

TABLE OF CONTENTS

Brief Introduction of Al-Jumma (62):	3
MERITS	5
VERSE 1.....	8
VERSE 2.....	9
VERSE 3.....	11
Preaching of Rasool Allah ^{-saww} in other Cities:	12
VERSE 4.....	13
VERSES 5 & 6.....	14
The Signs in the Torah belied by the Jews.....	15
The observance of the Torah required from the Jews	16
VERSE 7.....	16
VERSE 8.....	19
VERSE 9.....	19
VERSE 10.....	22
The altered Verse.....	23
The purpose of dispersing in the earth	23
A supplication before dispersing.....	23
Dispersing is on the day after Friday	24
Seeking sustenance.....	24
VERSE 11.....	25
The altered Verse.....	28
The circumstances of the Revelation	29
Appendix I: Days also refer to Imams ^{-asws}	30
Appendix II: Compulsory Salat in a Week are 35 (from one Friday to the next)	31
Mandatory Salat-e-Jumma Conditions:.....	31
Presence of the Just Imam ^{-asws} is Mandatory:.....	32

Who is the Just Imam?32

Salat-e-Jumah has two Rak'at and Sermon of the Imam^{-asws} is equal to two Rak'at:33

CHAPTER 62

AL-JUMMA'A

(The Friday)

(11 VERSES)

VERSES 1 - 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Jumma (62):

Sura Al-Jumma (11 verses) was revealed in Madinah.¹

'Imam Abu Abdullah^{-asws} (6th Imam) says: 'It (Al-Jumma) was Revealed as: 'And when they see a trade or sport, they rush to it and leave you standing. Say: 'What is in the Presence of Allah^{-azwj} is better than the sport and the trade, for those who are pious, and Allah^{-azwj} is Best of the sustainers!''²

'Abu Ja'far^{-asws} (4th Imam) said: 'Allah^{-azwj} has Named the Friday as *Jumm'a* because Allah^{-azwj} Mighty and Majestic Gathered (Jamm'a) in that day the former ones and the later ones, and Gathered what Allah^{-azwj} had Created from the Jinn, and the Humans, and everything our Lord^{-azwj} had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah^{-azwj} had Created, for the Covenant.

He^{-azwj} Took the covenant from them for His^{-azwj} Lordship, and to Muhammad^{-saww} for his^{-saww} Prophet-hood, and to Ali^{-asws} for his^{-asws} Wilayah, and on that Day Allah^{-azwj} Said to the Heavens and the earth: **so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11].** Allah^{-azwj} Named that day as *Al-Jumm'a*, because the former ones and the later ones had gathered therein.

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir Al-Momineen^{-asws}, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools^{-as}, and the

¹ تفسير القمي، ج 2، ص: 366

² Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 13

Prophets^{-as}, and the Angels, and everything Created by Allah^{-azwj}, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah^{-azwj} Mighty and Majestic.

And the Momineen, with the *Talbiyya* of Allah^{-azwj} Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allah^{-azwj} (Ali^{-asws}) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, **if you only knew [62:9]**.

'But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{-asws}, **then disperse in the earth** – meaning by the 'earth', the successors^{-asws}. Allah^{-azwj} Commanded with obeying them^{-asws}, and their^{-asws} Wilayah, just as He^{-azwj} had Commanded with the obedience to the Rasool^{-saww}, and obedience to Amir Al-Momineen^{-asws}.

Allah^{-azwj} (Utilised) tekonyms about their^{-asws} names regarding that, so He^{-azwj} Named them^{-asws} as the 'earth', **and seek from the Grace of Allah [62:10]**.

Jabir said, **'and seek from the Grace of Allah [62:10]'**? He^{-asws} said: 'An alteration! This is how it was Revealed: **and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]**'.

Then Allah^{-azwj} Mighty and Majestic, in that position, Addresses Muhammad^{-saww}, so He^{-azwj} Said: **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them'**.

'I said, '(It is): **they break (the Salat) to (go) to it [62:11]**'. He^{-asws} said: 'An alteration. This is how it was Revealed!

And they leave you standing – with Ali^{-asws}. **Say: - O Muhammad^{-saww}! 'Whatever is in the Presence of Allah** – from the Wilayah of Ali^{-asws} and the successors^{-asws}, **is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar), **for those who are pious [62:11]**'.

He (the narrator) said, 'I said, 'There aren't (the Words): **'For those who are pious'** in it?'

He (the narrator) said, 'So he^{-asws} said: 'Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, **and Allah is the best of the sustainers [62:11]**'³.

Abu Ja'far^{-asws} said: 'Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir Al-Momineen^{-asws}, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools^{-as}, and the Prophets^{-as}, and the Angels, and everything Created by

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 126

Allah^{-azwj}, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah^{-azwj} Mighty and Majestic.

‘But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{-asws}, **then disperse in the earth** – meaning by the ‘earth’, the successors^{-asws}. Allah^{-azwj} Commanded with obeying them^{-asws}, and their^{-asws} Wilayah, just as He^{-azwj} had Commanded with the obedience to the Rasool^{-saww}, and obedience to Amir Al-Momineen^{-asws}.⁴

MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «الواجب على كل مؤمن - إذا كان لنا شيعة - أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين،

In Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour Bin Hazim:

Abu Abdullah^{-asws} having said: ‘It is Obligatory upon every Momin – if he was our^{-asws} Shias – that he should recite during the night of the Friday (Thursday evening) with (Surah) Al-Jumm’a (Chapter 62), and: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A’la), and during Al-Zohr Salat with (Surah) Al-Jumm’a (Chapter 62) and (Surah) Al-Munafiqeen (Chapter 63).

فإذا فعل ذلك فكأنما يعمل بعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

So, when he does that, it would be as if he has done like what Rasool-Allah^{-saww} had done, and his Recompense and his Reward upon Allah^{-azwj} would be the Paradise’.⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن المغيرة، عن جميل، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن الله أكرم بالجمعة المؤمنين، فسنها رسول الله (صلى الله عليه و آله) بشارة لهم، و المنافقين توبيخاً للمنافقين، و لا ينبغي تركهما، و من تركهما متعمدا فلا صلاة له».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Al-Mugheira, from Jameel, from Muhammad Bin Muslim:

‘Abu Ja’far^{-asws} said: ‘Verily Allah^{-azwj} has Honoured the Momineen with (Surah) Al-Jumm’a. So Rasool-Allah^{-saww} Legislated it with glad tidings for them, and (Surah) Al-Munafiqeen (Chapter 63) is a rebuke to the hypocrites, and it does not befit one to avoid these two. and the one who avoids these two intentionally, there is no Salat for him (his Salat is invalid).’⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد من اجتمع في الجمعة في جميع الأمصار،

⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 126

⁵ ثواب الأعمال: 118

⁶ الكافي 3: 425 / 4.

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Surah (Al-Jumm’a), Allah^{-azwj} would Write ten Rewards for him for the number of the ones who gathered regarding the Jumm’a Salat in all the regions.

و من قرأها في كل ليلة أو نهار، أمن مما يخاف و صرف عنه كل محذور».

And one, who recites during every night or day, would be safe from whatever he fears and all his hazards would be turned away from him’.⁷

و قال الصادق (عليه السلام): «من قرأها ليلاً أو نهاراً في صباحه و مساءه، أمن من وسوسة الشيطان، و غفر له ما يأتي في ذلك اليوم إلى اليوم الثاني».

And Al-Sadiq^{-asws} said: ‘One who recites it (Surah Al-Jumm’a) during the night or day, in the morning and evening, would be safe from the whisperings of Satan^{-la}, and Allah^{-azwj} would Forgive him whatever comes during that day up to the second day’.⁸

في الكافي على بن ابراهيم عن محمد بن عيسى عن يونس بن عبد الرحمن عن أبي أيوب الخزاز عن محمد بن مسلم قال: قلت لأبي عبد الله عليه السلام: القراءة في الصلوة فيها شيء موقت؟ قال: لا الا الجمعة فانه يقرأ فيها الجمعة والمنافقين.

In *Al-Kafi* – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, from Abu Ayyub Al-Khazaaz, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah^{-asws}, ‘For the recitation in Salat, is there anything (in particular) Prescribed?’ He^{-asws} said: ‘No, except for the Friday, for in that is (Surah) Al-Jumm’a and (Surah) Al-Munafiqeen is to be recited.’⁹

محمد بن يحيى عن محمد بن الحسين عن صفوان بن يحيى عن منصور ابن حازم عن أبي عبد الله عليه السلام قال: ليس في القراءة موقت الا الجمعة يقرأ بالجمعة والمنافقين.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya from Mansour Ibn Haazim,

Abu Abdullah^{-asws} said: ‘There is nothing (particularly) Prescribed in the recitation (for Salat), except for the Friday. Recite it with (Suras) Al-Jumm’a and Al-Munafiqeen (Chapter 63).’¹⁰

محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن العلا عن محمد بن مسلم عن أحدهما عليهما السلام في الرجل يريد ان يقرأ بسورة الجمعة في الجمعة فيقرأ قل هو الله أحد؟ قال: يرجع إلى سورة الجمعة.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-A’ala, from Muhammad Bin Muslim,

⁷ خواص القرآن: 10 «مخطوط»

⁸ Tafseer Al Burhan – H 10713

⁹ Tafseer Noor Al Saqalayn – CH 62 – H 3

¹⁰ Tafseer Noor Al Saqalayn – CH 62 – H 4

'From one of the two (Imam Al-Baqir^{-asws} or Imam Al-Sadiq^{-asws}), regarding a man who wanted to recite the Chapter *Al-Jumm'a*, in the Friday Salat, but (instead) recited: **Say: 'He, Allah, is One [112:1]** (Surah Al-Ikhlās)? He^{-asws} said: 'He should return to (Surah) *Al-Jumm'a* (62).'¹¹

في كتاب علل الشرايع أبي رضى الله عنه قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر عليه السلام في حديث طويل يقول: اقرأ سورة الجمعة والمنافقين، فإن قرأتها سنة يوم الجمعة في الغداة والظهر والعصر ولا ينبغي لك أن تقرء بغيرها في صلوة الظهر، يعني الجمعة اماما كنت أو غير امام.

