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## CHAPTER 48

## AL-FAT'H

## (29 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن عبد الله بن بكير، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «حصنوا أموالكم و نساءكم و ما ملكت أيمانكم من التلف بقراءة: إِنَّا فَتَحْنَا، فإنه من كان يدمن قراءتها نادى مناد يوم القيامة حتى يسمع الخلائق: أنت من عباد الله المخلصين، ألحقوه بالصالحين من عبادي، و أسكنوه جنات النعيم، و اسقوه من الرحيق المختوم بمزاج الكافور».

Ibn Babuwayh, by his chain, from Abdullah Bin Bakeyr, from his father,

'Abu Abdullah<sup>asws</sup> has said: 'Fortify your wealth, and your wives, and whatever possessions which are in your hands by reciting (Surah Al-Fatih – Chapter 48), for the one who is habitual in reciting it, a Caller will Call out on the Day of Judgement to the extent that the creatures would hear it: "You are from the sincere worshippers of Allah<sup>azwj</sup>, join up with the righteous ones from My<sup>azwj</sup> servants", and settle him in the Garden of Bliss, and quench him from the Sealed Nectar the admixture of which is the camphor'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب الله له من الثواب كمن بايع النبي (صلى الله عليه و آله) تحت الشجرة و أوفى ببيعته، و كمن شهد مع النبي (صلى الله عليه و آله) يوم فتح مكة، و من كتبها و جعلها تحت رأسه أمن من اللصوص، و من كتبها في صحيفة و غسلها بماء زمزم و شربها، كان عند الناس مسموع القول، و لا يسمع شيئاً يمر عليه إلا و عاه و حفظه».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (48), Allah<sup>azwj</sup> would Write for him the Recompense of the one who pledged his allegiance to the Prophet<sup>saww</sup> under the tree and was loyal to his pledge, and as the one who was with the Prophet<sup>saww</sup> on the Day of the Conquest of Makkah. And the one who writes it, and makes it to be under his head, would be safe from the thieves. And the one who writes it in a parchment, and washes with the water of Zam Zam and drinks it, would be a listening one in the presence of the people, and he will not hear anything which passes by him except that he would retain it and memorise it'.<sup>2</sup>

و قال الصادق (عليه السلام): «من كتبها و جعلها في وقت محاربة أو خصومة أمن من جميع ذلك، و فتح عليه باب الخير، و من شرب ماءها للرجف و الرعب، يسكن الرجف و يطلقه، و من قرأها في ركوب البحر، أمن من الغرق بإذن الله تعالى».

<sup>1</sup> ثواب الأعمال: 115.

<sup>2</sup> (خواص القرآن)

Al-Sadiq<sup>asws</sup> said: 'The one who writes it (48) and makes it to be during the time of fighting and disputes, would be secure from all of that, and the door of the goodness would be Opened for him. And the one who drinks its water for the tremors and the fear, the tremors would settle. And the one, who recites it during sailing in the sea, would be safe from the drowning. By the Permission of Allah<sup>azwj</sup>,<sup>3</sup>

## VERSES 1 & 2

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا {1} لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا {2}

**[48:1] Surely We have Given to you a clear victory [48:2] That Allah may Forgive you what has preceded from your sins and what is to follow, and complete His Favour upon you and Guide you on a Straight Path**

قتادة عن أنس قال: لما رجعنا من غزاة الحديبية وقد حيل بيننا وبين نسكنا فنحن بين الحزن والكتابة أنزل الله عزوجل: " انا فتحنا لك فتحا مبينا " فقال رسول الله صلى الله عليه واله: لقد نزلت على آية هي أحب إلى من الدنيا وما فيها

Qatada, from Anas who said,

'When we returned from the expedition of Al-Hudaybiyya, our sacrifices came to be in between us and our tranquillity, so we were in between sadness and depression. Allah<sup>azwj</sup> Mighty and Majestic Revealed **[48:1] Surely We have Given to you a clear victory**. So Rasool-Allah<sup>saww</sup> said: 'There has been Revealed unto me<sup>saww</sup> a Verse which is more beloved to me<sup>saww</sup> than the (whole) world and whatever is in it'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَغَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ الْحُدَيْبِيَّةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أُحْرِمَ فِيهِ أُحْرِمُوا وَلَبَسُوا السَّلَاحَ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أُرْسِلُوا إِلَيْهِ خَالَدُ بْنُ الْوَلِيدِ لِيرُدَّهُ قَالَ ابْعُونِي رَجُلًا يَأْخُذْنِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأَتَى بَرَجِلٌ مِنْ مَرْيَنَةَ أَوْ مِنْ جُهَيْنَةَ فَسَأَلَهُ فَلَمْ يُوَافِقْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and someone else, from Muawiya Bin Ammaar, who has reported the following:

Abu Abdullah<sup>asws</sup> has said; 'When Rasool-Allah<sup>saww</sup> went out in a military expedition of Al-Hudaybiyya, it was the Month of Zil-al-Qadaha. So when he<sup>saww</sup> ended up at the place in which Ihram had to be worn, they did so and wore their weapons as well. So when it (news) reached the 'المُشْرِكِينَ' (Polytheists), they sent to him<sup>saww</sup> Khalid Bin Waleed to turn him<sup>saww</sup> back. He<sup>saww</sup> said; 'Bring me a man who can take me<sup>saww</sup> via a different road to this one. So they came with a man from Muzaynat or from Juhaynat. He<sup>saww</sup> asked him, but he did not agree.

فَقَالَ ابْعُونِي رَجُلًا غَيْرَهُ فَأَتَى بَرَجِلٌ آخَرَ إِمَّا مِنْ مَرْيَنَةَ وَ إِمَّا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعَقَبَةِ فَقَالَ مَنْ يَصْعَدُهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ ادْخُلُوا الْبَابَ سَجْدًا... نَعْفِرْ لَكُمْ خَطَايَاكُمْ قَالَ فَأَبْتَدَرَهَا حَيْلُ الْأَنْصَارِ الْأَوْسِ وَالْخَزْرَجِ قَالَ وَ كَانُوا أَلْفًا وَ ثَمَانِمِائَةً فَلَمَّا هَبَطُوا إِلَى الْحُدَيْبِيَّةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْقَلْبِ فَسَعَى ابْنُهَا هَارِبًا فَلَمَّا اتَّبَعَتْ أَنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَرَخَتْ بِهِ هَوْلًا الصَّابِغُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

<sup>3</sup> خواص القرآن: 7 «مخطوط»

<sup>4</sup> Tafseer Noor Al Saqalayn – CH 48 H 4

So he<sup>saww</sup> said; 'Bring to me<sup>saww</sup> a man other than him'. So they came with another man from Muzaynat, or from Juhaynat. He said, 'I remember it. So he took them with him until they ended up at Al-Uqba. So he<sup>saww</sup> said: 'The one who climbs it, Allah<sup>azwj</sup> would Forgive him just as He<sup>azwj</sup> Forgave the Children of Israel, so He<sup>azwj</sup> Said: **"[7:161] and enter the gate making obeisance, We will forgive you your wrongs"**. The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. So when they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb. So her son ran away. So when she established that it was the Rasool Allah<sup>saww</sup>, she screamed, 'These are Al-Sa'ibun, there is no problem to you from them'.

فَاتَّاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَمَرَهَا فَاسْتَقْتْ دَلْوًا مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَشَرِبَ وَغَسَلَ وَجْهَهُ فَأَخَذَتْ فَضَلَّتْهُ فَأَعَادَتْهُ فِي الْبُئْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ وَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَرْسَلَ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْخَيْلِ فَكَانَ بِإِزَائِهِ ثُمَّ أَرْسَلُوا الْحُلَيْسَ فَرَأَى الْبُئْنَ وَهِيَ تَأْكُلُ بَعْضُهَا أَوْيَارَ بَعْضٍ فَرَجَعَ وَ لَمْ يَأْتِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَقَالَ لِأَبِي سَفْيَانَ يَا أَبَا سَفْيَانَ أَمَا وَاللَّهِ مَا عَلَيَّ هَذَا خَالِفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهَدْيَ عَنْ مَجْلِهِ فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِي فَقَالَ أَمَا وَاللَّهِ لَتُخَلِّينَ عَنِّي مُحَمَّدًا وَمَا أَرَادَ أَوْ لَأَنْفِرَنَّ فِي الْأَحَابِيشِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَلِنَأْ

The Rasool Allah<sup>saww</sup> came up to her and asked her to draw a bucket of water. Then Rasool Allah<sup>saww</sup> took it. He<sup>saww</sup> drank, and washed his<sup>saww</sup> face. She took its remaining bit and returned it back in the well. That well still has water until this time. And the Rasool Allah<sup>saww</sup> came out, and the Polytheists sent to him<sup>saww</sup> Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, so he saw the animals being prepared for sacrifice. He returned and did not come to the Rasool Allah<sup>saww</sup>, and said to Abu Sufyan: ' By Allah<sup>azwj</sup>, it was not this that we agreed upon, to return the sacrifices from its place'. He said, 'Be quiet! For you are only a Bedouin'. He said, 'But, by Allah<sup>azwj</sup>, stay away from Muhammad<sup>saww</sup> and what he<sup>saww</sup> wants, or else I shall revolt among Al-Ahabeys'. He said, 'Keep quiet until we take an agreement from Muhammad<sup>saww</sup>'.

فَأَرْسَلُوا إِلَيْهِ عُرْوَةَ بْنَ مَسْعُودٍ وَقَدْ كَانَ جَاءَ إِلَى قُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغِيرَةُ بْنُ شُعْبَةَ كَانَ خَرَجَ مَعَهُمْ مِنَ الطَّائِفِ وَكَانُوا تِجَارًا فَقَتَلَهُمْ وَجَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَبَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَقْبَلَهَا وَقَالَ هَذَا عَدْرٌ وَلَا حَاجَةَ لَنَا فِيهِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُرْوَةُ بْنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَهُوَ يُعْظِمُ الْبُئْنَ

So they sent to him<sup>saww</sup> Urwat Bin Masoud and he had gone to the Qureysh regarding the people whom Al-Mugheira Bin Soh'ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al-Mughirah) killed them and had come with their wealth to the Rasool Allah<sup>saww</sup>. So the Rasool Allah<sup>saww</sup> had refused to accept it and said; 'This is treachery, and we<sup>saww</sup> have no need with regards to it'. They sent him so they said, 'O Rasool Allah<sup>saww</sup>, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices'.

