>, is there anything for him<sup>-saww</sup> except for the women! If he<sup>-saww</sup> was a Prophet<sup>-saww</sup>, he<sup>-saww</sup> would occupy himself<sup>-saww</sup> with the affairs of the Prophet-hood rather than the women’.**

حسدوه على كثرة نسائه وعابوه بذلك وقالوا: لو كان نبيا ما رغب في كثرة النساء، فأكذبهم الله فقال: \* (فقد آتينا آل إبراهيم الكتب والحكمة) \* يعني الحكمة النبوة \* (وآتينهم ملكا عظيما) \* فأخبرهم بما كان لداود وسليمان (عليهما السلام) من النساء يوجبهم بذلك،

They envied him<sup>-saww</sup> over the abundance of his<sup>-saww</sup> wives, and faulted him<sup>-saww</sup> with that, and said, ‘If he<sup>-saww</sup> was a Prophet<sup>-saww</sup>, he<sup>-saww</sup> would not have wished for an abundance of the women’. So Allah<sup>-azwj</sup> Belied them, and Said **So We have Given the Progeny of Ibrahim, the Book and the Wisdom – Meaning by the Wisdom, Prophet-hood. and have Given them a grand kingdom [4:54].** So He<sup>-azwj</sup> Informed them with was used to be for Dawood<sup>-as</sup> and Suleyman<sup>-as</sup>, from the wives, Rebuking them with that.

فأقرت اليهود لنبي الله انه اجتمع عند سليمان ألف امرأة ثلثمائة مهريه وسبعمائة سرية وعند داود مائة امرأة. فقال لهم رسول الله (صلى الله عليه وآله): ألف امرأة عند رجل ومائة امرأة عند رجل أكثر أو تسع نسوة وكان يومئذ تسع نسوة عند رسول الله (صلى الله عليه وآله) فسكتوا.

The Jews used to agree upon the Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> and formed a consensus upon Suleyman<sup>-as</sup> having a thousand wives, three hundred being dowered, and seven hundred in secret, and upon Dawood<sup>-as</sup> having a hundred wives. So Rasool-Allah<sup>-saww</sup> said to them: ‘A thousand wives with a man, and a hundred wives with a man is more, or nine wives?’ And in that day, there were nine wives with Rasool-Allah<sup>-saww</sup>. So they were silenced’.<sup>41</sup>

[الصفار القمي] حدثنا أبو محمد، عن عمران بن موسى، عن موسى بن جعفر وعلي بن اسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) في هذه الآية: \* (أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتب والحكمة وآتينهم ملكا عظيما) \* قال: نحن والله الناس الذين قال الله تبارك وتعالى، ونحن والله المحسودون، ونحن أهل هذا الملك الذي يعود إلينا.

Al Saffar Al Qummy – Abu Muhammad narrated to us, from Imran Bin Musa, from Musa Bin Ja'far and Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

<sup>40</sup> مختصر بصائر الدرجات: 62.

<sup>41</sup> Tafseer Sa'alby (Sunni source) - Hadeeth No. 60

from Abu Abdullah<sup>-asws</sup> regarding this Verse ***Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]***. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! We<sup>-asws</sup> are the people about whom Allah<sup>-azwj</sup> the Blessed and Exalted Speaks of, and by Allah<sup>-azwj</sup>, we<sup>-asws</sup> are the envied ones, and we<sup>-asws</sup> are the rightful ones of the kingdom which will (eventually be) Restored to us<sup>-asws</sup>'.<sup>42</sup>

[ العياشي ] عن أبي حمزة، عن أبي جعفر (عليه السلام) في تفسير قوله تعالى: \* (فقد آتينا آل إبراهيم الكتاب) \* فهو النبوة \* (والحكمة) \* فهم الحكماء من الأنبياء من الصفوة، واما الملك العظيم فهم الأئمة الهداة من الصفوة.

Al Ayyashi, from Abu Hamza,

from Abu Ja'far<sup>-asws</sup> regarding the interpretation of the Words of the High ***So We have Given the Progeny of Ibrahim, the Book [4:54]***, so it is the Prophet-hood; ***and the Wisdom***, so they<sup>-as</sup> are the wise ones from the Prophets<sup>-as</sup> from the elites. And as for the ***grand kingdom***, so they<sup>-asws</sup> are the Imams<sup>-asws</sup> of the Guidance from the elites'.<sup>43</sup>

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن يونس، عن أبي جعفر الأحوال مؤمن الطاق، عن أبي عبد الله (عليه السلام)، قال: قلت له: فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ؟ قال: «النبوة» قلت: وَ الْحِكْمَةُ؟ قال: «الفهم و القضاء». قلت: وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا؟ قال: «الطاعة المفروضة».

Ali Bin Ibrahim said, 'It was narrated t us by Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from his father, from Yunus, from Abu Ja'far Al Ahwal Momin Al Taq,

From Abu Abdullah<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, ***'So We have Given the Progeny of Ibrahim, the Book [4:54]'***? He<sup>-asws</sup> said: 'The Prophet-hood'. I said, ***'and the Wisdom'***? He<sup>-asws</sup> said: 'The understanding and the judgment'. I said, ***'and have Given them a grand kingdom [4:54]'***? The Imposed (Obligatory) obedience".<sup>44</sup>

عن يونس بن زبّيان، قال: قال أبو عبد الله (عليه السلام): «بينما موسى بن عمران يناجي ربه و يكلمه إذ رأى رجلاً تحت ظل عرش الله تعالى، فقال: يا رب، من هذا الذي قد أظله عرشك؟ فقال: يا موسى، هذا ممن لا يحسد الناس على ما آتاهم الله من فضله».

From Yunus Bin Zabyan who said,

'Abu Abdullah<sup>-asws</sup> said: 'While Musa Bin Imran<sup>-as</sup> was whispering to his<sup>-as</sup> Lord<sup>-azwj</sup> and speaking to Him<sup>-azwj</sup>, when he<sup>-as</sup> saw a man beneath the shadow of the Throne of Allah<sup>-azwj</sup> the Exalted, so he<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Who is this whom Your<sup>-azwj</sup> Throne has shaded?' So He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! This is from the ones who did not envy the people upon what Allah<sup>-azwj</sup> had Given them from His<sup>-azwj</sup> Grace".<sup>45</sup>

<sup>42</sup> Basaair Al Arajaat – P 1 Ch 17 H 9

<sup>43</sup> تفسير العياشي 1: 161 / 248.

<sup>44</sup> تفسير القمي 1: 140.

<sup>45</sup> تفسير العياشي 1: 156 / 248.

## VERSES 56 &amp; 57

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا {56}

**(As for) those who disbelieve in Our Signs, soon We shall Make them arrive to the Fire; Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; surely Allah was always Mighty, Wise [4:56]**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا {57}

**And (as for) those who are believing and doing righteous deeds, We shall Enter them into Gardens beneath which the rivers flow, abiding therein for ever. For them would be clean wives therein, and We shall Enter them to be in dense shade [4:57]**

ابن بابويه، في (الفضيلة)، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ. قال: «الأزواج المطهرة: اللاتي لا يحضن و لا يحدثن».

Ibn Babuwayh in Al Faqeeh, said,

‘Al-Sadiq<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **For them would be clean wives therein [4:57]**. He<sup>-asws</sup> said: ‘The pure wives – The ones who neither menstruate nor defecate’.<sup>46</sup>

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن عاصم الزفري، قال: حدثنا سليمان بن داود أبو أيوب الشاذكوني المنقري، قال: حدثنا حفص بن غياث القاضي، قال: كنت عند سيد الجعافرة جعفر بن محمد (عليهما السلام) لما أقدمه المنصور، فأتاه ابن أبي العوجاء، وكان ملحداً، فقال له: ما تقول في هذه الآية: كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ هب هذه الجلود عصت فعذبت، فما بال الغير؟

Al Sheykh in his Majaalis, said, ‘A group informed us, from Abu Al Mufazzal who said, ‘It was narrated to us by Al-Hassan Bin Ali Bin Aasim Al Zafary, from Suleyman Bin Dawood Abu Ayoub Al Shazkouny Al Munqary, from Hafs Bin Giyas the judge who said,

‘I was in the presence of Syed Al Ja’fra, Ja’far Bin Muhammad<sup>-asws</sup> when he<sup>-asws</sup> proceeded to Al Mansour (the Caliph). So there came to him<sup>-asws</sup> Ibn Abu Al Awja, and he was an atheist, and he said to him<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying regarding this Verse **Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56]**. Assuming this skin has disobeyed, so it is Punished. Then what is the matter (fault) of the other (replaced ones)?’

<sup>46</sup> من لا يحضره الفقيه 1: 195 / 50.

قال أبو عبد الله (عليه السلام): «ويحك، هي هي، و هي غيرها». قال: أعقلني هذا القول. فقال له: «أ رأيت لو أن رجلا عمد إلى لبنة فكسرها، ثم صب عليها الماء و جبلها، ثم ردها إلى هيئتها الأولى، ألم تكن هي هي، و هي غيرها؟» فقال: بلى، أمتع الله بك.

Abu Abdullah<sup>-asws</sup> said: 'Woe be unto you! It is it, and it is another'. He said, 'Make me understand these words'. So he<sup>-asws</sup> said to him: 'What is your view, if a man was to deliberate to a brick, so he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?' So he said, 'Yes, may Allah<sup>-azwj</sup> be Happy with you<sup>-asws</sup>!'.<sup>47</sup>

علي بن إبراهيم، قال: قيل لأبي عبد الله (عليه السلام): كيف تبدل جلودا غيرها؟ قال: «أ رأيت لو أخذت لبنة فكسرتها و صيرتها ترابا، ثم ضربتها في القلب التي كانت، أ هي التي كانت، إنما هي تلك و حدث تغيير آخر، و الأصل واحد».

Ali Bin Ibrahim said,

'It was said to Abu Abdullah<sup>-asws</sup>, 'How would the skins be replaced for others?' He<sup>-asws</sup> said: 'What is your view if I<sup>-asws</sup> was to take a brick and break it, and it becomes dust, then I<sup>-asws</sup> reconstruct it in the template in which it used to be, would it (still) be that which it was? But rather, it is that, and it is changed to a newly occurring other, and the origin is one''.<sup>48</sup>

## VERSE 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا {58}

**Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; Allah was always Hearing, Seeing [4:58]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا قَالَ أَمَرَ اللَّهُ الْإِمَامَ الْأَوَّلَ أَنْ يَدْفَعَ إِلَى الْإِمَامِ الَّذِي بَعْدَهُ كُلَّ شَيْءٍ عِنْدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar, from Ibn Abu Yafour, from Al Moalla Bin Khunays who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **Allah Commands you to render the entrustments to their owners [4:58]**. Allah<sup>-azwj</sup> Commanded the former Imam<sup>-asws</sup> that he<sup>-asws</sup> should hand over to the Imam<sup>-asws</sup> who is to be from after him<sup>-asws</sup>, everything which is with him<sup>-asws</sup>.<sup>49</sup>

<sup>47</sup> أمالي الشيخ الطوسي 2: 193.

<sup>48</sup> تفسير القمي 1: 141.

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 4



الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ قَالَ إِنِّي أَتَانَا عَنْهُ أَنْ يُؤَدِّيَ الْأَوَّلُ إِلَى الْإِمَامِ الَّذِي بَعْدَهُ الْكُتُبُ وَالْعِلْمُ وَالسِّلَاحُ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]**. He<sup>-asws</sup> said: 'It Means us<sup>-asws</sup>, that the first one<sup>-asws</sup> should hand over to the Imam<sup>-asws</sup> who is to be after him<sup>-asws</sup>, the Books, and the knowledge and the weapons. **and when you judge between the people you should be judging with the justice** which is in your<sup>-asws</sup> hands'.<sup>50</sup>

محمد بن إبراهيم النعماني، قال: أخبرنا أبو العباس أحمد بن محمد بن سعيد، قال: حدثني أحمد بن يوسف بن يعقوب الجعفي من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، و وهيب بن حفص، جميعا، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ. قال: «هي الوصية يدفعها الرجل منا إلى الرجل».

