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## CHAPTER 4

## AL-NISAA

## (176 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

العياشي: عن زر بن حبيش، عن أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: «من قرأ سورة النساء في كل جمعة آمن من ضغطة القبر».

Al Ayyashi, from Zar bin Habeysh,

(It has been narrated) from Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'The one who recites Surah Al-Nisaa (Chapter 4) during every Friday would be secure from the squeezing of the grave'.<sup>1</sup>

## VERSE 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا {1}

**[4:1] O you people! Fear your Lord, Who Created you from a single being and Created its mate from it and spread from these two, many men and women; and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you**

عن الشيباني في (نهج البيان): سئل الصادق (عليه السلام) عن التقوى، فقال (عليه السلام): «هي طاعته فلا يعصى، و أن يذكر فلا ينسى، و أن يشكر فلا يكفر».

From Al Shaybani in Nahj Al Bayan,

'Al-Sadiq<sup>asws</sup> was asked about the piety (fearing Allah<sup>azwj</sup>), so he<sup>asws</sup> said: 'This is being obedient to Him<sup>azwj</sup> therefore do not disobey, and Remembering Him<sup>azwj</sup> therefore do not forget, and being grateful and do not disbelieve'.<sup>2</sup>

ابن بابويه، قال: حدثنا علي بن محمد بن أحمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «سميت حواء لأنها خلقت من حي، قال الله عز وجل: خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا».

Ibn Babuwayh, from Ali Bin Muhammad Bin Ahmad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

<sup>1</sup> تفسير العياشي 1: 215 / 1.

<sup>2</sup> نهج البيان 1: 80 (مخطوط)

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Hawwa<sup>as</sup> was named as Hawwa<sup>as</sup> because she<sup>as</sup> had been Created from a live being (حي). Allah<sup>azwj</sup> Mighty and Majestic Says **[4:1] Created you from a single being and Created its mate from it**'.<sup>3</sup>

عنه: عن علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «سميت المرأة امرأة لأنها خلقت من المرء».

From him, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The woman was named as a 'woman' because she was Created from the (clay of the) man'.<sup>4</sup>

عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: قال لي: «ما يقول الناس في تزويج آدم (عليه السلام) و ولده؟» قال: قلت: يقولون: إن حواء كانت تلد لادم في كل بطن غلاما و جارية، فتزوج الغلام الجارية التي من البطن الآخر الثاني، و تزوج الجارية الغلام الذي من البطن الآخر الثاني حتى توالدوا.

From Abu Bakr Al Hazramy,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'He<sup>asws</sup> said to me: 'What are the people saying regarding the marriage of Adam<sup>as</sup> and his<sup>as</sup> children?' I said, 'They are saying that Hawwa<sup>as</sup> gave birth for Adam<sup>as</sup> in every pregnancy, a slave and a maid. So the slave married the maid which was from the other pregnancy, and the maid married the slave who was from the other pregnancy until they reproduced'.

فقال أبو جعفر (عليه السلام): «ليس هذا كذاك، يحجكم المجوس، و لكنه لما ولد آدم هبة الله و كبر سأل الله تعالى أن يزوجه، فأنزل الله تعالى له حوراء من الجنة فزوجها إياه، فولدت له أربعة بنين، ثم ولد لادم (عليه السلام) ابن آخر، فلما كبر أمره فتزوج إلى الجان، فولد له أربع بنات، فتزوج بنو هذا بنات هذا،

So Abu Ja'far<sup>asws</sup> said: 'It is not like that! The Magians argue against you (like that). But, when Hibtullah was born unto Adam<sup>as</sup> and became big, he<sup>as</sup> asked Allah<sup>azwj</sup> to get him to be married. So Allah<sup>azwj</sup> the High Sent down Hourie from the Paradise to be married to him. So she gave birth to four sons. Then Adam<sup>as</sup> got another son to be married. So when he was big, ordered him to be married to the Jinn. So she gave birth to four daughters. Thus the son of this one married the daughter of this one.

فما كان من جمال فمن قبل الحوراء، و ما كان من حلم فمن قبل آدم (عليه السلام)، و ما كان من حقد فمن قبل الجان، فلما توالدوا أصعد الحوراء إلى السماء».

So whatever was from the beauty, so it is from the Houries, and what was from the forbearance, so it is from Adam<sup>as</sup>, and what was from the malice so it is from the Jinn. After having given birth, the Houries ascended to the sky'.<sup>5</sup>

<sup>3</sup> علل الشرائع: 1 / 16 باب 14

<sup>4</sup> علل الشرائع: 1 / 16

<sup>5</sup> تفسير العياشي 1: 6 / 216

و عنه: عن أبيه، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد ابن أورمة، عن النوفلي، عن علي بن داود اليعقوبي، عن الحسن بن مقاتل، عن سمع زرارة، يقول: سئل أبو عبد الله (عليه السلام) عن بدء النسل من آدم كيف كان؟ و عن بدء النسل من ذرية آدم، فإن أناسا من عندنا يقولون: إن الله تبارك و تعالى أوحى إلى آدم أن يزوج بناته ببنيه، و إن هذا الخلق كله أصله من الإخوة و الأخوات؟! فقال أبو عبد الله (عليه السلام): «تعالى الله عن ذلك علوا كبيرا! يقول من قال هذا: بأن الله جل و عز خلق صفوة خلقه و أحبائه و أنبياءه و رسله و المؤمنين و المؤمنات و المسلمين و المسلمات من حرام، و لم يكن له من القدرة أن يخلقهم من حلال، و قد أخذ ميثاقهم على الحلال الطهر الطاهر الطيب.

And from him (Al Sadouq), from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Awrama, from Al Nowfaly, from Ali Bin Dawood Al Yaqouby, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

'I asked Abu Abdullah<sup>asws</sup> about the beginning of the offspring from Adam<sup>as</sup>, how did this come about? And about the offspring from the offspring of Adam<sup>as</sup>, (2<sup>nd</sup> generation) for there are people who are saying, 'Allah<sup>azwj</sup> the High Revealed unto Adam<sup>as</sup> that he<sup>as</sup> should get his<sup>as</sup> daughters to be married to his<sup>as</sup> sons, and that the people, all of them, their origin is from brothers and sisters?' So Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> is Higher than that, Higher, Greater! The one who said this is saying that Allah<sup>azwj</sup> Majestic and Mighty Created the elite of His<sup>azwj</sup> creatures, and the ones Beloved to Him<sup>azwj</sup>, and His<sup>azwj</sup> Prophets<sup>as</sup>, and His<sup>azwj</sup> Rasools<sup>as</sup>, and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He<sup>azwj</sup> has Taken the Covenant upon the Lawful, and the Purified, and the good'.

فو الله لقد نبئت أن بعض البهائم تنكرت له أخته، فلما نزا عليها و نزل، كشف له عنها، فلما علم أنها أخته، أخرج غرموله، ثم قبض عليه بأسنانه حتى قطعه فخر ميتا، و آخر تنكرت له امه ففعل هذا بعينه، فكيف الإنسان في انسيته و فضله و علمه؟!

And Allah<sup>azwj</sup> has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead. And it also dislikes (copulating) with its mother and it acts in the same way. So how can the human being (do this) forgetting his perference and his knowledge?<sup>6</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله (عز ذكره): وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. قال: فقال: «هي أرحام الناس، إن الله عز و جل أمر بصلتها، و عظمها، ألا ترى أن الله جعلها معه؟!».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention **[4:1] and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you.** So he<sup>asws</sup> said: 'It is the relationships with the people. Allah<sup>azwj</sup> Mighty and Majestic has Commanded of its maintenance, and to magnify these. Do you not see that Allah<sup>azwj</sup> has Made him (human being) with these?'<sup>7</sup>

<sup>6</sup> (Extract) علل الشرائع: 2 / 18.

<sup>7</sup> الكافي 2: 120 / 1.

و عنه: بإسناده عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): صلوا أرحامكم و لو بالتسليم، يقول الله تبارك و تعالى: وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً».

And from him (kulayni), by his chain from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'Maintain your relationships even if it be with 'Salaam' (greetings of peace). Allah<sup>azwj</sup> Blessed and High is Saying **[4:1] and fear, by Whom you demand one of another the ties of relationship; surely Allah was Ever-Watchful over you**'.<sup>8</sup>

و عنه: بإسناده عن الوشاء، عن محمد بن الفضيل الصيرفي، عن الرضا (عليه السلام)، قال: «إن رحم آل محمد- الأئمة- لمعلقة بالعرش، تقول: اللهم صل من وصلني، و اقطع من قطعني، ثم هي جارية في أرحام المؤمنين». ثم تلا هذه الآية وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ.

And from him (Kulayni), by his chain from Al Washa, from Muhammad Bin Al Fazeyl Al Sayrafi,

(It has been narrated) from Al-Reza<sup>asws</sup> having said: 'The maintenance of relationship with the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> – the Imams<sup>asws</sup> – is attached to the Throne as: "Our Allah<sup>azwj</sup>! Maintain relationship with the one who maintains it with me<sup>asws</sup>, and Cut it off from the one who cuts it off with me<sup>asws</sup>. Then it flows in the relationships of the Believers'. Then he<sup>asws</sup> recited this Verse **[4:1] and fear, by Whom you demand one of another the ties of relationship**'.<sup>9</sup>

أبو علي الطبرسي: في معنى الآية: و اتقوا الأرحام أن تقطعوها، و هو المروي عن أبي جعفر (عليه السلام).

Abu Ali Al Tabarsy –

Regarding the Meaning of this Verse **[4:1]**, said, 'Fear the cutting off of the relationships'. And it is reported from Abu Ja'far<sup>asws</sup>,<sup>10</sup>

## VERSE 2

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا {2}

**[4:2] And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime**

و قال الشيباني في (نهج البيان)، في قوله تعالى: وَ لَا تَتَّبِعُوا الْخَبِيثَ بِالطَّيِّبِ، قال ابن عباس: لا تتبدلوا الحلال من أموالكم بالحرام من أموالهم لأجل الجودة و الزيادة فيه، قال: و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

And Al Shaybani said in Nahj Al Bayaan,

Regarding the Words of the High **[4:2] and do not substitute worthless (things) for (their) good (ones)**, 'Ibn Abbas said, 'Do not change the Permissible from your

<sup>8</sup> الكافي 2: 124 / 22.

<sup>9</sup> الكافي 2: 125 / 26.

<sup>10</sup> مجمع البيان 3: 6.



own properties with the Prohibited from their properties and in order to increase the quality in it'. He (Al-Tabarsy) said, 'And it is reported from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>,<sup>11</sup>

### VERSE 3

وَأِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَذْنَىٰ ۖ أَلَّا تَعْدِلُوا {3}

**[4:3] And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن نوح بن شعيب، و محمد بن الحسن، قال: سأل ابن أبي العوجاء هشام بن الحكم، فقال: أليس الله حكيمًا؟ قال: بلى، هو أحكم الحاكمين. قال: فأخبرني عن قوله عز و جل: فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَ ثُلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَلَيْسَ هَذَا فَرَضًا؟ قال: بلى.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Nuh Bin Shayb and Muhammad Bin Al Hassan who said,

'Abu Al-Awja asked Hisham Bin Al-Hakam, 'Is not Allah<sup>azwj</sup> Wise?' He said, 'Yes, He<sup>azwj</sup> is the most Wise'. He said, 'So inform me about the Words of the Mighty and Majestic **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one**, is this not an Obligation?' He said, 'Yes'.

قال: فأخبرني عن قوله عز و جل: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ أَي حكيم يتكلم بهذا؟ فلم يكن عنده جواب، فرحل إلى المدينة، إلى أبي عبد الله (عليه السلام)، فقال: «يا هشام في غير وقت حج و لا عمرة؟» قال: نعم جعلت فداك، لأمر أهمني، إن ابن أبي العوجاء سألني عن مسألة لم يكن عندي فيها شيء قال: «و ما هي؟» قال: فأخبره بالقصة.

He said, 'So inform me about the Words of the Mighty and Majestic **[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination**, which Wise (person) would speak with these (Words?)'. There was no answer with him, so he went to Al-Medina, to Abu Abdullah<sup>asws</sup>. So he<sup>asws</sup> said: 'O Hisham! This is neither the time for Hajj nor Umra?' He said, 'Yes, may I be sacrificed for you<sup>asws</sup>! There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with'. He<sup>asws</sup> said: 'And what is it?' He (the narrator) said, 'And he (Hisham) related to him<sup>asws</sup> the story'.

فقال له أبو عبد الله (عليه السلام): «أما قوله عز و جل: فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَ ثُلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً يَعْنِي فِي النِّفَقَةِ، وَ أما قوله: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ يَعْنِي فِي الْمَوَدَةِ».

<sup>11</sup> نهج البيان 1: 81 (مخطوط).

So Abu Abdullah<sup>asws</sup> said to him: 'As for the Words of the Mighty and Majestic **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one** – it Means with regards to the expenses. And as for His<sup>azwj</sup> Words **[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense** – it Means with regards to the cordiality'.

قال: فلما قدم عليه هشام بهذا الجواب وأخبره، قال: والله، ما هذا من عندك.

He (the narrator) said, 'So when Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah<sup>azwj</sup>! This is not from you'.<sup>12</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن زرارة، و محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إذا جمع الرجل أربعاً فطلق إحداهن فلا يتزوج الخامسة حتى تنقضي عدة المرأة التي طلق». و قال: «لا يجمع الرجل مائة في خمس».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj, from Zarara, and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When a man who has gathered four (wives), and he divorces one, so he should not marry the fifth until the waiting time of the woman who has been divorced, passes by'.<sup>13</sup>

العياشي: عن يونس بن عبد الرحمن، عن أخبره، عن أبي عبد الله (عليه السلام)، قال: «في كل شيء إسراف إلا في النساء، قال الله: فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ، و قال: و أحل الله ما ملكت أيما نكم».

Al Ayyashi, from Yunus Bin Abdul Rahman, from the one who informed him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'In everything there is extravagance except regarding the women. Allah<sup>azwj</sup> Says **[4:3] then marry such women as seem good to you, two and three and four**'. And he<sup>asws</sup> said: 'And Allah<sup>azwj</sup> has Permitted whatever your right hands possess'.<sup>14</sup>

## VERSE 4

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا {4}

**[4:4] And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن عثمان بن عيسى، عن سعيد بن يسار، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، امرأة دفعت إلى زوجها مالا من مالها ليعمل به، و قالت حين دفعت إليه: أنفق منه، فإن حدث بك حدث فما أنفقت منه كان حلالاً طيباً، فإن حدث بي حدث فما أنفقت منه فهو حلال طيب؟ فقال: «أعد علي- يا سعيد- المسألة»

<sup>12</sup> الكافي 5: 362 / 1.

<sup>13</sup> الكافي 5: 429 / 1.

<sup>14</sup> تفسير العياشي 1: 218 / 13.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usmaan Bin Isa, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! A woman hands over some of her wealth to her husband to do some business with it, and she said whilst handing it over to him, 'Spend from it, so if something happens with you (death), then whatever you have spent from it was Permissible and good. And if something were to happen to me (death), so whatever you have spent from it, is Permissible and good'. So he<sup>asws</sup> said: 'Leave this question with me<sup>asws</sup>, O Sa'ad'.

فلما ذهبت أعيدها عليه اعترض فيها صاحبها، و كان معي حاضراً، فأعاد عليه مثل ذلك، فلما فرغ أشار بإصبعه إلى صاحب المسألة، فقال: «يا هذا إن كنت تعلم أنها قد أفضت بذلك إليك فيما بينك [و بينها] و بين الله عز و جل فحلال طيب» ثلاث مرات. ثم قال: «يقول الله عز و جل في كتابه: فَإِنْ طِبْنِ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً».

So when I went, I returned to question him<sup>asws</sup>, its owner (the one who was involved in the case) was present there with me, so he repeated to him<sup>asws</sup> the like of that. So when he<sup>asws</sup> was free, he<sup>asws</sup> gestured by his<sup>asws</sup> fingers towards him and said: 'O this, if you knew that she has delegated it to you with that, in what is between you and between her and between Allah<sup>azwj</sup> Mighty and Majestic, so it is Permissible and good' – three times'. Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book [4:4] **but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result**'.<sup>15</sup>

عنه: عن عدة من أصحابنا، عن سهل بن زياد، و أحمد بن محمد، عن الحسن بن محبوب، عن علي بن رئاب، عن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لا يرجع الرجل فيما يهب لامرأته، و لا المرأة فيما تهب لزوجها حيز أو لم يحز» 1 «أليس الله تبارك و تعالى يقول: وَ لَا يَجُلْ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْنَاهُمْ هُنَّ شَيْئاً و قال: فَإِنْ طِبْنِ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً فهذا يدخل في الصداق و الهبة».

From him (Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zarara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The man does not return what his wife has gifted to him, nor the woman what her husband has gifted her, whether possession has taken place or not. Is not Allah<sup>azwj</sup> Blessed and High is Saying [2:229] **and it is not lawful for you to take any part of what you have given them**, and Said [4:4] **but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result**'.<sup>16</sup>

عن حمران، عن أبي عبد الله (عليه السلام)، قال: «اشتكى رجل إلى أمير المؤمنين (عليه السلام) فقال له: سل من امرأتك درهما من صداقها، فاشتر به عسلاً فاشربه بماء السماء، ففعل ما أمر به فبرئ، فسل أمير المؤمنين (عليه السلام) عن ذلك: أ شئ سمعته من النبي (صلى الله عليه و آله)؟ قال: لا، و لكني سمعت الله يقول في كتابه: فَإِنْ طِبْنِ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً و قال: يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ و قال: وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكاً فَأَجْتَمَعَ الْهَنَاءُ الْمَرِيءُ و البركة و الشفاء، فرجوت بذلك البرء».

From Hamran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man complained to Amir-ul-Momineen<sup>asws</sup> (about stomach pain), so he<sup>asws</sup> said to him: 'Ask your wife for

<sup>15</sup> الكافي 5: 136 / 1.

<sup>16</sup> الكافي 7: 30 / 3.

two Dirhams from her dowry, and buy some honey with it. Drink it with rain water'. So he did what he was ordered to and was cured. So he asked Amir-ul-Momineen<sup>asws</sup> about that, 'Is this something you<sup>asws</sup> heard from the Prophet<sup>saww</sup>?' He<sup>asws</sup> said: 'No! But I<sup>asws</sup> heard Allah<sup>azwj</sup> Saying in His<sup>azwj</sup> Book **[4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result**, and Said **[16:69] There comes forth from its belly a beverage of many colours, in which there is healing for the people**; and Said **[50:9] And We Send down from the sky Blessed water**. So there had gathered the enjoyment, and the wholesome result, and the Blessing, and the Healing. Therefore hope for the healing with that'.<sup>17</sup>

عن علي بن رثاب، عن زرارة، قال: لا ترجع المرأة فيما تهب لزوجها، حيزت أو لم تحز، أليس الله يقول: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا.

From Ali Bin Ra'ib, from Zarara who said,

'The woman has nor recourse to what she had gifted to her husband, whether she obtains it or not. Is not Allah<sup>azwj</sup> Saying **[4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result**'.<sup>18</sup>

## VERSE 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {5}

**[4:5] And do not give away your property to the foolish which Allah has made for you a (means of) support, and maintain them out of it, and clothe them and speak to them good words**

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ: «فالسفهاء: النساء و الولد، إذا علم الرجل أن امرأته سفیهة مفسدة، و ولده سفیهة مفسدة، لم ينبغ له أن يسلط واحدا منهما على ماله الذي جعل الله له قياما، يقول: معاشا، قال: وَ ارْزُقُوهُمْ فِيهَا وَ اكْسُوهُمْ وَ قُولُوا لَهُمْ قَوْلًا مَعْرُوفًا فالمعروف: العدة».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High **[4:5] And do not give away your property to the foolish**, said: 'The foolsih – the women and the children when the man knows that his wife is foolish and mischievous, and his children are foolish and mischievous. It does not befit him that he should let one of them to be in charge of his wealth which Allah<sup>azwj</sup> has Made as a means of support for livelihood. He<sup>azwj</sup> Said **and maintain them out of it, and clothe them and speak to them good words**. So the good words are – the preparation'.<sup>19</sup>

العياشي: عن يونس بن يعقوب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ. قال: «من لا تتق به».

<sup>17</sup> تفسير العياشي 1: 18 / 219

<sup>18</sup> تفسير العياشي 1: 19 / 219.

<sup>19</sup> تفسير القمي 1: 131.

Al Ayyashi, from Yunus Bin Yaqoub who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[4:5] And do not give away your property to the foolish.** He<sup>asws</sup> said: 'The one who cannot be entrusted with it'.<sup>20</sup>

عن إبراهيم بن عبد الحميد، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ. قال: «كل من يشرب المسكر فهو سفیه».

From Ibrahim Bin Abdul Hameed who said,

'I asked Abu Ja'far<sup>asws</sup> about this Verse **[4:5] And do not give away your property to the foolish.** He<sup>asws</sup> said: 'Every one who drinks intoxicants, so he is the foolish'.<sup>21</sup>

عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ. قال: «هم اليتامى، لا تعطوهم أموالهم حتى تعرفوا منهم الرشد». فقلت: فكيف يكون أموالهم أموالنا؟ فقال: «إذا كنت أنت الوارث لهم».

From Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[4:5] And do not give away your property to the foolish.** He<sup>asws</sup> said: 'They are the orphans. Do not give them their property until you recognise the rightful guidance from them'. So I said, 'So how can they property become our property?' So he<sup>asws</sup> said: 'When you were the heir for them'.<sup>22</sup>

و في خبر آخر: سئل أبو جعفر (عليه السلام) عن قول الله عز و جل وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ قال: «لا تؤتوها شراب الخمر، و لا النساء» ثم قال: «و أي سفیه أسفه من شراب الخمر؟».

And in another Hadeeth –

'Abu Ja'far<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:5] And do not give away your property to the foolish.** He<sup>asws</sup> said: 'Neither give it to the drunkard, nor the women'. Then he<sup>asws</sup> said: 'And which foolish (person) is more foolish than the drunkard?'<sup>23</sup>

## VERSE 6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا {6}

**[4:6] And test the orphans until they attain marriageable age; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably;**

<sup>20</sup> تفسير العياشي 1: 220 / 220.

<sup>21</sup> تفسير العياشي 1: 220 / 220.

<sup>22</sup> تفسير العياشي 1: 220 / 220.

<sup>23</sup> من لا يحضره الفقيه 4: 586 / 168.

**then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner**

ابن بابويه في (الفقيه): روي عن الصادق (عليه السلام) أنه سئل عن قول الله عز و جل: فَإِنْ آتَيْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ. قال: «إيناس الرشيد: حفظ المال».

Ibn Babuwayh in Al Fageeh –

'It has been reported from Al-Sadiq<sup>asws</sup> having been asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:6] then if you find in them maturity of intellect, make over to them their property.** He<sup>asws</sup> said: 'The **maturity of intellect** – preservation of the wealth'.<sup>24</sup>

و في رواية محمد بن أحمد بن يحيى، عن محمد بن الحسين، عن عبد الله بن المغيرة، عن ذكره عن أبي عبد الله (عليه السلام)، قال في تفسير هذه الآية: «إذا رأيتموهم و هم يحبون آل محمد فارفعوهم درجة».

And in a report of Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al Husayn, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the interpretation of this Verse (**[4:6] then if you find in them maturity of intellect**): 'When you see them and they love the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, so raise them a level (i.e. they are becoming mature)'.<sup>25</sup>

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

From him (Al Kulayni), by his chain from Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kanany,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[4:6] and whoever is poor, let him eat reasonably.** He<sup>asws</sup> said: 'So that is a man whose livelihood is restricted, so there is no problem that he should eat reasonably when there is enough from their wealth. So if the wealth is a little, he should not eat anything from it'.<sup>26</sup>

و قال الطبرسي في قوله تعالى: وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ: معناه: من كان فقيرا فليأخذ من مال اليتيم قدر الحاجة و الكفاية على جهة القرض، ثم يرد عليه ما أخذ [منه إذا وجد]. قال: و هو المروي عن الباقر (عليه السلام).

And Al-Tabarsy said regarding the Words of the High **4:6] and whoever is poor, let him eat reasonably.** Its Meaning is, 'The one who was poor, so he can take from the wealth of the orphans in accordance to the need and the sufficiency upon the point of the debt. Then he should return it back what he had taken from it, when he finds it'. He said, 'And it is reported from Al-Baqir<sup>asws</sup>,<sup>27</sup>

<sup>24</sup> من لا يحضره الفقيه 4: 575 / 164.

<sup>25</sup> من لا يحضره الفقيه 4: 576 / 165.

<sup>26</sup> الكافي 5: 130.

<sup>27</sup> مجمع البيان 3: 17.

**VERSE 7**

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا {7}

**[4:7] Men shall have a share of what the parents and the near relatives leave, and women shall have a share of what the parents and the near relatives leave, whether there is little or much of it; a stated share**

**VERSE 8**

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {8}

**[4:8] And when there are present at the division the relatives and the orphans and the needy, give them (something) out from it and speak to them kind words**

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ. قال: «نسختها آية الفرائض».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:8] And when there are present at the division the relatives and the orphans and the needy, give them (something) out from it.** He<sup>asws</sup> said: 'The Verse of the Obligations Abrogates it'.<sup>28</sup>

**VERSE 9 & 10**

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا {9} إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا {10}

**[4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them fear Allah, and let them speak right words [4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، قال: قال أبو عبد الله (عليه السلام): «أوعد الله تبارك و تعالى في مال اليتيم عقوبتين: إحداهما عقوبة الآخرة النار، و أما عقوبة الدنيا فقوله عز و جل: وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ الْآيَةَ، يعني ليخش أن أخلفه في ذريته كما صنع بهؤلاء اليتامى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High has Prepared regarding the wealth of the orphans, two Punishments, one of them is the Fire in the Hereafter. As

<sup>28</sup> تفسير العياشي 1: 34 / 222.

for the other one in the world, so these are the Words of the Mighty and Majestic **[4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account** – the Verse, it Means leaving behind in his offspring and they would be dealt with as those orphans are dealt with'.<sup>29</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن عجلان أبي صالح، قال: سألت أبا عبد الله (عليه السلام) عن أكل مال اليتيم. فقال: «هو كما قال الله تعالى: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا». ثم قال (عليه السلام) من غير أن أسأله: «من عال يتيماً حتى ينقطع يتيماً، أو يستغني بنفسه، أوجب عز و جل له الجنة كما أوجب النار لمن أكل مال اليتيم».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Ajaan Bin Abu Salih who said,

'I asked Abu Abdullah<sup>asws</sup> about eating the wealth of the orphans. So he<sup>asws</sup> said: 'It is like what Allah<sup>azwj</sup> the High has Said **[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire**'. Then he<sup>asws</sup> said from other than what I had asked him<sup>asws</sup>: 'The one who takes care of the orphan until his being an orphan is cut off (grows up), or he becomes self-sufficient, the Mighty and Majestic Obligates the Paradise for him just as He<sup>azwj</sup> has Obligated the Fire for the one who eats the wealth of the orphans'.<sup>30</sup>

و عنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «انزل في مال اليتيم من أكله ظلماً: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا و ذلك أن أكل مال اليتيم يجيء يوم القيامة و النار تلتهب في بطنه حتى يخرج لهب النار من فيه، و يعرفه أهل الجمع أنه أكل مال اليتيم».

And from him (Al Kulayni), from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It was Revealed with regards to the one who eats the wealth of the orphans unjustly **[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire**. And that is that the eater of the wealth of the orphans unjustly would come on the Day of Judgement, and the Fire would be festering in his belly to the extent that a flame of the Fire would come out from him, and the people gathered would recognise that he has eaten the wealth of the orphans (unjustly)'.<sup>31</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء رأيت قوماً تقذف في أفواههم النار و تخرج من أدبارهم. فقلت: من هؤلاء، يا جبرئيل؟ فقال: هؤلاء الذين يأكلون أموال اليتامى ظلماً».

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

Abu Abdullah<sup>asws</sup> has said that Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> was ascended to the sky, I<sup>saww</sup> saw a people and Fire was being thrown into their mouths and it was

<sup>29</sup> الكافي 5: 128 / 1.

<sup>30</sup> الكافي 5: 128 / 2.

