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CHAPTER 58

AL-MUJAADILA

(22 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحديد، و المجادلة في صلاة فريضة أدمنها، لم يعذبه الله حتى يموت أبدا، و لا يرى في نفسه و لا أهله سوءا أبدا، و لا خصامة في بدنه».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Hisan, from Ismail Bin Mahran, from Al-Hassan Bin Abu A'la,

(It has been narrated) from Abu Abdullah^{asws}: 'The one who recites *Surah Al-Hadeed* (Chapter 57), and *Al-Mujaadila* (Chapter 58) in the Obligatory Prayers, making a habit of it, would not be Punished by Allah^{azwj} ever, until he dies, and he will never see any evil in himself or in his family ever, nor any discord in his body'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة من حزب الله المفلحين. و من كتبها و علقها على مريض، أو قرأها عليه، سكن عنه ما يؤلمه. و إن قرئت على ما يدفن أو يحرز، حفظته إلى أن يخرج صاحبه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (58), would be from the party of Allah^{azwj}, the successful ones, on the Day of Judgement. And the one who writes it and attaches it (Amulet) upon a patient, or recites it over him, it would settle whatever pain he was in. And if it is recited upon what is buried or secured, it would Protect it until its owner takes it out'.²

و قال الإمام الصادق (عليه السلام): «من قرأها عند مريض نومته و سكنته. و إذا أدمن على قراءتها ليلا أو نهارا حفظ من كل طارق. و إن قرئت على ما يخزن أو يدفن يحفظ إلى أن يخرج من ذلك الموضع. و إذا كتبت و طرحت في الحبوب، زال عنها ما يفسدها و يتلفها بإذن الله تعالى».

And Al-Imam Al-Sadiq^{asws} said: 'The one who recites it in the presence of a (sick) patient, it would put him to sleep and settle him. And its habitually recitation, day or night, would Protect him from every darkness. And if it is recited upon what has been treasured, or buried, it would be Protected until it is taken out from that place. And if it is written and placed in the grain, whatever spoils it and destroys it, would go away from it by the Permission of Allah^{saww}'.³

¹ ثواب الأعمال: 117.

² Tafseer Al Burhan – H 10546

³ خواص القرآن: 10 «مخطوط».

في مجمع البيان أبي بن كعب قال: قال رسول الله صلى الله عليه وآله ومن قرأ سورة المجادلة كتب من حزب الله يوم القيامة.

In Majma Al-Bayan – Ubayy Bin Ka'ab said,

'Rasool-Allah^{saww} said: 'And the one who recites *Surah Al-Mujaadila*, would be Written as being from the party of Allah^{azwj}, on the Day of Judgement'.⁴

VERSES 1 - 4

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {1} الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ {2} وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوْعظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {3} فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {4}

[58:1] Allah has Heard the words of her who pleaded with you about her husband and complained to Allah, and Allah Knows the contentions of both of you; surely Allah is Hearing, Seeing. [58:2] (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving. [58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said, should free a captive before they touch them; that is what you are Advised for; and Allah is Aware of what you do. [58:4] But whoever has not the means, let him fast for two months successively before they touch them; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Rasool; and these are Allah's Limits, and the unbelievers shall have a painful Punishment.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن أبي ولاد الحنظلي، عن حمران، عن أبي جعفر (عليه السلام)، قال: «إن أمير المؤمنين (عليه السلام) قال: إن امرأة من المسلمين أتت رسول الله (صلى الله عليه وآله) فقالت له: يا رسول الله، إن فلانا زوجي قد نثرت له بطني، وأعتته على ديناه وأخرته، فلم ير مني مكروها، وأنا أشكوه إلى الله عز وجل وإليك. قال: مما تشكينه؟ قالت له: إنه قال لي اليوم: أنت علي حرام كظهر أمي، وقد أخرجني من منزلي، فانظر في أمري.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Walaad Al-Hanat, from Hamir Uran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'A woman from the Muslims came to Rasool-Allah^{saww}. She said to him^{saww}, 'O Rasool-Allah^{saww}! So and so is my husband, and has had many children from my stomach, and I have been obedient to him in his worldly matters and in his matters of the Hereafter. So he had never seen abhorrence from me, and I hereby complain to Allah^{azwj}, Mighty and Majestic, and to you^{saww}'. He^{saww} asked: 'What are you complaining about?' She said, 'He said to me today, 'You are prohibited unto me like

⁴ Tafseer Noor Al Saqalayn – CH 58 H 2

the back of my mother', and he has thrown me out from my house. So (please) look into my matter'.

فقال رسول الله (صلى الله عليه و آله): ما أنزل الله علي كتابا أقضي به بينك و بين زوجك، و أنا أكره أن أكون من المتكلفين فجعلت تبكي و تشتكي ما بها إلى الله و رسوله (صلى الله عليه و آله)، و انصرفت، فسمع الله عز و جل محاورتها لرسوله (صلى الله عليه و آله) في زوجها و ما شكت إليه، فأنزل الله عز و جل قرآنا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ وَ اللَّهُ يَسْمَعُ تَحَاوُرَكُمَا، بِعَنِي مُحَاوَرَتَهَا لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فِي زَوْجِهَا: إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَ إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَ زُورًا وَ إِنْ اللَّهُ لَعَفُوٌّ غَفُورٌ.

So Rasool-Allah^{saww} said: 'Allah^{azwj} has not Revealed upon me^{saww} a Writing by which I^{saww} can judge between you and your husband, and I^{saww} dislike that I^{saww} should become from the pretenders'. That led her to cry and complained to Allah^{azwj} and His^{azwj} Rasool^{saww}, and she left. So Allah^{azwj} Heard her argument to His^{azwj} Rasool^{saww} regarding her husband, and what she complained against him. So Allah^{azwj}, Mighty and Majestic Revealed the Quran ***In the Name of Allah^{azwj} the Beneficent the Merciful. [58:1] Allah has Heard the words of her who pleaded with you about her husband and complained to Allah, and Allah Knows the contentions of both of you*** Meaning her argument to Rasool-Allah^{saww} regarding her husband, ***surely Allah is Hearing, Seeing. [58:2] (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.***

فبعث رسول الله (صلى الله عليه و آله) إلى المرأة فأتته، فقال لها: جئيني بزوجه فأتته به، فقال له: أقلت لامرأتك هذه: أنت علي حرام كظهر أُمِّي؟ قال: قد قلت لها ذلك، فقال له رسول الله (صلى الله عليه و آله): قد أنزل الله عز و جل فيك و في امرأتك قرآنا، فقرأ عليه ما أنزل الله من قوله: قَدْ سَمِعَ اللَّهُ إِلَى قَوْلِهِ تَعَالَى: إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ فضم امرأتك إليك، فإنك قد قلت منكرا من القول و زورا قد عفا الله عنك و غفر لك، فلا تعد، فانصرف الرجل و هو نادم على ما قال لامرأته.