Muhammad Bin Ibrahim Al Numany who said, 'It was informed to us by Abu Al Abbas Ahmad Bin Muhammad bin Saeed, from Ahmad Bin Yusuf Bin Yaqoub Al Ju'fy from his books, from Ismail Bin Mahran, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, and Waheyb Bin Hafs, altogether from Abu Baseer,

From Abu Ja'far<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good [4:58]**. He<sup>-asws</sup> said: 'It is regarding the bequest. The man<sup>-asws</sup> from us<sup>-asws</sup> hands is over to the man<sup>-asws</sup>'.<sup>51</sup>

و عنه: أخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حرير، عن زرارة، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: سألت عن قول الله عز و جل: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ.

And from him, 'It was informed to us by Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Zurara,

From Abu Ja'far Muhammad Bin Ali<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]**.

فقال: «أمر الله الإمام منا أن يؤدي الإمامة إلى الإمام الذي بعده، ليس له أن يزويها عنه، ألا تسمع إلى قوله تعالى: وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ هم الحكام- يا زرارة- أو لا ترى أنه خاطب بها الحكام؟!».

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Commands the Imam<sup>-asws</sup> from us<sup>-asws</sup> that he<sup>-asws</sup> renders the Imamate to the Imam<sup>-asws</sup> who is to be after him<sup>-asws</sup>. It isn't for him<sup>-asws</sup> that he<sup>-asws</sup> Impedes it from him<sup>-asws</sup>. Have you not hearkened to the Words of the Exalted: **and when you judge between the**

<sup>50</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 1

<sup>51</sup> الغيبة: 51 / 2.



**people you should be judging with the justice; surely Allah Advises you with what is good [4:58]?** They<sup>-asws</sup> are the judges, O Zuraera! Or, do you not see that He<sup>-azwj</sup> has Addressed the judges with it?"<sup>52</sup>

حدثنا احمد بن محمد عن ابن فضال عن ابي جميلة عن محمد بن الحلبي عن ابي عبد الله عليه السلام قال الامام يعرف بثلاث خصال انه اولى الناس بالذى كان قبله و عنده سلاح رسول الله صلى الله عليه وآله وعنده الوصية وهو الذى قال الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى أهلها

It has been narrated to us by Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby, who has said:

Abu Abdullah<sup>-asws</sup> said: 'The Imam<sup>-asws</sup> is known by three characteristics. He<sup>-asws</sup> is the first of the people by the ones who were before him<sup>-asws</sup>, and with him<sup>-asws</sup> would be the weapons of Rasool-Allah<sup>-saww</sup>, and with him<sup>-asws</sup> would be the will, and he<sup>-asws</sup> is the one about whom<sup>-asws</sup> Allah<sup>-azwj</sup> the Exalted Says **Allah Commands you to render the entrustments to their owners [4:58]**'.

وقال السلاح فينا بمنزلة التابوت في بني اسرائيل يدور الملك حيث دار السلاح كما كان يدور حيث دار التابوت.

And he<sup>-asws</sup> said: 'The weapons with us<sup>-asws</sup> are at the status of the casket which was with the Children of Israel. The Kingdom will follow wherever the weapons are, just like where the casket did'.<sup>53</sup>

أبو جعفر (عليه السلام) إِنَّ اللَّهَ نِعَمًا يُعْطِيكُمْ بِهِ، قال: «فينا نزلت، و الله المستعان».

Abu Ja'far<sup>-asws</sup> said regarding **surely Allah Advises you with what is good [4:58]**: 'It was Revealed regarding us<sup>-asws</sup>, and Allah<sup>-azwj</sup> is the Helper'.<sup>54</sup>

و في رواية ابن أبي يعفور، عن أبي عبد الله (عليه السلام)، قال: إِنَّ اللَّهَ يُأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ، قال: «أمر الله الإمام أن يدفع ما عنده إلى الإمام الذي بعده، و أمر الأئمة أن يحكموا بالعدل، و أمر الناس أن يطيعوهم».

And in a report of Abu Yafour,

From Abu Abdullah<sup>-asws</sup> having said regarding **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]**: 'Allah<sup>-azwj</sup> Commands the Imam<sup>-asws</sup> that he<sup>-asws</sup> should hand over what is with him<sup>-asws</sup> to the Imam<sup>-asws</sup> who is after him<sup>-asws</sup>, and Commands the Imams<sup>-asws</sup> that they should judge with the justice, and Commands the people that they should follow them<sup>-asws</sup>'.<sup>55</sup>

<sup>52</sup> الغيبة: 54 / 5.

<sup>53</sup> Basaair Al Darajaat – P 4 Ch 4 H 22

<sup>54</sup> تفسير العياشي 1: 166 / 249.

<sup>55</sup> تفسير العياشي 1: 167 / 249.

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ الرِّضَا (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُمُ الْأَئِمَّةُ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يُؤَدِّيَ الْإِمَامُ الْأَمَانَةَ إِلَى مَنْ بَعْدَهُ وَ لَا يَخُصُّ بِهَا غَيْرُهُ وَ لَا يَرْوِيهَا عَنْهُ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Washha, from Ahmad Bin Umar who said,

‘I asked Al-Reza<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **Allah Commands you to render the entrustments to their owners [4:58]**. He<sup>-asws</sup> said: ‘They<sup>-asws</sup> are the Imams<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> that the Imam<sup>-asws</sup> should render the entrustments to the one (Imam<sup>-asws</sup>) after him<sup>-asws</sup>, and He<sup>-azwj</sup> did no Particularise with it other than him<sup>-asws</sup>, nor should he<sup>-asws</sup> impede it from him<sup>-asws</sup>’<sup>56</sup>.

فِي كِتَابِ مَعَانِي الْأَخْبَارِ حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ ابْنِ أَبِي عَبْدِ اللَّهِ الرَّحْمَنِيِّ قَالَ، حَدَّثَنِي أَبِي عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا

In the book Ma’any Al Akhbaar: ‘It was narrated to us by Ali Bin Ahmad bin Abdullah Bin Ahmad Ibn Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Khalid, from Yunus Bin Abdul Rahman who said,

‘I asked Musa Bin Ja’far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Allah Commands you to render the entrustments to their owners [4:58]**.

فَقَالَ: هَذِهِ مُحَاطَبَةٌ لَنَا خَاصَّةً أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى كُلَّ إِمَامٍ مِمَّا أَنْ يُؤَدِّيَ الْإِمَامَ الَّذِي بَعْدَهُ يُوصِي إِلَيْهِ، ثُمَّ هِيَ جَارِيَةٌ فِي سَائِرِ الْأَمَانَاتِ،

He<sup>-asws</sup> said: ‘This is Addressed to us<sup>-asws</sup> in particular. Allah<sup>-azwj</sup> Blessed and Exalted Commands the Imam<sup>-asws</sup> from us<sup>-asws</sup> that he<sup>-asws</sup> renders to the Imam<sup>-asws</sup> who is to be after him<sup>-asws</sup>, bequeathing to him<sup>-asws</sup>. Then it flows regarding the rest of the entrustments.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ لِأَصْحَابِهِ: عَلَيْكُمْ بِأَدَاءِ الْأَمَانَةِ فَلَوْ أَنَّ قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ ائْتَمَنَنِي عَلَى السَّيْفِ الَّذِي قَتَلَهُ بِهِ لَأَدَّيْتُهُ إِلَيْهِ.

And my<sup>-asws</sup> father<sup>-asws</sup> has narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> that Ali Bin Al-Husayn<sup>-asws</sup> said to his<sup>-asws</sup> companions: ‘(It is) upon you all with the rendering of the entrustments. So even if the murderer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> had entrusted to me<sup>-asws</sup> the very sword which he killed him<sup>-asws</sup> with, I<sup>-asws</sup> would give it back to him<sup>-asws</sup>’<sup>57</sup>.

## VERSE 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {59}

<sup>56</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 2

<sup>57</sup> Tafseer Noor Al Saqalayn V 1 P 495 H 318

***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59]***

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «نزلت: فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِلَى أُولِي الْأَمْرِ مِنْكُمْ».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamad, from Hareyz,

From Abu Abdullah<sup>-asws</sup> having said: 'It was Revealed as: ***Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]***'.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي الْأَمْرِ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِلَى أُولِي الْأَمْرِ مِنْكُمْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uman Bin Azina, from Bureyd Bin Muawiya who said,

'Abu Ja'far<sup>-asws</sup> recited ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]***'.

ثُمَّ قَالَ كَيْفَ يَأْمُرُ بِطَاعَتِهِمْ وَيُرْجِصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قَالَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قَبِلَ لَهُمْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ.

Then he<sup>-asws</sup> said: 'How can He<sup>-azwj</sup> Command for their<sup>-asws</sup> obedience and then allow them (the people) to dispute with them<sup>-asws</sup>? But rather, He<sup>-azwj</sup> has Said that to the Commanded ones when He<sup>-azwj</sup> Said to them (the people): ***Obey Allah and obey the Rasool***'.<sup>59</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أَدِيْنَةَ عَنْ بُرَيْدِ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ قَالَ إِنَّمَا عَنَى أَنْ يُؤَدِّيَ الْأَوَّلُ إِلَى الْإِمَامِ الَّذِي بَعْدَهُ الْكُتُبَ وَالْعِلْمَ وَالسِّلَاحَ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]***. He<sup>-asws</sup> said: 'It Means us<sup>-asws</sup>, that the first one<sup>-asws</sup> should hand over to the Imam<sup>-asws</sup> who is to be after him<sup>-asws</sup>, the knowledge and the weapons ***and when you judge between the people you should be judging with the justice*** which is in your<sup>-asws</sup> hands'.

<sup>58</sup> تفسير القمي 1: 141.

<sup>59</sup> Al Kafi – H 14660

ثُمَّ قَالَ لِلنَّاسِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ إِنَّا عَنَى خَاصَّةً أَمَرَ جَمِيعَ الْمُؤْمِنِينَ إِلَى يَوْمِ الْقِيَامَةِ بِطَاعَتِنَا فَإِنْ خِفْتُمْ تَنَازَعًا فِي أَمْرٍ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِيَ الْأَمْرِ مِنْكُمْ كَذَا نَزَلَتْ وَ كَيْفَ يَأْمُرُهُمُ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَةِ وَلَاَةِ الْأَمْرِ وَ يُرَخِّصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قِيلَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ .

Then He<sup>-azwj</sup> Said to the people ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***. It Means us<sup>-asws</sup> in particular, the affairs of the entirety of the Momineen up to the Day of Judgment, by them being obedient to us<sup>-asws</sup>, ***Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]***, like this is how it was Revealed. And how can Allah<sup>-azwj</sup> Mighty and Majestic with obedience to the Master<sup>-asws</sup> of the Command and Allow them to quarrel with them<sup>-asws</sup>. But rather, that was Said to the Commanded ones for whom<sup>-asws</sup> He<sup>-azwj</sup> Said to them ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***.<sup>60</sup>

### Circumstances of the Revelation

(تفسير مجاهد): إنها نزلت في أمير المؤمنين (عليه السلام) حين خلفه رسول الله (صلى الله عليه و آله) بالمدينة، فقال: «يا رسول الله، أ تخلفني على النساء و الصبيان؟» فقال: «يا أمير المؤمنين، أما ترضى أن تكون مني بمنزلة هارون من موسى، حين قال له: اخلُفني في قومي و أصليح». فقال: «بلى و الله».

Tafseer Mujahid –

‘It was Revealed regarding Amir Al-Momineen<sup>-asws</sup> when Rasool-Allah<sup>-saww</sup> left him<sup>-asws</sup> behind as a Caliph at Al Medina, so he<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! Are you<sup>-saww</sup> leaving me<sup>-asws</sup> behind as a Caliph upon the women and the children?’ He<sup>-saww</sup> said: ‘O Amir Al-Momineen<sup>-asws</sup>! Are you<sup>-asws</sup> not pleased that you<sup>-asws</sup> happen to be from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, when he<sup>-as</sup> said to him<sup>-as</sup>: ***Be my<sup>-as</sup> Caliph among my<sup>-as</sup> people and rectify [7:142]***. So he<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>!’

وَ أُولِيَ الْأَمْرِ مِنْكُمْ قَالَ: عَلِي بن أَبِي طَالِب (عليه السلام) و لاه الله أمر الامة بعد محمد، و حين خلفه رسول الله (صلى الله عليه و آله) بالمدينة، فأمر الله العباد بطاعته و ترك خلافه.

