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CHAPTER 5

AL-MA'IDA

(120 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة المائدة في كل يوم خميس لم يلبس إيمانه بظلم، و لم يشرك بربه أحدا.

Ibn Babuwayh, by his chain, from Abu Al Jaroud,

Abu Ja'far^{asws} has said: 'The one who recites *Surah Al-Ma'aida* during every Thursday would never clothe his faith with injustice, and would never associate anyone with his Lord^{azwj} 1.

العياشي: عن زرارة بن أعين، عن أبي جعفر (عليه السلام)، قال: «قال علي بن أبي طالب (صلوات الله عليه): نزلت المائدة قبل أن يقبض النبي (صلى الله عليه وآله) بشهرين أو ثلاثة».

Al Ayyashi, from Zarara Bin Ayn,

Abu Ja'far^{asws} has said: 'Ali^{asws} Bin Abu Talib^{asws} said: '(*Surah*) *Al-Ma'aida* was Revealed two to three months before the passing away of the Prophet^{saww} 2.

الشيخ: بإسناده عن الحسين بن سعيد، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «جمع عمر بن الخطاب أصحاب النبي (صلى الله عليه وآله) و فيهم علي (عليه السلام)، فقال: ما تقولون في المسح على الخفين؟ فقام المغيرة بن شعبة، فقال: رأيت رسول الله (صلى الله عليه وآله) يمسخ على الخفين. فقال علي (عليه السلام): قبل المائدة أو بعدها؟ فقال: لا أدري. فقال علي (عليه السلام): سبق الكتاب الخفين، إنما أنزلت المائدة قبل أن يقبض بشهرين أو ثلاثة».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Hamaad, from Hareez, from Zarara, who says:

'I heard Abu Ja'far^{asws} saying: 'Umar Bin Al-Khattab gathered the companions of the Prophet^{saww}, and among them was Ali^{asws}, so he said, 'What are you all saying regarding the wiping upon the socks (during ablution)?' So Al-Mugheira Bin Sha'ba stood up and said, 'I saw Rasool-Allah^{saww} wiping upon the socks'. So Ali^{asws} said: 'Before (the Revelation of *Surah*) *Al-Ma'aida* or after it?' He said, 'I don't know'. So Ali^{asws} said: 'The (matter of the) two socks preceded the Book (*Surah Al-Ma'aida*).

1. ثواب الأعمال: 105.

2. تفسير العياشي 1: 288 / 1.

But rather, *Surah Al-Ma'aida* was Revealed before the passing away (of the Prophet^{saww}) by two months or three'.³

و عن رسول الله (صلى الله عليه و آله) قال: «من قرأها اعطي من الأجر عشر حسنات، و محي عنه عشر سيئات، و رفع له عشر درجات، بعدد كل يهودي و نصراني يتنفس».

And from Rasool-Allah^{saww} having said: 'The one who recites it (*Surah Al-Ma'aida*) would be Given from the Recompense, ten Rewards, and ten sins would be deleted from him, and he would be raised by ten Levels, of the number of every Jew and Christian alive'.⁴

VERSE 1

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَخُكِّمُ مَا يُرِيدُ {1}

[5:1] O you who believe! Fulfill the Obligations. The cattle quadrupeds are Permissible for you except that which is recited to you, not violating the Prohibition against game when you are entering upon the performance of the Pilgrimage; surely Allah orders what He desires

عنه، قال: أخبرنا الحسين بن محمد بن عامر، عن المعلى بن محمد البصري، عن ابن أبي عمير، عن أبي جعفر الثاني (عليه السلام)، في قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ، قال: «إن رسول الله (صلى الله عليه و آله) عقد عليهم لعلي (عليه السلام) بالخلافة في عشرة مواطن، ثم أنزل يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ التي عقدت عليكم لأمر المؤمنين (عليه السلام)».

From him (Ali Bin Ibrahim) who said, 'Al Husayn Bin Muhammad Bin Aamir informed us, from Al Moala Bin Muhammad Al Basry, from Ibn Abu Umeyr,

(It has been narrated) from Abu Ja'far^{asws}-the second, regarding Allah^{azwj}'s Words **[5:1] O you who believe! Fulfill the Obligations**, he^{asws} said: 'Rasool-Allah^{saww} covenanted with them for Ali^{asws} with regards to the Caliphate at ten places. Then (the Verse) was Revealed **[5:1] O you who believe! Fulfill the Obligations which** I^{saww} covenanted with you for Amir-ul-Momineen^{asws}'.⁵

2876 / [7]- العياشي، عن جعفر بن أحمد، عن العمركي بن علي، عن علي بن جعفر بن محمد، عن أخيه موسى (عليه السلام)، عن علي بن الحسين (عليهما السلام)، قال: «ليس في القرآن يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا و هي في التوراة: يا أَيُّهَا المساكين».

Al Ayyashi, from Ja'far Bin Ahmad, from Al Amraky Bin Ali, from Ali Bin Ja'far Bin Muhammad,

(It has been narrated) from his brother Musa^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'There is not in the Quran **[5:1] O you who believe!** Except that it is in the Torah : "O you who are poor".⁶

³ التهذيب 1: 361 / 1091.

⁴ مصباح الكفعمي

⁵ تفسير القمي 1: 160.

⁶ تفسير العياشي 1: 289 / 8.

عن وهب بن وهب، عن جعفر بن محمد، عن أبيه (عليهما السلام): «أن عليا (عليه السلام) سئل عن أكل لحم الفيل و الدب و القرد، فقال: ليس هذا من بهيمة الأنعام التي تؤكل».

From Wahab Bin Wahab,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} was asked about the flesh of the elephant, and the bear, and the monkey, so he^{asws} said: 'This is not from **The cattle quadrupeds** which you eat'.⁷

VERSE 2 & 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَبِدُوا وَلَا يَجْرِمَنَّكُمْ شَنَايُنْ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {2}

[5:2] O you who believe! Do not violate the Signs Appointed by Allah nor the Sacred Month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the Sacred House seeking the Grace and Pleasure of their Lord; and when you are free from the Obligations of the Pilgrimage, then hunt, and let not hatred of a people - because they hindered you from the Sacred Masjid - incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and fear Allah; surely Allah is Severe in requiting (evil)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقِيَ الْيَوْمَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {3}

[5:3] Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your Religion, so fear them not, and fear Me. This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion, but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، [و الحسين بن إبراهيم بن أحمد بن هشام بن المؤدب، و علي بن عبد الله الوراق، و حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قالوا:] حدثنا علي بن إبراهيم بن هاشم سنة سبع و ثلاث مائة، قال: حدثني أبي، عن أبي أحمد محمد بن زياد الأزدي. و أحمد بن محمد بن أبي نصر البرنطي، جميعا، عن أبان بن عثمان الأحمر، عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر (صلوات الله عليهما) أنه قال في قوله عز و جل: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخَنَازِيرِ الآية، قال: «الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخَنَازِيرِ معروف و ما أَهْلَ لَغَيْرِ اللَّهِ بِهِ يعني ما ذبح للأصنام. و أما الْمُنْخَنِقَةُ فإن المجوس كانوا لا يأكلون الذبائح و يأكلون الميتة، و كانوا يخنقون البقر و الغنم، فإذا اختنقت و ماتت أكلوها. وَ الْمُتَرَدِّيَةُ كانوا يشدون عينها و يلقيونها من السطح، فإذا ماتت أكلوها. وَ النَّطِيحَةُ كانوا يناطحون بالكباش، فإذا مات أحدها أكلوه.

⁷ تفسير العياشي 1: 12 / 290.

Ibn Babuwayh said, 'Ahmad Bin Ziyad Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Bin Al Mowdab, and Ali Bin Abdullah Al Waraq, and Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Muhammad Bin Zayd Bin Ali Bin Al Husayn^{asws} Bin Ali Bin Abu Talib^{asws}, from Ali Bin Ibrahim Bin Hashim in the year three hundred and seven, from his father, from Abu Ahmad Muhammad Bin Zayd Al Azdy, and Ahmad Bin Muhammad Bin Abu Nasr Al Zubeyri, altogether, from Aban Bin Usman Al Ahmar, from Aban Biin Taghlab,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said regarding the Words of the Mighty and Majestic [5:3] **Forbidden to you is that which dies of itself, and blood, and flesh of swine** – the Verse, said: 'The dead, and the blood, and the flesh of the swine is well known, **and that on which any other name than that of Allah has been invoked** Means what has been slaughtered for the idols. And as for **and the strangled (animal)**, so the Magians were not eating the slaughtered and they were eating the dead, and they used to strangle the cows and the sheep, so when it was strangled and died, they ate it. **and that killed by a fall** they used to pull it and throw it from the roof, so if it died, they would eat it. **and that killed by being smitten with the horn**, they used to have (it fight with the) rams, and if it died, they would eat it.

وَمَا أَكَلَ السَّبْعُ إِلَّا مَا دَكَّنِيْتُمْ فَكَانُوا يَأْكُلُونَ مَا يَقْتُلُهُ الذَّنْبُ وَالْأَسَدُ، فَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ وَمَا دُبِحَ عَلَى النَّصَبِ كَانُوا يَذْبَحُونَ لِبَيْوتِ النَّيرَانِ، وَفَرِيشَ كَانُوا يَعْبُدُونَ الشَّجَرَ وَالصَّخْرَ فَيَذْبَحُونَ لَهُمَا. وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَمْ فِسْقٌ، قَالَ: كَانُوا يَعْمِدُونَ إِلَى جُزُورٍ فَيَجْزُونَهُ عَشْرَةَ أَجْزَاءَ، ثُمَّ يَجْتَمِعُونَ عَلَيْهِ فَيُخْرِجُونَ السَّهَامَ وَيُدْفَعُونَهَا إِلَى رَجُلٍ، وَالسَّهَامُ عَشْرَةٌ: سَبْعَةٌ لَهَا أَنْصِبَاءُ، وَثَلَاثَةٌ لَا أَنْصِبَاءَ لَهَا، فَالَّتِي لَهَا أَنْصِبَاءُ: الْفَذُّ، وَالتَّوَامُ، وَالمَسْبِلُ، وَالنَّافِسُ، وَالحَلْسُ، وَالرَّقِيبُ، وَالمَعْلَى. فَالْفَذُّ لَهُ سَهْمٌ، وَالتَّوَامُ لَهُ سَهْمَانِ، وَالمَسْبِلُ لَهُ ثَلَاثَةُ أَسْهُمٍ، وَالنَّافِسُ لَهُ أَرْبَعَةُ أَسْهُمٍ، وَالحَلْسُ لَهُ خَمْسَةُ أَسْهُمٍ، وَالرَّقِيبُ لَهُ سِتَّةُ أَسْهُمٍ، وَالمَعْلَى لَهُ سَبْعَةُ أَسْهُمٍ،

and that which wild beasts have eaten, except what you slaughter – they used to eat what was killed by the wolf and the lion, so Allah^{azwj} Mighty and Majestic Prohibited that **and what is sacrificed on stones set up (for idols)** they used to slaughter for the fire-houses (houses for worshipping the fire), and the Quraish used to worship the tree and the rock, so they used to slaughter for the sake of these. **and that you divide by the arrows; that is a transgression** they were resorting to the roots and divide these into ten parts, have a consensus over it and hand these arrows to a man. The arrows were ten in number, seven of which had a head and three did not. So the ones which had heads were *Al-Faz*, and *Al-Taw'am*, and *Al-Masbal* and *Al-Nafas*, and *Al-Halas*, and *Al-Raqeeb*, and *Al-Moala*. So *Al-Faz* had one share, and *Al-Tawa'im* had two shares, and *Al-Masbak* had three shares, and *Al-Nafas* had four shares, and *Al-Halas* had five shares, and *Al-Raqeeb* had six shares, and *Al-Moala* had seven shares.

وَالَّتِي لَا أَنْصِبَاءَ لَهَا: السَّفِيحُ وَالمَنِيحُ وَالْوَعْدُ، وَثَمَنُ الْجُزُورِ عَلَى مَنْ لَا يَخْرُجُ لَهُ مِنَ الْأَنْصِبَاءِ شَيْءٌ، وَهُوَ الْقَمَارُ، فَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ.

And the one which did not have a head for it were the *Al-Safeeh*, and *Al-Mani'e*, and *Al-Wagad*, and the prices were paid by the one from whom one of these came out. And it is the gambling, therefore Allah^{azwj} Mighty and Majestic Prohibited it'.⁸

الْعِيَاشِي: عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ بَعْضِ أَصْحَابِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): جَعَلْتَ فِدَاكَ، لَمْ يَحْرَمْ اللَّهُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ؟ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَحْرَمْ ذَلِكَ عَلَى عِبَادِهِ وَأَحْلَاهُمْ مَا سِوَاهُ مِنْ رَغْبَةٍ مِنْهُ تَبَارَكَ وَتَعَالَى».

⁸ الخصال: 57 / 451.

تعالى فيما حرم عليهم، و لا زهد فيما أحل لهم، و لكنه خلق الخلق و علم ما يقوم به أبدانهم و ما يصلحهم فأحلّه و أباحه تفضلاً منه عليهم لمصلحتهم، و علم ما يضرهم فنهاهم عنه و حرمه عليهم، ثم أباحه للمضطر و أحله لهم في الوقت الذي لا يقوم بدنه إلا به، فأمره أن ينال منه بقدر البلغة لا غير ذلك».

Al Ayyashi, from Muhammad Bin Abdullah, from one of his companions who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Why did Allah^{azwj} Prohibit the dead, and the blood, and the flesh of the swine?' So the Imam^{asws} said: 'Allah^{azwj} Blessed and High did Prohibit that upon His^{azwj} servants, and Permit the rest for the (squashing) of their desires from it from what the Blessed and High had Prohibited them, nor due to ascetisim regarding what He^{azwj} Permitted for them, but He^{azwj} Created the creatures, and is More Knowing of what is good for their bodies and what is correct for them, so He^{azwj} Permitted them and Detailed it for them for their correctiveness, and is more Knowing of what is harmful for them, so He^{azwj} Prevented them from it and Prohibited them. Then He^{saww} neutralised it for the compelled one and Permitted it for him in a situation that this body would not survive except by it, so He^{azwj} Commanded it that he should take from it in accordance to the need and nothing other than that'.

ثم قال: «أما الميتة فإنه لا يدنو منها أحد و لا يأكلها إلا ضعف بدنه، و نحل جسمه، و وهنت قوته، و انقطع نسله، و لا يموت أكل الميتة إلا فجأة. و أما الدم فإنه يورث الكلب، و قسوة القلب، و قلة الرأفة و الرحمة، لا يؤمن أن يقتل ولده و والديه، و لا يؤمن على حميمه، و لا يؤمن على من صاحبه.

Then he^{asws} said: 'As for the dead, so no one would approach it and eat from it except that it would weaken his body, and his body would become thin, and his strength would decline, and his offspring would be cut off, and its eater would not die except for suddenly. And as for the blood, so it is the inheritance of the dogs, and it hardens the heart, and have lack of compassion and mercy, and (the eater of the blood) would not feel secured from his children and his parents, nor on his spouse, nor upon his friends.

و أما لحم الخنزير فإن الله مسح قوما في صورة شيء شبه الخنزير و القرد و الدب، و ما كان من الأمساخ، ثم نهى عن أكل مثله لكي لا ينتفع بها و لا يستخف بعقوبته. و أما الخمر فإنه حرمها لفعلها و فسادها».

And as for the flesh of the swine – so Allah^{azwj} Metamorphosed a people in the image of something which resembles the swine, and the monkeys, and the bears. And whatever was from the metamorphosed, then He^{azwj} Prohibited from eating from that which resembles it, and they would not benefit from eating it, nor would it Lighten their Punishment. And as for the intoxicants, so He^{azwj} Prohibited it for its repercussions and its mischief'.

و قال: «إن مدمن الخمر كعابد وثن، و يورثه ارتعاشا، و يذهب بنوره، و يهدم مروءته، و يحمله على أن يجسر على المحارم من سفك الدماء، و ركوب الزنا، و لا يؤمن إذا سكر أن يثب على حرمه و هو لا يعقل ذلك، و الخمر لم يرد شاربها إلا إلى كل شر».

And the Imam^{asws} said: 'The one who is habitual in partaking from the intoxicant is like the one who worships the idols, and he would inherit the trembling, and his Light (which guides towards belief) would go away from him, and destroys his chivalry, and carries him towards shedding the blood which is Forbidden, and would indulge in the adultery, and he is not secure when he is drunk that he would jump upon his

sacred (women) and he would not have the intellect for that. And the intoxicant does not return its partaker except to every evil'.⁹

العباشي: عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام) في هذه الآية: الْيَوْمَ يَأْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَ اَخْشَوْنِ: «يوم يقوم القائم (عليه السلام) يأس بنو امية فهم الذين كفروا ينسوا من آل محمد (صلى الله عليه و آله)».

Al Ayyashi, from Amro Bin Shmr, from Jabir who said,

'Abu Ja'far^{asws} said regarding this Verse [5:3] ***This day have those who disbelieve despaired of your Religion, so fear them not, and fear Me:*** 'The day of the rising of Al-Qaim^{asws}, the Clan of Umayya would despair, for they are ***those who disbelieve*** having despaired from the Progeny^{asws} of Muhammad^{saww}.¹⁰

علي بن إبراهيم، قال: حدثني أبي، عن صفوان بن يحيى، عن العلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «آخر فريضة أنزلها الله تعالى الولاية، ثم لم ينزل بعدها فريضة، ثم أنزل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ بكَرَاعِ الْغَمِيمِ فَأَقَامَهَا رَسُولُ اللَّهِ (صلى الله عليه و آله) بالجحفة، فلم ينزل بعدها فريضة».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan Bin Yahya, from Al A'la, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The last Obligation which Allah^{azwj} the High Revealed was Al-Wilayah, then no Obligation was Revealed after it. Then it was Revealed [5:3] ***This day have I Perfected for you your Religion*** at Kara'a Al-Ghameem, so Rasool-Allah^{saww} established it at Al-Johfa. Thus, there was no Obligation Revealed after it'.¹¹

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

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Statement of the Mighty and Majestic: "[107:1] ***Have you considered him who belied the Religion?***" The Imam^{asws} said: '(Belied) the Wilayah. It means that the Religion is Al-Wilayah.

And it is supported by the Words of the High: "[3:19] ***Surely the Religion with Allah is Islam***" and it is not complete except by Al-Wilayah, because the Glorious One^{azwj} Said on the day that He^{azwj} Obligated the Wilayah: [5:3] ***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion.*** Had it not been for Al-Wilayah, the religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{azwj} the Glorious have been Pleased for us with the Religion of Al-Islam. It is for

⁹ تفسير العباسي 1: 291 / 15.

¹⁰ تفسير العباسي 1: 292 / 19.

¹¹ تفسير القمي 1: 162.

that purpose Al-Wilayah became the Religion. So attach yourselves to the organization, its people, the *Al-Mawaleen* (those with Al-Wilayah)'.¹²

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

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

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

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كمالاً، و قال عز و جل: ما فرطنا في الكتاب من شيء و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا، و أمر الإمامة من تمام الدين،

Allah^{azwj} Mighty and Majestic did not Cause His^{azwj} Prophet^{saww} to pass away until Completing the Religion for him^{saww}, and Revealed the Quran unto him^{saww} in which is the explanation of every thing, regarding the Permissibles, and the Prohibition, and the Limits (of the Law) and the Ordinances, and all of what the people would be needing from him^{saww} in totality. And the Mighty and Majestic Said **[6:38] We have not neglected anything in the Book** and Revealed in it what He^{azwj} Revealed during the Farewell Pilgrimage – and it was at then end of his^{saww} lifetime **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion**. And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم علياً (عليه السلام) علماً و إماماً، و ما ترك شيئاً تحتاج إليه الأمة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah^{saww} did not leave (this world) until he^{saww} had explained the matters of their Religion to his^{saww} community, and clarified for them their way, and left them facing the Way of the Truth. And he^{saww} nominated for them Ali^{asws} as a flag and an Imam^{asws}. And he^{saww} did not leave anything out which the community would need from him^{saww} except that he^{saww} explained it. So the one who claims that Allah^{azwj} Mighty and Majestic did not Complete His^{azwj} Religion, so he has rejected the Book of Allah^{azwj}, and the one who rejects the Book of Allah^{azwj} so he has disbelieved in it'.¹³

¹² Taweel Al Ayaat Al Zahira – CH 107 H 2

¹³ (Extract) الكافي 1 / 154

الطبرسي، قال: حدثنا السيد العالم أبو الحمد مهدي بن نزار الحسيني، قال: حدثني أبو القاسم عبيد الله ابن عبد الله الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال: حدثنا أحمد بن عمار بن خالد، قال: حدثنا يحيى بن عبد الحميد الحماني، قال: حدثنا قيس بن الربيع، عن أبي هارون العدي، عن أبي سعيد الخدري، أن رسول الله (صلى الله عليه وآله) لما نزلت هذه الآية، قال: «الله أكبر على إكمال الدين وإتمام النعمة ورضا الرب برسالتني وولاية علي بن أبي طالب (عليه السلام) من بعدي».

Al Tabarsy said, 'Al Syed Al Aalim Abu Al Hamd Al Mahdy Bin Nazar Al Husayni narrated to us, from Abu Al Qasim Ubeydullah Ibn Abdullah Al Haskany, from Abu Abdullah Al Shirazi, from Abu Bakr Al Jarjany, from Abu Ahmad Al Basry, from Ahmad Bin Amaar Bin Khalid, from Yahya Bin Abdul Hameed Al Hamany, from Qays Bin Al Rabi'e, from Abu Haroun Al Abdy,

(It has been narrated) from Abu Saeed Al-Khudry who said, 'When this Verse was Revealed (5:3), Rasool-Allah^{saww} said: 'Allah^{azwj} is the Greatest for the Perfection of the Religion and the Completion of the Favours, and Allah^{azwj} is Pleased with my^{saww} Messengership and the Wilayah of Ali^{asws} Bin Abu Talib^{asws} from after me^{saww}'.

و قال: «من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله».

And he^{saww} said: 'The one for whom I^{saww} was the Master of, so Ali^{asws} is his Master. Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to him who is inimical to him^{asws}, and the Help the one the one helps him^{asws}, and Abandon the one who abandons him^{asws}' 14

السيد الرضي في كتاب (المناقب): عن محمد بن إسحاق، عن أبي جعفر (عليه السلام)، عن أبيه، عن جده، قال: «لما انصرف رسول الله (صلى الله عليه وآله) من حجة الوداع نزل أرضاً يقال لها: ضوجان، فنزلت هذه الآية يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فلما نزلت عصمته من الناس، نادى: الصلاة جامعة».

Al Syed Al Razy in the book Al Manaqib, from Muhammad Bin Is'haq,

(It has been narrated) from Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather having said: 'When Rasool-Allah^{saww} finished the Farewell Pilgrimage, encamped at a land called Zawjan, so this Verse was Revealed **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.** So when **Protect you from the people** was Revealed, Rasool Allah^{saww} called for the congregational Prayer.

فاجتمع الناس إليه و قال (عليه السلام): من أولى منكم بأنفسكم؟ فضجوا بأجمعهم، و قالوا: الله و رسوله. فأخذ بيد علي بن أبي طالب (عليه السلام)، و قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

So the people gathered and he^{saww} said: 'Who is higher among you than your own selves?' They all grumbled and said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}'. So he^{saww} grabbed Ali^{asws} Bin Abu Talib^{asws} and said: 'The one whom I^{saww} was a Master of, so Ali^{asws} is his Master! Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}, for he^{asws} is from me^{saww} and I^{saww} am

from him^{asws}, and he^{asws} is from me^{saww} of the status of Haroun^{as} from Musa^{as} except that there is no Prophet^{saww} after me^{saww}.

و كانت آخر فريضة فرضها الله تعالى على امة محمد (صلى الله عليه و آله)، ثم أنزل الله تعالى على نبيه اليوم أكملت لكم دينكم و أتممت عليكم نعمتي و رضيت لكم الإسلام ديناً».

And it was the last Obligation which Allah^{azwj} the High Obligated upon the community of Muhammad^{saww}, then Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion**.

قال أبو جعفر (عليه السلام): «فقبلوا من رسول الله (صلى الله عليه و آله) كل ما أمرهم الله من الفرائض في الصلاة و الصوم و الزكاة و الحج، و صدقوه على ذلك».

Abu Ja'far^{asws} said: 'So they received from Rasool-Allah^{saww} everything which Allah^{azwj} Commanded them, from the Obligation regarding the Prayer, and the Fasts, and the Zakat, and the Hajj, and ratified him^{saww} upon that'.

قال ابن إسحاق: قلت لأبي جعفر (عليه السلام): متى كان ذلك؟ قال: «لسبع عشرة ليلة خلت من ذي الحجة سنة عشر، عند منصرفه من حجة الوداع، و كان بين ذلك و بين وفاة النبي (صلى الله عليه و آله) مائة يوم».

Ibn Is'haq said, 'I said to Abu Ja'far^{asws}, 'When was that?' He^{asws} said: 'Seventeen nights from Zil-Hajj in the year ten (Hijra) during the returning from the Farewell Pilgrimage. And between that and the passing away of the Prophet^{saww} were a hundred days'.¹⁵

عن جعفر بن محمد الخزاعي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزل رسول الله (صلى الله عليه و آله) عرفات يوم الجمعة أتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله بقرئك السلام، و يقول لك: قل لا متك اليوم أكملت لكم دينكم بولاية علي بن أبي طالب و أتممت عليكم نعمتي و رضيت لكم الإسلام ديناً و لست أنزل عليكم بعد هذا، قد أنزلت عليكم الصلاة و الزكاة و الصوم و الحج، و هي الخامسة، و لست أقبل هذه الأربعة إلا بها».

From Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'When Rasool-Allah^{saww} encamped at Arafat on the day of Friday, Jibraeel^{as} came up to him^{saww} as said to him^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Conveys His^{azwj} Greeting to you^{saww} and is Saying to you^{saww}: "Say to your^{saww} community **[5:3] This day have I Perfected for you your Religion by the Wilayah of Ali Bin Abu Talib^{asws} and Completed My Favour on you and Chosen for you Islam as a Religion** and there will not be Revealed upon you all (Obligations) after this, for there has been Revealed unto you the Prayer, and the Zakat, and the Fasts, and the Hajj, and this is the fifth, and these four are not Acceptable except by it (the fifth)'.¹⁶

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «تمام النعمة: دخول الجنة».

From Hisham Bin Saalim,

¹⁵ غاية المرام: 6 / 337

¹⁶ تفسير العياشي 1: 293 / 21

(It has been narrated) from Abu Abdullah^{asws} having said: 'Completion of the Favours – Entry into the Paradise'.¹⁷

إعلان الولاية في غدير خم

DECLARATION OF AL-WILAYAH IN GHADEER KHUMM

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

He^{asws} (Amir-ul-Momineen^{asws}) said: 'I^{asws} adjure you to Allah^{azwj} regarding the Words of Allah^{azwj} "[4:59] **O you who believe! obey Allah and obey the Messenger and those in authority from among you**", and His^{azwj} Words "[5:55] **Only Allah is your Guardian and His Rasool and those who believe, those who keep up the Prayers and pay the Zakat while they are bowing**", then Said [9:16] **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as a confidant**. So the people said, 'O Rasool Allah^{saww}, is this especially for some of the believers or general for all of them?' Allah^{azwj} Mighty and Majestic Ordered His^{azwj} Messenger^{saww} that he^{saww} should teach them as to the ones^{asws} for whom the Verse Came down, and that he^{saww} should explain about the 'Wilayah' just as he^{saww} had explained to them their Prayers, and their Fasts, and their Zakat, and their Pilgrimage.

فنصبتني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he^{saww} nominated me^{asws} at Ghadeer Khumm and said that: 'Allah^{azwj} Sent me^{saww} with a Message which constricted my^{saww} chest and I^{saww} saw that the people would not believe me^{saww}. He^{azwj} Promised me^{saww} that I^{saww} should preach it or else He^{azwj} would Punish me^{saww}. Arise! O Ali^{asws}'.

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he^{saww} called for the congregational Prayer, so we all Prayed with him^{asws} Al-Zohr (Midday Prayer), then said: 'O you people! Surely Allah^{azwj} is my^{saww} Master (Mola), and I^{saww} am the Master of the believers and higher to them than their own selves. Beware! The one to whom I^{saww} was the Master of, Ali^{asws} is his Master. Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws} and Abandon the one who abandons him^{asws}'.

فقام إليه سلمان الفارسي فقال: يا رسول الله، ولاؤه كما ذا؟ فقال: (ولاؤه كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه)، وأنزل الله تبارك وتعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فقال

¹⁷ تفسير العياشي 1: 23 / 293

سلمان الفارسي: يا رسول الله، أنزلت هذه الآيات في علي خاصة؟ فقال رسول الله صلى الله عليه وآله: بل فيه وفي أوصيائي إلى يوم القيامة).

So Salman Al-Farsi^{as} stood up in front of him^{saww} and said, 'O Rasool Allah^{saww}, be submissive to him^{asws} like what?' He^{saww} said: 'Be submissive to him^{asws} like you^{as} are submissive to me^{saww}. The one to whom I^{saww} am higher than his own self, so Ali^{asws} is higher to him than his own self', and Allah^{azwj} Blessed and High Sent down **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion.** So Salman Al-Farsi^{as} said, 'O Rasool Allah^{saww}, this Verse has Descended regarding Ali^{asws} especially?' The Rasool Allah^{saww} said: 'Indeed, it is regarding him^{asws}, and regarding my^{saww} successors up to the Day of Judgement'.

ثم قال رسول الله صلى الله عليه وآله: (يا سلمان، اشهد أنت ومن حضرك بذلك وليلبغ الشاهد الغائب). فقال سلمان الفارسي: يا رسول الله، بينهم لنا. فقال: (علي أخي ووزير ووصي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي، وأحد عشر إماماً من ولده. أولهم ابني الحسن، ثم الحسين، ثم تسعة من ولد الحسين واحداً بعد واحد. القرآن معهم وهم مع القرآن لا يفارقونه حتى يردوا علي الحوض).

Then the Rasool Allah^{saww} said: 'O Salman^{as}, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsi^{as} said, 'O Rasool Allah^{saww}, explain it for us'. So he^{saww} said: 'Ali^{asws}, who is my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} inheritor, and my^{saww} Calliph in my^{saww} community, and the Guardian of every believer after me^{saww}, and eleven Imams^{asws} from his sons^{asws}. The first of them^{asws} is my^{saww} son Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws}, one after the other. The Quran is with them^{asws} and they^{asws} are with the Quran. Neither will it separate from them^{asws} nor will they separate from it until they^{asws} return to the Fountain'.

فقام اثنا عشر رجلاً من البدرين فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلت سواء لم تزد فيه ولم تنقص حرفاً، وأشهدنا رسول الله صلى الله عليه وآله على ذلك. وقال بقية السبعين: قد سمعنا ذلك ولم نحفظ كله، وهؤلاء الاثنا عشر خيارنا وأفضلنا. فقال عليه السلام: صدقتم، ليس كل الناس يحفظ، بعضهم أحفظ من بعض.

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah^{saww} as you^{asws} have said it exactly, neither have you^{asws} added nor you^{asws} have been deficient by a single letter, and Rasool Allah^{saww} made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he^{asws} said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

فقام من الاثني عشر أربعة: أبو الهيثم بن التيهان وأبو أيوب الأنصاري وعمار بن ياسر وخزيمة بن ثابت ذو الشهادتين رحمهم الله، فقالوا: نشهد أنا قد سمعنا قول رسول الله صلى الله عليه وآله وحفظناه أنه قال يومئذ وهو قائم وعلي قائم إلى جنبه. ثم قال رسول الله صلى الله عليه وآله: (يا أيها الناس، إن الله أمرني أن أنصب لكم إماماً ووصياً يكون وصي نبيكم فيكم وخليفتي في أمتي وفي أهل بيتي من بعدي والذي فرض الله على المؤمنين في كتابه طاعته وأمركم فيه بولايته. فراجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لأبلغها أو ليعذبني).

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah^{azwj} have Mercy on them – so they said, 'We testify that we

have heard the words of Rasool Allah^{saww} and we have preserved it that he^{saww} said, one day, and he^{saww} was standing, and Ali^{asws} was standing beside him^{saww}. Then Rasool Allah^{saww} said: 'O you people! Allah^{azwj} has Ordered me^{saww} that I^{saww} should nominate for you an Imam^{asws} and a successor^{asws} who will be the successor^{asws} of your Prophet^{saww} among you, and my^{saww} Caliph in my^{saww} community, and among the People^{asws} of my^{saww} Household after me^{saww}, and the one^{asws} for whom Allah^{azwj} has Obligated upon the believers, in His^{azwj} book, obedience to him^{asws}, and has Ordered to you all in it for his^{asws} 'Wilayah'. So I^{saww} referred it back to my^{saww} Lord out of fear of the hypocrites and their belying it, so He^{azwj} Promised me^{saww} that (He^{azwj} will Protect me^{saww}) but if I^{saww} do not preach it, he^{azwj} would Punish me^{saww}.