قَالَ فَأَقِيمُوهَا فَأَقَامُوهَا فَقَالَ يَا مُحَمَّدُ مَجِيءٌ مِنْ جِبْتٍ قَالَ جِبْتٌ أَطُوفُ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَنْحَرُ هَذِهِ الْإِبِلَ وَ أَخْلِي عَنْكُمْ عَنِ لِحْمَانِهَا

He<sup>saww</sup> said: 'Make him stand here'. They brought him to stand. He said, 'O Muhammad<sup>saww</sup>, why have you<sup>saww</sup> come?' He<sup>saww</sup> said: 'I<sup>saww</sup> have come to circumambulate (Tawaaf) the House, and perform Sa'ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

قَالَ لَا وَاللَّاتِ وَالْعُزَّىٰ فَمَا رَأَيْتُ مِثْلَكَ رُدَّ عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُذَكِّرُونَكَ اللَّهَ وَالرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَأَنْ تَقَطِّعَ أَرْحَامَهُمْ وَأَنْ تُجَرِّيَ عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنَا بِفَاعِلٍ حَتَّىٰ أَدْخُلَهَا قَالَ وَكَانَ عُرْوَةُ بْنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَنَاولَ لِخَيْبَتِهِ وَالْمُغَيْرَةَ قَائِمًا عَلَىٰ رَأْسِهِ

He said, 'No, I swear by al-la'at and al-uzza, a person like you<sup>saww</sup> should not be sent back from what he has come for. If your<sup>saww</sup> people bind you<sup>saww</sup> to Allah<sup>azwj</sup> and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them'. So the Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> will not do it until I<sup>saww</sup> enter the city'. And when Urwat Bin Masoud was speaking with the Rasool Allah<sup>saww</sup>, he was holding his beard, and Al-Mugheira was standing near to his head.

فَضْرَبَ بِيَدِهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أَخِيكَ الْمُغَيْرَةُ فَقَالَ يَا عُدْرُ وَاللَّهِ مَا جِئْتَ إِلَّا فِي عَسَلٍ سَلْحَتِكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَبِي سُفْيَانَ وَأَصْحَابِهِ لَا وَاللَّهِ مَا رَأَيْتُ مِثْلَ مُحَمَّدٍ رُدَّ عَمَّا جَاءَ لَهُ

So he hit him by his hand and said, 'Who is this, O Muhammad<sup>saww</sup>! So he<sup>saww</sup> said: 'This is the son of your brother, Al-Mugheira'. He said, 'O treachery! By Allah<sup>azwj</sup>, I did not come here except for the reconciliation with you<sup>saww</sup>'. So he returned to them and said to Abu Sufyan and his companions, 'No, by Allah<sup>azwj</sup>, a person like Muhammad<sup>saww</sup> should not be turned back from what he has come for'.

فَأَرْسَلُوا إِلَيْهِ سُهَيْلَ بْنَ عَمْرٍو وَحُوَيْطَبَ بْنَ عَبْدِ الْعُزَّىٰ فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَثِيرَتْ فِي وُجُوهِهِمُ الْبُذُنُ فَقَالَ مَجِيءٌ مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَأَسْعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَأَنْحَرَ الْبُذُنَ وَأَخْلَىٰ بَيْنَكُمْ وَبَيْنَ لَحْمَانِهَا فَقَالَ إِنَّ قَوْمَكَ يُنَادُونَكَ اللَّهَ وَالرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَتَقَطِّعَ أَرْحَامَهُمْ وَتُجَرِّيَ عَلَيْهِمْ عَدُوَّهُمْ قَالَ فَأَبَىٰ عَلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا أَنْ يَدْخُلَهَا وَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرَادَ أَنْ يَبْعَثَ عُمَرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَإِنِّي فِيهِمْ عَلَىٰ مَا نَعْلَمُ وَكَئِنِّي أَدُلُّكَ عَلَىٰ عُثْمَانَ بْنِ عَفَّانَ

So they sent to him<sup>saww</sup> Suhail Bin Amro and Huweytab Bin Abdul Uzza. So Rasool Allah<sup>saww</sup> commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you<sup>saww</sup> come here?' He<sup>saww</sup> said: 'For circumambulation of the House, and the Sa'ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you'. If your<sup>saww</sup> people bind you<sup>saww</sup> to Allah<sup>azwj</sup> and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them'. He<sup>asws</sup> said; 'The Rasool Allah<sup>saww</sup> refused the two of them, except that he<sup>saww</sup> would enter it. And the Rasool Allah<sup>saww</sup> had intended to send Umar to them. So he said, 'O Rasool Allah<sup>saww</sup>, my relatives are few, and I am among them of the status that you<sup>saww</sup> know about (a humiliating one). You<sup>saww</sup> should send Usman Bin Affan'.

فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ أَنْطَلِقْ إِلَىٰ قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَشِّرْهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا أَنْطَلَقَ عُثْمَانُ لَقِيَ أَبَانَ بْنَ سَعِيدٍ فَتَأَخَّرَ عَنِ السَّرْحِ فَحَمَلَ عُثْمَانُ بَيْنَ يَدَيْهِ وَدَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَكَانَتْ الْمُنَافِقَةُ فَجَلَسَ سُهَيْلُ بْنُ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَجَلَسَ عُثْمَانُ فِي عَسْكَرِ الْمُشْرِكِينَ وَبَايَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِ وَآلِهِ الْمُسْلِمِينَ وَضْرَبَ بِأُحْدَىٰ يَدَيْهِ عَلَىٰ الْأُخْرَىٰ لِعُثْمَانَ وَقَالَ الْمُسْلِمُونَ طُوبَىٰ لِعُثْمَانَ قَدْ طَافَ بِالْبَيْتِ وَسَعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَأَحْلَىٰ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ لِيُفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُ عَلَيْهِ وَآلِهِ أَطْفَتْ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأَطُوفَ بِالْبَيْتِ وَرَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَطْفُفْ بِهِ ثُمَّ ذَكَرَ الْقِصَّةَ وَمَا كَانَ فِيهَا

So the Rasool Allah<sup>saww</sup> sent for him and said, 'Go to your people from the Believers. Give them the good news of what my<sup>saww</sup> Lord<sup>azwj</sup> has Promised me<sup>saww</sup> of the victory over Makkah'. So when Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and

there was a skirmish. So Suhail Bin Amro seated himself in the presence of the Rasool Allah<sup>saww</sup>, and Usman sat in the army of the Polytheists. And the Rasool Allah<sup>saww</sup> got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has circumambulated the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. So the Rasool Allah<sup>saww</sup> said: 'He did what he had to do'. So when Usman came, the Rasool Allah<sup>saww</sup> said to him; 'Did you circumambulate the House?' He said, 'I could not circumambulate the House whilst the Rasool Allah<sup>saww</sup> had not circumambulated it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِيِّ (عليه السلام) اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ سَهَيْلٌ مَا أَدْرِي مَا الرَّحْمَنُ الرَّحِيمُ إِلَّا أَنِّي أَظُنُّ هَذَا الَّذِي بِالْيَمَامَةِ وَ لَكِن اَكْتُبْ كَمَا تَكْتُبُ بِاسْمِكَ اللَّهُمَّ قَالَ وَ اَكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ رَسُولُ اللَّهِ سَهَيْلٌ فَقَالَ سَهَيْلٌ فَعَلَى مَا نَقَاتُكَ يَا مُحَمَّدٌ فَقَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدٌ بِنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ قَالَ اكْتُبْ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بِنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ

So he<sup>saww</sup> said to Ali<sup>asws</sup>: 'Write – In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful'. Suhail said, 'I don't know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – 'By Your<sup>azwj</sup> Name, our Allah<sup>azwj</sup>'. He<sup>saww</sup> said; 'And write this – What has been agreed upon by the Rasool Allah<sup>saww</sup> and Suhail Bin Amro'. So Suhail said, 'What are we fighting you<sup>saww</sup> for, O Muhammad<sup>saww</sup>?'. So he<sup>saww</sup> said; 'I<sup>saww</sup> and the Rasool Allah<sup>saww</sup> and I<sup>saww</sup> am Muhammad bin Abdullah<sup>saww</sup>'. So the people said: 'You<sup>saww</sup> are the Rasool Allah<sup>saww</sup>'. He said, 'Write – Write that this is what has been agreed upon by Muhammad Bin Abdullah<sup>saww</sup>'. So the people said: 'You<sup>saww</sup> are the Rasool Allah<sup>saww</sup>'.

وَ كَانَ فِي الْفَضِيَّةِ أَنَّ مَنْ كَانَ مِنَّا أَتَى إِلَيْكُمْ رَدَدْنَاهُ إِلَيْنَا وَ رَسُولُ اللَّهِ غَيْرُ مُسْتَكْرَهٍ عَن دِينِهِ وَ مَنْ جَاءَ إِلَيْنَا مِنْكُمْ لَمْ نَرُدَّهُ إِلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا حَاجَةَ لَنَا فِيهِمْ وَ عَلَى أَنْ يُعْبَدَ اللَّهُ فِيكُمْ عَلَانِيَةً غَيْرَ سِرٍّ وَ إِنْ كَانُوا لَيْتِهَادُونَ السُّبُورَ فِي الْمَدِينَةِ إِلَى مَكَّةَ وَ مَا كَانَتْ فَضِيَّةً أُعْظِمَ بَرَكَتَهُ مِنْهَا لَقَدْ كَادَ أَنْ يَسْتَوْلِيَ عَلَى أَهْلِ مَكَّةَ الْإِسْلَامُ فَضَرَبَ سَهَيْلٌ بِنُ عَمْرٍو عَلَى أَبِي جَنْدَلٍ ابْنِهِ فَقَالَ أَوْلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هَلْ قَاضَيْتُ عَلَى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتَ بَعْدَارٍ قَالَ فَذَهَبَ بِأَبِي جَنْدَلٍ فَقَالَ يَا رَسُولَ اللَّهِ تَدْفَعُنِي إِلَيْهِ قَالَ وَ لَمْ أَشْتَرِطْ لَكَ قَالَ وَ قَالَ اللَّهُمَّ اجْعَلْ لِأَبِي جَنْدَلٍ مَخْرَجًا.