(For the Verse): ***and those with (Divine) Authority from you [4:59]***, he said, ‘Ali Bin Abu Talib<sup>-asws</sup>. Allah<sup>-azwj</sup> Made him<sup>-asws</sup> the ruler of the affairs of the community after Muhammad<sup>-saww</sup>, and when Rasool-Allah<sup>-saww</sup> left him<sup>-asws</sup> behind as a Caliph at Al Medina, so Allah<sup>-azwj</sup> Commanded the servants with obeying him<sup>-asws</sup>, and leave opposing him<sup>-asws</sup>’.<sup>61</sup>

### The ones with Divine Authorisation

عن عمرو بن سعيد، قال: سألت أبا الحسن (عليه السلام)، عن قوله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ، قال: «علي بن أبي طالب (عليه السلام) و الأوصياء من بعده».

<sup>60</sup> Al Kafi V 1 – The Book Of Divine Authority CH 59 H 1

<sup>61</sup> مناقب ابن شهر آشوب 3: 15، شواهد التنزيل 1: 168 / 203، ينابيع المودة: 114 «قطعة منه».

From Amro Bin Saeed who said,

'Abu Al-Hassan<sup>-asws</sup> was asked about His<sup>-azwj</sup> Words ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***. He<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the successors<sup>-asws</sup> from after him<sup>-asws</sup>'.<sup>62</sup>

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن عبد الله بن محمد الحجال، عن حماد بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُوَلِي الْأَمْرِ مِنْكُمْ، قال: «الأئمة من ولد علي و فاطمة (صلوات الله عليهما) إلى أن تقوم الساعة».

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Muhammad Al-Husayn Bin Abu Al Khatab, from Abdullah Bin Muhammad Al Hajaal, from Hamaad Bin Usmaan, from Abu Baseer,

From Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***, said: 'The Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup> up to the Day of Judgement'.<sup>63</sup>

عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام)، عن هذه الآية: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُوَلِي الْأَمْرِ مِنْكُمْ، قال: «الأوصياء».

From Jabir Al Ju'fy who said,

'I asked Abu Ja'far<sup>-asws</sup> about this Verse: ***Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***. He<sup>-asws</sup> said: 'The successors<sup>-asws</sup>'.<sup>64</sup>

عن حكيم، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، أخبرني من أولي الأمر الذين أمر الله بطاعتهم؟ فقال لي: «أولئك علي بن أبي طالب و الحسن و الحسين و علي بن الحسين و محمد بن علي و جعفر أنا، فاحمدوا الله الذي عرفكم أئمتكم و قادتكم حين جحدتم الناس».

From Hakeym who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrifice for you<sup>-asws</sup>! Inform me who the ones with (Divine) Authority are, those whom Allah<sup>-azwj</sup> Commanded with having their<sup>-asws</sup> obedience?' So he<sup>-asws</sup> said to me: 'They<sup>-asws</sup> are Ali Bin Abu Talib<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali Bin Al-Hassan<sup>-asws</sup>, and Muhammad Bin Ali<sup>-asws</sup>, and Ja'far<sup>-asws</sup>, myself<sup>-asws</sup>. Therefore, Praise Allah<sup>-azwj</sup> Who Made you recognise your Imams<sup>-asws</sup> and your leaders when the people rejected them<sup>-asws</sup>'.<sup>65</sup>

عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُوَلِي الْأَمْرِ مِنْكُمْ، قال: «هي في علي و في الأئمة (عليهم السلام) جعلهم الله مواضع الأنبياء، غير أنهم لا يحلون شيئاً و لا يحرمونه».

From Abdullah Bin Ajlan,

From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***. He<sup>-asws</sup> said: 'It is regarding Ali<sup>-asws</sup> and regarding the

<sup>62</sup> تفسير العياشي 1 لا 176 / 253.

<sup>63</sup> كما الدين و تمام النعمة: 8 / 222.

<sup>64</sup> تفسير العياشي 1: 168 / 249.

<sup>65</sup> تفسير العياشي 1: 174 / 252.

Imams<sup>-asws</sup>. Allah<sup>-azwj</sup> Made them<sup>-asws</sup> to be in place of the Prophets<sup>-as</sup>, apart from that they<sup>-asws</sup> would not be Permitting anything nor Prohibiting (of their<sup>-asws</sup> own accord)<sup>66</sup>.

عن أبان، أنه دخل على أبي الحسن الرضا (عليه السلام)، قال: فسألته عن قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ. فقال: «ذلك علي بن أبي طالب (عليه السلام)» ثم سكت،

From Aban,

He had gone over to Abu Al-Hassan Al Reza<sup>-asws</sup>. He said, 'So I asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. So he<sup>-asws</sup> said: 'That is Ali Bin Abu Talib<sup>-asws</sup>'. Then he<sup>-asws</sup> was silent.

قال: فلما طال سكوته، قلت: ثم من قال: «ثم الحسن». ثم سكت،

He (the narrator) said, 'So when his<sup>-asws</sup> silence was prolonged, I said, 'Then who?' He<sup>-asws</sup> said: 'Then Al-Hassan<sup>-asws</sup>'. Then he<sup>-asws</sup> was silent.

فلما طال سكوته، قلت: ثم من؟ قال: «ثم الحسين» قلت: ثم من؟ قال: «علي بن الحسين» و سكت، فلم يزل يسكت عند كل واحد حتى أعيد المسألة فيقول، حتى سماهم إلى آخرهم (صلوات الله عليهم).

When his<sup>-asws</sup> silence was prolonged, I said, 'Then who?' He<sup>-asws</sup> said: 'Then Al-Husayn<sup>-asws</sup>?' I said, 'Then who?' He<sup>-asws</sup> said: 'Ali Bin Al-Husayn<sup>-asws</sup>', and was silent. Thus his<sup>-asws</sup> silence did not cease during each one<sup>-asws</sup> until I repeated the question, so he<sup>-asws</sup> was saying, until he<sup>-asws</sup> had named them<sup>-asws</sup> up to the last of them<sup>-asws</sup><sup>67</sup>.

### The infallibility is assigned in the obedience to the Prophet<sup>-saww</sup> and the Imams<sup>-asws</sup>

إنما الطاعة لله ولرسوله ولولاة الأمر الذين قرنهم الله بنبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)، لأن الله إنما أمر بطاعة رسول الله صلى الله عليه وآله لأنه معصوم مطهر لا يأمر بمعصية الله، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون لا يأمر بمعصية الله.

'But rather, the obedience to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Masters<sup>-asws</sup> of the Command are those<sup>-asws</sup> whom<sup>-asws</sup> Allah<sup>-azwj</sup> has Joined with Himself<sup>-azwj</sup>, and His<sup>-azwj</sup> Prophet<sup>-saww</sup>, so He<sup>-azwj</sup> Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. The reason why Allah<sup>-azwj</sup> Commanded the obedience to Rasool-Allah<sup>-saww</sup> is because he<sup>-saww</sup> is Infallible, pure. He<sup>-saww</sup> will not order for the disobedience to Allah<sup>-azwj</sup>. And the reason why He<sup>-azwj</sup> Commanded obedience to the ones with (Divine) Authority because they<sup>-asws</sup> are Infallible, pure, and they<sup>-asws</sup> will not order for the disobedience to Allah<sup>-azwj</sup><sup>68</sup>.

<sup>66</sup> تفسير العياشي 1: 252 / 173.

<sup>67</sup> تفسير العياشي 1: 251 / 171.

<sup>68</sup> Kitab Suleym Bin Qays Al Hilali – H 54 (Extract)

## The eleven Imams<sup>-asws</sup> are associates of Amir-ul-Momineen<sup>-asws</sup>

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرّهم الله بنفسه وبني معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن خفتم التنازع في شيء فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم.

I<sup>-asws</sup> said: 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and who are my<sup>-asws</sup> associates?' He<sup>-saww</sup> said: 'The ones<sup>-asws</sup> whom Allah<sup>-azwj</sup> has Made to be in His<sup>-azwj</sup> Proximity and with Him<sup>-azwj</sup>, regarding whom He<sup>-azwj</sup> has Said ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool.***

قلت: يا نبي الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمّتي وبهم يمحطون، ويدفع عنهم بمستجاب دعوتهم.

I<sup>-asws</sup> said: 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and who are they?' He<sup>-saww</sup> said: 'The successors<sup>-asws</sup> until they<sup>-asws</sup> come to me<sup>-saww</sup> at the Fountain. All of them<sup>-asws</sup> are Guides and Guided ones<sup>-asws</sup>. Neither will the plots of the plotters harm them<sup>-asws</sup>, nor the betrayal of those that abandon them<sup>-asws</sup>. They<sup>-asws</sup> are with the Quran and the Quran is with them<sup>-asws</sup>. Neither will they separate from it nor will it separate from them<sup>-asws</sup>. It is due to them<sup>-asws</sup> that Allah<sup>-azwj</sup> will Help my<sup>-saww</sup> community, and due to them<sup>-asws</sup> that He<sup>-azwj</sup> will Make it rain, and Remove from them (calamities) due to the Answering of their<sup>-asws</sup> supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له علي اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فافقرأه مني السلام. ثم أقبل علي الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فافقرأه مني السلام. ثم تكلمة الاثني عشر إماما من ولدك يا أخي.

I<sup>-asws</sup> said, 'O Rasool-Allah<sup>-saww</sup>, name them<sup>-asws</sup> for me<sup>-asws</sup>'. He<sup>-saww</sup> said: 'This son of mine<sup>-saww</sup> - and he<sup>-saww</sup> placed his<sup>-saww</sup> hand upon the head of Al-Hassan<sup>-asws</sup> - 'then this son of mine<sup>-saww</sup> - and he<sup>-saww</sup> placed his<sup>-saww</sup> hand upon the head of Al-Husayn<sup>-asws</sup> - then the son of this son of mine<sup>-saww</sup> - and placed his<sup>-saww</sup> hand upon the head of Al-Husayn<sup>-asws</sup> - 'then the son of his<sup>-asws</sup> son whose name is Ali<sup>-asws</sup>, his<sup>-asws</sup> name is my<sup>-saww</sup> name (Muhammad), spreader of my<sup>-saww</sup> knowledge and treasurer of the Revelation of Allah<sup>-azwj</sup>, and he<sup>-asws</sup> will come to this (world) during your<sup>-asws</sup> lifetime, my<sup>-saww</sup> brother, so convey my<sup>-saww</sup> greetings to him<sup>-asws</sup>'. Then he<sup>-saww</sup> turned towards Al-Husayn<sup>-asws</sup> and said: 'Then will come to you<sup>-asws</sup> son (Muhammad Bin Ali<sup>-asws</sup>) in your<sup>-asws</sup> lifetime, so convey my<sup>-saww</sup> greetings to him<sup>-asws</sup>'. Then twelve Imams<sup>-asws</sup> will be completed from your<sup>-asws</sup> sons, O my<sup>-saww</sup> brother'.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, name them<sup>-asws</sup> for me<sup>-asws</sup>'. He<sup>-saww</sup> named them<sup>-asws</sup> for me<sup>-asws</sup>, person by person. Among them - by Allah<sup>-azwj</sup>, O brother of the Clan of Hilal— is the Mahdi<sup>-asws</sup> of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah<sup>-azwj</sup>, I<sup>-saww</sup> recognise all the ones who will



be pledging their allegiances to him<sup>-asws</sup> between the *Rukn* and *Al-Maqaam* (Places by Kaaba), and recognise all their names and their tribes'.<sup>69</sup>

### Why the Imams<sup>-asws</sup> were not Named explicitly

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ. فقال: «نزلت في علي بن أبي طالب، و الحسن، و الحسين (عليهم السلام)».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59].*** He<sup>-asws</sup> said: 'It was Revealed regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>'.

فقلت له: إن الناس يقولون: فما له لم يسم عليا و أهل بيته (عليهم السلام) في كتاب الله عز و جل.

I said to him<sup>-asws</sup>, 'The people are saying, 'So why did Allah<sup>-azwj</sup> not Name Ali<sup>-asws</sup> and his<sup>-asws</sup> Family in the Book of Allah<sup>-azwj</sup> Mighty and Majestic?'

