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CHAPTER 9

AL BARA'AT

(129 VERSES)

MERITS

في كتاب (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة بعثه الله يوم القيامة بريئاً من النفاق. و من كتبها و جعلها في عمامته، أو قلنسوته، أمن اللصوص في كل مكان، و إذا هم رأوه انحرفوا عنه، و لو احتزقت محلته بأسرها لم تصل النار إلى منزله، و لم تقربه أبداً ما دامت عنده مكتوبة».

In the book Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Chapter 9), Allah^{azwj} would Resurrect him on the Day of Judgement free from the hypocrisy. And the one who writes it and makes it to be in his turban, or cap, would be safe from thieves in every place. And if they were to see him, they would turn away from him. And even if the whole neighbourhood were to burn down, its fire would not reach to his house, nor would it ever come near him for as long as it is kept written with him'.¹

العباشي: عن أبي بصير، عن أبي عبد الله، قال: سمعته يقول: «من قرأ سورة براءة و الأنفال في كل شهر لم يدخله نفاق أبداً، و كان من شيعة أمير المؤمنين (عليه السلام) حقاً، و أكل يوم القيامة من موائد الجنة مع شيعته حتى يفرغ الناس من الحساب».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who recites Surah Bara'at (Chapter 9), and (Surah) Al-Anfaal (Chapter 8) during every month, hypocrisy would never enter into him, ever, and he would be from the true Shiah of Amir-ul-Momineen^{asws}, and would eat on the Day of Judgement from the table of the Paradise along with his^{asws} Shiah until the people are free from the Accounting'.²

الطبرسي: عن علي (عليه السلام): «لم تنزل بسم الله الرحمن الرحيم على رأس سورة براءة لأن بسم الله للأمان و الرحمة، و نزلت براءة لرفع الأمان بالسيف».

Al Tabarsy,

(It has been narrated) Ali^{asws} having said: '(The Verse) 'In the Name of Allah^{azwj} the Beneficent the Merciful was not Revealed at the top of Surah Bara'at, because 'In the Name of Allah^{azwj}, it is for the Safety and the Mercy, and (Surah) Bara'at Lifted the Safety by the sword'.³

¹ خواص القرآن: 2 «قطعة منه»

² تفسير العبّاشي 2: 46/1.

³ مجمع البيان 5: 4.

و عن الصادق (عليه السلام) قال: «الأنفال و براءة واحدة».

And (It has been narrated) from Al-Sadiq^{asws} having said: '(Surahs) Al-Anfaal (Chapter 8), and Bara'at (Chapter 9) are one'.⁴

عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «كان الفتح في سنة ثمان، و براءة في سنة تسع، و حجة الوداع في سنة عشر».

From Dawood Bin Sarhaan,

(It has been narrated) from Abu Abdullah^{asws} having said: '(Surah) Al-Fatah (Chapter 110) was in year eight, and (Surah) Bara'at was in year nine, and the Farewell Pilgrimage was in year ten' (after migration to Medina from Mecca).⁵

VERSES 1 – 4

بِرَاءةٍ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ {1} فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَإِنَّ اللَّهَ مُحْزِي الْكَافِرِينَ {2} وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ {3} إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوا شَيْئًا وَلَمْ يُظَاهَرُوا عَلَيْكُمْ أَوْ فَاتَمَّوْا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {4}

[9:1] Allah and His Rasool disassociate from those who have made a treaty with idolaters [9:2] So go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the unbelievers [9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage that Allah and His Rasool are free from (obligations of the treaty) with the idolaters; therefore if you repent, it would be better for you, and if you turn back, then know that you will not frustrate Allah; and announce a painful Punishment to those who disbelieve [9:4] Except those of the idolaters with whom you made a treaty, then they have not broken anything (from it) and have not backed up any one against you, so fulfill their agreement to the end of their term; surely, Allah Loves those who are pious

و عنه، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن رسول الله (صلى الله عليه و آله) أمرني أن ابلي عن الله تعالى أن لا يطوف بالبيت عريان، و لا يقرب المسجد الحرام مشرك بعد هذا العام، و قرأ عليهم براءة من الله و رسوله إلى الذين عاهدتم من المشركين فسبحوا في الأرض أربعة أشهر، فأجل المشركين الذين حجوا تلك السنة أربعة أشهر حتى يرجعوا إلى أماكنهم، ثم يقتلون حيث وجدوا».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Muhammad Bin Al fazeyl,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'Rasool-Allah^{saww} ordered me^{asws} that I^{asws} should deliver from Allah^{azwj} that no one should circle the House (Kaaba) naked, nor should any Polytheists go near the Sacred Masjid after this year, and to recite to them **Allah and His Rasool disassociate from those who have made a treaty with idolaters [9:2]**

⁴ مجمع البيان 5: 4.

⁵ تفسير العياشي 2: 173.

So go about in the land for four months. So the term for the Polytheists who were performing the pilgrimage during that year was for four months, until they return to their safe places. Then they have to be fought against, wherever they may be found'.⁶

و عنه: عن علي بن إبراهيم، عن أبيه و علي بن محمد القاساني، جميعاً، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن فضيل بن عياض، قال: سألت أبا عبد الله (عليه السلام) عن الحج الأكبر، فإن ابن عباس كان يقول: يوم عرفة. فقال أبو عبد الله (عليه السلام): «قال أمير المؤمنين (صلوات الله عليه): الحج الأكبر يوم النحر، و يحتج بقوله عز و جل: فسيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ هِيَ عَشْرُونَ مِنْ ذِي الْحِجَّةِ، وَ الْمَحْرَمِ، وَ صَفَرِ، وَ شَهْرِ رَبِيعِ الْأَوَّلِ، وَ عَشْرٍ مِنْ شَهْرِ رَبِيعِ الْآخِرِ، وَ لَوْ كَانَ الْحَجُّ الْأَكْبَرُ يَوْمَ عَرَفَةَ لَكَانَ أَرْبَعَةَ أَشْهُرٍ وَ يَوْمًا».

And from him, from Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Bin Muhammad, from Sulayman Bin Dawood Al Manqary, from Fazeyl Bin Ayaz who said,

'I asked Abu Abdullah^{asws} about the Greatest Pilgrimage (الحج الأكبر), as Ibn Abbas was saying, 'It is the day of Arafaat'. So Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} said: 'The Greatest Pilgrimage is on the day of the sacrifice, and it is argued by the Words of the Mighty and Majestic [9:2] **So go about in the land for four months** and it is the twentieth of Zilhajj, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Aakhar. And if the Greatest Pilgrimage was on the day of Arafaat, it would have been four months and one day'.⁷

العياشي: عن حريز، عن أبي عبد الله (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) بعث أبا بكر مع براءة إلى الموسم، ليقرأها على الناس، فنزل جبرئيل فقال: لا يبلغ عنك إلا علي. فدعا رسول الله (صلى الله عليه و آله) علياً (عليه السلام) و أمره أن يركب ناقته العضباء، و أمره أن يلحق أبا بكر فيأخذ منه براءة و يقرأها على الناس بمكة، فقال أبو بكر: أسخط؟ فقال: لا، إلا أنه انزل عليه أنه لا يبلغ عنك إلا رجل منك».

Al Ayyashi, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Surely, Rasool-Allah^{saww} sent Abu Bakr with (Surah) Bara'at during the season (of the Pilgrimage) to recite it to the people. So Jibraeel^{as} descended and said: 'None should deliver it except Ali^{asws}!' So Rasool-Allah^{saww} called Ali^{asws} and ordered him^{asws} that he^{asws} should ride upon his^{asws} she-camel Al-Azba'a, and ordered him^{asws} that he^{asws} should meet up with Abu Bakr and take from him (Surah) Baraat, and recite it to the people at Makkah. So Abu Bakr said, 'Are you^{asws} provoking my anger?' So he^{asws} said: 'No, except that it has been Revealed unto him^{saww}: "None should deliver it from you^{saww} except for a man from you^{saww}".

فلما قدم علي مكة، و كان يوم النحر بعد الظهر، و هو يوم الحج الأكبر، قام ثم قال: إني رسول الله إليكم. فقرأها عليهم براءة من الله و رسوله إلى الذين عاهدتم من المشركين فسيحوا في الأرض أربعة أشهر عشرين من ذي الحجة، و محرم، و صفر، و شهر ربيع الأول، و عشرا من شهر ربيع الآخر. و قال: لا يطوف بالبيت عريان و لا عريانة و لا مشرك بعد هذا العام، و من كان له عهد عند رسول الله (صلى الله عليه و آله) فمدته إلى هذه الأربعة أشهر».

So when he^{asws} proceeded to Makkah, and it was the day of the sacrifice after the mid-day, and it is the day of the Greatest Pilgrimage (الحج الأكبر), he^{asws} stood, then said: 'I^{asws} am a Rasool of Allah^{azwj} to you all!' So he^{asws} recited it to them [9:1] **Allah**

⁶ تفسير القمّي 1: 282.

⁷ الكافي 4: 3 / 290

and His Rasool disassociate from those who have made a treaty with idolaters [9:2] So go about in the land for four months. Twentieth from Zilhajj, and Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Aakhar. And he^{asws} said: 'None should circle the House (Kaaba) naked man nor naked woman, nor any Polytheist (is to be here) after this year. And the one for whom is a treaty with Rasool-Allah^{saww}, so its term is up to these four months'.⁸

عن حكيم بن جبیر، عن علي بن الحسين (عليه السلام)، قال: «و الله، إن لعلي (عليه السلام) لأسماء في القرآن ما يعرفها الناس». قال: قلت: و أي شيء تقول، جعلت فداك؟ فقال لي: و أذان من الله و رسوله إلى الناس يوم الحج الأكبر، قال: «فبعث رسول الله (صلى الله عليه و آله) أمير المؤمنين علي (عليه السلام)، و كان هو و الله المؤذن، فأذن بأذان الله و رسوله يوم الحج الأكبر، من المواقع كلها، فكان ما نادى به أن لا يطوف بعد هذا العام عريان، و لا يقرب المسجد الحرام بعد هذا العام مشرك».

From Hakeem Bin Jubeyr,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'By Allah^{azwj}! There are for Ali^{asws}, names in the Quran which are not recognised by the people'. I said, 'And which thing are you^{asws} talking about, may I be sacrificed for you^{saws}?'. So he^{asws} said to me: '**[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage.** So Rasool-Allah^{saww} sent Amir-ul-Momineen^{asws} and he^{asws} was, by Allah^{azwj}, the Caller (المؤذن). Therefore, he^{asws} called with the Call of Allah^{azwj} and His^{azwj} Rasool^{saww} on the day of the Greatest Pilgrimage, from every pausing place. So what he^{asws} called out with was that: 'No naked person shall circle (the Kaaba) after this year, nor a Polytheists is to come near to the Sacred Masjid after this year'.⁹

عن حريز، عن أبي عبد الله (عليه السلام)، قال في الأذان: «هو اسم في كتاب الله، لا يعلم ذلك أحد غيري».

From Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said regarding **[9:3] a proclamation** (الأذان): 'It is a name in the Book of Allah^{azwj}. No one knows that apart from me^{asws},¹⁰

عن حكيم بن جبیر، عن علي بن الحسين (عليه السلام)، في قول الله: و أذان من الله و رسوله. قال: «الأذان أمير المؤمنين (عليه السلام)».

From Hakeem Bin Jubeyr,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} regarding the Words of Allah^{azwj} '**[9:3] And a proclamation from Allah and His Rasool.** He^{asws} said: 'The 'Azaan' is Amir-ul-Momineen^{asws},¹¹

عن جابر، عن جعفر بن محمد و أبي جعفر (عليهما السلام)، في قول الله: و أذان من الله و رسوله إلى الناس يوم الحج الأكبر، قال: «خروج القائم (عليه السلام) و أذان دعوته إلى نفسه».

⁸ تفسير العياشي 2: 4 / 73

⁹ تفسير العياشي 2: 12 / 76

¹⁰ تفسير العياشي 2: 13 / 76

¹¹ تفسير العياشي 2: 14 / 76

From Jabir,

(It has been narrated) from Ja'far Bin Muhammad^{asws} and Abu Ja'far^{asws} regarding the Words of Allah^{azwj} '**[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage.** They^{asws} both said: 'Rising of Al-Qaim^{asws}, and the 'Azaan' is his^{asws} call to himself^{asws}'.¹²

عن عبد الرحمن، عن أبي عبد الله (عليه السلام) قال: «يوم الحج الأكبر يوم النحر، و الحج الأصغر العمرة».

From Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The day of the Greatest Pilgrimage is the day of the sacrifice, and the Smaller Pilgrimage is the Umrah'.¹³

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن سيف بن عميرة، عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ أَذَانٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbaat, from sayf Bin Umeyra, from Al Haris bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah^{asws} when 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic '**[9:3] And a proclamation from Allah and His Rasool to the people on the day of the greater pilgrimage.**

فقال: «إن الله سمى عليا (عليه السلام) من السماء أذانا، لأنه هو الذي أدى عن رسول الله (صلى الله عليه و آله) براءة، و قد كان بعث بها مع أبي بكر أو لا، فنزل عليه جبرئيل (عليه السلام) فقال: يا محمد، إن الله يقول لك: إنه لا يبلغ عنك إلا أنت أو رجل منك. فبعث رسول الله (صلى الله عليه و آله) عند ذلك عليا (عليه السلام)، فلقق أبا بكر، و أخذ الصحيفة من يده، و مضى بها إلى مكة، فسماه الله تعالى أذانا من الله، إنه اسم نحلته الله من السماء لعلي (عليه السلام)».

He^{asws} said: 'Allah^{azwj} Named Ali^{asws} as Azaan (أذانا) from the names, because he^{asws} is the one whom called from Rasool-Allah^{saww}, (Surah) Bara'at, and he^{saww} had sent Abu Bakr with it at first, so Jibraeel^{as} descended unto him^{saww} and said: 'O Muhammad^{saww}! Allah^{azwj} is Saying to you^{saww}: "It is not to be delivered by any except for yourself^{saww} or a man from you^{saww}". So Rasool-Allah^{saww} sent Ali^{asws}, during that. So he^{asws} met up with Abu Bakr and took the Parchment from his hands, and went with it to Makkah. Therefore, Allah^{azwj} the High Named him^{asws} as 'Azaan' (أذانا) from Allah^{azwj}. It is a name which Allah^{azwj} has Permitted from the names of Ali^{asws}'¹⁴

و عنه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصوره من النهروان، و بلغه أن معاوية يسبه و يعيبه و يقتل أصحابه، فقام خطيبا، فحمد الله و أتى عليه، و صلى على رسول الله (صلى الله عليه و آله)،

¹² تفسير العياشي 2: 15 /76.

¹³ تفسير العياشي 2: 16 /76.

¹⁴ معاني الأخبار: 2 /298.

And from him (Al Sadouq) who said, 'Abu Al Abbas Muhammad Bin Ibrahim Is'haw Al Talaqany narrated to us, from Abdul Aziz Bin Yahya At Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} gave a sermon at Al-Kufa, after leaving from (the battle of) Al-Naharwan, and it reached him^{asws} that Muawiya is insulting him^{asws} and faulting him^{asws} and is killing his^{asws} companions. So he^{asws} stood up to give a sermon. He^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and sent greetings upon Rasool-Allah^{saww}.

و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا و الآخرة، قال الله عز و جل: فَأَذِّنْ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أنا ذلك المؤذن، و قال: وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ.»

And (Abu Ja'far^{asws} mentioned the sermon until he^{asws} said in it: 'And I^{asws} am the 'Muezzin' (Caller) in the world and the Hereafter. Allah^{azwj} Mighty and Majestic Says **[7:44] Then a Muezzin will call out among them that the Curse of Allah is upon the unjust.** I^{asws} am that Muezzin. And He^{azwj} Said '**[9:3] And a proclamation from Allah and His Rasool. So I^{asws} am that 'Azaan'.**¹⁵

VERSE 5

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {5}

[9:5] So when the Sacred Months have passed away, then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and establish Prayer and pay the Zakat, leave their way free for them; surely Allah is Forgiving, Merciful

و عنه: بإسناده عن المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «سأل رجل أبي (عليه السلام) عن حروب أمير المؤمنين (صلوات الله عليه)، و كان السائل من محبينا. فقال له أبو جعفر (عليه السلام): بعث الله محمدا (صلى الله عليه و آله) بخمسة أسياف- و ذكر الأسياف، فقال فيها:- و أما السيف الثلاثة المشهورة «1»، فسيف على مشركي العرب، قال الله عز و جل: فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِن تَابُوا يَعْنِي آمَنُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ فِي الدِّينِ فَهَؤُلَاءِ لَا يَقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدَّخُولُ فِي الْإِسْلَامِ، وَ أَمْوَالَهُمْ وَ ذُرَارِيَهُمْ سَبِي- على ما سن رسول الله (صلى الله عليه و آله)- فإنه سبى و عفا و قبل الفداء.»

And from him, by his chain from Al Manqary, from Hafs Bin Ghayas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man asked my^{asws} father^{asws} about the battles of Amir-ul-Momineen^{asws}, and the questioner was from those that love us^{asws}. So Abu Ja'far^{asws} said to him: 'Allah^{azwj} Sent Muhammad^{saww} with five swords' – and he^{asws} mentioned the swords. So he^{asws} said regarding it: 'And as for the third famous sword, so it was the sword against the Polytheists of the Arabs. Allah^{azwj} Mighty and Majestic Says **[9:5] then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent** Meaning express belief **and establish Prayer and pay the Zakat, [9:11] then they are your brethren in the**

معاني الأخبار: 9 / 59 15

Religion. So they are those from whom nothing is acceptable except for the killing or entry into Al-Islam, and their wealth and their offspring as captives – for the captives to be forgiven and ransom accepted'.¹⁶

VERSES 6 - 11

وَأِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ {6} كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {7} كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ {8}

[9:6] And if one of the Polytheists seeks asylum from you, grant him asylum till he hears the Words of Allah, then make him reach his place of safety; this is because they are a people who are not knowing **[9:7]** How can there be an agreement for the idolaters with Allah and with His Rasool; except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah loves the pious **[9:8]** How (can it be)! For if they were to prevail against you, they would not pay any regard in your case to any responsibility; they please you with their mouths while their hearts do not consent; and most of them are transgressors

اسْتَرَوْا بآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {9} لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ {10} فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوَانُكُمْ فِي الدِّينِ ۗ وَفُصِّلَ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {11}

[9:9] They have taken a small price for the Signs of Allah, so they turn away from His Way; surely evil is it that they are doing **[9:10]** They do not pay any regard to a Believer nor any responsibility; and these are they who are going beyond the limits **[9:11]** But if they repent and establish Prayer and pay the Zakat, so they are your brethren in faith; and We Clarify the Signs for a people who know

ابن شهر آشوب: عن (تفسير القشيري): أن رجلا قال لعلي بن أبي طالب (عليه السلام): فمن أراد منا أن يلقي رسول الله في بعض الأمر بعد انقضاء الأربعة، فليس له عهد؟ قال علي (عليه السلام): «بلى، إن الله تعالى قال: وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ الْآيَةَ».

Ibn Shehr Ashub, from Tafseer Al Qasheyri,

'A man said to Ali^{asws} Bin Abu Talib^{asws}, 'So the one from us who wants to meet Rasool-Allah^{saww} with regards to some matter after the passing of the four (months), so there is no treaty for him?' Ali^{asws} said: 'Yes, Allah^{azwj} the High Says **[9:6]** And if one of the Polytheists seeks asylum from you, grant him asylum – Verse'.¹⁷

VERSES 12 & 13

وَأِنْ نَكَتُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَلَمَّةَ الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ {12} أَلَا تَقَاتِلُونَ قَوْمًا نَكَتُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَعُوكُمْ أَوْلَٰئِ مَرَّةٍ ۚ أَنْتَخَشَوْنَهُمْ ۚ وَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {13}

¹⁶ الكافي 5: 2 / 10

¹⁷ المناقب 2: 127

[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained [9:13] What! Will you not fight a people who broke their oaths and aimed at expelling the Rasool, and they attacked you first; do you fear them? But Allah is more deserving that you should fear Him, if you are Believers

عبد الله بن جعفر الحميري، قال: حدثني محمد بن عبد الحميد و عبد الصمد بن محمد جميعا، عن حنان بن سدير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «دخل علي أناس من أهل البصرة فسألوني عن طلحة و الزبير، فقلت لهم: كانا من أئمة الكفر، إن عليا (عليه السلام) يوم البصرة لما صف الخيل، قال لأصحابه: لا تعجلوا على القوم حتى أعذر فيما بيني و بين الله عز و جل و بينهم،

Abdullah Bin Ja'far Al Humeiry, from Muhammad Bin Abdul Hameed, and Abdul Samad Bin Muhammad altogether, from Hanan Bin Sudeyr who said,

'I heard Abu Abdullah^{asws} saying:' Some people from the inhabitants of Al-Basra came over to me^{asws}. So they asked me^{asws} about Talha and Al-Zubeyr. So I^{asws} said to them: 'They are from **[9:12] the Imams of the disbelief**. Surely, when Ali^{asws} arranged the cavalry in rows on the day of Al-Basra (Battle of Jamal), said to his^{asws} companions: 'Do not be hasty against a people until excuses (are presented) between myself^{asws} and between Allah^{azwj} Mighty and Majestic, and between them'.

فقام إليهم، فقال: يا أهل البصرة، هل تجدون علي جورا في حكم؟ قالوا: لا. قال: فحيفا في قسم؟ قالوا: لا. قال: فرغبة في دنيا أخذتها لي و لأهل بيتي دونكم، فنقمتم علي فنكنتم بيعتي؟ قالوا: لا. قال: فأقمت فيكم الحدود، و عطلتها عن غيركم؟ قالوا: لا. قال: فما بال بيعتي تنكث، و بيعة غيري لا تنكث، إنني ضربت الأمر أنفه و عينه، فلم أجد إلا الكفر أو السيف.

So he^{asws} stood up against them, and said: 'O people of Al-Basra! Have you ever found Ali^{asws} to be tyrannous in his^{asws} judgement?' They said, 'No!' He^{asws} said: 'Any injustice in any department?' They said, 'No!' He^{asws} said: 'So was it the desire for the world which seized me^{asws} and my^{asws} family apart from you, that made you detest Ali^{asws}, and break your allegiances to me^{asws}?' They said, 'No!' He^{asws} said: 'So did I^{asws} establish the Limits (of the Shariah Law) among you and stopped if from others?' They said, 'No!' He^{asws} said: 'So what is the matter than you have broken your allegiances with me^{asws}, but you did not break allegiances to the others¹⁸? I^{asws} struck the matter on its nose and on its eyes and found nothing but the Infidelity (to be dealt with) by the sword'.

ثم ثنى إلى أصحابه ، فقال: إن الله تبارك و تعالى يقول في كتابه: وَ إِنْ تَكُنُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ، فقال أمير المؤمنين (عليه السلام): و الذي فلق الحبة و برأ النسمة و اصطفى محمدا (صلى الله عليه و آله) بالنبوة، إنهم لأصحاب هذه الآية، و ما قوتلوا مذ نزلت.

Then he^{asws} praised (Allah^{azwj} in front of) his^{asws} companions, so he^{asws} said: 'Allah^{azwj} Blessed and High is Saying in His^{azwj} Book **[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained**. So Amir-ul-Momineen^{asws} said: 'By the One Who^{azwj} Split the seed and Formed the person, and Chose Muhammad^{saww} with the Prophet-hood, they (Talha

¹⁸ The first three

and Zubair) are the ones referred to in these verses, and there has not been any fight (in accordance with these Verse) since it was Revealed'.¹⁹

الشيخ المفيد في (أماليه)، قال: أخبرني أبو الحسن علي بن خالد المراغي، قال: حدثني أبو القاسم الحسن بن علي الكوفي، قال: حدثنا جعفر بن محمد بن مروان، قال: حدثنا أبي، قال: حدثنا إسحاق بن يزيد، قال: حدثنا سليمان بن قرم، عن أبي الجحاف، عن عمار الدهني، قال: حدثنا أبو عثمان مؤذن بني أفضى، قال: سمعت علي بن أبي طالب (عليه السلام) حين خرج طلحة و الزبير لقتاله يقول: «عذيري من طلحة و الزبير، بايعاني طائعين غير مكرهين، ثم نكثا بيعتي من غير حدث أحدثته». ثم تلا هذه الآية: وَ إِنْ نَكُنُوا أَيْمَانُهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ.

Al Sheykh Al Mufeed in his Amaali said, 'Abu Al Hassan Ali Bin Khalid Al Maraghy informed me, from Abu Al Qasim Al Hassan Bin Ali Al Kufy, from Ja'far Bin Muhammad Bin Marwaan, from his father, from Is'haq Bin Yazeed, from Suleyman Bin Qaram, from Abu Al Jahaaf, from Amaar Al Dahny, from Abu Usmaan Muezzin of the Clan of Afসা who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} saying, when Talha and Al-Zubeyr came to fight against him^{asws}. 'I^{asws} have excused myself^{asws} from Talha and Al-Zubeyr. They had pledged their allegiances to me^{asws} willingly, without use of force. Then they broke their allegiances to me^{asws} without any new event having transpired'. Then he^{asws} recited this Verse [9:12] **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained**.²⁰

عن الحسن البصري، قال: خطبنا علي بن أبي طالب (صلوات الله عليه) على هذا المنبر، و ذلك بعد ما فرغ من أمر طلحة و الزبير و عائشة، صعد المنبر فحمد الله و أتى عليه، و صلى على رسول الله (صلى الله عليه و آله)، ثم قال: «أبيها الناس، و الله ما قاتلت هؤلاء بالأمس إلا بأية تركتها في كتاب الله، إن الله يقول: وَ إِنْ نَكُنُوا أَيْمَانُهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ أَمَا و الله لقد عهد إلي رسول الله (صلى الله عليه و آله)، و قال لي: يا علي، لتقاتلن الفئة الباغية، و الفئة الناكثة، و الفئة المارقة».

From Al Hassan Al Basry who said,

'Ali^{asws} Bin Abu Talib^{asws} gave a sermon to us upon this very Pulpit, and that was after he^{asws} was free from the matter of Talha, and Al-Zubeyr, and Al-Ayesha. He^{asws} ascended the Pulpit, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and sent greeting upon Rasool-Allah^{saww}, then said: 'O you people! By Allah^{azwj}! I^{asws} did not fight against them yesterday except for their having left a Verse in the Book of Allah^{azwj}. Allah^{azwj} is Saying [9:12] **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained**. By Allah^{azwj}! Rasool-Allah^{saww} had covenanted to me^{asws} and said to me^{asws}: 'O Ali^{asws}! You^{asws} would be fighting against the rebellious group, and the group of the breakers of the allegiance, and the group of apostates'.²¹

عن عمار، عن أبي عبد الله (عليه السلام)، قال: «من طعن في دينكم هذا فقد كفر، قال الله: وَ طَعَنُوا فِي دِينِكُمْ- إلى قوله: يَنْتَهُونَ».

From Amaar,

¹⁹ قرب الإسناد: 46.

²⁰ الأمالي: 7 / 72، شواهد التنزيل 1: 281 / 209.

²¹ تفسير العياشي 2: 25 / 78.

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who taunts with regards to your Religion so he has blasphemed. Allah^{azwj} Says **[9:12] and are taunting regarding your Religion** up to His^{azwj} Words **they may be restrained**'.²²

تأويله: ما ذكره علي بن ابراهيم في تفسيره قال: روي عن أمير المؤمنين عليه السلام أنه قال: ما قاتلت أهل الجمل وأهل صفين إلا بأية من كتاب الله وهي قوله عزوجل * (وإن نكثوا أيمانهم من بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر إنهم لا إيمان لهم لعلهم ينتهون)

Its explanation is what has been mentioned by Al Bin Ibrahim in his Tafseer by saying,

'It has been reported from Amir-ul-Momineen^{asws} having said: 'I^{asws} did not fight the people of the camel (Battle of Al-Jamal) and the people of Siffeen (Battles of Siffeen) except by a Verse from the Book of Allah^{azwj}, and it is the Words of Mighty and Majestic **[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the Imams of the disbelief - surely their oaths are nothing - so that they may be restrained**'.²³

VERSES 14 & 15

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ {14} وَيُدْهَبُ غَيْظَ قُلُوبِهِمْ وَيَثُوبُ اللَّهُ عَلَيَّ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ {15}

[9:14] Fight them, Allah will Punish them by your hands and bring them to disgrace, and Help you against them, and heal the chests of a believing people
[9:15] And Remove the rage of their hearts; and Allah Turns (Mercifully) to whomsoever He so Desires to, and Allah is Knowing, Wise

العياشي: عن علي بن عقبة، عن أبيه، قال: دخلت أنا و المعلى على أبي عبد الله (عليه السلام)، فقال: «أبشروا، إنكم على إحدى الحسنين: شفى الله صدوركم، و أذهب غيظ قلوبكم، و أدالكم على عدوكم، و هو قول الله: وَ يَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ و إن مضيتم قبل أن تروا ذلك مضيتم على دين الله الذي ارتضاه لنبيه (عليه و آله السلام) و لعلي (عليه السلام)».

Al Ayyashi, from Ali Bin Uqba, from his father who said,

'I and Moala came up to Abu Abdullah^{asws}, so he^{asws} said: 'Receive good news! You are upon one of the two honours. Allah^{azwj} will Heal your chests, and Remove rage from your hearts, and Make you triumph over your enemies, and these are the Words of Allah^{azwj} **[9:14] and heal the chests of a believing people**. And if you were to pass away before having seen that, so you would have been upon the Religion of Allah^{azwj} which He^{azwj} Chose for His^{azwj} Prophet^{saww} and for Ali^{asws}'.²⁴

VERSE 16

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {16}

²² تفسير العياشي 2: 26 /79.

²³ Taweel Al Ayaat Al Zaahira – Ch 9 H 6

²⁴ تفسير العياشي 2: 29 /79.

[9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant; and Allah is Aware of what you are doing

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن المثني، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً «يعني بالمؤمنين الأئمة (عليهم السلام) لم يتخذوا الولائج من دونهم».

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

(It has been narrated) from Ja'far^{asws} regarding the Words of the High **[9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant**, said: 'Meaning by the Believers – the Imams^{asws}. Do not ever take confidants besides them^{asws, 25}.

و عنه: عن علي بن محمد و محمد بن أبي عبد الله، عن إسحاق بن محمد النخعي، قال: حدثني سفيان بن محمد الضبيعي، قال: كتبت إلى أبي محمد (عليه السلام) أسأله عن الوليجة، و هو قول الله تعالى: وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً و قلت في نفسي، لا في الكتاب: من ترى المؤمنين ها هنا؟ فرجع الجواب: «الوليجة: الذي يقام دون ولي الأمر، و حدثك نفسك عن المؤمنين من هم في هذا الموضع، فهم الأئمة الذين يؤمنون على الله فيجيز أمانهم».

And from him (Yaqoub Al Kulayni), from Ali Bin Muhammad, and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad Al Nakhai'e, from Sufyan Bin Muhammad Al Zabai'e who said,

'I wrote to Abu Muhammad^{asws} asking him^{asws} about the confidant, and these are the Words of Allah^{azwj} the High **[9:16] and do not take to any one besides Allah and His Rasool and the Believers as a confidant**, and I said to myself, 'It is not in the Book. Where can you see a Believer over here?' So the answer came back: 'The confidant – is the one who is in the place of a Guardian^{asws}. And I^{asws} narrate to you about the Believers who are in this position, so they^{asws} are the Imams^{asws} who are believing in Allah^{azwj}, so He^{azwj} Authorises their^{asws} safety'.²⁶

عن ابن أبان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «يا معشر الأحداث، اتقوا الله و لا تأتوا الرؤساء، دعوهم حتى يصيروا أذنابا، لا تتخذوا الرجال ولائج من دون الله، إنا و الله خير لكم منهم». ثم ضرب بيده إلى صدره.

From Ibn Abaan who said,

'I heard Abu Abdullah^{asws} saying: 'O group of juveniles! Fear Allah^{azwj} and do not go to the leaders. Leave them to become sinners. Do not take the men as confidants besides Allah^{azwj}. By Allah^{azwj}! I^{asws} am better for you all than them'. Then he^{asws} struck by his^{asws} hands upon his^{asws} chest'.²⁷

أبو الصباح الكناني، قال: قال أبو جعفر (عليه السلام): «يا أبا الصباح، إياكم و الولائج، فإن كل وليجة دوننا فهي طاغوت».

²⁵ الكافي 1: 343 / 15.

²⁶ الكافي 1: 425 / 9.

²⁷ تفسير العياشي 2: 83 / 32.

Abu Al Sabah Al Kanany who said,

'Abu Ja'far^{asws} said: 'O Abu Al-Sabah! Beware of the confidants! For every confidant besides us^{asws} is a tyrant'.²⁸

يوم غدیر خم علی لسان أمير المؤمنين عليه السلام

DAY OF GHADEER KHUMM BY THE TONGUE OF AMIR-UL-MOMINEEN^{asws}

قال: فأشددكم، أتعلمون حيث نزلت (أم حسبتم أن تتركوا ولما يعلم الله الذين جاهدوا منكم ولم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة)، قال الناس: يا رسول الله، خاصة في بعض المؤمنين أم عامة لجميعهم؟ فأمر الله عز وجل أن يعلمهم ولاية أمرهم وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وزكاتهم وصومهم وحجهم. فنصبتني للناس بغدير خم، ثم خطب وقال: (أيها الناس، إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس تكذبني فأوعدني لأبلغها أو ليعذبني).

He^{asws} said: 'With Allah^{azwj} as your Witness, do you know that when the Verse [9:16] **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant;** Descended, the people said, 'O Rasool-Allah^{saww}, are these regarding certain special believers or the generality of all of them?' Allah^{azwj} Mighty and Majestic Ordered him^{saww} to teach them about the ones in authority (*Wali Al-Amr*) among them, and explain for them about the Wilayah as he^{saww} had explained to them about their Prayers, and their Zakaat, and their Fasts, and their Pilgrimage. He^{saww} established me^{asws} to the people at Ghadeer Khumm, then preached to them, and said: 'O you people, Allah^{azwj} Sent me^{saww} with a Message which has constricted my^{saww} chest, and I^{saww} thought that the people would deny it. He^{azwj} Called upon me^{saww} to deliver it or else He^{azwj} would Punish me^{saww}.'

ثم أمر فنودي بالصلاة جامعة، ثم خطب فقال: (أيها الناس، أتعلمون أن الله عز وجل مولاي وأنا مولى المؤمنين وأنا أولى بهم من أنفسهم)؟ قالوا: بلى، يا رسول الله. قال: (قم، يا علي). فقمت، فقال: (من كنت مولاه فعلي هذا مولاه، اللهم وال من والاه و عاد من عاداه).

Then he^{saww} ordered the Call to congregational Prayer, then preached. He^{saww} said: 'O you people, do you know that Allah^{azwj} Mighty and Majestic is my^{saww} Master, and I^{asws} am the Master of the believers, and I^{asws} am higher to them than their own selves?' They said, 'Yes, O Rasool-Allah^{saww}.' He^{saww} said: 'Arise, O Ali^{asws}.' I^{asws} stood up. He^{saww} said: 'The one whom I^{saww} am the Master of, this Ali^{asws} is his Master. Our Allah^{azwj}, Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}.'²⁹

²⁸ تفسير العياشي 2: 33 / 83.

²⁹ Kitab Sulaym Bin Qays Al-Hilali – H 11

VERSES 17 - 22

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ
{17} إِنَّمَا يَعْمرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ
يَكُونُوا مِنَ الْمُهْتَدِينَ **{18}**

[9:17] It is not for the Polytheists to visit the Masjids of Allah whilst testifying to infidelity against themselves; these it is whose deeds would be nullified, and in the Fire they shall be abiding eternally [9:18] But rather, only he shall visit the Masjids of Allah who believes in Allah and the Last Day, and establishes the Prayer and pays the Zakat and fears none except Allah; so (as for) these, it may be that they would become of the followers of the right course

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ **{19}** الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ **{20}**

[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah's Way? They are not equal with Allah; and Allah does not Guide the unjust people [9:20] Those who believed and fled (their homes), and strove hard in Allah's Way with their property and their own selves, are much higher in rank with Allah; and those are they who are the achievers

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ **{21}** خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ **{22}**

[9:21] Their Lord Gives them good news of Mercy from Himself and (His) Pleasure and Gardens, wherein lasting Blessings shall be theirs [9:22] Abiding therein for ever; surely Allah has a Mighty Reward with Him

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «نزلت هذه الآية في علي بن أبي طالب (عليه السلام) كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ثم وصف علي بن أبي طالب (عليه السلام)، الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ثم وصف ما لعلي (عليه السلام) عنده، فقال: يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ».

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'This Verse was Revealed regarding Ali^{asws} Bin Abu Talib^{asws} **[9:19] like him who believes in Allah and the Last Day and strives hard in Allah's Way? They are not equal with Allah; and Allah does not Guide the unjust people. Then He^{azwj} Described Ali^{asws} Bin Abu Talib^{asws} [9:20] Those who believed and fled (their homes), and strove hard in Allah's Way with their property and their own selves, are much higher in rank with Allah; and those are they who are the achievers. Then He^{azwj} Described what is for Ali^{asws} in His^{azwj} Presence [9:21] Their Lord Gives them good news of**

Mercy from Himself and (His) Pleasure and Gardens, wherein lasting Blessings shall be theirs'.³⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ نَزَلَتْ فِي حَمْزَةَ وَعَلِيٍّ وَجَعْفَرٍ وَالْعَبَّاسِ وَشَيْبَةَ إِنَّهُمْ فَخَرُوا بِالسَّقَايَةِ وَالْحِجَابَةِ فَأَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ كَانَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرٌ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin yahya, from Ibn Muskan, from Abu Baseer, who has said:

One of them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day.** He^{asws} said: 'This was Revealed regarding Hamza^{as}, and Ali^{asws}, and Ja'far^{as}, and Al-Abbas^{as}, and Shaeba. They prided themselves for quenching (the thirst) of the Pilgrims. So Allah^{azwj} Majestic and Mighty Revealed **[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day**, and it was Ali^{asws}, and Hamza^{as}, and Ja'far^{as}, may greeting be upon them^{as} are the ones who^{as} believed in Allah^{azwj} and the Last Day, and they^{as} fought in the Way of Allah^{azwj}, and (others) are not equal to them^{as} in the Presence of Allah^{azwj}.³¹

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

Al Sheykh, in his Majaalis said, 'A group informed us, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Aasimy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from salim Bin Abu Al Ja'ad, raising it to

Abu Dharr^{as} having said: 'Ali^{asws}, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqqas, were ordered by Umar Bin Al-Khattab to enter a house, and the door was locked from outside on them, and that they should hold consultations, and their term was set a three days. So if there was a consensus of five upon one word, and one man were to oppose from them, then that man should be killed. And if four were to form a consensus and two were to refuse, so the two should be killed.

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، و إن يكن باطلا فأنكروه». قالوا: قل، و ذكر مناقبه لهم و هم يوافقونه على ثبوتها له دونهم. و قال لهم في ذلك: «فهل فيكم أحد نزلت فيه هذه الآية: أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ غَيْرِي؟» قالوا: لا.

³⁰ تفسير القمي 1: 284.

³¹ الكافي 8: 203 / 245.

So when there was a consensus of all upon one view, Ali^{asws} Bin Abu Talib^{asws} said to them: 'I^{asws} would love it if you could listen to what I^{asws} am saying to you. So if it is true, then accept it, and if it is false, then reject it'. They said, 'Speak!' And he^{asws} mentioned his^{asws} own merits to them, and they were in agreement upon its authenticity, besides them all. And he^{asws} said to them during that: 'Is there anyone among you for whom this Verse was Revealed [9:19] **Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah's Way?**, apart from myself^{asws}?' They said, 'No!'³²

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن أمير المؤمنين (صلوات الله عليه) قيل له: يا أمير المؤمنين، أخبرنا بأفضل مناقبك؟ قال: «نعم، كنت أنا و عباس و عثمان بن أبي شيبة في المسجد الحرام، قال عثمان بن أبي شيبة: أعطاني رسول الله (صلى الله عليه و آله) الخزانة، يعني مفاتيح الكعبة. و قال العباس: أعطاني رسول الله (صلى الله عليه و آله) السقاية، و هي زمزم، و لم يعطك شيئاً، يا علي.

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was said to Amir-ul-Momineen^{asws}, 'O Amir-ul-Momineen^{asws}! Will you^{asws} inform us of the highest of your^{asws} merit?' He^{asws} said: 'Yes. I^{asws}, and Abbas, and Usman Bin Abu Sheyba were in the Sacred Masjid. Usman Bin Abu Shayba said, 'Rasool-Allah^{saww} gave me the treasure, meaning the keys of the Kaaba'. And Al Abbas said, 'Rasool-Allah^{saww} gave me the watering-place, and it is Zamzam, and did not give you^{asws} anything, O Ali^{asws}'.

قال: فأنزل الله: أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.»

He^{asws} said: 'So Allah^{azwj} Revealed [9:19] **Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah's Way? They are not equal with Allah.**'³³

فراة في تفسيره والحسكاني في شواهد التنزيل: حدثني جعفر بن محمد بن هشام، عن عبادة بن زياد، عن أبي معمر سعيد بن خثيم، عن محمد بن خالد الضبي وعبد الله بن شريك العامري، عن سليم بن قيس عن الحسن بن علي عليه السلام: إنه حمد الله تعالى وأثنى عليه وقال: (السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان)، فكما أن السابقين فضلهم على من بعدهم كذلك لأبي علي بن أبي طالب عليه السلام فضيلته على السابقين بسبقه السابقين.