So Rasool-Allah^{saww} sent for the woman, and she came over. He^{saww} said to her: 'Come to me^{saww} with your husband'. So she came up with him. He^{saww} said to him: 'Did you say this to your wife, 'You are prohibited unto me like the back of my mother?' He said, 'I did say that to her'. So Rasool-Allah^{saww} said to him: 'Allah^{azwj}, Mighty and Majestic has Revealed regarding you and your wife, Quran'. So he^{saww} recited to him what Allah^{azwj} had Revealed from His^{azwj} Words ***[58:1] Allah has Heard*** up to the Words of the High ***surely Allah is Pardoning, Forgiving.*** So I^{saww} join your wife to you, for you have said ***a hateful word and a falsehood***, and Allah^{azwj} has Excused you and Forgiven you. So do not return to it'. The man left and he was remorseful upon what he had said to his wife.

و كره الله ذلك للمؤمنين بعد، فأنزل الله عز و جل: وَ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ نَمَّ يَعُودُونَ لِمَا قَالُوا بِعَنِي لِمَا قَالَ الرَّجُلُ لِامْرَأَتِهِ: أَنْتَ عَلَيَّ حَرَامٌ كَظْهَرِ أُمِّي قَالَ: فَمَنْ قَالَهَا بَعْدَ مَا عَفَا اللَّهُ وَ غَفَرَ لِلرَّجُلِ الْأَوَّلِ، فَإِنْ عَلَيْهِ: فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا بِعَنِي مَجَامِعَتِهَا ذَلِكَ تُوَعِّظُونَ بِهِ وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا فَجَعَلَ اللَّهُ عَقُوبَةَ مَنْ ظَاهَرَ بَعْدَ النَّهْيِ هَذَا، وَ قَالَ: ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ تَلْكَ حُدُودُ اللَّهِ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ هَذَا حَدَّ الظَّاهِرِ».

And Allah^{azwj} Dislike it for the Believers after that. So Allah^{azwj}, Mighty and Majestic Revealed ***[58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said***, Meaning

what the man says to his wife, 'You are prohibited unto me like the back of my mother', so the one who says it after what Allah^{azwj} had Excused and Forgiven the first man, so upon him would be **should free a captive before they touch them**, Meaning, before he copulates with her **that is what you are Advised for; and Allah is Aware of what you do. [58:4] But whoever has not the means, let him fast for two months successively before they touch them; then as for him who is not able, let him feed sixty needy ones**, so Allah^{azwj} Made a Punishment for the one who does it after the Prohibition of this, and Said **that is in order that you may have faith in Allah and His Rasool; and these are Allah's Limits**, thus Allah^{azwj}, Mighty and Majestic this as the Limit for this (الظهار).

قال حمران: قال أبو جعفر (عليه السلام): «و لا يكون ظهار في يمين، و لا في إضرار، و لا في غضب، و لا يكون ظهار إلا على طهر بغير جماع بشهادة شاهدين مسلمين».

Hamran said, 'Abu Ja'far^{asws} said: 'And it does not become a 'Zihar' in a vow, nor during harming, nor during anger, and it does not become a 'Zihar' except upon cleanliness before copulation, with a testimony of two Muslim witnesses'.⁵

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

Ali Bin Ibrahim (Tafseer Qummi) said,

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

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

And Aws said to his wife, 'O Khawla! This used to be prohibited during the era of ignorance, and Allah^{azwj} has Brought Al-Islam to us. So go to Rasool-Allah^{saww} and ask him^{saww} about that. So Khawla came to Rasool-Allah^{saww} and said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Aws Bin Al-Samat is my husband, and father of my children, and my cousin, so he said to me, 'You are unto me like the back of my mother'. And we used to be prohibited by that during the era of ignorance, and Allah^{azwj} has Brought to us Al-Islam with you^{saww}'. Therefore Allah^{azwj} Revealed this Chapter'.⁶

⁵ الكافي 6: 152 / 1

⁶ تفسير القمي 2: 353

VERSES 5 - 7

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {5} يَوْمَ يُبْعَثُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {6} أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {7}

[58:5] Those who oppose Allah and His Rasool will be suppressed as those before them were suppressed; and We have Revealed clear Verses, and the unbelievers shall have an abasing Punishment [58:6] On the Day when Allah will Resurrect all of them, then Inform them of what they did: Allah has Recorded it whilst they have forgotten it; and Allah is a Witness over all things. [58:7] Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will Inform them of what they did, on the Day of Judgement: surely Allah is the Knower of all things.

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فُلَانٍ وَفُلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ وَ الْمُغْبِرَةَ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لِيُنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَلَا النَّبُوءَةُ أَبَدًا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ هَذِهِ الْآيَةَ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **[58:7] Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will Inform them of what they did, on the Day of Judgement: surely Allah is the Knower of all things**". He^{asws} said; 'This was Revealed regarding so and so and so and so, and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim, nor the Prophet-hood, ever. So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them'.⁷

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي و بكر بن أبي بكر، قال: حدثنا سليمان بن خالد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: «إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ، قَالَ: «الثاني» و قوله تعالى: ما يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ، قال: «فلان و فلان و ابن فلان أمينهم، حين اجتمعوا فدخلوا الكعبة، فكتبوا بينهم كتابا: إن مات محمد أن لا يرجع الأمر فيهم أبدا».