قال: «فقولوا لهم: إن رسول الله (صلى الله عليه و آله) نزلت عليه الصلاة و لم يسم الله لهم ثلاثا و لا أربعاً، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزلت عليه الزكاة و لم يسم لهم من كل أربعين درهما درهما، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزل الحج فلم يقل لهم: طوفوا أسبوعاً، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم.

He<sup>-asws</sup> said: 'So say to them, 'The *Salat* was Revealed unto Rasool-Allah<sup>-saww</sup>, and Allah<sup>-azwj</sup> did not Specify for them, whether it was three or four, until it was Rasool-Allah<sup>-saww</sup> who interpreted that for them. And the Zakat was Revealed unto him<sup>-saww</sup>, but it was not specified for them that it was one Dirham out of forty Dirhams, until it was Rasool-Allah<sup>-saww</sup> who interpreted that for them. And the Hajj was Revealed and it was not Said to them: "Perform *Tawaaf* seven times", until it was Rasool-Allah<sup>-saww</sup> who interpreted that for them.

و نزلت أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ و نزلت في علي و الحسن و الحسين، فقال رسول الله (صلى الله عليه و آله) في علي (عليه السلام): ألا من كنت مولاه فعلي مولاه. و قال (عليه السلام): أوصيكم بكتاب الله و أهل بيتي، فإني سألت الله عز و جل أن لا يفرق بينهما حتى يوردهما علي الحوض، فأعطاني ذلك.

And it was Revealed ***Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59].*** It was Revealed regarding Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. So, Rasool-Allah<sup>-saww</sup> said regarding Ali<sup>-asws</sup>: 'Indeed! Whosoever I<sup>-saww</sup> was the Master of, so Ali<sup>-asws</sup> is his Master'. And he<sup>-saww</sup> said: 'I<sup>-saww</sup> bequeath to you with the Book of Allah<sup>-azwj</sup> and the People<sup>-asws</sup> of my<sup>-saww</sup> Household. I<sup>-saww</sup> asked Allah<sup>-azwj</sup> Mighty and Majestic that there should be no

<sup>69</sup> Kitab Suleym Bin Qays Al Hilali – H 10 (Extract)



separation between these two until they both return to me<sup>-saww</sup> at the Fountain, so He<sup>-azwj</sup> Gave me<sup>-saww</sup> that’.

و قال لا تعلموهم فإنهم أعلم منكم.

And he<sup>-saww</sup> said: ‘Do not (try to) teach them<sup>-asws</sup> for they<sup>-asws</sup> are more knowledgeable than you’.

و قال: إنهم لن يخرجوكم من باب هدى، و لن يدخلوكم في باب ضلالة، فلو سكت رسول الله (صلى الله عليه و آله) فلم يبين من أهل بيته لادعائها آل فلان و آل فلان، و لكن الله عز و جل أنزل في كتابه تصديقا لنبيه (صلى الله عليه و آله): إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

And he<sup>-saww</sup> said: ‘They<sup>-asws</sup> would never exit you from the door of Guidance and would never enter you into the door of straying’. Had Rasool-Allah<sup>-saww</sup> remained silent, it would not have been clarified to them who the People<sup>-asws</sup> of his<sup>-saww</sup> Household were, for them to allege it for the progeny of so and so, and the progeny of so and so. But, Allah<sup>-azwj</sup> Mighty and Majestic Revealed in His<sup>-azwj</sup> Book, in Verification of His<sup>-azwj</sup> Prophet<sup>-saww</sup> **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification [33:33].**

فكان علي و الحسن و الحسين و فاطمة (عليهم السلام)، فأدخلهم رسول الله (صلى الله عليه و آله) تحت الكساء في بيت أم سلمة، و قال: اللهم إن لكل نبي أهلا و ثقلا، و هؤلاء أهلي و ثقلي، فقالت أم سلمة: أ لست من أهلِكَ؟ فقال لها: إنك إلى خير، و لكن هؤلاء أهلي و ثقلي.

Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Fatima<sup>-asws</sup> were in the house of Umm Salma<sup>-as</sup>, and Rasool-Allah<sup>-saww</sup> included them<sup>-asws</sup> underneath the Cloak, and said: ‘Our Allah<sup>-azwj</sup>! For every Prophet<sup>-as</sup> there is a family and a weighty thing, and these<sup>-asws</sup> are my<sup>-saww</sup> family and weighty thing’. So Umm Salma<sup>-as</sup> said: ‘Am I<sup>-as</sup> not from your<sup>-saww</sup> family?’ So he<sup>-saww</sup> said to her<sup>-as</sup>: ‘You<sup>-as</sup> are upon good, but they<sup>-asws</sup> are my<sup>-saww</sup> family and my<sup>-saww</sup> weighty thing’.

فلما قبض رسول الله (صلى الله عليه و آله) كان علي أولى الناس بالناس لكثرة ما بلغ فيه رسول الله (صلى الله عليه و آله)، و إقامته للناس و أخذه بيده، فلما مضى علي (عليه السلام) لم يستطع علي، و لم يكن ليفعل، أن يدخل محمد بن علي و العباس بن علي و لا واحدا من ولده،

When Rasool-Allah<sup>-saww</sup> passed away, Ali<sup>-asws</sup> was foremost to the people than the people themselves, due to the frequency of what Rasool-Allah<sup>-saww</sup> had delivered with regards to him<sup>-asws</sup>, and established him<sup>-asws</sup> for the people and grabbed him<sup>-asws</sup> by the hand (At Ghadeer Khumm). When Ali<sup>-asws</sup> passed away, he<sup>-asws</sup> did not have the leeway, nor did he<sup>-asws</sup> do that, that he<sup>-asws</sup> should include Muhammad Bin Ali and Al Abbas Bin Ali<sup>-as</sup>, or any one from his<sup>-asws</sup> sons (into the Imamate).

إذن لقال الحسن و الحسين: إن الله تبارك و تعالى أنزل فينا كما أنزل فيك، و أمر بطاعتنا كما أمر بطاعتك، و بلغ فينا رسول الله (صلى الله عليه و آله) كما بلغ فيك، و أذهب عنا الرجس كما أذهب عنك.

Thus, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> said: ‘Surely Allah<sup>-azwj</sup> Blessed and High Revealed regarding us<sup>-asws</sup> just as He<sup>-azwj</sup> Revealed regarding you<sup>-asws</sup>, and Commanded the obedience to us<sup>-asws</sup> just as He<sup>-azwj</sup> Commanded the obedience to you<sup>-asws</sup>. And Rasool-Allah<sup>-saww</sup> delivered

regarding us<sup>-asws</sup> just as he<sup>-saww</sup> delivered regarding you<sup>-asws</sup>. And He<sup>-azwj</sup> Kept the uncleanness from us<sup>-asws</sup> just as He<sup>-azwj</sup> Kept it away from you<sup>-asws</sup>.

فلما مضى علي (عليه السلام) كان الحسن (عليه السلام) أولى بها لكبره، فلما توفي لم يستطع أن يدخل ولده، و لم يكن ليفعل ذلك، و الله عز و جل يقول: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ** فيحلها في ولده،

When Ali<sup>-asws</sup> passed away, Al-Hassan<sup>-asws</sup> was the foremost for it due to his<sup>-asws</sup> age. So when he<sup>-asws</sup> passed away, he<sup>-asws</sup> did not have the leeway to include his<sup>-asws</sup> sons, nor did he<sup>-asws</sup> do that, and Allah<sup>-azwj</sup> Mighty and Majestic is Saying **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]**. Thus it was Permissible regarding his<sup>-asws</sup> sons.

إذن لقال الحسين (عليه السلام): أمر الله تبارك و تعالى بطاعتي كما أمر بطاعتك و طاعة أبيك، و بلغ في رسول الله (صلى الله عليه و آله) كما بلغ فيك و في أبيك، و أذهب عني الرجس كما أذهب عنك و عن أبيك.

Al-Husayn<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Commanded for the obedience to me<sup>-asws</sup> just as He<sup>-azwj</sup> had Commanded for the obedience to your<sup>-asws</sup> father<sup>-asws</sup>. And Rasool-Allah<sup>-saww</sup> has delivered regarding me<sup>-asws</sup> just as he<sup>-saww</sup> had delivered regarding you<sup>-asws</sup> and regarding your<sup>-asws</sup> father. And He<sup>-azwj</sup> Kept the uncleanness away from me<sup>-asws</sup> just as He<sup>-azwj</sup> has Kept it away from you<sup>-asws</sup> and your<sup>-asws</sup> father<sup>-asws</sup>.

فلما صارت إلى الحسين لم يكن أحد من أهل بيته يستطيع أن يدعي عليه كما كان هو يدعي على أخيه و على أبيه لو أراد أن يصرف الأمر عنه، و لم يكونا ليفعل، ثم صارت حين أفضت إلى الحسين (عليه السلام) فجري تأويل هذه الآية: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ** ثم صارت من بعد الحسين لعلي بن الحسين، ثم صارت من بعد علي بن الحسين إلى محمد بن علي.

When it went to Al-Husayn<sup>-asws</sup>, no one from his<sup>-asws</sup> family had the leeway to make a claim for it just as he<sup>-asws</sup> had made the claim to his<sup>-asws</sup> brother<sup>-asws</sup> and to his<sup>-asws</sup> father<sup>-asws</sup>, to take the matter, nor did anyone do that. So when it went to Al-Husayn<sup>-asws</sup>, the explanation of this Verse flowed **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]**. Them from after Al-Husayn<sup>-asws</sup> it came to Ali Bin Al-Husayn<sup>-asws</sup>. Then it went from Ali Bin Al-Husayn<sup>-asws</sup> to Muhammad Bin Ali<sup>-asws</sup>.

و قال: «الرجس: هو الشك، و الله لا نشك في ربنا أبدا».

And he<sup>-asws</sup> said: 'The uncleanness – it is the doubt. By Allah<sup>-azwj</sup>! We<sup>-asws</sup> do not doubt regarding our<sup>-asws</sup> Lord<sup>-azwj</sup>, ever!'<sup>70</sup>

### The obedience to the Imams<sup>-asws</sup> is Obligatory

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلَنَا فِي الْأَوْصِيَاءِ إِنَّ طَاعَتَهُمْ مُفْتَرَضَةٌ قَالَ فَقَالَ نَعَمْ هُمْ الَّذِينَ قَالَ اللَّهُ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al-Husayn Bin Abu Al A'ala who said,

'I mentioned to Abu Abdullah<sup>-asws</sup> our words regarding the successors<sup>-asws</sup>, 'Is obedience to them<sup>-asws</sup> a necessity?'. So he<sup>-asws</sup> said: 'Yes. They<sup>-asws</sup> are the ones for whom Allah<sup>-azwj</sup> the Exalted Said **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**; and they<sup>-asws</sup> the ones for whom Allah<sup>-azwj</sup> Mighty and Majestic Said **But rather, only Allah is your Guardian and His Rasool and those who believe [5:55]**'.<sup>71</sup>

و في (الاختصاص) للشيخ المفيد، عن أحمد بن محمد بن عيسى، عن محمد بن خالد البرقي، عن القاسم بن محمد الجوهري، عن الحسين بن أبي العلاء، قال: قلت: لأبي عبد الله (عليه السلام): الأوصياء طاعتهم مفترضة؟ فقال: «هم الذين قال الله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، وَ هم الذين قال الله: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ».