Furaat in his Commentary (Tafseer), and Al-Haskaany in *Shawaahid Al-Tanzeel*, said, 'Narrated to me Ja'far Bin Muhammad Bin Hashaam, from Abaadat Bin Ziyad, from Abu Ma'mar Saeed Bin Khaseem, from Muhammad Bin Khalid Al-Zaby, and Abdullah Bin Shareek Al-Aamiry, from Sulaym Bin Qays, who has narrated:

Al-Hassan^{asws} Bin Ali^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and said: "[9:100] **And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness,**" so if the former ones have a preference over those who came after them, similarly for Ali^{asws} Bin Abu Talib^{asws} there is a preference over the former ones for being before the former ones.

³² الأمالي 2: 159 و 163

³³ تفسير العباشي 2: 34/83.

وقال: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) واستجاب لرسول الله صلى الله عليه وآله وواساه بنفسه. ثم عمه حمزة سيد الشهداء وقد كان قتل معه كثير، فكان حمزة سيدهم بقرابته من رسول الله صلى الله عليه وآله.

And said: **[9:19] Do you make the giver of drink to the pilgrims and the guardian of the Sacred Masjid to be like him who believes in Allah and the Last Day and strives hard in Allah's Way?**, and He^{azwj} Answered Rasool-Allah^{azwj} and made him^{asws} (Ali^{asws}) to be equal to none but himself^{saww} 34.

VERSES 23 & 24

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {23} قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {24}

[9:23] O you who believe! do not take your fathers and your brothers as friends if they love the infidelity over the belief; and whoever of you takes them as friends, those are the unjust ones [9:24] Say: If your fathers and your sons and your brethren and your wives and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Rasool and striving in His Way, then wait until Allah Brings about His Command: and Allah does not Guide the transgressing people

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية، في قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِلَى قَوْلِهِ: الْفَاسِقِينَ: «فَأَمَّا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ فَإِنَّ الْكُفْرَ فِي الْبَاطِنِ فِي هَذِهِ الْآيَةِ وَلَايَةَ الْأَوَّلِ وَالثَّانِي، وَهُوَ كُفْرٌ».

Al Ayashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about this verse regarding the Words of Allah^{azwj} **[9:23] O you who believe! do not take your fathers and your brothers as friends** up to His^{azwj} Words **[9:24] the transgressing people**. He^{asws} said: 'So as for His^{azwj} Words **[9:23] O you who believe! do not take your fathers and your brothers as friends if they love the infidelity over the belief** – so the infidelity in the esoteric of this Verse is the Wilayah of the first one and the second one, and it is infidelity (كفر)'.

و قوله: عَلَى الْإِيمَانِ فَالْإِيمَانِ وَلَايَةَ عَلِي بْنِ أَبِي طَالِبٍ (عليه السلام)، قال: وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ».

And His^{azwj} Words **[9:23] over the belief** – so the belief is Wilayah of Ali^{asws} Bin Abu Talib^{asws}. He^{azwj} Said **[9:23] and whoever of you takes them as friends, those are the unjust ones'** 35.

³⁴ Kitaab Sulaym Bin Qays Al Hilali – H 93 (Extract)

³⁵ تفسير العياشي 2: 36 / 84

VERSE 25

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغِنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ {25}

[9:25] Certainly, Allah helped you in a lot of places and on the day of Hunayn, when your great numbers made you wonder, but they availed you nothing and the earth became straitened to you notwithstanding its spaciousness, then you turned back retreating

علي بن إبراهيم، قال: حدثني محمد بن عمرو، قال: كان المتوكل قد اعتل علة شديدة، فنذر إن عافاه الله أن يتصدق بدنانير كثيرة- أو قال: بدراهم كثيرة- فعوفي فجمع العلماء فسألهم عن ذلك، فاختلفوا عليه، فقال أحدهم: عشرة آلاف، و قال بعضهم: مائة ألف.

Ali Bin Ibrahim said, 'Muhammad Bin Amro narrated to me that,

'Al-Mutawakkil became sick with a severe illness, so he vowed that if Allah^{azwj} were to Cure him, 'he would give in charity a lot of Dinars', or he said, 'a lot of Dirhams'. So he became healthy, and he gathered the scholars to aske them about that (How much is 'a lot'). They differed among themselves. One of them said, 'Ten thousand', and one of them said, 'A hundred thousand'.

فلما اختلفوا، قال له عبادة: ابعث إلى ابن عمك علي بن محمد بن علي الرضا (عليه السلام) فاسأله عن ذلك، فبعث إليه فسأله، فقال (عليه السلام): «الكثير ثمانون». فقالوا: رد إليه الرسول: فقل من أين قلت ذلك، فقال: «من قوله تعالى: لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ فكانت المواطن ثمانين موطنًا».

So when they differed, so a slave said to him, 'Send (the question) to your cousin Ali^{asws} Bin Muhammad^{asws} bin Ali Al-Reza^{asws} and ask him^{asws} about that'. So he sent to him^{asws} to ask him^{asws}. He^{asws} said: 'A lot – equates to eighty'. So they (Scholars) said, 'Return the messenger back to him^{asws} to said, 'From where do you^{asws} say this?' So he^{asws} replied: 'From the Words of the High **[9:25] Certainly Allah helped you in a lot of places**. So the places were eighty places'.³⁶

العباشي: عن عجلان، عن أبي عبد الله (عليه السلام) في قول الله تعالى: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ إِلَىٰ نَحْنُ وَلَّيْتُمْ مُدْبِرِينَ، فقال: «أبو فلان».

Al Ayyashi, from Ajlaan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High **[9:25] and on the day of Hunayn, when your great numbers made you wonder, up to then you turned back retreating**. So he^{asws} said: 'Abu so and so'.³⁷

VERSE 26

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۗ وَذَلِكَ جَزَاءُ الْكَافِرِينَ {26}

³⁶ تفسير القمّي 1 لا 284

³⁷ تفسير العباشي 2: 38/84.

[9:26] Then Allah Sent down His tranquillity upon His Rasool and upon the Believers, and Sent down armies which you did not see, and Punished those who disbelieved, and that is the Recompense of the unbelievers

عن الحسن بن علي بن فضال، قال: قال أبو الحسن علي الرضا (عليه السلام) للحسن بن أحمد: «أي شيء السكينة عندكم؟» قال: لا أدري- جعلت فداك- أي شيء هو؟ فقال: «ريح من الله تخرج طيبة، لها صورة كصورة وجه الإنسان، فتكون مع الأنبياء، و هي التي نزلت على إبراهيم خليل الرحمن حيث بنى الكعبة، فجعلت تأخذ كذا و كذا، فبنى الأساس عليها».

From Al Hassan Bin Ali Bin Fazaal who said,

'Abu Al-Hassan Ali Al-Reza^{asws} said to Al-Hassan Bin Ahmad: 'Which thing is (considered as) tranquillity among you all?' He said, 'I do not know – may I be sacrificed for you^{asws} – which thing is it?' So he^{asws} said: 'A wind from Allah^{azwj} which comes out well. It has an image like the image of a face of the human being. So it came to be with the Prophets^{as}, and it is that which descended upon Ibrahim^{as}, Friend of the Beneficent when he^{as} built the Kaaba. So it went on to grab such and such, so he^{as} built the foundation over it'.³⁸

علي بن إبراهيم: قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَ عَذَّبَ الَّذِينَ كَفَرُوا وَ هُوَ الْقَاتِلُ. وَ ذَلِكَ جَزَاءُ الْكَافِرِينَ. قال: و قال رجل من بني نصر بن معاوية، يقال له: شجرة بن ربيعة للمؤمنين و هو أسير في أيديهم: أين الخيل البلق و الرجال عليهم الثياب البيض؟ فإنما كان قتلنا بأيديهم، و ما كنا نراكم فيهم إلا كهيئة الشامة؟ قالوا: تلك الملائكة.

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[9:26] Then Allah Sent down His tranquillity upon His Rasool and upon the Believers, and Sent down armies which you did not see, and Punished those who disbelieved**, and it is the killing **and that is the Recompense of the unbelievers**. And a man from the Clan of Nasr bin Muawiya said, when it was said to him, 'The Bin Rabi'e tree is for the Believers, and it is a captive in their hands', said: 'Where is the Balkan cavalry and the men clad in white? For we were being killed by their hands, and we do not see them among them except as moles?' They said, 'Those were the Angels'.³⁹

محمد بن يعقوب: عن حميد بن زياد، عن عبيد الله بن أحمد الدهقان، عن علي بن الحسن الطاطري، عن محمد بن زياد بياع السابري، عن أبان، عن عجلان أبي صالح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قتل علي بن أبي طالب (عليه السلام) بيده يوم حنين أربعين».

Muhammad Bin Yaqoub, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Al Dahqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad a slave of Al Sabiry, from Abaan, from Ajlan Abu Salih who said,

'I heard Abu Abdullah^{asws} saying: 'Ali^{asws} Bin Abu Talib killed forty by his^{asws} own hands on the day of Hunayn'.⁴⁰

³⁸ تفسير العياشي 2: 39 / 84.

³⁹ تفسير القمي 1: 288.

⁴⁰ الكافي 8: 566 / 376.

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن محبوب، عن العلاء، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «السكينة: الإيمان».

And from him (Yaqoub Al Kulayni), from a bumber of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The tranquillity (means) the belief'.⁴¹

VERSES 27 - 29

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {27} يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنِ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ {28} الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ {29}

[9:27] Then will Allah Turn (Mercifully) to whom He Desires to, and Allah is Forgiving, Merciful [9:28] O you who believe! But rather, the Polytheists are nothing but unclean, so they shall not go near the Sacred Masjid after this year of theirs; and if you fear poverty then Allah will Enrich you out of His Grace if so Desires to; surely Allah is Knowing Wise [9:29] Fight those who do not believe in Allah, nor in the Last Day, nor do they sanctify what Allah and His Rasool have sanctified, nor do they make the Religion of Truth to be their Religion, out of those who have been Given the Book, until they pay the tax in acknowledgment of their lowness

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم ابن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، في حديث الأسياف الذي ذكره عن أبيه (عليه السلام)، قال فيه: «و أما السيوف الثلاثة المشهورة: فسييف على مشركي العرب، قال الله عز و جل: فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether, from Al Qasim Ibn Muhammad, from Suleyman Bin Dawood Al manqary, from Hafs Bin Ghayas,

(It has been narrated) from Abu Abdullah^{asws}, in the Hadeeth of the swords which he^{asws} mentioned from his^{asws} father^{asws} in which he^{asws} said: 'And as for the third famous sword, so it is the sword against the Polytheists of the Arabs. Allah^{azwj} Mighty and Majestic Says **[9:5] then fight the Polytheists wherever you find them**'.

قال: «و السيف الثاني على أهل الذمة، قال الله عز و جل: قُولُوا لِلنَّاسِ حُسْنًا نزلت هذه الآية في أهل الذمة، ثم نسخها قوله عز و جل: قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ فمن كان منهم في دار الإسلام فلن يقبل منه إلا الجزية أو القتل، و ما لهم فيء، و ذراريهم سبي، و إذا قتلوا الجزية على أنفسهم حرم علينا سبيهم، و حرمت أموالهم، و حلت لنا مناكحتهم، و من كان منهم في دار الحرب حل لنا سبيهم و أموالهم، و لم تحل لنا مناكحتهم، و لم يقبل منهم إلا الدخول في دار الإسلام أو الجزية أو القتل».

He^{asws} said: 'And the second sword was against the Protected people (أهل الذمة). Allah^{azwj} Mighty and Majestic Says **[2:83] and you shall speak to the people good**

⁴¹ الكافي 2: 3 / 12

words. This Verse was Revealed regarding the Protected People. Then it was Abrogated by the Words of the Mighty and Majestic [9:29] ***Fight those who do not believe in Allah, nor in the Last Day, nor do they sanctify what Allah and His Rasool have sanctified, nor do they make the Religion of Truth to be their Religion, out of those who have been Given the Book, until they pay the tax in acknowledgment of their lowness.*** So the one who was among them in the House of Al-Islam, nothing was acceptable from him except for the tax or the killing, and there was no Fey (War booty) for them, and their offspring as captive. So when they accepted the tax upon them, their captives were forbidden unto us, and their wealth was forbidden, and it was permissible for us to marry them. And the one from among them was in the house of war, their captives were permissible for us and their wealth, and it was not permissible for us to be married to them, and nothing was acceptable from them except for their entry into the house of Al-Islam or the tax, or the killing'.⁴²

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي يحيى الواسطي، عن بعض أصحابنا، قال: سئل أبو عبد الله (عليه السلام) عن المجوس، أ كان لهم نبي؟ فقال: «نعم، أما بلغك كتاب رسول الله (صلى الله عليه و آله) إلى أهل مكة: أن أسلموا و إلا نابذتكم بحرب، فكتبوا إلى رسول الله (صلى الله عليه و آله): أن خذ منا الجزية و دعنا على عبادة الأوثان.

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions who said,

'I asked Abu Abdullah^{asws} about the Magians, was there a Prophet^{as} for them?' So he^{asws} said: 'Yes! Has it not reached you, the letter of Rasool-Allah^{saww} to the people of Makkah: 'Either you submit or we shall go to war against you'. So they wrote back to Rasool-Allah^{saww}, 'You^{saww} can take the tax from us and leave us upon the worship of the idols'.

فكتب إليهم النبي (صلى الله عليه و آله): إني لست آخذ الجزية إلا من أهل الكتاب. فكتبوا إليه يريدون بذلك تكذيبه: زعمت أنك لا تأخذ الجزية إلا من أهل الكتاب، ثم أخذت الجزية من مجوس هجر. فكتب إليهم النبي (صلى الله عليه و آله): إن المجوس كان لهم نبي فقتلوه، و كتاب أحرقوه، أتاهم نبيهم بكتابهم في اثني عشر ألف جلد ثور».

So the prophet^{saww} wrote to them: 'I^{saww} do not take the tax except from the People of the Book'. So they wrote back to him^{saww}, intending to belie that to him^{saww}, 'You^{saww} claim that you^{saww} do not take the tax except from the People of the Book, then you^{saww} take the tax from the abandoned Magians'. So the Prophet^{saww} wrote to them: 'The Magians used to have a Prophet^{as} for them, but they killed him^{as}, and they burnt the Book. Their Prophet^{as} gave them their Book in twelve thousand oxen skins'.⁴³

علي بن إبراهيم: قال: حدثنا محمد بن عمر، قال: حدثني إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن إسماعيل بن سهل، عن حماد بن عيسى، عن حريز، عن زرارة، قال: قلت: لأبي عبد الله (عليه السلام): ما حد الجزية على أهل الكتاب، و هل عليهم في ذلك شيء موظف لا ينبغي أن يجوز إلى غيره؟

Ali Bin Ibrahim, from Muhammad Bin Umar, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Ismail Bin Sahl, from hamaad Bin Isa, from Hareyz, from Zarara who said,

⁴² الكافي 5: 2 / 10

⁴³ الكافي 3: 4 / 567

'I said to Abu Abdullah^{asws}, 'What is the limit of the tax upon the People of the Book, and is there against them any description in that which cannot be exceeded upon to something else?'

فقال: «ذلك إلى الإمام يأخذ من كل إنسان منهم ما شاء على قدر ماله و ما يطيق، إنما هم قوم فدوا أنفسهم من أن يستعبدوا أو يقتلوا، فالجزية تؤخذ منهم ما يطيقون له أن يتخذ منهم حتى يسلموا، فإن الله قال: حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ، و كيف يكون صاغرا و هو لا يكثر لما يؤخذ منه حتى يجد ذلا لما أخذ منه، فيألم لذلك فيسلم».

So he^{asws} said: 'That is up to the Imam^{asws}. He^{asws} takes from every person from them whatsoever he^{asws} so desires to in accordance to his wealth and what he can endure. But rather, they are a people who ransomed themselves from being enslaved or killed. So the tax is taken from them what then can endure, and is taken from them until they submit, for Allah^{azwj} Says [9:29] **until they pay the tax in acknowledgment of their lowness**. And how can humility come to be and he does not care when it is taken from him, (it is taken) to the extent that he finds disgrace when it is taken from him, So he realises that, and for that reason, he submits'.⁴⁴

VERSE 30

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ {30}

[9:30] And the Jews say: Uzayr is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they are imitating the sayings of those who disbelieved before; may Allah Kill them; how deluded they are!

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قال: «قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ أَي لَعْنَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ، فسمى اللعنة قتالا، و كذلك قِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ أَي لَعْنِ الْإِنْسَانِ».

Al Tabarsy iin Al Ihtijaj,

(It has been narrated) from Amir-ul-Momineen^{asws} having said: '**[9:30] may Allah Kill them; how deluded they are!** i.e., may Allah^{azwj} Curse them, how deluded they are. Allah^{azwj} Named the Curse as Kill, and similar to that **[80:17] The human being was killed (due to) what he denied**, i.e., the human being was Cursed'.⁴⁵

- احتجاج الرسول (صلى الله عليه وآله) وجداله ومناظرته: -

ARGUMENTATION OF THE MESSENGER OF ALLAH^{saww} AND HIS^{saww} DISCUSSION AND HIS^{saww} DEBATE

ولقد حدثني أبي الباقر (عليه السلام)، عن جدي علي بن الحسين زين العابدين عن أبيه الحسين بن علي سيد الشهداء، عن أمير المؤمنين علي بن أبي طالب صلوات الله عليهم أجمعين أنه اجتمع يوما عند رسول الله (صلى الله عليه وآله) أهل خمسة أديان: اليهود والنصارى، والدهرية، والثنوية ومشركوا العرب.

⁴⁴ تفسير القمي 1: 288.

⁴⁵ الاحتجاج: 250.

Imam Hassan Al-Askari^{asws} said: 'It has been narrated to me^{asws} from Al-Baqir^{asws} from my forefather Ali^{asws} Bin Al-Husayn Zayn-ul-Abideen^{asws} from his^{asws} father Al-Husayn^{asws} Bin Ali^{asws} the Chief of the Martyrs, from Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws}, may the salutations of Allah^{azwj} be upon them^{asws} all that: 'People of five religions had gathered around Rasool-Allah^{saww} – The Jews and the Christians, and the *Dahriyya* (Eternalists) and the Dualists and the Arab Polytheists'.

فقال اليهود: نحن نقول: عزير ابن الله، وقد جنناك يا محمد لننظر ما تقول فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

The Jews said: 'We are saying that Uzayr is the son of Allah^{azwj}, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in Rewards and are higher, and if you^{saww} are against us, we will discuss with you^{asws}'.

وقالت النصارى: نحن نقول، إن المسيح ابن الله اتحد به، وقد جنناك لننظر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the Christians said: 'We are saying that, the Messiah^{as} is the son of Allah^{azwj} and is united with Him^{azwj}, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in Rewards and attained a higher status, and if you^{saww} are against us, we will discuss with you^{asws}'.

وقالت الدهرية: نحن نقول: الأشياء لابدء لها وهي دائمة، وقد جنناك لتنظر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the *Dahriyya* said: 'We are saying that all things have no beginning and they are eternal, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and achieved a higher position, and if you^{saww} are against us, we will refute you^{asws}'.

وقالت الثنوية: نحن نقول: إن النور والظلمة هما المدبران، وقد جنناك للنظر ماتقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the Dualists said: 'We are saying that light and darkness are two controlling forces of the universe, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in Rewards and secured an elevated status, and if you^{saww} are against us, we will debate with you^{asws}'.

وقال مشركو العرب: نحن نقول إن أوثاننا آلهة وقد جنناك للنظر ما تقول فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the Arab Polytheists said: 'We are saying that our idols are gods, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and are of a higher status, and if you^{saww} are against us, we will question you^{asws}'.

فقال رسول الله (صلى الله عليه وآله): آمنت بالله وحده لا شريك له، وكفرت بكل معبود سواه. ثم قال لهم: إن الله تعالى بعثني كافة للناس بشيرا ونذيرا، حجة على العالمين وسيرد الله كيد من يكيد دينه في نحره.

Rasool-Allah^{saww} said: 'I^{saww} believe in One Allah^{azwj} without any partner with Him^{azwj}, and disbelieve in all creators apart from Him^{azwj}. Then he^{saww} said to them: 'Allah^{azwj} has Sent me to all people as a good News and as a 'Warner' to them, a Proof over all the worlds. And Allah^{azwj} will Repel all the plots from the plotters against His^{azwj} Religion back upon them'.

ثم قال لليهود: أجتُموني لأقبل قولكم بغير حجة؟ قالوا: لا. قال: فما الذي دعاكم إلى القول بأن عزيرا ابن الله؟ قالوا: لأنه أحيا لبني إسرائيل التوراة بعد ما ذهبت، ولم يفعل به هذا إلا لأنه ابنه.

Then he^{saww} said to the Jews: 'You have come to me^{saww} so that I^{saww} should accept your words without proof?' They said: 'No'. He^{saww} said: 'Then what makes you claim that Uzayr is the son of Allah^{azwj}?' They said: 'Because, he revived the Torah for the Children of Israel after it had gone away, and he would not have done this had he not been His^{azwj} son'.

فقال رسول الله (صلى الله عليه وآله): فكيف صار عزير ابن الله دون موسى وهو الذي جاءهم بالتوراة ورئي منه من المعجزات ما قد علمتم؟ ولئن كان عزير ابن الله لما ظهر من إكرامه باحياء التوراة، فلقد كان موسى بالنبوة أحق وأولى، ولئن كان هذا المقدار من إكرامه لعزير يوجب أنه ابنه، فأضعاف هذه الكرامة لموسى توجب له منزلة أجل من النبوة، لأنكم إن كنتم إنما تريدون بالنبوة الولادة على سبيل ما تشاهدونه في دنياكم هذه من ولادة الامهات الاولاد بوطئ آبائهم لهم، فقد كفرتم بالله وشبهتموه بخلقه، وأوجبتم فيه صفات المحدثين، ووجب عندكم أن يكون محدثا مخلوقا، وأن له خالقا صنعه وابتدعه.

Rasool-Allah^{saww} said: 'How did Uzayr become the son of Allah^{azwj} and not Musa^{as} when it was him^{asws} that went to them with the Torah (in the first place), and they saw from him^{asws} miracles that you know about? And if Uzayr is the son of Allah^{azwj} when his prestige was manifested from the revival of the Torah, Musa^{as} was more deserving and higher! If this is the scale from the prestige of Uzayr which necessitates him being His^{azwj} son, Musa^{as}'s prestige is more and it would necessitate him^{asws} to have a status higher than that of a son. Your understanding from a son, is to be a product of the union of a father and a mother that you witness in this world. This would make you to be disbelievers in Allah^{azwj} for giving Him^{azwj} a resemblance to His^{azwj} creation, and it would necessitate you in this, by the qualities that you have narrated, that there would be a creator who created Him^{azwj}, who would be (existing) from the beginning'.

قالوا: لسنا نعني هذا، فان هذا كفر كما ذكرت، ولكننا نعني أنه ابنه على معنى الكرامة، وإن لم يكن هناك ولادة، كما قد يقول بعض علمائنا لمن يريد إكرامه وإبانتته بالمنزلة من غيره: يا بني، وإنه ابني. لا على إثبات ولادته منه، لأنه قد يقول ذلك لمن هو أجنبي لا نسب بينه وبينه وكذلك لما فعل بعزير ما فعل، كان قد اتخذ ابنه على الكرامة لا على الولادة.

They said: 'We do not mean this, for this is infidelity as you^{saww} have mentioned. But, we mean by this that he is His^{azwj} son due to the dignity that he had, and there is no birth over there. This is like when some of our scholars, when they intend to bestow status on someone apart from the others, they refer to him as: 'O my son!' and 'He is my son!' There is no birth involved here, for they have referred to him with that and he is a stranger with whom they have no biological connection. And similarly, when Uzayr did that which he did, He^{azwj} Took him as a son to bestow prestige, and not as a (son by) birth'.

فقال رسول الله (صلى الله عليه وآله): فهذا ما قلته لكم: إنه إن وجب على هذا الوجه أن يكون عزير ابنه فان هذه المنزلة لموسى أولى، وإن الله تعالى يفضح كل مبطل باقراره ويقلب عليه حجته. إن ما احتجتم به يؤدبكم إلى ما هو أكبر مما ذكرته لكم، لانكم قلتم: إن عظيما من عظمائكم قد يقول لاجنبي لانسب بينه وبينه: يا بني، وهذا ابني لا على طريق الولادة، فقد تجدون أيضا هذا العظيم يقول لاجنبي آخر: هذا أخي ولآخر: هذا شيخي، وأبي، ولآخر: هذا سيدي، على سبيل الاكرام، وإن من زاده في الكرامة زاده في مثل هذا القول، فاذا يجوز عندكم أن يكون موسى أبا الله أو شيئا له أو أبا أو سيدا لانه قد زاده في الكرامة على ما لعزير، كما أن من زاد رجلا في الاكرام فقال له: يا سيدي ويا شيخي وياعمي ويا رئيسي ويا أميرى على طريق الاكرام، وإن من زاده في الكرامة زاده في مثل هذا القول، أفيجوز عندكم أن يكون موسى أبا الله، أو شيئا، أو عما أو رئيسا، أو سيدا أو أميرا؟ لانه قد زاده في الاكرام على من قال له: يا شيخي أو يا سيدي أو يا عمي، أو يا رئيسي، أو يا أميرى.

Rasool-Allah^{saww} said: 'This is what I^{saww} have been telling you. If this necessitates Uzayr to be the son of Allah^{azwj}, then the status of Musa^{as} is higher, and Allah^{azwj} Exposes all falsehood that is being said and Overturns to him as a proof. You are arguing in your claim that greatness is bestowed upon the stranger, when there is no biological connection between them, by saying about him that, this is my son but not from birth, then it will also be a matter of greater prestige to refer to another stranger, that this is my brother, and to another that, this is my Sheikh, and to another that, this is my Chief, by way of prestige.

It would be a matter of greater prestige by this talk, with you, that Musa^{as} should be referred to as the brother of Allah^{azwj} or His^{azwj} Sheikh, or father or Chief, for these are more prestigious titles. You would say to him: 'O my Chief, and O my Sheikh, and O my uncle, and O my President, O my commander, by way of prestige. The more prestigious a person, then the more prestigious a title he is referred to with. Is it permissible among you to refer to Musa^{as} as the brother of Allah^{azwj}, or Sheikh, or uncle, or president, or chief, or commander? Because the more prestigious a person is the more prestigious way he is referred to: 'O my Sheikh, or O my Chief, or O my Uncle, or O my President, or O my Commander'.

قال: فبهت القوم وتحيروا وقالوا: يا محمد أجلنا نتفكر فيما قلته لنا. فقال: انظروا فيه بقلوب معتقدة للانصاف، يهدكم الله.

Imam Hassan Al-Askari^{asws} said: 'The Jews were speechless and confused and said: 'O Muhammad^{saww}! Give us some time to ponder over what you^{saww} have said to us'. He^{saww} said: 'Look into this with a believing heart and Allah^{azwj} will Guide you'.

ثم أقبل (صلى الله عليه وآله) على النصارى فقال لهم: وأنتم قلتم: إن القديم عزوجل اتحد بالمسيح ابنه ما الذي أردتموه بهذا القول؟ أردتم أن القديم صار محدثا لوجود هذا المحدث الذي هو عيسى؟ أو المحدث الذي هو عيسى صار قديما لوجود القديم الذي هو الله؟ أو معنى قولكم: " إنه اتحدبه " أنه اختصه بكرامة لم يكرم بها أحدا سواه؟ فان أردتم أن القديم تعالى صار محدثا فقد أبطلتم، لأن القديم محال أن ينقلب فيصير محدثا، وإن أردتم أن المحدث صار قديما فقد أحلتكم لأن المحدث أيضا محال أن يصير قديما، وإن أردتم أنه اتحد به بأن اختصه واصطفاه على سائر عباد، فقد أقررتم بحدوث عيسى، وبحدوث المعنى الذي اتحد به من أجله، لانه إذا كان عيسى محدثا وكان الله اتحد به بأن أحدث به معنى صار به أكرم الخلق عنده، فقد صار عيسى وذلك المعنى محدثين، وهذا خلاف مابدأتم تقولونه.

Then he^{saww} turned towards the Christians and said to them: 'And you are saying that the Almighty Who^{azwj}, from the beginning is united with the Messiah^{as}, His^{azwj} son. What do you intend with this? Do you intend by this that the One Who^{azwj} is from before, is with the one who^{asws} was created after, and he^{asws} is Isa^{asws}? Or that the created one, who is Isa^{asws} has been with the eternal One from before Who is Allah^{azwj}? Or do you mean by your words "He^{azwj} is united with him^{asws}", he^{asws} has been honoured especially, and no one else other than him^{asws} has been so?

If you intend that the eternal High One^{azwj} is together with the temporal one, this is invalid, for it is impossible for the eternal Being to be with the temporal one from before. And if you intend that the temporal being is with the Eternal Being, it is impossible, for the temporal being, as well, cannot be with the Eternal Being from before. If you intend that he^{as} has been united with Him^{azwj}, and has been Made to be special and chosen over the rest of His^{azwj} servants, then you would be invalidating that he^{as} has been united with Him^{azwj} from before. And if Allah^{azwj} was united with him^{as}, meaning together with him^{as} being the prestigious one of the creation, and is therefore a temporal being, this would be against what you had said before'.

قال: فقالت النصراني: يا محمد إن الله تعالى لما أظهر على يد عيسى من الأشياء العجيبة ما أظهر، فقد اتخذه ولد ا على جهة الكرامة. فقال لهم رسول الله (صلى الله عليه وآله): فقد سمعتم ما قلته لليهود في هذا المعنى الذي ذكرتوه.

Imam Hassan Al-Askari^{asws} said: 'The Christians said: 'O Muhammad^{sawww}! When Allah^{azwj} Manifested by the hands of Isa^{as} strange things that He^{azwj} Manifested, He^{azwj} Took him^{as} to be His^{azwj} son by the way of giving prestige'. Rasool-Allah^{sawww} said to them: 'You have heard what I^{sawww} have said to the Jews in this meaning that which you are mentioning to me^{sawww}'.

ثم أعاد (صلى الله عليه وآله) ذلك كله، فسكتوا إلا رجلا واحد منهم، فقال له: يا محمد أو لستم تقولون: إن إبراهيم خليل الله؟ - قال: قد قلنا ذلك. فقال: - فاذا قلتم ذلك فلم منعتمونا من أن نقول: إن عيسى ابن الله؟ فقال رسول الله (صلى الله عليه وآله): إنهما لم يشتبها، لأن قولنا: إن إبراهيم خليل الله، فانما هو مشتق من الخلة والخلة: فأما الخلة فانما معناها الفقر والفاقة، فقد كان خليلا إلى ربه فقيرا، وإليه منقطعا، وعن غيره متعففا معرضا مستغنيا، وذلك لما أريد قذفه في النار، فرمي به في المنجنيق فبعث الله تعالى جبرئيل (عليه السلام) وقال له: أدرك عبيدي.

Then he^{sawww} repeated that to all of them. They were all silent, except for one man from among them who said: 'O Muhammad^{sawww}! Are you^{sawww} not saying that Ibrahim^{asws} is the Friend of Allah^{azwj}?' He^{sawww}: 'We say that'. He said: 'If you^{sawww} are saying that, why are you^{sawww} stopping us saying that Isa^{asws} is the son of Allah^{azwj}?'

Rasool-Allah^{sawww} said: 'These two are not similar. We^{sawww} are saying that Ibrahim^{asws} is the Friend (*Khaleel*) of Allah^{azwj}, it is derived from '*Khullat*' or '*Khallat*'. If you take as being derived from '*Khullat*', then it stands for poverty and destitution. The Friend of Allah^{azwj} is needy to his^{asws} Lord^{azwj}, and to Him^{azwj} he^{asws} is, being cut off from the others, needless of others. And that when he^{asws} was catapulted into the fire, Allah^{azwj} Sent Jibraeel^{as} and Said to him: 'Consider My^{azwj} servant'.

فجاءه فلقية في الهواء، فقال: كلفني ما بدا لك فقد بعثني الله لنصرتك. فقال: بل حسبي الله ونعم الوكيل، إنني لا أسأل غيره ولا حاجة لي إلا إليه. فسماه خليله أي، فقيره ومحتاجه، والمنقطع إليه عن سواه.

He^{as} flew and met him^{as} in mid-air, and said: 'Ask me, for Allah^{azwj} has Sent me for your^{as} help'. He^{as} said: 'But sufficient for me^{as} is Allah^{azwj} and is the best Disposer of affairs. I^{as} do not ask other than Him^{azwj}, and have no need from any, other than Him^{azwj}. He^{asws} was Named as Friend (*Khaleel*), poor to Him^{azwj}, needy of Him^{azwj}, and the one cut off from all apart from Him^{azwj}'.

وإذا جعل معنى ذلك من الخلة وهو أنه قد تخلل - به - معانيه، ووقف على أسرار لم يقف عليها غيره كان معناه العالم به وبأموره، ولا يوجب ذلك تشبيهه الله بخلقه، ألا ترون أنه إذا لم ينقطع إليه لم يكن خليله؟ وإذا لم يعلم بأسراره لم يكن خليله؟ وأن من يلده الرجل، وإن أهانه وأقصاه، لم يخرج عن أن يكون ولده؟ لأن معنى الولادة قائم.

And if you were to take that meaning from 'Khullat', and he^{as} would be involved, by this meaning, and was Made aware of such secrets that apart from him^{as} no one else had the knowledge of, and His^{azwj} Orders, and this does not necessitate the likening of Allah^{azwj} with His^{azwj} creation. Do you see that had he^{as} not cut himself off from others, he^{as} would not have been His^{azwj} Friend? And if he^{as} was not aware of His^{azwj} Secrets he^{as} would not have been His^{azwj} Friend? And one who is a son of a man, whether he is insulted by him or thrown out, it does not exit him from being his son? This is because the meaning of son by birth has been established.

ثم إن وجب - لانه قال الله: ابراهيم خليلي - أن تقيسوا أنتم فتقولوا: إن عيسى ابنه، وجب أيضا كذلك أن تقولوا لموسى: إنه ابنه، فإن الذي معه من المعجزات لم يكن بدون ما كان مع عيسى، فقولوا إن موسى أيضا ابنه، وإنه يجوز أن تقولوا على هذا المعنى: شيخه وسيدته وعمه ورئيسه وأميره كما قد ذكرته لليهود.

Then it necessitates, because Allah^{azwj} has Referred to Ibrahim^{asws} as a Friend, in your analogy, by saying that Isa^{as} is His^{azwj} son, then this would also necessitate Musa^{as} as well to be referred by you as His^{azwj} son, because he^{asws} had miracles similar to those of Isa^{as}. You would also call Musa^{as} as His^{azwj} son as well, and it would permit you to say in this meaning: 'His^{azwj} Sheikh, and His^{azwj} Chief, and His^{azwj} Uncle, and His^{azwj} President, and His^{azwj} Commander, as I mentioned to the Jews'.

فقال بعضهم: وفي الكتاب المنزلة أن عيسى قال: أذهب إلى أبي. فقال رسول الله (صلى الله عليه وآله): فإن كنتم بذلك الكتاب تعملون، فإن فيه: " أذهب إلى أبي وأبيكم " فقولوا: إن جميع الذين خاطبهم كانوا أبناء الله، كما كان عيسى ابنه من الوجه الذي كان عيسى ابنه،

One of them said: 'And it is in the Book Sent down, that Isa^{as} said: 'I am going to my Father^{azwj}'. Rasool-Allah^{saww} said: 'If you are doing things according to that Book, then it is there "I am going to my Father^{azwj} and your Father^{azwj}". All those that have been addressed here were sons of Allah^{azwj} just like Isa^{as} was His^{azwj} son, by the same token.

ثم إن ما في هذا الكتاب يبطل عليكم هذا - المعنى - الذي زعمتم أن عيسى من جهة الاختصاص كان ابنا له، لانكم قلتم: إنما قلنا: إنه ابنه لانه تعالى اختصه بما لم يختص به غيره، وأنتم تعلمون أن الذي خص به عيسى لم يخص به هؤلاء القوم الذين قال لهم عيسى: " أذهب إلى أبي وأبيكم " فبطل أن يكون الاختصاص لعيسى، لانه قد ثبت عندكم بقول عيسى لمن لم يكن له مثل اختصاص عيسى، وأنتم إنما حكيتم لفظة عيسى وتأولتموها على غير وجهها لانه إذا قال: " أبي وأبيكم " فقد أراد غير ما ذهبت إليه ونحلتموه، وما يدريك لعله عنى: أذهب إلى آدم وإلى نوح إن الله يرفعني إليهم ويجمعني معهم، وآدم أبي وأبوكم وكذلك نوح، بل ما أراد غير هذا

Then, what is in this Book invalidates this meaning of yours that you are thinking of, that son-ship is especially for Isa^{as}. You are saying that he^{as} is His^{azwj} son, for the Almighty has made him^{as} to be special apart from others, and you know that Isa^{as} was Made to be special which the other people were not made to be, those that were addressed by him^{as} when he^{as} said: 'I am going to my Father^{azwj} and your Father^{asws}'. This invalidates the specialisation of Isa^{as}, for it has been established by you that there is no one special like Isa^{as} and the same words have been used for others "my^{as} Father^{azwj} and your Father^{azwj}" and could have meant something other than what you have taken it to be for he^{as} could be saying that: 'I am going to Adam^{as}, and to Noah^{as}. Allah^{azwj} will Elevate me^{as} like them and Make me^{as} to be with them^{as}, and Adam^{as} is my^{as} father and your father, and similarly, Noah^{as}. But, in fact, he^{as} did not mean anything other than this by it'.

قال: فسكتت النصارى، وقالوا: ما رأينا كاليوم مجادلا ولا مخاصما وسننظر في أمورنا.

Imam Hassan Al-Askari^{asws} said: 'The Christians were silenced and said: 'We have not seen an arguer like the one today, and we shall look into our affairs'.

ثم أقبل رسول الله (صلى الله عليه وآله) على الدهرية فقال: وأنتم فما الذي دعاكم إلى القول بأن الأشياء لا بد لها وهي دائمة لم تزل، ولا تزال؟ فقالوا: لانا لا نحكم إلا بما نشاهد، ولم نجد للأشياء حدثا فحكمتنا بأنها لم تزل ولم نجد لها انقضاء ولا فناء فحكمتنا بأنها لا تزال.

Then Rasool-Allah^{saww} turned towards the *Dahriyya* (Eternalists) and said: 'And you are making the claim by your words that all things have no beginning and are eternal, never passed away and will never pass away?' They said: 'We only issue judgment by what we see, and we have not found in things anything temporal, and so we have issued the principle that they have been here from the beginning, and we did not find in them anything that is destructive, and so have issued the principle that they will not pass away'.

فقال رسول الله (صلى الله عليه وآله): أفوجدتم لها قدما، أم وجدتم لها بقاء أبدا؟ فان قلت: إنكم قد وجدتم ذلك أثبتتم لانفسكم أنكم لم تزالوا على هيتكم وعقولكم بلا نهاية، ولا تزالون كذلك ولنن قلتم هذا دفعتم العيان وكذبكم العالمون الذين يشاهدونكم. قالوا: بل لم نشاهد لها قدما ولا بقاء أبدا.

Rasool-Allah^{saww} said: 'Did you find them to be such before the beginning, or did you find that they will remain forever? For if you were to say: 'We have found these to be like that, then you have established for yourselves, that your faces and your intellects will not pass away and will not come to an end, and you will not pass away as well for you are saying this in defiance to the eyes and in falsification to the world that has witnessed you'. They said: 'But we have neither witnessed these from before nor will we be witnessing them into eternity'.

قال رسول الله (صلى الله عليه وآله): فلم صرتم بأن تحكموا بالقدم والبقاء دائما؟ لانكم لم تشاهدوا حدوثها، وانقضاءها أولى من تارك التميز لها مثلكم، يحكم لها بالحدوث والانقضاء والانقطاع لانه لم يشاهد لها قدما ولا بقاء أبدا. أو لستم تشاهدون الليل والنهار وأحدهما بعد الآخر؟ فقالوا: نعم. فقال: أترونهما لم يزا ولا يزا الان؟ فقالوا: نعم. قال: أفيجوز عندكم اجتماع الليل والنهار؟ فقالوا: لا.

Rasool-Allah^{saww} said: 'How can you pass judgment on them being from before and their remaining for all eternity? This is because you have neither witnessed their coming into being, and their becoming non-existent. Does this make you higher than the one who like you, passes judgment of their occurrence and non-occurrence because he has not witnessed them being present from before and into all eternity, or do you not witness the night and the day, each one of them after the other?' They said: 'Yes'. He^{saww} said: 'Do you not see that both of them, neither of pass away nor both of them?' They said: 'Yes'. He^{saww} said: 'Is it possible, with you, that the night and day will become one?' They said: 'No'.

فقال (صلى الله عليه وآله): فاذا ينقطع أحدهما عن الآخر فيسبق أحدهما، ويكون الثاني جاريا بعده. قالوا: كذلك هو. فقال: قد حكمتم بحدوث ما تقدم من ليل ونهار. لم تشاهدوهما، فلا تنكروا لله قدرة ثم قال (صلى الله عليه وآله): أتقولون ما قبلكم من الليل والنهار متناه أم غير متناه؟

He^{saww} said: 'If one of them were to be cut off from the other, will the other continue after it?' They said: 'That is so'. He^{saww} said: 'Then you have passed judgment on the

temporal nature of the bygone day and night, both of which you have not witnessed. Do not be deniers of the Power of Allah^{azwj}. Then he^{saww} said: 'What you have said before about the night and the day, are they finite or infinite?'

فان قلتم: غير متناه فكيف وصل إليكم آخر بلا نهاية لاوله؟ وإن قلتم: إنه متناه أم غير فقد كان ولا شئ منهما بقديم. قالوا: نعم. قال لهم: أقلت أن العالم قديم ليس بمحدث وأنتم عارفون بمعنى ما أقررتم به، وبمعنى ما جحدتموه؟ قالوا: نعم.

For if you were to say infinite, then how does the second one come to you without ending the first? And if you were to say finite, then you will have to admit that there was a time when none of them were present'. They said: 'Yes'. He^{saww} said to them: 'You have said that the universe does not have a beginning, and did not come into being, and you know the meaning of what you agree to by it and what you fight against? They said: 'Yes'.

