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CHAPTER 33

AL-AHZAAB

(73 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «من كان كثير القراءة لسورة الأحزاب كان يوم القيامة في جوار محمد (صلى الله عليه وآله) و أزواجه».

Ibn Babuwayh, by his chain, from Abdullah Bin Sinan,

'Abu Abdullah^{asws} having said: 'The one who was a frequent reciter of *Surah Al-Ahzaab* (33) would be in the neighbourhood of Muhammad^{saww} and his^{saww} wives^{as}'.

ثم قال: «سورة الأحزاب فيها فضائح الرجال و النساء من قريش و غيرهم. يا بن سنان، إن سورة الأحزاب فضحت نساء قريش من العرب، و كانت أطول من سورة البقرة، و لكن نقصوها، و حرفوها».

Then he^{asws} said, 'Surah Al-Ahzaab - in it are scandals of the men and the women of Qureish and others. O Ibn Sinan! Surah Al-Ahzaab exposed the women of Qureish from the Arabs, and it used to be longer than Surah Al-Baqarah, but they reduced it, and altered it'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة، و علمها ما ملكت يمينه، من زوجة و غيرها، اعطي أمانا من عذاب القبر».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (33), and teaches it to what he possesses in his right hand, also from his wives and others, would be Given security from Punishment of the grave.

من كتبها في رق غزال، و جعلها في حق في منزله كثرت إليه الخطاب، و طلب منه التزويج لبناته، و أخواته، و سائر قراباته، و رغب كل أحد إليه، و لو كان صعلوكا فقيرا، بإذن الله تعالى».

The one who writes it in a paper (skin) of a gazelle, and makes it to be in (حق) a pot with a glass lid) in his house, the speakers would frequent to him, and seek from him the marriage of his daughters, and his sisters, and the rest of his near-relatives, and every one would wish for it, even if he was a poor pauper, by the Permission of Allah^{azwj}.²

¹ ثواب الأعمال: 110.

² خواص القرآن: 47 (مخطوط)، قطعة منه

VERSES 1 - 3

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1} وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2} وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

[33:1] O Prophet! Fear Allah and do not follow the unbelievers and the hypocrites; surely Allah is Knowing, Wise; [33:2] And follow what is Revealed to you from your Lord; surely Allah is Aware of what you are doing [33:3] And rely upon Allah; and Allah is sufficient for a Protector

علي بن إبراهيم: هذا هو الذي قال الصادق (عليه السلام): «إن الله بعث نبيه بإياك أعني و اسمعي يا جارة». فالمخاطبة للنبي (صلى الله عليه وآله)، و المعنى للناس.

Ali Bin Ibrahim said,

'This is what Al-Sadiq^{asws} had said: 'Surely, Allah^{azwj} Sent his^{azwj} Prophet^{saww} to you (so Allah^{azwj} Addressing to him^{saww} is) like to (speak with someone but) to make the neighbour listen to it'. So He^{azwj} Addresses the Prophet^{saww}, and Means by it, the people'.³

في مجمع البيان نزلت في أبي سفيان بن حرب وعكرمة بن أبي جهل وأبي الاعور السلمى قدموا المدينة ونزلوا على عبد الله بن أبي بعد غزوة أحد بأمان من رسول الله صلى الله عليه وآله ليكلموه

In Majma Al-Bayan –

'It was Revealed regarding Abu Sufyan Bin Harb, and Akrama Bin Abu Jahl, and Abu Al-Awr Al-Salmy. They proceeded to Al-Medina, and encamped with Abdullah Bin Ubayy, after a (military) expedition, with (assurance of) security from Rasool-Allah^{saww} in order to be able to speak to him^{saww}.

فقاموا وقام معهم عبد الله بن أبي وعبد الله بن سعيد بن أبي سرح وطعمة بن أبيرق فدخلوا على رسول الله صلى الله عليه وآله فقالوا: يا محمد ارفض ذكر آلهتنا اللات و العزى ومنوة وقل: ان لها شفاعة لمن عبدها، وندعك وربك،

So they arose, and Abdullah Bin Saeed Bin Abu Sarh and Ta'amt Bin Abeyraq stood up with them. So they all came up to Rasool-Allah^{saww} and said, 'O Muhammad^{saww}! Adjourn the mention of our gods, Al-Laat, and Al-Uzza, and Al-Manat, and say that there is intercession for the one who worships them, and we will leave you^{saww} and your^{saww} Lord^{azwj}'.

فشق ذلك على رسول الله صلى الله عليه وآله فقال عمر بن الخطاب: ائذن لنا يا رسول الله في قتلهم، فقال: انى أعطيتهم الامان وأمر صلى الله عليه وآله فخرجوا من المدينة، ونزلت الآية (ولا تطع الكافرين) من أهل مكة ابا سفيان وأبا الاعور وعكرمة والمنافقين ابن أبي وابن سعيد وطعمة.

So that was too difficult upon Rasool-Allah^{saww}. Umar Bin Al-Khattab said, 'Give us permission, O Rasool-Allah^{saww}, for their killing'. So he^{saww} said: 'I^{saww} have given them the security'. And he^{saww} Commanded for them to be driven away from Al-Medina. And the Verse was Revealed **[33:1] O Prophet! Fear Allah and do not**

³ تفسير القمي 2: 171.

follow the unbelievers from the people of Makkah – Abu Sufyan, and Abu Al-Awr, and Akramat, **and the hypocrites** Ibn Ubayy, and Ibn Saeed, and Ta'amat'.⁴

VERSE 4

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَرْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ {4} اذْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانَكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {5}

[33:4] Allah has not Made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons; these are the words of your mouths; and Allah is Speaking the Truth and He Guides to the Way [33:5] Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but that which your hearts do purposely, and Allah is ever Forgiving, Merciful

قال: إن رسول الله (صلى الله عليه وآله) كان لي شديد المحبة حتى تبناني لذلك فكننت ادعى "زيد بن محمد" إلى أن ولد لعلي الحسن والحسين (عليهما السلام) فكرهت ذلك لاجلهم، وقلت - لمن كان يدعوني -: احب أن تدعوني زيدا مولى رسول الله (صلى الله عليه وآله) فاني أكره أن اضاهي الحسن والحسين (عليهما السلام)،

He (Zayd Bin Haarisa) said: 'Rasool-Allah^{saww} used to love me intensely to the extent that he^{saww} referred to me as adoted son (so people started calling me) "Zayd Bin Muhammad^{saww}", until such time as Al-Hassan^{asws} and Al-Husayn^{asws} were born, and I abhorred being referred to like that due to their^{asws} majesty. And, I said to those who used to call me like that: 'I would like you to call me "Zayd the one freed by Rasool-Allah^{saww}", for I do not like to be placed on the same level as Al-Hassan^{asws} and Al-Husayn^{asws}.

فلم يزل ذلك حتى صدق الله ظني، وأنزل على محمد (صلى الله عليه وآله): (ما جعل الله لرجل من قلبين في جوفه). يعني قلبا يحب محمدا وآله، ويعظمهم، وقلبا يعظم به غيرهم كتعظيمهم. أو قلبا يحب به أعداءهم، وبل من أحب أعداءهم فهو يبغضهم ولا يحبهم. - ومن سوى بهم مواليتهم فهو يبغضهم ولا يحبهم. -

This did not stop until Allah^{azwj} Ratified my wish, and Sent down upon Muhammad^{saww}: **[33:4] Allah has not Made for any man two hearts within him** meaning, one heart which loves Muhammad^{saww} and his^{saww} Progeny^{asws} and magnifies them^{asws}, and another heart which magnifies other than them^{asws} in a similar way in which it magnifies them^{asws}. Or, one heart which loves their^{asws} enemies, and one heart which loves those who hate their^{asws} enemies and do not love them^{asws}. - and, who consider equal all those that are their^{asws} friends and those that hate them^{asws} so (they in fact) do not love them^{asws} -.⁵

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ما جعل الله لرجل من قلبين في جوفه. قال: «قال علي بن أبي طالب (عليه السلام): لا يجتمع حبنا و حب عدونا في جوف إنسان، إن الله لم يجعل لرجل من قلبين في جوفه، فيحب بهذا و يبغض بهذا،

⁴ Noor Al Saqalayn – CH 33 H 4

⁵ Tafseer Imam Hassan Al Askari^{asws} – S 371

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 **[33:4] Allah has not Made for any man two hearts within him.** He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'There does not gather love for us^{asws} and love for our^{asws} enemies in a man.

[33:4] Allah has not Made for any man two hearts within him, so he loves with this one and loves with this (other) one.

فأما محبنا فيخلص الحب لنا كما يخلص الذهب بالنار، لا كدر فيه، فمن أراد أن يعلم حبنا فليمتحن قلبه، فإن شارك في حبنا حب عدونا فليس منا، ولسنا منه، والله عدوهم، وجبرئيل، وميكائيل، والله عدو للكافرين».

So, as for the one who loves us^{asws}, he would be sincere in the love for us, just like the gold is purified by the fire, no impurity being left in it. So the one who wants that he should know our^{asws} love, so he should test his heart. So if he associates our^{asws} love with the love for our^{asws} enemies, then he is not from us^{asws}, and we^{asws} are not from him. And Allah^{azwj} would be his enemy, and Jibraeel^{as}, and Mikaeel^{as}. And Allah^{azwj} is the Enemy of the Infidels'.⁶

علي بن إبراهيم، قال: كان سبب نزول هذه السورة، أنه أول من ظاهر في الإسلام كان رجلا يقال له أوس بن الصامت من الأنصار، وكان شيخا كبيرا، فغضب على أهله يوما، فقال لها: أنت علي كظهر أمي، ثم ندم على ذلك، قال: وكان الرجل في الجاهلية إذا قال لأهله: أنت علي كظهر أمي، حرمت عليه إلى آخر الأبد.

Ali Bin Ibrahim (Tafseer Qummi) said,

'The first one to do 'Zihar' in Al-Islam was a man called Aws Bin Al-Samat, from the Helpers, and he was an old man. He got angry with his wife one day and said to her, 'You are unto me like the back of my mother'. Then he regretted that'. And during the era of ignorance, when the man said to his wife, 'You are unto me like the back of my mother', she would become forbidden unto him forever.

وقال أوس [لأهله]: يا خولة: إنا كنا نحرم هذا في الجاهلية، وقد أتانا الله بالإسلام، فاذهبي إلى رسول الله (صلى الله عليه وآله) فسليه عن ذلك، فأنت خولة رسول الله (صلى الله عليه وآله)، فقالت: بأبي أنت و أمي يا رسول الله إن أوس ابن الصامت زوجي و أبو ولدي و ابن عمي، فقال لي: أنت علي كظهر أمي. وكنا نحرم ذلك في الجاهلية، وقد أتانا الله الإسلام بك.

And Aws said to his wife, 'O Khawla! This used to be prohibited during the era of ignorance, and Allah^{azwj} has Brought Al-Islam to us. So go to Rasool-Allah^{saww} and ask him^{saww} about that. So Khawla came to Rasool-Allah^{saww} and said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Aws Bin Al-Samat is my husband, and father of my children, and my cousin, so he said to me, 'You are unto me like the back of my mother'. And we used to be prohibited by that during the era of ignorance, and Allah^{azwj} has Brought to us Al-Islam with you^{saww}'.⁷

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «كان سبب نزول ذلك أن رسول الله (صلى الله عليه وآله) لما تزوج بخديجة بنت خويلد خرج إلى سوق عكاظ في تجارة لها، فرأى زيدا يباع، و رآه غلاما كيسا حصيها «1»، فاشتراه، فلما نبئ رسول الله (صلى الله عليه وآله) دعاه إلى الإسلام فأسلم، و كان يدعى زيد مولى محمد (صلى الله عليه وآله).

⁶ تفسير القمي 2: 171

⁷ تفسير القمي 2: 353

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

'Abu Abdullah^{asws} has said: 'The reason for the Revelation of that is - When Rasool-Allah^{saww} married Khadeeja^{sa}, daughter of Khuwaylid, went out to the market for some business on behalf of her^{sa}. So he^{saww} saw Zayd being sold, and saw him to be a wise, tactful boy. So he^{saww} bought him. When the Prophet^{saww} invited him to Al-Islam, he accepted, and was being called Zayd, slave of Muhammad^{saww}.

فلما بلغ حارثة بن شراحيل الكلبي خيره ولده زيد قدم مكة، وكان رجلا جليلا، فأتى أبا طالب، فقال: يا أبا طالب، إن ابني وقع عليه السبي، وبلغني أنه صار إلى ابن أخيك، فاسأله، إما أن يبيعه، وإما أن يفاديه، وإما أن يعتقه. فكلم أبو طالب رسول الله (صلى الله عليه وآله)، فقال رسول الله (صلى الله عليه وآله): هو حر، فليذهب حيث شاء.

So when the news of his son reached Harisa Bin Sharaheel Al-Kalby, and he was a majestic man, so he came up to Abu Talib^{as} and said, 'O Abu Talib^{as}! My son is now a youth, and it has reached me that he has gone to the son^{saww} of your^{as} brother^{as}. So ask him^{saww}, either he^{saww} sells him, or ransoms him, or frees him'. So Abu Talib^{as} spoke to Rasool-Allah^{saww}. Rasool-Allah^{saww} said: 'He is free, and so he can go wherever he desires to'.

فقام حارثة فأخذ بيد زيد، فقال له: يا بني، الحق بشرفك وحسبك. فقال زيد: لست أفارق رسول الله (صلى الله عليه وآله) أبدا. فقال له أبوه: فتدع حسبك ونسبك، وتكون عبدا لقريش؟ فقال زيد: لست أفارق رسول الله (صلى الله عليه وآله) ما دمت حيا. فغضب أبوه، فقال: يا معشر قريش، اشهدوا أنني قد برئت من زيد، وليس هو ابني.

So Harisa stood up, grabbed the hand of Zayd, and said to him, 'The right is with your nobility and your lineage'. Zayd said, 'I will never separate from Rasool-Allah^{saww}, ever'. So his father said to him, 'You leave your affiliations and your lineage, and become a servant of the Qureysh?' So Zayd said, 'I will never separate from Rasool-Allah^{saww} for as long as I am alive'. So his father got angry and said, 'O group of Qureysh! Bear witness and I am away from Zayd, and he is not my son!'

فقال رسول الله (صلى الله عليه وآله): اشهدوا أن زيدا ابني، أرثه و يرثني. وكان زيد يدعى ابن محمد، وكان رسول الله (صلى الله عليه وآله) يحبه، و سماه: زيد الحب.

So Rasool-Allah^{saww} said: 'Bear witness that Zayd is my^{saww} son. I^{saww} inherit him, and he inherits me^{saww}'. And Zayd was, from then on, called 'Ibn Muhammad^{saww}', and Rasool-Allah^{saww} used to love him, and named him as 'the beloved Zayd'.

فلما هاجر رسول الله (صلى الله عليه وآله) إلى المدينة زوجه زينب بنت جحش، فأبطأ عنه يوما، فأتى رسول الله (صلى الله عليه وآله) منزله يسأل عنه، فإذا زينب جالسة وسط حجرتها تسحق طيبا بفهر لها، فنظر إليها، وكانت جميلة حسنة، فقال: سبحان الله خالق النور، وتبارك الله أحسن الخالقين!

So when Rasool-Allah^{saww} migrated to Al-Medina, he^{saww} got him married to Zaynab Bint Jahsh. He was delayed, one morning, so Rasool-Allah^{saww} came up to his house asking about him. So there was Zaynab seated in the middle of her room, making perfume for herself. So he^{saww} looked towards her, and she was extremely beautiful, so he^{saww} said: 'Glory be to Allah^{azwj}, Creator of the Light. And Blessed is Allah^{azwj}, the best of the Creators'.

ثم رجع رسول الله (صلى الله عليه و آله) إلى منزله، و وقعت زينب في قلبه موقعا عجيبا، و جاء زيد إلى منزله، فأخبرته زينب بما قال رسول الله (صلى الله عليه و آله)، فقال لها زيد: هل لك أن أطلقك حتى يتزوجك رسول الله (صلى الله عليه و آله)؟ فلعلك قد وقعت في قلبه. فقالت: أخشى أن تطلقني و لا يتزوجني رسول الله (صلى الله عليه و آله).

Then Rasool-Allah^{saww} returned to his^{saww} house, and there occurred in the heart of Zaynab, a strange occurrence. Zayd went to his house, so she informed him of what Rasool-Allah^{saww} had said. So Zayd said to her, 'Would you like me to divorce you until Rasool-Allah^{saww} gets married to you? You might have occurred in his^{saww} heart'. So she said, 'I fear, that if you were to divorce me, Rasool-Allah^{saww} may not marry me'.

فجاء زيد إلى رسول الله (صلى الله عليه و آله)، فقال: بأبي أنت و امي- يا رسول الله- أخبرتني زينب بكذا و كذا، فهل لك أن أطلقها حتى تتزوجها؟ فقال له رسول الله (صلى الله عليه و آله): اذهب، و اتق الله، و أمسك عليك زوجك،

So Zayd went to Rasool-Allah^{saww} and said, 'May my father, and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Zaynab has informed me of such and such. Would you^{saww} like me to divorce her until you get married to her?' So Rasool-Allah^{saww} said to him: 'Go! And fear Allah^{azwj}! And attach yourself to your spouse'.

ثم حكى الله، فقال: أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا إِلَى قَوْلِهِ: وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا «3» فزوجه الله من فوقه عرشه،

Then Allah^{azwj} Quoted, so He^{azwj} Said **[33:37] And when you said to him to whom Allah had shown Favour and to whom you had shown a Favour: Keep your wife to yourself and fear Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zayd had accomplished his want of her, We Married her to you, so that there should be no difficulty for the Believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.** Thus, Allah^{azwj} Married her to him^{saww} from the top of His^{azwj} Throne.

فقال المنافقون: يحرم علينا نساء أبنائنا و يتزوج امرأة ابنه زيدا! فأنزل الله في هذا: وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ: يَهْدِي السَّبِيلَ. ثم قال: ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ إِلَى قَوْلِهِ: وَ مَوَالِيكُمْ».

So the hypocrites said, 'He^{saww} prohibits unto us, the wives of our sons, and he^{saww} marries the wife of his^{saww} son Zayd!' So Allah^{azwj} Revealed with regards to this **[33:4] nor has He Made those whom you assert to be your sons as your reAl-sons; these are the words of your mouths; and Allah is Speaking the Truth and He Guides to the Way.** Then Said **[33:5] Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends**.⁸

VERSE 6

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا {6}

⁸ تفسير القمي 2: 172

[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants except that you should do good to your friends; this is in the Written Book

وأما ما ذكرت انهم يستحلون نكاح نوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنكحوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

(Al-Sadiq^{asws}) said: 'And what you have mentioned is that they have permitted for themselves to marry those women whom Allah^{azwj} has Forbidden in His^{azwj} Book, for they are thinking that it has only been Forbidden to us to marry the wives of the Prophet^{saww}, and it is more rightful to start from magnifying the Right of Allah^{azwj} and the prestige of His^{azwj} Rasool^{saww} and the magnification of his^{saww} glory, and what Allah^{azwj} has Forbidden his^{saww} followers to marry his^{saww} wives after His^{azwj} Words, and it is not for you to injure the Rasool-Allah^{saww} nor marry any of his^{saww} wives from after him^{saww} ever, for that is a great (sin) with Allah^{azwj}. And Allah^{azwj} Blessed and High has Said **[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers**, and he^{saww} is a father to them. Then He^{azwj} Said **[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way**.⁹

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحناط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فيما نزلت هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، وَ فِينَا نَزَلَتْ هَذِهِ الْآيَةُ: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، وَ الْإِمَامَةَ فِي عَقْبِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ.

And from him, from Muhammad Bin Muhammad Bin Aasim Al-Kulayni, from Muhammad Bin Yaqoub, from Al-Qasim Al-A'ala, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Aasim Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly,

Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'It was with regards to us^{asws} that this Verse was Revealed **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**, and it was regarding us^{asws} that this Verse was Revealed **[43:28] And He Made it a Word to continue in his progeny. And the Imamate will be in the progeny of Al-Husayn^{asws} up to the Day of Judgement**.¹⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة، عن ابن مسكان، عن عبد الرحيم بن روح القصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، فِيمَنْ نَزَلَتْ؟ فَقَالَ: «نَزَلَتْ فِي الْإِمْرَةِ، إِنْ هَذِهِ الْآيَةُ جَرَتْ فِي وَلَدِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) مِنْ بَعْدِهِ، فَنَحْنُ أَوْلَىٰ بِالْأَمْرِ، وَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ».

⁹ Basaair Al Darajaat – P 10 CH 21 H 1 (Extract)

¹⁰ كمال الدين و تمام النعمة: 8 / 323.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al-Mugheira, from Ibn Muskaan, from Abdul Raheem Bin Rawh Al-Quseyr,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah**, so for whom was it Revealed?' So he^{asws} said: 'It was revealed regarding the Command. This Verse flows in the sons^{asws} of Al-Husayn^{asws} from after him^{asws}. Thus, we^{asws} are the closer to the Command, and with Rasool-Allah^{saww}, than the Believers, and the Emigrants and the Helpers'.

فقلت: فلولد جعفر فيها نصيب؟ فقال: «لا». قلت: فلولد العباس فيها نصيب؟ فقال: «لا». فعددت عليه بطون بني عبد المطلب، كل ذلك يقول: «لا». قال:

So I said, 'Is there any share in it for the sons of Ja'far^{asws}?' He^{asws} said: 'No'. I said, 'Is there any share in it for the sons of Al-Abbas?' He^{asws} said: 'No'. I counted to him^{asws} the children of Abdul Muttalib^{as}, for each of which he^{asws} said: 'No'.

و نسيت ولد الحسن (عليه السلام)، فدخلت بعد ذلك عليه، فقلت له: هل لولد الحسن (عليه السلام) فيها نصيب؟ فقال: «لا والله- يا عبد الرحيم- ما لمحمدي فيها نصيب غيرنا».

And I forgot the sons of Al-Hassan^{asws}. So I came up to him^{asws} after that and said to him^{asws}, 'Is there any share in it for the sons of Al-Hassan^{asws}?' So he^{asws} said: 'No, by Allah^{azwj} – O Abdul Raheem – there is no share in it for a Mohammedan (Muslim) apart from for us^{asws}'¹¹.

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن ثوير بن أبي فاختة، عن أبي عبد الله (عليه السلام)، قال: «لا تعود الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام) أبدا، إنما جرت من علي بن الحسين (عليه السلام) كما قال الله تعالى: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، فلا تكون بعد علي بن الحسين (عليه السلام) إلا في الأعقاب، و أعقاب الأعقاب».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al-Husayn Bin Suweyr Bin Abu Fakhta, who reports:

'Abu Abdullah^{asws} has said: 'The Imamate will not return in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, ever. But rather, it flows from Ali^{asws} Bin Al-Husayn^{asws} just as Allah^{azwj} the High Says **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants**, so it will not occur, after Ali^{asws} Bin Al-Husayn^{asws} except to be in the posterities, and progeny of the progeny'¹².

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لما قبض رسول الله (صلى الله عليه و آله) كان علي (عليه السلام) أولى الناس بالناس، لكثرة ما بلغ فيه رسول الله (صلى الله عليه و آله)، و إقامته للناس، و أخذه بيده، فلما مضى علي (عليه السلام) لم يكن يستطيع علي، و لم يكن ليفعل، أن يدخل محمد بن علي، و لا العباس بن علي، و لا أحدا من ولده،

¹¹ الكافي 1: 228 / 2

¹² الكافي 1: 225 / 1

And from him (Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskaan, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'When Rasool-Allah^{saww} passed away, Ali^{asws} was closest of the people to (to him among) the people, due to the abundance of what (merits) Rasool-Allah^{saww} had preached with regards to him^{asws} (Ali^{asws}) and nominated him^{asws} for the people (as an Imam^{asws}), and grabbed him^{asws} by his^{asws} hand. So when Ali^{asws} (was about to) pass away, it was not (proper) for him to include Muhammad^{as} the son of Ali^{asws}, nor Al-Abbas^{asws} the son of Ali^{asws}, nor any from his^{asws} (other sons for leadership) and he^{asws} did not act (to nominate them).

إِنَّ لِقَالَ الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ): إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْزَلَ فِينَا كَمَا أَنْزَلَ فَيْكَ، وَ أَمْرَ بَطَاعَتِنَا كَمَا أَمْرَ بَطَاعَتِكَ، وَ بَلَغَ فِينَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) كَمَا بَلَغَ فَيْكَ، وَ أَذْهَبَ عَنَّا الرَّجْسَ كَمَا أَذْهَبَهُ عَنكَ.

So Al-Hassan^{asws} and Al-Husayn^{asws} said: 'Surely, Allah^{azwj} Blessed and High Revealed regarding us^{asws} just like He^{azwj} Revealed regarding you^{asws}, and Commanded for our^{asws} obedience just as He^{azwj} Commanded for your^{asws} obedience, and Rasool-Allah^{saww} preached regarding us^{asws} just as he^{saww} preached regarding you^{asws}, and the uncleanness (الرجس) has been Kept away from us^{asws} just as it has been Kept away from you^{asws}.

فَلَمَّا مَضَى عَلِيٌّ (عَلَيْهِ السَّلَامُ) كَانَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) أَوْلَىٰ بِهَا لِكِبْرِهِ، فَلَمَّا تَوَفَّىٰ لَمْ يَسْتَطِعْ أَنْ يَدْخُلَ وَدَهْدَهُ، وَ لَمْ يَكُنْ لِيَفْعَلْ ذَلِكَ، وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ: وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، فَيَجْعَلُهَا فِي وَدَهْدِهِ، إِنَّ لِقَالَ الْحَسَنِ (عَلَيْهِ السَّلَامُ): أَمْرَ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ بَطَاعَتِي كَمَا أَمْرَ بَطَاعَتِكَ وَ طَاعَةِ أَبِيكَ، وَ بَلَغَ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) كَمَا بَلَغَ فَيْكَ وَ فِي أَبِيكَ، وَ أَذْهَبَ عَنِّي الرَّجْسَ كَمَا أَذْهَبَ عَنكَ وَ عَن أَبِيكَ.

So when Ali^{asws} passed away, Al-Hassan^{asws} was the closest to his^{asws} greatness. So when he^{asws} fulfilled it, he^{asws} did not have the leeway that he^{asws} should include his^{asws} sons, and he^{asws} did not do that. And Allah^{azwj} Mighty and Majestic is Saying **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**, So He^{azwj} Made it to be in his^{asws} son. Al-Husayn^{asws} said: 'Allah^{azwj} Blessed and High has Commanded for my^{asws} obedience just as He^{azwj} Commanded by your^{asws} obedience and the obedience to your^{asws} father^{asws}, and Rasool-Allah^{saww} preached regarding me^{asws} just as he^{saww} preached regarding you^{asws} and regarding your^{asws} father^{asws}, and the uncleanness has been Kept away from me^{asws} just as it has been Kept away from you^{asws} and from your^{asws} father^{asws}.

فَلَمَّا صَارَتْ إِلَى الْحَسَنِ (عَلَيْهِ السَّلَامُ) لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ يَسْتَطِيعُ أَنْ يَدْعِيَ عَلَيْهِ، كَمَا كَانَ هُوَ يَدْعِي عَلَى أَخِيهِ وَ عَلَى أَبِيهِ لَوْ أَرَادَ أَنْ يَصْرِفَ الْأَمْرَ عَنْهُ، وَ لَمْ يَكُنَّا لِيَفْعَلًا، ثُمَّ صَارَتْ حِينَ أَفْضَتْ إِلَى الْحَسَنِ (عَلَيْهِ السَّلَامُ)، فَجَرَى تَأْوِيلَ هَذِهِ الْآيَةِ: وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ،

So when it (Imamate) when to Al-Husayn^{asws}, there was not leeway from any one from his^{asws} family that he should claim for it, just as he^{asws} had claimed to his^{asws} brother^{asws}, and his^{asws} father^{asws}, if he wanted that he should take the Matter from him^{asws}, and they did not do it. Then the matter (Imamate) became in Al-Husayn^{asws} as a result, so the explanation of this Verse **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah** took place.

ثم صارت من بعد الحسين (عليه السلام)، لعلي بن الحسين (عليه السلام)، ثم صارت من بعد علي بن الحسين (عليه السلام) إلى محمد بن علي (عليه السلام)». ¹³

Then it came to be, from after Al-Husayn^{asws}, to Ali Bin Al-Husayn^{asws}. Then it came to be, from after Ali Bin Al-Husayn^{asws}, to Muhammad Bin Ali^{asws}.

و قال: «الرجس هو الشك، والله لا نشك في ربنا أبدا».

And he^{asws} said: 'The uncleanness (الرجس) – it is the doubt. By Allah^{azwj}! We^{asws} do not doubt regarding our^{asws} Lord^{azwj}, ever'.¹³

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قضى أمير المؤمنين (صلوات الله عليه) في خالة جاءت تخاصم في مولى رجل مات، فقرأ هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، فدفعت الميراث إلى الخالة، ولم يعط المولى».

And from him (Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays,

'Abu Ja'far^{asws} has said: 'Amir-ul-Momineen^{asws} judged regarding a maternal aunt, who had come disputing regarding (inheritance) a slave (had claimed), whose (master) had passed away. So Amir-ul-Momineen^{asws} recited this Verse [33:6] and **the possessors of relationships some of them are closer to others in the Book of Allah**. So Amir-ul-Momineen^{asws} handed over the inheritance to the maternal aunt, and did not give it to the slave'.¹⁴

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «اختلف علي (عليه السلام) و عثمان بن عفان في الرجل يموت و ليس له عصابة يرثونه، و له ذو قرابة، لا يرثونه. فقال علي (عليه السلام): ميراثه لهم، يقول الله عز و جل: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، و كان عثمان يقول: يجعل في بيت مال المسلمين».

Al-Sheykh, in Al-Tehzeeb, by his chain from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan,

'Abu Abdullah^{asws} has said: 'Ali^{asws} and Usman Bin Affan differed with regards to the man who had died, and there was no group which could inherit from him, and he had relatives which had not inherited from him. So Ali^{asws} said: 'The inheritance is for them. Allah^{azwj} Mighty and Majestic is Saying [33:6] and **the possessors of relationships some of them are closer to others in the Book of Allah**, and Usman was saying, 'Make it to be in the Public Treasury of the Muslims'.¹⁵

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني (رضي الله عنه)، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا القاسم بن العلاء، قال: حدثنا إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحناني، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي ابن أبي طالب (عليهم السلام) أنه قال: «فينا نزلت هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ» 2، و الإمامة في عقب الحسين إلى يوم القيامة، و إن للقائم منا غيبتين إحداهما أطول من الأخرى: أما الأولى، فستة أيام، أو ستة أشهر، أو ست سنين، و أما الأخرى، فيطول أمدها حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجا مما قضينا، و سلم لنا أهل البيت».