<sup>31</sup> الكافي 5: 126 / 3.



coming out from their backs. So I<sup>saww</sup> said: 'Who are they, O Jibraeel<sup>as</sup>? So he<sup>as</sup> said: 'They are the ones who were eating the wealth of the orphans unjustly'.<sup>32</sup>

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: قلت: في كم تجب لأكل مال اليتيم النار؟ قال: «في درهمين».

From Muhammad Bin Msulim,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), 'I asked, 'Regarding eating how much wealth of the orphans Obligates the Fire?' The Imam<sup>asws</sup> said: 'Regarding two Dirhams'.<sup>33</sup>

عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: سألته عن الكبائر. فقال: «منه أكل مال اليتيم ظلماً» و ليس في هذا بين أصحابنا اختلاف، و الحمد لله.

(It has been narrated) from Ubeyd Bin Zarara, who says 'I asked Abu Abdullah<sup>asws</sup> about the major sins, so he<sup>asws</sup> said: 'From these is the eating of the wealth of the orphans unjustly'. (Zarara) said, 'And there is no differing about this between our companions. Allah Praise is for Allah<sup>azwj</sup>'.<sup>34</sup>

عن أبي بصير، قال: قلت لأبي جعفر (عليه السلام): أصلحك الله، ما أيسر ما يدخل به العبد النار؟ قال: «من أكل من مال اليتيم درهماً، و نحن اليتيم».

From Abu Baseer who said,

'I said to Abu Ja'far<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! What is the easiest which makes the servant enter the Fire?' He<sup>asws</sup> said: 'The one who eats Dirham one from the wealth of the orphans. And we<sup>asws</sup> are the orphans'.<sup>35</sup>

## VERSE 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {11}

**[4:11] Allah Enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an Ordinance from Allah: Surely Allah is Knowing, Wise**

<sup>32</sup> تفسير القمّي 1: 132.

<sup>33</sup> تفسير العيّاشي 1: 40/223.

<sup>34</sup> تفسير العيّاشي 1: 46/225.

<sup>35</sup> تفسير العيّاشي 1: 48/225.

العباشي: عن أبي جميلة المفضل بن صالح، عن بعض أصحابه، عن أحدهما (عليهما السلام)، قال: «إن فاطمة (صلوات الله عليها) انطلقت إلى أبي بكر فطلبت ميراثها من نبي الله (صلى الله عليه وآله)، فقال: إن نبي الله لا يورث، فقالت: أكفرت بالله و كذبت بكتابه؟ قال الله: يُوصِيكُمْ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ».

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

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'Syeda Fatima<sup>asws</sup> went to Abu Bakr and sought her<sup>asws</sup> inheritance from the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, so he said, 'A Prophet<sup>as</sup> of Allah<sup>azwj</sup> does not leave inheritance'. So she<sup>asws</sup> said: 'Are you disbelieving in Allah<sup>azwj</sup> and belying His<sup>azwj</sup> Book? Allah<sup>azwj</sup> Says **[4:11] Allah Enjoins you concerning your children: The male shall have the equal of the portion of two females**'.<sup>36</sup>

ابن بابويه، قال: حدثنا علي بن أحمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحافي، عن محمد بن سنان، أن أبا الحسن الرضا (عليه السلام) كتب إليه فيما كتب من جواب مسأله: «علة إعطاء النساء نصف ما يعطى الرجال من الميراث، لأن المرأة إذا تزوجت أخذت، و الرجل يعطي، فذلك وفر على الرجال، و علة أخرى في إعطاء الذكر مثلي ما تعطى الأنثى، لأن الأنثى من عيال الذكر إن احتاجت، و عليه أن يعولها و عليه نفقتها، و ليس على المرأة أن تعول الرجل، و لا تؤخذ بنفقتها إن احتاج، فوفر على الرجال لذلك، و ذلك قول الله عز و جل الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ».

Ibn Babuwayh said, 'Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabi'e Al Sahaaf, from Muhammad Bin Sinan that –

'Abu Al-Hassan Al-Reza<sup>asws</sup> wrote to him in answer to his question: 'The reason for giving to the women half of what is given to them from the inheritance is because the woman, when she gets married, takes it whilst the man gives. So it is for that is the provision for the men. And another reason regarding the giving to the male double of what is given to the female is because the female is from the family of the male and it is upon him to look after her and upon him is her expense, and it is not upon the woman to look after the man or to bear his expenses. Thus it is set aside for them man due to that, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property**'.<sup>37</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام و حماد، عن الأحول، قال: قال لي ابن أبي العوجاء: ما بال المرأة المسكينة الضعيفة تأخذ سهما واحدا، و يأخذ الرجل سهمين؟ قال: فذكر ذلك بعض أصحابنا لأبي عبد الله (عليه السلام)، فقال: «إن المرأة ليس عليها جهاد و لا نفقة و لا معقلة، فإنما ذلك على الرجل، فذلك جعل للمرأة سهما و للرجل سهمين».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and Hamaad,

(It has been narrated) from Al-Ahowl who said, 'Ibn Ali Awja said to me, 'What is it about the women, the poor, the weak, that she takes one share, and the man takes two shares?' So some of our companions mentioned that to Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> said: 'The woman, neither is there Jihad upon her, nor expenses, nor the

<sup>36</sup> تفسير العيّاشي 1: 49 / 225.

<sup>37</sup> علل الشرائع: 1 / 570، عيون أخبار الرضا (عليه السلام) 2: 98 / 1.

blood money. But rather, that is upon the man, and it is due to that the woman has one share and the man has two shares'.<sup>38</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «ورث علي (عليه السلام) علم رسول الله (صلى الله عليه وآله)، و ورثت فاطمة (عليها السلام) تركته».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zarara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> inherited the Knowledge of Rasool-Allah<sup>saww</sup>, and Syeda Fatima<sup>asws</sup> inherited his<sup>saww</sup> estate'.<sup>39</sup>

ابن بابويه في (القيه): بإسناده عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): إن الدين قبل الوصية، ثم الوصية على أثر الدين، ثم الميراث بعد الوصية، فإن أولى القضاء كتاب الله عز و جل».

Ibn babuwayh in Al Faqeeh, by his chain from Aasim Bin Hameed, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'The debts are before the bequest, then it is the bequest upon the footsteps of the debts, then the inheritance after the bequest. So the highest Judge is the Book of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>40</sup>

## VERSES 12 - 14

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٌ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّونَ بِهَا أَوْ دَيْنٌ وَإِنْ كَانَ رَجُلٌ يُورِثُ كِلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَلِيمٌ {12}

**[4:12] And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.**

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ {13} وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ {14}

**[4:13] These are Allah's Limits, and whoever obeys Allah and His Rasool, He will Cause him to enter Gardens beneath which rivers flow, to abide in them;**

<sup>38</sup> الكافي 7: 85 / 3.

<sup>39</sup> الكافي 7: 86 / 1.

<sup>40</sup> من لا يحضره الفقيه 4: 489 / 143.

**and this is the great achievement [4:14] And whoever disobeys Allah and His Rasool and goes beyond His Limits, He will Cause him to enter the Fire to abide in it, and he shall have an abasing Punishment**

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد، عن محسن بن أحمد، عن أبان بن عثمان، عن إسماعيل الجعفي، عن أبي جعفر (عليه السلام)، في زوج و أبوين، قال: «للزوج النصف، و للام الثلث، و للأب ما بقي». و قال في امرأة و أبوين، قال: «للأمة الربع و للام الثلث، و ما بقي للأب».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad, from Mohsin Bin Ahmad, from Aban Bin Usman, from Ismail Al Ju'fy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding a husband and parents. He<sup>asws</sup> said: 'For the husband is the half, and for the mother is a third, and for the father is what remains'. And he<sup>asws</sup> said regarding the wife and parents: 'For the wife is the quarter, and for the mother is a third, and what remains is for the father'.<sup>41</sup>

## VERSES 15 & 16

وَاللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا {15} وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأُتُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا {16}

**[4:15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them [4:16] And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to Mercy), the Merciful**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «كل سورة النور نزلت بعد سورة النساء، و تصديق ذلك أن الله عز و جل أنزل عليه في سورة النساء و اللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا و السبيل الذي قال الله عز و جل: سُوْرَةُ أَنْزَلْنَاهَا وَ فَرَضْنَاهَا وَ أَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ الزَّانِيَةُ وَ الزَّانِي فَاجِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لِيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Surah Al-Noor (Chapter 24) was Revealed after Surah Al-Nisa (Chapter 4), and the ratification of that is that Allah<sup>azwj</sup> Mighty and Majestic Revealed in Surah Al-Nisaa [4:15] **And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them** and the way is that which Allah<sup>azwj</sup> Mighty and Majestic Says [24:1] **(This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the**

<sup>41</sup> التهذيب 9: 1028 / 284

**adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you are believing in Allah and the Last Day, and let a party of believers witness their Punishment**.<sup>42</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن هذه الآية وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ، قال: هذه منسوخة. قال: قلت: كيف كانت؟ قال: «كانت المرأة إذا فجرت، فقام عليها أربعة شهود، ادخلت بيتا و لم تحدث، و لم تكلم، و لم تجالس، و أوتيت فيه بطعامها و شرابها حتى تموت».

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about this Verse **[4:15] And as for those who are guilty of an indecency from among your women.** He<sup>asws</sup> said: 'This is Abrogated'. I said, 'How was it?' He<sup>asws</sup> said: 'When the woman transgressed, four witnesses were established against her, she was made to enter a house and not come out, nor speak, nor (attend) a gathering, and she was given her food and drink until she died'.

قلت: فقله: أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا؟ قال: «جعل السبيل الجلد، و الرجم، و الإمساك في البيوت». قلت: قوله: وَ اللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ؟ قال: «يعني البكر إذا أتت الفاحشة التي أتتها هذه الثيب فأدوهمها- قال- تحبس فإن تابا و أصلحا فأعريضوا عنهما إن الله كان تواباً رحيماً».

I said, 'His<sup>azwj</sup> Words **or Allah opens some way for them?**' He<sup>asws</sup> said: 'Makes a way for the whipping, and the stoning, and the holding in the houses'. I said, 'His<sup>azwj</sup> Words **[4:16] And as for the two who are guilty of indecency from among you?**' He<sup>asws</sup> said: 'It Means the virgin when she comes to the indecency which she comes to **give them both a punishment** – imprisonment **then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to Mercy), the Merciful**'.<sup>43</sup>

## VERSES 17 & 18

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا **{17}** وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا **{18}**

**[4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah Turns (Mercifully), and Allah is ever Knowing, Wise [4:18] And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have Prepared a painful Punishment**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا بلغت النفس ها هنا- و أشار بيده إلى حلقه- لم يكن للعالم توبة». ثم قرأ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ.

Muhammad Bin yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Ali Fazal Bin Shazaan altogether, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

<sup>42</sup> الكافي 2: 27 / 24

<sup>43</sup> تفسير العياشي 1: 61 / 227.

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the soul reaches over here' – and he<sup>asws</sup> gestured by his<sup>asws</sup> hand to his<sup>asws</sup> neck – 'there is no Repentance for the knowledgeable one'. Then he<sup>asws</sup> recited **[4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance**'.<sup>44</sup>

ابن بابويه في (الفتية)، قال: قال رسول الله (صلى الله عليه و آله) في آخر خطبة خطبها: «من تاب قبل موته بسنة تاب الله عليه». ثم قال: «إن السنة لكثيرة، و من تاب قبل موته بشهر تاب الله عليه». ثم قال: «و إن الشهر لكثير [و من تاب قبل موته بجمعة تاب الله عليه». ثم قال: «إن الجمعة لكثير] و من تاب قبل موته بيوم تاب الله عليه». ثم قال: «و إن يوما لكثير، و من تاب قبل موته بساعة تاب الله عليه». ثم قال: «و إن الساعة لكثيرة، و من تاب [قبل موته] و قد بلغت روحه هذه- و أهوى بيده إلى حلقه- تاب الله عليه».

Ibn Babuwayh in Al Faqeeh, said,

'Rasool-Allah<sup>saww</sup> said in the last of his<sup>saww</sup> sermons: 'The one who repents a year before his death, Allah<sup>azwj</sup> Turns towards him'. Then he<sup>saww</sup> said: 'The year is a lot, and the one who repents a month before his death, Allah<sup>azwj</sup> Turns towards him'. Then he<sup>saww</sup> said: 'And the month is a lot. And the one who repents a week before his death, Allah<sup>azwj</sup> Turns towards him'. Then he<sup>saww</sup> said: 'A week is a lot. And the one who repents a day before his death, Allah<sup>azwj</sup> Turns towards him'. Then he<sup>saww</sup> said: 'And the day is a lot. And the one who repents an hour before his death, Allah<sup>azwj</sup> Turns towards him'. Then he<sup>saww</sup> said: 'And the hour is a lot. And the one who repents before his death – and his soul has reached over here' – and he<sup>saww</sup> gestured by his<sup>saww</sup> hand towards his<sup>saww</sup> throat – 'Allah<sup>azwj</sup> Turns towards him'.<sup>45</sup>

عن الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ. قال: «هو الفرار تاب حين لم تنفعه التوبة، و لم تقبل منه».

From Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **4:18] And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent.** He<sup>asws</sup> said: 'He is the fleer (from the battlefield) who repents when the repentance is of no benefit for him, and is not Acceptable from him'.<sup>46</sup>

## VERSE 19

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ ۚ وَاعْلَمُوا أَنَّهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا {19}

**[4:19] O you who believe! It is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it**

<sup>44</sup> الكافي 1: 37 / 3.

<sup>45</sup> من لا يحضره الفقيه 1: 354 / 79.

<sup>46</sup> تفسير العباسي 1: 228 / 63.

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرَاهًا: «فإنه كان في الجاهلية في أول ما أسلموا من قبائل العرب إذا مات حميم الرجل و له امرأة ألقى الرجل ثوبه عليها، فورث نكاحها بصدق حميمه الذي كان أصدقها، يرث نكاحها كما يرث ماله،

And from him (Ali Bin Ibrahim) who said,

‘And in a report of Abu Al Jaroud, from Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[4:19] O you who believe! It is not lawful for you that you should take women as heritage against (their) will**, said: ‘During the pre-Islamic period of ignorance, when the first of the Arab tribes who embraced Islam, when a close friend of the man died and he had a wife, the man would place a piece of cloth over her, thus inheriting her in marriage with the dowry of the friend which he had given her. He inherited her in marriage just like inheriting wealth.

فلما مات أبو قيس بن الأسلت ألقى محسن بن أبي قيس ثوبه على امرأة أبيه و هي كبيشة بنت معمر بن معبد، فورث نكاحها ثم تركها لا يدخل بها و لا ينفق عليها، فأنت رسول الله (صلى الله عليه و آله)، فقالت: يا رسول الله، مات أبو قيس بن الأسلت، فورث ابنه محسن نكاحي فلا يدخل علي و لا ينفق علي، و لا يخلي سبيلي فألحق بأهلي؟

So when Abu Qays Bin Al-Aslat dies, (his son) Mohsin Bin Abu Qays placed his cloth over the wife of his father, and she was Kabisha Bin Moamar Bin Maeed. So he inherited her in marriage, then left her, not copulating with her nor bearing any of their expenses. So she came to Rasool-Allah<sup>saww</sup> and said, ‘O Rasool-Allah<sup>saww</sup>! Abu Qays Bin Al-Aslat dies, so his son Mohsin inherited me in marriage, but neither does he copulate with me nor spend upon me, nor leave me alone to go on my way to be with my family?’

فقال رسول الله (صلى الله عليه و آله): ارجعي إلي بيتك، فإن يحدث الله في شأنك شيئا أعلمتك، فنزل: وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَ مُقْتًا وَ سَاءَ سَبِيلًا فلحقت بأهلها. و كانت نساء في المدينة قد ورث نكاحهن كما ورث نكاح كبيشة غير أنه ورثهن من الأبناء، فأنزل الله يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرَاهًا.

So Rasool-Allah<sup>saww</sup> said: ‘Return to your house, so if Allah<sup>azwj</sup> Narrates something regarding your problem, I<sup>saww</sup> shall let you know’. So it was Revealed **[4:22] And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way**. So she went to her family. And the women in Al-Medina used to be inherited in marriage just like the inheriting of Kabisha, being inherited by the sons. So Allah<sup>azwj</sup> Revealed **[4:19] O you who believe! It is not lawful for you that you should take women as heritage against (their) will**.<sup>47</sup>

## VERSES 20 & 21

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا {20} وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا {21}

**[4:20] And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong? [4:21] And how can**

<sup>47</sup> تفسير القمي 1: 134

***you take it when one of you has already gone in to the other and they have made with you a firm covenant?***

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن بريد، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: **وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا**. قال: «الميثاق هي الكلمة التي عقد بها النكاح، وأما قوله: **غَلِيظًا** فهو ماء الرجل يفضيه إلى امرأته».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Bureyd who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:21] And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?** He<sup>asws</sup> said: 'The covenant – it is the words by which the marriage was solemnised'.<sup>48</sup>

## VERSES 22 & 23

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا {22} حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

***[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way [4:23] Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful***

وأما ما ذكرت انهم يستحلون نكاح ذوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدان ذلكم كان عند الله عظيما وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنكحوا ما نكح آبائكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

(Al-Sadiq<sup>asws</sup>) said: 'And what you have mentioned is that they have permitted for themselves to marry those women whom Allah<sup>azwj</sup> has Forbidden in His<sup>azwj</sup> Book, for they are thinking that it has only been Forbidden to us to marry the wives of the Prophet<sup>saww</sup>, and it is more rightful to start from magnifying the Right of Allah<sup>azwj</sup> and the prestige of His<sup>azwj</sup> Rasool<sup>saww</sup> and the magnification of his<sup>saww</sup> glory, and what Allah<sup>azwj</sup> has Forbidden his<sup>saww</sup> followers to marry his<sup>saww</sup> wives after His<sup>azwj</sup> Words, and it is not for you to injure the Rasool-Allah<sup>saww</sup> nor marry any of his<sup>saww</sup> wives from after him<sup>saww</sup> ever, for that is a great (sin) with Allah<sup>azwj</sup>. And Allah<sup>azwj</sup> Blessed and

<sup>48</sup> (Extract) الكافي 5: 19 / 560



High has Said **[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers**, and he<sup>saww</sup> is a father to them. Then He<sup>azwj</sup> Said **[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way**.<sup>49</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ قُلْتُ: كم أحل له من النساء؟ قال: «ما شاء من شيء».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ibn Abu Umeyr, from Hamaad, from Al-Halby, who says:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[33:50] O Prophet! Surely We have Made lawful for you, your wives**. I said, 'How many women were Permissible unto him<sup>saww</sup>?' He<sup>asws</sup> said: 'Whatever he<sup>saww</sup> so desired'.

قلت: قوله: لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ، فقال: «لرسول الله (صلى الله عليه و آله) أن ينكح ما شاء من بنات عمه، و بنات عماته، و بنات خاله، و بنات خالاته، و أزواجه اللاتي هاجرن معه، و أحل له أن ينكح من عرض المؤمنين بغير مهر، و هي الهبة، و لا تحل الهبة إلا لرسول الله (صلى الله عليه و آله)، فأما لغير رسول الله (صلى الله عليه و آله) فلا يصلح نكاح إلا بمهر، و ذلك معنى قوله تعالى: وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ».

I said, 'What about His<sup>azwj</sup> Words **[33:52] It is not allowed to you to take women afterwards?** He<sup>asws</sup> said: 'For Rasool-Allah<sup>saww</sup>, that he<sup>saww</sup> should marry whoever he<sup>saww</sup> so desires to, from daughters of his<sup>saww</sup> paternal uncles, and daughters of his<sup>saww</sup> paternal aunts, and daughters of his<sup>saww</sup> maternal uncles, and daughter of his<sup>saww</sup> maternal aunts, and his<sup>saww</sup> wives who emigrated with him<sup>asws</sup>. And it was Permissible for him<sup>saww</sup> to marry from the presentation of the Believers without dowry, and this is the gift. And the gifting is not Permissible except for Rasool-Allah<sup>saww</sup>. And as for those other than Rasool-Allah<sup>saww</sup>, so the marriage is not correct except with the dower, and that is the Meaning of the Words of the High **[33:50] and a believing woman if she gave herself to the Prophet**'.

قلت: أ رأيت قوله تعالى: تُرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ نَشَاءُ؟ قال: «من أوى فقد نكح، و من أرجى فلم ينكح».

I said, 'What do you<sup>asws</sup> think about the Words of the High **[33:51] You may put off whom you please of them, and you may take to you whom you please?**' He<sup>asws</sup> said: 'The one whom he<sup>saww</sup> took to, so he<sup>saww</sup> married her, and the one whom he<sup>saww</sup> put off is the one whom he<sup>saww</sup> did not marry'.

قلت: قوله: لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ؟ قال: «إنما عني به النساء اللاتي حرم عليه في هذه الآية: حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ إِلَى آخِرِ الْآيَةِ، و لو كان الأمر كما يقولون، كان قد أحل لكم ما لم يحل له، إن أحكم يستبدل كلما أراد، و لكن ليس الأمر كما يقولون، إن الله عز و جل أحل لنبية (صلى الله عليه و آله) ما أراد من النساء، إلا ما حرم عليه في هذه الآية التي في النساء».

I said, 'What about His<sup>azwj</sup> Words **[33:52] It is not allowed to you to take women afterwards?**' He<sup>asws</sup> said: 'But rather, it Means by it, the women who were Prohibited to him<sup>saww</sup> in this Verse **[4:23] Forbidden to you are your mothers and your**

<sup>49</sup> Basaair Al Darajaat – P 10 CH 21 H 1 (Extract)

**daughters and your sisters** – up to the end of the Verse. And if the matter was as you are saying it to be, it would have been Permissible for you all that which was Prohibited unto him<sup>saww</sup>, and one of you would have been able to change (wives) everytime you so wanted to. But the matter is not as you are saying it to be. Allah<sup>azwj</sup> Mighty and Majestic Permitted for His<sup>azwj</sup> Prophet<sup>saww</sup> whoever he<sup>saww</sup> so wanted from the women, except what is Prohibited to him<sup>saww</sup> in this Verse which is in (Surah) Al-Nisa'.<sup>50</sup>

العياشي: عن الحسين بن زيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تعالى قد حرم علينا نساء النبي (صلى الله عليه وآله) يقول الله: وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ».

Al Ayyashi, from Al Husayn Bin Zayd who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> the High has Forbidden to us the wives of the Prophet<sup>saww</sup> by the Words of Allah<sup>azwj</sup> **[4:22] And marry not the woman whom your fathers married**'.<sup>51</sup>

## VERSE 24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {24}

**[4:24] And (Prohibited) are all married women except those whom your right hands possess (this is) Allah's Ordinance to you, and Lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise**

حدثنا علي بن ابراهيم بن هاشم قال حدثنا القسم بن الربيع الوراق عن محمد بن سنان عن صباح المدايني عن المفضل انه كتب إلى ابي عبد الله عليه السلام فجاءه هذا الجواب من ابي عبد الله عليه السلام

It has been narrated to us by Ali Bin Ibrahim Bin Hashaam, from Al-Qasim Bin Al-Rabi'e Al-Waraaq, from Muhammad Bin Sinan, from Sabaah Al-Madaainy, from Al-Mufazzal, who has narrated:

He wrote to Abu Abdullah<sup>asws</sup>, so there came from Abu Abdullah<sup>asws</sup>:

واما ما ذكرت ان الشيعة يترادفون المرأة الواحدة فاعوذ بالله ان يكون ذلك من دين الله ورسوله انما دينه ان يحل ما احل الله ويحرم ما حرم الله سراء؟؟ ان ما احل الله من النساء في كتاب المتعة في الحج اجلهما ثم لم يحرمهما فإذا اراد الرجل المسلم ان يتمتع من المرأة فعلى كتاب الله وسنته نكاح غير سفاح تراضيا على ما احبا من الاجرة والاجل كما قال الله فما استمتعتم به منهن فاتوهن اجورهن ولا جناح عليكم فيما تراضيتن به من بعد الفريضة

And as for your mentioning that the Shias are synonymously marrying one woman, so I<sup>asws</sup> seek refuge with Allah<sup>azwj</sup> for that to be from the Religion of Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>, but rather their Religion is to permit what Allah<sup>azwj</sup> has Made Permissible, and to prohibit that which Allah<sup>azwj</sup> has Made Prohibited.

<sup>50</sup> الكافي 5: 387 / 1.

<sup>51</sup> تفسير العياشي 1: 230 / 70.

It is happiness what Allah<sup>azwj</sup> has Permitted from the women in the Book the pleasure (Muta'a) in the Pilgrimage, postponing both of these then not Prohibiting them. So if a Muslim man intends to enjoy (Muta'a) the woman in accordance with the Book of Allah<sup>azwj</sup> and the Sunnah, then it is a marriage and not adultery, both of them being in agreement with the love and the recompense and the term, as Allah<sup>azwj</sup> has Said **[4:24] Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed.**

ان هما احبا ان يمدا في الاجل على ذلك الاجر فاخر يوم من اجلها قبل ان ينقضى الاجل قبل غروب الشمس مدا فيه وزادا في الاجل ما احبا فان مضى آخر يوم منه لم يصلح الا ما امر مستقبل وليس بينهما عدة من سواه فانه اتحدت سواه اعتدت خمسة و الاربعين يوما وليس بينهما ميراث ثم ان شئت تمتعت من آخر فهذا حلال لهما إلى يوم القيمة ان هي شئت من سبعة وان هي شئت من عشرين ان ما بقيت في الدنيا كل هذا حلال لهما على حدود الله ومن يتعد حدود الله فقد ظلم نفسه

If both of them would like to increase the term on that same dowry, they can do so up until one day before the term runs out, and before sun has set they can increase the term whatsoever they like. If the last day from it has passed, it would not be correct except there would be no waiting period in between these days. And if they would like to do it again or with someone else then the woman would have to wait forty-five days, and there would be no inheritance issues between them.

Then if she likes, she can enjoy (Muta'a) with someone else. So this is Permissible for them both up to the Day of Judgement. And if she likes then she can do it with seven (different men) and if she likes she can do it twenty (different men) as long as they remain in the world. All this is Permissible for them both upon the Limits of Allah<sup>azwj</sup>, and the one who exceeds the Limits of Allah<sup>azwj</sup>, so he has been unjust to himself.

وإذا اردت المتعة في الحج فاحرم من العقيق واجعلها متعة فمتى ما قدمت طفت بالبيت واستسلمت الحجر الاسود وفتحت به وختمت سبعة اشواط ثم تصلى ركعتين عند مقام ابراهيم ثم اخرج من البيت فاسع بين الصفا والمروة سبعة اشواط فتفتح بالصفا وتختتم بالمروة فإذا فعلت ذلك فصبرت حتى إذا كان يوم التروية صنعت ما صنعت بالعقيق ثم احرم بين الركن والمقام بالحج فلم تزل محرما حتى تقف بالموقف ثم ترمى الجمرات وتذبح وتحل وتغتسل ثم تزور البيت فإذا انت فعلت ذلك فقد احللت وهو قول الله فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى ان تذبح

And if you decide to enjoy (Muta'a) in the Pilgrimage, then tie the Ehraam with the carnelian (Aqeeq), and make it to be an enjoyment. So when you proceed, circumambulate the House and kiss the Black Stone, and begin with it and end seven cycles by it. Then Pray two Cycles near Maqaam e Ibrahim<sup>as</sup>. Then come out from the House, then walk (Sa'ee) in between Al-Safa and Al-Marwa seven times, beginning with Al-Safa and ending at Al-Marwa. So when you have done that, observe patience until the Day of Tarwiyya, then do what you did with the carnelian (Aqeeq). Then tie the Ehraam in between Al-Rukn and Al-Maqaam for the Pilgrimage, and do not cease to be in Ehraam until you stand at the standing place, then throw the pebbles (Rami Al-Jamaraat), and give the sacrifice (Qurbani), then open the Ehraam and perform the bath, then visit the House'.<sup>52</sup>

<sup>52</sup> Basaair Al Darajaat – P 10 Ch 21 H 1 (Extract)

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قوله عز و جل: **وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ**. قال: «هو أن يأمر الرجل عبده و تحته أمتة، فيقول له: اعتزل امرأتك و لا تقربها، ثم يحبسها عنه حتى تحيض، ثم يمسها، فإذا حاضت بعد مسه إياها ردها عليه بغير نكاح».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of the Mighty and Majestic **[4:24] And (Prohibited) are all married women except those whom your right hands possess**. He<sup>asws</sup> said: 'It is what the man orders his slave who is under him, so he says to him, 'Withdraw from your wife and do not go near her. Then he captivates her from him until she menstruates, then he touches her. So when she menstruates after his touching her, returns her without having copulated with her'.<sup>53</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد و علي بن إبراهيم، عن أبيه، جميعا عن ابن أبي نجران، عن عاصم بن حميد، عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن المتعة. فقال: «نزلت في القرآن: **فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْنَهُنَّ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ**».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the temporary marriage (المتعة), so he<sup>asws</sup> said: 'It was Revealed in the Quran **[4:24] Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed**'.<sup>54</sup>

و عنه: عن علي بن إبراهيم، عن أبيه عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة، قال: جاء عبد الله بن عمر الليثي إلى أبي جعفر (عليه السلام)، فقال له: ما تقول في متعة النساء؟ فقال: «أحلها الله في كتابه و على لسان نبيه (صلى الله عليه و آله)، فهي حلال إلى يوم القيامة».

