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CHAPTER 3

AAL-E-IMRAAN

(200 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه و العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة البقرة و آل عمران جاءنا يوم القيامة تظلائه على رأسه، مثل الغمامتين، أو مثل العباءتين».

Ibn Babuwayh and Al Ayyashi – from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recited *Surah Al-Baqarah* and *Surah Aal-e-Imraan*^{as}, these two would come on the Day of Judgement shading upon his head like two clouds, or like two cloaks'.¹

و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بكل حرف أماناً من حر جهنم، و إن كتبت بزعفران و علقت على امرأة لم تحمل، حملت بإذن الله تعالى، و إن علقت على نخل أو شجر يرمي ثمره أو ورقه، أمسك بإذن الله تعالى».

And it has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (*Aal-e-Imraan*^{as}), would be Given by Allah^{azwj}, for every letter, security from the heat of Hell. And if it is written by Saffron and attached (Amulet) upon a woman who does not get pregnant, will do so by the Permission of Allah^{azwj}. And if it is attached upon a palm tree, or a tree which sheds its fruits or leaves, it would hold these by the Permission of Allah^{azwj}.²

عن الصادق (عليه السلام)، قال: «إن كتبت بزعفران و علقت على امرأة تريد الحمل، حملت بإذن الله تعالى، و إن علقتها معسر، يسر الله أمره، و رزقه الله تعالى».

From Al-Sadiq^{asws} having said: 'If it is written by Saffron, and attached upon a woman intending to get pregnant, would do so by the Permission of Allah^{azwj} the High. And if one with difficult matters wears it (Amulet), Allah^{azwj} would Ease his matters, and would get sustenance from Allah^{azwj} the High'.³

تعلموا سورة البقرة، و آل عمران، فإن أخذهما بركة، و تركهما حسرة، و لا يستطيعهما البطلة - يعني السحرة - و إنهما ليجيئان يوم القيامة كأنهما غمامتان أو عقابتان أو فرقان من طير صواف، يحاجان عن صاحبهما، و يحاجهما رب العالمين رب العزة يقولان: يارب الارباب إن عبدك هذا قرأنا، و أظمانا نهاره، و أسهرنا ليله، و أنصبنا بدنه. يقول الله تعالى: يا أيها القرآن فكيف كان تسليمه لما أنزلته فيك من تفصيل علي ابن أبي طالب أخي محمد رسول الله؟ يقولان: يا رب الارباب و إله الالهة، و الاله، و والي أوليائه، و عادى أعداءه، إذا قدر جهر، و إذا عجز اتقى و أسر.

¹ ثواب الأعمال: 104

² مجمع البيان 2: 693 «قطعة منه»

³ خواص القرآن: 1

'Learn *Surah Al-Baqarah* and *Aal-e-Imaraan*^{as} for they bring about blessings, and their avoidance is regret, and their learning cannot be acquired for falsehood i.e., for magic. These will both come on the Day of Judgment like two birds in the clouds and plead on behalf of their readers to the Lord^{azwj} of the Worlds, the Almighty Lord^{azwj}, and will both say: 'O Lord! Your servant has recited us, gave us rest during the day and kept us awake during the night and established us in his body.' Allah^{azwj} will Say: "O You Quran! Did they submit to the virtues of Ali^{asws} ibn Abi Talib^{asws}, the brother of Muhammad Rasool-Allah^{saww} that I had Placed in you two?" They will both reply: 'O Lord^{azwj} of the Worlds! They befriended him^{asws} and his^{asws} friends, and became inimical to his^{asws} enemies, and made it known according to their abilities and when they could not, they observed dissimulation and kept it a secret.'

يقول الله عزوجل: فقد عمل إذا بكما كما أمرته، وعظم من حقا ما عظمته. يا علي أما تسمع شهادة القرآن لوليك هذا؟ - ف - يقول علي: بلى يا رب. فيقول الله عزوجل: فاقترح له ما يريد. فيقترح له ما يزيد على أمانتي هذا القارئ من الأضعاف المضاعفات بما لا يعلمه إلا الله عزوجل. فيقول الله عزوجل: " قد أعطيته ما اقترحت يا علي ".

Allah^{azwj} will Say: 'Then they have performed as I^{azwj} had Commanded and have considered great that which made you two great. O Ali^{asws}! Did you hear this witness for the Quran for your friends?' Ali^{asws} will respond: 'Yes O Lord!' Allah^{azwj} will Say: 'Then ask whatever you feel like for your friends.' He^{asws} will then ask for his^{asws} friends such things that will exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah^{azwj}. Allah^{azwj} will Say: 'O Ali^{asws}! I have Accepted your^{asws} request on behalf of your^{asws} friends.'

قال رسول الله (صلى الله عليه وآله): وإن والدي القارئ ليتوجان بتاج الكرامة، يضيء نوره من ميسرة عشرة آلاف سنة، ويكسيان حلة لا يقوم لأقل سلك منها مائة ألف ضعف ما في الدنيا، بما يشتمل عليه من خيراتها.

Rasool-Allah^{saww} said: 'And the parents of the readers of the Quran will have a crown of prestige on their heads, the lights of which will stretch to a distance of ten thousand years journey, and will be clothed in fabrics which would be better than a hundred thousand times of what is in the world, and will be protected from the environment.'

ثم يعطي هذا القارئ الملك بيمينه في كتاب، والخذ بشماله في كتاب، يقرأ من كتابه بيمينه: قد جعلت من أفاضل ملوك الجنان، ومن رفقاء - محمد - سيد الانبياء و - علي - خير الاوصياء، والائمة من بعدهما سادة الاتقياء. ويقرأ من كتابه بشماله: قد أمنت الزوال والانتقال عن هذا الملك، وأعدت من الموت والاسقام وكفيت الامراض والاعلال، وجنبت حسد الحاسدين، وكيد الكائدين.

'Then the reader will get a written deed to a kingdom in his right hand and be given the permission for everlasting life in his left hand. It will be written in the deed 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad^{saww} the leader of the Prophets, and Ali^{asws} the best of the successors^{as} and the Imams^{asws} after him^{asws}, the pious masters.' And it will be written in the permit of the left hand, 'You will not see a decline in this kingdom of yours, and you have been freed from death and illnesses and from the envy of the envious and the plots of the plotters.'

ثم يقال له: أقرأ - و - ارق، ومنزلك عند آخر آية تقرؤها. فاذا نظر والداه إلى حليتهما وتاجيهما قالوا: ربنا أنى لنا هذا الشرف ولم تبلغه أعمالنا؟ فقال لهما كرام ملائكة الله - عن الله - عزوجل: هذا لكما لتعليمكما ولد كما القرآن.

'Then they will tell him: 'Start reading the Quran and keep climbing, for your destination lies when you come to the last Verse.' Then the parents will look at their clothes and crown and ask: 'For which of our deeds have we been honoured as such?' The honourable Angels of Allah^{azwj} will say to them from Allah^{azwj}: 'This is because both of you taught your children to read the Quran.'⁴

VERSE 1

الم {1}

[3:1] Alif Lam Meem

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): ما معنى قول الله عز و جل الم؟ قال (عليه السلام): «أما الم في أول البقرة فمعناه: أنا الله الملك، و أما في أول آل عمران فمعناه: أنا الله المجيد».

Ibn Babuwayh, from Abu Al Hassan Muhammad Bin Haroun Al Zanjany, regarding what Ali Bin Ahmad Al Baghdady Al Waraq wrote to him, from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic [3:1] Alif Lam Meem?' He^{asws} said: 'As for the [3:1] Alif Lam Meem in the beginning of Al-Baqarah, so its Meaning is: "I^{azwj} am Allah^{azwj} the King", and as for the one at the beginning of Aal-e-Imran^{asws}, so its Meaning is: "I^{azwj} am Allah^{azwj} the Glorious".⁵

- ثم - قال: وقال الصادق (عليه السلام) ثم الالف حرف من حروف قولك " الله " دل بالالف على قولك: الله. ودل باللام على قولك: الملك العظيم، القاهر للخلق أجمعين ودل بالميم على أنه المجيد - الكريم - المحمود في كل أفعاله.

Al-Sadiq^{asws} said: 'The **'Alif'** is a letter from the letters of yours saying 'Allah'^{azwj} evidences over your saying 'Allah'^{azwj}. And the evidence by **'Laam'** over your saying – The Magnificent King, the Omnipotent, Creator of all. And the evidence by **'Meem'** – He^{azwj} is The Glorious, The Benevolent, The Praised One in all His^{azwj} affairs.⁶

وبإسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: " الم " هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب ذلك الكتاب لاريب فيه هدى للمتقين قال: بيان لشيعتنا الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقتاهم ينفقون قال: مما علمناهم يبتون ومما علمناهم من القرآن يتلون.

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah^{asws}, said: 'The **"Alif Laam Meem"** is a letter from the letters of the Magnificent Name of Allah^{azwj}, abbreviated in the Quran,

⁴ Tafseer Imam Hassan Al Askari^{asws} – S 31 (Extract)

⁵ معاني الأخبار: 1 / 22.

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 33

which the Prophet^{saww} and the Imam^{asws} composed in the Quran. So if they^{asws} supplicate by it, it is Answered'.⁷

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله "الم" فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al-Sa'alby in his commentary from Ali^{asws} Bin Musa Al-Reza^{asws} that a questioner asked Ja'far^{asws} Ibn Muhammad Al-Sadiq^{asws} about His^{azwj} Words "**Alif Laam Meem**". He^{asws} said: 'In "**Alif**" are six Attributes from the Attributes of Allah^{azwj} the Mighty and Majestic.

"الابتداء" فان الله عزوجل ابتداء جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah^{azwj} Initiated the whole of the creation and "**Alif**" is the initial Letter.

و "الاستواء" فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He^{azwj} is Just and is not unfair, and "**Alif**" is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah^{azwj} is Alone and "**Alif**" is alone.

و "اتصال الخلق بالله" والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah^{azwj} and Allah^{azwj} is not connected to the creatures, and all of them are in need of Him^{azwj} and He^{azwj} is Independent of them. The "**Alif**" as well is not connected with the other letters whereas the other letters are connected by it.

وهو منقطع عن غيره،

The "Cut off" – And He^{azwj} is cut-off from the others (and "**Alif**" is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه "من الالف" فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Joiner" - And Allah^{azwj} the High is the Source of the attachment between His^{azwj} creatures, and its Meaning is "Harmonious" So, just as Allah^{azwj} Mighty and Majestic is the reason for the Harmony of the creatures, similar to that "**Alif**" is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.⁸

⁷ Tafseer Noor Al Thaqalayn CH 2 – H 5

⁸ Tafseer Noor Al Thaqalayn Ch 2 – H 9

VERSES 2 - 5

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2} نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3}

[3:2] Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist [3:3] He has Revealed to you the Book with the Truth, Verifying that which is before it, and He Revealed the Torah and the Evangel

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {4} إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {5}

[3:4] Beforehand, a Guidance for the people, and He sent the Criterion; Surely they who disbelieve in the Signs of Allah they shall have a severe Punishment; and Allah is Mighty, the Lord of Retribution [3:5] Allah - surely nothing is hidden from Him in the earth nor in the sky

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله تبارك و تعالي: الم الله لا إله إلا هو الحي القيوم نزل عليك الكتاب بالحق مصدقاً لما بين يديه و أنزل التوراة و الإنجيل من قبل هدى للناس و أنزل الفرقان. قال: «الفرقان: هو كل أمر محكم، و الكتاب: هو جملة القرآن، الذي يصدق من كان قبله من الأنبياء».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Blessed and High **[3:2] Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist [3:3] He has Revealed to you the Book with the Truth, Verifying that which is before it, and He Revealed the Torah and the Evangel [3:4] Beforehand, a Guidance for the people, and He sent the Criterion.** He^{asws} said: 'The Criterion (الفرقان) – it is every Decisive Command; and the Book (الكتاب) – It is the whole of the Quran, **Verifying that which is before it** from the Prophets^{as}.⁹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن سنان أو عن غيره، عن ذكره، قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أهما شيان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Sinan or from someone else, from the one who mentioned it who said,

'I asked Abu Abdullah^{asws} about the Quran, and the Criterion (Furqan), are these two things, or one thing?' So he^{asws} said: 'The Quran – It is the whole of the Book, and the Criterion – the Decisive which is Obligatory to act upon'.¹⁰

(الاحتجاج) للطبرسي- في احتجاج الإمام الصادق (عليه السلام) على الزنادقة- قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Ihtijaj of Al Tabarsy –

⁹ تفسير القمي 1: 96.

¹⁰ الكافي 1: 11 / 461

(It has been narrated) regarding an argument of Imam Al-Sadiq^{asws} upon the Atheists – who said: ‘Or will not the deeds be weighed?’ The Imam^{asws} replied: ‘No, the deeds do not have a body. But rather it is a characteristics of what is done. But rather, the one who needs to weigh something is one who is ignorant of the weight and the number of the things, and does not know its weight or its lightness **[3:5] Allah - surely nothing is hidden from Him**’.¹¹

VERSES 6 & 7

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {6}

[3:6] He is the One Who Shapes you in the wombs as He so Desires to; there is no god but He, the Mighty, the Wise

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {7}

[3:7] He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهرا، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «إن أناسا تكلموا في القرآن بغير علم، و ذلك أن الله تبارك و تعالى يقول: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ الْآيَةَ، فالمنسوخات من المتشابهات، و المحكمات من الناسخات.»

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Raziq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘There are people who are speaking regarding the Quran without knowledge, and that Allah^{azwj} Blessed and High is Saying **[3:7] He it is Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah** – so the Abrogated (Verses) are from the Allegorical ones, and the Decisive (Verses) are from the Abrogating ones’.¹²

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال: خرج علينا علي بن أبي طالب (عليه السلام)، و نحن في المسجد

¹¹ الاحتجاج: 351.

¹² الكافي 2: 1/24.

فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقائل مقالاً، و لا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

'Ali^{asws} Bin Abu Talib^{asws} came out to us, and we were in the Masjid, so we went to him^{asws}. He^{asws} said: **'Ask me^{asws} before you lose me! Ask me^{asws} about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, "[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge", and is not with anyone else.**

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah^{saww} was one of them (firmly rooted in the Knowledge). Allah^{azwj} the Glorious had Taught him^{saww}, and Rasool-Allah^{saww} learnt it. Then it will not cease to be in his^{saww} posterity up to the Day of Judgement.¹³

عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام) في قول الله تعالى: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ قَالَ: «أمير المؤمنين و الأئمة (عليهم السلام)». وَ أَعْرُ مُتَشَابِهَاتٍ قَالَ: «فلان و فلان».

From him (Al Kulayni), from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah regarding the Words of Allah^{azwj} the High **[3:7] He it is Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book**, said: **'Amir-ul-Momineen^{asws} and the Imams^{asws}, and others are Allegorical**, and said: **'So and so and so and so'**.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ: «أصحابهم و أهل ولايتهم». فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسِخُونَ فِي الْعِلْمِ: «أمير المؤمنين و الأئمة (عليهم السلام)».

then as for those in whose hearts there is perversity – Their companions and the people who befriended them (the enemies of Ahl Al-Bayt^{asws}), **they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge** – Amir-ul-Momineen^{asws} and the Imams^{asws}.¹⁴

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن أيوب بن الحر و عمران بن علي، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «نحن الراسخون في العلم، و نحن نعلم تأويله».

And from him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hur and Imran Bin Ali, from Abu Baseer,

¹³ (Extract) تأويل الآيات 2: 10 / 555

¹⁴ الكافي 1: 14 / 343.

(It has been narrated) from Abu Abdullah^{asws} having said: 'We^{asws} are the ones^{asws} [3:7] firmly rooted in the Knowledge, and we^{asws} know its interpretation'.¹⁵

و عنه: عن علي بن محمد، عن عبد الله بن علي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن بريد بن معاوية، عن أحدهما (عليهما السلام) في قول الله عز و جل: وَ مَا يَعلَمُ تَأويلَهُ إِلَّا اللهُ وَ الرَّاسِخُونَ فِي العِلْمِ: «فرسول الله أفضل الراسخين في العلم، قد علمه الله عز و جل جميع ما أنزل عليه من التنزيل و التأويل، و ما كان الله لينزل عليه شيئا لم يعلمه تأويله، و أوصياؤه من بعده يعلمونه كله، و الذين لا يعلمون تأويله إذا قال العالم فيهم بعلم، فأجابهم الله بقوله: يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ القرآن خاص و عام، و محكم و متشابه، و ناسخ و منسوخ، فالراسخون في العلم يعلمونه».

And from him (Al Kulayni), from Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Bureyd Bin Muawiya,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic [3:7] **but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge**: 'So Rasool-Allah^{saww} is the highest of those firmly rooted in the Knowledge. Allah^{azwj} Mighty and Majestic had Taught him^{saww} all of what was Revealed unto him^{saww} from the Revelation and the interpretation, and there was nothing which Allah^{azwj} had Revealed unto him^{saww} which He^{azwj} did not Teach him^{asws} (Ali^{asws}) of its interpretation, and the successors^{asws} from after him^{asws} (Ali^{asws}) knew all of it. And the ones who did not know of its interpretation when the Knowledgeable one^{asws} speaks to them with the Knowledge, so Allah^{azwj} Answered on their behalf **We believe in it, it is all from our Lord** – All the Quran is particular and general, and Decisive and Allegorical, and the Abrogating and the Abrogated – those firmly rooted in the Knowledge know it'.¹⁶

الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، عن علي بن حسان عن عبدالرحمن بن كثير، عن أبي عبدالله عليه السلام قال: الراسخون في العلم أمير المؤمنين والائمة من بعده عليهم السلام

AL-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Bin Hasaan, from Abd Al-Rahman Bin Kaseer, who has narrated:

Abu Abdullah^{asws} has said: '(3:7) "those who are firmly rooted in knowledge" are Amir-ul-Momineen^{asws} and the Imams^{asws} from after him^{asws}'.¹⁷

يا معاوية: إن القرآن حق ونور وهدى ورحمة وشفاء للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى.

O Muawiya, the Quran is a Truth, and a Light, and a Guidance, and a Mercy, and a Healing for the believers, and the ones who do not believe in their ears and accept, so it is a blindness to them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله.

O Muawiya, Allah^{azwj} Majestic is His^{azwj} Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He^{azwj} has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in

¹⁵ الكافي 1: 166 / 1.

¹⁶ الكافي 1: 166 / 2.

¹⁷ Al Kafi - H 551

His^{azwj} Book to follow them, and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

And I^{asws} heard from the Rasool Allah^{saww} say: ‘There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge**, The ones^{asws} firmly rooted in knowledge are us^{asws}, the Progeny^{asws} of Muhammad^{saww}.

وأمر الله سائر الأمة أن يقولوا: (أما به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو رده إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah^{azwj} Ordered the rest of the community that they should say **“[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding.”** And that they should submit to us^{asws} and refer their knowledge to us^{asws}, and Allah^{azwj} has Said **“[4:83] and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it”,** they^{asws} are the ones who should be asked about it and sought.’¹⁸

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام، و الديانات: من اليهود، و النصرى، و المجوس، و الصابئين، و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

Ibn babuwah said, ‘Ahmad Bin Ziyad Bin Ja’far Al-Hamdany, narrated to us, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Ali Bin Abdullah Al-Waraq, from Ali Bin Ibrahim Bin Hashim, from Al-Qasim Bin Muhammad Al-Barmakyy, from Abu Al-Salt Al-Harwy who said,

‘When Al-Mamoun gathered against Ali^{asws} Bin Musa Al-Reza^{asws}, the debaters from the people of Al-Islam, and the Religions of the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that the proof was necessitated upon him, as if it was inscribed upon a rock.

قام إليه علي بن محمد بن الجهم، فقال له: يا بن رسول الله، أ تقول بعصمة الأنبياء؟ قال: «نعم». قال: فما تقول في قوله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟ و في قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ؟ و في قوله عز و جل في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا؟

Ali Bin Muhammad Bin Al-Jahm stood up against him^{asws}, so he said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}, are you^{asws} speaking of the infallibility of the Prophets^{asws}?’ He^{saww} said; ‘Yes’. He said, ‘So what do you^{asws} say regarding the Words of the Mighty and Majestic **[20:121] And Adam disobeyed his Lord, so went astray?** And regarding the Words of the Mighty and Majestic **[21:87] And Yunus, when he went away in wrath, so he thought that We had no Power over him?** And

¹⁸ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

regarding the Words of the Mighty and Majestic regarding Yusuf^{as} **[12:24] She desired him, and he would have desired her?**

و قوله عز و جل في داود (عليه السلام): وَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ؟ وَ قَوْلُهُ عَزَّ وَ جَلَّ فِي نَبِيِّهِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَ آلِهِ): وَ تُخْفِي فِي نَفْسِكَ مَا اللهُ مُبْدِيهِ؟

And the Words of the Mighty and Majestic regarding Dawood^{as} **[38:24] and Dawood thought that We had Tried him?** And the Words of the Mighty and Majestic regarding His^{azwj} Prophet Muhammad^{saww} **[33:37] and you concealed in your soul what Allah would bring to light?'**

فقال الرضا (عليه السلام): «ويحك- يا علي- اتق الله، و لا تنسب إلى الأنبياء الفواحش، و لا تتأول كتاب الله برأيك، فإن الله تعالى يقول: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ».

So Al-Reza^{asws} said: 'Woe be unto you – O Ali – Fear Allah^{azwj} and do not establish the immoralities to the Prophets^{as}, and do not interpret the Book of Allah^{azwj} by your opinion, for Allah^{azwj} the High is Saying **[3:7] and none know its interpretation except Allah, and those who are firmly rooted in Knowledge**'.¹⁹

VERSES 8 & 9

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ {8} رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ؕ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {9}

[3:8] Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:9] Our Lord! Surely, You are the Gatherer of the people on a Day about which there is no doubt; surely Allah will not fail (His) Promise

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليه السلام)، و ذكر الحديث إلى أن قال: «يا هشام، إن الله حكى عن قوم صالحين: أنهم قالوا: رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ حين علموا أن القلوب تزيع و تعود إلى عماها و رداها، إنه لم يخف الله من لم يعقل عن الله، و من لم يعقل عن الله لم يعقد قلبه على معرفة ثابتة ينظرها و يجد حقيقتها في قلبه، و لا يكون أحد كذلك إلا من كان قوله لفعله مصدقا، و سره لعلانيته موافقا، لأن الله تعالى اسمه لم يدل على الباطن الخفي من العقل إلا بظاهر منه و ناطق عنه».

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

'Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} said to me' – and he^{asws} mentioned the Hadeeth until he^{asws} said: 'O Hisham! Allah^{azwj} has Stated about the righteous people, that they say **[3:8] Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower** – where they know that hearts turn aside and return to blindness and destruction. He does not fear Allah^{azwj}, the one who does not understand about Allah^{azwj}, and the one who does not understand about Allah^{azwj}, his heart does not possess firm recognition to ponder over it and find its realities in his heart. And no one can become like that except for the one whose deeds ratify his words, and his

¹⁹ عيون أخبار الرضا (عليه السلام) 1: 1/191

hidden and his apparent are compatible, because Allah^{azwj}, Elevated is His^{azwj} Name, does not Demonstrate upon the hidden esoteric from the understanding except by the apparent from it, and the spoken from it'.²⁰

VERSES 10 - 14

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ {10} كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ {11}

[3:10] (As for) those who disbelieve, neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the Fire [3:11] Like the striving of the people of Pharaoh and those before them; they rejected Our Signs, so Allah Destroyed them on account of their sins; and Allah is Severe in requiting (evil)

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ {12} قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلِيهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {13}

[3:12] Say to those who disbelieve: You shall be vanquished, and Driven together to Hell; and evil is the resting-place [3:13] Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the Way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah Strengthens with His Aid whom He Desires to; most surely there is a lesson in this for those who have insight

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَآبِ {14}

[3:14] The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of the world; and Allah is He with Whom is the good goal (of life)

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن أبي قتادة، عن رجل، عن جميل بن دراج، قال: قال أبو عبد الله (عليه السلام): «ما تُلذذ الناس في الدنيا و الآخرة بلذة أكثر لهم من لذة النساء، و هو قول الله عز و جل: رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ إِلَىٰ آخِرِ الْآيَةِ- ثم قال:- و إن أهل الجنة ما يتلذذون بشيء من الجنة أشهى عندهم من النكاح، لا طعام و لا شراب».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Abu Qatada, from a man, from Jameel Bin Daraaj who said,

‘Abu Abdullah^{asws} said: ‘What relishes the people in the world and the Hereafter the most is the pleasures of the women, and these are the world of Allah^{azwj} Mighty and Majestic **[3:14] The love of desires, of women and sons** – up to the end of the Verse’. Then he^{asws} said: ‘And the people of the Paradise, they would not be relishing

²⁰ الكافي 1: 12 / 14.

anything more desirous with them than the marriage, neither the food nor the drink'.²¹

VERSES 15 - 17

قُلْ أَوْبِنُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {15} الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ {16} الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَاتِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ {17}

[3:15] Say: Shall tell you what is better than these? For those who fear are Gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's Pleasure; and Allah Sees the servants [3:16] Those who say: Our Lord! Surely we believe, therefore Forgive our faults and save us from the Punishment of the Fire [3:17] The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask Forgiveness in the morning times

الشيخ: بإسناده عن الحسين بن سعيد، عن فضالة، عن حسين بن عثمان، عن سماعة، عن أبي بصير، قال: قلت له: المستغفرين بالأسحار؟ فقال: «استغفر رسول الله (صلى الله عليه و آله) في وتره سبعين مرة».

Al Seykh (Al Sadouq), by his chain, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usmaan, from Sama'at, from Abu Baseer who said,

'I said to him^{asws} (6th Imam^{asws}), '**[3:17] those who ask Forgiveness in the morning times?**' So he^{asws} said: 'Rasool-Allah^{saww} sought Forgiveness (for his^{saww} nation) seventy times in his^{saww} *Al-Witr* Prayer'.²²

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: فيها و أزواج مطهرة. قال: «لا يحضن و لا يحدثن».

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[3:15] and pure mates.** He^{asws} said: 'They neither menstruate nor defacate'.²³

عن عمر، عن أبي عبد الله (عليه السلام)، قال: «من قال في آخر الوتر في السحر: أستغفر الله و أتوب إليه سبعين مرة و دام على ذلك سنة، كتبه الله من المستغفرين بالأسحار».

From Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who says at the end of *Al-Witr* Prayer in the morning, 'I seek Forgiveness of Allah^{azwj} and repent to Him^{azwj}', seventy times, and remains upon that for a year, Allah^{azwj} would Wirte him to be from **[3:17] those who ask Forgiveness in the morning times**'.²⁴

²¹ الكافي 5: 10 / 321.

²² التهذيب 2: 501 / 130.

²³ تفسير العياشي 1: 11 / 164.

²⁴ تفسير العياشي 1: 15، 14 / 165.

VERSE 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {18}

[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise

العباشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. قال أبو جعفر (عليه السلام): «شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَشْهَدُ بِهَا لِنَفْسِهِ، وَهُوَ كَمَا قَالَ.

Al Ayyashi, from Jabir who said,

'I asked Abu Ja'far^{asws} about this Verse **[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise**. Abu Ja'far^{asws} said: '**[3:18] Allah bears witness that there is no god but He**, so Allah^{azwj} Blessed and High Testifies it for Himself^{saww}, and it is as He^{saww} has Said.

فأما قوله: وَالْمَلَائِكَةُ فَإِنَّهُ أَكْرَمُ الْمَلَائِكَةِ بِالتَّسْلِيمِ لِرَبِّهِمْ، وَصَدَقُوا وَشَهِدُوا كَمَا شَهِدَ لِنَفْسِهِ.

As for His^{azwj} Words **and (so do) the Angels**, so it is the most Prestigious of the Angels with the submission to their Lord^{azwj}, and they ratify and testify just as He^{azwj} has Testified for Himself^{azwj}.

و أما قوله: وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ فَإِنَّ أُولِي الْعِلْمِ الْأَنْبِيَاءَ وَالْأَوْصِيَاءَ، وَهُمْ قِيَامٌ بِالْقِسْطِ، وَالْقِسْطُ: الْعَدْلُ فِي الظَّاهِرِ، وَالْعَدْلُ فِي الْبَاطِنِ: أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)». .

And as for His^{azwj} Words **and those possessed of knowledge, Maintaining His creation with justice**, so the ones possessed with Knowledge are the Prophets^{as} and the successors^{as}, and they^{as} stand with the justice. And the justice – it is the justice in the apparent. And the justice in the hidden (esoteric Meaning), it is Amir-ul-Momineen^{asws, 25}

عن مرزبان القمي، قال: سألت أبا الحسن (عليه السلام) عن قول الله: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ قال: «هو الإمام».

From Marzaban Al Qummy who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} **[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice**, he^{asws} said: 'It is the Imam^{asws, 26}

عن إسماعيل، رفعه إلى سعيد بن جبیر، قال: كان على الكعبة ثلاث مائة وستون صنماً، لكل حي من أحياء العرب الواحد و الاثنان، فلما نزلت هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى قَوْلِهِ الْعَزِيزُ الْحَكِيمُ خَرَّتِ الْأَصْنَامُ فِي الْكَعْبَةِ سَجْدًا.

²⁵ تفسير العياشي 1: 18 / 165.

²⁶ تفسير العياشي 1: 19 / 166.

From Ismail, raising ti to Saeed Bin Jubeyr who said,

‘There were three hundred and sixty idols upon the Kabah, one or two for each district of the Arabs. So when this Verse was Revealed **[3:18] Allah bears witness that there is no god but He**, up to His^{azwj} Words **the Mighty, the Wise**, the idols fell down prostrate in the Kabah’.²⁷

VERSE 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْغًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {19}

[3:19] Surely the Religion with Allah is Al-Islam, and those to whom the Book had been Given did not show opposition but after the Knowledge had come to them, out of envy among themselves; and whoever disbelieves in the Signs of Allah then surely Allah is quick in Reckoning

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الإسلام) وهو لا يتم إلا بالولاية، لأنه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الإسلام، فلاجل ذلك صار الدين الولاية، فتمسك بهاتكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **“[107:1] Have you considered him who belied the Religion?”** He^{asws} said: ‘(Belied) the Wilayah. It means that the Religion is Al-Wilayah. And it is supported by the Word of the High: “[3:19] Surely the Religion with Allah is Al-Islam” and it is not complete except by Al-Wilayah, because the Glorious One^{azwj} Said on the day that He^{azwj} Obligated the Wilayah: “[5:3] This day have I perfected for you your Religion and completed My Favour on you and Chosen for you Al Islam as a Religion”. Had it not been for Al-Wilayah, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{azwj} the Glorious have been Pleased for us with the Religion of Al-Islam. For that purpose Al-Wilayah became the Religion. So attach to the organization, its people, the Al-Mawaleen (those with Al-Wilayah)’.²⁸

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashub,

²⁷ تفسير العياشي 1: 166 / 20.

²⁸ Taweel Al Ayaat Al Zahira – CH 107 H 2

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the High **[3:19] Surely the Religion with Allah is Al Islam**, said: 'The submission to Ali^{asws} Bin Abu Talib^{asws} with the Wilayah'.²⁹

VERSES 20 - 22

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {20}

[3:20] But if they dispute with you, say: I have submitted my face to Allah and (so has) the one who follows me; and say to those who have been Given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery (of the Message) and Allah Sees the servants

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {21} أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {22}

[3:21] Surely, (as for) those who disbelieve in the Signs of Allah and slay the Prophets unjustly and slay those who enjoin justice, announce to them a painful Punishment [3:22] Those are they whose works shall be Confiscated in the world as well as the Hereafter, and they shall have no helpers

سليم بن قيس الهلالي: عن أمير المؤمنين (عليه السلام) - في حديث له مع معاوية - قال له: «يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا، و لم يرض لنا بالدنيا ثواباً. يا معاوية، إن نبي الله زكريا قد نشر بالمناشير، و يحيى بن زكريا قتله» 1 «قومه و هو يدعوهم إلى الله عز و جل [و ذلك لهوان الدنيا على الله]. إن أولياء الشيطان قد حاربوا أولياء الرحمن، و قد قال الله عز و جل في كتابه: إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ».

Sulaym Bin Qays Al Hilali,

(It has been narrated) from Amir-ul-Momineen^{asws} – in a Hadeeth of his^{sws} with Muawiya – Imam^{asws} said to him: 'O Muawiya, the Prophet^{as} of Allah^{azwj} Zakariya was sawn by a chainsaw, and Yahya^{as} was slaughtered, and his^{as} people killed him^{as}, and he^{as} was calling them to Allah^{azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah^{azwj}. The friends of Satan^{la} have always been at war with the friends of the Beneficent^{azwj}. Allah^{azwj} Says **[3:21] Surely (as for) those who disbelieve in the Signs of Allah and slay the Prophets unjustly and slay those who enjoin justice, announce to them a painful Punishment'**.³⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن إسماعيل بن جابر، عن يونس بن ظبيان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال رسول الله (صلى الله عليه و آله): إن الله عز و جل يقول: ويل للذين يختلون الدنيا بالدين، و ويل للذين يقتلون الذين يأمرون بالقسط من الناس، و ويل للذين يسير المؤمن فيهم بالتقية، أبي يغترون، أم علي يجترءون؟ فبي حلفت لأمتحنهم بفتنة تترك الحكيم منهم حيراناً».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zibyan who said,

²⁹ المناقب 3: 95.

³⁰ كتاب سليم بن قيس: 158.

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic is Saying: "Woe be unto the ones who are mixing up the world with the Religion! Woe be unto the ones who are killing the ones are enjoining with the justice, from the people! And woe be unto the ones who frighten the Believers among them who are in dissimulation. Are they deceiving Me^{azwj}, or is it Me^{azwj} that they are daring to oppose? I^{azwj} Swear by myself^{azwj} that I^{azwj} shall leave them to be afflicted that even the wise ones among them would become confused!'³¹

VERSES 23 - 25

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُّعْرِضُونَ {23}

[3:23] Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they withdraw

ذَلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَعَرَّهْمُ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {24} فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

[3:24] That is because they say: The Fire shall not touch us but for a number of days; and what they have forged deceives them in the matter of their Religion [3:25] Then how will it be when We shall Gather them together on a Day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

واتصل بأبي الحسن على بن محمد العسكري (عليهما السلام) أن رجلا من فقهاء شيعة كلم بعض النصاب فأفحمه بحجته حتى أبان عن فضيخته، فدخل على علي بن محمد (عليهما السلام) وفي صدر مجلسه دست عظيم منصوب، وهو قاعد خارج الدست، وبحضرته خلق - كثير - من العلويين وبنو هاشم، فما زال يرفعه حتى أجلسه في ذلك الدست، وأقبل عليه فاشتد ذلك على أولئك الأشراف: فأما العلوية فأجلوه عن العتاب، وأما الهاشميون فقال له شيخهم: يابن رسول الله هكذا تؤثر عاميا على سادات بني هاشم من الطالبيين والعباسيين؟ فقال (عليه السلام): إياكم وأن تكونوا من الذين قال الله تعالى فيهم: (ألم تر إلى الذين أوتوا نصيبا من الكتاب يدعون إلى كتاب الله ليحكم بينهم ثم يتولى فريق منهم وهم معرضون) أنرضون بكتاب الله عزوجل حكما؟ قالوا: بلى.

Al-Hassan^{asws} Ali^{asws} Bin Muhammad^{asws} Al-Askari^{asws} received the news that a man of understanding from his^{asws} Shiah had a discussion with a Nasibi^{la} and made him understand by his proofs until he was ashamed. He came to Ali^{asws} Bin Muhammad^{asws} and in the centre of the sitting, a great stage had been set-up, and he^{asws} was sitting away from the stage, and in his^{asws} presence were a lot of people from the dignitaries and the Clan of Hashim^{as}. He^{asws} brought him over to the stage and made him sit on it, and the dignitaries accepted this with scepticism and difficulty, but a Sheykh from the Clan of Hashim^{as} said: 'O son of Rasool-Allah^{saww}! This is how you^{asws} are giving preference to an ordinary person over the progeny of the good ones from the Clan of Abbas?' He^{asws} said: 'Beware! Do not include yourself among those about whom Allah^{azwj} Says **[3:23] Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they withdraw** Are you all happy with making the Book of Allah^{azwj} as an Order to you?' They said: 'Yes'.

³¹ الكافي 2: 1 / 226 .

قال: أليس الله تعالى يقول: (يا أيها الذين ءامنوا إذا قيل لكم تفسحوا في المجالس فافسحوا يفسح الله لكم وإذا قيل انشزوا فانشزوا يرفع الله الذين ءامنوا منكم والذين اوتوا العلم درجات)، فلم يرض للعالم المؤمن إلا أن يرفع على المؤمن غير العالم، كما لم يرض للمؤمن إلا أن يرفع على من ليس بمؤمن، أخبروني عنه؟ أقال: يرفع الله الذي اوتوا العلم درجات؟ أو قال: يرفع الله الذين اوتوا شرف النسب درجات؟ أو ليس قال الله: (قل هل يستوي الذين يعلمون والذين لا يعلمون) فكيف تتكرون رفعي لهذا لما رفعه الله؟ إن كسر هذا لفلان الناصب بحجج الله التي علمه إياها لافضل له من كل شرف في النسب.

He^{asws} asked: 'Has not Allah^{azwj} Said [58:11] **O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will Give you ample, and when it is said: Rise up, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels?** Allah^{azwj} is not Pleased until you give preference to a believing scholar over a believer who is not a scholar, just like He^{azwj} is not Pleased until a Believer is placed higher than the one who is not a believer. You tell me, has not Allah^{azwj} Said **Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels?** Or has He^{azwj} Said that He^{azwj} will exalt those who are prestigious by their lineage in high degrees? Or has not Allah^{azwj} Said [39:9] **Say: Are those who know and those who do not know alike?** Why do you disapprove the exalting of this one whom Allah^{azwj} has Exalted? He has defeated that particular Hostile One (Nasibi) by the Proofs^{asws} of Allah^{azwj}. This is higher than all the prestige of lineage'.

فقال العباسي: يا بن رسول الله قد شرفت علينا من هو ذو نسب يقصر بنا، ومن ليس له نسب كنسبنا، وما زال منذ أول الاسلام يقدم الافضل في الشرف على من دونه.

The Abbasid said: 'O son^{asws} of Rasool-Allah^{saww}! You have honoured over us one whose lineage is below ours and is not of the same lineage as ours. It has been the norm from the beginning of Islam to give preference to the prestigious ones over the others'.

فقال (عليه السلام): سبحان الله أليس العباس بايع لابي بكر وهو تيمي والعباس هاشمي؟ أو ليس عبدالله بن العباس كان يخدم عمر بن الخطاب، وهو هاشمي وأبو الخلفاء وعمر عدوي؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس؟ فان كان رفعنا لمن ليس بهاشمي على هاشمي منكرًا فأنكروا على العباس ببيعتة لابي بكر وعلى عبدالله بن العباس خدمته لعمر بعد بيعته له، فان كان ذلك جائزًا فهذا جائز. فكأنما القم هذا الهاشمي حجرا.

He^{asws} said: 'Glory be to Allah^{azwj}! Did not Abbas pay allegiance to Abu Bakr and he was Taymi and Abbas was Hashimi? Or did not Abdullah Bin Abbas serve Umar Bin Al-Khattab and he was a Hashimite and the father of the Caliphs and Umar my^{asws} enemy? Why was it that Umar included the distant ones of Qureish in the consultation council but did not include Abbas? And if my^{asws} exaltation of a non-Hashimite over the Hashimite is abhorrent, then you should also consider abhorrent the allegiance paid by Abbas to Abu Bakr and the service provided by Abdullah Bin Abbas to Umar after having paid allegiance to him. And if these are permissible then so is this one'. The Hashimite Sheykh became silent as if a stone was stuck in his throat'.³²

³² Tafseer Imam Hassan Al Askari^{asws} – S 238

VERSE 26

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

[3:26] Say: O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from whomsoever You so Desire to, and You Honour whom You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You have Power over all things

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ بْنِ أَبِي سَمَّالٍ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ أَلَيْسَ قَدْ آتَى اللَّهَ عِزًّا وَجَلَّ بِنِي أُمَيَّةِ الْمُلْكَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ آتَانَا الْمُلْكَ وَأَخَذْنَاهُ بِنُؤْمَانِيَّةٍ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ الثَّوْبُ فَيَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

From him, from Ibrahim bin Abu Bakr Bin Abu Sammaak, from Dawood Bin Farqad, from Abdul A'ala the slave of the progeny of Saam, who has said:

I asked from Abu Abdullah^{asws} (about): **[3:26] Say: O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from whomsoever You so Desire to.** Has not Allah^{azwj} Mighty and Majestic Given the kingdom to the Clan of Umayya?' He^{asws} said; 'This is not as where you are going with it. Allah^{azwj} Gave us^{asws} the kingdom and the Clan of Umayya took it away, like the man who has his clothes and another one takes it away from him, so it still does not belong to the one who took it (unlawfully)'.³³

VERSE 27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

[3:27] You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure

ابن بابويه، قال: سئل الحسن بن علي بن محمد (عليهم السلام) عن الموت، ما هو؟ قال: «هو التصديق بما لا يكون، حدثني أبي، عن أبيه، عن جده الصادق (عليه السلام) قال: إن المؤمن إذا مات لم يكن ميتا، وإن الميت هو الكافر، إن الله عز و جل يقول: تُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَ تُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ يَعْنِي الْمُؤْمِنَ مِنَ الْكَافِرِ، وَ الْكَافِرَ مِنَ الْمُؤْمِنِ.»

Ibn babuwayh said,

'Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} was asked about the death, what is it?' He^{asws} said: 'It is the ratification of what has not happened yet. My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Al-Sadiq^{asws} having said: 'When the Believer dies he does not become dead, and the dead are the Infidels. Allah^{azwj} Mighty and Majestic is Saying **[3:27] You Extract the living**

³³ Al Kafi – H 14837

from the dead and You Extract the dead from the living – Meaning the Believer (born) from the Infidel, and the Infidel (born) from the Believer'.³⁴

VERSES 28 & 29

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيَحذَرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ {28}

[3:28] Let not the Believers take the unbelievers for friends rather than Believers; and whoever does this, he shall have nothing from Allah, but you should guard yourselves against them, guarding carefully; and Allah Cautions you Himself; and to Allah is the eventual coming

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {29}

[3:29] Say: Whether you hide what is in your hearts or manifest it, Allah Knows it, and He Knows whatever is in the skies and whatever is in the earth, and Allah has Power over all things

العباشي: عن الحسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه (عليه السلام) قال: «كان رسول الله (صلى الله عليه و آله) يقول: لا إيمان لمن لا تقية له، و يقول: قال الله: إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً».

Al Ayyashi, from Al Husayn Bin Zayd Bin Ali,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} used to say: 'There is no belief for the one who has no dissimulation for him'. And he^{saww} said: 'Allah^{azwj} Says **[3:28] but you should guard yourselves against them, guarding carefully**'.³⁵

- الامر بالتقية: -

THE ORDER FOR DISSIMULATION

وأمرك أن تستعمل التقية في دينك فان الله عزوجل يقول: (لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شيء إلا أن تتقوا منهم تقاة).

'And I^{asws} order you to observe dissimulation in your Religion, for Allah the Almighty has Said: **[3:28] Let not the Believers take the unbelievers for friends rather than Believers; and whoever does this, he shall have nothing from Allah, but you should guard yourselves against them, guarding carefully.**

وقد أذنت لك في تفضيل أعدائنا علينا إن ألجأك الخوف إليه - و - في إظهار البراءة منا إن حملك الوجمل عليه - و - في ترك الصلوات المكتوبات إذا خشيت على حشاشتك الاقات والعاهات، فان تفضيلك أعداءنا علينا عند خوفك لا ينفعهم ولا يضرنا، وإن إظهارك براءتك منا عند تقيتك لا يقدح فينا ولا ينقصنا، ولئن تنبرأ منا ساعة بلسانك وأنت موال لنا بجانك لتبقي على نفسك روحها التي بها قوامك ومالك الذي به قوامها، وجاهها الذي به تماسكها، وتصون من عرف بك

³⁴ معاني الأخبار: 10 / 290

³⁵ تفسير العباشي 1: 24 / 166.

وعرفت به من أوليائنا وإخواننا وأخواتنا من بعد ذلك بشهور وسنين إلى أن تنفرج تلك الكربة وتزول - به - تلك الغمة فإن ذلك أفضل من أن تتعرض للهلاك، وتتقطع به عن عمل في الدين وصلاح إخوانك المؤمنين.

I^{asws} authorise you to be friendly to the infidels if you have fear of them, and display avoidance of us^{asws} in order to baffle them; and you can postpone your Prayers from their prescribed times if you fear for your lives or calamities or misfortunes, and you can give preference to our^{asws} enemies over us^{asws} out of fear as it neither profits them nor does it affect us^{asws} adversely. Your display of staying away from us^{asws} under dissimulation does neither reduce our^{asws} virtues nor does it cause us^{asws} any loss, as you are only expressing our^{asws} avoidance for an hour by your tongue whilst remaining loyal to us^{asws} for the rest of the time in order to save yourself and remain safe, along with those associates of yours that you are not recognised by, and those that are recognized by you, among your brothers and your sisters, until the months and the years pass by and the fear declines from you. This is more preferable for you than destruction so that you may not be cut off from performing the deeds of your religion and the correction of your believing brothers.

وإياك ثم إياك أن تترك التقية التي أمرتك بها، فإنك شائط بدمك ودماء إخوانك معرض لنعمتك ونعمتهم للزوال، مذل لهم في أيدي أعداء دين الله، وقد أمرك الله باعزازهم فإنك إن خالفت وصيتي كان ضررك على نفسك وإخوانك أشد من ضرر الناصب لنا الكافر بنا.

Beware and beware again from avoiding dissimulation which I^{asws} have ordered you to observe, otherwise you will be the cause of spilling your own blood and that of your brothers' as well, causing your bounties and their bounties to decline, and causing them humiliation from the hands of the enemies of Allah^{azwj}. Allah^{azwj} has Commanded you to bestow honour upon your believing brothers and if your were to go against this order of mine^{asws}, then the adverse effects of this on you and your brothers will be far more severe than what the Nasibis and the Infidels will inflict you with.³⁶

VERSE 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {30}

[3:30] On the Day which every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah Cautions you (about) Himself; and Allah is Compassionate to the servants

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُ النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْعِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حُفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

³⁶ Tafseer Imam Hassan Al Askari^{asws} – S 84 (Extract)

'Ali^{asws} Bin Al-Husayn^{asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah^{saww} which was preserved and written down.

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلَّ نَفْسٍ مِمَّا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَرًا وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَيَحْكُ يَا ابْنَ آدَمَ الْعَافِلَ وَ لَيْسَ بِمَعْفُولٍ عَنْهُ

He^{asws} would say: 'O you people! Fear Allah^{azwj} and know that you will be returning to Him^{azwj}. So each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah^{azwj} Himself^{azwj} has Cautioned you, and woe be unto you O oblivious son of Adam^{as} for He^{azwj} is not Oblivious of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أُسْرِعَ شَيْءٌ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَيْثِيًّا يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَأَنَّ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبِضَ الْمَلَكُ رُوحَكَ وَ صِرْتَ إِلَى قَبْرِكَ وَحِيدًا فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ أَفْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمَسَاءَلَتِكَ وَ شَدِيدِ امْتِحَانِكَ

O son of Adam^{as}, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, *Naakir* and *Nakeer* to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يُسْأَلُ بِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنِ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ وَ عَنِ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنِ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنِ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عَمْرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَقْتَهُ

And indeed! the first thing what they will ask you would be about your Lord^{azwj} which you had worshipped, and about your Prophet^{saww} who^{saww} was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam^{asws} whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فَخُذْ حِذْرَكَ وَ انظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ وَ الْمَسْأَلَةِ وَ الْإِخْتِبَارِ فَإِنَّ تَكُ مُؤْمِنًا عَارِفًا بِدِينِكَ مُتَّبِعًا لِلصَّادِقِينَ مُوَالِيًا لِأَوْلِيَاءِ اللَّهِ لَقَاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرِّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلْتَكُمُ الْمَلَائِكَةُ بِالرُّوحِ وَ الرِّيحَانِ وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلَجَّحَ لِسَانَكَ وَ دُحِضَتْ حُجَّتُكَ وَ عَيِّبَتْ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلْتَكُمُ الْمَلَائِكَةُ الْعَذَابِ بِنَزْلِ مِنْ حَمِيمٍ وَ تَصْلِيَةِ جَحِيمٍ

So take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you are a Believer having understood your Religion, followed the truthful ones^{asws}, befriended the friends of Allah^{azwj}, Allah^{azwj} will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah^{azwj} Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will drag you into the Hell and its intense heat.