¹³ الكافي 1: 227 / 1

¹⁴ الكافي 7: 135 / 2

¹⁵ التهذيب 9: 396 / 1416

And from him, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Al-Qasim Bin Al-A'la, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Asaam Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly, from Ali Bin Al-Husayn, from his father,

'Ali^{asws} Bin Abu Talib^{asws} having said: 'This Verse was Revealed Regarding us^{asws} **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**, and this Verse was Revealed regarding us^{asws} **[43:28] And He Made it a Word to continue in his progeny**. And the Imamate will be in the progeny of Al-Husayn^{asws} up to the Day of Judgement. And for Al-Qaim^{asws} from us^{asws} there will be two occultations, one of which would be longer than the other. As for the first one, so it is six days, or six months, or six years..... And as for the other, so its term would be prolonged to the extent that most of the ones who are speaking about it would turn back from it. So no one would be steadfast upon it except for the one with strong conviction, and healthy understanding, and does not find within himself any objection to what we^{asws} have decided, and submits to us^{asws}, the People^{asws} of the Household'.¹⁶

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن أحمد بن محمد ابن أبي نصر، عن حماد بن عثمان، عن عبد الرحيم بن روح القصير، عن أبي عبد الله (عليه السلام)، قال: إنه سئل عن قول الله عز و جل: وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ، قال: «نزلت في ولد الحسين (عليه السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Ibn Abu Nasr, from Hamaad Bin Usmaan, from Abdul Raheem Bin Rawh Al-Quseyr,

(It has been narrated) from Abu Abdullah^{asws} when he^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah, from the Believers and the Emigrants**, he^{asws} said: 'It was Revealed regarding the sons^{asws} of Al-Husayn^{asws}'.

قال: قلت: جعلت فداك، نزلت في الفرائض؟ قال: «لا» قلت: ففي المواريث؟ فقال: «لا، نزلت في الإمرة».

I said, 'May I be sacrificed for you^{asws}, was it Revealed regarding the Obligations?' He^{asws} said: 'No'. I said, 'So, regarding the inheritance?' So he^{asws} said: 'No, it was Revealed regarding the Command (Imamate)'.¹⁷

وقال أيضا: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن الفضل، عن جعفر بن الحسين الكوفي، عن أبيه، عن محمد بن زيد، مولى أبي جعفر (عليه السلام)، قال: سألت مولاي، فقلت: قوله عز و جل: وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، قال: «هو علي بن أبي طالب (عليه السلام)، معناه أنه رحم النبي (صلى الله عليه و آله)، فيكون أولى به من المؤمنين و المهاجرين».

And said as well, 'Abdul Aziz Bin Yahy narrated to us, from Muhammad Bin Abdul Rahman Bin Al-Fazal, from Ja'far Bin Al-Husayn Al-Kufy, from his father, from Muhammad Bin Zayd,

A slave of Abu Ja'far^{asws} who said, 'I asked my Master^{asws}, so I said, '(What about) the Words of the Mighty and Majestic **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**, he^{asws} said: 'It is Ali^{asws}

¹⁶ كمال الدين و تمام النعمة: 8 / 323.

¹⁷ تأويل الآيات: 2 / 447.

Bin Abu Talib^{asws}, and its Meaning is that he^{asws} is a kin of Rasool-Allah^{saww}, so he^{asws} became closer by it, than the Believers and the Emigrants'.¹⁸

قال: و قوله: وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ قَالَ: نَزَلَتْ فِي الْإِمَامَةِ.

(Ali Bin Ibrahim) said,

'And His^{azwj} Words [33:6] and the possessors of relationships some of them are closer to others in the Book of Allah, were Revealed regarding the Imamate'.¹⁹

في كتاب سعد السعود لابن طاوس رحمه الله روى عنه صلوات الله عليه: انا وعلى ابوا هذه الامة

In the Book Sa'ad Al-Saoud of Ibn Tawoos,

It has been reported that Rasool Allah^{saww} said; 'I^{saww} and Ali^{asws} are the two fathers of this community'.²⁰

في كتاب علل الشرايع باسناده إلى على بن الحسن بن فضال عن أبيه قال: سألت أبا الحسن عليه السلام فقلت له: لم كنى النبي صلى الله عليه واله بابي القاسم؟ فقال لانه كان له ابن يقال له قاسم فكنى به، قال: فقلت: يا ابن رسول الله فهل تراني أهلا للزيادة؟ فقال: نعم أما علمت ان رسول الله صلى الله عليه واله قال، أنا وعلى ابوا هذه الامة؟ قلت: بلى، قال: أما علمت ان عليا عليه السلام قاسم الجنة والنار؟ قلت: بلى، قال: فقيل له أبو القاسم لا أبو القاسم الجنة والنار، فقلت: وما معنى ذلك؟

In the book IIIAl-AI-Sahra'ie, by his chain going up to Ali Bin Al-Hassan Bin Fazaal, from his father who said,

'I asked abu Al-Hassan^{asws}, so I said to him^{asws}, 'Why was the Prophet^{saww} teknonymed as Abu Al-Qasim?' So he^{asws} said: 'Because there was a son^{as} for him^{saww} called Qasim, so he^{saww} was teknonymed by it'. So I said, 'O son^{asws} of Rasool-Allah^{saww}! Can you^{asws} increase this further for me?' So he^{asws} said: 'Yes. But, do you know that Rasool-Allah^{saww} said, 'I^{saww} and Ali^{asws} are the two fathers of this community?' I said, 'Yes'. He^{asws} said: 'But, do you know that Ali^{asws} is the Distributor (قاسم) of the Paradise and the Fire?' I said, 'Yes'. He^{asws} said: 'So he^{saww} was called Abu Al-Qasim, and not 'Abu Al-Qaseym' of the Paradise and the Fire'. So I said, 'And what is the meaning of that?'

فقال: ان شفقة النبي صلى الله عليه واله على امته كشفقة الاباء على - الاولاد وأفضل امته على عليه السلام ومن بعده شفقة على عليهم كشفقته صلى الله عليه واله لانه وصيه وخليفته والامام بعده، فلذلك قال عليه السلام: انا وعلى ابوا هذه الامة،

So he^{asws} said: 'The compassion of the Prophet^{saww} upon his^{saww} community is like the compassion of the father upon their children, and the best of his^{saww} community is Ali^{asws}. And from after him^{saww} the compassioin of Ali^{asws} upon them is like his^{saww} compassion, because he^{asws} is his^{saww} successor^{asws}, and his^{saww} Caliph, and the Imam after him^{saww}. So, it is for that he^{saww} said: 'I^{saww} and Ali^{asws} are the two fathers of this community.

¹⁸ تأويل الآيات 2: 447 / 5.

¹⁹ تفسير القمي 2: 176.

²⁰ Tafseer Noor Al Saqalayn – CH 33 H 15

وصعد النبي صلى الله عليه واله المنبر فقال: من ترك ديناً أو ضياعاً فعلى وإلى ومن ترك مالا فلورثته، فصار بذلك أولى من آبائهم وأمهاتهم وصار أولى بهم منهم بأنفسهم، وكذلك أمير المؤمنين عليه السلام بعده جرى ذلك له مثل ما جرى لرسول الله صلى الله عليه واله.

And the Prophet^{saww} ascended the Pulpit so he^{saww} said: 'The one who leaves behind debts or losses, so it is upon me^{asws}, and the one who leaves wealth, so it is for his inheritors'. Therefore, by that he became closer than their fathers and their mothers, and became closer among them to their own selves. And similar to that, Amir-ul-Momineen^{asws} after him^{saww}. That flowed for him^{asws} similarly to what flowed for Rasool-Allah^{saww},²¹

VERSE 7

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا {7}

[33:7] And when We Took a Covenant from the Prophets and from you, and from Nuh and Ibrahim and Musa and Isa son of Marium, and We Took from them a Solemn Covenant

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 وتعالى، وكان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطئت موطئاً لم يطأه ملك مقرب، ولا نبي مرسل، ولولا أن روحه ونفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز وجل كما قال الله تعالى: قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ، 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 مأخوذاً عليهم لله بالربوبية، 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 لنلا 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

²¹ Tafseer Noor Al Saqalayn – CH 33 H 18

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 بالربوبية، و هو قوله: وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز و جل أفضلهم بالأسامي، فقال: وَ مِنْكَ يَا مُحَمَّد، فقدم رسول الله (صلى الله عليه و آله) لأنه أفضلهم وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فَهَؤُلَاءِ الْخَمْسَةُ أَفْضَلُ الْأَنْبِيَاءِ، وَ رَسُولُ اللَّهِ (صلى الله عليه و آله) 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 Nuh and Ibrahim and Musa and Isa son of Marium**, 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 و آله) 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 (صلى الله عليه و آله) لَتُؤْمِنُنَّ بِهِ وَ تَتَّبِعُنَّهُ «2» يعنى أمير المؤمنين (عليه السلام)، تخبروا أممكم بخبره، و خبر وليه من الأئمة (عليهم السلام)».

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 the Covenant of the Prophets, Saying: “When I Give you a Book and Wisdom; then a Rasool comes to you, confirming what is with you Meaning Rasool-Allah^{saww} You will all believe in him and will 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}”** 22

VERSE 8

لَيْسَ أَلِ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا {8}

[33:8] That He may Question the truthful of their Truth, and He has Prepared for the unbelievers a painful Punishment

الطبرسي، قال: قال الصادق (عليه السلام): «إذا سئل الصادق عن صدقه على أي وجه قاله فيجازى بحسبه، فكيف يكون حال الكاذب!».

Al-Tabarsy said,

‘Al-Sadiq^{asws} said: ‘When the truthful is questioned about his truth, upon any aspect, He^{azwj} Says that he would be Recompensed accordingly, so how would he happen to be upon the condition of the liar!’²³

²² تفسير القمّي 1: 246

²³ مجمع البيان 8: 531

VERSES 9 - 22

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9} إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا {10} هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا {11} وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا {12}

[33:9] O you who believe! Remember the Favour of Allah to you when there came down upon you armies, so We Sent against them a strong wind and armies which you did not see, and Allah Sees what you are doing [33:10] When they came to you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you were conjecturing about Allah, the conjectures [33:11] That is where the Believers were Tried and they were shaken with severe shaking [33:12] And when the hypocrites and those in whose hearts was a disease were saying: Allah and His Rasool did not promise us (victory) but only to deceive

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا^٤ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِذْ يُرِيدُونَ الْإِفْرَارَ {13} وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ آفَاطِرِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا {14} وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْآذِبَارَ^٥ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا {15} قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تَمْتَعُونَ إِلَّا قَلِيلًا {16}

[33:13] And when a party of them said: O people of Yasrib! There is no place for you to stand (here), therefore go back; and a party of them asked permission of the prophet, saying. Our houses are exposed; and they were not exposed; they did not intend except to flee [33:14] And had they (enemy) entered upon them from the sides of it, then if they were exhorted to be treacherous, they would have committed it, and they would not have hesitated with regards to it except for a little while [33:15] And certainly they had made a Covenant with Allah before, that they would not turn (their) backs; and Allah's Covenant shall be questioned about [33:16] Say: Fleeing shall not benefit you if you flee from death or killing, and (if you do) you will not be enjoying except for a little while

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً^٦ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {17} قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ الْبِنَاءَ^٧ وَلَا يَأْتُونَ النَّبِيَّ إِلَّا قَلِيلًا {18} أَشْحَهَ عَلَيْكُمْ^٨ إِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ إِذَا دَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَسِنَّةٍ جَدَادٍ أَشْحَهَ عَلَى الْخَيْرِ^٩ أَوْلَيْتُمْ لَمْ يُؤْمِنُوا فَاحْبِطِ اللَّهُ أَعْمَالَهُمْ^{١٠} وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {19} يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا^{١١} وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ^{١٢} وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا {20}

[33:17] Say: Who is it that can protect you from Allah if He Intends to do you evil, or He Intends to show you Mercy? And they will not find for themselves besides Allah any guardian or a helper [33:18] Allah Knows those among you who hinder others, and those who say to their brethren: Come to us; and they come not to the fight except a few [33:19] Being niggardly with respect to you; but when fear comes, you will see them looking towards you, their eyes rolling being overwhelmed from the death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has Confiscated their deeds; and that was easy for Allah [33:20] They were calculating that the allies had not gone, and if the

allies should return they would wish to be in the deserts wandering with the Bedouins asking for news about you, and if they were among you they would not fight except for a few

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا {21} وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا {22}

[33:21] Certainly you have in the Rasool-Allah an excellent exemplar for him who hopes in Allah and the Last Day and remembers Allah a lot [33:22] And when the Believers saw the allies, they said: This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the truth; and it only increased them in faith and submission

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَانَ بْنِ عُمَانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى التَّلِّ الَّذِي عَلَيْهِ مَسْجِدُ الْفَتْحِ فِي غَزْوَةِ الْأَحْزَابِ فِي لَيْلَةٍ ظُلْمَاءَ قَرَّةٍ فَقَالَ مَنْ يَذْهَبُ فَيَأْتِينَا بِخَبَرِهِمْ وَ لَهُ الْجَنَّةُ فَلَمْ يَقُمْ أَحَدٌ ثُمَّ أَعَادَهَا فَلَمْ يَقُمْ أَحَدٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِيَدِهِ وَمَا أَرَادَ الْقَوْمُ أَرَادُوا أَفْضَلَ مِنَ الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Abaan Bin Usmaan, from the one who narrated to him, who has narrated the following:

Abu Abdullah^{asws} has said: 'The Rasool-Allah^{saww} stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. So he^{saww} said: 'Who will go and bring their news to us, and the Paradise will be for him'. No one stood up. He^{saww} then repeated it. Still no one stood up'. Abu Abdullah^{asws} said, with a hand gesture: 'What the people wanted was something higher than the Paradise'.

ثُمَّ قَالَ مَنْ هَذَا فَقَالَ حُدَيْفَةُ فَقَالَ أَمَا تَسْمَعُ كَلَامِي مُنْذُ اللَّيْلَةِ وَ لَا تَكَلَّمُ أَ فَبُرْتَ فَقَامَ حُدَيْفَةُ وَ هُوَ يَقُولُ الْفُرَّ وَ الضَّرُّ جَعَلَنِي اللَّهُ فِدَاكَ مَنَعَنِي أَنْ أَجِيبَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) انْطَلِقْ حَتَّى تَسْمَعَ كَلَامَهُمْ وَ تَأْتِيَنِي بِخَبَرِهِمْ فَلَمَّا ذَهَبَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى تَرُدَّهُ وَ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا حُدَيْفَةُ لَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي فَأَخَذَ سَيْفَهُ وَ قَوْسَهُ وَ حَجَفْتَهُ قَالَ حُدَيْفَةُ فَخَرَجْتُ وَ مَا بِي مِنْ ضُرٍّ وَ لَا فُرٍّ فَمَرَرْتُ عَلَى بَابِ الْخَنْدَقِ وَ قَدْ اعْتَرَاهُ الْمُؤْمِنُونَ وَ الْكُفَّارُ

Then he^{saww} said; 'Who is this?' He said, 'Huzeyfa'. So he^{saww} said; 'Did you not hear my^{saww} words since the night and I^{saww} have been speaking? Come closer'. So Huzeyfa stood up and he was saying, 'It was neither the cold nor the harm which prevented me, may I be sacrificed for you^{saww}'. So the Rasool Allah^{saww} said: 'Go to them until you can hear their speech, and come to me^{saww} with their news'. So when he went, the Rasool Allah^{saww} said; 'Our Allah^{azwj}! Protect him from his front, and from his back, and from his right, and from his left, until he returns'. And the Rasool Allah^{saww} said to him; 'O Huzeyfa, do not narrate anything until you come to me^{saww}'. So he took his sword, and his bow, and his shield. Huzeyfa said, 'I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Believers from the Infidels'.

فَلَمَّا تَوَجَّهَ حُدَيْفَةُ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ نَادَى يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ أَكْثِيفَ هَمِّي وَ عَمِّي وَ كَرِّبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

So when Huzayfa left, the Rasool Allah^{saww} arose and called out: 'O Helper of the afflicted, and O Responder to the distressed, Uproot my^{saww} stress, and my^{saww} grief, and my^{saww} affliction, for You^{azwj} can See my^{saww} condition, and the condition of my^{saww} companions!'

فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ ذَكَرُهُ قَدْ سَمِعَ مَقَالَتَكَ وَ دُعَاكَ وَ قَدْ أَجَابَكَ وَ كَفَاكَ هَؤُلَاءِ عَدُوَّكَ فَجَنَّا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى رُكْبَتَيْهِ وَ بَسَطَ يَدَيْهِ وَ أَرْسَلَ عَيْنَيْهِ ثُمَّ قَالَ شُكْرًا شُكْرًا كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي

So Jibraeel^{as} descended unto him^{saww} and said; 'O Rasool Allah^{saww}! Verily Allah^{azwj} has Heard your^{saww} speech, and your^{saww} supplication, and has Answered you^{saww}, and Suffices for you^{saww} against your^{saww} enemies'. So the Rasool-Allah^{saww} went down on his^{saww} knees, and extended his^{saww} hands, and shed tears from his^{saww} eyes, then said: 'شُكْرًا شُكْرًا كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي' 'Thank You^{azwj}, thank You^{azwj} for being Merciful to me^{saww} and to my^{saww} companions'.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحًا مِنَ السَّمَاءِ الدُّنْيَا فِيهَا حَصَى وَ رِيحًا مِنَ السَّمَاءِ الرَّابِعَةِ فِيهَا جَنْدَلٌ قَالَ حُدَيْفَةُ فَخَرَجْتُ فَإِذَا أَنَا بِنِيرَانِ الْقَوْمِ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَوَّلُ رِيحٌ فِيهَا حَصَى فَمَا تَرَكَتُ لَهُمْ نَارًا إِلَّا أَدْرَتْهَا وَ لَا حِيَاءَ إِلَّا طَرَحْنَهُ وَ لَا رُمَحًا إِلَّا أَلْفَنَهُ حَتَّى جَعَلُوا يَنْتَرِسُونَ مِنَ الْحَصَى فَجَعَلْنَا نَسْمَعُ وَفَعَّ الْحَصَى فِي الْأَتْرِسَةِ

Then the Rasool-Allah^{saww} said: 'Allah^{azwj} has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock'. Huzeyfa said, 'I went out and I saw that the people had lit many fires. And the first soldier of Allah^{azwj}, a wind in which was gravel, struck them. So it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields'.

فَجَاسَ حُدَيْفَةُ بَيْنَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ فَقَامَ إِبْلِيسُ فِي صُورَةِ رَجُلٍ مُطَاعٍ فِي الْمُشْرِكِينَ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ نَزَلْتُمْ بِسَاحَةِ هَذَا السَّاحِرِ الْكَذَّابِ الْوَالِي وَ إِنَّهُ لَنْ يَفُوتَكُمْ مِنْ أَمْرِهِ شَيْءٌ فَإِنَّهُ لَيْسَ سَنَةٌ مَقَامٌ قَدْ هَلَكَ الْخَفُّ وَ الْحَافِرُ فَارْجِعُوا وَ لِيَنْظُرُ كُلُّ رَجُلٍ مِنْكُمْ مَنْ جَلِيسُهُ قَالَ حُدَيْفَةُ فَتَنَظَرْتُ عَنْ يَمِينِي فَضَرَبْتُ بِيَدِي فَقُلْتُ مَنْ أَنْتَ فَقَالَ مُعَاوِيَةُ فَقُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو

Huzayfa sat down in between two men from the Polytheists. Iblees^{la} stood up in the form of an obedient man among the Polytheists. He^{la} said, 'O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from his^{saww} matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed. So return, and every man from among you should look at the one who is seated next to him'. Huzayfa said, 'So I looked on my right and tapped on his shoulder and said, 'Who are you?' He said, 'Muawiya'. So I said to the one who was on my left, 'Who are you?' He said, 'Suhayl Bin Amro'.

قَالَ حُدَيْفَةُ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَعْظَمُ فَقَامَ أَبُو سُفْيَانَ إِلَى رَاجِلَتِهِ ثُمَّ صَاحَ فِي قُرَيْشِ النَّجَاءِ النَّجَاءِ وَ قَالَ طَلْحَةُ الْأَرْدِيُّ لَقَدْ رَأَيْتُكُمْ مُحَمَّدٌ بَشَرٌ ثُمَّ قَامَ إِلَى رَاجِلَتِهِ وَ صَاحَ فِي بَنِي أَشْجَعِ النَّجَاءِ النَّجَاءِ وَ فَعَلَ عَيْنَيْهِ بِنُ حِصْنٍ مِثْلَهَا ثُمَّ فَعَلَ الْحَارِثُ بْنُ عَوْفِ الْمُرَنْبِيِّ مِثْلَهَا ثُمَّ فَعَلَ الْأَفْرَعُ بْنُ حَابِسٍ مِثْلَهَا وَ دَهَبَ الْأَحْزَابُ وَ رَجَعَ حُدَيْفَةُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ الْخَبْرَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّهُ كَانَ لِيُشْبِهَ يَوْمَ الْقِيَامَةِ.

Huzayfa said, 'And the greater soldier of Allah^{azwj} arrived. So Abu Sufyan arose to be on his camel, then shouted among the Qureysh, 'The safety, the safety!' And Talha

Al-Azdy said, 'Muhammad^{saww} has increased your injuries!' Then he climbed upon his camel and shouted among the Clan of Ashja'a, 'The safety, the safety!' And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqra'a Bin Habis acted similarly. And so the confederated tribes (Al-Ahzaab) went away'. And Huzayfa returned to the Rasool Allah^{saww} and informed him^{saww} of the news. And Abu Abdullah^{asws} said: 'It had resembled the Day of Judgement for them'.²⁴

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، مع بعض اليهود، في حديث: «قال اليهودي: فإن هذا هودا قد انتصر الله له من أعدائه بالريح، فهل فعل لمحمد شيئاً من هذا؟ قال له علي (عليه السلام): لقد كان كذلك، و محمد (صلى الله عليه و آله) اعطي ما هو أفضل من هذا، إن الله عز و جل قد انتصر له من أعدائه بالريح يوم الخندق، إذ أرسل عليهم ريحا تذر الحصى و جنودا لم يروها،

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from Amir-ul-Momineen^{asws} with one of the Jews, in a Hadeeth – The Jew said, 'So this is Hud^{as}, whom Allah^{azwj} had Helped him^{as} against his^{as} enemies with the Wind. So did He^{azwj} Do for Muhammad^{saww} anything from this?' Ali^{asws} said to him: 'It has been like that. And what Muhammad^{saww} had been Given is higher than this. Allah^{azwj} Mighty and Majestic had Helped him^{saww} against his^{saww} enemies with the Wind on the day of Al-Khandaq, when He^{azwj} Sent against them a wind raising the gravel and an army which they could not see.

فزاد الله تبارك و تعالى محمدا (صلى الله عليه و آله) على هود بثمانية آلاف ملك، و فضله على هود بأن ريح عاد ريح سخط، و ريح محمد (صلى الله عليه و آله) ريح رحمة، قال الله تبارك و تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً وَ جُنُوداً لَمْ تَرَوْهَا».

Thus, Allah^{azwj} Blessed and High Increased for Muhammad^{saww} over Hud^{as} by eighty thousand Angels, and Preferred him^{saww} over Hud^{as} because the wind for (Helping) Aad was a wind of Anger, and the wind (for Helping) Muhammad^{saww} was a wind of Mercy. Allah^{azwj} Blessed and High Says **[33:9] O you who believe! Remember the Favour of Allah to you when there came down upon you armies, so We Sent against them a strong wind and armies which you did not see'**.²⁵

و في رواية علي بن إبراهيم: نزلت هذه الآية في الثاني لما قال لعبد الرحمن بن عوف: هلم ندفع محمدا إلى قريش و نلحق نحن بقومنا: بحسبون الأحراب لم يذهبوا و إن يأت الأحراب يودوا لو أنهم بادون في الأعراب يسئلون عن أنبائكم و لو كانوا فيكم ما قاتلوا إلا قليلاً لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجوا الله و اليوم الآخر و ذكر الله كثيراً.

And in a report – from Ali Bin Ibrahim,

'This Verse was Revealed regarding the second one when he said to Abdul Rahman Bin Awf, 'Let us hand over Muhammad^{saww} to the Qureish and attach ourselves to our own people **[33:20] They were calculating that the allies had not gone, and if the allies should return they would wish to be in the deserts wandering with**

²⁴ الكافي 8: 420 / 277

²⁵ الاحتجاج: 212.

the Bedouins asking for news about you, and if they were among you they would not fight except for a few.²⁶

فرار أبي بكر وعمر في الحروب وسوء أدبهما عند الصلح

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).

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation

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 لامس، 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 - يكنيه -: (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’.

²⁶ تفسير القمي 2: 188.

لم يكن لأبي بكر وعمر أي سابقة في الدين

وإن بعض من سميت ما كان ذا بلاء ولا سابقة ولا مبارزة قرن ولا فتح ولا نصر غير مرة واحدة، ثم فر ومنح عدوه دبره ورجع يجبن أصحابه ويجبنونه وقد فر مرارا فإذا كان عند الرخاء والغنيمة تكلم وتغير وأمر ونهى.

Abu Bakr and Umar never went forward in the Religion

And one of them from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

ولقد نادى ابن عبد ود - يوم الخندق - باسمه، فحاد عنه ولاذ بأصحابه حتى تبسم رسول الله صلى الله عليه وآله مما رأى به من الرعب وقال صلى الله عليه وآله: (أين حبيبي علي؟ تقدم يا حبيبي يا علي).

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that the Messenger of Allah^{saww} smiled when he^{saww} saw him to be so horrified and he^{saww} said: ‘Where is my^{saww} beloved Ali^{asws}? Go forth O my^{saww} beloved, O Ali^{asws}’.

عبادتهما الأصنام بعد الإسلام

وهو القائل يوم الخندق لأصحابه الأربعة - أصحاب الكتاب والرأي - : (والله إن ندفع محمدا إليهم برمته نسلم من ذلك، حين جاء العدو من فوقنا ومن تحتنا) كما قال الله تعالى: (وزلزلوا زلزالا شديدا)، (وظنوا بالله الظنونا)، (وقال المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غورا).

They both worshipped the idols after Al-Islam

And he was the one who told his four companions – his writers and his advisors, ‘By Allah^{azwj}, if we hand over Muhammad^{saww} to them outright, we will be safe from that’, and this was when we had enemies from the top of us and from underneath us, as Allah^{azwj} Said **“[33:11] and they were shaken with a severe shaking”, “[33:10] and you began to think diverse thoughts of Allah”, “[33:12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive”.**

فقال له صاحبه: (لا، ولكن نتخذ صنما عظيما نعبده لأننا لا نأمن أن يظفر ابن أبي كبشة فيكون هلاكنا ولكن يكون هذا الصنم لنا ذخرا فإن ظفرت قريش أظهرنا عبادة هذا الصنم وأعلمناهم أنا لن نفارق ديننا، وإن رجعت دولة ابن أبي كبشة كنا مقيمين على عبادة هذا الصنم سرا).

So his companion said to him, ‘No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. So if the Qureish are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha returns, then we will remain on the worship of this idol in secret’.

فنزل جبرئيل عليه السلام فأخبر النبي صلى الله عليه وآله بذلك، ثم خبر به رسول الله صلى الله عليه وآله بعد قتلي ابن عبد ود. فدعاهما فقال: (كم صنم عبدتما في الجاهلية)؟ فقالا: يا محمد، لا تعيرنا بما مضى في الجاهلية. فقال صلى الله عليه وآله لهما: (فكم صنم تعبدان يومكما هذا)؟ فقالا: والذي بعثك بالحق نبيا ما نعبد إلا الله منذ أظهرنا من دينك ما أظهرنا.

So Jibraeel, may Peace be upon him, descended and informed the Prophet^{saww} of that, then Rasool-Allah^{saww} informed about it after I^{asws} had killed Ibn Abd Wad. So he^{saww} called both of them over. He^{saww} said: 'How many idols did you two worship during the era of ignorance?' They said, 'O Muhammad^{saww}, do not embarrass us of what has passed in the era of ignorance'. He^{saww} said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who^{azwj} Sent you^{saww} with the truth as a Prophet^{saww}, we have not worshipped any except Allah^{azwj} since appeared to us from your^{saww} Religion what appeared to us'.

فقال: يا علي، خذ هذا السيف، فانطلق إلى موضع كذا وكذا فاستخرج الصنم الذي يعبدانه فاهشمه. فإن حال بينك وبينه أحد فاضرب عنقه. فانكبا على رسول الله صلى الله عليه وآله فقالا: استرنا سترك الله. فقلت أنا لهما: (اضمنا لله ولرسوله أن لا تعبدا إلا الله ولا تشركا به شيئا). فعاهدا رسول الله صلى الله عليه وآله على ذلك. وانطلقت حتى استخرجت الصنم من موضعه وكسرت وجهه ويديه وجذمت رجليه، ثم انصرفت إلى رسول الله صلى الله عليه وآله. فوالله لقد عرفت ذلك في وجههما علي حتى ماتا

He^{saww} said: 'O Ali^{asws}, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you^{asws} and it, strike his neck'. They both fell down in front of Rasool-Allah^{saww} and said, 'Veil us, Allah^{azwj} will Veil you^{saww}'. So I^{asws} said to both of them: 'Do you two give the guarantee to Allah^{azwj} and to His^{azwj} Rasool^{saww} that you will not worship any except for Allah^{azwj} and will not associate anything with Him^{azwj}?' They made an oath to Rasool-Allah^{saww} for that. And I^{asws} went until I^{asws} took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I^{asws} went to the Messenger of Allah^{saww}. By Allah^{azwj}, I^{asws} saw that (embarrassment) in both of their faces up to the day they died.²⁷

VERSES 23 & 24

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا {23} لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا {24}

[33:23] From the Believers are men who ratified what Covenant Allah Made with them: so among them is one who accomplished his vow, and among them is one who awaits, and they have not changed in the least [33:24] That Allah may Recompense the truthful for their truth, and Punish the hypocrites if He so Desires to or turn to them (mercifully); surely Allah is Forgiving, Merciful

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أحمد بن محمد ابن يزيد، عن سهل بن عامر البجلي، عن عمرو بن أبي المقدم، عن أبي إسحاق، عن الحارث، عن محمد بن الحنفية (رضي الله عنه)، و عمرو بن أبي المقدم، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال علي (عليه السلام): «كنت عاهدت الله عز وجل ورسوله (صلى الله عليه وآله) وأنا، و عمي حمزة، و أخي جعفر، و ابن عمي عبيدة بن الحارث على أمر و فينا به الله و لرسوله، فتقدمني أصحابي و خلفت بعدهم لما أراد الله عز وجل، فأنزل الله سبحانه فينا: مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا

²⁷ Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extracts)

عاهدوا الله عليه فمنهم من قضى نحبه حمزة، و جعفر، و عبدة و منهم من ينتظر و ما بدلوا تبديلاً. فأنا المنتظر، و ما بدلت تبديلاً».

