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CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART FOUR – VERSES 210 - 286

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {210}

[2:210] Are they but waiting that Allah should come to them in the shadows of the clouds and the Angels, and the matter would be Decided; and to Allah return (all) the matters

قال الامام (عليه السلام): لما بهرهم رسول الله (صلى الله عليه وآله) بآياته، وقطع معاذيرهم بمعجزاته أبى بعضهم الايمان، واقتراح عليه الاقتراحات الباطلة - وهي ما - قال الله تعالى: (وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا أو تكون لك جنة من نخيل وعنب فتفجر الانهار خلالها تفتجيرا أو تسقط السماء كما زعمت علينا كسفا أو تأتي بالله والملائكة قبيلا) وسائر ما ذكر في الآية،

Imam Hassan^{asws} Al-Askari^{asws} said: 'When Rasool-Allah^{saww} had silenced them with his^{saww} Signs, and cut-off their excuses by his^{saww} miracles, some of them still did not believe, and made false suggestions to him^{saww} – and this is what – Allah^{azwj} Says: **[17:90] And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:91] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:92] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us)** and the rest of what has already been mentioned regarding these Verses,

فقال الله عزوجل: يا محمد (هل ينظرون) أي هل ينظر هؤلاء المكذبون بعد إيضاحنا لهم الآيات، وقطعنا معاذيرهم بالمعجزات (إلا أن يأتيهم الله في ظلل من الغمام والملائكة) وتأتيهم الملائكة كما كانوا اقتروا عليك اقتراحهم المحال في الدنيا في إتيان الله الذي لا يجوز عليه الإتيان، و - اقتراحهم - الباطل في إتيان الملائكة الذين لا يأتون إلا مع زوال هذا التعبد، وحين وقوع هلاك الظالمين بظلمهم و (وقتك هذا وقت تعبد) لا وقت مجئ الاملاك بالهلاك، فهم في اقتراحهم بمجئ الاملاك جاهلون.

Allah^{azwj} Says: 'O Muhammad^{saww} **[2:210] Are they but waiting** meaning, these deniers do not wait after having been shown clear Signs, and cutting off of their excuses by the miracles **[2:210] that Allah should come to them in the shadows of the clouds** and bring to them the Angels as they used to suggest to you^{saww}. Their suggestions are impossible in the world – to bring Allah^{azwj} to them, which is not permissible, and – their suggestion – in bringing to them the Angels is also invalid for they do not come unless with a decline in this worship and to destroy the unjust due to their injustice. And this era in which you^{saww} are, is for submission and

worship, and it is not time for bringing on destruction. The ones who ask for the coming of the Angels, are the ignorant ones.

(وقضي الامر) أي هل ينظرون إلا مجئ الملائكة، فإذا جاءوا وكان ذلك قضي الامر بهلاكهم. (وإلى الله ترجع الامور) فهو يتولى الحكم فيها، يحكم بالعقاب على من عصاه ويوجب كريم المآب لمن أرضاه.

and the matter would be Decided Meaning, they are only waiting for the coming of the Angels. If they were to come, then the matter of their destruction would have already been Decided. **and to Allah return (all) the matters** He^{azwj} is the Judge in all matters. He^{azwj} Judges to Punish those that are disobedient and Obligates Prestige during the final return to those that Please Him^{azwj}.

قال علي بن الحسين (عليهما السلام): طلب هؤلاء الكفار الآيات، ولم يقتنعوا بما أتاهم منها بما فيه الكفاية والبلوغ حتى قيل لهم: (هل ينظرون إلا أن يأتيهم الله) أي إذا لم يقتنعوا بالحجة الواضحة - الدافعة - فهل ينظرون إلا أن يأتيهم الله، وذلك محال، لان الاتيان على الله لايجوز.

Imam Ali^{asws} Bin Al-Husayn^{asws} said: 'Those infidels who sought these Signs were not persuaded with what was given to them from them and it was not enough for them until it was Said to them **[2:210] Are they but waiting that Allah should come to them** meaning, they were not persuaded by the clear proofs and they waited for Allah^{azwj} to come to them, and that is impossible, because for Allah^{azwj} to Come to them is not permissible.¹

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعادي «1»، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا علي بن موسى (عليه السلام) عن قول الله عز و جل: هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ قال: «يقول: هل ينظرون إلا أن يأتيهم الله بالملائكة في ظلال من الغمام، و هكذا نزلت».

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

'I asked Al-Reza Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:210] Are they but waiting that Allah should come to them in the shadows of the clouds and the Angels.** He^{asws} said: 'He^{azwj} is Saying: "**Are they but waiting that Allah^{azwj} should come to them with the Angels in the shadows of the clouds**" – this is how it was Revealed'.

و عن قول الله عز و جل: وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى عن الانتقال، و إنما يعني بذلك: و جاء أمر ربك و الملك صفا صفا».

And about the Words of Allah^{azwj} Mighty and Majestic **[89:22] And your Lord comes and the Angel in rows and rows**, he^{asws} said: 'Allah^{azwj} Mighty and Majestic cannot be described by the coming and the going. Exalted is He^{azwj} from the transference. But rather, it Means by that – And the Command your Lord^{azwj} comes, and the Angel, in rows and rows'.²

¹ Tafseer Imam Hassan Al Askari^{asws} – S 367 & 268

² عيون أخبار الرضا (عليه السلام) 1: 19 / 125

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو بن أبي شيبة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو أت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الأخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور.

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says) I heard Abu Ja'far^{asws} say from the beginning: 'When Allah^{azwj} Wants to Prove to His^{azwj} creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be slow in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord^{azwj} is coming.' The Caller will Say: 'No! It is still coming' – meaning His^{azwj} Command – until the whole of the sky descends, becoming one with the other, and it will be slow in its descent. Then the Command of Allah^{azwj} will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, **[2:210] and to Allah return (all) the matters**'.³

VERSES 211 & 212

سَلَّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {211} زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۚ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {212}

[2:211] Ask the Children of Israel how many a clear Sign have We Given them; and whoever changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:212] The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who fear shall be above them on the Day of Judgement; and Allah Gives Sustenance to whom he so Desires to without measure

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: سَلَّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ: «فمنهم من آمن، و منهم من جحد، و منهم من أقر، و منهم من أنكر، و منهم من يبدل نعمة الله».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[2:211] Ask the Children of Israel how many a clear Sign have We Given them**, said: 'So among them were ones who believed, and among them were ones who fought against it, and among them were ones who accepted, and among them were ones who rejected, and among them were ones who changed the Favour of Allah^{azwj}'.⁴

³ تفسير القمي 2: 77 و 345

⁴ تفسير العياشي 1: 304 / 103.

VERSE 213

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {213}

[2:213] The people used to be one community; so Allah Sent the Prophets as bearers of good news and as warners, and He Revealed with them the Book with the Truth, that it might judge between people what they differed in; and none but the very people who were given it differed about it after clear Arguments had come to them, revolting among themselves; so Allah Guided those who believed to the Truth about which they differed by His Permission; and Allah Guides whom He so Desires to, to the Straight Path

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي بَانٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةً ضَلَالًا فَبَدَأَ اللَّهُ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَبُوا يَفْرُقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ يَقْدَرُ مَا يَشَاءُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَقْدَرَ إِلَى مِثْلِهَا مِنْ قَابِلٍ

And by this chain, from Abaan, from Yaqoub Bin Shuayb, who has said:

I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **“[[2:213] The people used to be one community**, so he^{asws} said: ‘Before the era of Noah^{as} the people were a misguided community. So Allah^{azwj} Initiated by Sending the Rasools^{as} and it is not as they are saying it to be that it never ceased, and they are lying against Allah^{azwj} Differentiated in the Night of Power (Laylat Al-Qadr) what was from the hardships, or ease, or rain in accordance with what Allah^{azwj} Mighty and Majestic so Desired until the similar (Night) like it to come (Next Laylat Al-Qadr)’.⁵

عن مسعدة، عن أبي عبد الله (عليه السلام) في قول الله: كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ. فقال: «كان ذلك قبل نوح».

From Mas'ada,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[2:213] The people used to be one community; so Allah Sent the Prophets as bearers of good news and as warners**. So he^{asws} said: ‘That was before Noah^{as}’.

فقيل: فعلى هدى كانوا؟ قال: «بل كانوا ضلالاً، و ذلك أنه لما انقضى آدم (عليه السلام) و صالح ذريته، بقي شيث وصيه لا يقدر على إظهار دين الله الذي كان عليه آدم (عليه السلام) و صالح ذريته، و ذلك أن قابيل توعدده بالقتل، كما قتل أخاه هابيل، فسار فيهم بالتقية و الكتمان، فازدادوا كل يوم ضلالة حتى لم يبق على الأرض معهم إلا من هو سلف، و لحق الوصي بجزيرة في البحر يعبد الله، فبدأ الله تبارك و تعالى أن يبعث الرسل،

So it was said, ‘So were they upon Guidance?’ He^{asws} said: ‘But they were upon misguidance, and that was that when Adam^{as} and his^{as} righteous offspring became extinct, and there remained Shees^{as}, his^{as} successor^{as}. he^{as} had no power over manifesting the Religion of Allah^{azwj} which Adam^{as} and his^{as} righteous offspring had. And that is because Qabeel^{la} warned him^{as} of the killing, just as he^{la} had killed his^{la} brother Habeel^{as}. So the dissimulation and the concealment came into them. So,

⁵ Al Kafi – H 14488

every day the misguidance increased until there did not remain upon the earth along with them except one who was the ancestor, and the successor^{as} went to an island in the sea to worship Allah^{azwj}. Therefore, Allah^{azwj} Blessed and High Began to Send the Rasools^{as}.

و لو سئل هؤلاء الجهال لقالوا: قد فرغ من الأمر، و كذبوا، إنما شيء يحكم به الله في كل عام». ثم قرأ: فيها يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ «فيحكم الله تبارك و تعالى ما يكون في تلك السنة من شدة أو رخاء أو مطر أو غير ذلك».

And if these ignoramuses were to ask by saying, 'He^{azwj} is Free from the Commands', and they are lying, but it is a thing which Allah^{azwj} Judges by every year (Laylat Al-Qadr)^{asws}. Then Imam^{asws} recited **[44:4] Therein every Wise affair is made distinct**. So Allah^{azwj} Blessed and High Judges what would be happening during that year, from the difficulties, or prosperity, or rain, or other than that'.

قلت: أ فضلا لا كانوا قبل النبيين أم على هدى؟ قال: «لم يكونوا على هدى، كانوا على فطرة الله التي فطرهم عليها، لا تبديل لخلق الله، و لم يكونوا ليهتدوا حتى يديهم الله، أ ما تسمع يقول إبراهيم: لئن لم يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ أي ناسيا للميثاق».

I said, 'Is it upon deviation that they used to be before the Prophets^{as} or upon Guidance?' The Imam^{asws} said: 'They were not coming upon Guidance. They used to be upon **[30:30] - the nature Made by Allah in which He has Made the people; there is no altering of Allah's creation**, and they did not become Guided by their own selves until Allah^{azwj} Guided them. Have you not heard Ibrahim^{as} saying **[6:77] If my Lord had not Guided me I should certainly be of the erring people**, i.e., forgetting the Covenant'.⁶

VERSE 214

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ؟ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ {214}

[2:214] Or do you think that you would enter the Paradise while there has yet to come to you the like of those who have passed away before you; distress and affliction befell them and they were shaken violently, so that the Rasool and those who believed with him said: When will the help of Allah come? Now surely the Help of Allah is nearby

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقْرَأُ وَزُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.

H 14887 – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sayf, from his brother, from his father, from Abu Bakr Bin Muhammad who said:

I heard Abu Abdullah^{asws}, recite this Verse as: **[2:214] and they were shaken violently, then shaken violently so that the Rasool said**.⁷

⁶ تفسير العياشي 1: 309 / 104

⁷ Al Kafi – H 14887

العياشي: عن محمد بن سنان، قال: حدثني المعافى بن إسماعيل، قال: لما قتل الوليد، خرج من هذه العصابة نفر بحيث أحدث القوم، قال: فدخلنا على أبي عبد الله (عليه السلام)، فقال: «ما الذي أخرجكم عن غير الحج و العمرة؟» قال: فقال القائل منهم: الذي شنت الله من كلمة أهل الشام، و قتل خليفته، و اختلفهم فيما بينهم.

Al Ayyashi, from Muhammad Bin Sinan, from Al Ma'afy Bin Ismail who said,

'When Al-Waleed was killed, a person from this group went out after being alienated from the people. He said, 'So we came up to Abu Abdullah^{asws}, so he^{asws} said: 'What makes you to come out at a time which is neither for Hajj nor for the Umrah?' So a speaker from among them said, 'That which Made Allah^{azwj} to scatter the speech of the people of Syria, and their Caliph has been killed, and there is differing with regards to what is in-between them'.

قال: «ما تجدون أعينكم إليهم؟- فأقبل يذكر حالاتهم- أليس الرجل منكم يخرج من بيته إلى سوقه فيقضي حوائجه، ثم يرجع و لم تختلف، إن كان لمن كان قبلكم أتى هو على مثل ما أنتم عليه، ليأخذ الرجل منهم فيقطع يديه و رجله، و ينشره بالمناشير، و يصلب على جذع النخلة، و لا يدع ما كان عليه».

He^{asws} said: 'What are your eyes finding about them?' So he came forward and mentioned their situation. He^{asws} said: 'Is it not that that man from among you goes out from his house to his market, and fulfills his need, then return and is not opposed? If there were the situation the like of which befell those who were before you, the man from among you would have had his hands and his feet cut off, and it would have been publicised, and he would have been crucified upon the trunk of the palm tree, and beyond that'.

ثم ترك هذا الكلام، ثم انصرف إلى آية من كتاب الله: أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْنُوهُ الْبَاسَاءِ وَ الضَّرَاءِ وَ زُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Then he^{asws} left this speech, then went on to a Verse from the Book of Allah^{azwj} [2:214] **Or do you think that you would enter the Paradise while there has yet to come to you the like of those who have passed away before you; distress and affliction befell them and they were shaken violently, so that the Rasool and those who believed with him**.⁸

VERSES 215 - 218

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {215} كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {216}

[2:215] **They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it [2:216] Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know**

⁸ نهج البيان (مخطوط) 1: 52

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قِيمَتُهُ مِمَّا كَفَرَ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {217}

[2:217] They ask you concerning the Sacred Month about fighting in it. Say: Fighting in it is a grave matter, and hindering (the people) from Allah's Way and denying Him, and the Sacred Masjid and turning its people out of it, are still graver with Allah, and strife is graver than slaughter; and they will not cease fighting with you until they turn you back from your Religion, if they can; and whoever of you turns back from his Religion, then he dies whilst an unbeliever – they are the ones whose works shall be Confiscated in the world and in the Hereafter, and they are the inmates of the Fire; therein they shall be abiding

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ {218}

[2:218] Surely those who believed and those who emigrated and strove hard in the Way of Allah these hope for the Mercy of Allah and Allah is Forgiving, Merciful

و في (نهج البيان) عن أبي جعفر (عليه السلام): «الفتنة هنا هنا: الشرك».

And in Nahj Al Bayan,

(It has been narrated) from Abu Ja'far^{asws} (regarding **[2:217] and strife is graver than slaughter**), said: 'The strife – over here is (a reference to) the Polytheism'.⁹

محمد بن يعقوب: بإسناده عن أبان، عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): إن المغيرة يزعمون أن هذا اليوم لهذه الليلة المستقبلية. فقال: «كذبوا، هذا اليوم لليلة الماضية لأن أهل بطن نخلة حيث رأوا الهلال، قالوا: قد دخل الشهر الحرام».

Muhammad Bin Yaqoub, by his chain from Abaan, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'Al-Mugheira is alleging that this day is for this coming night'. So he^{asws} said: 'He is lying! This day is for the last night, because the people in the middle of the Palm trees saw the crescent, they said, 'The Sacred Month has entered'.¹⁰

VERSE 219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

[2:219] They ask you about the wine and the gambling. Say: In both of them there is a great sin and profit for the people, and their sin is greater than their profit. And they ask you as to what they should spend. Say: Whatever you can spare. Thus does Allah Clarify to you the Signs, that you may ponder

⁹ نهج البيان (مخطوط) 1: 52.

¹⁰ الكافي 8: 332 / 517.

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعاً، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن علي بن يقطين، قال: سأل المهدي أبا الحسن (عليه السلام) عن الخمر، قال: هل هي محرمة في كتاب الله عز و جل، فإن الناس إنما يعرفون النهي عنها، و لا يعرفون التحريم لها؟ فقال له أبو الحسن (عليه السلام): «بل هي محرمة في كتاب الله».

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, altogether, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen who said,

'Al-Mahdi (Abbasid ruler) asked Abu Al-Hassan^{asws} about the wine. He said, 'Is it Forbidden in the Book of Allah^{azwj} Mighty and Majestic, for the people are recognising that is it Forbidden unto them, but are not recognising its Prohibition (from the Book of Allah^{azwj}) for it?' So Abu Al-Hassan^{asws} said to him: 'But, it is Forbidden in the Book of Allah^{azwj}'.

فقال: في أي موضع [هي] محرمة في كتاب الله جل اسمه، يا أبا الحسن؟ فقال: «قول الله جل و عز: إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ».

So he (Al-Mahdi) said, 'In which place is it Forbidden in the Book of Allah^{azwj}, Majestic is His^{azwj} Mention, O Abu Al-Hassan^{asws}?' So he^{asws} said: 'The Words of Allah^{azwj} Majestic and Mighty **[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed, and sin and rebellion without right**'.

فأما قوله: ما ظَهَرَ مِنْهَا يعني الزنا المعلن، و نصب الرايات التي كانت تعرف بها الفواحش في الجاهلية.

So as for His^{azwj} Words **[7:33] those of which are apparent** – it Means the adultery committed openly, and the establishing of the flag (at the house of a prostitute) by which the immorality used to be recognised, during the pre-Islamic period.

و أما قوله تعالى: ما بَطَّنَ يعني ما نكح آبؤكم لأن الناس كانوا قبل أن يبعث النبي (صلى الله عليه و آله) إذا كان للرجل زوجة و مات عنها، تزوج بها ابنه من بعده، إذا لم تكن امه، فحرم الله عز و جل ذلك.

And as for the Words of the High **[7:33] as well as those that are concealed** – it Means what your fathers married, because the people used to do it before the Sending of the Prophet^{saww}, that if a mad had a wife and he dies, his son would marry her from after him, if it was not his mother. Thus, Allah^{azwj} Mighty and Majestic Prohibited that.

و أما الإثم: فإنها الخمرة بعينها، و قد قال الله عز و جل في موضع آخر: يَسْأَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ فَأَمَّا الْإِثْمُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَهِيَ الْخَمْرُ وَ الْمَيْسِرُ وَ إِثْمُهُمَا أَكْبَرُ، كما قال الله تعالى: «.

And as for the sin – so it is the wine exactly. And Allah^{azwj} Mighty and Majestic has Said in another place **[2:219] They ask you about the wine and the gambling. Say: In both of them there is a great sin and profit for the people**. So the sin, in the Book of Allah^{azwj} Mighty and Majestic, so it is the wine, and the gambling, and their sin is greater just as Allah^{azwj} the High has Said'.

فقال المهدي: يا علي بن يقطين، هذه و الله فتوى هاشمية. قال: قلت له: صدقت- و الله- يا أمير المؤمنين، الحمد لله الذي لم يخرج هذا العلم منكم أهل البيت. قال: فو الله، ما صبر المهدي أن قال لي: صدقت، يا رافضي.

So Al-Mahdi said, 'O Ali Bin Yaqteen, by Allah^{azwj}, this is a Hashimite verdict (فتوى). I said to him^{asws}, 'You^{asws} have spoken the truth – by Allah^{azwj} – O Amir-ul-Momineen^{asws}. The Praise is due to Allah^{azwj} Who did not Take out this knowledge from you^{asws}, the People^{asws} of the Household'. He (the narrator) said, 'By Allah^{azwj}! Al Mahdy could not be patient, and said to me, 'You have spoken the truth, O Rejector (رافضي)'.¹¹

عن عامر بن السمط، عن علي بن الحسين (عليه السلام)، قال: «الخير من ستة: التمر، والزبيب، و الحنطة، و الشعير، و العسل، و الذرة».

From Aamir Bin Al Samt,

(It has been narrated) from Aliasws Bin Al-Husayn^{asws} having said: 'The wine is from six (things) – the dates, and the raisins, and the wheat, and the barley, and the honey, and the corn'.¹²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام). في قوله عز و جل: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «العفو: الوسط».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic [2:219] **And they ask you as to what they should spend. Say: Whatever you can spare.** He^{asws} said: 'The spare – the middle (not too much and not too little)'.¹³

VERSE 220

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {220}

[2:220] In the world and the Hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, so they are your brethren; and Allah Knows the mischief-maker from the peacemaker, and if Allah had so Desired, He would certainly have Caused you to fall into a difficulty; surely Allah is Mighty, Wise

أحمد بن محمد: عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ. قال: «ذلك رجل يحبس نفسه عن المعيشة، فلا بأس أن يأكل بالمعروف، إذا كان يصلح لهم أموالهم فإن كان المال قليلا فلا يأكل منه شيئا».

Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Salih Al Kanany,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4:6], **and whoever is poor, let him eat reasonably.** He^{asws} said: 'That is a man who is restricted from his livelihood, so there is no problem if he eats

¹¹ الكافي 6: 406 / 1

¹² تفسير العياشي 1: 313 / 106

¹³ الكافي 4: 52 / 3.

reasonably (from the wealth of the orphan in his care) if he is correcting for them in their wealth. But if the wealth is little, so he should not eat from it anything.

قال: قلت: أ رأيت قول الله عز و جل: وَ إِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ؟ قال: «تخرج من أموالهم قدر ما يكفيهم، و تخرج من مالك قدر ما يكفيك، ثم تنفقه».

I said, 'What have you^{asws} to say about the Words of Allah^{azwj} Mighty and Majestic **[2:220] and if you become co-partners with them, so they are your brethren?**' He^{asws} said: 'Taking from their wealth in accordance with what is sufficient for them, and taking from your wealth in accordance with what is sufficient for you, then spending it'.

قلت: أ رأيت إن كانوا يتامى صغاراً و كباراً، و بعضهم أعلى كسوة من بعض، و بعضهم أكل من بعض، و مالههم جميعاً؟ فقال: «أما الكسوة، فعلى كل إنسان منهم ثمن كسوته، و أما الطعام فاجعله جميعاً، فإن الصغير يوشك أن يأكل مثل الكبير».

I said, 'What have you^{asws} to say if the orphans were small, or big, and some of them wear more expensive clothes than others, and some of them eat more than the others, and their wealth is together?' So he^{asws} said: 'As for the apparels, so upon every person from them is the price of his apparels, and as for the food, so make it to be together, so the little one would soon be eating like the bigger one'.¹⁴

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام): «أنه لما نزلت: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعيراً خُرج كل من كان عنده يتيم، و سألوا رسول الله (صلى الله عليه و آله) في إخراجهم، فأنزل الله تعالى: وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَ إِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan, from Abdullah Bin Muskaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it was Revealed **[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire**, every one who had an orphan with him came out and asked Rasool-Allah^{saww} for their way out. Thus, Allah^{azwj} the High Revealed **[2:220] And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, so they are your brethren; and Allah Knows the mischief-maker from the peacemaker**'.¹⁵

VERSE 221

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَبَيِّنَ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {221}

[2:221] And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until

¹⁴ الكافي 5: 130 / 5.

¹⁵ تفسير القمي 1: 72.

they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the Fire, and Allah Invites to the Paradise and to Forgiveness by His Permission, and Clarifies His Signs to the people, that they may be mindful

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن الرضا (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي».

And from him (Yaqub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

‘Al-Reza^{asws} said to me: ‘O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?’ I said, ‘May I be sacrificed for you^{asws}! And what are my words in front of you^{asws}?’ The Imam^{asws} said: ‘You speak, for by that you would learn my^{asws} words’.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ قَالَ: «فما تقول في هذه الآية: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ؟ قلت: فقله: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ نَسَخَتْ هذه الآية. فتبسم، ثم سكت.

I said, ‘It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman’. He^{asws} said: ‘And why not?’ I said, ‘Due to the Words of Allah^{azwj} Mighty and Majestic [2:221] **And do not marry the idolatresses until they believe**’. He^{asws} said: ‘So what are you saying regarding this Verse [5:5] **and the chaste from among those who have been Given the Book before you (are lawful for you)?**’ I said, ‘Therefore [2:221] **And do not marry the idolatresses** Abrogates this Verse’. The Imam^{asws} smiled, then was silent’.¹⁶

VERSES 222 & 223

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ {222}

[2:222] And they ask you about the menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstruation and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has Commanded you; surely Allah Loves the repentant, and He Loves those who purify themselves

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ {223}

[2:223] Your wives are a tilth for you, so go into your tilth as you like, and do good beforehand for yourselves, and fear Allah, and know that you will meet Him, and give good news to the Believers

ابن بابويه، في (القيه): بإسناده، قال: سأل عبيد الله بن علي الحلبي أبا عبد الله (عليه السلام) عن الحائض، ما يحل لزوجها منها؟ قال: «تنزر بازار إلى الركبتين و تخرج سرتها، ثم له ما فوق الإزار».

¹⁶ الكافي 5: 357 / 6

Ibn Babuwayh, in Al Faqeeh, by his chain, said,

'Ubeyda Bin Ali Al-Halby asked Abu Abdullah^{asws} about the menstruating woman, what is permissible for her husband from her?' He^{asws} said: 'She wears the apparel to her two knees, and her navel, then it is for him whatever is above the apparel'.¹⁷

عنه: بإسناده عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال: قال أبو الحسن (عليه السلام): «أي شيء يقولون في إتيان النساء في أعجازهن؟». قلت: إنه بلغني أن أهل المدينة لا يرون به بأسا. فقال: «إن اليهود كانت تقول: إذا أتى الرجل المرأة من خلفها خرج الولد أحوّل، فأُنزل الله عز و جل: نِسَاؤُكُمْ حَرْثُ لَكُمْ فَأَتُوا حَرْثَكُمْ أَيَّ شَيْئُمْ مَن خَلْفَ أَوْ قَدَامَ، خِلَافًا لِقَوْلِ الْيَهُودِ، وَلَمْ يَعْزِ فِي أَدْبَارِهِنَّ».

From him, by his chain, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalad who said,

'Abu Al-Hassan^{asws} said: 'Which thing are they (people) saying regarding coming to the women in their behind?' I said, 'It has reached me that the people of Al-Medina are not seeing any problem in it'. So he^{asws} said: 'The Jews used to say, 'If the man comes to the woman from her behind, the child would come out cross-eyed (squint), so Allah^{azwj} Revealed **[2:223] Your wives are a tilth for you, so go into your tilth as you like**, whether from the front or back, in opposition to the speech of the Jews. And He^{azwj} did not Mean in their behinds (Anal intercourse)'.¹⁸

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «أَيُّ شَيْئٍ تَسْتَمُّ أَيَّ مَتَى تَسْتَمُّ فِي الْفَرْجِ».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: '**[2:223] as you like** – i.e., whenever you want, into the vagina'.¹⁹

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا، رفعه، قال: «إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى التَّوَابِينَ ثَلَاثَ خِصَالٍ، لَوْ أُعْطِيَ خِصْلَةٌ مِنْهَا جَمِيعُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ لَنَجَّوْا بِهَا، قَوْلُهُ عَزَّ وَ جَلَّ: إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ فَمَنْ أَحَبَّهُ اللَّهُ تَعَالَى لَمْ يَعْذِبْهُ».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, raising it,

'The Imam^{asws} said: 'Allah^{azwj} has Given the repentants three qualities. If one of these qualities had been Given to all the inhabitants of the skies and the earth, they would have achieved salvation by it. The Words of the Mighty and Majestic **[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves**. So the one whom Allah^{azwj} the High Loves, He^{azwj} would not Punish him'.²⁰

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، و علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ. قال: «كَانَ النَّاسُ يَسْتَنْجُونَ بِالْكِرْسَفِ وَ الْأَحْجَارِ، ثُمَّ أَحْدَثَ الْوُضُوءَ، وَ هُوَ خَلَقَ كَرِيمًا، فَأَمَرَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ صَنَعَهُ، فَأَنْزَلَ اللَّهُ فِي كِتَابِهِ: إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj,

¹⁷ من لا يحضره الفقيه 1: 204 / 54

¹⁸ التهذيب 7: 415 / 1660.

¹⁹ تفسير القمي 1: 73

²⁰ الكافي 2: 315 / 5

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves.** He^{asws} said: 'The people used to clean their genitals with the old cotton cloth, or the stones, then used the water, and it was good mannerism, when Rasool-Allah^{saww} ordered for it, and they did it. So Allah^{azwj} Revealed in His^{azwj} Book **[2:222] surely Allah Loves the repentant, and He Loves those who purify themselves**'.²¹

VERSE 224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {224}

[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and making peace between the people, and Allah is Hearing, Knowing

محمد بن يعقوب: عن علي، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ. قال: «إذا دعيت لتصلح بين اثنين، فلا تقل: علي يمين أن لا أفعل».

Muhammad Bin Yaqoub, from Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and making peace between the people.** He^{asws} said: 'When you are called to effect reconciliation between two (persons), so do not say, 'I have taken an oath that I shall not do it'.²²

عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تحلفوا بالله صادقين ولا كاذبين، فإنه عز وجل يقول: وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ».

From him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaaz who said,

'I heard Abu Abdullah^{asws} saying: 'Do no swear an oath by Allah^{azwj}, be it with honesty or lying, for the Mighty and Majestic is Saying **[2:224] And make not Allah because of your swearing (by Him) an obstacle**'.²³

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن يحيى بن إبراهيم، عن أبيه، عن أبي سلام المتعبد، أنه سمع أبا عبد الله (عليه السلام) يقول لسدير: «يا سدير، من حلف بالله كاذبا كفر، و من حلف بالله صادقا أثم، إن الله عز وجل يقول: وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim, from his father, from his father,

²¹ الكافي 1: 13 / 18.

²² الكافي 2: 6 / 167.

²³ الكافي 7: 1 / 434.

(It has been narrated) from Abu Salaam Al-Mata'bad who heard Abu Abdullah^{asws} saying to Sudeyr: 'O Sudeyr! The one who swears an oath by Allah^{azwj} as a lie, so he has blasphemed, and the one who swears an oath by Allah^{azwj} as true so he has sinned. Allah^{azwj} Mighty and Majestic is Saying **[2:224] And make not Allah because of your swearing (by Him) an obstacle**'.²⁴

العباشي: عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى و لا إله غيره: و لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تَصْلَحُوا بَيْنَ النَّاسِ. قال: «هو قول الرجل: لا و الله، و بلى و الله».

Al Ayyashi, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and High, and there is no God other than Him^{azwj} **[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly and making peace between the people**. He^{asws} said: 'It is the speech of the man, 'No, by Allah^{azwj}! and 'Yes, by Allah^{azwj}'.²⁵

عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، و محمد بن مسلم، عن أبي جعفر (عليه السلام) في قول الله عز و جل: و لا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ. قال: «يعني الرجل يحلف أن لا يكلم أخاه، و ما أشبه ذلك، أو لا يكلم أمه».

From Mansour Bin Haazim,

(It has been narrated) from Abu Abdullah^{asws}, and Muhammad Bin Muslim from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:224] And make not Allah because of your swearing (by Him) an obstacle**. He^{asws} said: 'It Means, when a man swears and takes an oath that he would not speak to his brother, and similar to that, or that he would not speak to his mother'.²⁶

VERSE 225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ {225}

[2:225] Allah will not Seize you for what is vain in your oaths, but He will Call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول في قول الله عز و جل: لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ. قال: «اللغو: قول الرجل: لا و الله، و بلى و الله، و لا يعقد على شيء».

