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## CHAPTER 22

### AL-HAJJ

#### (78 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الحج في كل ثلاثة أيام لم تخرج سنته حتى يخرج إلى بيت الله الحرام، وإن مات في سفره دخل الجنة». قلت: فإن كان مخالفاً؟ قال: يخفف عنه بعض ما هو فيه».

Ibn Babuwayh, by his chain, says:

'Abu Abdullah<sup>asws</sup> has said: 'The one who recites (Surah) Al-Hajj every three days, his year would not go by until he goes out to the Sacred House of Allah<sup>azwj</sup> (Kaaba). And if he were to die during his journey, he would enter the Paradise'. I said, 'If he was an adversary?' He<sup>asws</sup> said: 'Then it would lighten some of what he was indulging in'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من حج و اعتمر، فيما مضى و فيما بقي، و من كتبها في رق ظبي و جعلها في مركب، جاءت له الريح من كل جانب و ناحية، و أصيب ذلك المركب من كل جانب، و احيط به و بمن فيه، و كان هلاكهم و بوارهم، و لم ينج منهم أحد، و لا يحل أن يكتب إلا في الظالمين قاطعين السبيل محاربين».

And from Khawas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (22) would be Given from the Rewards of the number of Pilgrims for Hajj and Umra, regarding what has passed and regarding what remains. And the one who writes it in a parchment of Gazelle (skin) and makes it to be in a boat, a wind would come to it from every side and area, and striking that boat from every side, and all those that are in it, and it would destroy them and ruin them, and not a single one of them would be saved. And it is not permissible that it should be written except with regards to the unjust, and bandits (pirates), the warmongers'.<sup>2</sup>

و عن الصادق (عليه السلام)، قال: «من كتبها في رق غزال و جعلها في صحن مركب، جاءت إليه الريح من كل مكان، و اجتثت المركب، و لم يسلم، و إذا كتبت ثم محيت و رشت في موضع سلطان جائر، زال ملكه بإذن الله تعالى».

And from Al-Sadiq<sup>asws</sup> having said: 'The one who writes it in a parchment of a Gazzelle (skin) and makes it to be in a deck of a boat, the wind would come to it from every place, and uproot the ship, and it would not be safe. And if it is written, then

<sup>1</sup> ثواب الأعمال: 108.

<sup>2</sup> مجمع البيان 7: 109 «قطعة منه».

erased (by water), then its water is sprinkled in a place of a tyrannous authority (king), his kingdom would go away, by the Permission of Allah<sup>azwj, 3</sup>.

## VERSES 1 & 2

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ {1} يَوْمَ تَرَوُنَّهَا تُدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ {2}

**[22:1] O you people! Fear your Lord; the tremor of the Hour is a grievous thing**  
**[22:2] On the Day when you shall see it, every woman weaning shall quit in confusion what she weaned, and every pregnant woman shall lay down her burden, and you shall see the people intoxicated, and they shall not be intoxicated but the Punishment of Allah will be severe**

### دعاء لتسهيل الولادة

## SUPPLICATION TO FACILITATE THE BIRTH

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظبي ويعلقه في حقوبها: (بسم الله وبالله، إن مع العسر يسرا، إن مع العسر يسرا)، سبع مرات.

Ibn Bastaan in Tibb Al-Aimma<sup>asws</sup>, from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

Amir-ul-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> know of two Verses from the Revealed Book of Allah<sup>azwj</sup>, to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – "In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful, **[94:5] Surely with difficulty is ease. [94:6] With difficulty is surely ease**" - seven times.

(يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيء عظيم، يوم ترونها تدهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

**[22:1] O you people! Fear your Lord; the tremor of the Hour is a grievous thing**  
**[22:2] On the Day when you shall see it, every woman weaning shall quit in confusion what she weaned, and every pregnant woman shall lay down her burden, and you shall see the people intoxicated, and they shall not be intoxicated but the Punishment of Allah will be severe - Once.**

يكتب على ورقة وتربط بخيط من كتان غير مفتول وتشد على فخذها الأيسر. فإذا ولدته قطعته من ساعتك ولا تتواني عنه. ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it. And write, 'The live one gave birth to Maryam<sup>as</sup>, and Maryam gave

birth to a live one. O Live one, get down to the earth right now by the Permission of Allah<sup>azwj</sup>, the High'.<sup>4</sup>

## VERSES 3 & 4

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ {3} كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ {4}

**[22:3] And among men there is one who disputes about Allah without knowledge and follows every rebellious Satan [22:4] Against him it is Decreed that whoever takes him for a friend, he shall lead him astray and direct him to the Punishment of the Blazing Fire**

See Hadeeth below under Verse 8.

## VERSE 5

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّنْ أُنزِلْنَا فَانَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بَهيجٍ {5}

**[22:5] O you people! if you are in doubt about the Resurrection, then surely We Created you from dust, then from a small seed, then from a clot, then from a lump of flesh, formed and unformed, that We may Clarify to you; and We Cause what We so Desire to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is Caused to die, and of you is he who is Brought back to the undesirable part of life, so that after having knowledge he does not know anything; and you see the earth as lifeless land, but when We Send down water upon it, it stirs and swells and brings forth of every kind a beautiful herbage**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، و علي بن إبراهيم، عن أبيه، جميعا عن الحسن بن محبوب، عن محمد بن النعمان، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ فقال: «المخلقة: الذر الذين خلقهم الله في صلب آدم (عليه السلام)، أخذ عليهم الميثاق، ثم أجراهم من أصلاب الرجال و أرحام النساء، و هم الذين يخرجون إلى الدنيا حتى يسألوا عن الميثاق.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Muhammad Bin Al No'man, from Salaam Bin Al Mustaneer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:5] formed and unformed**, so he<sup>asws</sup> said: 'The 'formed' are the particles which Allah<sup>azwj</sup> Created in the 'صلب'<sup>5</sup> of Adam<sup>as</sup>, Took the Covenant against them, then Flowed them in the 'صلب' of the men and the laps of the women, and they would be coming out to the world until He<sup>azwj</sup> Questions about the Covenant.

<sup>4</sup> Kitaab Sulaym Bin Qays Al Hilali – H 88

<sup>5</sup> Forehead

و أما قوله: وَ غَيْرَ مُخَلَّقَةٍ فَمِنْ كُلِّ نَسْمَةٍ لَمْ يَخْلُقْهُمُ اللَّهُ فِي صُلْبِ آدَمَ (عليه السلام) حين خلق الذر، و أخذ عليهم الميثاق، و هم النطف من العزل و السقط قبل أن تنفخ فيه الروح و الحياة و البقاء».

And as for His<sup>azwj</sup> Words 'Unformed', they are every persons which Allah<sup>azwj</sup> did not Create in the 'صلب' of Adam<sup>as</sup> where He<sup>azwj</sup> Created the particles, and Took the Covenant against them, and they<sup>asws</sup> are the seeds from the beginning, and the birth, before the Spirit was Blown into them, and the life, and the remaining'.<sup>6</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «لُبْنَيْنٌ لَكُمْ كَذَلِكَ كُنْتُمْ فِي الْأَرْحَامِ وَ نُقُرُ فِي الْأَرْحَامِ مَا نَشَاءُ فَلَا يَخْرُجُ سَقَطًا».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> [22:5] **that We may Clarify to you that you were all in the wombs before and We Cause what We so Desire to stay in the wombs till an appointed time, so it does not get miscarried**'.<sup>7</sup>

## VERSES 6 - 9

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّبُ الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6} وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مِنَ فِي الْقُبُورِ {7} وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {8} ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهٗ فِي الدُّنْيَا خِزْيٌ ۗ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ {9}

**[22:6] This is because Allah is the Truth and because He Revives the dead and He has Power over all things [22:7] And the Hour is coming, there is no doubt about it; and Allah Resurrect those who are in the graves [22:8] And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating Book [22:9] Turning away haughtily that he may lead (others) astray from the Way of Allah; for him is disgrace in this world, and on the Day of Resurrection We will make him Taste the Punishment of Burning**

شرف الدين النجفي: تأويله جاء في باطن تفسير أهل البيت (صلوات الله عليهم)، عن حماد بن عيسى، قال: حدثني بعض أصحابنا حديثاً يرفعه إلى أمير المؤمنين (عليه السلام) أنه قال: وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ لَا هُدًى وَ لَا كِتَابٍ مُنِيرٍ ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ قَالَ: هُوَ الْأَوَّلُ، ثَانِي عَطْفِهِ إِلَى الثَّانِي، وَ ذَلِكَ لَمَّا أَقَامَ رَسُولُ اللَّهِ (صلى الله عليه و آله) الإمام علياً علماً للناس، و قالوا: و الله لا نفي له بهذا أبداً.

Sharaf Al Deen Al Najafy – Its esoteric explanation has come in the explanations of the People<sup>asws</sup> of the Household, from Hamaad Bin Isa, from one of his companions raising it to,

Amir-ul-Momineen<sup>asws</sup> having said: '**[22:8] And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating Book [22:9] Turning away haughtily that he may lead (others) astray from the Way of Allah**, he<sup>asws</sup> said: 'He is the first one, turning away haughtily towards the second one, and that is when Rasool-Allah<sup>saww</sup> nominated the

<sup>6</sup> الكافي 6: 12 / 1.

<sup>7</sup> تفسير القمي 2: 78.

Imam Ali<sup>asws</sup> as a Guide for the people and (they both) said: 'By Allah<sup>azwj</sup>! We will deny this for him<sup>saww</sup> forever'.<sup>8</sup>

## VERSES 10 - 12

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {10} وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {11} يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {12}

**[22:10] That is due to what your two hands have sent forward, and because Allah is not in the least unjust to the servants [22:11] And among men is he who worships Allah upon an edge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the Hereafter; that is a manifest loss [22:12] He calls besides Allah what neither harms him nor does it benefit him, that is the far straying**

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ. قال: «هم قوم وحدوا الله، و خلعوا عبادة من يعبد من دون الله، فخرجوا من الشرك، و لم يعرفوا أن محمدا (صلى الله عليه و آله) رسول الله،

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:11] And among men is he who worships Allah upon an edge.** He<sup>asws</sup> said: 'They were a people who worshipped Allah<sup>azwj</sup> only and opposed the worship of the one who worshipped besides Allah<sup>azwj</sup>. So they exited out from the Polytheism, and did not recognise that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>.

فهم يعبدون الله على شك في محمد (صلى الله عليه و آله) و ما جاء به، فأتوا رسول الله (صلى الله عليه و آله)، و قالوا: ننظر، فإن كثرت أموالنا و عوفينا في أنفسنا و أولادنا علمنا أنه صادق، و أنه رسول الله، و إن كان غير ذلك نظرنا

Thus they were worshipping Allah<sup>azwj</sup> but having doubt in Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with. So they came to Rasool-Allah<sup>saww</sup> and said, 'We would (like to) see. So if our wealth becomes abundant, and we are of physical well-being and our children, we will know that he<sup>saww</sup> is truthful and that he<sup>saww</sup> is indeed Rasool-Allah<sup>saww</sup>. And if it were to be other than that, we will reconsider (your<sup>saww</sup> prophethood)'.  
قال الله عز وجل: فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَعَلَى وَجْهِهِ انْقَلَبَ عَلَى شَاكِهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ - قال - ينقلب مشركا، يدعو غير الله و يعبد غيره،

Allah<sup>azwj</sup> Mighty and Majestic Said **[22:11] so that if good befalls him, he is satisfied therewith,** Meaning good in the world **but if a trial afflicts him** Meaning afflictions regarding his self and his wealth **he turns back headlong;** returning upon his doubt to the Polytheism **he loses this world as well as the Hereafter; that is a manifest loss [22:12] He calls besides Allah what neither harms him nor does it**

<sup>8</sup> تأويل الآيات 1 / 333

**benefit him.** He returns to be a Polytheist, supplicating to other than Allah<sup>azwj</sup> and worshipping besides Him<sup>azwj</sup>.

فمنهم من يعرف و يدخل الإيمان قلبه فيؤمن و يصدق، و يزول عن منزلته من الشرك إلى الإيمان، و منهم من يثبت على شكه، و منهم من ينقلب إلى الشرك».

So, from among them is one who recognises, and the belief enters into his heart, so he believes and ratifies, and goes away from his station of doubt to the belief. And from among them is one who is steadfast upon his doubt. And from among them is one who turns back to the Polytheism'.<sup>9</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن ابن بكير، عن ضريس، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: «وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ، قَالَ: «إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ، ثُمَّ تَكُونُ فِي أَتْبَاعِهِ». ثُمَّ قُلْتُ: كُلٌّ مِنْ نَصَبٍ دُونَكُمْ شَيْئًا فَهوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ؟ فَقَالَ: «نَعَمْ، وَ قَدْ يَكُونُ مُحْضًا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bakeyr, from Zareys,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:11] **And among men is he who worships Allah upon an edge**, he<sup>asws</sup> said: 'The Verse was Revealed regarding the man, then it came to be regarding his followers'. Then I said, 'Everyone who establishes anything apart from you<sup>asws</sup>, so he is from the ones who worships Allah<sup>azwj</sup> upon an edge?' So he<sup>asws</sup> said: 'Yes, and it becomes purely that (Shirk)'.<sup>10</sup>

## VERSES 13 - 17

يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَ لَيْسَ الْعَشِيرُ {13} إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {14} مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ {15} وَكَذَلِكَ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ {16} إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {17}

**[22:13] He calls upon him whose harm is nearer than his benefit; evil is the guardian and evil is the associate [22:14] Allah will Cause those who believe and do righteous deeds to enter Gardens beneath which rivers flow, surely Allah does whatsoever He Intends to [22:15] Whoever thinks that Allah will not Help him (the Prophet) in the life and the Hereafter, let him extend a rope to the sky, then cut (it) off, then let him see if his struggle will take away that at which he is enraged [22:16] And thus have We Revealed it, being clear Signs, and because Allah Guides whomsoever He Intends to [22:17] Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah) - surely Allah will Decide between them on the Day of Judgement; Allah is a Witness over all things**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: قال الإمام موسى بن جعفر (عليه السلام): «حدثني أبي، عن أبيه- أبي جعفر- (صلوات الله عليهم أجمعين): «أن النبي (صلى الله

<sup>9</sup> الكافي 2: 303 / 2

<sup>10</sup> الكافي 2: 292 / 4



عليه و آله) قال ذات يوم: إن ربي و عدني نصرته، و أن يمدني بملائكته، و أنه ناصرني بهم و بعلي خاصة من بين أهلي

Muhammad Bin Al Abbas, from Muhammad Bin hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar who said,

'The Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me, from his<sup>asws</sup> father<sup>asws</sup> – Abu Ja'far<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said one day: 'My<sup>saww</sup> Lord<sup>azwj</sup> Promised me<sup>saww</sup> His<sup>azwj</sup> Help, and that He<sup>azwj</sup> would Supply me<sup>saww</sup> with Angels and that He<sup>azwj</sup> would Help me<sup>saww</sup> by them and by Ali<sup>asws</sup> my<sup>saww</sup> brother especially from among my<sup>saww</sup> family.

فاستد ذلك على القوم أن خص عليا بالنصرة، و أعاظهم ذلك، فأنزل الله عز و جل: مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ- قال- ليضع حبلا فى عنقه إلى سماء بيته يمده حتى يخنق فيموت فينظر هل يذهبن كيده غيظه؟»

So that was hard upon the people that Ali<sup>asws</sup> had been specialised for the help, and that angered them. Therefore Allah<sup>azwj</sup> Mighty and Majestic Revealed [22:15] **Whoever thinks that Allah will not Help him (the Prophet) in the life and the Hereafter, let him extend a rope to the sky, then cut (it) off, then let him see if his struggle will take away that at which he is enraged.** Let him place a rope around his neck to the sky (ceiling) of his house and hang himself until he chokes. So he would die **then let him see if his struggle will take away that at which he is enraged**.<sup>11</sup>

## VERSE 18

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ {18}

[22:18] **Do you not see that Allah is He, to Whom prostrate whoever is in the skies and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many deserving of Punishment; and whomsoever Allah Belittles, there is none who can make him honourable; surely Allah does what He so Desires to**

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكَنَانِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ لِلشَّمْسِ ثَلَاثِينَ بُرْجاً كُلُّ بُرْجٍ مِنْهَا مِثْلُ جَزِيرَةِ مِنْ جَزَائِرِ الْعَرَبِ فَتَنْزِلُ كُلُّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فَإِذَا غَابَتْ انْتَهَتْ إِلَى حَدِّ بُطْنَانَ الْعَرْشِ فَلَمْ تَنْزِلْ سَاجِدَةً إِلَى الْعَدَمِ ثُمَّ تَرُدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَ مَعَهَا مَلَكَانِ يَهْتِفَانِ مَعَهَا وَ إِنَّ وَجْهَهَا لِأَهْلِ السَّمَاءِ وَ قَفَاهَا لِأَهْلِ الْأَرْضِ وَ لَوْ كَانَ وَجْهَهَا لِأَهْلِ الْأَرْضِ لَاحْتَرَقَتْ الْأَرْضُ وَ مِنْ عَلَيْهَا مِنْ شِدَّةِ حَرِّهَا وَ مَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ.