Muhammad Bin Al-Abbas, from Ahdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ahmad Bin Muhammad Ibn Yazeed, from Sahl Bin Aamir Al-Bajaly, from Amro Bin Abu Al-Maqdaam, from Abu Is'haq, from Al-Haarid, from Muhammad Bin Al-Hanafiyya, and Amro Bin Abu Al-Maqdaam, from Jabir,

'Abu Ja'far^{asws} having said: 'Ali^{asws} said: 'I^{asws} Covenanted with Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww} – myself^{asws}, and my^{asws} uncle Hamza^{as}, and my^{asws} brother Ja'far^{as}, and my^{asws} cousin Ubeyda Bin Al-Haarid – upon a Command that we shall fulfill it for the Sake of Allah^{azwj} and for His^{azwj} Rasool^{saww}. So my^{asws} companions preceded me^{asws} and I^{asws} was behind them when Allah^{azwj} Mighty and Majestic Intended, so Allah^{azwj} the Glorious Revealed **[33:23] From the Believers are men who ratified what Covenant Allah Made with them: so among them is one who accomplished his vow – Hamza^{as}, and Ja'far^{as}, and Ubeyda and among them is one who awaits, and they have not changed in the least.** So I^{asws} am the awaiter (المنتظر), and did not change in the least'.²⁸

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: من المؤمنين رجال صدقوا ما عاهدوا الله عليه: «أي لا يغيروا أبداً فمنهم من قضى نحبه أي أجله، و هو حمزة، و جعفر بن أبي طالب و منهم من ينتظر أجله، يعني عليا (عليه السلام)، و ما بدلوا تبديلاً ليجزي الله الصادقين بصدقهم و يُعذب المنافقين إن شاء».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[33:23] From the Believers are men who ratified what Covenant Allah Made with them:** i.e., they do not alter (their position) **so among them is one who accomplished his vow**, i.e., his term, and it is Hamza^{as}, and Ja'far^{as} Bin Abu Talib^{as} **and among them is one who awaits**, for his^{asws} term, Meaning Ali^{asws} **and they have not changed in the least, [33:24] That Allah may Recompense the truthful for their truth, and Punish the hypocrites if He so Desires to**'.²⁹

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا

He^{asws} said: 'O Abu Muhammad, Allah^{azwj} has Mentioned you (Shias) in His^{azwj} Book. He^{azwj} said: **[33:23] From the Believers are men who ratified what Covenant Allah Made with them: so among them is one who accomplished his vow and among them is one who awaits, and they have not changed in the least**'.

إِنَّكُمْ وَفِيئْتُمْ بِمَا أَخَذَ اللَّهُ عَلَيْهِ مِيثَاقَكُمْ مِنْ وَلَايَتِنَا وَ أَنْتُمْ لَمْ تَبَدَّلُوا بِنَا غَيْرَنَا وَ لَوْ لَمْ تَفْعَلُوا لَعَيَّرَكُمُ اللَّهُ كَمَا عَيَّرَهُمْ حَيْثُ يَقُولُ جَلَّ ذِكْرُهُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ قُلْتُ جُعَلْتُ فِدَاكَ زِدْنِي

You all have been loyal to the Covenant which Allah^{azwj} has Taken from you, of our^{asws} Wilayah, and you never exchanged us^{asws} for others. Had you not done that, Allah^{azwj} would have Reproached you just as He^{azwj} Reproached them where He^{azwj}, Majestic is His^{azwj} Remembrance, Said: **“[7:102] And We did not find in most of**

²⁸ تأويل الآيات 2: 449 / 8

²⁹ تفسير القمي 2: 188

them any (faithfulness to) covenant, and We found most of them to be certainly transgressors’. O Abu Muhammad, have I^{asws} made you happy?’ He said, ‘May I be sacrificed for you^{asws}, increase it for me’.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ مِنْ أَحَبِّكَ ثُمَّ مَاتَ فَقَدْ قَضَى نَحْبَهُ وَ مِنْ أَحَبِّكَ وَ لَمْ يَمُتْ فَهُوَ يَنْتَظِرُ وَ مَا طَلَعَتْ شَمْسٌ وَ لَا غَرَبَتْ إِلَّا طَلَعَتْ عَلَيْهِ بَرَزَقٍ وَ إِيْمَانٍ وَ فِي نُسخَةِ نُورٍ.

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Abdullah Bin Maymoun Al-Qaddaah, who has narrated the following:

Abu Abdullah^{asws} says that the Rasool Allah^{saww} said: ‘O Ali^{asws}! The one who loves you^{asws}, then dies, so he accomplished his vow. And the one who loves you^{asws} and has not died yet, so he is waiting. And the sun does not rise nor sets except that it comes to him with sustenance and the faith’. And in another copy (it says): ‘Light’.³¹

في كتاب مقتل الحسين لابي مخنف ان الحسين عليه السلام لما أخير بقتل رسوله عيد الله بن يقطر تغرغرت عينه بالدموع وفاضت على خديه ثم قال: (و منهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلا).

In the book, MaqtAl-AI-Husayn^{asws} of Abu Al-Makhnaf –

When Al-Husayn^{asws} was informed of the murder of his^{asws} messenger Abdullah Bin Yaqtar, a torrent of tears flowed from his^{asws} eyes and flowed onto his^{asws} cheeks. Then he^{asws} said: **[33:23] so among them is one who accomplished his vow, and among them is one who awaits, and they have not changed in the least’.**³²

في كتاب المناقب لابن شهر آشوب ان اصحاب الحسين عليه السلام بكر بلا كانوا كل من أراد الخروج ودع الحسين عليه السلام وقال: السلام عليك يا ابن رسول الله فيجيبه: وعليك السلام ونحن خلفك وبقراً (فمنهم من قضى نحبه ومنهم من ينتظر).

In the book Al-Manaqib of Ibn Shehr Ashub –

‘The companions of Al-Husayn^{asws} at Karbala, whenever each one of them wanted to go out, said farewell to Al-Husayn^{asws} and said, ‘Peace be upon you^{asws}, O son^{asws} Rasool-Allah^{saww}’. So he^{asws} answered them: ‘And peace be upon you, and we are behind you’. And he^{asws} recited **[33:23] so among them is one who accomplished his vow, and among them is one who awaits’.**³³

VERSE 25

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا^٥ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْفِتَالَ^٦ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا {25}

[33:25] And Allah Repulsed the unbelievers in their rage; they did not attain any good, and Allah Sufficed the Believers in the battle; and Allah is Strong, Mighty

³⁰ الكافي 8: 34 / 6.

³¹ الكافي 8: 306 / 475.

³² Tafseer Noor Al Saqalayn – CH 33 H 56

³³ Tafseer Noor Al Saqalayn – CH 33 H 57

الطبرسي: في معنى الآية: قيل: بعلي بن أبي طالب، وقتله عمرو بن عبد ود، و كان ذلك سبب هزيمة القوم، عن عبد الله بن مسعود. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al-Tabarsy –

Regarding the Meaning of the Verse, said, 'By Ali Bin Abu Talib^{asws}, and he^{asws} killed Amro Bin Abd Wadd, and that was the reason for the defeat of the people (enemies) – from Abdullah Bin Mas'ud. And it is (also) reported from Abu Abdullah^{asws},³⁴

VERSE 26 & 27

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا {26}

وَأُورَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا^ع وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {27}

[33:26] And He Brought down those of the followers of the Book who backed them from their fortresses and He Cast the terror into their hearts; some you killed and some (of them) you took as captives [33:27] And He Made you to be heirs to their land and their dwellings and their wealth, and (to) a land which you have not yet trodden on, and Allah has Power over all things

علي بن إبراهيم: و نزل في بني قريظة: و أنزل الذين ظاهروهم من أهل الكتاب من صياصيهم و قذف في قلوبهم الرعب فريقتا تقتلون و تأسرون فريقتا و أورثكم أرضهم و ديارهم و أموالهم و أرضا لم تطوها و كان الله على كل شيء قديرا

Ali Bin Ibrahim –

And it was Revealed regarding the Clan of Qureyza **[33:26] And He Brought down those of the followers of the Book who backed them from their fortresses and He Cast the terror into their hearts; some you killed and some you took as captives [33:27] And He Made you to be heirs to their land and their dwellings and their wealth, and (to) a land which you have not yet trodden on, and Allah has Power over all things'**.

فلما دخل رسول الله (صلى الله عليه و آله) المدينة، و اللواء معقود، أراد أن يغتسل من الغبار، فناداه جبرئيل: «عذيرك من محارب، و الله ما وضعت الملائكة لأمتها، فكيف تضع لأمتك؟ إن الله يأمرك أن لا تصلي العصر إلا ببني قريظة، فإني متقدمك، و مزلزل بهم حصنهم، إنا كنا في آثار القوم، نزجرهم زجرا، حتى بلغوا حمراء الأسد.

So when Rasool-Allah^{saww} entered Al-Medina, and the flag was tied up, he^{saww} intended to bathe (to be free) from the dust. Jibraeel^{as} called out to him^{saww}: 'Your^{saww} nobility is from a warrior, and Allah^{azwj} did not Place the Angels for its community, so how would He^{azwj} Place it for your^{saww} community? Allah^{azwj} Commands you^{saww} that you^{saww} should not Pray Al-Asr (Afternoon Prayer) except by the Clan of Qureyza. So I^{as} am preceding you^{saww}, and will shake them in their fortresses. We are in the footsteps of the people. We will restrain them with a restrain until you^{saww} reach Hamraa Al-Asad'.

فخرج رسول الله (صلى الله عليه و آله)، فاستقبله حارثة بن النعمان، فقال له: «ما الخبر، يا حارثة؟». قال: بأبي أنت و امي- يا رسول الله- هذا دحية الكلبي ينادي في الناس: ألا لا يصلين العصر أحد إلا في بني قريظة. فقال: «ذلك جبرئيل،

³⁴.550:8 جمع البيان

أدعوا لي علياً». فجاء علي (عليه السلام)، فقال له: «ناد في الناس: لا يصلين أحد العصر إلا في بني قريظة». فجاء أمير المؤمنين (عليه السلام)، فنادى فيهم، فخرج الناس، فبادروا إلى بني قريظة.

So Rasool-Allah^{saww} went out, and Haaris Bin Al-No'man met him^{as}. He^{saww} said to him; 'What is the news, O Haaris?' He said, 'May my father and my mother be sacrificed for you^{saww} – O Rasool-Allah^{saww} – Dahiyat Al-Kalby is calling out among the people, 'No one should Pray Al-Asr except by the Clan of Qureyza!' So he^{saww} said: 'That is Jibraeel^{as}. Call Ali^{asws} for me'. So Ali^{asws} came, and he^{saww} said to him^{asws}: 'Call out among the people: 'No one should Pray Al-Asr except by the Clan of Qureyza'. So Amir-ul-Momineen^{asws} went and called out among the people, and took them to the Clan of Qureyza.

و خرج رسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام) بين يديه، مع الراية العظمى، و كان حيي بن أخطب لما انهزمت قريش، جاء و دخل حصن بني قريظة، فجاء أمير المؤمنين (عليه السلام) و أحاط بحصنهم، فأشرف عليهم كعب بن أسد من الحصن يشتمهم، و يشتم رسول الله (صلى الله عليه و آله)، فأقبل رسول الله (صلى الله عليه و آله) على حمار، فاستقبله أمير المؤمنين (عليه السلام)، فقال: «بأبي أنت و أمي- يا رسول الله- لا تدن من الحصن». فقال رسول الله (صلى الله عليه و آله): «يا علي، لعلمهم شتموني؟ إنهم لو قد رأوني لأذلمهم الله».

And Rasool-Allah^{saww} went out, and Amir-ul-Momineen^{asws} was in front of him^{saww}, with the great Flag. And when Qureish were defeated, Hayy Bin Akhtab went and entered the fortress of the Clan of Qureyza. So Amir-ul-Momineen^{asws} came and surrounded their fortress. So Ka'ab Bin Asad came out from the fortress and insulted them, and insulted Rasool-Allah^{saww}. So Rasool-Allah^{saww} came over upon a donkey, but Amir-ul-Momineen^{asws} faced him^{saww} and said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww} – O Rasool-Allah^{saww} – Do not approach the fortress'. So Rasool-Allah^{saww} said: 'O Ali^{asws}! Is it because they are insulting me^{saww}? If they were to see me^{saww}, Allah^{azwj} would Humiliate them'.

و كان حول الحصن نخل كثير، فأشار إليه رسول الله (صلى الله عليه و آله) بيده، فتباعد عنه، و تفرق في المفازة، و أنزل رسول الله (صلى الله عليه و آله) العسكر حول حصنهم، فحاصرهم ثلاثة أيام، فلم يطلع منهم أحد رأسه، فلما كان بعد ثلاثة أيام نزل إليه غزال بن شمول، فقال: يا محمد، تعطينا ما أعطيت إخواننا من بني النضير؟ احقن دماءنا، و نخلي لك البلاد و ما فيها، و لا نكتمك شيئاً. فقال: «لا، أو تنزلون على حكمي».

And around the fortress there was a huge palm tree. Rasool-Allah^{saww} gestured towards it by his^{saww} hand, so it distanced itself from it, and separated to be in the wasteland. And Rasool-Allah^{saww} encamped the soldiers around the fortress. So they besieged them for three days. Not one of them stuck their heads out from it. So after the three days, Gazaal Bin Shamoul came down to them, so he said, 'O Muhammad^{saww}! Give us what was given to our brother from the Clan of Nuzeyr. Spare our blood, and we shall leave for you^{saww} the town and whatever is in it, and we shall not conceal anything'. So he^{saww} said: 'No, or you yield to two of my^{saww} judgements'.

فرجع، و بقوا أياماً، فبكت النساء و الصبيان إليهم، و جزعوا جزعاً شديداً، فلما اشتد عليهم الحصار نزلوا على حكم رسول الله (صلى الله عليه و آله)، فأمر رسول الله (صلى الله عليه و آله) بالرجال، فكتفوا، و كانوا سبع مائة، و أمر بالنساء، فعزلن.

So he returned, and remained for a day. The women and children among them cried, and they grieve with a severe grievance. So when the siege became difficult upon them, they yielded to the judgement of Rasool-Allah^{saww}. So Rasool-Allah^{saww}

ordered for the men to be bound, and there were seven hundred of them, and ordered for the women to be dismissed.

فاخرج كعب بن أسد، مجموعة يديه إلى عنقه، و كان جميلا و سميما، فلما نظر إليه رسول الله (صلى الله عليه و آله)، قال له: «يا كعب، أما نفعتك وصية ابن الحواس؟! الحبر الذكي الذي قدم عليكم من الشام، فقال: تركت الخمر و الخنزير ، و جئت إلى البؤس و التمور، لنبي يبعث، مخرجه بمكة، و مهاجرته في هذه البحيرة، يجتزئ بالكسيرات و التميرات، و يركب الحمار العربي، في عينيه حمرة، بين كتفيه خاتم النبوة، يضع سيفه على عاتقه، لا يبالي من لاقى منك، يبلغ سلطانه منقطع الخف و الحافر».

So Ka'ab Bin Sa'ad came out, with his hands boun to his neck, and he was a handsome man, so when Rasool-Allah^{saww} looked towards him, he^{saww} said to him: 'O Ka'ab, did the will of Ibn Al-Hawaas not benefit you? The intelligent Rabbi who came to you from Syria, so he said, 'Avoid the intoxicants, and the pigs. And I have come to the evil and the dates, for a Prophet^{saww} would be Sent, coming out at Makkah, and would emigrate in this area, and cutting off the disappointment, and would be riding a bareback donkey, with redness in its eyes, in between his^{saww} shoulders would be the seAl-of the Prophet-hood, and would place his^{saww} sword upon his^{saww} shoulder, and would not care which one of you he^{saww} meets, his^{saww} authority would cut-off the slipper and the hoof'.

فقال: قد كان ذلك يا محمد، و لولا أن اليهود يعيرونني أني جزعت عند القتل لأمنت بك، و صدقتك، و لكني على دين اليهودية، عليه أحياء، و عليه أموت. فقال رسول الله (صلى الله عليه و آله): «قدموه فاضربوا عنقه» فضربت عنقه.

So he said, 'Such is the case, O Muhammad^{saww}! And had the Jews supported me, I would have grieved at the fighting in believing in you^{saww}, and would have ratified you^{saww}, but I am upon the religion of the Jews. Upon it I live, and upon it I shall die'. So Rasool-Allah^{saww} said: 'Go ahead and strike his neck!' So his neck was struck.

ثم قدم حيي بن أخطب، فقال له رسول الله (صلى الله عليه و آله): «يا فاسق، كيف رأيت صنع الله بك؟» فقال: و الله- يا محمد- ما ألوم نفسي في عداوتك، و لقد قلقت كل مقلقل، و جهدت كل الجهد، و لكن من يخذل الله فقدم، و ضرب عنقه فقتلهم رسول الله (صلى الله عليه و آله) في البردين: بالعداء، و العشي، في ثلاثة أيام، و كان يقول: «اسقوهم العذب، و أطعموهم الطيب، و أحسنوا إسارهم». حتى قتلهم كلهم، و أنزل الله على رسوله فيهم: وَ أَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صِيَاصِيهِمْ أَيَّ مَنْ حَصُونَهُمْ وَ قَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ إِلَى قَوْلِهِ: وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا.

The Hayy Bin Akhtab came, so Rasool-Allah^{saww} said to him: 'O Mischievous one! How did you see what Allah^{azwj} has Done with you?' So he said, 'By Allah^{azwj} – O Muhammad^{saww} – I do not blame myself regarding enmity towards you^{saww}, and would have shaken with every shaking, and would have fought with every fight, but whatever we abandoned, Allah^{azwj} Made it to come. And Rasool-Allah^{saww} had his neck to be struck, so he^{saww} killed them in two cold spells of the mornings and evenings over three days. And he^{saww} was saying: 'Give them sweet water, and give them good food, and make good their bondage'. To the extent that he^{saww} killed all of them and Allah^{azwj} Revealed upon His^{azwj} Rasool^{saww} with regards to them [33:26] **And He Brought down those of the followers of the Book who backed them from their fortresses and He Cast the terror into their hearts; some you killed and some you took as captives [33:27] And He Made you to be heirs to their**

land and their dwellings and their wealth, and (to) a land which you have not yet trodden on, and Allah has Power over all things'.³⁵

VERSES 28 - 31

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرَاحًا جَمِيلًا {28} وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا {29} يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {30} وَمَنْ يَقْتُلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُوتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا {31}

[33:28] O Prophet! Say to your wives: If you desire the life of the world and its adornment, then come, I will give you a provision and allow you to depart a goodly departing [33:29] And if you desire Allah and His Rasool and the House of the Hereafter, then surely Allah has Prepared for the doers of good among you a mighty Recompense [33:30] O wives of the prophet! whoever of you commits an open immorality, the Punishment shall be increased to her doubly; and that was easy to Allah [33:31] And whoever of you is obedient to Allah and His Rasool and does good, We will Give her Recompense to her twice, and We have Prepared for her an honorable sustenance

محمد بن يعقوب: عن حميد، عن ابن سماعه، عن ابن رباط، عن عيص بن القاسم، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل خير امرأته، فاختارت نفسها، بانته منه؟ قال: «لا، إنما هذا شيء كان لرسول الله (صلى الله عليه وآله) خاصة، امر بذلك ففعل، ولو اخترن أنفسهن لطلقهن، وهو قول الله عز وجل: قُلْ لِأَزْوَاجِكُ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرَاحًا جَمِيلًا».

Muhammad Bin Yaqoub, from Hameed, from Ibn Sama'at, from Ibn Rabaat, from Ays Bin Al-Qasim,

'I asked Abu Abdullah^{asws} about a man who gives a choice to his wife, so that she may choose by herself, would she be able to choose to be free from him?' He^{asws} said: 'No. But rather, this is a thing which was for Rasool-Allah^{saww} especially. He^{saww} was Commanded for that, so he^{saww} did it. If they had chosen their own selves, they would have become strangers (divorced), and these are the Words of Allah^{azwj} Mighty and Majestic **[33:28] O Prophet! Say to your wives: If you desire the life of the world and its adornment, then come, I will give you a provision and allow you to depart a goodly departing'.³⁶**

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: ذكر أبو عبد الله (عليه السلام): «أن زينب قالت لرسول الله (صلى الله عليه وآله): لا تعدل و أنت رسول الله؟! و قالت حفصة: إن طلقنا وجدنا في قومنا أكفأنا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, from Abu Al-Sabah Al-kanany who said,

'Abu Abdullah^{asws} mentioned that: 'Zaynab said to Rasool-Allah^{saww}, 'You^{saww} are not doing justice and you^{saww} are Rasool-Allah^{saww}?' And Hafsa said, 'If you^{saww} were to divorce us, we would find (suitors) in our people who are a match for us'.

³⁵ Extract) تفسير القمي 2: 189

³⁶ الكافي 6: 137/3.

فاحتبس الوحي عن رسول الله (صلى الله عليه و آله) عشرين يوماً- قال- فأنف الله عز و جل لرسوله (صلى الله عليه و آله)، فأنزل: يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ إِلَى قَوْلِهِ: أَجْرًا عَظِيمًا- قال- فاخترن الله و رسوله، و لو اخترن أنفسهن لئن، و إن اخترن الله و رسوله فليس بشيء».

So the Revelation was Withheld from Rasool-Allah^{saww} for twenty days, after which Allah^{azwj} Mighty and Majestic Revealed **[33:28] O Prophet! say to your wives: If you desire the life of the world and its adornment** up to His^{azwj} Words **[33:31] an honorable sustenance**. So Allah^{azwj} and His^{azwj} Rasool^{saww} gave them a choice, and if they had chosen themselves they would have become strangers (divorced), and if they were to choose Allah^{azwj} and His^{azwj} Rasool^{saww}, so it would have come to nothing'.³⁷

وعنه: عن محمد بن أبي عبد الله، عن معاوية بن حكيم، عن صفوان، و علي بن الحسن بن رباط، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن الخيار، فقال: «و ما هو، و ما ذاك؟ إنما ذاك شيء كان لرسول الله (صلى الله عليه و آله)».

And from him, from Muhammad Bin Abu Abdullah, from Muawiya Bin Hakeem, from Safwan, from Ali Bin Al-Hassan Bin Rabaat, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the choice, so he^{asws} said: 'And what is it, and what is that? But rather, that is a thing which was for Rasool-Allah^{saww}'.³⁸

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نصر، عن حماد بن عثمان، عن عبد الأعلى بن أعين، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن بعض نساء النبي (صلى الله عليه و آله) قالت: أ يرى محمد أنه لو طلقنا لا نجد الأكفاء من قومنا؟- قال- فغضب الله عز و جل له من فوق سبع سماواته، فأمره، فخيرهن، حتى انتهى إلى زينب بنت جحش، فقامت، و قبلته، و قالت: أختار الله و رسوله».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Hamaad Bin Usmaan, from Abdul A'ala Bin A'ayn who said,

'I heard Abu Abdullah^{asws} saying: 'One of the wives of the Prophet^{saww} said, 'Do you see that if Muhammad^{saww} were to divorce us, we would not find anyone suitable from our people? So Allah^{azwj} Mighty and Majestic got Angered from the top of the seven skies, and Comanded him^{saww} that he^{saww} should give them wealth, until he^{saww} came to Zaynab Bint Jahsh, so she stood up, and kissed him^{saww} and said, 'I choose Allah^{azwj} and His^{azwj} Rasool^{saww}'.³⁹

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «أجرها مرتين، و عذابها ضعفين، كل هذا في الآخرة، حيث يكون الأجر، يكون العذاب».

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

'Abu Ja'far^{asws} having said: 'Her Recompense would be twice, and her Punishment would be doubled. All this is in the Hereafter, where the Recompense would take place, and the Punishment would take place'.⁴⁰

³⁷ الكافي 6: 138 / 2.

³⁸ الكافي 6: 136 / 1.

³⁹ الكافي 6: 138 / 3.

⁴⁰ - تفسير القمي 2: 193.

ثم قال: حدثنا محمد بن أحمد، قال: حدثنا محمد بن عبد الله بن غالب، عن عبد الرحمن بن أبي نجران، عن حماد، عن حريز، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: يا نساء النبي من يأت منكن بفاحشة مبينة يضاعف لها العذاب ضعفين، قال: «الفاحشة: الخروج بالسيف».

Then (Ali Bin Ibrahim) said, 'Muhammad Bin Ahmad narrated to us, from Muhammad Bin Abdullah Bin Ghalib, from Abdul Rahman Bin Abu Najran, from Hamaad, from Hareyz who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [33:30] **O wives of the prophet! Whoever of you commits an open immorality, the Punishment shall be increased to her doubly**, he^{asws} said: 'The immorality – the coming out with the sword'.⁴¹

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن كرام، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: قال لي: «أ تدري ما الفاحشة المبينة؟» قلت: لا. قال: «قتال أمير المؤمنين (عليه السلام)» يعني أهل الجمل.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Karaam, from Muhammad Bin Muslim,

(The narrator says) Abu Abdullah^{asws} said to me: 'Do you know what is the **open immorality**?' I said, 'No'. He^{asws} said: 'The fighting against Amir-ul-Momineen^{asws}'. Meaning the people of the Camel (Battle of Jamal)'.⁴²

في كتاب الخصال عن علي بن أبي طالب عليه السلام عن النبي صلى الله عليه واله انه قال في وصيته له: يا علي ليس على النساء جمعة إلى أن قال: ولا تخرج من بيت زوجها الا باذنه وان خرجت بغير اذنه لعنها الله وجبرئيل وميكائيل.

In the book Al-Khisaaal,

(It has been narrated) from Ali^{asws} Bin Abu Talib^{asws}, who from the Prophet^{saww} having said in his^{saww} will to him^{asws}: 'O Ali^{asws}! It is not upon the women, congregation,' until he^{saww} said: 'And she should not come out from the house of her husband without his permission. And if she were to come out without his permission, the Curse of Allah^{azwj}, and Jibraeel^{as}, and Mikaeel^{as} would be upon her'.⁴³

الطبرسي: روى محمد بن أبي عمير، عن إبراهيم بن عبد الحميد، عن علي بن عبيد الله بن الحسين، عن أبيه، عن علي بن الحسين زين العابدين (عليه السلام)، أنه قال له رجل: إنكم أهل بيت مغفور لكم. قال: فغضب، و قال: «نحن أحرى أن يجري فينا ما أجرى الله في أزواج النبي (صلى الله عليه و آله) من أن يكون كما تقول، إنا نرى لمحسنا ضعفين من الأجر، و لمسيننا ضعفين من العذاب». ثم قرأ الآيتين.

Al-Tabarsy – It has been reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Ubeydullah Bin Al-Husayn, from his father,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws}, a man having said to him^{asws}, 'You^{asws}, the People^{asws} of the Household, there is Forgiveness for you^{asws} all'. He^{asws} got angry and said: 'It is more exact that Allah^{azwj} has Made to flow within us^{asws} what He^{azwj} Made to be in the wives of the Prophet^{saww}, from that it should happen as you are saying. We^{asws} see that our^{asws}

⁴¹ تفسير القمّي 2: 193.

⁴² تأويل الآيات 2: 13 / 453.

⁴³ Tafseer Noor Al Saqalayn – CH 33 H 81

benevolent ones would get double the Recompense, and for our^{asws} wrong-doers would get double the Punishment'.⁴⁴

VERSES 32 & 33

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۗ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقَلْنَ قَوْلًا مَعْرُوفًا
{32} وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ
 اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا **{33}**

[33:32] O wives of the Prophet! You are not like any one from the women; If you are pious, then be not soft in speech, lest he in whose heart is a disease yearn; and speak a good speech [33:33] And stay in your houses and do not display your finery like the displaying of the ignorance of before; and keep up the Prayer, and pay the Zakat, and obey Allah and His Rasool. But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification

علي بن إبراهيم، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، عن أبيه (عليه السلام)، في هذه الآية: «وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ، قال: «أي ستكون جاهلية اخرى».

Ali Bin Ibrahim said, 'Hameed Bin Ziyad narrated to us, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya, from Talhat Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said regarding this Verse **[33:33] and do not display your finery like the displaying of the ignorance of before**, he^{asws} said: 'You will become (like the) ignorant once again'.⁴⁵

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رحمه الله)، قال: حدثنا حمزة بن القاسم، قال: حدثنا أبو الحسن علي بن الجنيد الرازي، قال: حدثنا أبو عوانة، قال: حدثنا الحسن بن علي، عن عبد الرزاق، عن أبيه، عن مينا مولى عبد الرحمن بن عوف، عن عبد الله بن مسعود، قال: قلت للنبي (صلى الله عليه و آله): يا رسول الله، من يغسلك إذا مت؟ قال: «يغسل كل نبي وصيه». قلت: فمن وصيك، يا رسول الله؟ قال: «علي بن أبي طالب».

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Daqaaq narrated to us, from Hamza Bin Al-Qasim, from Abu Al-Hassan Ali Bin Al-Janeyd, from Abu Awanat, from Al-Hassan Bin Ali, from Abdul Razaq, from his father, from Mayna, a slave of Abdul Rahman Bin Awf, from Abdullah bin Mas'ud who said,

'I said to the Prophet^{saww}, 'O Rasool-Allah^{saww}! Who will wash you^{saww} (body) when you^{saww} pass away?' He^{saww} said: 'Every Prophet^{as} is washed by his^{as} successor^{as}'. I said, 'So who is your^{saww} successor^{as}, O Rasool-Allah^{saww}?', He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}'.

قلت: كم يعيش بعدك يا رسول الله؟ قال: «ثلاثين سنة، فإن يوشع بن نون وصي موسى عاش بعد موسى ثلاثين سنة، و خرجت عليه صفراء بنت شعيب زوجة موسى (عليه السلام)، فقالت: أنا أحق منك بالأمر. فقاتلها، فقتل مقاتليها، و أسرها فأحسن أسرها،

⁴⁴ مجمع البيان 8: 556

⁴⁵ تفسير القمي 2: 193.

