

TABLE OF CONTENTS

Brief Introduction of Al-Hashr (59):.....	3
MERITS	4
VERSE 1.....	6
VERSES 2 - 4	7
The military expedition against the clan of Nazeyr	8
VERSE 5.....	10
VERSE 6.....	11
Award of Allah ^{-azwj} unto His ^{-azwj} Rasool ^{-saww}	11
The boundaries of the estate of Fadak.....	13
VERSE 7.....	15
The near of kin, and the orphans, and the poor, and the wayfarer	15
Delegated Authorisation of Rasool-Allah ^{-saww}	17
Delegation of Authorisation is a kingdom	19
The flow of Divine Authorisation	21
Restrictive limit by Allah ^{-azwj} – The matter of the Caliphate	22
Restrictive limit by Allah ^{-azwj} – The matter of the Religion.....	23
The Altered Verse	24
VERSES 8 & 9.....	24
Circumstances of the Revelation.....	25
Preferring others over oneself	28
Is the Religion except for the love?	32
VERSE 10.....	33
VERSES 11 - 15	34
VERSES 16 & 18.....	35
VERSES 18 & 19.....	37
VERSE 20.....	38

VERSE 21.....41

VERSES 22 - 2442

The Name and the Named43

The ninety nine Names of Allah^{-azwj}.....44

CHAPTER 59**AL-HASHR****(Outcome)****(24 VERSES)****VERSES 1 - 24**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Hashr (59):

Sura Al-Hashr (24 verses) was revealed in Madinah.¹ The name of the Verse 'Al-Hashr (59)' comes from: **those who committed Kufr from the People of the Book, at the first outcome (59:2).**

O Allah^{-azwj!} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive for me and for my parent, and what they begot, and the ones I have begotten, and what they will beget, and for my family, and my children, and my relatives, and my brethren for Your^{-azwj} Sake, and my neighbours from the believing men and the believing women, the living ones from them and the dead, **and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]!"**²

'Abu Abdullah^{-asws} (6th Imam) reports that 'Rasool-Allah^{-saww} said: "My^{-saww} Lord^{-azwj} had ascended me^{-asws} and Revealed to me^{-saww} from behind the veil what He^{-azwj} Revealed, and Spoke to me^{-saww}. It was from what He^{-azwj} Spoke to me is that He^{-azwj} Said: "O Him^{-azwj!} Ali^{-asws} is the first and Ali^{-asws} is the last **and He is a Knower of all things [2:29]!"**

He^{-saww} said: 'O Lord^{-azwj!} Aren't You^{-azwj} that? Aren't You^{-azwj} that?'

He^{-saww} said: 'He^{-azwj} Said: "I^{-asws} am Allah^{-azwj}. There is no god except I^{-azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

¹ تفسير القمي، ج2، ص: 358

² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 19 c

Surely, I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, **the Creator, the Maker, the Fashioner. His are the most Beautiful Names. [59:24]**. For Him^{-azwj} are the ones in the skies and the earths, and I^{-azwj} am the Mighty, the Wise!

O Him^{-azwj}! I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, the First, and there was nothing before Me^{-azwj}, and I^{-azwj} am the last, so there will be nothing after Me^{-azwj}, and I^{-asws} am the apparent, so there is nothing above Me^{-azwj}, and I^{-azwj} am the hidden, so there is nothing beneath Me^{-azwj}, and I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, **a Knower of all things [2:29]**.

O Him^{-azwj}! Ali^{-asws} is the first, the first one^{-asws} from the Imams^{-asws} take my^{-saww} covenant. O Him^{-azwj}! Ali^{-asws} is the last, the one^{-asws} from the Imams^{-asws} to pass away, and it is the walker which will speak to them.

O Him^{-azwj}! Ali^{-asws} is the apparent, it is apparent upon him^{-asws} the entirety of what I^{-azwj} have Bequeathed to you^{-saww}. It isn't for you^{-saww} to conceal anything from him^{-asws}.

O Him^{-azwj}! Ali^{-asws} is the hidden, hiding the secrets which I^{-azwj} have Divulged to you^{-saww}, and there aren't any secrets in what is between Me^{-azwj} and you^{-saww}, that you^{-saww} should impeded it from Ali^{-asws}. Whatever I^{-azwj} have Created from a Permissible or a Prohibition, Ali^{-asws} is a knower of it!"³

MERITS

ابن بابويه: بإسناده، عن أبي بن كعب، عن النبي (صلى الله عليه وآله)، قال: «من قرأ سورة الحشر لم تبق الجنة ولا نار ولا عرش ولا كرسي ولا حجب ولا السماوات السبع ولا الأرضون السبع والهواء والرياح والطير والشجر والجبال والشمس والقمر والملائكة، إلا صلوا عليه واستغفروا له، وإن مات في يومه أو ليلته مات شهيداً»

Ibn Babuwayh, by his chain, from Ubayy Bin Ka'ab,

Rasool-Allah^{-saww} has said: 'The one who recites Surah Al-Hashr, there would neither remain a Garden, nor Fire, nor Throne, nor Chair, nor Veils, nor the seven skies and the seven firmaments, nor the atmosphere, nor the wind, nor the birds, nor the trees, nor the mountains, nor the sun, nor the moon, nor the Angels, except that they would send Salawat upon him and seek Forgiveness for him. And if he dies during that day or that night, he would have died a martyr'.⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «و من قرأها ليلة الجمعة أمن من البلاء حتى يصبح».

It has been reported from the Rasool-Allah^{-saww} having said: 'One who recites it (Surah Al-Hashr) on Friday night (Night of Thursday), would be safe from afflictions until the morning.

و من صلى أربع ركعات، يقرأ في كل ركعة الحمد والحشر ويتوجه إلى أي حاجة شاءها وطلبها، قضاها الله تعالى، ما لم تكن معصية».

³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 34 H 7

⁴ ثواب الأعمال: 117.

And the one who prays four Cycles of Salat, reciting in every Cycle Surahs Al-Hamd (Chapter 1) and Al-Hashr, and diverts himself to whichever need he so feels like and seeks it, Allah^{-azwj} would Fulfil it, what does not become an act of disobedience'.⁵

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها و توجه في حاجة، قضاها الله له، ما لم تكن في معصية».

And Rasool-Allah^{-saww} said: 'One who writes it (Surah Al-Hashr), and attaches it (as an amulet), and diverts himself for a need, Allah^{-azwj} would Fulfill it for him, that which is not in the (way of) disobedience'.⁶

و قال الصادق (عليه السلام): «من قرأها ليلة جمعة آمن من بلائها إلى أن يصبح».

Al-Sadiq^{-asws} said: 'The one who recites it (Surah Al-Hashr) during Friday night, would be safe from afflictions up to the morning.

و من توضع عند طلب حاجة ثم صلى أربع ركعات يقرأ في كل ركعة الحمد و السورة إلى أن يفرغ من الأربع ركعات و يتوجه إلى حاجة، يسهل الله أمرها.

And one who performs *Wudu* during the seeking of a need, then prays four Cycles of Salat, reciting in every Cycle Al-Hamd, and the Chapter (Al-Hashr), until he is free from the four Cycles, and diverts himself to a need, Allah^{-azwj} would Make its affair to be easy.

و من كتبها بماء طاهر و شرها رزق الذكاء و قلة النسيان بإذن الله تعالى».

And the one who writes it with clean water, and drinks it, would be intelligent and of little forgetfulness, by the Permission of Allah^{-azwj} the Exalted'.⁷

و بإسناده إلى جابر عن أبي جعفر عليه السلام أن رجلاً شكاً إليه صمماً فقال: امسح يدك عليها و اقرأ عليها: «لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعاً مُتَصَدِّعاً مِنْ حَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ* هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ*

And by his chain up to Jabir,

'From Abu Ja'far^{-asws} that a man complained to him^{-asws} of blockage of the ears, so he^{-asws} said: 'Wipe your hand upon it and recite upon it: ***Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah [59:21] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].***

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ* هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ».

⁵ And from Khawas Al Quran

⁶ خواص القرآن: 21، 53 «مخطوط»

⁷ خواص القرآن: 21، 53 «مخطوط»

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23] He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]”⁸.

وَ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ يَزِيدَ الْجَعْفِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ لِي: يَا جَابِرُ! قُلْتُ لَكَيْتَ يَا ابْنَ رَسُولِ اللَّهِ

And by his chain up to Jabir Bin Yazeed Al Ju'fy,

‘From Muhammad Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib^{-asws}, he (the narrator) said, ‘He^{-asws} said to me: ‘O Jabir!’ I said, ‘At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-saww}!

قَالَ: أَقْرَأَ عَلَيَّ كَلِمَ وَرَمَ آخِرَ سُورَةِ الْحُشْرِ: «لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ* هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ*»

He^{-asws} said: ‘Recited upon every tumor/swelling the end of Surah Al Hashr: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah [59:21] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].**

VERSE 1

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ { 1 }

Whatever is in the skies and whatever is in the earth Glorifies Allah, and He is the Mighty, the Wise [59:1]

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نحى رسول الله (صلى الله عليه و آله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{-azwj} with Praise’⁹.

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن؟ قلت: لا! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

⁸ H 81 – تفسير نور الثقلين، ج5، ص: 294

⁹ تفسير العياشي 2: 82 / 294

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'aiy, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} said to me, and he^{-asws} heard the chirping of the sparrows, so he^{-asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{-asws} said: 'They are Glorifying my^{-asws} Lord^{-azwj} Mighty and Majestic and seeking the provision for their day'.¹⁰

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسيحه، فسبحان الله على كل حال!».

He said, 'Does the dried-up tree Glorify?' So he^{-asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{-azwj} is Glorified upon every situation'.¹¹

VERSES 2 - 4

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۗ وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۗ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ {2}

He is the One Who Threw them out from their homes, those who committed Kufr from the People of the Book, at the first outcome. You did not think that they would be coming out, and even they thought that their fortresses would defend them from Allah. But, Allah Came to them from where they had not reckoned, and the awe was cast into their hearts. They ruined their houses by their own hands and the hands of the Momineen, therefore take a lesson, O the ones with the insight! [59:2]

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۗ وَهُمْ فِي الآخِرَةِ عَذَابُ النَّارِ {3}

And had it not been that Allah had Ordained the exile upon them, He would have Punished them in this world, and for them in the Hereafter would be Punishment of the Fire [59:3]

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {4}

That is because they opposed Allah and His Rasool, and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4]

¹⁰ Tafseer Abu Hamza Al-Sumaly - H 180

¹¹ تفسير العياشي 2: 84 / 294

The military expedition against the clan of Nazeyr

علي بن إبراهيم، قال: سبب ذلك أنه كان بالمدينة ثلاثة أبطن من اليهود: بنو النضير، و قريظة و قينقاع، و كان بينهم و بين رسول الله (صلى الله عليه و آله) عهد و مدة، فنقضوا عهدهم، و كان سبب ذلك من بني النضير في نقض عهدهم، أنه أتاهم رسول الله (صلى الله عليه و آله) يستسلفهم دية رجلين قتلها رجل من أصحابه غيلة، يعني يستقرض، و كان قصد كعب بن الأشرف

Ali Bin Ibrahim (Tafseer Qummi), said,

‘The reason for that – In Al-Medina there were three clans of the Jews – the clan of Al-Nazeyr, and Qureyza, and Qaynaqa’a, and there was an agreement and a term fixed between them and Rasool-Allah^{-sawww}. They nullified their agreement, and the reason for it was that in the clan of Nazeyr regarding the nullifying of their agreement, they came to Rasool-Allah^{-sawww} demanding blood money for the killing of two of their men by one of his^{-sawww} companions in assassination, meaning he^{-sawww} should lend it, and it was Ka’b Bin Al-Ashraf whom they had intended.

فلما دخل على كعب قال: مرحبا يا أبا القاسم و أهلا، و قام كأنه يصنع له الطعام، و حدث نفسه بقتل رسول الله (صلى الله عليه و آله) و تتبع أصحابه، فنزل جبرئيل (عليه السلام) فأخبره بذلك.

When he^{-sawww} came up to Ka’b, he said, ‘Congratulations O Abu Al-Qasim^{-sawww} and welcome’. And he stood up as if he was making arrangements for the food for him^{-sawww}. And he thought to himself of killing Rasool-Allah^{-sawww} and pursue his^{-sawww} companions. But Jibraeel^{-as} descended and informed him^{-sawww} of that.

فرجع رسول الله (صلى الله عليه و آله) إلى المدينة، و قال محمد بن مسلمة الأنصاري: «أذهب إلى بني النضير، فأخبرهم أن الله عز و جل أخبرني بما همتم به من الغدر، فإذا أن تخرجوا من بلادنا، و إما أن تأذنوا بحرب». فقالوا: نخرج من بلادكم

Rasool-Allah^{-sawww} returned to Al-Medina, and said to Muhammad Bin Muslim Al-Ansary: ‘Go to the clan of Al-Nazeyr, and inform them that Allah^{-azwj} Mighty and Majestic has Informed me^{-sawww} of what they are thinking of from the treachery, ‘Either you should leave our city, or you make allowance for war’. They said, ‘We will go out from your city’.

فبعث إليهم عبد الله بن أبي، أن لا تخرجوا، و تقيموا و تنابذوا محمدا الحرب، فإني أنصركم أنا و قومي و حلفائي، فإن خرجتم خرجت معكم، و لئن قاتلتم قاتلت معكم، فأقاموا و أصلحوا حصونهم و تمهينوا للقتال، و بعثوا إلى رسول الله (صلى الله عليه و آله): إنا لا نخرج فاصنع ما أنت صانع.

He^{-sawww} sent Abdullah Bin Ubayy to them but he said, ‘If you do not go out, and stay put, you will be the focus for the war of Muhammad^{-sawww}. I am your helper, along with my people and my allies. So if you go out, I shall go out with you, and if you fight, I shall fight with you’. But they stayed put, and repaired their fortresses and prepared for the battle. And they sent a message to Rasool-Allah^{-sawww}, ‘We will not leave, so you^{-sawww} do what you want to do’.

فقام رسول الله (صلى الله عليه و آله) و كبر و كبر أصحابه، و قال لأمرير المؤمنين (عليه السلام): «تقدم إلى بني النضير» فأخذ أمير المؤمنين (عليه السلام) الراية و تقدم، و جاء رسول الله (صلى الله عليه و آله) و أحاط بحصنهم، و غدر [بهم] عبد الله بن أبي.

Rasool-Allah^{-sawww} stood up and was aroused, and his^{-sawww} companions were aroused, and he^{-sawww} said to Amir Al-Momineen^{-asws}: 'March (in battle) to the clan of Al-Nazeyr'. So Amir Al-Momineen^{-asws} grabbed the flag and marched, and Rasool-Allah^{-sawww} came and surrounded their fortresses, and Abdullah Bin Ubayy betrayed them'.

وكان رسول الله (صلى الله عليه وآله) إذا ظهر بمقدم بيوتهم حصنوا ما يليهم و خربوا ما يليه، وكان الرجل منهم ممن كان له بيت حسن خربه، و كان رسول الله (صلى الله عليه وآله) أمر بقطع نخلمهم فجزعوا من ذلك، فقالوا: يا محمد، إن الله يأمرك بالفساد؟ إن كان لك هذا فخذوه، و إن كان لنا فلا تقطعه

And Rasool-Allah^{-sawww} had, when their houses were apparent from the march, fortified some and ruined some. And the man from them for whom was a good house, it was ruined. And Rasool-Allah^{-sawww} had ordered for the cutting of their palm trees, so their grieved from that. They said, 'O Muhammad^{-sawww}! Has Allah^{-azwj} Commanded you^{-sawww} for the mischief? If this is for you^{-sawww}, so take it, and if it is for us, so do not cut it'.