Ali Bin Ibrahim, and a number of our companions, from Sahl Bin ziyad altogether, from Muhammad Bin Isa, from Yunus, from Abu Al-Sabbah Al-Kanany, from Al-Asbagh Bin Nabata who said:

Amir-ul-Momineen<sup>asws</sup> said: 'For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. So it

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descends upon a constellation from these each day. So when it disappears, it ends up to the limits beneath the Throne. It does not stop prostrating until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the High has Said: **[22:18] Do you not see that Allah is He, to Whom prostrate whoever is in the skies and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people**.<sup>12</sup>

## VERSES 19 - 22

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ {19} يُصْهِرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ {20} وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ {21} كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ {22}

**[22:19] These are two disputants who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of Fire, boiling water shall be poured over their heads [22:20] With it shall be melted what is in their bellies and the skins [22:21] And for them are whips of iron [22:22] Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the Punishment of the burning**

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد البرقي، عن أبيه، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله تعالى: هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا بولاية علي قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High **[22:19] These are two disputants who dispute about their Lord, then (as to) those who disbelieve in the Wilayah of Ali<sup>asws</sup>, for them are cut out garments of Fire**.<sup>13</sup>

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين الأبروشني، قال: حدثني علي بن محمد ابن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا أبو الحسن بن أبي شجاع البجلي، عن جعفر بن عبيد الله بن محمد الحنفي، عن يحيى بن هاشم، عن محمد بن جابر، عن صدقة بن سعيد، عن النضر بن مالك، قال: قلت للحسين بن علي بن أبي طالب (عليهما السلام): يا أبا عبد الله، حدثني عن قول الله عز و جل: هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ. قال: «نحن و بنو أمية، اختصمنا في الله عز و جل، قلنا: صدق الله و قالوا: كذب الله فنحن و إياهم الخصمان يوم القيامة».

Ibn Babuwayh said, 'Abu Muhammad Amaar Bin Al Husayn Al Saroushany narrated to us, from Ali Bin Muhammad Ibn Asamat, from Ahmad Bin Muhammad Al Tabary at Makkah, from Abu Al Hassan Bin Abu Shuja'a Al Bajaly, from Ja'far Bin Ubeydullah Bin Muhammad Al Hanafy, from Yahya Bin Hashim, from Muhammad Bin Jabir, from Sadaqat Bin Saeed, from Al Nazar Bin Maalik who said,

'I said to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! Narrate to me about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:19] These are two**

<sup>12</sup> الكافي 8: 148 / 157

<sup>13</sup> الكافي 1: 51 / 349

***disputants who dispute about their Lord***. He<sup>asws</sup> said: ***'We<sup>asws</sup> and the Clan of Umayya, are disputants regarding Allah<sup>azwj</sup> Mighty and Majestic. We<sup>asws</sup> say: 'Allah<sup>azwj</sup> is Truthful', and they say, 'Allah<sup>azwj</sup> is a liar (nouzobillah)'. So we<sup>asws</sup> and they would be disputing on the Day of Judgement'***.<sup>14</sup>

محمد بن العباس: عن إبراهيم بن عبد الله بن مسلم، عن حجاج بن المنهال، بإسناده عن قيس بن سعد بن عباد، عن علي بن أبي طالب (عليه السلام)، أنه قال: «أنا أول من يجتو للخصومة بين يدي الرحمن».

Muhammad Bin Al Abbas, from Ibrahim Bin Abdullah Bin Muslim, from Hajaj Bin Al Manhal, by his chain, from Qays Bin Sa'ad Bin Abadat,

***'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> has said: 'I<sup>asws</sup> will be the first one to kneel in front of the Beneficent for the (Judgement of the) dispute'***.<sup>15</sup>

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: يا بن رسول الله، خوفني فإن قلبي قد قسا. فقال: «يا أبا محمد، استعد للحياة الطويلة، فإن جبرئيل (عليه السلام) جاء إلى رسول الله (صلى الله عليه وآله) و هو قاطب، و قد كان قبل ذلك يجيء و هو مبتسم، فقال رسول الله (صلى الله عليه وآله) و آله: يا جبرئيل، جئتني اليوم قاطبا!

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Baseer, who has narrated:

***'I said to Abu Abdullah<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! It frightens me that my heart may have been hardened'. So he<sup>asws</sup> said: 'O Abu Muhammad! Be ready for a long life, for Jibraeel<sup>as</sup> came to Rasool-Allah<sup>saww</sup> and he<sup>as</sup> was frowning, and before that he<sup>as</sup> used to come to him<sup>saww</sup> with a smile'. So Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! You<sup>as</sup> come to me<sup>saww</sup> today with a frown?'***

فقال: يا محمد، قد وضعت منافخ النار، فقال: و ما منافخ النار، يا جبرئيل؟ فقال: يا محمد، إن الله عز و جل أمر بالنار، فنفخ عليها ألف عام حتى ابيضت، ثم نفخ عليها ألف عام حتى احمرت، ثم نفخ عليها ألف عام حتى اسودت، فهي سوداء مظلمة، لو أن قطرة من الضريع قطرت في شراب أهل الدنيا ل مات أهلها من تنتها، و لو أن حلقة واحدة من السلسلة التي طولها سبعون ذراعا وضعت على الدنيا لذابت من حرها، و لو أن سربالا من سراويل أهل النار علق بين السماء و الأرض ل مات أهل الأرض من ريحه و وهجه».

So he<sup>as</sup> said: ***'O Muhammad<sup>saww</sup>! The Bellows of the Fire have been Placed'***. So he<sup>saww</sup> said: ***'And what are the Bellows of the Fire, O Jibraeel<sup>as</sup>?''*** So he<sup>as</sup> said: ***'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Commanded the Fire, so it was Blown into for a thousand years until it turned white. Then it was Blown into for a thousand years until it turned red. Then it was Blown into for a thousand years until is turned black. So it a pitch dark blackness. If one drop of Al-Zari'e (الضريع) were to be in the drink of the world, its inhabitants would die from its stink. And if one link of the chain, the length of which is seventy cubits, were to be placed upon the world, it would melt from its heat. And if a garment from the garments of the people of the Fire were to be suspended between the sky and the earth, the people of the earth would die from its wind and its glow'***.

قال: «فبكى رسول الله (صلى الله عليه وآله)، و بكى جبرئيل، فبعث الله إليهما ملكا، فقال لهما: إن ربكما يقرئكما السلام، و يقول: قد أمنتكما أن تذنبا ذنبا أعذبكما عليه».

<sup>14</sup> الخصال: 35 /42

<sup>15</sup> تأويل الآيات 1: 3 /334

He<sup>asws</sup> said: 'So Rasool-Allah<sup>saww</sup> wept, and Jibraeel (also) wept. So Allah<sup>azwj</sup> Sent an Angel to them both who said to them: 'Your Lord<sup>azwj</sup> Conveys His<sup>azwj</sup> Greetings to you both and is Saying: "Both of you are secure from sinning a sin, that you would be Punished for".

فقال أبو عبد الله (عليه السلام): «فما رأى رسول الله (صلى الله عليه و آله) جبرئيل مبتسماً بعد ذلك» ثم قال: «إن أهل النار يعظمون النار، و إن أهل الجنة يعظمون الجنة و النعيم، و إن أهل جهنم إذا دخلوها هـوا فيها مسيرة سبعين عاماً، فإذا بلغوا أعلاها قمعوا بمقامع الحديد، و أعيدوا فى دركها، هذه حالهم، و هو قول الله عز و جل: كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَ دُوفُوا عَذَابَ الْحَرِيقِ ثُمَّ تَبَدَّلَ جُلُودَهُمْ جُلُودًا غَيْرَ الْجُلُودِ الَّتِي كَانَتْ عَلَيْهِمْ».

So Abu Abdullah<sup>asws</sup> said: 'Thus, Rasool-Allah<sup>saww</sup> did not see Jibraeel<sup>as</sup> smile after that'. Then he<sup>asws</sup> said: 'The people of the Fire would be grievous in the Fire, and the people of the Paradise would be magnified in the Paradise and the Bounties. And the people of Hell, when they enter into it, would travel for a distance of seventy years. So when they reach its high point, they would be suppressed by rods of the Fire and be returned to its low level. This is their condition and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:22] Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the Punishment of the burning.** Then their skins would be replaced by layers of skins other than which were upon them'.

فقال أبو عبد الله (عليه السلام): «حسبك، يا أبا محمد؟» قلت: حسبي، حسبي.

So Abu Abdullah<sup>asws</sup> said: 'Does it suffice you, O Abu Muhammad?' I said, 'It suffices me, it suffices me'.<sup>16</sup>

## VERSE 23

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا<sup>ط</sup> وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {23}

**[22:23] Surely Allah will Make those who believe and do righteous deeds enter Gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ وَ أَلَيْسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِالْوَانِ مُخْتَلِفَةٍ وَ ضَرْوِبٍ مُخْتَلِفَةٍ مَنَسُوجَةٍ بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّوْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَ لِبَاسُهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَرَّ سَرِيرُهُ فَرَحًا فَإِذَا اسْتَقَرَّ لَوْلِيَّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَانِ اسْتَأَذَنَ عَلَيْهِ الْمَلَكُ الْمُؤَكَّلُ بِجَنَانِهِ لِيُهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوُصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ أَتَكَ عَلَى أَرِيكَتِهِ وَ رَوَّجَتْهُ الْحَوَازِءُ تَهَيَّبًا لَهُ فَاصْبِرْ لَوْلِيَّ اللَّهِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said that: 'Rasool Allah<sup>saww</sup> said: 'And he (the Believer) would be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So these are

the Words of Allah<sup>azwj</sup>: **[22:23] they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.** So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah<sup>azwj</sup> settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah<sup>azwj</sup>, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah<sup>azwj</sup> is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah<sup>azwj</sup>,<sup>17</sup>

## VERSE 24

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ {24}

**[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One**

أحمد بن محمد بن خالد البرقي: عن أبيه، عن ذكره عن أبي علي، عن ضريس الكناسي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ. فقال: «هو- و الله- هذا الأمر الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from the one who mentioned it, from Abu Ali, from Zareys Al Kunasy who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One**, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This is the matter (Al-Wilayah) which you (Shias) are upon'.<sup>18</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، عن علي ابن حسان، عن عبد الرحمن بن كثير: عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ. قال: «ذلك جعفر و حمزة و عبيدة و سلمان و أبو ذر و المقداد بن الأسود و عمار، هدوا إلى أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, from Ali Ibn Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High<sup>azwj</sup> **[22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One**, he<sup>asws</sup> said: 'That is Ja'far<sup>as</sup>, and Hamza<sup>as</sup>, and Ubeyda<sup>ra</sup>, and Abu Dharr<sup>ra</sup>, and Al-Miqdad Bin Al-Aswad<sup>ra</sup>, and Amaar<sup>ra</sup> – Guided to Amir-ul-Momineen<sup>asws</sup>,<sup>19</sup>

## VERSE 25

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَا لِلنَّاسِ سَوَاءً الْعَاقِبُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ {25}

<sup>17</sup> Al Kafi – H 14517 (Extract)

<sup>18</sup> المحاسن: 133 /169

<sup>19</sup> الكافي 1: 71 /352، شواهد التنزيل 1: 546 /394.

**[22:25] Surely (as for) those who disbelieve, and hinder (men) from Allah's Way and from the Sacred Mosque which We have made equally for the people, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment**

ابن محبوب عن أبي ولادٍ وغيره من أصحابنا عن أبي عبد الله (عليه السلام) في قول الله عز وجل و من يرد فيه بالحد بظلم فقال من عبد فيه غير الله عز وجل أو تولى فيه غير أولياء الله فهو ملحد بظلم وعلى الله تبارك وتعالى أن يذيقه من عذاب اليم.

Ibn Mahboub, from Abu Walladin, and someone else from our companions, who have reported the following:

Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment**, so he<sup>asws</sup> said: 'The one who worships other than Allah<sup>azwj</sup> Mighty and Majestic, or befriends other than the Guardians<sup>asws</sup> from Allah<sup>azwj</sup>, so he has inclined to injustice and it is upon Allah<sup>azwj</sup> Blessed and High to **Make him taste of a painful Punishment**'.<sup>20</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين ابن أبي العلاء، قال: قال أبو عبد الله (عليه السلام): «إن معاوية أول من علق على باب مصرعين بمكة، فممنع حاج بيت الله ما قال الله عز وجل: سواء العاكف فيه والباد و كان الناس إذا قدموا مكة نزل البادي على الحاضر حتى يقضي حجة، و كان معاوية صاحب السلسلة التي قال الله تعالى: في سلسلة ذرعتها سبعون ذراعاً فاسلكوه إنه كان لا يؤمن بالله العظيم و كان فرعون هذه الامة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Ibn Abu Al A'ala who said, 'Abu Abdullah<sup>asws</sup> said:

'Muawiya is the first one who suspended two shutters upon its Door. So he prevented the Pilgrimage to the House of Allah<sup>azwj</sup> what Allah<sup>azwj</sup> Mighty and Majestic Said **[22:25] We have made equally for the people, (for) the dweller therein and (for) the visitor**. And the people, whenever they proceeded to Makkah, used to stay at a hostel until they had fulfilled their Pilgrimage. And Muawiya was the one with the chains which Allah<sup>azwj</sup> the High Says **[69:32] Then thrust him into a chain the length of which is seventy cubits [69:33] Surely he did not believe in Allah, the Magnificent**. And he (Muawiya) was the Pharaoh of this community'.<sup>21</sup>

الشيخ: بإسناده عن موسى بن القاسم، عن صفوان بن يحيى، عن حسين بن أبي العلاء، قال: ذكر أبو عبد الله (عليه السلام) هذه الآية: سواء العاكف فيه والباد، فقال: «كانت مكة ليس على شيء منها باب، و كان أول من علق على باب مصرعين معاوية بن أبي سفيان، و ليس ينبغي لأحد أن يمنع الحاج شيئاً من الدور و منازلها».

Al Sheykh by his chain, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Husayn Bin Abu Al A'ala who said,

'Abu Abdullah mentioned this Verse **[22:25] We have made equally for the people, (for) the dweller therein and (for) the visitor**, and said: 'Makkah never had any such thing as a door, and the first one to suspend two shutters upon it was Muawiya

<sup>20</sup> Al-Kafi – H 14980

<sup>21</sup> الكافي 4: 243 / 1.

Bin Abu Sufyan. And it does not befit anyone that he should prevent the Pilgrim from anything from the role and its houses (to stay in)'.<sup>22</sup>

و عنه: ابن أبي عمير عن، معاوية بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ. قال: «كل ظلم إحداد، و ضرب الخادم في غير ذنب، من ذلك الإحداد».

And from him, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **and whoever shall incline therein to wrong unjustly**, he<sup>asws</sup> said: 'Every injustice is wrong, and the hitting the servant without any wrong (done by him) is from that inclining (to injustice)'.<sup>23</sup>

و عنه: عن الحسين بن محمد، بإسناده إلى عبد الرحمن بن كثير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ. قال: «نزلت فيهم حيث دخلوا الكعبة، فتعاهدوا و تعاهدوا على كفرهم و جودهم بما نزل في أمير المؤمنين (عليه السلام)، فألحدوا في البيت بظلمهم الرسول (صلى الله عليه و آله) و وليه (عليه السلام)، فبعدا للقوم الظالمين».

And from him, from Al Husayn Bin Muhammad, by his chain going up to Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:25] and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment**. He<sup>asws</sup> said: 'It was Revealed regarding them (1, 2, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bin Al-Jarrah), where they entered the Kaaba, so they vowed (to each other) and contracted upon their disbelief and their denial of what was Revealed regarding Amir-ul-Momineen<sup>asws</sup>. Thus, due to their injustice, they disbelieved in the House (Kaaba), the Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> (appointed) Guardian<sup>asws</sup>. So away with the unjust people'.<sup>24</sup>

### الصحيفة الملعونة والمعاهدة في الكعبة

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاهدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا على علي عليه السلام فيزروا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير،

## THE ACCURSED AGREEMENT AND THE TREATY IN THE KAABA

When allegiance was taken from Ali<sup>asws</sup> (by force) we were informed by Ali<sup>asws</sup> that the Messenger of Allah<sup>saww</sup> had said what he<sup>asws</sup> had said, and we got the news that those five (1, 2, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bi Al Jarrah) had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kaaba that, if Muhammad<sup>saww</sup> were to pass away or be killed they would overpower Ali<sup>asws</sup> and keep the matter (Caliphate) away from him<sup>asws</sup>, and four of them testified to this (statement of Ali<sup>asws</sup>) – Salman<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup> and Al-Zubayr.