وَاعْلَمَ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْظَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوْلِيَّيْنَ وَ الْأَخْرِيَّيْنَ ذَلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمٌ الْأَرْزَاقَةُ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ وَ ذَلِكَ يَوْمٌ لَا تَقَالُ فِيهِ عَثْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْدِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مَنَقَالَ دَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مَنَقَالَ دَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

And know, O son of Adam^{as} that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah^{azwj} Mighty and Majestic will Gather in it the former ones and the later ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Believers having done a good deed in this world the weight of an atom would find it, and the one was from the Believers having done an evil deed in this world the weight of an atom would find it too.³⁷

VERSES 31 & 32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {31} قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ {32}

[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins, and Allah is Forgiving, Merciful [3:32] Say: Obey Allah and the Rasool; but if they turn back, then surely Allah does not love the unbelievers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرَفُوا فَافْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يَتَّيَّنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah^{asws} having said: 'If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah^{azwj}.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ رَجُلٍ يَزْدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٍ يَتَذَارَكُ مَيْبَتَهُ بِالتَّوْبَةِ وَ آتَى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عَنْقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بَوْلَانِيَّتِنَا أَهْلَ النَّبِيِّتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا النَّوَابِ بِنَا وَ رَضِيَ بِقُوتِهِ نَصَفَ مَدَّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْرَهَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَجِلُونَ وَدُّوا أَنَّهُ حَظَّهُمْ مِنَ الدُّنْيَا

³⁷ Al Kafi – H 14477

Amir-ul-Momineen^{asws} used to say: ‘There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah^{azwj}! If he were to perform prostrations to the extent that his neck breaks off, Allah^{azwj} will not Accept deeds from him except by our^{asws} Wilayah, the People^{asws} of the Household. Indeed, (Acceptance) is for the ones who recognise our^{asws} rights and hope for Reward by us^{asws}, (they) are pleased with their strength of half a ‘Mudd’ (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah^{azwj} and are pleased with the (little) share from the world.

وَكَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ حَيْثُ يَقُولُ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ مَا الَّذِي آتَوْا بِهِ أَتَوْا وَاللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَالْوَلَايَةِ وَهُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَاللَّهُ حَوْفُهُمْ خَوْفَ شَكِّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّمَا خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah^{azwj} has Described them where He^{azwj} has Said: “[23:60] **And those who dispense their charity with their hearts full of fear**”. That’s what they come with? By Allah^{azwj}! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allah^{azwj}, they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our^{asws} love and being (less) obedient to us^{asws}.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِي وَ لَا تَتَّصِعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفُ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرْجَهُ إِنْ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَرْيَدُ مِنَ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يُظْهَرَ شُكْرُهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنْ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: ‘If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter’. Then said: ‘Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah^{azwj} by his heart, obligates more for himself from Allah^{azwj}, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones’.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنْ لَهُ عَلَيْهِ فَضْلًا بِالْعَاقِبَةِ إِذَا رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسِبٌ أَمَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى (عَلَيْهِ السَّلَام) ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَنْدَرَجٍ بِسُتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَعْتُونٍ بِنِجَاةِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُعْلِنِ

So I said to him^{asws}, ‘But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?’ He^{asws} said: ‘Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa^{as?}’ Then said: ‘How many are proud with what Allah^{azwj} has Favoured them with, and how many have been enticed by the Veil of Allah^{azwj} upon them, and how many have

been infatuated by the praises of the people upon him'. Then said: 'I^{asws} hope for the salvation for the ones who recognise our^{asws} rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَ وَالِي غَيْرِنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he^{asws} recited: “[3:31] Say: If you love Allah, then follow me, Allah will Love you”, then said: ‘O Hafs, the love is higher than the fear’. Then said: ‘By Allah^{azwj}, Allah^{azwj} does not Love the one who loves the world, and takes as a friend other than us^{asws}, whilst the one who recognises our^{asws} rights and loves us^{asws}, so he has loved Allah^{azwj}’.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُفُّوا بِتَضَرُّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنَجِّيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَفِّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخَوْفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنْبًا وَ لَا تُكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كُلَّ لِسَانُهُ

A man wept, so he^{asws} said: ‘Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah^{azwj} to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah^{azwj} in that condition’. Then said to him: ‘O Hafs, be a follower and not a leader. O Hafs, the Rasool^{saww} Allah^{azwj} said: ‘The one who fears Allah^{azwj}, would be of little speech’.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعْظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشُقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: ‘Once Musa Bin Imran^{as} was advising his^{as} companions, when a man stood up, and tore his shirt. So Allah^{azwj} Revealed unto him^{as}: “O Musa^{as}! Say to him, ‘Do not tear your shirt, but open for Me^{azwj} your heart’.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَأَنْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ.

Then said: ‘Musa^{as} Bin Imran^{as} passed by a man from his^{as} companion, and he was prostrating. So after return back from what he^{as} had to do, (Musa^{as}) saw him still in prostration. So Musa^{as} said to him: ‘If (the fulfilment) of your need was in my^{as} hands, I^{asws} would have fulfilled it for you’. So Allah^{azwj} Revealed unto him^{as}: “O Musa^{as}! Even if he were to prostrate until his neck breaks, I^{azwj} will not Accept it until he turns away from what I^{azwj} Abhor and towards what I^{azwj} Love”.³⁸

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله (عليه السلام). و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)، في صحيفة أخرجها لأصحابه: «و اعلموا أن الله إذا أراد بعبد خيرا شرح صدره للإسلام، فإذا أعطاه ذلك نطق لسانه بالحق، و عقد قلبه عليه و عمل به، فإذا جمع الله له ذلك تم له إسلامه، و كان عند الله إن مات على ذلك الحال من المسلمين حقا.

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Al Mowzan,

(It has been narrated) from Abu Abdullah^{asws}, and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abu Abdullah^{asws}, in a Parchment which he^{asws} brought out to his^{asws} companions: 'And know that if Allah^{azwj} Intends good for a servant, He^{azwj} opens his chest for the Islam. So He^{azwj} Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah^{azwj} Gathers that to him, He^{azwj} Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

و إذا لم يرد الله بعيد خيرا وكله إلى نفسه، و كان صدره ضيقا حرجا، فإن جرى على لسانه حق لم يعقد قلبه عليه، و إذا لم يعقد قلبه عليه لم يعطه الله العمل به، فإذا اجتمع ذلك عليه حتى يموت و هو على تلك الحال كان عند الله من المنافقين، و صار ما جرى على لسانه من الحق الذي لم يعطه الله أن يعقد قلبه عليه، و لم يعطه العمل به حجة عليه يوم القيامة.

And if Allah^{azwj} does not Intend good for a servant, He^{azwj} Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah^{azwj} and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah^{azwj}. And all that flowed upon his tongues from the truth which he did not follow Allah^{azwj} and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فاتقوا الله و اسألوه أن يشرح صدوركم للإسلام، و أن يجعل ألسنتكم تنطق بالحق حتى يتوفاكم و أنتم على ذلك، و أن يجعل منقلبكم منقلب الصالحين قبلكم، و لا قوة إلا بالله، و الحمد لله رب العالمين.

So fear Allah^{azwj} and ask Him^{azwj} that He^{azwj} should Open your chests for the Islam, and that He^{azwj} should Make your tongues to speak with the truth until you die whilst being upon that, and that He^{azwj} should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah^{azwj}, and Praise is due to Allah^{azwj} the Lord^{azwj} of the worlds.

و من سره أن يعلم أن الله يحبه فليعمل بطاعة الله و ليتبعنا، ألم يسمع قول الله عز و جل لنبيه: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ؟

And the one who wishes that he should know whether Allah^{azwj} Loves him, so he should act in obedience to Allah^{azwj} and follow us^{asws}. Have you not heard the Words of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww}: **[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you for your sins, and Allah is Forgiving, Merciful?**

و الله لا يطيع الله عبد أبدا إلا أدخل الله عليه في طاعته اتباعنا، و لا و الله لا يتبعنا عبد أبدا إلا أحبه الله، و لا و الله لا يدع أحد اتباعنا أبدا إلا أبغضنا، و لا و الله لا يبغضنا أحد أبدا إلا عصى الله، و من مات عاصيا لله أخزاه الله و أكبه على وجهه في النار، و الحمد لله رب العالمين.

By Allah^{azwj}, no servant will be in obedience to Allah^{azwj} ever until Allah^{azwj} Makes him to be included along with obedience to Him^{azwj}, obedience to us^{asws}. And, by Allah^{azwj}, no servant will be following us^{asws} ever until Allah^{azwj} Loves him. And, by Allah^{azwj}, no servant leaves following us^{asws} ever except that he hates us^{asws}. And, by Allah^{azwj}, no

one ever hates us^{asws} except that he disobeys Allah^{azwj}. And the one who dies whilst being in disobedience to Allah^{azwj}, Allah^{azwj} will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah^{azwj}, the Lord^{azwj} of the worlds'.³⁹

العياشي: عن زياد، عن أبي عبيدة الحذاء، قال: دخلت على أبي جعفر (عليه السلام)، فقلت: بأبي أنت و أمي، ربما خلا بي الشيطان فخبثت نفسي، ثم ذكرت حبي إياكم، و انقطاعي إليكم فطابت نفسي، فقال (عليه السلام): «يا زياد، و يحك، و ما الدين إلا الحب، ألا ترى إلى قول الله تعالى: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Al Ayyashi, from Ziyad, from Abu Ubeyda Al Haza'a who said,

'I came up to Abu Ja'far^{asws}, so I said, 'May my father and my mother be sacrificed for you^{asws}! Sometimes when I am alone, the Satan^{la} spoils my soul, then I remember my love for you^{asws}, and I dedicate myself to you^{asws}, so my soul becomes good'. So he^{asws} said: 'O Ziyad! Woe be unto you! And is the Religion except the love? Do you not see the Words of Allah^{azwj} [3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you for your sins?'⁴⁰

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «قد عرفتم في منكرين كثيرا، و أحببتم في مبغضين كثيرا، و قد يكون حبا لله في الله و رسوله، و حبا في الدنيا، فما كان في الله و رسوله فتوابه على الله تعالى، و ما كان في الدنيا فليس في شيء» ثم نفض يده، ثم قال: «إن هذه المرجئة، و هذه القدرية، و هذه الخوارج ليس منهم أحد إلا يرى أنه على الحق، و إنكم إنما أحببتمونا في الله».

From Basheer Al Dahaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You have been recognised a lot among the deniers, and loved a lot among the haters. And love occurs for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}, and love regarding the world. So whatever was regarding Allah^{azwj} and His^{azwj} Rasool^{asws}, so its Reward is upon Allah^{azwj} the High. And whatever was for the world, so there is nothing in it'. Then he^{asws} wiped his^{asws} hand, then said: 'These are the Murjiites, and these are the Qadiriyya, and these are the Khawarijites. There is none among them except that he sees that he is upon the Truth, whilst you all (Shiah) love us^{asws} for the Sake of Allah^{azwj}'.

ثم تلا: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، وَ مَا آتَاكُمُ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Then he^{asws} recited [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you, [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back, [4:80] Whoever obeys the Rasool, so he has obeyed Allah, [3:31] If you love Allah, then follow me, Allah will Love you'.⁴¹

عن بريد بن معاوية العجلي، قال: كنت عند أبي جعفر (عليه السلام) إذ دخل عليه قادم من خراسان ماشيا، فأخرج رجله و قد تغلفناه، و قال: أما و الله ما جاء بي من حيث جنت إلا حبكم أهل البيت. فقال أبو جعفر (عليه السلام): «و الله لو أحبنا حجر حشره الله معنا، و هل الدين إلا الحب، إن الله يقول: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ و قال: يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ و هل الدين إلا الحب».

³⁹ الكافي 8: 1/13

⁴⁰ تفسير العياشي 1: 167/25.

⁴¹ تفسير العياشي 1: 167/26.

From Bureyd Bin Muawiya Al Ajaly who said,

'I was in the presence of Abu Ja'far^{asws} when a walker from Khurasan came up. So he brought out his legs and they had been badly bruised, and he said, 'By Allah^{azwj}! I have not come from where I come from except for the love of the People^{asws} of the Household'. So Abu Ja'far^{asws} said: 'By Allah^{azwj}! Even if a rock were to love us, Allah^{azwj} would Resurrect it with us^{asws}. And is the Religion except for the love? Allah^{azwj} is Saying **[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.** And is the Religion except the love?'⁴²

عن ربي بن عبد الله، قال: قيل لأبي عبد الله (عليه السلام): جعلت فداك، إنا نسمة بأسمائكم و أسماء آبائكم، فينفعنا ذلك؟ فقال: «إي و الله، و هل الدين إلا الحب، قال الله: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ».

From Rabi'e Bin Abdullah who said,

'It was said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! We name (ourselves) with your^{asws} name and the names of your^{asws} forefathers^{asws}, so is that beneficial for us?' So he^{asws} said: 'Yes, by Allah^{azwj}! And is the Religion except the love?' Allah^{azwj} Says **[3:31] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins**'.⁴³

VERSES 33 & 34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ {34}

[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثني محمد بن عيسى، عن هارون، قال: حدثني أبو عبد الصمد إبراهيم، عن أبيه، عن جده- و هو إبراهيم بن عبد الصمد بن محمد بن إبراهيم- قال: سمعت جعفر بن محمد (عليهما السلام) يقرأ: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ- و آل محمد- عَلَى الْعَالَمِينَ قال: «هكذا أنزلت».

Al Sheykh (Al Sadouq), in his Amaali, from Abu Muhammad Al Fahaam, from Muhammad Bin Isa, from Haroun, from Abu Abdullah Al Samad Ibrahim, from his father, from his grandfather – and he is Ibrahim Bin Abdul Samad Bin Muhammad Bin Ibrahim – who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} recite **[3:33] Surely Allah Chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran and the Progeny of Muhammad above the nations,** (the Imam^{asws}) said: This is how it was Revealed!'.⁴⁴

عن هشام بن سالم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ. فقال: «هو: آل إبراهيم و آل محمد على العالمين. فوضعوا اسما مكان اسم».

From Hashim Bin Saalim who said,

⁴² تفسير العياشي 1: 167 / 27.

⁴³ تفسير العياشي 1: 167 / 28.

⁴⁴ الأمالي 1: 306.

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim**'. So he^{asws} said: 'It is 'The Progeny of Ibrahim^{as}, and the Progeny^{asws} of Muhammad^{saww} is above (all) the nations'. So they placed a name in place of a name'.⁴⁵

عن أيوب، قال: سمعني أبو عبد الله (عليه السلام) وأنا أقرأ: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ فقال لي: «و آل محمد. كانت فمحوها، و تركوا آل إبراهيم و آل عمران».

From Ayoub who said,

'Abu Abdullah^{asws} made me listen to it and I recited **[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations**, so he^{asws} said to me: 'And the Progeny^{asws} of Muhammad^{saww}. This is how it was, so they deleted it, and left **the Progeny of Ibrahim and the Progeny of Imran**'.⁴⁶

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: قلت له: ما الحجة في كتاب الله أن آل محمد هم أهل بيته؟ قال: «قول الله تبارك و تعالى: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ. هكذا نزلت على العالمين ذرية بعضها من بعض و الله سميعٌ عليمٌ و لا تكون الذرية من القوم إلا نسلهم من أصلابهم».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the proof in the Book of Allah^{azwj} that the Progeny^{asws} of Muhammad^{saww}, they^{asws} are his^{saww} Household?' He^{asws} said: 'The Words of Allah^{azwj} Blessed and High **[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations**'. This is how it was Revealed. **above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing**. And the offspring does not come about from the people except in their lineages from their aslab'.

و قال: اعملوا آل داود شكراً و قليلٌ من عبادي الشكور و آل عمران و آل محمد.

And he^{asws} said: **[34:13] And very few of My servants are the grateful ones**, and the Progeny of Imran and the Progeny^{asws} of Muhammad^{saww}.⁴⁷

العباشي: عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام) قال: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذرية بعضها من بعض قال: «نحن منهم، و نحن بقية تلك العترة».

Al Ayyashi, from Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: **[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other**, said: 'We^{asws} are from them, and we^{asws} are the remaining ones of that Family'.⁴⁸

⁴⁵ تفسير العياشي 1: 168 / 30.

⁴⁶ تفسير العياشي 1: 169 / 34.

⁴⁷ تفسير العياشي 1: 169 / 35.

⁴⁸ تفسير العياشي 1: 168 / 29.

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is it not from your^{asws} speech that the Prophets^{as} are infallible?' He^{asws} said: 'Yes'. He said, 'So what are you^{asws} with regards to the Words of Allah^{azwj} Mighty and Majestic **[20:121] and Adam disobeyed his Lord, so he strayed?**'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَ أُشَارَ لَهَا إِلَى شَجَرَةِ الْحَنْطَةِ فَتَكُونَا مِنَ الظَّالِمِينَ، وَ لَمْ يَقُلْ لَهَا لَا تَأْكُلَا مِنْ هَذِهِ الشَّجَرَةِ وَ لَا مِمَّا كَانَ مِنْ جِنْسِهَا، فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَةَ، وَ لَمْ يَأْكُلَا مِنْهَا، وَ إِنَّمَا أَكَلَا مِنْ غَيْرِهَا

He^{asws} said: 'Allah^{azwj} the High Said to Adam^{as} **[2:35] And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree,** and Indicated to them^{as} the wheat tree **for then you will be from the unjust ones.** And He^{azwj} did not Say to them: "Do not eat from this tree, nor from what was from its type". So they^{as} did not go near that tree, and did not eat from it. But rather, they^{as} ate from other (trees)'.
 لما أن وسوس الشيطان إليهما، و قال: ما نهاكما ربُّكما عن هذه الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إلا أن تكونا ملكين أو تكونا من الخالدين و قاسمهما إني لكما لمن الناصحين، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فدلاهما بغرور، فأكلا منها ثقة بيمينه بالله،

When the Satan^{la} whispered to them both^{as} and said **[7:20] Your Lord has not Forbidden you this tree** but rather He^{azwj} has Forbidden you^{as} from going near to some other tree, and did not Forbid you^{as} from eating from it **except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you.** And Adam^{as} and Hawwa^{as} had not witnessed before that anyone who would swear falsely by Allah^{azwj} **[7:22] Then he caused them to fall by deceit.** So the eating from it (was as a result of) his^{as} reliance upon the swear by Allah^{azwj}.

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتبه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam^{as} before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets^{as} before the descent of the Revelation upon them^{as}. So when Allah^{azwj} the High Chose him^{as} and Made him^{as} a Prophet^{as}, he^{as} was infallible with neither a minor nor a major sin to him^{as}.

قال الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَ هَدَى وَ قَالَ عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ».

Allah^{azwj} Mighty and Majestic Said [20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him). And He^{azwj} Said '[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations'.⁴⁹

و عن الشيخ الطوسي قدس سره، قال: روى أبو جعفر القلانسي، قال: حدثنا الحسين بن الحسن، قال: حدثنا عمرو بن أبي المقدم، عن يونس بن حباب، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام) قال: «قال رسول الله (صلى الله عليه وآله): ما بال أقوام إذا ذكروا آل إبراهيم و آل عمران استبشروا، و إذا ذكروا آل محمد اشمازت قلوبهم؟! و الذي نفس محمد بيده، لو أن أحدهم وافى بعمل سبعين نبيا يوم القيامة ما قبل الله منه حتى يوافي بولايته و ولاية علي بن أبي طالب».

And from Al Sheykh Al Toosy, from Abu Ja'far Al Qalanasy, from Al Husayn Bin Al Hassan, from Amro Bin Abu Al Maqdam, from Yunus Bin Habaab,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the matter with the people that whenever there is a mention of the Progeny of Ibrahim^{as} and the Progeny of Imran^{as} they are joyful, and when there is a mention of the Progeny^{asws} of Muhammad^{saww}, their hearts are constricted? By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}, even if one of them comes forward with the deeds of seventy Prophets^{as} on the Day of Judgement, Allah^{azwj} will not Accept from him until he comes forward with my^{saww} Wilayah and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'⁵⁰

VERSES 35 - 42

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {35} فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ {36}

[3:35] When a wife of Imran said: My Lord! I vow to You what is in my womb, to be devoted (to Your worship); therefore Accept from me, surely You are the Hearing, the Knowing [3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female - and Allah was more Knowing of what she gave birth to - and the male is not like the female, and I have named it Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37} هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

[3:37] So her Lord Accepted her with a goodly Acceptance and Made her grow up a good growing, and Gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Maryam! From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:38] That is where

⁴⁹ عيون أخبار الرضا (عليه السلام) 1: 1/195

⁵⁰ مصباح الأنوار: 158. «مخطوط»

Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ {39} قَالَ رَبِّ أُنَّى يُكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {40}

[3:39] Then the Angels called to him as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah, and honourable and chaste and a Prophet from among the good ones [3:40] He said: Lord! How shall there be a son (born) unto me, and old age has already come upon me, and my wife is barren? He said: It is like that, Allah Does whatever He so Desires to

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ {41} وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ {42}

[3:41] He said: My Lord! Make a Sign for me. Said He: Your Sign is that you should not speak to men for three days except by gestures; and remember your Lord much and Glorify Him in the evening and the morning [3:42] And when the Angels said: O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of of the worlds

وقال في قصة يحيى وزكريا: (هنالك دعا زكريا ربه قال رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء) يعني لما رأى زكريا عند مريم فاكهة الشتاء في الصيف، وفاكهة الصيف في الشتاء، وقال لها: (يا مريم أنى لك هذا؟ قالت هو من عند الله إن الله يرزق من يشاء بغير حساب) وأيقن زكريا أنه من عند الله، إذ كان لا يدخل عليها أحد غيره، قال عند ذلك في نفسه: إن الذي يقدر أن يأتي مريم بفاكهة الشتاء في الصيف، وفاكهة الصيف في الشتاء، لقادر أن يهب لي ولدا، وإن كنت شيخا، وكانت امرأتي عاقرا، فهنالك دعا زكريا ربه فقال: (رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء).

(Imam Hassan Al Askari^{asws}) said: And He^{azwj} Said in the story of Yahya^{asws} and Zakariyya^{asws}: **It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:38] That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication** Meaning, when Zakariyya^{as} saw that Maryam^{as} had the winter fruits in the summer, and summer fruits in the winter, said to her: **[3:37] He said: O Maryam! From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure.** And Zakariyya^{as} ascertained that these were from Allah^{azwj}, for no one other than himself^{asws} had come to her. He^{as} said to himself^{as}: 'Surely He^{azwj} Who has the Power to Give to Maryam^{as} winter fruits in the summer, and summer fruits in the winter, does have the Power to Endow to me^{as} a son, although I^{as} am and old man and my^{as} wife is barren. That is the supplication of Zakariyya^{as} to his^{as} Lord^{azwj}. He^{as} said: **[3:38] My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication.**

قال الله عزوجل: (فنادته الملائكة) يعني نادت زكريا. (وهو قائم يصلي في المحراب: إن الله يبشرك بيحيى مصدقا بكلمة من الله) قال: مصدقا بصدق يحيى يعيسى (عليهما السلام): (وسيدا) يعني رئيسا في طاعة الله على أهل طاعته (وحصورا) وهو الذي لا يأتي النساء (ونبيا من الصالحين). ممشا (سزسزفز) فاثمة هلا فغ شهي: طوقال: وكان أول تصديق يحيى يعيسى (عليهما السلام) أن زكريا كان لا يصعد إلى مريم في تلك الصومعة غيره، يصعد إليها يسلم، فاذا نزل أقفل عليها، ثم فتح لها من فوق الباب كوة صغيرة يدخل عليها منها الريح.

Allah^{azwj} the Almighty Says: **[3:39] Then the Angels called to him** Meaning, called to Zakariyya^{as}. **as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah.** A verification, verifying Yahya^{as} by Isa^{as} **and honourable** meaning, governance in the obedience of Allah^{azwj} on the obedient people **and chaste** and he^{as} will be one who will not go to women **and a Prophet from among the good ones** an offspring of good Prophets^{as}. The verification of Yahya^{as} by Isa^{as} was that no one apart from Zakariyya^{as} used to climb up to the room of Maryam^{as} by a ladder. Whenever he^{asws} used to climb down, he used to lock it from outside, and then opened a small opening on top of the door, for air to come to her^{as}.

فلما وجد مريم قد حبلى ساء ذلك، وقال في نفسه: ما كان يصعد إلى هذه أحد غيري وقد حبلى، الآن أفتضح في بني إسرائيل، لا يشكون أنني أحببتها. فجاء إلى امرأته، فقال لها ذلك، فقالت: يا زكريا لا تخف فإن الله لا يصنع بك إلا خيرا.

When he^{as} found Maryam^{as} to have conceived, he^{as} was grieved by this and said to himself^{as}: 'No one other than myself^{as} climbs up to her^{as} and now she^{as} is expecting. Soon this will be manifest to the Children of Israel, and they will suspect me^{as}. He^{asws} went to his^{as} wife and told her of that. She said: 'O Zakariyya^{as}! Do not fear, for Allah^{azwj} will not Deal with you^{as} except with Goodness'.

وانتني بمریم أنظر إليها، وأسألها عن حالها، فجاء بها زكريا إلى امرأته، فكفى الله مريم مؤونة الجواب عن السؤال ولما دخلت إلى اختها - وهي الكبرى ومريم الصغرى - لم تقم إليها امرأة زكريا فأذن الله ليحيى وهو في بطن امة فنخس بيده - في بطنها - وأزعجها ونادى امه: تدخل إليك سيدة نساء العالمين، مشتملة على سيد رجال العالمين، فلا تقومين إليها؟! فانزعجت، وقامت إليها، وسجد يحيى وهو في بطن امه لعيسى بن مريم.

'Bring Maryam^{as} to me so that I can look at her^{as}, and ask her^{as} about her^{as} condition'. Zakariyya^{as} went with her^{as} to his^{as} wife. Allah^{azwj} Saved Maryam^{as} from the trouble of answering the questions when she^{as} entered to her^{as} sister – and she was older and Maryam^{as} was younger – The wife of Zakariyya^{as} did not stand up for her in respect. Allah^{azwj} Permitted Yahya^{as}, and he^{as} was in the womb of his^{as} mother, to gesture with his^{as} hands – inside the womb – disturbed his^{as} mother and called out: 'The chieftess of the women of the worlds is entering, containing the chief of the men of the worlds. You are not standing up for her?' She stood up for her^{asws}, and Yahya^{as} prostrated to the mother of Isa^{as} Bin Maryam^{as}, whilst in the womb.⁵¹

ابن بابويه: قال: حدثني محمد بن علي ما جيلويه، قال: حدثنا علي بن إبراهيم، عن أبيه، عن الريان بن شبيب، قال: دخلت على الرضا (عليه السلام) في أول يوم من المحرم. فقال لي: «يا بن شبيب، أ صائم أنت؟» فقلت: لا. فقال: «هذا اليوم الذي دعا فيه زكريا (عليه السلام) ربه عز و جل، فقال: رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ فاستجاب الله له و أمر الملائكة، فنادت زكريا: وَ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى فَمَنْ صَامَ هَذَا الْيَوْمَ ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ، اسْتَجَابَ لَهُ كَمَا اسْتَجَابَ لَزَكْرِيَا (عليه السلام)».

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to me, from Ali Bin Ibrahim, from his father, from Al Rayan Bin Shabeeb who said,

'I came up to Al-Reza^{asws} during the first day of Al-Muharran, so he^{asws} said to me: 'O Bin Shabeeb! Are you fasting?' So I said, 'No'. He^{asws} said: 'This is the day in which Zakariyya^{as} supplicated to his^{as} Lord^{azwj} Mighty and Majestic saying **[3:38] My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication.** So Allah^{azwj} Answered it for him^{as} and Commanded the Angels. So

⁵¹ Tafseer Imam Hassan Al Askari^{asws} – S 374 (Extract)

they called out: 'Zakariyya' - **as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya**'. So the one who Fasts on this day, then supplicates to Allah^{azwj} Mighty and Majestic, it would be Answered for him as it was Answered for Zakariyya^{as, 52}.

أبو علي الطبرسي: قال أبو جعفر (عليه السلام): «معنى الآية اصطفاك من ذرية الأنبياء، و طهرتك من السفاح، و اصطفاك لولادة عيسى (عليه السلام) من غير فحل». وَ اصْطَفَاكَ عَلَى نِسَاءِ الْعَالَمِينَ أَي عَلَى نِسَاءِ عَالَمِي زَمَانِكَ لِأَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا) سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

Abu Ali Al Tabarsy said,

'Abu Ja'far^{asws} said: 'Meaning of the Verse [3:42] **Chosen you** – from the offspring of the Prophets^{as}, **and Purified you** – from the illness, **and Chosen you** – for the birth of Isa^{as} without a stallion (male) **and Chosen you above the women of of the worlds** – i.e above the women of the world of your^{as} era, because Syeda Fatima^{asws} daughter of Rasool-Allah^{saww} (Peace be upon her^{asws}, and upon her^{asws} father^{saww}, and her^{asws} husband^{asws}, and her^{asws} sons^{asws}) is the Chieftess of the women of the worlds'.⁵³

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): أخبرني عن قول رسول الله (صلى الله عليه و آله) في فاطمة: «إنها سيدة نساء العالمين» أ هي سيدة نساء عالمها؟ قال: «ذاك لمريم كانت سيدة نساء عالمها، و فاطمة سيدة نساء العالمين من الأولين و الآخرين».

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'Inform me about the words of Rasool-Allah^{saww} regarding Syeda Faima^{asws}: 'She^{asws} is the Chieftes of the women of the worlds', is she the Chieftess of the women of her^{asws} world (era)?' He^{asws} said: 'That is for Maryam^{as}. She^{as} was the Cieftess of the women of her world (era), and Syeda Fatima^{asws} is the Chieftess of the women of the Worlds from the Former ones and the Later ones'.⁵⁴

ابن بابويه: قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقل: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، و إن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة، كما كان قبل ذلك مرجوما باللعن».

Ibn Babuwayh said, 'Muhammad Bin Ahmad Al Sanany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askari^{asws} saying: 'Meaning of the [3:36] **the Pelted** (Satan^{la}) is that he^{la} is pelted with the curses, outcast from the places of the good. The Believer does not mention him^{la} except that he curses him^{la}. And it had preceded in the Knowledge of Allah^{azwj} that when Al-Qaim^{asws} rises, there

⁵² عيون أخبار الرضا (عليه السلام) 1: 58 / 299

⁵³ مجمع البيان 2: 746

⁵⁴ معاني الأخبار: 1 / 107

will not remain a Believer in his^{asws} era except that he would pelt him^{la} with the stones, just as before that he pelted him^{la} with the curses'.⁵⁵

العياشي: عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام) قال: قال: «إن امرأة عمران لما نذرت ما في بطنها محررا- قال:- و المحرر للمسجد إذا وضعته دخل المسجد فلم يخرج أبدا، فلما ولدت مريم قالت: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتُ وَ لَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَ إِنِّي سَمَّيْتُهَا مَرْيَمَ وَ إِنِّي أُعِيدُهَا بِكَ وَ ذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ فساهم عليها النبيون فأصاب القرعة زكريا، و هو زوج أختها، و كفلها و أدخلها المسجد،

Al Ayyashi, from Ismail Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The wife of Imran^{as}, when she vowed whatever was in her belly as a devotee. And the devotee of the Masjid, when born, would enter the Masjid and never come out ever. So when Maryam^{as} was born, she (her mother) said **[3:36] she said: My Lord! Surely I have brought it forth a female - and Allah was more Knowing of what she gave birth to - and the male is not like the female, and I have named it Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan.** So the Prophets drew lots and Zakariyya^{as}'s lot came, and he^{as} was the husband of her^{as} sister. And he^{as} took charge of her, and made her^{as} enter into the Masjid.

فلما بلغت ما تبلغ النساء من الطمث و كانت أجمل النساء، فكانت تصلي فيضيء المحراب لنورها، فدخل عليها زكريا فإذا عندها فاكهة الشتاء في الصيف، و فاكهة الصيف في الشتاء، فقال: أتى لك هذا قالت هُوَ مِنْ عِنْدِ اللَّهِ فهنا لك دعا زكريا ربه، قال: إِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي إِلَىٰ مَا ذَكَرَ اللَّهُ مِنْ قِصَّةٍ يَحْيَىٰ وَ زَكْرِيَا».

So when she^{as} reached (the age) which women reach, and she^{as} was the most beautiful woman. Whenever she^{as} Prayed, the Prayer Niche would be illuminated by her^{as} Light. So Zakariyya^{as} came up to her^{as}, and in her^{as} presence was winter fruits in the summer, and the summer fruits in the winter. So he^{as} said: **[3:37] O Maryam! From where does this come to you? She said: It is from Allah.** So that is where Zakariyya^{as} supplicated to his^{as} Lord^{azwj} **[19:5] And surely I fear my relatives after me** up to what Allah^{azwj} Mentioned from the story of Yahya^{as} and Zakariyya^{as}.⁵⁶

عن جابر، عن أبي جعفر (عليه السلام) قال: سمعته يقول: «أوحى الله إلى عمران: أني واهب لك ذكرا مباركا يبئري الأكمه و الأبرص، و يجيبي الموتى بإذن الله، و رسولا إلى بني إسرائيل، فأخبر بذلك امرأته حنة، فحملت فوضعت مريم قالت رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَ الْإِنثَىٰ لَا تَكُونُ رَسُولًا. فقال لها عمران: إنه ذكر يكون منها نبيا. فلما رأت ذلك قالت ما قالت، فقال الله و قوله الحق: وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتُ».

From Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Revealed unto Imran^{as}. "I^{azwj} shall be Gifting to you^{as} a Blessed male who would cure the blind and the leper, and would revive the dead by the Permission of Allah^{azwj}, and would be a Rasool^{as} to the Children of Israel". So he^{as} informed that to his^{as} wife Hannah. So she gave birth to Maryam^{as} she said, **[3:36] My Lord! Surely I have brought it forth a female** – and the female cannot not become a Rasool^{as}. So Imran^{as} said to her: 'A male from her^{as} would become a Prophet^{as}'. So when she saw that, she said what she said. So Alah^{azwj} Said, and His^{azwj} Words are True **[3:36] and Allah was more Knowing of what she gave birth to**'.

⁵⁵ معاني الأخبار: 1 / 139

⁵⁶ تفسير العياشي 1: 36 / 170

فقال أبو جعفر (عليه السلام): «فكان ذلك عيسى بن مريم (عليه السلام)، فإن قلنا لكم: إن الأمر يكون في أحدنا، فكان في ابنه، أو ابن ابنه، أو ابن ابن ابنه، فقد كان فيه، فلا تنكروا ذلك».

So Abu Ja'far^{asws} said: 'So that was Isa^{as} Bin Maryam^{as}. So when we^{asws} say to you all that the matter (Al-Qaim^{asws}) would be occurring in one of us^{asws}, so it would be in his^{asws} son^{asws}, or a son^{asws} of his^{asws} son^{asws}, or a son^{asws} of his^{asws} son^{asws} of his^{asws} son^{asws}. Therefore, do not be denying that'.⁵⁷

عن سيف، عن نجم، عن أبي جعفر (عليه السلام) قال: «إن فاطمة (عليها السلام) ضمنت لعلي (عليه السلام) عمل البيت والعجين والخبز وقم البيت، وضمن لها علي (عليه السلام) ما كان خلف الباب نقل الحطب، وأن يجيء بالطعام، فقال لها يوماً: يا فاطمة، هل عندك شيء؟ قالت: لا، والذي عظم حقك، ما كان عندنا منذ ثلاثة أيام شيء نقرئك به. قال: أ فلا أخبرتني؟ قالت: كان رسول الله (صلى الله عليه وآله) نهاني أن أسألك شيئاً، فقال: لا تسألني ابن عمك شيئاً، إن جاءك بشيء عفا، وإلا فلا تسأليه».

From Sayf, from Najam,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Fatima^{asws} took the responsibility to Ali^{asws} that she^{asws} would be doing the housework, and make the dough and the bread, and sweep the house. And Ali^{asws} took the responsibility to help her^{asws} whatever was behind the door, bring the firewood, and that he^{asws} would come with the food. So, one day, he^{asws} said to her^{asws}: 'O Fatima^{asws}! Is there anything with you^{asws}?'. She^{asws} said: 'No. By the One^{azwj} who Magnified your^{asws} rights, there is nothing with us^{asws} since the last three days we^{asws} can speak to you^{asws} by'. He^{asws} said: 'So why did you^{asws} not inform me^{asws}?'. She^{asws} said: 'Rasool-Allah^{saww} had forbidden me^{asws} that I^{asws} should ask you^{asws} for anything', so he^{saww} said: 'Do not ask your^{asws} cousin for anything. If he^{asws} comes to you^{asws} with something, welcome, otherwise do not ask him^{asws}'.

قال: «فخرج (صلوات الله عليه) فلقي رجلاً فاستقرض منه ديناراً، ثم أقبل به و قد أمسى، فلقي المقداد بن الأسود، فقال للمقداد: ما أخرجك في هذه الساعة؟ قال: الجوع، والذي عظم حقك، يا أمير المؤمنين-

He^{asws} (Abu Ja'far^{asws} said: 'He^{asws} went out and met a man and borrowed a Dinar from him. The he^{asws} returned with it. He^{asws} met Al-Miqdad Bin Al-Aswad^{as}. So he^{asws} said to Al-Miqdad: 'What made you^{as} to come out in this hour?' He^{as} said, 'The hunger, by the One^{azwj} Who Magnified your^{asws} rights, O Amir-ul-Momineen^{asws}'.

قال: قلت لأبي جعفر (عليه السلام): و رسول الله (صلى الله عليه وآله) حي؟ قال: و رسول الله (صلى الله عليه وآله) حي- قال (عليه السلام): فهو أخرجني و قد استقرضت ديناراً و سأوثرك به فدفعه إليه فأقبل فوجد رسول الله (صلى الله عليه وآله) جالساً و فاطمة تصلي و بينهما شيء مغطي، فلما فرغت أحضرت ذلك الشيء فإذا جفنة من خبز و لحم قال: يا فاطمة، أنى لك هذا؟ قالت: هو من عند الله إن الله يرزق من يشاء بغير حساب.

(The narrator) said, 'I said to Abu Ja'far^{asws}, 'And Rasool-Allah^{saww} was alive?' He^{asws} said: 'Rasool-Allah^{saww} was alive'. He^{asws} (Amir-ul-Momineen^{asws}) said: 'It would take me^{asws} out, and I^{asws} had borrowed it, but I^{asws} give you^{as} the preference for it'. So he^{asws} handed it over to him^{as}. So he^{asws} returned, and found Rasool-Allah^{saww} to be seated, and Fatima^{asws} Praying, and in between them was something covered. So when she^{asws} was free, she^{asws} presented that thing. So it was a bowl of bread and

⁵⁷ تفسير العياشي 1: 39 / 171.

meat. He^{asws} said: 'O Fatima^{asws}! This is with you^{asws}?' She^{asws} said: '**[3:37] It is from Allah. Surely Allah Gives to whom He so Desires to without measure**'.

فقال رسول الله (صلى الله عليه و آله): ألا أحدثك بمثلك و مثلها؟ قال: بلى، قال: مثل زكريا إذ دخل على مريم المحراب فوجد عندها رزقا قال يا مريم أتى لك هذا قالت هو من عند الله إن الله يرزق من يشاء بغير حساب فأكلوا منها شهرا، و هي الجنة التي يأكل منها القائم (عليه السلام) و هي عندنا».

So Rasool-Allah^{saww} said: 'Shall I^{saww} narrate to you^{asws} of something similar to it?' He^{asws} said: 'Yes'. He^{saww} said: 'An example of Zakariyya^{as} when he^{as} came up to Maryam^{as} in the Prayer Niche, so he^{as} found sustenance in her^{as} presence. He^{as} said: '**[3:37] O Maryam! From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure**'. So they^{asws} ate from it for a month. And it is the bowl from which Al-Qaim^{asws} would eat, and it is with us^{asws},⁵⁸

VERSES 43 & 44

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ {43} ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُنْفِقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

[3:43] O Maryam! Be obedient to your Lord and humble yourself, and bow down with those who bow [3:44] That is from the News relating to the unseen which We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge, and you were not with them when they contended one with another

ابن بابويه: قال: روي عن أبي جعفر (عليه السلام) قال: «أول من سوهم عليه مريم بنت عمران، و هو قول الله عز و جل: و ما كنت لَدَيْهِمْ إِذْ يُنْفِقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ و السهام ستة».

Ibn Babwayh said, 'It has been reported

(It has been narrated) from Abu Ja'far^{asws} having said: 'They drew lots for Maryam^{as} daughter of Imran^{as}, and these are the Words of Allah^{azwj} Mighty and Majestic **[3:44] and you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge**, and their arrows were six (in number)'.⁵⁹

VERSES 45 - 50

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ الْمُقَرَّبِينَ {45} وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ {46}

[3:45] When the Angels said: O Maryam, surely Allah Gives you good news with a Word from Him (of one) whose name is the the Messiah, Isa son of Maryam, worthy of regard in the world and the Hereafter and of those of Proximity [3:46] And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones

⁵⁸ تفسير العياشي 1: 41 / 171.

⁵⁹ الخصال 156 / 198.

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
{47} وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنجِيلَ {48}

[3:47] She said: Lord! How shall there be a son (born) to me, and man has not touched me? He said: It is like that, Allah Creates what He Desires to; when He has Decreed a matter, He only Says to it, Be, so it becomes [3:48] And He will Teach him the Book and the Wisdom and the Torah and the Evangel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ {49}

[3:49] And (Make him) a Rasool to the Children of Israel: That I have come to you with a Sign from your Lord, that I shall create for you from the clay like the form of a bird, then I breathe into it and it becomes a bird by the Permission of Allah; and I shall heal the blind and the leprous, and revive the dead by the Permission of Allah, and I shall inform you of what you have eaten and what you have stored in your houses; most surely there is a Sign in this for you, if you are Believers

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ۖ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا {50}

[3:50] And a verifier of that which is before me of the Torah and that I may allow you part of that which has been Forbidden to you, and I have come to you with a Sign from your Lord therefore fear Allah and obey me

علي بن إبراهيم، قال: حدثنا أحمد بن محمد الهمداني، قال: حدثني جعفر بن عبد الله، قال: حدثني كثير بن عياش، عن زياد بن المنذر أبي الجارود، عن أبي جعفر محمد بن علي (عليهما السلام)، في قوله تعالى: وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ. قال: «فإن عيسى (عليه السلام) كان يقول لبني إسرائيل: إني رسول الله إليكم أني أخلق لكم من الطين كهيئة الطير فأنفخ فيه فيكون طيراً بإذن الله و أبرئ الأكمة و الأبرص الأكمة هو الأعمى، قالوا: ما نرى الذي تصنع إلا سحراً فأرنا آية نعلم أنك صادق؟»

Ali Bin Ibrahim said, 'Ahmad Bin Muhammad Al Hamdany narrated to us, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Ziyad Bin Munzar Abu Al Jaroud,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} regarding the Words of the High **[3:49] and I shall inform you of what you have eaten and what you have stored in your houses.** He^{asws} said: 'Isa^{as} used to say to the Children of Israel: 'I^{as} am a Rasool^{as} of Allah^{azwj} to you all **[3:49] I shall create for you from the clay like the form of a bird, then I breathe into it and it becomes a bird by the Permission of Allah; and I shall heal the blind and the leprous.** 'Al-Akma'a' – it is the blindness. They said, 'We do not see what you^{as} have done except for the sorcery. Can you^{as} show us a Sign that we may come to know that you^{as} are truthful?'

قال: رأيتم إن أخبرتمكم بما تأكلون و ما تدخرون في بيوتكم «1»، يقول: ما أكلتم في بيوتكم قبل أن تخرجوا، و ما ادخرتم إلى الليل، تعلمون أني صادق؟ قالوا: نعم. فكان يقول للرجل: أكلت كذا و كذا، و شربت كذا و كذا، و رفعت كذا و كذا. فمنهم من يقبل منه فيؤمن، و منهم من ينكر فيكفر، و كان لهم في ذلك آية إن كانوا مؤمنين.»

He^{as} said: **[3:49] and I shall inform you of what you have eaten and what you have stored in your houses.** He^{as} was saying: 'What you have eaten in your houses before you came out, and what you have hoarded for the night. Will you come to know that I^{as} am truthful?' They said, 'Yes'. So he^{as} said for the man: 'You have eaten such and such, and drunk such and such, and refrained from such and such'. So, from them were one who accepted from it and believed, and from them were ones who denied and disbelieved. And there was a Sign in this for them if they had believed'.⁶⁰

عن أبان بن تغلب، قال: سئل أبو عبد الله (عليه السلام): هل كان عيسى بن مريم أحيا أحدا بعد موته حتى كان له أكل و رزق و مدة و ولد؟ فقال: «نعم، إنه كان له صديق مؤاخ له في الله، و كان عيسى يمر به فينزل عليه، و إن عيسى غاب عنه حيناً ثم مر به ليسلم عليه، فخرجت إليه أمه لتسلم عليه، فسألها عنه، فقالت أمه: مات، يا رسول الله. فقال لها: أ تحيين أن تريه، قالت: نعم، قال لها: إذا كان غدا أتيتك حتى أحياه لك بإذن الله تعالى.

From Aban Bin Tablugh who said,

'Abu Abdullah^{asws} was asked, 'Did Isa^{as} Bin Maryam^{as} ever revive anyone after his death to the extent that he ate, and for a term and had children?' So he^{asws} said: 'Yes, there was a friend of his^{as} whom he^{as} had established brotherhood with for the Sake of Allah^{azwj}. And Isa^{as} used to pass by him and stay with him. Isa^{as} was absent for a while, then passed by his house and greeted him. So his mother came out to return the greeting. So he^{as} asked about him. So his mother said, 'He died, O Rasool^{as} of Allah^{azwj}'. So he^{as} said to her: 'Would you like to see him (again)?' She said, 'Yes'. He^{as} said to her: 'I^{as} shall come to you tomorrow and revive him by the Permission of Allah^{azwj}'.

فلما كان من الغد أتاه، فقال لها: انطلقني معي إلى قبره، فانطلقا حتى أتيا قبره، فوقف عيسى (عليه السلام) ثم دعا الله فانفجر القبر، و خرج ابنها حيا، فلما رأته أمه و رآها بكيا فرحمها عيسى (عليه السلام) فقال له: أ تحب أن تبقى مع أمك في الدنيا؟ قال: يا رسول الله، بأكل و برزق و مدة، أو بغير مدة و لا رزق و لا أكل؟ فقال له عيسى: بل برزق و أكل و مدة، تعمر عشرين سنة، و تزوج و يولد لك قال: فنعم إذن. فدفعه عيسى (عليه السلام) إلى أمه، فعاش عشرين سنة و ولد له.»