فلما كان بعد ذلك قالوا: يا محمد، نخرج من بلادك فأعطينا مالنا. فقال: «لا، و لكن تخرجون [و لكم ما حملت الإبل] فلم يقبلوا ذلك فبقوا أياماً،

When it was after that they said, 'O Muhammad^{-sawww}! We will go out from your^{-sawww} city, so give us our wealth'. He^{-sawww} said: 'No. But you will be leaving with what the camel can carry'. But they did not accept that, and they remained for a few days'.

ثم قالوا: نخرج و لنا ما حملت الإبل. قال: «لا و لكن تخرجون» و لا يحمل أحد منكم شيئاً، فمن وجدنا معه شيئاً قتلناه».

Then they said, 'We will leave, and for us would be what the camel can carry'. He^{-sawww} said: 'No, but not one of you will carry anything. So the one who is found with something which is with him, We will him'.

فخرجوا على ذلك، و وقع قوم منهم إلى فدى و وادي القرى، و خرج منهم قوم إلى الشام، فأنزل الله فيهم: هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَ ظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا إِلَى قَوْلِهِ تَعَالَى وَ مَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

They went out upon that, and a group from them went to Fadak and the valley of Al-Qura, and a group from them went to Syria, and Allah^{-azwj} Revealed regarding them: **He is the One Who Threw out from their homes, those who committed Kufr from the People of the Book, at the first banishment. You did not think that they would be coming out, and they thought that their fortresses would defend them from Allah. But, Allah Came to them from where they had not reckoned [59:2] - up to His^{-azwj} Words: and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4].**¹²

في كتاب التوحيد عن أمير المؤمنين عليه السلام حديث طويل يقول فيه وَ قَدْ سَأَلَهُ رَجُلٌ عَمَّا اشْتَبَهَ عَلَيْهِ مِنَ الْآيَاتِ وَ قَالَ فِي آيَةٍ: «فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا» يَعْنِي أُرْسِلَ عَلَيْهِمْ عَذَابًا.

In the book Al Tawheed –

‘From Amir Al-Momineen^{-asws}, there is a lengthy Hadeeth, he^{-asws} is saying in it, and a man had asked him^{-asws} about what was confusing upon him the Verses, and he^{-asws} said regarding the Verse: **But, Allah Came to them from where they had not reckoned [59:2]:** ‘It means, He^{-azwj} Sent the Punishment upon them’^{.13}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْجُهْمِ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِنَّ عِنْدَنَا قَوْمًا لَهُمْ مَحَبَّةٌ وَ لَيْسَتْ لَهُمْ تِلْكَ الْعَزِيمَةُ يَفُولُونَ بِهَذَا الْقَوْلِ فَقَالَ لَيْسَ أَوْلَيْكَ مِمَّنْ غَاتَبَ اللَّهُ إِيْمًا قَالَ اللَّهُ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ .

And from him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm who said,

‘I said to Abu Al-Hassan^{-asws}, ‘In our presence there is a group of people, for them is love, and there isn’t that determination for them that they should be saying with this word (Al-Wilayah)’. So he^{-asws} said: ‘They are from the ones whom Allah^{-azwj} Admonished. But rather, Allah^{-azwj} Said: **therefore take a lesson, O ones with the insight! [59:2]**’^{.14}

فِي كِتَابِ الْحِصَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَكْثَرُ عِبَادَةِ أَبِي دَرٍّ رَحِمَهُ اللَّهُ التَّفَكُّرَ وَ الْإِعْتِبَارَ.

And in the book Al Khisal –

‘From Abu Abdullah^{-asws} having said: ‘Most of the (acts of) worship of Abu Zarr^{-ra} was the pondering and the taking of lessons’^{.15}

VERSE 5

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيْحَزِيْرِ الْفَاسِقِينَ {5}

Whatever date-palm-tree you cut down or you leave it standing upon its roots, so it is by Permission of Allah, and for Him is to humiliate the transgressors [59:5]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعَجْوَةُ أُمُّ التَّمْرِ وَ هِيَ الَّتِي أَنْزَلَهَا اللَّهُ عَزَّ وَ جَلَّ مِنَ الْجَنَّةِ لِأَدَمَ (عَلَيْهِ السَّلَامُ) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا قَالَ يَعْني الْعَجْوَةَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Ahmad Bin A’iz, from Abu Khadeeja,

‘From Abu Abdullah^{-asws} having said: ‘Al-Ajwa is the mother of the dates and it is which Allah^{-azwj} Mighty and Majestic Sent down from the Paradise to Adam^{-as}, and these are the Words of Allah^{-azwj} Mighty and Majestic: **Whatever palm-tree you cut down or you leave it standing upon its roots [59:5]** – it Means Al-Ajwa’^{.16}

¹³ H 7 – تفسير نور الثقلين، ج5، ص: 275

¹⁴ Al Kafi V 2 – The Book Of Intellect and Ignorance CH 1 H 5

¹⁵ H 9 – تفسير نور الثقلين، ج5، ص: 275

¹⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 97 H 11

كَ، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ وَعَلِيِّ بْنِ أَبِيهِ جَمِيعاً عَنِ الْبَزْزَطِيِّ عَنِ أَبِي بَانٍ بْنِ عُمَانَ عَنْ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: نَزَلَ رَسُولُ اللَّهِ ص فِي غَزْوَةِ ذَاتِ الرِّقَاعِ تَحْتَ شَجَرَةٍ عَلَى شَفِيرِ وَادٍ فَأَقْبَلَ سَيْلٌ فَحَالَ بَيْنَهُ وَبَيْنَ أَصْحَابِهِ فَرَأَهُ رَجُلٌ مِنَ الْمُشْرِكِينَ وَالْمُسْلِمُونَ قِيَامًا عَلَى شَفِيرِ الْوَادِي يَنْتَظِرُونَ مَتَى يَنْقَطِعُ السَّيْلُ

Al Kafi – Humeyd in Ziyad, from Al Hassan Bin Muhammad, from Muhammad Bin Ayoub and Alid from his father altogether from Al Bazanty, from Aban Bin usman, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} descended under a tree during the military expedition of Zat Al-Riqa’a on the edge of a valley. A torrent came and formed a barrier between him^{-sawww} and his^{-sawww} companions. A man from the Polytheists saw him^{-sawww} and the Muslims were standing upon the edge of the valley looking on, when the torrent cut him^{-sawww} off.

فَقَالَ رَجُلٌ مِنَ الْمُشْرِكِينَ لِقَوْمِهِ أَنَا أَقْتُلُ مُحَمَّدًا فَجَاءَ وَ شَدَّ عَلَى رَسُولِ اللَّهِ ص بِالسَّيْفِ ثُمَّ قَالَ مَنْ يُنَجِّيكَ مِنِّي يَا مُحَمَّدُ فَقَالَ رَبِّي وَ رَبُّكَ

A man from the Polytheists said to his people, ‘I shall kill Muhammad^{-sawww}’. So he came and drew out the sword upon Rasool-Allah^{-sawww}, then said, ‘Who will rescue you^{-sawww} from me, O Muhammad^{-sawww}?’ He^{-sawww} said: ‘My^{-sawww} Lord^{-azwj} and your Lord^{-azwj}’.

فَنَسَفَهُ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عَنْ فَرَسِهِ فَسَقَطَ عَلَى ظَهْرِهِ فَقَامَ رَسُولُ اللَّهِ فَأَخَذَ السَّيْفَ وَ جَلَسَ عَلَى صَدْرِهِ وَ قَالَ مَنْ يُنَجِّيكَ مِنِّي يَا عَوْرَثُ فَقَالَ جُودُكَ وَ كَرَمُكَ يَا مُحَمَّدُ فَتَرَكَهُ وَ قَامَ وَ هُوَ يَقُولُ وَ اللَّهُ لَأَنْتَ خَيْرٌ مِنِّي وَ أَكْرَمُ.

Jibraeel^{-sawww} pushed him from his horse and he fell down upon his back, and Rasool-Allah^{-sawww} grabbed the sword and sat upon his chest and said: ‘Who will rescue you from me^{-sawww}, O Gowras?’ He said, ‘Your^{-sawww} generosity and your^{-sawww} benevolence, O Muhammad^{-sawww}’. And he stood up and he was saying, ‘By Allah^{-azwj}! You^{-sawww} are better than I am’¹⁷.

VERSE 6

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6}

And whatever Allah Awarded unto His Rasool from them, so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor by camels, but Allah Empowers His Rasool upon ones He so desires to, and Allah is Able upon all things [59:6]

Award of Allah^{-azwj} unto His^{-azwj} Rasool^{-sawww}

في عيون الاخبار في باب ذكر مجلس الرضا عليه السلام مع المأمون في الفرق بين العترة والامة حديث طويل وفيه: قالت العلماء: فأخبرنا هل فسر الله تعالى الاصطفاء في الكتاب ؟

In Uyoon Al-Akhbar,

¹⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 15 H 6

In a chapter mentioning a gathering of Al-Reza^{-asws} with Al-Ma'moun, regarding the difference the Family (العتره) and the community – a lengthy Hadeeth – and in it the scholars said, 'So inform us, has Allah^{-azwj} the Exalted Explained 'the selection' (الاصطفاء) in the Quran?'

فقال الرضا عليه السلام: فسر الاصطفاء في الظاهر سوى الباطن في اثني عشر موطنًا وموضعًا فأول ذلك قوله عزوجل إلى أن قال: والاية الخامسة قول الله تعالى: و "أت ذا القربى حقه" خصوصية خصهم الله العزيز الجبار واصطفاهم على الامة،

Al-Reza^{-asws} said: 'The selection has been Explained in the apparent, apart from the hidden, in twelve places. And the first place of that are the Words of the Mighty and Majestic in the Verse of the fifth (Khums): **And give to the one with kinship his right [17:26]** – (it is) special. Allah^{-azwj} the Mighty, the Subduer has Specialised them^{-asws} and Chose them^{-asws} over the community.

فلما نزلت هذه الاية على رسول الله صلى الله عليه وآله قال: ادعوا لى فاطمة، فدعيت له فقال: يا فاطمة قالت لبيك يا رسول الله، فقال: هذه فدك هي مما لم يوجف عليه بخيل ولا ركاب؛ وهي خاصة لك دون المسلمين، وقد جعلها لك لما أمرني الله به فخذها لك ولولدك فهذه الخامسة.

When the Verse was revealed unto Rasool-Allah^{-saww}, he^{-saww} said: 'Call Fatima^{-asws} for me^{-saww}'. So Syed Fatima^{-asws} was called for him^{-saww}. He^{-saww} said: 'O Fatima^{-asws}! She^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!' He^{-saww} said: 'This here is Fadak. It is from what: **(Muslims) did not make an expedition upon it, neither by horses nor by camels [59:6]**, and it is especially for you^{-asws} apart from the Muslims, and I^{-saww} have made it to be for you^{-asws} when Allah^{-azwj} Commanded me^{-saww} with it. Therefore, take it for yourself^{-asws} and for your^{-asws} children^{-asws}'. So, this is the fifth (proof)¹⁸.

الشيخ في (التهديب): بإسناده، عن علي بن الحسين بن فضال، عن محمد بن علي، عن أبي جميلة، قال: وحدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: و ما أفاء الله على رسوله منهم فما أوجفتم عليه من خيل ولا ركاب ولا كين الله يُستلطُّ رُسُلُهُ على مَنْ يُشَاءُ، قال: «الفيء ما كان من أموال لم يكن فيها هراقة دم أو قتل، و الأنفال مثل ذلك، هو بمنزلة».

Al-Sheykh, in Al-Tehzeeb, from Ali Bin Al-Husayn Bin Fazaal, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Al-Hassan, from his father, from Abu Jameela, from Muhammad Bin Ali Al-Halby,

'Abu Abdullah^{-asws} having said: '**And whatever Allah Awarded unto His Rasool from them, so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor camels, but Allah Empowers His Rasool upon ones He so desires to [59:6]**, he^{-asws} said: 'The 'Fey' (الفيء) is what was from the wealth for which neither blood was spilt nor fighting took place, and the 'Anfaal' is similar to that, being of the same status'¹⁹.

و عنه: بإسناده، عن علي بن الحسن، عن سندی بن محمد، عن علاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الفيء و الأنفال ما كان من أرض لم يكن فيها هراقة من الدماء، و قوم صولحو و أعطوا بأيديهم، و ما كان من أرض خربة أو بطون أو دية فهو كله من الفيء، فهذا لله و لرسوله (صلى الله عليه و آله)،

¹⁸ Tafseer Noor Al Saqalayn – CH 59 H 12

¹⁹ التهديب 4: 371 / 133

And from him (Sheykh Al-Sadouq), by his chain, from Ali Bin Al-Hassan, from Sany Bin Muhammad, from A'la, from Muhammad Bin Muslim,

'I heard Abu Ja'far^{-asws} saying: 'The Fey (الفىء), and the Anfaal (الأنفال), is what was from the land in which blood was not shed, and people made peace and gave it with their own hands, and what was from the ruined land or middle of a valley, so all of it is from the Fey. Thus, this is for Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

فما كان لله فهو لرسوله (صلى الله عليه و آله) يضعه حيث شاء، و هو للإمام (عليه السلام) بعد الرسول (صلى الله عليه و آله) و قوله: و ما أفاء الله على رسوله منهم فما أوجفتم عليه من خيل و لا ركاب قال: ألا ترى هو هذا.

Therefore, whatever was for Allah^{-azwj}, so it is for His^{-azwj} Rasool^{-saww}. He^{-saww} places wherever he^{-saww} desires to, and it is for the Imam^{-asws} after the Rasool^{-saww}. And His^{-azwj} Words '**And whatever Allah Awarded unto His Rasool from them, so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor camels [59:6]**, he^{-asws} said: 'Do you not see, it is this?'

و أما قوله: ما أفاء الله على رسوله من أهل القرى فهذا بمنزلة المغنم، كان أبي (عليه السلام) يقول ذلك، و ليس لنا فيه غير سهمين: سهم الرسول، و سهم القرى، نحن شركاء الناس فيما بقي.»

And as for His^{-azwj} Words: **Whatever Allah Bestows upon His Rasool from the people of the towns [59:7]**, so this is of the status of spoils of war. My^{-asws} father^{-asws} was saying that: 'And there is nothing regarding it for us apart from two portions – Portion of the Rasool^{-saww}, and portion of the 'near of kin'. We^{-asws} are partners of the people regarding what remain'.²⁰

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): أكان رسول الله أعطى فاطمة فذك؟ قال: «كان لها من الله».