Muhammad Bin yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic **[2:225] Allah will not Seize you for what is vain in your oaths**. He^{asws} said: 'The vain – the speech of the man, 'No, by

²⁴ الكافي 7: 434 / 4

²⁵ تفسير العياشي 1: 337 / 111

²⁶ تفسير العياشي 1: 339 / 112

Allah^{azwj}, and 'Yes, by Allah^{azwj}, and he does trust upon anything (believe in any of it)'.²⁷

VERSES 226 & 227

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {226} وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {227}

[2:226] Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful [2:227] And if they have resolved upon the divorce, then Allah is surely Hearing, Knowing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سيف، عن محمد بن سليمان، عن أبي جعفر الثاني (عليه السلام)، قال: قلت له: جعلت فداك، كيف صارت عدة المطلقة ثلاث حيض، أو ثلاثة أشهر، و صارت عدة المتوفى عنها زوجها أربعة أشهر و عشرين؟ فقال: «أما عدة المطلقة ثلاثة قروء فلاستبراء الرحم من الولد، و أما عدة المتوفى عنها زوجها، فإن الله عز و جل شرط للنساء شرطاً، و شرط عليهن شرطاً، فلم يجابهن فيما شرط لهن، و لم يجز فيما شرط عليهن فأما ما شرط لهن في الإيلاء أربعة أشهر إن الله عز و جل يقول: لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فلم يجوز لأحد أكثر من أربعة أشهر في الإيلاء، لعلمه تبارك و تعالى أنه غاية صبر المرأة عن الرجل،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman,

(It has been narrated) from Abu Ja'far^{asws} the Second^{asws}, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! How comes the waiting period of the divorced woman is three menstruations, or three months, but the waiting period for the widow is four months and ten days?' So he^{asws} said: 'As for the waiting period of the divorced woman being three monthly periods, so it is for the purgation of the womb from the child. And as for the waiting period of the widow, so Allah^{azwj} Mighty and Majestic Placed a condition of the (divorced) woman, and placed a condition upon the (widowed) woman. So He^{azwj} did not Favour them for what He^{azwj} has Stipulated for them. So as for the condition that He^{azwj} Placed upon them with regards to the swearing, it is four months. Allah^{azwj} Mighty and Majestic is saying **[2:226] Those who swear that they will not go in to their wives should wait four months**. Thus, it is not Permissible for anyone to wait for more than four months with regards to the swear, for the Blessed and High Knows that it is the limit of the patience of the woman from the man.

و أما ما شرط عليهن، فإنه أمرها أن تعتد إذا مات عنها زوجها أربعة أشهر و عشرين، فأخذ منها له عند موته ما أخذها منه في حياته عند إيلائه قال الله تبارك و تعالى: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا و لم يذكر العشرة أيام في العدة إلا مع الأربعة أشهر، و علم أن غاية صبر المرأة الأربعة أشهر في ترك الجماع، فمن ثم أوجب لها و عليها».

And as for what condition is upon them, so He^{azwj} Commanded her that she should have a waiting period when ther husband dies, for four months and ten days. So He^{azwj} Took from her (a term) during his death (of the husband), what He^{azwj} Took from him during his lifetime during the swear. Allah^{azwj} Blessed and High Says **[2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days**, and did not Mention the ten days of the waiting period except with the four months, and Knows that the

²⁷ الاختصاص: 25

limit of the patience of the woman is four months with regards to the staying away from the man. So from then He^{azwj} Enjoined it to her and upon her'.²⁸

و عنه: عن علي، عن أبيه، عن حماد بن عيسى، عن عمر بن أذينة، عن بكير بن أعين، و بريد بن معاوية، عن أبي جعفر و أبي عبد الله (عليهما السلام) أنهما قالا: «إذا آلى الرجل أن لا يقرب امرأته، فليس لها قول و لا حق في الأربعة أشهر، و لا إثم عليه في كفه عنها في الأربعة أشهر، فإن مضت الأربعة أشهر قبل أن يمسه، فما سكنت و رضيت فهو في حل و سعة، فإن رفعت أمرها، قيل له: إما أن تقيء فتمسها، و إما أن تطلق، و عزم الطلاق أن يخلي عنها، فإذا حاضت و طهرت طلقها، و هو أحق برجعته ما لم تمض ثلاثة قروء، فهذا الإيلاء الذي أنزل الله تبارك و تعالى في كتابه و سنة رسول الله (صلى الله عليه و آله)».

And from him, from Ali, from his father, from Hamaad Bin Isa, from Umar Bin Azina, from Bakeyr Bin Ayn, and Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, who both^{asws} said: 'When the man swears that he would not go near his wife, so there is not for her to say, nor any right during the four months, and there is no sin upon him if he refrains from her during the four months. So if the four months pass by before he touches her, so she does not have to remain silent and be pleased, for it is a solution and leeway. So if she raises the matters, it would be said to him, 'Either you fulfill and touch her, or else you divorce her, and the resolution of the divorce is that you separate from her. So when she has menstruated and purified, divorce her. And he has more right to return to her if the three monthly periods have not passed by. So this is the swearing which Allah^{azwj} Blessed and High Revealed in His^{azwj} Book, and a Sunnah of Rasool-Allah^{saww}'.²⁹

و عنه: عن أبي علي الأشعري، و محمد بن عبد الجبار، و أبي العباس محمد بن جعفر، عن أيوب ابن نوح، و محمد بن إسماعيل، عن الفضل بن شاذان، و حميد بن زياد، عن ابن سماعة، جميعاً، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الإيلاء، ما هو؟ فقال: «هو أن يقول الرجل لامرأته: و الله، لا أجامعك كذا و كذا. و يقول: و الله، لأغيظنك. فيتربص بها أربعة أشهر، ثم يؤخذ فيوقف بعد الأربعة أشهر، فإن فاء- و هو أن يصلح الرجل أهله- فإن الله غفور رحيم، و إن لم يفئ جبر على أن يطلق، و لا يقع طلاق فيما بينهما، و لو كان بعد الأربعة أشهر، ما لم ترفعه إلى الإمام».

And from him, from Abu Ali Al Ashary, and Muhammad Bin Abdul Jabbar, and Abu Al Abbas Muhammad Bin Ja'far, from Ayoub Ibn Nuh, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Hameed Bin Ziyad, from Ibn Sama'at, altogether, from Safwan, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the swear, what is it?' So he^{asws} said: 'It is that the man is saying to his wife, 'By Allah^{azwj}! I will not copulate with you, such and such', and is saying, 'By Allah^{azwj}! I am angry with you'. So he stays away from her for four months, then takes a stand for four months. So if he fulfils it – so it is the reconciliation of the man with his wife – so Allah^{azwj} Forgiving, Merciful. But, if he does not fulfil it, then he is compelled that he should divorce her. And the divorce does not take place in between these two. And if it is after the four months, is what they did not raise it to the Imam^{asws}'.³⁰

²⁸ الكافي 6: 113 / 1

²⁹ الكافي 6: 131 / 7

³⁰ الكافي 6: 132 / 9

VERSE 228

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ وَيُعْلِنُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ
وَاللَّهُ عَزِيزٌ حَكِيمٌ {228}

[2:228] And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has Created in their wombs, if they believe in Allah and the Last Day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير و عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نصر، جميعاً، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «القرء ما بين الحيضتين».

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and a number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, altogether, from Jameel Bin Daraaj, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The course (القرء) – is what is in between the two menstruations'.³¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: أصلحك الله، رجل طلق امرأته على طهر من غير جماع بشهادة عدلين؟ فقال: «إذا دخلت في الحيضة الثالثة فقد انقضت عدتها، و حلت للأزواج».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zarara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! A man divorces his wife upon purity without having slept with her, by two just witnesses?' So he^{asws} said: 'When she enters the third menstruation, so she has fulfilled her waiting period, and is allowed for the marriage'.

قلت له: أصلحك الله، إن أهل العراق يروون عن علي (صلوات الله عليه)، [أنه] قال: هو أحق برجعته ما لم تغتسل من الحيضة الثالثة؟ فقال: «كذبوا».

I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! The people of Iraq are reporting from Ali^{asws} that he^{asws} said: 'He (the husband) has more right for returning to her, if she has not done her bathing from ther third menstruation?' So he^{asws} said: 'They are lying!'³²

عنه: بإسناده عن أحمد بن محمد، عن الحسين بن سعيد، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «العدة و الحيض للنساء».

From him, by his chain from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Jameel Bin Daraaj, from Zarara,

³¹ الكافي 6: 2 / 89

³² الكافي 6: 1 / 86

(It has been narrated) from Abu Ja'far^{asws} having said: 'The waiting period, and the menstruation are for the women'.³³

VERSE 229

الطَّلَاقُ مَرَّتَانِ فَمَسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۖ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ {229}

[2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the Limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the Limits of Allah, so do not exceed them and whoever exceeds the Limits of Allah, those are the unjust ones.

ابن بابويه في (الفقيه): بإسناده عن علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن العلة التي من أجلها لا تحل المطلقة للعدة لزوجها حتى تنكح زوجا غيره. فقال: «إن الله عز و جل إنما أذن في الطلاق مرتين، فقال عز و جل: الطَّلَاقُ مَرَّتَانِ فَمَسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ يعني في التطليقة الثالثة، و لدخوله فيما كره الله عز و جل له من الطلاق الثالث حرما عليه، فلا تحل له حتى تنكح زوجا غيره، لئلا يقع الناس في الاستخفاف بالطلاق، و لا تضار «1» النساء، فالمطلقة للعدة إذا رأت أول قطرة من الدم الثالث بانتهى به من زوجها، و لم تحل له حتى تنكح زوجا غيره».

Ibn Babuwah, in Al Faqeeh, by his chain, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza^{asws} about the cause for which the divorced wife is not permissible for her husband until she marries another husband. So he^{asws} said: 'Allah^{azwj} Mighty and Majestic has Permitted two divorces, so the Mighty and Majestic Said **[2:229] Divorce (is only Permissible) twice, then keep (them) in good fellowship or let (them) go with kindness** – Meaning during the second divorce, and he would be entering into the third divorce which Allah^{azwj} Mighty and Majestic Disliked for him, so He^{azwj} Prohibited it upon him. So she is not Permissible unto him until she marries another husband, perhaps the people may end up belittling divorce. And do not hurt the women. So, for the divorced woman is the waiting period when she sees the first drop from the third bleeding (menstruation), by which it would be irrevocable from her husband, and she would not be Permissible for him until she marries another husband'.³⁴

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «المرأة التي لا تحل لزوجها حتى تنكح زوجا غيره: التي تطلق، ثم تراجع، ثم تطلق، ثم تراجع، ثم تطلق الثالثة، فلا تحل له حتى تنكح زوجا غيره إن الله جل و عز يقول: الطَّلَاقُ مَرَّتَانِ فَمَسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ و التسريح: هو التطليقة الثالثة».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The woman who is not Permissible for her husband until she marries another husband – the one who

³³ التهذيب 1: 1243 / 398.

³⁴ من لا يحضره الفقيه 3: 1570 / 324.

عن أبي القاسم الفارسي، قال: قلت للرضا (عليه السلام): جعلت فداك، إن الله يقول في كتابه: **فَأَمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِحْ بِإِحْسَانٍ** ما يعني بذلك؟ قال: «أما الإمساك بالمعروف فكف الأذى و إحياء النفقة، و أما التسريح بإحسان فالطلاق على ما نزل به الكتاب».

‘I said to Al-Reza^{asws}, ‘May I be sacrificed for you^{asws}! Allah^{azwj} is Saying in His^{azwj} Book **[2:229] then keep (them) in good fellowship or let (them) go with kindness**, what does He^{azwj} Mean by that?’ He^{asws} said: ‘As for the keeping in good fellowship, so it is the refraining from hurting, and the gifting of the expenses; and as for letting them go in kindness, so it is the divorce upon what is Revealed by the Book’.³⁶

العباشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ. فقال: «إِنَّ اللَّهَ غَضِبَ عَلَى الزَّانِي فَجَعَلَ لَهُ مِائَةَ جَلْدَةٍ، فَمَنْ غَضِبَ عَلَيْهِ فَزَادَ، فَأَنَا إِلَى اللَّهِ مِنْهُ بِرِيءٍ فَذَلِكَ قَوْلُهُ تَعَالَى: تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا».

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and High **[2:229] These are the Limits of Allah, so do not exceed them and whoever exceeds the Limits of Allah these it is that are the unjust.** So he^{asws} said: 'Allah^{azwj} is Angry upon the adulterer (who exceeds) so He^{azwj} Made (the penalty of) a hundred lashes for him. So the one upon whom He^{azwj} is Angered against, so it increases (the Anger), therefore we^{asws} are away from him to Allah^{azwj}. These are the Words of the High **[2:229] These are the Limits of Allah, so do not exceed them**.'³⁷

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ {230}

35 تفسير العيَّاشي 1: 116 / 361.

36 تفسير العياشي 1: 117 / 365

37 تفسير العياشي 1: 368 / 117

و عنه: عن الرزاز، عن أيوب بن نوح و أبي علي الأشعري، عن محمد بن عبد الجبار، و محمد بن إسماعيل، عن الفضل بن شاذان و حميد بن زياد، عن ابن سماعة، كلهم عن صفوان، عن ابن مسكان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): المرأة التي لا تحل لزوجها حتى تنكح زوجا غيره؟ قال: «هي التي تطلق، ثم تراجع، ثم تطلق، ثم تراجع، ثم تطلق الثالثة، و هي التي لا تحل لزوجها حتى تنكح زوجا غيره و يذوق عسلتها».

And from him (Al Kulayni), fro Al Razaz, from Ayoub Bin Nuh and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan and Hameed Bin Ziyad, from Ibn Sama'at, all of them from Safwan, from Ibn Muskaan, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The woman who is not Permissible for her husband until she marries someone else?' He^{asws} said: 'She is the one who is divorced, then is returned to, then divorced, then returned to, then divorced a third times, and she is the one who is not Permissible for her husband until she marries another husband and he tastes her beauty (sleeps with her)'.³⁸

عنه: بإسناده عن علي بن الحسن بن فضال، عن أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن مسكان، عن الحسن الصيقل، عن أبي عبد الله (عليه السلام)، قال: قلت له: رجل طلق امرأته، طلاقاً لا تحل له حتى تنكح زوجاً غيره، فتزوجها و جل متعة، أ تحل للأول؟ قال: «لا، لأن الله تعالى يقول: فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا وَ المتعة ليس فيها طلاق».

From him, by his chain from Ali Bin Al Hassan Bin Fazal, from Ayoub Bin Nuh, from Safwaan Bin Yahya, from Abdullah Bin Muskaan, from Al Hassan Al Sayqal,

(It has been narrated) from Abu Abdullah^{asws} 'I said to him^{asws}, 'A man divorces his wife with a divorce and she is not Permissible unto him until she marries another husband. So she marries and does a temporary marriage (Mut'a), is she then Permissible for the first (husband)?' He^{asws} said: 'No, because Allah^{azwj} the High is Saying [2:230] **So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage)** – and the temporary marriage (Mut'a), there is no divorce in it'.³⁹

VERSES 231 & 232

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَّعِدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {231}

[2:231] And when you divorce the women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's Verses for a mockery, and remember the Favour of Allah upon you, and that which He has Revealed to you from the Book and the Wisdom, Advising you thereby; and fear Allah, and know that Allah is the Knower of all things

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَمُ أَرْكَى لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {232}

³⁸ الكافي 6: 3 / 76

³⁹ التهذيب 8: 103 / 34

[2:232] And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with that is Advised he among you who believes in Allah and the Last Day, this is more virtuous and purer for you; and Allah Knows while you do not know

ابن بابويه في (الفتاوى): بإسناده عن المفضل بن صالح، [عن الحلبي]، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله تعالى: وَ لَا تُمْنِكُوهُنَّ ضِرَاراً لِّتَعْتَدُوا. قال: «الرجل يطلق، حتى إذا كاد أن يخلو أجلها راجعها، ثم يطلقها، يفعل ذلك ثلاث مرات [فنهى الله عز و جل عن ذلك]». 40

Ibn Babuwayh in Al Fageeh, by his chain from Al Mufazzal Bin Salih, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked about the Words of Allah^{azwj} the High **[2:231] and do not retain them for injury**. He^{asws} said: 'The man who divorces, until she very nearly comes to the end of her term, returns to her, then he divorces her. He does that three times. Therefore Allah^{azwj} Mighty and Majestic has Forbidden from that'. 40

عنه: بإسناده عن البزنطي، عن عبد الكريم بن عمرو، عن الحسن بن زياد، عن أبي عبد الله (عليه السلام)، قال: «لا ينبغي للرجل أن يطلق امرأته ثم يراجعها، وليس له فيها حاجة، ثم يطلقها، فهذا الضرر الذي نهى الله عز و جل عنه، إلا أن يطلق ثم يراجع و هو ينوي الإمساك».

From him, by his chain from Al Bazanty, from Abdul Kareem Bin Amro, from Al Hassan Bin Ziyad,

(It has been narrated) from Abdullah^{asws} having said: 'It is not befitting that the man should divorce his wife then returns to her, and there is no need in that, then he divorces her. So this is the hurting which Allah^{azwj} Mighty and Majestic has Forbidden from, except that he divorces her, then returns, and he intends on holding (staying with her)'. 41

العباشي: عن عمرو بن جميع، رفعه إلى أمير المؤمنين (عليه السلام)، قال: «مكتوب في التوراة: من أصبح على الدنيا حزينا، فقد أصبح لقضاء الله ساءطا، و من أصبح يشكو مصيبة نزلت به، فقد أصبح يشكو الله، و من أتى غنيا فتواضع لغناه، ذهب الله بثلاثي دينه، و من قرأ القرآن من هذه الامة ثم دخل النار، فهو ممن كان يتخذ آيات الله هزوا. و من لم يستشر يندم، و الفقر الموت الأكبر».

Al Ayyashi, from Amro Bin Jami'e,

Amir-ul-Momineen^{asws} having said: 'It is Written in the Torah – The one who becomes grieving upon the world, so he has become one who is angry at Allah^{azwj}'s Judgement; and the one who becomes complaining about the difficulties, they would descend upon him. Thus, he would have become complaining to Allah^{azwj}. And the one who comes to a rich person and is humbled by that person's richness, Allah^{azwj} would Cause two thirds of his Religion to go away. And the one from the community who recites the Quran, then enters the Fires, so he is from the ones who used to **[2:231] take Allah's Verses for a mockery**. And the one who did not consult, would regret; and the poverty is the great death'. 42

40 من لا يحضره الفقيه 3: 1567 / 323.

41 من لا يحضره الفقيه 3: 1567 / 323.

42 تفسير العبّاشي 1: 379 / 120.

VERSE 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعُهَا لَا تَضَارُّ الْوَالِدَةُ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {233}

[2:233] And the mothers should suckle their children for two complete years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father reasonably; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and fear Allah and know that Allah Sees what you do

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا رضاع بعد فطام». قال: قلت: جعلت فداك، وما الفطام؟ قال: «الحولان اللذان قال الله عز وجل».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan who said,

'I heard Abu Abdullah^{asws} saying: 'There is no suckling after the weaning'. I said, 'May I be sacrificed for you^{asws}! And what is the weaning?' He^{asws} said: 'The two years which Allah^{azwj} Mighty and Majestic Speaks of'.⁴³

عنه: عن علي، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الحبلى المطلقة ينفق عليها حتى تضع حملها، وهي أحق بولدها إن ترضعه بما تقبله امرأة أخرى إن الله عز وجل يقول: لا تضار والدة بولدها ولا مولود له بولده وعلى الوارث مثل ذلك».

From him (Al Kulayni), from Ali, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The pregnant divorced Woman (is entitled to the) expenses until she places her burden (gives birth), and she had more right that she should suckle it than another woman. Allah^{azwj} Mighty and Majestic is Saying **[2:233] neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir.**

قال: «كانت امرأة منا ترفع يدها إلى زوجها، إذا أراد مجامعتها، تقول: لا أدعك، لأنني أخاف أن أحمل على ولدي. و يقول الرجل: لا أجامعك، إني أخاف أن تعلقي فأقتل ولدي. فنهى الله عز وجل أن تضار المرأة الرجل، وأن يضار الرجل المرأة».

He^{asws} said: 'A woman from us used to raise her hand to her husband (to prevent) him from copulating with her by saying, 'I will not let you, because I fear that I would

⁴³ الكافي 5: 443/3

become pregnant with a child'. And the man was saying, 'I will not copulate with you for fear that I would make you pregnant, so I would kill my child'. So Allah^{azwj} Mighty and Majestic Forbid from that, that the woman would hurt the man, and the man would hurt the woman.

و أما قوله: وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنَّهُ نَهَى أَنْ يَضَارَ بِالصَّبِيِّ، أَوْ يَضَارَ امْرَأَتُهُ فِي الرِّضَاعَةِ، وَ لَيْسَ لَهَا أَنْ تَأْخُذَ فِي رِضَاعِهِ فَوْقَ حَوْلَيْنِ كَامِلَيْنِ، وَ إِنْ أَرَادَا فَصَالًا عَنْ تَرَاضٍ مِنْهُمَا قَبْلَ ذَلِكَ، كَانَ حَسَنًا، وَ الْفَصَالُ: هُوَ الْفُطَامُ.

And as for His^{azwj} Words **and a similar duty (devolves) on the (father's) heir**, so He^{azwj} Prevented him to be hurt by the boy, or hurt its mother from the suckling. And it is not for her that she should take for his suckling, over the two complete years. And if they both intend the replacement before that, so that is good. And the replacement – it is the weaning'.⁴⁴

VERSE 234

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيُذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {234}

[2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is Aware of what you do

عنه: عن حميد بن زياد، عن ابن سماعه، عن محمد بن أبي حمزة، عن أبي أيوب، عن محمد بن مسلم، قال: جاءت امرأة إلى أبي عبد الله (عليه السلام) تستفتيه في المبيت في غير بيتها، و قد مات زوجها. فقال: «إن أهل الجاهلية كان إذا مات زوج المرأة أحدثت عليه امرأته اثني عشر شهرا، فلما بعث الله محمدا (صلى الله عليه و آله) رحم ضعفهن، فجعل عدتهن أربعة أشهر و عشرة، و أنتن لا تصبرن على هذا!».

From him (Al Kulayni), from Hameed Bin Ziyad, from Ibn Sama'at, from Muhammad Bin Abu Hamza, from Abu Ayoub, from Muhammad Bin Muslim who said,

'A woman came up to Abu Abdullah^{asws} to issue a Verdict with regards to the spending the night other than her house, and her husband had died. So he^{asws} said: 'The people of the ignorance (pre-Islamic period), when the husband of the woman died, she would not adorn herself for twelve months. So when Allah^{azwj} Sent Muhammad^{saww}, was Merciful to the weak women, so He^{azwj} Made their waiting period to be four months and (days), and you (women) are not being patient upon this!'⁴⁵

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن المرأة يتوفى عنها زوجها، و تكون في عدتها، أ تخرج في حق؟ فقال: «إن بعض نساء النبي (صلى الله عليه و آله) سألته، فقالت: إن فلانة توفي عنها زوجها، فتخرج في حق ينوبها؟

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Abu Baseer who said,

⁴⁴ الكافي 6: 103 / 3.

⁴⁵ الكافي 6: 117 / 10.

'I asked Abu Abdullah^{asws} about the woman whose husband had died, and she came to be in her waiting period, can she go out regarding a right?' So he^{asws} said: 'One of the wives of the Prophet^{saww} asked him^{saww}, so she said, 'The husband of so and so has died, can she go out with regards to her delegated right?'

فقال لها رسول الله (صلى الله عليه و آله): أف لكن، قد كنتين قبل أن ابعث فيكن، وإن المرأة منكن إذا توفي عنها زوجها، أخذت بعرة فرمت بها خلف ظهرها، ثم قالت: لا أمتشط و لا اکتحل و لا اختضب حولا كاملا، و إنما أمرتكن بأربعة أشهر و عشر ثم لا تصبرن! لا تمتشط، و لا تکتحل، و لا تختضب، و لا تخرج من بيتها نهرا، و لا تبیت عن بيتها.

So Rasool-Allah^{saww} said to her: 'Uff! But before I^{saww} was sent, you all (women) were (in the state) that when a husband of one of you died, she would take dung and throw it behind her back, then she would say, 'I will neither apply perfume, nor apply Kohl, nor apply dye for a whole year. But rather, you have been Commanded for four months and ten (days), then you are not patient! She should neither apply perfume, nor apply Kohl, nor dye (her hair), nor go out from her house during the day, nor spend the night away from her house'.

فقلت: يا رسول الله، فكيف تصنع إن عرض لها حق؟ فقال: تخرج بعد زوال الشمس، و ترجع عند المساء، فتكون لم تبیت عن بيتها». قلت له: فتحج؟ قال: «نعم».

So she said, 'O Rasool-Allah^{saww}! So how should she act when a right presents itself to her?' So he^{saww} said: 'She should go out after the midday and return during the evening. So she should not be spending the night away from her house'. She said to him^{saww}, 'Can she perform Hajj?' He^{saww} said: 'Yes'.⁴⁶

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: مَتَاعاً إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ. قال: «منسوخة، نسختها: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، و نسختها آية الميراث».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about His^{azwj} Words [2:240] (make) a bequest in favor of their wives of maintenance for a year without turning (them) out. He^{asws} said: 'It is Abrogated. It is Abrogated by [2:234] they should keep themselves in waiting for four months and ten days. And the Verse of the inheritance Abrogates it'.⁴⁷

VERSE 235

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلَّمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْزَمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجْلَهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ {235}

[2:235] And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention it to them, but do not give them a promise in secret unless you speak in a goodly manner, and do not confirm the marriage tie until the writing is fulfilled, and know that

⁴⁶ الكافي 6: 117 / 13.

⁴⁷ تفسير العياشي 1: 122 / 388.

Allah Knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، عن قول الله عز وجل: وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا. قال: «هو الرجل يقول للمرأة قبل أن تنقضي عدتها: أواعدك بيت آل فلان. ليعرض لها بالخطبة. و يعني بقوله: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا التعريض بالخطبة، و لا يعزم عقدة النكاح حتى يبلغ الكتاب أجله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:235] but do not give them a promise in secret unless you speak in a lawful manner**. The Imam^{asws} said: 'He is the man who says to the woman before the completion of her waiting period, 'I promise you the house of the progeny of so and so', in order to introduce himself to her with the address. And it Means by His^{azwj} Words **unless you speak in a goodly manner** – the introduction for the marriage. **and do not confirm the marriage tie until the writing is fulfilled**'.⁴⁸

و عنه: عن حميد بن زياد، عن الحسن بن محمد، عن غير واحد، عن أبان، عن عبد الرحمن بن أبي عبد الله، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا. قال: «يلقاها فيقول: إني فيك لراغب، و إني للنساء لمكرم، فلا تسبقيني بنفسك. و السر: لا يخلو معها حيث وعدها».

And from him (Al Kulayni), from Hameed Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Abaan, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:235] unless you speak in a goodly manner**. The Imam^{asws} said: 'He meets her so he says, 'I am a seeker to you, and I am benevolent with the women, therefore do not precede me by yourself'. And **[2:235] in secret** - And to not be alone with her where he promises her'.⁴⁹

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قول الله: لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا. قال: «المرأة في عدتها تقول لها قولا جميلا ترغبها في نفسك، و لا تقول: إني أصنع كذا، و أصنع كذا. القبيح من الأمر في البضع، و كل أمر قبيح».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[2:235] but do not give them a promise in secret unless you speak in a goodly manner**. He^{asws} said: 'The woman in her waiting period, speak to her beautiful words to incline her to yourself, and do be saying, 'I shall do such and such, and shall do such and such'. The ugliness of the matter with regards to promotion (promoting yourself to her during her waiting period), and all the matters are ugly'.⁵⁰

⁴⁸ الكافي 5: 434 / 1

⁴⁹ الكافي 5: 435 / 4

⁵⁰ تفسير العياشي 1: 123 / 394

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله: إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا. قال: «يقول الرجل للمرأة و هي في عدتها: يا هذه، لا أحب إلا ما أسرك، و لو قد مضى عدتك لا تفوتيني إن شاء الله، فلا تسبقيني بنفسك. و هذا كله من غير أن يعزموا عقدة النكاح».

From Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[2:235] unless you speak in a goodly manner**. The Imam^{asws} said: 'The man says to the woman whilst she is in her waiting period, 'O you! I do not love except what brings you joy, and if your waiting period passes by do not miss me out, if Allah^{azwj} so Desires, therefore do not precede me with yourself'. And all this is not from him intending the bond of marriage'.⁵¹

VERSE 236

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ {236}

[2:236] There is no blame on you if you divorce the women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a reasonable provision; (this is) a duty on the doers of good (to others)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في الرجل يطلق امرأته، أ يمتعها؟ قال: «نعم، أما يحب أن يكون من المحسنين، أما يحب أن يكون من المتقين؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who divorces, should he provide (sustenance) for her? The Imam^{asws} said: 'Yes. Would you not like to be from the do-gooders? Would you not like to be from the pious?'⁵²

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن رجل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: سألت عن الرجل يريد أن يطلق امرأته قبل أن يدخل. قال: «يمتعها قبل أن يطلقها، فإن الله تعالى قال: وَ مَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَ عَلَى الْمُقْتِرِ قَدْرَهُ».

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from a man, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the man who intended to divorce his wife before he had slept with her'. He^{asws} said: 'He should provide for her before he divorces her, for Allah^{azwj} the High Said **[2:236] the**

⁵¹ تفسير العياشي 1: 395 / 123.

⁵² الكافي 6: 104 / 1.

wealthy according to his means and the straitened in circumstances according to his means'.⁵³

عن ابن بكير، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: وَ مَنَعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَ عَلَى الْمُقْتَرِ قَدْرَهُ مَا قَدَرَ الْمَوْسِعُ وَ الْمُقْتَرُ؟ قال: «كان علي بن الحسين (عليهما السلام) يتمتع براحلته» يعني حملها الذي عليها.

From Ibn Bakeyr who said,

'I asked Abu Abdullah^{asws} about the Words of the High **[2:236] and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a reasonable provision**, what is the measurement for the wealthy and the straitened one?' The Imam^{asws} said: 'Ali^{asws} Bin Husayn^{asws} used to provide with the camel'. It means, to carry for her that which is with her'.⁵⁴

وعنه: عن أحمد بن أبي عبد الله، عن محمد بن علي، عن محمد بن سنان، عن أبي الحسن (عليه السلام) في قوله عز و جل: وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا، قال: «القوام هو المعروف، عَلَى الْمَوْسِعِ قَدْرُهُ وَ عَلَى الْمُقْتَرِ قَدْرُهُ عَلَى قَدْرِ عِيَالِهِ، وَ مَوْنَتُهُمُ الَّتِي هِيَ صِلَاحُ لَهَا وَ لَهَا وَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا».

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of the Mighty and Majestic **[25:67] and between that by stature**, he^{asws} said: 'The stature – It is well known **[2:236] the wealthy according to his means, and the poor according to his means** in accordance with his ability. And their provision is that which is correct for him and for them. And Allah^{azwj} **[65:7] Allah does not lay on any soul a burden except to the extent to which He has Granted it**'.⁵⁵

VERSE 237

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَغْفُوَ الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {237}

[2:237] And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the kindness between you; surely Allah Sees what you do

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار و أبي العباس محمد بن جعفر الرزاز، [عن أيوب بن نوح] عن ابن سماعة، جميعاً، عن صفوان بن يحيى، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا طلق الرجل امرأته قبل أن يدخل بها فقد بانت منه، و تتزوج إن شاءت من ساعتها، و إن كان فرض لها مهرها فلها نصف المهر، و إن لم يكن فرض لها مهرها فليمتعها».

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Abu Al Abbas Muhammad Bin Ja'far Al Razaz, from Ayoub Bin Nuh, from Ibn Sama'at, altogether, from safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

⁵³ التهذيب 8: 489 / 141

⁵⁴ تفسير العياشي 1: 400 / 124

⁵⁵ الكافي 4: 8 / 56

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man divorces his wife before having slept with her, so she has become clear from him, and she marries from that very hour. And if there was a dowry in place, so she would be entitled to half of it, and if it is not, then make provision for her'.⁵⁶

صفوان، عن ابن مسكان، عن أبي بصير، و علي بن إبراهيم، عن أبيه و عدة من أصحابنا، عن أحمد بن محمد بن خالد، عثمان بن عيسى، عن سماعة، جميعاً، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **وَ إِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَ قَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنَصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ**. قال: «هو الأب أو الأخ أو الرجل يوصى إليه، و الذي يجوز أمره في مال المرأة، فيبتاع لها فتجيز، فإذا عفا فقد جاز».

Safwan, from Ibn Muskaan, from Abu Baseer, and Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, Usman Bin Isa, from Sama'at, altogether,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:237] And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie.** The Imam^{asws} said: 'He is the father, or the brother, or a man she has recommended, and the one whose authority is allowed in the wealth of the woman. He takes for her, so it is better, and if he were to forego, it is allowed'.⁵⁷

الشيخ بإسناده عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن معاوية بن وهب، عن أبي أيوب، عن أبي عبد الله (عليه السلام) قال: «يأتي على الناس زمان عضوض، يعرض كل امرئ على ما في يده، و ينسى الفضل، و قد قال الله عز و جل: **وَ لَا تَتَسَوُا الْفَضْلَ بَيْنَكُمْ وَ لَا يَنْبِرِي فِي ذَلِكَ الزَّمَانُ أَقْوَامٌ، يَبَايَعُونَ الْمَضْطَرِينَ، أَوْلَئِكَ هُم شَرَّ النَّاسِ**».

