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# CHAPTER 94

## AL-INSHIRAH

### (Consolation)

### (8 VERSES)

## VERSES 1 - 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Brief Introduction of Al-Inshirah (94):

Sura Al-Inshirah (8 verses) was revealed in Makkah <sup>1</sup> " Abu Abdullah<sup>-asws</sup> said, regarding the statement of Allah<sup>-azwj</sup>: ***"Have We not expanded your chest for you (94:1)?"*** Imam<sup>-asws</sup> said: By the guardianship of Amir Al-Momineen Ali<sup>-asws</sup>.<sup>2</sup> And when he<sup>-saww</sup> conquered Makkah and Quraysh entered into Al-Islam, Allah<sup>-azwj</sup> Expanded his<sup>-saww</sup> chest and cheered him<sup>-saww</sup> - ***And Placed down your burden from you, [94:2]***. He said, 'By Ali<sup>-asws</sup>, the war - ***Which was breaking your back? [94:3]*** – i.e., weighing down your<sup>-saww</sup> back.

***And We Raised your Zikr for you? [94:4]***. He<sup>-azwj</sup> Said: 'You<sup>-saww</sup> will be mentioned whenever I<sup>-azwj</sup> am mentioned' – and it is the word of the people, 'I testify there is no god except Allah<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'.

Then He<sup>-azwj</sup> Said: ***'Then, surely with the difficulty, there is ease [94:5]***. He<sup>-azwj</sup> Said, 'Whatever difficulty you<sup>-saww</sup> were in, We<sup>-azwj</sup> Gave you<sup>-saww</sup> ease'. ***So when you are free, then nominate [94:7]***. He<sup>-azwj</sup> Said: 'So, when you<sup>-saww</sup> are free from the farewell Hajj, then nominate Amir Al-Momineen<sup>-asws</sup>, ***And to your Lord be hopeful [94:8]***'.<sup>3</sup>

### MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلت الأرض معه،

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

<sup>1</sup> تفسير القمي، ج 2، ص: 428

<sup>2</sup> بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 72

<sup>3</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 39 H 87 a

'Abu Abdullah<sup>-asws</sup> having said: 'The one who frequents in reciting: **(I Swear) by the sun and its clarity [91:1]** (Surah Al-Shams), and **(I Swear) by the night when enveloping [92:1]** (Surah Al-Layl), and **(I Swear) by the clarity [93:1]** (Surah Al-Zoha), and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Judgment, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried with him.

و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدى، و أجزتها له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة منى و فضلا عليه، و هنيئا لعبدى».

And the Lord<sup>-azwj</sup> Blessed and Exalted would be Saying: 'I<sup>-azwj</sup> Accept your testimonies for My<sup>-azwj</sup> servant) and would Recompense him for it. Go with him to My<sup>-azwj</sup> Garden unto he chooses from it wherever he loves to be, and I<sup>-azwj</sup> would Give it to him from without a Favour, but as a Mercy from Me<sup>-azwj</sup> and a Grace upon him. And congratulations to My<sup>-azwj</sup> servant!''<sup>4</sup>

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها أعطاه الله اليقين و العافية،

And from Khawas Al-Quran:

The one who recites it (Surah Al-Inshirah), Allah<sup>-azwj</sup> Would Grant him conviction and the health.

و من قرأها على ألم في الصدر، و كتبها له، شفاه الله».

And one who recites it on pain in the chest, and writes it for it, Allah<sup>-azwj</sup> would Heal him'<sup>5</sup>

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها، و كان حصر البول، شفاه الله و سهل الله إخراجها».

And the Rasool-Allah<sup>-saww</sup> said: 'The one who writes it (Surah Al-Inshirah) in a bowl and drinks it, and he had difficulty in passing the urine, Allah<sup>-azwj</sup> would Heal him and Ease its excretion'<sup>6</sup>

و قال الصادق (عليه السلام): «من قرأها على الصدر تنفع من ضره، و على الفؤاد تسكنه بإذن الله، و ماؤها ينفع لمن به البرد بإذن الله تعالى».

And Al-Sadiq<sup>-asws</sup> said: 'The one who recites it (Surah Al-Inshirah) upon the chest would benefit from what harms him, and he would have tranquillity on his heart by the Permission of Allah<sup>-azwj</sup>, and its water (if recited on the water) would benefit the one with the cold, by the Permission of Allah<sup>-azwj</sup>'<sup>7</sup>

<sup>4</sup> (ثواب الأعمال: 123)

<sup>5</sup> Tafseer Al Burhan – H 11715

<sup>6</sup> Tafseer Al Burhan – H 11716

<sup>7</sup> Tafseer Al Burhan – H 11717

## Supplication to facilitate the birth

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظي ويعلقه في حقوبها: (بسم الله وبالله، إن مع العسر يسرا، إن مع العسر يسرا) ، سبع مرات.

Ibn Bastaan in (the book) Tibb Al-Aimma<sup>-asws</sup>, from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilali, who has narrated:

Amir-Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> know of two Verses from the Revealed Book of Allah<sup>-azwj</sup>, to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – "In the Name of Allah<sup>-azwj</sup>, the Beneficent, the Merciful, **Then surely with the difficulty, there is ease [94:5] Surely with the difficulty there is ease [94:6]** - seven times.

(يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيء عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2] - Once.***

يكتب على ورقة وتربط بخيط من كتان غير مفتول وتشد على فخذها الأيسر. فإذا ولدته قطعتة من ساعتك ولا تتواني عنه.

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it.

ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

And write, 'The live one gave birth to Maryam<sup>-as</sup>, and Maryam gave birth to a live one. O live one, get down to the earth right now by the Permission of Allah<sup>-azwj</sup>, the Exalted'.<sup>8</sup>

## VERSES 1 - 3

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {1}

***Did We not Expand your chest for you? [94:1]***

وَوَضَعْنَا عَنْكَ وِزْرَكَ {2}

<sup>8</sup> Kitaab Sulaym Bin Qays Al Hilali – H 88

**And Placed down your burden from you, [94:2]**

الَّذِي أَنْقَضَ ظَهْرَكَ {3}

**That pressed down upon your back? [94:3]**

محمد بن الحسن الصفار: عن أحمد بن محمد، عن ابن أبي عمير، عن جميل، و الحسن بن راشد، عن أبي عبد الله (عليه السلام)، في قوله تبارك و تعالى: أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ، قال: فقال: «بولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Al-Hassan Al-Saffar – From Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel, and Al-Hassan Bin Rashid, who has said:

‘Abu Abdullah<sup>-asws</sup>, regarding the Words of the Blessed and Exalted: **Did We not Expand your chest for you? [94:1]**, said: ‘By the Wilayah of Amir-Al-Momineen<sup>-asws</sup>’.<sup>9</sup>

و عنه: عن محمد بن همام، بإسناده، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن المهلب، عن سلمان، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ؟ قال: «بعلي، فاجعله وصيا».

And from him, from Muhammad Bin Hamam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al-Mahalby, from Salman who said:

‘I said to Abu Abdullah<sup>-asws</sup>, ‘(What about) The Words of the Exalted: **Did We not Expand your chest for you? [94:1]**?’ He<sup>-asws</sup> said: ‘With Ali<sup>-asws</sup>, so make him<sup>-asws</sup> a successor<sup>-asws</sup>’.<sup>10</sup>

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ: «ألم نعلمك من وصيك؟ فجعلنا ناصرك و مذل عدوك»

Ibn Shehr Ashub, says:

‘Al-Baqir<sup>-asws</sup> and Al-Sadiq<sup>-asws</sup> regarding the Words of the Exalted: **Did We not Expand your chest for you? [94:1]**: ‘Have We<sup>-azwj</sup> not let you<sup>-saww</sup> know who your<sup>-saww</sup> successor<sup>-asws</sup> is, so We<sup>-azwj</sup> Made him<sup>-asws</sup> to be your<sup>-saww</sup> helper and the humiliater of your<sup>-saww</sup> enemies?’

الَّذِي أَنْقَضَ ظَهْرَكَ و أخرج منه سلالة الأنبياء الذين يهتدى بهم وَ رَفَعْنَا لَكَ ذِكْرَكَ فلا أذكر إلا ذكرت معي فإِذَا فَرَعْتَ مِنْ دِينِكَ فَأَنْتَبْ عَلِيَا لِلْوَلَايَةِ تَهْتَدِي بِهِ الْفِرْقَةُ».

(It was a matter), **Which was breaking your back? [94:3]**, and Extracted from him<sup>-asws</sup>, offspring of the Prophets<sup>-as</sup>, those who can be Guided by’.<sup>11</sup>

و عن عبد السلام بن صالح، عن الرضا (عليه السلام): «أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ يا محمد، ألم نجعل علينا وصيك؟»

And from Abdul Salam Bin Salih, who has said:

<sup>9</sup> (بصائر الدرجات: 3/ 92).

<sup>10</sup> (تأويل الآيات 2: 3/ 812).

<sup>11</sup> (Extract) (المناقب 3: 23).

'From Al-Reza<sup>-asws</sup>: ***Did We not Expand your chest for you? [94:1]***, O Muhammad<sup>-saww</sup>! Have We<sup>-azwj</sup> not Made (the appointment) of your<sup>-saww</sup> successor<sup>-asws</sup> to be upon Us?'

وَضَعْنَا عَنْكَ وِزْرَكَ ثَقُلَ مَقَاتِلَةُ الْكُفَّارِ وَ أَهْلُ التَّأْوِيلِ بَعْلِي بْنُ أَبِي طَالِبٍ (عليه السلام).

***And Placed down your burden from you, [94:2]*** - the heaviness of the fighting the Kafirs, and the people of the interpretation, by Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>?<sup>12</sup>

## The altered Verse

البرسي: بالإسناد، يرفعه إلى المقداد بن الأسود الكندي (رضي الله عنه)، قال: كنا مع رسول الله (صلى الله عليه وآله) وهو متعلق بأستار الكعبة، و يقول: «اللهم اعضدي، و اشدد أظري، و اشرح لي صدري، و ارفع ذكرى»

Al-Barsy, by his unbroken chain to Al-Miqdad Bin Al-Aswad Al-Kindy<sup>-ra</sup> who said:

'I<sup>-ra</sup> was with Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was holding the curtains of the Kabah and saying: 'Our Allah<sup>-azwj</sup>! Unburden me<sup>-saww</sup>, and Strengthen my<sup>-saww</sup> back, and Expand for me<sup>-saww</sup> my<sup>-saww</sup> chest, and Raise my<sup>-saww</sup> mention!'