From Aban Bin Tablugh who said,

'I said to Abu Abdullah^{-asws}, 'Was it Rasool-Allah^{-saww} who gave (the estate of) Fadak to (Syeda) Fatima^{-asws}?' He^{-asws} said: 'It was for her^{-asws} from Allah^{-azwj}'.²¹

The boundaries of the estate of Fadak

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا أَطْنَهُ السَّيَّارِيَّ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ قَالَ لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى (عليه السلام) عَلَى الْمَهْدِيِّ رَأَهُ يَرُدُّ الْمَظْلَمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَأَلْ مَظْلَمَتِنَا لَا تَرُدُّ فَقَالَ لَهُ وَ مَا ذَاكَ يَا أبا الْحَسَنِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَتَحَ عَلِيُّ نَبِيِّهِ (صلى الله عليه وآله) فَذَكَرَ مَا وَالَاهَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ

Ali Bin Muhammad Bin Abdullah, from one of our companions, it think it was Al Sayyari, from Ali Bin Asbat who said,

'When Abu Al-Hassan Musa^{-asws} arrived to Al-Mahdi (the Caliph), he^{-asws} saw him paying compensation for the injustices. So he^{-asws} said: 'O commander of the faithful! What is the matter the injustices upon us^{-asws} are not being compensated for?' So he said to him^{-asws},

²⁰ التهذيب 4: 376 / 134.

²¹ تفسير العياشي 2: 48 / 287.

‘And what is that, O Abu Al-Hassan^{-asws}?’ He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted, When He^{-azwj} Granted victory to His^{-azwj} Prophet^{-saww}, (the estate of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) وَ آتَا دَا الْفُرَيْحِي حَقَّهُ فَلَمْ يَدْرِ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ هُمْ فَرَجَعَ فِي ذَلِكَ جَبْرَيْلُ وَ رَاجَعَ جَبْرَيْلُ (عليه السلام) رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ادْفَعْ فَدَكَ إِلَى فَاطِمَةَ (عليها السلام) فَدَعَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ أَمَرَنِي أَنْ ادْفَعَ إِلَيْكَ فَدَكَ فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنْ اللَّهِ وَ مِنْكَ

Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: **And give to the one with kinship his right [17:26]**, and Rasool-Allah^{-saww} did not know who they were. He^{-saww} referred that back to Jibraeel^{-as}, and Jibraeel^{-as} referred it back to his^{-as} Lord^{-azwj}. Allah^{-azwj} Revealed unto him^{-saww} that he^{-saww} should hand over (the estate of) Fadak to (Syeda) Fatima^{-asws}. Rasool-Allah^{-saww} called her^{-asws} over and said to her^{-asws}: ‘O Fatima^{-asws}! Allah^{-azwj} Commanded me^{-saww} that I^{-saww} should hand over Fadak to you^{-asws}’. She^{-asws} said: ‘I^{-asws} have accepted, O Rasool-Allah^{-saww}, as being from Allah^{-azwj} and from you^{-saww}’.

فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَمَّا وُلِّي أَبُو بَكْرٍ أُخْرِجَ عَنْهَا وَكَلَاؤُهَا فَاتَتْهُ فَسَأَلَتْهُ أَنْ يُرُدَّهَا عَلَيْهَا فَقَالَ لَهَا اثْنَيْنِ بِأَسْوَدَ أَوْ أَحْمَرَ يَشْهَدُ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ أُمِّ أَيْمَنَ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِتَرْكِ التَّعْرُضِ

Thus, her^{-asws} agents did not cease to be therein during the lifetime of Rasool-Allah^{-saww}. But when Abu Bakr became the ruler, he threw her^{-asws} agents out from it. So she^{-asws} went over to him asking him to return it to her^{-asws}, but he said to her^{-asws}, ‘Come to me with either a black (man) or a red (man) to testify for you^{-asws} with that’. So she^{-asws} came over with Amir Al-Momineen^{-asws} and Umm Ayman and they both testified for her^{-asws}. So he wrote it to be for her^{-asws} to be left alone from interference.

فَعَرَجَتْ وَ الْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكَ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبَهُ لِي ابْنُ أَبِي قُحَافَةَ قَالَ أَرِنِيهِ فَأَبَتْ فَانْتَزَعَهُ مِنْ يَدِهَا وَ نَظَرَ فِيهِ ثُمَّ تَقَلَّ فِيهِ وَ نَحَاهُ وَ حَرَفَهُ فَقَالَ لَهَا هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكَ بِحَيْثٍ وَ لَا رِكَابٍ فَصَعِيَ الْحَبَالُ فِي رِقَابِنَا

Then she^{-asws} went out and the letter was with her^{-asws}, and Umar met her^{-asws}, and he said, ‘What is this with you^{-asws}, O daughter^{-asws} of Muhammad^{-saww}?’ She^{-asws} said: ‘A letter written out for me^{-asws} by Ibn Abu Qohafa’ He said, ‘Show it to me’. But she^{-asws} refused. So he snatched it from her^{-asws} hand and looked into it, then spat in it, and deleted it, and shredded it, and he said to her^{-asws}, ‘This (land) was not captured upon by your^{-asws} father^{-saww} without a cavalry or an infantry so the ropes could be tied in our necks’.

فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحَسَنِ حَدِّثْ لِي فَقَالَ حَدِّ مِنْهَا جَبَلٌ أَحَدٌ وَ حَدِّ مِنْهَا عَرِيشٌ مِصْرَ وَ حَدِّ مِنْهَا سَيْفُ الْبَحْرِ وَ حَدِّ مِنْهَا دَوْمَةُ الْجَنْدَلِ فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا كُلُّهُ جَمًّا لَمْ يُوجِفْ عَلَى أَهْلِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِحَيْثٍ وَ لَا رِكَابٍ فَقَالَ كَثِيرٌ وَ أَنْظُرْ فِيهِ .

Al-Mahdi said to him^{-asws}, ‘O Abu Al-Hassan^{-asws}! Define its boundary for me’. So he^{-asws} said: ‘A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal’. So he said, ‘All of this?’ He^{-asws} said: ‘Yes, O commander of the faithful, all of this. All of this is from what

was not captured upon from its owners by Rasool-Allah^{-saww}, neither by a cavalry nor an infantry'. So, he said, 'It is a lot, and I shall look into it'.²²

VERSE 7

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]

The near of kin, and the orphans, and the poor, and the wayfarer

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبان بن أبي عياش، عن سليم بن قيس، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «نحن و الله الذين عنى الله بذى القربى، الذين قرّهم الله بنفسه و نبيه (صلى الله عليه و آله) فقال: ما أفاء الله على رسوله من أهل القرى لله و للرسول و لذى القربى و اليتامى و المساكين و ابن السبيل منا خاصة، و لم يجعل لنا سهما في الصدقة، أكرم الله نبيه، و أكرمنا أن يطعمنا أوساخ ما في أيدي الناس».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamad Bin Isa, from Ibrahim Bin umar Al-Yamani, from Aban Bin Abu Ayyash, from Sulaym Bin Qays who said,

'I heard Amir Al-Momineen^{-asws} saying: 'We^{-asws} are the ones Meant by Allah^{-azwj} as **'the near of kin'**, the ones whom Allah^{-azwj} has Joined with Himself^{-azwj}, and His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers [59:7]**, are from us^{-asws} especially. And He^{-azwj} did not Make for us^{-asws} a share in the charity (الصدقة). Allah^{-azwj} Honoured His^{-azwj} Prophet^{-saww}, and Honoured us^{-asws} that He^{-azwj} should Feed us^{-asws} the dirt from the hands of the people'.²³

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن حديد، و محمد بن إسماعيل بن بزيع، جميعاً، عن منصور بن حازم، عن زيد بن علي (عليه السلام)، قال: قلت له: جعلت فداك، قول الله عز و جل: ما أفاء الله على رسوله من أهل القرى لله و للرسول و لذى القربى؟ قال: القربى هي و الله قرابتنا.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, and Muhammad Bin Ismail Bin Yazī'e, together, from Mansour Bin Hazim,

²² Al Kafi V 1 – The Book Of Divine Authority CH 130 H 5

²³ الكافي 1: 453 .1

Zayd the son of Ali^{-asws} said, 'I asked from him^{-asws} (Ali^{-asws}) 'May I be sacrificed for you^{-asws}! (What about) The Words of Allah^{-azwj} Mighty and Majestic: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin [59:7]?**' He^{-asws} said: 'By Allah^{-azwj}! The next of kin, are our^{-asws} next of kin'.²⁴

و عنه، قال: حدثنا أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عمرو بن أبي المقدام، عن أبيه، قال: سألت أبا جعفر (عليه السلام)، عن قول الله عز و جل: ما أفاء الله على رسوله من أهل القرى فلله وللرسول ولذي القربى و الأيتام و المساكين و ابن السبيل، فقال أبو جعفر (عليه السلام): «هذه الآية نزلت فينا خاصة، فما كان لله و للرسول فهو لنا، و نحن أولو القربى، و نحن المساكين، لا تذهب مسكنتنا من رسول الله (صلى الله عليه و آله) أبدا، و نحن أبناء السبيل فلا يعرف سبيل الله إلا بنا، و الأمر كله لنا».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Amro Bin Abu Al-Maqdam, from his father who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers [59:7].** Abu Ja'far^{-asws} said: 'This Verse was Revealed regarding us^{-asws} in particular. So whatever was for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, it is for us^{-asws}, and we^{-asws} are the next of kin, and we^{-asws} are the poor, and our^{-asws} poor did not go away from Rasool-Allah^{-saww}, ever, and we^{-asws} are the travellers of the (Divine) Path. Thus, the Path of Allah^{-azwj} cannot be recognised except by us^{-asws}, and the command, all of it is for us^{-asws}'.²⁵

[فرات الكوفي] قال: حدثني جعفر بن محمد الفزاري قال: حدثني محمد - يعني ابن مروان - عن محمد بن علي، عن علي بن عبد الله، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قال الله تبارك وتعالى: * (ما أفاء الله على رسوله من أهل القرى فلله وللرسول ولذي القربى) * وما كان للرسول فهو لنا ولشيعتنا حللناه لهم وطيبناه لهم.

Furaat Al Kufy – Ja'far Bin Muhammad Al Fazary, from Muhammad – meaning Ibn Marwan – from Muhamad Bin Ali, from Ali Bin Abdullah, from Abu Hamza Al Sumaly,

Abu Ja'far^{-asws} has said: 'Allah^{-azwj} Blessed and Exalted Said: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin [59:7]** – whatever was for the Rasool^{-saww}, so it is for us^{-asws} and for our^{-asws} Shias. We^{-asws} have made it to be Permissible for them, and made it to be good for them.

يا أبا حمزة ! والله لا يضرب على شيء من السهام في شرق الأرض ولا غربها مال إلا كان حراما سحتنا على من نال منه شيئا ما خلانا وشيعتنا إنا طيبناه لكم وجعلناه لكم.

O Abu Hamza! And Allah^{-azwj} did not Strike upon anything, from the share of wealth, in the east of the earth and the west of it, except that it was Forbidden, being ill-gotten upon the one who takes anything from it, except for us^{-asws} and our^{-asws} Shias. We^{-asws} have made it to be good for you (Shias), and made it to be for you (Shias).

والله يا أبا حمزة ! لقد غصبنا وشيعتنا حقنا مالا من الله علينا، ما ملاؤنا بسعادة وما تاركتم بعقوبة في الدنيا.

²⁴ تأويل الآيات 2: 677 / 1.

²⁵ تأويل الآيات 2: 677 / 2.

By Allah^{-azwj}, O Abu Hamza! They have usurped us^{-asws} and our^{-asws} Shias of our rights, monies from Allah^{-azwj} unto us^{-asws}, what was for our^{-asws} support with the happiness, and what you (Shias) have been left with is the torments in the world'.²⁶

Delegated Authorisation of Rasool-Allah^{-saww}

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسن بن عثمان عن محمد بن الفضيل عن أبي حمزة الثمالي قال قرأت هذه الآية إلى أبي جعفر عليه السلام ليس لك من الأمر شيء قول الله تعالى لنبيه وأنا أريد أن أسئله عنها فقال أبو جعفر عليه السلام بل وشيء يشئ مرتين وكيف لا يكون له من الأمر شيء فقد فوض الله إليه دينه فقال ما أتاكم الرسول فخذوه وما نهيكم عنه فانتهاوا فما أحل رسول الله صلى الله عليه وآله فهو حلال وما حرم فهو حرام.

It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I recited this Verse to Abu Ja'far^{-asws}: **There isn't anything for you from the matter [3:128]**, the Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww}, and I wanted that I should ask him^{-asws} about it'. Abu Ja'far^{-asws} said: 'But, a thing is being done twice, and how can there no happen to be something for him^{-saww} from the matter, so Allah^{-azwj} has Delegated His^{-azwj} (entire) Religion to him^{-saww}, so He^{-azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**'. Whatever the Rasool-Allah^{-saww} has permitted, it is Permissible, and what he^{-saww} has prohibited, it is Prohibited'.²⁷

حدثنا محمد بن عيسى عن أبي عبد الله المؤمن عن اسحق بن عمار عن أبي عبد الله عليه السلام قال فوض إليه دينه فقال ما أتاكم الرسول فخذوه وما نهيكم عنه فانتهاوا فحرم الله الخمر وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله ذلك كله وان الله انزل الصلوة وان رسول الله صلى الله عليه وآله وقت اوقاتها فاجاز الله ذلك له

It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Is'haq Bin Amaar, who has said:

'Abu Abdullah^{-asws} having said that: 'He^{-azwj} Authorised to him^{-saww} His^{-azwj} Religion. He^{-azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**. Allah^{-azwj} Prohibited wine, and the Rasool Allah^{-azwj} prohibited all intoxicants. Allah^{-azwj} Permitted him^{-saww} to do all that, and that Allah^{-azwj} Sent down Salat(s), and that the Rasool-Allah^{-saww} specified their timings. Allah^{-azwj} Permitted that for him^{-saww}'.²⁸

حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال قلت له كيف كان يصنع امير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلث مرات فان عاد كان يقتله

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah^{-asws}, 'How did Amir Al-Momineen^{-asws} deal with the drinker of alcohol?' He^{-asws} said: 'He^{-asws} applied the legal punishment on him'. I said, 'And if he returned to it?'

²⁶ Tafseer Abu Hamza Al-Sumaly - Hadeeth No. 322

²⁷ Basaair Al Darajaat CH 4 H15

²⁸ Basaair Al Darajaat CH 4 H5 (Extract)

He^{-asws} said: 'He^{-asws} applied the legal punishment on him three times, and if he returned to it, he^{-asws} killed him'.

قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة

I said, 'Is the one who drinks wine like the one who drinks an intoxicant?' He^{-asws} said: '(Yes it's the) Same'. I considered that as great (major issue). He^{-asws} asked from me: 'Don't consider that to be grievous. When Allah^{-azwj} Educated His^{-azwj} Prophet^{-saww} (with the best morality) and He^{-azwj} Completed it, He^{-azwj} Delegated it to him^{-saww} (the Religion). Allah^{-azwj} Sanctified Makka, and the Rasool-Allah^{-saww} sanctified Al-Medina.

فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفريضة من الصلب وان رسول الله صلى الله عليه وآله يطعم الجذ فاجاز الله ذلك له ثم قال حرف وما حرف من يطع الرسول فقد اطاع الله.

