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CHAPTER 90

AL-BALAD

(The City)

(20 VERSES)

VERSES 1 - 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Balad (90):

Sura Al-Balad (20 verses) was revealed in Makkah.¹ 'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***He is saying, 'I have destroyed abundant wealth' [90:6]***, he^{-asws} said: 'He is Amro Bin Abd Wadd where Ali^{-asws} Bin Abu Talib^{-asws} presented to him on the Day of (battle of) Khandaq and said: 'So where is the abundant wealth which you had spent among you all?' And he had spent wealth regarding the blocking from the Way of Allah^{-azwj}. Ali^{-asws} killed him''. 'From Abu Ja'far^{-asws} regarding the Words of the Exalted: ***Does he reckon that no one will ever be able upon him? [90:5]*** – meaning Na'sal (Umar), regarding his killing the daughter^{-asws} (Syeda tul Nisa e Alameen^{-asws}) of the Prophet^{-saww}.

He is saying, 'I have destroyed abundant wealth' [90:6] - meaning which he supplied the Prophet^{-saww} with regarding an army, (complaining of) the (financial) hardship.

Does he reckon that no one sees him? [90:7] – he^{-asws} said: 'Mischief which was within him''.

Have We not Made two eyes for him, [90:8] - meaning Rasool-Allah^{-saww} ***And a tongue –*** meaning Amir Al-Momineen^{-asws}, ***and two lips? [90:9]*** – meaning Al-Hassan^{-asws} and Al-Husayn^{-asws}. ***And Guided him (to) the two ways? [90:10]*** – to both their^{-asws} Wilayahs''

But he does not attempt the uphill road [90:11] ***And what will make you realise what the uphill road is? [90:12]***, he^{-asws} said: 'And what will make you know, and everything in the Quran, 'And what will make you realise', so it is, 'What will make you know'.

¹ تفسير القمي، ج2، ص: 422

(To) an orphan, possessing relationship [90:15] – meaning Rasool-Allah^{-saww}. And the relationship, are his^{-saww} relatives, **Or a poor person with destitution [90:16]** – meaning Amir Al-Momineen^{-asws} (whose rights were usurped by the tyrannous rulers).²

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من كان قراءته في فريضة لا أقسم بهذا البلد كان في الدنيا معروفاً أنه من الصالحين، وكان في الآخرة معروفاً أن له من الله مكاناً، وكان يوم القيامة من رفقاء النبيين والشهداء والصالحين»

Ibn Babuwayh, by his chain from Abu Baseer, who has said:

‘Abu Abdullah^{-asws} has said: ‘The one who had recited in Obligatory (Salats): **No! I do Swear by this city! [90:1]**, would be well known in the world that he is from the praying ones, and in the Hereafter would be well known that he has a status from Allah^{-azwj}, and on the Day of Judgement he would be from the friends of the Prophets^{-as}, and the Martyrs, and the Righteous’.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى الأمان من غضبه يوم القيامة، و نجاه من صعود العقبة الكؤود،

And from Khawas Al-Quran:

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter, Allah^{-azwj} would Give him Amnesty from His^{-azwj} Wrath on the Day of Judgement, and Rescue him from ascending the insurmountable obstacles.

و من كتبها و علقها على الطفل، أو ما يولد، أمن عليه من كل ما يعرض للأطفال».

And one who writes it and attaches it upon the children (as an amulet), or what he has begotten, it would be a security upon him from all what presents itself to the children’.⁴

و قال رسول الله (صلى الله عليه و آله): «من قرأها نجاه الله تعالى يوم القيامة من صعوبة العقبة،

And Rasool-Allah^{-saww} said: ‘One who recites it (Surah Al-Balad), Allah^{-azwj} the Exalted would Rescue him from the difficult obstacles.

و من كتبها و علقها على مولود أمن من كل آفة و من بكاء الأطفال، و نجاه الله من أم الصبيان».

And one who recites it and attaches it (as an amulet) upon a new-born, it would be safe from every affliction and from the wailing of the children, and Allah^{-azwj} would Rescue him from Umm Al-Sibyan^{5,6}.

² Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 157

³ (ثواب الأعمال: 123)

⁴ Tafseer Al Burhan – H 11618

⁵ And it is a wind which comes to them. «مجمع البحرين 1: 260»

و قال الصادق (عليه السلام): «إذا علقت على الطفل أمن من النقص، و إذا سعط من مائها أيضا برىء مما يؤلم الحياشم، و نشأ نشوءا صالحا».

And Al-Sadiq^{-asws} said: 'When it (Surah Al-Balad) is hung upon the child, it would be safe from the deficiencies, and when it is medicated from its water as well, it would be cured from the nasal pains (blockages), and it would grow a healthy growth'.⁷

VERSES 1 - 3

لَا أُقْسِمُ بِهَذَا الْبَلَدِ {1}

But! I Swear by this city! [90:1]

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ وَ وَالِدٍ وَ مَا وَلَدَ قَالَ يُعْظِمُونَ الْبَلَدَ أَنْ يَحْلُفُوا بِهِ وَ يَسْتَحِلُّوا فِيهِ حُرْمَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

(In a Hadith, Imam^{-asws} said), So Allah^{-azwj} Blessed and High Said **Indeed! I swear by this city [90:1] And you are a dweller of this city [90:2] And father and son [90:3]**. They (Muslims) were revering the city if they were to swear by it, but they permitted in it the (violation of) sanctity of Rasool-Allah^{-saww}.⁸

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ {2}

And you are a dweller in this city [90:2]

تفسير فرات بن إبراهيم علي بن محمد بن علي بن عمر الزهرري بإسناده عن إبراهيم بن أبي يحيى قَالَ: سئل أبو عبد الله ع عَنْ قَوْلِ اللَّهِ تَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ قَالَ إِنَّ فُرَيْشًا كَانُوا يُحْرِمُونَ الْبَلَدَ وَ يَتَّقِلُونَ لِحَاءَ الشَّجَرِ وَ قَالَ حَمَّادٌ أَعْصَاهَا إِذَا خَرَجُوا مِنَ الْحَرَمِ فَاسْتَحَلُّوا مِنْ نَبِيِّ اللَّهِ الشَّتَمَ وَ التَّكْذُوبَ فَقَالَ لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ إِنَّهُمْ عَظَّمُوا الْبَلَدَ وَ اسْتَحَلُّوا مَا حَرَّمَ اللَّهُ تَعَالَى.

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, by his chain from Ibrahim Bin Abu Yahya who said,

'Abu Abdullah^{-asws} was asked about Words of Allah^{-azwj} the Exalted: '**No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]**'. He^{-asws} said: 'Quraysh used to consider the city (Makkah) sacred, and were wearing the bark of the tree'. And Hammad (a reported) said, 'Its branches, when they went out from the Sanctuary, and permit the reviling and the belying the Prophet^{-saww} of Allah^{-azwj}, so He^{-azwj} Said: '**No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]**'. They were revering the city and per permitting what Allah^{-azwj} the Exalted had Prohibited''.

⁶ Tafseer Al Burhan – H 11619

⁷ خواص القرآن: 14 «مخطوط».

⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 5

عَنْ أَبِي مُسْلِمٍ وَهُوَ الْمُزَوِّيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ قُرَيْشٌ تُعَظِّمُ الْبَلَدَ وَ تَسْتَحِلُّ مُحَمَّدًا فِيهِ فَقَالَ لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ يُرِيدُ أَهْمُ اسْتَحْلُوكَ فِيهِ فَكَذَّبُوكَ وَ شَتَمُوكَ وَ كَانُوا لَا يَأْخُذُ الرَّجُلُ مِنْهُمْ فِيهِ قَاتِلَ أَبِيهِ وَ يَتَقَلَّدُونَ لِحَاءَ شَجَرِ الْحَرَمِ فَيَأْمَنُونَ بِتَقْلِيدِهِمْ إِيَّاهُ فَاسْتَحْلُوا مِنْ رَسُولِ اللَّهِ ص مَا لَمْ يَسْتَحْلُوا مِنْ غَيْرِهِ فَعَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ.