<sup>22</sup> التهذيب 5: 1458 / 420.

<sup>23</sup> الكافي 4: 2 / 227.

<sup>24</sup> الكافي 1: 44 / 348.

وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks. So we came to know that Ali<sup>asws</sup> would never report from Rasool-Allah<sup>saww</sup> any falsehood, and testified to him<sup>asws</sup> as being the best of the companions of Muhammad<sup>saww</sup>.<sup>25</sup>

## VERSE 26

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ {26}

**[22:26] And when We assigned to Ibrahim the place of the House, saying: Do not associate anything with Me, and purify My House for those who circumambulate it and stand to Pray and bow down and prostrate themselves**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: قال الإمام موسى بن جعفر (عليهما السلام): «قوله تعالى: وَ طَهَّرُ بَيْتِي لِلطَّائِفِينَ وَ الْقَائِمِينَ وَ الرُّكَّعِ السُّجُودِ يعني بهم آل محمد (صلوات الله عليهم)».

Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'The Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'The Words of the High **[22:26] and purify My House for those who circumambulate it and stand to Pray and bow down and prostrate themselves**, by this it Means the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.<sup>26</sup>

## VERSE 27

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ {27}

**[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) أقام بالمدينة عشر سنين لم يحج، ثم أنزل الله عز وجل عليه: وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَأَمَرَ الْمُؤَذِّنِينَ أَنْ يُؤَذِّنُوا بِأَعْلَى أَصْوَاتِهِمْ، بَأَن رَسُولَ اللَّهِ (صلى الله عليه وآله) يحج في عامه هذا، فعلم به من حضر المدينة وأهل العوالي والأعراب، فاجتمعوا لحج رسول الله (صلى الله عليه وآله)، وإنما كانوا تابعين ينظرون ما يؤمرون به ويتبعونه، أو يصنع شيئا فيصنعونه.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> stayed in Al-Medina for ten years without performing Hajj. Then Allah<sup>azwj</sup> Revealed **[22:27] And proclaim among the people for the Pilgrimage: they will come to you on**

<sup>25</sup> Kitaab Sulaym Bin Qays Al Hilali – H 19

<sup>26</sup> تأويل الآيات 1: 335 / 7.



**foot and on every lean camel, coming from every remote path.** Thus, he<sup>saww</sup> ordered the Callers that they should call out in their loud voices that Rasool-Allah<sup>saww</sup> would be performing the Hajj in this year. So the ones present in Al-Medina, and the people of Al-Awaali (العوالي) and the Bedouins came to know it. So they gathered for the Hajj of Rasool-Allah<sup>saww</sup>. But rather, they were followers awaiting to see what he<sup>saww</sup> would be ordering them for and follow him<sup>saww</sup>, or he<sup>saww</sup> does something, so they would do it as well'.

فخرج رسول الله (صلى الله عليه و آله) في أربع بقين من ذي القعدة، فلما انتهى إلى ذي الحليفة زالت الشمس، فاعتسل ثم خرج حتى أتى المسجد الذي عند الشجرة، فصلى فيه الظهر، و عزم بالحج مفردا، و خرج حتى انتهى إلى البيداء عند الميل الأول، فصاف له سماطان، فلبى بالحج مفردا، و ساق الهدى ستا و ستين أو أربعا و ستين، حتى انتهى إلى مكة في سلخ أربع من ذي الحجة، فطاف بالبيت سبعة أشواط، ثم صلى ركعتين خلف مقام إبراهيم (عليه السلام).

So Rasool-Allah<sup>saww</sup> went out during the four days remaining from (the Month of) Zi Al Qa'da. So when he<sup>saww</sup> ended up at Zi Al Haleyfa (six or seven miles from Al Medina), then sun was still (in the sky). So he<sup>saww</sup> washed, then went until he<sup>saww</sup> came to Al-Masjid in which there was a tree. So he<sup>saww</sup> Prayed Al-Zohar (Midday Prayer) in it, and made the intention for the Hajj, solely. And he<sup>saww</sup> went out until he<sup>saww</sup> ended up at Al-Bayda (and it is a smooth land in between Makkah and Al-Medina) in the first mile. So the (people) stood in two rows for him<sup>saww</sup>, and he<sup>saww</sup> made the intention solely for Hajj. He<sup>saww</sup> herded his<sup>saww</sup> sacrificial animals, which numbered sixty six or sixty four heads, until he<sup>saww</sup> ended up at Makkah during the first four days from (the Month of) Zi Al Hijja. So he<sup>saww</sup> circumambulated the House with seven rounds, then Prayed two Cycles behind *Maqaam Ibrahim*<sup>as</sup>.

ثم عاد إلى الحجر فاستلمه، و قد كان استلمه في أول طوافه، ثم قال: إن الصفا و المروة من شعائر الله، فابدأ بما بدأ الله عز و جل و إن المسلمين كانوا يظنون أن السعي بين الصفا و المروة شيء صنعه المشركون، فأنزل الله عز و جل: إِنَّ الصَّفاَ وَ المَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوْ اعْتَمَرَ فلا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا.

Then he<sup>saww</sup> returned to the Rock (الحجر), so he<sup>saww</sup> took it in his<sup>saww</sup> hand, and he<sup>saww</sup> had taken it during the first of his<sup>saww</sup> circumambulations. Then he<sup>saww</sup> said: 'Al-Safa and Al-Marwa are from Rituals of Allah<sup>azwj</sup>. So begin with what Allah<sup>azwj</sup> Mighty and Majestic Began with'. And the Muslims used to think that Al-Sae (brisk walking) between Al-Safa and Al-Marwa was something which the Polytheists used to do'. So Allah<sup>azwj</sup> Revealed [2:158] ***Surely the Safa and the Marwa are among the rituals Appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both.***

ثم أتى الصفا فصعد عليه، و استقبل الركن اليماني، فحمد الله و أثنى عليه، و دعا مقدار ما يقرأ سورة البقرة مترسلا، ثم انحدر إلى المروة فوقف عليها، كما توقف على الصفا، ثم انحدر و عاد إلى الصفا فوقف عليها، ثم انحدر إلى المروة حتى فرغ من سعيه.

Then he<sup>saww</sup> came to Al-Safa and ascended it, and turned towards Al-Rukn Al-Yamaani. So he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then spoke for as long as what it takes to read Surah Al-Baqarah without rushing it. Then he<sup>saww</sup> came down to Al-Marwa and paused at it just as he<sup>saww</sup> had paused at Al-Safa. Then he<sup>saww</sup> came down and returned to Al-Safa and paused at it. Then he<sup>saww</sup> came down to Al-Marwa, until he<sup>saww</sup> had done it seven times.

فلما فرغ من سعيه و هو على المروة، أقبل على الناس بوجهه، فحمد الله و أثنى عليه، ثم قال: إن هذا جبرئيل- و أوما بيده إلى خلفه- يأمرني أن أمر من لم يسق هديا أن يحل، و لو استقبلت من أمري ما استدبرت لصنعت مثل ما أمرتكم، و لكني سقت الهدى، و لا ينبغي لسائق الهدى أن يحل حتى يبلغ الهدى محله».

So when he<sup>saww</sup> was free from his<sup>saww</sup> Sa'ee, and he<sup>saww</sup> was at Al-Marwa, he<sup>saww</sup> turned to face the people. So he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: 'This here is Jibraeel<sup>as</sup> – and he<sup>saww</sup> gestured by his<sup>saww</sup> hand towards behind his<sup>saww</sup> back – 'ordering me<sup>saww</sup> that I<sup>saww</sup> should order the one who has not herded his sacrificial animal that he should dress up (Come out from the state of Ihram). In the future I<sup>saww</sup> will not do this but I<sup>saww</sup> shall do similar to what I<sup>saww</sup> ordered you all to do. But I<sup>saww</sup> have already herded my<sup>saww</sup> sacrificial animals, and it is not befitting for the one who has herded his sacrificial animal that he should dress up until the sacrificial animal reaches its place.

قال: «فقال له رجل من القوم: لنخرجن حجاجا و رؤوسنا و شعورنا تقطر. فقال له رسول الله (صلى الله عليه و آله): أما إنك لن تؤمن بهذا أبدا. فقال: سراقه بن مالك بن جعشم الكناني: يا رسول الله، علمنا ديننا كأنا خلقنا اليوم، فهذا الذي أمرتنا به لعلمنا هذا، أم لما يستقبل؟ فقال له رسول الله (صلى الله عليه و آله): بل هو للأبد إلى يوم القيامة. ثم شبك أصابعه، و قال: دخلت العمرة في الحج إلى يوم القيامة».

He<sup>asws</sup> said: 'So a man from the people said to him<sup>saww</sup>, 'We have been made to come out as Pilgrims and our heads feel as if they are being pulled'. So Rasool-Allah<sup>saww</sup> said to him: 'But you will never believe in this, ever!' So Sara'iq Bin Malik Bin Ja'sham Al Kanany said, 'O Rasool-Allah<sup>saww</sup>! We have learned our Religion as if we have been Created today. So this which you<sup>saww</sup> ordered us with, is for this year of ours, or for the future (as well)?' So Rasool-Allah<sup>saww</sup> said to him: 'But, it is forever up to the Day of Judgement'. Then he<sup>saww</sup> clasped his<sup>saww</sup> fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

قال: «و قدم علي (عليه السلام) من اليمن على رسول الله (صلى الله عليه و آله) و هو بمكة، فدخل على فاطمة (عليها السلام) و قد أحلت، فوجد ريحا طيبا، و وجد عليها ثيابا مصبوغة، فقال: ما هذا، يا فاطمة؟ فقالت: أمرنا بهذا رسول الله (صلى الله عليه و آله). فخرج علي (عليه السلام) إلى رسول الله (صلى الله عليه و آله) مستفتيا، فقال: يا رسول الله، إني رأيت فاطمة قد أحلت، و عليها ثياب مصبوغة؟ فقال رسول الله (صلى الله عليه و آله): أنا أمرت الناس بذلك، فأنت- يا علي- بما أهلت؟ قال: يا رسول الله، إهلالا كإهلال النبي (صلى الله عليه و آله). فقال له رسول الله (صلى الله عليه و آله): قر على إحرامك مثلي، و أنت شريكي في هديي».

He<sup>asws</sup> said: 'And Ali<sup>asws</sup> came up from Al-Yemen to Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was at Makkah. So he<sup>asws</sup> came up to Fatima<sup>asws</sup>, and she<sup>asws</sup> has dressed up, and found a pleasant aroma, and found dyed clothes upon her<sup>asws</sup>. So he<sup>asws</sup> said: 'What is this, O Fatima<sup>asws</sup>?'. So she<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> ordered us with this'. So Ali<sup>asws</sup> went out to Rasool-Allah<sup>saww</sup> for consultation. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> saw Fatima<sup>asws</sup> to have been dressed up, and upon her<sup>asws</sup> were dyed clothes?' So Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> ordered the people with that. So you<sup>asws</sup>, Ali<sup>asws</sup> – with what will you<sup>asws</sup> be dressing up?' He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> will dress up like the dressing up of the Prophet<sup>saww</sup>'. So Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Decide to wear your<sup>asws</sup> Ihraam like me<sup>saww</sup>, and you<sup>asws</sup> are a partner with me<sup>saww</sup> in my<sup>saww</sup> sacrifice'.

قال: «و نزل رسول الله (صلى الله عليه و آله) بمكة بالطحاء هو و أصحابه، و لم ينزل الدور، فلما كان يوم التروية عند زوال الشمس أمر الناس أن يغتسلوا و يهلوا بالحج، و هو قول الله عز و جل الذي انزل على نبيه (صلى الله عليه و آله): فَاتَّبِعُوا مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> encamped at the plains of Makkah, him<sup>saww</sup> and his<sup>saww</sup> companions, and did not stay in the houses. So when it was the day of Al-Tarawiyya during sunset, he<sup>saww</sup> ordered the people that they should wash and exclaim Talbiyya, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic which were Revealed upon His<sup>azwj</sup> Prophet<sup>saww</sup> **[3:95] therefore follow the nation of your father Ibrahim.**

فخرج النبي (صلى الله عليه و آله) و أصحابه مهلين بالحج حتى أتى منى، فصلى الظهر و العصر و المغرب و العشاء الآخرة و الفجر، ثم غدا و الناس معه، و كانت قريش تقيض من المزدلفة، و هي جمع، و يمنعون الناس أن يفيضوا منها، فأقبل رسول الله (صلى الله عليه و آله) و قريش ترجو أن تكون إفاضة من حيث كانوا يفيضون، فأنزل الله عز و جل: **ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ يَغْفِرَ اللَّهُ لَكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا حَكِيمًا** (صلى الله عليه و آله) و من كان بعدهم، فلما رأَت قريش أن قبة رسول الله (صلى الله عليه و آله) قد مضت، كأنه دخل في أنفسهم شيء للذي كانوا يرجون من الإفاضة من مكانهم، حتى انتهى إلى نمرة، و هي بطن عرفة بحيال الأراك، فضربت قبته، و ضرب الناس أحببتهم عندها.

So the Prophet<sup>saww</sup> and his<sup>saww</sup> companions exclaiming Talbiyya for the Hajj until they came to Mina. So he<sup>saww</sup> Prayed Al-Zohar, and Al-Asr, and Al-Magrib, and Al-Isha, and Al-Fajr, then on the next day, and the people were with him<sup>saww</sup>. And Qureysh were hastening on from Al-Muzdalifa, and it was a group, and they were preventing the people to hasten with them. So Rasool-Allah<sup>saww</sup> came up, and the Qureysh hoped that his<sup>saww</sup> coming would be from where they were coming from. So Allah<sup>azwj</sup> Revealed **[2:199] Then hasten on from the Place from which the people hasten on and ask the Forgiveness of Allah** Meaning Ibrahim<sup>as</sup>, and Ismail<sup>as</sup>, and Is'haq<sup>as</sup> regarding their<sup>as</sup> hastening on from it, and the ones after them<sup>as</sup>. So when the Qureysh saw that the banner of Rasool-Allah<sup>saww</sup> had passed by, there entered into their hearts something that they had been hoping for, from hastening from their place, until the banner reached Namra, which is in the middle of Arafat, parallel to Al-Arak. So his<sup>saww</sup> banner was pitched there, and the people pitched their tents around it.

فلما زالت الشمس خرج رسول الله (صلى الله عليه و آله) و معه قريش، و قد اغتسل و قطع التلبية حتى وقف بالمسجد، فوعظ الناس و أمرهم و نهاهم، ثم صلى الظهر و العصر بأذان و إقامتين، ثم مضى إلى الموقف فوقف به فجعل الناس يبندرون أخفاف ناقته، يقفون إلى جانبها، فنحاهم، ففعلوا مثل ذلك،

So when the sun set, Rasool-Allah<sup>saww</sup> came out, and with him<sup>saww</sup> were the Qureysh. And he<sup>saww</sup> has washed and cut-off his<sup>saww</sup> Talbiyya until he<sup>saww</sup> paused at the Masjid. So he<sup>saww</sup> preached to the people with the Commands and the Prohibitions. Then he<sup>saww</sup> Prayed Al-Zohr, and Al-Asr with one Azaan and two Iqaamas. Then he<sup>saww</sup> went to the pausing stop, so he<sup>saww</sup> stopped by it. The people crowded around his<sup>saww</sup> camel, so he<sup>saww</sup> moved his<sup>saww</sup> camel. They paused to the side of it. So he<sup>saww</sup> tended it, and they did similar to that.

فقال: أيها الناس، ليس موضع أخفاف ناقتي الموقف، و لكن هذا كله. و أوماً بيديه إلى الموقف، فتفرق الناس، و فعل مثل ذلك بالمزدلفة، فوقف الناس حتى وقع قرص الشمس، ثم أفاض، و أمر الناس بالدعة حتى انتهى إلى المزدلفة، و هو المشعر الحرام، فصلى المغرب و العشاء الآخرة بأذان واحد و إقامتين، ثم أقام حتى صلى فيها الفجر، و عجل ضعفاء بني هاشم بليل، و أمرهم أن لا يرموا جمرة العقبة حتى تطلع الشمس، فلما أضاء له النهار أفاض، حتى انتهى إلى منى، فرمى جمرة العقبة.

He<sup>saww</sup> said: 'O you people! This is not the only place to pause where I<sup>saww</sup> tended my<sup>saww</sup>, but all of this (area as well)' – and he<sup>saww</sup> gestured by his<sup>saww</sup> hand to the

Pausing stop. So the people dispersed, and he<sup>saww</sup> did similar to that at Muzdalifa. So the people paused there until the sunset, then hastened on. And he<sup>saww</sup> ordered the people to be calm until he<sup>saww</sup> ended up at Muzdalifa – and it is a Sacred Ritual. So he<sup>saww</sup> Prayed Magrib, and the Isha by one Azaan and two Iqaamas. Then he<sup>saww</sup> stayed there until he<sup>saww</sup> Prayed Al-Fazr in it, and he<sup>saww</sup> told the weaker ones of the Clan of Hashim<sup>as</sup> to leave during the night, and ordered them that they would not throw the pebbles at Al-Uqba until the sun emerges. So when the day was bright, he<sup>saww</sup> hastened on until he<sup>saww</sup> ended up at Al-Mina. So he<sup>saww</sup> threw the pebbles at Al-Uqba.