فنزل عليه جبرئيل (عليه السلام)، و قال: اقرأ يا محمد أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ يَا مُحَمَّدٌ وَ وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ وَ رَفَعْنَا لَكَ ذِكْرَكَ بَعْلِي صَهْرَكَ.

So Jibraeel<sup>-as</sup> descended upon him<sup>-saww</sup> and said: 'Read, O Muhammad<sup>-saww</sup>: ***Did We not Expand your chest for you, O Muhammad? [94:1] And Placed down your burden from you, [94:2] Which was breaking your back? [94:3] And We Raised your Zikr for you, with Ali your son-in-law? [94:4]***'.

قال: فقرأها النبي (صلى الله عليه وآله). و أثبتها ابن مسعود، و انتقصها عثمان.

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> recited it, And Ibn Mas'ud corroborated it, but Usman (collector of the current version of the Holy Quran), reduced it'.<sup>13</sup>

## VERSE 4

وَرَفَعْنَا لَكَ ذِكْرَكَ {4}

***And We Raised your Zikr for you? [94:4]***

في كتاب الاحتجاج للطبرسي روى عن موسى بن جعفر عن أبيه عن آبائه عن الحسين بن علي عليهم السلام قال: ان يهوديا من يهود الشام وأخبارهم قال لعلي عليه السلام: هذا ادريس عليه السلام أعطاه الله عز وجل مكانا عليا ؟

In the book 'Al-Ihtijaj Al-Tabarsy', who has said:

<sup>12</sup> (المناقب 3: 23).

<sup>13</sup> (الفضائل لابن شاذان: 151، البحار 36: 63 / 116)

It has been reported from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'A Jew from the Jews of Syria, and he was one of their Rabbis, said to Ali<sup>-asws</sup>, 'This Idrees<sup>-as</sup>, Allah<sup>-azwj</sup> Mighty and Majestic has Given him<sup>-as</sup> a high place'.

قال له على عليه السلام: لقد كان كذلك ومحمد صلى الله عليه وآله أعطى ما هو أفضل من هذا، ان الله جل ثناؤه قال فيه: "ورفعنا لك ذكرك" فكفى بهذا من الله رفعة

Ali<sup>-asws</sup> said to him: 'Such is the case, and Muhammad<sup>-saww</sup> has been Given that which is higher than this. Allah<sup>-azwj</sup> has Praised him<sup>-saww</sup> and said with regards to him<sup>-saww</sup>: **And We Raised your Zikr for you? [94:4]**. So this is sufficient as an Exaltation from Allah<sup>-azwj</sup>'.

قال له اليهودي: فقد القى الله على موسى محبة منه ؟

The Jew said to him, 'Allah<sup>-azwj</sup> Gave to Musa<sup>-as</sup>, Love from Him<sup>-azwj</sup>'.

قال له على عليه السلام: لقد كان كذلك وقد أعطى الله محمدا صلى الله عليه وآله ما هو أفضل من هذا، لقد ألقى الله عزوجل عليه محبة منه، فمن هذا الذى يشركه في هذا الاسم اذ تم من الله عزوجل به الشهادة، فلا تتم الشهادة الا أن يقال اشهد ان لا اله الا الله واشهد ان محمدا رسول الله، ينادى على المنار، فلا يرفع صوت بذكر الله عزوجل الا رفع بذكر محمد صلى الله عليه وآله معه.

Ali<sup>-asws</sup> said to him: 'Such is the case, and Gave to Muhammad<sup>-saww</sup> that which is higher than this. Allah<sup>-azwj</sup>, Mighty and Majestic Gave Love from Him<sup>-azwj</sup>, so from this is what He<sup>-azwj</sup> Included him<sup>-saww</sup> with His<sup>-azwj</sup> Own Name in the testimony. So now, the testimony is not complete except unless one says, 'There is no god except Allah<sup>-azwj</sup> and I testify that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>, being called out from the Minarets. So the Mention of Allah<sup>-azwj</sup>, Mighty and Majestic does not get raised except with the raising of the mention of Muhammad<sup>-saww</sup> along with it'.<sup>14</sup>

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: وَ رَفَعْنَا لَكَ ذِكْرَكَ فلا أذكر إلا ذكرت معي فإذا فُرِغَتْ من دينك فَأَنْصَبْ عليا للولاية تهتدي به الفرقة».

Ibn Shehr Ashub, says:

'Al-Baqir<sup>-asws</sup> and Al-Sadiq<sup>-asws</sup> regarding the Words of the Exalted: **We Raised your Zikr for you? [94:4]**, So I<sup>-azwj</sup> do not get Mentioned except that you<sup>-saww</sup> are mentioned along with Me<sup>-azwj</sup>'.<sup>15</sup>

في مجمع البيان: وفي الحديث عن أبي سعيد الخدرى عن النبي صلى الله عليه وآله في هذه الآية قال: قال لى جبرئيل: قال الله عزوجل: إذا ذكرت ذكرت معى فان مع العسر يسرا ان مع العسر يسرا

In Majma Al-Bayan:

<sup>14</sup> Tafseer Noor Al Saqalayn CH 94 H 9 (Extract)

<sup>15</sup> (Extract) (المناقب 3: 23).