I said, 'How long will he^{asws} live for after you^{saww} O Rasool-Allah^{saww}? He^{saww} replied: Thirty years, for Yoshua Bin Noon^{as}, successor^{as} of Musa^{as} lived after Musa^{as} for thirty years, and Safraa daughter of Shuayb^{as}, wife of Musa^{as} came out against him^{as} (in a battle), so she said, 'I am more deserving than you^{as} of the command'. So he^{as} fought her, and fought her fighters, and made her a captive. So her captivation was good.

و إن ابنة أبي بكر ستخرج على علي في كذا وكذا ألفا من أمتي، فيقاتلها، فيقتل مقاتليها، و يأسرها فيحسن أسرها، و فيها أنزل الله عز وجل: وَ قَرْنَ فِي بُيُوتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ يَعْنِي صَفراء بنت شعيب».

And a daughter of Abu Bakr would be coming out against Ali^{asws} among such and such a thousand from my^{saww} community. So he^{asws} would be fighting her and her fighters, and captive her with a good captivation, and regarding it, Allah^{azwj} Mighty and Majestic Revealed [33:33] **And stay in your houses and do not display your finery like the displaying of the ignorance of before**, Meaning Safraa, daughter of Shuayb^{as},⁴⁶

حدثنا احمد بن محمد والحسن بن علي بن النعمان عن ابيه علي بن النعمان عن محمد بن سنان يرفعه قال ان عايشة قالت التمسوا لى رجلا شديد العداوة لهذا الرجل حتى ابعته إليه قال فأتيت به فمئل بين يديها فرفعت إليه رأسها فقالت ما بلغ من عداوتك لهذا الرجل قال فقال لها كثيرا ما اتمنى على ربي انه واصحابه في وسطى فضربت ضربة بالسيف يصبغ فسبق السيف الدم قالت فانته له فاذهب بكتابي هذا فادفعه إليه ظاعنا رأيتة أو مقبما اما انك ان رايتة راكبا على بغلة رسول الله صلى الله عليه وآله متكبيا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابي هذا وان عرض عليك طعامه وشرابه فلا تتاولن منه شيئا فان فيه السحر

It has been narrated to us Ahmad Bin Muhammad, and Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin Al-No'man, from Muhammad Bin Sinan with an ubroken chain said:

'Ayesha said, 'Seek out a man for me who will have extreme enmity towards this man (Ali^{asws})'. He said, 'I came to her with him, as if in front of her. She raised her head and said, 'What is the level of your enmity for this man^{asws}? He said to her, 'A lot. Many a times I have wished to my Lord^{azwj}, that he^{asws} and his^{asws} companions would be in my midst. I would then strike them with the striking of the sword, and would dye it with the blood'. She said to him, 'Go with this letter of mine and hand it over to him^{asws}. Our guess is that you will see him^{asws} to be standing, but if you see him^{asws} to be riding on the mule of the Messenger of Allah^{saww}, his^{asws} bow hanging from his^{asws} saddle, and his^{asws} companions following behind him^{asws} as if they are rows of birds. Give him this letter of mine and he^{asws} will present to you his^{asws} food and his^{asws} drink. Do not eat or drink from it anything, for there is black magic in it'.

قال فاستقبلته راكبا فناولته الكتاب ففض خاتمه ثم قرأه فقال تبلى إلى منزلنا فتصيب من طعامنا وشرابنا ونكتب جواب كتابك فقال هذا والله مالا يكون قال فسار خلفه فاحدق به اصحابه ثم قال له اسألك قال نعم قال وتجيبنى قال نعم

He said, 'I met him^{asws} as a rider. I handed over to him^{asws} the letter. He^{asws} opened its seal and read it. He^{asws} said: 'Let us reach our destination, eat our food and quench your thirst and we^{asws} will write the answer to your letter'. He said, 'This, by Allah^{azwj} is what will not happen'. He said, 'I continued walking behind him^{asws} along with his^{asws} companions, then he^{asws} said to me, 'I^{asws} would like to ask you'. I said: 'Yes'. He^{asws} said, 'And you will answer me^{asws}', He said: 'Yes'.

⁴⁶ كمال الدين و تمام النعمة: 27.

قال فنشدتك الله هل قالت التمسوا لى رجلا شديدا عداوته لهذا الرجل فاتوها بك فقالت لك ما بلغ من عداوتك لهذا الرجل فقلت كثيرا ما اتمنى على ربي انه واصحابه في وسطى وانى ضربت ضربة بالسيف يسبق السيف الدم قال اللهم نعم

He^{asws} said, 'By Allah^{azwj}, she sought you. Did she say to you, 'Seek out a man for me who has extreme enmity for this man^{asws}'. You were brought to her. She said to you, 'What is the level of your enmity for this man^{asws}?'. You said, 'A lot. Many a times I have wished to my Lord^{azwj} that he^{asws} and his^{asws} companions would be in my midst and I would strike them by the sword until I dye it with the blood?' He said, 'Our Lord Allah^{azwj}, yes'.

قال فنشدتك الله اقالته لك اذهب بكتابي هذا فادفعه اليه ظاعنا كان أو مقيما اما انك ان رأيت راکبا بغلة رسول الله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابه هذا فقال اللهم نعم قال فنشدتك بالله هل قالت لك ان عرض عليك طعامه وشرابه فلا تأولن منه شيئا فان فيه السحر قال اللهم نعم

He^{asws} said: 'By Allah^{azwj}, she sought you, and said to you, 'Go with this letter of mine and hand it over to him^{asws}. Our guess is that you will see him^{asws} to be standing, but if you see him^{asws} to be riding on the mule of the Messenger of Allah^{saww}, his^{asws} bow hanging from his^{asws} saddle, and his^{asws} companions following behind him^{asws} as if they are rows of birds, give him this letter of mine'. He said, 'Our Allah^{azwj}, yes'. By Allah^{azwj} she sought you and did she say to you, 'And he^{asws} will present to you his^{asws} food and his^{asws} drink. Do not eat or drink from it anything, for there is black magic in it?' He said, 'Our Allah^{azwj}, yes'.

قال فمبلغ انت عنى قال اللهم نعم فانى اتيتك وما فى الارض خلق ابغض الى منك وانا الساعة مافى الارض خلق احب الى منك فمر بى بما شئت قال ارجع اليها كتابي هذا وقل لها ما اطعت الله ولا رسوله حيث امرك الله بلزوم بيتك فخرجت ترددين في العساكر وقل لهم ما انصفتم الله ولا رسوله حيث خلفتم حلالكم في بيوتكم واخرجتم حليلة رسول الله صلى الله عليه وآله قال فجاء بكتابه حتى طرحه اليها وابلغها مقالته ثم رجع اليه فاصيب بصفين فقالت ما نبعث اليه باحد الا افسده علينا.

He^{asws} said: 'You will say what I^{asws} tell you?' He said, 'By Allah^{azwj}, yes, for I came to you^{asws}, and there was no creature on the earth more hateful to me than you^{asws}, and at this time, there is not creature more beloved to me than you^{asws}. Pass by me whatever that you desire'. He^{asws} said: 'Return to her this letter and say to her: 'There is no obedience to Allah^{azwj} and His^{azwj} Rasool^{saww} unless you stay where Allah^{azwj} has Necessitated (you to be) in your house'. 'She came out twice among the soldiers'. And say to them: 'What justice have you done to Allah^{azwj} and His^{azwj} Rasool^{saww}, where you left behind your own wives in your houses, and brought out the wife of Rasool-Allah^{saww}'. He said, 'I went with his^{asws} letter until I put it to her, and told her of the discourse, then returned to him^{asws}. I was injured in Siffeen. She said, 'I do not send anyone to him^{asws} except that he^{asws} will cause mischief to us'⁴⁷.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن المفضل بن صالح، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام): «و قوله: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً يعني الأئمة (عليهم السلام)، و ولايتهم، من دخل فيها دخل في بيت النبي (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Al-Mufazzal-Bin Salih, from Muhammad Bin Ali Al-Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'And His^{azwj} Words **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification, Meaning the Imams^{asws}, and their^{asws} Wilayah.** The one who enters in it has entered the House of the Prophet^{saww},⁴⁸

محمد بن الحسن الصفار: عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «الرجس: هو الشك، و لا نشك في ديننا أبدا».

Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Khalid Al-Taylasany, from Sayf Bin Umeyra, from Abu Baseer,

'Abu Ja'far^{asws} has said: The uncleanness (الرجس) – It is the doubt, and we^{asws} do not doubt in our^{asws} Religion, ever.⁴⁹

قال: حدثنا علي بن الحسين بن محمد، قال: حدثنا هارون بن موسى التلعكبري، قال: حدثنا عيسى بن موسى الهاشمي بسر من رأى، قال: حدثني أبي، عن أبيه، عن آبائه، عن الحسين بن علي، عن علي (عليهم السلام)، قال: «دخلت على رسول الله (صلى الله عليه و آله) في بيت ام سلمة، و قد نزلت عليه هذه الآية: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فقال رسول الله (صلى الله عليه و آله): يا علي، هذه الآية نزلت فيك، و في سبطي، و الأئمة من ولدك.

Ali Bin Al-Husayn Bin Muhammad narrated to us, from Haroun Bin Musa Al-Tal'akbary, from Isa Bin Musa Al-Hashimy at Sur Man Rayy (Samarrah), from his father, from his father, from his forefathers,

(It has been narrated) from Al-Husayn^{asws} Bin Ali^{asws}, from Ali^{asws} having said: 'I^{asws} came up to Rasool-Allah^{saww} in the house of Umm Salma^{as}, and this Verse had been Revealed unto him^{saww} **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** So Rasool-Allah^{saww} said: 'O Ali^{asws}! This Verse has been Revealed regarding you^{asws}, and regarding my^{saww} two grandsons^{asws}, and the Imams^{asws} from your^{asws} sons^{asws}.

فقلت: يا رسول الله، و كم الأئمة من بعدك؟ قال: أنت- يا علي- ثم ابنك: الحسن، و الحسين، و بعد الحسين علي ابنه، و بعد علي محمد ابنه، و بعد محمد جعفر ابنه، و بعد جعفر موسى ابنه، و بعد موسى علي ابنه، و بعد علي محمد ابنه، و بعد محمد علي ابنه، و بعد علي الحسن ابنه، و الحجة من ولد الحسين

So I^{asws} said: 'O Rasool-Allah^{saww}! And how many Imams^{asws} are there from after you^{saww}? He^{saww} said: 'You^{asws} – O Ali^{asws} – then your^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and after Al-Husayn^{asws} his^{asws} son^{asws} Ali^{asws}, and after Ali^{asws}, his^{asws} son^{asws} Muhammad^{asws}, and after Muhammad^{asws}, his^{asws} son^{asws} Ja'far^{asws}, and after Ja'far^{asws}, his^{asws} son^{asws} Musa^{asws}, and after Musa^{asws}, his^{asws} son^{asws} Ali^{asws}, and after Ali^{asws}, his^{asws} son^{asws} Muhammad^{asws}, and after Muhammad^{asws}, his^{asws} son^{asws} Ali^{asws}, and after Ali^{asws}, his^{asws} son^{asws} Al-Hassan^{asws}, and Al-Hujjat^{asws} from the son^{asws} of Al-Husayn^{asws}.

هكذا وجدت أسماءهم مكتوبة على ساق العرش، فسألت الله تعالى عن ذلك، فقال: يا محمد، هم الأئمة بعدك، مطهرون معصومون، و أعداؤهم ملعونون».

⁴⁸ الكافي 1: 54 / 350

⁴⁹ بصائر الدرجات: 13 / 226.

This is how I^{saww} found their^{asws} names Inscribed upon the Leg of the Throne. So I^{saww} asked Allah^{azwj} the High about that, so He^{azwj} Said: “O Muhammad^{saww}! They^{asws} are the Imams^{asws} after you^{saww}, Purified, Infallible, and their^{asws} enemies are the Accursed’.⁵⁰

وعنه، قال: حدثني أبي، قال: حدثني سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن علي بن حسان الواسطي، عن عمه عبد الرحمن بن كثير، قال: قلت لأبي عبد الله (عليه السلام): ما عنى الله عز وجل بقوله: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا؟

And from him, who said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan Al-Waasity, from his uncle Abdul Rahman Bin Kaseer who said,

‘I said to Abu Abdullah^{asws}, ‘What does Allah^{azwj} Mighty and Majestic Mean by His^{azwj} Words [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification?**’

قال: «نزلت في النبي، و أمير المؤمنين، و الحسن، و الحسين، و فاطمة (صلوات الله عليهم أجمعين)، فلما قبض الله عز وجل نبيه (صلى الله عليه و آله) كان أمير المؤمنين (عليه السلام) إماماً، ثم الحسن (عليه السلام)، ثم الحسين (عليه السلام)، ثم وقع تأويل هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ «1»، و كان علي بن الحسين (عليه السلام) إماماً، ثم جرت في الأئمة من ولده الأوصياء (عليهم السلام)، فطاعتهم طاعة الله، و معصيتهم معصية الله عز و جل.»

He^{asws} said: ‘It was Revealed regarding the Prophet^{saww}, and Amir-ul-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Fatima^{asws}. So when Allah^{azwj} Mighty and Majestic Captured (the soul of) His^{azwj} Prophet^{saww}, Amir-ul-Momineen^{asws} was an Imam^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}. Then the explanation of this Verse occurred [33:6] **and the possessors of relationships some of them are closer to others in the Book of Allah.** And Ali^{asws} Bin Al-Husayn^{asws} was an Imam^{asws}. Then it flowed in the Imams^{asws} from the sons^{asws} of the successors^{asws}, so obedience to them^{asws} is obedience to Allah^{azwj}, and disobedience to them^{asws} is disobedience to Allah^{azwj} Mighty and Majestic’.⁵¹

قال سليم: ثم قال علي عليه السلام: أيها الناس، أتعلمون أن الله أنزل في كتابه: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). فجمعني وفاطمة وابني حسنا وحسبنا، ثم ألقى علينا كساء وقال: (هؤلاء أهل بيتي ولحمتي، يؤلمهم ما يؤلمني ويؤذيني ما يؤذيهم ويحرجني ما يحرجهم، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (أنت إلى خير، إنما نزلت في وفي أخي وفي ابنتي فاطمة وفي ابني وفي تسعة من ولد ابني الحسين خاصة ليس معنا فيها أحد غيرهم)؟ فقالوا كلهم: نشهد أن أم سلمة حدثتنا بذلك، فسالنا رسول الله صلى الله عليه وآله فحدثنا كما حدثتنا به أم سلمة.

Sulaym said, ‘Then Ali^{asws} said: ‘O you people, do you know that Allah^{azwj} Sent down in His^{azwj} book [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** He^{saww} gathered me^{asws}, and Fatima^{asws} and my^{asws} sons Hassan^{asws} and Husayn^{asws}, then covered us^{asws} with a garment and said: ‘These are the People^{asws} of my^{saww} Household and my^{saww} flesh, whatever displeases them^{asws} displeases me^{saww}, and whatever hurts them hurts me^{saww}, and whatever troubles them^{asws} troubles me^{as}, the uncleanness has never reached them^{asws} and they^{asws} have been Purified by a

⁵⁰ كفاية الأثر: 155

⁵¹ علل الشرائع: 2/205.

thorough Purification'. Umm Salma^{ar} said, 'And (what about) me^{ar}, O Messenger of Allah^{saww}? He^{saww} said: 'You^{ar} are on 'good', but this has Descended especially regarding myself^{saww}, and regarding my^{saww} brother^{asws}, and regarding my^{saww} daughter Fatima^{asws}, and regarding my^{saww} two sons^{asws}, and regarding nine from the sons^{asws} of my^{saww} son Al-Husayn^{asws}. There is no one along with us^{asws} in this apart from them^{asws}? They all said, 'We bear witness that Umm Salma^{ar} narrated that to us. We asked Rasool-Allah^{saww}, so he^{saww} narrated to us just as Umm Salma^{ar} had narrated to us'.⁵²

وقد قالت فاطمة عليها السلام لهما - حين أراد انتزاعها وهي في يدها - (أليست في يدي وفيها وكيلي وقد أكلت غلتها ورسول الله صلى الله عليه وآله حي)؟ قالوا: بلى. قالت: (فلم تسألني البينة على ما في يدي)؟ قالوا: لأنها فيئ المسلمين، فإن قامت بينة وإلا لم نمضها قالت لهما - والناس حولهما يسمعون - (أفتريدان أن تردا ما صنع رسول الله صلى الله عليه وآله وتحكما فينا خاصة بما لم تحكما في سائر المسلمين؟ أيها الناس، اسمعوا ما ركبهاها. أرأيتم إن ادعيت ما في أيدي المسلمين من أموالهم، أتسألونني البينة أم تسألونهم)؟ قالوا: بل نسألك.

And Syeda Fatima^{asws} had said to them both – when he wanted to take it (Fadak) away from her^{asws}, and it was in her^{asws} hands: 'Is this not in my^{asws} hands and my^{asws} representative regarding it is here, and I^{asws} had consumed the yield from it whilst Rasool-Allah^{saww} was alive?' He said, 'Yes'. She^{asws} said: 'So why do you ask me^{asws} for the proof on that which is already in my^{asws} hands?' He said, 'Because this is war booty for the Muslims, so you^{asws} produce the proof otherwise we will not give it'. She^{asws} said to both of them – and the people around them were listening: 'Do the two of you want to turn back what the Rasool-Allah^{saww} has done, and you both are issuing a ruling with regards to us^{asws} especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I^{asws} were to claim to be in my^{asws} hands from the wealth of the Muslims, you will ask me^{asws} for the proof or from them?' They said, 'But we will ask you^{asws}'.

قالت: (فإن ادعى جميع المسلمين ما في يدي تسألونهم البينة أم تسألونني)؟ فغضب عمر وقال: إن هذا فيئ للمسلمين وأرضهم، وهي في يدي فاطمة تأكل غلتها، فإن أقامت بينة على ما ادعت أن رسول الله وهبها لها من بين المسلمين - وهي فيئهم وحقهم - نظرنا في ذلك

She^{asws} said: 'If all the Muslims were to make a claim for that which is in my^{asws} hands, you will ask them for the proof or from me^{asws}? Umar got angry and said: 'This is the 'Fey' (war booty) for the Muslims and their land, and it is in the hands of Fatima^{asws} and she^{asws} is consuming the yield of it, so if she^{asws} can establish proof on what she^{asws} is claiming that the Messenger of Allah^{saww} gifted it to her^{asws} from between the Muslims – and it is their war booty and their right – we will look into that'.

فقلت: حسبي أنشدكم بالله أيها الناس، أما سمعتم رسول الله صلى الله عليه وآله يقول: (إن ابنتي سيدة نساء أهل الجنة)؟ قالوا: اللهم نعم، قد سمعناه من رسول الله صلى الله عليه وآله. قالت: أفسيدة نساء أهل الجنة تدعي الباطل وتأخذ ما ليس لها؟ أرأيتم لو أن أربعة شهدوا علي بفاحشة أو رجلان بسرقة أكنتم مصدقين علي؟ فأما أبو بكر فسكت، وأما عمر فقال: نعم، ونوقع عليك الحد

So she^{asws} said: 'It is sufficient for me^{asws} that I^{asws} should adjure you with Allah^{azwj} as Witness, O you people, but have you not heard Rasool-Allah^{saww} say: 'My^{saww}

⁵² Kitaab Sulaym Bin Qays Al Hilali – H 11

daughter^{asws} is the Chieftess of the women of the Paradise?’ They said, ‘Our Allah^{azwj}, yes, we have heard it from the Rasool-Allah^{saww}’. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me^{asws} for immorality, or two men for theft, you will ratify them against me^{asws}?’ As for Abu Bakr, he was silent, but not Umar. He said, ‘Yes, we will apply the Limits (of the Law) on you^{asws}’.

فقلت: كذبت ولؤمت، إلا أن تقر أنك لست على دين محمد صلى الله عليه وآله. إن الذي يجيز على سيدة نساء أهل الجنة شهادة أو يقيم عليها حداً لملعون كافر بما أنزل الله على محمد صلى الله عليه وآله، لأن من (أذهب الله عنهم الرجس وطهرهم تطهيراً) لا تجوز عليهم شهادة لأنهم معصومون من كل سوء مطهرون من كل فاحشة.

She said: ‘You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad^{saww}. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her^{asws}, is an accursed infidel by what Allah^{azwj} Sent down upon Muhammad^{saww}, because they^{asws} are the ones from whom^{asws} Allah^{azwj} has kept away all uncleanness and Purified them^{asws} with a thorough Purification [33:33]. It is not permissible to have witnesses against them^{asws} because they^{asws} are infallible from every evil, and pure from every immorality.

حدثني - يا عمر - من أهل هذه الآية، لو أن قوماً شهدوا عليهم أو على أحد منهم بشرك أو كفر أو فاحشة كان المسلمون يتبرؤون منهم ويحدونهم؟ قال: نعم، وما هم وسائر الناس في ذلك إلا سواء

Narrate to me^{asws} – O Umar – who are the People^{asws} (Ahl) of this Verse? If the people testify against them^{asws} or any one^{asws} from them^{asws}, of Polytheism or infidelity, or immorality, will the Muslims keep away from them^{asws} and apply the Limits (of the Law) on them^{asws}?’ He said, ‘Yes, and they^{asws} and the rest of the people with regards to that are not but equal’.

قالت: كذبت وكفرت، ما هم وسائر الناس في ذلك سواء لأن الله عصمهم ونزل عصمتهم وتطهيرهم وأذهب عنهم الرجس. فمن صدق عليهم فإنما يكذب الله ورسوله. فقال أبو بكر: أقسمت عليك - يا عمر - لما سكت

She^{asws} said: ‘You have lied and transgressed (Kufr), they^{asws} and the rest of the people are not equAl-with regards to that because Allah^{azwj} has Made them^{asws} to be Infallible and Revealed their^{asws} Infallibility, and their^{asws} Purification, and Kept away from them^{asws}, the impurities. Therefore the one who ratifies against them^{asws}, he has lied against Allah^{azwj} and his^{azwj} Rasool^{saww}’. Abu Bakr said, ‘I am holding you on oath – O Umar – to keep quiet’.⁵³

حديث الكساء وآية التطهير

ثم قال علي عليه السلام لأبي الدرداء وأبي هريرة ومن حوله: أيها الناس، أتعلمون أن الله تبارك وتعالى أنزل في كتابه (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً).

⁵³ Kitaab Sulaym Bin Qays Al Hilali – H 14

HADITH OF THE 'KISA' (BLANKET) AND THE VERSE OF THE 'TAT'HEER' (PURIFICATION)

Then Ali^{asws} said to Abu Al-Darda and Abu Hureira and those who were around them: 'O you people! Do you know that Allah^{azwj} Blessed and High Sent down in His^{azwj} Book [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.**

فجمعني رسول الله صلى الله عليه وآله وفاطمة والحسن والحسين معه في كسائه وقال: (اللهم هؤلاء عترتي وخاصتي وأهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (إنك على خير، وإنما أنزلت في وفي أخي علي وابنتي فاطمة وفي ابني الحسن والحسين وفي تسعة أئمة من ولد الحسين ابني - صلوات الله عليهم - خاصة ليس معنا غيرنا). فقام كلهم فقالوا: نشهد أن أم سلمة حدثتنا بذلك، فسالنا عن ذلك رسول الله صلى الله عليه وآله فحدثنا به كما حدثتنا أم سلمة به.

So Rasool Allah^{saww} gathered me^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} along with himself^{saww} in his^{saww} Blanket (Kisaa), and said: 'Our Allah^{azwj}! These^{asws} are my^{saww} Family, and my^{saww} speciAl-ones, and the People^{asws} of my^{saww} Household, never let uncleanness come near them^{asws} and Keep them^{asws} Purified with a thorough Purification. Umm Salma^{ar} said: 'And I^{ar}, O Rasool Allah^{saww}?' So he^{saww} said: 'You^{ar} are upon good, but this has Descended regarding myself^{saww}, and regarding my^{saww} brother Ali^{asws}, and my^{saww} daughter Fatima^{asws}, and regarding my^{saww} sons Al-Hassan^{asws} and Al-Husayn^{asws}, and regarding nine Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} - my^{saww} son^{asws} - Peace be upon them^{asws} all - especially. There is none with us^{asws}, apart from us^{asws}. All of them stood up and said, 'We bear witness that Umm Salma^{ar} narrated that to us, so we asked the Rasool Allah^{saww}, and he^{saww} narrated to us just as Umm Salma^{ar} had narrated it'.⁵⁴

ونزلت هذه الآية في وفي أخي علي وفي ابنتي فاطمة وفي ابني والأوصياء واحدا بعد واحد، ولدي وولد أخي: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). أتدرون ما (الرجس) يا سلمان؟ قلت: لا. قال: الشك، لا يشكون في شيء جاء من عند الله أبدا، مطهرون في ولادتنا وطينتنا إلى آدم، مطهرون معصومون من كل سوء.

And this Verse Descended regarding myself^{saww}, and my^{saww} brother Ali^{asws}, and my^{saww} daughter Fatima^{asws}, and regarding my^{saww} two sons^{asws}, and the successors^{asws} one^{asws} after the other^{asws}, being my^{saww} sons^{asws} and the sons^{asws} of my^{saww} brother^{asws}: **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification. Do you^{ar} know what is 'the uncleanness (Al-Rijs)', O Salman^{ar}?' I^{ar} said, 'No'. He^{saww} said: 'The 'doubt'. They^{asws} will never be 'doubting' with regards to anything which Comes from Allah^{azwj}, ever. We^{saww} have been Purified with regards to our^{asws} births and our^{asws} Clay (Teenat) up to Adam^{as}, being Pure and Infallible from every evil'.⁵⁵**

و عنه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد بن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب

⁵⁴ Kitaab Sulaym Bin Qays Al Hilali – H 25

⁵⁵ Kitaab Sulaym Bin Qays Al Hilali – H 62

النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضلته، و لي سبعون منقبة لم يشركني فيها أحد منهم».

And from him, from Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Ali Bin Ahmad Bin Musa Al-Daqaq, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab, and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qatan, from Bakr Bin Abdullah Bin Habeen, from Tameem Bin Bahlool, from Suleyman Bin Hakeem, from Sawr Biin Yazeed, from Mak'houwl who said,

'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} said: 'The memorisers from the companions of the Prophet^{saww} knew that there was no man from among them for whom was a virtue except that there was a sharer in it and its preference. And for me^{asws} there are seventy virtues which none from among them has a share in it'.

قلت: يا أمير المؤمنين، فأخبرني بهن. فذكر أمير المؤمنين (عليه السلام) المناقب، إلى أن قال (عليه السلام): «و أما السبعون: فإن رسول الله (صلى الله عليه و آله) نام، و نومي، و زوجتي فاطمة، و ابني الحسن و الحسين، و ألقى علينا عباءة قطوانية، فأنزل الله تبارك و تعالى فينا: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً و قال جبرئيل (عليه السلام): أنا منكم، يا محمد فكان سادسنا جبرئيل (عليه السلام)».

I said, 'O Amir-ul-Momineen^{asws}, inform me of these'. So Amir-ul-Momineen^{asws} mentioned the virtues, until he^{asws} said: 'And as for the seventieth – so, Rasool-Allah^{saww} lied down, and made me^{asws} to lie down, and my^{asws} wife Fatima^{asws}, and my^{asws} sons^{asws} Al-Hassan^{asws}, and Al-Husayn^{asws}, and covered upon us^{asws} the Qatwaniyya Cloak, so Allah^{azwj} Blessed and High Revealed regarding us^{asws} **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** And Jibraeel^{as} said: 'I^{as} am from you^{asws}, O Muhammad^{saww}'. So the sixth of us^{asws}, was Jibraeel^{as}.⁵⁶

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عثمان بن عيسى، و حماد بن عثمان، عن أبي عبد الله (عليه السلام)، في حديث، قال: «قال أمير المؤمنين (عليه السلام) لأبي بكر: يا أبا بكر، تقرأ كتاب الله؟ قال: نعم. قال: فأخبرني عن قول الله تعالى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً فيمن نزلت، فينا أم في غيرنا؟ قال: بل فيكم».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyyr, from Usman Bin Isa, and Hamaad Bin Usmaan,

From Abu Abdullah^{asws} – in a Hadeeth, said: 'Amir-ul-Momineen^{asws} said to Abu Bakr: 'O Abu Bakr! Have you read the Book of Allah^{azwj}? He said, 'Yes'. He^{asws} said: 'So inform me about the Words of Allah^{azwj} the High **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** So for what is Revealed, regarding us^{asws} or regarding others?' He said, 'But, regarding you'.⁵⁷

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن الحسن بن علي بن بزيع، عن إسماعيل بن بشار الهاشمي، عن قتيبة بن محمد الأعشى، عن هاشم بن البريد، عن زيد بن علي، عن أبيه، عن جده (عليهم السلام)، قال: «كان رسول الله (صلى الله عليه و آله) في بيت ام سلمة، فأتي بحريرة، فدعا عليا، و فاطمة، و الحسن، و الحسين (عليهم السلام) فأكلوا منها، ثم جلل عليهم كساء خيبريا، ثم قال: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً». فقالت ام سلمة: و أنا منهم، يا رسول الله؟ قال: «أنت إلى خير».

⁵⁶ الخصال: 1 / 572

⁵⁷ تفسير القمي: 2: 156

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Ali Bin Bazi'e, from Ismail Bin Bashaar Al-Hashimy, from Quteyba Bin Muhammad Al-A'ashy, from Hashim Bin Al-Bureyd, from Zayd Bin Ali,

(It has been narrated) from his grandfather^{asws} having said: 'Rasool-Alah^{saww} in the House of Umm Salma^{as}, so she^{as} brought a stew. So he^{saww} called Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, so they^{asws} ate from it. Then he^{saww} covered them^{asws} with a Kahybariyya Cloak, then said: '**[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**'. So Umm Salma^{as} said, 'And I^{as} am from them^{asws}, O Rasool-Allah^{saww}? He^{saww}: 'You^{as} are upon good'.⁵⁸

وعنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن جعفر بن محمد بن عمارة، قال: حدثني أبي، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «قال علي بن أبي طالب (عليه السلام): إن الله عز و جل فضلنا أهل البيت، و كيف لا يكون كذلك، و الله عز و جل يقول في كتابه: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً؟» فقد طهرنا الله من الفواحش، ما ظهر منها و ما بطن، فنحن على منهاج الحق».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amaarat, from his father,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'Allah^{azwj} Mighty and Majestic Preferred us^{asws}, the People^{asws} of the Household. And how can that not happen, and Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification?** So He^{azwj} has Purified us^{asws} from the immoralities, whatever is apparent from it, and what is hidden. So we^{asws} are upon the Agenda of the Truth'.⁵⁹

الشيخ في (أماليه)، قال: أخبرنا أبو عبد الله محمد بن محمد، قال: حدثنا أبو بكر محمد بن عمر (رحمه الله)، قال: حدثني أحمد بن عيسى بن أبي موسى بالكوفة، قال: حدثنا عبدوس بن محمد الحضرمي، قال: حدثني محمد بن فرات، عن أبي إسحاق، عن الحارث، عن علي (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) يأتينا كل غداة، فيقول: الصلاة يرحمكم الله، الصلاة إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً».