⁷ Al Kafi – H 14650

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [58:10] **But rather, the secret counsels are from the Shaitan**, he^{asws} said: 'The second one'. And His^{azwj} Words [58:7] **Nowhere is there a secret counsel between three persons but He is the fourth of them**, he^{asws} said: 'So and so, and so and so and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kaaba. So they wrote between them an agreement, 'If Muhammad^{saww} were to die, they would not let the command to return among them, ever'.⁸

VERSE 8

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۗ حَسْبُ لَهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَنسَوْنَ الْمَصِيرَ {8}

[58:8] Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Rasool, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say among themselves: Why does not Allah Punish us for what we say? Hell is sufficient for them; they will arrive to it, and evil is the resort.

علي بن إبراهيم، في قوله تعالى: أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ، قال: كان أصحاب رسول الله (صلى الله عليه و آله) يأتون رسول الله (صلى الله عليه و آله) فيسألونه أن يسأل الله لهم، و كانوا يسألون ما لا يحل لهم، فأنزل الله عز و جل: وَ يَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ، و قولهم له إذا أتوه: أنعم صباحا، [و] أنعم مساء، و هي تحية أهل الجاهلية، فأنزل الله تعالى: وَ إِذَا جَاؤُكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ، فقال لهم رسول الله (صلى الله عليه و آله): «قد أبدلنا بخير من ذلك: تحية أهل الجنة، السلام عليكم».

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [58:8] **Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden**, said, 'The companions of Rasool-Allah^{saww} were coming to Rasool-Allah^{saww} asking him^{saww} to ask Allah^{azwj} for them, and they used to ask for (things) which were not Permissible for them. So Allah^{azwj} Mighty and Majestic Revealed **and they hold secret counsels for sin and revolt and disobedience to the Rasool** and their words to him^{saww}, when they used to come to him^{saww} were 'Blessed morning (أنعم صباحا) and Blessed evening (أنعم مساء)، and this was the greeting of the people of ignorance. So Allah^{azwj} the High Revealed **and when they come to you they greet you with a greeting with which Allah does not greet you**, so Rasool-Allah^{saww} said to them: 'We have changed it with something better than that. The greeting of the people of the Paradise is 'Peace be upon you' (السلام عليكم).⁹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «دخل يهودي على رسول الله (صلى الله عليه و آله) و عائشة عنده، فقال: السلام عليكم.

⁸ تفسير القمّي 2: 356.

⁹ تفسير القمّي 2: 354.

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'A Jew came up to Rasool-Allah^{saww} and Ayesha was in his^{saww} presence. He said, 'Poison (death) be upon you^{saww} (السام عليكم).

فقال رسول الله (صلى الله عليه و آله): عليكم، ثم دخل آخر، فقال مثل ذلك، فرد عليه كما رد على صاحبه، ثم دخل آخر، فقال مثل ذلك، فرد عليه رسول الله (صلى الله عليه و آله) كما رد على صاحبيه، فغضبت عائشة، فقالت: عليكم السام و الغضب و اللعنة يا معشر اليهود و يا إخوة القردة و الخنازير.

So Rasool-Allah^{saww} said: 'To you (as well)'. Then another one came up and said similar to that. So he^{saww} replied to him just like he^{saww} had replied to his companion. Then another one came up and said similar to that, so Rasool-Allah^{saww} replied just like he^{saww} had replied to his two companions before. Ayesha got angry, so she said, 'Posion (death) be unto you, and the Wrath, and the Curse, O group of Jews, and O brothers of the monkeys and the pigs!'

فقال لها رسول الله (صلى الله عليه و آله): يا عائشة، إن الفحش لو كان ممثلاً لكان مثال سوء، و إن الرفق لم يوضع على شيء قط إلا زانه، و لا يرفع عنه قط إلا شانه. فقالت: يا رسول الله، أما سمعت إلى قولهم: السام عليكم؟ فقال: بلى، أما سمعت ما رددت عليهم؟ قلت: عليكم، فإذا سلم عليكم مسلم فقولوا: سلام عليكم، و إذا سلم عليكم كافر فقولوا: عليك».

So Rasool-Allah^{saww} said to her: 'O Ayesha! If obscenity is represented, it is an evil example, and that kindness is not placed upon anything except that it adorns it, and it does not raise from it anything at all except for its glory'. So she said, 'O Rasool-Allah^{saww}, did you^{saww} not listen to their words, 'Poison (death) be unto you (السام عليكم)?' So he^{saww} said: 'Yes, but did you hear what I^{saww} replied to them? I^{saww} said: 'To you (as well)'. So if a Muslim greets you, so you should say 'Peace be upon you', and when an Infidel greets you, so you should say, 'To you' (عليك).¹⁰

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {9}

[58:9] O you who believe! When you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Rasool, and give to each other counsel of goodness and piety; and fear Allah, to Whom you shall be Gathered together.

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو جعفر محمد بن الحسين بن حفص الخثعمي بالكوفة، قال: حدثنا عباد بن يعقوب أبو سعيد الأسدي، قال: أخبرني السيد بن عيسى الهمداني، عن الحكم بن عبد الرحمن بن أبي نعيم، عن أبي سعيد الخدري، قال: كانت أمانة المنافقين بغض علي بن أبي طالب (عليه السلام)، فبينما رسول الله (صلى الله عليه و آله) [في المسجد ذات يوم في نفر من المهاجرين و الأنصار، و كنت فيهم، إذا أقبل علي (عليه السلام)

Al-Sheykh (Al-Sadouq) in his Majalis, from a group, from Abu Al-Mufazzal, from Abu Ja'far Muhammad Bin Al-Hassan Bin Hafs Al-Khash'amy at Al-Kufa, from Abaas Bin Yaqoub Abu Saeed Al-Asady, from Al-Syed Bin Isa Al-Hamdany, from Al-Hakam Bin Abdul Rahman Bin Abu Naeem, from Abu Saeed Al-Khudry who said,

¹⁰ الكافي 2: 1 / 474

'A person from the hypocrites used to harbour hatred against Ali^{asws} Bin Abu Talib^{asws}. One day Rasool-Allah^{saww} was among a number of the Emigrants and the Helpers in the Masjid, and he was among them, when Ali^{asws} came over.