In the book IIIAl-Al-Sharaie, it has been narrated from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareer, from Zarara,

'Abu Ja'far^{-asws}, in a lengthy Hadeeth (said): 'Recite the Surah *Al-Jumm'a* and *Al-Munafiqeen*, for their recitation is the *Sunnah* on the day of Friday in the morning, and *Al-Zohr* and *Al-Asr* (Salats), and it does not befit you that you recite without these two in *Al-Zohr* Salat, meaning the (Surah) *Jumm'a*, be it with or without the prayer leader.'¹²

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن موسى، عن العباس بن معروف، عن ابن أبي نجران، عن عبد الله بن سنان، عن ابن أبي يعفور، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قال له رجل: ياف سميت الجمعة جمعة؟ قال: «إن الله عز وجل جمع فيها خلقه لولاية محمد ووصيه في الميثاق، فسماه يوم الجمعة لجمعه فيه خلقه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Musa, from Al-Abbas Bin Ma'rouf, from Ibn Abu Najran, from Abdullah Bin Sinan, from Ibn Abu Ya'four,

'Abu Ja'far^{-asws} said, when a man asked from him^{-asws}, 'Why is the Friday called *Jumm'a* ? He^{-asws} said: 'Surely Allah^{-azwj} Mighty and Majestic Gathered in it His^{-azwj} Creation for the Wilayah of Muhammad^{-saww} and his^{-saww} successor^{-asws} regarding the Covenant. It has been called the day of Friday (*Jumm'a*) because the creatures were Gathered (*Jama'a*) during it.'¹³

الشيخ في (مجالسه)، قال: أخبرنا أبو الحسن محمد بن أحمد بن الحسن بن شاذان، عن القاضي أبو الفرج المعافى بن زكريا، قال: حدثنا أحمد بن هوزة، قال: حدثنا إبراهيم بن إسحاق، قال: حدثني محمد بن سليمان الديلمي، عن أبيه، قال: سألت جعفر بن محمد (عليهما السلام): لم سميت الجمعة جمعة؟ قال: «لأن الله تعالى جمع فيها خلقه لولاية محمد وأهل بيته (عليهم السلام)».

Al-Sheykh in his Majaalis, said that he has been informed by Abu Al-Hassan Muhammad Bin Ahmad Bin Ahmad Bin Al-Hassan Bin Sahazaan, from Al-Qaazy Abu Alfaraj in Zakariya, from Ahmad Bin Hawza, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I asked Ja'far^{-asws} Bin Muhammad^{-asws}, 'Why has the day of Friday been called *Al-Jumm'a*?' He^{-asws} said: 'Because Allah^{-azwj} Gathered in it His^{-azwj} Creation for the Wilayah of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household.'¹⁴

¹¹ Tafseer Noor Al Saqalayn – CH 62 – H 9

¹² Tafseer Noor Al Saqalayn – CH 62 – H 11

¹³ الكافي 3: 415 / 7.

¹⁴ الامالي 2: 299.

عدة من أصحابنا عن أحمد بن محمد بن عيسى عن محمد بن الحسن بن علان عن حماد بن عيسى وصفوان بن يحيى عن ربيع بن عبد الله عن فضيل بن يسار عن أبي جعفر عليه السلام قال: ان من الاشياء أشياء موسعة وأشياء مضيقة، فالصلوات مما وسع فيه تقدم مرة وتؤخر اخرى، والجمعة مما ضيق فيها فان وقتها يوم الجمعة ساعة تزول، ووقت العصر فيها وقت الظهر في غيرها.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al-Hassan Bin Alaam, from Hamaad Bin Isa and Safwaan Bin Yahya, from Rabie Bin Abdullah from Fuzeyl Bin Yasaar,

‘Abu Ja’far^{-asws} said: ‘As from the things, there are those things which are subject to leniency (extension), and things which are subject to constriction. The Salat for which leniency has been extended, they can either be on time or sometimes delayed, but the Friday Salat is the one in which is constriction, for it there is a time on the day of Friday which passes away, and the time for Al-Asr (Salat) is in it and the time for the Al-Zohr Salat is other than it.’¹⁵

في كتاب الخصال وعن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: اطرقوا أهليكم في كل جمعة بشيء من الفاكهة واللحم حتى يفرحوا بالجمعة وكان النبي صلى الله عليه وآله إذا خرج في الصيف من بيت خرج يوم الخميس، وإذا أراد ان يدخل البيت في الشتاء من البرد دخل يوم الجمعة.

In the book Al-Khisaaal,

Ali^{-asws} narrates that Rasool-Allah^{-saww} said: ‘Give to your family on every Friday something from the fruits and the meat, until they are happy with the day of Friday.’ And whenever the Prophet^{-saww} went out in the summer from home, it was on the day of Thursday, and when he^{-saww} intended to enter the home in the cold winter, entered it on the day of Friday.’¹⁶

وصح الحديث عن أبي ذر قال: قال رسول الله صلى الله عليه وآله: من اغتسل يوم الجمعة فأحسن غسله ولبس صالح ثيابه، ومس من طيب بيته أو دهنه، ثم لم يفرق بين اثنين غفر الله له ما بينه وبين الجمعة الاخرى وزيادة ثلاثة ايام بعدها.

And in a correct Hadeeth,

Abu Zarr^{-ra} says that Rasool-Allah^{-saww} said: ‘One who washes (bathes) on the day of Friday in a good way, and wears good clothes, and touches the perfume to his house or his body, then does not separate between two (Fridays), Allah^{-azwj} Forgives him between this and the next Friday, and increases three days for him (in his life-span).’¹⁷

VERSE 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ {1}

Whatever is in the skies and whatever is in the earth Glorifies Allah, the King, the Holy, the Mighty, the Wise

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي وامي، إني أجد الله يقول في كتابه: وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ؟ فقال له: «هو كما قال الله تعالى».

¹⁵ Tafseer Noor Al Saqalayn – CH 62 H 32

¹⁶ Tafseer Noor Al Saqalayn – CH 62 H 37

¹⁷ Tafseer Noor Al Saqalayn – CH 62 H 50

From Mas'adat Bin Sadaqat,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}. A man came up to him^{-asws} and said to him^{-asws}, 'May my father and my mother be sacrificed for you^{-asws}! I have found Allah^{-azwj} Saying in His^{-azwj} Book: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]?**' So he^{-asws} said to him: 'It is just as Allah^{-azwj} Exalted has Said it to be'.¹⁸

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

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

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{-azwj} with Praise'.¹⁹

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

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

'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} said to me, and he^{-asws} heard the chirping of the sparrows, so he^{-asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{-asws} said: 'They are Glorifying my^{-asws} Lord^{-azwj} Mighty and Majestic and seeking the provision for their day'.²⁰

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

He said, 'Does the dried-up tree Glorify?' So he^{-asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{-azwj} is Glorified upon every situation'.²¹

VERSE 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {2}

¹⁸ (Extract) تفسير العياشي 2: 84 / 294

¹⁹ تفسير العياشي 2: 82 / 294

²⁰ Tafseer Abu Hamza Al Sumaly - H 180

²¹ تفسير العياشي 2: 84 / 294

He is the One Who Sent among the inhabitants (of Makkah), a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن كثير، عن حسين بن نصر بن مزاحم، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن علي (عليه السلام)، قال: «نحن الذين بعث الله فينا رسولا يتلو علينا آياته و يركبنا و يعلمنا الكتاب و الحكمة».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Qasim, from Ubeyd Bin Katheer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Suleym Bin Qays Al-Hilali,

'Ali^{-asws} said: 'We^{-asws} are the ones among whom Allah^{-azwj} Sent the Rasool, Recited to us^{-asws} the Verses, and He^{-azwj} Purified us^{-asws}, and He^{-azwj} Taught us^{-asws} the Book and the Wisdom.'²²

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن جعفر بن محمد الصوفي، قال سألت أبا جعفر محمد بن علي الرضا (عليهما السلام)، فقلت: يا بن رسول الله، لم سمي النبي (صلى الله عليه و آله) الأمي؟ فقال: «ما يقول الناس؟» قلت: يزعمون أنه إنما سمي الأمي لأنه لم يحسن أن يكتب.

Ibn Babuwayh said that it has been narrated from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Muhammad Bin Khalid Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said,

'I asked Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Al-Reza^{-asws}, 'O son^{-asws} of the Rasool-Allah^{-saww}, why has the Prophet^{-saww} been called 'Al-Ummi?'. He^{-asws} said: 'What are the people saying?' I said, 'They are alleging that he^{-saww} has been called 'Al-Ummi' because he^{-saww} was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ

He^{-asws} said: 'They lie! Upon them be the Curse of Allah^{-azwj}, I^{-asws} for that, say that Allah^{-azwj} has Said in the Decisive (Verse) of His^{-azwj} Book: ***He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2]***.

فكيف كان يعلمهم ما لم يحسن؟ و الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين - أو قال بثلاثة - و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لَتُنذِرَ أُمَّ الْقُرَى وَ مَنْ حَوْلَهَا. و أم القرى مكة، فقيل أمي لذلك».

How did he^{-saww} teach them what he^{-saww} was not good at? By Allah^{-azwj}, Rasool-Allah^{-saww} was able to read and write in seventy two - (or said) - 'seventy three' languages, and he^{-asws} has been called 'Al-Ummi' because he^{-saww} was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah^{-azwj} Mighty and Majestic: ***and for***

²² - تأويل الآيات 2: 2: 692/1.

you to warn the mother town (أُمَّ الْقُرَى) and the ones around it [6:92]. And the mother of towns is Makka. So he^{-saww} was referred to as *Ummy* due to that.²³

محمد بن الحسن الصفار: عن الحسين بن علي، عن أحمد بن هلال، عن خلف بن حماد، عن عبد الرحمن بن الحجاج، قال: قال أبو عبد الله (عليه السلام): «إن النبي (صلى الله عليه وآله) كان يقرأ و يكتب، و يقرأ ما لم يكتب».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajaaj who said,

'Abu Abdullah^{-asws} said: 'The Prophet^{-saww} used to read and write, and he^{-saww} (also) read what he^{-saww} had not written (What someone else had written)'.²⁴

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قوله تعالى: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، قال: «كانوا يكتبون، و لكن لم يكن معهم كتاب من عند الله، و لا يبعث إليهم رسولا فنسبهم إلى الأمية».

Ali Bin Ibrahim said it has been narrated from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

Abu Abdullah^{-asws}, regarding the Words of the Exalted: **He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves [62:2]**, said: 'They used to be able to write, but they never had a Book from Allah^{-azwj}, nor was a Rasool Sent to them before. Thus, He^{-saww} Linked them to the illiteracy.'²⁵

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبي الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا صلى الله عليه وآله رحمة للعالمين في سبع وعشرين من رجب، فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al-Kafi – a number of our companions, from Sahl Bin Ziyad, from one of our companions,

'Abu Al-Hassan^{-asws} the First^{-asws}, said: 'Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww}, the Mercy to the Worlds on the 27th Rajab. The one who Fasts on that day, Allah^{-azwj} will Write for him the Fasts of sixty months.'²⁶

VERSE 3

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

And others from them who have not yet joined up with them, and He is the Mighty, the Wise [62:3]

في مجمع البيان " وأخرين منهم لما يلحقوا بهم " وهم كل من بعد الصحابة إلى يوم القيامة إلى قوله: وقيل: هم الاعاجم ومن لا يتكلم بلغة العرب، فان النبي صلى الله عليه وآله مبعوث إلى من شاهده وإلى من بعدهم من العجم والعرب، عن ابن عمر وسعيد بن جبير وروى ذلك عن أبي جعفر عليه السلام.

²³ علل الشرائع: 1 / 124

²⁴ بصائر الدرجات: 5 / 247

²⁵ بصائر الدرجات: 5 / 247

²⁶ Tafseer Noor Al Saqalayn – CH 62 – H 14

In Majma al Bayaan

And others from them who have not yet joined up with them, and He is the Mighty, the Wise [62:3] - 'And these are all the ones after the companions up to the Day of Judgement, up to his^{-saww} words: 'These are the non-Arabs, and ones who do not speak the Arabic language, for the Prophet^{-saww} has been Sent to those that witnessed him^{-saww} and to the ones after him^{-saww} from the non-Arabs and the Arabs.' – From Ibn Amr and Saeed Bin Jubeyr having reported that from Abu Ja'far^{-asws}.²⁷

وروى ان النبي صلى الله عليه وآله قرأ هذه الآية فقبل له: من هؤلاء؟ فوضع يده على كتف سلمان وقال: لو كان الايمان في الثريا لئالته رجال من هؤلاء.