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

'Abdullah Bin Umar Al Laysi came to Abu Ja'far<sup>asws</sup> and said to him<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the temporary marriage with the women?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Permitted it in His<sup>azwj</sup> Book and upon the tongue of His<sup>azwj</sup> Prophet<sup>saww</sup>, therefore it is Permissible up to the Day of Judgement'.

فقال: يا أبا جعفر، مثلك يقول هذا و قد حرمها عمر و نهى عنها؟ فقال: «و إن كان فعل». قال: إني أعيذك بالله من ذلك، أن تحل شيئا حرمه عمر. قال: فقال له: «فأنت على قول صاحبك، و أنا على قول رسول الله (صلى الله عليه و آله)، فهلم الا عنك أن القول ما قال رسول الله (صلى الله عليه و آله) و أن الباطل ما قال صاحبك».

So he said, 'O Abu Ja'far<sup>asws</sup>! You<sup>asws</sup> are saying like this and Umar had forbidden it and prevented from it?' So he<sup>asws</sup> said: 'And it was being done'. He said, 'My father sought Refuge with Allah<sup>azwj</sup> from that, that he should permit for himself something which Umar had forbidden it'. He<sup>asws</sup> said: 'Thus you are upon the words of your

<sup>53</sup> الكافي 5: 481 / 2.

<sup>54</sup> الكافي 5: 448 / 1.

companion, and I<sup>asws</sup> am upon the words of Rasool-Allah<sup>saww</sup>. So come to what Rasool-Allah<sup>saww</sup> said, and it invalidates what your companion has said’.

قال: فأقبل عبد الله بن عمر، فقال: أيسرك أن نساءك و بناتك و أخواتك و بنات عمك يفعلن؟ قال: فأعرض عنه أبو جعفر (عليه السلام) حين ذكر نساءه و بنات عمه.

So Abdullah Bin Umar came back and said. ‘So they will keep you<sup>asws</sup> busy, your<sup>asws</sup> wives, and your<sup>asws</sup> daughters, and your<sup>asws</sup> sisters, and daughters of your<sup>asws</sup> uncle?’ So Abu Ja’far<sup>asws</sup> turned away from him when he mentioned his<sup>asws</sup> wives and daughters of his<sup>asws</sup> uncle’.<sup>55</sup>

و عنه: عن محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان بن عثمان، عن أبي مريم، عن أبي عبد الله (عليه السلام)، قال: «المتعة نزل بها القرآن، و جرت بها السنة من رسول الله (صلى الله عليه و آله)».

And from him, from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abu Maryam,

from Abu Abdullah<sup>asws</sup> having said: ‘The temporary marriage was descended with by the Quran and it flowed by the Sunnah of Rasool-Allah<sup>saww</sup>’,<sup>56</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن الحسن بن رباط، عن حريز، عن عبد الرحمن بن أبي عبد الله، قال: سمعت أبا حنيفة يسأل أبا عبد الله (عليه السلام) عن المتعة، فقال: «عن أي المتعتين تسأل؟» قال: سألتك عن متعة الحج، فأنبئني عن متعة النساء، أحق هي؟ فقال: «سبحان الله! أما قرأت كتاب الله عز و جل فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً». فقال أبو حنيفة: و الله لكأنها آية لم أقرأها قط.

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Al Hassan Bin Rabaat, from Hareez, from Abdul Rahman Bin Abu Abdullah who said,

‘I heard Abu Hanifa<sup>la</sup> ask Abu Abdullah<sup>asws</sup> about the temporary marriage, so he<sup>asws</sup> said: ‘Which temporary marriage are you<sup>la</sup> asking about?’ He<sup>la</sup> said, ‘I<sup>la</sup> am asking you<sup>asws</sup> about the Mut’a of the Hajj, therefore inform me about the Mut’a of the women, is it truth?’ So he<sup>asws</sup> said: ‘Glory be to Allah<sup>azwj</sup>! Have you<sup>la</sup> not read the Book of Allah<sup>azwj</sup> Mighty and Majestic [4:24] **Then as to those whom you enjoy with, give them their dowries as appointed?**’ So Abu Hanifa<sup>la</sup> said, ‘By Allah<sup>azwj</sup>! But it was a Verse which I<sup>la</sup> had never read!’<sup>57</sup>

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «قال جابر بن عبد الله عن رسول الله (صلى الله عليه و آله) أنهم غزوا معه فأحل لهم المتعة و لم يحرمها، و كان علي (عليه السلام) يقول: لولا ما سبقني به ابن الخطاب ما زنى إلا شقي».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Jabir Bin Abdullah said, from Rasool-Allah<sup>saww</sup>, that he was on a military expedition with him<sup>saww</sup>, and he<sup>saww</sup> Permitted the temporary marriage for them, and did not Prohibit it. And Ali<sup>asws</sup> was

<sup>55</sup> الكافي 5: 449 / 4

<sup>56</sup> الكافي 5: 449 / 5

<sup>57</sup> الكافي 5: 449 / 6

saying: 'Had the son of Khattab not preceded me<sup>asws</sup>, none would have committed the adultery except for the wretch'.<sup>58</sup>

## VERSES 25 - 28

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ {25}

**[4:25] And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that your being patient is better for you, and Allah is Forgiving, Merciful**

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي فِيكُمْ وَيُنَظِّبَ لَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ {26} وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا {27} يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا {28}

**[4:26] Allah Intends to explain to you, and to Guide you into the ways of those before you, and to Turn to you (Mercifully), and Allah is Knowing, Wise [4:27] And Allah Intends that He should Turn to you (Mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation [4:28] Allah Intends that He should Lighten your burdens, and man is created weak**

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: « هذه الآية منسوخة، نسختها فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'This Verse (Chapter 24 Verse 33) is Abrogated. It has been Abrogated by **[4:25] then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women**'.<sup>59</sup>

الطبرسي: وَ مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَي مَنْ لَمْ يَجِدْ مِنْكُمْ غَنًى. قَالَ: وَ هُوَ الْمُرُوي عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام).

Al Tabarsy –

<sup>58</sup> تفسير العيّاشي 1: 85 / 233.

<sup>59</sup> تفسير القمي 2: 102.

**'[Shakir 4:25] And whoever among you has not within his power ampleness of means, i.e., the one from among you who is not self-sufficient' And it is reported from Abu Ja'far<sup>asws</sup> 60**

الشيخ في (التهذيب): بإسناده عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن داود بن الحصين، عن أبي العباس الباق، قال: قلت لأبي عبد الله (عليه السلام): يتزوج الرجل الأمة بغير علم «1» أهلها؟ قال: «هو زنا، إن تعالى يقول: فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ».

Al Sheykh in Al Tehzeeb, by his chain, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Haseyn, from Abu Al Abbas Al Baqbaaq who said,

**'I said to Abu Abdullah<sup>asws</sup>, 'The man marries a slave girl without the knowledge (permission) of her family (owner)?' He<sup>asws</sup> said: 'It is the adultery. Allah<sup>azwj</sup> the High is Saying [4:25] so marry them with the permission of their masters'.**<sup>61</sup>

و عنه: عن علي، عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)، قال: «قضى أمير المؤمنين (عليه السلام) في العبيد والإماء إذا زنا أحدهم أن يجلد خمسين جلدة إن كان مسلماً أو كافراً أو نصرانياً، ولا يرجم ولا ينفى».

And from him (Al Kulayni), from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> judged regarding the slave man and the slave girl, when one of them commits adultery that they should be whipped with fifty lashes, whether they are Muslim, or unbelieves, or Christians, and not be stoned nor exiled'.<sup>62</sup>

و عنه: بإسناده عن علي بن إبراهيم، عن أبيه، [عن ابن أبي نصر]، عن جميل، عن بريد، عن أبي عبد الله (عليه السلام)، قال: «إذا زنا العبد ضرب خمسين، فإن عاد ضرب خمسين، فإن عاد ضرب خمسين إلى ثمان مرات، فإن زنا ثمان مرات قتل، و أدى الإمام قيمته إلى مواليه من بيت المال».

And from him (Al Sadouq), by his chain, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Jameel, from Bureyd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the slave commits adultery he should be whipped with fifty lashes. So if he repeats it, he is whipped with fifty lashes, and if he repeats it, he is whipped with fifty lashes, to the extent that he repeats it eight times, so he should be killed. And the Imam<sup>asws</sup> would pay his price to his master, from the public treasury'.<sup>63</sup>

و عنه: بإسناده عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن الحارث، عن بريد العجلي، عن أبي جعفر (عليه السلام) في الأمة تزني. قال: «تجلد نصف الحد، كان لها زوج أو لم يكن».

And from him (Al Sadouq), by his chain from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob, from Al Haris, from Bureyd Al Ajaly,

<sup>60</sup> مجمع البيان 3: 54.

<sup>61</sup> التهذيب 7: 1424 / 348.

<sup>62</sup> الكافي 7: 23 / 234.

<sup>63</sup> التهذيب 10: 87 / 28.

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the slave girl who committed adultery. He<sup>asws</sup> said: 'She should be whipped with fifty lashes, whether she had a husband or not'.<sup>64</sup>

## VERSES 29 & 30

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {29} وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {30}

**[4:29] O you who believe! Do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your selves; surely Allah is Merciful to you [4:30] And whoever does this aggressively and unjustly, We will soon Cast him into Fire; and that is easy for Allah**

العباشي: عن أسباط بن سالم، قال: كنت عن أبي عبد الله (عليه السلام) فجاءه رجل، فقال له: أخبرني عن قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ؟ قال: «عنى بذلك القمار، و أما قوله: وَلَا تَقْتُلُوا أَنْفُسَكُمْ، عنى بذلك الرجل من المسلمين يشد على المشركين وحده، يجيء في منازلهم فيقتل، فنهاهم الله عن ذلك».

Al Ayyashi, from Asbaat Bin Saalim who said,

'I was with Abu Abdullah<sup>asws</sup> when a man came up and said to him<sup>asws</sup>, 'Inform me about the Words of Allah<sup>azwj</sup> **[4:29] O you who believe! Do not devour your property among yourselves falsely?**' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Means by that, the gambling. And as for His<sup>azwj</sup> Words **and do not kill your people**, it Means by that the man from the Muslims who is strong over the Polytheists on his own, so he comes in their houses and kills. Thus, Allah<sup>azwj</sup> has Forbidden from that'.<sup>65</sup>

عن إسحاق بن عبد الله بن محمد بن علي بن الحسين (عليه السلام)، قال: حدثني الحسن بن زيد، عن أبيه، عن علي بن أبي طالب (عليه السلام)، قال: «سألت رسول الله (صلى الله عليه و آله) عن الجائر تكون على الكسير، كيف يتوضأ صاحبها، و كيف يغتسل إذا أجنب؟ قال: يجزيه المسح بالماء عليها في الجنابة و الوضوء».

From Is'haq Bin Abdullah Bin Muhammad Bin Ali Bin Al Husayn<sup>asws</sup>, from Al Hassan Bin Zayd, from his father,

(It has been narrated) from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup> about the splint which comes to be upon the broken (bones), how shall he perform the ablution, and how shall he wash when in need of major ablution?' He<sup>asws</sup>: 'He is allowed to do the wiping with the water over it during the major ablution and the ablution'.

قلت: فإن كان في برد يخاف على نفسه إذا أفرغ الماء على جسده؟ فقرأ رسول الله (صلى الله عليه و آله) وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا».

<sup>64</sup> التهذيب 10: 82 / 27.

<sup>65</sup> تفسير العباسي 1: 98 / 235.



I said, 'So if it was during the cold (weather) and he fears upon himself of placing the water upon his body?' So Rasool-Allah<sup>saww</sup> recited **[4:29] and do not kill your selves; surely Allah is Merciful to you'**.<sup>66</sup>

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ. قال: «نهى عن القمار، و كانت قريش تقامر الرجل بأهله و ماله، فنهاهم الله عن ذلك».

From Muhammad Bin Ali,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High **[4:29] O you who believe! Do not devour your property among yourselves falsely'**. He<sup>asws</sup> said: 'Forbidden from the gambling, and the Qureysh used to gamble with the man with his family members and his wealth, so Allah<sup>azwj</sup> has Forbidden from that'.

و قرأ قوله تعالى: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا. قال: «كان المسلمون يدخلون على عدوهم في المغارات، فيتمكن منهم عدوهم فيقتلهم كيف شاء، فنهاهم الله أن يدخلوا عليهم في المغارات».

And I recited the Words of the High **[4:29] and do not kill your selves; surely Allah is Merciful to you.** He<sup>asws</sup> said: 'The Muslims used to enter upon their enemies in the caves, and whoever was able to from among them so he would be killing them howsoever he so desired to. So Allah<sup>azwj</sup> Forbid them from entering upon them in the caves'.<sup>67</sup>

ابن بابويه في (القيه): قال الصادق (عليه السلام): «من قتل نفسه متعمدا فهو في نار جهنم خالدا فيها، قال الله تعالى: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَ مَنْ يَفْعَلْ ذَلِكَ عُذْوَانًا وَ ظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا».

Ibn Babuwayh in Al Faqeeh said,

'Al-Sadiq<sup>asws</sup> said: 'The one who kills a person intentionally so he would be in the Fire of Hell to abide therein eternally. Allah<sup>azwj</sup> the High Says **[4:29] and do not kill your selves; surely Allah is Merciful to you [4:30] And whoever does this aggressively and unjustly, We will soon Cast him into Fire; and that is easy for Allah'**.<sup>68</sup>

## VERSE 31

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا {31}

**[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering**

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: سمعت موسى بن جعفر (عليهما السلام) يقول: «لا يخلد الله في النار إلا أهل الكفر و الجحود و أهل الضلال و أهل الشرك، و من اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تبارك و تعالى: إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا».

<sup>66</sup> تفسير العياشي 1: 102 / 236

<sup>67</sup> تفسير العياشي 1: 103 / 236

<sup>68</sup> من لا يحضره الفقيه 3: 1767 / 374

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'I heard Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying: 'Allah<sup>azwj</sup> will not Keep eternally in the Fire any except for the people of disbelief, and the people of ingratitude, and the people of misguidance, and the people of association (الشرك). And the ones from the Believers who keep away from the major sins, would not be questioned about the minor sins. Allah<sup>azwj</sup> Blessed and High Said **[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering**'.<sup>69</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ الْفَضِيلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَهُوَ مُتَّكِئٌ عَلَيَّ فَنَظَرَ إِلَى النَّاسِ وَنَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فَضِيلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَلَا يَدِينُونَ دِينًا يَا فَضِيلُ انْظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ مَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي وَ اللَّهِ عَلِيًّا (عليه السلام) وَالْأَوْصِيَاءَ (عليهم السلام)

From him, from Ali Bin Al-Hassan, from Mansour, from Hareyz Bin Abdullah, from Al-Fazeyl who said:

I entered the Sacred Masjid with Abu Ja'far<sup>asws</sup>, he<sup>asws</sup> was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he<sup>asws</sup> said: 'O Fazeyl, this is how they used to circumambulate during the era of ignorance, not understanding the truth, nor having a Religion by our<sup>asws</sup> Religion. O Fazeyl! Look at them falling down upon their faces (prostrating). May Allah<sup>azwj</sup> Curse these ridiculed creatures falling down upon their faces'. Then he<sup>asws</sup> recited this Verse: **"[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?"** By Allah<sup>azwj</sup>, it means Ali<sup>asws</sup>, and the successors<sup>asws</sup>.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فَضِيلُ لَمْ يَنْسَمَ بِهَذَا الْإِسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتَرٍ كَذَابٌ إِلَى يَوْمِ الْبَاسِ هَذَا أَمَا وَ اللَّهِ يَا فَضِيلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرُكُمْ وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَلَا يَقْبَلُ إِلَّا مِنْكُمْ وَأَنْتُمْ لِأَهْلِ هَذِهِ الْآيَةِ إِنْ تَجَنَّبُوا كِبَائِرَ مَا تَنْهَوْنَ عَنْهُ نَكَّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلَكُمْ مُدْخَلًا كَرِيمًا يَا فَضِيلُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ أَنْتُمْ وَ اللَّهُ أَعْلَمُ هَذِهِ الْآيَةَ.

Then he<sup>asws</sup> recited this Verse: **"[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by".** O Fazeyl! It is Amir-ul-Momineen<sup>asws</sup>. No one has been named with this name apart from Ali<sup>asws</sup>, except for the impostor, a liar up to the Day of Judgement. But this, by Allah<sup>azwj</sup> O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance except from you (Shiah), and it is you all that are mentioned in this Verse: **"[4:31] If you shun the great sins which you are Forbidden, We will do away with your small sins and Cause you to enter an honourable place of entering."** O Fazeyl! Are you not pleased that you are establishing the Salat, and giving the Zakat, and withholding your tongues, and we<sup>asws</sup> would be making you to enter the Paradise? Then he<sup>asws</sup> recited: **"[4:77] Have you not seen those to whom it was said:**

<sup>69</sup> Extract (التوحيد): 6 / 407

***Withhold your hands, and keep up Salat and pay the poor-rate***. You (Shiah) are the ones who are referred to in this Verse'.<sup>70</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **إِنْ تَجْنِبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلَكُم مَدْخَلًا كَرِيمًا**، قال: «الكبائر: التي أوجب الله عليها النار».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering**, said: 'The major sins – the ones for which the Fire is Obligated'.<sup>71</sup>

الشيخ في (التهذيب): بإسناده عن أبي العباس أحمد بن محمد بن سعيد بن عقدة الحافظ الهمداني، عن أبي جعفر محمد بن الفضل بن إبراهيم الأشعري، قال: حدثنا الحسن بن علي بن زياد- و هو الوشاء الخزاز، و هو ابن بنت إلياس، و كان قد وقف ثم رجع فقطع- عن عبد الكريم بن عمرو الخثعمي، عن عبد الله ابن أبي يعفور و معلى بن خنيس، عن أبي الصامت، عن أبي عبد الله (عليه السلام)، قال: «أكبر الكبائر سبع: الشرك بالله العظيم، و قتل النفس التي حرم الله عز و جل إلا بالحق، و أكل مال اليتيم، و عقوق الوالدين، و قذف المحصنات، و الفرار من الزحف، و إنكار ما أنزل الله».

Al Shekh in Al Tehzeeb, by his chain from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Aqada I Hafiz Al Hamdany, from Abu Ja'far Muhammad Bin Al Mufazzal Bin Ibrahim Al Ashary, from Al Hassan Bin Ali Bin Ziyad – and he is Al Washa Al Khazaz, and he is the son of the daughter of Ilyas – from Abdul Kareem Bin Amro Al Khash'amy, from Abdullah Ibn Abu Yafour and Moala Bin Khunays, from Abu Al Saamit,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The most major of the major sins are seven – The association with Allah<sup>azwj</sup> the Magnificent, and killing of a person which Allah<sup>azwj</sup> Mighty and Majestic has Forbidden except with the right, and the consuming of the property of the orphan, and disobedience to the parents, and accusing the chaste women, and the fleer from the war, and the denier of what Allah<sup>azwj</sup> has Revealed'.

فأما الشرك بالله العظيم فقد بلغكم ما أنزل الله فينا، و ما قال رسول الله (صلى الله عليه و آله)، فردوه على الله و على رسوله. و أما قتل النفس الحرام فقتل الحسين (عليه السلام) و أصحابه. و أما أكل أموال اليتامي فقد ظلمنا فينا و ذهبوا به. و أما عقوق الوالدين فإن عز و جل قال في كتابه: **النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ**، و هو أب لهم، فعقوه في ذريته و في قرابته.

So as for the association with Allah<sup>azwj</sup> the Magnificent is concerned, it has reached you what Allah<sup>azwj</sup> has Revealed with regards to us<sup>asws</sup>, and what Rasool-Allah<sup>saww</sup> has said, therefore refer to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>. And as for the killing of the forbidden person, so they killed Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions. And as for the consuming of the property of the orphans, so they were unjust to us<sup>asws</sup> regarding our<sup>asws</sup> Fey (Khums) and went away with it. And as for the disobedience to the parents, so Allah<sup>azwj</sup> mighty and Majestic has Said in His<sup>azwj</sup> Book **[33:6] The Prophet is closer to the Believers than their own selves, and his wives are their**

<sup>70</sup> Al Kafi – H 14882

<sup>71</sup> الكافي 2: 211 / 1.

**mothers**, and he<sup>saww</sup> was a (spiritual) father to them, but they disobeyed him<sup>saww</sup> regarding his<sup>saww</sup> offspring and regarding his<sup>saww</sup> near of kin.

و أما قذف المحصنات فقد قذفوا فاطمة (عليها السلام) على منابريهم. و أما الفرار من الزحف فقد أعطوا أمير المؤمنين (عليه السلام) البيعة طائعين غير مكرهين، ثم فروا عنه و خذلوه. و أما إنكار ما أنزل الله عز و جل، فقد أنكروا حقنا و جحدوه، و هذا مما لا يتعاجم فيه أحد، و الله يقول: **إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا**.

And as for accusing the chaste women, so they accused Syeda Fatima<sup>asws</sup> upon their Pulpits. And as for the fleeing from the battlefield, so they had given the pledge of allegiance to Amir-ul-Momineen<sup>asws</sup> willingly and without abhorrence, then they gled from it and abandoned him<sup>asws</sup>. And as for denying what Allah<sup>azwj</sup> Mighty and Majestic has Revealed, so they denied out<sup>asws</sup> rights and fought against it. And this is from what no one can hide from. Allah<sup>azwj</sup> is Saying **[4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering**.<sup>72</sup>

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

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

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

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: **إِنَّهُ لَا يَنْيَأُسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ**

So he<sup>asws</sup> said: ‘Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying; “And the one who Associates with Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> has Prohibited the Paradise unto him”, and after it is the despair from the Mercy of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people**.

ثم الأمن من مكر الله، لأن الله عز و جل يقول: **فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ**،

Then is the security from the Scheme of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who lose out**.

<sup>72</sup> التهذيب 4: 417 / 149.

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جباراً شقيماً، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز و جل يقول فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا، إِلَى آخِرِ الْآيَةِ،

And from it is the disobedience to the parents, because Allah<sup>azwj</sup>, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah<sup>azwj</sup> has Prohibited to kill except with the right to do so, because Allah<sup>azwj</sup> the Mighty and Majestic is Saying **[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it** – up to the end of the Verse.

و قذف المحصنة، لأن الله عز و جل يقول: لُعْنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and they shall have a grievous Punishment.**

و أكل مال اليتيم، لأن الله عز و جل يقول: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[4:10] (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter Blazing Fire.**

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُؤْلِهِمْ يَوْمَئِذٍ دُبُرُهُ إِلَّا مَتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنْ اللَّهِ وَ مَاوَاهُ جَهَنَّمُ وَ بُئْسَ الْمَصِيرُ،

And the flee from the battlefield, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[8:16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!**

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

And the consumer of the usury (interest) because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.**

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،

And the sorcery, because Allah<sup>azwj</sup> Mighty and Majestic **[2:102] And they knew that the buyers of (sorcery) would have no share in the happiness of the Hereafter.**

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَانًا،

And the adultery, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[25:68] and whosoever does this shall pay the penalty [25:69] The Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy.**

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter.**

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[3:161] Whosever embezzles will bring what he embezzled with him on the Day of Judgement.**

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتَنكُوى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat **[9:35] then their foreheads and their sides and their backs shall be branded with it.**

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:283] and do not conceal testimony, and whoever conceals it, his heart is surely sinful.**

و شرب الخمر، لأن الله عز و جل نهى عنها، كما نهى عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah<sup>azwj</sup> Mighty and Majestic has Prohibited from it just as He<sup>azwj</sup> has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah<sup>azwj</sup> has Obligated, because Rasool-Allah<sup>saww</sup> said: 'The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah<sup>azwj</sup> and the responsibility of His<sup>azwj</sup> Rasool<sup>saww</sup>'.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[13:25] For them is the Curse and theirs the ill abode'.**

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و ناز عكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>asws</sup> merits and the Knowledge'.<sup>73</sup>

## VERSE 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {32}

<sup>73</sup> Al Kafi – H 2454

**[4:32] And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His Grace; surely Allah is a Knower all things**

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، و في قوله تعالى: وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ: «إنهما نزلتا في أمير المؤمنين (عليه السلام)».

Ibn Shehr Ahsab,

‘Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding the Words of the High **[57:21] that is the Grace of Allah: He Gives it to whom He so Desires to**, from His<sup>azwj</sup> servants, and regarding the Words of the High **[4:32] And do not covet that by which Allah has made some of you excel others**, said: ‘Both of these were Revealed regarding Amir-ul-Momineen<sup>asws</sup>’.<sup>74</sup>

العياشي: عن عبد الرحمن بن أبي نجران، قال: سألت أبا جعفر (عليه السلام) «1» عن قول الله: وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ. قال: «لا يتمنى الرجل امرأة الرجل و لا ابنته، و لكن يتمنى مثلها».

Al Ayyashi, from Abdul Rahman Bin Abu Najran who said,

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[4:32] And do not covet that by which Allah has made some of you excel others**, said: ‘The man should not covet the wife of (another) man nor his sons, but he can covet similar to it’.<sup>75</sup>

## VERSE 33

وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَأَتَوْهُمْ نَصِيْبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {33}

**[4:33] And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a Witness over all things**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله عز و جل: وَ لِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ، قال: «إنما عنى بذلك الأئمة (عليهم السلام) بهم عقد الله عز و جل أيمانكم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboob who said,

‘I asked Abu Al Hassan Al Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:33] And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements** – but rather, it Means by that the Imams<sup>asws</sup> with whom Allah<sup>azwj</sup> Mighty and Majestic has Contracted by your right hands’.<sup>76</sup>

<sup>74</sup> المناقب 3: 99

<sup>75</sup> تفسير العياشي 1: 239 / 115.

<sup>76</sup> الكافي 1: 168 / 1.

## VERSE 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا {34}

**[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has Guarded; and (as to) those on whose part you fear desertion, advise them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great**

الشيخ في (التهذيب): بإسناده عن علي بن الحسن بن فضال، عن محمد و أحمد ابني الحسن، عن علي بن يعقوب، عن مروان بن مسلم، عن إبراهيم بن محرز، قال: سأل أبا جعفر (عليه السلام) رجل و أنا عنده، فقال: قال رجل لامرأته: أمرك بيدك. قال: «أنى يكون هذا و الله يقول: الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ! ليس هذا بشيء».

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain from Ali Bin Al Hassan Bin Fazaal, from Muhammad and Ahmad the son of Al Hassan, from Ali Bin Yaquob, from Marwaan Bin Muslim, from Ibrahim Biin Mahraz who said,

‘A man asked Abu Ja’far<sup>asws</sup> and I was in his<sup>asws</sup> presence, ‘A man says to his wife, ‘Your affairs are in your hands’.’ He<sup>asws</sup> said: ‘How can this be, and Allah<sup>azwj</sup> is Saying **[4:34] Men are the maintainers of women!** This is with nothing (no effect)’.<sup>77</sup>

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه، عن أحمد بن أبي عبد الله، عن أبيه، عن أبي الحسن البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب (عليهم السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله) فسأله أعلمهم عن مسائل، فكان فيما سأله. قال له: ما فضل الرجال على النساء؟ فقال النبي (صلى الله عليه و آله): كفضل السماء على الأرض، و كفضل الماء على الأرض، فالماء يحيي الأرض [و بالرجال تحيا النساء] و لولا الرجال ما خلق الله النساء، يقول الله عز و جل: الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ.