So when it was the next day, he^{as} came to her and said: 'Come with me to his grave'. So she went with him^{as} until she came to his grave. So Isa^{as} paused, then supplicated to Allah^{azwj}. The grave split open and her son came out alive. So when his mother saw him, and he saw her, they cried. Isa^{as} felt merciful to the both of them, so he^{as} said to him: 'Would you like to remain with your mother in the world?' He said, 'O Rasool^{as} of Allah^{azwj}! (Would that be) with the eating, and the sustenance, and a term, or without a term, nor sustenance, nor eating?' So Isa^{as} said to him: 'But, (it would be) with the sustenance, and eating, and a term. You shall live for twenty years, and get married, and there would be children for you'. He said, 'Yes, then'. So Isa^{as} handed him over to his mother, and he lived for twenty years, and had children'.⁶¹

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «كان بين داود و عيسى بن مريم أربع مائة سنة، و كانت شريعة عيسى أنه بعث بالتوحيد و الإخلاص، و بما أوصى به نوح و إبراهيم و موسى، و أنزل عليه الإنجيل، و أخذ عليه الميثاق الذي أخذ على النبيين، و شرع له في الكتاب إقام الصلاة مع الدين و الأمر بالمعروف و النهي عن المنكر، و تحريم الحرام و تحليل الحلال.

⁶⁰ تفسير القمّي 1: 102.

⁶¹ تفسير العيّاشي 1: 51 / 174.

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In between Dawood^{as} and Isa^{as} Bin Maryam^{as} there were four hundred years. And the Law of Isa^{as} was that he^{as} was Sent with the Oneness, and the sincerity, and with what Noah^{as}, and Ibrahim^{as}, and Musa^{as} had been bequeathed with. And the Evangel was Revealed unto him^{as}, and the Covenant was taken from him^{as} which was Taken from the Prophets^{as}. And there was Initiated for him^{as} in the Book, the establishment of the Prayer along with the Religion, and the enjoining of the good, and the forbidding from the evil, and the prohibition of the Prohibited, and the permission for the Permissibles'.

و أنزل عليه في الإنجيل مواضع و أمثال و حدود، و ليس فيها قصاص و لا أحكام حدود، و لا فرض مواريث، و أنزل عليه تخفيف ما كان نزل علي موسى (عليه السلام) في التوراة، و هو قول الله تعالى في الذي قال عيسى بن مريم لبني إسرائيل: وَ لِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ و أمر عيسى من معه ممن اتبعه من المؤمنين أن يؤمنوا بشريعة التوراة و الإنجيل.»

And it was Revealed upon him in the Evangel, Advice, and the examples, and the Limits (of the Law). And there was not in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him^{as} lighter than what was Revealed unto Musa^{as} in the Torah. And these are the Words of Allah^{azwj} the High with regards to what Isa Bin Maryam^{as} said to the Children of Israel **[3:50] And a verifier of that which is before me of the Torah and that I may allow you part of that which has been Forbidden to you.** And Isa^{as} ordered the ones who were with him^{as} from the ones who followed him^{as} from the Believers that they should believe in the Law of the Torah as well as the Evangel'.⁶²

VERSES 51 - 54

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ {51} فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ {52}

[3:51] Surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [3:52] But when Isa perceived unbelief on their part, he said: Who will be my helpers to Allah? The disciples said: We are helpers to Allah: We believe in Allah and testify that we are submitting ones

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {53} وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {54}

[3:53] Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with those who bear witness [3:54] And they planned and Allah (also) Planned, and Allah is the best of planners

حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ أَبِي يَحْيَى كَوْكَبِ الدَّمِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شَيْعَتَهُ وَ إِنَّ شَيْعَتَنَا حَوَارِيُّونَا وَ مَا كَانَ حَوَارِيَّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِينَا لَنَا وَ أَنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَلَا وَ اللَّهُ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شَيْعَتَنَا وَ اللَّهُ لَمْ يَزَالُوا مِنْذُ قَبْضِ اللَّهِ عَزَّ ذِكْرُهُ رَسُولَهُ (صلى الله عليه وآله) يَنْصُرُونَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَفُونَ وَ يُعَذَّبُونَ وَ

تفسير العياشي 1: 52 / 175 62

يُسْرَدُونَ فِي الْبُلْدَانِ جَزَاءَهُمُ اللَّهُ عَنَّا خَيْرًا وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهُ لَوْ ضَرَبْتُ خَيْشُومَ مُحِبِّينَا بِالسَّيْفِ مَا أَبْعَضُونَا وَ اللَّهُ لَوْ أَدْنَيْتُ إِلَى مُبْغِضِينَا وَ حَنَوْتُ لَهُمْ مِنَ الْمَالِ مَا أَحْبَبُونَا.

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah^{asws} having said that: 'The disciples of Isa^{as} were his^{as} Shiah, and that our^{asws} Shiah are our^{asws} disciples and the disciples of Isa^{as} were not more obedient to him^{as} than our^{asws} Shiah are to us^{asws}. But rather, Isa^{as} said to the disciples: **[3:52] But when Isa perceived unbelief on their part, he said: Who will be my helpers to Allah? The disciples said: We are helpers to Allah.** So No, by Allah^{azwj}, none from the Jews helped him^{as} nor did they fight for him^{as}. And our^{asws} Shiah, by Allah^{azwj}, since Allah^{azwj} Made Rasool Allah^{saw} to pass away, have never ceased to help us^{asws}, and they fought for us^{asws}, and they were burnt, and tortured, and displaced in the cities. May Allah^{azwj} Recompense them goodly from us^{asws}. And Amir-ul- Momineen^{asws} has said: 'By Allah^{azwj}! Even if I^{asws} were to strike the noses of those who love us^{asws} with the sword, they will not hate us^{asws}, and by Allah^{azwj}, if I^{asws} were to approach those that hate us^{asws} and urge them by the wealth they will still not love us^{asws}.'⁶³

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني، قال: حدثنا أحمد بن محمد بن سعيد الكوفي، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قلت لأبي الحسن الرضا (عليه السلام): لم سمي الحواريون حواريين؟ قال: «أما عند الناس فإنهم سمو حواريين لأنهم كانوا قصارين يخلصون الثياب من الوسخ بالغسل، و هو اسم مشتق من الخبز الحواري، و أما عندنا فسمي الحواريون حواريين لأنهم كانوا مخلصين في أنفسهم و مخلصين لغيرهم من أوساخ الذنوب بالوعظ و التذکر.»

Ibn babuwayh said, 'Abu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Why were the disciples named as the disciples (حواريين)?' He^{asws} said: 'But, with the people they were names as disciples (حواريين) because they used to be washers cleaning the clothes from the dirt by the washing, and it is a name derived from the Al-Hawary bread. And as for with us^{asws}, so the disciples have been named as disciples because they were cleaning themselves and cleaning others, from the dirt of the sins with the preaching and the remembrance'.⁶⁴

قال: و روى ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ: «أي لما سمع و رأى أنهم يكفرون. و الحواس الخمس التي قدرها الله في الناس: السمع للصوت، و البصر للألوان و تمييزها، و الشم لمعرفة الروائح الطيبة و النتنة، و الذوق للطعوم و تمييزها، و اللمس لمعرفة الحار و البارد و اللين و الخشن.»

(Ali Bin Ibrahim) said, 'And it has been reported from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[3:52] But when Isa perceived unbelief on their part.** 'When he^{as} heard and saw that they had disbelieved. And the sensory perceptions are five which Allah^{azwj} has Placed in the people – The hearing of the sounds, and the seeing of the colours and its distinguishing; and the smell to recognise the good and the bad

⁶³ Al Kafi – H 14844

⁶⁴ علل الشرائع: 1/80 باب 72

aroma; and the taste of the foods and distinguishing it; and the touch for the recognition of the heat and the cold, and the soft and the coarse'.⁶⁵

ابن بابويه: عن محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثني أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قوله: وَ مَكْرُوا وَ مَكْرَ اللَّهِ. فقال: «إن الله تبارك و تعالى لا يمكر، و لكنه عز و جل يجازيهم جزاء المكر».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy, from Ahmad Bin Muhammad Ibn Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza^{asws} about His^{azwj} Words **[3:54] And they planned and Allah (also) Planned**, so he^{asws} said: 'Allah^{azwj} Blessed and High does not plot, but He^{azwj}, the Mighty and Majestic Recompenses them for the plotting'.⁶⁶

(مناقب ابن شهر آشوب): عن الإمام الكاظم (عليه السلام)، في قوله تعالى: فَالْكُتُبَا مَعَ الشَّاهِدِينَ. قال: «نحن هم، نشهد للرسول على أممها».

Manaqib Ibn Shehr Ashub –

(It has been narrated) from Imam Al-Kazim^{asws} regarding the Words of the High **[3:53] so Write us down with those who bear witness**, said: 'We^{asws} (are meant here). We^{asws} bear witness for the Rasool^{saww} upon his^{saww} community'.⁶⁷

VERSES 55 - 58

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ إِنِّي جَاعِلُكَ مِنَ الْمُرْسَلِينَ وَالَّذِينَ كَفَرُوا مِنْ آيَاتِي لِيُجِزِينَ بَيْنَكُمْ وَمَا لَهُمْ مِنْ نَاصِرِينَ {56}

[3:55] And when Allah said: O Isa, I am going to Terminate the period of your stay (on earth) and Cause you to ascend unto Me and Purify you of those who disbelieve and make those who follow you above those who disbelieve to the Day of Judgement; then to Me shall be your return, so I will Decide between you concerning that in which you differed [3:56] Then as to those who disbelieve, I will Punish them with severe Punishment in the world and the Hereafter, and they shall have no helpers

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57} ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {58}

[3:57] And as for those who believe and do good deeds, He will Pay them fully their Rewards; and Allah does not love the unjust [3:58] This We Recite to you of the Verses and the Wise Reminder

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل بن صالح، عن حمران بن أعين، عن أبي جعفر (عليه السلام)، قال: «إن عيسى (عليه السلام) وعد أصحابه ليلة رفعه الله إليه فاجتمعوا إليه عند المساء، و هم اثنا عشر رجلا،

⁶⁵ تفسير القمي 1: 103

⁶⁶ عيون أخبار الرضا (عليه السلام) 1: 126 / 19، التوحيد: 1 / 163

⁶⁷ المناقب 4: 283

فأدخلهم بيتا ثم خرج عليهم من عين في زاوية البيت، و هو ينفض رأسه من الماء فقال: إن الله أوحى إلي أنه رافعي إليه الساعة، و مطهري من اليهود، فأيكم يلقي عليه شبحي فيقتل، و يصلب، و يكون معي في درجتي؟ فقال شاب منهم: أنا يا روح الله. قال: فأنت هوذا.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeys, from Jameel Bin Salih, from Hamran Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Isa^{as} made an appointment with his^{as} companions on the night Allah^{azwj} Raised him^{as} unto Himself^{azwj}. So they gathered in the evening, and they were twelve men. He^{as} made them enter into a house and came out to them from a corner of the house, and he^{as} was shaking his^{as} head from the water. So he^{as} said: 'Allah^{azwj} has Revealed unto me^{as} that He^{azwj} would be Raising me to Him^{azwj} now, and Purify me^{as} from the Jews (Rabbis), therefore, which one of you would like to impersonate me^{as}, so he would be killed, and crucified, and become with me^{as} in my^{as} Level (in the Paradise)?' So a youth from them said, 'I, O Sprit of Allah^{azwj}!' He^{as} said: 'So you would be that'.

فقال لهم عيسى (عليه السلام): إن منكم لمن يكفر بي قبل أن يصبح اثنتي عشرة كفرة. فقال له رجل منهم: أنا هو يا نبي الله. فقال عيسى (عليه السلام): أ تحس بذلك في نفسك؟ فلتكن هو.

So Isa^{as} said to them: 'Among you is one who would deny me^{as} with twelve denials before the morning'. So a man from among them said, 'I am he, O Prophet^{as} of Allah^{azwj}'. So Isa^{as} said: 'Do you perceive that in yourself? So you shall be him'.

ثم قال لهم عيسى (عليه السلام): إنكم ستفترقون بعدي على ثلاث فرق فرفقتين مفتريتين على الله في النار، و فرقة تتبع شمعون صادقة على الله في الجنة. ثم رفع الله تعالى عيسى (عليه السلام) إليه من زاوية البيت و هم ينظرون إليه.

Then Isa^{as} said to them: 'You would be separating after me^{as}, into three sects. Two sects would be forging (lies) against Allah^{azwj}, (and would be) in the Fire; and a sect who would be following Sham'oun^{as} ratifying to Allah^{azwj}, (and would be) in the Paradise'. Then Allah^{azwj} the High Raised Isa^{as} to Himself^{azwj} from the corner of the house whilst they were looking at him^{as}.

ثم قال أبو جعفر (عليه السلام): «إن اليهود جاءت في طلب عيسى (عليه السلام) من ليلتهم، فأخذوا الرجل الذي قال له عيسى: إن منكم لمن يكفر بي قبل أن يصبح اثنتي عشرة كفرة، و أخذوا الشاب الذي القي عليه شبح عيسى (عليه السلام)، فقتل و صلب، و كفر الذي قال له عيسى: تكفر قبل أن تصبح اثنتي عشرة كفرة».

Then Abu Ja'far^{asws} said: 'The Jews came seeking Isa^{as} during the night. So they grabbed the man to whom Isa^{as} had said: 'Among you is one who would deny me^{as} with twelve denials before the morning'. And they seized the youth who impersonated Isa^{as}, so they killed him and crucified him. And the one to whom Isa^{as} had said: 'Among you is one who would deny me^{as} with twelve denials before the morning', expressed disbelief'.⁶⁸

VERSE 59

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خُلِقَ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {59}

⁶⁸ تفسير القمي 1: 103

[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن ابن سنان، عن أبي عبد الله (عليه السلام): «أن نصارى نجران لما وفدوا على رسول الله (صلى الله عليه و آله) و كان سيدهم الأهتم و العاقب و السيد، و حضرت صلاتهم فأقبلوا يضربون بالناقوس، و صلوا، فقال أصحاب رسول الله (صلى الله عليه و آله): يا رسول الله، هذا في مسجدك؟ فقال: دعوهم.

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Christians of Najran sent a delegation to Rasool-Allah^{saww}, and their chiefs were Al-Ahtam, and Al-Aaqab, and Al-Sayad. They performed their Prayers by ringing the bells, and they Prayed. So the companions of Rasool-Allah^{saww} said, 'O Rasool-Allah^{saww}! This (is being done) in your^{saww} Masjid?' So he^{saww} said: 'Leave them'.

فلما فرغوا دنوا من رسول الله (صلى الله عليه و آله)، فقالوا له: إلى ما تدعونا؟ فقال: إلى شهادة أن لا إله إلا الله، و أني رسول الله، و أن عيسى عبد مخلوق، يأكل و يشرب و يحدث. قالوا: فمن أبوه؟ فنزل الوحي على رسول الله (صلى الله عليه و آله)، فقال: قل لهم: ما تقولون في آدم أ كان عبدا مخلوقا يأكل و يشرب و يحدث و ينكح؟ فسألهم النبي (صلى الله عليه و آله)، فقالوا: نعم. فقال: فمن أبوه؟ فبهتوا و بقوا ساكتين، فأنزل الله: إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ إلى قوله: فَنجعل لعنت الله على الكاذبين.

So when they were free, they approached Rasool-Allah^{saww} and said to him^{saww}, 'To what are you^{saww} inviting us?' So he^{saww} said: 'To the testimony that there is no god except for Allah^{azwj}, and that I^{saww} am a Rasool^{saww} of Allah^{azwj}, and that Isa^{as} was a Created servant who used to eat and drink and defecate'. So they said, 'So who was his^{as} father?' So the Revelation came down unto Rasool-Allah^{saww}: "Say to them: 'What are you all saying regarding Adam^{as}, who was a Created servant, eating and drinking and defecating, and marrying?' So the Prophet^{saww} asked them. They said, 'Yes'. So he^{saww} said: 'So who was his^{as} father?' They were astonished and remained silent. Thus, Allah^{azwj} Revealed **[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became** up to His^{azwj} Words **[3:61] and make the Curse of Allah to be upon the liars.**

فقال رسول الله (صلى الله عليه و آله): فباهلوني، فإن كنت صادقا أنزلت اللعنة عليكم، و إن كنت كاذبا نزلت علي. فقالوا: أنصفت. فتواعدوا للمباهلة، فلما رجعوا إلى منازلهم، قال رؤسائهم السيد و العاقب و الأهتم: إن باهلنا بقومه باهلهنا، فإنه ليس بنبي، و إن باهلنا بأهل بيته خاصة فلا نباهله فإنه لا يقدم على أهل بيته إلا و هو صادق،

So Rasool-Allah^{saww} said: 'Therefore imprecate with me^{saww}, so if I^{saww} was truthful the Curse would descend upon you all, and if I^{saww} was a liar, then it would descend upon me^{saww}'. So they said, 'You are being fair'. Thus they agreed upon the imprecation. So when they returned to their houses, their chiefs Al-Sayad, and Al-Aqab and Al-Ahtam said, 'If he^{saww} imprecates with his^{saww} people, imprecate with him^{saww}, for he^{saww} is not a Prophet^{saww}. And if he^{saww} were to imprecate with the People^{asws} of his^{saww} Household, then do not imprecate with him^{saww}, for he^{saww} would not come forward with his^{saww} family except if he^{saww} was truthful'.

فلما أصبحوا جاءوا إلى رسول الله (صلى الله عليه وآله) و معه أمير المؤمنين و فاطمة و الحسن و الحسين (صلوات الله عليهم)، فقال النصراني: من هؤلاء؟ فقيل لهم: هذا ابن عمه و وصيه و خنته علي بن أبي طالب، و هذه ابنته فاطمة، و هذان ابناه الحسن و الحسين. ففرقوا، فقالوا لرسول الله: نعطيك الرضا فاعفنا من المباهلة.

So when it was the morning they came to Rasool-Allah^{saww}, and with him^{saww} were Amir-ul-Momineen^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. So the Christians said, 'Who are they^{asws}?' So it was said to them, 'This is his^{saww} cousin^{asws}, and his^{saww} successor^{asws}, and his^{saww} brother-in-law^{asws} Ali^{asws} Bin Abu Talib^{asws}, and this is his^{saww} daughter^{asws} Fatima^{asws}, and these two are his^{saww} grandsons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}'. So they dispersed and said to Rasool-Allah^{saww}, 'We shall give you^{saww} the satisfaction (taxes) therefore excuse us from the imprecation'.

فصالحهم رسول الله (صلى الله عليه وآله) على الجزية و انصرفوا».

Therefore Rasool-Allah^{saww} reconciled with them upon the taxation (to be paid), and they left'.⁶⁹

VERSES 60 & 61

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ {60} فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ {61}

[3:60] (This is) the Truth from your Lord, so be not of the disputers [3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars

ثم قال لها رسول الله (صلى الله عليه وآله): وما ساوى الله قط امرأة رجل إلا ما كان من تسوية الله فاطمة بعلي (عليهما السلام) وإلحاقها به وهي امرأة تفضل نساء العالمين، وكذلك ما كان من الحسن والحسين وإلحاق الله إياهما بالافضلين الاكرمين لما أدخلهم في المباهلة.

Then Rasool-Allah^{saww} said to Syeda^{asws}: 'And, Allah^{azwj} has not Made woman and man to be equal at all except for the equalisation of Fatima^{asws} with Ali^{asws} and joined her^{asws} with him^{asws}, and she^{asws} is a woman who has preference over the women of the worlds. And, similarly, Al-Hasan^{asws} and Al-Husayn^{asws}. And Allah^{azwj} has Joined both of them^{asws} with the most superior ones^{asws} and the most prestigious ones^{asws} when He^{azwj} Included them^{asws} in the Imprecation'.

قال رسول الله (صلى الله عليه وآله) فألحق الله فاطمة بمحمد وعلي في الشهادة، وألحق الحسن والحسين بهم (عليهم السلام)، قال الله عزوجل: (فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبنائكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين).

Rasool-Allah^{saww} said: 'Allah^{azwj} Joined Fatima^{asws} with Muhammad^{saww} and Ali^{asws} in the witnessing, and joined Al-Hassan^{asws} and Al-Husayn^{asws} with them^{asws}'. **[3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our**

⁶⁹ تفسير القمي 1: 104

women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars.

فكان الابناء الحسن والحسين (عليهما السلام) جاء بهما رسول الله، فأقعدهما بين يديه كجروي الاسد وأما النساء فكانت فاطمة (عليها السلام) جاء بها رسول الله (صلى الله عليه وآله) وأقعدها خلفه كلبوة الاسد وأما الانفس فكان علي بن أبي طالب (عليه السلام) جاء به رسول الله، فأقعدته عن يمينه كالاسد، وربض هو (صلى الله عليه وآله) كالاسد، وقال لاهل نجران: هلموا الآن نبتهل، فنجعل لعنة الله على الكاذبين.

At this juncture, the sons were Al-Hassan^{asws} and Al-Husayn^{asws} that Rasool-Allah^{saww} went with. He^{saww} made them^{asws} sit in front of him^{saww} like the cubs of a lion. And, as for the women, it was Fatima^{asws} that Rasool-Allah^{saww} went with and made her^{asws} sit behind him^{saww} like a lioness. And, as for the self (near ones), it was Ali^{asws} Bin Abu Talib^{asws} that Rasool-Allah^{saww} went with. He^{saww} made him^{asws} sit on his^{asws} right like a lion, and he^{saww} crouched like a lion and said to the people of Najran: 'Come, let us now imprecate! Let the Curse of Allah^{azwj} be upon the liars!'

فقال رسول الله (صلى الله عليه وآله): اللهم هذا نفسي وهو عندي عدل نفسي، اللهم هذه - نسائي - أفضل نساء العالمين، وقال: اللهم هذان ولداي وسبطاي، فأنا حرب لمن حاربوا، وسلم لمن سالموا،

Rasool-Allah^{saww} said: 'Our Allah^{azwj}! This is my^{saww} self and he^{asws} is with me^{saww} like my^{saww} own self. Our Allah^{azwj}! This is – my^{saww} woman – the highest of the women of the worlds'. And he^{saww} said: 'Our Allah^{azwj}! These two^{asws} are my^{saww} sons, and my^{saww} grandsons. I^{saww} fight against those who fight them^{asws}, and I am peaceful with those that are peaceful with them^{asws}.

ميز الله بذلك الصادقين من الكاذبين. فجعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أصدق الصادقين وأفضل المؤمنين، فأما محمد فأفضل رجال العالمين، وأما علي فهو نفس محمد أفضل رجال العالمين بعده، وأما فاطمة فأفضل نساء العالمين. وأما الحسن والحسين فسيدا شباب أهل الجنة إلا ما كان من ابني الخالة عيسى ويحيى بن زكريا (عليهم السلام) فان الله تعالى ما ألحق صبيانا برجال كاملتي العقول إلا هؤلاء الاربعة: عيسى بن مريم، ويحيى بن زكريا، والحسن، والحسين (عليهم السلام):

Allah^{azwj} Differentiated between the truthful from the liars by that! He^{azwj} Made Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} to be the most truthful and the highest of the believers. As for Muhammad^{saww}, he^{saww} is the highest of the men of the worlds, and as for Ali^{asws}, he^{asws} is the 'Self' of Muhammad^{saww}, the highest of the men of the worlds after him^{saww}, and as for Fatima^{asws}, she^{asws} is the highest of the women of the worlds. And as for Al-Hassan^{asws} and Al-Husayn^{asws}, they^{asws} are the Chiefs of the youths of the Paradise except for the two cousins, Isa^{asws} and Yahya Bin Zakariyya^{asws} (John the Baptist), for Allah^{azwj} has not Joined boys with men with complete intellects except for these four – Isa Bin Maryam^{asws}, and Yahya Bin Zakariyya^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}.⁷⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [لِي] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحَسَنِ وَالْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيُّ شَيْءٍ اِحْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ اِحْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِسْمَاعِيلَ ابْنَيْ مَرْيَمَ مِنْ ذُرِّيَّتِهِ نُوحٍ (عليه السلام)

⁷⁰ Tafseer Imam Hassan Al Askari^{asws} – S 374 (Extract)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zarefy, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated:

Abu Ja'far^{asws} said to me: 'O Abu Al-Jaroud! What are they (people) saying to you all with regards to Al-Hassan^{asws} and Al-Husayn^{asws}?' I said, 'They are denying us that the two of them^{asws} are the sons^{asws} of the Rasool Allah^{saww}'. He^{asws} said: 'So by which thing do you argue against them?' I said, 'We argue against them by the Statement of Allah^{azwj} regarding Isa Bin Maryam^{as}: **“[6:84] and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:85] And Zakariya and Yahya and Isa”**. So He^{azwj} Made Isa Bin Maryam^{as} to be from the descendants of Noah^{as}'.

قَالَ فَأَيُّ شَيْءٍ قَالُوا لَكُمْ فُلْتُمْ قَالُوا قَدْ يَكُونُ وَلَدُ الْإِنْتَةِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيُّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقُلْنَا تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ قَالَ فَأَيُّ شَيْءٍ قَالُوا فُلْتُمْ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَ آخَرُ يَقُولُ أَبْنَاؤُنَا

He^{asws} said: 'So what is it that they say to you?' I said, 'They say, 'The sons of a daughter can be from the sons, but they still are not from the lineage'. He^{asws} said: 'So which argument do you argue against them with?' I said, 'We argue against them by the Statement of Allah^{azwj} to His^{azwj} Messenger^{saww}: **[3:61] Come, let us call our sons and your sons and our women and your women and ourselves and yourselves**. He^{asws} said: 'So what do they say?' I said, 'They say that in the speech of the Arabs a man may say 'our sons' for the sons of another man'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُ وَ أَيْنَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَ بَنَاتِكُمْ وَ أَخَوَاتِكُمْ الْأَيَّةَ إِلَى أَنْ أَنْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ حَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلِّمُوا يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نِكَاحُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهُمَا ابْنَاهُ لِصُلْبِهِ.

(The narrator) said, 'Abu Ja'far^{asws} said: 'O Abu Al-Jaroud! I^{asws} will give it (proof) from the Book of Allah^{azwj} that the two of them^{asws} are from the progeny of the Rasool Allah^{saww}. None shall reject it except for the infidel'. I said, 'May I be sacrificed for you^{asws}, and where is that?' He^{asws} said: 'Where Allah^{azwj} Says: **“[4:23] Forbidden to you are your mothers and your daughters and your sisters - the Verse until it ends with the Words of the Blessed and High and the wives of your sons who are of your own loins”**. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah^{saww} to marry the wives of the two of them^{asws}? If they say, 'Yes', they lie, are mischievous, and if they say, 'No', so the two of them^{asws} are from his^{saww} seed'.⁷¹

الشيخ في (أماليه) بإسناده، قال: حدثنا أبو الفتح محمد بن أحمد بن أبي الفوارس، قال: أخبرنا أبو حامد أحمد بن محمد الصانع، قال: حدثنا محمد بن إسحاق السراج، قال: حدثنا قتيبة بن سعيد، قال: حدثنا حاتم، عن بكير بن مسمار، عن عامر بن سعد، عن أبيه، قال: سمعت رسول الله (صلى الله عليه وآله) يقول لعلي ثلاثاً، لأن تكون لي واحدة منهن أحب إلي من حمر النعم؛ سمعت رسول الله (صلى الله عليه وآله) يقول لعلي و خلفه في بعض مغازيه، فقال: «يا رسول الله، تخلفني مع النساء و الصبيان؟» فقال رسول الله (صلى الله عليه وآله): «أما ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي!».

Al Sheykh, in his Amaali, by his chain from Abu Al Fatah Muhammad Bin Ahmad Bin Abu Al Fawaris, from Abu Hamid Ahmad Bin Muhammad Bin Al Sa'aig, from Muhammad Bin Is'haq Al Siraaj, from

⁷¹ Al Kafi – H 14949

Quteyba Bin Saeed, from Hatim, from Bakeyr Bin Masmaar, from Aamir Bin Sa'ad, from his father who said,

'I heard Rasool-Allah^{saww} saying for Ali^{asws}, three (things). If one of these were to be for me it would be more beloved to me than the red camel (everything). I heard Rasool-Allah^{saww} saying for Ali^{asws}, and he^{saww} had left him^{asws} behind in one of his^{saww} military expeditions, so he^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} are leaving me^{asws} behind with the women and the children?' So Rasool-Allah^{saww} said: 'But are you^{asws} not pleased to become from me^{saww} of the status which Haroun^{as} had from Musa^{as}, except that there is no Prophet^{as} after me^{saww}?'

و سمعته يقول يوم خيبر: «لأعطين الراية غدا رجلا يحب الله ورسوله، ويحبه الله ورسوله» قال: فتناولنا لهذا، قال: «ادعوا لي عليا». فأتى علي (عليه السلام) أرمدا العينين، فبصق في عينيه و دفع إليه الراية ففتح الله عليه.

And I heard him^{saww} saying on the day of Khaybar: 'I^{saww} shall give the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}'. This affected us (as we all desired for it). He^{saww} said: 'Call Ali^{asws} for me^{saww}'. So Ali^{asws} came up and he^{asws} had two sore eyes. So he^{saww} applied his^{saww} saliva in his^{asws} eyes and handed over the flag to him^{asws}. So Allah^{azwj} Granted him^{asws} victory.

و لما نزلت هذه الآية: نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ دعا رسول الله (صلى الله عليه و آله) عليا و فاطمة و حسينا (عليهم السلام)، و قال: «اللهم هؤلاء أهل بيتي».

And when this Verse was Revealed [3:61] **let us call our sons and your sons and our women and your women and ourselves and yourselves, Rasool-Allah^{saww} called Ali^{asws}, and Fatima^{asws}, and Hassan^{asws}, and Husayn^{asws}, and said: 'Our Allah^{azwj}! These are the People^{asws} of my^{saww} Household'**.⁷²

الشيخ في (مجالسه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصمي، قال: حدثنا أحمد بن عبيد الله الغداني «1»، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم ابن أبي الجعد، يرفعه إلى أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص أمرهم عمر بن الخطاب أن يدخلوا بيتا و يعلقوا عليهم بابه، و يتشاوروا في أمرهم، و أجلهم ثلاثة أيام، فإن توافق خمسة على قول واحد و أبى رجل منهم قتل ذلك الرجل، و إن توافق أربعة و أبى اثنان قتل الاثنان.

Al Sheykh in his Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Asaamy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from Saalim Ibn Abu Al Ja'ad, who says:

Abu Dharr^{as} having said: 'Ali^{asws}, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqaas were ordered by Umar Bin Al-Khattab that they should enter a house and the door would be locked upon them, and that they should hold consultation regarding their matter (Caliphate). And he gave them a term of three days, so if five of them were co-incidental upon one person (to be the next Caliph) and one of them refused, then that man would be killed, and if four of them were co-incidental and two of them refused, those two would be killed'.

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، و إن يكن باطلا فأنكروه» قالوا: قل. و ذكر فضائله عليهم و هم يعترفون به. فمما قال لهم: «فهل

⁷² الأمالي 1: 313، صحيح مسلم 4: 32/1871، مسند أحمد بن حنبل 1: 185.

فيكم أحد أنزل الله عز و جل فيه و في زوجته و ولديه آية المباهلة، و جعل الله عز و جل نفسه نفس رسوله غيري؟»
قالوا: لا.

So when they were co-incident upon one opinion, Ali^{asws} Bin Abu Talib^{asws} said to them: 'I^{asws} would like you all to hear from me^{asws} what I^{asws} am saying to you, so if it is true then accept it, and if it is false then reject it'. They said, 'Speak'. And he^{asws} mentioned his^{asws} merits to them which they recognised (accepted). So, from what he^{asws} said to them was: 'So is there among you anyone for whom Allah^{azwj} Mighty and Majestic Revealed with regards to him, and his wife, and his two sons the Verse of Imprecation, and that Allah^{azwj} Mighty and Majestic Made his self to be the self of His^{azwj} Rasool^{saww}, apart from me^{asws}?'. They said, 'No'.⁷³

و رواه الثعلبي في تفسير هذه الآية، عن مقاتل و الكلبي، قال: لما قرأ رسول الله (صلى الله عليه و آله) هذه الآية على وفد نجران و دعاهم إلى المباهلة، فقالوا: نرجع و ننظر في أمرنا و نأتيك غدا. فخلا بعضهم إلى بعض، فقالوا للعاقب و كان ديانهم و ذا رأيهم: يا عبد المسيح، ما ترى؟

And it has been reported from Al Sa'alby regarding the interpretation of this Verse, from Maqatal and Al Kalby who said,

'When Rasool-Allah^{saww} recited this Verse upon the delegation of Najran and called them for the Imprecation, they said, 'We will return and consider our matter, and we shall come to you^{saww} tomorrow'. So some of them went to the side and said to Al-Aaqab who was their chief and of their opinion, 'O servant of the Messiah! What is your view?'

فقال: و الله لقد عرفتم- يا معاشر النصارى- أن محمدا نبي مرسل، و لقد جاءكم بالفضل من أمر صاحبكم، و الله ما لآعن قوم قط نبيا فعاش كبيرهم، و لا نبت صغيرهم، و لئن فعلتم ذلك لتهلكن، و إن أبيتم إلا دينكم و الإقامة على ما أنتم عليه من القول في صاحبكم، فوادعوا الرجل و انصرفوا إلى بلادكم.

So he said, 'By Allah^{azwj}! O group of Christians! You have recognised that Muhammad^{saww} is a Prophet^{saww} with a Message, and he^{saww} has come to you with the merits from the matter of your Master^{as}. By Allah^{azwj}! No people have been cursed by a Prophet^{as} at all and their old ones have lived and their young ones have grown. So if he^{saww} were to do that, you will all be destroyed. And if you were to refuse except that you would be upon your Religion and be steadfast upon what you are from the words of your Master^{as}, so leave the man^{saww} and go away to your cities'.

فأتوا رسول الله (صلى الله عليه و آله) و قد غدا محتضنا للحسن و آخذا بيد الحسين و فاطمة تمشي خلفه و علي يمشي خلفها، و هو يقول لهم: «إذا أنا دعوت فأمنوا» فقال اسقف نجران: يا معاشر النصارى، إني لأرى وجوها لو أقسموا على الله أن يزيل جبلا لأزاله، فلا تباهلوا فتهلكوا، و لا يبقى على وجه الأرض نصراني إلى يوم القيامة.

So Rasool-Allah^{saww} came the next day, carrying Al-Hassan^{asws}, and holding the hand of Al-Husayn^{asws}, and Syeda Fatima^{asws} was walking behind him^{saww} and Ali^{asws} walking behind her^{asws}, and he^{saww} was saying to them: 'When I^{saww} supplicate, so say 'Ameen''. So the Bishop of Najran said, 'O group of Christians! I am looking at (such) faces that if they^{asws} were to swear by Allah^{azwj} to eliminate the mountain, it would be eliminated. So do not Imprecate, for you would be destroyed, and there

73 الأماي 2: 163

would not remain upon the face of the earth any Christian up to the Day of Judgement’.

فقالوا: يا أبا القاسم، لقد رأينا أننا لا نباهلك، و أن نتركك على دينك و نثبت على ديننا. فقال رسول الله (صلى الله عليه و آله): «فإن أبيتم المباهلة فأسلموا، يكن لكم ما للمسلمين و عليكم ما عليهم». فأبوا، فقال: «إني أنا بذككم للحرب» فقالوا: ما لنا بحرب العرب طاقة، و لكن نصلحك على أن لا تغزونا، و لا تخيفنا، و لا تردنا عن ديننا، على أن نؤدي إليك في كل عام ألفي حلة: ألفا في صفر، و ألفا في رجب. فصالحهم النبي (صلى الله عليه و آله) على ذلك.

So they said, ‘O Abu Al-Qasim^{saww}! It is our view that we shall not Imprecate with you^{saww}, and we shall leave you^{saww} upon your^{saww} Religion, and be steadfast upon our Religion’. So Rasool-Allah^{saww} said: ‘So if you are refusing to Imprecate, then become Muslims, and for you would be what is for the Muslims, and what is upon you is what would be upon them’. But, they refused. So he^{saww} said: ‘I^{saww} hereby warn you of the war’. So they said, ‘We do not have the strength to fight a war with the Arabs, but we shall effect a reconciliation upon that there would not be a military expedition against us, nor would we be frightened, nor return from our Religion, and that we shall return to you^{saww} during every year two thousand garments – a thousand during Safar and a thousand during Rajab’. So the Prophet^{saww} reconciled upon that’.⁷⁴

VERSES 62 - 64

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ {62} فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}

[3:62] Most surely this is the true narrative, and there is no god but Allah; and Allah - He is the Mighty, the Wise [3:63] But if they turn back, then surely Allah Knows the mischief-makers

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}

[3:64] Say: O People of the Book! Come to an equitable word between us and you that we shall not worship any but Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims

محمد بن الحسن الشيباني: روي عن جعفر بن محمد (عليهما السلام): «أن الكلمة هاهنا هي شهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)، و أن عيسى عبد الله، و أنه مخلوق كآدم».

Muhammad Bin Al Hassan Al Shaybani said,

‘It has been reported from Ja’far Bin Muhammad^{asws} having said: ‘The (equitable) **[3:64] word** referred to over here is the testimony that there is no god except for

⁷⁴ و عنه في غاية المرام: 3 /300

Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, and that Isa^{as} is a servant of Allah^{azwj} and that he^{as} is a created being like Adam^{as}.⁷⁵

VERSES 65 - 67

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ {65} هَا أَنْتُمْ هَؤُلَاءِ حَاجِّجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {66} مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {67}

[3:65] O People of the Book! Why do you dispute about Ibrahim, when the Torah and the Evangel were not Revealed until after him; do you not then understand? [3:66] Behold! You are the ones who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah Knows while you do not know [3:67] Ibrahim was neither a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not from the Polytheists

العياشي: عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): ما كان إبراهيم يهودياً ولا نصرانياً لا يهودياً يصلي إلى المغرب، و لا نصرانياً يصلي إلى المشرق و لكن كان حنيفاً مسلماً يقول: كان على دين محمد (صلى الله عليه و آله)».

Al Ayyashi, from Ubeydullah Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} said: **[3:67] Ibrahim was neither a Jew nor a Christian** – Not a Jew Praying to the west, nor a Christian Praying to the east **but he was (an) upright (man), a Muslim** – he^{as} was upon the Religion of Muhammad^{saww}.⁷⁶

VERSE 68

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ {68}

[3:68] Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقى الله منكم و أصلح فهو منا أهل البيت» قال: منكم أهل البيت؟ قال: «منا أهل البيت، قال فيها إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي. قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم، اما تسمع الله يقول: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ؟ و قول إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who fears Allah^{azwj}, from among you, and reforms (himself), so he is from us^{asws} the People^{asws} of the Household'. He said, 'From you^{asws} the People^{asws} of the Household?' He^{asws} said: 'From us^{asws}, the People^{asws} of the Household. Ibrahim^{as} said regarding it

⁷⁵ نهج البيان 1: 70 (مخطوط)

⁷⁶ تفسير العياشي 1: 60 / 177

[14:36] so the one who follows me, he is from me'. Umar Bin Yazeed says, 'I said to him^{asws}, 'From the Progeny^{asws} of Muhammad^{saww}?' He^{asws} said: 'Yes, by Allah^{azwj}, from the Progeny^{asws} of Muhammad^{saww}. Yes, and from their^{asws} selves. Have you not heard Allah^{azwj} Saying **[3:68] Surely, the nearest of people to Ibrahim are those who followed him?** And the words of Ibrahim^{as} **[14:36] so the one who follows me, he is from me?**⁷⁷

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن عمر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «أنتم والله من آل محمد». فقلت: من أنفسهم، جعلت فداك؟ قال: «نعم والله من أنفسهم» ثلاثاً. ثم نظر إليّ ونظرت إليه، فقال: «يا عمر، إن الله يقول في كتابه: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said: 'By Allah^{azwj}! You all (Shiah) from the Progeny^{asws} of Muhammad^{saww}. So I said, 'From their^{asws} own selves, may I be sacrificed for you^{asws}?' He^{asws} said: 'Yes, by Allah^{azwj}! From their^{asws} own selves' – three times. Then he^{asws} looked at me and I looked at him^{asws}. So he^{asws} said: 'O Umar! Allah^{azwj} is Saying in His^{azwj} Book **[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers**'⁷⁸.

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام): في حديث وصف الإمام، و من له الإمامة، و يستحقها دون سائر الخلق- إلى أن قال الرضا (عليه السلام): «فلم تزل في ذريته- يعني الإمامة في ذرية إبراهيم (عليه السلام)- يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ ،

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

(It has been narrated) from Al-Reza^{asws} in a Hadeeth of the description of the Imam^{asws} and the one for whom there is no Imam^{asws}, and his^{asws} being deserving of it apart from the rest of the creatures – until Al-Reza^{asws} said: 'So it did not cease to be in his^{as} descendants – meaning the Imamate in the descendants of Ibrahim^{as} – inherited by one from the other, generation after generation, until Allah^{azwj} Mighty and Majestic Made the Prophet^{saww} inherit it. So the Majestic and High Said **[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers.**

فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله) عليا (عليه السلام) بأمر الله عز و جل علي رسم ما فرض الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم و الإيمان بقوله جل و علا: وَ قَالَ الَّذِينَ أَوْثُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)».

So it was especially for him^{saww}, and Rasool-Allah^{saww} collared Ali^{asws} with it by the Command of Allah^{azwj} Mighty and Majestic upon the Ordinance of what Allah^{azwj} had Obligated. So it came to be in his^{asws} descendants, the Purified ones^{asws}, the ones to

⁷⁷ تفسير العياشي 2: 33 / 231.

⁷⁸ تفسير القمي 1: 105.

whom Allah^{azwj} gave the Knowledge, and the Belief by the Words of the Majestic and High [30:56] **And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection.** So this is regarding Ali^{asws} and the sons^{asws} of Ali^{asws} especially until the Day of Judgement, since there is no Prophet^{as} after Muhammad^{saww}.⁷⁹

أحمد بن محمد بن خالد: عن ابن فضال، عن حماد بن عثمان، عن عبد الله بن سليمان الصيرفي، قال: سمعت أبا جعفر (عليه السلام) يقول: «إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا» ثم قال: «أنتم و الله على دين إبراهيم (عليه السلام) و منهاجه، و أنتم أولى الناس به».

Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Hamaad Bin Usmaan, from Abdullah Bin Suleyman Al Sayrafi who said,

'I heard Abu Ja'far^{asws} saying [3:68] **Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe**'. Then he^{asws} said: 'By Allah^{azwj}! You all (Shiah) are upon the Religion of Ibrahim^{as} and its agenda, and you (Shiah) are the nearest of the people by it'.⁸⁰

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن مثنى، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا قال: «هم الأئمة (عليهم السلام) و من اتبعهم».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Masny, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High [3:68] **Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe.** He^{asws} said: 'They^{asws} are the Imams^{asws}, and the one who follow them'^{asws}.⁸¹

و روى الشيخ الطبرسي، قال: قال علي (عليه السلام): «إن أولى الناس بالأنبياء أعلمهم بما جاءوا به» ثم تلا (عليه السلام): «إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ الْآيَةَ، ثم قال: «إن ولي محمد (صلى الله عليه و آله) من أطاع الله و إن بعدت لحمته، و إن عدو محمد (صلى الله عليه و آله) من عصى الله و إن قربت قرابته».

And Sheykh Al Tabarsy said,

'It has been reported that Ali^{asws} said: 'The nearest of the people to the Prophets^{as} are know by what they come by with'. Then he^{asws} recited the Verse [3:68] **Most surely the nearest of people to Ibrahim are those who followed him** – the Verse. Then he^{asws} said: 'The friend of Muhammad^{saww} is the one who obeys Allah^{azwj} even if he is remote by his relationship, and the enemy of Muhammad^{saww} is the one who disobeys Allah^{azwj} even if he is the nearest of his^{saww} kin'.⁸²

⁷⁹ الكافي 1: 1/154

⁸⁰ المحاسن: 57 /147

⁸¹ الكافي 1: 20 /344

⁸² مجمع البيان 2: 770.

VERSES 69 - 74

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {69} يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ {70}

[3:69] A party of the followers of the Book desire that they should lead you astray, and they lead not astray but their own selves, and they do not perceive [3:70] O People of the Book! Why do you disbelieve in the Signs of Allah while you witness (them)?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {71} وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ {72}

[3:71] O People of the Book! Why do you clothe the Truth with the falsehood and hide the truth while you know? [3:72] And a party of the People of the Book say: Indeed belief in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back (to our Qiblah)

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِثْلَ مَا أُوتِينَا أَوْ يَحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {73} يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {74}

[3:73] And do not believe but in him who follows your Religion. Say: Surely the (true) Guidance is the Guidance of Allah - that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely Grace is in the Hand of Allah, He Gives it to whomsoever He so Desires to; and Allah is Ample-giving, Knowing [3:74] He specially chooses for His Mercy whomsoever He so Desires to; and Allah is the Lord of Mighty Grace

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ قَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَ كَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ: «أن رسول الله (صلى الله عليه و آله) لما قدم المدينة و هو يصلي نحو بيت المقدس، أعجب ذلك اليهود، فلما صرفه الله عن بيت المقدس إلى البيت الحرام وجدت اليهود من ذلك، و كان صرف القبلة صلاة الظهر، فقالوا: صلى محمد الغداة و استقبل قبلتنا، فآمنوا بالذي أنزل على محمد وجه النهار، و اكفروا آخره، يعنون القبلة حين استقبل رسول الله (صلى الله عليه و آله) المسجد الحرام: لَعَلَّهُمْ يَرْجِعُونَ إلى قبلتنا».

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

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the High **[3:72] And a party of the People of the Book say: Indeed, belief in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back (to our Qiblah):** 'When Rasool-Allah^{saww} proceeded to Al-Medina, he^{saww} used to offer Salat in the direction of Bay Al-Maqdas. That astounded the Jews. So when Allah^{azwj} Changed (the direction of Salat) from Bayt Al-Maqdas to the Sacred House (Kabah), the Jews were angered from that. And the changing of the Qiblah was during the Midday Prayer, so they said, 'Muhammad^{saww} Prays in the morning and makes his^{saww} direction as our direction, therefore believe in that which has been Revealed unto Muhammad^{saww} in

the daytime, and disbelieve at the end of it' – meaning the Qiblah when Rasool-Allah Prayed facing towards the Sacred Masjid '*perhaps they go back (to our Qiblah)*'.⁸³

VERSES 75 - 77

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ بِقِنطَارٍ يُؤَدَّهُ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدَّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ {75}

[3:75] And among the People of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a Dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {76} إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ۗ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {77}

[3:76] Yes, whoever fulfills his promise and fears - then surely Allah Loves those who fear [3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment

الشيخ في (أماليه): عن الحفار، قال: أخبرنا عثمان بن أحمد، قال: حدثنا أبو قلابة، قال: حدثنا وهب بن جرير و أبو زيد- يعني الهروي- قالوا: حدثنا شعبة، عن الأعمش، عن أبي وائل، عن عبد الله، عن النبي (صلى الله عليه و آله)، قال: «من حلف على يمين يقطع بها مال أخيه لقي الله عز و جل و هو عليه غضبان» فأنزل الله تصديق ذلك في كتابه إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

Al Sheykh in his Amaali, from Al Hafaar, from Usman Bin Ahmad, from Abu Qalaaba, from Wahab Bin Jareer and Abu Zayd – meaning Al Harwy – from Sah'ba, from Al Amsh, from Abu Wa'il, from Abdullah,

(It has been narrated) from the Prophet^{saww} having said: 'The one who swears an oath thereby cutting off the wealth of his brother, would meet Allah^{azwj} Mighty and Majestic being Wrathful to him'. Thus, Allah^{azwj} Ratified that in His^{azwj} Book **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths**.⁸⁴

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون؛ عن محمد بن سالم، عن أبي جعفر (عليه السلام) قال: «أنزل في العهد إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ وَالْخَلَاقُ: النسيب، فمن لم يكن له نصيب في الآخرة فبأي شيء يدخل الجنة؟!».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

⁸³ تفسير القمّي 1: 105

⁸⁴ (Extract) الأمالي 1: 368

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was Revealed regarding the oath [3:77] **(As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment** – and the Caliphate (الخلافة) – is the portion. So the ones for whom there will be no portion (the usurper of the rights of Ahl Al-Bayt^{asws}) in the Hereafter, so by which thing would they be entering the Paradise?'⁸⁵

عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، قال: «ثلاثة لا يكلمهم الله يوم القيامة، و لا ينظر إليهم، و لا يزكّيهم، و لهم عذاب أليم: من جحد إماما من الله، أو ادعى إماما من غير الله، أو زعم أن فلان و فلان في الإسلام نصيبا».

From Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'There are three to whom [3:77] **Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment** – the one who fought an Imam^{asws} from Allah^{azwj}, or called to an Imam^{asws} from other than Allah^{azwj}, or claimed that so and so and so and so had a share in Al-Islam'.⁸⁶

1761- عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في قوله: وَ لا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ يعني لا ينظر إليهم بخير، أي لا يرحمهم، و قد يقول العرب للرجل السيد أو الملك: لا تنتظر إلينا. يعني أنك لا تصيبنا بخير، و ذلك النظر من الله إلى خلقه».

From Abu Moamar Al Sa'ady who said,

'Ali^{asws} Bin Abu Talib^{asws} said regarding His^{azwj} Words [3:77] **nor will He Look upon them on the Day of Judgement** – it Means He^{azwj} will not Look at them with good, i.e., would not be Merciful unto them. And the Arab says to the man who is a Chief or a King, 'He did not look at me'. Meaning, he did not give us a good share'. And that is the 'Looking' from Allah^{azwj} to His^{azwj} creatures'.⁸⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far^{asws} the Second narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying; 'Amro Bin Ubeyd came up to Abu Abdullah^{asws}. So when he had greeted, and was seated, he recited this Verse [53:32] **Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah^{asws} said to him: 'What made you

⁸⁵ الكافي 2: 1/27.

⁸⁶ تفسير العياشي 1: 65/178.

⁸⁷ تفسير العياشي 1: 72/180.

withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic’.

فقال: نعم- يا عمرو-

So he^{asws} said: ‘Yes – O Amro –

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah^{azwj} Mighty and Majestic is Saying **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter**’.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و ناز عكم في الفضل و العلم».

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge’.⁸⁸

تأويله: ما ذكره الشيخ أبو جعفر الطوسي (ره) في كتابه مصباح الانوار قال: حدثنا محمد بن إسماعيل، قال: حدثنا أبو الحسن المثنى قال: حدثنا علي بن مهروية، قال: حدثنا داود بن سليمان الغازي، قال: حدثنا علي بن موسى، عن أبيه، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي عليهم السلام، عن أبيه الحسين، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم. حرم الله الجنة على ظالم أهل بيته وقاتلهم وشانئهم والمعين عليهم. ثم تلا هذه الآية * (اولئك لاخلاق لهم في الآخرة) * الآية

Its explanation is what is mentioned by Al Sheykh Abu Ja’far Al Toosi in his book Misbaah Al Anwaar, from Muhammad Bin Ismail, from Abu Al Hassan Al Masny, from Ali Bin Mahrawiya from Dawood Bin Suleyman Al Ghazy,

(It has been narrated) from Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws}, from his^{asws} father^{asws} Ja’far^{asws}, from his^{asws} father^{asws} Muhammad^{asws} from his^{asws} father^{asws} Ali^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} has Prohibited the Paradise upon the one who is unjust to the People^{asws} of my^{saww} Household, and killed them^{asws}, and is resentful towards them^{asws}, and supports (others) against them^{asws}’. Then he^{saww} recited this Verse **[3:77] surely they shall have no portion in the Hereafter – the Verse**.⁸⁹

VERSES 78 - 82

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ {78}

[3:78] Most surely there is a party amongst those who distort the Book with their tongue and it is not from the Book, and they say, It is from Allah, whilst it is not from Allah, and they are knowingly telling a lie against Allah

⁸⁸ Al Kafi – H 2454

⁸⁹ Taweel Al Ayaat Al Zaahira – Ch 3 H 26

مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ {79}

[3:79] It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your learning (it yourselves)

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ {80} وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَضْنَا ۗ قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {81} فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {82}

[3:80] And neither would He enjoin you that you should take the Angels and the Prophets for lords; Would he enjoin you with unbelief after you are Muslims? [3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him. He said: Do you affirm and accept My Pact upon that? They said: We do accept. He said: Then bear witness, and I (too) am of the Bearers of Witness with you [3:82] Whoever therefore turns back after this, these are the ones who are the transgressors

و قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا من لدن آدم (عليه السلام) فلهم جرا إلا و يرجع إلى الدنيا و ينصر أمير المؤمنين (عليه السلام)، و هو قوله: لَتُؤْمِنُنَّ بِهِ يعني رسول الله و لَتَنْصُرُنَّهُ يعني أمير المؤمنين (عليه السلام)، ثم قال لهم في الذر: أ أقْرَضْتُمْ و أَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي أي عهدي: قَالُوا أَقْرَضْنَا قال الله للملائكة: فَاشْهَدُوا و أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: Allah^{azwj} has not Sent a Prophet^{as} from Adam^{as}, and so forth, except that he^{as} would be returning to the world and helping Amir-ul-Momineen^{asws}. And these are His^{azwj} Words **[3:81] you must believe in him – Meaning Rasool-Allah^{saww} and you must help him – Meaning Amir-ul-Momineen^{asws}**. Then Allah^{azwj} Said to them^{as} in the (world of the) Particles **Do you affirm and accept My Pact upon that?** i.e., My^{azwj} Covenant **They said: We do accept** Allah^{azwj} Said to the Angels **Then bear witness, and I (too) am of the Bearers of Witness with you**.⁹⁰

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عبد الله بن مسكان، عن فيض بن أبي شيبه، قال: سمعت أبا عبد الله (عليه السلام) يقول، و تلا هذه الآية: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ الْآيَةَ: «لَتُؤْمِنُنَّ بِرَسُولِ اللَّهِ (صلى الله عليه و آله)، و لتنصرن عليا أمير المؤمنين (عليه السلام)» - قال: - نعم و الله من لدن آدم و هلم جرا، فلم يبعث الله نبيا و لا رسولا إلا رد جميعهم إلى الدنيا حتى يقاتلوا بين يدي علي بن أبي طالب (عليه السلام)».

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Fayz Bin Abu Shayba who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} recited this Verse **[3:81] And when Allah Took a Covenant with the Prophets** – the Verse: 'That you^{as} (Prophets^{as}) would be believing in Rasool-Allah^{saww}', and would be helping Ali Amir-ul-

⁹⁰ تفسير القمي 1: 106

Momineen^{asws}. They said: 'Yes!' By Allah^{azwj}! Since Adam^{as} and so forth, Allah^{azwj} did not Send a Prophet^{as}, nor a Rasool^{as} except that He^{azwj} would be Returning all of them to the world until they fight (to help) in front of Ali^{asws} Bin Abu Talib^{asws},⁹¹

و روى صاحب كتاب (الواحدة) قال: روى أبو محمد الحسن بن عبد الله الأطروش الكوفي، قال: حدثنا عبد الله بن جعفر بن محمد البجلي، قال: حدثني أحمد بن محمد بن خالد البرقي، قال: حدثني عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي حمزة الثمالي، عن أبي جعفر الباقر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن الله تبارك و تعالى أحد واحد، تفرد في وحدانيته، ثم تكلم بكلمة فصارت نورا، ثم خلق من ذلك النور محمدا (صلى الله عليه و آله)، و خلقتني و ذريتي،

And the author of the book Al Waahida has reported from Abu Muhammad Al Hassan Bin Abdullah Al Taroush Al Kufy, from Abdullah Bin Ja'far Bin Muhammad Al Bajaly, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Blessed and High is One, Unique in His^{azwj} Oneness. Then Allah^{azwj} Spoke a Word, so 'Al-Noor' (Light) came into being. Then He^{azwj} Created from that Light, the Light of Muhammad^{saww}, and Created me^{asws} and my^{asws} descendants.

ثم تكلم بكلمة فصارت روحا فأسكنها الله تعالى في ذلك النور، و أسكنه في أبداننا، فحن روح الله، و كلماته، و بنا احتج على خلقه، فما زلنا في ظلة خضراء حيث لا شمس و لا قمر، و لا ليل و لا نهار، و لا عين تطرف نعبده و نقدسه و نسبحه قبل أن يخلق خلقه،

Then He^{azwj} Spoke a Word, so a Spirit came into being. So Allah^{azwj} the High Settled it in that Noor, and Settled it in our^{asws} bodies. Thus, we^{asws} are the Spirit of Allah^{azwj}, and His^{azwj} Word, and it is with us^{asws} that He^{azwj} Argues over His^{azwj} creatures. So we did not cease to be in the green shade when there was no sun, and no moon, and no night, and no day, and we^{asws} did not cease to worship Him^{azwj}, and Extol His^{azwj} Holiness, and Glorify Him^{azwj} before He^{azwj} Created His^{azwj} creation.

و أخذ ميثاق الأنبياء بالإيمان و النصر لانا، و ذلك قوله عز و جل: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ يَعْنِي لَتُؤْمِنُنَّ بِمُحَمَّدٍ (صلى الله عليه و آله) و لتنصرن وصيه، فقد آمنوا بمحمد (صلى الله عليه و آله) و لم ينصروا وصيه، و سينصرونه جميعا.

And He^{azwj} Took a Covenant with the Prophets^{as} with the belief and the support for us^{asws}, and that is in the Words of the Mighty and Majestic [3:81] **And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him** – Meaning, 'You (Prophets^{as}) must believe in Muhammad^{saww}, and must help his^{saww} successor^{asws}'. So they believed in Muhammad^{saww} and did not help his^{saww} successor^{asws}, and the will all be helping him^{asws} altogether.

و إن الله أخذ ميثاقى مع ميثاق محمد (صلى الله عليه و آله) بالنصرة بعضنا لبعض، فقد نصرت محمدا (صلى الله عليه و آله) و جاهدت بين يديه، و قتلت عدوه، و وفيت الله بما أخذ علي من الميثاق و العهد و النصر لمحمد (صلى الله عليه و آله)، و لم ينصروني أحد من أنبيائه و رسله، و ذلك لما قبضهم الله إليه، و سوف ينصرونني.»

⁹¹ مختصر بصائر الدرجات: 25.

And that Allah^{azwj} Took a Covenant along with the Covenant of Muhammad^{saww} with the supporting of some of us^{asws} for others. So I^{asws} helped Muhammad^{saww} (on behalf of all the Prophets^{as}) and fought in front of him^{saww}, and killed his^{saww} enemies, and fulfilled for Allah^{azwj} with what the Covenant was Taken from me^{asws}, and the oath, and the help for Muhammad^{saww}. And not one of His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as} helped me^{asws}, and that when Allah^{azwj} Made them to pass away, and soon they would all be helping me^{asws} (during the Return)' ⁹².

الحسن بن أبي الحسن الديلمي، في (كتابه) بإسناده عن فرج بن أبي شيبه، قال: سمعت أبا عبد الله (عليه السلام) يقول و قد تلا هذه الآية: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ: «يعني رسول الله (صلى الله عليه و آله) وَ لَتَنْصُرُنَّهُ يعني وصيه أمير المؤمنين، و لم يبعث الله نبيا و لا رسولا إلا و أخذ عليه الميثاق لمحمد (صلى الله عليه و آله) بالنبوة و لعلي (عليه السلام) بالإمامة».

Al Hassan Bin Abu Al Hassan Al Daylami, in his book, by his chain from Faraj Biin Abu Shayba who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} recited this Verse **[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him – Meaning Rasool-Allah^{saww} and you must help him – Meaning his^{saww} successor^{asws} Amir-ul-Momineen^{asws}. And Allah^{azwj} never Sent a Prophet^{as} nor a Rasool^{as} except and He^{azwj} against him^{as} a Covenant for Muhammad^{asws} with the Prophet-hood and for Ali^{asws} with the Wilayah' ⁹³.**

العياشي: عن حبيب السجستاني، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ فكيف يؤمن موسى بعيسى (عليهما السلام) و ينصره و لم يدركه؟ و كيف يؤمن عيسى بمحمد (عليهما السلام) و ينصره و لم يدركه؟

Al Ayyashi, from Habeeb Al Sajastany who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} **[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him**, so how did Musa^{as} believe in Isa^{as} and help him^{as} and he^{as} did not see him^{as}? And how did Isa^{as} believe in Muhammad^{saww} and help him^{as} and he^{as} did not see him^{saww}?'

فقال: «يا حبيب، إن القرآن قد طرح منه أي كثيرة، و لم يزد فيه إلا حروف أخطأت بها الكتبة، و توهمتها الرجال، و هذا وهم، فاقرأها: «وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ - أمم- النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ هكذا أنزلها- يا حبيب- فو الله ما وقت أمة من الأمم التي كانت قبل موسى (عليه السلام) بما أخذ الله عليها من الميثاق لكل نبي بعثه الله بعد نبيها، و لقد كذبت الأمة التي جاءها موسى (عليه السلام)، لما جاءها موسى (عليه السلام)، و لم يؤمنوا به و لا نصره إلا القليل منهم، و لقد كذبت أمة عيسى (عليه السلام) بمحمد (صلى الله عليه و آله) و لم يؤمنوا به و لا نصره لما جاء إلا القليل منهم.

So he^{asws} said: 'O Habeeb! A lot of Verses have been taken out from the Quran, and there did not increase in it except the letters which the scribes made mistakes in, and the men fancied it, and this is an illusion. So read it as **[3:81] And when Allah Took a Covenant with the - nation of the - Prophets: When I have Given you from a**

⁹² مختصر بصائر الدرجات: 32، تأويل الآيات 1: 30 / 116

⁹³ تأويل الآيات 1: 29 / 116

Book and Wisdom - then a Rasool comes to you verifying that which is with you, you must believe in him, and you must help him – this is how it was Revealed – O Habeeb – so, by Allah^{azwj}, no nation from the nations were loyal, which were before Musa^{asws} with what Allah^{azwj} Took the Covenant (they acted) against it for every Prophet^{as} which Allah^{azwj} Sent after their Prophet^{as}. And the nation of Musa^{as} belied that which Musa^{as} came with, and did not believe in it, and did not help him^{as} except for a few of them. And the nation of Isa^{as} belied in Muhammad^{saww} and did not believe in it (the Covenant), and did not help him^{saww} with what he^{saww} came with, except for a few of them.

و لقد جددت هذه الأمة بما أخذ عليها رسول الله (صلى الله عليه و آله) من الميثاق لعلي بن أبي طالب (عليه السلام)، يوم أقامه للناس و نصبه لهم، و دعاهم إلى ولايته و طاعته في حياته، و أشهدهم بذلك على أنفسهم، فأبي ميثاق أوكد من قول رسول الله (صلى الله عليه و آله) في علي بن أبي طالب (عليه السلام)؟! فو الله ما وفوا، بل جحدوا و كذبوا».

And this nation has had fought against the Covenant which Rasool-Allah^{saww} took from them for Ali^{asws} Bin Abu Talib^{asws}, on the day in which he^{saww} established him^{asws} for the people and appointed him^{asws}, and called to his^{asws} Wilayah, and being obedient to him^{asws} during his^{saww} lifetime, and made them testify against their (wills). So which Covenant has been more stressed than the words of Rasool-Allah^{saww} regarding Ali^{asws} Bin Abu Talib^{asws}? By Allah^{azwj}! They were not loyal to it, but they fought against it and belied it'⁹⁴

عن بكير، قال: قال أبو جعفر (عليه السلام): «إن الله أخذ ميثاق شيعتنا بالولاية لنا و هم ذر يوم أخذ الميثاق على الذر بالإقرار له بالربوبية، و لمحمد (صلى الله عليه و آله) بالنبوة، و عرض الله على محمد (صلى الله عليه و آله) أئمة الطيبين و هم أظلة

From Bakeyr who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Took a Covenant with our^{asws} Shiah for their Wilayah for us^{asws}, and they were (in the realm of the) particles, on the day in which the Covenant was Taken on the particles for the acceptance of His^{azwj} Lordship, and for Muhammad^{saww} for the Prophet-hood. And Allah^{azwj} Presented to Muhammad^{saww} the goodly Imams^{asws}, and were the shadows'

- قال:- خلقهم من الطينة التي خلق منها آدم- قال:- و خلق أرواح شيعتنا قبل أبدانهم بألفي عام، و عرض عليهم و عرفهم رسول الله (صلى الله عليه و آله) عليا (عليه السلام)، و نحن نعرفهم في لحن القول».

They were Created from the (same) clay from which Adam^{as} was Created, and the spirits of our^{asws} Shiah were Created two thousand years before their bodies, and they were presented to them^{asws}. Rasool-Allah^{saww} and Ali^{asws} recognised them, and we^{asws} recognise them from the tone of their speech'⁹⁵

عن سلام بن المستنير، عن أبي عبد الله (عليه السلام) قال: «لقد تسموا باسم ما سمى الله به أحدا إلا علي بن أبي طالب (عليه السلام)، و ما جاء تأويله». قلت: جعلت فداك متى يجيء تأويله؟ قال: «إذا جاء جمع الله أممه النبيين و المؤمنين حتى ينصروه، و هو قول الله: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى قَوْلِهِ تَعَالَى: وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ فيومئذ يدفع رسول الله (صلى الله عليه و آله) اللواء إلى علي بن أبي طالب (عليه السلام)، فيكون أمير الخلائق كلهم أجمعين، يكون الخلائق كلهم تحت لوائه، و يكون هو أميرهم، فهذا تأويله».

⁹⁴ تفسير العياشي 1: 73 /180

⁹⁵ تفسير العياشي 1: 74 /180

From Salaam Bin Mustaneer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You (Shiah) have been named with a name which Allah^{azwj} did not Name anyone except for Ali^{asws} Bin Abu Talib^{asws}, and its explanation has not come yet’. I said, ‘May I be sacrificed for you^{asws}! When will its explanation come?’ He^{asws} said: ‘When Allah^{azwj} Gathers in front of Him^{azwj} the Prophets^{as} and the Believer until they help him^{asws}, and these are the Words of Allah^{azwj} **[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom up tp His^{azwj} Words Then bear witness, and I (too) am of the Bearers of Witness with you.** So, on that day, Rasool-Allah^{saww} would hand over the flag to Ali^{asws} Bin Abu Talib^{asws} therefore he^{asws} would become the Emir of all the creatures altogether, and all the creatures would be under his^{asws} flag, and he^{asws} would become their Emir. So this is its explanation’.⁹⁶

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق إلى الميثاق رسول الله (صلى الله عليه وآله)، وذلك أنه كان أقرب الخلق إلى الله تبارك و تعالی، و كان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطنت موطئا لم يطأه ملك مقرب، و لا نبي مرسل، و لولا أن روحه و نفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز و جل كما قال الله تعالى: قاب قَوْسَيْنِ أَوْ أَدْنَى، أي بل أدنى، فلما خرج الأمر، وقع من الله إلى أوليائه (عليهم السلام)».

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Sinan who said,

‘Abu Abdullah^{asws} said: ‘The first one who preceded to the Covenant was Rasool-Allah^{saww}, and that he^{saww} was the closest of the creatures to Allah^{azwj} Blessed and High, and the station which Jibraeel^{as} said to him^{saww}, when he^{as} ascended with him^{saww} to the sky: ‘Go ahead – O Muhammad^{saww} – for you^{saww} have entered into a foothold where no Angel of Proximity has treaded upon, nor a ‘Mursil’ Prophet^{as}’, and that his^{saww} spirit and his^{saww} self were from that station in accordance to where he^{saww} reached. So he^{saww} was from Allah^{azwj} Mighty and Majestic like what Allah^{azwj} the High Said **[53:9] So he was the measure of two bows or even closer**, yes, but he^{saww} was even closer. So when the Command came out, it occurred to His^{azwj} Guardians^{asws}’.

فقال الصادق (عليه السلام): «كان الميثاق مأخوذا عليهم الله بالرؤية، و لرسوله بالنبوة، و لأمير المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة الهادون أئمتكم؟ فقالوا: بلى، شهدنا. فقال الله تعالى: أن تقولوا يوم القيامة- أي لئلا تقولوا يوم القيامة- إنا كنا عن هذا غافلين.

Al-Sadiq^{asws} said: ‘The Covenant was Taken from them in regard to the Lordship of Allah^{azwj}, and the Prophet-hood of His^{azwj} Rasool^{saww}, and with the Imamate of Amir-ul-Momineen^{asws} and the Imams^{asws}, so He^{azwj} Said: “Am I^{azwj} not your Lord^{azwj}, and Muhammad^{saww} your Prophet^{saww}, and Ali^{asws} your Imam^{asws}, and the Imams^{asws} of Guidance your Imams^{asws}?” So they said, ‘Yes, we do bear witness’. So Allah^{azwj} the High Said: “If you say on the Day of Judgement” – i.e., perhaps you would be saying on the Day of Judgement – “We were unaware of this!’

فأول ما أخذ الله عز و جل الميثاق على الأنبياء له بالرؤية، و هو قوله: وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز و جل أفضلهم بالأسامي، فقال: وَ مِنْكَ يَا محمد، فقدم رسول الله (صلى الله عليه وآله) لأنه أفضلهم

⁹⁶ تفسير العياشي 1: 77 / 181

وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فَهَؤُلَاءِ الْخَمْسَةُ أَفْضَلُ الْأَنْبِيَاءِ، وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَفْضَلُهُمْ،

So the first of what Allah^{azwj} Mighty and Majestic Took the Covenant upon the Prophets^{as} was for His^{azwj} Lordship, and these are His^{azwj} Words **[33:7] And when We Took a Covenant from the Prophets**, so He^{azwj} Mentioned the total of all the Prophets^{as}. Then the Mighty and Majestic the best of them, so He^{azwj} Said **and from you, O Muhammad^{saww}**. Thus, Rasool-Allah^{saww} preceded because he^{saww} was the best of them **and from Noah and Ibrahim and Musa and Isa son of Maryam**, so these five are the highest of the Prophets^{as}, and Rasool-Allah^{saww} is the highest of them^{as}.

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه وآله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ يَعْنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) نُتُومِنَنَّ بِهِ وَ لَنَنْصُرَنَّهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)، تَخْبَرُوا أَمَمَكُمْ بِخَبْرِهِ، وَ خَيْرٌ وَلِيهِ مِنَ الْأُئِمَّةِ (عَلَيْهِمُ السَّلَامُ)».

Then, after that, Rasool-Allah^{saww} took a Covenant upon the Prophets^{as} by the belief in him^{saww}, and upon that they would be helping Amir-ul-Momineen^{asws}, so He^{azwj} Said **[3:81] And when Allah Took a Covenant with the Prophets: When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying that which is with you** Meaning Rasool-Allah^{saww} **you must believe in him, and you must help him** Meaning Amir-ul-Momineen^{asws}, so inform your communities of his^{asws} news, and the news of his^{asws} successors^{asws} from the Imams^{asws},⁹⁷

VERSES 83 - 91

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ {83} قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ {84}

[3:83] Is it other than Allah's Religion that they seek (to follow), and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning [3:84] Say: We believe in Allah and what has been Revealed to us, and what was Revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and what was Given to Musa and Isa and to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {85} كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {86}

[3:85] And whoever seeks a Religion other than Islam, it shall not be Accepted from him, and in the Hereafter he shall be one of the losers [3:86] How shall Allah Guide a people who disbelieved after their believing and (after) they had borne witness that the Rasool was true, and clear arguments had come to them; and Allah does not Guide the unjust people

⁹⁷ تفسير القمي 1: 246

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {87} خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ
{88} إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {89}

[3:87] (As for) these, their Recompense is that upon them is the Curse of Allah and the Angels and of the people, all together [3:88] Abiding in it; their Punishment shall not be Lightened nor shall they be Respite [3:89] Except those who repent after that and amend, then surely Allah is Forgiving, Merciful

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ إِزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ {90} إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِدْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ {91}

[3:90] Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall never be Accepted, and these are they that go astray [3:91] Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be Accepted from one of them, though he should offer to ransom himself with it, these are the ones who shall have a Painful Punishment, and they shall have no helpers

العياشي: عن عمار بن أبي الأحوص، عن أبي عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق في مبتدأ الخلق بحرين: أحدهما عذب فرات، و الآخر ملح أجاج، ثم خلق تربة آدم (عليه السلام) من البحر العذب الفرات، ثم أجراه على البحر الأجاج، فجعله حماً مسنوناً، و هو خلق آدم (عليه السلام)، ثم قبض قبضة من كتف آدم الأيمن، فذراها في صلب آدم، فقال: هؤلاء في الجنة و لا أبالي [ثم قبض من كتف آدم الأيسر فذراها في صلب آدم، فقال: هؤلاء في النار و لا أبالي] و لا أسأل عما أفعل و لي في هؤلاء البداء بعد و في هؤلاء، و هؤلاء سيبتلون».

Al Ayyashi, from Amaar Bin Abu Al Hows,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Created in the beginning of the creation, two seas – one of the two as sweet, clear, and the other one salty, bitter. Then He^{azwj} Created the dust of Adam^{as} from the sweet, clear sea. Then Made it to flow upon the bitter sea. So He^{azwj} Made it as a sludge, and it is the creation of Adam^{as}. Then He^{azwj} Grabbed a Handful from the right shoulder of Adam^{as}, and Placed it in the (صلب) of Adam^{as}, so He^{azwj} Said: "These would be in the Paradise and I^{azwj} do not Care". Then He^{azwj} Grabbed a Handful from the left shoulder of Adam^{as} and Placed it in the (صلب) of Adam^{as}, so He^{azwj} Said: "These would be in the Fire and I^{azwj} do not Care. And I^{azwj} will not be Questioned about what I^{azwj} Do. And it is up to Me^{azwj} to Change with regards to these ones afterwards, and with regards to those, and these ones would be Tested".

قال أبو عبد الله (عليه السلام): «فاحتج يومئذ أصحاب الشمال و هم ذر على خالفهم، فقالوا: يا ربنا بم أوجبت لنا النار و أنت الحكم العدل من قبل أن تحتج علينا و تبلونا بالرسل و تعلم طاعتنا لك و معصيتنا؟ فقال الله تبارك و تعالى: فأنا أخبركم بالحجة عليكم الآن في الطاعة و المعصية و الإعذار بعد الإخبار».

Abu Abdullah^{asws} said: 'So, on that day, the companions of the left hand argued, and they were particles, against their Creator, so they said, 'O our Lord^{azwj}! Why did You^{azwj} Obligate the Fire upon us and You^{azwj} are the Just Judge, before You^{azwj} Proved it against us, and Tried us with the Rasools^{as}, and Know our obedience to You^{azwj} and our disobedience?' So Allah^{azwj} Blessed and High Said: "So I^{azwj} am Informing you with the proof against you right now with regards to the obedience and the disobedience, and the excusing after the news'.

قال أبو عبد الله (عليه السلام): «فأوحى الله إلى مالك خازن النار، أن مر النار تشهق، ثم تخرج عنقا منها، فخرجت لهم، ثم قال الله لهم: ادخلوها طائعين. فقالوا: لا ندخلها طائعين. ثم قال: ادخلوها طائعين أو لأعدنكم بها كارهين. قالوا: إنما هربنا إليك منها، و حاججناك فيها حيث أو جبتها علينا، و صيرتنا من أصحاب الشمال، فكيف ندخلها طائعين؟ و لكن ابدأ بأصحاب اليمين في دخولها كي تكون قد عدلت فينا و فيهم».

Abu Abdullah^{asws} said: 'So Allah^{azwj} Revealed to Maalik, the keeper of the Fire, to make a passage of the Fire to gasp, then take a neck from it and bring it out to them. Then Allah^{azwj} Said to them: "Enter it willingly!" So they said, 'We will not enter it willingly'. Then He^{azwj} Said: "Enter it willingly or I^{saww} shall Punish you all by it for your unwillingness". They said, 'But rather we are at war against You^{azwj} from it, and we dispute regarding it to cloak it over us, and You^{azwj} have Made us to be from the companions of the Left, so how can we enter it willingly? But, Begin with the companions of the Right in entering it so that it would become justice regardin use and them'.

قال أبو عبد الله (عليه السلام): «فأمر أصحاب اليمين و هم نر بين يديه، فقال: ادخلوا هذه النار طائعين. قال: فطفقوا يتبادرون في دخولها فولجوا فيها جميعا، فصيرها الله عليهم بردا و سلاما، ثم أخرجهم منها،

Abu Abdullah^{asws} said: 'So He^{azwj} Commanded the companions of the right, and they were particles in front of Him^{azwj}, so He^{azwj} Said: 'Enter this Fire willingly". They all entered it willingly together. So Allah^{azwj} Made it to be cool and safe for them, then Extracted them from it.

ثم إن الله تبارك و تعالى نادى في أصحاب اليمين و أصحاب الشمال: أ لست بربكم؟ فقال أصحاب اليمين: بلى يا ربنا، نحن بربتك و خلقك مقرين طائعين. و قال أصحاب الشمال: بلى يا ربنا نحن بربتك و خلقك كارهين. و ذلك قول الله: وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ- قال:- توحيدهم لله».

The Allah^{azwj} Blessed and High Called out among the companions of the Right and the companions of the Left: "Am I^{azwj} not your Lord^{azwj}!" So the companions of the Right said, 'Yes, O our Lord^{azwj}! We are your creatures we accept willingly'. And the companions of the Lef said, 'Yes, O our Lord^{azwj}! We are your unwilling creatures'. And that is in the Words of Allah^{azwj} **[3:83] and to Him submits whoever is in the skies and the earth, willingly or unwillingly, and to Him shall they be returning.** They were united to Allah^{azwj},⁹⁸

عن ابن بكير، قال سألت أبا الحسن (عليه السلام) عن قوله: وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً. قال: «أنزلت في القائم (عليه السلام) إذا خرج باليهود و النصارى و الصابئين و الزنادقة و أهل الردة و الكفار في شرق الأرض و غربها، فعرض عليهم الإسلام، فمن أسلم طوعا أمره بالصلاة و الزكاة و ما يؤمر به المسلم و يجب لله تعالى عليه، و من لم يسلم ضربه عنقه حتى لا يبقى في المشارق و المغرب أحد إلا وحده الله».

From Ibn Bakeyr who said, 'I asked Abu Al-Hassan^{asws} about His^{azwj} Words **[3:83] and to Him submits whoever is in the skies and the earth, willingly or unwillingly**, he^{asws} said: 'It was Revealed regarding Al-Qaim^{asws}. When he^{asws} comes out to the Jews, and the Christians, and the Sabeans, and the Atheists, and the people of apostasy, and the Infidels in the east of the earth and its west, so he^{asws} would be presenting Al-Islam to them. So the one who submits willingly, he^{asws} would order them for the Salat, and the Zakat, and whatever the Muslims have been ordered for and Obligated by Allah^{azwj} the High. And the one who does not submit,

⁹⁸ تفسير العياشي 1: 78 / 182.

his neck would be struck until there will not remain in the east and the west anyone except (professing) the Oneness of Allah^{azwj}.

قلت له: جعلت فداك، إن الخلق أكثر من ذلك؟ فقال: «إن الله إذا أراد أمراً قلل الكثير وكثر القليل».

I said to the Imam^{asws}, 'May I be sacrificed for you^{asws}, the people would be more than that?' So he^{asws} said: 'When Allah^{azwj} so Intends, would Command the little to be more, and the more to be little'.⁹⁹

الطبرسي في (مجمع البيان)، في قوله: كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ- إلى قوله تعالى- إِلَّا الَّذِينَ تَابُوا قِيلَ: نزلت الآيات في رجل من الأنصار يقال له: الحارث بن سويد بن الصامت، و كان قتل المجذر بن زياد البلوي غدرا و هرب، و ارتد عن الإسلام، و لحق بمكة، ثم ندم فأرسل إلى قومه أن يسألوا رسول الله (صلى الله عليه و آله) هل لي من توبة؟ فسألوا، فنزلت الآيات إلى قوله: إِلَّا الَّذِينَ تَابُوا

Al Tabarsy, in Majma Al Bayaan,

regarding His^{azwj} Words **[3:86] How shall Allah Guide a people who disbelieved after their believing** up to the Words of the High **[3:89] Except those who repent** – It was Revealed regarding a man from the helpers called Al-Haaris Bin Suweyd Bin Al-Saamit. And he killed Al-Mujzar Bin Ziyad Al-Balawy treacherously and fled, and reneged from Al-Islam, and went to Makkah. Then he regretted it, so he sent a message to his people that they should ask Rasool-Allah^{saww}, 'Is there repentance for me?' So they asked, and this Verse was Revealed until His^{azwj} Words **[3:89] Except those who repent**.

فحملها إليه رجل من قومه، فقال: إني لأعلم أنك لصدوق، و أن رسول الله (صلى الله عليه و آله) أصدق منك، و أن الله تعالى أصدق الثلاثة. و رجع إلى المدينة، و تاب و حسن إسلامه. قال الطبرسي: و هو المروي عن أبي عبد الله (عليه السلام).

So a man from his people carried it (the message), so he said, 'I know that you are truthful, and that Rasool-Allah^{saww} is more truthful than you, and that Allah^{azwj} is even more Truthful of the three'. And he returned to Al-Medina, and repented and made good his Islam. Al-Tabarsy said, 'And it is reported from Abu Abdullah^{asws},¹⁰⁰

VERSE 92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {92}

[3:92] You will never attain to righteousness until you spend out of what you love; and whatever thing you spend, Allah Knows of it

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمر بن عبد العزيز، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام): «لن تنالوا البر حتى تنفقوا **ما تحبون**، هكذا فاقراها».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Umar Bn Abdul Aziz, from Yunus Bin Zibyan,

⁹⁹ تفسير العياشي 1: 82 / 183.
¹⁰⁰ مجمع البيان 2: 789

(It has been narrated) from Abu Abdullah^{asws} having said: '**[3:92] You will never attain to righteousness until you spend what you love** – Like this it should be read'.¹⁰¹

عن المفضل بن عمر، قال: دخلت على أبي عبد الله (عليه السلام) يوماً ومعي شيء فوضعت بين يديه، فقال: «ما هذا؟» فقلت: هذه صلة مواليك وعبيدك. قال: فقال لي: «يا مفضل، إني لا أقبل ذلك، وما أقبله من حاجة بي إليه، وما أقبله إلا ليزكوا به».

From Mufazzal Bin Umar who said,

'I came up to Abu Abdullah^{asws} one day and with me was something which I placed in front of him^{asws}. So he^{asws} said: 'What is this?' So I said, 'This is a donation of your^{asws} friends and your^{asws} servants'. So he^{asws} said to me: 'O Mufazzal! I^{asws} do not accept that, And I^{asws} do not accept (anything from you) due to my^{asws} need to you, and I^{asws} do not accept except to purify you'.

ثم قال: «سمعت أبي يقول: من مضت له سنة لم يصلنا من ماله، قل أو أكثر، لم ينظر الله إليه يوم القيامة، إلا أن يعفو الله عنه».

Then he^{asws} said: 'I^{asws} heard my^{asws} father^{asws} saying: 'The one for whom a year passes by and he does not arrive with it from his wealth, be it little or a lot, Allah^{azwj} would not Look at him on the Day of Judgement, except (what) Allah^{azwj} Excuses from it'.

ثم قال: «يا مفضل، إنها فريضة، فرضها الله على شيعتنا في كتابه إذ يقول: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ فَحَنَّ الْبِرَّ وَالتَّقْوَى، وَ سَبِيلَ الْهَدَى، وَ بَابَ التَّقْوَى، وَ لَا يَحْجِبُ دَعَاؤُنَا عَنْ اللَّهِ، اقْتَصِرُوا عَلَى حَالِكُمْ، وَ حَرَامِكُمْ، فَسَلُوا عَنْهُ، وَ إِيَّاكُمْ أَنْ تَسْأَلُوا أَحَدًا مِنَ الْفُقَهَاءِ عَمَّا لَا يَعْنِيكُمْ وَ عَمَّا سَتَرَ اللَّهُ عَنْكُمْ».

Then he^{asws} said: 'O Mufazzal! It is an obligation, which Allah^{azwj} has Obligated upon our^{asws} Shiah, in His^{azwj} Book when He^{azwj} Said **[3:92] You will never attain to righteousness until you spend out of what you love**. So we^{asws} are the righteousness and the piety, and the Way of Guidance, and the Door of piety. And do not veil (yourselves) from our^{asws} supplications from Allah^{azwj}, confined to what is Permissible for you, and what is Prohibited for you. So ask about it. And beware of asking anyone from the Jurists about what you can see, and about what Allah^{azwj} has Veiled from you'.¹⁰²

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن محمد بن شعيب، عن الحسين بن الحسن، عن عاصم، عن يونس، عن ذكره، عن أبي عبد الله (عليه السلام) أنه كان يتصدق بالسكر، فقيل له: أ تتصدق بالسكر؟ فقال: «نعم، إنه ليس شيء أحب إلي منه، فأنا أحب أن أتصدق بأحب الأشياء إلي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Shuayb, from Al Husayn Bin Al Hassan, from Aasim, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} used to give sugar in charity. So it was said to him^{asws}, 'You^{asws} are giving charity by the sugar?' So he^{asws} said:

¹⁰¹ الكافي 8: 209 / 183

¹⁰² تفسير العياشي 1: 85 / 184

'Yes. There is not a thing more beloved to me^{asws} than it is. Therefore, I^{asws} love it that I^{asws} should give in charity a thing most beloved to me^{asws}'.¹⁰³

VERSE 93

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۗ قُلْ فَاتُّوا بِالتَّوْرَةِ فَاتْلُوهَا إِنَّكُمْ صَادِقِينَ {93}

[3:93] All food was lawful to the Children of Israel except that which Israel had forbidden to itself, before the Revelation of the Torah. Say: Bring then the Torah and read it, if you are truthful

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد أو غيره، عن ابن محبوب، عن عبد العزيز العبدى، عن عبد الله بن أبي يعفور، عن أبي عبد الله (عليه السلام) قال: «إن إسرائيل كان إذا أكل من لحم الإبل هيج عليه وجع الخاصرة، فحرم على نفسه لحم الإبل، و ذلك قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرمه و لم يأكله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad or someone else, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Abdullah Bin Abu Ya'four,

(It has been) narrated from Abu Abdullah^{asws}: 'When the Israelites used to eat from the flesh of the camel, it caused them pain in their lower back. So they forbid upon themselves the flesh of the camel. And that was before the Revelation of the Torah. So when the Torah was Revealed, they neither forbid it nor did they eat it'.¹⁰⁴

VERSES 94 & 95

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {94} قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {95}

[3:94] So whoever fabricates a lie against Allah after that, these are the ones who are the unjust [3:95] Say: Allah has Spoken the Truth, therefore follow the Religion of Ibrahim, the upright one; and he was not from Polytheists

العياشي: عن حبابة الوالبيّة، قالت: سمعت الحسين بن علي (عليهما السلام) يقول: «ما أعلم أحدا على ملة إبراهيم (عليه السلام) إلا نحن و شيعتنا».

Al Ayyashi, from Habaabat Al Waleed who said,

'I heard Al-Husayn Bin Ali^{asws} saying: 'I^{asws} do not know of anyone being upon the Nation of Ibrahim^{as} except for us^{asws} and our^{asws} Shiah'.¹⁰⁵

VERSES 96 & 97

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ {96} فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَ لِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ {97}

¹⁰³ الكافي 4: 61 / 3.

¹⁰⁴ الكافي 5: 306 / 9.

¹⁰⁵ تفسير العياشي 1: 88 / 185.

[3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs, the standing place of Ibrahim, and whoever enters it shall be secure, and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن أبي زرارة التميمي، عن أبي حسان، عن أبي جعفر (عليه السلام) قال: «لما أراد الله عز و جل أن يخلق الأرض أمر الرياح فضربن وجه الماء حتى صار موجا، ثم أزيد فصار زيدا واحدا فجمعه في موضع البيت، ثم جعله جبلا من زبد، ثم دحا الأرض من تحته، و هو قول الله عز و جل: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِيَكَّةَ مُبَارَكًا».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Zarara Al Tameemy, from Abu Hisaan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Intended to Create the earth, Commanded the winds to strike the face of the water until waves came about, which then became foam. So one foam gathered in the place of the House. Then it became a mountain of foam. Then the ground levelled out underneath it. And it is in the Words of Allah^{azwj} Mighty and Majestic **[3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed**.¹⁰⁶

عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن محبوب، عن ابن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِيَكَّةَ مُبَارَكًا وَ هُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَا هَذِهِ الْآيَاتُ الْبَيِّنَاتُ؟ قال: «مقام إبراهيم (عليه السلام) حيث قام على الحجر فأثرت فيه قدماه، و الحجر الأسود، و منزل إسماعيل».

From him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Mahboub, from Ibn Sinan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:96] Surely the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs**. What are these clear Signs?' He^{asws} said: 'The standing place of Ibrahim^{as} (مقام إبراهيم) where he^{as} stood upon the rock, and left his^{as} footprints upon it, and the Black Stone (الحجر الأسود), and the camping place of Ismail^{as} (منزل إسماعيل)'.¹⁰⁷

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): أقوم اصلي بمكة، و المرأة بين يدي جالسة أو مارة؟ فقال: «لا بأس، إنما سميت بكة لأنها تبك فيها الرجال و النساء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

'I said to Abu Abdullah^{asws}, 'I stand to Pray at Makkahh, and the women sit in front of me or they pass by?' So he^{asws} said: 'There is no problem. But rather it has been Named as Bekka, because the men and the women weep (بكة) in it'.¹⁰⁸

¹⁰⁶ الكافي 4: 189 / 7.

¹⁰⁷ الكافي 4: 223 / 1.

¹⁰⁸ الكافي 4: 526 / 7.

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: **وَمَنْ دَخَلَهُ كَانَ آمِنًا** البيت عنى أم الحرم؟ قال: «من دخل الحرم من الناس مستجيراً به فهو آمن من سخط الله، و من دخله من الوحوش و الطير كان آمناً من أن يهاج أو يؤذى حتى يخرج من الحرم».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure**. Is it the House which is Meant or the Sanctuary?' He^{asws} said: 'The one from the people who enters the Sanctuary, so he is secure from the Wrath of Allah^{azwj}. And the one who enters it, from the wild animal and the birds, would be secure from the Pilgrim being hurt, until it exits from the Sanctuary'.¹⁰⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، و الحجال، عن ثعلبية، عن أبي خالد القماط، عن عبد الخالق الصيقل، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَمَنْ دَخَلَهُ كَانَ آمِنًا**. فقال: «لقد سألتني عن شيء ما سألتني أحد إلا من شاء الله». قال: «من أم هذا البيت و هو يعلم أنه البيت الذي أمره الله عز و جل به، و عرفنا أهل البيت حق معرفتنا، كان آمناً في الدنيا و الآخرة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, and Al Hajaal, from Sa'alba, from Abu Khalid Al Qamaat, from Abdul Khaliq Al Sayqal who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure**, so he^{asws} said: 'You have asked me about something which no one has asked me except one whom Allah^{azwj} so Desires to. The one who is inside this House, and he knows that it is the House which Allah^{azwj} Mighty and Majestic has Commanded for it, and recognises us^{asws}, the People^{asws} of the Household as is our^{asws} right to be recognised, would be secure in the world and in the Hereafter'.¹¹⁰

عنه: بإسناده عن أبي عبد الله (عليه السلام) في قوله عز و جل: **وَمَنْ دَخَلَهُ كَانَ آمِنًا**. قال: «في قائمنا أهل البيت، فمن بايعه، و دخل معه، و مسح على يده، و دخل في عقد أصحابه، كان آمناً».

From him (Al Sadouq), by his chain,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[3:97] and whoever enters it shall be secure**. He^{asws} said: 'It is regarding our^{asws} Qaim^{ajfj} of the People^{asws} of the Household. So the one who pledges his allegiance to him^{ajfj}, and enters with him^{ajfj}, and wipes upon his^{ajfj} hand, and enters in the Covenant of his^{ajfj} companions, would be secure'.¹¹¹

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد بن محمد بن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن سعيد بن عبد الله الأعرج، عن أبي عبد الله (عليه السلام) قال: «موضع البيت بكة، و القرية مكة».

And from him (Al Sadqou) who said, 'My father narrated to us, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Al No'man, from Saeed Bin Abdullah Al Araj,

¹⁰⁹ الكافي 4: 226 / 1

¹¹⁰ الكافي 4: 25 / 545

¹¹¹ علل الشرائع: 5 / 91

(It has been narrated) from Abu Abdullah^{asws} having said: 'The place of the House is Bakka, and the town is Makkah'.¹¹²

و عنه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن فضالة، عن أبان، عن الفضيل، عن أبي جعفر (عليه السلام) قال: «إنما سميت مكة بكة لأنها تبك بها الرجال و النساء، و المرأة تصلي بين يديك و عن يمينك و عن شمالك و معك، و لا بأس بذلك، إنما يكره ذلك في سائر البلدان».

And from him, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Fazaalat, from Abaan, from Al Fazeyl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, Makkah has been named as Bekka because the men and the women weep in it. And the women Pray in front of you, and on your right, and on your left and alongside you, and there is no problem with that. But rather, that is disliked in the rest of the cities'.¹¹³

عن زرارة، قال: سئل أبو جعفر (عليه السلام) عن البيت، أ كان يحج إليه قبل أن يبعث النبي (صلى الله عليه و آله)؟ قال: «نعم، لا يعلمون أن الناس قد كانوا يحجون، و نخبركم أن آدم و نوحا و سليمان (عليهم السلام) قد حجوا البيت بالجن و الإنس و الطير، و لقد حججه موسى (عليه السلام) على جمل أحمر، يقول: لبيك لبيك، فإنه كما قال الله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَ هُدًى لِّلْعَالَمِينَ».

From Zarara who said,

'Abu Ja'far^{asws} was asked about the House, did the Pilgrimage take place to it before the Sending of the Prophet^{sawww}? He^{asws} said: 'Yes, and they do not know that the people used to perform Pilgrimage, and we^{asws} are informing you that Adam^{as}, and Noah^{as}, and Suleyman^{as} had performed the Pilgrimage of the House with the Jinn, and the Human beings and the birds. And Musa^{as} had performed the Pilgrimage upon a red camel, saying: 'Here I am, here I am! (لبيك لبيك). Thus, it is as Allah^{azwj} the High has Said [3:96] **Surely the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations**'.¹¹⁴

عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إنه وجد في حجر من حجرات البيت مكتوبا: إني أنا الله ذو بكة، خلقتها يوم خلقت السماوات و الأرض، و يوم خلقت الشمس و القمر، و خلقت الجبلين و حففتها بسبعة أملاك حفا. و في حجر آخر: هذا بيت الله الحرام ببكة تكفل الله برزق أهله من ثلاث سبل، مبارك لهم في اللحم و الماء، أول من نحله إبراهيم (عليه السلام)».

From Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It can be found in a stone from the stones of the House, inscribed: 'I^{azwj} am Allah^{azwj} with Bekka. I^{azwj} Created it on the day I^{azwj} Created the skies and the earth, and the day I^{azwj} Created the sun and the moon, and Created the mountains and surrounded these two with seven properties. And in another stone: "This is a Sacred House of Allah^{azwj} at Bekka. Allah^{azwj} Ensures its people in three ways. Blessed for them regarding the flesh and the water'. The first one to build it was Ibrahim^{as}'.¹¹⁵

¹¹² علل الشرائع: 3 / 397

¹¹³ علل الشرائع: 4 / 397

¹¹⁴ تفسير العياشي 1: 90 / 185

¹¹⁵ تفسير العياشي 1: 97 / 187

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «من دخل مكة المسجد الحرام يعرف من حقنا و حرمتنا ما عرف من حقها و حرمتها غفر الله له ذنبه، و كفاه ما أهمه من أمر الدنيا و الآخرة، و هو قوله: وَ مَنْ دَخَلَهُ كَانَ آمِنًا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who enters Makkah, the Sacred Masjid, recognising our^{asws} rights and our^{asws} sanctity what he recognises from its rights and its Sanctity, Allah^{azwj} would Forgive his sins, and Suffice for him what affects him from the matters of the world and the Hereafter. And these are His^{azwj} Words **[3:97] and whoever enters it shall be secure**'.¹¹⁶

و قال عبد الله بن سنان: سمعته (عليه السلام) يقول فيما ادخل الحرم مما صيد في الحل، قال: «إذا دخل الحرم فلا يذبح، إن الله يقول: وَ مَنْ دَخَلَهُ كَانَ آمِنًا».