So Allah^{-azwj} Permitted for him^{-saww} all of that. Allah^{-azwj} Prohibited the wine, and the Rasool-Allah^{-saww} prohibited all intoxicants. Allah^{-azwj} Permitted that for him^{-saww}; and Allah^{-azwj} Obligated the obligations from the lineages and that the Rasool-Allah^{-saww} included in it the ancestors. Allah^{-azwj} Permitted for him^{-saww} all of that. Then he^{-asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**'.²⁹

حدثنا احمد بن محمد بن محمد بن اسماعيل عن محمد بن عذافر عن عبد الله بن سنان عن بعض اصحابنا عن ابي جعفر عليه السلام قال فما حرم رسول الله صلى الله عليه وآله فهو بمنزلة ما حرم الله.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abdullah Bin Sinan, from one of our companions,

'Abu Ja'far^{-asws} having said that: 'So whatever Rasool-Allah^{-saww} prohibited, so it is of the status of the Prohibition of Allah^{-azwj}'.³⁰

حدثنا بعض اصحابه عن محمد بن الحسن بن علي بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لي جعفر بن محمد ان رسول الله صلى الله عليه واله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاؤنا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتاكم الرسول فخذوه وما نهيكم عنه فاتتهوا

It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No'man, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

'Abu Ja'far^{-asws} Bin Muhammad^{-asws} said to me that: 'Rasool-Allah^{-saww} was such that Allah^{-azwj} had Delegated to him^{-saww} the kingdom that He^{-azwj} had Delegated to Suleiman^{-as}'. He^{-asws} said: '**This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**, and that Allah^{-azwj} Delegated to Muhammad^{-saww}, His^{-azwj} Prophet^{-saww}. He^{-azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**'.

²⁹ Basaair Al Darajaat CH 4 H13

³⁰ Basaair Al Darajaat CH 4 H16 (Extract)

فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلوى جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

A man said, 'But, did the Rasool-Allah^{-saww} have the Authority (complete knowledge)³¹ regarding the agriculture and farming?' Abu Ja'far^{-asws} turned his^{-asws} neck towards him in disapproval. He^{-asws} said: 'Regarding everything, by Allah^{-azwj}, regarding everything'.³²

Delegation of Authorisation is a kingdom

ابن بابويه، قال: حدثنا أحمد بن يحيى المكنب، قال: حدثنا أبو الطيب أحمد بن محمد الوراق، قال: حدثنا علي بن هارون الحميري، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن علي بن يقطين، قال: قلت لأبي الحسن موسى بن جعفر (عليه السلام): أ يجوز أن يكون نبي الله عز و جل بخيلا؟ فقال: «لا». فقلت له: فقول سليمان (عليه السلام): رَبِّ اغْفِرْ لِي وَ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي مَا وَجَّهَهُ وَ مَا مَعْنَاهُ؟

Ibn Babuwayh, from Ahmad Bin Yahya Al-Maktab, from Abu Al-Tayyab Ahmad Bin Muhammad Al-Waraaq, from Ali Bin Haroun Al-Humeyri, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan Al-Musa^{-asws} Bin Ja'far^{-asws}, 'Is it permissible for a Prophet^{-as} of Allah^{-azwj} Mighty and Majestic to be stingy?' So he^{-asws} said: 'No!' So I said to him^{-asws}, 'So (what about) the words of Suleiman^{-as}: **He said: 'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower [38:35]**, what is its perspective, and what is its Meaning?'

فقال: «الملك ملكان: ملك مأخوذ بالغبلة، و الجور، و اختيار الناس، و ملك مأخوذ من قبل الله تبارك و تعالى، كملك إبراهيم، و ملك طالوت، و ملك ذي القرنين. فقال سليمان (عليه السلام): هب لي ملكا لا ينبغي لأحد من بعدي، أن يقول: إنه مأخوذ بالغبلة، و الجور، و اختيار الناس،

He^{-asws} said: 'The kingdoms are of two types – A kingdom which is attained by the overcoming, and the tyranny, and the choice of the people; and a kingdom which is attained from the Presence of Allah^{-azwj} Blessed and Exalted, like the kingdom of Ibrahim^{-as}, and kingdom of Taloot, and kingdom of Zul Qarnayn. Suleiman^{-as} said: '**Grant me a kingdom, not befitting for anyone from after me [38:35]**, that he should be saying, 'It has been attained by the conquering, and the tyranny, and the choice of the people'.

فسخر الله تبارك و تعالى له الريح تجري بأمره رخاء حيث أصاب، و جعل غدوها شهرا، و رواحها شهرا، و سخر له الشياطين كل بناء و غواص، و علم منطق الطير، و مكن في الأرض، فعلم الناس في وقته و بعده أن ملكه لا يشبه ملك الملوك المختارين من قبل الناس، و المالكين بالغبلة و الجور».

Allah^{-azwj} Blessed and Exalted: **Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36]**, and Made its going as a month, and its flowing a month, **And (Subjugated) the Satans, being all builders and divers [38:37]**, and Taught him^{-as} the language of the birds, and to move in the earth. So the people knew, during his^{-as} time and after him^{-as} that his^{-as} kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms by conquering and the tyranny'.

³¹ The non-Shia don't believe that Rasool Allah^{saww} had the full knowledge/command on matters other than the religion.

³² Basaair Al Darajaat CH 4 H9

قال: فقلت له: فقول رسول الله (صلى الله عليه وآله): «رحم الله أخي سليمان، ما كان أبخله!» فقال (عليه السلام): «لقوله وجهان: أحدهما: ما كان أبخله بعرضه، و سوء القول فيه! و الوجه الآخر: يقول: ما كان أبخله إن كان أراد ما يذهب إليه الجهال!».

I said to him^{-asws}, '(What about) the words of Rasool-Allah^{-saww}: 'May Allah^{-azwj} have Mercy upon my^{-saww} brother Suleiman^{-as}, how stingy he^{-as} was!' He^{-asws} said: 'His^{-saww} words have two perspectives – One of these is how stingy he^{-as} was by his^{-as} offer, and evil is the word (of the people) in it! And another perspective is that he^{-saww} is saying: 'How stingy he^{-as} was that he^{-as} did not want it to go (inherited) to the ignorant!'

ثم قال (عليه السلام): «قد- و الله- أوتينا ما أوتي سليمان، و ما لم يؤت سليمان، و ما لم يؤت أحد من العالمين، قال الله عز و جل في قصة سليمان: هذا عطاؤنا فأمئن أو أمسك بغير حساب، و قال عز و جل في قصة محمد (صلى الله عليه وآله): ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا»

Then he^{-asws} said: 'We^{-asws} have been Given what Suleiman^{-as} had been Given, and what he^{-as} had not been Given (as well), and what no one in the Worlds have been Given. Allah^{-azwj} Mighty and Majestic has Said in the story of Suleiman^{-as}: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. And the Mighty and Majestic Said in the story of Muhammad^{-saww}: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]**'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولَانِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَى نَبِيِّهِ (صلى الله عليه وآله) أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both saying: 'Allah^{-azwj} Mighty and Majestic Authorised to His^{-azwj} Prophet^{-saww} and the affairs of His^{-azwj} creatures in order to See how their obedience would be'. Then he^{-asws} recited this Verse: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]**'.³⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ صَنْدَلِ الْحَيَّاطِ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ قَالَ أَعْطَى سُلَيْمَانَ مُلْكًا عَظِيمًا ثُمَّ جَرَتْ هَذِهِ الْآيَةُ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) فَكَانَ لَهُ أَنْ يُعْطِيَ مَا شَاءَ مِنْ شَاءٍ وَ يَمْتَنِعَ مِنْ شَاءٍ وَ أَعْطَاهُ اللَّهُ أَفْضَلَ جَمًّا أَعْطَى سُلَيْمَانَ لِقَوْلِهِ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

Ali Bin Muhammad, from one of our companions, from Al Husayn Bin Abdul Rahman, from Sandal Al Khayyat, from Zayd Al Shahham who said,

'I asked Abu Abdullah^{-asws} regarding the Words of the Exalted: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. He^{-asws} said: 'He^{-azwj} Gave Suleiman^{-as} a magnificent kingdom. Then this Verse flowed regarding Rasool-Allah^{-saww}. Thus, it was for him^{-saww} that he^{-saww} could give whatever he^{-saww} so desired to whoever he^{-saww} so desired, and prevent it from the one who he^{-saww} so desires to (Without any accountability). And,

³³ علل الشرائع: 1 / 71

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 3

Allah^{-azwj} Gave him^{-saww} was what He^{-azwj} Gave Suleiman^{-as} due to His^{-azwj} Words: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***.³⁵

The flow of Divine Authorisation

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَذَبَ رَسُولَهُ حَتَّى قَوْمَهُ عَلَى مَا أَرَادَ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ عَزَّ ذِكْرُهُ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ اللَّهُ إِلَى رَسُولِهِ (صلى الله عليه وآله) فَقَدْ فَوَّضَهُ إِلَيْنَا .

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying that Allah^{-azwj} Mighty and Majestic Educated His^{-azwj} Rasool^{-saww} until He^{-azwj} Made him^{-saww} to be a custodian upon whatever He^{-azwj} Wanted. Then He^{-azwj} Authorised to him^{-saww}, so He^{-azwj}, Mighty is His^{-azwj} Mention, Said: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***. So whatever Allah^{-azwj} Authorised to His^{-azwj} Rasool^{-saww}, He^{-azwj} has Authorised it to us^{-asws}'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ بَكْرٍ عَنْ مُوسَى بْنِ أَشْيَمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَأَلْتُهُ رَجُلًا عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَأَخْبَرَهُ بِهَا ثُمَّ دَخَلَ عَلَيْهِ دَاخِلًا فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرْتُ بِهِ الْأَوَّلَ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كَأَنَّ قَلْبِي يُشْرَخُ بِالسَّكَاكِينِ

Ali Bin Ibrahim, from his father, from Yahya Bin Abu Imran, from Yunus, from Bakkar Bin Bakr, from Musa Bin Asheym who said,

'I was in the presence of Abu Abdullah^{-asws}, and a man asked him^{-asws} about a Verse from the Book of Allah^{-azwj} Mighty and Majestic. So he^{-asws} informed him about it. Then an entering one entered and asked him^{-asws} about that very Verse. So he^{-asws} informed him differently with what he^{-asws} had informed the first one with. So there entered into me due to that, whatever Allah^{-azwj} so Desired, until it was as if my heart was being shredded with the knives.

فَقُلْتُ فِي نَفْسِي تَرَكْتُ أَبَا قَتَادَةَ بِالشَّامِ لَا يُحْطَى فِي الْوَاوِ وَ شِبْهِهِ وَ جِئْتُ إِلَى هَذَا يُحْطَى هَذَا الْخَطَأُ كُلَّهُ فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ آخَرٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرْتَنِي وَ آخَرَ صَاحِبِي فَسَكَنْتُ نَفْسِي فَعَلِمْتُ أَنَّ ذَلِكَ مِنْهُ تَقِيَّةٌ

So I said within myself, 'I neglected Abu Qatada in Syria who did not even err regarding the (letter) *Waaw* (means small mistakes like the letter wa meanings and) and the likes of it, and I came over to this one^{-asws}, who errs with all these mistakes?' So while I was like that when another one entered and asked him^{-asws} about that very Verse. So he^{-asws} informed him differently to what he^{-asws} had informed me and informed my companion with. So myself calmed down, and I knew that, that was from him^{-asws} in Taqiyya (dissimulation).

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 10

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 9

قَالَ ثُمَّ التَّمَّتْ إِلَيَّ فَقَالَ لِي يَا ابْنَ أَشْهَيْمِ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَوَّضَ إِلَيَّ سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ هَذَا عَطَاؤُنَا فَامْتَنِنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَيَّ نَبِيَّهِ (صلى الله عليه وآله) فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَيَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَدْ فَوَّضَهُ إِلَيْنَا .

He said, 'Then he^{-asws} turned towards me, so he^{-asws} said to me: 'O Ibn Asheyim! Allah^{-azwj} Mighty and Majestic Authorised to Suleiman^{-as} Bin Dawood^{-as}, so He^{-azwj} Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39] [38:39]***. And He^{-azwj} Authorised to His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: '***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7] And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***. Thus, whatever was Authorised to Rasool-Allah^{-saww}, so it has been Authorised to us^{-asws}'.³⁷

Restrictive limit by Allah^{-azwj} – The matter of the Caliphate

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه وآله) في المسجد والناس مجتمعون بصوت عال: الَّذِينَ كَفَرُوا وَ صَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئا من القرآن.

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareysi,

Abu Ja'far^{-asws} has said: 'Amir Al-Momineen^{-asws} said in a loud voice after the passing away of Rasool-Allah^{-saww}, in the Masjid, and the people had gathered, ***Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1]***. So Ibn Abbas said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! Why did you^{-asws} say what you^{-asws} said?' He^{-asws} said: 'I^{-asws} recited something from the Quran'.

قال: لقد قلته لأمر. قال: نعم إن الله تعالى يقول في كتابه: ما آتاكم الرَّسُولُ فَخُذُوهُ وَ ما نَهَاكُمْ عَنْهُ فَانْتَهُوا، أفتشهد على رسول الله (صلى الله عليه وآله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه وآله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, 'You^{-asws} have said a command'. He^{-asws} said: 'Yes. Allah^{-azwj} the High is Saying in His^{-azwj} Book: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]***. Did you witness Rasool-Allah^{-saww} having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah^{-saww} bequeathing it to you^{-asws}'. He^{-asws} said: 'So had you not pledged your allegiance to me^{-asws}? He said, 'The people gathered around Abu Bakr, and I (Ibn Abbas) was among them'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ».

So Amir Al-Momineen^{-asws} said: 'Just as the people of the calf had gathered around the calf. This here is your strife, and your example, ***is like the example of those who kindled a fire,***

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 2

but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17]. Deaf, dumb (and) blind, so they will not be returning' [2:18].³⁸

Restrictive limit by Allah^{-azwj} – The matter of the Religion

عنه، عن أبيه، عن يونس بن عبد الرحمن، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: سارعوا في طلب العلم فوالذي نفسي بيده لحديث واحد في حلال وحرام تأخذه عن صادق خير من الدنيا وما حملت من ذهب وفضة، وذلك أن الله يقول: " ما آتاكم الرسول فخذوه، وما نهاكم عنه فانتهوا ". وإن كان علي (ع) ليأمر بقراءة المصحف.

From him, from his father, from Yunus Bin Abdul Rahman, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Hasten regarding seeking the knowledge. By the One^{-azwj} in Whose Hand is my^{-asws} soul, one single Hadeeth with regards to the Permissible and the Prohibited which you take from the Truthful^{-asws} is better than the world and what it carries from the gold and the silver, and that is what Allah^{-azwj} is Saying: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** And Ali^{-asws} used to order for the recitation of the Parchment (Quran)'.³⁹

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن هاشم صاحب البريد قال: قال أبو عبد الله (عليه السلام) - في حديث: - أما انه شر عليكم أن تقولوا بشيء ما لم تسمعه منا

And from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Hashim, Sahib Al Bareyd who said,

Abu Abdullah^{-asws} said in a Hadeeth: 'But it is evil upon you all that you should be saying something what you did not hear it from us^{-asws}'.⁴⁰

عنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافتنا خيرا.