ثم قال رسول الله صلى الله عليه وآله: (أيها الناس، إن الله - جل اسمه - أمركم في كتابه بالصلاة وقد بينتها لكم وسننتها، والزكاة والصوم والحج فبينتها وفسرتها لكم، وأمركم في كتابه بالولاية وإنني أشهدكم أيها الناس أنها خاصة لعلي بن أبي طالب والأوصياء من ولدي وولد أخي ووصيي، علي أولهم ثم الحسن ثم الحسين ثم تسعة من ولد الحسين ابني، لا يفارقون الكتاب ولا يفارقهم حتى يردوا علي الحوض).

Then the Rasool Allah^{saww} said: 'O you people! Surely Allah^{azwj} – Majestic is His^{azwj} Name – has Ordered you all in His^{azwj} Book for the Prayer and I^{saww} have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). So I^{saww} explained these to you and interpreted them for you all, and He^{azwj} Ordered you all in His^{azwj} Book for the 'Wilayah', and I^{saww} adjure you, O you people, that it is especially for Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from my^{saww} sons^{asws} and the sons^{asws} of my^{saww} brother and my^{saww} successor^{asws}. Ali^{asws} is the first of them^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws} - my^{saww} son^{asws}. Neither will the Book be separated from them^{asws} nor will they^{asws} separate from it until they^{asws} return to the Fountain.

يا أيها الناس، إنني قد أعلمتكم مفزعكم وإمامكم بعدي ودليلكم وهاديكم وهو أخي علي بن أبي طالب، وهو فيكم بمنزلة فيكم، فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله وأمرني الله أن أعلمه إياه وأعلمكم أنه عنده، فاسألوه وتعلموا منه ومن أوصيائه بعده، ولا تعلموهم ولا تتقدموهم ولا تتخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزايِلوه ولا يزايِلهم).

O you people! I^{saww} have made known to you your 'Guide' and your Imam^{asws} after me^{saww}, and your evidence and your guide, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is among you at the status that I^{saww} have among you.

So emulate him^{asws} (do his^{asws} Taqleed), and obey him^{asws} in all of your affairs, for in his^{asws} possession is what Allah^{azwj} has Taught me^{saww}, and Ordered me^{saww} for, and I^{saww} have made it known to him^{asws}, and I^{saww} am letting you know that it is with him^{asws}. So ask him^{asws} and learn from him^{asws} and from the successors^{asws} after him^{asws}, and do not try to teach them^{asws} nor precede them^{asws} not be left behind them^{asws}, for they^{asws} are with the truth and the truth is with them^{asws}, neither will they^{asws} leave it nor will it leave them^{asws}.¹⁸

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن حماد بن أبي اسامة قال كنت عند أبي عبد الله عليه السلام وعنده رجل من المغيرة فسئل عن شيء من السنن فقال مامن شيء يحتاج إليه ولد آدم الا وقد خرجت فيه السنة من الله ومن رسوله ولولا ذلك ما احتج فقال المغيرة وبما احتج فقال أبو عبد الله عليه السلام قوله اليوم اكملت لكم دينكم واتممت عليكم نعمتي حتى فرغ من الآية فلو لم يكمل سنته وفرأيضه وما يحتاج إليه الناس بما احتج به.

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

It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Basheer, from Hamaad Bin Abu Osama who said:

'I was in the presence of Abu Abdullah^{asws}, and with him^{asws} was a man from Al-Mugheyriya. He asked him^{asws} about something from the Sunnah. He^{asws} said: 'There is nothing that a son of Adam^{as} would need from him^{asws} except that there will come out from it the Sunnah from Allah^{azwj}, and from His^{azwj} Rasool^{saww}, and had it not been for that, what would be the argument?' Al-Mugheyriya said, 'And by what is the argument?' Abu Abdullah^{asws} said: 'His^{azwj} words: ***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion*** until he^{asws} had finished reciting the Verse. He^{asws} said: 'Had He^{azwj} not Completed His^{azwj} Sunnah, and His^{azwj} Obligations, and whatever that the people would need from him^{asws}, by what would He^{azwj} Argue with?'¹⁹

VERSE 4

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {4}

[5:4] They ask you as to what is Permissible for them. Say: The good things are Permissible for you, and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has Taught you - so eat of that which they catch for you and mention the Name of Allah over it; and fear Allah; surely Allah is swift in Reckoning

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد بن عيسى، جميعاً، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، أنه قال: «في كتاب علي (صلوات الله عليه)، في قوله عز و جل: وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ قَالَ: هي الكلاب».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the book of Ali^{asws}, regarding the Words of the Mighty and Majestic **[5:4] and what you have taught the beasts and birds of prey, training them to hunt**, said: 'There are the (hunting) dogs'.²⁰

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن أحمد بن محمد بن أبي نصر، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن الرجل يرسل الكلب علي الصيد فيأخذه، و لا يكون معه سكين يذكيه بها، أ يدعه حتى يقتله و يأكل منه؟ قال: «لا بأس به، قال الله عز و جل: فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ و لا ينبغي أن يأكل مما قتل الفهد».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Daraaj who said,

¹⁹ Basaair Al Darajaat – P 10 Ch 18 H 50

²⁰ الكافي 6: 202 / 1

'I asked Abu Abdullah^{asws} about the man who sent the dog to the hunt, so it catches it, and he does not have a knife with him to purify it by, so he leaves it until it dies, and he eats from it?' He^{asws} said: 'There is no problem with it. Allah^{azwj} Mighty and Majestic Says **[5:4] so eat of that which they catch for you.** And it is not befitting that you should eat from what the Leopard had killed'.²¹

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ. قَالَ: «لَا بِأَسْ بِأَكْلِ مَا أَمْسَكَ الْكَلْبُ، مِمَّا لَمْ يَأْكُلِ الْكَلْبُ مِنْهُ، فَإِذَا أَكَلَ الْكَلْبُ مِنْهُ قَبْلَ أَنْ تَدْرِكَهُ فَلَا تَأْكُلْهُ».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **[5:4] and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has Taught you - so eat of that which they catch for you and mention the Name of Allah over it.** He^{asws} said: 'There is no problem in eating what the (hunting dog) has caught, from what the dog did not eat from. So if the dog has eaten from it, and you are aware of it, so do not eat it'.²²

VERSE 5

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {5}

[5:5] This day (all) the good things are Permissible for you; and the food of those who have been Given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been Given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies the faith, his work indeed would be Confiscated, and in the Hereafter he shall be one of the losers

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي الجارود، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَ طَعَامُكُمْ حَلٌّ لَهُمْ، فقال (عليه السلام): «الحبوب و البقول».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and the food of those who have been Given the Book is lawful for you and your food is lawful for them,** so the Imam^{asws} said: 'The grain and the beans'.²³

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن خالد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ، فقال: «العدس و الحمص و غير ذلك».

²¹ الكافي 6: 204 / 8

²² تفسير العيّاشي 1: 33 / 295.

²³ الكافي 6: 264 / 6

Al Sheykh (Al Sadouq), by his chain from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from Ibn Abu Umeir, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High **[5:5] and the food of those who have been Given the Book is lawful for you**, so he^{asws} said: 'The lentils and chickpeas, and other things like that'.²⁴

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن زرارة ابن أعين، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ، فقال: «هذه منسوخة بقوله: وَ لَا تُمْسِكُوا بِعَصَمِ الْكَوَافِرِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Zarara Ibn Ayn who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and the chaste from among those who have been Given the Book before you (are lawful for you)**. So he^{asws} said: 'This (Verse) has been Abrogated by His^{azwj} Words **[60:10] and hold not to the ties of marriage of unbelieving women**'.²⁵

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

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

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

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

I said, 'It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman'. He^{asws} said: 'And why not?' I said, 'Due to the Words of Allah^{azwj} Mighty and Majestic **[2:221] And do not marry the idolatresses until they believe**'. He^{asws} said: 'So what are you saying regarding this Verse **[5:5] and the chaste from among those who have been Given the Book before you (are lawful for you)?**' I said, 'Therefore **[2:221] And do not marry the idolatresses** Abrogates this Verse'. He^{asws} smiled, then was silent'.²⁶

عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: وَ الْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ. قال: «هن المسلمات».

From Ibn Sinan,

²⁴ التهذيب 9: 374 / 88

²⁵ الكافي 5: 358 / 8

²⁶ الكافي 5: 357 / 6

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, '(What about) **[5:5] and the chaste from among the believing women?**' He^{asws} said: 'They are the Muslim women'.²⁷

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة قال سألت أبا جعفر عليه السلام عن قول الله تبارك وتعالى ومن يكفر بالإيمان فقد حبط عمله وهو في الآخرة من الخاسرين قال تفسيرها في بطن القرآن يعني من يكفر بولاية علي وعلى هو الإيمان

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and High, **[5:5] and whoever denies the faith, his work indeed would be Confiscated, and in the Hereafter he shall be one of the losers**, said: 'In its esoteric interpretation of the Quran it means one who denies the Wilayah of Ali^{asws}, and Ali^{asws} is the Faith.'²⁸

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن حماد ابن عثمان، عن عبيد بن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَمَنْ يُكْفَرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ، قال: «ترك العمل الذي أقر به، [من ذلك] أن يترك الصلاة من غير سقم ولا شغل».

Muhammad Bin Yaquub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Hamaad Ibn Usmaan, from Ubeyd Bin Zarara who said,

'I asked Abu Abdullah about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and whoever denies the faith, his work indeed would be Confiscated**, he^{asws} said: 'Leaving the deed which he has accepted. From that is leaving of the Prayer without (a reason of) sickness or occupation'.²⁹

عن أبان بن عبد الرحمن، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أدنى ما يخرج به الرجل من الإسلام أن يرى الرأي بخلاف الحق فيقيم عليه». قال: وَمَنْ يُكْفَرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ. و قال: «الذي يكفر بالإيمان: الذي لا يعمل بما أمر الله به، ولا يرضى به».

From Aban Bin Abdul Rahman who said,

'I heard Abu Abdullah^{asws} saying: 'The lowest of what makes the man to exit from Al Islam is that he opines the opinion opposite to the Truth, and stands up to it'. He^{asws} said: '**[5:5] and whoever denies the faith, his work indeed would be Confiscated**'. And said: '**[5:5] and whoever denies the faith** – the one who does not do what Allah^{azwj} has Commanded for, nor is he happy with it'.³⁰

VERSE 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ {6}

²⁷ تفسير العياشي 1: 36 / 295.

²⁸ Basaair Al Darajaat – P 2 Ch Rare H 5

²⁹ الكافي 2: 283 / 5.

³⁰ تفسير العياشي 1: 42 / 297.

[5:6] O you who believe! When you rise up for Prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He Wishes to Purify you and that He may Complete His Favour on you, so that you may be grateful

الشيخ: عن المفيد محمد بن محمد بن النعمان، عن أحمد بن محمد بن الحسن- يعني ابن الوليد- عن أبيه، عن محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، و عن الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن ابن أبي عمير، عن ابن أذينة، قال: قلت لأبي عبد الله (عليه السلام): قوله: إِذَا قُمْتُمْ إِلَى الصَّلَاةِ مَا يَعْنِي بِذَلِكَ- إِذَا قُمْتُمْ إِلَى الصَّلَاةِ؟- قال: «إِذَا قُمْتُمْ مِنَ النَّوْمِ». قلت: يَنْقُضُ النَّوْمُ الْوُضُوءَ؟ فقال: «نَعَمْ، إِذَا كَانَ يَغْلِبُ عَلَى السَّمْعِ، وَ لَا يَسْمَعُ الصَّوْتَ».

Al Sheukh (Al Sadouq) from Al Mufeed Muhammad Bin Muhammad Bin Al No'man, from Ahmad Bin Muhammad Bin Al Hassan – meaning Ibn Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, an from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Azina, from Ibn Bakeyr who said,

'I said to Abu Abdullah^{asws}, '(What about) His^{azwj} Words **[5:6] When you rise up for Prayer** – what is Meant by that – when you rise up for the Prayer?' He^{asws} said: 'When you rise up from the sleep'. I said, 'The sleep invalidates the ablution?' So he^{asws} said: 'Yes, when the hearing is overcome, and he does not hear the sound'.³¹

محمد بن يعقوب: عن محمد بن الحسن و غيره، عن سهل بن زياد، عن علي بن الحكم، عن الهيثم بن عروة التميمي، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ فَقُلْتُ: هَكَذَا؟ وَ مسح من ظهر كفي إلى المرفق. فقال: «ليس هكذا تنزليها، إنما هي: فاغسلوا وجوهكم و أيديكم من المرافق. فقام، ثم أمر يده من مرفقه إلى أصابعه.

Muhammad Bin Yaqoub, from Muhammad Bin Al Hassan and someone else, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Al Haysam Bin Urwat Al Tamimi who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:6] wash your faces and your hands as far as the elbows**, so I said, 'Like this?' – and I wiped from the back of my palm to the elbow. So he^{asws} said: 'Not like this, lower than it. But rather, it is to wash your faces and your hand from the elbows'. So he^{asws} stood, and gestured by his^{asws} hand from the elbow to his^{asws} fingers'.³²

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «الأذن ليس من الوجه، و لا من الرأس».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The two ears are not from (Part of) the face, nor from (part of) the head'.

قال: و ذكر المسح، فقال: «امسح على مقدم رأسك، و امسح على القدمين و ابدأ بالشق الأيمن».

³¹ التهذيب 1: 9 / 7

³² الكافي 3: 5 / 28

He (the narrator) said, 'And I mentioned the wiping, so he^{asws} said: 'Wipe on the top of your head, and wipe upon the two feet, and begin with the right'.³³

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: «وَأَوْ لَمْ تُنْمَسْهُمُ النِّسَاءَ»، قال: «هو الجماع، ولكن الله يستير يحب السر، فلم يسم كما تسمون».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from his father, from ibn Abu Umeyr, from Hamaad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:6] or you have touched the women**, he^{asws} said: 'It is the copulation, but Allah^{azwj} is the Concealer. He^{azwj} Loves the secrecy, so He^{azwj} did not Name it like what you are naming it as'.³⁴

العباشي: عن أبي بكر بن حزم، قال: توضأ رجل، فمسح على خفيه، فدخل المسجد فصلى، فجاء علي (عليه السلام) فوطئ على رقبته فقال: «وبلك، تصلي على غير وضوء؟!» فقال: أمرني عمر بن الخطاب. قال: فأخذ بيده، فأنتهى به إليه، فقال: «انظر ما يروي هذا عليك» ورفع صوته، فقال: نعم أنا أمرته، إن رسول الله (صلى الله عليه وآله) مسح. قال: «قبل المائدة، أو بعدها؟» قال: لا أدري. قال: «فلم تفتي و أنت لا تدري؟ سبق الكتاب الخفين».

Al Ayyashi, from Abu Bakr Bin Hazam who said,

'A man performed ablution, so he wiped upon his socks, and he entered the Masjid and Prayed, So Ali^{asws} came up and held him by the neck and said: 'Woe be unto you! You are Praying without ablution?' So he said, 'Umar Bin Al-Khattab ordered me such'. He (the narrator said), 'So he^{asws} grabbed him by his hand and ended him up to him and said: 'Look at what he is reporting against you' – in a raised voice. So he said, 'Yes, I did order him such. Rasool-Allah^{saww} wiped (the socks)'. He^{asws} said: 'Was that before (Revelation of Surah) Al-Ma'aida or after it?' He said, 'I do not know'. He^{asws} said: 'So why did you issue a verdict (Fatwa) and you don't know? (Wiping upon) the two socks was before the (Revelation) of the Book (Surah Al Ma'aida)'.³⁵

عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن التيمم، فقال: «إن عمار بن ياسر أتى النبي (صلى الله عليه وآله) فقال: أجنبيت و ليس معي ماء. فقال: كيف صنعت يا عمار؟ قال: نزع ثيابي، ثم تمعكت على الصعيد. فقال: هكذا يصنع الحمار، إنما قال الله: فامسحوا بوجوهكم و أيديكم منه. ثم وضع يديه جميعاً على الصعيد، ثم مسحهما، ثم مسح من بين عينيه إلى أسفل حاجبيه، ثم ذلك إحدى يديه بالأخرى على ظهر الكف، بدءاً باليمين».

From Zarara who said,

'I asked Abu Ja'far^{asws} about the 'Tayammum', so he^{asws} said: 'Amaar Bin Yaasir came to the Prophet^{saww} and said, 'I am in requirement of major ablution and there is no water with me'. So he^{saww} said: 'What did you do, O Amaar?' He said, 'I removed my clothes and rolled upon the ground'. So he^{saww} said: 'This is what the donkeys do. But rather, Allah^{azwj} Says **[5:6] and wipe your faces and your hands therewith**'. Then place the whole of your hand upon the dust, then wipe it, then wipe

³³ الكافي 3: 2/29

³⁴ الكافي 5: 5/555

³⁵ تفسير العباسي 1: 46/297

what is inbetween your eyes up to the bottom of your eyebrows, then wipe one of your hands upon the other to the back of the palm, beginning with the right'.³⁶

VERSES 7 - 11

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {7} يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {8}

[5:7] And remember the Favour of Allah on you and His Covenant with which He Bound you firmly, when you said: We have heard and we obey, and Allah, surely Allah knows what is in the chests [5:8] O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and fear Allah; surely Allah is Aware of what you are doing

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {9} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {10} يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أُنْ يُبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

[5:9] Allah has Promised to those who believe and do righteous deeds (that) they shall have Forgiveness and a mighty Recompense [5:10] And (as for) those who disbelieve and belie our Signs, these are the companions of the blazing Fire [5:11] O you who believe! Remember Allah's Favour on you when a people had determined to stretch forth their hands towards you, but He Withheld their hands from you, and fear Allah; and on Allah let the Believers rely

الطبرسي، عن أبي الجارود، عن أبي جعفر (عليه السلام): «أن المراد بالميثاق ما بين لهم في حجة الوداع من تحريم المحرمات، وكيفية الطهارة، وفرض الولاية».

Al Tabarsy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Meaning of the Covenant is what was between them during the Farewell Pilgrimage from the Prohibition of the Prohibited, and the state of the cleanliness, and the Obligation of the Wilayah'.³⁷

VERSES 12 - 14

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَآئِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {12}

[5:12] And certainly Allah Made a Covenant with the Children of Israel, and We Raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up the Prayer and pay the Zakat and believe in My Rasools and assist them and offer to Allah a goodly gift, I will most certainly Cover your evil

³⁶ تفسير العياشي 1: 63 / 302

³⁷ مجمع البيان 3: 260

deeds, and I will most certainly Cause you to enter into Gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {13} وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ {14}

[5:13] But on account of their breaking their Covenant We Cursed them and Made their hearts to be hard; they altered the Words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah Loves those who do good (to others) [5:14] And with those who say, We are Christians, We made a Covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the Day of Judgement; and Allah will Inform them of what they had been doing

علي بن إبراهيم، قال: قال علي (عليه السلام): «إن عيسى بن مريم عبد مخلوق، فجعلوه رباً فنسوا حظاً مما ذكروا به».

Ali Bin Ibrahim said,

‘Ali^{asws} said: ‘Isa^{as} Bin Maryam^{as} was a Created servant but they took him as Lord [5:13] and they neglected a portion of what they were reminded of’.³⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن إسماعيل بن محمد المكي، عن علي بن الحسن، عن عمرو بن عثمان، عن الحسين بن خالد، عن ذكره، عن أبي الربيع الشامي، قال: قال لي أبو عبد الله (عليه السلام): «لا تشتتر من السودان أحداً، فإن كان لا بد فمن النوبة، فإنهم من الذين قال الله عز وجل: وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ أَمَا إِنَّهُمْ سَيَذْكُرُونَ ذَلِكَ الْحَظَّ، وَ سَيُخْرِجُ مَعِ الْقَائِمِ (عليه السلام) منا عصابة منهم، و لا تنكحوا من الأكراد أحداً، فإنهم جنس من الجن كشف عنهم الغطاء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, Ismail Bin Muhammad Al Makky, from Ali Bin Al Hassan, from Amro Bin Usman, from Al Husayn Bin Khalid, from the one who mentioned it, from Abu Al Rabi'e Al Shamy who said,

‘Abu Abdullah^{asws} said to me: ‘Do not buy anyone from the Sudan, for it is inevitable that he would be from the Nubis, for they are the ones for whom Allah^{azwj} Mighty and Majestic Says [5:14] And with those who say, We are Christians, We made a Covenant, but they neglected a portion of what they were reminded of. But, they would be reminded of that portion, and a gang of them would be coming out with Al-Qaim^{asws}. And do not marry anyone from the Kurds, for they are a race from the Jinn from whom the cover has been Removed’.³⁹

³⁸ تفسير القمي 1: 164.

³⁹ الكافي 5: 352 / 2.

VERSES 15 - 19

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ {15} يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {16}

[5:15] O People of the Book! Indeed Our Rasool has come to you clarifying to you much of what you concealed of the Book and passing over much; indeed, there has come to you the Noor (Light) and a clear Book from Allah [5:16] With it Allah Guides him who will follow His Pleasure into the ways of safety and brings them out of utter darkness into the Light by His Permission and Guides them to the Straight Path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {17}

[5:17] Certainly they disbelieve who say: Surely, Allah - He is the Messiah, son of Marium. Say: Who then could control anything as against Allah if He Wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the Kingdom of the skies and the earth and what is between them; He Creates whatever He Desires to; and Allah has Power over all things

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ {18}

[5:18] And the Jews and the Christians say: We are the sons of Allah and His Beloved ones. Say: Why does He then Punish you for your faults? But, you are mortals from among those whom He has Created, He Forgives whom He Desires to and Punishes whom He Desires to; and Allah's is the Kingdom of the skies and the earth and what is between them, and to Him is the eventual coming

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {19}

[5:19] O followers of the Book! Indeed Our Rasool has come to you explaining to you after an interval of the Rasools, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has Power over all things

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ ثَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي السَّنَةِ الَّتِي كَانَ حَاجًّا فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي رُكْنِ الْبَيْتِ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ أَشْهَدُ لَا تَبَيْتُهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُخْلِجُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far^{asws} in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far^{asws} in the corner of the House and the people had gathered around him'. Nafa'u said, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad^{asws} Bin Ali^{asws}'. He said, 'Be a witness for I shall ask him^{asws} about certain matters that nobody can answer with regard to it except for a Prophet^{as} or a son^{asws} of a Prophet^{as}, or a successor^{asws} of a Prophet^{as}'. He said, 'So go ahead and ask him^{asws}, perhaps you can embarrass him^{asws}'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أَخْبِرْكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعاً قَالَ أَمَا فِي قَوْلِي فَخَمْسُمِائَةِ سَنَةٍ أَمَا فِي قَوْلِكَ فَسِتْمِائَةِ سَنَةٍ

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far^{asws}. He said, 'O Muhammad^{asws} Bin Ali^{asws}! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you^{asws} about certain matters that none can answer with regard to it except for a Prophet^{as}, or a successor^{asws} of a Prophet^{as}, or son^{asws} of a Prophet^{as}'. He (the narrator) said, 'Abu Ja'far^{asws} raised his^{asws} head and said; 'Ask, or shall I^{asws} begin for you?' He said, 'Inform me, how many years were there in between Isa^{as} and Muhammad^{saww}?'. He^{asws} said: 'Shall I^{asws} inform you in accordance to your words or to mine^{asws}?'. He said, 'Inform me in accordance to both together'. He^{asws} said: 'In accordance to my^{asws} words, so there were five hundred years, and in accordance to your words there were six hundred years'.⁴⁰

VERSE 20

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِنَ الْعَالَمِينَ {20}

[5:20] And when Musa said to his people: O people! Remember the Favour of Allah upon you when He Raised Prophets among you and Made you kings and Gave you what He had not Given to any other among the nations

سعد بن عبد الله، قال: حدثني جماعة من أصحابنا، عن الحسن بن علي بن أبي عثمان، و إبراهيم ابن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَ جَعَلَكُمْ مُلُوكًا، فقال: «الأنبياء: رسول الله (صلى الله عليه وآله)، و إبراهيم، و إسماعيل و ذريته، و الملوك: الأئمة (عليهم السلام)».

Sa'ad Bin Abdullah said, 'A group of our companions narrated to me, from Al Hassan Bin Ali Bin Abu Usmaan, and Ibrahim Ibn Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

⁴⁰ Al Kafi – H 14541 (Extract)

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:20] when He Raised Prophets among you and Made you kings**, so he^{asws} said: 'The Prophets – Rasool-Allah^{saww}, and Ibrahim^{as}, and Ismail^{as} and his^{as} offspring; and the kings – The Imams^{asws}, 41

VERSES 21 - 26

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {21} قَالُوا يَا مُوسَىٰ إِنَّا فِيهَا قَوْمٌ جَبَّارِينَ وَإِنَّا لَنُذْخِلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ {22}

[5:21] O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will turn back losers [5:22] They said: O Musa! Surely there is a strong people in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ إِذَا دَخَلْتُمُوهُ فَآتِكُمْ هَٰئِلُونَ ۖ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ {23} قَالُوا يَا مُوسَىٰ إِنَّا لَنُذْخِلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ {24}

[5:23] Two men of those who feared, upon both of whom Allah had Bestowed a favour, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are Believers [5:24] They said: O Musa! We shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both whilst we will sit down over here

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ {25} قَالَ فَإِنَّهَا مُرَمَّةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ {26}

[5:25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the transgressing people [5:26] He said: So it shall surely be Forbidden unto them for forty years, they shall wander about in the land, therefore do not grieve for the transgressing people

عن حريز، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): و الذي نفسي بيده لتركبن سنن من كان قبلكم، حذو النعل بالنعل، و الفذة بالفذة، حتى لا تخطئون طريقهم، و لا تخطنكم سنة بني إسرائيل».

From Hareez, from one of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul, you all (Muslims) would be riding upon the ways of the ones who were before you, just like the slipper follows the slipper, and step by step, to the extent that you would not be erring from their ways, nor erring from the Sunnah of the Children of Israel.

إن رسول الله (صلى الله عليه وآله) لما قبض لم يكن على أمر الله إلا علي و الحسن و الحسين و سلمان و المقداد و أبو ذر، فمكثوا أربعين حتى قام علي (عليه السلام) فقاتل من خالفه».

41. (Extract) مختصر بصائر الدرجات: 28.

When Rasool-Allah^{saww} passed away, there did not come upon the Command of Allah^{azwj} except for Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Salman^{as}, and Al-Miqdad^{as}, and Abu Dharr^{as}. So it remained (like that) until Ali^{asws} rose up, and fought the ones who opposed him^{asws, 42}.

عن زرارة و حمران، و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، قال: «كتبها لهم ثم محاه».

From Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words **[5:21] Enter the Holy land which Allah has Prescribed for you**, said: 'Prescribed it, then Obliterated it'.⁴³

عن أبي بصير، قال: قال أبو عبد الله (عليه السلام) لي: «إن بني إسرائيل قال لهم: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ فلم يدخلوها حتى حرمها عليهم و على أبنائهم، و إنما دخلها أبناء الأبناء».

From Abu Baseer who said,

'Abu Abdullah^{asws} said to me: 'It was Said to the Children of Israel **[5:21] Enter the Holy land which Allah has Prescribed for you**, but they did not enter it until it was Prohibited to them and upon their children. But rather, their grandchildren entered it'.⁴⁴

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) أنه سئل عن قول الله: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ، قال: «كتبها لهم ثم محاه، ثم كتبها لأبنائهم فدخلوها، و الله يمحو ما يشاء و يثبت و عنده أم الكتاب».

From Mas'adat Biin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the Words of Allah^{azwj} **[5:21] Enter the Holy land which Allah has Prescribed for you**, said: 'Allah^{azwj} Prescribed it for them, then Obliterated it, then Prescribed it for their children, so they entered it. And Allah^{azwj} Obliterates and Confirms whatever He^{azwj} so Desires to, and with Him^{azwj} is the Mother of the Book'.⁴⁵

عن داود الرقي، قال: سمعت أبا عبد الله (عليه السلام)، يقول: «كان أبو جعفر (عليه السلام) يقول: نعم الأرض الشام، و بنس القوم أهلها، و بنس البلاد مصر، أما إنها سجن من سخط الله عليه، و لم يكن دخول بني إسرائيل مصر إلا من سخطه و لمعصية منهم لله، لأن الله قال: ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ يعني: الشام، فأبوا أن يدخلوها، فتأهوا في الأرض أربعين سنة، في مصر و فيافيها، ثم دخلوها بعد أربعين سنة- قال- و ما كان خروجهم من مصر، و دخولهم الشام إلا من بعد توبتهم و رضا الله عنهم».

From Dawood Al Raqy who said,

'I heard Abu Abdullah^{asws} saying: 'Abu Ja'far^{asws} used to say: 'The best of the lands is Syria (الشام) and the most evil of the people are its inhabitants; and the most evil of the cities is Egypt, but rather, it is a prison for the one upon whom is the Wrath of

⁴² 68 /303 :1 تفسير العياني (Extract)

⁴³ 69 /304 :1 تفسير العياني

⁴⁴ 70 /304 :1 تفسير العياني

⁴⁵ 72 /304 :1 تفسير العياني

Allah^{azwj}, and the Children of Israel did not enter it except from His^{azwj} Wrath and for disobedience among them to Allah^{azwj}, because Allah^{azwj} Says **[5:21] Enter the Holy land which Allah has Prescribed for you** Meaning Syria, but they refused to enter it. So they wandered in the earth for forty years, in Egypt and its deserted wilderness. Then they entered it after forty years, and it was not their coming out from Egypt, and their entry into Syria was after their repentance and Allah^{azwj} Pleasure about them.

و قال: «إني لأكره أن أكل من شيء طبخ في فخارها، و ما أحب أن أغسل رأسي من طينها، مخافة أن يورثني ترابها الذل، و يذهب بغيرتي».

And he^{asws} said: 'I^{asws} dislike eating anything cooked in their pots, and I^{asws} do not like washing my^{asws} head from its clay, fearing lest I^{asws} would inherit the disgrace from its dust, and my^{asws} honour would go away'.⁴⁶

VERSES 27 - 31

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ {27} لَنْ بَسَطْتُ إِلَيْكَ يَدِيَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ {28}

[5:27] And relate to them the story of the two sons of Adam with the Truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. He said: I will most certainly slay you. (The other) said: But rather, Allah only Accepts from those who are pious [5:28] If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you, surely I fear Allah, the Lord of the Worlds

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۚ وَذَلِكَ جَزَاءُ الظَّالِمِينَ {29} فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ {30}

[5:29] I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the Fire, and this is the Recompense of the unjust [5:30] Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ {31}

[5:31] Then Allah Sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe unto me! Do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regretted

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَهْدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتَ الَّذِي كَانَ فِيهِ عِلْمُ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمُ (عليه السلام) مِنَ الشَّجَرَةِ أَهْطَ إِلَى الْأَرْضِ قَوْلَهُ لَهُ هَابِيلُ وَ أَخْتُهُ تَوَّامٌ وَ وَلِدَهُ لَهُ قَابِيلُ وَ أَخْتُهُ تَوَّامٌ ثُمَّ

⁴⁶ تفسير العياشي 1: 305 / 75.

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{asws} having said that: 'Allah^{azwj} Blessed and High Covenanted to Adam^{as} that he^{as} would not go near the tree. When the time came which was in the Knowledge of Allah^{azwj}, he^{as} ate from it. He^{as} ate from it in forgetfulness and it is the Statement of Allah^{azwj}: **“[20:115] And certainly We Gave a Commandment to Adam before, but he forgot; and We did not find in him any determination”**. So when Adam^{as} ate from the tree, he^{as} came to the earth. There were born to him^{as} Habeel^{as} and his^{as} sister as twins, and there were born to him^{as} Qabeel^{la} and his^{la} sister as twins’.

إِنَّ آدَمَ (عليه السلام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقَرِّبَا قُرْبَانًا وَ كَانَ هَابِيلُ صَاحِبَ غَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَيْشًا مِنْ أَفْضَلِ غَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يَنْقُ فَتَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يَتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَثَلُ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتًا وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لِأَعْدَدَنْ هَذِهِ النَّارَ حَتَّى تَتَقَبَّلَ مِنِّي قُرْبَانِي

Adam^{as} ordered Habeel^{as} and Qabeel^{la} that they should make an offering. And Habeel^{as} was a shepherd and Qabeel^{la} was a farmer. Habeel^{as} presented a ram from the best of his^{as} sheep, and Qabeel presented from his farm what had not ripened yet. So the offering of Habeel^{as} was Accepted and the offering of Qabeel^{las} was not Accepted, and these are the Words of Allah^{azwj} Mighty and Majestic: **[5:27] And relate to them the story of the two sons of Adam with the Truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other** up to the end of the Verse. And it was that the offering was consumed by the Fire. So Qabeel^{la} resorted to the Fire and built for it a house and it was the first of the houses to be built for the fire. He^{la} said, 'I^{la} will worship this fire until my^{la} offering is Accepted from me^{la}'.