And it has been reported that,

Prophet^{-saww}, recited this Verse, so it was said to him^{-saww}, 'Who are they?' He^{-saww} placed his^{-saww} hand on the shoulder of Salman^{-ra}, and said: 'If there was Eman to be found on the sun, one of them (Persians) would have attained it.'²⁸

Preaching of Rasool Allah^{-saww} in other Cities:

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الطَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ قَالَ: حَدَّثَنَا حُصَيْنُ الْكُتَيْبِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ الرَّجَائِيَّ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: أَخْبَرَنِي عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ عَامًا لِلنَّاسِ، أَلَيْسَ قَدْ قَالَ اللَّهُ فِي مُحْكَمِ كِتَابِهِ: «وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ» لِأَهْلِ الشَّرْقِ وَالْعَرْبِ، وَأَهْلِ السَّمَاءِ وَالْأَرْضِ، مِنَ الْجِنِّ وَالْإِنْسِ، هَلْ بَلَغَ رِسَالَتَهُ إِلَيْهِمْ كُلِّهِمْ قُلْتُ: لَا أَدْرِي؟

In Tafseer of Ali Bin Ibrahim (Qummi) – 'It was narrated to us by Ali Bin Ja'far, from Muhammad Bin Abdullah Al Taiy, from Muhammad Bin Abu Umeyr, from Hafs Al Kunasy who said, 'I heard Abdullah Bin Bukeyr Al Rajai'e saying,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'Inform me^{-asws} about the Rasool^{-saww}. Was he^{-saww} for the generality of the people? Hasn't Allah^{-azwj} Said in the Decisive of His^{-azwj} Book: **And We did not Send you except to all of the people [34:28]**? To the people of the east and the west, and the inhabitants of the sky and the earth, from the Jinn and the human beings. Did he^{-saww} deliver His^{-azwj} Message to them, all of them?' I said, 'I don't know'.

قَالَ: يَا ابْنَ بُكَيْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَخْرُجْ مِنَ الْمَدِينَةِ فَكَيْفَ بَلَغَ أَهْلَ الشَّرْقِ وَالْعَرْبِ؟ قُلْتُ: لَا أَدْرِي،

He^{-asws} said: 'O Ibn Bakeyr! Surely, Rasool-Allah^{-saww} did not exit from Al-Medina, so how could he^{-saww} have delivered to the people of the east and the west?' I said, 'I don't know'.

قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَ جِبْرِئِيلَ فَأَقْتَلَعَ الْأَرْضَ بِرِيشَتِهِ مِنْ جَنَاحِهِ وَنَصَبَهَا لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَانَتْ بَيْنَ يَدَيْهِ مِثْلَ رَاحَتِهِ فِي كَفِّهِ يَنْظُرُ إِلَى أَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، وَيُخَاطِبُ كُلَّ قَوْمٍ بِأَلْسِنَتِهِمْ وَيَدْعُوهُمْ إِلَى اللَّهِ وَإِلَى نُبُوَّتِهِ بِنَفْسِهِ، فَمَا يَقْبِثُ قَرْيَةً وَلَا مَدِينَةً إِلَّا دَعَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَفْسِهِ.

²⁷ Tafseer Noor Al Saqalayn – CH 62 – H 21

²⁸ Tafseer Noor Al Saqalayn – CH 62 – H 22

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Commanded Jibraeel^{-as}, so he^{-as} plucked the ground by a feather from his^{-as} wing and established it for Muhammad^{-saww}, and it was in front of him^{-saww} like his^{-saww} own palm in his^{-saww} wrist, looking at the inhabitants of the east and the west, and he^{-saww} addressed every people in their own language and called them to Allah^{-azwj} and to his^{-saww} Prophet-hood by himself^{-saww}. So, there did not remain a town nor a city except the Prophet^{-saww} had invited them by himself^{-saww}'.²⁹

VERSE 4

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {4}

That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّحَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطْلَعُونَ إِلَى الْوَاحِدِ وَالْإِثْنَيْنِ وَالثَّلَاثَةِ وَهُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَتْ فَتَقُولُ أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قِلَّتِهِمْ وَكَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Mustawrid Al Nakhaie, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'From the Angels who are in the sky, they come to know of the one, and the two, and the three (Shias) when they are mentioning the merits of the Progeny^{-asws} of Muhammad^{-saww}. So they are saying: 'But, are you not seeing these who are in their few numbers, and the abundance of their enemies, describing the merits of the Progeny^{-asws} of Muhammad^{-saww}?'

قَالَ فَتَقُولُ الطَّائِفَةُ الْآخَرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ .

He^{-asws} said: 'Then another group of Angels is saying: ***That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]***'.³⁰

عن وائل، عن نافع، عن أم سلمة أم المؤمنين (رضي الله عنها)، قالت: سمعت رسول الله (صلى الله عليه وآله) يقول: «ما من قوم اجتمعوا يذكرون فضل محمد و علي بن أبي طالب و أهل بيته إلا و هبطت الملائكة من السماء يحفون بهم،

From Wa'il, from Nafau,

'Umme Salma^{-ra}, Mother of the Momineen, said: 'I^{-ra} heard the Rasool-Allah^{-saww} saying: 'There is no group that gathers together to mention the merits of Muhammad^{-saww} and Ali^{-asws} Ibn Abu Talib^{-asws}, and their^{-asws} Household^{-asws}, but the Angels descend from the sky to be with them.

²⁹ H 5 تفسير نور الثقلين، ج 2، ص: 526

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 4

فإذا تفرقوا عرجت الملائكة إلى السماء، فيقول الملائكة: إنا نشم منكم رائحة ما شمنناها، و لا رائحة أطيّب منها، فيقولون: إنا كنا قعودا عند قوم يذكرّون فضل محمد و آل محمد فعبق بنا من ربحهم،

So when they (Shias) disperse, the Angels return back to the sky, the (other) Angels say: 'Surely, we smell the fragrance that you did not have before nor did you emit such pleasant aroma.' They say: 'We were sitting in the presence of a group who were mentioning the merits of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}. Their fragrance has remained with us.'

فيقولون: اهبطوا بنا إلى المكان الذي كانوا فيه فيقولون: إنهم تفرقوا».

Then they say: 'Descend with us to their place where they were.' They will say: 'They have already dispersed.'³¹

و حَدَّثَنَا أَيْضاً الْقَطَّانُ عَنْ ابْنِ زَكْرِيَّا عَنْ ابْنِ حَبِيبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ السَّجَزِيِّ عَنْ يَحْيَى بْنِ الْحُسَيْنِ الْمَشْهَدِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ زُبَيْعَةَ السَّعْدِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ النَّجْمُ إِذَا هَوَى قَالَ هُوَ النَّجْمُ الَّذِي هَوَى مَعَ طُلُوعِ الْفَجْرِ فَسَقَطَ فِي حُجْرَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كَانَ أَبِي الْعَبَّاسِ يُحِبُّ أَنْ يَسْقُطَ ذَلِكَ النَّجْمُ فِي دَارِهِ فَيَحْوَِرَ الْوَصِيَّةَ وَ الْخِلَافَةَ وَ الْإِمَامَةَ وَ لَكِنْ أَبَى اللَّهُ أَنْ يَكُونَ ذَلِكَ غَيْرَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ.

And it is narrated to us as well by Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Is'haq Al Kufi, from Ibrahim Bin Abdullah Al Sijzy, from Yahya Bin Al-Husayn Al Mash'hadi, from Abu Haroun Al Abdy, from Rabie Al Sa'ady who said,

'I asked Ibn Abbas about Words of Allah^{-azwj} Mighty and Majestic: ***'(I Swear) by the star when it swoops down [53:1]***. He said, 'It is the star which collapsed with emergence of the dawn, so it fell in the chamber of Ali^{-asws} Bin Abu Talib^{-asws}, and my father loved for that star to fall in his house so he would possess the successor-ship and the caliphate and the Imamate, but Allah^{-azwj} Refused for that to happen for other than Ali^{-asws} Bin Abu Talib^{-asws}, ***That is a Grace of Allah. He Gives it to the one He so Desires, [5:54]***'.³²

VERSES 5 & 6

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5}

An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books. Evil is an example of the people, those who belied the Signs of Allah, and Allah does not Guide the unjust people [62:5]

³¹ ينابيع المودة: 246، بحار الأنوار 38: 199 / 7 عن روضة ابن شاذان

³² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 8 H 1 c

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنَّ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

Say: 'You who are Jews, if you claim to be Allah's adherents ahead of (other) people, then long for death if you are so truthful. [62:6]

علي بن إبراهيم: ثم ضرب مثلاً في بني إسرائيل، فقال: مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً قَالَ: الحمار يحمل الكتب و لا يعلم ما فيها و لا يعمل [بها] كذلك بنو إسرائيل قد حملوا مثل الحمار لا يعلمون ما فيه و لا يعلمون به.

Ali Bin Ibrahim –

Then an example has been given regarding the Children of Israel. He^{-azwj} Says: **An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books [62:5].** He said, 'The donkey carries the books but does not know what is written in them, nor does it act in accordance with them, similarly to that are the Children of Israel, who are carrying (the Book - Torah), similar to the donkey, they do not know what is in it, nor do they act in accordance with it'.

قوله تعالى: يَا أَيُّهَا الَّذِينَ هَادُوا إِنَّ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ، قال: في التوراة مكتوب: أولياء الله يتمنون الموت.

The Words of the Exalted: **An example of those who carried the Torah, then did not observe it, is like an example of the donkey carrying books [62:5].** He said: 'In the Torah it is written that the friends of Allah^{-azwj} (tend to) wish for death.'³³

The Signs in the Torah Belied by the Jews

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز،

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Hamaad, from Hareyz,

عن أبي عبد الله (عليه السلام) قال: «الله عز و جل قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه، و مبعثه و مهاجرة،

From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad^{-saww} and a description of his^{-saww} companions, and his^{-saww} Sending (as a Prophet) and his^{-saww} Emigration (Hijra).³⁴

³³ تفسير القمي 2: 366.

³⁴ تفسير القمي 1: 32.

قال أبو علي الطبرسي في (مجمع البيان): روي عن أبي جعفر الباقر (عليه السلام) أنه قال: «كان قوم من اليهود ليسوا من المعاندين المتواطئين، إذا لقوا المسلمين حدثوهم بما في التوراة من صفة محمد (صلى الله عليه وآله)، فنهاهم كباروهم عن ذلك، وقالوا: لا تخبروهم بما في التوراة من صفة محمد فيحاجوكم به عند ربكم».