فتخطى القوم حتى جلس إلى النبي (صلى الله عليه و آله) و كان هناك مجلسه الذي يعرف فيه، فسار رجل رجلا، و كانا يرميان بالنفاق، فعرف رسول الله (صلى الله عليه و آله) ما أَراد، فغضب غضبا شديدا حتى التمع وجهه، ثم قال: «و الذي نفسي بيده، لا يدخل عبد الجنة حتى يحبني، و كذب من زعم أنه يحبني و يبغض هذا». و أخذ بكف علي (عليه السلام)،

He^{asws} moved across the people until he came to be seated near the Prophet^{saww}, and over there was a seat which he^{asws} was recognised by it. So man by man started leaving, and two of them were throwing (accusations of) hypocrisy. Rasool-Allah^{saww} recognised what they intended, so he^{saww} got angered with intense anger to the extent that his^{saww} face shone, then he^{saww} said: 'By the One in Whose^{azwj} Hand is my^{saww} soul, no servant will enter the Paradise until he loves me^{saww}, and he has lied, the one who things that he loves me^{saww} whilst he hates this one' – and he^{saww} grabbed the wrist of Ali^{asws}.

فأنزل الله عز و جل هذه الآية في شأنهما: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَةِ الرَّسُولِ إِلَى آخِرِ الْآيَةِ.

So Allah^{azwj} Mighty and Majestic Revealed this Verse regarding the affair of those two [58:9] ***O you who believe! When you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Rasool,*** up to the end of the Verse'.¹¹

VERSE 10

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {10}

[58:10] But rather, the secret counsels are from the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's Permission, and upon Allah let the Believers rely.

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي و بكر بن أبي بكر، قال: حدثنا سليمان بن خالد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ، قال: «الثاني» و قوله تعالى: مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ، قال: «فلان و ابن فلان أمينهم، حين اجتمعوا فدخلوا الكعبة، فكتبوا بينهم كتابا: إن مات محمد أن لا يرجع الأمر فيهم أبدا».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [58:10] ***But rather, the secret counsels are from the Shaitan,*** he^{asws} said: 'The second one'. And His^{azwj} Words [58:7] ***Nowhere is there a secret counsel between three persons but He is the fourth of them,*** he^{asws} said: 'So and so, and so and so and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kaaba. So they wrote between them an agreement, 'if

¹¹ الأماي 2: 217

Muhammad^{saww} were to die, they would not let the command to return among them, ever'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا رَأَى الرَّجُلُ مَا يُكْرَهُ فِي مَنَامِهِ فَلْيَتَحَوَّلْ عَنْ شِقِّهِ الَّذِي كَانَ عَلَيْهِ نَائِمًا وَ لِيُقَلِّدْ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ثُمَّ لِيُقَلِّدْ عُدَّتْ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقْرَبُونَ وَ أَنْبِيَآؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

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

Abu Abdullah^{asws} said: 'If the man sees what he does not like in his dream, so he should change his sleeping position which he was in and should say, **[58:10] But rather, the secret counsels are from the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's Permission.** Then he should say, 'I seek Refuge with what the Angels of Proximity of Allah^{azwj} and His^{azwj} Prophets^{as}, and the righteous servants sought Refuge with, from the evil what I saw, and from the evil of the castaway Satan^{la, 13}'.

VERSE 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {11}

[58:11] O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will Give you ample, and when it is said: Rise up, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels; and Allah is Aware of what you do.

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ينبغي للجلساء في الصيف أن يكون بين كل اثنين، مقدار عظم الذراع، لئلا يشق بعضهم على بعض في الحر».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww} said; 'It is befitting for those seated in a gathering during the Summer that there should be in between every two of them, a distance greater than a 'Zira' (Arms length), lest some of them shove each other in the heat'.¹⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) أكثر ما يجلس تجاه القبلة».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from some of his companions, from Talha Bin Zayd,

¹² تفسير القمي 2: 356.

¹³ Al Kafi H 14554

¹⁴ الكافي 2: 8 /485

أخبروني عنه؟ أقال: يرفع الله الذي اوتوا العلم درجات؟ أو قال: يرفع الله الذين اوتوا شرف النسب درجات؟ أو ليس قال الله: (قل هل يستوي الذين يعلمون والذين لا يعلمون) فكيف تتكروا رفاعي لهذا لما رفعه الله؟ إن كسر هذا لفلان الناصب بحجج الله التي علمه إياها لأفضل له من كل شرف في النسب.

You tell me, has not Allah^{azwj} Said **[58:11] Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels?** Or has He^{azwj} Said that He^{azwj} will Exalt those who are prestigious by their lineage in high degrees? Or has not Allah^{azwj} Said **[39:9] Are those who know and those who do not know alike?** Why do you disapprove the exalting of this one whom Allah^{azwj} has Exalted? He has defeated that particular Nasib^{la} by the Proofs^{asws} of Allah^{azwj}. This is higher than all the prestige of lineage.

فقال العباسي: يا بن رسول الله قد شرفت علينا من هو ذو نسب يقصر بنا، ومن ليس له نسب كتنسبنا، وما زال منذ أول الإسلام يقدم الأفضل في الشرف على من دونه.

The Abbasid said: 'O son^{asws} of Rasool-Allah^{sawwj}! You have honoured over us one whose lineage is below ours and is not of the same lineage as ours. It has been the norm from the beginning of Islam to give preference to the prestigious ones over the others'.

فقال (عليه السلام): سبحان الله أليس العباس بايع لابي بكر وهو تيمي والعباس هاشمي؟ أو ليس عبدالله بن العباس كان يخدم عمر بن الخطاب، وهو هاشمي وأبو الخلفاء وعمر عدوي؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس؟ فان كان رفعا لمن ليس بهاشمي على هاشمي منكرا فأنتكروا على العباس بيعته لابي بكر وعلى عبدالله بن العباس خدمته لعمر بعد بيعته له، فان كان ذلك جائزا فهذا جائز. فكأنما القم هذا الهاشمي حجرا.