And in the Hadeeth from Abu Saeed Al-Khudry, from the Prophet<sup>-saww</sup> regarding this Verse, said: 'Jibraeel<sup>-as</sup> said to the Prophet<sup>-saww</sup>: 'Allah<sup>-azwj</sup>, Mighty and Majestic Said: "Whenever you<sup>-saww</sup> are mentioned, you<sup>-saww</sup> will be mentioned along with Me<sup>-azwj</sup>".<sup>16</sup>

## VERSES 5 & 6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5}

**Then, surely with the difficulty, there is ease [94:5]**

إِنَّ مَعَ الْعُسْرِ يُسْرًا {6}

**Surely, with the difficulty there is ease [94:6]**

في من لا يحضره الفقيه باسناده إلى النبي صلى الله عليه وآله قال: واعلم ان مع العسر يسرا وان مع الصبر النصر وان الفرج مع الكرب وان مع العسر يسرا ان مع العسر يسرا.

In Man La Yahzar Al-Faqih, by its chain going up to the Rasool Allah<sup>-saww</sup>

The Rasool Allah<sup>-saww</sup> has said: 'And know that with the difficulty there is ease, and that with the patience is the Help, and that relief is with the affliction, **Then surely with the difficulty, there is ease [94:5] Surely with the difficulty there is ease [94:6]**'.<sup>17</sup>

قَالَتْ يَا أَبَاهُ قَدْ سَرَرْتَنِي وَأَخْرَجْتَنِي قَالَ كَذَلِكَ يَا بِنْتِ أُمُورِ الدُّنْيَا يَشُوبُ سُورُورُهَا حُزْنُهَا وَصَفْوُهَا كَدَرُهَا أَفَلَا أَرَيْدُكَ يَا بِنْتِي قَالَتْ بَلَى يَا رَسُولَ

(In a long Hadith) Syeda<sup>-asws</sup> said: 'O father<sup>-saww</sup>! You<sup>-saww</sup> have cheered me<sup>-asws</sup> and saddened me<sup>-asws</sup>'. He<sup>-saww</sup> said: 'O daughter<sup>-asws</sup>! Like that are the affairs of the world. Its happiness is mixed with its grief, and its cleanliness with its filth.....(an extract).<sup>18</sup>

وَالدَّهْرُ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِذَا كَانَ لَكَ فَلَا تَبْتَظِرْ وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ

And the times are of two days – a day being for you and a day against you. When it were to be for you, do not be arrogant, and where it were to be against you, then be patient".<sup>19</sup>

و عن الحسن قال: خرج النبي صلى الله عليه وآله مسرورا فرحا و هو يضحك و يقول لن يغلب عسر يسرين «فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا»

<sup>16</sup> Tafseer Noor Al Saqalayn – CH 94 H 9

<sup>17</sup> Tafseer Noor Al Saqalayn – CH 94 H 13

<sup>18</sup> بحار الأنوار (ط - بيروت)، ج 40، ص: 67

<sup>19</sup> Nahj Al Balagh – Saying 396



And from Al-Hassan having said, 'The Prophet<sup>--saww</sup>, may the Salawaat of Allah<sup>--azwj</sup> be upon him<sup>--saww</sup> came out cheerful, happy, and he<sup>--saww</sup> smiling and saying: 'Hardship will never overcome the ease! **Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]**'.

## VERSES 7 & 8

فَإِذَا فَرَغْتَ فَانصَبْ {7}

**So when you are free, then nominate (your successor) [94:7]**

وَإِلَىٰ رَبِّكَ فَارْغَبْ {8}

**And crave for reaching to your Lord [94:8]**

و عن أبي حاتم الرازي: أن جعفر بن محمد (عليهما السلام) قرأ فإذا فرغت فأنصب قال: «فإذا فرغت من إكمال الشريعة فانصب عليا لهم إماما».

And from Abu Hatim Al-Razy that,

'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> recited: **So when you are free, then nominate [94:7]**, he<sup>-asws</sup> said: 'So when you<sup>-saww</sup> are free from completing the Law (Sharia), then nominate Ali<sup>-asws</sup> as an Imam<sup>-asws</sup> for them".<sup>20</sup>

و عنه: عن محمد بن همام، بإسناده، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن المهلب، عن سلمان، قال: قلت لأبي عبد الله (عليه السلام): و قوله: فإذا فرغت فأنصب؟ قال: «إن الله عز وجل أمره بالصلاة والزكاة والصوم والحج، ثم أمره إذا فعل ذلك أن ينصب عليا وصيه».