And in Al Ikhtisaas of Al Sheykh Al Mufeed, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid Al Barqy, from Al Qasim Bin Muhammad Al Jowhary, from Al-Husayn Bin Abu Al A'ala who said,

I said to Abu Abdullah<sup>-asws</sup>, 'The successors<sup>-asws</sup>, is obeying them Obligatory?' 'So he<sup>-asws</sup> said: 'Yes. They<sup>-asws</sup> are the ones for whom Allah<sup>-azwj</sup> Mighty and Majestic Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and they<sup>-asws</sup> are the ones for whom Allah<sup>-azwj</sup> Mighty and Majestic Said: **But rather, only Allah is your Guardian and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**'.<sup>72</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيْسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَخْبِرْنِي بِدَعَائِمِ الْإِسْلَامِ الَّتِي لَا يَسَعُ أَحَدًا التَّقْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا الَّذِي مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَ دِينُهُ وَ لَمْ يَقْبَلِ [اللَّهُ] مِنْهُ عَمَلُهُ وَ مَنْ عَرَفَهَا وَ عَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَ قَبِلَ مِنْهُ عَمَلُهُ وَ لَمْ يَضِقْ بِهِ شَيْءٌ مِنْ الْأُمُورِ جَهْلُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya, from Isa Bin Al Sariy Abu Al Yas'a who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Inform me of the foundation of Al-Islām which no one has the capacity to be deficient from recognising anything from it, which if one was to be deficient from recognising anything from it, would spoil his Religion, and Allah<sup>-azwj</sup> would not Accept his deeds from him; and the one who recognizes it and acts accordingly with it, his Religion would be correct for him, and his deeds would be Accepted from him, and he would not be constricted by it from what he would be in due to the ignorance of something from the matters of his ignorance'.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِيمَانُ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ حَقُّ فِي الْأَمْوَالِ الزَّكَاةِ وَ الْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهَا وَ لَايَةُ آلِ مُحَمَّدٍ (صلى الله عليه وآله)

He<sup>-asws</sup> said: 'The testimony that there is no god except for Allah<sup>-azwj</sup>, and the *Emān (belief)* that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and the acknowledgement with whatever he<sup>-saww</sup> came with from the Presence of Allah<sup>-azwj</sup>, and the right of *Zakāt* in the wealth, and the *Wilayah* which Allah<sup>-azwj</sup> Mighty and Majestic Commanded with, the *Wilayah* of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.

<sup>71</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 7

<sup>72</sup> الاختصاص: 277.

قَالَ قُلْتُ لَهُ هَلْ فِي الْوِلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضَلَّ يُعْرِفُ لِمَنْ أَخَذَ بِهِ قَالَ نَعَمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ كَانَ عَلِيًّا ( عليه السلام ) وَ قَالَ الْأَخْرُونَ كَانَ مُعَاوِيَةَ ثُمَّ كَانَ الْحُسَيْنَ ( عليه السلام ) ثُمَّ كَانَ الْحُسَيْنَ ( عليه السلام ) وَ قَالَ الْأَخْرُونَ يَرِيدُ بَنَ مُعَاوِيَةَ وَ حُسَيْنَ بَنَ عَلِيٍّ وَ لَا سِوَاءَ وَ لَا سِوَاءَ

He (the narrator) said, ‘So I said to him<sup>-asws</sup>, ‘Is there anything regarding the *Wilayah* besides the thing which the one who takes to it can be recognised with?’ He<sup>-asws</sup> said: ‘Yes. Allah<sup>-azwj</sup> Mighty and Majestic Said: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59].*** And Rasool-Allah<sup>-saww</sup> said: ‘The one who dies and does not recognise his<sup>-asws</sup> Imam<sup>-asws</sup> has died the death of ‘جَاهِلِيَّةٌ’ (Kufr - the Pre-Islāmic period), and it was Rasool-Allah<sup>-saww</sup> and it was Ali<sup>-asws</sup>, and the others said it was Muawiya. Then it was Al-Hassan<sup>-asws</sup>, then it was Al-Husayn<sup>-asws</sup>, and the others said (it was) Yazeed Bin Muawiya and Al-Husayn Bin Ali<sup>-asws</sup>. And they were not equal, and they were not equal’.

قَالَ ثُمَّ سَكَتَ ثُمَّ قَالَ أَزِيدُكَ فَقَالَ لَهُ حَكَمُ الْأَعْمُورِ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ ثُمَّ كَانَ عَلِيٌّ بِنَ الْحُسَيْنِ ثُمَّ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ أَبَا جَعْفَرٍ وَ كَانَتْ الشَّيْعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَ هُمْ لَا يَعْرِفُونَ مَنَاسِكَ حَجَّتِهِمْ وَ حَلَالَتِهِمْ وَ حَرَامَتِهِمْ وَ حَرَامَتِهِمْ حَتَّى كَانَ أَبُو جَعْفَرٍ فَفَتَحَ لَهُمْ وَ بَيَّنَّ لَهُمْ مَنَاسِكَ حَجَّتِهِمْ وَ حَلَالَتِهِمْ وَ حَرَامَتِهِمْ حَتَّى صَارَ النَّاسُ يَحْتَاجُونَ إِلَيْهِمْ مِنْ بَعْدِ مَا كَانُوا يَحْتَاجُونَ إِلَى النَّاسِ

He (the narrator) said, ‘Then he<sup>-asws</sup> was silent. Then he<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> increase it for you?’ So Hakam Al-Awro said to him<sup>-asws</sup>, ‘Yes, May I be sacrificed for you<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘Then it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then it was Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Abu Ja’far<sup>-asws</sup>. And the Shias before Abu Jafar<sup>-asws</sup> did not know the rituals of their *Hajj*, and their Permissible and their Prohibitions until it was Abu Ja’far<sup>-asws</sup> (as the *Ul Al-Amr*). So he<sup>-asws</sup> opened (the knowledge) for them and explained to them the rituals of their *Hajj*, and their Permissible and their Prohibitions, to the extent that the people came to be needy to them from after their being needy to the people.

وَ هَكَذَا يَكُونُ الْأَمْرُ وَ الْأَرْضُ لَا تَكُونُ إِلَّا بِإِمَامٍ وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَخْرَجَ مَا تَكُونُ إِلَى مَا أَنْتَ عَلَيْهِ إِذْ بَلَغْتَ نَفْسَكَ هَذِهِ وَ أَهْوَى يَدَيْهِ إِلَى خَلْقِهِ وَ انْقَطَعَتْ عَنْكَ الدُّنْيَا تَقُولُ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ .

And that is how the matter happens to be, and the earth will not happen to be except with an Imam<sup>-asws</sup>, and the one who dies not having recognised his Imam<sup>-asws</sup> would have died the death of ‘جَاهِلِيَّةٌ’ (the Pre-Islāmic period); and the neediest what you will happen to be, what you are upon, is when your soul reaches this here’ – and he<sup>-asws</sup> pointed with his<sup>-asws</sup> hand to his<sup>-asws</sup> throat – ‘and the world would be cut-off from you, and you would be saying, ‘We were upon a beautiful matter’’.<sup>73</sup>

ابن بابويه، قال: حدثنا غير واحد من أصحابنا، قالوا: حدثنا محمد بن همام، عن جعفر بن محمد الفزاري، عن الحسن بن محمد بن سماعة، عن أحمد بن الحارث، قال: حدثني المفضل بن عمر، عن يونس ابن طبيان، عن جابر بن يزيد الجعفي، قال: سمعت جابر بن عبد الله الأنصاري يقول:

Ibn Babuwayh said, ‘It was narrated to us by someone else from our companions, from Muhammad Bin Hamam, from Ja’far Bin Muhammad Al Fazary, from Al-Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Haris,

<sup>73</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 6

from Al Mufazzal Bin Umar, from Yunus Ibn Zabyan, from Jabir Bin Yazeed who said, 'I heard Jabir Bin Abdullah Al Ansary saying,

لما أنزل الله عز و جل على نبيه محمد (صلى الله عليه و آله): يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قلت: يا رسول الله، عرفنا الله و رسوله، فمن أولو الأمر الذين قرن الله طاعتهم بطاعتك؟

'When Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, I said, 'We recognise Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so who are the ones with (Divine) Authority, those whom Allah<sup>-azwj</sup> has Paired obedience to them<sup>-asws</sup> with obedience to Him<sup>-azwj</sup>?'

فقال (صلى الله عليه و آله): «هم خلفائي- يا جابر- و أئمة المسلمين من بعدي، أولهم علي بن أبي طالب، ثم الحسن، ثم الحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر، ستدرکه- يا جابر- فإذا لقينته فاقرأه مني السلام،

Rasool Allah<sup>-saww</sup> said: 'They<sup>-asws</sup> are my<sup>-saww</sup> Caliphs, O Jabir, and the Imams<sup>-asws</sup> of the Muslims from after me<sup>-saww</sup>. The first of them<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, well known in the Torah as Al-Baqir<sup>-asws</sup>. You will come across him<sup>-asws</sup>, O Jabir. So when you<sup>-asws</sup> do meet him<sup>-asws</sup>, convey the greetings from me<sup>-saww</sup>.

ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سمعي و كنيي حجة الله في أرضه، و بقيته في عبادته ابن الحسن بن علي،

Then Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then (the one with) my<sup>-saww</sup> name and my<sup>-saww</sup> teknonym would be the Divine Authority of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> remaining one among His<sup>-azwj</sup> servant, the son<sup>-asws</sup> of Al-Hassan Bin Ali<sup>-asws</sup>.

ذاك الذي يفتح الله تعالى ذكره على يديه مشارق الأرض و مغاربها، ذاك الذي يغيب عن شيعته و أوليائه غيبة لا يثبت فيها على القول بإمامته إلا من امتحن الله قلبه للإيمان».

That is the one<sup>-asws</sup> whom Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, would Make conquer upon his<sup>-asws</sup> hands, the east of the earth and the west of it. That is the one<sup>-asws</sup> who would be hidden from his<sup>-asws</sup> Shias and his<sup>-asws</sup> friends. None would be steadfast upon the word with his<sup>-asws</sup> Imamate except the one whose heart Allah<sup>-azwj</sup> would have Tested for the Eman'.

قال جابر: فقلت له: يا رسول الله، فهل يقع لشيعته الانتفاع به في غيبته؟

Jabir said, 'So I said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! Would there be any benefits for his<sup>-asws</sup> Shias with him<sup>-asws</sup> during his<sup>-asws</sup> Occultation?'

فقال (عليه السلام): «إي و الذي بعثني بالنبوة، إنهم يستضيئون بنوره و ينتفعون بولايته في غيبته كانتفاع الناس بالشمس، و إن تجلاها سحاب.

He<sup>-saww</sup> said: 'Yes, by the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Prophet-hood! They would be illuminated by his<sup>-asws</sup> light and they would be benefitting by his<sup>-asws</sup> Wilayah during his<sup>-asws</sup> Occultation like the benefitting of the people with the sun, and even the clouds cover it.

يا جابر، هذا، من مكنون سر الله، و مخزون علم الله، فاكتمه إلا عن أهله».

O Jabir! This is from the concealed secrets of Allah<sup>-azwj</sup> and the treasured Knowledge of Allah<sup>-azwj</sup>, therefore conceal it except from its deserving ones".<sup>74</sup>

### The need for the remaining of the Imams<sup>-asws</sup>

حدثنا محمد بن إبراهيم بن اسحاق الطالقاني رضى الله عنه قال حدثنا عبد العزيز بن يحيى قال حدثنا المغيرة بن محمد قال حدثنا رجاء بن سلمة عن عمرو ابن شمر، عن جابر بن يزيد الجعفي، قال: قلت لابي جعفر محمد بن علي الباقر عليهما السلام لاي شئ يحتاج إلى النبي صلى الله عليه وآله والامام؟ فقال لبقاء العالم على صلاحه وذلك ان الله عزوجل يرفع العذاب عن أهل الارض إذا كان فيها نبي أو امام قال الله عزوجل وما كان الله ليعذبهم وأنت فيهم

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Ibn Shimr, from Jabir Bin Yazeed Al Ju'fy who said,

'I said to Abu Ja'far Bin Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>, 'For which thing is there a need to the Prophet<sup>-saww</sup> and the Imam<sup>-asws</sup>?' So he<sup>-asws</sup> said: 'For the remaining of the knowledgeable one for his correctness, and that is the (reason that) Allah<sup>-azwj</sup> Mighty and Majestic Raised the Punishment from the people of the earth if there was a Prophet<sup>-as</sup> or an Imam<sup>-asws</sup> in it. Allah<sup>-azwj</sup> Mighty and Majestic Said **But Allah was not going to Punish them whilst you were among them [8:33]**.

وقال النبي صلى الله عليه وآله النجوم أمان لاهل السماء وأهل بيتي أمان لاهل الارض فإذا ذهبت النجوم اتى اهل السماء ما يكرهون وإذا ذهب اهل بيتي اتى اهل الارض ما يكرهون يعني باهل بيته الائمة الذين قرن الله عزوجل طاعتهم بطاعته فقال (يا أيها الذين آمنوا اطيعوا الله واطيعوا الرسول وأولى الامر منكم) وهم المعصومون المطهرون الذين لا يذنبون ولا يعصون وهم المؤيدون الموفقون المسددون بهم يرزق الله عباده وبهم تعمر بلادهم وبهم ينزل القطر من السماء وبهم يخرج بركات الارض وبهم يمهل اهل المعاصي ولا يعجل عليهم بالعقوبة والعذاب لا يفارقهم روح القدس ولا يفارقونه ولا يفارقون القرآن ولا يفارقهم صلوات الله عليهم أجمعين.