And Abdullah Bin Sinan said,

'I heard him^{asws} (6th Imam^{asws}) saying regarding what enters the Sanctuary from what is permissible to be hunted: 'When it enters the Sanctuary, so donot slaughter it. Allah^{azwj} is Saying **[3:97] and whoever enters it shall be secure**'.¹¹⁷

عن علي بن عبد العزيز، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، قول الله: آيَاتُ بَيِّنَاتٍ مَقَامُ إِبْرَاهِيمَ وَ مَنْ دَخَلَهُ كَانَ آمِنًا وَ قد يدخله المرجئ و القدري و الحروري و الزنديق الذي لا يؤمن بالله؟ قال: «لا، و لا كرامة».

From Ali Bin Abdul Aziz who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}. The Words of Allah^{azwj} **[3:97] clear Signs, the standing place of Ibrahim, and whoever enters it shall be secure** and there enter into it the Murjiites, and the Harouriyya, and the Atheists who do not believe in Allah^{azwj}?' He^{asws} said: 'No, and not dignity'.

قلت: فمن جعلت فداك؟ قال: «من دخله و هو عارف بحقنا كما هو عارف له، خرج من ذنوبه و كفي هم الدنيا و الآخرة».

I said, 'So who, may I be sacrificed for you^{asws}?' He^{asws} said: 'The one who enters it and he recognises our^{asws} rights just as he recognises its rights, comes out from his sins, and would suffice for them the world and the Hereafter'.¹¹⁸

ابن شهر آشوب: عن أمير المؤمنين (عليه السلام) في قوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَيْتِ؟ قال: «لا، قد كان قبله بيوت، و لكنه أول بيت وضع للناس مباركاً، فيه الهدى و الرحمة و البركة، و أول من بناه إبراهيم (عليه السلام)، ثم بناه قوم من العرب من جرهم، ثم هدم فبنته العمالقة، ثم هدم فبنته قريش».

Ibn Shehr Ashub,

(It has been narrated) from Amir-ul-Momineen^{asws} regarding the Words of the High **[3:96] Surely the first House Appointed for the people**. So a man said to him^{asws}, 'Is it the first house?' He^{asws} said: 'No! There were houses before it, but it is the first Blessed House Appointed for the people, in which is Guidance, and the Mercy, and

¹¹⁶ تفسير العياشي 1: 102 / 189.

¹¹⁷ تفسير العياشي 1: 104 / 189.

¹¹⁸ تفسير العياشي 1: 107 / 190.

the Blessings. And the first one who built it was Ibrahim^{as}. Then it was rebuilt by a people from Jarham (Yemen). Then it was demolished, so the Amaalaqat rebuilt it. Then it was demolished, so the Qureysh rebuilt it'.¹¹⁹

وعنه في (الاحتجاج): أن الصادق (عليه السلام) قال لأبي حنيفة لما دخل عليه، قال: «من أنت؟» قال: أبو حنيفة. قال (عليه السلام): «مفتي أهل العراق؟» قال: نعم. قال: «بم تفتيهم؟» قال: بكتاب الله، قال (عليه السلام): «وإنك لعالم بكتاب الله: ناسخه، و منسوخه، و محكمه، و متشابهه؟» قال: نعم.

And from him (Al-Tabarsy) in Al-Ihtijaj –

Al-Sadiq^{asws} said to Abu Hanifa^{la} when he came up to him^{asws}: 'Who are you?' He replied, 'Abu Hanifa'. He^{asws} said: 'The Mufti (Issuer of Fatwas) of the people of Al-Iraq?' He replied, 'Yes'. He^{asws} said: 'By what do you issue Fatwas to them?' He replied, 'By the Book of Allah^{azwj}'. He^{asws} said: 'And you have the knowledge of the Book of Allah^{azwj} – its Abrogating, and its Abrogated, and its Decisive, and its Allegorical (Verses)?' He replied, 'Yes'.

قال: «فأخبرني عن قول الله عز وجل: وَ قَدَرْنَا فِيهَا السَّيْرَ سَبْرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ أي موضع هو؟» قال: أبو حنيفة: هو ما بين مكة و المدينة. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه، و قال: «نشدتكم بالله، هل تسرون بين مكة و المدينة و لا تأمنون على دماكم من القتل، و لا على أموالكم من السرقة؟». فقالوا: اللهم نعم.

He^{asws} said: 'So inform me about the Words of Allah^{azwj} Mighty and Majestic **[34:18] and We Apportioned the journey therein: Travel through them nights and days, in security**, which place is it?' Abu Hanifa^{la} said, 'It is what is in between Makkah and Al-Medina'. So Abu Abdullah^{asws} turned towards those who were seated with him^{asws} and said: 'We^{asws} adjure you by Allah^{azwj}! Have you travelled between Makkah and Al-Medina, and you were not secure for your blood, from being murdered, nor upon your wealth, from it being stolen?' So they said, 'Our Allah^{azwj}, yes'.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا، أخبرني عن قول الله عز وجل: وَ مَنْ دَخَلَهُ كَانَ آمِنًا، أي موضع هو؟» قال: ذلك بيت الله الحرام. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه قال: «نشدتكم بالله، هل تعلمون أن عبد الله بن الزبير، و سعيد بن جبيرة دخلاه فلم يأمنوا القتل؟». فقالوا: اللهم نعم.

So Abu Abdullah^{asws} said: 'Woe be unto you – O Abu Hanifa – Allah^{azwj} is not Saying (anything) but the Truth. Inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure**, which place is it?' He said, 'That is the Sacred House of Allah^{azwj}'. So Abu Abdullah^{asws} turned towards those seated with him^{asws}, and said: 'We^{asws} adjure you by Allah^{azwj}! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were not safe from being murdered?' They said, 'Our Allah^{azwj}, yes'.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا». فقال أبو حنيفة: ليس لي علم بكتاب الله، إنما أنا صاحب قياس.

So Abu Abdullah^{asws} said: 'Woe be unto you – O Abu Hanifa – Allah^{azwj} is not Saying except for the Truth'. So Abu Hanifa said, 'There is no knowledge with me, of the Book of Allah^{azwj}, but rather, 'إنما أنا صاحب قياس'.¹²⁰

¹¹⁹ المناقب 2: 43

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن موسى بن القاسم البجلي، و محمد بن يحيى، عن العمركي بن علي جميعا، عن علي بن جعفر، عن أخيه موسى (عليه السلام)، قال: «إن الله عز و جل فرض الحج علي أهل الجدة في كل عام، و ذلك قوله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly, and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether, from Ali Bin Ja'far,

(It has been narrated) from his brother^{asws} Musa^{asws} having said: 'Allah^{azwj} Mighty and Majestic Obligated the Hajj upon the people with means during every year, and that is in the Words of the Mighty and Majestic **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds**'.

قال: قلت: فمن لم يحج منا فقد كفر؟ فقال: «لا، و لكن من قال: ليس هذا هكذا، فقد كفر».

I said, 'So the ones from us who do not perform the Hajj so he has disbelieved?' So the Imam^{asws} said: 'No! But the one who says, 'This is not like this', so he has disbelieved.'¹²¹

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، قال: كتبت إلى أبي عبد الله (عليه السلام) مسائل بعضها مع ابن بكير، و بعضها مع أبي العباس، فجاء الجواب بإملائه (عليه السلام): «سألت عن قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يعني به الحج و العمرة جميعا لأنهما مفروضان».

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

'I wrote to Abu Abdullah^{asws}, some questions with Ibn Bakeyr, and some with Abu Al-Abbas, so there came the answer by his^{asws} dictation: 'You asked about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it** – it Means by it the Hajj and the Umrah together, because they are both Obligations'¹²²

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ما السبيل؟ قال: «أن يكون له ما يحج به».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it** – what is the way (ability)?' He^{asws} said: 'That there is for him what it takes to go to Pigrimage with'.

¹²⁰ الاحتجاج: 360

¹²¹ الكافي 4: 265 / 5.

¹²² الكافي 4: 264 / 1.

قال: قلت: من عرض عليه ما يحج به فاستحيا من ذلك، أهو ممن يستطيع إليه سبيلا؟ قال: «نعم، ما شأنه يستحيي؟ و لو يحج على حمار أجدع» 3 «أبتر» 4 «، فإن كان يطيق أن يمشي بعضا و يركب بعضا فليحج».

I said, 'The one to whom is presented what he can go to Pilgrimage with, but he is embarrassed from that, is he from the **one who is able to undertake the journey to it?**' He^{asws} said: 'Yes, what makes him to be ashamed? Even if he has to go to Pilgrimage upon a donkey with its ears cut off and tailless. And if he can bear to walk part of the way and ride part of it, so he should perform the Pilgrimage'.¹²³

و عنه: بإسناده عن أحمد بن محمد، عن الحسين ، عن القاسم بن محمد، عن علي، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ: «بمشي إن لم يكن عنده». قلت: لا يقدر على المشي؟ قال: «يمشي و يركب». قلت: لا يقدر على ذلك؟ قال: «يخدم القوم و يخرج [معهم]».

And from him (Al Sadouq), by his chain from Ahmad Bin Muhammad, from Al Husayn, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic [3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it. He^{asws} said: 'He should walk, if there is no (ride) with him'. I said, 'If he is not able to walk?' He^{asws} said: 'He should walk and ride'. I said, 'If he is not able to do that?' He^{asws} said: 'He should serve the people and go out with them'.¹²⁴

عن زرارة، قال: قال أبو جعفر (عليه السلام): «بني الإسلام على خمسة أشياء: على الصلاة، و الزكاة، و الصوم، و الحج، و الولاية».

From Zarara who said,

'Abu Ja'far^{asws} said: 'The foundation of Al-Islam is upon five things – Upon the Salat, and the Zakat, and the Soam (Fasts), and the Hajj, and the Wilayah'.

قال: قلت: فأبي ذلك أفضل؟ قال: «الولاية أفضلهن لأنها مفتاحهن، و الوالي هو الدليل عليهن».

I said, 'So which of that is the highest?' He^{asws} said: 'The Wilayah is the highest of these because it is their key, and and the Guardian is the evidence over these'.

قال: قلت: ثم الذي يلي في الفضل؟ قال: قال: «فالصلاة، إن رسول الله (صلى الله عليه و آله) قال: الصلاة عمود دينكم».

I said, 'Then which one follows in the preference?' He^{asws} said: 'So it is the Salat. Rasool-Allah^{saww} said: 'The Salat is a pillar of your Religion'.

قال: قلت: الذي يليها في الفضل؟ قال: «الزكاة، لأنه قرن بها، و بدأ بالصلاة قبلها، و قال رسول الله (صلى الله عليه و آله): الزكاة تذهب الذنوب».

I said, 'Which follows it in the preference?' He^{asws} said: 'The Zakat, because it has been paired with it, and begins before the Salat, and Rasool-Allah^{saww} said: 'The Zakat does away with the sins'.

¹²³ الكافي 4: 266 / 1.

¹²⁴ التهذيب 5: 26 / 10، الاستبصار 2: 141.

قال: قلت: فالذي يليها في الفضل؟ قال: «الحج، لأن الله يقول: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ، و قال رسول الله (صلى الله عليه و آله): لحجة متقبلة خير من عشرين صلاة نافلة، و من طاف بهذا البيت طوافا أحصى فيه سبوعه»

I said, 'So which one follows it in the preference?' He^{asws} said: 'The Pilgrimage, because Allah^{azwj} is Saying **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.** And Rasool-Allah^{saww} said: 'An Accepted Pilgrimage is better than twenty optional Salat. And the one who circles this House (Kabah) and is counted in it for a week'.

قال: قلت: ثم ماذا يتبعه؟ قال: «ثم الصوم». قال: قلت: فما بال الصوم آخر ذلك أجمع؟ فقال: «قال رسول الله (صلى الله عليه و آله): الصوم جنة من النار».

I said, 'Then what follows it?' He^{asws} said: 'The Soam (Fasting)'. I said, 'So what is the matter that the Soam is at the end of all of that?' He^{asws} said: 'Rasool-Allah^{saww} said: 'The Soam is a shield against the Fire'.

قال: ثم قال: «إن أفضل الأشياء ما إذا كان فاتك لم يكن لك منه التوبة دون أن ترجع إليه فتؤديه بعينه، إن الصلاة و الزكاة و الحج و الولاية ليس ينفع شيء مكانها دون أدائها، و إن الصوم إذا فاتك أو أفطرت أو سافرت فيه أديت مكانه أياما غيرها، و فديت ذلك الذنب بفدية، و لا قضاء عليك، و ليس مثل تلك الأربعة شيء يجزيك مكانها غيرها».

Then he^{asws} said: 'The best of the things, if you were to miss these, there is no repentance for it apart from that you should return to it and pay it back the very same. The Salat, and the Zakat, and the Hajj, and the Wilaah, does not benefit anything in its place except its fulfilment. And the Soam, if it was missed, or broken, or on journeying during it, has to be fulfilled with other days in its place, and the expiation of that is the expiation of the sin, and there is no fulfilment upon you, and there is nothing like these four things that you can recompense others things in their place'.¹²⁵

عن أبي الربيع الشامي، قال: سئل أبو عبد الله (عليه السلام) عن قول الله: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. فقال: «ما يقول الناس؟» فقيل له: الزاد و الرحلة.

From Abu Al Rabi'e Al Shamy who said,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it.** So he^{asws} said: 'What are the people saying?' So it was said to him^{asws}, 'The provision and the transport'.

قال: فقال أبو عبد الله (عليه السلام): «سئل أبو جعفر (عليه السلام) عن هذا، فقال: لقد هلك الناس إذن، لئن كان من كان له زاد و رحلة قدر ما يقوت به عياله».

So Abu Abdullah^{asws} said: 'Abu Ja'far^{asws} was asked about this, so he^{asws} said: 'The people are destroyed then, because if one had for himself the provision and the transport, what would he feed his family with'.

¹²⁵ تفسير العياشي 1: 109 / 191

فقيل له: فما السبيل؟- قال- فقال: «السعة في المال، إذا كان يحج ببعض و يبقي بعضا يقوت به عياله، أليس الله قد فرض الزكاة فلم يجعلها إلا على من يملك مائتي درهم؟».

So it was said to him^{asws}, 'So what constitutes the ability?' So he^{asws} said: 'The ampleness of the wealth. So he goes to the Hajj with some of it, and there remains some to feed his family with. Has not Allah^{azwj} Obligated the Zakat, so He^{azwj} did not Make it to be except upon the one who owns two hundred Dirhams?'¹²⁶

VERSES 98 - 101

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ {98} قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِمَّنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {99}

[3:98] Say: O People of the Book! Why are you disbelieving in the Signs of Allah? And Allah is a Witness of what you are doing [3:99] Say: O People of the Book! Why are you hindering him who believes from the Way of Allah? You seek (to make) it crooked, while you are witnesses, and Allah is not Heedless of what you are doing

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ {100} وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {101}

[3:100] O you who believe! If you obey a party from among those who have been Given the Book, they will turn you back as unbelievers after you have believed [3:101] But how can you disbelieve while it is you to whom the Verses of Allah are recited, and among you is His Rasool? And whoever holds fast to Allah, he indeed is Guided to a Straight Path

ابن بابويه، قال: حدثنا علي بن الفضل بن العباس البغدادي بالري، المعروف أبي الحسن الخيوطي، قال: حدثنا أحمد بن محمد بن سليمان بن الحارث، قال: حدثنا محمد بن علي بن خلف العطار، قال: حدثنا الحسين الأشقر، قال: قلت لهشام بن الحكم: ما معنى قولكم: إن الإمام لا يكون إلا معصوما؟ فقال: سألت أبا عبد الله (عليه السلام) عن ذلك. فقال: «المعصوم هو الممتنع بالله من جميع محارم الله، و قد قال الله تبارك و تعالى: وَ مَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ».

Ibn Babuwayh said, 'Ali Bin Al fazaal Bin Al Abbas Al Baghdady narrated to us at Al Rayy, from Abu Al Hassan Al Kahyouti, from Ahmad Bin Muhammad Bin Suleyman Bin Al Haaris, from Muhammad Bin Ali Bin Khalaf Al Ataar, from Al Husayn Al Ashqar who said,

'I said to Hashim Bin Al-Hakam, 'What is the meaning of your speech that the Imam^{asws} is not except for an Infallible?' So he said, 'I asked Abu Abdullah^{asws} about that, so he^{asws} said: 'The Infallible, he^{asws} is the abstainer by Allah^{azwj} from all the Prohibitions of Allah^{azwj}. And Allah^{azwj} Blessed and High has Said **[3:101] And whoever holds fast to Allah, he indeed is Guided to a Straight Path**'.¹²⁷

VERSE 102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {102}

¹²⁶ تفسير العيّاشي 1: 113 / 192
¹²⁷ معاني الأخبار: 2 / 132

[3:102] O you who believe! Fear Allah with the piety which is due to Him, and do not die unless you are Muslims

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد، عن أبيه، عن النضر، عن أبي الحسين، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ**. قال: «يطاع و لا يعصى، و يذكر فلا ينسى، و يشكر فلا يكفر».

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Safaar, from Ahmad Bin Muhammad, from his father, from Al Nazar, from Al Husayn, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:102] O you who believe! Fear Allah with the piety, which is due to Him**. He^{asws} said: 'Obey and do not disobey, and remember so do not forget, and be thankful so do not deny'.¹²⁸

ابن شهر آشوب: عن (تفسير وكيع)، قال: حدثنا سفيان بن مرة الهمداني، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ**.

Ibn Shehr Ashub, from Tafseer Wakie, from Sufan Bin Marat Al hamdany, from Abd Khayr who said,

'I asked Ali^{asws} Bin Abu Talib^{asws} about the Words of the High **[3:102] O you who believe! Fear Allah with the piety, which is due to Him**.

قال: «و الله ما عمل بها غير أهل بيت رسول الله، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه، فلما نزلت هذه الآية، قالت الصحابة: لا نطبق ذلك. فأنزل الله تعالى: **فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ**».

He^{asws} said: 'By Allah^{azwj}! No one has acted upon it except for the People^{asws} of the Household of Rasool-Allah^{saww}. We^{asws} remember Allah^{azwj}, so we^{asws} do not forget, and we^{asws} are thankful to Him^{azwj} so we^{asws} never deny, and we^{asws} obey Him^{azwj} so we do not disobey. So when this Verse was Revealed, the companions said, 'We cannot afford to do that'. Thus, Allah^{azwj} the High Revealed **[3:102] Fear Allah with the piety which is due to Him**'.¹²⁹

العباشي: عن الحسين بن خالد، قال: قال أبو الحسن الأول (عليه السلام): «كيف تقرأ هذه الآية يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ماذا؟» قلت: مسلمون. فقال: «سبحان الله! يوقع عليهم الإيمان فيسميهم مؤمنين، ثم يسألهم الإسلام، و الإيمان فوق الإسلام!».

Al Ayyashi, from Al Husayn Bin Khalid who said,

'Abu Al-Hassan the First^{asws} said: 'How do you recite this Verse **[3:102] O you who believe! Fear Allah with the piety, which is due to Him, and do not die unless you are Muslims**. What is that?' I said, 'Muslims'. So the Imam^{asws} said: 'Glory be to Allah^{azwj}! The Eman (belief) occurs to them so they are named as Believers, then He^{azwj} asks them to be upon Al-Islam, and the Eman is above Al-Islam!'¹³⁰

¹²⁸ معاني الأخبار: 1 / 240.

¹²⁹ المناقب 2: 177.

¹³⁰ تفسير العياشي 1: 119 / 193.

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ قَالَ: «منسوخة». قلت: و ما نسخها؟ قال: «قول الله فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

From Abu Baseer, who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [3:102] **Fear Allah with the piety which is due to Him**. The Imam^{asws} said: 'Abrogated'. I said, 'And what Abrogates it?' The Imam^{asws} said: 'The Words of Allah^{azwj} [64:16] **Therefore fear Allah as much as you can**'.¹³¹

VERSE 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ {103}

[3:103] And hold fast by the Rope of Allah all together and be not disunited, and remember the Favour of Allah on you when you were enemies, then He United your hearts so by His Favour you became brethren; and you were on the brink of a pit of the fire, then He Saved you from it, thus does Allah Clarify to you His Signs that you may be rightly Guided

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا **بِمُحَمَّدٍ** هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله).

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from his father, who has narrated:

Abu Abdullah^{asws} regarding the Words of the High^{azwj}: **“[3:103] and you were on the brink of a pit of fire, then He saved you from it, by Muhammad^{saww}.”** By Allah^{azwj}, this is how Jibraeel^{as} came down with it upon Muhammad^{saww}.¹³²

عن جابر، عن أبي جعفر (عليه السلام) قال: «آل محمد (عليهم السلام) هم حبل الله الذي أمرنا بالاعتصام به، فقال: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا».

From Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Progeny^{asws} of Muhammad^{saww}, they^{asws} are the Rope of Allah^{azwj} which He^{azwj} has Commanded to the holding fast to, so Allah^{azwj} Said **[3:103] And hold fast by the Rope of Allah all together and be not disunited**'.¹³³

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَا تَفَرَّقُوا. قال: «إن الله تبارك و تعالى علم أنهم سيفترقون بعد نبينهم و يختلفون، فنهاهم عن التفرق كما نهى من كان قبلهم، فأمرهم أن يجتمعوا على ولاية آل محمد (عليهم الصلاة و السلام)، و لا يتفرقوا».

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

¹³¹ تفسير العياشي 1: 121 / 194.

¹³² Al Kafi – H 14656

¹³³ تفسير العياشي 1: 123 / 194.

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[3:103] and be not disunited**, said: 'Allah^{azwj} Blessed and High Knew that they would be disuniting after their Prophet^{saww} and would be differing, so He^{azwj} Prohibited them from the disunity just as He^{azwj} had Forbidden the ones who were before them. So Allah^{azwj} Commanded them to be united upon the Wilayah of the Progeny^{asws} of Muhammad^{saww}, and not separate'.¹³⁴

ابن شهر آشوب: عن محمد بن علي العنبري، بإسناده عن النبي (صلى الله عليه و آله) أنه سأل أعرابي عن هذه الآية: وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً، فأخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام)، و قال: «يا أعرابي، هذا حبل الله فاعتصم به» فدار الأعرابي من خلف علي (عليه السلام) و احتضنه، و قال: اللهم إني أشهدك أنني قد اعتصمت بحبلك. فقال رسول الله (صلى الله عليه و آله): «من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا».

Ibn Shehr Ashub, from Muhammad Bin Al Anbary, by his chain,

(It has been narrated) from the Prophet^{saww} who was asked by a Bedouin about this Verse **[3:103] And hold fast by the Rope of Allah all together**. So Rasool-Allah^{saww} grabbed the hand of Ali^{asws} and said: 'O Bedouin! This is a Rope of Allah^{azwj} so hold fast by him^{asws}'. So the Bedouin walked from behind Ali^{asws} and embraced him^{asws}, and said: 'Our Allah^{azwj}! I hereby testify that I have held fast to Your^{azwj} Rope'. So Rasool-Allah^{saww} said: 'Whoever wishes to look at a man from the people of the Paradise should look at this one'.¹³⁵

محمد بن إبراهيم النعماني- المعروف بابن زينب- قال: حدثنا محمد بن عبد الله بن معمر الطبراني بطبرية سنة ثلاث و ثلاثين و ثلاثمائة- و كان هذا الرجل يوالي يزيد بن معاوية و من النصاب- قال: حدثنا أبي، قال: حدثنا علي بن هاشم، و الحسن بن السكن، قال: حدثنا عبد الرزاق بن همام، قال: أخبرني أبي، عن ميناء مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري، قال: و قد على رسول الله (صلى الله عليه و آله) أهل اليمن، فقال النبي (صلى الله عليه و آله): فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أمركم الله بالاعتصام به، فقال عز و جل: وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لا تَفَرَّقُوا».

Muhammad Bin Ibrahim Al No'mani – well known as Ibn Zaynab – from Muhammad Bin Abdullah Bin Moamar Al Tabrany at Tabariyya in the year three hundred and thirty three – and this man used to befriend Yazeed^{la} Bin Muawiya and was from the Hostile ones (Naasibi), from his father, from Ali Bin Hashim, and Al Hassan Bin Al Sakan, from Abdula Razaq Bin Hamaam, from his father, from Mayna'a a slave of Abdul Rahman Bin Awf,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'The people of Yemen sent a delegation to Rasool-Allah^{saww}, so they said, 'O Rasool-Allah^{saww}, and who is your^{saww} successor^{asws}?' So he^{saww} said: 'He^{asws} is the one whom Allah^{azwj} has Commanded everyone to hold fast unto, so Allah^{azwj} Mighty and Majestic Said **[3:103] And hold fast by the Rope of Allah all together and be not disunited**'.

فقالوا: يا رسول الله، بين لنا ما هذا الحبل؟ فقال: «هو قول الله: إِلَّا بِحَبْلِ مَنْ اللَّهِ وَ حَبْلِ مَنْ النَّاسِ فَالْحَبْلِ مِنْ اللَّهِ كِتَابَهُ، وَ الْحَبْلِ مِنْ النَّاسِ وَصِيي».

So they said, 'O Rasool-Allah^{saww}! Explain to us what this Rope is?' So he^{saww} said: '**[3:112] except by a Rope with Allah and a Rope with the people**. So the Rope from Allah^{azwj} is His^{azwj} Book, and the Rope from the people is my^{saww} successor^{asws}'.

134 تفسير القمي 1: 108

135 المناقب 3: 76

فَقَالُوا: يَا رَسُولَ اللَّهِ، وَمَنْ وَصِيكَ؟ فَقَالَ: «هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ».

So they said, 'O Rasool-Allah^{saww}! And who is your^{saww} successor^{asws}?' So he^{saww} said: 'He^{asws} is the one regarding whom Allah^{azwj} Revealed [39:56] **Lest a soul should say: O regret, for what I wasted regarding the Side of (near to) Allah**'.

فَقَالُوا: يَا رَسُولَ اللَّهِ، وَمَا جَنْبُ اللَّهِ هَذَا؟ فَقَالَ: «هُوَ الَّذِي يَقُولُ اللَّهُ فِيهِ: وَ يَوْمَ يَعْزُضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا هُوَ وَصِيي وَ السَّبِيلُ إِلَيَّ مِنْ بَعْدِي».

So they said, 'O Rasool-Allah^{saww}! And what is this Side of (close to) Allah^{azwj} (جنب الله)?' So he^{saww} said: 'He^{asws} is the one regarding whom Allah^{azwj} Says [25:27] **And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool – He^{asws} is my^{saww} successor^{asws} and the Way from after me^{saww}**'.

فَقَالُوا: يَا رَسُولَ اللَّهِ، بِالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، أَرِنَاهُ فَقَدْ اشْتَقْنَا إِلَيْهِ. فَقَالَ: «هُوَ الَّذِي جَعَلَ اللَّهُ آيَةً لِّلْمُتَوَسِّمِينَ، فَإِنْ نَظَرْتُمْ إِلَيْهِ نَظَرَ مَنْ كَانَ لَهُ قَلْبٌ، أَوْ أَلْقَى السَّمْعَ وَ هُوَ شَهِيدٌ، عَرَفْتُمْ أَنَّهُ وَصِيي كَمَا عَرَفْتُمْ أَنِّي نَبِيِّكُمْ، فَتَخَلَّلُوا الصَّفُوفَ وَ تَصَفَّحُوا الْوُجُوهَ، فَمَنْ أَهْوَتْ إِلَيْهِ قُلُوبُكُمْ فَإِنَّهُ هُوَ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ: فَاجْعَلْ أَفْنَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إِلَيْهِ وَ إِلَى ذُرِّيَّتِهِ».

So they said, 'O Rasool-Allah^{saww}! By the One^{azwj} Who Sent you with the Truth as a Prophet^{saww}, show him^{asws} to us for we long for him^{asws}'. So he^{saww} said: 'He^{asws} is the One for whom Allah^{azwj} Made [15:75] **Signs for those who distinguish (the marks)**. So those who look at him^{asws} from the ones who have a heart, or o hearing and he sees him^{asws}, would know that he^{asws} is my^{saww} successor^{asws} just as you know that I^{saww} am your Prophet^{saww}. So make rows and browse the faces, for the one to whom your hearts incline to, so it is him^{asws}, because Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book [14:37] **therefore make the hearts of some people yearn towards them – towards him^{asws} and his^{asws} descendants**'.

ثم قال: فقام أبو عامر الأشعري في الأشعريين، و أبو غرة الخولاني في الخولانيين، و ظبيان و عثمان بن قيس في بني قيس، و عرفة الدوسي في الدوسيين، و لاحق به علاقة، فتخللوا الصفوف، و تصفحوا الوجوه، و أخذوا بيد الأصلع البطين، و قالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

Then (the narrator) said, 'So Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one^{asws} and said, 'It is to this our hearts incline towards, O Rasool-Allah^{saww}'

فقال النبي (صلى الله عليه و آله): «أنتم نخبة الله حين عرفتم وصي رسول الله قبل أن تعرفوه، فبم عرفتم أنه هو؟» فرفعوا أصواتهم يبكون، و قالوا: يا رسول الله، نظرنا إلى القوم فلم تحن لهم [قلوبنا]، و لما رأيناه رجفت قلوبنا ثم اطأنت نفوسنا، فانجاشت أكبادنا، و هملت أعيننا، و تبلجت صدورنا حتى كأنه لنا أب و نحن عنده بنون.

So the Prophet^{saww} said: 'You are the elite of Allah^{azwj} whereby you recognised the successor^{asws} of Rasool-Allah^{saww} before having been introduced to him^{asws}, so how did you come to recognise that it is him^{asws}?' So they wailed in raised voices and said, 'O Rasool-Allah^{saww}! We looked at the people, so our hearts did not incline towards them, and when we saw him^{asws}, our hearts quivered, then our selves were

reassured, so our hearts were convinced, and our eyes were filled (with tears), and our chests were lightened to the extent as if he^{asws} was a father to us and we were his^{asws} sons in his^{asws} presence’.

فقال النبي (صلى الله عليه و آله): «وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ أَنْتُمْ مِنْهُ بِالْمَنْزِلَةِ الَّتِي سَبَقَتْ لَكُمْ بِهَا الْحَسَنَى، وَ أَنْتُمْ عَنِ النَّارِ مَبْعُدُونَ».

So the Prophet^{saww} said: ‘**[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge** and you all are from it at the status which the good preceded for you, and you are remote from the Fire’.

قال: فبقي هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل و صفين فقتلوا بصفين (رحمهم الله)، و كان النبي (صلى الله عليه و آله) بشرهم بالجنة و أخبرهم أنهم يستشهدون مع علي بن أبي طالب (عليه السلام).

He (the narrator) said, ‘So those people remained until they witnessed along with Amir-ul-Momineen^{asws}, the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet^{saww} has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali^{asws} Bin Abu Talib^{asws}, 136

السيد الرضي في (الخصائص): قال: حدثني هارون بن موسى، قال: حدثني أحمد بن محمد بن عمار، قال: حدثنا أبو موسى عيسى الضرير البجلي، عن أبي الحسن (عليه السلام) في خطبة خطبها رسول الله (صلى الله عليه و آله) في مرضه، و في الخبر: «فقال رسول الله (صلى الله عليه و آله): ادعوا لي عمي- يعني العباس (رحمه الله)- فدعي له، فحملة و علي (عليه السلام)، حتى أخرجاه، فصلى بالناس و إنه لقاعد، ثم حمل فوضع على المنبر بعد ذلك،

Al Syed Al Razy in Al Khasaais, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Amaar, from Abu Musa Isa Al Zareer Al Bajaly,

(It has been narrated) from Abu Al-Hassan^{asws} in a sermon – in a sermon which Rasool-Allah^{saww} sermoned during his^{saww} illness, and in the Hadeeth: So Rasool Allah^{saww} said: ‘Call my^{saww} uncle for me’ – meaning Al-Abbas. So they called him. So he and Ali^{asws} carried him^{saww} until they brought him^{saww} out. So he^{saww} Prayed with the people and he^{saww} was seated. Then they carried him^{saww} and placed him^{saww} upon the Pulpit after that.

فاجتمع لذلك جميع أهل المدينة من المهاجرين و الأنصار، حتى برزت العواتق من خدورها، فبين باك و صائح و مسترجع [و واجم] و النبي (صلى الله عليه و آله) يخطب ساعة و يسكت ساعة، و كان فيما ذكر من خطبته أن قال: يا معاشر المهاجرين و الأنصار، و من حضر في يومي هذا و ساعتني هذه من الإنس و الجن، ليبلغ شاهدكم غائبكم، ألا إني قد خلفت فيكم كتاب الله فيه النور و الهدى، و البيان لما فرض الله تبارك و تعالى من شيء، حجة الله عليكم و حجتني و حجة وليي، و خلفت فيكم العلم الأكبر، علم الدين و نور الهدى و ضياءه، و هو علي بن أبي طالب، ألا و هو حبل الله و اغتصموا بحبل الله جميعاً و لا تفرقوا و اذكروا نعمت الله عليكم إذ كنتم أعداءً فألف بين قلوبكم فأصبحتم بنعمته إخواناً و كنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون.

So the people of Al-Medina gathered for that, from the Emigrants and the Helpers, to the extent that adolescent girls came out from their veils. So they wailed and cried out and were gloomy. And the Prophet^{saww} was addressing for a while, and was silent for a while (due to weakness from the illness). And amongst what he^{saww} mentioned from his sermon was that he^{saww} said:

'O group of the Emigrants and the Helpers! And the one who is present on this day and this hour, from the human beings and the Jinn, those present should make it reach to the absentees that indeed I^{saww} have left behind among you all the Book of Allah^{azwj} in which is the Noor (Light) and the Guidance, and the explanation of what Allah^{azwj} Blessed and High has Obligated from the things, an Argument of Allah^{azwj} to you, and my^{saww} argument and of my^{saww} Guardian^{asws}. And I^{saww} leave behind among you the great flag, the flag of the Religion and the Noor of Guidance and its illumination, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}.

Indeed, he^{asws} is the Rope of Allah^{azwj} **[3:103] And hold fast by the Rope of Allah all together and be not disunited, and remember the Favour of Allah on you when you were enemies, then He United your hearts so by His Favour you became brethren; and you were on the brink of a pit of the fire, then He Saved you from it, thus does Allah Clarify to you His Signs that you may be rightly Guided.**

أيها الناس، هذا علي، من أحبه و تولاه اليوم و بعد اليوم فقد أوفى بما عاهد عليه الله، و من عاداه و أبغضه اليوم و بعد اليوم جاء يوم القيامة أصم و أعمى، لا حجة له عند الله.

O you people! This is Ali^{asws}! The one whom loves him^{asws} and befriends him^{asws} today and after today, so he has fulfilled what Allah^{azwj} has Covenanted to him. And the one who is inimical to him^{asws} and hates him^{asws} today and after today, would come on the Day of Judgement deaf and blind, and will have no argument for himself in the Presence of Allah^{azwj}.¹³⁷

VERSES 104 & 105

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {104} وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ {105}

[3:104] And from among you there should be a community inviting to the better and enjoin what is good and forbid the evil, and these it is that shall be successful [3:105] And be not like those who became divided and disagreed after clear Arguments had come to them, and these are the ones who shall have a grievous Punishment

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ: «فهذه الآية لآل محمد (صلى الله عليه و آله) و من تابعهم يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[3:104] And from among you there should be a community inviting to the better.** 'So this Verse is for the Progeny^{asws} of Muhammad^{saww} and the ones that follow them^{asws} **inviting to the better and enjoin what is good and forbid the evil.**¹³⁸

¹³⁷ خصائص أمير المؤمنين: 74
¹³⁸ تفسير القمي: 1: 108

VERSES 106 & 107

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {106}
وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ {107}

[3:106] On the Day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the Punishment because you disbelieved [3:107] And as to those whose faces turn white, they shall be in Allah's Mercy; in it they shall be abiding

علي بن إبراهيم، قال: حدثني أبي، عن صفوان بن يحيى، عن أبي الجارود، عن عمران بن هيثم، عن مالك بن زمرة، عن أبي نر (رحمه الله)، قال: لما نزلت هذه الآية: يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): «ترد علي أمتي يوم القيامة على خمس رايات: فراية مع عجل هذه الامة، فأسألهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فحرفناه و نبدناه وراء ظهورنا، و أما الأصغر فعادينا و أبغضناه و ظلمناه. فأقول: ردوا إلى النار ظماء مظمئين مسودة و جوهكم.

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan Bin Yahya, from Abu Al Jaroud, from Imran Bin Haysam, from Maalik Bin Zamrat,

(It has been narrated) from Abu Dharr^{as} who said, 'When this Verse was Revealed **[3:106] On the Day when (some) faces shall turn white and (some) faces shall turn black**, Rasool-Allah^{saww} said: 'My^{saww} community will return to me^{saww} on the Day of Judgement under five banners. So a banner with the hasty ones of this community I^{saww} shall ask them: 'What did you do with the two weighty things from after me^{saww}? They would be saying, 'As for the greater one, so we distorted it and threw it behind our backs, and as for the smaller one, so we were inimical to it, and hated it, and were unjust to it'. So I^{saww} shall say: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع فرعون هذه الامة، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فحرفناه و مزقناه و خالفناه، و أما الأصغر فعادينا و قاتلناه. فأقول: ردوا إلى النار ظماء مظمئين مسودة و جوهكم.

Then there shall return to me^{saww} a banner with the Pharaoh of this community, so I^{saww} shall say to them: 'What did you do with the two weighty things from after me^{saww}? They would be saying, 'As for the greater one, so we distorted it, tore it and violated it. And as for the little one, so we were inimical to it and killed it'. So I^{saww} shall be saying: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع سامري هذه الامة، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فعصينا و تركناه، و أما الأصغر فخذلناه و ضيعناه [و صنعنا به كل قبيح]. فأقول: ردوا إلى النار ظماء مظمئين مسودة و جوهكم.

Then there shall return to me^{saww} a banner with the Samiri of this community, so I^{saww} shall be saying to them: 'What did you do with the two weighty things from after me^{saww}? They would be saying, 'As for the greater one, so we disobeyed it and left it, and as for the little one, so we abandoned it and wasted it, and placed with it every ugliness'. So I^{saww} shall say to them: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية ذي النديه مع أول الخوارج و آخرهم، فأسألهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فمزقناه فبرئنا منه، و أما الأصغر فقاتلناه و قتلناه. فأقول: ردوا إلى النار ظمءا مظمئين مسودة وجوهكم.

Then there shall return to me^{asws} a banner with the swollen one from the first ones of the Khawarijites and their last ones. So I^{saww} shall say to them: 'What did you do with the two weighty things from after me^{saww}?' They would be saying, 'As for the greater one, we tore it and disavowed from it, and as for the little one, so we fought against it and killed it'. So I^{saww} shall say: 'Return to the Fire, thirsty, with your faces having been blackened'.

ثم ترد علي راية مع إمام المتقين، و سيد الوصيين، و قائد الغر المحجلين، و وصي رسول رب العالمين، فأقول لهم: ما فعلتم بالثقلين من بعدي؟ فيقولون: أما الأكبر فاتبعناه و أطعناه، و أما الأصغر فأحببناه و واليناه و أزرناه و نصرناه حتى أهرقت فيهم دماؤنا. فأقول: ردوا إلى الجنة رواء مرويين، مبيضة وجوهكم»

Then there shall return to me^{saww} a banner with the Imam^{asws} of the pious, and the Chief of the successors^{asws}, and the Guide of the resplendent, and the successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of the worlds. So I^{saww} shall say to them: 'What did you do with the two weighty things from after me^{saww}?' They would be saying, 'As for the greater one, so we followed it, and obeyed it. And as for the little one, so we loved it, and allied with it, and helped it and supported it to the extent that our blood was spilt regarding them^{asws}'. So I^{saww} shall say to them: 'Return to the Paradise, quenched, with your faces having been whitened'.

ثم تلا رسول الله (صلى الله عليه و آله): يَوْمَ تَبْيَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَتَوْفَؤُا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَ أَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

Then Rasool-Allah^{saww} recited [3:106] ***On the Day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the Punishment because you disbelieved [3:107] And as to those whose faces turn white, they shall be in Allah's Mercy; in it they shall be abiding.***¹³⁹

VERSES 108 - 110

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ {108} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {109}

[3:108] These are the Verses of Allah which We Recite to you with the Truth, and Allah does not desire any injustice to the creatures [3:109] And whatever is in the skies and whatever is in the earth is Allah's; and to Allah all matters return

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ {110}

[3:110] You are the best of the communities raised up for the people; you enjoin what is right and forbid the evil and believe in Allah; and if the followers

تفسير القمي 1: 109 139

of the Book had believed it would have been better for them; Among them (some) are believers and most of them are transgressors

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، قال: قرئت عند أبي عبد الله (عليه السلام): كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ الْآيَةَ، فقال أبو عبد الله (عليه السلام): «خير أمة يقتلون أمير المؤمنين و الحسن و الحسين ابني علي (عليهم السلام)؟!».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan who said,

'It was recited in the presence of Abu Abdullah^{asws} [3:110] **You are the best of the communities raised up for for the people** – the Verse, so Abu Abdullah^{asws} said: 'The best of the communities murdered Amir-ul-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, the two sons^{asws} of Ali^{asws}?'

فقال القارئ: جعلت فداك، كيف نزلت؟ قال: «نزلت (كنتم خير أمة أخرجت للناس) ألا ترى مدح الله لهم تأمرون بالمعروف و تنهون عن المنكر و تؤمنون بالله؟».

So the reciter said, 'May I be sacrificed for you^{asws}! How was it Revealed?' He^{asws} said: 'It was Revealed [3:110] **You are the best of the Imams raised up for the people**. Do you not see the Praise of Allah^{azwj} for them^{asws} **you enjoin what is right and forbid the evil and believe in Allah?**¹⁴⁰

العياشي: عن حماد بن عيسى، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «في قراءة علي (عليه السلام) «كنتم خير أمة أخرجت للناس» - قال: - هم آل محمد (صلى الله عليه و آله)».

Al Ayyashi, from Hamaad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the recitation of Ali^{asws} [3:110] **You are the best of the Imams raised up for for the people** – said: 'They^{asws} are the Progeny^{asws} of Muhammad^{saww}'¹⁴¹.

أبو بصير، عنه (عليه السلام)، قال: قال: «إنما أنزلت هذه الآية على محمد (صلى الله عليه و آله) فيه و في الأوصياء خاصة، فقال: (كنتم «1» خير أمة أخرجت للناس تأمرون بالمعروف و تنهون عن المنكر) هكذا و الله نزل بها جبرئيل، و ما عنى بها إلا محمدا و أوصياءه (صلوات الله عليهم)».

Abu Baseer,

(It has been narrated) from him^{asws} (6th Imam^{asws}) having said: 'But rather, this Verse was Revealed unto Muhammad^{saww} regarding himself^{saww} and regarding the successors^{asws} in particular, so He^{azwj} Said [3:110] **You are the best of the Imams raised up for for the people; you enjoin what is right and forbid the evil** – Like this, by Allah^{azwj}, Jibraeel^{as} descended with it, and it does not Mean by it any except for Muhammad^{saww} and his^{saww} successors^{asws}'¹⁴².

¹⁴⁰ تفسير القمي 1: 110.

¹⁴¹ تفسير العياشي 1: 128 / 195.

¹⁴² تفسير العياشي 1: 129 / 195.

VERSES 111 & 112

لَنْ يَضُرُّوكُمْ إِلَّا أَذَىٌّ وَإِنْ يَقَاتُوكُمْ يُولُوكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصِرُونَ {111} ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقْفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {112}

[3:111] They will do you no harm, barring a trivial annoyance; and if they fight alongside you they shall turn (their) backs to you, then shall they not be helped [3:112] Humiliation is made to cleave to them wherever they are found, except by a Rope from Allah and a Rope from the people, and they have become deserving of Wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the Signs of Allah and slew the Prophets unjustly; this is because they disobeyed and exceeded the limits

ابن شهر آشوب: عن الباقر (عليه السلام) ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقْفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ قَالَ: «حبل من الله: كتاب الله، و حبل من الناس: علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} regarding **[3:112] Humiliation is made to cleave to them wherever they are found, except by a Rope from Allah**, said: 'A Rope from Allah^{azwj} – the Book of Allah^{azwj}; **and a Rope from the people – Ali^{asws} Bin Abu Talib^{asws}**,¹⁴³

أحمد بن محمد بن خالد البرقي: عن عثمان، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام) في قول الله: وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ. فقال: «أما و الله ما قتلوهم بالسيف، و لكن أذاعوا سرهم و أفسوا عليهم فقتلوا».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from usmaan, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[3:112] and slew the Prophets unjustly**. So he^{asws} said: 'By Allah^{azwj}! They did not kill them^{as} by the swords, but they announced their^{as} secrets and spread it against them^{as}, so they killed them'¹⁴⁴

العباشي: عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، و تلا هذه الآية: ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ. قال: «و الله ما ضربوهم بأيديهم، و لا قتلوهم بأسياهم و لكن سمعوا أحاديثهم و أسرارهم فأذاعوها فأخذوا عليها فقتلوا، فصار قتلا و اعتداء و معصية».

Al Ayyashi, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws}, and recited this Verse **[3:112] this is because they disbelieved in the Signs of Allah and slew the Prophets unjustly; this is because they disobeyed and exceeded the limits**. The Imam^{asws} said: 'By Allah^{azwj}! They did not strike them^{as} with their hands, nor killed them with their swords, but they heard their^{as} Hadeeth and their^{as} secrets, so they announced these.

143 المناقب 3: 75

144 المحاسن: 290 /256

So these were taken against them^{as}, so they^{as} ended up being killed, and they exceeded the limits and disobeyed'.¹⁴⁵

VERSES 113 - 120

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ {113} يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ {114} وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {115}

[3:113] They are not all alike; from the people of the Book there is an upright community; they recite Allah's Verses during the night while Prostrating [3:114] Believing in Allah and the Last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the righteous [3:115] And whatever good they do, they shall not be denied it, and Allah Knows the pious

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ {116} مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ ۗ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنفُسُهُمْ يَظْلِمُونَ {117}

[3:116] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the Fire; therein they shall be abiding [3:117] The likeness of what they spend in the life of the world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۗ إِنْ كُنْتُمْ تَعْقِلُونَ {118} هَا أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خُلُوتَاكُمْ عَلَيَاكُمْ مِنَ الْعَيْظِ قُلْ مَوْتُوا بِغَيْظِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {119}

[3:118] O you who believe! Do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their chests conceal is greater still; indeed, We have Clarified the Signs to you, if you will understand [3:119] But, you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah Knows what is in the chests

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

[3:120] If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their plots will not injure you in any way; surely Allah Comprehends what they do

¹⁴⁵ تفسير العياشي 1: 132 / 196.

فرار أبي بكر وعمر في الحروب وسوء أدبهما عند الصلح

FLEEING OF ABU BAKR AND UMAR IN THE BATTLES AND THEIR EVIL MANNERS DURING THE RECONCILIATION

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالاً. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر).