And what was in the agreement that – 'The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah<sup>saww</sup> will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you'. So the Rasool Allah<sup>saww</sup> said; 'There is no need for us regarding them, and they should be allowed to worship Allah<sup>azwj</sup> among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah'. And there was not agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, 'The first of what we have agreed with you'. The Rasool Allah<sup>saww</sup> said: 'Have I<sup>saww</sup> applied the agreement upon anything yet?' He said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> are not a traitor'. So he went with Abu Jandal'. So he said, 'O Rasool Allah<sup>saww</sup>, you<sup>saww</sup> are handing me over to him?' He<sup>saww</sup> said: 'And I<sup>saww</sup> did not set any conditions for you'. And said: 'Our Allah<sup>azwj</sup>! Make a way out for Abu Jandal!'<sup>5</sup>

<sup>5</sup> Al Kafi – H 14951

ابن بابويه، قال: حدثنا أبو علي أحمد بن يحيى المكتب، قال: حدثنا أحمد بن محمد الوراق، قال: حدثني بشير بن سعيد بن قيلوليه العدل بالرافقة، قال: حدثنا عبد الجبار بن كثير التميمي اليماني، قال: سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد (عليه السلام)، فقلت له: يا بن رسول الله، في نفسي مسألة، أريد أن أسألك عنها، فقال: «إن شئت أخبرتك بمسألتك [قبل أن تسألني]، و إن شئت فسل».

Ibn Babuwayh, from Abu Ali Ahmad Bin Yahya Al-Maktab, from Ahmad Bin Muhammad Al-Waraq, from Basheer Bin Saeed Bin Qaylawiya, from Abdul Jabbar Bin Kaseer Al-Tameemy Al-Yamani, from Muhammad Bin Harb Al-Halaly, the Emir of Al-Medina who said,

'I asked Ja'far Bin Muhammad<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I have within myself, a certain question which I want to ask you about'. So he<sup>asws</sup> said; 'If you like I<sup>asws</sup> would inform you of your questions before you even ask me<sup>asws</sup>, and if you so like, then ask'.

قال: قلت له: يا بن رسول الله، و بأي شيء تعرف ما في نفسي قبل سؤالي؟ قال: «بالتوسم و التفرس، أما سمعت قول الله عز و جل: إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ، و قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟» قال: فقلت: يا بن رسول الله، فأخبرني بمسألتني.

I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And by which thing do you<sup>asws</sup> recognise what is within myself before I even ask you<sup>asws</sup>?' He<sup>asws</sup> said: 'By expectation and insight. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic **[15:75] Surely in this are signs for those who examine**, and the words of Rasool-Allah<sup>saww</sup>: 'Fear the insight of a Believer for he looks by the Light of Allah<sup>azwj</sup>?' I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, so inform me regarding my questions'.

قال: «أردت أن تسألني عن رسول الله (صلى الله عليه و آله)، [لم] لم يطق حمله علي بن أبي طالب (عليه السلام) عند حطه الأصنام عن سطح الكعبة، مع قوته و شدته و ما ظهر منه في قلع باب القموص بخيبر و الرمي به إلى ورائه أربعين ذراعاً، و كان لا يطيق حمله أربعون رجلاً، و قد كان رسول الله (صلى الله عليه و آله) يركب الناقة و الفرس و الحمار، و ركب البراق ليلة المعراج، و كل ذلك دون علي (عليه السلام) في القوة و الشدة؟ قال: فقلت له: عن هذا و الله أردت أن أسألك، يا بن رسول الله.

He<sup>asws</sup> said: 'You intend to ask me about Rasool-Allah<sup>saww</sup> as to why did he<sup>saww</sup> carry Ali Bin Abu Talib<sup>asws</sup> to bring down the idols from the surface of the Kabah, when he<sup>asws</sup> had the strength and the intensity which he<sup>asws</sup> displayed when he<sup>asws</sup> ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah<sup>saww</sup> had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali<sup>asws</sup> in strength and intensity?' I said, 'By Allah (s.w.t.), this is what I intended to ask you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.

و ذكر الحديث، إلى أن قال: «و قد قال النبي (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، إن الله تبارك و تعالى حملني ذنوب شيعتك ثم غفرها لي، و ذلك قوله عز و جل: لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ».

And mentioned the Hadeeth, until he<sup>asws</sup> said: 'And the Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Blessed and High Burdened me<sup>saww</sup> with the sins of your<sup>asws</sup> Shias, then Forgave them for me<sup>saww</sup>, and these are the Words of the Mighty and Majestic

**[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow'.<sup>6</sup>**

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيُغْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book **[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow.** He<sup>asws</sup> said: 'There was no sin on him<sup>saww</sup>, nor was he<sup>saww</sup> with a sin, but Allah<sup>azwj</sup> burdened him<sup>saww</sup> with the sins of his<sup>saww</sup> Shias, then Forgave them for his<sup>saww</sup> sake'.<sup>7</sup>

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيُغْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حملة الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له».

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan<sup>asws</sup> the Third having said about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[48:2] That Allah may Forgive you what has preceded from your sins and what is to follow,** so he<sup>asws</sup> said: 'And which sin was committed by Rasool-Allah<sup>saww</sup>, before or after?' But rather, Allah<sup>azwj</sup> Burdened him<sup>saww</sup> with the sins of the Shias of Ali<sup>asws</sup>, from the past among them and the ones who remain, then Forgave them on his<sup>saww</sup> behalf'.<sup>8</sup>

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنوبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-MufazzAl-Bin Umar,

'A man asked Al-Sadiq<sup>asws</sup> about this Verse, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, there was no sin for him<sup>saww</sup>, but Allah<sup>azwj</sup> the Glorious, Guaranteed him<sup>saww</sup> that He<sup>azwj</sup> would Forgive the sins of the Shias of Ali<sup>asws</sup>, whatever had preceded from their sins and whatever is to follow'.<sup>9</sup>

وروى الشيخ أبو جعفر الطوسي (قدس الله روحه) عن رجاله، عن زيد بن يونس الشحام، عن أبي الحسن موسى بن جعفر عليه السلام قال: قلت لأبي الحسن عليه السلام: الرجل من مواليكم عاق يشرب الخمر، ويرتكب الموبق من الذنوب نتبرا منه؟ فقال: تبرؤوا من فعله و لا تتبرؤوا من خيره و ابغضوا عمله.

And Al-Sheykh Abu Ja'far Al-Toosy has reported from his men, from Zayd Bin Yunus Al-Shahaam,

<sup>6</sup> علل الشرائع: 1/173.

<sup>7</sup> تفسير القمي: 2: 314.

<sup>8</sup> تأويل الآيات: 2: 593/4.

<sup>9</sup> مجمع البيان: 9: 168.



(It is narrated from) Abu Al-Hassan<sup>asws</sup> Musa Bin Ja'far<sup>asws</sup> . I said to Abu Al-Hassan<sup>asws</sup> , 'The man from your<sup>asws</sup> friends is not hindered from drinking wine, and overcomes the barrier of committing sins. Shall we distance ourselves (تبرأ) from him?' He<sup>asws</sup> said: 'Distance yourselves from his actions and do not distance yourselves from his goodness, but hate his actions'.

فقلت: يتسع لنا أن نقول: فاسق فاجر ؟ فقال: لا، الفاسق الفاجر الكافر الجاحد لنا ولاوليائنا، أبا الله أن يكون ولينا فاسقا فاجرا، وإن عمل ما عمل، ولكنكم قولوا: فاسق العمل فاجر العمل مؤمن النفس، خبيث الفعل طيب الروح والبدن لا والله لا يخرج ولينا من الدنيا إلا والله ورسوله ونحن عنه راضون،

So I said, 'Is there leeway for us that we should be saying, 'Evil-doer, immoral ( فاسق فاجر)?' So he<sup>asws</sup> said: 'No. The evil-doer, immoral is the Infidel who fights against us<sup>asws</sup> and our<sup>asws</sup> friends. Allah<sup>azwj</sup> had refused that our<sup>asws</sup> friend should be an evil-doer, immoral, even if he does what he does. But, you all should be saying, 'Evil in his actions, immoral in his actions, a Believer in his self. Bad of action, good of the soul and the body. No, by Allah<sup>azwj</sup>! Our<sup>asws</sup> friend does not exit from the world except that Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and we<sup>asws</sup> are pleased with him.

يحشره الله على ما فيه من الذنوب مبيضا وجهه، مستورة عورته، أمانة روعته، لا خوف عليه ولا حزن. وذلك أنه لا يخرج من الدنيا حتى يصفى من الذنوب، إما بمصيبة في مال أو نفس أو ولد أو مرض، وأدنى ما يصنع بولينا أن يريه الله رؤيا مهولة فيصبح حزينا لما رآه، فيكون ذلك كفارة له، أو خوفا يرد عليه من أهل دولة الباطل، أو يشدد عليه عند الموت،

Allah<sup>azwj</sup> would resurrect him upon what he is in from the sins, as white of face, veiled private parts, secure and in splendour, neither will there be any fear for him nor any grief. And that is because he will not exit from the world until he is clear from the sins, by difficulties in wealth, or self (esteem), or children, or illness. And the lowest of what our<sup>asws</sup> friend does, Allah<sup>azwj</sup> Shows him an alarming nightmare and he would be grieved at what he had seen. So all that would become an expiation for him. Or he would experience fear from the authorities of the government of the falsehood, or he would have difficulties during his death.