و كان الهدي الذي جاء به رسول الله (صلى الله عليه وآله) أربعة وستين، أو ستة وستين، و جاء علي (عليه السلام) بأربعة وثلاثين، أو ستة وثلاثين، فنحر رسول الله (صلى الله عليه وآله) ستة وستين، ونحر علي (عليه السلام) أربعة وثلاثين بدنة، فأمر رسول الله (صلى الله عليه وآله) أن يؤخذ من كل بدنة منها جذوة من لحم، ثم تطرح في برمة، ثم تطبخ فأكل رسول الله (صلى الله عليه وآله) و علي (عليه السلام) و حسيا من مرقها، و لم يعطيا الجزارين جلودها و لا جلالها و لا قلائدها، و تصدق به،

And the sacrificial animals which Rasool-Allah<sup>saww</sup> had come with were sixty four, or sixty six. And Ali<sup>asws</sup> had come with thirty four, or thirty six. So Rasool-Allah<sup>saww</sup> offered sixty six, and Ali<sup>asws</sup> offered (for sacrifice) thirty four camels. Rasool-Allah<sup>saww</sup> ordered that they should take from each of the camels, part of the meat and cook it in a pot. So Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> ate and drank its soup. And he<sup>saww</sup> did not take anything from the sacrificial animals, neither their skins, not their decors, nor their reins, but he<sup>saww</sup> gave these away in charity.

و حلق و زار البيت، و رجع إلى منى، و أقام بها حتى كان اليوم الثالث من آخر أيام التشريق، ثم رمى الجمار، و نفر حتى انتهى إلى الأبطح، فقالت له عائشة: يا رسول الله، ترجع نساؤك بحجة و عمرة معا، و أرجع بحجة؟ فأقام بالأبطح، و بعث معها عبد الرحمن بن أبي بكر إلى التعميم، فأهلت بعمره، ثم جاءت و طافت بالبيت و صلت ركعتين عند مقام إبراهيم (عليه السلام)، و سعت بين الصفا و المروة، ثم أتت النبي (صلى الله عليه وآله) فارتحل من يومه، و لم يدخل المسجد الحرام، و لم يطف بالبيت، و دخل من أعلى مكة من عقبة المدنيين، و خرج من أسفل مكة من ذي طوى».

And he<sup>saww</sup> shaved his<sup>saww</sup> head and visited the House, and returned to Mina. And he<sup>saww</sup> stayed there until it was the third day from the end of the days of Al-Tashreek. Then he<sup>saww</sup> threw the pebbles, and alienated himself<sup>saww</sup> until he<sup>saww</sup> ended up at Al-Abtah. So Ayesha said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are returning with your<sup>saww</sup> wives with a Hajj and an Umra, a I am returning with (only) a Hajj?' So he<sup>saww</sup> stayed at Al-Abtah, and sent Abdul Rahman Bin Abu Bakr with her to Al-Tanaeem. So she exclaimed the Talbiyya, then went on to circle the House, and Prayed two Cycles at Maqaam Ibrahim<sup>as</sup>, and performed Sa'ee between Al-Safa and Al-Marwa. Then she came to the Prophet<sup>saww</sup>. So he<sup>saww</sup> left on that same day, and did not enter the Sacred Masjid, and did not circle the House. And he<sup>saww</sup> entered from the high place of Makkah from Uqba Al-Medina, and went out from the lower part of Makkah, from Zi Tuwwa'.<sup>27</sup>

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله ابن عامر، عن محمد بن أبي عمير، عن حماد بن عثمان، عن عبيد الله بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته: لم جعلت التلبية؟ فقال: «إن الله عز و جل أوحى إلى إبراهيم (عليه السلام): وَ أَدْنُ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا فَنادى فأجيب من كل فج عميق يلبون».

Ibn Babuwayh said, 'My father narrated to me, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from hamaad Bin Usmaan, from Ubeydullah Bin Ali Al Halby,

'I asked Abu Abdullah<sup>asws</sup> him<sup>asws</sup>, 'Why was Talbiyya Made (to be done)?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Ibrahim<sup>as</sup> [22:27] **And proclaim among the people for the Pilgrimage: they will come to you on foot.** So he<sup>as</sup> called out and he<sup>as</sup> was answered from everywhere for its fulfillment'.<sup>28</sup>

## VERSE 28

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَوَامِرَ اللَّهِ  
الْفَقِيرِ {28}

**[22:28] That they may witness benefits for them and mention the Name of Allah during stated days over what He has Sustained them of the cattle quadrupeds; so eat of them and feed the desperate one, the poor**

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن أبي المغراء، عن سلمة بن محرز، قال: كنت عند أبي عبد الله (عليه السلام) إذ جاءه رجل، يقال له: أبو الورد، فقال لأبي عبد الله (عليه السلام): رحمك الله، إنك لو كنت أرحت بدك من المحمل.

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Al Magra, from Salmat Bin Mahraz who said,

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man called Abu Al-Warad came up to him<sup>asws</sup> and said to Abu Abdullah<sup>asws</sup>, 'May Allah<sup>azwj</sup> has Mercy on you<sup>asws</sup>! If only you<sup>asws</sup> would rest your<sup>asws</sup> body from the loader (المحمل)'.<sup>29</sup>

فقال أبو عبد الله (عليه السلام): «يا أبا الورد، إني أحب أن أشهد المنافع التي قال الله تبارك و تعالى: لِيَشْهَدُوا مَنَافِعَ لَهُمْ إنه لا يشهدها أحد إلا نفعه الله، أما أنتم فترجعون مغفورا لكم، و أما غيركم فيحفظون في أهاليهم و أموالهم».

So Abu Abdullah<sup>asws</sup> said: 'O abu Al-Warad! I<sup>asws</sup> love to witness the benefits which Allah<sup>azwj</sup> Blessed and High Speaks about [22:28] **That they may witness benefits for them.** No one has witnessed theses except that Allah<sup>azwj</sup> Benefitted him. As for you, so you would be returning having been Forgiven, and as for the others, so they would be (returning) secure among their families and their wealth'.<sup>29</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَطِيعُوا أَوَامِرَ اللَّهِ الْفَقِيرِ، قال: «هو الزمن الذي لا يستطيع أن يخرج من زمانته».

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:28] **and feed the desperate one, the poor.** He<sup>asws</sup> said: 'He is the bonded one who cannot come out from his bondage'.<sup>30</sup>

<sup>28</sup> علل الشرائع: 1 / 416

<sup>29</sup> الكافي 4: 263 / 46

<sup>30</sup> الكافي 4: 46 / 4

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قال علي (عليه السلام)، في قول الله عز و جل: وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ قال: أيام العشر».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Ali<sup>asws</sup> said with regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:28] and mention the Name of Allah during stated days**, he<sup>asws</sup> said: 'The ten days'<sup>31</sup>.

و عنه: بهذا الإسناد، عن الحسين بن سعيد، عن محمد بن الفضيل، عن أبي الصباح، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ. قال: «هي أيام التشريق».

And from him, by this chain, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazeyl, from Abu Al Sabaah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:28] and mention the Name of Allah during stated days**. He<sup>asws</sup> said: 'These are the days of *Al-Tashreeq* (Ten days following the day of the sacrifice)'.<sup>32</sup>

## VERSE 29

تُمْ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ {29}

**[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows and let them go round the Ancient House**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، و محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى، و ابن أبي عمير جميعاً، عن معاوية بن عمار، قال: قال أبو عبد الله (عليه السلام)، في حديث من تمام الحج و العمرة: «اتق المفاخرة، و عليك بورع يحجزك عن معاصي الله، فإن الله عز و جل يقول: تُمْ لِيَقْضُوا تَفَثَهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ وَ لِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Safwan Bin Yahya and Ibn Abu Umeyr altogether, from Muawiya Bin Amaar who said,

'Abu Abdullah<sup>asws</sup> said in a Hadeeth about completeness of the Hajj and the Umra: 'Fear the bragging, and it is upon you to be devout and keep away from disobedience to Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows and let them go round the Ancient House**'.

قال أبو عبد الله (عليه السلام): «من التفت أن تتكلم في إحرامك بكلام قبيح، فإذا دخلت مكة و طففت بالبيت و تكلمت بكلام طيب، فكان ذلك كفارة».

<sup>31</sup> معاني الأخبار: 1 / 296

<sup>32</sup> معاني الأخبار: 2 / 297

Abu Abdullah<sup>asws</sup> said: 'From the 'التفت' 'unkemptness' is that you speak, whilst in your Ihraam, ugly words. So when you enter Makkah and circle the House, and speak good words, and that was an expiation'.<sup>33</sup>

و عنه: عن حميد بن زياد، عن ابن سماعة، عن غير واحد، عن أبان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله جل ثناؤه: **ثُمَّ لِيُقْضُوا تَفَتُّهُمْ**، قال: «هو ما يكون من الرجل في إحرامه، فإذا دخل مكة فتكلم بكلام طيب، كان ذلك كفارة لذلك الذي كان منه».

And from him, from Hameed Bin Ziyad, from Ibn Sama'at, from someone else, from Abaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words, Majestic is His<sup>azwj</sup> Mention **[22:29] Then let them fulfill their needful acts**, he<sup>asws</sup> said: 'It is what happens from the man in his Ihraam. So when he enters Makkah, so he should speak with good words. That would be an expiation for that which was from him'.<sup>34</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبان بن عثمان، عن أخيره، عن أبي جعفر (عليه السلام)، قال: قلت له: لم سمي البيت العتيق؟ قال: «هو بيت حر، عتيق من الناس، لم يملكه أحد».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Abaan Bin Usmaan, from the one who informed him,

'I said to Abu Ja'far<sup>asws</sup>, 'Why was the House called 'The Ancient'?' He<sup>asws</sup> said: 'It is a free House, (more) ancient than the people. No one has ever owned it'.<sup>35</sup>

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن الحسين بن علي بن مروان، عن عدة من أصحابنا، عن أبي حمزة الثمالي، قال: قلت لأبي جعفر (عليه السلام) في المسجد الحرام: لأي شيء سماه الله العتيق؟ فقال: «إنه ليس من بيت وضعه الله على وجه الأرض إلا له رب، و سكان يسكنونه، غير هذا البيت، فإنه لا رب له إلا الله عز و جل، و هو الحر»

And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Husayn Bin Ali Bin Marwaan, from a number of our companions, from Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far<sup>asws</sup> in the Sacred Masjid, 'For which thing did Allah<sup>azwj</sup> Name it as 'Ancient'?' So he<sup>asws</sup> said: 'There is none from the house which Allah<sup>azwj</sup> has Placed in the earth except that there is a lord for it, and Settled its settlers, apart from this House, for there is no lord for it except for Allah<sup>azwj</sup> Mighty and Majestic, and it is free (from being owned)'.<sup>36</sup>

ثم قال: «إن الله عز و جل خلقه قبل الأرض، ثم خلق الأرض من بعده، فدحاها من تحته».

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created it before the earth, then Created the earth from after it, so He<sup>azwj</sup> Spread it from underneath it'.<sup>36</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد، قال: قال أبو الحسن (عليه السلام)، في قول الله عز و جل: **وَلِيُطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ**، قال: «طواف الفريضة طواف النساء».

<sup>33</sup> الكافي 4: 3/337

<sup>34</sup> الكافي 4: 15/543

<sup>35</sup> الكافي 4: 6/189

<sup>36</sup> الكافي 4: 5/189

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad who said,

‘Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows and let them go round the Ancient House.** He<sup>asws</sup> said: ‘The obligatory circling – ‘Tawaaf Al-Nisaa’.<sup>37</sup>

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن داود بن النعمان، عن أبي عبيدة، قال: سمعت أبا جعفر (عليه السلام)، و رأى الناس بمكة و ما يعملون، قال: فقال: «فعال كفعال الجاهلية، أما و الله ما أمروا بهذا، و ما أمروا إلا أن يقضوا تفئهم، و ليوفوا نذورهم، فيمروا بنا فيمروا بنا فيخبرونا بولايتهم، و يعرضوا علينا نصرتهم».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat, from Dawood Bin Al No'man, from Abu Ubeyda who said,

‘I heard Abu Ja’far<sup>asws</sup>, and he<sup>asws</sup> saw the people at Makkah and what they were doing, so by Allah<sup>azwj</sup>, they have not been Commanded to do this. And what they have been Commanded for, is that they should **[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows,** and they should pass by us<sup>asws</sup>. So when they pass by us<sup>asws</sup> they should inform us<sup>asws</sup> to rule them, and present their support for us<sup>asws</sup>.<sup>38</sup>

و روى عنه (عليه السلام)، و قد نظر إلى الناس يطوفون بالبيت، فقال: «طواف كطواف الجاهلية، أما و الله ما بهذا أمروا، و لكنهم أمروا أن يطوفوا بهذه الأحجار، ثم ينصرفوا إلينا و يعرفونا مودتهم، و يعرضوا علينا نصرتهم» و تلا هذه الآية: **تَمَّ لِيُقْضُوا تَفْئُهُمْ وَ لِيُوفُوا نُذُورَهُمْ وَ قَالَ: «التفت: الشعث، و النذر: لقاء الإمام (عليه السلام)».**

And it has been reported from him<sup>asws</sup> (Imam Al-Baqir<sup>asws</sup>), and he<sup>asws</sup> had looked towards the people circling the House, so he<sup>asws</sup> said: ‘They are circling it like the circling of the people of ignorance (Pre-Islamic period). But, by Allah<sup>azwj</sup>, this is not what they have been Commanded for. But they have been Commanded that they should circle these rocks (Al-Safa and Al-Marwa), then leave to come to us<sup>asws</sup> and recognise their cordiality towards us<sup>asws</sup>, and present to us<sup>asws</sup> their support’. And he<sup>asws</sup> recited this Verse **[22:29] Then let them fulfill their needful acts, and let them be loyal to their vows,** and said: ‘The needful act – the rallying; and (being loyal to) the vow – meeting the Imam<sup>asws</sup>.<sup>39</sup>

و عنه: بإسناده عن ذريح المحاربي، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: **تَمَّ لِيُقْضُوا تَفْئُهُمْ.** قال: «التفت: لقاء الإمام».

And from him, by his chain from Zareeh Al-Maharaby, from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[22:29] Then let them fulfill their needful acts,** he<sup>asws</sup> said: The loyalty is to meet the Imam<sup>asws</sup>.<sup>40</sup>

و عنه: عن أبيه، قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد الأدمي، عن علي بن سليمان، عن زياد القندي، عن عبد الله بن سنان، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، فإن ذريحا المحاربي حدثني عنك، أنك قلت له:

<sup>37</sup> الكافي 4: 512 / 1.

<sup>38</sup> الكافي 2: 323 / 2.

<sup>39</sup> تأويل الآيات 1: 336 / 9.

<sup>40</sup> من لا يحضره الفقيه 2: 1432 / 290.



«ثُمَّ لِيَقْضُوا تَفَثَهُمْ لِقَاءَ الْإِمَامِ: وَ لِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ»؟ فقال: «صدق ذريح، و صدقت، إن للقرآن ظاهرا و باطنا، و من يحتمل ما يحتمل ذريح؟».

And from him, from his father, from Muhammad Bin Yahya Al Ataar, from Sahl Bin Ziyad Al Aadmy, from Ali Bin Suleyman, from Ziyad Al Qindy, from Abdullah Bin Sinan, who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Zareeh Al-Maharaby narrated to me from you<sup>asws</sup> that you<sup>asws</sup> said to him [22:29] **Then let them fulfill their needful acts**, meeting the Imam<sup>asws</sup> **and let them be loyal to their vows**, that is a ritual (of Hajj)?' So he<sup>asws</sup> said: 'Zareeh spoke the truth, and you speak the truth. Surely the Quran has an apparent and a hidden. And who can bear what Zareeh can bear?'<sup>41</sup>

## VERSE 30

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ {30}

**[22:30] That (shall be so); and whoever magnifies the Sanctities of Allah, it is better for him in the Presence of his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن الإمام موسى، عن أبيه جعفر (عليهما السلام)، في قول الله تعالى: وَ مَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. قال: «هي ثلاث حرمان واجبة، فمن قطع منها حرمة فقد أشرك بالله: الأولى: انتهاك حرمة الله في بيته الحرام، و الثانية: تعطيل الكتاب و العمل بغيره، و الثالثة: قطيعة ما أوجب الله من فرض طاعتنا و مودتنا».

