

## TABLE OF CONTENTS

VERSE 11.....	3
VERSE 12.....	5
Twelve chieftains .....	5
VERSE 13 & 14 .....	6
VERSES 15 & 16.....	7
The Light and the Straight Path.....	10
VERSES 17 - 19 .....	11
VERSE 20.....	13
VERSES 21 - 26 .....	14
VERSES 27 - 31 .....	18
The Story .....	19
Allah only Accepts from the pious .....	20
The false righteous deeds .....	22
Why Qabeel <sup>-la</sup> killed Habeel <sup>-as</sup> .....	24
VERSE 32.....	28
The interpretation of killing a soul and reviving it.....	28
Can we invite people to the Religion to revive them? .....	29
The Punishment of the one who kills one person .....	30
The judgment for the killing.....	31
Killing for mischief in the earth .....	32
VERSES 33 & 34.....	33
The correct judgment .....	36
VERSE 35.....	39
VERSES 36 & 37.....	40
VERSES 38 - 40 .....	41
The limits of the hands and the legs for cutting .....	41

<b>The repeat offenders .....</b>	<b>44</b>
<b>The amount which constitutes theft .....</b>	<b>45</b>
<b>VERSES 41 &amp; 42.....</b>	<b>45</b>
<b>The ill-gotten gains .....</b>	<b>51</b>
<b>VERSES 43 &amp; 44.....</b>	<b>52</b>

## CHAPTER 5

## AL-MA'IDA

## (The Table)

## (120 VERSES)

## Verses 11 to 44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

***O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you; and fear Allah; and let the Momineen be reliant upon Allah [5:11]***

[ ابن شهر آشوب ] [ قال الثمالي ] في تفسير قوله تعالى: \* (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ) \*: ان القاصد إلى النبي (صلى الله عليه وآله) كان دعثور بن الحارث. فدفع جبرئيل في صدره، فوقع السيف من يده، فأخذه رسول الله وقام على رأسه فقال: ما يمنعك مني؟ فقال: لا أحد وأنا أعهد أن لا أفاتلك أبدا، ولا أعين عليك عدوا.

Ibn Shehr Ashub – Al Sumaly said,

‘Regarding the interpretation of the Words of the High ***O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you [5:11]***. Gowsar Bin Al-Haris had intended (to kill) the Prophet<sup>-saww</sup>, so Jibraeel<sup>-as</sup> had pushed him by his chest, and the sword fell from his hands. So, Rasool-Allah<sup>-saww</sup> seized it and stood upon his head, so he<sup>-saww</sup> said: ‘What will prevent you from me<sup>-saww</sup>?’ So he said, ‘No one, and I oath that I shall never kill you<sup>-saww</sup>, ever, nor support an enemy against you’.

فأطلقه فستل بعد انصرافه عن حاله قال: نظرت إلى رجل طويل أبيض دفع في صدري، ففرفت أنه ملك. ويقال: إنه أسلم، وجعل يدعو قومه إلى الإسلام.

He<sup>-saww</sup> left him. He was asked about his leaving from his situation and he said, ‘I looked at a tall white man who pushed in my chest, so I recognise that he is an Angel’. And it was said,

‘He professed to Al-Islam, and made calls to his people to Al-Islam’.<sup>1</sup> (See full Hadeeth below from Chapter 4)

[ الفضل الطبرسي ] ذكر أبو حمزة في تفسيره: ان النبي غزا محاربا وبني أنمار فهزمهم الله وأحرزوا الذراري والمال، فنزل رسول الله والمسلمون ولا يرون في العدو واحدا، فوضعوا أسلحتهم وخرج رسول الله ليقضي حاجته وقد وضع سلاحه فجعل بينه وبين أصحابه الوادي إلى أن يفرغ من حاجته وقد درأ الوادي والسماء ترش،

Al Fazal Al Tabarsee mentioned Abu Hamza in his Tafseer,

‘The Prophet<sup>-saww</sup> battled against the Clan of Anmaar, and Allah<sup>-azwj</sup> Defeated them and captured the offspring and the wealth. So, Rasool-Allah<sup>-saww</sup> and the Muslims encamped and there were not seeing anyone from the enemies. So they placed down their weapons, and Rasool-Allah<sup>-saww</sup> went to fulfil his<sup>-saww</sup> need, and he<sup>-saww</sup> had placed down his<sup>-saww</sup> weapon. So he<sup>-saww</sup> made the valley to be in between himself<sup>-saww</sup> and his<sup>-saww</sup> companions until he<sup>-saww</sup> was free from his<sup>-saww</sup> need. And he<sup>-saww</sup> was in the bottom of the valley and it rained.

فحال الوادي بين رسول الله وبين أصحابه وجلس في ظل شجرة، فبصر به غورث بن الحارث المحاربي فقال له أصحابه: يا غورث! هذا محمد قد انقلع من أصحابه، فقال: قتلي الله إن لم أقتله وانحدر من الجبل ومعه السيف ولم يشعر به رسول الله إلا وهو قائم على رأسه ومعه السيف قد سله من غمده وقال: يا محمد من يعصمك مني الآن؟ فقال الرسول: الله.

The situation was such that the valley was between Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> companions, and he<sup>-saww</sup> was seated in the shade of a tree. Gowras Bin Al-Haris Al-Maharby saw him<sup>-asws</sup>, so his companions said to him, ‘O Gowras! This is Muhammad<sup>-saww</sup>! He<sup>-saww</sup> has pulled away from his<sup>-saww</sup> companions’. So he said, ‘May Allah<sup>-azwj</sup> Kill me if I do not kill him<sup>-saww</sup>’. And he descended from the mountain, and with him was his sword, and Rasool-Allah<sup>-saww</sup> did not see him until he was standing by his<sup>-saww</sup> head, and he had unsheathed his sword from its covering, and said: ‘O Muhammad<sup>-saww</sup>! Who will protect you<sup>-saww</sup> from me, now?’ So the Rasool<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup>!’

فانكب عدو الله لوجهه، فقام رسول الله فأخذ سيفه وقال: ياغورث من يمنعك مني الآن؟ قال: لا أحد. قال: أتشهد أن لا إله إلا الله وأني عبد الله ورسوله، قال: لا، ولكنني أعهد أن لا أقاتلك أبدا ولا أعين عليك عدوا فأعطاه رسول الله سيفه، فقال له غورث: والله لأنت خير مني قال (عليه السلام): إني أحق بذلك

The enemy of Allah<sup>-azwj</sup> fell upon his face. So Rasool-Allah<sup>-saww</sup> seized his sword and said: ‘O Gowras! Who will block you from me<sup>-saww</sup>, now?’ He said, ‘No one’. He<sup>-saww</sup> said: ‘Do you testify that there is no god except for Allah<sup>-azwj</sup> and that I<sup>-saww</sup> am His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He said, ‘No. But, I oath that I will not kill you<sup>-saww</sup> ever, nor will I support your<sup>-saww</sup> enemies against you<sup>-saww</sup>’. Rasool-Allah<sup>-saww</sup> gave his sword back to him. Gowras said to him<sup>-saww</sup>, ‘By Allah<sup>-azwj</sup>! You<sup>-saww</sup> are better than I am’. He<sup>-saww</sup> said: ‘I<sup>-saww</sup> am rightful of that’.

وخرج غورث إلى أصحابه فقالوا: ياغورث لقد رأيناك قائما على رأسه بالسيف فما منعك منه قال: الله. أهويت له بالسيف لأضربه فما أدري من لزجني بين كنتفي فخررت لوجهي وخر سيفي وسبقني إليه محمد وأخذه ولم يلبث الوادي ان سكن،

<sup>1</sup> Tafseer Abu Hamza Al Sumaly H 77

And Gowras went out to his companions, so they said, ‘O Gowras! We saw you standing upon his<sup>-saww</sup> head with the sword, so what prevented you from him<sup>-saww</sup>?’ He said, ‘Allah<sup>-azwj</sup>. I brandished the sword to strike him<sup>-saww</sup>, so I do not know who pushed me between my shoulders. So I fell down upon my face, and my sword fell down, and Muhammad<sup>-saww</sup> got to it first and grabbed it, and tranquillity did not remain in the valley’.

فقطع رسول الله إلى أصحابه فأخبرهم الخبر وقرأ عليهم: إن كان بكم أذى من مطر الآية كلها.

Rasool-Allah<sup>-saww</sup> went to his<sup>-saww</sup> companions and informed them of the news, and recited to them the Verse **if there was harm with you from rain [4:102]** - all of it’.<sup>2</sup>

## VERSE 12

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {12}

**And Allah has Taken a Covenant with the Children of Israel, and We Sent from them twelve chieftains; and Allah Said: “I am with you all, if you establish the Salat and give the Zakat and you believe in My Rasools and support them, and you lend Allah a goodly loan, I shall Expiate your evil deeds and will Enter you all into Gardens beneath which the rivers flow. So the one from you who commits Kufr after that, then he has lost the right way” [5:12]**

## Twelve chieftains

(مناقب ابن شهر آشوب): عن النبي (صلى الله عليه و آله): «كائن في امتي ما كان في بني إسرائيل حذو النعل بالنعل و القذة بالقذة، كان فيهم اثنا عشر نقيبا في قوله تعالى: وَ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا».

Manaqib Ibn Shehr Ashoub –

‘From the Prophet<sup>-saww</sup>: ‘It would be happening in my<sup>-saww</sup> community what happened in the Children of Israel, the sole of the slipper with the slipper, and the step with the step. There were twelve chieftains among them, in the Words of Allah<sup>-azwj</sup> **and We Sent from them twelve chieftains [5:12]**’.<sup>3</sup>

(إرشاد القلوب): عن ابن عباس، عن رسول الله (صلى الله عليه و آله) - في حديث - قال: «معاشر الناس، من أحب أن يلقي الله و هو عنه راض فليوال عدة الأئمة». فقام جابر بن عبد الله، فقال: و ما عدة الأئمة؟

<sup>2</sup> Tafseer Abu Hamza Al Sumaly H 67

<sup>3</sup> المناقب 1: 300

Irshad Al Quloob, from Ibn Abbas,

‘From Rasool-Allah<sup>-saww</sup> – in a Hadeeth – said: ‘Group of people! The one who loves to meet Allah<sup>-azwj</sup> and He<sup>-azwj</sup> is Pleased from him, so let him adopt a number of Imams<sup>-asws</sup>!’ So Jabir Bin Abdullah stood up and he said, ‘And what is the number of the Imams<sup>-asws</sup>?’

فقال: «يا جابر، سألتني - يرحمك الله - عن الإسلام بأجمعه، عدتهم عدة الشهور، و هي عند الله اثنا عشر شهرا في كتاب الله يوم خلق السماوات و الأرض، و عدتهم عدة العيون التي انفجرت لموسى بن عمران (عليه السلام) حين ضرب بعصاه البحر فانفجرت منه اثنتا عشرة عينا،

He<sup>-saww</sup> said: ‘O Jabir! You asked me<sup>-saww</sup> – may Allah<sup>-azwj</sup> have Mercy on you – about Al-Islam in its entirety. Their<sup>-asws</sup> number is the number of the months, and in the Presence of Allah<sup>-azwj</sup>, these are twelve months in the Book of Allah<sup>-azwj</sup>, the day He<sup>-azwj</sup> Created the skies and the earth. And their<sup>-asws</sup> number is the number of the springs which sprung for Musa<sup>-as</sup> Bin Imran<sup>-as</sup> where he<sup>-as</sup> struck the sea with his<sup>-as</sup> staff, and twelve springs burst out from it.

و عدتهم عدة نقباء بني إسرائيل، قال الله تعالى: وَ لَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيباً و الأئمة- يا جابر- اثنا عشر، أولهم علي بن أبي طالب و آخرهم القائم».

And their<sup>-asws</sup> number is the number of the chieftains of the Children of Israel. Allah<sup>-azwj</sup> the Exalted Said: **And Allah has Taken a Covenant with the Children of Israel, and We Sent from them twelve chieftains [5:12]**, and the Imams<sup>-asws</sup>, O Jabir, are twelve. The first of them<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the last of them<sup>-asws</sup> is Al-Qaim<sup>-asws</sup>’<sup>4</sup>.

## VERSE 13 & 14

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {13}

**But due to them breaking their Covenant, We Cursed them and Made their hearts harsh. They were altering the Speech from its place and they forgot a portion of what they had been reminded with; and you will not cease to be notified upon the treachery from them, except a few of them. Therefore forgive them and pardon; surely Allah Loves the good doers [5:13]**

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ {14}

**And from those who are saying, ‘We are Christians’, We Took their Covenant, but they forgot a portion of what they were reminded with, so We Induced the enmity and the hatred**

<sup>4</sup> 293 إرشاد القلوب:

**between them up to the Day of Judgment; and soon Allah would Inform them with what they had been doing [5:14]**

علي بن إبراهيم، قال: قال علي (عليه السلام): «إن عيسى بن مريم عبد مخلوق، فجعلوه رباً فنسوا خطأ بما ذكروا به».

Ali Bin Ibrahim said,

‘Ali<sup>-asws</sup> said: ‘Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> was a Created servant but they took him as Lord **and they forgot a portion of what they had been reminded with [5:13]**’.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمَكِّيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تَشْتَرِ مِنَ السُّودَانِ أَحَدًا فَإِنْ كَانَ لَا بُدَّ فَمِنَ النَّوْبَةِ فَإِنَّهُمْ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا خَطَأً بِمَا ذُكِّرُوا بِهِ أَمَا إِنَّهُمْ سَيَذْكُرُونَ ذَلِكَ الْخَطَأَ وَ سَيُخْرِجُ مَعَ الْفَائِمْ (عليه السلام) مِنَّا عَصَابَةً مِنْهُمْ وَ لَا تَنْكِحُوا مِنَ الْأَكْرَادِ أَحَدًا فَإِنَّهُمْ جُنُسٌ مِنَ الْجِنِّ كُشِفَ عَنْهُمْ الْغُطَاءُ .

Ali Bin Ibrahim, from Ismail Bin Muhammad Al Makky, from Ali Bin Al Husayn, from Amro Bin Usman, from Al Husayn Bin Khalid, from the one who mentioned it, from Abu Al Rabie Al Shamy who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘Do not buy from the Sudanese, and if it was inevitable, so (buy) from the Nubians, for they are from those for whom Allah<sup>-azwj</sup> Mighty and Majestic Says **[5:14] And with those who say, We are Christians, We made a Covenant, but they forgot a portion of what they were reminded with.** But, they would be remembering that Covenant and they would be coming out with Al-Qaim<sup>-asws</sup> from us<sup>-asws</sup>, a brigade from them; and do not marry anyone from the Kurds, for they are a species from the Jinn, the cover having been Removed from them’.<sup>6</sup>

## VERSES 15 & 16

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ {15}

**O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. There has come to you from Allah, a Light and a Clarifying Book [5:15]**

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {16}

<sup>5</sup> تفسير القمي 1: 164.

<sup>6</sup> Al Kafi – V 5 – The Book of Marriage Ch 27 H 2

***Allah Guides by it the one who pursues His Pleasure in the ways of Al-Salaam (Allah), and he (Rasool) extracts you from the darkness to the Light by His Permission and guides them to the Straight Path [5:16]***

الطبرسي، قال: سبب نزول الآية: قال الباقر (عليه السلام): «إن امرأة من خيبر ذات شرف بينهم زنت مع رجل من أشرفهم، و هما محصنان، فكرهوا رجمهما، فأرسلوا إلى يهود المدينة، و كتبوا إليهم أن يسألوا النبي (صلى الله عليه و آله) عن ذلك، طمعا في أن يأتي لهم برخصة،

Al-Tabarsy said, 'The reason for the Revelation of this Verse – Al-Baqir<sup>-asws</sup> said: 'One day a woman from Khyber, being with honour among them, committed adultery with a noble man of theirs. They disliked it to stone them, so they sent a message to the Jews of Al-Medina and wrote to them to ask the Prophet<sup>-saww</sup> about that, with the hope that he<sup>-saww</sup> would give them allowance.

فانطلق قوم منهم، كعب بن الأشرف، و كعب بن أسيد و شعبة بن عمر و مالك بن الصيف، و كنانة بن أبي الحقيق و غيرهم، فقالوا: يا محمد، أخبرنا عن الزاني و الزانية إذا احصنا، ما حدهما؟

A group went and among them were Ka'ab Bin Al-Ashraf, and Ka'ab Bin Aseyd, and Sha'ba Bin Umar and Malik Bin Al-Sayf, and Kanana Bin Abu Al-Haqeeq and others. They said, 'O Muhammad<sup>-saww</sup>! Inform us about the adulterer and the adulteress, what are both their legal punishments (of the Law)?'

قال: و هل ترضون بقضائي في ذلك؟ فقالوا: نعم. فنزل جبرئيل (عليه السلام) بالرحم، فأخبرهم بذلك، فأبوا أن يأخذوا به، فقال جبرئيل: اجعل بينك و بينهم ابن صوريا. و وصفه له، فقال النبي (صلى الله عليه و آله): هل تعرفون شابا أبيض أعور، يسكن فدكا، يقال له: ابن صوريا؟ قالوا: نعم. قال: فأني رجل هو فيكم؟ قالوا: أعلم يهودي بقي على ظهر الأرض بما أنزل الله على موسى (صلى الله عليه)».

Rasool Allah<sup>-saww</sup> said: 'And are you happy with my<sup>-saww</sup> judgement regarding that?' They said, 'Yes'. So Jibrael<sup>-as</sup> descended with the (Verse of) stoning, and he<sup>-saww</sup> informed about that, but they refused to act upon it. Jibrael<sup>-as</sup> said: 'Make Ibn Sowriya to be between you<sup>-saww</sup> and them' – and described him to him<sup>-saww</sup>. So the Prophet<sup>-saww</sup> said: 'Do you all recognise a young one-eyed man who lives at Fadak, called Ibn Sowriya?' They said, 'Yes'. He<sup>-saww</sup> said: 'So what kind of man is he, among you?' They said, 'He is the most knowledgeable among the Jews about what Allah<sup>-azwj</sup> Revealed unto Musa<sup>-as</sup>'.

قال: «فأرسلوا إليه ففعلوا، فأتاهم عبد الله بن صوريا، فقال له النبي (صلى الله عليه و آله): إني أنشدك الله الذي لا إله إلا هو، الذي أنزل التوراة على موسى و فلق لكم البحر، و أنجاكم، و أغرق آل فرعون، و ظلل عليكم الغمام، و أنزل عليكم المن و السلوى، هل تجدون في كتابكم الرجم على من أحصن؟

He<sup>-saww</sup> said: 'Then send for him'. They did that, and Abdullah Bin Sowriya came up, so the Prophet<sup>-saww</sup> said to them: 'I<sup>-saww</sup> adjure you to Allah<sup>-azwj</sup>, there is no god but He<sup>-azwj</sup>, Who Revealed the Torah unto Musa<sup>-as</sup>, and Parted the sea for you, and Rescued you, and Drowned the people of the Pharaoh<sup>-la</sup>, and Shaded you with the clouds, and Caused the Manna and the Quails to descend upon you – did you find in your Book, the (penalty of) stoning upon the one who commits adultery?'

قال ابن صوريا: نعم، و الذي ذكرني به لولا خشية أن يحرقني رب التوراة إن كذبت أو غيرت ما اعترفت لك، و لكن أخبرني كيف هي في كتابك يا محمد؟ قال: إذا شهد أربعة رهط عدول أنه قد أدخله فيها كما يدخل الميل في المكحلة وجب عليه الرجم.

Ibn Sowriya said, 'Yes, by the One Who<sup>-azwj</sup> Made me to remember it. Had I not feared that the Lord<sup>-azwj</sup> of the Torah would Incinerate me, I would have lied or changed what you<sup>-saww</sup> have recognised. But, inform me, how is it in your<sup>-saww</sup> Book, O Muhammad<sup>-saww</sup>? He<sup>-saww</sup> said: 'When a group of four just men witness it, that he has entered her, just like the needle enters into the container, the stoning is obligated upon them'.