فيلقى الله عزوجل طاهرا من الذنوب، أمانة روعة بمحمد وأمير المؤمنين، صلوات الله عليهما. ثم يكون أمامه أحد الامرين: رحمة الله الواسعة التي هي أوسع من أهل الارض جميعا، أو شفاعة محمد وأمير المؤمنين، صلوات الله عليهما، إن أخطأته رحمة الله أدركته شفاعة نبيه وأمير المؤمنين، صلوات الله عليهما، فعندها تصيبه رحمة الله الواسعة، وكان أحق بها وأهلها وله إحسانها وفضلها

So he would meet Allah<sup>azwj</sup> Mighty and Majestic having been purified from the sins, secure and in splendour due to Muhammad<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup> . Then there will be one of the two matters in front of him – The Extensive Mercy of Allah<sup>azwj</sup> which is more expansive than all of the inhabitants of the earth, or intercession of Muhammad<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup> . If the Mercy of Allah<sup>azwj</sup> does not reach him, the intercession of His<sup>azwj</sup> Prophet<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup> will. Then would befall upon him the Extensive Mercy of Allah<sup>azwj</sup>, and he would have been rightful of it, and deserving of it, and for him would be its goodness and its virtues'.<sup>10</sup>

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانبيا ووصياؤهم لا ذنوب لهم، لانهم معصومون مطهرون.

<sup>10</sup> Taweel Al Ayaat Al Zahira – CH 48 H 6

In the book Al-Khisal, from Al-Amsh,

‘Ja’far Bin Muhammad<sup>asws</sup> has said: ‘These are the Laws of the Religion’ – until he<sup>asws</sup> said: ‘And the Prophets<sup>as</sup>, and their<sup>as</sup> successors<sup>as</sup>, there are no sins to them, because they<sup>as</sup> are (all) Infallible, Purified’.<sup>11</sup>

## VERSES 3 - 7

وَيُنصِرَكَ اللَّهُ نَصْرًا عَزِيمًا {3} هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4} لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5} وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا {6} وَاللَّهُ جُنُودَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا {7}

**[48:3] And that Allah would Help you with a Mighty Help. [48:4] He it is Who sent down tranquillity into the hearts of the Believers that they might have more of faith added to their faith - and Allah's are the armies of the skies and the earth, and Allah is Knowing, Wise [48:5] That He may Cause the Believing men and the Believing women to enter Gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a Grand achievement with Allah [48:6] And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is Angry with them and has Cursed them and Prepared Hell for them, and evil is the resort. [48:7] And Allah's are the armies of the skies and the earth; and Allah is Mighty, Wise.**

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري و هشام بن سالم و غيرهما، عن أبي عبد الله (عليه السلام)، في قوله الله عز و جل: هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ، قال: «هو الإيمان».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary and Hisham Bin Saalim and someone else,

‘Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[48:4] He it is Who sent down tranquillity into the hearts of the Believers**, he<sup>asws</sup> said: ‘It is the belief’.<sup>12</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاصْطَرَمَ نَارًا ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far<sup>asws</sup> said to me: ‘Everything used to be water, and His<sup>azwj</sup> Throne used to be on the water. So Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Mention Commanded the water, so a

<sup>11</sup> Tafseer Noor Al Saqalayn – CH 48 H 19

<sup>12</sup> الكافي 2: 4 /13

fire was ignited. Then He<sup>azwj</sup> Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah<sup>azwj</sup> Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah<sup>azwj</sup>', and the wind said, 'I am the greatest army of Allah<sup>azwj</sup>', and the fire said, 'I am the greatest army of Allah<sup>azwj</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto the wind: "You are My<sup>azwj</sup> greatest army".<sup>13</sup>

## VERSES 8 – 10

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8} لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9} إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَاِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {10}

**[48:8] Surely We have sent you as a witness and as a bearer of good news and as a warner, [48:9] That you may believe in Allah and His Rasool and may aid him and revere him; and (that) you may declare His Glory, morning and evening. [48:10] Surely, those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has Covenanted with Allah, He will grant him a Mighty Reward.**

علي بن إبراهيم: في قوله تعالى: هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَ اللَّهُ جُنُودُ السَّمَاوَاتِ وَ الْأَرْضِ، فهم الذين لم يخالفوا رسول الله (صلى الله عليه و آله)، و لم ينكروا عليه الصلح. ثم قال: لِيُدْخَلَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِلَى قَوْلِهِ تَعَالَى: الظَّالِمِينَ بِاللَّهِ ظُلْمَ السَّوَاءِ عَلَيْهِمْ دَائِرَةُ السَّوَاءِ، و هم الذين أنكروا الصلح، و اتهموا رسول الله (صلى الله عليه و آله) وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا وَ اللَّهُ جُنُودُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَ نَذِيرًا.

Ali Bin Ibrahim –

Regarding the Words of the High **[48:4] He it is Who sent down tranquillity into the hearts of the Believers that they might have more of faith added to their faith - and Allah's are the armies of the skies and the earth.** So they were the ones who did not oppose Rasool-Allah<sup>saww</sup> and did not express dislike against him<sup>saww</sup> for the reconciliation. Then He<sup>azwj</sup> Said **[48:5] That He may Cause the Believing men and the Believing women to enter Gardens beneath which rivers flow up to His<sup>azwj</sup> Words [48:6] the entertainers of evil thoughts about Allah On them is the evil turn,** and they are the ones who disliked the reconciliation, and accused Rasool-Allah<sup>saww</sup> **and Allah is Angry with them and has Cursed them and Prepared Hell for them, and evil is the resort. [48:7] And Allah's are the armies of the skies and the earth; and Allah is Mighty, Wise [48:8] Surely We have sent you as a witness and as a bearer of good news and as a warner.**

ثم عطف المخاطبة على أصحابه، فقال: لَتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ تُعَزِّرُوهُ وَ تُوَقِّرُوهُ، ثم عطف على نفسه عز و جل فقال: وَ تُسَبِّحُوهُ بُكْرَةً وَ أَصِيلًا معطوف على قوله: لَتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ.

Then Allah<sup>azwj</sup> Addressed his<sup>saww</sup> companions Sympathetically, so He<sup>azwj</sup> Said **[48:9] That you may believe in Allah and His Rasool and may aid him and revere him;**

<sup>13</sup> Al Kafi – H 14516

and the Mighty and Majestic Turned it towards Himself<sup>azwj</sup>, so He<sup>azwj</sup> Said **and (that) you may declare His Glory, morning and evening**, Combining to His<sup>azwj</sup> Words [48:9] **That you may believe in Allah and His Rasool.**

و نزلت في بيعة الرضوان: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ، و اشترط عليهم ألا ينكروا بعد ذلك على رسول الله (صلى الله عليه و آله) شيئا يفعلوه، و لا يخالفوه في شيء يأمرهم به، فقال الله عز و جل بعد نزول آية الرضوان: إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا، و إنما رضي عنهم بهذا الشرط أن يفوا بعد ذلك بعهد الله و ميثاقه، و لا ينقضوا عهده و عقده، فبهذا العقد رضي الله عنهم،

And with regards to the Allegiance of Satisfaction (بيعة الرضوان), it was Revealed [48:18] **Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree**, and Stipulated that they would not abhor anything which Rasool-Allah<sup>saww</sup> were to do after that, nor would they oppose him<sup>saww</sup> in anything which he<sup>saww</sup> ordered them for. So Allah<sup>azwj</sup> Mighty and Majestic, after the Revelation of the Verse of the Allegiance of Satisfaction (48:18) [48:10] **Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has Covenanted with Allah, He will grant him a Mighty Reward.** But rather, He<sup>azwj</sup> was Pleased with them upon the condition that they would be loyal after that with the Oath to Allah<sup>azwj</sup> and His<sup>azwj</sup> Covenant, and will not breach the pledge and the contract with Him<sup>azwj</sup>. So it was by this pledge that Allah<sup>azwj</sup> was Pleased with them.

فقدموا في التأليف آية الشرط على بيعة الرضوان، و إنما نزلت أولا بيعة الرضوان ثم آية الشرط عليهم فيها.

So they (Usman during compilation of holy Quran) placed in the composition (of this Quran) the Verse of the condition of the Pledge of Satisfaction (48:10), but rather, the Verse of the Pledge of Satisfaction (48:18) was Revealed first, then the Verse of the conditions of the Pledge of Satisfaction (48:10)<sup>14</sup>.

## VERSES 11 - 17

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11} بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرَبِّينَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا {12} وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13} وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {14} سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَائِمٍ لِتَأْخُذُوهَا ذُرُونًا نَتَّبِعْكُمْ ۗ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۗ قُلْ لَنْ نَتَّبِعُونَكَ كَذَلِكَ قَالِ اللَّهُ مِنْ قَبْلُ ۗ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۗ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا {15} قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَعُدُّونَ إِلَىٰ قَوْمِ بَاسٍ شَدِيدٍ لِقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ ۗ فَإِنْ تَطَبَعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا ۗ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا {16} لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا {17}

[48:11] **Those Bedouins who were left behind will say to you: Our property and our families kept us busy, so ask Forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you Harm or if He intends to do you Good; nay, Allah is Aware of what you do: [48:12] Nay! You rather thought that the**

<sup>14</sup> تفسير القمي 2: 315

**Rasool and the Believers would not return to their families ever, and that was made to seem fair to your hearts and you thought an evil thought and you were a people doomed to perish. [48:13] And whoever does not believe in Allah and His Rasool, then surely We have Prepared Blazing Fire for the unbelievers [48:14] And Allah's is the Kingdom of the heavens and the earth; He Forgives whom He Pleases to and Punishes whom He Pleases to, and Allah is Forgiving, Merciful. [48:15] Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah Say before. But they will say: Nay! You are jealous of us. Nay! They do not understand but a little. [48:16] Say to those Bedouins who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will Grant you a good Reward; and if you turn back as you turned back before, He will Punish you with a painful Punishment. [48:17] There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Rasool, He will Cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will Punish him with a painful Punishment.**

علي بن إبراهيم: ثم ذكر الأعراب الذين تخلفوا عن رسول الله (صلى الله عليه و آله)، فقال: سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا، إِلَى قَوْلِهِ تَعَالَى وَ كُنْتُمْ قَوْمًا بُورًا ، أي قوم سوء، و هم الذين استنفرهم في الحديبية. و لما رجع رسول الله (صلى الله عليه و آله) إلى المدينة من الحديبية غزا خيبر فاستأذنه المخلفون أن يخرجوا معه، فأنزل الله: سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لِنَأْخُذْهَا ذُرُوبًا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا.

