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CHAPTER 9

سورة التوبة

SURAH AL-TAWBA (Al-Baraat)

(Repentance)

(129 VERSES)

VERSES 1 to 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Sura Al-Tawba (9):

Sura Al-Tawba (129 verses) was revealed in Madinah.¹ This Surah has two names. Al-Baraat taken from Verse 9:1 **بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]**. The second name is Al-Tawba which mean Repentance as discussed in verse **أَنْ يَتُوبَ عَلَيْهِمْ And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]** and also mentioned in the Verse 9:104. **أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]**.

'It is narrated to me by Ja'far^{-asws} Bin Muhammad^{-asws} (6th Imam) from his^{-asws} father^{-asws} having said: 'When Rasool-Allah^{-saww} sent Abu Bakr with the beginning of Surah Bara'a to the people of Makkah, Jibraeel^{-as} came to him^{-saww} and said: 'O Muhammad^{-saww}! Allah^{-azwj} Commands you^{-saww} not to send this one, and you^{-saww} should send Ali^{-asws} Bin Abu Talib^{-asws}, and no one should deliver on your^{-saww} behalf apart from him^{-asws}'.

The Prophet^{-saww} instructed Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} caught up with him and took the Quran away from him and said: 'Return to the Prophet^{-saww}'. Abu Bakr said, 'Has anything new occurred regarding me?' He^{-asws} said: 'Rasool-Allah^{-saww} will be informing you'. So Abu Bakr returned to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Was it not your^{-saww} view that I should deliver this message on your^{-saww} behalf?'

The Prophet^{-saww} said to him: 'Allah^{-azwj} Refused for it to be delivered except by Ali^{-asws} Bin Abu Talib^{-asws}'. Abu Bakr frequented from the talk. The Prophet^{-saww} said to him: 'How can

¹ تفسیر القمی، ج 1، ص: 281

you deliver it and you were my^{-saww} companion in the cave (and you were scared from them)’.

He (the narrator) said, ‘Ali^{-asws} went until he^{-asws} arrived at Makkah. Then he^{-asws} came to Arafaat, then returned to Jam’a, then to Mina, then he^{-asws} slaughtered and shaved (his^{-asws} head) and climbed upon the mountain, the noble, the well known as ‘Al-She’b’ (Abu Talib^{-asws}). He^{-asws} proclaimed three times: ‘Are you listening, O you people? I^{-asws} am a messenger of Rasool-Allah^{-saww} to you all!’

Then he^{-asws} said: ***‘(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So, go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2] And a proclamation from Allah and His Rasool [9:3] – up to His^{-azwj} Words: surely Allah is Forgiving Merciful [9:5] – nine (five) Verses from its beginning.***

Then he^{-asws} unsheathed his^{-asws} sword, and the people listened, and he^{-asws} repeated it. The people said, ‘Who is this one who is calling out among the people?’ They said, ‘Ali^{-asws} Bin Abu Talib^{-asws}’. And said, ‘One from the people who recognises him^{-asws}, this is son^{-asws} of an uncle^{-as} of Muhammad^{-saww}, and no one would be courageous upon this apart from the kindred of Muhammad^{-saww}’.

He^{-asws} stayed there three days of Al-Tashreek (11th, 12th and 13th of Zilhajj) calling out with that and reciting to the people morning and evening. The people from the Polytheists called out, ‘Deliver to the son^{-saww} of your^{-asws} uncle^{-as} that there isn’t for him^{-saww} in our presence except strikes with the sword and stabs with the spears!’

Then Ali^{-asws} left to go to the Prophet^{-saww} purposefully in the travel, and the Revelation was delayed from Rasool-Allah^{-saww} regarding the matter of Ali^{-asws} and what had happened from him^{-asws}. So, the Prophet^{-saww} was gloomy to that with severe gloom until that was seen in his^{-saww} face, and he^{-saww} refrained from the people out of the worry and the sadness.

Some of them said to others, ‘Perhaps he^{-saww} had given the news of his^{-asws} death to himself^{-saww}, or an illness has presented to him^{-saww}’. They said to Abu Zarr^{-ra}, ‘We know your^{-ra} status from Rasool-Allah^{-saww}, and you^{-ra} have seen what is with him^{-saww}. We would love it if you^{-ra} could learn his^{-saww} matter for us’. So, Abu Zarr^{-ra} asked the Prophet^{-saww} about that.

The Prophet^{-saww} said: ‘I^{-saww} have not given the news of his^{-asws} death to myself^{-saww}, and I^{-saww} cannot find in my^{-saww} community except good, and there is no illness with me^{-saww}, but (it is) from the severity I^{-saww} find with (absence of) Ali^{-asws} Bin Abu Talib^{-asws}, and delay of the Revelation from me^{-saww} regarding his^{-asws} matter. Allah^{-azwj} Mighty and Majestic has Given me^{-saww} nine characteristics in Ali^{-asws} – three are for my^{-saww} world, and two for my^{-saww} Hereafter, and two I^{-saww} am safe from these, and two I^{-saww} am fearful from these’.

And used to be that whenever Rasool-Allah^{-saww} had prayed the morning Salat would face the Qiblah with his^{-saww} face up to the emergence of the sun mentioning Allah^{-azwj} Mighty and Majestic, and would advance Ali^{-asws} Bin Abu Talib^{-asws} behind the Prophet^{-saww} facing the

people with his^{-asws} face and would allow them regarding their needs, and Rasool-Allah^{-saww} had instructed them with that.

When he^{-saww} had sent Ali^{-asws} to that direction (Makkah), Rasool-Allah^{-saww} did not make anyone to be in place of Ali^{-asws}. And Rasool-Allah^{-saww} prayed Salat and greeted and faced towards the people with his^{-saww} face. He^{-saww} permitted the people (to ask questions). Abu Zarr^{-ra} stood up and said, 'O Rasool-Allah^{-saww}! There is a need for me^{-ra}'. He^{-saww} said: 'Go regarding your^{-ra} need'.

Abu Zarr^{-ra} went out from Al-Medina to meet Ali^{-asws} Bin Abu Talib^{-asws}. When he^{-ra} was in one of the roads when a rider came upon his camel, there it was Ali^{-asws}. He^{-ra} received him^{-asws} and grabbed him^{-asws} and kissed him^{-asws} and said, 'May my^{-ra} father and my^{-ra} mother be (sacrificed) for you^{-asws}! Be moderate in your^{-asws} travel until I^{-ra} be the one to give the good news to Rasool-Allah^{-saww}, for Rasool-Allah^{-saww} is in intense sadness and worry from your^{-asws} affair'.

Ali^{-asws} said to him^{-ra}: 'Yes'. Abu Zarr^{-ra} went speedily until he^{-ra} came to the Prophet^{-saww}. He^{-ra} said, 'The good news!' He^{-saww} said: 'And what is your^{-ra} good news, O Abu Zarr^{-ra}?' He^{-ra} said: 'Ali^{-asws} Bin Abu Talib^{-asws} has arrived!' He^{-saww} said him^{-ra}: 'The Paradise is for you^{-ra}, due to that'.

Then the Prophet^{-saww} rode and the people rode with him^{-saww}. When he^{-asws} saw him^{-saww}, he^{-asws} knelt his^{-asws} camel, and Rasool-Allah^{-saww} descended. He^{-saww} met him^{-asws} and held him^{-asws}, and hugged him^{-asws}, and placed his^{-saww} cheek upon a shoulder of Ali^{-asws} and then the Prophet^{-saww} cried tears of happiness, and Ali^{-asws} cried with him^{-saww}.

Then Rasool-Allah^{-saww} said to him^{-asws}: 'What did you^{-asws} do? May my^{-saww} father^{-as} and my^{-saww} mother^{-as} be (sacrificed) for you^{-asws}, for the Revelation unto me^{-saww} regarding your^{-asws} matter had been delayed'. He^{-asws} informed him^{-saww} with what he^{-asws} had done'. Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic was more Knowing with you^{-asws} than me^{-saww} when He^{-azwj} Commanded me^{-saww} with sending you^{-asws}'.²

It is reported from Ali^{-asws} Bin Al-Husayn^{-asws} regarding His^{-azwj} Words: '**And a proclamation from Allah and His Rasool [9:3]**'. He^{-asws} said: 'The proclamation (Azaan) is Amir Al-Momineen^{-asws}'. And in another Hadeeth Amir Al-Momineen^{-asws} said: 'I^{-asws} was the proclamation (Azaan) among the people'.³ See Appendix for a Sermon of Amir Al-Momineen^{-asws} giving reference to 9:3.

Abu Abdullah^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: '**And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]**'. He^{-asws} said: 'A name Ali^{-asws} has been Given by Allah^{-azwj} Mighty and Majestic from the sky, because he^{-asws} is the one who proclaimed on behalf of Rasool-Allah^{-saww} the disavowment (Surah Bara'a).

² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 9 H 6 d

³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 9 H 7 c

And Abu Bakr had been sent with it at first, but Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! Allah^{-azwj} is saying to you^{-saww}: "No one should deliver on your^{-saww} behalf except you^{-saww} of a man from you^{-saww}!"' So, at that, Rasool-Allah^{-saww} sent Ali^{-asws}. He^{-asws} caught up with Abu Bakr and took the Quran from his hand and went with it to Makkah. So, Allah^{-azwj} Named him^{-asws} as 'Azaan' (proclamation) from Allah^{-azwj}. It is a name Given by Allah^{-azwj} from the sky to Ali^{-asws}'.⁴

It is narrated from Abu Ja'far^{-asws} (5th Imam) regarding His^{-azwj} Words: ***Do not make excuses. You have committed Kufr after your Eman [9:66].*** He^{-asws} said: 'They were a group who used to be Momineen, but they were suspicious and they doubted, and they became hypocrites after their (having expressed) Eman, and they were four in number.

And His^{-azwj} Words: ***If We Pardon a group from you [9:66].*** It so happened that one of the four was Mukhsy Bin Humeyr but he acknowledged and repented, and said, 'O Rasool-Allah^{-saww}! My name (reputation) has destroyed me'. So, Rasool-Allah^{-saww} named him as Abdullah bin Abdul Rahman, and he said, 'O Lord^{-azwj}! Make me to be martyred where no one knows where I am!' He was killed on the day (battle of) Yamama, and no one knew where he was killed. Thus, he was one whom Allah^{-azwj} Forgave'.

He (Ali Bin Ibrahim in Tafseer Al-Qummi) said, 'And when the Prophet^{-saww} arrived from Tabuk, his^{-saww} companions, the Momineen were presenting to the hypocrites and hurting them. They were swearing to them that they are upon the truth and they were hypocrites, perhaps they would display about them and they would be pleased from them. Allah^{-azwj} the Glorious Revealed: ***They will swear to you by Allah when you return to them so that you may turn aside from them [9:95] – the Verse***'.⁵

Imam Abu Ja'far^{-asws} (5th Imam) has said: 'Masjid Zaraar is that which is founded on ***the brink of a cliff so it collapses with him into the Fire of Hell? [9:109].*** His^{-azwj} Words: ***until their hearts are cut into pieces [9:110],*** except in a place, until Rasool-Allah^{-saww} sent Dakhsham Al-Khuzai and Aamir Bin Adayy brother of clan of Amro Bin Awf upon (the task) that they should demolish it and burn it. Malik came and said to Aamir, 'Wat for me until I bring fire from my house'. He entered and came with fire and the flam was in a branch of the palm tree, then inflamed it in the Masjid, and they dispersed, and Zayd Bin Haris sat until the building was burnt down, then instructed with demolishing its walls'.⁶

In Tafseer Al-Qummi - ***Say: 'Even if it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, you have committed these, [9:24] – i.e., amassed these.*** When Amir Al-Momineen^{-asws} proclaimed at Makkah that no Polytheist shall enter the Sacred Masjid after that season (year), Quraysh were alarmed with severe alarm and they said, 'Our trade is gone, and our dependants are wasted, and our houses are ruined!'

⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 9 H 8

⁵ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 21 H 4

⁶ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 30 H 1

Allah^{-azwj} Mighty and Majestic Revealed regarding that: **Say: - O Muhammad^{-saww}, ‘Even if it was your fathers, and your sons, and your brethren, [9:24] – up to His^{-azwj} Words: *and Allah does not Guide the mischief making people’ [9:24]’*.⁷**

Imam Al-Baqir^{-asws} said, regarding His^{-azwj} Words: ***and (as for) those who are committing Kufr, - with the Wilayah of Ali^{-asws} Bin abu Talib^{-asws} - their guardian is the tyrant [2:257] –*** was Revealed regarding his^{-asws} enemies and the ones who follow them are extracting the people from the Noor, and the Noor is Wilayah of Ali^{-asws}, so they come to the darkness of the wilayah of his^{-asws} enemies.

And it has been Revealed regarding them: ***So those who believe in him, and assist him, and help him, and follow the Noor which has descended with him, [7:157]; and Words of the Exalted: They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]’***.⁸

And Abu Al-Hassan Al-Maazy (7th Imam^{-asws}) said: ***‘They are intending to extinguish – the Wilayah of Ali^{-asws}, (the Light of Allah) with their mouths, and Allah would Complete His Light [9:32] – will Complete the Imamate’***.⁹

‘When Abu Talib^{-asws} passed away, the Salat upon the deceased had not been Revealed yet, so the Prophet^{-saww} did not pray Salat upon him^{-as}, nor upon Khadeeja^{-asws}, and rather the funeral of Abu Talib^{-asws} was prepared, and the Prophet^{-saww} and Ali^{-asws} and Ja’far^{-as} and Hamza^{-as} were present. So, they stood up and escorted his^{-as} funeral and sought Forgiveness for him^{-as}.

He^{-saww} said: ‘We are a people seeking Forgiveness for our deceased, and our Polytheist relatives think he^{-as} is from them, that Abu Talib^{-asws} died as a Polytheist, because he^{-as} had concealed his^{-as} Eman. But, Allah^{-azwj} kept the Shirk away from Abu Talib^{-asws}, and Consoled His^{-azwj} Prophet, and the three mentioned (Ali^{-asws}, Ja’far^{-as} and Hamza^{-as} being away from the mistakes in His^{-azwj} Words: ***It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, [9:113]’***.¹⁰

‘When the Verse: ***fear Allah and be with the truthful ones [9:119]***. The Prophet^{-saww} turned towards his^{-saww} companions. He^{-saww} said: ‘Do you know regarding who this Verse was Revealed?’ They said, ‘No, by Allah^{-azwj}, O Rasool-Allah^{-saww}, we do not know!’

Abu Dujanah said, ‘O Rasool-Allah^{-saww}! All of us are from the truthful. We have believed in you^{-saww} and we have ratified you^{-saww}’. He^{-saww} said: ‘No, O Abu Dujanah! This has been Revealed regarding the son^{-asws} of my^{-saww} uncle^{-as} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in particular, besides the people, and he^{-asws} is from the truthful’.¹¹

⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 9 H 11

⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 20 H 6

⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 20 H 6

¹⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 3 H 71

¹¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 21 H 7

MERITS

في كتاب (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة بعثه الله يوم القيامة بريئاً من النفاق. و من كتبها و جعلها في عمامته، أو قلنسوته، أمن اللصوص في كل مكان، و إذا هم رأوه انخرفوا عنه، و لو احترقت محلته بأسرها لم تصل النار إلى منزله، و لم تقر به أبداً ما دامت عنده مكتوبة».

In the book Khawas Al Quran –

‘It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter (*Surah Al-Tawba*), Allah^{-azwj} would Resurrect him on the Day of Judgement free from the hypocrisy. And the one who writes it and makes it to be in his turban, or cap, would be safe from thieves in every place. And if they were to see him, they would turn away from him. And even if the whole neighbourhood were to burn down, its fire would not reach to his house, nor would it ever come near him for as long as it is kept written with him’.¹²

العياشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبداً، و كان من شيعة أمير المؤمنين (عليه السلام) حقاً، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘The one who recites *Surah Tawba* (Chapter 9), and (*Surah*) *Al-Anfaal* (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shias of Amir Al-Momineen^{-asws}, and would eat on the Day of Judgement from the table of the Paradise along with his^{-asws} Shias until the people are free from the Accounting’.¹³

الطبرسي: عن علي (عليه السلام): «لم تنزل بسم الله الرحمن الرحيم على رأس سورة براءة لأن بسم الله للأمان و الرحمة، و نزلت براءة لرفع الأمان بالسيف».

Al Tabarsy,

(It has been narrated) Ali^{-asws} having said: ‘(The Verse) ‘In the Name of Allah^{-azwj} the Beneficent the Merciful was not Revealed at the top of *Surah Bara’at* (*Tawba*), because ‘In the Name of Allah^{-azwj} it is for the Safety and the Mercy, and (*Surah*) *Bara’at* (*Tawba*) Raised the security by the sword’.¹⁴

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

¹² خواص القرآن: 2 «قطعة منه»

¹³ تفسير العياشي 2: 46 / 1.

¹⁴ تفسير الصافي ج 2 318 سورة التوبة ص : 318 مجمع البيان 5: 4. 727 البرهان في تفسير القرآن ج 2 727 سورة التوبة فضلها: ص : 727 تفسير كنز الدقائق و بحر الغرائب ج 5 387 تفسير سورة براءة ص : 385
This is Khabar e Wahid all are referring to Majma al Bain.

And (It has been narrated) from Al-Sadiq^{-asws} having said: '(Surahs) Al-Anfaal (Chapter 8), and Bara'at (Chapter 9) are one'.¹⁵

عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «كان الفتح في سنة ثمان، وبراءة في سنة تسع، و حجة الوداع في سنة عشر».

From Dawood Bin Sarhaan,

(It has been narrated) from Abu Abdullah^{-asws} having said: '(Surah) Al-Fatah (Chapter 110) was in year eight, and (Surah) Bara'at was in year nine, and the Farewell Hajj was in year ten' (after Hijra to Medina from Makkah).¹⁶

VERSES 1 – 4

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ {1}

(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۖ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ {2}

So, go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2]

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ ۖ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ {3}

And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj that Allah and His Rasool are disavowed from the Polytheists. So if you were to repent, then it would be better for you, and if you turn back, then know that you cannot frustrate Allah. And announce to those who are committing Kufr a painful Punishment [9:3]

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {4}

¹⁵ مجمع البيان 5: 4.

¹⁶ تفسير العياشي 2: 73 / 2

Except those of the Polytheists you had a treaty with, then they did not break anything (from it) and did not back anyone against you, so complete their treaty to them up to their term; surely Allah Loves the pious [9:4]

The disownment

و عنه، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن رسول الله (صلى الله عليه و آله) أمرني أن ابليغ عن الله تعالى أن لا يطوف بالبيت عريان، و لا يقرب المسجد الحرام مشرك بعد هذا العام، و قرأ عليهم براءة من الله و رسوله إلى الذين عاهدتم من المشركين فسيحوا في الأرض أربعة أشهر، فأجل المشركين الذين حجوا تلك السنة أربعة أشهر حتى يرجعوا إلى مآمنهم، ثم يقتلون حيث وجدوا».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Muhammad Bin Al fazeyl,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool Allah^{-saww} ordered me^{-asws} that I^{-asws} should deliver (Message) from Allah^{-azwj} that no one should perform *Tawaaf* the House (Kabah) naked, nor should any Polytheists go near the Sacred Masjid after this year, and to recite to them: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***. So, the term for the Polytheists who were performing the Hajj during that year was for four months, until they return to their safe places. Then they have to be killed wherever they may be found'.¹⁷

Four months of respite

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ فَضِيلِ بْنِ عِيَّاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحُجِّ الْأَكْبَرِ فَإِنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ يَوْمَ عَرَفَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) الْحُجُّ الْأَكْبَرُ يَوْمَ النَّحْرِ وَ يَخْتَلِجُ بِقَوْلِهِ عَزَّ وَ جَلَّ فَيَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ هِيَ عِشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرُ رَبِيعِ الْأَوَّلِ وَ عَشْرٌ مِنْ رَبِيعِ الْآخِرِ وَ لَوْ كَانَ الْحُجُّ الْأَكْبَرُ يَوْمَ عَرَفَةَ لَكَانَ أَرْبَعَةَ أَشْهُرٍ وَ يَوْمًا .

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Fuzayl Bin Iyaz who said,

'I asked Abu Abdullah^{-asws} about the Greater Hajj, 'But Ibn Abbas was saying that it is on the day of Arafat!' So Abu Abdullah^{-asws} said: 'Amir Al-Momineen^{-asws} said: 'The Greater Hajj is on the day of the Sacrifice, and he^{-asws} argued by the Words of the Mighty and Majestic: ***So go about in the land for four months [9:2]***, and these are the twenty (days) from Zil-Hijaj, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akhar, and had the Greater Hajj been on the day of Arafat, it would have been four months and one day'.¹⁸

¹⁷ تفسير القمي 1: 282.

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 50 H 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) لِأَيِّ شَيْءٍ صَارَ الْحَاجُّ لَا يُكْتَبُ عَلَيْهِ الذَّنْبُ أَرْبَعَةَ أَشْهُرٍ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَاحَ الْمُشْرِكِينَ الْحَرَمَ فِي أَرْبَعَةِ أَشْهُرٍ إِذْ يَقُولُ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ثُمَّ وَهَبَ لِمَنْ يَحُجُّ مِنَ الْمُؤْمِنِينَ الْبَيْتَ الذَّنُوبِ أَرْبَعَةَ أَشْهُرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Khalid who said,

‘I said to Abu Al-Hassan^{-asws}, ‘For which thing did the Hajj come to be such that the sins are not written against him for four months?’ He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Allowed the Al-Haram for the Polytheists during four months when He^{-azwj} Said: **So go about in the land for four months [9:2]**. Then He^{-azwj} Gifted for the ones from the Momineen who perform Hajj of the House (Kabah), the sins of four months’.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) لِأَيِّ شَيْءٍ صَارَ الْحَاجُّ لَا يُكْتَبُ عَلَيْهِ الذَّنْبُ أَرْبَعَةَ أَشْهُرٍ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَاحَ الْمُشْرِكِينَ الْحَرَمَ فِي أَرْبَعَةِ أَشْهُرٍ إِذْ يَقُولُ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ثُمَّ وَهَبَ لِمَنْ يَحُجُّ مِنَ الْمُؤْمِنِينَ الْبَيْتَ الذَّنُوبِ أَرْبَعَةَ أَشْهُرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Khalid who said,

‘I said to Abu Al-Hassan^{-asws}, ‘For which thing did the Hajj come to be such that the sins are not written against him for four months?’ He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Allowed the Al-Haram for the Polytheists during four months when He^{-azwj} Said: **So go about in the land for four months [9:2]**. Then He^{-azwj} Gifted for the ones from the Momineen who perform Hajj of the House (Kabah), the sins of four months’.²⁰

Delivery of Surah Bara’at

العياشي: عن حريز، عن أبي عبد الله (عليه السلام) قال: «إن رسول الله (صلى الله عليه وآله) بعث أبا بكر مع براءة إلى الموسم، ليقرأها على الناس، فنزل جبرئيل فقال: لا يبلغ عنك إلا علي. فدعا رسول الله (صلى الله عليه وآله) عليا (عليه السلام) وأمره أن يركب ناقته العضباء، وأمره أن يلحق أبا بكر فيأخذ منه براءة و يقرأها على الناس بمكة،

Al Ayyashi, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Surely, Rasool Allah^{-saww} sent Abu Bakr with (Surah) Bara’at during the season (of the Hajj) to recite it to the people. Jibraeel^{-as} descended and said: ‘None should deliver it except Ali^{-asws}!’ So Rasool Allah^{-saww} called Ali^{-asws} and ordered him^{-asws} that he^{-asws} should ride upon his^{-asws} she-camel Al-Azba’a, and ordered him^{-asws} that he^{-asws} should meet up with Abu Bakr and take (Surah) Baraat back from him, and recite it to the people at Makkah.

فقال أبو بكر: أسخط؟ فقال: لا، إلا أنه انزل عليه أنه لا يبلغ عنك إلا رجل منك.

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 28 H 10

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 28 H 10

Abu Bakr said, '(Is it out of) anger?' So he^{-asws} said: 'No, except that it has been Revealed unto him^{-saww}: "None should deliver it from you^{-saww} except for a man from you^{-saww}".