From Abu Muslim, and it is reported,

‘From Abu Abdullah^{-asws} having said: ‘Quraysh used to revere the city and permitting (killing of) Muhammad^{-saww} in it. So, He^{-azwj} Said: **‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2],** Intending: “They are permitting (killing) you^{-saww} in it, and are belying you^{-saww} and reviling you^{-saww}”. And it was so that whenever they seized the man from them in it, a killer of his father, and he wore bark of a tree of the Sanctuary, he would be safe due to them putting it (the bark) on him, but they permitting from Rasool-Allah^{-saww} what they had not permitted from other, so Allah^{-azwj} Refused that upon them”.⁹

وَوَالِدٍ وَمَا وَلَدَ {3}

And (I Swear by) a father and what he begot [90:3]

محمد بن العباس: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إبراهيم بن صالح الأتطاطي، عن منصور، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ، قال: «يعني رسول الله (صلى الله عليه وآله)». قلت: وَ وَالِدٍ وَمَا وَلَدَ؟ قال: «علي و ما ولد».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ibrahim Bin Salih Al-Atmaty, from Mansour, from a man, the following:

‘Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And you are a dweller in this city [90:2],** has said: It Means the Rasool-Allah^{-azwj}. I said, ‘(What about): **And (I Swear by) a father and what he begot [90:3]?**’ He^{-asws} said: Ali^{-asws} and his sons^{-asws}.¹⁰

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن عبد الله بن محمد، عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: قال لي: «يا أبا بكر، قول الله عز و جل: وَ وَالِدٍ وَمَا وَلَدَ هو علي بن أبي طالب، و ما ولد الحسن و الحسين (عليهم السلام)».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abdullah Bin Muhammad, from Abu Bakr Al-Hazramy, who has said:

‘The narrator says, Abu Ja’far^{-asws} to me: ‘O Abu Bakr! The Words of Allah^{-azwj} Mighty and Majestic: **And (I Swear by) a father and what he begot [90:3],** he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, and what he^{-asws} begot are Al-Hassan^{-asws} and Al-Husayn^{-asws}.¹¹

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ رَفَعَهُ فِي قَوْلِهِ تَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ. وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ. وَ وَالِدٍ وَمَا وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ مَا وَلَدَ مِنَ الْأَيْمَةِ (عليهم السلام) .

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 10

¹⁰ تأويل الآيات 2: 2 / 798 .

¹¹ تأويل الآيات 2: 3 / 798 .

(It has been narrated) raising it regarding the Words of the Exalted: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]**. He^{-asws} said: 'Amir Al-Momineen^{-asws} and what he^{-asws} begot from the Imams^{-asws}'¹²

VERSES 4 - 7

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ {4}

We have Created the human being weak [90:4]

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ {5}

Does he reckon that no one will ever be able upon him? [90:5]

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا {6}

He is saying, 'I have destroyed abundant wealth' [90:6]

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ {7}

Does he reckon that not (even) one sees him (accountable)? [90:7]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن إسماعيل بن عباد، عن الحسين بن أبي يعقوب، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ: «يعني نعتل في قتله بنت النبي (صلى الله عليه و آله):

Ali Bin Ibrahim said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ismail Bin Abaad, from Al-Husayn Bin Abu Yaqoub, from one of his companions, the following:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **Does he reckon that no one will ever be able upon him? [90:5]** – meaning Na'sal (Usman), regarding his killing the (adopted) daughter^{-asws} of the Prophet^{-saww}.

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ قال: فساد كان في نفسه،

Does he reckon that no one sees him? [90:7] – he^{-asws} said: 'Mischief which was within him''.

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¹² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 11

¹³ (تفسير القمي 2: 423)

See the Hadith in Appendix II.

VERSES 8 - 10

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ {8}

Have We not Made two eyes for him, [90:8]

وَلِسَانًا وَشَفَتَيْنِ {9}

And a tongue and two lips? [90:9]

وَهَدَيْنَاهُ النَّجْدَيْنِ {10}

And Guided him (to) the two ways? [90:10]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن إسماعيل بن عباد، عن الحسين بن أبي يعقوب، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ، يعني رسول الله (صلى الله عليه وآله) ولساناً يعني أمير المؤمنين (عليه السلام) وَ شَفَتَيْنِ يعني الحسن و الحسين (عليهما السلام) وَ هَدَيْنَاهُ النَّجْدَيْنِ إلى ولايتهما

Ali Bin Ibrahim said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ismail Bin Abaad, from Al-Husayn Bin Abu Yaqoub, from one of his companions, the following:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **Have We not Made two eyes for him, [90:8]** - meaning Rasool-Allah^{-saww} **And a tongue** – meaning Amir Al-Momineen^{-asws}, **and two lips? [90:9]** – meaning Al-Hassan^{-asws} and Al-Husayn^{-asws}. **And Guided him (to) the two ways? [90:10]** – to both their^{-asws} Wilayahs".¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ هَدَيْنَاهُ النَّجْدَيْنِ قَالَ نَجْدَ الْخَيْرِ وَ الشَّرِّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Bukeyr, from Hamza Bin Muhammad,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And Guided him (to) the two ways? [90:10]**, he^{-asws} said: 'The way of good and the evil'.¹⁵

وقال الحسن بلغني أن رسول الله صلى الله عليه وآله قال: ايها الناس هما نجدان نجد الخير ونجد الشر، فما جعل نجد الشر أحب اليكم من نجد الخير

¹⁴ (تفسير القمي 2: 423)

¹⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 4

And Al-Hassan^{-asws} said: 'It has reached me^{-asws} from Rasool-Allah^{-saww} that he^{-saww} said: 'O you people! These are two roads – a road of the good and a road of the evil. So do not make the road of evil to be more beloved to you than the road of good'.¹⁶

كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ فِي تَفْسِيرِهِ حَدِيثاً مُسْتَنْداً يَرْفَعُهُ إِلَى أَبِي يَعْقُوبَ الْأَسَدِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَ لِسَاناً وَ شَفَتَيْنِ قَالَ الْعَيْنَانِ رَسُولُ اللَّهِ ص وَ اللِّسَانُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ الشَّفَتَانِ الْحَسَنُ وَ الْحُسَيْنُ ع وَ هَدَيْنَاهُ النَّجْدَيْنِ إِلَى وَلَايَتِهِمْ جَمِيعاً وَ إِلَى الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ جَمِيعاً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan al Daylami in his Tafseer, there is a attributed Hadeeth raising it to Abu Yaqoub Al Asady,

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: **Have We not Made two eyes for him, [90:8] And a tongue and two lips? [90:9] And Guided him (to) the two ways? [90:10].** He^{-asws} said: 'The two eyes is Rasool-Allah^{-saww}, and the tongue is Amir Al-Momineen^{-asws}, and the two lips are Al-Hassan^{-asws} and Al-Husayn^{-asws}, **And Guided him (to) the two ways? [90:10]** – to all their^{-asws} Wilayah, and to the disavowment from all their^{-asws} enemies".¹⁷

VERSES 11 - 16

فَلَا اقْتَحَمَ الْعَقَبَةَ {11}

But he does not attempt the uphill road [90:11]

كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عُبَيْدِ بْنِ كَثِيرٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَلَا اقْتَحَمَ الْعَقَبَةَ قَالَ نَحْنُ الْعَقَبَةُ وَ مَنْ اقْتَحَمَهَا نَجَا وَ بِنَا فَلَا اللَّهُ رِقَابَكُمْ مِنَ النَّارِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ubeyd Bin Kaseer, from Ibrahim Bin Is'haq, from Muhammad Bin Al Fuzeyl, from Aban Bin Taglib,