And from him, from Muhammad Bin Hamam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al-Mahalby, from Salman who said:

'I said to Abu Abdullah<sup>-asws</sup>, 'And (What about) His<sup>-azwj</sup> Words: **So when you are free, then nominate [94:7]**?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Commanded Rasool<sup>-saww</sup> for the Salat, and the Zakat, and the Fasting, and the Hajj, then Commanded him<sup>-saww</sup> that when he<sup>-saww</sup> has done that, he<sup>-saww</sup> should nominate Ali<sup>-asws</sup> as his<sup>-saww</sup> successor<sup>-asws</sup>'.<sup>21</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن جعفر، عن الحسن بن موسى، عن علي بن حسان، عن عبد الرحمن، عن أبي عبد الله جعفر بن محمد (عليه السلام): قال: «قال [الله] سبحانه وتعالى فإذا فرغت من نبوتك فأنصب عليا [وصيا] و إلى ربك فارغب في ذلك».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Ja'far, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahman, who has said:

'From Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup>, Glorious and Exalted Said: **So, when you are free [94:7]** from your<sup>-saww</sup> Prophet-hood (duties), **then**

<sup>20</sup> (المناقب 3: 23).

<sup>21</sup> (Extract) (تأويل الآيات 2: 812 / 3)

***nominate [94:7] - Ali-asws as a successor-asws, And to your Lord be hopeful [94:8], regarding that'.<sup>22</sup>***

مُحَمَّدُ بْنُ الْحُسَيْنِ وَغَيْرُهُ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْصَى مُوسَى (عليه السلام) إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى وَلَدِهِ هَارُونَ وَ لَمْ يُوصِ إِلَى وَلَدِهِ وَ لَا إِلَى وَلَدِ مُوسَى إِنَّ اللَّهَ تَعَالَى لَهُ الْخِيَرَةُ يَخْتَارُ مَنْ يَشَاءُ مَنْ يَشَاءُ

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah-asws having said: 'Musa-as bequeathed to Yoshua-as Bin Noon-as, and Yoshua-as Bin Noon-as bequeathed to a son of Haroun-as and did not bequeath to his-as own son, nor to a son of Musa-as. Allah-azwj the Exalted Gave him-as the choice that he-as can choose the one whom he-as so desires to, from the ones he-as so desires to.

وَ بَشَّرَ مُوسَى وَ يُوشَعَ بِالْمَسِيحِ (عليه السلام) فَلَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْمَسِيحَ (عليه السلام) قَالَ الْمَسِيحُ لَهُمْ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وَلَدِ إِسْمَاعِيلَ (عليه السلام) يَجِيءُ بِتَصْدِيقِي وَ تَصْدِيقُكُمْ وَ غُذْرِي وَ غُذْرَكُمْ وَ جَرَّتْ مِنْ بَعْدِي فِي الْخَوَارِجِ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَّاهُمُ اللَّهُ تَعَالَى الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعَلِّمُ بِهِ عِلْمَ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ (صلوات الله عليهم)

And Musa-as and Yoshua-as gave glad tidings of the Messiah-as. So when Allah-azwj Mighty and Majestic Sent the Messiah-as, the Messiah-as said to them: 'There would be soon coming a Prophet-saww after me-as whose name is Ahmad-saww, from the children of Ismail-as. He-saww would come ratifying me-as and ratifying you, and my-as justifications and your justifications'. And there flowed from after him-as among the disciples, among the preservers, and rather Allah-azwj Named them as 'preservers' because they preserved the Great Name, and it is the 'Book' through which one can find out the knowledge of everything which was with the Prophets-as.

فَلَمَّا نَزَلَ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ (صلى الله عليه وآله) فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) أَسْلَمَ لَهُ الْعَقِبُ مِنَ الْمُسْتَحْفَظِينَ وَ كَذَّبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ

So the bequest did not cease to be in a knowledgeable one after a knowledgeable one until it was handed over to Muhammad-saww. So when Allah-azwj Mighty and Majestic Sent Muhammad-saww, the descendants from the 'preservers' submitted to him-saww and the Children of Israel belied him-saww, and they (the descendants of the preservers) called to Allah-azwj and fought in His-azwj Way.

ثُمَّ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلَنَ فَضْلَ وَصِيَّتِكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جَفَاءَةٌ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُوتِ الْأَنْبِيَاءِ (عليهم السلام) وَ لَا شَرَفَهُمْ وَ لَا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

<sup>22</sup> (تأويل الآيات 2: 811 / 1)

Then Allah-azwj, Majestic is His-azwj Mention, Revealed unto him-saww: “Proclaim the merits of your-saww successor-asws!” So he-saww said: ‘Lord-azwj! The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet-as was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets-as, nor their-as nobilities, nor would they be believing in me-saww if I-saww were to inform them with the merits of the People-asws of my-saww Household’. So Allah-azwj, Majestic is His-azwj Mention Said: “And do not grieve upon them and say: **(So pardon them) and say: ‘Salam!’, for soon they would come to know [43:89]**’.

فَذَكَرَ مِنْ فَضْلٍ وَصِيَّهِ ذِكْرًا فَوَقَعَ الْيَقَاقُ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَلِكَ وَ مَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ نَعَلِمُ أَنَّكَ بَصِيقُ صَدْرِكَ بِمَا يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ وَ لَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ هُمْ

So he-saww mentioned the merits of his-saww successor-asws with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allah-saww knew that and what they were saying, so Allah-azwj, Majestic is His-azwj Mention, Said: “O Muhammad-saww! **We do know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]**”. But they were denying without there being any proof/argument for them.

وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَتَأَلَّفُهُمْ وَ يَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَ لَا يَزَالُ يُخْرِجُ لَهُمْ شَيْئًا فِي فَضْلٍ وَصِيَّهِ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاخْتَجَّ عَلَيْهِمْ حِينَ أُعْلِمَ بِمَوْتِهِ وَ نُعِيَتْ إِلَيْهِ نَفْسُهُ

And it was so that Rasool-Allah-saww used to harmonise with them and assist with some of them upon the others, and he-saww did not cease to bring out for them something regarding the merits of his-saww successor-asws until this Chapter was Revealed. So he-saww argued against them when he-saww knew of (nearness of) his-saww own death, and gave the news of it to himself-saww.

فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ إِذَا فَرَعْتَ فَأَنْصَبْ وَ إِلَى رَبِّكَ فَارْغَبْ يَقُولُ إِذَا فَرَعْتَ فَأَنْصَبْ عَلَّمَكَ وَ أَعْلَنَ وَصِيَّكَ فَأَعْلَمَهُمْ فَضْلَهُ عَلَانِيَةً

So Allah-azwj, Majestic is His-azwj Mention Said: **So, when you are free, then nominate [94:7] And to your Lord be hopeful [94:8]**. He-saww is Saying: “When you-saww are free, then nominate your-saww flag and proclaim your-saww successor-asws, so let them (people) know his-asws merits publicly”.

فَقَالَ (صلى الله عليه وآله) مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ اللَّهُ وَالْ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لَا تَبْعَثَنَّ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولَهُ لَيْسَ بِفَرَارٍ يُعْرَضُ بِمَنْ رَجَعَ يُحِبُّ أَصْحَابَهُ وَ يُحِبُّونَهُ

So he-saww said: ‘The one whose Master I-saww was, so Ali-asws is his Master! O Allah-azwj! Befriend the one who befriends him-asws and be inimical to the one who is inimical to him-asws’ – three times. Then he-saww said (on the Day of Khyber): ‘I-saww shall be sending a man who loves Allah-azwj and His-azwj Rasool-saww, and Allah-azwj and His-azwj Rasool-saww love him-asws. He-asws isn’t with fleeing’ thus exposing the cowards from his-saww companions and their cowardice.

وَقَالَ (صلى الله عليه وآله) عَلَيَّ سَيِّدُ الْمُؤْمِنِينَ وَقَالَ عَلَيَّ عَمُودُ الدِّينِ وَقَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَقَالَ الْحَقُّ مَعَ عَلَيٍّ أَيْنَمَا مَالَ وَقَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِحِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَأَهْلَ بَيْتِي عِزَّتِي أَيُّهَا النَّاسُ اسْمَعُوا وَقَدْ بَلَغْتُ إِلَيْكُمْ سَرِّدُونَ عَلَيَّ الْخَوْضَ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَالثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ دِكْرُهُ وَأَهْلُ بَيْتِي فَلَا تَسْبِيهُوهُمْ فَتَهْلِكُوا وَلَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

And he<sup>-saww</sup> said: 'Ali<sup>-asws</sup> is the chief of the *Momineen*', and said: 'Ali<sup>-asws</sup> is the pillar of the Religion', and said: 'This is the one who would be striking the people with the sword upon the Truth after me<sup>-saww</sup>', and said: 'The Truth is with Ali<sup>-asws</sup> wherever he<sup>-asws</sup> so inclines'. And said: 'I<sup>-saww</sup> leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah<sup>-azwj</sup> Mighty and Majestic and the People<sup>-asws</sup> of my<sup>-saww</sup> Household, my<sup>-saww</sup> family. O you people! Listen, and I<sup>-saww</sup> have delivered (the Message). You will soon be returning to me<sup>-saww</sup> at the Fountain, and I<sup>-saww</sup> will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention and the People<sup>-asws</sup> of my<sup>-saww</sup> Household. Therefore, do not precede them<sup>-asws</sup> for you will be destroyed, and not do (try to) teach them<sup>-asws</sup>, for they<sup>-asws</sup> are more knowledgeable than you are'.

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرِيلُ (عليه السلام) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

When Rasool-Allah<sup>-saww</sup> returned from the Farewell Hajj, Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup> and said: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].***

فَنَادَى النَّاسَ فَاجْتَمَعُوا وَأَمَرَ بِسَمَرَاتٍ فُغِمَ شَوْكُهُنَّ ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ وَأُولَى بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَرَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

So he<sup>-saww</sup> called the people, and they gathered, and he<sup>-saww</sup> ordered with the clearing (of the ground), so the thorns were removed. Then he<sup>-saww</sup> said: 'O you people! Who is your guardian and closer with you all than your own selves?' So they (people) said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>!' So he<sup>-saww</sup> said: 'The one whose Master I<sup>-saww</sup> am, so Ali<sup>-asws</sup> is his Master. O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup> and be Inimical to the one who is inimical to him<sup>-asws</sup> – three times.

فَوَقَعَتْ حَسَكَةُ النِّفَاقِ فِي قُلُوبِ الْقَوْمِ وَقَالُوا مَا أُنْزِلَ اللَّهُ جَلَّ دِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَمَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ

So the thorns of hypocrisy occurred in the hearts of the people and they said, 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention has not Revealed this unto Muhammad<sup>-saww</sup> at all, and he<sup>-saww</sup> does not intend except to raise the shoulder of his<sup>-asws</sup> cousin<sup>-asws</sup>'.