فلما قدم على مكة، وكان يوم النحر بعد الظهر، وهو يوم الحج الأكبر، قام ثم قال: إني رسول الله إليكم. فقرأها عليهم براءة من الله ورسوله إلى الذين عاهدتم من المشركين فسيحوا في الأرض أربعة أشهر عشرين من ذي الحجة، و محرم، و صفر، و شهر ربيع الأول، و عشرة من شهر ربيع الآخر.

When he^{-saww} proceeded to Makkah, and it was the day of the sacrifice after the midday, and it is the day of the Greatest Hajj (الحج الأكبر), he^{-saww} stood, then said: 'I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} to you all!', and he^{-saww} recited it to them: **(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2].** Twentieth from Zilhajj, and Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Akhar.

و قال: لا يطوف بالبيت عريان و لا عريانة و لا مشرك بعد هذا العام، و من كان له عهد عند رسول الله (صلى الله عليه و آله) فمدته إلى هذه الأربعة أشهر.

And he^{-asws} said: 'No naked man nor naked woman should perform *Tawaaf* of the House (Kabah), nor any Polytheist after this year. And the one for whom is a treaty with Rasool Allah^{-saww}, so its term is up to these four months'.²¹

The proclamation and the proclaimer (The Azaan and the Muezzin)

عن حكيم بن جبير، عن علي بن الحسين (عليه السلام)، قال: «و الله، إن لعلي (عليه السلام) لأسماء في القرآن ما يعرفها الناس». قال: قلت: و أي شيء تقول، جعلت فداك؟ فقال لي: و أذان من الله و رسوله إلى الناس يوم الحج الأكبر،

From Hakeem Bin Jubeyr,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'By Allah^{-azwj}! There are for Ali^{-asws}, certain names in the Quran which are not recognised by the people'. I said, 'And which thing are you^{-asws} talking about, may I be sacrificed for you^{-asws}? So he^{-asws} said to me: **'And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]'**.

قال: «فبعث رسول الله (صلى الله عليه و آله) أمير المؤمنين علي (عليه السلام)، و كان هو و الله المؤذن، فأذن بأذان الله و رسوله يوم الحج الأكبر، من المواقف كلها، فكان ما نادى به أن لا يطوف بعد هذا العام عريان، و لا يقرب المسجد الحرام بعد هذا العام مشرك».

He^{-asws} said: 'Rasool Allah^{-saww} sent Amir Al-Momineen^{-asws} and he^{-asws} was, by Allah^{-azwj}, the proclaimer (المؤذن). Therefore, he^{-asws} called with the Call of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} on the day of the Greatest Hajj, from every pausing place. What he^{-asws} called out with was that: 'No naked person shall perform *Tawaaf* after this year, nor a Polytheist is to come near to the Sacred Masjid after this year'.²²

²¹ تفسير العياشي 2: 4 / 73

²² تفسير العياشي 2: 12 / 76

عن حكيم بن جبير، عن علي بن الحسين (عليه السلام)، في قول الله: وَ أَذَانٌ مِّنَ اللَّهِ وَ رَسُولِهِ. قال: «الأذان أمير المؤمنين (عليه السلام)».

From Hakeem Bin Jubeyr,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws} regarding the Words of Allah^{-azwj} ***'And a proclamation from Allah and His Rasool [9:3].*** He^{-asws} said: 'The 'Azaan' (proclamation) is Amir Al-Momineen^{-asws}.²³

عن جابر، عن جعفر بن محمد و أبي جعفر (عليهما السلام)، في قول الله: وَ أَذَانٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ، قال: «خروج القائم (عليه السلام) و أذان دعوته إلى نفسه».

From Jabir,

(It has been narrated) from Ja'far Bin Muhammad^{-asws} and Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} ***'And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3].*** They^{-asws} both said: 'Rising of Al-Qaim^{-asws}, and the 'Azaan' is his^{-asws} call to himself^{-asws}.²⁴

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن سيف بن عميرة، عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله عز و جل: وَ أَذَانٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbaat, from sayf Bin Umeyra, from Al Haris bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah^{-asws} when 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic ***'And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3].***

فقال: «إن الله سمى عليا (عليه السلام) من السماء أذانا ، لأنه هو الذي أدى عن رسول الله (صلى الله عليه و آله) براءة، و قد كان بعث بها مع أبي بكر أولا، فنزل عليه جبرئيل (عليه السلام) فقال: يا محمد، إن الله يقول لك: إنه لا يبلغ عنك إلا أنت أو رجل منك.

He^{-asws} said: 'Allah^{-azwj} Named Ali^{-asws} as Azaan (أذانا – proclamation) from the names, because he^{-asws} is the one who called on behalf of Rasool Allah^{-saww}, (Surah) Bara'at, and he^{-saww} had sent Abu Bakr with it at first, but Jibraeel^{-as} descended unto him^{-saww} and said: 'O Muhammad^{-saww}! Allah^{-azwj} is Saying to you^{-saww}: "It is not to be delivered by any except for yourself^{-saww} or a man from you^{-saww}".

فبعث رسول الله (صلى الله عليه و آله) عند ذلك عليا (عليه السلام)، فلاحق أبا بكر، و أخذ الصحيفة من يده، و مضى بها إلى مكة، فسماه الله تعالى أذانا من الله، إنه اسم نخله الله من السماء لعلي (عليه السلام)».

Rasool Allah^{-saww} sent Ali^{-asws}, during that, and he^{-asws} met up with Abu Bakr and took the Parchment from his hands, and went with it to Makkah. Therefore, Allah^{-azwj} the High

²³ تفسير العياشي 2: 14 / 76

²⁴ تفسير العياشي 2: 15 / 76.

Named him^{-asws} as 'Azaan' (أذانا) from Allah^{-azwj}. It is a name which Allah^{-azwj} has Permitted from the names of Ali^{-asws}.²⁵

و عنه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان، و بلغه أن معاوية يسبه و يعيبه و يقتل أصحابه، فقام خطيباً، فحمد الله و أثني عليه، و صلى على رسول الله (صلى الله عليه و آله)،

And from him (Al Sadouq) who said, 'Abu Al Abbas Muhammad Bin Ibrahim Is'haw Al Talaqany narrated to us, from Abdul Aziz Bin Yahya At Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shmr, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} gave a sermon at Al-Kufa, after leaving from (the battle of) Al-Naharwan, and it reached him^{-asws} that Muawiya is insulting him^{-asws} and faulting him^{-asws} and is killing his^{-asws} companions. So he^{-asws} stood up to give a sermon. He^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, and sent greetings upon Rasool Allah^{-saww}'.

و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا و الآخرة، قال الله عز و جل: فَأَذِّنْ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أنا ذلك المؤذن، و قال: وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ».

And (Abu Ja'far^{-asws} mentioned the sermon until he^{-asws} said in it: 'And I^{-asws} am the 'Muezzin' (proclaimer) in the world and the Hereafter. Allah^{-azwj} Mighty and Majestic Says: ***Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].*** I^{-asws} am that proclaimer. And He^{-azwj} Said '***And a proclamation from Allah and His Rasool.*** So I^{-asws} am that 'proclamation'.²⁶

A name from the names of Ali^{-asws}

عن حريز، عن أبي عبد الله (عليه السلام)، قال في الأذان: «هو اسم في كتاب الله، لا يعلم ذلك أحد غيري».

From Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the ***proclamation [9:3]*** (الأذان): 'It is a name (of Amir Al Momineen^{-asws} in the Book of Allah^{-azwj}. No one knows that apart from me^{-asws}'.²⁷

ومنه ما رواه أبي الحسن الديلمي بإسناده عن رجاله إلى عبد الله بن سنان قال: قال الصادق عليه السلام إن لأمير المؤمنين عليه السلام: أسماء لا يعلمها إلا العالمون، وإن منها الاذان عن الله ورسوله، وهو الاذان.

And from it is what is reported by Abu Al Hassan Al Daylami, from his men, to Abdullah Bin Sinan who said,

²⁵ معاني الأخبار: 2/298.

²⁶ معاني الأخبار: 9/59.

²⁷ تفسير العياشي 2: 13/76.

'Al-Sadiq^{-asws} said: 'For Amir Al-Momineen^{-asws} there are names which none know of except the knowledgeable ones^{-asws}, and that from these is 'Al-Azaan' (the proclamation) from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and he^{-asws} is the proclamation'.²⁸

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي تَائِبٍ رَحِمَهُ اللَّهُ بِالرَّيِّ سَنَةَ عَشْرَةٍ وَحَمِصَاةٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ رَهْ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّلَاقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بِالْبَصْرَةِ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ عَنْ عُمَرَ بْنِ شَيْمٍ عَنْ جَابِرِ الْجُعْفِيِّ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Al Hassan Bin Al Husayn Bin Ali Bin Ali Bin Babuway, at Al Rayy in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali, from Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Abdul Aziz Bin Yahya, at Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Abu Salma, from Amro Bin Shimir, from Jabir Al-Ju'fy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ عِنْدَ مُنْصَرَفِهِ مِنَ التَّهْرَوَانِ وَ بَلَغَهُ أَنَّ مُعَاوِيَةَ يَسُبُّهُ وَ يَجْعَلُهُ وَ يَقْتُلُ أَصْحَابَهُ فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} addressed (the people) at Al-Kufa after his^{-asws} leaving from Al-Naharwan, and it reached him^{-asws} that Muawiya is insulting him^{-asws} and faulting him^{-asws}, and he is killing his^{-asws} companions. So he^{-asws} stood addressing, and he^{-asws} praised Allah^{-azwj} and Extolled upon Him^{-azwj} and sent *Salawat* upon Rasool Allah^{-saww}, and he^{-asws} mentioned what Allah^{-azwj} had Favoured with upon His^{-azwj} Prophet^{-saww} and upon him^{-asws}, then said: 'Had it not been for a Verse from the Book of Allah^{-azwj}, I^{-asws} would not mention what I^{-asws} am mentioning it in this place of mine. Allah^{-azwj} Mighty and Majestic is Saying **And as for the favour of your Lord, do announce (it) [93:11].**

أَنَا اسْمِي فِي الْإِنْجِيلِ إَلْيَا وَ فِي التَّوْرَةِ بَرِيَا وَ فِي الزَّبُورِ أَرِيَا وَ عِنْدَ الْهِنْدِ كَابِر وَ عِنْدَ الرُّومِ بَطْرِيسَا وَ عِنْدَ الْفُرْسِ جَبِير وَ عِنْدَ التُّرْكِ تَبِير وَ عِنْدَ الزَّنْجِ خَبِير وَ عِنْدَ الْكُهَنَةِ بَوِي وَ عِنْدَ الْحَبَشَةِ بَتْرِيكَ وَ عِنْدَ أُمِّي حَيْدَرَةٌ وَ عِنْدَ ظُفْرِي مَيْمُونٌ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرَمَنِ قَرِيقٌ وَ عِنْدَ أَبِي طَاهِرٍ

I^{-asws}, my^{-asws} name in the Evangel is 'Elijah', and in the Torah it is 'Barya', and in the Psalms it is 'Arya', and with India it is 'Kabir', and with the Romans it is 'Batreysa', and with the Persians it is , 'Jabeyr', and with the Turks it is , 'Tabeyr', and with Al-Zanj it is 'Haytar', and with Al-Kahna it is 'Bousy', and with Eithiopia it is 'Batreyk', and with my^{-asws} mother^{-asws} it is 'Haydar', and with my^{-asws} foster mother it is 'Maymoun', and with the Arabs it is 'Ali', and with the Armenians it is 'Fareyq', and with my^{-asws} father^{-asws} it is 'Zaheera'.

أَلَا وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ اخَذُوا أَنَّ تَغْلِبُوا عَلَيْهَا فَتَضَلُّوا فِي دِينِكُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَدَّنُ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ اللَّهُ تَعَالَى فَأَذَّنَ مُؤَذَّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَدَّنُ وَ قَالَ اللَّهُ تَعَالَى وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولُهُ فَأَنَا ذَلِكَ الْأَذَانُ

Indeed! And I^{-asws} am particularised in the Quran by (certain) names. Be cautioned from mastering upon these for you would be straying in your Religion! Allah^{-azwj} Mighty and

Majestic is Saying: "Allah^{-azwj} is with the truthful!" I^{-asws} am that truthful, and I^{-asws} am the proclaimer (Muezzin) in the world and the Hereafter. Allah^{-azwj} the Exalted Says ***Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].*** I^{-asws} am that proclaimer. And Allah^{-azwj} the Exalted Said: ***And a proclamation from Allah and His Rasool.*** So, I^{-asws} am that proclamation.²⁹

The Greatest Hajj

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِمَسَائِلَ بَعْضُهَا مَعَ ابْنِ بُكَيْرٍ وَبَعْضُهَا مَعَ أَبِي الْعَبَّاسِ فَجَاءَ الْجَوَابُ بِإِمْلَائِهِ سَأَلْتُ عَنْ قَوْلِهِ تَعَالَى الْحَجُّ الْأَكْبَرُ مَا يَعْنِي بِالْحَجِّ الْأَكْبَرِ فَقَالَ الْحَجُّ الْأَكْبَرُ الْوُقُوفُ بِعَرَفَةَ وَزَمِي الْجَمَارَ وَالْحَجُّ الْأَصْغَرَ الْعُمْرَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said,

'I wrote to Abu Abdullah^{-asws} with some questions, some of them with Ibn Bukeyrs, and some of them with Abu Al-Abbas. So the answer came with his^{-asws} dictation: 'You asked about the Words of the Exalted: ***the Greatest Hajj [9:3]***, what is the Meaning of 'the greatest Hajj'? So he^{-asws} said: 'The greatest Hajj is the pausing at Arafat, and pelting the rocks, and the smaller Hajj is the Umra'.³⁰

و عنه، قال: حدثنا محمد بن الحسن (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن محمد القاساني، عن القاسم بن محمد الأصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ . فقال: «قال أمير المؤمنين (عليه السلام): كنت أنا الأذان في الناس».

And from him (Al Sadouq), said, 'It was narrated to us by Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Al Qasani, from Al Qasim Bin Muhammad Al Asbahani, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Giyas who said,

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: ***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]***. So he^{-asws} said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} was the proclamation (Azaan) among the people'.

قلت: فما معنى هذه اللفظة: الحج الأكبر؟ قال: «إنما سمي الأكبر لأنها كانت سنة حج فيها المسلمون و المشركون، و لم يحج المشركون بعد تلك السنة».

I said, 'So what is the meaning of these words: ***the Greatest Hajj [9:3]***?' He^{-asws} said: 'But rather it has been Named as the 'Greatest' because it was the year in which the Muslims and the Polytheists (both) performed Hajj, and the Polytheists did not perform Hajj after that year'.³¹

²⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 17 (Extract)

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 29 H 1

³¹ معاني الأخبار: 3 / 295

The deputisation of Ali^{-asws} as a Caliph

في عيون الاخبار حدثنا أبو الحسن محمد بن ابراهيم بن اسحق رضى الله عنه قال حدثنا أبو سعيد النسوي قال حدثني ابراهيم بن محمد بن هارون قال حدثنا أحمد بن الفضل البلخي قال حدثني خالي يحيى بن سعيد البلخي

In Uyoon Al Akhbar, it has been narrated from Abu Al Hassan Muhammad Bin Ibrahim Bin Is'haq^{-as} from Abu Sa'eed Al Noosy from Ibrahim Bin Muhammad Bin Haroun from Ahmad Bin Al Fadhl Al Balkhy from Khaly Yahya Bin Sa'eed Al Balkhy

عن علي بن موسى الرضا عن ابيه عن آيائه عن علي عليه السلام قال: بينما أنا امشي مع النبي صلى الله عليه وآله وسلم في بعض طرقات المدينة إذ لقينا شيخ طوال كثر اللحية بعيد مابين المنكبين، فسلم على النبي صلى الله عليه وآله وسلم ورحب به ثم التفت إلى فقال: السلام عليك يا رابع الخلفاء ورحمة الله وبركاته، اليس كذلك هو يا رسول الله؟ فقال له رسول الله صلى الله عليه وآله: بلى ثم مضى

From Ali^{-asws} Bin Musa Al-Reza^{-asws} from his^{-asws} father^{-asws} from his^{-asws} forefathers^{-asws} from Ali^{-asws}, having said: 'While I^{-asws} was walking with the Prophet^{-saww} in one of the roads of Al-Medina, when we^{-asws} met a tall old man with a bushy beard and broad shoulders. So he greeted upon the Prophet^{-saww} and was welcoming with him^{-saww}. Then he turned towards me^{-asws} and he said, 'The greetings be upon you^{-asws}, O fourth Caliph, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings! Isn't he^{-asws} like that, O Rasool Allah^{-saww}?' So Rasool Allah^{-saww} said to him: 'Yes'. Then he went away.

فقلت: يا رسول الله ماهذا الذي قال لي هذا الشيخ وتصديقك له؟ قال: أنت كذلك والحمد لله، ان الله عزوجل قال في كتابه: اني جاعل في الارض خليفة والخليفة المجمعول فيها آدم عليه السلام،

I^{-asws} said: 'O Rasool Allah^{-saww}! What is this that this Sheikh said that you^{-saww} ratified for him?' He^{-saww} said: 'You^{-asws} are like that, and Praise is for Allah^{-azwj}. Allah^{-azwj} has Mighty and Majestic Said in His^{-azwj} Book ***I am going to Make a Caliph in the earth [2:30]*** – and the Caliph obscure in it is Adam^{-as}.

وقال عزوجل: (يا داود انا جعلناك خليفة في الارض فاحكم بين الناس بالحق) فهو الثاني، وقال عزوجل حكاية عن موسى حين قال لهارون عليه السلام: (اخلفني في قومي واصلح) فهو هارون إذا استخلفه موسى عليه السلام في قومه وهو الثالث،

And the Might and Majestic Says: ***O Dawood ! We have Made you a Caliph in the earth; so judge between the people with the Truth [38:26]***; So he^{-as} was the second. And the Mighty and Majestic Relates the story of Musa^{-as} when he^{-asws} said to Haroun^{-as} ***Be my Caliph, and correct (the people) [7:142]***. So it was Haroun^{-as} that Musa^{-as} appointed as Caliph among his^{-as} community and he^{-as} was the third.

وقال عزوجل (واذان من الله ورسوله إلى الناس يوم الحج الاكبر وكنت انت المبلغ عن الله عزوجل وعن رسوله، وانت وصي ووزيرى وقاضي ديني والمؤدى عني، وانت منى بمنزلة هارون من موسى الا انه لا نبي بعدي، فانت رابع الخلفاء كما سلم عليك الشيخ.

And, the Mighty and Majestic Says ***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]*** and you^{-asws} were the Preacher on behalf of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}, and you^{-asws} are my^{-saww} successor^{-asws} and my^{-saww} Vizier, and the fulfiller of my^{-saww} debts and the caller on my^{-saww} behalf, and

you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except that there would be no Prophet^{-as} after me^{-saww}. Thus, you^{-asws} are the fourth Caliph, just as the Sheikh had greeted upon you^{-asws}.³²

As reported by the adversaries

ابن شهر آشوب: الاستنابة و الولاية من رسول الله (صلى الله عليه و آله) لعلي (عليه السلام) في أداء سورة براءة، و عزل به أبا بكر بإجماع المفسرين و نقله الأخبار.

Ibn Shehr Ashub – The deputisation and the Wilayah from Rasool Allah^{-saww} to Ali^{-asws} in the execution of Surah Bara’at, and the isolation of Abu Bakr by it, (has been reported) by the entirety of the *Mufasssireen* (interpreters of the Holy Quran) and the transmitters of the Ahadeeth.

رواه الطبري و البلاذري، و الترمذي، و الواقدي، و الشعبي، و السدي، و الثعلبي، و الواحدي، و القرطبي، و القشيري، و السمعاني، و أحمد بن حنبل، و ابن بطة، و محمد بن إسحاق، و أبو يعلى الموصلي، و الأعمش، و سماك بن حرب، في كتبهم، عن عروة بن الزبير، و أبي هريرة، و أنس، و أبي رافع، و زيد بن نفع، و ابن عمر، و ابن عباس و اللفظ له:

It is reported by Tabari, and Al Balazuri, and Al Tirmizi, and Al Waqidi, and Al Shaabi, and Al Sadi, and Al Salby, and Al Wahidi, and Al Qurtuby, and Al Qasheyri, and Al Sam’ani, and Ahmad Bin Hanbal, and Ibn Batta, and Muhammad Bin Is’haq, and Abu Ya’la Al Mowsaly, and Al Amsh, and Samak Bin Harb in their bookd, from Urwat Bin Al Zubeyr, and Abu Hureyra, and Anas (Bin Malik), and Abu Rafie, and Zayd Bin Nafau, and Ibn Umar, and Ibn Abbas, and the words for it -

أنه لما نزل: بَرَاءَةٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَى تَسْعِ آيَاتٍ، أنفذ النبي (صلى الله عليه و آله) أبا بكر إلى مكة لأدائها، فنزل جبرئيل (عليه السلام)، فقال: إنه لا يؤديها إلا أنت أو رجل منك. فقال النبي (صلى الله عليه و آله) لأمرير المؤمنين (عليه السلام): «اركب ناقتي العضاء و الحق أبا بكر و خذ براءة من يده».

It is such that when the Verses: **(This is) a disavowment from Allah and His Rasool [9:1]** up to nine Verses were Revealed, the Prophet^{-saww} sent Abu Bakr to Makkah for its execution. But, Jibraeel^{-as} descended and he^{-as} said: ‘No one should execute it except you^{-saww} or a man from you^{-saww}’. So the Prophet^{-saww} said to Amir Al-Momineen^{-asws}: ‘Ride my^{-saww} she-camel Al-Azbaa and catch up with Abu Bakr and take (Surah) Bara’at from his hands’.

قال: و لما رجع أبو بكر إلى النبي (صلى الله عليه و آله) جزع، و قال: يا رسول الله، إنك أهلتنني لأمر طالت الأعناق فيه، فلما توجهت له رددتني عنه! فقال (صلى الله عليه و آله): «الأمين هبط إلي عن الله تعالى أنه: لا يؤدي عنك إلا أنت أو رجل منك، و علي مني، و لا يؤدي عني إلا علي».

He (the narrator) said, ‘When Abu Bakr returned to the Prophet^{-saww}, he panicked and said, ‘O Rasool Allah^{-saww}! You allowed me for a matter the necks (of the people) were extending with regards to it. But when I headed for it, you^{-saww} returned it from me!’ So he^{-saww} said: ‘The Trustworthy one^{-as} descended unto me^{-saww} from Allah^{-azwj} the Exalted that, ‘No one

³² Tafseer Noor Al Saqalayn – H 73 (Extract)

should execute it except you^{-saww} or a man from you^{-saww}, and Ali^{-asws} is from me^{-saww}, and no one will execute it from me^{-saww} except Ali^{-asws}.³³

Reaction of the Polytheists

و عنه: و في حديث عن الباقر (عليه السلام)، قال: «قام خدّاش و سعيد أخو عمرو بن عبد ود، فقالا: و ما يسيرنا على أربعة أشهر، بل برئنا منك و من ابن عمك، و ليس بيننا و بين ابن عمك إلا السيف و الرمح، و إن شئت بدأنا بك.

And from him,

‘And in a Hadeeth from Al-Baqir^{-asws} having said: ‘Khadash and Saeed, brother of Amro Bin Abdo Wadd stood up and they both said, ‘And we will not wait to four month, but we disavow from you^{-saww} and from your^{-saww} cousin^{-asws}, and there isn’t between us and your^{-saww} cousin^{-asws} except the sword and the spear, and if you^{-saww} so like, we will initiate with you^{-saww}’.

فقال علي (عليه السلام): هلموا، ثم قال: وَاعْلَمُوا أَنَّكُمْ عَيْرٌ مُعْجِزِي اللَّهِ إِلَى قَوْلِهِ: إِلَى مُدَّتِهِمْ.

Ali^{-asws} said: ‘Come (let us fight)!’ Then he^{-asws} said: **‘and know that you cannot frustrate Allah [9:2] – up to His^{-azwj} Words: upto their term [9:4]’**.³⁴

Background

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية بعد ما رجع رسول الله (صلى الله عليه و آله) من غزوة تبوك في سنة تسع من الهجرة-

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kinany,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘This Verse was Revealed (Verses 1 to 9) after the return of Rasool Allah^{-saww} from the military expedition of Tabuk during the year nine from the Hijra’.