Al-Sheykh in his Amaali – Abu Abdullah Muhammad Bin Muhammad informed us, from Abu Bakr Muhammad Bin Umar, from Ahmad Bin Isa Bin Abu Musa at Al-Kufa, from Abdous Bin Muhammad Al-Hazramy, from Muhammad Bin Furaat, from Abu Is'haq, from Al-Haarid,

Ali^{asws} says: 'Rasool-Allah^{saww} used to come to us^{asws} every morning, so he^{saww} would be saying: 'The Prayer (الصلاة), may Allah^{azwj} have Mercy upon you^{asws}, the Prayer **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**'.⁶⁰

وعنه: عن أبي عمر، قال: أخبرنا أحمد بن محمد، قال: حدثنا الحسين بن عبد الرحمن بن محمد الأزدي، قال: حدثنا أبي، قال: حدثنا عبد النور بن عبد الله بن شيبان، قال: حدثنا سليمان بن قرم، قال: حدثني أبو الجحاف، و سالم بن أبي حفصة، عن نفيح أبي داود، عن أبي الحمراء، قال: شهدت النبي (صلى الله عليه و آله) أربعين صباحاً يجيء إلى باب علي و فاطمة (عليهما السلام)، فيأخذ بعضادتي الباب، ثم يقول: «السلام عليكم أهل البيت و رحمة الله، الصلاة، يرحمكم الله إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً».

⁵⁸ تأويل الآيات 2: 21 / 457

⁵⁹ تأويل الآيات 2: 22 / 458

⁶⁰ الأمالي 1: 87.

And from him, from Abu Umar, from Ahmad Bin Muhammad, from Al-Husayn Bin Abdul Rahman Bin Muhammad Al-Azdy, from his father, from Abdul Nour Bin Abdullah Bin Shaybaan, from Suleyman Bin Qaram, from Abu Al-Jahaaf, and Saalim Bin Abu Hafs, from Nafi'e Abu Dawood, from Abu Al-Hamra'a who said,

'I witnessed the Prophet^{saww} for forty mornings, coming to the door of Ali^{asws} and Fatima^{asws}. So he^{saww} would grab the knockers of the door, then he^{saww} was saying: 'السلام عليكم أهل البيت ورحمة الله' 'Peace be upon you^{asws}, the People^{asws} of the Household, and the mercy of Allah^{azwj}, the Prayer, may Allah^{azwj} have Mercy upon you^{asws} [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**'.⁶¹

وعنه، قال: أخبرنا أبو عمر عبد الواحد بن محمد بن عبد الله بن محمد بن مهدي، قال: حدثنا أحمد بن محمد، يعني ابن سعيد بن عقدة، قال: أخبرنا أحمد بن يحيى، قال: حدثنا عبد الرحمن، قال: حدثنا أبي، عن أبي إسحاق، عن عبد الله بن المغيرة مولى أم سلمة، عن أم سلمة زوج النبي (صلى الله عليه وآله)، أنها قالت: نزلت هذه الآية في بيتها: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا، أمرني رسول الله (صلى الله عليه وآله) أن أرسل إلى علي، و فاطمة، و الحسن، و الحسين (عليهم السلام)،

And from him, from Abu Amr Abdul Waahid Bin Muhammad Bin Abdullah Bin Muhammad Bin Mahdy, from Ahmad Bin Muhammad, meaning Ibn Saeed Bin Uqdat, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abu Is'haq,

(It has been narrated) from Abdullah Bin Al-Mugheira a slave of Umm Salma^{as}, wife of the Prophet^{saww}, who said that this Verse was Revealed in her^{as} house [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**, saying, 'Rasool-Allah^{saww} ordered me^{as} that I^{as} should send for Ali^{as}, and Fatima^{as}, and Al-Hassan^{as}, and Al-Husayn^{as}.

فلما أتوه اعتنق عليا (عليه السلام) بيمينه، و الحسن (عليه السلام) بشماله، و الحسين (عليه السلام) على بطنه، و فاطمة (عليها السلام)، عند رجله، ثم قال: «اللهم، هؤلاء أهلي، و عترتي فأذهب عنهم الرجس، و طهرهم تطهيرا». قالها ثلاث مرات، قلت: فأنا، يا رسول الله؟ فقال: «إني إلى خير، إن شاء الله».

So when they^{asws} came, he^{saww} embraced Ali^{asws} with his^{saww} right hand, and Al-Hassan^{asws} by his^{saww} left hand, and (placed) Al-Husayn^{asws} upon his^{saww} stomach, and Fatima^{asws} near his^{saww} two feet, then said: 'Our Allah^{azwj}! These are my^{saww} People^{asws}, and my^{asws} Family^{asws}, so Keep away the uncleanness from them^{asws} and Purify them with a Purification'. He^{saww} said it three times. I^{as} said, 'So (what about) me^{as}, O Rasool-Allah^{saww}?'. So he^{saww} said: 'You^{as} are upon good, if Allah^{azwj} so Desires it'.⁶²

وعنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو علي أحمد بن علي بن مهدي بن صدقة البرقي أملاه علي إملاء من كتابه، قال: حدثنا أبي، قال: حدثنا الرضا أبو الحسن علي بن موسى، قال: حدثني أبي موسى بن جعفر، قال: حدثني أبي جعفر بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن الحسين، قال: حدثني أبي الحسين بن علي (عليهم السلام)، قال: «لما أتى أبو بكر و عمر إلى منزل أمير المؤمنين (عليه السلام) و خاطباه في البيعة، و خرجا من عنده، خرج أمير المؤمنين (عليه السلام) إلى المسجد، فحمد الله، و أتى عليه بما اصطنع عندهم أهل البيت، إذ بعث فيهم رسولا منهم، و أذهب عنهم الرجس و طهرهم تطهيرا».

⁶¹ الأمالي 1: 256.

⁶² الأمالي 1: 269.

And from him (Sheykh Al-Sadouq) who said, 'A group informed us, from Abu Al-Mufazzal, from Abu Ali Ahmad Bin Ali Bin Mahdy Bin Sadaqat Al-Barqy who disctated it to him from his book saying, 'My father narrated to me,

(It has been narrated) from Al-Reza Abu Al-Hassan Ali^{asws} Bin Musa^{asws}, from Musa^{asws} Bin Ja'far^{asws}, from Abu Ja'far^{asws} Bin Muhammad^{asws}, from Abu Muhammad^{asws} Bin Ali^{asws}, from Abu Ali^{asws} Bin Al-Husayn^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'When Abu Bakr and Umar came to the house of Amir-ul-Momineen^{asws} and addressed him^{asws} regarding the allegiance, and they both left from his^{asws} presence. Amir-ul-Momineen^{asws} went out to the Masjid, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj} with what He^{azwj} had bestowed upon the People^{asws} of the Household, when He^{azwj} Sent among them a Rasool^{saww} from them^{asws}, and Kept away from them^{asws} the uncleanness, and Purified them^{asws} with a Purification'.

ثم قال: إن فلانا و فلانا أتيتاني و طالباني بالبيعة لمن سبيله أن يبايعني، أنا ابن عم النبي، و أبو ابنيه، و الصديق الأكبر، و أخو رسول الله (صلى الله عليه و آله)، لا يقولها أحد غيري إلا كاذب،

Then he^{asws} said: 'So and so, and so and so came to me^{asws} and sought the allegiance from me^{asws}. It is from His^{azwj} Way that they should be pledging their allegiances to me^{asws}. I^{asws} am the cousin of the Prophet^{saww}, and a father of his^{saww} grandsons^{asws}, and the Great Truthful (الصديق الأكبر), and a brother of Rasool-Allah^{saww}. No one else can say this except for a liar.

و أسلمت و صليت، و أنا وصيه، و زوج ابنته سيدة نساء العالمين فاطمة بنت محمد (صلى الله عليه و آله)، و أبو حسن و حسين سبطي رسول الله (صلى الله عليه و آله)، و نحن أهل بيت الرحمة، بنا هداكم الله، و بنا استنتقكم من الضلالة، و أنا صاحب يوم الدوح، و في نزلت سورة من القرآن، و أنا الوصي على الأموات من أهل بيته (صلى الله عليه و آله)، و أنا ثقته «2» على الأحياء من أمته، فاتقوا الله يثبت أقدامكم، و يتم نعمته عليكم. ثم رجع (عليه السلام) إلى بيته».

And I^{asws} submitted, and Prayed, and I^{asws} am his^{saww} successor^{asws}, and a husband of his^{saww} daughter^{asws} the Chieftess of the women of the worlds, Fatima^{asws} daughter of Muhammad^{saww}, and a father of Hassan^{asws} and Husayn^{asws} grandsons of Rasool-Allah^{saww}. And we^{asws} are the People^{asws} of the Household of Mercy. It is by us^{asws} that Allah^{azwj} Guided you all, and by us^{asws} that He^{azwj} Threw you all away from the straying. And I^{asws} am the Master of the Day of separation, and it was regarding me^{asws} that a Chapter of the Quran was Revealed, and I^{asws} am the Trustee upon the dead ones from his^{saww} Household, and I^{asws} am the reliable one upon the living ones from his^{saww} community. So fear Allah^{azwj}, and affirm your feet, and His^{azwj} Favours would be completed upon you'. Then he^{asws} returned to his^{asws} house'.⁶³

وعنه: قال أبو الجارود: و قال زيد بن علي بن الحسين (عليه السلام): إن جهالا من الناس يزعمون أننا أراد بهذه الآية أزواج النبي (صلى الله عليه و آله)، و قد كذبوا و أثموا، و إيم الله لو عنى بها أزواج النبي (صلى الله عليه و آله) لقال: ليذهب عنكن الرجس، و يطهركن تطهيرا. و لكان الكلام مؤثما.

And from him (Ali Bin Ibrahim) who said, 'Abu Al-Jaroud said,

'Zayd, son Ali^{asws} Bin Al-Husayn^{asws} said, 'The ignorant ones from the people are alleging that it is the wives of the Prophet^{saww} who are Meant by this Verse. And they are lying, and are sinning. I swear upon Allah^{azwj}, if the wives of the Prophet^{saww} were

⁶³ الأمالي 2: 181

Meant by it, He^{azwj} would have Said: “And Keep away the uncleanness from you, and Purify you (يطهركن) with a Purification”. And the Speech would have been in feminine gender.⁶⁴

وعنه: عن أبيه أحمد بن حنبل، قال: حدثنا عبد الله بن سليمان، قال: حدثنا أحمد بن محمد بن عمر الحنفي، قال: حدثنا عمر بن يونس، قال: حدثنا سليمان بن أبي سليمان الزهري، قال: حدثنا يحيى بن أبي كثير، قال: حدثنا عبد الرحمن بن أبي عمرو، حدثني شداد بن عبد الله، قال: سمعت وائلة بن الأسقع، و قد جيء برأس الحسين بن علي (عليهما السلام)، قال: فلقية رجل من أهل الشام، فأظهر سرورا، فغضب وائلة، و قال: و الله لا أزال أحب عليا، و حسنا، و حسينا، و فاطمة أبدا بعد إذ سمعت رسول الله (صلى الله عليه و آله)، و هو في منزل أم سلمة يقول فيهم ما قال.

And from him, from his father Ahmad Bin Hanbal-(Sunni Imam), from Abdullah Bin Suleyman, from Ahmad Bin Muhammad Ibn Umar Al-hanafi, from Umar Bin Yunus, from Suleyman Bin Abu Suleyman Al-Zuhry, from Yahya Bin Abu Kaseer, from Abdul Rahman Bin Abu Umeyr, from Shadaad Bin Abdullah who said,

‘I heard Waasilat Bin Al-Asqa’a, and they had brought the head of Al-Husayn^{asws} Bin Ali^{asws}, he said, ‘A man from Syria met him and showed delight at it. So Waasilat got angry and said, ‘By Allah^{azwj}! I have never ceased to love Ali^{asws}, and Hassan^{asws}, and Husayn^{asws}, and Fatima^{asws} ever after having heard Rasool-Allah^{saww}, whilst he^{saww} was in the house of Umm Salma^{as}, saying regarding them what he^{saww} said’.

قال وائلة: رأيتني ذات يوم، و قد جئت رسول الله (صلى الله عليه و آله)، و هو في منزل ام سلمة، و جاء الحسن (عليه السلام) فأجلسه على فخذة اليمنى، و قبله، ثم جاء الحسين (عليه السلام) فأجلسه على فخذة اليسرى، و قبله، ثم جاءت فاطمة (عليها السلام) فأجلسها بين يديه، ثم دعا بعلي (عليه السلام)، فجاء،

Waasilat said, ‘And one day I saw, and Rasool-Allah^{saww} had come, and he^{saww} was in the house of Umm Salma^{as}, and Al-Hasan^{asws}, came, so he^{saww} seated him^{asws} upon his^{saww} right thigh and kissed him^{asws}. Then Al-Husayn^{asws} came, so he^{saww} seated him^{asws} upon his^{saww} left thigh, and kissed him^{asws}. Then Fatima^{asws} came up, so he^{saww} seated her^{asws} in front of him^{saww}. Then he^{saww} called for Ali^{asws}, so he^{saww} came over.

ثم أعدف عليهم كساء خيبريا، كأني أنظر إليه، ثم قال: **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ النَّبِيِّتِ وَ يُطَهِّرَكُم تَطْهِيراً، قلت لوائلة: ما الرجس؟ قال: الشك في الله عز و جل.**

Then he^{saww} covered them^{asws} with a Khyberiyya Cloak. It is as if I am looking at him^{saww}. Then he^{saww} said: **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**. I said to Waasilat, ‘What is the uncleanness?’ He said, ‘The doubt regarding Allah^{azwj} Mighty and Majestic’.⁶⁵

أبو إسحاق أحمد بن محمد بن إبراهيم الثعلبي، صاحب التفسير، في تفسير قوله تعالى: طه، قال: قال جعفر بن محمد الصادق (عليه السلام): «طه طهارة أهل بيت محمد (عليهم السلام)». ثم قرأ: **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ النَّبِيِّتِ وَ يُطَهِّرَكُم تَطْهِيراً.**

Abu Is’haq Bin Muhammad Bin Ibrahim Al-Sa’alby (Sunni), author of the Tafseer,

⁶⁴ تفسير القمي 2: 193

⁶⁵ فضائل أحمد 2: 672 / 1149، العمدة: 15 / 34

Regarding the Words of the High [20:1] *Ta Ha*. He said, 'Ja'far^{asws} Bin Muhammad^{asws} said: 'Ta Haa – is the Purity (طهارة) of the People^{asws} of the Household'. Then he^{asws} recited [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification**.⁶⁶

VERSES 34 - 36

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا {34} إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِعِينَ وَالصَّانِعَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {35} وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {36}

[33:34] And Remember what is recited in your houses of the Verses of Allah and the wisdom; surely Allah is Knower of subtleties [33:35] Surely the Muslim men and the Muslim women, and the Believing men and the Believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember - Allah has Prepared for them Forgiveness and a mighty Recompense [33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter; and whoever disobeys Allah and His Rasool, he surely strays off a manifest straying

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ ذَلِكَ أَنْ رَسُولَ اللَّهِ (صلى الله عليه و آله) خَطَبَ عَلَى زَيْدِ بْنِ حَارِثَةَ زَيْنَبُ بِنْتُ جَحْشِ الْأَسَدِيَّةِ، مِنْ بَنِي أَسَدِ بْنِ خَزِيمَةَ، وَ هِيَ بِنْتُ عَمَةِ النَّبِيِّ (صلى الله عليه و آله) فَقَالَتْ: يَا رَسُولَ اللَّهِ، حَتَّى أُوَامِرَ نَفْسِي فَأَنْظُرَ.

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 [33:36] **And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter**. And that Rasool-Allah^{saww} married Zaynab Bin Jahsh Al-Asadiyya to Zayd Bin Haaris. She was from the Clan of Asad Bin Khuzeyman, and she was a daughter of the paternal aunt of Rasool-Allah^{saww}. So she said, 'O Rasool-Allah^{saww}, until there are orders for myself, I shall wait.

فَأَنْزَلَ اللَّهُ: وَ مَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَمْرِي بِيَدِكَ. فَزَوَّجَهَا إِيَّاهُ، فَمَكَثَتْ عِنْدَ زَيْدٍ مَا شَاءَ اللَّهُ، ثُمَّ إِنَهُمَا تَشَاجَرَا فِي شَيْءٍ إِلَى رَسُولِ اللَّهِ (صلى الله عليه و آله)، فَنظَرَ إِلَيْهَا النَّبِيُّ (صلى الله عليه و آله) فَأَعْجَبَتْهُ، فَقَالَ زَيْدٌ: يَا رَسُولَ اللَّهِ، أَنْذَنَ لِي فِي طَلَاقِهَا، فَإِنَّ فِيهَا كِبْرًا، وَ إِنِّي لَتُؤَدِّينِي بِلِسَانِهَا، فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): «اتَّقِ اللَّهَ، وَ أَمْسِكْ عَلَيْكَ زَوْجَكَ، وَ أَحْسِنِ إِلَيْهَا».

⁶⁶ تفسير الثعلبي: 75 «مخطوط»، العمدة: 38

So Allah^{azwj} Revealed [33:36] **And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter, and whoever disobeys Allah and His Rasool, he surely strays off a manifest straying.** So she said, 'My life is in your hands'. So he^{saww} got her married to him (Zayd). So she remained with Zayd for as long as Allah^{azwj} so Desired it. Then they quarrelled about something to Rasool-Allah^{saww}. So the Prophet^{saww} looked towards her and she astounded him^{saww}. Zayd said, 'O Rasool-Allah^{saww}, allow me to divorce her, for she is arrogant, and she hurts me with her tongue'. So Rasool-Allah^{saww} said: 'Fear Allah^{azwj} and hold on to your spouse, and be good to her'.

ثم إن زيدا طلقها، و انتقضت عدتها، فأنزل الله نكاحها على رسول الله، فقال: فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا.

Then Zayd divorced her, and she spent her waiting period, so Allah^{azwj} Revealed that she should be married to Rasool-Allah^{saww}, so He^{azwj} Said [33:37] **But when Zayd had accomplished his want of her, We Married her to you**.⁶⁷

VERSE 37 - 38

وَأَدِّ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {37} مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سِنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلَ ۚ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا {38}

[33:37] **And when you said to him to whom Allah had shown Favour and to whom you had shown a Favour: Keep your wife to yourself and fear Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zayd had accomplished his want of her, We Married her to you, so that there should be no difficulty for the Believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's Command shall be performed [33:38] There was no harm in the Prophet doing that which Allah had Obligated for him; such has been the Sunnah of Allah with respect to those who have gone before; and the Command of Allah is a Decree which is Absolute**

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 يبق أحد إلا و قد ألزمه حجة، كأنه القم حبرا،

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-Isla, and the Religions of the Jews, and the Christians, and the

تفسير القمي 2: 194 67

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 مُغَاضِبًا 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^{as}?' 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 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؟ و قوله عز و جل في نبيه محمد (صلى الله عليه و آله): وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ 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 اللَّهُ وَ الرَّاٰسِخُونَ 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**'.

و ذكر (عليه السلام) الجواب عن الآيات، إلى أن قال: «و أما محمد (صلى الله عليه و آله)، و قول الله تعالى: وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَإِنَّ اللَّهَ تَعَالَى عَرَفَ نَبِيَّهَ (صلى الله عليه و آله) أسماء أزواجه في دار الدنيا، و أسماء أزواجه في دار الآخرة، و أنهن أمهات المؤمنين.

And he^{asws} went on to mention the answers to the Verses, until he^{asws} said: 'And as for Muhammad^{saww}, and the Words of Allah^{azwj} the High **[33:37] and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him**, so Allah^{azwj} had introduced to His^{azwj} Prophet^{saww} the names of his^{saww} wives in the house of the world, and the names of his^{saww} wives in the House of the Hereafter, and they are the Mothers of the Believers.

و إحداهن- من سمى له-: زينب بنت جحش، و هي يومئذ تحت زيد بن حارثة، فأخفى رسول الله (صلى الله عليه و آله) اسمها في نفسه، و لم يبده، لكي لا يقول أحد من المنافقين إنه قال في امرأة في بيت رجل إنها إحدى أزواجه من أمهات المؤمنين، و خشي قول المنافقين، فقال الله تعالى: وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ يعني في نفسك،

And one of them was – the one called Zaynab Bint Jahsh, and in those days she was under (wife of) Zayd Bin Haarisa. So Rasool-Allah^{saww} concealed her name

within himself^{saww}, and there was no need for it, so that no one from the hypocrites could say, 'He^{saww} is referring to a woman in another man's house as one of his^{saww} wives from the Mothers of the Believers'. And he^{saww} feared the speech of the hypocrites, so Allah^{azwj} the High Said **[33:37] and you feared men, and Allah had a greater right that you should fear Him**, Meaning within himself^{saww}.

و إن الله عز و جل ما تولى تزويج أحد من خلقه إلا تزويج حواء من آدم (عليه السلام)، و زينب من رسول الله (صلى الله عليه و آله)، بقوله: فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا الْآيَةَ، و فاطمة من علي (عليهما السلام)».

And that Allah^{azwj} Mighty and Majestic did not get Married any one from His^{azwj} creatures except for the marriage of Adam^{as} with Hawwa^{as}, and Zaynab with Rasool-Allah^{saww} by His^{azwj} Speech **[33:37] But when Zayd had accomplished his want of her, We Married her to you** – the Verse, and Fatima^{asws} with Ali^{asws}.

قال: فبكى علي بن محمد بن الجهم، و قال: يا ابن رسول الله، أنا تائب إلى الله تعالى من أن أنطق في أنبيائه (عليهم السلام) بعد يومي هذا إلا بما ذكرته.

He (the narrator) said: 'Ali Bin Muhammad Bin Al-Jahm cried out and said, 'O son^{asws} of Rasool-Allah^{saww}! I hereby repent to Allah^{azwj} the High from speaking regarding His^{azwj} Prophets^{as}, after this day, except with what you^{asws} have mentioned'.⁶⁸

VERSES 39 & 40

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا {39} مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {40}

[33:39] Those who deliver the Messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take Account [33:40] Muhammad is not the father of any of your men, but Rasool Allah and the Last of the Prophets; and Allah is Aware of all things

علي بن إبراهيم، قال: هذه نزلت في شأن زيد بن حارثة، قالت قریش: يعيرنا محمد أن يدعي بعضنا بعضا و قد ادعى هو زيدا! فقال الله: ما كان مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ يعني يومئذ أنه ليس بأبي زيد.

Ali Bin Ibrahim said,

'This was Revealed regarding the importance of Zayd Bin Haarisa. The Qureysh said, 'Muhammad^{saww} reproaches us if we make a claim on each other, and he^{saww} has made a claim, and he is Zayd!' So Allah^{azwj} Said **[33:40] Muhammad is not the father of any of your men**, Meaning, at that time he^{saww} was not the father of Zayd'.

قال: قوله: وَ خَاتَمَ النَّبِيِّينَ يعني لا نبي بعد محمد (صلى الله عليه و آله).

He said, 'His^{azwj} Words **[33:40] and the Last of the Prophets**. It Means that there is no Prophet^{saww} after him^{saww}'.⁶⁹

⁶⁸ عيون أخبار الرضا (عليه السلام) 1: 1/191

⁶⁹ تفسير القمي 2: 194

VERSES 41 - 43

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا {41} وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {42} هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ^ع وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا {43}

[33:41] O you who believe! Mention Allah, with a frequent Mentioning [33:42] And Glorify Him morning and evening [33:43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers

حدثنا أحمد بن هُوذة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول تسبيح فاطمة سلام الله عليها من ذكر الله الكثير الذي قال الله عزوجل (اذكروا الله ذكرا كثيرا)

Ahmad Bin Howzat narrated to us, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The Glorification (تسبيح) of Fatima^{asws} is from the frequent Mentionings for which Allah^{azwj} Mighty and Majestic Says **[33:41] Mention Allah, with a frequent Mentioning**'.⁷⁰

ابن بابويه، مرسلًا: عن الصادق (عليه السلام)، أنه سئل عن قول الله عز و جل: اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا، ما هذا الذكر الكثير؟ قال: «من سبح تسبيح فاطمة (عليها السلام) فقد ذكر الذكر الكثير».

Ibn babuwayh, with an unbroken chain,

(It has been narrated) from Al-Sadiq^{asws} who^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **[33:41] Mention Allah, with a frequent Mentioning**, what is this frequent mentioning?' He^{asws} said: 'The one who Glorifies by the Glorification of Fatima^{asws}, so he has mentioned the **Frequent Mentioning**'.⁷¹

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن إسماعيل بن عمار، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ما حده؟

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Ismail Bin Amaar who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic **[33:41] Mention Allah, with a frequent Mentioning**, what is its limit?'

قال: «إن رسول الله (صلى الله عليه و آله) علم فاطمة (عليها السلام) أن تكبر أربعاً و ثلاثين تكبيرة، و تسبح ثلاثاً و ثلاثين تسبيحة، و تحمد ثلاثاً و ثلاثين تحميدة، فإذا فعلت ذلك بالليل مرة، و بالنهار مرة، فقد ذكرت الله ذكرا كثيرا».

He^{asws} said: 'Rasool-Allah^{saww} taught Fatima^{asws} the Takbeer (Exclamation of Greatness) of thirty four Takbeers, and Tasbeeh (Glorification) of thirty three Glorifications, and Praise (Tahmeed) of thirty three Praises. So when she^{asws} did that

⁷⁰ Taweel Al Ayaat Al Zaahira – CH 33 H 15

⁷¹ معاني الأخبار: 5 / 193.

once at night and once in the morning, so she^{asws} mentioned Allah^{azwj} with a **Frequent Mentioning**.⁷²

وعنه: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد بن محمد جميعا، عن الحسن بن علي الوشاء، عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من أكثر ذكر الله عز وجل أحببه الله، و من ذكر الله كثيرا كتبت له براءة من النار، و براءة من النفاق».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad altogether, from Al-Hassan Bin Al-AI-Washa, from Dawood Bin Sarhaan,

Abu Abdullah^{asws} says that Rasool-Allah^{saww} said: 'The one who frequently mentions Allah^{azwj} Mighty and Majestic, Allah^{azwj} Loves him. And the one who mentions Allah^{azwj} frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy'.⁷³

حميد بن زياد عن ابن سماعة عن وهيب بن حفص عن أبي بصير عن أبي عبد الله عليه السلام قال: شيعتنا الذين إذا خلوا ذكروا الله كثيرا.

Hameed Bin Ziyad, from Ibn Sama'at, from Waheeb Bin Hafsa, from Abu Baseer, who narrates:

'Abu Abdullah^{asws} has said: 'Our^{asws} Shias are the ones who, when alone, mention Allah^{azwj} a lot'.⁷⁴

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن يعقوب بن عبد الله، عن إسحاق بن فروخ مولى آل طلحة، قال: قال أبو عبد الله (عليه السلام): «يا إسحاق بن فروخ، من صلى على محمد و آل محمد عشرا صلى الله و ملائكته عليه مائة مرة، و من صلى على محمد و آل محمد مائة مرة صلى الله عليه و ملائكته ألف مرة، أما تسمع قول الله عز و جل: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ يُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا؟».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is'haq Bin Faroukh, a slave of AAI-Talha said,

'Abu Abdullah^{asws} said: 'O Is'haq Bin Faroukh! The one who sends ten greetings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, Allah^{azwj} and His^{azwj} Angels Send greetings upon him a hundred time. And the one who sends greetings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} a hundred times, Allah^{azwj} and His^{azwj} Angels Send Greetings upon him a thousand times. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[33:43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers**'.⁷⁵

VERSES 45 - 48

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا {44} يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {45} وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا {46}. وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا {47} وَلَا تَطْعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَدَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا {48}

⁷² تأويل الآيات 2: 16 / 454.

⁷³ الكافي 2: 3 / 362.

⁷⁴ Tafseer Noor Al Saqalayn – CH 33 H 148

⁷⁵ الكافي 2: 14 / 358.

[33:44] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:45] O Prophet! Surely We have Sent you as a witness, and as a bearer of good news and as a warner [33:46] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:47] And give to the believers the good news that they shall have a great Grace from Allah [33:48] And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely upon Allah; and Allah is Sufficient as a Protector

علي بن إبراهيم، في قوله: إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا إِلَى قَوْلِهِ تَعَالَى: وَ دَعَا أَهْلَهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا فَإِنَّهَا نَزَلَتْ بِمَكَّةَ قَبْلَ الْهَجْرَةِ بِخَمْسِ سِنِينَ، فَهَذَا دَلِيلٌ عَلَى خِلَافِ التَّأْلِيفِ.

Ali Bin Ibrahim,

Regarding His^{azwj} Words **[33:45] Surely We have Sent you as a witness, and as a bearer of good news and as a warner [33:46] And as one inviting to Allah by His Permission, and as an illuminating lamp** up the Words of the High **[33:48] and leave unregarded their annoying talk, and rely upon Allah; and Allah is Sufficient as a Protector.** It was Revealed at Makkah, five years before the emigration. So this is the proof against its compilation.⁷⁶

VERSE 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَنْعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا {49}

[33:49] O you who believe! When you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن الكوفي، عن الحسن بن سيف، عن أخيه علي، عن أبيه، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَنْعُوهُنَّ وَ سَرَخُوهُنَّ سَرَاحًا جَمِيلًا. قال: «متعوهن: جملوهن بما قدرتم عليه من معروف، فإنهن يرجعن بكأبة و خشية و هم عظيم، و شماتة من أعدائهن، فإن الله كريم، يستحيي و يحب أهل الحياء، إن أكرمكم أشدكم إكراما لحلاله».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Kufy, from Al-Hassan Bin Sayf, from his brother Ali, from his father, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[33:49] so make some provision for them and send them forth a goodly sending forth**, he^{asws} said: 'Provision – Make it good in accordance to your ability, for they would be returning concerned, and they would be fearing the insults from their enemies, for Allah^{azwj} is Generous, Bashful, and Loves the moderate people. The most generous ones of you, is the one most intense in generosity to his spouse'.⁷⁷

⁷⁶ تفسير القمي 2: 194

⁷⁷ التهذيب 8: 488 / 141

VERSES 50 - 52

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {50} تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَ أَعْيُنُهُنَّ وَلَا يَحْزْنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا {51} لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبْتَاعَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَحْبَبْتَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا {52}

[33:50] O Prophet! Surely We have Made lawful for you, your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has Given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her - specially for you, apart from Believers; We Know what We have Obligated for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful [33:51] You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be delighted and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah Knows what is in your hearts; and Allah is Knowing, Forbearing [33:52] It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن داود بن سرحان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: «وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ». فقال: «لا تحل الهبة إلا لرسول الله (صلى الله عليه وآله)، و أما غيره فلا يصلح نكاح إلا بمهر.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sarhaan, from Zurara,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [33:50] and a believing woman if she gave herself to the Prophet. So he^{asws} said: 'It is not Permissible, the gifting, except for Rasool-Allah^{saww}. And as for other, so the marriage is not correct except with the dower'.⁷⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: «يَا أَيُّهَا النَّبِيُّ إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَكَ» قلت: كم أحل له من النساء؟ قال: «ما شاء من شيء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ibn Abu Umeyr, from Hamaad, from Al-Halby, who says:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[33:50] O Prophet! Surely We have Made lawful for you, your wives.** I said, 'How many women were Permissible unto him^{saww}?' He^{asws} said: 'Whatever he^{saww} so desired'.