'From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **But he does not attempt the uphill road [90:11].** He^{-asws} said: 'We^{-asws} are the uphill road, and the one who attempts it would attain salvation, and through us^{-asws} Allah^{-azwj} Frees their necks from the Fire".¹⁸

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ {12}

And what will make you realise what the uphill road is? [90:12]

فَلَا رَقَبَةَ {13}

¹⁶ Tafseer Noor Al Saqalayn – CH 90 H 13

¹⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 1

¹⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 5

Freeing a neck [90:13]

كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ يُونُسَ بْنِ زُهَيْرٍ عَنْ أَبَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ فَلَا افْتَحَمَ الْعَقَبَةَ فَقَالَ يَا أَبَانُ هَلْ بَلَغَكَ مِنْ أَحَدٍ فِيهَا شَيْءٌ فَقُلْتُ لَا فَقَالَ نَحْنُ الْعَقَبَةُ فَلَا يَصْعَدُ إِلَيْنَا إِلَّا مَنْ كَانَ مِنَّا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yawqoub, from Yunus Bin Zuheyr, from Aban who said,

'I asked Abu Abdullah^{-asws} about this Verse: **But he does not attempt the uphill road [90:11]**, so he^{-asws} said; 'O Aban! Has anything reached you about this from anyone?' So I said, 'No'. He^{-asws} said: 'We^{-asws} are 'the uphill road', so no one will ascend to us^{-asws} except for the one who is from us^{-asws}'.

ثُمَّ قَالَ يَا أَبَانُ أَلَا أَرِيدُكَ فِيهَا حَرْفًا خَيْرًا لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا قُلْتُ بَلَى قَالَ فَكُنْ رَقَبَةً النَّاسِ مَالِيكَ النَّارِ كُلُّهُمْ عَذْرُكَ وَ عَذْرُ أَصْحَابِكَ فَفَكَهُمْ اللَّهُ مِنْهَا قُلْتُ بِمَا فَكَّنَا مِنْهَا قَالَ بِوَلَايَتِكُمْ أَمِيرَ الْمُؤْمِنِينَ عَلِيٍّ بْنُ أَبِي طَالِبٍ ع.

Then he^{-asws} said: 'O Aban! Shall I^{-asws} increase a phrase for you being better for you than the world and whatever is in it'. I said, 'Yes'. He^{-asws} said: 'He^{-asws} said: **Freeing a neck [90:13]**. The people, all of them, are the slaves of the Fire, apart from you and your companions, for Allah^{-azwj} has Freed them from it'. I said, 'By what has He^{-azwj} Freed us from it?' He^{-asws} said: 'By your being in the Wilayah of Amir-Al-Momineen^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}',¹⁹

كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَكُنْ رَقَبَةً قَالَ النَّاسُ كُلُّهُمْ عِبِيدُ النَّارِ إِلَّا مَنْ دَخَلَ فِي طَاعَتِنَا وَ وَلَايَتِنَا فَقَدْ فَكَّنَا رَقَبَتَهُ مِنَ النَّارِ وَ الْعَقَبَةُ وَلَا يَنْتَهِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Kkhalid, from Muhammad Bin Umar, from Abu Bakr Al Hazramy,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **Freeing a neck [90:13]**. He^{-asws} said: 'The people, all of them are slaves of the Fire one who enters into our^{-asws} obedience and our^{-asws} Wilayah, so his^{-asws} neck has been freed from the Fire, and **the uphill road [90:11]** is our^{-asws} Wilayah".²⁰

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ {14}

Or feeding during a day of starvation [90:14]

يَتِيمًا ذَا مَقْرَبَةٍ {15}

¹⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 2

²⁰ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 3

(To) an orphan, possessing relationship [90:15]

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ {16}

Or a poor person with destitution [90:16]**The uphill road**

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن يونس بن زهير، عن أبان، قال: سألت أبا عبد الله (عليه السلام) عن هذه الآية: فَلَا اقْتَحَمَ الْعَقَبَةَ، فقال: «يا أبان، هل بلغك من أحد فيها شيء؟» فقلت: لا، فقال: «نحن العقبة، فلا يصعد إلينا إلا من كان منا».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Yunus Bin Zaheer, from Aban who said:

'I asked Abu Abdullah^{-asws} about this Verse: **But he does not attempt the uphill road [90:11]**, so he^{-asws} said; 'O Aban! Has anything reached you about this from anyone?' So I said, 'No'. He^{-asws} said: 'We^{-asws} are 'the uphill road', so no one will ascend to us^{-asws} except for the one who is from us^{-asws}'.²¹

و عنه: عن علي بن محمد، عن سهل بن زياد، عن محمد بن سليمان الديلمي، عن أبيه، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك [قوله]: فَلَا اقْتَحَمَ الْعَقَبَةَ؟

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Daylami, from his father, from Aban Bin Taghlab,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! (What about) His^{-azwj} Words: **But he does not attempt the uphill road [90:11]**?'

فقال: «من أكرمه الله بولايتنا، فقد جاز العقبة، ونحن تلك العقبة التي من اقتحمها نجأ».

So he^{-asws} said: 'One whom Allah^{-azwj} Honours with our^{-asws} Wilayah, so he has crossed over the uphill road, and we are that uphill road - the one who attempts it, attains salvation".²²

ابن شهر آشوب: عن محمد بن الصباح الزعفراني، عن المزني، عن الشافعي، عن مالك، عن حميد، عن أنس، قال: قال رسول الله (صلى الله عليه و آله)، في قوله تعالى: فَلَا اقْتَحَمَ الْعَقَبَةَ: «إن فوق الصراط عقبة كؤودا، طولها ثلاثة آلاف عام، ألف عام هبوط، و ألف عام شوك و حسك و عقارب و حيات، و ألف عام صعود،

Ibn Shehr Ahub, from Muhammad Bin Al-Sabah Al-Zafrany, from Al-Mazny, from Al-Shafei, from Maalik, from Hameed, from Anas who said:

'The Rasool-Allah^{-saww} said regarding His^{-azwj} Words: **But he does not attempt the uphill road [90:11]**: 'Over the Bridge (Al-Siraat) is an insurmountable obstacle, then length of which is of

²¹ (تأويل الآيات 2: 799 / 5).

²² الكافي 1: 88 / 357

three thousand years of descent, and a thousand years of your desires, and your feelings, and scorpions, and snakes; and a thousand years of ascent.

أنا أول من يقطع تلك العقبة، و ثاني من يقطع تلك العقبة علي بن أبي طالب (عليه السلام). و قال بعد كلام: «لا يقطعها في غير مشقة إلا محمد و أهل بيته» الخبر.

I^{-asws} would be the first one to cut through those obstacles, and the second one who cuts through those obstacles would be Ali^{-asws} Bin Abu Talib^{-asws}. And he^{-saww} said after the speech: 'No one will (be able to) cut through those obstacles comfortably except for Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household'.²³

Freeing a neck

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن يونس، قال: أخبرني من رفعه إلى أبي عبد الله (عليه السلام)، في قوله عز و جل: فَلَا اقْتَحَمَ الْعَقَبَةَ وَ مَا أَدْرَاكَ مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ: «يعني بقوله: فَكُّ رَقَبَةٍ ولاية أمير المؤمنين (عليه السلام)، فإن ذلك فك رقبة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Yunus,

'From the one with an unbroken chain going up to Abu Abdullah^{-asws} - Abu Abdullah^{-asws} said regarding the Words of the Mighty and Majestic: **But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] Freeing a neck [90:13]**, He^{-azwj} Means by His^{-azwj} Words: **Freeing a neck [90:13]**, Wilayah of Amir-Al-Momineen^{-asws}, for it is that which frees the neck' (from Hell Fire).