قال:- و كان رسول الله (صلى الله عليه و آله) لما فتح مكة لم يمنع المشركين الحج في تلك السنة، و كانت سنة العرب في الحج أنه من دخل مكة و طاف بالبيت في ثيابه لم يحل له إمساكها، و كانوا يتصدقون بها، و لا يلبسونها بعد الطواف،

He (Ali Bin Ibrahim) said, ‘And Rasool Allah^{-saww}, when he^{-saww} conquered Makkah, did not prevent the Polytheists from performing the Hajj during that year, and it was a way of the Arabs during the Hajj that the one who entered Makkah and performed *Tawaaf* of the House (Kabah) in his clothes, it was not permissible for him to withhold these, and they used to give in charity with these (clothes), and they would not wear it (again) after the *Tawaaf*.

فكان من وافي مكة يستعير ثوبا و يطوف فيه ثم يرده، و من لم يجد عارية اكترى ثيابا، و من لم يجد عارية و لا كراء، و لم يكن له إلا ثوب واحد طاف بالبيت عريانا.

³³ مناقب ابن شهر آشوب 2: 126

³⁴ مناقب ابن شهر آشوب 2: 127.

And it was so that the one who arrived at Makkah would borrow a cloth and perform *Tawaaf* in it, then return it, and the one who could not find a lender, he would hire clothes, and the one who could neither find a lender nor a renter, and there did not happen to be for him except for one cloth, would perform *Tawaaf* of the House (Kabah) naked.

فجاءت امرأة من العرب وسيمة جميلة، فطلبت ثوبا عارية أو كراء فلم تجده، فقالوا لها: إن طفت في ثيابك احتجت أن تتصدق بيها. فقالت: وكيف أتصدق بها و ليس لي غيرها؟! فطافت بالبيت عريانة، و أشرف عليها الناس، فوضعت إحدى يديها على قبلها و الأخرى على دبرها فلما فرغت من الطواف خطبها جماعة، فقالت: إن لي زوجا.

There came a woman from the Arabs and her body was beautiful, and she sought a cloth to borrow or a hire but could not find, and they said to her, 'If you perform *Tawaaf* in your clothes, you will need to give away in charity with these'. She said, 'And how can I give in charity and there isn't for me other than it?' She performed *Tawaaf* of the House (Kabah) naked, and the people overlooked her. She placed one of her hand upon her front and the other upon her back. And when she was free from the *Tawaaf*, a group proposed to her, so she said, 'There is (already) a husband for me'.

و كانت سيرة رسول الله (صلى الله عليه و آله) قبل نزول سورة براءة أن لا يقاتل إلا من قاتله، و لا يجارب إلا من حاربه و أراد، و قد كان أنزل عليه في ذلك فإن اعتزلوكم فلم يُقاتِلوكم و ألقوا إليكم السلم فما جعل الله لكم عليهم سبيلا.

And it was the way of Rasool Allah^{-saww} before the Revelation of *Surah Bara'at* that he^{-saww} would not fight except the one who fought him^{-saww}, and he^{-saww} would not declare war except on the one who battled him^{-asws} and intended (to kill) him^{-saww}, and there had been Revealed unto him^{-saww} during that: ***But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90].***

فكان رسول الله (صلى الله عليه و آله) لا يقاتل أحدا قد تنحى عنه و اعتزله، حتى نزلت عليه سورة براءة، و أمره الله بقتل المشركين من اعتزله و من لم يعتزله، إلا الذين قد عاهدهم رسول الله (صلى الله عليه و آله) يوم فتح مكة إلى مدة، منهم: صفوان بن أمية، و سهيل بن عمرو،

Hence it was such that Rasool Allah^{-saww} would not fight anyone who had left him^{-saww} along and isolated from him^{-saww}, until *Surah Bara'at* was Revealed unto him^{-saww}. And Allah^{-azwj} Commanded him^{-saww} with the killing of the Polytheists, the ones who left him^{-saww} alone and the ones who did not leave him^{-saww} alone, except for those who had a treaty with Rasool Allah^{-saww} on the Day of the conquest of Makkah to a (specified) term. From them were – Safwan Bin Amayya, and Saheyl Bin Amro.

فقال الله عز و جل: بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ، ثم يقتلون حيثما وجدوا، فهذه أشهر السباحة: عشرون من ذي الحجة الحرام، و محرم، و صفر، و شهر ربيع الأول، و عشرة من شهر ربيع الآخرة.

Allah^{-azwj} Mighty and Majestic Said: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***, then they would be killed wherever they are found. So these are the months of their touring (respite) – Twentieth of Zihijja the Sacred, and Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) of the month of Rabbi Al-Akhar.

و لما نزلت الآيات من سورة براءة دفعها رسول الله (صلى الله عليه و آله) إلى أبي بكر، و أمره أن يخرج إلى مكة و يقرأها على الناس بمنى يوم النحر، فلما خرج أبو بكر نزل جبرئيل على رسول الله (صلى الله عليه و آله) فقال: يا محمد، لا يؤدي عنك إلا رجل منك.

And when the (first nine) Verses of the *Surah Bara'at* were revealed, Rasool Allah^{-saww} handed these over to Abu Bakr and ordered him that he should go out to Makkah and recite these to the people at Mina on the day of the sacrifice. So when Abu Bakr went out, Jibraeel^{-as} descended unto Rasool Allah^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! None should execute on your^{-saww} behalf except a man from you^{-saww}'.

فبعث رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) في طلب أبي بكر، فلحقه بالروحاء، فأخذ منه الآيات، فرجع أبو بكر إلى رسول الله (صلى الله عليه و آله) فقال: يا رسول الله، أ أنزل الله في شيئا؟ قال: لا، إن الله أمرني أن لا يؤدي عني إلا أنا أو رجل مني.

Rasool Allah^{-saww} sent Amir Al-Momineen^{-asws} in seeking Abu Bakr, and he^{-asws} met him at Al-Rawha. So he^{-asws} took (back) the Verses from him, and Abu Bakr returned to Rasool Allah^{-saww} and he said, 'O Rasool Allah^{-saww}! Did Allah^{-azwj} Reveal anything regarding me?' He^{-saww} said: 'No. Allah^{-azwj} Commanded me^{-saww} that none should execute on my^{-saww} behalf except I^{-saww} or a man from me^{-saww}'.³⁵

[ابن المغازلي] أخبرنا أبو طاهر محمد بن علي بن محمد البيهقي البغدادي، أخبرنا أبو أحمد عبيد الله بن محمد بن أحمد بن أبي مسلم، حدثنا أبو العباس أحمد بن محمد بن سعيد المعروف بابن عقدة الحافظ، حدثنا جعفر بن محمد بن سعيد الأحمسي، حدثنا نصر بن مزاحم، عن أبي ساسان وأبي حمزة، عن أبي إسحاق السبيعي، عن عامر بن واثلة قال: كنت مع علي (عليه السلام) في البيت يوم الشورى، فسمعت عليا يقول لهم: لأحتجن عليكم بما لا يستطيع عربكم ولا عجمكم يغير ذلك. قال: فأنشدكم الله هل فيكم أحد أمره رسول الله بأن يأخذ براءة من أبي بكر، فقال له أبو بكر يا رسول الله أنزل في شيء؟ فقال له: إنه لا يؤدي عني إلا علي غيري؟ قالوا: اللهم لا.

Ibn Al Maghazaly – Abu Tahir Muhammad Bin Ali Bin Muhammad Al Bay'a Al Baghdady, from Abu Ahmad Ubeydullah Bin Muhammad Bin Ahmad Bin Abu Muslim, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Al Marouf Ibn Al Uqda Al Hafiz, from Ja'far Bin Muhammad Bin Saeed Al Ahmasy, from Nasr Bin Mazahim, from Abu Sasaan And Abu Hamza, from Abu Is'haq Al Sabi'e, from Aamir Bin Wasila who said,

'I was with Ali^{-asws} in the house on the day of the consultation, so I heard Ali^{-asws} saying to them: 'I^{-asws} will argue against you with what neither your Arab nor your non-Arab would be able to change that'. The Imam^{-asws} said: 'So I^{-asws} adjure you all with Allah^{-azwj}! Is there among you anyone whom Rasool Allah^{-saww} ordered him that he should take the flag from Abu Bakr. So Abu Bakr said to him^{-saww}, 'O Rasool Allah^{-saww}! Has anything been Revealed?' So Rasool Allah^{-saww} said: 'None shall invite from me^{-saww} except for Ali^{-asws}, apart from me^{-saww}?' They said, 'O Allah^{-azwj}, No!'³⁶

و العياشي عن الصادق عليه السلام: كان الفتح في سنة ثمان و براءة في سنة تسع و حجة الوداع في سنة عشر.

And Al Ayyashi –

³⁵ تفسير القمي 1: 281

³⁶ Tafseer Abu Hamza Al Sumaly - H 121 – (Non-Shiah source – Shafei)

'From Al-Sadiq^{-asws} (having said): 'The conquest (of Makkah) was during the year seven, and (Revelation of Surah) Bara'at was in year nine, and the Farewell Hajj was in year ten'.³⁷

VERSE 5

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

When the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful [9:5]

وَبِإِسْنَادِهِ عَنِ الْمُنْقَرِيِّ عَنْ خُفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَ رَجُلٌ أَبِي (صلوات الله عليه) عَنْ حُرُوبِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَكَانَ السَّائِلُ مِنْ مُحِبِّينَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) بِخَمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ فَلَا تُغْمَدُ حَتَّى تَضَعَ الْحَرْبُ أَوَارِهَا وَلَنْ تَضَعَ الْحَرْبُ أَوَارِهَا حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا وَ سَيِّفٌ مِنْهَا مَكْفُوفٌ وَ سَيِّفٌ مِنْهَا مَعْمُودٌ سَلُهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِلَيْنَا

And by his chain, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{-asws} who said, 'A man asked my^{-asws} father^{-asws} about the wars of Amir Al-Momineen^{-asws}, and the questioner was from those that love us^{-asws}, so Abu Ja'far^{-asws} said to him: 'Allah^{-azwj} Sent Muhammad^{-saww} with five swords, three of these were brandished (waved), so they would not be sheathed until the wars come to an end, and the wars will never come to an end until the sun emerges from its west. So when the sun emerges from its west, the people would be in safety, all of them, during that day. So in those days no soul would benefit from its *Eman* if it had not believed from beforehand, or goodness achieved from its belief; and a sword from these is restrained, and a sword from these is sheathed and would be unsheathed to other than us^{-asws}, and its decision is for us^{-asws} (to make)'.

وَأَمَّا السُّيُوفُ الثَّلَاثَةُ الشَّاهِرَةُ فَسَيِّفٌ عَلَى مُشْرِكِي الْعَرَبِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا يَغْنِي آمَنُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ فَاخْوَانُكُمْ فِي الدِّينِ فَهَؤُلَاءِ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ أَمْوَالُهُمْ وَ ذَرَارِيُّهُمْ سَبَّيَ عَلَى مَا سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِنَّهُ سَبَى وَ عَقَا وَ قَبَلَ الْفِدَاءَ

And as for the three brandished (waved/displayed) swords, so a sword is upon the Arab Polytheists. Allah^{-azwj} Mighty and Majestic Says: ***then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is***

³⁷ تفسير الصافي، ج2، ص: 320

Forgiving Merciful [9:5] then they are your brethren in the Religion [9:11]. So they are the ones from whom nothing would be accepted except for the killing or their entry into Al-Islam, and their wealth and their offspring would be made captives upon what was a Sunnah of Rasool Allah^{-saww}, for he^{-saww} made captives, and forgave, and accepted the ransom.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبْرَ قَلِيلًا وَ إِنَّ مَنْ جَزَعَ جَزَعَ قَلِيلًا

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّهُ بُشِّرَى وَ اتَّقَامُ فَأَتَاخَ اللَّهُ عَزَّ وَ جَلَّ لَهُ قِتَالُ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ اخْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ وَ اقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ

He^{-saww} said: 'It is Glad tidings and a revenge'. So Allah^{-azwj} Mighty and Majestic Permitted for him to fight against the Polytheists. So Allah^{-azwj} Revealed ***So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush [9:5] And kill them wherever you find them [2:191].***

فَقَتَّلَهُمُ اللَّهُ عَلَى يَدَيْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَجْبَائِهِ وَ جَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ لَهُ فِي الْآخِرَةِ فَمَنْ صَبَرَ وَ احْتَسَبَ لَمْ يُخْرَجْ مِنَ الدُّنْيَا حَتَّى يَقْرَأَ اللَّهُ لَهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ .

Thus, Allah^{-azwj} Killed them upon the hands of Rasool Allah^{-saww}, and his^{-saww} beloved ones, and Made for him^{-saww} the Rewards of his^{-saww} patience along with what He^{-azwj} had Hoarded for him^{-saww} in the Hereafter. Therefore, the one who is patient and is contented, would not exit from the world until Allah^{-azwj} Delights his eyes along with what He^{-azwj} has Hoarded for him in the Hereafter'.³⁹

عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله: فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ، قال: «هي يوم النحر إلى عشر مضين من شهر ربيع الآخر».

From Zurara,

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj}: ***So when the Sacred Months have passed, then kill the Polytheists wherever you find them [9:5].*** He^{-asws} said: 'It is the day of the Sacrifice up to the tenth day past from the month of Rabbi Al-Akhar''.⁴⁰

³⁸ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 2 (Extract)

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 3 (Extract)

⁴⁰ تفسير العياشي 2: 22 / 77.

VERSES 6 - 11

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ {6}

And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah, then make him reach his safety. That is because they are a people who don't know [9:6]

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {7}

How can there be for the Polytheists an agreement with Allah and His Rasool, except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah Loves the pious [9:7]

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ {8}

How (can it be)! And if they were to prevail upon you, they would neither have any regard for you only nor for any guarantee. They are pleasing you with their mouths and their hearts are refusing, and most of them are mischief-makers [9:8]

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {9}

They have taken a small price for the Signs of Allah, so they are hindering from His Way. It was evil, what they were doing [9:9]

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ {10}

They are not giving any regard for a Momin only nor any guarantee; and these, they are the aggressors [9:10]

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۚ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {11}

But if they were to repent and establish the Salat and give the Zakat, then they are your brethren in the Religion; and We Clarify the Signs for a people who know [9:11]

ابن شهر آشوب: عن (تفسير القشيري): أن رجلا قال لعلي بن أبي طالب (عليه السلام): فمن أراد منا أن يلقي رسول الله في بعض الأمر بعد انقضاء الأربعة، فليس له عهد؟ قال علي (عليه السلام): «بلى، إن الله تعالى قال: وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ الْآيَةُ».

Ibn Shehr Ashub, from Tafseer Al Qasheyri,

'A man said to Ali^{-asws} Bin Abu Talib^{-asws}, 'So the one from us who wants to meet Rasool Allah^{-saww} with regards to some matter after the passing of the four (months), there would not be a treaty for him?' Ali^{-asws} said: 'Yes (there would be). Allah^{-azwj} the Exalted Says: **And if one of the Polytheists seeks asylum from you, grant him asylum [9:6] – Verse**'.⁴¹

VERSES 12 & 13

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَتِمَّةَ الْكُفْرِ لَا إِلَهُهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ {12}

And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {13}

Will you not fight a people who broke their oaths and they are aiming to expel the Rasool, and they initiated (attacking) you first time? Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13]

عبد الله بن جعفر الحميري، قال: حدثني محمد بن عبد الحميد و عبد الصمد بن محمد جميعا، عن حنان بن سدير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «دخل علي أناس من أهل البصرة فسألوني عن طلحة و الزبير، فقلت لهم: كانا من أئمة الكفر، إن عليا (عليه السلام) يوم البصرة لما صف الخيل، قال لأصحابه: لا تعجلوا على القوم حتى أعذر فيما بيني و بين الله عز و جل و بينهم،

Abdullah Bin Ja'far Al Humeyri, from Muhammad Bin Abdul Hameed, and Abdul Samad Bin Muhammad altogether, from Hanan Bin Sudeyr who said,

'I heard Abu Abdullah^{-asws} saying: 'Some people from the inhabitants of Al-Basra came over to me^{-asws}. So they asked me^{-asws} about Talha and Al-Zubeyr. So I^{-asws} said to them: 'They are from **the imams of Kufr [9:12]**. Surely, when Ali^{-asws} arranged the cavalry in rows on the day of Al-Basra (Battle of Jamal), said to his^{-asws} companions: 'Do not be hasty against a people

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until excuses (are removed) between myself^{-asws} and between Allah^{-azwj} Mighty and Majestic, and between them’.

فقال إليهم، فقال: يا أهل البصرة، هل تجدون علي جورا في حكم؟ قالوا: لا. قال: فحيفا في قسم؟ قالوا: لا. قال: فرغبة في دنيا أخذنا لي و لأهل بيتي دونكم، فنقمتم علي فنكنتم بيعتي؟ قالوا: لا. قال: فأقمت فيكم الحدود، و عطلتها عن غيركم؟ قالوا: لا.

He^{-asws} stood up against them, and said: ‘O people of Al-Basra! Have you ever found Ali^{-asws} to be tyrannous in his^{-asws} judgement?’ They said, ‘No!’ He^{-asws} said: ‘Any injustice in any department?’ They said, ‘No!’ He^{-asws} said: ‘So was it the desire for the world which seized me^{-asws} and my^{-asws} family apart from you, that made you detest Ali^{-asws}, and break your allegiances to me^{-asws}?’ They said, ‘No!’ He^{-asws} said: ‘So did I^{-asws} establish the Limits (of the Shariah Law) among you and stopped if from others?’ They said, ‘No!’

قال: فما بال بيعتي تنكث، و بيعة غيري لا تنكث، إني ضربت الأمر أنفه و عينه، فلم أجد إلا الكفر أو السيف.

He^{-asws} said: ‘So what is the matter than you have broken your allegiances with me^{-asws}, but you did not break allegiances to the others (Abu Bakr, Umar and Usman)? I^{-asws} struck the matter on its nose and on its eyes and I^{-asws} did not find except the Kufr or the sword’.

ثم ثنى إلى أصحابه ، فقال: إن الله تبارك و تعالى يقول في كتابه: وَ إِنْ نَكُنْثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يُنْتَهُونَ،

Then he^{-asws} praised (Allah^{-azwj} in front of) his^{-asws} companions, so he^{-asws} said: ‘Allah^{-azwj} Blessed and High is Saying in His^{-azwj} Book: ***And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12]’.***

فقال أمير المؤمنين (عليه السلام): و الذي فلق الحبة و برأ النسمة و اصطفى محمدا (صلى الله عليه و آله) بالنبوة، إنهم لأصحاب هذه الآية، و ما قوتلوا مذ نزلت».

Amir Al-Momineen^{-asws} said: ‘By the One Who^{-azwj} Split the seed and Formed the person, and Chose Muhammad^{-saww} with the Prophet-hood, they (Talha and Zubair) are the ones referred to in these verses, and they (imams of Kufr) have not been fought since it was Revealed’.⁴²

الشيخ المفيد في (أماليه)، قال: أخبرني أبو الحسن علي بن خالد المراغي، قال: حدثني أبو القاسم الحسن بن علي الكوفي، قال: حدثنا جعفر بن محمد بن مروان، قال: حدثنا أبي، قال: حدثنا إسحاق بن يزيد، قال: حدثنا سليمان بن قرم، عن أبي الجحاف، عن عمار الدهني، قال: حدثنا أبو عثمان مؤذن بني أفضى، قال: سمعت علي بن أبي طالب (عليه السلام) حين خرج طلحة و الزبير لقتاله يقول: «عذيري من طلحة و الزبير، بايعاني طائعين غير مكرهين، ثم نكثا بيعتي من غير حدث أحدثته». ثم تلا هذه الآية: وَ إِنْ نَكُنْثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يُنْتَهُونَ.

Al Sheykh Al Mufeed in his Amaali said, ‘Abu Al Hassan Ali Bin Khalid Al Maraghy informed me, from Abu Al Qasim Al Hassan Bin Ali Al Kufy, from Ja’far Bin Muhammad Bin Marwaan, from his father, from Is’haq Bin

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Yazeed, from Suleyman Bin Qaram, from Abu Al Jahaaf, from Amaar Al Dahny, from Abu Usmaan Muezzin of the Clan of Afsa who said,

'I heard Ali^{-asws} Bin Abu Talib^{-asws} saying, when Talha and Al-Zubeyr came to fight against him^{-asws}: 'I^{-asws} have excused myself^{-asws} from Talha and Al-Zubeyr. They had pledged their allegiances to me^{-asws} willingly, without use of force. Then they broke their allegiances to me^{-asws} without any new event having transpired'. Then he^{-asws} recited this Verse: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12]**'.⁴³

عن الحسن البصري، قال: خطبنا علي بن أبي طالب (صلوات الله عليه) على هذا المنبر، و ذلك بعد ما فرغ من أمر طلحة و الزبير و عائشة، صعد المنبر فحمد الله و أثنى عليه، و صلى على رسول الله (صلى الله عليه و آله)، ثم قال: «أيها الناس، و الله ما قاتلت هؤلاء بالأمس إلا بآية تركتها في كتاب الله، إن الله يقول: **وَ إِنْ نَكُنْثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَتَمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ** أما و الله لقد عهد إلي رسول الله (صلى الله عليه و آله)، و قال لي: يا علي، لتقاتلن الفئة الباغية، و الفئة الناكثة، و الفئة المارقة».

From Al Hassan Al Basry who said,

'Ali^{-asws} Bin Abu Talib^{-asws} gave a sermon to us upon this very Pulpit, and that was after he^{-asws} was free from the matter of Talha, and Al-Zubeyr, and Al-Ayesha. He^{-asws} ascended the Pulpit, so he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, and sent greeting upon Rasool Allah^{-saww}, then said: 'O you people! By Allah^{-azwj}! I^{-asws} did not fight against them yesterday except for their having left a Verse in the Book of Allah^{-azwj}. Allah^{-azwj} is Saying: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12]**. By Allah^{-azwj}! Rasool Allah^{-saww} had covenanted to me^{-asws} and said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} would be fighting against the rebellious group, and the group of the breakers of the allegiance, and the group of apostates'.⁴⁴

عن عمار، عن أبي عبد الله (عليه السلام)، قال: «من طعن في دينكم هذا فقد كفر، قال الله: **وَ طَعْنُوا فِي دِينِكُمْ** - إلى قوله: **يَنْتَهُونَ**».