قال رسول الله (صلى الله عليه وآله): فهذا الذي نشاهده من الاشياء بعضها إلى بعض مفتخر، لانه لا قوام للبعض الا بما يتصل به، ألا ترى أن البناء محتاجا بعض أجزائه إلى بعض والا لم يتسق، ولم يستحكم، وكذلك سائر ما ترون. وقال (صلى الله عليه وآله): فاذا كان هذا المحتاج - بعضه إلى بعض لقوته وتمامه - هو القديم، فأخبروني أن لو كان محدثا كيف كان يكون؟ وماذا كانت تكون صفته؟

Rasool-Allah^{saww} said: 'This is what we see from the things, some of them are dependent on the others, because some of them cannot be established except by the others. Do you see a construction that some parts are dependent on some others or else it would not stand or be completed. The same is for the rest of what you see'. And he^{saww} said: 'If this was all interdependent on each other for strength and completion, and the completed state is eternal, tell me^{saww}, if the parts were temporal, how would the completed structure be? What would be its qualities?'

قال: فيهتوا - وتحيروا - وعلموا أنهم لا يجدون للمحدث صفة يصفونه بها الا وهي موجودة في هذا الذي زعموا أنه قديم، فوجموا وقالوا: سننظر في أمرنا.

Imam Hassan Al-Askari^{asws} said: 'They were astonished and confused, and knew that they will never find a temporal matter and classify it and think of It as being part of the whole, and then claim the completed state to be eternal. They were dumbstruck and said: 'We will look into our affairs'.

ثم أقبل رسول الله (صلى الله عليه وآله) على الثنوية - الذين قالوا: النور والظلمة هما المدبران - فقال: وأنتم فما الذي دعاكم إلى ما قلتموه من هذا؟ فقالوا: لانا وجدنا العالم صنفين: خيرا وشرا، ووجدنا الخير ضد الشر، فأفكرنا أن يكون فاعل - واحد - يفعل الشئ وضده، بل لكل واحد منهما فاعل، ألا ترى أن الثلج محال أن يسخن كما أن النار محال أن تبرد، فأثبتنا لذلك صانعين قديمين: ظلمة ونورا.

Then Rasool-Allah^{saww} turned towards the *Thanawiyya* (Dualists) – who said that light and darkness are the two governing forces – and said: 'And you, what is it that makes you to claim that which you say from this?' They said: 'We have found in the universe duality, good and evil, and found good to be opposite of evil. We deny that there is one doer of something as well as its opposite, but each of it has a different doer. You see, ice cannot give heat just like it is impossible for fire to give out coolness. This has proven to us that there are two forces from before, darkness and light'.

فقال لهم رسول الله (صلى الله عليه وآله): أفلمستم قد وجدتم سوادا وبياضا، وحمرة وصفرة، وخضرة وزرقة؟ وكل واحدة ضد لسايرها لاستحالة اجتماع اثنين منهما في محل واحد، كما كان الحر والبرد ضددين لاستحالة اجتماعهما في محل واحد؟ قالوا: نعم. قال: فهلا أثبتتم بعدد كل لون صانعا قديما ليكون فاعل كل ضد من هذه الالوان غير فاعل الضد الاخر؟! قال: فسكتوا.

Rasool-Allah^{saww} said to them: 'Have you not found to be in existence black, and white, and red, and yellow, and green and blue? And each one of them is opposite to the rest of them, and it is impossible for any two of them to be together in one place, just like heat and cold are two opposite and it is impossible for them to be together in one place?' They said: 'Yes'. Then why have you not proven it to yourselves for all these types a different doer, for the doer of one cannot be the doer of the opposite one?' Imam Hassan Al-Askari^{asws} said: 'They were silenced'.

ثم قال: وكيف اختلط النور والظلمة، وهذا من طبعه الصعود، وهذه من طبعها النزول؟ أرايتم لو أن رجلا أخذ شرفا يمشي اليه والاخر غربا أكان يجوز - عندكم - أن يلتقيا ماداما سائرين على وجوههما؟ قالوا: لا. قال: فوجب أن لا يختلط النور والظلمة، لذهاب كل واحد منهما في غير جهة الاخر، فكيف حدث هذا العالم من امتزاج ماهو محال أن يمتزج؟ بل هما مدبران جميعا مخلوقان، فقالوا: سننظر في امورنا.

Then he^{saww} said: 'And how can light be mixed with darkness, and this one has the quality of ascension and this one has the quality of descent? You see, if a man walks towards the east and another to the west, do you find it possible for them to meet up on the way face to face?' They said: 'No'. He^{saww} said: 'This necessitates that light and darkness will never mix for each of them is on another direction. How did this universe come into being, from the blending of those that are impossible to blend? But, they are both forces of creation altogether'. They said: 'We will look into our affairs'.

ثم أقبل على مشركي العرب فقال: وأنتم فلم عبدتم الاصنام من دون الله؟ فقالوا: نتقرب بذلك إلى الله تعالى.

Then he^{saww} turned towards the Arab Polytheists and said: 'And you, why are you worshipping idols apart from Allah^{azwj}? They said: 'We draw nearer to Allah^{azwj} by that'.

فقال: أو هي سامعة مطبوعة لربها، عابدة له، حتى تتقربوا بتعظيمها إلى الله؟ قالوا: لا. قال: فأنتم الذين تحتونها بأيديكم؟ - قالوا: نعم. قال: - فلئن تعبدكم هي - لو كان يجوز منها العبادة -

He^{saww} said: 'Or do they listen, obey their Lord^{azwj} worship Him^{azwj}, so that you draw closer to Allah^{azwj} by their greatness?' They said: 'No'. He^{saww} said: 'You are the ones who made them with your hands?' They said: 'Yes'. He^{saww} said: 'If they were to worship you then that could have been permissible rather than you to worship them.'

أحرى من أن تعبدوها اذا لم يكن أمركم بتعظيمها من هو العارف بمصالحكم وعواقبكم والحكيم فيما يكلفكم؟

Have you been Ordered to revere them by the One Who^{azwj} knows your betterment and the consequences, and is Wise in what efforts He^{azwj} Places for you to do?

قال: فلما قال رسول الله (صلى الله عليه وآله) هذا اختلفوا: فقال بعضهم: ان الله قد يحل في هياكل رجال كانوا على هذه الصور التي صورناها، فصورنا هذه، نعظمها لتعظيمنا تلك الصور التي حل فيها ربنا.

When Rasool-Allah^{saww} said that, there were differences among them. Some of them said: 'Allah^{azwj} had Entered in a man who was of such a face which we have, and these are the faces of such people. We revere them with our reverence those faces in whom our Lord^{azwj} had Entered'.

وقال آخرون منهم: ان هذه صور أقوام سلفوا كانوا مطيعين لله قبلنا، فمثلنا صورهم وعبدناها تعظيما لله.

And another group of them said: 'These are the images of people who lived in history and they were obedient to Allah^{azwj} before us. These are the likeness of their faces, and we worship them in reverence to Allah^{azwj}'.

وقال آخرون - منهم -: ان الله لما خلق آدم، وأمر الملائكة بالسجود له، كنا نحن أحق بالسجود لادم من الملائكة، ففاننا ذلك،

And another group of them said: 'When Allah^{azwj} Created Adam^{asws}, and Ordered the Angels to prostrate to him^{asws}, this gives us more right than the prostration of Angels to Adam^{as}, and that is what we do.

فصورنا صورته فسجدنا لها تقربا إلى الله كما تقربت الملائكة بالسجود لادم إلى الله تعالى، وكما أمرتم بالسجود - بزعمكم - إلى جهة مكة ففعلتم، ثم نصبتم في غير ذلك البلد - بأيديكم - محاريب سجدتم اليها، وقصدتم الكعبة لا محاربيكم، وقصدكم في الكعبة إلى الله تعالى لا اليها.

We make the images of him^{as} and prostrate to them to be nearer to Allah^{azwj}, just like the Angels drew closer to Allah^{azwj} by prostrating to Adam^{as}. And if you^{asws} have been ordered to prostrate, as per your^{saww} allegation, towards Mecca, and you^{saww} are doing that, then you established in other cities, with your hands, niches where you prostrate towards it, and your intention is towards the kaaba and not your niches, and your intention is to Allah^{azwj} and not to the Kaaba'.

فقال رسول الله (صلى الله عليه وآله): أخطأتم الطريق وضللتم، أما أنتم - وهو (صلى الله عليه وآله) يخاطب الذين قالوا: ان الله يحل في هياكل رجال كانوا على هذه الصور التي صورناها، فصورنا هذه نعظيما لتلك الصور التي حل فيها ربنا - فقد وصفتم ربكم بصفة المخلوقات، أو يحل ربكم في شئ حتى يحيط به ذلك الشئ؟ فأى فرق بينه اذن وبين سائر ما يحل فيه من لونه وطعمه ورائحته ولينه وخشونته وتقله وخفته؟

Rasool-Allah^{saww} said: 'You have erred in your ways and have gone astray, and you – (and he^{saww} was addressing those who had said: 'Allah^{azwj} had Entered into a man who had this face which we have imagined, and made these and revere them in our reverence those faces in which our Lord^{azwj} had Entered) – you have attributed to your Lord^{azwj} with the attributes of the creatures, or your Lord^{azwj} Entered into something until He^{azwj} was overcome with that thing? What is the difference then between that and the rest of those which contain colour, and taste and smell, smoothness, and roughness, and heaviness and lightness'?

ولم صار (هذا المحلول) فيه محدثا وذلك قديما دون أن يكون ذلك محدثا وهذا قديما وكيف يحتاج إلى المحال من لم يزل قبل المحال وهو عزوجل لا يزال كما لم يزل؟

And why is the recipient body temporal and that which went into it is eternal apart from the recipient body being eternal and the entering one being temporal, and how did it become needy for a one which will pass away before the eternal one and He^{azwj} is the Almighty, who will not Pass away?

فاذا وصفتموه بصفة المحدثات في الحلول فقد لزمكم أن تصفوه بالزوال - والحدوث - . وأما ما وصفتموه بالزوال والحدوث فصفوه بالفناء، فان ذلك أجمع من صفات الحال والمحلول فيه،

You have attributed the attributes of a temporal being of entering, then it necessitates you to attribute to Him^{azwj} the attributes of decline, and of temporal nature. And since you have attributed Him^{azwj} with the attributes of entering, and declining, then you also have to attribute Him^{azwj} with the attribute of destruction.

وجميع ذلك يغير الذات، فان (جاز أن يتغير) ذات الباري تعالى بحلولة في شئ جاز أن يتغير بأن يتحرك ويسكن ويسود ويبيض ويحمر ويصفر وتحله الصفات التي تتعاقب على الموصوف بها حتى يكون فيه جميع صفات المحدثين، ويكون محدثاً - عن الله تعالى عن ذلك - .

All these are the attributes of the recipient body and the one entering into it, and all these are without the self, for it will have to be permissible for change to take place. If the Self of Allah^{azwj} does not Change when Entering into something, then it is also possible for change not to take place with movement or stillness, and blackness and whiteness and redness and yellowness when they enter into something. These are all the attributes of temporal beings and Allah^{azwj} is Higher than that'.

ثم قال رسول الله (صلى الله عليه وآله): فاذا بطل ما ظننتموه من أن الله يحل في شئ فقد فسد ما بنيتم عليه قولكم. قال: فسكت القوم، وقالوا: سننظر في أمورنا.

Then Rasool-Allah^{saww} said: 'This invalidates your conjecture that Allah^{azwj} Enters into something, and therefore you destroyed what you built in your words'. Imam Hassan Al-Askari^{asws} said: 'The group were silenced and said: 'We shall look into our affairs'.

ثم أقبل على الفريق الثاني فقال لهم: أخبرونا عنكم اذا عبدتم صور من كان يعبد الله فسجدتم لها وصليتم، فوضعتم الوجوه الكريمة على التراب - بالسجود لها - فما الذي أبقيتم لرب العالمين؟ أما علمتم أن من حق من يلزم تعظيمه وعبادته أن لايساوى به عبده؟ أرأيتم ملكا عظيما اذا ساويتموه بعبده في التعظيم والخشوع والخضوع أيكون في ذلك وضع للكبير كما يكون زيادة في تعظيم الصغير؟ فقالوا: نعم.

Then he^{saww} turned towards the second group and said to them: 'Tell me, when you worship the images of those who were the worshippers of Allah^{azwj}, prostrate to them and Pray to them, and place your honourable faces onto the ground, by prostration to them, what have you left for the Lord^{azwj} of the worlds? Do you not know it is His^{azwj} Right not to be regarded as equal to His^{azwj} servants? Do you see a great king, when he is equalled to his servant in veneration, reverence and submission, would belittle him in his greatness like the increase in the reverence to the small one?' They said: 'Yes'.

قال: أفلا تعلمون أنكم من حيث تعظمون الله بتعظيم صور عباده المطيعين له تزرون على رب العالمين؟ قال: فسكت القوم بعد أن قالوا: سننظر في أمورنا.

He^{saww} said: 'Do you not realise that in revering Allah^{azwj} by revering the images of His^{azwj} obedient servant, you are insulting the Lord^{azwj} of the worlds?' Imam Hassan Al-Askari^{asws} said: 'The group was silenced, and afterwards said: 'We shall look into our affairs'.

ثم قال رسول الله (صلى الله عليه وآله) للفريق الثالث: لقد ضربتم لنا مثلا، وشبهتمونا بأنفسكم ولا سواء، وذلك أنا عباد الله مخلوقون مربوبون نأتمر له فيما أمرنا، وننجزر عما زجرنا، ونعبده من حيث يريد منا، فاذا أمرنا بوجه من الوجوه

أطعناه ولم نتعد إلى غيره مما لم يأمرنا ولم يأذن لنا، لانا لا ندري لعله - ان - أراد منا الاول فهو يكره الثاني، وقد نهانا أن نتقدم بين يديه، فلما أمرنا أن نعبد بالتوجه إلى الكعبة أطعنا، ثم أمرنا بعبادته بالتوجه نحوها في سائر البلدان التي نكون بها فأطعنا، فلم نخرج في شئ من ذلك من اتباع أمره، والله عزوجل حيث أمر بالسجود لادم لم يأمر بالسجود لصورته التي هي غيره، فليس لكم أن تقيسوا ذلك عليه، لانكم لا تدرون لعله يكره ما تفعلون اذ لم يأمركم به.

Then Rasool-Allah^{saww} said to the third group: 'You have compared yourselves with us and we are not equal. I^{saww} am a servant of Allah^{azwj}, Created and Nourished, acting in accordance with what we have been Ordered to do, and staying away from what we have been Prohibited from.

We worship Him^{azwj} in whichever way He^{azwj} Wants us to. If He^{azwj} Orders us to a particular way from all the ways, we obey Him^{azwj} and do not go in any other way which He^{azwj} has neither Ordered us to nor Permitted us. We do not know of His^{azwj} Intention from us in the first way and He^{azwj} does not Like the second one, and He^{azwj} has Prohibited us to precede Him^{azwj}. When He^{azwj} Ordered us to worship towards the kaaba, we obeyed Him^{azwj}. Then He^{azwj} Ordered us to worship Him^{azwj} by facing towards the Kaaba from the rest of the cities, we obeyed Him^{azwj}. We never deviated from anything of His^{azwj} order from the beginning. And Allah^{azwj} the Almighty Ordered the prostration to Adam^{as}, He^{azwj} did not Order the prostration to his^{as} image for that is other than Him^{azwj} and it is not for you to draw analogies from, because you do not know that you might be doing that which you have not been Ordered to do'.

وقال لهم رسول الله (صلى الله عليه وآله) أرايتم لو أذن لكم رجل دخول داره يوما بعينه ألكم أن تدخلوها بعد ذلك بغير أمره؟ أو لكم أن تدخلوا دارا له اخرى مثلها بغير أمره؟ أو وهب لكم رجل ثوبا من ثيابه، أو عبدا من عبيده، أو دابة من دوابه، ألكم أن تأخذوا ذلك؟

And Rasool-Allah^{saww} said: 'Do you see, if a man permits you to enter his house one day, does this give you the permit to enter his house after that without his order? Or can you enter another one of his houses without his order? Or if a man endows you a dress from his dresses or a servant from his servants or an animal from his animals, is it for you to take this?'

- قالوا: نعم. قال: - فان لم تأخذوه، أخذتم آخر مثله؟ قالوا: لا، لانه لم يأذن لنا في الثاني كما أذن لنا في الاول.

They said: 'Yes'. He^{saww} said: 'And if you do not take it and decide to take something else like that instead?' They said: 'No, for he has not permitted us to take the second one as he had permitted us to take the first'.

قال (صلى الله عليه وآله): فأخبروني الله تعالى أولى بأن لا يتقدم على ملكه بغير أمره أو بعض المملوكين؟ قالوا: بل الله أولى بأن لا يتصرف في ملكه بغير أمره واذنه. قال: فلم فعلتم، ومتى أمركم أن تسجدوا لهذه الصور؟ قال: فقال القوم: سننظر في امورنا، ثم سكتوا.

He^{saww} said: 'Tell me^{saww}, Is not Allah^{azwj} Higher that no one should precede Him^{azwj} in any matter in His^{azwj} Kingdom without His^{azwj} Order or other servants?' They said: 'But, Allah^{azwj} is Higher that there should be none preceding Him^{azwj} without His^{azwj} Order and His^{azwj} Permission'. He^{saww} said: 'Why then do you do this. When did He^{azwj} Order you to prostrate to these images?' Imam Hassan Al-Askari^{asws} said: 'The group said: 'We shall look into our affairs', then they were silent.

وقال الصادق (عليه السلام): فوالذي بعثه بالحق نبيا ما أنت على جماعتهم ثلاثة أيام حتى أتوا رسول الله (صلى الله عليه وآله) فأسلموا، وكانوا خمسة وعشرين رجلا من كل فرقة خمسة وقالوا: ما رأينا مثل حجتك يا محمد، نشهد أنك رسول الله.

Imam Al-Sadiq^{asws} said: 'By the One Who^{azwj} Sent him^{saww} as a true Prophet^{saww}, three days had not passed with that group, when they came over to the Messenger of Allah^{saww}, and accepted Islam. And there were twenty five men, five from each group, and said: 'We have not seen proofs the like of yours^{saww}, O Muhammad^{saww}! We bear witness that you^{saww} are the Rasool^{saww} of Allah^{azwj},⁴⁶

عن عطية العوفي، عن أبي سعيد الخدري، قال: قال رسول الله (صلى الله عليه وآله): «اشتد غضب الله على اليهود حين قالوا: عزيز ابن الله، و اشتد غضب الله على النصارى حين قالوا: المسيح ابن الله، و اشتد غضب الله على من أراق دمي و آذاني في عترتي».

From Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Intensified His^{azwj} Anger upon the Jews when they said, 'Uzayr is the son of Allah^{azwj}'. And Allah^{azwj} Intensified His^{azwj} Anger upon the Christians when they said, 'The Messiah^{as} is the son of Allah^{azwj}'. And Allah^{azwj} Intensified His^{azwj} Anger upon the one who shed my^{saww} blood and hurt me^{saww} with regards to my^{saww} Family'.⁴⁷

VERSE 31

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ {31}

[9:31] They have taken their Rabbis and their Monks for lords besides Allah, and (also) the Messiah son of Marium (as a Lord) and they were not Commanded except that they should worship only one God, there is no God but He; He is (more) Glorious from what they are associating

و قال ع إياكم و التقليد فإنه من قلد في دينه هلك إن الله تعالى يقول اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فلا و الله ما صلوا لهم و لا صاموا و لكنهم أحلوا لهم حراما و حرّموا عليهم حلالا فقلدوهم في ذلك فعبدوهم و هم لا يشعرون

Imam Ja'far Al Sadiq^{asws} said: 'Beware of Taqleed! Whosoever collars himself with this in his Religion is destroyed! Surely Allah^{azwj} has Said [9:31] They have taken their Rabbis and their Monks for lords besides Allah, No by Allah^{azwj}! They did not Pray for them nor Fast for them, but they made permissible which was Forbidden to them, and Forbid that which was Permissible. They (people) emulated them (Priests) in that. So they worshipped them, and they were not realising it.⁴⁸

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عبد الله بن يحيى، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ؟ فقال: «أما و الله ما دعوهم إلى عبادة أنفسهم، و لو دعوهم إلى عبادة أنفسهم ما أجابوهم، و لكن أحلوا لهم حراما، و حرّموا عليهم حلالا، فعبدوهم من حيث لا يشعرون».

⁴⁶ Tafseer Imam Hassan Al Askari^{asws} – S 323

⁴⁷ تفسير العيّاشي 2: 43 / 86

⁴⁸ Tas'heeh UI Itiqaad (Correction Of Beliefs) – Sheykh Al Mufeed

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, '(What about) **[9:31] They have taken their Rabbis and their Monks for lords besides Allah?**' He^{asws} said: 'By Allah^{azwj}! They did not invite them (people) to worship them. And had they invited them (people) to worship them, they would not have responded, but they (Priests) permitted for them that which was Forbidden, and forbid them that which was Permissible. Thus they (people) worshipped them from where (a perspective which) they did not even realise'.⁴⁹

أحمد بن محمد بن خالد البرقي: عن محمد بن خالد، عن حماد، عن ربعي بن عبد الله، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أكلوا لهم حراما، و حرّموا عليهم حلالا، فاتبعوهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Khalid, from Hamaad, from Rabi'e Bin Abdullah, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[9:31] They have taken their Rabbis and their Monks for lords besides Allah.** He^{asws} said: 'By Allah^{azwj}! They (people) neither Prayed to them nor Fasted, but (the priests) permitted for them the Prohibited, and prohibited for them the Permissible, so they (people) followed them'.⁵⁰

و عنه: عن أبيه، عن ذكره، عن عمرو بن أبي المقدام، عن رجل، عن أبي جعفر (عليه السلام)، في قول الله تعالى: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أطاعوهم في معصية الله».

And from him, from his father, from the one who mentioned it, from Amro Bin Abu Al Maqdam, from a man,

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} the High **[9:31] They have taken their Rabbis and their Monks for lords besides Allah,** he^{asws} said: 'By Allah^{azwj}! Neither did they (people) Pray to them, nor Fast, but they obeyed them in disobedience to Allah^{azwj}'.⁵¹

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ وَ الْمَسِيحَ ابْنَ مَرْيَمَ، قال: «أما المسيح فبعض، عظموه في أنفسهم حتى زعموا أنه إله، و أنه ابن الله. و طائفة منهم قالوا: ثالث ثلاثة. و طائفة منهم قالوا: هو الله».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[9:31] They have taken their Rabbis and their Monks for lords besides Allah, and (also) the Messiah son of Marium (as a Lord).** He^{asws} said: 'And as for the Messiah^{as}, so some of them magnified it within themselves until they claimed that he^{as} is a God, and he^{as} is a son of Allah^{azwj}. And a group from them said, 'Third of the three'. And a group among them said, 'He^{as} is Allah^{azwj}'.

⁴⁹ الكافي 1: 43 / 1.

⁵⁰ المحاسن: 245 / 246.

⁵¹ المحاسن: 244 / 246.

و أما قوله: أَحْبَارَهُمْ وَ رُهْبَانَهُمْ فَإِنَّهُمْ أَطَاعُوهُمْ وَ أَخَذُوا بِقَوْلِهِمْ، وَ اتَّبَعُوا مَا أَمَرُوهُمْ بِهِ، وَ دَانُوا بِمَا دَعَوْهُمْ إِلَيْهِ، فَاتَّخَذُوهُمْ أَرْبَابًا بِطَاعَتِهِمْ لَهُمْ وَ تَرَكَهُمْ أَمْرَ اللَّهِ وَ كَتَبَهُ وَ رَسَلَهُ، فَتَبَدَّوهُ وَرَاءَ ظُهُورِهِمْ، وَ مَا أَمَرَهُمْ بِهِ الْأَحْبَارُ وَ الرَّهْبَانُ اتَّبَعُوهُ وَ أَطَاعُوهُمْ وَ عَصَوْا اللَّهَ، وَ إِنَّمَا ذَكَرَ هَذَا فِي كِتَابِنَا لِكَيْ يَتَعَزَّ بِهٖ، فَعَبَّرَ اللَّهُ بِبَنِي إِسْرَائِيلَ بِمَا صَنَعُوا، يَقُولُ اللَّهُ: وَ مَا أَمَرُوا إِلَّا لِيُعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ».

And as for His^{azwj} Words **their Rabbis and their Monks**, so they (people) obeyed them and took to their words, and followed them whatever they ordered them for, and made it a Religion what they called them to. Thus they took them (Priests) as Lords by they obedience to them, and made them leave the Command of Allah^{azwj}, and His^{azwj} Book, and His^{azwj} Rasool^{saww}. So they threw it behinds their back. And whatever the Rabbis and the Monks ordered them for, they followed it and obeyed them, and disobeyed Allah^{azwj}. But rather, this is Mentioned in our Book in order to learn from it. So Allah^{azwj} Admonished the Children of Israel for what they were doing. Allah^{azwj} is Saying [9:31] **and they were not Commanded except that they should worship only one God, there is no God but He; He is (more) Glorious from what they are associating**.⁵²

VERSE 32

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {32}

[9:32] They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His Light, even though the Infidels are averse to it

محمد بن الحسين، عن محمد بن وهبان، عن أحمد بن جعفر الصولي، عن علي بن الحسين، عن حميد بن الربيع، عن هشيم بن بشير، عن أبي إسحاق الحارث بن عبد الله الحاسدي، عن علي (عليه السلام) قال: «صعد رسول الله (صلى الله عليه وآله) المنبر فقال: إن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر ثانية فاختار علياً أخي و وزيري و وارثي و وصيي، و خليفتي في أمتي، و ولي كل مؤمن بعدي،

Muhammad Bin Al Husayn, from Muhammad Bin Wahban, from Ahmad Bin Ja'far Al Sowly, from Ali Bin Al Husayn, from Hameed Bin Al Rabi'e, from Hasheem Bin Basheer, from Abu Is'haq Al Haris Bin Abdullah Al Hasidy,

Ali^{asws} has said: 'Rasool-Allah^{saww} ascended the Pulpit, so he^{saww} said: 'Allah^{azwj} looked at the people of the earth with a Consideration, so He^{azwj} Chose me^{saww} from them. Then He^{azwj} Looked with a second Consideration, so He^{azwj} Chose Ali^{asws}, as my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor^{asws}, and my^{saww} Caliph in my^{saww} community, and my^{saww} Guardian of every Believer after me^{saww}.

من تولاه تولى الله، و من عاداه عادى الله، و من أحبه أحبه الله، و من أبغضه أبغضه الله، و الله لا يحببه إلا مؤمن، و لا يبغضه إلا كافر، و هو نور الأرض بعدي و ركنها، و هو كلمة التقوى و العروة الوثقى،

The one who befriends him^{asws} has befriended Allah^{azwj}, and the one who is inimical to him^{asws} is an enemy of Allah^{azwj}. And the one who loves him^{asws} would be Loved by Allah^{azwj}, and the one who hates him^{asws} would be Hated by Allah^{azwj}. And Allah^{azwj} does not Love (anyone) except for a Believer, and does not hate (anyone) except for

⁵² تفسير القمي 1: 289.

an Infidel. And he^{asws} is the Light of the earth after me^{saww} and its Pillar. And he^{asws} is the Pious Word (كلمة التقوى) and the Firmest Handle (العروة الوثقى).

ثم تلا رسول الله (صلى الله عليه و آله) يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يُأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَ نُورَهُ الْكَافِرُونَ. يا أيها الناس، ليبلغ مقالتني هذه شاهدكم غائبكم، اللهم إني أشهدك عليهم.

Then Rasool-Allah^{saww} recited [9:32] ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His Light, even though the Infidels are averse to it.*** O you people! These words of mine^{saww}, those who are present should make it reach to those who are absent! Our Allah^{azwj}! I^{saww} am a witness over them.

أيها الناس، و إن الله نظر ثالثة، و اختار بعدي و بعد علي بن أبي طالب أحد عشر إماما، واحدا بعد واحد، كلما هلك واحد قام واحد، كمثّل نجوم السماء، كلما غاب نجم طلع نجم، هداة مهديون، لا يضرهم كيد من كادهم، و خذلان من خذلهم، [هم] حجة الله في أرضه، و شهادؤه على خلقه، من أطاعهم أطاع الله، و من عصاهم عصى الله، هم مع القرآن و القرآن معهم، لا يفارقهم و لا يفارقونه حتى، يردوا علي الحوض».

O you people! And Allah^{azwj} Looked for a third Consideration, and Chose, for after me^{saww} and after Ali^{asws} Bin Abu Talib^{asws}, eleven Imams^{asws}, one after the other. Every time one passes away, another one stands in his^{asws} place, like the stars of the sky, every time a stars goes into hiding, another one emerges. They^{asws} are the Guided Guides. The plots of the plotters do not harm them, and the one who abandons them^{asws} gets abandoned. They^{asws} are the Proofs of Allah^{azwj} in His^{azwj} earth, and witnesses over His^{azwj} creation. The one who obeys them^{asws} obeys Allah^{azwj}, and the one who disobeys them^{asws} disobeys Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them. Neither will it separate from them^{asws} nor will they^{asws} separate from it until they return to me^{saww} at the Fountain'⁵³

ألا وإن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر نظرة فاختار أخي عليا ووزيري ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي. فبعثني رسولا ونبيا ودليلا، فأوحى إلي أن أتخذ عليا أخا ووليا ووصيا وخليفة في أمتي بعدي.

Rasool-Allah^{saww} said: 'Indeed! And Allah^{azwj} Looked towards the inhabitants of the earth with a Glance (Considered it with a Consideration). So He^{azwj} Chose me^{saww} from among them. Then He^{azwj} Looked (Considered) again, so He^{azwj} Chose my^{saww} brother Ali^{asws}, as my^{saww} Vizier, and my^{saww} successor, and my^{saww} Caliph in my^{saww} community, and the guardian of every believer after me^{saww}. He^{azwj} Sent me^{saww} as a Messenger^{saww}, and as a Prophet^{saww}, and as evidence. So He^{azwj} Revealed unto me^{saww} that I^{saww} should take my^{saww} brother Ali^{asws} to be a guardian, and a Caliph for my^{saww} community after me^{saww}.

ألا وإنه ولي كل مؤمن بعدي، من والاه والاه الله ومن عاداه عاداه الله ومن أحبه أحبه الله ومن أبغضه أبغضه الله. لا يحبه إلا مؤمن ولا يبغضه إلا كافر.

Indeed! He^{asws} is the guardian of every believer after me^{saww}. The one who befriends him^{asws}, Allah^{saww} will Befriend him, and the one who is inimical to him^{asws}, Allah^{azwj} will be Inimical to him, the one who loves him^{asws}, Allah^{azwj} will Love him, and the one

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who angers him^{asws}, Allah^{azwj} will be Angry with him. None will love him^{asws} except for a believer, and none will hate him except for an infidel.

رب الأرض بعدي وسكنها وهو كلمة الله التقوى وعروة الله الوثقى. أتريدون أن تطفؤوا نور الله بأفواهكم؟ والله متم نوره ولو كره المشركون. ويريد أعداء الله أن يطفؤوا نور أخي، وبأبي الله إلا أن يتم نوره. يا أيها الناس، ليبلغ مقاتلي شاهدكم غائبكم. اللهم اشهد عليهم.

He^{asws} is the Lord of the earth (Rabb ul Arz), after me^{saww}, and he^{asws} is the pious Word of Allah^{azwj} and the strong Rope of Allah^{azwj}. Do you want to extinguish the 'Noor Allah^{azwj}' (The Light of Allah^{azwj}) with your mouths? And Allah^{azwj} will Complete His^{azwj} Light even though the Polytheists may not like it. [9:32]. The enemies of Allah^{azwj} want to extinguish the Noor of my^{saww} brother, and Allah^{azwj} Refused that, except that He^{azwj} will Ensure the Completion of His^{azwj} Noor. O you people! Those who are witnesses to this should make my^{saww} words reach to those who are absent from among you. Our Allah^{azwj}, be a Witness to them!

يا أيها الناس، إن الله نظر نظرة ثالثة فاختر منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم.

O you people! Allah^{azwj} Looked (Considered) for a third time, so He^{azwj} Chose from among them, after me^{saww}, Twelve Successors from the People^{asws} of my^{saww} Household, and they^{asws} are the best of my^{saww} community. Among them^{asws} are Eleven Imams^{asws} after my^{saww} brother^{asws}, one after the other. Whenever one of them^{asws} passes away, another one^{asws} will take his^{asws} place from them^{asws}.

مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

Their^{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they^{asws} are the Guiding Imams^{asws} who are Guided (by Allah^{azwj}). The plots of the plotters do not adversely affect them^{asws}, nor does the abandonment of the ones who abandon them^{asws}, but Allah^{azwj} will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they^{asws} are the 'Hujjat Allah' (Proofs of Allah^{azwj}) in His^{azwj} earth, and His^{azwj} Witnesses over His^{azwj} creatures. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they^{asws} separate from it, nor will it separate from them^{asws} until they^{asws} return to me^{saww} at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأمهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws}

of Al-Husayn^{asws}, and their^{asw} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws}. Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza Bin Abd Al-Muttalib^{asws}.

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبیین، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصيين، وأهل بيتي خير أهل بيوتات النبيين وإبناي سيدا شباب أهل الجنة.

Nay! I^{saww} am Muhammad Bin Abd Allah^{saww}. I^{saww} am the best of the Messengers^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقى الله موحدًا لا يشرك به شيئًا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزبد البحر.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{as} who will meet Allah^{azwj} as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرمهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أؤثر على أهل بيتي أحدًا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and High is Manifested for me^{saww}, so I^{saww} will prostrate and He^{azwj} will Permit me^{saww} for the intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أيها الناس، انسيوني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى نضرب عنقه وليبر عترته.

O you people! Look at my^{saww} lineage. Who am I^{saww}? So a man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Messenger^{saww}. Inform us, O Messenger of Allah^{saww}, who is the one who has hurt you^{asws} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off and his family becomes ineffective'.

فقال: انسيوني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

So he^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws}' – until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said – 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance.⁵⁴

حدثنا احمد بن الحسين بن علي عن علي بن فضال عن عمرو بن سعيد المدائني عن صدق بن صدقه قال سمعت ابا عبد الله عليه السلام يقول لن تخلو الارض من حجة عالم يحيى فيها ما يميتون من الحق ثم تلا هذه الآية يريدون ان يطفئوا نور الله بافواههم والله متم نوره ولو كره الكافرون.

It has been narrated to us by Ahmad Bin Al-Husayn Bin Ali, from Ali Bin Fazaal, from Amro Bin Saeed Al-Madainy, from Sadaq Bin Sadaqa who said:

'I heard Abu Abdullah^{asws} say: 'The earth will never be empty from a Proof^{asws}, a knowledgeable one^{asws} who revives in it what has died from the Truth'. Then he^{asws} recited this Verse [9:32] ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His Light, even though the Infidels are averse to it.***⁵⁵

VERSE 33

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {33}

[9:33] He it is Who sent His Rasool with the Guidance and the Religion of the Truth, in order to prevail it over all Religions, even though the Polytheists may be averse to it

ابن بابويه: قال حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام)، في قوله عز وجل: **هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ**. قال: «و الله ما نزل تأويلها بعد، و لا ينزل تأويلها حتى يخرج القائم (عليه السلام)، فإذا خرج القائم (عليه السلام) لم يبق كافر بالله العظيم و لا مشرك بالإمام إلا كره خروجه حتى لو كان كافر أو مشرك في بطن صخرة، قالت: يا مؤمن، في بطني كافر فاكسرنى و اقتله».

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Asadabady, from Ahmad bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{asws} said regarding the Words of the Mighty and Majestic **[9:33] He it is Who sent His Rasool with the Guidance and the Religion of the Truth, in order to prevail it over all Religions, even though the Polytheists may be averse to it.** 'By Allah^{azwj}! Its explanation has not descended afterwards, nor will its explanation descend until the rising of Al-Qaim^{asws}. So when Al-Qaim^{asws} rises, there will not remain an unbeliever in Allah^{azwj} the Magnificent, nor an associate with the Imam^{asws} except that he would be averse to his^{asws} rising, to the extent that if there were to be

⁵⁴ Kitaab Sulaym Bin Qays Al Hilali – H 14 (Extract)

⁵⁵ Basaair Al Darajaat – P 10 Ch 10 H 17

an Infidel or a Polythesis in the belly of a rock, it would say, 'O Believer! In my belly is an Infidel, so break me and kill him!'⁵⁶

العياشي: عن أبي المقدم، عن أبي جعفر (عليه السلام)، في قول الله: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يكون أن لا يبقى أحد إلا أقر بمحمد (صلى الله عليه و آله)».

Al Ayyashi, from Abu Al Maqdam,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} [9:33] **in order to prevail it over all Religions, even though the Polytheists may be averse to it.** He^{asws} said: 'It would come to be that there would not remain anyone except that he would accept Muhammad^{saww},⁵⁷

VERSES 34 & 35

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {34} يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتَكُوتُ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ {35}

[9:34] O you who believe! Surely many of the Rabbis and the Monks eat away the property of the people falsely, and turn (them) from Allah's Way; and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment [9:35] On the Day when it shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you were hoarding

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن معاذ بن كثير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «موسع على شيعتنا أن ينفقوا مما في أيديهم بالمعروف، فإذا قام قائمنا حرم على كل ذي كنز كنزه حتى يأتيه به فيستعين به على عدوه، و هو قول الله عز و جل في كتابه: وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad bin Muhammad, from Muhammad Bin Sinan, from Ma'az Bin Kaseer who said,

'I heard Abu Abdullah^{asws} saying: 'It is upon our^{asws} Shiah to spend extensively from what is in their hands with the goodness, for when our^{asws} Qaim^{asws} rises, the hoarded treasure would be prohibited for every one until he collects all of it and uses it to for support against his^{asws} enemies. And these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [9:34] **and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment**.⁵⁸

الشيخ في (أماليه): قال: أخبرنا جماعة، عن أبي المفضل، و ساق إسناده، قال: قال رسول الله (صلى الله عليه و آله): «لما نزلت هذه الآية وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ كل مال تؤدى زكاته فليس بكنز، و إن كان تحت سبع أرضين، و كل مال لا تؤدى زكاته فهو كنز، و إن كان فوق الأرض».

⁵⁶ كمال الدين و تمام النعمة: 16 / 670، بنابيع المودة: 423.

⁵⁷ تفسير العياشي 2: 50 / 87.

⁵⁸ الكافي 4: 4 / 61.

Al Sheykh in his Amaali said, 'A group informed us, from Abu Al Mufazzal, and the source of his chain, said,

'Rasool-Allah^{saww} said when this Verse was Revealed [9:34] and (as for) those who hoard up the gold and the silver and do not spend it in Allah's Way, announce to them a painful Punishment. 'Every wealth from which Zakat is paid is not considered to be a hoard, even if it was under the seventh firmament. And every wealth from which Zakat has not been paid, so it is a hoard, even if it was on top of the earth'.⁵⁹

و عنه: بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «مانع الزكاة يجر قصبه في النار».

And from him (Al Sadqouq), by his chain, said,

'Rasool-Allah^{saww} said: 'The preventer of Zakat would be pulled by his chin in the Fire'.⁶⁰

العباشي: عن سعدان، عن أبي جعفر (عليه السلام)، في قول الله تعالى: الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَ الْفِضَّةَ، قال: «إنما عنى بذلك ما جاوز ألفي درهم».

Al Ayyashi, from Sa'dan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High [9:34] and (as for) those who hoard up the gold and the silver. He^{asws} said: 'But rather, it Means by that what exceeds two thousand Dirhams'.⁶¹

VERSES 36 & 37

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {36} إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤَاطِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ سُوءٌ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {37}

[9:36] Surely, the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al-Qayyim Religion; therefore be not unjust to yourselves regarding them, and fight the Polytheists all together just as they fight you all together; and know that Allah is with the pious [9:37] Postponment (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has Made to be Sacred, and thus violate what Allah has made sacred; the evil of their deeds is made fairseeming to them; and Allah does not Guide the unbelieving people

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن محمد بن يوسف، عن محمد ابن عيسى، عن محمد بن سنان، عن فضيل الرسان، عن أبي حمزة الثمالي، قال: كنت عند أبي جعفر محمد بن علي الباقر (عليهما السلام) ذات يوم، فلما

⁵⁹ الأمالي 2: 133.

⁶⁰ الأمالي 2: 133.

⁶¹ تفسير العياشي 2: 53 / 87.

تفرق من كان عنده، قال لي: «يا أبا حمزة، من المحتوم الذي لا تبديل له عند الله، قيام قائمنا، فمن شك فيما أقول لقي الله و هو به كافر، و له جاحد».

Muhammad Bin Ibrahim Al No'mani said, 'Ali Bin Al Husayn Informed us, from Muhammad Bin Yahya Al Ataar, Muhammad Bin Hasaan Al Razy, from Muhammad Bin Ali Kufy, from Ibrahim Bin Muhammad Bin Yunus, from Muhammad Ibn Isa, from Muhammad Bin Sinan, from Fazeyl Al rasaan, from Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} one day. So when those who were in his^{asws} presence dispersed, he^{asws} said to me: 'O Abu Hamza! From the Ordained (matters) for which there would not be a change in the presence of Allah^{azwj}, is the rising of our^{asws} Qaim^{asws}. So the one who doubts in regards to what I^{asws} am saying would meet Allah^{azwj} whilst having disbelieved by it, and ungrateful for it'.

ثم قال: «بأبي أنت و أمي، المسمى باسمي، و المكنى بكنيتي، السابع من بعدي، بأبي من يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً».

Then he^{asws} said: 'By my^{asws} father^{asws} and my^{asws} mother^{asws}! The named one with my^{asws} name, and the teknonymed with my^{asws} teknonym, the seventh from after me^{asws}. The one who would fill the earth with equity and justice just as it had been filled with injustice and tyranny (beforehand)'.