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hassam Abu Ali,

'From Abu Abdullah^{-asws} – in a Hadeeth – Said: 'It suffices you all that you should be saying what we^{-asws} are saying, and to be silent whatever we^{-asws} are silent about. You have all seen that Allah^{-azwj} Mighty and Majestic did not Make any goodness to be for anyone in opposition to us^{-asws}'.⁴¹

³⁸ تفسير القمي 2: 301

³⁹ Al Mahaasin – V 1 Bk 5 H 156

⁴⁰ Wasaail Al Shia – H 33227

⁴¹ Wasaail Al Shia – H 33392

The Altered Verse

محمد بن العباس، قال: حدثنا الحسن بن أحمد المالكي، عن محمد بن عيسى، عن محمد بن أبي عمير، عن عمر بن أذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن أمير المؤمنين (عليه السلام)، أنه قال: «قوله عز وجل: ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا و اتقوا الله و ظلم آل محمد فإن الله شديد العقاب لمن ظلمهم».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Muhammad Bin Abu Umer, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Sulaymn Bin Qays Al-Hilaly,

Amir Al-Momineen^{-asws} having said: 'The Words of the Mighty and Majestic: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah from being unjust to the Progeny of Muhammad surely Allah is Severe of the Punishment to the one who is unjust to them [59:7]**'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَحَمَدَ اللَّهُ وَ أَنْتَى عَلَيْهِ ثُمَّ صَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ فَقَالَ تَعَالَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فِينَا خَاصَّةً كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ رَحْمَةً مِنْهُ لَنَا وَ غِيًى أَعَانَنَا اللَّهُ بِهِ

Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Usman, from Sulaym Bin Qays Al-Hilaly who said:

'Amir Al-Momineen^{-asws} preached, so he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then sent greetings of peace 'Salam' upon the Prophet^{-saww}, then said: 'So the Exalted Said: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, in being unjust to the Progeny of Muhammad, surely Allah is severe of the Punishment to the one who is unjust to them [59:7]**, being a Mercy from Him^{-azwj} to us^{-asws} and a self-sufficiency by which Allah^{-azwj} has Made us^{-asws} to be self-sufficient with.⁴³

VERSES 8 & 9

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ؕ أُولَئِكَ هُمُ الصَّادِقُونَ {8}

(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8]

تأويل الآيات 2: 678 / 3. 42

43 Al-Kafi – V 8 H 14469 (Extract)

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {9}

And those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]

Circumstances of the Revelation

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو نصر محمد بن الحسين المقرئ، قال: حدثنا محمد بن سهل العطار، قال: حدثنا أحمد بن عمر الدهقان، قال: حدثنا محمد بن كثير مولى عمر بن عبد العزيز، قال: حدثنا عاصم بن كليب، عن أبيه، عن أبي هريرة، قال: جاء رجل إلى النبي (صلى الله عليه و آله) فشكا إليه الجوع، فبعث رسول الله (صلى الله عليه و آله) إلى بيوت أزواجه فقلن: ما عندنا إلا الماء.

Al-Sheykh (Al-Sadouq), in his Amaali, from Muhammad Bin Muhammad, from Abu Nasr Muhammad Bin Al-Husayn Al-Muqray, from Muhammad Bin Sahl Al-Ataar, from Ahmad Bin Umar Al-Dahqan, from Muhammad Bin Kaseer, Mowla of Umar bin Abdul Aziz, from Aasim Bin Kaleyb, from his father, from Abu Hureyra who said,

‘A man came up to the Prophet^{-saww}. He complained about the hunger. So Rasool-Allah^{-saww} sent (a message) to the chambers of his^{-asws} wives. They said, ‘There is nothing with us except for the water’.

فقال رسول الله (صلى الله عليه و آله): «من لهذا الرجل الليلة؟» فقال علي بن أبي طالب (عليه السلام): «أنا له يا رسول الله، فأتت فاطمة (عليها السلام) فقال لها: «ما عندك يا ابنة رسول الله؟» فقالت: «ما عندنا إلا قوت الصبية، لكننا نؤثر ضيفنا».

Rasool-Allah^{-saww} said: ‘Who is the one for this man (to feed him), for the night?’ So Ali^{-asws} Bin Abu Talib^{-asws} said: ‘I^{-asws} am for him, O Rasool-Allah^{-saww}! So he^{-asws} came up to Syeda Fatima^{-asws}. He^{-asws} said to her: ‘O daughter of Rasool-Allah^{-saww}! What is there in your^{-asws} possession?’ She^{-asws} said: ‘There is nothing with me^{-asws} except for the food of the children, but we^{-asws} give preference to our^{-asws} guest’.

فقال علي (عليه السلام): «يا ابنة محمد، نومي الصبية، و أطفئي المصباح» فلما أصبح علي (عليه السلام) غدا على رسول الله (صلى الله عليه و آله)، فأخبره الخبر،

Ali^{-asws} said: ‘O daughter of Muhammad^{-saww}! Put the boys^{-asws} to sleep, and extinguish the lamp’. So when it was the morning, Ali^{-asws} went to Rasool-Allah^{-saww} and informed him^{-saww} of the news’.

فلم يبرح حتى أنزل الله عز و جل: وَ يُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

He^{-asws} had not departed and Allah^{-azwj} Mighty and Majestic Revealed: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]**.⁴⁴

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين ابن سعيد، عن فضالة بن أيوب، عن كليب بن معاوية الأسدي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **وَ يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَن يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ**، قال: «بيننا علي (عليه السلام) عند فاطمة (عليها السلام) إذ قالت له: يا علي، اذهب إلى أبي فابغنا منه شيئاً. فقال: نعم. فأتى رسول الله (صلى الله عليه وآله) فأعطاه ديناراً، و قال: يا علي اذهب فابتع لأهلك طعاماً.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Ibn Saeed, from Fazalat Bin Ayoub, from Kaleyb Bin Muawiya Al-Asady,

Abu Abdullah^{-asws} regarding the Words of the Exalted: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]**, he^{-asws} said: 'Ali^{-asws} was in the presence of Fatima^{-asws} when she^{-asws} said to him^{-asws}: 'O Ali^{-asws}! Go to my^{-asws} father^{-saww}, and get something from him^{-saww} for us^{-asws}'. So he^{-asws} said: 'Yes'. He^{-asws} came to Rasool-Allah^{-saww}, and he^{-saww} gave him^{-asws} a Dinar and said: 'O Ali^{-asws}! Go and buy some food for your^{-asws} family'.

فخرج من عنده فلقبه المقداد بن الأسود (رحمه الله) و قاما ما شاء الله أن يقوموا و ذكر له حاجته، فأعطاه الدينار و انطلق إلى المسجد، فوضع رأسه فنام، فانتظره رسول الله (صلى الله عليه وآله) فلم يأت، ثم انتظره فلم يأت، فخرج يدور في المسجد، فإذا هو بعلي (عليه السلام) نائماً في المسجد

He^{-asws} went out from his^{-saww} presence. Al-Miqdad Bin Al-Aswad^{-ra} met up with him^{-asws}, and stood with him^{-asws} for as long as Allah^{-azwj} so Desired, and he mentioned his need to him^{-asws}. So he^{-asws} gave him the Dinar and went to the Masjid. He^{-asws} placed his^{-asws} head down and closed eyes. Rasool-Allah^{-saww} waited for him^{-asws}, but he^{-asws} did not come. Then he^{-saww} waited some more, but he^{-asws} did not come. So he^{-saww} went around in the Masjid, and there was Ali^{-asws} in the Masjid.

فحركه رسول الله (صلى الله عليه وآله) فقعد. فقال له: يا علي، ما صنعت؟ فقال: يا رسول الله، خرجت من عندك فلقبني المقداد بن الأسود، فذكر لي ما شاء الله أن يذكر فأعطيته الدينار.

So, Rasool-Allah^{-saww} moved him^{-asws}, and he^{-asws} sat up. So he^{-saww} said to him^{-asws}: 'O Ali^{-asws}! What did you^{-asws} do?' He^{-asws} said: 'O Rasool-Allah^{-saww}, I^{-asws} went out from your^{-saww} presence, and Al-Miqdad Bin Al-Aswad^{-ra} met up with me^{-asws}. He^{-ra} mentioned to me^{-asws} what Allah^{-azwj} so Desired him^{-ra} to mention, so I^{-asws} gave the Dinar to him^{-ra}'.

فقال رسول الله (صلى الله عليه وآله): أما إن جبرئيل (عليه السلام) قد أنبأني بذلك، و قد أنزل الله فيك كتاباً و يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَن يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ».

Rasool-Allah^{-saww} said to him^{-asws}: 'But, Jibraeel^{-as} has already given me^{-saww} the news of that and Allah^{-azwj} has Revealed regarding you^{-asws}: **and they are preferring (others) over their**

الأمالى 1: 188. 44

own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]'.⁴⁵

و عنه: بهذا الإسناد، عن القاسم بن إسماعيل، عن إسماعيل بن أبان، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) كان جالسا ذات يوم وأصحابه جلوس حوله، فجاء علي (عليه السلام) وعليه سمل ثوب متخرق عن بعض جسده، فجلس قريبا من رسول الله (صلى الله عليه وآله)، فنظر إليه ساعة ثم قرأ: وَ يُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

And from him, by this chain, from Al-Qasim Bin Ismail, from Ismail Bin Aban, from Amro Bin Shimr, from Jabir Bin Yazeed,

'Abu Ja'far^{-asws} having said: 'The Rasool-Allah^{-saww} was seated one day, and his^{-saww} companions were seated around him^{-saww}. So, Ali^{-asws} came up, and upon him^{-asws} was a dress which was torn in parts of it. He^{-asws} sat close to Rasool-Allah^{-saww}. So he^{-saww} looked at him^{-asws} for a while, then recited: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]'**.

ثم قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): أما إنك رأس الذين نزلت فيهم هذه الآية و سيدهم و إمامهم.

Then Rasool-Allah^{-saww} said to Ali^{-asws}: 'But rather, you^{-asws} are the head of the ones regarding whom this Verse was Revealed, and their Chief, and their Imam^{-asws}'.

ثم قال رسول الله (صلى الله عليه وآله) لعلي: أين حلتك التي كسوتكها يا علي؟ فقال: يا رسول الله، إن بعض أصحابك أتاني يشتكي عريه و عري أهل بيته، فرحمته و أثرته بما على نفسي، و عرفت أن الله سيكسوني خيرا منها،

Then Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! Where is your^{-asws} clothing which you^{-asws} had (over it)?' He^{-asws} said: 'O Rasool-Allah^{-saww}! One of your^{-saww} companions came to me^{-asws} complaining about his exposure and the exposure of his family. So I^{-asws} had mercy upon him, and preferred him with it over my^{-asws} own self, and I^{-asws} recognised that Allah^{-azwj} would be Clothing me with goodness from it'.

فقال رسول الله (صلى الله عليه وآله): صدقت أما إن جبرئيل قد أتاني يحدثني أن الله اتخذ لك مكانها في الجنة حلة خضراء من إستبرق، و صنفتها من ياقوت و زبرجد، فنعم الجواز جواز ربك بسخاوة نفسك و صبرك على شملتك هذه المنخرقة، فأبشر يا علي. فانصرف علي (عليه السلام) فرحا مستبشرا بما أخبره به رسول الله (صلى الله عليه وآله)». «

Rasool-Allah^{-saww} said: 'You^{-asws} have spoken the truth. Jibraeel^{-as} has come to me^{-saww}, narrating to me^{-saww} that Allah^{-azwj} has Taken for you^{-asws} in its place, a green garment of brocade in the Paradise, and bordered it with sapphire and aquamarine. So, Blessed is the Recompense, the Recompense of your^{-asws} Lord^{-azwj} due to the generosity of yourself^{-asws}, and your^{-asws} patience upon your^{-asws} charity of these rags. So receive good news, O Ali^{-asws}! Ali^{-asws} left happy and joyful with what Rasool-Allah^{-saww} had informed him^{-asws} with'.⁴⁶

⁴⁵ تأويل الآيات 2: 679 / 5

⁴⁶ تأويل الآيات 2: 680 / 7

و عنه، قال: حدثنا محمد بن أحمد بن ثابت، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «أوتي رسول الله (صلى الله عليه وآله) بمال و حلال، و أصحابه حوله جلوس، فقسمه عليهم حتى لم يبق منه حلة و لا دينار، فلما فرغ منه جاء رجل من فقراء المهاجرين و كان غائباً،

And from him, from Muhammad Bin Ahmad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed,

Abu Ja'far^{-asws} has said; 'Rasool-Allah^{-saww} was given some money and garments, and his^{-saww} companions were seated around him^{-saww}. So, he^{-saww} distributed it among them until there did not remain a single garment or a Dinar. So when he^{-saww} was free from it, there came a poor man from the Emigrants, and he was absent (during the distribution).

فلما رآه رسول الله (صلى الله عليه وآله) قال: أيكم يعطي هذا نصيبه و يؤثره على نفسه؟ فسمعه علي (عليه السلام) فقال: نصيبي. فأعطاه إياه، فأخذه رسول الله (صلى الله عليه وآله) فأعطاه الرجل، ثم قال: يا علي، إن الله جعلك سباقاً للخير، سخاء بنفسك عن المال،

When the Rasool-Allah^{-saww} saw him, he^{-saww} said: 'Which one of you will give me^{-saww} his share, and prefer it over himself?' So, Ali^{-asws} heard it, and said: 'My^{-asws} share!' So he^{-asws} gave it to him^{-saww}. Rasool-Allah^{-saww} took it and gave it to the man, then said: 'O Ali^{-asws}! Allah^{-azwj} has Made you^{-asws} to be the foremost in goodness, generous with yourself^{-asws} with the wealth.

أنت يعسوب المؤمنين، و المال يعسوب الظلمة، و الظلمة هم الذين يحسدونك و يبغون عليك و يمنعونك حقاك بعدي».

You^{-asws} are the *Yasooob* of the Momineen, and the wealth is the *Yasooob* of the injustice. And the unjust are the ones who are envious of you^{-asws}, and rebelling against you^{-asws}, and would be preventing you^{-asws} from your^{-asws} rights after me^{-saww}.⁴⁷

Preferring others over oneself

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن محمد ابن سماعة، عن أبي بصير، عن أحدهما (عليهما السلام)، قال: قلت له: أي الصدقة أفضل؟ قال: «جهد المقل، أما سمعت قول الله عز و جل: وَ يُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ تَرَىٰ هَا هُنَا فَضلاً؟».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Ibn Sama'at, from Abu Baseer,

One of them^{-asws} (the 5th Or the 6th Imam^{-asws}), said, 'I said to him^{-asws}, 'Which is the highest (form of) charity?' He^{-asws} said: 'Selfless struggle. Have you not heard the Words of Allah^{-azwj} Mighty and Majestic: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them [59:9]**? Do you see the preference over here?'⁴⁸

47 تأويل الآيات 2: 679 / 6.

48 الكافي 4: 18 / 3

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن أبي علي صاحب الكلل، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قلت: أخبرني عن حق المؤمن على المؤمن؟ فقال: «يا أبان، دعه لا ترد». قلت: بلى جعلت فداك، فلم أزل أردد عليه، فقال: «يا أبان، تقاسمه شطر مالك»

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Abu Ali Sahib Al-Kilal, from Aban Bin Taghlab,

I asked Abu Abdullah^{-asws}, 'Will you^{-asws} inform me about the right of the Momin upon the Momin?' So he^{-asws} said: 'O Aban! Leave it. Do not repeat it'. I said, 'Yes, May I be sacrificed for you^{-asws}'. But, I did not stop re-iterating it unto him^{-asws}, so he^{-asws} said: 'O Aban! Share with him by giving him half your wealth'.

ثم نظر إلي فرأى ما دخلني، فقال: «يا أبان، ألم تعلم أن الله عز و جل قد ذكر المؤثرين على أنفسهم؟» قلت: بلى جعلت فداك فقال: «إذا قاسمته، فلم تؤثره بعد، إنما أنت و هو سواء، إنما إذا أعطيته من النصف الآخر».