Ibn Babuway, from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah<sup>asws</sup>, from his father, from Abu Al Hassan Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘A number of Jews came to Rasool-Allah<sup>saww</sup> and asked him<sup>asws</sup> certain questions, and from what they asked him<sup>asws</sup> was, ‘What is the excellence of the man over the woman?’ So the Prophet<sup>saww</sup> said: ‘Like the excellence of the sky over the earth, and like the water over the earth, for the water revives the earth, and by the men, the women are revived, and had it not been for the men, Allah<sup>azwj</sup> would not have Created the women. Allah<sup>azwj</sup> is Saying **[4:34] Men are the maintainers of women because Allah has Made some of them to excel others and because they spend out of their property**’.

قال اليهودي: لأي شيء كان هكذا؟ فقال النبي (صلى الله عليه و آله): خلق الله عز و جل آدم من طين، و من فضله و بقيته خلقت حواء، و أول من أطاع النساء آدم، فأنزله الله عز و جل من الجنة، و قد بين فضل الرجال على النساء في

<sup>77</sup> التهذيب 8: 302 / 88.



الدنيا، ألا ترى إلى النساء كيف يحضن و لا يمكنهن العبادة من القذارة، و الرجال لا يصيبهم شيء من الطمث؟! قال اليهودي: صدقت، يا محمد».

The Jew said, 'By which thing is it like this?' So the Prophet<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created Adam<sup>as</sup> from clay, and Created Hawwa<sup>as</sup> from its remains, and the first one who obeyed Adam<sup>as</sup> was the woman. So Allah<sup>azwj</sup> Mighty and Majestic Made them descend from the Garden, and Explained the excellence of the man over the woman in the world. Have you not seen the women how they menstruate and it is not possible for them to worship due to the filth, and the men are not affected with anything from the menstruation?' The Jew said, 'You<sup>saww</sup> have spoken the truth, O Muhammad<sup>saww</sup>'.<sup>78</sup>

الطبرسي، في معنى الهجر: روي عن أبي جعفر (عليه السلام)، قال: «يحول ظهره إليها» و في معنى الضرب: روي عن أبي جعفر (عليه السلام): «أنه الضرب بالسواك».

Al Tabarsy,

(It has been narrated) regarding the Meaning of **[4:34] and leave them alone** – It has been reported from Abu Ja'far<sup>asws</sup> having said: 'He turns his back on her'. And regarding the Meaning of **[4:34] and beat them** – It has been reported from Abu Ja'far<sup>asws</sup> having said: 'It is the beating with the toothbrush (symbolically)'.<sup>79</sup>

## VERSE 35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا {35}

**[4:35] And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي ابن أبي حمزة، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا، قال: «يشترط الحكمان إن شاء فرقا، و إن شاء جمعا، ففرقا أو جمعا جاز».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Al-Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:35] And if you fear a breach between the two, then appoint a judge from his family and a judge from her family.** He<sup>asws</sup> said: 'The two judges are required, if they so desire, (effect) separation, and if so desire (effect) togetherness. Thus, separation or togetherness, it is allowable'.<sup>80</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن سماعة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا، أ رأيت إن استأذن الحكمان، فقالا للرجل

<sup>78</sup> علل الشرائع: 1/ 512، أمالي الصدوق: 1/ 161

<sup>79</sup> مجمع البيان: 3: 69

<sup>80</sup> الكافي: 6: 146

و المرأة: أليس قد جعلتما أمركما إلينا في الإصلاح و التفريق؟ فقال الرجل و المرأة: نعم. و أشهدا بذلك شهدوا عليهما، أ يجوز تفريقهما؟ قال: «نعم، و لكن لا يكون إلا على طهر من المرأة من غير جماع من الزوج».

And from him (Al Kulyani), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:35] then appoint a judge from his family and a judge from her family**, 'Do you think that the two judges are allowed, so they say to the man and the woman, 'Have you not made both of your matters to us regarding the reconciliation and the separation?' So the man and the woman says, 'Yes'. So both of their witnesses testify to that, is it permissible for them to effect a separation?' He<sup>asws</sup> said: 'Yes, but it does not happen until the woman is clean from not having copulated from the spouse'.

قيل له: أ رأيت إن قال أحد الحكمين: قد فرقت بينهما، و قال الآخر: لم افرق بينهما، فقال: «لا يكون تفريق حتى يجتمعا جميعا على التفريق، فإذا اجتمعا على التفريق جاز تفريقهما».

It was said to him<sup>asws</sup>, 'Do you<sup>asws</sup> see that if one of the two judges were to say, 'I have decided for the separation between the two of them', and the other one says, 'I do not effect a separation between the two of them?' So he<sup>asws</sup> said: 'The separate does not come about until there is consensus between the two judges upon the separation. So if they were to co-incide upon the separation, their separation is permitted'.<sup>81</sup>

## VERSES 36 - 40

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا {36}

**[4:36] And worship Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful**

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا {37} وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا {38}

**[4:37] Those who are niggardly and bid people to be niggardly and hide what Allah has Given them out of His Grace; and We have Prepared for the unbelievers a disgraceful Punishment [4:38] And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the Last Day; and as for him whose associate is the Satan, an evil associate is he!**

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا {39} إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَإِن تَكْ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا {40}

<sup>81</sup> الكافي 6: 4 / 146

**[4:39] And what (harm) would it have done them if they had believed in Allah and the Last Day and spent (benevolently) of what Allah had Given them? And Allah Knows them [4:40] Surely Allah does not do injustice to the weight of a particle, and if it is a good deed He Multiplies it and gives from Himself a great Recompense**

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) أحد الوالدين، و علي الآخر» فقلت: أين موضع ذلك في كتاب الله؟ قال: «اقرأ و اعبدوا الله و لا تُشركوا به شيئاً و بالوالدين إحساناً».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> is one of the parents, and also is Ali<sup>asws</sup>. So I said, 'Where is that stated in the Book of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'Recite **[4:36] And worship Allah and do not associate any thing with Him and be good to the parents**'.<sup>82</sup>

و عنه، قال: و روي عن النبي (صلى الله عليه وآله): «أنا و علي أبوا هذه الامة».

And from him (Ibn Shehr Ashub) –

'And it has been reported from the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> and Ali<sup>asws</sup> are two (spiritual) fathers of this community'.<sup>83</sup>

و روى ابن شهر آشوب أيضا عنه (عليه السلام): «أنا و علي أبوا هذه الامة، فعلى عاق والديه لعنة الله».

And Ibn Shehr Ashub reported as well that,

'He<sup>saww</sup> said: 'I<sup>saww</sup> and Ali<sup>asws</sup> are two (spiritual) fathers of this community, so upon the ones disobedient to their parents is the Curse of Allah<sup>azwj</sup>'.<sup>84</sup>

قال: فكيف يجوز أن يحث على قضاء حق من صغر - الله - حقه، ولا يحث على قضاء حق من كبر - الله - حقه؟ قلت: لا يجوز ذلك. قال: فإذا حق رسول الله (صلى الله عليه وآله) أعظم من حق الوالدين، وحق رحمه أيضا أعظم من حق رحمهما، فرحم رسول الله (صلى الله عليه وآله) أولى بالصلة، وأعظم في القطيعة فالويل كل الويل لمن قطعها، والويل كل الويل لمن لم يعظم حرمتها. أو ما علمت أن رحمة رسول الله (صلى الله عليه وآله) حرمة رسول الله، وأن حرمة رسول الله حرمة الله تعالى، وأن الله أعظم حقا من كل منعم سواه، وأن كل منعم سواه إنما أنعم حيث قيضه لذلك ربه، ووقفه له.

Imam<sup>asws</sup> said: 'How could it be possible that a small right should be so highly recommended by Allah<sup>azwj</sup> whilst the greater right would not be so highly recommended by Him<sup>azwj</sup>? This is impossible. The rights of Rasool-Allah<sup>saww</sup> has to be greater than the rights of the parents, and the rights of Prophet<sup>saww</sup>'s relatives also have to be greater than the rights of their relatives; therefore the mercy of Rasool-Allah<sup>saww</sup> is, surely, even higher and more highly prohibited to be cut off. So every woe be on the one who cuts it off, and every woe be on the one who does not hold high respect for Prophet<sup>saww</sup>'s relatives. Do you not know that the sanctity of the relatives of Rasool-Allah<sup>saww</sup> is the sanctity of Rasool-Allah<sup>saww</sup> and the sanctity of Rasool-Allah<sup>saww</sup> is the Sanctity of Allah<sup>azwj</sup>. Surely, Allah<sup>azwj</sup>'s Rights are Higher than

<sup>82</sup> تفسير العياشي 1: 128 / 241.

<sup>83</sup> مناقب ابن شهر آشوب 3: 105.

<sup>84</sup> مناقب ابن شهر آشوب 3: 105.

all other (rights), so only that person would be given all Bounties, whom He<sup>azwj</sup> Choses.<sup>85</sup>

## VERSE 41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا {41}

**[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?**

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن سماعة، قال: قال أبو عبد الله (عليه السلام) في قول الله عز و جل: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا. قال: «نزلت في أمة محمد (صلى الله عليه و آله) خاصة، في كل قرن منهم إمام منا شاهد عليهم، و محمد (صلى الله عليه و آله) في كل قرن شاهد علينا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?** He<sup>asws</sup> said: 'It was Revealed regarding the community of Muhammad<sup>saww</sup> in particular. In every era from them is an Imam<sup>asws</sup> from us<sup>asws</sup> as a witness against them, and Muhammad<sup>saww</sup>, in every era, is a witness over us<sup>asws</sup>'.<sup>86</sup>

العباشي: عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا؟ قال: «يأتي النبي (صلى الله عليه و آله) يوم القيامة من كل أمة بشهيد، بوصي نبيها، و أوتي بك- يا علي- شهيدا على امتي يوم القيامة».

Al Ayyashi, from Abu Baseer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them?** He<sup>asws</sup> said: 'On the Day of Judgement, they would bring a witness from every community and with the successor<sup>as</sup> of its Prophet<sup>as</sup>, and they would bring you<sup>asws</sup> – O Ali<sup>asws</sup> – as a witness over my<sup>saww</sup> community on the Day of Judgement'.<sup>87</sup>

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثني أبو الفضل المدايني عن أبي مريم الانصاري عن منهال بن عمرو عن رزين بن حبیش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاوّل من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذّباه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal-Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali<sup>asws</sup> say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord<sup>azwj</sup>, then

<sup>85</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 12

<sup>86</sup> الكافي 1: 146 / 1.

<sup>87</sup> تفسير العباسي 1: 131 / 242

about his Prophet<sup>saww</sup>, then about his Wali<sup>asws</sup> (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished’.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لنلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالآيات وهم الاوصياء

A man said to him<sup>asws</sup>, ‘For the one who recognises his Lord<sup>azwj</sup>, and his Prophet<sup>saww</sup>, and does not recognise his Guardian<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Not to those, and not to those, and one whom Allah<sup>azwj</sup> Let’s astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet<sup>saww</sup>, ‘Who is the Guardian<sup>asws</sup> O Prophet<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Your Guardian in this era is Ali<sup>asws</sup>, and the one<sup>asws</sup> after him<sup>asws</sup>, his<sup>asws</sup> successor<sup>asws</sup>, and for every era there is a knowledgeable one<sup>asws</sup> that Allah<sup>azwj</sup> Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets<sup>as</sup>, ‘Our Lord<sup>azwj</sup>, Send to us a Messenger so that we may follow Your<sup>azwj</sup> Signs before we become disgraced and discredited’. They were completely misguided and ignorant from the Signs, as were (established) for the successors<sup>as</sup> (of their Prophets<sup>as</sup>)

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah<sup>azwj</sup> Answered them. He<sup>azwj</sup> Said **“[20:135] Await: So you will come to know who is the follower of the even path and who goes right.”** So, their waiting was that they said, ‘We are at the moment waiting to recognise the successor<sup>as</sup> until we end up recognising the Imam<sup>asws</sup>. So, due to that Allah<sup>azwj</sup> enabled them to recognise that. The successors<sup>asws</sup> are the Masters of the Bridge (Al-Siraat). They will be made to pause to them<sup>asws</sup>. None will enter the Paradise except the one who recognises them<sup>asws</sup> and they<sup>asws</sup> recognise him, and none will enter the Fire except the one who denies them<sup>asws</sup> and they<sup>asws</sup> deny him, because they<sup>asws</sup> are the recognisers (Urafaa) of Allah<sup>azwj</sup> whom Allah<sup>azwj</sup> Made them<sup>asws</sup> to be recognised when the Covenant was taken with them, and has Described them in His<sup>azwj</sup> Book. The Mighty and Majestic Said **“[7:46] And on the Heights are men who know them all by their marks”**.

هم الشهداء على اوليائهم والنبي الشهيد عليهم اخذ لهم مواثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم المواثيق بالطاعة فجرت نبوته عليهم وذلك قول الله فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا.

They<sup>asws</sup> are witnesses over their<sup>asws</sup> friends, and the prophet<sup>saww</sup> is the witness over them<sup>asws</sup>, having taken a Covenant for them<sup>asws</sup> over the servants of their obedience to them<sup>asws</sup>, and the Prophet<sup>saww</sup> took a Covenant to them<sup>asws</sup> for their<sup>asws</sup> obedience to him<sup>saww</sup>. His<sup>saww</sup> Prophet-hood flows through them<sup>asws</sup>, and that is the Statement of Allah<sup>azwj</sup> **[4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them? [4:42] On that day will those**

**who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah'** <sup>88</sup>

## VERSE 42

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا {42}

**[4:42] On that Day will those who disbelieved and disobeyed the Rasool desire that the earth were levelled with them, and they shall not hide any facts from Allah**

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبته يصف هول يوم القيامة: ختم على الأفواه فلا تكلم، فتكلمت الأيدي، وشهدت الأرجل، ونطقت الجلود بما عملوا فلا يكتُمون الله حديثًا».

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said in his<sup>asws</sup> sermon describing the horrors of the Day of Judgement: 'There would be a seal over their mouths so they shall not (be able to) speak. So their hands would speak, and their feet would bear witness, and their skins would speak with what they had done. **[4:42] and they shall not hide any facts from Allah'** <sup>89</sup>

## VERSES 43 & 44

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا غَفُورًا {43}

**[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying, nor when you are under an Obligation to perform a bath - unless (you are) travelling on the road - until you have washed 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, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving**

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ {44}

**[4:44] Have you not considered those to whom a portion of the Book has been Given? They buy error and desire that you should go astray from the Way**

عن محمد بن الفضل، عن أبي الحسن (عليه السلام)، في قول الله: لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ قال: «هذا قبل أن يحرم الخمر».

From Muhammad Bin Al Fazal,

<sup>88</sup> Basaair Al Darajaat – P10 Ch 16 H 9

<sup>89</sup> تفسير العياشي 1: 133 / 242.

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying**, said: 'This is before the Prohibition of the wine'.<sup>90</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن حماد بن عيسى، عن الحسين بن المختار، عن أبي اسامة زيد الشحام، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز وجل: لا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى. فقال: «سكر النوم».

Muhamma Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamaad Bin Isa, from Al Husayn ibn Al Mukhtar, from Abu Asama Zayd Al Shahaam who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated?**' So he<sup>asws</sup> said: 'It is the intoxication of the sleep'.<sup>91</sup>

عن الحلبي، قال: سألته عن قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ. قال: «لا تقربوا الصلاة و أنتم سكارى، يعني سكر النوم، يقول: و بكم نعاس يمنعكم أن تعلموا ما تقولون في ركوعكم و سجودكم و تكبيركم، و ليس كما يصف كثير من الناس يزعمون أن المؤمن يسكر من الشراب، و المؤمن لا يشرب مسكرا، و لا يسكر».

From Al Halby who said,

'I asked him<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> **[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated until you know what you are saying**. He<sup>asws</sup> said: '**[4:43] Do not go near the Prayer when you are Intoxicated** – Meaning the intoxication of the sleep. And with you is drowsiness and you should be knowing what you are saying in your Bowings and Prostrations and your Exclamations.

And it is no like what a lot of the people are claiming that the 'Momin' (believer) gets intoxicated from the drink. And the Believer neither drinks the intoxicants nor does he get drunk'.<sup>92</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال: سألت أبا عبد الله (عليه السلام) عن الجنب، يجلس في المساجد؟ قال: «لا، و لكن يمر فيها كلها إلا المسجد الحرام، و مسجد الرسول (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

'I asked Abu Abdullah<sup>asws</sup> about the 'Junub' (state of impurity requiring major ablution), can he sit in the Masjids?' He<sup>asws</sup> said: 'No! But he can pass in all of them except for the Sacred Masjid, and the Masjid of Rasool-Allah<sup>saww</sup>'.<sup>93</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة و محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلنا له: الحائض و الجنب يدخلان المسجد أم لا؟ قال:

<sup>90</sup> تفسير العياشي 1: 135 / 242.

<sup>91</sup> الكافي 3: 15 / 371.

<sup>92</sup> تفسير العياشي 1: 137 / 242.

<sup>93</sup> الكافي 3: 450.

«الحائض و الجنب لا يدخلان المسجد إلا مجتازين، إن الله تبارك و تعالى يقول: وَ لَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareez, from Zarara and Muhammad Bin Muslim,

(It has been narrated) that they said, 'We both asked from Abu Ja'far<sup>asws</sup>, 'The menstruating woman and the man in requirement of major ablution, can they both enter the Masjid or not?' He<sup>asws</sup> said: 'The menstruating woman and the man in requirement of major ablution cannot enter the Masjid except as passers by. Allah<sup>azwj</sup> Blessed and High is Saying **[4:43] nor when you are under an Obligation to perform a bath - unless (you are) travelling on the road - until you have washed yourselves**'.<sup>94</sup>

عن زرارة، عن أبي جعفر (عليه السلام)، قال: «أتى رسول الله (صلى الله عليه و آله) عمار بن ياسر، فقال: يا رسول الله، أجنب الليلة و لم يكن معي ماء؟ قال: كيف صنعت؟ قال: طرحت ثيابي ثم قمت على الصعيد فتمعكت، فقال: هكذا يصنع الحمار، إنما قال الله: فَتَيَمَّمُوا صَعِيدًا طَيِّبًا، قال: فضرب بيده الأرض، ثم مسح إحداهما على الأخرى، ثم مسح يديه بجبينه، ثم [مسح] كفيه، كل واحد منهما على الأخرى».

From Zarara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amaar Bin Yasser came to Rasool-Allah<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! I came to be in requirement of a major ablution last night and there was no water with me?' He<sup>saww</sup> said: 'And what did you do?' He said, 'I removed my clothes and rolled upon the ground'. So he<sup>saww</sup> said: 'This is what the donkeys do. But rather, Allah<sup>azwj</sup> is Saying **[4:43] betake yourselves to pure earth**. Then strike your hand upon the earth, then wipe one of them upon the other. Then wipe your forehead with your hand, then wipe your hands. Each one of them upon the other'.<sup>95</sup>

## VERSES 45 & 46

وَاللَّهُ أَعْلَمُ بِأَعْدَانِكُمْ وَكَفَى بِاللَّهِ نَصِيرًا {45} مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لَيًّا بِالسِّتِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {46}

**[4:45] And Allah best Knows your enemies; and Allah Suffices as a Guardian, and Allah Suffices as a Helper [4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unturna it would have been better for them and more upright; but Allah has Cursed them on account of their unbelief, so they do not believe but a little**

وقال موسى بن جعفر (عليهما السلام): وكانت هذه اللفظة: (راعنا) من ألفاظ المسلمين الذين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا، أي إرع أحوالنا، واسمع منا كما نسمع منك. وكان في لغة اليهود معناها: اسمع. لا سمعت.

<sup>94</sup> علل الشرائع 2: 288 / 1 باب (210)

<sup>95</sup> تفسير العياشي 1: 144 / 244.



Imam Musa Bin Ja'far<sup>asws</sup> said: 'And this word *'Raina'* was used by the Muslims with which they used to address Rasool-Allah<sup>saww</sup>. They used to say: *'Raina'*, meaning look at our condition, and hear about us like we hear from you<sup>saww</sup>. And in the language of the Jews its meaning used to be: 'Listen. Not-heard you'.

فلما سمع اليهود، المسلمین يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا ويخاطبون بها، قالوا: إنا كنا نشتم محمداً إلى الآن سرا، فتعالوا الآن نشتمه جهرا. وكانوا يخاطبون رسول الله (صلى الله عليه وآله) ويقولون: راعنا، ويريدون شتمه.

When the Jews heard that Muslims used to use the word *'Raina'* when addressing Rasool-Allah<sup>saww</sup>, they said: 'We used to insult Muhammad<sup>asws</sup> secretly until now, come, we will now insult him openly'. And they used to address Rasool-Allah<sup>saww</sup> and used to say *'Raina'*, intending it to be an insult to him<sup>saww</sup>.

ففتن لهم سعد بن معاذ الانصاري، فقال: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله (صلى الله عليه وآله) وتوهمونا أنكم تجرون في مخاطبته مجرانا، والله لا سمعتها من أحد منكم إلا ضربت عنقه، ولو لا أنني أكره أن أقدم عليكم قبل التقدم والاستيذان له ولاخيه ووصيه على بن أبي طالب (عليه السلام) القيم بأمور الأمة نائباً عنه فيها، لضربت عنق من قد سمعته منكم يقول هذا.

Sa'd Bin Muaz<sup>ar</sup> said to them: 'O enemies of Allah<sup>azwj</sup>, may the Curse of Allah<sup>azwj</sup> be upon you! I see that you intend to swear at Rasool-Allah<sup>saww</sup> and insult him<sup>saww</sup> openly when you address him<sup>saww</sup>. By Allah<sup>azwj</sup>! If I hear this from any one of you I will strike his neck. And were I not to find it abhorrent in preceding him<sup>saww</sup> and his<sup>saww</sup> brother and his<sup>asws</sup> Trustee Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, his<sup>saww</sup> representative in the establishment of his<sup>saww</sup> affairs, I would have struck at you, at hearing this from you'.

فأنزل الله: يا محمد (من الذين هادوا يحرقون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين - إلى قوله - فلا يؤمنون إلا قليلا). وأنزل (يا أيها الذين آمنوا لا تقولوا راعنا) يعنى فانها لفظة يتوصل بها أعداؤكم من اليهود إلى شتم رسول الله (صلى الله عليه وآله) وشتمكم.

Allah<sup>azwj</sup> Sent down **[4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unburn it would have been better for them and more upright; but Allah has Cursed them on account of their unbelief, so they do not believe but a little.** And Revealed **[2:104] O you who believe! Do not say Raina and say Unburn** meaning, these Jews who are your enemies are taking the meaning of insult to Rasool-Allah<sup>saww</sup> and you all.

وقولوا: (انظروا)، أي قولوا بهذه اللفظة، لا بلفظة راعنا، فإنه ليس فيها ما في قولكم: راعنا، ولا يمكنهم أن يتوصلوا بها إلى الشتم كما يمكنهم بقولهم راعنا (واسمعوا) إذا قال لكم رسول الله (صلى الله عليه وآله) قولاً وأطيعوا. (وللكافرين) يعنى اليهود الشاتميين لرسول الله (صلى الله عليه وآله) (عذاب أليم) وجيع في الدنيا إن عادوا بشتمهم، وفي الآخرة بالخلود في النار.

**[2:104] and say Unburn** Meaning, speak by using this word, and not by the word *'Raina'*, for this is not from their language and it is not possible for them to use it in an insulting manner like they do with *'Raina'*. **and listen** to what Rasool-Allah<sup>saww</sup> is saying to you and obey him<sup>saww</sup>. **and for the unbelievers** meaning the Jews who were insulting the Rasool-Allah<sup>saww</sup> **there is a painful Punishment** they will face in

this world, if they keep on insulting, extended to the Hereafter - living eternally in the Fire.<sup>96</sup>

## VERSE 47

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {47}

**[4:47] O you who have been Given the Book! Believe that which We have Revealed, Verifying what you have, before We Alter faces then turn them on their backs, or Curse them as We Cursed the violaters of the Sabbath, and the Command of Allah will be carried out**

العباشي: و روي عن عمرو بن شمر، عن جابر، قال: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على محمد (صلى الله عليه و آله) هكذا: يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ، إِلَى قَوْلِهِ: مَفْعُولًا. و أما قوله: مُصَدِّقًا لِمَا مَعَكُمْ يَعْنِي مُصَدِّقًا بِرَسُولِ اللَّهِ (صلى الله عليه و آله)». (آله)

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

‘Abu Ja’far<sup>asws</sup> said: ‘This Verse was Revealed unto Muhammad like this: **[4:47] O you who have been Given the Book! Believe that which We have Revealed regarding Ali<sup>asws</sup>, Verifying what you have, before We Alter faces then turn them on their backs, or Curse them** – up to His<sup>azwj</sup> Words **as We will be carried out.** And as for His<sup>azwj</sup> Words **Verifying what you have** – it Means verifying Rasool-Allah<sup>saww</sup>.<sup>97</sup>

## VERSE 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا {48}

**[4:48] Surely, Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to; and whoever associates anything with Allah, he devises a great sin**

ابن بابويه في (الفقيه)، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ هل تدخل الكبائر في المشيئة؟ فقال: «نعم، ذاك إليه عز و جل، إن شاء عاقب» عليها، و إن شاء عفا».

Ibn Babuwayh in Al Faqeeh, said,

‘Al-Sadiq<sup>asws</sup> was asked bout the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:48] Surely Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to** – are the major sins included in the exception? So he<sup>asws</sup> said: ‘Yes, that is up to Him<sup>azwj</sup>, the

<sup>96</sup> التفسير المنسوب إلى الامام العسكري (عليه السلام): 305 /478

<sup>97</sup> تفسير العباسي 1: 168 /245

Mighty and Majestic to Punish if He<sup>azwj</sup> so Desires to, and Forgive if He<sup>azwj</sup> so Desires to'.<sup>98</sup>

و عنه: قال: حدثنا محمد بن محمد بن الغالب الشافعي، قال أخبرنا أبو محمد مجاهد بن أعين بن داود، قال: أخبرنا عيسى بن أحمد العسقلاني، قال: أخبرنا النضر بن شميل، قال: أخبرنا إسرائيل، قال: أخبرنا ثوير، عن أبيه، أن علياً (عليه السلام) قال: «ما في القرآن آية أحب إلي من قوله عز و جل: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ».

And from him (Al Sadouq), from Muhammad Bin Muhammad Bin Al Ghalib Al Shafi'e, from Abu Muhammad Mujahid Bin Ayn Bin Dawood, from Isa Bin Ahmad Al Asqalany, from Al Nazar Bin Shameel, from Israeel, from Suweyr, from his father who said,

'Ali<sup>asws</sup> said: 'There is not in the Quran a Verse more beloved to me<sup>asws</sup> that the Words of the Mighty and Majestic **[4:48] Surely Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to**'.<sup>99</sup>

و عنه: بإسناده، عن العباس بن بكار الضبي، عن محمد بن سليمان الكوفي البزاز، قال: حدثنا عمرو بن خالد، عن زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين علي ابن أبي طالب (عليهم السلام)، قال: «المؤمن على أي حال مات، و في أي يوم مات و ساعة قبض، فهو صديق شهيد، و لقد سمعت حبيبي رسول الله (صلى الله عليه و آله) يقول: لو أن المؤمن خرج من الدنيا و عليه مثل ذنوب أهل الأرض لكان الموت كفارة لتلك الذنوب».

And from him (Al Sadouq), from Al Abaas Bin Bakaar Al Zaby, from Muhammad Bin Suleyman Al Kufy Al Bazaz, from Amro Bin Khalid, from Zayd,

(It has been narrated) from his father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Amir-ul-Momineen Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup> having said: 'The Believer, whichever state he dies in, and in whichever day he dies, or hour which he passes away in, so he is a truthful martyr. And I<sup>asws</sup> have heard my<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> saying: 'Even if the Believer exits from the world and there are sins upon him like (all) the people of the earth, his death would be an expiation for those sins'.