ثم قال: «يا أبا حمزة، من أدركه فلم يسلم له فما سلم لمحمد و علي (عليهما السلام) و قد حرم الله عليه الجنة، و مأواه النار و يس مثنى الظالمين. و أوضح من هذا- بحمد الله- و أنور و أبين و أزهر لمن هداه الله و أحسن إليه قول الله عز و جل في محكم كتابه: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ و معرفة الشهور- المحرم و صفر و ربيع و ما بعده، و الحرم منها، هي: رجب، و ذو القعدة، و ذو الحجة، و المحرم-

Then he^{asws} said: 'O Abu Hamza! The one who meets him^{asws}, and does not submit to him^{asws}, so he has not submitted to Muhammad^{saww} and Ali^{asws}, and Allah^{azwj} would Prohibit the Paradise to him, and his abode would be the Fire, and evil is the home of the unjust. And clearer than this – by the Praise of Allah^{azwj} – and (with) more light, and explanatory, and bright, for the one whom Allah^{azwj} Guides, and Favour him are the Words of Allah^{azwj} Mighty and Majestic in the Decisive of His^{azwj} Book **[9:36] Surely the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al Qayyim Religion; therefore be not unjust to yourselves regarding them.** And the recognition of the months – Al-Muharran, and Safar, and Rabi'e and what is after it. And the Sacred from these are – Rajab, and Zil Qadah, and Zil Hijjaj, and Al-Muharram.

لا تكون ديناً قيماً لأن اليهود و النصراني و المجوس و سائر الملل و الناس جميعاً من الموافقين و المخالفين يعرفون هذه الشهور، و يعدونها بأسمانها، و إنما هم الأئمة القوامون بدين الله (عليهم السلام)، و الحرم منها: أمير المؤمنين علي (عليه السلام) الذي اشتق الله تعالى له اسماً من اسمه العلي، كما اشتق لرسوله (صلى الله عليه و آله) اسماً من اسمه المحمود، و ثلاثة من ولده، أسماؤهم علي بن الحسين، و علي بن موسى، و علي بن محمد، فصار لهذا الاسم المشتق من اسم الله جل و عز حرمة به، و صلوات الله على محمد و آله المكرمين المحترمين به».

These cannot become our^{asws} 'Qayyima' Religion because the Jews, and the Christians, and the Magians, and the rest of the nations and the people altogether from the approvers and the opponents. They are recognising these months, and are

calling these by their names. But rather, they^{asws} are the Imams^{asws} who are the foundation of the Religion of Allah^{azwj}. And the Sacred ones from these – Amir-ul-Momineen Ali^{asws} for whom Allah^{azwj} the High Derived his^{asws} name from His^{azwj} Own Name ‘The Most High’ (العلي), just as He^{azwj} Derived it for His^{azwj} Rasool^{saww} a name from His^{azwj} Own Name ‘The Most Praised One’ (المحمود), and three from his^{asws} sons, their^{asws} names are Ali^{asws} Bin Al Husayn^{asws}, and Ali^{asws} Bin Musa^{asws}, and Ali^{asws} Bin Muhammad^{asws}. So the derivatives of these names are from the Name of Allah^{azwj} Majestic and Mighty Sanctified by it. And the Blessing of Allah^{azwj} be upon Muhammad^{saww}, and his^{saww} Progeny^{asws}, the Honourable, Revered’.⁶²

و عنه، قال: أخبرنا سلامة بن محمد، قال: حدثنا أبو الحسن علي بن عمر المعروف بالحاجي، قال: حدثنا حمزة بن القاسم العلوي العباسي الرازي، قال: حدثنا جعفر بن محمد الحسنبي، قال: حدثني عبيد بن كثير، قال: حدثنا أحمد بن موسى الأسدي، عن داود بن كثير، قال: دخلت على أبي عبد الله جعفر بن محمد (عليه السلام) بالمدينة، فقال لي: «ما الذي أبطأ بك عنا، يا داود؟» فقلت: حاجة عرضت بالكوفة.

And from him (Al No'mani) who said, 'Salama Bin Muhammad informed us, from Abu Al Hassan Ali Bin Umar Al Marouf at Al Haajy, from Hamza Bin Al Qasim Al Alawy Al Abbasy Al Razy, from Ja'far Bin Muhammad Al Hasny, from Ubeyd Bin Kaseer, from Ahmad Bin Musa Al Asady, from Dawood Bin Kaseer who said,

'I came up to Abu Abdullah Ja'far Bin Muhammad^{asws} at Al-Medina. So he^{asws} said to me: 'What is it which made you delayed in coming to us^{asws}, O Dawood?' So I said, 'A need presented itself at Al-Kufa'.

فقال: «من خلفت بها؟» قلت: جعلت فذاك، خلفت عمك زيادا، تركته راكبا على فرس متقلدا مصحفا، ينادي بأعلى صوته: سلوني سلوني قبل أن تفقدوني، فبين جوانحي علم جم، قد عرفت الناسخ من المنسوخ، و المثاني و القرآن العظيم، و إني العلم بين الله و بينكم.

So he^{asws} said: 'Whom did you leave behind with it?' I said, 'May I be sacrificed for you^{asws}, your^{asws} uncle Zayd. I left him riding upon a horse, wearing a sword, calling out with a loud voice, 'Ask me! Ask me! Before you lose me! For, in between my ribs is great knowledge. I have recognised the Abrogating from the Abrogated, and the Double, and the Magnificent Quran, and I am the knowledgeable one between Allah^{azwj} and you all!'

فقال (عليه السلام) لي: «يا داود، لقد ذهبت بك المذاهب» ثم نادى: «يا سماعة بن مهران، انتني بسلة الرطب» فأثاه بسلة فيها رطب، فتناول منها رطبة فأكلها و استخرج النواة من فيه فغرسها في الأرض، ففلقت و أنبتت و أطلعت و أعدقت، فضرب بيده إلى بسرة من عذق، فشقها و استخرج منها رقاً أبيض، ففضه و دفعه إلي، و قال: «اقرأ»

So he^{asws} said to me: 'O Dawood! Your doctrines have gone from you'. Then he^{asws} called out: 'O Sama'at Bin Mahran! Bring me^{asws} a tray of dates!' So he brought for him a tray in which were dates. So he^{asws} took a date and ate it, and took the date seed and planted it in the ground. So it split (the ground) and started growing, and sprouted, and stemmed. So he^{asws} hit it by his^{asws} hand to one of its stems. So it split up and out came from it a white parchment. So he^{asws} grabbed it and handed it over to me, and said: 'Read it!'

فقرأته و إذا فيه سطران: الأول: لا إله إلا الله، محمد رسول الله. و الثاني: إنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدَّيْنُ الْقَدِيمُ أمير المؤمنين علي بن أبي طالب، الحسن بن

⁶² الغيبة: 17 /86

علي، الحسين بن علي، علي بن الحسين، محمد بن علي، جعفر بن محمد، موسى بن جعفر، علي بن موسى، محمد بن علي، علي بن محمد، الحسن بن علي، الخلف الحجة.

So I read it, and there were two lines. The first was: 'There is no god except for Allah^{azwj}, Muhammad is His^{azwj} Rasool^{saww}.' The second was - **[9:36] Surely the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al-Qayyim Religion** – Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws}, Al-Hassan^{asws} Bin Ali^{asws}, Al-Husayn^{asws} Bin Ali^{asws}, Ali^{asws} Bin Al-Husayn^{asws}, Muhammad^{asws} Bin Ali^{asws}, Ja'far^{asws} Bin Muhammad^{asws}, Musa^{asws} Bin Ja'far^{asws}, Ali^{asws} Bin Musa^{asws}, Muhammad^{asws} Bin Ali^{asws}, Ali^{asws} Bin Muhammad^{asws}, Al-Hassan^{asws} Bin Ali^{asws}, The successor Al-Hujjat^{asws}.

ثم قال: «يا داود، أتدري متى كتب هذا في هذا؟» قلت: الله أعلم ورسوله وأنتم. فقال: «قبل أن يخلق آدم بألفي عام».

Then he^{asws} said: 'O Dawood! Do you know when was it inscribed in this?' I said, 'Allah^{azwj} Knows, and His^{azwj} Rasool^{saww}, and you^{asws}'. So he^{asws} said: 'Two thousand years before the Creation of Adam^{as}'⁶³.

الشيخ في (الغيبة) رواه بحذف الإسناد، عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن تأويل قول الله عز وجل: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

Al Sheykh in Al Ghayba, reporting by the deleted chain, from Jabir Al Ju'fy who said,

'I asked Abu Ja'far^{asws} about the explanation of the Words of Allah^{azwj} Mighty and Majestic **[9:36] Surely, the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al-Qayyim Religion; therefore be not unjust to yourselves regarding them.**

قال: فتنفس سيدي الصعداء، ثم قال: «يا جابر، أما السنة فهي جدي رسول الله (صلى الله عليه وآله)، و شهورها اثنا عشر شهرا، فهو أمير المؤمنين، و إلي و إلي ابني جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و إلي ابنه الحسن، و إلي ابنه محمد الهادي المهدي. اثنا عشر إماما، حجج الله في خلقه، و أمناؤه على وحيه و علمه.

He^{asws} breathed a sigh of relief, then said: 'O Jabir! As for the year, so it is my^{asws} grandfather^{saww} Rasool-Allah^{saww}. And its months are twelve months, so these are Amir-ul-Momineen^{asws}, and up to me^{asws} and my^{asws} son^{asws} Ja'far^{asws}, and his^{asws} son^{asws} Musa^{asws}, and his^{asws} son^{asws} Ali^{asws}, and his^{asws} son^{asws} Muhammad^{asws}, and his^{asws} son^{asws} Ali^{asws}, and to his^{asws} son^{asws} Al-Hassan^{asws}, and to his^{asws} son^{asws} Muhammad^{asws} the Guide, the Guided one^{asws}. Twelve Imams^{asws}, Proof of Allah^{azwj} among His^{azwj} creatures, and the Safeguarders of His^{azwj} Revelation and His^{azwj} Knowledge.

و الأربعة الحرم الذين هم الدين القيم، أربعة منهم يخرجون باسم واحد: علي أمير المؤمنين، و أبي علي بن الحسين، و علي ابن موسى، و علي بن محمد، فالإقرار بهؤلاء هو الدين القيم، فلا تظلموا فيهن أنفسكم، أي قولوا بهم جميعا تهتدوا».

And the four Sacred ones, they^{asws} are the **[9:36] Al-Qayyim Religion** – the four from among them^{asws} coming out with one name – Ali Amir-ul-Momineen^{asws}, and my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, and Ali^{asws} Ibn Musa^{asws}, and Ali^{asws} Bin Muhammad^{asws}. So the acceptance of these ones, it is **[9:36] Al-Qayyim Religion; therefore be not unjust to yourselves regarding them**, i.e., speak by all of them together in order to be Guided'.⁶⁴

السيد شرف الدين النجفي: عن المقلد بن غالب الحسيني (رحمه الله)، عن رجاله، بإسناد متصل إلى عبد الله بن سنان الأسدي، عن جعفر بن محمد (عليه السلام)، قال: «قال أبي - يعني محمد الباقر (عليه السلام) - لجابر بن عبد الله: لي إليك حاجة أخلو بك فيها، فلما خلا به، قال: يا جابر، أخبرني عن اللوح الذي رأيته عند أمي فاطمة الزهراء (عليها السلام)؟»

Al Syed Shaf Al Deen Al Najafy, from Al Muqallad Bin Ghalib Al has any, from his men, by a chain arriving to Abdullah Bin Sinan Al Asady,

(It has been narrated) from Ja'far Bin Muhammad having said: 'My^{asws} father^{asws} – meaning Muhammad Al-Baqir^{asws} – said to Jabir Bin Abdullah: 'I^{asws} have a need from you and would like to be alone with you'. So when we were alone, he^{asws} said: 'O Jabir! Inform me about the Tabled which you saw with my^{asws} mother^{asws} Fatima Al-Zahra^{asws}'.

فقال: أشهد بالله لقد دخلت على سيدتي فاطمة لأهنتها بولدها الحسين (عليه السلام)، فإذا بيدها لوح أخضر من زمردة خضراء فيه كتابة، أنور من الشمس، وأطيب رائحة من المسك الأذفر. فقلت: ما هذا اللوح، يا بنت رسول الله؟ فقالت: هذا لوح أنزله الله عز وجل على أبي، وقال لي: احفظيه، ففعلت، فإذا فيه اسم أبي وبعلي و اسم ابني و الأوصياء من بعد ولدي الحسين، فسألته أن تدفعه إلي لأنسخه، ففعلت.

So he said, 'By Allah^{azwj}! I saw, when I came up to my^{asws} Chieftess Fatima^{asws}, she^{asws} was congratulating her^{asws} two sons^{asws}. And there was upon her^{asws} hands a Tablet, greener than the greenery of an emerald. In it there was some writing, more enlightening than the Sun, and a more pleasant aroma than the aroma of Al-Azfar musk'. So I said, 'What is this Tablet, O daughter^{asws} of Rasool-Allah^{saww}?'. So she^{asws} said: 'This is a Tablet which Allah^{azwj} Sent down upon my^{asws} father^{saww} and he^{saww} said to me^{asws}: 'Guard it'. So I^{asws} did it. So there was in it the name of my^{asws} father^{saww}, and of Ali^{asws}, and names of my^{asws} two sons^{asws}, and the successors^{asws} from after my^{asws} son^{asws} Al Husayn^{asws}'. So I asked her^{asws} if she^{asws} could hand it over to me so that I can make a copy of it'.

فقال له أبي: ما فعلت بنسختك؟ فقال: هي عندي. قال: فهل لك أن تعارضني عليها؟ قال: فمضى جابر إلى منزله، فأثاه بقطعة جلد أحمر. فقال له: انظر في صحيفتك حتى أقرأها عليك، فكان في صحيفته: بسم الله الرحمن الرحيم هذا كتاب من الله العزيز العليم نزل به الروح الأمين على محمد خاتم النبيين، يا محمد: إن عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

So my^{asws} father^{asws} said to him: 'What did you do with your copy?' So he said, 'It is in my possession'. He^{asws} said: 'Is it permissible for you to present it to me^{asws}?'. He^{asws} said: 'So Jabir went to his house, and brought a section of a red skin. So he^{asws} said to him: 'Look into your parchment until I^{asws} recite it to you. So there was in his parchment – 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. This is a Book from Allah^{azwj} the Mighty, the All-Knowing. The Trustworthy Spirit descended with it upon Muhammad^{saww} the final of the Prophets^{as}. O Muhammad^{saww}! **[9:36] Surely the number of months with Allah is twelve months in Allah's Book since**

⁶⁴ الغيبة: 110 / 149

the day He Created the skies and the earth, from these four are Sacred; that is Al Qayyim Religion; therefore be not unjust to yourselves regarding them.

يا محمد، عظم أسمائي، و اشكر نعمائي، و لا تجحد آلائي، و لا ترج سوائي، و لا تخش غيري، فإنه من يرج سوائي و يخش غيري أعذبه عذاباً لا أعذبه أحداً من العالمين.

O Muhammad^{sawww}! Magnify My^{azwj} Names, and appreciate My^{azwj} Bountiess, and do not fight My^{azwj} Signs, and do not place hope besides in Me^{azwj}, and do not fear other than Me^{azwj}, for the one who hopes in besides Me^{azwj} and fears other than Me^{azwj}, I^{azwj} shall Punish him with a Punishment that I^{azwj} will not Punish anyone else from the worlds.

يا محمد، إني اصطفيتك على الأنبياء، و اصطفيت وصيك علياً على الأوصياء، و جعلت الحسن عيبة علمي بعد انقضاء مدة أبيه، و الحسين خير أولاد الأولين و الآخرين، فيه تثبت الإمامة و منه العقب، و علي بن الحسين زين العابدين، و الباقر العلم الداعي إلى سبيلي على منهاج الحق، و جعفر الصادق في القول و العمل، تلبس من بعده فتنة صماء، فالويل كل الويل لمن كذب عترة نبيي و خيرة خلقي، و موسى الكاظم الغيظ، و علي الرضا يقتله عفریت كافر يدفن بالمدينة التي بناها العبد الصالح إلى جنب شر خلق الله، و محمد الهادي شبيهه جده الميمون، و علي الداعي إلى سبيلي، و الذاب عن حرمي،

O Muhammad^{sawww}! I^{azwj} have Chosen you^{sawww} over the Prophets^{as}, and Chosen your^{sawww} successor^{asws} Ali^{asws} over the successors^{asws}, and Made Al-Hassan^{asws} the drawer of My^{azwj} Knowledge after the passing of the term of his^{asws} father^{asws}, and Al-Husayn^{asws} is better than the children of the former ones and the later ones. In him^{asws} is the Imamate established and from him^{asws} is the posterity. And Ali^{asws} Bin Al-Husayn^{asws} is the adornment of the worshippers, and Al-Baqir^{asws} (the expounder) of the Knowledge is the caller to My^{azwj} Way upon the Manifesto of the Truth. And Ja'far^{asws} is the truthful in the words and the deeds. After him^{asws} silence would be worn due to strife, so woe upon woe be unto the one who belies the Family of My^{azwj} Prophet^{sawww} the best of My^{azwj} creatures. And Musa^{asws} the subdue of anger. And Ali^{asws}, the Pleased one, would be killed by an audacious Infidel, and buried in the city built by the righteous servant, besides the evil creature of Allah^{azwj}. And Muhammad^{asws}, resembling the auspiciousness of his^{asws} grandfather^{sawww}. And Ali^{asws} caller to My^{azwj} Way, the defender of My^{azwj} Sanctity.

و القائم في رعيتي، و الحسن الأعز، يخرج منه ذو الاسمين خلف محمد، يخرج في آخر الزمان و على رأسه عمامة بيضاء تظله عن الشمس، و ينادي مناد بلسان فصيح يسمعه الثقلان و من بين الخافقين: هذا المهدي من آل محمد. فيملاً الأرض عدلاً كما ملئت جوراً».

And Al-Qaim^{asws} mong My^{azwj} citizens, and one of dearest beauty. There would come from behind him^{asws} two names before Muhammad^{asws}. He^{asws} would come out at the end of the time, and upon his^{asws} would be a white turban. He^{asws} would be shaded from the Sun. A Caller would call out with an eloquent language, which would be heard by the Jinn and the human beings, and the ones in between the two: 'This is Al-Mahdi^{asws} from the Progeny^{asws} of Muhammad! So he^{asws} would fill the earth with justice just as it had been filled with injustice before hand'.⁶⁵

⁶⁵ تأويل الآيات 1: 13 /204

VERSES 38 - 41

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۗ فَمَا مَتَاعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ {38} إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39}

[9:38] O you who believe! What is the matter with you that when it is said to you: Go forth in Allah's Way, instead you cling heavily to the land; are you pleased with the life of the world more than the Hereafter? So what is the enjoyment of the life of the world compared with the Hereafter except for a little [9:39] If you do not go forth, He will Punish you with a painful Punishment and replace you with a people other than you, and nothing will harm Him; and Allah has Power over all things

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {40} انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ {41}

[9:40] If you will not help him, Allah certainly Helped him when those who disbelieved expelled him, him being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah Sent down His tranquillity upon him and Strengthened him with armies which you did not see, and Made lowest the words of the one who disbelieved; and the Word of Allah, that is the highest; and Allah is Mighty, Wise [9:41] Go forth light and heavy, and do Jihaad with your property and your selves in the Way of Allah; that is better for you, if you know

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ فَضَّالٍ عَنِ الرَّضَا (عليه السلام) فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا نَفَرُوا وَ هَكَذَا تَنْزِيلُهَا.

Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza^{asws} regarding: **[9:40] So Allah sent down His tranquillity upon His Rasool and Strengthened him with armies which you did not see.** I said, 'Like this?' He^{asws} said: 'This is how we^{asws} recite it, and this is how it was Revealed'.⁶⁶

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ يُونُسَ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَقْبَلَ يَقُولُ لِأَبِي بَكْرٍ فِي الْغَارِ اسْكُنْ فَإِنَّ اللَّهَ مَعَنَا وَ قَدْ أَخَذْتُهُ الرَّعْدَةُ وَ هُوَ لَا يَسْكُنُ فَلَمَّا رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَالَهُ قَالَ لَهُ تَرِيدُ أَنْ أُرِيكَ أَصْحَابِي مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ يَتَحَدَّثُونَ فَأُرِيكَ جَعْفَرًا وَ أَصْحَابَهُ فِي الْبَحْرِ يَغُوصُونَ قَالَ نَعَمْ فَمَسَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِهِ عَلَى وَجْهِهِ فَنَظَرَ إِلَى الْأَنْصَارِ يَتَحَدَّثُونَ وَ نَظَرَ إِلَى جَعْفَرٍ (عليه السلام) وَ أَصْحَابِهِ فِي الْبَحْرِ يَغُوصُونَ فَاصْطَمَرَ تِلْكَ السَّاعَةَ أَنَّهُ سَاحِرٌ.

Humeyd Bin Ziyad, from Muhammad Bin Ayyub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullah^{asws} having said: 'I heard Abu Ja'far saying that: 'Rasool Allah^{saww} said while turning to Abu Bakr in the cave: 'Calm down, for Allah^{azwj} is with us'. And he

⁶⁶ Al Kafi – H 15018

had been taken over by the trepidation, and he was not calm. So when the Rasool Allah^{saww} saw his state, he^{saww} said to him: 'Would you like me^{saww} to show you my^{saww} companions from the Helpers narrating in their gathering? So shall I^{saww} show you Ja'far^{as} and his^{as} companions sailing in the sea?' He said, 'Yes'. So the Rasool Allah^{saww} wiped his^{saww} hand upon his face. He visualised the Helpers narrating, and visualised Ja'far^{as} and his^{as} companions sailing in the sea. So he avouched in that very moment that he^{saww} was a sorcerer'.⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا خَرَجَ مِنَ الْغَارِ مَتَوَجِّهًا إِلَى الْمَدِينَةِ وَ قَدْ كَانَتْ فُرَيْشٌ جَعَلَتْ لِمَنْ أَخَذَهُ مِائَةً مِنَ الْإِبِلِ فَخَرَجَ سُرَاقَةً بِنُ مَالِكِ بْنِ جُعْشَمٍ فِيمَنْ يَطْلُبُ فَلَحِقَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ اكْفِنِي شَرَّ سُرَاقَةٍ بِمَا شِئْتَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah^{asws} said: 'When the Rasool Allah^{saww} came out of the cave, he^{saww} turned his direction towards Al-Medina, and the Qureysh had placed a reward of one hundred camels for anyone who could capture him^{saww}. So Suraqat Bin Malik Bin Jo'sham went out in search. He met up with the Rasool Allah^{saww}. So the Rasool Allah^{saww} said: 'Our Allah^{azwj}! Suffice me^{saww} from the evil of Suraqat by whatever You^{azwj} so Desire to'.

فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَتَنَّى رَجُلُهُ ثُمَّ اسْتَدَّ فَقَالَ يَا مُحَمَّدُ إِنِّي عَلِمْتُ أَنَّ الَّذِي أَصَابَ قَوَائِمَ فَرَسِي إِنَّمَا هُوَ مِنْ قِبَلِكَ فَادْعُ اللَّهَ أَنْ يُطَلِّقَ لِي فَرَسِي فَلَعُمْرِي إِنْ لَمْ يُصِيبْكَ مِنِّي خَيْرٌ لَمْ يُصِيبْكَ مِنِّي شَرٌّ فَدَعَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَطْلَقَ اللَّهُ عَزَّ وَجَلَّ فَرَسَهُ فَعَادَ فِي طَلْبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَدْعُو رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَتَأْخُذُ الْأَرْضُ قَوَائِمَ فَرَسِهِ فَلَمَّا أَطْلَقَهُ فِي الثَّلَاثَةِ قَالَ يَا مُحَمَّدُ هَذِهِ إِلَيَّ بَيْنَ يَدَيْكَ فِيهَا غُلَامِي فَإِنْ احْتَجَّتْ إِلَى ظَهْرٍ أَوْ لَبِنٍ فَخُذْ مِنْهُ وَ هَذَا سَهْمٌ مِنْ كِنَانَتِي عَلَامَةٌ وَ أَنَا أَرْجِعُ فَأَرُدُّ عَنْكَ الطَّلْبَ فَقَالَ لَا حَاجَةَ لَنَا فِيمَا عِنْدَكَ.

So the legs of his horse bent and got stuck in the soil. He said, 'O Muhammad^{saww}! I know that you^{saww} are the one who made the legs of my horse to be stuck, so call upon Allah^{azwj} that He^{azwj} should Release my horse. If you^{saww} do not face goodness from me, you^{saww} will not face evil from me either'. So the Rasool Allah^{saww} supplicated and Allah^{azwj} Mighty and Majestic Released his horse. So he went back in pursuit of Rasool Allah^{saww}, until he did that three times during each of which the Rasool Allah^{saww} supplicated and the earth grabbed the legs of his horse. So when it was Released for the third time, he said, 'O Muhammad^{saww}! This is my camel in front of you along with my slave. So if you^{saww} need to ride upon it or its milk, so take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing you^{saww}'. So he^{saww} said: 'There is no need for us with regards to what is in your possession'.⁶⁸

قال زرارة: قال أبو جعفر (عليه السلام): «قَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ عَلَى رَسُولِهِ أَلَا تَرَى أَنَّ السَّكِينَةَ إِنَّمَا نَزَلَتْ عَلَى رَسُولِهِ وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى- فقال:- هو الكلام الذي تكلم به عتيق».

Zarara said, 'Abu Ja'far^{asws} said: '**[9:40] So Allah sent down His tranquillity upon His Rasool.** He⁶⁹ did not see the tranquillity. But rather, it descended upon Rasool-

⁶⁷ Al kafi – H 14825

⁶⁸ Al Kafi – H 14826

⁶⁹ The no.1

Allah^{saww} **and Made lowest the words of the one who disbelieved.** So he^{asws} said: 'It is the words which Ateeq⁷⁰ spoke with'.⁷¹

VERSE 42

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۗ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ {42}

[9:42] Had there been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they are swearing by Allah: If we had been able to, we would certainly have gone forth with you; they cause their own souls to perish, and Allah Knows that they are most surely liars

و عنه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد، قالوا: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن عبد الله، عن أبي محمد البرقي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ. قال: «كذبهم الله عز و جل في قولهم: لو استطعنا لخرجنا معكم، و قد كانوا مستطيعين للخروج».

And from him (al Sadouq) who said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abdullah, from Abu Muhammad Al Barqy,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[9:42] and they are swearing by Allah: If we had been able to, we would certainly have gone forth with you; they cause their own souls to perish, and Allah Knows that they are most surely liars.** He^{asws} said: 'Allah^{azwj} Mighty and Majestic Belied them with regards to their words **If we had been able to, we would certainly have gone forth with you**, and they did have the ability to go forth'.⁷²

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لَوْ كَانَ عَرَضًا قَرِيبًا، يقول: «غنيمة قريبة لاتتبعوك».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[9:42] Had there been a near advantage**, said, 'They were saying, 'Had there been (easy to gain) war booty, we would have followed you^{saww},⁷³

VERSE 43

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنُتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ {43}

[9:43] May Allah Excuse you! Why did you give them leave until those who spoke the truth had become manifest to you and you came to know the liars?

⁷⁰ The no. 1

⁷¹ تفسير العياشي 2: 88

⁷² التوحيد: 16 / 351.

⁷³ تفسير القمي 1: 290.

ابن بابويه: قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي ابن موسى (عليه السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك إن الأنبياء معصومون؟ قال: «بلى». فقال له المأمون فيما سأله: يا أبا الحسن، فأخبرني عن قول الله تعالى: عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَبْتَ لَهُمْ.

Ibn Babuwayh said, 'Tameer Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from hamdan Bin Suleyman Al Neshapuri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is it not from you^{asws} words that the Prophets^{as} are infallible?' He^{asws} said: 'Yes'. So Al-Mamoun said to him^{asws} regarding what was asked, 'O Abu Al Hassan^{asws}! So inform me about the Words of Allah^{azwj} the High **[9:43] May Allah Excuse you! Why did you give them leave?**'

قال الرضا (عليه السلام): «هذا مما نزل بإيائك أعني و اسمعي يا جارة، خاطب الله تعالى بذلك نبيه (صلى الله عليه و آله) و أراد به أمته، و كذلك قوله عز و جل: لئن أشركت ليحبطن عملك و لتكونن من الخاسرين «1». و قوله تعالى: و لو لا أن تبئناك لقد كذبت تركن إليهم شيئا قليلا. قال: صدقت، يا بن رسول الله.

Al-Reza^{asws} said: 'This is from what was Revealed to Mean you, and for the neighbours to listen. Allah^{azwj} Addresses His^{azwj} Prophet^{saww} by that, and Intends by it his^{saww} community. And similar to that is His^{azwj} Words **[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers.** And the Words of the High **[17:74] And had We not Affirmed you, you would have almost inclined towards them a little**'. He said, 'You^{asws} have spoken the truth, O son^{asws} of Rasool-Allah^{saww},⁷⁴

VERSES 44 - 47

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {44} إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَبِّهِمْ يَرْتَدُّونَ {45}

[9:44] They do not ask 'leave' from you, the ones who believe in Allah and the Last Day, from striving hard with their wealth and their own selves, and Allah Knows those who are pious [9:45] But rather, the ones who ask for leave are the ones who do not believe in Allah and the Last Day and their hearts are in doubt, so in their doubt they are wavering

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتَهُمْ فَتَبَطَّهْمُ وَقِيلَ لَهُمْ اقْعُدُوا مَعَ الْقَاعِدِينَ {46} لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {47}

[9:46] And had they intended the going forth, they would have provided equipment for it, but Allah did not Like their going forth, so He Withheld them, and it was said (to them): Hold back with those who hold back [9:47] Had they gone forth with you, they would not have added to you anything except for corruption, and they would have hurried about among you seeking (to sow) dissension among you, and among you there are those who listen to them; and Allah Knows the unjust

⁷⁴ عيون أخبار الرضا (عليه السلام) 1: 1/202

العباشي: عن المغيرة، قال: سمعته يقول في قول الله: وَ لَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً. قال: «يعني بالعدة النية، يقول: لو كان لهم نية لخرجوا».

Al Ayyashi, from Al Mugheira who said,

'I heard him^{asws} saying regarding the Words of Allah^{azwj} [9:46] **And had they intended the going forth, they would have provided equipment for it.** He^{asws} said: 'It means by the provision – the intention. He^{azwj} is Saying: "If they had the intention for it, they would have gone forth".⁷⁵

VERSES 48 – 51

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ {48} وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَنْتَهِنِي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {49} إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ {50} قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {51}

[9:48] **Certainly they sought (to sow) dissension before, and they meditated plots against you until the Truth came, and Allah's Command prevailed although they were averse to it [9:49] And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely Hell encompasses the unbelievers [9:50] If good befalls you, it grieves them, and if difficulties afflict you, they say: Indeed we had taken care of our affairs before; and they turn back and are glad [9:51] Say: Nothing will afflict us except for what Allah has Ordained for us; He is our Master; and upon Allah do the Believers rely**

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَ إِنْ تُصِيبَكَ مُصِيبَةٌ: «أما الحسنة فالغنيمة والعافية، و أما المصيبة فالبلاء و الشدة يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَ هُمْ فَرِحُونَ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [9:50] **If good befalls you, it grieves them, and if difficulties afflict you.** He^{asws} said: 'As for the good so it is the war booty and the health. And as for the difficulties, so it is the affliction and the hardship **they say: Indeed we had taken care of our affairs before; and they turn back and are glad [9:51] Say: Nothing will afflict us except for what Allah has Ordained for us; He is our Master; and upon Allah do the Believers rely**.⁷⁶

VERSE 52

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ {52}

⁷⁵ تفسير القمّي 2: 60 / 89

⁷⁶ تفسير القمّي 1: 292.

[9:52] Say: Do you await for us except for one of two most excellent things? And we await for you that Allah will Afflict you with Punishment from Himself or by our hands. So wait; we too are awaiting with you

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَفْتَرُونَ وَ يَقْدِفُونَ مَنْ خَالَفَهُمْ فَقَالَ لِي الْكَفُّ عَنْهُمْ أَجْمَلُ ثُمَّ قَالَ وَ اللَّهُ يَا أَبَا حَمَزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَعَائِيَا مَا خَلَا شِيعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا فَقَالَ لِي يَا أَبَا حَمَزَةَ كِتَابُ اللَّهِ الْمُنَزَّلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سِهَامًا ثَلَاثَةً فِي جَمِيعِ الْفَيْءِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ أَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ قَالَ لِلَّهِ خُمْسُهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فَخُنْ أَصْحَابُ الْخُمْسِ وَ الْفَيْءِ وَ قَدْ حَرَّمْنَا عَلَى جَمِيعِ النَّاسِ مَا خَلَا شِيعَتَنَا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Humeyd, from Abu Hamza, who has narrated the following:

I asked Abu Ja'far^{asws} that some of our companions are fabricating (Hadeeth) and throwing them against the ones who oppose them'. So he^{asws} said to me: 'Refraining from them is more beautiful'. Then said: 'By Allah^{azwj}, O Abu Hamza! The people, all of them, are the children of the transgressors (adultery) except for our^{asws} Shiah'. I said, 'How can there be a way out for me, from this?' So he^{asws} said to me: 'The Revealed Book of Allah^{azwj} has Evidences against them. Surely, Allah^{azwj} Made for us^{asws} the People^{asws} of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah^{azwj} Said: **“[8:41] And know that whatever you take as spoils of war, So! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer”**. So we^{asws} are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and it has been Made unlawful to all the people except for our^{asws} Shiah.

وَ اللَّهُ يَا أَبَا حَمَزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمْسٌ يُخْمَسُ فَيُضْرَبُ عَلَى شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَامًا عَلَى مَنْ يُصِيبُهُ فَرَجًا كَانَ أَوْ مَالًا وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ بَاعَ الرَّجُلُ الْكَرِيمُ عَلَيْهِ نَفْسُهُ فِيمَنْ لَا يَزِيدُ حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيَفْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النَّجَاةَ لِنَفْسِهِ فَلَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شِيعَتَنَا مِنْ حَقِّكَ ذَلِكَ بِلا عُذْرٍ وَ لا حَقٍّ وَ لا حُجَّةٍ

By Allah^{azwj}, O Abu Hamza! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim^{asws}) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us^{asws} and our^{asws} Shiah out from those rights of ours without an excuse, or right, or proof'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِجْدَى الْحُسَيْنِيِّينَ قَالَ إِمَّا مَوْتٌ فِي طَاعَةِ اللَّهِ أَوْ إِدْرَاكُ ظُهُورِ إِمَامٍ وَ نَحْنُ نَتَرَبَّصُ بِهِمْ مَعَ مَا نَحْنُ فِيهِ مِنَ الشَّدَّةِ أَنْ يُصِيبَهُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ قَالَ هُوَ الْمَسْخُ أَوْ بِأَيْدِينَا وَ هُوَ الْقَتْلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) فَلْ تَرَبَّصُوا فَإِنَّا مَعَكُمْ مُتَرَبِّصُونَ وَ التَّرَبُّصُ انْتِظَارُ وَ قُورِعَ الْبَلَاءُ بِأَعْدَائِهِمْ.

I said, 'The Words of the Mighty and Majestic: **[9:52] Say: Do you await for us except for one of two most excellent things?** He^{asws} said: 'But it is death in obedience to Allah^{azwj} or realisation of the appearance of Imam^{asws} (Al-Qaim^{asws}), **And we await for you that Allah will Afflict you with Punishment from Himself** and it is metamorphosis **or by our hands** and it is the killing. Allah^{azwj} Said to His^{azwj}

Prophet^{saww}: **So wait; we too are awaiting with you.** And the waiting is for the occurrence of the affliction upon their^{asws} enemies'.⁷⁷

VERSES 53 - 57

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِلَّا أَنْتُمْ كُنتُمْ قَوْمًا فَاسِقِينَ {53} وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ {54}

[9:53] Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people [9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool and they do not come to the Prayer except while they are sluggish, and they do not spend but while they are unwilling to do so

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ {55} وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ {56} لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مَدَخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ {57}

[9:55] Let not then their property and their children excite your admiration; Allah only wishes to Punish them with these in this world's life and (that) their souls may depart while they are unbelievers [9:56] And they are swearing by Allah that they are from among you, and they are not from among you, but they are a people who are afraid (of you) [9:57] If they could find a refuge or caves or places to enter into, they would certainly have turned thereto, running away in all haste

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي أُمَيَّةَ يُونُسَ بْنِ ثَابِتِ بْنِ أَبِي سَعِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُمْ قَالُوا حِينَ دَخَلُوا عَلَيْهِ إِنَّمَا أَحْبَبْنَاكَ لِقَرَابَتِكَ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّكَ مَا أَحْبَبْنَاكَ لِلدُّنْيَا نُصَيْبِهَا مِنْكُمْ إِلَّا لَوْجَهُ اللَّهِ وَ الدَّارِ الْآخِرَةِ وَ لِيَصْلَحَ لِأَمْرِي مِمَّا دِينَهُ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali Bin Fazzaal, from Tha'albat Bin Maymoun, from Aby Amiyya Yusuf Bin Sabit Bin Abu Saeeda, who has narrated the following:

Abu Abdullah^{asws} having said when they came up to him and said, 'But rather, we love you^{asws} due to your^{asws} nearness to the Rasool Allah^{saww}, and for what Allah^{azwj} Mighty and Majestic has Obligated from your^{asws} rights. We do not love you^{asws} for the sake of the world for getting a share of it from you^{asws}. But (we love you^{asws}) only for the Sake of Allah^{azwj} and the House of the Hereafter and that the man from among us would be able to correct his Religion'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) صَدَقْتُمْ صَدَقْتُمْ ثُمَّ قَالَ مَنْ أَحْبَبْنَا كَانَ مَعَنَا أَوْ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَابِيِّينَ ثُمَّ قَالَ وَ اللَّهُ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَ قَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بَعِيرٌ وَ لَا بَيْنَنَا أَهْلَ الْبَيْتِ لَلْقِيَةِ وَ هُوَ عَنْهُ غَيْرُ رَاضٍ أَوْ سَاخِطٌ عَلَيْهِ ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُسَالَىٰ وَ لَا يُنْفِقُونَ إِلَّا وَ هُمْ كَارِهُونَ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَ تَرْهَقَ أَنفُسُهُمْ وَ هُمْ كَافِرُونَ

⁷⁷ Al Kafi – H 14879

So Abu Abdullah^{asws} said: 'You have spoken the truth, you have spoken the truth'. Then he^{asws} said: 'The one who loves us^{asws} is as if he is with us^{asws}, or will come with us^{asws} on the Day of Judgement like this' – then he^{asws} joined the two forefingers, then said – 'By Allah^{azwj}! If the man were to Fast during the day, and stand up (for Prayer) during the night, then meets Allah^{azwj} Mighty and Majestic without our^{asws} Wilayah, (the People^{asws} of the Household) he then would be facing Him^{azwj} (in such that) Allah^{azwj} would either be Unhappy with him or Angry against him'. Then he^{asws} said: 'And these are the Words of Allah^{azwj} Mighty and Majestic: **[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool and they do not come to the Prayer except while they are sluggish, and they do not spend but while they are unwilling to do so [9:55] Let not then their property and their children excite your admiration; Allah only wishes to Punish them with these in this world's life and (that) their souls may depart while they are unbelievers**

ثُمَّ قَالَ وَكَذَلِكَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ الْعَمَلُ وَكَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ الْعَمَلُ ثُمَّ قَالَ إِنْ تَكُونُوا وَحْدَانِيَيْنِ فَقَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَحْدَانِيًّا يَدْعُو النَّاسَ فَلَا يَسْتَجِيبُونَ لَهُ وَكَانَ أَوَّلَ مَنْ اسْتَجَابَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) وَ قَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Then he^{asws} said: 'And such is that belief that the (bad) deed neither had affected it adversely nor is that disbelief that the (good) deed had provided any profit to it'. Then he^{asws} said; 'You should become (believers in) Oneness (of Allah^{azwj}) for the Rasool^{saww} Allah^{azwj} had called the people to the Oneness (of Allah^{azwj}) but they did not answer him^{saww}, and the first one who had come forward to him^{saww} was Ali^{asws} Bin Abu Talib^{asws}, and the Rasool^{saww} Allah^{azwj} said: 'You^{asws} are from me^{saww} of the status which Haroun^{as} had from Musa^{as} except that there is no Prophet^{as} after me^{saww},⁷⁸

أحمد بن محمد بن خالد البرقي، عن أبيه، عن علي بن النعمان، عن ابن مسكان، و ابن محبوب، عن علي بن رثاب و عبد الله بن بكير، عن يوسف بن ثابت، عن أبي عبد الله (عليه السلام)، قال: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Ali Bin Al No'man, from Ibn Muskan, and Ibn Mahboub, from Ali Bin Ra'ib and Abdullah Bin Bakey, from Yusuf Bin Sabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A deed cannot harm with 'Eman' (faith), nor does a deed benefit along with 'Kufr' (Infidelity)'.

ثم قال: «ألا ترى أن الله تبارك و تعالى قال: وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ».

Then he^{asws} said: 'Have you not seen that Allah^{azwj} the High Says **[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool**.⁷⁹

العياشي: عن يوسف بن ثابت، عن أبي عبد الله (عليه السلام)، قال: قيل له لما دخلنا عليه: إنا أحببناكم لقرابتكم من رسول الله (صلى الله عليه وآله)، و لما أوجب الله من حقكم، ما أحببناكم لندنيا نصيبها منكم إلا لوجه الله و الدار الآخرة، و ليصلح امرؤ منا دينه.

