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CHAPTER 49

AL-HUJURAAT

(18 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحجرات في كل ليلة، أو في كل يوم، كان من زوار محمد (صلى الله عليه وآله)».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la,

Abu Abdullah^{asws} having said: 'The one who recites *Surah Al-Hujuraat* (49) during every night, or during every day, would be from the visitors (زوار) of Muhammad^{saww}.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من أطاع الله تعالى و عدد من عصاه عشر مرات، و من كتبها و علقها عليه في قتال أو خصومة أمن خوف ذلك، و فتح الله تعالى على يديه باب كل خير».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Hujuraat-49), would be Given from the Recompense ten times of the number who obeyed Allah^{azwj} and the number who disobeyed. And the one who writes it and attaches it (Amulet) during fighting or dispute, would be safe from the fear of that, and Allah^{azwj} would Open for him the door of every good'.²

و قال الصادق (عليه السلام): «من كتبها و علقها على المتبوع، أمن من شيطانه، و لم يعد إليه، و أمن من كل ما يحذر من الخوف، و المرأة إذا شربت ماءها درت اللبن بعد إمساكه، و حفظ جنينها، و أمنت على نفسها من كل خوف و محذور بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it upon the stalked one, would be safe from its devil, and will not return to it, and be safe from every danger which he fears. And when the woman drinks it water, would release the milk after its withholding, and would protect her unborn child, and would have security for herself from every fear and hazard, by the Permission of Allah^{azwj}.³

VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {1}

¹ ثواب الأعمال: 115.

² (خواص القرآن)

³ خواص القرآن: 7 «مخطوط»

[49:1] O you who believe! Do not put yourselves forward in front of Allah and His Rasool, and fear Allah; surely Allah is Hearing, Knowing.

المفيد في (الاختصاص): روي عن ابن كدينة الأودي ، قال: قام رجل إلى أمير المؤمنين (عليه السلام)، فسأله عن قول الله عز وجل: يا أيها الذين آمنوا لا تقدموا بين يدي الله ورسوله فيمن نزلت؟ قال: «في رجلين من قريش».

Al-Mufeed, in Al-Ikhtisas – It has been reported from Ibn Kadeynat Al-Awdy who said,

‘A man stood up in front of Amir-ul-Momineen^{asws} and asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[49:1] O you who believe! Do not put yourselves forward in front of Allah and His Rasool, and fear Allah; surely Allah is Hearing, Knowing**, regarding whom was it Revealed?’ He^{asws} said; ‘Regarding two men from Qureysh’.⁴

علي بن إبراهيم: نزلت في وفد بني تميم، كانوا إذا قدموا على رسول الله (صلى الله عليه وآله) وقفوا على باب حجرته، فنادوا: يا محمد، اخرج إلينا، و كانوا إذا خرج رسول الله (صلى الله عليه وآله) تقدموه في المشي، و كانوا إذا كلموه رفعوا أصواتهم فوق صوته، يقولون: يا محمد يا محمد ما تقول في كذا و كذا؟ كما يكلمون بعضهم بعضاً، فأنزل الله عز وجل: يا أيها الذين آمنوا لا تقدموا بين يدي الله ورسوله و اتقوا الله إن الله سميع عليم».

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding a delegation of the Clan of Tameem, when they had proceeded to Rasool-Allah^{saww} and paused at the door of his^{saww} Chamber. So they called out, ‘O Muhammad^{saww}! Come out to us!’ When Rasool-Allah^{saww} came out, they walked in front of him^{saww}, and when they used to speak to him^{saww}, they would do so in raised voices higher than his^{saww} voice saying, ‘O Muhammad^{saww}! O Muhammad^{saww}! What do you^{saww} say about such and such?’ Just as they used to speak to each other. So Allah^{azwj} Mighty and Majestic Revealed **[49:1] O you who believe! Do not put yourselves forward in front of Allah and His Rasool, and fear Allah; surely Allah is Hearing, Knowing**’.⁵

VERSES 2 & 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ {2} إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

[49:2] O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds became null while you do not perceive. [49:3] Surely those who lower their voices in the presence Rasool-Allah, they are the ones whose hearts Allah has Tested for piety; they shall have Forgiveness and a great Recompense.

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن أحمد، عن المنذر بن جفير، قال: حدثني أبي جفير بن حكيم، عن منصور بن المعتمر، عن ربي بن خراش، قال: خطبنا علي (عليه السلام) في الرحبة، ثم قال: «لما كان في زمان الحديبية، خرج إلى رسول الله (صلى الله عليه وآله) أناس من قريش، من أشراف أهل مكة، فيهم سهيل بن

⁴ الاختصاص: 128.

⁵ تفسير القمي 2: 318

عمرو، فقالوا: يا محمد، أنت جارنا و حليفنا و ابن عمنا، و قد لحق بك أناس من أبنائنا و إخواننا و أقاربنا، ليس بهم التفقه في الدين، و لا رغبة فيما عندك، و لكن إنما خرجوا فرارا من ضياعنا و أعمالنا و أموالنا، فارددهم علينا.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad, from Al-Munzar Bin Jafeyr, from Abu Jafey Bin Hakim, from Mansour Bin Al-Mo'tamar, from Rabi'e Bin Kharash who said,

'Ali^{asws} preached in Al-Rahbat, then said, 'During the time of Al-Hudaybiyya, some people from Qureysh came out to Rasool-Allah^{saww}. Among them was Suhayl Bin Amro, so they said, 'O Muhammad^{saww}! You^{saww} are our neighbour, and our ally and our cousin. The people from our sons, and our brothers, and our relatives have attached themselves to you^{saww}. There is no understanding with them regarding the Religion, and they have no desire regarding what is with you^{saww}. But, they have come out fleeing from our businesses and our wealth, so return them to us'.

فدعا رسول الله (صلى الله عليه و آله) أبا بكر، فقال له: انظر ما يقولون. فقال: صدقوا يا رسول الله، أنت جارهم، فارددهم عليهم. قال: ثم دعا عمر فقال مثل قول أبي بكر، فقال رسول الله (صلى الله عليه و آله) عند ذلك: لن تنتهوا- يا معاشر قريش- حتى يبعث الله عليكم رجلا امتحن الله قلبه للتقوى، يضرب رقابكم على الدين.

So Rasool-Allah^{saww} called Abu Bakr and said to him: 'Look at what they are saying'. So he said, 'They are speaking the truth, O Rasool-Allah^{saww}! You^{saww} are their neighbour, so return these (people) to them'. Then he^{saww} called Umar, who said similar to the words of Abu Bakr. So Rasool-Allah^{saww} said with regards to that: 'You will never stop – O group of Qureysh – until Allah^{azwj} Sends to you a man whose heart Allah^{azwj} has tested for the piety. He will strike your reins upon the Religion'.

فقال أبو بكر: أنا هو يا رسول الله؟ قال: لا. فقام عمر، فقال: أنا هو يا رسول الله؟ قال: لا، و لكنه خاصف النعل، و كنت أخصف نعل رسول الله (صلى الله عليه و آله)». «

So Abu Bakr said, 'Am I the one, O Rasool-Allah^{saww}?' He^{saww} said: 'No'. So Umar stood up and said, 'Am I the one, O Rasool-Allah^{saww}?' He^{saww} said: 'No, but he is the repairer of the sandal', and I^{asws} had repaired the sandal of Rasool-Allah^{saww}'.

قال: ثم التفت إلينا علي (عليه السلام)، و قال: «سمعت رسول الله (صلى الله عليه و آله) يقول: من كذب علي متعمدا فليتبوأ مقعده من النار».