Ali Bin Ibrahim –

‘Then He<sup>azwj</sup> Mentions the Bedouins who kept themselves behind from Rasool-Allah<sup>saww</sup>, so He<sup>azwj</sup> Said [48:11] **Those Bedouins who were left behind will say to you: Our property and our families kept us busy**, up to His<sup>azwj</sup> Words [48:12] **and you were a people doomed to perish**, i.e., an evil people, and they are the ones whom he<sup>saww</sup> had mobilised during Al-Hudaybiyya. And when Rasool-Allah<sup>saww</sup> returned to Al-Medina from Al-Hudaybiyya, went on the military expedition of Khaybar. So they sought permission to be left behind from going out with him<sup>saww</sup>. So Allah<sup>azwj</sup> Revealed [48:15] **Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah Say before. But they will say: Nay! You are jealous of us. Nay! They do not understand but a little’.**

ثم قال: قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤَيِّنْكُمْ اللَّهُ أَجْرًا حَسَنًا وَ إِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا.

Then He<sup>azwj</sup> Said [48:16] **Say to those Bedouins who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will Grant you a good Reward; and if you turn back as you turned back before, He will Punish you with a painful Punishment’.**

ثم رخص عز و جل في الجهاد، فقال: لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمَرِيضِ حَرْجٌ وَ مَنْ يُطِيعَ اللَّهَ وَ رَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، ثم قال: وَ مَنْ يَتَوَلَّ يَعْذِبْهُ عَذَابًا أَلِيمًا. ثم قال: وَ عَذَّبَكُمْ اللَّهُ مُعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَ كَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ، يعني فتح خيبر: وَ لَتَكُونَ آيَةً لِلْمُؤْمِنِينَ.

Then the Mighty and Majestic Gave Permission for the Jihaad, so He<sup>azwj</sup> Said **[48:17] There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Rasool, He will Cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will Punish him with a painful Punishment.** Then He<sup>azwj</sup> Said **[48:20] Allah Promises you many war booties which you will take, then He Hastened on this one for you and held back the hands of men from you** Meaning the victory of Khyber **and that it may be a Sign for the Believers**.<sup>15</sup>

## VERSE 18

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {18}

**[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree, and He Knew what was in their hearts, so He sent down tranquillity on them and Rewarded them with a near victory**

علي بن إبراهيم، قال: حدثني الحسين بن عبد الله السكيني، عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن أبي عبد الله (عليه السلام)، عن آبائه، عن أمير المؤمنين (عليهم السلام)، قال: «أنا الذي ذكر الله اسمه في التوراة والإنجيل بمؤازرة رسول الله (صلى الله عليه وآله)، و أنا أول من بايع رسول الله (صلى الله عليه وآله) تحت الشجرة في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ».

Ali Bin Ibrahim, from Al-Husayn Bin Abdullah Al-Sakayni, from Abu Saeed Al-Bajaly, from Abdul Malik Bin Haroun,

‘Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir-ul-Momineen<sup>asws</sup> having said: ‘I<sup>asws</sup> am the one whose name Allah<sup>azwj</sup> Mentioned in the Torah and the Evangel with the successorship of Rasool-Allah<sup>saww</sup>, and I<sup>asws</sup> am the first one to pledge allegiance to Rasool-Allah<sup>saww</sup> under the tree, with regards to the Words of the High [48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree’.<sup>16</sup>

محمد بن العباس، قال: حدثنا محمد بن أحمد الواسطي، عن زكريا بن يحيى، عن إسماعيل بن عثمان، عن عمار الدهني، عن أبي الزبير، عن جابر عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز و جل: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ كَمْ كَانُوا؟ قال: «ألفا و مائتين» قلت: هل كان فيهم علي (عليه السلام)؟ قال: «نعم [علي] سيدهم و شريفهم».

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad Al-Wasity, from Zakariyya Bin Yahya, from Ismail Bin Usman, from Amaar Al-Dahny, from Abu Al-Zubeyr, from Jabir,

‘I asked from Abu Ja’far<sup>asws</sup>, ‘(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic **[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree**, how many were they?’ He<sup>asws</sup> said: ‘One

<sup>15</sup> تفسير القمي 2: 315

<sup>16</sup> تفسير القمي 2: 268.

thousand two hundred'. I said, 'Was Ali<sup>asws</sup> among them?' He<sup>asws</sup> said: 'Yes, Ali<sup>asws</sup> was the Chief of them, and the most noble of them'.<sup>17</sup>

و من طريق المخالفين: ما رواه موفق بن أحمد، في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ نزلت في أهل الحديبية. قال جابر: كنا يوم الحديبية ألفا و أربعمائة، فقال لنا النبي (صلى الله عليه و آله): «أنتم خيار أهل الأرض»

And from Tareeq Al-Mukhalifeen is what has been reported by Mowfaq Bin Ahmad -

Regarding the Words of the High **[48:18] Certainly Allah was well Pleased with the Believers when they swore allegiance to you under the tree**, said, 'It was Revealed regarding the people of Al-Hudaybiyya'. Jabir said, 'On the Day of Al-Hudaybiyya there were one thousand four hundred, so the Prophet<sup>saww</sup> said to us: 'You are the best of the people of the earth'.

فبايعنا تحت الشجرة على الموت، فما نكت أصلا أحد إلا ابن قيس، و كان منافقا، و أولى الناس بهذه الآية علي بن أبي طالب (عليه السلام)، لأنه قال: و أتابهم فتحا قريبا يعني [فتح] خبير، و كان ذلك على يد علي بن أبي طالب (عليه السلام).

So we pledge our allegiances until death. No one broke the reconciliation except for Ibn Qays, and he was a hypocrite. And the first of the people by this Verse was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, because He<sup>azwj</sup> Said **and Rewarded them with a near victory** Meaning the victory of Khaybar, and that was upon the hands of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>18</sup>

## VERSES 19 - 25

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {19} وَعَدَّكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20} وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {21} وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوْلَا الْأُدْبَارُ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {22} سَنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۗ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {23} وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {24} هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۗ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعْرَةٌ بَغَيْرِ عِلْمٍ لِّيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۗ لَوْ تَرَىٰ أُولَٰئِكَ لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا {25}

**[48:19] And many war booties which they will take; and Allah is Mighty, Wise. [48:20] Allah Promises you many war booties which you will take, then He Hastened on this one for you and held back the hands of men from you, and that it may be a Sign for the Believers and that He may Guide you on a Straight Path [48:21] And others which you have not yet been able to achieve, Allah has surely Encompassed them, and Allah has Power over all things [48:22] And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper. [48:23] Such has been the Course of Allah that has indeed run before, and you shall not find a change in Allah's Course. [48:24] And He it is Who Held back their hands from you and your hands from them in the valley of Mecca after He had Given you victory over them; and Allah is Seeing what you do. [48:25] It is they who disbelieved**

<sup>17</sup> تأويل الآيات 2: 595 / 7.

<sup>18</sup> مناقب الخوارزمي: 195.





Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al-Husayn Bin Muhammad Ibn Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

'Abu Abdullah<sup>asws</sup> replied, ' (when) I asked from him<sup>asws</sup> , 'What was it with Amir-ul-Momineen<sup>asws</sup> that he did not kill so and so, and so and so?' He<sup>asws</sup> said: 'The Verse in the Book of Allah<sup>azwj</sup> Mighty and Majestic [48:25] **had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment**'.

قال: قلت: و ما يعني بتزاييلهم؟ قال: «ودائع مؤمنون في أصلاب قوم كافرين، و كذلك القائم (عليه السلام) لن يظهر أبدا حتى تخرج ودايع الله عز و جل، فإذا خرجت ظهر على من ظهر من أعداء الله عز و جل فقتلهم».

I said, 'And what is the Meaning of **widely separated one from another?**' He<sup>asws</sup> said: 'And the Believers are deposits in the loins (أصلاب) of the Infidels, and similar to that is Al-Qaim<sup>asws</sup> , who will never appear ever until Allah<sup>azwj</sup> Mighty and Majestic Brings out (all of) these deposits. So when they are exited from the backs of the enemies of Allah<sup>azwj</sup> Mighty and Majestic, he<sup>asws</sup> would kill them'.<sup>21</sup>

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن علي بن محمد، عن أحمد بن محمد، عن الحسن بن محبوب، عن إبراهيم الكرخي، قال: قلت لأبي عبد الله (عليه السلام)، أو قال له رجل: أصلحك الله ألم يكن علي (عليه السلام) قويا في دين الله عز و جل؟ قال: «بلى» قال: فكيف ظهر عليه القوم، و كيف لم يدفعهم، و ما منعه من ذلك؟ قال: «آية في كتاب الله عز و جل منعتهم».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Muzaffar Al-Alawy, from Ja'far Bin Muhammad Bin Msa'ud, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ibrahim Al-Karkhy who said,

'I said to Abu Abdullah<sup>asws</sup> , 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Wasn't Ali<sup>asws</sup> strong in the Religion of Allah<sup>azwj</sup> Mighty and Majestic?' He<sup>asws</sup> said: 'Yes'. I said, 'So how did the people overcome him<sup>asws</sup> , and why was it that he<sup>asws</sup> did not repulse them, and what is the meaning of it from that?' He<sup>asws</sup> said: 'A Verse in the Book of Allah<sup>azwj</sup> Mighty and Majestic Prevented him<sup>asws</sup> '.