ثم قال: «يا أبا ن، ألا أزيدك فيها حرفاً، خير لك من الدنيا و ما فيها؟». قلت: بلى.

Then he^{-asws} said: 'O Aban! Shall I^{-asws} increase for you with regards to it with a word which is better for you than the world and whatever it contains?' I said, 'Yes'.

قال: «فَكُّ رَقَبَةٍ، الناس ممالك النار كلهم غيرك و غير أصحابك، فككم الله منها». قلت: بما فكنا منها؟ قال: «بولايتكم أمير المؤمنين علي ابن أبي طالب (عليه السلام)».

He^{-asws} said: '**Freeing a neck [90:13]**. The people, all of them, are the slaves of the Fire, apart from you and your companions, for Allah^{-azwj} has Freed them from it'. I said, 'By what has He^{-azwj} Freed us from it?' He^{-asws} said: 'By your being in the Wilayah of Amir-Al-Momineen^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}'.²⁴

و عنه: عن أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن عمر، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَكُّ رَقَبَةٍ، قال: «الناس كلهم عبيد النار إلا من دخل في طاعتنا و ولايتنا، فقد فك رقبة من النار، و العقبة: ولايتنا».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Umar, from Abu Bakr Al-Hazramy, who has said:

²³ (المناقب 2: 155).

²⁴ (الكافي 1: 49 / 349).

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **Freeing a neck [90:13]**, said: 'All of the people are servants of the Fire except for the one who enters into our^{-asws} obedience and our^{-asws} Wilayah, so his neck would have been Freed from the Fire, and the uphill road, is our^{-asws} Wilayah'.²⁵

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، عن الحسن ابن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَكُ رَقَبَةً، قال: «بنا تفك الرقاب، و بمعرفتنا، و نحن المطعمون في يوم الجوع و هو المسغبة».

Ali bin Ibrahim said, 'It has been narrated to us from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **Freeing a neck [90:13]**. He^{-asws} said: 'It is by us^{-asws} the necks are freed (from the Fire), and by having recognised us^{-asws}, and we^{-asws} are the feeders in the days of the hunger, and it is the starvation'.²⁶

Feeding the poor

عنه، عن جعفر بن محمد الاشعري، عن ابن القداح، عن أبي عبد الله (ع) قال: من أطعم مسلماً حتى يشبعه لم يدر أحد من خلق الله ماله من الاجر في الآخرة، لا ملك مقرب ولا نبي مرسل إلا الله رب العالمين

From him, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah, from

Abu Abdullah^{-asws} has said: 'The one who feeds a Muslim until he satiates him, none from the creatures of Allah^{-azwj} would (be able to) comprehend what Recompense there is for him in the Hereafter, neither do the Angels of Proximity, nor *Mursil* Prophets^{-as}, only the Lord^{-azwj} of the Worlds (Knows)'.²⁷

ثم قال: من موجبات الجنة والمغفرة إطعام الطعام السغبان، ثم تلا قول الله عزوجل: " أو إطعام في يوم ذى مسغبة، يتيماً ذا مقربة، أو مسكيناً ذا متربة، ثم كان من الذين آمنوا ".

Then he^{-asws} said: 'From the Obligations (for achieving) the Paradise and the Forgiveness is feeding of the food to the hungry'. Then he^{-asws} recited the Words of Allah^{-azwj} Mighty and Majestic: **Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor one man with destitution [90:16]**, then he would be from those who believe".²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عُبَيْدٍ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ زَيْدٍ قَالَ أَخْبَرْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) أَنِّي أُصِيبْتُ بِإِبْنَيْنِ وَبَقِيَ لِي بُنْيٌ صَغِيرٌ فَقَالَ تَصَدَّقْ عَنْهُ ثُمَّ قَالَ حِينَ حَضَرَ قِيَامِي مَرَّ الصَّبِيِّ فَلَبَيْتُ صَدَّقَ بِيَدِهِ بِالْكَسْرَةِ وَالْقَبْضَةِ وَالشَّيْءِ وَإِنْ قَلَّ فَإِنَّ كُلَّ شَيْءٍ يُرَادُ بِهِ اللَّهُ وَإِنْ قَلَّ بَعْدَ أَنْ تَصَدَّقَ الْبَيْتُ فِيهِ عَظِيمٌ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Yazeed who said,

²⁵ (تأويل الآيات 2: 6/799)

²⁶ (تفسير القمي 2: 423).

²⁷ Al Mahaasin – V 2 Bk 3 H 17

'I informed Abu Al-Hassan Al-Reza^{-asws} that I have been hit by (the death of) two sons, and there remains for me one young son. So he^{-asws} said: 'Give charity on his behalf'. Then he^{-asws} said when I was about to arise, 'Instruct the child so let him give the charity with his own hands, with the bread, and the handful (of foodstuff), and the thing, be it little, for everything by which Allah^{-azwj} is intended even though it may be little after the sincerity of the intention in it, is great. Allah^{-azwj} Mighty and Majestic is Saying: ***So, one who does good of a weight of a particle would see it [99:7] And one who does evil of a weight of a particle would see it [9:8]***'.

وَقَالَ فَلَا افْتَحَمَ الْعُقْبَةَ وَ مَا أَذْرَاكَ مَا الْعُقْبَةُ فَلَنْ رَقَبَةٍ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ كُلَّ أَحَدٍ لَا يَقْدِرُ عَلَى فَكِّ رَقَبَةٍ فَجَعَلَ إِطْعَامَ الْيَتِيمِ وَالْمَسْكِينِ مِثْلَ ذَلِكَ تَصَدَّقْ عَنْهُ.

And He^{-azwj} Said: ***But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] Freeing a neck [90:13] Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor one man with destitution [90:16]***. Allah^{-azwj} Mighty and Majestic Knows that everyone is not able upon freeing a neck, so He^{-azwj} Made feeding the orphan and the poor as being similar to that. Give charity on his behalf'.²⁸

أَخْبَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ كَانَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) إِذَا أَكَلَ أَيْ بِصَحْفَةٍ فَتَوَضَّعَ بِقُرْبِ مَا يَدْرِيهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ مِمَّا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيَضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسْكِينِ ثُمَّ يَتْلُو هَذِهِ الْآيَةَ فَلَا افْتَحَمَ الْعُقْبَةَ

Ahmad Bin Muhammad, from his father, from Moammad Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{-asws}, whenever he^{-asws} ate, would come with a platter and place it near the table. Then he^{-asws} would deliberate to the best of the foods from what had been brought, so he^{-asws} would take something from everything and he^{-asws} would place in that platter. Then he^{-asws} would order with it to be for the poor. Then he^{-asws} would recite this Verse: ***But he does not attempt the uphill road [90:11]***.

ثُمَّ يَقُولُ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ لَيْسَ كُلُّ إِنْسَانٍ يَقْدِرُ عَلَى عِتْقِ رَقَبَةٍ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ .

Then he^{-asws} would be saying: 'Allah^{-azwj} Mighty and Majestic Knows that there is not the ability for every human being upon the emancipation of a neck, therefore He^{-azwj} Made for them the way to the Paradise'.²⁹

تفسير الإمام عليه السلام ج، الإحتجاج بإسناده إلى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: أَشَدُّ مِنْ يَتِيمِ الْيَتِيمِ الَّذِي انْقَطَعَ عَنْ أَبِيهِ يَتِيمٌ انْقَطَعَ عَنْ إِمَامِهِ وَ لَا يَقْدِرُ عَلَى الْوُصُولِ إِلَيْهِ وَ لَا يَدْرِي كَيْفَ حُكْمُهُ فِيمَا يُبْتَلَى بِهِ مِنْ شَرَائِعِ دِينِهِ أَلَا فَمَنْ كَانَ مِنْ شَيْعَتِنَا عَالِمًا بِعُلُومِنَا وَ هَذَا الْجَاهِلُ بِشَرِيعَتِنَا الْمُنْقَطِعُ عَنْ مُشَاهَدَتِنَا يَتِيمٌ فِي حَجَرِهِ أَلَا فَمَنْ هَذَا وَ أُرْشِدُهُ وَ عَلَّمَهُ شَرِيعَتَنَا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى.