He (the narrator) said, 'Then Ali^{asws} turned towards us and said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'The one who deliberately belies me^{saww}, so let him take his seat in the Fire'.⁶

VERSE 4 & 5

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4} وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

[49:4] (As for) those who call out to you from behind the private chambers, surely most of them do not understand. [49:5] And if they wait patiently until

تأويل الآيات 2: 2 / 602 1 / 6⁶

you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful

الزمخشري في (ربيع الأبرار)، قال: كان قوم من سفهاء بني تميم، أتوا رسول الله (صلى الله عليه و آله) فقالوا: يا محمد، اخرج إلينا نكلمك. فغم ذلك رسول الله (صلى الله عليه و آله) و ساءه ما ظهر من سوء أدبهم، فأنزل الله تعالى: إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

Al-Zamakhshary, in Rabi Al-Abraar said,

'There was a group of foolish people of the Clan of Tameem who came to Rasool-Allah^{saww}, so they were saying, 'O Muhammad^{saww}! Come out to us, we want to talk to you^{saww}!' So that grieved Rasool-Allah^{saww}, and displeased him^{saww} of what they had displayed from their evil manners. So Allah^{azwj} the High Revealed [49:4] (As for) ***those who call out to you from behind the private chambers, surely most of them do not understand***.⁷

VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ {6}

[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done.

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن أبي جميلة المفضل بن صالح، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن الفسوق، فقال: «الفسوق هو الكذب، ألا تسمع قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ».

Ibn babuwayh said, 'My father narrated to us, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela Al-Mufazzal-Bin Saiih, from Zayd Al-Shahaam who said,

'I asked Abu Abdullah^{asws} about the evil (الفسوق), so he^{asws} said: 'The evil is the lie. Have you not heard the Words of Allah^{azwj} Mighty and Majestic [49:6] ***O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done***'.⁸

و قال شرف الدين النجفي: ذكر علي بن إبراهيم في (تفسيره) ما صورة لفظه: قال: سألته عن هذه الآية، فقال: «إن عائشة قالت لرسول الله (صلى الله عليه و آله): إن مارية يأتيها ابن عم لها، و لطختها بالفاحشة، فغضب رسول الله (صلى الله عليه و آله) و قال لها: إن كنت صادقة فأعلميني إذا دخل إليها، فرصدتها، فلما دخل عليها ابن عمها أخبرت رسول الله (صلى الله عليه و آله)، فقالت: هو الآن عندها. فأنزل الله عليه: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ».

And Sharaf Al-Deen Al-Najafy said, 'Ali Bin Ibrahim mentioned vividly in his Tafseer (Qummi), said,

'I asked him^{asws} about this Verse, so he^{asws} said: 'Ayesha said to Rasool-Allah^{saww}, 'There is a cousin of Mariah who comes to (visit) her, tarnishing her image'. So

⁷ ربيع الأبرار 2: 305

⁸ معاني الأخبار: 1/294.

Rasool-Allah^{saww} got angry and said to her: 'If you are true, so let me^{saww} know when he comes to her'. So she monitored her, and when her cousin came up, she informed Rasool-Allah^{saww}. So she said, 'He is in her presence at the moment'. So Allah^{azwj} Revealed unto him^{saww} **[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done'**.

فقال زرارۃ: إن العامة يقولون: نزلت هذه الآية في الوليد بن عقبة بن أبي معيط حين جاء إلى النبي (صلى الله عليه و آله)، فأخبره عن بني خزيمۃ أنهم كفروا بعد إسلامهم؟ فقال أبو جعفر (عليه السلام): «يا زرارۃ، أو ما علمت أنه ليس من القرآن آية إلا ولها ظهر و بطن؟ فهذا الذي في أيدي الناس ظهرها، و الذي حدثتک به بطنها».

So Zurara (the narrator) said, 'The general Muslims are saying that it has been Revealed regarding Al-Waleed Bin Uqba Bin Abu Maeet when he came to the Prophet^{saww}, so he informed him^{saww} about the Clan of Khuzeyma had become infidels after having professed Al-Islam?' Abu Ja'far^{asws} said: 'O Zurara! Or do you not know that there is no Verse from the Quran except that it has an apparent and a hidden? Therefore, this which is in the hands of the people is it's apparent, and that which I^{asws} narrated to you with, is its hidden'.⁹

الطبرسي في (الاحتجاج) في حديث ذكر فيه ما جرى بين الحسن بن علي (عليهما السلام) و بين جماعة من أصحاب معاوية بمحضره، فقال الحسن (عليه السلام): «و أما أنت يا وليد بن عقبة، فو الله ما ألومك أن تبغض عليا، و قد جلدك في الخمر ثمانين، و قتل أباك صبيرا بيده يوم بدر، أم كيف تسبه و قد سماه الله مؤمنا في عشر آيات من القرآن و سماك فاسقا!

Al-Tabarsy, in Al-Ihtijaj,

In a Hadeeth regarding what transpired between Al-Hassan^{asws} Bin Ali^{asws} and a group of the companions of Muawiya in his presence. So Al-Hassan^{asws} said: 'And as for you, O Waleed Bin Uqba, what I^{asws} accuse you for is that you hate Ali^{asws}, and that he^{asws} whipped you eighty lashes for consuming wine, and your father was killed at his^{asws} hand on the Day of Badr. Or how insulting can it be that Allah^{azwj} has Named him^{asws} as a Believer in ten Verses from the Quran, and has Named you as an evil doer (فاسقا)?

و هو قول الله عز و جل: أ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ، و قوله عز و جل: إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ، و ما أنت و ذكر قريش، و إنما أنت ابن علق، من أهل صفورية، يقال له ذكوان».

And these are the Words of Allah^{azwj} Mighty and Majestic **[32:18] Is he then who is a Believer like him who is an evil-doer? They are not equal.** And the Words of the Mighty and Majestic **[49:6] O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be regretful for what you have done,** and what are you and the mention of the Qureysh. But rather, you are the son of Alaj from the people of Safuriyya, called Zakwaan'.¹⁰

⁹ تأويل الآيات: 584. «طبع جماعة المدرسين». ¹⁰ الاحتجاج: 276

VERSE 7

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ {7}

[49:7] And know that among you is Rasool-Allah; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way.

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُفَيْبَةَ وَتَعَلْبَةَ بْنِ مَيْمُونٍ وَغَالِبِ بْنِ عُمَانَ وَهَارُونَ بْنَ مُسْلِمٍ عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي فُسْطَاطٍ لَهُ بِيَمْنِي فَنَظَرُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجُلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجْلِكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرِ لِي نِضْوُ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَقَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أَلُمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النِّجَاةَ وَتَجَلَّى عَلَيَّ

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far^{asws} in his^{asws} tent at Mina. He^{asws} looked at the feet of Ziyad which had turned black, so he^{asws} pitied it saying: 'What is the matter with your feet that they are like this?' He said, 'I came upon a weak ride and so had to walk most of the way'. He^{asws} lamented to him and Ziyad said to him^{asws} during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you^{asws} which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنْ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَجِبُ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أَجِبُ الصَّوْمِيِّينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا أَكْتَسَبْتَ وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنِّهَا لَوْ كَانَ فَرَعٌ مِنَ السَّمَاءِ فَرَعَ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

So Abu Ja'far^{asws} said: 'And is the Religion anything except for the love? Allah^{azwj} the High has Said: **“[49:7] But Allah has endeared the Faith to you, and has adorned it in your hearts”**, and Said: **“[3:31] Say: If you love Allah, then follow me, Allah will love you”**, and Said: **“[59:9] love those who have fled to them”**. A man came up to the Prophet^{saww} so he said, 'O Rasool-Allah^{saww}, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself'. The Rasool-Allah^{saww} said: 'You are with the one whom you love, but to you belongs what you have acquired'. And he^{asws} said: 'What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we^{asws} will seek safety with our Prophet^{saww}, and you will be seeking safety with us^{asws}'¹¹.