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

from the Imam Musa<sup>asws</sup>, from Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[22:30] That (shall be so); and whoever magnifies the Sanctities of Allah, it is better for him in the Presence of his Lord.** He<sup>asws</sup> said: 'These are three Sanctities Obligated, so the one who cuts one of these Sanctities off has Associated with Allah<sup>azwj</sup>. The first – Desecration of the Sanctity of Allah<sup>azwj</sup> in His<sup>azwj</sup> Sacred House; and the second – Suspension of the Book (Quran) and the acting with other than it; and the third – Cutting off of what Allah<sup>azwj</sup> has more than Obligated from the necessity of being obedient to us<sup>asws</sup> and cordiality to us<sup>asws</sup>,<sup>42</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، و الحسين بن سعيد جميعا، عن النضر بن سويد، عن درست، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ، فقال: «الرجس من الأوثان: الشطرنج، و قول الزور: الغناء».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al Husayn Bin Saeed Altogether, from Al Nazar Bin Suweyd, from Darast, from Zayd Al Shahaam who said,

<sup>41</sup> (Extract) معاني الأخبار: 10 /340

<sup>42</sup> تأويل الآيات 1: 10 /336

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:30] **therefore avoid the uncleanness of the idols and avoid false words**, he<sup>asws</sup> said: 'The uncleanness – The (playing of) Chess; and the false words – The singing'.<sup>43</sup>

## VERSE 31

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ<sup>ع</sup> وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ {31}

**[22:31] Being upright for Allah, not associating anything with Him and whoever associates (others) with Allah, it is as though he had fallen from the sky, then the birds snatch him away or the wind carries him off to a far-distant place**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، قال: «الحنيفية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:31] **Being upright for Allah, not associating anything with Him**, he<sup>asws</sup> said: 'The uprightness is from the nature upon which Allah<sup>azwj</sup> Created the people. There is no change in the Creation of Allah<sup>azwj</sup>. He<sup>azwj</sup> Natured them upon the recognition of Him<sup>azwj</sup> by it' <sup>به</sup> على المعرفة. And said: We are that Nature, which must be recognised<sup>44</sup>

## VERSE 32

ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ {32}

**[22:32] That (shall be so); and whoever magnifies the Rituals of Allah, this surely is from the piety of the hearts**

## VERSE 33

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ {33}

**[22:33] You have benefits in them (camels) till a fixed time, then their place (of sacrifice) is the Ancient House**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى. قال: «إن احتاج إلى ظهرها ركبها من غير أن يعنف عليها، و إن كان لها لبن حلبها حلابا لا ينهكها».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kanany,

<sup>43</sup> الكافي 6: 2 / 435

<sup>44</sup> الكافي 2: 4 / 10

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:33] **You have benefits in them (camels) till a fixed time**, he<sup>asws</sup> said: 'If he needs to ride upon its back, he does so without scolding it. And if it had milk on her, then he can milk it without exhausting it'.<sup>45</sup>

## VERSES 34 & 35

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلَمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ {34} الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {35}

**[22:34] And to every community We Appointed acts of devotion that they may mention the Name of Allah on what He has Sustained them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble [22:35] (To) those whose hearts tremble when Allah is Mentioned, and those who are patient under that which afflicts them, and those who keep up Prayer, and spend from what We have Sustained them with**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: قال موسى بن جعفر (عليه السلام): «سألت أبي عن قول الله عز و جل: وَ بَشِّرِ الْمُخْبِتِينَ الآية، قال: نزلت فينا خاصة».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'I asked my<sup>asws</sup> father<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:34] **and give good news to the humble** – the Verse. He<sup>asws</sup> said: 'It was Revealed regarding us<sup>asws</sup> especially'.<sup>46</sup>

## VERSE 36 & 37

وَالْبُذُنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وُجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَاتِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ {36} لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَكْبُرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۖ وَبَشِّرِ الْمُحْسِنِينَ {37}

**[22:36] And (as for) the camels, We have made these from the Rituals of the Religion of Allah for you; for you therein is good; therefore Mention the Name of Allah on these as they stand in a row, then when they fall down, eat from them and feed the contented and the beggar; thus have We made them subservient to you, that you may be grateful [22:37] There does not reach Allah their flesh nor their blood, but to Him reaches the piety from you; thus has He made them subservient to you, that you may Magnify Allah for having Guided you; and give good news to those who do good (to others)**

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ. قال: «ذلك حين تصف للنحر، تربط يديها ما بين الخف و الركبة، و وجوب جنوبها إذا وقعت على الأرض».

<sup>45</sup> الكافي 4: 492 / 1.

<sup>46</sup> تأويل الآيات 1: 337 / 11.

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:36] **therefore Mention the Name of Allah on these as they stand in a row**, he<sup>asws</sup> said: 'That is when the sacrificial animals are stood in the row, and bind their legs by the knees, and they fall down upon their sides upon the earth'.<sup>47</sup>

و عنه: عن علي بن إبراهيم، عن أبيه و محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله جل ثناؤه: فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ أَطْعَمُوا الْقَانِعَ وَ الْمُعْتَرَّ، قال: «القانع: الذي يقنع بما أعطيته، و المعتر: الذي يعتريك، و السائل: الذي يسألك في يديه، و البائس: هو الفقير».

And from him, from Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Safwaan, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Extollation [22:36] **then when they fall down, eat from them and feed the contented and the beggar**, he<sup>asws</sup> said: 'The contented – The one who is contented with what is given to him; and the 'Ma'tar' is the one who finds you; and the beggar is the one who asks you with his hands; and the 'Al Ba'ais' is the one who is the poor'.<sup>48</sup>

## VERSE 38

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ {38}

**[22:38] Surely Allah will Defend those who believe; Allah does not Love every treacherous Infidel**

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، قال: حدثني أبي، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا. قال: «نحن الذين آمنوا، و الله يدافع عنا ما أذاعت عنا شيعتنا».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:38] **Surely Allah will Defend those who believe.** He<sup>asws</sup> said: 'We<sup>asws</sup> are the one who believe, and Allah<sup>azwj</sup> Defends us (from) what our<sup>asws</sup> Shias transmit from us<sup>asws</sup>'.<sup>49</sup>

## VERSES 39 & 40

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ {39} الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ ثُمَّ لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40}

<sup>47</sup> الكافي 4: 497 / 1.

<sup>48</sup> الكافي 4: 500 / 6.

<sup>49</sup> تأويل الآيات 1: 337 / 12.

**[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them [22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah. And had there not been Allah's Repelling some people by others, there would have been pulled down Monasteries and Churches and Synagogues and Masjids in which Allah's Name is much remembered; and surely Allah will Help him who helps His Cause; Allah is Strong, Mighty**

إِبْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٍّ وَ حَمْزَةَ وَ جَعْفَرٍ وَ جَرَّتْ فِي الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallam Bin Al-Mustaneer, who has reported the following:

Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High: **[22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah.** He<sup>asws</sup> said: 'It was Revealed regarding the Rasool Allah<sup>saww</sup>, and Ali<sup>asws</sup>, and Hamza<sup>ar</sup>, and Ja'far<sup>ar</sup>, and it flowed regarding Al-Husayn<sup>asws</sup>, may Peace be upon all of them'.<sup>50</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا موسى بن جعفر، عن أبيه، عن جده (عليهم السلام)، قال: «نزلت هذه الآية في آل محمد (عليهم السلام) خاصة أذن للذين يُقاتلون بأنهم ظلموا وإنَّ الله على نصرهم لقدير الذين أُخرجوا من ديارهم بغير حقِّ إلا أن يقولوا ربُّنا الله- ثم تلا إلى قوله تعالى- وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'This Verse was Revealed regarding the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> especially - [22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them [22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah. Then he<sup>asws</sup> recited up to His<sup>azwj</sup> Words **[22:41] and to Allah is the ending of affairs**'.<sup>51</sup>

و عنه، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى بن عبيد، عن صفوان بن يحيى، عن حكيم الحنط، عن ضريس، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: أذن للذين يُقاتلون بأنهم ظلموا وإنَّ الله على نصرهم لقدير، قال: «الحسن و الحسين (عليهما السلام)».

And from him, from Al Husayn Bin Aamir, from Muhammad Bin Isa Bin Ubeyd, from Safwaan Bin Yahya, from Hakeem Al Hanaat, from Zareys,

<sup>50</sup> الكافي 8: 534 / 337

<sup>51</sup> تأويل الآيات 1: 14 / 338

(It has been narrated) from Abu Ja'far<sup>asws</sup>, who said, **[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them**, he<sup>asws</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>'.<sup>52</sup>

و عنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس، عن مثنى الحنات، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: أُوذِيَ الَّذِينَ يُفَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ، قال: «هي في القائم (عليه السلام) و أصحابه».

And from him, from Al Husayn Bin Ahmad Al Malaky, from Muhammad Bin Isa, from Yunus, from Masny Al Hanaat, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them**, he<sup>asws</sup> said: 'It is regarding Al-Qaim<sup>asws</sup> and his<sup>asws</sup> companions'.<sup>53</sup>

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود النجار، قال: حدثنا مولانا موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله تعالى: الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ. قال: «نزلت فينا خاصة، في أمير المؤمنين و ذريته (عليهم السلام)، و ما ارتكب من أمر فاطمة (عليها السلام)».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood Al Najjar,

(It has been narrated) from our Master (مولانا) Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[22:40] Those who have been expelled from their homes without right**. He<sup>asws</sup> said: 'It was Revealed regarding us<sup>asws</sup> especially, regarding the matter of Amir-ul-Momineen<sup>asws</sup> and his<sup>asws</sup> children<sup>asws</sup>, and what was perpetrated from the matter of Syeda Fatima<sup>asws</sup>'.<sup>54</sup>

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، في قوله: أُوذِيَ الَّذِينَ يُفَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ. قال: «إن العامة يقولون: نزلت في رسول الله (صلى الله عليه و آله) لما أخرجته قريش من مكة، و إنما هو القائم (عليه السلام) إذا خرج يطلب بدم الحسين (عليه السلام)».

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them**. He<sup>asws</sup> said: 'The generality of the Muslims are saying, 'It was Revealed regarding Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> was expelled by the Qureysh from Makkah'. But rather, it is Al-Qaim<sup>asws</sup>, when he<sup>asws</sup> comes out seeking to avenge the blood of Al-Husayn<sup>asws</sup>'.<sup>55</sup>

و عنه: عن محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى ابن جعفر، عن أبيه (عليهما السلام)، في قوله عز و جل: وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَ بِيَعُ وَ صَلَوَاتُ وَ مَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا، قال: «هم الأئمة الأعلام، و لو لا صبرهم، و انتظارهم الأمر أن يأتيهم من الله لقتلوا جميعا. قال الله عز و جل: وَ لَيُنصَرَنَّ اللَّهُ مَنْ يُنصَرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ».

<sup>52</sup> تأويل الآيات 1: 15 / 338

<sup>53</sup> تأويل الآيات 1: 16 / 338

<sup>54</sup> تأويل الآيات 1: 18 / 339

<sup>55</sup> (Extract) تفسير القمي 2: 84.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> Ibn Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding the Words of the Mighty and Majestic [22:40] **And had there not been Allah's Repelling some people by others, there would have been pulled down Monasteries and Churches and Synagogues and Masjids in which Allah's Name is much remembered**, he<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>, the Flags. And had it not been for their<sup>asws</sup> patience, and their<sup>asws</sup> awaiting the matter (Al-Qaim<sup>asws</sup>) that would be coming to them from Allah<sup>azwj</sup>, all of them<sup>asws</sup> would have been murdered. Allah<sup>azwj</sup> Mighty and Majestic Says **and surely Allah will Help him who helps His Cause; Allah is Strong, Mighty**'.<sup>56</sup>

## VERSES 41 - 44

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ {41} وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ {42} وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ {43} وَأَصْحَابُ مَدْيَنَ ۗ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ {44}

**[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs [22:42] And if they are belying you, then already before them the people of Noah and Aad and Samood had belied [22:43] And the people of Ibrahim and the people of Lut [22:44] And the companions of Madyan and Musa (too) was belied, but I Respited the unbelievers, then I Seized them, so how (severe) was My Disapproval**

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مزارق، عن الإمام موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: قوله تعالى: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ قال: «نحن هم».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Hassan, from his father, from Haseyn Bin Makhariq,

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'The Words of the High **[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil**, he<sup>asws</sup> said: 'We<sup>asws</sup> are they<sup>asws</sup>'.<sup>57</sup>

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «كنت عند أبي يوما في المسجد إذ أتاه رجل، فوقف أمامه، و قال: يا بن رسول الله، أعيت علي آية في كتاب الله عز و جل، سألت عنها جابر بن يزيد فأرشدني إليك. فقال: و ما هي؟ قال: قوله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'I<sup>asws</sup> was in the presence of my<sup>asws</sup> father<sup>asws</sup> in the Masjid one day when a

<sup>56</sup> تأويل الآيات 1: 20 / 340

<sup>57</sup> تأويل الآيات 1: 22 / 342

man came up and paused in front of him<sup>asws</sup> and said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I am frustrated (at understanding) a Verse in the Book of Allah<sup>azwj</sup>, so I asked Jabir Bin Yazeed about it, and he guided me to you<sup>asws</sup>'. So he<sup>asws</sup> said: 'And what is it?' He said, 'The Words of the Mighty and Majestic **[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs**'.

فقال أبي: نعم، فينا نزلت، و ذلك أن فلانا، و فلانا، و طائفة معهم- و سماهم- اجتمعوا إلى النبي (صلى الله عليه و آله)، فقالوا: يا رسول الله، إلى من يصير هذا الأمر بعدك، فو الله لئن صار إلى رجل من أهل بيتك، إنا لنخافهم على أنفسنا و لو صار إلى غيرهم ففعل غيرهم أقرب و أرحم بنا منهم.

So my<sup>asws</sup> father<sup>asws</sup> said: 'Yes, it was Revealed regarding us<sup>asws</sup>. And that was when so and so and so and so, and there was a group with the two of them – and they heard them – gathered to the Prophet<sup>saww</sup>, so they said, 'O Rasool-Allah<sup>saww</sup>! To whom will this matter go to, after you<sup>saww</sup>? So, by Allah<sup>azwj</sup>, if it goes to a man from your<sup>saww</sup> Family<sup>asws</sup>, we are afraid for ourselves. And if it goes to someone else, then that someone else would be closer and more merciful to us than him<sup>asws</sup>'.

فغضب رسول الله (صلى الله عليه و آله) من ذلك غضبا شديدا، ثم قال: أما و الله لو آمنتم بالله و برسوله ما أبغضتموهم، لأن بغضهم بغضي، و بغضي هو الكفر بالله، ثم نعيتم إلي نفسي، فو الله لئن مكنتهم الله في الأرض ليقوموا الصلاة، و ليؤتوا الزكاة، و ليأمروا بالمعروف، و لينهوا عن المنكر، إنما يرغم الله أنوف رجال يبغضوني، و يبغضون أهل بيتي و ذريتي فأنزل الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ فَلَمْ يَقْبَلِ الْقَوْمَ ذَلِكَ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: وَ إِنْ يَكْذِبُونَكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ ثَمُودٌ وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ مَدْيَنَ وَ كَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ».

So Rasool-Allah<sup>saww</sup> was angered from that with an intense anger, then said: 'But, by Allah<sup>azwj</sup>, had you all believed in Allah<sup>azwj</sup> and in His<sup>azwj</sup> Rasool<sup>saww</sup> you would not have hated him<sup>asws</sup>, because hating him<sup>asws</sup> is to hate me<sup>saww</sup>, and hating me<sup>saww</sup> is blasphemy with Allah<sup>azwj</sup>. By Allah<sup>azwj</sup>! If Allah<sup>azwj</sup> were to Establish them in the earth, they would establish the Prayer, and give the Zakat, and enjoin the good, and forbid the evil. But rather, Allah<sup>azwj</sup> has Compelled the noses of those who hate me<sup>saww</sup>, and hate the People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> offspring'. Thus, Allah<sup>azwj</sup> Revealed **[22:41] Those who, should We Establish them in the land, will establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs [22:42] And if they are belying you, then already before them the people of Noah and Aad and Samood had belied [22:43] And the people of Ibrahim and the people of Lut [22:44] And the companions of Madyan and Musa (too) was belied, but I Respited the unbelievers, then I Seized them, so how (severe) was My Disapproval**.<sup>58</sup>

و عنه، قال: حدثنا محمد بن الحسين بن حميد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

And from him, from Muhammad Bin Al Husayn Bin Hameed, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:41] Those who, should We Establish them in the land, will**



**establish the Prayer, and give the Zakat, and enjoin good and forbid evil; and to Allah is the ending of affairs.**

قال: «هذه الآية لآل محمد المهدي (عليه السلام) و أصحابه، يملكهم الله مشارق الأرض و مغاربها، و يظهر الدين، و يميت الله عز و جل به و بأصحابه البدع و الباطل كما أمات السفهة الحق، حتى لا يرى أثر من الظلم، و يأمرون بالمعروف، و ينهون عن المنكر، و لله عاقبة الأمور».