Then he^{-asws} looked towards me, so he^{-asws} saw what I was going through, so he^{-asws} said: 'O Aban! Do you not know that Allah^{-azwj} Mighty and Majestic has Mentioned the ones who prefer others over their own selves?' I said, 'Yes, may I be sacrificed for you^{-asws}'. So he^{-asws} said: 'When you distribute it (half of your wealth) to him, then you still would not have preferred him over yourself, but rather you and him would be equal. But it is when you give him (more) from the other half'.⁴⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ لَيْسَ عِنْدَهُ إِلَّا قُوتٌ يَوْمِهِ أَوْ يَعْطِفُ مَنْ عِنْدَهُ قُوتٌ يَوْمِهِ عَلَى مَنْ لَيْسَ عِنْدَهُ شَيْءٌ وَ يَعْطِفُ مَنْ عِنْدَهُ قُوتٌ شَهْرٍ عَلَى مَنْ دُونَهُ وَ السَّنَةُ عَلَى نَحْوِ ذَلِكَ أَمْ ذَلِكَ كُلُّهُ الْكَفَافُ الَّذِي لَا يَلَامُ عَلَيْهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah^{-asws} about the man who does not have with him except for his provision for his day. Can the one who has his provision for his day with him be sympathetic towards the one who does not have anything, and can the one who has provisions for a month be sympathetic upon the one who has less than it, and the year is upon approximate to that, or is all of that the subsistence which he cannot be blamed over it?'

فَقَالَ هُوَ أَمْرٌ إِنَّ أَفْضَلَكُمْ فِيهِ أَحْرَضُكُمْ عَلَى الرَّغْبَةِ وَ الْأَثَرَةَ عَلَى نَفْسِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بَيْنَهُمْ خِصَاصَةٌ وَ الْأَمْرُ الْآخَرُ لَا يَلَامُ عَلَى الْكَفَافِ وَ الْيَدُ الْغُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ ابْدَأْ بِمَنْ تَعُولُ .

So he^{-asws} said: 'It is such a matter that the most superior of you in it is the one most desirous upon the preferring (others) upon himself, for Allah^{-azwj} Mighty and Majestic is Saying: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them [59:9]**. And the other matter is that he cannot be blamed upon

the subsistence, and the higher (providing) hand is better than the lower (receiving) hand, and begin with the ones dependant (upon you)'.⁵⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِمَّا حَصَّ اللَّهُ عَزَّ وَجَلَّ بِهِ الْمُؤْمِنَ أَنْ يُعْرِفَهُ بِرِّ إِخْوَانِهِ وَإِنْ قَلَّ وَ لَيْسَ الْبِرُّ بِالْكَثْرَةِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ وَ يُؤْتُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ حَصَاصَةٌ

From him, from Ahmad Bin Muhammad, from umar Bin Abdul Aziz, from Jameel,

‘From Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘From what Allah^{-azwj} Mighty and Majestic Specialised the *Momin* with, is that he recognises the righteousness with his brethren, and even if it was little; and the righteousness is not with the abundance, and that is because Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them [59:9]**’.

ثُمَّ قَالَ وَ مَنْ يُوقِ شَخِّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَ مَنْ عَرَفَهُ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَفَاهُ أَجْرُهُ يَوْمَ الْقِيَامَةِ بِعَرِّ حِسَابٍ

Then He^{-azwj} Said: **And one who preserves himself from stinginess, so those, they are the successful ones [59:9]**; and the one whom Allah^{-azwj} Mighty and Majestic Recognises with that, Allah^{-azwj} would Love him, and the one whom Allah^{-azwj} Blessed and High Loves, He^{-azwj} would Fulfil his Recompense on the Day of Judgement without a Reckoning’.

ثُمَّ قَالَ يَا جَمِيلُ اذْهَبْ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ .

Then he^{-asws} said: ‘O Jameel! Report this Hadeeth to your brethren, for it arouses desire regarding the righteousness’.⁵¹

سَهْلُ بْنُ زِيَادٍ عَمَّنْ حَدَّثَهُ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَيْرَكُمْ سَمَحَاتُكُمْ وَ شَرَّكُمْ مُخْلَاؤُكُمْ وَ مِنْ خَالِصِ الْإِيمَانِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ وَ إِنَّ الْبَارَّ بِالْإِخْوَانِ لَيُجِبُّهُ الرَّحْمَنُ وَ فِي ذَلِكَ مَرْغَمَةٌ لِلشَّيْطَانِ وَ تَرْحُحٌ عَنِ النَّيْرَانِ وَ دُخُولُ الْجَنَانِ

Sahl Bin Ziyad, from the one who narrated it, from Jameel Bin Darraj who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The best ones of you are your most generous ones, and your worst ones are the stingy ones; and from the sincerity of the faith is the righteousness with the brethren, and the striving regarding their needs; and the do-gooder with the brethren is Beloved to the Beneficent, and in that is the aversion for the Satan^{-la} and a removal from the Fires, and entering into the Gardens.

يَا جَمِيلُ أَحْبِبْ بِهَذَا عَزْرَ أَصْحَابِكَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ عَزَّرَ أَصْحَابِي قَالَ هُمُ الْبَارُونَ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ

O Jameel! Inform this to the distinguished ones of your companions’. I said, ‘May I be sacrificed for you^{-asws}! Who are the distinguished ones of my companions?’ He^{-asws} said: ‘They are the do-gooders with the brethren during the hardships as well as the ease’.

⁵⁰ Al Kafi – V 4 – The Book of Zakaat Ch 62 H 1

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 88 H 6

ثُمَّ قَالَ يَا جَمِيلُ أَمَا إِنَّ صَاحِبَ الْكَثِيرِ يَهُونُ عَلَيْهِ ذَلِكَ وَ قَدْ مَدَحَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ صَاحِبَ الْقَلِيلِ فَقَالَ فِي كِتَابِهِ يُؤْتُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ .

Then he^{-asws} said: ‘O Jameel! As for the owner of the plenty, that would be easy upon him, and Allah^{-azwj} Mighty and Majestic has Praised the owner of the little with regards to that, so He^{-azwj} Said in His^{-azwj} Book: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]**.⁵²

وعن أمير المؤمنين عليه السلام قال: قد فرض الله التمثل على الأبرار في كتاب الله، قيل: وما التمثل؟ قال: إذا كان وجهك آثر عن وجهه التمثل له.

And from Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} has Necessitated ‘Al-Tam’hal’ upon the righteous ones in the Book of Allah^{-azwj}. I said, ‘And what is Al-Tam’hal’. He^{-asws} said: ‘When it would be so that your face is preferred (to confront a plot) than his face for the seeking for him (his protection)’.

وقال عليه السلام في قول الله عزوجل: " ويؤثرون على أنفسهم ولو كان بهم خصاصة " قال: لا تستأثر عليه بما هو أحوج إليه منك.

And he^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them [59:9]**. He^{-asws} said: ‘Your preferring upon him with what he is more needy to it than you are’.⁵³

NB: The Hadith below clarifies the التمثل

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبِعَ وَ يَجُوعَ أَخُوهُ وَ لَا يَرَوَى وَ يَعْطَشُ أَخُوهُ وَ لَا يَكْتَسِي وَ يَعْرِى أَخُوهُ فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ

Ali Bin Ibahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The right of a Muslim upon a Muslim is that he should not be satiated while his brother is hungry, nor be quenched while his brother is thirsty, nor being clothed while his brother is naked. So how great is the right of a Muslim upon the Muslim’.

وَ قَالَ أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ وَ إِذَا احْتَجَّتْ فَسَلِّهُ وَ إِنْ سَأَلَكَ فَأَعْطِهِ لَا تَمَلَّهُ خَيْرًا وَ لَا يَمَلَّهُ لَكَ كُنْ لَهُ ظَهْرًا فَإِنَّهُ لَكَ ظَهْرٌ إِذَا عَبَّ فَأَحْفَظْهُ فِي عَجَبَتِهِ وَ إِذَا شَهِدَ فَرُزَّهُ وَ أَجَلَّهُ وَ أَكْرَمَهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ

And he^{-asws} said: ‘Love for your Muslim brother what you love for yourself, and when you are needy so ask him, and if he asks you so give him. Neither should you get bored with him nor should he get bored with you. Become a backbone for him, so he would be a backbone

⁵² Al Kafi – V 4 – The Book of Zakat Ch 76 H 15

⁵³ Kitab Al Momin – Ch 4 H 104

for you. When he is absent, so protect him during his absence, and when he is present, so visit him, and exalt him, and honour him, for he is from you and you are from him.

فَإِنْ كَانَ عَلَيْكَ عَاتِبًا فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ وَ إِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ وَ إِنْ ابْتَلَى فَاغْضُدْهُ وَ إِنْ تُمَحَّلَ لَهُ فَأَعْنُهُ وَ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أُفٍّ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ أَخَذَهَا فَإِذَا أَهَمَّهُ أَمَاتَ الْإِيمَانَ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ

So if there was an argument between you, so do not separate from him until you ask his forgiveness, and if he attains something good, so Praise Allah^{-azwj}, and if he is afflicted, so uphold him, and if there is a plot for him, so support him. And when a man says to his brother, 'Ugh!' whatever is between the two of them from the *Wilayah* would be cut off; and when he says, 'You are my enemy', one of them would have blasphemed. So when he slanders him, his *Emān* would dissolve in his heart just as the salt dissolves in the water'.

وَ قَالَ بَلَّغْنِي أَنَّهُ قَالَ إِنَّ الْمُؤْمِنَ لَيَزْهَرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ وَ قَالَ إِنَّ الْمُؤْمِنَ وَلِيُّ اللَّهِ يُعِينُهُ وَ يَصْنَعُ لَهُ وَ لَا يَشُؤُلُ عَلَيْهِ إِلَّا الْحَقُّ وَ لَا يَخَافُ غَيْرَهُ .

And he (the narrator) said, 'It reached me that he^{-asws} said: 'A *Momin*, his light shines to the people of the sky just as the stars shine for the people of the earth'. And he^{-asws} said: 'A *Momin* is a friend of Allah^{-azwj}. He^{-azwj} Assists him, and he works for Him^{-azwj} and he does not say anything upon it except for the truth, nor does he fear anyone apart from Him^{-azwj}'⁵⁴

Is the Religion except for the love?

عن بريد بن معاوية العجلي، قال: كنت عند أبي جعفر (عليه السلام) إذ دخل عليه قادم من خراسان ماشيا، فأخرج رجله و قد تغلفتا، و قال: أما والله ما جاء بي من حيث جئت إلا حبكم أهل البيت

From Bureyd Bin Muawiya Al Ajaly who said,

'I was in the presence of Abu Ja'far^{-asws} when a walker from Khurasan came up. So he brought out his legs and they had been badly bruised, and he said, 'By Allah^{-azwj}! I have not come from where I come from except for the love of the People^{-asws} of the Household'.

. فقال أبو جعفر (عليه السلام): «و الله لو أحبنا حجر حشره الله معنا، و هل الدين إلا الحب، إن الله يقول: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ: يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ هَلِ الدِّينُ إِلَّا الْحُبُّ».

So Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! Even if a rock were to love us^{-asws}, Allah^{-azwj} would Resurrect it with us^{-asws}. And is the Religion except for the love? Allah^{-azwj} is Saying: **Say: If you love Allah, then follow me, Allah will Love you [3:31].** And Said: **are loving the ones who emigrate to them [59:9].** And is the Religion except the love?'⁵⁵

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 5

⁵⁵ تفسير العياشي 1: 27 / 167.

VERSE 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ {10}

And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام) - في خطبة خطبها عند صلحه مع معاوية - فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal-Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws}, from Al-Hassan^{-asws} Bin Ali^{-asws} in a sermon which he^{-asws} preached during the reconciliation with Muawiya – so he^{-asws} said regarding what was the record of Muawiya:

«فصدق أبي رسول الله (صلى الله عليه و آله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه و آله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله

My^{-asws} father (Ali^{-asws}) ratified Rasool-Allah^{-sawww} before, and protected him^{-sawww} with his^{-asws} own self. Then Rasool-Allah^{-sawww} did not cease to put him^{-asws} forward in every situation, and sending him^{-asws} in every difficulty, placing reliance upon him^{-asws} and being reassured by him^{-asws} being aware of his^{-sawww} knowledge and his^{-sawww} advice for the Sake of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-sawww}.

[و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه و آله) و أقرب الأقرين،

And he^{-asws} is the foremost of the foremost ones from Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}. And Allah^{-azwj} Mighty and Majestic has Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**. So my^{-asws} father^{-asws} was the foremost of the foremost ones to Allah^{-azwj} Mighty and Majestic, and to His^{-azwj} Rasool^{-sawww}, and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أَوْلِيكَ أَكْثَرَ دَرَجَةً، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوقا، و أولهم على وجده و وسعه نفقة،

And Allah^{-azwj} has Said: ***They are not the same, the one from you who spent from before the conquest (of Makkah) and fought, are of a greater level [57:10].*** So my^{-asws} father^{-asws} was the first of them in Al-Islam and in Eman (faith), and the first of them to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} emigrating and overtaking (them), and the first one of them upon its passion and the leniency in spending.

قال سبحانه: وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ،

The Glorious Said: ***And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].***

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد،

And the people in all of the cities are seeking Forgiveness for him^{-asws} for him^{-asws} having preceded them to the Eman (faith) with his^{-asws} Prophet^{-saww}, and that no one has ever preceded him^{-asws}.⁵⁶

VERSES 11 - 15

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {11}

Have you not seen those who commit hypocrisy saying to their brethren from the people of the Book, those who commit Kufr, 'If you were to go forth, we will go forth along with you, and we will never obey anyone regarding you, ever! And if you were to be fought against, we will help you'. And Allah Testifies that they are the liars [59:11]

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصُرُونَ {12}

If they were to go forth, they would not be going forth along with them, and if they are fought against, they would not be helping them, and even if they do help them, they would turn their backs, then they would not be helped [59:12]

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {13}

You are being more intensely feared in their hearts than Allah. That is because they are a people not understanding [59:13]

⁵⁶ 175 :2 (Extract) الأُمالي

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ
جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {14}

They will not fight against you altogether except in a fortified town, or from behind walls. Their in-fighting between them is severe. You reckon them to be united, but their hearts are disunited. That is because they are a people not using their intellects [59:14]

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {15}

Their example is like of those who were (lived) shortly before them. Like were those from before them a while back. They tasted the evil consequences of their affair, and for them would be a painful Punishment [59:15]

Please refer to the Hadeeth above of the military expedition against the clan of Nazeyr above under Verses 1 - 4

كأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مِنْ كُفْرٍ فِيهِ كَانَ مُنَافِقًا وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ مِنْ إِذَا اثْتَمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ

(The book) 'Al Kafi' – a number of our companions, from Sahl Bin Ziyad, from one of our companions, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three, one who has these in him, would be hypocrite, and even if he were to fast, and pray Salat, and claims that he is a Muslim - one when entrusted he betrays, and when he narrates, he lies, and when he promises he breaks.

إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَ قَالَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ ادُّكُرَ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا.

Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **surely Allah does not Love the treacherous [8:58]; And the fifth, then the Curse of Allah would be upon him if he was from the liars [24:7]; and Words of Mighty and Majestic: And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**".⁵⁷

VERSES 16 & 18

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ {16}

⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 8

Like the Satan when he says to the human being, 'Commit Kufr!' So when he does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16]

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا، وَذَلِكَ جَزَاءُ الظَّالِمِينَ {17}

So they both would end-up in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17]

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ دَمَ اللَّهُ تَعَالَى هَذَا الظَّالِمُ الْمُعْتَدِي [مِنَ الْمُخَالِفِينَ] وَهُوَ عَلِيٌّ خِلَافَ مَا يَقُولُ مَنْطَوِي [مُنْطَوِي]، وَالإِسَاءَةُ إِلَى الْمُؤْمِنِينَ مُضْمَرٌ، فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ [الْمُنْتَجِلِينَ لِمَحَبَّتِنَا] وَإِيَّاكُمْ وَالدُّنُوبَ الَّتِي قُلَّ مَا أَصَرَ عَلَيْهَا صَاحِبُهَا إِلَّا أَدَاهُ إِلَى الْخِذْلَانِ - الْمُؤَدِّي إِلَى الْخُرُوجِ عَنْ وِلَايَةِ مُحَمَّدٍ وَعَلِيِّ وَ الطَّيِّبِينَ مِنْ أَهْلِهِمَا، وَ الدُّخُولِ فِي مَوْلَاةٍ أَعْدَائِهِمَا،

(Imam Hassan Al-Askari^{-asws} said): 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Allah^{-azwj} the Exalted Condemned this oppressor, the aggressor from the adversaries, and he is at odds esoterically to what he is saying, and an offender to the *Momineen* implied (in the Verse). Therefore, fear Allah^{-azwj}, servants of Allah^{-azwj}, the pretenders of having our^{-asws} love, and beware of the sins which its perpetrator persists upon which would lead him to the abandonment leading to the exiting from the Wilayah of Muhammad^{-saww} and Ali^{-asws}, and the goodly ones from their^{-asws} Progeny^{-asws}, and the entering into the friendship of their^{-asws} enemies.

فَإِنَّ مَنْ أَصَرَ عَلَى ذَلِكَ فَأَدَّى خِذْلَانُهُ إِلَى الشَّقَاءِ الْأَشَقَى - مِنْ مُفَارَقَةِ وِلَايَةِ سَيِّدِ أَوْلِي النَّهْيِ، فَهُوَ مِنْ أَحْسَرِ الْخَاسِرِينَ.

The one who persists upon that, his abandonment would lead him to the wretchedness, separating him from the Wilayah of the Chief of the highest intellectuals, and he would be from the most loser of the losers'.

قَالُوا: يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الدُّنُوبُ الْمُؤَدِّيَةُ إِلَى الْخِذْلَانِ الْعَظِيمِ

They said, 'O son^{-asws} of Rasool-Allah^{-saww}! And what are the sins leading to the great abandonment?'

قَالَ: ظَلْمُكُمْ لِأَخْوَانِكُمْ - الَّذِينَ هُمْ لَكُمْ فِي تَفْضِيلِ عَلِيِّ ع، وَ الْقَوْلُ بِإِمَامَتِهِ، وَ إِمَامَةٌ مَنِ انْتَجَبَهُ [اللَّهُ] مِنْ ذُرِّيَّتِهِ مُؤَافِقُونَ - وَ مُعَاوَنَتُكُمْ النَّاصِبِينَ عَلَيْهِمْ،

He^{-asws} said: 'You being unjust to your brethren – those who are compatible for you all in preferring Ali^{-asws}, and the saying with his^{-asws} Imamate and the Imamate of the ones whom Allah^{-azwj} Chose from his^{-asws} offspring, and your supporters against the Nasibis to them^{-asws}.

وَ لَا تَعْتَرُوا بِحِلْمِ اللَّهِ عَنْكُمْ، وَ طُولِ إِفْهَالِهِ لَكُمْ، فَتَكُونُوا كَمَنْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ - فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ - إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

And do not be deluded by the Forbearance of Allah^{-azwj} from you all and the prolongation of His^{-azwj} Respite for you, for you would become like the one for whom Allah^{-azwj} Mighty and Majestic Says: **Like the Satan when he says to the human being, 'Commit Kufr!' So when he**

does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16].⁵⁸

VERSES 18 & 19

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {18}

O you those who believe! Fear Allah, and let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; surely Allah is Aware of what you are doing [59:18]

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ {19}

And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19]

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رَبُّكَ نَسِيًّا؟»

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza Ali^{-asws} Bin Musa^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **They have forgotten Allah, so He has Forgotten them [9:67]**. So he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted neither forgets nor does He^{-azwj} err, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic Saying: **and your Lord was not forgetful [19:64]**?'

و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَي بتركهم الاستعداد للقاء يومهم هذا

But rather, He^{-azwj} Recompenses the one who forgets Him^{-azwj} and forgets his meeting Him^{-azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: **And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19]**, and the Words of the Mighty and Majestic: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]**.⁵⁹

⁵⁸ Tafseer Imam Hassan Al Askari^{asws} – S 363

⁵⁹ عيون أخبار الرضا (عليه السلام) 1: 18 / 125

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى الرَّازِي الرَّازِي فِي دَرْبِ زَامَهْرَانَ بِالْمَشْهَدِ الْمَعْرُوفِ بِالْغَرِيِّ قِرَاءَةً عَلَيْهِ فِي صَفَرٍ سَنَةِ عَشْرَةَ وَخَمْسِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْشَابُورِيِّ قَالَ: أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ مُحَمَّدٍ الْمُقْرِي بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو طَالِبٍ يَحْيَى بْنُ الْحُسَيْنِ بْنِ هَارُونَ الْعَلَوِيُّ الْحُسَيْنِيُّ إِمْلَاءً قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ الْعَبْدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْقُمِّيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الرَّزْمِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ:

It was informed to us by the Sheykh, the jurist Abu Al Najam Muhammad Bin Abdul Wahhab Bin Isa Al Razy at Al Rayy in the alleyway of Zamahran at the well known location at Al Ghary, reading upon it during Safar of the year five hundred and ten, from Abu Saeed Muhammad Bin Ahmad Bin Al husayn Al Neyshapouri, from Abu Ali Muhammad Bin Muhammad aL Muqry by his reading upon it, from Al Seyyind Abu Talib Yahya Bin al Husayn Bin Haroun Al Alawy Al Hassan, dictating, from Abu Ahmad Bin Muhammad Bin Ali Al Abady, from Muhammad Bin Ja'far Al Qummy, from Ahmad Bin abu Abdullah Barqy, from Al Hassan Bin Mahboub, from Safwan Bin Yahya who said,

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع: مَنْ اعْتَصَمَ بِاللَّهِ عَزَّ وَجَلَّ هُدِيَ وَ مَنْ تَوَكَّلَ عَلَى اللَّهِ عَزَّ وَجَلَّ كُفِيَ وَ مَنْ قَبِعَ بِمَا رَزَقَهُ اللَّهُ عَزَّ وَجَلَّ غَنِيَ وَ مَنْ اتَّقَى اللَّهَ عَزَّ وَجَلَّ نَجَّى

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'The one who adheres with Allah^{-azwj} Mighty and Majestic is Guided, and the one who relies upon Allah^{-azwj} Mighty and Majesty is sufficed, and the one who is content with whatever Allah^{-azwj} Mighty and Majestic has Graced is rich (needless), and the one who fears Allah^{-azwj} Mighty and Majesty attains salvation.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ مَا اسْتَطَعْتُمْ وَ أَطِيعُوا اللَّهَ وَ سَلِّمُوا الْأُمُورَ لِأَهْلِهَا تَفْلِحُوا وَ اصْبِرُوا فَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ الْآيَةَ

Therefore, fear Allah^{-azwj} to what your capacity is, and obey Allah^{-azwj} and submit the matters to its rightful ones, you will succeed, and be patient: **[2:153] surely, Allah is with the patient, And do not become like those who forgot Allah so He Made them forget themselves [59:19] – the Verse'**.⁶⁰

VERSE 20

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ {20}

They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]

ابن بابويه، قال: حدثنا أبو الحسن علي بن عيسى المجاور، في مسجد الكوفة، قال: حدثنا إسماعيل بن علي بن رزين - ابن أخي دعبل بن علي الخزاعي - عن أبيه، قال: حدثنا الإمام أبو الحسن علي بن موسى الرضا (عليه السلام)، قال: حدثني أبي، عن أبيه، عن علي بن أبي طالب (عليهم السلام)، قال: «إن رسول الله (صلى الله عليه وآله) تلا هذه الآية: لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، فقال (صلى الله عليه وآله): أصحاب الجنة من أطاعني، و سلم لعلي بن أبي طالب بعدي، و أقر بولايتيه. و أصحاب النار؟ من سخط الولاية، و نقض العهد، و قاتله بعدي.»

⁶⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 110 (Extract)

Ibn Babuwayh, from Abu Al-Hassan Ali Bin Isa Al-Majawar, in Masjid Al-Kufa, from Ismail Bin Ali Bin Razeyn – the son of the brother of De’bAl-Bin Al-Al-Khuzai – from his father,

Imam Abu Al-Hassan^{-asws} Ali^{-asws} Bin Musa^{-asws} Al-Reza^{-asws} having said: ‘My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws} from Ali^{-asws} Bin Abu Talib^{-asws} having said that: ‘Rasool-Allah^{-saww} recited this Verse: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]***, and he^{-saww} said: ‘The dwellers of the Paradise are the ones who obey me^{-saww}, and submit to Ali^{-asws} Bin Abu Talib^{-asws} after me^{-saww}, and accept his^{-asws} Wilayah. And the inmates of the Fire are the ones who are discontented with Al-Wilayah, and will nullify the oath, and fight against him^{-asws}, after me^{-saww}’.⁶¹

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن جعفر الرزاز، قال: حدثني جدي محمد بن عيسى القيسي، قال: حدثنا إسحاق بن يزيد الطائي، قال: حدثنا سعد بن طريف الخنظلي، عن عطية بن سعد العوفي، عن محذوج بن زيد النهلي، و كان في وفد قومه إلى النبي (صلى الله عليه و آله)، تلا هذه الآية: لا يَشْتَوِي أَصْحَابُ النَّارِ وَ أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ، قال: فقلنا: يا رسول الله، من أصحاب الجنة؟ قال: «من أطاعني و سلم لهذا من بعدي».

And from him (Sheykh Al-Sadouq), from a group, from Abu Al-Mufazzal, from Muhammad Bin Ja’far Al-Razaz, from Jadayy Muhammad Bin Isa Al-Qaysi, from Is’haq bin Yazeed Al-Ta’iy, from Sa’d Bin Tareyf Al-Hanzala, from Atiya Bin Sa’d Al-Awfi,

Mahdouj Bin Zayd Al-Zahli who was in a delegation to the Prophet^{-saww}, when he^{-saww} recited this Verse: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]***. So we said, ‘O Rasool-Allah^{-saww}! Who is the dweller of the Paradise?’ He^{-saww} said: ‘The one who obeyed me^{-saww} and submits to this one^{-asws} (Ali^{-asws}) from after me^{-saww}’.

قال: و أخذ رسول الله (صلى الله عليه و آله) بكف علي (عليه السلام) - و هو يومئذ إلى جنبه - فرفعها، و قال: «ألا إن عليا مني و أنا منه، فمن حاده فقد حادني، و من حادني أسخط الله عز و جل»

He said, ‘And Rasool-Allah^{-saww} grabbed the wrist of Ali^{-asws} – and on that day he^{-asws} was up to his^{-saww} side (in length) – so he^{-saww} raised it and said: ‘Indeed! Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. So the one who opposes him^{-asws} has opposed me^{-saww}, and the one who opposes me^{-saww} has Enraged Allah^{-azwj} Mighty and Majestic’.

ثم قال: «يا علي، حريك حربي و سلمك سلمتي، و أنت العلم بيني و بين أمتي».

Then he^{-saww} said: ‘O Ali^{-asws}! Your^{-asws} war is my^{-saww} war, and your^{-asws} peace is my^{-saww} peace, and you^{-asws} are the Flag between myself^{-saww} and my^{-saww} community’.⁶²

صاحب (الأربعين) في الحديث التاسع و العشرين، قال: أخبرني أبو علي محمد بن محمد المقرئ (رحمه الله) بقراءتي عليه، قال: حدثنا السيد أبو طالب يحيى بن الحسين بن هارون العلوي الحسيني أصلا، قال: حدثنا أبو أحمد محمد بن علي (رحمه الله)، قال: حدثنا محمد بن جعفر القمي، قال: حدثنا أحمد بن أبي عبد الله البرقي، قال: حدثنا الحسن بن محبوب، عن صفوان بن يحيى، قال: قال جعفر بن محمد (عليه السلام): «من اعتصم بالله تبارك و

⁶¹ عيون أخبار الرضا (عليه السلام) 1: 280 / 22.

⁶² الأمالي 2: 100.

تعالى هدي، و من توكل على الله عز و جل كفي، و من قنع بما رزقه الله اغني، و من اتقى الله نجأ، فاتقوا عباد الله ما استطعتم، و أطيعوا الله و سلموا الأمر لأهله تفلحوا، و اصبروا إن الله مع الصابرين و لا تكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ الآية لا يَسْتَوِي أَصْحَابُ النَّارِ و أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، و هم شيعة علي (عليه السلام).

The author of Al-Arbaeen, in the twenty ninth Hadeeth, said, 'Abu Ali Muhammad Bin Muhammad Al-Muqray informed me, from Al-Syed Abu Talib Yahya Bin Al-Husayn Bin Al-Husayn Bin Haroun Al-Alawy Al-Husayni originally, from Abu Ahmad Muhammad Bin Ali, from Muhammad Bin Ja'far Al-Qummi, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Safwan Bin Yahya who said,

'Ja'far Bin Muhammad^{-asws} said: 'The one who adhered to Allah^{-azwj} Blessed and Exalted was Guided, and the one who relied upon Allah^{-azwj} Mighty and Majestic was Sufficed, and the one who was contented with was Allah^{-azwj} has Provided him with was needless, and the one who feared Allah^{-azwj} was Saved. Therefore fear, servants of Allah^{-azwj}, in accordance with your abilities, and obey Allah^{-azwj} and submit the affairs to its rightful ones^{-asws}, and you will be successful, and be patient: **surely Allah is with the patient ones [2:153] And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19] They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]** – and these are the Shias of Ali^{-asws}'.

حدثني بذلك أبي، عن أبيه، عن أم سلمة زوج النبي (صلى الله عليه و آله): أنها قالت: أقراني رسول الله (صلى الله عليه و آله) لا يَسْتَوِي أَصْحَابُ النَّارِ و أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ، فقلت: يا رسول الله، من أصحاب النار؟ قال: مبغض علي و ذريته و منقصوهم.

My^{-asws} father^{-asws} that to me^{-asws}, from his^{-asws} father^{-asws}, from Umm Salma^{-ra} wife of the Prophet^{-saww} having said, 'Rasool-Allah^{-saww} read out to me^{-ra}: **They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]**, so I^{-ra} said, 'O Rasool-Allah^{-saww}, who are the inmates of the Fire?' He^{-saww} said: 'Haters of Ali^{-asws} and his^{-asws} offspring and their^{-asws} faulters'.

فقلت: يا رسول الله، فمن الفائزون منهم؟ قال: شيعة علي هم الفائزون».