ثُمَّ أَنَاهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ فَضَيْتَ بُيُوتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلَيٍّ (عليه السلام) فَإِنِّي لَمْ أَتْرُكْ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالَمٌ تُعْرِفُ بِهِ طَاعَتِي وَ تُعْرِفُ بِهِ وَلَايَتِي وَ يَكُونُ حُجَّةً لِمَنْ يُؤَلِّدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

Then Jibraeel<sup>-as</sup> came over to him<sup>-saww</sup> and he<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! (Allah<sup>-azwj</sup> is Saying): "You<sup>-saww</sup> have spent your<sup>-saww</sup> Prophet-hood and completed your<sup>-saww</sup> days,

therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali<sup>-asws</sup>, for I<sup>-azwj</sup> do not Leave the earth except there is a scholar for Me<sup>-azwj</sup> in it, by whom My<sup>-azwj</sup> obedience can be recognised, and by him<sup>-asws</sup> My<sup>-azwj</sup> Wilayah can be recognised, and he<sup>-asws</sup> can happen to be My<sup>-azwj</sup> Divine Authority to the ones who would be born from the passing away of a Prophet<sup>-as</sup> to the coming out of another Prophet<sup>-as</sup>''.

قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِالْأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ يَفْتَحُ كُلَّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ .

He<sup>-asws</sup> said: 'So he<sup>-saww</sup> bequeathed to him<sup>-asws</sup> with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him<sup>-asws</sup> with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.<sup>23</sup>

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: فَإِذَا فَرَغْتَ مِنْ دِينِكَ فَأَنْتَضَبْ عَلَيْهَا لِلْوَلَايَةِ تَحْتَدِي بِهِ الْفِرْقَةَ».

Ibn Shehr Ashub, says:

'From Al-Baqir<sup>-asws</sup> and Al-Sadiq<sup>-asws</sup> regarding the Words of the Exalted: **So when you are free, then nominate [94:7]**, Ali<sup>-asws</sup> for the Wilayah, the (Shia) sect can be Guided by it''.<sup>24</sup>

## Summary of Al-Inshirah

In Tafseer e Qummi, it is:

فس، تفسير القمي أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ قَالَ بَعْلِي فَجَعَلْنَاهُ وَصِيكَ قَالَ وَ حِينَ فَتَحَ مَكَّةَ وَ دَخَلَتْ قُرَيْشٌ فِي الْإِسْلَامِ شَرَحَ اللَّهُ صَدْرَهُ وَ سَرَّهُ- وَ وَضَعْنَا عَنْكَ وَزْرَكَ قَالَ بَعْلِي الْحَزْبُ- الَّذِي أَنْقَضَ ظَهْرَكَ أَيَّ أَنْقَلَّ ظَهْرَكَ

Tafseer Al-Qummi - **Did We not Expand your chest for you? [94:1]**. He<sup>-azwj</sup> Said, 'With Ali<sup>-asws</sup>, so We<sup>-azwj</sup> have Made him<sup>-asws</sup> your<sup>-saww</sup> successor<sup>-asws</sup>'. He said, 'And when he<sup>-saww</sup> conquered Makkah and Quraysh entered into Al-Islam, Allah<sup>-azwj</sup> Expanded his<sup>-saww</sup> chest and cheered him<sup>-saww</sup> - **And Placed down your burden from you, [94:2]**. He said, 'By Ali<sup>-asws</sup>, the war - **Which was breaking your back? [94:3]** – i.e. weighing down your<sup>-saww</sup> back.

وَ رَفَعْنَا لَكَ ذِكْرَكَ قَالَ تُذَكِّرُ إِذَا ذُكِّرْتُ وَ هُوَ قَوْلُ النَّاسِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص

**And We Raised your Zikr for you? [94:4]**. He<sup>-azwj</sup> Said: 'You<sup>-saww</sup> will be mentioned whenever I<sup>-azwj</sup> am mentioned' – and it is the word of the people, 'I testify there is no god except Allah<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ إِنَّ مَعَ الْعُسْرِ يُسْرًا قَالَ مَا كُنْتُ فِي الْعُسْرِ أَتَاكَ الْيُسْرُ- فَإِذَا فَرَغْتَ فَأَنْتَضَبْ قَالَ فَإِذَا فَرَغْتَ مِنْ حَجَّةِ الْوَدَاعِ فَأَنْتَضَبْ أَمِيرَ الْمُؤْمِنِينَ ع وَ إِلَى رَبِّكَ فَارْجِعْ.

<sup>23</sup> Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extracts)

<sup>24</sup> (Extract) (المناقب 3: 23).