ثُمَّ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ أَنَاهُ وَ هُوَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكْتَهُ يَكُونُ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ اللَّهِ الَّذِينَ يُتَقَبَّلُ قُرْبَانُهُ فَأَقْتُلْهُ كَيْلًا يَكُونَ لَهُ عَقِبٌ يَفْتَخِرُونَ عَلَى عَقِبِكَ فَقَتَلَهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عليه السلام) قَالَ لَهُ يَا قَابِيلُ أَيْنَ هَابِيلُ فَقَالَ اطْلُبْهُ حَيْثُ قَرَّبْنَا الْقُرْبَانَ فَانْطَلَقَ آدَمُ (عليه السلام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عليه السلام) لُعِنْتَ مِنْ أَرْضٍ كَمَا قِيلَتْ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عليه السلام) عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

Then Iblees^{la} came to him^{la} and he^{la} used to flow in the son of Adam^{la} like the flowing of blood in the veins. So he^{la} said to him^{la}, 'O Qabeel^{la}! The offering of Habeel^{as} has been Accepted whilst your^{la} offering has not been Accepted, and if you^{la} were to leave him^{as}, his^{as} descendants would pride themselves over your^{la} descendants and they will be saying to them, 'We are the descendants of the one^{as} whose offering was Accepted'. So kill him^{as} so that he^{as} would not have descendants to be able to gloat over your^{la} descendants'. So he^{la} killed him^{as}. When Qabeel^{la} returned to Adam^{as}, he^{as} said to him^{la}: 'O Qabeel^{la}, where is Habeel^{as}?'. He^{la} said, 'Seek him^{as} where we offered the offerings'. So Adam^{as} went and found Habeel^{la} murdered. Adam^{as} said: 'Curse be upon the land which accepted the blood of Habeel^{as}'. And Adam^{as} wept upon Habeel^{as} for forty nights.⁴⁷

أحمد بن محمد بن خالد البرقي، عن محمد بن علي، عن عبيس بن هشام، عن عبد الكريم- و هو كرام بن عمرو الخثعمي- عن عمر بن حنظلة، قال: قلت لأبي عبد الله (عليه السلام): إن آية في القرآن تشككني؟ قال: «و ما هي؟» قلت:

⁴⁷ Al Kafi – H 14540 (Extract)

قول الله: إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ قال: «وأي شيء شككت فيها» قلت: من صلى و صام و عبد الله قبل منه؟ قال: «إنما يتقبل الله من المتقين العارفين» ثم قال: «أنت أزهدي في الدنيا أم الضحاك بن قيس؟» قلت: لا بل الضحاك بن قيس. قال: «فذلك لا يتقبل الله منه شيئا مما ذكرت».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Ubays Bin Hisham, from Abdul Kareem – and he is Karaam Bin Amro Al Khash'amy – from Umar Bin Hanzala who said,

'I said to Abu Abdullah^{asws}, 'There is a Verse in the Quran which has placed me in doubt?' He^{asws} said: 'And which one is it?' I said, 'The Words of Allah^{azwj} [5:27] **But rather, Allah only Accepts from those who are pious**'. He^{asws} said: 'Who Prayed, and Fasted, and worshipped Allah^{azwj} before it? But rather, Allah^{azwj} only Accepts from the pious, the knowledgeable ones (العارفين)'. Then he^{asws} said: 'Are you more ascetic in the world or Al-Zahaak Bin Qays?' I said, 'No, but it is Al-Zahaak Bin Qays'. He^{asws} said: 'Thus, Allah^{azwj} would not Accept from him anything from what you mentioned'.⁴⁸

ثم قال (عليه السلام): فان من اتبع هواه، واعجب برأيه كان كرجل سمعت غثاء العامة تعظمه وتصفه، فأحببت لقاءه من حيث لا يعرفني لأنظر مقداره ومحلّه فرأيت في موضع قد أحرق به خلق من غثاء العامة، فوقفت منتبذا عنهم، متغشيا بلثام أنظر إليه وإليهم، فما زال يراوهم حتى خالف طريقهم ففارقهم، ولم يعد فتفرقت العامة عنه لحوائجهم، وتبعته أفتقي أثره، فلم يلبث أن مر بخبز فتغفله، فأخذ من دكانه رغيفين مسارقة، فتعجبت منه، ثم قلت في نفسي: لعله معاملة.

Imam Hassan Al-Askari^{asws} said: 'The one who follows his desires and his opinions is like the one about whom I^{asws} hear that he is being considered by rubbish people as a great person and I^{asws} wish to meet him but in a way that he would not recognize me so that I^{asws} can witness his status among them. And so it happened that I^{asws} saw that a horde of common people had surrounded him and I^{asws} also covered up my^{asws} face with a piece of cloth and stood in the corner to observe. After he had finished talking, the crowd dispersed and he went on his way. I^{asws} followed him and saw that he stopped at a baker's shop and then he stole a couple of loaves of bread from the shop and walked away. I^{asws} was surprised at having witnessed this. Then I^{asws} said to myself, maybe they know each other.

ثم مر بعده بصاحب رمان، فما زال به حتى تغفله فأخذ من عنده رمانتين مسارقة فتعجبت منه، ثم قلت - في نفسي -: لعله معاملة، ثم أقول: وما حاجته - إذا - إلى المسارقة؟! ثم لم أزل أتبعه حتى مر بمريض، فوضع الرغيفين والرمانتين بين يديه ومضى، وتبعته حتى استقر في بقعة من صحراء فقلت له: يا عبدالله لقد سمعت بك - خيرا - وأحببت لقاءك، فلقيتك، لكني رأيت منك ما شغل قلبي، وإني سائلك عنه، ليزول به شغل قلبي. قال: ما هو؟ قلت: رأيتك مررت بخبز فسرقت منه رغيفين، ثم مررت بصاحب الرمان فسرقت منه رمانتين! قال: فقال لي: قبل كل شيء حدثني من أنت؟ قلت له: رجل من ولد آدم من أمة محمد (صلى الله عليه وآله). قال: حدثني ممن أنت؟ قلت: رجل من أهل بيت رسول الله (صلى الله عليه وآله).

Then he carried on and stopped at a pomegranate shop and I^{asws} saw him steal two pomegranates from there. I^{asws} was surprised and this but then I said to myself that maybe they know each other. But then I^{asws} thought that if they knew each other then why did he need to steal? Then he carried on and stopped by a sick person and placed both loaves of bread and both pomegranates in front of him and walked away. I^{asws} followed him until he went into a forest and stopped there. I^{asws} approached him and said to him: 'O servant of God! I^{asws} had heard good things about you and wanted to meet you but I^{asws} saw you do things, which my heart did not accept, and so I^{asws} would like to ask you about that. He said: 'What is it that you

⁴⁸ المحاسن: 129 / 168.

would like to know?' I said: 'I^{asws} saw you pass by a baker's shop and steal two loaves of bread from it and then I^{asws} saw you pass by a pomegranate shop and steal two pomegranates from it.' Instead of replying to this he questioned me before I^{asws} could complete what I^{asws} wanted to say: 'Who are you?' I^{asws} replied: 'I^{asws} am a man from the sons of Adam^{as} and a member of the community of Muhammad^{saww} and a member of his^{saww} household^{asws}.'

قال: أين بلدك؟ قلت: المدينة. قال: لعلك جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب؟ قلت: بلى. قال لي: فما ينفكك شرف - أهلك و - أصلك مع جهلك بما شرفت به، وتركك علم جدك وأبيك لنلا تنكر ما يجب أن تحمد وتمدح فاعله! قلت: وما هو؟ قال: القرآن كتاب الله. قلت: وما الذي جهلت منه؟ قال: قول الله عز وجل: "من جاء بالحسنة فله عشر أمثالها ومن جاء بالسيئة فلا يجزى الا مثله" وإني لما سرقت الرغيفين كانت سيئتين، ولما سرقت الرمانتين كانت سيئتين فهذه أربع سيئات، فلما تصدقت بكل واحدة منها كانت أربعين حسنة، فانتقص من أربعين حسنة أربع (حسنات بأربع سيئات) بقي لي ست وثلاثون حسنة.

Perhaps you are Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}? I^{asws} said to him: 'Yes I am.' He said: 'What profit did you gain from the honour of your family when you are ignorant of their honour and you have ignored the knowledge of your forefathers?' I^{asws} said 'What have I ignored?' He said: 'The Quran which is the Book of Allah^{azwj}.' I^{asws} said: 'What is it that I am ignorant of from it?' He said: 'The Words of Allah the Mighty - **[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it, and they shall not be dealt with unjustly.** When I stole two loaves of bread I got two sins, and when I stole two pomegranates I got two sins for that and that makes four sins, and when I gave it all in charity I got forty rewards for it, and when you take that off I am left with thirty six net rewards to my credit.'

قلت: ثكلتك امك أنت الجاهل بكتاب الله تعالى، أما سمعت قول الله تعالى: "انما يتقبل الله من المتقين" إنك لما سرقت الرغيفين كانت سيئتين ولما سرقت الرمانتين كانت سيئتين، ولما دفعتهما إلى غير صاحبهما، بغير أمر صاحبهما، كنت إنما أضفت أربع سيئات إلى أربع سيئات، ولم تضيف أربعين حسنة إلى أربع سيئات. فجعل يلاحظني، فتركته وانصرفت.

I^{asws} said: 'May your mother sit in your grief! You are the one ignorant of the Book of Allah^{azwj} and not I^{asws}. Have you not heard the Words of Allah^{azwj} - **[5:27] Allah only Accepts from those who are pious.** – When you stole two loaves of bread you ended up with two bad deeds, and then you stole two pomegranates and you ended up with four, and then you gave these to someone else without the permission of the owners and so you ended up with four more bad deeds.' He looked at me^{asws} astonished, and I^{asws} left him in that state and walked away.'

قال الصادق (عليه السلام): بمثل هذا التأويل القبيح المستنكر يضلون ويضلون. وهذا - نحو - تأويل معاوية - عليه ما يستحق - لما قتل عمار بن ياسر (ره) فارتعدت فرائص خلق كثير، وقالوا: قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية.

Al Sadiq^{asws} said: 'This is the kind of interpretation that people do and not only do they go astray but lead others astray as well. This is like the interpretation of Muawiya which he did on the Martyrdom of Ammar Yasir and a lot of people got worried and said that Rasool-Allah^{saww} had said that Ammar would be killed by a rebellious group.'

فدخل عمرو بن العاص على معاوية، وقال: يا أمير المؤمنين قد هاج الناس واضطربوا. قال: لماذا؟ قال: لقتل عمار بن ياسر، حيث قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية. فقال له معاوية: دحضت في قولك، أنحن

قتلناه؟ إنما قتله علي بن أبي طالب لما ألقاه بين رماحنا. فاتصل ذلك بعلي (عليه السلام)، فقال (عليه السلام): إذا رسول الله (صلى الله عليه وآله) هو الذي قتل حمزة (ره) لما ألقاه بين رماح المشركين.

Amro Bin Al-Aas came to Muawiya and said: 'O Commander of the faithful! The people are aroused and are panicking.' Muawiya said: 'Why?' Amro said: 'Due to the killing of Ammar Bin Yasir for the Messenger of Allah^{saww} had said that Ammar would be killed by a rebellious group.' Muawiya said to him: 'I refute your words. Did we kill him? It was Ali Bin Abi Talib^{asws} that killed him for why did he bring him between the spears? Put this blame on Ali^{asws}.' The Holy Imam^{asws} said: 'Then Rasool-Allah^{saww} killed Hamza for having placed him between the spears of the polytheists.'⁴⁹

VERSE 32

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ {32}

[5:32] For this reason did We Prescribe to the Children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our Rasools came to them with clear Arguments, but even after that many of them certainly act extravagantly in the land

محمد بن يعقوب، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن عقبة، عن أبي خالد القمط، عن حمران، قال: قلت لأبي جعفر (عليه السلام): ما معنى قول الله عز وجل: مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا؟ قال: قلت: وكيف فكأنما قتل الناس جميعاً فإنما قتل واحداً! قال: «يوضع في موضع من جهنم إليه ينتهي شدة عذاب أهلها، لو قتل الناس جميعاً إنما كان يدخل ذلك المكان». قلت: فإن قتل آخر؟ قال: «يضاعف عليه».

Muhammad Bin Yaqoub said, 'Ali Bin Ibrahim narrated to me, from his father, from Ibn Abu Umeyr, from Ali Bin Uqba, from Abu Khalid Al Qamaat, from Hamran who said,

'I said to Abu Ja'far^{asws}, 'What is the meaning of the Words of Allah^{azwj} Mighty and Majestic **[5:32] For this reason did We Prescribe to the Children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men?** So how can it be as if he has killed all the people, when he has only killed one?' He^{asws} said: 'He would be Placed in a place in Hell where would end up those inhabitants who would suffer harsh Punishment, such that if they had killed all the people, they would have ended up in that place'. I said, 'So if he were to kill another one?' He^{asws} said: 'It (Punishment) would be increased upon him'.⁵⁰

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، قال: قلت له: قول الله عز وجل: مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا؟ قال: «من أخرجها من ضلال إلى هدى فكأنما أحيها، ومن أخرجها من هدى إلى ضلال فقد قتلها».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

⁴⁹ Tafseer Imam Hassan Al Askari^{asws} – S 20 (Extract)

⁵⁰ الكافي 7: 1/271

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[5:32] whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men?**' He^{asws} said: 'The one who pulls someone from straying to Guidance, so it is as if he has revived it (brought back to life a soul), and the one who drags someone from Guidance to straying, so he has killed it'.⁵¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من سقى الماء في موضع يوجد فيه الماء، كان كمن أعتق رقبة، و من سقى الماء في موضع لا يوجد فيه الماء، كان كمن أحيى نفساً و مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who quenches (thirst) with the water in a place in which water is found, would be like the one who freed a slave; and the one who quenches with the water in a place in which water is not to be found, would be like the one who revived a soul **[5:32] and whoever keeps it alive, it is as though he kept alive all men**'.⁵²

الطبرسي: روي عن أبي جعفر (عليه السلام): «المسرفون هم الذين يستحلون المحارم، و يسفكون الدماء».

Al Tabarsy – It has been reported

(It has been narrated) from Abu Ja'far^{asws} having said: 'The mischievous ones – they are the ones who Permit the Prohibited, and shed the blood'.⁵³

VERSES 33 & 34

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {33} إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {34}

[5:33] But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the Hereafter they shall have a grievous Punishment [5:34] Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، و حميد بن زياد، عن ابن سماعة، عن غير واحد من أصحابه، جميعاً، عن أبان بن عثمان، عن أبي صالح، عن أبي عبد الله (عليه السلام)، قال: «قدم على رسول الله (صلى الله عليه و آله) قوم من بني ضبة مرضى، فقال لهم رسول الله (صلى الله عليه و آله): أقيموا عندي، فإذا برئتم بعثتكم في سرية، فقالوا: أخرجنا من المدينة».

⁵¹ الكافي 2: 168 / 1.

⁵² الكافي 4: 57 / 3.

⁵³ مجمع البيان 3: 290.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Hameed Biin Ziyad, from Ibn Sama'at, from someone else from his friends, altogether from Aban Bin Usman, from Abu Salih,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A group of sick people from the Clan of Zabba came to Rasool-Allah^{saww}. So Rasool-Allah^{saww} said to them: 'Encamp near me^{saww}, so when you get better I^{saww} shall send you all upon your way'. So they said, 'Get us out of Al-Medina'.

فبعث بهم إلى إبل الصدقة يشربون من أبوالها، و يأكلون من ألبانها، فلما برئوا و اشتدوا قتلوا ثلاثة ممن كان في الإبل، فبلغ رسول الله (صلى الله عليه و آله) فبعث إليهم عليا (عليه السلام)، و إذا هم في واد، قد تحيروا ليس يقدرون أن يخرجوا منه، قريبا من أرض اليمن، فأسرهم و جاء بهم إلى رسول الله (صلى الله عليه و آله)، فنزلت هذه الآية عليه إنما جزاء الذين يحاربون الله و رسوله و يسعون في الأرض فساداً أن يقتلوا أو يصلبوا أو تقطع أيديهم و أرجلهم من خلاف أو ينفوا من الأرض فاختار رسول الله (صلى الله عليه و آله) القطع، فقطع أيديهم و أرجلهم من خلاف».

So he^{saww} sent them (some) camels as charity, and they used to drink from their urine and eat from their milk. So when they were cured and became strong, they killed three people who were looking after the camels. (The news of) that reached Rasool-Allah^{saww}, so he^{saww} sent Ali^{asws} towards them, and they were found to be in a valley, wandering around, not being able to get out from it, somewhere near Yemen. So he^{asws} captivated them and came with them to Rasool-Allah^{saww}. Thus this Verse was Revealed **[5:33] But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world.** Thus Rasool-Allah^{saww} chose the cutting, so he^{saww} had their hands and their feet cut off on opposite sides'.⁵⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: إنما جزاء الذين يحاربون الله و رسوله و يسعون في الأرض فساداً أن يقتلوا أو يصلبوا أو تقطع أيديهم إلى آخر الآية، فقلت: أي شيء عليهم من هذه الحدود التي سمى الله عز و جل؟ قال: «ذلك إلى الإمام، إن شاء قطع، و إن شاء نفى، و إن شاء صلب، و إن شاء قتل».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the High **[5:33] But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off** – up to the end of the Verse. So I said, 'Which thing is applicable against them, from these Limits which Allah^{azwj} Mighty and Majestic has Named?' He^{asws} said: 'That is up to the Imam^{asws}. If he^{asws} so desires he^{asws} shall (opt for the) cutting, or the exiling, or crucifying, or the killing'.

قلت: النفي إلى أين؟ قال (عليه السلام): «ينفي من مصر إلى مصر آخر- و قال- إن عليا (عليه السلام) نفى رجلين من الكوفة إلى البصرة».

⁵⁴ الكافي 7: 245 / 1

I said, 'The exiling is to where?' He^{asws} said: 'He^{asws} would exile them from a city to another city'. And he^{asws} said: 'Ali^{asws} exiled two men from Al-Kufa to Al-Basra'.⁵⁵

محمد بن يعقوب: عن علي بن محمد، عن علي بن الحسن التيمي، عن علي بن أسباط، عن داود بن أبي يزيد، عن عبيدة بن بشير الخثعمي، قال: سألت أبا عبد الله (عليه السلام) عن قاطع الطريق، فقلت: إن الناس يقولون إن الإمام فيه مخير، أي شيء شاء صنع؟

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al Hassan Al Taymi, from Ali Bin Asbaat, from Dawood Bin Abu Yazeed, from Ubeyda Bin Bashir Al Khash'amy who said,

'I asked Abu Abdullah^{asws} about the one who cuts-off the road of the people (bandits), so I said, 'The people are saying that the Imam^{asws} has a choice regarding that. He^{asws} can do whatsoever he^{asws} likes to'.

قال: «ليس أي شيء شاء صنع، و لكنه يصنع بهم على قدر جنايتهم، من قطع الطريق فقتل و أخذ المال، قطعت يده و رجله و صلب، و من قطع الطريق فقتل و لم يأخذ المال قتل، و من قطع الطريق و أخذ المال [و لم يقتل] قطعت يده و رجله من خلاف، و من قطع الطريق و لم يأخذ مالا و لم يقتل نفي من الأرض».

He^{asws} said: 'It is not that he^{asws} does whatsoever he^{asws} likes to, but he^{asws} does with them in accordance to their crime. The one who cuts-off the road and murders and seizes the property, so he^{asws} would cut-off his hands and his feet, and crucify him. And the one who cuts-off the road and murders, but does not seize the property, he^{asws} would have him killed. And the one who cuts-off the road and seizes the property, but does not murder, he^{asws} would have his hand and his leg cut off from opposite sides. And the one who cuts-off the road, and does not seize the property and does not murder, so the Imam^{asws} would have him exiled from the land'.⁵⁶

VERSE 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {35}

[5:35] O you who believe! Fear Allah and seek a means of nearness to Him and strive hard in His Way that you may be successful

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ: «أنا وسيلته».

Ibn Shehr Ashub who said,

'Amir-ul-Momineen^{asws} said regarding the Words of the Hgih **[5:35] and seek a means of nearness to Him**: 'I^{asws} am the means (وسيلته)'.⁵⁷

محمد بن الحسن الصفار: عن أبي الفضل العلوي، قال: حدثني سعيد بن عيسى الكريزي البصري، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن شريك بن عبد الله، عن عبد الأعلى الثعلبي، عن أبي تمام، عن سلمان الفارسي (رحمه الله)، عن أمير المؤمنين (عليه السلام)، في قول الله تبارك و تعالى: قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قال: «أنا هو الذي عنده علم الكتاب». و قد صدقه الله، و قد أعطاه الوسيلة في الوصية و لا تخلو أمة من وسيلة إليه و إلى الله تعالى، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

⁵⁵ الكافي 7: 245 / 3.

⁵⁶ الكافي 7: 247 / 11.

⁵⁷ المناقب 3: 75.

Muhammad Bin Al Saffar, from Abu Al Fazal Al Alawy, from Saeed Bin Isa Al Karezy Al Basry, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Sa'alby, from Ibu Tameem, from Salman Al Farsi^{as},

(It has been narrated) from Amir-ul-Momineen^{asws} regarding the Words of Allah^{azwj} Blessed and High **[13:43] Say: Allah is Sufficient as a witness between me and you and whoever has Knowledge of the Book.** 'I^{asws} am the one who has the Knowledge of the Book. And Allah^{azwj} Ratified it, and He^{azwj} has Given the Means (الوسيلة) in the successor^{as}. And the community will never be devoid of a Means (الوسيلة) to Allah^{azwj} the High, so He^{azwj} Said **[5:35] O you who believe! Fear Allah and seek a means of nearness to Him**'.⁵⁸

قال: و روي عن سعد بن طريف، عن الأصمغ بن نباتة، عن علي (عليه السلام)، قال: «في الجنة لؤلؤتان إلى بطنان العرش، إحداهما بيضاء، و الأخرى صفراء، في كل واحدة منهما سبعون ألف غرفة، أبوابها و أكوابها من عرق واحد، فالبيضاء: الوسيلة لمحمد و أهل بيته، و الصفراء لإبراهيم و أهل بيته».

And from him (Al Sadouq) who said, 'And it has been reported from Saeed Bin Tareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Ali^{asws} having said: 'In the Paradise there are two pearls to the middle of the Throne – one of them is white, and the other one is yellow. In each one of them there are seventy thousand rooms. Its doors and its glasses are from one lodge. Thus, the white one is the means to Muhammad^{saww} and his^{saww} Household^{asws}; and the yellow is to Ibrahim^{as} and his^{as} Household'.⁵⁹

VERSES 36 & 37

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ذُرِّيَّتُهُمْ عَذَابُ اللَّهِ {36} {37} أَلَيْسَ {36} يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ {37}

[5:36] Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the Punishment of the Day of Judgement, it shall not be Accepted from them, and they shall have a painful Punishment [5:37] They would desire to exit from the Fire, and they shall not be coming out from it, and for them a lasting Punishment

العباشي: عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «عدو علي (عليه السلام) هم المخلدون في النار، قال الله: وَ مَا هُمْ بِخَارِجِينَ مِنْهَا».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'The enemies of Ali^{asws}, they would be living eternally in the Fire. Allah^{azwj} Says **[5:37] and they shall not be coming out from it**'.⁶⁰

عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): وَ مَا هُمْ بِخَارِجِينَ مِنْهَا، قال: «أعداء علي هم المخلدون في النار أبد الأبد، و دهر الدهرين».

⁵⁸ بصائر الدرجات: 21 / 236

⁵⁹ مجمع البيان 3: 293

⁶⁰ تفسير العباسي 1: 100 / 317

From Mansour Bin Haazim who said,

'I said to Abu Abdullah^{asws}, '(What about) **[5:37] and they shall not be coming out from it?**' The Imam^{asws} said: 'The enemies of Ali^{asws}, they would be eternally in the Fire for ever and ever, and for all eternity'.⁶¹

VERSES 38 - 40

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ {38} فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {39} أَلَمْ تَعْلَمْ أَنَّ لِلَّهِ مَلَكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {40}

[5:38] And (as for) the man who steals and the woman who steals, cut off their hands as a Punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise [5:39] But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (Mercifully); surely Allah is Forgiving, Merciful [5:40] Do you not know that Allah - His is the Kingdom of the skies and the earth; He Punishes whosoever He Desires to; and Forgives whosoever He Desires to, and Allah has Power over all things

الشيخ: بإسناده عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن إسحاق بن عمار، عن أبي إبراهيم (عليه السلام)، قال: «تقطع يد السارق، و يترك إبهامه و صدر راحته، و تقطع رجله، و يترك عقبه يمشي عليها».

Al Sheykh (Al Sadouq), by his chain from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Amaar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: 'Cut-off the hand of the thief and leave his thumb and the front of his palm (راحته), and cut-off his leg and leave his heel to walk upon' (if he steals again).⁶²

و عنه: بإسناده عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم، قال: قلت: لأبي عبد الله (عليه السلام): في كم تقطع يد السارق؟ فقال: «في ربع دينار».

And from him (Yaqoub Al Kulayni), from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}: 'For how much (value of money) should the hand of the thief be cut-off?' So he^{asws} said: 'A quarter of a Dinar'.

قال: قلت له: في درهمين؟ فقال: «في ربع دينار، بلغ الدينار ما بلغ». قال: فقلت له: أ رأيت من سرق أقل من ربع دينار، هل يقع عليه حين سرق اسم السارق، و هل هو عند الله سارق في تلك الحال؟ فقال: «كل من سرق من مسلم شيئاً، قد حواه و أحرزه، فهو يقع عليه اسم السارق، و هو عند الله السارق، و لكن لا يقطع إلا في ربع دينار أو أكثر، و لو قطعت يد السارق فيما هو أقل من ربع دينار لألفيت عامة الناس مقطعين».

I said, 'For two Dirhams?' So he^{asws} said: 'For a quarter of a Dinar, it reaches the Dinar what it reaches'. So I said to him^{asws}, 'The one who stole less than a quarter of a Dinar, would he be entitled to be named as a thief, and would he be a thief in the Presence of Allah^{azwj} in that situation?' So he^{asws} said: 'Every one who steals

⁶¹ تفسير العياشي 1: 101 / 317

⁶² التهذيب 10: 399 / 102

anything from a Muslim, and kept it, so the name of a thief would occur upon him, and he would be a thief in the Presence of Allah^{azwj}, but (his hands) would not be cut except if it is a quarter of a Dinar or more. And if the hand of a thief were to be cut for something less than a quarter of a Dinar, you will find most people's hands to have been cut-off'.⁶³

قال: و كتب إلينا أبو محمد يذكر عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن عامة أصحابه يرفعه إلى أمير المؤمنين (عليه السلام)، أنه كان إذا قطع يد السارق ترك له الإبهام و الراحة، فقيل له: يا أمير المؤمنين، تركت عامة يده؟ قال: فقال لهم: «فإن تاب فبأي شيء يتوضأ؟ لأن الله يقول: وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالاً مِنَ اللَّهِ وَ اللَّهُ عَزِيزٌ حَكِيمٌ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَ أَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

Al Ayyashi said, 'And Abu Muhammad wrote to us mentioning from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from most of his companions,

It was put to Amir-ul-Momineen^{asws} who had cut the hand of the thief and left the thumb and the palm, so it was said to him^{asws}, 'O Amir-ul-Momineen^{asws}! You^{asws} have left most of his hand?' He^{asws} said to them: 'If he were to repent, with what would he perform ablution? Because Allah^{azwj} is Saying **[5:38] And (as for) the man who steals and the woman who steals, cut off their hands as a Punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise [5:39] But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (Mercifully); surely Allah is Forgiving, Merciful**'.⁶⁴

عن زرقان صاحب ابن أبي داود و صديقه بشدة، قال: رجع ابن أبي داود ذات يوم من عند المعتصم و هو مغتم، فقلت له في ذلك، فقال: وددت اليوم أني قد مت منذ عشرين سنة. قال: قلت له: و لم ذاك؟ قال: لما كان من هذا الأسود أبي جعفر بن محمد بن علي بن موسى اليوم بين يدي أمير المؤمنين المعتصم، قال: قلت له: و كيف كان ذلك؟ قال: إن سارقاً أقر على نفسه بالسرقة، و سأل الخليفة تطهيره بإقامة الحد عليه، فجمع لذلك الفقهاء في مجلسه، و قد أحضر محمد بن علي، فسلأنا عن القطع في أي موضع يجب أن يقطع. قال: فقلت: من الكرسوع [قال: و ما الحجة في ذلك؟ قال: قلت: لأن اليد هي الأصابع و الكف إلى الكرسوع] لقول الله في التيمم: فَاْمْسَحُوا بِوُجُوْهِكُمْ وَ أَيْدِيكُمْ، و اتفق معي على ذلك قوم.

From Zarqaan, a companion of Ibn Abu Dawood and his friend Bashada who said,

'One day Ibn Abu Dawood came back from the presence of Al-Mo'tasim, and he was gloomy, so I spoke to him with regards to that. He said, 'Today I wished that I had died twenty years ago'. I said to him, 'And why is that?' He said, 'It was because of this blackie Abu Ja'far Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} was in front of the commander of the faithful Al-Mo'tasim'. I said, 'And how was that?' He said, 'A thief had accepted the theft by himself and asked the Caliph to purify him by establishing the Limit upon him. Thus, for that, the jurists gathered in his gathering, and Muhammad^{asws} Bin Ali^{asws} was present. So he (the Caliph) asked us about the cutting-off, which place is it obligatory to cut?' So I said, 'From the wrist'. He said, 'And what is the proof for that?' I said, 'Because the hand is the fingers and the palm up to the wrist, as per the Words of Allah^{azwj} regarding the Tayammum **[4:43] then wipe your faces and your hands**'. And a group formed a consensus of agreeing with me'.

⁶³ الكافي 7: 221/6

⁶⁴ تفسير العياشي 1: 103/318

و قال آخرون: بل يجب القطع من المرفق. قال: و ما الدليل على ذلك؟ قالوا: لأن الله لما قال: وَ أَيْدِيكُمْ إِلَى الْمَرَافِقِ في الغسل دل ذلك على أن حد اليد هو المرفق.

And the others said, 'But, it is obligatory to cut from the elbows'. He said, 'And what is the evidence upon that?' They said, 'Because when Allah^{azwj} Said **[5:6] wash your faces and your hands as far as the elbows** regarding the washing, that proves that the Limit of the hand is to the elbows'.

قال: فالتفت إلى محمد بن علي، فقال: ما تقول في هذا، يا أبا جعفر؟ فقال: «قد تكلم القوم فيه يا أمير المؤمنين». قال: دعني مما تكلموا به، أي شيء عندك: قال: «اعفني عن هذا، يا أمير المؤمنين». قال: أقسمت عليك بالله لما أخبرت بما عندك فيه.

He (the narrator) said, 'He (the Caliph) turned towards Muhammad^{asws} Bin Ali^{asws}, so he said, 'What are you^{asws} saying with regards to this, O Abu Ja'far^{asws}?' So he^{asws} said: 'The people have spoken with regards to this, O commander of the faithful'. He said, 'Leave me from what they spoke by. Which thing is with you^{asws}?' He^{asws} said: 'Excuse me from this, O commander of the faithful'. He said, 'I adjure you^{asws} with Allah^{azwj} to inform me of what is with you^{asws}'.

فقال: «اما إذا أقسمت علي بالله إني أقول إنهم أخطأوا فيه السنة، فإن القطع يجب أن يكون من مفصل اصول الأصابع، فيترك الكف». قال: و ما الحجة في ذلك؟ قال: «قول رسول الله (صلى الله عليه و آله): السجود على سبعة أعضاء: الوجه، و اليدين، و الركبتين، و الرجلين. فإذا قطعت يده من الكرسوع، أو المرفق لم يبق له يد يسجد عليها، و قال الله تبارك و تعالى: وَ أَنَّ الْمَسَاجِدَ لِلَّهِ يَعْنِي بِهِ هَذِهِ الْأَعْضَاءُ السَّبْعَةُ الَّتِي يَسْجُدُ عَلَيْهَا، فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا و ما كان لله لم يقطع».

He^{asws} said: 'But, as you have sworn to me^{asws} by Allah^{azwj}, I^{asws} am saying that they have erred regarding the Sunnah, for the cutting-off is obligatory from the root of the fingers, so you leave the palm'. He said, 'And what is the proof of that?' He^{asws} said: 'The words of Rasool-Allah^{saww}: 'The Prostration is upon seven parts – The Face, the two hands, and the two knees, and the two feet'. So if you were to cut-off the hand from the wrists, or the elbows, there would not remain any hand for him to do the Prostration with. And Allah^{azwj} Blessed and High says **[72:18] And that the Masjids are Allah's** Meaning by it, these seven parts which are utilised for the Prostration. **[72:18] therefore call not upon any one with Allah.** And what was for Allah^{azwj} cannot be cut-off'.