قال: قلت: و آية آية هي؟ قال: «قوله عز و جل: لَوْ تَرَىٰ أُولَٰئِكَ لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا، إنه كان لله عز و جل ودايع مؤمنون في أصلاب قوم كافرين و منافقين، فلم يكن علي (عليه السلام) ليقتل الأبناء حتى تخرج الودائع، فلما خرجت الودائع ظهر على من ظهر، فقاتله و كذلك قائمنا أهل البيت، لن يظهر أبدا حتى تظهر و ودايع الله عز و جل، فإذا ظهرت ظهر على من ظهر، فقتله».

I said, 'And which Verse is it?' He<sup>asws</sup> said: 'The Words of the Mighty and Majestic [48:25] **had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment**. Allah<sup>azwj</sup> Mighty and Majestic had Deposited Believers in the loins (أصلاب) of the Infidels and the hypocrites. So it was not for Ali<sup>asws</sup> to kill the forefathers until the deposits come out. So when the deposits came out from the backs in which they were in, he<sup>asws</sup> killed them. And similar to that is our<sup>asws</sup> Qaim<sup>asws</sup> of the People<sup>asws</sup> of the Household, who will never ever appear until these deposits

<sup>21</sup> كمال الدين و تمام النعمة: 641

of Allah<sup>azwj</sup> Mighty and Majestic appear. So when they appear from the backs in which they were in, he<sup>asws</sup> would kill them'.<sup>22</sup>

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا جبرئيل بن أحمد، قال: حدثني محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال في قول الله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَاباً أَلِيماً: «لو أخرج الله عز و جل ما في أصلاب المؤمنين من الكافرين، و ما في أصلاب الكافرين من المؤمنين، لعذب الذين كفروا».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Alawy Al-Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Jibraeel Bin Ahmad, from Muhammad Bin isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Mansour Bin Hazim,

'Abu Abdullah<sup>asws</sup> has said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[48:25] had they been widely separated one from another, We would surely have Punished those who disbelieved from among them with a painful Punishment.** 'Had Allah<sup>azwj</sup> Mighty and Majestic Brought out the Infidels who are in the loins of the Believers, and the Believers who are in loins of the Infidels, He<sup>azwj</sup> Punish those who disbelieve'.<sup>23</sup>

## VERSE 26

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {26}

**[48:26] When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, so Allah sent down His tranquillity on His Rasool and upon the Believers, and Necessitated for them the word of piety, and they were entitled to it and worthy of it; and Allah is Aware of all things.**

علي بن إبراهيم: ثم قال: إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْجَاهِلِيَّةَ يَعْنِي قَرِيْشًا وَ سَهَيْلَ بْنَ عَمْرٍو، حِينَ قَالُوا لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله): لَا نَعْرِفُ الرَّحْمَنَ الرَّحِيمَ، وَ قَوْلِهِمْ: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ مَا حَارَبْنَاكَ، فَكَتَبَ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلَهَا وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

Ali Bin Ibrahim –

Then He<sup>azwj</sup> Said **[48:26] When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance** Meaning Qureysh and Suhayl Bin Amro where he said to Rasool-Allah<sup>saww</sup>, 'We do not recognise the Beneficent the Merciful. If we knew you<sup>saww</sup> to be Rasool-Allah<sup>saww</sup>, we would not be fighting you<sup>saww</sup>, so write – Muhammad Bin Abdullah<sup>saww</sup>, **so Allah sent down His tranquillity on His Rasool and upon the Believers, and Necessitated for them the word of piety, and they were entitled to it and worthy of it; and Allah is Aware of all things**'.<sup>24</sup>

<sup>22</sup> كمال الدين و تمام النعمة: 641

<sup>23</sup> كمال الدين و تمام النعمة: 642

<sup>24</sup> تفسير القمي: 2: 317

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني المظفر بن محمد البلخي، قال: حدثنا محمد بن جرير، قال: حدثنا عيسى، قال: «أخبرنا مخول بن إبراهيم، قال: حدثنا عبد الرحمن بن الأسود، عن محمد بن عبيد الله، عن عمر بن علي، عن أبي جعفر (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): إن الله عهد إلي عهداً، فقلت: رب بينه لي: قال: اسمع. قلت: سمعت. قال: يا محمد، إن علياً راية الهدى بعدك، و إمام أوليائي، و نور من أطاعني، و هو الكلمة التي ألزمها الله المتقين، فمن أحبه فقد أحبني، و من أبغضه فقد أبغضني، فبشره بذلك».

Al-Sheykh in his Amaali, from Muhammad Bin Muhammad, from Al-Muzaffar Bin Muhammad Al-Balkhy, from Muhammad Bin Jareer, from Isa, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

'Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said that: 'Allah<sup>azwj</sup> Oathed to me<sup>saww</sup> an oath, so I<sup>saww</sup> said: 'Lord<sup>azwj</sup>! Explain if for me<sup>saww</sup>'. He<sup>azwj</sup> Said: "Listen!" I said, 'I<sup>saww</sup> am listening'. He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the Banner of Guidance after you<sup>saww</sup>, and the Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and a Light for the one who obeys Me<sup>azwj</sup>, and he<sup>asws</sup> is the Word which Allah<sup>azwj</sup> has Necessitated upon the pious. So the one who loves him<sup>asws</sup>, so he has loved Me<sup>azwj</sup>, and the one who hates him<sup>asws</sup>, so he has hated Me<sup>azwj</sup>. Therefore, give him<sup>asws</sup> the good news of that".<sup>25</sup>

شرف الدين النجفي، قال: روى الحسن بن أبي الحسن الديلمي (رحمه الله)، بإسناده عن رجاله، عن مالك بن عبد الله، قال: قلت لمولاي الرضا (عليه السلام): قوله تعالى: وَ أَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلُهَا؟ قال: «هي ولاية أمير المؤمنين (عليه السلام)».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Al-Hasan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Malik Bin Abdullah who said,

'I said to (Imam) Al-Reza<sup>asws</sup>, '(What about) the Words of the High [48:26] and **Necessitated for them the word of piety, and they were entitled to it and worthy of it?**' He<sup>asws</sup> said; 'It is the Wilayah of Amir-ul-Momineen<sup>asws</sup>'.<sup>26</sup>

تأويله: رواه الحسن بن أبي الحسن الديلمي (رحمه الله) بإسناده عن رجاله، عن مالك بن عبد الله قال: قلت لمولاي الرضا عليه السلام: قوله تعالى (وألزمهم كلمة التقوى وكانوا أحق بها وأهلها). فالمعنى: أن الملزمين بها هم شيعة " وكانوا أحق بها وأهلها ".

Its explanation – It has been reported by Al-Hassan Bin Abu Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Maalik Bin Abdullah who said,

'I said to my Master Al-Reza<sup>asws</sup>, '(What about) the Words of the High [48:26] and **Necessitated for them the word of piety, and they were entitled to it and worthy of it?**' He<sup>asws</sup> said: 'It is the Wilayah of Amir-ul-Momineen<sup>asws</sup>'. So the Meaning of the one upon whom it has been necessitated are the Shias and they were entitled to it and worthy of it.<sup>27</sup>

## VERSE 27

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسِكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا {27}

<sup>25</sup> أمالي الطوسي 1: 250

<sup>26</sup> تأويل الآيات 2: 8/595.

<sup>27</sup> Taweel Al Ayaat Al Zahira – CH 48 H 8

**[48:27] Certainly Allah had Endorsed to His Rasool the vision with the truth: you shall enter the Sacred Masjid, if Allah Pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear; So He knows what you do not know, so He brought about a near victory before that.**

علي بن إبراهيم، قال: و أنزل في تظهير الرؤيا التي رآها رسول الله: لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا يَعْنِي فَتْحَ خَيْبَرَ، لِأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) لَمَّا رَجَعَ مِنَ الْحَدِيثِيَّةِ غَزَا خَيْبَرَ.

Ali Bin Ibrahim –

‘And it was Revealed regarding the Endorsement, the dream which Rasool-Allah<sup>saww</sup> saw **[48:27] Certainly Allah had Endorsed to His Rasool the vision with the truth: you shall enter the Sacred Masjid, if Allah Pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear; So He knows what you do not know, so He brought about a near victory before that**, Meaning the victory of Khyber, because Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> returned from Al-Hudaybiyya, went on the military expedition of Khyber’.<sup>28</sup>

ابن بابويه: عن أبيه قال: حدثنا محمد بن يحيى العطار: قال: حدثنا أبو سعيد الأدمي، عن الحسن بن محبوب، عن علي بن رثاب، عن الحسن بن زياد العطار، قال: قلت لأبي عبد الله (عليه السلام): إنهم يقولون لنا: أ مؤمنون أنتم؟ فنقول: نعم، إن شاء الله تعالى. فيقولون: أليس المؤمنون في الجنة؟ فنقول: بلى. فيقولون: أ فأنتم في الجنة؟ فإذا نظرنا إلى أنفسنا ضعفنا و انكسرنا عن الجواب. قال: فقال: «إذا قالوا لكم: أ مؤمنون أنتم؟ فقولوا: نعم، إن شاء الله تعالى».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Abu Saeed Al-Admy, from Al-Hasan Bin Mahboub, from Ali Bin Ra'ib, from Al-Hassan Bin Ziyad Al-Ataar who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘They (people) are saying to us, ‘Are you Believers’. So we are saying to them, ‘Yes, if Allah<sup>azwj</sup> so Desires’. So they are saying, ‘Are not the Believers going to be in the Paradise?’ So we are saying to them, ‘Yes’. So they are saying, ‘So you are all going to be in the Paradise?’ So when we look into our weak selves, we are deficient in the answer’. So he<sup>asws</sup> said: ‘Whenever they say to you, ‘Are you all Believers? So you say to them, ‘Yes, if Allah<sup>azwj</sup> the High so Desires’.