⁷⁸ Al Kafi – H 14528

⁷⁹ المحاسن: 123 /166

Al Ayyashi, from Yusuf Bin Sabit,

(It has been narrated) from Abu Abdullah^{asws}, said, 'It was said to him^{asws} when we came up to him^{asws}, 'We all love you^{asws} due to your^{asws} being the near-relations of Rasool-Allah^{saww}. And when Allah^{azwj} Made your^{asws} Rights to be Obligatory, we do not love you^{asws} for the sake of the world and its share from you^{asws}. It is only for the sake of Allah^{azwj}, and the House of the Hereafter, and that you^{asws} would correct our affairs in His^{azwj} Religion'.

فقال أبو عبد الله (عليه السلام): «صدقتم، صدقتم، من أحبنا جاء معنا يوم القيامة هكذا» ثم جمع بين السبابتين و قال: «و الله لو أن رجلا صام النهار و قام الليل ثم لقي الله بغير ولايتنا، لقيه غير راض، أو ساخط عليه».

Abu Abdullah^{asws} said: 'You have spoken the truth, you have spoken the truth. The one who loves us^{asws} would come with us^{asws} on the Day of Judgement like this!' Then he^{asws} joined his^{asws} two fingers together, and said: 'By Allah^{azwj}! Even if a man were to Fast during the day, and stand (for the Prayer) during the night, then meets Allah^{azwj} without having our^{asws} Wilayah, he would meet Him^{azwj} not being please with him, or Angry with him'.

ثم قال: «و ذلك قول الله: وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ- إلى قوله: - وَ هُمْ كَافِرُونَ».

Then he^{asws} said: 'And these are the Words of Allah^{azwj} **[9:54] And nothing hinders their spendings being Accepted from them, except that they disbelieve in Allah and in His Rasool** up to His^{azwj} Words **[9:55] while they are unbelievers**

ثم قال: «و كذلك الإيمان لا يضر معه عمل، و كذلك الكفر لا ينفع معه عمل».

Then he^{asws} said: 'And similar to that, 'A deed cannot harm with faith, nor does a deed benefit along with Infidelity'⁸⁰.

- في أن ولاية علي (عليه السلام) حسنة لا يضر معها سيئة: -

REGARDING THE WILAYAH OF ALI^{asws} IS SUCH A GOOD DEED THAT NO SIN CAN HARM WITH IT

ثم قال رسول الله (صلى الله عليه وآله): إن ولاية علي حسنة لا يضر معها شيء من السيئات وإن جلت إلا ما يصيب أهلها من التطهير منها بمحن الدنيا، و ببعض العذاب في الآخرة إلى أن ينجو منها بشفاعة مواليه الطيبين الطاهرين. وإن ولاية أزداد علي ومخالفة علي (عليه السلام) سيئة لا ينفع معها شيء إلا ما ينفعهم بطاعاتهم في الدنيا بالنعم والصحة والسعة، فيردون الآخرة ولا يكون لهم إلا دائم العذاب.

Then Rasool-Allah^{saww} said: 'The Wilayah of Ali^{asws} is such a good deed that nothing from the sins can do any harm. And if someone were to commit sins then they get purified by the difficulties of this world, and some get punished in the Hereafter and they get salvation from them by the Intercession from the Goodly and Purified Masters^{asws}. And the friendship of the enemies and adversaries of Ali^{asws} is such a sin that no benefit can be gained from anything except that the benefit gained from being in their obedience in the world with its bounties and good health and wealth,

⁸⁰ تفسير العياشي 2: 61 / 89

and they would be returning to the Hereafter where there will be nothing for them except for eternal Punishment'.

ثم قال: إن من جحد ولاية علي لا يرى الجنة بعينه أبدا إلا ما يراه بما يعرف به أنه لو كان يواليه لكان ذلك محله ومأواه - ومنزله - فيزداد حسرات وندامات. وإن من تولى عليا، وبرئ من أعدائه، وسلم لاوليائه لا يرى النار بعينه أبدا إلا ما يراه، فيقال له: لو كنت على غير هذا لكان ذلك مأواك، إلا ما يبائشره منها إن كان مسرفا على نفسه - بما دون الكفر - إلى أن ينظف بجهم كما ينظف القدر من بدنه بالحمام - الحامي - ثم ينتقل منها بشفاعة مواليه.

Then he^{saww} said: 'The one who fights against the Wilayah of Ali^{asws} will not see Paradise with his eyes ever except what he sees by his understanding that had he been in his^{asws} Wilayah then he would have those houses and stations, and this would increase his regret and sorrow. And one who takes Ali^{asws} to be his Guardian and stays away from his^{asws} enemies, and accepts his^{asws} Wilayah will not see the Fire with his eyes ever except what he will understand from what would be said to him, that had he been on other than this he would have been in that, except the one who has been unjust to his soul, apart from disbelief, will go to Hell for a duration like the cleaning of the body in the shower, and then comes out clean from that by the intercession of his Masters^{asws}'⁸¹.

VERSES 58 - 60

وَمِنْهُمْ مَن يَلْمُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسَخَطُونَ {58} وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ {59} إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَىٰ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {60}

[9:58] And among them is one who blames you with respect to the charities; so if they are given from it they are pleased, and if they are not given from it, then they are full of rage [9:59] And if they were content with what Allah and His Rasool gave them, and had said: Allah is Sufficient for us; Allah will soon Give us (more) out of His Grace and His Rasool as well; surely to Allah do we make our petition [9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah; and Allah is Knowing, Wise

محمد بن يعقوب: عن علي، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن إسحاق بن غالب، قال: قال أبو عبد الله (عليه السلام): «يا إسحاق، كم ترى أهل هذه الآية: فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسَخَطُونَ؟» قال: ثم قال: «هم أكثر من ثلثي الناس».

Muhammad Bin Yaqoub, from Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Is'haq Bin Ghalib who said,

'Abu Abdullah^{asws} said: 'O Is'haq! How many do you see to be associated with this Verse - **[9:58] so if they are given from it they are pleased, and if they are not**

⁸¹ Tafseer Imam Hassan Al Askari^{asws} – S 148

given from it, then they are full of rage?’ Then he^{asws} said: ‘They are more than two thirds of the people’.⁸²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، و محمد بن مسلم، أنهما قالوا لأبي عبد الله (عليه السلام): أ رأيت قول الله عز و جل: **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ أَكَل هَؤُلَاءِ يَعْطَى، و إن كان لا يعرف؟** فقال: **«إن الإمام يعطي هؤلاء جميعا، لأنهم يقرون له بالطاعة».**

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz,

(It has been narrated) from Zarara, and Muhammad Bin Muslim who both said to Abu Abdullah^{asws}, ‘How do you^{asws} see the Words of Allah^{azwj} Mighty and Majestic **[9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah** – are all these to be given even though they are not recognised as such?’ So he^{asws} said: ‘The Imam^{asws} would give to all of them together, because they would be accepting to be in the obedience’.

قال: قلت: فإن كانوا لا يعرفون؟ فقال: **«يا زرارة، لو كان يعطي من يعرف دون من لا يعرف ما يوجد لها موضع، و إنما يعطي من لا يعرف ليرغب في الدين فيثبت عليه، فأما اليوم فلا تعطها أنت و أصحابك إلا من يعرف، فمن وجدت من أصحابك هؤلاء المسلمين عارفا فأعطيه دون الناس».** ثم قال: **«سهم المؤلفة قلوبهم و سهم الرقاب عام، و الباقي خاص».**

I said, ‘If they were not known?’ So he^{asws} said: ‘O Zarara! If he^{asws} were to give to the ones he^{asws} recognises besides the ones he^{asws} does not recognise, no place would be found for it. But rather, he^{asws} gives to the one who is not know so that he would incline towards the Religion and be steadfast upon it. So, as for today, you and your friend should not give to anyone except the ones you know. So, from your companions, if you find the one whom you know from the Muslims, so give it to him besides the (rest of the) people’.⁸³

و عنه: عن علي بن إبراهيم، عن أحمد بن محمد، عن محمد بن خالد، عن عبد الله بن يحيى، عن عبد الله بن مسكان، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ؟** قال: **«الفقير: الذي لا يسأل الناس، و المسكين: الذي يسأل الناس، و البائس: أجهدهم، و كل ما فرض الله عز و جل عليك فأعلانه أفضل من إسراره، و كل ما كان تطوعا فإسراره أفضل من إعلانه، و لو أن رجلا يحمل زكاة ماله على عاتقه فقسما علانية كان ذلك حسنا جميلا».**

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Yahya, from Abdullah Biin Muskan, from Abu Baseer, said,

‘I said to Abu Abdullah^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic **[9:60] But rather, the charities are only for the poor and the needy?’** He^{asws} said: ‘The poor is the one who does not ask the people; and the needy are the ones who ask the people. And the wretched is the more exhausted (financially) than them. And every thing which Allah^{azwj} Mighty and Majestic has Obligated upon you, so its (performance in) public is better than its (performance in) private. And everthing which was voluntarily so its (performance in) private is better than its (performance

⁸² الكافي 2: 302/ 4

⁸³ الكافي (Extract) 3: 496/ 1

in) public, and even if there was a man who carried the Zakat of his wealth upon his own shoulders to distribute it publicly, that would be good and beautiful'.⁸⁴

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، [عن العباس]، عن علي بن الحسن، عن سعيد، عن زرعة، عن سماعة، قال: سألته عن الزكاة، لمن يصلح أن يأخذها؟ قال: «هي تحل للذين وصف الله تعالى في كتابه للفقراء و المساكين و العاملين عليها و المؤلفة قلوبهم و في الرقاب و الغارمين و في سبيل الله و ابن السبيل فريضة من الله و قد تحل الزكاة لصاحب السبع مائة، و تحرم على صاحب خمسين درهما».

Al Sheykh, in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Ali Bin Al Hassan, from Saeed, from Zara'at, from Sama'at who said,

'I asked him^{asws} (6th Imam^{asws}) about the Zakat, 'For whom is it correct for it to be taken?' He^{asws} said: 'It is Permissible for the ones Described by Allah^{azwj} the High in His^{azwj} Book [9:60] for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah. And Zakat is Permissible for the one who has seven hundred, but Prohibite to the one who has fifty Dirhams'.

فقلت له: كيف يكون هذا؟ فقال: «إذا كان صاحب السبع مائة له عيال كثيرة، فلو قسمها بينهم لم تكفهم، فليعف عنها نفسه، وليأخذها لعياله. و أما صاحب الخمسين فإنها تحرم عليه إذا كان وحده، و هو محترف يعمل بها، و هو يصيب منها ما يكفيه إن شاء الله».

So I said to him^{asws}, 'How can this be?' He^{asws} said: 'If the one with the seven hundred has a lot of family members, and if he were to distribute it between them, it would not be sufficient for them, so he excuses himself from it but takes it for his family. And as for the one with the fifty, so it is Prohibited to him if he was alone, and he is a professional and works with it, and he would get from it what would suffice for him, if Allah^{azwj} so Desires it'.

قال: و سألته عن الزكاة، هل تصلح لصاحب الدار و الخادم؟ فقال: «نعم، إلا أن تكون داره دار غلة، فيخرج له من غلتها دراهم تكفيه لنفسه و عياله، و إن لم تكن الغلة تكفيه لنفسه و عياله في طعامهم و كسوتهم و حاجتهم في غير إسراف، فقد حلت له الزكاة، و إن كان غلتها تكفيهم فلا».

So I asked him^{asws} about the Zakat, 'Is it Permissible for the owner of the house and the servants?' So he^{asws} said: 'Yes! Unless if his house is a yield house, so he takes from its yield Dirhams which are sufficient for himself and his family. And if the yield is not sufficient for himself and his family regarding their food, and their clothings, and their needs without extravagance, so the Zakat is Permissible for him. And if his yield was sufficient for them, so no!'⁸⁵

عن الحسن بن راشد، قال: سألت العسكري (عليه السلام) بالمدينة عن رجل أوصى بمال في سبيل الله، فقال: «سبيل الله شيعتنا».

From Al-Hassan Bin Rahid who said,

⁸⁴ الكافي 3: 16 / 50

⁸⁵ التهذيب 4: 127 / 48

'I asked Al-Askary^{asws} at Al-Medina about a man who bequeathed wealth (to be spent) in the Way of Allah^{azwj}. So he^{asws} said: 'Way of Allah^{azwj} – our^{asws} Shiah'.⁸⁶

VERSE 61

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُنْتِ ۗ قُلْ أُنْتُمْ خَيْرٌ لَّكُمْ يَوْمِنَا بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ ۗ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ {61}

[9:61] And there are some of them who hurt the Prophet and are saying: He is only a hearer; say: A hearer of good for you, he believes in Allah and has faith in the Believers and a Mercy for those of you who believe; and (as for) those who hurt Rasool-Allah, they shall have a painful Punishment

حدثنا عبد الله بن محمد بن الحسين بن ابي الخطاب عن محمد بن عبد الله عن يونس عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام ارايت من لم يقر بما ياتكم في ليلة القدر كما ذكر ولم يجده قال اما اذا قامت عليه الحجة من يثق به في علمنا فلم يثق به فهو كافر واما من لا يسمع ذلك فهو في عذر حتى يسمع ثم قال عليه السلام يؤمن بالله ويؤمن للمؤمنين.

It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Abdullah, from Yunus, from Umar Bin Yazeed who said:

'I said to Abu Abdullah^{asws}, 'I observe that some neither accept what comes to you^{asws} in the Night of Power as mentioned nor do they reject it'. He^{asws} said: 'But when a clear proof is given to him he should accept it or one who does not trust it, he becomes an infidel, but the one who does not hear that, he has an excuse, until he hears it'. Then he^{asws} said: '**[9:61] he who believes in Allah, has faith in the Believers**'.⁸⁷

و في (نهج البيان): عن الصادق (عليه السلام): أن هذه الآية نزلت في عبد الله بن نفيل المنافق، يسمع كلام رسول الله و ينقله إلى المنافقين، و يعيبه عندهم، و ينم عليه أيضا، فنزل جبرئيل (عليه السلام) فأخبره بذلك المنافق، فأحضره و نهاه عن ذلك و استتابه.

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq^{asws} having said: 'This Verse was Revealed regarding Abdullah Bin Nufayl, the hypocrite. He used to listen to the speech of Rasool-Allah^{saww} and relate it to the hypocrites, and fault him^{saww} in their presence, and betray him^{saww} as well. So Jibraeel^{as} descended and informed him^{saww} of that hypocrite. So he^{saww} cautioned him, and forbid him from that, and told him to repent'.⁸⁸

VERSES 62 - 66

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهِ وَرَسُولَهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ {62} أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۗ ذَلِكَ الْخِزْيُ الْعَظِيمُ {63} يَخْدَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۗ قُلْ اسْتَهِزُّوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَخْدُرُونَ {64}

⁸⁶ تفسير العياشي 2: 81 / 94.

⁸⁷ Basair Al Darajaat – P 5 Ch 3 H 15

⁸⁸ نهج البيان 2: 140 (مخطوط)

[9:62] They are swearing to you by Allah in order to please you and Allah; and His Rasool has a greater right that they should please Him, if they are Believers [9:63] Do they not know that whoever acts in opposition to Allah and His Rasool, he shall surely have the Fire of Hell to abide in it eternally? That is the great disgrace [9:64] The hypocrites fear lest a Chapter should be Revealed against them Explaining to them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you are fearing

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أَلَيْسَ بِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ {65} لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُعَذِّبُ طَائِفَةٌ بَأْتُهُمْ كَانُوا مُجْرِمِينَ {66}

[9:65] And if you should question them, they would say: But rather, we were only idly discoursing and playing. Say: Was it at Allah and His Signs and His Rasool that you were mocking at? [9:66] Do not make excuses; you have disbelieved indeed after having believed; if We Pardon a party of you, We will Punish (another) party because they were guilty

العباشي: عن جابر الجعفي، قال: قال أبو جعفر (عليه السلام): «نزلت هذه الآية: وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ إِلَى قَوْلِهِ: نُعَذِّبُ طَائِفَةً» قال: قلت لأبي جعفر (عليه السلام): تفسير هذه الآية؟ قال: «تفسيرها- و الله- ما نزلت آية قط إلا و لها تفسير».

Al Ayyashi, from Jabir Al Ju'fy who said,

'Abu Ja'far^{asws} said: 'This Verse was Revealed **[9:65] And if you should question them, they would say: But rather, we were only idly discoursing and playing** up to His^{azwj} Words **[9:66] We will Punish (another) party**'. I said to Abu Ja'far^{asws}, '(What about) the interpretation of this Verse?' He^{asws} said: 'It's interpretation – by Allah^{azwj} – there was not Revealed a Verse at all except that there is an interpretation for it'.

ثم قال: «نعم، نزلت في التيمي و العدوي و العشرة معهم، إنهم اجتمعوا اثنا عشر فكمنا لرسول الله (صلى الله عليه و آله) في العقبة، و ائتمروا بينهم ليقتلوه، فقال بعضهم لبعض: إن فطن نقول: إنما كنا نخوض و نلعب. و إن لم يفطن لنقتله،

Then he^{asws} said: 'Yes, this was Revealed regarding Al-Taymi⁸⁹ and Al-Udayy⁹⁰ and the family of these two. Twelve of them gathered in order to ambush Rasool-Allah^{saww} in Al-Aqaba, and they conferred among them to murder him^{saww}. So some of them said to the others, 'If we are caught out we would say, 'But rather we were just talking idly and playing'. And if we are not caught out, we would murder him^{saww}'.

فأنزل الله هذه الآية وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ فَقَالَ اللهُ لِنَبِيِّهِ قُلْ أَلَيْسَ بِاللَّهِ وَ آيَاتِهِ وَ رَسُولِهِ يَعْنِي مُحَمَّدًا (صلى الله عليه و آله) كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يَعْنِي عَلِيًّا (عليه السلام)، إن يعف عنهما في أن يلعنهما على المنابر و يلعن غيرهما فذلك قوله تعالى: إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُعَذِّبُ طَائِفَةٌ».

Thus, Allah^{azwj} Revealed this Verse **[9:65] And if you should question them, they would say: But rather, we were only idly discoursing and playing**. So Allah^{azwj}

⁸⁹ No. 1

⁹⁰ No. 2

Said to His^{azwj} Prophet^{saww} **Say: Was it at Allah and His Signs and His Rasool Meaning Muhammad^{saww} that you were mocking at? [9:66] Do not make excuses; you have disbelieved indeed after having believed; if We Pardon a party of you, Meaning Ali^{asws} if he^{asws} abstains from the two of them regarding the cursing of the two of them upon the Pulpit and cursing others, so these are the Words of the High **if We Pardon a party of you We will Punish (another) party because they were guilty**.⁹¹**

- واقعة ليلة العقبة: -

INCIDENT OF THE NIGHT OF AQABA

قال الإمام (عليه السلام): ولقد رامت الفجرة ليلة العقبة قتل رسول الله (صلى الله عليه وآله) - على العقبة - ورام من بقي من مرادة المنافقين بالمدينة قتل علي بن أبي طالب (عليه السلام) فما قدروا على مغالبة ربهم، حملهم على ذلك حسدهم لرسول الله (صلى الله عليه وآله) في علي (عليه السلام) لما فخم من أمره، وعظم من شأنه.

Imam Hassan Al-Askari^{asws} said: 'And when the immoral infidels intended to murder Rasool-Allah^{saww} on the night of Aqaba – by pushing him^{saww} into the ravine – the remaining of the stubborn hypocrites in Medina intended to kill Ali^{asws} Bin Abu Talib^{asws}, but they did not have the power to overcome their Lord^{azwj}. They bore envy to Rasool-Allah^{saww} and in Ali^{asws} when he^{saww} gave him^{asws} the prestigious order and the greatness of his^{asws} majesty'.

من ذلك: أنه لما خرج من المدينة - وقد كان خلفه عليها قال له: إن جبرئيل أتاني وقال لي: يا محمد إن العلي الأعلى يقرئك السلام ويقول لك: يا محمد إما أن تخرج أنت وبقيم علي، أو يخرج علي وبقيم أنت، لا بد من ذلك، فإن علياً قد ندبته لأحدى اثنتين، لا يعلم أحد كنه جلال من أطاعني فيهما، وعظيم ثوابه غيري. فلما خلفه، أكثر المنافقون - الطعن - فيه، فقالوا: مله وسئمه، وكره صحبته فتبعه علي (عليه السلام) حتى لحقه - وقد وجد مما قالوا فيه -

From that – when they exited from Medina – and left Ali^{asws} behind, he^{saww} said to them: 'Jibraeel came to me^{saww} and said: 'O Muhammad^{saww}! The Most High Conveys to you^{saww} His^{azwj} Salutation and Said: 'Either you^{saww} come out (from Medina) and establish Ali^{asws} there, or Ali^{asws} comes out and you^{saww} stay there. The mandate for Ali^{asws} is to do one of the two, and no one other than I^{azwj} Know the majesty that I^{azwj} have Bestowed upon him^{asws} for either of these two actions and the great rewards'. Most of the hypocrites who were left behind chided him^{asws} and said: 'He^{saww} has got some dispute with him^{asws} and abhors his^{asws} company'. Ali^{asws} was grieved at hearing this and so he^{asws} went to him^{saww} and told him^{saww} what he^{asws} had heard'.

فقال رسول الله (صلى الله عليه وآله): ما أشخصك عن مركزك؟ قال: بلغني عن الناس كذا وكذا. فقال له: " أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي ".

Rasool-Allah^{saww} said: 'Why did you leave from your position?' He^{asws} said: 'I heard such and such from the people'. He^{saww} said to him^{asws}: 'Are you^{asws} not happy that you^{asws} are of the status from me^{saww} which Haroun^{asws} had from Musa^{asws}, except that there will be no Prophet^{asws} after me^{saww}?'

⁹¹ تفسير العياشي 2: 84 / 95

فانصرف علي (عليه السلام) إلى موضعه، فدبروا عليه أن يقتلوه، وتقدموا في أن يحفروا له في طريقه حفيرة طويلة قدر خمسين ذراعاً، ثم غطوها بحصير قاق ونثروا فوقها يسيراً من التراب، بقدر ما غطوا وجوه الحصر، وكان ذلك على طريق علي (عليه السلام) الذي لا بد له من سلوكه ليقع هو ودابته في الحفيرة التي قد عمقوها، وكان ما حوالي المحفور أرض ذات حجارة، ودبروا على أنه إذا وقع مع دابته في ذلك المكان كبسوه بالأحجار حتى يقتلوه.

He^{saww} told Ali^{asws} to return to his^{asws} position. They plotted to kill him^{asws} on the way by digging a deep hole of fifty cubits long, then covered it up with leaves and threw some soil over it in order to conceal it. This was on the road that was necessary for Ali^{asws} to take and there was no alternative to it. This hole was dug in a rocky area and they plotted that when he^{asws} falls down into it, they will stone him^{asws} to death.

فلما بلغ علي (عليه السلام) قرب المكان لوى فرسه عنقه، وأطاله الله فبلغت جحفتة اذنه وقال: يا أمير المؤمنين قد حفر ههنا ودبر عليك الحتف - وأنت أعلم - لا تمر فيه. فقال له علي (عليه السلام): " جزاك الله من ناصح خيراً، كما تدبر بتدبيره فان الله عزوجل لا يخليك من صنعه الجميل ".

When Ali^{asws} came near to the place, the horse turned its neck, and Allah^{azwj} elongated it so that its mouth reached near his^{asws} ears, and it said: 'O Amir-ul-Momineen^{asws}! They have dug a hole here and have plotted, and you^{asws} know better. Do not pass from here'. Ali^{asws} said to it: 'May Allah^{azwj} Reward you for your good advice for you thought good for me^{asws}. Allah^{azwj} the Almighty will not keep you bereft of physical beauty'.

وسار حتى شارف المكان فتوقف الفرس خوفاً من المرور على المكان. فقال علي (عليه السلام): سر باذن الله تعالى سالماً سوياً، عجباً شأنك، بدعياً أمرك. فتبادرت الدابة، فاذا الله عزوجل قد متن الأرض وصلبها ولام حفرها وجعلها كسائر الأرض.

And the horse came close to the place and stopped out of fear of passing over it. Ali^{asws} said to it: 'Go over it by the Permission of Allah^{azwj} in safety and in one piece. Allah^{azwj} will Display strange things for you'. The horse galloped across it. Allah^{azwj} the Almighty had made the earth over the hole as hard as that surrounding it'.

فلما جاوزها علي (عليه السلام) لوى الفرس عنقه، ووضع جحفتة على اذنه، ثم قال: ما أكرمك على رب العالمين، جوزك على هذا المكان الخاوي؟! فقال أمير المؤمنين (عليه السلام): جازاك الله بهذه السلامة عن تلك النصيحة التي نصحتني.

When Ali^{asws} had passed over it, the horse turned its head to be next to his^{asws} ears and said: 'How prestigious you are with the Lord^{azwj} of the worlds for making you^{asws} pass over this void!' The Commander of the Faithful^{asws} said: 'Allah^{azwj} has Rewarded you for your good advice to me^{asws} by making you pass safely over it'.

ثم قلب وجه الدابة إلى ما يلي كفلها والقوم معه بعضهم كان أمامه، وبعضهم خلفه، وقال: اكتشفوا عن هذا المكان. فكشفوا عنه - فاذا هو خاو، ولا يسير عليه أحد إلا وقع في الحفيرة، فأظهر القوم الفزع، والتعجب مما رأوا.

Then he^{asws} turned his head around towards the group which were with him^{asws}, some of whom were in front and some were behind, and said: 'Uncover this place'. They uncovered it and saw that it was a pit, and no one could have walked over it without falling down into it. The group displayed panic and were astonished.

فقال علي (عليه السلام) للقوم: أتدرون من عمل هذا؟ قالوا: لا ندري. قال (عليه السلام): لكن فرسي هذا يدري. - ثم قال: - يا أيها الفرس كيف هذا؟ ومن دبر هذا؟ فقال الفرس: يا أمير المؤمنين إذا كان الله عزوجل يبزم ما يروم جهال الخلق

نقضه أو كان ينقض ما يروم جهال الخلق إبراهيم، فإله هو الغالب والخلق هم المغلوبون فعل هذا يا أمير المؤمنين فلان وفلان وفلان إلى أن ذكر العشرة بمواطاة من أربعة وعشرين، هم مع رسول الله (صلى الله عليه وآله) في طريقه. ثم دبوا - هم - على أن يقتلوا رسول الله (صلى الله عليه وآله) على العقبة والله عزوجل من وراء حياطة رسول الله (صلى الله عليه وآله)، وولي الله لا يغلبه الكافرون.

Ali^{asws} said to the people: 'Do you know who has done this?' They said: 'We do not know'. He^{asws} said: 'But, my horse knows'. Then he^{asws} said: 'O you horse! How did this happen? Who has plotted this?' The horse said: 'O Amir-ul-Momineen^{asws}! If Allah^{azwj} Wanted to strengthen an affair, and the ignorant ones wanted to spoil it, He^{azwj} will Make it happen, or spoil that which the ignorant ones wanted to strengthen. Allah^{azwj} is the Overcomer and the creation is the one, which is overcome. This deed was done by so and so, O Amir-ul-Momineen^{asws}'. The horse named ten of them and said: 'And this was done by the collusion of twenty four of them who are on the road with Rasool-Allah^{saww}'. Then they plotted to kill the Rasool-Allah^{saww} at Aqaba, and Allah^{azwj} the Almighty is Supporting Rasool-Allah^{saww} and is the Guardian for him^{saww} and will not let the unbelievers overcome him^{saww}.

فأشار بعض أصحاب أمير المؤمنين (عليه السلام) بأن يكاتب رسول الله (صلى الله عليه وآله) بذلك ويبعث رسولا مسرعا، فقال أمير المؤمنين (عليه السلام): إن رسول الله إلى محمد رسوله الله (صلى الله عليه وآله) أسرع وكتابه إليه أسبق، فلا يهمنكم هذا.

Some companions indicated to Amir-ul-Momineen^{asws} to send a letter to Rasool-Allah^{saww} about that through someone. Amir-ul-Momineen^{asws} said: 'The Message of Allah^{azwj} to Rasool-Allah^{saww} will get there quicker than my^{asws} message will. Do not worry about this'.

فلما قرب رسول الله (صلى الله عليه وآله) من العقبة التي بازائها فضائح المنافقين والكافرين نزل دون العقبة، ثم جمعهم فقال لهم: هذا جبرئيل الوحي الأمين يخبرني: " إن عليا دبر عليه كذا وكذا، فدفع الله عزوجل عنه بالطافه وعجائب معجزاته بكذا وكذا، إنه صلب الارض تحت حافر دابته وأرجل أصحابه، ثم انقلب على ذلك الموضع علي (عليه السلام) وكشف عنه، فرأيت الحفيرة ثم إن الله عزوجل لامها كما كانت لكرامته عليه، وأنه قيل له: كاتب بهذا وأرسل إلى رسول الله، فقال علي: رسول الله إلى رسول الله أسرع، وكتابه إليه أسبق ". ولم يخبرهم رسول الله (صلى الله عليه وآله) بما قال علي (عليه السلام) على باب المدينة: إن من مع رسول الله سيكيدونه ويدفع الله عزوجل عنه.

When Rasool-Allah^{saww} came near Aqaba, he^{saww} gathered the hypocrites and the infidels and said to them: 'This trustworthy Jibraeel^{as} informs me: 'Certain people plotted against Ali^{asws}, but Allah^{azwj} Defended him^{asws} miraculously. He^{azwj} Leveled the pit with the ground for his^{asws} horse and companions to go across it, and Ali^{asws} uncovered it for them, and they saw the pit as it was before. They said to him^{asws}: 'Send a message to Rasool-Allah^{saww}'. Ali^{asws} said to them: 'The Message of Allah^{azwj} to Rasool-Allah^{saww} is quicker as compared with sending a messenger'. And Rasool-Allah^{saww} did not inform them what Ali^{asws} had said at the gate of Medina that: 'With Rasool-Allah^{saww} are those that are plotting against him^{saww} and Allah^{azwj} the Almighty will Defend him^{saww}'.

فلما سمع الاربعة والعشرون أصحاب العقبة ما قاله (صلى الله عليه وآله) في أمر علي (عليه السلام) قال بعضهم لبعض: ما أمرهم محمدا بالمخرقة، إن فيجا مسرعا أتاه، أو طيرا من المدينة من بعض أهله وقع عليه؟! إن عليا قتل بحيلة كذا وكذا وهو الذي واطأنا عليه أصحابنا فهو الآن لما بلغه كتم الخبر، وقلبه إلى ضده، يريد أن يسكن من معه، لنلا يمدوا أيديهم على، وهيهات والله ما لبث عليا بالمدينة إلا حينه - ولا أخرج محمدا إلى هاهنا إلا حينه - وقد هلك علي وهو ههنا هالك لا محالة، ولكن تعالوا حتى نذهب إليه ونظهر له السرور بأمر علي ليكون أسكن لقلبه إلينا، إلى أن نمضي فيه تدبيرنا. فحضره وهنؤه على سلامة علي من الورطة التي رامها أعداؤه.

When the twenty-four companions of the Aqaba heard what he^{saww} had said in the matter of Ali^{asws}, they said among themselves: 'Muhammad^{saww} is an expert in deceit. He has received the message very quickly from a bird of Medina from some of his^{saww} family! Surely Ali^{asws} has been killed and he^{saww} is finding excuses for it and is telling us this so that our companions who have now been informed, do not get restless and will be calm with him^{saww} and will not lay their hands on him^{saww}. And Allah^{azwj} did not Send Ali^{asws} to Medina but for a time and did not Make Muhammad^{saww} come out here, but for a time. Ali^{asws} has certainly died over there but he^{saww} is not telling us the news and is keeping the affair of Ali^{asws} a secret. Let us go and wish him^{saww} happiness so that his^{saww} heart will be at rest over us so that our plot against him^{asws} can be easier to achieve'. They came to his^{saww} presence and congratulated him^{asws} on the safety of Ali^{asws} from the enemies'.

ثم ان رسول الله (صلى الله عليه وآله) أمر بالرحيل في أول نصف الليل الاخير، وأمر مناديه فنادى: ألا لايسبقن رسول الله (صلى الله عليه وآله) أحد إلى العقبة، ولا يطأها حتى يجاوزها رسول الله (صلى الله عليه وآله).

Then Rasool-Allah^{saww} ordered to leave in the first half of the second part of the night and ordered the caller to call out: 'No one will precede Rasool-Allah^{saww} in going to Aqaba nor will anyone cross the ravine before he^{saww} does'.

ثم أمر حذيفة أن يقعد في أصل العقبة، فينظر من يمر به، ويخبر رسول الله (صلى الله عليه وآله) وكان رسول الله (صلى الله عليه وآله) أمره أن يستتر بحجر. فقال حذيفة: يا رسول الله إني أتبين الشر في وجوه رؤساء عسكرك، وإني أخاف إن قعدت في أصل الجبل، وجاء منهم من أخاف أن يتقدمك إلى هناك للتدبير عليك يحس بي، فيكشف عني، فيعرفني وموضعي من نصيحتك فيتهمني ويخافني فيقتلني.

Then he^{saww} ordered Huzayfa to sit near the Aqaba and see who passes by and inform Rasool-Allah^{saww}, and Rasool-Allah^{saww} had ordered him to hide behind a rock. Huzayfa said: 'O Rasool-Allah^{saww}! I discern evil on the faces of the chiefs of your^{saww} soldiers, and I am scared that if I sit behind the rock and those ones that I fear will precede you^{saww} over there for their plot against you^{saww}, and I get discovered, and if they find out that I will inform about them, they might kill me'.

فقال رسول الله (صلى الله عليه وآله): إنك إذا بلغت أصل العقبة، فاقصد أكبر صخرة هناك إلى جانب أصل العقبة وقل لها: " إن رسول الله (صلى الله عليه وآله) يأمرك أن تتفرج لي حتى أدخل في جوفك، ثم يأمرك أن ينتقب فيك ثقبه أبصر منها المارين، ويدخل علي منها الروح لئلا أكون من الهالكين " فانها تصير إلى ما تقول لها باذن الله رب العالمين.

Rasool-Allah^{saww} said: 'When you go to the centre of the Aqaba, go towards a big rock there, on the side, and say to it: "Rasool-Allah^{saww} orders you to open up for me and let me enter inside you and hide, and also orders you to keep a small opening for me so that I could see the passers by, the air can enter through it and you will not die". (Go there) It will do as you tell it to, by the Permission of the Lord^{azwj} of the Worlds'.

فادى حذيفة الرسالة ودخل جوف الصخرة، وجاء الاربعة والعشرون على جمالهم وبين أيديهم رجالتهم، يقول بعضهم لبعض: من رأيتموه ههنا كائنا من كان فاقتلوه، لئلا يخبروا محمدا أنهم قد رأونا ههنا فينكص محمد، ولا يصعد هذه العقبة إلا نهارا، فيبطل تدبيرنا عليه. وسمعا حذيفة، واستقصوا فلم يجدوا أحدا، وكان الله قد ستر حذيفة بالحجر عنهم فنفرقوا، فبعضهم صعد على الجبل وعدل عن الطريق المسلوك، وبعضهم وقف على سفح الجبل عن يمين وشمال، وهم يقولون، ألا ترون حين محمد كيف أغراه بأن يمنع الناس من صعود العقبة حتى يقطعها هو لنخلوا به ههنا فمضي فيه تدبيرنا وأصحابه عنه بمعزل؟ وكل ذلك يوصله الله من قريب أو بعيد إلى اذن حذيفة ويعيه.

Huzayfa gave the message to the rock and entered inside it. Twenty four camel riders came up and they had some men with them and some of them said to the others: 'Whoever you see here, regardless of his identity, kill him, for he would inform Muhammad^{saww} of what he had seen over here, as we execute our plan against Muhammad^{saww}. (We believe that) he^{saww} would not climb over here until the morning, thus invalidating our plan for him^{saww}. Huzayfa heard this, but none of them saw him and Allah^{azwj} had Veiled Huzayfa by the rock from them and separated them. Some of them climbed on the mountain and some hid away from the known road, while some hid on the left and right of the ravine and they said: 'See how easy Muhammad^{saww} has made it for us by prohibiting any one from coming to the Aqaba before he^{saww} does until we will cut him^{saww} off whilst in isolation from his^{saww} companions and achieve our plans?' And they said this, from near and from far away from Huzayfa, but Allah^{azwj} Made it reach the ears of Huzayfa'.

فلما تمكن القوم على الجبل حيث أرادوا كلمت الصخرة حذيفة وقالت: إنطلق الآن إلى رسول الله (صلى الله عليه وآله) فأخبره بما رأيت وما سمعت. قال حذيفة: كيف أخرج عنك وإن رأيتي القوم قتلوني مخافة على أنفسهم من نيميتمني عليهم؟ قالت الصخرة: إن الذي مكنك من جوفي، وأوصل إليك الروح من الثقب التي أحدثها في هو الذي يوصلك إلى نبي الله وينفذك من أعداء الله. فنهض حذيفة ليخرج، وانفجرت الصخرة، فحو له الله طائرا فطار في الهواء محلقا حتى انقض بين يدي رسول الله (صلى الله عليه وآله)، ثم أعيد على صورته، فأخبر رسول الله (صلى الله عليه وآله) بما رأى وسمع.

When the people had settled in whatever places they wanted to, the rock spoke to Huzayfa and said: 'Go right now to Rasool-Allah^{saww} and inform him^{saww} of what you have seen and heard'. Huzayfa said: 'How do I come out of you and the people will see me and kill me for fear of their own lives when I inform on them?' The rock said: 'The One^{azwj} Who made your place here inside me, and made the air come to you from the hole to breathe from, will Make you reach to the Prophet^{saww} of Allah^{azwj} and save you from the enemies of Allah^{azwj}'. Huzayfa decided to come out, the rock opened up and Allah^{azwj} Converted Huzayfa into a bird which flew out in the air until it reached in front of Rasool-Allah^{saww}, then Converted it back to its original state. Huzayfa informed Rasool-Allah^{saww} of what he had seen and heard'.

فقال رسول الله (صلى الله عليه وآله): أوعرفتهم بوجوههم؟ قال: يا رسول الله كانوا مثلثمين وكننت أعرف أكثرهم بجمالهم، فلما فتشوا الموضوع فلم يجدوا أحدا، أهدروا اللثام فرأيت وجوههم وعرفتهم بأعيانهم وأسمائهم فلان وفلان حتى عد أربعة وعشرين. فقال رسول الله (صلى الله عليه وآله): يا حذيفة إذا كان الله تعالى يثبت محمدا لم يقدر هؤلاء ولا الخلق أجمعون أن يزيلوه، إن الله تعالى بالغ في محمد أمره ولو كره الكافرون.

Rasool-Allah^{saww} said: 'Did you recognize them by their faces?' He said: 'O Messenger of Allah^{saww}! They had their faces covered but I used to recognize them by their camels. When they saw that there was no one there, they uncovered their faces and I saw them and recognized them by sight and their voices. That was so and so' – until he had counted twenty-four of them. Rasool-Allah^{saww} said: 'O Huzayfa! If Allah^{azwj} Wanted to establish Muhammad^{saww}, all these people together would not have the power to eradicate him^{saww}. Allah^{azwj} will establish in Muhammad^{saww} His^{azwj} Command even if the unbelievers may be averse to it'.

ثم قال: يا حذيفة فانهض بنا أنت وسلمان وعمار، وتوكلوا على الله، فاذا جزنا الثنية الصعبة فأذنوا للناس أو يتبعونا. فصعد رسول الله (صلى الله عليه وآله) وهو على ناقته وحذيفة وسلمان أحدهما أخذ بخطام ناقته يقودها، والآخر خلفها يسوقها، وعمار إلى جانبها، والقوم على جمالهم ورجالهم منبثون حوالي الثنية على تلك العقبات، وقد جعل الذين فوق الطريق حجارة في دباب فخرجوها من فوق لينفروا الناقة برسول الله (صلى الله عليه وآله)، وتقع به في المهوى الذي يهول الناظر النظر إليه من بعده.

Then he^{saww} said: 'O Huzayfa! Arise! You and Salman^{as} and Ammar, and rely upon Allah^{azwj}. When we cross the ravine, then call out to the people to follow us'. Rasool-Allah^{saww} went, and he^{saww} was on his camel, while Huzayfa and Salman^{as}, one of them was leading the camel while the other was pushing it from behind and Ammar^{as} was walking by the side, and the people were on their camels and on foot, passed by the ravine. Those who had climbed on the side of the mountain were holding bags of stones so that they would throw them at the camel of Rasool-Allah^{saww} and it will fall with him^{saww} into the ravine which was so deep that it would astound the beholder when viewed from afar'.

فلما قرئت الدباب من ناقة رسول الله (صلى الله عليه وآله) أذن الله تعالى لها، فارتفعت ارتفاعا عظيما فجاوزت ناقة رسول الله (صلى الله عليه وآله) ثم سقطت في جانب المهوى، ولم يبق منها شيء إلا صار كذلك، وناقة رسول الله (صلى الله عليه وآله) كأنها لا تحس بشيء من تلك القعقات التي كانت للدباب.

When they threw the stones at the camel of Rasool-Allah^{saww}, Allah^{azwj} Commanded them to pass high over the camel of Rasool-Allah^{saww} and then they rested besides the abyss, and there not remained any effect of any stone over there. The camel of Rasool-Allah^{saww} did not feel anything from the noise of the rumbling of the stones'.

ثم قال رسول الله (صلى الله عليه وآله) لعمار: اصعد الجبل فاضرب بعصاك هذه وجوه رواحلهم فارم بها. ففعل ذلك عمار، فنفرت بهم، سقط بعضهم فانكسر عضده، ومنهم من انكسرت رجله ومنهم من انكسر جنبه واشتدت لذلك أوجاعهم، فلما جبرت واندملت بقيت عليهم آثار الكسر إلى أن ماتوا.

Then Rasool-Allah^{saww} said to Ammar: 'Climb on the mountain and strike at their camels with your stick and make them fall'. Ammar did that, and they fell down from there, some of them breaking their arms, and from them some broke their legs and from them broke their ribs and they were in extreme pain from their injuries. The effects of this remained with them to the day of their death.