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ: «يعني أمير المؤمنين (عليه السلام): «وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ: «الأول و الثاني و الثالث».

¹¹ Al Kafi – H 14483

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

‘Abu Abdullah^{asws} regarding the Words of the High [49:7] **but Allah has endeared the faith to you and has Adorned it in your hearts,** , he^{asws} said: ‘It Means Amir-ul-Momineen^{asws} **and He has made hateful to you the unbelief and transgression and disobedience,** The First one and the Second one and the Third one’.¹²

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن فضيل بن يسار، قال: سألت أبا عبد الله (عليه السلام) عن الحب والبغض، أمن الإيمان هو؟ فقال: «و هل الإيمان إلا الحب والبغض». ثم تلا هذه الآية: حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمْ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

And from him, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Fazeyl Bin Yasaar who said,

‘I asked Abu Abdullah^{asws} about the love and the hate, are these from the faith?’ So he^{asws} said: ‘And is faith except the love and the hate?’ Then he^{asws} recited this Verse [49:7] **but Allah has endeared the faith to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience; these it is that are the followers of a right way**’.¹³

VERSES 8 & 9

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ {8} وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَبْغِيَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {9}

[49:8] A Grace from Allah and a Favour; and Allah is Knowing, Wise. [49:9] And if two parties of the believers quarrel, make reconciliation between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make reconciliation between them with justice and act equitably; surely Allah loves the equitable people

عنه عن علي بن الحسين عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (عليه السلام) في قول الله عز وجل ما يكون من نجرى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أين ما كانوا ثم ينبئهم بما عملوا يوم القيامة إن الله بكل شيء عليم قال نزلت هذه الآية في فلان وفلان وأبي عبيدة الجراح وعبد الرحمن بن عوف وسالم مولى أبي حذيفة والمغيرة بن شعبة حيث كتبوا الكتاب بينهم وتعاهدوا وتوافقوا لئن مضى محمد لا تكون الخلافة في بني هاشم ولا النبوة أبداً فأنزل الله عز وجل فيهم هذه الآية

From him, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

‘Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: “[58:7] **Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things**”. He^{asws} said; ‘This was Revealed regarding so and so and so and so, and

¹² الكافي 1: 353 / 71 .

¹³ الكافي 2: 102 / 5 .

Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood ever. So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَجَلَّ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرَمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَهَاتَانِ الْآيَاتَانِ نَزَلْنَا فِيهِمْ ذَلِكَ الْيَوْمَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَىٰ أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قِتْلِ الْحُسَيْنِ (عليه السلام) وَهَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَجَلَّ الَّذِي أَعْلَمَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ وَخَرَجَ الْمَلِكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

I said, 'The Words of the Mighty and Majestic: **“[43:79] Or have they settled an affair? Then surely, We are the settlers. [43:80] Or do they think that We do not hear what they conceal and their secret discourses? Indeed (We do), and Our messengers are by them, to record”**’.

He^{asws} said: 'And these two Verses were Revealed regarding them on that day'. Abu Abdullah^{asws} said: 'Hopefully you will see that is was a day resembling the day of the writing of the agreement except for the day Al-Husayn^{asws} was martyred, and thus it had preceded in the Knowledge of Allah^{azwj} Mighty and Majestic which He^{azwj} Made known to the Rasool Allah^{saww} that when the agreement is written down, Al-Husayn^{asws} would be martyred, and the kingdom would exit from the Clan of Hashim. So all of that did take place.

قُلْتُ وَ إِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ قَالَ الْفِتْنَانِ إِنَّمَا جَاءَ تَأْوِيلُ هَذِهِ الْآيَةِ يَوْمَ الْبُصْرَةِ وَ هُمْ أَهْلُ هَذِهِ الْآيَةِ وَ هُمْ الَّذِينَ بَغَوْا عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَكَانَ الْوَاجِبُ عَلَيْهِ قِتَالُهُمْ وَ قَتْلُهُمْ حَتَّى يَفِيئُوا إِلَىٰ أَمْرِ اللَّهِ وَ لَوْ لَمْ يَفِيئُوا لَكَانَ الْوَاجِبَ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السِّيفَ عَنْهُمْ حَتَّى يَفِيئُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنَّهُمْ بَايَعُوا طَائِعِينَ غَيْرَ كَارِهِينَ وَ هِيَ الْفِئَةُ الْبَاغِيَّةُ كَمَا قَالَ اللَّهُ تَعَالَى

I said, 'The Verse: **“[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably”**’. He^{asws} said: 'The two groups, but rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir-ul-Momineen^{asws}. So it was obligatory upon him^{asws} to fight them, and he^{asws} fought them until they submitted to the Command of Allah^{azwj}. And had they not been submitted, it became obligatory upon him^{asws} with regards to what Allah^{azwj} Revealed, that he^{asws} should not raise his sword (stop fighting) until they complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And this is the rebel group as Allah^{azwj} the High has Said.

فَكَانَ الْوَاجِبَ عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَعْدَلَ فِيهِمْ حَيْثُ كَانَ ظَفَرَ بِهِمْ كَمَا عَدَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَهْلِ مَكَّةَ إِنَّمَا مَنْ عَلَيْهِمْ وَ عَفَا وَ كَذَلِكَ صَنَعَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِأَهْلِ الْبُصْرَةِ حَيْثُ ظَفَرَ بِهِمْ مِثْلَ مَا صَنَعَ النَّبِيُّ (صلى الله عليه وآله) بِأَهْلِ مَكَّةَ حَذْوِ النَّعْلِ بِالنَّعْلِ

So it was obligatory upon Amir-ul-Momineen^{asws} that he^{asws} should deal with justice among them when he^{asws} was victorious over them, just as the Rasool Allah^{saww} had

been just among the people of Mecca, he^{saww} was benevolent upon them and forgave them. And that is what Amir-ul-Momineen^{asws} did with the people of Al-Basra when he^{asws} was victorious over them similar to what the Rasool Allah^{saww} did with the people of Mecca. Like a sandal follows a sandal (same footsteps).

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَجَلَّ وَالْمُؤْتَفِكَةَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

I said, '(What about) the Statement of the Mighty and Majestic: **“[53:53] And He destroyed the Overthrown Cities (of Sodom and Gomorrah)”**. He^{asws} said: 'These are the people of Al-Basra. It is the overthrown city'.

قُلْتُ وَالْمُؤْتَفِكَاتِ أَتَتْهُمُ رُسُلُهُمْ بِالْبَيِّنَاتِ قَالَ أَوْلَئِكَ قَوْمٌ لَوْطٌ انْتَفَكْتَ عَلَيْهِمْ انْقَلَبَتْ عَلَيْهِمْ.

I said, '(What about) **“[9:70] and the overthrown cities; their messengers came to them with clear arguments”**. He^{asws} said: 'They were the people of Lut^{as}, their town was turned upside down upon them'.¹⁴

و عنه: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، عن أبيه (عليه السلام) - في حديث الأسياف الخمسة - قال: «و أما السيف المكشوف [فسيف] على أهل البغي و التأويل، قال الله عز و جل: وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ، فلما نزلت هذه الآية قال رسول الله (صلى الله عليه و آله): إِنْ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّوَابِلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ فَسَلِّ النَّبِيَّ (صلى الله عليه و آله) مِنْ هُوَ؟ فقال: خَاصِفُ النَّعْلِ، يعني أمير المؤمنين (عليه السلام)،

And from him, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al-Qasany, altogether, from Al-Qasim Bin Muhammad, from Suleyman Biin Dawood Al-Munqary, from Hafs Bin Ghayas,

'Abu Abdullah^{asws}, from his^{asws} father^{asws} – in a Hadeeth of the five swords (الأسياف) – said: 'And as for the blind sword, so it is a sword against the oppressive people, and the explanation is, Allah^{azwj} Mighty and Majestic Said **“[49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command;** So when this Verse was Revealed, Rasool-Allah^{saww} said: 'Surely among you is the one^{asws} who will fight after me^{saww} upon the explanation (of the Holy Quran) just as he^{asws} fought upon the Revelation'. So the Prophet^{saww} was asked, 'Who is he?' So he^{saww} said: 'The repairer of the sandal' – meaning Amir-ul-Momineen^{asws}'.