قال: فأعجب المعتصم ذلك، فأمر بقطع يد السارق من مفصل الأصابع دون الكف.

He (the narrator) said, 'So that astounded Al Mo'tasim, and he ordered for the hand of the thief to be cut-off from the roots of the fingers, below the wrist'.⁶⁵

VERSES 41 & 42

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتَوْكَ بِتُوكٍ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يَرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يَرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {41}

⁶⁵ تفسير العياشي 1: 109 / 319

[5:41] O you Rasool! Let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah Intends, you cannot control anything for him with Allah. Those are they for whom Allah does not Intend that He should Purify their hearts; they shall have disgrace in this world, and they shall have a grievous Punishment in the Hereafter

سَمَاعُونَ لِلْكَذِبِ أَكَالُونَ لِلْسُّخْتِ ۖ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۚ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصُرُوا شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {42}

[5:42] (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in anyway; and if you judge, judge between them with equity; surely Allah Loves those who judge equitably

الطبرسي، قال: سبب نزول الآية: قال الباقر (عليه السلام): «إن امرأة من خيبر ذات شرف بينهم زنت مع رجل من أشرافهم، و هما محصنان، فكرها رجمهما، فأرسلوا إلى يهود المدينة، و كتبوا إليهم أن يسألوا النبي (صلى الله عليه و آله) عن ذلك، طمعا في أن يأتي لهم برخصة، فانطلق قوم منهم، كعب بن الأشرف، و كعب بن أسيد و شعبة بن عمر و مالك بن الصيف، و كنانة بن أبي الحقيق و غيرهم، فقالوا: يا محمد، أخبرنا عن الزاني و الزانية إذا احصنا، ما حدهما؟

Al-Tabarsy said, 'The reason for the Revelation of this Verse – Al-Baqir^{asws} said: 'One day a woman from Khyber, with honour among them, committed adultery with a noble man of theirs. They disliked it to stone them, so they sent a message to the Jews of Al-Medina and wrote to them to ask the Prophet^{saww} about that, in the greed that he^{saww} would give them allowance. So a group went and among them were Ka'ab Bin Al-Ashraf, and Ka'ab Bin Aseyd, and Sha'ba Bin Umar and Malik Bin Al-Sayf, and Kanana Bin Abu Al-Haqeeq and others. So they said, 'O Muhammad^{saww}! Inform us about the adulterer and the adulteress, what are both their Limits (of the Law)?'

قال: و هل ترضون بقضائي في ذلك؟ فقالوا: نعم. فنزل جبرئيل (عليه السلام) بالرجم، فأخبرهم بذلك، فأبوا أن يأخذوا به، فقال جبرئيل: اجعل بينك و بينهم ابن صوريا. و وصفه له، فقال النبي (صلى الله عليه و آله): هل تعرفون شابا أمرد أبيض أعور، يسكن فدكا، يقال له: ابن صوريا؟ قالوا: نعم. قال: فأني رجل هو فيكم؟ قالوا: أعلم يهودي بقي على ظهر الأرض بما أنزل الله على موسى (صلى الله عليه و آله)».

Rasool Allah^{saww} said: 'And are you happy with my^{saww} judgement regarding that?' So they said, 'Yes'. So Jibraeel^{as} descended with the (Verse of) stoning. So he^{saww} informed about that, but they refused to act upon it. So Jibraeel^{as} said: 'Make Ibn Sowriya to be between you^{saww} and them' – and described him to him^{saww}. So the Prophet^{saww} said: 'Do you all recognise a young one-eyed man who lives at Fadak, called Ibn Sowriya?' They said, 'Yes'. He^{saww} said: 'So what kind of man is he, among you?' They said, 'He is the most knowledgeable among the Jews about what Allah^{azwj} Revealed unto Musa^{as}'.

قال: «فأرسلوا إليه ففعلوا، فأتاهم عبد الله بن صوريا، فقال له النبي (صلى الله عليه و آله): إني أنشدك الله الذي لا إله إلا هو، الذي أنزل التوراة على موسى و فلق لكم البحر، و أنجاكم، و أغرق آل فرعون، و ظلل عليكم الغمام، و أنزل عليكم

المن و السلوى، هل تجدون في كتابكم الرجم على من أحصن؟ قال ابن صوريا: نعم، و الذي ذكرتني به لولا خشية أن يحرقتني رب التوراة إن كذبت أو غيرت ما اعترفت لك، و لكن أخبرني كيف هي في كتابك يا محمد؟ قال: إذا شهد أربعة رهط عدول أنه قد أدخله فيها كما يدخل الميل في المكحلة وجب عليه الرجم.

He^{saww} said: 'So send for him'. They did that, and Abdullah Bin Sowriya came up, so the Prophet^{saww} said to them: 'I^{saww} adjure you to Allah^{azwj}, there is no god but He^{azwj}, Who Revealed the Torah unto Musa^{as}, and Parted the sea for you, and Rescued you, and Drowned the people of the Pharaoh^{la}, and Shaded you by the clouds, and Caused the Manna and the Quails to descend upon you – did you find in your Book, the (penalty of) stoning upon the one who commits adultery?' Ibn Sowriya said, 'Yes, by the One Who^{azwj} Made me to remember it. Had I not feared that the Lord^{azwj} of the Torah would Incinerate me, I would have lied or changed what you^{saww} have recognised. But, inform me, how is it in your^{saww} Book, O Muhammad^{saww}?' He^{saww} said: 'When a group of four just men witness it, that he has entered her, just like the *'Meel'* enters into the container, the stoning is obligated upon them'.

فقال ابن صوريا: هكذا أنزل الله في التوراة على موسى. فقال له النبي (صلى الله عليه و آله): فما ذا كان أول ما ترخصتم به أمر الله و رسوله؟ قال: كنا إذا زنى الشريف تركناه، و إذا زنى الضعيف أقمنا عليه الحد، فكثر الزنا في أشرافنا حتى زنى ابن عم ملك لنا فلم نرجمه، ثم زنى رجل آخر فأراد الملك رجمه، فقال له قومه: لا، حتى ترجم فلانا- يعنون ابن عمه- فقالوا: تعالوا نجتمع فلنضع شيئاً دون الرجم، يكون على الشريف و الوضيع، فوضعنا الجلد و التحميم، و هو أن يجلد أربعين جلدة، ثم يسود وجههما ثم يحملان على حمارين، فيجعل وجههما من قبل دبر الحمار، و يطاف بهما، فجعلوا هذا مكان الرجم.

So Ibn Sowriya said, 'This is how Allah^{azwj} has Revealed in the Torah upon Musa^{as}'. So the Prophet^{saww} said to him: 'So if it was like that, then what gave you the leeway in the Command of Allah^{azwj} and His^{azwj} Rasool^{as}?' He said, 'If the adulterer is the noble man, we leave him, and if the adulterer is the weak, we establish the Limit (of the Law) against him. Most of the adultery is committed among our noble people, to the extent that the cousin of the king committed it, we did not stone him. Then another man committed adultery, so the king intended to have him stoned, but the people said to him, 'No, until you stone such and such' – meaning his cousin. So they said, 'Come, let us gather together and put something else in place of the stoning, to come upon the nobles and the lowly. So we replaced it by the whipping and *'Al-Tahmeen'*, and it is the whipping of forty lashes, then we blacken the faces of both of them, then make them to be carried by two donkeys, being carried with their faces at the back of the donkeys, which circles with them. So we have made this to be in place of the stoning'.

فقال اليهود لابن صوريا: ما أسرع ما أخبرته به. فقال لهم: أنه أنشدني بالتوراة، و لولا ذلك لما أخبرته به.

The Jews said to Ibn Sowriya, 'What was the hurry in informing him^{saww} about it?' He said, 'He^{saww} adjured me with the Torah, and had it not been for that, I would not have informed him of it'.

فأمر بهما النبي (صلى الله عليه و آله) فرجما عند باب مسجده، و قال: أنا أول من أحيا أمرك إذا أماتوه. فأنزل الله سبحانه فيه يا أهل الكتاب قد جاءكم رسولنا يبين لكم كثيراً مما كنتم تخفون من الكتاب و يعفوا عن كثير.

The Prophet^{saww} ordered for both of them to be stoned at the door of his^{saww} Masjid and said: 'I^{saww} am the first one to revive your matter when it had died out'. Thus, Allah^{azwj}, Glory be to Him^{azwj}, Revealed with regards to it **[5:15] O People of the**

Book! Indeed Our Rasool has come to you clarifying to you much of what you concealed of the Book and passing over much'.⁶⁶

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن شريك، عن جابر، قال: قرأ رجل عند أبي جعفر (عليه السلام): «أَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً، قَالَ: «أَمَّا النِّعْمَةُ الظَّاهِرَةُ فَالْنَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَ مَا جَاءَ بِهِ مِنْ مَعْرِفَةِ اللَّهِ عَزَّ وَجَلَّ وَ تَوْحِيدِهِ،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Shareek, from Jabir, who said,

'In the presence of Abu Ja'far^{asws}, a man recited **[31:20] and Bestowed upon you His Favours (both) apparent and hidden.** He^{asws} said: 'As for the apparent Favour, so it is the Prophet^{saww} and what he^{saww} came with from the recognition of Allah^{azwj} Mighty and Majestic and His^{azwj} Oneness.

و أما النعمة الباطنة فولایتنا أهل البيت، و عقد مودتنا، فاعتقد و الله قوم هذه النعمة الظاهرة و الباطنة، و اعتقدها قوم ظاهرة، و لم يعتقدها باطنة، فأنزل الله: يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ يُؤْمِنْ قُلُوبُهُمْ «1»، ففرح رسول الله (صلى الله عليه و آله) عند نزولها، إذ لم يتقبل الله تعالى إيمانهم إلا بعقد ولايتنا و محبتنا».

And as for the hidden Favour, so it is our^{asws} Wilayah, the People^{asws} of the Household, and the contract for our^{asws} cordiality. By Allah^{azwj}! This community was Contracted to believe in the apparent Favour and the hidden Favour. But, the people believed in the apparent, and did not believe in the hidden, so Allah^{azwj} Revealed **[5:41] O Rasool! Do not let those grieve you, those who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe.** So Rasool-Allah^{saww} was happy during its Revelation, since Allah^{azwj} the High would not be Accepting their belief except by belief in our^{asws} Wilayah, and the love for us^{asws}.⁶⁷

VERSES 43 & 44

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ {43} إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ {44}

[5:43] And how do they make you a judge and they have the Torah wherein is Allah's Judgment? Yet they turn back after that, and these are not the Believers [5:44] Surely We Revealed the Torah in which was Guidance and a Light; with it the Prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the Priests and the Monks, because they were required to guard of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My Signs; and whoever did not judge by what Allah Revealed, those are they that are the unbelievers

⁶⁶ 299:3 مجمع البيان (Extract)

⁶⁷ تفسير القمي 2: 165

العباشي: عن مالك الجهني، قال: قال أبو جعفر (عليه السلام): إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ إِلَى قَوْلِهِ: بِمَا اسْتُحْفَظُوا مِنْ كِتَابِ اللَّهِ، قال: «فينا نزلت».

Al Ayyashi, from Maalik Al Jahny who said,

‘Abu Ja’far^{asws} said: **[5:44] Surely We Revealed the Torah in which was Guidance and a Light up to His^{azwj} Words required to guard of the Book of Allah,** said: **‘It was Revealed regarding us^{asws},’** ⁶⁸

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابه، عن عبد الله بن كثير، عن عبد الله بن مسكان، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «من حكم في درهمين بحكم جور، ثم جبر عليه كان من أهل هذه الآية و مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Abdullah Bin Kaseer, from Abdullah Bin Muskaan, raising it, said,

‘Rasool-Allah^{saww} said: ‘The one who judges regarding two Dirhams with an unjust judgement, then is compulsive against him, and he comes under this Verse **[5:44] and whoever did not judge by what Allah Revealed, those are they that are the unbelievers**’.

فقلت: و كيف يجبر عليه؟ فقال: «يكون له سوط و سجن، فيحكم عليه، فإن رضي بحكومته، و إلا ضربه بسوطه، و حبسه في سجنه».

So I said, ‘And how is he compulsive against him?’ So he^{asws} said: ‘He^{asws} judges against him for the whipping or the imprisonment. Thus, if he^{asws} is pleased with his judgement and has him whipped or imprisoned’ ⁶⁹

عن أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «من حكم في درهمين بغير ما أنزل الله فقد كفر». قلت: كفر بما أنزل الله، أو بما نزل على محمد (صلى الله عليه و آله)؟ قال: «ويلك، إذا كفر بما أنزل على محمد (صلى الله عليه و آله) [أليس] قد كفر بما أنزل الله؟!».

From Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who judges regarding two Dirhams with other than what Allah^{azwj} has Revealed, so he has disbelieved’. I said, ‘Disbelieved in what Allah^{azwj} Revealed, or in what what Revealed unto Muhammad^{saww}?’ He^{asws} said: ‘Woe be unto you! When he disbelieves in what was Revealed unto Muhammad^{saww}, has he not disbelieved in what Allah^{azwj} Revealed?’ ⁷⁰

أَبَانٌ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلْتُ عَلَيْنَا أُمُّ خَالِدِ بْنِ الْيَمَانِ قَطَعَهَا يُوسُفُ بْنُ عَمْرِو تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَيْسُرُكَ أَنْ تَسْمَعَ كَلَامَهَا قَالَ فَقُلْتُ نَعَمْ قَالَ فَأَذِنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطَّنْفِيسَةِ قَالَ ثُمَّ دَخَلْتُ فَتَكَلَّمْتُ فَإِذَا امْرَأَةٌ بَلِيغَةٌ فَسَأَلْتُهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْتُهُمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقِيتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ

⁶⁸ تفسير العياشي 1: 118 / 322.

⁶⁹ الكافي 7: 408 / 3

⁷⁰ تفسير العياشي 1: 127 / 324

Abaan, from Abu Baseer who said:

'I was seated in the presence of Abu Abdullah^{asws} when mother of Khalid who had been cut off by Yusuf Bin Umar came up, seeking permission to see him^{asws}. Abu Abdullah^{asws} said: 'Would you like to listen to her speech?' I said, 'Yes'. He^{asws} said: 'Grant her permission', and he^{asws} made me sit alongside him^{asws} upon the seat. Then she came in. She spoke eloquently. So she asked about the two of them. He^{asws} said to her: 'Befriend the two of them' She said, 'Shall I say to my Lord^{azwj} when I meet Him^{azwj} that you^{asws} ordered me to befriend them?' He^{asws} said: 'Yes'.

قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطَّنْفَسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَكَثِيرُ النَّوَاءِ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهُ أَحَبُّ إِلَيَّ مِنْ كَثِيرِ النَّوَاءِ وَ أَصْحَابِهِ إِنَّ هَذَا تَخَاصَمَ فَيَقُولُ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

She said, 'But the one who is seated with you^{asws} upon the seat (Abu Baseer) has ordered me to keep away (Tabarra) from those two whilst Kaseer Al-Nawa has ordered me to befriend those two. So, which one is better and more beloved to you^{asws}?' He^{asws} said: 'By Allah^{azwj}! This one here (Abu Baseer) is more beloved to me^{asws} than Kaseer Al-Nawa and his companions. This one here argues by saying: **"[5:44] and whoever did not judge by what Allah Revealed, those are they that are the unbelievers"; "[5:45] and whoever did not judge by what Allah Revealed, those are they that are the unjust"; "[5:47] And the followers of the Injeel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors"**.⁷¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصير قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَتْ عَلَيْهِ أُمُّ خَالِدِ بْنِ الْوَلِيدِ كَانَتْ قَطْعَهَا يُوسُفُ بْنُ عُمَرَ تَسْتَأْذِنُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَيْسُرُكَ أَنْ تَسْمَعَ كَلَامَهَا فَقُلْتُ نَعَمْ فَقَالَ أَمَّا الْآنَ فَأَذِنَ لَهَا قَالَ وَ أَجْلَسَنِي مَعَهُ عَلَى الطَّنْفَسَةِ

Al-Husayn Bin Muhammad La Ashary, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Aban Bin Usman, from Abu Baseer who said:

I was seated in the presence of Abu Abdullah^{asws} when Umm Khalid, who had been cut off by Yusuf Bin Umar, came up and sought permission to see him^{asws}. So Abu Abdullah^{asws} said; 'Would it please you to hear her words?' So I said, 'Yes'. He^{asws} said: 'As for now, give permission to her'. And he^{asws} made me sit on settee along with him^{asws}.

ثُمَّ دَخَلَتْ فَتَكَلَّمَتْ فَإِذَا امْرَأَةً بَلِيغَةً فَسَأَلْتُهُ عَنْهُمَا فَقَالَ لَهَا تَوَلَّيْتَهُمَا قَالَتْ فَأَقُولُ لِرَبِّي إِذَا لَقَيْتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا قَالَ نَعَمْ قَالَتْ فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطَّنْفَسَةِ يَأْمُرُنِي بِالْبَرَاءَةِ مِنْهُمَا وَ كَثِيرُ النَّوَاءِ يَأْمُرُنِي بِوَلَايَتِهِمَا فَأَيُّهُمَا خَيْرٌ وَ أَحَبُّ إِلَيْكَ قَالَ هَذَا وَ اللَّهُ أَحَبُّ إِلَيَّ مِنْ كَثِيرِ النَّوَاءِ وَ أَصْحَابِهِ إِنَّ هَذَا يُخَاصِمُ فَيَقُولُ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ.

Then she came in, and she spoke. She was an eloquent woman. So she asked about the two of them. So he^{asws} said: 'Consider them as friends. She said, 'So shall I say to my Lord^{azwj} when I meet Him^{azwj} that you^{asws} have ordered me to befriend these two?' So he^{asws} said: 'Yes'. She said, 'This one who is with you^{asws} upon the settee has ordered me to distance myself from those two, and Kusayr Al-Nawaa has ordered me to befriend those two. So which one is better and more beloved to

⁷¹ Al Kafi – H 14519

you^{asws}? He^{asws} said: 'By Allah^{azwj}! This one is more beloved to me^{asws} than Kusayr Al-Nawaa and his companions. This one here debates by saying: **"[5:44] and whoever did not judge by what Allah Revealed, those are they that are the unbelievers"; "[5:45] and whoever did not judge by what Allah Revealed, those are they that are the unjust"; "[5:47] And the followers of the Injeel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors"**.⁷²

VERSE 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۖ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {45}

[5:45] And We prescribed to them in it that a life is for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and (that there is) retaliation in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah Revealed, those are they that are the unjust

و عنه: بإسناده عن محمد بن أحمد بن يحيى، عن علي بن محمد القاساني، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «سأل رجل أبي عن حروب أمير المؤمنين (عليه السلام)، و كان السائل من محبيننا، فقال له: أبو جعفر (عليه السلام): يعث الله محمدا (صلى الله عليه و آله) بخمسة أسياف- و ذكر الأسياف إلى أن قال- و أما السيف المغمود فالسيف الذي يقام به القصاص، قال الله تعالى: النَّفْسَ بِالنَّفْسِ الآية».

And from him (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Ghayaas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man asked my^{asws} father^{asws} about the battles of Amir-ul-Momineen^{asws}, and the questioner was from those that love us^{asws}, so Abu Ja'far^{asws} said to him: 'Allah^{azwj} Sent Muhammad^{saww} with five swords' – and he^{asws} mentioned the (five) swords, until he^{asws} said – 'And as for the Sheathed Sword (المغمود), so it is the sword by which he^{saww} established the retaliation. Allah^{azwj} the High Says **[5:45] a life is for a life** – the Verse.⁷³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، فقال: «يكفر عنه من ذنوبه بقدر ما عفا».

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:45] but he who foregoes it**, so he^{asws} said: 'His sins would be expiated in accordance with what he excuses'.⁷⁴

⁷² Al Kafi – H 14767

⁷³ التهذيب 6: 230 / 137 (Extract)

⁷⁴ الكافي 7: 358 / 1

VERSES 46 & 47

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ {46} وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۖ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {47}

[5:46] And We Sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Torah and We Gave him the Evangel in which was Guidance and a Light, and verifying what was before it of Torah and a Guidance and Advice for those who feared [5:47] And the followers of the Evangel should have judged by what Allah Revealed in it; and whoever did not judge by what Allah Revealed, those are they that are the transgressors

العباشي: عن أبي جميلة، عن بعض أصحابه، عن أحدهما (عليهما السلام)، قال: «قد فرض الله في الخمس نصيباً لآل محمد (صلوات الله عليهم)، فأبى أبو بكر أن يعطيهم نصيبهم حسداً و عداوة، وقد قال الله: وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ. وكان أبو بكر أول من منع آل محمد (عليهم السلام) حقهم، وظلمهم، وحمل الناس على رقابهم، ولما قبض أبو بكر استخلف عمر على غير شورى من المسلمين، ولا رضا من آل محمد (عليهم السلام)، فعاش عمر بذلك، لم يعط آل محمد حقهم، وصنع ما صنع أبو بكر».

Al Ayyashi, from Abu Jameela, from one of his companions,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} had Obligated with regards to Al-Khums a share for the Progeny^{asws} of Muhammad^{saww}. Abu Bakr refused to give them^{asws} their^{asws} share out of envy and enmity, and Allah^{azwj} has Said **[5:47] those are they that are the transgressors.** And Abu Bakr was the first one to prevent the Progeny^{asws} of Muhammad^{saww} from their^{asws} rights and was unjust to them, and made the people as a burden upon their^{asws} necks. And when Abu Bakr died, Umar became the Caliph without consultation from the Muslims, and he was not happy with the Progeny^{asws} of Muhammad^{saww}. Thus Umar lived like that, did not give the Progeny^{asws} of Muhammad^{saww} their^{asws} rights, and did what Abu Bakr had done'.⁷⁵

VERSE 48

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ {48}

[5:48] And We have Revealed to you the Book with the Truth, verifying what is before it of the Book and a Guardian over it, therefore judge between them by what Allah has Revealed, and do not follow their low desires (to turn away) from the Truth which has come to you; for every one of you did We Appoint a Law and a Way, and if Allah had so Desired, He would have Made you (all) a single people, but that He might Test you in what He Gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you had been differing

⁷⁵ تفسير العياشي 1: 130 / 325

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن هشام بن سالم، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «لا يحلف اليهودي، و لا النصراني، و لا المجوسي بغير الله، إن الله عز و جل يقول: فَأَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ».

Muhammad Bin Yaqoubm from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Saalim, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not swear at the Jews, nor at the Christians, nor at the Magians without Allah^{azwj}. Allah^{azwj} Mighty and Majestic is Saying **[5:48] therefore judge between them by what Allah has Revealed**'.⁷⁶

VERSES 49 & 50

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ {49}

[5:49] And that you should judge between them by what Allah has Revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has Revealed to you; but if they turn back, then know that Allah Desires to Afflict them on account of some of their faults; and most surely many of the people are transgressors

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ {50}

[5:50] Is it then the judgment of (the times of) ignorance that they are desiring? And who is better than Allah to Judge for a people who are certain?

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، رفعه، عن أبي عبد الله (عليه السلام)، قال: «القضاة أربعة: ثلاثة في النار، و واحد في الجنة، رجل قضى بجور، و هو يعلم، فهو في النار، و رجل قضى بجور، و هو لا يعلم، فهو في النار، و رجل قضى بالحق، و هو لا يعلم، فهو في الجنة».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The judges are four – three of them would be in the Fire, and one would be in the Paradise. A man who judges with injustice and he knows, so he would be in the Fire; and a man who judges with injustice and he does not know, so he would be in the Fire; and a man who judges with the Truth and he does not know, so he would be in the Fire; and a man who judges with the Truth and he knows, so he would be in the Paradise'.⁷⁷

العباشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، قال «إن الحكم حكمان: حكم الله، و حكم الجاهلية». ثم قال: وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ، قال: «فاشهد أن زيدا قد حكم بحكم الجاهلية» يعني في الفرائض.

Al Ayyashi, from Abu Baseer,

⁷⁶ الكافي 7: 451 / 4.

⁷⁷ الكافي 7: 407 / 1.

(It has been narrated) from Abu Ja'far^{asws} having said: 'The judgements are (two kinds of) judgements – Judgement of Allah^{azwj} and the judgement of the (times of) ignorance'. Then he^{asws} said: '**[5:50] And who is better than Allah to Judge for a people who are certain?** So I^{asws} testify that Zayd had judged with a judgement of the (times of) ignorance'. – Meaning regarding the Obligations'.⁷⁸

VERSE 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {51}

[5:51] O you who believe! Do not take the Jews and the Christians as friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not Guide the unjust people

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقى الله منكم و أصلح فهو منا أهل البيت» قال: منكم أهل البيت؟ قال: «منا أهل البيت».

From Muhammad Al Halby,

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

قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «اي و الله من آل محمد، اي و الله من أنفسهم».

Umar Bin Yazeed says, 'I said to him^{asws}, 'From the Progeny^{asws} of Muhammad^{saww}?' He^{asws} said: 'Yes, by Allah^{azwj}, from the Progeny^{asws} of Muhammad^{saww}. Yes, and from their^{asws} own selves'.⁷⁹

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «من أحب آل محمد و قدمهم علي جميع الناس بما قدمهم من قرابة رسول الله (صلى الله عليه و آله)، فهو من آل محمد (عليه السلام) لتوليته آل محمد (عليهم السلام)، لأنه من القوم بأعيانهم، و انما هو منهم بتوليته و اتباعه إياهم، و كذلك حكم الله في كتابه و مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ .

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who loves the Progeny^{asws} of Muhammad^{saww}, and places them^{asws} first (prioritise) in front of the whole of the people altogether with what they have been prioritised with from the relatives of Rasool-Allah^{saww}, so he is from the Progeny^{asws} of Muhammad^{saww} due to his befriending of the Progeny^{asws} of Muhammad^{saww}, because the people are with their dignitaries. But rather, he is from them^{asws} by being in their^{asws} Wilayah and of his following them^{asws}. And thus, is the Judgement of Allah^{azwj} in His^{azwj} Book **[5:51]**

⁷⁸ تفسير العياشي 1: 132 / 325.

⁷⁹ (Extract) تفسير العياشي 2: 33 / 231.

and whoever amongst you takes them for a friend, then surely he is one of them'.⁸⁰

VERSE 52

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ {52}

[5:52] But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will Bring the victory or a Punishment from Himself, so that they shall be regretting on account of what they hid in their souls

و قال: عن داود الرقي، قال: سأل أبا عبد الله (عليه السلام) رجل و أنا حاضر عن قول الله: فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ، فقال: «أذن في هلاك بني امية بعد إحراق زيد بسبعة أيام».

And Dawood Al Barqy said,

'A man asked Abu Abdullah^{asws} and I was present, about the Words of Allah^{azwj} **[5:52] but it may be that Allah will Bring the victory or a Punishment from Himself, so that they shall be regretting on account of what they hid in their souls**, so he^{asws} said: '(Allah^{azwj}) Gave the Permission of the Destruction of the Clan of Umayya, seven days after the burning of (the body of) Zayd'.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ صَنَعْتُمْ بَعَمِّي زَيْدٍ قُلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسُ أَخَذْنَا جُنَّتَهُ فَدَقْنَاهُ فِي جُرْفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَالَتْ الْخَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أَفَلَا أَوْفَرْتُمُوهُ حَدِيداً وَ أَلْقَيْتُمُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

'Abu Abdullah^{asws} said to me: 'What did you do to my^{asws} uncle Zayd?' I said, 'They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furaat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body'. He^{asws} said: 'So why did you not tie iron to him and throw him in Al-Furaat? Greetings of Allah^{azwj} be upon him, and Curse of Allah^{azwj} be upon his killers'.⁸²

VERSE 53

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ {53}

[5:53] And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall be Confiscated, so they shall become losers

⁸⁰ (Extract) تفسير العياشي 2: 34 / 231

⁸¹ تفسير العياشي 1: 133 / 325.

⁸² Al Kafi – H 14612

العباشي: عن أبي بصير، قال: سمعت أبو جعفر (عليه السلام) يقول: «إن الحكم بن عيينة، و سلمة، و كثير النواء، و أبا المقدام، و التمار- يعني سالما- أضلوا كثيرا ممن ضل من هؤلاء الناس، و إنهم ممن قال الله: وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ، و إنهم ممن قال الله: أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'Al-Hakam Bin Ayayna, and Salma, and Kaseer Al-Nawa, and Abu Al-Maqdam, and Al-Tamaar' meaning Saalma – had led astray a great deal from these people, and they are from the ones for whom Allah^{azwj} Says **[2:8] And there are some people who say: We believe in Allah and the Last Day; and they are not at all Believers**, and they are from the ones for whom Allah^{azwj} Says **[5:53] Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall be Confiscated, so they shall become losers'**.⁸³

VERSE 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ {54}

[5:54] O you who believe! Whoever from among you turns back from his Religion, then Allah will Bring a people, He shall Love them and they shall love Him, humble before the Believers, mighty against the unbelievers, they shall strive hard in Allah's Way and shall not fear the censure of any censurer; this is Allah's Grace, He Gives it to whom He so Desires to, and Allah is Ample-Giving, Knowing

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا علي بن الحسن بن فضال، قال: حدثنا محمد بن عمر و محمد بن الوليد، قالوا: حدثنا حماد بن عثمان، عن سليمان بن هارون العجلي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن صاحب هذا الأمر محفوظ له [أصحابه]، لو ذهب الناس جميعاً أتى الله [له] بأصحابه، و هم الذين قال الله عز و جل: فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ، و هم الذين قال الله عز و جل فيهم: فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ».

Muhammad Bin Ibrahim Al No'mani, from Ahmad Bin Muhammad Bin Saeed Bin Aqada, from Ali Bin Al Hassan Bin Fazal, from Muhammad Bin Umar and Muhammad Bin Al Waleed, from Hamaad Bin Usman, from Suleyman Bin Haroun Al Ajaly who said,

'I heard Abu Abdullah^{asws} saying: 'The companions of the Master of this Affair (Al-Qaim^{asws}) are Preserved for him^{asws}. If all the people were to go away, Allah^{azwj} would Give him^{asws} his^{asws} companions, and they are the ones for whom Allah^{azwj} Mighty and Majestic Says **[6:89] therefore if they disbelieve in it We have already Entrusted with it a people who are not disbelievers in it**, and they are the ones for whom Allah^{azwj} Mighty and Majestic Says with regard to them **[5:54] then Allah will Bring a people, He shall Love them and they shall love Him, humble before the Believers, mighty against the unbelievers'**.⁸⁴

⁸³ تفسير العياشي 1: 134 / 326
⁸⁴ الغيبة: 12 / 316.

الطبرسي: قيل: «هم أمير المؤمنين علي (عليه السلام) وأصحابه، حين قاتل من قاتله من الناكثين و القاسطين و المارقين». قال: و روي ذلك عن عمار، و حذيفة، و ابن عباس. ثم قال: و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Tabarsy said,

'They are Amir-ul-Momineen Ali^{asws} and his^{asws} companions, where they would be fighting against the ones who fight, from the breakers of the Covenant, and the unjust, and the renegades'. He (Tabarsy) said, 'And that has been reported from Amaar, and Huzeyfa, and Ibn Abbas'. Then he said, 'And it is reported from Abu Ja'far^{asws} and Abu Abdullah^{asws},⁸⁵

و في (نهج البيان) المروي عن الباقر و الصادق (عليهما السلام): «أن هذه الآية نزلت في علي (عليه السلام)».

And in Nahj Al Bayaan,

it has been reported from Al-Baqir^{asws} and Al-Sadiq^{asws}: 'This Verse was Revealed regarding Ali^{asws}',⁸⁶

VERSE 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ {55}

[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، قال: حدثني أبي، عن أحمد بن عيسى، قال: حدثني جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) في قوله عز و جل: يَعرِفُونَ نِعْمَتَ اللَّهِ تَـمَّ يُنْكِرُونَهَا.

Muhammad bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad^{asws} narrated to me, from his^{asws} father^{asws}, from his^{asws} grandfather regarding the Words of the Mighty and Majestic **[16:83] They are recognising the Favour of Allah, then they are denying it**.

قال: «لما نزلت: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ اجتمع نفر من أصحاب رسول الله (صلى الله عليه و آله) في مسجد المدينة، فقال بعضهم لبعض: ما تقولون في هذه الآية؟ فقال بعضهم: إن كفرنا بهذه الآية نكفر بسائرهما، و إن آمنا فهذا ذل حين يتسلط علينا ابن أبي طالب

He^{asws} said: 'When the Verse **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing**, a number of the companions of Rasool-Allah^{saww} gathered in the Masjid of Al-Medina. So, some of them said to the others, 'What are you saying regarding this Verse?' So some of them said, 'We are denying

⁸⁵ مجمع البيان 3: 321

⁸⁶ نهج البيان 2: 103 (مخطوط)

this verse, and denying the rest of it. And if we were to believe in it, this would be a humiliation where the son^{asws} of Abu Talib^{asws} would be made to overcome us’.