And the Prophet<sup>-saww</sup> said: 'The stars are a security for the inhabitants of the sky, and the People<sup>-asws</sup> of my<sup>-saww</sup> Household are a security for the inhabitants of the earth. So if the stars were to go away, there would come to the inhabitants of the sky what they dislike, and if the People<sup>-asws</sup> of my<sup>-saww</sup> Household go away, there would come to the inhabitants of the earth what they dislike' – meaning by the People<sup>-asws</sup> of the Household, the Imams<sup>-asws</sup>, the obedience to whom Allah<sup>-azwj</sup> has Paired as being obedience to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Said **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and they<sup>-asws</sup> are the Infallible, the Purified who are not committing any sins nor are they<sup>-asws</sup> disobeying (Allah<sup>-azwj</sup>), and they<sup>-asws</sup> are the supporters, the conciliators, the Guides due to whom Allah<sup>-azwj</sup> Sustains His<sup>-azwj</sup> servants. It is due to them<sup>-asws</sup> that His<sup>-azwj</sup> Countries survive, and it is due to them<sup>-asws</sup> that there are drops (of rain) from the sky, and it is due to them<sup>-asws</sup> that the Blessings come out from the earth, and it is due to them<sup>-asws</sup> that the

كمال الدين و تمام النعمة: 3/ 253. <sup>74</sup>

Torment and the Punishment is delayed and is not hastened upon the people of the disobedience. Neither will the Holy Spirit separate from them nor would they<sup>-asws</sup> separate from it. Neither will they<sup>-asws</sup> separate from the Quran, nor would it separate from them<sup>-asws</sup>.<sup>75</sup>

### For those who do not accept the Imamate is the imprecation

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ إِنَّا نُكَلِّمُ النَّاسَ فَتَحْتَجُّ عَلَيْهِمْ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أَمْرَاءِ السَّرَايَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

From Abu Abdullah<sup>-asws</sup>, said, 'I said, 'We speak to the people, so we argue against them by the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***. But, they are saying, 'It was Revealed regarding the commanders of the battalions'.

فَتَحْتَجُّ عَلَيْهِمْ يَقُولُهُ عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ وَ نَحْتَجُّ عَلَيْهِمْ يَقُولُ اللَّهُ عَزَّ وَجَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

We argue against them by the Words of the Mighty and Majestic ***But rather, only Allah is your Guardian and His Rasool [5:55]*** – up to the end of the Verse. But they are saying, 'It was Revealed regarding the *Momineen*'. And we are arguing against them by the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives [42:23]***. But they are saying, 'It was Revealed regarding the relatives of the Muslims'.

قَالَ فَلَمْ أَدْعُ شَيْئًا مِمَّا حَضَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شِبْهِهِ إِلَّا ذَكَرْتُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَأَدْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ

He (the narrator) said, 'So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So he<sup>-asws</sup> said to me: 'When it was like that, so call them to the (*Mubahila*) imprecation'. I said, 'And how should I deal with it?'

قَالَ أَصْلَحْ نَفْسَكَ ثَلَاثًا وَ أَطْهَرْ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَشَبَّكَ أَصَابِعَكَ مِنْ يَدِكَ الَّتِي فِي أَصَابِعِهِ ثُمَّ أَنْصَفَهُ وَ ابْدَأْ بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَلِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

He<sup>-asws</sup> said: 'Correct soul for three (days)', and I think he<sup>-asws</sup> said: 'And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the seven skies and Lord<sup>-azwj</sup> of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is

<sup>75</sup> Al Illal Al Sharaie – V 1 Ch 103 H 1



claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment’.

ثُمَّ رَدَّ الدَّعْوَةَ عَلَيْهِ فُطِّلَ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ ادَّعى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Then return the supplication upon him, so say, ‘And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment’.

ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبَثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ .

Then he<sup>-asws</sup> said to me: ‘So it won’t be long before you see that in him, for by Allah<sup>-azwj</sup>, I<sup>-asws</sup> have not found any creature who will answer me<sup>-asws</sup> to it (the imprecation)’.<sup>76</sup>

### Not accepting the ones with Divine Authority is Kufr

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْيَمَانِيِّ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ وَ أَنَاهُ رَجُلٌ فَقَالَ لَهُ مَا أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا وَ أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا وَ أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Ibn Azina, from Aban Bin Ayyash, from Suleym Bin Qays who said,

‘I heard Ali<sup>-asws</sup> saying and a man had come over to him<sup>-asws</sup>, and he said to him<sup>-asws</sup>: ‘What is the least of that with which the servant (of Allah<sup>-azwj</sup>) becomes a *Momin* (believer), or a *Kafir* (unbeliever), or a straying one?’

فَقَالَ لَهُ قَدْ سَأَلْتُ فَأَفْهَمَ الْجَوَابَ أَمَا أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى نَفْسَهُ فَيَقِرَّ لَهُ بِالطَّاعَةِ وَ يُعْرِفَهُ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَيَقِرَّ لَهُ بِالطَّاعَةِ وَ يُعْرِفَهُ إِمَامَهُ وَ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ فَيَقِرَّ لَهُ بِالطَّاعَةِ

He<sup>-asws</sup> said to him: ‘You have asked so now try to understand the answer. As for the least of that with which the servant (of Allah<sup>-azwj</sup>) can be a *Momin* is that he recognises Allah<sup>-azwj</sup> Blessed and High himself, so he acknowledges to Him<sup>-azwj</sup> with the obedience, and he recognises His<sup>-azwj</sup> Prophet<sup>-saww</sup>, so he acknowledges to him<sup>-saww</sup> with his<sup>-saww</sup> obedience, and he recognises His<sup>-azwj</sup> Imam<sup>-asws</sup> and His<sup>-azwj</sup> Proof in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Witness over His<sup>-azwj</sup> creatures, so he acknowledges to him<sup>-asws</sup> with the obedience’.

فُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ إِلَّا مَا وَصَفْتَ قَالَ نَعَمْ إِذَا أُمِرَ أَطَاعَ وَ إِذَا نُهِىَ انْتَهَى

I said to him<sup>-asws</sup>, ‘O Amir Al-Momineen<sup>-asws</sup>! And even if he was ignorant of the entirety of the things except what you<sup>-asws</sup> have described?’ He<sup>-asws</sup> said: ‘Yes. Whenever he<sup>-asws</sup> orders, he obeys, and whenever he<sup>-asws</sup> forbids, he keeps away.

وَ أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا مَنْ زَعَمَ أَنَّ شَيْئًا هُوَ اللَّهُ عَنْهُ أَنَّ اللَّهَ أَمَرَ بِهِ وَ نَصَبَهُ دِينًا يَتَوَلَّى عَلَيْهِ وَ يَزْعُمُ أَنَّهُ يَعْبُدُ الَّذِي أَمَرَهُ بِهِ وَ إِنَّمَا يَعْبُدُ الشَّيْطَانَ

<sup>76</sup> Al Kafi V 2 – The Book Of Supplication CH 34 H 1



And the least of that with which the servant (of Allah<sup>-azwj</sup>) can be a *Kafir* (unbeliever) is the one who alleges that the things Allah<sup>-azwj</sup> has Forbidden from is what Allah<sup>-azwj</sup> has Commanded with, and establishes it as a religion, and pretends that he is worshipping the One<sup>-azwj</sup> Who has Commanded with it, and rather he is worshipping the Satan<sup>-la</sup>.

وَأَذْنَىٰ مَا يَكُونُ بِهِ الْعَبْدُ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ تَبَارَكَ وَتَعَالَىٰ وَ شَاهِدَهُ عَلَىٰ عِبَادِهِ الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَتِهِ وَ فَرَضَ وَلَايَتَهُ

And the least of that with which the servant (of Allah<sup>-azwj</sup>) happen to be straying one is that he does not recognise the Proof<sup>-asws</sup> of Allah<sup>-azwj</sup> Blessed and High and His<sup>-azwj</sup> Witness upon His<sup>-azwj</sup> servants whom Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with his<sup>-asws</sup> obedience and Imposed his<sup>-asws</sup> Wilayah’.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْهُمْ لِي فَقَالَ الَّذِينَ فَرَعَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِنَفْسِهِ وَ نَبِيَّهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

I said, ‘O Amir Al-Momineen<sup>-asws</sup>! Describe them<sup>-asws</sup> to me’. So he<sup>-asws</sup> said: ‘Those<sup>-asws</sup> whom Allah<sup>-azwj</sup> Mighty and Majestic has Paired with Himself<sup>-azwj</sup> and His<sup>-azwj</sup> Prophet<sup>41aw</sup>, so He<sup>-azwj</sup> Said **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**’.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ أَوْضَحْ لِي فَقَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي آخِرِ حُطْبَتِهِ يَوْمَ قَبْضَتُهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا بَعْدِي مَا إِنْ تَمَسَّكْتُمْ بِمَا كَتَبَ اللَّهُ وَ عَثَرْتِي أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْحَبِيرَ قَدْ عَاهَدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّىٰ يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ مُسَبِّحَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْمُسَبِّحَةِ وَ الْوُسْطَىٰ فَتَسْبِقُ إِحْدَاهُمَا الْأُخْرَىٰ فَتَمَسَّكُوا بِمَا لَا تَزُولُوا وَ لَا تَضِلُّوا وَ لَا تَقْدُمُوهُمْ فَتَضِلُّوا .

I said, ‘O Amir Al-Momineen<sup>-asws</sup>! May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! Clarify it to me’. He<sup>-asws</sup> said: ‘Those<sup>-asws</sup> for whom Rasool-Allah<sup>-saww</sup> spoke of at the end of his<sup>-saww</sup> sermon on the day Allah<sup>-azwj</sup> Mighty and Majestic Caused him<sup>-saww</sup> to pass away: ‘I<sup>-saww</sup> am leaving behind two matters among you all. You will never stray after me<sup>-saww</sup> for as long as you attach yourselves with these two – the Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> offspring, the People<sup>-asws</sup> of my<sup>-saww</sup> Household, for the Knower of the subtleties and the All-Aware has Informed me<sup>-saww</sup> and has Covenanted to me<sup>-saww</sup> that these two will never separate until they both come to me<sup>-saww</sup> at the Fountain, like these two’ – and he<sup>-saww</sup> gathered between his<sup>-saww</sup> ‘*Tasbeeh* fingers’ (the forefinger and the thumb), ‘And I<sup>-saww</sup> am not saying like this’ – and he<sup>-saww</sup> gathered between the thumb and the middle finger, ‘So that one of the two would precede the other. Therefore, attach yourselves with these two and you will neither be deceived nor stray, and do not precede them<sup>-asws</sup>, for you will go astray’.<sup>77</sup>

## Final advice to the Shias

عن عمران الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إنكم أخذتم هذا الأمر من جدوه - يعني من أصله - عن قول الله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ من قول رسول الله (صلى الله عليه وآله): ما إن تمسكتم به لن تضلوا، لا من قول فلان، و لا من قول فلان».

From Imran Al Halby who said,

<sup>77</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 179 H 1

'I heard Abu Abdullah<sup>-asws</sup> saying: 'You all (Shias) have taken this matter from its flame – meaning from its origin – from the Words of Allah<sup>-azwj</sup> **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and from the words of Rasool-Allah<sup>-saww</sup>: 'If you attach yourselves to them<sup>-asws</sup> you will never go astray' – neither from the words of so and so nor from the words of so and so (the enemies of Ahl Al-Bayt<sup>-asws</sup>)'.<sup>78</sup>

## VERSE 60

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا {60}

**Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him, and the Satan intends to stray them with a far straying [4:60]**

العياشي: عن يونس مولى علي، عن أبي عبد الله (عليه السلام)، قال: «من كانت بينه وبين أخيه منازعة فدعاه إلى رجل من أصحابه يحكم بينهما، فأبى إلا أن يرافعه إلى السلطان، فهو كمن حاكم إلى الجبت والطاغوت، وقد قال الله: يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ إِلَى قَوْلِهِ: بَعِيدًا».