Abu Ali Al Tabarsy said in Majma Al Bayaan,

‘It has been reported from Abu Ja’far Al-Baqir^{-asws} having said: ‘There was a group of Jews who weren’t from the obstinate collaborators. When they used to meet the Muslims, they would discuss with them what was in the Torah from the description of Muhammad^{-saww}. So, their elders forbid them from that, and said, ‘Do not bring out to them what is in the Torah from the description of Muhammad^{-saww}, for they would argue against you by in the Presence of their Lord^{-azwj}’.³⁵

The observance of the Torah required from the Jews

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ هُمْ: وَ [اذْكُرُوا] إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عَهْدَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ، وَ مَا فِي الْفُرْقَانِ الَّذِي أُعْطِيَتْهُ مُوسَى مَعَ الْكِتَابِ الْمَحْضُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا، بِأَهْمُ سَادَةِ الْخَلْقِ، وَ الْقَوَامُونَ بِالْحَقِّ

The Imam (Hassan Al-Askari^{-asws}) said: ‘Allah^{-azwj} Mighty and Majestic Said to them (the Children of Israel) – And recall – when **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I^{-azwj} Gave to Musa^{-as} along with the Book, particularised with the mention of Muhammad^{-saww} and Ali^{-asws}, and the goodly from their^{-asws} Progeny^{-asws}, that they^{-asws} are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تُقْرُوا بِهِ، وَ أَنْ تُؤَدُّهُ إِلَىٰ أَخْلَافِكُمْ، وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّهُ إِلَىٰ أَخْلَافِهِمْ- إِلَىٰ آخِرِ مُقَدَّرَاتِي فِي الدُّنْيَا، لِيُؤْمِنُنَّ بِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ يُسَلِّمُنَّ لَهُ مَا يَأْمُرُهُمْ [بِهِ] فِي عَلِيٍّ وَ لِي اللَّهِ عَنِ اللَّهِ، وَ مَا يُخَيِّرُهُمْ بِهِ [عَنْهُ] مِنْ أَحْوَالِ خُلَفَائِهِ بَعْدَهُ- الْقَوَامِينَ بِحَقِّ اللَّهِ، فَأَبَيْتُمْ قَبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمُوهُ.

And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My^{-azwj} Ordainment in the world, that they would be believing in Muhammad^{-asws} as a Prophet^{-saww} of Allah^{-azwj}, and they would be submitting to him^{-saww} whatever he^{-saww} orders them with – regarding Ali^{-asws} being a Guardian of Allah^{-azwj}, from Allah^{-azwj}, and whatever he^{-saww} informs them with it on His^{-azwj} behalf – from the situation His^{-azwj} Caliphs after him^{-saww}, the ones standing by the Rights of Allah^{-azwj}. But, you refused the acceptance of that and you became arrogant’.³⁶

VERSE 7

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ؕ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

³⁵ (Extract) مجمع البيان 1: 286

³⁶ Tafseer Imam Hassan Al Askari^{-asws} – S 134 (Extract)

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

قَالَ الْإِمَامُ ع: قَالَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِنَّ اللَّهَ تَعَالَى لَمَّا وَبَّخَ [هَؤُلَاءِ] الْيَهُودَ عَلَى لِسَانِ رَسُولِهِ مُحَمَّدٍ ص وَ قَطَعَ مَعَاذِيرَهُمْ، وَ أَقَامَ عَلَيْهِمُ الْحُجَجَ الْوَاضِحَةَ - بِأَنَّ مُحَمَّدًا ص سَيِّدُ النَّبِيِّينَ وَ خَيْرُ الْخَلَائِقِ أَجْمَعِينَ، وَ أَنَّ عَلِيًّا سَيِّدَ الْوَصِيِّينَ، وَ خَيْرُ مَنْ يَخْلُفُهُ بَعْدَهُ فِي الْمُسْلِمِينَ، وَ أَنَّ الطَّيِّبِينَ مِنْ آلِهِ هُمُ الْقَوَامُ بِدِينِ اللَّهِ - وَ الْأَيْمَةُ لِعِبَادِ اللَّهِ عَزَّ وَ جَلَّ، وَ انْقَطَعَتْ مَعَاذِيرُهُمْ - وَ هُمْ لَا يُمْكِنُهُمْ إِيزَادُ حُجَّةٍ وَ لَا شُبْهَةٍ،

The Imam (Hassan Al-Askari-asws) said: 'Al-Hassan-asws Bin Ali-asws Bin Abu Talib-asws said: 'Allah-azwj the Exalted, when He-azwj Rebuked those Jews upon the tongue of His-saww Rasool-saww Muhammad-saww, and Cut-off their excuses, and Established the clear proofs upon them that Muhammad-saww is the Chief of the Prophets-as and the best of the creatures altogether, and that Ali-asws is the Chief of the successors-as and the best one to replace him-saww after him-saww among the Muslims, and that the goodly ones from his-saww Progeny-asws, they are the custodians of the Religion of Allah-azwj and the Imams-asws for the servants of Allah-azwj Mighty and Majestic, and they were not able to bring an argument nor a compromise.

فَجَاءُوا إِلَى أَنْ كَاتَبُوا، فَقَالُوا: لَا نَذَرِي مَا تَقُولُ، وَ لَكِنَّا نَقُولُ إِنَّ الْجَنَّةَ خَالِصَةٌ لَنَا - مِنْ دُونِكَ يَا مُحَمَّدُ وَ دُونِ عَلِيٍّ وَ دُونِ أَهْلِ دِينِكَ وَ أُقْبَتِكَ وَ إِنَّا بِكُمْ مُبْتَلَوْنَ [وَ] مُتَحَنُونَ، وَ نَحْنُ أَوْلِيَاءُ اللَّهِ الْمُخْلِصُونَ وَ عِبَادُهُ الْحَيُّونَ، وَ مُسْتَجَابُ دَعَاؤُنَا، غَيْرُ مَرْدُودٍ عَلَيْنَا بِشَيْءٍ مِنْ سُؤَالِنَا رَبَّنَا.

So they came until they were arrogant, and they said, 'We don't know what you-saww are saying, but, we are saying that the Paradise is especially for us besides you-saww, O Muhammad-saww, and besides Ali-asws, and besides the people of your-saww Religion and your-saww community, and we are being Tried and Examined, and we are the sincere friends of Allah-azwj and His-azwj best worshippers, and our supplications get Answered without being returned upon us with anything from our asking our Lord-azwj'.

فَلَمَّا قَالُوا ذَلِكَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص: قُلْ يَا مُحَمَّدُ هَؤُلَاءِ الْيَهُودُ: إِنَّ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ الْجَنَّةُ وَ نَعِيمُهَا خَالِصَةً مِنْ دُونِ النَّاسِ مُحَمَّدٍ وَ عَلِيٍّ وَ الْأَيْمَةِ، وَ سَائِرِ الْأَصْحَابِ وَ مُؤْمِنِي الْأُمَّةِ، وَ أَنْتُمْ بِمُحَمَّدٍ وَ ذُرِّيَّتِهِ مُتَحَنُونَ، وَ أَنَّ دَعَاؤَكُمْ مُسْتَجَابٌ غَيْرُ مَرْدُودٍ فَتَمَنَّوْا الْمَوْتَ لِلْكَاذِبِينَ مِنْكُمْ وَ مِنْ مُحَالِفِيكُمْ،

So, when they said that, Allah-azwj the Exalted Said to His-azwj Prophet-saww: "**Say:** - O Muhammad-saww, to these Jews, **Say: 'If the house of the Hereafter with Allah was for you [2:94] - the Paradise and its Bounties, especially from besides the (other) people - Muhammad-saww, and Ali-asws and the Imams-asws, and the rest of the companions and the Momineen of the community, and you are being Examined by Muhammad-saww and his-saww offspring, and that your supplication get Answered without being rejected, then wish for the death [62:6] - to be for the beliers from you and from your adversaries.**

فَإِنَّ مُحَمَّدًا وَ عَلِيًّا وَ ذَوَيْهِمَا يَقُولُونَ: «إِنَّهُمْ هُمُ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ مِنْ دُونِ النَّاسِ - الَّذِينَ يُخَالِفُونَهُمْ فِي دِينِهِمْ، وَ هُمْ الْمُجَابُ دَعَاؤُهُمْ» فَإِنْ كُنْتُمْ مَعَاشِرَ الْيَهُودِ كَمَا تَدْعُونَ، فَتَمَنَّوْا الْمَوْتَ لِلْكَاذِبِينَ مِنْكُمْ وَ مِنْ مُحَالِفِيكُمْ، إِنْ كُنْتُمْ صَادِقِينَ بِأَنَّكُمْ أَنْتُمْ الْمُحَقُّونَ، الْمُجَابُ دَعَاؤُكُمْ عَلَى مُحَالِفِيكُمْ،

For Muhammad-saww and Ali-asws and those with them-asws are (already) saying, they are the friends of Allah-azwj Mighty and Majestic from further than the people, those who are opposing them in their-asws Religion, and they get Answered in their supplications. So if you, O group of Jews, were just as you are claiming, **then wish for the death** - to the beliers from

you and from your adversaries, **if you were truthful** [62:6] - that you are the rightful ones, your supplications get Answered against your adversaries’.

فَقُولُوا: «اللَّهُمَّ أَمِ الْكَاذِبِ مِنَّا وَ مِنْ خُلَافِنَا» لِيَسْتَرِيحَ مِنْهُ الصَّادِقُونَ، وَ لِيَتَزَادَ حُجَّتُكُمْ وَضُوحاً بَعْدَ أَنْ قَدْ صَحَّتْ وَ وَجَبَتْ.

Therefore, you should be saying, ‘O Allah^{-azwj}! Cause to die, the liars from us and from our adversaries’, in order for the truthful ones can get rest from it, and in order to increase your proofs clearly after it has been proven true and Answered.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص بَعْدَ مَا عَرَضَ هَذَا عَلَيْهِمْ: لَا يَقُولُهَا أَحَدٌ مِنْكُمْ إِلَّا غُصَّ بِرِيقِهِ فَمَاتَ مَكَانَهُ.

Then Rasool-Allah^{-saww} said to them after having presented this upon them: ‘Not one of you would be saying it except his saliva would get stuck in his throat, and he would die in his place’.

وَ كَانَتْ الْيَهُودُ عُلَمَاءَ بَأْهَمِهِمْ هُمُ الْكَاذِبُونَ، وَ أَنَّ مُحَمَّدًا ص وَ عَلِيًّا ع وَ مُصَدِّقَيْهِمَا هُمُ الصَّادِقُونَ، فَلَمْ يَجْسُرُوا أَنْ يَدْعُوا بِذَلِكَ - لِعِلْمِهِمْ بِأَهَمِّهِمْ إِنْ دَعَوْا فَهُمْ الْمَيِّتُونَ.

And it was so that the Jews knew full well that they are the liars, and that Muhammad^{-saww} and Ali^{-asws} would be ratified that they are the truthful. So, they were not daring to be supplicating with that, due to their knowledge that if they were to supplicate, they would be the ones dying.