فقال عمار بن ياسر: قاتلت بهذه الراية مع رسول الله (صلى الله عليه و آله) ثلاثا و هذه الرابعة، و الله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أنا على الحق و أنهم على الباطل، و كانت السيرة فيهم من أمير المؤمنين (عليه السلام) ما كان من رسول الله (صلى الله عليه و آله) في أهل مكة يوم فتح مكة، فإنه لم يسب لهم ذرية، و قال: من أغلق بابه فهو آمن، و من ألقى سلاحه فهو آمن،

Amaar Bin Yaasir said: 'I fought by this flag alongside Rasool-Allah^{saww} thrice, and this is the fourth. By Allah^{azwj}, if they were to beat us until it reaches with us to be abandoned like leaves, we would know that we are upon the Truth, and that they are upon the Falsehood, And the way (السيرة) among them from Amir-ul-Momineen^{asws} is what was from Rasool-Allah^{saww} regarding the people of Makkah on the Day of the

¹⁴ Al Kafi – H 14650

conquest of Makkah, for he^{saww} did not insult their offspring, and said: 'The one who locks his door, so he is safe. The one who puts down his weapons, so he is safe'.

و كذلك قال أمير المؤمنين (عليه السلام) يوم البصرة، نادى فيهم: لا تسبوا لهم ذرية، و لا تجهزوا على جريح، و لا تتبعوا مدبراً، و من أغلق بابه و ألقى سلاحه فهو آمن».

And that is what Amir-ul-Momineen^{asws} said on the Day of Al-basra (Battle of the Camel). He^{asws} called out among them: 'Do not insult their offspring, and do not destroy the wounded, and do not follow the fleers. And the one who locks his door and puts down his weapons, so he is safe'.¹⁵

VERSE 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

[49:10] But rather, the Believers are brothers, therefore reconcile between your brethren and fear Allah so that Mercy may be Shown upon you

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو حامد محمد بن هارون، و أحمد بن عبيد الله بن محمد بن عمار الثقفي، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن أبيه، عن إسحاق بن عبد الله بن الحارث، عن أبيه، عن عبد الله بن العباس، قال: لما نزلت إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ، أَخَى رَسُولُ اللَّهِ (صلى الله عليه وآله) بين المسلمين، فأخى بين أبي بكر و عمر، و بين عثمان و عبد الرحمن، و بين فلان و فلان حتى أخى بين أصحابه أجمعهم على قدر منازلهم، ثم قال لعلي بن أبي طالب (عليه السلام): «أنت أخي و أنا أخوك».

Al-Sheykh in his Majaalis said, 'A group informed us from Abu Al-Mufazzal, from Abu Hamaad Muhammad Bin Haroun, and Ahmad Bin Ubeydullah Bin Muhammad Bin Amaar Al-Saqafy, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from his father, from Is'haq Bin Abdullah Bin Al-Haris, from his father,

'Abdullah Bin Al-Abbas who said, 'When the Verse **[49:10] But rather, the Believers are brothers** was Revealed, Rasool-Allah^{saww} established brotherhood between the Muslims. So he^{saww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so and so and so, until he^{saww} established it between all of his^{saww} companions in accordance to their status. Then he^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'You^{asws} are my^{saww} brother, and I^{saww} am your^{asws} brother'.¹⁶

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبي عبد الله بن محمد بن المطلب الشيباني، سنة ست عشرة و ثلاثمائة، و فيها مات، قال: حدثنا إبراهيم بن بشر بالكوفة، قال: حدثنا منصور بن أبي نويرة الأسدي، قال: حدثنا عمرو بن شمر، عن إبراهيم بن عبد الأعلى، عن سعد بن حذيفة بن اليمان، عن أبيه، قال: أخى رسول الله (صلى الله عليه وآله) بين الأنصار و المهاجرين أخوة الدين، و كان يواخي بين الرجل و نظيره، ثم أخذ بيد علي بن أبي طالب (عليه السلام)، فقال: «هذا أخي». قال حذيفة: فرسول الله (صلى الله عليه وآله) سيد المرسلين، و إمام المتقين، و سيد ولد آدم «1»، و رسول رب العالمين، الذي ليس له في الأنام شبه و لا نظير، و علي بن أبي طالب أخوه.

And from him, who said, 'A group informed us, from Abu Al-Mufazzal, from Abu Abdullah Bin Muhammad Bin Al-Muttalib Al-Shaybani, in the three hundred and sixteen, in which he died, from Ibrahim Bin Bishr at Al-Kufa, from Mansour Bin Abu Nuweyra Al-Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A'la, from Sa'd Bin Huzeyfa Bin Al-Yamaan, from his father who said,

¹⁵ الكافي 5: 2 / 11

¹⁶ الكافي 5: 1 / 16

'Rasool-Allah^{saww} established brotherhood between the Helpers and the Emigrants, a brotherhood of the Religion, and he^{saww} had established brotherhood between the man and his peer. Then he^{saww} grabbed the hand of Ali^{asws} Bin Abu Talib^{asws}, so he^{saww} said: 'This is my^{saww} brother^{asws}'. Huzeyfa said, 'So Rasool-Allah^{saww} is the Chief of the Rasools^{as}, and Imam of the Pious, and Chief of the Children of Adam^{as}, and a Rasool^{saww} of the Lord^{azwj} of the Worlds, for whom there is no similarity, nor a peer among the creatures, and Ali^{asws} Bin Abu Talib^{asws} is his^{saww} brother'.¹⁷

حدثنا الحسن بن علي بن معاوية عن محمد بن سليمان عن ابيه عن عيسى بن اسلم عن معاوية بن عمار قال قلت لابي عبد الله عليه السلام جعلت فداك هذا الحديث الذي سمعته منك ما تفسيره قال وما هو قال ان المؤمن ينظر بنور الله فقال يا معاوية ان الله خلق المؤمنين من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فالمؤمن اخو المؤمن من لايه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذي خلق منه.

Narrated to us Al-Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Amaar who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, this Hadeeth which I have heard from you^{asws}, what is its interpretation?' He^{asws} said: 'And what is it?' He said: 'The believer sees by the Light of Allah^{azwj}.' He^{asws} said: 'O Muawiya, Allah^{azwj} Created the Believer from the Light and Covered him by His^{azwj} Mercy and Took from him the covenant of our^{asws} Wilayah on the same day when he recognised his existence, for the Believer is the brother of the Believer as from the same father and mother. His father is the Light and his mother is the Mercy, but rather he sees by that Noor which he has been created from.'¹⁸

VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {11}

[49:11] O you who believe! Let not (one) people make fun of (another) people perchance they may be better than they, nor women at women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is an evil name after the faith, and whoever does not turn, these it is that are the unjust.