Al Sheykh, by his chain from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Muawiya Bin Wahab, from Abu Ayoub,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There will come upon a time upon the people which most hurtful. Each person would bite his hands, and he would forget the kindness. And Allah^{azwj} Mighty and Majestic Said **[2:237] and do not neglect the kindness between you.** And no (group of) people would be able to face up to it. They would be (taking the) pledges of their allegiances by force. They are the most evil of the people'.⁵⁸

VERSE 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ {238}

[2:238] Protect your Salat and the middle Salat and stand up truly obedient to Allah

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عما فرض الله من الصلاة. فقال: «خمس صلوات في الليل و النهار». فقلت: هل سماهن و بينهن في كتابه؟ فقال: «نعم، قال الله عز و جل لنبيه (صلى الله عليه و آله): **أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَ ذُلُوكِهَا**،

⁵⁶ الكافي 6: 106 / 1.

⁵⁷ الكافي 6: 106 / 2.

⁵⁸ التهذيب 7: 80 / 18.

ففي ما بين دلك الشمس إلى غسق الليل أربع صلوات، سماهن و بينهن و وقتهن، و غسق الليل: انتصافه. ثم قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فهذه الخامسة.

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Hamaad Bin Isa, from Hareyz, from Zarara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about what Allah^{azwj} has Obligated from the Salats. So he^{asws} said: 'Five Salats during the day and the night'. So I said, 'Have these been named and explained in His^{azwj} Book?' So he^{asws} said: 'Yes. Allah^{azwj} Mighty and Mjestic Said to His^{azwj} Prophet^{saww} **[17:78] Establish the Salat from the declining of the sun till the darkness of the night.** And its declining is its setting (from the midday). So what is in between the setting of the sun and the darkness of the night are four Salats'. He^{asws} mentioned their names, and explained their timings. 'And the darkness of the night is its remedy'. Then he^{asws} said: '**and the morning recitation; surely the recitation at dawn was always witnessed**'.

و قال في ذلك: وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ طَرَفَاهِ: المغرب و الغداة وَ زُلْفَا مِنَ اللَّيْلِ وَ هي صلاة العشاء الآخرة، و قال: حافظوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةَ الْوُسْطَى وَ هي صلاة الظهر، وَ هي أول صلاة صلاها رسول الله (صلى الله عليه و آله)، وَ هي وسط النهار، و وسط صلاتين بالنهار: صلاة الغداة، و صلاة العصر».

And he^{asws} said regarding that **[11:114] And establish Salat in the two parts of the day.** And its parts are the evening and the morning **and in the first hours of the night** and it is the 'Al-Isha' Salat. And **[2:238] Protect your Salats, and the Middle Salat.** And it is the 'Al-Zohar Salat', and it is the first Salat which Rasool-Allah^{saww} Prayed, and it is in the middle of the day, and in the middle of the two day Salats – The morning Salats, and the 'Al-Asr' Salat'.⁵⁹

ابن بابويه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي المغرا حميد بن المثنى العجلي، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «صلاة الوسطى صلاة الظهر، و هي أول صلاة أنزل الله على نبيه (صلى الله عليه و آله)».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Abu Al Magra Hameed Bin Al Masny Al Ajaly,

(It has been narrated) from Abu Baseer who said, 'I heard Abu Abdullah^{asws} saying: **'[2:238] the Middle Salat** – it is the Midday Salat (صلاة الظهر), and it is the first Salat which Allah^{azwj} Revealed upon His^{azwj} Prophet^{saww}.⁶⁰

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: حافظوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةَ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ. قال: «الصلوات: رسول الله (صلي الله عليه و آله) و أمير المؤمنين و فاطمة و الحسن و الحسين (سلام الله عليهم)، و الوسطى: أمير المؤمنين وَ قُومُوا لِلَّهِ قَانِتِينَ طائعين للأئمة».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[2:238] Protect your Salats and the middle Salat and stand up truly obedient to Allah.** He^{asws} said: 'The Salats – Rasool-Allah^{saww}, and Amir-ul-Momineen^{asws}, and Fatima^{asws}, and

⁵⁹ 954 /241 :2 (Extract) التهذيب

⁶⁰ معاني الأخبار: 1 /331.

Al-Hassan^{asws}, and Al-Husayn^{asws}. And the middle (Salat) – Amir-ul-Momineen^{asws}. **and stand up truly obedient to Allah** – (obedient) to the Imams^{asws}.⁶¹

VERSE 239

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ {239}

[2:239] But if you are in danger, then (perform your Salat) on foot or on horseback; and when you are secure, then remember Allah, as He has Taught you what you did not know before

محمد بن يعقوب: بإسناده، عن أحمد بن محمد، عن علي بن الحكم، عن أبان، عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا كَيْفَ يَصْلِي، و ما يقول إذا خاف من سبع أو لص، كيف يصلي؟ قال: «يكبر و يومئ إيماء برأسه».

Muhammad Bin Yaqoub, by his chain, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abaan, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:239] But if you are in danger, then (perform your Salats) on foot or on horseback**, how should one Pray, and what are you^{asws} saying when there is fear from a lion or a thief, how should one Pray?' He^{asws} said: 'Exclamation of the Greatness (Takbeer), and making gestures with his head'.⁶²

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: أخبرني عن صلاة الموافقة. فقال: «فإذا لم يكن النصف من عدوك صليت إيماء، راجلاً كنت أو راكباً، فإن الله يقول: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا تقول في الركوع: لك ركعت و أنت ربي. و في السجود: لك سجدت و أنت ربي. أينما توجهت بك دابتك، غير أنك توجه حين تكبر أول تكبيرة».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Inform me about the Salat (during the) battle. So he^{asws} said: 'If there is no fairness from your enemy, Pray by gestures, either on foot or on horseback, for Allah^{azwj} is Saying **[2:239] But if you are in danger, then (perform your Salats) on foot or on horseback** saying in your bowing (Ruk'ou), 'To You^{azwj} I bow and You^{azwj} are my Lord^{azwj}'. And during Prostration, 'To You^{azwj} I prostrate and You^{azwj} are my Lord^{azwj}'. Whichever direction your animal may be headed, you face towards where you first Exclaimed the Greatness (Takbeer)'.⁶³

عن أبان بن منصور، عن أبي عبد الله (عليه السلام)، قال: «فات أمير المؤمنين (عليه السلام) و الناس يوماً [بصفين]- يعني صلاة الظهر و العصر و المغرب و العشاء- فأمرهم أمير المؤمنين (عليه السلام) أن يسبحوا و يكبروا و يهللوا قال: و قال الله: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فأمرهم علي (عليه السلام) فصنعوا ذلك ركباناً و رجالاً».

From Aban Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} and the people missed a day (at Siffeen) – meaning the Salats: Al-Zohr, and Al-Asr, and

⁶¹ تفسير العياشي 1: 421 / 128.

⁶² تفسير العياشي 1: 424 / 128.

⁶³ تفسير العياشي 1: 425 / 129.

Al-Magrib and Al-Isha – So Amir-ul-Momineen^{asws} ordered them that they should Glorify, and Exclaim the Greatness (of Allah^{azwj}), and Extol (His^{azwj} Holiness). He^{asws} said: '[2:239] **But if you are in danger, then (perform your Salats) on foot or on horseback**'. Thus Ali^{asws} ordered them to do that either on foot or on horseback'.⁶⁴

VERSE 240

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ {240}

[2:240] And those of you who die and leave wives behind, (make) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of Lawful deeds by themselves, and Allah is Mighty, Wise

عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سألته عن قوله: مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ. قال: «منسوخة، نسختها: يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، و نسختها آية الميراث».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about His^{azwj} Words **[2:240] (make) a bequest in favor of their wives of maintenance for a year without turning (them) out.** He^{asws} said: 'It is Abrogated. It is Abrogated by **[2:234] they should keep themselves in waiting for four months and ten days.** And the Verse of the inheritance Abrogates it'.⁶⁵

VERSES 241 & 242

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ {241} كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {242}

[2:241] And for the divorced women a provision with the goodness; (this is) a duty on those fear [2:242] Allah thus Clarifies to you His Verses that you may understand

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في الرجل يطلق امرأته، أ يمتعها؟ قال: «نعم، أما يحب أن يكون من المحسنين، أما يحب أن يكون من المتقين؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who divorces, should he provide for her? He^{asws} said: 'Yes. Would you not like to be from the do-gooders? Would you not like to be from the pious?'⁶⁶

⁶⁴ تفسير العياشي 1: 423 / 128

⁶⁵ تفسير العياشي 1: 388 / 122

⁶⁶ الكافي 6: 1 / 104

الشيخ: بإسناده عن صفوان بن يحيى، عن عبد الله، عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): وَ لِلْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ مَا أَدْنَى ذَلِكَ الْمَتَاعِ، إِذَا كَانَ الرَّجُلُ مَعْسِرًا لَا يَجِدُ؟ قَالَ: «الْخِمَارُ وَ شَبْهَهُ».

Al Sheykh, by his chain from Safwan Bin Yahya, from Abdullah, from Abu Baseer who said,

'I said to Abu Ja'far^{asws}, '[2:241] *And for the divorced women a provision with the goodness; (this is) a duty on those who fear.* What is the lowest of that provision, when there is a man who is in (financially) constrained and cannot find it?' He^{asws} said: 'The head scarf and what resembles it'.⁶⁷

VERSE 243

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {243}

[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah Said to them, Die; then He Revived them; most surely Allah is Gracious to the people, but most of the people are not grateful

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ وَ غَيْرِهِ عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ بَعْضِهِمْ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ فَقَالَ إِنَّ هَؤُلَاءِ أَهْلُ مَدِينَةٍ مِنْ مَدَائِنِ الشَّامِ وَ كَانُوا سَبْعِينَ أَلْفَ بَيْتٍ وَ كَانَ الطَّاعُونَ يَقَعُ فِيهِمْ فِي كُلِّ أَوَانٍ فَكَانُوا إِذَا أَحْسُوا بِهِ خَرَجَ مِنَ الْمَدِينَةِ الْأَغْنِيَاءُ لِقَوَّتِهِمْ وَ بَقِيَ فِيهَا الْفُقَرَاءُ لِضَعْفِهِمْ فَكَانَ الْمَوْتُ يَكْثُرُ فِي الَّذِينَ أَقَامُوا وَ يَقُولُ فِي الَّذِينَ خَرَجُوا لَوْ كُنَّا أَقْمَنَّا لَكُنَّا فِيْنَا الْمَوْتُ وَ يَقُولُ الَّذِينَ أَقَامُوا لَوْ كُنَّا خَرَجْنَا لَقَلَّ فِيْنَا الْمَوْتُ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Umar Bin Yazeed and someone else, from some of them, who have narrated:

Abu Abdullah^{asws}, and some of them from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **[2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah Said to them, Die; then He Revived them.** These were city folk from the cities of Syria, and there were seventy thousand households and plague used to occur among them every time. So whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness. So the death occurred mostly among those who would remain and less among those who went out. So those who left said, 'Had we been of those who remained, death would frequent among us'. And those who remained said, 'Had we been of those who went out, death would be less among us'.

قَالَ فَاجْتَمَعَ رَأْيُهُمْ جَمِيعًا أَنَّهُ إِذَا وَقَعَ الطَّاعُونُ فِيهِمْ وَ أَحْسُوا بِهِ خَرَجُوا كُلُّهُمْ مِنَ الْمَدِينَةِ فَلَمَّا أَحْسُوا بِالطَّاعُونِ خَرَجُوا جَمِيعًا وَ تَنَحَّوْا عَنِ الطَّاعُونِ حَذَرَ الْمَوْتِ فَسَارُوا فِي الْبِلَادِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُمْ مَرُّوا بِمَدِينَةٍ خَرِبَةٍ فَجَلَّ أَهْلُهَا عَنْهَا وَ أَفْنَاهُمْ الطَّاعُونُ فَتَزَلُّوا بِهَا فَلَمَّا حَطُّوا رِحَالَهُمْ وَ اطْمَأَنَّنُوا بِهَا قَالَ لَهُمُ اللَّهُ عَزَّ وَ جَلَّ مُوتُوا جَمِيعًا فَمَاتُوا مِنْ سَاعَتِهِمْ وَ صَارُوا رَمِيمًا يَلُوحُ وَ كَانُوا عَلَى طَرِيقِ الْمَارَةِ فَكَنَسَتْهُمْ الْمَارَةُ فَنَحَّوْهُمْ وَ جَمَعُوهُمْ فِي مَوْضِعٍ

He^{asws} said: 'So they formed a consensus of their opinions that whenever they sense the plague occurring among them, all of them would go out from the city. So when they sensed the plague affecting them, all of them went out and took precaution against the death. So they travelled in the countryside for as long as Allah^{azwj} so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So they encamped there, and settled their belongings being reassured by it. Allah^{azwj} Said to them: "All of you die!" They all died at that instant and became decayed. The passers-by passed by and collected their ashes and gathered them in one place.

فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ يُقَالُ لَهُ حَزْقِيلُ فَلَمَّا رَأَى تِلْكَ الْعِظَامَ بَكَى وَ اسْتَعْبَرَ وَ قَالَ يَا رَبِّ لَوْ شِئْتَ لَأَحْيَيْتَهُمُ السَّاعَةَ كَمَا أَمَنْتَهُمْ فَعَمَرُوا بِلَادَكَ وَ وَلَدُوا عِبَادَكَ وَ عَبَدُوكَ مَعَ مَنْ يَعْبُدُكَ مِنْ خَلْقِكَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَ فَتُحِبُّ ذَلِكَ قَالَ نَعَمْ يَا رَبِّ فَأَحْيَيْهِمْ قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ قُلْ كَذَا وَ كَذَا فَقَالَ الَّذِي أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَقُولَهُ

So a Prophet^{as} from the Prophets^{as} of the Children of Israel passed by them, whose^{as} name was Hizkeel^{as}. So when he^{as} saw those bones, he^{as} wept and reflected upon it and said: 'O Lord^{azwj}! If You^{azwj} so Wish, You^{azwj} can Revive them instantly, just as You^{azwj} Caused them to die, so they would then inhabit Your^{azwj} Country, and bear Your^{azwj} servants who would worship You^{azwj} along with those from Your^{azwj} creatures who worship You^{azwj}. So Allah^{azwj} the High Revealed unto him^{as}: "Is that what you^{as} would like to happen?' He^{as} said: 'Yes, O Lord^{azwj}! Revive them". So Allah^{azwj} Revealed unto him^{as}; "Say such and such". So he^{as} said that which Allah^{azwj} Mighty and Majestic had Commanded him^{as} to say'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ الْإِسْمُ الْأَعْظَمُ فَلَمَّا قَالَ حَزْقِيلُ ذَلِكَ الْكَلَامَ نَظَرَ إِلَى الْعِظَامِ يَطِيرُ بَعْضُهَا إِلَى بَعْضٍ فَعَادُوا أَحْيَاءَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ يُسَبِّحُونَ اللَّهَ عَزَّ ذِكْرُهُ وَ يُكَبِّرُونَهُ وَ يَهْلَلُونَهُ فَقَالَ حَزْقِيلُ عِنْدَ ذَلِكَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Abu Abdullah^{asws} said: 'And it was the Great Name (Al-Ism Al-Aazam). So when Hizkeel^{as} said that Word, he^{as} saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allah^{azwj} and Exclaiming His^{azwj} Greatness and Extolling His^{azwj} Holiness. So Hizkeel^{as} said during that: 'I^{as} hereby testify that Allah^{azwj} has Power over all things'.

قَالَ عُمَرُ بْنُ يَزِيدَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ.

Umar Bin Yazeed (the narrator) said, 'Abu Abdullah^{asws} said: 'This Verse was Revealed regarding them'.⁶⁸

العياشي: عن حمرا بن أعين، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني عن قول الله: أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ قلت: أحياهم حتى نظر الناس إليهم، ثم أماتهم من يومهم، أو ردهم إلى الدنيا حتى سكنوا الدور، و أكلوا الطعام، و نكحوا النساء؟

Al Ayyashi, from Hamran Bin Ayn,

from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Narrated to me about the Words of Allah^{azwj} [2:243] **Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah Said to them,**

⁶⁸ Al Kafi – H 15685

Die; then He Revived them. I said, 'Revived them until the people looked at them, then killed them the same day, or Returned them to the world until they settled in the houses, and ate the food, and married the women?'

قال: بل ردهم الله حتى سكنوا الدور، و أكلوا الطعام، و نكحوا النساء، و لبثوا بذلك ما شاء الله، ثم ماتوا بأجالهم».

He^{asws} said: 'But, Allah^{azwj} Returned them until they settled in the houses, and ate the food, and married the women, and remained with that for as long as Allah^{azwj} so Desired, then Caused them to die with their term'.⁶⁹

VERSES 244 & 245

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {244} مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ {245}

[2:244] And fight in the Way of Allah, and know that Allah is Hearing, Knowing [2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold? And Allah Straitens and Amplifies, and to Him you shall be returning

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن عيسى بن سليمان النحاس، عن المفضل بن عمر، عن الخبيري و يونس بن ظبيان، قالوا: سمعنا أبا عبد الله (عليه السلام) يقول: «ما من شيء أحب إلى الله من إخراج الدراهم إلى الإمام، و إن الله ليجعل له الدرهم في الجنة مثل جبل احد- ثم قال:- إن الله تعالى يقول في كتابه: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً- قال:- هو- و الله- في صلة الإمام».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Isa Bin Suleyman Al Nahaas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zibyan who both said,

'We heard Abu Abdullah^{asws} saying: 'There is none from the things more beloved to Allah^{azwj} than the taking out of the Dirhams (money) to the Imam^{asws}, and that Allah^{azwj} would Make for him the Dirham in the Paradise like the mountain of Ohad'. Then he^{asws} said: 'Allah^{azwj} the High is Saying in His^{azwj} Book **[2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold?** He^{asws} said: 'By Allah^{azwj}! It is the maintenance of the goodly relations with the Imam^{asws}'.⁷⁰

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال حدثنا محمد بن يحيى العطار، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزلت هذه الآية علي النبي (صلى الله عليه و آله): مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): اللهم زدني، فأنزل الله و تعالى عليه: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، فقال رسول الله (صلى الله عليه و آله): اللهم زدني. فأنزل الله تبارك و تعالى: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه و آله) أن الكثير من الله عز و جل لا يحصى، و ليس له منتهى».

Ibn babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, from Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaz who said,

⁶⁹ تفسير العياشي 1: 433 / 130.
⁷⁰ الكافي 1: 2 / 45

'I heard Abu Abdullah^{asws} saying: 'When this Verse was Revealed unto the Prophet^{saww} [27:89] **Whoever brings good, he shall have better than it**, Rasool-Allah^{saww} said: 'Our Allah^{azwj}! Increase it for me^{saww}'. So Allah^{azwj} the High Revealed unto him^{saww} [6:160] **Whoever comes with a good deed, he shall have ten like it**. So Rasool-Allah^{saww} said: 'Our Allah^{azwj}! Increase it for me^{saww}'. So Allah^{azwj} Blessed and High Revealed [2:245] **Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold?** Thus, Rasool-Allah^{saww} knew that the 'manifold' from Allah^{azwj} Mighty and Majestic is beyond counting, and there is no end for it'.⁷¹

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رحمه الله)، قال: حدثنا أحمد بن يحيى ابن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدى، عن سليمان بن مهران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **وَاللَّهُ يُضَاعِفُ وَيُضَاعَفُ وَإِلَيْهِ تُرْجَعُونَ**: «يعني يعطي و يمنع».

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al Haysam Al Ajaly, from Ahmad Bin Yahya Ibn Zakariya Al Qataan, from Bakar Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abady, from Suleyman Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of the High [2:245] **And Allah Straitens and Amplifies, and to Him you shall be returning**: 'Gives and Prevents'.⁷²

VERSES 246 - 248

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {246}

[2:246] **Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: Raise up for us a king, (that) we may fight in the Way of Allah. He said: May it not be that you would not fight if fighting is Ordained for you? They said: And what reason do we have that we would not fight in the Way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was Ordained for them, they turned back, except a few of them, and Allah Knows the unjust**

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {247}

[2:247] **And their Prophet said to them: Surely Allah has Raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He so Desires to, and Allah is Amplegiving, Knowing**

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {248}

⁷¹ معاني الأخبار: 54 / 397.

⁷² التوحيد: 2 / 161.

[2:248] And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it; most surely there is a Sign in this for those who believe

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر (عليه السلام): «أن بني إسرائيل من بعد موسى (عليه السلام) عملوا بالمعاصي، و غيروا دين الله، و عتوا عن أمر ربهم، و كان فيهم نبي يأمرهم و ينهاهم فلم يطيعوه، و روي أنه إرميا النبي (عليه السلام)، فسلط الله عليهم جالوت، و هو من القبط، فأذلهم، و قتل رجالهم، و أخرجهم من ديارهم و أموالهم، و استعبد نساءهم، ففزعوا إلى نبيهم، و قالوا: سل الله ان يبعث لنا ملكا، نقاتل في سبيل الله.

Ali Bin IBrahim said,

'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Children of Israel from after Musa^{as} used to act in disobedience, and changed the Religion of Allah^{azwj} and were arrogant about the Command of their Lord^{azwj}. And there was a Prophet^{as} among them, ordering them and forbidding them, but they did not obey him^{as}. And it is narrated that he^{as} Irmiah^{as} the Prophet^{as}. Therefore Allah^{azwj} Caused Goliath to Empower over them, and he was a Coptic. So he humiliated them, and killed their men, and threw them out from their houses and their wealth, and made their women as slaves. So they were scared and came to their Prophet^{as} and said, 'Ask Allah^{azwj} that He^{azwj} should Raise up for us a king. We would fight in the Way of Allah^{azwj}'.

و كانت النبوة في بني إسرائيل في بيت، و الملك و السلطان في بيت آخر، لم يجمع الله تعالى لهم النبوة و الملك في بيت واحد، فمن ذلك قالوا لنبي لهم: ابعث لنا ملكا نقاتل في سبيل الله. فقال لهم نبيهم: هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَ مَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَ أَبْنَانِنَا وَ كَانَمَا قَالِ اللَّهُ: فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

And the Prophet-hood among the Children of Israel used to be in one household, while the kingdom and the authority used to be in another. Allah^{azwj} did not Gather together for them the Prophet-hood and the kingdom in one household. So it is from that, that they said to their Prophet^{as}, 'Raise up for us a king. We would fight in the Way of Allah^{azwj}'. So their Prophet^{as} said to them, **[2:246] May it not be that you would not fight if fighting is Ordained for you? They said: And what reason do we have that we would not fight in the Way of Allah, and we have indeed been compelled to abandon our homes and our children.** And it was as Allah^{azwj} has said **But when fighting was Ordained for them, they turned back, except a few of them, and Allah Knows the unjust.**

فقال لهم نبيهم: إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا. فغضبوا من ذلك: و قالوا: أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ وَ كَانَتِ الْبُيُوتُ فِي وَادٍ وَ لَدَى الْوَادِي، و الملك في ولد يوسف، و كان طالوت من ولد بنيامين أخي يوسف لأمه، لم يكن من بيت النبوة، و لا من بيت المملكة.

So their Prophet^{as} said to them **[2:247] Surely Allah has Raised Talut to be a king over you.** So they were angered from that and said **How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth?** And the Prophet-hood used to be among the

Children of Awayy, and the kingdom among the Children of Yousuf^{as}, and Talut was from the Children of Benyamin^{as}, a step-brother of Yousuf^{as}, neither being from the House of the Prophet-hood nor from the Household of the kingdom (authority).

فَقَالَ لَهُمْ نَبِيُّهُمْ: إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ وَ كَانَ أَكْثَرُهُمْ جَسَماً، وَ كَانَ شَجَاعاً قَوِيّاً، وَ كَانَ أَعْلَمَهُمْ، إِلَّا أَنَّهُ كَانَ فَقِيْرًا، فَعَابَوْهُ بِالْفَقْرِ، فَقَالُوا: لَمْ يَأْتِ سَعَةً مِنَ الْمَالِ، وَ قَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ.

So he^{as} said to them ***Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He so Desires to, and Allah is Amplegiving, Knowing.*** And he had a well-built physique, and was brave and strong, and was their most knowledgeable one, except that he was poor. So they refused due to his poverty. So they said, 'He has not been Given an abundance of wealth'. And their Prophet^{saww} said to them ***[2:248] And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it.***

و كَانَ التَّابُوتُ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى، فَوَضَعَتْهُ فِيهِ امْرَأَتُهُ فِي الْيَمِّ، فَكَانَ فِي بَنِي إِسْرَائِيلَ مَعْظَمًا، يَتَّبِعُونَ بِهِ، فَلَمَّا حَضَرَتْ مُوسَى الْوَفَاةَ وَضَعَ فِيهِ الْأَلْوَاحَ، وَ دَرَعَهُ، وَ مَا كَانَ عِنْدَهُ مِنْ آيَاتِ النُّبُوَّةِ، وَ أَوْدَعَهُ يَوْشَعَ وَصِيَّهُ، فَلَمْ يَزَلِ التَّابُوتُ بَيْنَهُمْ حَتَّى اسْتَخَفُّوا بِهِ، وَ كَانَ الصَّبِيَّانِ يَلْعَبُونَ بِهِ فِي الطَّرِيقَاتِ.

And the Box (Taboot) which Allah^{azwj} Sent down upon Musa^{as} was the one in which his^{as} mother had placed him^{as} in when she cast him^{as} into the sea. So it was a great thing with the Children of Israel. They used to consider themselves to be Blessed by it. So when death presented itself to Musa^{as}, he^{as} placed the Tablets, and his^{as} armour, and whatever was with him^{as} from the Signs of the Prophet-hood, and left it with Yousuf^{as}, his^{as} successor^{as}. And the Box did not cease to be with them until such time as they belittled it, and the young boys used to play with it in the streets.

فَلَمْ يَزَلِ بَنُو إِسْرَائِيلَ فِي عِزٍّ وَ شَرَفٍ مَا دَامَ التَّابُوتُ عِنْدَهُمْ، فَلَمَّا عَمِلُوا بِالْمَعَاصِي، وَ اسْتَخَفُّوا بِالتَّابُوتِ، رَفَعَهُ اللَّهُ عَنْهُمْ، فَلَمَّا سَأَلُوا النَّبِيَّ يَعْثُ اللَّهُ تَعَالَى طَالُوتَ عَلَيْهِمْ مَلَكًا، يَقَاتِلُ مَعَهُمْ، فَدَرَسَ اللَّهُ عَلَيْهِمُ التَّابُوتَ كَمَا قَالَ: إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ. قَالَ: الْبَقِيَّةُ ذُرِّيَّةُ الْأَنْبِيَاءِ.

So the honour and nobility did not cease to be among the Children of Israel so long as the Box was with them. So when they acted with the disobedience, and belittled the Box, Allah^{azwj} Raised it from them. So when they asked the Prophet^{as}, Allah^{azwj} Raised Talut over them as a king. They fought alongside him, so Allah^{azwj} Returned the Box back to them, just as He^{azwj} Said ***[2:248] the sign of his kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it.*** He^{asws} said: 'The remnants (is a reference to) the offspring of the Prophets^{as, 73}'.

ابن بابويه، عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ. قَالَ: «كَانَ الْقَلِيلُ سِتِّينَ أَلْفًا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al No'man, from Haroun Bin Kharajat, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:246] But when fighting was Ordained for them, they turned back, except a few of them.** He^{asws} said: 'The few of them were sixty thousand'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ قَالَ لَمْ يَكُنْ مِنْ سِبْطِ النَّبِيِّ وَ لَا مِنْ سِبْطِ الْمَمْلَكَةِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ قَالَ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ فَجَاءَتْ بِهِ الْمَلَائِكَةُ تَحْمِلُوهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Sa'd, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has narrated:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **[2:247] And their Prophet said to them: Surely Allah has Raised Talut to be a king over you** He^{asws} said: 'He^{as} was neither from the grandsons of the Prophets^{as} nor was he^{as} from the grandsons of the kings'. **He said: Surely Allah has Chosen him in preference to you**". And Said: **[2:248] And their Prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left, the Angels carrying it.**

وَ قَالَ اللَّهُ جَلَّ ذِكْرُهُ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَ مَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي فَشَرَبُوا مِنْهُ إِلَّا ثَلَاثِمِائَةً وَ ثَلَاثَةٌ عَشَرَ رَجُلًا مِنْهُمْ مَنْ اعْتَرَفَ وَ مِنْهُمْ مَنْ لَمْ يَشْرَبْ فَلَمَّا بَرَرُوا قَالَ الَّذِينَ اغْتَرَفُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَ جُنُودِهِ وَ قَالَ الَّذِينَ لَمْ يَغْتَرِفُوا كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ.

And Allah^{azwj} Said: **[2:249] Surely Allah will Test you with a river; whoever then drinks from it, he is not from me, and whoever does not taste of it, he is surely from me** So they drank from it except for three hundred and thirteen men. From them were those who drank, and those who did not drink. So when it was time for duel, the ones who had drunk **they said: We have today no power against Goliath and his forces.** And those who did not drink **said: How often has a small party vanquished a numerous army by Allah's Permission, and Allah is with the patient**.⁷⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال: قلت لأبي الحسن [الرضا] (عليه السلام): جعلت فداك ما ترى، أخذ برا أو بحرا؟ فإن طريقنا مخوف شديد الخطر؟ فقال: «أخرج برا، و لا عليك أن تأتي مسجد رسول الله (صلى الله عليه و آله)، و تصلي ركعتين في غير وقت فريضة، ثم لتستخير الله، ثم تنتظر، فإن عزم الله لك على البحر، فقل الذي قال الله عز و جل: وَ قَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا إِنْ رَأَيْتُمْ لَغُفُورًا رَجِيمًا، فإذا اضطرب بك البحر فاتكئ على جانبك الأيمن، و قل: بسم الله، اسكن بسكينة الله، و قر بقرار الله، و أهدأ بإذن الله، و لا حول و لا قوة إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

⁷⁴ معاني الأخبار: 1/151.

⁷⁵ Al Kafi – H 14946

'I said to Abu Al-Hassan Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! What do you^{asws} see, shall I take to the land or the sea?' For our way is full of fear and very dangerous?' So he^{asws} said: 'Go out by land, and it is upon you when you come to the Masjid of Rasool-Allah^{saww}, and Pray two Cycles in a time other than the obligatory one, and then seek the better option (Istikhara) of Allah^{azwj}, and then consider. So if Allah^{azwj} has Intended for you over the sea, so say that which Allah^{azwj} Mighty and Majestic has Said **[11:41] And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.** So if the sea is turbulent, lean upon your right side and say, 'In the Name of Allah^{azwj}, calm down by the Tranquility (بسكينة) of Allah^{azwj}, and be with the Decision of Allah^{azwj}, and calm down by the Permission of Allah^{azwj}, and there is no Might and not Power except by Allah^{azwj}!'

قلنا: ما السكينة أصلحك الله؟ قال: «ريح تخرج من الجنة لها صورة كصورة الإنسان، و رائحة طيبة، و هي التي نزلت على إبراهيم، فأقبلت تدور حول أركان البيت، و هو يضع الأساطين». قيل له: هي من التي قال الله عز و جل: فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ؟

We said, 'What is the Tranquility (السكينة), may Allah^{azwj} Keep you well?' He^{asws} said: 'A wind which comes out from the Paradise, which has an image for it like the image of the human being, and it has a good aroma, and it is which descended upon Ibrahim^{saww}. So it came and circles around the corners of the House, and it placed the authorities'. It was said to him^{asws}, 'Is it from which Allah^{azwj} Mighty and Majestic Says **[2:248] in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left?**'

قال: «تلك السكينة في التابوت، و كانت في طست يغسل فيها قلوب الأنبياء، و كان التابوت يدور في بني إسرائيل مع الأنبياء». ثم أقبل علينا، فقال: «ما تابوتكم؟ قلنا: السلاح. قال: «صدقتم، هو تابوتكم، و إن خرجت براً فقل الذي قال الله عز و جل: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، فإنه ليس من عبد يقولها عند ركوبه فيقع من بعير أو دابة فيصيبه شيء بإذن الله».

He^{asws} said: 'That is the Tranquility in the box (التابوت), and it was in a container in which the hearts of the Prophets^{as} were washed. And the box revolved among the Children of Israel with the Prophets^{as}. Then he^{asws} turned towards us and said: 'What is your box (التابوت)?' We said, 'The weapons'. He^{asws} said: 'You speak the truth. It is your box. And If you were to go out by land, so say that which Allah^{azwj} Mighty and Majestic Said **[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return,** for there is no servant who says it during his riding a camel or animal, that he would be affected by anything, by the Permission of Allah^{azwj}.