ثم قال: من قال: لا إله إلا الله بإخلاص، فهو بريء من الشرك، و من خرج من الدنيا لا يشرك بالله شيئاً دخل الجنة، ثم تلا هذه الآية: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ مِنْ مُحِبِّكَ وَ شِيعَتِكَ، يَا عَلِيٌّ».

Then he<sup>saww</sup> said: 'The one who says, 'There is no god except for Allah<sup>azwj</sup> with sincerity, so he would be away from the association (الشرك)، and the one who exits from the world without having associated anything with Allah<sup>azwj</sup>, would enter the Paradise'. Then he<sup>saww</sup> recited the Verse **[4:48] Surely, Allah does not Forgive that anything should be associated with Him, and Forgives what is besides that to whomsoever He so Desires to**, from those that love you<sup>asws</sup> and your<sup>asws</sup> Shias, O Ali<sup>asws</sup>!

قال أمير المؤمنين (عليه السلام): «فقلت: يا رسول الله هذا لشيعتي؟» قال: إي و ربي، إنه لشيعتك، و إنهم ليخرجون [يوم القيامة] من قبورهم يقولون: لا إله إلا الله، محمد رسول الله، علي بن أبي طالب حجة الله، فيؤتون بحل خضر من الجنة، و أكاليل من الجنة، و تيجان من الجنة، [و نجائب من الجنة] فيلبس كل واحد منهم حلة خضراء، و يوضع على

<sup>98</sup> من لا يحضره الفقيه 3: 1780 / 376.

<sup>99</sup> التوحيد: 8 / 409.

رأسه تاج الملك و إكليل الكرامة، ثم يركبون النجائب فتطير بهم إلى الجنة لا يحزنهم الفزع الأكبر و تتلقاهم الملائكة هذا يومكم الذي كنتم توعدون».

Amir-ul-Momineen<sup>asws</sup> said: 'So I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! This is for my<sup>asws</sup> Shias (only)?' Rasool Allah<sup>saww</sup> said: 'Yes, by my<sup>saww</sup> Lord<sup>azwj</sup>, it is for your<sup>asws</sup> Shias. And they would be coming out from their graves on the Day of Judgement and they would be saying, 'There is no god except for Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the Proof of Allah<sup>azwj</sup>'. So they would be Given green robes from the Paradise, and garlands from the Paradise, and crowns from the Paradise, and rides from the Pardise. So each one of them would be wearing a green robe, and a crown of kings would be placed upon his head, and the garlands of prestige. Then they would be riding the rides and fly with them to the Paradise [21:103] **The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised**.<sup>100</sup>

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: «أما قوله: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ [يعني أنه لا يغفر] لمن يكفر بولاية علي (عليه السلام). و أما قوله: وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ يعني لمن والى عليا (عليه السلام)».

Al Ayyashi, from Jaber,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'As for His<sup>azwj</sup> Words [4:48] **Surely, Allah does not Forgive that anything should be associated with Him- i.e. He<sup>azwj</sup> does not Forgive the one who denies the Wilayah of Ali<sup>asws</sup>. And as for His<sup>azwj</sup> Words **and Forgives what is besides that to whomsoever He so Desires to** – i.e., the one who is in the Wilayah of Ali<sup>asws</sup>.<sup>101</sup>**

## VERSES 49 - 53

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُرَكِّي مَن يَشَاءُ وَلَا يَظْلُمُونَ فَتِيلًا {49} انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا {50}

[4:49] **Have you not considered those who attribute purity to themselves? Nay, Allah Purifies whom He so Desires to; and they shall not be wronged the husk of a date stone [4:50] See how they forge the lie against Allah, and this is sufficient as a manifest sin**

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِبَتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا {51} أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا {52} أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا {53}

[4:51] **Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe [4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone**

<sup>100</sup> من لا يحضره الفقيه 4: 892 / 295  
<sup>101</sup> تفسير العباسي 1: 149 / 245.

علي بن إبراهيم، قال: هم الذين سمو أنفسهم بالصدیق، و الفاروق، و ذي النورین.

Ali Bin Ibrahim said,

'They are the ones who called themselves as Siddique, and Al Farouq, and Zul-Noorayn'.<sup>102</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: 'Every flag raised before the rising of Al-Qaim<sup>asws</sup>, so its owner is a tyrant (طَاغُوتٌ) who worships someone apart from Allah<sup>azwj</sup> Mighty and Majestic'.<sup>103</sup>

وما أنت وظلحة والزيبر بأحق جرمًا ولا أصغر ذنبًا وأهون بدعة وضلالة ممن استنالك ولصاحبك الذي تطلب بدمه ووطنًا لكم ظلمنا أهل البيت وحملكم على رقابنا، فإن الله يقول: (ألم تر إلى الذين أوتوا نصيبًا من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلاً أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرًا أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرًا أم يحسدون الناس على ما آتاهم الله من فضله)، فنحن الناس ونحن المحسودون.

(Amir-ul-Momineen<sup>asws</sup>) said: 'And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us<sup>asws</sup>, the People<sup>asws</sup> of the Household, and burdened you upon our<sup>asws</sup> necks, for Allah<sup>azwj</sup> has Said [4:51] **Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe [Shakir 4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone [4:54] Or do they envy the people for what Allah has given them of His grace?**', so we<sup>asws</sup> are the people and we<sup>asws</sup> are the envied ones'.

قال الله عز وجل: (فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكًا عظيمًا فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرًا)، فالملك العظيم أن جعل الله فيهم أئمة من أطاعهم أطاع الله ومن عصاهم عصى الله والكتاب والحكمة النبوة. فلم تقرون بذلك في آل إبراهيم وتتكرونه في آل محمد؟

Allah<sup>azwj</sup> Mighty and Majestic Says [4:54] **Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire**, so the Great Kingdom is that Allah<sup>azwj</sup> Made Imams<sup>asws</sup> to be among them, the one who obeys them<sup>asws</sup> has obeyed Allah<sup>azwj</sup>, and the one who disobeys them<sup>asws</sup> has disobeyed

<sup>102</sup> تفسير القمي 1: 140

<sup>103</sup> الكافي 8: 452 / 295

Allah<sup>azwj</sup>, and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim<sup>as</sup>, and are denying it with regards to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?<sup>104</sup>

حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن ابن اذينة عن بريد العجلي عن ابى جعفر عليه السلام في قول الله تبارك وتعالى الم تر إلى الذين اوتو نصيبا من الكتاب يؤمنون بالجبت والطاغوت فلان وفلان ويقولون للذين كفروا هؤلاء اهدى من الذين آمنوا سبيلا يقولون لائمة الضلال والدعاة إلى النار هؤلاء اهدى من آل محمد واوليائهم سبيلا اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا ام لهم نصيب من الملك يعنى الامام والخلافة فإذا لا يؤتون الناس نقيرا عن الناس الذين عنى الله.

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly who has narrated the following:

Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High **[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities, Imam<sup>asws</sup> said: 'So and so, and so and so.' and say of those who disbelieve: These are better guided in the path than those who believe. They say for the imams of misguidance and callers to the Fire that these are better guides on the path than the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and their<sup>asws</sup> friends **[4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the Kingdom?** It means the Imam<sup>asws</sup> and the Caliphate **But then they would not give to people even the speck in the date stone** by the 'people', it means giving to Allah<sup>azwj</sup>. (spending it in Allah<sup>azwj</sup> Way).<sup>105</sup>**

## VERSES 54 & 55

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {54} فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا {55}

**[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire**

الرد على الحديث المختلق بكتاب الله تعالى

## THE REFUTATION OF THE FABRICATED HADEETH, BY THE BOOK OF ALLAH<sup>azwj</sup> THE HIGH

وفيما يكذب قولكم على رسول الله صلى الله عليه وآله قوله تعالى: (أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا) ، فالكتاب النبوة، والحكمة السنة، والملك الخلافة، ونحن آل إبراهيم.

And what belies your statements to the Rasool-Allah<sup>saww</sup> are the Words of Allah<sup>azwj</sup> the High **[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the**

<sup>104</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

<sup>105</sup> Basaair Al Darajaat – P 1 Ch 16 H 3

**Wisdom, and We have Given them a Grand Kingdom**, for the Book is the Prophet-hood, and the Wisdom is the Sunnah, and the Kingdom is the Caliphate, and we<sup>asws</sup> are the Progeny<sup>asws</sup> of Ibrahim<sup>as</sup>.<sup>106</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله قال نحن المحسودون.

Narrated to us Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl has reported the following:

Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[4:54] or do they envy the people for what Allah has Given them of His Grace?** Imam<sup>asws</sup> said: 'We<sup>asws</sup> are the envied ones.'<sup>107</sup>

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن ابي عمير عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسودون على ما اتانا الله الامامة دون خلق الله

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Abu Azina, from Bureyd Bin Muawiya, who has reported:

Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High **[4:54] Or do they envy the people for what Allah has Given them of His Grace?** Imam<sup>asws</sup> said: 'We<sup>asws</sup> are the envied people for what Allah<sup>azwj</sup> has Given to us<sup>asws</sup> the Imamate, apart from the Creation of Allah<sup>azwj</sup>.'<sup>108</sup>

و عنه: عن علي بن ابراهيم، عن أبيه، عن محمد بن أبي عمير، عن عمر بن أذينة، عن بريد العجلي، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا، قال: «جعل منهم الرسل و الأنبياء و الأئمة، فكيف يقرون في آل ابراهيم و ينكرونه في آل محمد (صلى الله عليه و آله)»

And from him, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al Ajaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:54] But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom**, having said: 'Allah<sup>azwj</sup> Made from them<sup>as</sup> the Rasools<sup>as</sup> and the Prophets<sup>as</sup>, so how are they (people) accepting with regards to the Progeny of Ibrahim<sup>as</sup> and are denying with regards to the Progeny<sup>asws</sup> of Muhammad<sup>sawww</sup>?'

!؟ قال: قلت: وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا؟ قال: «الملك العظيم أن جعل فيهم أئمة، من أطاعهم أطاع الله، و من عصاهم عصى الله، فهو الملك العظيم».

(The narrator) says, 'I asked, **'and We have Given them a Grand Kingdom?'** He<sup>asws</sup> said: 'The Great Kingdom – He<sup>azwj</sup> Made among them the Imams<sup>asws</sup>, so the

<sup>106</sup> Kitab Suleym Bin Qays Al Hilali – H 4 (Extract)

<sup>107</sup> Basaair Al Darajaat – P 1 Ch 17 H 3

<sup>108</sup> Basaair Al Darajaat – P 2 CH 17 H 5

one who obeys them<sup>asws</sup> has obeyed Allah<sup>azwj</sup>, and the one who disobeys them<sup>asws</sup> has disobeyed Allah<sup>azwj</sup>. So it is the Great Kingdom'.<sup>109</sup>

حدثنا يعقوب بن يزيد عن محمد بن الحسين عن محمد بن أبي عمير عن عن ابن اذينة عن بريد بن معاوية عن أبي جعفر عليه السلام في قول الله تبارك وتعالى ام يحسدون الناس على ما اتيهم الله من فضله فنحن الناس المحسدون على ما اتانا الله الامامة دون خلق الله

Narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeir, from Abu Azina, from Bureyd Bin Muawiya, who has reported the following:

Abu Ja'far<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Blessed and High **[4:54] Or do they envy the people for what Allah has given them of His grace?** Imam<sup>asws</sup> said: 'We<sup>asws</sup> are the envied people on what Allah<sup>azwj</sup> has Given to us<sup>asws</sup> the Imamate, apart from the Creation of Allah<sup>azwj</sup>'.<sup>110</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابي بصير عن ابي جعفر عليه السلام في قول الله تعالى ام يحسدون الناس على ما اتيهم الله من فضله فقد اتينا آل ابراهيم الكتاب والحكمة واتيناهم ملكا عظيما قال الطاعة المفروضة.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer said:

Abu Ja'far<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> the High **'[4:54] or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom,** said: 'Enforced obedience'.<sup>111</sup>

## VERSES 56 & 57

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا {56} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا {57}

**[4:56] (As for) those who disbelieve in Our Signs, We shall Make them enter the Fire; Every time their skins are thoroughly burned, We will Change them for other skins, that they may taste the Punishment; surely Allah is Mighty, Wise [4:57] And (as for) those who believe and do good deeds, We will Make them enter Gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure wives, and We shall Make them enter a dense shade**

ابن بابويه، في (الفقيه)، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ. قال: «الأزواج المطهرة: اللاتي لا يحضن و لا يحدثن».

Ibn Babuwayh in Al Faqeeh, said,

<sup>109</sup> الكافي 1: 5 / 160

<sup>110</sup> Basaair Al Darajaat – P 1 Ch 17 H 5

<sup>111</sup> Basaair Al Darajaat – P 1 Ch 17 H 2



'Al-Sadiq<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:57] they shall have therein pure mates.** He<sup>asws</sup> said: 'The pure wives – The ones who neither menstruate nor defecate'.<sup>112</sup>

## VERSE 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا {58}

**[4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah Advises you with what is excellent; surely Allah is Seeing, Hearing**

2464 / [4]- و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن إسحاق بن عمار، عن ابن أبي يعفور، عن معلى بن خنيس، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا. قال: «أمر الله الإمام الأول أن يدفع إلى الإمام الذي بعده كل شيء عنده».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Sinan, from Is'haq Bin Aamir, from Ibn Abu Yafour, from Moala Bin Khunays who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:58] Surely, Allah Commands you to make over trusts to their owners.** He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Commands the first Imam<sup>asws</sup> to hand over to the Imam<sup>asws</sup> who is after him<sup>asws</sup>, every thing which is with him<sup>asws</sup>'.<sup>113</sup>

حدثنا احمد بن محمد عن ابن فضال عن ابى جميلة عن محمد بن الحلبي عن ابى عبد الله عليه السلام قال الامام يعرف بثلاث خصال انه اولى الناس بالذى كان قبله و عنده سلاح رسول الله صلى الله عليه وآله وعنده الوصية وهو الذى قال الله تعالى ان الله يأمركم ان تؤدوا الامانات الى اهلها وقال السلاح فينا بمنزلة التابوت في بنى اسرائيل يدور الملك حيث دار السلاح كما كان يدور حيث دار التابوت.

It has been narrated to us by Ahmad Bin Muhammad, from Ibn Fazaal, from Abu Jameela, from Muhammad Bin Al-Halby, who has said:

Abu Abdullah<sup>asws</sup> said: 'The Imam<sup>asws</sup> is known by three characteristics. He<sup>asws</sup> is the first of the people by the ones who were before him<sup>asws</sup>, and with him<sup>asws</sup> will be the weapons of Rasool-Allah<sup>saww</sup>, and with him<sup>asws</sup> will be the will, and he<sup>asws</sup> is the one about whom<sup>asws</sup> Allah<sup>azwj</sup> the High Says **[4:58] Surely Allah Commands you to make over trusts to their owners**'. And said: 'The weapons with us<sup>asws</sup> are at the status of the Coffin which was with the Children of Israel. The Kingdom will follow wherever the weapons are, just like where the Coffin did'.<sup>114</sup>

أبو جعفر (عليه السلام) إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ، قال: «فينا نزلت، و الله المستعان».

Abu Ja'far<sup>asws</sup> said regarding **[4:58] surely Allah Advises you with what is excellent.** 'It was Revealed regarding us<sup>asws</sup>, and Allah<sup>azwj</sup> is the Helper'.<sup>115</sup>

<sup>112</sup> من لا يحضره الفقيه 1: 195 / 50.

<sup>113</sup> الكافي 1: 218 / 4.

<sup>114</sup> Basaair Al Darajaat – P 4 Ch 4 H 22

<sup>115</sup> تفسير العياشي 1: 166 / 249.

و في رواية ابن أبي يعفور، عن أبي عبد الله (عليه السلام)، قال: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ، قال: «أمر الله الإمام أن يدفع ما عنده إلى الإمام الذي بعده، و أمر الأئمة أن يحكموا بالعدل، و أمر الناس أن يطيعوهم».

And in a report of Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding **[4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice:** 'Allah<sup>azwj</sup> Commands the Imam<sup>asws</sup> that he<sup>asws</sup> should hand over what is with him<sup>asws</sup> to the Imam<sup>asws</sup> who is after him<sup>asws</sup>, and Commands the Imams<sup>asws</sup> that they should judge with the justice, and Commands the people that they should follow them<sup>asws</sup>' 116

## VERSE 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {59}

**[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Rasool, if you believe in Allah and the Last Day; this is better and very good in the end**

العصمة هي المناط في طاعة النبي والأئمة عليهم السلام

## THE INFALLIBILITY IS ASSIGNED IN THE OBEDIENCE TO THE PROPHET<sup>saww</sup> AND THE IMAMS<sup>asws</sup>

إنما الطاعة لله ولرسوله ولولاة الأمر الذين قرنهم الله بنفسه ونبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)، لأن الله إنما أمر بطاعة رسول الله صلى الله عليه وآله لأنه معصوم مطهر لا يأمر بمعصية الله، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون لا يأمر بمعصية الله.

'But rather, the obedience to Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup> and the Wali Al-Amr (those in authority) are those<sup>asws</sup> whom<sup>asws</sup> Allah<sup>azwj</sup> has Joined with Himself<sup>azwj</sup>, and His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said: **“[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you”**, the reason why Allah<sup>azwj</sup> Ordered the obedience to the Rasool Allah<sup>saww</sup> is because he<sup>saww</sup> is Infallible, Pure, he<sup>saww</sup> will not order to the disobedience of Allah<sup>azwj</sup>, and the reason why He<sup>azwj</sup> Ordered obedience to the Ul-Il-Amr (those in authority) because they<sup>asws</sup> are Infallible, Pure, and they<sup>asws</sup> will not order to the disobedience to Allah<sup>azwj</sup>' 117

الأئمة الأحد عشر عليهم السلام شركاء أمير المؤمنين عليه السلام

## THE TWELVE IMAMS<sup>asws</sup> ARE ASSOCIATES OF AMIR-UL-MOMINEEN<sup>asws</sup>

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبني معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن (خفتم التنازع في شئ فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم).

<sup>116</sup> تفسير العياشي 1: 249 / 167.

<sup>117</sup> Kitab Suleym Bin Qays Al Hilali – H 54 (Extract)

قلت: يا نبي الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمتي وبهم يمتطرون، ويدفع عنهم بمستجاب دعوتهم.

I<sup>asws</sup> said: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and who are my<sup>asws</sup> associates?' He<sup>saww</sup> said: 'The ones<sup>asws</sup> whom Allah<sup>azwj</sup> has Made to be in His<sup>azwj</sup> Proximity and with Him<sup>azwj</sup>, regarding whom He<sup>azwj</sup> has Said **"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger"**'. I<sup>asws</sup> said: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and who are they?' He<sup>saww</sup> said: 'The successors<sup>asws</sup> until they<sup>asws</sup> come to me<sup>saww</sup> at the Fountain. All of them<sup>asws</sup> are Guides and Guided ones<sup>asws</sup>. Neither will the plots of the plotters harm them<sup>asws</sup>, nor the betrayal of those that abandon them<sup>asws</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them<sup>asws</sup>. Neither will they separate from it nor will it separate from them<sup>asws</sup>. It is due to them<sup>asws</sup> that Allah<sup>azwj</sup> will Help my<sup>saww</sup> community, and due to them<sup>asws</sup> that He<sup>azwj</sup> will Make it rain, and Remove from them (calamities) due to the Answering of their<sup>asws</sup> supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له على اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكلمة الاثني عشر إماماً من ولدك يا أخي.

So I<sup>asws</sup> said, 'O Messenger of Allah<sup>saww</sup>, name them<sup>asws</sup> for me<sup>asws</sup>'. He<sup>saww</sup> said: 'This son of mine<sup>asws</sup> - and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Hassan<sup>asws</sup> - then this son of mine<sup>saww</sup> - and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Husayn<sup>asws</sup> - then the son of this son of mine<sup>saww</sup> - and placed his<sup>saww</sup> hand upon the head of Al-Husayn<sup>asws</sup> - then the son of his<sup>asws</sup> son whose name is Ali<sup>asws</sup>, his<sup>asws</sup> name is my<sup>saww</sup> name (Muhammad), spreader of my<sup>saww</sup> knowledge and treasurer of the Revelation of Allah<sup>azwj</sup>, and he<sup>asws</sup> will come to this (world) during your<sup>asws</sup> lifetime, my<sup>saww</sup> brother, so convey my<sup>saww</sup> greetings to him<sup>asws</sup>. Then he<sup>saww</sup> turned towards Al-Husayn<sup>asws</sup> and said: 'Then will come to you<sup>asws</sup> son (Muhammad Bin Ali<sup>asws</sup>) in your<sup>asws</sup> lifetime, so convey my<sup>saww</sup> greetings to him<sup>asws</sup>. Then twelve Imams<sup>asws</sup> will be completed from your<sup>asws</sup> sons, O my<sup>saww</sup> brother'.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلاً رجلاً. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً. والله إنني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, name them<sup>asws</sup> for me<sup>asws</sup>'. He<sup>saww</sup> named them<sup>asws</sup> for me<sup>asws</sup>, person by person. Among them - by Allah<sup>azwj</sup>, O brother of the Clan of Hilal-- is the Mahdi<sup>asws</sup> of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah<sup>azwj</sup>, I<sup>saww</sup> recognise all the ones who will be pledging their allegiances to him<sup>asws</sup> between the *Rukn* and *Al-Maqaam* (Places by Kaaba), and recognise all their names and their tribes'.<sup>118</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ خِفْتُمْ تَنَازَعًا فِي الْأَمْرِ فَارْجِعُوهُ إِلَى اللَّهِ وَإِلَى الرَّسُولِ وَإِلَى أُولِي

<sup>118</sup> Kitab Suleym Bin Qays Al Hilali – H 10 (Extract)

الْأَمْرُ مِنْكُمْ ثُمَّ قَالَ كَيْفَ يَأْمُرُ بِطَاعَتِهِمْ وَ يُرَخِّصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قَالَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uman Bin Azina, from Bureyd Bin Muawiya who said,

‘Abu Ja’far<sup>asws</sup> recited “[4:59] **O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, and to the Guardian<sup>asws</sup> of the Command among you (Ul-Al-Amr)**”. Then said: ‘How can He<sup>azwj</sup> Command for their<sup>asws</sup> obedience and then allow them (the people) to dispute with them<sup>asws</sup>. But rather, He<sup>azwj</sup> has Said that to the Commanded ones when He<sup>azwj</sup> Said to them (the people): **“Obey Allah and obey the Rasool”**.<sup>119</sup>

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ. فقال: «نزلت في علي بن أبي طالب، و الحسن، و الحسين (عليهم السلام)».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [4:59] **O you who believe! Obey Allah and obey the Rasool and those in authority from among you**. So he<sup>asws</sup> said: ‘It was Revealed regarding Ali Bin Abu Talib<sup>asws</sup>, and Al Hassan<sup>asws</sup>, and Al Husayn<sup>asws</sup>’.

فقلت له: إن الناس يقولون: فما له لم يسم عليا و أهل بيته (عليهم السلام) في كتاب الله عز و جل. قال: «فقولوا لهم: إن رسول الله (صلى الله عليه و آله) نزلت عليه الصلاة و لم يسم الله لهم ثلاثا و لا أربعا، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزلت عليه الزكاة و لم يسم لهم من كل أربعين درهما درهما، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزل الحج فلم يقل لهم: طوفوا أسبوعا، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم.

So I said to him<sup>asws</sup>, ‘The people are saying, ‘So why did Allah<sup>azwj</sup> not Name Ali<sup>asws</sup> and his<sup>asws</sup> Family in the Book of Allah<sup>azwj</sup> Mighty and Majestic?’ He<sup>asws</sup> said: ‘So say to them, ‘The Prayer was Revealed unto Rasool-Allah<sup>saww</sup>, and Allah<sup>azwj</sup> did not Name for them, whether it was three or four, until it was Rasool-Allah<sup>saww</sup> who interpreted that for them. And the Zakaat was Revealed unto him<sup>saww</sup>, but it was not Named for them that it was one Dirham out of forty Dirhams, until it was Rasool-Allah<sup>saww</sup> who interpreted that for them. And the Hajj was Revealed and it was not Said to them: “Circumambulate seven times”, until it was Rasool-Allah<sup>saww</sup> who interpreted that for them.

و نزلت أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ و نزلت في علي و الحسن و الحسين، فقال رسول الله (صلى الله عليه و آله) في علي (عليه السلام): ألا من كنت مولاه فعلي مولاه. و قال (عليه السلام): أوصيكم بكتاب الله و أهل بيتي، فإني سألت الله عز و جل أن لا يفرق بينهما حتى يوردهما علي الحوض، فأعطاني ذلك. و قال لا تعلموهم فإنهم أعلم منكم.

<sup>119</sup> Al Kafi – H 14660

And it was Revealed **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** It was Revealed regarding Ali<sup>asws</sup>, and Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>. So, Rasool-Allah<sup>saww</sup> said regarding Ali<sup>asws</sup>: 'Indeed! Whosoever I<sup>saww</sup> was the Master of, so Ali<sup>asws</sup> is his Master'. And he<sup>saww</sup> said: 'I<sup>saww</sup> bequeath to you with the Book of Allah<sup>azwj</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household. So I<sup>saww</sup> asked Allah<sup>azwj</sup> Mighty and Majestic that there should be no separation between these two until they both return to me<sup>saww</sup> at the Fountain. So He<sup>azwj</sup> Gave me<sup>saww</sup> that'. And he<sup>saww</sup> said: 'Do not (try to) teach them<sup>asws</sup> for they<sup>asws</sup> are more knowledgeable than you'.

و قال: إنهم لن يخرجوكم من باب هدى، و لن يدخلوكم في باب ضلالة، فلو سكت رسول الله (صلى الله عليه و آله) فلم يبين من أهل بيته لادعائها آل فلان و آل فلان، و لكن الله عز و جل أنزل في كتابه تصديقاً لنبيه (صلى الله عليه و آله): **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً** فكان علي و الحسن و الحسين و فاطمة (عليهم السلام)، فأدخلهم رسول الله (صلى الله عليه و آله) تحت الكساء في بيت أم سلمة، و قال: اللهم إن لكل نبي أهلاً و ثقلاً، و هؤلاء أهلي و ثقلي، فقالت أم سلمة: أ لست من أهلك؟ فقال لها: إنك إلى خير، و لكن هؤلاء أهلي و ثقلي.

And he<sup>saww</sup> said: 'They<sup>asws</sup> would never exit you from the door of Guidance and would never enter you into the door of straying'. Had Rasool-Allah<sup>saww</sup> remained silent, it would not have been clarified to them who the People<sup>asws</sup> of his<sup>saww</sup> Household were, for them to allege it for the progeny of so and so, and the progeny of so and so. But, Allah<sup>azwj</sup> Mighty and Majestic Revealed in His<sup>azwj</sup> Book, in Verification of His<sup>azwj</sup> Prophet<sup>saww</sup> **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** So Ali<sup>asws</sup>, and Al Hassan<sup>asws</sup>, and Al Husayn<sup>asws</sup>, and Fatima<sup>asws</sup> were in the house of Umm Salma<sup>as</sup>, and Rasool-Allah<sup>saww</sup> included them<sup>asws</sup> underneath the Cloak, and said: 'Our Allah<sup>azwj</sup>! For every Prophet<sup>as</sup> there is a family and a weighty thing, and these<sup>asws</sup> are my<sup>saww</sup> family and weighty thing'. So Umm Salma<sup>as</sup> said: 'Am I<sup>as</sup> not from your<sup>saww</sup> family?' So he<sup>saww</sup> said to her<sup>as</sup>: 'You<sup>as</sup> are upon good, but they<sup>asws</sup> are my<sup>saww</sup> family and my<sup>saww</sup> weighty thing'.