علي بن إبراهيم: فإنها نزلت في صفيّة بنت حبي بن أخطب، وكانت زوجة رسول الله (صلى الله عليه و آله)، و ذلك أن عائشة و حفصة كانتا تؤذيانها و تشتمانها، و تقولان لها: يا بنت اليهودية. فشكت ذلك إلى رسول الله (صلى الله عليه و آله) فقال [لها]: «ألا تجيبيهما؟» فقالت: بماذا يا رسول الله؟ قال: «قولي: إن أبي هارون نبي الله، و عمي موسى كليم الله، و زوجي محمد رسول الله، فما تتكران مني؟»

Ali Bin Ibrahim –

'So it was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah^{saww}, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, 'O daughter of the Jew!' So she complained about that to Rasool-Allah^{saww}, so he^{asws} said to her; 'Did you not answer back to them?' So she said, 'With what, O Rasool-

¹⁷ الأمالي 2: 199.

¹⁸ Basaair Al Darajaat – P 2 CH 11 H 2

Allah^{saww}? He^{saww} said: 'My^{saww} words - my father is Haroun^{as} the Prophet of Allah^{azwj}, and my uncle is Musa^{saww} the speaker with Allah^{azwj}, and my husband is Muhammad^{saww}, Rasool-Allah^{saww}, so what makes you deny me?'

فَقَالَتْ لِهَمَا. فَقَالَتَا: هَذَا عِلْمُكَ رَسُولَ اللَّهِ. فَأَنْزَلَ اللَّهُ فِي ذَلِكَ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ - إِلَى قَوْلِهِ تَعَالَى - وَ لَا تَتَّبِعُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ.

So she said it to the two of them. They said, 'This is what Rasool-Allah^{saww} taught you. So Allah^{azwj} Revealed regarding that **[49:11] O you who believe! Let not (one) people make fun of (another) - up to His^{azwj} Words - and do not find fault with your own people nor call one another by nicknames; evil is an evil name after the faith**'.¹⁹

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكّل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه، و عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سمّنتي أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب. فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لَا تَتَّبِعُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ، ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت ننظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah^{asws}, when a man from the people of Al-Yemen came up to him^{asws}. So he greeted him^{asws}, and he^{asws} returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him^{asws}, 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah^{asws} said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you^{asws}, it is this very teknonym that I had'. So Abu Abdullah^{asws} said to him: 'There is no good in the nickname.

Allah^{azwj}, Blessed and High is Saying in His^{azwj} Book **[49:11] and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith**. What is your work, O Sa'ad?' He said, 'May I be sacrificed for you^{asws}, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه». فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعته في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So Abu Abdullah^{asws} said to him: 'So what is Saturn, with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. So Abu Abdullah^{asws} said: 'Muh! (Shh!) Do not say this, for it is a star of Amir-ul-Momineen^{asws}, and it is a star of the successors^{as}, and it is **[86:3] The star of piercing brightness** which Allah^{azwj} Mighty and Majestic has Spoken of in His^{azwj} Book'.

¹⁹ تفسير القمّي 2: 321

The Yemeni said to him^{asws}, 'So what is the meaning of 'Al-Saaqib?' He^{asws} said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah^{azwj} Mighty and Majestic has Named it as **[86:3] The star of piercing brightness (Al-Saaqib)**'.²⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ إِبْلِيسَ أَمْ كَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةَ فَاتَّيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

I asked Abu Abdullah^{asws} about Iblees^{la}, 'Was he^{la} from the Angels or was he^{la} in-charge of something from the matters of the sky?' So he^{asws} said: 'He^{la} was not from the Angels, nor was he^{la} in-charge of anything from the matters of the sky, nor was he^{la} honourable'. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, 'How can he^{la} not be from the Angels and Allah^{azwj} is Saying: **"[2:34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not)"**.

فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتُ قَوْلَهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مُخَاطَبَةِ الْمُؤْمِنِينَ أَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضَّلَالُ وَ كُلُّ مَنْ أَقْرَبَ بِالذَّعْوَةِ الظَّاهِرَةِ.

Al-Tayyaar came up to him^{asws}, so he asked him^{asws} and I was in his^{asws} presence, 'May I be sacrificed for you^{asws}, do you^{asws} see that the Words of the Mighty and Majestic: **[49:11] O you who believe!**, and in other places where the Believers are addressed, are the hypocrites included in this?' The Imam^{asws} replied: 'Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently'.²¹

VERSE 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ ۚ وَأَتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {12}

[49:12] O you who believe! Avoid most of conjecture, for surely conjecture in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be fearful to Allah, surely Allah is Oft-returning (to mercy), Merciful.

في جوامع الجامع وروى ان ابا بكر وعمر بعثنا سلمان إلى رسول الله صلى الله عليه وآله ليأتي بهما بطعام، فبعثه إلى أسامة بن زيد وكان خازن رسول الله صلى الله عليه وآله على رحله فقال: ما عندي شييء، فعاد اليهما فقالا: بخل أسامة ولو بعثنا سلمان إلى بئر سميحة لغار ماؤها،

In Jawame Al-Jamea -

²⁰ (الخصال: 68 /489)

²¹ Al Kafi – H 14861

It has been reported that Abu Bakr and Umar sent Salman^{ar} to Rasool-Allah^{saww} to bring some good for the two of them. So he^{saww} sent him^{ar} to Asama Bin Zayd who was a treasurer of Rasool-Allah^{saww} on his^{saww} journey. So he said, 'There is nothing with me'. So he^{ar} returned to the two of them. So they said, 'Asama is stingy. Had we sent Salman^{ar} to the well of Sameehat, it would have given its water'.

ثم انطلقا إلى رسول الله صلى الله عليه وآله فقال لهما: مالي أرى خضرة اللحم في أفواهكما؟ قالوا: يا رسول الله ما تناولنا اليوم لحما، قال ظلمتم تأكلون لحم سلمان واسامة فنزلت.

Then they went to Rasool-Allah^{saww} who^{saww} said to the two of them: 'What is it that makes me^{saww} see the greenery of meat in the mouths of the two of you?' They said, 'O Rasool-Allah^{saww}! We have not had any meat today'. He^{saww} said: 'You have been eating the flesh of Salman^{ar} and Asama'. It (Verse 49:12) was Revealed'.²²

ثم قال الكليني: عنه، عن أبيه، عن حدثه، عن الحسين بن المختار، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في كلام له: ضع أمر أخيك على أحسنه حتى يأتيك ما يقبلك» «1»، و لا تظن بكلمة خرجت من أخيك سوءا و أنت تجد لها في الخير محملا».

The Al-Kulayni said, 'From his father, from the one who narrated to him, from Al-Husayn Bin Al-Mukhtar,

'Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} said in a speech of his^{asws}: Place the affairs of your brother upon the best (interpretation) until there comes to you (evidence) which overturns it, and do not act upon conjecture of a word which has come out from your brother except that you find for it in goodness'.²³

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الغيبة أسرع في دين الرجل المسلم من الأكلة في جوفه».

And from him, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

'Abu Abdullah^{asws} has said that Rasool-Allah^{saww} said: 'The backbiting consumes the Religion of the Muslim man quicker than the food in his stomach'.

قال: «و قال رسول الله (صلى الله عليه وآله): الجلوس في المسجد انتظارا للصلاة عبادة ما لم يحدث، قيل: يا رسول الله، و ما يحدث؟ قال: الاغتياب».

He (the narrator) said: 'Rasool-Allah^{saww} said: 'The sitting in the Masjid awaiting the Prayer is worship so long as it does not take place'. It was said: 'O Rasool-Allah^{saww}, and what does not take place?' He^{saww} said: 'The backbiting'.²⁴

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن داود بن سرحان قال: سألت أبا عبد الله (عليه السلام) عن الغيبة، قال: «هو أن تقول لأخيك في دينه ما لم يفعل، و تبث عليه أمرا قد ستره الله عليه لم يقم عليه فيه حد».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Dawood Bin Sarhan who said,

²² Tafseer Noor Al Saqalayn – CH 49 H 80

²³ الكافي 2: 269 / 3

²⁴ الكافي 2: 266 / 1.