قال: قلت: و إنهم يقولون: إنما استثنيتم لأنكم شكاك. قال: فقولوا لهم: و الله ما نحن بشكاك، و لكننا استثنينا كما قال الله عز و جل: لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ، و هو يعلم أنه يدخلونه أولاً، و قد سمى الله عز و جل المؤمنين بالعمل الصالح مؤمنين، و لم يسم من ركب الكبائر، و ما وعد الله عز و جل عليه النار في قرآن و لا أثر، فلا يسميهم بالإيمان بعد ذلك الفعل».

I said, ‘And they are saying, ‘But it means that you are in doubt’. He<sup>asws</sup> said; ‘So you should say to them, ‘By Allah<sup>azwj</sup>! We are not with doubt, but we are saying this just as Allah<sup>azwj</sup> Mighty and Majestic has Said **[48:27] you shall enter the Sacred Masjid, if Allah Pleases, in security**, and He<sup>azwj</sup> Knew that they would be entering it beforehand. And Allah<sup>azwj</sup> Mighty and Majestic has Named them as Believers due to correct actions of the Believers, and did not Name it for the one who rides upon the major sins, and whatever Allah<sup>azwj</sup> has Obligated the Fire for its commission in the

<sup>28</sup> تفسير القمي 2: 317

Quran and in Hadeeth. So do not refer to them as such (Believers) after they have committed such actions'.<sup>29</sup>

## VERSE 28

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا {28}

**[48:28] He it is Who sent His Rasool with the Guidance and the true Religion that He may make it Prevail over all the Religions; and Allah is Sufficient as a Witness**

علي بن إبراهيم، قال: و هو الإمام الذي يظهره الله على الدين كله، فيملاً الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً. و هذا مما ذكرنا أن تأويله بعد تنزيله.

Ali Bin Ibrahim –

'And it is the Imam<sup>asws</sup> whom Allah<sup>azwj</sup> would Make to prevail over all the Religion. So he<sup>asws</sup> would fill the earth with equity and justice just as it had been filled with inequity and injustice. And this is from what has been mentioned to us about its explanation, after its Revelation'.<sup>30</sup>

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينِ الْحَقِّ؟ قال: «هو الذي أمر رسوله [بالولاية] لوصية، و الولاية هي دين الحق».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I asked from Abu Al-Hassan<sup>asws</sup>, '(What about) **[48:28] He it is Who sent His Rasool with the Guidance and the true Religion?**' He<sup>asws</sup> said: 'He<sup>azwj</sup> it is Who Comanded His<sup>azwj</sup> Rasool<sup>saww</sup> with the Wilayah of the successor<sup>asws</sup>, and the Wilayah is the true Religion (دين الحق)'.

قلت: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ؟ قال: «يظهره على جميع الأديان عند قيام القائم، يقول الله: وَ اللَّهُ مُتَمُّ نُورِهِ، و ولاية القائم وَ لَوْ كَرِهَ الْمُشْرِكُونَ «1» بولاية علي (عليه السلام)».

I said, '**that He may make it Prevail over all the Religions?**' He<sup>asws</sup> said: 'Make it to prevail over all the Religion during the rising of Al-Qaim<sup>asws</sup>. Allah<sup>azwj</sup> is Saying **[61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light, though the unbelievers may be averse to it – (Complete it) by the Wilayah of Ali<sup>asws</sup>**'.<sup>31</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

<sup>29</sup> معاني الأخبار: 105 / 413.

<sup>30</sup> تفسير القمي: 2: 317.

<sup>31</sup> الكافي: 1: 91 / 358.

أَوْصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ بِابْنِ الْبَتُولِ عِيسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْنَسِ وَ الزَّيْتِ وَ الزَّيْتُونَ وَ الْمِحْرَابِ وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجَمَلِ الْأَحْمَرِ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَثَلُهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيِّمٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخَرُونَ وَ يَكُونُ فِي زَمَانِهِ أَزَلٌ وَ زَلْزَالٌ وَ قَتْلٌ وَ قَلَّةٌ مِنَ الْمَالِ اسْمُهُ أَحْمَدُ مُحَمَّدٌ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثَلَاثَةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكِتَابِ كُلِّهِ وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ أُمَّتُهُ مَرْحُومَةٌ مُبَارَكَةٌ مَا بَقِيَ فِي الدِّينِ عَلَى حَقَائِقِهِ لَهُمْ سَاعَاتٌ مُوقَنَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ أَدَاءَ الْعَبْدِ إِلَى سَيِّدِهِ نَافِلَتَهُ فِيهِ فَصَدَّقَ وَ مِنْهَاجَهُ فَاتَّبَعَ فَإِنَّهُ أَخْوَكُ

I<sup>azwj</sup> Bequeath to you<sup>as</sup>, O Musa<sup>as</sup>, a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa<sup>as</sup> son of Maryam<sup>as</sup>, owner of the mule, and the hooded gown, and the oil and the olive, and the Prayer Niche. And from after him<sup>saww</sup>, about the owner of the red camel, the food, and pure, the purified. His<sup>saww</sup> example in your<sup>as</sup> Book is that he<sup>saww</sup> is a Believer, dominant over all the Books, and that he<sup>saww</sup> is the bowing one, the prostrating one, a seeker, a Monk, his<sup>saww</sup> brothers will be the poor, and his<sup>saww</sup> helpers will be another people, and there will occur in his<sup>saww</sup> era hardships and earthquakes, killings, and shortages of the wealth. His<sup>saww</sup> name would be Ahmad<sup>saww</sup>, Muhammad<sup>saww</sup>, the trusted one from the remaining ones of the previous generations. He<sup>saww</sup> will believe in all the Books and ratify all the Messengers<sup>as</sup> and testify sincerely for all the Prophets<sup>as</sup>. His<sup>saww</sup> community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfill their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him<sup>saww</sup> and follow his<sup>saww</sup> path. So he<sup>saww</sup> is your<sup>as</sup> brother.

يَا مُوسَى إِنَّهُ أُمِّيُّ وَ هُوَ عَبْدٌ يُبَارِكُ لَهُ فِيمَا وَضَعَ يَدَهُ عَلَيْهِ وَ يُبَارِكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ

O Musa<sup>as</sup>! He<sup>saww</sup> is the 'Ummy', and he<sup>saww</sup> is a truthful servant. Whatever he<sup>saww</sup> places his<sup>saww</sup> hand upon, it becomes a Blessing for him<sup>saww</sup> and a Blessing for it. That is how it was in My<sup>saww</sup> Knowledge and that is how I<sup>azwj</sup> Created him<sup>saww</sup> as.

بِهِ أَفْتَحُ السَّاعَةَ وَ بِأَمْنِهِ أَخْتِمُ مَفَاتِيحَ الدُّنْيَا فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَنْ لَا يَدْرُسُوا اسْمَهُ وَ لَا يَخْدُلُوهُ وَ إِنَّهُمْ لَفَاعِلُونَ

It is by him<sup>saww</sup> that I<sup>azwj</sup> will Open the Hour (Day of Judgement) and it is by his<sup>saww</sup> community I<sup>azwj</sup> shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his<sup>saww</sup> name, and not to abandon it, but they (surely) will do it.

وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ حِزْبِهِ وَ هُوَ مِنْ حِزْبِي وَ حِزْبُهُمُ الْعَالِبُونَ فَتَمَّتْ كَلِمَاتِي لِأُظْهِرَنَّ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لِأَعْبَدَنَّ بِكُلِّ مَكَانٍ وَ لِأَنْزِلَنَّ عَلَيْهِ قُرْآنًا فَرَقَانًا شِفَاءً لِمَا فِي الصُّدُورِ مِنْ نَفْسِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أَصَلِّي عَلَيْهِ وَ مَلَائِكَتِي

And to love him<sup>saww</sup> is a good deed to Me<sup>azwj</sup>, for I<sup>azwj</sup> am with him<sup>saww</sup> and I<sup>azwj</sup> am from his<sup>saww</sup> group, and he<sup>saww</sup> is from My<sup>azwj</sup> Group, and their group shall overcome. So, I<sup>azwj</sup> have Completed My<sup>azwj</sup> Words and will Make his<sup>saww</sup> Religion to prevail over all the Religions, and I<sup>azwj</sup> will be worshipped in all places, and I<sup>azwj</sup> shall Reveal unto him<sup>saww</sup> the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan<sup>la</sup>. So send greetings to him<sup>saww</sup>, O son<sup>as</sup> of Imran<sup>as</sup>, for I<sup>azwj</sup> Send Greetings to him<sup>saww</sup> and so do My<sup>azwj</sup> Angels.<sup>32</sup>

<sup>32</sup> Al Kafi – H 14456 (Extract)

## VERSE 29

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {29}

**[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the planters, that He may enrage the unbelievers on account of them; Allah has Promised those among them who believe and do good, Forgiveness and a great Reward.**

علي بن إبراهيم: ثم أعلم الله عز وجل أن صفة رسول الله (صلى الله عليه وآله) و صفة أصحابه المؤمنين في التوراة و الإنجيل مكتوب، فقال: مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ، يعني: يقتلون الكفار و هم أشداء عليهم، و فيما بينهم رحماء، تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ.