And I^{asws} am not saying that all those that were with the Messenger of Allah^{saww} were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah^{azwj} Mighty and Majestic has Said **[3:118] vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still.**

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتواري واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لأمس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤماً، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the booty (from the war) they spoke, as Allah^{azwj} has Said **“[33:19] but when the fear is past, they will smite you with sharp tongues, covetous of the goods’.**

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوماً وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكتنيه -: (أبا فلان، اليوم يومك)

So he never ceased to seek permission from Rasool-Allah^{saww} to strike the neck of the men whom the Rasool-Allah^{saww} did not want to kill, so he^{saww} would refuse (him). And one day Rasool-Allah^{saww} saw him with the weapon (put on him without being in the state of war), so Rasool-Allah^{saww} smiled, then said: ‘O father of so and so, today is your day’.

فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

Al-Ash’as said, ‘You^{asws} have not made it known to me as to who is meant by that, from whom even the Satan^{la} would flee’. He^{asws} said: ‘O Ibn Qays, there is no safety with Allah^{azwj} from the sight of the Satan^{la} when he said it’.¹⁴⁶

¹⁴⁶ Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extract)

VERSE 121

وَأِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {121}

[3:121] And when you did go forth early in the morning from your family to assign the Believers their positions for war and Allah is Hearing, Knowing

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «سبب نزول هذه الآية أن قريشا خرجت من مكة تريد حرب رسول الله (صلى الله عليه و آله)، فخرج بيتي موزعا للقتال».

Ali Bin Ibrahim said, my father narrated to me, from Safwan, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The reason for the Revelation of this Verse was that the Qureysh went out from Makkah intending war against Rasool-Allah^{saww}, so he^{saww} went out seeking a place for the fighting'.¹⁴⁷

و عنه: عن الصادق (عليه السلام) و ابن مسعود: لما قصد أبو سفيان في ثلاثة آلاف من قريش إلى النبي (صلى الله عليه و آله) و يقال: في ألفين. منهم مائتا فارس، و الباكون ركب، لهم سبعمائة درع».

And from him,

(It has been narrated) from Al-Sadiq^{asws} and Ibn Masoud: '(It was) when Abu Sufyan went out with three thousand of Qureysh against the Prophet^{saww}. And he said in 'Alfeyn' – 'Among them were two hundred horsemen, and the rest were rode, for them were seven hundred armours'.¹⁴⁸

VERSES 122 & 123

أِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {122} وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {123}

[3:122] When two parties from among you had determined that they should show cowardice, and Allah was the Guardian of them both, and in Allah should the Believers trust [3:123] And Allah did certainly assist you at Badr when you were humble; fear Allah then, that you may be grateful

العباشي: عن أبي بصير، قال: قرأت عند أبي عبد الله (عليه السلام): وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ. فقال: «مه، ليس هكذا أنزلها الله إنما أنزلت: و أنتم قليل».

Al Ayyashi, from Abu Baseer who said,

'I recited in the presence of Abu Abdullah^{asws} **[3:123] And Allah did certainly assist you at Badr when you were humble**, so he^{asws} said: 'Shh! It is not like this that Allah^{azwj} Revealed it. But rather it was Revealed **[3:123] when you were fewer**'.¹⁴⁹

¹⁴⁷ تفسير القمي 1: 110.

¹⁴⁸ مناقب ابن شهر آشوب 1: 191.

¹⁴⁹ تفسير العياشي 1: 133 / 196.

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: سأله أبي عن هذه الآية: وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ. قال: «ليس هكذا أنزل الله، ما أذل الله رسوله قط، إنما أنزلت: **و أنتم قليل**».

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was asked about this Verse **[3:123] And Allah did certainly assist you at Badr when you were humble**. He^{asws} said: 'Allah^{azwj} did not Reveal it like this. He^{azwj} did not humble Rasool-Allah^{saww} at all. But rather, it was Revealed **[3:123] when you were fewer**'.¹⁵⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، أنه سئل عن معنى قول طلحة بن أبي طلحة لما بارزه علي (عليه السلام): يا قظيم.

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about the meaning of the words of Talha Bin Abu Talha when he dueled against Ali^{asws}, 'O Biter!'

قال: «إن رسول الله (صلى الله عليه و آله) كان بمكة لم يجسر عليه أحد لموضع أبي طالب فأغروا به الصبيان، و كانوا إذا خرج رسول الله (صلى الله عليه و آله) يرمونه بالحجارة و التراب، فشكا ذلك إلى علي (عليه السلام)، فقال: بأبي أنت و أمي يا رسول الله، إذا خرجت فأخرجني معك.

The Imam^{asws} said: 'Rasool-Allah^{saww} was at Makkah no one would dare be against him^{saww} due to the position of Abu Talib^{as}. So they lured the young boys that whenever Rasool-Allah^{saww} comes out they should throw stones and dirt at him^{saww}. So he^{saww} complained about that to Ali^{asws} who said: 'May my^{asws} father^{as} and my^{asws} mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Whenever you^{saww} go out, so bring me^{asws} out along with you^{saww}'.

فخرج رسول الله (صلى الله عليه و آله) و معه أمير المؤمنين (عليه السلام) فتعرض الصبيان لرسول الله (صلى الله عليه و آله) كعادتهم، فحمل عليهم أمير المؤمنين (صلوات الله عليه)، و كان يقضمهم في وجوههم و أنافهم و آذانهم، فكان الصبيان يرجعون باكين إلى آبائهم و يقولون: قضمنا علي، قضمنا علي، فسمي لذلك: القظيم».

So Rasool-Allah^{saww} went out, and with him^{saww} was Amir-ul-Momineen^{asws}. The young boys presented themselves to Rasool-Allah^{saww} as was their habit. So Amir-ul-Momineen^{asws} attacked them and was biting them in their faces, and their necks and their faces. And the young boys were returning back to their fathers wailing and saying: 'Ali^{asws} has bitten us, Ali^{asws} has bitten us! So it is for that he^{asws} was named as the Biter'.¹⁵¹

أبو علي الطبرسي، قال أبو عبد الله (عليه السلام): «نظر رسول الله (صلى الله عليه و آله) إلى جبرئيل بين السماء و الأرض على كرسي من ذهب، و هو يقول: لا سيف إلا ذو الفقار و لا فتى إلا علي».

Abu Ali Al Tabarsy said,

¹⁵⁰ تفسير العياشي 134 / 196.

¹⁵¹ تفسير القمي 1: 114.

'Abu Abdullah^{asws} said: 'Raool-Allah^{saww} looked towards Jibraeel^{as} between the sky and the earth upon a seat of gold and he^{as} was saying: 'There is no sword like Zulfikaar and there is no youth (Believer) like Ali^{asws},¹⁵²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبِي بَانَ بْنِ عُثْمَانَ عَنِ نُعْمَانَ الرَّازِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَغَضِبَ غَضَبًا شَدِيدًا قَالَ وَكَانَ إِذَا غَضِبَ انْحَدَرَ عَنْ جَبِينِهِ مِثْلَ اللُّوْلُوِّ مِنَ الْعَرَقِ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Abaan Bin usmaan, from Mo'man Al-Razy, who has narrated:

Abu Abdullah^{asws} has said: 'The people ran away being defeated on the Day of Ohad, from the Rasool^{saww} of Allah^{azwj}. So he^{saww} became angry with intense anger'. He^{asws} said: 'Whenever he^{saww} became angry, sweat would descend from his^{saww} forehead like pearls'.

قَالَ فَتَنَظَرَ فَإِذَا عَلِيٌّ (عليه السلام) إِلَى جَنْبِهِ فَقَالَ لَهُ الْحَقُّ بَيْنِي وَأَبِيكَ مَعَ مَنْ انْهَزَمَ عَنِ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ لِي بِكَ أَسْوَةٌ قَالَ فَكَافَيْتَنِي هُوَ لِأَنَّ فَحَمَلَ فَضْرَبَ أَوْلَ مَنْ لَقِيَ مِنْهُمْ فَقَالَ جَبْرِئِيلُ (عليه السلام) إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ يَا مُحَمَّدُ فَقَالَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرِئِيلُ (عليه السلام) وَ أَنَا مِنْكُمْ يَا مُحَمَّدُ

He^{asws} said: 'So he^{saww} looked around so there was Ali^{asws} by his^{saww} side. So he^{saww} said to him^{asws}: Join with the sons of your^{asws} father (and go after), the ones who have fled from the Rasool^{saww} Allah^{azwj}. So he^{asws} said: 'O Rasool^{saww} of Allah^{azwj}, you^{saww} are an example for me^{asws}'. He^{saww} said: 'So suffice for me^{saww} against these (enemies)'. So he^{asws} rode and struck the first one he^{asws} met from them'. So Jibraeel^{as} said: 'This is the consolation, O Muhammad^{saww}!' He^{saww} said: 'He^{asws} is from me^{saww} and I^{saww} am from him^{asws}'. So Jibraeel^{as} said: 'And I am from you^{asws} both, O Muhammad^{saww}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَتَنَظَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جَبْرِئِيلَ (عليه السلام) عَلَى كُرْسِيِّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا قَتَى إِلَّا عَلِيٌّ.

Abu Abdullah^{asws} said: 'So the Rasool^{saww} of Allah^{azwj} looked towards Jibraeel^{saww} who was on a seat of gold in between the sky and the earth and he was saying: 'There is not sword except for Zu Al-Fiqar and no youth (Believer) like Ali^{asws},¹⁵³

VERSES 124 & 125

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ {124} بَلَىٰ ۗ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ {125}

[3:124] When you said to the Believers: Does it not suffice you that your Lord should Assist you with three thousand of the Angels Sent down? [3:125] Yes! if you remain patient and are on your guard, and they (enemies) come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-causing Angels

¹⁵² مجمع البيان 2: 826

¹⁵³ Al Kafi – H 14538

عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن جابر، عن أبي جعفر (عليه السلام)، قال: «كانت على الملائكة العمائم البيض المرسله يوم بدر».

From him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Upon the Angels were white turbans sent on the Day of Badr'.¹⁵⁴

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي همام، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: مُسَوِّمِينَ. قال: «العمائم، اعتم رسول الله (صلى الله عليه و آله) فسدلها من بين يديه و من خلفه، و أعتم جبرئيل (عليه السلام) فسدلها من بين يديه و من خلفه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Hamaam,

(It has been narrated) from Abu Al-Hassan^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic [3:125] **havoc-causing Angels**. He^{asws} said: 'The turbans. Rasool-Allah^{saww} wore it, so he^{saww} let it loose from the front and from the back, and Jibraeel^{as} wore it, so he^{as} let it loose from the front and from his^{as} back'.¹⁵⁵

عن ضريس بن عبد الملك، عن أبي جعفر (عليه السلام)، قال: «إن الملائكة الذين نصرنا محمدا (صلى الله عليه و آله) يوم بدر في الأرض ما سعدوا بعد و لا يصعدون حتى ينصروا صاحب هذا الأمر، و هم خمسة آلاف».

From Zareys Bin Abdul Malik,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Angels who helped Muhammad^{saww} on the Day of Badr in the earth did not ascend afterwards nor will they be ascending until they help the Master of this Affair (Al-Qaim^{ajfi}), and they are five thousand (in number)'.¹⁵⁶

VERSES 126 - 129

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ {126} لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ {127}

[3:126] And Allah did not Make it except as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise [3:127] That He may Cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ {128} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ {129}

[3:128] There is not for you, in the affair, anything, whether He Turns to them (Mercifully) or Punishes them, for surely they are unjust [3:129] And whatever

¹⁵⁴ الكافي 6: 461 / 3

¹⁵⁵ الكافي 6: 460 / 2

¹⁵⁶ تفسير العياشي 1: 138 / 197.

is in the skieess and whatever is in the earth is Allah's; He Forgives whom He so Desires to and Punishes whom He so Desires to; and Allah is Forgiving, Merciful

الشيخ المفيد في (الاختصاص): عن محمد بن خالد الطيالسي، و محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: تلوت على أبي جعفر (عليه السلام) هذه الآية من قول الله: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ.

Al Sheykh Al Mufeed in Al Ikhtisaas, from Muhammad Bin Khalid Al Tayalasi, and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin marwaan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'This Verse was recited to Abu Ja'far^{asws} from the Words of Allah^{azwj} **[3:128] There is not for you, in the affair, anything**'.

قال: «إن رسول الله (صلى الله عليه و آله) حرص أن يكون علي (عليه السلام) ولي الأمر من بعده، و ذلك الذي عنى الله لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ و كيف لا يكون له من الأمر شيء و قد فوض إليه فقال: ما أحل النبي فهو حلال، و ما حرم النبي فهو حرام؟».

He^{asws} said: 'Rasool-Allah^{saww} was eager that Ali^{asws} would become the Master of the Command from after him^{saww}, and that is what is Meant by Allah^{azwj} **[3:128] There is not for you, in the affair, anything** and how can there not be for him^{saww} from the affair anything and he^{saww} had delegated (the affairs) to him^{asws}, so he^{asws} said: 'So whatever the Prophet^{saww} permitted, so it is Permissible, and whatever the Prophet^{saww} prohibited, so it is Prohibited?'¹⁵⁷

العياشي: عن جابر الجعفي، قال: قرأت عند أبي جعفر (عليه السلام) قول الله: لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ. قال: «بلى و الله، إن له من الأمر شيئاً و شيئاً و شيئاً، و ليس حيث ذهب، و لكني أخبرك أن الله تبارك و تعالى لما أمر نبيه (صلى الله عليه و آله) أن يظهر ولاية علي (عليه السلام) فكر في عداوة قومه له، و معرفته بهم.

Al Ayyashi, from Jabir Al Ju'fy who said,

'I recited in the presence of Abu Ja'far^{asws} the Words of Allah^{azwj} **[3:128] There is not for you, in the affair, anything**. He^{asws} said: 'Yes, by Allah^{azwj}! There is for him^{saww} in the affair, a thing, and a thing, and a thing, and it is not as where you are going with it. But, I^{asws} inform you that Allah^{azwj} Blessed and High, when He^{azwj} Commanded His^{azwj} Prophet^{saww} that he^{saww} should manifest the Wilayah of Ali^{asws}, he^{saww} thought regarding the enmity of his^{saww} people for him^{asws}, and recognised it with them.

و ذلك الذي فضله الله به عليهم في جميع خصاله: كان أول من آمن برسول الله (صلى الله عليه و آله) و بمن أرسله، و كان أنصر الناس لله تعالى و لرسوله (صلى الله عليه و آله)، و أقتلهم لعدوهم، و أشدهم بغضا لمن خالفهما، و فضل علمه الذي لم يساوره أحد، و مناقبه التي لا تحصى شرفاً.

And that is what Allah^{azwj} had Graced him^{asws} with against them in all of his^{asws} characteristics. He^{asws} was the first on who expressed belief in Rasool-Allah^{saww} and in what he^{saww} was Sent with, and to help the people for the Sake of Allah^{azwj} the High and His^{azwj} Rasool^{saww}, and killed both their enemies, and was most hateful to

¹⁵⁷. الاختصاص: 332.

the one who opposed them, and his^{asws} Knowledge was superior which no one else had, and countless merits and honour which cannot be counted.

فلما فكر النبي (صلى الله عليه و آله) في عداوة قومه له في هذه الخصال، و حسدهم له عليها ضاق عن ذلك، فأخبر الله تعالى أنه ليس له من هذا الأمر شيء، إنما الأمر فيه إلى الله أن يصير علياً (عليه السلام) وصيه و ولي الأمر بعده،

So when the Prophet^{saww} thought regarding the enmity of his^{saww} people against him^{asws} with regards to these qualities, and their envy against him^{asws} he^{saww} was constricted from that. So Allah^{azwj} the High Informed him^{saww} that **[3:128] There is not for you, in the affair, anything**, but rather, the affair regarding it is for Allah^{azwj} that He^{azwj} would Make Ali^{asws} to be his^{saww} successor^{asws} and the Master of the Command after him^{saww}.

فهذا عني الله، و كيف لا يكون له من الأمر شيء، و قد فوض الله إليه أن جعل ما أحل فهو حلال، و ما حرم فهو حرام، قوله: و ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا؟!».

So, this is what Allah^{azwj} Means. And how can there not be anything for him^{saww} from the affair, and Allah^{azwj} had Delegated to him^{saww} that whatever he^{saww} were to permit so it is Permissible, and whatever he^{saww} were to forbid so it is Prohibite. His^{azwj} Words **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**.¹⁵⁸

VERSES 130 - 133

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {130} وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {131}

[3:130] O you who believe! Do not devour usury, making it double and redouble, and fear Allah, that you may be successful [3:131] And fear the Fire which has been prepared for the unbelievers

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {132} وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُنْقِبِينَ {133}

[3:132] And obey Allah and the Rasool, that you may be shown Mercy [3:133] And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, it is prepared for the pious

ابن شهر آشوب في (المناقب): قال في تفسير يوسف القطان، عن وكيع، عن الثوري، عن السدي، قال: كنت عند عمر بن الخطاب إذ أقبل عليه كعب بن الأشرف و مالك بن الصيف و حيي بن أخطب، فقالوا: إن في كتابكم جنة عرضها السماوات و الأرض، إذا كانت سعة جنة واحدة كسبع سماوات و سبع أرضين، فالجنان كلها يوم القيامة أين تكون؟ فقال عمر: لا أدري.

Ibn Shehr Ashub in Al Manaqib said, 'In the Tafseer of Yusuf Al Qataan, from Waki'e, from Al Sowry, from Al Sady who said,

'I was in the presence of Umar Bin Al-Khattab when Ka'ab Al-Ashraf and Malik Bin Al-Sayf, and Hayy Bin Al-Akhtab came to him, so they said, 'In your Book is a

¹⁵⁸ تفسير العياشي 1: 139 / 197

Garden as wide as the skies and the earth. When the width of one Garden is like the seven skies and the seven firmaments, so the all of the Gardens on the Day of Judgement, where would they be?’ So Umar said, ‘I do not know’.

فبينما هم في ذلك إذ دخل علي (عليه السلام) فقال: «في أي شيء أنتم؟» فألقى اليهودي المسألة عليه. فقال (عليه السلام) لهم: «خبروني أن النهار إذا أقبل الليل أين يكون [أو الليل إذا أقبل النهار أين يكون]؟» قالوا له: في علم الله تعالى يكون. فقال علي (عليه السلام): «كذلك الجنان تكون في علم الله تعالى» فجاء علي (عليه السلام). إلى النبي (صلى الله عليه وآله) وأخبره بذلك، فنزل فسئلوا أهل الذكر إن كنتم لا تعلمون.

So whilst they were in the midst of that, Ali^{asws} entered, so he^{asws} said: ‘In what thing are you in (discussing)?’ So, the Jews cast the question to him^{asws}. So he^{asws} said to them: ‘Inform me^{asws} that the day, when the night comes about, where does it go, and (about) the night, when the day comes about, where does it go?’ So they said to him^{asws}: ‘It is the the Knowledge of Allah^{azwj} the High, where they go’. So Ali^{asws} said: ‘Similar to that are the Gardens, they would be in the Knowledge of Allah^{azwj} the High’. So Ali^{asws} came to the Prophet^{saww} and informed him^{saww} of that. Thus, was Revealed [16:43] so ask the People of the Reminder if you do not know¹⁵⁹.

VERSE 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {134}

[3:134] Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن مالك بن حصين السكوني، قال: قال أبو عبد الله (عليه السلام): «ما من عبد كظم غيظاً إلا زاده الله عز و جل عزا في الدنيا والآخرة، و قال الله عز و جل: وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ [و أتاه الله مكان غيظه ذلك]».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from one of his companions, from Maalik Bin Haseyn Al Sakuny who said,

‘Abu Abdullah^{asws} said: ‘There is none from the servants who restrained his anger except that Allah^{azwj} Mighty and Majestic Increased for him in the world and the Hereafter. And Allah^{azwj} Mighty and Majestic Said **[3:134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)**. And Allah^{azwj} Rewarded in place of that anger’.¹⁶⁰

المفيد في (إرشاده)، قال: أخبرني أبو محمد الحسن بن محمد، قال: حدثني جدي، قال: حدثني محمد بن جعفر و غيره، قالوا: وقف على علي بن الحسين (عليهما السلام) رجل من أهل بيته، فأسمعه و شتمه، فلم يكلمه، فلما انصرف قال لجلسائه: «قد سمعتم ما قال هذا الرجل، و أنا أحب أن تبلغوا معي إليه حتى تسمعوا ردي عليه». قال: فقالوا له: نفع، و لقد كنا نحب أن تقول له و نقول.

Al Mufeed in his Irshaad said, ‘Abu Muhammad Al Hassan Bin Muhammad informed me, from his grandfather, from Muhammad Bin Ja’far and someone else who said,

المناقب 2: 352. 159

الكافي 2: 5 / 89. 160

'A man from his^{asws} family paused at Ali Bin Al-Husayn^{asws}. So he called him^{asws} names, and swore (vulgarity) at him^{asws}. But, he^{asws} did not speak to him^{asws}. So when he left, he^{asws} said to those seated around him^{asws}: 'You have heard what this man has said, and I^{asws} would have loved to deliver what is with me^{asws} against him until you all hear my^{asws} response to him'. So they said to him^{asws}, 'We do, and we would love it that you^{asws} should say for him and we should also say it'.

قال: فأخذ نعليه و مشى و هو يقول: وَ الْكَاطِمِينَ الْغَيْظَ وَ الْعَافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ فعلمنا أنه لا يقول شيئاً.

So he^{asws} took his slippers and walked and he^{asws} was saying **[3:134] and those who restrain (their) anger and pardon the people; and Allah Loves the doers of good (to others)**, and we knew that he^{asws} had not said anything (against him).

قال: فخرج حتى أتى منزل الرجل فصرخ به، فقال: «قولوا له: هذا علي بن الحسين» قال: فخرج إلينا متوثباً للشر، و هو لا يشك أنه إنما جاء مكافئاً له على بعض ما كان منه، فقال له علي بن الحسين (عليهما السلام): «يا أخي، إنك كنت وقعت علي أنفاً و قلت، فإن كنت قد قلت ما في فإني استغفر الله منه، و إن كنت قلت ما ليس في فغفر الله لك»

(The narrator) said, 'So he^{asws} went out until he^{asws} came to the house of the man, so he^{asws} shouted out at it saying: 'Say to him that this is Ali^{asws} Bin Al-Husayn^{asws}'. So he came out ready for the evil, and he had no doubt that he^{asws} had come with something equal to him upon some of what had come from himself. So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'O my^{asws} brother! You had come earlier to me^{asws} and said certain things about me^{asws}, so if it was as you had said with regards to me, so I^{asws} seek Forgiveness of Allah^{azwj} from it. And if it was not as you had said with regards to me^{asws}, then may Allah^{azwj} Forgive you'.

قال: فقبل الرجل بين عينيه، و قال: بل قلت فيك ما ليس فيك، و أنا أحق به.

He (the narrator) said, 'The man kissed him^{asws} in between the eyes, and said, 'But, I said regarding you^{asws} what is not (to be found) in you^{asws}, and I am more deserving of it'.¹⁶¹

عنه، قال: أخبرني الحسن بن محمد، عن جده، قال: حدثني شيخ من أهل اليمن، قد أتت عليه بضع و سبعون سنة، قال: أخبرني رجل يقال له: عبد الله بن محمد، قال: سمعت عبد الرزاق يقول: جعلت فداك، جارية لعلي بن الحسين (عليهما السلام)، تسكب عليه الماء ليتهدأ للصلاة، فنعت فسقط الإبريق من يد الجارية فشجه، فرفع رأسه إليها، فقالت له الجارية: إن الله تعالى يقول: وَ الْكَاطِمِينَ الْغَيْظَ قال: «قد كظمت غيظي» قالت: وَ الْعَافِينَ عَنِ النَّاسِ قال لها: «عفا الله عنك» قالت: وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قال: «أذهبي فأنت حرة لوجه الله».

From him (Al Mufeed) who said, 'Al Hassan Bin Muhammad informed me, from his grandfather, from a Sheykh from the people of Al Yemen who came to him after seven and some years, from a man called Abdullah Bin Muhammad, from Abdul Razaq saying,

'A maid came running with a jug of water to pour it for him^{asws} for the Salat. She was fatigued and the jug dropped from the hand of the maid, and it scarred him^{asws}. So he^{asws} raised his^{asws} head towards her, so she said to him^{asws}, 'Allah^{azwj} the High is Saying **[3:134] and those who restrain (their) anger**'. He^{asws} said: 'I^{asws} have restrained my^{asws} anger'. She said, '**and pardon the people**'. He^{asws} said to her:

الإرشاد: 257. 161

'May Allah^{azwj} Forgive you'. She said, '**and Allah Loves the doers of good (to others)**'. He^{asws} said: 'Go! For you are now free, for the Sake of Allah^{azwj}'.¹⁶²

VERSES 135 & 136

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ إِلَّ اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {135} أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ {136}

[3:135] And those who when they commit an indecency or do injustice to their own selves remember Allah and ask Forgiveness for their sins - and who Forgives the sins except Allah, and (who) do not knowingly persist in what they have done [3:136] (As for) these - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, to abide in them, and excellent is the Reward of the labourers

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو ابن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ**. قال: «الإصرار هو أن يذنب الذنب فلا يستغفر الله، و لا يحدث نفسه بتوبة، فذلك الإصرار».

Muhammad Bin Yaqoub, from Abu Al Ashary, from Muhammad Bin Saalim, from Ahmad Bin Al Nazar, from Amro Ibn Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[3:135] and (who) do not knowingly persist in what they have done**. He^{asws} said: 'The persistence – It is the commission of the sin, so he does not seek Forgiveness of Allah^{azwj}, and does not incline himself for the repentance – so that is the persistence'.¹⁶³

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص بن المؤمن، عن أبي عبد الله (عليه السلام)، و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام) - في حديث طويل- قال يعظ أصحابه: «و إياكم و الإصرار على شيء مما حرم الله تعالى في ظهر القرآن و بطنه، و قد قال الله تعالى: **وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ** يعني المؤمنين قبلكم، إذا نسوا شيئاً مما اشترط الله في كتابه عرفوا أنهم قد عصوا في تركهم ذلك الشيء، فاستغفروا و لم يعودوا إلى تركه، فذلك معنى قول الله: **وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ**».

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Bin Al Mowzan,

(It has been narrated) from Abu Abdullah^{asws}, and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abu Abdullah^{asws} – in a lengthy Hadeeth – said advising his^{asws} companions: 'And beware of insisting upon something from what Allah^{azwj} has Prohibited in the Apparent of the Quran and its Hidden. And Allah^{azwj} the High has Said: **“[3:135] and (who) do not knowingly persist in what they have done”** It means that the Believers before them, when they forgot something from what Conditions Allah^{azwj} had Placed upon them in His^{azwj} Book, would come to the realisation that they had disobeyed Allah^{azwj} in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So

¹⁶² الإرشاد 257

¹⁶³ الكافي 2: 2/219.

that is the meaning of the Words of Allah^{azwj}: **“[3:135] and (who) do not knowingly persist in what they have done”**.¹⁶⁴

ابن بابويه، قال: حدثني أبي، قال: حدثنا عبد الله بن جعفر الحميري، عن موسى بن جعفر بن وهب البغدادي، عن علي بن معبد، عن علي بن سليمان النوفلي، عن فطر بن خليفة، عن الصادق جعفر بن محمد (عليه السلام)، قال: «لما نزلت هذه الآية: وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ صعد إبليس جبلا بمكة، يقال له: ثور، فصرخ بأعلى صوته بعفاريته فاجتمعوا إليه، فقالوا: يا سيدنا، لم تدعونا «2»؟! قال: نزلت هذه الآية، فمن لها؟ فقام عفريت من الشياطين، فقال: أنا لها بكذا وكذا. فقال: لست لها.

Ibn Babuway said, 'My father narrated to me, from Abdullah Bin Ja'far Al Humeiry, from Musa Bin Ja'far Bin Wahab Al Baghdady, from Ali Bin Ma'bad. From Ali Bin Suleyman Al Nowfaly, from Fatar Bin Jabalat,

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad^{asws} having said: 'When this Verse was Revealed **[3:135] And those who when they commit an indecency or do injustice to their own selves remember Allah and ask Forgiveness for their sins**, Iblees^{la} ascended a mountain at Makkah called Sowr. So he^{la} shouted in a high voice for his^{la} devils to gather to him^{la}. So they said, ;O our Chief! Why did you^{la} call us?' He^{la} said: 'This Verse has been Revealed, so who will be for it?' So a devil from the Satans stood up and said, 'I^{la} will be for it, by (doing) such and such and such and such'. He^{la}, 'It is not for you'.

فقام آخر فقال مثل ذلك، فقال: لست لها. فقال الوسواس الخناس: أنا لها. فقال: بماذا؟ قال: أعدهم و أمنيهم حتى يواقعوا الخطيئة، فإذا واقعوا الخطيئة أنسيتم الاستغفار. فقال: أنت لها. فركله بها إلى يوم القيامة».

So another one stood up and said similar to that. He^{la} said, 'It is not for you'. So the Slinking Whisperer (a devil) stood up and said, 'I am for it'. So he^{la} said, 'And by what?' He said, 'I will prepare them and make them feel secure until the error occurs. So when the error occurs, I will make them forget the (seeking of) Forgiveness'. So he^{la} said, 'You are the one for it. I hereby allocate (this task) to you until the Day of Judgement'.¹⁶⁵

VERSES 137 & 138

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {137} هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِلْمُتَّقِينَ {138}

[3:137] (Many) ways of life have passed away before you; therefore travel in the earth and see what was the end of the rejecters [3:138] This is a Clarification for the people, and a Guidance and an Advice to those who fear

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى
الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْحَنْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

¹⁶⁴ الكافي 8: 1/10.

¹⁶⁵ الأمالي: 5/376.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ
أَنْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: "[30:42] Say: Travel in the land, then see how was the end of those before". So he^{asws} said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.¹⁶⁶

VERSES 139 & 140

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139} إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ ۗ وَتِلْكَ الْأَيَّامُ
نُداوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}

[3:139] And be not infirm, and be not grieving, and you shall have the upper hand if you are Believers [3:140] If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We Bring these days to the people by turns, and that Allah may Know those who believes and take martyrs from among you; and Allah does not love the unjust

العباشي: عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله: وَ تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ. قال: «ما زال منذ خلق الله تعالى آدم دولة لله و دولة لإبليس، فأين دولة الله تعالى، أما هو إلا قائم واحدا؟».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[3:140] and We Bring these days to the people by turns.** He^{asws} said: 'There has not ceased to be, since the Creation of Adam^{as}, the Government of Allah^{azwj} and the government of Iblees^{la}. So where is the Government of Allah^{azwj}, except that it is with Al-Qaim^{ajfj} alone?¹⁶⁷

VERSE 141

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {141}

[3:141] And that He may Examine those who believe and wipe out the unbelievers

العباشي: عن الحسن بن علي الوشاء، بإسناد له يرسله إلى أبي عبد الله (عليه السلام)، قال: «و الله لتمحصن، و الله لتميزن، و الله لتغربلن حتى لا يبقى منكم إلا الأندر». قلت: و ما الأندر؟ قال: «البيدر، و هو أن يدخل الرجل بيته الطعام يطين عليه، ثم يخرج قد أكل بعضه بعضا، فلا يزال ينقيه، ثم يكن عليه، ثم يخرج، حتى يفعل ذلك ثلاث مرات، حتى يبقى ما لا يضره شيء».

Al Ayyashi, from Al Hassan Bin Ali Al Washa, by An unbroken chain of his leading up to

¹⁶⁶ Al Kafi – H 14797 (Extract)

¹⁶⁷ تفسير العباشي 1: 145 / 199

Abu Abdullah^{asws} having said: 'By Allah^{azwj}! You will be Examined! By Allah^{azwj}! You will be Distinguished! By Allah^{azwj}! You will be sifted to the extent that there shall remain among you anyone except for the rarest'. I asked, 'And what is the 'rarest'?' He^{asws} said: 'The threshed wheat. And it is that the man would enter into his house the food, it would be spoilt. Then he would bring it out having eaten parts of it. So he would not stop purifying it, then putting it back, then bringing it out, until he does it three times, to the extent that it would remain but very little which is unspoilt (unharmd)'.¹⁶⁸

VERSE 142

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ {142}

[3:142] Do you reckon that you will enter the Paradise while Allah has not yet Known those who strive hard from among you, and (He has not yet) Known the patient ones

العباشي: عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله: أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ. قال: «إن الله هو أعلم بما هو مكنونه قبل أن يكونه، و هم ذر، و علم من يجاهد ممن لا يجاهد، كما علم أنه يميت خلقه قبل أن يميتهم، و لم يرهم موتهم و هم أحياء».

From Al Ayyashi, from Dawood Al Barqy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[3:142] Do you reckon that you will enter the Paradise while Allah has not yet Known those who strive hard from among you.** He^{asws} said: 'Surely, Allah^{azwj} Knows what is going to happen (in the future) before it happens, and they were (in the realm of the) particles. And He^{azwj} Knows the one who will be striving hard and from the one who will not, just as He^{azwj} Knows that His^{azwj} Creatures would be dying before He^{azwj} Causes them to die, although they are not seen as dying and they are still alive'.¹⁶⁹

علي بن إبراهيم، قال: روي أن المغيرة بن العاص كان رجلاً أعسر، فحمل في طريقه إلى احد ثلاثة أحجار، فقال: بهذه أقتل محمداً. فلما حضر القتال نظر إلى رسول الله (صلى الله عليه و آله) و بيده السيف، فرماه بحجر فأصاب به رسول الله (صلى الله عليه و آله)، فسقط السيف من يده، فقال: قتلتها و اللات و العزى.

Ali Bin Ibrahim said,

'And it has been reported (in a Hadeeth) that Al-Mugheira Bin Al-Aas was a left-handed man, so he carried on his way, with one hand, three stones. So he said, 'By these I shall kill Muhammad^{saww}!' So when the battle presented itself, he looked towards Rasool-Allah^{saww} and in his^{saww} hand was a sword. So he threw a stone which struck Rasool-Allah^{saww}. So the sword broke from his^{saww} hand. So he said, 'I will kill him^{saww}, (I swear by) Al-Laath and Al-Uzza'.

فقال أمير المؤمنين (عليه السلام): «كذبت، لعنك الله» فرماه بحجر آخر فأصاب جبهته، فقال رسول الله (صلى الله عليه و آله): «اللهم حيره» فلما انكشف الناس تحير، فلحقه عمار بن ياسر فقتله. و سأل الله على ابن قميئة الشجر، و كان يمر بالشجرة فيقع وسطها فتأخذ من لحمه، فلم يزل كذلك حتى صار مثل الصر، و مات لعنه الله.

¹⁶⁸ تفسير العياشي 1: 146 / 199.

¹⁶⁹ تفسير العياشي 1: 147 / 199.

So Amir-ul-Momineen^{asws} said: ‘You have lied! May Allah^{azwj} Curse you!’ So he threw another stone, and it hit his^{saww} forehead. So Rasool-Allah^{saww} said: ‘Our Allah^{azwj}! Confuse him!’ So when the people dispersed a bit, he became confused. So Ammar Bin Yaaser came across him and killed him. And Allah^{azwj} Caused a tree to fall upon Ibn Qamiya, and he was passing by the tree, so it fell on him and sucked out from his flesh. That did not cease happening until he became yellow the yellowest bird, and died. May Allah^{azwj} Curse him’.

و رجع المنهزمون من أصحاب رسول الله (صلى الله عليه و آله)، فأنزل الله على رسوله: أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ يعني و لما ير، لأنه عز و جل قد علم قبل ذلك من يجاهد و من لا يجاهد، فأقام العلم مقام الرؤية، لأنه يعاقب الناس بفعلهم لا بعلمه.

And the defeated ones from the companions of Rasool-Allah^{saww} returned, so Allah^{azwj} Revealed upon His^{azwj} Rasool^{saww} [3:142] **Do you reckon that you will enter the Paradise while Allah has not yet Known those who strive hard from among you** – Meaning when He^{azwj} has Seen, because the Mighty and Majestic Knew from before that the one who would strive hard and the one who would not strive hard. So in place of the Knowledge is the Seeing, because He^{azwj} would be Punishing the people due to their deeds, not by (what is in) His^{azwj} Knowledge’.¹⁷⁰

VERSE 143

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ {143}

[3:143] **And you all were desiring death before you met it, so you have seen it and you were looking at it**

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ الآية: «فان المؤمنين لما أخبرهم الله بالذي فعل بشهادتهم يوم بدر و منازلهم في الجنة رغبوا في ذلك، فقالوا: اللهم أرنا قتالا نستشهد فيه. فأراهم الله إياه يوم احد، فلم يثبتوا إلا من شاء الله منهم، فذلك قوله: وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ» الآية.

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

(It has been narrated) from Abu Ja’far^{asws} regarding His^{azwj} Words [3:143] **And you all were desiring death before you met it** – the Verse. He^{asws} said: ‘The Believers, when Allah^{azwj} Informed them of how He^{azwj} would be Dealing with their Martyrs on the Day of Badr, and their status in the Paradise, they longed for that. So they said, ‘Our Allah^{azwj}! Show us battles that we would be martyred by’. So Allah^{azwj} Showed them the Day of Ohad. So they were not steadfast except for the one whom Allah^{azwj} so Desired from among them. So that is in His^{azwj} Words [3:143] **And you all were desiring death before you met it** – the Verse’.¹⁷¹

VERSE 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {144}

¹⁷⁰ تفسير القمي 1: 118

¹⁷¹ تفسير القمي 1: 119

[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful

مُحَمَّدٌ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصِ الْمُؤَدِّبِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَتَبَ بِهَذِهِ الرَّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمُدَارَسَتِهَا وَ النَّظَرَ فِيهَا وَ تَعَاهُدَهَا وَ الْعَمَلَ بِهَا فَكَانُوا يَصْعُقُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَعُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah^{asws} as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah^{asws}, wrote this letter to his^{asws} companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّخَّافِ عَنْ إِسْمَاعِيلَ بْنِ مَخْلَدِ السَّرَاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَرَجَتْ هَذِهِ الرَّسَالَةُ مِنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah^{asws}.

He said that, 'I brought out this letter of Abu Abdullah^{asws} to his^{asws} companions -

فَمَا أَحَدٌ أَجْرًا عَلَى اللَّهِ وَ لَا أَبِينَ ضَلَالَةً مِمَّنْ أَحَدَ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسْعُهُ وَ اللَّهُ إِنَّ اللَّهَ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ بَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أَوْلِيَاكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَحَدَ بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَابِيصِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيدًا وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَابِيصِهِ فَقَدْ أَقْرَبَ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

So what is more audacious to Allah^{azwj}, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah^{azwj}, surely Allah^{azwj} has Obligated His^{azwj} creatures that they should obey Him^{azwj}, and follow His^{azwj} Commands during the lifetime of Muhammad^{saww}, and after his^{saww} passing away.

Can those enemies of Allah^{azwj} who are alleging that anyone who became a Muslim with Muhammad^{saww}, can take to his own words, and his own opinions, and his own analogies? But if he says, 'Yes, then, surely, he has lied to Allah^{azwj} and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', so he has argued against himself, and he is from the ones who allege that Allah^{azwj} has to be Obeyed, and His^{azwj} Orders to be followed after the passing away of the Messenger^{saww} of Allah^{azwj}.

وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

أَنْ يَأْخُذَ بِهِوَاهُ وَ لَا رَأْيَهُ وَ لَا مَقَابِيِسِهِ خِلَافاً لِأَمْرِ مُحَمَّدٍ (صلى الله عليه وآله) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهِوَاهُ وَ لَا رَأْيَهُ وَ لَا مَقَابِيِسِهِ

Allah^{azwj} has said, and His^{azwj} words are true: **[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful**, and that is something which they knew that Allah^{azwj} is to be obeyed and His^{azwj} Commands are to be followed during the lifetime of Muhammad^{saww}, and (as well as) after Allah^{azwj} had Made Muhammad^{saww} to pass away. And if it was not for anyone from the people who were with Muhammad^{saww} that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad^{saww}, so similarly it is not for anyone from the people after Muhammad^{saww} that they would take to their own desires, and their opinions, and their analogies'.¹⁷²

حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ النَّاسُ أَهْلَ رِدَّةٍ بَعْدَ النَّبِيِّ (صلى الله عليه وآله) إِلَّا ثَلَاثَةً فَقُلْتُ وَ مَنْ الثَّلَاثَةُ فَقَالَ الْمَقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرِّ الْعَفَّارِيِّ وَ سَلْمَانَ الْفَارِسِيِّ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْهِمْ ثُمَّ عَرَفَ أَنَّاسٌ بَعْدَ يَسِيرٍ

Hanaan, from his father, who has said:

Abu Ja'far^{asws} has said: 'The people turned apostate after the Prophet^{saww} except for three'. So I said, 'And which three?' So he^{asws} said: 'Al-Miqdad Bin Al-Aswad^{sa}, and Abu Dharr Al-Ghaffari^{sa}, and Salman Al-Farsy^{sa}, may the Mercy of Allah^{azwj} and His^{azwj} Blessing be upon them^{sa}. Then the people realised after a while'.

وَ قَالَ هُوَ لِأَيِّ الَّذِينَ دَارَتْ عَلَيْهِمُ الرَّحَى وَ أَنْبَأُوا أَنْ يُبَايَعُوا حَتَّى جَاءُوا بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مُكْرَهًا فَبَايَعَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فَاِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ.

And he^{asws} said: 'They^{as} are the ones upon whom the grinding stone turned, but they still refused to pledge their^{as} allegiances until they went to Amir-ul-Momineen^{asws}, so they pledged their^{as} allegiances under threat, and these are the Words of Allah^{azwj} the High: **[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful.**'¹⁷³

ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَمَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا بِاللَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَفْتِنَ أُمَّةَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ بَعْدِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أ وَ مَا يَفْرَعُونَ كِتَابَ اللَّهِ أ وَ لَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فَاِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja'far^{asws} that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allah^{azwj} and Allah^{azwj} did not like the strife (Fitna) in the community of

¹⁷² Al Kafi – H 14449 (Extract)

¹⁷³ الكافي 8: 341 / 245.

Muhammad^{saww} after him^{saww}. So Abu Ja'far^{asws} said: 'Have you not recited the Book of Allah^{azwj}? Has not Allah^{azwj} said: **[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful.**

قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَيَّ وَجْهَ آخَرَ فَقَالَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنََّّهُمْ قَدْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ النَّبِيُّاتُ حَيْثُ قَالَ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ النَّبِيَّاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ النَّبِيُّاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلْنَا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ وَفِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَيَّ أَنَّ أَصْحَابَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ.

I said to him^{asws}, 'They are explaining it upon another perspective'. So he^{asws} said: 'Has not Allah^{azwj} Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He^{azwj} Said: **"[2:253] and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had so Desired they would not have fought one with another, but Allah Does what He intends"**, and in this is the evidence against the companions of Muhammad^{saww} who had differed among (themselves) after him^{saww}. **"So there were some of them who believed and others who denied"**.¹⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخَفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا أَنْهَرَمَ النَّاسُ بِيَوْمِ أُحُدٍ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَهُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتَلْ وَ لَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَ قَدْ هُزِمْنَا وَ بَقِيَ مَعَهُ عَلِيٌّ (عَلَيْهِ السَّلَام) وَ سِمَاكُ بْنُ خَرِشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-'ala Al-Khaffaf, who has narrated:

Abu Abdullah^{asws} has said: 'When the people were defeated on the Day of Ohad and fled from the Prophet^{saww}, he^{saww} turned towards them with his^{saww} face and was saying: 'I^{saww} am Muhammad^{saww}! I^{saww} am the Rasool Allah^{saww}! I^{saww} have neither been killed nor have I^{saww} died'. So and so, and so and so turned towards him^{saww} saying, 'Now he^{saww} is mocking with us as well and we have been defeated. And there remained with him^{saww} Ali^{asws} and Samaak Bin Kharsha^{as} Abu Dujana^{as}, may Allah^{azwj} have Mercy on him.

فَدَعَاهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا أَبَا دُجَانَةَ أَنْصَرَفُ وَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فَأَنَا هُوَ وَ هُوَ أَنَا فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيْ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ بَكَى وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَا جَعَلْتُ نَفْسِي فِي حِلٍّ مِنْ بَيْعَتِي إِنْ بَايَعْتَنِي فَإِلَى مَنْ أَنْصَرَفُ يَا رَسُولَ اللَّهِ إِلَيَّ زَوْجَةٌ تَمُوتُ أَوْ وَلَدٌ يَمُوتُ أَوْ دَارٌ تَحْرَبُ وَ مَالٌ يَفْتَنِي وَ أَجَلٌ قَدْ اقْتَرَبَ فَرَّقَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَتَخَنَّنَهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهِهِ وَ عَلِيٌّ (عَلَيْهِ السَّلَام) فِي وَجْهِهِ

So the Prophet^{saww} called him^{as} over and said: 'O Abu Dujana^{as}! Leave, for you^{as} are free from your pledge of allegiance. As for Ali^{asws}, so I^{saww} am him^{asws} and he^{asws} is

¹⁷⁴ الكافي 8: 398 /270

me^{saww}. So he came over and sat down in front of the Prophet^{saww} and wept, and said, 'No, by Allah^{azwj}!' And he^{as} raised his^{as} head towards the sky and said, 'No, by Allah^{azwj}! I^{as} will not make myself free from my pledge of allegiance. I^{as} gave my^{as} pledge of allegiance to you^{saww}, so where shall I^{as} go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' So the Prophet^{saww} left him^{as}, and he^{as} did not stop fighting until he was weakened by the wounds and he^{as} was on one side of him^{saww} and Ali^{asws} was on the other side of him^{saww}.

فَلَمَّا أُسْقِطَ اِحْتَمَلَهُ عَلِيٌّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْرًا وَكَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمِئْمَنَةَ فَيَكْشِفُهُمْ عَلِيٌّ (عليه السلام) فَإِذَا كَشَفَهُمْ أَقْبَلَتْ الْمَيْسِرَةُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سَيْفُهُ بِثَلَاثِ قِطْعٍ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَطَرَحَهُ بَيْنَ يَدَيْهِ وَقَالَ هَذَا سَيْفِي قَدْ تَقَطَّعَ فَيَوْمَئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) ذَا الْفَقَارِ

So when he^{as} dropped, Ali^{asws} carried him^{as} to the Prophet^{saww} and placed him^{as} in his^{saww} presence. So he^{as} said, 'O Rasool Allah^{saww}, have I^{as} been loyal to my^{as} pledge of allegiance?' He^{saww} said: 'Yes'. And the Prophet^{saww} said good things for him^{as}. And the people were attacking the Prophet^{saww} from the right, so Ali^{asws} defended him^{saww}. So when he^{asws} defended him^{saww}, they attacked the Prophet^{saww} from the left. That situation did not cease until his^{asws} sword broke into three pieces. So he^{asws} came to the Prophet^{saww}. He^{asws} displayed it in front him^{saww} and said: 'This is my^{asws} sword which has broken. Thus, it was on that day that the Prophet^{saww} gave him^{asws} *Za Al-Fiqar* (Zulfiqar).

وَلَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اِخْتِلَاجَ سَاقِيهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَهُوَ يَبْكِي وَقَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظَهَرَ دِينَكَ وَإِنْ شِئْتَ لَمْ يُعْبِكَ فَأَقْبَلْ عَلَيَّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمِعْ دَوِيًّا شَدِيدًا وَ أَسْمِعْ أَقْدِمَ حَيْرُومٍ وَ مَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَائِيلُ فِي الْمَلَائِكَةِ

And when the Prophet^{saww} saw that (Ali^{asws}) was exhausted due to the frequency of the fighting, he^{saww} raised his^{saww} head towards the sky and he wept and said: 'O Lord^{azwj}! You^{azwj} Promised me^{saww} that You^{azwj} would be Making Your^{azwj} Religion to prevail, and if You^{azwj} so Desire, it would not Tire You^{azwj}'. Ali^{asws} turned towards the Prophet^{saww} and said: 'O Rasool Allah^{saww}! I^{asws} heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I^{asws} did not attack to strike anyone except that he would fall dead before I^{asws} struck him. So he^{saww} said: 'This was Jibraeel and Mikaeel, and Israfeel among the Angels'.