'I asked Abu Abdullah^{asws} about the backbiting. He^{asws} said: 'It is when you say for your brother regarding his Religion what he has not done, and publicise against him a matter which Allah^{azwj} has Kept a secret, about which the Limit of the Law has not been applied'.²⁵

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه، عن هارون بن الجهم، عن حفص بن عمر، عن أبي عبد الله (عليه السلام)، قال: «سئل النبي (صلى الله عليه وآله): ما كفارة الاغتياب؟ قال: أن تستغفر لمن اغتبتك كلما ذكرتك».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al-Jaham, from Hafs Bin Umar,

'Abu Abdullah^{asws} having said: 'The Prophet^{saww} was asked, 'What is the expiation for the backbiting?' He^{saww} said: 'That you should seek Forgiveness for the one whom you backbit against, every time you remember him'.²⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن عامر، عن أبان، عن رجل لا نعلمه إلا يحيى الأزرق، قال: قال لي أبو الحسن (عليه السلام): «من ذكر رجلا من خلفه بما هو فيه مما عرفه الناس لم يغتبه، و من ذكره من خلفه بما هو فيه مما لا يعرفه الناس اغتابه، و من ذكره بما ليس فيه فقد بهته».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Abbas Bin Aamir, from Abaan, from Yahya Al-Azraq who said,

'Abu Al-Hassan^{asws} said to me: 'The one who mentions a man from behind him with what is found in him from what the people do know about, has not backbit him. And the one whom mentions from behind him from what the people do not know about has backbit him. And the one who mentions it with what in not to be found in him, has backbit him'.²⁷

المفيد: قال رسول الله (صلى الله عليه وآله): «الغيبية أشد من الزنا، فقيل: و لم ذلك يا رسول الله؟ فقال: «صاحب الزنا يتوب فيتوب الله عليه، و صاحب الغيبية يتوب فلا يتوب الله عليه حتى يكون صاحبه الذي يحلله».

Al-Mufeed –

'Rasool-Allah^{saww} said: 'The backbiting is worse than the adultery'. So it was said, 'And why is that, O Rasool-Allah^{saww}?' So he^{saww} said: 'The committer of adultery repents, so Allah^{azwj} Turns towards him (with Mercy), and the committer of the backbiting repents, so Allah^{azwj} does not Turn towards him until the backbit person permits it'.²⁸

محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن يوسف بن عقيل عن محمد بن قيس، عن أبي جعفر عليه السلام قال: محرمة الجنه على القتاتين المشائين بالنميمة.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

²⁵ الكافي 2: 266 / 3.

²⁶ الكافي 2: 266 / 4.

²⁷ الكافي 2: 266 / 6.

²⁸ الإختصاص: 226.

'Abu Ja'far^{asws} has said: 'The Paradise is prohibited unto the spies and the gossipers'.²⁹

VERSE 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
{13}

[49:13] O you people! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you in the Presence of Allah is the one among you most pious; surely Allah is Knowing, Aware.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَيْسَىٰ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنْ حَنَانَ قَالَ سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانَ جَالِسًا مَعَ نَفَرٍ مِنْ قُرَيْشٍ فِي الْمَسْجِدِ فَأَقْبَلُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى بَلَغُوا سَلْمَانَ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَخْبِرْنِي مَنْ أَنْتَ وَمَنْ أَبُوكَ وَمَا أَصْلُكَ فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ غَائِلًا فَأَغْنَانِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin yahya, from Hanaan who said:

'I heard my father narrated from Abu Ja'far^{asws} having said: 'Salman^{ar} was seated with a number of people from Qureish in the Masjid. They started priding over their lineages and ancestry until they reached Salman^{ar}. Umar Bin Al-Khattab said to him^{ar}, 'Inform me, who you^{ar} are, and who your^{ar} father is, and what is your^{ar} origin'. So he^{ar} said: 'I^{ar} am Salman^{ar} son of a servant of Allah^{azwj}. I^{ar} had strayed, so Allah^{azwj} Mighty and Majestic Guided me^{ar} by Muhammad^{saww}, and I^{asws} was needy, so Allah^{azwj} Made me^{ar} to be self-sufficient by Muhammad^{saww}, and I^{ar} was a slave, so Allah^{azwj} Freed me^{ar} by Muhammad^{saww}. This is my^{ar} lineage, and this is my^{asws} nobility'.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُهُمْ فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ مَا لَقَيْتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَ يَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَمَا أَصْلُكَ وَمَا حَسَبُكَ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) فَمَا قُلْتُ لَهُ يَا سَلْمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ غَائِلًا فَأَغْنَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

He^{asws} said: 'The Rasool Allah^{saww} came out and Salman^{ar} spoke to him^{saww}. Salman^{ar} said to him^{saww}, 'O Rasool Allah^{saww}, what has been meted out to me^{ar} from those when I^{ar} was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me^{ar}. Umar Bin Al-Khattab said to me, 'Who are you^{ar}, and what is your^{ar} origin, and what is your^{ar} status?' So the Prophet^{saww} said: 'So what did you^{ar} say to him, O Salman^{ar}?' He^{ar} said, 'I^{ar} said, "I^{ar} am Salman^{ar} son of a servant of Allah^{azwj}. I^{ar} had strayed, so Allah^{azwj} Guided me^{ar} through Muhammad^{saww}, and I^{asws} was needy, so Allah^{azwj} Made me^{ar} to be self-sufficient through Muhammad^{saww}, and I^{ar} was a slave, so Allah^{azwj} Freed me^{ar} through Muhammad^{saww}. This is my^{ar} lineage, and this is my^{asws} nobility'.

²⁹ Al Kafi – H 2790

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ قُرَيْشِ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مَرُوءَتُهُ خُلُقُهُ وَ أَصْلُهُ عَقْلُهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِسُلْمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ.

So the Rasool Allah^{saww} said: ‘O group of Qureish, the nobility of a man is his Religion, and his chivalry in his manners and his origin is his intellect. And Allah^{azwj} Mighty and Majestic has Said: “[49:13] **O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you in the Presence of Allah is the one among you most careful (of his duty)**”. Then the Prophet^{saww} said to Salman^{ar}: ‘There is no preference over you^{ar} from any of these ones except by fear of Allah^{azwj} Mighty and Majestic, and if there is piety for you^{ar} over them, so you^{ar} are more preferable’.³⁰

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدي، عن أبي هارون العبدي، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه وآله) أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب لثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فزع الناس من ذلك فزعا شديدا و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يرغب عنا، و لم يمته!

Then (Ali Bin Ibrahim) said, ‘Al-Hassan Bin Ali Informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi’at Al-Sa’ady, from Huzeyfa Bin Al-Yaman who said,

‘Rasool-Allah^{saww} sent a message to Bilal ordering him to call for the Prayer, before its time, every day in Rajab, with thirteen days left from it. So when Bilal called for the Prayer, the people panicked due to that with an intense panic and were alarmed, and they said, ‘Rasool-Allah^{saww} is present amongst us, and is not absent from us, and had not died!’

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه وآله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطعنا. فقال: «هل تبغون؟» قالوا ضمنا ذلك لك يا رسول الله.