فقال ابن صوريا: هكذا أنزل الله في التوراة على موسى. فقال له النبي (صلى الله عليه و آله): فما ذا كان أول ما ترخصتم به أمر الله و رسوله؟

Ibn Sowriya said, 'This is how Allah<sup>-azwj</sup> has Revealed in the Torah upon Musa<sup>-as</sup>. So the Prophet<sup>-saww</sup> said to him: 'If it was like that, then what gave you the leeway in the Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-as</sup>?'

قال: كنا إذا زنى الشريف تركناه، و إذا زنى الضعيف أقمنا عليه الحد، فكثر الزنا في أشرفنا حتى زنى ابن عم ملك لنا فلم نرجمه، ثم زنى رجل آخر فأراد الملك رجمه، فقال له قومه: لا، حتى ترجم فلانا- يعنون ابن عمه-

He said, 'If the adulterer is the noble man, we leave him, and if the adulterer is the weak, we establish the legal punishment (of the Law) against him. Most of the adultery is committed among our noble people, to the extent that when the cousin of the king committed it, we did not stone him. Then another man committed adultery, so the king intended to have him stoned, but the people said to him, 'No, until you stone such and such' – meaning his cousin.

فقالوا: تعالوا نجتمع فلنضع شيئا دون الرجم، يكون على الشريف و الوضع، فوضعنا الجلد و التحميم، و هو أن يجلدوا أربعين جلدة، ثم يسود وجههما ثم يحمالان على حمارين، فيجعل وجههما من قبل دبر الحمار، و يطاف بهما، فجعلوا هذا مكان الرجم.

They said, 'Come, let us gather together and put something else in place of the stoning, to come upon the nobles and the lowly. So we replaced it by the whipping and 'Al-Tahmeen', and it is the whipping of forty lashes, then we blacken the faces of both of them, then make them to be carried by two donkeys, being carried with their faces at the back of the donkeys, which circles with them. So we have made this to be in place of the stoning'.

فقالت اليهود لابن صوريا: ما أسرع ما أخبرته به. فقال لهم: أنه أنشدني بالتوراة، و لولا ذلك لما أخبرته به.

The Jews said to Ibn Sowriya, 'What was the hurry in informing him<sup>-saww</sup> about it?' He said, 'He<sup>-saww</sup> adjured me with the Torah, and had it not been for that, I would not have informed him of it'.

فأمر بهما النبي (صلى الله عليه و آله) فرجما عند باب مسجده، و قال: أنا أول من أحيا أمرك إذا أمانوه. فأنزل الله سبحانه فيه يا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَ يَغْفُوا عَنْ كَثِيرٍ.

The Prophet<sup>-saww</sup> ordered for both of them to be stoned at the door of his<sup>-saww</sup> Masjid and said: 'I<sup>-saww</sup> am the first one to revive your matter when it had died out'. Thus, Allah<sup>-azwj</sup>, Glory be to Him<sup>-azwj</sup>, Revealed with regards to it **O People of the Book! There has come to you Our**

**Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. [5:15]'.<sup>7</sup>**

## The Light and the Straight Path

فِي مَجْمَعِ الْبَيَانِ نُورًا مُبِينًا وَقِيلَ: النُّورُ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al Bayan –

‘And it is said, ‘The **Light [5:15]** is the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’ – from Abu Abdullah<sup>-asws</sup>.<sup>8</sup>

العباشي: عن عبد الله بن سليمان، قال قال: «البرهان محمد (عليه و آله السلام)، النور علي (عليه السلام)». قال: قلت له صراطاً مُسْتَقِيمًا؟ قال: الصراط المستقيم علي (عليه السلام)».

Al Ayyashi, from Abdullah Bin Suleyman who said,

He<sup>-asws</sup> (Abu Abdullah<sup>-asws</sup> said: ‘The Light is Ali<sup>-asws</sup>’. I said, ‘(And) **Straight Path [5:16]**?’ He<sup>-asws</sup> said: ‘The Straight Path is Ali<sup>-asws</sup>’.<sup>9</sup>

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبد الله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصراط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The Straight Path is Amir Al-Momineen Ali<sup>-asws</sup>’.<sup>10</sup>

حدثنا حبيب بن أبي ثابت، عن سعيد بن جبير: عن ابن عباس قال: قال رسول الله صلى الله عليه وآله لعلي بن أبي طالب: أنت الطريق الواضح وأنت الصراط المستقيم، وأنت يعقوب المؤمنين.

Narrated to us Habib Bin Abu Thabit, from Saeed Bin Jubeyr,

(It has been narrated) from Ibn Abbas who said that, ‘Rasool Allah<sup>-saww</sup> said to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: ‘You<sup>-asws</sup> are the clear way, and you<sup>-asws</sup> are **the Straight Path [5:16]**, and you<sup>-asws</sup> are the Yaqoub<sup>-as</sup> of the Momineen’.<sup>11</sup>

في كتاب كمال الدين وتمام النعمة بإسناده إلى خيثة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصراط المستقيم إلى الله عز وجل، ونحن من نعمة الله على خلقه.

<sup>7</sup> Extract) مجمع البيان 3: 299

<sup>8</sup> Tafseer Noor Al Saqalayn – V 1 P 579 H 698

<sup>9</sup> تفسير العياشي 1: 308 / 285

<sup>10</sup> معاني الأخبار: 2 / 32، شواهد التنزيل 1: 96 / 61

<sup>11</sup> Shawahid Al Tanzeel – H 88

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far<sup>-asws</sup> in a lengthy Hadeeth and in it he<sup>-asws</sup> said: 'And we<sup>-asws</sup> are the Clear Way and the Straight Path to Allah<sup>-azwj</sup> Mighty and Majestic, and we<sup>-asws</sup> are the Favour of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creation'.<sup>12</sup>

عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله وسلم: إن الله جعل عليا وزوجته وأبناء حجج الله على خلقه وهم أبواب العلم في أممي من اهتدى بهم هدى إلى صراط مستقيم.

From Jabir Bin Abdullah who said that,

'Rasool-Allah<sup>-saww</sup> said: 'Verily Allah<sup>-azwj</sup> has Made Ali<sup>-asws</sup>, and his<sup>-asws</sup> wife<sup>-asws</sup>, and his<sup>-asws</sup> sons<sup>-asws</sup> to be Proofs of Allah<sup>-azwj</sup> on His<sup>-azwj</sup> creatures, and they<sup>-asws</sup> are the Gateways of knowledge in my<sup>-saww</sup> community. The one who gets guided by them<sup>-asws</sup>, will be guided to **the Straight Path**' [5:16].<sup>13</sup>

## VERSES 17 - 19

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {17}

**They have committed Kufr, those who are saying, 'Surely Allah, He is the Messiah Isa Bin Maryam'. Say, 'So who can control anything from Allah if He Intends to Destroy the Messiah, son of Maryam and his mother, and the ones in the earth altogether? And for Allah is the Kingdom of the skies and the earth and whatever is between the two. He Creates whatever He so Desires to, and Allah is Able upon all things' [5:17]**

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَإِلَيْهِ الْمَصِيرُ {18}

**And the Jews and the Christians say, 'We are the children of Allah and His Beloved ones'. Say, 'So why does He Punish you for your sins? But you are mortals from the ones He Created. He Forgives the one He so Desires to and He Punishes the one He so Desires to, and for Allah is the Kingdom of the skies and the earth and whatever is between the two, and to Him is the destiny' [5:18]**

<sup>12</sup> Tafseer Noor Al Saqalayn – CH 1 – H 104

<sup>13</sup> Shawahid Al Tanzeel – H 89

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {19}

***O People of the Book! There has come to you Our Rasool clarifying to you upon an interval from the Rasools that you should be saying, 'There has neither come to us from a giver of glad tidings nor a warner'. So there has come to you a giver of glad tidings and a warner, and Allah is Able upon all things [5:19]***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ ثَابِتِ بْنِ دِينَارٍ الثَّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far<sup>-asws</sup> in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far<sup>-asws</sup> in the corner of the House and the people had gathered around him'. Nafa'u said, 'O commander of the faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>'.

فَقَالَ أَشْهَدُ لَأَتَيْنَهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُحْجِلُهُ

He (Nafa'u) said, 'Be a witness for I shall ask him<sup>-asws</sup> about certain matters that nobody can answer with regard to it except for a Prophet<sup>-as</sup> or a son<sup>-asws</sup> of a Prophet<sup>-as</sup>, or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>'. He said, 'So go ahead and ask him<sup>-asws</sup>, perhaps you can embarrass him<sup>-asws</sup>'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ خِلَاقَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ

Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far<sup>-asws</sup>. He said, 'O Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissible(s), and their Prohibitions, and I have come to ask you<sup>-asws</sup> about certain matters that none can answer with regard to it except for a Prophet<sup>-as</sup>, or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>, or son<sup>-asws</sup> of a Prophet<sup>-as</sup>'.

قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أَخْبِرْكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِأَقْوَلَيْنِ جَمِيعاً قَالَ أَمَّا فِي قَوْلِي فَخَمْسُمِائَةِ سَنَةٍ وَ أَمَّا فِي قَوْلِكَ فَسِتُّمِائَةِ سَنَةٍ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> raised his<sup>-asws</sup> head and said; 'Ask, or shall I<sup>-asws</sup> begin for you?' He said, 'Inform me, how many years were there in between Isa<sup>-as</sup> and Muhammad<sup>-saww</sup>? He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you in accordance to your words or to mine<sup>-asws</sup>? He said,

‘Inform me in accordance to both together’. He<sup>-asws</sup> said: ‘In accordance to my<sup>-asws</sup> words, so there were five hundred years, and in accordance to your words there were six hundred years’.<sup>14</sup>

## VERSE 20

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا  
وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ {20}

**And when Musa said to his people: ‘O people! Recall the Favour of Allah upon you when He Made Prophets among you and Made you (Imams) kings and Gave you what He had not Given to any other among the nations [5:20]**

سعد بن عبد الله، قال: حدثني جماعة من أصحابنا، عن الحسن بن علي بن أبي عثمان، و إبراهيم ابن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَ جَعَلَكُمْ مُلُوكًا، فقال: «الأنبياء: رسول الله (صلى الله عليه وآله)، و إبراهيم، و إسماعيل و ذريته، و الملوك: الأئمة (عليهم السلام)».

Sa’ad Bin Abdullah said, ‘A group of our companions narrated to me, from Al Hassan Bin Ali Bin Abu Usmaan, and Ibrahim Ibn Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **when He Made Prophets among you and Made you kings [5:20]**, so he<sup>-asws</sup> said: ‘The Prophets – Rasool-Allah<sup>-saww</sup>, and Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup> and his<sup>-as</sup> offspring; and the kings – The Imams<sup>-asws</sup>’.

قال: فقلت: و أي الملك أعطيتم؟ فقال: «ملك الجنة، و ملك النار».

He (the narrator) said, ‘And which kingdom did He<sup>-azwj</sup> Give them<sup>-asws</sup>?’ So he<sup>-asws</sup> said: ‘The kingdom of the Paradise and kingdom of the Fire’.

قُلْتُ: وَ رَوَى هَذَا الْحَدِيثَ بِالسَّنَدِ وَ الْمَنْ صَاحِبُ (الرَّجْعَةِ) 15، وَ فِي آخِرِ حَدِيثِهِ: فَقَالَ: «مُلْكُ الْجَنَّةِ وَ مُلْكُ الرَّجْعَةِ».

I (the narrator Al Daylami) say, ‘And this Hadeeth has been reported by the chain and the subject by the author of ‘Al-Raj’at’ (Al-Astarabady), and at the end of his<sup>-asws</sup> Hadeeth, he<sup>-asws</sup> said: ‘The kingdom of the Paradise and the kingdom of the Return (Raj’at)’’.<sup>16</sup>

<sup>14</sup> Al Kafi – H 14541 (Extract)

<sup>15</sup> (2) الرجعة للأستربادي: 14 (مخطوط)

<sup>16</sup> (Extract) مختصر بصائر الدرجات: 28.

**VERSES 21 - 26**

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ  
{21}

**O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]**

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا  
دَاخِلُونَ {22}

**They said: O Musa! Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22]**

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنِعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُم  
غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ {23}

**Two men of those who were fearing, whom Allah had Favoured upon, said, 'Enter unto them by the gate, for when you enter it you would overcome; and upon Allah you should be relying if you were Momineen' [5:23]**

قَالُوا يَا مُوسَىٰ إِنَّا لَنَ نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ  
{24}

**They said: 'O Musa! We will never enter it, ever, for as long as they are in it, therefore you and your Lord should both go and fight, we will be sitting over here' [5:24]**

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَقَوْمِ الْفَاسِقِينَ {25}

**He said: 'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25]**

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ {26}

**He said: "Then it is hereby deprived upon them. Forty years they would be wandering in the land, therefore do not grieve upon the transgressing people" [5:26]**

عن حريز، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): و الذي نفسي بيده لتركبن سنن من كان قبلكم، حذو النعل بالنعل، و القذة بالقذة، حتى لا تخطئون طريقهم، و لا تخطئكم سنة بني إسرائيل».

From Hareez, from one of his companions,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul, you all (Muslims) would be riding upon the ways of the ones who were before you, just like the slipper follows the slipper, and step by step, to the extent that you would neither be erring from their ways, nor erring from the *Sunnah* of the Children of Israel.

إن رسول الله (صلى الله عليه وآله) لما قبض لم يكن على أمر الله إلا علي و الحسن و الحسين و سلمان و المقداد و أبو ذر، فمكتوا أربعين حتى قام علي (عليه السلام) فقاتل من خالفه».

When Rasool-Allah<sup>-saww</sup> passed away, there did not come to be upon the Command of Allah<sup>-azwj</sup> except for Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Salman<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Abu Dharr<sup>-ra</sup>. So it remained (like that) until Ali<sup>-asws</sup> rose up, and fought the ones who opposed him<sup>-asws</sup>.<sup>17</sup>

عن زرارة و حمران، و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، قال: «كتبها لهم ثم محاه».

From Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words **Enter the Holy land which Allah has Prescribed for you [5:21]**, said: 'Prescribed it, then Deleted it'.<sup>18</sup>

عن أبي بصير، قال: قال أبو عبد الله (عليه السلام) لي: «إن بني إسرائيل قال لهم: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ فلم يدخلوها حتى حرمها عليهم و على أبنائهم، و إنما دخلها أبناء الأبناء».

From Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'It was Said to the Children of Israel **Enter the Holy land which Allah has Prescribed for you [5:21]**, but they did not enter it until it was Prohibited upon them and upon their children. But rather, their grandchildren entered it'.<sup>19</sup>

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) أنه سئل عن قول الله: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، قال: «كتبها لهم ثم محاه، ثم كتبها لأبنائهم فدخلوها، و الله يحو ما يشاء و يثبت و عنده أم الكتاب».

From Mas'adat Biin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having been asked about the Words of Allah<sup>-azwj</sup> **Enter the Holy land which Allah has Prescribed for you [5:21]**, said: 'Allah<sup>-azwj</sup> Prescribed it

<sup>17</sup> (Extract) تفسير العياشي 1: 68 / 303

<sup>18</sup> تفسير العياشي 1: 69 / 304

<sup>19</sup> تفسير العياشي 1: 70 / 304

for them, then Deleted, then Prescribed it for their children, so they entered it. **Allah Deletes whatever He so Desires to and Affirms, and with Him is the Mother of the Book [13:39]**.<sup>20</sup>

عن داود الرقي، قال: سمعت أبا عبد الله (عليه السلام)، يقول: «كان أبو جعفر (عليه السلام) يقول: نعم الأرض الشام، و بنس القوم أهلها، و بنس البلاد مصر، أما إنها سجن من سخط الله عليه، و لم يكن دخول بني إسرائيل مصر إلا من سخطه و لمعصية منهم لله، لأن الله قال: ادخلوا الأرض المقدسة التي كتب الله لكم يعني: الشام، فأبوا أن يدخلوها،

From Dawood Al Raqy who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Abu Ja’far<sup>-asws</sup> used to say: ‘The best of the lands is Syria (الشام) and the most evil of the people are its inhabitants; and the most evil of the cities is Egypt, but rather, it is a prison for the one upon whom is the Wrath of Allah<sup>-azwj</sup>, and the Children of Israel did not enter it except from His<sup>-azwj</sup> Wrath and for disobedience among them to Allah<sup>-azwj</sup>, because Allah<sup>-azwj</sup> Says **Enter the Holy land which Allah has Prescribed for you [5:21]** - Meaning Syria, but they refused to enter it.

فتأهوا في الأرض أربعين سنة، في مصر و فيافيهها، ثم دخلوها بعد أربعين سنة- قال- و ما كان خروجهم من مصر، و دخولهم الشام إلا من بعد توبتهم و رضا الله عنهم».

They wandered in the earth for forty years, in Egypt and its deserted wilderness. Then they entered it after forty years, and it was not their coming out from Egypt, and their entry into Syria was after their repentance and Pleasure of Allah<sup>-azwj</sup> about them.

و قال: «إني لأكره أن أكل من شيء طبخ في فخارها، و ما أحب أن أغسل رأسي من طينها، مخافة أن يورثني تراحمها الذل، و يذهب بغيرتي».

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> dislike eating anything cooked in their pots, and I<sup>-asws</sup> do not like washing my<sup>-asws</sup> head from its clay, fearing lest I<sup>-asws</sup> would inherit the disgrace from its dust, and my<sup>-asws</sup> honour would go away’.<sup>21</sup>

[ القطب الراوندي ] عن ابن بابويه، حدثنا محمد بن الحسن الصفار، حدثنا إبراهيم، عن ابن أبي عمير، عن ابان بن عثمان، عن أبي حمزة، عن أبي جعفر صلوات الله عليه، قال: لما انتهى بهم موسى (عليه السلام) إلى الأرض المقدسة، قال لهم: ادخلوا فأبوا أن يدخلوها، فتأهوا في أربعة فراسخ أربعين سنة، وكانوا إذا أمسوا نادى مناديتهم أمسيتم الرحيل، حتى انتهى إلى مقدار ما أرادوا أمر الله الأرض فدارت بهم إلى منازلهم الأولى، فيصبحون في منازلهم الذي ارتحلوا منه فمكثوا بذلك أربعين سنة ينزل عليهم المن والسلوى،

Al Qutub Al Rawandy, from Ibn Babuwayh, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim, from Ibn Abu Umeyr, from Aban Bin Usman, from Abu Hamza,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘When Musa<sup>-as</sup> ended up with them (the people) to the Holy Land, said to them: ‘Enter!’ But they refused to enter it. They wandered around in four Farsakhs for forty years. And whenever they used to settle, a caller from among them would call out, ‘You have settled, now leave’; to the extent that they ended up to a measure of what Allah<sup>-azwj</sup> the Command of Allah<sup>-azwj</sup> had Intended for the earth. Then they held on to their first homes. So they had come to be in their houses which they had left

<sup>20</sup> تفسير العياشي 1: 304 / 72.

<sup>21</sup> تفسير العياشي 1: 305 / 75.

from, and they remain with that for forty years, with the Manna and the Quails descending upon them.

فهلكوا فيها أجمعين إلا رجلين: يوشع بن نون، وكالب بن يوفنا الذين أنعم الله عليهما، ومات موسى وهارون صلوات الله عليهما فدخلها يوشع بن نون وكالب وأبناؤهما، وكان معهم حجر كان موسى يضربه بعصاه، فينفجر منه الماء لكل سبط عين.

Thus, all of them perished therein except for two men – Yoshua Bin Noon<sup>-as</sup>, and Kaalib Bin Youfanna – whom Allah<sup>-azwj</sup> had Bestowed Favours upon the two. And Musa<sup>-as</sup> and Haroun<sup>-as</sup> passed away, and Yoshua Bin Noon<sup>-as</sup>, and Kaalib and their sons entered into it (the Holy Land). They had a rock with them which Musa<sup>-as</sup> had struck upon with his<sup>-as</sup> staff. So water sprung out from it, with each of the tribe among them, a spring (each)<sup>22</sup>.