From Amaar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who taunts with regards to your Religion so he has blasphemed. Allah^{-azwj} Says: **and are taunting regarding your Religion [9:12]** - up to His^{-azwj} Words: **perhaps they would desist [9:12]**'.⁴⁵

تأويله: ما ذكره علي بن ابراهيم في تفسيره قال: روي عن أمير المؤمنين عليه السلام أنه قال: ما قاتلت أهل الجمل وأهل صفين إلا بآية من كتاب الله وهي قوله عزوجل * (وَإِنْ نَكُنْثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَتَمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ)

Its explanation is what has been mentioned by Al Bin Ibrahim in his Tafseer by saying,

الأمالى: 7 / 72، شواهد التنزيل 1: 281 / 209.⁴³

تفسير العياشي 2: 25 / 78.⁴⁴

تفسير العياشي 2: 26 / 79.⁴⁵

'It has been reported from Amir Al-Momineen^{-asws} having said: 'I^{-asws} did not fight the people of the camel (battle of Al-Jamal) and the people of Siffeen (battle of Siffeen) except by a Verse from the Book of Allah^{-azwj}, and it is the Words of Mighty and Majestic **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12]**'.⁴⁶

أَخْبَرَنَا الشَّيْخُ الْغَفِيُّ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحُسَيْنِ الْبَصْرِيُّ رَحِمَهُ اللَّهُ قِرَاءَةً عَلَيْهِ فِي صَفَرٍ سَنَةِ عَشْرِ وَخَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي الشَّيْخُ أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُتْبَةَ قَالَ: حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْمَدَارِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْمُطَّلِبِ الشَّيْبَانِيُّ فِي شَعْبَانَ سَنَةِ سِتٍّ وَثَمَانِينَ وَثَلَاثِمِائَةٍ بِبَغْدَادَ فِي هَرِّ الدَّجَاجِ فِي دَارِ الصَّيْدَاوِيِّ الْمُنْشِدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مَعْقِلٍ الْعَجَلِيُّ الْقَرْمَاسَانِيُّ [الْقَرْمِيسِينِيُّ] بِشَهْرَزُورَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الصُّهْبَانِ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِيهِ عَنْ عُثْمَانَ الْأَحْمَرِ عَنْ أَبِيهِ بْنِ تَغْلِبٍ عَنْ عِكْرِمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was informed to us by the Sheykh, the chaste, Abu Al Baqa'a Ibrahim Bin Al Hassan al Basry, reading upon it during Safar of the year five hundred and ten, at the location of our Master^{-asws} Amir Al Momineen Ali Bn Abu Talib^{-asws}, from Al Sheykh Abu Talib Muhammad Bin Al Husayn Bin Utba, from Abu Al Husayn Muhammad Bin Ahmad Bin Muhammad Bin Makhlad Al Madary, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani, during Shaban of the year three hundred and eighty six at Baghdad, at the river Dajjaj in the house of Al Saydawy Al Munshid, from Muhammad Bin Muhammad Bin Ma'qal Al Ijaly Al Qarmasany (Al Qirmaysiny) at Shahrzour, from Muhammad Bin Abu Al Suhban Al Bahily, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlub, from Ikrama, a slave of Abdullah Bin Abbas, from Abdullah Bin Abbas,

عَقَمَ النِّسَاءُ أَنْ يَأْتِيَنَّ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ مَا كَشَفَ النِّسَاءَ دُبُوكُهُنَّ عَنْ مِثْلِهِ لَا وَاللَّهِ مَا رَأَيْتُ فَارِسًا مُخْدِنًا يُوزَنُ بِهِ لِرَأْيْتُهُ يَوْمًا وَنَحْنُ مَعَهُ بِصِفَيْنَ وَ عَلَى رَأْسِهِ عِمَامَةٌ سَوْدَاءُ وَكَأَنَّ عَيْنَيْهِ سِرَاجًا سَلِيطٌ تَتَوَقَّدَانِ مِنْ تَحْتِهِمَا يَقِفُ عَلَى شِرْذِمَةٍ يَخْطُبُهُمْ حَتَّى انْتَهَى إِلَى نَفَرٍ أَنَا فِيهِمْ وَ طَلَعَتْ خَيْلٌ لِمُعَاوِيَةَ (لَعَنَهُ اللَّهُ) تُدْعَى بِالْكُتَيْبَةِ الشَّهْبَاءِ عَشْرَةُ آلَافٍ دَارِعَ عَلَى عَشْرَةِ آلَافٍ أَشْهَبَ فَاثْسَعَرَ النَّاسُ لَهَا لَمَّا رَأَوْهَا وَ انْحَارَ بَعْضُهُمْ إِلَى بَعْضٍ

'The women were futile from coming with (a child) the like of Amir Al Momineen Ali Bin Abu Talib^{-asws}, they could not uncover their veil from the like of him^{-asws}. No, by Allah^{-azwj}! I did not see a horseman as modern riding with it. I saw him^{-asws} one day, and we were with him^{-asws} at Siffeen, and upon his^{-asws} head was a black turban, and it was as if his^{-asws} eyes were two lamps being ignited from beneath the two, pausing upon a platoon, addressing them until he^{-asws} ended up to a number, me being among them, and the cavalry of Muawiya (may Allah^{-azwj} Curse him) emerged, called Al Shaba'a battalion of ten thousand armed and ten thousand mixed. So the people were frightened to it due to what they saw and aligned with each other.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِيمَا التَّخَعُّ وَ الْحَنْعُ أَهْلُ الْعِرَاقِ هَلْ هِيَ إِلَّا أَشْخَاصٌ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ لَوْ مَسَّنَهَا سُيُوفُ أَهْلِ الْحَقِّ لَرَأَيْتُمُوهَا كَجَرَادٍ بِقِيَعَةٍ سَفَّتُهُ الرِّيحُ فِي يَوْمٍ عَاصِفٍ أَلَا فَاسْتَشْعِرُوا الْحُشْيَةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ ادْرِعُوا الصَّبْرَ وَ غَضُّوا الْأَصْوَاتَ وَ قَلِقُوا الْأَسْيَافَ فِي الْأَعْمَادِ قَبْلَ السَّلَةِ وَ انْظُرُوا الْحَزَرَ وَ اطْعَمُوا الشَّرَرَ وَ كَافَحُوا بِالْظُّبَى

Amir Al-Momineen^{-asws} said: 'Regarding what is the flipping and the dispersion? People of Al Iraq! Is it except for the persons who are inclining wherein are flying hearts? If the swords of

⁴⁶ Taweel Al Ayaat Al Zaahira – Ch 9 H 6

the people of the truth were to touch these (hearts), you would see them like locusts, on a spot struck by the wind during a stormy day. Indeed! Be aware of the fear of Allah^{-azwj}, and bring about the tranquillity and arm yourselves with the patience and lower your voices, and shake the swords in the sheaths before the brandishing, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَصَلُّوا السُّيُوفَ بِالْخَيْطِ وَالنِّبَالَ بِالرِّمَاحِ وَعَاوِدُوا الْكَرَّ وَاسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌّ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ فَطَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيَةً سَجْحًا فَإِنَّكُمْ بِعَيْنِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَ أَخِي رَسُولِ اللَّهِ ص وَ عَلَيْكُمْ بِهَذَا السَّرَادِقِ الْأَذْمِ وَ الرِّوَاقِ الْمُظْلِمِ وَ اضْرِبُوا ثَبَجَهُ فَإِنَّ الشَّيْطَانَ رَاقِدٌ فِي كَسْرِهِ نَاقِشٌ حِصْنِيهِ مُفْتَرِشٌ ذِرَاعِيهِ قَدْ قَدَّمَ لِلْوَيْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رِجْلًا

And strike your swords with the pace, and the darting of the spears, and repeat the striking, and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{-azwj} Mighty and Majestic and with the brother of Rasool Allah^{-saww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{-la} is lying down in in it corner, arguing in his^{-la} lap, with wide open arms, having had extended his^{-la} hand for the attacking and holding back the legs for the retreating.

فَصَنْدَأَ صَمْدًا حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيَّكُمْ أَعْمَالُكُمْ هَا أَنَا شَادٌّ فَشُدُّوا بِسْمِ اللَّهِ حَمَّ لَا يُنْصَرُونَ

Therefore, endure with an endurance until the pillars of the truth are clear upon you, ***So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35].*** Here I^{-asws} am, fighting, and you should be fighting (as well) in the Name of Allah^{-azwj}, and they will not be victorious’.

ثُمَّ حَمَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ الصَّلَاةُ وَ السَّلَامُ حَمْلَةً وَ تَبِعَتْهُ حُوزَيْلَةٌ لَمْ تَبْلُغِ الْمِائَةَ فَارِسٍ فَأَجْلَاهُمْ فِيهَا جَوْلَانِ الرَّحَى الْمُسْرَحَةَ بِثِقَالِهَا فَارْتَقَعَتْ عَجَاجَةً مَنَعَتْنِي النَّظَرَ ثُمَّ انْجَلَتْ فَأَتَيْتُ النَّظَرَ فَلَمْ نَرَ إِلَّا رَأْسًا نَادِرًا وَ يَدًا طَائِحَةً فِيمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ وَلَوْا مُدْبِرِينَ كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ

Then Amir Al Momineen^{-asws}, may the *Salawat* and the greetings be upon him^{-asws} and his^{-asws} offspring, attacked, and the cavalry followed him^{-asws}, (their number) not reaching a hundred horsemen. So he^{-asws} trapped them with an encircling of a millstone. They were disbanded by their heaviness. The raising of the dust prevented me from the sighting. Then it receded, so I focused the sight but we did not see except for a rare head and a fallen hand among what was very quick from their turning away departing: ***As if they were frightened donkeys [74:50] Fleeing from a lion [74:51].***

فَإِذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ أَقْبَلَ وَ سَيْفُهُ يَنْطُفُ وَ وَجْهُهُ كَشَيْفَةِ الْقَمَرِ وَ هُوَ يَقُولُ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ.

And there was Amir Al Momineen^{-asws} having had returned, and his^{-asws} sword was dripping (with blood) and his^{-asws} face like the bright moon, and he^{-asws} was saying ***then fight the imams of Kufr - surely their oaths (mean) nothing [9:12]'***⁴⁷.

⁴⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 48

قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ أَبِيهِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ الطَّوِيلِ وَ عَمَّارِ بْنِ أَبِي مُعَاوِيَةَ قَالَا حَدَّثَنَا أَبُو عَثْمَانَ الْبَجَلِيُّ مُؤَدَّنُ بَنِي أَقْصَى قَالَ بُكَيْرٌ أَذَّنَ لَنَا أَرْبَعِينَ سَنَةً قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ يَوْمَ الْحَمَلِ وَ إِنَّا نَكُونُ أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعُنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ثُمَّ حَلَفَ حِينَ قَرَأَهَا أَنَّهُ مَا قُوِلَ أَهْلُهَا مُنْذُ نَزَلَتْ حَتَّى الْيَوْمِ

He said, 'It was narrated to us by Ali Bin Hashim, from his father, from Bukeyr Bin Abdullah Al Taweel and Ammar Bin Abu Muawiya who both said, 'It was narrated to us by Abu Usman Al Bajaly, Muezzin of the Clan of Aqsa who said, 'Bukeyr who recited Azaan for us for forty years, said,

'I heard Ali^{-asws} saying on the day of the camel (the battle of Al-Basra): **'And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12].** Then he^{-asws} took oath when he^{-asws} recited it: 'It is so that the ones referred to in this Verse have not been fought since it was Revealed until today''.

قَالَ بُكَيْرٌ فَسَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ ع فَقَالَ صَدَقَ الشَّيْخُ هَكَذَا قَالَ عَلِيٌّ ع هَكَذَا كَانَ.

Bukeyr said, 'So I asked Abu Ja'far^{-asws} about it, and he^{-asws} said: 'The Sheykh spoke the truth. Like this is what Ali^{-asws} said. Like this is how it was''.⁴⁸

VERSES 14 & 15

فَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ {14}

Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and He would Heal the chests of a Momineen people [9:14]

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ {15}

And he would Remove the rage of their hearts; and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15]

عنه، عن ابن فضال، عن علي بن عقبة بن خالد، قال: دخلت أنا ومعلی بن خنیس علی ابی عبد الله علیه السلام فاذن لنا وليس هو فی مجلسه فخرج علينا من جانب البیت من عند نسائه وليس علیه جلباب، فلما نظر الینا رجب فقال: مرحبا بکما وأهلا ثم جلس وقال: أنتم أولو الابواب فی کتاب الله، قال الله تبارک وتعالی: " انما یتذکر أولو الابواب " فأبشروا فأنتم علی أحدی الحسنیین من الله، أما أنکم إن بقیتم حتی تروا ما تمدون إلیه رقابکم شفی الله صدورکم، وأذهب غیظ قلوبکم، وأدالکم علی عدوکم، وهو قول الله تبارک وتعالی: " ویشف صدور قوم مؤمنین ویذهب غیظ قلوبهم "، وإن مضیتم قبل ان تروا ذلك مضیتم علی دین الله الذی رضیه لنبیہ وبعثه علیه.

From him, from Ibn Fazaal, from Ali Bin Uqba Bin Khalid who said,

'I and Moala Bin Khunays Ali came up to Abu Abdullah^{-asws}, for he^{-asws} had permitted me, but he^{-asws} was not in his gathering place. So he^{-asws} came out to us from the side of the house, from his women's quarters, and he^{-asws} had no overcoat upon him^{-asws}. So when he looked at

⁴⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 10 H 4

us and said: 'I^{-asws} love to meet you all'. Then he^{-asws} sat down, then said: 'You (Shias) are the people of the understanding (Mentioned) in the Book of Allah^{-azwj} : **But rather, the ones with the understanding will mind [13:19]**'.

فأبشروا فأنتم على إحدى الحسينين من الله، أما أنكم إن بقيتم حتى تروا ما تمدون إليه رقابكم شفى الله صدوركم، وأذهب غيظ قلوبكم، وأدالكم على عدوكم، وهو قول الله تبارك وتعالى: " ويشف صدور قوم مؤمنين ويذهب غيظ قلوبهم "، وإن مضيتم قبل أن تروا ذلك مضيتم على دين الله الذي رضىه لنبيه وبعثه عليه.

So, receive glad tidings, for you all are upon one of the two Honours from Allah^{-azwj}. But, if you were to remain (alive) until you see what your necks are extending for, Allah^{-azwj} would Heal your hearts, and Remove the rage of your hearts, and Cause you to triumph over your enemies. And these are the Words of Allah^{-azwj} Blessed and Exalted: **and He would Heal the chests of a Momineen people [9:14] And he would Remove the rage of their hearts [9:15]**. And if you were to die before you were to see that, you would have died upon the Religion of Allah^{-azwj} which He^{-azwj} is Pleased with for His^{-azwj} Prophet^{-saww}, and Sent it to him^{-saww}.⁴⁹

VERSE 16

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {16}

Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard; and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; and Allah is Aware of what you are doing [9:16]

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوُسَّاءِ عَنْ مِثْقَى عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً يَعْنِي بِالْمُؤْمِنِينَ الْأَيْمَةَ (عليهم السلام) لَمْ يَتَّخِذُوا الْوَلَايَةَ مِنْ دُونِهِمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Abdullah Bin Ajan,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard; and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen [9:16]** – Meaning by 'the Meaning' is the Imams^{-asws}. Do not be taking confidant the ones besides them^{-asws}.⁵⁰

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ قَالَ حَدَّثَنِي سُفْيَانُ بْنُ مُحَمَّدٍ الصُّبُعِيُّ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الْوَلِيَّةِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولَهُ وَلَا الْمُؤْمِنِينَ وَلِيجَةً قُلْتُ فِي نَفْسِي لَا فِي الْكِتَابِ مَنْ تَرَى الْمُؤْمِنِينَ هَاهُنَا فَرَجَعَ الْجَوَابُ الْوَلِيَّةُ الَّتِي يُقَامُ دُونُ وَلِيِّ الْأَمْرِ وَ حَدَّثَنَكَ نَفْسَكَ عَنِ الْمُؤْمِنِينَ مَنْ هُمْ فِي هَذَا الْمَوْضِعِ فَهُمْ الْأَيْمَةُ الَّذِينَ يُؤْمِنُونَ عَلَى اللَّهِ فَيُجِزُ أَمَانَهُمْ .

⁴⁹ Al Mahaasin – V 1 Bk 4 – H 135

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 15

Ali Bin Muhammad and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad Al Makhai'e who said, 'Sufyan Bin Muhammad Al Zubayyi narrated to me saying,

'I wrote to Abu Muhammad^{-asws} (11th Imam^{-asws}) asking him^{-asws} about the confidant, and these are the Words of Allah^{-azwj} the Exalted: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen [9:16]**, and I said to myself, 'It is not in the Book. Where can you see a Momin over here?' So the answer came back: 'The confidant – is the one who is in the place of a Guardian^{-asws}. And I^{-asws} narrate to you about the Momineen who are in this position, so they^{-asws} are the Imams^{-asws} who are believing in Allah^{-azwj}, so He^{-azwj} Authorises their^{-asws} safety'.⁵¹

عن ابن أبان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «يا معشر الأحداث، اتقوا الله و لا تأتوا الرؤساء، دعوهم حتى يصيروا أذنابا، لا تتخذوا الرجال ولائج من دون الله، إنا والله خير لكم منهم». ثم ضرب يده إلى صدره.

From Ibn Abaan who said,

'I heard Abu Abdullah^{-asws} saying: 'O group of juveniles! Fear Allah^{-azwj} and do not go to the leaders. Leave them to become sinners. Do not take the men as confidants besides Allah^{-azwj}. By Allah^{-azwj}! I^{-asws} am better for you all than them'. Then he^{-asws} struck by his^{-asws} hands upon his^{-asws} chest'.⁵²

أبو الصباح الكناني، قال: قال أبو جعفر (عليه السلام): «يا أبا الصباح، إياكم و اللائج، فإن كل وليجة دوننا فهي طاغوت».

Abu Al Sabah Al Kanany who said,

'Abu Ja'far^{-asws} said: 'O Abu Al-Sabah! Beware of the confidants! For every confidant besides us^{-asws} is a tyrant'.⁵³

قال: فأنشدكم، أتعلمون حيث نزلت (أم حسبتم أن تتركوا وما يعلم الله الذين جاهدوا منكم ولم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة)، قال الناس: يا رسول الله، خاصة في بعض المؤمنين أم عامة لجميعهم؟

(Suleym Bin Qays said), 'He^{-asws} (Amir Al-Momineen^{-asws}) said: 'With Allah^{-azwj} as your Witness, do you know that when the Verse: **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard; and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen [9:16]** was Revealed, the people said, 'O Rasool Allah^{-saww}, are these regarding certain special Momineen or the generality of all of them?'

فأمر الله عز وجل أن يعلمهم ولاية أمرهم وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وركعاتهم وصومهم وحجهم. فنصبي للناس بغدير خم، ثم خطب وقال: (أيها الناس، إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس تكذبني فأوعدني لأبلغها أو ليعذبني).

Allah^{-azwj} Mighty and Majestic Ordered him^{-saww} to teach them about the ones in authority (Wali Al-Amr) among them, and explain for them about the Wilayah as he^{-saww} had explained

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 124 H 9

⁵² تفسير العتاشي 2: 32 / 83.

⁵³ تفسير العتاشي 2: 33 / 83.

to them about their Salats, and their Zakat, and their Fasts, and their Hajj. He^{-saww} nominated me^{-asws} to the people at Ghadeer Khumm, then preached to them, and said: 'O you people, Allah^{-azwj} Sent me^{-saww} with a Message which has constricted my^{-saww} chest, and I^{-saww} thought that the people would deny it. He^{-azwj} Called upon me^{-saww} to deliver it or else He^{-azwj} would Punish me^{-saww}'.

ثم أمر فنودي بالصلاة جامعة، ثم خطب فقال: (أيها الناس، أتعلمون أن الله عز وجل مولاي وأنا مولى المؤمنين وأنا أولى بهم من أنفسهم)؟ قالوا: بلى، يا رسول الله. قال: (قم، يا علي). فقممت، فقال: (من كنت مولاه فعلي هذا مولاه، اللهم وال من والاه وعاد من عاداه).

Then he^{-saww} ordered the Call to congregational Salat, then preached. He^{-saww} said: 'O you people, do you know that Allah^{-azwj} Mighty and Majestic is my^{-saww} Master, and I^{-asws} am the Master of the Momineen, and I^{-asws} am foremost to them than their own selves?' They said, 'Yes, O Rasool Allah^{-saww}'. He^{-saww} said: 'Arise, O Ali^{-asws}'. I^{-asws} stood up. He^{-saww} said: 'The one whom I^{-saww} am the Master of, this 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}'.⁵⁴

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِيجَةً «يعني بالمؤمنين آل محمد (عليهم السلام)».

He (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen [9:16]** – It means by the 'Momineen', the Progeny^{-asws} of Muhammad^{-saww}'.⁵⁵

العياشي: عن أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «أتى رجل النبي (صلى الله عليه و آله) فقال: يا بايعني، يا رسول الله. قال: «على أن تقتل أباك؟»

Al Ayyashi, from Abu Al Abbas,

'From Abu Abdullah^{-asws} having said: 'A man came over to the Prophet^{-saww} and he said, 'Take my allegiance, O Rasool Allah^{-saww}!' He^{-saww} said: 'Upon (a stipulation) that you will kill your father?'

[قال: فقبض الرجل يده، ثم قال: يا بايعني، يا رسول الله. قال: «على أن تقتل أباك؟». فقال الرجل: نعم، على أن أقتل أبي.

He^{-asws} said: 'So the man grabbed his^{-saww} hand, then said, 'Take my allegiance, O Rasool Allah^{-saww}!' He^{-saww} said: 'Upon (a stipulation) that you will kill your father?' So the man said, 'Yes, upon (a stipulation) that I will kill my father'.

فقال رسول الله (صلى الله عليه و آله): الآن لم تتخذ من دون الله و لا رسوله و لا المؤمنين وليجة، إنا لا نأمرك أن تقتل والديك، و لكن نأمرك أن تكرمهما».

⁵⁴ Kitab Sulaym Bin Qays Al-Hilali – H 11

⁵⁵ تفسير القمي 1: 283.

Rasool Allah^{-saww} said: ‘Now, **do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen [9:16]**. We^{-asws} are not ordering you that you kill your parents, but we^{-asws} are ordering that you honour them’.⁵⁶

VERSES 17 - 18

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ {17}

It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. These, their deeds would be Confiscated and they would be in the Fire eternally [9:17]

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ {18}

But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day, and establishes the Salat and gives the Zakat and does not fear (anyone) except Allah. So perhaps they would become from the rightly Guided [9:18]

[الفضل الطبرسي] في تفسير أبي حمزة: ان العباس لما اسر يوم بدر اقبل عليه اناس من المهاجرين والأنصار فعيروه بالكفر وقطيعه الرحم، فقال: مالكم تذكرون مساوئنا وتكتمون محاسننا، قالوا: وهل لكم من محاسن، قال: نعم. والله لنعمر المسجد الحرام ونحجب الكعبة ونسقي الحاج ونفك العاني فأنزل الله تعالى: * (ما كان للمشركين أن يعمرُوا) * إلى آخر الآيات.

Al Fazal Al Tabarsy in his Tafseer – Abu Hamza said,

‘When Al-Abbas (who was the liberated slave of clan of Hashim^{-asws}), was made a captive on the day of Badr, some people from the Emigrants and the Helpers faced him, so they insulted him with the Kufr and the cutting off of the relationships. So he said, ‘What is the matter that you are mentioning our bad deeds but concealing our good deeds’. They said, ‘And is there a good deed for you?’ He said, ‘Yes. By Allah^{-azwj}! We visited the Sacred Masjid (Performed Umrah), and we veiled the Kabah, and we quenched the Pilgrims, and we bore the expenses. So Allah^{-azwj} the High Revealed **It was not for the Polytheists** – up to the end of the Verse’.⁵⁷

⁵⁶ تفسير العياشي 2: 31 / 83.

⁵⁷ Tafseer Abu Hamza Al Sumaly – H 122

VERSES 19 - 22

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ
اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {19}

Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19]

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ
هُمُ الْفَائِزُونَ {20}

Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20]

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ {21}

Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21]

خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {22}

Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]

These Verses were Revealed regarding Ali^{-asws}

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «نزلت هذه الآية في علي بن أبي طالب (عليه السلام) كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'This Verse was Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws}: **like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19].**

ثم وصف علي بن أبي طالب (عليه السلام)، الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَٰئِكَ
الْفَائِزُونَ

Then He^{-azwj} Described Ali^{-asws} Bin Abu Talib^{-asws}: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].**

ثم وصف ما ل علي (عليه السلام) عنده، فقال: يُبَيِّرُهُمْ رُحْمَهُ مِنْهُ وَ رِضْوَانٍ وَ حَنَاتٍ هُمْ فِيهَا نَعِيمٌ مُقِيمٌ.

Then He^{-azwj} Described what is for Ali^{-asws} in His^{-azwj} Presence: **Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21].**⁵⁸

The merit of Ali^{-asws} over the people

فرات في تفسيره والحسكاني في شواهد التنزيل: حدثني جعفر بن محمد بن هشام، عن عبادة بن زياد، عن أبي معمر سعيد بن خنيم، عن محمد بن خالد الضبي وعبد الله بن شريك العامري، عن سليم بن قيس عن الحسن بن علي عليه السلام: إنه حمد الله تعالى وأثنى عليه وقال: (السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان)، فكما أن للسابقين فضلهم على من بعدهم كذلك لأبي علي بن أبي طالب عليه السلام فضيلته على السابقين بسبقه السابقين.

Furaat in his Commentary (Tafseer), and Al-Haskaany in *Shawaahid Al-Tanzeel*, said, 'Narrated to me Ja'far Bin Muhammad Bin Hashaam, from Abaadat Bin Ziyad, from Abu Ma'mar Saeed Bin Khaseem, from Muhammad Bin Khalid Al-Zaby, and Abdullah Bin Shareek Al-Aamiry, from Sulaym Bin Qays, who has narrated the following:

Al-Hassan^{-asws} Bin Ali^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, and said: **And (as for) the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness [9:100].** So if the former ones have a merit over those who came after them, similarly for Ali^{-asws} Bin Abu Talib^{-asws} there is a merit over the former ones for being before the former ones.