So I said, 'O Rasool-Allah^{-saww}! So who are the victorious ones among them?' He^{-saww} said: 'Shias of Ali^{-asws}, they are the victorious ones'.⁶³

و عنه، قال: أخبرنا أبو علي الحسن بن علي بن الحسن الصفار بقرايتي عليه، قال: أخبرنا أبو عمر بن مهدي، قال: أخبرنا أبو العباس بن عقدة، قال: حدثنا محمد بن أحمد القطواني، قال: حدثنا إبراهيم بن جعفر بن عبد الله بن محمد بن مسلمة، عن أبي الزبير، عن جابر بن عبد الله، قال: كنا عند النبي (صلى الله عليه و آله) فأقبل علي بن أبي طالب (عليه السلام)، فقال النبي (صلى الله عليه و آله): «قد أتاكم أخي»

And from him, from Abu Ali Al-Hassan Bin Ali Bin Al-Hassan Al-Saffar, from Abu Umar Bin Mahdy, from Abu Al-Abbas Bin Uqdat, from Muhammad Bin Ahmad Al-Qatwany, from Ibrahim Bin Ja'far Bin Abdullah Bin Muhammad Bin Muslama, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said,

'We were in the presence of the Prophet^{-saww} when Ali Bin Abu Talib^{-asws} came up. So the Prophet^{-saww} said: 'My^{-saww} brother has come to you'.

أربعين الخزاعي: 29 / 28. 63

ثم التفت إلى الكعبة فضربها بيده، فقال: «و الذي نفسي بيده، إن هذا و شيعته هم الفائزون يوم القيامة»

Then he^{-saww} turned towards the Kabah, and he^{-saww} struck it with his^{-saww} hand and said, 'By the One in Whose^{-azwj} Hand in my^{-saww} soul, surely this one^{-asws} and his^{-asws} Shias, they are the victorious ones on the Day of Judgement'.

ثم قال: «إنه أولكم إيماناً معي، و أوفاكم بعهد الله، و أقومكم بأمر الله، و أعدلكم في الرعية، و أقسمكم في السوية، و أعظمكم عند الله مزية» قال: و نزلت إن الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Then he^{-saww} said: 'He^{-asws} is the first one of you in believing in me^{-saww}, and the most loyal one of you with the Covenant of Allah^{-azwj}, and the most established of you with the Command of Allah^{-azwj}, and the most just one of you among the citizens, the most equitable one of you regarding the distribution, and the most magnificent one of you with privileges in the Presence of Allah^{-azwj}'.

قال: و نزلت إنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

He (Jabir) said, 'And the Verse: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]** - was Revealed'.⁶⁴

و عنه: بإسناده قال: قال رسول الله (صلى الله عليه و آله) - لفاطمة (عليها السلام)، في حديث-: «يا فاطمة لا تبكي، فإني إذا دعيت غدا إلى رب العالمين فيكون علي معي، و إذا بعثت غدا بعث علي معي. يا فاطمة لا تبكي، فإن عليا و شيعته هم الفائزون، يدخلون الجنة».

And from him, by his chain, said,

'Rasool-Allah^{-saww} said to (Syeda) Fatima^{-asws} - in a Hadeeth - : 'O Fatima^{-asws}! Do not weep, for when I^{-saww} and Invited to my^{-saww} Lord^{-azwj} tomorrow, so Ali^{-asws} would be with me^{-saww}, and when I^{-saww} am Resurrected tomorrow, Ali^{-asws} would be Resurrected with me^{-saww}. O Fatima^{-asws}! Do not weep, for Ali^{-asws} and his^{-asws} Shias - they are the victorious ones. They would be entering the Paradise'.⁶⁵

VERSE 21

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21}

Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21]

⁶⁴ أربعين الخزاعي: 28 / 28.

⁶⁵ مناقب الخوارزمي: 206 «نحوه».

قَالَ الْإِمَامُ ع ثُمَّ قَالَ اللَّهُ تَعَالَى: وَإِنَّ مِنْهَا يَعْني مِنَ الْحِجَارَةِ لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ إِذَا أَقْسَمَ عَلَيْهَا بِاسْمِ اللَّهِ وَ بِأَسْمَائِ أَوْلِيَائِهِ: مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ الطَّيِّبِينَ مِنْ آلِهِمْ ص، وَ لَيْسَ فِي قُلُوبِكُمْ شَيْءٌ مِنْ هَذِهِ الْخَيْرَاتِ.

The Imam (Hassan Al-Askari^{-asws}) said: ‘Then Allah^{-azwj} the Exalted Said: **and from these [2:74]** – meaning from the rocks, **there are (some) which fall down out of fear of Allah**, when there is sworn upon it with the Name of Allah^{-azwj} and with the Names of His^{-azwj} Guardians – Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the goodly ones from their^{-asws} Progeny^{-asws}, but there isn’t in their hearts anything from this goodness.

وَ مَا وَصَفَ بِهِ الْأَحْجَارَ هَاهُنَا- نَحْنُ مَا وَصَفَ فِي قَوْلِهِ تَعَالَى: لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ- لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ.

And what He^{-azwj} Described the rocks over here – in the Words of the Exalted: **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah [59:21].**

وَ هَذَا التَّقْرِيعُ مِنَ اللَّهِ تَعَالَى لِلْيَهُودِ وَ النَّوَاصِبِ،

And this is the admonition from Allah^{-azwj} the Exalted to the Jews and the *Nasibis*.⁶⁶

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: هَذَا كِتَابُ اللَّهِ الصَّامِتِ وَ أَنَا كِتَابُ اللَّهِ النَّاطِقِ.

And Amir-ul-Momineen^{-asws} said: ‘This is the Book of Allah^{-azwj} which is silent, and I^{-asws} am the Book of Allah^{-azwj} which speaks’.⁶⁷

VERSES 22 - 24

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ {22}

He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {23}

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating (Him with) [59:23]

⁶⁶ Tafseer Imam Hassan Al Askari^{asws} – S 141 (Extract)

⁶⁷ Ibid, H. 33147

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ
الْعَزِيزُ الْحَكِيمُ {24}

He is Allah the Creator, the Maker, Al-Musavar (the Painter). His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies Him, and He is the Mighty, the Wise [59:24]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ أُسَيْدٍ عَنِ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْزَلَ عَلَى عَبْدِهِ مُحَمَّدٍ ص أَنَّ لَهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ يُسَمَّى بِهَذِهِ الْأَسْمَاءِ الرَّحْمَنِ الرَّحِيمِ الْعَزِيزِ الْجَبَّارِ الْعَلِيِّ الْعَظِيمِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Ja'far Bin Muhammad, from Al Hassan Bin Aseyd, from Yaqoub Bin Ja'far who said,

'I heard Musa^{-asws} Bin Ja'far^{-asws} saying: 'Allah^{-azwj} Blessed and Exalted Revealed unto His^{-azwj} servant Muhammad^{-saww} that, there is no god except He^{-azwj}, the Living, the Eternal, and He^{-azwj} is Named by these Names, the Beneficent, the Merciful, the Mighty, the Compeller, the Exalted, the Magnificent.

فَتَاهَتْ هُنَالِكَ عُقُولُهُمْ وَ اسْتَحَقَّتْ خُلُومُهُمْ فَضَرَبُوا لَهُ الْأَمْثَالَ وَ جَعَلُوا لَهُ أُنْدَاداً وَ شَبَّهُوهُ بِالْأَمْثَالِ وَ مَثَلُوهُ أَشْبَاهاً وَ جَعَلُوهُ يَزُولٌ وَ يَحُولُ فَتَاهُوا فِي بَحْرِ عَمِيقٍ لَا يَدْرُونَ مَا عَوْرُهُ وَ لَا يُدْرِكُونَ كَمِيَّةَ بُعْدِهِ.

So, over there, their intellects were stupefied, and their forbearances were lightened, and they struck examples for Him^{-azwj}, and Made rivals for Him^{-azwj}, and resembled Him^{-azwj} by the examples, and they exemplified Him^{-azwj} by resemblances, and Made Him^{-azwj} as being declining and transforming. They strayed in a deep ocean, not knowing what its depth it nor realising the magnitude of its distance".⁶⁸

The Name and the Named

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم، أنه سأل أبا عبد الله (عليه السلام) عن أسماء الله و اشتقاقها، [الله] ما هو مشتق؟ قال: فقال لي: «يا هشام، الله مشتق من أله، و الإله يقتضي مألوها، و الاسم غير المسمى،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam who says:

I asked Abu Abdullah^{-asws} about the Names of Allah^{-azwj} and their Derivations, 'What is 'Allah' (The Name) Derived from?' So he^{-asws} said to me: 'O Hisham! (The Name) 'Allah' is Derived from 'أله' 'God', and God necessitates (the existence of) a servant (مألوها). And the Name is other than the named.

⁶⁸ Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 13 H 21

فمن عبد الاسم دون المعنى فقد كفر و لم يعبد شيئاً، و من عبد الاسم و المعنى فقد كفر و عبد اثنين، و من عبد المعنى دون الاسم فذاك التوحيد، أ فهمت يا هشام؟» قال: فقلت: زدني.

So, one who worshipped the Name apart from the Meaning, so he has committed Kufr and has not worshipped anything. And the one who worshipped the Name as well as the Meaning, so he has (still) committed Kufr for he has worshipped two. And one who worshipped the Meaning apart from the Name, so that is the Oneness (التوحيد). Do you understand, O Hisham?’ So I said, ‘Increase it for me’.

فقال: «إن لله تسعة و تسعين اسماً، فلو كان الاسم هو المسمى، لكان كل اسم منها إلهاً، و لكن الله معنى يدل عليه بهذه الأسماء و كلها غيره. يا هشام، الخبز اسم للمأكل، و الماء اسم للمشروب، و الثوب اسم للملبوس، و النار اسم للمحرق، أ فهمت- يا هشام- فهما تدفع به و تناضل به أعداءنا الملحدین مع الله عز و جل غيره؟»

So he^{-asws} said: ‘For Allah^{-azwj}, there are ninety-nine Names. So, if the Name was the same as the named, each one of the Names would be a god, but Allah^{-azwj} is the Meaning to which these Names point to, and every one of them is other than Him^{-azwj}. O Hisham! The bread is the name of the food, and the water is the name of the drink, and the cloth is the name of the garment, and the fire is the name of the incinerator. Do you understand - O Hisham – with its understanding you can defend and strive against our^{-asws} enemies, the ones who worship other than Allah^{-azwj} Mighty and Majestic?’

قلت: نعم، قال: فقال: «نفعك الله و ثبتك، يا هشام»

I said, ‘Yes’. So he^{-asws} said: ‘May Allah^{-azwj} benefit you and Make you to be steadfast, O Hisham’.

قال هشام: فو الله ما قهرني أحد في التوحيد حين قمت من مقامي هذا.

Hisham said, ‘By Allah^{-azwj}, no one ever overcame me (in a debate) regarding Oneness (التوحيد) since he^{-asws} made me reach to this position of mine’.⁶⁹

The ninety nine Names of Allah^{-azwj}

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بھلول، عن أبيه، عن أبي الحسن العبدی، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) إن الله تبارك و تعالى تسعة و تسعين اسماً، مائة إلا واحد، من أحصاها دخل الجنة، و هي:

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qataan, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran,

from Al-Sadiq Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws} Al-Husayn Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali Bin Abu Talib^{-asws}

الكافي 1: 2 / 68 69

having said, 'Rasool-Allah^{-saww} said that: 'For Allah^{-azwj}, Blessed and Exalted are ninety nine Names – a hundred less one. The one who learns These would enter the Paradise. And these are: -

(1) الله – The God ; (2) الواحد – The One ; (3) الأحد – The Unique ; (4) الصمد – The Absolute ; (5) الأول – The First ; (6) الآخر – The Last ; (7) السميع – The All Hearing ; (8) البصير – The All Seeing ; (9) القدير – The Powerful ; (10) القاهر – The Omnipotent ; (11) العلي – The Sublime ; (12) الأعلى – The High ; (13) الباقي – The Everlasting ; (14) البديع – The Incomparable ; (15) البارئ – The Evolver ; (16) الأكرم – The Most Generous ; (17) الظاهر – The Manifest ; (18) الباطن – The Hidden ; (19) الحي – The Living ; (20) الحكيم – The Wise ; (21) العليم – The Knowing ; (22) الحليم – The Forbearing ; (23) الحفيظ – The Preserver ; (24) الحق – The Truth ; (25) الحسيب – The Reckoner ; (26) الحميد – The Praiseworthy ; (27) الحفي – The Subtle ; (28) الرب – The Lord ; (29) الرحمن – The Beneficent ; (30) الرحيم – The Merciful ; (31) الذارئ – Sower ; (32) الرازق – The Sustainer ; (33) الرقيب – The Watchful ; (34) الرؤوف – The Affectionate ; (35) البار – The Observer ; (36) السلام – The Source of Peace ; (37) المؤمن – The Provider of Security ; (38) المهيمن – The Dominant ; (39) العزيز – The Mighty ; (40) الجبار – The Subduer ; (41) المتكبر – The Possessor of Greatness ; (42) السيد – The Chief ; (43) السبوح – The Glorified ; (44) الشهيد – The Witness ; (45) الصادق – The Truthful ; (46) الصانع – The Maker ; (47) الطاهر – The Pure ; (48) العدل – The Just ; (49) العفو – The Excuser ; (50) الغفور – The Forgiver ; (51) الغني – The Needless ; (52) الغياث – The Aider ; (53) الفاطر – The Originator ; (54) الفرد – The Alone ; (55) الفتح – The Initiator ; (56) الفالق – The Splitter ; (57) القديم – The Eternal-; (58) الملك – The King ; (59) القدوس – The Holy ; (60) القوي – The Strong ; (61) القريب – The Near ; (62) القيوم – The Self-subsistent ; (63) القابض – The Seizer ; (64) الباسط – The Extender ; (65) قاضي الحاجات – The Fulfiller of Needs ; (66) المجيد – The Glorious ; (67) المولى – The Guardian ; (68) المنان – The Benefactor ; (69) المحييط – The Encompasser ; (70) المبين – The Manifested ; (71) المقيت – The Feeder ; (72) المصور – The Designer ; (73) الكريم – The Honourable ; (74) الكبير – The Great ; (75) الكافي – The Sufficient ; (76) كاشف الضر. – Remover of the Harm ; (77) الوتر – The Singular ; (78) النور – The Light ; (79) الوهاب – The Bestower ; (80) الناصر – The Helper ; (81) الواسع – The Ample-giving ; (82) الودود – The Cordial ; (83) الهادي – The Guide ; (84) الوفي – The Loyal-; (85) الوكيل – The Custodian ; (86) الوارث – The Inheritor ; (87) البر – The Righteous ; (88) الباعث – The Resurrector ; (89) التواب – The Oft-returning (in Mercy) ; (90) الجليل – The Majestic ; (91) الجواد – The Generous ; (92) الخبير – The Fully Informed ; (93) الخالق – The Creator ; (94) خير الناصرين – The Best of the Helpers ; (95) الديان – The Judge ; (96) الشكور – The Thankful ; (97) العظيم – The Magnificent ; (98) اللطيف – The Kind ; (99) الشافي – The Healer⁷⁰.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ* هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ» وَ اتَّقُلْ عَلَيْهَا ثَلَاثًا فَإِنَّهُ يَشْكُرُ بِإِذْنِ اللَّهِ تَعَالَى.

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23] He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth

Glorifies him, and He is the Mighty, the Wise [59:24] – and spit gently upon it three times, for it would settle by the Permission of Allah^{-azwj} the Exalted”.⁷¹

⁷¹ H 82 – تفسير نور الثقلين، ج5، ص: 294