فقالوا: قد علمنا أن محمداً (صلى الله عليه و آله) صادق فيما يقول، و لكن نتولاه و لا نطيع علياً فيما أمرنا، فنزلت هذه الآية: يَعْزِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا يعني ولاية علي بن أبي طالب (عليه السلام) وَ أَكْثَرُهُمُ الْكَافِرُونَ بالولاية».

So they said, ‘We know that Muhammad^{saww} is truthful in what he^{saww} is saying, but, neither will we befriend nor obey Ali^{asws} in what he^{saww} is ordering us for’. Thus, this Verse was Revealed **[16:83] They are recognising the Favour of Allah, then they are denying it, Meaning the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and most of them are unbelievers in the Wilayah**.⁸⁷

إعلان الولاية في غدير خم

DECLARATION OF AL-WILAYAH IN GHADEER KHUMM

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

He^{asws} (Amir-ul-Momineen^{asws}) said: ‘I^{asws} adjure you to Allah^{azwj} regarding the Words of Allah^{azwj} **“[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you”**, and His^{azwj} Words **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing**, then Said **[9:16] and do not take to any one besides Allah and His Rasool and the Believers as a confidant**. So the people said, ‘O Rasool Allah^{saww}, is this especially for some of the believers or general for all of them?’ Allah^{azwj} Mighty and Majestic Ordered His^{azwj} Messenger^{saww} that he^{saww} should teach them as to the ones^{asws} for whom the Verse Came down, and that he^{saww} should explain about the Wilayah just as he^{saww} had explained to them their Prayers, and their Fasts, and their Zakat, and their Pilgrimage.

فنصيني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he^{saww} nominated me^{asws} at Ghadeer Khumm and said that: ‘Allah^{azwj} Sent me^{saww} with a Message which constricted my^{saww} chest and I^{saww} saw that the people would not believe me^{saww}. He^{azwj} Promised me^{saww} that I^{saww} should preach it or else He^{azwj} would Punish me^{saww}. Arise! O Ali^{asws}’.

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he^{saww} called for the congregational Prayer, so we all Prayed with him^{asws} Al-Zohr (Midday Prayer), then said: ‘O you people! Surely Allah^{azwj} is my^{saww} Master (Mola), and I^{saww} am the Master of the believers and higher to them than their own

⁸⁷ الكافي 1: 354 / 77.

selves. Beware! The one to whom I^{saww} am the Master of, so Ali^{asws} is his Master. Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and be inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws} and Abandon the one who abandons him^{asws}.⁸⁸

ابن بابويه، قال: حدثنا علي بن حاتم (رحمه الله)، قال: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا جعفر بن عبد الله المحمدي، قال: حدثنا كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الْآيَةَ**. قال: «إن رهطا من اليهود أسلموا، منهم: عبد الله بن سلام، و أسد، و ثعلبة، و ابن يامين، و ابن صوريا، فأتوا النبي (صلى الله عليه و آله) فقالوا: يا نبي الله، إن موسى (عليه السلام) أوصى إلى يوشع بن نون، فمن وصيك يا رسول الله؟ و من ولينا من بعدك؟ فنزلت هذه الآية: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ**

Ibn Babuwayh, from Ali Bin Haatim, from Ahmad Bin Muhammad Bin Saeed Al hamdany, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing.** The Imam^{asws} said: 'A number of Jews became Muslims, among them were Abdullah Bin Salaam, and Asad, and Sa'albat, and Ibn Yameen, and Ibn Sowriya. They came to the Prophet^{saww} and said, 'O Prophet^{saww} of Allah^{azwj}! Musa^{as} bequeathed to Yishua Bin Noon, so who is your^{saww} successor^{asws} O Rasool-Allah^{saww}? And who is our Guardian^{asws} from after you^{saww}?' So this Verse was Revealed **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing.**

ثم قال رسول الله (صلى الله عليه و آله): قوموا فقاموا و أتوا المسجد، فإذا سائل خارج، فقال: يا سائل، أما أعطاك أحد شيئا؟ قال: نعم، هذا الخاتم. قال: من أعطاكه؟ قال: أعطانيه ذلك الرجل الذي يصلي. قال: على أي حال أعطاك؟ قال: كان راكعا.

Then Rasool-Allah^{saww} said: 'Arise!' So they all arose and came to the Masjid, and there was a beggar coming out. So he^{saww} said: 'O beggar, did anyone give you anything?' He said, 'Yes, this ring'. He^{saww} said: 'Who gave it to you?' He said, 'It was given to me by that man who is Praying'. He^{saww} said: 'In which state did he give it to you?' He said, 'Whilst he was bowing'.

فكبر النبي (صلى الله عليه و آله) و كبر أهل المسجد، فقال النبي (صلى الله عليه و آله): علي بن أبي طالب وليكم بعدي. قالوا: رضينا بالله رباً، و بالإسلام ديناً، و بمحمد نبياً، و بعلي بن أبي طالب ولماً. فأنزل الله عز و جل: **وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ**.

So the Prophet^{saww} exclaimed (Takbeer), and so did the people in the Masjid. So the Prophet^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is your Guardian after me^{saww}'. They said, 'We are pleased with Allah^{azwj} as a Lord^{azwj}, and Islam as a Religion, and Muhammad^{saww} as a Prophet^{as}, and with Ali^{asws} Bin Abu Talib^{asws} as a Guardian. Thus Allah^{azwj} Revealed **[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant**.

⁸⁸ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

و روي عن عمر بن الخطاب أنه قال: و الله لقد تصدقت بأربعين خاتما، و أنا راكع، لينزل في ما نزل في علي ابن أبي طالب فما نزل.

And it has been reported from Umar Bin Al-Khattab having said, 'By Allah^{azwj}! I gave away forty rings in charity, whilst I was bowing, for there to be Revealed what was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, but it was not Revealed'.⁸⁹

- قصة اسلام عبدالله بن سلام -

STORY OF THE CONVERSION TO ISLAM BY ABDULLAH BIN SALAM

قال الامام (عليه السلام): قال علي بن الحسن زين العابدين (عليه السلام) وذلك أن رسول الله (صلى الله عليه وآله) (لما آمن به عبدالله بن سلام بعد مسائله التي سألها رسول الله (صلى الله عليه وآله) وجوابه) إياه عنها قال له: يا محمد بقيت واحدة، وهي المسألة الكبرى والغرض الأقصى: من الذي يخلقك بعدك، ويقضي ديونك، وينجز عداتك، ويؤدي أماناتك ويوضح عن آياتك وبياناتك؟

Imam Hassan Al-Askari^{asws} said that Imam Ali^{asws} Bin Al-Husayn^{asws} Zayn Un Abideen^{asws} said: 'And that when Abdullah Bin Salam became a Muslim after having clarified his issues with the answers from Rasool-Allah^{saww}, he said: 'O Muhammad^{saww}! There remains one, and this is a major issue and the purpose of it all. Who will be your^{saww} Caliph after you^{saww}, and pay off your^{saww} debts, fulfill your^{saww} claims, return your^{saww} entrustments and illuminate your^{saww} Signs and your^{saww} proofs?'

فقال رسول الله (صلى الله عليه وآله): أولئك أصحابي قعود، فامض إليهم فسيدلك النور الساطع في دائرة غرة ولي عهدي وصفحة خديه، وسينطق طومارك بأنه هو الوصي، وستشهد جوارحك بذلك فصار عبدالله إلى القوم فرأى عليا (عليه السلام) يسطع من وجهه نور يبهر نور الشمس ونطق طوماره وأعضاء بدنه كل يقول: يابن سلام هذا علي بن أبي طالب (عليه السلام) المالى جنان الله بمحبية، ونيرانه بشانئيه، الباث دين الله في أقطار الارض وأفاقها، والنافي للكفر عن نواحيها وأرجائها. فتمسك بولايته تكن سعيدا، واثبت على التسليم له تكن رشيدا.

The Messenger of Allah^{saww} said: 'Those are my^{saww} companions sitting over there. Go ahead and see which one of them has light coming out of him^{asws} apart from others in that circle from his^{asws} face and cheeks, and your body will say to you that he^{asws} is the Trustee'. Abdullah went towards the group and saw that Ali^{asws} had light illuminating from his^{asws} face more dazzling than sunlight, and his body parts all said to him: 'O Ibn Salam! This is Ali^{asws} Bin Abu Talib^{asws} for whom^{asws}, Allah^{azwj} will fill Paradise with those that love him^{asws} and the Fires with those that hate him^{asws}. He^{asws} will spread the religion of Allah^{azwj} in parts of the earth and dispel infidelity from its borders. Attach yourself to his^{asws} Mastership and you will be happy, and be steadfast upon this acceptance of him^{asws} and you will be guided'.

فقال عبدالله بن سلام: - يا رسول الله هذا وصيك الذي وعد في التوراة - أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله المصطفى، وأمينه المرتضى، وأميره على جميع الورى، وأشهد أن عليا أخوه وصفيه، ووصيه القائم بأمره المنجز لعداته، المؤدي لاماناته، الموضح لآياته وبياناته والدافع للباطيل بدلائله ومعجزاته، وأشهد أنكما اللذان بشر بكما موسى ومن قبله من الانبياء ودل عليكما المختارون من الاصفياء.

⁸⁹ الأمالي: 4 / 107

Abdullah Bin Salam said: 'O Rasool-Allah^{saww}! This is your^{saww} Trustee who^{asws} has been promised in the Torah. I bear witness that there is no god but Allah^{azwj}, One without any partner. I bear witness that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Messenger the Chosen one, and His^{azwj} trustworthy one, and the leader to all mankind. And I bear witness that Ali^{asws} who^{asws} is his^{saww} brother and trustee and the one^{asws} with his^{saww} qualities, will establish his^{saww} orders and fulfill his^{saww} claims and return his^{saww} trusts, and will illustrate his^{saww} signs and proofs and dispel the falsehood by his^{asws} evidence and his^{asws} miracles. And I bear witness that you two^{asws} are the ones that Musa^{as} and the prophets^{as} before him had directed towards, the selected ones^{asws}.

ثم قال لرسول الله (صلى الله عليه وآله): قد تمت الحجج، وانزاحت العلل، وانقطعت المعاذير فلا عذر لي إن تأخرت عنك، ولا خير في إن تركت التعصب لك. ثم قال: يا رسول الله إن اليهود قوم بهت وإنهم إن سمعوا بإسلامي (وقعوا في) فإخبأني عندك - فاطلبهم فإذا جاءوك فاسألهم عن حالي ورتبتي بينهم لتسمع قولهم في قبل أن يعلموا بإسلامي، وبعده لتعلم أحوالهم.

Then he said to Rasool-Allah^{saww}: 'The proofs over me are complete, and the reasons have been clarified, and excuses have been cut off. There is no obstacle left with me to stay away from you^{saww}, and there is no good in me staying away from you^{saww} due to prejudice'. Then he said: 'O Rasool-Allah^{saww}! These Jewish people are like animals, and when they hear about my conversion to Islam they will come after me, so hide me with you^{saww}. Call them to come to you^{saww}, ask them about my condition and my status with them, and listen to their talk before letting them know about my conversion to Islam, and then you^{saww} will know their condition'.

فخبأه رسول الله (صلى الله عليه وآله) في بيته، ثم دعا قوما من اليهود، فحضره وعرض عليهم أمره فأبوا، فقال - رسول الله (صلى الله عليه وآله) -: بمن ترضون حكما بيني وبينكم؟ قالوا: بعبد الله بن سلام. قال: وأي رجل هو؟ قالوا: رئيسنا وابن رئيسنا، وسيدنا وابن سيدنا، وعالمنا وابن عالمنا، وورعنا وابن ورعنا، وزاهدنا وابن زاهدنا.

Rasool-Allah^{saww} hid him in his^{saww} house, and then called a group of Jews. They came over and he^{saww} presented to them his^{saww} prophet-hood. They refused to accept it. Rasool-Allah^{saww} said: 'Whom would you like to make a representative between me^{saww} and you?' They said: 'Abdullah Bin Salam'. Rasool Allah^{saww} asked: 'And who is this man?' They said: 'Our chief, the son of our chief, our master the son of our master, our scholar the son of our scholar, our pious one the son of our pious one, our abstemious one the son of our abstemious one'.

فقال رسول الله (صلى الله عليه وآله): أرأيتم إن آمن بي أتؤمنون؟ قالوا: قد أعاده الله من ذلك ثم أعاده، فأعادوها، فقال: اخرج عليهم يا عبدالله - بن سلام - وأظهر ما قد أظهره الله لك من أمر محمد. فخرج عليهم وهو يقول: أشهد أن لا إله إلا الله وحده لا شريك له، و - أشهد - وأن محمدا عبده ورسوله المذكور في التوراة والانجيل والزبور وصحف إبراهيم وسائر كتب الله، المدلول فيها عليه وعلى أخيه علي بن أبي طالب (عليه السلام).

Rasool-Allah^{saww} said: 'If you see him to have believed in me^{saww}, will you let him be in peace?' They said: 'Allah^{azwj} has given him refuge from that'. Then they repeated this. He^{saww} said: 'Come out to them, O Abdullah Bin Salam and show them what Allah^{azwj} has Shown you from the affair of Muhammad^{saww}'. He came out to them and said: 'I bear witness that there is no god but Allah^{azwj}, One without any partner, and I bear witness that Muhammad is His^{azwj} servant and His^{azwj} Messenger, the one^{saww} mentioned in the Torah and the Evangel and the Psalms and the Parchments of

Ibrahim^{as} and the rest of the Books of Allah^{azwj} which are evidence for him^{asws} and his^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.

فلما سمعوه يقول ذلك قالوا: يا محمد، سفيهنا وابن سفيهنا، وشرنا وابن شرنا وفاسقنا وابن فاسقنا، وجاهلنا وابن جاهلنا، كان غائبنا عنا، فكرهنا أن نغتابه. فقال عبدالله: فهذا الذي كنت أخافه يا رسول الله.

When they heard him say that, they said: 'O Muhammad^{saww}! He is our fool the son of our fools, and our evil one the son of our evil one, and our mischief maker the son of our mischief maker, and our ignorant one the son of our ignorant one, he was absent from us and so we did not want to ridicule him'. Abdullah said: 'And this is what I was afraid of, O Rasool-Allah^{saww}'.

ثم إن عبدالله حسن إسلامه ولحقه القصد الشديد من جيرانه من اليهود، وكان رسول الله (صلى الله عليه وآله) في حمارة القبط في مسجده يوما إذ دخل عليه عبدالله بن سلام. و - قد - كان بلال أذن للصلاة والناس بين قائم وقاعد وراكم وساجد، فنظر رسول الله (صلى الله عليه وآله) إلى وجه عبدالله فرآه متغيرا، وإلى عينيه دامتعتين، فقال: مالك يا عبدالله؟

Then the Islam of Abdullah became good and he had great difficulties from his Jewish neighbours. And the Messenger of Allah^{saww} was in the masjid, on a very hot day, and Abdullah Bin Salam came over to him^{saww}. And Bilal had completed the call for Prayer and the people were between standing and sitting and bowing and prostrating. Rasool-Allah^{saww} looked at the face of Abdullah and saw him to be confused, and had tears in his eyes. He^{saww} asked: 'What is the matter O Abdullah?'

فقال يا رسول الله قصدتني اليهود، وأساءت جوارى وكل ماعون لي استعاروه مني كسروه وأتلفوه، وما استعرت منهم منعوني، ثم زاد أمرهم بعد هذا، فقد اجتمعوا وتواطؤوا وتحالفوا على أن لا يجالسنني أحد منهم، ولا يبايعني ولا يشاورني ولا يكلمني ولا يخاطبني، وقد تقدموا بذلك إلى من في منزلي، فليس يكلمني أهلي وكل جيراننا يهود، وقد استوحشت منهم، فليس لي - من - أنس بهم، والمسافة ما بيننا وبين مسجدك هذا ومنزلك بعيدة، فليس يمكنني في كل وقت يلحقني ضيق صدر منهم أن أقصد مسجدك أو منزلك.

He said: 'O Rasool-Allah^{saww}! The Jews have conspired against me and my neighbours do not return any of my belongings that they had borrowed from me. Then this increased after that, for they got together and colluded between them, that not one of them will sit with me, nor buy from me or sell to me, nor talk to me or seek my advice. This went further, and even those that live in my house, my family do not speak to me, and all my neighbours are Jews, and I fear from them, and there is no love for me from them, and the distance between us and your^{saww} masjid and your^{saww} house is great, and it is not possible for me to come to your^{saww} masjid or your^{saww} house all the time. My heart is constricted by this'.

فلما سمع ذلك رسول الله (صلى الله عليه وآله) غشيه ما كان يغشاه عند نزول الوحي عليه من تعظيم أمر الله تعالى، ثم سري عنه وقد انزل عليه: (أنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون. ومن يتول الله ورسوله والذين آمنوا فإن حزن الله هم الغالبون).

When Rasool-Allah^{saww} heard this, he^{saww} went into a trance the like of which used to come upon him^{saww} during the descent of Revelation, in respect of the Order of Allah^{azwj}. Then it passed from him^{saww} and it was Revealed unto him^{saww} **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing [5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant.**

قال: يا عبدالله بن سلام (إنما وليكم الله) ناصركم الله على اليهود القاصدين بالسوء لك (ورسوله) - انما - وليك وناصرك (والذين آمنوا الذين - صفتهم أنهم - يقيمون الصلاة ويؤتون الزكاة وهم راعون) أي وهم في ركوعهم. ثم قال: يا عبدالله بن سلام (ومن يتول الله ورسوله والذين آمنوا) من يتولاهم، ووالى أولياءهم، وعادى أعداءهم، ولجأ عند المهمات إلى الله ثم إليهم (فان حزب الله) جنده (هم الغالبون) لليهود وسائر الكافرين، أي فلا يهمنك يابن سلام، فان الله تعالى - هو ناصرك - وهؤلاء أنصارك، وهو كافيك شرور أعدائك وذائد عنك مكايدهم.

He^{saww} said: 'O Abdullah Bin Salam! **[5:55] But rather, only Allah is your Guardian** Allah^{azwj} will Help you against the Jews who plot against you and their evil to you **and His Rasool** He^{saww} is your Guardian and your helper **and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing** meaning, and they are in their bowing state. Then he^{saww} said: **[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian** one who takes them^{asws} as guardians, and befriend their^{asws} friends, and be inimical to their^{asws} enemies, and sought refuge in Allah^{saww}, then to them **then surely the party of Allah** His^{azwj} army **they that shall be triumphant** over the Jews and the rest of the infidels. Meaning, do not worry O Ibn Salam, for Allah^{azwj} is your Helper, and they are your helpers, and He^{azwj} is Sufficient against the mischief of your enemies and is Greater for you than their plots'.

فقال رسول الله (صلى الله عليه وآله): يا عبدالله بن سلام أبشر، فقد جعل الله لك أولياء خيرا منهم: الله، ورسوله، والذين آمنوا الذين يقيمون الصلاة، ويؤتون الزكاة، وهم راعون. فقال عبدالله بن سلام: - يا رسول الله - من هؤلاء الذين آمنوا؟ فنظر رسول الله (صلى الله عليه وآله) إلى سائل، فقال: هل أعطاك أحد شيئا الآن؟ قال: نعم ذلك المصلي، أشار إلى بأصبعه: أن خذ الخاتم. فأخذته فنظرت إليه وإلى الخاتم، فاذا هو خاتم علي بن أبي طالب (عليه السلام). فقال رسول الله (صلى الله عليه وآله): الله أكبر، هذا وليكم - بعدي - وأولى الناس بالناس بعدي علي بن أبي طالب (عليه السلام).

Rasool-^{saww} said: 'O Abdullah Bin Salam! Good news for you, for Allah^{azwj} has Sent for you friends better than them – Allah^{azwj}, and His^{azwj} Messenger^{saww}, and those believers who establish Prayer and give Zakat whilst they are bowing down'. Abdullah Bin Salam said: 'O Messenger of Allah^{saww}, who are these believers?' The Messenger of Allah^{saww} looked at the questioner and said: 'Have you been given any thing at the moment?' He said: 'Yes, that Praying one^{asws}'. He^{asws} indicated with his^{asws} finger to take his^{asws} ring. I took the ring, and looked at him^{asws} and at the ring, and it was the ring of Ali^{asws} Bin Abu Talib^{asws}. Rasool-Allah^{saww} said: 'Allah^{azwj} is Great! This is your Guardian after me^{saww} and the Guardian of the people after me^{saww}, Ali^{asws} Bin Abu Talib^{asws} 90'.

VERSE 56

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ {56}

[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant

ابن شهر آشوب: عن الباقر (عليه السلام) أنها نزلت في علي (عليه السلام).

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} having said: 'It (the party of Allah^{azwj}) was Revealed regarding Ali^{asws}'.⁹¹

العياشي: عن صفوان الجمال، قال: قال أبو عبد الله (عليه السلام): «لما نزلت هذه الآية بالولاية، أمر رسول الله (صلى الله عليه وآله) بالدوحات- دوحات غدِير خَمْ- فقامت، ثم نودي الصلاة جامعة. ثم قال: أيها الناس، أأستأوى بكم من أنفسكم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، رب وال من والاه، و عاد من عاداه.

Al Ayyashi, from Safwan Al Jamal who said,

'Abu Abdullah^{asws} said: 'When this Verse was Revealed with the Wilayah, Rasool-Allah^{saww} ordered for a Pulpit – Pulpit at Ghadeer Khumm – So he^{saww} arose, then called for the congregational Prayer, then said: 'O you people! Am I^{saww} not higher to you than your own selves?' They said, 'Yes'. He^{saww} said: 'So whoever I^{saww} was a Master of, so Ali^{asws} is his Master. Lord^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}.

ثم أمر الناس ببيعته، و بايعه الناس و لا يجيء أحد إلا بايعه، و لا يتكلم، حتى جاء أبو بكر، فقال: يا أبا بكر، بايع عليا بالولاية. فقال: من الله، أو من رسوله؟ فقال: من الله و من رسوله.

Then he^{saww} ordered the people to pledge their allegiances to him^{asws}, and the people did pledge their allegiances. And there did not come anyone except that he pledged his allegiance, and did not speak (argue), until there came Abu Bakr. So he^{saww} said: 'O Abu Bakr! Pledge allegiance to Ali^{saww} with the Wilayah'. So he said, '(Is this order) from Allah^{azwj} and from His^{azwj} Rasool^{saww}?' So he^{saww} said: '(Yes, it is) from Allah^{azwj} and His^{azwj} Rasool^{saww}.

ثم جاء عمر، فقال: بايع عليا بالولاية. فقال: من الله أو من رسوله؟ فقال: من الله و من رسوله. ثم ثنى عطفيه، فالتقيا، فقال لأبي بكر: لشد ما يرفع بضبعي ابن عمه.

Then Umar came up, so he^{saww} said: 'Pledge allegiance to Ali^{asws} with the Wilayah'. So he said, '(Is this order) from Allah^{azwj} and His^{azwj} Rasool^{saww}?' So he^{saww} said: '(Yes, it is) from Allah^{azwj} and from His^{azwj} Rasool^{saww}'. Then he turned away and met up with Abu Bakr and said to him, 'How intensely he^{saww} has raised his^{saww} cousin with two arms'.

ثم خرج هاربا من العسكر، فما لبث أن أتى النبي (صلى الله عليه وآله) فقال: يا رسول الله، إني خرجت من العسكر لحاجة، فرأيت رجلا عليه ثياب بيض لم أر أحسن منه، و الرجل من أحسن الناس وجهاء، و أطيبهم ريحا، فقال: لقد عقد رسول الله (صلى الله عليه وآله) لعلي عقدا لا يحله إلا كافر. فقال: يا عمر، أ تدري من ذاك؟ قال: لا. قال: ذاك جبرئيل (عليه السلام)، فاحذر أن تكون أول من يحله، فتكفر».

Then he went out fleeing from the army, and it was not long before he came to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! I went out from the army for a need, so I saw a man in a white robe which I have not seen better than it before, and the man had the best looking face from the people, and most fragrant aroma, so he said, 'Rasool-Allah^{saww} has contracted for Ali^{asws} a contract, none shall absolve it except for an unbeliever'. So he^{saww} said: O Umar! Do you know who that was?' He said, 'No'. He^{saww} said: 'That was Jibraeel^{as}, so be cautioned lest you become the first one to absolve it, so you will be an unbeliever'.

⁹¹ المناقب 3: 4.

ثم قال أبو عبد الله (عليه السلام): «لقد حضر الغدير اثنا عشر ألف رجل، يشهدون لعلي بن أبي طالب (عليه السلام) فما قدر على أخذ حقه، و إن أحدكم يكون له المال، و له شاهدان، فيأخذ حقه فإن حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ في علي (عليه السلام)».

Then Abu Abdullah^{asws} said: 'Twelve thousand men were present at Al-Ghadeer, testifying to Ali^{asws} Bin Abu Talib^{asws}. So what is the justification for taking away his^{asws} right, and if one of you has wealth with him, and there are two witnesses for it and you take away his right. **[5:56] then surely the party of Allah are they that shall be triumphant – regarding Ali^{asws},** ⁹²

VERSES 57 & 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مَوِّمِينَ {57} وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {58}

[5:57] O you who believe! Do not take for guardians those who take your Religion for a mockery and a joke, from among those who were Given the Book before you and the unbelievers; and fear Allah if you are Believers [5:58] And when you call to the Prayer they make it a mockery and a joke; this is because they are a people who do not understand

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ {59} قُلْ هَلْ أَنْبَأُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفُرْدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ {60}

[5:59] Say: O People of the Book! Do you find fault with us except that we believe in Allah and in what has been Revealed to us and what was Revealed before, and that most of you are transgressors? [5:60] Say: Shall I inform you of (him who is) worse than this in Retribution from Allah? (Worse is he) whom Allah has Cursed and brought His Wrath upon, and of whom He Made to be (transformed into) monkeys and pigs, and he who worshipped the Satan; these are worse in place and more erring from the Straight Path

قال الإمام العسكري (عليه السلام): «قال أمير المؤمنين (عليه السلام): أمر الله عباده أن [يسألوه طريق المنعم عليهم، و هم النبيون و الصديقون و الشهداء و الصالحون، و] يستعيذوا [به] من طريق المغضوب عليهم، و هم اليهود الذين قال الله تعالى فيهم: قُلْ هَلْ أَنْبَأُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ وَ جَعَلَ مِنْهُمْ الْفُرْدَةَ وَ الْخَنَازِيرَ».

The Imam Al-Askary^{asws} said: 'Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Commanded His^{azwj} servants to ask Him^{azwj} for them to be upon the Path of those upon Whom He^{azwj} has Favoured – and they^{as} are the Prophets^{as}, and the Truthful, and the Martyrs, and the Righteous, and to seek Refuge from the path of those upon whom is His^{azwj} Wrath, and they are the Jews for whom Allah^{azwj} Said **[5:60] Say: Shall I inform you of (him who is) worse than this in Retribution from Allah? (Worse is he) whom Allah has Cursed and brought His Wrath upon, and of whom He Made to be (transformed into) monkeys and pigs'** ⁹³

⁹² تفسير العياشي 1: 329 / 143

⁹³ التفسير المنسوب إلى الإمام العسكري (عليه السلام): 23 / 50

VERSES 61 & 62

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ^ع وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ {61} وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّخْتِ^ع لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {62}

[5:61] And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah Knows best what they are concealing [5:62] And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do

قال علي بن إبراهيم: وحدثني أبي، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): من السحت: ثمن الميتة، و ثمن الكلب، و مهر البغي، و الرشوة في الحكم، و أجر الكاهن».

Ali Bin Ibrahim said, 'And my father narrated to me, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'From **[5:62] what is unlawfully acquired** is – the payment for the dead, and the payment for the dogs, and the dowry for the prostitutes, and the bribery in the government, and the payment for the soothsayer'.⁹⁴

VERSE 63

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّخْتِ^ع لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {63}

[5:63] Why do not the Rabbis and the Monks prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعاً، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي بصير، عن عمر بن رياح، عن أبي جعفر (عليه السلام)، قال: قلت له: بلغني أنك تقول: من طلق لغير السنة أنك لا ترى طلاقه شيئاً؟ فقال أبو جعفر (عليه السلام): «ما أقوله، بل الله عز و جل يقوله، أما والله لو كنا نفتيكم بالجور، لكنا شرا منكم، لأن الله عز و جل يقول: لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّخْتِ^ع الآية.

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Abu Baseer, from Umar Bin Riyah,

(It has been narrated) from Abu Ja'far^{asws} said, 'I said to him^{asws}, 'The one who divorces on other than the Sunnah would not see anything from his divorce?' So Abu Ja'far^{asws} said: 'I^{asws} did not say it, but Allah^{azwj} Mighty and Majestic is Saying it. But, by Allah^{azwj}, if we^{asws} were to give unjust Verdicts we^{asws} would be more evil than you, because Allah^{azwj} Mighty and Majestic is Saying **[5:63] Why do not the Rabbis and the Monks prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired?** – the Verse'.⁹⁵

⁹⁴ تفسير القمّي 1: 170.

⁹⁵ الكافي 6: 1/57

VERSE 64

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ {64}

[5:64] And the Jews say: The Hand of Allah is tied up! Their hands shall be Shackled and they shall be Cursed for what they say. But, both His Hands are spread out, He expends as He so Desires to; and what has been Revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the Day of Judgement; whenever they kindle a fire for war Allah Extinguishes it, and they strive to make mischief in the land; and Allah does not love the mischief-makers

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن علي بن النعمان، عن إسحاق بن عمار، عن سمع، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز وجل: وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ: «لم يعنوا أنه هكذا، ولكنهم قد قالوا: قد فرغ من الأمر فلا يزيد ولا ينقص، فقال الله جل جلاله تكذيباً لقولهم: غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ أو لم تسمع الله عز وجل يقول: يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ؟».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ali Bin Al No'man, from Is'haq Bin Amaar, from the one who heard it,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic **[5:64] And the Jews say: The Hand of Allah is tied up! Their hands shall be Shackled**: 'They did not mean it like this, but they said, 'He^{azwj} is free from the Command, so neither does He^{azwj} Increase it, nor Reduce it. So Allah^{azwj} Majestic is His^{azwj} Majesty Said in the Invalidity of their words **Their hands shall be Shackled and they shall be Cursed for what they say. But, both His Hands are spread out, He expends as He so Desires to**. Or have you not heard Allah^{azwj} Mighty and Majestic Saying **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**'.⁹⁶

عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، عن محمد بن الحسن الصفار، عن محمد بن عيسى، عن المشرقي، عن أبي الحسن الرضا (عليه السلام)، قال: سمعته يقول: بَلْ يَدَاهُ مَبْسُوطَتَانِ، فقلت له: يدان هكذا؟ و أشرت بيدي إلى يديه، فقال: «لا، لو كان هكذا لكان مخلوقاً».

From him, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Mashriky,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: **[5:64] But, both His Hands are spread out**. So I said, 'Two hands like this?' And I indicated by my hands to his hands. So he^{asws} said: 'No!' If it was like this, He^{azwj} would have been a created being'.⁹⁷

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله: كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ: «كلما أراد جبار من الجبابرة هلكة آل محمد (عليهم السلام) قصمه الله».

⁹⁶ التوحيد: 1 / 167.

⁹⁷ التوحيد: 2 / 168.

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[5:64] whenever they kindle a fire for war Allah Extinguishes it**: 'Whenever a tyrant from the tyrants intends to destroy the Progeny^{asws} of Muhammad^{saww}, Allah^{azwj} Annihilates him'.⁹⁸

VERSES 65 & 66

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ النَّعِيمِ {65} وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ {66}

[5:65] And if the followers of the Book had believed and feared, We would have Covered their evil deeds and We would have Made them enter Gardens of Bliss [5:66] And if they had observed the Torah and the Evangel and that which was Revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet; there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربيعة بن عبد الله، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ، قال: «الولاية».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[5:66] And if they had observed the Torah and the Evangel and that which was Revealed to them from their Lord**, said: 'It is the Wilayah'.⁹⁹

العياشي: عن أبي الصهباء البكري، قال: سمعت علي بن أبي طالب (عليه السلام) و دعا رأس الجالوت، و أسقف النصارى، فقال: «إني سائلكما عن أمر، و أنا أعلم به منكما، فلا تكتمانني. ثم دعا اسقف النصارى، فقال: «أنشدك بالله الذي أنزل الإنجيل على عيسى، و جعل على رجله البركة، و كان يبرئ الأكمه و الأبرص و أزال ألم العين، و أحيا الميت، و صنع لكم من الطين طيورا، و أنبأكم بما تأكلون و ما تدخرون» فقال: دون هذا أصدق.

Al Ayyashi, from Al Sah'ba Al Nakry who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} and he^{asws} invited the chief of Al-Jalout, and Asqaf Al-Ansary, so he^{asws} said: 'I^{asws} want to ask the two of you about a matter, although I^{asws} am more knowing about it than the two of you, therefore do not conceal anything from me'. Then he^{asws} invited Asqaf Al-Ansary: 'I^{asws} adjure you with Allah^{azwj} Who Revealed the Evangel unto Isa^{as}, and Made Blessings to be under his^{as} feet, and he^{as} used to cure the blind and the leper and remove eye pain, and revive the dead, and made for you birds from the clay, and informed you of what you had eaten and what you had been hoarding'. So he said, 'It is most true, even without this'.