Ali Bin Ibrahim –

‘Then Allah<sup>azwj</sup> Mighty and Majestic Made Known the description of Rasool-Allah<sup>saww</sup> and the description of his<sup>saww</sup> Believing companions written in the Torah and the Evangel, so He<sup>azwj</sup> Said **[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves**, Meaning that they kill the Infidels and are harsh against them, and with regards to what is in between themselves are merciful **you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations.**

ثم ضرب لهم مثلا، فقال: ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ، يعني فلانا فآزَرَهُ، يعني فلانا فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

Then Struck an example for them, so He<sup>azwj</sup> Said **that is their example in the Torah and their example in the Evangel; like as seed-produce that puts forth its sprout**, Meaning so and so **then strengthens it**, Meaning so and so, **so it becomes stout and stands firmly on its stem, delighting the planters, that He may enrage the unbelievers on account of them; Allah has Promised those among them who believe and do good, Forgiveness and a great Reward**.<sup>33</sup>

أحمد بن محمد بن خالد البرقي في (المحاسن): عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثماني، عن أبي جعفر (عليه السلام)، قال: «المؤمن أخو المؤمن لأبيه و أمه، لأن الله خلق طينتهما من سبع سموات، و هي من طينة الجنان. ثم تلا: رُحَمَاءُ بَيْنَهُمْ، فهل يكون الرحيم إلا برا و صولا». و في حديث آخر: «و أجرى فيهما من روح رحمته».

<sup>33</sup> تفسير القمي 2: 317. و قطعة منه في المخطوطة: 121.

Ahmad Bin Muhammad Bin Khalid Al-Barqy in Al-Mahasin, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

'Abu Ja'far<sup>asws</sup> having said: 'The Believer is a brother of a Believer as from his father and his mother, because Allah<sup>azwj</sup> Created their clay (طينت) from the seventh sky, and it is from the clay of the Gardens'. Then he<sup>asws</sup> recited **[48:29] compassionate among themselves**, so can the compassion occur except by goodness and maintaining relationships?'<sup>34</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام) قال: «نزلت هذه الآية في اليهود والنصارى، يقول الله تبارك و تعالی: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ «1»، يعني رسول الله (صلى الله عليه و آله)، لأن الله عز و جل قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه، و مبعثه و مهاجره، و هو قوله تعالى: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ، فهذه صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه في التوراة و الإنجيل، فلما بعثه الله عز و جل، عرفه أهل الكتاب، كما قال جل جلاله».

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

'Abu Abdullah having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah<sup>azwj</sup> Blessed and High is Saying **[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it)** Meaning Rasool-Allah<sup>saww</sup>, because Allah<sup>azwj</sup> Mighty and Majestic had Revealed for them in the Torah, and the Evangel, and the Psalms, a description of Muhammad<sup>saww</sup> and a description of his<sup>saww</sup> companions, and Sent him<sup>saww</sup>, and Emigrated him<sup>saww</sup>, and these are the Words of the High **[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel.** So this is a description of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> companions in the Torah and the Evangel. So when Allah<sup>azwj</sup> Mighty and Majestic Sent him<sup>saww</sup>, the People of the Book recognised him<sup>saww</sup> just as the Majestic Said'.<sup>35</sup>

ابن بابويه، بإسناده في (الفتيه): عن عبد الله بن سنان، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ، قال: «هو السهر في الصلاة».

Ibn Babuwayh, by his chain, in Al-Faqih, from Abdullah Bin Sinan who said,

'I asked Al-Sadiq<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[48:29] their marks are in their faces because of the effect of prostrations**, he<sup>asws</sup> said: 'It is the vigilance during the Prayer'.<sup>36</sup>

و من طريق المخالفين: ما رواه ابن مردويه، عن الحسن بن علي (صلوات الله عليهما)، قال: «استوى الإسلام بسيف علي (عليه السلام)».

<sup>34</sup> المحاسن: 11 / 134

<sup>35</sup> تفسير القمي 1: 32.

<sup>36</sup> من لا يحضره الفقيه 1: 1369 / 299.



And from Tareeq Al-Mukhalifeen is what Ibn Mardawayh has reported,

'Al-Hassan Bin Ali<sup>asws</sup> having said: 'Al-Islam was firmly established by the sword of Ali<sup>asws</sup>',<sup>37</sup>

محمد بن العباس، قال: حدثنا محمد بن أحمد بن عيسى بن إسحاق، عن الحسن بن الحارث بن طليب، عن أبيه، عن داود بن أبي هند، عن سعيد بن جبیر، عن ابن عباس، في قوله عز و جل: كَزَّرِعْ أَخْرَجَ شَطَأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ، قال: قوله تعالى: كَزَّرِعْ أَخْرَجَ شَطَأَهُ، أصل الزرع عبد المطلب، و شطأه محمد (صلى الله عليه و آله)، و يُعْجِبُ الزُّرَّاعَ، قال: علي بن أبي طالب (عليه السلام)». .

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad Bin Isa Bin Is'haq, from Al-Hassan Bin Haris Bin Taleyb, from his father, from Dawood Bin Abu Hind, from Saeed Bin Jubeyr,

'Ibn Abbas regarding the Words of the Mighty and Majestic [48:29] **like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the planters, that He may enrage the unbelievers on account of them**, said, 'The Words of the High [48:29] **like as seed-produce that puts forth its sprout**, the origin of the plantation is Abdul Muttalib<sup>as</sup>, and **puts forth its sprout** is Muhammad<sup>saww</sup> and **delighting the planters**, is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>38</sup>

الشيخ في (أماليه) قال: أخبرنا الحفار، قال: حدثنا إسماعيل، قال: حدثنا دعبيل، قال: حدثنا مجاشع بن عمرو، عن ميسرة بن عبيد الله، عن عبد الكريم الجزري، عن سعيد بن جبیر، عن ابن عباس، أنه سئل عن قول الله عز و جل: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا، قال: سأل قوم النبي (صلى الله عليه و آله) فقالوا: فيمن نزلت هذه الآية يا نبي الله؟

Al-Sheykh in his Amaali, from Al-Hafaar, from Ismail, from De'bal, from Majasha'a Bin Amro, from Maysara Bin Ubeydullah, from Abdul Kareem Al-Jazry, from Saeed Bin Jubeyr,

'Ibn Abbas who was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic [48:29] **Allah has Promised those among them who believe and do good, Forgiveness and a great Reward**, he said, 'A group of people asked the Prophet<sup>saww</sup> (about it) saying, 'With regards to whom has it been Revealed?'

قال: «إذا كان يوم القيامة، عقد لواء من نور أبيض، و نادى مناد: ليقم سيد المؤمنين [و معه الذين آمنوا بعد بعث محمد (صلى الله عليه و آله)]، فيقوم علي بن أبي طالب، فيعطي الله اللواء من النور الأبيض بيده، تحته جميع السابقين الأولين من المهاجرين و الأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، و يعرض الجميع عليه، رجلا رجلا، فيعطي أجره و نوره،

He<sup>saww</sup> said: 'When it will be the Day of Judgement, a Caller will Call out whilst holding a flag of white Light: "Let the Chief of the Believers arise!" And with him<sup>asws</sup> would be the ones who believed after the Sending of Muhammad<sup>saww</sup>. So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would stand, and Allah<sup>azwj</sup> would Give him<sup>asws</sup> the flag of white Light in his<sup>asws</sup> hand. Under it, would be all the Foremost ones of the Former ones from the Emigrants and the Helpers, not including with them anyone apart from them, until he<sup>asws</sup> would sit upon the Pulpit of Light of the Lord<sup>azwj</sup> of Honour. Everyone would be presented to him<sup>asws</sup>, man after man, and he<sup>asws</sup> would give him his Recompense and his Light.

<sup>37</sup> غاية المرام: 442.

<sup>38</sup> تأويل الآيات: 2 / 600 / 13

فإذا أتى على آخرهم، قيل لهم: قد عرفتم موضعكم و منازلكم من الجنة، إن ربكم يقول: عندي لكم مغفرة و أجر عظيم يعني الجنة فيقوم علي بن أبي طالب و القوم تحت لوائه معه حتى يدخل الجنة،

So when he<sup>asws</sup> comes to the last of them, he<sup>asws</sup> would be said to all of them: ‘Do you now recognise your place and your status in the Paradise?’ Surely your Lord<sup>azwj</sup> is Saying: “With Me<sup>azwj</sup> is Forgiveness for you and a magnificent Recompense” – Meaning the Paradise. So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would arise, and the people would be under his<sup>asws</sup> flag with him<sup>asws</sup> until he<sup>asws</sup> enters them into the Paradise.

ثم يرجع إلى منبره، و لا يزال يعرض عليه جميع المؤمنين، فيأخذ نصيبه منهم إلى الجنة و يترك أقواما على النار، فذلك قوله عز و جل: وَ الَّذِينَ آمَنُوا و عملوا الصالحات لَهُمْ أَجْرُهُمْ و نورهم، يعني السابقين الأولين، و المؤمنين، و أهل الولاية له، و قوله تعالى: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ، هم الذين قاسم عليهم النار فاستحقوا الجحيم».

Then he<sup>asws</sup> would come back to his<sup>asws</sup> Pulpit. So the presentation of all the Believers would not cease, and he<sup>asws</sup> would take some of them to the Paradise, and leave a people for the Fire. So these are the Words of the Mighty and Majestic **[57:19] And (as for) those who believe in Allah and His Rasools . . . they shall have their Reward and their Light**, Meaning the Foremost ones of the Former ones, and the Believers, and the people of Al-Wilayah. And the Words of the High **[57:19] and (as for) those who disbelieve and reject Our Verses, these are the inmates of the Hell**, these are the ones to whom the (place in the) Fire would have been distributed, so they would be deserving of the Blazing Fire’.<sup>39</sup>

فالاول ما نقله ابن مردويه الحافظ وأخطب خوارزم قال: قوله تعالى (تراهم ركعا سجدا) نزلت في علي بن أبي طالب عليه السلام.

The first of what Ibn Mardaway Al-Haafiz has recorded, and preached by Khawarizm saying,

‘The Words of the High High **[48:29] you will see them bowing down, prostrating themselves, it was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>**,<sup>40</sup>

<sup>39</sup> أمالي الطوسي 1: 387.

<sup>40</sup> Taweel Al Ayaat Al Zahira – CH 48 H 12