[ في كتاب الاختصاص ] محمد بن الحسن، عن محمد بن الحسن الصفار، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: لما انتهى بهم موسى إلى الأرض المقدسة قال لهم: ادخلوا الأرض المقدسة التي كتب الله لكم ولا تترددوا على أدباركم فتتقلبوا خاسرين – وقد كتبها الله لهم –

In the book Al Ikhtisaas – Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ahamd Bin Muhammad Bin Abu Nasr, from Aban, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'When Musa<sup>-as</sup> ended up with them to the Holy Land, said to them: ***'O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]*** – and Allah<sup>-azwj</sup> had Prescribed it for them.

قالوا: إن فيها قوما جبارين، وإننا لن ندخلها حتى يخرجوا منها فإننا داخلون،

They said, ***Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22]***.

قال رجلان من الذين يخافون أنعم الله عليهما: ادخلوا عليهم الباب فإذا دخلتموه فإنكم غالبون، قالوا: إذهب أنت وربك فقاتلا إنا ههنا قاعدون، قال: رب إني لا أملك إلا نفسي وأخي فافرق بيننا وبين القوم الفاسقين،

***Two men of those who were fearing, whom Allah had Favoured upon, said, 'Enter unto them by the gate, for when you enter it you would overcome' [5:23] They said: you and your Lord should both go and fight, we will be sitting over here' [5:24] He said: 'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25]'***

فلما أبوا أن يدخلوها حرّمها الله عليهم، فتأهوا في أربع فراسخ أربعين سنة يتيهون في الأرض، فلا تأس على القوم الفاسقين.

<sup>22</sup> Tafseer Abu Hamza Al Sumaly - H 78

When they refused to enter it, Allah<sup>-azwj</sup> Prohibited upon them. So they wandered about in four Farsakhs for forty years, wandering in the land **therefore do not grieve upon the transgressing people**” [5:26].<sup>23</sup>

## VERSES 27 - 31

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ {27}

**And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. He (Qabeel) said: 'I will kill you'. He (Habeel) said: 'But rather, Allah only Accepts from the pious ones [5:27]**

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِإِيدِي إِلَيْكَ لِأَقْتُلَنَّكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ {28}

**If you extend your hand towards me to kill me, I would not extend a hand towards you to kill you. I fear Allah, Lord of the worlds [5:28]**

إِنِّي أُرِيدُ أَنْ تَبْوَءَ بِإِثْمِي وَإِثْمَكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ {29}

**I want that you should occupy with my sin (of killing me) and your sin, so you would happen to be from the inmates of the Fire, and that is a Recompense of the unjust' [5:29]**

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ {30}

**Then his self-facilitated to him killing of his brother, so he killed him; thus he became of the losers [5:30]**

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ {31}

**So, Allah Sent a crow digging in the earth to show him how he should hide the shame of (killing) his brother. He said, 'O woe be unto me! Am I frustrated from becoming like this**

<sup>23</sup> Tafseer Abu Hamza Al Sumaly - H 79

***crow and cover the shame of (killing) my brother?' Thus he became of the remorseful ones [5:31]***

## The Story

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهَدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرُبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتُ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عِزْمًا فَلَمَّا أَكَلَ آدَمَ (عليه السلام) مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أَخُوهُ تَوَّامٌ وَ أُخْتُهُ تَوَّامٌ

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

Abu Ja'far-asws having said that: 'Allah-azwj Blessed and Exalted Covenanted to Adam-as that he-as would not go near the tree. When the time came which was in the Knowledge of Allah-azwj, he-as ate from it. He-as ate from it in forgetfulness and it is the Words of Allah-azwj: ***And We had Covenanted to Adam from before, but he forgot and We did not find there being determination for him [20:115]***. So when Adam-as ate from the tree, he-as came to the earth. There were born to him-as Habeel-as and his-as sister as twins, and there were born to him-as Qabeel-la and his-la sister as twins'.

ثُمَّ إِنَّ آدَمَ (عليه السلام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقَرِّبَا قُرْبَانًا وَ كَانَ هَابِيلُ صَاحِبَ عَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبْشًا مِنْ أَفْضَلِ عَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يُنْقَ فَتَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ عَلَيْهِمْ نَبَأُ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ

Then Adam-as ordered Habeel-as and Qabeel-la that they should make an offering. And Habeel-as was a shepherd and Qabeel-la was a farmer. Habeel-as presented a ram from the best of his-as sheep, and Qabeel presented from his farm (fruit) what had not ripened yet. So the offering of Habeel-as was Accepted and the offering of Qabeel-la was not Accepted, and these are the Words of Allah-azwj Mighty and Majestic: ***And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other [5:27]*** - up to the end of the Verse.

وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتًا وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لَأَعْبُدَنَّ هَذِهِ النَّارَ حَتَّى تَتَقَبَّلَ مِنِّي قُرْبَانِي

And it so happened that the offering was consumed by the Fire. So Qabeel-la resorted to the Fire and built for it a house (for worship) and it was the first of the houses to be built for the fire. He-la said, 'I-la will worship this fire until my-la offering is Accepted from me-la'.

ثُمَّ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ أَنَاهُ وَ هُوَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكْتَهُ يَكُونُ لَهُ عَقَبٌ يَفْتَحِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ اللَّهِ الَّذِي تَقَبَّلَ قُرْبَانَهُ فَأَقْتُلْهُ كَيْلَا يَكُونُ لَهُ عَقَبٌ يَفْتَحِرُونَ عَلَى عَقِبِكَ فَقَتَلَهُ

Then Iblees-la came to him-la and he-la used to flow in the son-la of Adam-as like the flowing of blood in the veins. So he-la said to him-la, 'O Qabeel-la! The offering of Habeel-as has been Accepted whilst your-la offering has not been Accepted, and if you-la were to leave him-as, his-

<sup>as</sup> descendants would pride themselves over your<sup>-la</sup> descendants and they will be saying to them, 'We are the descendants of the one<sup>-as</sup> whose offering was Accepted'. So kill him<sup>-as</sup> so that he<sup>-as</sup> would not have descendants to be able to gloat over your<sup>-la</sup> descendants'. So he<sup>-la</sup> killed him<sup>-as</sup>.

فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عليه السلام) قَالَ لَهُ يَا قَابِيلُ أَتَيْتَ هَابِيلَ فَقَالَ اطْلُبْهُ حَيْثُ قَرَرْنَا الْفُرْثَانَ فَأَنْطَلَقَ آدَمُ (عليه السلام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عليه السلام) لَعْنَتِ مِنْ أَرْضٍ كَمَا قَبِلَتْ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عليه السلام) عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

When Qabeel<sup>-la</sup> returned to Adam<sup>-as</sup>, he<sup>-as</sup> said to him<sup>-la</sup>: 'O Qabeel<sup>-la</sup>, where is Habeel<sup>-as</sup>?'. He<sup>-la</sup> said, 'Seek him<sup>-as</sup> where we offered the offerings'. So Adam<sup>-as</sup> went and found Habeel<sup>-as</sup> murdered. Adam<sup>-as</sup> said: 'Curse be upon the land which accepted the blood of Habeel<sup>-as</sup>. And Adam<sup>-as</sup> wept upon Habeel<sup>-as</sup> for forty nights.<sup>24</sup>

### Allah only Accepts from the pious

محمد بن علي، عن عبيس بن هشام، عن عبد الكريم وهو كرام بن عمرو الخثعمي، عن عمر بن حنظلة، قال: قلت لأبي عبد الله عليه السلام: ان آية في القرآن تشككني، قال: وما هي؟ - قلت: قول الله " اما يتقبل الله من المتقين " قال: وأي شيء شككت فيها؟ - قلت: من صلى وصام وعبد الله قبل منه؟ - قال: اما يتقبل الله من المتقين العارفين،

Muhammad Bin Ali, from Ubays Bin Hisham, from Abdul Kareem, and he was Kraam Bin Amro Al Khash'amy, from Umar Bin Hanzala who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'There is a Verse in the Quran which has place me in doubt'. He<sup>-asws</sup> said: 'And which one is it?' I said, 'The Words of Allah<sup>-azwj</sup> [5:27] **But rather, Allah only Accepts from those who are pious**'. He<sup>-asws</sup> said: 'And which thing places you in doubt?' I said, 'The one who Prays Salat, and Fasts, and worships Allah<sup>-azwj</sup>, it would be Accepted from him?' He<sup>-asws</sup> said: 'But rather, Allah<sup>-azwj</sup> will (only) Accept from 'المتقين' the pious, 'العارفين' the recognisers'.

ثم قال: أنت أزهد في الدنيا أم الضحاك بن قيس؟ - قلت: لا بل الضحاك بن قيس، قال: فان ذلك لا يتقبل منه شيء مما ذكرت

Then he<sup>-asws</sup> said: 'Are you more ascetic in the world or Al-Zahaak Bin Qays?' I said, 'But, it is Al-Zahaak Bin Qays'. He<sup>-asws</sup> said: 'Then if that is so, Allah<sup>-azwj</sup> will not Accept anything from him, from what you have mentioned'.<sup>25</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أُنُوبًا أَرْبَعَةً لَا يَصْلُحُ أُولَئِكَ إِلَّا بِأَخْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا نَبْهًا بَعِيدًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

<sup>24</sup> Al Kafi – H 14540 (Extract)

<sup>25</sup> Al Mahaasin – V 1 Bk 4 – H 129

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'You will never happen to be righteous until you recognise, and you will not be recognising until you ratify, and you will not be ratifying until you submit to the four doors, its first one not being correct except by its last one. Strayed, are the companions of the three and they have wandered with a far wandering.

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَلَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ بِالشُّرُوطِ وَالْعُهُودِ وَمَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَاسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَاسْتَكْمَلَ وَعْدَهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَشَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَخَبَّرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Allah<sup>-azwj</sup> Blessed and High does not Accept except for the righteous deed, nor does Allah<sup>-azwj</sup> Accept except with the loyalty with the stipulations and the Covenants. And the one who is loyal to Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Stipulations and completes what is described in his Covenant, would attain what is in His<sup>-azwj</sup> Presence, and He<sup>-azwj</sup> would Complete His<sup>-azwj</sup> Promise. Allah<sup>-azwj</sup> Mighty and Majestic Informed the servants with the way of the Guidance and Explained to them that there are minarets therein, and Informed them how they should be travelling, so He<sup>-azwj</sup> Said ***And I am Forgiving to the one who repents and believes and does righteous deeds, then follows the right Guidance [20:82].***

وَقَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ عَزَّ وَجَلَّ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ (صلى الله عليه وآله) هِيَئَاتِ هِيَئَاتِ فَاتَ قَوْمٌ وَمَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَظَنُوا أَنَّهُمْ آمَنُوا وَاشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَمَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذَى

And He<sup>-azwj</sup> Said ***'But rather, Allah only Accepts from the pious ones [5:27].*** So the one who fears Allah<sup>-azwj</sup> Mighty and Majestic would meet Allah<sup>-azwj</sup> Mighty and Majestic as a *Momin* in whatever Muhammad<sup>-saww</sup> came with. Far be it! Far be it! Lost are the people and they died before they were guided and they thought that they were believing, and instead they associated (committed Shirk) from (an aspect) where they were not knowing. The one who comes to the houses from its doors would be guided, and the one who takes (a way) of the others would travel upon a road of annihilation.

وَصَلَّى اللَّهُ طَاعَةَ وَلِيٍّ أَمَرَهُ بِطَاعَةِ رَسُولِهِ (صلى الله عليه وآله) وَطَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَلَاةِ الْأَمْرِ لَمْ يُطِيعِ اللَّهَ وَلَا رَسُولَهُ وَهُوَ الْإِفْرَاقُ بِمَا نَزَلَ مِنَ عِنْدِ اللَّهِ

Allah<sup>-azwj</sup> Linked the obedience to the Guardian<sup>-asws</sup> of His<sup>-azwj</sup> Command with the obedience to His<sup>-azwj</sup> Rasool, and the obedience to His<sup>-azwj</sup> Rasool<sup>-saww</sup> with obedience to Him<sup>-azwj</sup>. So the one who neglects the obedience to the Masters<sup>-asws</sup> of the Command, would neither be obeying Allah<sup>-azwj</sup> nor His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and it is the acknowledgement with whatever was Revealed from the Presence of Allah<sup>-azwj</sup>.<sup>26</sup>

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 3

## The false righteous deeds

ثُمَّ قَالَ ع: فَإِنَّ مِنْ اتَّبَعَ هَوَاهُ، وَ أُعْجِبَ بِرَأْيِهِ- كَانَ كَرَجُلٍ سَمِعْتُ عَنْهُ الْعَامَّةَ تُعْظِمُهُ وَ تَصْفُوهُ، فَأَحْبَبْتُ لِقَاءَهُ مِنْ حَيْثُ لَا يَعْرِفُنِي- لِأَنْظُرَ مِقْدَارَهُ وَ حَلَّهُ فَرَأَيْتُهُ فِي مَوْضِعٍ قَدْ أَخَذَ بِهِ خَلْقٌ مِنْ عُنَاءِ الْعَامَّةِ، فَوَقَفْتُ مُتَبَيِّدًا عَنْهُمْ، مُتَعَنِّيًا بِلِقَائِهِ أَنْظُرَ إِلَيْهِ وَ إِلَيْهِمْ،

Then he<sup>-asws</sup> (Imam Hassan Al Askari<sup>-asws</sup>) said: 'So the one who follows his personal desires and is fascinated by his opinions, he would be like a man who hears the scum of the general Muslims revering him (someone) and describing him. So, I<sup>-asws</sup> loved to meet him, from where he would not recognise me<sup>-asws</sup> – to look at his power and his position. So I<sup>-asws</sup> saw him in a place where the people from the scum of the general Muslims were staring at him. So I<sup>-asws</sup> paused disguised from them, covered with a veil looking at him and them.

فَمَا زَالَ يُرَاوِعُهُمْ حَتَّى خَالَفَ طَرِيقَهُمْ فَفَارَقَهُمْ، وَ لَمْ يَبْعُدْ فَتَفَرَّقَتِ الْعَامَّةُ عَنْهُ لِحَوَائِجِهِمْ. وَ تَبِعْتُهُ أَقْتَنِي أَثَرَهُ، فَلَمْ يَلْبَثْ أَنْ مَرَّ بِخَبَّازٍ فَتَعَقَّلَهُ، فَأَخَذَ مِنْ دُكَّانِهِ رَغِيفَيْنِ مُسَارِقَةً، فَتَعَجَّبْتُ مِنْهُ، ثُمَّ قُلْتُ فِي نَفْسِي: لَعَلَّهُ مُعَامَلَةٌ.

He did not cease to dodge them until their way differed, so he separated from them, and he did not retract. So the general Muslims separated from him for their needs, and I<sup>-asws</sup> followed him pursuing his tracks. It was not long before he passed by a baker. So when he was inattentive, he grabbed two loaves from his shop, stealthily. I<sup>-asws</sup> was astounded from it. Then I<sup>-asws</sup> said within myself<sup>-asws</sup>: 'Perhaps it was a transaction'.

ثُمَّ مَرَّ بَعْدَهُ بِصَاحِبِ زُرْنَانٍ، فَمَا زَالَ بِهِ حَتَّى تَعَقَّلَهُ فَأَخَذَ مِنْ عِنْدِهِ زُرْنَانَيْنِ مُسَارِقَةً فَتَعَجَّبْتُ مِنْهُ، ثُمَّ قُلْتُ [فِي نَفْسِي]: لَعَلَّهُ مُعَامَلَةٌ، ثُمَّ أَقُولُ: وَ مَا حَاجَتُهُ [إِذَا] إِلَى الْمُسَارِقَةِ!

Then after it, he passed by an owner of pomegranates. So he did not cease to be with him until he was inattentive, and he grabbed two pomegranates from him (his shop), stealthily. So I<sup>-asws</sup> was astounded from him, then said to myself<sup>-asws</sup>: 'Perhaps it was a transaction'. Then I<sup>-asws</sup> said: 'So what is his need then, to the stealth?'.

ثُمَّ لَمْ أَزَلْ أَتَّبِعُهُ حَتَّى مَرَّ بِمَرِيضٍ، فَوَضَعَ الرَّغِيفَيْنِ وَ الزُّرْنَانَيْنِ بَيْنَ يَدَيْهِ وَ مَضَى، وَ تَبِعْتُهُ حَتَّى اسْتَقَرَّ فِي بُقْعَةٍ مِنْ صَحْرَاءٍ فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ لَقَدْ سَمِعْتُ بِكَ [خَيْرًا] وَ أَحْبَبْتُ لِقَاءَكَ، فَلَقَيْتُكَ، لَكِنِّي رَأَيْتُ مِنْكَ مَا شَغَلَ قَلْبِي، وَ إِنِّي سَأَلْتُكَ عَنْهُ، لِيُرُوِيَ بِهِ شُغْلُ قَلْبِي. قَالَ: مَا هُوَ

Then, I<sup>-asws</sup> did not cease to follow him until he passed by a sick person. Then he placed the two loaves and the two pomegranates in front of him and went away, and I<sup>-asws</sup> followed him until he settled in a spot from the desert. So I<sup>-asws</sup> said to him: 'O servant of Allah<sup>-azwj</sup>! I<sup>-asws</sup> have heard good about you and I<sup>-asws</sup> loved to meet you, so I<sup>-asws</sup> came to meet you. But, I<sup>-asws</sup> saw from you what pre-occupied my<sup>-asws</sup> heart, and I<sup>-asws</sup> would like to ask you about it, in order to recede what pre-occupies my<sup>-asws</sup> heart'. He said, 'What is it?'.

قُلْتُ: رَأَيْتُكَ مَرَرْتَ بِخَبَّازٍ فَسَرَقْتَ مِنْهُ رَغِيفَيْنِ، ثُمَّ مَرَرْتَ بِصَاحِبِ الزُّرْنَانِ فَسَرَقْتَ مِنْهُ زُرْنَانَيْنِ! قَالَ: فَقَالَ لِي: قَبْلَ كُلِّ شَيْءٍ حَدِّثْنِي مَنْ أَنْتَ قُلْتُ لَهُ: رَجُلٌ مِنْ وَلَدِ آدَمَ مِنْ أُمَّةٍ مُحَمَّدٍ ص. قَالَ: حَدِّثْنِي مَنْ أَنْتَ قُلْتُ: رَجُلٌ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص.

I said, 'I<sup>-asws</sup> saw you pass by a baker, and you stole two loaves from him. Then you passed by the owner of the pomegranates, and you stole two pomegranates from him!'. So he<sup>-asws</sup> said to me: 'Before everything (else), narrate to me who you<sup>-asws</sup> are'. I<sup>-asws</sup> said to him: 'A man

from Al-Medina from the children of Adam<sup>as</sup>, from the community of Muhammad<sup>saww</sup>. He said, 'Narrate to me, from whom are you<sup>asws</sup>? I<sup>asws</sup> said: 'I<sup>asws</sup> am a man from the People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>'.

قَالَ: أَيْنَ بَلَدُكَ قُلْتُ: الْمَدِينَةُ. قَالَ: لَعَلَّكَ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قُلْتُ: بَلَى. قَالَ لِي: فَمَا يَنْفَعُكَ شَرَفُ [أَهْلِكَ] وَ [أَصْلُكَ] - مَعَ جَهْلِكَ بِمَا شَرَّفْتَ بِهِ، وَ تَرْكِكَ عِلْمَ جَدِّكَ وَ أَبِيكَ - لِأَنَّكَ تَنْكِرُ مَا يَحِبُّ أَنْ تُحَمَّدَ وَ تَمْدَحَ فَاعِلَهُ! قُلْتُ: وَ مَا هُوَ قَالَ: الْقُرْآنُ كِتَابُ اللَّهِ.

He said, 'Where is your city?'. I<sup>asws</sup> said: 'Al-Medina'. He said, 'Perhaps you<sup>asws</sup> are Ja'far<sup>asws</sup> Bin Muhammad Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?'. I<sup>asws</sup> said: 'Yes'. He said, 'So what benefitted you<sup>asws</sup>, the nobility of your<sup>asws</sup> family and your<sup>asws</sup> origin, with your<sup>asws</sup> ignorance with what you<sup>asws</sup> are ennobled with, and your<sup>asws</sup> neglecting the knowledge of your<sup>asws</sup> grandfather<sup>saww</sup> and your<sup>asws</sup> father<sup>asws</sup>? Perhaps you<sup>asws</sup> are denying what is Obligated that you<sup>asws</sup> praise and laud its performer?' I<sup>asws</sup> said: 'And what is it?'. He said, 'The Quran, Book of Allah<sup>azwj</sup>'.