By his chain going up to Abu Muhammad Al-Askari^{-asws} having said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: 'Severer than the orphanhood of the orphan who is cut off from his father, is the orphanhood of an

²⁸ Al Kafi – V 4 – The Book of Zakat Ch 48 H 10

²⁹ Al Kafi – V 4 – The Book of Zakat Ch 79 H 12

orphan cut off from his Imam^{-asws}, not being able upon reaching him^{-asws}, and he does not know what his^{-asws} rulings are regarding what he is involved with from the Laws of his Religion.

Indeed! The one who was from our^{-asws} Shias being knowledgeable with our^{-asws} teachings, (is like the one who is holding) an orphan in his lap the one who is ignorant of our^{-asws} Laws, (due to being) cut-off from witnessing us. Indeed! So one who guides him and shows him the right way, and teaches him our^{-asws} Laws would be with us^{-asws} among the lofty friends'.³⁰

VERSE 17

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ {17}

Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]

VERSES 18 - 20

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ {18}

These are the companions of the right hand [90:18]

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ {19}

And those who disbelieve in Our Signs, they are the companions of the left hand [90:19]

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ {20}

Upon them would be a Fire closed over (from all sides) [90:20]

علي بن إبراهيم: قوله تعالى: أَصْحَابُ الْمَيْمَنَةِ قال: أصحاب أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: ***These are the companions of the right hand [90:18]***, said: 'The companions of Amir-Al-Momineen^{-asws}.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا قال: الذين خالفوا أمير المؤمنين (عليه السلام) هُمْ أَصْحَابُ الْمَشْأَمَةِ،

³⁰ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 1

And those who disbelieve in Our Signs [90:19], He said: 'The ones who opposed Amir-al-Momineen^{-asws} **they are the companions of the left hand [90:19].**

و قال: أصحاب المشأمة: أعداء آل محمد عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ أَي مُطَبَّقَةٌ.

And he^{-asws} said: 'And the companions of the left hand are the enemies of the Progeny^{-asws} of Muhammad^{-saww} **Upon them would be a Fire closed over (from all sides) [90:20],** i.e., layers of it'.³¹

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They are belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{-asws}, all of them^{-asws}'.³²

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!³³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!³⁴

تفسير القمي و ما أدراك ما العقبة قال العتبة الأئمة ع مَنْ صَعِدَهَا فَكَ رَقَبَتُهُ مِنَ النَّارِ أَوْ مَسْكِينًا ذَا مَرْبَةٍ قَالَ لَا يَقِيهِ مِنَ الثَّرَابِ شَيْءٌ

Tafseer Al-Qummi - **And what will make you realise what the uphill road is? [90:12].** He said, 'The uphill road are the Imams^{-asws}. One who climbs it, his neck would be freed from the Fire; **Or a poor person with destitution [90:16].** He said, 'There is nothing saving him from the dust.

قَوْلُهُ أَصْحَابُ الْمَيْمَنَةِ قَالَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الَّذِينَ كَفَرُوا بِآيَاتِنَا قَالَ الَّذِينَ خَالَفُوا أَمِيرَ الْمُؤْمِنِينَ ع هُمْ أَصْحَابُ الْمَشْأَمَةِ قَالَ الْمَشْأَمَةُ أَعْدَاءُ آلِ مُحَمَّدٍ ع عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ أَي مُطَبَّقَةٌ.

³¹ (تفسير القمي 2: 423).

³² (Extract) تفسير القمي 1: 199.

³³ تفسير القمي 1: 309.

³⁴ (Extract) الكافي 1: 161 / 3.

His^{-azwj} Words: **companions of the right hand [90:18]**. He said, ‘Companions of Amir Al-Momineen^{-asws}; **And those who disbelieve in Our Signs**, - those who opposed Amir Al-Momineen^{-asws} **they are the companions of the left hand [90:19]**. He said, ‘The left hand are the enemies of Progeny^{-asws} of Muhammad^{-saww}, **Upon them would be a Fire closed over (from all sides) [90:20]**, i.e., layered’³⁵.

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنِ الْحُسَيْنِ بْنِ أَبِي يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ يَعْنِي نَعْتَلُ فِي قَتْلِ ابْنَةِ النَّبِيِّ ص

We were informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ismail Bin Abbad, from Al Husayn Bin Abu Yaqoub, from one of his companions,

“Abu Ja’far^{-asws} regarding the Words of the Exalted: **Does he reckon that no one will ever be able upon him? [90:5]** – meaning Na’sal (Umar), regarding his killing the daughter^{-asws} of the Prophet^{-saww}.

يَقُولُ أَهْلَكْتُ مَا لَا بُدَّ لِي بِهِ الَّذِي جَهَّزَ بِهِ النَّبِيُّ ص فِي جَيْشِ الْعُسْرَةِ

He is saying, ‘I have destroyed abundant wealth’ [90:6] - meaning which he supplied the Prophet^{-saww} with regarding an army, (complaining of) the (financial) hardship.

أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ قَالَ فِي فَسَادِ كَانَ فِي نَفْسِهِ

Does he reckon that no one sees him? [90:7] – he^{-asws} said: ‘Mischief which was within him’.

أَمْ نَجْعَلُ لَهُ عَيْنَيْنِ رَسُولَ اللَّهِ ص وَ لِسَانًا يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ شَفَقَتَيْنِ يَعْنِي الْحَسَنَ وَ الْحُسَيْنَ وَ هَدَيْنَاهُ التَّجْدِينَ إِلَى وَلَا يَتِيهَمَا

Have We not Made two eyes for him, [90:8] - meaning Rasool-Allah^{-saww} **And a tongue** – meaning Amir Al-Momineen^{-asws}, **and two lips? [90:9]** – meaning Al-Hassan^{-asws} and Al-Husayn^{-asws}. **And Guided him (to) the two ways? [90:10]** – to both their^{-asws} Wilayahs’.

فَلَا افْتَحَمَ الْعَقَبَةُ وَ مَا أَذْرَاكَ مَا الْعَقَبَةُ يَقُولُ مَا أَغْلَمَكَ وَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مَا أَذْرَاكَ فَهُوَ مَا أَغْلَمَكَ يَتِيماً ذَا مَقَرَّةٍ يَعْنِي رَسُولَ اللَّهِ ص وَ الْمَقَرَّةُ قُرْبَاهُ

But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12]. He^{-azwj} Says, what would make you know and all things are in the Quran? **what will make you realise**, so it is, what will make you know. **(To) an orphan, possessing relationship [90:15]** – meaning Rasool-Allah^{-saww} and the relationships are his^{-saww} relatives.

أَوْ مَسْكِينًا ذَا مَقَرَّةٍ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُتَرَبِّطٌ بِالْعِلْمِ.

³⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 7

Or a poor person with destitution [90:16] – meaning Amir Al-Momineen^{-asws}, cultivated with the knowledge”.³⁶

Ashab of Yameen and Ashab of Shemaal.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا جَابِرُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْخَلْقَ ثَلَاثَةَ أَصْنَافٍ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir Al Ju'fy who said,

‘Abu Abdullah^{-asws} said: ‘O Jabir! Allah^{-azwj} Blessed and High Created the creatures (people) upon three types, and these are the Words of Allah^{-azwj} Mighty and Majestic **And you shall be three sorts [56:7]. So the companions of the right hand; what are the companions of the right hand [56:8]! And the companions of the left hand; what are the companions of the left hand [56:9]! And the foremost are the foremost [56:10], These are the ones of proximity [56:11]** .