Then He<sup>-azwj</sup> Said: '**Then, surely with the difficulty, there is ease [94:5]**. He<sup>-azwj</sup> Said, 'Whatever difficulty you<sup>-saww</sup> were in, We<sup>-azwj</sup> Gave you<sup>-saww</sup> ease'. **So when you are free, then nominate [94:7]**. He<sup>-azwj</sup> Said: 'So, when you<sup>-saww</sup> are free from the farewell Hajj, then nominate Amir Al-Momineen<sup>-asws</sup>, **And to your Lord be hopeful [94:8]**'.<sup>25</sup>

### The Announcement of Successor and the Completion of Religion:

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، وكثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، وخدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza<sup>-asws</sup> as Merv, and we had gathered in the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I went over to my Master<sup>-asws</sup> and informed him<sup>-asws</sup> of the quarrelling of the people regarding it. So he<sup>-asws</sup> smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملا،

Allah<sup>-azwj</sup> Mighty and Majestic did not Cause His<sup>-azwj</sup> Prophet<sup>-saww</sup> to pass away until Completing the Religion for him<sup>-saww</sup>, and Revealed the Quran unto him<sup>-saww</sup> in which is the explanation of everything, regarding the Permissibles, and the Prohibitions, and the Legal punishment, and the Ordinances, and the entirety of what the people would be needy to from him<sup>-saww</sup> in totality.

و قال عز و جل: ما فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله):- الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا، و أمر الإمامة من تمام الدين،

And the Mighty and Majestic Said: **We did not neglect in the Book of anything [6:38]**; and Revealed in it what He<sup>-azwj</sup> Revealed during the Farewell Pilgrimage – and it was at the end of his<sup>-saww</sup> lifetime: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**. And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الامة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

<sup>25</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 39 H 87 a

And Rasool-Allah-saww did not leave (this world) until he-saww had explained to his-saww community, then the matters of their Religion, and clarified for them their way, and left them facing the Way of the Truth. And he-saww nominated for them Ali-asws as a flag and an Imam-asws. And he-saww did not leave anything out which the community would need from him-saww except that he-saww explained it. So the one who claims that Allah-azwj Mighty and Majestic did not Complete His-azwj Religion, so he has rejected the Book of Allah-azwj, and the one who rejects the Book of Allah-azwj so he is a Kafir with it'.<sup>26</sup>

عن جعفر بن محمد الخزاعي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزل رسول الله (صلى الله عليه وآله) عرفات يوم الجمعة أتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله يقرئك السلام، و يقول لك: قل لامتك اليوم أكملت لكم دينكم بولاية علي بن أبي طالب و أتممت عليكم نعمتي و رضيت لكم الإسلام ديناً و لست أنزل عليكم بعد هذا، قد أنزلت عليكم الصلاة و الزكاة و الصوم و الحج، و هي الخامسة، و لست أقبل هذه الأربعة إلا بها».

From Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abdullah-asws saying: 'When Rasool-Allah-saww encamped at Arafaat on the day of Friday, Jibraeel-as came up to him-saww as said to him-saww: 'O Muhammad-saww! Allah-azwj Conveys His-azwj Greeting to you-saww and is Saying to you-saww: "Say to your-saww community **Today I Perfected your Religion for you by the Wilayah of Ali Bin Abu Talib-asws and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3],** and there will not be Revealed upon you all (any Obligation) after this, for there has been Revealed unto you the *Salat*, and the *Zakat*, and the *Soam*, and the Hajj, and this is the fifth, and these four wouldn't be Acceptable except by it (Wilayah)'.<sup>27</sup>

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو محمد الفضل بن محمد بن المسيب الشعرائينيجرجان، قال: حدثنا هارون بن عمر بن عبد العزيز بن محمد بن أبو موسى المجاشعي، قال: حدثنا محمد بن جعفر بن محمد، عن أبيه أبي عبد الله (عليه السلام)، عن علي أمير المؤمنين (عليه السلام)، قال: «سمعت رسول الله (صلى الله عليه وآله) يقول: بناء الإسلام على خمس خصال: على الشهادتين، و القرينتين

And from him, said, 'A group informed us from Abu Al Mufazzal, from Abu Muhammad Al Fazl Bin Muhammad Bin Al Musayyab Al Sharanayjarjan, from Haroun Bin Umar Bin Abdul Aziz Bin Muhammad Bin Abu Musa Al Majashy,

(It has been narrated) from Muhammad son of Ja'far-asws Bin Muhammad-asws, from Abu Abdullah-asws, from Amir Al-Momineen-asws who said, 'I-asws heard Rasool-Allah-saww saying: 'Al-Islam is built upon five characteristics – upon the two testimonies and the two pairs'.

قيل له: أما الشهادتان فقد عرفناهما، فما القرينتان؟

It was said to him-saww, 'As for the two testimonies, so we have recognised them both. But, what are the two pairs?'

قال: الصلاة و الزكاة، فإنه لا تقبل إحداها إلا بالأخرى، و الصيام و حج بيت الله من استطاع إليه سبيلاً، و ختم ذلك بالولاية، فأنزل الله عز و جل: اليوم أكملت لكم دينكم و أتممت عليكم نعمتي و رضيت لكم الإسلام ديناً».

<sup>26</sup> (Extract) الكافي 1: 154 / 1

<sup>27</sup> تفسير العياشي 1: 293 / 21

He<sup>-saww</sup> said: 'The *Salat* and the *Zakat* (being one pair), for one of these is not Acceptable except with the other one; and the *Soam* and the Hajj of the House of Allah<sup>-azwj</sup> for the one who can capacity to it (being another pair), and that is sealed by the Wilayah. So Allah<sup>-azwj</sup> Mighty and Majestic Revealed: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]***'<sup>28</sup>

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<sup>28</sup> الأُمالي 2: 131