قلت: قوله: لا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَ لَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ، فقال: «لرسول الله (صلى الله عليه و آله) أن ينكح ما شاء من بنات عمه، و بنات عماته، و بنات خاله، و بنات خالاته، و أزواجه اللاتي هاجرن معه، و أحل له أن ينكح من عرض المؤمنين بغير مهر، و هي الهبة، و لا تحل الهبة إلا لرسول الله (صلى الله عليه و آله)، فأما لغير رسول الله (صلى الله عليه و آله) فلا يصلح نكاح إلا بمهر، و ذلك معنى قوله تعالى: وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ».

I said, '(What about) His^{azwj} Words **[33:52] It is not allowed to you to take women afterwards?** He^{asws} said: 'For Rasool-Allah^{saww}, that he^{saww} should marry whoever he^{saww} so desires to, from daughters of his^{saww} paternal uncles, and daughters of his^{saww} paternal aunts, and daughters of his^{saww} maternal uncles, and daughter of his^{saww} maternal aunts, and his^{saww} wives who emigrated with him^{asws}. And it was Permissible for him^{saww} to marry from the presentation of the Believers without dowry, and this is the gift. And the gifting is not Permissible except for Rasool-Allah^{saww}. And as for those other than Rasool-Allah^{saww}, so the marriage is not correct except with the dower, and that is the Meaning of the Words of the High **[33:50] and a believing woman if she gave herself to the Prophet**'.

قلت: أ رأيت قوله تعالى: تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ؟ قال: «من أوى فقد نكح، و من أرجى فلم ينكح».

I said, 'What do you^{asws} think about the Words of the High **[33:51] You may put off whom you please of them, and you may take to you whom you please?**' He^{asws} said: 'The one whom he^{saww} took to, so he^{saww} married her, and the one whom he^{saww} put off is the one whom he^{saww} did not marry'.

قلت: قوله: لا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ؟ قال: «إنما عنى به النساء اللاتي حرم عليه في هذه الآية: حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ إِلَى آخِرِ الْآيَةِ، و لو كان الأمر كما يقولون، كان قد أحل لكم ما لم يحل له، إن أحكم يستبدل كلما أراد، و لكن ليس الأمر كما يقولون، إن الله عز و جل أحل لنبيه (صلى الله عليه و آله) ما أراد من النساء، إلا ما حرم عليه في هذه الآية التي في النساء».

I said, '(What about) His^{azwj} Words **[33:52] It is not allowed to you to take women afterwards?**' He^{asws} said: 'But rather, it Means by it, the women who were Prohibited to him^{saww} in this Verse **[4:23] Forbidden to you are your mothers and your daughters and your sisters** – up to the end of the Verse. And if the matter was as you are saying it to be, it would have been Permissible for you all that which was Prohibited unto him^{saww}, and one of you would have been able to change (wives) everytime you so wanted to. But the matter is not as you are saying it to be. Allah^{azwj} Mighty and Majestic Permitted for His^{azwj} Prophet^{saww} whoever he^{saww} so wanted from the women, except what is Prohibited to him^{saww} in this Verse which is in (Surah) *Al-Nisa*'.⁷⁹

و عنه: بإسناده عن عاصم بن حميد، عن أبي بصير، و غيره، في تسمية نساء النبي (صلى الله عليه و آله)، و نسبهن، و صفتهن: عائشة، و حفصة، و ام حبيب بنت أبي سفيان بن حرب، و زينب بنت جحش، و سودة بنت زمعة، و ميمونة بنت الحارث، و صفية بنت حيي بن أخطب، و ام سلمة بنت أبي أمية، و جويرية بنت الحارث.

And from him, by his chain from Aasim Bin Hameed, from Abu Baseer, and someone else, regarding the names of the Wives of the Prophet^{saww}, and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeba daughter of Abu Sufyan Bin harb, and Zaynab Bint Jahsh, and Sowdat daughter of Zama'at, and Maymouna daughter of Al-haaris, and Safiyya daughter of Hayy Bin Akhtab, and Umm Salma daughter of Abu Amiya, and Juweyriyya daughter of Al-Haaris.

و كانت عائشة من تيم، و حفصة من عدي، و ام سلمة من بني مخزوم، و سودة من بني أسد بن عبد العزى، و زينب بنت جحش من بني أسد، و عداها من بني امية، و ام حبيب بنت أبي سفيان من بني امية، و ميمونة بنت الحارث من بني هلال، و صفية بنت حيي بن أخطب من بني إسرائيل.

And Ayesha was from (the Clan of) Taym, and Hafsa from (Clan of) Udayy, and Umm Salma from Clan of Makhzoum, and Sowdat from Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh from Clan of Asad. And their number from the Clan of Umayya – Umm Habeeba daughter of Abu Sufyan from Clan of Umayya, and Maymouna daughter of Al-Haaris from Clan of Hilal, and Safiyya daughter of Hayy Bin Akhtab from Clan of Israeel.

و مات (صلى الله عليه و آله) عن تسع نساء، و كانت له سواهن: التي وهبت نفسها للنبي (صلى الله عليه و آله)، و خديجة بنت خويلد ام ولده، و زينب بنت أبي الجوزاء «1» التي جذمت، و الكندية.

And he^{saww} passed away (leaving behind) nine wives, and there were others who had endowed themselves to the Prophet^{saww} – Khadeeja^{as} daughter of Khuwaylid the mother of his^{saww} children, and Zaynab Bin Abu Al-Jowza who suffered from leprosy, and Al-Kindiya'.⁸⁰

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا الحسن ابن علي بن الحسين السكري، قال: حدثنا محمد بن زكرياء الجوهري، عن جعفر بن محمد بن عمارة، عن أبيه، عن أبي عبد الله جعفر بن محمد الصادق (عليه السلام)، قال: «تزوج رسول الله (صلى الله عليه و آله) بخمس عشرة امرأة، و دخل بثلاث عشرة منهن، و قبض عن تسع، فأما اللتان لم يدخل بهما: فعمرة، و الشنبا،

Ibn Babuwayh, from Muhamamd Bin Ibrahim Bin Is'haq Al-Talaqany, from Al-Hassan Ibn Ali Bin Al-Husayn Al-Askary, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amaarat, from his father,

'Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} has said: 'Rasool-Allah^{saww} was married to fifteen women, and lived with thirteen of them, and passed away (leaving behind) nine. So as for the two whom he^{saww} did not take into harem – Amrat, and Al-Shanba'a.

و أما الثلاث عشرة اللاتي دخل بهن: فأولهن خديجة بنت خويلد، ثم سودة بنت زمعة، ثم ام سلمة، و اسمها: هند بنت أبي امية، ثم ام عبد الله عائشة بنت أبي بكر، ثم حفصة بنت عمر، ثم زينب بنت خزيمة بن الحارث ام المساكين، ثم زينب بنت جحش، ثم ام حبيب «4» رملة بنت أبي سفيان، ثم ميمونة بنت الحارث، ثم زينب بنت عميس، ثم جويرية بنت الحارث، ثم صفية بنت حيي بن أخطب،

And as for the thirteen whom he^{saww} took into harem – So the first of them was Khadeeja^{as} daughter of Khuwaylid, then Sowdat daughter of Zam'at, then Umm Salma^{as} and her^{as} name was Hind daughter of Abu Amiya, then Umm Abdullah Ayesha daughter of Abu Bakr, then Hafsa daughter of Umar, then Zaynab daughter

الكافي 5: 390 / 5⁸⁰

of Khuzayma Bin Al-Haaris Umm Al-Masakeen, then Zaynab daughter of Jahsh, then Umm Habeeba Ramla daughter of Abu Sufyan, then Maymouna daughter of Al-Haaris, then Zaynab daughter of Umeys, then Juweyriya daughter of Al-haaris, then Safiyya daughter of Hayy Bin Akhtab.

و التي وهبت نفسها للنبي (صلى الله عليه و آله) خولة بنت حكيم السلمى، و كانت له سريتان يقسم لهما مع أزواجه: مارية القبطية، و ريحانة الخندقية.

And the one who had endowed herself to the Prophet^{saww} – Khowlat daughter of Hakeem Al-Salmy. And there were for him^{saww} two mattresses which he^{saww} distributed between his^{saww} wives – Mariah the Coptic and Rayhanna Al-Khandiqiyya.

و التسع اللاتي قبض عنهن: عائشة، و حفصة، و ام سلمة، و زينب بنت جحش، و ميمونة بنت الحارث، و ام حبيب بنت أبي سفيان، و صفية بنت حيي بن أخطب، و جويرية بنت الحارث، و سودة بنت زمعة، و أفضلهن: خديجة بنت خويلد، ثم أم سلمة بنت أبي امية، ثم جويرية بنت الحارث.»

And the nine which he^{saww} left behind, having passed away – Ayesha, and Hafsa, and Umm Salma^{as}, and Zaynab Bint Jahsh, and Maymouna daughter of Al-haaris, and Umm Habeeba daughter of Abu Sufyan, and Safiyya daughter of Hayy Bin Akhtab, and Juweyriyya daughter of Al-Haaris, and Sowdat daughter of Zam'at. And the highest of them – Khadeeja^{as} daughter of Khuwaylid, then Umm Salma^{as} daughter of Abu Amiya, then Juweyriyya daughter of Al-Haaris'.⁸¹

علي بن إبراهيم: إنه كان سبب نزولها: أن امرأة من الأنصار أتت رسول الله (صلى الله عليه و آله)، و قد تهيأت و تزينت، فقالت: يا رسول الله، هل لك في حاجة، فقد وهبت نفسي لك؟ فقالت لها عائشة: قبحك الله، ما أنعمك للرجال؟! فقال لها رسول الله (صلى الله عليه و آله): «مه- يا عائشة- فإنها رغبت في رسول الله إذ زهدت فيه». ثم قال: «رحمك الله، و رحمك يا معاشر الأنصار، نصرني رجالكم، و رغبت في نسأوكم، ارجعي- رحمك الله- فإني أنتظر أمر الله».

Ali Bin Ibrahim said,

'The reason for its Revelation is that, a woman of the Helpers came to Rasool-Allah^{saww}, and she had made herself available, and adorned herself, so she said, 'O Rasool-Allah^{saww}! Are you^{saww} in need, for I have endowed myself to you^{saww}?' So Ayesha said to her, 'May Allah^{azwj} Disgrace you. What greed you have for the man?' So Rasool-Allah^{saww} said to her: 'Shh! – O Ayesha – for she is hopeful regarding Rasool-Allah^{saww} when I^{saww} abstain regarding it'. Then he^{saww} said: 'May Allah^{azwj} have mercy on you, and Mercy upon you O group of Helpers. Your men helped me, and there is desire in your women. Return – may Allah^{azwj} have Mercy on you – for I^{saww} await the Command of Allah^{azwj}'.

فأنزل الله: وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ، فلا تحل الهبة إلا لرسول الله (صلى الله عليه و آله).

⁸¹ الخصال: 13 / 419

So Allah^{azwj} Revealed [33:50] and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her - specially for you, apart from Believers. So the gifting is not Permissible except to Rasool-Allah^{saww},⁸²

VERSE 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤَدِّنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤَدِّي النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

[33:53] O you who believe! Do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished - but when you are invited, enter, and when you have taken the food, then disperse - not seeking to listen to conversation; surely this hurts the Prophet, but he is bashful from you, and Allah does not Forbear from the Truth And when you ask of them (wives of the Prophet) anything, ask from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن الحسين بن علوان، عن الأعمش، عن عباية الأسدي، عن عبد الله بن عباس: أن رسول الله (صلى الله عليه و آله) تزوج زينب بنت جحش، فأولم، و كانت وليمته الحيس، و كان يدعو عشرة عشرة، فكانوا إذا أصابوا طعام رسول الله (صلى الله عليه و آله) استأنسوا إلى حديثه، و استغنموا النظر إلى وجهه، و كان رسول الله (صلى الله عليه و آله) يشتهي أن يخففوا عنه فيخلو له المنزل، لأنه حديث عهد بعرس، و كان يكره أذى المؤمنين له، فأنزل الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤَدِّنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤَدِّي النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فلما نزلت هذه الآية، كان الناس إذا أصابوا طعام نبيهم (صلى الله عليه و آله) لم يلبثوا أن يخرجوا.

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sa'ad, from Al-Husayn Bin Alwaan, from Al-Amsh, from Abayat Al-Asady, from Abdullah Bin Abbas who said that,

'Rasool-Allah^{saww} married Zaynab Bint Jahsh, so he^{saww} gave a banquet, and it was the banquet of *Al-Heys* (A dish of dates, flour and margarine), and he^{saww} used to invite ten at a time. So whenever they were finished with the meal with Rasool-Allah^{saww}, they sat in conversation, and looked at his^{saww} face. And Rasool-Allah^{saww} was too modest that he^{saww} should leave them alone in the room, and he^{saww} had just been newly married, and did not like hurting the Believers. So Allah^{azwj} Revealed [33:53] but when you are invited, enter, and when you have taken the food, then disperse - not seeking to listen to conversation; surely this hurts the Prophet, but he is bashful from you, and Allah does not Forbear from the Truth. So when this Verse was Revealed, when the people had partaken from the meal of their Prophet^{saww}, did not remain, and went out'.⁸³

⁸² تفسير القمي 2: 195.

⁸³ علل الشرائع: 65

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن النضر، عن محمد ابن مروان، رفعه إليهم (عليهم السلام)، في قول الله عز و جل: وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ فِي عَلي و الأئمة (عليهم السلام) كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَ كَانَ عِنْدَ اللَّهِ وَجِيهًا.

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Al-Nazr, from Muhammad Ibn Marwaan,

It was put to them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:53] and it does not behove you that you should hurt Rasool Allah regarding Ali^{asws} and the Imams^{asws} [33:69] O you who believe! Be not like those who hurt Musa, but Allah Cleared him of what they said, and he was worthy of regard with Allah'**⁸⁴

VERSE 54

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {54}

[33:54] If you reveal a thing or conceal it, so Allah is Aware of all things

علي بن إبراهيم: فإنه كان سبب نزولها: أنه لما أنزل الله النَّبِيَّ أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أُمَّهَاتُهُمْ وَ حرم الله نساء النبي على المسلمين غضب طلحة، فقال: يحرم علينا نساءه و يتزوج هو نساءنا! لئن أمات الله محمدا لتركضن بين خلاخل نساءه كما ركض بين خلاخل نساننا. فأنزل الله: وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا.

Ali Bin Ibrahim –

'The reason for its Revelation is that when Allah^{azwj} Revealed **[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers,** and Allah^{azwj} Prohibited the wives of the Prophet^{saww} upon the Believers, Talha got angry, so he said, 'His^{saww} wives are prohibited upon us, and he^{saww} marries our women! If Allah^{azwj} were to Cause Muhammad^{saww} to pass away, we would run between the ankles of his^{saww} women like he^{saww} runs between the ankles of our women'. So Allah^{azwj} Revealed **[33:53] and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah [33:54] If you reveal a thing or conceal it, so Allah is Aware of all things'**⁸⁵

في تهذيب الاحكام الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: أخر رسول الله صلى الله عليه واله ليلة من الليالي العشاء الاخرة ما شاء الله، فجاء عمر فدق الباب فقال: يا رسول الله نام النساء نام الصبيان فخرج رسول الله صلى الله عليه واله فقال ليس لكم ان تؤذوني ولا تأمروني انما عليكم ان تسمعوا وتطيعوا.

In Tehzeeb Al-Ahkaam – Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} delayed the Night Prayer (العشاء الاخرة) in one of the nights for as long as Allah^{azwj} so Desired, so Umar came over and knocked on the door, so he said, 'O Rasool-Allah^{saww}! The women and children have

⁸⁴ الكافي 1: 9/342

⁸⁵ تفسير القمي 2: 195.

gone to sleep'. So Rasool-Allah^{saww} came out to him and said: 'It is not for you that you should be hurting me^{saww} or that you should command me^{saww}, but rather, it is upon you that you should listen and obey'.⁸⁶

وعنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن أبيان بن عثمان، عن أبي الجارود، قال: سمعت أبا عبد الله (عليه السلام) يقول، و ذكر هذه الآية: وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا، فقال: «رسول الله (صلى الله عليه و آله) أحد الوالدين» فقال عبد الله بن عجلان: من الآخر؟ فقال: «علي (عليه السلام)، و نسأوه علينا حرام، و هي لنا خاصة».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali, from Abaan Bin Usman, from Abu Al-Jaroud who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} mentioned this Verse [29:8] **And We have enjoined on man goodness to his parents**, so he^{asws} said: 'Rasool-Allah^{saww} is only one of the Parents'. Abdullah Bin Ajlaan said, 'So who is the other one?' So he^{asws} said: Ali^{asws}. And his^{asws} wives are Prohibited unto us. And it is also special for us^{asws}, as well.⁸⁷

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، قال: حدثني سعيد بن أبي عروبة، عن قتادة، عن الحسن البصري: أن رسول الله (صلى الله عليه و آله) تزوج امرأة من بني عامر بن صعصعة، يقال لها شنباء، و كانت من أجمل أهل زمانها، فلما نظرت إليها عائشة و حفصة، قالتا: لتغلبنا هذه على رسول الله (صلى الله عليه و آله) بجمالها، فقلنا لها: لا يرى منك رسول الله (صلى الله عليه و آله) حرصا. فلما دخلت على رسول الله (صلى الله عليه و آله) تناولها بيده، فقالت: أعود بالله، فانقبضت يد رسول الله (صلى الله عليه و آله) عنها، فطلقها و ألحقها بأهلها.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Saeed Bin Abu Arouba, from Qatada, from Al-Hassan Al-Basry who said,

'Rasool-Allah^{saww} married a woman from the Clan of Aamir Bin Sa'sat called Shanba'a, and she was the most beautiful during her time. So when Ayesha and Hafsa looked at her, said to each other, 'This one will overwhelm Rasool-Allah^{saww} with her beauty'. So they said to her, 'Rasool-Allah^{saww} should not see any greed from you'. So when she came up to Rasool-Allah^{saww}, he^{saww} reached out to her with his^{saww} hand, so she said, 'I seek Refuge with Allah^{azwj}', and pushed the hand of Rasool-Allah^{saww} away from her. So he^{saww} divorced her, and sent her to her family'.

و تزوج رسول الله (صلى الله عليه و آله) امرأة من كندة، بنت أبي الجون، فلما مات إبراهيم بن رسول الله (صلى الله عليه و آله) ابن مارية القبطية، قالت: لو كان نبيا ما مات ابنه. فألحقها رسول الله (صلى الله عليه و آله) بأهلها قبل أن يدخل بها،

And Rasool-Allah^{saww} married a woman from Kindat, daughter of Abu Al-Jown. So when Ibrahim^{as} son^{as} of Rasool-Allah^{saww} and Mariah the Coptic passed away, she said, 'If he^{saww} was a Prophet^{saww}, his^{saww} son^{as} would not have passed away'. So Rasool-Allah^{saww} sent her back to her family before having copulated with her.

فلما قبض رسول الله (صلى الله عليه و آله) و ولي الناس أبو بكر، أنته العامرية و الكندية و قد خطبتنا، فاجتمع أبو بكر و عمر، فقالا لهما: اختارا إن شئتما الحجاب، و إن شئتما الباه. فاختارتا الباه، فتزوجتا، فجزم أحد الرجلين، و جن الآخر.

⁸⁶ Tafseer Noor Al Saqalayn – CH 33 H 239

⁸⁷ الكافي 5: 420/2.

So when Rasool-Allah^{saww} passed away, and Abu Bakr ruled the people, Al-Amiriya and Al-Kindiya came to him and addressed the issue. So Abu Bakr and Umar got together and said to the two of them, 'Either choose the veil if you like, or if you like, marry a man'. So they both chose the marriage. So they got the two of them married. One of the men got leprosy, and the other one became insane (before even looking at them).

قال عمر بن أذينة: فحدثت بهذا الحديث زرارة و الفضيل، فرويا عن أبي جعفر (عليه السلام) أنه قال: «ما نهى الله عز و جل عن شيء إلا و قد عصي فيه، حتى لقد نكحوا أزواج رسول الله (صلى الله عليه و آله) من بعده». و ذكر هاتين: العامرية، و الكندية.

Umar Bin Azina said, 'Zurara and Al-Fazeyl narrated this Hadeeth, reporting from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic has not Prohibited anything except that they disobeyed Him^{azwj} with regards to it, to the extent that they got married the wives of Rasool-Allah^{saww} from after him^{saww}'. And he^{asws} mentioned these two – Al-Amiriyya and Al-Kindiyya'.

ثم قال أبو جعفر (عليه السلام): «لو سألتهم عن رجل تزوج امرأة فطلقها قبل أن يدخل بها، أ تحل لابنه؟ لقالوا: لا، فرسول الله (صلى الله عليه و آله) أعظم حرمة من آبائهم».

Then Abu Ja'far^{asws} said: 'If you were to ask them about a man who marries a woman, and then divorces her before copulating with her, would she be Permissible for his son?' If they say, 'No', so Rasool-Allah^{saww} is greater than their fathers'.⁸⁸

ابن طاوس في (طرائفه)، قال: و من طرائف ما شهدوا به على عثمان و طلحة ما ذكره السدي في تفسيره للقرآن، في تفسير سورة الأحزاب، في تفسير قوله تعالى: وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكَحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا.

Ibn Tawoos in Taraaif, said, 'And from the oddities is what was witnessed with Usman, and Talha, and what Al-Sa'ady (Sunni) has mentioned in his Tafseer of the Quran, in the Tafseer of Surah Al-Ahzaab, regarding the Tafseer of the Words of the High [33:53] **and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah.**

قال السدي: لما توفي أبو سلمة، و خنيس بن حذافة، و تزوج رسول الله (صلى الله عليه و آله) بامرأتهما: أم سلمة، و حفصة، قال طلحة و عثمان: أ ينكح محمد (صلى الله عليه و آله) نساءنا إذا متنا و لا ننكح نساءه إذا مات! و الله لو قد مات لقد أجلنا على نسائه بالسهام.

Al-Sa'ady said, 'When Abu Salma, and Khunay Bin Hazafat died, and Rasool-Allah^{saww} married their two wives – Umm Salma^{as} and Hafsa – Talha and Usman said, 'Muhammad^{saww} marries our wives when we die, and we cannot marry his^{saww} wives when he^{saww} is going to pass away? By Allah^{azwj}, if he^{saww} were to die, we will hasten to his^{saww} wives like the arrows'.

و كان طلحة يريد عائشة، و عثمان يريد أم سلمة، فأنزل الله تعالى: وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكَحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا الْآيَةَ، و أنزل الله تعالى: إِنَّ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا، و أنزل تعالى: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

⁸⁸ الكافي 5: 3/421

And Talha wanted Ayesha, and Usman wanted Umm Salma^{as}. So Allah^{azwj} the High Revealed [33:53] **and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever** – the Verse. And Allah^{azwj} the High Revealed [33:54] **If you reveal a thing or conceal it, so Allah is Aware of all things**. And the High Revealed [33:57] **Surely, (as for) those who are hurting Allah and His Rasool, Allah has Cursed them in the world and the Hereafter, and He has Prepared for them a disgraceful Punishment**.⁸⁹

VERSE 55

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُنْثَاءَهُمْ وَلَا أَخَوَاتِهِمْ وَلَا نِسَائِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ ۗ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {55}

[33:55] There is no blame on them (wives) in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and fear Allah; surely Allah is a Witness over all things

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن إبراهيم، بن أبي البلاد، و يحيى بن إبراهيم، عن أبيه إبراهيم، عن معاوية بن عمار، قال: كنا عند أبي عبد الله (عليه السلام) نحو من ثلاثين رجلا إذ دخل عليه أبي، فرحب به أبو عبد الله (عليه السلام)، و أجلسه إلى جنبه، فأقبل عليه طويلا، ثم قال أبو عبد الله (عليه السلام): «إن لأبي معاوية حاجة، فلو خففتم». فقمنا جميعا، فقال لي أبي: ارجع، يا معاوية.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ibrahim Bin Abu Al-Balaad, and Yahya Bin Ibrahim, from his father Ibrahim, from Muawiya Bin Amaar who said,

'There were approximately thirty men in the presence of Abu Abdullah^{asws} when my father came up to him^{asws}. So Abu Abdullah^{asws} welcomed him, and made him to be seated by his^{asws} side, and turned towards him for a long time. Then Abu Abdullah^{asws} said: 'There is a need for Abu Muawiya, so if you all could lighten yourselves'. So we all stood up to leave, and my father said to me, 'Return, O Muawiya'.

فرجعت، فقال أبو عبد الله (عليه السلام): «هذا ابنك؟» فقال: نعم، و هو يزعم أن أهل المدينة يصنعون شيئا لا يحل لهم، قال: «و ما هو؟» قلت: إن المرأة القرشية و الهاشمية تركب و تضع يدها على رأس الأسود، و ذراعها على عنقه.

So I started to go back, and Abu Abdullah^{asws} said: 'This is your son?' So he said, 'Yes, and he is alleging that the people of Al-Medina are alleging something which is not Permissible for them'. He^{asws} said: 'And what is it?' I said, 'The women of the Qureysh, and the Hashimiites sometimes place their hands upon the heads of the blacks (slaves) and their arms on their necks'.⁹⁰

VERSE 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا {56}

⁸⁹ الطرائف: 492.

⁹⁰ الكافي 5: 531 / 2.

[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission

وَعَلَّمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ النَّاسَ الصَّلَاةَ، فَقَالَ: قُولُوا: (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ).

And Rasool-Allah^{saww} taught the people, the greeting (Salawaat), so he^{saww} said: 'You should say, 'Our Allah^{azwj}, Send greetings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Sent upon Ibrahim^{as} and the Progeny of Ibrahim^{as}, for You^{azwj} are the Praiseworthy, the Glorious'.⁹¹

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَحَنَّنْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ وَتَحَنَّنْتَ وَسَلَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} said in a sermon: '**[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission.** Our Allah^{azwj}! Send Greetings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and yearning for Muhammad^{saww} and the Progeny^{asws} of Muhammad, and Peace upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} higher than what You^{azwj} had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim^{as} and the Progeny of Ibrahim^{as}, You^{azwj} are the Most Praised and Most Glorious'.⁹²

أحمد بن محمد بن خالد البرقي، عن أبيه، عن سعدان بن مسلم، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، قال: «الصلوة عليه، والتسليم له في كل شيء جاء به».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Sa'dan Bin Muslim, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission,** he^{asws} said: 'The Blessings (الصلوة) is upon him^{saww}, and the submission (التسليم) to him^{saww} in every thing that he^{saww} came with'.⁹³

وعنه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، قال: حدثنا المعلى بن محمد البصري، عن محمد بن جمهور العمي، عن أحمد بن حفص البزاز الكوفي، عن أبيه، عن ابن أبي حمزة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، فقال: «الصلوة من الله عز وجل رحمة، ومن الملائكة تزكية، ومن الناس دعاء، وأما قوله عز وجل: وَسَلِّمُوا تَسْلِيمًا، فإنه يعني التسليم له فيما ورد عنه».

⁹¹ Kitaab Sulaym Bin Qas Al Hilali – H 93

⁹² Al Kafi – 14642 (Extract)

⁹³ المحاسن: 363 / 271.

And from him, from Ja'far Bin Muhammad Bin Masrouf, from Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Al-Basry, from Muhammad Bin Jamhour Al-Aa'ma, from Ahmad Bin Hafs Al-Bazaz Al-Kufy, from his father, from Ibn Abu Hamza who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**, so he^{asws} said: 'The Blessings (الصلاة) from Allah^{azwj} Mighty and Majestic is His^{azwj} Mercy, and from the Angels it is the Purification, and from the people it is the supplication. And as for His^{azwj} Words **and submit to him with a (complete) submission**, so it Means submission to him^{saww} in whatsoever that is referred to him^{saww}.

قال: فقلت له: كيف نصلي على محمد و آل محمد؟ قال: «تقولون: صلوات الله، و صلوات ملائكته، و أنبيائه، و رسله، و جميع خلقه على محمد و آل محمد، و السلام عليه و عليهم و رحمة الله و بركاته».

I said to him^{asws}, 'How should we send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}?' He^{asws} said: 'You should be saying, 'The Blessings of Allah^{azwj}, and the Blessings of His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and all of the creatures be upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and the Greetings be upon him^{saww} and upon them^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

قال: قلت: فما ثواب من صلى على النبي و آله بهذه الصلاة؟ قال: «الخروج من الذنوب- و الله- كهيبته يوم ولدته امه».

I said, 'And what is the Reward for the one who sends Blessings upon the Prophet^{saww} and his^{saww} Progeny^{asws} by this greeting?' He^{asws} said: 'The extraction from the sins – by Allah^{azwj} – as if he has been revived like the day he was born from his mother'.⁹⁴

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، قال: حدثنا أبي، عن أبي المغيرة، قال: سمعت أبا الحسن (عليه السلام) يقول: «من قال في دبر صلاة الصبح، و صلاة المغرب قيل أن يثني رجله، أو يكلم أحدا: إن الله و ملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه و سلموا تسليماً اللهم صل على محمد و ذريته، قضى الله له مائة حاجة: سبعين في الدنيا، و ثلاثين في الآخرة».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Abu Al-Mugheira who said,

'I heard Abu Al-Hassan^{asws} saying: 'The one who says after his 'Fajr Salat' (Dawn Prayer), and the 'Magrib Salat' (Evening Prayer) before he bends his legs, or if one says **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**, 'Our Allah^{azwj}! Send Blessings upon Muhammad^{saww} and his^{saww} (pure) Progeny', Allah^{azwj} would Fulfill one hundred needs for him – seventy in the world, and thirty in the Hereafter'.