ثُمَّ جَاءَ جَبْرَائِيلُ (عليه السلام) فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمَوَاسَاةُ فَقَالَ إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَائِيلُ وَ أَنَا مِنْكُمْ ثُمَّ أَنْهَرَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) يَا عَلِيُّ امْضُ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكَبُوا الْقِلَاصَ وَ جَنَبُوا الْخَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكَبُوا الْخَيْلَ وَ هُمْ يَجْنُبُونَ الْقِلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel^{as} went and paused to the side of the Rasool Allah^{saww}. He said: 'O Muhammad^{saww}, this is the comfort'. So he^{saww} said: 'Ali^{asws} is from me^{asws}, and I^{saww} am from him^{asws}'. So Jibraeel said: 'And I am from both of you^{asws}'. Then the people (enemy) were defeated. So the Rasool Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Go with your^{asws} sword until you are opposite to them. If you^{asws} see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if

you^{asws} see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَاتَّاهُمْ عَلِيٌّ (عليه السلام) فَكَانُوا عَلَى الْقَلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيِّ (عليه السلام) يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِبُونَ إِلَى مَكَّةَ فَأَنْصَرِفْ إِلَى صَاحِبِكَ فَاتَّبَعَهُمْ جِبْرَائِيلُ (عليه السلام) فَكُلَّمَا سَمِعُوا وَقَعَ حَافِرُ فَرَسِهِ جَدُّوا فِي السَّبِيلِ وَكَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ ذَا عَسْكَرُ مُحَمَّدٍ فَذُ أَقْبَلَ فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَجَاءَ الرُّعَاةُ وَالْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا بِقُدْمِهِمْ فَارَسَ عَلَى فَرَسٍ أَشْفَرَ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُوبِخُونَهُ

Ali^{asws} came up to them, and they were upon their camels, so Abu Sufyan said to Ali^{asws}, 'O Ali^{asws}! What do you^{asws} want. That is where we are going, to Makkah. So leave and go to your^{asws} companion^{saww}'. Jibraeel followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad^{saww} which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad^{saww}!' All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صلى الله عليه وآله) وَ الرَّأْيَةُ مَعَ عَلِيِّ (عليه السلام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّأْيَةِ مِنَ الْعَقَبَةِ وَ رَأَى النَّاسَ نَادَى عَلِيُّ (عليه السلام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْحَرُ بِنَا وَ قَدْ هَزَمْنَا هَذَا عَلِيُّ وَ الرَّأْيَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرَّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يَثُوبُونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ خَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ جَرَزْنَ النَّوَاصِي وَ خَرَقْنَ الْجُبُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَيْنَهُ قَالَ لَهُنَّ خَبِرَا وَ أَمْرُهُنَّ أَنْ يَسْتَتِرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَ عَدَنِي أَنْ يُظْهَرَ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ قَلَّ يَصْرُ اللَّهُ شَيْئاً الْآيَةَ.

And the Prophet^{saww} moved and the flag was with Ali^{asws} and he^{asws} was in front of him^{saww}. So when he^{asws} came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him^{asws}, Ali^{asws} called out: 'O you people! This is Muhammad^{saww}. He^{saww} never died and he^{saww} was never killed!' So the one who had said, 'He^{saww} is mocking us and we have been defeated', said, 'This is Ali^{asws} and flag is in his^{asws} hands', until the Prophet^{saww} moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him^{saww} returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet^{saww}. So when he^{saww} saw them, he^{saww} said good things for them and told them to cover themselves up and enter their respective houses. And he^{saww} said: 'Allah^{azwj} Promised me^{saww} that He^{azwj} would Make His^{azwj} Religion to prevail over all the Religions'. And Allah^{azwj} Revealed unto Muhammad^{saww}: **[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful**, the Verse.¹⁷⁵

¹⁷⁵ Al Kafi – H 14950

عن الأصبع بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول في كلام له يوم الجمل: «يا أيها الناس، إن الله تبارك اسمه و عز جنده لم يقبض نبيا قط حتى يكون له في أمته من يهدي بهداه، و يقصد سيرته، و يدل على معالم سبيل الحق الذي فرض الله على عباده» ثم قرأ: **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.**

From Al Asbagh Bin Nabata who said,

'I heard Amir-ul-Momineen^{asws} saying in a speech of his^{asws} on the Day of (the battle of) the Camel: 'O you people! Allah^{azwj} Blessed is His^{azwj} Name, and Mighty is His^{azwj} army, did not Cause a Prophet^{as} to pass away at all until there became for him^{as} in his^{as} community the one who Guided by his^{as} Guidance, and walked upon his^{as} way, and indicated the parameters of the way of the Truth which Allah^{azwj} had Obligated upon His^{azwj} servants'. Then Amir-ul-Momineen^{as} recited **[3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him**'.¹⁷⁶

عن عبد الصمد بن بشير، عن أبي عبد الله (عليه السلام)، قال «تدرون مات النبي (صلى الله عليه و آله) أو قتل، إن الله يقول: أ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ فسم قبل الموت، إنهما سقتاه» فقلنا: إنهما و أبويهما شر من خلق الله.

From Abdul Samad Bin Basheer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Are you all intending that the Prophet would die or be killed. Allah^{azwj} is Saying **[3:144] if then he dies or is killed will you turn back upon your heels?** So they poisoned (him^{saww} before the death, these two had (made him^{saww} to) drink it'. So we^{asws} said: 'These two, and their two fathers were the most evil from the creatures of Allah^{azwj}'.¹⁷⁷

عن الحسين بن المنذر، قال: سألت أبا عبد الله (عليه السلام) عن قوله: أ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ القتل أو الموت؟ قال: «يعني أصحابه الذين فعلوا ما فعلوا».

From Al Husayn Bin Al Manzar who said,

'I asked Abu Abdullah^{asws} about His^{azwj} Words **[3:144] if then he dies or is killed will you turn back upon your heels?** He^{asws} said: 'It Means his^{saww} companions who did what they did'.¹⁷⁸

VERSES 145 & 146

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ {145} وَكَأَيُّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرًا فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ {146}

[3:145] And it is not for a soul that it should die except with the Permission of Allah, a fixed term; and whoever desires the Reward of this world, I shall Give him of it, and whoever desires the Reward of the Hereafter I shall Give him of it, and I will Reward the grateful [3:146] And how many a Prophet has fought with whom were many worshippers of the Lord; so they did not become weak-

¹⁷⁶ تفسير العياشي 1: 150 / 200

¹⁷⁷ تفسير العياشي 1: 152 / 200

¹⁷⁸ تفسير العياشي 1: 153 / 200

hearted on account of what befell them in Allah's Way, nor did they weaken, nor did they abase themselves; and Allah Loves the patient

العباشي: عن منصور بن الصيقل، أنه سمع أبا عبد الله جعفر بن محمد (عليهما السلام) يقرأ: «و كايين من نبي قتل معه ربيون كثير» قال: «ألوف و ألوف- ثم قال- إي و الله يقتلون».

Al Ayyashi, from Mansour Bin Al Sayqal,

Who heard Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} reciting [3:146] **And how many a Prophet has fought with whom were many worshippers of the Lord**, he^{asws} said: 'Thousands upon thousands'. Then he^{asws} said: 'Yes, By Allah^{azwj}, they were killed'.¹⁷⁹

الشيخ المفيد في (الاختصاص): في حديث سبعين منقبة لأمير المؤمنين (عليه السلام) دون الصحابة، بإسناده عن ابن دأب، و ذكر مناقبه إلى أن قال: ثم ترك الوهن و الاستكانة، إنه انصرف من احد و به ثمانون جراحة، تدخل الفتائل من موضع و تخرج من موضع، فدخل عليه رسول الله (صلى الله عليه و آله) عائدا و هو مثل المضغة على نطع، فلما رآه رسول الله (صلى الله عليه و آله) بكى و قال له: «إن رجلا يصيبه هذا في الله تعالى لحق على الله أن يفعل به و يفعل» فقال مجيبا له و بكى: «بأبي أنت و أمي، الحمد لله الذي لم يرني وليت عنك و لا فررت، بأبي أنت و أمي كيف حرمت الشهادة» قال: «إنها من ورائك إن شاء الله».

Al Sheykh Al Mufeed in Al Ikhtisaas -

In a Hadeeth of seventy merits of Amir-ul-Momineen^{asws} apart from the companions, by his chain from Ibn Da'ib, and he mentioned his^{asws} merits until he said: 'Then, leaving aside the weakness and the submissiveness, he^{asws} left with eighty one open wounds. Then thin thread entering from one place and coming out from another place (stitches). So Rasool-Allah^{saww} came up to him^{asws} returning, and he^{asws} had like the morsel upon the skin. So when Rasool-Allah^{saww} saw him^{asws}, he^{saww} wept and said to him^{asws}: 'A man who has been hurt by these injuries for the Sake of Allah^{azwj} the High has a right upon Allah^{azwj} that He^{azwj} Does with him what He^{azwj} Does'. So he^{asws} said responding to him^{asws} and wept: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}! The Praise is for Allah^{azwj} who did not Show me^{asws} turning away from you^{saww} nor did I^{asws} flee. May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}, how could I^{asws} have prohibited (unto myself^{asws}) the martyrdom'.

قال: فقال له رسول الله (صلى الله عليه و آله): «إن أبا سفيان قد أرسل موعده: بيننا و بينكم حمراء الأسد» فقال: «بأبي أنت و أمي، و الله لو حملت على أيدي الرجال ما تخلفت عنك» قال: فنزل القرآن: وَ كَايِّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَنُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ وَ نَزَلَتِ الْآيَةُ فِيهِ قَبْلَهَا: وَ مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي السَّاعِرِينَ.

So Rasool-Allah^{saww} said to him^{asws}: 'Abu Sufyan had sent his threat – between us and you a red lion'. So he^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}! By Allah^{azwj}! Even if I^{asws} had been burdened with the men upon my^{asws} hands, I^{asws} would not have lagged behind from you^{saww}'. So the Quran was Revealed [3:146] **And how many a Prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on**

¹⁷⁹ تفسير العباشي 1: 154 / 201

account of what befell them in Allah's Way, nor did they weaken, nor did they abase themselves; and Allah Loves the patient. And it was Revealed, the Verse regarding it, before it [3:145] **And it is not for a soul that it should die except with the Permission of Allah, a fixed term; and whoever desires the Reward of this world, I shall Give him of it, and whoever desires the Reward of the Hereafter I shall Give him of it, and I will Reward the grateful.**

ثم ترك الشكاية من ألم الجراحات، و شكت المرأتان إلى رسول الله (صلى الله عليه و آله) ما يلقي، و قالتا: يا رسول الله، قد خشينا عليه مما تدخل الفتائل في موضع الجراحات من موضع إلى موضع، و كتماناه ما يجد من الألم. قال: فعد ما به من أثر الجراحات عند خروجه من الدنيا، فكانت ألف جراحة من قرنه إلى قدمه (صلوات الله عليه).

Then Ali^{asws} did not feel the pain from the open wounds, and two women complained to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! We are scared to him^{asws} from where to enter the stitches in a place of the open wounds, from a place to a place, and he^{asws} conceals what he^{asws} finds from the pain'. He (the narrator) said: 'So the number of what was from the effects of the open wounds during his^{asws} exit from the world, so they were a thousand wounds from his^{asws} head to his^{asws} feet'.¹⁸⁰

VERSES 147 - 154

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {147}
فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {148}

[3:147] And their saying was no other than that they said: Our Lord! Forgive us our sins and our extravagance in our affair and Affirm our feet and help us against the unbelieving people [3:148] So Allah Gave them the Reward of the world and better reward of the Hereafter and Allah Loves those who do good (to others)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {149} بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ {150} سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ {151}

[3:149] O you who believe! If you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers [3:150] But! Allah is your Guardian and He is the best of the helpers [3:151] We will Cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has not Sent down any authorisation, and their abode is the Fire, and evil is the abode of the unjust

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَخُسُّونَهُم بِآيِهِ ۖ حَتَّىٰ إِذَا فَسَلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۖ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {152}
إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَاتَابَكُمْ ۖ عَمَّا بَعِمُمْ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {153}

[3:152] And certainly Allah made good to you His promise when you slew them by His Permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had Shown you that which you loved; among

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you were some who desired the world and among you were some who desired the Hereafter; then He Turned you away from them that He might Try you; and He has certainly Pardoned you, and Allah is Gracious to the Believers [3:153] When you ran off precipitately and did not wait for any one, and the Rasool was calling you from your rear, so He Gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is Aware of what you are doing

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَاعِسًا يُعْشَىٰ طَائِفَةٌ مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۗ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

[3:154] Then Sent down upon you after the sorrow, security, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was Ordained would certainly have gone forth to the places where they would be slain, and that Allah might Test what was in your chests and that He might Purge what was in your hearts; and Allah Knows what is in the chests

أبو علي الطبرسي: في قوله: بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ قيل: نزلت في المنافقين إذ قالوا للمؤمنين يوم احد، يوم الهزيمة: ارجعوا إلى إخوانكم، و ارجعوا إلى دينهم، عن علي (عليه السلام).

Abu Ali Al Tabarsy –

Regarding His^{azwj} Words **[3:150] But! Allah is your Guardian and He is the best of the helpers**, said, 'It was Revealed regarding the hypocrites when they said to the Believers on the Day of Ohad, day of defeat, 'Return to your bretheren, and return to their Religion, (away) from All^{asws}!'¹⁸¹

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): فَأَتَابِكُمْ غَمًّا بَعَثَ «فأما الغم الأول فالهزيمة و القتل، و أما الآخر فأشراف خالد بن الوليد عليهم، يقول: لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ مِنَ الْغَنِيْمَةِ وَ لَا مَا أَصَابَكُمْ بِعَنِي إِخْوَانِهِمْ وَ اللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ يَعْنِي الْهَزِيمَةَ».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding **[3:153] so He Gave you another sorrow instead of (your) sorrow**, said: 'So as for the first sorrow, so it is the defeat and the killing. And as for the other (sorrow), so it was the supervision of Khaleed Bin Waleed against them. He^{azwj} is Saying **so that you might not grieve at what had escaped you** from the war booty **nor (at) what befell you** Meaning the killing of your brethren **and Allah is Aware of what you are doing [3:154] Then Sent down upon you after the sorrow** – Meaning the defeat'.¹⁸²

¹⁸¹ مجمع البيان 2: 856.

¹⁸² تفسير القمي 1: 120.

العباشي: عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، و ذكر يوم احد: «أن رسول الله (صلى الله عليه و آله) كسرت رباعيته، و إن الناس ولوا مصعدين في الوادي، و الرسول يدعوهم في أخراهم فأتابهم غما بغم، ثم انزل عليهم النعاس».

Al Ayyashi, from Al Husayn Bin Abu Al A'la,

(It has been narrated) from Abu Abdullah^{asws}, and he^{asws} mentioned the day of Ohad: 'Rasool-Allah^{saww}'s four (teeth) were broken, and the people were climbing (the mountain) in the valley, and the Rasool^{saww} was calling them from behind them. So they were struch by sorrow after sorrow. Then security descended upon them.

فقلت: النعاس ما هو؟ قال: «الهم، فلما استيقظوا قالوا: كفرنا. و جاء أبو سفيان، فعلا فوق الجبل باليه هيل، فقال: اعل هيل. فقال رسول الله (صلى الله عليه و آله) يومئذ: الله أعلى و أجل. فكسرت رباعية رسول الله (صلى الله عليه و آله) و شككت لثته، و قال: نشدتك يا رب ما وعدتني، فإنك إن شئت لم تعبد.

So I said, 'The security, what is it?' He^{asws} said: 'The worries. So when they woke up from it, they said, 'We have disbelied'. And Abu Sufyan came, holding the (idol) Hobal upon the mountain, so he said, 'I raise Hobal!' So Rasool-Allah^{saww} said: 'Today, Allah^{azwj} is Higher Truly!' So Rasool-Allah^{saww}'s four (teeth) were broken and he^{saww} complained about his^{saww} gums and said: 'We Adjure You^{azwj}, O Lord^{azwj} of what You^{azwj} have Promised me^{saww}, for You^{azwj}, if You^{azwj} so Desire, would not be worshipped'.

و قال رسول الله (صلى الله عليه و آله): يا علي، أين كنت؟ فقال: يا رسول الله، لزقت بالأرض. فقال: ذاك الظن بك، فقال: يا علي، انتني بماء أغسل عني. فأتاه في صحفة «1»، فإذا رسول الله (صلى الله عليه و آله) قد عافه. و قال: انتني في يدك. فأتاه بماء في كفه، فغسل رسول الله عن لحيته (صلى الله عليه و آله)».

And Rasool-Allah^{saww} said: 'O Ali^{asws}! Where were you^{asws}?'. So he^{asws} said: 'O Rasool-Allah^{saww}! Affixed to the ground'. So he^{saww} said: 'That is what you^{asws} think'. So he^{saww} said: 'O Ali^{asws}! Fetch me^{asws} some water I^{saww} can wash with'. So he^{asws} gave it to him^{asws} in a large bowl. So it was (something) which Rasool-Allah^{saww} did not like, and he^{saww} said: 'Give it me^{saww} in your^{asws} hand'. So he^{asws} gave him^{saww} the water by his^{asws} hand, and Rasool-Allah^{saww} washed his^{saww} beard with it'.¹⁸³

VERSES 155 & 156

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ {155} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِأَخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {156}

[3:155] (As for) those of you who turned back on the day when the two armies met, but rather the Satan sought to cause them to stray on account of some deeds they had done, and certainly Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:156] O you who believe! Be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah Makes this to be an intense regret in their hearts; and Allah Gives life and Causes death and Allah Sees what you are doing

¹⁸³ تفسير العباشي 1: 155 / 201

العباشي: عن زرارة، و حمران، و محمد بن مسلم، عن أحدهما (عليهما السلام)، في قوله: **إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا:** «فهو في عقبه بن عثمان، و عثمان بن سعد».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) regarding His^{azwj} Words **[3:155] but rather the Satan sought to cause them to stray on account of some deeds they had done:** 'So it is regarding Uqba Bin Usman, and Usmaa Bin Sa'ad'.¹⁸⁴

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «لما انهزم الناس عن النبي (صلى الله عليه و آله) يوم احد، نادى رسول الله (صلى الله عليه و آله): إن الله قد وعدني أن يظهرني على الدين كله. فقال له بعض المنافقين، و سماهما: فقد هزمتنا و تسخر بنا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the people were defeated (fled) from the Prophet^{saww} on the Day of Ohad, Rasool-Allah^{saww} called out: 'Surely, Allah^{azwj} has Promised me^{saww} that He^{azwj} would Make me^{saww} to overcome over all the Religions!' So some of the hypocrites said to him^{saww}, and he^{asws} named the two of them, 'He^{saww} has got us defeated, now he^{saww} is mocking with us'.¹⁸⁵

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: **إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا.** قال: «هم أصحاب العقبة».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[3:155] but rather the Satan sought to cause them to stray on account of some deeds they had done,** said: 'They were the companions of Al-Aqaba' (The ten hypocrites who intended to kill Rasool-Allah^{saww} by pushing him^{saww} into the ravine).¹⁸⁶

VERSES 157 & 158

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ {157} وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ {158}

[3:157] And if you are slain in the Way of Allah or you die, certainly Forgiveness from Allah and Mercy is better than what they are amassing
[3:158] And if indeed you die or you are slain, certainly to Allah shall you be Gathered together

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية في قول الله عز و جل: **وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ.** قال: فقال: «أ تدري ما سبيل الله؟» قلت: لا و الله حتى أسمع منك. قال: «سبيل الله: علي (عليه السلام) و ذريته، من قتل في ولايته قتل في سبيل الله، و من مات في ولايته مات في سبيل الله».

¹⁸⁴ تفسير العياشي 1: 156 / 201.

¹⁸⁵ تفسير العياشي 1: 157 / 201.

¹⁸⁶ تفسير العياشي 1: 158 / 201.

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about this Verse regarding the Words of Allah^{azwj} Mighty and Majestic **[3:157] And if you are slain in the Way of Allah or you die.** He^{asws} said: 'Do you know what is the Way of Allah^{azwj}? I said, 'No, by Allah^{azwj}, until I hear it from you^{asws}'. He^{asws} said: 'The Way of Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws} and his^{asws} descendants. The one who is killed in his^{asws} Wilayah has been killed in the Way of Allah^{azwj}, and the one who dies in his^{asws} Wilayah has died in the Way of Allah^{azwj}.'¹⁸⁷

VERSES 159 & 160

فِيمَا رَحْمَةً مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159} إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {160}

[3:159] Thus it is due to Mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah Loves those who trust [3:160] If Allah Assists you, then there is none that can overcome you, and if He Forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely upon

عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، و عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «جاء أعرابي- أحد بني عامر- فسأل عن النبي (صلى الله عليه و آله) فلم يجده، قالوا: هو يفرج. فطلبه فلم يجده، قالوا: هو بنى- قال:- فطلبه فلم يجده، فقالوا: هو بعرفة. فطلبه فلم يجده، قالوا: هو بالمشعر- قال:- فوجده في الموقف، قال: حلوا لي النبي. فقال الناس: يا أعرابي، ما أنكرك، إذا وجدت النبي وسط القوم وجدته مفخما. قال: بل حلوه لي حتى لا أسأل عنه أحدا.

From Safwan Al Jamaal,

(It has been narrated) from Abu Abdullah^{asws}, and from Sa'ad Al-Askaf, from Abu Ja'far^{asws} having said: 'A Bedouin came up – one of the Clan of Aamir – so he asked about the Prophet^{saww} but could not find him^{saww}. They said, 'He^{saww} is at Muzdalifa'. So he sought him^{saww} but could not find him^{saww}. They said, 'He^{saww} is a Mina'. He sought him^{saww} but could not find him^{saww}. So they said, 'He^{saww} is at Arafaat'. He could not find him^{saww}. They said, 'He^{saww} is with the Signs'. He found him^{saww} in the pausing station. He said, 'Describe the Prophet^{saww} for me'. The people said, 'O Bedouin! When you find the Prophet^{saww} amidst the people, you^{saww} find him^{saww} to be stressed'. He said, 'But, describe him^{saww} for me so that I do not have to ask anyone about him^{saww}.

قالوا: فإن نبي الله أطول من الربعة، و أقصر من الطويل الفاحش، كأن لونه فضة و ذهب، أرجل الناس جمرة، و أوسع الناس جبهة، بين عينيه غرة، أفتى الأنف، واسع الجبين، كث اللحية، مفلح الأسنان، على شفته السفلى خال، كأن رقبته إبريق فضة، بعيد ما بين مشاشة المنكبين، كأن بطنه و صدره سواء، سبط البنان، عظيم البرائن، إذا مشى مشى متكفنا، و

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إذا التفت التفت بأجمعه، كأن يده من لينها متن أرنب، إذا قام مع إنسان لم ينفتل حتى ينفتل صاحبه، و إذا جلس لم يحل حبوته حتى يقوم جليسه.

They said, 'So the Prophet^{saww} of Allah^{azwj} is taller than the intermediaries, and shorter than the tall immoral ones. His^{saww} colour is like silver and gold, and has the strongest of legs, and is wider of forehead than the people. Between his^{saww} eyes is a white mark. He^{saww} has a curved nose, and wide forehead, and thick beard, separate teeth. On his^{saww} lower lip is a mark. His^{saww} neck is like a silver jug, and is broad shouldered, as if his^{asws} belly and his^{saww} chest is the same. His^{saww} fingertips are of one who is open-handed, strong wristed. When he^{saww} walks, he^{saww} walks with a stoop (forward), and when he^{saww} turns, he^{saww} does so altogether (with whole body). It is as if his^{saww} hands are softer than a rabbit. When he^{saww} stands with a person, does not leave until his^{saww} companion leaves. And when he^{saww} sits, does not gather his^{saww} garment until those seated get up'.

فجاء الأعرابي، فلما نظر إلى النبي (صلى الله عليه و آله) عرفه، قال بمحجته على رأس ناقة رسول الله (صلى الله عليه و آله) عند ذنب ناقته، فأقبلت الناس تقول: ما أجراك، يا أعرابي! قال النبي (صلى الله عليه و آله): دعوه فإنه أرب. ثم قال: ما حاجتك قال: جاءتنا رسلك أن تقيموا الصلاة، و تؤتوا الزكاة، و تحجوا البيت، و تغتسلوا من الجنابة، و بعثني قومي إليك [رائدا] أبغي أن أستحلفك، و أخشى أن تغضب.

So the Bedouin came, and when he looked at the Prophet^{saww}, recognised him^{saww}. He called out by tapping a stick on the head of the camel of Rasool-Allah^{saww}. So the people came over saying, 'What is your audacity for, O Bedouin?' The Prophet^{saww} said: 'Leave him, for he is a needy one'. Then he^{saww} said: 'What is your need?' He said, 'There has come to us your^{saww} Message for the Establishment of the Salat, and the giving of the Zakat, and the Hajj of the House, and the washing from the impurity (Janabat), and my people have sent me to you^{saww} as a pioneer, and I would like to adjure you^{saww}, and I fear that you^{saww} might get angry'.

قال: لا أغضب، إني أنا الذي سماني الله في التوراة و الإنجيل محمد رسول الله، المجتبي المصطفى، ليس بفحاش و لا سخاب في الأسواق، و لا يتبع السيئة السيئة، و لكن يتبع السيئة الحسنة، فسلني عما شئت، و أنا الذي سماني الله في القرآن و لو كُنتَ فظاً غليظاً لَأَنْفَضُوا مِنْ حَوْلِكَ فَاسأل عما شئت.

Rasool Allah^{saww} said: 'I^{saww} will not get angry. I^{saww} am the one whom Allah^{azwj} has Named in the Torah and the Evangel as Muhammad^{saww} Rasool-Allah^{saww}, the Appointed one, the Chosen one. I^{saww} am not with immoralities, nor with the shouting in the markets, nor do I^{saww} follow bad tendencies, but I^{saww} follow good tendencies. So ask me^{saww} whatever you like, and I^{saww} am the one whom Allah^{azwj} has Named in the Quran **[3:159] and had you been rough, hard-hearted, they would certainly have dispersed from around you.** Therefore ask me^{saww} whatever you like'.

قال: إن الله الذي رفع السماوات بغير عمد هو أرسلك؟ قال: نعم، هو أرسلني. قال: بالله الذي قامت السماوات بأمره هو الذي أنزل عليك الكتاب، و أرسلك بالصلاة المفروضة و الزكاة المعقولة؟ قال: نعم. قال: و هو أمرك بالاعتسال من الجنابة، و بالحدود كلها؟ قال: نعم.

He said, 'Was it the One Who Raised the skies without any pillars Who Sent you^{saww}?' He^{saww} Yes, He^{azwj} Sent me^{saww}. He said, '(Sent) by the One Who Raised the skies by His^{azwj} Command, He^{azwj} is the One Who has Sent the Book unto you^{saww}, and Sent you^{saww} with the Obligatory Salat and the reasonable Zakat?'

He^{saww} said: 'Yes'. He said, 'And He^{azwj} Commanded you^{saww} with the washing from the impurity (Janaabat) and with all the Limits (of the Law)?' He^{saww} said: 'Yes'.

قال: فإننا آمننا بالله، ورسله، وكتابه، و اليوم الآخر، و البيعت، و الميزان، و الموقف، و الحلال، و الحرام، صغيره و كبيره. قال: فاستغفر له النبي (صلى الله عليه و آله) و دعا له.»

He said, 'Thus, I believe in Allah^{azwj}, and His^{azwj} Rasool^{saww}, and His^{azwj} Book, and the Last Day, and the Resurrection, and the Scale, and the Pausing, and the Permissibles, and the Prohibited, small ones and great ones'. He (the narrator) said, 'The Prophet^{saww} sought Forgiveness for him and supplicated for him'.¹⁸⁸

أحمد بن محمد، عن علي بن مهزيار، قال: كتب إلي أبو جعفر (عليه السلام) أن «سل فلانا أن يشير علي و يتخير لنفسه ، فهو يعلم ما يجوز في بلده، و كيف يعامل السلاطين، فإن المشورة مباركة، قال الله لنبيه في محكم كتابه: فَأَعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ فإن كان ما يقول مما يجوز كنت أصوب رأييه، و إن كان غير ذلك رجوت أن أضعه على الطريق الواضح إن شاء الله و شاورهم في الأمر يعني الاستخارة.»

Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

'Abu Ja'far^{asws} wrote to me: 'So and so has asked me^{asws} to consult me^{asws} for what is better for himself, so he knows well what is allowed in his country, and how the authorities are dealing (with the people). So as for the Blessed consultation, Allah^{azwj} Said to His^{azwj} Prophet^{saww} in the Decisive of His^{azwj} Book **[3:159] pardon them therefore and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah Loves those who trust.** So if what he was saying is from what is allowed, it would be the most desirable opinion, and if was other than that, I^{asws} advise him to return to the clear way, if Allah^{azwj} so Desires **and take counsel with them in the affair** – it Means the Istikhara'.¹⁸⁹

VERSE 161

وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَ بِمَا غَلَ يَوْمَ الْقِيَامَةِ ۚ تَمَّ ثَوْفِي كُلِّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {161}

[3:161] And it was not for a Prophet that he should embezzle; Whosoever embezzles will bring what he embezzled with him on the Day of Judgement; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ مَا كَانَ لِنَبِيِّ أَنْ يُغْلَ: «فصدق الله، لم يكن الله ليجعل نبيا غالا وَ مَنْ يُغْلَلْ يَأْتِ بِمَا غَلَ يَوْمَ الْقِيَامَةِ وَ مَنْ غَلَ شَيْئًا رَأَى يَوْمَ الْقِيَامَةِ فِي النَّارِ، ثُمَّ يَكْفُ أَنْ يَدْخُلَ إِلَيْهِ فَيُخْرِجُهُ مِنَ النَّارِ.»

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[3:161] And it was not for a Prophet that he should embezzle**, said: 'Thus, Allah^{azwj}

¹⁸⁸ تفسير العياشي 1: 164 / 203

¹⁸⁹ تفسير العياشي 1: 165 / 204

Spoke the Truth that Allah^{azwj} would not Send a Prophet^{as} who is an embezzler **Whoever embezzles will bring what he embezzled with him on the Day of Judgement.** And the one who embezzles a thing would see it in the Fire on the Day of Judgement, then he would undergo pain to enter into it and extract it from the Fire'.¹⁹⁰

ابن بابويه: عن أبيه، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل بن بزيع، عن صالح بن عقبة، عن علقمة، عن الصادق جعفر بن محمد (عليه السلام)، في حديث طويل قال (عليه السلام) فيه: «ألم ينسبوا نبينا محمدا (صلى الله عليه وآله) إلى أنه يوم بدر أخذ [لنفسه] من المغنم قطيفة حمراء، حتى أظهره الله عز وجل على القطيفة، وبرا نبیه (صلى الله عليه وآله) من الخيانة، و أنزل في كتابه: و ما كان لِنَبِيِّ أَنْ يَغُلَّ وَ مَنْ يَغُلُّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ!».»

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail Bin Bazi'e, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, in a lengthy Hadeeth in which he^{asws} said: 'Did they not accuse Muhammad^{saww} that on the Day of Badr he^{saww} took for himself^{saww}, from the war booty, a red velvet (cloth), until Allah^{azwj} Mighty and Majestic Manifested the cloth, and Freed His^{azwj} Prophet^{saww} from the treachery, and Revealed in His^{azwj} Book [3:161] **And it was not for a Prophet that he should embezzle; Whoever embezzles will bring what he embezzled with him on the Day of Judgement?**'¹⁹¹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز وجل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far^{asws} the Second narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying; 'Amro Bin Ubeyd came up to Abu Abdullah^{asws}. So when he had greeted, and was seated, he recited this Verse [53:32] **Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah^{asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he^{asws} said: 'Yes – O Amro –

و الغلول ، لأن الله عز وجل يقول: وَ مَنْ يَغُلُّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah^{azwj} Mighty and Majestic is Saying [3:161] **Whoever embezzles will bring what he embezzled with him on the Day of Judgement.**

¹⁹⁰ تفسير القمّي 1: 122.

¹⁹¹ الأمالي 3 / 92

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.¹⁹²

VERSES 162 & 163

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبُئْسَ الْمَصِيرُ {162} هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {163}

[3:162] Is then he who follows the Pleasure of Allah like him who has made himself deserving of Wrath from Allah, and his abode is Hell; and it is an evil destination [3:163] There are (varying) Levels with Allah, and Allah Sees what they are doing

العياشي: عن عمار بن مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبُئْسَ الْمَصِيرُ. فقال: «هم الأئمة، و هم- و الله، يا عمار- درجات للمؤمنين عند الله، و بموالاتهم و بمعرفتهم إيانا يضاعف الله للمؤمنين حسناتهم، و يرفع الله لهم الدرجات العلاء.

Al Ayyashi, from Amaar Bin Marwan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:162] Is then he who follows the Pleasure of Allah like him who has made himself deserving of Wrath from Allah, and his abode is Hell; and it is an evil destination.** So he^{asws} said: 'They^{asws} are the Imams^{asws}, and there are – by Allah^{azwj}, O Amaar – Levels for the Believers in the Presence of Allah^{azwj}, and it is by them being in their^{asws} Wilayah and their^{asws} recognition of us^{asws} that Allah^{azwj} would Increase their good deeds for them, and Allah^{azwj} would Raise their Levels (even) higher'.

و أما قوله، يا عمار: كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ إِلَى قَوْلِهِ: الْمَصِيرُ فَهُمْ و الله الذين جحدوا حق علي ابن أبي طالب (عليه السلام) و حق الأئمة منا أهل البيت، فبأءوا بذلك بسخط من الله».

And as for His^{azwj} Words, O Amaar: **like him who has made himself deserving of Wrath from Allah** up to His^{azwj} Words **an evil destination**, so they are, by Allah^{azwj}, the ones who fought against the right of Ali^{asws} Ibn Abu Talib^{asws} and the rights of the Imams^{asws} from us^{asws}, the People^{asws} of the Household. Thus, by that, they have made themselves deserving of Wrath from Allah^{azwj}.¹⁹³

عن أبي الحسن الرضا (عليه السلام) أنه ذكر قول الله: هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ قَالَ: «الدرجة ما بين السماء إلى الأرض».

From Abu Al-Hassan Al Reza^{asws} having mentioned the Words of Allah^{azwj} **[3:163] There are (varying) Levels with Allah**, said: 'The (one) Level is that which is between the sky and the earth'.¹⁹⁴

¹⁹² Al Kafi – H 2454 (Extract)

¹⁹³ تفسير العياشي 1: 167 /205

¹⁹⁴ تفسير العياشي 1: 168 /205.

VERSE 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {164}

[3:164] Certainly Allah Conferred a Benefit upon the Believers when He Sent among them a Rasool from among themselves, reciting to them His Verses and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن كثير، عن حسين بن نصر بن مزاحم، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن علي (عليه السلام)، قال: «نحن الذين بعث الله فينا رسولا يتلو علينا آياته و يزكينا و يعلمنا الكتاب و الحكمة».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Qasim, from Ubeyd Bin Katheer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Suleym Bin Qays Al-Hilali,

‘Ali^{asws} said: ‘We^{asws} are the ones among whom Allah^{azwj} Sent the Rasool, Recited to us^{asws} the Verses, and Purified us^{asws}, and Taught us^{asws} the Book and the Wisdom.’¹⁹⁵

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبي الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا صلى الله عليه وآله رحمة للعالمين في سبع وعشرين من رجب، فمن صام ذلك اليوم كتب الله له صيام سنتين شهرا.

In Al-Kafi – a number of our companions, from Sahl Bin Ziyad, from one of our companions,

‘Abu Al-Hassan^{asws} the First^{asws}, said: ‘Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the Mercy to the Worlds on the 27th Rajab. The one who Fasts on that day, Allah^{azwj} will Write for him the Fasts of sixty months.’¹⁹⁶

حدثنا الحسن بن علي عن احمد بن هلال عن خلف بن حماد عن عبد الرحمن بن الحجاج قال قال أبو عبد الله عليه السلام ان النبي صلى الله عليه وآله كان يقرأ ويكتب و يقرأ ما لم يكتب.

It has been narrated to us Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajjaj who said:

‘Abu Abdullah^{asws} said: ‘The Prophet^{saww} was able to read and write, and (also) read what he^{saww} had not written himself^{saww}.’¹⁹⁷

VERSES 165 – 168

أَوْلَمَّا أَصَابَكُمْ مَصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {165} وَمَا أَصَابَكُمْ يَوْمَ التَّنْعِ الْجَمْعَانِ فَبِأَذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ {166}

¹⁹⁵ تأويل الآيات 2: 2: 692 / 1.

¹⁹⁶ Tafseer Noor Al Thaqalayn – CH 62 – H 14

¹⁹⁷ Basaair Al Darajaat – P 5 Ch 4 H 5

[3:165] Or, when a difficulty befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: From where is this? Say: It is from yourselves; surely Allah has Power over all things [3:166] And what befell you on the day when the two armies met (at Ohad) was with Allah's Prmission, and that He might Know the Believers

وَلْيَعْلَمِ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْتَغُنَاكُمْ هُمْ لِلْكَفْرِ يَوْمًا أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ {167} الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {168}

[3:167] And that He might Know those who are hypocrites; and it was said to them: Come, fight in Allah's Way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best Knows what they conceal [3:168] Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth

العياشي: عن محمد بن أبي حمزة، عن أبي عبد الله (عليه السلام)، في قول الله: أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا. قال: «كان المسلمون قد أصابوا ببدر مائة و أربعين رجلاً: قتلوا سبعين رجلاً، و أسروا سبعين رجلاً، فلما كان يوم أحد أصيب من المسلمين سبعون رجلاً، فاغتموا بذلك، فأنزل الله تبارك و تعالى: أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا».

Al Ayyashi, from Muhammad Bin Abu Hamza, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[3:165] Or, when a difficulty befell you, and you had certainly afflicted (the unbelievers) with twice as much**, having said: 'The Muslims had afflicted one hundred and forty men at Badr – killed seventy men, and captivated seventy men. So when it was the day of Ohad, seventy men from the Muslims had been afflicted. They felt dejected by that, so Allah^{azwj} Blessed and High Revealed **[3:165] Or, when a difficulty befell you, and you had certainly afflicted (the unbelievers) with twice as much**'.¹⁹⁸

VERSES 169 – 171

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {170} يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {171}

[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord [3:170] Rejoicing in what Allah has Given them out of His Grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they be grieving [3:171] They rejoice on account of Favour from Allah and (His) Grace, and that Allah will not waste the Reward of the Believers

¹⁹⁸ تفسیر العیاشی 1: 169 / 205.

ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنِ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَالَ هُمْ وَ اللَّهُ شَيْعَتُنَا حِينَ صَارَتْ أَرْوَاحُهُمْ فِي الْجَنَّةِ وَ اسْتَقْبَلُوا الْكَرَامَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ عَلِيمُوا وَ اسْتَيْقَنُوا أَنَّهُمْ كَانُوا عَلَى الْحَقِّ وَ عَلَى دِينِ اللَّهِ عَزَّ وَجَلَّ وَ اسْتَبْشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنْ خَلْفِهِمْ مِنَ الْمُؤْمِنِينَ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

Ibn Mahboub, from Al-Haris Bin Muhammad Bin Al-No'man, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **[3:170] Rejoicing in what Allah has Given them out of His Grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they be grieving.** He^{asws} said: 'By Allah^{azwj}! These are our^{asws} Shiah, when their souls will arrive in the Paradise, and they will be Welcomed honourably from Allah^{azwj} Mighty and Majestic, they would come to know and be convinced that they were upon the 'الْحَقِّ' Just, and upon the Religion of Allah^{azwj} Mighty and Majestic, and they would receive the good news of the ones whom they had left behind from their brethren from the Believers. There would be no fear to come upon them, nor would they be in any grief'.¹⁹⁹

عنه: بإسناده قال: «إن أمير المؤمنين (عليه السلام) قال لأبي بكر يوماً: وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه و آله) مات شهيداً، وَ الله لِيَأْتِيَنَّكَ، فَأَيُّقِنَ إِذَا جَاءَكَ، فَإِنَّ الشَّيْطَانَ غَيْرَ مَتَخِيلٍ بِهِ، فَأَخَذَ عَلِيٌّ (عليه السلام) بِيَدِ أَبِي بَكْرٍ فَأَرَاهُ النَّبِيَّ (صلى الله عليه و آله)، فَقَالَ (عليه السلام): «يَا أَبَا بَكْرٍ، آمَنَ بَعْلِي وَ بِأَحَدِ عَشْرٍ مِنْ وَلَدِهِ، إِنَّهُمْ مِثْلِي إِلا النَّبُوَّةَ وَ تَبَّ إِلَى اللَّهِ مِمَّا فِي يَدِكَ فَإِنَّهُ لَا حَقَّ لَكَ فِيهِ. قَالَ: ثُمَّ ذَهَبَ فَلَمْ يَرَهُ».

From him (Al Kulayni), by his chain, who said,

'Amir-ul-Momineen^{asws} said to Abu Bakr one day: **'[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord, and I^{asws} testify that Muhammad^{saww}, the Rasool^{saww} of Allah^{azwj} died as a martyr.** And, by Allah^{azwj} he^{saww} would be coming to you. So have conviction when he^{saww} does come to you, for the Satan^{la} cannot impersonate him^{saww}. So Ali^{asws} grabbed the hand of Abu Bakr and showed him the Prophet^{saww}. So he^{saww} said: 'O Abu Bakr! Believe in Ali^{asws} and in eleven from his^{asws} sons^{asws}. They^{asws} are all like me^{saww} except for the Prophet-hood. And repent from what is in your hands, for there is no right regarding it for you'. (The narrator) said, 'Then he^{saww} went away and was not seen'.²⁰⁰

VERSES 172 - 177

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ {172} الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ {173}

[3:172] The ones who responded to the call of Allah and the Rasool (at Ohad) after the wound had befallen them, those among them who do good (to others) and are pious shall have a great Reward [3:173] Those to whom the people said: Surely the people have gathered against you, therefore fear them; but

¹⁹⁹ الكافي 8: 146 / 156

²⁰⁰ الكافي 1: 13 / 448

this increased their faith, and they said: Allah is Sufficient for us and most excellent is the Protector

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ {174} إِنَّمَا ذُلُّ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ {175}

[3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them and they followed the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:175] It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {176} إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ {177}

[3:176] And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah Intends that He should not Give them any portion in the Hereafter, and they shall have a grievous Punishment [3:177] Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful Punishment

حدثنا محمد بن الحسين عن عبد الله بن جبلة عن داود الرقي عن ابي حمزة الثمالي عن ابي الحجاز قال قال امير المؤمنين عليه السلام ان رسول الله صلى الله عليه وآله ختم مائة الف نبي واربعة وعشرين الف نبي وختمت انا مائة الف وصى واربعة وعشرين الف وصى وكلفت وما تكلف الأوصياء قبلى والله المستعان وان رسول الله صلى الله عليه وآله قال في مرضه لست اخاف عليك ان تضل بعد الهدى ولكن اخاف عليك فساق قريش وعاديتهم حسينا الله ونعم الوكيل على ان تلتنى القرآن فينا وفي شيعتنا فما كان من خير فلنا ولشيعتنا ثلث الباقي اشركنا فيه الناس فما كان فيه من شر فلعدونا ثم قال قيل هل يستوى الذين يعلمون والذين لا يعلمون إلى آخر الاية فنحن اهل البيت وشيعتنا اولوا الالباب والذين لا يعلمون عدونا وشيعتنا هم المهتدون.

It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Jabala, from Dawood Al-Raqy, from Abu Hamza Al-Thumaly, from Abu Al-Hajaar who said:

'Amir-ul-Momineen^{asws} said: 'Rasool-Allah^{saww} was the seal of one hundred and twenty four thousand Prophets^{as} and I^{asws} am the seal of one hundred and twenty four thousand successors^{as} and have been mandated with what the successors^{as} before me^{asws} had been charged with, and Allah^{azwj} is the Helper, and Rasool-Allah^{saww} said during his^{saww} illness: 'I^{saww} am not afraid for you to go astray after the guidance, but I^{saww} am afraid for you from the mischief of the Quraish and their enmity **[3:173] Allah is Sufficient for us and most excellent is the Protector**'. Two-thirds of the Quran is regarding us^{asws} and our^{asws} Shiah, and what was the best in it, it is for us^{asws} and for our^{asws} Shiah. The remaining one-third, the people are associated with us^{asws}, and what was about the evil in it, it is for our^{asws} enemies'. Then said: '**[39:9] Say: Are those who know and those who do not know alike? Only the men of understanding are mindful** up to the end of the Verse. We^{asws} are the People^{asws} of the Household and our^{asws} Shiah are the **men of understanding**, and **those who do not know** are our^{asws} enemies, and our^{asws} Shiah are the ones who have been Guided'.²⁰¹

²⁰¹ Basaair Al Darajaat – P 3 Ch Rare H 2

العياشي: عن سالم بن أبي مريم، قال: قال لي أبو عبد الله (عليه السلام): «إن رسول الله (صلى الله عليه وآله) بعث عليا (عليه السلام) في عشرة استجابوا لله و الرسول من بعد ما أصابهم القرخ إلى أجر عظيم إنما نزلت في علي (عليه السلام)».

Al Ayyashi, from Saalim Bin Abu Maryam who said,

'Abu Abdullah^{asws} said to me: 'Rasool-Allah^{saww} Sent Ali^{asws} in (a company of) ten **[3:172] The ones who responded to the call of Allah and the Rasool (at Ohad) after the wound had befallen them up to a great Reward.** But rather, it was Revealed regarding Ali^{asws}, 202

1988 / [5]- عن جابر، عن محمد بن علي (عليهما السلام)، قال: «لما وجه النبي (صلى الله عليه وآله) أمير المؤمنين (عليه السلام) و عمار بن ياسر إلى أهل مكة قالوا: بعث هذا الصبي، و لو بعث غيره إلى أهل مكة، و في مكة صنديد قريش و رجالها؟! و الله، الكفر أولى بنا مما نحن فيه فساروا، و قالوا لهما، و خوفهما بأهل مكة و غلطوا عليهما الأمر، فقال علي (عليه السلام): «حسبنا الله و نعم الوكيل».

From Jabir,

(It has been narrated) from Muhammad^{asws} Bin Ali^{asws} having said: 'When the Prophet^{saww} directed Amir-ul-Momineen^{asws} and Amaar Bin Yaasir to the people of Makkah, they said, '(He^{saww}) sent this boy, and had he^{saww} sent someone else to the People of Makkah, and in Makkah are the braves of Qureysh and their men? By Allah^{azwj}, the disbelief is closer to us from what we are in'. So they left, and said to the two of them, and scared them of the people of Makkah, and their cruelty against them two. So Ali^{asws} said: '**[3:173] Allah is Sufficient for us and most excellent is the Protector**'.

و مضيا، فلما دخلا مكة أخبر الله نبيه (صلى الله عليه وآله) بقولهم لعلي (عليه السلام)، و يقول علي (عليه السلام) لهم، فأنزل الله بأسمائهم في كتابه، و ذلك قول الله: الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوَانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

And they kept going, So when they entered Makkah, Allah^{azwj} Informed His^{azwj} prophet^{saww} of their speech to Ali^{asws}, and of the speech of Ali^{asws} to them. Thus, Allah^{azwj} Revealed, with their names, in His^{azwj} Book, and these are the Words of Allah^{azwj} **[3:173] Those to whom the people said: Surely the people have gathered against you, therefore fear them; but this increased their faith, and they said: Allah is Sufficient for us and most excellent is the Protector [3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them and they followed the Pleasure of Allah; and Allah is the Lord of Mighty Grace.**

و إنما نزلت: ألم تر إلى فلان و فلان لقوا عليا و عمارا فقالا: إن أبا سفيان و عبد الله بن عامر و أهل مكة قد جمعوا لكم فآخشوهم. فزادهم إيماناً، و قالوا: حسبنا الله و نعم الوكيل».