قُلْتُ: وَ مَا الَّذِي جَهَلْتُ مِنْهُ قَالَ: قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا - وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا» وَ إِنِّي لَمَّا سَرَقْتُ الرِّغِيثَيْنِ كَانَتْ سَيِّئَتَيْنِ، وَ لَمَّا سَرَقْتُ الرُّمَّانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ. فَهَذِهِ أَرْبَعٌ سَيِّئَاتٍ، فَلَمَّا تَصَدَّقْتُ بِكُلِّ وَاحِدَةٍ مِنْهَا كَانَتْ أَرْبَعِينَ حَسَنَةً، فَانْتَقَصَ مِنْ أَرْبَعِينَ حَسَنَةً أَرْبَعٌ (حَسَنَاتٍ بِأَرْبَعِ سَيِّئَاتٍ) بَقِيَ لِي سِتُّ وَ ثَلَاثُونَ حَسَنَةً.

I<sup>asws</sup> said: 'And what is that which I<sup>asws</sup> am ignorant of from it?' He Said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **The one who comes with a good deed, so for him would be ten like it, and the one who comes with an evil deed, so he would not be Recompensed except for its like [6:160]**; and I, when I stole the two loaves, it was two evil deeds, and when I stole the two pomegranates, it was two evil deeds. So these are four evil deeds. But when I gave in charity with each of these, it was forty good deeds, so when you deduct four (evil deeds) from forty (good deeds), there remains for me thirty six good deeds'.

قُلْتُ: ثَكَلْتُكَ أَتَمُكَ أَنْتَ الْجَاهِلُ بِكِتَابِ اللَّهِ تَعَالَى، أَمْ مَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى: «إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ» إِنَّكَ لَمَّا سَرَقْتَ الرِّغِيثَيْنِ كَانَتْ سَيِّئَتَيْنِ وَ لَمَّا سَرَقْتَ الرُّمَّانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ، وَ لَمَّا دَفَعْتَهُمَا إِلَى غَيْرِ صَاحِبِهِمَا، بَعِيرٍ أَوْ صَاحِبِهِمَا، كُنْتَ إِنَّمَا أَضَفْتَ أَرْبَعَ سَيِّئَاتٍ إِلَى أَرْبَعِ سَيِّئَاتٍ، وَ لَمْ تُضِفْ أَرْبَعِينَ حَسَنَةً إِلَى أَرْبَعِ سَيِّئَاتٍ.

I<sup>asws</sup> said: 'May your mother be bereft of you! You are ignorant of the Book of Allah<sup>azwj</sup> the Exalted. Have you not heard the Words of Allah<sup>azwj</sup> the Exalted, **But rather, Allah Accepts (only) from the pious ones [5:27]**. You, when you stole the two loaves, these were two evil deeds, and when you stole the two pomegranates, these were two evil deeds, and when you handed these over to other than its owner, without the instructions of their owner, you rather added four evil deeds to the four evil deeds, and did not add forty good deeds to four evil deeds'.

فَجَعَلَ يُلَاحِظُنِي، فَتَرَكْتُهُ وَ انْصَرَفْتُ.

He became alarmed at me. So I<sup>asws</sup> left him and went away.

قَالَ الصَّادِقُ ع: يَمِثِّلُ هَذَا التَّأْوِيلُ الْقَبِيحَ الْمُسْتَنْكَرَ يَضِلُّونَ وَ يُضِلُّونَ. وَ هَذَا [نَحْوُ] تَأْوِيلِ مُعَاوِيَةَ عَلَيْهِ مَا يَسْتَحِقُّ - لَمَّا قُتِلَ عَمَّارُ بْنُ يَاسِرٍ (ره) فَارْتَعَدَتْ فَرَائِصُ خَلْقٍ كَثِيرٍ، وَ قَالُوا: قَالَ رَسُولُ اللَّهِ ص: عَمَّارٌ تَفْعَلُهُ الْفِتْنَةُ الْبَاطِنِيَّةُ.

Al-Sadiq<sup>-asws</sup> said: 'With the like of this ugly, evil interpretation, they are going astray and leading (others) astray. And this is approximately the interpretation of Muawiya, upon him be what he deserves, to the killing of Ammar Bin Yasser, as a lot of people were shaken and they said, 'Rasool-Allah<sup>-saww</sup> said: 'Ammar, the rebellious group would kill him'.

فَدَخَلَ عَمْرُو بْنُ الْعَاصِ عَلَى مُعَاوِيَةَ، وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ هَاجَ النَّاسُ وَ اضْطَرَبُوا. قَالَ: لِمَاذَا قَالَ: لِقَتْلِ عَمَّارِ بْنِ يَاسِرٍ، حَيْثُ قَالَ رَسُولُ اللَّهِ ص: عَمَّارٌ تَقْتُلُهُ الْفِتْنَةُ الْبَاطِنِيَّةُ.

Amro Bin Al-Aas came over to Muawiya and said, 'O commander of the faithful! The people have argued and they are disturbed'. He said, 'To what is that (which they are disturbed)?' He said, 'To the killing of Ammar Bin Yasser, where Rasool-Allah<sup>-saww</sup> said: 'Ammar, the rebellious group would kill him'.

فَقَالَ لَهُ مُعَاوِيَةُ: دُحِضْتُ فِي قَوْلِكَ، أَ نَحْنُ قَتَلْنَاهُ إِنَّمَا قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ لِمَا أَلْفَاهُ بَيْنَ رِمَاحِنَا. فَاتَّصَلَ ذَلِكَ بِعَلِيٍّ ع،

Muawiya said to him, 'You have slipped in your words. Did we kill him? But rather, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> killed him, due to what he<sup>-asws</sup> made him face our spears'. Thus, he linked that with Ali<sup>-asws</sup>.

فَقَالَ ع: إِذَا رَسُولُ اللَّهِ ص هُوَ الَّذِي قَتَلَ حَمْزَةَ (رِه) لِمَا أَلْفَاهُ بَيْنَ رِمَاحِ الْمُشْرِكِينَ.

He<sup>-asws</sup> said: 'Then (accordingly) Rasool-Allah<sup>-saww</sup> would be the one who killed Hamza<sup>-as</sup> due to him<sup>-saww</sup> making him<sup>-as</sup> face the spears of the Polytheists'.<sup>27</sup>

## Why Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>

عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن الناس يزعمون أن آدم زوج ابنته من ابنه. فقال أبو عبد الله (عليه السلام): «قد قال الناس في ذلك، و لكن- يا سليمان- أما علمت أن رسول الله (صلى الله عليه و آله) قال: لو علمت أن آدم زوج ابنته من ابنه لزوجت زينب من القاسم، و ما كنت لأرغب عن دين آدم؟».

From Suleyman Bin Khalid who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The people are alleging that Adam<sup>-as</sup> got his<sup>-asws</sup> daughter married to his<sup>-asws</sup> (own) son'. He<sup>-asws</sup> said: 'The people have said so regarding that. But, O Suleyman, do you not know that Rasool-Allah<sup>-saww</sup> said: 'If Adam<sup>-as</sup> had got his<sup>-asws</sup> daughter married to his<sup>-asws</sup> (own) son, I<sup>-saww</sup> would have got Zaynab married to Al-Qasim, and I<sup>-saww</sup> would not turn away from the Religion of Adam<sup>-as</sup>.

فقلت: جعلت فداك، إنهم يزعمون أن قابيل إنما قتل هابيل لأنهما تغايرا على أختهما؟ فقال له: يا سليمان، تقول هذا؟! أما تستحي أن تروي هذا على نبي الله آدم؟».

<sup>27</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 20 (Extract)

I said, 'May I be sacrificed for you<sup>-asws</sup>! They are alleging that Qabeel<sup>-la</sup> rather killed Habeel<sup>-as</sup> because they were both differing upon their sisters (to marry them)?' So he<sup>-asws</sup> said: 'O Suleyman, You are saying this? But, you should be ashamed from reporting this upon the Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>, Adam<sup>-as</sup>'.

فقلت: جعلت فداك، ففيم قتل قابيل هابيل؟ فقال: «في الوصية»

I said, 'May I be sacrificed for you<sup>-asws</sup>! So why did Qabeel<sup>-la</sup> kill Habeel<sup>-as</sup>?' So he<sup>-asws</sup> said: 'Regarding the bequest'.

ثم قال لي: «يا سليمان، إن الله تبارك و تعالى أوحى إلى آدم أن يدفع الوصية و اسم الله الأعظم إلى هابيل، و كان قابيل أكبر منه، فبلغ ذلك قابيل فغضب، فقال: أنا أولى بالكرامة و الوصية. فأمرهما أن يقربا قربانا بوحى من الله إليه، ففعلا، فقبل الله قربان هابيل، فحسده قابيل، فقتله».

Then he<sup>-asws</sup> said to me: 'O Suleyman! Allah<sup>-azwj</sup> Blessed and Exalted Revealed unto Adam<sup>-as</sup> that he<sup>-as</sup> should hand over the bequest, and the Magnificent Name of Allah<sup>-azwj</sup> to Habeel<sup>-as</sup>, and (although) Qabeel<sup>-la</sup> was older than him<sup>-as</sup>. So (the news of) that reached Qabeel<sup>-la</sup>, and he<sup>-la</sup> got angered and he<sup>-la</sup> said, 'I<sup>-la</sup> am foremost with the prestige and the bequest'. So he (Adam<sup>-as</sup>) ordered them both that they should offering an offering each due to a Revelation from Allah<sup>-azwj</sup> to him<sup>-as</sup>. So they both did'.

فقلت له: جعلت فداك، فمن تناسل ولد آدم، هل كانت أنثى غير حواء، و هل كان ذكر غير آدم؟

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Then from whom is the lineage of the sons of Adam<sup>-as</sup>. Was there a female apart from Hawwa<sup>-as</sup>, and was there a male apart from Adam<sup>-as</sup>?'

فقال: «يا سليمان، إن الله تبارك و تعالى رزق آدم من حواء قابيل، و كان ذكر ولده من بعده هابيل، فلما أدرك قابيل ما يدرك الرجال، أظهر الله له جنينة، و أوحى إلى آدم أن يزوجه قابيل، ففعل ذلك آدم و رضى بها قابيل و قنع،

He<sup>-asws</sup> said: 'O Suleyman! Allah<sup>-azwj</sup> Blessed and Exalted Graced Adam<sup>-as</sup>, from Hawwa<sup>-as</sup>, Qabeel<sup>-la</sup>, and the male born to him<sup>-as</sup> from after him<sup>-la</sup>, was Habeel<sup>-as</sup>. So when Qabeel<sup>-la</sup> reached adulthood what the men tend to reach, Allah<sup>-azwj</sup> Manifested a *Jinnia* for him and Revealed unto Adam<sup>-as</sup> that he<sup>-as</sup> get her married to Qabeel<sup>-la</sup>. So Adam<sup>-as</sup> did that and Qabeel<sup>-la</sup> was pleased with her and was married.

فلما أدرك هابيل ما يدرك الرجال، أظهر الله له حوراء، و أوحى الله إلى آدم أن يزوجه من هابيل، ففعل ذلك، فقتل هابيل و الحوراء حامل، فولدت الحوراء غلاما، فسماه آدم هبة الله،

When Habeel<sup>-as</sup> reached adulthood what the men tend to reach, Allah<sup>-azwj</sup> Manifested a Hourie for him<sup>-as</sup> and Revealed unto Adam<sup>-as</sup> that he<sup>-as</sup> get her married to Habeel<sup>-as</sup>. So he<sup>-as</sup> did that. Then Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup> and the Hourie was pregnant, and the Hourie gave birth to a boy, and Adam<sup>-as</sup> named him as Hibbatallah.

فأوحى الله إلى آدم: أن ادفع إليه الوصية و اسم الله الأعظم

Then Allah<sup>-azwj</sup> Revealed unto Adam<sup>-as</sup> that he<sup>-as</sup> should hand over the bequest, and the Magnificent Name of Allah<sup>-azwj</sup> to him<sup>-as</sup>.

و ولدت حواء غلاما، فسماه آدم شيث بن آدم، فلما أدرك ما يدرك الرجال، أهبط الله له حوراء، و أوحى الله إلى آدم أن يزوجه من شيث بن آدم، ففعل،

And Hawwa<sup>-as</sup> gave birth to a boy, and Adam<sup>-as</sup> named him as Shees Bin Adam<sup>-as</sup>. So when he reached adulthood of what the men tend to reach, Allah<sup>-azwj</sup> Sent down a Hourie to him and Allah<sup>-azwj</sup> Revealed unto Adam<sup>-as</sup> that he<sup>-as</sup> get her married to Shees Bin Adam<sup>-as</sup>. So he<sup>-as</sup> did.

فولدت الحوراء جارية، فسماهها آدم حورة، فلما أدركت الجارية زوج آدم حورة بنت شيث من هبة الله بن هابيل، فنسل آدم منهما،

Then the Hourie gave birth to a girl, and Adam<sup>-as</sup> named her Hawra. So when the girl reached adulthood, Adam<sup>-as</sup> got Hawra Bin Shees married to Hibbatallah Bin Habeel<sup>-as</sup>. Thus, the lineage of Adam<sup>-as</sup> is from these two.

فمات هبة الله بن هابيل، فأوحى الله إلى آدم: أن ادفع الوصية، و اسم الله الأعظم، و ما أظهرتك عليه من علم النبوة، و ما علمتك من الأسماء إلى شيث بن آدم. فهذا حديثهم يا سليمان».

Then Hibbatallah Bin Habeel<sup>-as</sup> died, and Allah<sup>-azwj</sup> Revealed unto Adam<sup>-as</sup>: "Hand over the bequest, and the Magnificent Name of Allah<sup>-azwj</sup>, and what I<sup>-azwj</sup> Displayed upon it from the knowledge of the prophet-hood, and what I<sup>-azwj</sup> Taught you from the Names, to Shees Bin Adam<sup>-as</sup>. So this is their narrative, O Suleyman!"<sup>28</sup>

ابن بابويه، قال: حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري، بإيلاق، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي، قال: حدثنا أبي، قال: حدثنا علي بن موسى الرضا (عليه السلام)، قال: حدثنا أبي موسى بن جعفر، قال: حدثنا أبي جعفر بن محمد، قال: حدثنا أبي محمد بن علي، قال: حدثنا أبي علي بن الحسين، قال: حدثنا أبي الحسين بن علي (عليهم السلام)، قال:

Ibn Babuwayh said, 'It was narrated to us by Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry at Ablaq, from Abu Abdulah Muhammad Bin Abdullah Bin Ahmad Bin Jabala Al Waiz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Ta'iy, from his father who said,

'Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> narrated to us saying: 'It was narrated to us<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> saying: 'It was narrated to us<sup>-asws</sup> by my<sup>-asws</sup> father Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: 'It was narrated to us<sup>-asws</sup> by My<sup>-asws</sup> father<sup>-asws</sup> Muhammad Bin Ali<sup>-asws</sup> saying: 'It was narrated to us by my<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying: 'It was narrated to us<sup>-asws</sup> by my<sup>-asws</sup> father Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying: '

«كان علي بن أبي طالب (عليه السلام) بالكوفة في الجامع، إذ قام إليه رجل من أهل الشام، فقال: يا أمير المؤمنين إني أسألك عن أشياء. فقال: سل تفقها، و لا تسأل تعتنا. فأحرق الناس بأبصارهم- و ذكر الحديث إلى أن قال- و سأله: كم كان عمر آدم (عليه السلام)؟ فقال: تسع مائة سنة، و ثلاثين سنة.

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was at Al-Kufa in the central Masjid, when a man from the people of Syria stood up to him<sup>-asws</sup> and he said, 'O Amir Al-Momineen<sup>-asws</sup>! I want to ask you<sup>-asws</sup> about certain things'. So he<sup>-asws</sup> said: 'Ask to understand it, and do not ask to be obstinate'. So the people stared with their eyes' – and he mentioned the Hadeeth up to he said, 'And he asked him<sup>-asws</sup>, 'How much was the age of Adam<sup>-as</sup>?' So he<sup>-asws</sup> said: 'Nine hundred and thirty years'.

و سأله عن أول من قال الشعر، فقال: آدم. قال: و ما كان شعره؟ قال: لما انزل إلى الأرض من السماء، فرأى تربتها وسعتها و هواها، و قتل قابيل هابيل، قال آدم (عليه السلام):

And he asked him<sup>-asws</sup> about the first one who had composed the poem. So he<sup>-asws</sup> said: 'Adam<sup>-as</sup>'. He said, 'And what was his<sup>-as</sup> poem?' He<sup>-asws</sup> said: 'When he<sup>-asws</sup> descended to the earth from the sky, so he<sup>-as</sup> saw its soil and its capacity and its atmosphere, and Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>. Adam said: -

تغيرت البلاد و من عليها فوجه الأرض مغبر قبيح تغير كل ذي لون و طعم و قل بشاشة الوجه المليح

'The country has changed and the ones upon it, so the face of the earth is dusty, ugly. There changed every one with colour and taste, and scarce is the screen of the beautiful face'.

فأجابه إبليس لعنه الله: تنح عن البلاد و ساكنيها في في الخلد ضاق بك الفسيح و كنت بها و زوجك في قرار و قلبك من أذى الدنيا مريح فلم تنفك من كيدي و مكري إلى أن فاتك الثمن الريح فلولا رحمة الجبار أضحي بكفك من جنان الخلد ريح

Iblees<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, answered him<sup>-as</sup> (in prose), 'Abdicate from the country and its dwellers, for due to me<sup>-la</sup> in the Paradise, the extensiveness was narrowed for you<sup>-as</sup>, and you<sup>-as</sup> and your<sup>-as</sup> spouse<sup>-as</sup> used to be in it, in tranquillity, and your<sup>-as</sup> heart is comfortable from the harm of the world, and you<sup>-as</sup> did not deny from my<sup>-la</sup> plot and my<sup>-la</sup> cunningness unto your<sup>-as</sup> lord the value of the profit. So, had it not been for the Mercy of the Compeller, you<sup>-as</sup> would have been cut-off from the aroma of the Gardens of eternity''.

ثم قام إليه رجل [آخر] فقال: يا أمير المؤمنين، أخبرني عن يوم الأربعاء و تطيرنا منه، و ثقله، و أي أربعاء هو؟

Then another man stood up to him<sup>-asws</sup>, and he said, 'O Amir Al Momineen<sup>-asws</sup>! Inform me about the day of Wednesday, and we are fleeing from it, and its heaviness, and which Wednesday is it?'

قال: آخر أربعاء في الشهر، و هو الحاق، و فيه قتل قابيل هابيل آخاه».

He<sup>-asws</sup> said: 'The last Wednesday in the month, and it is the waning of the moon, and during it Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>, his<sup>-la</sup> brother<sup>-as</sup>'.<sup>29</sup>

عنه، عن محمد بن علي، عن محمد بن أسلم الجبلي، عن عبد الرحمن بن أسلم، عن أبيه، عن أبي جعفر عليه السلام، قال: من قتل مؤمنا متعمدا أثبت الله على قاتله جميع الذنوب وبرأ المقتول منها وذلك قول الله تبارك وتعالى " اني أريد أن تبوء باثمي وأثلك فتكون من أصحاب النار ".

علل الشرائع: 593 - 597 / 44. 29

From him, from Muhammad Bin Ali, from Muhammad Bin Aslam Al Jabaly, from Abdul Rahman in Aslam, from his father,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'The one who kills a Momin deliberately, Allah<sup>-azwj</sup> would Affirm upon his heart all the sins of the killed and free him from it. And these are the Words of Allah<sup>-azwj</sup> Blessed and Exalted ***I want that you should occupy with my sin (of killing me) and your sin, so you would happen to be from the inmates of the Fire***' [5:29].<sup>30</sup>

## VERSE 32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ {32}

***For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people. And there have come to them Our Rasools with the clear proofs, then most of them after that were extravagant in the earth [5:32]***

## The interpretation of killing a soul and reviving it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, '(What about) the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***the one who kills a soul for other than a soul (in retaliation), then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]***?'

قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا .

He<sup>-asws</sup> said: 'The one who extracts it from straying to Guidance, so it is as if he revived it, and the one who extracts it from Guidance to straying, so he has killed it'.<sup>31</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ حَرَقَ أَوْ غَرِقَ قُلْتُ فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى قَالَ ذَاكَ تَأْوِيلُهَا الْأَعْظَمُ .

<sup>30</sup> Al Mahaasin – V 1 Bk 3 H 86

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 1

From him, from Ali Bin Al Hakam, from Aban Bin Usman, from Fuzayl Bin Yasaar who said,

'I said to Abu Ja'far<sup>-asws</sup>, '(What about) the Words of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book **and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]?**' He<sup>-asws</sup> said: 'From burning or drowning'. I said, 'So (what about) the one who extracts it from straying to Guidance?' He<sup>-asws</sup> said: 'That is the magnificent interpretation'.<sup>32</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من سقى الماء في موضع يوجد فيه الماء، كان كمن أعتق رقبة، و من سقى الماء في موضع لا يوجد فيه الماء، كان كمن أحيى نفساً و من أحيها فكأنما أحيى الناس جميعاً».

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who quenches (thirst) with the water in a place in which water is found, would be like the one who freed a slave; and the one who quinces with the water in a place in which water is not to be found, would be like the one who revived a soul **and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]**'.<sup>33</sup>

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألتُه و من أحيها فكأنما أحيى الناس جميعاً، قال: «من استخرجها من الكفر إلى الإيمان».

From Abu Baseer,

'From Abu Ja'far<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup>, '**and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]?**' He<sup>-asws</sup> said: 'The one who extracts it from the Kufr to the Eman''.<sup>34</sup>

## Can we invite people to the Religion to revive them?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحُلَيْيِّ عَنْ أَبِي خَالِدٍ الْقُمَاطِ عَنْ حُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى خَالٍ وَ أَنَا الْيَوْمَ عَلَى خَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الْإِثْنَيْنِ وَ الْمَرْأَةَ فَيَنْقِذُ اللَّهُ مَنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Khalid Al Qammat, from Humran who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Can I ask you<sup>-asws</sup> (something)? May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well!' He<sup>-asws</sup> said: 'Yes'. So I said, 'I was upon a (particular) state, and today I am upon another state. I used to enter the land, so I would invite (to Religion) the man, and the two, and the woman, and Allah<sup>-azwj</sup> would Rescue the one whom He<sup>-azwj</sup> so Desired to; and today I am not inviting anyone'.

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 2

<sup>33</sup> الكافي 4: 57 / 3.

<sup>34</sup> تفسير العياشي 1: 88 / 313

فَقَالَ وَ مَا عَلَيْكَ أَنْ تُخْلِيَ بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ

He<sup>-asws</sup> said: 'And there is nothing upon you if you were to leave between the people and their Lord<sup>-azwj</sup>. So the one whom Allah<sup>-azwj</sup> Intends to Extract from darkness to Light, would Extract him'.

ثُمَّ قَالَ وَ لَا عَلَيْكَ إِنْ آتَيْتَ مِنْ أَحَدٍ خَيْرًا أَنْ تُنْبِذَ إِلَيْهِ الشَّيْءَ نَبَذًا

Then he<sup>-asws</sup> said: 'Nor is it upon you if you know of goodness from anyone that you introduce the thing to him with an introduction'.

قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مِنْ حَرْقٍ أَوْ غَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ أَنَّ دَعَاهَا فَاسْتَجَابَتْ لَهُ .

I said, 'Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]**'. He<sup>-asws</sup> said: 'From drowning or burning'. Then he<sup>-asws</sup> was silent, then said: 'Its magnificent interpretation is that you invite him, so he responds to it'.<sup>35</sup>

### The Punishment of the one who kills one person

محمد بن يعقوب، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن عقبة، عن أبي خالد القمطاط، عن حران، قال: قلت لأبي جعفر (عليه السلام): ما معنى قول الله عز و جل: مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا؟ قال: قلت: وكيف فكأنما قَتَلَ النَّاسَ جَمِيعًا فإِنَّمَا قَتَلَ واحدا!

Muhammad Bin Yaqoub said, 'Ali Bin Ibrahim narrated to me, from his father, from Ibn Abu Umeyr, from Ali Bin Uqba, from Abu Khalid Al Qamaat, from Hamran who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'What is the meaning of the Words of Allah<sup>-azwj</sup> Mighty and Majestic **For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people [5:32]**? So how would it be for him as if he has killed all the people, when rather, he has only killed one?'

قال: «يوضع في موضع من جهنم إليه ينتهي شدة عذاب أهلها، لو قتل الناس جميعا إنما كان يدخل ذلك المكان». قلت: فإن قتل آخر؟ قال: «يضاعف عليه».

He<sup>-asws</sup> said: 'He would be Placed in a place in Hell where would end up those inhabitants who would suffer harsh Punishment, such that if they had killed all the people, they would have ended up in that place'. I said, 'So if he were to kill another one?' He<sup>-asws</sup> said: 'It (Punishment) would be multiplied upon him'.<sup>36</sup>

<sup>35</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 92 H 3

<sup>36</sup> الكافي 1 / 271 : 7

العياشي: عن حمران بن أعين، قال: قلت لأبي عبد الله (عليه السلام)، سألتني عن قول الله عز و جل: مَنْ أَجْلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ إِلَى قَوْلِهِ: فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا،

Al Ayyashi, from Humran Bin Ayn who said,

'I said to Abu Abdullah<sup>-asws</sup>, asking him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation) – up to His<sup>-azwj</sup> Words: then it would be as if he killed the entirety of the people [5:32].**

قال: «منزلة في النار إليها انتهاء شدة عذاب أهل النار جميعاً، فيجعل فيها». قلت: وإن كان قتل اثنين؟ قال: «ألا ترى أنه ليس في النار منزلة أشد عذاباً منها؟» قال: «يكون يضاعف عليه بقدر ما عمل».

He<sup>-asws</sup> said: 'There is a place in the Fire to which ends up the Punishment of the inhabitants of the Fire in their entirety, so he would be made to be in it'. I said, 'And if he had killed two?' He<sup>-asws</sup> said: 'Did you not see that there isn't in the Fire a place with more intense Punishment than it?' He<sup>-asws</sup> said: '(The Punishment) would happen to be multiplied upon him in accordance to what he had done'.

قلت: فمن أحيائها؟ قال: «نجاها من غرق أو حرق أو سبع أو عدو – ثم سكت، ثم التفت إلي فقال – تأويلها الأعظم: دعاها فاستجابت له».

I said, 'So the one who revives it?' He<sup>-asws</sup> said: 'Saving it from either drowning, or burning, or a predator, or an enemy'. Then he<sup>-asws</sup> was silent, then turned towards me and he<sup>-asws</sup> said: 'Its magnificent interpretation is supplicating for him and it is Answered for him'<sup>37</sup>.

عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، في قول الله: وَمَنْ قَتَلَ نَفْسًا فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا، قال: «وَادٍ فِي جَهَنَّمَ، لو قتل الناس جميعاً كان فيه، و لو قتل نفساً واحدة كان فيه».

From Hanan Bin Sadeyr,

'From Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup>: **the one who kills a soul for other than a soul (in retaliation) . . . then it would be as if he killed the entirety of the people [5:32].** He<sup>-asws</sup> said: 'There is a valley in Hell. If he had killed the entirety of the people he would be in it, and if he had kill one person, he would be in it'<sup>38</sup>.

## The judgment for the killing

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أُنِّي أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِرَجُلٍ وَجَدَ فِي خَرِيَةٍ وَ يَبْدِهِ سِكِّينٌ مُلَطَّخٌ بِالْدَّمِ وَ إِذَا رَجُلٌ مَذْبُوحٌ يَتَشَحَّطُ فِي دَمِهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَا تَقُولُ قَالَ يَا أَمِيرُ الْمُؤْمِنِينَ أَنَا قَتَلْتُهُ قَالَ أَذْهَبُوا بِهِ فَأَقْتُلُوهُ بِهِ فَلَمَّا ذَهَبُوا بِهِ لِيَقْتُلُوهُ بِهِ أَقْبَلَ رَجُلٌ مُسْرِعاً فَقَالَ لَا تَعْجَلُوا وَ رُدُّوهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَرَدُّوهُ

Ali Bin Ibrahim, from his father, from one of our companions,

<sup>37</sup> تفسير العياشي 1: 84 / 312.

<sup>38</sup> تفسير العياشي 1: 86 / 313.

Abu Abdullah<sup>-asws</sup> has said: 'They came to Amir Al-Momineen<sup>-asws</sup> with a man (who was found in) some ruins, and in his hand was a knife soaked in blood, and there was a slaughtered man soaked in his blood. So Amir Al-Momineen<sup>-asws</sup> said to him: 'What are you saying?' He said, 'O Amir Al-Momineen<sup>-asws</sup>! I killed him'. He<sup>-asws</sup> said: 'Go away with him, so kill him'. So when they went away with him in order to kill him, a man came over in haste, so he said, 'Do not be hasty, and return him to Amir Al-Momineen<sup>-asws</sup>!' So they returned him.

فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا صَاحِبُهُ أَنَا قَتَلْتُهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) لِلأَوَّلِ مَا حَمَلَكَ عَلَى إِفْرَارِكَ عَلَى نَفْسِكَ وَ لَمْ تَفْعَلْ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا كُنْتُ أَسْتَطِيعُ أَنْ أَقُولَ وَ قَدْ شَهِدَ عَلَيَّ أَمَثَلُ هَؤُلَاءِ الرِّجَالِ وَ أَخَذُونِي وَ يَبْدِي سِكِّينَ مُلَطَّخَ بِالدَّمِ وَ الرَّجُلُ يَتَشَحَّطُ فِي دَمِهِ وَ أَنَا قَائِمٌ عَلَيْهِ وَ خِفْتُ الضَّرْبَ

He said, 'By Allah<sup>-azwj</sup>, O Amir Al-Momineen<sup>-asws</sup>! This one is not its perpetrator, it was I who killed him'. So Amir Al-Momineen<sup>-asws</sup> said to the first one: 'What carried you upon your confession against your own self, and you did not do it?' So he said, 'O Amir Al-Momineen<sup>-asws</sup>, and I did not have the ability that I should be saying (anything in my defence), and there had testified against me the likes of these men, and they seized me, and in my hand was a knife soaked with the blood, and the man was soaked in his blood, and I was standing over him, and I feared the beating.

فَأَقْرَرْتُ وَ أَنَا رَجُلٌ كُنْتُ دَبَحْتُ بِحَنْبِ هَذِهِ الْحَرْبَةِ شَاءَ وَ أَخَذَنِي الْبُؤْلُ فَدَخَلْتُ الْحَرْبَةَ فَرَأَيْتُ الرَّجُلَ يَتَشَحَّطُ فِي دَمِهِ فَقُمْتُ مُتَعَجِّبًا فَدَخَلَ عَلَيَّ هَؤُلَاءِ فَأَخَذُونِي

I confessed, and I am a man who had gone to slaughter a sheep by the side of these ruins, and I was seized (by the need for) the urination. So I entered the ruins, and I saw the man soaked in his blood. So I stood there wondering, and they came over to me, and they seized me'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) اخْذُوا هَذَيْنِ فَادْهَبُوا بِحِمَا إِلَى الْحَسَنِ وَ قُصُّوا عَلَيْهِ قِصَّتَهُمَا وَ قُولُوا لَهُ مَا الْحُكْمُ فِيهِمَا فَدَهَبُوا إِلَى الْحَسَنِ ( عَلَيْهِ السَّلَام ) وَ قُصُّوا عَلَيْهِ قِصَّتَهُمَا فَقَالَ الْحَسَنُ ( عَلَيْهِ السَّلَام ) قُولُوا لِأَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) إِنَّ هَذَا إِنْ كَانَ دَبَحَ ذَاكَ فَقَدْ أَحْيَا هَذَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَحْيَاها فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا يَخْلَى عَنْهُمَا وَ تُخْرَجُ دِيَّةُ الْمَذْبُوحِ مِنْ بَيْتِ الْمَالِ .

Amir Al-Momineen<sup>-asws</sup> said: 'Take these two and go with them both to Al-Hassan<sup>-asws</sup>, and related both their stories to him<sup>-asws</sup> and say to him<sup>-asws</sup>: 'What is the decision with regards to these two?' So they went to Al-Hassan<sup>-asws</sup> and related the both their stories to him<sup>-asws</sup>. So Al-Hassan<sup>-asws</sup> said: 'Say to Amir Al-Momineen<sup>-asws</sup>, 'If this one has killed him so he has revived this one, and Allah<sup>-azwj</sup> Mighty and Majestic Says **and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]**. Free them both and take the wergild of the slaughtered one from the public treasury'.<sup>39</sup>

## Killing for mischief in the earth

الطبرسي: روي عن أبي جعفر (عليه السلام): «المسرفون هم الذين يستحلون المحارم، و يسفكون الدماء».

Al Tabarsy – It has been reported

<sup>39</sup> Al Kafi – V 7 – The Book of Wergilds Ch 12 H 2

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'The mischievous ones – they are the ones who Permit the Prohibited, and shed the blood'.<sup>40</sup>

## VERSES 33 & 34

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۚ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {33}

**But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land. That is for them a recompense in the world, and for them in the Hereafter would be a grievous Punishment [5:33]**

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {34}

**Except for those who are repenting from before you were powerful upon them; so know that Allah is Forgiving, Merciful [5:34]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ جَمِيعاً عَنْ صَمَوَانَ بْنِ يَحْيَى عَنْ طَلْحَةَ النَّهْدِيِّ عَنْ سَوْرَةَ بْنِ كَلْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ يَخْرُجُ مِنْ مَنْزِلِهِ يُرِيدُ الْمَسْجِدَ أَوْ يُرِيدُ الْحَاجَةَ فَيَلْقَاهُ رَجُلٌ أَوْ يَسْتَفْقِيهِ فَيَضْرِبُهُ وَ يَأْخُذُ ثَوْبَهُ

Ali Bin Ibrahim, from his father and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Talha Al Nahdy, from Sowrat Bin Kuleyb who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'A man comes out from his house intending (to go to) the Masjid, or he intends the need, so he meets a man or he is followed by him, and he beats him up and takes his clothes'.

قَالَ أَيْ شَيْءٍ يَقُولُ فِيهِ مَنْ قَبْلَكُمْ قُلْتُ يَقُولُونَ هَذِهِ دَعَاةٌ مُغَلَّتَةٌ وَإِنَّمَا الْمُحَارِبُ فِي قُرَى مُشْرِكِيَّةٍ

He<sup>-asws</sup> said: 'Which thing are they saying with regards to it, the ones who are around you?' I said, 'They are saying, 'This is an open violation, but rather the warrior is in the town of the Polytheists'.

فَقَالَ أَكْبَرُهُمَا حُرْمَةُ دَارِ الْإِسْلَامِ أَوْ دَارِ الشِّرْكِ قَالَ قُلْتُ دَارُ الْإِسْلَامِ فَقَالَ هَؤُلَاءِ مِنْ أَهْلِ هَذِهِ الْآيَةِ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ إِلَى آخِرِ الْآيَةِ .

He<sup>-asws</sup> said: 'Which one is greater in sanctity, the house of Al-Islam or the house of the Polytheism?' I said, 'The house of Al-Islam'. He<sup>-asws</sup> said: 'These are the ones who are rightful

<sup>40</sup> مجمع البيان 3: 290.

of this Verse **But rather, the Recompense of those who warring against Allah and His Rasool [5:33]** – up to the end of the Verse'.<sup>41</sup>

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ إِلَى آخِرِ الْآيَةِ قَالَ لَا يُبَايِعُ وَلَا يُؤْوَى وَلَا يُتَصَدَّقُ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Hanan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **But rather, the Recompense of those who warring against Allah and His Rasool [5:33]** – up to the end of the Verse. He<sup>-asws</sup> said: 'Neither pledge your allegiance to him, nor shelter him, nor give charity to him'.<sup>42</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ قَالَ ذَلِكَ إِلَى الْإِمَامِ يَفْعَلُ بِهِ مَا يَشَاءُ فُلْتُ فَمَقَوْضُ ذَلِكَ إِلَيْهِ قَالَ لَا وَلَكِنْ نَحْوُ الْجُنَايَةِ .

From him, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Bureyd Bin Muawiya who said,

'A man asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **But rather, the Recompense of those who warring against Allah and His Rasool [5:33]**. He<sup>-asws</sup> said: 'That is up to the Imam<sup>-asws</sup>. He<sup>-asws</sup> can do with him whatever he<sup>-asws</sup> so desires to'. I said, 'So it has been delegated to him<sup>-asws</sup>?'. He<sup>-asws</sup> said: 'No, but, it is roughly (like dealing with) the crime'.<sup>43</sup>

عَلَيْ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْمَدَائِنِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ فِي الْأَرْضِ فَسَاداً أَنْ يُقَتَّلُوا الْآيَةَ فَمَا الَّذِي إِذَا فَعَلَهُ اسْتَوْجِبَ وَاحِدَةً مِنْ هَذِهِ الْأَرْبَعِ

Ali, from his father, from Amro Bin Usman, from Ubeydullah Bin Is'haq Al madainy, from Abu Al Hassan Al Reza<sup>-asws</sup>, said,

'He<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed [5:33]** – the Verse. So what is that which Obligates one from these four?'

فَقَالَ إِذَا حَارَبَ اللَّهَ وَرَسُولَهُ وَ سَعَى فِي الْأَرْضِ فَسَاداً فَقَتَلَ قُتِلَ بِهِ وَ إِنْ قَتَلَ وَ أَخَذَ الْمَالَ قُتِلَ وَ صُلِبَ وَ إِنْ أَخَذَ الْمَالَ وَ لَمْ يَقْتُلْ قُطِعَتْ يَدُهُ وَ رِجْلُهُ مِنْ خِلَافٍ وَ إِنْ شَهَرَ السَّيْفَ فَحَارَبَ اللَّهَ وَرَسُولَهُ وَ سَعَى فِي الْأَرْضِ فَسَاداً وَ لَمْ يَقْتُلْ وَ لَمْ يَأْخُذِ الْمَالَ يُنْقَى مِنَ الْأَرْضِ

He<sup>-asws</sup> said: 'When he wages war against Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and strives to make mischief in the land and he kills, so he would be killed due to it. And if he kills and take the wealth (steals), he would be killed and crucified. And if he were to take the wealth (steal) and does not kill, his hand and his leg would be cut from opposite sides. And if he were to brandish the sword, so he wages war against Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and strives in the land to

<sup>41</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 2

<sup>42</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 4

<sup>43</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 5

make mischief, and does not kill and does not take the wealth (steals), he would be exiled from the land’.

قُلْتُ كَيْفَ يُنْفَى وَ مَا حَدُّ نَفْيِهِ قَالَ يُنْفَى مِنَ الْمِصْرِ الَّذِي فَعَلَ فِيهِ مَا فَعَلَ إِلَى مِصْرٍ غَيْرِهِ وَ يُكْتَبُ إِلَى أَهْلِ ذَلِكَ الْمِصْرِ أَنَّهُ مَنْفَى فَلَا يُجَالِسُوهُ وَ لَا تُبَايَعُوهُ وَ لَا تُنْكَحُوهُ وَ لَا تُؤَاكِلُوهُ وَ لَا تُشَارِبُوهُ فَيُفْعَلُ ذَلِكَ بِهِ سَنَةً فَإِنْ خَرَجَ مِنْ ذَلِكَ الْمِصْرِ إِلَى غَيْرِهِ كُتِبَ إِلَيْهِمْ بِمِثْلِ ذَلِكَ حَتَّى تَتِمَّ السَّنَةُ

I said, ‘How would he be exiled, and what is the boundary of his exile?’ He<sup>-asws</sup> said: ‘He would be exiled from the city in which he did what he did, to another city, and it would be written to the people of that city that he is in exile, so that they should neither sit with him, nor pledge allegiance to him, nor inter-marry with him, nor eat with him, nor drink with him. So that is done with him for a year. So if he were to go out from that city to another, it would be written to them with similar to that, until the year is completed’.