وقال: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) واستجاب لرسول الله صلى الله عليه وآله وواساه بنفسه. ثم عمه حمزة سيد الشهداء وقد كان قتل معه كثير، فكان حمزة سيدهم بقرابته من رسول الله صلى الله عليه وآله.

And said: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19],** and He^{-azwj} Answered for Rasool Allah^{-saww} and made him^{-asws} (Ali^{-asws}) to be equal his^{-saww} self. Then his^{-saww} uncle Hamza^{-as}, Chief of the martyrs, and he^{-as} had killed a lot (of Polytheists) alongside him^{-saww}, and Hamza^{-as} was their chief due to his^{-as} nearness from Rasool Allah^{-saww}.⁵⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin yahya, from Ibn Muskan, from Abu Baseer, who has said:

⁵⁸ تفسير القمّي 1: 284.

⁵⁹ Kitab Suleym Bin Qays – H 93

'From one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day?*** [9:19].

نَزَّلَتْ فِي حَمْزَةٍ وَعَلِيٍّ وَجَعْفَرٍ وَالْعَبَّاسِ وَشَيْبَةَ إِنَّهُمْ فَحَرُّوا بِالسَّقَايَةِ وَالْحِجَابَةِ فَأَنْزَلَ اللَّهُ جَلَّ وَعَزَّ أَوْ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَكَانَ عَلَى وَحْمَةٍ وَجَعْفَرٌ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

(He^{-asws} said): 'It was Revealed regarding Hamza^{-as}, and Ali^{-asws}, and Ja'far^{-as}, and Al-Abbas^{-as}, and Shaeba. They prided themselves for quenching (the thirst) of the Pilgrims. So Allah^{-azwj} Majestic and Mighty Revealed: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day?*** [9:19], and it was Ali^{-asws}, and Hamza^{-as}, and Ja'far^{-as}, may greetings be upon them^{-as}, the ones who^{-as} believed in Allah^{-azwj} and the Last Day, and they^{-as} fought in the Way of Allah^{-azwj}, and (others) are not equal to them^{-as} in the Presence of Allah^{-azwj}.⁶⁰

Argument for the superiority of Ali^{-asws}

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي الفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص أمرهم عمر بن الخطاب أن يدخلوا بيتا، و يغلقوا عليهم بابه، و يتشاوروا في أمرهم، و أجلبهم ثلاثة أيام، فإن توافقت خمسة على قول واحد و أبي رجل منهم قتل ذلك الرجل، و إن توافقت أربعة و أبي اثنان قتل الاثنان.

Al Sheykh, in his (book) Majaalis said, 'A group informed us, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Aasimy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from salim Bin Abu Al Ja'ad, raising it to

Abu Dharr^{-ra} having said: 'Ali^{-asws}, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqqas, were ordered by Umar Bin Al-Khattab to enter a house, and the door was locked from outside on them, and that they should hold consultations, and their term was set a three days. So, if there was a consensus of five upon one word, and one man were to oppose from them, then that man should be killed. And if four were to form a consensus and two were to refuse, so the two should be killed.

فلما توافقتوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، و إن يكن باطلا فأنكروه». قالوا: قل، و ذكر مناقبه لهم و هم يوافقونه على ثبوتها له دونهم. و قال لهم في ذلك: «فهل فيكم أحد نزلت فيه هذه الآية: أَوْ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ غَيْرِي؟» قالوا: لا.

When there was a consensus of all upon one view, Ali^{-asws} Bin Abu Talib^{-asws} said to them: 'I^{-asws} would love it if you could listen to what I^{-asws} am saying to you. So if it is true, then accept it, and if it is false, then reject it'. They said, 'Speak!' And he^{-asws} mentioned his^{-asws} own merits to them, and they were in agreement upon its authenticity, besides them all. And he^{-asws} said to them during that: 'Is there anyone among you for whom this Verse was Revealed: ***Are you considering the quencher of the pilgrims and the maintainer of the***

⁶⁰ Al Kafi – V 8 H 14693

Sacred Masjid as being the like the one who believes in Allah and the Last Day? [9:19], apart from myself^{-asws}?’ They said, ‘No!’⁶¹

The highest merit of Ali^{-asws}

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن أمير المؤمنين (صلوات الله عليه) قيل له: يا أمير المؤمنين، أخبرنا بأفضل مناقبك؟ قال: «نعم، كنت أنا وعباس و عثمان بن أبي شيبة في المسجد الحرام، قال عثمان بن أبي شيبة: أعطاني رسول الله (صلى الله عليه وآله) الخزانة، يعني مفاتيح الكعبة. و قال العباس: أعطاني رسول الله (صلى الله عليه وآله) السقاية، و هي زمزم، و لم يعطك شيئا، يا علي.

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘It was said to Amir Al-Momineen^{-asws}, ‘O Amir Al-Momineen^{-asws}! Will you^{-asws} inform us of the highest of your^{-asws} merit?’ He^{-asws} said: ‘Yes. I^{-asws}, and Abbas, and Usman Bin Abu Sheyba were in the Sacred Masjid. Usman Bin Abu Shayba said, ‘Rasool Allah^{-saww} gave me the treasure, meaning the keys of the Kaaba’. And Al Abbas said, ‘Rasool Allah^{-saww} gave me the watering-place, and it is Zamzam, and did not give you^{-asws} anything, O Ali^{-asws}’.

قال: فأنزل الله: أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ».

He^{-asws} said: ‘So Allah^{-azwj} Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]**’.⁶²

The priding by others, and the superiority of Ali^{-asws} over them

عن علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «نزلت في علي (عليه السلام) و حمزة و العباس و شيبة، قال العباس: أنا أفضل، لأن سقاية الحاج بيدي. و قال شيبة: أنا أفضل، لأن حجابة البيت بيدي. و قال حمزة: أنا أفضل، لأن عمارة المسجد الحرام بيدي.

Ali Bin Ibrahim said, ‘My father narrated to me, from Safwan, from Ibn Muskan, from Baseer,

‘From Abu Ja’far^{-asws} having said: ‘It was Revealed regarding Ali^{-asws}, and Hamza^{-as}, and Al-Abbas and Sheyba. Abbas said, ‘I am most superior because the pilgrims get quenched by my hands’. And Sheyba said, ‘I am most superior because the curtaining of the House (Kabah) is in my hands. And Hamza^{-as} said, ‘I^{-as} am the most superior because the building of the Sacred Masjid is in my^{-as} hands’.

و قال علي (عليه السلام): أنا أفضل، لأنني آمنت قبلكم، ثم هاجرت و جاهدت. فرضوا برسول الله (صلى الله عليه وآله) [حكما]، فأنزل الله تعالى: أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ إِلَى قَوْلِهِ تَعَالَى: إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ».

الأماي 2: 159 و 163 61

تفسير العياشي 2: 83 / 34. 62

And Ali^{-asws} said: 'I^{-asws} am the most superior because I^{-asws} believed before you all, then I^{-asws} emigrated and fought, and I^{-asws} was pleased with Rasool Allah^{-azwj}, so Allah^{-azwj} the Exalted Revealed: ***'Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah [9:19] – up to His^{-azwj} Words: surely Allah, in His Presence is a Mighty Recompense [9:22]'***.⁶³

Al Tabarsy said, 'Al Hakam Abu Al Qasim Al Haskani reported, from Ibn Bureyda, from his father who said,

الطبرسي، قال: روى الحاكم أبو القاسم الحسكاني، بإسناده عن ابن بريدة، عن أبيه، قال: بينا شعبة و العباس يتفاخران، إذ مر بهما علي بن أبي طالب (عليه السلام)، فقال: «بماذا تتفاخران؟» فقال العباس: لقد أوتيت من الفضل ما لم يؤت أحد، سقاية الحاج. و قال شعبة: أوتيت عمارة المسجد الحرام.

'While Sheyba and Al-Abbas were priding over each other, Ali^{-asws} Bin Abu Talib^{-asws} passed by and he^{-asws} said: 'With what are you two priding?' Al-Abbas said, 'I have been given from the merit what no one has been given, quenching the pilgrims'. And Sheyba said, 'I am given the building (works) of the Sacred Masjid'.

و قال علي (عليه السلام): «و أنا أقول لكما: لقد أوتيت على صغري ما لم تؤتيا» فقالا: و ما أوتيت، يا علي؟ قال: «ضربت خراطيمكما بالسيف حتى أمنتما بالله و رسوله».

And Ali^{-asws} said: 'And I^{-asws} am saying to you both: 'I^{-asws} have been Given upon my smallness of age what you two have not been given'. They said, 'And what are you^{-asws} given, O Ali^{-asws}? He^{-asws} said: 'Striking your noses with the sword until you both believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'.

فقام العباس مغضبا يجر ذيله حتى دخل على رسول الله (صلى الله عليه و آله)، و قال: أما ترى إلى ما استقبلني به علي؟ فقال: «ادعوا لي عليا». فدعي له فقال: «ما حملك على ما استقبلت به عمك؟».

Al-Abbas stood up angrily dragging his back clothes until he came over to Rasool Allah^{-saww} and said, 'But, do you^{-saww} see to what I have to face with Ali^{-asws}? He^{-saww} said: 'Call Ali^{-asws} to me^{-saww}'. So he called for him^{-asws}. He^{-saww} said: 'What carried you^{-asws} upon what you faced your^{-asws} uncle with?'

فقال: «يا رسول الله، صدمته بالحق، فإن شاء فليغضب، و إن شاء فليرض»، فنزل جبرئيل (عليه السلام)، و قال: يا محمد، إن ربك يقرأ عليك السلام، و يقول: اتل عليهم: أ جعلتُم سقاية الحاج و عمارة المسجد الحرام كمن آمن بالله و اليوم الآخر إلى قوله: إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ. فقال العباس: إنا قد رضينا – ثلاث مرات

He^{-asws} said: 'O Rasool Allah^{-saww}! I^{-asws} offended him with the Truth, so if he so desires to, then let him be angry, and if he so desires to, then let him be pleased'. Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and is Saying: "Notify upon them: ***'Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the***

تفسير القمي 1: 284. 63

Last Day [9:19] – up to His^{-azwj} Words: *surely Allah, in His Presence is a Mighty Recompense [9:22]*’ So Al Abbas said, ‘We have agreed’ – three times’.⁶⁴

And from the way of the adversaries, is what is reported by Al Sa’alby in his Tafseer. He said, ‘Al Hassan and al Sha’by and Muhammad Bin Ka’ab and Qurtuby said,

و من طريق المخالفين: ما رواه الثعلبي (تفسيره)، قال: قال الحسن و الشعبي و محمد بن كعب القرظي: نزلت هذه الآية في علي بن أبي طالب (عليه السلام) و العباس بن عبد المطلب و طلحة بن شيبه، و ذلك أنهم افتخروا، فقال طلحة: أنا صاحب البيت بيدي مفاتيحه، و لو أشاء بت في المسجد. و قال العباس: أنا صاحب السقاية و القائم عليها.

‘This Verse (9:19) was Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Abbas son of Abdul Muttalib^{-as}, and Talha Bin Sheyba, and that is because they were priding. So Talha said, ‘I am owner of the House (Kabah) as its keys are with me, and if I so desire to, I can spend the night in the Masjid’. And Al Abbas said, ‘I am the owner of the fountain (to quench the pilgrims), and the custodian over it’.

و قال علي (عليه السلام): «لا أدري ما تقولان، صليت ستة أشهر قبل الناس، و أنا صاحب الجهاد» فأنزل الله تعالى: أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

And Ali^{-asws} said: ‘I^{-asws} don’t know what you two are saying. I^{-asws} prayed Salat six months before the people did, and I^{-asws} am the master of the Jihad’. So Allah^{-azwj} the Exalted Revealed: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19]***’.⁶⁵

قَالَ حَدَّثَنَا فُرَاتٌ مُعْتَمِنًا عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع فِي مَسْجِدِ [الْمَسْجِدِ] الْحَرَامِ فَإِذَا بِشَيْبَةَ بْنِ عَبْدِ الدَّارِ وَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَتَفَاخَرَانِ وَ الْعَبَّاسُ يَقُولُ نَحْنُ أَحَبُّ النَّاسِ بَعْدَ رَسُولِ اللَّهِ [ص] فِي أَيْدِينَا عِمَارَةُ الْمَسْجِدِ الْحَرَامِ وَ سِقَايَةُ الْحَاجِّ وَ شَيْبَةُ يَقُولُ نَحْنُ أَحَبُّ النَّاسِ بَعْدَ رَسُولِ اللَّهِ [ص] فِي أَيْدِينَا مَفَاتِيحُ الْكَعْبَةِ نَفْتَحُهَا إِذَا شِئْنَا وَ نُغْلِقُهَا إِذَا شِئْنَا

He said, ‘It was narrated to us by Furat, from Al Haris Al Awr who said,

‘Amir Al-Momineen^{-asws} entered into the Sacred Masjid, and there were Sheyba Bin Ab Al Dar, and Al-Abbas son of Abdul Muttalib^{-as} priding over each other, and Al Abbas was saying, ‘We are the best of the people after Rasool Allah^{-saww}. In our hands are the building (words) of the Sacred Masjid and the fountain for the pilgrims’. And Sheyba was saying, ‘We are the best of the people after Rasool Allah^{-saww}. In our hands are the keys of the Kabah. We can open it whenever we so desire to and we can lock it whenever we so desire to’.

فَقَالَ لَهُمَا عَلِيٌّ [ع] أَلَا أَذْلَكُكُمْمَا [عَلَى] مَنْ هُوَ خَيْرٌ مِنْكُمَا قَالَا وَ مَنْ هُوَ قَالَ الَّذِي ضَرَبَ رُءُوسَكُمْمَا بِالسَّيْفِ حَتَّى أَذْخَلَكُمَا فِي الْإِسْلَامِ قَهْرًا

مجمع البيان 5: 23، شواهد التنزيل 1: 250 / 64

تحفة الأبرار: 117 (مخطوط)، مناقب ابن شهر آشوب 2: 69، و الطرائف: 44 / 50، 65

Ali-asws said to them: 'Shall I-asws point you both towards the one who is better than you?' They said, 'And who is he?' He-asws said: 'The one who struck your heads with the sword until he-asws entered both of you into Al-Islam by force'.

فَقَامَ الْعَبَّاسُ مُعْضَبًا حَتَّى أَتَى رَسُولَ اللَّهِ ص [فَقَالَ يَا رَسُولَ اللَّهِ ص] فَأَخْبَرَهُ بِالْخَبَرِ فَأَعْتَمَمَ مِنْ ذَلِكَ النَّبِيُّ [ص] فَهَبَطَ عَلَيْهِ جِبْرِيلُ فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا جِبْرِيلُ

Al-Abbas stood up angrily until he came over to Rasool Allah-saww and he said, 'O Rasool Allah-saww!', and he informed him-saww with the news. So the Prophet-saww was gloomy from that, and Jibraeel-as descended unto him-saww and said: 'The greetings be upon you-saww, O Muhammad-saww!' He-saww said: 'And the greetings be upon you-as, O Jibraeel-as!'

فَقَالَ قُلْ يَا مُحَمَّدُ أَ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ [وُ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ] إِلَى آخِرِ [الْآيَةِ] قَالَ قُمْ يَا عَمَّ اُخْرُجْ فَهَذَا [رَسُولُ] الرَّحْمَنِ يُخَاصِمُكَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He-as said: 'Say, O Muhammad-saww: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19]** – up to the end of the Verse. He-saww said: 'Arise O uncle and get out, for this is Jibraeel-as, a messenger-as of the Beneficent disputing against you regarding Ali-asws Bin Abu Talib-asws'.⁶⁶

VERSES 23 & 24

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {23}

O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman, and the ones from you who befriend them, so these, they are the unjust ones [9:23]

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {24}

Say: 'If it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, and the slowdown in trade you fear, and the dwellings you are pleased with are more beloved to you than Allah and His Rasool and the Jihad in the Way of Allah, then wait until Allah Comes with his Command; and Allah does not Guide the mischief making people' [9:24]

⁶⁶ تفسیر فرات الکوفی، ص: 168

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألت عن هذه الآية، في قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِلَى قَوْلِهِ: الْفَاسِقِينَ:

Al Ayashi, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about this verse regarding the Words of Allah^{-azwj}: **O you who believe! Do not take your fathers and your brothers as friends [9:23]** - up to His^{-azwj} Words: **the mischief making people' [9:24]**.

«فأما لا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ فَإِنَّ الْكُفْرَ فِي الْبَاطِنِ فِي هَذِهِ الْآيَةِ وَلَايَةِ الْأَوَّلِ وَالثَّانِي، وَهُوَ كُفْرٌ.

(He^{-asws} said): 'So as for His^{-azwj} Words: **O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman [9:23]** – The Kufr in the esoteric of this Verse is the Wilayah of the first one (Abu Bakr) and the second one (Umar), and it is Kufr (كفر)'.
و قَوْلُهُ: عَلَى الْإِيمَانِ فَإِلَى الْإِيمَانِ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام)، قَالَ: وَ مَنْ يَتَوَكَّفُ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ».

And His^{-azwj} Words: **over the Eman [9:23]** – The *Eman* is Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}. He^{-azwj} Said: **and the ones from you who befriend them, so these, they are the unjust ones [9:23]**'.⁶⁷

[ابن شهر آشوب] أبو حمزة عن أبي جعفر (عليه السلام) في قوله تعالى: * (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ) * قَالَ: فَإِنَّ الْإِيمَانَ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Ibn Shehr Ashub – Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman [9:23]**. The Imam^{-asws} said: 'The *Eman* – it is the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.⁶⁸

في اعتقادات الإمامية للصدوق رحمه الله و لما نزلت هذه الآية: «وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً» قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ ظَلَمَ عَلِيًّا مُقْعِدِي هَذَا وَفَاتِي فَكَأَنَّمَا جَحَدَ نُبُوتِي وَ نُبُوءَةَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ قَبْلِي، وَ مَنْ تَوَلَّى ظَالِمًا فَهُوَ ظَالِمٌ، قَالَ اللَّهُ تَعَالَى: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَ مَنْ يَتَوَكَّفُ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ».

In (the book) Itiqadaat Al Imamiyya of Al Sadouq -

'And when this Verse was Revealed: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25]**, the Prophet^{-saww} said: 'The one who oppresses Ali^{-asws} of this seat of mine^{-saww} after my^{-saww} passing away, so it is as if he has rejected my^{-saww} Prophet-hood and the Prophet-hood of the Prophets^{-as} before me^{-saww}, and the one who befriends an unjust one, so he is an unjust one. Allah^{-azwj} the Exalted Said: **O you who believe! Do not take your fathers and**

⁶⁷ تفسیر العیاشی 2: 36 / 84

⁶⁸ Tafseer Abu Hamza Al Sumaly - H 123

your brothers as friends if they love the Kufr over the Eman, and the ones from you who befriend them, so these, they are the unjust ones [9:23]'.⁶⁹

VERSE 25

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ {25}

Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]

علي بن إبراهيم، قال: حدثني محمد بن عمرو، قال: كان المتوكل قد اعتل علة شديدة، فنذر إن عافاه الله أن يتصدق بدنائير كثيرة - أو قال: بدرهم كثيرة - فعوفي فجمع العلماء فسألهم عن ذلك، فاختلفوا عليه، فقال أحدهم: عشرة آلاف، و قال بعضهم: مائة ألف.

Ali Bin Ibrahim said, 'Muhammad Bin Amro narrated to me that,

'Al-Mutawakkil became sick with a severe illness, so he vowed that if Allah^{-azwj} were to Cure him, he would give in charity a lot of Dinars, or he said, 'a lot of Dirhams'. So he became healthy, and he gathered the scholars to ask them about that (How much constitutes 'a lot'). They differed among themselves. One of them said, 'Ten thousand', and one of them said, 'A hundred thousand'.

فلما اختلفوا، قال له عبادة: ابعث إلى ابن عمك علي بن محمد بن علي الرضا (عليه السلام) فاسأله عن ذلك، فبعث إليه فسأله، فقال (عليه السلام): «الكثير ثمانون». فقالوا: رد إليه الرسول: فقل من أين قلت ذلك، فقال: «من قوله تعالى: لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ فكانت المواقن ثمانين موطنًا».

When they differed, a slave said to him, 'Send (the question) to your cousin Ali Bin Muhammad bin Ali Al-Reza^{-asws} and ask him^{-asws} about that'. So he sent a message to him^{-asws} to ask him^{-asws}. He^{-asws} said: 'A lot – equates to eighty'. So they (Scholars) said, 'Return the messenger back to him^{-asws} to say, 'From where do you^{-asws} say this?' He^{-asws} replied: 'From the Words of the Exalted: **Allah has Helped you in many places [9:25]**. The places were eighty places'.⁷⁰

العياشي: عن عجلان، عن أبي عبد الله (عليه السلام) في قول الله تعالى: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ إِلَى ثَمَّ وَلَّيْتُمْ مُدْبِرِينَ، فقال: «أبو فلان».

Al Ayyashi, from Ajlaan,

⁶⁹ H 85 تفسير نور الثقلين، ج2، ص: 195

⁷⁰ تفسير القمي 1 لا 284

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: **and the day of (battle of) Hunayn when your great numbers fascinated you [9:25]** - up to **then you turned back retreating [9:25]**. So he^{-asws} said: 'Abu so and so (Abu Bakr)'.⁷¹

VERSE 26

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا
وَذَلِكَ جَزَاءُ الْكَافِرِينَ {26}

Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr, and that is a Recompense of the Kafirs [9:26]

عن الحسن بن علي بن فضال، قال: قال أبو الحسن علي الرضا (عليه السلام) للحسن بن أحمد: «أي شيء السكينة عندهم؟» قال: لا أدري - جعلت فداك - أي شيء هو؟ فقال: «ريح من الله تخرج طيبة، لها صورة كصورة وجه الإنسان، فتكون مع الأنبياء، وهي التي نزلت على إبراهيم خليل الرحمن حيث بنى الكعبة، فجعلت تأخذ كذا وكذا، فبنى الأساس عليها».

From Al Hassan Bin Ali Bin Fazaal who said,

'Abu Al-Hassan Ali Al-Reza^{-asws} said to Al-Hassan Bin Ahmad: 'Which thing is (considered as) the **Tranquillity [9:26]** among you all?' He said, 'I do not know - may I be sacrificed for you' ^{asws} - which thing is it?' So he^{-asws} said: 'A wind from Allah^{-azwj} which comes out well. It has an image like the image of a face of a human being. So it came to be with the Prophets^{-as}, and it is that which descended upon Ibrahim^{-as}, Friend of the Beneficent when he^{-as} built the Kabah. So, it went on to grab such and such, so he^{-as} built the foundation upon it'.⁷²

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن محبوب، عن العلاء، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «السكينة: الإيمان».

And from him (Yaqoub Al Kulayni), from a bumber of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The **Tranquillity [9:26]** (means) the **Eman**'.⁷³

علي بن إبراهيم: قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَهُوَ الْقَتْلُ. وَ ذَلِكَ جَزَاءُ الْكَافِرِينَ. قال: وقال رجل من بني نصر بن معاوية، يقال له: شجرة بن ربيعة للمؤمنين وهو أسير في أيديهم: أين الخيل البلق والرجال عليهم الثياب البيض؟ فإنما كان قتلنا بأيديهم، وما كنا نراكم فيهم إلا كهيئة الشامة؟ قالوا: تلك الملائكة.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

⁷¹ تفسير العتاشي 2: 38 / 84.

⁷² تفسير العتاشي 2: 39 / 84.

⁷³ الكافي 2: 12 / 3

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr, and that is a Recompense of the Kafirs [9:26]***. And a man from the Clan of Nasr Bin Muawiya said, when it was said to him, 'The Shajarat Bin Rabi'e is a captive in the hands of the Momineen', said: 'Where is the Balkan cavalry and the men clad in white? For we were being killed by their hands, and we did not see them among them except as moles?' They said, 'Those were the Angels'.⁷⁴

محمد بن يعقوب: عن حميد بن زياد، عن عبيد الله بن أحمد الدهقان، عن علي بن الحسن الطاطري، عن محمد بن زياد بيع السابري، عن أبان، عن عجلان أبي صالح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قتل علي بن أبي طالب (عليه السلام) بيده يوم حنين أربعين».