He<sup>asws</sup> said: 'This Verse is for the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, Al-Mahdi<sup>asws</sup> and his<sup>asws</sup> companions. Allah<sup>azwj</sup> would Make them rule the east of the earth and its west, and would Manifest the religion. And Allah<sup>azwj</sup> Mighty and Majestic would Kill by him<sup>asws</sup> and his<sup>asws</sup> companions, the innovations, and the falsehood, just as the foolish ones had killed the truth, to the extent that no effects of injustice would be seen. And they would be enjoining the good, and forbidding from the evil, and to Allah<sup>azwj</sup> is the ending of affairs'.<sup>59</sup>

## VERSES 45 & 46

فَكَأَيُّ مَن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبُئْرٌ مُّعَطَّلَةٌ وَقَصْرٌ مَّشِيدٌ {45} أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آدَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ {46}

**[22:45] So how many a town did We Destroy whilst it was unjust, so it fell down upon its roofs, and an abandoned well and a constructed palace (deserted) [22:46] Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the chests**

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن محمد بن عمرو بن سعيد الزيات، عن بعض أصحابه، عن نصر بن قابوس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ ظِلٌّ مَّمْدُودٌ وَ مَاءٌ مَسْكُوبٌ وَ فَاكِهَةٌ كَثِيرَةٌ لَا مَقْطُوعَةٌ وَ لَا مَمْنُوعَةٌ قال: «يا نصر، إنه و الله ليس حيث يذهب الناس، إنما هو العلم و ما يخرج منه».

Sa'd Bin Abdullah, from Ali Bin Ismail Bin Isa, from Muhammad Bin Amro Bin Sa'eed Al-Ziyaat, from one of his companions, from Nasr Bin Qaboos, said,

'I asked Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[56:30] And extended shade, [56:31] And water flowing constantly, [56:32] And abundant fruit, [56:33] Neither intercepted nor forbidden**, said: 'O Nasr, By Allah<sup>azwj</sup> this is not as the people are going with it. But, this is knowledge and what comes out from it.'

و سألته عن قول الله عز و جل: وَ بُئْرٌ مُّعَطَّلَةٌ وَ قَصْرٌ مَّشِيدٌ ، قال: «البئر المعطلة: الإمام الصامت، و القصر المشيد: الإمام الناطق».

And I asked him<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:45] and an abandoned well and a constructed palace (deserted)** he<sup>asws</sup> said: '**abandoned well** The Imam<sup>asws</sup> who is silent, and **a constructed palace (deserted)** The Imam<sup>asws</sup> who speaks.<sup>60</sup>

<sup>59</sup> تأويل الآيات 1: 25 / 343

<sup>60</sup> مختصر بصائر الدرجات: 57

و عنه، قال: حدثني أبي (رحمه الله)، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى، عن علي بن السندي، عن محمد بن عمرو، عن بعض أصحابنا، عن نصر بن قابوس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **و بئرٍ مَعْطَلَةٍ وَ قَصْرِ مَشِيدٍ**، قال: «البئر المعطلة: الإمام الصامت، و القصر المشيد: الإمام الناطق».

And from him (Sheykh Al Sadouq), from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Al Sindy, from Muhammad Bin Amro, from one of their companions, from Nasr Bin Qabous who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:45] and an abandoned well and a constructed palace (deserted)**. He<sup>asws</sup> said: 'The abandoned well is the silent Imam<sup>asws</sup>, and the constructed palace (deserted) is the speaking Imam<sup>asws</sup>'.<sup>61</sup>

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، إسحاق بن محمد، قال: أخبرني محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم البطل، عن صالح بن سهل، أنه قال: أمير المؤمنين (عليه السلام) هو القصر المشيد، و البئر المعطلة: فاطمة و ولدها (عليهم السلام)، معطلين من الملك.

And from him, from Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father Is'haq Bin Muhammad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Aasim, from Abdullah Bin AL Qasim Al Batal, from Salih Bin Sahl who said,

'Amir-ul-Momineen<sup>asws</sup> said that he<sup>asws</sup> (himself) was the **[22:45] constructed palace (deserted)**, and the **abandoned well** are Syeda Fatima<sup>asws</sup> and her<sup>asws</sup> sons<sup>asws</sup> – abandoned from the kingdom'.<sup>62</sup>

ابن شهر آشوب: عن جعفر الصادق (عليه السلام)، في قوله تعالى: **و بئرٍ مَعْطَلَةٍ وَ قَصْرِ مَشِيدٍ** أنه قال: «رسول الله (صلى الله عليه و آله) القصر المشيد، و البئر المعطلة علي (عليه السلام)».

Ibn Shehr Ashub,

(It has been narrated) from Ja'far Al-Sadiq<sup>asws</sup> regarding the Words of the High **[22:45] and an abandoned well and a constructed palace (deserted)** having said: 'Rasool-Allah<sup>saww</sup> is the **constructed palace (deserted)**, and the **abandoned well** is Ali<sup>asws</sup>'.<sup>63</sup>

## VERSE 47

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ {47}

**[22:47] And they ask you to hasten on the Punishment, and Allah will by no means Fail in His Promise, and surely a Day with your Lord is like a thousand years of what you are counting**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعاً، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئاً إلا أعطاه،

<sup>61</sup> معاني الأخبار: 2 / 111

<sup>62</sup> معاني الأخبار: 3 / 111

<sup>63</sup> المناقب: 3: 88

فليأس من الناس كلهم، و لا يكون له رجاء إلا من عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئاً إلا أعطاه، فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفاً، كل موقف مقداره ألف سنة»، ثم تلا: فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.

Muhammad Bin Yaqoub, from Al-i Bin Ibrahim, from his father, and Al-i Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafis Bin Gayas who said:

'Abu Abdullah<sup>asws</sup> said: 'If one of you intends that he should not ask his Lord<sup>azwj</sup> for something except that he would be Given it, so he should despair from the people, All of them, and not have any hope except from the Presence of Allah<sup>azwj</sup>. So when Allah<sup>azwj</sup> Knows that to be in his heart, he would not ask for anything except that He<sup>azwj</sup> would Give it to him. Therefore, you should take account of yourselves before Accounting is Taken from you, for on the Day of Judgement there are fifty Pausing Stations for it, each of which is of the measurement of a thousand years'.<sup>64</sup>

يَا عِيسَى نُبُّ إِلَيَّ فَإِنِّي لَا يَتَعَاطَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ أَعْمَلْ لِنَفْسِكَ فِي مُهَلَّةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمٍ كَأَلْفِ سَنَةٍ مِمَّا تُعْدُونَ فِيهِ أَجْزِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُؤَيِّقُ صَاحِبَهَا فَاْمْهَدْ لِنَفْسِكَ فِي مُهَلَّةٍ وَ نَافِسٍ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

O Isa<sup>as</sup>! Repent to Me<sup>azwj</sup> as there is no grand sin that I<sup>azwj</sup> do not Forgive it, and I<sup>azwj</sup> am the Most Merciful of the merciful ones. Work for yourself<sup>as</sup> in the time allocated from your<sup>as</sup> term before someone else works for it, and worship Me<sup>azwj</sup> for a day which will be like a thousand years of your counting, during which I<sup>azwj</sup> will Reward the good deeds by increasing them, and that the sins would remain with their doers. Prepare for yourself<sup>as</sup> in the allocated time, and compete in the good deeds, for how many a gathering has dispersed and its people being each other's neighbours in the Fire.<sup>65</sup>

## VERSES 48 - 51

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْنَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ {48} قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {49} فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {50} وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ {51}

**[22:48] And how many a town to which I Respited whilst it was unjust, then I Seized it, and to Me is the (eventual) journey [22:49] Say: O you people! But rather, I am only a plain warner to you [22:50] So the one who believe and does righteous deeds, for them is Forgiveness and an Honourable sustenance [22:51] And (as for) those who strive to frustrate Our Signs, they shall be the inmates of the Blazing Fire**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قوله عز و جل: فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

<sup>64</sup> (الكافي 2: 119 / 2)

<sup>65</sup> (الكافي 8: 103 / 131)

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic [22:50] **So the one who believe and does righteous deeds, for them is Forgiveness and an Honourable sustenance.**

قال: «أولئك آل محمد (صلوات الله عليهم أجمعين)، و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معجزين أولئك أصحاب الجحيم- قال- هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

He<sup>asws</sup> said: 'They<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and those who strive to cut-off the cordiality with the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in order to frustrate them<sup>asws</sup>, they are the inmates of the Blazing Fire. They are four in number – the Taymi (Clan of Abu Bakr), the Adwayy (Clan of Umar), and the Umayyids (Clan of Umayya)'.<sup>66</sup>

## VERSES 52 - 55

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {52} لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبِهِمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ {53} وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ {54} وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ {55}

**[22:52] And We did not Send any Rasool or Prophet before you, except when He so Desired, the Satan made a suggestion respecting His Desire; So Allah Abrogates that which the Satan casts, then does Allah Establish His Signs, and Allah is Knowing, Wise [22:53] So that He may Make what the Satan casts to be a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a far-reaching opposition [22:54] And that those who have been Given the knowledge may know that it is the Truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe to a Straight Path [22:55] And those who disbelieve shall not cease to be in doubt concerning it until the Hour comes to them suddenly, or there comes on them the Punishment of a Destructive day**

### إقرار أبي بكر بدخوله في تابوت جهنم

فقلت له لما خلوت به: يا أبا، قل: (لا إله إلا الله). قال: (لا أقولها أبدا ولا أقدر عليها حتى أرد النار فأدخل التابوت. فلما ذكر التابوت ظننت أنه يهجر. فقلت له: أي تابوت؟ فقال: تابوت من نار مقفل بقفل من نار، فيه اثنا عشر رجلا، أنا وصاحبي هذا. قلت: عمر؟ قال: نعم، فمن أعني؟ وعشرة في جب في جهنم عليه صخرة إذا أراد الله أن يسعر جهنم رفع الصخرة.

## ACCEPTANCE OF ABU BAKR OF HIS ENTRY INTO THE COFFIN OF HELL

I said to him when I was alone with him, 'O father, say, 'There is no god but Allah<sup>azwj</sup>'. He said, 'I will not say it nor do I have the ability to do so until I go to the Fire and enter the coffin'. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, 'Which coffin?' He said, 'A coffin from the Fire locked by a padlock from the fire, in which will be twelve men, I and this companion of mine'. I said, 'Umar?' He said, 'Yes, who else I would mean by it? And ten, who will be in a well in

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Hell, over which is a rock. Whenever Allah<sup>azwj</sup> Intends to Heat the Hell, He<sup>azwj</sup> Lifts the rock’.

### لعن عمر على لسان أبي بكر

قلت: تهذي؟ قال: (لا والله ما أهذي. لعن الله ابن صهاك. هو الذي صدني عن الذكر بعد إذ جاءني فبنس القرين، لعنه الله، الصق خدي بالأرض)، فألصقت خده بالأرض فما زال يدعو بالويل والثبور حتى غمضته.

### **CURSING OF UMAR BY THE TONGUE OF ABU BAKR**

I said, ‘Are you delirious?’ he said, ‘No, by Allah<sup>azwj</sup>, I am not delirious. May Allah<sup>azwj</sup> Curse Ibn Sahaak<sup>67</sup>. He is the one who repelled me from the Remembrance (Al-Zikr) after it had come to me. So he is an evil companion, May Allah<sup>azwj</sup> Curse him. Place my cheek on the ground’. So I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

ثم دخل علي عمر وقد غمضته، فقال: هل قال بعدي شيئاً؟ فعرفته ما قال. فقال عمر: يرحم الله خليفة رسول الله، اكنتمه فإن هذا هذيان، وأنتم أهل بيت معروف لكم في مرضكم الهذيان

Then Umar entered, and he had already died. He said, ‘Did he say anything else after me?’ So made it known to him what he had said. Umar said, ‘May Allah<sup>azwj</sup> have Mercy on the Caliph of the Rasool Allah<sup>saww</sup>. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious’.

فقال عائشة: صدقت وقالوا لي جميعاً: لا يسمعن أحد منكم من هذا شيئاً فيشمت به ابن أبي طالب وأهل بيته.

Ayesha said, ‘You speak the truth’, and all of them said to me, ‘Let no one hear anything from this, or else Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the Ahl Al-Bayt will gloat over you.

قال سليم: فقلت لمحمد: من تراه حدث أمير المؤمنين عليه السلام عن هؤلاء الخمسة بما قالوا؟ فقال: رسول الله صلى الله عليه وآله، وإنه يراه في منامه كل ليلة، وحديثه إياه في المنام مثل حديثه إياه في الحياة واليقظة، فإن رسول الله صلى الله عليه وآله قال: (من رآني في المنام فقد رآني، فإن الشيطان لا يتمثل بي في نوم ولا يقظة ولا بأحد من أوصيائي إلى يوم القيامة).

Sulaym said, ‘I said to Muhammad, ‘Whom do you see to have narrated to Amir-ul-Momineen<sup>asws</sup> about these five of what they had said?’ So he said, ‘The Rasool Allah<sup>saww</sup>, and he<sup>asws</sup> sees him<sup>saww</sup> in his<sup>asws</sup> dream every night, and him<sup>saww</sup> narrating it to him<sup>asws</sup> in the dream is similar to him<sup>saww</sup> narrating it to him<sup>asws</sup> during his<sup>saww</sup> lifetime and the wakefulness, for the Rasool Allah<sup>saww</sup> has said: ‘The one who sees me<sup>asws</sup> in the dream, so he has seen me<sup>saww</sup>, as the Satan<sup>la</sup> cannot be like me<sup>saww</sup>, neither in the sleep nor in wakefulness, and not be like any one from my<sup>saww</sup> successors<sup>asws</sup>, up to the Day of Judgement’.

<sup>67</sup> The no. 2

قال سليم: فقلت لمحمد بن أبي بكر: من حدثك بهذا؟ قال: علي عليه السلام. فقلت: وأنا سمعته أيضا منه كما سمعت أنت. فقلت لمحمد: ففعل ملكا من الملائكة حدثه؟ قال: أو ذاك؟ قلت: وهل تحدث الملائكة إلا الأنبياء؟ قال: أما تقرأ القرآن: (وما أرسلنا من قبلك من رسول ولا نبي ولا محدث)؟

Sulaym said, 'I said to Muhammad Bin Abu Bakr, 'Who has narrated this to you?' He said, 'Ali<sup>asws</sup>'. I said, 'And I heard it as well from him<sup>asws</sup>, just as you heard it' So I said to Muhammad, 'Perhaps an Angel from the Angels narrated it to him<sup>asws</sup>? He said, 'Or that?' I said, 'Do the Angels narrate to any but the Prophets<sup>as</sup>? He said, 'But have you not read the Quran, **[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you?**' (Please note that the word 'Muhaddith' is missing from this Verse from the current version of the Quran).

قال: قلت له: أمير المؤمنين عليه السلام محدث هو؟ قال: نعم، وكانت فاطمة عليها السلام محدثة ولم تكن نبيّة، ومريم كانت محدثة ولم تكن نبيّة، وأم موسى ما كانت نبيّة وكانت محدثة، وكانت سارة امرأة إبراهيم قد عاينت الملائكة فبشروها بإسحاق ومن وراء إسحاق يعقوب ولم تكن نبيّة.

(Sulaym) said, 'I said to him, 'Amir-ul-Momineen<sup>asws</sup>, he<sup>asws</sup> was a Muhaddith?' He said, 'Yes, and so was Fatima<sup>asws</sup> a Muhadditha and she<sup>asws</sup> was not a Prophetess, and Maryam<sup>as</sup> was a Muhadditha and she<sup>as</sup> was not a Prophetess, and the mother<sup>as</sup> of Musa<sup>as</sup>, she<sup>as</sup> was not a Prophetess and she<sup>saww</sup> was a Muhadditha, and so was Sarah<sup>as</sup> the wife of Ibrahim<sup>as</sup>, she<sup>as</sup> saw the Angel who gave her<sup>as</sup> the good news of Is'haaq<sup>as</sup> and after Is'haaq<sup>as</sup>, Yaqoub<sup>as</sup>, and she<sup>as</sup> was not a Prophetess'.<sup>68</sup>

حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفي عن احمد بن محمد الثقفي عن احمد بن يونس الحجال عن ايوب بن حسن عن قتادة انه يقرأ وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from Ahmad Bin Muhammad Al-Thaqafy, from Ahmad Bin Yunus Al-Hajaal, from Ayub Bin Hasan, from Qatadah, the following:

The Imam<sup>asws</sup> recited **[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you**.<sup>69</sup>

حدثنا احمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن زياد بن سوفة عن الحكم بن عيينة قال دخلت على علي بن الحسين يوما فقال لي يا حكم هل تدري ما الاية التي كان علي بن ابي طالب عليه السلام يعرف بها صاحب قتله ويعلم بها. الامور العظام التي كان يحدث بها الناس

It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Ziyad Bin Sowqah, from Al-Hakam Bin Aynat who said:

'I came to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> one day. He<sup>asws</sup> said to me: 'O Hakam, do you know the Verse through which Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup> is recognised? The person who killed him<sup>asws</sup> knew about it. These were great matters which he<sup>asws</sup> was narrating to the people'.