فَالسَّابِقُونَ هُمْ رُسُلُ اللَّهِ (عليهم السلام) وَخَاصَّةُ اللَّهِ مِنْ خَلْقِهِ جَعَلَ فِيهِمْ خَمْسَةَ أَزْوَاجٍ أَيْدَهُمْ بِرُوحِ الْقُدْسِ فِيهِ عَرَفُوا الْأَشْيَاءَ وَ أَيْدَهُمْ بِرُوحِ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ عَزَّ وَجَلَّ وَ أَيْدَهُمْ بِرُوحِ الْقُوَّةِ فِيهِ قَدَرُوا عَلَى طَاعَةِ اللَّهِ وَ أَيْدَهُمْ بِرُوحِ الشَّهْوَةِ فِيهِ اسْتَشْهَرُوا طَاعَةَ اللَّهِ عَزَّ وَجَلَّ وَ كَرِهُوا مَعْصِيَتَهُ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَ يَجِيئُونَ

So, the ones of proximity, they^{-as} are the Rasools^{-as} of Allah^{-azwj} and the special ones of Allah^{-azwj} from His^{-azwj} creatures. Allah^{-azwj} Made five spirits to be inside them^{-asws}. He^{-azwj} Assisted them^{-as} with the Holy Spirit, and by it they^{-as} recognise the things, and Assisted them^{-as} with the spirit of *Eman* and by it they^{-as} fear Allah^{-azwj} Mighty and Majestic, and Assisted them^{-as} by the spirit of strength and by it they^{-as} are able upon the obedience of Allah^{-azwj}, and Assisted them^{-as} by the spirit of desire and by it they are desiring the obedience of Allah^{-azwj} Mighty and Majestic and are abhorring the disobedience. And He^{-azwj} Made to be within them^{-as} the spirit of progression by which the people are going and coming.

وَ جَعَلَ فِي الْمُؤْمِنِينَ وَ أَصْحَابِ الْمَيْمَنَةِ رُوحَ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ جَعَلَ فِيهِمْ رُوحَ الْقُوَّةِ فِيهِ قَدَرُوا عَلَى طَاعَةِ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الشَّهْوَةِ فِيهِ اسْتَشْهَرُوا طَاعَةَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَ يَجِيئُونَ .

And He^{-azwj} Made to be within the Momineen and the companions of the right hand, the spirit of *Eman* and by it they are fearing Allah^{-azwj}, and Made to be within them the spirit of strength and by it they are enabled upon the obedience of Allah^{-azwj}, and Made to be within them the spirit of the desire and by it they are desiring the obedience of Allah^{-azwj}, and Made to be within them the spirit of progression by which the people are going and coming’.³⁷

³⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 8

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 55 H 1

Appendix I: Overall Hadeeth

ويؤيده: ما روي عن أبي عبد الله عليه السلام أنه قال : كانت قريش تعظم البلد الحرام وتستحل محمدا صلى الله عليه وآله فقال تعالى (لا أقسم بهذا البلد وأنت حل بهذا البلد) يريد أنهم استحلوك وكنزبوك وشتموك، فعاب الله ذلك عليهم .

And it is supported by what is reported from Abu Abdullah^{-asws} having said: 'Quraysh used to revere the Sacred city (Makkah) and permitted (the killing of) Muhammad^{-saww}, so the Exalted Said: **'No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2],** Intending that they are considering (killing) you^{-saww} permissible and are belying you^{-saww} and insulting you^{-asws}, so Allah^{-azwj} Refused that upon them.

ثم ابتداء قسمًا ثانيًا فقال (ووالد وما ولد). وعلى القولين أن " ووالد وما ولد " مقسم بهم، وهم علي والحسن والحسين عليهم السلام وحالهم في انتهاك الحرمه واستباحه العرض والدم كحال النبي صلى الله عليه وآله.

Then He^{-azwj} Began a second Swear: **And (I Swear by) a father and what he begot [90:3] –** and it is upon two Words: A father and what he begot', Swearing by them, and they^{-asws} are Ali^{-asws}, and Al Hassan^{-asws}, and Al Husayn^{-asws}; and their^{-asws} state in the violation of the Sanctity and the desecration of the violation and the blood is like the state of the Prophet^{-saww}.

وقوله (لقد خلقنا الانسان - وهو عدو آل محمد عليهم السلام - في كبد - يكابد مصائب الدنيا وشدائدها وأهوال الآخرة -

And His^{-azwj} Words: **We have Created the human being [90:4] –** and he is an enemy of the Progeny^{-asws} of Muhammad^{-saww} - **in suffering [90:4] –** suffering in the difficulties of the world and the severities and the horrors of the Hereafter.

(أحسب - هذا الانسان إذا عصى وكفر - أن لن يقدر عليه أحد - في عذابه في الدنيا وعقابه في الآخرة)

Does he reckon – this human being, when he disobeys and commits Kufr, **that no one will ever be able upon him? [90:5],** in punishing him in the world and Punishing him in the Hereafter?

يقول أهلك ما لا لبدا - أي كثيرا في عداوة محمد وأهل بيته عليهم السلام - أحسب أن ليره أحد) فيسأله عن ماله من أين اكتسبه، وفيما أنفقه، وعن ولايتنا أهل البيت عليهم السلام.

He is saying, 'I have destroyed abundant wealth' [90:6] – i.e., a lot, in the enmity of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household. **Does he reckon that no one sees him? [90:7].** He^{-azwj} would ask him about his wealth, from where did he earn it, and in what did he spend it, and about our^{-asws} Wilayah of the People^{-asws} of the Household.

ثم وبخه وعدد النعم التي أنعم بها عليه فقال (ألم نجعل له عينين) يبصر بهما الضلال من الهدى، وهو كناية عن النبي صلى الله عليه وآله كما تقدم.

Then He^{-azwj} Rebukes him and Counts the Bounties which He^{-azwj} has Favoured upon him with, so He^{-azwj} Says: **Have We not Made two eyes for him, [90:8] –** he can see by these the straying from the Guidance, and it is a metaphor about the Prophet^{-saww} just as before.

(ولسانا) ينطق به وهو كناية عن أمير المؤمنين عليه السلام. ويدل على ذلك قوله تعالى (وجعلنا لهما لسان صدق عليا). وقوله تعالى حكاية عن إبراهيم عليه السلام (واجعل في لسان صدق في الآخرين) والمعني في القولين: أمير المؤمنين عليه السلام.

And a tongue [90:9] – he is speaking with, and it is a metaphor about Amir Al Momineen^{-asws}. And the evidence upon that are the Words of the Exalted: **and We Made for them a truthful tongue of Ali [19:50]**. And the Words of the Exalted Telling on behalf of Ibrahim^{-asws}: **And Make for me a truthful tongue among the latter ones [26:84]** – and the meaning regarding the two Words is Amir Al Momineen^{-asws}.

وقوله (وشفتين) لان بهما يحصل النطق والذوق، وفيهما حكم كثيرة وهما كناية عن الحسن والحسين عليهما السلام كما تقدم، لانهما قوام الدين ونظام الاسلام والمسلمين.

And His^{-azwj} Words: **and two lips? [90:9]** – because by these two he attains the speaking and the tasting, and regarding these two is a lot of wisdom, and these two are teknonyms about Al-Hassan^{-asws} and Al-Husayn^{-asws}, just as (mentioned) before, because they^{-asws} both are the pillars of the Religion, and the system of Al -slam and the Muslims.