Al Ayyashi, from Yunus a slave of Ali,

from Abu Abdullah<sup>-asws</sup> having said: 'One who has a dispute between himself and his brother, so he should invite him to a man from his companions to judge between the two of them. So if he refuses except that he would raise the matter with the authorities, so he is like the one who wants the judgement of the idols and the tyrants. And Allah<sup>-azwj</sup> has Said **They are intending to summon each other to the judgment of the tyrant** up to His<sup>-azwj</sup> Words **a far straying [4:60]**'.<sup>79</sup>

أبو بصير، عن أبي عبد الله (عليه السلام)، في قول الله: أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ.

Abu Baseer,

From Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup>: **Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant [4:60].**

فقال: «يا أبا محمد إنه لو كان لك على رجل حق، فدعوته إلى حكام أهل العدل، فأبى عليك إلا أن يرافعك إلى حكام أهل الجور ليقضوا له، كان ممن حاكم إلى الطاغوت».

So he<sup>-asws</sup> said: 'O Abu Muhammad! It is so, if there was a right for you upon a man, and you call him to a judge of the people of justice, but he refuses unto you except that he would raise

<sup>78</sup> تفسير العياشي 1: 172 / 251.

<sup>79</sup> تفسير العياشي 1: 179 / 254.

it to judges of the people of tyranny in order to judge for him, he would be from the ones who **summon each other to the judgment of the tyrant [4:60]**".<sup>80</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ فِي دَيْنٍ أَوْ مِيرَاثٍ فَتَحَاكَمَا إِلَى السُّلْطَانِ وَإِلَى الْقُضَاةِ أَمْ يَحِلُّ ذَلِكَ

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Isa, from Safwan Bin Yahya, from Dawood Bin Al-Husayn, from Umar Bin Hanzala who said,

'I asked Abu Abdullah<sup>asws</sup> about two men from our companions between who there was a dispute regarding a debt or an inheritance. So they both adjudicated it to the ruling authority and to the judges. Is that permissible?'

قَالَ مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاعُوتِ وَ مَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُخْتًا وَإِنْ كَانَ حَقًّا ثَابِتًا لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاعُوتِ وَ قَدْ أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ قَالَ اللَّهُ تَعَالَى يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاعُوتِ وَ قَدْ أُمِرُوا أَنْ يُكْفَرُوا بِهِ

He<sup>asws</sup> said: 'The one who adjudicates to them regarding a right or a wrong, so rather he has adjudicated to the tyrant, and whatever they adjudicate to him, so rather he has taken an ill-gotten gain, and even though it may be a proven right, because he has taken it by a judgment of the tyrant, and Allah<sup>azwj</sup> has Commanded that he disbelieves in it. **They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him [4:60].**

قُلْتُ فَكَيْفَ يَصْنَعَانِ قَالَ يَنْظُرَانِ إِلَى مَنْ كَانَ مِنْكُم مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَ نَظَرَ فِي حَالِنَا وَ حَرَامِنَا وَ عَرَفَ أَحْكَامَنَا فَلْيَرْضَوْا بِهِ حَكَمًا فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُم حَكِيمًا فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْهُ مِنْهُ فَإِنَّمَا اسْتَحَفَّ بِحُكْمِ اللَّهِ وَ عَلَيْنَا رَدُّ وَ الرَّادُّ عَلَيْنَا الرَّادُّ عَلَى اللَّهِ وَ هُوَ عَلَى حَدِّ الشِّرْكِ بِاللَّهِ

I said, 'So how should they both be dealing with it?' He<sup>asws</sup> said: 'They should both take it for consideration to the one who was from you, from the one who have reported our<sup>asws</sup> Ahadeeth and looks into our<sup>asws</sup> Permissible and our<sup>asws</sup> Prohibition, and he recognises our<sup>asws</sup> regulations. So let them both be pleased with him as a judge, for I<sup>asws</sup> have made him to be a judge upon you (to settle their dispute). So when he does judge by our<sup>asws</sup> judgment and it is not accepted from him, so rather you would have taken lightly with the Judgment of Allah<sup>azwj</sup>, and upon us<sup>asws</sup> is the rejection. And the rejection upon us<sup>asws</sup>, is the rejection upon Allah<sup>azwj</sup>, and he would be upon the boundary of the Shirk (association) with Allah<sup>azwj</sup>'.

قُلْتُ فَإِنْ كَانَ كُلُّ رَجُلٍ اخْتَارَ رَجُلًا مِنْ أَصْحَابِنَا فَرَضِيًا أَنْ يَكُونَا النَّاطِرَيْنِ فِي حَقِّهِمَا وَ اخْتَلَفَا فِيمَا حَكَمًا وَ كِلَاهُمَا اخْتَلَفَا فِي حَدِيثِكُمْ قَالَ الْحَكْمُ مَا حَكَمَ بِهِ أَغْدَلُهُمَا وَ أَفْقَهُهُمَا وَ أَصْدَقُهُمَا فِي الْحَدِيثِ وَ أَوْزَعُهُمَا وَ لَا يَلْتَفِتُ إِلَى مَا يَحْكُمُ بِهِ الْآخَرُ

I said, 'Supposing it was so that each man chooses a man each from our companions, so they are both pleased for them both to look into their rights, and they both differ in their respective judgments, and both of them differ regarding your<sup>asws</sup> Hadeeth?' He<sup>asws</sup> said: 'The judgment would what is judged by the one who is more just of the two, and more understanding of the

تفسير العياشي 1: 180 / 254 <sup>80</sup>

two, or the more truthful of the two regarding the Hadeeth, or the more pious of the two, and he would not turn to what the other one judged with’.

قَالَ قُلْتُ فَإِذَا كَانَ عَدْلَانِ مَرَضِيَّانِ عِنْدَ أَصْحَابِنَا لَا يُفْضَلُ وَاحِدٌ مِنْهُمَا عَلَى الْآخَرِ قَالَ فَقَالَ يُنْظَرُ إِلَى مَا كَانَ مِنْ رَوَايَتِهِمْ عَنَّا فِي ذَلِكَ الَّذِي حَكَمَّا بِهِ الْمُجْمَعُ عَلَيْهِ مِنْ أَصْحَابِكَ فَيُؤْخَذُ بِهِ مِنْ حُكْمِنَا وَ يُتْرَكُ الشَّأْنُ الَّذِي لَيْسَ بِمَشْهُورٍ عِنْدَ أَصْحَابِكَ فَإِنَّ الْمُجْمَعُ عَلَيْهِ لَا رَيْبَ فِيهِ

He (the narrator) said, ‘I said, ‘Supposing both of them are just, agreeable in the presence of our companions, not one of the two having any merit upon the other?’ So he<sup>-asws</sup> said: ‘You would look at what was from their reports from us<sup>-asws</sup> regarding that (issue) which they are judging with, and consensus upon it from your companions. So they should be taking with our<sup>-asws</sup> judgment and neglect the abnormal which is not well-known among your companions. So the consensus would be upon which there is no doubt in it.

وَ إِنَّمَا الْأُمُورُ ثَلَاثَةٌ أَمْرٌ بَيْنَ رُشْدِهِ فَيُتَّبَعُ وَ أَمْرٌ بَيْنَ غَيِّهِ فَيُجْتَنَّبُ وَ أَمْرٌ مُشْكِلٌ يُرَدُّ عِلْمُهُ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) خَلَالٌ بَيْنٌ وَ حَرَامٌ بَيْنٌ وَ شُبُهَاتٌ بَيْنَ ذَلِكَ فَمَنْ تَرَكَ الشُّبُهَاتِ نَجَا مِنَ الْمُحَرَّمَاتِ وَ مَنْ أَخَذَ بِالشُّبُهَاتِ ارْتَكَبَ الْمُحَرَّمَاتِ وَ هَلَكَ مِنْ حَيْثُ لَا يَعْلَمُ

And rather, the matters are three (types) – a matter which is clearly righteous guidance, so you would follow it, and a matter which is clearly wrong, so you would keep aside from it, and a matter which is difficult, you would return its knowledge to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: ‘The Permissible are clear, and the Prohibitions are clear, and the doubtful ones are between that. So the one who neglects the doubtful would be saved from the Prohibitions, and the one who takes the doubtful would indulge in the Prohibitions and be destroyed from where he does not even know’.

قُلْتُ فَإِنْ كَانَ الْخَبْرَانِ عَنْكُمَا مَشْهُورَيْنِ قَدْ رَوَاهُمَا الثَّقَاتُ عَنْكُمْ قَالَ يُنْظَرُ فَمَا وَافَقَ حُكْمُهُ حُكْمَ الْكِتَابِ وَ السُّنَّةِ وَ خَالَفَ الْعَامَّةَ فَيُؤْخَذُ بِهِ وَ يُتْرَكُ مَا خَالَفَ حُكْمَهُ حُكْمَ الْكِتَابِ وَ السُّنَّةِ وَ وَافَقَ الْعَامَّةَ

I said, ‘Supposing there are two Ahadeeth from you, both well known, both having been reported by the trustworthy ones from you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘It would be looked into. So whatever judgment was in accordance with the Judgment of the Book and the Sunnah, and differs from the general Muslims, so it would be taken with, and whatever judgment was different from the Judgment of the Book and the Sunnah, and in accordance with the general Muslims, would be neglected’.

قُلْتُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ إِنْ كَانَ الْفَقِيهَانِ عَرَفَا حُكْمَهُ مِنَ الْكِتَابِ وَ السُّنَّةِ وَ وَجَدْنَا أَحَدَ الْخَبْرَيْنِ مُوَافِقاً لِلْعَامَّةِ وَ الْآخَرَ مُخَالَفاً لَهُمْ بِأَيِّ الْخَبْرَيْنِ يُؤْخَذُ قَالَ مَا خَالَفَ الْعَامَّةَ فَفِيهِ الرَّشَادُ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! What is your<sup>-asws</sup> view if they were both understanding ones, both recognising its judgment from the Book and the Sunnah, and we find one of the two Ahadeeth in accordance with the general Muslims and the other one opposed to them. With which of the two Ahadeeth would be it taken?’ He<sup>-asws</sup> said: ‘Whatever opposes the general Muslims, for there would be righteous guidance therein’.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ وَافَقَهُمَا الْخَبْرَانِ جَمِيعاً قَالَ يُنْظَرُ إِلَى مَا هُمْ إِلَيْهِ أَفْتِيلُ حُكْمَاهُم وَ قُضَاهُم فَيُتْرَكُ وَ يُؤْخَذُ بِالْآخَرِ

I said, 'May I be sacrificed for you<sup>-asws</sup>! Supposing if both of the two Ahadeeth are in accordance together?' He<sup>-asws</sup> said: 'It would be looked at what their rulers and their judges are inclined towards, so you would leave it, and be taking with the other one'.

فُلْتُ فَإِنْ وَافَقَ حُكَّامُهُمُ الْحَزْبَيْنِ جَمِيعًا قَالَ إِذَا كَانَ ذَلِكَ فَأَرْجِهْ حَتَّى تَلْقَى إِمَامَكَ فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنَ الْإِفْتِيحَامِ فِي الْهَلَكَاتِ .

I said, 'Supposing their rulers and their judges are all concordant?' He<sup>-asws</sup> said: 'When it was that, so wait until you meet your Imam<sup>-asws</sup>, for the pausing during the doubtful matters is better than storming into the destruction'.<sup>81</sup>

## VERSES 61 - 63

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا  
{61}

**And when it is said to them: 'Come to what Allah has Revealed and to the Rasool', you will see the hypocrites hindering (people) from you in aversion [4:61]**

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا  
وَتَوْفِيقًا {62}

**But how would it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: 'We did not desire except for good and harmony [4:62]**

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا  
{63}

**They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63]**

العباشي: عن منصور بزرج، عن حدثه، عن أبي جعفر (عليه السلام)، في قوله: فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ، قال: «الحسف - والله - عند الحوض بالفاسقين».