ولذلك قال رسول الله (صلى الله عليه وآله) - في حذيفة وأمير المؤمنين (عليه السلام) -: إنهما أعلم الناس بالمنافقين، لعوده في أصل العقبة ومشاهدته من مر سابقا لرسول الله (صلى الله عليه وآله)، وكفى الله رسوله أمر من قصد له، وعاد رسول الله (صلى الله عليه وآله) إلى المدينة، فكسى الله الذل والعار من كان قعد عنه، وألبس الخزي من كان دبر على علي (عليه السلام) ما دفع الله عنه.

And that is what Rasool-Allah^{saww} said about Huzayfa and Amir-ul-Momineen^{asws}: 'These 'two' know the hypocritical people. Huzayfa sat there at the ravine and witnessed those who passed by before Rasool-Allah^{saww}. Allah Sufficed for His^{azwj} Prophet^{saww} in the Order that He^{azwj} Wanted for him^{saww}, and Made Rasool-Allah^{saww} reach Medina safely, and Disgraced those that had sat there at the Aqaba and humiliated those that had plotted against Ali^{asws} and Defended him^{asws} against them'.⁹²

VERSES 67 - 69

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ {67} وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ {68} كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخُلُقِهِمْ فَأَسْتَمْتَعْتُمْ

⁹² Tafseer Imam Hassan Al Askari^{asws} – S 265 (Extract)

بِخِلَافِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخِلَافِهِمْ وَخُضُّنُمْ كَالَّذِي خَاضُوا ؕ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَئِكَ هُمُ الْخَاسِرُونَ {69}

[9:67] The hypocritical men and the hypocritical women are each from the other; they enjoin evil and forbid good and withhold their hands; they have forgotten Allah, so He has Forgotten them; surely the hypocrites are the mischievous ones [9:68] Allah has Promised the hypocritical men and the hypocritical women and the unbelievers the Fire of Hell to abide therein eternally; it is sufficient for them; and Allah has Cursed them and they shall have ever-lasting Punishment [9:69] Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the Hereafter, and these are they who are the losers

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقاص، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالی لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَأَلْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَيُّ بَتْرِكِهِمُ الاستعداد للقاء يومهم هذا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza^{asws} Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[9:67] They have forgotten Allah; so He has Forgotten them.** So he^{asws} said: 'Allah^{azwj} Blessed and High, neither forgets nor does He^{azwj} slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic **[19:64] and your Lord is not forgetful?** But rather, He^{azwj} Recompenses the one who forgets Him^{azwj} and forgets his meeting Him^{azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said **[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors,** and the Words of the Mighty and Majestic **[7:51] That day shall We Forget them as they forgot the meeting of this Day of theirs'**.⁹³

و عنه: بإسناده عن أبي معمر السعداني، عن أمير المؤمنين علي بن أبي طالب (عليه السلام)، قال: «قوله: نَسُوا اللَّهَ فَنَسِيَهُمْ إنما يعني أنهم نسوا الله في دار الدنيا فلم يعملوا بطاعته فنسيهم في الآخرة، أي لم يجعل لهم في ثوابه شيئاً فصاروا منسيين من الجنة».

And from him (Al Sadouq), by his chain from Abu Moamar Al Sa'dany,

(It has been narrated) from Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'His^{azwj} Words **[9:67] They have forgotten Allah; so He has Forgotten them:** 'But

⁹³ عيون أخبار الرضا (عليه السلام) 1: 18 / 125

rather, they forgot Allah^{azwj} in the house of the world, so they did not act in obedience to Him^{azwj}. So He^{azwj} would Forget them in the Hereafter, i.e., not to Make a share for them in His^{azwj} Rewards. Thus, they would become having been Forgotten from the Paradise'.⁹⁴

العياشي: عن جابر، عن أبي جعفر (عليه السلام) نَسُوا اللَّهَ قَالَ: «قال: «تركوا طاعة الله». فَتَسِيَهُمْ قَالَ: «فتركهم».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} [9:67] **They have forgotten Allah.** He^{asws} said: 'They left the obedience of Allah^{azwj}'. **so He has Forgotten them** He^{asws} said: 'So He^{azwj} Left them'.⁹⁵

VERSE 70

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ أَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۚ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {70}

[9:70] Has not the news of those before them come to them; of the people of Noah and Aad and Samood, and the people of Ibrahīm and the dwellers of Madayn and the overthrown cities; their Rasools came to them with clear evidence; so it was not Allah Who was unjust to them, but they were unjust to themselves

محمد بن يعقوب: عن علي، عن علي بن الحسين، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قَالَ قُلْتُ قَوْلُهُ عَزَّ وَجَلَّ وَالْمُؤْتَفِكَةَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

Muhammad Bin Yaqoub, from Ali, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

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

قُلْتُ وَالْمُؤْتَفِكَاتِ أَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ قَالَ أَوْلَيْكَ قَوْمٌ لُوَطٍ انْفَكَّتْ عَلَيْهِمْ انْقَلَبَتْ عَلَيْهِمْ.

I said, '(What about) **“[9:70] and the overthrown cities; their messengers came to them with clear arguments”**. He^{asws} said: 'They were the people of Lut^{as}, their town was turned upside down upon them'.⁹⁶

VERSE 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {71}

⁹⁴ التوحيد: 5 / 259.

⁹⁵ تفسير العياشي 2: 95 / 95.

⁹⁶ الكافي 8: 202 / 18.

[9:71] And (as for) the Believing men and the Believing women, they are guardians of each other; they enjoin good and forbid evil and keep up the Prayer and pay the Zakat, and obey Allah and His Rasool; (as for) these, Allah will show Mercy to them; surely Allah is Mighty, Wise

العياشي: عن صفوان الجمال، قال: قلت لأبي عبد الله (عليه السلام): بأبي أنت و أمي، [تأتيني] المرأة المسلمة قد عرفتني بعملتي، و عرفتني بإسلامها و حبها إياكم و ولايتها لكم، و ليس لها محرم. فقال: «إذا جاءتك المرأة المسلمة فاحملها، فإن المؤمن محرم المؤمنة» و تلا هذه الآية وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ.

Al Ayyashi, from Safwan Al Jamaal who said,

'I said to Abu Abdullah^{asws}, 'May my father be sacrificed for you^{asws} and my mother! A Muslim woman comes to me having recognised me by my deed, and I recognise her by her Islam, and her love for you^{asws} and her Wilayah for you^{asws}, and there is no *Mahram* for her'. So he^{asws} said: 'When a Muslim woman comes to you, so carry her (give her a ride), for the believing men are *Mahram* for the believing women'. And he^{asws} recited this Verse **[9:71] And (as for) the Believing men and the Believing women, they are guardians of each other**'.⁹⁷

VERSE 72

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {72}

[9:72] Allah has Promised to the believing men and the believing women Gardens, beneath which rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the greatest of all is Allah's Goodly Pleasure; that is the Grand Achievement

العياشي: عن ثوير، عن علي بن الحسين (عليه السلام) قال: «إذا صار أهل الجنة في الجنة و دخل ولي الله إلى جناته و مساكنه و اتكأ كل مؤمن على أريكته، حفته خدامه، و تهدلت عليه الأثمار، و تفجرت حوله العيون، و جرت من تحته الأنهار، و بسطت له الزرابي، و وضعت «1» له النمارق، و أتته الخدام بما شاءت شهوته من قبل أن يسألهم ذلك- قال- و يخرج عليه الحور العين من الجنان فيمكتون بذلك ما شاء الله،

Al Ayyashi, from Suweyr,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'When the people of the Paradise go to the Paradise and the friend of Allah^{azwj} enters his Garden, and his dwelling, and every Believer reclines upon his recliner, and his servants surround him, and the fruits droop towards him, and the spring flow around him, and rivers flow underneath him, and the carpets are laid down for him, and the cushions are placed for him, and the servants come to him with whatsoever that he so desires even before he asks for that, and the Maiden Houries comes out to him from the Gardens. So they would be remaining in that situation for as long as Allah^{azwj} so Desires.

⁹⁷ تفسير العياشي 2: 87 / 96

ثم إن الجبار يشرف عليهم، فيقول لهم: أوليائي و أهل طاعتي و سكان جنتي في جوارِي، ألا هل أنبئكم بخير مما أنتم فيه؟ فيقولون: ربنا، و أي شيء خير مما نحن فيه، نحن فيما اشتهدت أنفسنا و لذت أعيننا من النعم في جوار الكريم!- قال- فيعود عليهم القول، فيقولون: ربنا نعم، فأتنا بخير مما نحن فيه.

Then the Compeller would Address them Saying: “My^{azwj} friends and the people in My^{azwj} obedience, and the dwellers in My^{azwj} Paradise in My^{azwj} Neighbourhood! Shall I^{azwj} Inform you all of something which is better than what you all are in?’ So they would be saying, ‘Our Lord^{azwj}! And which thing is better than what we are in? We are in (a state where) we get whatsoever we desire for ourselves, and delights of our eyes from the Bounties in the neighbourhood of the Benevolent!’ He^{asws} said: ‘So He^{azwj} would Repeat the Words to them, so they would be saying, ‘Yes, Our Lord^{azwj}! Give us that which is better than what we are in’.

فيقول لهم تبارك و تعالى: رضاي عنكم و محبتي لكم خير و أعظم مما أنتم فيه». قال: «فيقولون: نعم، يا ربنا، رضاك عنا و محبتك لنا خير لنا و أطيب لأنفسنا».

So the Blessed and High would be Saying to them: “My^{azwj} Pleasure about you all, and My^{azwj} Love for you all is better and greater than what you all are in”. So they would be saying, ‘Yes, O our Lord^{azwj}! Your^{azwj} Pleasure about us and Your^{azwj} Love for us is better for us and more goodly for ourselves’.

ثم قرأ علي بن الحسين (عليه السلام) هذه الآية وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَ رِضْوَانًا مِنْ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Then Ali^{asws} Bin Al-Husayn^{asws} recited this Verse **[9:72] Allah has Promised to the believing men and the believing women Gardens, beneath which rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the greatest of all is Allah's Goodly Pleasure; that is the Grand Achievement**.⁹⁸

الطبرسي في (جوامع الجامع): أبو الدرداء، عن النبي (صلى الله عليه و آله) قال: «عدن دار الله التي لم ترها عين، و لم تخطر على قلب بشر، لا يسكنها غير ثلاثة: النبيون، و الصديقون، و الشهداء، يقول الله عز و جل: طوبى لمن دخلك».

Al Tabarsy, in Jawami'e Al Jami'a, from Abu Al Darda'a,

(It has been narrated) from the Prophet^{saww} having said: ‘(The Garden of) Eden is a House of Allah^{azwj} Which no eye has seen, and no heart of a person has been notified of it. None shall dwell in it except for three – The Prophets^{as}, and the Truthful, and the Martyrs. Allah^{azwj} Mighty and Majestic is Saying: “Good News for the one who enters into it!”⁹⁹

عن زيد بن أرقم، قال رجل لرسول الله (صلى الله عليه و آله): تزعم- يا أبا القاسم- أن أهل الجنة يأكلون و يشربون؟ قال: «نعم و الذي نفسي بيده، إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب». قال: فإن الذي يأكل تكون له الحاجة و الجنة طيبة لا خبث فيها! قال: «عرق يفيض من أحدهم كريح المسك فيضمر بطنه».

From Zayd Bin Arqam who said,

‘A man said to Rasool-Allah^{saww}, ‘You^{saww} are claiming – O Abu Al-Qasim^{saww} – that the people of the Paradise would be eating and drinking?’ He^{saww} said: ‘Yes, by the

⁹⁸ تفسير العياشي 2: 88 / 96.

⁹⁹ جوامع الجامع: 182.

One in Whose^{azwj} Hand is my^{saww} soul. One of you would be given the strength one hundred with regards to the eating and the drinking'. He said, 'So if the one who eats and drinks, there would be a need for him (for toilet), and the Paradise is a goodly place, there is no filth in it'. He^{saww} said: 'A sweat would flow out from one of them emitting the aroma of the Musk, so his abdomen would fade (maintain its shape)'.¹⁰⁰

VERSE 73

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ {73}

[9:73] O you Prophet! Strive hard against the unbelievers and the hypocrites and be harsh against them; and their abode is Hell, and evil is their destination

ثم قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «جاهد الكفار و المنافقين بالزام الفرائض».

Ali ibn Ibrahim has narrated from his father, who from abu al-Jawza' who from al-Hussain ibn 'Ulwan, who from Sa'd ibn Tarif, who from al-Asbagh ibn Nubatah who has said the following :

"Amir-ul-Momineen^{asws} has said, 'Allah^{azwj} has Made Jihad obligatory upon men and women. Jihad of a man is making his wealth and soul available until he is killed in the way of Allah^{azwj}. Jihad of a woman is exercising patience when facing hardships caused by her husband and because of his showing strong 'al-Ghirah' (protective feelings) for her. In another Hadith, it is said that Jihad of a woman is to maintain good marital relationship.'¹⁰¹

VERSES 74

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {74}

[9:74] They are swearing by Allah that they did not speak it, and certainly they did speak the word of unbelief, and they disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Rasool enriched them out of His Grace; therefore if they repent, it would be good for them; and if they turn back, Allah will Punish them with a painful Punishment in this world and the Hereafter, and they shall not have in the land any guardian or a helper

العياشي: عن جابر بن أرقم، قال: بينا نحن في مجلس لنا و أخي زيد بن أرقم يحدثنا، إذ أقبل رجل على فرسه، عليه هيئة السفر، فسلم علينا، ثم وقف فقال: أ فيكم زيد بن أرقم؟ فقال زيد: أنا زيد بن أرقم، فما تريد؟ فقال الرجل: أ تدري من أين جئت؟ قال: لا. قال: من فسطاط مصر، لأسألك عن حديث بلغني عنك تذكره عن رسول الله (صلى الله عليه و آله). فقال له زيد: و ما هو؟ قال: حديث غدير خم في ولاية علي بن أبي طالب (عليه السلام).

Al Ayyashi, from Jabir Bin Arqam who said,

¹⁰⁰ ربيع الأبرار 1: 248.

¹⁰¹ Al-Kafi, vol. 5, pg.9

'Once we were in a gathering and my brother Zayd Bin Arqam was narrating to us, when a man came upon riding upon his horse, and there were signs of lengthy travel upon him. He greeted us, then paused and said, 'Is there a Zayd Bin Arqam amongst you?' So Zayd said, 'I am Zayd. So what is it that you want?' The man said, 'Do you know where I come from?' He said, 'No'. He said, 'From the camps of Egypt, in order to ask you about a Hadeeth which has reached me from you, mentioning in it from Rasool-Allah^{saww}'. So Zayd said to him, 'And what is it?' He said, 'Hadeeth of Ghadeer Khumm, of Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.

فقال: يا بن أخي، إن قبل غدير خم ما أحدثك به، أن جبرئيل الروح الأمين (عليه السلام) نزل على رسول الله (صلى الله عليه وآله) بولاية علي بن أبي طالب (عليه السلام) فدعا قوما أنا فيهم، فاستشارهم في ذلك ليقوم به في الموسم، فلم ندر ما نقول، وبكى (صلى الله عليه وآله) فقال له جبرئيل: ما لك- يا محمد- أجزعت من أمر الله! فقال: «كلا- يا جبرئيل- ولكن قد علم ربي ما لقيت من قريش إذ لم يقرؤا لي بالرسالة حتى أمرني بجهادي، وأهبط إلي جنودا من السماء فنصروني، فكيف يقرؤا لعلي من بعدي!» فانصرف عنه جبرئيل، ثم نزل عليه فلعلك تاركك بعض ما يوحى إليك و ضائق به صدرك.

So he said, 'O my cousin, it was before Ghadeer Khumm what I narrated to you with it. Jibraeel^{as}, the Trustworthy Spirit descended unto Rasool-Allah^{saww} with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. So he^{saww} called the people over, and I was among them. So he^{saww} consulted with them that he^{saww} would be carrying out the Command during the season (Pilgrimage). We did not know what to say. And he^{saww} wept. So Jibraeel^{as} said to him^{saww}: 'What is the matter with you^{saww} – O Muhammad^{saww} – you^{saww} are aggrieved by the Command of Allah^{azwj}?' So he^{saww} said: 'Never – O Jibraeel^{as} – but my^{saww} Lord^{azwj} Knows what I^{saww} face from Qureysh when they did not accept me^{saww} for the Message until I^{saww} was Commanded for the Jihaad, and there descended unto me^{saww} armies from the sky to help me^{saww}. So how would they accept Ali^{asws} from after me^{saww}?' Jibraeel^{saww} left him^{saww} then it was Revealed unto him^{saww} **[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it'**.

فلما نزلنا الحفة راجعين و ضربنا أخيبتنا نزل جبرئيل (عليه السلام) بهذه الآية: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ، فبينما نحن كذلك إذ سمعنا رسول الله (صلى الله عليه وآله) و هو ينادي: «يا أيها الناس، أجيئوا داعي الله، أنا رسول الله»

So when we encamped at Al-Johfa, returning, and we were struck with the dust, Jibraeel^{as} descended with this Verse **[5:67] O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.** So when we were in the middle of that, we heard Rasool-Allah^{saww} calling out: 'O you people! Answer to the Caller of Allah^{azwj}! I^{saww} am Rasool-Allah^{saww}!'

فأتيناه مسرعين في شدة الحر فإذا هو واضع بعض ثوبه على رأسه، و بعضه على قدميه من الحر، و أمر بقم ما تحت الدوح، فقم ما كان ثم من الشوك و الحجارة،

We came rushing to him^{saww} in the extreme heat, and he^{saww} had placed some of his robe upon his^{saww} head, and some of it upon his^{saww} feet due to the heat. And he^{saww} ordered for the area to be swept. So we swept what was from the thorns and the stones'.

فقال رجل: ما دعاه إلى قم هذا المكان، و هو يريد أن يرحل من ساعته؟! ليأتينكم اليوم بدهية، فلما فرغوا من القم أمر رسول الله (صلى الله عليه و آله) أن يوتى بأحداج دوابنا و أقتاب إبلنا و حقائبنا، فوضعنا بعضها على بعض، ثم ألقينا عليها ثوبا، ثم صعد عليها رسول الله (صلى الله عليه و آله) فحمد الله و أتنى عليه، ثم قال: «أيها الناس، إنه نزل علي عشية عرفة أمر ضقت به ذرعا مخافة تكذيب أهل الإفك، حتى جاني في هذا الموضع وعيد من ربي إن لم أفعل، ألا و إنني غير هائب لقوم و لا محاب لقرابتي.

So the man said, 'What made him^{saww} call for the sweeping of this place and he^{saww} intended to move from there within the hour?' He said, 'In order to not to have any difficulties. So when we were free from the sweeping, Rasool-Allah^{saww} ordered us to bring the saddles of our animals, and our camels and our bags. So we place them on top of each other. Then we cast a cloth over it. Then Rasool-Allah^{saww} ascended upon it. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! There descended unto me^{saww} a matter on the evening of Arafaat which constricted my^{saww} chest due to the fear of being belied by the people of fabrication, until I^{saww} came to this place and a Threat from my^{saww} Lord^{azwj} if I^{azwj} did not do it, so now I^{saww} am not fearful of the people nor am I^{saww} prejudiced towards my^{saww} near relations'.

أيها الناس، من أولى بكم من أنفسكم؟» قالوا: الله و رسوله، قال: «اللهم اشهد، و أنت- يا جبرئيل- فاشهد» حتى قالها ثلاثا. ثم أخذ بيد علي بن أبي طالب (عليه السلام) فرفعه إليه، ثم قال: «اللهم من كنت مولاه فعلي مولاه، اللهم والد من والآه و عاد من عاداه، و انصر من نصره و اخذل من خذله» قالها ثلاثا. ثم قال: «هل سمعتم؟» قالوا: اللهم بلى، قال: «فأقررتم؟» قالوا: اللهم نعم. ثم قال: «اللهم اشهد، و أنت- يا جبرئيل- فاشهد».

O you people! Who is higher to you all than your own selves?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' He^{saww} said: 'Our Allah^{azwj}, be a Witness, and you^{as} – O Jibraeel^{as} – so be a witness'. To the extent that he^{saww} said it three times. Then he^{saww} grabbed the hand of Ali^{asws} Bin Abu Talib^{asws} and raised it, then said: 'Our Allah^{azwj}! The one of whom I^{saww} was the Master of, so Ali^{asws} is his Master! Our Allah^{azwj}, Befriend the one befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}'. He^{saww} said it three times. Then he^{saww} said: 'Have you all heard?' They said, 'Our Allah^{azwj}, Yes!' He^{saww} said: 'So you all are accepting it?' They said, 'Our Allah^{azwj}, yes!' Then he^{saww} said: 'Our Allah^{azwj}! Be Witness, and you^{as} – O Jibraeel^{as} – so be a witness'.

ثم نزل فانصرفنا إلى رحالنا، و كان إلى جانب خبائي خباء لنفر من قريش، و هم ثلاثة، و معي حذيفة بن اليمان، فسمعنا أحد الثلاثة و هو يقول: و الله إن محمدا لأحمق إن كان يرى أن الأمر يستقيم لعلي من بعده! و قال آخر: أ تجعله أحمق، ألم تعلم أنه مجنون، قد كاد أن يصرع عند امرأة ابن أبي كبشة؟ و قال الثالث: دعوه إن شاء أن يكون أحمق، و إن شاء أن يكون مجنونا، و الله ما يكون ما يقول أبدا.

Then we encamped, so we left for our luggage, and to the side there were tents for a number of Qureysh, and there were three of them, and with me was Huzayfa Bin al-yaman. So we heard one of the three, and he was saying, 'By Allah^{azwj}! Muhammad^{saww} is a fool if he^{saww} sees that the Command would be established to Ali^{asws} from after him^{saww}!' And another one said, 'You are making him^{saww} to be a fool? Don't you know that he^{saww} is insane? There has been a plot to murder him^{saww} with a woman of Ibn Abu Kabasha?' And the third one said, 'Leave him^{saww}, whether he^{saww} wants to be a fool or wants to be insane. By Allah^{azwj}! It would never happen, what he^{saww} is saying it to be, ever!'

فغضب حذيفة من مقالته، فرفع جانب الخباء فأدخل رأسه إليهم، و قال: فعلتموها و رسول الله (صلى الله عليه و آله) بين أظهركم و وحي الله ينزل عليكم، و الله لأخبرنه بكرة بمقالتهكم.

So Huzayfa got angry from their speech, so he raised the side of the tent and entered his head inside it and said, 'You are doing this, and Rasool-Allah^{saww} is among you, and the Revelation of Allah^{azwj} has Descended to you? By Allah^{azwj}! I will inform him of the contents of your speech'.

فقالوا له: يا أبا عبد الله، و إنك ها هنا و قد سمعت ما قلنا، اكنم علينا فإن لكل جوار أمانة. فقال لهم: ما هذا من جوار الأمانة، و لا من مجالسها، و ما نصحت الله و رسوله إن أنا طويت عنه هذا الحديث. فقالوا له: يا أبا عبد الله، فاصنع ما شئت، فو الله لنحلفن أنا لم نقل، و أنك قد كذبت علينا، أ فتراه يصدقك و يكذبنا و نحن ثلاثة؟ فقال لهم: أما أنا فلا ابالي إذا أدت النصيحة إلى الله و إلى رسوله، فقولوا ما شئتم أن تقولوا.

So they said to him, 'O Abu Abdullah! And you are over here, and have heard what we said. Conceal it for us, for every neighbour has a right of safety (from his neighbour)'. So he said to them, 'This is not (a matter) from the rights of safety from neighbours, nor from its gatherings. And what Allah^{azwj} and His^{azwj} Rasool^{saww} have advised, I have summarised from it in this narration'. So they said to him, 'O Abu Abdullah^{asws}! So do whatever you like, for, by Allah^{azwj}, we would deny that we ever said it, and that you are lying against us. Do you think that you would be ratified, and you are belying us and there are three of us?' So he said to them, 'As for myself, I do not care, for I have rendered the advice to Allah^{azwj} and to His^{azwj} Rasool^{saww}, therefore say whatsoever you want to say'.

ثم مضى حتى أتى رسول الله (صلى الله عليه و آله) و علي (عليه السلام) إلى جانبه محتب بحمائل سيفه، فأخبره بمقالة القوم، فبعث إليهم رسول الله (صلى الله عليه و آله) فأتوه، فقال لهم: «ماذا قلتم؟» فقالوا: و الله ما قلنا شيئا، فإن كنت بلغت عنا شيئا فمكذوب علينا.

Then he went until he came to Rasool-Allah^{saww} and Ali^{asws} was to his^{saww} side, included in his^{saww} garment, carrying his^{asws} sword. So he informed him^{saww} of the speech of the people. So Rasool-Allah^{saww} sent for them. They came up to him^{saww}. So he^{saww} said to them: 'What did you say?' So they said, 'By Allah^{azwj}! We have not said anything, and if anything have reached you^{saww} from us, so it is an attribution of lies against us'.

فهبط جبرئيل بهذه الآية يخلفون بالله ما قالوا و لقد قالوا كلمة الكفر و كفروا بعد إسلامهم و هموا بما لم ينالوا، و قال علي (عليه السلام) عند ذلك: «ليقولوا ما شاءوا، و الله إن قلبي بين أضلاعي، و إن سيفي لفي عنقي، و لئن هموا لأهمن».

So Jibraeel^{as} descended with this Verse [9:74] **They are swearing by Allah that they did not speak it, and certainly they did speak the word of unbelief, and they disbelieved after their Islam, and they had determined upon what they have not been able to effect.** And Ali^{asws} said during that: 'Let them say whatever they want. By Allah^{azwj}, my^{asws} heart is between my^{asws} ribs, and my^{asws} sword is (worn) upon my^{asws} neck, and if they start (a fight) so let them start it'.

فقال جبرئيل للنبي (صلى الله عليه و آله): اصبر للأمر الذي هو كائن. فأخبر النبي (صلى الله عليه و آله) عليا (عليه السلام) بما أخبره به جبرئيل. فقال: «إذن أصبر للمقادير».

So Jibraeel^{as} said to the Prophet^{saww}: 'Be patient upon the matter which is bound to happen'. So the Prophet^{saww} informed Ali^{asws} of what Jibraeel^{as} had informed him^{saww} of. So he^{asws} said: 'Then, I^{asws} am patient over the Ordained matters'.

قال أبو عبد الله (عليه السلام): «و قال رجل من المأ شيخ: لئن كنا بين أقوامنا كما يقول هذا لنحن أشر من الحمير» قال: «و قال آخر شاب إلى جنبه: لئن كنت صادقا لنحن أشر من الحمير».

Abu Abdullah^{asws} said: 'And an old man from the chiefs said, 'If this was said among our people like what they were saying, we would be worse than the donkeys'. And another youth to his side said, 'If you are truthful, then we would be worse than the donkeys'.¹⁰²

و عنه: قال أبان بن تغلب، عنه (عليه السلام): «لما نصب رسول الله (صلى الله عليه و آله) عليا (عليه السلام) يوم غدِير خم، فقال: من كنت مولاه فعلي مولاه، ضم رجلان من قریش رؤوسهما و قالوا: و الله لا نسلم له ما قال أبدا. فأخبر النبي (صلى الله عليه و آله) فسألهما عما قالوا، فكذبا و حلفا بالله ما قالوا شيئا، فنزل جبرئيل على رسول الله (صلى الله عليه و آله) يَخْلُفُونَ بِاللهِ ما قالوا الآية». قال أبو عبد الله (عليه السلام): «لقد توليا و ما تابا».

And from him, from Aban Bin Taghlab,

(It has been narrated) from him^{asws} having said: 'When Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm, so he^{saww} said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master'. Two men from the Qureysh held their heads in their hands and said, 'By Allah^{azwj}! We will never submit to it, what he^{saww} is saying, ever!' So the Prophet^{saww} was informed about it, so he^{saww} questioned them about what they had said, but they belied it, and swore by Allah^{azwj} that they had not said anything. So, Jibraeel^{as} descended upon Rasool-Allah^{saww} with the Verse [9:74] **They are swearing by Allah that they did not speak it**. Abu Abdullah^{asws} said: 'They had turned around, and did not repent'.¹⁰³

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أحمد بن يحيى ابن زكريا القطن، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن عبد الله بن الفضل الهاشمي، عن أبيه، عن زياد بن المنذر، قال: حدثني جماعة من المشيخة، عن حذيفة بن اليمان، أنه قال: الذين نفرؤا برسول الله ناقتة في منصرفه من تبوك أربعة عشر: أبو الشرور، و أبو الدواهي، و أبو المعازف، و أبوه، و طلحة، و سعد بن أبي وقاص، و أبو عبيدة، و أبو الأعور، و المغيرة، و سالم مولى أبي حذيفة، و خالد بن الوليد، و عمرو بن العاص، و أبو موسى الأشعري، و عبد الرحمن بن عوف، و هم الذين أنزل الله عز و جل فيهم وَ هُمُا بِمَا لَمْ يَنَالُوا.

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al Haysam Al Ajaly, from Ahmad Bin Yahya Ibn Zakariya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazal Al Hashimy, from his father, from Ziyad Bin Al Manzar, from a group of the Sheykhs,

(It has been narrated) from Huzayfa Bin Al-Yaman having said, 'The ones who ambushed the she-camel of Rasool-Allah^{saww} during his^{saww} leaving from Tabuk, were fourteen of them – Abu Al-Sharoor, and Abu Al-Dawahy, and Abu Al-Ma'azaf, and his father, and Talha, and Sa'ad Bin Abu Waqqas, and Abu Ubeyda, and Abu Al-Awr, and Al-Mugheira, and Saalim Mawla Abu Huzayfa, and Khalid Bin Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashary, and Abdul Rahman Bin Awf. And

¹⁰² تفسير العياشي 2: 89 / 97

¹⁰³ تفسير العياشي 2: 91 / 100

they are the ones regarding whom Allah^{azwj} Mighty and Majestic Revealed [9:74] **and they had determined upon what they have not been able to effect**.¹⁰⁴

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) لما فرغ من غدير خم و تفرق الناس اجتمع نفر من قريش يتأسفون على ما جرى، فمر بهم ضب، فقال بعضهم: ليت محمدا أمر علينا هذا الضب دون علي. فسمع ذلك أبو ذر، فحكى ذلك لرسول الله (صلى الله عليه و آله) فبعث إليهم و أحضروهم و عرض عليهم مقاتلتهم فأنكروا و حلفوا، فأنزل الله تعالى: **يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ الْآيَةَ، فقال النبي (صلى الله عليه و آله): «ما أظلت الخضراء و لا أقلت الغبراء أصدق لهجة من أبي ذر».**

Ibn Shehr Ashub –

'It has been reported that when the Prophet^{sawww} was free from Ghadeer Khumm, and the people had dispersed, a number of Qureysh gathered together, finding excuses over what had happened. A lizard passed by them. So one of them said, 'If only Muhammad^{sawww} had ordered this lizard upon us rather than Ali^{asws}'. Abu Dharr^{as} heard that, so he^{as} told Rasool-Allah^{sawww}. So he^{sawww} sent for them, and cautioned them, and presented to them their speech, but they denied it and swore by it. So Allah^{azwj} Revealed [9:74] **They are swearing by Allah that they did not speak it, and certainly they did speak the word of unbelief** – the Verse. So the Prophet^{sawww} said: 'Neither has the greenery (of the sky) shaded, nor has the earth carried anyone with a more truthful one than Abu Dharr^{as}'.¹⁰⁵

VERSES 75 - 79

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ {75} فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {76} فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ {77}

[9:75] And there are those of them who made a covenant with Allah: If He Gives us out of His Grace, we will certainly give alms and we will certainly be of the righteous [9:76] But when He Gave them out of His Grace, they became niggardly of it and they turned back and they withdrew [9:77] So He Made hypocrisy to follow as a consequence into their hearts till the Day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ {78} الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {79}

[9:78] Do they not know that Allah Knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen? [9:79] They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings, and scoff at them; Allah will Pay them back their scoffing, and they shall have a painful Punishment

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هو ثعلبة بن حاطب بن عمرو بن عوف، كان محتاجا فعاهد الله، فلما آتاه الله بخل به». قال: ثم ذكر المنافقين، فقال: أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْْلَمُ سِرَّهُمْ وَ نَجْوَاهُمْ وَ أَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ.

¹⁰⁴ الخصال: 6/499.

¹⁰⁵ المناقب: 3: 41.

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: 'It is Sa'albat Bin Hatib Bin Amro Bin Awf. He used to be a needy person, so he covenanted with Allah^{azwj}. But when Allah^{azwj} Gave him, he was stingy from it. The the hypocrites are Mentioned **[9:78] Do they not know that Allah Knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen?**

و قال: و أما قوله: الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ فِجَاءَ سَالِمِ بْنِ عَمِيرِ الْأَنْصَارِيِّ بِصَاعٍ مِنْ تَمْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ لَيْلَتِي أَجِيرًا لَجْرِيرٍ حَتَّى نَلْتُ صَاعِينَ تَمْرًا، أَمَا أَحَدُهُمَا فَأَمْسَكَتَهُ، وَ أَمَا الْآخَرَ فَأَقْرَضَهُ رَبِّي،

And he^{as} said: 'And as for His^{azwj} Words **[9:79] They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings, and scoff at them.** So Saalim Bin Umeyr Al-Ansary came with a 'Sa'a' (a unit of measurement) of dates and said, 'O Rasool-Allah^{saww}! I worked for a recompense last night until I got two 'Sa'as' of dates. As for one of them, so I have kept it, and as for the other, so I give it for (the Sake of) my Lord^{azwj}'.

فأمر رسول الله أن يبيذه في الصدقات، فسخر منه المنافقون، و قالوا: و الله إن الله لغني عن هذا الصاع، ما يصنع الله بصاعه شيئاً! و لكن أبا عقيل أراد أن يذكر نفسه ليعطى من الصدقات، فقال: سَخَرَ اللَّهُ مِنْهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ.

So Rasool-Allah^{saww} ordered for it to be distributed as charity. So the hypocrites from among them started mocking, and they said, 'By Allah^{azwj}! Allah^{azwj} is Needless of this Sa'a (of dates). Allah^{azwj} cannot do anything with his Sa'a!' But Abu Aqeel wanted to remind himself to be given from the charities. So He^{azwj} Said **[9:78] and scoff at them; Allah will Pay them back their scoffing, and they shall have a painful Punishment.**¹⁰⁶

VERSE 80

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {80}

[9:80] Ask Forgiveness for them or do not ask Forgiveness for them; even if you ask Forgiveness for them seventy times, Allah will not Forgive them; this is because they disbelieve in Allah and His Rasool, and Allah does not Guide the transgressing people.

العباشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إن الله تعالى قال لمحمد (صلى الله عليه و آله): إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فَاسْتَغْفِرْ لَهُمْ مِائَةَ مَرَّةٍ لِيَغْفِرَ لَهُمْ فَأَنْزَلَ اللَّهُ: سِوَاءَ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، وَ قَالَ: وَ لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ فَلَمْ يَسْتَغْفِرْ لَهُمْ بَعْدَ ذَلِكَ، وَ لَمْ يَقُمْ عَلَى قَبْرِ أَحَدٍ مِنْهُمْ».

Al- Ayyashi, from Al- Abbas Bin Hilal,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Allah^{azwj} Said to Muhammad^{saww} **[9:80] even if you ask forgiveness for them seventy times, Allah will not Forgive them** So (when requested) he^{saww} would sought forgiveness for

¹⁰⁶. تفسير القمي 1: 301.

them (i.e.,) a hundred times. So Allah^{azwj} Revealed [63:6] **It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not Guide the transgressing people,** and Said [9:84] **And never offer the Prayer for any one of them who dies and do not stand by his grave.** So he^{saww} never sought Forgiveness for them after that, and never stood at the grave of any one of them.¹⁰⁷

VERSES 81 - 84

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ {81} فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {82}

[9:81] Those who were left behind rejoiced on account of their sitting behind Allah's Rasool and they were abhorred striving in Allah's Way with their property and their own selves, and said: Do not go forth in the heat. Say: The Fire of Hell is more severe in heat. If only they would ponder over it [9:82] So they shall laugh a little and weep much as a Recompense for what they earned

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْفُجُودِ أَوَّلَ مَرَّةٍ فَافْعَدُوا مَعَ الْخَالِفِينَ {83} وَلَا تَصَلَّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ {84}

[9:83] Therefore if Allah Brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind [9:84] And never offer the Prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Rasool and they shall die in transgression

عن زرارة، قال سمعت أبا جعفر (عليه السلام) يقول: «إن النبي (صلى الله عليه و آله) قال لابن عبد الله بن أبي: إذا فرغت من أبيك فأعلمني. و كان قد توفي، فأتاه فأعلمه، فأخذ رسول الله (صلى الله عليه و آله) نعليه للقيام، فقال له عمر: أليس قد قال الله: وَ لَا تَصَلَّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ؟ فقال له: ويحك- أو ويلك- إنما أقول: اللهم املأ قبره نارا، و املأ جوفه نارا، و أصله يوم القيامة نارا».

From Zarara who said,

'I heard Abu Ja'far^{asws} saying: 'The Prophet^{saww} said to Ibn Abdullah Bin Ubayy: 'When you are free (from attending to the body of) your father, so let me^{saww} know'. And he (father) had died, and he (son) came up to him^{saww} and let him^{saww} know. So Rasool-Allah^{saww} grabbed his^{saww} slippers for the rising, but Umar said to him^{saww}, 'Has Allah^{azwj} not Said [9:84] **And never offer the Prayer for any one of them who dies and do not stand by his grave?**' So he^{saww} said to him: 'Woe be unto you! But rather, I^{saww} would be saying: 'Our Allah^{azwj}! Fill his grave with the Fire, and Fill his middle with the Fire, and his roots (feet) on the Day of Judgement be in the Fire'.¹⁰⁸

¹⁰⁷ تفسير العياشي 2: 92 /100

¹⁰⁸ تفسير العياشي 2: 94 /101

VERSES 85 - 93

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۗ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ {85} وَإِذَا أَنْزَلْتَ سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهَدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ {86} رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {87}

[9:85] And let not their property and their children astound you; But rather, Allah only Wants to Punish them with these in the world and (that) their souls may depart whilst they are unbelievers [9:86] And whenever a Chapter is Revealed, saying: Believe in Allah and strive hard along with His Rasool, those having ampleness of means ask permission from you and say: Leave us (behind), that we may be with those who sit back [9:87] They were pleased to be with those who remained behind, and a seal is set upon their hearts so they do not understand

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {88} أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ {89}

[9:88] But the Rasool and those who believe with him strive hard with their property and their own selves; and these it is who shall have the good things and these it is who shall be successful [9:89] Allah has Prepared for them Gardens beneath which rivers flow, to abide in them; that is the great achievement

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {90} لَيْسَ عَلَى الضُّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۗ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {91}

[9:90] And the defaulters from among the Bedouins came that permission may be given to them and they sat (at home) the ones who belied Allah and His Rasool; a painful Punishment shall afflict those of them who disbelieved [9:91] It is not upon the weak, nor in the sick, nor in those who do not find what they should spend, to go forth, so long as they are sincere to Allah and His Rasool; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ {92} إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۗ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ {93}

[9:92] Nor upon those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend [9:93] The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has Set a seal upon their hearts so they do not know

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله: رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ. قال: «مع النساء».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[9:87] They were pleased to be with those who remained behind.** He^{asws} said: 'The women'.¹⁰⁹

عن عبد الله الحلبي، قال: سألته عن قول الله: رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ. فقال: «النساء، إنهم قالوا: إن بيوتنا عورة. وكانت بيوتهم في أطراف البيوت حيث يتفرد الناس، فأكذبهم الله، قال: وما هي بعورة إن يريدون إلا فراراً و هي ربيعة السمك حصينة».

From Abdullah Al Halby who said,

'I asked him^{asws} about the Words of Allah^{azwj} **[9:87] They were pleased to be with those who remained behind.** So he^{asws} said: 'The women. They said, 'Our houses are exposed'. And their houses were on the outskirts where the people were attached to them. So Allah^{azwj} Belied them by Saying **[33:13] and they were not exposed; they did not intend except to flee.** And these were fortified'.¹¹⁰

العياشي: عن عبد الرحمن بن حرب، قال: لما أقبل الناس مع أمير المؤمنين (عليه السلام) من صفين أقبلنا معه، فأخذ طريقاً غير طريقنا الذي أقبلنا فيه، حتى إذا جزنا النخيلة و رأينا أبيات الكوفة، إذا شيخ جالس في ظل بيت و على وجهه أثر المرض، فأقبل إليه أمير المؤمنين (عليه السلام) و نحن معه حتى سلم عليه و سلمنا معه، فرد ردا حسنا، فظننا أنه قد عرفه.

Al Ayyashi, from Abdul Rahman Bin Harb who said,

'When the people returned from Siffeen with Amir-ul-Momineen^{asws}, we came back with him^{asws}. So he^{asws} took to a road other than the one which we were in, until we came to the palm trees and saw the signs of Al-Kufa. There was an old man who was sitting under the shade of the house and upon his face were signs of illness. So Amir-ul-Momineen^{asws} turned towards him and we were with him^{asws} until he^{asws} greeted him and we greeted along with him. So he replied with a good reply. So we thought that he^{asws} knew him.

فقال له أمير المؤمنين: «مالي أرى وجهك متتكرا مصفرا، فم ذاك، أمن مرض؟»، فقال: نعم. فقال: «لعلك كرهته؟» فقال: ما أحب أنه يعتريني، و لكن احتسب الخير فيما أصابني. قال: «فأبشر برحمة الله و غفران ذنبك، فمن أنت يا عبد الله». فقال: أنا صالح بن سليم.

Amir-ul-Momineen^{asws} said to him: 'Why is it that I^{asws} see yellowness upon your face. So where is it from, if not from illness?' So he said, 'Yes'. So he^{asws} said: 'Perhaps you hate it?' He said, 'I do not like what has seized me, but I reckon it is the good regarding what has afflicted me'. He^{asws} said: 'Receive good news, by the Mercy of Allah^{azwj}, and the Forgiveness of your sins. Where are you from, O servant of Allah^{azwj}?' So he said, 'I am Saalih Bin Suleym'.