⁹⁸ تفسير العياشي 1: 148 / 330.

⁹⁹ الكافي 1: 342 / 6.

فقال علي (عليه السلام): «بكم افترقت بنو إسرائيل بعد عيسى؟» فقال: لا والله إلا فرقة واحدة. فقال علي (عليه السلام): «كذبت والله الذي لا إله إلا هو، لقد افترقت أمة عيسى على اثنين و سبعين فرقة، كلها في النار إلا فرقة واحدة، إن الله يقول: مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَ كَثِيرٌ مِنْهُمْ سَاءٌ مَا يَعمَلُونَ فهذه التي تنجو».

So Ali^{asws} said: 'Did the Children of Israel separate into sects after Isa^{as}?' So he said, 'No. By Allah^{azwj}, we are but one sect'. So Ali^{asws} said: 'You have lied, by Allah^{azwj} the One, there is no god but Him^{azwj}'. The community of Isa^{as} would separate into seventy two sects, all of them would be in the Fire except for one sect. Allah^{azwj} is Saying **[5:66] there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do** – so this is the one which would be Rescued'.¹⁰⁰

VERSE 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {67}

[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن مسلم، عن جعفر بن عبد الله المحمدي، عن الحسن بن إسماعيل الأقطس، عن أبي موسى المشرقاني، قال: كنت عنده و حضره قوم من الكوفيين، فسألوه عن قول الله عز و جل: لئن أشركتَ ليحبطنَ عملك، فقال: ليس حيث تذهبون، إن الله عز و جل حيث أوحى إلى نبيه (صلى الله عليه و آله) أن يقيم عليا (عليه السلام) للناس علما، اندس إليه معاذ بن جبل، فقال: أشركت في ولايته- أي الأول و الثاني- حتى يسكن الناس إلى قولك و يصدقوك،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ubeyd Bin Muslim, from Ja'far Bin Abdullah Al-Muhammady, from Al-Hassan Bin Ismail Al-Aftas, from Abu Musa Al-Mashraqany who said,

'I was in his^{asws} presence, and a group of the people of Al-Kufa came up to him^{asws}. So they asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[39:65] If you associate, your deeds would be confiscated**, so he^{asws} said: 'It is not as you are going with it. When Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that he^{saww} should nominate Ali^{asws} as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his^{asws} Wilayah' – i.e., with the first one and the second one, until the people settle upon your words and ratify you.

فلما أنزل الله عز و جل: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ شكا رسول الله (صلى الله عليه و آله) إلى جبرئيل، فقال: «إن الناس يكذبوني و لا يقبلون مني»، فأنزل الله عز و جل: لئن أشركتَ ليحبطنَ عملك و لتكوننَّ من الخاسرين.

So when Allah^{azwj} Mighty and Majestic Revealed **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord**, Rasool-Allah^{saww} complained to Jibraeel^{as}: 'The people are belying me^{saww} and are not accepting from me^{saww}'. So

¹⁰⁰ تفسير العياشي 1: 330 / 15.

Allah^{azwj} Mighty and Majestic Revealed **[39:65] If you associate, your deeds would be confiscated and you would end up being from the losers'**.¹⁰¹

لعن أمير المؤمنين عليه السلام لأبي بكر وعمر وعثمان وبراءته منهم

THE CURSING OF AMIR-UL-MOMINEEN^{asws} TO ABU BAKR, AND UMAR, AND USMAN AND DISTANCING FROM THEM

هذه واحدة، وأما الثانية فقد أنبأتني عيوني وأنتني الكتب من أولياء عثمان - ممن هو معك يقاتل وتحسب أنه على رأيك وراض بأمرك وهواه معنا وقلبه عندنا وجسده معك - أنك تظهر ولاية أبي بكر وعمر وتترحم عليهما، وتكف عن عثمان ولا تذكره ولا تترحم عليه ولا تلغنه.

This is one thing, and as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you^{asws}, and you^{asws} are counting them to be on your^{asws} side and being pleased with (them being submitted to) your^{asws} command, but they fancy us and their hearts are with us whilst their bodies are with you^{asws} – You^{asws} apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you^{asws} curse him.

وبلغني عنك: أنك إذا خلوت ببطانتك الخبيثة وشيعتك وخاصتك الضالة المغيرة الكاذبة تبرأت عندهم من أبي بكر وعمر وعثمان ولعنتهم. وادعيت أنك خليفة رسول الله صلى الله عليه وآله في أمته ووصيه فيهم، وأن الله فرض على المؤمنين طاعتك وأمر بولايتك في كتابه وسنة نبيه، وأن الله أمر محمدا أن يقوم بذلك في أمته، وأنه أنزل عليه: (يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس) ،

And it has reached me from you^{asws} that, when you^{asws} are alone with your^{asws} malicious associates, and your^{asws} Shiah, and your^{asws} special ones, the misguided thieves and liars, you^{asws} distance yourself^{asws} from Abu Bakr, and Umar, and Usman and curse them all. And you^{asws} are claiming that you^{asws} are the Caliph of the Rasool Allah^{saww} in his^{saww} community, and his^{saww} successor among them, and that Allah^{azwj} has Obligated obedience to you^{asws} upon the believers and Ordered for your^{asws} 'Wilayah' in His^{azwj} Book and the Sunnah of His^{azwj} Prophet^{saww}, and the Allah^{azwj} Ordered Muhammad^{saww} that he^{saww} should establish that in his^{saww} community, and it was Sent down upon him^{saww} **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.**

فجمع أمته بغدير خم فبلغ ما أمر به فيك عن الله، وأمر أن يبلغ الشاهد الغائب، وأخبرهم أنك أولى بهم من أنفسهم، وأنت منه بمنزلة هارون من موسى.

So he^{saww} gathered his^{saww} community at Ghadeer Khumm and preached what he^{saww} had been Ordered to with regards to it from Allah^{azwj}, and ordered that those who were present should make it reach to those who were absent, and informed them that you^{asws} are higher to them than their own selves, and you^{asws} are from him^{saww} of the status which Haroun^{as} had from Musa^{as}.¹⁰²

¹⁰¹ تأويل الآيات 2: 32 / 522

¹⁰² Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، و محمد بن الحسين، جميعاً، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: سمعت أبا جعفر (عليه السلام) يقول: «فرض الله عز و جل على العباد خمسا، أخذوا أربعة و تركوا واحدة». قلت: أ تسميهم لي، جعلت فداك؟ فقال: «ال صلاة، و كان الناس لا يدرون كيف يصلون، فنزل جبرئيل (عليه السلام) و قال: يا محمد، أخبرهم بمواقيت صلاتهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Ismail Bin Yazī'ee, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Obligated five (matters) upon the servants. They took four and left one. I said, 'May I be sacrificed for you^{asws}! Could you name these for me?' So he^{asws} said: 'The Prayer – and the people were not knowing how they should be Praying, so Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Inform them of the timings for the Prayers'.

ثم نزلت الزكاة، فقال: يا محمد، أخبرهم من زكاتهم، مثل ما أخبرتهم من صلاتهم. ثم نزل الصوم فكان رسول الله (صلى الله عليه و آله) إذا كان يوم عاشوراء بعث إلى من حوله من القرى، فصاموا ذلك اليوم، فنزل [صوم] شهر رمضان بين شعبان و شوال. ثم نزل الحج، فنزل جبرئيل (عليه السلام) فقال: أخبرهم من حجهم مثل ما أخبرتهم من صلاتهم و زكاتهم و صومهم.

Then the Zakat was Revealed, so he^{as} said: 'O Muhammad^{saww}! Inform them about their Zakat, just like you^{saww} informed them about their Prayers'. Then the Fasting was Revealed, so Rasool-Allah^{saww}, whenever it was the tenth day, would send a message to the ones around the town, so they Fasted during that day. Then the Fasting for the Month of Ramadhan was Revealed, in between Shabaan and Shawaal. Then the Hajj was Revealed, so Jibraeel^{as} descended and said: 'Inform them about their Hajj just like what you^{saww} informed them about their Prayers, and their Zakat, and their Fasting'.

ثم نزلت الولاية، و إنما أتاه ذلك في يوم الجمعة بعرفة، أنزل الله تعالى: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ كان كمال الدين بولاية علي بن أبي طالب (عليه السلام). فقال عند ذلك رسول الله (صلى الله عليه و آله): إن امتي حديثو عهد بالجاهلية، و متى أخبرتهم بهذا في ابن عمي يقول قائل و يقول قائل، فقلت في نفسي، من غير أن ينطق به لساني، فأنتنتي عزيمة من الله عز و جل بتلة «1» أو عدني إن لم أبلغ، أن يعذبني

Then Al-Wilayah was Revealed [5:3] ***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion***, and the Religion was Perfected by the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. Therefore, Rasool-Allah^{saww} said during that: 'My^{saww} community has newly emerged from the pre-Islamic ignorance, and when shall I^{saww} inform them of this regarding my^{saww} cousin^{asws}, for a speaker would argue, and a speaker would argue. So I^{saww} said to myself^{saww}: 'I^{saww} will not speak of it from my^{saww} tongue, for there has been Given to me a major thing from Allah^{azwj} Mighty and Majestic. He^{azwj} has Promised me^{saww} that if I^{saww} were not to deliver it, He^{azwj} would Punish me^{saww}'.

فنزلت يا أيها الرسول بلغ ما أنزل إليك من ربك و إن لم تفعل فما بلغت رسالته و الله يعصمك من الناس إن الله لا يهدي القوم الكافرين فأخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) فقال: يا أيها الناس، إنه لم يكن نبي من الأنبياء ممن كان قبلي، إلا و قد عمره الله تعالى ثم دعاه فأجابه، فأوشك أن أدعى فأجيب، و أنا مسئول و أنتم مسئولون، فما ذا أنتم قائلون؟ فقالوا: نشهد أنك قد بلغت و نصحت و أديت ما عليك، فجزاك الله أفضل جزاء المرسلين. فقال: اللهم اشهد. ثلاث مرات. ثم قال: يا معشر المسلمين، هذا وليكم من بعدي، فليبلغ الشاهد منكم الغائب».

So it was Revealed **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people.** So Rasool-Allah^{saww} grabbed the hand of Ali^{asws} and said: 'O you people! There has never been a Prophet^{as} from the Prophets^{as} before me^{saww} except that Allah^{azwj} the High had Commanded him^{as}, then Called him^{as} and he^{as} answered Him^{azwj}. Thus, no doubt, I^{saww} shall be Called, so I^{saww} shall answer. I^{saww} shall be Questioned, and you are all to be Questioned. Therefore, what are you all saying about that?' So they said, 'We testify that you^{saww} have indeed delivered, and advised, and fulfilled what was upon you^{saww}. Thus, your^{saww} Recompense is higher than the Recompense of the (other) Rasools^{as}'. So he^{saww} said: 'Our Allah^{azwj}, be a Witness!' – three times'. Then Rasool Allah^{saww} said: 'O group of Muslims! This one is your Guardian after me^{saww}, therefore whoever is present should make it reach to those who are absent'.¹⁰³

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، عن الحسين بن سعيد، عن علي بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ، قال: «هي الولاية».

Sa'ad Bin Abdullah, from Ali Bin Ismail Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al No'man, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message**, said: 'It is Al-Wilayah'.¹⁰⁴

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «لما نزل جبرئيل (عليه السلام) علي رسول الله (صلى الله عليه وآله) في حجة الوداع بإعلان أمر علي بن أبي طالب (عليه السلام) يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخر الآية، قال: فمكث النبي (صلى الله عليه وآله) ثلاثاً حتى أتى الجحفة، فلم يأخذ بيده فرقا من الناس.

From Hanaan Bin Sudeyr, from his father, from Abu Ja'far^{asws} having said:

'When Jibraeel^{as} descended upon Rasool-Allah^{saww} during the Farewell Pilgrimage with the announcement of the matter of Ali^{asws} Bin Abu Talib^{asws} **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord** – up to the end of the Verse, the Prophet^{saww} waited for three days until he^{saww} came to Al-Johfa, and he^{saww} did not grab the hand of anyone from the people'.

فلما نزل الجحفة يوم الغدير في مكان يقال له مهيجة نادى الصلاة جامعة، فاجتمع الناس، فقال النبي (صلى الله عليه وآله) من أولى بكم من أنفسكم؟ قال: فجهروا، فقالوا: الله ورسوله. ثم قال لهم الثانية، فقالوا: الله ورسوله. ثم قال لهم الثالثة، فقالوا: الله ورسوله.

So when he^{saww} encamped at Al-Johfa on the Day of Al-Ghadeer in a place called Mohya, called for the congregational Prayer. So the people gathered and the Prophet^{saww} said: 'Who is higher to you than your own selves?' So they all shouted loudly saying, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' Then he^{saww} said it to them for a second time. So they said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' Then he^{saww} said it to them for the third time, so they said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!'

¹⁰³ الكافي 1: 229 / 6 (Extract)

¹⁰⁴ مختصر بصائر الدرجات: 64

فأخذ بيد علي (عليه السلام) فقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي».

So he^{saww} grabbed the hand of Ali^{asws} and said: 'The one to whom I^{saww} was a Master of, so Ali^{asws} is His^{azwj} Master. Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}, for he^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and he is from me^{saww} of the status which Haroun^{as} had from Musa^{as}, except that there is no Prophet^{as} after me^{saww}.'¹⁰⁵

VERSES 68 & 69

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ^{٦٨} وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا^{٦٩} فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ {68}

[5:68] Say: O People of the Book! You are not upon anything until you observe the Torah and the Evangel and that which is Revealed to you from your Lord; and surely that which has been Revealed to you from your Lord shall make many of them increase in rebellion and unbelief; grieve not therefore for the unbelieving people

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {69}

[5:69] Surely those who believe and those who are Jews and the Sabians and the Christians, whoever believes in Allah and the Last Day and does good - they shall have no fear nor shall they grieve

حدثنا محمد بن الحسين عن صفوان بن يحيى واحمد بن محمد عن الحسين بن سعيد عن صفوان عن ابن مسكان عن حجر بن زائدة عن حمران عن ابي جعفر عليه السلام في قول الله تعالى يا اهل الكتاب لستم على شيء حتى تقيموا التوراة والانجيل وما انزل اليكم من ربكم وليزيدن كثيرا منهم ما انزل اليك من ربك طغيانا وكفرا قال هي ولاية امير المؤمنين عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Yahya and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hajr Bin Zayda, from Hamran who said:

Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} the High **[5:68] Say: O People of the Book! You are not upon anything until you observe the Torah and the Evangel and that which is Revealed to you from your Lord; and surely that which has been Revealed to you from your Lord shall make many of them increase in rebellion and unbelief; grieve not therefore for the unbelieving people**, said: 'This is the Wilayah of Amir-ul-Momineen^{asws}.'¹⁰⁶

¹⁰⁵ تفسير العياشي 1: 153 / 332.

¹⁰⁶ بصائر الدرجات: 8 / 94

VERSES 70 & 71

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ {70} وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ {71}

[5:70] We Made a Covenant with the Children of Israel and We Sent to them Rasools; whenever there came to them a Rasool with what that their souls did not desire, some (of them) did they call liars and some they killed [5:71] And they reckoned that there would be no tribulation, so they became blind and deaf; then Allah Turned to them Mercifully, but many of them became blind and deaf; and Allah is well Seeing what they do

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ خَالِدِ بْنِ يَزِيدَ الْقُمِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ قَالَ حَيْثُ كَانَ النَّبِيُّ (صلى الله عليه وآله) بَيَّنَّ أَظْهَرَهُمْ فَعَمُوا وَصَمُوا حَيْثُ قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ حَيْثُ قَامَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ ثُمَّ عَمُوا وَصَمُوا إِلَى السَّاعَةِ.

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn, from Khalid Bin Yazeed Al-Qummy, from some of his companions, who has narrated:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and majestic: **[5:71] And they reckoned that there would be no tribulation**, he^{asws} said: 'This was when the Rasool Allah^{saww} was present among them. So they became blind and deaf when the Rasool Allah^{saww} passed away. Then Allah^{azwj} Turned (Mercifully) towards them when He^{azwj} Established Amir-ul-Momineen^{asws}. Then they became blind and deaf up to this time'.¹⁰⁷

VERSES 72 - 74

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {72}

[5:72] Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! Worship Allah, my Lord and your Lord. Surely, whoever associates (others) with Allah, then Allah has Forbidden to him the Paradise, and his abode is the Fire; and there shall be no helpers for the unjust

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {73} أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ {74}

[5:73] Certainly they disbelieve who say: Surely Allah is the third of the three; and there is no god but one God, and if they desist not from what they say, a painful Punishment shall befall those among them who disbelieve [5:74] Will they not then turn to Allah and ask His Forgiveness? And Allah is Forgiving, Merciful

¹⁰⁷ Al Kafi – H 14687

العياشي: عن زرارة، قال: كتبت إلى أبي عبد الله (عليه السلام) مع بعض أصحابنا فيما يروي الناس عن النبي (صلى الله عليه وآله) أنه من أشرك بالله فقد وجبت له النار، ومن لم يشرك بالله فقد وجبت له الجنة.

Al Ayyashi, from Zarara who said,

'I wrote to Abu Abdullah^{asws} along with one of our companions regarding what the people were reporting from the Prophet^{saww} having said: 'The one who associates with Allah^{azwj}, so the Fire is Obligated upon him, and the one who does not associate with Allah^{azwj}, so the Paradise is Obligated upon him'.

قال: «أما من أشرك بالله فهذا الشرك البين، و هو قول الله: مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

He^{asws} said: 'But as for the one who associates with Allah^{azwj}, so this is the manifest Polytheism, and these are the Words of Allah^{azwj} [5:72] **Surely whoever associates (others) with Allah, then Allah has Forbidden to him the Paradise**'.

و أما قوله: من لم يشرك بالله فقد وجبت له الجنة». قال أبو عبد الله (عليه السلام): «ها هنا النظر، هو من لم يعص الله».

And as for his^{saww} words: 'The one who does not associate with Allah^{azwj}, so the Paradise is Obligated upon him' – Abu Abdullah^{asws} said: 'This is where consideration is required. It is the one who did not disobey Allah^{azwj}'.¹⁰⁸

VERSES 75 & 76

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ۖ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ {75} قُلْ اتَّبِعُونِ مَنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {76}

[5:75] The Messiah, son of Marium is not but a Rasool; Rasools before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the Signs clear to them, then behold, how they are turned away [5:76] Say: Are you serving besides Allah that which does not control for you any harm, or any profit? And Allah - He is the Hearing, the Knowing

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، قال: حدثنا أحمد بن علي الأنصاري، عن حسن بن الجهم، عن علي بن موسى الرضا، قال: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه، محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام) قال: قال الله تعالى: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ وَمَعْنَاهُ أَنَّهُمَا كَانَا يَتَغَوَّطَانِ».

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Hassan Bin Al Jaham,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from Abu Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Allah^{azwj} the High Said **[5:75] The Messiah, son of Marium is**

not but a Rasool; Rasools before him have indeed passed away; and his mother was a truthful woman; they both used to eat food – and its Meaning is that both of the used to defecate’.¹⁰⁹

VERSE 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ {77}

[5:77] Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of people who went astray before and led many astray and went astray from the right Path

قال الإمام العسكري (عليه السلام): «قال أمير المؤمنين (عليه السلام): أمر الله عباده أن يستعينوا من طريق الضالين، و هم الذين قال الله فيهم: قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ وَ هم النصاري، و قال الرضا (عليه السلام) كذلك، ثم قال أمير المؤمنين (عليه السلام): كل من كفر بالله فهو مغضوب عليه و ضال عن سبيل الله».

Imam Al-Askary^{asws} said: ‘Amir-ul-Momineen^{asws} said: ‘Allah^{azwj} Commanded His^{azwj} servants that they should seek Refuge from the Path of the straying ones, and they are the ones regarding whom Allah^{azwj} Says **[5:77] Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of people who went astray before and led many astray and went astray from the right Path** – and they are the Christians. And Al-Reza^{asws} (also) said that. Then Amir-ul-Momineen^{asws} said: ‘Every one who disbelieved in Allah^{azwj}, so he is one upon whom is Allah^{azwj}’s Wrath, and has strayed from the Way of Allah^{azwj},¹¹⁰

VERSES 78 - 81

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {78} كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {79}

[5:78] Those who disbelieved from among the Children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit [5:79] They used not to forbid each other the hateful things (which) they did; certainly evil was that which they were doing

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ {80} وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوا هَؤُلَاءِ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَاسِقُونَ {81}

[5:80] You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became Displeased with them and in the Punishment shall they abide [5:81] And had they believed in Allah and the Prophet and what was Revealed to him, they would not have taken them for friends but! most of them are transgressors

¹⁰⁹ عيون أخبار الرضا (عليه السلام) 2: 201 / 1

¹¹⁰ تفسير المنسوب إلى الإمام العسكري (عليه السلام): 50 / 23.

علي بن إبراهيم، قال: حدثني أبي، قال: حدثني هارون بن مسلم، عن مسعدة بن صدقة، قال: سأل رجل أبا عبد الله (عليه السلام) عن قوم من الشيعة يدخلون في أعمال السلطان، و يعملون لهم و يحبونهم و يوالونهم؟ قال: «ليس هم من الشيعة، و لكنهم من أولئك» ثم قرأ أبو عبد الله (عليه السلام) هذه الآية: لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ إِلَى قَوْلِهِ: وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ. قال: «الخنازير على لسان داود، و القردة على لسان عيسى (عليه السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'A man asked Abu Abdullah^{asws} about a group of Shias who had entered in the offices of the authorities, and were working for them and loved them, and befriended them?' He^{asws} said: 'They are not from the Shias, but they are from them'. Then Abu Abdullah^{asws} recited this Verse [5:78] **cursed by the tongue of Dawood and Isa, son of Mariam** up to His^{azwj} Words [5:81] **most of them are transgressors**. The Imam^{asws} said: 'The pigs – by the tongue of Dawood^{as}, and the monkeys – by the tongue of Isa^{as}'.¹¹¹

العباشي: عن محمد بن الهيثم التميمي، عن أبي عبد الله (عليه السلام)، في قوله: كانوا لا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ، قال: «أما إنهم لم يكونوا يدخلون مداخلهم، و لا يجلسون مجالسهم، و لكن كانوا إذا لقوهم ضحكوا في وجوههم و أنسوا بهم».

Al Ayyashi, from Muhammad Bin Al Haysam Al Tamimy,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words [5:79] **They used not to forbid each other the hateful things (which) they did; certainly evil was that which they were doing**, said: 'But they were not including themselves in their affairs, nor were they seating in their gatherings, but whenever they met them, they used to laugh with them in their faces and loved by them'.¹¹²

VERSES 82 - 86

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَلِكَ بِأَنَّهُمْ قِسِيّٰسِينَ وَرَهْبَانًا وَأنَّهُمْ لَا يَسْتَكْبِرُونَ {82} وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {83}

[5:82] Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are Polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; that is because there are Priests and Monks among them and they do not behave proudly [5:83] And when they hear what has been Revealed to the Rasool you will see their eyes overflowing with tears on account of the Truth that they recognize; they say: Our Lord! We believe, so write us down with the witnesses (of Truth)

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ {84} فَأَتَاهُمُ اللَّهُ بِمَا قَالُوا جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ {85} وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {86}

¹¹¹ تفسير القمّي 1: 176

¹¹² تفسير العيّاشي 1: 161 / 335

[5:84] And what (reason) have we that we should not believe in Allah and in the Truth that has come to us, while we earnestly desire that our Lord should Cause us to be included with the good people? [5:85] Therefore Allah Rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the Recompense of those who do good (to others) [5:86] And (as for) those who disbelieve and belie Our Signs, these are the companions of the Blazing Fire

العياشي: عن مروان، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: ذكر النصارى و عداوتهم، فقال: قول الله: ذَلِكَ بِأَنَّهُمْ قَسِيْبِيْنَ وَ رُھْبَانًا وَ أَنَّهُمْ لَا يَسْتَكْبِرُونَ، قال: «أولئك كانوا قوما بين عيسى و محمد (عليهما السلام)، ينتظرون مجيء محمد (صلى الله عليه و آله)».

Al Ayyashi, from Marwan, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'There was a mention of the Christians and their enmity, so he^{asws} said: 'The Words of Allah^{azwj} **[5:82] that is because there are Priests and Monks among them and they do not behave proudly** – they were a people (living) between Isa^{as} and Muhammad^{saww}, awaiting the coming of Muhammad^{saww}.¹¹³

VERSES 87 - 89

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {87} وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {88}

[5:87] O you who believe! Do not forbid (yourselves) the good things which Allah has made Permissible for you and do not exceed the limits; surely Allah does not love those who exceed the limits [5:88] And eat of the Permissible and good (things) that Allah has Given you, and fear Allah, in Whom you believe

لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُوَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ {89}

[5:89] Allah does not Call you to account for what is vain in your oaths, but He Calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the food you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His Signs, that you may be grateful

3258/ [9]- عن إسحاق بن عمار، قال: سألت أبا الحسن (عليه السلام) عن إِطْعَامِ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ إِطْعَامِ سَتِينَ مَسْكِينًا، أ يجمع ذلك؟ فقال: «لا، و لكن يعطي على كل إنسان كما قال الله».

From Is'haq Bin Amaar who said,

¹¹³ تفسير العياشي 1: 162/335.

'I asked Abu Al-Hassan^{asws} about **[5:89] the feeding of ten poor men out of the food you feed your families with, or their clothing**, or feed sixty poor men combined?' So he^{asws} said: 'No, but give to every human being, as Allah^{azwj} has Said'.

قال: قلت: فيعطي الرجل قرابته إذا كانوا محتاجين؟ قال: «نعم».

I said, 'So he should give it to his near of kin if they were needy?' He^{asws} said: 'Yes'.

قلت: فيعطئها إذا كانوا ضعفاء من غير أهل الولاية؟ فقال: «نعم، و أهل الولاية أحب إلي».

I said, 'So he should give it to the weak ones from other than the people of Al-Wilayah?' So he^{asws} said: 'Yes, but the people of Al-Wilayah are more beloved to me^{asws}'¹¹⁴.

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ فِي كِفَارَةِ الِيمِينِ، قال: «ما يأكل أهل البيت لشبعهم «1» يوما».

From Sama'at Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **[5:89] out of the food you feed your families with, or their clothing** regarding the expiation of the oaths. He^{asws} said: 'What your family eat, satisfy their hunger for one day'.

قلت: أَوْ كِسْوَتُهُمْ؟ قال: «ثوبين لكل رجل».

I said, '(What about) **or their clothing?**' He^{asws} said: 'Two (pieces) of cloth for every man'¹¹⁵.

VERSES 90 & 91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ {90} إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ {91}

[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; therefore keep away from it therefore that you may be successful [5:91] The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the Remembrance of Allah and from the Prayer. Will you then not abstain?

العياشي: عن سعيد بن يسار، عن أبي عبد الله (عليه السلام) قال: «إن الله أمر نوحا (عليه السلام) أن يحمل في السفينة من كل زوجين اثنين. فحمل الفحل والعجوة، فكانا زوجا، فلما نضب الماء أمر الله نوحا أن يغرس الحيلة و هي الكرم، فأتاه إبليس فمنعه من غرسها، و أبي نوح (عليه السلام) إلا أن يغرسها، و أبي إبليس أن يدعه يغرسها، و قال: ليست لك و لا لأصحابك، إنما هي لي و لأصحابي فتنازعا ما شاء الله.

¹¹⁴ تفسير العياشي 1: 166 / 336

¹¹⁵ (Extract) تفسير العياشي 1: 168 / 337.

Al Ayyashi, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Commanded Noah^{as} that he^{as} should carry in the ship, two from every pair. So he^{as} carried the palm (tree) and Al-Ajwa (dates of the finest quality), which were a pair. So when the water subsided, Allah^{azwj} Commanded Noah^{as} that he^{as} should plant it. So Iblees^{la} came to him^{as} and prevented him^{as} from planting it, and Noah^{as} refused except that he^{as} would (definitely) plant it, and Iblees^{la} refused to let him^{as} plant it, and said, 'This is not for you^{as}, nor for your^{as} companions. But rather, it is for me^{la} and my^{la} companions. So there was a conflict for as long as Allah^{azwj} so Desired it.

ثم إنهما اصطلحا على أن جعل نوح (عليه السلام) لإبليس ثلثيها و لنوح (عليه السلام) ثلثها، و قد أنزل الله لنبيه (صلى الله عليه وآله) في كتابه ما قد قرأتموه: وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا فَكَانَ الْمُسْلِمُونَ [يشربون] بذلك، ثم أنزل الله آية التحريم، هذه الآية: إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ - إِلَى- مُنْتَهَى يا سعيد، فهذه آية التحريم، و هي نسخت الآية الأخرى».

Then they both reconciled upon that Noah^{as} would make a third of it to be for Iblees^{la}, and a third to be for Noah^{as}. And Allah^{azwj} has Revealed to His^{azwj} Prophet^{saww} in His^{azwj} Book what had you have read it **[16:67] And from the fruits of the palms and the grapes - you obtain from them intoxication and goodly provision.** So the Muslims were drinking that. Then Allah^{azwj} Revealed the Verse of the Prohibition, this Verse **[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows – up to [5:91] will you not then abstain?** O Saeed! So this is the Verse of the Prohibition, and it Abrogates the other Verse.¹¹⁶

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن النضر، عن عمرو بن شمر، [عن جابر] ، عن أبي جعفر (عليه السلام) قال: «لما أنزل الله عز و جل على رسوله (صلى الله عليه وآله) إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ قِيلَ: يا رسول الله، ما الميسر؟ فقال: كل ما تقوم به، حتى الكعب و الجوز. قيل: فما الأنصاب؟ قال: ما ذبحوا لآلهتهم. قيل: فما الأزلام؟ قال: قداهم التي يستقسمون بها».

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Rasool^{saww} **[5:90] Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; therefore keep away from it,** (someone) said, 'O Rasool-Allah^{saww}, what are the games of chance?' So he^{saww} said: 'Everything you gamble with, even if it be heels and walnuts'. It was said, 'So what are the **(sacrificing to) stones set up?**' He^{saww} said: 'What they slaughter for their gods'. It was said, 'So what is **(dividing by) arrows?**' He^{saww} said: 'Their cups which they distribute by'.¹¹⁷

علي بن إبراهيم في (تفسيره)، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ: «أما الخمر فكل مسكر من الشراب، إذا أضر، فهو حرام، و ما أسكر كثيره فقليله حرام، و ذلك أن أبا بكر شرب قبل أن يحرم الخمر، فسكر، فجعل يقول الشعر، و يبكي على قتلى المشركين،

¹¹⁶ تفسير العياشي 2: 40 / 262

¹¹⁷ الكافي 5: 122 / 2.

من أهل بدر، فسمعه النبي (صلى الله عليه وآله) فقال: اللهم أمسك على لسانه. فأمسك على لسانه، فلم يتكلم، حتى ذهب عنه السكر، فأنزل الله تحريمها بعد ذلك.

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

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the High [5:90] **O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows:** 'As for the wine, so it is every intoxicant which is drunk, if it intoxicates, so it is Forbidden. And if a lot of it intoxicates, so a little of it is (also) Forbidden. And it was that Abu Bakr used to drink before the Prohibition of the wine, so he used to be intoxicated. So he went on to say poetry and wept upon the Polytheists who were killed at Badr, and the Prophet^{saww} heard it, so he^{saww} said: 'Our Allah^{azwj}! Withhold his tongue'. So his tongue has Held, and he did not speak until the intoxication went away from him. So Allah^{azwj} Revealed its Prohibition after that'.¹¹⁸

العياشي: عن أبي الحسن الرضا (عليه السلام)، قال: سمعته يقول: «إن الشطرنج و النرد و أربعة عشر، و كل ما قומר عليه منها، فهو ميسر».

Al Ayyashi,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'The chess and the backgammon (rolling of dice), and fourteen (a game of chance played, with two rows of seven holes) and every thing which is gambled by, so it is a game of chance'.¹¹⁹

عن أبي الصباح، عن أبي عبد الله (عليه السلام)، قال: سألته عن النبيذ و الخمر بمنزلة واحدة؟ قال: «لا، إن النبيذ ليس بمنزلة الخمر، إن الله حرم الخمر قليلاً و كثيراً، كما حرم الميتة و الدم و الحم الخنزير، و حرم النبي (صلى الله عليه وآله) من الأشربة المسكر، و ما حرم رسول الله (صلى الله عليه وآله) فقد حرمه الله».

From Abu Al Sabah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about Al-Nabeedh (a drink) and the wine, after they both of the same status?' He^{asws} said: 'No, Al-Nabeedh is not of the status of the wine. Allah^{azwj} has Prohibited the wine, a little of it and a lot of it, just as He^{azwj} has Prohibited the dead, and the blood, and the flesh of the swine, and the Prophet^{as} Prohibited drinking of all intoxicants. And whatever Rasool-Allah^{saww} Prohibited, so it was Prohibited b Allah^{azwj}'.