فلما قبض رسول الله (صلى الله عليه و آله) كان علي أولى الناس بالناس لكثرة ما بلغ فيه رسول الله (صلى الله عليه و آله)، و إقامته للناس و أخذه بيده، فلما مضى علي (عليه السلام) لم يستطع علي، و لم يكن ليفعل، أن يدخل محمد بن علي و العباس بن علي و لا واحدا من ولده، إذن لقال الحسن و الحسين: إن الله تبارك و تعالى أنزل فينا كما أنزل فيك، و أمر بطاعتنا كما أمر بطاعتك، و بلغ فينا رسول الله (صلى الله عليه و آله) كما بلغ فيك، و أذهب عنا الرجس كما أذهب عنك.

So when Rasool-Allah<sup>saww</sup> passed away, Ali<sup>asws</sup> was higher to the people than the people themselves, due to the frequency of what Rasool-Allah<sup>saww</sup> delivered with regards to him<sup>asws</sup>, and established him<sup>asws</sup> for the people and grabbed him<sup>asws</sup> by the hand (At Ghadeer Khumm). So when Ali<sup>asws</sup> passed, he<sup>asws</sup> did not have the leeway, nor did he<sup>asws</sup> do that, that he<sup>asws</sup> should include Muhammad Bin Ali and Al Abbas Bin Ali<sup>as</sup>, or any one from his<sup>asws</sup> sons. Thus, Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup> said: 'Surely Allah<sup>azwj</sup> Blessed and High Revealed regarding us<sup>asws</sup> just as He<sup>azwj</sup> Revealed regarding you<sup>asws</sup>, and Commanded the obedience to us<sup>asws</sup> just as He<sup>azwj</sup> Commanded the obedience to you<sup>asws</sup>'. And Rasool-Allah<sup>saww</sup> delivered regarding us<sup>asws</sup> just as he<sup>saww</sup> delivered regarding you<sup>asws</sup>. And He<sup>azwj</sup> Kept the uncleanness from us<sup>asws</sup> just as He<sup>azwj</sup> Kept it away from you<sup>asws</sup>.

فلما مضى علي (عليه السلام) كان الحسن (عليه السلام) أولى بها لكبره، فلما توفي لم يستطع أن يدخل ولده، و لم يكن ليفعل ذلك، و الله عز و جل يقول: **وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ** فيحلبها في ولده، إذن لقال الحسين

(عليه السلام): أمر الله تبارك و تعالى بطاعتي كما أمر بطاعتك و طاعة أبيك، و بلغ في رسول الله (صلى الله عليه و آله) كما بلغ فيك و في أبيك، و أذهب عني الرجس كما أذهب عنك و عن أبيك.

So when Ali<sup>asws</sup> passed away, Al Hassan<sup>asws</sup> was the first for it due to his<sup>asws</sup> age. So when he<sup>asws</sup> passed away, he<sup>asws</sup> did not have the leeway to include his<sup>asws</sup> sons, nor did he<sup>asws</sup> do that, and Allah<sup>azwj</sup> Mighty and Majestic is Saying **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**. Thus it was Permissible regarding his<sup>asws</sup> sons. So Al Husayn<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Commanded for the obedience to me<sup>asws</sup> just as He<sup>azwj</sup> had Commanded for the obedience to your<sup>asws</sup> father<sup>asws</sup>. And Rasool-Allah<sup>saww</sup> has devliered regarding me<sup>asws</sup> just as he<sup>saww</sup> had delivered regarding you<sup>asws</sup> and regarding your<sup>asws</sup> father. And He<sup>azwj</sup> Kept the uncleanness away from me<sup>asws</sup> just as He<sup>azwj</sup> has Kept it away from you<sup>asws</sup> and your<sup>asws</sup> father<sup>asws</sup>.

فلما صارت إلى الحسين لم يكن أحد من أهل بيته يستطيع أن يدعي عليه كما كان هو يدعي على أخيه و على أبيه لو أراد أن يصرفا الأمر عنه، و لم يكونا ليفعلا، ثم صارت حين أفضت إلى الحسين (عليه السلام) فجرى تأويل هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ثم صارت من بعد الحسين لعلي بن الحسين، ثم صارت من بعد علي بن الحسين إلى محمد بن علي.

So when it went to Al Husayn<sup>asws</sup>, no one from his<sup>asws</sup> family had the leeway to make a claim for it just as he<sup>asws</sup> had made the claim to his<sup>asws</sup> brother<sup>asws</sup> and to his<sup>asws</sup> father<sup>asws</sup>, to take the matter, nor did anyone do that. So when it went to Al Husayn<sup>asws</sup>, the explanation of this Verse flowed **[33:6] and the possessors of relationships some of them are closer to others in the Book of Allah**. Them from after Al Husayn<sup>asws</sup> it came to Ali Bin Al Husayn<sup>asws</sup>. Then it went from Ali Bin Al Husayn<sup>asws</sup> to Muhammad Bin Ali<sup>asws</sup>.

و قال: «الرجس: هو الشك، و الله لا نشك في ربنا أبدا».

And he<sup>asws</sup> said: 'The uncleanness – it is the doubt. By Allah<sup>azwj</sup>! We<sup>asws</sup> do not doubt regarding our<sup>asws</sup> Lord<sup>azwj</sup>, ever!<sup>120</sup>

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن عبد الله بن محمد الحجال، عن حماد بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، قال: «الأئمة من ولد علي و فاطمة (صلوات الله عليهما) إلى أن تقوم الساعة».

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far Al Humeiri, from Muhammad Al Husayn Bin Abu Al Khataab, from Abdullah Bin Muhammad Al Hajaal, from Hamaad Bin Usmaan, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you**, said: 'The Imams<sup>asws</sup> from the sons<sup>asws</sup> of Ali<sup>asws</sup> and Syeda Fatima<sup>asws</sup> up to the Day of Judgement'.<sup>121</sup>

<sup>120</sup> الكافي 1 / 226

<sup>121</sup> كما الدين و تمام النعمة: 8 / 222.

عن عمران الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إنكم أخذتم هذا الأمر من جنوه- يعني من أصله- عن قول الله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ من قول رسول الله (صلى الله عليه و آله): ما إن تمسكتم به لن تضلوا، لا من قول فلان، و لا من قول فلان».

From Imran Al Halby who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'You all (Shias) have taken this matter from its flame – meaning from its origin – from the Words of Allah<sup>azwj</sup> **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you**, and from the words of Rasool-Allah<sup>saww</sup>: 'If you attach yourselves to them<sup>asws</sup> you will never go astray' – neither from the words of so and so nor from the words of so and so (the enemies of Ahl Al-Bayt<sup>asws</sup>).<sup>122</sup>

عن عمرو بن سعيد، قال: سألت أبا الحسن (عليه السلام)، عن قوله: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، قال: «علي بن أبي طالب (عليه السلام) و الأوصياء من بعده».

From Amro Bin Saeed who said,

'Abu Al-Hassan<sup>asws</sup> was asked about His<sup>azwj</sup> Words **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you**. He<sup>asws</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the successors<sup>asws</sup> from after him<sup>asws</sup>.<sup>123</sup>

## VERSE 60

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا {60}

**[4:60] Have you not seen those who are alleging that they believe in what has been Revealed to you and what was Revealed before you? They desire to summon one another to the judgement of the tyrant, though they were Commanded to deny him, and the Satan desires to lead them astray into a remote error**

العياشي: عن يونس مولى علي، عن أبي عبد الله (عليه السلام)، قال: «من كانت بينه و بين أخيه منازعة فدعاه إلى رجل من أصحابه يحكم بينهما، فأبى إلا أن يرافعه إلى السلطان، فهو كمن حاكم إلى الجبت و الطاغوت، و قد قال الله: يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ إِلَى قَوْلِهِ: بَعِيدًا».

Al Ayyashi, from Yunus a slave of Ali,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One who has a dispute between himself and his brother, so he should invite him to a man from his companions to judge between the two of them. So if he refuses except that he would raise the matter with the authorities, so he is like the one who wants the judgement of the idols and the tyrants. And Allah<sup>azwj</sup> has Said **[4:60] They desire to summon one another to the judgment of the tyrant** up to His<sup>azwj</sup> Words **remote error**'.<sup>124</sup>

<sup>122</sup> تفسير العياشي 1: 172 / 251.

<sup>123</sup> تفسير العياشي 1 لا 176 / 253.

<sup>124</sup> تفسير العياشي 1: 179 / 254.

## VERSES 61 - 63

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا {61} فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا {62} أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا {63}

**[4:61] And when it is said to them: Come to what Allah has Revealed and to the Rasool, you will see the hypocrites turning away from you with (utter) aversion [4:62] But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord [4:63] These are the ones about whom Allah Knows what is in their hearts; therefore turn aside from them and advise them, and speak to them effectual words concerning themselves**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِي جُنَادَةَ الْخُصَيْنِيِّ بْنِ الْمُخَارِقِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَرْقَاءَ بْنِ حَبِشٍ بْنِ جُنَادَةَ السَّلُولِيِّ صَاحِبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ فَقَدْ سَبَقَتْ عَلَيْهِمْ كَلِمَةُ الشَّقَاءِ وَ سَبَقَ لَهُمُ الْعَذَابُ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Abu Junada Al-Husayn Bin Al-Mukharaq Bin Abdul Rahmaan Bin Warqa Bin Habashy Bin Junada Al-Saluly, who has narrated:

A companion of the Rasool-Allah<sup>azwj</sup>, from Abu Al-Hassan the First<sup>asws</sup> regarding the Words of Allah Mighty and Majestic: **[4:63] These are the ones about whom Allah Knows what is in their hearts** for the Word of misery has already been Ordained for them and so has the Punishment been Ordained for them **therefore turn aside from them and advise them, and speak to them effectual words concerning themselves**.<sup>125</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ غَيْرُهُ عَنْ مَنصُورٍ بْنِ يُوسُفَ عَنْ ابْنِ أَذِينَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَاشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا يَعْنِي وَ اللَّهُ فَلَانًا وَ فَلَانًا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, and someone else, from Mansour Bin Yunus, from Ibn Azina, from Abdullah Bin Najjashy who said:

I heard Abu Abdullah<sup>asws</sup> saying regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **[4:63] These are the ones about whom Allah Knows what is in their hearts; therefore turn aside from them and advise them, and speak to them effectual words concerning themselves**, Meaning, by Allah<sup>azwj</sup>, so and so and so and so (the enemies of Ahl Al-Bayt<sup>asws</sup>).<sup>126</sup>

## VERSES 64 & 65

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {64} فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا {65}

<sup>125</sup> Al Kafi – H 14659 (Extract)

<sup>126</sup> Al Kafi – H 14974



**[4:64] And We did not Send any Rasool but that he should be obeyed by Allah's Permission; and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ يَا عَلِي فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ يَا عَلِي فِيمَا بَيْنَهُمْ يَعْنِي فِيمَا تَعَاهَدُوا، وَتَعَاقدُوا عَلَيْهِ بَيْنَهُمْ مِنْ خِلَافِكَ، وَغَضَبِكَ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَيْهِمْ يَا مُحَمَّد عَلَى لِسَانِكَ مِنْ وَلَايَتِهِ وَيُسَلِّمُوا تَسْلِيمًا لَعَلِّي (عليه السلام)».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: '**[4:64] and had they, when they were unjust to themselves, come to you O Ali<sup>asws</sup> and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge O Ali<sup>asws</sup> of that which has become a matter of disagreement among them** Meaning what they have agreed between them from behind you<sup>asws</sup> and usurped you<sup>asws</sup> (of your<sup>asws</sup> rights) **and then do not find any straitness in their hearts as to what you have decided** against them O Muhammad<sup>saww</sup> upon your<sup>saww</sup> tongue from his<sup>asws</sup> Wilayah **and submit with entire submission to Ali<sup>asws</sup>**'.<sup>127</sup>

حدثنا محمد بن عيسى عن أبي أحمد وجمال عن سعيد بن غزوان قال سمعت أبا عبد الله عليه السلام يقول والله لو آمنوا بالله وحده وأقاموا الصلوة وآتوا الزكاة ثم لم يسلموا لكانوا بذلك مشركين ثم تلا هذه الآية فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما.

It has been narrated to us by Muhammad Bin Isa, from Abu Ahmad and Jamaal, from Saeed Bin Gazwaan who said:

'I heard Abu Abdullah<sup>asws</sup> say: 'By Allah<sup>azwj</sup>, if you believe in Allah<sup>azwj</sup> as One, and establish the Prayer, and give the Zakat, but then you do not submit (to us<sup>asws</sup>), you would be, by that, 'Mushrik' (Polytheists)'. Then he<sup>asws</sup> recited this Verse **[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission**'.<sup>128</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة أو بريد، عن أبي جعفر (عليه السلام)، قال: قال: «لقد خاطب الله أمير المؤمنين (عليه السلام) في كتابه». قال: قلت: في أي موضع؟

And from him (Al Kulayni) from Ali Bin Ibrahim,, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zarara or Bureyd,

<sup>127</sup> تفسير القمي 1: 142

<sup>128</sup> Basaair Al Darajaat – P 10 Ch 20 H 8

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has Addressed Amir-ul-Momineen<sup>asws</sup> in His<sup>azwj</sup> Book'. I said, 'In which place?'

قال: «في قوله تعالى: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فِيمَا تَعَاقدُوا عَلَيْهِ، لئن أَمَاتَ اللَّهُ محمداً ألا يردوا هذا الأمر في بني هاشم ثم لا يجدوا في أنفسهم حرجاً مما قضيت عليهم من القتل أو العفو و يُسَلِّمُوا تَسْلِيماً».

The Imam<sup>asws</sup> said: 'In the Words of the High **[4:64] And We did not Send any Rasool but that he should be obeyed by Allah's Permission; and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them**, regarding what they had agreed against him that if Allah<sup>azwj</sup> Causes Muhammad<sup>saww</sup> to pass away, they would not let this matter (Caliphate) to return among the Clan of Hashim<sup>as</sup> **and then do not find any straitness in their hearts as to what you have decided** against them from the killing or the forgiveness **and submit with entire submission**'.<sup>129</sup>

سعد بن عبد الله القمي: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن عمر بن أذينة، عن عبد الله بن النجاشي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيماً.

Sa'ad Bin Abdullah Al Qummi, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Abdullah Bin Al Najashy who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.**

قال: «عنى بهذا عليا (عليه السلام)، و تصديق ذلك في قوله تعالى: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ يَعْنِي عليا فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ يَعْنِي النبي (صلى الله عليه و آله)».

He<sup>asws</sup> said: 'It Means by this – Ali<sup>asws</sup>, and the verification of that is in the Words of the High **[4:64] and had they, when they were unjust to themselves, come to you Meaning Ali<sup>asws</sup> and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them** Meaning the Prophet<sup>saww</sup>,<sup>130</sup>

عن جابر، عن أبي جعفر (عليه السلام): فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَى محمد و آل محمد و يُسَلِّمُوا تَسْلِيماً».

From Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> **[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them and then do not find any straitness in**

<sup>129</sup> الكافي 1: 322 / 7.

<sup>130</sup> الكافي 1: 322 / 7.

***their hearts as to what Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> have decided and submit with entire submission'.<sup>131</sup>***

## VERSES 66 - 68

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيئًا {66} وَإِذَا لَاتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا {67} وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا {68}

***[4:66] And if We had Prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were Advised, it would have certainly been better for them and best in strengthening (them) [4:67] And then We would certainly have given them from Ourselves a great Recompense [4:68] And We would certainly have Guided them to the Straight Path***

و عنه: عن أحمد بن مهران، عن عبد العظيم، عن بكار، عن جابر، عن أبي جعفر (عليه السلام)، قال: «هكذا نزلت هذه الآية: و لو أنهم فعلوا ما يوعظون به في علي لكان خيرا لهم».

And from him, from Ahmad Bin Mahran, from Abdul Azeem, from Bakra, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'This Verse was Revealed like this ***[4:66] and if they had done what they were Advised regarding Ali<sup>asws</sup> it would have certainly been better for them***'.<sup>132</sup>

2541/ [4]- العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): «و لو أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ لِلإِمَامِ تَسْلِيمًا أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ رِضًا لَهُ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَ لَوْ أَنَّ أَهْلَ الْخِلَافِ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ يَعْنِي فِي عَلِي (عليه السلام)».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: '***[4:66] And if We had Prescribed for them: Lay down your lives*** for the Imam<sup>asws</sup> in submission ***or go forth from your homes*** for his<sup>asws</sup> pleasure, ***they would not have done it except a few of them; and if they*** the people of the opposition ***had done what they were Advised, it would have certainly been better for them*** – Meaning regarding Ali<sup>asws</sup>.<sup>133</sup>

## VERSE 69

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا {69}

***[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!***

<sup>131</sup> تفسير العياشي 1: 186 / 256.

<sup>132</sup> الكافي 1: 60 / 351.

<sup>133</sup> تفسير العياشي 1: 188 / 256.

و عنه، قال: حدثنا محمد بن القاسم الأستربادي المفسر، قال: حدثني يوسف بن المتوكل، عن محمد بن زياد، و علي بن محمد بن سيار، عن أبيهما، عن الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، في قول الله عز و جل: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ قَالَ: «أي قولوا: اهدنا صراط الذين أنعمت عليهم، بالتوفيق لدينك و طاعتك، و هم الذين قال الله عز و جل: وَمَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلَئِكَ رَفِيقًا». و حكى هذا بعينه عن أمير المؤمنين (عليه السلام).

And from him, from Muhammad Bin Al-Qasim Al-Astarabady the commentator, from Yusuf Bin Al-Mutawakkil, from Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayaar, from their forefathers, from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: "The Path of those upon whom You<sup>azwj</sup> have Bestowed Favours", he<sup>asws</sup> said: 'Yes, say, 'Guide us to the Path of those upon whom You<sup>azwj</sup> have Bestowed Favours, by the inclination to Your<sup>azwj</sup> Religion, and being obedient to You<sup>azwj</sup>, and they are the ones for whom Allah<sup>azwj</sup> Mighty and Majestic has Said: **[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!**'. And this has been narrated exactly like this from Amir-ul-Momineen<sup>asws</sup>.

قال: ثم قال: «ليس هؤلاء المنعم عليهم بالمال و صحة البدن، و إن كان كل هذا نعمة من الله ظاهرة، ألا ترون أن هؤلاء قد يكونون كفارا أو فساقا، فما ندبتم إلى أن تدعوا بأن ترشدوا إلى صراطهم، و إنما أمرتم بالدعاء بأن ترشدوا إلى صراط الذين أنعم عليهم بالإيمان بالله، و التصديق لرسوله، و بالولاية لمحمد و آله الطيبين، و أصحابه الخيرين المنتجبين، و بالتقية الحسنة التي يسلم بها من شر عباد الله، و من الزيادة في آثام أعداء الله و كفرهم، بأن تداريهم و لا تغريهم بأذاك و أذى المؤمنين، و بالمعرفة بحقوق الإخوان».

He (the narrator) said, 'Then Imam<sup>asws</sup> said: 'They are not the ones who have been Favoured by the wealth, and the health of the body, and all these are apparent Favours from Allah<sup>azwj</sup>. You will see this with those who had become infidels or immoral. So what is their remorse that you are being called to be guided to their paths, but rather you are being called to be guided to the path of those upon whom is the Favour of the Belief in Allah<sup>azwj</sup>, and the ratification of His<sup>azwj</sup> Messenger<sup>saww</sup>, and the Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and his<sup>saww</sup> good companions, the chosen ones, and the good dissimulation by which you keep safe from the evil of the servants of Allah<sup>azwj</sup>, and from the increase in the sins of the enemies of Allah<sup>azwj</sup> and their infidelity, by hiding from them and their temptations to harm you and harm the Believers, and by the recognition of the rights of the (Believing) brothers'.<sup>134</sup>

حدثنا الحسين بن محمد عن احمد بن محمد عن الحسن بن العباس بن حريش عن ابي جعفر عليه السلام قال ان لنا في ليالى الجمعة لشانا من الشان

It has been narrated to us Al-Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Hareesh, who has said:

Abu Ja'far<sup>asws</sup> has said: 'During Friday nights there is splendour for us<sup>asws</sup> from the splendours'. I said, 'May I be sacrificed for you, which splendour?'

<sup>134</sup> (معاني الأخبار: 36 / 9).

قلت جعلت فداك أي شأن قال تؤذن للملائكة والنبیین والأوصياء الموتى وأرواح الأوصياء والوصی الذي بین ظهرانيكم يعرج بها إلى السماء فيطوفون بعرش ربها اسبوعا وهم يقولون سبوح قدوس رب الملائكة والروح حتى إذا فرغوا صلوا خلف كل قائمة له ركعتين

His<sup>asws</sup> Permission is Granted to the Angels and the Prophets<sup>as</sup> and the successors<sup>as</sup> who have died, and the souls of the successors<sup>as</sup> as well as the successor<sup>asws</sup> who is present among you to ascend to the sky. They circle the Throne of their<sup>as</sup> Lord<sup>azwj</sup> seven times, and they keep saying: "Glorious and Holy is the Lord of the Angels and the Spirits", until when they are free, they Pray behind every column two cycles of Prayer.

ثم ينصرفون فتتصرف الملائكة بما وضع الله فيها من الاجتهاد شديدا عظامهم لما رأو وقد زيد في اجتهادهم وخوفهم مثله وينصرف النبيون والأوصياء وأرواح الأحياء شديدا حبهم وقد فرحوا أشد الفرح لأنفسهم ويصبح الوصي والأوصياء قد ألهموا الهاما من العلم علما جما مثل جم الغفير ليس شئ أشد سرورا منهم اكتم فوائده لهذا اعز من عند الله من كذا وكذا عندك حصنة قال يا محبور والله مايلهم الأقرار بما ترى الا الصالحون

Then they disperse. The Angels walk away with what Allah<sup>azwj</sup> Places in them from the severe struggle and it increases them for hard work and their fear. Similarly, the Prophets<sup>as</sup> and the successors<sup>as</sup> and the souls of the living walk away with extreme love and they become happy with extreme happiness for themselves, and the successors<sup>asws</sup> become inspired with great inspiration of knowledge like legions of it. There is nothing, which can conceal the extreme happiness, for, by Allah<sup>azwj</sup>, this is more dearer from Allah<sup>azwj</sup> than such and such castle with you. O Mahbour, and Allah<sup>azwj</sup> does not Inspire except the righteous'.

قلت والله ما عندي كثير صلاح قال لا تكذب على الله فان الله قد سماك صالحا حيث يقول اولئك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين يعني الذين آمنوا بنا وبامير المؤمنين وملائكته وانبيائه وجميع حججه عليه وعلى محمد واله الطيبين والطاهرين الأخيار الأبرار السلام.

I said, 'By Allah<sup>azwj</sup>, there is not a lot of righteousness in me'. He<sup>asws</sup> said: 'Do not lie to Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> Calls you righteous where He<sup>azwj</sup> Says **[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** It means those who believe in us<sup>asws</sup> and Amir-ul-Momineen<sup>asws</sup>, and His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Prophets<sup>as</sup>, and all His<sup>azwj</sup> Proofs and Muhammad<sup>saww</sup> and His<sup>azwj</sup> Progeny<sup>asws</sup>, the Goodly ones, and the Pure ones, and the best, the righteous, on them be Peace'.<sup>135</sup>

قال الامام (عليه السلام) (صراط الذين أنعمت عليهم) أي قولوا: إهدانا صراط الذين أنعمت عليهم بالتوفيق لدينك وطاعتك. وهم الذين قال الله تعالى "ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا".

The Holy Imam<sup>asws</sup> said about **"[1:7] The path of those on whom You have Bestowed Blessings"** are those who are fortunate enough to be blessed with Your religion and Your obedience and these are the ones about who Allah<sup>azwj</sup> has Said **[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!**

<sup>135</sup> Basaair Al Darajaat – P 3 Ch 8 H 2

وحكى هذا بعينه عن أمير المؤمنين (عليه السلام) قال: ثم قال: ليس هؤلاء المنعم عليهم بالمال وصحة البدن، وإن كان كل هذا نعمة من الله ظاهرة ألا ترون أن هؤلاء قد يكونون كفارا، أو فساقا؟

In this regard it has been related from Amir-ul-Momineen<sup>asws</sup> that: 'These are not who have been blessed with wealth and good health, although these are also apparent blessings, as these things have been given to the disbelievers and mischief makers as well.'

فما ندبتم - إلى - أن تدعوا بأن ترشدوا إلى صراطهم، وإنما امرتم بالدعاء لأن ترشدوا إلى صراط الذين أنعم - الله - عليهم: بالإيمان بالله، والتصديق برسوله وبالولاية لمحمد وآله الطيبين وأصحابه الخيرين المنتجبين وبالتقية الحسنة التي يسلم بها: من شر عباد الله، (ومن الزيادة في أيام أعداء الله وكفرهم) بأن تداريهم فلا تغريهم بأذاك وأذى المؤمنين وبالمعرفة بحقوق الاخوان من المؤمنين فانه ما من عبد ولا أمة والى محمدا وآل محمد وعادى من عاداتهم إلا كان قد اتخذ من عذاب الله حصنا منيعا، وجنة حصينة.

You have not been Ordered to supplicate to be on their path, but you have been ordered to be guided towards their path on whom Allah<sup>azwj</sup>'s Blessings have been Bestowed, who believe in Allah<sup>azwj</sup>, verify His Prophet<sup>saww</sup> and are friends with Muhammad<sup>saww</sup> and his Purified Progeny<sup>asws</sup> and their<sup>asws</sup> good companions and keep safe from the mischief of the servants of Allah<sup>azwj</sup> (On most of the days are inimical to Allah<sup>azwj</sup> and disbelieve in Him) and do not hurt the believers and are aware of the rights of their brothers from among the believers. And if any of them were to befriend Muhammad<sup>saww</sup> and his<sup>saww</sup> Family<sup>asws</sup> and an enemy to their enemies, has taken for himself a strong fort and a shield against the Punishment of Allah<sup>azwj</sup>.<sup>136</sup>

2542/ [1]- محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن أبي الصباح الكناني، عن أبي جعفر (عليه السلام)، قال: «أعينونا بالورع فإنه من لقي الله عز و جل منكم بالورع كان له عند الله فرجا، وإن الله عز و جل يقول: وَمَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا فَمِنَّا النَّبِيُّ، و منا الصديق، و منا الشهداء، و منا الصالحون».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Al Sabah Al Kanany, from

Abu Ja'far<sup>asws</sup> having said: 'Help us<sup>asws</sup> with the piety, for the one who meets Allah<sup>azwj</sup> with the piety would have relief for himself in the Presence of Allah<sup>azwj</sup>. And Allah<sup>azwj</sup> Mighty and Majestic is Saying [4:69] **And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** Thus, from us<sup>asws</sup> is the Prophet<sup>saww</sup>, and from us<sup>asws</sup> is the Truthful, and from us<sup>asws</sup> are the Martyrs, and from us<sup>asws</sup> are the Righteous'.<sup>137</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام)- في حديث له مع أبي بصير- قال له (عليه السلام): «يا أبا محمد، لقد ذكركم الله في كتابه، فقال: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا فرسول الله (صلى الله عليه وآله) في الآية النبيون، ونحن في هذا الموضع الصديقون والشهداء، وأنتم الصالحون، فتسموا بالصالح كما سماكم الله عز و جل».

And from him (Al Kulayni), from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father,

<sup>136</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 22

<sup>137</sup> الكافي 2: 63 / 12.

(It has been narrated) from Abu Abdullah<sup>asws</sup> – in a Hadeeth of his<sup>asws</sup> with Abu Baseer – said to him: ‘O Abu Muhammad! Allah<sup>azwj</sup> has Mentioned you all in His<sup>azwj</sup> Book. He<sup>azwj</sup> Said: **[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** So Rasool-Allah<sup>saww</sup> in the Verse is ‘from among the Prophets<sup>as</sup>’, and we<sup>asws</sup>, in this place are the ‘truthful and the martyrs’, and you all are the ‘righteous’, therefore adopt this name by the righteousness as Allah<sup>azwj</sup> Mighty and Majestic has Named you’.<sup>138</sup>

ابن بابويه، قال: أخبرنا المعافى بن زكريا، قال: حدثنا أبو سليمان أحمد بن أبي هراسة، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عثمان بن أبي شيبة، قال: حدثنا حريز، عن الأعمش، عن الحكم بن عتيبة، عن قيس بن أبي حازم، عن أم سلمة، قالت: سألت رسول الله (صلى الله عليه وآله) عن قول الله سبحانه: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا.