فقال: «ممن؟» قال: أما الأصل فمن سلامان بن طيب، و أما الجوار و الدعوة، فمن بني سليم بن منصور. فقال: أمير المؤمنين (عليه السلام): «ما أحسن اسمك، و اسم أبيك، و اسم أجدادك، و اسم من اعتزيت إليه! فهل شهدت معنا غزاتنا هذه؟» فقال: لا، و لقد أردتها، و لكن ما ترى في من لجب الحمى خذلني عنها.

¹⁰⁹ تفسير العياشي 2: 103 / 97.

¹¹⁰ تفسير العياشي 2: 103 / 98.

So he^{asws} said: 'From where?' He said, 'As for the roots, so I am from Salman Bin Tayy, and as for the neighbourhood so I am from the Clan of Suleym Bin Mansour'. So Amir-ul-Momineen^{asws} said: 'How good is your name, and the name of your father, and the name of your grandfathers, and a name is from what you can trace back to it. So, will you be present with us in this (military) expedition of ours?' So he said, 'No, but I do have the intention for it, but what you^{asws} see in me from the fever, it is letting me down from it'.

فقال أمير المؤمنين (عليه السلام): «لَيْسَ عَلَى الصُّعْفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ- إلى آخر الآية- ما قول الناس فيما بيننا و بين أهل الشام؟». قال: منهم المسرور و المحبور فيما كان بينك و بينهم، أولئك أغش الناس لك. فقال له: «صدقت».

So Amir-ul-Momineen^{asws} said: **[9:91] It is not upon the weak, nor in the sick, nor in those who do not find what they should spend** up to the end of the Verse. What do the people say with regards to what is between us and the people of Syria?' He said, 'Among them are those who are happy and contented with regards to what is between you^{asws} and them. They are the ones who cheat the people regarding you'. So he^{asws} said to him: 'You have spoken the truth'.

قال: و منهم الكاسف الأسف لما كان من ذلك، و أولئك نصحاء الناس لك. فقال له: «صدقت، جعل الله ما كان من شكواك حطا لسيئاتك، فإن المرض لا أجر فيه، و لكن لا يدع على العبد ذنبا إلا حطه، و إنما الأجر في القول باللسان و العمل باليد و الرجل، فإن الله ليدخل بصدق النية و السريرة الصالحة جما من عباده الجنة».

He said, 'And among them are the aggrieved ones, grieving from what was from that, and they are the ones advising the people for you^{asws}'. So he^{asws} said to him: 'You have spoken the truth. Allah^{azwj} has Made, what was from your complaints to be a reduction for your sins, for the illness, there is no Recompense in it, but it does not leave a sin upon the servant except that it reduces it. But rather, the recompense is in the speech by the tongue, and the deeds with the hands and the feet, for Allah^{azwj} would Include it by the sincerity of the intention, and the righteousness of the inner self for a great number of his servants, for the Paradise'.¹¹¹

عن عبد الرحمن بن كثير، قال: قال أبو عبد الله (عليه السلام): «يا عبد الرحمن، شيعتنا- و الله- لا تتقمم الذنوب و الخطايا، هم صفوة الله الذين اختارهم لدينه، و هو قول الله: ما على الْمُحْسِنِينَ مِنْ سَبِيلٍ».

From Abdul Rahman Bin Kaseer who said,

'Abu Abdullah^{asws} said: 'O Abdul Rahman! Our^{asws} Shiah – by Allah^{azwj} – do not get involved in the sins and the errors. They are the elite of Allah^{azwj} whom He^{azwj} has Chosen for His^{azwj} Religion. And these are the Words of Allah^{azwj} **[9:91] there is no way (to blame) against the doers of good**'.¹¹²

VERSE 94 - 99

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {94} سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَا وَهُمْ بِمَأْوَاهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {95}

¹¹¹ تفسير العياشي 2: 99 / 103

¹¹² تفسير العياشي 2: 101 / 105

[9:94] They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of your news; and now Allah and His Rasool will look at your deeds, then you shall be brought back to the Knower of the unseen and the seen, then He will Inform you of what you were doing [9:95] They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ {96} الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {97}

[9:96] They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not Pleased with the transgressing people [9:97] The Bedouins are very hard in unbelief and hypocrisy, and more disposed not to know the Limits of what Allah has Revealed to His Rasool; and Allah is Knowing, Wise

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {98} وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {99}

[9:98] And from the Bedouins are those who regard what they spend to be a fine, and they wait (the befalling of) calamities upon you; on them (will be) the evil calamity; and Allah is Hearing, Knowing [9:99] And from the Bedouins are those who believe in Allah and the Last Day and regard what they spend to be (means of) nearness of Allah and the Rasool's Prayers; surely it shall be means of nearness for them; Allah will Make them enter into His Mercy; surely Allah is Forgiving, Merciful

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، فقال: «الغيب: ما لم يكن، والشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[9:94] the Knower of the unseen and the seen**. So he^{asws} said: 'The unseen – is what has not yet happened; and the seen – is what has already happened'.¹¹³

العياشي: عن داود بن الحصين، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ مِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ أَيُتْبِئُهُمْ عَلَيْهِ؟ قال: «نعم».

Al Ayashi, from Dawood Bin Al Haseyn,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **[9:99] And from the Bedouins are those who believe in Allah and the**

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Last Day and regard what they spend to be (means of) nearness of Allah, are they Rewarded for it?' He^{asws} said: 'Yes'.¹¹⁴

VERSE 100

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ {100}

[9:100] And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well Pleased with them and they are well pleased with Him, and He has Prepared for them Gardens beneath which rivers flow, to abide in them for ever; that is the Mighty achievement

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام)- في خطبة خطبها عند صلحه مع معاوية- فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal-Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far Bin Muhammad^{asws}, from his^{asws} grandfather Ali^{asws} Bin Al-Husayn^{asws}, from Al-Hassan^{asws} Bin Ali^{asws} in a sermon which he^{asws} preached during the reconciliation with Muawiya – so he^{asws} said regarding what was the record of Muawiya:

«فصدق أبي رسول الله (صلى الله عليه وآله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه وآله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسوله [و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل:] و السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه وآله) و أقرب الأقرابين،

My^{asws} father (Ali^{asws}) ratified Rasool-Allah^{saww} before, and protected him^{saww} with his^{asws} own self. Then Rasool-Allah^{saww} did not cease to put him^{asws} forward in every situation, and sending him^{asws} in every difficulty, placing reliance upon him^{asws} and being reassured by him^{asws} being aware of his^{saww} knowledge and his^{saww} advice for the Sake of Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}. And he^{asws} is the foremost of the foremost ones from Allah^{azwj} and His^{azwj} Rasool^{saww}. And Allah^{azwj} Mighty and Majestic has Said **[56:10] And the foremost are the foremost, [56:11] These are the ones of proximity.** So my^{asws} father^{asws} was the foremost of the foremost ones to Allah^{azwj} Mighty and Majestic, and to His^{azwj} Rasool^{saww}, and the nearest of the nearest ones.

و قد قال الله تعالى: لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أُولَئِكَ أُعْظِمَ دَرَجَةً، فأبي كان أولهم إسلاما و إيمانا، و أولهم إلى الله و رسوله هجرة و لحوفا، و أولهم على وجده و وسعته نفقة، قال سبحانه: وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ،

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And Allah^{azwj} has Said **[57:10] They are not alike among you those who spent before the victory and fought (and those who did not): they are more exalted in rank.** So my^{asws} father^{asws} was the first of them in Al-Islam and in faith, and the first of them to Allah^{azwj} and His^{azwj} Rasool^{saww} emigrating and overtaking (them), and the first one of them upon its passion and the leniency is spending. The Glorious Said **[59:10] And those who come after them say: Our Lord! Forgive us and those of our brethren who have preceded us in faith, and do not allow any grudge to remain in our hearts towards those who believe, our Lord! Surely You are Kind, Merciful.**

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: **و السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ، فَهُوَ سَابِقُ جَمِيعِ السَّابِقِينَ، فَكَمَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ السَّابِقِينَ عَلَى الْمُخْتَلِفِينَ [و المتأخرين، فكذلك] فَضَّلَ سَابِقَ السَّابِقِينَ عَلَى السَّابِقِينَ.**

And the people in all of the cities are seeking Forgiveness for him^{asws} for him^{asws} having preceded them to the faith with his^{asws} Prophet^{saww}, and that no one has ever preceded him^{asws}. And Allah^{azwj} the High Said **[9:100] And (as for) the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness, Allah is well Pleased with them. Thus he^{asws} preceded all of the preceding ones.** So just as Allah^{azwj} Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, so similar to that He^{azwj} has Preferred the most preceding one over the preceding ones'.¹¹⁵

و في (نهج البيان): عن الصادق (عليه السلام): «أنها نزلت في علي (عليه السلام) و من تبعه من المهاجرين و الأنصار و الذين اتبعوهم بإحسان، رضي الله عنهم و رضوا عنه، و أعد لهم جنات تجري من تحتها الأنهار خالدين فيها، ذلك الفوز العظيم».

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq^{asws} having said: 'It was Revealed regarding Ali^{asws} and the ones who followed him^{asws} from the Emigrants and the Helpers, **[9:100] and those who followed them in goodness, Allah is well Pleased with them and He has Prepared for them Gardens beneath which rivers flow, to abide in them for ever; that is the Mighty achievement.**'¹¹⁶

VERSES 101 & 102

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۗ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ ۗ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ {101} وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {102}

[9:101] And from among those who are around you from the Bedouins there are hypocrites, and from the people of Al-Medina; they are stubborn in hypocrisy; you do not know them; We Know them; We will Punish them twice then shall they be Turned back to a grievous Punishment [9:102] And others

¹¹⁵ الأمالي 2: 175

¹¹⁶ نهج البيان 2: 140 (مخطوط)

have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully); surely Allah is Forgiving, Merciful

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن حسان، عن موسى بن بكر، عن رجل، قال: قال أبو جعفر (عليه السلام): «الذين خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا فَأُولَئِكَ قَوْمٌ مُؤْمِنُونَ، يحدثون في إيمانهم من الذنوب التي يعييبها المؤمنون و يكرهونها، فأولئك عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Hisaan, from Musa Bin Bakr, from a man who said,

‘Abu Ja’far^{asws} said: ‘The ones who **[9:102] have confessed their sins, they have mingled a good deed and an evil one**, so they are a group of Believers, who are discussing their faith from the sins which the Believers are faulting, and they abhor these, so they are those **maybe Allah will Turn to them (Mercifully)**’.¹¹⁷

العباشي: عن محمد بن خالد بن الحجاج الكرخي، عن بعض أصحابه، رفعه إلى خيثمة، قال: قال أبو جعفر (عليه السلام)، في قول الله: خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ: «و عسى من الله واجب، و إنما نزلت في شيعةنا المذنبين».

Al Ayyashi, from Muhammad Bin Khalid Bin Al Hajaj Al Karkhy, from one of his companions, raising it to Khaysama who said,

‘Abu Ja’far^{asws} said regarding the Words of Allah^{azwj} **[9:102] And others have confessed their sins, they have mingled a good deed and an evil one; maybe Allah will Turn to them (Mercifully)**: ‘Maybe’ from Allah^{azwj} is an Obligation. But rather, this was Revealed regarding our^{asws} Shiah, the sinners (from among them)’.¹¹⁸

عن زرارة، عن أبي جعفر (عليه السلام)، قال: قلت له: من وافقنا من علوي أو غيره توليناه، و من خالفنا برئنا منه من علوي أو غيره. قال: «يا زرارة، قول الله أصدق من قولك، أين الذين خلطوا عملا صالحا و آخر سيئا؟».

From Zarara,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I said to him^{asws}, ‘The one who is in agreement with us, from the Alawites and others, we befriend him, and the one who opposes us, we distance ourselves from him, be he an Alawite or others’. He^{asws} said: ‘O Zarara! The Words of Allah^{azwj} are more Truthful than your words. Where are the ones who **[9:102] have mingled a good deed and an evil one**’.¹¹⁹

VERSES 103 & 104

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ {103} أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {104}

[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby, and pray for them; surely your Prayer is a relief to them; and Allah is Hearing, Knowing [9:104] Do they not know that Allah Accepts

¹¹⁷ الكافي 2: 300 / 2.

¹¹⁸ تفسير العياشي 2: 105 / 105.

¹¹⁹ تفسير العياشي 2: 110 / 106.

repentance from His servants and takes the charities, and that Allah is the Oft-returning (to Mercy), the Merciful?

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد و أحمد بن محمد، جميعاً، عن ابن محبوب، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «لما نزلت هذه الآية خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ أَنْزَلت فِي شهر رمضان، و أمر رسول الله (صلى الله عليه و آله) مناديه فنادى في الناس: إن الله فرض عليكم الزكاة كما فرض عليكم الصلاة، ففرض الله عز و جل عليهم من الذهب و الفضة، و فرض الصدقة من الإبل و البقر و الغنم، و من الحنطة و الشعير، و التمر و الزبيب، فنادى فيهم بذلك في شهر رمضان، و عفا لهم عما سوى ذلك».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'When this Verse was Revealed **[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby**, and it was Revealed in the Month of Ramadhan, and Rasool-Allah^{saww} ordered his^{saww} caller to call out among the people: 'Surely Allah^{azwj} has Obligated the Zakat upon you just as the Prayer was Obligated upon you'. Thus Allah^{azwj} Mighty and Majestic Obligated upon them from the gold, and the silver, and Obligated the charities from the camels, and the cows and the sheep, and from the wheat and the barley, and the dates and the raising. So the call was made among them for that, in the Month of Ramadhan, and they were excused from other than that'.

ثم قال: «ثم لم يعرض لشيء من أموالهم حتى حال عليهم الحول من قائل، فصاموا و أفطروا، فأمر مناديه فنادى في المسلمين: أيها المسلمون، زكوا أموالكم تقبل صلواتكم- قال- ثم وجه عمال الصدقة و عمال الطسوق».

Then he^{asws} said: 'Then he^{saww} did not Obligate anything from their wealth until a year had passed by them. So they Fasted, and broke their Fasts. So he^{saww} ordered his^{saww} to call out among the Muslims, 'O you Muslims! Purify your wealth in order for your Prayers to be Acceptable!' Then he^{saww} directed the office bearers for the Charity and the office bearers of the land tax'.¹²⁰

و عنه: عن الحسين بن محمد بن عامر، بإسناده، رفعه، قال: قال أبو عبد الله (عليه السلام): «من زعم أن الإمام يحتاج إلى ما في أيدي الناس فهو كافر، إنما الناس يحتاجون أن يقبل منهم الإمام، قال الله عز و جل: خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا».

And from him, from Al Husayn Bin Muhammad Bin Aamir, by his chain, raising it, said,

'Abu Abdullah^{asws} said: 'The one who claims that the Imam^{asws} is needy for what is in the hands of the people so he is an Infidel. But rather, the people are needy that the Imam^{asws} should accept from them. Allah^{azwj} Mighty and Majestic Says **[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby**'.¹²¹

العباشي: عن علي بن حسان الواسطي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا جارية هي في الإمام بعد رسول الله (صلى الله عليه و آله)؟ قال: «نعم».

Al Ayyashi, from Ali Bin Hisaan Al Wasity, from one of our companions,

¹²⁰ الكافي 3: 2 / 497.

¹²¹ الكافي 1: 1 / 451.

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **[9:103] Take charity out from their wealth, you would cleanse them and purify them thereby**, does this flow regarding the Imam^{asws} after Rasool-Allah^{saww}? He^{asws} said: 'Yes.'¹²²

عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «ما من شيء إلا وكل به ملك، إلا الصدقة فإنها تقع في يد الله.»

From Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing except that an Angel has been Allocated for it, except for the Charity, for it occurs in the Hand of Allah^{azwj}'¹²³

عن أبي بكر، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): خصلتان لا أحب أن يشاركني فيهما أحد: وضوئي فإنه من صلاتي، و صدقتي من يدي إلى يد السائل فإنها تقع في يد الله تبارك و تعالی.»

From Abu Bakr, from Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww}: 'There are two characteristics, I do not like anyone sharing with me^{saww} – My^{saww} ablution, for it is from my^{saww} Prayer; and my^{saww} charity from my^{saww} hand to the Hand of the beggar, for it occurs in the Hand of Allah^{azwj} Blessed and High'¹²⁴

VERSE 105

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
{105}

[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what were doing

حدثنا يعقوب بن يزيد عن الحسن بن علي الوشاء عن احمد بن عمير عن ابي الحسن عليه السلام قال سأل عن قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآله كل صباح ابرارها و فجارها فاحذروا.

It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa'a, from Ahmad Bin Umeyr, who has said:

'Abu Al-Hassan^{asws} said, 'I asked about the Words of Allah^{azwj} Mighty and Majestic **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers**, he^{asws} said that: 'The deeds of the servants get presented to Rasool-

¹²² تفسير العياشي 2: 111 / 106.

¹²³ تفسير العياشي 2: 115 / 108.

¹²⁴ تفسير العياشي 2: 116 / 108.

Allah^{saww} every morning, the good ones of it as well as the bad ones of it. So beware!¹²⁵

حدثنا احمد بن موسى عن الحسن بن علي الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله قوله قل
اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة تعرض عليهم اعمال العباد كل يوم إلى يوم القيمة.

It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer, who has said:

‘Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers**, he^{asws} said: ‘They^{asws} are the Imams^{asws}. The deeds of the servants will get presented to them^{asws} every day up to the Day of Judgement’.¹²⁶

حدثنا احمد بن الحسين عن ابيه عن عبد الكريم بن يحيى الخثعي عن بريد العجلي قال قلت لابي جعفر عليه السلام اعلموا
فسيرى الله عملكم ورسوله والمؤمنون قال مامن مؤمن يموت ولا كافر فتوضع في قبره حتى تعرض عمله على رسول
الله صلى الله عليه وآله وعلى عليه السلام فهلم جرا إلى آخر من فرض الله طاعته على العباد.

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, fro Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

‘I said to Abu Ja'far^{asws} **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers**, he^{asws} said: ‘There is none from the believer who dies, nor an infidel, gets placed in his grave until his deeds get presented to Rasool-Allah^{saww}, and to Ali^{asws}. These get shown to each one^{asws} whose the obedience to whom^{asws} has been Obligated by Allah^{azwj} on the servants’.¹²⁷

حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابان الزيات وكان يكنى عبد الرضا قال قلت للرضا
عليه السلام ادع الله لى ولاهل بيتى قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعظمت ذلك
فقال اما تقرأ كتاب الله قل اعلموا فسيرى الله عملكم ورسوله والمؤمنون.

It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

‘I said to Al-Reza^{asws}, ‘Supplicate to Allah^{azwj} for me and for my family’. He^{asws} said: ‘Or I^{asws} may not do it. By Allah^{azwj}, your deeds get presented to me^{asws} during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah^{azwj} **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers?**’¹²⁸

حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزرارة قال سئلنا ابا عبد الله عن الاعمال تعرض
على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الاية قل اعلموا فسيرى الله عملكم ورسوله والمؤمنون قال
ان الله شهداء في ارضه.

It has been narrated to us by Abu Talib, from hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said:

¹²⁵ Basaair Al Darajaat – P 9 Ch 4 H 2

¹²⁶ Basaair Al Darajaat – P 9 Ch 5 H 4

¹²⁷ Basaair Al Darajaat – P 9 Ch 5 H 8

¹²⁸ Basaair Al Darajaat – P 9 Ch 6 H 2

'We asked Abu Abdullah^{asws} about the deeds getting presented to Rasool-Allah^{saww}. He^{asws} said: 'There is no doubt in this'. Then he^{asws} recited this Verse **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers**'. He^{asws} said: 'They^{asws} are the witnesses for Allah^{azwj} in His^{azwj} Earth'.¹²⁹

و عنه: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «ما لكم تسوعون رسول الله (صلى الله عليه و آله)؟» فقال له رجل: كيف نسوؤه؟ فقال: «أما تعلمون أن أعمالكم تعرض عليه، فإذا رأى فيها معصية ساءه ذلك، فلا تسوعوا رسول الله (صلى الله عليه و آله) و سروه».

And from him, from Ali Bin Ibrahim, from his father, from Usmaan Bin Isa, from Sama'at,

from Abu Abdulah^{asws}, said, 'I heard him^{asws} saying: 'What is the matter with you all that you are displeasing Rasool-Allah^{saww}? So a man said to him^{asws}, 'How do we displease him^{saww}? So he^{asws} said: 'Do you not know that your deeds are presented him^{saww}. So when he^{saww} sees disobedience in it, that displeases him^{saww}. Therefore, do not displease Rasool-Allah^{saww}, and make him^{saww} happy'.¹³⁰

و عنه: عن أحمد بن مهران. عن محمد بن علي، عن أبي عبد الله الصامت، عن يحيى بن مساور، عن أبي جعفر (عليه السلام) أنه ذكر هذه الآية فسيرى الله عمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُونَ، قال: «هو و الله علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Mahran, from Muhammad Bin Ali, from Abu Abdullah Al Saamit, from Yahya Bin Masaawar,

from Abu Ja'far^{asws} having mentioned this Verse **[9:105] so Allah will See your work and (so will) His Rasool and the Believers**, said: 'By Allah^{azwj}! He^{asws} is Ali Bin Abu Talib^{asws}'.¹³¹

و عنه: عن أحمد بن عبد العظيم، عن الحسين بن مياح، عن أخيره، قال: قرأ رجل عند أبي عبد الله (عليه السلام): وَ قُلْ اَعْمَلُوا فَسَيَرَى اللهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُونَ، فقال: «ليس هكذا هي، إنما هي: و المأمونون. فنحن المأمونون».

And from him, from Ahmad, from Abdul Azeem, from Al Hassan Bin Mayaah, from the one who informed him who said,

'A man recited in the presence of Abu Abdullah^{asws}, **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers**. So he^{asws} said: 'It is not like this! But rather, it is 'The Entrusted Ones' (المأمونون). So we^{asws} are the Entrusted Ones'.¹³²

و عنه: بإسناده عن إبراهيم الأحمري، قال: حدثني محمد بن عبد الحميد، و عبد الله بن الصلت، عن حنان بن سدير، عن أبيه، قال إبراهيم: و حدثني عبد الله بن حماد، عن سدير، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله) و هو في نفر من أصحابه: إن مقامي بين أظهركم خير لكم من مفارقتي، و إن مفارقتي إياكم خير لكم».

And from him (Al Sadouq), by his chain from Ibrahim Al Ahmary, from Muhammad Bin Abdul Hameed, and Abdullah Bin Al Salt, from Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said, and he^{saww} was among a number of his^{saww} companions: 'My presence in front of you all

¹²⁹ Basaair Al Darajaat – P 9 Ch 6 H 6

¹³⁰ الكافي 1: 171 / 3.

¹³¹ الكافي 1: 171 / 5.

¹³² الكافي 1: 351 / 62

is better for you than my^{saww} separation; and my^{saww} separation from you all is better for you’.

فقام إليه جابر بن عبد الله الأنصاري، و قال: يا رسول الله، أما مقامك بين أظهرنا فهو خير لنا، فكيف تكون مفارقتك إيانا خيرا لنا؟ فقال: أما مقامي بين أظهركم خير لكم، لأن الله عز و جل يقول: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ يعني يعذبهم بالسيف،

So Jabir Bin Abdullah Al-Ansary stood up and said, ‘O Rasool-Allah^{saww}! As for your^{saww} presence in front of us, so it is better for us, but how can your^{saww} separation from us be better for us?’ So he^{saww} said: ‘As for my^{saww} presence being better for you all, it is because Allah^{azwj} Mighty and Majestic is Saying **[8:33] But Allah was not going to Punish them while you were among them, nor is Allah going to Punish them while yet they ask for Forgiveness** – Meaning Punishing them by the sword.

فأما مفارقتي إياكم فهي خير لكم، لأن أعمالكم تعرض علي كل اثنين و خميس، فما كان من حسن حمدت الله تعالى عليه، و ما كان من سيء استغفرت لكم».

So, as for my^{saww} separation from you all being better for you, it is because your deeds are presented to me^{as} every Monday and Thursday. So whatever was good from these, I^{saww} Praise Allah^{azwj} the High, and whatever was evil, I^{saww} Forgiveness for you all’.¹³³

VERSE 106

وَأَخْرُونَ مُرَجَّوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ {106}

[9:106] And others are made to await Allah's Command, whether He Punishes them or whether He turns to them (Mercifully), and Allah is Knowing, Wise

محمد بن يعقوب: عن محمد بن يحيى عن أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ أَخْرُونَ مُرَجَّوْنَ لِأَمْرِ اللَّهِ. قال: «قوم كانوا مشركين، فقتلوا مثل حمزة و جعفر و أشباههما من المؤمنين، ثم إنهم دخلوا في الإسلام فوحدوا الله و تركوا الشرك، و لم يعرفوا الإيمان بقلوبهم فيكونوا من المؤمنين فتجب لهم الجنة، و لم يكونوا على جحودهم فيكفروا فتجب لهم النار، فهم على تلك الحال مُرَجَّوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zarara,

from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[9:106] And others are made to await Allah's Command**, he^{asws} said: ‘A (group of) people who used to be Polytheists, so they killed the likes of Hamza^{as}, and Ja'far^{as}, and those resembling them^{as} from the Believers. Then they entered into Al Islam, so they professed to the Oneness of Allah^{azwj} and left the Polytheism, but they did not understand the faith by their hearts. Thus they came to be from the Believers, and so the Paradise was Obligated upon them, and did not come to be fighting against them and disbelieved, so that the Fire became Obligated upon them. So they are upon

¹³³ .22 :2 الأماي

that state who **[9:106] await Allah's Command, whether He Punishes them or whether He turns to them (Mercifully)**.¹³⁴

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قالوا: «المرجون هم قوم قاتلوا يوم بدر و احد و يوم حنين و سلموا من المشركين، ثم أسلموا بعد تأخر، فإما يعذبهم، و إما يتوب عليهم».

From Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, and Abu Abdullah^{asws} both having said: 'The awaiters, they were a people who fought on the days of Badr, and the day of Hunayn, and they submitted to Al-Islam from the Polytheists. Then they professed to Al-Islam after a delay. **[9:106] whether He Punishes them or whether He turns to them (Mercifully)**'.¹³⁵

عن داود بن فرقد، قال: قلت لأبي عبد الله (عليه السلام): المرجون قوم ذكر لهم فضل علي (عليه السلام) فقالوا: ما ندري لعله كذلك، و ما ندري لعله ليس كذلك؟ قال: «أرجه، قال تعالى: وَ آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ الْآيَةَ».

From Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'The awaiters are a people to whom the merits of Ali^{asws} were mentioned so they said, 'We do not know, maybe it is like that, and we do not know maybe it is not like that'. He^{asws} said: 'It rattled them. Allah^{azwj} the High Says **[9:106] And others are made to await Allah's Command – the Verse**'.¹³⁶

VERSES 107 & 108

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {107} لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسَسَّ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّخِذُوا مَسْجِدًا وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ {108}

[9:107] And those who built a Masjid to cause harm and for unbelief and to cause disunity among the Believers and an ambush to him who made war against Allah and His Rasool before; and they will certainly swear: We did not desire anything but good; and Allah Testifies that they are most surely liars [9:108] Never stand in it; certainly a Masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah Loves those who purify themselves

وقال موسى بن جعفر (عليه السلام): ولقد اتخذ المنافقون من امة محمد (صلى الله عليه وآله) بعد موت سعد بن معاذ، وبعد انطلاق محمد (صلى الله عليه وآله) إلى تبوك أبا عامر الراهب، اتخذوه أميراً ورئيساً، وبيعوا له، وتواطأوا على انهاب المدينة، وسبوا ذراري رسول الله وسائر أهله وصحابته، ودبروا التبييت على محمد (صلى الله عليه وآله) ليقتلوه في طريقه إلى تبوك، فأحسن الله الدفاع عن محمد (صلى الله عليه وآله) وفضح المنافقين وأخزاهم، وذلك أن رسول الله (صلى الله عليه وآله) قال: " لتسلكن سبيل من كان قبلكم حذو النعل بالنعل والقذة بالقذة حتى أن أحدهم لو دخل جحر ضب لدخلتموه "

134 الكافي 2: 299 / 1.

135 تفسير العياشي 2: 129 / 110.

136 تفسير العياشي 2: 134 / 111.

Imam Musa^{asws} Bin Ja'far^{asws} said: 'And the hypocrites from the community of Muhammad^{saww}, after the death of Sa'd Bin Muaz, and after the start of the expedition of Muhammad^{saww} to Tabuk, took Abu Aamir, the monk as a commander and a chief and paid allegiance to him, and colluded with the inhabitants of Medina to plunder the Family of Rasool-Allah^{saww} and the rest of the families of the companions. They planned to raid Muhammad^{saww} and to kill him^{saww} on the way to Tabuk. Allah^{azwj} Defended Muhammad^{saww} beautifully and Exposed the hypocrites and Disgraced them. And Rasool-Allah^{saww} said (to his^{saww} companions): 'You will be taking the same path of those before you, like a slipper follows the other slipper, step by step, to the extent that if one of them had entered the hole of a lizard, you will also do the same'.

قالوا: يا بن رسول الله (صلى الله عليه وآله) وما كان هذا العجل؟ وما كان هذا التدبير؟ فقال: اعلموا أن رسول الله (صلى الله عليه وآله) كان تأتيه الاخبار عن صاحب دومة الجندل - وكانت تلك النواحي - له - مملكة عظيمة ممايلي الشام - وكان يهدد رسول الله (صلى الله عليه وآله) بأن يقصده ويقتل أصحابه، ويبيد خضراءهم، وكان أصحاب رسول الله (صلى الله عليه وآله) خائفين وجلين من قبله، حتى كانوا يتناوبون على رسول الله (صلى الله عليه وآله) كل يوم عشرون منهم، كلما صاح صائح ظنوا أن قد طلع أوائل رجاله وأصحابه، وأكثر المنافقون الأراجيف والاكاذيب، وجعلوا يتخللون أصحاب محمد (صلى الله عليه وآله)، ويقولون: إن " اكيدر" قد أعد - لكم - من الرجال كذا، ومن الكراع كذا، ومن المال كذا وقد نادى - فيما يليه من ولايته - ألا قد أبحتكم النهب والغارة في المدينة. ثم يوسوسون إلى ضعفاء المسلمين يقولون لهم: وأين يقع أصحاب محمد من أصحاب اكيدر؟ يوشك أن يقصد المدينة، فيقتل رجالها، ويسبي ذراريها ونساءها. حتى أدى ذلك قلوب المؤمنين، فشكوا إلى رسول الله (صلى الله عليه وآله) ما هم عليه من الجزع.

They said: 'O son of Rasool-Allah^{saww}! What is this calf? And what is this plot?' Imam Musa Al-Kazim^{asws} said: 'Know that Rasool-Allah^{saww} received news from Akeydar, the King of Jandal, who had a great kingdom near Syria, and he used to threaten Rasool-Allah^{saww} that he will kill all his^{saww} companions and plunder them. And the companions of Rasool-Allah^{saww} used to fear him to the extent that twenty of them used to guard Rasool-Allah^{saww} every day taking turns. Every time somebody used to yell or scream, they thought that the skirmishes had started with the soldiers of Akeydar. Most of the hypocrites used to spread false rumours in order to frighten the companions of Muhammad^{saww}.

They used to say: 'Akeydar has collected an army of so many soldiers, and from so many districts, and so much wealth and had sent callers to the surrounding areas and that he has made it permissible for them to plunder Medina'. Then they placed doubt in the minds of the weak Muslims by saying to them: 'And where is the comparison between the companions of Muhammad^{saww} and the companions of Akeydar? There is no doubt that he will march on Medina, kill all the men, and make captives of the children and the women'. This hurt the hearts of the Muslims and they came to Rasool-Allah^{saww} to report their worries.

ثم ان المنافقين اتفقوا وبايعوا لابي عامر الراهب الذي سماه رسول الله (صلى الله عليه وآله) " الفاسق"، وجعلوه أميراً عليهم، وبخعوا له بالطاعة، فقال لهم: الرأي أن أغيب عن المدينة، لئلا اتهم، إلى أن يتم تدبيركم. وكتبوا اكيدر في دومة الجندل ليقصد المدينة ليكونوا هم عليه، وهو يقصدهم فيصطلموه.

Then the hypocrites agreed upon paying allegiance to Abu Aamir the monk whom Rasool-Allah^{saww} had referred to as a 'mischief maker'. He became their leader and got their support. He said to them: 'It is my opinion that I should go outside of Medina until your plots succeed. I will write to Akeydar, the King of Jandal, to march on Medina and we will help him in this'.

فأوحى الله تعالى إلى محمد (صلى الله عليه وآله) وعرفه ما أجمعوا عليه من أمره، وأمره بالمسير إلى تبوك. وكان رسول الله (صلى الله عليه وآله) كلما أراد غزوا ورى بغيره، إلا غزاة تبوك، فانه أظهر ماكان يريد، وأمرهم أن يتزودوا لها، وهي الغزاة التي افتضح فيها المنافقون، وذمهم الله في تنبئهم عنها، وأظهر رسول الله (صلى الله عليه وآله) ما أوحى الله تعالى إليه أن الله سيظهره باكيدر حتى يأخذه، ويصالحه على ألف اوقية ذهب في صفر، وألف اوقيته ذهب في رجب، ومائتي حلة في رجب، ومائتي حلة في صفر، وينصرف سالما إلى ثمانين يوما.

Allah^{azwj} Revealed unto Muhammad^{saww} and Informed him^{saww} about what had been gathered against him^{saww} from their affairs, and Ordered him^{saww} to proceed towards Tabuk. And whenever the Messenger^{saww} used to go on a military expedition, he^{saww} used to keep the destination a secret, except for the expedition of Tabuk, about which he^{saww} disclosed his^{saww} intentions, and ordered the army to take the necessary provisions. This was an expedition by which the hypocrites were exposed, and Allah^{azwj} Condemned them for staying away from it and Manifested to Rasool-Allah^{saww} that he^{saww} will defeat the king and make a captive of him, and a peace treaty would be signed by which the king would have to pay a thousand ounces of gold in the month of Safar, and a thousand ounces of gold in the month of Rajab and two hundred garments in Rajab, and two hundred garments in the month of Safar, and that he^{saww} would return back safely in eighty days.

فقال لهم رسول الله (صلى الله عليه وآله): إن موسى وعد قومه أربعين ليلة، وإني أعدكم ثمانين ليلة، أرجع سالما غانما ظافرا بلا حرب تكون، ولا أحد يستأسر من المؤمنين. فقال المنافقون: لا والله، ولكنها آخر كراته التي لا يجبر بعدها، وإن أصحابه ليموت بعضهم في هذا الحر، ورياح البوادي، ومياه المواضع المؤذية الفاسدة ومن سلم من ذلك فبين أسير في يد اكيدر، وقتيل وجريح. واستأذنه المنافقون بعلل ذكروها: بعضهم يعتل بالحر، وبعضهم بمرض جسده وبعضهم بمرض عياله، فكان رسول الله (صلى الله عليه وآله) يأذن لهم.

Rasool-Allah^{saww} said to them: 'Musa^{as} had promised to his^{asws} people of forty-nights, and I^{saww} am giving you a promise of eighty nights within which you shall return back safely, victorious without having to fight a battle, and let no believer cast doubt on that'.

The hypocrites said: 'No by Allah^{azwj}, but this will be his^{saww} last defeat after which he^{saww} will never stabilize, and his^{saww} companions, some of them will die from the heat, or the wind of the wilderness, and from the contaminated water. Those who survive will be made captive by the hands of Akeydar, and killed, and wounded'. The hypocrites came up with different excuses to leave the expedition. Some gave the reason of excessive heat, some of being sick, some of illness in the family. Rasool-Allah^{saww} gave them permission to stay behind.¹³⁷

- بيان بناء مسجد ضرار -

CONSTRUCTION OF THE ZARAAR MOSQUE

فلما صح عزم رسول الله (صلى الله عليه وآله) على الرحلة إلى تبوك، عمد هؤلاء المنافقون فبنوا خارج المدينة مسجداً، وهو مسجد ضرار، يريدون الاجتماع فيه، ويوهمون أنه للصلاة، وإنما كان ليجتمعوا فيه لعدة الصلاة فيتم تدبيرهم، ويقع هناك ما يسهل لهم به ما يريدون.

When the true intention of Rasool-Allah^{saww} of going towards Tabuk, became known, these hypocrites decided to construct a Masjid outside of Medina, and that is the

¹³⁷ Tafseer Imam Hassan Al Askari^{asws} – S 309 (Extract)

Zaraar Masjid. They intended for it to be a gathering place for them, but they pretended that it was meant for the Prayers. And they used to gather in it for the reason of the Prayer in order to complete their plots, this made it easier for them to achieve their goals.

ثم جاء جماعة منهم إلى رسول الله (صلى الله عليه وآله) وقالوا: يا رسول الله إن بيوتنا قاصية عن مسجدك، وإننا نكره الصلاة في غير جماعة، ويصعب علينا الحضور، وقد بنينا مسجداً، فإن رأيت أن تقصده وتصلي فيه لنتيمن وتبرك بالصلاة في موضع مصلاك، فلم يعرفهم رسول الله (صلى الله عليه وآله) ما عرفه الله تعالى من أمرهم ونفاقهم.

Then a group of them came over to Rasool-Allah^{saww} and said: 'O Rasool-Allah^{saww}! Our houses are far away from your^{saww} Masjid, and we find it difficult to Pray in congregation (with you), can we offer Salaat without congregation (there)? And we have built a Masjid, and if you^{saww} find it appropriate, then come and Pray over there in order for it to be blessed by your^{saww} Prayer'. Rasool-Allah^{saww} did not make it known to them what Allah^{azwj} had Informed him^{saww} about their affair and their hypocrisy.

فقال (صلى الله عليه وآله): انتوني بحماري، فاتي باليعفور فركبه يريد نحو مسجدهم، فكلما بعثه - هو وأصحابه - لم ينبعث ولم يمش، وإذا صرف رأسه عنه إلى غيره سار أحسن سير وأطيبه، قالوا: لعل هذا الحمار قد رأى في هذا الطريق شيئاً كرهه ولذلك لا ينبعث بحوه.

He^{saww} said: 'Bring my^{saww} donkey over to me^{saww}!' They brought the donkey over to him^{saww}. He^{saww} climbed upon it to ride it to their Mosque. They all started off towards it, him^{saww} and his^{saww} companions, but the donkey simply did not move, but when he^{saww} turned its head in another direction, it started moving easily and in a goodly manner. They said: 'It looks like this donkey has seen something on this road which it does not like and so it does not want to go this way'.

فقال رسول الله (صلى الله عليه وآله): انتوني بفرس. فاتي بفرس فركبه، فكلما بعثه نحو مسجدهم لم ينبعث، وكلما حركه نحوه لم يتحرك حتى إذا ولوا رأسه إلى غيره سار أحسن سير، فقالوا: ولعل هذا الفرس قد كره شيئاً في هذا الطريق.

Rasool-Allah^{saww} said: 'Bring to me^{saww} a horse' He^{saww} was given a horse, and he^{saww} climbed upon it, and started riding towards their Mosque, but it would not move. But when he^{saww} turned its head towards another direction it rode in a goodly manner'. They said: 'This horse does not like something on this road'.

فقال رسول الله (صلى الله عليه وآله): تعالوا نمشي إليه فلما تعاطى هو (صلى الله عليه وآله) ومن معه المشي نحو المسجد جفوا في مواضعهم ولم يقدرُوا على الحركة، وإذا هموا بغيره من المواضع خفت حركاتهم وخفت أبدانهم، ونشطت قلوبهم.

So Rasool-Allah^{saww} said: 'Come, let us walk towards it!' When he^{saww} and those with him started walking towards the Mosque, their feet would not move and they had no power over it, but when they faced in another direction, their movement became free and their bodies became light, and their hearts were content.

فقال رسول الله (صلى الله عليه وآله): إن هذا أمر قد كرهه الله، فليس يريده الآن، وأنا على جناح سفر، فأملهوا حتى أرجع - إن شاء الله - ثم أنظر في هذا نظراً يرضاه الله تعالى. وجد في العزم على الخروج إلى تبوك، وعزم المنافقون على اصطلام مخلفيهم إذا خرجوا.

Rasool-Allah^{saww} said: 'This affair of ours is Disliked by Allah^{azwj}. He^{azwj} does not want us to go there now and we are in the middle of preparation of travel. We shall wait until we come back, Allah^{azwj} Willing, then we shall look at this matter and see where the Pleasure of Allah^{azwj} lies'. He^{saww} made preparations to go out towards Tabuk, and the hypocrites were determined in their opposition, when they dispersed.

وقال موسى بن جعفر (عليهما السلام): وعاد رسول الله (صلى الله عليه وآله) غانما ظافرا، وأبطل - الله تعالى - كيد المنافقين، وأمر رسول الله (صلى الله عليه وآله) باحراق مسجد الضرار، وأنزل الله تعالى: (والذين اتخذوا مسجدا ضرارا وكفرا) الآيات.

Imam Musa Bin Ja'far^{asws} said: And Rasool-Allah^{saww} returned victorious, Allah^{azwj} invalidated the plots of the hypocrites, and Rasool-Allah^{saww} ordered the burning down of the Zaraq Mosque, and Allah^{azwj} Sent down the Verse **[9:107] And those who built a Masjid to cause harm and for unbelief and to cause disunity among the Believers and an ambush to him who made war against Allah and His Rasool before; and they will certainly swear: We did not desire anything but good; and Allah Testifies that they are most surely liars'**.¹³⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألت عن المسجد الذي أسس على التقوى. فقال: «مسجد قبا».