قلت: أ رأيت رسول الله (صلى الله عليه وآله) كيف كان يضرب في الخمر؟ فقال: «كان يضرب بالنعال، و يزيد كلما أتى بالشارب، ثم لم يزل الناس يزيدون حتى وقف على ثمانين، أشار بذلك علي (عليه السلام) على عمر».

I said, 'Do you^{asws} see how Rasool-Allah^{saww} was striking with regards to the wine?' So he^{asws} said: 'He^{saww} used to strike with the slippers, and more for every one who came with the drink. Then the people did not cease increasing until it paused at eighty (lashes)' – and Ali^{asws} gestured towards Umar'.¹²⁰

¹¹⁸ (Extract) تفسير القمي 1: 180

¹¹⁹ تفسير العياشي 1: 339 / 182.

¹²⁰ تفسير العياشي 1: 340 / 184.

ابن شهر آشوب: عن القطان في (تفسيره)، عن عمرو بن حمران، عن سعيد، عن قتادة، عن الحسن البصري، قال: اجتمع علي (عليه السلام)، و عثمان بن مظعون، و أبو طلحة، و أبو عبيدة، و معاذ بن جبل، و سهل بن بيضاء، و أبو دجانة الأنصاري في منزل سعد بن أبي وقاص، فأكلوا شيئاً، ثم قدم إليهم شيئاً من الفضيخ، فقام علي (عليه السلام) فخرج من بينهم فقال عثمان في ذلك، فقال علي (عليه السلام): «لعن الله الخمر، و الله لا أشرب شيئاً يذهب بعقلي، و يضحك بي من رأني، و أزوج كريمتي من لا أريد».

Ibn Shehr Ashub, from Al Qataan in his commentary, from Amro Bin Hamran, from Saeed, from Qatada, from Al Hassan Al Basry who said,

'There gathered Ali^{asws}, and Usman Ibn Maz'oun, and Abu Talha, and Abu Ubeyda, and Ma'az Bin Jabal, and Sahal Bin Bayza, and Abu Dajjana Al Ansary in the house of Sa'ad Bin Abu Waqaas. So they ate something. Then something from *Al-Fazeekh* was brought to them, so Ali^{asws} stood up and went out from among them. Usman said something regarding that, so Ali^{asws} said: 'Allah^{azwj} has Cursed the wine. By Allah^{azwj}, I^{asws} shall not drink anything which takes away my intellect, and the one who sees me^{asws} would laugh at me^{asws}, and marry off my^{asws} daughter to the one I^{asws} don't want to'.

و خرج من بينهم، فأتى المسجد، و هبط جبرئيل بهذه الآية يا أَيُّهَا الَّذِينَ آمَنُوا يعني هؤلاء الذين اجتمعوا في منزل سعد إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ الْآيَةُ، فقال علي: «تبا لها، و الله يا رسول الله، لقد كان بصري فيها نافذا منذ كنت صغيراً». قال الحسن: و الله الذي لا إله إلا هو، ما شربها قبل تحريمها، و لا ساعة قط.

And he^{asws} went out from between them and came to the Masjid, and Jibraeel^{asws} descended with this Verse [5:90] **O you who believe!** Meaning those who had gathered in the house of Sa'ad **Intoxicants and games of chance** – the Verse. Damn it, O Rasool-Allah^{saww}! I^{asws} had the insight for it since I^{asws} was young'. Al-Hassan (the narrator) said, 'By Allah^{azwj}, there is no god except for Him^{azwj}, he^{asws} did not drink it before its Prohibition, at no time whatsoever at all'.¹²¹

VERSES 92 & 93

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ {92} لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَأَمَنُوا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {93}

[5:92] And obey Allah and obey the Rasool and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our Rasool [5:93] On those who believe and do righteous deeds there is no blame for what they eat, when they fear and believe and do good deeds, then fear and believe, then they fear and do good (to others), and Allah loves those who do good (to others)

الشيخ: بإسناده عن يونس، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «الحد في الخمر أن يشرب منها قليلاً أو كثيراً». قال: ثم قال: «أتي عمر بقدامة بن مظعون، و قد شرب الخمر، و قامت عليه البينة، فسأل علياً (عليه السلام) فأمره أن يضربه ثمانين، فقال قدامة: يا أمير المؤمنين، ليس علي حد، أنا من أهل هذه الآية لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا - قال - فقال علي (عليه السلام): لست من أهلها، إن طعام أهلها لهم حلال، ليس يأكلون و لا يشربون إلا ما أحل الله لهم. ثم قال علي (عليه السلام): إن شارب الخمر إذا شرب لم يدر ما يأكل، و لا ما يشرب، فاجلدوه ثمانين جلدة».

121 المناقب 2: 178

Al Sheykh, by his chain from Yunus, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'The Limit (of the Law) is applicable regarding the wine, whether he drinks a little or a lot from it'. Then he^{asws} said: 'Umar came to Qadama Bin Maz'oun, and he had drunk the wine, and he established the proof against him. So he asked Ali^{asws} and ordered him^{asws} to whip him eighty lashes. So Qadama said, O Amir-ul-Momineen^{asws}! There is no Limit (Punishment) against me as I am under this Verse **[5:93] On those who believe and do righteous deeds there is no blame for what they eat**. So Ali^{asws} said: 'You do not come under this Verse, as these are the ones who eat what is Permissible for them. They are not eating and drinking except what is Permissible for them'. Then Ali^{asws} said: 'The drinker of the wine, when he drinks, is not away of what he eats, or what he drinks'. Thus he^{asws} whipped him eighty lashes'.¹²²

VERSE 94

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ
فَلَهُ عَذَابٌ أَلِيمٌ {94}

[5:94] O you who believe! Allah will certainly Try you in respect of some game which your hands and your lances can reach, that Allah might Know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful Punishment

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى و ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ، قال: «حشرت لرسول الله (صلى الله عليه و آله) في عمرة الحديبية الوحوش، حتى نالتها أيديهم و رماحهم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa and Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[5:94] O you who believe! Allah will certainly Try you in respect of some game which your hands and your lances can reach**, said: 'The wild beasts came close to Rasool-Allah^{saww} during the Umra of Al-Hudeybiyya, to the extent that they could be reach by their hands and their spears'.¹²³

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، رفعه في قوله تبارك و تعالى: تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ، قال: «ما تناله 1» الأيدي البيض و الفراع، و ما تناله الرماح فهو ما لا تصل إليه الأيدي».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it

(to Abu Abdullah^{asws}) regarding the Words of the Blessed and High **[5:94] which your hands and your lances can reach**, said: 'And what could be reached by the hands – eggs and chicken; and what could be reached by the spears is whatever the hands could not reach'.¹²⁴

¹²² التهذيب 10: 360 / 93.

¹²³ الكافي 4: 396 / 1.

¹²⁴ الكافي 4: 397 / 4.

VERSE 95

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهُ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ {95}

[5:95] O you who believe! Do not kill game while you are on Pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kabah or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting, that he may taste the unwholesome result of his deed; Allah has Pardoned what is gone by; and whoever returns (to it), Allah will Inflict Retribution on him; and Allah is Mighty, Lord of Retribution

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن ابن الفضيل، عن أبي الصباح، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل في الصيد: وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ، قال: «في الطيبي شاة، و في حمار وحش بقرة، و في النعامة جزور».

Al Sheykh, in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Ibn Al Fazeyl, from Abu Sabah who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic regarding the game **[5:95] and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle**, said: ‘Regarding the antelope, a sheep, regarding a donkey a wild beast, and regarding the ostrich, a camel’.¹²⁵

و عنه: بإسناده عن موسى بن القاسم، عن عبد الرحمن، عن العلاء، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: أَوْ عَدْلُ ذَلِكَ صِيَامًا، قال: «العدل الهدي ما بلغ يتصدق به، فإن لم يكن عنده فليصم بقدر ما بلغ، لكل طعام مسكين يوماً».

And from him, from Musa Bin Al Qasim, from Abdul Rahman, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting**, said: ‘The equivalent of what he gives in charity, so if he does not have it with him so he should Fast in accordance with what it reaches, for each poor to be fed for one day’.¹²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ تَلَوْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَوَا عَدْلٍ مِنْكُمْ فَقَالَ ذُو عَدْلٍ مِنْكُمْ هَذَا مِمَّا أَخْطَأْتُ فِيهِ الْكِتَابُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammaad Bin Usmaan who said:

I recited: **“[5:95] as two just persons among you shall judge”** in the presence of Abu Abdullah^{asws}, so he^{asws} said: ‘Two just ones among you – this is from what the

¹²⁵ التهذيب 5: 1180 / 341

¹²⁶ التهذيب 5: 1184 / 342

scribes have erred with regards to it' (referring to the compilation mistakes in the Holy Quran - *Tahreef* in the Quran).¹²⁷

عن زرارة، قال: سمعت أبا جعفر (عليه السلام) يقول يُحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ] قال: «ذلك رسول الله (صلى الله عليه و آله) و الإمام من بعده، فإذا حكم به الإمام فحسبك».

From Zarara who said,

'I heard Abu Ja'far^{asws} saying [5:95] as two just persons among you shall judge, said: 'That is Rasool-Allah^{saww} and the Imam^{asws} from after him^{saww}. So if the Imam^{asws} judges by it, it should suffice for you'.¹²⁸

VERSE 96

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {96}

[5:96] Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on Pilgrimage, and fear Allah, to Whom you shall be Gathered

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن أخبره، عن أبي عبد الله (عليه السلام)، قال: «لا بأس بأن يصيد المحرم السمك، و يأكل ماله و طريه، و يتزود». و قال: أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهُ مَتَاعًا لَكُمْ، قال: «ماله الذي يأكلون، و فصل ما بينهما: كل طير يكون في الآجام يبيض في البر، و يفرخ في البر، فهو من صيد البر، و ما كان من صيد البر يكون في البر و يبيض في البحر [و يفرخ في البحر] فهو من صيد البحر».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareez, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem if the 'Muhrim' (One in Ihraam during the Pilgrimage) catches the fish, and eat from its salt water (fish) or fresh water fish) and keeps a provision of it'. And he^{asws} said: **[5:96] Lawful to you is the game of the sea and its food, a provision for you** – its salt water (fish) which they are eating, and to judge between the two – every bird in the bush which lays its eggs in the land, and breeds in the land so it is from the game of the land. And whatever was from the game of the land which is in the land, and lays its eggs in the sea, and breeds in the sea, so it is from the game of the sea'.¹²⁹

VERSES 97 & 98

جَعَلَ اللَّهُ الْكَعْبَةَ الْيُبَيَّتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَذْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {97} اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {98}

[5:97] Allah has Made the Kabah, the sacred house, a standard for the people, and the Sacred Month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah Knows whatever is in the skies

¹²⁷ Al Kafi – H 14695

¹²⁸ تفسير العياشي 1: 200 / 344.

¹²⁹ الكافي 4: 392 / 1.

and whatever is in the earth, and that Allah is the Knower of all things [5:98] Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful

العياشي: عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ؟ قال: «جعلها الله لدينهم و معاشهم».

Al Ayyashi, from Aban Bin Taghlub who said,

'I said to Abu Abdullah^{asws}, '(What about) **[5:97] Allah has Made the Kaaba, the sacred house, a standard for the people?**'. He^{asws} said: 'Allah^{azwj} Made it for their Religion and their life'.¹³⁰

الطبرسي: قال سعيد بن جبیر: من أتى هذا البيت يريد شيئاً للدنيا و الآخرة أصابه. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al Tabarsy, from Saeed Bin Jubeyr,

'The one who comes to this House wanting something from the world and the Hereafter, would get it'. He said, 'And it is reported from Abu Abdullah^{asws},¹³¹

VERSES 99 - 102

مَا عَلَى الرَّسُولِ إِلَّا الْإِبْلَاجُ ۖ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {99} قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ {100}

[5:99] Nothing is (incumbent) upon the Rasool but to deliver (the Message), and Allah Knows what you do openly and what you are hiding [5:100] Say: The bad and the good are not equal, though the abundance of the bad may please you; so fear Allah, O men of understanding, that you may be successful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسْأَلُونَ وَإِنْ نَسَأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ {101} قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ {102}

[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being Revealed, they shall be declared to you; Allah Pardons this, and Allah is Forgiving, Forbearing [5:102] A people before you indeed asked such questions, and then became disbelievers on account of them

علي بن إبراهيم، قال: حدثني أبي، عن حنان بن سدير، عن أبيه عن أبي جعفر (عليه السلام): «أن صفية بنت عبد المطلب مات ابن لها فأقبلت، فقال لها عمر بن الخطاب: غطي قرطك، فإن قرابتك من رسول الله (صلى الله عليه و آله) لا تتفكك شيئاً. فقالت له: و هل رأيت لي قرطاً، يا بن اللخاء؟!»

Ali Bin Ibrahim said, 'My father narrated to me from Hanan Bin Sudeyr, from his father,

¹³⁰ تفسير العياشي 1: 211/346.

¹³¹ مجمع البيان 3: 382.

(It has been narrated) from Abu Ja'far^{asws} having said: 'The sons of Safiyya the daughter of Abdul Muttalib^{as} died, So Umar Bin Al Khattab said to her, 'Cover your ear ring, for your nearness (kinship) from Rasool-Allah^{saww} will not benefit you for anything'. So she said to him, 'Have you ever seen my ear ring O son of the vulgarities!?'

ثم دخلت على رسول الله (صلى الله عليه وآله) فأخبرته بذلك، وبكت، فخرج رسول الله (صلى الله عليه وآله) فنادى: الصلاة جامعة، فاجتمع الناس فقال: ما بال أقوام يزعمون أن قرابتي لا تنفع؟! لو قد قمت المقام المحمود لشفعت في أحوالكم، لا يسألني اليوم أحد من أبوه إلا أخبرته.

Then she came up to Rasool-Allah^{saww} and informed him^{saww} of that, and cried. So Rasool-Allah^{saww} went out and called for the congregational Prayer. So the people gathered, and he^{saww} said: 'What is the matter with some people who are claiming that kinship to me^{saww} is not beneficial? When I^{saww} will stand at the Place of the Praised One^{azwj} (المقام المحمود) I^{saww} shall intercede among you in your dire need. No one would question me^{saww} about his father but I^{saww} shall inform him about it'.

فقام إليه رجل، فقال: من أبي يا رسول الله؟ فقال: أبوك غير الذي تدعى إليه، أبوك فلان بن فلان. فقام إليه رجل آخر فقال: من أبي يا رسول الله؟ فقال: أبوك الذي تدعى إليه.

So a man stood up and said, 'Who is my father, O Rasool-Allah^{saww}?' So he^{saww} said: 'Your father is other than the one you are claiming it to be. Your father is so and so, the son of so and so'. So another man stood up and said, 'Who is my father, O Rasool-Allah^{saww}?' So he^{saww} said: 'Your father is the one who you are claiming it to be'.

ثم قال رسول الله (صلى الله عليه وآله): ما بال الذي يزعم أن قرابتي لا تنفع لا يسألني عن أبيه؟! فقام إليه عمر فقال: أعوذ بالله يا رسول الله من غضب الله و غضب رسوله، اعف عني، عفا الله عنك، فأنزل الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ إِلَى قَوْلِهِ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ».

Then Rasool-Allah^{saww} said: 'What is the matter with the one who claimed that nearness of kinship to me^{saww} is not beneficial, that he is not asking about his father?' So Umar stood up and said, 'I seek Refuge with Allah^{azwj}, O Rasool-Allah^{saww}, from the Wrath of Allah^{azwj} and His^{azwj} Rasool^{saww}. Forgive me, may Allah^{azwj} Forgive you^{saww}. Thus Allah^{azwj} Revealed **[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you** up to His^{azwj} Words **[5:102] and then became disbelievers on account of them**'.¹³²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن محمد بن عيسى، عن يونس، عن حماد، عن عبد الله بن سنان، عن أبي الجارود، قال: قال أبو جعفر (عليه السلام): «إذا حدثتكم بشيء فاسألوني عنه من كتاب الله» ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه وآله) نهى عن القيل، و القال، و فساد المال، و كثرة السؤال» فقيل له: يا بن رسول الله، أين هذا من كتاب الله؟

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Hamaad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far^{asws} said: 'When you come up across something new from the Book of Allah^{azwj}, so ask me^{asws} about it'. Then he^{asws} said in one of his^{asws} Hadeeth: 'Rasool-

¹³² تفسير القمي 1: 188

Allah^{saww} had forbidden the gossip and the spoiling of the wealth, and the large number of questions'. So it was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Where is this from the Book of Allah^{azwj}?'

قال: «إن الله عز وجل يقول: لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ، وَ قَالَ: وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا، وَ قَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ».

He^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying **[4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people;** and Said **[4:5] Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah has Given you to maintain;** and Said **[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you'**.¹³³

VERSES 103 & 104

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَثَرَتُ لَهُمْ لَا يَعْقِلُونَ {103} وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ {104}

[5:103] Allah has not Ordained (the superstition of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work, but those who disbelieve fabricate a lie against Allah, and most of them do not understand [5:104] And when it is said to them, Come to what Allah has Revealed and to the Rasool, they say: That which we found our fathers to be upon is sufficient for us. What! Even though their fathers knew nothing and did not follow the right way

العباشي: عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ.

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic **[5:103] Allah has not Ordained (the superstition of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work.**

قال: «و إن أهل الجاهلية كانوا إذا ولدت الناقة ولدين في بطن، قالوا: وصلت. فلا يستحلون ذبحها، و لا أكلها، و إذا ولدت عشرة جعلوها سائبة، فلا يستحلون ظهرها، و لا أكلها، و الحام: فحل الإبل، لم يكونوا يستحلون، فأنزل الله أن الله لم يحرم شيئا من هذا».

He^{asws} said: 'The people of the pre-Islmic period, when the she-camel gave birth to twins would refer to it as 'Wasalat' (وصيلة), so they would not allow for it to be slaughtered, nor eat it. And when she gave birth to ten, refer to it as 'Saibat' (سائبة), so they would neither allow it to burden her back, nor eat it. And 'Al Haam' (الحام) the

¹³³ الكافي 1: 48 / 5.

stallion camel which they did not consider it to be permissible. Therefore Allah^{azwj} Revealed that Allah^{azwj} did not Prohibit anything from this'.¹³⁴

VERSE 105

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
{105}

[5:105] O you who believe! Take care of your selves; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will Inform you of what you have been doing

(مصباح الشريعة): روي أن أبا ثعلبة الخشني سأل رسول الله (صلى الله عليه و آله) عن هذه الآية: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ فَقَالَ (صلى الله عليه و آله): «أمر بالمعروف و انه عن المنكر و اصبر على ما أصابك حتى إذا رأيت شحا مطاعا، و هوى متبعاً، و إعجاب كل ذي رأي برأيه، فعليك بنفسك، و دع عنك أمر العامة».

In Misbah Al Sharia –

'It has been reported that Abu Sa'alba asked Rasool-Allah^{saww} about this Verse **[5:105] O you who believe! Take care of your selves; he who errs cannot hurt you when you are on the right way.** So he^{saww} said: 'Enjoining of the good and forbidding of the evil, and being patient upon what happens with you, to the extent that when you see a stingy being obeyed, and desires being followed, and every one with an opinion answering to his opinion, so it is up to you to take care of your own selves, and leave yourself out from the matters of the general Muslims'.¹³⁵

و في (نهج البيان): عن الصادق جعفر بن محمد (عليهما السلام) أنه قال: «نزلت هذه الآية في التقية».

And in Nahj Al Bayan,

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad^{asws} having said: 'This Verse was Revealed regarding the dissimulation'.¹³⁶

VERSES 106 - 108

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَلَا تَكُنْ شَهَادَةُ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ {106}

[5:106] O you who believe! Call to witness between you when death approaches one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the Prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and

¹³⁴ تفسير العياشي 1: 213/347.

¹³⁵ مصباح الشريعة: 18

¹³⁶ نهج البيان 2: 107 (مخطوط)

we will not hide the testimony of Allah for then certainly we should be among the sinners

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِيَانِ فَيَقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ {107}

[5:107] Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {108}

[5:108] This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and fear Allah, and hear; and Allah does not Guide the transgressing people

واما ما ذكرت انهم يستحلون الشهادات بعضهم لبعض على غيرهم فان ذلك ليس هو الا قول الله يا ايها الذين آمنوا شهادة بينكم إذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم أو اكران من غيركم ان انتم ضربتم في الارض فاصابتكم مصيبة الموت إذا كان مسافرا وحضره الموت اثنان ذوا عدل من دينه فان لم يجدوا فاكران ممن يقرأ القرآن من غير اهل ولايته يحبسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشتري به ثمنا قليلا ولو كان به ثمنا قليلا ولو كان ذا قربى ولا نكتم شهادة الله

And as for what you mentioned that they consider it to be permissible to testify in favour of each other and against the others, so that is not the case except for the Statement of Allah^{azwj} ***[5:106] O you who believe! Call to witness between you when death approaches one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you.*** If he is a traveller and the death presents itself, there should be two just people from his Religion.

So if he cannot find, then two others from the reciters of the Quran from other than the people of Wilayah, confine them after the Prayers. So they should take a vow with Allah^{azwj} that they will turn around and be sold for a small price, even though it may be a small price, even though it may be from a relative, and will not conceal the testimony of Allah^{azwj}.

انا إذا لمن الاثمين فان عثر على انهما استحقا اثما فاكران يقومان مقامهما من الذى استحق عليهم الاوليان من اهل ولايته فيقسمان بالله لشهادتنا احق من شهادتهما وما اعتدينا انا إذا لمن الظالمين ذلك ادنى بالشهادة على وجهها أو تخافوا ان ترد ايماننا بعد ايمانهم واتقوا الله واسمعوا وكان رسول الله صلى الله عليه وآله يقضى بشهادة رجل واحد مع يمين المدعى ولا يبطل حق مسلم ولا يرد شهادة مؤمن

If these two are sinners and that then two others should stand in their place and they also would be people of their Wilayah, so they will both swear upon Allah^{azwj} that, 'Our testimony is better than their testimony, and that if we were to exceed the Limits then we would be from the unjust people'. This is the lowest form of testimony upon its perspective, or if they fear that they would turn back from their testimonies after having testified, and fear Allah^{azwj} and listen, and that the Rasool Allah^{saww} used to

judge in favour of the defendant based upon the testimony sworn by one man on oath, and the rights of Muslims cannot be falsified nor can the testimony of a Believer be refuted.

فإذا اخذ يمين المدعى وشهادة الرجل قضى له بحقه وليس يعمل بهذا فإذا كان لرجل مسلم قبل آخر حق يجحده ولم يكن شاهد غير واحد فانه إذا رفعه إلى ولاية الجور ابطالوا حقه ولم يقضوا فيها بقضاء رسول الله صلى الله عليه وآله كان الحق في الجور ان لا يبطل حق رجل فيستخرج الله على يديه حق رجل مسلم ويأجره الله ويجيء عدلا كان رسول الله صلى الله عليه وآله يعمل به

If the defendant swears and the man testifies, his right would be judged to be for him, and this does not get acted upon. If a Muslim man has a right over the other and he fights for it, and there is not witness apart from one, and if he raises the matter with the oppressive governor, his right would be denied, and he will not be judged with regards to it by the Judgement of the Rasool Allah^{saww}, and that the right thing to do during the oppressive times was not to falsify the rights of a man. Allah^{azwj} will Bring out the right of a Muslim man from his hand and Allah^{azwj} will Reward him and this will be the justice that the Rasool Allah^{saww} used to act upon.¹³⁷

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ جِئِ الْوَصِيَّةَ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ، قلت: ما آخَرَانِ مِنْ غَيْرِكُمْ؟ قال: «هما كافران». قلت: ذَوَا عَدْلٍ مِنْكُمْ؟ فقال: «مسلمان».

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

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and High **[5:106] O you who believe! Call to witness between you when death approaches one of you, at the time of making the will, two just persons from among you, or two others from among others than you.** I said, ‘**two others from among others than you?** He^{asws} said: ‘These are two unbelievers’. I said, ‘**two just persons from among you?** He^{asws} said: ‘These are two Muslims’.¹³⁸

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، و علي بن إبراهيم، عن أبيه، جميعا عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: أَوْ آخَرَانِ مِنْ غَيْرِكُمْ. قال: «إذا كان الرجل في بلد ليس فيه مسلم، جازت شهادة من ليس بمسلم على الوصية».

And from him, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ali Bin Ibrahim, from his father, together from Ibn Abu Umeys, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **[5:106] two others from among others than you.** He^{asws} said: ‘When the man in a city in which there are no Muslims, the witnessing from the one who is not a Muslim is allowed for the bequest’.¹³⁹

¹³⁷ Basaa'ir Al Darajaat – P 10 Ch 21 H 1

¹³⁸ الكافي 7: 3 / 1.

¹³⁹ الكافي 7: 4 / 3.

VERSE 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {109}

[5:109] On the Day when Allah will Assemble the Rasools, then say: What answer were you given? They shall say: We have no knowledge, surely You are the great Knower of the unseen

ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا قَالَ فَقَالَ إِنَّ لِهَذَا تَأْوِيلًا يَقُولُ مَاذَا أُجِبْتُمْ فِي أَوْصِيَانِكُمُ الَّذِينَ خَلَفْتُمُوهُمْ عَلَى أَمْرِكُمْ قَالَ فَيَقُولُونَ لَا عِلْمَ لَنَا بِمَا فَعَلُوا مِنْ بَعْدِنَا.

Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **[5:109] On the Day when Allah will Assemble the Rasools, then say: What answer were you given? They shall say: We have no knowledge, surely You are the Ggreat Knower of the unseen.** So he^{asws} said; 'There is an explanation for this. He^{azwj} will say: "What response were you^{as} given with regards to your^{as} successors^{as} whom you^{saww} left behind among your^{as} communities?' So they^{as} will say: 'We^{as} have no knowledge of what they (the people) did from after us^{as}'.¹⁴⁰

VERSE 110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {110}

[5:110] When Allah will Say: O Isa son of Marium! Remember My Favour on you and upon your mother, when I Strengthened you I with the Holy Spirit, you spoke to the people in the cradle and when of old age, and when I Taught you the Book and the Wisdom and the Torah and the Evangel; and when you determined out of clay a thing like the form of a bird by My Permission, then you breathed into it and it became a bird by My Permission, and you healed the blind and the lepers by My Permission; and when you brought forth the dead by My Permission; and when I Withheld the Children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear sorcery

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، قال: حدثنا أبو عبد الله السيارى، عن أبي يعقوب البغدادي، قال: قال ابن السكيت لأبي الحسن الرضا (عليه السلام): لماذا بعث الله تعالى موسى بن عمران (عليه السلام) بيده البيضاء والعصا وآلة السحر، وبعث عيسى (عليه السلام) بالطب، وبعث محمدا (صلى الله عليه وآله) بالكلام والخطب؟

Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al Husayn Bin Muhammad Bin Aamir, from Abu Abdullah Al Sayyari, from Abu Yaqoub Al Baghdady who said,

¹⁴⁰ Al Kafi – H 14982

'Ibn Sakeet said to Abu Al Hassan Al Reza^{asws}, 'Why did Allah^{azwj} the High Send Musa^{as} Bin Imran^{as} with the (miracle of the) white hand, and the Staff, and the tool of the magic, and Sent Isa^{as} with the cure, and Sent Muhammad^{saww} with the speech and the sermoning?'

فقال أبو الحسن (عليه السلام): «إن الله تبارك و تعالى لما بعث موسى (عليه السلام) كان الأغلب على أهل عصره السحر، فأتاهم من عند الله تعالى بما لم يكن عند القوم و في وسعهم مثله، و بما أبطل به سحرهم و أثبت به الحجة عليهم.

So Abu Abdullah^{asws} said: 'When Allah^{azwj} Blessed and High Sent Musa^{as}, the sorcery had overwhelmed the people of his^{as} era, so He^{as} came to them from the Presence of Allah^{azwj} the High with what was not with the people nor did they have the ability to the like of it, and he^{as} (came) with what their magic could be invalidated, and the Proof could be established against them.

و إن الله تبارك و تعالى بعث عيسى (عليه السلام) في وقت ظهرت فيه الزمانات ، و احتاج الناس إلى الطب، فأتاهم من عند الله تعالى بما لم يكن عندهم مثله، و بما أحيا لهم الموتى، و أبرأ لهم الأكهم و الأبرص، بإذن الله عز و جل، و أثبت به الحجة عليهم.

And Allah^{azwj} Blessed and High Sent Isa^{as} during a time in which appeared diseases which lasted a long time, and the people were needy for the medication, so he^{as} came to them from the Presence of Allah^{azwj} the High with what they did not have anything similar to it, and with what he^{as} revived the dead, and remove from them the blindness and the leprosy, by the Permission of Allah^{azwj} Mighty and Majestic, and by it he^{as} established the Proof against them.

و إن الله تبارك و تعالى بعث محمدا (صلى الله عليه و آله) في وقت كان الأغلب على أهل عصره الخطب و الكلام - و أظنه قال: و الشعر- فأتاهم من كتاب الله تعالى و مواعظه و أحكامه ما أبطل به قولهم، و أثبت به الحجة عليهم».

And Allah^{azwj} Blessed and High Sent Muhammad^{saww} during a time when the eloquency and the speech had overwhelmed the people of his^{saww} era' – and I think he^{asws} said: 'and the poetry' – 'so he^{saww} brought to them from the Book of Allah^{azwj}, and its Sermons and Judgements which invalidated their words, and he^{saww} established the Proof against them'.

قال ابن السكيت: تالله ما رأيت مثلك اليوم قط، فما الحجة على الخلق اليوم؟ فقال (عليه السلام): «العقل يعرف به الصادق على الله فيصدق، و الكاذب على الله فيكذبه».

Ibn Al-Sakeet said, 'By Allah^{azwj}! I have not seen the like of you^{saww} today at all. So what is the Proof upon the creatures today?' So he^{asws} said: 'The intellect by which is recognised the truthful ones^{asws} to Allah^{azwj}, so it ratifies it, and the liar to Allah^{azwj}, so it rejects it'.

فقال ابن السكيت: هذا- و الله- هو الجواب.

So Ibn Al-Sakeet said, 'By Allah^{azwj}! This is the answer!'¹⁴¹

¹⁴¹ علل الشرائع: 6 / 121

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبَانَ بْنِ تَغْلِبَ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ هَلْ كَانَ عِيْسَى ابْنُ مَرْيَمَ أَحْيَا أَحَدًا بَعْدَ مَوْتِهِ حَتَّى كَانَ لَهُ أَكْلٌ وَ رِزْقٌ وَ مَدَّةٌ وَ وَلَدٌ فَقَالَ نَعَمْ إِنَّهُ كَانَ لَهُ صَدِيقٌ مُوَاخٍ لَهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ عِيْسَى (عليه السلام) يَمُرُّ بِهِ وَ يَنْزِلُ عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Jameela, from Aban Bin Taglib, who has reported:

Abu Abdullah^{asws} was asked, 'Did Isa Ibn Maryam^{as} revive anyone after his death to the extent that he ate, received sustenance, and had a term, and children?' He^{asws} said: 'Yes. He^{as} had a friend who he^{as} had established brotherhood with for the Sake of Allah^{azwj} Blessed and High, and Isa^{as} used to pass by him and visit him.

وَ إِنَّ عِيْسَى غَابَ عَنْهُ حِينًا ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ فَخَرَجَتْ إِلَيْهِ أُمُّهُ فَسَأَلَهَا عَنْهُ فَقَالَتْ مَاتَ يَا رَسُولَ اللَّهِ فَقَالَ أَ فَتُحْبِبِينَ أَنْ تَرَاهُ قَالَتْ نَعَمْ فَقَالَ لَهَا فَإِذَا كَانَ غَدًا فَآتِيكِ حَتَّى أَحْبِبِيهِ لَكَ بِإِذْنِ اللَّهِ تَبَارَكَ وَ تَعَالَى

And that Isa^{as} remained absent from him for a while, then passed by his house to greet him. His mother came out to him^{as}. So he^{as} asked her about him. She said, 'He died, O Messenger^{as} of Allah^{azwj}'. He^{as} said: 'Would you love to see him'. She said, 'Yes'. He^{as} said to her: 'Come to me^{as} tomorrow and I^{as} shall revive him for you by the Permission of Allah^{azwj} Blessed and High'.

فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهَا فَقَالَ لَهَا انْطَلِقِي مَعِيَ إِلَى قَبْرِهِ فَأَنْطَلَقَا حَتَّى أَتَيَا قَبْرَهُ فَوَقَفَ عَلَيْهِ عِيْسَى (عليه السلام) ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَانْفَرَجَ الْقَبْرُ وَ خَرَجَ ابْنُهَا حَيًّا فَلَمَّا رَأَتْهُ أُمُّهُ وَ رَأَاهَا بَكِيًّا فَرَحِمَهُمَا عِيْسَى (عليه السلام) فَقَالَ لَهُ عِيْسَى أَ تُحِبُّ أَنْ تَبْقَى مَعَ أُمِّكَ فِي الدُّنْيَا فَقَالَ يَا نَبِيَّ اللَّهِ بِأَكْلٍ وَ رِزْقٍ وَ مَدَّةٍ أَمْ بِغَيْرِ أَكْلٍ وَ لَا رِزْقٍ وَ لَا مَدَّةٍ فَقَالَ لَهُ عِيْسَى (عليه السلام) بِأَكْلٍ وَ رِزْقٍ وَ مَدَّةٍ وَ نَعْمَرُ عِشْرِينَ سَنَةً وَ نَزَوِّجُكَ وَ يُوَلِّدُكَ لَكَ قَالَ نَعَمْ إِذَا قَالَ فَدَفَعَهُ عِيْسَى إِلَى أُمِّهِ فَعَاشَ عِشْرِينَ سَنَةً وَ نَزَوِّجُكَ وَ وَلِدَ لَهُ.

So when it was the next day, she came over. He^{as} said to her: 'Come with me^{as} to his grave'. So they went until they arrived at his grave. Isa^{as} paused at it, and then supplicated to Allah^{azwj}. The grave split apart and her son came out alive. So when his mother saw him, and he saw her, they wept. Isa^{as} sympathised with them. Isa^{as} said to him: 'Would you like to remain alive with your mother in the world?' He said, 'O Prophet^{saww} of Allah^{azwj}, with eating and sustenance and a term, or without eating and sustenance and a term?' So Isa^{as} said to him: 'With eating and sustenance and a term. And you will be living for twenty years and get married and have children'. He said, 'Yes'. When he said that, Isa^{as} handed him over to his mother. He thus lived for twenty years, and got married, and had children'.¹⁴²

ويعضده: ما رواه بحذف الاسناد مرفوعا إلى أبي حمزة الثمالي قال: قلت لمولاي علي بن الحسين عليه السلام: اسألك عن شيء تنفي به عني ما خامر نفسي. قال: ذاك إليك، قلت: أسألك عن الأول والثاني فقال: عليهما لعائن الله كلها مضيا والله مشركين كافرين بالله العظيم.

And what has been reported by the unbroken chain going up to Abu Hamza Al-Thumaly who said,

'I said to my Master Ali^{asws} Bin Al-Husayn^{asws}, 'I ask you^{asws} about something, benefit me by it for my soul.' He^{asws} said: 'That will be to you.' I said, 'I ask you^{asws} about the first one and the second one.' He^{asws} said: 'Curse of Allah^{azwj} be on both of them for everything they have done. By Allah^{azwj} they were Polytheists, unbelievers by Allah^{azwj} the Magnificent.'

¹⁴² الكافي 8: 532 / 337

قال: قلت: يا مولاي والائمة منكم يحيون الموتى ويبرؤون الاكمه والابرص ويمشون على الماء ؟ فقال عليه السلام: ما أعطى الله نبيا شيئا إلا أعطى محمدا صلى الله عليه وآله مثله، وأعطاه ما لم يعطهم وما لم يكن عندهم، وكلما كان عند رسول الله صلى الله عليه وآله فقد أعطاه أمير المؤمنين ثم الحسن ثم الحسين، ثم إماما بعد إمام إلى يوم القيامة، مع الزيادة التي تحدث في كل سنة وفي كل شهر وفي كل يوم.

I said, 'My Master^{asws}, and the Imams^{asws} among you^{asws} used to give life to the dead, and cured the blind and the leper and walked over the water.' He^{asws} said: 'Allah^{azwj} Has not Given the Prophets^{sa} anything but has Given to Muhammad^{saww} and his^{saww} Progeny^{asws} the like of it, and has Given them^{asws} what was never Given to them^{as} (Prophets) and is never going to be with them^{as}, and all of this was with the Rasool-Allah^{saww}, and he^{saww} gave it to Amir-ul-Momineen^{asws}, then Al-Hassan^{asws} and Al-Husayn^{asws}, then to the Imam^{asws} after Imam^{asws} up to the Day of Judgement, and it increases by more every year, and every month, and every day.'¹⁴³

VERSE 111

وَإِذْ أُوحِيتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ {111}

[5:111] And when I Revealed to the disciples, saying, Believe in Me and My Rasool, they said: We believe and testify that we are submitters

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

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

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Why were the disciples called the disciples (الحواريون)?' He^{asws} said: 'With the people, they were bleachers, and they were termed as the 'Al-Hawareen' because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of 'Al-Hawaar'. And as for with us^{asws}, the disciples were named as 'Al-Hawariyeen' because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the reminders'.

قال: فقلت له: فلم سمي النصراني نصارى؟ قال: «لأنهم كانوا من قرية اسمها ناصرة، من بلاد الشام، نزلتها مريم و نزلها عيسى (عليهما السلام) بعد رجوعهما من مصر».

So I said to him^{asws}, 'So why were the Christians called 'Nasaara'? He^{asws} said: 'Because they were from a town, the name of it was Nasarat', from the country of Syria, in which descended Maryam^{as}, and there descended in it Isa^{as}, after their return from Egypt'.¹⁴⁴

¹⁴³ Taweel Al Ayaat – CH 36 – H 4

¹⁴⁴ علل الشرائع: 1 / 80

العباشي: عن محمد بن يوسف الصنعاني، عن أبيه، قال: سألت أبا جعفر (عليه السلام) وَ إِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ، قال: «ألهموا».

Al Ayyashi, from Muhammad Bin Yusuf Al Sana'any, from his father who said,

'I asked Abu Ja'far^{asws}, '(What about) [5:111] And when I Revealed to the disciples?' He^{asws} said: 'He^{azwj} Inspired them'.¹⁴⁵

VERSES 112 - 115

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ {112} قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَ وَأَنْتَ مِنَ الشَّاهِدِينَ {113}

[5:112] When the disciples said: O Isa son of Marium! Will your Lord Consent to Send down to us food from the sky? He said: Fear Allah if you are Believers [5:113] They said: We desire that we should eat from it and that our hearts should be at rest, and that we may know that you have indeed spoken the Truth to us and that we may testify to it

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ {114} قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ {115}

[5:114] Isa the son of Marium said: O Allah, our Lord! Send down to us food from the sky which should be to us an ever-recurring happiness, to the first one of us and to the last one of us, and a Sign from You, and Grant us means of subsistence, and You are the best of the Providers [5:115] Allah said: Surely I will Send it down to you, but whoever shall disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations

قال علي (عليه السلام): وان رسول الله (صلى الله عليه وآله) كان كلما أراد غزوة وري بغيرها الا غزاة تبوك، فانه عرفهم انه يريدوها! وأمرهم أن يتزودوا لها فتزودوا لها دقيقا يختبزونه في طريقهم، ولحما مالحا وعسلا وتمرا، وكان زادهم كثيرا، لان رسول الله (صلى الله عليه وآله) كان حثهم على التزود لبعث الشقة وصعوبة المفاز، وقلة ما بها من الخيرات. فساروا أياما، وعشق طعامهم، وضائق من بقاياهم صدورهم، فأحبوا طعاما طريا فقال قوم منهم: يا رسول الله قد سئمنا هذا الذي معنا من الطعام، فقد عتق وصار يابسا وكان يريح ولا صبر لنا عليه.

Imam Ali^{asws} said: 'And whenever Rasool-Allah^{saww} intended to go on a military expedition, kept the destination a secret except for the expedition to Tabuk. He^{saww} made it known what his^{saww} intention was'. And, he^{saww} ordered them to take a lot of provisions for the journey, and salty meat, and honey and dates, and they took a lot of provisions, because Rasool-Allah^{saww} had urged them to take more, due to the envisaged difficulties and told them not to expect comfort on their way. They had travelled for a few days and their food supplied went-off, and their chests were constrained from this, they longed for the fresh food. A group of them said: 'O Rasool-Allah^{saww}! We are exasperated with the food that we have with us. It has dried up and is about to give-off odour. We cannot remain patient on this'.

تفسير العياشي 1: 221 / 350. ¹⁴⁵

فقال رسول الله (صلى الله عليه وآله): " وما معكم ؟" قالوا: خبز ولحم قديد مالح وعسل وتمر. فقال رسول الله (صلى الله عليه وآله): فأنتم الآن كقوم موسى لما قالوا له لن نصبر على طعام واحد، فما الذي تريدون؟ قالوا: نريد لحما طريا قديدا، ولحما مشويا من لحوم الطير، ومن الحلو الم معمول.

Rasool-Allah^{saww} said: 'And what is there with you?' They said: 'Bread, and salted meat, and honey and dates'. Rasool-Allah^{saww} said: 'You are now like the People of Musa^{as} when they said to him^{as} that they will not be patient on one food. What is it that you want?' They said: 'We want fresh meat, and roasted meat from the meat of the bird and a sweet dish'.

فقال رسول الله (صلى الله عليه وآله): ولكنكم تخالفون في هذه الواحدة بني اسرائيل، لانهم أرادوا البقل والقثاء والفوم والعدس والبصل، فاستبدلوا الذي هو أدنى بالذي هو خير، وأنتم تستبدلون الذي هو أفضل بالذي هو دونه، وسوف أسأله لكم ربي.

Rasool-Allah^{saww} said: 'But you are different in this, for one thing, from the Children of Israel, because they wanted herbs and cucumbers and garlic and lentils and onions. They wanted in exchange of that which was inferior from what was better. However, you want that which is better from that which is not available, but I^{saww} shall, soon, ask for this for you from my^{saww} Lord^{azwj}.

قالوا: يا رسول الله فان فينا من يطلب مثل ما طلبوا من بقلها وقثائها وفومها وعدسها وبصلها. فقال رسول الله (صلى الله عليه وآله): فسوف يعطيكم الله ذلك بدعاء رسول الله، فأمنوا به وصدقوه.

They said: 'O Rasool-Allah^{saww}! There are those among us who seek the like of what they wanted from the herbs and cucumbers and garlic and lentils and onions'. Rasool-Allah^{saww} said: 'Very soon Allah^{azwj} will Give you that by the supplication of Rasool-Allah^{saww}. Believe in him^{saww} and ratify him^{saww}.

ثم قال لهم رسول الله (صلى الله عليه وآله): يا عباد الله ان قوم عيسى لما سألوا عيسى أن ينزل عليهم مائدة من السماء قال الله تعالى: (اني منزلها عليكم فمن يكفر بعد منكم فاني اعذبه عذابا لا اعذبه أحدا من العالمين) فأنزلها عليهم، فمن كفر بعد منهم مسخه الله اما خنزيرا، واما قردا واما دبا واما هرا، واما على صورة بعض من الطيور والدواب التي في البر والبحر حتى مسخوا على أربعمئة نوع من المسخ.

Then Rasool-Allah^{saww} said to them: 'O servants of Allah^{saww}! When the People of Isa^{as} asked Isa^{as} to send food down to them from the sky, Allah^{azwj} Said: **[5:115] Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.** He^{azwj} Sent it down to them. Whoever disbelieved after that from them, Allah^{azwj} Transformed them to be like a pig, and like an ape, and like a bear, and like a cat, and some to look like the birds and other animals of the land and the sea, to the extent that the Transformation was to four hundred types of creatures.

فان محمدا رسول الله لا يستنزل لكم ما سألتموه من السماء حتى يحل بكافركم ما حل بكفار قوم عيسى (عليه السلام)، وان محمدا أرأف بكم من أن يعرضكم لذلك.

Muhammad^{saww} the Rasool^{saww} of Allah^{azwj} does not ask, for that which you asked for, to be Sent down to you from the sky, in case the disbelievers among you

disbelieve like the People of Isa^{as}, and Muhammad^{saww} is kinder to you than to see you afflicted like that'.¹⁴⁶

عن الفضيل بن يسار، عن أبي الحسن (عليه السلام)، قال: «إن الخنازير من قوم عيسى، سألوا نزول المائدة فلم يؤمنوا بها، فمسخهم الله خنازير».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The pigs are from the people of Isa^{as}. They asked for the descent of the food, but they did not believe in it, therefore Allah^{azwj} Metamorphosed them into pigs'.¹⁴⁷

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن الحسن الأشعري، عن أبي الحسن الرضا (عليه السلام)، قال: «الفيل مسخ، كان ملكا زناء، و الذئب مسخ، كان أعرابيا ديوثا، و الأرنب مسخ، كانت امرأة تخون زوجها، و لا تغتسل من حيضها، و الوطواط مسخ، كان يسرق تمور الناس، و القردة و الخنازير قوم من بني إسرائيل اعتدوا في السبت، و الجريث و الضب فرقة من بني إسرائيل لم يؤمنوا حيث نزلت المائدة على عيسى بن مريم (عليه السلام)، فتأهوا فوقع فرقة في البحر، و فرقة في البر، و الفأرة فهي الفويسقة، و العقرب كان ناما، و الدب و الوزغ و الزنبور، كانت لحاما يسرق في الميزان».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The elephant is a metamorphosed (creature), it used to be a adulterous king; and the wolf is a metamorphosed (creature), it used to be the husband of an adulterous wife; and the rabbit is a metamorphosed (creature), it used to be a woman who had betrayed her spouse, and she did not wash from her menses; and the bat is a metamorphosed (creature), it used to be a thief which stole dates of the people; and the monkeys and the pigs used to be a people from the Children of Israel which violated the Sabbath; and the eel and the lizard were a sect from the Children of Israel which did not believe when the food descended upon Isa Bin Maryam^{as}. A part of it fell into the sea, and a part of it in the land; and the mouse, so it is Al Faweysaq (الفويسقة), and the scorpion used to be a talebearer; and the bear, and lizard, and wasps used to be a welder which stole in the scale (balance)'.¹⁴⁸

VERSES 116 & 117

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ فَقَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {116}

[5:116] And when Allah Said: O Isa son of Marium! Did you say to men, Take me and my mother as two gods besides Allah? He will say: Glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have Known it; You Know what is in my mind, and I do not know what is in You Mind, surely You are the great Knower of the unseen

¹⁴⁶ Tafseer Imam Hassan Al Askari^{asws} – S 331

¹⁴⁷ تفسير العياشي 1: 226 / 351.

¹⁴⁸ الكافي 6: 14 / 246.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {117}

[5:117] I did not say to them anything except what You Commanded me with: That I should worship Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when You did cause me to die, You were the Watcher over them, and You are a Witness of all things

العياشي: عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى لعيسى (عليه السلام): أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ، قال: «لم يقله، و سيقوله، إن الله إذا علم أن شيئا كائن أخبر عنه خبر ما قد كان».

Al Ayyashi, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and High to Isa^{as} **[5:116] Did you say to men, Take me and my mother as two gods besides Allah?** The Imam^{asws} said: 'Allah^{azwj} has not Said it, and He^{azwj} would be Saying it. When Allah^{azwj} Knows something which would happen in the future, Informs about it as news as if it has (already) happened'.¹⁴⁹

عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام)، قول الله لعيسى: أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قال الله بهذا الكلام؟ فقال: «إن الله إذا أراد أمرا أن يكون قصه قبل أن يكون، كان قد كان».

From Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} to Isa^{as} **[5:116] Did you say to men, Take me and my mother as two gods besides Allah?** Did Allah Say it with this Speech?' So he^{asws} said: 'When Allah^{azwj} Intends a matter in the future, relates it before it has happened, as if it had already happened'.¹⁵⁰

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في تفسير هذه الآية تَعْلَمُ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. قال: «إن اسم الله الأكبر ثلاثة و سبعون حرفا، فاحتجب الرب تبارك و تعالى منها بحرف، فمن ثم لا يعلم أحد ما في نفسه عز و جل، أعطى آدم اثنين و سبعين حرفا، فتوارثها الأنبياء حتى صارت إلى عيسى (عليه السلام)، فذلك قول عيسى (عليه السلام): تَعْلَمُ مَا فِي نَفْسِي يعني اثنين و سبعين حرفا من الاسم الأكبر، يقول: أنت علمتنيها، فأنت تعلمها وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ يقول: لأنك احتجبت من خلقك بذلك الحرف، فلا يعلم أحد في نفسك».

Al Ayyashi, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} in the explanation of this Verse **[5:116] You Know what is in my mind, and I do not know what is in Your Mind, surely You are the great Knower of the unseen.** He^{asws} said: 'The Great Name of Allah^{azwj} is of seventy three letters. So the Lord^{azwj} Blessed and High Veiled one letter, so no one knows what is in the Mind of the Mighty and Majestic. He^{azwj} gave Adam^{as} seventy two letters which the Prophets^{as} inherited it until it came to be with Isa^{as}. Thus these are the words of Isa^{as} **[5:116] You Know what is in my mind** – meaning the seventy two letters from the Great Name, saying: 'You^{azwj} Taught these to me^{as}, so You^{azwj} Know these' **and I do not know what is in Your Mind**, saying: 'Because

¹⁴⁹ تفسير العياشي 1: 228 / 351

¹⁵⁰ تفسير العياشي 1: 229 / 351

You^{azwj} have Veiled that one letter from Your^{azwj} creatures, therefore no one knows what is in Your^{azwj} Mind'.¹⁵¹

VERSES 118 - 120

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118} قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ {119}

[5:118] If You should Punish them, then surely they are Your servants; and if You should Forgive them, then surely You are the Mighty, the Wise [5:119] Allah will Say: This is the Day when their Truth shall benefit the truthful ones; they shall have Gardens beneath which rivers flow to abide in them for ever: Allah is well Pleased with them and they are well pleased with Allah; this is the mighty achievement

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {120}

[5:120] Allah's is the Kingdom of the skies and the earth and what is in them; and He has Power over all things

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان، عن ضريس، عن أبي جعفر (عليه السلام)، في قول الله: هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ. قال: «إذا كان يوم القيامة وحشر الناس للحساب، فيمرون بأحوال يوم القيامة، فلا ينتهون إلى العرصة حتى يجهدوا جهداً شديداً

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Muhammad Bin Al Noman, from Zareys,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **[5:118] This is the Day when their Truth shall benefit the truthful ones.** He^{asws} said: 'When it will be the Day of Judgement and the people are Ushered for the Reckoning, so they would be passing by the horrors of the Day of Judgement, and they would not end up to the Plains until they have struggled with an intense struggle'.

قال- فيقفوا ببناء العرصة، ويشرف الجبار عليهم وهو على عرشه، فأول من يدعى ببناء يسمع الخلاق أجمعين أن يهتف باسم محمد بن عبد الله النبي القرشي العربي- قال- فيتقدم حتى يقف عن يمين العرش، ثم يدعى باسم وصيه علي بن أبي طالب (عليه السلام) فيتقدم حتى يقف على يسار رسول الله (صلى الله عليه وآله)، ثم يدعى بامه محمد (صلى الله عليه وآله)، فيقفون على يسار علي (عليه السلام)، ثم يدعى بنبي نبي وصيه، من أولهم إلى آخرهم، وأمهم معهم فيقفون عن يسار العرش».

He^{asws} said: 'So they would pause by the courtyard of the Plains, and the Compeller would oversee them and He^{azwj} would be upon His^{azwj} Throne. So at first the Caller would Call out with a Call which would be heard by all the creatures together, cheering the name of Muhammad^{saww} Bin Abdullah^{saww}, the Prophet^{saww}, and Qureyshi Arab. So he^{saww} would move forwards until he^{saww} ends up on the right of the Throne. Then the Caller would Call out the name of his^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}. So he^{asws} would move forward until he^{asws} pauses upon the left of Rasool-Allah^{saww}. Then the Caller would Call out for the community of

تفسير العياشي 1: 230/351. ¹⁵¹

Muhammad^{saww}, so they would be pausing upon the left of Ali^{asws}. Then the Prophet^{as} would be Called for, every Prophet^{as} with his^{as} successor^{as}, from the first of them to the last of them, and their^{as} communities along with them^{as}, so they would be pausing on the left of the Throne’.

قال: «ثم أول من يدعى للمساءلة القلم- قال- فيتقدم فيقف بين يدي الله تعالى في صورة الآدميين، فيقول الله: هل سطرت في اللوح ما ألهمتك و أمرتك به من الوحي؟ فيقول القلم: نعم يا رب، قد علمت أنني قد سطرت في اللوح ما أمرتني و ألهمتني به من وحيك. فيقول الله تعالى: فمن يشهد لك بذلك؟ فيقول: يا رب، و هل أطلع على مكنون سرّك خلقا غيرك؟- قال- فيقول له: أفلجت حجتك».

He^{asws} said: ‘Then the first one to be Called for the Questioning would be the Pen. So it, being in the image of a human being, would move forward and pause in front of Allah^{azwj} the High. Allah^{azwj} would Say to it: ‘Did you write down upon the Tablet what I^{azwj} Inspired you with and Commanded you (to write upon) the Tablet, from the Revelations?’ So the Pen would be Saying: ‘Yes, O Lord^{azwj}! You^{azwj} have Known that I did write upon the Tablet what You^{azwj} Commanded and Inspired me with, from Your^{azwj} Revelations’. So Allah^{azwj} would Say: “And Who is your witness of that?” So it would say: ‘O Lord^{azwj}! Has anyone else apart from You^{azwj} been notified of Your^{azwj} hidden secrets?’ So it would be said to it: ‘Your argument is successful’.

قال: «ثم يدعى باللوحي، فيتقدم في صورة الآدميين، حتى يقف مع القلم، فيقول له: هل سطر فيك القلم ما ألهمته و أمرته به من وحيي؟ فيقول اللوح: نعم يا رب، و بلغته إسرائيل. [فيدعى بإسرافيل] فيتقدم حتى يقف مع القلم و اللوح في صورة الآدميين، فيقول الله: هل بلغك اللوح ما سطر فيه القلم من وحيي؟ فيقول: نعم يا رب، و بلغته جبرئيل. فيدعى بجبرئيل فيتقدم حتى يقف مع إسرائيل، فيقول الله: هل بلغك إسرائيل، ما بلغ؟ فيقول: نعم يا رب، و بلغته جميع أنبيائك، و أنفذت إليهم جميع ما انتهى إلي من أمرك، و أدبت رسالاتك «4» إلى نبي نبي، و رسول رسول، و بلغتهم كل وحيك و حكمتك و كتبك، و إن آخر من بلغته رسالتك و وحيك و حكمتك و علمك و كتابك و كلامك محمد بن عبد الله العربي القرشي الحرمي، حبيبك».

He^{asws} said: ‘The the Tablet would be Called over, so it, in the image of a human being, would move forward until it pauses with the Pen. So He^{azwj} would Say to it: “Did the Pen write upon you what I^{azwj} Inspired it and Commanded it to, from the Revelations?” So the Tablet would say: ‘Yes, O Lord^{azwj}! And I delivered it to Israfeel’. So Israfeel would be Called over, and it, in the image of a human being, would pause along with the Pen, and the Tablet. Allah^{azwj} would Say: Did the Tablet deliver to you what was written in it by the Pen, from the Revelations?’ So it would say, ‘Yes, O Lord^{azwj}, and I delivered it to Jibraeel^{as}’. So Jibraeel^{as} would be Called over until he^{as} pauses along with Israfeel. Allah^{azwj} would Say: ‘Did Israfeel deliver to you^{as} what he did?’ He^{as} would say: ‘Yes, O Lord^{azwj}, and I^{as} delivered it to all Your^{azwj} Prophets^{as} all of Your^{azwj} Commandments which ended up with me^{as}, and fulfilled Your^{azwj} Message to Prophet^{as} (and a) Prophet^{as}, and I^{as} delivered to them^{as} each and every of Your^{azwj} Revelation, and Your^{azwj} Wisdom, and Your^{azwj} Book. And the last one I delivered Your^{azwj} Message, and Your^{azwj} Wisdom, and Your^{azwj} Knowledge, and Your^{azwj} Book, and Your^{azwj} Speech was Muhammad^{saww} Bin Abdullah^{saww}, the Arab, Qureyshi, Your^{azwj} Beloved’.

قال أبو جعفر (عليه السلام): «فأول من يدعى من ولد آدم للمساءلة محمد بن عبد الله (صلى الله عليه و آله)، فيدنيه الله، حتى لا يكون خلق أقرب إلى الله تعالى يومئذ منه، فيقول الله: يا محمد، هل بلغك جبرئيل ما أوحيت إليك و أرسلته به إليك من كتابي و حكمتي و علمي، و هل أوحى ذلك إليك؟ فيقول رسول الله (صلى الله عليه و آله): نعم يا رب، قد بلغني جبرئيل جميع ما أوحيته إليه، و أرسلته به من كتابك و حكمتك و علمك، و أوحاه إلي.

Abu Ja'far^{asws} said: 'So the first one from the Children of Adam^{as} who would be Called for the Questioning would be Muhammad^{saww} Bin Abdullah^{saww}. He^{saww} would approach Allah^{azwj} until there would not be any creature closer to Allah^{azwj} on that Day, than him^{saww}.

Allah^{azwj} would Say: "O Muhammad^{saww}! Did Jibraeel^{as} deliver to you^{saww} what I^{azwj} Revealed unto you^{saww}, and the Message which I^{azwj} Sent to you^{saww} from My^{azwj} Book, and My^{azwj} Wisdom, and My^{azwj} Knowledge, and was that Revealed unto you^{saww}?' Rasool-Allah^{saww} would say: 'Yes, O Lord^{azwj}! Jibraeel^{as} delivered all of what You^{azwj} Revealed unto him^{as}, and the Message You^{azwj} Sent with him^{as} from Your^{azwj} Book, and Your^{azwj} Wisdom, and Your^{azwj} Knowledge, and it was Revealed unto me^{saww}.

فيقول الله لمحمد: هل بلغت أمك ما بلغك جبرئيل من كتابي و حكمتي و علمي؟ فيقول رسول الله (صلى الله عليه و آله): نعم يا رب، قد بلغت امتي ما أوحيت إلي من كتابك و حكمك و علمك، و جاهدت في سبيلك. فيقول الله لمحمد (صلى الله عليه و آله): فمن يشهد لك بذلك؟ فيقول محمد: يا رب أنت الشاهد لي بتبليغ الرسالة، و ملائكتك، و الأبرار من امتي، و كفى بك شهيدا.

So Allah^{azwj} would Say to Muhammad^{saww}: "Did you^{saww} deliver it to your^{saww} community what Jibraeel^{as} delivered from My^{azwj} Book, and My^{azwj} Wisdom, and My^{azwj} Knowledge?' So Rasool-Allah^{saww} would say: 'Yes, O Lord^{azwj}! I^{saww} did deliver it to my^{saww} community what You^{azwj} Revealed unto me^{saww} from Your^{azwj} Book, and Your^{azwj} Wisdom, and Your^{azwj} Knowledge, and I^{azwj} struggled in Your^{azwj} Way'. So Allah^{azwj} would Say to Muhammad^{saww}: 'So who will testify for you^{saww} about that?' Muhammad^{saww} would say: 'O Lord^{azwj}! You^{azwj} are a Witness that I^{azwj} delivered Your^{azwj} Message, and the righteous one^{asws} from my^{saww} community, and You^{azwj} are Sufficient as a Witness'.

فيدعى بالملائكة فيشهدون لمحمد (صلى الله عليه و آله) بتبليغ الرسالة، ثم يدعى بامة محمد (صلى الله عليه و آله) فيسألون: هل بلغكم محمد رسالتي و كتابي و حكمتي و علمي، و علمكم ذلك؟

So they would call the Angel, and they would be testifying for Muhammad^{saww} having delivered the Message. Then the community of Muhammad^{saww} would be Called and they would be Questioned: 'Did Muhammad^{saww} deliver to you all My^{azwj} Message, and My^{azwj} Book, and My^{azwj} Wisdom, and My^{azwj} Knowledge, and taught all that to you?'

فيشهدون لمحمد (صلى الله عليه و آله) بتبليغ الرسالة و الحكمة و العلم. فيقول الله لمحمد (صلى الله عليه و آله): فهل استخلفت في أمك من بعدك من يقوم فيهم بحكمتي و علمي، و يفسر لهم كتابي، و يبين لهم ما يختلفون فيه من بعدك، حجة لي و خليفة في أرضي؟ فيقول محمد (صلى الله عليه و آله): نعم يا رب، قد خلفت فيهم علي بن أبي طالب، أخي، و وزير، و وصيي، و خير امتي، و نصبته لهم علما في حياتي، و دعوتهم إلى طاعته، و جعلته خليفتي في امتي و إماما تقتدي به الامة «1» بعدي إلى يوم القيامة.

So they would be testifying for Muhammad^{saww} having delivered the Message, and the Wisdom, and the Knowledge. So Allah^{azwj} would be Saying to Muhammad^{saww}: "Did you^{saww} appoint in your^{saww} community a Caliph from after you^{saww}, the one who would establish My^{azwj} Wisdom and My^{azwj} Knowledge among them, and interpret My^{azwj} Book for them, and explain to them what they would be differing in from after you^{saww}, being a Proof of Mine^{azwj} and a Caliph in My^{azwj} earth?' So Muhamad^{saww} would be saying: 'Yes, O Lord^{azwj}! I^{saww} did appoint a Caliph among them, being

Ali^{asws} Bin Abu Talib^{asws}, my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and the best of my^{saww} community, and appointed him^{asws} as a banner for them during my^{saww} lifetime, and called them to be obedient to him^{asws}, and made him^{asws} to be my^{saww} Caliph in my^{saww} community, and an Imam^{asws} and a model for them after me^{saww} up to the Day of Judgement’.

فيدعى بعلي بن أبي طالب (عليه السلام) فيقال له: هل أوصى إليك محمد، و استخلفك في أمته، و نصبك علما لأمته في حياته؟ و هل قمت فيهم من بعده مقامه؟ فيقول له علي: نعم يا رب، قد أوصى إلي محمد (صلى الله عليه و آله)، و خلفني في أمته، و نصبني لهم علما في حياته، فلما قبضت محمدا إليك جددني أمته، و مكروا بي، و استضعفوني، و كادوا يقتلونني، و قدموا قدامي من آخرت، و أخروا من قدمتي، و لم يسمعوا مني، و لم يطيعوا أمري، فقاتلتهم في سبيلك حتى قتلوني.

So they would Call out for Ali^{asws} Bin Abu Talib^{asws}, and it would be said to him^{asws}: Did Muhammad^{saww} bequeath to you^{asws}, and appointed you^{asws} as a Caliph in his^{saww} community, and established you^{asws} as a banner for his^{saww} community during his^{saww} lifetime? And did you^{asws} stand in his^{saww} place after him^{saww}?’ So Ali^{asws} would be saying to Him^{azwj}: ‘Yes, O Lord^{azwj}! Muhammad^{saww} did bequeath to me^{asws}, and made me^{asws} to be his^{saww} Caliph in his^{saww} community, and appointed me^{asws} for them as a banner during his^{saww} lifetime. So when Muhammad^{saww} passed away, his^{saww} community fought against me^{asws}, and plotted against me^{asws}, and weakened my^{asws} position, and very nearly killed me^{asws}, and brought forward the one whom he^{saww} had kept behind, and kept behind the one whom he^{saww} had brought forward, and did not listen from me^{asws}, and did not obey my^{asws} orders, therefore I^{asws} fought against them in Your^{azwj} Way until they eventually killed me^{asws}’.

فيقال لعلي (عليه السلام): فهل خلفت من بعدك في امة محمد حجة و خليفة في الأرض، يدعو عبادي إلى ديني و إلى سبيلي؟ فيقول علي (عليه السلام): نعم يا رب، قد خلفت فيهم الحسن ابني و ابن بنت نبيك.

So it would be said to Ali^{asws}: ‘Did you^{asws} appoint a Caliph from after you^{asws} in the community of Muhammad^{saww} as a Proof and a Caliph in the earth, calling My^{azwj} servants to My^{azwj} Religion and to My^{azwj} Way?’ So Ali^{asws} would be saying: ‘Yes, my^{asws} Lord^{azwj}! I^{asws} appointed as a Caliph among them, Al-Hassan^{asws}, my^{asws} son^{asws}, and the son^{asws} of the daughter^{asws} of Your^{azwj} Prophet^{saww}’.

فيدعى بالحسن بن علي (عليهما السلام)، فيسأل عما سئل عنه علي بن أبي طالب (عليه السلام). قال- ثم يدعى بإمام إمام، و بأهل عالمه، فيحتجون بحجتهم، فيقبل الله عذرهم، و يجيز حجتهم- قال- ثم يقول الله: هذا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ.

So they would be Calling Al-Hassan^{asws} Bin Ali^{asws}, and he^{asws} would be Questioned what Ali^{asws} Bin Abu Talib^{saws} was Questioned’. He^{asws} (Abu Ja’far^{asws}) said: ‘Then they would be calling Imam^{asws} after Imam^{asws} and the people of his^{asws} time period, and establishing the Proof against them. So Allah^{azwj} would be Accepting their excuses. Then Allah^{azwj} would be Saying [5:118] **This is the Day when their Truth shall benefit the truthful ones**’.

قال: ثم انقطع حديث أبي جعفر (عليه و على آبائه السلام).

Then (the narrator) said, 'Then Abu Ja'far^{asws} cut off the Hadeeth'.¹⁵²

¹⁵² تفسير القمّي 1: 191