Muhammad Bin Yaqoub, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Al Dahqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad a slave of Al Sabiry, from Abaan, from Ajlan Abu Salih who said,

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws} Bin Abu Talib killed forty by his^{-asws} own hands on the day of Hunayn'.⁷⁵

VERSES 27 - 29

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {27}

Then Allah will Turn (Mercifully) from after that to whom He so Desires to, and Allah is Forgiving, Merciful [9:27]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۖ إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ {28}

O you who believe! But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid after this year of theirs; and if you fear poverty then soon Allah will Enrich you from His Grace if He so Desires to; surely Allah is Knowing, Wise [9:28]

فَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ {29}

Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]

⁷⁴ تفسير القمي 1: 288

⁷⁵ الكافي 8: 376 / 566

عن جابر، قال: قال رسول الله (صلى الله عليه و آله): «لئن بقيت لأخرجن المشركين من جزيرة العرب».

From Jabir who said,

‘Rasool Allah^{-saww} said: ‘If I^{-saww} were to remain, I^{-saww} would expel the Polytheists from the Arabian peninsula’.⁷⁶

(دعائم الإسلام): عن علي (عليه السلام)، أنه قال: «لتمنعن مساجدكم يهودكم و نصاراكم و صبيانكم و مجانينكم أو ليمسخنكم الله قردة و خنازير ركعا و سجدا، و قد قال الله عز و جل: إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ».

(From the book) Da’im Al Islam,

‘From Ali^{-asws} having said: ‘Preclude your Masjid from your Jews, and your Christians, and your children, and your insane ones, or Allah^{-azwj} would Metamorphose you all as monkeys, and pigs performing *Rukus* and *Sajdas*, and Allah^{-azwj} Mighty and Majestic has Said: **But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid [9:28]**’.⁷⁷

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي يحيى الواسطي، عن بعض أصحابنا، قال: سئل أبو عبد الله (عليه السلام) عن المجوس، أكان لهم نبي؟ فقال: «نعم، أما بلغك كتاب رسول الله (صلى الله عليه و آله) إلى أهل مكة: أن أسلموا و إلا نابذتكم بحرب، فكتبوا إلى رسول الله (صلى الله عليه و آله): أن خذ منا الجزية و دعنا على عبادة الأوثان».

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions who said,

‘I asked Abu Abdullah^{-asws} about the Magians, was there a Prophet^{-as} for them?’ So he^{-asws} said: ‘Yes! Has it not reached you, the letter of Rasool Allah^{-saww} to the people of Makkah: ‘Either you submit or we shall go to war against you’. So they wrote back to Rasool Allah^{-saww}, ‘You^{-saww} can take the tax from us and leave us upon the worship of the idols’.

فكتب إليهم النبي (صلى الله عليه و آله): إني لست آخذ الجزية إلا من أهل الكتاب. فكتبوا إليه يريدون بذلك تكذيبه: زعمت أنك لا تأخذ الجزية إلا من أهل الكتاب، ثم أخذت الجزية من مجوس هجر. فكتب إليهم النبي (صلى الله عليه و آله): إن المجوس كان لهم نبي فقتلوه، و كتاب أحرقوه، أتاهاهم نبينهم بكتابتهم في اثني عشر ألف جلد ثور».

The Prophet^{-saww} wrote to them: ‘I^{-saww} do not take the tax except from the People of the Book’. They wrote back to him^{-saww}, intending to belie that to him^{-saww}, ‘You^{-saww} claim that you^{-saww} do not take the tax except from the People of the Book, then you^{-saww} take the tax from the abandoned Magians’. So the Prophet^{-saww} wrote to them: ‘The Magians used to have a Prophet^{-as} for them, but they killed him^{-as}, and they burnt the Book. Their Prophet^{-as} gave them their Book in twelve thousand oxen skins’.⁷⁸

⁷⁶ (Non-Shia source) الدر المنثور 4: 166.

⁷⁷ (Non-Shia source) دعائم الإسلام 1: 149.

⁷⁸ الكافي 3: 567 / 4.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا حَدُّ الْجُزْيَةِ عَلَى أَهْلِ الْكِتَابِ وَ هَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَطَّفٌ لَا يَنْبَغِي أَنْ يَجُوزُوا إِلَى غَيْرِهِ فَقَالَ ذَلِكَ إِلَى الْإِمَامِ أَنْ يَأْخُذَ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلَى قَدْرِ مَالِهِ بِمَا يُطِيقُ

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

‘I said to Abu Abdullah^{-asws}, ‘What is the limit of the tax upon the People of the Book, and is there anything upon them regarding that which is fixed, not befitting for it to be exceeded to something else?’ So he^{-asws} said: ‘That (determination) is up to the Imam^{-asws} if he were to take from every person from them whatever he^{-asws} so desires to in accordance with his wealth with what he can endure, until he becomes a Muslim.

إِنَّمَا هُمْ قَوْمٌ فَدَّوْا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُقْتَلُوا فَالْجُزْيَةُ تُؤْخَذُ مِنْهُمْ عَلَى قَدْرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَهُمْ بِهِ حَتَّى يُسْلِمُوا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ حَتَّى يُعْطُوا الْجُزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ وَ كَيْفَ يَكُونُ صَاغِرًا وَ هُوَ لَا يَكْتَرِثُ لِمَا يُؤْخَذُ مِنْهُ حَتَّى يَجِدَ دُلًّا لِمَا أَخَذَ مِنْهُ فَيَأْلَمَ لِذَلِكَ فَيُسْلِمَ

But rather they are a people who expiate themselves from being enslaved or fighting (in a war), therefore the tax would be taken from them upon a measurement of what they would be enduring to it, and they would be seized with it until they do become Muslims, for Allah^{-azwj} Blessed and Exalted Said: **until they give the tribute by hand and they are belittled [9:29]**. And how would he happen to be belittled if he does not care to what is taken from him (due to its low rate) until he finds humiliation to what is taken from him, so he would be hurt by that, so he would become a Muslim’.

قَالَ وَ قَالَ ابْنُ مُسْلِمٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَرَأَيْتَ مَا يَأْخُذُ هَؤُلَاءِ مِنْ هَذَا الْخُمْسِ مِنْ أَرْضِ الْجُزْيَةِ وَ يَأْخُذُ مِنَ الدَّهَاقِينَ جُزْيَةً رُءُوسِهِمْ أَمَا عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَطَّفٌ فَقَالَ كَانَ عَلَيْهِمْ مَا أَجَازُوا عَلَى أَنْفُسِهِمْ وَ لَيْسَ لِلْإِمَامِ أَكْثَرُ مِنَ الْجُزْيَةِ إِنْ شَاءَ الْإِمَامُ وَصَعَ ذَلِكَ عَلَى رُءُوسِهِمْ وَ لَيْسَ عَلَى أَمْوَالِهِمْ شَيْءٌ وَ إِنْ شَاءَ فَعَلَى أَمْوَالِهِمْ وَ لَيْسَ عَلَى رُءُوسِهِمْ شَيْءٌ

He (the narrator) said, ‘And Ibn Muslim said, ‘I said to Abu Abdullah^{-asws}, ‘What is your view of what they (government) are taking from this fifth from a land as the taxation, and it is taken from farmer a taxation per head, is there anything fixed upon them with regards to that?’ So he^{-asws} said: ‘It was upon them what they had allowed upon their own selves, and it not for the Imam^{-asws}, more from the taxation. If the Imam^{-asws} so desires to, he^{-asws} can place that (tax) upon their heads (flat rate), and there would not be anything upon their wealth, and if he^{-asws} so desires to, so upon their wealth, and there would be nothing upon their heads (flat rate)’.

فَقُلْتُ فَهَذَا الْخُمْسُ فَقَالَ إِنَّمَا هَذَا شَيْءٌ كَانَ صَالَحَهُمْ عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) .

I said, ‘So this if the fifth (Khums)’. So he^{-asws} said: ‘But rather, this is something which Rasool Allah^{-saww} reconciled upon them (with)’.⁷⁹

For detailed Ahadeeth on the tax please refer to Al Kafi V 3 The Book of Zakat Ch 46

[https://hubeali.com/books/English-Books/AlKafiVol3/AlKafiV3-TheBookOfZakat\(2\).pdf](https://hubeali.com/books/English-Books/AlKafiVol3/AlKafiV3-TheBookOfZakat(2).pdf)

⁷⁹ Al Kafi V 3 – The Book Of Zakāt CH 46 H 1

VERSE 30

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۖ قَاتَلَهُمُ اللَّهُ ۖ إِنَّي يُؤْفَكُونَ {30}

And the Jews say: 'Uzayr is the son of Allah'; and the Christians say: 'The Messiah is the son of Allah'. These are the words of their mouths; they are imitating the words of those from before who committed Kufr. May Allah Fight them! How deluded they are [9:30]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قال: «قَاتَلَهُمُ اللَّهُ ۖ إِنَّي يُؤْفَكُونَ أَي لَعْنَهُمُ اللَّهُ أَنِي يُؤْفَكُونَ، فسمى اللعنة قتالا، وكذلك قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ أَي لَعْنُ الْإِنْسَانِ».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Amir Al-Momineen^{-asws} having said: **May Allah Fight them! How deluded they are [9:30]** i.e., may Allah^{-azwj} Curse them, how deluded they are. Allah^{-azwj} Named the Curse as Kill, and similar to that: **May the human be killed, what (a lot is) his Kufr! [80:17]**, i.e., the human being was Cursed'.⁸⁰

ARGUMENTATION OF THE MESSENGER OF ALLAH^{-saww} AND HIS^{-saww} DISCUSSION AND HIS^{-saww} DEBATE

وَلَقَدْ حَدَّثَنِي أَبِي الْبَاقِرُ ع، عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الشُّهَدَاءِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَنَّهُ اجْتَمَعَ يَوْمًا عِنْدَ رَسُولِ اللَّهِ ص أَهْلُ خَمْسَةِ أَذْيَانٍ: الْيَهُودُ وَ النَّصَارَى، وَ الدَّهْرِيَّةُ، وَ الثَّنَوِيَّةُ، وَ مُشْرِكُو الْعَرَبِ.

(Imam Hassan Al-Askari^{-asws} said): 'And my^{-asws} father^{-asws} has narrated to me^{-asws}, from my^{-asws} grandfather^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, chief of the martyrs, from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the *Salawat* of Allah^{-azwj} be upon them^{-asws} altogether, that one day there had gathered in the presence of Rasool Allah^{-saww}, people of give religions – the Jews, and the Christians, and the Eternalists, and the Dualists, and the Arab polytheists.

فَقَالَتِ الْيَهُودُ: نَحْنُ نَقُولُ: عُزَيْرٌ ابْنُ اللَّهِ، وَ قَدْ جِئْنَاكَ يَا مُحَمَّدُ لِنَنْظُرَ مَا تَقُولُ فَإِنْ تَبِعْنَا فَتَخُنْ أَسْبِقْ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْنَا حَصَمْنَاكَ.

The Jews said, 'We are saying, 'Uzair^{-as} is the son of Allah^{-azwj}, and we have come to you^{-saww}, O Muhammad^{-saww} to consider what you^{-saww} are saying. So if you follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

⁸⁰ الاحتجاج: 250.

وَقَالَتِ النَّصَارَى: نَحْنُ نَقُولُ، إِنَّ الْمَسِيحَ ابْنُ اللَّهِ اتَّحَدَ بِهِ. وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَتَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Christians said, 'We are saying that the Messiah^{-as} is the son of Allah^{-azwj}, integrated with Him^{-azwj}, and we have come to you to consider what you^{-saww} are saying. So if you^{-saww} follow us, then we are foremost to the correctness than you^{-saww} are and superior, and if you^{-saww} oppose us, we will debate you^{-saww}'.

وَقَالَتِ الدَّهْرِيَّةُ: نَحْنُ نَقُولُ: الْأَشْيَاءُ لَا بَدَأَ لَهَا وَ هِيَ دَائِمَةٌ، وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَتَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Eternalists said, 'We are saying, 'The things, there is no change for these, and these are eternal, and we have come to you^{-saww} to consider what you^{-saww} are saying. So if you^{-saww} follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

وَقَالَتِ الثَّنَوِيَّةُ: نَحْنُ نَقُولُ: إِنَّ النُّورَ وَ الظُّلُمَةَ هُمَا الْمُدَبِّرَانِ، وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَتَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Dualists said, 'We are saying, 'The light and the darkness, these two are the governing forces, and we have come to you^{-saww} to consider what you^{-saww} are saying. So if you^{-saww} follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

وَ قَالَ مُشْرِكُو الْعَرَبِ: نَحْنُ نَقُولُ إِنَّ أَوْثَانَنَا آلِهَةٌ وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ فَإِنْ تَبِعْتَنَا فَتَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Arab polytheists said, 'We are saying that our idols are gods, and we have come to you^{-saww} to consider what you^{-saww} are saying. So if you follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: آمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ كَفَرْتُ بِكُلِّ مَعْبُودٍ سِوَاهُ.

Rasool Allah^{-saww} said: 'I^{-saww} believe in Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and disbelieve in every worshipped on besides Him^{-azwj}'.

ثُمَّ قَالَ لَهُمْ: إِنَّ اللَّهَ تَعَالَى بَعَثَنِي كَافَّةً لِلنَّاسِ بَشِيرًا وَ نَذِيرًا، حُجَّةً عَلَى الْعَالَمِينَ وَ سَيَرُّدُ اللَّهِ كَيْدَ مَنْ يَكِيدُ دِينَهُ فِي نَحْوِهِ.

Then he^{-saww} said to them: 'Allah^{-azwj} the Exalted Sent me^{-saww} for all of the people as a bearer of glad tidings and as a warner, a Divine Authority upon the worlds, and Allah^{-azwj} would be Repelling the plots of the ones who plot against His^{-azwj} Religion (back) into his throat'.

ثُمَّ قَالَ لِلْيَهُودِ: أَجِئْتُمُونِي لِأَقْبَلَ قَوْلَكُمْ بِغَيْرِ حُجَّةٍ قَالُوا: لَا. قَالَ: فَمَا الَّذِي دَعَاكُمْ إِلَى الْقَوْلِ بِأَنَّ عَزِيرًا ابْنُ اللَّهِ قَالُوا: لِأَنَّهُ أَحْيَا لِبَنِي إِسْرَائِيلَ التَّوْرَةَ بَعْدَ مَا دَهَبَتْ، وَ لَمْ يَفْعَلْ بِهِ هَذَا إِلَّا لِأَنَّهُ ابْنُهُ.

Then he^{-saww} said to the Jews: 'Did you come to me^{-saww} for accepting your words without a proof?' They said, 'No'. He^{-saww} said: 'So what is that which called you to the word that Uzair^{-as} is a son of Allah^{-azwj}?' They said, 'Because he revived the Torah for the Children of Israel after it had gone away, and he would not have done this by himself except if he was His^{-azwj} son'.

فَقَالَ رَسُولُ اللَّهِ ص: فَكَيْفَ صَارَ عَزِيرُ ابْنِ اللَّهِ دُونَ مُوسَى وَ هُوَ الَّذِي جَاءَهُمْ بِالتَّوْرَةِ وَ رُئِيَ مِنْهُ مِنَ الْمُعْجَزَاتِ مَا قَدْ عَلِمْتُمْ وَ لَئِنْ كَانَ عَزِيرُ ابْنِ اللَّهِ- لِمَا ظَهَرَ مِنْ إِكْرَامِهِ بِإِحْيَاءِ التَّوْرَةِ، فَلَقَدْ كَانَ مُوسَى بِالْبُنُوَّةِ أَحَقَّ وَ أَوْلَى، وَ لَئِنْ كَانَ هَذَا الْمِقْدَارُ مِنْ إِكْرَامِهِ لِعَزِيرٍ يُوجِبُ أَنَّهُ ابْنُهُ، فَأَضْعَافُ هَذِهِ الْكَرَامَةِ لِمُوسَى تُوجِبُ لَهُ مَنْزِلَةً أَجَلَ مِنَ الْبُنُوَّةِ-

Rasool Allah^{-saww} said: 'So how did Uzair^{-as} become a son of Allah^{-azwj} besides Musa^{-as}, and he^{-saww} is the one who came to them with the Torah, and they saw from him^{-saww}, from the miracles, what you have known. And if it was so that Uzair^{-as} was a son of Allah^{-azwj}, due to what appeared from his prestige of reviving the Torah, then Musa^{-as}, being with the Prophet-hood, is more rightful and foremost (for it). And if it was so that this is the measurement from Honouring Uzair^{-as} obligating him to be His^{-azwj} son, then double of this is the honour of Musa^{-as}, obligating to him^{-as} as states more majestic than of the Prophet-hood.

لِأَنَّكُمْ إِنْ كُنْتُمْ إِنَّمَا تُرِيدُونَ بِالْبُنُوَّةِ الْوِلَادَةَ عَلَى سَبِيلِ مَا تُشَاهِدُونَهُ فِي دُنْيَاكُمْ هَذِهِ- مِنْ وَلَادَةِ الْأُمَهَاتِ الْأَوْلَادَ بِوُطْءِ آبَائِهِمْ هُنَّ، فَقَدْ كَفَرْتُمْ بِاللَّهِ وَ شَبَّهْتُمُوهُ بِخَلْقِهِ، وَ أَوْجَبْتُمْ فِيهِ صِفَاتِ الْمُحْدَثِينَ، وَ وَجِبَ عِنْدَكُمْ أَنْ يَكُونَ مُحْدَثًا مَخْلُوقًا، وَ أَنَّ لَهُ خَالِقًا صَنَعَهُ وَ ابْتَدَعَهُ.

(This is) because, you all, if you are intending the birth (of the religion) with the Prophet-hood upon a way what you are testifying to in this world of yours rather than the births (given by) to the children by the mothers due to their fathers having lived with them, so you have disbelieved in Allah^{-azwj} and are resembling Him^{-azwj} with His^{-azwj} creatures, and (that) would compel you in it the attributes of the coming into being, and would obligated in your presence that He^{-azwj} would happen to be a newly created being, and that for Him^{-azwj} is a creator making Him^{-azwj} and initiating Him^{-azwj}.

قَالُوا: لَسْنَا نَعْنِي هَذَا، فَإِنَّ هَذَا كُفْرٌ كَمَا ذَكَرْتَ، وَ لَكِنَّا نَعْنِي أَنَّهُ ابْنُهُ عَلَى مَعْنَى الْكَرَامَةِ، وَ إِنْ لَمْ يَكُنْ هُنَاكَ وَلَادَةٌ، كَمَا قَدْ يَقُولُ بَعْضُ عُلَمَائِنَا لِمَنْ يُرِيدُ إِكْرَامَهُ وَ إِبَانَتَهُ بِالْمَنْزِلَةِ مِنْ عَتَرِهِ: يَا بُنَيَّ، وَ أَنَّهُ ابْنِي. لَا عَلَى إِثْبَاتِ وَلَادَتِهِ مِنْهُ، لِأَنَّهُ قَدْ يَقُولُ ذَلِكَ لِمَنْ هُوَ أَجْنَبِيٌّ- لَا نَسَبَ بَيْنَهُ وَ بَيْنَهُ، وَ كَذَلِكَ لَمَّا فَعَلَ بِعَزِيرٍ مَا فَعَلَ، كَانَ قَدْ أَخَذَهُ ابْنًا عَلَى الْكَرَامَةِ لَا عَلَى الْوِلَادَةِ.

They said, 'We do not mean this, for this is *Kufr* just as you^{-saww} mentioned. But we mean that he is His^{-azwj} son upon the meaning of the prestige, and that the birth did not take place over there, just as some of our scholars tend to say to the one they intend to honour with the status from (besides) others, 'O my son!', and he would be 'his son' – not upon the affirmation of his birth from him, because he has said that to the one who is a stranger – there being no (biological) link between him and his (teacher). And similar to that, due to what He^{-azwj} did with Uzair^{-as} what He^{-azwj} did, He^{-azwj} had Taken him as a son upon the prestige, not upon the birth'.

فَقَالَ رَسُولُ اللَّهِ ص: فَهَذَا مَا قُلْتُمْ لَكُمْ: إِنَّهُ إِنْ وَجَبَ عَلَى هَذَا الْوَجْهِ أَنْ يَكُونَ عَزِيزٌ ابْنُهُ - فَإِنَّ هَذِهِ الْمَنْزِلَةَ لِمُوسَى أَوَّلٍ، وَ إِنَّ اللَّهَ تَعَالَى يَفْضَحُ كُلَّ مُبْطِلٍ بِإِقْرَارِهِ وَ يَقْلِبُ عَلَيْهِ حُجَّتَهُ.

Rasool Allah^{-saww} said: 'So this is what I^{-saww} am saying to you all, that if it obligates upon this aspect that Uzair^{-as} happens to be His^{-azwj} son, then this status for Musa^{-as} would be foremost, and Allah^{-azwj} the Exalted Exposes every falsifier by his acknowledgment and Overturns his own argument upon him.

إِنْ مَا احْتَجَجْتُمْ بِهِ يُؤَدِّبُكُمْ إِلَى مَا هُوَ أَكْبَرُ - مِمَّا ذَكَرْتُمْ لَكُمْ، لِأَنَّكُمْ قُلْتُمْ: إِنَّ عَظِيمًا مِنْ عَظَمَائِكُمْ - قَدْ يَقُولُ لِأَجْنَبِيٍّ لَا نَسَبَ بَيْنَهُ وَ بَيْنِي: يَا بُنَيَّ، وَ هَذَا ابْنِي لَا عَلَى طَرِيقِ الْوِلَادَةِ، فَقَدْ يَجِدُونَ أَيْضًا هَذَا الْعَظِيمَ يَقُولُ لِأَجْنَبِيٍّ آخَرَ: هَذَا أَخِي وَ لآخر: هَذَا شَيْخِي، وَ أَبِي، وَ لآخر: هَذَا سَيِّدِي، عَلَى سَبِيلِ الْإِكْرَامِ، وَ إِنَّ مَنْ زَادَهُ فِي الْكِرَامَةِ زَادَهُ فِي مِثْلِ هَذَا الْقَوْلِ،

In fact, what you are arguing with is calling you to what is greater than what I^{-saww} mentioned to you all, because you are saying that a great one from your great ones has been saying to a stranger, with there being no biological connection between him and him, 'O my son', and 'This is my son', not upon the way of the birth. And you have been finding as well that this great one is saying to another stranger, 'This is my brother', and to another one, 'This is my elder, and my father', and to another, 'This is my chief', upon the way of the honouring, and that the one who is more in his honouring, would be more in the likes of these words.

فَإِذَا يَجُوزُ عِنْدَكُمْ أَنْ يَكُونَ مُوسَى أَخًا لِلَّهِ - أَوْ شَيْخًا لَهُ أَوْ أَبًا أَوْ سَيِّدًا - لِأَنَّهُ قَدْ زَادَهُ فِي الْكِرَامَةِ عَلَى مَا لِعَزِيرٍ، كَمَا أَنَّ مَنْ زَادَ رَجُلًا فِي الْإِكْرَامِ فَقَالَ لَهُ: يَا سَيِّدِي وَ يَا شَيْخِي وَ يَا عَمِّي - وَ يَا رَئِيسِي وَ يَا أَمِيرِي عَلَى طَرِيقِ الْإِكْرَامِ، وَ إِنَّ مَنْ زَادَهُ فِي الْكِرَامَةِ زَادَهُ فِي مِثْلِ هَذَا الْقَوْلِ،

Then it should be allowed in your presence that Musa^{-as} would happen to be a brother of Allah^{-azwj}, or an elder of His^{-azwj}, or a father, or a chief, because He^{-azwj} has Increased him^{-as} in the honour upon what He^{-azwj} has for Uzair^{-as}, just as the one who is more in honouring to a man, so he says to him, 'O my chief', and 'O my elder', and 'O my uncle', and 'O my head', and 'O my Emir', upon the way of the honouring, and that the one who is more in the honouring would be more in the likes of these words.