قال: قلت: ما معنى صلاة الله و ملائكته، و صلاة المؤمنين؟ قال: «صلاة الله رحمة من الله، و صلاة الملائكة تزكية منهم له، و صلاة المؤمنين دعاء منهم له».

⁹⁴ معاني الأخبار: 1/367.

I said, 'What is the Meaning of the Blessings of Allah^{azwj}, and His^{azwj} Angels, and blessings of the Believers?' He^{asws} said: 'The Blessings of Allah^{azwj} Mercy from Allah^{azwj}, and blessings of the Angels is their purification for him^{saww}, and blessings of the Believers is their supplication from them for him'.⁹⁵

الشيخ بإسناده في (مجالسه): عن العباس، عن بشر بن بكار، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن ملكا من الملائكة سأل الله أن يعطيه سمع العباد فأعطاه، فذلك الملك قائم حتى تقوم الساعة، ليس أحد من المؤمنين يقول: صلى الله على محمد وآله وسلم، إلا وقال الملك: و عليك السلام. ثم يقول الملك: يا رسول الله، إن فلانا يقرئك السلام. فيقول رسول الله (صلى الله عليه وآله): و عليه السلام».

Al-Sheykh, by his chain in his Majaalis, from Al-Abbas, from Bashr Bin Bakar, from Amro Bin Shmr, from Habir,

'Abu Ja'far^{asws} has said: 'An Angel from the Angels asked Allah^{azwj} to Give him the (ability) to listen in to the servants, so He^{azwj} Gave it to him. So that Angels is established until the Establishment of the Hour. There is none from the Believers who says, 'Blessings of Allah^{azwj} be upon Muhammad^{saww} and greetings', except that the Angels says: 'And upon you be the peace'. Then the Angel says, 'O Rasool-Allah^{saww}! So and so conveys the greetings'. So Rasool-Allah^{saww} says: And Peace be upon him!'⁹⁶

وعنه: عن علي بن محمد، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن عمر بن يزيد، قال: قال لي أبو عبد الله (عليه السلام): «يا عمر، إنه إذا كان ليلة الجمعة نزل من السماء ملائكة بعدد الذر، في أيديهم أقلام الذهب، و قراطيس الفضة، لا يكتبون إلى ليلة السبت إلا الصلاة على محمد وآل محمد صلى الله عليه و عليهم، فأكثر منها».

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Azafar, from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said to me: 'O Umar! When it is the night of the Friday, Angels descend from the sky, similar to the number of the particles. In their hands are pens of gold, and papers of silver. They are not writing down, up to the night of the Saturday, except for the Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and more than it'.

و قال: «يا عمر، إن من السنة أن يصلى على محمد و على أهل بيته في كل يوم جمعة ألف مرة، و في سائر الأيام مائة مرة».

And he^{asws} said: 'O Umar! It is from the Sunnah that you should send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} a thousand times during every Friday, and during the rest of the days, a hundred times'.⁹⁷

ابن بابويه في (أماليه): بإسناده عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين سيد العابدين، عن أبيه الحسين بن علي سيد الشهداء، عن أبيه علي بن أبي طالب سيد الأوصياء (صلوات الله عليهم)، قال: «قال رسول الله (صلى الله عليه وآله): من صلى علي و لم يصل علي لم يجد ريح الجنة، و أن ريحها لتوجد من مسيرة خمسمائة عام».

⁹⁵ ثواب الأعمال: 156

⁹⁶ الأمالي 2: 290

⁹⁷ الكافي 3: 13 / 416

Ibn Babuwayh in his Amaali, by his chain, from Abaan Bin Taghlab,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws} the Chief of the Worshippers, from his^{asws} father^{asws} Al-Husayn Bin Ali^{asws} the Chief of the Martyrs, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} Chief of the Successors^{as} having said: 'Rasool-Allah^{saww} said: 'The one who sends blessing upon me^{saww} and does not send blessings upon my^{asws} Progeny^{asws}, would not find (even) the aroma of the Paradise, and its aroma can be found (smelt) at a distance of five hundred years of travel'.⁹⁸

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، قال: «لهذه الآية ظاهر و باطن، فالظاهر: قوله صَلُّوا عَلَيْهِ و الباطن: قوله: وَسَلِّمُوا تَسْلِيمًا أي سلموا لمن وصاه و استخلفه و فضله عليكم، و ما عهد به إليه تسليماً، و هذا مما أخبرتك أنه لا يعلم تأويله إلا من لطف حسه، و صفا ذهنه، و صح تمييزه».

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen^{asws} regarding His^{azwj} Words [33:56] **Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**, he^{asws} said: 'For this Verse there is an Apparent, and a Hidden. So the Apparent is His^{azwj} Words **Send blessings upon him**, and the Hidden is His^{azwj} Words **and submit to him with a (complete) submission**, i.e., submit to the one who is his^{saww} successor^{asws}, and his^{saww} Caliph, and preferred him^{asws} over you, and what he^{saww} Covenanted with for him^{asws} you should submit to. And this is from what I^{asws} am informing you. No one would learn its interpretation except the one who is of soft feelings, and clean mind, and correct manners'.⁹⁹

ويؤيده: ما رواه ايضا باسناده عن أبي عبد الله عليه السلام أنه قال: قال أمير المؤمنين عليه السلام: كل دعاء محجوب عن السماء حتى يصلي على النبي وآله.

And it is supported by what has been reported as well by his chain, from Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'Every supplication is veiled from the sky until blessings are sent upon the Prophet^{saww} and his^{saww} Progeny^{asws},¹⁰⁰

فمن ذلك: ما رواه الشيخ الصدوق (ره) بإسناده عن الباقر عليه السلام انه سئل ما أفضل الاعمال يوم الجمعة؟ قال: لا أعلم عملاً أفضل من الصلاة على محمد وآله.

So, from that, is what has been reported by Al-Sheykh Al-Sadouq, by his chain, from Al-Baqir^{asws} having been asked, 'What is the highest of the deeds for the Day of Friday?' He^{asws} said: 'I^{asws} do not know of any deed which is higher than the Blessings to be sent upon Muhammad^{saww} and his^{saww} Progeny^{asws},¹⁰¹

⁹⁸ الأمالي: 9/167

⁹⁹ الاحتجاج: 253

¹⁰⁰ Taweel Al Ayaat Al Zaahira – CH 33 H 31

¹⁰¹ Taweel Al Ayaat Al Zaahira – CH 33 H 31

VERSES 57 & 58

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا {57} وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا فَتَنًا وَإِنَّمَا مُبِينًا {58}

[33:57] Surely the ones who hurt Allah and His Rasool, Allah has Cursed them in this world and the Hereafter, and He has Prepared for them a disgraceful Punishment [33:58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin

الطبرسي: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: حدثنا الحاكم أبو عبد الله الحافظ، قال: حدثنا أحمد بن محمد بن أبي دارم الحافظ، قال: حدثنا علي بن أحمد العجلي، قال: حدثنا عباد بن يعقوب، قال: حدثنا أرطاة بن حبيب، قال: حدثني أبو خالد الواسطي و هو أخذ بشعره، قال: حدثني زيد بن علي بن الحسين (عليهما السلام) و هو أخذ بشعره، قال: حدثني علي بن الحسين (عليهما السلام) و هو أخذ بشعره، قال: حدثني الحسين بن علي بن أبي طالب (عليهما السلام) و هو أخذ بشعره، قال: حدثني علي بن أبي طالب (عليه السلام) و هو أخذ بشعره، قال: حدثني رسول الله (صلى الله عليه وآله) و هو أخذ بشعره، فقال: «من أذى شعرة منك فقد أذاني، و من أذاني فقد أذى الله، و من أذى الله فعليه لعنة الله».

Al-Tabarsy, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim Al-Haskany, from Al-Hakim Abu Abdullah Al-Hatif, from Ahmad Bin Muhammad Bin Abu Daram Al-Hafiz, from Ali Bin Ahmad Al-Ajaly, from Abaad Bin Yaqoub, from Arta'a Bin Habeen, from Abu Khalid Al-Wasity and he had grabbed his hair and said,

'Zayd the son of Ali^{asws} Bin Al-Husayn^{asws} narrated to me and he had grabbed his hair, said, 'Ali^{asws} Bin Al-Husayn^{asws} narrated to me and he^{asws} had grabbed his^{asws} hair and said: 'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} narrated to me^{asws} and he^{asws} had grabbed his^{asws} hair, said, 'Ali^{asws} Bin Abu Talib^{asws} narrated to me^{asws} and he^{asws} had grabbed his^{asws} hair, said: 'Rasool-Allah^{saww} narrated to me^{asws} and he^{saww} had grabbed his^{saww} hair, and said: 'The one who hurts even one hair from you^{asws}, so he has hurt me^{saww}, and the one who has hurt me^{saww} so he has hurt Allah^{azwj}, and the one who hurts Allah^{azwj}, so Curses of Allah^{azwj} are upon him',¹⁰²

ابن شهر آشوب: عن الواحدي في (أسباب النزول)، و مقاتل بن سليمان، و أبي القاسم القشيري في تفسيريهما: أنه نزل قوله تعالى: وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا الْآيَةَ، في علي بن أبي طالب (عليه السلام)، و ذلك أن نفرا من المنافقين كانوا يؤذونه، و يسمونه، و يكذبون عليه.

Ibn Shehr Ashub,

From Al-Wahidy in Asbaab Al-Nuzool, and Maqaatil Bin Suleyman, and Abu Al-Qasim Al-Qusheyri in their Tafseers that the Verse **[33:58] And those who hurt the believing men and the believing women without them being deserving of it** – the Verse, was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, and that a number of the hypocrites used to be hurting him^{asws}, and calling him^{asws} names, and forging lies against him^{asws},¹⁰³

ابن مردويه: بالإسناد عن محمد بن عبد الله الأنصاري، و جابر الأنصاري، و في (الفضائل) عن أبي المظفر بإسناده عن جابر الأنصاري، و في (الخصائص) عن النطنزي بإسناده عن جابر، كلهم عن عمر بن الخطاب، قال: كنت أجفو عليا،

102. مجمع البيان 8: 579، شواهد التنزيل 2: 776/98، مناقب الخوارزمي: 235.

103. المناقب 3: 210، شواهد التنزيل 2: 775/93، أسباب النزول: 205.

فلقبني رسول الله (صلى الله عليه و آله)، فقال: «إنك أديتني، يا عمر». فقلت: أعود بالله من أذى رسول الله. قال: «إنك قد أديت عليا، و من أذاه فقد أذاني».

Ibn Mardawayh, by the chain from Muhammad Bin Abdullah Al-Ansary, and Jabir Al-Ansary, and in Al-Fazaail, from Abu Al-Muzaffar, by his chain from Jabir Al-Ansary, and in Al-Khasa'is, from Al-Natanzy, by his chain from Jabir –

All of them from Umar Bin Al-Khattab who said, 'I used to be disloyal to Ali^{asws}, so Rasool-Allah^{saww} met with me and said: 'You are hurting me^{saww}, O Umar'. So I said, 'I seek Refuge from Allah^{azwj} from hurting Rasool-Allah^{saww}'. He^{saww} said: 'You have hurt Ali^{asws}, and the one who hurts him^{asws}, so he has hurt me^{saww}'.¹⁰⁴

قال: وذلك قول رسول الله (صلى الله عليه وآله) يوم شكاه بريدة، وذلك أن رسول الله (صلى الله عليه وآله) بعث جيشا ذات يوم لغزاة، أمر عليهم عليا (عليه السلام)، وما بعث جيشا قط فيهم علي بن أبي طالب (عليه السلام) إلا جعله أميرهم.

Imam Hassan Al-Askari^{asws} said: 'This is like the response of Rasool-Allah^{saww} when Bureydah came with a complaint. Once Rasool-Allah^{saww} sent a battalion for a military campaign under the command of Ali^{asws}, and never had he^{saww} sent a battalion for a military campaign except that it was under the command of Ali Bin Abu Talib^{asws}'.

فلما غنموا رغب علي (عليه السلام) - في - أن يشتري من جملة الغنائم جارية يجعل ثمنها في جملة الغنائم، فكأيدته فيها حاطب بن أبي بلتعة وبريدة الأسلمي، وزايداه. فلما نظر إليهما يكأيدانه ويزايدانه، انتظر إلى أن بلغت قيمتها قيمة عدل في يومها فأخذها بذلك. فلما رجعوا إلى رسول الله (صلى الله عليه وآله)، تواطئا على أن يقول ذلك بريدة لرسول الله (صلى الله عليه وآله) فوقف بريدة قدام رسول الله (صلى الله عليه وآله) وقال: يا رسول الله ألم تر أن علي بن أبي طالب أخذ جارية من المغنم دون المسلمين؟ فأعرض عنه رسول الله (صلى الله عليه وآله)، ثم جاء عن يمينه فقالها، فأعرض عنه رسول الله (صلى الله عليه وآله) (فجاءه عن يساره وقالها، فأعرض عنه، وجاء من خلفه فقالها، فأعرض عنه) ثم عاد إلى بين يديه، فقالها.

When the spoils of war were captured, Ali^{asws} wanted to buy a slave girl from that. This enraged Hatib Bin Abu Balta'a and Bureyda Al-Aslami and Zayedah at what they saw and there ensued heated arguments. And when a value was established with justice for the slave girl, Ali^{asws} bought her with that amount. When they returned to Rasool-Allah^{saww}, Bureydah presented himself and stood in front of Rasool-Allah^{saww} and said: 'Did you not see how Ali Bin Abu Talib^{asws} took a slave girl from the war booty without the other Muslim's share?' Rasool-Allah^{saww} turned his^{saww} face away from him. Then he went to his^{saww} right and said it to him^{saww}, but he turned his face away from him again, and then he went behind him^{saww} and repeated it, and he^{saww} turned away again, and then he came in front of him and repeated it.

فغضب رسول الله (صلى الله عليه وآله) غضبا لم ير قبله ولا بعده غضب مثله، وتغير لونه وتربد وانتفخت أوداجه، وارتعدت أعضاؤه، وقال: مالك يا بريدة أديت رسول الله منذ اليوم؟ أما سمعت الله عزوجل يقول: " ان الذين يؤذون الله ورسوله لعنهم الله في الدنيا والاخرة وأعد لهم عذابا مهينا والذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبوا فقد احتملوا بهتانا وإثما مبينا ".

Rasool-Allah^{saww} became so angry such that he^{saww} had never been beforehand nor was he^{saww} ever seen to be so afterwards. His^{saww} face changed colour and the veins in his^{saww} neck stood out and he^{saww} started trembling and said: 'Why O Bureydah,

المناقب 3: 210. 104

have you hurt Rasool-Allah^{saww} so much today? Have you not heard Allah^{azwj} Mighty and Majestic Say: **[33:57] Surely the ones who hurt Allah and His Rasool, Allah has Cursed them in this world and the Hereafter, and He has Prepared for them a disgraceful Punishment [33:58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin?**

قال بريدة: يا رسول الله (صلى الله عليه وآله) ما علمت أنني قصدتك بأذى. قال رسول الله (صلى الله عليه وآله): أو تظن يا بريدة أنه لا يؤذيني إلا من قصد ذات نفسي؟ أما علمت أن علياً مني أنا منه، وأن من أذى علياً فقد أذاني - ومن أذاني - فقد أذى الله، ومن أذى الله فحق على الله أن يؤذيه بأليم عذابه في نار جهنم؟!

Bureydah said: ‘O Rasool-Allah^{saww} I don’t know how I have come to hurt you^{saww} so.’ Rasool-Allah^{saww} said: ‘Is it your conjecture O Bureydah that the only way I^{saww} get hurt is if someone were to hurt me^{saww}? Do you not know that Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}? Whoever hurts Ali^{asws} has hurt me^{saww}. Whoever hurts me^{saww} has hurt Allah^{azwj} and whoever hurts Allah^{azwj}, it Obligates Him^{azwj} to Hurt that person, in return by painful Punishment in the Fire of Hell?’

يا بريدة أنت أعلم أم الله عزوجل؟ أنت أعلم أم قراء اللوح المحفوظ؟ أنت أعلم أم ملك الارحام؟ قال بريدة: بل الله أعلم، وقراء اللوح المحفوظ أعلم، وملك الارحام أعلم. قال رسول الله (صلى الله عليه وآله) فأنت أعلم يا بريدة؟ أم حفظة علي بن أبي طالب؟ قال: بل حفظة علي بن أبي طالب.

O Bureydah! Are you more knowing or Allah^{azwj} Mighty and Majestic? Are you more knowing or the readers of the Guarded Tablet? Are you more knowing or the Angel of the wombs?’ Bureydah replied: ‘Yes, Allah^{azwj} is more Knowing, and the readers of the Guarded Tablet are more knowing and the Angel of the wombs is more knowing.’ Rasool-Allah^{saww} said: ‘Are you more knowing O Bureydah or the record keepers of Ali Bin Abu Talib^{asws}? He said: ‘But, the record keepers of Ali Bin Abu Talib^{asws} (know more).’

قال رسول الله (صلى الله عليه وآله): فكيف تخطئه وتلومه وتوبخه وتشنع عليه في فعله، وهذا جبرئيل أخيرني، عن حفظة علي (عليه السلام) أنه ما كتبوا عليه قط خطيئة منذ - يوم - ولد

Rasool-Allah^{saww} said: ‘How could you blame him^{asws} and accuse him^{asws} and chide him^{asws} for his^{asws} actions, for here is Jibraeel^{as} who informs me that from the record keepers of Ali^{asws} that they have never ever recorded for him^{asws} any sin from the day of his^{asws} coming into this World.

وهذا ملك الارحام حدثني أنهم كتبوا قبل أن يولد، حين استحكم في بطن أمه، أنه لا يكون منه خطيئة أبداً،

And here is the Angel of the wombs who relates to me that even before he^{asws} was revealed to this world it was already written that he^{asws} will never commit any errors ever.

وهؤلاء قراء اللوح المحفوظ أخبروني ليلة أسري بي أنهم وجدوا في اللوح المحفوظ “ علي المعصوم من كل خطأ وزلة”.

And here are these readers of the Guarded Tablet who inform me that on the night of the Ascension that they found Inscribed on the Guarded Tablet “Ali^{asws} is infallible from all mistakes and straying”.

فكيف تخطئه - أنت - يا بريدة وقد صوبه رب العالمين والملائكة المقربون؟ يا بريدة لا تعرض لعلي بخلاف الحسن الجميل، فانه أمير المؤمنين، وسيد الوصيين، - وسيد الصالحين - وفارس المسلمين، وقائد الغر المحجلين، وقسيم الجنة والنار، يقول يوم القيامة للنار: هذا لي وهذا لك.

How can you fault him O Bureyda, when the Lord^{azwj} of the Worlds and the Angels of Proximity all State him^{asws} to be correct? O Bureyda, do not behave with Ali^{asws} other than in a goodly and beautiful manner, for he^{asws} is Amir-ul-Momineen^{asws} and the Chief of the Successors^{as} and the Chief of the righteous and the Horse-ride of the Muslims, and the Guide of the resplendent, and the Distributor of the Paradise and the Fire who^{asws} will say to Fire on the Day of Judgement, 'This one is for me^{asws} and the other one is for you'.

ثم قال: يا بريدة أتري ليس لعلي من الحق عليكم معاشر المسلمين، ألا تكايدوه ولا تعاندوه ولا تزايدوه؟ هيهات - هيهات - إن قدر علي عند الله تعالى أعظم من قدره عندكم، أولا أخبركم؟ قالوا: بلى يا رسول الله. قال رسول الله (صلى الله عليه وآله): فان الله يبعث يوم القيامة أقواما تمتلئ من جهة السيئات موازينهم فيقال لهم: هذه السيئات فأين الحسنات؟ وإلا فقد عطبتهم. فيقولون: يا ربنا ما نعرف لنا حسنات. فاذا النداء من قبل الله عزوجل: "لئن لم تعرفوا لانفسكم - عبادي - حسنات فاني أعرفها لكم، وأوفرها عليكم".

Then he^{asws} said: 'O Bureyda! Do you not see Ali^{asws} to be from the truth for you group of Muslims, not to be argued against, not to be disputed against and not to be angered? Far, far it is from this – for the value of Ali^{asws} with Allah^{azwj} is far greater than what you behold for him^{asws}, shall I^{saww} inform you about this?' He said: 'Yes O Rasool-Allah^{saww}! Rasool-Allah^{saww} said; 'Allah^{azwj} Will Resurrect a group on the Day of Judgement whose scale will be full of sins and Say to them: 'These are your sins, so where are your good deeds?' They will say: O our Lord^{azwj}! We are not aware of any of our good deeds.' A Call will come from Allah^{azwj}: My^{azwj} servants, although you are not aware of your selves and your goods deeds, I^{azwj} am Aware of them, I^{azwj} shall Give them to you.'

ثم تأتي الريح برقعة صغيرة - و - تطرحها في كفة حسناتهم، فتزجج بسيئاتهم بأكثر مما بين السماء والارض،

Then the wind will carry a small piece of paper and land on the other hand of the scale, and turn the scale even though the sins would be more numerous than what is between the earth and the sky.

فيقال لاحدهم: خذ بيد أبيك وأمك وإخوانك وأخواتك وخاصتك وقراباتك وأخذانك ومعارفك، فأدخلهم الجنة. فيقول أهل المحشر: يا ربنا أما الذنوب فقد عرفناها، فماذا كانت حسناتهم؟ فيقول الله عزوجل: يا عبادي، مشى أحدهم ببقية دين عليه لآخيه إلى أخيه فقال: خذها فاني أحبك بحبك لعلي بن أبي طالب (عليه السلام) فقال له الآخر: قد تركتها لك بحبك لعلي بن أبي طالب (عليه السلام) ولك من مالي ما شئت. فشكر الله تعالى ذلك لهما فحط به خطاياهما، وجعل ذلك في حشو صحائفهما وموازينهما، وأوجب لهما ولو الديهما ولذريتهما الجنة.

It will be said to one of them: 'Take your father by your hand, and your mother, and your brothers and your sisters and your speciAl-ones, and your near relatives, and your friends and your acquaintances, enter with them all into the Paradise.' The people of the Resurrection will say: 'O Lord^{azwj}! As for their sins, we know them, but what was their good deed?' Allah^{azwj} Mighty and Majestic would Say to them: 'O My^{azwj} servants! One of them went to his brother to pay off the debt of his other brother and said to him, 'Here is the rest of it for I find you to be in love with Ali Bin Abu Talib^{asws}.' The other one said to him: 'I forgive this debt for your love of Ali Bin Abu Talib^{asws}, so take from my wealth what you want.' Allah^{azwj} Thanked them for this

and confiscated all their wrong doings and included this deed of their on their scales and due to this ^{azwj} have made Paradise Obligatory for for them and their parents and their offspring.’

ثم قال: يا بريدة إن من يدخل النار ببغض علي أكثر من حصى الخذف التي يرمي بها عند الجمرات، فإياك أن تكون منهم.

Then he^{saww} said: ‘O Bureydah! The number of people who will enter Hell for their hatred of Ali^{asws}, is far more numerous than the pebbles that are thrown (during Pilgrimage), so beware, and do not be one of them.¹⁰⁵

محمد بن يحيى عن احمد بن محمد عن ابى سنان عن منذر بن يزيد عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إذا كان يوم القيامة نادى مناد: ابن الصدود لأوليائي فيقوم قوم ليس على وجوههم لحم فيقال: هؤلاء الذين آذوا المؤمنين ونصبوا لهم وعاندوهم وعنفوهم في دينهم ثم يؤمر بهم إلى جهنم.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Sinan, from Munzar Bin Yazeed, from Al-MufazzAl-Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘When it will be the Day of Judgement, a Caller would Call out: “Where are the ones who repelled My^{azwj} friends?” So a group would stand up who would not have flesh upon their faces. So it would be said: “These are the ones who hurt the Believers, and established (enmity) against them, and opposed them, and were violent to them regarding their Religion”. Then it would be Ordered for them to be taken to Hell’.¹⁰⁶

VERSES 59 & 60

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {59} لَنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

[33:59] O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful [33:60] If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly Set you over them, then they shall not be your neighbours in it but for a little while

علي بن إبراهيم: و أما قوله: يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ كَانَ سبب نزولها: أن النساء كن يخرجن إلى المسجد، و يصلين خلف رسول الله (صلى الله عليه و آله)، فإذا كان الليل خرجن إلى صلاة المغرب، و العشاء الآخرة، و الغداة، يقعد الشبان لهن في طريقهن فيؤذونهن، و يتعرضون لهن، فأنزل الله: يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَ نِسَاءَ الْمُؤْمِنِينَ إِلَى قَوْلِهِ: ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا.

Ali Bin Ibrahim said,

¹⁰⁵ Tafseer Imam Hassan Al Askari^{asws} – S 70

¹⁰⁶ Tafseer Noor Al Saqalayn – CH 33 H 241

'And as for His^{azwj} Words [33:59] **O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments**, the reason for its Revelation was that the women used to come out to the Masjid, and Pray behind Rasool-Allah^{saww}. So when it was the night time, they would come out for the Evening and the Night, and the Dawn Prayer. The youth would sit in their path and would be bothering them and presenting themselves to them. So Allah^{azwj} Revealed [33:59] **O Prophet! Say to your wives and your daughters and the women-folk of the Believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful**.

و قال: و أما قوله: لئن لم يننّه المنافقون و الذين في قلوبهم مرض و المرجفون في المدينة لتغربنك بهم ثم لا يجاورونك فيها إلا قليلاً فإنها نزلت في قوم منافقين كانوا في المدينة يرجفون برسول الله (صلى الله عليه و آله) إذا خرج في بعض غزواته، يقولون: قتل، و أسر، فيغتم المسلمون لذلك، و يشكون إلى رسول الله (صلى الله عليه و آله)، فأنزل الله في ذلك: لئن لم يننّه المنافقون و الذين في قلوبهم مرض أي شك و المرجفون في المدينة لتغربنك بهم ثم لا يجاورونك فيها أي نأمرك بإخراجهم من المدينة إلا قليلاً.

And said, 'And as for His^{azwj} Words [33:60] **If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly Set you over them, then they shall not be your neighbors in it but for a little while**, so it was Revealed regarding a group of hypocrites who were in Al-Medina agitating against Rasool-Allah^{saww} whenever he^{saww} went out for one of the Military expeditions, by saying, 'He^{saww} has been killed, and captures, so the Muslims would be grieving as a result of that'. And they (people) complained to Rasool-Allah^{saww}, so Allah^{azwj} Revealed with regards to that [33:60] **If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly Set you over them, then they shall not be your neighbors in it but for a little while**'.¹⁰⁷

VERSE 61

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا {61}

[33:61] **Accursed: wherever they are found they shall be seized and killed with a (fierce) killing**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «ملعونين، فوجبت عليهم اللعنة، يقول الله بعد اللعنة: أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا».

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

'Abu Ja'far^{asws} has said: 'Accursed – so the Curse was Obligated upon them. Allah^{azwj} is Saying after the Curse [33:61] **wherever they are found they shall be seized and killed with a (fierce) killing**'.¹⁰⁸

¹⁰⁷ تفسير القمي 2: 196.

¹⁰⁸ تفسير القمي 2: 197.

VERSES 62 - 68

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62} يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا {63} إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا {64} خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {65} يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ {66} وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا {67} رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا {68}

[33:62] Sunnah of Allah with respect to those who have gone before; and you shall not find any change in the Sunnah of Allah [33:63] The people ask you about the Hour; Say: But rather, the Knowledge of it is with Allah, and what will make you comprehend that the Hour may be near? [33:64] Surely, Allah has Cursed the unbelievers and has Prepared for them a Blazing Fire [33:65] To abide therein for a long time; they shall not find a protector or a helper [33:66] On the Day when their faces shall be turned back into the fire, they shall say: O, if only we had obeyed Allah and obeyed the Rasool! [33:67] And they shall say: O our Lord! Surely we obeyed our leaders and our great ones, so they led us astray from the Path [33:68] O our Lord! Give them a double Punishment and Curse them with a great Curse

فتنة بني أمية

أخوف الفتن ألا إن أخوف الفتن عليكم من بعدي فتنة بني أمية. إنها فتنة عمياء صماء مطبقة مظلمة، عمت فتنتها وخصت بليتها. أصاب البلاء من أبصر فيها وأخطأ البلاء من عمي عنها. أهل باطلها ظاهرون على أهل حقها، يملؤون الأرض بدعا وظلما وجورا. وأول من يضع جيروتها ويكسر عمودها وينزع أوتادها الله رب العالمين وقاصم الجبارين.

‘Fitna’ (Strife) of the Clan of Umayyad

I^{asws} fear the ‘Fitna’. Nay! I^{asws} fear for your all the ‘Fitna’ of the Clan of ‘Umayyad’ (Umayyad) . It will be blind, deaf, and have levels of darkness. Its ‘Fitna’ will be generAl-but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it. Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allah^{azwj} the Lord^{azwj} of the Worlds, the Crusher of the tyrants.

ألا إنكم ستجدون بني أمية أرباب سوء بعدي كالناب الضروس تعض بفيها وتخبط بيديها وتضرب برجلها وتمنع درها. وأيم الله، لا تزال فتنتهم حتى لا تكون نصرة أحدكم لنفسه إلا كنصرة العبد السوء لسيده، إذا غاب سبه وإذا حضر أطاعه. وأيم الله لو شردوكم تحت كل كوكب لجمعكم الله لشر يوم لهم.

Nay! You will find the Clan of Umayyad to be evil lords after me^{asws}, like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And I^{asws} swear by Allah^{azwj}, their ‘Fitna’ will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And I^{asws} swear by Allah^{azwj}, even if you disperse to be underneath each of the stars, Allah^{azwj} will Gather you all for their evil days.

فُتْن ما بعد بنى أمية

فقال الرجل: فهل من جماعة - يا أمير المؤمنين - بعد ذلك؟ قال عليه السلام: إنها ستكونون جماعة شتى، عطاؤكم وحجكم وأسفاركم واحد والقلوب مختلفة. قال: قال واحد: كيف تختلف القلوب؟ قال عليه السلام: هكذا - وشبك بين أصابعه - ثم قال: يقتل هذا هذا وهذا هذا، هرجا هرجا ويبقى طعام جاهلية ليس فيها منار هدى ولا علم يرى. نحن أهل البيت منها بمنجاة ولسنا فيها بدعاة.