So they gathered and mobilised. Rasool-Allah^{saww} came walking until he^{saww} ended up at a door from the doors of the Masjid. So he^{saww} grabbed its handle, and it the Masjid was a place called ‘Al-Sadat’. So He^{saww} greeted, then said: ‘Are you listening, O people of Al-Sadat?’ So they said, ‘We hear and we obey’. So he^{saww} said: ‘Are you preaching?’ They said, ‘That is for you^{saww}, O Rasool-Allah^{saww}!’

ثم قال رسول الله (صلى الله عليه وآله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسما، و ذلك قوله: وَ أَصْحَابُ الْيَمِينِ وَ أَصْحَابُ الشَّمَالِ، فَأَنَا مِنْ أَصْحَابِ الْيَمِينِ، و أنا من خير أصحاب اليمين،

Then Rasool-Allah^{saww} said: ‘I^{saww} am informing you that Allah^{azwj} Created the creatures, so He^{azwj} Made me^{saww} to be in the better of the two types, and these are His^{azwj} Words [56:8] **Companions of the right hand** and [56:9] **Companions of the left hand**. So I^{saww} am from the companions of the right hand, and I^{saww} am the best of the companions of the right hand.

³⁰ Al Kafi – H 14651

ثم جعل القسمين أثلاثاً، فجعلني في خيرها ثلثاً، و ذلك قوله: فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ السَّابِقُونَ، فَأَنَا مِنَ السَّابِقِينَ، و أنا خير السابقين،

Then He^{azwj} Made the two types into three, so He^{azwj} Made me^{saww} to the best of the third (type), and these are His^{azwj} Words **[56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost.** So I^{saww} am from the foremost ones, and I^{saww} am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، فقبيلي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر،

Then He^{azwj} Made three tribes, so He^{azwj} Made me^{saww} to be in the best tribe, and these are the Words of the High **[49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you in the Presence of Allah is the one among you most pious.** So my^{saww} tribe is the best of the tribes, and I^{saww} am the Chief of the Children of Adam^{as}, and the most honourable one of them to Allah^{azwj}, and no pride.³¹

و عنه، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن بن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، قال: «أعملكم بالتقية».

And from him who said, 'Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwimy informed us, from Abu Abdullah Muhammad Bin Wahban Al-Hanai'e Al-Basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-Hassan Bin Ali Bin Abdul Kareem Al-Za'frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja'far, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah^{asws} regarding the Words of the High **[49:13] surely the most honourable of you in the Presence of Allah is the one among you most pious.** He^{asws} said: 'Your deeds by 'Taqeeya' the dissimulation'.³²

أحمد بن محمد بن خالد البرقي، عن أبيه، عن حماد بن عيسى، عن عبد الله بن حبيب، عن أبي الحسن (عليه السلام)، في قول الله تعالى: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، قال: «أشدكم تقية».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hamaad Bin Isa, from Abdullah Bin Habeeb,

'Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} the High **[49:13] surely the most honourable of you in the Presence of Allah is the one among you most pious,** he^{asws} said: 'The strongest among you in 'تقية' dissimulation'.³³

³¹ تفسير القمي 2: 346

³² أمالي الطوسي 2: 274.

³³ المحاسن: 302 / 258.

VERSE 14

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and belief has not yet entered into your hearts; and if you obey Allah and His Rasool, He will not diminish anything of your deeds; surely Allah is Forgiving, Merciful.

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أبان، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا، فمن زعم أنهم آمنوا فقد كذب، و من زعم أنهم لم يسلموا فقد كذب.

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether, from Al-Washa, from Abaan, from Abu Baseer, who has narrated:

‘I heard Abu Ja’far^{asws} say: **[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit**, so the one who claims that he has believed, so he has lied, and the one who claims that he has not submitted, so he has lied’.³⁴

و عنه: عن علي بن إبراهيم: عن محمد بن عيسى، عن يونس، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ، فقال لي: «ألا ترى أن الإيمان غير الإسلام».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel Bin Daraaj who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[49:14] The Bedouins say: We believe. Say: You do not believe but say, We submit; and belief has not yet entered into your hearts**, so he^{asws} said to me: ‘Can’t you see that the belief is other than Al-Islam?’³⁵

على بن ابراهيم عن ابيه و على بن محمد القاساني عن القاسم بن محمد عن سليمان بن داود المنقري عن حفص بن غياث عن ابي عبد الله عليه السلام قال: حرام على قلوبكم ان تعرف حلاوة الايمان حتى تزهد في الدنيا.

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al-Qasany, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas,

Abu Abdullah^{asws} has said: ‘It is prohibited upon your hearts to taste the sweetness of the belief until you become ascetic (exceedingly strict) in the world’.³⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن العلاء، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «الإيمان إقرار و عمل، و الإسلام إقرار بلا عمل».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-A’ala, from Muhammad Bin Muslim,

³⁴ الكافي 2: 5 / 21.

³⁵ الكافي 2: 3 / 20.

³⁶ Tafseer Noor Al Saqalayn – CH 49 H 17

One of them^{asws} (5th. Or 6th Imams^{asws}) having said: 'The belief is the acceptance and the action, whereas Al-Islam is acceptance without any action'.³⁷

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سفيان بن السمط، قال: سأل رجل أبا عبد الله (عليه السلام) عن الإسلام والإيمان، ما الفرق بينهما؟ فلم يجبه، [ثم سأله فلم يجبه] ثم التفت في الطريق و قد أرف من الرجل الرحيل، فقال له أبو عبد الله (عليه السلام): «كأنه قد أرف منك رحيل؟» فقال: نعم،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sufyan Bin Al-Samit who said,

'A man asked Abu Abdullah^{asws} about Al-Islam and the belief, what is the difference between the two?' So he^{asws} did not answer him. Then he asked him^{asws} again, but he^{asws} did not answer him. Then they met up on a road, and the man was about to leave, so Abu Abdullah^{asws} said to him: 'It seems that you are about to leave?' So he said, 'Yes'.

فقال: «فالقني في البيت». فلقبه، فسأله عن الإسلام والإيمان، ما الفرق بينهما؟ فقال: «الإسلام هو الظاهر الذي عليه الناس، شهادة أن لا إله إلا الله [وحده لا شريك له] و أن محمدا عبده و رسوله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صيام شهر رمضان، فهذا الإسلام».

He^{asws} said: 'Come and meet me^{asws} in the house'. So he met him^{asws}, and asked him^{asws} about Al-Islam and the belief (Al-Eman), what is the difference between the two?' So he^{asws} said: 'Al-Islam is the apparent which the people are upon – testifying that there is no god except for Allah^{azwj}, One with no associates to Him^{azwj}, and that Muhammad^{saww} is His^{azwj} worshipper and His^{azwj} Rasool^{saww}, and the establishing of the Prayer, and the giving of the Zakaat, and the Pilgrimage of the House, and the Fasting in the Month of Ramadhan, so this is Al-Islam'.

و قال: «الإيمان: معرف؟ هذا الأمر مع هذا، فإن أقربها و لم يعرف هذا الأمر، كان مسلما و كان ضالا».

And he^{asws} said: 'The belief (الإيمان) – recognise it? It is this command (Al-Wilayah) along with this. So if one accepts by it (Al-Islam) but does not recognise this command (Al-Wilayah), he would be a Muslim, but would be in 'ضالا' straying'.³⁸

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن الحكم بن أيمن عن القاسم الصيرفي شريك المفضل، قال: سمعت أبا عبد الله (عليه السلام) يقول: «الإسلام يحقن به الدم، و تؤدى به الأمانة، و تستحل به الفروج، و الثواب على الإيمان».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hakam Bin Ayman, from Al-Qasim Al-Sayrafi in association with Al-Mufazzal-who said,

'I heard Abu Abdullah^{asws} saying: 'Al-Islam is the protection of blood (life) and the returning of the trusts, and the permissibility of the marriages. And the Rewards are based upon the belief (الإيمان)'.³⁹

³⁷ الكافي 2: 2 / 20.