Ibn Babuwayh said, ‘Al Ma’afy Bin Zakariya narrated to us, from Abu Suleyman Ahmad Bin Abu Harisa, from Ibrahim Bin Is’haq Al Nahawandy, from Abdullah Bin Hamaad Al Ansary, from Usman Bin Abu Sheyba, from Hareyz, from Al Amsh, from Al Hakam Bin Uteyba, from Qays Bin Abu Hazam,

(It has been narrated) from Umm Salma<sup>as</sup> having said, ‘I<sup>as</sup> asked Rasool-Allah<sup>saww</sup> about the Words of Allah<sup>azwj</sup> the Glorious **[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!**

قال: «الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ أَنَا وَالصَّدِّيقِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَالشُّهَدَاءُ الْحَسَنُ وَالْحُسَيْنُ وَالصَّالِحِينَ حَمزة وَحَسُنَ أُولَئِكَ رَفِيقًا الْأُئِمَّةُ اثْنَا عَشَرَ بَعْدِي».

He<sup>saww</sup> said: **[4:69] those upon whom Allah has Bestowed Favours from among the Prophets**, that is myself<sup>saww</sup>, **and the Truthful** is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> **and the Martyrs** are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> **and the Righteous** is Hamza<sup>as</sup> **and a goodly company are they** are the twelve Imams<sup>asws</sup> after me<sup>saww</sup>,<sup>139</sup>

الشيخ في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو عبد الله جعفر بن محمد بن الحسن العلوي الحسيني (رضي الله عنه)، قال: حدثنا موسى بن عبد الله بن موسى بن عبد الله بن الحسن، قال: حدثني أبي، عن جدي، عن أبيه عبد الله بن الحسن، عن أبيه وخاله علي بن الحسين، عن الحسن و الحسين ابني علي بن أبي طالب، عن أبيهما علي بن أبي طالب (عليهم السلام)، قال: «جاء رجل من الأنصار إلى النبي (صلى الله عليه وآله) فقال: يا رسول الله، ما أستطيع فراقك، و إنني لأدخل منزلي فأذكرك فأترك ضيعتي و أقبل حتى أنظر إليك حبا لك، فذكرت إذا كان يوم القيامة و ادخلت الجنة فرفعت في أعلى عشرين فكيف لي بك يا نبي الله؟

Al Sheykh (Al Sadouq) in his Amaali, said, ‘A group informed us, from Abu Al Mufazzal, from Abu Abdullah Ja’far Bin Muhammad Bin Al Hassan Al Alawy Al Husayni, from Musa Bin Abdullah Bin Musa Bin Abdullah Bin Al Hassan, from his father, from his grandfather, from his father Abdullah Bin Al Hassan,

(It has been narrated) from his father and his uncle Ali<sup>asws</sup> Bin Al Husayn<sup>asws</sup>, from Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, sons<sup>asws</sup> of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from their<sup>asws</sup> father Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘A man from the Helpers came to the Prophet<sup>saww</sup> and said, ‘O Rasool-Allah<sup>saww</sup>! I cannot bear your<sup>saww</sup> separation. And I come to my house, so I remember you<sup>saww</sup>, and I leave my community and return

<sup>138</sup> الكافي 8: 35 / 6 (Extract)

<sup>139</sup> كفاية الأثر: 182

until I look at you<sup>saww</sup> with love for you<sup>saww</sup>. You<sup>saww</sup> had mentioned that when it will be the Day of Judgement and I enter the Paradise and would be Raised to the loftiest status, so how would I be with you<sup>saww</sup>, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>?

فَنَزَلَتْ: وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا. فدعا النبي (صلى الله عليه و آله) الرجل فقراها عليه و بشره بذلك.

So it was Revealed **[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** So the Prophet<sup>saww</sup> called over the man and recited it to him, and gave him the good news with that'.<sup>140</sup>

عنه: في كتاب (مصباح الأنوار): عن أنس بن مالك، قال: صلى بنا رسول الله (صلى الله عليه و آله) في بعض الأيام صلاة الفجر، ثم أقبل علينا بوجهه الكريم فقلت: يا رسول الله، إن رأيت أن تفسر لنا قول الله عز و جل: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا

From him, in the book Misbah Al Anwaar,

(It has been narrated) from Anas Bin Malik who said, 'We Prayed the Dawn Prayer with Rasool-Allah<sup>saww</sup> in one of the days, then he<sup>saww</sup> turned towards us with a benevolent face. So I said, 'O Rasool-Allah<sup>saww</sup>! I see if you<sup>saww</sup> could interpret for us the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:69] these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!**

فقال (صلى الله عليه و آله): «أما النبيون فأنا، و أما الصديقون فأخي علي بن أبي طالب (عليه السلام)، و أما الشهداء فعمي حمزة، و أما الصالحون فابنتي فاطمة و أولادها الحسن و الحسين».

So he<sup>saww</sup> said: 'As for the Prophets<sup>as</sup>, so it is myself<sup>saww</sup>, and as for the Truthful, so it is my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and as for the Martyrs, so it is my<sup>saww</sup> uncle Hamza<sup>as</sup>, and as for the Righteous, so it is my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup>, and her<sup>asws</sup> sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

قال العباس: و كيف كان بدء خلقكم، يا رسول الله؟ قال: «يا عم، لما أراد الله تعالى أن يخلقنا تكلم بكلمة خلق منها نورا، ثم تكلم بكلمة فخلق منها روحا، فمزج النور بالروح، فخلقني و أخي عليا و فاطمة و الحسن و الحسين، فكان نسبهم حين لا تسبيح، و نقده حين لا تقديس، فلما أراد الله تعالى أن ينشئ الصنعة فتق نوري، فخلق منه نور العرش، فنور العرش من نوري، و نوري من نور الله، و نوري أفضل من نور العرش.

Al-Abbas said, 'And how was the beginning of their<sup>asws</sup> creation, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'O uncle! When Allah<sup>azwj</sup> the High Intended to Create us<sup>asws</sup>, He<sup>azwj</sup> Spoke a Word and Created Light from it. Then He<sup>azwj</sup> Spoke a Word, so He<sup>azwj</sup> Created a Spirit from it. So the Light blended with the Spirit to Create me<sup>saww</sup>, and my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al Hassan<sup>asws</sup>, and Al Husayn<sup>asws</sup>. Thus, we<sup>asws</sup> Glorified Him<sup>azwj</sup> when there was nor Glorification, and Extolled His<sup>azwj</sup> Holiness where there was no Extollation. So when He<sup>azwj</sup> Wanted to Establish His<sup>azwj</sup> Work, He<sup>azwj</sup> Split my<sup>saww</sup> Light and Created the Light of the Throne from it. And so,

<sup>140</sup> أمالي الطوسي 2: 233.



the Light of the Throne is from my<sup>saww</sup> Light, and my<sup>saww</sup> Light is from the Light of Allah<sup>azwj</sup>, and my<sup>saww</sup> Light is higher than the Light of the Throne.

ثم فتق نور أخي علي بن أبي طالب، فخلق منه نور الملائكة، فنور الملائكة من نور علي، و نور علي من نور الله، و علي أفضل من الملائكة، ثم فتق نور ابنتي فاطمة، فخلق منه نور السماوات و الأرض، فالسماوات و الأرض من نور ابنتي فاطمة، و نور ابنتي فاطمة من نور الله عز و جل، و ابنتي فاطمة أفضل من السماوات و الأرض،

Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali<sup>asws</sup>, and the Light of Ali<sup>asws</sup> is from the Light of Allah<sup>azwj</sup>, and Ali<sup>asws</sup> is higher than the Angels'. Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> daughter Fatima<sup>asws</sup>, and from it was Created the Light of the skies and the earth. So, the skies and the earth are from the Light of my<sup>saww</sup> daughter Fatima<sup>asws</sup>, and the Light of my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> is from the Light of Allah<sup>azwj</sup> Mighty and Majestic, and my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> is higher than the skies and the earth.

ثم فتق نور ولدي الحسن، و خلق منه نور الشمس و القمر، فنور الشمس و القمر من نور الحسن، و نور ولدي الحسن من نور الله، و الحسن أفضل من الشمس و القمر، ثم فتق نور ولدي الحسين، فخلق منه الجنة و الحور العين، فنور الجنة و الحور من نور ولدي الحسين، و نور ولدي الحسين من نور الله، و ولدي الحسين أفضل من الجنة و الحور العين.

Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> son<sup>asws</sup> Al Hassan<sup>asws</sup>, and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al Hassan<sup>asws</sup>, and the Light of my<sup>saww</sup> son<sup>asws</sup> Al Hassan<sup>asws</sup> is from the Light of Allah<sup>azwj</sup>, and Al Hassan<sup>asws</sup> is higher than the sun and the moon. Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> son<sup>asws</sup> Al Husayn<sup>asws</sup>, and from it were Created the Paradise, and the Maiden Houries. So the Light of the Paradise and the Houries is from the Light of my<sup>saww</sup> son<sup>asws</sup> Al Husayn<sup>asws</sup>, and the Light of my<sup>saww</sup> son<sup>asws</sup> Al Husayn<sup>asws</sup> is from the Light of Allah<sup>azwj</sup>, and my<sup>saww</sup> son<sup>asws</sup> Al Husayn is higher than the Paradise and the Maiden Houries'.

ثم أمر الله الظلمات أن تمر بسحاب الظلم، فأظلمت السماوات على الملائكة، فضجت الملائكة بالتسبيح و التقديس، و قالت: إلهنا و سيدنا منذ خلقتنا و عرفتنا هذه الأشباح لم نر بؤساً، فبحق هذه الأشباح إلا ما كشفت عنا هذه الظلمة، فأخرج الله من نور ابنتي فاطمة فتأديل فعلها في بطنان العرش، فأزهرت السماوات و الأرض، ثم أشرقت بنورها، فلأجل ذلك سميت الزهراء،

The Allah<sup>azwj</sup> Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: 'Our Allah<sup>azwj</sup> and our Master<sup>azwj</sup>! Since You<sup>azwj</sup> Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!' So Allah<sup>azwj</sup> Extracted from the Light of my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup>, a lantern and attached it in the middle of the Throne. So the skies and the earth bloomed, then shone with her<sup>asws</sup> Light. Thus, it is due to that, she<sup>asws</sup> has been called 'Al Zahra' (The illuminated).

فأقلت الملائكة: إلهنا و سيدنا، لمن هذا النور الزاهر الذي قد أشرقت به السماوات و الأرض؟ فأوحى الله إليها: هذا نور اخترعته من نور جلالي لأمتي فاطمة بنت حبيبي و زوجة وليي و أخي نبوي و أبي حججي على عبادي، أشهدكم يا ملائكتي أنني قد جعلت ثواب تسبيحكم و تقديسكم لهذه المرأة و شيعتها و محبيها إلى يوم القيامة».

So the Angels said: 'Our Allah<sup>azwj</sup> and our Master<sup>azwj</sup>! From whom is this bright Light by which the skies and the earth have shone?' So Allah<sup>azwj</sup> Revealed unto them: "This is the Light initiated from My<sup>azwj</sup> Majestic of My<sup>azwj</sup> community, Fatima<sup>asws</sup> the daughter<sup>asws</sup> of My<sup>azwj</sup> Beloved, and the wife<sup>asws</sup> of My<sup>azwj</sup> Guardian and the brother<sup>asws</sup> of My<sup>azwj</sup> Prophet<sup>saww</sup> and the father<sup>asws</sup> of My<sup>azwj</sup> Proofs<sup>asws</sup> over My<sup>azwj</sup> servants. Be witnesses, O My<sup>azwj</sup> Angels! I<sup>azwj</sup> have Made the Rewards of your Glorifications and your Extollations for this woman<sup>sws</sup> and her<sup>asws</sup> Shiah and those that love her<sup>asws</sup> up to the Day of Judgement".

فلما سمع العباس من رسول الله (صلى الله عليه و آله) ذلك وثب قائما و قبل ما بين عيني علي (عليه السلام)، و قال: و الله أنت- يا علي- الحجة البالغة لمن آمن بالله تعالى و اليوم الآخر.

So when Al Abbas heard that from Rasool-Allah<sup>saww</sup>, he leapt up standing and kissed Ali<sup>asws</sup> between the eyes, and said, 'By Allah<sup>azwj</sup>! You<sup>asws</sup> – O Ali<sup>asws</sup> – are the Significant Proof (الحجة البالغة) for the one who believes in Allah<sup>azwj</sup> the High, and the Last Day'.<sup>141</sup>

## VERSES 70 - 74

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عِلِمًا {70} يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا تَوَّابَاتٍ أَوْ انْفِرُوا جَمِيعًا {71} وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا {72}

**[4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower [4:71] O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:72] And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah Conferred a benefit on me that I was not present with them**

وَلَنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لِيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا {73} فَلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {74}

**[4:73] And if Grace from Allah comes to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty great success [4:74] Therefore let those fight in the Way of Allah, who sell this world's life for the Hereafter; and whoever fights in the Way of Allah, then be he slain or be he victorious, We shall Grant him a mighty Recompense**

قال: و روي عن أبي جعفر (عليه السلام): أن المراد بالثبات: السرايا، و بالجميع: العسكر.

He (Al Sadouq) said, 'And it has been reported,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'What is Meant by the **[4:71] detachments** are the brigades, **go forth altogether** – the (whole) army'.<sup>142</sup>

العياشي: عن سليمان بن خالد، عن أبي عبد الله (عليه السلام): «يَا أَيُّهَا الَّذِينَ آمَنُوا فَسْمَاهُمْ مُؤْمِنِينَ و ليس هم بمؤمنين، و لا كرامة، قال: يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا تَوَّابَاتٍ أَوْ انْفِرُوا جَمِيعًا إِلَى قَوْلِهِ: فَأَفُوزَ فَوْزًا عَظِيمًا و لو أن أهل

<sup>141</sup> مصباح الأنوار: 69 «مخطوط».

<sup>142</sup> مجمع البيان 3: 112.

السماء و الأرض قالوا: قد أنعم الله علي إذ لم أكن مع رسول الله (صلى الله عليه و آله)، لكانوا بذلك مشركين، و إذا أصابهم فضل من الله قال: يا ليتني كنت معهم فأقاتل في سبيل الله».

Al Ayyashi, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: **[4:71] O you who believe!** – so they were Named as Believers and they were not with the Believers nor prestige. He<sup>azwj</sup> Says **4:71] O you who believe! Take your precaution, then go forth in detachments or go forth altogether** up to His<sup>azwj</sup> Words **[4:73] a mighty great success.** And if the people of the sky and the earth were to say, ‘Allah<sup>azwj</sup> has Conferred upon me a benefit that I was not with Rasool-Allah<sup>saww</sup>, they would be, by that, Polytheists. And when Grace from Allah<sup>azwj</sup> comes to them, they say, ‘Oh! If only I was with them, I would have fought in the Way of Allah<sup>azwj</sup>’<sup>143</sup>

## VERSES 75 & 76

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا {75}

**[4:75] And what reason have you that you should not fight in the Way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from You a Guardian and give us from You a (persistent) helper**

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا {76}

**[4:76] Those who believe, fight in the Way of Allah, and those who disbelieve fight in the way of the tyrant. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak**

العياشي: عن سعيد بن المسيب، عن علي بن الحسين (صلوات الله عليه)، قال: «كانت خديجة ماتت قبل الهجرة بسنة، و مات أبو طالب بعد موت خديجة بسنة، فلما فقدهما رسول الله (صلى الله عليه و آله) سئم المقام بمكة، و دخله حزن شديد، و أشفق على نفسه من كفار قريش، فشكا إلى جبرئيل ذلك، فأوحى الله إليه: يا محمد، أخرج من القرية الظالم أهلها و هاجر إلى المدينة، فليس لك اليوم بمكة ناصر، و انصب للمشركين حرباً. فعند ذلك توجه رسول الله (صلى الله عليه و آله) إلى المدينة».

Al Ayyashi, from Saeed Bin Al Musayyab,

(It has been narrated) from Ali<sup>asws</sup> Bin Al Husayn<sup>asws</sup> having said: ‘Syeda Khadija<sup>asws</sup> passed away a year before Al-Hijra (Emigration), and Abu Talib<sup>asws</sup> passed away a year after Khadija<sup>asws</sup> did. So when Rasool-Allah<sup>saww</sup> lost them<sup>as</sup> he<sup>saww</sup> got tired of being at Makkah, and intense grief entered him<sup>saww</sup>, and he<sup>saww</sup> pitied himself<sup>saww</sup> from the Qureysh Infidels. Thus, he<sup>saww</sup> complained about that to Allah<sup>azwj</sup> and Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup> through Jibraeel<sup>as</sup>: “O Muhammad<sup>saww</sup>! Get out from the town whose residents are oppressors and emigrate to Al-Medina, for there is no

تفسير العياشي 1: 191 / 257. <sup>143</sup>

عن حمران، عن أبي جعفر (عليه السلام)، قال: الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا إِلَيْنَا صَبْرًا، قال: «نحن أولئك».

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: '**[4:75] of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors** to a (persistent) helper'. He<sup>asws</sup> said: 'We<sup>asws</sup> are they (the oppressed)'.<sup>145</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُتِبَ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا {77}

أَنبَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۖ وَإِنْ تُصْبِحُمْ حَسَنَةً يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصْبِحُمْ سَيِّئَةً يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۚ قُلْ هَٰؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا {78}

عَنْهُ عَنْ عَلِيٍّ بْنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ الْفَضِيلِ قَالَ دَخَلْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) الْمَسْجِدَ الْحَرَامَ وَهُوَ مُكَيِّئٌ عَلَيَّ فَظَنَرْتُ إِلَى النَّاسِ وَنَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فَضِيلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَ لَا يَذِيئُونَ دِينًا يَا فَضِيلُ انْظُرْ إِلَيْهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكَبِّينَ عَلَى وُجُوهِهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ مَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي وَ اللَّهِ عَلِيًّا (عليه السلام) وَ الْأَوْصِيَاءَ (عليهم السلام)

I entered the Sacred Masjid with Abu Ja'far<sup>asws</sup>, he<sup>asws</sup> was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he<sup>asws</sup> said: 'O Fazeyl, this is how they used to circumambulate during the era of

144 تفسير العيَّاشي 1: 257 / 192  
145 تفسير العيَّاشي 1: 257 / 193.

ignorance, not understanding the truth, nor having a Religion but (they knew it only) by our<sup>asws</sup> Religion. O Fazeyl! Look at them falling down upon their faces (prostration, offering Salat). May Allah<sup>azwj</sup> Curse these ridiculed creatures falling down upon their faces'. Then he<sup>asws</sup> recited this Verse: **“[67:22] What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?”** By Allah<sup>azwj</sup>, it means Ali<sup>asws</sup>, and the successors<sup>asws</sup>.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ رُفِقَتْ سَبِيَّتُ وَجْهِهِ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَا فَضِيلُ لَمْ يَنْسَمَ بِهَذَا الْإِسْمِ غَيْرُ عَلِيٍّ (عليه السلام) إِلَّا مُفْتِرٍ كَذَابٌ إِلَى يَوْمِ النَّاسِ

Then he<sup>asws</sup> recited this Verse: **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for”**. O Fazeyl! It is Amir-ul- Momineen<sup>asws</sup>. No one has been named with this name apart from Ali<sup>asws</sup>, except for the impostor, a liar up to the Day of Judgement.

هَذَا أَمَا وَاللَّهِ يَا فَضِيلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرَكُمْ وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَقْبَلُ إِلَّا مِنْكُمْ وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجَنَّبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكَفَرُ عَنْكُمْ سَبِيَّتَكُمْ وَ نَدْخُلُكُمْ مَدْخَلًا كَرِيمًا يَا فَضِيلُ أَمَا تَرْضَوْنَ أَنْ تَقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ ثُمَّ قَرَأَ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ أَنْتُمْ وَ اللَّهُ أَهْلُ هَذِهِ الْآيَةِ.

But this, by Allah<sup>azwj</sup> O Fazeyl, there is no Pilgrimage apart from yours, and no Forgiveness of sins except for you (Shiah), and no Acceptance except from you (Shiah), and it is you all that are mentioned in this Verse: [4:31] If you shun the great sins which you are Forbidden, We will do away with your (small) sins and Cause you to enter an honorable place of entering. O Fazeyl! Are you not pleased that you are establishing the Prayer, and giving the Zakaat, and withholding your tongues, and we<sup>asws</sup> would be making you to enter the Paradise?' Then he<sup>asws</sup> recited: **[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer and pay the Zakaat.** You (Shiah) are the ones who are referred to in this Verse'.<sup>146</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ اللَّهُ لِلَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) كَانَ خَيْرًا لِهَذِهِ الْأُمَّةِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ اللَّهُ لَقَدْ نَزَلَتْ هَذِهِ الْآيَةُ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةٌ الْإِمَامِ وَ طَلَبُوا الْقِتَالَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ (عليه السلام) قَالُوا رَبَّنَا لِمَ كُتِبَ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ نَحِبُ دَعْوَتَكَ وَ نَتَّبِعُ الرُّسُلَ أَرَأَيْتُمْ تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Al-Al-Sabbaah Bin Abdul Hameed, from Muhammad Bin Muslim, who has narrated:

Abu Ja'far<sup>asws</sup> has said: 'By Allah<sup>azwj</sup>, that which Al-Hassan Bin Ali<sup>asws</sup> did was better for this community from all that upon which the sun rises. By Allah<sup>azwj</sup>, this Verse had been Revealed: **[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer and pay the Zakaat,** but rather, it is the obedience to the Imam<sup>asws</sup>, and they sought to fight, **but when fighting is Prescribed for them** alongside Al-Husayn<sup>asws</sup> they say: **Our Lord! Why have You Prescribed the fighting for us? If only You could delay it for us to a near term?**

<sup>146</sup> Al Kafi – H 14882

we would have responded to Your<sup>azwj</sup> Call and we would have followed the Rasools<sup>as</sup>. They intended to delay that to Al-Qaim<sup>asws</sup>.<sup>147</sup>

الحلبي، عنه (عليه السلام)، كُفُّوا أَيْدِيَكُمْ قَالَ: «يَعْنِي أَلْسِنَتَكُمْ».

Al Halby,

(It has been narrated) from him<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) regarding **[4:77] Withhold your hands**, he<sup>asws</sup> said: 'It Means withhold your tongues'.<sup>148</sup>

و في رواية الحسن بن زياد العطار، عن أبي عبد الله (عليه السلام)، في قوله: كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ، قَالَ: «نَزَلَتْ فِي الْحَسَنِ بْنِ عَلِيٍّ، أَمْرُهُ اللَّهُ تَعَالَى بِالْكَفِّ». فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ، قَالَ: «نَزَلَتْ فِي الْحَسَنِ بْنِ عَلِيٍّ، كَتَبَ اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ الْأَرْضِ أَنْ يِقَاتِلُوا مَعَهُ».

And in a report of Al Hassan Bin Ziyad Al Ataar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[4:77] Have you not seen those to whom it was said: Withhold your hands, and keep up the Prayer**, having said: 'It was Revealed regarding Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. Allah<sup>azwj</sup> the High Commanded him<sup>asws</sup> for the restraint'. **but when fighting is Prescribed for them** – he<sup>asws</sup> said: 'It was Revealed regarding Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. Allah<sup>azwj</sup> Prescribed to him<sup>asws</sup> and upon the people of the earth that they should fight alongside him<sup>asws</sup>'.<sup>149</sup>

## VERSE 79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا {79}

**[4:79] Whatever benefit comes to you (O people), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have Sent you (O Prophet), to people as a Rasool; and Allah is Sufficient as a Witness**

و قال علي بن إبراهيم: قوله تعالى: وَ إِن تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَ إِن تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ فُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ يعني الحسنات و السيئات. ثم قال: في آخر الآية ما أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ فكيف هذا و ما معنى القولين؟

And Ali Bin Ibrahim said,

'The Words of the High **[4:78] Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah** Meaning the good benefits as well as the misfortunes. Then He<sup>azwj</sup> Said in another Verse **[4:79] Whatever benefit comes to you (O people), it is from Allah, and whatever misfortune befalls you, it is from yourself** – so how can this be, and what is the Meaning of the two Statements (Verses)?'

<sup>147</sup> Al Kafi – H 14954

<sup>148</sup> تفسير العياشي 1: 197 / 258.

<sup>149</sup> تفسير العياشي 1: 198 / 258.

فالجواب في ذلك: أن معنى القولين جميعاً عن الصادقين (عليهم السلام) أنهم قالوا: «الحسنات في كتاب الله على وجهين، والسيئات على وجهين. فمن الحسنات التي ذكرها الله الصحة، والسلامة، والأمن، والسعة في الرزق، وقد سماها الله حسنات، وإن تُصِيبَهُمْ سَيِّئَةٌ يعني بالسيئة هنا المرض، والخوف، والجوع، والشدة يَطِيرُوا بِمُوسَى وَمَنْ مَعَهُ أَيِ يَتَشَامُوا بِهِ.

So the answer regarding that is that the Meaning of both these two Verses, from the two Truthful ones (5<sup>th</sup> and the 6<sup>th</sup> Imams<sup>asws</sup>) having said: 'The good benefits in the Book of Allah<sup>azwj</sup> are upon two aspects, and the misfortunes are upon two aspects. So from the good benefits are what Allah<sup>azwj</sup> Mentioned – the good health, and the peace, and the security, and the abundance in the sustenance. And Allah<sup>azwj</sup> has Named these are good benefits. **and whatever misfortune befalls you** – the Meaning of the misfortunes over here is the sickness, and the fear, and the hunger **[7:131] they attributed it to the ill-luck of Musa and those with him** i.e., they were pessimistic about it.

و الوجه الثاني من الحسنات يعني به أفعال العباد، و هو قوله: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا و مثله كثير.

And the second aspect from the good benefits – it means by the deeds of the servant. And these are His<sup>azwj</sup> Words **[6:160] Whoever comes with a good deed, he shall have ten like it** and much more like it.

و كذلك السيئات على وجهين، فمن السيئات: الخوف، والجوع، والشدة، و هو ما ذكرناه في قوله: وَ إِن تُصِيبَهُمْ سَيِّئَةٌ يَطِيرُوا بِمُوسَى وَمَنْ مَعَهُ و عقوبات الذنوب فقد سماها الله سيئات، و الوجه الثاني من السيئات يعني بها أفعال العباد التي يعاقبون عليها، و هو قوله: وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ و قوله: مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ يعني ما عملت من ذنوب فعوقبت عليها في الدنيا و الآخرة

And similar to that, the misfortunes are upon two aspects. So, from the misfortunes are the fear, and the hunger, and the difficulties, and it is what we<sup>asws</sup> mentioned in His<sup>azwj</sup> Words **[7:131] and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him** – and the consequences (Punishment) of the sins, So Allah<sup>azwj</sup> has Named is as evil. And the second aspect of the misfortunes – it means by it the deeds of the servants which deserves Punishment upon them, and these are His<sup>azwj</sup> Words **[27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire;** and His<sup>azwj</sup> Words **[4:79] Whatever benefit comes to you (O people), it is from Allah, and whatever misfortune befalls you, it is from yourself** – it Means what they do from the sins, so there is Punishment for it in the world and the Hereafter'.

فمن نفسك بأعمالك، لأن السارق يقطع، و الزاني يجلد و يرحم، و القاتل يقتل، و قد سمي الله تعالى العلل، و الخوف، و الشدة، و عقوبات الذنوب كلها سيئات، فقال: وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ بأعمالك، و قوله: قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ يَعْنِي الصحة، و العافية، و السعة. و السيئات التي هي عقوبات الذنوب من عند الله.