ثم قال: «إذا خرجت من منزلك فقل: بسم الله آمنت بالله، توكلت على الله، لا حول و لا قوة إلا بالله، فإن الملائكة تضرب وجوه الشياطين، و يقولون: قد سمى الله، و آمن بالله، و توكل على الله، و قال: لا حول و لا قوة إلا بالله».

Then he^{asws} said: 'So when you come out from your house, say, 'In the Name of Allah^{azwj}, I am safe with Allah^{azwj}. I place reliance upon Allah^{azwj}. There is no Might and no Power except by Allah^{azwj}, so the Angels strike the faces of the devils and

they say, 'He has Named Allah^{azwj}, and is safe by Allah^{azwj}, and is relying upon Allah^{azwj}, and said, 'There is no Might and no Power except by Allah^{azwj}'.⁷⁶

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأصفهاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال: خرج علينا علي بن أبي طالب (عليه السلام)، ونحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقاتل مقالا، ولا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

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

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

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

And Rasool-Allah^{saww} was one of them (firmly rooted in the Knowledge). Allah^{azwj} the Glorious had Taught him^{saww}, and Rasool-Allah^{saww} learnt it. Then it will not cease to be in his^{saww} posterity up to the Day of Judgement'. Then he^{asws} recited **[2:248] and remnants of what the children of Musa and the children of Haroun have left, the angels bearing it.** So I^{asws} am of the status with Rasool-Allah^{saww} which Haroun^{as} had from Musa^{as} except for the Prophet-hood, and the Knowledge will be in our^{asws} posterity until the Establishment of the Hour'.

ثم قرأ: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ثم قال: «كان رسول الله (صلى الله عليه و آله) عقب إبراهيم (عليه السلام)، و نحن أهل البيت عقب إبراهيم، و عقب محمد (صلى الله عليه و آله)».

Then he^{asws} recited **[43:28] And He Made it a Word to continue in his posterity,** then said: 'Rasool-Allah^{saww} was from the posterity of Ibrahim^{as}, and we^{asws} are the People^{asws} of the Household of the posterity of Ibrahim^{as}, and posterity of Muhammad^{saww}'.⁷⁷

ثم قرأ أمير المؤمنين عليه السلام: (بقية مما ترك آل موسى وآل هارون)، وأنا من رسول الله صلى الله عليه وآله بمنزلة هارون من موسى، والعلم في عقبنا إلى أن تقوم الساعة.

Then Amir-ul-Momineen^{asws} recited: **[2:248] and remnants of what the children of Musa and the children of Haroun have left** and I^{asws} am from Rasool-Allah^{saww} of the status which Haroun^{as} had from Musa^{as}, and the Knowledge is in our^{asws} posterity up to the Establishment of the Hour (Day of Judgement)'.⁷⁸

⁷⁶ الكافي 3: 471 / 5.

⁷⁷ تأويل الآيات 2: 555 / 10

⁷⁸ Kitab Suleym Bin Qays Al Hilali – H 78 (Extract)

VERSES 249 & 251

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ {249}

[2:249] So when Talut departed with the forces, he said: Surely Allah will Test you with a river; whoever then drinks from it, he is not from me, and whoever does not taste of it, he is surely from me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Goliath and his forces. Those who were certain that they would meet their Lord said: How often has a small party vanquished a numerous army by Allah's Permission, and Allah is with the patient

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {250} فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ {251}

[2:250] And when they went out against Goliath and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people [2:251] So they put them to flight by Allah's Permission. And Dawood slew Goliath, and Allah Gave him the Kingdom and Wisdom, and Taught him of what He so Desired to. And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds

و روي عن أبي عبد الله (عليه السلام) أنه قال: «القليل الذين لم يشربوا و لم يغترفوا ثلاثمائة و ثلاثة عشر رجلا، فلما جاوزوا النهر و نظروا إلى جنود جالوت قال الذين شربوا منه: لا طاقة لنا اليوم بجالوت و جنوده و قال الذين لم يشربوا: ربنا أفرغ علينا صبرا و ثبت أقدامنا و انصرنا على القوم الكافرين».

And it has been reported from Abu Abdullah ^{asws} having said:

'The few who neither drank (from the river) nor scooped from it were three hundred and thirteen men. So when they crossed the river and saw the army of Goliath, the ones who had drunk from it said **[2:249] We have today no power against Goliath and his forces.** And the ones who had not drunk from it said **[2:250] And when they went out against Goliath and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people**'.

فجاء داود حتى وقف بحذاء جالوت، و كان جالوت على الفيل، و على رأسه التاج، و في جبهته ياقوتة، يلمع نورها، و جنوده بين يديه. فأخذ داود من تلك الأحجار حجرا، فرمى به في ميمنة جالوت، فمر في الهواء و وقع عليهم فانهزموا، و أخذ حجرا آخر، فرمى به في ميسرة جالوت، فوقع عليهم فانهزموا، و رمى جالوت بحجر ثالث فصك الياقوتة في جبهته، و وصل إلى دماغه، و وقع إلى الأرض ميتا».

So Dawood^{as} went until he^{as} paused by the feet of Goliath, and Goliath was upon the elephant, and on his head was the crown, and Sapphire was imbedded into it at the front of it, and its light was shining, and his army was in front of him. So Dawood^{as}

grabbed three stones from there, and threw it on the right hand side of Goliath. So they slew into the air and struck them, and they were defeated. And he^{as} grabbed another stone, so he^{as} threw it on the left hand side of Goliath. So it struck them, and defeated them. And he^{as} threw at Goliath, the third stone, and the Sapphire pierced his forehead, and entered into his brain, and he fell down to the earth, dead'.⁷⁹

الطبرسي في (الاحتجاج): عن أبي بصير، عن أبي جعفر الباقر (عليه السلام)، و قد سأله طاوس اليماني، قال: فأخبرني عن شيء قليله حلال و كثيره حرام، ذكره الله عز و جل في كتابه؟ قال: «نهر طالوت قال الله عز و جل: إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ».

Al Tabarsy, in Al Ihtijaj, from Abu Baseer,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws}, and Tawoos Al-Yamaani had asked him^{asws}, 'Inform me about a thing, a little of it is Permissible, and a lot of it is Prohibited, and Allah^{azwj} has Mentioned it in His^{azwj} Book?' He^{asws} said: 'The river of Talut. Allah^{azwj} Mighty and Majestic Says **[2:249] except he who takes with his hand as much of it as fills the hand**'.⁸⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «إن الله يدفع بمن يصلي من شيعتنا عمن لا يصلي من شيعتنا، و لو اجتمعوا على ترك الصلاة لهلكوا. و إن الله يدفع بمن يزكي من شيعتنا عمن لا يزكي من شيعتنا، و لو اجتمعوا على ترك الزكاة لهلكوا. و إن الله يدفع بمن يحج من شيعتنا عمن لا يحج 1»، و لو اجتمعوا على ترك الحج لهلكوا و هو قول الله عز و جل: وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ».

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

'Abu Abdullah^{asws} said: 'Surely Allah^{azwj} Repels (Afflictions) by the ones who Pray from our^{asws} Shias, from the ones from our^{asws} Shias who do not Pray, and had they got together upon the leaving of the Salat, they would have been destroyed. And surely, Allah^{azwj} Repels (Afflictions) by the ones from our^{asws} Shias who give the Zakat, from the ones from our Shias who do not give the Zakat, and had they got together upon the leaving of the Zakat, they would have been destroyed. And surely Allah^{azwj} Repels (Afflictions) by the ones from our^{asws} Shias who perform the Hajj, from the ones from our^{asws} Shias who do not perform the Hajj, and had they got together upon the leaving of the Hajj, they would have been destroyed'. And these are the Words of Allah^{azwj} Mighty and Majestic **[2:251] And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds**'.⁸¹

العياشي: عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «إن الله يدفع بمن يصلي من شيعتنا عمن لا يصلي من شيعتنا، و لو اجتمعوا على ترك الصلاة لهلكوا.

Al Ayyashi, from Yunus Bin Zibyan,

(It has been narrated) from Abu Abdullah^{asws} having said: "Abu Abdullah^{asws} said: 'Surely Allah^{azwj} Repels (Afflictions) by the ones who Prays from our^{asws} Shias, from

⁷⁹ تفسير القمي 1: 83.

⁸⁰ الاحتجاج: 329.

⁸¹ تفسير القمي 1: 83.

the ones from our^{asws} Shias who do not Pray, and had they got together upon the leaving of the Salat, they would have been destroyed.

و إن الله ليدفع بمن يصوم منهم عمن لا يصوم من شيعتنا، و لو اجتمعوا على ترك الصيام لهلكوا.

Surely Allah^{azwj} Repels (Afflictions) by the ones who Fasts from our^{asws} Shias, from the ones from our^{asws} Shias who do not Fast, and had they got together upon the leaving of the Fasting, they would have been destroyed.

و إن الله يدفع بمن يزكي من شيعتنا عمن لا يزكي، و لو اجتمعوا على ترك الزكاة لهلكوا.

And surely Allah^{azwj} Repels (Afflictions) by the ones from our^{asws} Shias who give the Zakat, from the ones from our Shias who do not give the Zakat, and had they got together upon the leaving of the Zakat, they would have been destroyed.

و إن الله يدفع بمن يحج من شيعتنا عمن لا يحج منهم، و لو اجتمعوا على ترك الحج لهلكوا

And surely Allah^{azwj} Repels (Afflictions) by the ones from our^{asws} Shias who perform the Hajj, from the ones from our^{asws} Shias who do not perform the Hajj, and had they got together upon the leaving of the Hajj, they would have been destroyed’.

و هو قول الله تعالى: وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ، فو الله ما نزلت إلا فيكم، و لا عنى بها غيركم».

And these are the Words of Allah^{azwj} Mighty and Majestic **[2:251] And were it not for Allah's Repelling some men with others, the earth would certainly be in a spoilt state; but Allah is Gracious to the worlds.** So, by Allah^{azwj}! It was not Revealed except for you (Shias), and it does not Mean by it other than you all'.⁸²

VERSES 252 & 253

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ {252} تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {253}

[2:252] These are the Verses of Allah: We Recite them to you with the Truth; and most surely you are (one) of the Rasools [2:253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear Arguments had come to them, but they disagreed; so there were some of them who believed and others who disbelieved; and if Allah had so Desired they would not have fought one with another, but Allah Does whatever He Intends to

⁸² تفسير العياشي 1: 446 / 135

ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا بِاللَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَقْتَنِيَ أُمَّةً مُحَمَّدٌ (صلى الله عليه وآله) مِنْ بَعْدِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَوْ مَا يَفْرَعُونَ كِتَابَ اللَّهِ أَوْ لَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja'far^{asws} that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allah^{azwj} and Allah^{azwj} did not like the strife (Fitna) in the community of Muhammad^{saww} after him^{saww}. So Abu Ja'far^{asws} said: 'Have you not recited the Book of Allah^{azwj}? Has not Allah^{azwj} said: **"[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful"**

قَالَ قُلْتُ لَهُ إِنَّهُمْ يَفْسِرُونَ عَلَى وَجْهِ آخَرَ فَقَالَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ حَيْثُ قَالَ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا لَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ (صلى الله عليه وآله) قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ.

I said to him^{asws}, 'They are explaining it upon another perspective'. So he^{asws} said: 'Has not Allah^{azwj} informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He^{azwj} Said: **"[2:253] and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends"**, and in this is the evidence against the companions of Muhammad^{saww} who had differed among (themselves) after him^{saww}. **"So there were some of them who believed and others who denied"**.⁸³

الشيخ في (أماليه): قال: أخبرنا محمد بن محمد- يعني المفيد- قال: حدثنا أبو الحسن علي بن بلال، [قال: حدثنا محمد بن الحسين بن حميد بن الربيع اللخمي، قال: حدثنا سليمان بن الربيع النهدي، قال: حدثنا نصر بن مزاحم المنقري قال أبو الحسن علي بن بلال:] و حدثني علي بن عبد الله بن أسد بن منصور الأصفهاني، قال: حدثنا إبراهيم بن محمد بن هلال النقي، قال: حدثني محمد بن علي، قال: حدثنا نصر بن مزاحم، عن يحيى بن يعلى الأسلمي، عن علي بن الحزور، عن الأصبغ بن نباتة، قال: جاء رجل إلى علي (عليه السلام)، فقال: يا أمير المؤمنين، هؤلاء القوم الذين نقاتلهم الدعوة واحدة، و الرسول واحد، و الصلاة واحدة، و الحج واحد، فبم نسميهم؟ فقال: «بما سماهم الله تعالى في كتابه».

Al Sheykh in his Amaali, from Muhammad Bin Muhammad – meaning Al Mufeed – from Abu Al Hassan Ali Bin Bilal, from Muhammad Bin Al Husayn Bin Hameed Bin Al Rabi'e Al Khamy, from Suleyman Bin Al Rabi'e Al Nahdy, from Nasr Bin Mazahim Al Manqary, from Al Hassan Bin Bilal, and Ali Bin Abdullah Bin Asad Bin Mansour Al Isfahany, from Ibrahim Bin Muhammad Bin Hilal Al Saqafy, from Muhammad Bin Ali, from Nasr Bin Mazahim, from Yahya Bin Ya'la Al Aslami, from Ali Bin Hazour, from Al Asbagh Bin Nabata who said,

⁸³ Al Kafi – H 14846

'A man came to Ali^{asws}, so he said, 'O Amir-ul-Momineen^{asws}! These people who we are fighting against (the battle of the Camel), the call is one, and the Rasool^{saww} is one, and the Salat is one, and the Hajj is one, so by what it is that we should be Naming them?' He^{asws} said: 'By what Allah^{azwj} the High has Named them in the Book of Allah^{azwj}'.

فقال: ما كل ما في كتاب الله أعلمه. قال: «أما سمعت الله تعالى يقول في كتابه: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ،

So he said, 'Teach me all what is in the Book of Allah^{azwj} (about them)'. So he^{asws} said: 'Have you not heard Allah^{azwj} the High Saying in His^{azwj} Book [2:252] **These are the Verses of Allah: We Recite them to you with the Truth; and most surely you are (one) of the Rasools [2:253] We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear Arguments had come to them, but they disagreed; so there were some of them who believed and others who disbelieved.**

فلما وقع الاختلاف كنا نحن أولى بالله عز و جل، و بالنبى (صلى الله عليه و آله)، و بالكتاب، و بالحق، فنحن الذين آمنوا، و هم الذين كفروا، و شاء الله قتالهم بمشيئته و إرادته».

So when the differing occurred, we^{asws} were the closest with Allah^{azwj} Mighty and Majestic, and with the Prophet^{saww}, and with the Book, and with the Truth. So we^{asws} are the ones who believed, and they are the ones who disbelieved, and Allah^{azwj} Desires that we fight against them by His^{azwj} Desire and His^{azwj} Intention'.⁸⁴

علي بن إبراهيم، قال: جاء رجل إلى أمير المؤمنين (عليه السلام) يوم الجمل، فقال: يا علي، علام تقاتل أصحاب رسول الله (صلى الله عليه و آله) و من شهد أن لا إله إلا الله، و أن محمدا رسول الله؟ قال: «على آية في كتاب الله، أباحت لي قتالهم». فقال: و ما هي؟

Ali Bin Ibrahim –

'A man came to Amir-ul-Momineen^{asws} on the Day of the (battle of the Camel), so he said, 'O Ali^{asws}! For what reason are we fighting against the companions of Rasool-Allah^{saww}, and the ones who testify that there is no God except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}? He^{asws} said: 'Upon a Verse in the Book of Allah^{azwj} which has Legalised my^{asws} fighting against them'.

قال: «قوله تعالى: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ».

So he said, 'And what is it?' He^{asws} said: 'The Words of the High [2:253] **We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear**

⁸⁴ الأمالي 1: 200، شرح نهج البلاغة لابن أبي الحديد 5: 258.

miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit. And if Allah had so Desired, those after them would not have fought one with another after clear Arguments had come to them, but they disagreed; so there were some of them who believed and others who disbelieved; and if Allah had so Desired they would not have fought one with another, but Allah Does whatever He Intends to'.

فقال الرجل: كفر - و الله - القوم.

So the man said, 'By Allah^{azwj}! The people have disbelieved'.⁸⁵

العباشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «بالزيادة بالإيمان يتفاضل المؤمنون بالدرجات عند الله». قلت: وإن للإيمان درجات و منازل يتفاضل بها المؤمنون عند الله؟ قال: «نعم».

Al Ayashi, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is by the increase of the faith that the Believer is Preferred by the Levels in the Presence of Allah^{azwj}'. I said, 'And for the faith there are Levels and the Ranks by which the Believer is Preferred in the Presence of Allah^{azwj}?' He^{asws} said: 'Yes'.

قلت: صف لي ذلك - رحمك الله - حتى أفهمه. قال: «ما فضل الله به أوليائه بعضهم على بعض فقال: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ، الآية، و قال: وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ، و قال: انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ، و قال: هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ، فهذا ذكر درجات الإيمان و منازلهم عند الله».

I said, 'Describe that to me – may Allah^{azwj} have Mercy on you^{asws} – until I understand it'. He^{asws} said: 'What Allah^{azwj} has Preferred His^{azwj} Guardians, some of them over the others, so He^{azwj} Said [2:253] ***We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank*** – the Verse; and Said [17:55] ***and We have Preferred some of the prophets above others***; and Said [17:21] ***See how We have Made some Preferable to others, and certainly the Hereafter is greater in Levels and greater in Preferment***, and Said [3:163] ***There are (varying) Levels with Allah, and Allah Sees what they are doing***. So this is the Mention of the Levels of the Eman (faith) and the ranks in the Presence of Allah^{azwj}.⁸⁶

VERSES 254 & 255

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ
{254}

[2:254] O you who believe! Spend out of what We have Given you before the Day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers they are the unjust

⁸⁵ تفسير القمّي 1: 84.

⁸⁶ تفسير العياشي 1: 447 / 135.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ {255}

[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep; for Him is whatever is in the skies and whatever is in the earth; who is he that can intercede with Him except by His Permission? He Knows what is in front of them and what is behind them, and they cannot comprehend anything out of His Knowledge except what He so Desires, His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد: أنه قرأ أبو الحسن الرضا (عليه السلام): «الله لا إله إلا هو الحي القيوم، لا تأخذه سنة- أي نعاس- و لا نوم، له ما في السماوات و ما في الأرض، و ما بينهما و ما تحت الثرى، عالم الغيب و الشهادة، هو الرحمن الرحيم، من ذا الذي يشفع عنده إلا بإذنه، يعلم ما بين أيديهم و ما خلفهم». قال: «ما بين أيديهم: فأمور الأنبياء، و ما كان، و ما خلفهم: أي ما لم يكن بعد، إلا بما شاء، أي بما يوحى إليهم، و لا يؤده حفظهما، أي لا يثقل عليه حفظ ما في السماوات و الأرض».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Khalid, said,

'Abu Al-Hassan Al-Reza^{asws} recited **[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him** i.e., forgetfulness nor sleep; for Him is whatever is in the skies and whatever is in the earth, and what is between these two and what is underneath the soil, the Knower of the seen and the unseen. He^{azwj} is the Beneficent, the Merciful **who is he that can intercede with Him except by His Permission? He Knows what is in front of them and what is behind them.** What is in front of them, so it is the orders of the Prophets^{as}, and what has happened is what is behind them; i.e., Whatever is to happen afterwards will not do so except by what Allah^{azwj} so Desires, i.e., by what He^{azwj} would Reveal unto them **and the preservation of them both does not tire Him,** i.e., its preservation is not heavy upon Him^{azwj}, whatever is in the sky and the earth'.⁸⁷

أحمد بن محمد بن خالد البرقي، بإسناده، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ؟ قال: «نحن أولئك الشافعون».

Ahmad Bin Muhammad Bin Khalid Al Barqy, by his chain, said,

'I said to Abu Abdullah^{asws}, 'The Words of the High **[2:255] who is he that can intercede with Him except by His Permission?** He^{asws} said: 'We^{asws} are those intercessors'.⁸⁸

ابن بابويه: قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسني، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم العجلي، قال: حدثنا محمد بن أحمد بن عبد الله بن زياد العزمي، قال: حدثنا علي بن حاتم المنقري، عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، ما هما؟ فقال: «العرش في وجهه: هو جملة الخلق، و الكرسي وعاءه، و في وجهه آخر: العرش هو العلم الذي أطلع الله عليه أنبياءه و رسله و حججه. و الكرسي: هو العلم الذي لم يطلع الله عليه أحدا من أنبيائه و رسله و حججه (عليهم السلام)».

⁸⁷ تفسير القمّي 1: 84

⁸⁸ المحاسن: 183 / 184

Ibn Babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Abdul Rahman Bin Muhammad Al Hasny, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al Ajaly, from Muhammad Bin Ahmad Bin Abdullah Bin Ziyad Al Arzamy, from Ali Bin Hatim Al Manqary, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{asws} about the Throne and the Chair, what are these two?' So he^{asws} said: 'The Throne in a perspective – it is the whole of the creation, and the Chair is its container. And in another perspective, the Throne – it is the Knowledge which Allah^{azwj} Notified His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and His^{azwj} Proofs^{asws}. And the Chair – it is the Knowledge which Allah^{azwj} did not Notify anyone from His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and His^{azwj} Proofs^{asws}.⁸⁹

عن حماد، عنه (عليه السلام)، قال: رأيتُه جالسا متوركا برجله على فخذِه، فقال له رجل عنده: جعلت فداك، هذه جلسة مكروهة؟ فقال: «لا، إن اليهود قالت: إن الرب لما فرغ من خلق السماوات والأرض جلس على الكرسي هذه الجلسة ليستريح، فأنزل الله: لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم لم يكن متوركا كما كان».

From Hamaad,

(It has been narrated) from him^{asws} (6th Imam^{asws}), said, 'I saw him^{asws} seated with his^{asws} leg upon his^{asws} thigh, so a man in his^{asws} presence said, 'May I be sacrificed for you^{asws}, is this the (manner of the) sitting which is disliked?' So he^{asws} said: 'No! The Jews said that when the Lord^{azwj} was free from the Creating the skies and the earth, sat upon the Chair with this (manner of) seating, to rest'. So Allah^{azwj} Revealed **[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep**, No, He^{azwj} does not Exist like this! (in any postures).⁹⁰

عن الحسن المثنى، عن ذكره، عن أبي عبد الله (عليه السلام)، قال: «قال أبو ذر: يا رسول الله، ما أفضل ما أنزل عليك؟ قال: آية الكرسي، ما السماوات السبع والأرضون السبع في الكرسي إلا كحلقة ملقاة بأرض فلاة، ثم وإن فضل العرش على الكرسي كفضل الفلاة على الحلقة».

From Al Hassan Al Masny, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Dharr^{as} said: 'O Rasool-Allah^{saww}! What is the best of what is Revealed upon you^{saww}? He^{saww} said: 'The Verse of the Chair. What are the seven skies and the seven firmaments in the Chair, except like the ring thrown in the desert, then the merit of the Chair is like the desert over the ring'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَارَةُ الْخَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَبَنَاتِهِ وَكَانَتْ تَبِيعُ مِنْهُنَّ الْعَطَرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَهِيَ عَنْدهُنَّ فَقَالَ إِذَا أَنْتَيْنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتُكَ بِرِجْلِكَ أَطِيبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بَعْتِ فَأَحْسِنِي وَلَا تَعْشِي فَإِنَّهُ أَتَقَى وَابْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَنْتِ بِشَيْءٍ مِنْ بَيْعِي وَإِنَّمَا أَنْتِ أَسْأَلُكَ عَنْ عِظَمَةِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَدْتُكَ عَنْ بَعْضِ ذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hamaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated:

⁸⁹ معاني الأخبار: 1/29.

⁹⁰ تفسير العياشي 1: 452/137.

⁹¹ تفسير العياشي 1: 455/137.

Abu Abdullah^{asws} said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet^{saww}, and she used to sell the perfume to them. The Prophet^{saww} came over whilst she was among them. So he^{saww} said: 'You bring aroma to our^{saww} house'. She said, 'Your^{saww} house is better in aroma due to your^{saww} fragrance, O Rasool Allah^{saww}!' He^{saww} said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'. She said, 'O Rasool Allah^{saww}, I did not come to sell anything, but rather I came to ask you^{saww} about the Magnificence of Allah^{azwj} Mighty and Majestic'. So he^{saww} said: 'Majestic is the Majesty of Allah^{azwj}. I^{saww} shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ بِمَنْ فِيهِمَا وَمَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّلَاثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنْ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعُ الْأَرْضِينَ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي النُّحُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ

Then he^{saww} said: 'This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he^{saww} recited this Verse: **"[65:12] Allah is He Who created seven Firmaments and of the earth a similar number"**. The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْوُحُوتُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الدَّاهِبِ كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَحَلَقَةٍ مُلَقَاةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى ثُمَّ انْقَطَعَ الْخَبْرُ عِنْدَ الثَّرَى

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert'. Then he^{saww} recited this Verse: **"[20:6] To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil"**. Then the information about the soil (Al-Sarayy) is terminated.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بِمَنْ عَلَيْهَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and

whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَهُنَّ وَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرْدِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ وَ يُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ عِنْدَ حُجُبِ النُّورِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'. And he^{saww} recited this Verse: **“[24:43] And He sends down of the clouds that are (like) mountains wherein is hail”**. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ عِنْدَ الْكُرْسِيِّ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسَبَّحَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَ لَا يَؤُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ وَ حُجُبُ النُّورِ وَ الْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [وَ فِي رِوَايَةٍ الْحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ.

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he^{saww} recited this Verse: **[2:255] His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent**. And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he^{saww} recite this Verse: **“[20:5] The Beneficent One, Who is established on the Throne”**. (And in the report of Al-Hassan) – ‘The veils before the air about which the hearts are confused’.⁹²

VERSE 256

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

[2:256] There is no compulsion in the Religion; the right way has become clearly distinct from error; therefore, whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle, which shall not break off, and Allah is Hearing, Knowing

⁹² Al Kafi – H 14590

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن الحصين بن مخارق، عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام) في قوله عز و جل: فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، قال: «مودتنا أهل البيت».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Al-Haseyn Bin Mukharaq, who says:

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} regarding the Words of the Mighty and Majestic **[2:256] he has grabbed hold of the Firmest Handle**, said: 'Our^{asws} cordiality, the People^{asws} of the Household'.⁹³

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن خلف بن حماد الأسدي، عن أبي الحسن العبيدي، عن الأعمش، عن عباية بن ربيعي، عن عبد الله بن عباس، قال: قال رسول الله (صلى الله عليه وآله): «من أحب أن يتمسك بالعروة الوثقى التي لا انفصام لها فليستمسك بولاية أخي و وصيي علي بن أبي طالب، فإنه لا يهلك من أحبه و تولاه، و لا ينجو من أبغضه و عاداه».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah Al-Barqy, from his father, from Khalaf Bin Hamaad Al-Asady, from Abu Al-Hassan Al-Abdy, from Al-Amsh, from Abayat Bin Rabi'e, from Abdullah Bin Abbas who said,

'Rasool-Allah^{saww} said: 'The one who loves that he should grab hold of the Firmest Handle which is inextricable, so he should attach himself to the Wilayah of my^{saww} brother^{asws}, and my^{saww} successor^{asws} Ali^{asw} Bin Abu Talib^{asws}, for he will not be destroyed, the one who loves him^{asws} and befriends him^{asws}, but the one who hates him^{asws} and is inimical to him^{asws} will (surely) not be Rescued'.⁹⁴

وعنه، بإسناده، قال: قال رسول الله (صلى الله عليه وآله): «الأئمة من ولد الحسين (عليهم السلام)، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله عز و جل، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said,

'Rasool-Allah^{saww} said: 'The Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} – the one who obeys them^{asws}, has obeyed Allah^{azwj}, and the one who disobeys them^{asws}, so he has disobeyed Allah^{asws} Mighty and Majestic. They^{asws} are **[2:256] the Firmest Handle**, and they^{asws} are the means to Allah^{azwj} the High'.⁹⁵

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: رواه من طريق العامة، عن الرضا (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): ستكون بعدي فتنة مظلمة، الناجي منها من تمسك بالعروة الوثقى».

Al-Sheykh, in Al-Faqeeh – Abu Al-Hassan Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Shazaan, reporting from the way of the generAl-Muslims,

(It has been narrated) from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'There will happen, after me^{saww}, dark strife. The saved ones from it would be the one who attaches to **[2:256] the Firmest Handle**'.

⁹³ تأويل الآيات 1: 439 / 10.

⁹⁴ معاني الأخبار: 1 / 368.

⁹⁵ عيون أخبار الرضا (عليه السلام) 2: 217 / 58.

فَقِيلَ: يَا رَسُولَ اللَّهِ، وَ مَا الْعُرْوَةُ الْوُثْقَى؟ قَالَ: وَلَايَةُ سَيِّدِ الْوَصِيِّينَ.

So it was said, 'O Rasool-Allah^{saww}, and what is **[2:256] the Firmest Handle?**' He^{saww} said: 'Wilayah of the Chief of the successors^{asws}'.

قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَنْ سَيِّدِ الْوَصِيِّينَ. قَالَ: أَمِيرُ الْمُؤْمِنِينَ.

It was said, 'O Rasool-Allah^{saww}! And who is the Chief of the successors^{asws}?' He^{saww} said: 'Amir-ul-Momineen^{asws}'.

قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ؟ قَالَ: مَوْلَى الْمُسْلِمِينَ وَ إِمَامِهِمْ بَعْدِي.

It was said, 'O Rasool-Allah^{saww}! And who is Amir-ul-Momineen^{asws}?' He^{saww} said: 'The Master of the Muslims and their Imam^{asws} after me^{saww}'.

قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَنْ مَوْلَى الْمُسْلِمِينَ وَ إِمَامِهِمْ بَعْدَكَ؟ قَالَ: أَخِي عَلِيٌّ بْنُ أَبِي طَالِبٍ.

It was said, 'O Rasool-Allah^{saww}! And who is the Master of the Muslims and their Imam^{asws} after you^{saww}?' He^{saww} said: 'My^{saww} brother^{asws}, Ali^{asws} Bin Abu Talib^{asws}'⁹⁶.

و عنه، بإسناده عن حذيفة بن أسيد، قال: قال رسول الله (صلى الله عليه و آله): «يا حذيفة، إن حجة الله عليكم بعدي علي بن أبي طالب، الكفر به كفر بالله، و الشرك به شرك بالله، و الشك فيه شك في الله، و الإلحاد فيه إلحاد في الله، و الإنكار له إنكار لله، و الإيمان به إيمان بالله، لأنه أخو رسول الله و وصيه، و إمام أمته، و هو حبل الله المتين، و عروته الوثقى لا انفصام لها، و سيهلك فيه اثنان و لا ذنب له: غال، و مقصر.

From him, by his chain from Huzeyfa Bin Aseyd who said,

'Rasool-Allah^{saww} said: 'O Huzeyfa! The Proof^{asws} of Allah^{azwj} over you, after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}. The disbelief with him^{asws} is disbelief with Allah^{azwj}, and the association with him^{asws} is the association with Allah^{azwj} (Polytheism), and the doubt in him^{asws} is doubt in Allah^{azwj}, and the heresy in him^{asws} is heresy in Allah^{azwj}, and the rejecting of him^{asws} is rejection of Allah^{azwj}, and the belief in him^{asws} is believing in Allah^{azwj}, because he^{asws} is the brother of Rasool-Allah^{saww}, and his^{saww} successor^{asws}, and the Imam^{asws} of his^{saww} community, and he^{asws} is the strong Rope of Allah^{azwj}, and **[2:256] Firmest Handle**, not having any dichotomy in it. And there will be getting destroyed with regards to him^{asws}, two, and not having sinned for it – the exaggerator (Ghaali) and the reducer (Muqassir).

يا حذيفة، لا تفارقن عليا فتفارقني، و لا تخالفن عليا فتخالفني، إن عليا مني، و أنا منه، من أسخطه فقد أسخطني، و من أرضاه فقد أرضاني».

O Huzeyfa! Do not separate from Ali^{asws} for you would have separated from me^{saww}, and do not oppose Ali^{asws} for you would have opposed me^{saww}. Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}. Whoever is angry with him^{asws} so he is angry with me^{saww}, and the one who is pleased with him^{asws}, so he is pleased with me^{saww}.⁹⁷

⁹⁶ مائة منقبة: 81 / 149.

⁹⁷ أمالي الصدوق: 2 / 165.