فَقَالَ اللَّهُ تَعَالَى: وَ لَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدِمَتْ أَيْدِيهِمْ يُعْنِي الْيَهُودَ لَنْ يَتَمَنَّوْهُ الْمَوْتُ بِمَا قَدِمَتْ أَيْدِيهِمْ - مِنْ كُفْرِهِمْ بِاللَّهِ، وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ نَبِيِّهِ وَ صَفِيِّهِ، وَ بِعَلِيِّ أَجِيِّ نَبِيِّهِ وَ وَصِيِّهِ وَ بِالطَّاهِرِينَ مِنَ الْأَيْمَةِ الْمُنتَجِبِينَ.

So Allah^{-azwj} the Exalted Said: **And they will never wish it, ever, due to what their hands have sent ahead [62:7]**— meaning the Jews will never be wishing for the death due to what their hands have sent forward, from their *Kufr* with Allah^{-azwj}, and with Muhammad^{-saww} as Rasool^{-saww} of Allah^{-azwj} and His^{-azwj} Prophet^{-saww} and His^{-azwj} Elite, and with Ali^{-asws} as brother of His^{-azwj} Prophet^{-saww} and his^{-saww} successor^{-asws}, and with the Pure ones from the Imams^{-asws}, the Chosen ones.

قَالَ اللَّهُ تَعَالَى: وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ الْيَهُودَ إِهْمَّ لَا يَجْسُرُونَ أَنْ يَتَمَنَّوْهُ الْمَوْتُ لِلْكَاذِبِ، لِعِلْمِهِمْ بِأَهَمِّهِمْ هُمُ الْكَاذِبُونَ، وَ لِذَلِكَ آمُرُكَ أَنْ تُبْهَرَهُمْ بِحُجَّتِكَ وَ تَأْمُرَهُمْ أَنْ يَدْعُوا عَلَى الْكَاذِبِ، لِيَمْتَنِعُوا مِنَ الدَّعَاءِ، وَ يَتَبَيَّنَ لِلضُّعْفَاءِ أَهَمُّ هُمُ الْكَاذِبُونَ.

Allah^{-azwj} the Exalted Said: **and Allah is Knowing of the unjust ones [62:7]** – The Jews, they are not daring to be wishing for the death to the liars, due to their knowledge that they (themselves) are the liars, and due to that I^{-saww} Commanded you^{-saww} that you^{-saww} dazzle them with your^{-saww} arguments and instruct them that they should be supplicating upon the liars, so that they would be refraining from the supplication and it would clarify for the weak ones that they are the liars.³⁷

³⁷ Tafseer Imam Hassan Al Askari^{asws} – S 294

VERSE 8

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ {8}

Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ - إلى قوله - تَعْمَلُونَ -

Muhammad Bin Yaquoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al-Azdy,

Abu Abdullah^{-asws} having said: **'Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8].**

قال - تعد السنين، ثم تعد الشهور، ثم تعد الأيام، ثم تعد الساعات، ثم تعد النفس فإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون.

He^{-asws} said: 'Count the years, then count the months, then count the days, then count the hours, then count the breaths. **And for every community there is a term. So when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34]**'.³⁸

علي بن إبراهيم، قال: قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ، قال أمير المؤمنين (عليه السلام): «يا أيها الناس، كل امرئ ملاق في فراره ما منه يفر، و الأجل مساق النفس إليه، و الهرب منه مؤاتاته.

Ali Bin Ibrahim said,

'(Re:) **Say: 'Surely the death which you are fleeing from, so it will meet you [62:8]**, Amir Al-Momineen^{-asws} said: 'O you people! Every person during his fleeing will meet what he is fleeing from, and the term (is such), the course of the soul is towards it, and the fleeing from it is (actually) submitting to it'.³⁹

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {9}

³⁸ الكافي 3: 44 / 262

³⁹ تفسير القمي 2: 366

O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9]

المفيد في (الاختصاص)، قال: روي عن جابر الجعفي، قال: كنت ليلة من بعض الليالي عند أبي جعفر (عليه السلام) فقرأت هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ، قال: فقال (عليه السلام): «مه يا جابر، كيف قرأت؟»

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju'fy who said,

'In one of the nights, I was in the presence of Abu Ja'far^{-asws}, and I recited this Verse: ***O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]***. He^{-asws} said: 'Shh! O Jabir! How did you read it?'

قلت: يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ، قال: «هذا تحريف، يا جابر

I said, '***O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]***'. He^{-asws} said: 'This is an alteration, O Jabir!'

«.. قال: قلت: فكيف أقرأ، جعلني الله فداك؟ قال: فقال: «يا أيها الذين ءامنوا إذا نودي للصلاة من يوم الجمعة فامضوا إلى ذكر الله» هكذا نزلت يا جابر [لو كان سعياً لكان عدواً، لما كرهه رسول الله (صلى الله عليه و آله)] لقد كان يكره أن يعدو الرجل إلى الصلاة.

I said, 'How shall I recite it, may Allah^{-azwj} make me to be sacrificed for you^{-asws}? He^{-asws} said: '***O you those who believe! When there is a call for the Salat on the day of Friday so be determined (for) the Zikr of Allah [62:9]***. This is what was Revealed, O Jabir. Had it been 'Hasten' to (the Salat), it would have been like an enemy, due to Rasool-Allah^{-saww} having disliked it that the man should be forced to sprint/rush to the Salat'.

يا جابر، لم سميت الجمعة يوم الجمعة؟ قال: قلت: تخبرني، جعلني الله فداك. قال: «أ فلا أخبرك بتأويله الأعظم؟» قال: قلت: بلى، جعلني الله فداك،

'O Jabir, why was the *Jumm'a* named as the day of *Jumm'a*? I said, 'You^{-saww} inform me, may Allah^{-azwj} make me to be your^{-asws} sacrifice.' He^{-asws} said: 'Shall I^{-asws} tell you it's magnificent explanation?' I said, 'Yes, may Allah^{-azwj} make me to be your^{-asws} sacrifice.'

قال: فقال: «يا جابر، سمى الله الجمعة جمعة لأن الله عز و جل جمع في ذلك اليوم الأولين و الآخرين، و جميع ما خلق الله من الجن و الإنس، و كل شيء خلق ربنا و السماوات و الأرضين و البحار، و الجنة و النار، و كل شيء خلقه الله في الميثاق،

He^{-asws} said: 'Allah^{-azwj} has Named the Friday as *Jumm'a* because Allah^{-azwj} Mighty and Majestic Gathered (Jamm'a) in that day the former ones and the later ones, and Gathered what Allah^{-azwj} had Created from the Jinn, and the Humans, and everything our Lord^{-azwj} had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah^{-azwj} had Created, for the Covenant.

فأخذ الميثاق منهم له بالربوبية، و لحمد (صلى الله عليه و آله) بالنبوة، و لعلي (عليه السلام) بالولاية، و في ذلك اليوم قال الله للسماوات و الأرض أثبتا طوعاً أو كرهاً قالتا أتينا طائعين. فسمى الله ذلك اليوم الجمعة لجمعه فيه الأولين و الآخرين،

He^{-azwj} Took the covenant from them for His^{-azwj} Lordship, and to Muhammad^{-saww} for his^{-saww} Prophet-hood, and to Ali^{-asws} for his^{-asws} Wilayah, and on that Day Allah^{-azwj} Said to the Heavens and the earth: **so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11].** Allah^{-azwj} Named that day as *Al-Jumma'a*, because the former ones and the later ones had gathered therein.

ثم قال عز وجل: يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ مِنْ يَوْمِكُمْ هَذَا الَّذِي جَمَعَكُمْ فِيهِ، وَ الصَّلَاةُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يعني بالصَّلَاةِ الْوَلَايَةَ، وَ هِيَ الْوَلَايَةُ الْكُبْرَى، فَفِي ذَلِكَ الْيَوْمِ أَتَتْ الرُّسُلَ وَ الْأَنْبِيَاءَ، وَ الْمَلَائِكَةَ وَ كُلَّ شَيْءٍ خَلَقَ اللَّهُ، وَ الثَّقَلَانِ الْجَنِّ وَ الْإِنْسِ، وَ السَّمَاوَاتِ وَ الْأَرْضُونَ،

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir-al-Momineen^{-asws}, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools^{-as}, and the Prophets^{-as}, and the Angels, and everything Created by Allah^{-azwj}, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah^{-azwj} Mighty and Majestic.

و الْمُؤْمِنُونَ بِالتَّلْبِيَةِ لِلَّهِ عَزَّ وَ جَلَّ: (فَامْضُوا إِلَى ذِكْرِ اللَّهِ) وَ ذَكَرَ اللَّهُ: خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وَلايَتِهِ إِنْ كُنْتُمْ تَعْلَمُونَ

And the Momineen, with the *Talbiyya* of Allah^{-azwj} Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allah^{-azwj} (Ali^{-asws}) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, **if you only knew [62:9].**⁴⁰

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: «يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ ذَرُوا الْبَيْعَ، يَقُولُ: اسْعُوا [أي] امضوا، و يقول: اسعوا أي اعملوا لها، و هو قص الشارب، و تنف الإبطين، و تقليم الأظفار، و الغسل، و لبس أنظف الثياب، و تطيب للجمعة.

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{-asws} regarding the Words of the Exalted: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. [62:9]**, he^{-asws} said: 'He^{-azwj} is Saying: "Hasten", i.e. Be determined, and He^{-azwj} is Saying: "Hasten", i.e. word for these - and it is the trimming of the moustache, and plucking (hair) from the armpits, clipping the nails, and the washing (shower), and wearing the clean clothes, and applying the perfume for the Friday".⁴¹

في كتاب علل الشرايع بإسناده إلى الحلبي عن أبي عبد الله عليه السلام قال: إذا قمت إلى الصلوة انشاء الله فأتمها سعيًا وليكن عليك السكينة والوقار، فما أدركت فصل وما سبقت فأتمه، فإن الله عزوجل يقول: " يا ايها الذين آمنوا إذا نودى للصلوة من يوم الجمعة فاسعوا إلى ذكر الله " ومعنى فاسعوا هو الانكفاء.

In the book IIIAl-Al-Sharaie by his chain going up to Al-Halby,

⁴⁰ (Extract) الاختصاص: 128

⁴¹ تفسير القمي 2: 367

'Abu Abdullah^{-asws} said: 'When you stand for Salat, Allah^{-azwj} Willing, you have to prepare for it, and you have to be in tranquillity and be dignified. Do not be distant and do not proceed in its accomplishment, for Allah^{-azwj} Mighty and Majestic has Said: ***O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9]*** - and the meaning of "Fas'au" is the relaxed posture.'⁴²

فيمن لا يحضره الفقيه وروى انه كان بالمدينة إذا اذن المؤذن يوم الجمعة نادى مناد: حرم البيع لقول الله عزوجل: يا ايها الذين آمنوا إذا نودى للصلاة من يوم الجمعة فاسعوا إلى ذكر الله وذروا البيع.