قُلْتُ فَإِنْ تَوَجَّهَ إِلَى أَرْضِ الشِّرْكَ لِيَدْخُلَهَا قَالَ إِنْ تَوَجَّهَ إِلَى أَرْضِ الشِّرْكَ لِيَدْخُلَهَا قُوتِلَ أَهْلُهَا .

I said, ‘So if he were to divert himself to the land of the Polytheism in order to enter it?’ He<sup>-asws</sup> said: ‘If he were to divert himself to the land of the Polytheism in order to enter into it, its people, he would be fought against (and killed)’.<sup>44</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَاداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَعْيُنُهُمْ أَوْ تُنْفَذَ أَوْ يَحُجَّبُوا قَالَ يُحْكَمُ عَلَيْهِ الْحَاكِمُ بِقَدْرِ مَا عَمِلَ وَ يُنْفَى وَ يُجْمَلُ فِي الْبَحْرِ ثُمَّ يُنْذَفُ بِهِ لَوْ كَانَ النَّفْيُ مِنْ بَلَدٍ إِلَى بَلَدٍ كَانَ يَكُونُ إِخْرَاجُهُ مِنْ بَلَدٍ إِلَى بَلَدٍ آخَرَ عَذْلُ الْقَتْلِ وَ الصَّلْبِ وَ الْقَطْعِ وَ لَكِنْ يَكُونُ حَدًّا يُؤَافِقُ الْقَطْعَ وَ الصَّلْبَ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Hafs, from Abdullah<sup>-asws</sup> Bin Talha,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed [5:33]** – the Verse. This is an exiling of the combatant, it is other than the (general) exiling’. He<sup>-asws</sup> said: ‘The ruler would issue a ruling upon him in accordance with what he had done, and he would be exiled, and he would be carried in the sea, then thrown by it, if it was the exiling from a city to another city, as if his exit happens to be from a city to another city, being justice, of the killing, and the crucifixion, and the cutting, but the Penalty (*Hadd*) happens to be in accordance with the cutting and the crucifixion’.<sup>45</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ أَبِي (عليه السلام) يَقُولُ إِنَّ لِلْحَرْبِ حُكْمَيْنِ إِذَا كَانَتِ الْحَرْبُ قَائِمَةً لَمْ تَضَعْ أَوْزَارَهَا وَ لَمْ يُنْخَرْ أَهْلُهَا فَكُلُّ أَسِيرٍ أُجِدَّ فِي تِلْكَ الْحَالِ فَإِنَّ الْإِمَامَ فِيهِ بِالْخِيَارِ إِنْ شَاءَ ضَرَبَ عُنُقَهُ وَ إِنْ شَاءَ قَطَعَ يَدَهُ وَ رَجَلَهُ مِنْ خِلَافٍ بَعِيرٍ حَسَمٍ وَ تَرَكَهُ يَتَشَحَّطُ فِي دَمِهِ حَتَّى يَمُوتَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd who said,

<sup>44</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 8

<sup>45</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 10

'I heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> father<sup>-asws</sup> was saying that for the war are two decisions. When the war was established and its end had not yet come, and its people have not been defeated, so each prisoner taken during that state, so the Imam<sup>-asws</sup> would be with a choice regarding them. If he<sup>-asws</sup> so desires to he<sup>-asws</sup> strikes his neck, and if he<sup>-asws</sup> so desires to he<sup>-asws</sup> cuts off his hand and his leg from opposite sides without stopping (the bleeding) and leave him drenched in his blood until he dies.

وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ أَلَا تَرَى أَنَّ الْمُخَيَّرَ الَّذِي خَيَّرَ اللَّهُ الْإِمَامَ عَلَى شَيْءٍ وَاحِدٍ وَ هُوَ الْكُفْرُ وَ لَيْسَ هُوَ عَلَى أَشْيَاءَ مُخْتَلِفَةٍ

And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land. That is for them a recompense in the world, and for them in the Hereafter would be a grievous Punishment [5:33]***. Do you not see that the alternatives which Allah<sup>-azwj</sup> has Granted the Imam<sup>-asws</sup> upon one thing, and it is the Kufr, and it is not upon different things'.

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَوْ يُنْفَوْا مِنَ الْأَرْضِ قَالَ ذَلِكَ الطَّلَبُ أَنْ تَطْلُبَهُ الْخَيْلُ حَتَّى يَهْرَبَ فَإِنْ أَخَذَتْهُ الْخَيْلُ حُكِمَ عَلَيْهِ بِبَعْضِ الْأَحْكَامِ الَّتِي وَصَفْتُ لَكَ

I said to Abu Abdullah<sup>-asws</sup>, '(What about) the Words of Allah<sup>-azwj</sup> Mighty and Majestic ***or be banished from the land***?' He<sup>-asws</sup> said: 'That is the seeking, the pursuit of the cavalry until he escapes. So if the cavalry seizes him, a judgement would be passed upon him with the Judgements which have been Described for you.

وَ الْحُكْمُ الْآخِرُ إِذَا وَضَعَتِ الْحَرْبُ أَوَارِيزَهَا وَ أَنْجَحَ أَهْلُهَا فُكُلٌ أَسِيرٍ أُخِذَ فِي تِلْكَ الْحَالِ فَكَانَ فِي أَيْدِيهِمْ فَأَلَامَامٌ فِيهِ بِالْخِيَارِ إِنْ شَاءَ مَنْ عَلَيْهِمْ فَأَرْسَلَهُمْ وَ إِنْ شَاءَ فَأَدَاهُمْ أَنْفُسَهُمْ وَ إِنْ شَاءَ اسْتَعْبَدَهُمْ فَصَارُوا عِبِيدًا .

And the other decision is when the war comes to an end and its people are defeated, so every prisoner taken during that state, so he would be in their hands. So the Imam<sup>-asws</sup>, with regard to it would be with the choice, if he<sup>-asws</sup> so desires to, favours upon them so sends them (back home), and if he<sup>-asws</sup> so desires to he<sup>-asws</sup> lets them ransom their own selves, and if he<sup>-asws</sup> so desires to, he<sup>-asws</sup> can enslave them, so they would become slaves'.<sup>46</sup>

## The correct judgment

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ مُحَمَّدُ بْنُ زَيْدٍ عَنْ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ جَمِيعًا عَنْ أَنبَانَ بْنِ عُثْمَانَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ قَوْمٌ مِنْ بَنِي صَبَّةٍ مَرْضَى فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَقِيمُوا عِنْدِي فَإِذَا بَرَأْتُمْ بَعَثْنَاكُمْ فِي سَرِيٍّ فَقَالُوا أَخْرِجْنَا مِنَ الْمَدِينَةِ فَبَعَثَ بِهِمْ إِلَى إِبِلِ الصَّدَقَةِ يَشْرِبُونَ مِنْ أَبْوَالِهَا وَ يَأْكُلُونَ مِنَ اللَّبَاجِ فَلَمَّا بَرَأُوا وَ اشْتَدُّوا قَتَلُوا ثَلَاثَةً مِنْهُمْ كَانُوا فِي الْإِبِلِ

<sup>46</sup> Al Kafi – V 5 – The Book of Jihaad Ch 10 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam and Humejd Bin Ziyad, from Ibn Sama'at, from someone else from his companions, altogether from Aban Bin Usman, from Abu Salih,

Abu Abdullah<sup>-asws</sup> has said: 'A group of sick people from the Clan of Zabbat came to Rasool-Allah<sup>-saww</sup>. So Rasool-Allah<sup>-saww</sup> said to them: 'Stay with me<sup>-saww</sup>, so whenever you are cured, I<sup>-saww</sup> will send you with an escort, secretly. So they said, 'Get us out from Al-Medina'. Then he<sup>-saww</sup> sent them to the charity camels. They were drinking from their urine and eating from their milk. So when they were cured and became strong, they killed three people who were tending the camels.

فَبَلَغَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَبَعَثَ إِلَيْهِمْ عَلِيًّا (عليه السلام) فَهُمْ فِي وَادٍ قَدْ تَحَيَّرُوا لَيْسَ يَقْدِرُونَ أَنْ يَخْرُجُوا مِنْهُ قَرِيبًا مِنْ أَرْضِ الْيَمَنِ فَأَسْرَهُمْ وَ جَاءَ بِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَتَنَزَّلَتْ هَذِهِ الْآيَةُ عَلَيْهِ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ فَاخْتَارَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْقَطْعَ فَقَطَّعَ أَيْدِيَهُمْ وَ أَرْجُلَهُمْ مِنْ خِلَافٍ .

So, (the news) reached Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> sent Ali<sup>-asws</sup> to them, and they were in a valley and were confused (of their way) and did not have the ability to come out from it, near to the land of Al-Yemen. So he<sup>-asws</sup> captured them and came with them to Rasool-Allah<sup>-saww</sup>, and this Verse was Revealed unto him<sup>-saww</sup> **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land [5:33].** Rasool-Allah<sup>-saww</sup> chose the cutting, so he<sup>-saww</sup> cut their hands, and their feet from opposite sides'.<sup>47</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ إِلَى آخِرِ الْآيَةِ فَقُلْتُ أَيُّ شَيْءٍ عَلَيْهِمْ مِنْ هَذِهِ الْحُدُودِ الَّتِي سَمَى اللَّهُ عَزَّ وَ جَلَّ

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

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic **But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off [5:33]** – up to the end of the Verse'. So I said, 'Which thing is upon them from these Penalties which Allah<sup>-azwj</sup> Mighty and Majestic has Mentioned?'

قَالَ ذَلِكَ إِلَى الْإِمَامِ إِنْ شَاءَ قَطَعَ وَ إِنْ شَاءَ صَلَبَ وَ إِنْ شَاءَ قَتَلَ فَقُلْتُ النَّعْيُ إِلَى أَيِّنَ قَالَ يُنْفَى مِنْ مِصْرٍ إِلَى مِصْرٍ آخَرَ وَ قَالَ إِنْ عَلِيًّا (عليه السلام) نَعَى رَجُلَيْنِ مِنَ الْكُوفَةِ إِلَى الْبَصْرَةِ .

He<sup>-asws</sup> said: 'That is upon the Imam<sup>-asws</sup>, if he<sup>-asws</sup> so desires to, he<sup>-asws</sup> cuts, and if he<sup>-asws</sup> so desires to he<sup>-asws</sup> crucifies, and if he<sup>-asws</sup> so desires to he<sup>-asws</sup> exiles, and if he<sup>-asws</sup> so desires to

<sup>47</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 1

he<sup>-asws</sup> kills'. I said, 'The exiling is to where?' He<sup>-asws</sup> said: 'He would be exiled from a city to another city'. And he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> exiled two men from Al-Kufa to Al-Basra'.<sup>48</sup>

عن أحمد بن الفضل الخاقاني من آل رزين، قال: قطع الطريق بجلولاء على السابلة من الحجاج وغيرهم، وأفلت القطاع، فبلغ الخبر المعتصم، فكتب إلى عامل له كان بها: تأمن الطريق بذلك، يقطع على طرف اذن أمير المؤمنين، ثم ينفلت القطاع؟! فإن أنت طلبت هؤلاء و ظفرت بهم، و إلا أمرت بأن تضرب ألف سوط، ثم تصلب بحيث قطع الطريق.

From Ahmad Bin Al Fazl Al Khaqani from the family of Razeyn, said,

'The road was cut off (by bandits) at Jaloula (a town in Iraq near River Dajla) upon the pedestrians from the Pilgrims and others, and the bandits escaped. The news reach Al-Motasim (the Caliph), so he wrote to an office bearer of his who was at it, 'You were ordered to keep the road secure from that. They cut-off upon a party of the commander of the faithful, then the bandits escaped? So either you seek them and be victorious with them or else I would order with you being struck a thousand lashes, then you would be crucified at where the road was cut off'.

قال: فطلبهم العامل حتى ظفر بهم، و استوثق منهم، ثم كتب بذلك إلى المعتصم، فجمع الفقهاء قال: و قال برأي ابن أبي دؤاد «4»، ثم سأل الآخرين عن الحكم فيهم، و أبو جعفر محمد بن علي الرضا (عليه السلام) حاضر

He (the narrator) said, 'So the office bearer sought them until he was victorious with them, and was confident from them. Then he wrote about that to Al-Motasim. So he gathered the jurists and he asked the opinion of Ibn Abu Duwad (chief judge), then asked the others from the judges among them, and Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup> was present.

فقالوا: قد سبق حكم الله فيهم في قوله: إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ رَسُولَهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ وَ لِأَمِيرِ الْمُؤْمِنِينَ أَنْ يَحْكُمَ بِأَيِّ ذَلِكَ شَاءَ فِيهِمْ؟

They said, 'There has preceded the Judgment of Allah<sup>-azwj</sup> regarding them in His<sup>-azwj</sup> Words: ***But rather, the Recompense of those who warring against Allah and His Rasool and are striving in the earth for mischief is that they should either be killed, or be crucified, or their hands and their legs be cut off from opposite sides, or be banished from the land [5:33]***, and it is for the commander of the faithful that he judges by which of that he desires regarding them'.

قال: فالتفت إلى أبي جعفر (عليه السلام)، فقال له: ما تقول فيما أجابوا فيه؟ فقال: «قد تكلم هؤلاء الفقهاء و القاضي بما سمع أمير المؤمنين». قال: و أخبرني بما عندك.

He (the narrator) said, 'So he turned towards Abu Ja'far<sup>-asws</sup> and he said to him<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding what they answered with regards to it?' He<sup>-asws</sup> said: 'These jurists and the judges have spoken with what the commander of the faithful heard'. He said, 'And inform me with what is with you<sup>-asws</sup>'.

<sup>48</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 3

قال: «إنهم قد أضلوا فيما أفتوا به، و الذي يجب في ذلك أن ينظر أمير المؤمنين في هؤلاء الذين قطعوا الطريق، فإن كانوا أخافوا السبيل فقط و لم يقتلوا أحدا و لم يأخذوا مالا أمر بإيداعهم الحبس، فإن ذلك معنى نفيهم من الأرض بإخافتهم السبيل،

He<sup>-asws</sup> said: 'They have erred in what they have issued Fatwas with, and that which is obligated regarding that is that the commander of the faithful should consider those who had cut off the road (the bandits). So if they had scared (people) in the way only and did not kill anyone and did not seize wealth, order with sending them to the prison, for it that is the meaning of their banishment from the land, due to their spreading fear in the way.

و إن كان أخافوا السبيل و قتلوا النفس أمر بقتلهم، و إن كانوا أخافوا السبيل و قتلوا النفس و أخذوا المال، أمر بقطع أيديهم و أرجلهم من خلاف و صلبهم بعد ذلك».

And if they had spread fear in the way and killed the person, order with killing them. And if they had spread fear in the way, and killed the person, and seized the goods, order with cutting of their hands and their legs from opposite sides, and crucify them after that'.

قال: فكتب إلى العامل بأن يمثل ذلك فيهم.

He (the narrator) said, 'So he (the Caliph Motasim) wrote to the office bearer that he does similar to that regarding them'.<sup>49</sup>

## VERSE 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {35}

***O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]***

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ: «أنا وسيلته».

Ibn Shehr Ashub who said,

'Amir Al-Momineen<sup>-asws</sup> said regarding the Words of the High ***and seek the intermediary to Him [5:35]***: 'I<sup>-asws</sup> am His<sup>-azwj</sup> intermediary (وسيلته)<sup>50</sup>.

محمد بن الحسن الصفار: عن أبي الفضل العلوي، قال: حدثني سعيد بن عيسى الكريزي البصري، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن شريك بن عبد الله، عن عبد الأعلى الثعلبي، عن أبي تمام، عن سلمان الفارسي (رحمه الله)، عن أمير المؤمنين (عليه السلام)، في قول الله تبارك و تعالى: قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قال: «أنا هو الذي عنده علم الكتاب». و قد صدقه الله، و قد أعطاه الوسيلة في الوصية و لا تخلى أمة من وسيلة إليه و إلى الله تعالى، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

<sup>49</sup> تفسير العياشي 1: 19 / 314.

<sup>50</sup> المناقب 3: 75

Muhammad Bin Al Saffar, from Abu Al Fazal Al Alawy, from Saeed Bin Isa Al Karezy Al Basry, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Sa'alby, from Ibu Tameem,

(It has been narrated) from Salman Al-Farsi<sup>-ra</sup>, from Amir Al-Momineen<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Blessed and Exalted **Say: 'Suffice with Allah as a Witness between me and you and the one with whom is the Knowledge of the Book [13:43]: 'I<sup>-asws</sup> am the one with whom is the Knowledge of the Book. And Allah<sup>-azwj</sup> Ratified it, and He<sup>-azwj</sup> has Given it the intermediary (الوسيلة) in the Commandment. And the community will never be devoid of an intermediary (الوسيلة) to it and to Allah<sup>-azwj</sup> the Exalted, so He<sup>-azwj</sup> Said: **O you who believe! Fear Allah and seek the intermediary to Him [5:35]**'.<sup>51</sup>**

قال: و روي عن سعد بن طريف، عن الأصمغ بن نباتة، عن علي (عليه السلام)، قال: «في الجنة لؤلؤتان إلى بطنان العرش، إحداهما بيضاء، و الأخرى صفراء، في كل واحدة منهما سبعون ألف غرفة، أبوابها و أكوابها من عرق واحد، فالبيضاء: الوسيلة لمحمد و أهل بيته، و الصفراء لإبراهيم و أهل بيته».

And from him (Al Sadouq) who said, 'And it has been reported from Saeed Bin Tareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Ali<sup>-asws</sup> having said: 'In the Paradise there are two pearls to the middle of the Throne – one of them is white, and the other one is yellow. In each one of them there are seventy thousand rooms. Its doors and its glasses are from one lodge. Thus, the white one is the means to Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Household<sup>-asws</sup>; and the yellow is to Ibrahim<sup>-as</sup> and his<sup>-as</sup> Household'.<sup>52</sup>

## VERSES 36 & 37

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ  
مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ {36}

**Surely, those who are committing Kufr, even if whatever is in the earth in its entirety was to be for them and the like of it along with it, in order to ransom themselves with it from the Punishment of the Day of Judgment, it would not be Accepted from them, and for them would be a painful Punishment [5:36]**

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ {37}

**They would be wanting to exit from the Fire, and they will not be exiting from it, and for them would be a lasting Punishment [5:37]**

العياشي: عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «عدو علي (عليه السلام) هم المخلدون في النار، قال الله: وَ مَا هُمْ بِخَارِجِينَ مِنْهَا».

<sup>51</sup> بصائر الدرجات: 21 / 236

<sup>52</sup> مجمع البيان 3: 293

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The enemies of Ali<sup>-asws</sup>, they would be the ones eternally in the Fire. Allah<sup>-azwj</sup> Says **and they will not be exiting from it [5:37]**'.<sup>53</sup>

عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): «أعداء علي هم المخلدون في النار أبد الأبد، و دهر الداهرين».

From Mansour Bin Haazim who said,

'I said to Abu Abdullah<sup>-asws</sup>, '(What about) **and they will not be exiting from it [5:37]**?' The Imam<sup>-asws</sup> said: 'The enemies of Ali<sup>-asws</sup>, they would be eternally in the Fire forever and ever, and for ages and ages'.<sup>54</sup>

## VERSES 38 - 40

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {38}

**And the male thief and the female thief, cut their hands as a recompense due to what they earned, being an exemplary Punishment from Allah; and Allah is Mighty, Wise [5:38]**

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {39}

**But the one who repents from after his injustice and amends, then Allah would Turn to him (Mercifully); surely Allah is Forgiving, Merciful [5:39]**

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {40}

**Do you not know that Allah, for Him is the Kingdom of the skies and the earth. He Punishes the one He so Desires to and Forgives the one He so Desires to; and Allah is Able upon all things [5:40]**

## The limits of the hands and the legs for cutting

الشيخ: بإسناده عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن إسحاق بن عمار، عن أبي إبراهيم (عليه السلام)، قال: «تقطع يد السارق، و يترك إبهامه و صدر راحته، و تقطع رجله، و يترك عقبه يمشي عليها».