و عنه: بإسناده، قال رسول الله (صلى الله عليه و آله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain, 'Rasool-Allah^{saww} said: 'The one who loves that he should attach himself to **[2:256] the Firmest Handle** so he should attach himself to the love of Ali^{asws} and the People^{asws} of his^{asws} Household'.⁹⁸

و من طريق المخالفين، ما رواه موفق بن أحمد، بإسناده عن عبد الرحمن بن أبي ليلى، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنت العروة الوثقى».

And from the ways of the opponents, is what has been reported by Mofaq Bin Ahmad, by his chain from Abdul Rahman Bin Abu Layli who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are **[2:256] the Firmest Handle**'.⁹⁹

VERSE 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {257}

[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light; and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness; these are the inmates of the Fire, in it they shall be abiding

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ حُمْرَانَ بْنِ أَغْيَيْنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ الَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ.

Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra'ab, from Humraan Bin Ayn, who has narrated the following:

Abu Ja'far^{asws} said (referring to the 'Tahreef in Quran) in this **[2:257] and (as to) those who disbelieve, their guardians are the tyrants**". (الطَّاغُوتُ) instead of (الطَّاغُوتُ).¹⁰⁰

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن عبد العزيز، عن عبد الله بن أبي يعفور، قال: قلت لأبي عبد الله (عليه السلام): إني أخالط الناس، فيكثر عجبني من أقوام لا يتولونكم، و يتولون فلانا و فلانا، لهم أمانة و صدق و وفاء، و أقوام يتولونكم، و ليس لهم تلك الأمانة، و لا الوفاء، و لا الصدق! قال: فاستوى أبو عبد الله (عليه السلام) جالسا، فأقبل علي كالغضبان، ثم قال: «لا دين لمن دان الله بولاية إمام جائر ليس من الله، و لا عتب على من دان بولاية إمام عادل من الله». قلت: لا دين لأولئك، و لا عتب على هؤلاء؟ قال: «نعم، لا دين لأولئك و لا عتب على هؤلاء».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz, from Abdullah Bin Abu Yafour who said,

⁹⁸ عيون أخبار الرضا (عليه السلام) 2: 216 / 58

⁹⁹ مناقب الخوارزمي: 24.

¹⁰⁰ Al Kafi – H 14884

'I said to Abu Abdullah^{asws}, 'I mix with the people, so my astonishment increases when I see that the people are not befriending you^{asws} and (instead) they are befriending so and so, and so and so. For them they have honesty, and sincerity and the loyalty, whereas there are people who are befriending you^{asws}, and they do not have that honesty, and the loyalty, and no truthfulness!' He (the narrator) said, 'So Abu Ja'far^{asws} sat up straight, and faced towards me as if in anger, then said: 'There is no Religion for the one who makes up a religion of Allah^{azwj} by the Wilayah of an unjust Imam who is not from Allah^{azwj}! And there is no blame on the one who makes a Religion by the Wilayah of a just Imam^{asws} from Allah^{azwj}!' I said, 'There is no Religion for those ones and there is no blame upon these?' He^{asws} said: 'Yes! There is no Religion for those ones and there is no blame upon these'.

- ثم قال:- ألا تسمع لقول الله عز و جل: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يعني من ظلمات الذنوب إلى نور التوبة و المغفرة، بولايتهم كل إمام عادل من الله.

Then he^{asws} said: 'Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light** Meaning from the darkness of the sins to the Light of the repentance and the Forgiveness, by their^{asws} Wilayah, of all the just Imams^{asws} from Allah^{azwj}.

و قال: وَ الَّذِينَ كَفَرُوا أُولَئِئَا هُمُ الظَّالِمُونَ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنْهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ، فلما تولوا كل إمام جائر ليس من الله عز و جل، خرجوا بولايتهم إياه من نور الإسلام إلى ظلمات الكفر، فأوجب الله لهم النار مع الكفار، فأولئك أصحاب النار هم فيها خالدون».

And he^{asws} said: '**and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness.** But rather, it Means by this that they used to be upon the Light of Al-Islam, so when they turned towards all the unjust imams who were not from Allah^{azwj} Mighty and Majestic, they exited, due to their Wilayah for them, from the Light of Al-Islam to the darkness of the disbelief. Thus, Allah^{azwj} Obligated for them the Fire along with the Infidels, so **these are the inmates of the Fire, in it they shall be abiding**'.¹⁰¹

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعا في الميثاق، حتي بلغ الاستثناء من الله في الفريقين، فقال: «إن الخير و الشر خلقان من خلق الله، و ذلك أن الله قال في كتابه: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولَئِئَا هُمُ الظَّالِمُونَ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah^{asws} related the story for the two groups (good and evil) together during the Covenant, until he^{asws} reached the Exclusion (separation) from Allah^{azwj} regarding the two groups, so he^{asws} said: 'The good and the evil are two creatures from the creatures of Allah^{azwj}, and that is what Allah^{azwj} Said in His^{azwj} Book **[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light; and (as to) those who disbelieve, their guardians are tyrants who**

¹⁰¹ الكافي 1: 307 / 3

extract them from the Light into the darkness. So the Light – they^{asws} are the Progeny of Muhammad^{saww}, and the darkness are their^{asws} enemies’.¹⁰²

عن مهزم الأسدي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال الله تبارك و تعالى: لأعذب كل رعية دانت بإمام ليس من الله، و إن كانت الرعية في أعمالها برة تقية، و لأغفرن عن كل رعية دانت بكل إمام من الله، و إن كانت الرعية في أعمالها سيئة». قلت: فيعفو عن هؤلاء، و يعذب هؤلاء؟ قال: «نعم، إن الله يقول: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ».

From Mahzam Al Asady who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Blessed and High Said: “I^{azwj} will Punish every person who makes a religion by an imam who is not from Allah^{azwj}, and even if that person was benevolent and pious in his deeds. And I^{azwj} shall Forgive every person who makes a Religion by every Imam^{asws} from Allah^{azwj}, and even if the person was evil in his deeds’. I said, ‘He^{azwj} would Forgive these ones and Punish those?’ He^{asws} said: ‘Yes! Allah^{azwj} is Saying **[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light**

ثم ذكر الحديث الأول- حديث ابن أبي يعفور، برواية محمد بن الحسين- و زاد فيه: «فأعداء علي أمير المؤمنين (عليه السلام) هم الخالدون في النار، و إن كانوا في أديانهم على غاية الورع و الزهد و العبادة، و المؤمنون بعلي (عليه السلام) هم الخالدون في الجنة، و إن كانوا في أعمالهم على ضد ذلك».

Then (the narrator) mentioned the first Hadeeth – A Hadeeth of Ibn Abu Yafour, by the report of Muhammad Bin Al Husayn – and in was the additional (information) – He^{asws} said: ‘So it is the enemies of Ali Amir-ul-Momineen^{asws}, they would be abiding in the Fire, and even if, in their religion, they were very pious, and ascetic, and the worshippers. And the Believers, along with Ali^{asws}, they would be abiding in the Paradise, and even if they used to be, in their deeds, opposite to that’.¹⁰³

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: وَ الَّذِينَ كَفَرُوا بولاية علي بن أبي طالب (عليه السلام) أُولَئِاهُمْ الطَّاغُوتُ نزلت في أعدائه و من تبعهم، أخرجوا الناس من النور- و النور: ولاية علي- فصاروا إلى ظلمة ولاية أعدائه.

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{asws}, regarding the Words of the High **[2:257] and (as to) those who disbelieve** in the Wilayah of Ali Bin Abu Talib^{asws} **their guardians are the tyrants** – it was Revealed regarding his^{asws} enemies and the ones who followed them. They extracted the people from the Light – and the Light is the Wilayah of Ali^{asws} – so took them into the darkness – Wilayah of his^{asws} enemies’.¹⁰⁴

VERSE 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {258}

¹⁰² تفسير العياشي 1: 461 / 138.

¹⁰³ تفسير العياشي 1: 462 / 139.

¹⁰⁴ المناقب 3: 81.

[2:258] Have you not considered him (Nimrod) who disputed with Ibrahim about his Lord, because Allah had Given him the kingdom? When Ibrahim said: My Lord is He who Gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely, Allah Causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not Guide aright the unjust people

أبو علي الطبرسي، قال: قال: و روي عن الصادق (عليه السلام): «أن إبراهيم (عليه السلام) قال له: أحيى من قتلته إن كنت صادقاً».

Abu Ali Al Tabarsy said,

‘And it has been reported from Al-Sadiq^{asws} having said: ‘Ibrahim^{as} said to him Nimrod^{la}: ‘Revive the ones you^{la} have killed if you^{la} are truthful’.¹⁰⁵

VERSE 259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جَمْرِكَ وَانْجَعَلَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {259}

[2:259] Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: But! You have tarried a hundred years; then look at your food and drink - years have not passed over it; and look at your donkey; and that We may Make you a Sign to the people, and look at the bones, how We Set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has Power over all things

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خازجة، عن أبي عبد الله (عليه السلام)، قال: «لما عملت بنو إسرائيل المعاصي و عتوا عن أمر ربهم، أراد الله أن يسلط عليهم من يذلهم و يقتلهم، فأوحى الله تعالى إلى إرميا: يا إرميا، ما بلد انتجبتة من بين البلدان، فغرست فيه من كرائم الشجر، فأخلف فأنبت خرنوبا؟ فأخبر إرميا أحبار بني إسرائيل، فقالوا له: راجع ربك، ليخبرنا ما معنى هذا المثل.

Ali Bin Ibrahim said, ‘My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the Children of Israel acted in disobedience and revolted against the Command of their Lord^{azwj}, Allah^{azwj} Intended them to be overcome by one who would humiliate them and kill them. So Allah^{azwj} the High Revealed unto Irmiah^{as}: “O Irmiah!” What city from the cities did I^{azwj} Chose for the growth of the noblest of the tress, so instead the Kharnouba (tree) grew?” So Irmiah^{as} informed the Rabbis of the Children of Israel, so they said, ‘Return to your^{as} Lord^{azwj}, to inform us what is the Meaning of this example’.

¹⁰⁵ مجمع البيان 2: 635.

فصام إرميا سبعا، فأوحى الله إليه: يا إرميا، أما البلد فبيت المقدس، و أما ما أنبت فيه فينو إسرائيل الذين أسكنتهم فيها، فعملوا بالمعاصي، و غيروا ديني، و بدلوا نعمتي كفرا، فبي حلفت، لأمتحنهم بفتنة يظل الحليم فيها حيرانا، و لا سلطان عليهم شر عبادي ولادة، و شرهم طعاما، فيسلطن عليهم بالجبرية فيقتل مقاتليهم، و يسبي حريمهم، و يخرب ديارهم التي يغتربون بها، و يلقي حجرهم الذي يفتخرون به على الناس في المزابل مائة سنة.

Therefore, Irmiah^{as} Fasted for seven (days), so Allah^{azwj} Revealed unto him^{as}: “As for the city, it is Bayt Al-Maqdas, and as for what grew in it, it is the Children of Israel who dwelled therein. They have acted with disobedience, and changed My^{azwj} Religion, and altered My^{azwj} Bounties with disbelief. Therefore, I^{azwj} Swear by Myself^{azwj} that I^{azwj} will Try them with a strife in which even the forbearing would be confused, and will Empower over them from My^{azwj} servant of the most evil birth, and he would spoil their food. So I^{azwj} will Empower over them with the compulsive ones who would kill their fighters, and captivate their women, and ruin their house by which they have been conceited, and throw their laps into the dumpyard for one hundred years”.

فأخبر إرميا أhabار بني إسرائيل، فقالوا له: راجع ربك، فقل له: ما ذنب الفقراء و المساكين و الضعفاء؟ فصام إرميا سبعا، ثم أكل أكلة فلم يوح إليه شيء، ثم صام سبعا، فأوحى الله إليه: يا إرميا، لتكفن عن هذا، أو لأردن وجهك إلى قفاك».

So Irmiah^{as} informed the Rabbis of the Children of Israel, so they said, ‘Return to your^{as} Lord^{azwj} and say to Him^{azwj}, ‘What is the sin of the poor, and the beggars, and the weak ones?’ So Irmiah^{as} Fasted for seven (days), then ate the food. But, nothing was Revealed unto him^{as}. Then he^{as} Fasted for seven (days), so Allah^{azwj} Revealed unto him^{as}: “O Irmiah^{as}! Enshroud (refrain) from this, or else I^{azwj} shall Turn your^{as} face to the back of your^{as} neck’.

قال: «ثم أوحى الله تعالى إليه: قل لهم لأنكم رأيتم المنكر فلم تنكروه. فقال أرميا: رب، أعلمني من هو حتى آتيه، فأخذ نفسي و أهل بيتي منه أمانا؟ قال: انت موضع كذا و كذا، فانظر إلى غلام أشدهم زمانة، و أخبثهم ولادة، و أضعفهم جسما، و شرهم غداء، فهو ذلك.

He^{asws} said: ‘Then Allah^{azwj} the High Revealed unto him^{as}: “Say to them: ‘Because when they saw the evil, they did not reject it’.” So Irmiah^{as} said: ‘Lord^{azwj}! Teach me^{as}, who is the one who would be coming, so I^{as} take safety from him for myself^{as} and my^{as} family?’ He^{azwj} Said: “Go to such and such a place, and look at a boy, in most difficulties of his time, and or bad birth, and most weak of them in physique, and most evil of them in food, so he is that”.

فأتى إرميا ذلك البلد فإذا هو بغلام في خان، زمن، ملقى على مزبلة وسط الخان، و إذا له أم ترمي بالكسر، و تفت الكسر في القصعة، و تحلب عليه خنزيرة لها، ثم تدنيه من ذلك الغلام فيأكله.

So Irmiah^{as} came to that city, and there was a boy in a pit who had been thrown into the dustbin of the pit, and if there was a mother for him she would have thrown him and fractured him in the dustbin, and the pigs were feeding him their milk, then when they move away he would eat (the rubbish)’.

فقال إرميا: إن كان في الدنيا الذي وصفه الله فهو هذا. فدنا منه، فقال له: ما اسمك؟ قال: بخت نصر. فعرف أنه هو، فعالجه حتى برئ. ثم قال له: تعرفني؟ قال: لا، أنت رجل صالح. قال: أنا إرميا نبي بني إسرائيل، أخبرني الله أنه سيسلطك على بني إسرائيل فتقتل رجالهم، و تفعل بهم كذا و كذا

So Irmiah^{as} said: 'If there was anyone in the world whom Allah^{azwj} has Described, so it is him'. He^{as} approached him and said to him: 'What is your name?' He said, 'Bakht Nasar'. So he^{as} recognised that it was him, and he^{as} treated him until he was cured. Then he^{as} said to him: 'Do you recognise me?' He said, 'No, you are a righteous man'. He^{as} said: 'I^{as} am Irmiah^{as}, Prophet^{as} to the Children of Israel. Allah^{azwj} Informed me^{as} that He^{azwj} would be Empowering you upon the Children of Israel, so you would be killing their men, and do with them such and such'.

- قال:- فتاه الغلام في نفسه في ذلك الوقت، ثم قال إرميا: اكتب لي كتابا بأمان منك. فكتب له كتابا، و كان يخرج إلى الجبل و يحتطب، و يدخله المدينة و يبيعه، فدعا إلى حرب بني إسرائيل فأجابوه، و كان مسكنهم في بيت المقدس، و أقبل بخت نصر و من أجابه نحو بيت المقدس، و قد اجتمع إليه بشر كثير، فلما بلغ إرميا إقباله نحو بيت المقدس، استقبله على حمار له و معه الأمان الذي كتبه له بخت نصر، فلم يصل إليه إرميا من كثرة جنوده و أصحابه، فصير الأمان على قصبة أو خشبة و رفعها، فقال: من أنت؟ فقال: أنا أرميا النبي الذي بشرتك بأنك سيسلطك الله على بني إسرائيل، و هذا أمانك لي.

He^{asws} said: 'The boy was astonished within himself at that time. Then Irmiah^{as} said: 'Write down a letter of security for me^{as}, from you'. So he wrote for him^{as} a letter. And he used to go to the mountain to gather firewood, and entered the city, so they paid their allegiance to him. So he called them for war against the Children of Israel, and they answered him. And their poor ones used to be in Bayt Al-Maqdas, and Bakht Nasr along with those who answered his call came to near Bayt Al-Maqdas. And a lot of people had gathered for him. So when (the news) reached Irmiah^{as}, he^{as} went to welcome him near Bayt Al-Maqdas, facing him upon a pony and with him^{as} was the security letter which Bakht Nasr had wrote out for him^{as}. But, Irmiah^{as} did not arrive to him due to the numerous soldiers of his and his companions, so he^{as} made the letter to be upon a bone or wood and raised it. So he said, 'Who are you^{as}?'. So he^{as} said: 'I^{as} am Irmiah^{as}, the Prophet^{as} who gave you the news that Allah^{azwj} would be Empowering you upon the Children of Israel, and this is your security letter for me^{as}'.

فقال: أما أنت فقد أمنتك، و أما أهل بيتك فإني أرمي من هاهنا إلى بيت المقدس، فإن وصلت رميتي إلى بيت المقدس فلا أمان لهم عندي، و إن لم تصل فهم آمنون. و انتزع قوسه و رمى نحو بيت المقدس، فحملت الريح النشابة حتى علقتها في بيت المقدس، فقال: لا أمان لهم عندي.

So he said, 'As for you^{as}, so there is safety for you^{as}, and as for your^{as} family, so I would throw (arrow) from here towards Bayt Al-Maqdas. If my throw reaches to Bayt Al-Maqdas, then there is not safety for them from me, and if it does not reach, so they are safe'. And he grabbed his bow, and fired (the arrow) towards Bayt Al-Maqdas. The wind carried it until it immersed into Bayt Al-Maqdas, so he said, 'There is no safety for them from me'.

فلما وافى نظر إلى جبل من تراب وسط المدينة، و إذا دم يغلي وسطه، كلما ألقي عليه التراب خرج و هو يغلي، فقال: ما هذا؟ فقالوا: هذا [دم] نبي كان لله، فقتله ملوك بني إسرائيل و دمه يغلي، و كلما ألقينا عليه التراب خرج يغلي. فقال بخت نصر: لأقتلن بني إسرائيل أبدا حتى يسكن هذا الدم.

So when he went into the town he saw a mound of sand in the middle of it and blood was oozing out from the middle of it. Everywhere (more) sand was thrown at it, it would come out and flow. So he said, 'What is this?' So they said, 'This is blood of a Prophet^{as} who was from Allah^{azwj}, The kings of the Children of Israel killed him and his^{as} blood flows, and wherever we throw the sand at it, it comes out and flows'. So

Bakht Nasar said, 'I will kill the Children of Israel forever until this blood settles down'.

و كان ذلك الدم دم يحيى بن زكريا (عليه السلام)، و كان في زمانه ملك جبار يزني بنساء بني إسرائيل، و كان يمر بيحيى بن زكريا، فقال له يحيى: اتق الله- أيها الملك- لا يحل لك هذا. فقالت له امرأة من اللواتي كان يزني بهن حين سكر: أيها الملك اقتل يحيى. فأمر أن يؤتى برأسه، فأتى برأس يحيى (عليه السلام) في طست، و كان الرأس يكلمه، و يقول له: يا هذا، اتق الله، لا يحل لك هذا. ثم غلى الدم في الطست حتى فاض إلى الأرض، فخرج يغلي و لا يسكن، و كان بين قتل يحيى و بين خروج بخت نصر مائة سنة.

And that blood was the blood of Yahya^{as} Bin Zakariyya^{as}, and there was a tyrannous king during his^{as} time who committed adultery with the women of the Children of Israel. And he passed by Yahya^{as} Bin Zakariyya^{as}, so Yahya^{as} said to him: 'Fear Allah^{azwj} – O you king – this is not Permissible for you'. So a woman with whom he used to commit adultery with when drunk, said, 'O king! Kill Yahya^{as}'. So he ordered for his^{as} head. So they brought the head of Yahya^{as} on a tray, and the head was speaking and was saying to him: 'O you! Fear Allah^{azwj}. This is not Permissible for you'. Then blood oozed from the middle of it until it dropped upon the ground. So it came out flowing and would not settle. And in between the killing of Yahya^{as} and the rise of Bakht Nasar there was a period of one hundred years.

و لم يزل بخت نصر يقتلهم، و كان يدخل قرية قرية، فيقتل الرجال و النساء و الصبيان، و كل حيوان، و الدم يغلي حتى أفنأهم، فقال: بقي أحد في هذه البلاد؟ فقالوا: عجوز في موضع كذا و كذا. فبعث إليها فضرب عنقها على الدم فسكن، و كانت آخر من بقي.

And Bakht Nasar did not cease killing them, and used to enter town upon town, and he would kill the men, and the women, and the children, and every animal, and the blood kept on flowing, until they were exterminated. So he said, 'Does there remain anyone from this country?' So they said, 'An old woman in such and such a place'. So he sent for her, and struck her neck, and the blood flow stopped, and she was the last one who had remained'.

ثم أتى بابل فبنى بها مدينة، و أقام و حفر بئرا، فألقى فيها دانيال، و ألقى معه اللبوة، فجعلت اللبوة تأكل طين البئر، و يشرب دانيال لبنها، فلبث بذلك زمنا. فأوحى الله إلى النبي الذي كان في بيت المقدس: أن اذهب بهذا الطعام و الشراب إلى دانيال، و أقرئه مني السلام. قال: و أين دانيال، يا رب؟ قال: في بئر بابل في موضع كذا و كذا.

Then he came to Babel and built a city there, and set up, and dug wells, so he threw therein Danyal^{as} and threw the lioness along with him^{as}. So the lioness went on to eat the clay of the well, and Danyal^{as} drank its milk. So that (situation) remained for a time. Allah^{azwj} Revealed to the Prophet^{as} who was in Bayt Al-Maqdas: "Go with this food and drink to Danyal^{as}, and Convey My^{azwj} Greetings to him^{as}". He^{as} said: 'And where is Danyal^{as}, O Lord^{azwj}?' He^{azwj} Said: "Inside a well in such and such a place".

فأتاه فاطلع في البئر، فقال: يا دانيال؟ فقال: لبيك، صوت غريب. قال: إن ربك يقرئك السلام، و قد بعث إليك بالطعام و الشراب. فدلاه إليه- قال- فقال دانيال: الحمد لله الذي لا ينسى من ذكره، الحمد لله الذي لا يخيب من دعاه، الحمد لله الذي من توكل عليه كفاه، الحمد لله الذي من وثق به لم يكله إلى غيره، الحمد لله الذي يجزي بالإحسان إحسانا، الحمد لله الذي يجزي بالصبر نجاة، الحمد لله الذي يكشف ضرنا عند كربتنا، الحمد لله الذي هو ثقتنا حين تنقطع الحيل منا، الحمد لله الذي هو رجاؤنا حين ساء ظننا بأعمالنا.

So he came over to it and announced, 'O Danyal^{as}?' So he^{as} said: 'Here I^{as} am! A stranger's voice'. He^{as} said: 'Your^{as} Lord^{azwj} Conveys His^{azwj} Greetings to you, and

has Sent me^{as} to you^{as} with the food and the drink'. He^{as} showed it to him^{as}, so Danyal^{as} said: 'The Praise is for Allah^{azwj} Who does not Forget the one who remembers Him^{azwj}! The Praise is due to Allah^{azwj} Who Suffices the one who relies upon Him^{azwj}! The Praise is due to Allah^{azwj} Who, the one who trusts in Him^{azwj} does not (need to) go to someone else! The Praise is due to Allah^{azwj} Who Recompenses good with the Good! The Praise is due to Allah^{azwj} Who Recompenses the patience with the salvation! The Praise is due to Allah^{azwj} Who Removes our harm during our Afflictions! The Praise is due to Allah^{azwj} Who Cuts-off the tricks from us when our confidence (is low)! He^{azwj} is our hope when we think our deeds have worsened'.

قال: «فرأى بخت نصر في منامه كأن رأسه من حديد، ورجليه من نحاس، و صدره من ذهب- قال:- فدعا المنجمين، فقال لهم: ما رأيتم في المنام؟ قالوا: ما ندري، و لكن قص علينا ما رأيتم. فقال: أنا اجري عليكم الأرزاق منذ كذا و كذا، و لا تدرون ما رأيتم في المنام؟! و أمر بهم فقتلوا».

He^{asws} said: 'Bakht Nasar saw in his dream as if his head was of iron, and his legs were of copper, and his chest was of gold. So he called the astrologers and said to them, 'What did I see in the dream?' They said, 'We do not know, but relate to us what you saw'. So he said, 'I have made the sustenance to flow for you all since such and such (a time), and you do not know what I saw in the dream?' And he ordered for them to be killed.

قال: «فقال له بعض من كان عنده: إن كان عند أحد شيء فعند صاحب الجب، فإن اللبوة لم تتعرض له، و هي تأكل الطين و ترضعه، فبعث إلى دانيال، فقال: ما رأيتم في المنام؟ قال: رأيتم كأن رأسك من حديد، و رجلك من نحاس، و صدرك من ذهب. فقال: هكذا رأيتم، فما ذاك؟ قال: قد ذهب ملكك، و أنت مقتول إلى ثلاثة أيام، يقتلك رجل من ولد فارس».

He^{asws} said: 'Someone who was in his presence said, 'If there is anyone who has anything (about this), so it is with the one in the pit, for the lioness does not come to him^{as}, and she eats the clay and feeds him^{as} instead. So he sent for Danyal^{as} and said, 'So what did I seen in the dream?' He^{as} said: 'You saw as if your head was of iron, and your feet were of copper and your chest was of gold'. So he said, 'This is what I saw! So what was that?' He^{as} said: 'Your kingdom has gone away, and you would be killed in three days, a man from Persia would kill you'.

قال: «فقال: إن علي سبع مدائن، على باب كل مدينة حرس، و ما رضيت بذلك حتى وضعت بطة من نحاس على باب كل مدينة، لا يدخل غريب إلا صاحت عليه، حتى يؤخذ- قال- فقال له: إن الأمر كما قلت لك». قال: «فبث الخيل، و قال: لا تلقون أحدا من الخلق إلا قتلتموه كائننا من كان. و كان دانيال جالسا عنده، و قال: لا تفارقني هذه الثلاثة أيام، فإن مضت هذه الثلاثة أيام و أنا سالم قتلنك».

He^{asws} said: 'So he (Bakht Nasar) said, 'I have seven cities, upon the gate of each of the cities is a guard, and I would not be happy with that until I place a lock of copper upon the gate of each city. No stranger would enter it except he is called for, until he is seized'. He^{as} said to him: 'The matter is as I^{as} have said it to you'. He^{asws} said: 'So he sent for the cavalry, and said, 'Do not let anyone from the creatures in except that you kill him, whoever he is'. And Danyal^{as} was seated in his presence, and he said, 'Do not separate from me during these three days, for it three days pass by, and I am safe, I will have you^{as} killed'.

فلما كان في اليوم الثالث ممسياً أخذته الغم، فخرج فتلقاه غلام كان يخدم ابناً له، من أهل فارس، و هو لا يعلم أنه من أهل فارس، فدفع إليه سيفه، و قال: يا غلام، لا تلقى أحداً من الخلق إلا و قتلته، و إن لقيتني أنا فاقتلني. فأخذ الغلام سيفه فضرب به بخت نصر ضربة فقتله.

So when it was the third day, in the evening he was overcome with gloom. So he went out, where he met a young boy whose parents used to serve him, from the Persians, and he did not know that he was from the Persians. So he handed his sword to him and said, 'O boy! Do not meet anyone from the creatures except that you kill him, and even if I were to meet myself, I would kill myself'. The boy grabbed hold of the sword and struck at Bakht Nasar with a strike, and killed him.

فخرج إرميا على حمار و معه تين قد تزوده، و شيء من عصير، فنظر إلى سباع البر و سباع البحر و سباع الجو تأكل الجيف، ففكر في نفسه ساعة، ثم قال: أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا و قد أكلتهم السباع، فأما الله مكانه و هو قول الله تبارك و تعالى: أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةً عَامٍ ثُمَّ بَعَثَهُ أَيَّ أَحْيَاءَ.

Irmiah^{as} went out upon his donkey with him^{as} were some figs as a provision for himself^{as}, and some honey. So he^{as} looked towards the predators of the well, and predators of the sea, and predators of the air eating the dead flesh, so he^{as} thought to himself^{as} for a while, then said **[2:259] How will Allah Give it life after its death** and it has been eaten by the predators?' So Allah^{azwj} Caused him^{as} to die in his^{as} place, and these are the Words of Allah^{azwj} Blessed and High **[2:259] Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life, i.e., Revived him^{as}.**

فلما رحم الله بني إسرائيل، و أهلك بخت نصر، رد بني إسرائيل إلى الدنيا، و كان عزيز لما سلط الله بخت نصر على بني إسرائيل، هرب و دخل في عين و غاب فيها، و بقي إرميا ميتاً مائة سنة، ثم أحياه الله تعالى، فأول ما أحياه الله تعالى منه عيناه في مثل غرقى البيض، فنظر، فأوحى الله تعالى إليه: كم لبثت؟ قال لبثت يوماً. ثم نظر إلى الشمس و قد ارتفعت فقال: أو بعض يوم.

So when Allah^{azwj} had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah^{azwj} Empowered Bakht Nasar over the Children of Israel, and Uzayr^{as} had escaped and entered in a spring and hid in it, and there remained Irmiah^{as} dead for a hundred years. Then Allah^{azwj} the High Revived him^{as}. So the first of what was Revived from him^{as} were his^{as} eyes which were like white eggs. So he^{as} looked, and Allah^{azwj} the High Revealed unto him^{as} **He said: How long have you tarried? He said: I have tarried a day.** Then he^{as} looked at the sun and it had risen, so he^{as} said **or a part of a day.**

فقال الله تعالى: بَلْ لَبِثْتَ مِائَةً عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ أَي لَمْ يَتَغَيَّرْ وَ انْظُرْ إِلَى حِمَارِكَ وَ لِنَجْعَلَ آيَةً لِلنَّاسِ وَ انْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَجَلَّ يَنْظُرُ إِلَى الْعِظَامِ الْبَالِيَةِ الْمَنْفُطَةِ تَجْتَمِعُ إِلَيْهِ وَ إِلَى اللَّحْمِ الَّذِي قَدْ أَكَلْتَهُ السَّبَاعُ يَتَأَلَّفُ إِلَى الْعِظَامِ مِنْ هَاهُنَا وَ هَاهُنَا، وَ يَلْتَزِقُ بِهَا حَتَّى قَامَ، وَ قَامَ حِمَارُهُ، فَقَالَ: أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

So Allah^{azwj} the High Said **But! You have tarried a hundred years; then look at your food and drink - years have not passed over it i.e they have not changed (gone off) and look at your donkey; and that We may Make you a Sign to the people, and look at the bones, how We Set them together, then clothed them**

with flesh. So he^{as} went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he^{as} moved and stood up, and his donkey stood up as well. So he^{as} said ***I know that Allah has Power over all things***.¹⁰⁶

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وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {260}

[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart. He said: So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا رَأَى إِبْرَاهِيمَ (عليه السلام) مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ التَّقَتِ فَرَأَى رَجُلًا يَزْنِي فَدَعَا عَلَيْهِ فَمَاتَ ثُمَّ رَأَى آخَرَ فَدَعَا عَلَيْهِ فَمَاتَ حَتَّى رَأَى ثَلَاثَةً فَدَعَا عَلَيْهِمْ فَمَاتُوا

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayyub Al-Khazzaaz, from Abu Baseer, who has narrated:

Abu Abdullah^{asws} having said: 'When Ibrahim^{as} saw the Kingdom of the skies and the earth, he^{as} turned and saw a man committing adultery. So he^{as} supplicated against him. He died. Then he^{as} saw another one. He^{as} supplicated against him, so he died as well, to the extent that he^{as} saw a third one, and he^{as} supplicated against him and he died too.

فَأَوْحَى اللَّهُ عَزَّ ذِكْرَهُ إِلَيْهِ يَا إِبْرَاهِيمُ إِنَّ دَعْوَتَكَ مُجَابَةٌ فَلَا تَدْعُ عَلَى عِبَادِي فَإِنِّي لَوْ شِئْتُ لَمْ أَخْلُقْهُمْ إِنِّي خَلَقْتُ خَلْقِي عَلَى ثَلَاثَةِ أَصْنَافٍ عَبْدًا يَعْبُدُنِي لَا يُشْرِكُ بِي شَيْئًا فَأَتَيْتُهُ وَ عَبْدًا يَعْبُدُ غَيْرِي فَلَنْ يَفُوتَنِي وَ عَبْدًا عَبْدٌ غَيْرِي فَأَخْرَجُ مِنْ صُلْبِهِ مَنْ يَعْبُدُنِي

So Allah^{azwj} Revealed unto him^{as}: "O Ibrahim^{as}! If you^{as} supplicate, it would be Answered, so do not supplicate against My^{azwj} servants, for if I^{azwj} had so Desired, I^{azwj} would have never Created them. I^{azwj} Created My^{azwj} creation upon three categories. There is a type of servant who worships Me^{azwj} and does not associate anything with Me^{azwj}, so I^{azwj} Reward him; and there is a servant who worships other than Me^{azwj} so he won't escape Me^{azwj}; and a servant who worships other than Me^{azwj}, so I^{azwj} bring out from his descendants the one who would worship Me^{azwj}".