In Man La Yahzur Al-Faqih is a report,

'He^{-asws} was in Al-Medina when the Muezzin called the Azan on the day of Friday. He^{-asws} called out with a calling: 'The selling is Prohibited due to the Words of Allah^{-azwj} Mighty and Majestic: ***O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling [62:9]***'⁴³

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ قَالَ أَعْمَلُوا وَ عَجَلُوا فَإِنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ فِيهِ وَ ثَوَابُ أَعْمَالِ الْمُسْلِمِينَ فِيهِ عَلَى قَدَرٍ مَا ضَيَّقَ عَلَيْهِمْ وَ الْحُسْنَةُ وَ السَّيِّئَةُ تُضَاعَفُ فِيهِ

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, '(What about) the Words of Allah^{-azwj} Mighty and Majestic: ***then hasten to the Zikr of Allah [62:9]***?' He^{-asws} said: 'Work (do good deeds) and hasten, for it is a busy day for Muslims and the Rewards of the deeds of the Muslims during it are proportional to its business, and the good deeds and the sins are Multiplied during it'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ اللَّهُ لَقَدْ بَلَغَنِي أَنَّ أَصْحَابَ النَّبِيِّ (صلى الله عليه وآله) كَانُوا يَتَجَهَّزُونَ لِلْجُمُعَةِ يَوْمَ الْحَمِيسِ لِأَنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ .

He (the narrator) said, 'And Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! It has reached me that the companions of the Prophet^{-saww} used to get ready for the Friday, on the day of Thursday, because it is a busy day for the Muslims'.⁴⁴

VERSE 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

⁴² Tafseer Noor Al Saqalayn – CH 62 H 34

⁴³ Tafseer Noor Al Saqalayn – CH 62 H 29

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 66 H 10

But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, and remember Allah much, that you may be successful [62:10]

The altered Verse

المفيد في الاختصاص)، قال: روي عن جابر الجعفي - فَإِذَا قُضِيَتِ الصَّلَاةُ يعني بيعة أمير المؤمنين (عليه السلام) فَانْتَشِرُوا فِي الْأَرْضِ يعني بالأرض الأوصياء، أمر الله بطاعتهم و ولايتهم كما أمر بطاعة الرسول و طاعة أمير المؤمنين (عليه السلام)،

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju'fy who said,

(And the Hadeeth above continues – he^{-asws} said): ***'But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{-asws}, then disperse in the earth – meaning by the 'earth', the successors^{-asws}. Allah^{-azwj} Commanded with obeying them^{-asws}, and their^{-asws} Wilayah, just as He^{-azwj} had Commanded with the obedience to the Rasool^{-saww}, and obedience to Amir Al-Momineen^{-asws}.***

كنى الله في ذلك عن أسمائهم فسماهم بالأرض (و ابتغوا فضل الله)».

Allah^{-azwj} (Utilised) teknonyms about their^{-asws} names regarding that, so He^{-azwj} Named them^{-asws} as the 'earth', ***and seek from the Grace of Allah [62:10]***.

قال جابر: وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ! قال: «تحريف، هكذا أنزلت: وَ ابْتَغُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ.

Jabir said, ***'and seek from the Grace of Allah [62:10]?' He^{-asws} said: 'An alteration! This is how it was Revealed: and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]'***.⁴⁵

The purpose of dispersing in the earth

في مجمع البيان وروى انس عن النبي صلى الله عليه وآله قال في قوله: " فإذا قضيت الصلوة فانتشروا في الارض " الآية ليست بطلب الدنيا، ولكن عيادة مريض وحضور جنازة وزيارة أخ في الله.

In Majma Ul Bayaan, the report from Anas,

The Prophet^{-saww} said regarding His^{-azwj} Words: ***But when you have accomplished the Salat, then disperse in the earth [62:10]***, he^{-saww} said 'The Verse is not for seeking the world, but for consoling the sick, and attending the funerals, and visitation of the brothers for the Sake of Allah^{-azwj}'.⁴⁶

A supplication before dispersing

في الكافي الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن جعفر بن محمد الهاشمي عن أبي حفص العطار شيخ من أهل المدينة قال: سمعت أبا عبد الله عليهم السلام يقول: قال رسول الله صلى الله عليه وآله: إذا صلى أحدكم المكتوبة وخرج من المسجد فليقف بباب المسجد ثم ليقل:..

⁴⁵ Extract 2) الاختصاص: 128

⁴⁶ Tafseer Noor Al Saqalayn – CH 62 H 43

In Al-Kafi – Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja'far Bin Muhammad Al-Hashmy, from Abu Hafs Al-Ataar, a Sheykh from the inhabitants of Medina who said,

'I heard Abu Abdullah^{-asws} say: 'Rasool-Allah^{-saww} said: 'When one of you have prayed the Salat as prescribed, and comes out of the Mosque, he should grab the door, and he should say,

اللهم دعوتي فأجبت دعوتك وصليت مكتوبك وانتشرت في أرضك كما أمرتني فأسفلك من فضلك العمل بطاعتك واجتناب سخطك والكفاف في الرزق برحمتك

'O Allah^{-azwj}! You^{-azwj} Called me, I answered Your^{-azwj} Call and have prayed the prescribed Salats, and I am dispersing in Your^{-azwj} earth as You^{-asws} have Commanded me to. I ask You^{-azwj} from Your^{-azwj} Grace, to act in Your^{-azwj} obedience, and avoid Your^{-azwj} Wrath, and sufficiency in the sustenance by Your^{-azwj} Mercy.^{'47}

Dispersing is on the day after Friday

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي أيوب إبراهيم بن عيسى الخزاز، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ: «الصلاة يوم الجمعة، و الانتشار يوم السبت».

Ibn Babuwayh said that it has been reported from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Ayyub Ibrahim Bin Isa Al-Khazaaz who said,

'I asked Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, and remember Allah much, that you may be successful [62:10]**, he^{-asws} said: 'The Salat is on the day of Friday, and the dispersing is on the day of Saturday.'

و قال أبو عبد الله (عليه السلام): «أف للرجل المسلم أن لا يفرغ نفسه في الأسبوع يوم الجمعة لأمر دينه فيسأل عنه».

And Abu Abdullah^{-asws} said: 'Uff (regret is) for the Muslim man who does not free himself in the week, for the day of Friday for his Religious affairs. He will be questioned about it.'⁴⁸

Seeking sustenance

وروى عمر بن يزيد عن أبي عبد الله قال: انى لا ركب في الحاجة التي كفاها الله ما أركب فيها الا التماس أن يرانى الله أضحى في طلب الحلال ; أما تسمع قول الله عز اسمه: " فإذا قضيت الصلوة فانتشروا في الارض وابتغوا من فضل الله "

And Amr Bin Yazeed has reported,

Abu Abdullah^{-asws} said: 'I^{-asws} do not ride for the need which Allah^{-azwj} has Sufficed me^{-asws} with except that He^{-azwj} will See me^{-asws} make a move for seeking the Permissible

⁴⁷ Noor Al Saqalayn – CH 62 H 48

⁴⁸ الخصال: 96 /393.

sustenance. Have you not heard Allah^{-azwj} Mighty is His^{-azwj} Name: ***But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]?***

أرأيت لو أن رجلاً دخل بيتاً وطعن عليه بابه، ثم قال: رزقي ينزل على أكان يكون هذا؟ أما إنه أحد الثلاثة الذين لا يستجاب لهم، قال: قلت: من هؤلاء؟

Do you think that a man enters the house and there is mud on its door (locks his door and sits inside), then says, 'My sustenance will come down to me' can this happen to be?' He is one of the three whose (supplications) will not be answered.' I said, 'Who are they?'

قال: رجل تكون عنده المرأة فيدعو عليها فلا يستجاب له؛ لأن عصمتها في يده لو شاء أن يخلى سبيلها،

He^{-asws} said: 'A Man who has a wife and he supplicates against her, it will not be answered for him, because the matter is in his hand, if he wants, he can separate from her.

والرجل يكون له الحق على الرجل فلا يشهد عليه فيجحد حقه فيدعو عليه فلا يستجاب، لأنه ترك ما أمر به،

And the happens to have the right for him upon the man, be he did not keep a witness upon it, so (now) he struggles (to get back) his right, and he supplicates against him. He will not be Answered, because he neglected what he had been Commanded with.

والرجل يكون عنده الشيء فيجلس في بيته فلا ينتشر ولا يطلب ولا يلتمس حتى يأكله ثم يدعو فلا يستجاب له.

And the man happens to have the thing (rizk) with him, so he sits in his house and he does not disperse, nor seek, nor beseechs until he consumes it, then he supplicates (for it). So he will not be Answered for it".⁴⁹

VERSE 11

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنْ
التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]

ختص، الإختصاص عَنْ جَابِرِ الْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَمْ سَمِعْتُ يَوْمَ الْجُمُعَةِ يَوْمَ الْجُمُعَةِ قَالَ قُلْتُ تُخْبِرُنِي جَعَلَنِي اللَّهُ فِدَاكَ قَالَ أَمْ فَلَا أُخْبِرُكَ بِتَأْوِيلِهِ الْأَعْظَمُ قَالَ قُلْتُ بَلَى جَعَلَنِي اللَّهُ فِدَاكَ

(The book) 'Al Ikhtisas', from Jabir Al Jufy who said,

⁴⁹ Tafseer Noor Al Saqalayn – CH 62 H 44

'Abu Ja'far-asws said: 'O Jabir, why was the *Jumm'a* named as the day of *Jumm'a*?' I said, 'You-saww inform me, may Allah-azwj make me to be your-asws sacrifice.' He-asws said: 'Shall I-asws tell you it's magnificent explanation?' I said, 'Yes, may Allah-azwj make me to be your-asws sacrifice.'

فَقَالَ يَا جَابِرُ سَمَى اللَّهُ الْجُمُعَةَ جُمُعَةً لِأَنَّ اللَّهَ عَزَّ وَجَلَّ جَمَعَ فِي ذَلِكَ الْيَوْمِ الْأَوَّلِينَ وَالْآخِرِينَ وَجَمَعَ مَا خَلَقَ اللَّهُ مِنَ الْجِنِّ وَالْإِنْسِ وَكُلِّ شَيْءٍ خَلَقَ رَبُّنَا وَالسَّمَاوَاتِ وَالْأَرْضِينَ وَالْبَحَارَ وَالْجَنَّةَ وَالنَّارَ وَكُلِّ شَيْءٍ خَلَقَ اللَّهُ فِي الْمِيثَاقِ

He-asws said: 'Allah-azwj has Named the Friday as *Jumm'a* because Allah-azwj Mighty and Majestic Gathered (Jamm'a) in that day the former ones and the later ones, and Gathered what Allah-azwj had Created from the Jinn, and the Humans, and everything our Lord-azwj had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah-azwj had Created, for the Covenant.

فَأَخَذَ الْمِيثَاقَ مِنْهُمْ لَهُ بِالرُّبُوبِيَّةِ وَ لِمَحَمَّدٍ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ ع بِالْوَلَايَةِ وَ فِي ذَلِكَ الْيَوْمِ قَالَ اللَّهُ لِسَّمَاوَاتِ وَ الْأَرْضِ اثْنِيَا طَوْعًا أَوْ كَرْهًا قَالْنَا أَتَيْنَا طَائِعِينَ فَسَمَى اللَّهُ ذَلِكَ الْيَوْمَ الْجُمُعَةَ لِحُجْمِهِ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ

He-azwj Took the covenant from them for His-azwj Lordship, and to Muhammad-saww for his-saww Prophet-hood, and to Ali-asws for his-asws Wilayah, and on that Day Allah-azwj Said to the Heavens and the earth: **so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11].** Allah-azwj Named that day as *Al-Jumm'a*, because the former ones and the later ones had gathered therein.