But rather, it was Revealed **[3:173] Have you not see so and so, and so and so who met Ali and Amaar, so they said: Abu Sufyan and Abdullah Bin Aamir and the people of Makkah have gathered against you, therefore fear them; but this**

increased their faith, and they said: Allah is Sufficient for us and most excellent is the Protector'.²⁰³

VERSE 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ خَيْرٌ لَّأَنفُسِهِمْ ۖ إِنَّمَا نُؤْتِيهِمْ لِيَزِدُوا إِتْمَاعًا وَلَهُمْ عَذَابٌ مُّهِينٌ {178}

[3:178] And let not those who disbelieve think that Our Granting them respite is better for their souls; We Grant them respite only that they may add to their sins; and they shall have a disgraceful Punishment

العباشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلت له أخبرني عن الكافر، الموت خير له أم الحياة؟ فقال: «الموت خير للمؤمن والكافر». قلت: ولم؟ قال: «لأن الله يقول: وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ، وَ يَقُولُ: وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لِيَزِدُوا إِتْمَاعًا وَلَهُمْ عَذَابٌ مُّهِينٌ».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Inform me about the Infidel, the death is better for him or the life?' So he^{asws} said: 'The death it better for the Believer (as well as) the Infidel'. I said, 'And why?' He^{asws} said: 'Because Allah^{azwj} is Saying **[3:198] and what is with Allah is best for the righteous**, and is Saying **[3:178] And let not those who disbelieve think that Our Granting them respite is better for their souls; We Grant them respite only that they may add to their sins; and they shall have a disgraceful Punishment**.²⁰⁴

عن يونس، رفعه، قال: قلت له: زوج رسول الله (صلى الله عليه و آله) ابنته فلانا؟ قال: «نعم». قلت: فكيف زوجه الأخرى؟ قال: «قد فعل، فأُنزل الله: وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ خَيْرٌ لَّأَنفُسِهِمْ إِلَىٰ عَذَابٍ مُّهِينٌ».

From Yunus, raising it, said,

'I said to him^{asws} (6th Imam^{asws}), 'Rasool-Allah^{saww} was the husband of the daughter of so and so?' He^{asws} said: 'Yes'. I said, 'So how come he^{saww} married the other's (daughter)?' He^{asws} said: 'He^{saww} did it, so Allah^{azwj} Revealed **[3:178] And let not those who disbelieve think that Our Granting them respite is better for their souls; up to a disgraceful Punishment**.²⁰⁵

VERSE 179

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {179}

[3:179] Allah will not leave the Believers in the condition which you are in until He Distinguishes the bad from the good; nor is Allah going to Make you acquainted with the unseen, but Allah Chooses of His Rasools whom He so Desires to; therefore believe in Allah and His Rasools; and if you believe and fear then you shall have a great Reward

²⁰³ تفسير العياشي 1: 172 / 206

²⁰⁴ تفسير العياشي 1: 173 / 206

²⁰⁵ تفسير العياشي 1 لا 174 / 207

العباشي: عن عجلان أبي صالح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تمضي الأيام و الليالي حتى ينادي مناد من السماء: يا أهل الحق اعتزلوا. يا أهل الباطل، اعتزلوا. فيعزل هؤلاء من هؤلاء، و يعزل هؤلاء من هؤلاء». قال: قلت: أصلحك الله، يخالط هؤلاء هؤلاء بعد ذلك النداء؟ قال: «كلا، إنه يقول في الكتاب: ما كان الله ليدر المؤمن على ما أنتم عليه حتى يميز الخبيث من الطيب».

Al Ayyashi, from Ajlaan Abu Salih who said,

'I heard Abu Abdullah^{asws} saying: 'Neither the days nor the nights will pass away until a Caller Calls from the sky: 'O people of the Truth, renounce! O people of the falsehood, renounce!' So these ones who renounce from those ones, and those ones would renounce from these ones'. I said, 'May Allah^{azwj} Keep you^{asws} well! These ones and those ones would mix after that Call?' He^{asws} said: 'No! He^{azwj} is Saying in His^{azwj} Book [3:179] **Allah will not leave the Believers in the condition which you are in until He Distinguishes the bad from the good**.²⁰⁶

VERSE 180

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ مِيرَاثَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {180}

[3:180] And let not those reckon, who are niggardly in giving away that which Allah has Granted them out of His Grace, that it is good for them; but, it is worse for them; they shall have what they were niggardly of to cleave to their necks on the Day of Judgement; and Allah's is the Heritage of the skies and the earth; and Allah is Aware of what you do

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن مسكان، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ. فقال: «يا محمد، ما من أحد يمنع من زكاة ماله شيئا إلا جعل الله عز و جل ذلك يوم القيامة ثعبانا من النار مطوقا في عنقه، ينهش من لحمه حتى يفرغ من الحساب، و هو قول الله عز و جل: سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement**, so he^{asws} said: 'O Muhammad! There is none from prevents from the Zakat anything of his wealth, except that Allah^{azwj} Mighty and Majestic would Make for him on the Day of Judgement two clothes from the Fire to cleave to his neck, eating away at his flesh until he is free from the Reckoning. And these are the Words of Allah^{azwj} Mighty and Majestic [3:180] **they shall have what they were niggardly of to cleave to their necks** – Meaning what he was niggardly of from the Zakat'.²⁰⁷

VERSES 181 - 184

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ {181} ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِلْعَبِيدِ {182}

²⁰⁶ تفسير العياشي 1: 175 / 207.
²⁰⁷ الكافي 3: 1 / 502.

[3:181] Allah has certainly Heard the saying of those who said: Surely Allah is poor and we are rich. We will Record what they say, and their killing the prophets unjustly, and We will Say: Taste the Punishment of the incineration
[3:182] This is for what your own hands have sent before and because Allah is not in the least unjust to the servants

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183} فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزَّبْرِ وَالْكِتَابِ الْمُنِيرِ {184}

[3:183] (Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? [3:184] But if they reject you, so indeed were rejected before you Rasools who came with clear Arguments and the Psalms and the Illuminating Book

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن مروك بن عبيد، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «لعن الله القدرية، لعن الله الخوارج، لعن الله المرجئة، لعن الله المرجئة». قال: قلت: لعنت هؤلاء مرة مرة، ولعنت هؤلاء مرتين؟

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from a man,

Abu Abdullah^{asws} having said: 'May Allah^{azwj} Curse the Qadiriyya, may Allah Curse the Khawarijites, may Allah^{azwj} Curse the Murjiites, may Allah^{azwj} Curse the Murjiites!' I said, 'You^{saww} have cursed these ones, once, and cursed those ones twice?'

قال: «إن هؤلاء يقولون: إن قتلنا مؤمنون، فدماؤنا متلخعة بثيابهم إلى يوم القيامة، إن الله حكى عن قوم في كتابه: أَلا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ- قال:- «كان بين القائلين و القاتلين خمسمائة عام، فألزمهم الله القتل برضاهم ما فعلوا».

He^{asws} said: 'Those ones are saying, 'If the Believers killed us, so our blood would stain their garments until the Day of Judgement. Allah^{azwj} has Related about a people in His^{azwj} Book **[3:183] (Those are they) who said: Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering which the Fire consumes. Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** In between the speakers and the killers was a time period of five hundred years, so Allah^{azwj} Obligated them with the killing due to their being pleased with what they had done'²⁰⁸.

العباشي: عن سماعة، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله: قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ: «و قد علم أن هؤلاء لم يقتلوا، و لكن فقد كان هواهم مع الذين قتلوا، فسامهم الله تعالى قاتلين لمتابعة هواهم و رضاهم لذلك الفعل».

Al Ayyashi, from Sama'at who said,

²⁰⁸ الكافي 1 / 300

'I heard Abu Abdullah^{asws} saying regarding the Words of Allah^{azwj} [3:183] **Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** 'And He^{azwj} Knew that they had not killed them, but they were in agreement with the ones who killed, so Allah^{azwj} the High Named them as the killers, due to their liking and their agreement with that deed'.²⁰⁹

عن محمد بن الأرقط، عن أبي عبد الله (عليه السلام)، قال لي: «تنزل الكوفة؟» قلت: نعم. قال: «فترون قتلة الحسين بين أظهركم؟». قال: قلت: جعلت فداك ما رأيت منهم أحدا «! قال: «فإن أنت لا ترى القاتل إلا من قتل، أو من ولي القتل، ألم تسمع إلى قول الله: قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَي رَسُول قَتَلَ الَّذِينَ كَانُوا مُحَمَّد (صلى الله عليه و آله) بين أظهرهم، و لم يكن بينه و بين عيسى (عليهما السلام) رسول؟! إنما رضوا قتل أولئك فسموا قاتلين».

From Muhammad Bin Al Arqat,

Abu Abdullah^{asws} said to me: 'You are staying At Al-Kufa?' I said, 'Yes'. He^{asws} said: 'So are you seeing the ones who killed Al-Husayn^{asws} still among you?' I said, 'May I be sacrificed for you^{asws}! I have not seen even one from them!' He^{asws} said: 'So then you do not see the killer except for the one (who actually) killed, or the one who was responsible for the killing. Have you not heard the Words of Allah^{azwj} [3:183] **Say: Indeed, there came to you Rasools before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** So which Rasool^{as} did they kill when Muhammad^{saww} was still among you, and there was no Prophet^{as} between him^{saww} and Isa^{as}? But rather, they were happy with the killing done by those, so Allah^{azwj} has Named them as killers'.²¹⁰

VERSE 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

[3:185] Every self shall shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure

علي بن إبراهيم، قال: حدثني أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة يدعى محمد (صلى الله عليه و آله) فيكسى حلة و ردية، ثم يقام على يمين العرش، ثم يدعى إبراهيم (عليه السلام) فيكسى حلة بيضاء، فيقام على يسار العرش، ثم يدعى بعلي أمير المؤمنين (عليه السلام) فيكسى حلة و ردية، فيقام على يمين النبي، ثم يدعى بإسماعيل (عليه السلام) فيكسى حلة بيضاء، فيقام على يسار إبراهيم (عليه السلام)،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Al Daylami, from Abu Baseer,

Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, Muhammad^{saww} would be Called, and he^{saww} would be clothed in a rosy robe. Then he^{saww} would stand on the right of the Throne. Then Ibrahim^{as} would be Valled and be clothed in a white robe, and stand by the left of the Throne. Then Ali Amir-ul-Momineen^{asws} would

²⁰⁹ تفسير العياشي 1: 180 / 208.

²¹⁰ تفسير العياشي 1: 183 / 209.

be Called, so he^{asws} would be wearing a rosy robe, and would stand on the right of the Prophet^{saww}. Then they would Call Ismail^{as}, clothed in a white robe, and would stand on the left of Ibrahim^{as}.

ثم يدعى بالحسن (عليه السلام) فيكسى حلة و ردية، فيقام على يمين أمير المؤمنين (عليه السلام)، ثم يدعى بالحسين (عليه السلام) فيكسى حلة و ردية، فيقام على يمين الحسن (عليه السلام)، ثم يدعى بالأئمة فيكسون حلا و ردية، فيقام كل واحد عن يمين صاحبه، ثم يدعى بالشيعه فيقومون أمامهم، ثم يدعى بفاطمة (عليها السلام) و نساؤها من ذريتها و شيعتها فيدخلون الجنة بغير حساب.

Then Al-Hassan^{asws} would be Called, and would be wearing a rosy robe, and he^{asws} would stand on the right of Amir-ul-Momineen^{asws}. Then Al-Husayn^{asws} would be Called, wearing a rosy robe, and he^{asws} would stand on the right of Al-Hassan^{asws}. Then the Imams^{asws} would be Called, so they would all be wearing rosy robes, and each one of them^{asws} would stand on the right of each other (in a row). Then the Shiah would be Called, so they would be standing in front of them^{asws}. Then they would Call Syeda Fatima^{asws} and the women from her^{asws} descendants, and her^{asws} Shiah (women). So they would all be entering the Paradise without Reckoning.

ثم ينادي مناد من بطنان العرش من قبل رب العزة و الأفق الأعلى: نعم الأب أبوك يا محمد، و هو إبراهيم، و نعم الأخ أخوك، و هو علي بن أبي طالب و نعم السبطان سبطاك، و هما الحسن و الحسين، و نعم الجنين جنينك، و هو محسن، و نعم الأئمة الراشدون ذريتك، و هم فلان و فلان إلى آخرهم، و نعم الشيعة شيعتك.

Then a Caller would Call out from the Middle of the Throne, from in front of the Lord^{azwj} of the Honour, and the high horizon: 'The best of the fathers is your^{saww} father^{as}, O Muhammad^{saww}, and he^{as} is Ibrahim^{as}. And the best of the brother is your^{saww} brother^{asws}, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}. And the best of the grandsons are your^{saww} grandsons^{asws}, and they (two) are Al-Hassan^{asws} and Al-Husayn^{asws}. And the best of the unborn is your^{saww} unborn, and he^{as} is Mohsin^{as}. And the best of the righteous Imams are your^{saww} children, and they^{asws} are so and so, and so and so' – up to the last of them. And the best of the Shiah are your^{saww} Shiah!

ألا إن محمدا و وصيه و سبطيه و الأئمة من ذريته هم الفائزون ثم يؤمر بهم إلى الجنة، و ذلك قوله: فَمَنْ رُحِزَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ.»

Indeed! Muhammad^{saww}, and his^{saww} successor^{asws}, and his^{saww} grandsons^{asws}, and the Imams^{asws} from his^{asws} offspring, they are the succeeding ones. Then they would be Commanded to go to the Paradise, and that is in His^{azwj} Words **[3:185] then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded**.²¹¹

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «ليس من مؤمن إلا و له قتلة و موتة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-MunkhAI-Bin Jameel, from Jabir Bin Yazeed,

'Abu Ja'far^{asws} has said: 'There is none from 'مؤمن' (the Believers) except that there would be for him a killing (martyredom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies would be resurrected until he is killed (martyred)'.

ثم تلوت على أبي جعفر (عليه السلام) هذه الآية: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فقال: «و منشورة» قلت: قولك: «و منشورة» ما هو؟ قال: «هكذا انزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله): «كل نفس ذائقة الموت و منشورة»

Then Abu Ja'far^{asws} Recited this Verse [3:185] **Every self shall shall taste the death**, so he^{asws} said: '**And would be Raised**'. I said, 'Your^{asws} words 'And would be Raised', what is it?' The Imam^{asws} said: 'This is how Jibraeel^{as} Descended with upon Muhammad^{saww} [3:185] **Every soul shall taste of death and would be Raised**.

ثم قال: «ما في هذه الامة أحد، بر و لا فاجر، إلا و ينشر، فأما المؤمنون فينثرون إلى قرة أعينهم، و أما الفجار فينثرون إلى خزي الله إياهم، ألم تسمع أن الله تعالى يقول: وَ لَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ؟».

Then he^{asws} said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for 'المؤمنون' the Believers, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah^{azwj} upon them'.²¹²

VERSE 186

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَىٰ كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {186}

[3:186] You shall certainly be Tested respecting your wealth and your selves, and you shall certainly hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, surely this is one of the affairs (which should be) determined upon

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن محمد بن سنان و حدثنا علي بن أحمد بن محمد بن عمران الدقاق، و محمد بن أحمد السناني، و علي بن عبد الله الوراق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان: أن علي بن موسى (عليه السلام) كتب إليه في جواب مسأله في قوله: لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَ أَنْفُسِكُمْ: «في أموالكم بإخراج الزكاة، و في أنفسكم بتوطيئ النفس على الصبر».

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, and it has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Abdullah Al Waraq, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabi'e Al Sahaf, from Muhammad Bin Sinan,

who said that Ali^{asws} Bin Musa^{asws} wrote to him in answer to his question regarding the Words of Allah^{azwj} [3:186] **You shall certainly be Tested respecting your**

(Extract) مختصر بصائر الدرجات: 17 212

wealth and your selves saying: 'Regarding your wealth by the taking out of the Zakat, and regarding yourselves by settling yourselves upon the patience'.²¹³

العياشي: عن أبي خالد الكابلي، قال: قال علي بن الحسين (عليهما السلام): «لوددت أنه اذن لي فكلمت الناس ثلاثاً، ثم صنع الله بي ما أحب» قال بيده على صدره، ثم قال: «و لكنها عزيمة من الله أن نصبر» ثم تلا هذه الآية: وَ لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَأَقْبَلَ يرفع يده و يضعها على صدره.

Al Ayyashi, from Abu Khalid Al Kalby who said,

'Ali^{asws} Bin Al Husayn^{asws} said: 'I^{asws} like it if He^{azwj} would Allow me^{asws} so I^{asws} would speak about three people (the enemies of Ahl Al-Bayt^{asws}), then Allah^{azwj} can Deal with me^{asws} with what I^{asws} like'. Then he^{asws} placed his^{asws} hand upon his^{asws} chest, then said: 'But it is a Determination from Allah^{azwj} that we^{asws} be patient'. Then he^{asws} recited this Verse [3:186] **and you shall certainly hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, surely this is one of the affairs (which should be) determined upon**, and he approached and placed his^{asws} hand upon his^{asws} chest'.²¹⁴

VERSE 187

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ {187}

[3:187] And when Allah Took a Covenant with those who were Given the Book: You shall make it known to men and you shall not conceal it; but they cast it behind their backs and took a small price for it; so evil is that which they buy

علي بن إبراهيم، في رواية أبي الجارود، عن أبي جعفر (عليه السلام) و إِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لَا تَكْتُمُونَهُ: «و ذلك أن الله أخذ ميثاق الذين أوتوا الكتاب في محمد (صلى الله عليه و آله) ليبيننه للناس إذا خرج و لا يكتُمونه فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ يَقُول: نبذوا عهد الله وراء ظهورهم و اشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ».

Ali Bin Ibrahim – In a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} **[3:187] And when Allah Took a Covenant with those who were Given the Book: You shall make it known to men and you shall not conceal it**, said: 'And that is that **Allah Took a Covenant with those who were Given the Book** regarding Muhammad^{saww} that they should make him^{saww} known to the people when he^{saww} comes out, **and you shall not conceal it; but they cast it** the Covenant of Allah^{azwj} **behind their backs and took a small price for it; so evil is that which they buy**'.²¹⁵

²¹³ عيون أخبار الرضا (عليه السلام) 2: 189 / 1.

²¹⁴ تفسير العياشي 1: 189 / 210.

²¹⁵ تفسير القمي 1: 128.

VERSE 188

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ
{188}

[3:188] Do not reckon those who rejoice for what they have done and love that they should be praised for what they have not done - so do by no means think them to be safe from the Punishment, and they will have a painful Punishment

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ يَقُول: ببعد من العذاب وَ لَهُمْ عَذَابٌ أَلِيمٌ.

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[3:188] so do by no means think them to be safe from the Punishment.** 'As being remote from the Punishment **and they will have a painful Punishment**'.²¹⁶

VERSES 189 & 190

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {189} إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ {190}

[3:189] And Allah's is the Kingdom of the skies and the earth, and Allah has Power over all things [3:190] Most surely in the Creation of the skies and the earth and the alternation of the night and the day there are Signs for men who understand

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «من لم يدله خلق السماوات و الأرض، و اختلاف الليل و النهار، و دوران الفلك و الشمس و القمر، و الآيات العجيبات على أن وراء ذلك أمرا أعظم منه، فهو في الآخرة أعمى و أضل سبيلا».

Ibn babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrate) from Abu Ja'far^{asws} having said: 'The one who is not guided by the Creation of the skies and the earth, and the alternation of the night and the day, and the orbits of the planets, and the sun and the moon, and the wonderful Signs, to the fact that behind that is a great Command, so he would be blind in the Hereafter and strayed from the Way'.²¹⁷

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليه السلام): يا هشام، إن لكل شيء دليلا، و دليل العقل التفكير، و دليل التفكير الصمت».

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of his companions, from Hisham Bin Al Hakam who said,

²¹⁶ تفسير القمي 1: 129

²¹⁷ (Extract) التوحيد: 6 / 455

'Abu Al-Musa^{asws} Bin Ja'far^{asws} said to me: 'O Hisham! For every thing there is evidence, and the evidence for the intellect is the pondering, and the evidence for the pondering is the silence'.²¹⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبان، عن الحسن الصيقل، قال: سألت أبا عبد الله (عليه السلام) عما يروي الناس: أن تفكر ساعة خير من قيام ليلة، قلت: كيف يتفكر؟ قال: «يمر بالخربة أو بالدار، فيقول: أين ساكنوك، أين بانوك، ما لك لا تتكلمين؟».

And from him, from Ali Bin Ibrahim, from his father, from one of his companions, from Abaan, from Al Hassan Al Sayqal who said,

'I asked Abu Abdullah^{asws} about what the people are reporting that pondering for a while is better than standing (up for the Prayer) at night. I said, 'How to ponder?' He^{asws} said: 'One passes by the ruins (of places) or by the (ruined) house, so one would be saying, 'Where is your dwelling? Where is your foundation? How come you are not speaking?'²¹⁹

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، قال: «أفضل العبادة إيمان التفكير في الله تعالى و في قدرته».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best form of worship is persistence in the pondering regarding Allah^{azwj} the High and His^{azwj} Power'.²²⁰

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خالد، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «ليس العبادة كثرة الصلاة و الصوم، إنما العبادة التفكير في أمر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalaad who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'Ther worship is not the high frequency of the Prayers and the Fasts. But rather, the worship is the pondering regarding the Matter of Allah^{azwj} Mighty and Majstic'.²²¹

خرج رسول الله (صلى الله عليه و آله) ذات يوم على قوم و هم يتفكرون، فقال: «ما لكم لا تتكلمون؟» فقالوا: نتفكر في خلق الله تعالى. فقال: «و كذلك فافعلوا و تفكروا في خلقه، و لا تتفكروا فيه».

Rasool-Allah^{saww} went out one day to a people and they were pondering, so he^{saww} said: 'What is the matter with you all that you are not speaking?' They said, 'We are pondering regarding the Creation of Allah^{azwj} the High'. So he^{saww} said: 'And such is what you should do. And ponder regarding His^{azwj} creation, and do not ponder regarding Him^{azwj}.²²²

²¹⁸ الكافي 1: 10 و 12 / 12 (Extract)

²¹⁹ الكافي 2: 45 / 2.

²²⁰ الكافي 2: 45 / 3

²²¹ الكافي 2: 45 / 4

²²² الدر المنثور 2: 408، المحجة البيضاء 8: 193.

VERSES 191 - 199

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191} رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

[3:191] Those who remember Allah standing and sitting and lying on their sides and reflect on the Creation of the skies and the earth: Our Lord! You have not Created this in vain! Glory be to You; save us then from the Punishment of the Fire [3:192] Our Lord! Surely whosoever You Cause to enter the Fire, him it is that You have indeed Brought to disgrace, and there shall be no helpers for the unjust

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ {193} رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

[3:193] Our Lord! Surely we heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! Forgive us therefore our sins, and cover our evil deeds and make us die with the righteous [3:194] Our Lord! And Grant us what You have Promised us by Your Rasools; and Disgrace us not on the Day of Resurrection; surely You do not fail to Fulfill the Promise

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {195}

[3:195] So their Lord Answered them: That I will not Waste the work of a worker among you, whether male or female, the one of you being from the other; so those who fled and were turned out of their homes and persecuted in My Way and who fought and were slain, I will cover their evil deeds, and I will Cause them to enter Gardens beneath which rivers flow; a Reward from Allah, and with Allah is the best Reward

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196} مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ {197} لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {198}

[3:196] Let it not deceive you that those who disbelieve go to and fro in the cities [3:197] A brief enjoyment! Then their abode is Hell, and evil is the resting-place [3:198] But as to those who fear their Lord, they shall have Gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {199}

[3:199] And the People of the Book there are those who believe in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble before Allah; they do not take a small price for the Signs of Allah; these it is that have their Reward with their Lord; surely Allah is quick in Reckoning

محمد بن يعقوب: عن علي، عن أبيه، عن ابن محبوب، عن أبي حمزة، عن أبي جعفر (عليه السلام) في قول الله عز و جل: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ. قال: «الصحيح يصلي قائماً و قعوداً، و المريض يصلي جالساً، وَ عَلَى جُنُوبِهِمُ الَّذِي يَكُونُ الْأَضْعَفُ مِنَ الْمَرِيضِ الَّذِي يَصَلِّي جَالِسًا».

Muhammda Bin Yaqoub, from Ali, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[3:191] Those who remember Allah standing and sitting and lying on their sides**, said: 'The correct (of health) Prays standing and seated, and the sick Prays whilst seated. **and lying on their sides** – the weak from the illness and those who Pray seated'.²²³

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثني رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهم السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان، - و ذكر خطبة فيها أسماؤه من كتاب الله سبحانه، قال فيها- و أنا ذاكر، يقول الله تبارك و تعالى: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ».

Ibn Babuwayh said, 'Anu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya at Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jaber Al Ju'fy,

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} sermoned at Al-Kufa, after returning from (the battle of) Al-Naharwaan – and he^{asws} mentioned in the sermon in which were mentioned his^{asws} names in the Book of Allah^{azwj} the Glorious. He^{asws} said in it: 'And I^{asws} am the rememberer (Al-Zaakir) Allah^{azwj} the High is Speaking of **[3:191] Those who remember Allah standing and sitting and lying on their sides**'.²²⁴

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد- يعني المفيد- قال: أخبرنا المظفر البلخي الوراق، قال: أخبرنا أبو علي محمد بن همام الإسكافي الكاتب، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر محمد ابن علي الباقر (عليهما السلام)، قال: «لا يزال المؤمن في صلاة ما كان في ذكر الله، قائماً أو جالساً أو مضطجعا، إن الله تعالى يقول: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ».

Al Sheykhin his Amaali, from Muhammad Bin Muhammad – meaning Al Mufeed – from Al Muzaffar Al Balkhy Al Waraq, from Abu Ali Muhammad Bin Haman Al Askafy the scribe, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Ibn Ali Al-Baqir^{asws} having said: 'The believer does not cease to remember Allah^{azwj} in Prayer, standing, or seated, or lying. Allah^{azwj} the High is Saying **[3:191] Those who remember Allah standing and sitting and lying on their sides and reflect on the Creation of the skies and the earth: Our Lord! You have not Created this in vain! Glory be to You; save us then from the Punishment of the Fire**'.²²⁵

²²³ الكافي 3: 11 / 411.

²²⁴ معاني الأخبار: 9 / 59.

²²⁵ الأمالي 1: 76.

و روى الشيباني في (نهج البيان): عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن هذه الآيات التي أواخر آل عمران نزلت في علي (عليه السلام) و في جماعة من أصحابه، و ذلك أن النبي (صلى الله عليه و آله) لما أمره الله تعالى بالمهاجرة إلى المدينة بعد موت عمه أبي طالب (رحمة الله عليه)، و كان قد تحالفت عليه قريش بأن يكبسوا عليه ليلا و هو نائم، فيضربوه ضربة رجل واحد، فلم يعلم من قاتله، فلا يؤخذ بثارته،

An Al Shaybani has reported in Nahj Al Bayaan,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'These Verses which are at the end of Aal-e-Imraan (3rd Chapter) were Revealed regarding Ali^{asws} and regarding a group of his^{asws} companions. And that is, when Allah^{azwj} the High Commanded (Rasool-Allah^{saww}) for the emigration to Al-Medina after the passing away for his^{saww} uncle Abu Talib^{as}, and the Qureysh had allied against him^{saww} to murder him^{saww} at night when he^{saww} would be asleep. So they would all strike with one strike, so that it would not be known who murdered him^{saww}, so he would not be seized for its consequences.

فأمر الله بأن يبيت مكانه ابن عمه عليا (عليه السلام)، و يخرج ليلا إلى المدينة، ففعل ما أمره الله به، و بيت مكانه على فراشه عليا (عليه السلام)، و أوصاه أن يحمل أزواجه إلى المدينة، فجاء المشركون من قريش لما تعاقبوا عليه و تحالفوا، فوجدوا عليا (عليه السلام) مكانه فرجعوا القهقري، و أبطل الله ما تعاقبوا عليه و تحالفوا.

So Allah^{azwj} Commanded that his^{saww} cousin^{asws} Ali^{asws} sleep in his^{saww} place, and he^{saww} should go out of Al-Medina at night. So Rasool Allah^{saww} did what Allah^{azwj} had Commanded him^{saww} for, and made Ali^{asws} sleep in his^{saww} place upon his^{saww} bed, and advised Ali^{asws} to bring his^{saww} family to al-Medina. So the Polytheists from the Qureysh came, from the ones who had formed a pact and allied for it, but they found Ali^{asws} to be in his^{saww} place. So they returned back upon their heels, and Allah^{azwj} invalidated what they had vowed against him^{saww} and allied for.

ثم إن عليا (عليه السلام) حمل أهله و أزواجه إلى المدينة فعلم أبو سفيان بخروجه و سيره إلى المدينة فتبعه ليردهم، و كان معهم عبد له أسود، فيه شدة و جرأة في الحرب، فأمره سيده أن يلحقه فيمنعه عن المسير حتى يلقاه بأصحابه، فلحقه، فقال له: لا تسر بمن معك إلى أن يأتي مولاي. فقال (عليه السلام) له: ويلك، ارجع إلى مولاك و إلا قتلتك.

Then Ali^{asws} brought his^{saww} family members among the men and women to Al-Medina. Abu Sufyan came to know of his^{asws} exit and Ali's^{asws} journey to Al-Medina. So he followed him^{asws} in order to return him^{asws}. And he had for himself a black slave in which was ferociousness and boldness in the ware. So his master ordered him that he should meet up with Ali^{asws} and prevent him^{asws} from the journey until his companions come up (to form a bigger resistance). So he met up with Ali^{asws} and said to him^{asws}, 'You^{asws} will not journey with the ones who are with you^{asws} until I bring you^{asws} to my master'. So he^{asws} said to him: 'Woe be unto you! Return to your master or else I^{asws} will kill you'.

فلم يرجع، فشال علي (عليه السلام) سيفه و ضربه، فأبان عنقه عن جسده، و سار بالنساء و الأهل، و جاء أبو سفيان فوجد عبده مقتولا، فتبع عليا (عليه السلام) و أدركه، فقال له: يا علي، تأخذ بنات عمنا من عندنا من غير إذننا، و تقتل عبيدنا! فقال: أخذتهم بإذن من له الإذن، فامض لشأنك. فلم يرجع، و حاربه على ردهم بأصحابه يومه أجمع، فلم يقدرُوا على رده، و عجزوا عنه هو و أصحابه، فرجعوا خائبين.

But, he did not return. So Ali^{asws} unsheathed his^{asws} sword and struck him, and his head fell off from his head. And he^{asws} marched on with the women and the family members. Abu Sufyan came and found his slave killed. So he followed Ali^{asws} and

met up with him^{asws}. So he said to him^{asws}, 'O Ali^{asws}! You^{asws} are taking the daughters and the cousins without our permission and you^{asws} are killing our slaves?' So he^{asws} said: 'I^{asws} took them by the permission of the one for whom the permission was to be taken from. So get on with your business'. But, he did not return, and fought against him^{asws} for returning him^{asws}, with the help of his companions for the whole day. But, they could not turn him^{asws} back, and he and his companions were frustrated from him^{asws}, so they returned as failures.

و سار علي (عليه السلام) بأصحابه و قد كلوا من الحرب و القتال، فأمرهم علي (عليه السلام) بالنزول ليستريحوا و يسير بمن معه، فنزلوا و صلوا على ما يتمكنون، و طرحوا أنفسهم عجزا يذكرون الله تعالى في هذه الحالات كلها إلى الصباح، و يحمدونه، و يشكرونه، و يعبد.

And Ali^{asws} marched on with his^{asws} companions, and he^{asws} had told his^{asws} companions that a battle may be imposed upon them. So Ali^{asws} ordered them to encamp for rest and then journey with the ones with them. So they encamped and Prayed as what was possible, and threw themselves (prostrate) remembering Allah^{azwj} the High in all these situation until the morning. And they Praised Him^{azwj}, and thanked Him^{azwj}, and worshipped.

ثم سار بهم إلى المدينة، إلى النبي (صلى الله عليه و آله)، و نزل جبرئيل (عليه السلام) قبل وصولهم، فحكى للنبي (صلى الله عليه و آله) حكايتهم، و تلا عليه الآيات من آخر آل عمران إلى قوله: إِنَّكَ لَا تُخَلِّفُ الْمِيعَادَ فلما وصل (عليه السلام) بهم إلى النبي (صلى الله عليه و آله)، قال له: إن الله سبحانه قد أنزل فيك و في أصحابك قرآنا، و تلا عليه الآيات من آخر آل عمران إلى آخرها» و الحمد لله رب العالمين.

Then Ali^{asws} went with them to Al-Medina, to the Prophet^{saww}, and Jibraeel^{as} descended before their arrival. So he^{as} told the Prophet^{saww} of their story, and recited to him^{saww} the Verses from the end of Aal-e-Imraan^{as} (3rd Chapter) up to His^{azwj} Words **[3:194] surely You do not fail to Fulfill the Promise**. So when Ali^{asws} arrived with them to the Prophet^{saww}, Rasool Allah^{saww} said to Ali^{asws}: 'Allah^{azwj}, Glory be to Him^{azwj} has Revealed regarding you^{asws} and regarding your^{asws} companions Verses in the Quran'. And Rasool Allah^{saww} recited to Ali^{asws} the Verses from the end of (the Chapter of) Aal e Imraan^{as} up to its last one'. And the Praise is for Allah^{azwj} the Lord^{azwj} of the Worlds'.²²⁶

و روى الشيخ المفيد في (الاختصاص): بإسناده إلى علي بن أسباط، عن غير واحد من أصحاب ابن دأب، و ذكر حديثا يتضمن أن أمير المؤمنين (عليه السلام) سبعين منقبة لا يشركه فيها أحد من أصحاب رسول الله (صلى الله عليه و آله)، منها: أول خصاله المواساة. قالوا: قال رسول الله (صلى الله عليه و آله) له: «إن قريشا قد أجمعوا على قتلي، فم علي فراشي» فقال: «بأبي أنت و امي، السمع و الطاعة لله و لرسوله»

And Al Sheykh Al Mufeed has reported in Al Ikhtisaas by his chain going up to Ali Bin Asbaat, from someone else from a companions of Ibn Da'ib, and he mentioned a Hadeeth that –

'For Amir-ul-Momineen^{asws} there are seventy merits in which there is no association with anyone one from the companions of Rasool-Allah^{saww} from these or highest qualities and consolation. They said, 'Rasool-Allah^{saww} said to him^{asws}: 'The Qureysh have untied upon murdering me^{saww}, therefore sleep upon my^{saww} bed'. So he^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}'. The hearing and the obedience is for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}'.

فنام على فراشه، و مضى رسول الله (صلى الله عليه و آله) لوجهه، و أصبح علي (عليه السلام) و قريش تحرسه، فأخذوه فقالوا: أنت الذي غدرتنا منذ الليلة؟ فقطعوا له قضبان الشجر، فضرب حتى كادوا يأتون على نفسه، ثم أفلت من بين أيديهم، و أرسل إليه رسول الله (صلى الله عليه و آله) و هو في الغار أن «اكثر ثلاثة أبعار: واحدا لي، و واحدا لأبي بكر، و واحدا للدليل، و احمل أنت بناتي إلى أن تلحق بي» ففعل.

So Ali^{asws} slept upon his^{saww} bed, and Rasool-Allah^{saww} went to his^{saww} direction. And Ali^{asws} was surrounded by the Qureysh, so they grabbed him^{asws} and said: 'Are you the one who has been deceiving us since last night?' So he^{asws} cut off for himself^{asws} a branch of the tree, and struck with it when they were almost close to him^{asws}, and then escaped from their hands. And Rasool-Allah^{saww} sent a message to him^{asws} whilst he^{saww} was in the cave that, 'Take three camels – one for me^{saww}, and one for Abu Bakr, and one for the guide, and bring my^{saww} daughter to meet me^{saww}'. So he^{asws} did it'.

[و منه خصاله (عليه السلام) الحفيظة و الكرم] قال ابن دأب: فما الحفيظة و الكرم؟ قالوا: مشى على رجليه، و جعل بنات رسول الله (صلى الله عليه و آله) على الظهر، و كمن النهار و سار بهن الليل ما شيا على رجليه، فقدم على رسول الله (صلى الله عليه و آله) و قد تعلق قدماه دما و مدة، فقال له رسول الله (صلى الله عليه و آله): «أ تدري ما نزل فيك؟» فأعلمه بما لا عوض له لو بقي في الدنيا ما كانت الدنيا باقية.

And from it is his^{asws} quality of the generosity. Ibn Da'aib said, 'And what is the generosity: 'They said, 'Walking by his^{asws} feet, and carrying the daughters of Rasool-Allah^{saww} upon his^{asws} back, and day and night marching upon his^{asws} feet. So he^{asws} proceeded to Rasool-Allah^{saww} and his^{asws} feet were bleeding from the duration (of the journey). So Rasool-Allah^{saww} said to him^{asws}: 'Do you^{asws} know what has been Revealed regarding you^{asws}?' So he^{saww} made it know to him^{asws} of what there was no compensation for, even if there remains in the world for as long as it remains.

قال: «يا علي، نزل فيك فاستجاب لهم ربهم أني لا أضيع عمل عامل منكم من ذكر أو أنثى فالذكر أنت، و الإناث بنات رسول الله، يقول الله تبارك و تعالى: فَالَّذِينَ هَاجَرُوا وَ أخرجوا من ديارهم وَ أودوا في سبيلي وَ قاتلوا وَ قُتِلوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ إِلَى قَوْلِهِ: وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ».

He^{saww} said: 'O Ali^{asws}, there has been Revealed regarding you^{asws} [3:195] **So their Lord Answered them: That I will not Waste the work of a worker among you, whether male or female**, so the male is you^{asws}, and the female is the daughter of Rasool-Allah^{saww}. Allah^{azwj} the Blessed and High is Saying **so those who fled and were turned out of their homes and persecuted in My Way and who fought and were slain, I will cover their evil deeds**, up to His^{azwj} Words **and with Allah is the best Reward**.²²⁷

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا. قال: «هو أمير المؤمنين (عليه السلام) نودي من السماء: أن آمن برسول الله فآمن به».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words [3:193] **Our Lord! Surely we heard a preacher calling to the faith, saying: Believe in your**

²²⁷. الإختصاص: 146.

Lord, so we did believe. He^{asws} said: 'He^{asws} is Amir-ul-Momineen^{asws}. A Call came from the sky: 'Believe in Rasool-Allah^{saww}!' So I^{asws} believed in him^{saww}'.²²⁸

عن الأصيبغ بن نباتة، عن علي (عليه السلام)، في قوله تعالى: ثَوَاباً مِنْ عِنْدِ اللَّهِ، وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ. قال: «قال رسول الله: أنت الثواب، وأصحابك الأبرار».

From Al Asbagh Bin Nabata,

Ali^{asws} regarding the Words of the High **[3:195] a Reward from Allah, [3:198] and that which is with Allah is best for the righteous.** Rasool-Allah^{saww} said: 'You^{asws} are the reward (O Ali^{asws}), and your^{asws} companions are the righteous'.²²⁹

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «الموت خير للمؤمن، لأن الله يقول: وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ».

From Muhammad Bin Muslim,

Abu Ja'far^{asws} having said: 'The death is better for the Believers because Allah^{azwj} is Saying **[3:198] and that which is with Allah is best for the righteous**'.²³⁰

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يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

[3:200] O you who believe! Be patient and excel in patience and remain steadfast, and fear Allah, that you may be successful

حدثنا محمد بن عيسى واحمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال قلت لابي عبد الله عليه السلام تخلوا الارض من عالم منكم حتى ظاهر تفرع إليه الناس في حلالهم وحرمانهم فقال يا ابا يوسف لا ان ذلك لبين في كتاب الله تعالى فقال يا ايها الذين آمنوا اصبروا وصابروا وعدوكم ممن يخالفكم وربطوا امامكم واتقوا الله فيما يأمركم وفرض عليكم.

It has been narrated to us by Muhammad Bin Isa, and Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I said to Abu Abdullah^{asws}, 'Will the earth ever be empty from a Knowledgeable one^{asws} from among you^{asws} that the people can resort to regarding their Permissibles and their Prohibitions?' He^{asws} said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah^{azwj}. He^{azwj} Said: **[3:200] O you who believe! Be patient and excel in patience**, from your enemies that are against you, **and remain steadfast**' with your Imam^{asws} **and fear Allah^{azwj}**', for what He^{azwj} has Ordered you and Obligated upon you'.²³¹

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن ابن أبي حمزة «1»، عن أبي بصير، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا. فقال: «اصبروا على المصائب، و صابروهم على التقية، و رابطوا على ما تقتنون به، وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ».

²²⁸ تفسير العياشي 1: 194 / 211.

²²⁹ تفسير العياشي 1: 194 / 211.

²³⁰ تفسير العياشي 1: 196 / 212.

²³¹ Basaair Al Darajaat – P 10 Ch 10 H 16

Ibn babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Aal Husayn Bin Abu Al Khataab, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer, said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:200] **O you who believe! Be patient and excel in patience and remain steadfast.** So he^{asws} said: '**Be patient** - upon the difficulties, **and excel in patience** – they are the ones upon the dissimulation, **and remain steadfast** – upon what you (Shiah) are following **and fear Allah, that you may be successful.**'²³²

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد بن البندنجي، عن عبيد الله بن موسى العباسي، عن هارون بن مسلم، عن القاسم بن عروة، عن بريد بن معاوية العجلي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا. قال: «اصبروا على أداء الفرائض، و صابروا عدوكم، و رابطوا إمامكم المنتظر».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad Bin Al Bandanayji, from Ubeydullah Bin Musa Al Abbas, from Haroun Bin Muslim, from Al Qasim Bin Urwa, from Bureyd Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} regarding His^{azwj} Words [3:200] **O you who believe! Be patient and excel in patience and remain steadfast, and fear Allah, that you may be successful.** He^{asws} said: '**Be patient** upon the fulfilment of the Obligations, **and excel in patience** from your enemies, **and remain steadfast upon your Imam^{asws}, the Awaited one^{asws}.**'²³³

عنه، قال: أخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر محمد ابن علي، عن أبيه علي بن الحسين (عليهم السلام): «أن ابن عباس بعث إليه من يسأله عن هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا فغضب علي بن الحسين (عليهما السلام) و قال للسائل: وددت أن الذي أمرك بهذا واجهني به- ثم قال:- نزلت في أبي وفينا، و لم يكن الرباط الذي أمرنا به بعد، و سيكون ذلك ذرية من نسلنا المرابط».

From him (Al No'mani), from Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Ibrahim Bin Hashim, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far Muhammad Ibn Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}. Ibn Abbas sent someone to him^{asws} to ask about this Verse [3:200] **O you who believe! Be patient and excel in patience and remain steadfast.** So Ali^{asws} Bin Al-Husayn^{asws} got angry and said to the questioner: 'I^{asws} would have like it that the one who ordered you with this would face me!' Then he^{asws} said: It was Revealed regarding my^{asws} father^{asws} and regarding us^{asws}, and the steadfastness has not been Commanded for after it, and that would be happening by our^{asws} descendants, the steadfast ones'.

ثم قال: «أما إن في صلبه- يعني ابن عباس- وديعة ذرئت لنار جهنم، سيخرجون أقواما من دين الله أفواجا، و ستصبغ الأرض بدماء فراخ من فراخ آل محمد (عليهم السلام)، تنهض تلك الفراخ في غير وقت، و تطلب غير مدرك، و يربط الذين آمنوا، و يصبرون و يصابرون حتى يحكم الله و هو خير الحاكمين».

Then he^{asws} said: 'But, in his loins' – meaning Ibn Abbas – 'are offspring assigned to the Fire of Hell. People would be exiting from the Religion of Allah^{azwj} in armies, and

²³² معاني الأخبار: 1 / 369.

²³³ الغيبة: 13 / 199.

the earth would be stained by the blood of the young ones upon young ones from the Progeny^{asws} of Muhammad^{saww}. Those young ones would be arisen before their time, and would be sought without being aware of it, and those who believe would be steadfast, and observe patience, and excel in patience until Allah^{azwj} Judges, and He^{azwj} is the best of the judges'.²³⁴

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالی: «اصْبِرُوا يَقُول: عن المعاصي وَ صَابِرُوا عَلَى الْفِرَاطِ وَ اتَّقُوا اللَّهَ يَقُول: مروا بالمعروف و انهوا عن المنكر

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High [3:200] **Be patient**, He^{azwj} is Saying – Upon the sin; **and excel in patience** – upon the Obligations; **and fear Allah** – enjoining the good and forbidding from the evil'.

- ثم قال- و أي منكر أنكر من ظلم الامة لنا و قتلهم إيانا! وَ رَابِطُوا يَقُول: في سبيل الله، و نحن السبيل فيما بين الله تعالى و خلقه، و نحن الرباط الأدنى، فمن جاهد عنا، فقد جاهد عن النبي (صلى الله عليه و آله) و ما جاء به من عند الله لَعَلَّكُمْ تَفْلِحُونَ يَقُول: لعل الجنة توجب لكم إن فعلتم ذلك، و نظيرها من قول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمَلَ صَالِحًا وَ قَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ «2» و لو كانت هذه الآية في المؤذنين كما فسرها المفسرون لفاض القدرية و أهل البدع معهم».

Then he^{asws} said: 'And which evil is more evil than the injustices perpetrated by the community upon us^{asws} and their killing us^{asws}? **and remain steadfast** – in the Way of Allah^{azwj}. And we^{asws} are the Way of Allah^{azwj} regarding what is between Allah^{azwj} the High and His^{azwj} creatures, and we^{asws} are the steadfast ones. So the one who fought against us^{asws} has fought against the Prophet^{saww} and what he^{saww} came with from the Presence of Allah^{azwj} **that you may be successful** – perhaps the Paradise would be Obligated for you if you were to do that. And its counterpart is from the Words of Allah^{azwj} [41:33] **And who speaks better than he who calls to Allah and does righteous deeds, and says: I am from the submitters?** And had this Verse been regarding the Callers to the Prayer (Muezzins) as is being interpreted by the commentators, the success is for the Qadiriyya and the people of the innovations among them'.²³⁵

عن بريد، عن أبي جعفر (عليه السلام)، في قوله: اصْبِرُوا يعني بذلك عن المعاصي وَ صَابِرُوا يعني التقية وَ رَابِطُوا يعني الأئمة (عليهم السلام)». ثم قال: «أ تدري ما معنى البدوا ما لبدنا، فإذا تحركنا فتحركوا؟ وَ اتَّقُوا اللَّهَ ما لبدنا، ربكم لَعَلَّكُمْ تَفْلِحُونَ».

From Bureyd,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [3:200] **Be patient** – it Means by that, upon the sin; **and excel in patience** – Meaning the dissimulation; **and remain steadfast**. Then he^{asws} said: 'Do you know what is the meaning of the remaining (steadfast) what we^{asws} are steadfast upon, so when we^{asws} make a move, so you move (as well)? **and fear Allah, your Lord for what we want so that you may be successful**'.

²³⁴ الغيبة: 12/199.

²³⁵ تفسير العياشي 1: 197/212.

قال: قلت: جعلت فداك، إنما نقرؤها وَ اتَّقُوا اللَّهَ قَالَ: «أنتم تقرؤونها كذا، و نحن نقرؤها هكذا».

I said, May I be sacrificed for you^{asws}! But rather, we are reciting it as **and fear Allah**. He^{asws} said: 'You all are reciting it like that, and we^{asws} are reciting it like this'.²³⁶

²³⁶ تفسير العياشي 1: 202 / 213.