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the **[9:108] Masjid founded on piety**, so he^{asws} said: 'Masjid Quba'.¹³⁹

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: سألت عن قول الله: فيه رجال يُجِبُونَ أَنْ يَنْطَهَرُوا، قال: «الذين يحبون أن ينظفوا نظف الوضوء، وهو الاستنجاء بالماء- و قال:- نزلت هذه الآية في أهل قبا».

From Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **[9:108] in it are men who love that they should be purified**. He^{asws} said: 'The ones who loved that they should purify with clean ablution, and it is the cleaning with the water (after toilet)'. And he^{asws} said: 'This Verse was Revealed regarding the people of Quba'.¹⁴⁰

VERSE 109

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

[9:109] Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people

¹³⁸ Tafseer Imam Hassan Al Askari^{asws} – S 309 (Extract)

¹³⁹ الكافي 3: 296 / 2.

¹⁴⁰ تفسير العياشي 2: 137 / 112.

علي بن إبراهيم: قال في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «مسجد الضرار الذي أسس على شفا جرف هار فانهار به في نار جهنم».

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Masjid Al-Zaraar is the one which was founded upon the verge of heat, so it collapsed with it in the Fire of Hell'.¹⁴¹

VERSE 110

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {110}

[9:110] The building which they have built will never cease to be a source of doubt in their hearts, until their hearts are cut into pieces; and Allah is Knowing, Wise

سَهْلٌ عَنْ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَحُسَيْنُ بْنُ ثَوْبَرٍ بْنُ أَبِي فَاخْتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ عَضَارَةٌ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَيْسُرُكُمْ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هُرْنَمَةَ وَ إِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتَ لَا وَ اللَّهُ مَا يَسْرُنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza^{asws} with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him^{asws}, 'May I be sacrificed for you^{asws}, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah^{azwj} to return that state to us'. So he^{asws} said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah^{azwj}, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah).

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهِ وَ تَعَالَى اِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قِيلَ اللَّهُ مِنْهُ الْيَسِيرُ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ حَقَّتْ مُؤْنَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَّرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

He^{asws} said; 'So the one who is contented among you, should be thankful to Allah^{azwj}. Allah^{azwj} is Saying: **If you are grateful, I would Increase it more for you.** And the Glorious and High Said: **give thanks, O family of Dawood! And very few of My servants are the grateful ones.** And think good with Allah^{azwj}, for Abu Abdullah^{asws} used to say; 'The one who thinks about Allah^{azwj}, Allah^{azwj} would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah^{azwj} would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and

تفسير القمي 1: 305 141

Allah^{azwj} would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace’.

قَالَ ثُمَّ قَالَ مَا فَعَلَ ابْنُ قِيَامًا قَالَ قُلْتُ وَ اللَّهُ إِنَّهُ لَيَلْقَانَا فَيُحْسِنُ اللَّقَاءَ فَقَالَ وَ أَيُّ شَيْءٍ يَمْنَعُهُ مِنْ ذَلِكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ قَالَ ثُمَّ قَالَ تُنْذِرِي لِأَيِّ شَيْءٍ تَحْيِرُ ابْنَ قِيَامًا قَالَ قُلْتُ لَا قَالَ إِنَّهُ تَبِعَ أَبَا الْحَسَنِ (عليه السلام) فَاتَّاهُ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ هُوَ يُرِيدُ مَسْجِدَ النَّبِيِّ (صلى الله عليه وآله) فَالْتَفَتَ إِلَيْهِ أَبُو الْحَسَنِ (عليه السلام) فَقَالَ مَا تُرِيدُ حَيَّرَكَ اللَّهُ

Then said; ‘What is the action of Ibn Qayama?’ I said, ‘By Allah^{azwj}, he (does not) meet us in a goodly manner’. So he^{asws} said: ‘And which thing prevents him from that?’ Then he^{asws} recited this Verse: **[9:110] The building which they have built will never cease to be a source of doubt in their hearts, until their hearts are cut into pieces.** Then he^{asws} said: ‘Do you know what was it that confused Ibn Qayama?’ I said, ‘No’. He^{asws} said: ‘He chased Abu Al-Hassan^{asws}, so he came to him^{asws} from his^{asws} right, and from his^{asws} left, and he wanted Masjid of the Prophet^{saww}. So Abu Al-Hassan^{asws} turned towards him and said: ‘What do you want, may Allah^{azwj} Confuse you’.

قَالَ ثُمَّ قَالَ أَرَأَيْتَ لَوْ رَجَعَ إِلَيْهِمْ مُوسَى فَقَالُوا لَوْ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ اقْتَصَصْنَا أَثَرَهُ أَمْ كَانُوا أَصَوَّبَ قَوْلًا أَوْ مِنْ قَالٍ لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى قَالَ قُلْتُ لَا بَلْ مِنْ قَالٍ نَصَبْتَهُ لَنَا فَاتَّبَعْنَاهُ وَ اقْتَصَصْنَا أَثَرَهُ قَالَ فَقَالَ مِنْ هَاهُنَا آتِي ابْنُ قِيَامًا وَ مَنْ قَالَ بِقَوْلِهِ

Then he^{asws} said: ‘Consider if Musa^{as} were to return to them, so they said, ‘Had you^{as} appointed him (Haroun^{as}) for us, so we would have followed him^{as} in his^{as} footsteps’, were they more desirable in their speech or the ones who said, ‘We will not leave our devotions for him (Haroun^{as}) until Musa^{as} returns to us’. So I said, ‘No, but the ones who said, ‘He^{as} has been appointed for us, so we will follow him^{as} in his^{as} footsteps’. So he^{asws} said; ‘So it is from there that Ibn Qayama and the ones who speak by his speech come from’.

قَالَ ثُمَّ ذَكَرَ ابْنَ السَّرَّاجِ فَقَالَ إِنَّهُ قَدْ أَمَرَ بِمَوْتِ أَبِي الْحَسَنِ (عليه السلام) وَ ذَلِكَ أَنَّهُ أَوْصَى عِنْدَ مَوْتِهِ فَقَالَ كُلُّ مَا خَلَفْتُ مِنْ شَيْءٍ حَتَّى قَمِيصِي هَذَا الَّذِي فِي عُنُقِي لَوْرَثَةِ أَبِي الْحَسَنِ (عليه السلام) وَ لَمْ يَقُلْ هُوَ لِأَبِي الْحَسَنِ (عليه السلام) وَ هَذَا إِفْرَارٌ وَ لَكِنْ أَيُّ شَيْءٍ يَنْفَعُهُ مِنْ ذَلِكَ وَ مِمَّا قَالَ ثُمَّ أَمْسَكَ.

Then he^{asws} mentioned Ibn Al-Sarraaj, so he^{asws} said: ‘He had accepted the death of Abu Al-Hassan^{asws} and that is why he bequeathed during his death, so he said, ‘All of what I leave behind from the things, even my shirt which is upon my neck, is for the inheritors of Abu Al-Hassan^{asws}. And he never said that it is for Abu Al-Hassan^{asws}. And this is his acceptance, but which thing will profit him from that and from what he said?’ Then he^{asws} was quiet’.¹⁴²

VERSES 111 & 112

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۖ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَوَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ۖ فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {111} التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {112}

¹⁴² Al Kafi – H 14993

[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran; and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement [9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ تَلَوْتُ النَّبِيِّونَ الْعَابِدُونَ فَقَالَ لَا أَقْرَأُ النَّبِيِّينَ الْعَابِدِينَ إِلَى آخِرِهَا فَسُئِلَ عَنِ الْعَلَةِ فِي ذَلِكَ فَقَالَ اشْتَرَى مِنَ الْمُؤْمِنِينَ النَّبِيِّينَ الْعَابِدِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

Abu Ja'far^{asws} said: 'Are you^{asws} reciting: **[9:112] The Penitent, the worshippers?**' So he^{asws} said: 'No. Recite "Al-Ta'ibeen Al-Abideen" upto the end of it'. So I asked about the reason for that, he^{asws} said: 'He^{azwj} Bought from the Believers (their own selves), the repentant (and) the worshippers'.¹⁴³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام) قال: «لقي عباد البصري علي بن الحسين (عليه السلام) في طريق مكة، فقال له: يا علي بن الحسين، تركت الجهاد و صعوبته و أقبلت على الحج و لينته، إن الله عز و جل يقول: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abaad Al-Basry met Ali^{asws} Bin Al-Husayn^{asws} in a road of Makka, so he said to him^{asws}, 'O Ali^{asws} Bin Al-Husayn^{asws}, you left the Jihaad and its difficulties, and you returned to the Hajj and completed it. Allah^{azwj} is Saying **[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran; and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement**'.

فقال له علي بن الحسين: «أتم الآية»، فقال: النَّبِيُّونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاجِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَ النَّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ. فقال علي بن الحسين (صلوات الله عليه): «إذا رأينا هؤلاء الذين هذه صفتهم، فالجهاد معهم أفضل من الحج».

So he^{asws} said to him: 'Complete the Verse!' So he said, '**[9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers**'. So Ali^{asws} Bin Al-Husayn^{asws} said:

¹⁴³ Al Kafi - 15016

'When we see those one with these qualities, only then the Jihaad alongside them is better than the Hajj'.¹⁴⁴

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن وهيب بن حفص النخاس، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُفَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ إِلَى آخِرِ الْآيَةِ. فقال: «ذلك في الميثاق».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Waheyb Bin Hafs Al Nakhaas, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [9:111] **Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed** up to the end of the Verse. So he^{asws} said: 'That was During the Covenant'.

ثم قرأت: التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ إِلَى آخِرِ الْآيَةِ [فقال أبو جعفر (عليه السلام): «لا تقرأ هكذا، و لكن اقرأ: التائبين العابدين، إلى آخر الآية»]. ثم قال: «إذا رأيت هؤلاء فعند ذلك هم الذين يشتري منهم أنفسهم و أموالهم» يعني في الرجعة.

Then I recited [9:112] **The Penitent, the worshippers, the Praisers** – up to the end of the Verse. So Abu Ja'far^{asws} said: 'Do not recite it like this, but recite 'التائبين لعبدين' up to the end of the Verse. Then he^{asws} said: 'When you see those, so during that they are the one from whom they selves and their wealth has been Bought, - meaning during the Return (الرجعة)'.¹⁴⁵

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن صفوان بن يحيى، عن أبي خالد القماط، عن عبد الرحمن القصير، عن أبي جعفر (عليه السلام) قال: قرأ هذه الآية إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فقال: «هل تدري من يعني؟». فقلت: يقاتل المؤمنون فيقتلون و يقتلون. فقال: «لا، و لكن من قتل من المؤمنين رد حتى يموت، و من مات رد حتى يقتل، و تلك القدرة فلا تنكرها».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Safwaan Bin Yahya, from Abu Khalid Al Qamaat, from Abdul Rahman Al Qusayr,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I recited this Verse [9:111] **Surely Allah has Bought from the Believers their own selves and their wealth**, so he^{asws} said: 'Do you know who is Meant?' So I said, 'The Believers fight, so they kill and are killed'. So he^{asws} said: 'No! But, the ones killed from the Believers would return until he dies (a natural death), and the one who dies (a natural death) would return until he is killed. And that is Ordained, so do not deny it'.¹⁴⁶

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتي، فقلت: أخبرني عن قتل أمان؟ قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات؟ فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لآلى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل قلت: فان الله يقول: (كل نفس ذائقة الموت)؟ قال: من قتل لم يذوق الموت، ثم قال: لا بد من ان يرجع حتى يذوق الموت.

In Tafseer Qummi, from Zurara who said,

¹⁴⁴ الكافي 5: 22 / 1

¹⁴⁵ مختصر بصائر الدرجات: 21

¹⁴⁶ مختصر بصائر الدرجات: 23.

'I disliked that I should ask Abu Ja'far^{asws} about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him^{asws} a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?' He^{asws} said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he^{asws} said: 'The Words of Allah^{azwj} are Truer than your words. There is a difference between the two in the Quran. He^{azwj} Said [3:144] **if then he dies or is killed**, and Said [3:158] **And if indeed you die or you are slain, certainly to Allah shall you be gathered together**, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'. I said, 'Allah^{azwj} is Saying [29:57] **Every soul must taste of death?**' The one who is killed did not taste the death'. Then he^{asws} said: 'It is inevitable that one would return until he tastes the death'.¹⁴⁷

VERSES 113 & 114

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ {113} وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ؟ قُلْتُ: إِنِ إِبْرَاهِيمَ لِأَوْأَاهُ حَلِيمٌ {114}

[9:113] It was not (befitting) for the Prophet and those who believe that they should ask forgiveness for the Polytheists, even though they should be their near relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:114] And Ibrahim's asking forgiveness for his uncle was only due to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing

العباشي: عن إبراهيم بن أبي البلاد، عن بعض أصحابه، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في قول الله: وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ؟ قلت: يقولون: إن إبراهيم وعد أباه أن يستغفر له؟ قال: «ليس هو هكذا، إن إبراهيم وعده أن يسلم فاستغفر له، فلما تبين له أنه عدو لله تبرأ منه».

Al-Ayyashi, from Ibrahim Bin Abu Al Bilaad, from one of his companions who said,

'Abu Abdullah^{asws} said: 'What are the people saying regarding the Words of Allah^{azwj} [9:114] **And Ibrahim's asking forgiveness for his uncle was only due to a promise which he had made to him?**' I said, 'They are saying that Ibrahim^{as} promised his^{as} uncle that he^{as} would seek forgiveness for him?' He^{asws} said: 'It is not like that. Ibrahim^{as} promised him that if he were to submit, he^{as} would seek forgiveness for him. So when it became clear to him^{as} that he was an enemy of Allah^{azwj}, he^{as} disavowed himself^{as} from him'.¹⁴⁸

عن أبي إسحاق الهمداني، [رفعه] عن رجل، قال: صلى رجل إلى جنبي فاستغفر لأبويه، و كانا ماتا في الجاهلية، فقلت: تستغفر لأبويك و قد ماتا في الجاهلية؟ فقال: قد استغفر إبراهيم لأبيه.

From Abu Is'haq Al Hamdany, raising it from a man who said,

¹⁴⁷ Tafseer Noor Al Saqalayn – Ch 29 H 88

¹⁴⁸ تفسير العباشي 2: 146 / 114

'A man Prayed by my side, so he sought forgiveness for his father who had died in the Pre-Islamic period. So I said, 'You are seeking forgiveness for your father and he had died during the Pre-Islamic period?' So he said, 'Ibrahim^{as} had asked forgiveness for his^{as} father'.

فلم أدر ما أرد عليه، فذكرت ذلك للنبي (صلى الله عليه و آله)، فأنزل الله و ما كان استغفار إبراهيم لأبيه إلا عن موعدة و عدها إياه فلما تبين له أنه عدو لله تبرأ منه، قال: لما مات تبين أنه عدو لله فلم يستغفر له.

So I did not know what to respond to him with. I mentioned that to the Prophet^{saww}, and Jibraeel^{as} descended with [9:114] **And Ibrahim's asking forgiveness for his uncle was only due to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him.** He^{saww} said: 'When he died, it became clear that he was an enemy of Allah^{azwj}, so he^{as} did not seek forgiveness for him'.¹⁴⁹

VERSES 115 & 116

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {115} إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {116}

[9:115] It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against; surely Allah is a Knower of all things [9:116] Surely Allah's is the Kingdom of the skies and the earth; He Brings to life and Causes to die; and there is not for you besides Allah any Guardian or Helper

عن عبد الأعلى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: و ما كان الله ليضل قوماً بعد إذ هداهم حتى يبين لهم ما يتقون، قال: «حتى يعرفهم ما يرضيه و ما يسخطه».

From Abd Al-A'ala who said, 'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [9:115] **It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against,** said: 'Until He^{azwj} Makes them recognise what Pleases Him^{azwj} and what Angers Him^{azwj}'.

ثم قال: «أما إنا أنكرنا لمؤمن بما لا يعذر الله الناس بجهالته، و الوقوف عند الشبهة خير من الاقتحام في الهلكة، و ترك رواية حديث لم تحفظ خير لك من رواية حديث لم تحصه، إن على كل حق حقيقة، و على كل صواب نورا، فما وافق كتاب الله فخذوه، و ما خالف كتاب الله فدعوه، و لن يدعه كثير من أهل هذا العالم».

Then he^{asws} said: 'But, we^{asws} abhor for the Believer (to be) with what Allah^{azwj} does not Excuse the people due to their ignorance; and the pausing (precaution) during doubt is better than indulging in destruction; and the leaving of the reporting of the Hadeeth which you have not memorised is better for you than reporting uncountable (numerous) Hadeeth. Upon every truth there is a reality, and upon every Correct thing is a Light, therefore, whatever is compatible with the Book of Allah^{azwj}, take to it, and whatever is against the Book of Allah^{azwj}, so leave it, but most of the people of the world will never leave it'.¹⁵⁰

149. تفسير العياشي 2: 148 / 114.

150. تفسير العياشي 2: 150 / 115.

VERSES 117 & 118

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ {117} وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحَّبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {118}

[9:117] Certainly Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers who followed him in the hour of straitness after the hearts of a group of them were about to deviate, then He Turned to them (Mercifully); surely to them He is Compassionate, Merciful [9:118] And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He Turned to them (Mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to Mercy), the Merciful

الطبرسي: روي عن الرضا علي بن موسى (عليهما السلام)، أنه قرأ: «لقد تاب الله بالنبي علي المهاجرين و الأنصار» إلى آخر الآية.

Al Tabarsy –

'It has been reported from Al-Reza Ali^{asws} Bin Musa^{asws}, he^{asws} recited: '**[9:117] Certainly Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers**' – up to the end of the Verse.

و في قوله تعالى: وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا إِلَى آخِرِ الْآيَةِ، قرأ علي بن الحسين زين العابدين و أبو جعفر محمد بن علي الباقر و جعفر بن محمد الصادق (عليهم السلام): «خالفوا».

And with regards to the Words of the High **[9:118] And to the three who were left behind** – up to the end of the Verse, the recitation of Ali^{asws} Bin Al-Husayn^{asws} the Adornment of the Worshippers, and Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, and Ja'far Bin Muhammad Al-Sadiq^{asws} was '**([9:118] And to the three who) were Opposed**'.¹⁵¹

الطبرسي: عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، أنه قرأ: «لقد تاب الله بالنبي علي المهاجرين و الأنصار». قال أبان: قلت له: يا بن رسول الله، إن العامة لا تقرأ كما عندك؟ قال: «و كيف تقرأ، يا أبان؟».

Al Tabarsy, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} recited '**[9:117] Certainly Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers**'. Aban said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, the general Muslim do not recite is like you^{asws} do?' He^{asws} said: 'And how do they recite it, O Aban?'

قال: قلت إنها تقرأ: لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ «1». فقال: «ويلهم، و أي ذنب كان لرسول الله (صلى الله عليه و آله) حتى تاب الله عليه منه، إنما تاب الله به «2» على أمته».

مجمع البيان 5: 118 و 120. ¹⁵¹

He said, 'I said, 'But rather, they recite is as **[9:117] Certainly Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers**'. So he^{asws} said: 'Woe be unto them! And for which sin was Rasool-Allah^{saww} (indulging) in until Allah^{azwj} Turned to him^{saww} from it? But rather, Allah^{azwj} Turned (Mercifully) with him^{saww}, to his^{saww} community'.¹⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ فَيْضِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ تَقْرَأُ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا قَالَ لَوْ كَانَ خَلَفُوا لَكَانُوا فِي حَالِ طَاعَةٍ وَ لَكِنَّهُمْ خَالَفُوا عُثْمَانَ وَ صَاحِبَاهُ أَمَا وَ اللَّهُ مَا سَمِعُوا صَوْتِ حَافِرٍ وَ لَا فَعْفَعَةَ حَجْرٍ إِلَّا قَالُوا أَتَيْنَا فَسَلَّطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا.

Ali Bin Ibrahim, from Salih Bin Al-Sanady, from Ja'far Bin Basheer, rom Fayz Bin Al-Mukhtar, who has narrated the following:

'I said to Abu Abdullah^{asws}, 'How do you^{asws} read **“[9:118] And to the three who were left behind”**. He^{asws} said; 'Had they been left behind (Khulifu), they would be in a state of obedience. But, they opposed (Khaalafu) – Usman and his two companions. But, by Allah^{azwj}, they did not hear the sound of hooves, or the rumble of the pebbles except that they said, 'They are coming for us!' Allah^{azwj} Made fear to overcome them until the morning'.¹⁵³

VERSE 119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {119}

[9:119] O you who believe! Fear Allah and be with the truthful ones

الصادقون في القرآن هم الأئمة عليهم السلام

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعمامة هي أم خاصة؟ فقال: (أما المأمورون فعامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة).

THE 'TRUTHFUL' IN THE QURAN, THEY^{asws} ARE THE IMAMS^{asws}

Then Ali^{asws} said: 'I^{asws} adjure you all to Allah^{azwj}, do you know that Allah^{azwj}, Majestic is His^{azwj} Name, Sent down in His^{azwj} Book **[9:119] O you who believe! Fear Allah and be with the truthful ones**, so Salman^{ar} said, 'O Rasool Allah^{saww}, is this general or special?' He^{saww} said: 'But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the 'Truthful', so it is specially for my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and my^{saww} successors^{asws} from after him^{asws} up to the Day of Judgement'.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك.

¹⁵² الاحتجاج: 76.

¹⁵³ Al Kafi – H 15015

Ali^{asws} said: 'And I^{asws} said to the Rasool Allah^{saww} during the (military) expedition of Tabuk: 'O Rasool Allah^{saww}, why did you^{saww} leave me^{asws} behind?' He^{saww} said: 'O Ali^{asws}, Al-Medina cannot be in a correct state except by me^{saww} and by you^{asws}, and you^{asws} are from me^{saww} of the status which Haroun^{as} had from Musa^{as} except for the Prophet-hood, that there will be no Prophet^{as} after me^{saww}'. Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool Allah^{saww} during the (military) expedition of Tabuk'.¹⁵⁴

حدثنا الحسين بن محمد عن الحسن بن علي عن احمد بن عايد عن ابن اذينة عن بريد العجلي قال سئلت ابا جعفر عليه السلام عن قول الله تعالى يا ايها الذين امنوا اتقوا الله وكونوا مع الصادقين قال ايانا عنى.

Narrated to us Al-Husayn Bin Muhammad, from Al-Hassan Bin Ali, from Ahmad Bin Aayaz, from Ibn Azina, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the High [9:119] **O you who believe! Fear Allah and be with the truthful ones**, said: 'It Means us^{asws}'.¹⁵⁵

الشيخ في (أماليه): عن أبي عمير، قال: أخبرنا أحمد، قال: حدثنا يعقوب بن يوسف بن زياد، قال: حدثنا حسن بن حماد، عن أبيه، عن جابر، عن أبي جعفر (عليه السلام)، في قوله: يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين، قال: «مع علي بن أبي طالب (عليه السلام)».

Al Sheykh (Al Sadouq) in his Amaali, from Abu Umeyr, from Ahmad, from Yaqoub Bin Yusuf Bin Ziyad, from Hassan Bin Hamaad, from his father, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [9:119] **O you who believe! Fear Allah and be with the truthful ones**, said: '(Be) with Ali^{asws} Bin Abu Talib^{asws}'.¹⁵⁶

العباشي: عن أبي حمزة الثمالي، قال: قال أبو جعفر (عليه السلام): «يا أبا حمزة، إنما يعبد الله من عرف الله، و أما من لا يعرف الله كأنما يعبد غيره، هكذا ضالا». قلت: أصلحك الله، و ما معرفة الله؟ قال: «يصدق الله و يصدق محمدا رسول الله (صلى الله عليه و آله) في موالاته علي (عليه السلام)، و الانتمام به و بأئمة الهدى من بعده، و البراءة إلى الله من عدوهم، و كذلك عرفان الله».

Al-Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far^{asws} said: 'O Abu Hamza! But rather, he has worshipped Allah^{azwj}, the one who recognised Him^{azwj}, and as for the one who did not recognise Allah^{azwj}, it is as if he has worshiped other than Him^{azwj}. This is how he is lost'. I said, 'May Allah^{azwj} Keep you^{asws} well, and what is the recognition (معرفة) of Allah^{azwj}?' He^{asws} said: 'Affirming Allah^{azwj}, and affirming Muhammad^{saww} regarding being in the Wilayah of Ali^{asws}, and following by it and by the Imams^{asws} of Guidance from after him^{asws}, and the disavowing (distancing) to Allah^{azwj} from their^{asws} enemies, and it is like that Allah^{azwj} is recognised'.

قال: قلت: أصلحك الله، أي شيء إذا عملته أنا استكملت حقيقة الإيمان؟ قال: «توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله». قال: قلت: و من أولياء الله، و من أعداء الله؟ فقال: «أولياء الله محمد رسول الله، و

¹⁵⁴ Kitaab Sulaym Bin Qays Al Hilali – H 25 (Extract)

¹⁵⁵ Basaair Al Darajaat – P 1 Ch 14 H 1

¹⁵⁶ الأمالي 1: 261

علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا، ثم ابني جعفر- و أوماً إلى جعفر و هو جالس- فمن وإلى هؤلاء فقد وإلى الله، و كان مع الصادقين كما أمره الله».

I said, 'May Allah^{azwj} Keep you^{asws} well! Which thing is it if I were to do it, it would complete the reality of the belief?' He^{asws} said: 'Be in the Wilayah of the Guardians^{asws} of Allah^{azwj}, and leaving the enemies of Allah^{azwj}, and being with the truthful as Allah^{azwj} has Commanded you to do so'. I said, 'And who are the Guardians^{asws} of Allah^{azwj}, and who are the enemies of Allah^{azwj}?' So he^{asws} said: 'The Guardians^{asws} of Allah^{azwj} are Muhammad Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, then the matter ends up with us^{asws}, then my^{asws} son^{asws} Ja'far^{asws} – and he^{asws} gestured towards Ja'far^{asws}, and he^{asws} was seated – 'So the one who befriends them^{asws}, so he has befriended Allah^{azwj}, and he would be with the truthful just as Allah^{azwj} has Commanded him to be'.

قلت: و من أعداء الله، أصلحك الله؟ قال: «الأوثان الأربعة». قال: قلت: من هم؟ قال: «أبو الفصيل و رمع و نعتل و معاوية، و من دان بدينهم، فمن عادى هؤلاء فقد عادى أعداء الله».

I said, 'And who are the enemies of Allah^{azwj}, may Allah^{azwj} Keep you^{asws} well?' He^{asws} said: 'The four idols'. I said, 'And who are they?' He^{asws} said: 'Abu Al-Fazeyl, and Rama'a, and Na'sal¹⁵⁷, and Muawiya, and the one who makes his Religion to be by their Religion. So the one who is inimical to them, so he is inimical to the enemies of Allah^{azwj},¹⁵⁸

عن هشام بن عجلان، قال: قلت لأبي عبد الله (عليه السلام): أسألك عن شيء لا أسأل عنه أحدا بعدك، أسألك عن الإيمان الذي لا يسع الناس جهله؟

From Hisham Bin Ajlaan who said,

'I said to Abu Abdullah^{asws}, 'I ask you^{asws} about something which I shall not ask anyone after you^{asws}. I ask you^{asws} about the belief which there is no leeway for the people to be ignorant of?'

قال: «شهادة أن لا إله إلا الله، و أن محمداً رسول الله، و الإقرار بما جاء من عند الله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صوم شهر رمضان، و الولاية لنا، و البراءة من عدونا، و تكون مع الصادقين».

He^{asws} said: 'Testifying that there is no god except for Allah^{azwj}, and that Muammad^{saww} is Rasool-Allah^{saww}, and the acceptance of what he^{saww} came with from the Presence of Allah^{azwj}, and the establishment of the Prayer, and the giving of the Zakat, and Pilgrimage of the House, and fasting in the Month of Ramadhan, and the Wilayah for us^{asws}, and the distancing from our^{asws} enemies, and being with the truthful'.¹⁵⁹

و فيه أيضاً: روي أن النبي (صلى الله عليه و آله) سئل عن الصادقين ها هنا، فقال: «هم علي و فاطمة و الحسن و الحسين و ذريتهم الطاهرون إلى يوم القيامة».

¹⁵⁷ The first three

¹⁵⁸ تفسير العيّاشي 2: 155 / 116

¹⁵⁹ تفسير العيّاشي 2: 157 / 117

And in it as well –

'It has been reported that the Prophet^{saww} was asked about the truthful over here (in this Verse), so he^{saww} said: 'They^{asws} are Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and their^{asws} Purified offspring^{asws} up to the Day of Judgement'.¹⁶⁰

VERSES 120 - 122

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْنُونَ مَوْطِنًا يَعْغِظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {120}

[9:120] It was not for the people of Al-Medina and those round about them of the Bedouins to remain behind Rasool-Allah, nor should they give preference to their own lives over his; this is because there afflicts them not thirst or fatigue or hunger in Allah's Way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the Recompense of the doers of good

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ {121}

[9:121] Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may Reward them with the best of what they have done

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ {122}

[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله (عليه السلام): إذا حدث، على الإمام حدث، كيف يصنع الناس؟ قال: «أين قول الله عز و جل: فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ! - قال- هم في عذر ما داموا في الطلب، و هؤلاء الذين ينتظرونهم في عذر حتى يرجع إليهم أصحابهم».

Muhammad Bin Yaquob, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaquob Bin Shuayb who said,

'I said to Abu Abdullah^{asws}, 'If an event were to occur, upon the Imam^{asws} it occurs (passes away), what should the people do?' He^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic [9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they

¹⁶⁰ نهج البيان 2: 142 «مخطوط».

come back to them that they may be cautious? – they would be in a state of being excused for as long as they are in the state of searching (as to who the successor^{asws} of the Imam^{asws} is), and (also) those who were awaiting them would be in a state of being excused until they return back to their companions'.¹⁶¹

عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن بريد بن معاوية، عن محمد بن مسلم، قال: قلت لأبي عبد الله (عليه السلام): أصلحك الله، بلغنا شكواك و أشفقنا، فلو أعلمتنا أو علمتنا من؟ فقال: «إن علياً (عليه السلام) كان عالماً، و العلم يتوارث، فلا يهلك عالم إلا بقي من بعده من يعلم مثل علمه، أو ما شاء الله».

From him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Your^{asws} complaint has reached us and we sympathise, if only you^{asws} would let us know or let us know who^{asws} (would be your^{asws} successor^{asws}? So he^{asws} said: 'Ali^{asws} was a Knowledgeable one, and the knowledge is inherited. A knowledgeable one^{asws} does not pass away except that there remains after him^{asws} one^{asws} who has knowledge similar to his^{asws}, or whatever Allah^{azwj} so Desires'.

قلت: أ فيسع الناس إذا مات العالم أن لا يعرفوا الذي بعده؟ فقال: «أما أهل هذه البلدة فلا- يعني المدينة- و أما غيرها من البلدان فيقدر مسيرهم، إن الله يقول: وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ».

I said, 'Is there leeway (any excuse) for the people, when the knowledgeable one^{asws} passes away, that they do not recognise the one^{asws} who would be after him^{asws}?' So he^{asws} said: 'As for the people of this city – meaning Al-Medina – so, no! And as for other cities, so it is in accordance to their distance. Allah^{azwj} is Saying [9:122] **And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?**

قال: قلت: أ رأيت من مات في ذلك؟ فقال: «هو بمنزلة و مَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ قَالَ: قلت: فإذا قدموا، فبأي شيء يعرفون صاحبهم؟ قال: «يعطى السكينة و الوقار و الهيبة».

I said, 'What is your^{asws} view with regards to the one who dies during that (search for the successor^{asws} of the Imam^{asws})?' So he^{asws} said: 'He would be at the status of [4:100] **and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Reward is indeed with Allah**'. I said, 'So when they proceed, by which thing would they recognise their Master^{asws}?' He^{asws}: 'He^{asws} would be with tranquillity, and the dignity, and awsome-ness'.¹⁶²

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر، عن علي بن إسماعيل، و عبد الله بن محمد بن عيسى، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام) قال: قلت له: إذا هلك الإمام فبلغ قوما ليسوا بحضرته؟ قال: «يخرجون في الطلب، فإنهم لا يزالون في عذر ما داموا في الطلب».

161 الكافي 1: 309 / 1

162 الكافي 1: 311 / 3

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far, from Ali Bin Ismail, and Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'When the Imam^{asws} passes away and (its news) reaches a people who were not in his^{asws} presence?' He^{asws} said: 'They should go forth in search (as to who the successor^{asws} is). Thus they would not cease to be in a state of being excused for as long as they are in their search'.

قلت: يخرجون كلهم أو يكفيهم أن يخرجوا بعضهم؟ قال: «إن الله عز و جل يقول: قَلَوْ لا تَفَرَّ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ» قال- هؤلاء المقيمون في السعة حتى يرجع إليهم أصحابهم».

I said, 'Should all of them go forth or would it suffice for some of them to go forth?' Surely Allah^{azwj} Mighty and Majestic is Saying **[9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?** Those (remaining ones) should be in their places until their companions return back to them'.¹⁶³

و عنه، قال: حدثنا علي بن أحمد بن محمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن أبي الخير صالح بن أبي حماد، عن أحمد بن هلال، عن محمد بن أبي عمير، عن عبد المؤمن الأنصاري، قال: قلت لأبي عبد الله (عليه السلام): إن قوما يروون أن رسول الله (صلى الله عليه و آله) قال: «اختلاف امتي رحمة؟» فقال: «صدقوا».

And from him (Al Sadouq) who said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Abu Al Khayr Salih Bin Abu Hamaad, from Ahmad Bin Hilar, from Muhammad Bin Abu Umeyr, from Abdul Momin Al Ansary who said,

'I said to Abu Abdullah^{asws} that, 'A (group of) people are reported that Rasool-Allah^{saww} said: 'Differences of my^{saww} community is a Mercy?' So he^{asws} said: 'They are speaking the truth'.

فقلت: إن كان اختلافهم رحمة فاجتماعهم عذاب؟ فقال: «ليس حيث تذهب و ذهبوا، إنما أراد قول الله تعالى: قَلَوْ لا تَفَرَّ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فأمرهم الله أن ينفروا إلى رسول الله (صلى الله عليه و آله)، و يختلفوا إليه فيتعلموا، ثم يرجعوا إلى قومهم فيعلموهم، إنما أراد اختلافهم من البلدان لا اختلافا في الدين، إنما الدين واحد، إنما الدين واحد».

So I said, 'If their differences are a Mercy, so is their unity a Punishment?' So he^{asws} said: 'This is not where you should be going with it, and (where) they are going. But rather, Allah^{azwj} what is intended are the Words of Allah^{azwj} **[9:122] why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?** Thus Allah^{azwj} Commanded them that a number of them should go to Rasool-Allah^{saww}, place their disputes to him^{saww} and he^{saww} would teach them, then they should go back to their people, and teach them. But rather, what is intended it is them being

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from difference cities, not differing in their Religion. But rather, the Religion is one, but rather, the Religion is one'.¹⁶⁴

و عنه أيضا في رواية أخرى: ما تقول في قوم هلك إمامهم، كيف يصنعون؟ قال: فقال لي: «أما تقرأ كتاب الله فلو لا نفر من كل فرقة منهم إلى قوله: يَحذَرُونَ».

And from him (Al-Sadouq) as well, in another Hadeeth (the narrator asked), 'What are you^{asws} saying regarding a people whose Imam^{asws} has passed away. What should they be doing?' He^{asws} said to me: 'Have you not read the Book of Allah^{azwj} [9:122] why should not then a company from every party from among them – up to His^{azwj} Words they may be cautious?'

قلت: جعلت فداك، فما حال المنتظرين حتى يرجع المتفقّهون؟ قال: فقال لي: «رحمك الله، أما علمت أنه كان بين محمد و عيسى (عليه و على نبينا و آله الصلاة و السلام) خمسون و مائتا سنة، فمات قوم على دين عيسى انتظارا لدين محمد (صلى الله عليه و آله) فاتاهم الله أجرهم مرتين».

I said, "May I be sacrificed for you^{asws}! So what is the state of the awaiting ones until the pondering ones return back to them?' He^{asws} said to me: 'May Allah^{azwj} have Mercy on you! Do you not know that in between Muhammad^{saww} and Isa^{asws} there were two hundred and fifty years? So a people who died upon the Religion of Isa^{asws} awaiting the Religion of Muhammad^{saww}, so Allah^{azwj} would Reward them twice'.¹⁶⁵

حدثنا احمد بن محمد عن احمد بن ابى نصر قال كتبت إلى الرضا عليه السلام كتابا فكان في بعض ماكتب إليه قال الله عزوجل فسئلوا اهل الذكر ان كنتم لا تعلمون وقال الله وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون فقد فرضت عليكم المسألة ولم يفرض علينا الجواب قال الله عزوجل فان لم يستجيبوا لك فاعلم انما يتبعون اهوائهم ومن اضل ممن اتبع هويته بغير هدى من الله.

Narrated to us Ahmad bin Muhammad, from Ahmad Bin Abu Nasr who said:

'I wrote to Al-Reza^{asws} a letter from one of the letters I had written to him^{asws}, he^{asws} said: 'Allah^{azwj} Mighty and Majestic has Said [16:43] so ask the People of the Reminder (Ahl Al-Zikr) if you do not know and Allah^{azwj} has Said [9:122] And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious? It has been Enforced upon you to ask and there is no such Enforcement upon us^{asws} to answer. Allah^{azwj} Says [28:50] But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah?'¹⁶⁶

VERSE 123

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً^ع وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {123}

¹⁶⁴ علل الشرائع: 4 / 85

¹⁶⁵ تفسير العياشي 2: 159 / 117

¹⁶⁶ Basaair Al Darajaat – P 1 Ch 19 H 3

[9:123] O you who believe! Fight those of the unbelievers who are near to you and let them find in you harshness; and know that Allah is with those who are pious

الشيخ: بإسناده عن محمد بن أحمد بن يحيى، عن أحمد بن محمد، قال: حدثنا بعض أصحابنا، عن محمد بن حميد، عن يعقوب القمي، عن أخيه عمران بن عبد الله القمي، عن جعفر بن محمد (عليهما السلام) في قول الله عز و جل: قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ، قال: «الدليم».

Al Sheykh (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Muhammad, from some of their companions, from Muhammad Bin Hameed, from Yaqoub Al Qummy, from his brother Umran Bin Abdullah Al Qummy,

(It has been narrated) from Ja'far Bin Muhammad^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[9:123] Fight those of the unbelievers who are near to you**, having said: 'Al-Daylam' (Persians).¹⁶⁷

VERSES 124 & 125

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَكُنْم زَادَتْهُ هَذِهِ إِيمَانًا ۖ فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ {124} وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَأَدَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ {125}

[9:124] And whenever a Chapter is Revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice [9:125] And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers

العياشي: عن زرارة بن أعين، عن أبي جعفر (عليه السلام): وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَأَدَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ. يقول: «شكا إلى شكهم».

Al Ayyashi, from Zarara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} **[9:125] And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness**, He^{azwj} is Saying: "Doubt upon their doubts".¹⁶⁸

VERSES 126 - 129

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ {126} وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {127} لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ {128} فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ ۗ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {129}

[9:126] Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind [9:127] And whenever a Chapter is Revealed, they cast glances at one another: Has any one seen you? Then they disperse: Allah has Turned away their hearts because they are a people who

¹⁶⁷ التهذيب 6: 345 / 174.

¹⁶⁸ تفسير العياشي 2: 164 / 118.

do not ponder [9:128] Certainly a Rasool has come to you from among yourselves; It is grievous to him that you should be overburdened, being full of concern for you; to the believers (he is) kind, merciful [9:129] But if they turn back, say: Allah is Sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of the Magnificent Throne

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «هكذا أنزل الله عز و جل: لقد جاءنا رسول من أنفسنا عزيز عليه ما عنتنا حريص علينا بالمؤمنين رءوف رحيم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Is'haq Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} having said: This is how Allah^{azwj} Mighty and Majestic Revealed it - [9:128] Certainly a Rasool has come to us from among ourselves; grievous it is to him what causes us to be overburdened; to the believers he is kind, merciful.¹⁶⁹

العياشي: عن ثعلبة، عن أبي عبد الله (عليه السلام)، قال: قال الله تبارك و تعالى: لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، قال: «فينا». عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ، قال: «فينا». حَرِيصٌ عَلَيْكُمْ، قال: «فينا». بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ، قال: «شركنا المؤمنون في هذه الرابعة و ثلاثة لنا».

Al Ayyashi, from Sa'albat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Said [9:128] **Certainly a Rasool has come to you from among yourselves**: 'It is regarding us^{asws}'; **It is grievous to him that you should be overburdened**: 'It is regarding us^{asws}', **being full of concern for you**: 'It is regarding us' **to the believers (he is) kind, merciful**, said: 'The believers have been associated with us^{asws} in this fourth (point), and the three are for us^{asws}'.¹⁷⁰

عن عبد الله بن سليمان، عن أبي جعفر (عليه السلام)، قال: تلا هذه الآية لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ، قال: «من أنفسنا». قال: عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ، قال: «ما عنتنا». قال: حَرِيصٌ عَلَيْكُمْ، قال: «علينا». بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ، قال: «بشيعتنا رءوف رحيم، فلنا ثلاثة أرباعها، و لشيعتنا ربعها».

From Abdullah Bin Suleyman,

(It has been narrated) from Abu Ja'far^{asws}, said, 'He^{asws} recited this Verse [9:128] **Certainly a Rasool has come to you from among yourselves**, said: 'From among us^{asws}'. **It is grievous to him that you should be overburdened**, said: 'What is burdening us^{asws}'. **being full of concern for you**, said: '(Concerned for us^{asws}'. **to the believers (he is) kind, merciful**, said: 'With our^{asws} Shiah he is kind, merciful. Thus, for us is three-quarters of it, and for our^{asws} Shiah is a quarter'.¹⁷¹

¹⁶⁹ الكافي 8: 570 / 378

¹⁷⁰ تفسير العياشي 2: 165 / 118

¹⁷¹ تفسير العياشي 2: 166 / 118