قال الحكم فقلت في نفسي قد وقفت على علم من علم علي بن الحسين اعلم بذلك تلك الامور العظام قال قلت لا والله لا اعلم به اخبرني بها يا بن رسول الله صلى الله عليه وآله

<sup>68</sup> Kitaab Sulaym Bin Qays Al Hilali – H 37

<sup>69</sup> Basaair Al Darajaat – P 7 Ch 5 H 8

Al-Hakam said, 'I said to myself, 'If I pause on knowing from the knowledge of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, I will know by that which are the great matters'. I said: 'No, by Allah<sup>azwj</sup>, I do not know about it. Inform me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.

قال والله قول الله وما ارسلنا من رسول ولا نبي ولا محدث فقلت وكان على بن ابي طالب عليه السلام محدثا قال نعم وكل امام منا اهل البيت فهو محدث.

The Imam<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, the Words of Allah<sup>azwj</sup> **[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you**'. I said, 'And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was a Muhaddith?' He<sup>asws</sup> said: 'Yes, and all the Imams<sup>asws</sup> from us<sup>asws</sup>, the People<sup>asws</sup> of the Household, are Muhaddith'.<sup>70</sup>

حدثنا عن علي بن الحسين عليه السلام انه قال علم على عليه السلام في آية من القرآن وكنتمنا الآية قال اقرا يا حمران فقرات وما ارسلنا من قبلك من رسول ولا نبي قال فقال أبو جعفر عليه السلام وما ارسلنا من رسول ولا نبي ولا محدث قلت وكان على عليه السلام محدثا قال نعم

It has been narrated to us from Ali Bin Al-Husayn<sup>asws</sup> having said: 'Knowledge of Ali<sup>asws</sup> is in a Verse from the Quran, and we<sup>asws</sup> concealed the Verse'. He<sup>asws</sup> said: 'Read O Hamraan', and he<sup>asws</sup> read **[22:52] And We did not Send any Rasool or Prophet before you**. Abu Ja'far<sup>asws</sup> said: '**[22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you**'. I said, 'And Ali<sup>asws</sup> was a Muhaddith?' He<sup>asws</sup> said: 'Yes.

فجئت إلى اصحابنا فقلت قد اصبت الذي كان الحكم يكتمننا قال قلت قال أبو جعفر عليه السلام كان يقول على عليه السلام محدث فقالوا لي ما صنعت شيئا الا سألته من يحدثه قال فبعد ذلك اني اتيت ابا جعفر عليه السلام فقلت ليس حدثتني ان عليا عليه السلام كان محدثا قال بلى من يحدثه قال ملك يحدثه قال قلت اقول انه نبي أو رسول قال لا قال بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثله مثل ذوى القرنين.

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far<sup>asws</sup> said that Ali<sup>asws</sup> was a Muhaddith'. They said to me, 'Don't make up things, but we will ask the one who<sup>asws</sup> narrated it'. After that, I came to Abu Ja'far<sup>asws</sup>. I said, 'Did you<sup>asws</sup> not narrate to me that Ali<sup>asws</sup> was a Muhaddith?' He<sup>asws</sup> said: 'Yes'. I said, 'Who narrated it?' He<sup>asws</sup>: 'Angel narrated it'. I said, 'I say that he<sup>asws</sup> was a Prophet<sup>as</sup> or a Rasool<sup>as</sup>'. He<sup>asws</sup> said: 'No, but his<sup>asws</sup> example is that of the successor of the Suleiman<sup>as</sup> and the example of successor of Musa<sup>as</sup>, and his<sup>asws</sup> example is the example of Zulqarnayn<sup>as</sup>'.<sup>71</sup>

حدثنا أبو محمد عن عمران عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي قال كنت انا والمغيرة بن سعيد جالسين في المسجد فاتانا الحكم بن عيينه فقال لقد سمعت من ابي جعفر عليه السلام حديثا ما سمعه احد قط فسالناه فابي ان يخبرنا به فدخلنا عليه فقلنا ان الحكم بن عيينه اخبرنا انه سمع منك ما لم يسمعه منك احد قط فابي ان يخبرنا به

It has been narrated to us by Abu Muhammad, from Umrans, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I, and Al-Mugheira Bin Saeed were seated in the Mosque. Al-Hakam Bin Aynia came to us and said, 'I have heard from Abu Ja'far<sup>asws</sup> a Hadeeth, which no one has ever heard at all. We asked him. He refused to inform us of it. We came to him<sup>asws</sup>'.

<sup>70</sup> Basaair Al Darajaat – P 7 Ch 5 H 3

<sup>71</sup> Basaair Al Darajaat – P 7 Ch 6 H 11

We said that, 'Al-Hakam Bin Aynia has informed us that he has heard from you<sup>asws</sup> which no one has heard from you<sup>asws</sup> at all. He refused to inform us about it'.

فقال نعم وجدنا علم على عليه السلام في آية من كتاب الله وما أرسلنا من قبلك من رسول ولا نبي ولا محدث فقلنا ليست هكذا هي فقال في كتاب على وما أرسلنا من قبلك من رسول ولا نبي **ولا محدث** إلا إذا تمنى ألقى الشيطان في أمنيته فقلت وإي شيء المحدث فقال ينكت في أذنه فيسمع طنيناً كطنين الطست أو يقرع على قلبه فيسمع وقعاً كوقع السلسلة على الطست انه نبي ثم قال الا مثل الخضر ومثل ذى القرنين.

He<sup>asws</sup> said: 'Yes, we<sup>asws</sup> have found knowledge of Ali<sup>asws</sup> in a Verse from the Book of Allah<sup>azwj</sup> **[22:52] And We did not Send any Rasool or Prophet or a Muhaddith before you, except when He so Desired, the Satan made a suggestion respecting His Desire**'. I said, 'And what is the Muhaddith?' He<sup>asws</sup> said: 'The one who receives a (Divine) Message in his<sup>asws</sup> ears. He<sup>asws</sup> hears the buzzing sound like the sound of the pouring water, or he leaves an imprint on his<sup>asws</sup> heart. He<sup>asws</sup> hears the occurrence like the occurrence of the episodes on the dripping water, that it is the news'. Then he<sup>asws</sup> said: 'Like the example of Al-Khizr<sup>as</sup>, and like the example of Zulqarnayn<sup>as</sup>,<sup>72</sup>

و عنه: عن أحمد بن محمد، و محمد بن يحيى، عن محمد بن الحسن، عن يعقوب بن يزيد، عن محمد بن إسماعيل، قال: سمعت أبا الحسن (عليه السلام) يقول: «الأئمة علماء، صادقون، مفهمون، محدثون».

And from him, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Muhammad Bin Ismail who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'The Imams<sup>asws</sup> are Knowledgeable ones, Truthful, Understanding, Narrators (Muhaddithoon)'.<sup>73</sup>

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، قال: حدثني أبي، عن أبيه، عن حماد ابن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله عز وجل: **وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ إِلَّا آيَةً**.

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from hamaad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic **[22:52] And We did not Send any Rasool or Prophet before you, except when He so Desired, the Satan made a suggestion respecting His Desire; So Allah Abrogates that which the Satan casts** – the Verse.

قال أبو جعفر (عليه السلام): «خرج رسول الله (صلى الله عليه وآله) وقد أصابه جوع شديد، فأتى رجلاً من الأنصار، فذبح له عناقاً، و قطع له عذق بسر و رطب، فتمنى رسول الله علياً (عليه السلام)، و قال: يدخل عليكم رجل من أهل الجنة»

Abu Ja'far<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> went out and experienced intense hunger. So a man from the helpers came over and slaughtered a young goat for him<sup>asws</sup> and cut for him<sup>saww</sup> a bunch of dates. So Rasool-Allah<sup>saww</sup> desired for Ali<sup>asws</sup> to be with him<sup>saww</sup> and said: 'A man from the inhabitants of the Paradise would come up to you all'.

<sup>72</sup> Basaair Al Darajaat – P 7 Ch 6 H 13

<sup>73</sup> الكافي 1: 3/213



قال: «فجاء أبو بكر، ثم جاء عمر، ثم جاء عثمان، ثم جاء علي (عليه السلام)، فنزلت هذه الآية: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ».

He<sup>asws</sup> said: 'So Abu Bakr came up, then Umar, then Usmaan. When Ali<sup>asws</sup> came up, this Verse was Revealed [22:52] **And We did not Send any Rasool or Prophet before you, except when He so Desired, the Satan made a suggestion respecting His Desire; So Allah Abrogates that which the Satan casts, then does Allah Establish His Signs, and Allah is Knowing, Wise**'.<sup>74</sup>

## VERSES 56 - 59

الْمَلِكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي حَنَّاتِ النَّعِيمِ {56} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فاولئك لَهُمْ عَذَابٌ مُّهِينٌ {57} وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيُرْزَقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ {58} لَيَدْخُلْنَهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ {59}

**[22:56] The Kingdom on that Day shall be Allah's; He will Judge between them; so those who believe and do righteous deeds will be in Gardens of Bliss [22:57] And (as for) those who disbelieve in and belie Our Signs, these it is for whom is a disgraceful Punishment [22:58] And (as for) those who migrate in Allah's Way and are then killed or die, Allah will Grant them a goodly sustenance, and surely Allah is the best Giver of sustenance [22:59] He will Cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing**

و عنه، قال: أخبرنا أبو عبد الله أحمد بن عبدو، المعروف بابن الحاشر، قال: أخبرنا أبو الحسن علي بن محمد بن الزبير القرشي، قال: أخبرنا علي بن الحسن بن فضال، قال: أخبرنا العباس بن عامر، قال: حدثنا أحمد بن رزق، عن يحيى بن العلاء الرازي، عن أبي عبد الله (عليه السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه وآله)، و هو في بيت أم سلمة، فلما رآه، قال: كيف أنت يا علي إذا جمعت الأمم، و وضعت الموازين، و برز لعرض خلقه، و دعى الناس إلى ما لا بد منه؟ قال: فدمعت عين أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): ما يبكيك يا علي، تدعى و الله أنت و شيعتك غرا محجلين، رواء مرويين، مبيضة وجوههم، و يدعى بعدوك مسودة وجوههم، أشقياء معذبين، أما سمعت إلى قول الله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شيعتك، و الذين كفروا و كذبوا بآياتنا أولئك هم شر البرية، عدوك يا علي».

And from him, from Abu Abdullah Ahmad Bin Abdou well known as Ibn AL-Hashir, from Abu AL-Hassan Ali Bin Muhammad Bin AL-Zubeyr AL-Qureyshi, from Ali Bin AL-Hassan Bin Fazaal, from AL-Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin AL-A'ala AL-Razy, who has said:

'Abu Abdullah<sup>asws</sup> said that Ali<sup>asws</sup> came up to the Rasool-Allah<sup>azwj</sup>, and he<sup>saww</sup> was in the House of Umme Salma<sup>ar</sup>. When he<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> said: 'How will you (react), O Ali<sup>asws</sup>, when the communities get together, and place the scales, and fight against where their Creator had Placed it, and call the people to what did not emanate from Him<sup>azwj</sup>?' The eyes of Amir-ul-Momineen<sup>asws</sup> shed tears, so the Rasool-Allah<sup>saww</sup> said: 'What makes you<sup>asws</sup> weep, O Ali<sup>asws</sup>? By Allah<sup>azwj</sup>, you<sup>asws</sup> and your<sup>asws</sup> Shias would be called with Resplendent and with bright faces, and your<sup>asws</sup> enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah<sup>azwj</sup> [98:7] **(As for) those who believe and do good, surely they are the best of the created beings. That is you<sup>asws</sup> and your<sup>asws</sup> Shias.**

**[22:57] And (as for) those who disbelieve in and reject Our communications,** are your<sup>asws</sup> enemies, O Ali<sup>asws</sup>, 75

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: **وَ الَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا إِلَى قَوْلِهِ: إِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ.** قال: «نزلت في أمير المؤمنين (عليه السلام) خاصة».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Musa Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:58] And (as for) those who migrate in Allah's Way and are then killed or die** up to His<sup>azwj</sup> Words **[22:59] and surely Allah is Knowing, Forbearing.** He<sup>asws</sup> said: 'It was Revealed regarding Amir-ul-Momineen<sup>asws</sup>, 76

## VERSE 60

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيُنصِرْتَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ عَفُورٌ {60}

**[22:60] That (shall be so); and he who retaliates with the like of that with which he has been afflicted with, and he has been oppressed, Allah will Help him; surely Allah is Pardoning, Forgiving**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «سمعت أبي محمد بن علي (عليه السلام) كثيرا ما يردد هذه الآية: **وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيُنصِرْتَهُ اللَّهُ قُلْتَ: يَا أَبَتِ- جعلت فداك- أحسب هذه الآية نزلت في أمير المؤمنين (عليه السلام) خاصة؟** قال: «نعم».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, having said, 'I<sup>asws</sup> heard Abu Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> often repeating this Verse **[22:60] and he who retaliates with the like of that with which he has been afflicted with, and he has been oppressed, Allah will Help him.** I<sup>asws</sup> said, 'O father<sup>asws</sup>! May I<sup>asws</sup> be sacrificed for you<sup>asws</sup>! I<sup>asws</sup> reckon that this Verse was Revealed regarding Amir-ul-Momineen<sup>asws</sup> especially?' He<sup>asws</sup> said: 'Yes'. 77

## VERSES 61 - 70

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {61} ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {62} أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {63} لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ {64}

75. المناقب 3: 68.

76. تأويل الآيات 1: 35/348.

77. تأويل الآيات 1: 36/349.

**[22:61] That is because Allah Causes the night to enter into the day and Causes the day to enter into the night, and Allah is Hearing, Seeing [22:62] That is because Allah is the Truth, and that what they call upon besides Him are the falsehood, and surely Allah is the High, the Great [22:63] Do you not see that Allah Sends down water from the sky so the earth becomes green? Surely Allah is Subtle, Aware [22:64] His is whatsoever is in the skies and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised**

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ {65} وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ {66}

**[22:65] Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His Command? And He Withholds the sky from falling on the earth except with His Permission; surely Allah is Compassionate, Merciful to the people [22:66] And He it is Who has Brought you to life, then He will Cause you to die, then will Revive you; surely the human being is ungrateful**

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ ۗ وَادْعُ إِلَىٰ رَبِّكَ ۗ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ {67} وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ {68} اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {69} أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَلِكَ فِي كِتَابٍ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {70}

**[22:67] For every community We Made acts of devotion which they observe, therefore they should not dispute with you about the matter, and call to your Lord; surely you are on a right Guidance [22:68] And if they contend with you, say: Allah Knows what you are doing [22:69] Allah will Judge between you on the Day of Judgement regarding what you used to differ in [22:70] Do you not know that Allah Knows what is in the sky and the earth? Surely this is in a Book; that is easy for Allah (to do)**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «لما نزلت هذه الآية: لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ جمعهم رسول الله (صلى الله عليه وآله)، ثم قال: يا معاشر المهاجرين والأنصار، إن الله تعالى يقول: لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ و المنسك هو الإمام لكل أمة بعد نبيها، حتى يدرکه نبي، ألا و إن لزوم الإمام و طاعته هو الدين، و هو المنسك، و هو علي بن أبي طالب (عليه السلام) إمامكم بعدي، فإني أدعوكم إلى هداه فإنه على هدى مستقيم.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'When this Verse was Revealed **[22:67] For every community We Made acts of devotion which they observe**, Rasool-Allah<sup>saww</sup> gathered them, then said: 'O group of the Emigrants and the Helpers! Allah<sup>azwj</sup> is Saying **[22:67] For every community We Made acts of devotion which they observe**. And the act of devotion (المنسك), he<sup>asws</sup> is the Imam<sup>asws</sup> for every community after its Prophet<sup>as</sup>, until the Prophet<sup>as</sup> realises it, and the need for the Imam<sup>asws</sup>, and being obedient to him<sup>asws</sup>, it is the Religion. And he<sup>asws</sup> is the act of devotion, and he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, your Imam<sup>asws</sup> after me<sup>saww</sup>. I<sup>saww</sup> therefore, call you all to be guided by him<sup>asws</sup>, for he<sup>asws</sup> is upon **a right Guidance**'.