ثُمَّ التَّقَتِ فَرَأَى حَيْفَةً عَلَى سَاحِلِ الْبَحْرِ نِصْفُهَا فِي الْمَاءِ وَ نِصْفُهَا فِي الْبَرِّ نَجِيءٌ سِبَاعُ الْبَحْرِ فَتَأْكُلُ مَا فِي الْمَاءِ ثُمَّ تَرْجِعُ فَيَشُدُّ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا وَ تَجِيءُ سِبَاعُ الْبَرِّ فَتَأْكُلُ مِنْهَا فَيَشُدُّ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا فَعِنْدَ ذَلِكَ تَعَجَّبَ إِبْرَاهِيمُ (عليه السلام) مِمَّا رَأَى وَ قَالَ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ كَيْفَ تَخْرُجُ مَا تَنَاسَلُ الَّتِي أَكَلَتْ بَعْضُهَا بَعْضًا قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي يَعْنِي حَتَّى أَرَى هَذَا كَمَا رَأَيْتُ الْأَشْيَاءَ كُلَّهَا قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا فَفَطَّعْهُنَّ وَ اخْطِطْهُنَّ كَمَا اخْطَلَطَتْ هَذِهِ الْحَيْفَةُ فِي هَذِهِ السَّبَاعِ الَّتِي أَكَلَتْ بَعْضُهَا بَعْضًا فَخَلَطَ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا فَلَمَّا دَعَاهُنَّ أَجَبْنَهُ وَ كَانَتْ الْجِبَالُ عَشْرَةً.

¹⁰⁶ تفسير القمي 1: 86

Then he^{as} turned, so he^{as} saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the water, then returned and he^{as} saw some of them on top of the others eating each other, and the predators of the land came and ate from it. So he^{as} saw some of them on top of each other, eating each other. That surprised Ibrahim^{as} from what he^{as} saw, and said: **[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead.** How do You^{azwj} Bring back that which has consumed each other'. **He said: Or you do not believe? He said: Yes, but to reassure my heart,** meaning, until he^{as} sees this like he sees all the things'. **"Allah said, So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly.** So he^{as} cut them and mixed them up just like this corpse has been mixed up inside the lion which some of them consumed the others **then place on every mountain a part of them, then call them, they will come to you swiftly.** So when he^{as} called them over, they responded. And the mountains were ten in number'.¹⁰⁷

عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليه السلام)، فقال له المأمون: يا ابن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». فسأله عن آيات من القرآن، فكان فيما سأله أن قال له: فأخبرني عن قول الله: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطَمِّنَنَّ قَلْبِي.

From him, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamaad Bin Suleyman Al Neysabouri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is it not from your^{asws} words that the Prophets^{as} are infallible?' He^{asws} said: 'Yes'. So he asked him^{asws} about (some) Verses from the Quran. So from what he asked was that he said to him^{asws}, 'Inform me about the Words of Allah^{azwj} **[2:260] And when Ibrahim said: Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart.**

قال الرضا (عليه السلام): «إن الله تبارك و تعالى كان أوحى إلى إبراهيم (عليه السلام): أني متخذ من عبادي خليلا، إن سألتني إحياء الموتى أحبته، فوقع في نفس إبراهيم (عليه السلام) أنه ذلك الخليل، فقال: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطَمِّنَنَّ قَلْبِي عَلَى الْخَلَّةِ قَالَ فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ فَصَرَّهِنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

Al-Reza^{asws} said: 'Allah^{azwj} Blessed and High Revealed unto Ibrahim^{as}: "I^{azwj} have Taken a friend from My^{azwj} servants, if he were to ask Me^{azwj} to Revive the dead, I^{azwj} shall Answer him". So it occurred in the self of Ibrahim^{saww} that he^{as} himself was that friend, so he^{as} said **Lord! Show me how You Revive the dead. He said: Or you do not believe? He said: Yes, but to reassure my heart** – upon the friendship. **He said: So take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise**

فأخذ إبراهيم (عليه السلام) نسرا و بطا و طاوسا و ديكاً فقطعهم و خلطهم، ثم جعل على كل جبل من الجبال التي كانت حوله- و كانت عشرة- منهن جزءاً، و جعل مناقيرهن بين أصابعه، ثم دعاهن بأسمائهن، و وضع عنده حبا و ماء، فتطايرت تلك الأجزاء بعضها إلى بعض حتى استوت الأبدان، و جاء كل بدن حتى انضم إلى رقبته و رأسه، فخلى

¹⁰⁷ Al Kafi – H 14921

إبراهيم (عليه السلام) عن مناقيرهن فطرن، ثم وقعن و شربن من ذلك الماء، و التقتن من ذلك الحب، و قلن: يا نبي الله، أحييتنا أحياك الله. فقال إبراهيم (عليه السلام): بل الله يحيي و يميت، و هو على كل شيء قدير»

Therefore, Ibrahim^{as} took an eagle, and a duck, and a 'Tawoos' and a cockerel. So he^{as} cut them up and mixed them, then made them to be upon a mountain from the mountains, which were around him^{as} – and these were ten – a part on each of them, and made their beaks to be between his fingers. Then he^{as} called them by their names, and placed some seeds and water in his^{as} presence. So those part flew back together, (joining up) with each other until the bodies were complete, and every body came and joined with the neck and its head. So Ibrahim^{as} left the beaks alone so it joined up with them, and they came and drank from that water, and picked up those seeds, and said: 'O Prophet^{as} of Allah^{azwj}! You^{as} have revived us, May Allah^{azwj} Revive you^{as}'. So Ibrahim^{as} said: 'But, it is Allah^{azwj} Who Revives and Causes to die, and He^{azwj} has Power over all things'.

. قال المأمون: بارك الله فيك يا أبا الحسن.

Al-Mamoun said, 'May Allah^{azwj} Bless you^{asws}, O Abu Al Hassan^{asws}' 108

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم، قال: كتبت إلى العبد الصالح (عليه السلام) أخبره أنني شك، و قد قال إبراهيم (عليه السلام): رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى و إني أحب أن تريني شيئاً من ذلك، فكتب: «إن إبراهيم كان مؤمناً و أحب أن يزداد إيماناً، و أنت شك و الشاك لا خير فيه».

Muhmmammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to al Abd Al-Salih^{asws} (7th Imam^{asws}) (asking him^{asws}) to inform me about doubt, and Ibrahim^{as} had said [2:260] **And when Ibrahim said: My Lord! Show me how You Give life to the dead**, and that I would love it if you could show me something from that'. So he^{asws} wrote (back): 'Ibrahim^{as} was a Believer and loved it that there should be an increase in his^{as} belief, whilst you doubt. And the doubt (is something) there is no good in it'.

و كتب (عليه السلام): «إنما الشك ما لم يأت اليقين، فإذا جاء اليقين لم يجز الشك».

And he^{asws} wrote: 'But rather, the doubt is where conviction does not come, for when the conviction comes, there would be no allowance for doubt'.

و كتب: «إن الله عز و جل يقول: وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ» قال: «نزلت في الشاك».

And he^{asws} wrote: 'Surely Allah^{azwj} Mighty and Majestic is Saying [7:102] **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors** – it was Revealed regarding the doubt'.¹⁰⁹

عن محمد بن إسماعيل، عن عبد الله بن عبد الله، قال: جاءني أبو جعفر بن سليمان الخراساني، و قال: نزل بي رجل من خراسان من الحجاج فتذاكرنا الحديث، فقال: مات لنا أخ بمرو، و أوصى إلي بمائة ألف درهم، و أمرني أن اعطي أبا حنيفة منها جزءاً، و لم أعرف الجزء كم هو مما ترك؟ فلما قدمت الكوفة أتيت أبا حنيفة، فسألته عن الجزء، فقال لي: الربع.

¹⁰⁸ عيون أخبار الرضا (عليه السلام) 1: 198 / 1

¹⁰⁹ الكافي 2: 293 / 1

From Muhammad Bin Ismail, from Abdullah Bin Abdullah who said, 'Abu Ja'far Bin Suleyman Al Khurasany came to me and said,

'A man from the Pilgrims of Khurasan stayed with me, so we mentioned the Hadeeth, so he said, 'A brother of mine died at Merv, and bequeathed to me one hundred thousand Dirhams, and ordered me that I should give Abu Hanifa a part from it, and I did not know how much constituted a part, from what he had left. So when I proceeded to Al-Kufa, I came up to Abu Haneefa. I asked him about the 'part', so he said to me, 'A quarter'.

فأبى قلبي ذلك، فقلت: لا أفعل حتى أحج و استقصي المسألة. فلما رأيت أهل الكوفة قد أجمعوا على الربع، قلت لأبي حنيفة: لا سوءة بذلك، لك أوصى بها يا أبا حنيفة، و لكن أحج و استقصي المسألة. فقال أبو حنيفة: و أنا أريد الحج.

But my heart refused to accept that, so I said (to myself), 'I will not do it until I go for Hajj and investigate the problem. So when I saw the people of Al-Kufa to have formed a consensus over the quarter (being 'a part'), I said to Abu Haneefa, 'There is no shame with that, it is to you that it has been bequeathed, but I shall go for Hajj and investigate the matter'. So Abu Haneefa said, 'And I also intend for Hajj'.

فلما أتينا مكة، و كنا في الطواف فإذا نحن برجل شيخ قاعد، قد فرغ من طوافه، و هو يدعو و يسبح، إذ التفت أبو حنيفة، فلما رآه قال: إن أردت أن تسأل غاية الناس فسل هذا، فلا أحد بعده. قلت: و من هذا؟ قال: جعفر بن محمد.

So when we came to Makkah, and it was during the circumambulation that there was an old man seated, having comepleted his^{asws} circumambulation, and he^{asws} was supplicating and Glorifying, when Abu Haneefa turned around, so when he saw him^{asws}, said, 'If you want to ask, the highest degree of the people, so ask this one, for there is no one after him^{asws}'. I said, 'And who is this?' He said: 'Ja'far^{asws} Bin Muhammad^{asws}.

فلما قعدت و استمكنت، إذ استدار أبو حنيفة خلف ظهر جعفر بن محمد (عليه السلام)، فقعده قريبا مني فسلم عليه و عظمه، و جاء غير واحد مزدلفين مسلمين عليه و قعدوا. فلما رأيت ذلك من تعظيمهم له اشتد ظهري، فغمزني أبو حنيفة أن تكلم. فقلت: جعلت فداك، إني رجل من أهل خراسان، و إن رجلا مات و أوصى إلي بمائة ألف درهم، و أمرني أن أعطي منها جزءا، و سمى لي الرجل، فكم الجزء، جعلت فداك؟ فقال جعفر بن محمد (عليهما السلام): «يا أبا حنيفة، لك أوصى، قل فيها» فقال: الربع، فقال لابن أبي ليلى: «قل فيها» فقال: الربع.

So when I was seated to listen, Abu Haneefa turned around the back of Ja'far^{asws} Bin Muhammad^{asws}, So he^{asws} was seated near to me, and I greeted him^{asws} and revered him^{asws}, and someone else came and greeted and seated himself. So when I saw that from my back, his^{asws} Glorification intensified. Abu Haneefa nudged me to speak, so I said, 'May I be sacrificed for you^{asws}! I am a man from the people of Khurasan, and a man died and bequeathed to me one hundred thousand Dirhams, and ordered me that I should give a part from it, and mentioned the name of that man to me. So how much is the 'part', may I be sacrificed for you^{asws}? So Ja'far^{asws} Bin Muhammad^{asws} said: 'O Abu Haneefa! It is to you that it has been bequeathed, so speak regarding it'. So he said, 'The quarter'. So he^{asws} said to Abu Layli: 'Speak regarding it'. So he said, 'The quarter'.

فقال جعفر (عليه السلام): «من أين قلتم الربع؟». قال: لقول الله: فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً. فقال أبو عبد الله (عليه السلام) لهم، و أنا أسمع هذا: «قد علمت أن الطير أربعة، فكم كانت الجبال، إنما الأجزاء للجبال ليس للطير؟» فقالوا: ظننا أنها أربعة. فقال أبو عبد الله (عليه السلام): «و لكن الجبال عشرة».

So Ja'far^{asws} said: 'From where are you speaking, 'the quarter'?' He said: 'From the Words of Allah^{azwj} [2:260] **So take four of the birds, then train them to follow you, then place on every mountain a part of them**'. So Abu Abdullah^{asws} said to them: 'And I^{asws} hear this: 'He^{as} knew that the birds were four, so how many were the mountains? But rather, the parts were for the mountain, not for the birds?' So they said, 'We thought that they were four'. So Abu Abdullah^{asws} said: 'But, the mountains were ten (in number) (i.e. a 'part' equates to a tenth not a quarter)'.¹¹⁰

VERSE 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {261}

[2:261] The example of those who spend their property in the Way of Allah is like the example of a grain growing seven ears (with) a hundred grains in every ear; and Allah Multiplies for whomsoever He so desires to; and Allah is Capacious, Knowing

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن عمر بن يزيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا أحسن العبد المؤمن عمله ضاعف الله تعالى عمله، لكل حسنة سبع مائة، وذلك قول الله: وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ فَأَحْسِنُوا أَعْمَالَكُمْ التي تعملونها لثواب الله». فقلت له: وما الإحسان؟ قال: فقال: «إذا صليت فأحسن ركوعك و سجودك، وإذا صمت فتوق كل ما فيه فساد صومك، وإذا حججت فتوق ما يحرم عليك في حجك و عمرتك- قال-: و كل عمل تعلمه الله فليكن نقيا من الدنس».

Ahmad Bin Muhammad Khalid Al Barqy, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah^{asws} saying: 'When a believing servant goes good deeds, Allah^{azwj} the High Multiplies each of this deeds by seven hundred times, and these are the Words of Allah^{azwj} [2:261] **and Allah Multiplies for whomsoever He so desires to**. Therefore, perform your good deeds for the Reward of Allah^{azwj}'. So I said, 'What is the 'goodness' (of the deeds)?' So he^{asws} said: 'When you Pray, so make good bowings and Prostrations, and when you Fast, fear all that would spoil your Fast, and when you perform Hajj fear whatever is Forbidden to you regarding your Hajj and your Umrah'. And he^{asws} said: 'And every deed that you do for the Sake of Allah^{azwj}, let it be pure from the filth'.¹¹¹

الشيخ في (أماله): قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو القاسم جعفر بن محمد بن قولويه، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن يونس بن عبد الرحمن، عن الحسن بن محبوب، عن أبي محمد الوابشي، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: «إذا أحسن العبد المؤمن عمله ضاعف الله عمله بكل حسنة سبع مائة ضعف و ذلك قوله عز و جل: وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ».

Al Sheykh in his Amaali, from Muhammad Bin Muhammad, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabishy,

(It has been narrated) from Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} having said: 'When a belieing servant does a good deed, Allah^{azwj} Multiplies each of his good

¹¹⁰ تفسير العيّاشي 1: 476 / 144

¹¹¹ المحاسن: 283 / 254

deed by seven hundred times, and that is in the Words of the Mighty and Majestic [2:261] and Allah Multiplies for whomsoever He so desires to'.¹¹²

VERSES 262 - 264

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَا لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {262} قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ {263}

[2:262] (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their Recompense with their Lord, and they shall have no fear nor shall they be grieving [2:263] Kind words and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {264}

[2:264] O you who believe! Do not invalidate your charity by reproach and injury, like him who spends his property to be seen of the people and does not believe in Allah and the Last Day; so his example is as the example of a smooth rock with sand upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to control anything of what they have earned; and Allah does not Guide the unbelieving people

علي بن إبراهيم: قال: الصادق (عليه السلام): «قال رسول الله (صلى الله عليه وآله): من أسدى إلى مؤمن معروفاً، ثم آذاه بالكلام أو من عليه، فقد أبطل الله صدقته، ثم ضرب فيه مثلاً، فقال: كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَ لَا يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'Rasool-Allah^{saww} said: 'The one who gives (charity) to a Beliver then hurts him with the speech or from it, so Allah^{azwj} would Invalidate his charity. Then He^{azwj} Struck and example regarding it, so He^{azwj} Said **[2:264] like him who spends his property to be seen of the people and does not believe in Allah and the Last Day; so his example is as the example of a smooth rock with sand upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to control anything of what they have earned; and Allah does not Guide the unbelieving people**'.

و قال: من كثر امتنانه و آذاه لمن يتصدق عليه بطلت صدقته، كما يبطل التراب الذي يكون على الصفوان».

And he^{asws} said: 'The one who gives abundantly then hurts the one to who he has given the charity would invalidate it, just as the dust gets washed off which happens to be upon the large rock (when rain falls upon it)'.¹¹³

¹¹² الأمالي 1: 227.

¹¹³ تفسير القمي 1: 91.

العباشي: عن الفضل بن صالح، عن بعض أصحابه، عن جعفر بن محمد، أو أبي جعفر (عليهما السلام)، في قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى إِلَى آخِرِ الْآيَةِ. قال: «نزلت في عثمان، و جرت في معاوية و أتباعهما».

Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

(It has been narrated) from Ja'far Bin Muhammad^{asws} or Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **[2:264] O you who believe! Do not invalidate your charity by reproach and injury** – up to the end of the Verse. He^{asws} said: 'It was Revealed regarding Usman, and it flows regarding Muawiya and the followers of these two'.¹¹⁴

عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى: «لمحمد و آل محمد (عليه الصلاة و السلام)، هذا تأويل. قال: أنزلت في عثمان».

From Salaam Bin Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[2:264] O you who believe! Do not invalidate your charity by reproach and injury**: 'To Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. This is (the) explanation'. He^{asws} said: 'It was Revealed regarding Usman'.¹¹⁵

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى إِلَى قَوْلِهِ: لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا. قال: «صفوان: أي حجر، و الذين ينفقون أموالهم رياء الناس: فلان، و فلان، و فلان، و معاوية، و أشياعهم».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[2:264] O you who believe! Do not invalidate your charity by reproach and injury** – up to His^{azwj} Words **they shall not be able to control anything of what they have earned**. He^{asws} said: 'Safwan (صفوان) – i.e., a rock, and the ones who were spending their wealth to be seen of the people – so and so (1), and so and so (2), and so and so (3), and Muawiya, and their adherents'.¹¹⁶

VERSE 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {265}

[2:265] And the example of those who spend their property to seek the Pleasure of Allah and for the certainty of their souls is as the example of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah Sees what you do

عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ. قال: «نزلت في علي (عليه السلام)».

¹¹⁴ تفسير العياشي 1: 482 / 147

¹¹⁵ تفسير العياشي 1: 483 / 147

¹¹⁶ تفسير العياشي 1: 484 / 148

From Salaam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws}, regarding His^{azwj} Words **[2:265] And the example of those who spend their property to seek the Pleasure of Allah.** He^{asws} said: 'It was Revealed regarding Ali'^{asws, 117}.

عن أبي بصير، عن أبي عبد الله (عليه السلام): مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ، قَالَ: «علي أمير المؤمنين (عليه السلام) أفضلهم، و هو ممن ينفق ماله ابتغاء مرضاة الله».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} **[2:265] And the example of those who spend their property to seek the Pleasure of Allah.** He^{asws} said: 'Ali Amir-ul-Momineen^{asws} is the best of them, and he^{asws} is from the ones who spent his^{asws} wealth seeking the Pleasure of Allah'^{azwj, 118}.

VERSE 266

أَيُّودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {266}

[2:266] Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when a whirlwind with fire in it smites it so it becomes incinerated; thus Allah Clarify the Signs to you, that you may reflect

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَّاحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالْذَّبُورِ وَقُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوعِ مِنَ الرِّيَّاحِ الَّتِي يَرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغَضَّبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

¹¹⁷ تفسير العيّاشي 1: 485 / 148
¹¹⁸ تفسير العيّاشي 1: 486 / 148.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ الْعَقِيمُ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذَكَرَ مِنَ الرِّيَّاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: "[54:19] *For We sent against them a furious wind (Sarsara), on a Day of violent Disaster*", and Said: "[51:41] *When We sent upon them the destructive wind (Al-Aqeem)*", and Said: "[46:24] *a blast of wind in which is a painful punishment*," and Said: [2:266] *when a whirlwind with fire in it smites it so it becomes incinerated*. And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيِ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيَّاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبِّ شَمَالًا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الشَّمَالُ فَهَيَّطَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{azwj} Intends the North wind to blow, He^{azwj} Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَيَّطَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{azwj} Intends to Send the South winds, He^{azwj} Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلِكَ الَّذِي اسْمُهُ الصَّبَا فَهَيَّطَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Al-Saba* wind, He^{azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

And if Allah^{azwj} Intends to Send *Daboura*, He^{azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far^{asws} said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.'¹¹⁹

VERSE 267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {267}

[2:267] O you who believe! Spend (benevolently) from the good things that you earn and from what We have Extracted for you out from the earth, and do not aim at what is bad that you may spend from of it, while you would not take it yourselves unless you close your eyes (with disdain), and know that Allah is Self-sufficient, Praiseworthy

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أبان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ.

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:267] O you who believe! Spend (benevolently) from the good things that you earn and from what We have Extracted for you out from the earth, and do not aim at what is bad that you may spend from of it.**

قال: «كان رسول الله (صلى الله عليه و آله) إذا أمر بالنخل أن يزكى، يجيء قوم بألوان من التمر، و هو من أردأ التمر يؤدونه عن زكاتهم تمرا، يقال له: الجعرور و المعافرة، قليلة اللحماء، عظيمة النوى، و كان بعضهم يجيء بها عن التمر الجيد، فقال رسول الله (صلى الله عليه و آله): لا تخرصوا هاتين النخلتين، و لا تجيئوا منها بشيء، و في ذلك نزل: وَ لَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ و الإغماض: أن تأخذ هاتين التمرتين».

When Rasool-Allah^{saww} ordered for the palm (dates) to be given (in charity) for purification, the people came with various types of dates. There were ones who wanted to give Zakat from dates, calle *Al-Ja'our* and *Al-Muafara*, which had little flesh and a great seed inside. And some of them came with good dates. So Rasool-Allah^{saww} said: 'These two dates have not ripened, and nothing can come out from

¹¹⁹ Al Kafi – H 14511

these'. And it was with regards to that, it was Revealed **and do not aim at what is bad that you may spend from of it, while you would not take it yourselves unless you close your eyes (with disdain)**, if they were to take these two dates'.¹²⁰

و في رواية اخرى: عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله تعالى: أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ. قال: «كان القوم قد كسبوا مكاسب سوء في الجاهلية، فلما أسلموا أرادوا أن يخرجوها من أموالهم ليتصدقوا بها، فأبى الله تبارك و تعالى إلا أن يخرجوا من أطيب ما كسبوا».

And in another report, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High **[2:267] O you who believe! Spend (benevolently) from the good things that you earn.** He^{asws} said: 'The people during the pre-Islamic period had ill-gotten gains, so when they became Muslims they wanted that they should take this from their wealth and give it in charity, so Allah^{azwj} Blessed and High Refused except that they should take out from the good things that they have earned'.¹²¹

عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله: وَ لَا تَتِمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ. قال: «كانت بقايا في أموال الناس أصابوها من الربا، [من المكاسب] الخبيثة قبل ذلك، فكان أحدهم يتيممها فينفقها و يتصدق بها، فنهاهم الله عن ذلك».

From Zarara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **[2:267] and do not aim at what is bad that you may spend from of it.** He^{asws} said: 'There had remained in the wealth of the people what they had earned from the interest from the bad earning before that. So one of the aimed that he would spend and give it in charity with it, but Allah^{azwj} Forbid from that'.¹²²

عن محمد بن خالد الضبي، قال: مر إبراهيم النخعي على امرأة و هي جالسة على باب دارها بكرة، و كان يقال لها: ام بكر، و في يدها مغزل تغزل به، فقال: يا أم بكر، أما كبرت، ألم يأن لك أن تضعي هذا المغزل؟ فقالت: و كيف أضعه، و سمعت علي بن أبي طالب أمير المؤمنين (عليه السلام) يقول: «هو من طيبات الكسب».

From Muhammad Bin Khalid Al Zaby who said,

'Ibrahim Al-Nakhai'e passed by a woman and she was seated by the door of her house with a spinning wheel. And she was called Umm Bakar, and in her hand was a spindle she was spinning with. So he said, 'O Umm Bakar, you have grown old. Does it not pain you to spin this spindle?' So she said, 'And how do I place it, and I heard Ali^{asws} Bin Abu Talib Amir-ul-Momineen^{asws} saying it is: **[2:267] from the good things that you earn**'.¹²³

VERSE 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ {268}

¹²⁰ الكافي 4: 48 / 9

¹²¹ الكافي 4: 48 / 10

¹²² تفسير العياشي 1: 491 / 149

¹²³ تفسير العياشي 1: 494 / 150

[2:268] The Satan promises you the poverty and enjoins you to be immoral, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد ابن أحمد بن يحيى، قال: حدثنا الحسن بن علي، عن عباس، عن أسباط، عن أبي عبد الرحمن، قال: قلت لأبي عبد الله (عليه السلام): إني ربما حزنت فلا أعرف في أهل ولا مال ولا ولد، وربما فرحت فلا أعرف في أهل ولا مال ولا ولد. فقال: «إنه ليس من أحد إلا و معه ملك و شيطان، فإذا كان فرحه كان من دنو الملك منه، و إذا كان حزنه كان من دنو الشيطان منه، و ذلك قول الله تبارك و تعالى: الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُم بِالْفَحْشَاءِ وَ اللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَ فَضْلاً وَ اللَّهُ وَاسِعٌ عَلِيمٌ».

Ibn Babuwayh said, 'My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya, from Al Hassan Bin Ali, from Abbas, from Asbat, from Abu Abdul Rahman who said,

'I said to Abu Abdullah^{asws}, 'Sometimes I grieve such that I neither know my wife, nor wealth, nor children, and sometimes I am so happy that I neither know my wife, nor wealth, nor children'. So he^{asws} said: 'There is no one except that there is an Angel with him and a Satan. So when he is happy so the Angel is nearer to him, and when he is in grief then the Satan is nearer to him, and these are the Words of the Blessed and High **[2:268] The Satan promises you the poverty and enjoins you to be immoral, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing**'.¹²⁴

VERSE 269

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {269}

[2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good, and none but people of understanding mind

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أيوب بن الحر، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. فقال: طاعة الله، و معرفة الإمام».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ayoub Bin Al Hur, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good**. So he^{asws} said: 'The Obedience of Allah^{azwj} and the recognition of the Imam^{asws}'.¹²⁵

عنه: بإسناده، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. قال: «معرفة الإمام، و اجتناب الكبائر التي أوجب الله عليها النار».

From him, by his chain from Yunus, from Ibn Muskan, from Abu Baseer,

¹²⁴ علل الشرائع: 93 / 1.

¹²⁵ الكافي: 1 / 142.

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying regarding **[2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good.** He^{asws} said: 'Recognition of the Imam^{asws}, and keeping aside from the major sins for which Allah^{azwj} has Obligated the Fire'.¹²⁶

عن سليمان بن خالد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. فقال: «إن الحكمة: المعرفة و التفقه في الدين، فمن فقه منكم فهو حكيم، و ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه».

From Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[2:269] and whoever is Given the Wisdom, he indeed is Given a lot of good.** So he^{asws} said: 'The Wisdom – the recognition (of the Imam^{asws}) and the pondering in the Religion. So the one who ponders from among you, so he is wise, and there is no one from the Believers who dies is more beloved to Iblees^{la} than the death of a jurist (narrator of the Ahadeeth as per definition of the word Faqeeh. Faqeeh i.e., Imam^{asws}).¹²⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن بعض أصحابه، رفعه، قال: «قال رسول الله (صلى الله عليه و آله): ما قسم الله للعباد شيئا أفضل من العقل، فنوم العاقل أفضل من سهر الجاهل، و إقامة العاقل أفضل من شخوص الجاهل، و لا بعث الله نبيا و لا رسولا حتى يستكمل العقل، و يكون عقله أفضل من جميع عقول أمته، و ما يضر النبي في نفسه أفضل من اجتهد المجتهدين، و ما أدى العبد فرائض الله حتى عقل عنه، و لا بلغ جميع العابدين في فضل عبادتهم ما بلغ العاقل، و العقلاء هم أولوا الألباب، قال الله تبارك و تعالى: وَ مَا يَذْكُرُ إِلَّا أولوا الألباب».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} has not Distributed to the servants anything better than the intellect, therefore the sleep of the intellectual is better than the staying awake of the ignorant, and the staying (at home) of the intellectual is better than the going out of the ignorant. And Allah^{azwj} did not Send a Prophet^{as}, nor a Rasool^{as} until He^{azwj} Completed his^{as} intellect, and his^{as} intellect became higher than all the intellects of his^{as} community. And the thinking of the Prophet^{as} within himself^{as} is better than the striving of the strivers. And the servants do not fulfil the Obligations of Allah^{azwj} until they (use their) intellect about it. And all of the worshippers with virtue of their worshipping cannot reach what the intellectual reaches. And the intellectuals, they are the people of understanding. Allah^{azwj} Blessed and High Says **[2:269] and none but people of understanding mind**'.¹²⁸

و عن الصادق (عليه السلام) قال: «الحكمة ضياء المعرفة، و ميزان التقوى، و ثمرة الصدق، و ما أنعم الله على عباده بنعمة أعظم و أنعم و أرفع و أجزل و أبهى من الحكمة للقلب قال الله عز و جل: يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ مَا يَذْكُرُ إِلَّا أولوا الألباب».

(It has been narrated) And from Al-Sadiq^{asws} having said: 'The Wisdom is the illuminations of the understanding, and scale of the piety, and fruit of the truthfulness. And Allah^{azwj} has not Favoured His^{azwj} servants with a Bounty greater, and more favourable, and higher, and more liberal, and loftier than the Wisdom of the heart.

¹²⁶ الكافي 2: 20 / 216.

¹²⁷ تفسير العياشي 1: 498 / 151.

¹²⁸ الكافي 1: 11 / 10.

Allah^{azwj} Mighty and Majestic Says **[2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good, and none but people of understanding mind**.¹²⁹

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرور، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، وكثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

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

'I was with Al-Reza^{asws} as Merv, during a gathering at the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I came up to my Master^{asws} regarding the quarrelling of the people regarding it. So he^{asws} smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

..... فكيف لهم باختيار الإمام، و الإمام عالم لا يجهل، و راع لا ينكل، معدن القدس و الطهارة، و النسك و الزهادة، و العلم و العبادة، مخصوص بدعوة الرسول (صلى الله عليه و آله)، و نسل الطاهرة البتول، لا يغمز فيه في نسب، و لا يدانيه ذو حسب، في النسب من قریش، و الذروة من هاشم، و العترة من الرسول (صلى الله عليه و آله)، و الرضا من الله عز و جل، أشرف الأشراف، و الفرع من بني عبد مناف، نامي العلم، كامل الحلم، مضطلع بالإمامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله عز و جل، ناصح لعباد الله، حافظ لدين الله؟

..... So how can there be for them to choose the Imam^{asws}, and the Imam^{asws} is a knowledgeable one, not being ignorant, and a shepherd who does not tire, a mine of holiness and purity, and sacrifices, and ascetism, and the Knowledge, and the worship, specialised by a call of the Rasool^{saww}, and of being from the purified lineage of 'Al-Batool'. There is no question regarding his^{asws} lineage. No one can come near him^{asws} regarding the nobility and the Household, from the Qureysh, and from the offspring of Hashim^{as}, and the Family of Rasool-Allah^{saww}, and the Pleasure of Allah^{azwj} Mighty and Majestic. He^{asws} is the noblest of the noble ones, and the branch from the Clan of Abd Manaf, of developed Knowledge, and complete forbearance, well-informed of the Imamate and world politics. The obedience to him^{asws} is obligatory, established by the Command of Allah^{azwj} Mighty and Majestic, the advisor to the servants of Allah^{azwj}, a protector of the Religion of Allah^{azwj}.

إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقههم الله و يؤتيهم من مخزون علمه و حكمه ما لا يؤتیه غيرهم، ليكون علمهم فوق علم أهل زمانهم، في قوله تعالى: أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ، و قوله تبارك و تعالى: وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا،

The Prophets^{as} and the Imams^{asws}, Allah^{azwj} Guides then and Gives them from the Trespure of His^{azwj} Knowledge and His^{azwj} Wisdom which He^{azwj} does not Give to other. Therefore their^{as} Knowledge comes to be higher than the knowledge of the people of their^{as} era, in the Words of the High **[10:35] Say: Is there any of your associates who guides to the Truth? Say: Allah Guides to the Truth. Is He then Who Guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?** And the Words of the Blessed and High **[2:269]**

¹²⁹ مصباح الشريعة: 198

[2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good'.¹³⁰

VERSES 270 & 271

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {270} إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {271}

[2:270] And whatever you spend from the spending, or a vow you vow, surely Allah Knows it; and there unjust shall have no heare no helpers for the unjust [2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you; and this will expiate some of your evil deeds; and Allah is Aware of what you do

و عنه: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَ تُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ. قال: «ليس من الزكاة، و صلتك قرابتك ليس من الزكاة».

And from him, from Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you.** He^{asws} said: 'It is not from the Zakat, and maintaining good relations with your relatives is (also) not from the Zakat'.¹³¹

العباشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَإِنْ تُخْفُوهَا وَ تُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ. قال: «ليس تلك الزكاة، و لكن الرجل يتصدق لنفسه، و الزكاة علانية ليس بسر».

Al Ayyashi, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **[2:271] and if you hide it and give it to the poor, it is better for you.** He^{asws} said: 'That is not the Zakat, but the man gives in charity for himself, and the Zakat is (given) openly, not secretly'.¹³²

VERSES 272 & 273

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {272}

[2:272] It is not upon you to Guide them, but Allah Guides whom He so Desires to; and whatever good thing you spend, it is to your own selves; and you are not spending but to seek Allah's Face; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged

¹³⁰ الكافي 1: 154 / 1 (Extract)

¹³¹ الكافي 3: 499 / 9

¹³² تفسير العياشي 1: 499 / 151.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {273}

[2:273] (Alms are) for the poor who are confined in the way of Allah - they cannot go about in the land; the ignorant man reckons them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah Knows it

أبو علي الطبرسي، قال: قال أبو جعفر (عليه السلام): «نزلت الآية في أصحاب الصفة».

Abu Ali Al Tabarsy said,

‘Abu Ja’far^{asws} said: ‘It was Revealed regarding the companions of Al-Safa’ (devotees of Rasool Allah who were living outside of the Masjid-e-Nabwi in make-shift shelters made out of leafs).¹³³

العباشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الله يبغض الملحف».

Al Ayyashi, from Jaber Al Ju’fy,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Surely, Allah^{azwj} Hates the importunate beggar’.¹³⁴

VERSE 274

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {274}

[2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving

ابن بابويه، قال: حدثنا محمد بن عمر بن محمد الجعابي، قال: حدثنا أبو محمد الحسن بن عبد الله بن محمد بن العباس الرازي التميمي، قال: حدثني أبي، قال: حدثني سيدي علي بن موسى الرضا، عن أبيه، عن أبيه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله) - وذكر عدة أحاديث، ثم قال: - قال: «نزلت: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فِي عَلِيٍّ».

Ibn Babuwayh said, ‘Muhammad Bin Umar Bin Muhammad Al Ja’alb narrated to us, from Abu Muhammad Al Hassan Bin Abdullah Bin Muhammad Bin Abbas Al Raz Al Tameemy, from his father,

(It has been narrated) from my Master^{asws} Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir-ul-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said – and he^{asws} mentioned a number of Hadeeth, then said: ‘(The Verse) **[2:274] (As for) those who are spending their property by the night and by the day, secretly and openly** was Revealed regarding Ali^{asws},¹³⁵

¹³³ مجمع البيان 2: 666.

¹³⁴ تفسير العباسي 1: 500 / 151.

¹³⁵ عيون أخبار الرضا (عليه السلام) 2: 255 / 62.

المفيد في (الاختصاص): في حديث مسند برجاله، قال رسول الله (صلى الله عليه وآله): «يا علي، ما عملت في ليلتك؟» قال: «و لم يا رسول الله؟». قال: «قد نزلت فيك أربعة معال». قال: «بأبي أنت و أمي، كانت معي أربعة دراهم، فتصدقت بدرهم ليلاً، و بدرهم نهاراً، و بدرهم سرا، و بدرهم علانية». قال: «فإن الله أنزل فيك الذين يُنفقون أموالهم بالليل و النهار سراً و علانية فلهم أجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون».

Al-Mufeed in Al-Ikhtisaas in a Hadeeth with a chain of his men, who has said:

'The Rasool-Allah^{saww} said: 'O Ali^{asws}! What did you^{asws} do during your^{asws} night?' He^{asws} said: 'And why (do you^{saww} ask) O Rasool-Allah^{saww}?'. He^{saww} said: 'Four qualities were Revealed with regards to you^{asws}'. He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}'. I^{asws} had four Dirhams with me^{asws}, so I^{asws} gave away one Dirham in charity at night, and one Dirham in the day, and one Dirham secretly, and one Dirham openly'.

قال: «فإن الله أنزل فيك: الذين يُنفقون أموالهم بالليل و النهار سراً و علانية فلهم أجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون».

He^{saww} said: 'Allah^{azwj} has Revealed regarding you^{asws} [2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving'.¹³⁶

VERSES 275 & 276

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ^ع ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا^و وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا^ع فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى^{فله} مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ^و وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ^ه هُمْ فِيهَا خَالِدُونَ {275}

[2:275] Those who consume the usury cannot arise except as one whom Satan has afflicted does rise, from the touch. That is because they say, but rather the trading is similar to the interest; and Allah has Permitted trading and Forbidden the usury. So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed, and his affair is to Allah; so the one who returns (to its practice) - these are the inmates of the Fire; they shall be abiding in it

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ^و وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ {276}

[2:276] Allah Blights the usury, and He Nourishes the charity, and Allah does not love any ungrateful sinner

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): لما أسري بي إلى السماء رأيت قوما يريد أحدهم أن يقوم فلا يقدر أن يقوم من عظم بطنه، فقلت: من هؤلاء يا جبرئيل؟». قال هؤلاء: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ^و إِذَا هُمْ بِسَبِيلِ آلِ فِرْعَوْنَ، يعرضون على النار غدوا و عشيا، و يقولون: ربنا متى تقوم الساعة؟».

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

¹³⁶ الاختصاص: 150

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When I^{saww} ascended to the sky, I^{saww} a people one of who wanted to stand up, but he was not able to due to the hugeness of his belly. So I^{saww} said: 'Who are they, O Jibraeel^{as}? He^{as} said: 'They are the ones **[2:275] Those who consume the usury cannot arise except as one whom Satan has afflicted does rise, from the touch,** and they were upon the way of the people of the Pharaoh^{la}, being presented to the Fire morning and evening, saying, 'Our Lord^{azwj}! When will the Hour be Established?'¹³⁷

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

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

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

فقال: نعم- يا عمرو-

So he^{asws} said: 'Yes – O Amro –

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah^{azwj} Mighty and Majestic is Saying **[2:275] Those who consume the usury cannot arise except as one whom Satan has afflicted does rise, from the touch'**.¹³⁸

العياشي: عن شهاب بن عبد ربه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أكل الربا لا يخرج من الدنيا حتى يتخبطه الشيطان».

Al Ayyashi, from Shahaab Bin Abd Rabbih who said,

'I heard Abu Abdullah^{asws} saying: 'The consumer of the usury (interest) does not exit from the world until the Satan^{la} afflicts him'.¹³⁹

ابن بابويه في (الفقيه): بإسناده عن عمر بن يزيد بيع السابري، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن الناس يزعمون أن الربح على المضطر حرام و هو من الربا؟ فقال: «و هل رأيت أحدا اشتري- غنيا أو فقيرا- إلا من ضرورة؟ يا عمر، قد أحل الله البيع و حرم الربا، فارج و لا ترب». قلت: و ما الربا؟ قال: «دراهم بدراهم، مثلان بمثل».

¹³⁷ تفسير القمي 1: 93.

¹³⁸ Al Kafi – H 2454

¹³⁹ تفسير العياشي 1: 503 / 152.

Ibn Babuwah in Al Faqeeh, by his chain from Umar Bin Yazeed Baya'a Al Sabiry who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! The people are alleging that the profit is Forbidden upon the compelled one and it is from the usury?' So he^{asws} said: 'Have you ever see anyone who bought – be he rich or poor – except from a need? O Umar! Allah^{azwj} has Permitted the trading and Forbidden the usury, therefore (go for the) gain and not dust'. I said, 'And what is the usury?' He^{asws} said: 'Dirham for the Dirham, like for the like'.¹⁴⁰

الشيخ: بإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: دخل رجل على أبي جعفر (عليه السلام)، من أهل خراسان، قد عمل بالربا حتى كثر ماله، ثم أنه سأل الفقهاء، فقالوا: ليس يقبل منك شيء إلا أن ترده إلى أصحابه، فجاء إلى أبي جعفر (عليه السلام) فقص عليه قصته، فقال له أبو جعفر (عليه السلام): «مخرجك من كتاب الله عز و جل: فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَ الْمَوْعِظَةُ: التوبة».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'A man from the people of Khurasan came up to Abu Ja'far^{asws}, who worked with the usury until he had abundant wealth. Then he asked the jurists, so they said, 'Nothing is Acceptable from you except that you refund it to its owners'. So he came to Abu Ja'far^{asws} related the story to him^{asws}. So Abu Ja'far^{asws} said to him: 'Your way out from the Book of Allah^{azwj} Mighty and Majestic is **[2:275] So to whomsoever then the Advice has come from his Lord, then he desists, he shall have what has already passed, and his affair is to Allah.** And the Advice – the repentance'.¹⁴¹

عن علي بن جعفر، عن أخيه موسى، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إنه ليس شيء إلا و قد وكل به ملك، غير الصدقة، فإن الله يأخذها بيده و يربّيها، كما يربي أحدكم ولده، حتى يلقاها يوم القيامة و هي مثل احد».

From Ali^{asws} son of Ja'far^{asws}, from his brother Musa^{asws}, from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is nothing except that an Angel has been Allocated to it, apart from the charity, for Allah^{azwj} Takes it in His^{azwj} Hands and Nourishes it, just as one of you nourishes his children, to the extent that on the Day of Judgement he would meet it and it would be like the (Mount) Ohad'.¹⁴²

الشيخ في (أمالیه): بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله): أنه تلا هذه الآية: فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قيل: يا رسول الله من أصحاب النار؟ قال: «من قاتل عليا بعدي فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، و إن عليا بضعة مني، فمن حاربه فقد حاربني، و أسخط ربي».

Al Sheykh in his Amaali, by his chain,

(It has been narrated) from Ali^{asws}, from the Prophet^{saww} having recited this Verse **[2:275] these are the inmates of the Fire; they shall be abiding in it.** It was said to him^{saww}, 'O Rasool-Allah^{saww}! Who are the inmates of the Fire?' He^{saww} said: 'The one fights against Ali^{asws} after me^{saww}, so these are the inmates of the Fire along with the Infidels, so they would have disbelieve with the Truth when it came to them, and

¹⁴⁰ من لا يحضره الفقيه 3: 793 / 176

¹⁴¹ التهذيب 7: 68 / 15

¹⁴² تفسير العياشي 1: 510 / 153

that Ali^{asws} is a part from me^{saww}. So the one who battles against him^{asws} has battled against me^{saww} and has Angered my^{saww} Lord^{azwj}.

ثم دعا عليا (عليه السلام)، فقال: «يا علي حربي، و سلمك سلمي، و أنت العلم فيما بيني و بين أمتي بعدي».

Then he^{saww} called Ali^{asws}, so he^{saww} said: 'O Ali^{asws}! Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{asws} peace, and you^{asws} are the Flag in what is between me^{saww} and my^{saww} community after me^{saww}'.¹⁴³

VERSES 277 - 279

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {277}

[2:277] Surely, those who believe and do righteous deeds and establish the Salat and give the Zakat, for them is the Recompense with their Lord, and they shall have no fear, nor shall they be grieving

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ {278} فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ {279}

[2:278] O you who believe! Fear Allah and relinquish what remains (due) from the usury, if you are believers [2:279] But if you do not do it, then be Notified of war from Allah and His Rasool; and if you repent, then you shall have your capital; neither shall you deal unjustly nor will you be Dealt with unjustly

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «إن التوبة مطهرة من دنس الخطيئة، قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ- إلى قوله:- تَظْلِمُونَ فهذا ما دعا الله إليه عباده من التوبة، و وعد عليها من ثوابه، فمن خالف ما أمر الله به من التوبة سخط الله عليه، و كانت النار أولى به و أحق».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The repentance purifies from the filth of the sins. Allah^{azwj} the High Says **[2:278] O you who believe! Fear Allah and relinquish what remains (due) from the usury, if you are believers** up to His^{azwj} Words **[2:279] nor will you be Dealt with unjustly**'.¹⁴⁴

أبو علي الطبرسي، قال: روي عن الباقر (عليه السلام): «أن الوليد بن المغيرة كان يربي في الجاهلية، و قد بقي له بقايا على ثقيف، فأراد خالد بن الوليد المطالبة بعد أن أسلم، فنزلت الآية».

Abu Ali Al Tabarsy said,

'It has been reported from Al-Baqir^{asws} having said: 'Al-Waleed Bin Al-Mugheira used to nourish (the usury) during the pre-Islamic period, and there had remain to him (the

¹⁴³ الأمالي 1: 374

¹⁴⁴ تفسير العياشي 1: 512 / 153

usury) upon the (Clan of) Saqeef. So, Khalid Bin Waleed wanted to seek it after having become Muslim. So this Verse was Revealed'.¹⁴⁵

علي بن إبراهيم، قال: أخبرني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «درهم من ربا أعظم عند الله من سبعين زنية بذات محرم في بيت الله الحرام».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'One Dirham of interest is more grievous in the Presence of Allah^{azwj} than seventy adulterers with incest in the Sacred House of Allah^{azwj}'.¹⁴⁶

VERSE 280

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {280}

[2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as charity it is better for you, if you knew

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن الحسن بن محبوب، عن يحيى ابن عبد الله، عن الحسن بن الحسن، عن أبي عبد الله (عليه السلام)، قال: «صعد رسول الله (صلى الله عليه وآله) المنبر ذات يوم، فحمد الله و أثنى عليه و صلى على أنبيائه (صلى الله عليهم)، ثم قال: أيها الناس ليلنغ الشاهد منكم الغائب، ألا و من أنظر معسرا، كان له على الله عز و جل في كل يوم صدقة بمثل ماله حتى يستوفيه».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Yahya Ibn Abdullah, from Al Hassan Bin Al Hassan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} ascended the Pulpit one day, so he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj} and sent Blessings upon His^{azwj} Prophets^{as}, then said: 'O you people! Those who are present should make it reach to those who are absent that the one who postpones (the collection of the debt) from the one who is in strained circumstances, would have for him to Allah^{azwj} Mighty and Majestic, during the Day of Judgement, a charity similar to his wealth until it is paid off'.

ثم قال أبو عبد الله (عليه السلام): وَ إِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّهُ مَعْسَرٌ، فَتَصَدَّقُوا عَلَيْهِ بِمَالِكُمْ فَهُوَ خَيْرٌ لَّكُمْ».

Then Abu Abdullah^{asws} said: '**[2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as charity it is better for you, if you knew** that he was in straitened circumstances (financially), so to consider your wealth to be a charity to him would be batter for you'.¹⁴⁷

عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سليمان، عن رجل من أهل الجزيرة يكنى أبا محمد، قال: سأل الرضا (صلوات الله عليه) رجل و أنا أسمع، فقال له: جعلت فداك، إن الله تبارك و تعالى يقول: وَ إِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ أخبرني عن هذه النظرة التي ذكرها الله تعالى في كتابه، لها حد يعرف إذا صار هذا المعسر [إليه] لا بد

¹⁴⁵ مجمع البيان 2: 673.

¹⁴⁶ تفسير القمي 1: 93.

¹⁴⁷ الكافي 4: 35 / 4.

له من أن ينظر، و قد أخذ مال هذا الرجل و أنفقه على عياله، و ليس له غلة ينتظر إدراكها، و لا دين ينتظر محله، و لا مال غائب ينتظر قدومه؟

From him (Al Kulayni), from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Suleyman, from a man from the people of the island, with the title of Abu Muhammad who said,

'A man asked Al-Reza^{asws}, and I was listening, so he said to him^{asws}, 'May I be sacrificed for you^{asws}! Allah^{azwj} Blessed and High is Saying [2:280] **And if (the debtor) is in straitness, then let there be postponement until (he is in) ease.** Inform me about this postponement (of the debt) which Allah^{azwj} the High has Mentioned in His^{azwj} Book. Is there a known limit for it when this difficulty would go away from him inevitably from the one who is postponing, and he has taken the wealth of this man and spent it upon his family, and there is no farm for him that he would wait for harvesting it (in order to pay it back), nor has he lent any debtors that he is waiting for (money to come in), nor any lost property which he hopes to find (one day)?'

قال: «نعم، ينتظر بقدر ما ينتهي خبره إلى الإمام، فيقضي عنه ما عليه من سهم الغارمين إذا كان أنفقه في طاعة الله عز وجل، فإن كان أنفقه في معصية الله فلا شيء له على الإمام».

He^{asws} said: 'Yes. He should postpone (collection of the debt) awaiting the reaching of his news to the Imam^{asws}, so he^{asws} would pay off his debts which are upon him if he had spent it in obedience to Allah^{azwj} Mighty and Majestic. But, if he has spent it in disobedience to Allah^{azwj}, so there is nothing upon the Imam^{asws} (to pay off).'

قلت: فما لهذا الرجل الذي ائتمنه و هو لا يعلم فما أنفقه، في طاعة الله أم في معصية الله؟ قال: «يسعى له في ماله فيرده و هو صاغر».

I said, 'So what is there for this man who trusted him and he does not know what he has spent it on, in the obedience to Allah^{azwj} or in disobedience to Allah^{azwj}?' He^{asws} said: 'He should seek his wealth to be returned, and he should yield'.¹⁴⁸

عن القاسم بن سليمان، عن أبي عبد الله (عليه السلام): قال رسول الله (صلى الله عليه وآله): «أيكم يحب أن ينفصل من فور جهنم؟» فقال القوم: نحن يا رسول الله. فقال: «من أنظر غريماً أو وضع لمعسر».

From Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Which one of you would loved to be separated from the troops of Hell?' So the people said, 'Us, O Rasool-Allah^{saww}! So he^{saww} said: 'The one who postpones a debt or a situation for the (financially) insolvent'.¹⁴⁹

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «يبعث الله أقواماً من تحت العرش يوم القيامة، وجوههم من نور، و لباسهم من نور، و رياشهم من نور، جلوساً على كراسي من نور».

From Hanan Bin Sudeyr, from his father,

¹⁴⁸ الكافي 5: 93/5.

¹⁴⁹ (Extract) تفسير العيّاشي 1: 515/154.

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} would Resurrect a people from underneath the Throne on the Day of Judgement, and their faces would be from light, and their clothing would be from light, and their beards would be from light, seated upon the chairs of light'.

قال: «فيشرف الله لهم الخلق فيقولون: هؤلاء الأنبياء فينادي مناد من تحت العرش: هؤلاء ليسوا بأنبياء».

He^{asws} said: 'So Allah^{azwj} would Honour them for the people, so they would be saying, 'They are the Prophets^{as}'. So a Caller would Call out from underneath the Throne: 'They are not Prophets^{as}'!

قال: «فيقولون: هؤلاء شهداء؟» قال: «فينادي مناد من تحت العرش: ليس هؤلاء شهداء، ولكن هؤلاء قوم يبسرون على المؤمنين، وينظرون المعسر حتى يبسر».

He^{asws} said: 'So they would be saying, 'They are the martyrs?' He^{asws} said: 'So there would be a Call from underneath the Throne: 'They are not martyrs, but they are a people who used to facilitate the Believers, and were postponed (the debt from) the straitened one until he was in ease'.¹⁵⁰

VERSES 281 & 282

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {281}

[2:281] And fear a Day in which you shall be returning to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيْخْسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّوْا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {282}

[2:282] O you who believe! When you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has Taught him, so he should write; and let him who owes the debt dictate, and he should bfeare Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness;

And call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with

¹⁵⁰ تفسير العياشي 1: 518 / 154

the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and fear to Allah, Allah Teaches you, and Allah Knows all things.

قال أمير المؤمنين (عليه السلام): (شهيدين من رجالكم) قال: من أحراركم من المسلمين - العدول -.

Amir-ul-Momineen^{asws} said: **[2:282] among your men two witnesses** from the free Muslims – the just ones -.

قال (عليه السلام): استشهدوهم لتحوطوا بهم أديانكم وأموالكم ولتستعملوا أدب الله ووصيته، فإن فيهما النفع والبركة، ولا تخالفوهما فيلحقكم الندم، حيث لا ينفعكم الندم.

He^{asws} said: 'Call them to witness, and secure your Religion and your wealth by them, and utilise the Method of Allah^{azwj} and His^{azwj} Testament, for in these are benefits and Blessings, and do not oppose these both, for you will end up in destruction and disappointment, which will not benefit you at all'.

قال أمير المؤمنين (عليه السلام) في قوله عز وجل: (فإن لم يكونا رجلين فرجل وامرأتان) قال: عدلت امرأتان في الشهادة برجل واحد، فإذا كان رجلان، أو رجل وامرأتان، أقاموا الشهادة قضى بشهادتهم.

Amir-ul-Momineen (Ali^{asws} Ibn Abi Talib^{asws}) said regarding the Words of the Almighty **but if there are not two men, then one man and two women**: 'The amendment of two women in the witnessing for one man, and it was two men, or one man and two women bear witness, then give judgment based on their testimonies'.

قال أمير المؤمنين (عليه السلام): كنا نحن مع رسول الله (صلى الله عليه وآله) - وهو يذاكرنا بقوله تعالى: (واستشهدوا شهيدين من رجالكم) قال: أحراركم دون عبيدكم فإن الله تعالى قد شغل العبيد بخدمة مواليتهم عن تحمل الشهادات وعن أدائها، وليكونوا من المسلمين منكم فإن الله عز وجل - إنما - شرف المسلمين العدول بقبول شهاداتهم، وجعل ذلك من الشرف العاجل لهم، ومن ثواب دنياهم قبل أن يصلوا إلى الآخرة

Amir-ul-Momineen^{asws} said: 'I^{asws} was with Rasool-Allah^{saww}, and he^{saww} was mentioning to us the Words of the Almighty **and call in to witness from among your men two witnesses**, said: 'Free men of yours, and not slaves of yours, for Allah^{azwj}, due to the slaves being busy in serving their masters, has Lifted the burden of bearing witnessing from them, and they should be from the Muslims from among you, for Allah^{azwj} the Mighty and Majestic has Honoured the Muslims by accepting their witnessing from them, and has Granted them this reward in the world before they go to the Hereafter.

إذ جاءت امرأة، فوفقت قبالة رسول الله (صلى الله عليه وآله) وقالت: بأبي أنت وامي يا رسول الله أنا وافدة النساء إليك، ما من امرأة يبلغها مسيري هذا إليك إلا سرها ذلك، يا رسول الله، إن الله عز وجل رب الرجال والنساء، وخالق الرجال والنساء، ورازق الرجال والنساء، وإن آدم أبو الرجال والنساء، وإن حواء أم الرجال والنساء، وإنك رسول الله إلى الرجال والنساء. فما بال امرأتين برجل في الشهادة والميراث؟

A woman came up to Rasool-Allah^{saww}, stood in front of him^{saww} and said: 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! I am a representative of a woman to you^{saww} who has sent me to you^{saww} and she is happy with that. O Rasool-Allah^{saww}! Allah^{azwj} is the Lord^{azwj} of men and women, and the Creator of men and women, and the Sustainer of men and women, and Adam^{asws} is the father of the men and women, and Eve^{as} is the mother of men and women, and you^{saww} are Rasool-Allah^{saww} to the men and women. What is the reason for having two women or one man in matters of witnessing and inheritance?'

فقال رسول الله (صلى الله عليه وآله): يا - أيتها المرأة إن ذلك قضاء من ملك - عدل، حكيم - لا يجور، ولا يَحيف، ولا يتحامل، لا ينفعه ما منعكن، ولا ينقصه ما بذل لكن، يدبر الامر بعلمه، يا أيتها المرأة لانكن ناقصات الدين والعقل.

Rasool-Allah^{saww} said: 'O you woman! That is the Judgment from the Just and Wise King, Who neither Infringes, nor does He^{azwj} Deal unjustly or with Prejudice. That which He^{azwj} Prevents you from does not benefit Him^{azwj}, and that which He^{azwj} Gives you does not incur a loss to Him^{azwj}. He^{azwj} Plans His^{azwj} Affairs by His^{azwj} Knowledge, O you woman. This is because you are deficient in your Religion and intellect'.

قالت: يا رسول الله وما نقصان ديننا؟ قال: إن إحدانك تقعد نصف دهرها لا تصلي بحیضة، وإنكن تكثرن اللعن، وتكفرن النعمة تمكث إحدانك عند الرجل عشر سنين فصاعدا يحسن إليها، وينعم عليها، فإذا ضاقت يده يوما، أو خاصمها قالت له: ما رأيت منك خيرا قط. فمن لم يكن من النساء هذا خلقها فالذي يصيبها من هذا النقصان محنة عليها لتصبر فيعظم الله ثوابها، فابشري.

She said: 'O Rasool-Allah^{saww}! What is the deficiency in our Religion?' He^{saww} said: 'A woman sits half of her life without Praying due to her Menses, and curses frequently, and disbelieves in the Bounties. A woman lives with a man for ten years and he is good to her, and gives her bounties. If a day comes when his hand is restricted, she fights with him and says: 'I have never seen from you any good'. And, if this is not found in a woman, then for her patience in this deficiency, Allah^{azwj} will Grant her great Rewards. So receive this good news'.

ثم قال لها رسول الله (صلى الله عليه وآله): ما من رجل ردي إلا والمرأة الرديه أردى منه، ولا من امرأة صالحة إلا والرجل الصالح أفضل منها، وما ساوى الله قط امرأة برجل إلا ما كان من تسوية الله فاطمة بعلي (عليهما السلام) وإلحاقها به وهي امرأة تفضل نساء العالمين، وكذلك ما كان من الحسن والحسين وإلحاق الله إياهما بالافضلين الاكرمين لما أدخلهم في المباهلة.

Then Rasool-Allah^{saww} said to her: 'There is no wicked man but there is a woman more wicked than him, and there is no woman who is good but there is a man who is better than her. And, Allah^{azwj} has not Made woman and man to be equal at all except for the equalisation of Fatima^{asws} with Ali^{asws} and joined her^{asws} with him^{asws}, and she^{asws} is a woman who has preference over the women of the worlds. And, similarly, Al-Hasan^{asws} and Al-Husayn^{asws}. And Allah^{azwj} has Joined both of them^{asws} with the most superior ones^{asws} and the most prestigious ones^{asws} when He^{azwj} Included them^{asws} in the Imprecation (Al-Mubahila).'

قال أمير المؤمنين (عليه السلام): (ممن ترضون من الشهداء) ممن ترضون دينه وأمانته، وصلاحه وعفته، وتيقظه فيما يشهد به، وتحصيله وتمييزه، فما كل صالح مميز، ولا محصل، ولا كل محصل مميز صالح، وإن من عباد الله لمن هو أهل - الجنة - لصاحبه وعفته لو شهد لم تقبل شهادته لقلة تمييزه. فإذا كان صالحا عفيفا، مميزا محصلا، مجانبيا للمعصية والهوى والميل والتحامل فذلكم الرجل الفاضل، فيه فتمسكوا، وبهديه فاقتدوا، وإن انقطع عنكم المطر فاستمطروا به، وإن

امتنع عليكم النبات فاستخرجوا به النبات، وإن تعذر عليكم الرزق فاستدروا به الرزق، فإن ذلك ممن لا يخيب طلبه، ولا ترد مسألته.

Amir-ul-Momineen^{asws} said: **from among those whom you choose to be witnesses** from among those whose religious commitment, trustworthiness, righteousness, modesty and vigilance with which he bears witness, and his distinguishing abilities, and beware, not every righteous and modest person is able to distinguish matters, nor is every such person a righteous one. And there are those from the righteous and modest, who are the people of Paradise, but due to their deficient distinguishing powers their witnessing is not acceptable. But, if a righteous and modest person, is able to distinguish matters, and stays away from disobedience and desires, and prejudice, that is the preferable man in this. Attach yourselves to such a man, and if the rain has stopped falling then supplicate for it by him, and if your vegetation growth has been delayed then supplicate by him, and if your livelihood is restricted then supplicate for its expansion by him, for that man is from those whose supplications are answered and his requests are never rejected'.

وقال: كان رسول الله (صلى الله عليه وآله) يحكم بين الناس بالبينات والايمان في الدعاوي، فكثرت المطالبات والمظالم. فقال رسول الله (صلى الله عليه وآله): يا أيها الناس إنما أنا بشر، وأنتم تختصمون، ولعل بعضكم يكون ألحن بحجته - من بعض - وإنما أقضي على نحو ما أسمع منه، فمن قضيت له من حق أخيه بشئ فلا يأخذنه، فانما أقطع له قطعة من النار - في كيفية حكم رسول الله (صلى الله عليه وآله):

And Amir-ul-Momineen^{asws} said: 'Rasool-Allah^{saww} used to give judgment between people based on evidence and faith in the claim (oaths). There were a lot of claims and grievances. Rasool-Allah^{saww} said: 'O you people! I^{saww} am a mortal, and you are in disputes, and it may happen that I^{saww} would make a decision based on someone's argument that I^{saww} have heard from him. If there is any right of his brother comes to him unjustifiably, he should not take it, for I^{saww} would have torn apart a piece of the fire for him – in the mannerisms of the ruling of Rasool-Allah^{saww}'.

وكان رسول الله (صلى الله عليه وآله) إذا تخاصم إليه رجلان في حق، قال للمدعي: لك بيعة؟ فإن أقام بيعة يرضاها ويعرفها، أمضى الحكم على المدعى عليه، وإن لم يكن له بيعة، حلف المدعى عليه بالله ما لهذا قبله ذلك الذي إدعاه ولا شئ منه، وإذا جاء بشهود لا يعرفهم بخير ولا شر، قال للشهود: أين قبائلكما؟ فيصفان، أين سوقكما؟ فيصفان، أين منزلكما؟ فيصفان.

And when two men used to bring their dispute to Rasool-Allah^{saww} about their rights, he^{saww} used to say to the claimant: 'Have you any evidence?' And if he were to establish his evidence and he^{saww} was pleased with it and recognised it, he^{saww} would pass judgment on the defendant, and if the defendant did not have any evidence to counter it, he^{saww} would make him swear an oath by Allah^{azwj} that: 'The claim of the claimant against me is wrong and that there is no right of the claimant on me at all'. And if witnesses used to come to him^{saww} and he^{saww} was not aware of their good or evil nature, he^{saww} would say to the witnesses: 'Where is your clan? Which markets do you trade in? Where are your dwellings?'

ثم يقيم الخصوم والشهود بين يديه، ثم يأمر فيكتب أسامي المدعي والمدعى عليه والشهود ويصف ما شهدوا به ثم يدفع ذلك إلى رجل من أصحابه الخيار، ثم مثل ذلك إلى - رجل - آخر من خيار أصحابه، فيقول: ليذهب كل واحد منكما من حيث لا يشعر الآخر إلى قبائلهما وأسواقهما أو محالهما والربض الذي ينزلانه، فليسأل عنهما، فيذهبان ويسألان.

Then he^{saww} would evaluate the witnesses in front of him^{saww}. Then he^{saww} would order the names of the claimants and the defendants, and the witnesses what they had witnessed, to be written down. Then he^{saww} would send a man from a good companion of his^{saww} to him, then a similar one to the other one from a good companion of his, saying to them: 'Go to each and every one of them, without them knowing about it, to their clans and their markets and their neighbourhoods and find out about them'. They would go and find out.

فإن أتوا خيراً، أو ذكروا فضلاً، رجعا إلى رسول الله (صلى الله عليه وآله) فأخبراه به، وأحضر القوم الذين أثنوا عليهما، وأحضر الشهود، وقال للقوم المثبتين عليهما: هذا فلان بن فلان، وهذا فلان بن فلان، أتعرفونهما؟ فيقولون: نعم. فيقول: إن فلانا وفلانا جاءني منكم فيهما نبأ جميل، وذكر صالح، أفكما قالوا؟ فإذا قالوا: نعم. قضى حينئذ بشهادتهما على المدعى عليه.

If they brought good news, or mention of virtues, they would return back to Rasool-Allah^{saww} and inform him^{saww}. The people would be presented who gave the news about them, and the witnesses would also be presented to him^{saww}. He^{saww} would then say to the informants: 'This is so and so, and this is so and so, do you recognise them?' They would say: 'Yes'. He^{saww} would say: 'So and so and so and so came to you and got beautiful news, and rightful mention. Did you say this?' If they said: 'Yes', he^{saww} would give judgment based on their testimonies against the defendant'.