Al Ayyahi, from Mansour Barzakh, from the one who narrated it,

<sup>81</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 10

From Abu Ja'far-<sup>asws</sup> regarding His-<sup>azwj</sup> Words: ***But how would it be when misfortune befalls them on account of what their hands have sent before? [4:62]***, said: 'By Allah-<sup>azwj</sup>! (It is) the submerging at the Fountain with the mischief makers'.<sup>82</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ غَيْرُهُ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَّاشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عَظُمَتْ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا يُعْنِي وَ اللَّهُ فُلَانًا وَ فُلَانًا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, and someone else, from Mansour Bin Yunus, from Ibn Azina, from Abdullah Bin Najjashy who said:

I heard Abu Abdullah-<sup>asws</sup> saying regarding the Words of Allah-<sup>azwj</sup> Mighty and Majestic: ***They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63]***. By Allah-<sup>azwj</sup>, it means so and so and so and so (the enemies of Ahl Al-Bayt-<sup>asws</sup>).<sup>83</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِي جُنَادَةَ الْخُصَّيْنِ بْنِ الْمُخَارِقِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَرْقَاءَ بْنِ حَبِشَةَ بْنِ جُنَادَةَ السَّلُولِيِّ صَاحِبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ فَقَدْ سَبَقَتْ عَلَيْهِمْ كَلِمَةُ الشَّقَاءِ وَ سَبَقَ لَهُمُ الْعَذَابُ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Abu Junada Al-Husayn Bin Al-Mukharaq Bin Abdul Rahmaan Bin Warqa Bin Habashy Bin Junada Al-Saluly,

A companion of the Rasool-Allah-<sup>azwj</sup>, from Abu Al-Hassan the First-<sup>asws</sup> regarding the Words of Allah Mighty and Majestic: ***They are those Allah Knows what is in their hearts therefore turn aside from them [4:63]***. So the Word of misery has already been Ordained for them and so has the Punishment been Ordained for them ***and speak to them eloquent words regarding themselves [4:63]***.<sup>84</sup>

## VERSES 64 & 65

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {64}

***And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]***

<sup>82</sup> تفسير العياشي 1: 181 / 254.

<sup>83</sup> Al Kafi – H 14974

<sup>84</sup> Al Kafi – H 14659 (Extract)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا {65}

**But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]**

### Seeking Forgiveness is through the Holy Masumeen<sup>-asws</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ يَا عَلِي فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ يَا عَلِي فِيمَا شَجَرَ بَيْنَهُمْ يَعْنِي فِيمَا تَعَاهَدُوا، وَ تَعَاهَدُوا عَلَيْهِ بَيْنَهُمْ مِنْ خِلَافِكَ، وَ غَضَبِكَ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ عَلَيْهِمْ يَا مُحَمَّد عَلَى لِسَانِكَ مِنْ وَلايَتِهِ وَ يُسَلِّمُوا تَسْلِيمًا لِعَلِي (عليه السلام)».

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

From Abu Ja'far<sup>-asws</sup> having said: '**and had they, when they were unjust to themselves, come to you [4:64], O Ali<sup>-asws</sup> and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64] But no! By your Lord! They are not believing until they make you a judge, O Ali<sup>-asws</sup> regarding what they are quarrelling between them** - Meaning what they have agreed between them from behind you<sup>-asws</sup> and usurped you<sup>-asws</sup> (of your<sup>-asws</sup> rights) **then not find any objection within themselves from what you judge** against them O Muhammad<sup>-saww</sup> upon your<sup>-saww</sup> tongue of his<sup>-asws</sup> Wilayah **and they accept submissively [4:65]** to Ali<sup>-asws</sup>'.<sup>85</sup>

سعد بن عبد الله القمي: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن عمر بن أذينة، عن عبد الله بن النجاشي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا.

Sa'ad Bin Abdullah Al Qummi, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Abdullah Bin Al Najashy who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].**

قال: «عَنِ بَعْضِ عَلِيَّا (عليه السلام)، وَ تَصَدِيقَ ذَلِكَ فِي قَوْلِهِ تَعَالَى: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ يَعْنِي عَلِيًّا فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ يَعْنِي النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)».

He<sup>-asws</sup> said: 'It Means by this – Ali<sup>-asws</sup>, and the verification of that is in the Words of the Exalted '**and had they, when they were unjust to themselves, come to you [4:64]** Meaning

<sup>85</sup> تفسير القمي 1: 142



Ali<sup>-asws</sup> **and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them** - Meaning the Prophet<sup>-saww</sup>.<sup>86</sup>

### Submission to the decisions of the Holy Masumeen<sup>-asws</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَخَدُّهُ لَا شَرِيكَ لَهُ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ حَجُّوا الْبَيْتَ وَ صَامُوا شَهْرَ رَمَضَانَ ثُمَّ قَالُوا لَيْشِيءَ صَنَعَهُ اللَّهُ أَوْ صَنَعَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَّا صَنَعَ خِلَافَ الَّذِي صَنَعَ أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdullah Al Kahily who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘If a people were to worship Allah<sup>-azwj</sup> as One, there being no associates for Him<sup>-azwj</sup>, and establish the Salat, and give the Zakat, and perform the Hajj of the House (Kabah), and Fast the Month of Ramazan, they then say for something which Allah<sup>-azwj</sup> has Done or Rasool-Allah<sup>-saww</sup> has done, ‘Why did they not do differently to what they did?’, or find that to be in their hearts, they would happen to be Polytheists due to that’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَلَيْكُمْ بِالتَّسْلِيمِ .

Then he<sup>-asws</sup> recited this Verse **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]**. Then, Abu Abdullah<sup>-asws</sup> said: ‘It is upon you to be with the submission’.<sup>87</sup>

عن جابر، عن أبي جعفر (عليه السلام): فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَى مُحَمَّدٌ وَ آلُ مُحَمَّدٍ وَ يُسَلِّمُوا تَسْلِيمًا.

From Jabir,

From Abu Ja'far<sup>-asws</sup> **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them then not find any objection within themselves from what you [4:65]** Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> **judge and they accept submissively [4:65]**.<sup>88</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة أو بريد، عن أبي جعفر (عليه السلام)، قال: قال: «لقد خاطب الله أمير المؤمنين (عليه السلام) في كتابه». قال: قلت: في أي موضع؟

And from him (Al Kulayni) from Ali Bin Ibrahim,, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zarara or Bureyd,

<sup>86</sup> الكافي 1: 322 / 7.

<sup>87</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 2

<sup>88</sup> تفسير العياشي 1: 186 / 256.

from Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has Addressed Amir Al-Momineen<sup>-asws</sup> in His<sup>-azwj</sup> Book'. I said, 'In which place?'

قال: «في قوله تعالى: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

The Imam<sup>-asws</sup> said: 'In the Words of the Exalted ***And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].***

فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فِيمَا تَعَاقدوا عليه، لمن أَمات الله محمداً ألا يردوا هذا الأمر في بني هاشم ثم لا يجدوا في أنفسهم حرجاً مما قضيت عليهم من القتل أو العفو و يُسَلِّمُوا تسليماً».

***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them,*** regarding what they had agreed against him that if Allah<sup>-azwj</sup> Causes Muhammad<sup>-saww</sup> to pass away, they would not let this matter (Caliphate) to return among the Clan of Hashim<sup>-as</sup> ***then not find any objection within themselves from what you judge*** against them from the killing or the forgiveness ***and they accept submissively [4:65]***'.<sup>89</sup>

النضر (بن سويد) عن يحيى الحلبي عن أيوب قال: سمعت أبا عبد الله عليه السلام يقول: إن أشد ما يكون عدوكم كراهية لهذا الأمر حين تبلغ نفسه هذه - وأوماً بيده إلى حنجرته -

Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayoub who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The most intensely abhorrent what your enemy can happen to be to this matter (Al-Wilayah) is when his soul reaches this here' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> larynx.

ثم قال: إن رجلاً من آل عثمان كان سبابة (أبا) لعلى عليه السلام فحدثني مولاة له كانت تأتينا قالت: لما احتضر قال: مالي ولهم؟

Then he<sup>-asws</sup> said: 'A man from the family of Usman was pointing (accusing) the father<sup>-as</sup> of Ali<sup>-asws</sup>. So, a maid of his who used to come to us<sup>-asws</sup>, narrated to me<sup>-asws</sup> saying, 'When he was dying, he said, 'What is it to do with me and them?'

قلت: جعلني الله فداك ماله قال هذا؟ فقال: لما أرى (أرى) من العذاب أما (إنما) سمعت قول الله تبارك وتعالى (فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً) هيهات هيهات لا والله حتى يكون ثبات (مات) (هذا) الشيء في القلب وان صلي وصام

I (the narrator) said, 'May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! What is the matter with him saying this?' He<sup>-asws</sup> said: 'When he saw from the Punishment. But rather, have you not heard the Words of Allah<sup>-azwj</sup> Blessed and Exalted ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept***

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**submissively [4:65]?** Far be it! Far be it! No, by Allah<sup>-azwj</sup>, until this thing which is affirmed in the heart, dies, and even if he was to pray *Salat* and Fast'.<sup>90</sup>

## The meaning of submission

أحمد بن محمد بن خالد البرقي: عن عدة من أصحابنا، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله: فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً. قال: «التسليم: الرضا والقنوع بقضائه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from a number of our companions, from Muhammad Bin Sinan, from Abu Al Jaroud,

From Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup>: ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].*** He<sup>-asws</sup> said: 'The submission – the pleasure and the contentment with his<sup>-asws</sup> judgment'.<sup>91</sup>

عنه، عن عدة من أصحابنا، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر (ع) في قول الله: " فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت، ويسلموا تسليماً " قال: التسليم الرضا والقنوع بقضائه.

From him, from a number of our companions, from Muhammad Bin Sinan, from Abu Al-Jaroud,

From Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].*** The Imam<sup>-asws</sup> said: 'The submission, and the pleasure, and the satisfaction with his<sup>-saww</sup> judgement'.<sup>92</sup>

[و عنه: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن مسكان، عن ضريس، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قد أفلح المسلمون، إن المسلمين هم النجباء».

An from him, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Muskan, from Zareys,

From Abu Abdullah<sup>-asws</sup>, said, 'I heard him<sup>-asws</sup> saying: 'The submitters have succeeded! The submitters, they are the excellent ones''.<sup>93</sup>

<sup>90</sup> Kitab Al Zohad – Ch 15 H 227

<sup>91</sup> المحاسن: 364 / 271.

<sup>92</sup> Al Mahaasin – V 1 Bk 5 H 364

<sup>93</sup> مختصر بصائر الدرجات: 74

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وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا {66}

**And had We Prescribed upon them: "Lay down your lives or go forth from your houses", they would not have done it except a few of them; and if they were to do what they are being advised with, it would be better for them and stronger in affirmation [4:66]**

وَإِذَا لَأَتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا {67} وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا {68}

**And then We would Give them from Us a great [4:67] And We would Guide them to a Straight Path [4:68]**

و عنه: عن أحمد بن مهرا، عن عبد العظيم، عن بكار، عن جابر، عن أبي جعفر (عليه السلام)، قال: «هكذا نزلت هذه الآية: و لو أنهم فعلوا ما يوعظون به في علي لكان خيرا لهم».

And from him, from Ahmad Bin Mahran, from Abdul Azeem, from Bakra, from Jabir,

from Abu Ja'far<sup>-asws</sup> having said: 'This Verse was Revealed like this **and if they were to do what they are being advised with regarding Ali<sup>-asws</sup>, it would be better for them [4:66]**'.<sup>94</sup>

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «و لو أننا كتبنا عليهم أن يقتلوا أنفسهم للإمام تسليماً أو اخرجوا من دياركم رضا له ما فعلوه إلا قليلاً منهم و لو أن أهل الخلاف فعلوا ما يوعظون به لكان خيراً لهم يعني في علي (عليه السلام)».

Al Ayyashi, from Abu Baseer,

From Abu Abdullah<sup>-asws</sup> having said: '**And had We Prescribed upon them: "Lay down your lives for the Imam<sup>-asws</sup> in submission or go forth from your houses for his<sup>-asws</sup> pleasure, they would not have done it except a few of them; and if they - the people of the opposition, were to do what they are being advised with, it would be better for them and stronger in affirmation [4:66]** – Meaning regarding Ali<sup>-asws</sup>'.<sup>95</sup>

<sup>94</sup> الكافي 1: 351 / 60.

<sup>95</sup> تفسير العياشي 1: 188 / 256.