<sup>53</sup> تفسير العياشي 1: 100 / 317

<sup>54</sup> تفسير العياشي 1: 101 / 317

Al Sheykh (Al Sadouq), by his chain from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Amaar,

(It has been narrated) from Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Cut the hand of the thief and leave his thumb and the front of his palm (راحتة), and cut his leg and leave his heel to walk upon' (if he steals again).<sup>55</sup>

قال: وكتب إلينا أبو محمد يذكر عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن عامة أصحابه يرفعه إلى أمير المؤمنين (عليه السلام)، أنه كان إذا قطع يد السارق ترك له الإبهام والراحة، فقليل له: يا أمير المؤمنين، تركت عامة يده؟

Al Ayyashi said, 'And Abu Muhammad wrote to us mentioning from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from most of his companions,

It was put to Amir Al-Momineen<sup>-asws</sup> who had cut the hand of the thief and left the thumb and the palm, so it was said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> have left most of his hand?'

قال: فقال لهم: «فإن تاب فبأي شيء يتوضأ؟ لأن الله يقول: وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

He (the narrator) said, 'He<sup>-asws</sup> said to them: 'If he were to repent, with what would he perform Wudu? Because Allah<sup>-azwj</sup> is Saying ***And the male thief and the female thief, cut their hands as a recompense due to what they earned, being an exemplary Punishment from Allah; and Allah is Mighty, Wise [5:38] But the one who repents from after his injustice and amends, then Allah would Turn to him (Mercifully); surely Allah is Forgiving, Merciful [5:39]***'.<sup>56</sup>

عن زرقان صاحب ابن أبي دؤاد و صديقه بشدة، قال: رجع ابن أبي داود ذات يوم من عند المعتصم و هو مغتم، فقلت له في ذلك، فقال: وددت اليوم أني قد مت منذ عشرين سنة. قال: قلت له: و لم ذاك؟ قال: لما كان من هذا الأسود أبي جعفر بن محمد بن علي بن موسى اليوم بين يدي أمير المؤمنين المعتصم، قال: قلت له: وكيف كان ذلك؟ قال: إن سارقاً أقر على نفسه بالسرقة، و سأل الخليفة تطهيره بإقامة الحد عليه، فجمع لذلك الفقهاء في مجلسه، و قد أحضر محمد بن علي،

From Zarqaan, a companion of Ibn Abu Dawood and his friend Bashada who said,

'One day Ibn Abu Dawood came back from the presence of Al-Mo'tasim, and he was gloomy, so I spoke to him with regards to that. He said, 'Today I wished that I had died twenty years ago'. I said to him, 'And why is that?' He said, 'It was because of this blackie (Nauzobillah) Abu Ja'far Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> was in front of the commander of the faithful Al-Mo'tasim'. I said, 'And how was that?' He said, 'A thief had accepted the theft by himself and asked the Caliph to purify him by establishing the Limit upon him. Thus, for that, the jurists gathered in his gathering, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> was present.

فسألنا عن القطع في أي موضع يجب أن يقطع. قال: فقلت: من الكرسوع [قال: و ما الحجة في ذلك؟ قال: قلت: لأن اليد هي الأصابع و الكف إلى الكرسوع] لقول الله في التيمم: فَاسْخُوا بِوُجُوْهِكُمْ وَ أَيْدِيَكُمْ»، و اتفق معي على ذلك قوم.

<sup>55</sup> التهذيب 10: 399 / 102

<sup>56</sup> تفسير العياشي 1: 103 / 318

He (the Caliph) asked us about the cutting-off, which place is it obligatory to cut?' So I said, 'From the wrist'. He said, 'And what is the proof for that?' I said, 'Because the hand is the fingers and the palm up to the wrist, as per the Words of Allah<sup>-azwj</sup> regarding the Tayammum **then wipe your faces and your hands [4:43]**'. And a group formed a consensus of agreeing with me'.

و قال آخرون: بل يجب القطع من المرفق. قال: و ما الدليل على ذلك؟ قالوا: لأن الله لما قال: وَ أَيْدِيكُمْ إِلَى الْمَرفَاقِ في الغسل دل ذلك على أن حد اليد هو المرفق.

And the others said, 'But, it is obligatory to cut from the elbows'. He said, 'And what is the evidence upon that?' They said, 'Because when Allah<sup>-azwj</sup> Said **and your hands up to the elbows [5:6]** regarding the washing, that proves that the limit of the hand is to the elbows'.

قال: فالتفت إلى محمد بن علي، فقال: ما تقول في هذا، يا أبا جعفر؟ فقال: «قد تكلم القوم فيه يا أمير المؤمنين». قال: دعني مما تكلموا به، أي شيء عندك؟ قال: «اعفني عن هذا، يا أمير المؤمنين». قال: أقسمت عليك بالله لما أخبرت بما عندك فيه.

He (the narrator) said, 'He (the Caliph) turned towards Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, so he said, 'What are you<sup>-asws</sup> saying with regards to this, O Abu Ja'far<sup>-asws</sup>? So he<sup>-asws</sup> said: 'The people have spoken with regards to this, O commander of the faithful'. He said, 'Leave me from what they spoke by. Which thing is with you<sup>-asws</sup>? He<sup>-asws</sup> said: 'Excuse me from this, O commander of the faithful'. He said, 'I adjure you<sup>-asws</sup> with Allah<sup>-azwj</sup> to inform me of what is with you<sup>-asws</sup>'.

فقال: «اما إذا أقسمت علي بالله إني أقول إنهم أخطأوا فيه السنة، فإن القطع يجب أن يكون من مفصل اصول الأصابع، فترك الكف». قال: و ما الحجة في ذلك؟

He<sup>-asws</sup> said: 'But, as you have sworn to me<sup>-asws</sup> by Allah<sup>-azwj</sup>, I<sup>-asws</sup> am saying that they have erred regarding the Sunnah, for the cutting is obligatory from the root of the fingers, so you leave the palm'. He said, 'And what is the proof of that?'

قال: «قول رسول الله (صلى الله عليه و آله): السجود على سبعة أعضاء: الوجه، و اليدين، و الركبتين، و الرجلين. فإذا قطعت يده من الكرسي، أو المرفق لم يبق له يد يسجد عليها، و قال الله تبارك و تعالى: وَ أَنَّ الْمَسْجِدَ لِلَّهِ يعني به هذه الأعضاء السبعة التي يسجد عليها، فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا و ما كان لله لم يقطع».

He<sup>-asws</sup> said: 'The words of Rasool-Allah<sup>-saww</sup>: 'The Sajda is upon seven parts – The Face, the two hands, and the two knees, and the two feet'. So if you were to cut-off the hand from the wrists, or the elbows, there would not remain any hand for him to do the Sajda with. And Allah<sup>-azwj</sup> Blessed and Exalted says **And that the Masjids are for Allah [72:18]**, Meaning by it, these seven parts which are utilised for the Sajda. **therefore do not supplicate to anyone with Allah [72:18]**, and whatever was for Allah<sup>-azwj</sup> cannot be cut-off'.

قال: فأعجب المعتصم ذلك، فأمر بقطع يد السارق من مفصل الأصابع دون الكف.

He (the narrator) said, 'So that astounded Al-Mo'tasim, and he ordered for the hand of the thief to be cut-off from the roots of the fingers, below the wrist'.<sup>57</sup>

## The repeat offenders

عن زرارة، عن أبي جعفر (عليه السلام)، عن رجل سرق فقطعت يده اليمنى، ثم سرق فقطعت رجله «1» اليسرى، ثم سرق الثالثة؟

From Zurara,

'From Abu Ja'far<sup>-asws</sup>, about a man who steals, so his right hand is cut, then he steals, so his left leg is cut, then he steals a third time?'

قال: «كان أمير المؤمنين (عليه السلام) يخلده في السجن، و يقول: إني لأستحيي من ربي أن أدعه بلا يد يستنظف بها، و لا رجل يمشي بها إلى حاجته-

He<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> used to imprison him for life, and he<sup>-asws</sup> was saying: 'I<sup>asws</sup> am embarrassed from my<sup>-asws</sup> Lord<sup>-azwj</sup> that I<sup>-asws</sup> should leave him without a hand he can clean himself with, nor a leg he can walk with to his need'.

و قال- فكان إذا قطع اليد قطعها دون المفصل، و إذا قطع الرجل قطعها دون الكعبين-

And he<sup>-asws</sup> said: 'So it was such that when he<sup>-asws</sup> cut the hand, he<sup>-asws</sup> would cut it below the joint, and when he<sup>-asws</sup> cut the leg, he<sup>-asws</sup> would cut besides the ankles'.

قال- و كان لا يرى أن يغفل عن شيء من الحدود».

He (the narrator) said, 'And he<sup>-asws</sup> did not view that he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) would be neglectful about anything from the legal punishments'.<sup>58</sup>

عن سماعة، عن أبي عبد الله (عليه السلام)، أنه قال: «إذا أخذ السارق فقطع وسط الكف، فإن عاد قطع رجله من وسط القدم، فإن عاد استودع السجن، فإن سرق في السجن قتل».

From Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the thief is seized, he would be cut in the middle of the palm. So if he repeats, his leg would be cut from the middle of the foot. So if he repeats, he would be sent to the prison. And if he steals in the prison, he would be killed''.<sup>59</sup>

عن السكوني، عن جعفر بن محمد، عن أبيه، عن علي (عليه السلام)، أنه أتى به مرة أخرى فقطع رجله اليسرى، ثم أتى به ثالثة، فقال: إني لأستحيي من ربي أن أدع له يدا يأكل بها، و يشرب بها، و يستنجي بها، و رجلا يمشي عليها. فجلده و استودعه السجن، و أنفق عليه من بيت المال».

From Al Sakuny,

<sup>57</sup> تفسير العياشي 1: 109 / 319

<sup>58</sup> تفسير العياشي 1: 104 / 318.

<sup>59</sup> تفسير العياشي 1: 105 / 318.

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup>. A thief was brought to him<sup>-asws</sup>, so he<sup>-asws</sup> cut his hand. Then he was brought another times, so he<sup>-asws</sup> cut his left leg. Then he was brought with a third times, so he<sup>-asws</sup> said: 'I<sup>-asws</sup> am embarrassed from my<sup>-asws</sup> Lord<sup>-azwj</sup> that I<sup>-asws</sup> don't leave for him a hand he can eat with, and drink with, and clean himself with, and a leg he can walk upon. So he had him whipped and sent him to the prison, and spent upon him from the public treasury'.<sup>60</sup>

## The amount which constitutes theft

و عنه: بإسناده عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم، قال: قلت: لأبي عبد الله (عليه السلام): في كم تقطع يد السارق؟ فقال: «في ربع دينار».

And from him (Yaqoub Al Kulayni), from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>-asws</sup>: 'For how much (value of money) should the hand of the thief be cut?' So he<sup>-asws</sup> said: 'A quarter of a Dinar'.

قال: قلت له: في درهمين؟ فقال: «في ربع دينار، بلغ الدينار ما بلغ». قال: فقلت له: أ رأيت من سرق أقل من ربع دينار، هل يقع عليه حين سرق اسم السارق، و هل هو عند الله سارق في تلك الحال؟

I said, 'For two Dirhams?' So he<sup>-asws</sup> said: 'For a quarter of a Dinar, the Dinar reaches what it reaches (whatever its value may be)'. So I said to him<sup>-asws</sup>, 'The one who stole less than a quarter of a Dinar, would he be entitled to be named as a thief, and would he be a thief in the Presence of Allah<sup>-azwj</sup> in that situation?'

فقال: «كل من سرق من مسلم شيئاً، قد حواه و أحززه، فهو يقع عليه اسم السارق، و هو عند الله السارق، و لكن لا يقطع إلا في ربع دينار أو أكثر، و لو قطعت يد السارق فيما هو أقل من ربع دينار لألفيت عامة الناس مقطعين».

He<sup>-asws</sup> said: 'Everyone who steals anything from a Muslim, and kept it, so the name of a thief would occur upon him, and he would be a thief in the Presence of Allah<sup>-azwj</sup>, but (his hands) would not be cut except if it is a quarter of a Dinar or more. And if the hand of a thief were to be cut for something less than a quarter of a Dinar, you will find most people's hands to have been cut-off'.<sup>61</sup>

## VERSES 41 & 42

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ. وَمِنَ الَّذِينَ هَادُوا. سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِتُوبَةٍ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا. وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ

<sup>60</sup> تفسير العياشي 1: 318 / 105.

<sup>61</sup> الكافي 7: 221 / 6.

تَمْلِكْ لَهُ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي  
الْآخِرَةِ عَذَابٌ عَظِيمٌ {41}

***O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing, and from those who are Jews who are listening to the lies. They are listening for another people who have yet to come to you.***

***They are altering the words from their places afterwards. They are saying, 'If you are given this, then take it, and if you are not given it, then be cautious. And the one whom Allah Intends to Try, so you will never control for him anything from Allah. They are those whom Allah does not Intend to purify their hearts. For them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [5:41]***

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ۚ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ  
عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ  
{42}

***They are listening to the lies, devouring the ill-gotten gains. So if they were to come to you, then judge between them or turn away from them. And if you turn away from them, they will never (be able to) harm you anything, and if you judge, then judge between them with the justice; surely Allah Loves the just ones [5:42]***

الطبرسي، قال: سبب نزول الآية: قال الباقر (عليه السلام): «إن امرأة من خير ذات شرف بينهم زنت مع رجل من أشرفهم، و هما محصنان، فكرها رجعهما، فأرسلوا إلى يهود المدينة، و كتبوا إليهم أن يسألوا النبي (صلى الله عليه و آله) عن ذلك، طمعا في أن يأتي لهم برخصة،

Al-Tabarsy said, 'The reason for the Revelation of this Verse – Al-Baqir<sup>-asws</sup> said: 'One day a woman from Khyber, being with honour among them, committed adultery with a noble man of theirs. They disliked it to stone them, so they sent a message to the Jews of Al-Medina and wrote to them to ask the Prophet<sup>-saww</sup> about that, in the greed that he<sup>-saww</sup> would give them allowance.

فانطلق قوم منهم، كعب بن الأشرف، و كعب بن أسيد و شعبة بن عمر و مالك بن الصيف، و كنانة بن أبي الحقيق و غيرهم، فقالوا: يا محمد، أخبرنا عن الزاني و الزانية إذا احصنا، ما حدهما؟

A group went and among them were Ka'ab Bin Al-Ashraf, and Ka'ab Bin Aseyd, and Sha'ba Bin Umar and Malik Bin Al-Sayf, and Kanana Bin Abu Al-Haqeeq and others. They said, 'O Muhammad<sup>-saww</sup>! Inform us about the adulterer and the adulteress, what are both their legal punishments (of the Law)?'

قال: و هل ترضون بقضائي في ذلك؟ فقالوا: نعم. فنزل جبرئيل (عليه السلام) بالرجم، فأخبرهم بذلك، فأبوا أن يأخذوا به، فقال جبرئيل: اجعل بينك وبينهم ابن صوريا. و وصفه له، فقال النبي (صلى الله عليه و آله): هل تعرفون شابا أمرد أبيض أعور، يسكن فداكا، يقال له: ابن صوريا؟ قالوا: نعم. قال: فأني رجل هو فيكم؟ قالوا: أعلم يهودي بقي على ظهر الأرض بما أنزل الله على موسى (صلى الله عليه و آله).

Rasool Allah<sup>-saww</sup> said: 'And are you happy with my<sup>-saww</sup> judgement regarding that?' They said, 'Yes'. So Jibraeel<sup>-as</sup> descended with the (Verse of) stoning, and he<sup>-saww</sup> informed about that, but they refused to act upon it. Jibraeel<sup>-as</sup> said: 'Make Ibn Sowriya to be between you<sup>-saww</sup> and them' – and described him to him<sup>-saww</sup>. So the Prophet<sup>-saww</sup> said: 'Do you all recognise a young one-eyed man who lives at Fadak, called Ibn Sowriya?' They said, 'Yes'. He<sup>-saww</sup> said: 'So what kind of man is he, among you?' They said, 'He is the most knowledgeable among the Jews about what Allah<sup>-azwj</sup> Revealed unto Musa<sup>-as</sup>'.

قال: «فأرسلوا إليه ففعلوا، فأتاهم عبد الله بن صوريا، فقال له النبي (صلى الله عليه و آله): إني أنشدك الله الذي لا إله إلا هو، الذي أنزل التوراة على موسى و فلق لكم البحر، و أنجاهم، و أغرق آل فرعون، و ظلل عليكم الغمام، و أنزل عليكم المن و السلوى، هل تجدون في كتابكم الرجم على من أحصن؟»

He<sup>-saww</sup> said: 'Then send for him'. They did that, and Abdullah Bin Sowriya came up, so the Prophet<sup>-saww</sup> said to them: 'I<sup>-saww</sup> adjure you to Allah<sup>-azwj</sup>, there is no god but He<sup>-azwj</sup>, Who Revealed the Torah unto Musa<sup>-as</sup>, and Parted the sea for you, and Rescued you, and Drowned the people of the Pharaoh<sup>-la</sup>, and Shaded you with the clouds, and Caused the Manna and the Quails to descend upon you – did you find in your Book, the (penalty of) stoning upon the one who commits adultery?'

قال ابن صوريا: نعم، و الذي ذكرتني به لولا خشية أن يحرقني رب التوراة إن كذبت أو غيرت ما اعترفت لك، و لكن أخبرني كيف هي في كتابك يا محمد؟ قال: إذا شهد أربعة رهط عدول أنه قد أدخله فيها كما يدخل الميل في المكحلة وجب عليه الرجم.

Ibn Sowriya said, 'Yes, by the One Who<sup>-azwj</sup> Made me to remember it. Had I not feared that the Lord<sup>-azwj</sup> of the Torah would Incinerate me, I would have lied or changed what you<sup>-saww</sup> have recognised. But, inform me, how is it in your<sup>-saww</sup> Book, O Muhammad<sup>-saww</sup>?' He<sup>-saww</sup> said: 'When a group of four just men witness it, that he has entered her, just like the needle enters into the container, the stoning is obligated upon them'.

فقال ابن صوريا: هكذا أنزل الله في التوراة على موسى. فقال له النبي (صلى الله عليه و آله): فما ذا كان أول ما ترخصتم به أمر الله و رسوله؟

Ibn Sowriya said, 'This is how Allah<sup>-azwj</sup> has Revealed in the Torah upon Musa<sup>-as</sup>'. So the Prophet<sup>-saww</sup> said to him: 'If it was like that, then what gave you the leeway in the Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-as</sup>?'

قال: كنا إذا زنى الشريف تركناه، و إذا زنى الضعيف أقمنا عليه الحد، فكثر الزنا في أشرافنا حتى زنى ابن عم ملك لنا فلم نرجمه، ثم زنى رجل آخر فأراد الملك رجمه، فقال له قومه: لا، حتى ترجم فلانا- يعنون ابن عمه-

He said, 'If the adulterer is the noble man, we leave him, and if the adulterer is the weak, we establish the legal punishment (of the Law) against him. Most of the adultery is committed among our noble people, to the extent that when the cousin of the king committed it, we did

not stone him. Then another man committed adultery, so the king intended to have him stoned, but the people said to him, 'No, until you stone such and such' – meaning his cousin.

فقالوا: تعالوا نجتمع فلنضع شيئاً دون الرجم، يكون على الشريف و الوضع، فوضعنا الجلد و التحميم، و هو أن يجلدوا أربعين جلدة، ثم يسود وجههما ثم يحملان على حمارين، فيجعل وجههما من قبل دبر الحمار، و يطاف بهما، فجعلوا هذا مكان الرجم.

They said, 'Come, let us gather together and put something else in place of the stoning, to come upon the nobles and the lowly. We replaced it by the whipping and 'Al-Tahmeen', and it is the whipping of forty lashes, then we blacken the faces of both of them, then make them to be carried by two donkeys, being carried with their faces at the back of the donkeys, which circles with them. We have made this to be in place of the stoning'.

فقلت اليهود لابن سوريا: ما أسرع ما أخبرت به. فقال لهم: أنه أنشدني بالتوراة، و لولا ذلك لما أخبرت به.