وإن رجعا بخبر سيء، ونبأ قبيح دعا بهم، فقال لهم: أتعرفون فلانا وفلانا؟ فيقولون: نعم. فيقول: اقعدوا حتى يحضرا. فيقعدون، فيحضرهما، فيقول للقوم: أهما هما؟ فيقولون: نعم.

And, if they were to come back with bad and ugly news, he^{saww} would call the informants and say to them: 'Do you know so and so?' They would say: 'Yes'. He^{saww} would say: 'take a seat until they are present'. They would sit down, get the two disputants to be present, then say to the group: 'This one and this one?' They would say: 'Yes'.

فإذا ثبت عنده ذلك، لم يهتك ستر الشاهدين، ولا عابهما ولا بخهما، ولكن يدعو الخصوم إلى الصلح، فلا يزال بهم حتى يصلحوا لئلا يفتضح الشهود، ويستر عليهم، وكان رؤوفا عطوفا متحننا على امته.

If that were established with him^{saww}, he would not uncover the secrets of the witnesses, and their faults, and would not deride them, but would tell them to come to an agreement, and would not leave them until they do come to an agreement. He^{saww} would never expose the witness and would cover his faults, and he^{saww} used to be kind and loving to his^{saww} community.

فإن كان الشهود من أخلاط الناس، غرباء لا يعرفون، ولا قبيلة لهما ولا سوق ولا دار أقبل على المدعى عليه فقال: ما تقول فيهما. فإن قال: ما عرفت إلا خيراً، غير أنهما قد غلطا فيما شهدا علي، أنفذ عليه شهادتهما. فإن جرحهما، وطعن عليهما، أصلح بين الخصم وخصمه، وأحلف المدعى عليه، وقطع الخصومة بينهما.

If the witnesses were a mixture of people, unknown strangers, with no clan to them and no market or house, he^{saww} would address the defendant saying: 'What have you to say in them?' If he said: 'I do not know except good, but they are mistaken in their witnessing against me, he^{saww} would enforce both their testimonies. If he cross examined the witnesses and criticised them, he^{saww} would effect a reconciliation between the opponents, and make the defendant swear and oath, and cut off the dispute and rivalry between them.

قال أمير المؤمنين (عليه السلام) في قوله: (أن تضل إحداهما فتذكر إحداهما الأخرى) قال: إذا ضلت إحداهما عن الشهادة ونسيتهما، ذكرت إحداهما بها الأخرى فاستقامتا في أداء الشهادة. عدل الله شهادة امرأتين بشهادة رجل، لنقصان عقولهن ودينهن.

The Commander of the Faithful^{asws}, regarding His^{azwj} Words **so that if one of the two errs, the second of the two may remind the other**, said: 'If one of the women makes a mistake or forgets, and the other one reminds her, both their testimonies would be established. Allah^{azwj} Equated the testimonies of two women with the testimony of one man, due to the deficiency of their intellects and their Religion'.

ثم قال (عليه السلام): معاشر النساء خلقتن ناقصات العقول، فاحترزن من الغلط في الشهادة فان الله تعالى يعظم ثواب المتحفظين والمتحفظات في الشهادة. ولقد سمعت محمدا رسول الله (صلى الله عليه وآله) يقول: ما من امرأتين احترزتا في الشهادة فذكرت إحداهما الأخرى حتى تقيما الحق، وتتفيا الباطل إلا إذا بعثهما الله يوم القيامة عظم ثوابهما، ولا يزال يصب عليهما النعيم ويذكرهما الملائكة ما كان من طاعتهما في الدنيا، وما كانتا فيه من أنواع الهموم فيها، و - ما - أزاله الله عنهما حتى خلدما في الجنان.

Then he^{asws} said: 'Community of women! You have been created deficient of intellect, save yourselves from making a mistake in your testimony, for Allah^{azwj} Grants great Rewards for the men and women who preserve their testimonies correctly'. And I^{asws} have heard Muhammad^{saww} Rasool-Allah^{azwj} say: 'If the two women are careful in their testimonies, and if one of them reminds the other until the right is established, and falsehood is dispelled, Allah^{azwj} will Send to them on the Day of Judgment great Rewards, and their Bounties will never decline and the Angels will talk about their deeds which they performed in the world, and the types of grief and concerns which they went through due to these deeds, until such time Allah^{azwj} will Make them to abide eternally in the Gardens'.

وإن فيهن لمن تبعث يوم القيامة، فيؤتي بها قيل أن تعطى كتابها، فترى السيئات بها محبطة، وترى حسناتها قليلة، فيقال لها: يا أمة الله هذه سيئاتك، فأين حسناتك؟ فتقول: لا أذكر حسناتي. فيقول الله لحفظتها: يا ملائكتي تذاكروا حسناتها وتذكروا خيراتها؟؟ فيتذاكرون حسناتها.

And from among the women who will be Resurrected on the Day of Judgment, will be one who, before being presented with her book of deeds, be shown her evil deeds which will be overwhelming, and will be shown her good deeds which will be few. It will be said to her: 'O slave girl of Allah^{azwj}, these are your sins, where are your good deeds?' She will say: 'I do not remember my good deeds'. Allah^{azwj} will Say to the Angels who preserved her deeds: 'O My^{azwj} Angels! Remember her favours and remember good deeds?' They will mention her favourable deeds.

يقول الملك الذي على اليمن للملك الذي على الشمال: أما تذكر من حسناتها كذا وكذا؟ فيقول: بلى، ولكني أذكر من سيئاتها كذا وكذا، فيعده. فيقول الملك الذي على اليمن له: أما تذكر توبتها منها؟ قال لا أذكر.

The Angel on the right will say to the Angel on the left: 'Don't you remember her such and such good deeds?' The Angel on the left will say: 'Yes, but I remember her evil deeds such and such'. He will count them. The Angel on the right will say: 'Do you not remember her repenting for those?' The Angel on the left will say: 'I don't remember'.

قال: أما تذكر أنها وصاحبيتها تذاكرتا الشهادة التي كانت عندهما حتى اتفقتا وشهدتا - بها - ولم يأخذهما في الله لومة لائم؟ فيقول: بلى. فيقول الملك الذي على اليمين للذي على الشمال: أما إن تلك الشهادة منهما توبة ماحية لسالف ذنوبهما، ثم تعطيان كتابهما بأيامانهما، فتجدان حسناتهما كلها مكتوبة - فيه - وسيئاتهما كلها.

The Angel on the right will say: 'Do you not remember that her and her companion, reminded each other of the correctness of their testimony which they had the responsibility of, until they gave it correctly and did not care about the accusations of the accusers?' The Angel on the left will say: 'Yes'. The Angel on the right will say to the Angel on the left: 'As for that testimony from them, it has wiped out all their prior sins'. Then they will be given their books in their right hands. They will find therein written out all their good deeds and all their evil deeds.'

ثم تجد في آخره: يا أمتي أقمت الشهادة بالحق للضعفاء على المبطلين، ولم تأخذك في الله لومة لائم، فصيرت لك ذلك كفارة لذنوبك الماضية، ومحو لخطيئاتك السالفة.

They will find written at the end: 'O My^{azwj} slave girl! You bore a testimony by the truth for the weak against the false ones, and did not take in Allah^{azwj} the accusation of any accuser. That has been taken to be an expiation of your prior sins, and has wiped out all your errors completely'.

قال امير المؤمنين (عليه السلام) في قوله عز وجل: (ولا يأب الشهداء إذا مادعوا) قال: من كان في عنقه شهادة، فلا يأب إذا دعي لاقامتها، وليقمها ولينصح فيها ولا يأخذ فيها لومة لائم، وليأمر بالمعروف، ولينه عن المنكر.

Amir-ul-Momineen^{asws}, regarding His^{azwj} Words **and the witnesses should not refuse when they are summoned**, said: 'The one who is called to bear witness, should not refuse when summoned to establish it, and he should bear the whole of it and not care about the accusations of any accuser, and should enjoin good and forbid evil'.¹⁵¹

VERSE 283

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۖ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {283}

[2:283] And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him fear Allah, his Lord; and do not conceal the testimony, and whoever conceals it, so he has a sinful heart; and Allah Knows what you do

الشيخ في (التهذيب): بإسناده عن سعد بن عبد الله، عن أحمد بن محمد، عن محمد بن خالد و علي بن حديد، عن علي بن النعمان، عن داود بن الحصين، عن أبي عبد الله (عليه السلام)، في قوله: وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ: «أي يأخذ منه رهنا، فإن أمنه و لم يأخذ منه رهنا فليتق الله ربه، الذي يأخذ المال».

Al Sheykh in Al Tehzeeb, by his chain, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Ali Bin Hadeed, from Ali Bin Al No'man, from Dawood Bin Al Haseyn,

¹⁵¹ Tafseer Imam Hassan Al Askari – S 372 & 374 - 378

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[2:283] And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust** – i.e., takes from him a security. But, if he trusts him and does not take a security from him, so the who takes the wealth should fear Allah^{azwj}.¹⁵²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: **وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ**. قال: «بعد الشهادة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Adullah^{asws} regarding the Words of the Mighty and Majestic **[2:283] and do not conceal the testimony, and whoever conceals it, so he has a sinful heart**. He^{asws} said: '(Concealing it) after the testimony'.¹⁵³

ابن بابويه في (الفتية): بإسناده عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من كتم الشهادة أو شهد بها ليهدر بها دم امرئ مسلم، أو ليتوي بها مال امرئ مسلم أتى يوم القيامة و لوجهه ظلمة مد البصر، و في وجهه كدوح تعرفه الخلائق باسمه و نسيه، و من شهد شهادة حق ليحيي بها مال امرئ مسلم أتى يوم القيامة و لوجهه نور مد البصر، تعرفه الخلائق باسمه و نسيه»

Ibn babuwayh in Al Faqeeh, by his chain from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who conceals the testimony, or testifies by it, and wastes the blood of a Muslim by it, or destroys by it the wealth of a Muslim, would come on the Day of Judgement and for his face would be darkness for as far as the eye can see, and in his face would be scratches. The creatures would recognise him by his name and his lineage. And the one who testifies by a rightful testimony, reviving by it the wealth of a Muslim would come on the Day of Judgement and for his face would be light for as far as the eye can see. The creatures would recognise him by his name and his lineage'.

ثم قال أبو جعفر (عليه السلام): «ألا ترى أن الله عز و جل يقول: **وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ**».

Then Abu Ja'far^{asws} said: 'Have you not see that Allah^{azwj} Mighty and Majestic is Saying **[65:2] and establish the testimony for the Sake of Allah**'.¹⁵⁴

و عنه: و قال (عليه السلام)، في قوله عز و جل: **وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ**، قال: «كافر قلبه».

And from him (Al Sadouq) –

And the Imam^{asws} (Abu Ja'far^{asws}) said regarding the Words of the Mighty and Majestic **[2:283] and whoever conceals it, so he has a sinful heart**, said: 'A disbelieving heart'.¹⁵⁵

¹⁵² Tafseer Burhan H 1568 – Al Tehzeeb

¹⁵³ الكافي 7: 381 / 2.

¹⁵⁴ من لا يحضره الفقيه 3: 114 / 35

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

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

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

فقال: نعم- يا عمرو-

So he^{asws} said: 'Yes – O Amro –

..... وشهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ،

..... And perjury and the concealment of the testimony, because Allah^{azwj} Mighty and Majestic is Saying **[2:283] and do not conceal testimony, and whoever conceals it, so he has a sinful heart**.¹⁵⁶

VERSES 284 – 286

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {284}

[2:284] Whatever is in the skies and whatever is in the earth is for Allah; and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to, and Allah has Power over all things

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ {285}

[2:285] The Rasool believes in what has been Revealed unto him from his Lord, and (so do) the Believers; they all believe in Allah and His Angels and His Books and His Rasools; We make no difference between any of His Rasools; and they say: We hear and obey, our Lord! Yours is the Forgiveness and to You is the journey

¹⁵⁵ من لا يحضره الفقيه 3: 115 / 35.

¹⁵⁶ Al Kafi – H 2454 (Extract)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {286}

[2:286] Allah does not impose upon any soul a duty but to the extent of its ability; for it is what it has earned and upon it what it has wrought: Our Lord! Do not Punish us if we forget or make a mistake; Our Lord! Do not lay on us a burden as You did Lay on those before us, Our Lord do not Impose upon us that which we have not the strength to bear; and Excuse us and Forgive us and have Mercy on us, You are our Master, so Help us against the unbelieving people

(الاحتجاج): عن موسى بن جعفر، عن أبيه، عن آبائه، عن الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) - في حديث طويل مع يهودي يسأله عن فضائل الأنبياء، و يأتيه أمير المؤمنين (عليه السلام) بما لرسول الله (صلى الله عليه وآله) بما هو أفضل مما أوتي الأنبياء (عليهم السلام)، فكان فيما سأله اليهودي، أنه قال له: فإن هذا سليمان قد سخرت له الرياح، فسارت به في بلاده غدوها شهر و رواحها شهر؟

Al Ihtijaj –

From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Al Husayn Bin Ali^{asws}, from his^{asws} father^{asws} Ali Bin Abu Talib^{asws} – in a lengthy Hadeeth with a Jew asking him^{asws} about the merits of the Prophets^{as}, and Amir-ul-Momineen^{asws} gave him (merits) that what Rasool-Allah^{saww} had been Given is better than what was Given to the (other) Prophets^{as}. So, among what the Jew asked him^{asws} was that he said to him^{asws}, 'So this is Suleyman, the wind had been Made to be subservient to him^{as}, so he^{as} went by it in the country in a day the journeying of going in a month and coming back in a month?'

فقال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه وآله) أعطي ما هو أفضل من هذا: إنه أسري به من المسجد الحرام إلى المسجد الأقصى مسيرة شهر، و عرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة، حتى انتهى إلى ساق العرش، فدنا بالعلم فتدلى من الجنة رفرف أخضر، و غشي النور بصره، فرأى عظمة ربه عز و جل بفؤاده، و لم يرها بعينه، فكان كقاب قوسين بينها و بينه أو أدنى فأوحى إلى عبده ما أوحى «1» فكان فيما أوحى إليه الآية التي في سورة البقرة، قوله تعالى: **لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ**.

So Ali^{asws} said to him: 'Such was that, and Muhammad^{saww} was Given what is better than this. He^{saww} journeyed from the Sacred Masjid to the Masjid Al-Aqsa, a journey of a month, and ascended into the kingdom of the skies and the earth, a journey of fifty thousand years in less than a third of a night, until he^{as} ended up to the Base of the Throne. So he^{saww} approached with the knowledge, then a green rug from the Paradise dangled for him^{as}, and his^{saww} vision was overwhelmed, and he^{saww} saw the Magnificence of his^{saww} Lord^{azwj} Mighty and Majestic by his^{saww} heart, and did not see it with his^{saww} eyes, so he^{saww} was like two bows between him^{saww} and it, **[53:10] So He Revealed unto His servant what He Revealed**. So from what was Revealed to him^{saww} was the Verse which is in Surah Al-Baqarah, the Words of the High **[2:284] Whatever is in the skies and whatever is in the earth is for Allah; and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to, and Allah has Power over all things.**

و كانت الآية قد عرضت على الأنبياء من لدن آدم (عليه السلام) إلى أن بعث الله تبارك اسمه محمدا (صلى الله عليه و آله) و عرضت على الأمم فأبوا أن يقبلوها من ثقلها، و قبلها رسول الله (صلى الله عليه و آله) و عرضها على أمته فقبلوها، فلما رأى الله تبارك و تعالى منهم القبول علم أنهم لا يطيقونها، فلما أن سار إلى ساق العرش كرر عليه الكلام ليفهمه، فقال: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ، فأجاب (صلى الله عليه و آله) مجيبا عنه و عن أمته، فقال: وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ فقال جل ذكره: لهم الجنة و المغفرة علي إن فعلوا ذلك، فقال النبي (صلى الله عليه و آله): أما إذا فعلت بنا ذلك غُفِرَ لَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ يعني المرجع في الآخرة.

And the Signs which were Presented to the Prophets^{as} since Adam^{as} that Allah^{azwj} the Blessed would Send one whose name would be Muhammad^{saww}, and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah^{saww} accepted it, and it was Presented to his^{saww} community, so they accepted it. So when Allah^{azwj} Blessed and High Saw the acceptance from them, Knew that they would not tolerate it. So when he^{saww} went to the Base of the Throne, Repeated to him^{saww} the Speech for his^{saww} understanding, so He^{azwj} Said **[2:285] The Rasool believes in what has been Revealed unto him from his Lord.** So he^{saww} answered from himself^{saww} and on behalf of his^{saww} community **and (so do) the Believers; they all believe in Allah and His Angels and His Books and His Rasools; We make no difference between any of His Rasools.** So He^{azwj}, Majestic is His^{azwj} Mention Said: “For them is the Paradise and the Forgiveness from Me^{saww} if they were to do that”. So the Prophet^{saww} said: ‘So if You^{azwj} were to do that with us **Yours is the Forgiveness and to You is the journey** – meaning the return in the Hereafter.

قال: فأجابه الله جل ثناؤه: و قد فعلت ذلك بك و بأمّتك. ثم قال عز و جل: أما إذا قبلت الآية بتشديدها و عظم ما فيها، و قد عرضتها على الأمم فأبوا أن يقبلوها، و قبلتها أمّتك، فحق علي أن أرفعها عن أمّتك. و قال: لا يُكْفَى اللهُ نَفْسًا إِلَّا وَسْعَهَا لَهَا مَا كَسَبَتْ من خير و عَلَيْهَا مَا اكْتَسَبَتْ من شر.

He^{asws} said: ‘So Allah^{azwj} Majestic is His^{azwj} Praise, Answered him^{saww}: “And I^{azwj} have Done that with you^{saww} and your^{saww} community”. Then the Mighty and Majestic Said: “But if they accept the Signs with its difficulties and magnify what is in these, and I^{azwj} has Presented is to the (other) communities, but they refused to accept it, and your^{saww} community accepted it. So it is a right upon Me^{azwj} that I^{azwj} should Lift it from your^{saww} community”. And Said **[2:286] Allah does not impose upon any soul a duty but to the extent of its ability; for it is what it has earned** from the good **and upon it what it has wrought** from the evil.

فقال النبي (صلى الله عليه و آله) لما سمع ذلك: أما فعلت ذلك بي و بأمّتي فزدني. قال: سل. قال: رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، قال الله عز و جل: لست أو أخذ أمّتك بالنسيان و الخطأ لكرامتك علي، و كانت الأمم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، و قد رفعت ذلك عن أمّتك، و كانت الأمم السالفة إذا أخطأوا أخذوا بالخطي و عوقبوا عليه، و قد رفعت ذلك عن أمّتك لكرامتك علي.

So the Prophet^{saww} said when he^{saww} heard that: ‘Since You^{saww} have Done that with me^{saww} and my^{saww} community, therefore Increase it for me^{saww}, He^{azwj} Said: “Ask”. He^{saww} said **[2:286] Our Lord! Do not Punish us if we forget or make a mistake.** Allah^{azwj} Mighty and Majestic Said: “I^{azwj} will not Seize your^{saww} community for the forgetfulness and the errors due to your^{saww} Prestige with Me^{azwj}. And the past communities, when they forgot what I^{azwj} had Reminded them of, I^{azwj} Opened the Gates of Punishment upon them, and I^{azwj} have Lifted that from your^{saww} community. And when the past communities used to sin, I^{azwj} Seized them due to their sins and

Punished them, and I^{azwj} have Lifted than from your^{saww} community due to your^{saww} Prestige with Me^{azwj}.

فقال النبي (صلى الله عليه و آله): اللهم إذا أعطيتني ذلك فزدني. فقال الله تعالى له: سل. قال: رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، يعني بالإصر: الشدائد التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمك: قد رفعت عن أمتك الأصار التي كانت على من كان من قبلنا. فأجابه الله عز و جل إلى ذلك، فقال تبارك اسمك: قد رفعت عن أمتك الأصار التي كانت على الأمم السالفة: كنت لا أقبل صلاتهم إلا في بقاع من الأرض معلومة اخترتها لهم و إن بعدت، و قد جعلت الأرض كلها لامتك مسجدا و ترابها طهورا، فهذه من الأصار التي كانت على الأمم قبلك، فرفعتها عن أمتك كرامة لك.

The Prophet^{saww} said: 'Our Allah^{azwj}! Since You^{azwj} have Granted me^{saww} that, therefore Increase it for me^{saww}'. So Allah^{azwj} the High Said to him^{saww}: "Ask". He^{saww} said: **'[2:286] Our Lord! Do not lay on us a burden as You did Lay on those before us'** – meaning by the burden, the difficulties which were upon the ones who were before us'. So Allah^{azwj} Mighty and Majestic Answered him^{saww} to that, so Blessed is His^{azwj} Name Said: "I^{azwj} have Lifted the burden from your^{saww} community which was upon the communities of the past. I^{azwj} did not Accept their Salat except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your^{saww} community, and its sand pure. So this is from the difficulties which was upon the communities before you^{saww}. I^{azwj} have thus Lifted it from your^{saww} community due to your^{saww} prestige.

و كانت الأمم السالفة إذا أصابهم أذى من نجاسة قرضوه من أجسادهم، و قد جعلت الماء لامتك طهورا، فهذه من الأصار التي كانت عليهم، فرفعتها عن أمتك. و كانت الأمم السالفة تحمل قرايينها على أعناقها إلى بيت المقدس، فمن قبلت ذلك منه أرسلت عليه نارا فأكلته فرجع مسرورا، و من لم أقبل ذلك منه رجع مثبورا، و قد جعلت قربان أمتك في بطون فقرائها و مساكنها، فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، و من لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، و قد رفعت ذلك عن أمتك، و هي من الأصار التي كانت على الأمم من قبلك.

And the past communities, whenever the were harmed by the impurities upon their bodies, the had to bite it off, and I^{azwj} have Made the water for your^{saww} communities for purification. So this is from the difficulties which were upon them. I^{azwj} have Lifted it from your^{saww} community. And the previous communities had to carry their sacrifices upon their necks to Bayt Al Maqdas. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I^{azwj} have Made the sacrificial offerings of your^{azwj} community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I^{azwj} shall Multiply for him with a multiplication, and the ones from it who do not accept that, I^{azwj} shall Lift from him the Punishment of the world, and I^{azwj} have Lifted that from your^{saww} community, and it is from the difficulties which was upon the communities from before you^{saww}.

و كانت الأمم السالفة صلاتها مفروضة [عليها] في ظلم الليل و أنصاف النهار، و هي من الشدائد التي كانت عليهم، فرفعتها عن أمتك و فرضت صلاتهم في أطراف الليل و النهار، و في أوقات نشاطهم.

And the communities before you^{saww}, its Salat were Obligatory upon it in the darkness of the night and Midday, and it is from the difficulties which were upon them, so I^{azwj} Lifted it from your^{saww} communities, and Obligated their Salat to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

و كانت الأمم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتاً، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك و جعلتها خمسا في خمسة أوقات، و هي إحدى و خمسون ركعة، و جعلت لهم أجر خمسين صلاة.

And the past communities, fifty Salat were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} communities and Made it a five (Salat) during five times, and these are fifty one Cycles, and Made the Recompense for them to be of fifty Salat.

و كانت الأمم السالفة حسناتهم بحسنة، و سيئاتهم بسيئة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك، و جعلت الحسنة بعشرة و السيئة بواحدة.

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

و كانت الأمم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له، و إن عملها كتبت له حسنة، و إن أمتك إذا نوى أحدهم حسنة ثم لم يعملها كتبت له حسنة و إن لم يعملها، و إن عملها كتبت له عشرة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك.

And the past communities, when one of them intended a good deed, then did not do it, it was not Writted down for him, and if he did do it, one Reward was Written down for him, whereas whenone of your^{saww} community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties which was upon them, so I Lifted it from your^{saww} community.

و كانت الأمم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه، و إن عملها كتبت عليه سيئة، و إن أمتك إذا هم أحدهم بسيئة ثم لم يعملها كتبت له حسنة، و هذه من الأصار التي كانت عليهم فرفعتها عن أمتك.

And the past communities, when one of them thought of sinning then did not do it, it was not Writted down for him, and if he did do it, one sin was Written down for him. And if one of your^{saww} community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community.

و كانت الأمم السالفة إذا أذنبوا كتبت ذنوبهم على أبوابهم، و جعلت توبتهم من الذنوب: أن حرمت عليهم بعد التوبة أحب الطعام إليهم، و قد رفعت ذلك عن أمتك، و جعلت ذنوبهم فيما بيني و بينهم، و جعلت عليهم ستورا كثيفة، و قبلت توبتهم بلا عقوبة، و لا أعاقبهم بأن احرم عليهم أحب الطعام إليهم.

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I^{azwj} have Lifted that from your^{saww} community, and Made their sins to be between Myself^{azwj} and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

و كانت الأمم السالفة يتوب أحدهم من الذنب الواحد مائة سنة، أو ثمانين سنة أو خمسين سنة، ثم لا أقبل توبتهم دون أن أعاقبه في الدنيا بعقوبة، و هي من الأصار التي كانت عليهم، فرفعتها عن أمتك، و إن الرجل من أمتك ليذنب عشرين سنة، أو ثلاثين سنة، أو أربعين سنة، أو مائة سنة، ثم يتوب و يندم طرفة عين، فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community. And a man from your^{saww} community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I^{azwj} Forgive that for him, all of it.

فقال النبي (صلى الله عليه وآله): اللهم إذا أعطيتني ذلك كله فزدني. قال: سل. قال: رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، فقال تبارك اسمه: قد فعلت ذلك بأمتك، و قد رفعت عنهم جميع بلايا الأمم، و ذلك حكمي في جميع الأمم: أن لا اكلف خلقا فوق طاقتهم.

So the Prophet^{saww} said: 'Our Allah^{azwj}! Since You^{azwj} have Given all of that to me^{saww}, so Increase it for me^{saww}'. He^{azwj} Said: "Ask". He^{saww} said: '[2:286] **Our Lord do not Impose upon us that which we have not the strength to bear**' So Blessed is His^{azwj} Name, Said: "I^{azwj} have Done that with your^{saww} community, and have Lifted from them all of the afflictions of the (past) communities, and that is My^{azwj} Judgement in all of the communities, that I^{azwj} do not Impose upon a creature above its strength (of toleration)'.

قال (صلى الله عليه وآله): وَ اغْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا، قال الله عز و جل: قد فعلت ذلك بتائبى أمتك. ثم قال (صلى الله عليه وآله): فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ قال الله عز اسمه: إن أمتك في الأرض كالشامة البيضاء في الثور الأسود، هم القادرون، و هم القاهرون، يستخدمون و لا يستخدمون لكرامتك علي، و حق علي أن اظهر دينك على الأديان حتى لا يبقى في شرق الأرض و غربها دين إلا دينك، و يؤدون إلى أهل دينك الجزية».

He^{saww} said: '[2:286] **and Excuse us and Forgive us and have Mercy on us, You are our Master**'. Allah^{azwj} Mighty and Majestic Said: "I^{azwj} have Done that with the penitent ones of your^{saww} community". Then he^{saww} said: '**so Help us against the unbelieving people**'. Allah^{azwj}, Mighty is His^{azwj} Name Said: "Your^{saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving (you^{saww} nor your^{saww} prestige for Ali^{asws}, and it is a right upon Me^{azwj} that I^{azwj} should Make your^{saww} Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your^{saww} Religion, and they would be paying taxation to the people of your^{saww} Religion".¹⁵⁷

محمد بن إبراهيم النعماني: بإسناده عن أبي أيوب المؤدب، عن أبيه، و كان مؤدبا لبعض ولد جعفر بن محمد (عليهما السلام)، قال: قال: «لما توفي رسول الله (صلى الله عليه وآله) دخل المدينة يهودي- و ذكر مسائل مع علي (عليه السلام)- و كان فيما سأله اليهودي أن قال له: ما أول حرف كلم به نبيكم لما أسري به و رجع من عند ربه؟ فقال له علي (عليه السلام): أما أول ما كلم به نبينا (عليه وآله السلام)، قول الله تعالى: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قال: ليس هذا أردت.

Muhammad Bin Ibrahim Al No'mani, by his chain from Abu Ayoub Al Mowdab, from his father,

And he was one of the polite ones to Ja'far Bin Muhammad^{asws}, said, 'He^{asws} said: 'When Rasool-Allah^{saww} passed away, a Jew entered Al-Medina' – and he^{asws} mentioned questions of his with Ali^{asws} – and among what the Jew asked was that he said to him^{asws}, 'What is the first word which Allah^{azwj} Spoke by with your^{asws} Prophet^{saww} when he^{saww} ascended and returned from the Presence of his^{saww}

Lord^{azwj}?’ So Ali^{asws} said to him: ‘As for the first of what our Prophet^{saww} was Spoken to with are the Words of Allah^{azwj} the High **[2:285] The Rasool believes in what has been Revealed unto him from his Lord**. He said, ‘This is not what I intended’.

قال: فقول رسول الله (صلى الله عليه وآله): وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ قَالَ: ليس هذا أردت. فقال: اترك الأمر مستورا. قال: لتخبرني، أو لست أنت هو؟

He^{asws} said: ‘So the words of Rasool-Allah^{saww} were **[2:285] and (so do) the Believers; they all believe in Allah**. He said, ‘This is not what I intended’. So he^{asws} said: ‘Leave the matter as veiled’. He said, ‘Tell me, is that not you^{asws}?’

فقال: أما إذا أبيت فإن رسول الله (صلى الله عليه وآله) لما رجع من عند ربه، و الحجب ترفع له قبل أن يصير إلى موضع جبرئيل، ناداه ملك: يا أحمد قال: لبيك، فقال: إن الله يقرأ عليك السلام، و يقول لك: اقرأ على السيد الولي السلام. فقال رسول الله (صلى الله عليه وآله): من السيد الولي؟ قال الملك: علي بن أبي طالب.

So he^{asws} said: ‘But if you insist, so when Rasool-Allah^{saww} returned from his^{saww} Lord^{azwj}, and the Veils were Lifted for him^{saww} before he^{saww} came to the place of Jibraeel^{as}, an Angel Called out: ‘O Ahmad^{saww}!’ He^{saww} said: ‘Yes, Here I^{saww} am!’ So he said: ‘Allah^{azwj} Conveys His^{azwj} Greetings to you^{saww} and is Saying to you^{saww}. “Convey the Greetings to the Chief of the Guardians^{asws}!”. So Rasool-Allah^{saww} said: ‘Who is the Chief of the Guardians^{asws}?’ The Angel said: ‘Ali^{asws} Bin Abu Talib^{asws}’.

قال اليهودي: صدقت و الله، إنني لأجده في كتاب أبي، و اليهودي من ولد داود.

The Jew said, ‘By Allah^{azwj}! You^{asws} have spoken the truth. I found it in the book of my father’. And the Jew was from the children of Dawood^{as, 158}.

العباشي: عن سعدان، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ إِنْ تُبْذُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ. قال: «حقيق على الله أن لا يدخل الجنة من كان في قلبه مثقال حبة من خردل من حبهما».

Al Ayyashi, from Sa’dan, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High **[2:284] and whether you manifest what is in your minds or hide it, Allah will Call you to account according to it; then He will Forgive whomsoever He so Desires to and Punish whomsoever He so desires to**. He^{asws} said: ‘It is Worthy of Allah^{azwj} that He^{azwj} would not Let any one enter the Paradise who had in his heart, the weight of a mustard seed of love for those two’.¹⁵⁹

عن قتادة، قال: كان رسول الله (صلى الله عليه وآله) إذا قرأ هذه الآية: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ حَتَّى يَخْتَمَهَا، قال: «و حق الله، إن الله كتابا قبل أن يخلق السماوات و الأرض بألفي سنة، فوضعه عنده فوق العرش، فأنزل آيتين فخنم بهما البقرة، فأبى بيت قرئنا فيه لم يدخله الشيطان».

From Qatada, who said,

‘Whenever Rasool-Allah^{saww} used to recite this Verse **[2:285] The Rasool believes in what has been Revealed unto him from his Lord** until the end of it, said: ‘And it

¹⁵⁸ الغيبة للنعماني: 30 / 100.

¹⁵⁹ تفسير العباسي 1: 528 / 156.

is a right of Allah^{azwj} that He^{azwj} Creates a Book before Creating the skies and the earth by two thousand years. So He^{azwj} Placed it upon the Throne, and two Verses were Revealed by which (Surah) Al-Baqarah was Completed with. So whichever house it is recited in, the Satan^{la} would not enter it'.¹⁶⁰

¹⁶⁰ تفسير العياشي 1: 160 / 532.