He^{asws} said: 'Glory be to Allah^{azwj}! Did not Abbas pay allegiance to Abu Bakr^{la} and he^{la} was Taymi and Abbas was Hashimi? Or did not Abdullah Bin Abbas serve Umar Bin Al-Khattab^{la} and he was a Hashimite and the father of the Caliphs and Umar^{la} is my^{asws} enemy? Why was it that Umar^{la} included the distant ones of Qureish in the consultation council but did not include Abbas? And if my^{asws} exaltation of a non-Hashimite over the Hashimite is abhorrent, then you should also consider abhorrent the allegiance paid by Abbas to Abu Bakr^{la} and the service provided by Abdullah Bin Abbas to Umar^{la} after having paid allegiance to him^{la}. And if these are permissible then so is this one'. The Hashimite Sheykh became silent as if a stone was stuck in his throat'.¹⁷

وقال علي بن محمد (عليهما السلام): لو لا من يبقى بعد غيبة قائمكم عليه الصلاة والسلام من العلماء الداعين إليه، والدالين عليه، والذابين عن دينه بحجج الله، والمنقذين لضعفاء عباد الله من شباك إبليس ومردته، ومن فخاخ النواصب لما بقي أحد إلا ارتد عن دين الله، ولكنهم الذين يمسون أزمة قلوب ضعفاء الشيعة كما يمسون صاحب السفينة سكانها أولئك هم الأفضلون عند الله عزوجل.

Imam Ali^{asws} Bin Muhammad^{asws} Al-Naqi^{asws}: 'And were not to remain during the occultation of The Rising One^{asws} (Al-Qaim^{ajfj}) scholars who call towards him^{asws}, and provide evidence towards him^{ajfj}, and usher people towards his^{asws} religion by the Proofs^{asws} of Allah^{azwj} and rescue the weak servants of Allah^{azwj} from the deception of Iblees^{la} and his^{la} stubborn ones, and from the traps of the Nasibis, there would not have remain in the religion of Allah^{azwj} not a single one but they would have all turned apostate; but, they hold on to the helm of the hearts of the weak Shiites just like

¹⁷ Tafseer Imam Hassan Al Askari^{asws} – S 238

captain of the ship holds the helm of the ship. These are the preferable ones with Allah^{azwj} the Almighty'.¹⁸

VERSES 12 & 13

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12} أَأَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {13}

[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful. [58:13] Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (Mercifully), then establish the Prayer and give the Zakaat and obey Allah and His Rasool; and Allah is Aware of what you do.

و عنه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن أحمد السناني، و علي بن أحمد بن موسى الدقاق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «لقد علم المستحفظون من أصحاب النبي محمد (صلى الله عليه و آله) أنه ليس فيهم رجل له منقبة إلا و قد شركته فيها و فضلته، و لي سبعون منقبة لم يشركني فيها أحد منهم».

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

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

قلت: يا أمير المؤمنين، فأخبرني بهن؟ فقال (عليه السلام): «إن أول منقبة- و ذكر السبعين و قال في ذلك- و أما الرابعة و العشرون، فإن الله عز و جل أنزل على رسوله: يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً فكان لي دينار فبعته بعشرة دراهم، فكنت إذا ناجيت رسول الله (صلى الله عليه و آله) أتصدق قبل ذلك بدرهم، و والله ما فعل هذا أحد غيري من أصحابه قبلي و لا بعدي فأنزل الله عز و جل أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمْ الآية، فهل تكون التوبة إلا من ذنب كان؟».

I said, 'O Amir-ul-Momineen^{asws}, can you^{asws} inform me about these?' So he^{asws} said: 'The first virtue' – and he^{asws} went on to mention those seventy and said during that – 'And as for the twenty fourth, Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Rasool **[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation.** So there was a Dinar with me^{asws}

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 225

and I^{asws} changed it for ten Dirhams. So whenever I^{asws} consulted Rasool-Allah^{saww}, I^{asws} gave one Dirham in charity before that.

By Allah^{azwj}! No one did that from his^{saww} companions apart from myself^{asws}, neither before me^{asws} nor after me^{asws}. So Allah^{azwj} Mighty and Majestic Revealed **[58:13] Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (Mercifully) – the Verse.** So is there repentance except for the one who was a (persistent) sinner?¹⁹

علي بن إبراهيم، قال: حدثنا أحمد بن زياد، عن الحسن بن محمد بن سماعة، عن صفوان بن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً، قال: «قدم علي بن أبي طالب (عليه السلام) بين يدي نجواه صدقة، ثم نسختها: أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ».

Ali Bin Ibrahim, from Ahmad Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Safwan Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, when I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation** he^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} preceded his^{asws} consultation with charity, then it was Abrogated by [58:13] Do you fear that you will not (be able to) give in charity before your consultation?²⁰

محمد بن العباس: عن علي بن عتبة، و محمد بن القاسم، قالوا: حدثنا الحسن بن الحكم، عن حسن بن حسين، عن حيان بن علي، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله عز وجل: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً، قال: نزلت في علي (عليه السلام) خاصة، كان له دينار فباعه بعشرة دراهم، فكان كلما ناجاه قدم درهما حتى ناجاه عشر مرات، ثم نسخت فلم يعمل بها أحد قبله ولا بعده.

Muhammad Bin Al-Abbas, from Ali Bin Utba and Muhammad Bin Al-Qasim, from Al-Hassan Bin Al-Hakam, from hasan Bin Husayn, from Hayan Bin Ali, from Al-Kalby, from Abu Salih,

(It has been narrated) from Ibn Abbas regarding the Words of the Mighty and Majestic **[58:12] O you who believe! When you consult the Rasool, then give something in charity before your consultation**, said, 'It was Revealed regarding Ali^{asws} especially. He^{asws} had a Dinar which he^{asws} changed it to ten Dirhams. So every time he^{asws} consulted him^{saww}, he^{asws} preceded it by a Dirham until he^{asws} had consulted him^{saww} ten times. Then it was Abrogated, so no one acted upon it, neither before him^{asws} nor after him^{asws}.'²¹

و عنه، قال: حدثنا علي بن عباس، عن محمد بن مروان، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن السدي، عن عبد خير، عن علي (عليه السلام)، قال: «كنت أول من ناجى رسول الله (صلى الله عليه وآله) كان عندي دينار فصرفته بعشرة دراهم، و كلمت رسول الله (صلى الله عليه وآله) عشر مرات، كلما أردت أن أناجيه تصدقت بدرهم، فشق ذلك على أصحاب رسول الله (صلى الله عليه وآله)، فقال المنافقون: ما باله ما ينجش لابن عمه؟ حتى نسخها الله عز وجل فقال: أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ إِلَى آخِرِ الْآيَةِ». ثم قال (عليه السلام): «فكنت أول من عمل بهذه الآية و آخر من عمل بها، فلم يعمل بها أحد قبلي و لا بعدي».