أَفَيَجُوزُ عِنْدَكُمْ أَنْ يَكُونَ مُوسَى أَخًا لِلَّهِ، أَوْ شَيْخًا، أَوْ عَمًّا أَوْ رَئِيسًا، أَوْ سَيِّدًا أَوْ أَمِيرًا لِأَنَّهُ قَدْ زَادَهُ فِي الْإِكْرَامِ عَلَى مَنْ قَالَ لَهُ: يَا شَيْخِي أَوْ يَا سَيِّدِي أَوْ يَا عَمِّي، أَوْ يَا رَئِيسِي، أَوْ يَا أَمِيرِي.

So, is it allowed in your presence that Musa^{-as} would happen to be a brother of Allah^{-azwj}, or an elder, or an uncle, or a head, or a chief, or an emir, because He^{-azwj} has Increased him^{-as} in the honouring over the ones who say to him, 'O my elder', or 'O my chief', or 'O my uncle', or 'O my head', or 'O my emir'.

قَالَ: فَهَيْتَ الْقَوْمُ وَ تَحَيَّرُوا وَ قَالُوا: يَا مُحَمَّدُ أَجَلْنَا نَتَفَكَّرُ فِيمَا قُلْتُمْ لَنَا.

He^{-asws} said: 'So the group was amazed and were confused, and they said, 'O Muhammad^{-saww}! Respite us to ponder regarding what you^{-saww} said to us'.

فَقَالَ: انْظُرُوا فِيهِ - بِقُلُوبٍ مُعْتَقِدَةٍ لِلْإِنْصَافِ، يَهْدِيكُمُ اللَّهُ.

He^{-saww} said: 'Look into it with hearts believing in the fairness. May Allah^{-azwj} Guide you'.

ثُمَّ أَقْبَلَ ص عَلَى النَّصَارَى فَقَالَ لَهُمْ: وَ أَنْتُمْ قُلْتُمْ: إِنَّ الْقَدِيمَ عَزَّ وَ جَلَّ اتَّحَدَ بِالْمَسِيحِ ابْنِهِ مَا الَّذِي أَرَدْتُمْوه بِهَذَا الْقَوْلِ أَرَدْتُمْ أَنَّ الْقَدِيمَ صَارَ مُحَدَّثًا- لَوْجُودَ هَذَا الْمُحَدَّثِ الَّذِي هُوَ عِيسَى صَارَ قَدِيمًا- لَوْجُودِ الْقَدِيمِ الَّذِي هُوَ اللَّهُ أَوْ مَعْنَى قَوْلِكُمْ: «إِنَّهُ اتَّحَدَ بِهِ» أَنَّهُ اخْتَصَّهُ بِكَرَامَةٍ لَمْ يَكْرَمْ بِهَا أَحَدًا سِوَاهُ

Then he^{-saww} turned towards the Christians and said to them: 'And you, you are saying that the Eternal Mighty and Majestic is united with the Messiah, His^{-azwj} son. What is that which you are meaning with these words? Are you intending that the eternal became temporal (newly occurring) in order to find this temporal being who is Isa^{-as}, or did the temporal being who is Isa^{-as} became eternal in order to find the eternal who is Allah^{-azwj}? Or is the meaning of your words, 'He^{-azwj} is united with him^{-as}', that He^{-azwj} Particularised him^{-as} with the honour which He^{-azwj} did not Honour with anyone else besides him^{-as}?

فَإِنْ أَرَدْتُمْ أَنَّ الْقَدِيمَ تَعَالَى صَارَ مُحَدَّثًا فَقَدْ أَبْطَلْتُمْ، لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُحَدَّثًا، وَ إِنْ أَرَدْتُمْ أَنَّ الْمُحَدَّثَ صَارَ قَدِيمًا- فَقَدْ أَحْلَلْتُمْ لِأَنَّ الْمُحَدَّثَ أَيْضًا مُحَالٌ أَنْ يَصِيرَ قَدِيمًا،

So, if you are intending that the Eternal, Exalted, became temporal so it is invalid, because it is impossible for the eternal that it transform and becomes temporal (newly occurring). And if you intend that the temporal became eternal, so it is invalid because the temporal as well, it is impossible that it becomes eternal.

وَ إِنْ أَرَدْتُمْ أَنَّهُ اتَّحَدَ بِهِ- بِأَنْ اخْتَصَّهُ وَ اصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَفْرَزْتُمْ بِحُدُوثِ عِيسَى، وَ بِحُدُوثِ الْمَعْنَى الَّذِي اتَّحَدَ بِهِ مِنْ أَجْلِهِ، لِأَنَّهُ إِذَا كَانَ عِيسَى مُحَدَّثًا وَ كَانَ اللَّهُ اتَّحَدَ بِهِ- بِأَنْ أَخَذَتْ بِهِ مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عِيسَى وَ ذَلِكَ الْمَعْنَى مُحَدَّثَيْنِ، وَ هَذَا خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ.

And if you are intending with it that He^{-azwj} is united with him^{-as}, by Him^{-azwj} Particularising him^{-as} and Choosing him^{-as} over the rest of His^{-azwj} servant, so you are acknowledging with Isa^{-as} as being temporal, and by the newly occurrence of the togetherness which He^{-azwj} is united with him^{-as} from the reason of it, because if Isa^{-as} was a newly occurring being, and Allah^{-azwj} was united with him^{-as} – by it the togetherness is a new occurrence of him^{-as} becoming the most prestigious of the creatures in His^{-azwj} Presence, so Isa^{-as} and that togetherness would be two newly occurrences, and this is against what you said in the beginning'.

قَالَ: فَقَالَتِ النَّصَارَى: يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى لَمَّا أَظْهَرَ عَلَى يَدِ عِيسَى مِنَ الْأَشْيَاءِ الْعَجِيبَةِ مَا أَظْهَرَ، فَقَدِ اتَّخَذَهُ وَلَدًا عَلَى جِهَةِ الْكَرَامَةِ.

He (Imam Hassan Al-Askari^{-asws}) said: 'So the Christians said, 'O Muhammad^{-saww}! When Allah^{-azwj} the Exalted Manifested upon the hands of Isa^{-as}, from the strange things what were manifested, so He^{-azwj} has Taken him^{-as} as a son upon the aspect of the prestige'.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: فَقَدْ سَمِعْتُمْ مَا قُلْتُمْهُ لِلْيَهُودِ فِي هَذَا الْمَعْنَى الَّذِي ذَكَرْتُمْوه.

Rasool Allah^{-saww} said to them: 'You have heard what I^{-saww} have said to the Jews with regards to this meaning which you are mentioning'.

ثُمَّ أَعَادَ صَ ذَلِكَ كُلَّهُ، فَسَكَتُوا إِلَّا رَجُلًا وَاحِدًا مِنْهُمْ، فَقَالَ لَهُ: يَا مُحَمَّدُ أَوَلَسْتُمْ تَقُولُونَ: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ [قَالَ: قَدْ قُلْنَا ذَلِكَ.

Then he^{-saww} repeated that, all of it, and they were silent except for one man from them, and he said to him^{-saww}, 'O Muhammad^{-saww}! And Aren't you^{-saww} saying that Ibrahim^{-as} is the Friend of Allah^{-azwj}? He^{-saww} said: 'We^{-saww} have said that'.

فَقَالَ: [فَإِذَا قُلْتُمْ ذَلِكَ فَلِمَ مَنَعْتُمُونَا- مِنْ أَنْ نَقُولَ: إِنَّ عِيسَى ابْنُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: إِحْتَمَا لَمْ يَسْتَبِيهَا، لِأَنَّ قَوْلَنَا: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَإِنَّمَا هُوَ مُشْتَقٌّ مِنَ الْخَلَّةِ وَ الْخَلَّةِ: فَأَمَّا الْخَلَّةُ فَإِنَّمَا مَعْنَاهَا الْفَقْرُ وَ الْفَاقَةُ، فَقَدْ كَانَ خَلِيلًا إِلَى رَبِّهِ فَقِيرًا، وَ إِلَيْهِ مُنْقَطِعًا، وَ عَنْ غَيْرِهِ مُتَعَفِّفًا مُعْرِضًا مُسْتَعْنِيًا،

He said, 'So when you^{-saww} said that, then why are you^{-saww} forbidding us from saying that Isa^{-as} is the son of Allah^{-azwj}? So Rasool Allah^{-saww} said: 'These two are not alike because our^{-saww} saying that Ibrahim^{-as} is the Friend of Allah^{-azwj}, rather it is a derivation from the (Khallat) neediness and the (Khullat) friendship. So rather, the 'Khallat', its meaning is the poverty and the destitution, and it has always been so that the friend was beggar (needy) to his^{-as} Lord^{-azwj}, and to Him^{-azwj} he^{-as} cut himself off (from others), and he^{-as} was abstemious from other, turning away, needless.

وَ ذَلِكَ لَمَّا أُريدَ قَذْفُهُ فِي النَّارِ، فَرَمِي بِهِ فِي الْمَنَجْنِيقِ فَبَعَثَ اللَّهُ تَعَالَى جِبْرِيلَ ع وَ قَالَ لَهُ: أَذْرِكْ عَبْدِي. فَجَاءَهُ فَلَقِيَهُ فِي الْهَوَاءِ، فَقَالَ: كَلِّفْنِي مَا بَدَا لَكَ فَقَدْ بَعَثَنِي اللَّهُ لِتُصْرِتَكَ.

And that is when it was intended to throw him^{-as} into the Fire, and they cast him^{-as} in the catapult, So Allah^{-azwj} the Exalted Sent Jibraeel^{-as} and Said to him^{-as}: "Be aware of My^{-azwj} servant'. So he^{-as} came and met him (Ibrahim^{-as}) in the air and said to him: 'DEmand (from) me^{-as} whatever comes to you^{-as}, for Allah^{-azwj} has Sent me^{-as} to help you^{-as}'.

فَقَالَ: بَلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ، إِنِّي لَا أَسْأَلُ غَيْرَهُ وَ لَا حَاجَةَ لِي إِلَّا إِلَيْهِ.

He^{-as} said: 'But, Sufficient is my^{-as} Lord^{-azwj} and the best Disposer (of affairs). I^{-as} will not ask other than Him^{-azwj}, nor is there any need for me^{-as} except to Him^{-azwj}'.

فَسَمَّاهُ خَلِيلًا أَيْ، فَقِيرُهُ وَ مُحْتَاجُهُ، وَ الْمُنْقَطِعَ إِلَيْهِ عَمَّنْ سِوَاهُ.

Thus, he^{-as} was named as His^{-azwj} Friend – i.e., beggar to Him^{-azwj} and needy to Him^{-azwj}, and the one cut off to Him^{-azwj} from the ones besides Him^{-azwj}.

وَ إِذَا جُعِلَ مَعْنَى ذَلِكَ مِنَ الْخَلَّةِ- وَ هُوَ أَنَّهُ قَدْ تَخَلَّلَ [بِهِ] مَعَانِيَهُ، وَ وَقَفَ عَلَى أَسْرَارٍ لَمْ يَقِفْ عَلَيْهَا غَيْرُهُ- كَانَ مَعْنَاهُ الْعَالَمُ بِهِ وَ بِأُمُورِهِ، وَ لَا يُوجِبُ ذَلِكَ تَشْبِيهَ اللَّهِ بِخَلْقِهِ،

And when the meaning of that was made to be from the friendship – and it is so that he^{-as} was included together with Him^{-azwj}, and stood upon such secrets which other had not stood upon these – its meaning is the knowledge with Him^{-azwj} and with His^{-azwj} Commands, and that does not obligate a resemblance of Allah^{-azwj} with His^{-azwj} creatures.

أَ لَا تَرَوْنَ أَنَّهُ إِذَا لَمْ يَنْقُطِعْ إِلَيْهِ لَمْ يَكُنْ خَلِيلَهُ وَ إِذَا لَمْ يَعْلَمْ بِأَسْرَارِهِ لَمْ يَكُنْ خَلِيلَهُ وَ أَنَّ مَنْ يَلِدُهُ الرَّجُلُ وَ إِنَّ أَهْلَانَهُ وَ أَقْصَاهُ، لَمْ يَخْرُجْ عَنْ أَنْ يَكُونَ وَلَدَهُ لِأَنَّ مَعْنَى الْوِلَادَةِ قَائِمٌ.

Are you not seeing that, when he^{-as} had not cut off (from others) to Him^{-azwj}, did not happen to be His^{-azwj} Friend, and when He^{-azwj} did not Teach him^{-as} His^{-azwj} secrets, he^{-as} did not happen to be His^{-azwj} Friend? And that the one who is born of the man, and even if he insults him or throws him out, he would not exit from happening to be his son, because the meaning of the birth has been established.

ثُمَّ إِنَّ وَجِبَ - لِأَنَّهُ قَالَ اللَّهُ: إِبْرَاهِيمَ خَلِيلِي - أَنْ تَقْبِسُوا أَنْتُمْ فَتَقُولُوا: إِنَّ عِيسَى ابْنُهُ، وَجِبَ أَيْضاً كَذَلِكَ أَنْ تَقُولُوا لِمُوسَى: إِنَّهُ ابْنُهُ، فَإِنَّ الَّذِي مَعَهُ مِنَ الْمُعْجَزَاتِ - لَمْ يَكُنْ بِدُونِ مَا كَانَ مَعَ عِيسَى، فُقُولُوا إِنَّ مُوسَى أَيْضاً ابْنُهُ، وَ إِنَّهُ يَجُوزُ أَنْ تَقُولُوا عَلَى هَذَا الْمَعْنَى: شَيْخُهُ وَ سَيِّدُهُ وَ عَمُّهُ وَ رَئِيسُهُ وَ أَمِيرُهُ - كَمَا قَدْ ذَكَرْتُهُ لِلْيَهُودِ.

Then, it would obligate – because Allah^{-azwj} Said: “Ibrahim^{-as} is My^{-azwj} Friend” – that you should be comparing and saying that Isa^{-as} is His^{-azwj} son. It would obligate as well, like that, that you should be saying for Musa^{-as} that he^{-as} is His^{-azwj} son, for that which was with him^{-as} from the miracles, did not happen to appear what was with Isa^{-as}. So you should be saying that Musa^{-as} is His^{-azwj} son as well, and it would be allowed that you should be saying upon this meaning – his elder, and his chief, and his uncle, and his head, and his emir – just as I^{saww} have (already) mentioned to the Jews’.

فَقَالَ بَعْضُهُمْ: وَ فِي الْكُتُبِ الْمُنَزَّلَةِ أَنَّ عِيسَى قَالَ: أَذْهَبُ إِلَى أَبِي.

One of them said, ‘And in the Revealed Books, Isa^{-as} said: ‘I^{-as} am going to my^{-as} Lord^{-azwj}’.

فَقَالَ رَسُولُ اللَّهِ ص: فَإِنْ كُنْتُمْ بِذَلِكَ الْكِتَابِ تَعْمَلُونَ، فَإِنَّ فِيهِ: «أَذْهَبُ إِلَى أَبِي وَ أَبِيكُمْ» فَقُولُوا: إِنَّ جَمِيعَ الَّذِينَ خَاطَبَهُمْ كَانُوا أَبْنَاءَ اللَّهِ، كَمَا كَانَ عِيسَى ابْنَهُ - مِنَ الْوَجْهِ الَّذِي كَانَ عِيسَى ابْنَهُ،

Rasool Allah^{-saww} said: ‘If you are acting by that Book, so therein is, ‘I^{-as} am going to my^{-as} Father and your Father’. So he^{-as} is saying that the entirety of those whom he^{-as} was addressing to, they were sons of Allah^{-azwj}, just as Isa^{-as} was His^{-azwj} son – from the aspect which Isa^{-as} was His^{-azwj} son.

ثُمَّ إِنَّ مَا فِي هَذَا الْكِتَابِ يُبْطِلُ عَلَيْكُمْ هَذَا [الْمَعْنَى] الَّذِي زَعَمْتُمْ أَنَّ عِيسَى مِنْ جِهَةِ الْإِخْتِصَاصِ كَانَ ابْنًا لَهُ، لِأَنَّكُمْ قُلْتُمْ: إِنَّمَا قُلْنَا: إِنَّهُ ابْنُهُ - لِأَنَّهُ تَعَالَى اخْتِصَّ بِمَا لَمْ يَخْتَصَّ بِهِ غَيْرُهُ، وَ أَنْتُمْ تَعْلَمُونَ أَنَّ الَّذِي خَصَّ بِهِ عِيسَى لَمْ يَخْتَصَّ بِهِ هَؤُلَاءِ الْقَوْمَ الَّذِينَ قَالَ هُمْ عِيسَى: «أَذْهَبُ إِلَى أَبِي وَ أَبِيكُمْ»

Then that which is in this Book invalidates against you this meaning which you are alleging, that Isa^{-as}, from the aspect of the particularisation, was a son of His^{-azwj}, because you said, ‘But rather, we are saying that he^{-as} is His^{-azwj} son because the Exalted Particularised him^{-as} with what He^{-azwj} did not Particularise others with it, and you are knowing (full well) that, that which Isa^{-as} was Particularised with, those people were not particularised with, those to whom Isa^{-as} said: ‘I^{-as} am going to my^{-as} Father and your Father’.

فَبَطَلَ أَنْ يَكُونَ الْإِخْتِصَاصُ لِعِيسَى، لِأَنَّهُ قَدْ ثَبَتَ عِنْدَكُمْ بِقَوْلِ عِيسَى لِمَنْ لَمْ يَكُنْ لَهُ مِثْلُ اخْتِصَاصِ عِيسَى، وَ أَنْتُمْ إِنَّمَا حَكَيْتُمْ لَفْظَةَ عِيسَى وَ تَأَوَّلْتُمُوهَا عَلَى غَيْرِ وَجْهِهَا لِأَنَّهُ إِذَا قَالَ: «أَبِي وَ أَبِيكُمْ» فَقَدْ أَرَادَ غَيْرَ مَا ذَهَبْتُمْ إِلَيْهِ وَ تَحَلُّمُوهُ،

Thus, it invalidates that the particularisation happens to be (only) for Isa^{-as}, because it has been proved in your presence by the words of Isa^{-as} to the one who happened to have for

him the particularisation of Isa^{-as}, and you all, are rather relating the words of Isa^{-as} and are interpreting it upon other than its (correct) aspect. Because when he^{-as} said: 'My^{-as} Father and your Father', so he^{-as} intended another (someone else) he^{-as} would be going to, and you are discrediting him^{-as}.

وَمَا يُدْرِيكُمْ لَعَلَّهُ عَنِّي: أَذْهَبُ إِلَى آدَمَ وَ إِلَى نُوحٍ إِنَّ اللَّهَ يَرْفَعُنِي إِلَيْهِمْ وَيَجْمَعُنِي مَعَهُمْ، وَ آدَمُ أَبِي وَ أَبُوكُمْ وَ كَذَلِكَ نُوحٌ، بَلْ مَا أَرَادَ غَيْرَ هَذَا

And what would make you realise? Perhaps he^{-as} meant: 'I^{-as} am going to Adam^{-as}, and to Noah^{-as}. Allah^{-azwj} would Raise me^{-as} to them^{-as}, and Gather me^{-as} with them^{-as}. And Adam^{-as} is my^{-as} father and your father, and like that is Noah^{-as}'. But, (in fact), he^{-as} did not intend other than this'.

قَالَ: فَسَكَتَتِ النَّصَارَى، وَ قَالُوا: مَا رَأَيْنَا كَالْيَوْمِ مُجَادِلًا وَ لَا مُخَاصِمًا وَ سَنَنْظُرُ فِي أُمُورِنَا.

He (Imam Hassan Al-Askari^{-asws}) said: 'So the Christians were silenced, and they said, 'We have not seen like today, neither a debater nor a disputant, and we will be looking into our matter'.⁸¹

عن عطية العوفي، عن أبي سعيد الخدري، قال: قال رسول الله (صلى الله عليه و آله): «اشتد غضب الله على اليهود حين قالوا: عزيز ابن الله، و اشتد غضب الله على النصارى حين قالوا: المسيح ابن الله، و اشتد غضب الله على من أراق دمي و آذاني في عترتي».

From Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool Allah^{-saww} said: 'Allah^{-azwj} Intensified His^{-azwj} Anger upon the Jews when they said, 'Uzayr is the son of Allah^{-azwj}'. And Allah^{-azwj} Intensified His^{-azwj} Anger upon the Christians when they said, 'The Messiah^{-as} is the son of Allah^{-azwj}. And Allah^{-azwj} Intensified His^{-azwj} Anger upon the one who shed my^{-saww} blood and hurt me^{-saww} with regards to my^{-saww} Family'.⁸²

Appendix: Amir Al-Momineen^{-asws}'s Sermon Referring to Verse 9:3

مع، معاني الأخبار الطالقاني عن الجلودي عن المغيرة بن محمد عن رجاء بن سلمة عن عمرو بن شمر عن جابر الجعفي عن أبي جعفر محمد بن علي ع قال: خطب أمير المؤمنين علي بن أبي طالب ع بالكوفة - بعد منصرفه من النهروان و بلغه أن معاوية يسبه و يلغنه و يقتل أصحابه

(The book) 'Ma'any Al Akhbar' – Al Talaqani, from Al Jaloudi, from Al Mugheira Bin Muhammad, from Raja'a Bin Salamah, from Amro Bin Shimr, from Jabir Al Jufy,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} addressed at Al-Kufa, after his^{-asws} leaving from Al-Nahrwan, and it had reached him^{-asws} that Muawiya was reviling him^{-asws} and cursing him^{-asws} and killing his^{-asws} companions.

فَقَامَ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا

⁸¹ Tafseer Imam Hassan Al Askari^{-asws} – S 323 (Extract)

⁸² تفسير العياشي 2: 43/86.

He^{-asws} stood to address. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon Rasool-Allah^{-saww}, and mentioned what Bounties Allah^{-azwj} had Favoured upon His^{-azwj} Prophet^{-saww} and upon him^{-asws}, then said: 'Had there not been for a Verse in the Book of Allah^{-azwj} what it Mentions, I^{-asws} would not be mentioning it in this position of mine^{-asws}.'

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعَمِكَ الَّتِي لَا تُحْصَى وَ فَضْلِكَ الَّذِي لَا يُنْسَى

Allah^{-azwj} Mighty and Majestic Says: **And as for the Favour of your Lord, so do announce (it) [93:11].** O Allah^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} Favours which cannot be counted, and Your^{-azwj} Grace which cannot be forgotten.

يَا أَيُّهَا النَّاسُ إِنَّهُ بَلَغَنِي مَا بَلَغَنِي وَ إِنِّي أَرَانِي قَدْ افْتَرَبْتُ أَجْلِي وَ كَأَنِّي بِكُمْ وَ قَدْ جِئْتُكُمْ أَمْرِي وَ أَنَا تَارِكٌ فِيكُمْ مَا تَرَكْتُ رَسُولُ اللَّهِ ص - كِتَابَ اللَّهِ وَ عَثَرْتِي وَ هِيَ عَثْرَةُ الْهَادِي إِلَى التَّجَاةِ خَائِمِ الْأَنْبِيَاءِ وَ سَيِّدِ التَّجَبَّاءِ وَ النَّبِيِّ الْمُصْطَفَى

O you people! It has reached me^{-asws} what has reached me^{-asws}, and I^{-asws} have been Shown that my^{-asws} (end of) term has drawn near and it is as if I^{-asws} am with you^{-asws} and you have ignored by orders, and I^{-asws} am leaving behind among you what Rasool-Allah^{-saww} had left behind – Book of Allah^{-azwj} and my^{-asws} family^{-asws}, and it is a family^{-asws} of guidance to the salvation of the last of the Prophets^{-as}, and chief of the captains, and the Chosen Prophet^{-saww}.

يَا أَيُّهَا النَّاسُ لَعَلَّكُمْ لَا تَسْمَعُونَ قَائِلًا يَقُولُ مِثْلَ قَوْلِي بَعْدِي إِلَّا مُفْتَرٍ وَ أَنَا أَحُو رَسُولَ اللَّهِ ص وَ ابْنُ عَمِّهِ وَ سَيْفُ نَقِمَتِهِ وَ عِمَادُ نُصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُوْتَمُّ النَّبِيِّينَ وَ النَّبَاتِ أَنَا قَابِضُ الْأَرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِي لَا يُرْدُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

O you people! Perhaps you will not be listening to a speaker saying similar to my^{-asws} words after me^{-asws} except a fabricator, and I^{-asws} am brother^{-asws} of Rasool-Allah^{-saww}, and son^{-asws} of his^{-saww} uncle^{-as}, and his^{-saww} avenging sword, and pillar of his^{-asws} help and its prowess, and its severity. I^{-asws} am a rotating mill of Hell and its crushing teeth. I^{-asws} am completion of the sons and daughters, I^{-asws} am capturer of the souls and the Prowess of Allah^{-azwj} which cannot be repelled by the criminal people.