The Jews said to Ibn Sowriya, 'What was the hurry in informing him<sup>-saww</sup> about it?' He said, 'He<sup>-saww</sup> adjured me with the Torah, and had it not been for that, I would not have informed him of it'.

فأمر بهما النبي (صلى الله عليه و آله) فرجما عند باب مسجده، و قال: أنا أول من أحيا أمرك إذا أماتوه.

The Prophet<sup>-saww</sup> ordered for both of them to be stoned at the door of his<sup>-saww</sup> Masjid and said: 'I<sup>-saww</sup> am the first one to revive your matter when it had died out'.<sup>62</sup>

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن شريك، عن جابر، قال: قرأ رجل عند أبي جعفر (عليه السلام): وَ أَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً، قال: «أما النعمة الظاهرة فالنبي (صلى الله عليه و آله)، و ما جاء به من معرفة الله عز و جل و توحيده،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Shareek, from Jabir, who said,

'In the presence of Abu Ja'far<sup>-asws</sup>, a man recited **and Bestowed upon you His Favours (both) apparent and hidden [31:20]**. He<sup>-asws</sup> said: 'As for the apparent Favour, so it is the Prophet<sup>-saww</sup> and what he<sup>-saww</sup> came with from the recognition of Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Tawheed.

و أما النعمة الباطنة فولایتنا أهل البيت، و عقد مودتنا، فاعتقد و الله قوم هذه النعمة الظاهرة و الباطنة، و اعتقدوها قوم ظاهرة، و لم يعتقدوها باطنة، فأنزل الله: يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ،

And as for the hidden Favour, so it is our<sup>-asws</sup> Wilayah, the People<sup>-asws</sup> of the Household, and the contract for our<sup>-asws</sup> cordiality. By Allah<sup>-azwj</sup>! This community was Contracted to believe in the apparent Favour and the hidden Favour. But, the people believed in the apparent, and did not believe in the hidden, so Allah<sup>-azwj</sup> Revealed **O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**.

(Extract) مجمع البيان 3: 299 62

ففرح رسول الله (صلى الله عليه و آله) عند نزولها، إذ لم يتقبل الله تعالى إيمانهم إلا بعقد ولايتنا و محبتنا».

Rasool-Allah<sup>-saww</sup> was joyful during its Revelation, since Allah<sup>-azwj</sup> the Exalted would not be Accepting their belief except by belief in our<sup>-asws</sup> Wilayah, and the love for us<sup>-asws</sup>.<sup>63</sup>

علي بن إبراهيم، قال: فإنه كان سبب نزولها أنه كان بالمدينة بطنان من اليهود من بني هارون، و هم بنو النضير و قريظة، و كانت قريظة سبع مائة، و النضير ألفا، و كانت النضير أكثر مالا و أحسن حالا من قريظة، و كانوا حلفاء لعبد الله بن أبي،

Ali Bin Ibrahim said,

‘The reason for the Revelation of this Verse was that at Al-Medina there were squabbles between the Jews from the sons of Haroun, and they were the clan of Nazeer, and (the clan of) Qureyza, and the Qureyza were seven hundred, and the Nazeer were a thousand (people), and the Nazeer were of more wealth and better state than the Qureyza, and they were allies of Abdullah Bin Abayy.

فكان إذا وقع بين قريظة و النضير قتل، و كان القاتل من بني النضير، قالوا لبني قريظة: لا نرضى أن يكون قتل منا بقتل منكم، فجرى بينهم في ذلك مخاطبات كثيرة، حتى كادوا أن يقتتلوا، حتى رضيت قريظة،

And it so happened that there occurred a murder between Qureyza and Nazeer, and the killer was from the clan of Nazeer. They said to the clan of Qureyza, ‘We are not happy that there should happen to be a killed one from use due to a killed one from you. There flowed a lot of heated arguments between them regarding to the extent they almost killed each other, until Qureyza were pleased.

و كتبوا بينهم كتابا على أنه أي رجل من النضير قتل رجلا من بني قريظة أن يجبه و يحمم - و التجبية أن يقعد على جمل و يلوى وجهه إلى ذنب الجمل، و يلطخ وجهه بالحمأة - و يدفع نصف الدية.

And they wrote a letter between them upon that whichever man from the Nazeer kills a man from the clan of Qureyza, it would obligate him he would be whipped forty lashes, and be in a knee-chest position, and be seated upon a camel and turned around by face towards the tail of the camel, and blacken his face with the black mud, and he would have to hand over half the wergild.

و أما رجل من بني قريظة قتل رجلا من النضير أن يدفع إليه الدية كاملة، و يقتل به.

And whichever man from the clan of Qureyza kills a man from the Nazeer, then he should hand over the full wergild, and he would be killed along with it.

فلما هاجر رسول الله (صلى الله عليه و آله) إلى المدينة، و دخلت الأوس و الخزرج في الإسلام، ضعف أمر اليهود، فقتل رجل من بني قريظة رجلا من بني النضير، فبعث إليه بنو النضير: ابعثوا إلينا بدية المقتول، و بالقاتل حتى نقتله. فقالت قريظة: ليس هذا حكم التوراة، و إنما هو شيء غلبتمونا عليه، فإما الدية، و إما القتل، و إلا فهذا محمد بيننا و بينكم، فهلما نتحاكم إليه.

تفسير القمي 2: 165<sup>63</sup>

When Rasool-Allah<sup>-saww</sup> emigrated to Al-Medina, the (tribes of) Al-Aws and Al-Khazraj entered into Al-Islam, the matter of the Jews was weakened. Then a man from the clan of Qureyza killed a man from the clan of Al-Nazeer. The clan of Al-Nazeer sent him a message, 'Send to us the wergild of the killed one, and the killer until we kill him'. The Qureyza said, 'This isn't a Judgment of the Torah, and rather it is a thing were overcome upon. So either it is the wergild and either it is the killing, or else, so this here is Muhammad<sup>-saww</sup> between us and you, so come with us to him<sup>-saww</sup> to be judged'.

فمشت بنو النضير إلى عبد الله بن أبي و قالوا: سل محمدا أن لا ينقض شرطنا في هذا الحكم الذي بيننا و بين بني قريظة في القتل. فقال عبد الله بن أبي: ابعثوا معي رجال يسمع كلامي و كلامه، فإن حكم لكم بما تريدون، و إلا فلا ترضوا به.

The clan of Al-Nazeer walked to Abdullah Bin Abay and they said, 'Ask Muhammad<sup>-saww</sup> that he<sup>-saww</sup> should not break our stipulations in this judgment which is between us and the clan of Qureyza regarding the killing'. Abdullah Bin Abay said, 'Send some men along with me to hear my speech and his<sup>-saww</sup> speech. So, if he<sup>-saww</sup> does judge for you all with what you are wanting (fine), or else you should not be pleased with him<sup>-saww</sup>'.

فبعثوا معه رجلا فجاء إلى رسول الله (صلى الله عليه و آله)، فقال له: يا رسول الله، إن هؤلاء القوم قريظة و النضير قد كتبوا بينهم كتابا و عهدا و ميثاقا فتراضوا «1» به، و الآن في قدومك يريدون نقضه، و قد رضوا بحكمك فيهم، فلا تنقض عليهم كتابهم و شرطهم، فإن بني النضير لهم القوة و السلاح و الكراع، و نحن نخاف الغوائل و الدوائر.

They sent some men with him, and he came to Rasool-Allah<sup>-saww</sup> and said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! These people of Qureyza and Al-Nazeer have written a letter between them and an agreement and a covenant and they are pleased with it. And now, in front of you<sup>-saww</sup>, they are wanting your<sup>-saww</sup> judgment, and they have agreed with your<sup>-saww</sup> judgment regarding them. But, you<sup>-saww</sup> should not break upon them their writing and their stipulation, for the clan of Nazeer are such that for them is the strength and the weapons and the cavalry, and we fear the calamities and the changes of time'.

فاغتم لذلك رسول الله (صلى الله عليه و آله)، و لم يجبه بشيء، فنزل عليه جبرئيل بهذه الآيات: يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ وَ مِنَ الَّذِينَ هَادُوا يعني اليهود. سَمَاعُونَ لِلْكَذِبِ

Rasool-Allah<sup>-saww</sup> was gloomy due to that and did not answer him anything. Then Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup> with this Verse ***O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing, and from those who are Jews – meaning the Jews, who are listening to the lies.***

سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِكُفْرٍ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يعني عبد الله بن أبي و بني النضير يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَ إِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا يعني عبد الله بن أبي حيث قال لبني النضير: إِنْ لَمْ يَحْكَمْ لَكُمْ بِمَا تَرِيدُونَ فَلَا تَقْبَلُوا

***They are listening for another people who have yet to come to you. They are altering the words from their places afterwards [5:41]*** meaning Abdullah Bin Abay where he said to the

clan of Nazeer, 'If he<sup>saww</sup> does not judge for you with what you are wanting, then do not accept'.<sup>64</sup>

## The ill-gotten gains

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَاطٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْغُلُولِ قَالَ كُلُّ شَيْءٍ غُلٌّ مِنَ الْإِمَامِ فَهُوَ سُحْتٌ وَ أَكُلُ مَالِ الْيَتِيمِ وَ شِبْهُهُ سُحْتٌ وَ السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا أَجُورُ الْفَوَاجِرِ وَ ثَمَنُ الْخَمْرِ وَ النَّبِيدِ الْمُسْكِرِ وَ الرِّبَا بَعْدَ الْبَيِّنَةِ فَأَمَّا الرِّشَا فِي الْحُكْمِ فَإِنَّ ذَلِكَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ وَ بِرَسُولِهِ (صلى الله عليه وآله) .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ammar Bin Marwaan who said,

'I asked Abu Ja'far<sup>asws</sup> about the fraud. He<sup>asws</sup> said: 'Whatever is defrauded from the Imam<sup>asws</sup> so it is an ill-gotten gain, and consuming the wealth of the orphans and its like is an ill-gotten gain. And the ill-gotten gains are of many types; from these are the payments for the immoralities, and price of the wine and *Al-Nabeez* the intoxicant, and the usury after the proof. So as for the bribe regarding the judgement, so that is the disbelief in Allah<sup>azwj</sup> the Magnificent and His<sup>azwj</sup> Rasool<sup>saww</sup>'.<sup>65</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ السُّحْتُ ثَمَنُ الْمَيْتَةِ وَ ثَمَنُ الْكَلْبِ وَ ثَمَنُ الْخَمْرِ وَ مَهْرُ الْبَغْيِ وَ الرِّشْوَةُ فِي الْحُكْمِ وَ أَجْرُ الْكَاهِنِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The ill-gotten gain is the price of the deceased, and price of the dog, and the price of the wine, and a dowry of the prostitute, and the bribe regarding the judgement, and the payment of the soothsayer'.<sup>66</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا كَسْبُ الْحُجَامِ إِذَا شَارَطَ وَ أَجْرُ الزَّانِيَةِ وَ ثَمَنُ الْخَمْرِ فَأَمَّا الرِّشَا فِي الْحُكْمِ فَهُوَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Zurara, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> said: 'The ill-gotten gains are of numerous varieties; from these are the earning of the cupper when he stipulates (a price), and payments of the adulteress, and price of the wine. So as for the bribe regarding the judgement, so it is the disbelief in Allah<sup>azwj</sup> the Magnificent'.<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَاضٍ بَيْنَ قَرَيْتَيْنِ يَأْخُذُ مِنَ السُّلْطَانِ عَلَى الْقَضَاءِ الرَّزَقِ فَقَالَ ذَلِكَ السُّحْتُ .

<sup>64</sup> تفسير القمي 1: 168

<sup>65</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 1

<sup>66</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 2

<sup>67</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 3

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> was asked about a judge between two towns taking the livelihood from the ruling authorities upon the judgements. So he<sup>-asws</sup> said: 'That is the ill-gotten gain'.<sup>68</sup>

For detailed Ahadeeth on ill-gotten gains refer to Al Kafi V 5 The Book of Subsistence Ch 42 -

[https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Subsistence%20\(2\).pdf](https://hubeali.com/books/English-Books/AlKafiVol5/Al%20Kafi%20V5%20-%20The%20Book%20of%20Subsistence%20(2).pdf)

## VERSES 43 & 44

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۚ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ  
{43}

***And how come they make you a judge and with them is the Torah wherein is a Judgment of Allah, then they are turning back from after that? And they are not the Momineen [5:43]***

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ  
وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا  
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ {44}

***Surely, We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]***

العباشي: عن مالك الجهني، قال: قال أبو جعفر (عليه السلام): إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ إِلَى قَوْلِهِ: بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ، قَالَ: «فِينَا نَزَلَتْ».

Al Ayyashi, from Maalik Al Jahny who said,

'Abu Ja'far<sup>-asws</sup> said: '***Surely We Revealed the Torah wherein is Guidance and Light [5:44]*** - up to His<sup>-azwj</sup> Words ***what they had preserved from the Book of Allah***, said: 'It was Revealed regarding us<sup>-asws</sup>'.<sup>69</sup>

<sup>68</sup> Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 5 H 1

<sup>69</sup> تفسير العياشي 1: 118 / 322.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) ( مَنْ حَكَمَ فِي دِرْهَمَيْنِ بِحُكْمِ جَوْرٍ ثُمَّ جَبَرَ عَلَيْهِ كَانَ مِنْ أَهْلِ هَذِهِ الْآيَةِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ )

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Abdullah Bin Kaseer, from Abdullah Bin Muskan, raising it,

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The one who judges regarding (even) two Dirhams with an inequitable judgement, then is compulsive over it, would be from the deserving ones of this Verse **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]**'.

فَقُلْتُ وَ كَيْفَ يَجْبَرُ عَلَيْهِ فَقَالَ يَكُونُ لَهُ سَوْطٌ وَ سِجْنٌ فَيَحْكُمُ عَلَيْهِ فَإِذَا رَضِيَ بِحُكْمَتِهِ وَ إِلَّا ضَرَبَهُ بِسَوْطِهِ وَ حَبَسَهُ فِي سِجْنِهِ .

I said, 'And how is he compulsive over it?' So he<sup>-asws</sup> said: 'There happens to be for him a whip, and a prison, so he judges over it. So when him happy with his judgement (fine), or else he whips him with his whip, and imprisons him in his prison'.<sup>70</sup>

عن أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «من حكم في درهمين بغير ما أنزل الله فقد كفر». قلت: كفر بما أنزل الله، أو بما نزل على محمد (صلى الله عليه وآله)؟ قال: «ويلك، إذا كفر بما أنزل على محمد (صلى الله عليه وآله) [أليس] قد كفر بما أنزل الله؟!».

From Abu Al Abbas,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who judges regarding two Dirhams with other than what Allah<sup>-azwj</sup> has Revealed, so he has committed Kufr'. I said, 'Kufr with what Allah<sup>-azwj</sup> Revealed, or in what was Revealed unto Muhammad<sup>-saww</sup>? He<sup>-asws</sup> said: 'Woe be unto you! When he commits Kufr with what was Revealed unto Muhammad<sup>-saww</sup>, has he not committed Kufr with what Allah<sup>-azwj</sup> Revealed?'<sup>71</sup>

أَبَانٌ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْنَا أُمُّ خَالِدٍ الَّتِي كَانَ قَطَعَهَا يُوسُفُ بْنُ عُمَرَ سَتَاذُنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَيْسُرُكَ أَنْ تَسْمَعَ كَلَامَهَا قَالَ فَقُلْتُ نَعَمْ قَالَ فَأَذِنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطَّنْفِسَةِ

Abaan, from Abu Baseer who said:

'I was seated in the presence of Abu Abdullah<sup>-asws</sup> when mother of Khalid who had been cut off by Yusuf Bin Umar came up, seeking permission to see him<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> said: 'Would you like to listen to her speech?' I said, 'Yes'. He<sup>-asws</sup> said: 'Grant her permission', and he<sup>-asws</sup> made me sit alongside him<sup>-asws</sup> upon the seat.

قَالَ ثُمَّ دَخَلْتُ فَتَكَلَّمْتُ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلْتُهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْتُهُمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقَيْتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ

(He - the narrator) said, 'Then she came in. She was an eloquent woman, and she asked about the two of them. He<sup>-asws</sup> said to her: 'Befriend the two of them' She said, 'Shall I say to my Lord<sup>-azwj</sup> when I meet Him<sup>-azwj</sup> that you<sup>-asws</sup> ordered me to befriend them?' He<sup>-asws</sup> said: 'Yes'.

<sup>70</sup> Al Kafi - V 7 - The Book of Judgements and the Rulings Ch 3 H 3

<sup>71</sup> تفسير العياشي 1: 127 / 324

قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطَّنْفَسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَكَثِيرِ النَّوَاءِ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ

She said, 'But the one who is seated with you<sup>-asws</sup> upon the seat (Abu Baseer) has ordered me to keep away (Tabarra) from those two whilst Kaseer Al-Nawa has ordered me to befriend those two. So, which one is better and more beloved to you<sup>-asws</sup>?'

قَالَ هَذَا وَ اللَّهُ أَحَبُّ إِلَيَّ مِنْ كَثِيرِ النَّوَاءِ وَ أَصْحَابِهِ إِنَّ هَذَا تَخَاصَمَ فَيَقُولُ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! This one here (Abu Baseer) is more beloved to me<sup>-asws</sup> than Kaseer Al-Nawa and his companions. This one here argues by saying: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44] And the one who does not judge with what Allah Revealed, so them, they are the unjust [5:45] And the one who does not judge with what Allah Revealed, so them, they are the transgressors [5:47]**'.<sup>72</sup>

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام): «إن مما استحققت به الإمامة: التطهير، و الطهارة من الذنوب و المعاصي الموبقة التي توجب النار، ثم العلم المنور بجميع ما تحتاج إليه الامة من حلالها و حرامها، و العلم بكتابتها، خاصة و عامه، و المحكم و المتشابه، و دقائق علمه، و غرائب تأويله، و ناسخه و منسوخه».

From Abu Amro Al Zubeyri,

'From Abu Abdullah<sup>-asws</sup>: 'Surely from what the Imamate is deserved is the cleanliness, and the purification from the sins and the major sins which Obligated the Fire. Then it is the enlightened knowledge with the entirety of what the community would be needy to him<sup>-asws</sup>, from its Permissible(s) and its Prohibitions, and the knowledge with its book, its particular and its general, and the Decisive and the Allegorical (Verses), and the detail of its knowledge, and the oddities of its explanations, and its Abrogating and its Abrogated (Verses)'.

قلت: و ما الحجة بأن الإمام لا يكون إلا عالماً بهذه الأشياء التي ذكرت؟

I said, 'And what is the proof that the Imam<sup>-asws</sup> cannot happen to be except a knower of these things which you<sup>-asws</sup> mentioned?'

قال: «قول الله فيمن أذن الله لهم في الحكومة و جعلهم أهلها: إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ الرِّبَايُونُ وَ الْأَخْبَارُ فهذه الأئمة دون الأنبياء الذين يربون الناس بعلمهم،

He<sup>-asws</sup> said: 'The Words of Allah<sup>-azwj</sup> regarding the one whom Allah<sup>-azwj</sup> Permitted for then regarding the judging and Made them to be its rightful ones: **Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks [5:44]**. So these are the Imams<sup>-asws</sup> besides the Prophets<sup>-as</sup>, those who are nourishing the people with their<sup>-asws</sup> knowledge.

و أما الأخبار فهم العلماء دون الربانيين، ثم أخبر، فقال: بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَ كَانُوا عَلَيْهِ شُهَدَاءَ وَ لَمْ يَقُلْ بِمَا حَمَلُوا مِنْهُ».

<sup>72</sup> Al Kafi – H 14519

And as for the monks, so they are the scholars besides the Rabbis. Then He<sup>-azwj</sup> Informed, so He<sup>-azwj</sup> Said: ***with what they had preserved from the Book of Allah, and they were witnesses over it*** – and He<sup>-azwj</sup> did not Say with what they<sup>-asws</sup> had been Loaded with from it'.<sup>73</sup>

---

<sup>73</sup> تفسير العياشي 1: 119 / 322