¹⁹ الخصال: 1 / 574

²⁰ تفسير القمي: 2: 357

²¹ تأويل الآيات: 2: 673 / 4.

And from him, from Ali Bin Abbas, from Muhammad Bin Marwan, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Al-Sady, from Abd Khayr,

(It has been narrated) from Ali^{asws} who has said: 'I^{asws} was the first one who consulted Rasool-Allah^{saww}. I^{asws} had a Dinar with me^{asws}, so I^{asws} changed it to ten Dirhams, and I^{asws} spoke to Rasool-Allah^{saww} ten times. Every time I^{asws} intended that I^{asws} should consult him^{saww}, I^{asws} gave one Dirham in charity. So that was too difficult upon the companions of Rasool-Allah^{saww}, so the hypocrites said, 'What spares him^{saww} to consult with the son^{asws} of his^{saww} uncle?' Until Allah^{azwj} Mighty and Majesti Abrogated it, so He^{azwj} Said **[58:13] Do you fear that you will not (be able to) give in charity before your consultation? Up to the end of the Verse**'. Then he^{asws} said: 'I^{asws} was the first one to act upon this Verse and the last one to act upon it. So no one has acted upon it before me^{asws} or after me^{asws}'.²²

ثم قال شرف الدين: و نقلت من مؤلف شيخنا أبي جعفر الطوسي (رحمه الله): أنه في جامع الترمذي و تفسير الثعلبي بإسناده، عن علي بن علقمة الأثماري يرفعه إلى علي (عليه السلام)، أنه قال: « [بي] خفف الله عن هذه الأمة، لأن الله امتحن الصحابة بهذه الآية، فتقاعسوا عن مناجاة الرسول (صلى الله عليه وآله)، و كان قد احتجب في منزله من مناجاة كل أحد إلا من تصدق بصدقة، و كان معي دينار فتصدقت به، فكنت أنا سبب التوبة من الله على المسلمين حين علمت بالآية، و لو لم يعمل بها أحد لنزل العذاب، لامتناع الكل من العمل بها».

Then Sharaf Al-Deen (Al-Najafy) said, 'And we copied from our Sheykh Abu Ja'far Al-Toosy, it is in the collection of Al-Tirmidhi and Tafseer Sa'alby by his chain, from Ali Bin Al-Qamah Al-Anmary, with an unbroken chain going up to

Ali^{asws} having said: 'It was by me^{asws} that Allah^{azwj} Lightened (the load) from this community, because Allah^{azwj} Tested the companions with this Verse. They hesitated from consulting the Rasool^{saww}, and he^{saww} had veiled himself^{saww} from every one, by sitting in his^{saww} house, except from the one who gave in charity. And I^{asws} had a Dinar with me^{asws}, so I^{asws} gave charity with it. Thus I^{asws} was the reason of the Turning with Mercy by Allah^{azwj} upon the Muslims when I^{asws} acted upon the Verse. And had no one acted upon it, the Punishment would have befallen, since no one would have acted upon it'.²³

VERSE 14 - 21

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ {14} أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {15} اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ {16} لَنْ نَغْفِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {17} يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ {18} اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ {19} إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأُنْزُلِينَ {20} كَتَبَ اللَّهُ لَأَعْلَبِينَ أَنَا وَرَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {21}

[58:14] Have you not seen those who befriend a people with whom Allah is Angry? They are neither from you nor from them, and they swear falsely while they know. [58:15] Allah has Prepared for them a severe Punishment; surely it is evil what they used to do. [58:16] They make their oaths to serve as a cover

²² تأويل الآيات 2: 673 / 5.

²³ الآيات 2: 675 / 7، سنن الترمذي 5: 406 / 3300، غاية المرام: 4 / 349.

so they turn away from Allah's way; therefore they shall have an abasing Punishment. [58:17] Neither their wealth nor their children shall avail them at all against Allah; they are the inmates of the Fire, therein they shall abide. [58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you, and they think that they have something; Indeed, they are the ones who are the liars. [58:19] The Shaitan has gained the mastery over them, so he has made them forget the Remembrance of Allah; they are the Shaitan's party; Indeed, the Shaitan's party, they are the losers. [58:20] Surely those who oppose Allah and His Rasool; they shall be among the most abased. [58:21] Allah has written down: I will most certainly Prevail, I and My Rasools; surely Allah is Strong, Mighty.

علي بن إبراهيم، قال: نزلت في الثاني، لأنه مر به رسول الله (صلى الله عليه وآله) وهو جالس عند رجل من اليهود يكتب خبر رسول الله (صلى الله عليه وآله)، فأنزل الله جل و عز: أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُم

Ali Bin Ibrahim (Tafseer Qummi), said,

'It was Revealed regarding the second one because Rasool-Allah^{saww} passed by him whilst he was seated with a Jew writing the news of Rasool-Allah^{saww}. So Allah^{azwj} Mighty and Majestic Revealed [58:14] Have you not seen those who befriend a people with whom Allah is Angry? They are neither from you nor from them, and they swear falsely while they know.

فجاء الثاني إلى رسول الله (صلى الله عليه وآله)، فقال له رسول الله: «رأيتك تكتب عن اليهود وقد نهى الله عن ذلك؟». فقال: يا رسول الله، كتبت عنه ما في التوراة من صفتك، وأقبل يقرأ ذلك على رسول الله (صلى الله عليه وآله) وهو غضبان، فقال له رجل من الأنصار: ويلك، أما ترى غضب رسول الله عليك؟ فقال: أعوذ بالله من غضب الله و غضب رسوله، إني إنما كتبت ذلك لما وجدت فيه من خبرك؟ فقال له رسول الله (صلى الله عليه وآله): «يا فلان، لو أن موسى بن عمران فيهم قائماً ثم أتيتهم رغبة عما جئت به لكنك كافرًا [بما جئت به]» وهو قوله تعالى: اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً أَي حجابا بينهم وبين الكفار، و إيمانهم إقرار باللسان فرقا من السيف و رفع الجزية».