أَنَا مُجَدِّلُ الْأَبْطَالِ وَ قَاتِلُ الْفُرْسَانِ وَ مُبِيدُ مَنْ كَفَرَ بِالرَّحْمَنِ وَ صِهْرُ خَيْرِ الْأَنْثَامِ أَنَا سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ خَيْرِ الْأَنْبِيَاءِ أَنَا بَابُ مَدِينَةِ الْعِلْمِ وَ خَازِنُ عِلْمِ رَسُولِ اللَّهِ وَ وَارِثُهُ وَ أَنَا زَوْجُ الْبُتُولِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ فَاطِمَةُ النَّقِيَّةِ الرَّكِيَّةِ الْبَرَّةِ الْمَهْدِيَّةِ حَبِيبَةُ حَبِيبِ اللَّهِ وَ خَيْرُ بَنَاتِهِ وَ سُلَالَتِهِ وَ رَجَائَةِ رَسُولِ اللَّهِ ص سِبْطَاهُ خَيْرُ الْأَسْبَاطِ وَ وَلَدَايَ خَيْرُ الْأَوْلَادِ

I^{-asws} am an arguer (to) the heroes and killer of the knights (horsemen), and a destroyer of the one who disbelieves in the beneficent, and in-law of the best of people. I^{-asws} am chief of the successors^{-asws}, and successor^{-asws} of the best of Prophets^{-as}. I^{-asws} am city of the knowledge, and treasurer of knowledge of Rasool-Allah^{-saww} and his^{-saww} inheritor, and I^{-asws} am husband of the chaste chieftess of women of the worlds Fatima^{-asws}, the pure, the righteous, the one narrated to (by Allah^{-azwj}), beloved of the Beloved of Allah^{-azwj}, and best of his^{-saww} daughters, and his^{-saww} offspring, and aroma of the Rasool^{-saww}, and his^{-saww} two grandsons^{-asws}, the best of the grandsons, are my^{-asws} two sons^{-asws}, best of the children.

هَلْ أَحَدٌ يُنْكِرُ مَا أَقُولُ أَتَيْنَ مُسْلِمُو أَهْلِ الْكِتَابِ أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا وَ فِي التَّوْرَةِ بَرِيءٌ وَ فِي الزَّبُورِ أَرِي وَ عِنْدَ الْهِنْدِ كَبَرُ وَ عِنْدَ الرُّومِ بَطْرِيسَا وَ عِنْدَ الْفُرسِ حَبْرٌ وَ عِنْدَ التُّرْكِ بَشِيرٌ وَ عِنْدَ الزَّنْجِ حَيْتَرٌ وَ عِنْدَ الْكَهَنَةِ بَوِيءٌ وَ عِنْدَ الْحَبَشَةِ بَشْرِيكٌ وَ عِنْدَ أُمِّي حَيْدَرَةٌ وَ عِنْدَ ظُفْرِي مَيْمُونٌ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرَمَنِ فَرِيقٌ وَ عِنْدَ أَبِي ظَهِيرٌ

Is there anyone who can deny what I^{-asws} am saying? Where are the acknowledgers of the people of the Book? I^{-asws}, my^{-asws} name is in the Evangelists as 'Eliya', and in the Torah as 'Barie', and in the Psalms as 'Aarie', and with the Indians is 'Kaykar', and with the Romans is 'Batreesa', and with the Persians is 'Habter (Jabter)', and with the Turks is 'Bashir', and with the Zanj is 'Hayter', and with the sooth-sayers is 'Bawie'. And with the Ethiopians is 'Bashreek', and with my^{-asws} mother^{-as} is 'Hyder', and with my^{-asws} nurse-maid is 'Maymoun', and with the Arabs is 'Ali', and with the Armenians is 'Fareeq', and with my^{-asws} father^{-as} is 'Zaheer'.

أَلَا وَ إِلَيَّ مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ اخَذُوا أَنْ تَغْلِبُوا عَلَيْهَا فَتَضَلُّوا فِي دِينِكُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَدِّ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ- فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَدِّ وَ قَالَ وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولُهُ فَأَنَا ذَلِكَ الْأَذَانُ

Indeed! And I^{-asws} am specialised in the Quran with names, I^{-asws} am being careful to overcome upon these for you will stray in your religion. Allah^{-azwj} Mighty and Majestic is Saying that Allah^{-azwj} is with the truthful, I^{-asws} am that truthful, and I^{-asws} am the proclaimer in the world and the Hereafter. Allah^{-azwj} Mighty and Majestic Says: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44],** I^{-asws} am that proclaimer. And He^{-azwj} Said: **And a proclamation from Allah and His Rasool [9:3],** so I^{-asws} am that proclamation.

وَ أَنَا الْمُحْسِنُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ وَ أَنَا ذُو الْقَلْبِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ وَ أَنَا الدَّاكِرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ

And I^{-asws} am the good-doer Allah^{-azwj} Mighty and Majestic is saying: **surely Allah is with the good doers [29:69];** and I^{-asws} am with one with the heart Allah^{-azwj} Mighty and Majestic is Saying: **Surely, there is a Zikr in that for one who has a heart for him, [50:37];** and I^{-asws} am the reminder (Zakir) Allah^{-azwj} Mighty and Majestic is Saying: **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].**

وَ نَحْنُ أَصْحَابُ الْأَعْرَافِ أَنَا وَ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ اللَّهُ فَالِقَ الْحَبِّ وَ النَّوَى لَا يُلِجُ النَّارَ لَنَا مُحِبٌّ وَ لَا يَدْخُلُ الْجَنَّةَ لَنَا مُبْغِضٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

And we are **the companions of the heights [7:48],** I^{-asws}, and my^{-asws} uncle (Hamza^{-as}), and my^{-asws} brother^{-as} Ja'far^{-as}, and son^{-saww} of my^{-asws} uncle^{-as} (Rasool-Allah^{-saww}). By Allah^{-azwj} the Splitter of the seed! Not one who loves us would reach the Fire, nor would a hater to us^{-asws} would reach the Paradise. Allah^{-azwj} Mighty and Majestic is Saying: **And upon the heights would be men recognising all by their marks, [7:46].**

وَ أَنَا الصَّهْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ أَنَا الْأُذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ تَعْيَهَا أُذُنٌ وَاعِيَةٌ وَ أَنَا السَّلَامُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ رِجَالًا سَلَامًا لِرِجَالٍ

And relationship of marriage Allah^{-azwj} Mighty and Majestic is Saying: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54];** and I^{-asws} am the retaining ear Allah^{-azwj} Mighty and Majestic is saying: **and the retaining ear is preserving it [69:12];** and I^{-asws} am the one wholly for Rasool-Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic is Saying: **and a man wholly for one man [39:29].**

وَمِنْ وَلَدِي مَهْدِيْ هَذِهِ الْأُمَّةُ أَلَا وَ قَدْ جُعِلْتُ مَحْتَكُمُ يُعْطِي بَعْرِفُ الْمُنَافِقُونَ وَ يَحْتَبِي امْتَحَنَ اللَّهُ الْمُؤْمِنِينَ هَذَا عَهْدُ النَّبِيِّ الْأُمِّيِّ إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ

And from my^{-asws} sons^{-asws} is Mahdi^{-asws} of this community. Indeed! And your Test has been Made to be – by having my^{-asws} hatred the hypocrite is recognised, and by having my^{-asws} love Allah^{-azwj} Tests the Momineen. This is a pact of the Ummi Prophet^{-saww} to me^{-asws}: ‘No one will love you^{-asws} except a Momin nor hate you^{-asws} except a hypocrite’.

وَأَنَا صَاحِبُ لِيَّوَاءِ رَسُولِ اللَّهِ ص فِي الدُّنْيَا وَ الْآخِرَةِ وَ رَسُولُ اللَّهِ فَطَرَنِي وَ أَنَا فَطَرْتُ شَيْعَتِي وَ اللَّهُ لَا عَظِيضَ مُحِبِّي وَ لَا خَافَ وَلِيِّي أَنَا وَلِيُّ الْمُؤْمِنِينَ وَ اللَّهُ وَلِيُّ حَسْبُ مُحِبِّي أَنَّنِي يُحِبُّوهُ مَا أَحَبَّ اللَّهُ وَ حَسْبُ مُبْغِضِي أَنَّنِي يُبْغِضُونَهُ مَا أَحَبَّ اللَّهُ

And I^{-asws} bearer of the flag of Rasool-Allah^{-saww} in the world and the Hereafter, and Rasool-Allah^{-saww} is my^{-asws} representative, and I^{-asws} am a representative of my^{-asws} Shias. By Allah^{-azwj}! Neither will the one loving me^{-asws} be thirsty nor will my^{-asws} friend be fearing. I^{-asws} am the guardian of the Momineen and Allah^{-azwj} is my^{-asws} Guardian. It suffices the ones who love me^{-asws} that they love what Allah^{-azwj} Loves, and it suffices the ones who hate me^{-asws} that they hate what Allah^{-azwj} Loves.

أَلَا وَ إِنَّهُ بَلَغَنِي أَنَّ مُعَاوِيَةَ سَبَّنِي وَ لَعَنَنِي اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيْهِ وَ أَنْزِلِ اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبِّ الْعَالَمِينَ رَبِّ اسْتَمَاعِيلَ وَ بَاعِثْ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Indeed! And it has reached me^{-asws} that Muawiya is reviling me^{-asws} and cursing me^{-asws}. O Allah^{-azwj}! Intensify Your^{-azwj} Pressure upon him and Send down the Curses upon the deserving ones. Ameen, Lord^{-azwj} of the worlds, Lord^{-azwj} of Ismail^{-as}, and Sender of Ibrahim^{-as}, You^{-azwj} are the Praise-worthy the Glorious!

ثُمَّ نَزَلَ عَنْ أَعْوَادِهِ فَمَا عَادَ إِلَيْهَا حَتَّى قَتَلَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ

Then he^{-asws} descended from his^{-asws} pulpit and did not return to it until Ibn Muljim^{-la} killed him^{-asws}.

قَالَ جَابِرٌ سَنَأْتِي عَلَى تَأْوِيلِ مَا ذَكَرْنَا مِنْ أَسْمَائِهِ أَمَّا قَوْلُهُ أَنَا اسْمِي فِي الْإِنْجِيلِ إِلَيْنَا فَهُوَ عَلَيَّ بِلِسَانِ الْعَرَبِ وَ فِي التَّوْرَةِ بَرِيءٌ قَالَ بَرِيءٌ مِنَ الشِّرْكِ وَ عِنْدَ الْكَهَنَةِ بَرِيءٌ فَهُوَ مَنْ تَبَوَّأَ مَكَانًا وَ بَوَّأَ غَيْرَهُ مَكَانًا وَ هُوَ الَّذِي يُبَوِّئُ الْحَقَّ مَنَازِلَهُ وَ يُبْطِلُ الْبَاطِلَ وَ يُفْسِدُهُ

Jabir said, ‘We shall come to the interpretation of what we mentioned from his^{-asws} names/ And for his^{-asws} words: ‘I^{-asws}, my^{-asws} name in the Evangel is ‘Eliya’, so it is Ali^{-asws} in the language of the Arabs; ‘and in the Torah is ‘Barie’, (means) disavowed from the Shirk; and with the sooth-sayers is ‘Bawie’, it is the one taking command of a place and assumes another place, and he is the one who will place the truth in its place and falsify the falsehood and spoil it.

وَ فِي الزَّبُورِ أَرِي وَ هُوَ السَّبْعُ الَّذِي يَدُقُّ الْعَظْمَ وَ يَفْرُسُ اللَّحْمَ وَ عِنْدَ الْهِنْدِ كَبَكَرَ قَالَ يَقْرَأُونَ فِي كُتُبٍ عِنْدَهُمْ فِيهَا ذِكْرُ رَسُولِ اللَّهِ ص وَ ذِكْرُ فِيهَا أَنَّ نَاصِرَهُ كَبَكَرَ وَ هُوَ الَّذِي إِذَا أَرَادَ شَيْئاً لَحَّ فِيهِ فَلَمْ يُفَارِقْهُ حَتَّى يَبْلُغَهُ

And in the Psalms it is 'Arie', and it is the predator which breaks the bones and picks the flesh; 'and with the Indians it is 'Kabkar', they are reading in the Books which are with them wherein is mention of Rasool-Allah^{-saww}, and it is mentioned therein that his^{-saww} helper is (called) 'Kabkar', and he is the one who whenever he wants something, persists in it, so he does not separate from it until he reaches his aim.

وَ عِنْدَ الرُّومِ بَطْرِيسَا قَالَ هُوَ مُخْتَلِسُ الْأَرْوَاحِ وَ عِنْدَ الْفُرْسِ حَبَرٌ وَ هُوَ الْبَازِي الَّذِي يَصْطَادُ وَ عِنْدَ التُّرْكِ بَثِيرٌ قَالَ هُوَ النَّمِرُ الَّذِي إِذَا وَصَعَ مَجْلِبَهُ فِي شَيْءٍ هَتَكَهُ وَ عِنْدَ الرِّجِّ حَبَرٌ قَالَ هُوَ الَّذِي يَقْطَعُ الْأَوْصَالَ

'And with the Romans is 'Batreesa', it is the capturer of the souls; 'and with the Persians is 'Habtar', and it is the buzzard which hunts; 'and with the Turks is 'Bashir', it is the tiger who when he places his claws into something, tears it; 'and with Al-Zanj is 'Hayter', he is the one who cuts the joints.

وَ عِنْدَ الْحَبَشَةِ بَرِيكَ قَالَ هُوَ الْمَدْمَرُ عَلَى كُلِّ شَيْءٍ أَتَى عَلَيْهِ وَ عِنْدَ أُمِّي حَيْدَرَةٌ قَالَ هُوَ الْحَازِمُ الرَّأْيِ الْحَيْرُ النَّقَابُ النَّظَّارُ فِي دَقَائِقِ الْأَشْيَاءِ

'And with the Ethiopians is 'Bashreek', it is the demolisher upon all things he comes to; 'and with my^{-asws} mother^{-as} is 'Hyder', he is the assertive of the good view, the implementer (of the matters), the watcher into the subtleties of things;

وَ عِنْدَ ظُفْرِي مَيْمُونٌ قَالَ جَابِرٌ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ ع قَالَ كَانَتْ ظُفْرٌ عَلِيٍّ ع الَّتِي أَرْضَعَتْهُ امْرَأَةٌ مِنْ بَنِي هِلَالٍ خَلَفَتْهُ فِي جَبَائِهَا وَ مَعَهُ أَخٌ لَهُ مِنَ الرِّضَاعَةِ وَ كَانَ أَكْبَرَ مِنْهُ سَنًا بِسَنَةٍ إِلَّا أَيَّاماً وَ كَانَ عِنْدَ الْحَيَاءِ قَلِيبٌ

'And with my^{-asws} nurse-maid is 'Maymoun'. Jabir said, 'Muhammad^{-asws} Bin Ali^{-asws} informed me saying: 'The nurse-maid of Ali^{-asws} who breast-fed him^{-asws} was a woman from the clan of Hilal. He^{-asws} was left in her tent and with him^{-asws} was his^{-asws} brother from the breast-feeding, and he^{-asws} was older than him^{-asws} by a year, except by some days, and there was a well by the tent.

فَمَرَّ الصَّبِيُّ نَحْوَ الْقَلِيبِ وَ نَكَسَ رَأْسَهُ فِيهِ فَحَبَا عَلِيٍّ ع خَلْفَهُ فَتَعَلَّقَتْ رَجُلٌ عَلِيٍّ ع بِطَنْبِ الْحَبِيمَةِ فَحَزَّ الْحَبْلُ حَتَّى أَتَى عَلَى أَخِيهِ فَتَعَلَّقَ بِفَرْدِ قَدَمَيْهِ وَ فَرَدَّ يَدَيْهِ أَمَّا الْيَدُ فَفِي فِيهِ وَ أَمَّا الرَّجُلُ فَفِي يَدِهِ

The child passed by towards the well and hanged his head into it, and Ali^{-asws} crawled behind him and a leg of Ali^{-asws} got stuck with a rope of the tent. He^{-asws} dragged the rope until he^{-asws} came to his^{-asws} brother, and hung on with one of his legs and one of his^{-asws} hands. As for the hand, it was in his^{-asws} mouth, and as for the leg, it was in his^{-asws} hand.

فَجَاءَتْهُ أُمُّهُ فَأَذْرَكَهُ فَنَادَتْ يَا لِلْحَيِّ يَا لِلْحَيِّ يَا لِلْحَيِّ مِنْ غُلَامٍ مَيْمُونٍ أَمْسَكَ عَلَى وَلَدِي فَأَخَذُوا الْوَلَدَ مِنْ عِنْدِ رَأْسِ الْقَلِيبِ وَ هُمْ يَعْجَبُونَ مِنْ قُوَّتِهِ عَلَى صِبَاهُ وَ لِيَتَعَلَّقَ بِرِجْلِهِ بِالطَنْبِ وَ لِحَرْوِ الْوَلَدِ حَتَّى أَذْرَكَهُ

His mother came and caught him. She called out, 'O the life! O the life! O the life from an auspicious (Maymoun) boy withholding my son!' They took the child from the top of the

well and they were astounded from his^{-asws} strength upon his youth, and the sticking of his^{-asws} leg with the rope and dragging the dragging it to the child until he^{-asws} came to him.

فَسَمَّتهُ أُمُّهُ مَيْمُونًا أَيُّ مُبَارَكًا فَكَانَ الْغُلَامُ فِي بَنِي هِلَالٍ يُعْرَفُ بِمُعْلَى مَيْمُونٍ وَ وُلِدَهُ إِلَى الْيَوْمِ

His mother named him^{-asws} 'Maymoun' (auspicious), i.e., Blessed. Among the clan of Hilal, the boy was well known as 'The one hung on to by the auspicious one^{-asws}', and (so did) his children (name him as such) until today.

وَ عِنْدَ الْأَرْمَنِ فَرِيقٌ قَالَ الْفَرِيقُ الْجَسُورُ الَّذِي يَهَابُهُ النَّاسُ وَ عِنْدَ أَبِي ظَهْرٍ قَالَ كَانَ أَبُوهُ يَجْمَعُ وُلْدَهُ وَ وُلِدَ إِخْوَتَهُ ثُمَّ يَأْتُرُهُمْ بِالصِّرَاعِ وَ ذَلِكَ خُلُقٌ فِي الْعَرَبِ فَكَانَ عَلِيٌّ عَ يَحْسِرُ عَنْ سَاعِدَيْنِ لَهُ غَلِيطَيْنِ قَصِيرَيْنِ وَ هُوَ طِفْلٌ ثُمَّ يُصَارِعُ كِبَارَ إِخْوَتِهِ وَ صِغَارَهُمْ وَ كِبَارَ بَنِي عَمِّهِ وَ صِغَارَهُمْ فَيَصْرَعُهُمْ فَيَقُولُ أَبُوهُ ظَهَرَ عَلِيٌّ فَسَمَّاهُ ظَهْرًا

'And with the Armenian is 'Fareeq', the 'Fareeq' is the courageous one the people fear; 'and with my^{-asws} father^{-as} is 'Zaheer', his^{-asws} father^{-as} gathered his^{-as} children and children of his^{-as} brothers, then instructed them with the wrestling, and that was a mannerism among the Arabs. Ali^{-asws} used to regret upon there being two short hands of his^{-asws} while he^{-asws} was a child. Then he^{-asws} wrestled the elder brothers and their young ones, and older ones of the clan of his^{-asws} uncle, and their young ones. He^{-asws} wrestled them and his^{-asws} father^{-as} said: 'Ali^{-asws} has prevailed'. So, he^{-as} named him^{-asws} 'Zaheer' (prevailer).

وَ عِنْدَ الْعَرَبِ عَلِيٌّ قَالَ جَابِرٌ اخْتَلَفَ النَّاسُ مِنْ أَهْلِ الْمَعْرِفَةِ لِمَ سَمِّيَ عَلِيٌّ فَقَالَتْ طَائِفَةٌ لَمْ يُسَمَّ أَحَدٌ مِنْ وُلْدِ آدَمَ قَبْلَهُ بِهَذَا الْإِسْمِ فِي الْعَرَبِ وَ لَا فِي الْعَجَمِ إِلَّا أَنَّ يَكُونَ الرَّجُلُ مِنَ الْعَرَبِ يَقُولُ ابْنِي هَذَا عَلِيٌّ يُرِيدُ بِهِ مِنَ الْغُلُوِّ لَا أَنَّهُ اسْمُهُ وَ إِنَّمَا تُسَمَّى النَّاسُ بِهِ بَعْدَهُ وَ فِي وَفْتِهِ

'And with the Arabs is 'Ali'. Jabir said, 'The people, from the people of understanding have differed why Ali^{-asws} was named as 'Ali'. A group said, 'No one from the children of Adam^{-as} had been named with this name before him^{-asws} among the Arabs nor among the non-Arabs except if the man from the Arabs would happen to say, 'This son of mine is 'Ali', he would intend by it the exaltedness, not that it is his name, and rather the people were named by it after him^{-asws} and during his^{-asws} time'.

وَ قَالَتْ طَائِفَةٌ سَمِّيَ عَلِيٌّ عَلِيًّا لِغُلُوِّهِ عَلَى كُلِّ مَنْ بَارَزَهُ وَ قَالَتْ طَائِفَةٌ سَمِّيَ عَلِيٌّ عَلِيًّا لِأَنَّ دَارَهُ فِي الْجَنَانِ تَعْلُو حَتَّى تُحَازِي مَنَازِلَ الْأَنْبِيَاءِ وَ لَيْسَ نَبِيٌّ يَعْلُو مَنْزِلُهُ مَنْزِلَ عَلِيٍّ

And a group said, 'Ali^{-asws} has been named as 'Ali' due to his^{-asws} exaltedness over all the one who duelled him^{-asws}'. And a group said, 'Ali^{-asws} has been named as Ali^{-asws} because his^{-asws} house in the Gardens is high to the extent that it is parallel to the houses of the Prophets^{-as}, and there isn't any Prophet^{-as} whose house is higher than the house of Ali^{-asws}'.

وَ قَالَتْ طَائِفَةٌ سَمِّيَ عَلِيٌّ عَلِيًّا لِأَنَّهُ عَلَا عَلَى ظَهْرِ رَسُولِ اللَّهِ صَ بِقُدَمِيَّةِ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَعْلَ أَحَدٌ عَلَى ظَهْرِ نَبِيٍّ غَيْرُهُ عِنْدَ حَطِّ الْأَصْنَامِ مِنْ سَطْحِ الْكَعْبَةِ

And a group said, 'Ali^{-asws} has been named as Ali^{-asws} because he^{-asws} was upon the back (shoulders) of Rasool-Allah^{-saww} with his^{-asws} feet, in obedience to Allah^{-azwj} Mighty and

Majestic, and no one has been high upon the back of the Prophet^{-saww} apart from him^{-asws} during dropping of the idols from the roof of the Kabah’.

وَقَالَتْ طَائِفَةٌ وَإِنَّمَا سُمِّيَ عَلِيًّا لِأَنَّهُ زُوِّجَ فِي أَعْلَى السَّمَاوَاتِ وَلَمْ يُزَوَّجْ أَحَدٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ فِي ذَلِكَ الْمَوْضِعِ غَيْرُهُ وَقَالَتْ طَائِفَةٌ إِنَّمَا سُمِّيَ عَلِيًّا لِأَنَّهُ كَانَ أَعْلَى النَّاسِ عِلْمًا بَعْدَ رَسُولِ اللَّهِ ص.

And a group said, ‘And rather Ali^{-asws} has been named as ‘Ali’ because he^{-asws} was married in the high skies and no one from the creatures of Allah^{-azwj} Mighty and Majestic has been married in that place apart from him^{-asws}’. And a group said, ‘But rather, Ali^{-asws} has been named as ‘Ali’ because he^{-asws} was the highest of the people in knowledge after Rasool-Allah^{-saww}’.⁸³

⁸³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 2 H 1