ثُمَّ قَالَ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ مِنْ يَوْمِكُمْ هَذَا الَّذِي جَمَعَكُمْ فِيهِ وَ الصَّلَاةُ أَمِيرُ الْمُؤْمِنِينَ ع يَعْنِي بِالصَّلَاةِ الْوَلَايَةُ وَ هِيَ الْوَلَايَةُ الْكُبْرَى فَفِي ذَلِكَ الْيَوْمِ أَتَتْ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْمَلَائِكَةُ وَ كُلُّ شَيْءٍ خَلَقَ اللَّهُ وَ الثَّقَلَانِ الْجِنُّ وَالْإِنْسُ وَالسَّمَاوَاتُ وَالْأَرْضُونَ

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir Al-Momineen-asws, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools-as, and the Prophets-as, and the Angels, and everything Created by Allah-azwj, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah-azwj Mighty and Majestic.

وَ الْمُؤْمِنُونَ بِالتَّلْبِيَةِ لِلَّهِ عَزَّ وَجَلَّ فَامْضُوا إِلَى ذِكْرِ اللَّهِ وَ ذِكْرِ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ وَ ذَرُوا الْبَيْعَ يَعْنِي الْأَوَّلَ ذَلِكُمْ يَعْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ وَلَايَتَهُ خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وَلَايَتِهِ إِنْ كُنْتُمْ تَعْلَمُونَ

And the Momineen, with the *Talbiyya* of Allah-azwj Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allah-azwj (Ali-asws) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, **if you only knew [62:9].**

فَإِذَا قُضِيَتِ الصَّلَاةُ يَعْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ ع فَانْتَشِرُوا فِي الْأَرْضِ يَعْنِي بِالْأَرْضِ الْأَوْصِيَاءَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ كَمَا أَمَرَ بِطَاعَةِ الرُّسُولِ وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ

'But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{-asws}, **then disperse in the earth** – meaning by the 'earth', the successors^{-asws}. Allah^{-azwj} Commanded with obeying them^{-asws}, and their^{-asws} Wilayah, just as He^{-azwj} had Commanded with the obedience to the Rasool^{-saww}, and obedience to Amir Al-Momineen^{-asws}.

كَتَى اللَّهُ فِي ذَلِكَ عَنْ أَسْمَائِهِمْ فَسَمَّاهُمْ بِالْأَرْضِ وَابْتَغُوا فَضْلَ اللَّهِ

Allah^{-azwj} (Utilised) teknonyms about their^{-asws} names regarding that, so He^{-azwj} Named them^{-asws} as the 'earth', **and seek from the Grace of Allah [62:10]**.

قَالَ جَابِرٌ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ وَابْتَغُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Jabir said, **'and seek from the Grace of Allah [62:10]'**? He^{-asws} said: 'An alteration! This is how it was Revealed: **and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]**'.

ثُمَّ خَاطَبَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْمُؤَقِّفِ مُحَمَّدًا ص فَقَالَ يَا مُحَمَّدُ إِذَا رَأَا الشُّكَّاءَ وَ الْجَاهِلُونَ تِجَارَةً يَغْنِي الْأَوَّلَ أَوْ هُنَا يَغْنِي الثَّانِي انصَرَفُوا إِلَيْهَا قَالَ

Then Allah^{-azwj} Mighty and Majestic, in that position, Addresses Muhammad^{-saww}, so He^{-azwj} Said: **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them**'.

قُلْتُ انْفَضُّوا إِلَيْهَا قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ

'I said, '(It is): **they break (the Salat) to (go) to it [62:11]**'. He^{-asws} said: 'An alteration. This is how it was Revealed!

و تَرْكُوكَ مَعِيَ فَإِنَّمَا قُلْ يَا مُحَمَّدُ مَا عِنْدَ اللَّهِ مِنْ وَلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ خَيْرٌ مِنَ اللَّهِهِ وَ مِنَ التِّجَارَةِ يَغْنِي بَيْعَةَ الْأَوَّلِ وَ الثَّانِي لِلَّذِينَ اتَّقَوْا

And they leave you standing – with Ali^{-asws}. **Say: - O Muhammad^{-saww}! 'Whatever is in the Presence of Allah** – from the Wilayah of Ali^{-asws} and the successors^{-asws}, **is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar), **for those who are pious [62:11]**'.

قَالَ قُلْتُ لَيْسَ فِيهَا لِلَّذِينَ اتَّقَوْا

He (the narrator) said, 'I said, 'There aren't (the Words): **'For those who are pious'** in it?'

قَالَ فَقَالَ بَلَى هَكَذَا نَزَلَتْ وَ أَنْتُمْ هُمْ الَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ.

He (the narrator) said, 'So he^{-asws} said: 'Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, **and Allah is the best of the sustainers [62:11]**'.⁵⁰

The altered Verse

المفيد في (الاختصاص)، قال: روي عن جابر الجعفي - ثم خاطب الله عز و جل في ذلك الموقف محمدا (صلى الله عليه و آله)، فقال: يا محمد و إذا رأوا الشكاك و الجاحدون تجارةً يعني الأول أو لثماً يعني الثاني (انصرفوا إليها)».

Al-Mufeed in *Al-Ikhtisaas*, said that it has been reported from Jabir Al-Ju'fy who said,

(And the Hadeeth above continues – he^{-asws} said): Then Allah^{-azwj} Mighty and Majestic, in that position, Addresses Muhammad^{-saww}, so He^{-azwj} Said: **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them**'.

قال: قلت: انْقَضُوا إِلَيْهَا! قال: «تحريف، هكذا نزلت

He (the narrator) said, 'I said, '(It is): **they break (the Salat) to (go) to it [62:11]**'. He^{-asws} said: 'An alteration. This is how it was Revealed!

و تَرْكُوكَ مع علي قائماً قُلْ يا محمد ما عِنْدَ اللَّهِ من ولاية علي و الأوصياء خَيْرٌ مِنَ اللَّهِ و مِنَ التَّجَارَةِ يعني بيعة الأول و الثاني (للذين اتقوا)،

and they leave you standing – with Ali^{-asws}. **Say:** - O Muhammad^{-saww}! **'Whatever is in the Presence of Allah** – from the Wilayah of Ali^{-asws} and the successors^{-asws}, **is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar), **for those who are pious [62:11]**'.

قال: قلت: ليس فيها (للذين اتقوا)؟

He (the narrator) said, 'I said, 'There aren't (the Words): **'For those who are pious'** in it?'

قال: فقال: «بلى، هكذا نزلت الآية، و أنتم هم الذين اتقوا و الله خَيْرُ الرَّازِقِينَ».

He (the narrator) said, 'So he^{-asws} said: 'Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, **and Allah is the best of the sustainers [62:11]**'.⁵¹

في عيون الاخبار في باب ذكر اخلاق الرضا عليه السلام ووصف عبادته: و كان يقرء في سورة الجمعة: " قل ما عند الله خير من اللهو ومن التجارة للذين اتقوا و الله خير الرازقين "

In Uyoon Al-Akhbaar –

In the chapter mentioning the mannerisms of Al-Reza^{-asws} and the characteristics of his^{-asws} worship: 'He^{-asws} used to recite in Surah *Al-Jumm'a*: **Say: 'Whatever is in the Presence of**

⁵⁰ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 126

⁵¹ 128 (Extract 3) الاختصاص:

Allah is better than the sport and the trade for those who are pious, and Allah is the best of the sustainers [62:11].⁵²

The circumstances of the Revelation

محمد بن العباس قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن قيس بن الربيع، عن حصين، عن سالم بن أبي الجعد، عن جابر بن عبد الله، قال: ورد المدينة غير فيها تجارة من الشام، ف ضرب أهل المدينة بالدفوف، و فرحوا و ضحكوا، و دخلت و النبي (صلى الله عليه و آله) يخطب يوم الجمعة، فخرج الناس من المسجد و تركوا رسول الله (صلى الله عليه و آله) قائماً، و لم يبق معه في المسجد إلا اثنا عشر رجلاً، علي بن أبي طالب (عليه السلام) منهم.

Muhammad Bin Al-Abbas said that it has been narrated from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Qays Bin Al-Rabie, from Husayn, from Saalim Bin Abu Al-Ja'ad,

'Jabir Bin Abdullah^{-ra} who said, 'A trader from Syria passed by Medina. He drew the attention of the people of Medina by beating on his tambourine, rejoicing and laughing, and entered, and the Prophet^{-saww} was preaching on the day of Friday. The people got exited from the Mosque and left the Rasool-Allah^{-saww} standing, and there did not remain with him^{-saww} in the Masjid except for twelve men, Ali^{-asws} Bin Abu Talib^{-asws} being among them.'⁵³

ابن شهر آشوب: عن تفسير مجاهد، و أبي يوسف يعقوب بن سفيان، قال ابن عباس في قوله تعالى: وَ إِذَا رَأَوْا تِجَارَةً أَوْ هَمَوْا انْفِصَاؤًا إِلَيْهَا وَ تَرَكُوا قَائِمًا: إن دحية الكلبي جاء يوم الجمعة من الشام بالميرة، فنزل عند أحجار الزيت، ثم ضرب بالطبول ليؤذن الناس بقدمه،

Ibn Shehr Ashub, from Tafseer Mujahid, and Abu Yusuf Yaqoub Bin Sufyan –

'Ibn Abbas said regarding the Words of the Exalted: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing [62:11]**, 'Dahiyat Al Kalbi came over on the day of Friday from Syria to Al-Medina. So, he encamped by the oil rocks, then he struck the drum in order to proclaim to the people of his advent.

ففر الناس إليه إلا علي و الحسن و الحسين و فاطمة (عليهم السلام) و سلمان و أبو ذر و المقداد و صهيب، و تركوا النبي (صلى الله عليه و آله) قائماً يخطب على المنبر،

So, the people hastened towards him except for Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws}, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra} and Suheyb, and (the others) left the Prophet^{-saww} standing addressing upon the Pulpit.

فقال النبي (صلى الله عليه و آله): «لقد نظر الله يوم الجمعة إلى مسجدي، فلولا هؤلاء الثمانية الذين جلسوا في مسجدي لأضربت المدينة على أهلها نارا، و حصبوا بالحجارة كقوم لوط، و نزل فيهم: رجال لا تلهيهم تجارة ولا بيع عن الصلاة».