So the second one came to Rasool-Allah^{saww}. Rasool-Allah^{saww} said to him: 'I^{saww} saw you writing from the Jew and Allah^{azwj} has Prohibited from that?' So he said, 'O Rasool-Allah^{saww}! I wrote from him of what was your^{saww} description in the Torah', and went on to recite that on Rasool-Allah^{saww}, and he^{saww} was angry. So a man from the Helpers said to him, 'Woe be unto you! Did you not see the anger of Rasool-Allah^{saww} against you?' So he said, 'I seek Refuge from the Anger of Allah^{azwj} and His^{azwj} Rasool^{saww}, but I wrote what I found in it from your^{saww} news?' So Rasool-Allah^{saww} said to him: 'O so and so! Even if Musa Bin Imranas was standing among them, then you came to him as desiring about what he has had come with, you would still be an Infidel with what you have come with, and these are the Words of the High [58:16] **They make their oaths to serve as a cover** i.e., as a veil from between them and the Infidels **so they turn away from Allah's way**, and their faith is their acceptance by their tongues, separate from the sword (war) and raising of the taxes'.

و قوله تعالى: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ قَالَ: إذا كان يوم القيامة جمع الله الذين غصبوا آل محمد حقهم، فيعرض عليهم أعمالهم، فيحلفون له أنهم لم يعملوا منها شيئاً كما حلفوا لرسول الله (صلى الله عليه وآله) في الدنيا حين حلفوا أن لا يردوا الولاية في بني هاشم، و حين هموا بقتل رسول الله (صلى الله عليه وآله) في العقبة، فلما أطلع الله نبيه و أخبره، حلفوا له أنهم لم يقولوا ذلك و لم يهملوا به حتى أنزل الله علي رسوله: يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُ أُولُو الْأَيْمَانِ وَ مَا تَقَمُّوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ.

And the Words of the High **[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you**, said, ‘When it will be the Day of Judgement, Allah^{azwj} will Gather the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww}, so He^{azwj} will Present their deeds to them, so they would swear to Him^{azwj} that they did not do any of the deeds from those just like they used to swear to Rasool-Allah^{saww} in the world where they swore that they would not let the Wilayah to be in the Clan of Hashim^{as}, and where they resolved to murder Rasool-Allah^{saww} in Al-Uqba.

So when Allah^{azwj} Notified His^{azwj} Prophet^{saww} and Informed him^{saww}, they swore to him^{saww} that they did not say that and did not resolve for it, until Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww} **[9:74] They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them’.**

قال: ذلك إذا عرض الله عز وجل ذلك عليهم في القيامة ينكرونه و يحلفون له كما حلفوا لرسول الله (صلى الله عليه و آله)، و هو قوله: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَ يَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أَي غلب عليهم الشيطان أولئك حزب الشيطان أي أعوانه ألا إن حزب الشيطان هُمُ الْخَاسِرُونَ إِنَّ الَّذِينَ يُحَادُونَ اللَّهَ وَ رَسُولَهُ أُولَئِكَ فِي الْأَذْلَىٰ كَتَبَ اللَّهُ لَأَعْلَىٰ أَنَا وَ رَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

He said, ‘When Allah^{azwj} Mighty and Majestic Presents that to them during the Day of Judgement, they would deny it, and swear to Him^{azwj} just as they swore to Rasool-Allah^{saww}, and these are His^{azwj} Words **[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you, and they think that they have something; Indeed, they are the ones who are the liars. [58:19] The Shaitan has gained the mastery over them, so he has made them forget the Remembrance of Allah; they are the Shaitan's party; Indeed, the Shaitan's party, they are the losers. [58:20] Surely those who oppose Allah and His Rasool; they shall be among the most abased. [58:21] Allah has written down: I will most certainly Prevail, I and My Rasools; surely Allah is Strong, Mighty.**²⁴

افتراق الأمة إلى ثلاث وسبعين فرقة

قال أبان: قال سليم: سمعت علي بن أبي طالب عليه السلام يقول: إن الأمة ستفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وفرقة في الجنة. وثلاث عشرة فرقة من الثلاث والسبعين تنتحل محبتنا أهل البيت، واحدة منها في الجنة واثنتا عشرة في النار

Division of the community into seventy three sects

Abaan said that Sulaym said, ‘I heard Ali^{asws} Bin Abu Talib^{asws} say that: ‘The community will be divided into seventy three sects, seventy two sects will be in the Fire and one sect will be in the Paradise. Thirteen of the seventy-three sects will arrogate to love us^{asws} the People^{asws} of the Household, one of these will be in the Paradise and twelve will be in the Fire.

²⁴ تفسير القمي 2: 357

تعين الفرقة الناجية

وأما الفرقة الناجية المهدية المؤملة المؤمنة المسلمة الموافقة المرشدة فهي المؤتمنة بي المسلمة لأمرى المطيعة لي المتبرئة من عدوي المحبة لي والمبغضة لعدوي، التي قد عرفت حقي وإمامتي وفرض طاعتي من كتاب الله وسنة نبيه، فلم ترند ولم تشك لما قد نور الله في قلبها من معرفة حقنا وعرفها من فضلها، وألهمها وأخذها بنواصيها فأدخلها في شيعتنا حتى اطأنت قلوبها واستيقنت يقينا لا يخالطه شك.

Specifications of the rescued sect

And as for the rescued sect, it is the guided, the hopeful, and the submissive in accordance with the guide^{asws}. This sect is the trusted one to follow the orders that I^{asws} issue, and it keeps away from my^{asws} enemies, and loves me^{asws}, and harbours hatred towards my^{asws} enemies. It has recognised my^{asws} rights, and my^{asws} Imamate, and the obligation to obey me^{asws} from the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and has not turned apostate nor does it have any doubts, for Allah^{azwj} has Enlightened its hearts by the recognition of our^{asws} rights, and have understood its merits, and Inspired it and Taken it by its corners and entered it into the hearts of our^{asws} Shiites until they achieved reassurance in their hearts and had firm conviction, not mixed with doubt’.

أنمة الفرقة الناجية

إني أنا وأوصيائي بعدي إلى يوم القيامة هداة مهتدون، الذين قرنهم الله بنفسه ونبيه في أي من الكتاب كثيرة، وطهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في أرضه وخزانه على علمه ومعادن حكمه وتراجمة وحيه وجعلنا مع القرآن والقرآن معنا لا يفارقه ولا يفارقنا حتى نرد على رسول الله صلى الله عليه وآله حوضه كما قال.