فقام القوم يتعجبون من ذلك، و يقولون: و الله إذن لننازع الأمر، و لا نرضى طاعته أبدا، و إن كان رسول الله (صلى الله عليه و آله) المفتون به. فأنزل الله عز و جل: وَ ادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٌ وَ إِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ اللَّهُ بِحُكْمٍ بَيْنِكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَ الْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

So the people stood up being astounded from that and they were saying, 'By Allah<sup>azwj</sup>! Then we shall snatch the matter, and we will not be pleased to be obedient to him<sup>asws</sup>, ever, even if Rasool-Allah<sup>saww</sup> is infatuated by him<sup>asws</sup>. Thus, Allah<sup>azwj</sup> Mighty and Majestic Revealed [22:67] and call to your Lord; surely you are on a right Guidance [22:68] And if they contend with you, say: Allah Knows what you are doing [22:69] Allah will Judge between you on the Day of Judgement regarding what you used to differ in [22:70] Do you not know that Allah Knows what is in the sky and the earth? Surely this is in a Book; that is easy for Allah (to do)<sup>78</sup>.

## VERSES 71 & 72

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ {71} وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِنْ ذِكْمِ النَّارِ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشَرٌ الْمَصِيرُ {72}

**[22:71] And they are worshipping (others) besides Allah for which He has not Sent any Authority, and that which they have no knowledge of; and there are no helpers for the unjust [22:72] And when Our clear Verses are recited to them you will recognise the denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our Verses. Say: Shall I inform you of the one who is worse than that? The Fire; Allah has Promised it to those who disbelieve; and evil is the resort!**

محمد بن العباس، قال: حدثنا محمد بن همام، قال: حدثنا محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا الآية.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

'The Imam Musa Bin Ja'far<sup>asws</sup> narrated to us, from his<sup>asws</sup> father<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:72] **And when Our clear Verses are recited to them you will recognise the denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our Verses** – the Verse.

قال: «كان القوم إذا نزلت في أمير المؤمنين (عليه السلام) آية في كتاب الله، فيها فرض طاعته، أو فضيلة فيه، أو في أهله سخطوا ذلك، و كرهوا، حتى هموا به، و أرادوا به العظيم «1»، و أرادوا برسول الله (صلى الله عليه و آله) أيضا ليلة العقبة، غيظا، و حنقا، و غضبا، و حسدا، حتى نزلت هذه الآية».

He<sup>asws</sup> said: 'Whenever a Verse was Revealed regarding Amir-ul-Momineen<sup>asws</sup> in the Book of Allah<sup>azwj</sup> in which obedience to him<sup>asws</sup> was Obligated, or any merits of

his<sup>asws</sup> or of his<sup>asws</sup> Family<sup>asws</sup>, the people would get angered at that, and abhorred it, to the extent that they resolved and were determined, and intended (to murder) Rasool-Allah<sup>saww</sup> on the night of Al-Uqba, due to their rage, and anger, and envy, until this Verse was Revealed'.<sup>79</sup>

## VERSE 73

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ مَا سَأَلْتُمُوهُ لَهٗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ {73}

**[22:73] O you people! An example is Struck, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the seekers and the sought**

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن العباس بن عامر، عن أحمد ابن رزق الغمشاني، عن عبد الرحمن بن الأشث بياع الأنماط، عن أبي عبد الله (عليه السلام)، قال: «كانت قريش تلطخ الأصنام التي كانت حول الكعبة بالمسك والعنبر، وكان يغوث قبال الباب، وكان يعوق عن يمين الكعبة، وكان نسر عن يسارها، وكانوا إذا دخلوا خروا سجداً ليغوث ولا ينجنون، ثم يستدبرون بحيالهم إلى يعوق، ثم يستدبرون بحيالهم إلى نسر، ثم يلبون فيقولون: لبيك اللهم لبيك لا شريك لك إلا شريك هو لك، تملكه وما ملك،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Abbas Bin Aamir, from Ahmad Ibn Rizq Al-Ghamshany, from Abdul Rahman Bin Al-AshAl-Baya' Al-Anmaat, who said:

'Abu Abdullah<sup>asws</sup> has said: 'The Quresyh used to apply the Musk and the Amber to the idols what were around the Kaabah. (The idol) Yagus was in front of the door, and (the idol) Yauq was on the right of the Kaabah, and (the idol) Nasr was on the left of it. Then they would meet up and say, 'Here I am, our Lord, here I am' ( لبيك اللهم ) (لبيك)، there is no associate for you except for the associate whom you have, and you own whatever I own'.

قال: فبعث الله ذباباً أخضر له أربعة أجنحة، فلم يبق من ذلك المسك والعنبر شيئاً إلا أكله، وأنزل الله عز وجل: يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ مَا سَأَلْتُمُوهُ لَهٗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ.»

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Sent a greenfly which had four wings. So there did not remain any of the Musk and the Amber except that it devoured it, and Allah<sup>azwj</sup> Mighty and Majestic Revealed **[22:73] O you people! An example is Struck, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the seekers and the sought**'.<sup>80</sup>

<sup>79</sup> تأويل الآيات 1: 38 / 350.

<sup>80</sup> الكافي 4: 11 / 542.

## VERSES 74 - 76

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {74} اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {75} يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {76}

**[22:74] They have not estimated Allah with the estimation that is due to Him; surely Allah is Strong, Mighty [22:75] Allah Chooses messengers from among the Angels and from among the people; surely Allah is Hearing, Seeing [22:76] He Knows what is before them and what is behind them; and to Allah are all affairs returned**

ابن بابويه، قال: حدثنا أبو الحسن علي بن عبد الله بن أحمد الأسواري، قال: حدثنا أبو يوسف أحمد بن محمد بن محمد بن قيس الشجري المذكر، قال: حدثنا أبو عمرو و عمرو بن حفص، قال: حدثنا أبو محمد عبد الله بن محمد بن أسد ببغداد، قال: حدثنا الحسين بن إبراهيم أبو علي، قال: حدثنا يحيى بن سعيد البصري، قال: حدثنا ابن جريج، عن عطاء، عن عبيد بن عمير اللبثي، عن أبي ذر (رحمة الله عليه)، قال: قال رسول الله (صلى الله عليه و آله) في حديث طويل: «النبيون مائة ألف و أربعة و عشرون ألف نبي». قلت: كم المرسلون منهم؟ قال: «ثلاثمائة و ثلاثة عشر، جما غفيرا».

Ibn Babuwayh, from Abu Al Hassan Ali Bin Abdullah Bin Ahmad Al Aswary, from Abu Yusuf Ahmad Bin Muhammad Bin Qays Al Shajary Al Mazkar, from Abu Amro and Amro Bin Hafis, from Abu Muhammad Abdullah Bin Muhammad Bin Asad at Baghdad, from Al Husayn Bin Ibrahim Abu Ali, from Yahya Bin Saeed Al Baseyri, Ibn Jareej, from Ata'a, Ubeyd Bin Umeyr Al Laysi,

(It has been narrated) from Abu Dharr<sup>as</sup> who said, 'Rasool-Allah<sup>saww</sup> said – in a lengthy Hadeeth: 'The Prophet<sup>as</sup> are a one hundred and twenty four thousand Prophets<sup>as</sup>'. I<sup>as</sup> said: 'How many were Mursil from them<sup>as</sup>?' He<sup>saww</sup> said: 'Three hundred and thirteen, intensely packed'.<sup>81</sup>

## VERSES 77 & 78

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ {77} وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {78}

**[22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion; the nation of your father Ibrahim; He named you as Muslims before and in this, that the Rasool may be a witness to you, and you may be witnesses over the people; therefore keep up Prayer and give the Zakat and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!**

الشهداء على الناس في القرآن هم الأنمة عليهم السلام

فقال عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون. وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة

وَأَتُوا الزَّكَاةَ وَاعْتَصَمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ)، فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله وما جعل عليهم في الدين من حرج ملة أبيهم إبراهيم؟

## THE WITNESSES UPON THE PEOPLE, IN THE QURAN, THEY<sup>ASWS</sup> ARE THE IMAMS<sup>ASWS</sup>

He<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all to Allah<sup>azwj</sup>, do you know that Allah<sup>azwj</sup> Mighty and Majestic Revealed in Surah Al-Hajj [22:77] **O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion; the nation of your father Ibrahim; he named you as Muslims before and in this, that the Rasool may be a witness to you, and you may be witnesses over the people; therefore keep up Prayer and give the Zakat and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!**, so Salman<sup>ar</sup> stood up and said, 'O Rasool Allah<sup>saww</sup>, who are these<sup>asws</sup> over whom you<sup>saww</sup> are a witness and they<sup>asws</sup> are witnesses over the people, whom Allah<sup>azwj</sup> has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their<sup>asws</sup> father Ibrahim<sup>asws</sup>?'

قال رسول الله صلى الله عليه وآله: (إنما عنى بذلك ثلاثة عشر إنسانا أنا وأخي علي بن أبي طالب وأحد عشر من ولدي، واحدا بعد واحد، كلهم أئمة، القرآن معهم وهم مع القرآن، لا يفترقون حتى يردوا علي الحوض. قالوا: اللهم نعم.

The Rasool Allah<sup>saww</sup> said: 'But it means by that thirteen humans – I<sup>asws</sup>, and my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and eleven from his<sup>asws</sup> sons<sup>asws</sup>, one after the other, all of them being Imams<sup>asws</sup>. The Quran being with them<sup>asws</sup> and they<sup>asws</sup> being with the Quran, not separating (from each other) until they<sup>asws</sup> return to the Fountain. They said, 'Our Allah<sup>azwj</sup>, yes'.<sup>82</sup>

رواه محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قوله عز وجل (وشاهد ومشهود) قال: (هو) النبي وأمير المؤمنين، صلوات الله عليهما. وبيانه: أن الشاهد هو النبي، والمشهود هو أمير المؤمنين عليه السلام بدليل قوله تعالى (ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس).

It has been reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali, from Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic [85:3] **And the witness and the witnessed**, he<sup>asws</sup> said: 'It is the Prophet<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup>'. And its explanation is that the witness, so he<sup>saww</sup> is the Prophet<sup>saww</sup>, and the witnessed is Amir-ul-Momineen<sup>asws</sup> by the evidence of the Words of the High [22:78] **that the Rasool may be a witness to you, and you may be witnesses over the people**'.<sup>83</sup>

الشيخ، بإسناده: عن محمد بن علي بن محبوب، عن أحمد بن الحسن، عن الحسين، عن الحسن، عن زرعة، عن سماعة، قال: سألته عن الركوع و السجود: هل نزل في القرآن؟ فقال: «نعم، قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا».

<sup>82</sup> Kitaab Sulaym Bin Qays Al Hilali – H 25

<sup>83</sup> Taweel Al Ayaat Al Zaahira – Ch 85 H 2

Al Sheykh (Al Sadouq), by his chain, from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al Hassan, from Al Husayn, from Al Hassan, from Zara'at, from Sama'at who said,

'I asked him<sup>asws</sup> about the Bowing and the Prostration, 'Is there anything Revealed in the Quran?' So he<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [22:77] **O you who believe! Bow down, and Prostrate**'.

فقلت: فكيف حد الركوع و السجود؟ فقال: «أما ما يجزيك من الركوع فتلاث تسيبحات، تقول: سبحان الله، سبحان الله ثلاثاً، و من كان يقوى على أن يطول الركوع و السجود فليطول ما استطاع، يكون ذلك في تسبيح الله، و تحميده، و تمجيده، و الدعاء، و التضرع، فإن أقرب ما يكون العبد إلى ربه و هو ساجد، و أما الإمام فإنه إذا أقام بالناس فلا ينبغي أن يطول بهم، فإن في الناس الضعيف، و من له الحاجة، فإن رسول الله (صلى الله عليه و آله) كان إذا صلى بالناس خفف بهم».

I said, 'So how is the limit (manner) of the Bowing and the Prostration?' So he<sup>asws</sup> said: 'As for what He<sup>azwj</sup> Recompenses for the Bowing, so these are the three Glorifications. You should be saying, 'Glory be to Allah<sup>azwj</sup> (سبحان الله) three times. And the one who was strong enough to be able to prolong the Bowing and the Prostration should do so in accordance with his ability, that being in the Glorification of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Praise, and His<sup>azwj</sup> Extollation, and the supplication, and the imploring. So the closest that the servant will ever be to his Lord<sup>azwj</sup> is whilst he is in Prostration. And as for the imam (Prayer leader), when he stands with the people, so it does not befit him that he should prolong it with them, for among the people are the weak ones, and the ones for who is a need. Rasool-Allah<sup>saww</sup>, whenever he<sup>saww</sup> Prayed with the people, lightened (shortened) it with them'.<sup>84</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن عمر بن أذينة، عن بريد العجلي، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله عز و جل: مَلَأَ أَيْكُمُ إِبْرَاهِيمَ. قال: «إيانا عنى خاصة: هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَرَسُولُ اللَّهِ (صلى الله عليه و آله) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغْنَا عَنْ اللَّهِ عَزَّ وَ جَلَّ، وَ نَحْنُ الشَّهَدَاءُ عَلَى النَّاسِ، فَمَنْ صَدَّقَ صَدَقْنَا يَوْمَ الْقِيَامَةِ، وَ مَنْ كَذَبَ كَذَبْنَا يَوْمَ الْقِيَامَةِ».

Muhammad Bin Yaquob, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin A'aiz, from Umar Bin Azina, from Bureyd Al Ajaly,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said, '(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic [22:77] **the nation of your father Ibrahim?**' He<sup>asws</sup> said: 'It Means us<sup>asws</sup> especially **he named you as Muslims before** in the Books of the past **and in this** the Quran **that the Rasool may be a witness to you, and you may be witnesses over the people**. So the Rasool-Allah<sup>saww</sup> is the witness over us<sup>asws</sup> with what he<sup>saww</sup> made reach to us<sup>asws</sup> from Allah<sup>azwj</sup> Mighty and Majestic, and we<sup>asws</sup> are the witnesses over the people. So the one who ratifies, we<sup>asws</sup> will ratify him on the Day of Judgement, and the one who belies, we will belie him on the Day of Judgement'.<sup>85</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا الْآيَةَ: «أمركم بالركوع و السجود، و عبادة الله، و قد افترضها عليكم، و أما فعل الخير، فهو طاعة الإمام أمير المؤمنين علي بن أبي طالب (عليه السلام) بعد رسول الله (صلى الله عليه و آله)

<sup>84</sup> التهذيب 2: 287 / 77

<sup>85</sup> الكافي 1: 2 / 146



Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

‘The Imam Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> narrated to us from his<sup>asws</sup> father<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:77] O you who believe! Bow down, and Prostrate** – the Verse: ‘You all have been Commanded for the Bowing and the Prostrating, and worshipping of Allah<sup>azwj</sup>, and it has been Obligated upon you. And as for the doing of good, so it is the obedience to the Imam Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> after Rasool-Allah<sup>saww</sup>’.

وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ يَا شَيْعَةَ آلِ مُحَمَّدٍ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قَالَ: مَنْ ضَيَّقَ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ يَا آلَ مُحَمَّدٍ، يَا مَنْ قَدْ اسْتَوْدَعَكُمْ الْمُسْلِمِينَ، وَ افْتَرَضَ طَاعَتَكُمْ عَلَيْهِمْ وَ تَكُونُوا أَنْتُمْ شُهَدَاءَ عَلَى النَّاسِ بِمَا قَطَعُوا مِنْ رَحْمَتِكُمْ، وَ ضَيَعُوا مِنْ حَقِّكُمْ، وَ مَزَقُوا مِنْ كِتَابِ اللَّهِ، وَ عَدَلُوا حَكْمَ غَيْرِكُمْ بِكُمْ، فَالزَّمُوا الْأَرْضَ فَأَقْبِمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ اعْتَصِمُوا بِاللَّهِ يَا آلَ مُحَمَّدٍ، وَ أَهْلَ بَيْتِهِ هُوَ مَوْلَاكُمْ أَنْتُمْ وَ شِيعَتُكُمْ فَنِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ».

**[22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you O Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and has not Laid upon you a hardship in the Religion from the narrowness the nation of your father Ibrahim; he named you as Muslims before and in this, that the Rasool may be a witness to you O Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, O ones who have been entrusted with the Muslims and Obligated obedience to you<sup>asws</sup> upon them and you may be witnesses over the people with what they have cut-off from your<sup>asws</sup> relationships, and wasted from your<sup>asws</sup> rights, and shredded from the Book of Allah<sup>azwj</sup>, and made others to rule over you<sup>asws</sup> upon the earth therefore keep up Prayer and give the Zakat and hold fast by Allah O Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and his<sup>saww</sup> Family He is your Guardian yours<sup>asws</sup> and of your<sup>asws</sup> Shias how excellent the Guardian and how excellent the Helper!**<sup>86</sup>

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ «في الصلاة، و الزكاة، و الصوم، و الخير، إذا تولوا الله و رسوله (صلى الله عليه و آله) و اولي الأمر منا أهل البيت قبل الله أعمالهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion.** He<sup>asws</sup> said: ‘Regarding the Prayer, and the Zakat, and the Fasting, and the Goodness when you befriend Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the People of the Command<sup>asws</sup> (اولي الأمر) from us<sup>asws</sup> the People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> will Accept your deeds’.<sup>87</sup>

<sup>86</sup> تأويل الآيات 1: 41 / 351.

<sup>87</sup> المحاسن: 124 / 166.