So, the Prophet^{-saww} said: 'Allah^{-azwj} had Looked at my^{-saww} Masjid on the day of Friday, and had it not been for these eight, those who are seated in my^{-saww} Masjid, He^{-azwj} would have Rained upon the inhabitants of Al-Medina, and they would have been pelted with the rocks

⁵² Tafseer Noor Al Saqalayn – CH 62 H 60

⁵³ تأويل الآيات 2: 2: 693/3.

like the people of Lut^{-as}. And it was Revealed regarding them: **neither trading nor selling diverts [24:37] – the Verse**.⁵⁴

و عنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن سيار، عن محمد بن خالد، عن الحسن بن سيف بن عميرة، عن عبد الكريم بن عمرو، عن جعفر الأحمر بن سيار، عن أبي عبد الله (عليه السلام)، [في قوله تعالى]: وَ إِذَا رَأَوْا تِجَارَةً أَوْ هَمَوْا انْفِضُوا إِلَيْهَا وَ تَرَكُوا قَائِمًا؟

And from him, said that it has been narrated from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Sayaan, from Muhammad Bin Khalid, from Al-Hassan Bin Sayf Bin Umeyr, from Abdul Kareem Bin Amro, from Ja'far Al-Ahmar Bin Sayaan,

Abu Abdullah^{-asws} regarding the Words of the Exalted: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing [62:11].**

«قال: «انفضوا عنه إلا علي بن أبي طالب (عليه السلام) فأنزل الله عز و جل: قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَ اللَّهُ خَيْرُ الرَّازِقِينَ».

He^{-asws} said: 'They all went away except for Ali^{-asws} Bin Abu Talib^{-asws}. Allah^{-azwj} Mighty and Majestic Revealed: **Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]'**.⁵⁵

Appendix I: Days also refer to Imams^{-asws}

عن الصقر بن ابي دلف الكرخي قال: قلت لابي الحسن العسكري عليه السلام حديث يروى عن النبي صلى الله عليه وآله لا اعرف معناه ؟ قال: وما هو ؟ قلت: قوله: لا تعادوا الايام فتعاديكم ما معناه ؟

From Al-Saqr Bin Abu Dalaf Al-Karkhy said,

'I said to Abu Al-Hassan Al-Askari^{-asws}, 'There is a Hadeeth being reported from the Prophet^{-saww}, which I did not know the meaning of? He^{-asws} said: 'And what is that?' I said, 'His^{-saww} statement, "Do not be inimical to the days for these would be your enemies", what does it mean?'

قال: نعم، الايام نحن ما قامت السموات والارض فالسبت اسم رسول الله صلى الله عليه وآله، والاحد كناية عن أمير المؤمنين عليه السلام ; والاثنين الحسن والحسين، والثلاثاء علي بن الحسين ومحمد بن علي وجعفر بن محمد، و الاربعاء موسى بن جعفر وعلي بن موسى ومحمد بن علي وانا، والخميس ابني الحسن بن علي،

He^{-asws} said: 'Yes, the days are us^{-asws}. The skies and the earth were established. So, Saturday is the name of the Rasool-Allah^{-saww}, and the Sunday is the teknonym of Amir-ul-Momineen^{-asws}, and the Monday Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Tuesday Ali^{-asws} Bin Al-Husayn^{-asws} and Muhammad^{-asws} Bin Ali^{-asws} and Ja'far^{-asws} Bin Muhammad^{-asws}, and the Wednesday Musa^{-asws} Bin Ja'far^{-asws} and Ali^{-asws} Bin Musa^{-asws} and Muhammad^{-asws} Bin Ali^{-asws} and myself^{-asws}, and the Thursday my^{-asws} son Al-Hassan^{-asws} Bin Ali^{-asws}.

⁵⁴ المناقب 2: 146.

⁵⁵ تأويل الآيات 2: 693 / 4.

والجمعة ابن ابني واليه تجمع عصابة الحق، وهو الذي يملأها قسطاً وعدلاً كما ملئت جوراً وظلماً، فهذا معنى الايام. فلا تعادوهم في الدنيا فيعادوكم في الآخرة.

And the Friday the son^{-asws} of my^{-asws} son, and for him^{-asws} has been combined the whole truth, and he^{-asws} (12th Imam^{-ajfj}) is the one who will fill the earth with equality and justice just like it would have been filled with tyranny and injustice. This is the meaning of the days. Do not be inimical to them^{-asws} in the world, so they^{-asws} would be inimical to you in the Hereafter.⁵⁶

Appendix II: Compulsory Salat in a Week are 35 (from one Friday to the next)

This means daily five salat times the seven day (35), so one must replace one of the compulsory Salat (i.e., Zohar Salat) in order to stay within the counting of the 35 compulsory salat – here with the following Hadith (from Al-Kafi), we answer the questions (1) & (4):

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَرَضَ اللَّهُ عَلَى النَّاسِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْساً وَ ثَلَاثِينَ صَلَاةً مِنْهَا صَلَاةٌ وَاحِدَةٌ فَرَضَهَا اللَّهُ فِي جَمَاعَةٍ وَ هِيَ الْجُمُعَةُ وَ وَضَعَهَا عَنْ تِسْعَةٍ عَنِ الصَّغِيرِ وَ الْكَبِيرِ وَ الْمَجْنُونِ وَ الْمُسَافِرِ وَ الْعَبْدِ وَ الْمَرْأَةِ وَ الْمَرِيضِ وَ الْأَعْمَى وَ مَنْ كَانَ عَلَى رَأْسِ فَرَسَيْنِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Hareyz, from Zurara, from;

Abu Ja'far^{-asws} (5th Imam^{-asws}) has said: 'Allah^{-azwj} Necessitated upon the people, from the Friday to the Friday, thirty-five (35) *Salāts*; from it is one *Salāt* which Allah^{-azwj} Necessitated to be in a *Jam'at*, and it is the Friday (*Salāt*) and Dropped it from nine – (i) The young, and (ii) the old, and (iii) the insane, and (iv) the traveller, and (v) the slave, and (vi) the woman, and (vii) the sick, and (viii) the blind, and (iv) the one who was upon more than two Farsakhs (six miles)'.⁵⁷

From the above Hadith, it is clear that the Salat-e-Jumah is compulsory when its conditions are fulfilled and it will replace the Zohar Salat on Friday. The nine people as well as those who live outside six miles distance of congregation Salat on Friday are exempt from its mandatory attendance. Hence Salat-e-Jumma is compulsory for everyone but with some exclusions – the next question arises is: Are there any other exclusions or only the nine (as in above Hadith) plus the 6 miles distance from where is Azan is called, are the only ones? Let's review first those conditions in which Salat-e-Jumma, under congregations (*Jamat*) becomes compulsory.

Mandatory Salat-e-Jumma Conditions:

Below we look at one of the main conditions of the validity of the holding (the Jumah Salat in congregations) – is the presence of the Just Imam^{-asws} – who orders to call people to pray Salat-e-Jumma! If we consider that it will be an imam who is leading the Friday Prayer and he has to be just, then in some places where just imams are calling and leading the Salat-e-Jumma – it will be valid - whereas at other places it will be invalid! This addresses our question (2).

⁵⁶ Tafseer Noor Al Saqalayn – CH 62 H 4

⁵⁷ Al Kafi V 3 – The Book of Salāt CH 68 H 6

The above will make the Salat-e-Jumah's status similar to other Salat offered in the Masajid (Mosques) – which certainly is not the case! These points need further clarifications – we will try to understand in the following section.

Presence of the Just Imam^{-asws} is Mandatory:

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ص أَنَّهُ قَالَ: لَا جُمُعَةَ إِلَّا مَعَ إِمَامٍ عَدْلٍ تَقِي.

Jaffar Bin Muhammad^{-asws} said: There is no Jumma, but with Just and Taqi (pious) Imam^{-asws}.⁵⁸

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: يَجِبُ الْجُمُعَةُ عَلَى مَنْ كَانَ مِنْهَا عَلَى فَرْسَخَيْنِ إِذَا كَانَ الْإِمَامُ عَدْلًا.

Abi Jafar Muhammad^{-asws} Bin Ali^{-asws} said: It is compulsory to offer Jumma for those who are within Two Farsakhs⁵⁹ (distance) from the Just Imam^{-asws}.⁶⁰ - Here we answer the 5th question.

Who is the Just Imam?

In the Hadith below we see the conditions of the establishing the 'Hukam'⁶¹, 'Hadood' and 'Jumah' are the same – the presence of a Just Imam^{-asws}!!

عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا يَصْلُحُ الْحُكْمُ وَلَا الْحُدُودُ وَلَا الْجُمُعَةُ إِلَّا بِإِمَامٍ عَدْلٍ

Ali^{-asws} said: There is no correct judgement, no penalties and no Jumma (Friday Prayer) but with a Just Imam^{-asws}.⁶²

Therefore, since the 'Hukam' (of Divine Justice) cannot be executed neither the 'Hadood' (Islamic Punishments) as all the governments in the world are un-Islamic and unjust; **hence the Salat-e-Jumah cannot be held until the establishment of the Justice. It will prevail, Insha Allah, after the reappearance of the 12th Imam**^{-ajf}.

Further Ahadith on the recognition of the Just Imam^{-asws}, see:

<https://hubeali.com/article/rights-of-just-imam-asws>

<https://hubeali.com/article/recognition-of-a-divine-imam-asws/>

⁵⁸ بحار الأنوار (ط - بيروت)، ج86، ص: 256، دعائم الإسلام، ج1، ص: 182، مستدرک الوسائل و مستنبط المسائل، ج6، ص: 13

⁵⁹ One Farsakh is equal to 3 miles.

⁶⁰ بحار الأنوار (ط - بيروت)، ج86، ص: 255، دعائم الإسلام، ج1، ص: 181

⁶¹ Divine Law and Punishment which can only be valid under the leadership of a Divine Messenger.

⁶² مستدرک الوسائل و مستنبط المسائل، ج6، ص: 13، بحار الأنوار (ط - بيروت)، ج86، ص: 256، دعائم الإسلام، ج1، ص: 182

Salat-e-Jumah has two Rak'at and Sermon of the Imam^{-asws} is equal to two Rak'at:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ خُرَيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الْجُمُعَةِ فَقَالَ بِأَذَانٍ وَ إِقَامَةٍ يَخْرُجُ الْإِمَامُ بَعْدَ الْأَذَانِ فَيَصْعَدُ الْمِنْبَرَ وَ يَخْطُبُ لَا يُصَلِّي النَّاسُ مَا دَامَ الْإِمَامُ عَلَى الْمِنْبَرِ ثُمَّ يَقْعُدُ الْإِمَامُ عَلَى الْمِنْبَرِ قَدَرٌ مَا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَقُومُ فَيَقْتَتِحُ حُطْبَتَهُ ثُمَّ يَنْزِلُ فَيُصَلِّي بِالنَّاسِ ثُمَّ يَقْرَأُ بِهِمْ فِي الرَّكْعَةِ الْأُولَى بِالْجُمُعَةِ وَ فِي الثَّانِيَةِ بِالْمُنَافِقِينَ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked him^{-asws} about the Friday (*Salāt*). So he^{-asws} said: 'By an *Azan* and an *Iqamah*. The prayer leader would come out after the *Azan*, so he would ascend the pulpit and address. The people should not pray *Salāt* for as long as the prayer leader is upon the pulpit. Then the prayer leader should sit upon the pulpit for a measurement of what it takes to recite [112:1] **Say He Allah is One** (Chapter 112). Then he should be standing, so he should open his sermon, then descend. So he should pray *Salāt* with the people (leading them), then recite with them in the first *Rak'at* with the (Surah) Al-Jumma (Chapter 62), and in the second (*Rak'at*) with the (Surah) Al-Munafiqeen (Chapter 63)'.⁶³

⁶³ Al Kafi V 3 – The Book of Salāt CH 70 H 7