Imams of the rescued sect

I^{asws} am, and the successors^{asws} after me^{asws}, are Guides and the Guided ones up to the Day of Judgement, whom Allah^{azwj} has Joined them^{asws} to Himself^{azwj}, and with His^{azwj} Prophet^{saww} in numerous Verses from the Book, and has Purified us^{asws}, and Made us^{asws} to be infallible and as witnesses over His^{azwj} creation, and His^{azwj} Proof in his^{azwj} earth, and the trustees on His^{azwj} Knowledge, and the mine of His^{azwj} Wisdom, and the Interpreters of His^{azwj} Revelation, and Made us^{asws} to be with the Quran, and the Quran to be with us^{asws}, it will not separate from us^{asws} nor will we separate from it until we^{asws} return to the Messenger of Allah^{saww} to his^{saww} Fountain as he^{saww} has said’.

الفرق الثلاث والسبعون يوم القيامة

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقا، وهم سبعون ألفا يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه، هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يخلفون له كما يخلفون لكم ويحسبون أنهم على شئى ألا إنهم هم الكاذبون).

The seventy third sect on the Day of Judgement

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan, taking it from Iblees^{la} and his^{la} friends. They are the enemies of Allah^{azwj} and His^{azwj} Messenger^{saww}, and the enemies of the believers, and will be entering the Fire without reckoning. They are remote from Allah^{azwj} and from His^{azwj} Messenger^{saww}, having forgotten Allah^{azwj} and His^{azwj} Messenger^{saww} and have associated with Allah^{azwj}, and denied Him^{azwj}, and have worshipped others apart from Allah^{azwj} without having realised it, and they count themselves as having done something good.

They will say on the Day of Judgement **“[6:23] By Allah, our Lord, we were not polytheists”; “[58:18] then they will swear to Him as they swear to you, and they think that they have something; no surely they are the liars”**.²⁵

VERSE 22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ {22}

[58:22] You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has Impressed faith, and He has Supported them with a Spirit from Him: and He will Cause them to enter Gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party: Indeed the party of Allah are the successful ones.

علي بن إبراهيم: قوله تعالى: لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ، أَي من يؤمن بالله و اليوم الآخر لا يؤاخي من حاد الله و رسوله،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[58:22] You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk** – the Verse, i.e., The one who believes in Allah^{azwj} and the Last Day does not become a brother to the one who opposes Allah^{azwj} and His^{azwj} Rasool^{saww}.

قوله تعالى: أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ و هم الأئمة (عليهم السلام) و أَيَّدَهُمْ بِرُوحٍ مِنْهُ قال: الروح: ملك أعظم من جبرئيل و ميكائيل، كان مع رسول الله (صلى الله عليه و آله)، و هو مع الأئمة (عليهم السلام).

²⁵ Kitaab Sulaym Bin Qays Al Hilali – H 7

The Words of the High **these are they into whose hearts He has Impressed faith,** and they^{asws} are the Imams^{asws} [58:22] and He has Supported them with a Spirit from Him, said, 'The Spirit – An Angel greater than Jibraeel^{as} and Mikaeel^{as}, who used to be with Rasool-Allah^{saww}, and he^{as} is with the Imams^{asws}'.²⁶

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: «هو الإيمان». قال: «هو الإيمان». قال: «هو الإيمان». قال: «هو الإيمان».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Hamza,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}, Mighty and Majestic [48:4] He it is Who sent down tranquillity into the hearts of the believers, he^{asws} said: 'It is the Eman'. He said, 'And I asked him^{asws} about the Words of the Mighty and Majestic [58:22] and He has Supported them with a Spirit from Him, he^{asws} said: 'It is the Eman'.²⁷

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن إلا و لقلبه أذنان في جوفه: اذن ينفث فيها الوسواس الخناس، و اذن ينفث فيها الملك، فيؤيد الله المؤمن بالملك، فذلك قوله تعالى: وَ أَيْدُهُمْ بِرُوحٍ مِنْهُ».

And from him (Yaqoub Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} who has said: 'There is none from the Believers except for his heart there are two ears in the inside of it – An ear into which the sneaking whisperer (Satan^{la}) whispers into; and an ear into which the Angels whispers. So Allah^{azwj} Supported the Believer with the Angel, so these are His^{azwj} Words [58:22] and He has Supported them with a Spirit from Him'.²⁸

محمد بن العباس، قال: حدثنا المنذر بن محمد، عن أبيه، قال: حدثني عمي الحسين بن سعيد، عن أبان بن تغلب، عن علي بن محمد بن بشر، قال: قال محمد بن علي (عليه السلام) - ابن الحنفية - إنما حبنا أهل البيت شيء يكتبه الله في أيمن قلب العبد، و من كتبه الله في قلبه لا يستطيع أحد محوه، أما سمعت الله سبحانه يقول: أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَيْدُهُمْ بِرُوحٍ مِنْهُ إِلَى آخِرِ الْآيَةِ، فحبنا أهل البيت الإيمان.

Muhammad Bin Al-Abbas, from Al-Munzar Bin Muhammad, from his father, from Ummay Al-Husayn Bin Saeed, from Abaan Bin Taghlab, from Ali Bin Muhammad Bin Bashara who said,

'Muhammad^{asws} Bin Ali^{asws} said: 'Ibn Hanafiyya – But rather, the love for us^{asws}, the People^{asws} of the Household is a thing which Allah^{azwj} Writes upon the right (side) of the heart of the servant. And on whose heart Allah^{azwj} Writes it, no one has the ability to delete it. Have you not heard Allah^{azwj}, the Glorious Saying [58:22] these are they into whose hearts He has Impressed faith, and He has Supported them with a Spirit from Him, up to the end of the Verse. So the love for us^{asws}, the People^{asws} of the Household, is the Eman (faith)'.²⁹

²⁶ تفسير القمي 2: 358.

²⁷ الكافي 2: 1/12.

²⁸ الكافي 2: 3/206.

²⁹ تأويل الآيات 2: 8/676.

علي بن إبراهيم: قوله تعالى: أُولَئِكَ حِزْبُ اللَّهِ يَعْني الأئمة (عليهم السلام) أعوان الله ألا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High **[58:22] these are Allah's party** Meaning the Imams^{asws}, agents of Allah^{azwj} **Indeed the party of Allah are the successful ones**.³⁰

³⁰ تفسير القمي 2: 358.