وقوله تعالى (وهديناه النجدين) أي السبيلين، سبيل ولاية محمد وآل محمد صلوات الله عليهم وسبيل عداوتهم، وعرفناه غاية السبيلين. والتجد: ما علا من الارض والعقبة: الثنية الضيقة التي ترتقى بصعوبة وشدة، وقد ذكر أن العقبة: هي الولاية.

And the Words of the Exalted: **And Guided him (to) the two ways? [90:10]** – i.e., two ways – a way of the Wilayah of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and a way of their^{-asws} enemies, and its recognition is the people of the two ways. And the ‘Najd’ (way) is what is higher than the ground, and the uphill road, is the narrow gap which is trodden by difficulty and severity, and I^{-asws} have mentioned that the uphill road, it is the Wilayah.

فلما عرف ذلك قال (فلا اقتحم العقبة) عقبة الولاية، والتقدير [أ] فلا اقتحم العقبة في الدنيا لينجو من العقبة في الآخرة ؟ وإنما شبه الولاية بالعقبة لان العقبة لا ترقى إلا بصعوبة وشدة (وكذلك الولاية لا يرتقى إليها إلا بصعوبة وشدة) ومحن،

So when He^{-azwj} Introduced that, He^{-azwj} Said: **But he does not attempt the uphill road [90:11]** – the ascent of the Wilayah and the respect, so why does he not attempt the uphill road in the world in order to attain salvation from the uphill road in the Hereafter? But rather, He^{-azwj} Resembled the Wilayah with the uphill road because the uphill road cannot be ascended upon except by difficulty and severity, and similar to that, the Wilayah cannot be ascended to except by difficulties and severities, and effort’.

لقولهم عليهم السلام: من أحبنا أهل البيت فليستعد للبلاء. ولقول علي عليه السلام: من أحبني فليتهجلبب للفقر جلبابا. ولقوله عليه السلام: لو أحبني جبل لتهافت.

(This is) due to their^{-asws} words: ‘One who loves us^{-asws}, the People^{-asws} of the Household, so let him be prepared for the afflictions’, and due to the words of Ali^{-asws}: ‘One who loves me^{-asws}, so he would roll towards the poverty with a rolling’. And due to his^{-asws} words: ‘If a mountain were to love me^{-asws}, it would crumble’.

ثم وصف الذي اقتحم العقبة فقال (ثم كان من الذين ءا [منوا وتواصوا بالصبر وتواصوا بالمرحمة أولئك أصحاب الميمنة) وهم (محمد و) آل محمد عليهم السلام وشيعتهم.

'Then He^{-azwj} Describes those who attempt the uphill road, so He^{-azwj} Said: **Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17] These are the companions of the right hand [90:18]** – and they^{-asws} are Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias.

ثم وصف الذين لم يقتحموا العقبة فقال (والذين كفروا بآياتنا – والآيات هم الائمة عليهم السلام – هم أصحاب المشئمة عليهم نار مؤصدة).

Then He^{-azwj} Describes those who do not attempt the uphill road, so He^{-azwj} Says: '**And those who disbelieve in Our Signs** – and the Signs, they^{-asws} are the Imams^{-asws}, **they are the companions of the left hand [90:19] Upon them would be a Fire closed over (from all sides) [90:20]**'.³⁸

Appendix II: killing of a step-daughter

66- يج: رَوَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَاعِدًا فَسَأَلَهُ رَجُلٌ مِنَ الْقَمِيَّينَ: أَوْصَلِي الرَّسَاءَ عَلَى الْجَنَائِزِ؟

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Abdul Hameed, from Aasim Bin Humeid, from Yazeed Bin Khalifa who said,

'I was seated in the presence of Abu Abdullah^{-asws}, and a man from people of Qum asked him^{-asws}, 'Can the women pray funeral Salat upon the deceased?'

فَقَالَ: إِنَّ الْمُعِيرَةَ بِنْتُ أَبِي الْعَاصِ ادَّعَى أَنَّهُ رَمَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَكُسِرَتْ رِبَاعِيَّتُهُ وَشَقَّ شَفَتَيْهِ وَكَذَّبَ، وَادَّعَى أَنَّهُ قَتَلَ حَمْزَةَ وَكَذَّبَ،

He^{-asws} said: 'Al-Mugheira Bin Abu Al-Aas claimed that he hit Rasool-Allah^{-saww} and broke his^{-saww} front teeth, and split his^{-saww} lips, and he lied, and he (also) claimed that he had killed Hamza^{ar}, and he lied.

فَلَمَّا كَانَ يَوْمُ الْحَنْدَقِ ضُرِبَ عَلَى أُذُنَيْهِ فَنَامَ فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ فَخَشِيَ أَنْ يُؤْخَذَ، فَتَنَكَّرَ وَتَقَنَّعَ بِثَوْبِهِ وَجَاءَ إِلَى مَنْزِلِ عُثْمَانَ يَطْلُبُهُ، وَتَسَمَّى بِاسْمِ رَجُلٍ مِنْ بَنِي سُلَيْمٍ كَانَ يَجْلِبُ إِلَى عُثْمَانَ الْخَيْلَ وَالْغَنَمَ وَالسَّمْنَ،

When it was the day of (battle of) Al-Hunayn, he was struck (by deafness) upon his ears, so he slept and did not wake up until morning. He feared to be seized, so he disguised and covered with his cloth and came to the house of Usman, seeking him, and named (himself) with a name of a man from the clan of Suleym who used to bring horses to Usman, and the sheep and the butter.

فَجَاءَ عُثْمَانُ فَأَدْخَلَهُ، مَنَزَلُهُ وَ قَالَ: وَجْهَكَ! مَا صَنَعْتَ؟ ادَّعَيْتَ أَنَّكَ رَمَيْتَ رَسُولَ اللَّهِ (ص)، وَادَّعَيْتَ أَنَّكَ شَقَقْتَ شَفَتَيْهِ وَكَسَرْتَ رِبَاعِيَّتَهُ، وَادَّعَيْتَ أَنَّكَ قَتَلْتَ حَمْزَةَ.

Usman came and let him enter his house and said, 'Woe be unto you! What have you done? You claimed that you hit Rasool-Allah^{-saww}, and claimed that you split his^{-asws} lips, and broke his^{-saww} front teeth, and claimed that you killed Hamza^{ar}!'

³⁸ Taweel Al Ayaat Al Zaahira – H 9

فَأَخْبَرَهُ بِمَا لَقِيَ وَ أَنَّهُ ضُرِبَ عَلَى أُذُنَيْهِ، فَلَمَّا سَمِعَتْ ابْنَةُ النَّبِيِّ (ص) بِمَا صُنِعَ بِأَيِّهَا وَ عَمَّهَا صَاحَتْ، فَأُسْكِنَهَا عُثْمَانُ، ثُمَّ خَرَجَ عُثْمَانُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - وَ هُوَ جَالِسٌ فِي الْمَسْجِدِ - فَاسْتَقْبَلَهُ بِوَجْهِهِ وَ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ آمَنْتَ عَمِّي الْمَغِيرَةَ فَكَذَّبَ،

He informed him with what he had faced and he had been struck upon his ears. When the daughter^{-as} of the Prophet^{-saww} heard with what he had done with her^{-as} father^{-saww}, and her^{-as} uncle^{ar}, she^{-as} shrieked. Usman quietened her. Then Usman went out to Rasool-Allah^{-saww}, and he^{-saww} was seated in the Masjid. He faced him^{-saww} with his face and said, 'O Rasool-Allah^{-saww}! You should grant amnesty to my uncle Al-Mugheira, for he has lied'.

فَصَرَفَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجْهَهُ، ثُمَّ اسْتَقْبَلَهُ مِنَ الْجَانِبِ الْآخَرِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ آمَنْتَ عَمِّي الْمَغِيرَةَ، فَكَذَّبَ، فَصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجْهَهُ عَنْهُ،

Rasool-Allah^{-saww} turned his^{-saww} face away from him. Then he faced him^{-saww} from another side. He said, 'O Rasool-Allah^{-saww}! You should give amnesty to my uncle Al-Mugheira, and he lied'. Rasool-Allah^{-saww} turned his^{-saww} face away from him.

ثُمَّ قَالَ: آمَنَّاهُ وَ أَجْلَنَّاهُ ثَلَاثًا، فَلَعَنَ اللَّهُ مَنْ أَعْطَاهُ رَاحِلَةً أَوْ رَحْلًا أَوْ قَتَبًا أَوْ سِقَاءً أَوْ قِرْنَةً أَوْ دَلْوًا أَوْ حَفًّا أَوْ نَعْلًا أَوْ زَادًا أَوْ مَاءً.

Then he^{-saww} said: 'I^{-saww} grant him amnesty and respite him' – thrice. May Allah^{-azwj} Curse the one who gives him a riding animal, or a ride, or quenches him, or a canteen, or a bucket, or shoes, or slippers, or provisions, or water''.

قَالَ عَاصِمٌ: هَذِهِ عَشْرَةُ أَشْيَاءَ فَأَعْطَاهَا كُلُّهَا عُثْمَانُ فَخَرَجَ فَسَارَ عَلَى نَاقَتِهِ فَتَقَبَّضَتْ، ثُمَّ مَشَى فِي خُفَيْهِ فَتَقَبَّضَا، ثُمَّ مَشَى فِي نَعْلَيْهِ فَتَقَبَّضَا، ثُمَّ حَبَا عَلَى رِجْلَيْهِ فَتَقَبَّضَا، ثُمَّ مَشَى عَلَى رُكْبَتَيْهِ فَتَقَبَّضَا، فَأَتَى شَجَرَةً فَجَلَسَ تَحْتَهَا،

Aasim said, 'These ten things, Usman gave all of these, and he went out and travelled upon his camel, but it was fatigued. Then he walked in his shoes, and they wore out. Then he walked in his slippers, and these were torn. Then he went on his feet, and they were bruised, then he walked upon his knees and they were injured. He came to a tree and sat beneath it.

فَجَاءَ الْمَلَكُ فَأَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمَكَانِهِ، فَبَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ زَيْدًا وَ الزُّبَيْرَ فَقَالَ لهُمَا: ابْنَاهُ فَهُوَ بِمَكَانٍ .. كَذَا وَ كَذَا فَافْتُلَاهُ، فَلَمَّا أَتِيَاهُ قَالَ زَيْدٌ لِلزُّبَيْرِ: إِنَّهُ ادَّعَى أَنَّهُ قَتَلَ أَخِي - وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخِي بَيْنَ حَمَزَةٍ وَ زَيْدًا - [زَيْدًا] - فَانْتَرَكْنِي أَقْتُلُهُ، فَتَرَكَنِي الزُّبَيْرُ فَقَتَلَهُ،

An Angel came and informed Rasool-Allah^{-saww} of his place. Rasool-Allah^{-saww} sent Zayd and Al-Zubeyr to him. He^{-saww} said to them: 'Go to him, he is in such and such place, and kill him'. When they came to him, Zayd said to Al-Zubeyr, 'He claims that he killed my brother' – and Rasool-Allah^{-saww} had established brother-hood between Hamza^{ar} and Zayd – 'So leave me to kill him. Al-Zubeyr left him, he killed him.

فَرَجَعَ عُثْمَانُ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لِمَزَاتِنِ، إِنَّكَ أَرْسَلْتَنِي إِلَى أَبِيكَ فَأَعْلَمْتَنِي بِمَكَانِ عَمِّي، فَخَلَقْتَ لَهُ بِاللَّهِ مَا فَعَلْتَ، فَلَمْ يُصَدِّقْهَا، فَأَخَذَ حَشَبَةَ الْقَتَبِ فَضَرَبَهَا ضَرْبًا مُبْرِحًا، فَأَرْسَلَتْ إِلَى أَبِيهَا تَشْكُو ذَلِكَ وَ تُخْبِرُهُ بِمَا صَنَعَ،

Usman returned from the presence of the Prophet^{-saww} and said to his wife, 'You^{-as} sent me to your^{-as} father^{-saww} and taught him^{-saww} the place of my uncle'. She^{-as} oathed to him, 'By Allah^{-azwj}! I did not do it'. But he did not ratify her^{-as}. He grabbed a stick and hit her^{-as} a sharp hit. She^{-as} sent a message to her^{-as} father^{-saww} complaining of that and informed him^{-saww} of what had happened.

فَأَرْسَلَ إِلَيْهَا: إِنِّي لَأَسْتَجِي لِلْمَرْأَةِ أَنْ لَا تَزَالَ تَجُرُّ دُبُوكَ تَشْكُو زَوْجَهَا، فَأَرْسَلْتُ إِلَيْهِ أَنَّهُ: قَدْ قَتَلَنِي، فَقَالَ لِعَلِيٍّ: خُذِ السَّيْفَ ثُمَّ آتِ ابْنَتَ عَمِّكَ فَخُذْ بِيَدِهَا، فَمَنْ خَالَ بَيْنَكَ وَبَيْنَهَا فَاضْرِبْهُ بِالسَّيْفِ،

He^{-saww} sent a message to her^{-as}: 'I^{-saww} am embarrassed for the woman if she does not drag her tail complaining of her husband'. She^{-as} sent a message to him^{-saww}, 'He has killed me'. He^{-saww} said to Ali^{-asws}: 'Take the sword, then go to the daughter^{-as} of your^{-asws} uncle^{-saww} and hold her^{-as} hand. Whoever comes between you^{-asws} and her^{-as}, strike him with the sword.

فَدَخَلَ عَلِيٌّ، فَأَخَذَ بِيَدِهَا فَجَاءَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَرَتْهُ ظَهْرَهَا، فَقَالَ أَبُوهَا: قَتَلَهَا قَتَلَهُ اللَّهُ، فَمَكَثَتْ يَوْمًا وَ مَاتَتْ فِي الثَّانِي، وَ اجْتَمَعَ النَّاسُ لِلصَّلَاةِ عَلَيْهَا،

Ali^{-asws} entered, and grabbed her^{-as} hand and came with her to the Prophet^{-saww}. She^{-as} uncovered her^{-as} back. Her^{-as} father^{-saww} said: 'He has killed her, may Allah^{-azwj} Kill him!' She remained for a day and died during the second day, and the people gather for the Salat upon her^{-as}.

فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَيْتِهِ - وَ عُثْمَانُ جَالِسٌ مَعَ الْقَوْمِ -، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَلَمَّ جَارِيَتَهُ اللَّيْلَةَ فَلَا تَشْهَدُ جَنَازَتَهَا؟ فَهَلَا مَرَّتَيْنِ، وَ هُوَ سَاكِتٌ، فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَيْقُومَنَّ أَوْ لَأُسَمِّيَنَّهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ، فَقَامَ يَتَوَكَّأُ عَلَى مَوْئِلِهِ.

Rasool-Allah^{-saww} came up from his^{-saww} house, and Usman was seated with the people. Rasool-Allah^{-saww} said: 'Who inflicted pain on his maid at night? He should not attend her funeral' – saying it twice, and he (Usman) was silent. Rasool-Allah^{-saww} said: 'Let him arise or else I^{-saww} shall name him with his name, and name of his father'. He stood up, leaning upon a slave of his.

قَالَ: فَخَرَجَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فِي نِسَائِهَا فَصَلَّتْ عَلَى أُخْتِهَا.

He (the narrator) said, ' (Syeda) Fatima^{-asws} came out among her^{-asws} womenfolk and prayed Salat upon her^{-asws} (step) sister^{-as}'.³⁹

³⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 66