³⁸ الكافي 2: 4 / 20.

³⁹ الكافي 2: 6 / 21.

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، قال: سألته عن الإيمان و الإسلام، قلت له: أفرق بين الإسلام و الإيمان؟ قال: «فأضرب لك مثله»؟ قال: قلت: أورد ذلك. قال: «مثل الإيمان و الإسلام مثل الكعبة من الحرم،

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran who said,

'I asked him^{asws} about the 'Eman' and Al-Islam. I said to him^{asws}, 'Is there a difference between Al-Islam and the Eman?' He^{asws} said: 'Shall I^{asws} strike for you an example for it?' I said, 'Yes, I would report that'. He^{asws} said: 'The example of the Eman and Al-Islam is like the example of the Kabah from the Sacred (Masjid).

قد يكون في الحرم و لا يكون في الكعبة، و لا يكون في الكعبة حتى يكون في الحرم، و قد يكون مسلما و لا يكون مؤمنا، و لا يكون مؤمنا حتى يكون مسلما».

You can be in the Sacred (Masjid) without being in the Kabah, but you cannot be in the Kabah until you are in the Sacred (Masjid). And you can be a Muslim and not be a Momin, but you cannot be a Momin until you are a Muslim'.

قال: قلت: فيخرج من الإيمان بشيء؟ قال: «نعم». قلت يصير إلى ماذا؟ قال: «إلى الإسلام أو الكفر»

I said, 'So can one come out from the Eman at all?' He^{asws} said: 'Yes'. I said, 'And go into what?' He^{asws} said: 'To Al-Islam or Infidelity'.

و قال: «لو أن رجلا دخل الكعبة فأفلت منه بوله، أخرج من الكعبة و لم يخرج من الحرم، فغسل ثوبه و تطهر، ثم لم يمنع أن يدخل الكعبة، و لو أن رجلا دخل الكعبة فبال فيها معاندا أخرج من الكعبة و من الحرم و ضربت عنقه».

And he^{asws} said: 'If a man enters the Kabah, and urine comes out from him, he exits from the Kabah but he does not exit from the Sacred (Masjid). So he washes his clothes and purifies, then cannot be prevented to enter the Kabah. And if the man enters the Kabah, and urinates deliberately, he comes out from the Kabah and from the Sacred (Masjid), and his neck is struck'.⁴⁰

VERSE 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ {15}

[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not and struggle hard with their wealth and their lives in the Way of Allah; they are the truthful ones

علي بن إبراهيم: قوله تعالى: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا أَي لَمْ يَشْكُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ الْآيَةَ، قال: نزلت في أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

⁴⁰ الكافي 2: 2 / 23

The Words of the High **[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not** i.e., did not complain **and struggle hard with their wealth and their lives in the Way of Allah** – the Verse, was Revealed regarding Amir-ul-Momineen^{asws, 41}.

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن حفص بن غياث، عن مقاتل بن سليمان، عن الضحاك بن مزاحم، عن ابن عباس أنه قال في قول الله عز وجل: **إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ**، قال ابن عباس: ذهب علي (عليه السلام) بشرفها وفضلها.

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Hafs Bin Ghayas, from Maqatil Bin Suleyman, from Al-Zahaak Bin Mazahim,

Ibn Abbas who said regarding the Words of the Mighty and Majestic **[49:15] But rather, the ones who believe are only those who believe in Allah and His Rasool, then they doubt not and struggle hard with their wealth and their lives in the Way of Allah; they are the truthful ones**, 'Amir-ul-Momineen^{asws} went by its honour and its merits'.⁴²

VERSES 16 - 18

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {16} يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ {17} إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {18}

[49:16] Say: Are you notifying Allah of your Religion, and Allah Knows what is in the skies and what is in the earth; and Allah is Aware of all things. [49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful. [49:18] Surely Allah knows the hidden of the skies and the earth; and Allah Sees what you do

الشيخ في (مصباح الأنوار): بإسناده يرفعه إلى جابر بن عبد الله (رضي الله عنه)، قال: كنت مع رسول الله (صلى الله عليه وآله) في حفر الخندق، وقد حفر الناس وحفر علي (عليه السلام)، فقال له النبي (صلى الله عليه وآله): «بأبي من يحفر و جبرئيل يكنس التراب بين يديه و ميكائيل يعينه، و لم يكن يعين أحدا قبله من الخلق».

Al-Sheykh, in Misbah Al-Anwaar, by his chain, raising it to Jabir Bin Abdullah who said,

'I was with Rasool-Allah^{saww} in the ditch of Khandaq, and the people were digging, and Ali^{asws} was digging. So Rasool-Allah^{saww} said to him^{asws}: 'By my^{saww} father^{as}, the one is digging, and Jibraeel^{as} is clearing the dirt from his^{asws} hands, and Mikaeel is supporting him^{asws}, and they^{as} have not supported anyone before him^{asws} from the creatures'.

ثم قال النبي (صلى الله عليه وآله) لعثمان بن عفان: «احفر» فغضب عثمان وقال: لا يرضى محمد أن أسلمنا على يده حتى يأمرنا بالكف، فأنزل الله على نبيه: **يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ**.

⁴¹ تفسير القمي 2: 322.

⁴² تأويل الآيات 2: 8/607.

Then the Prophet^{saww} said to Usman Bin Affan: 'Dig!' So Usman got angered and said, 'Muhammad^{saww} is not happy that we have accepted Al-Islam upon his^{saww} hands to the extent that he^{saww} is now ordering us for toiling'. So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} **[49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful**.⁴³

علي بن إبراهيم: قوله تعالى: يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا نزلت في عثمان يوم الخندق، و ذلك أنه مر بعمار بن ياسر و هو يحفر الخندق، و قد ارتفع الغبار من الحفر، فوضع عثمان كفه على أنفه و مر، فقال عمار: لا يستوي من يعمر المساجدا - يظل فيها راکعا و ساجدا - كمن يمر بالغبار حائدا - يعرض عنه جاهدا معاندا.

Ali Bin Ibrahim –

The Words of the High **[49:17] They think that they lay you under an obligation by becoming Muslims** were Revealed regarding Usman on the Day of Al-Khandaq. And that was when he passed by Amaar Bin Yaasir whilst he was digging the trench, and the dust was being raised from the ditch. So Usman placed his sleeve upon his nose and passed by. So Amaar said (in prose), 'Not equal is the one who settles in the Masjid bowing and prostrating to the one who passes by the dust deviating, turning away from it struggling obstinately'.

فالتفت إليه عثمان، فقال: يا بن السوداء، إياي تعني؟ ثم أتى رسول الله (صلى الله عليه و آله)، فقال له: لم ندخل معك لتسب أعراضنا، فقال له رسول الله (صلى الله عليه و آله): «قد أفلتت إسلامك فاذهب». فأنزل الله تعالى يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ. أَي لستم صادقين. إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ اللَّهُ بِصِيرٍ بِمَا تَعْمَلُونَ.

So Usman turned towards him and said, 'O son of the black (slave), is it me that you mean?' Then he came up to Rasool-Allah^{saww} and said to him^{saww}, 'We did not enter (the fold of Al-Islam) to you^{saww} in order to be reviled'. So Rasool-Allah^{saww} said to him: 'You have removed your Islam, so go away'. Thus Allah^{azwj} the High Revealed **[49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful. [49:18] Surely Allah knows the hidden of the skies and the earth; and Allah Sees what you do**.⁴⁴

⁴³ مصباح الأنوار: 325 «مخطوط»

⁴⁴ تفسير القمي 2: 322