'Fitna' after the Clan of Umayyad

The man said, 'Will there be a community after that, O Amir-ul-Momineen?' He^{asws} said: 'There will be a diverse community. Your charities and your Pilgrimages and your travels will be one, but your hearts will be different'. One of them said, 'How will their hearts be different?' He^{asws} said: 'Like this' – and tangled his^{asws} fingers – then said: 'This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a Minaret of guidance or a flag to be seen. We^{asws}, the People^{asws} of the Household will be rescued from it, and we^{asws} will not be preaching 'calling' (that will be the time of Taaqeeya) during that time.

قال: فما أصنع في ذلك الزمان يا أمير المؤمنين؟ قال عليه السلام: انظروا أهل بيت نبيكم، فإن لبوا فالبوا وإن استنصروكم فانصروهم تنصروا وتعذروا، فإنهم لن يخرجوكم من هدى ولن يدعوكم إلى ردى، ولا تسبقوهم بالتقدم فيصرعكم البلاء وتشتت بكم الأعداء. يفرج الله عن الفتن بالإمام المهدي عليه السلام

One asked, 'So what shall I do in that era, O Amir-ul-Momineen^{asws}?' He^{asws} said: 'Look at the People^{asws} of the Household of your Prophet^{saww}. If they^{asws} remain at their^{asws} homes, you remain at your homes, and if they^{asws} ask you for your help, help them so that you will be helped and be excused, for they^{asws} will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them^{asws} or else you will be killed by the afflictions and your enemies will rejoice over you. Allah^{azwj} will Release you from the 'Fitna' by the Imam Al-Mahdi^{ajfj}'.

قال: فما يكون بعد ذلك يا أمير المؤمنين؟ قال عليه السلام: يفرج الله البلاء برجل من بيتي كأنفراج الأديم من بيته. ثم يرفعون إلى من يسومهم خسفا ويسقيهم بكأس مصبرة ولا يعطيهم ولا يقبل منهم إلا السيف،

He said, 'So what will happen after that, O Amir-ul-Momineen^{asws}?' He^{asws} said: 'Allah^{azwj} will Effect the Release from the affliction by a man^{asws} from my^{asws} Household, but many will turn against him^{ajfj}. Then He^{azwj} will Raise them to the one^{asws} who will swallow up their afflictions and quench them with a consoling cup, and he^{asws} will neither give them nor will he^{asws} accept from them anything except with the sword.

هرجا هرجا، يحمل السيف على عاتقه ثمانية أشهر حتى تود قريش بالدنيا وما فيها أن يروني مقاما واحدا فأعطيهم وأخذ منهم بعض ما قد منعوني وأقبل منهم بعض ما يرد عليهم حتى يقولوا: (ما هذا من قريش، لو كان هذا من قريش ومن ولد فاطمة لرحمنا)

There will be (at that time) troubles after troubles, he^{asws} will carry the sword for eight months, to the extent that the Qureish would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me^{asws} at least once. So that they can give me back whatever they had taken from me. But he (Imam e Zaman^{ajfj}) will be very severe on them (without giving them any allowances) until they

will say, 'This man is not from the Qureish. Had he^{asws} been from the Qureish and from the children of Fatima^{asws}, he^{asws} would be merciful to us'.

يغزيره الله ببني أمية فيجعلهم تحت قدميه ويطحنهم طحن الرحى. (ملعونين أينما ثقفوا أخذوا وقتلوا تقتيلاً، سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلاً).

Thus Allah^{azwj} will Give him^{asws} victory over the Clan of Umayyad, so he^{ajfi} will place them under his^{ajfi} feet, and he^{asws} will grind them like the grinding of the mill. **[33:61] They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). [33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah'**.¹⁰⁹

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فيتقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره.

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

'Abu Ja'far^{asws}, in a lengthy Hadeeth in which he^{asws} mentioned the description of the infidel on the Day of Judgement. He^{asws} said: 'Then his book will come flying in from behind him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف أقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خذوه فَعَلُّوه.

Then he will say to him: 'Read your book'. So he would say, 'How can I read whilst Hell is in front of me?' Allah^{azwj} will Say: "Break his neck, and break his backbone, and tighten his forehead to his feet". Then He^{azwj} will Say **[69:30] Grab hold of him, so bind him'**.

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترحموني؟ قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟ قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لئبنا أظعنا الله و أظعنا الرسولاً

He^{asws} said: 'In respect of the Words of Allah^{azwj}, seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones'. So he would be saying, 'Will you not have mercy on me?' They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One^{azwj} did not have Mercy on you? Is this hurting you?' He would be saying, 'Yes, it hurts extremely'. So they would be saying, 'O wretch! And how would it be if we flung you into the Fire?' So the Angel on his chest would fling him, and he would fall for seventy thousand years'. So he would be saying **[33:66] O, if only we had obeyed Allah and obeyed the Rasool!**

¹⁰⁹ Kitaab Sulaym Bin Qays Al Hilali – H 17

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلدًا، كل جلد غلظه أربعون ذراعًا، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعًا، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار، رأسه مثل الجبل العظيم، و فخذه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحبًا، و أذناه عضوضان بينهما سرادق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنيانها «4» حتى يبذل له سبعون سلسلة، للسلسلة سبعون ذراعًا، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

He^{asws} said: 'So he would be paired with a rock from his right and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah^{azwj} would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire. Its head would be like the great mountain, and its thighs would be like Mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. So it would be exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, **[69:32] into a chain the length of which is seventy cubits.** In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it'.¹¹⁰

علي بن إبراهيم، في قوله: يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ، فإنها كناية عن الذين غصبوا آل محمد (عليهم السلام) حقهم يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ يَعْنِي فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ قَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا وَ هُمَا الرَّجُلَانِ، وَ السَّادَةُ وَ الْكِبْرَاءُ، هُمَا أَوَّلُ مَنْ بَدَأَ بِظُلْمِهِمْ وَ غَصَبِهِمْ.

Ali Bin Ibrahim –

Regarding His^{azwj} Words **[33:66] On the Day when their faces shall be turned back into the Fire**, so it is a metaphor about the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww} **they shall say: O, if only we had obeyed Allah and obeyed the Rasool!** Meaning, regarding Amir-ul-Momineen^{asws} **[33:67] And they shall say: O our Lord! Surely we obeyed our leaders and our great ones, so they led us astray from the Path, and these are two men**¹¹¹, and the leaders and great ones. These two are the first ones who began the injustices upon them^{asws}, and usurping their^{asws} rights'.

قال: قوله: فَأَضَلُّونَا السَّبِيلًا أي طريق الجنة، و السبيل: أمير المؤمنين (عليه السلام)، ثم يقولون: رَبَّنَا آتَيْتُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْتُمْ لَعْنًا كَبِيرًا.

His^{azwj} Words **so they led us astray from the Path** i.e., the Path of the Paradise, and the Path is Amir-ul-Momineen^{asws}. Then they would be saying **[33:68] O our Lord! Give them a double Punishment and Curse them with a great Curse**.¹¹²

¹¹⁰ (الاختصاص: 361)

¹¹¹ One and two

¹¹² تفسير القمي 2: 197

VERSE 69

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا {69}

[33:69] O you who believe! Do not become like those who hurt Musa. So Allah Cleared him from what they said, and he had a high esteem with Allah

ثم قال علي بن إبراهيم: وحدثني أبي، عن النضر بن سويد، عن صفوان، عن أبي بصير، عن أبي عبد الله (عليه السلام): «أن بني إسرائيل كانوا يقولون: ليس لموسى ما للرجال. و كان موسى إذا أراد الاغتسال ذهب إلى موضع لا يراه فيه أحد من الناس، فكان يوماً يغتسل على شط نهر و قد وضع ثيابه على صخرة، فأمر الله الصخرة فتباعدت عنه حتى نظر بنو إسرائيل إليه، فعلموا أنه ليس كما قالوا، فأنزل الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَ كَانَ عِنْدَ اللَّهِ وَجِيهًا».

Then Ali Bin Ibrahim said, 'And my father narrated to me, from Al-Nazar Bin Suweyd, from Safwaan, from Abu Baseer, who says:

'Abu Abdullah^{asws} has said: 'The Children of Israel were saying, 'There is not for Musa^{as} what is for the men!'. And whenever Musa^{as} wanted to bathe, he^{as} used to go to a place where he^{as} could not be seen by anyone from the people. So, one day he^{as} bathed on the river bank, and had placed his^{as} clothes upon a rock. So Allah^{azwj} Commanded the rock to distance itself from him^{as} until the Children of Israel looked at him^{as}. Thus they came to know that he^{as} is not as they were speaking of. So, Allah^{azwj} Revealed **[33:69] O you who believe! Do not become like those who hurt Musa. So Allah Cleared him from what they said, and he had a high esteem with Allah**'.¹¹³

ثم قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن النضر، عن محمد بن مروان، رفعه إليهم (عليهم السلام)، فقال: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَوَدُّوا رَسُولَ اللَّهِ فِي عَلِيٍّ وَالْأئِمَّةِ (عليهم السلام) كَمَا آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَ كَانَ عِنْدَ اللَّهِ وَجِيهًا».

Then (Ali Bin Ibrahim) said, 'Al-Husayn Bin Muhammad informed us, from Al-Moala Bin Muhammad, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwaan,

Being asked from them^{asws}, it is said: '**[33:69] O you who believe! Do not hurt Rasool-Allah^{saww} regarding Ali^{asws} and the Imams^{asws} just as Musa^{as} was hurt So Allah Cleared him from what they said, and he had a high esteem with Allah**'.¹¹⁴

ابن بابويه: عن أبيه، قال: حدثنا، علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح بن عقبة، عن علقمة، عن الصادق (عليه السلام)، في حديث: «ألم ينسبوا موسى (عليه السلام) إلى أنه عنين، و آذوه حتى برأه الله مما قالوا، و كان عند الله وجيهاً؟».

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdaan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Al-Sadiq^{asws} – in a Hadeeth: 'Did they not attribute to Musa^{as} that he^{as} was deficient, and hurt him^{as} until **Allah Cleared him from what they said, and he had a high esteem with Allah?**'¹¹⁵

¹¹³ تفسير القمي 2: 197

¹¹⁴ تفسير القمي 2: 197

في اصول الكافي الحسين بن محمد عن معلى بن محمد عن احمد بن النضر عن محمد بن مروان رفعه إليهم في قول الله عزوجل: (وما كان لكم ان تؤذوا رسول الله) في على والائمة (كالذين آذوا موسى فبرأه الله مما قالوا).

In Usool Al-Kafi – Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Al-Nazal, from Muhammad Bin Marwan,

It was asked from them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:53] and it does not behove you that you should hurt Rasool Allah regarding Ali^{asws} and the Imams^{asws} [33:69] like those who hurt Musa. So Allah Cleared him from what they said**.¹¹⁶

VERSE 70 - 71

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا {70} يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا {71}

[33:70] O you who believe! Fear Allah and speak the right word [33:71] He will Put your deeds into a right state for you, and Forgive you your faults; and whoever obeys Allah and His Rasool, he indeed achieves a mighty success

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن علي ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، «و من يطع الله و رسوله في ولاية علي و الأئمة من بعده فقد فاز فوزا عظيما، هكذا نزلت.»

Muhammad Bin yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who narrates:

Abu Abdullah^{asws} has said: '**The one who obeys Allah and His Rasool regarding Wilayah of Ali^{asws} and the Imams^{asws} from after him so he has indeed achieved a mighty success** – This is how it was Revealed'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ الصُّوفِيِّ وَبِحَاكٍ يَا عَبَادُ عَرَاكَ أَنْ عَفَّ بَطْنُكَ وَفَرَجَكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ اعْلَمُ أَنَّهُ لَا يَقْبَلُ اللَّهُ مِنْكَ شَيْئًا حَتَّى تَقُولَ قَوْلًا عَدْلًا.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said:

Abu Abdullah^{asws} said to Abbaad Bin Kaseer Al-Basry Al-Soufy: 'Woe be unto you, O Abbaad! You have deceived yourself by (merely) abstaining from your stomach and your genitals. Allah^{azwj} Mighty and Majestic has Said: **[33:70] O you who believe! Fear Allah and speak the right word [33:71] He will Put your deeds into a right state for you, and Forgive you your faults; and whoever obeys Allah and His Rasool, he indeed achieves a mighty success** You must realise that Allah^{azwj} will not Accept from you anything until you speak the truth and a just word'.¹¹⁸

¹¹⁵ الأملالي: 3 /91

¹¹⁶ Tafseer Noor Al Saqalayn – CH 33 H 252

¹¹⁷ الكافي 1: 8 /342

¹¹⁸ الكافي 8: 81 /107

VERSES 72 & 73

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا {72} لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {73}

[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:73] So Allah will Punish the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will Turn (mercifully) to the believing men and the believing women, and Allah was (always) Forgiving, Merciful

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن الحكم بن مسكين، عن إسحاق بن عمار، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا، قال: «هي ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Maskeyn, from Is'haq Bin Amaar, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant**, he^{asws} said: 'It is the Wilayah of Amir-ul-Momineen^{asws}'¹¹⁹.

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطن، قال: حدثنا أبو محمد بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن الفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق الأرواح قبل الأجساد بألفي عام، فجعل أعلاها وأشرفها أرواح محمد، وعلي، وفاطمة، والحسن، والحسين، والأئمة بعدهم (صلوات الله عليهم)، فعرضها على السماوات، والأرض، والجبال، فغشيها نورهم».

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Abu Muhammad Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Muhammad Bin Sinan, from Al-MufazzAl-Bin umar who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and High Created the souls before the bodies by two thousand years. So He^{azwj} Made the highest of these and the noblest of these to be the souls of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}. So He^{azwj} Presented these to the skies, and the earth, and the mountains. They were overwhelmed by their^{asws} Light'.

فقال الله تبارك و تعالى للسماوات والأرض والجبال: هؤلاء أحبائي، وأوليائي، و حججي على خلقي، و أئمة بريتي، ما خلقت خلقا أحب إلي منهم، لهم و لمن تولاهم خلقت جنتي، و لمن خالفهم و عاداهم خلقت ناري، فمن ادعى منزلتهم مني، و محلهم من عظمتي عذبه عذابا أليما لا أعذبه أحدا من العالمين، و جعلته مع المشركين في أسفل درك من ناري،

So Allah^{azwj} Blessed and High Said to the skies, and the earth, and the mountains: "These^{asws} are My^{azwj} Beloved, and My^{azwj} Guardians (for My^{azwj} Creation), and

الكافي 1: 2 / 341 119

My^{azwj} Proofs over My^{azwj} creatures, and My^{azwj} righteous Imams^{asws}. I^{azwj} have not Created a creation more Beloved to Me^{azwj} than them^{asws}. It is for them^{asws}, and the ones that love them^{asws} that I^{azwj} Created My^{azwj} Paradise. And for the ones who oppose them^{asws}, I^{azwj} Created My^{azwj} Fire. So the one who claims their^{asws} status from Me^{azwj}, and their Place from My^{azwj} Greatness, I^{azwj} will Punish him with such a grievous Punishment, that I^{azwj} will not Punish anyone else from the Worlds, and Make him to be with the Polytheists in the lowest Level of My^{azwj} Fire.

و من أقر بولايتهم، و لم يدع منزلتهم مني و مكانهم من عظمتي جعلته معهم في روضات جناتي، و كان لهم فيها ما يشاءون عندي، و أبحاثهم كرامتي، و أحللتهم جواربي، و شفعتهم في المذنبين من عبادي و إمائي، فولايتهم أمانة «1» عند خلقي، فأيكم يحملها بأثقالها، و يدعيها لنفسه دون خيرتي؟

The one who accepts their^{asws} Wilayah, and does not make a claim to their status from Me^{azwj}, from My^{azwj} Greatness. I^{azwj} will Make him to be with them^{asws} in the Gardens of My^{azwj} Paradise. And there shall be for him therein whatsoever he may be desiring for in My^{azwj} Presence. And I^{azwj} will Endow My^{azwj} Prestige upon him, and Permit My^{azwj} Neighbourhood for him, and will interceded for the sinners from My^{azwj} servants and maids. Thus, their^{asws} Wilayah is a Trust with My^{azwj} creatures. So which ones of you would bear it with its weight, and claim it for himself beside My^{azwj} Goodness?'

فأبت السماوات و الأرض و الجبال أن يحملنها، و أشفقن من ادعاء منزلتها، و تمنى محلها من عظمة ربها، فلما أسكن الله عز و جل آدم و زوجته الجنة، و قال لهما: وَ كَلَّا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ يَعْنِي شَجَرَةَ الْحَنْطَةِ فَتَكُونَا مِنَ الظَّالِمِينَ.

So the skies, and the earth, and the mountains refused to bear it, and feared from claiming its status, and wished for its place from the Greatness of their Lord^{azwj}. So when Allah^{azwj} Mighty and Majestic Settled Adam^{as} and his^{as} wife in the Paradise, and He^{azwj} Said to the two of them **[2:35] And We Said: O Adam! You and your wife can dwell in the garden and eat from it a plenteous (food) wherever you wish, but do not approach this tree** Meaning the tree of wheat **for then you would become of the unjust**.

فنظروا إلى منزلة محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فوجدوا أشرف منازل الجنة، فقالوا: يا ربنا، لمن هذه المنزلة؟ فقال الله جل جلاله: ارفعا رءوسكما إلى ساق عرشي. فرفعا رؤوسهما، فوجدوا اسم محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم) مكتوبة على ساق العرش بنور من نور الجبار جل جلاله،

So they^{as} looked at the status of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, so the two of them^{as} found them^{asws} to be of the noblest statii in the Paradise. So they^{as} said: 'O our^{as} Lord^{azwj}! For whom are these statii?' So Allah^{azwj} Majestic is His^{azwj} Majesty, Said: "Raise your^{as} heads towards the Leg of the Throne!" So they^{as} raised their^{as} heads, and found the names of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, Inscribed upon the Leg of the Throne by a Light from the Light of the Compeller, Majestic is His^{azwj} Majesty.

فقالا: يا ربنا، ما أكرم أهل هذه المنزلة عليك، و ما أحبهم إليك، و ما أشرفهم لديك؟ فقال الله جل جلاله: لولا هم ما خلقتكما، هؤلاء خزنة علمي، و امنائي على سري، إياكما أن تنظرا إليهم بعين الحسد، و تتمنيا منزلتهم عندي و محلهم من كرامتي، فتدخلوا بذلك في نهبي و عصياني، فتكونا من الظالمين.

So they^{as} said: ‘O our^{as} Lord^{azwj}! What is the Prestige of the People^{asws} of this status to You^{azwj}, and what is their love for You^{azwj}, and what is their nobility to You^{azwj}?’ So Allah^{azwj} Majestic is His^{azwj} Majesty, Said: “Had it not been for them^{asws}, I^{azwj} would not have Created the two of you^{as}. They^{asws} are the Treasurers of My^{azwj} Knowledge, and Trustees of My^{azwj} Secrets. Beware of looking at them with the envious eye, and wish for their^{asws} status with Me^{azwj}, and their^{asws} Places from My^{azwj} Prestige, for the two of you^{as} would enter into My^{azwj} Prohibitions, and disobedience to Me^{azwj}. So you would become of the unjust ones”.

قالا: ربنا، و من الظالمون؟ قال: المدعون منزلتهم بغير حق. قالا: ربنا، فأرنا منازل ظالمهم في نارك، حتى نراها كما رأينا منزلتهم في جنتك.

They^{as} said: ‘Our^{as} Lord^{azwj}! And who are the unjust ones?’ He^{azwj} Said: “The claimants of their^{asws} status without right’. They^{as} said: ‘Our^{as} Lord^{azwj}! Show to us^{as} the status of the ones who are unjust to them^{asws}, in Your^{azwj} Fire, until we^{as} see it just as we^{as} see their^{asws} status in Your^{azwj} Paradise’.

فأمر الله تبارك و تعالى النار فأبرزت جميع ما فيها من ألوان النكال و العذاب، و قال عز و جل: مكان الظالمين لهم، المدعين لمنزلتهم في أسفل درك منها، كلما أرادوا أن يخرجوا منها أعيدوا فيها، و كلما نضجت جلودهم بدلوا سواها ليذوقوا العذاب. يا آدم، و يا حواء، لا تنظرا إلى أنوارى و حججى بعين الحسد فاهبطكما من جوارى، و أحل بكما هوانى.

So Allah^{azwj} Blessed and High Commanded the Fire, so it highlighted all of what was in it from the types of Torture and Punishment. And the Mighty and Majestic Said: “The place for those who are unjust to them^{asws}, the claimants for their^{asws} status, is in the lowest Level from it. Every time they intend to exit from it, they would be returned to be in it. And every time their skins peel off, it would be replaced by a new one for tasting the Punishment. O Adam^{as}, and O Hawwa^{as}! Do not look at My^{azwj} Lights, and My^{azwj} Proofs^{asws} with the envious eye, for I^{azwj} will Cause the two of you^{as} to descend from My^{azwj} Nearness, and Permit for the two of you^{as}, the disgrace from Me^{azwj}”.

فوسوس لهما الشيطان ليبيدي لهما ما ووري عنهما من سواتهما، و قال: ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين، أو تكونا من الخالدين، و قاسمهما إني لكما لمن الناصحين، فدلاهما بغرور، و حملهما على تمني منزلتهم، فنظرا إليهم بعين الحسد،

So the Satan^{la} whispered to the two of them^{as}, to show to them^{as} what was hidden to them^{as} from their^{as} private parts, and said, ‘Your^{as} has not Prohibited to the two of you^{as} from this tree except that you^{as} would become Angels, or you^{as} would become from the eternAI-ones’. And he^{la} swore to the two of them^{as} that he^{la} was from the advisers to the two of them^{as}. So he^{la} evidence to the two of them^{as} by deception, and carried the two of them^{as} upon the wishing for their^{asws} status. So they^{as} looked towards them^{asws} with the envious eye.

فخدلا حتى أكلا من شجرة الحنطة، فعاد مكان ما أكلا شعيرا- فأصل الحنطة كلها مما لم يأكله، و أصل الشعير كله مما عاد مكان ما أكلاه- فلما أكلا من الشجرة طار الحلي و الحلل عن أجسادهما، و بقيا عريانين و طفقا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَ ناداهما رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تَلْكُمَا الشَّجَرَةَ وَ أَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ

إِنَّ لَمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ قَالَ اهْبِطُوا مِنْ جَوَارِي، فلا يجاورني في جنتي من يعصيني، فاهبطا موكولين إلى أنفسهما في طلب المعاش.

They^{as} betrayed to the extent that they^{as} ate from the wheat tree, so it returned the place of what they^{as} ate from the barley – so the original wheat, all of it was from what they^{as} did not eat, and the original barley, all of it was from what was in place what they^{as} did eat So when they^{as} ate from the tree, their ornaments and their^{as} clothes flew away from their^{as} bodies, and they^{as} remained naked [7:22] **their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? [7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us, and have mercy upon us, we shall certainly be of the losers [7:24] He said: Get down from My^{azwj} Nearness, for I^{azwj} do not Permit in My^{azwj} Paradise, one who disobeys Me^{azwj}‘. So the two of them^{as} got down, with the assignment upon themselves^{as} for the seeking of the livelihood.**

فلما أراد الله عز و جل أن يتوب عليهما جاءهما جبرئيل (عليه السلام)، فقال لهما: إنكما إنما ظلمتما أنفسكما بتمني منزلة من فضل عليكما، فجزاؤكما ما قد عوقبتما به من الهبوط من جوار الله عز و جل إلى أرضه، فاسألأ ربكما بحق هذه الأسماء التي رأيتموها على ساق العرش، حتى يتوب عليكما. فقالا: اللهم، إنا نسألك بحق الأكرمين عليك: محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة (عليهم السلام) إلا تبت علينا، و رحمتنا. فتاب الله عليهما، إنه هو التواب الرحيم.

So when Allah^{azwj} Mighty and Majestic that He^{azwj} should Turn to them^{as}, Jibraeel^{la} came to the two of them^{as}, so he^{as} said: ‘But rather, the two of you^{as} have been unjust to yourselves^{as} by wishing for the status of the ones^{asws} who are better than you^{as}. Thus, your^{as} recompense with what the two of you^{as} have been Punished by, is the descent from the Nearness of Allah^{azwj} Mighty and Majestic to His^{azwj} earth. Therefore, ask your^{as} Lord^{azwj} for the sake of these names which the two of you^{as} saw upon the Leg of the Throne, until He^{azwj} Turns to the two of you^{as} Mercifully. So the two of you^{as} should say: ‘Our Allah^{azwj}! We^{as} ask You^{azwj} for the sake of the ones^{asws} Prestigious to You^{azwj} – Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} to Turn towards us^{as}, and be Merciful to us^{as}’. So Allah^{azwj} Turned towards the two of them^{as}, for He^{azwj} is the Oft-turning, the Merciful’.

فلم يزل أنبياء الله بعد ذلك يحفظون هذه الأمانة، و يخبرون بها أوصيائهم، و المخلصين من أممهم فيأبون حملها، و يشفقون من ادعائها، و حملها الإنسان الذي قد عرف، فأصل كل ظلم منه إلى يوم القيامة، و ذلك قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَسْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا». «.

So, after that, the Prophets^{as} never ceased to preserve these trusts, and they^{as} were informing their^{as} successors^{as} about it. And the sincere ones from their^{as} communities refused to bear it, and were fearful from their enemies, and it was borne by the Humans who understood, so it is the origin of every injustice coming from it up to the Day of Judgement. And these are the Words of Allah^{azwj} Mighty and Majestic [33:72] **Surely We Presented the Trust to the skies, and the earth, and the**

mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant.¹²⁰

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، قال: سألت أبا الحسن علي بن موسى الرضا (عليهما السلام) عن قول الله عز و جل: **إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا، الْآيَةَ.** فقال: «الأمانة: الولاية، من ادعاها بغير حق كفر».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid who said,

'I asked Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it** – the Verse, so he^{asws} said: **'The Trust – The Wilayah. The one who claims it without right, has disbelieved'**.¹²¹

ابن شهر آشوب: عن أبي بكر الشيرازي في (نزول القرآن في شأن علي (عليه السلام)، بالإسناد عن مقاتل، عن محمد بن الحنفية، عن أمير المؤمنين (عليه السلام)، في قوله تعالى: **إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ.** قال: «عرض الله أمانتي على السماوات السبع بالثواب والعقاب، فقلن: ربنا، لا نحملها بالثواب والعقاب، لكن نحملها بلا ثواب ولا عقاب».

Ibn Shehr Ashub, from Abu Bakr Al-Sheyrazi in Nuzool Al-Quran Fi Sha'n Ali^{asws}, by the chain from Maqaatil, from Muhammad Bin Al-Hanafiyya,

(It has been narrate) from Amir-ul-Momineen^{asws}, regarding the Words of the High **[33:72] Surely We Presented the Trust to the skies, and the earth**, said: 'Allah^{azwj} Presented my^{asws} Trust to the seven skies with the Reward and the Punishment, so they said, 'Our Lord^{azwj}! We will not bear it with the Reward and the Punishment, but we will bear it without Reward and Punishment'.

و إن الله عرض أمانتي و ولايتي على الطيور، فأول من آمن بها: البزاة و القنابر، و أول من جردها من الطيور: البوم و العنقاء، فلعنهما الله تعالى من بين الطيور، فأما البوم فلا تقدر أن تظهر بالنهار لبغض الطيور لها، و أما العنقاء، فغابت في البحار لا ترى.

And Allah^{azwj} Presented my^{asws} Trust and my^{asws} Wilayah to the birds, so the first one who believed in it were the hawks and the bluebirds, and the first ones of the birds who fought against it were the owls and the phoenix, so the Curses of Allah^{azwj} the High are upon these two from the birds. So as for the owls, so it does not have the ability to appear during the day due to the hatred of the birds against it. And as for the phoenix, so it had disappeared in the sea and cannot be seen.

و إن الله عرض أمانتي على الأرض، فكل بقعة آمنت بولايتي و أمانتي جعلها الله طيبة مباركة زكية، و جعل نباتها و ثمرها حلوا عذبا، و جعل ماءها زلالا، و كل بقعة جحدت إمامتي و أنكرت ولايتي جعلها سبخة، و جعل نباتها مرا علقما، و جعل ثمرها العوسج و الحنظل، و جعل ماءها ملحا أجاجا».

And Allah^{azwj} Presented my^{asws} Trust to the earth, so every spot which believed in my^{asws} Wilayah, and my^{asws} Trust, Allah^{azwj} Made it to be good, Blessed, and clean, and Made its vegetation, and its fruits as sweet and fresh, and Made its water to be clear. And every spot which fought against my^{asws} Imamate, and rejected my^{asws}

¹²⁰ معاني الأخبار: 1 / 108

¹²¹ معاني الأخبار: 3 / 110

Wilayah, He^{azwj} Made it to be swampy, and Made its vegetation to be a myrrh plant, and Made its fruits to be thistles and the colocynth, and Made its water to be salty and bitter’.

ثم قال: وَ حَمَلَهَا الْإِنْسَانُ يَعْنِي أُمَّتَكَ يَا مُحَمَّد، ولاية أمير المؤمنين و إمامته بما فيها من الثواب و العقاب إِنَّهُ كَانَ ظَلُومًا لِنَفْسِهِ جَهُولًا لِأَمْرِ رَبِّهِ، من لم يؤدها بحقها فهو ظلوم و غشوم.

Then he^{asws} said: ‘**[33:72] and the human being bore it** Meaning your^{saww} community, O Muhammad^{saww}, Wilayah of Amir-ul-Momineen^{asws} and his^{asws} Imamate along with what it contains from the Rewards and the Punishment **he was unjust, ignorant** of the Command of his Lord^{azwj}. The one who did not support it rightly, so he is unjust and unfair’.

و قال أمير المؤمنين (عليه السلام): «لا يحبني إلا مؤمن، و لا يبغضني إلا منافق و ولد حرام».

And Amir-ul-Momineen^{asws} said: ‘No one would love me^{asws} except for a Believer, and no one would hate me^{asws} except for a hypocrite, and one of unlawful birth’.¹²²

حدثنا محمد بن الحسين عن الحكم بن مسكين عن اسحق بن عمار عن رجل عن جعفر بن محمد عليه السلام قال ان الله يقول انا عرضنا الامانة على السموات والأرض و الجبال فابين ان يحملنها واشفقن منها وحملها الانسان انه كان ظلوما جهولا قال هي ولاية على بن ابى طالب عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Is’haq Bin Amaar, from a man who has said:

Ja’far Bin Muhammad^{asws} regarding, **[33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant**, said: ‘This is Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.¹²³

¹²² المناقب 2: 314

¹²³ Basaair Al Darajaat – P 2 Ch 10 H 2