So, from yourself with your deeds, is that the thief gets (his hands) cut off, and the adulterer is whipped and stoned, and the murderer is killed. And Allah<sup>azwj</sup> has Named the illnesses, and the fear, and the difficulties, and all these consequences of the sins as misfortunes. So He<sup>azwj</sup> Said **[4:79] Whatever benefit comes to you (O people) due to your deeds.** And His<sup>azwj</sup> Words **[4:78] Say: All is from Allah** –

Meaning the good health, and the well-being, and the abundance (of Sustenance). And the misfortunes are which is the Punishment of the sins from Allah<sup>azwj</sup>.<sup>150</sup>

## VERSES 80 & 81

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا {80} وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا {81}

**[4:80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them [4:81] And they are saying: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah Writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is Sufficient as a Protector**

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه وآله) فهو الوجه الذي لا يهلك، و كذلك قال: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:88] Everything will perish except for His Face**, said: 'The one who obeys Allah<sup>azwj</sup> with what He<sup>azwj</sup> has Commanded for from the obedience to Muhammad<sup>saww</sup>, so it is the Face which will not perish, and similarly He<sup>azwj</sup> Said **[4:80] Whoever obeys the Rasool, so he has obeyed Allah**'.<sup>151</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن أبي زاهر، عن علي بن إسماعيل، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي إسحاق النحوي، قال: دخلت على أبي عبد الله (عليه السلام) فسمعت يقول: «إن الله عز و جل أدب نبيه على محبته، فقال: وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ثُمَّ فُوضَ إِلَيْهِ فَقَالَ عز و جل: وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا، و قال عز و جل: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aasim Bin Hameed, from Abu Is'haq Al-Nahwy who said,

'I came up to Abu Abdullah<sup>asws</sup>, so I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Educated His<sup>azwj</sup> Prophet<sup>saww</sup> upo His<sup>azwj</sup> Love, so He<sup>azwj</sup> Said **[68:4] And you are upon magnificent morals**, the Delegated to him<sup>saww</sup> so the Mighty and Majestic Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**. And the Mighty and Majestic Said **[4:80] Whoever obeys the Rasool, so he has obeyed Allah**.

قال: ثم قال: «و إن نبي الله فوض إلى علي (عليه السلام) و انتمنه، فسلمتم و جدد الناس، فو الله لنحبكم أن تقولوا إذا قلنا، و أن تصمتوا إذا صمتنا، و نحن فيما بينكم و بين الله عز و جل، ما جعل الله لأحد خيرا في خلاف أمرنا».

Then he<sup>asws</sup> said: 'The Prophet<sup>saww</sup> authorised (matters) to Ali<sup>asws</sup> and entrusted him<sup>asws</sup>. So you submitted to him<sup>asws</sup> and the people fought against him<sup>asws</sup>. So, by

<sup>150</sup> تفسير القمي 1: 144

<sup>151</sup> الكافي 1: 2/111



Allah<sup>azwj</sup>! We<sup>asws</sup> would love it if you say that which we<sup>asws</sup> say, and you keep quiet when we<sup>asws</sup> are silent. And we<sup>asws</sup> are regarding what is between you and Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> has not Made goodness to be for anyone in opposition to our<sup>asws</sup> commands'.<sup>152</sup>

حدثنا يعقوب بن يزيد عن زياد القندي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال قلت له كيف كان يصنع أمير المؤمنين عليه السلام بشارب الخمر قال كان يحده قلت فان عاد قال يحده ثلاث مرات فان عاد كان يقتله قلت فمن شرب الخمر كما شرب المسكر قال سواء فاستعظمت ذلك فقال لا تستعظم ذلك ان الله لما ادب نبيه انتدب ففوض إليه وان الله حرم مكة وان رسول الله حرم المدينة

It has been narrated to us by Yaqoub Bin Yazeed, from Zyad Al-Qindy, from Abdullah Bin Sinan, who has said:

'I asked Abu Abdullah<sup>asws</sup>, 'How did Amir-ul-Momineen<sup>asws</sup> deal with the drinker of alcohol?' He<sup>asws</sup> said: 'He<sup>asws</sup> limited it'. I said, 'And if he returned to it?' He<sup>asws</sup> said: 'He<sup>asws</sup> limited it three times, and if he returned to it, he<sup>asws</sup> killed him'. I said, 'Is the one who drinks intoxicants like the one who drinks alcohol?' He<sup>asws</sup> said: '(Yes it's the) Same'. I considered that as great (major issue). He<sup>asws</sup> asked from me: 'Don't you consider that to be great? When Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> (with the best morality) and He<sup>azwj</sup> Completed it, He<sup>azwj</sup> Placed to him<sup>saww</sup> (the Religion). Allah<sup>azwj</sup> Sanctified Mecca, and the Rasool Allah<sup>saww</sup> sanctified Al-Medina.

فاجاز الله له ذلك وان الله حرم الخمر وان رسول الله حرم المسكر فاجاز الله ذلك كله وان الله فرض الفرائض من الصلب وان رسول الله صلى الله عليه وآله يطعم الجد فاجاز الله ذلك له ثم قال حرف وما حرف من يطع الرسول فقد اطاع الله.

So Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Allah<sup>azwj</sup> Prohibited the alcohol, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>; and Allah<sup>azwj</sup> Obligated the obligations from the 'Ahl Al-Bayt' (The Family of the Prophet<sup>saww</sup>) and that the Rasool Allah<sup>saww</sup> included in it the ancestors. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup> all of that. Then he<sup>asws</sup> said to him: 'O Fazeyl, they have distorted (Tahreef), and what have they distorted [4:80] Whoever obeys the Rasool, so he has obeyed Allah'.<sup>153</sup>

العياشي: عن زرارة، عن أبي جعفر (عليه السلام)، قال: «ذروة الأمر و سنامه و مفتاحه، و باب الأنبياء، و رضا الرحمن، الطاعة للإمام بعد معرفته- ثم قال- إن الله يقول: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ إِلَى حَفِيزٍ أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ، و صَامَ نَهَارَهُ، و تصدق بجميع ماله، و حج جميع دهره، و لم يعرف ولاية ولي الله فيواليه، و تكون جميع أعماله بولايته منه إليه، ما كان له على الله حق في ثواب، و لا كان من أهل الإيمان- ثم قال- أولئك المحسن منهم يدخله الله الجنة بفضلهم و رحمته».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The peak of the matter and its keys, and the door of the Prophets<sup>as</sup>, and the Pleasure of the Beneficent, is in the obedience to the Imam<sup>asws</sup> after having recognised him<sup>asws</sup>'. Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> is Saying **[4:80] Whoever obeys the Rasool, so he has obeyed Allah** up to His<sup>azwj</sup> Words **a keeper over them**. But, even if a man stands during his nights (for the Prayer), and Fasts during his days, and gives all of his wealth in charity, and goes on Hajj in all of his times, and he does not recognise the Wilayah of the

<sup>152</sup> الكافي 1 / 207 : 1

<sup>153</sup> Basaair Al Darajaat CH 4 H13

Guardian<sup>asws</sup> of Allah<sup>azwj</sup> to be in his<sup>asws</sup> Wilayah for all of his deeds to be by the Wilayah from him to Him<sup>azwj</sup>, there would be no right for him upon Allah<sup>azwj</sup> for the Rewards, even if he was from the people of the faith'. Then he<sup>asws</sup> said: 'Those of them who have been good to the others, Allah<sup>azwj</sup> would Enter him into the Paradise by His<sup>azwj</sup> Grace and His<sup>azwj</sup> Mercy'.<sup>154</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن سليمان الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول في قول الله تبارك و تعالى: إِذْ يُبَيِّنُ مَا لَا يَرْضَى مِنَ الْقَوْلِ، قال: «يعني فلانا و فلانا و أبا عبيدة بن الجراح فَأَعْرَضَ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fary who said,

'I heard Abu Al Hassan<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Blessed and High [4:108] **when they meditate by night words which please Him not**, said: 'It Means so and so and so and so, and Abu Ubeyda Ibn Al Jarrah [4:81] **therefore turn aside from them and trust in Allah, and Allah is Sufficient as a Protector**'.<sup>155</sup>

## VERSE 82

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

**[4:82] Do they not then ponder on the Quran? And if it were from anyone other than Allah, they would have found in it many a discrepancy**

(الاحتجاج) للطبرسي: روي عن أمير المؤمنين (عليه السلام) في حديث، قال: «و الله سبحانه يقول: ما قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ، و ذكر أن الكتاب يصدق بعضه بعضاً، و أنه لا اختلاف فيه، فقال سبحانه: وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا و إن القرآن ظاهره أنيق، و باطنه عميق، لا تقنى عجائبه، و لا تنقضي غرائب، و لا تكشف الظلمات إلا به».

Al Ihtijaj of Al Tabarsy –

'It has been reported from Amir-ul-Momineen<sup>asws</sup> in a Hadeeth, having said: 'And Allah<sup>azwj</sup> the Glorious is Saying [6:38] **We have not neglected anything in the Book**, and Mentioned that the Book, parts of it Verify the others, and that there is no discrepancy within it. So the Glorious Said [4:82] **Do they not then ponder on the Quran? And if it were from anyone other than Allah, they would have found in it many a discrepancy**'. And the Quran, its apparent is wonderful, and its esoteric is profound, its wonders will never cease, and its amazements will never pass away, and its intricacies cannot be uncovered except by itself'.<sup>156</sup>

## VERSE 83

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا {83}

<sup>154</sup> تفسير العياشي 1: 202 / 259.

<sup>155</sup> الكافي 8: 525 / 334.

<sup>156</sup> (Extract) الاحتجاج: 262، نهج البلاغة: 61 (الخطبة 17)

**[4:83] And when there comes to them news of security or fear they publicise it; and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it, and were it not for the Grace of Allah upon you and His Mercy, you would have certainly followed the Satan except for a few**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن محمد بن عجلان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله عز و جل عير أقواما بالإذاعة في قوله عز و جل: وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأُمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ فَيَأْكُمُ وَلَا يَذْكُرُ». <sup>157</sup>

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Rebuked people for the publicising in the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:83] And when there comes to them news of security or fear they publicise it**, therefore, beware of the pulicising'. <sup>157</sup>

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

(Amir-ul-Momineen<sup>asws</sup> said:) 'And I<sup>asws</sup> heard from the Rasool-Allah<sup>saww</sup> say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, **"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"**, The ones<sup>asws</sup> firmly rooted in knowledge are us<sup>asws</sup>, the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah<sup>azwj</sup> Ordered the rest of the community that they should say **"[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding."** And that they should submit to us<sup>asws</sup> and refer their knowledge to us<sup>asws</sup>, and Allah<sup>azwj</sup> has Said **[4:83] and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it**, they<sup>asws</sup> are the ones who should be asked about it and sought. <sup>158</sup>

العباشي: عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ، قال: «هم الأئمة».

Al Ayyashi, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[4:83] And when there comes to them news of security or fear they publicise it; and if they had**

<sup>157</sup> الكافي 2: 274 / 1.

<sup>158</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

**referred it to the Rasool and to those in authority among them, said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>'** 159

العباشي: عن زرارة، عن أبي جعفر (عليه السلام)، و حمران، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ لَوْ لَا فَضَّلُ اللَّهُ عَلَيْكُمْ وَ رَحْمَتُهُ. قال: «فضل الله: رسوله، و رحمته: ولاية الأئمة (عليهم السلام)».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>; and Hamran from Abu Abdullah<sup>asws</sup> regarding the Words of the High **[4:83] and were it not for the Grace of Allah upon you and His Mercy**, said: 'The Grace of Allah<sup>azwj</sup> – His<sup>azwj</sup> Rasool<sup>saww</sup>, and His<sup>azwj</sup> Mercy – Wilayah of the Imams<sup>asws</sup>' 160

عن محمد بن الفضيل، عن العبد الصالح (عليه السلام)، قال: «الرحمة: رسول الله (صلى الله عليه وآله)، و الفضل: علي بن أبي طالب (عليه السلام)».

From Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The Mercy – Rasool-Allah<sup>saww</sup>, and the Grace – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>' 161

## VERSE 84

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا {84}

**[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself, and rouse the believers to fervour maybe Allah will Restrain the fighting of those who disbelieve and Allah is Strongest in prowess and Strongest to Give an exemplary Punishment**

عَنْهُ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَّازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَلِّي فَأَجْعَلْ بَعْضَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ خَيْرٌ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَأَجْعَلْ نِصْفَ صَلَاتِي لَكَ فَقَالَ ذَلِكَ أَفْضَلُ لَكَ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنِّي أَصَلِّي فَأَجْعَلْ كُلَّ صَلَاتِي لَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا يَكْفِيكَ اللَّهُ مَا أَهَمَّكَ مِنْ أَمْرِ دُنْيَاكَ وَ آخِرَتِكَ

From him, from Ali Bin Hadeed, from Maraazam, who has narrated:

Abu Abdullah<sup>asws</sup> has said that a man came up to the Rasool Allah<sup>saww</sup> and said, 'O Rasool Allah<sup>saww</sup>! Can I make half of my Salats for you<sup>saww</sup>? So he<sup>saww</sup> said: 'That would be preferable for you'. So he said, 'O Rasool Allah<sup>saww</sup>, so when I Pray, can I make the whole of my Salat for you<sup>saww</sup>? So the Rasool Allah<sup>saww</sup> said: 'Then Allah<sup>azwj</sup> would Suffice for you for what concerns you from the affairs of your world and your Hereafter'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ كَلَّفَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَا لَمْ يُكَلِّفْهُ أَحَدًا مِنْ خَلْقِهِ كَلْفَهُ أَنْ يَخْرُجَ عَلَى النَّاسِ كُلِّهِمْ وَحْدَهُ بِنَفْسِهِ إِنْ لَمْ يَجِدْ فِيهِ نَقَاتِلَ مَعَهُ وَ لَمْ يُكَلِّفْ هَذَا أَحَدًا مِنْ خَلْقِهِ قَبْلَهُ وَ لَا بَعْدَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَقَاتِلْ

159. تفسير العياشي 1: 205 / 260.

160. تفسير العياشي 1: 207 / 260.

161. تفسير العياشي 1: 209 / 261.

فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ ثُمَّ قَالَ وَ جَعَلَ اللَّهُ أَنْ يَأْخُذَ لَهُ مَا أَخَذَ لِنَفْسِهِ فَقَالَ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ جُعِلَتِ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِعَشْرِ حَسَنَاتٍ.

Then Abu Abdullah<sup>asws</sup> said that: 'Allah<sup>azwj</sup> Mandated the Rasool Allah<sup>saww</sup>, with what He<sup>azwj</sup> never Mandated anyone from His<sup>azwj</sup> creatures. He<sup>azwj</sup> Mandated to him<sup>saww</sup> that he<sup>saww</sup> should go out to all of the people alone, by himself<sup>saww</sup>, even if he<sup>saww</sup> could find a group who would fight alongside him<sup>saww</sup>. And He<sup>azwj</sup> never Mandated this to anyone from His<sup>azwj</sup> creatures before him<sup>saww</sup>, nor after him<sup>saww</sup>. Then he<sup>asws</sup> recited this Verse: **[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself.** Then said: 'And Allah<sup>azwj</sup> Made it such that he<sup>saww</sup> should take for Him<sup>azwj</sup> what he<sup>saww</sup> takes for himself<sup>saww</sup>. So Allah<sup>azwj</sup> Said: **“[6:160] Whoever brings a good deed, he shall have ten like it”**, and Made the Salat to the Rasool Allah<sup>saww</sup> by ten (times) the Rewards'.<sup>162</sup>

العياشي، عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): قول الناس لعلي (عليه السلام): إن كان له حق فما منعه أن يقوم به؟ قال: فقال: «إن الله لا يكلف هذا إلا إنساناً واحداً: رسول الله (صلى الله عليه وآله)، قال: فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَ حَرَّضَ الْمُؤْمِنِينَ فَلَيْسَ هَذَا إِلَّا لِلرَّسُولِ، وَ قَالَ لغيره: إِلَّا مُتَحَرِّفاً لِقِتَالٍ أَوْ مُتَحَيِّزاً إِلَى فِتْنَةٍ فَلَمْ يَكُنْ يَوْمَئِذٍ فِتْنَةٌ يَعْنُونَهُ عَلَى أَمْرِهِ».

Al Ayyashi, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah, 'The people are saying with regards to Ali<sup>asws</sup>, 'If the right was his<sup>asws</sup>, what prevented him<sup>asws</sup> to stand up for it?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has not Imposed this upon anyone except for one human – Rasool-Allah<sup>saww</sup>. He<sup>azwj</sup> Said **[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself, and rouse the believers to fervour** – so this is not for anyone except the Rasool<sup>saww</sup>. And He<sup>azwj</sup> Said for the others **[8:16] unless he turns aside for the sake of fighting or withdraws to a company**, so there wasn't any company in those days who would support him<sup>asws</sup> in his<sup>asws</sup> matter'.<sup>163</sup>

عن زيد الشحام، عن جعفر بن محمد (عليه السلام)، قال: «ما سئل رسول الله (صلى الله عليه وآله) شيئاً قط فقال: لا، إن كان عنده أعطاه، وإن لم يكن عنده قال: يكون إن شاء الله، و لا كافاً بالسينة قط، و ما لقي سرية مذ نزلت عليه فقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ إِلَّا وَلِي بِنَفْسِهِ».

From Zayd Al Hisham,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'What Rasool-Allah<sup>saww</sup> was not asked at all and he<sup>saww</sup> said: 'No!' If it was with him<sup>saww</sup>, he<sup>saww</sup> gave it, and if it was not with him<sup>saww</sup>, he<sup>saww</sup> said: 'It will happen, if Allah<sup>azwj</sup> so Desires it. He<sup>saww</sup> did not reward the evil deeds at all, and did not meet with a brigade since the Verse was Revealed unto him<sup>saww</sup> **[4:84] Fight then in Allah's Way; this is not imposed on you except in relation to yourself** except that he<sup>saww</sup> guarded by himself<sup>saww</sup>'.<sup>164</sup>

عن الثمالي، عن عيص، عن أبي عبد الله (عليه السلام)، قال: «رسول الله (صلى الله عليه وآله) كلف- ما لم يكلف به أحد- أن يقاتل في سبيل الله وحده، - و قال- إنما كلفتم اليسير من الأمر، أن تذكروا الله».

<sup>162</sup> الكافي 8: 414 / 274.

<sup>163</sup> تفسير العياشي 1: 211 / 261.

<sup>164</sup> تفسير العياشي 1: 212 / 261.

From Al Sumaly, from Ays,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was Imposed with – what no one else was Imposed with – that he<sup>saww</sup> should fight in the Way of Allah<sup>azwj</sup> (even if) alone'.

And Imam<sup>asws</sup> said: 'But rather, you have been Imposed with the easy matters, that you should Remember Allah<sup>azwj</sup>'.<sup>165</sup>

## VERSES 85 - 87

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا {85}

**[4:85] Whoever joins himself in a good cause shall have a share of it, and whoever joins himself in an evil cause shall bear the responsibility of it, and Allah Oversees all things**

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا {86} اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا {87}

**[4:86] And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); surely Allah is a Reckoner of all things**

**[4:87] Allah, there is no god but He - He will most certainly Gather you together on the Day of Judgement, there is no doubt in it; and who is more true in narration than Allah?**

الطبرسي، قال: ذكر علي بن إبراهيم في تفسيره عن الصادقين (عليهما السلام): «أن المراد بالتحية في الآية السلام وغيره من البر».

Al Tabarsy said, 'Ali Bin Ibrahim mentioned in his commentary,

(It has been narrated) from the two Truthful ones (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The Intended **[4:86] with a greeting** in the Verse is the 'Salam' and other righteousness'.<sup>166</sup>

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام): «إذا عطس أحدكم فسمتوه، قولوا: رحمكم الله، و هو يقول: يغفر الله لكم و يرحمكم، قال الله تبارك و تعالى: وَ إِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها».

Ibn Babuwayh,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir-ul-Momineen<sup>asws</sup> having said: 'When one of you sneezes, so supplicate for him by saying, 'May Allah<sup>azwj</sup> have Mercy upon you!', and he should be saying, 'May Allah<sup>azwj</sup> Forgive you and have Mercy upon

<sup>165</sup> (Extract) تفسير العياشي 1: 262 / 214.

<sup>166</sup> مجمع البيان 3: 131.

you!' Allah<sup>azwj</sup> Blessed and High Says **[4:86] And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same)**.<sup>167</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): السلام تطوع، و الرد فريضة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Salam is voluntary, but its reply is an Obligation'.<sup>168</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن جميل، عن أبي عبيدة الحذاء، عن أبي جعفر (عليه السلام)، قال: «مر أمير المؤمنين علي (عليه السلام) يقوم فسلم عليهم فقالوا: عليك السلام و رحمة الله و بركاته و مغفرته و رضوانه. فقال لهم أمير المؤمنين (عليه السلام): لا تجاوزوا بنا مثل ما قالت الملائكة لأبينا إبراهيم (عليه السلام) [إنما] قالوا: رحمة و بركاته عليكم أهل البيت».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir-ul-Momineen Ali<sup>asws</sup> passed by a group of people, so they greeted him saying, 'Peace be upon you<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings, and His<sup>azwj</sup> Forgiveness, and His<sup>azwj</sup> Pleasure'. So Amir-ul-Momineen<sup>asws</sup> said to them: 'Do not exceed with us<sup>asws</sup> like what the Angels said to our<sup>asws</sup> father Ibrahim<sup>as</sup>. But rather, say, 'Mercy and His<sup>azwj</sup> Blessings upon you<sup>asws</sup>, O People<sup>asws</sup> of the Household'.<sup>169</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن علي بن الحكم، عن أبيان، عن الحسن بن المنذر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قال: السلام عليكم فهي عشر حسنات، و من قال: السلام عليكم و رحمة الله فهي عشرون حسنة، و من قال: السلام عليكم و رحمة الله و بركاته فهي ثلاثون حسنة».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban, from Al Hassan Bin Al Manzar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who says, 'Peace be upon you!', so it is ten Rewards, and the one who says, 'Peace be upon you and the Mercy of Allah<sup>azwj</sup>!', so it is twenty Rewards, and the one who says, 'Peace be upon you, and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings!', so it is thirty Rewards'.<sup>170</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن صالح بن السندي، عن جعفر بن بشير، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «ثلاثة ترد عليهم رد الجماعة و إن كان واحدا: عند العطاس، يقال: یرحمکم الله، و إن لم یکن معه غیره، و الرجل یسلم علی الرجل فیقول: السلام علیکم، و الرجل یدعو للرجل فیقول: عافکم الله، و إن کان واحدا فإن معه غیره».

And from him, from Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Mansour Bin Hazim,

<sup>167</sup> الخصال: 633.

<sup>168</sup> الكافي 2: 1 / 471

<sup>169</sup> الكافي 2: 13 / 472

<sup>170</sup> الكافي 2: 9 / 471

from Abu Abdullah<sup>asws</sup> having said: 'There are three to whom you should respond in plural form although he is one – During sneezing say, 'May Allah<sup>azwj</sup> has Mercy on you (all)!' even though there is no one else with him; and the man who greets another man, so he should be saying, 'Peace be upon you (all)!' And the man replies to the man, so he should be saying, 'May Allah<sup>azwj</sup> Forgive you<sup>asws</sup>!', even though he is alone and no one else is with him'.<sup>171</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يسلم عليه و هو في الصلاة. قال: «يرد: سلام عليكم، و لا يقول: و عليكم السلام، فإن رسول الله (صلى الله عليه و آله) كان قائماً يصلي، فمر به عمار بن ياسر فسلم عليه عمار، فرد عليه النبي (صلى الله عليه و آله) هكذا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who greets (another) whilst he is Praying. He<sup>asws</sup> said: 'He should reply, 'Peace be upon you!', and he should not be saying, 'And upon you be Peace!', for Rasool-Allah<sup>saww</sup> was standing in his<sup>saww</sup> Prayer, and Amaar Bin Yasser passed by. So Amaar greeted him<sup>saww</sup>, and the Prophet<sup>saww</sup> replied like this'.<sup>172</sup>

و عنه: بإسناده عن سعد، عن أحمد بن الحسن، عن عمرو بن سعيد، عن مصدق بن صدقة، عن عمار الساباطي، عن أبي عبد الله (عليه السلام)، قال: سألته عن السلام على المصلي. فقال: «إذا سلم عليك رجل من المسلمين و أنت في الصلاة، فرد عليه فيما بينك و بين نفسك، و لا ترفع صوتك».

And from him, by his chain from Sa'ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al Sabaty,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the greetings upon the Praying one, so he<sup>asws</sup> said: 'When a man from the Muslims greets you whilst you are in the Prayer, so repond to him in what is between you and and yourself, and do not raise your voice'.<sup>173</sup>

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «لا تسلموا على اليهود، و لا على النصارى، و لا على المجوس، و لا على عبدة الأوثان، و لا على موائد شرب الخمر، و لا على صاحب الشطرنج و النرد، و لا على المخنث، و لا على الشاعر الذي يقذف المحصنات، و لا على المصلي، لأن المصلي لا يستطيع أن يرد السلام، لأن التسليم من المسلم تطوع، و الرد عليه فريضة، و لا على آكل الربا، و لا على رجل جالس على غائط، و لا على الذي في الحمام، و لا على الفاسق المعلن بفسقه».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Neither send greetings upon the jews, nor upon the Christians, nor upon the Magians, and upon the idol worshippers, nor upon drinker of wine upon the table, nor upon the one playing chess and the dice, nor upon the bisexual, nor upon the poet against the chaste (women), nor upon the Praying ones because the Praying one

<sup>171</sup> الكافي 2: 10 / 472

<sup>172</sup> الكافي 2: 1 / 366

<sup>173</sup> التهذيب 2: 1365 / 331



does not have the ability to return the greeting, because the initiation of the greeting is voluntary and the reponse is an Obligation, nor upon the consumer of the interest, nor upon a man seated upon the toilet, nor upon the who is in the bath, nor upon the self-declared evil-doer'.<sup>174</sup>

## VERSES 88 - 90

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَادَهُمْ بِمَا كَسَبُوا<sup>٤</sup> أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ<sup>٥</sup> وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {88}

**[4:88] What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has Made them return (to unbelief) for what they have earned? Do you wish to Guide him whom Allah has Caused to err? And whomsoever Allah Causes to err, you shall by no means find a way for him**

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً<sup>٦</sup> فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ<sup>٧</sup> فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ<sup>٨</sup> وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا {89}

**[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they emigrate in Allah's Way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.**

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ<sup>٩</sup> وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ<sup>١٠</sup> فَإِنْ اغْتَرَلُوكُمْ فَلَمَّ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا {90}

**[4:90] Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had so Desired, He would have Given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not Given you a way against them**

وَلَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلَزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَخَشْيَتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَلَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ مَنْ لَمْ يَجْعَلِ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَٰئِكَ هُمُ الشَّيَاطِينُ الْإِنْسُ وَالْجِنُّ وَإِنَّ لِلشَّيَاطِينِ الْإِنْسَ حِيلَةً وَمَكْرًا وَخَدَائِعَ وَسُوسَةً بَعْضُهُمْ إِلَىٰ بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمْ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ لِلشَّيَاطِينِ الْإِنْسِ مِنْ أَهْلِهِ إِرَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَأَهْلُ الْحَقِّ فِي الشُّكِّ وَالْإِنْكَارِ وَالتَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَىٰ فِي كِتَابِهِ مِنْ قَوْلِهِ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ثُمَّ نَهَىٰ اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

And let no one from among you, whom Allah<sup>azwj</sup> has Necessitated upon his heart, obedience to Him<sup>azwj</sup> and being humble to Him<sup>azwj</sup>, should fear any one from the people from whom Allah<sup>azwj</sup> has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah<sup>azwj</sup> has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans<sup>la</sup> among the Humans and the Jinn. And it is the Satans<sup>la</sup> among the Humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others,

<sup>174</sup> الخصال: 57 / 484

attempting to divert the people of the truth, whom Allah<sup>azwj</sup> has Honoured by Granting them the insight into the Religion of Allah<sup>azwj</sup>, and insight which Allah<sup>azwj</sup> has not Considered the Satans<sup>la</sup> among the Humans to be deserving of it, Intending thereby not to equalise the enemies of Allah<sup>azwj</sup> to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah<sup>azwj</sup> the High has Described in His<sup>azwj</sup> Book: ***“[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike”***. Then Allah<sup>azwj</sup> prohibited the people of the truth that they should take the enemies of Allah<sup>azwj</sup> as guardians or as helpers.

فَلَا يَهْوِلَنَّكُمْ وَلَا يَرْدَنَّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي خَصَّكُمْ اللَّهُ بِهِ مِنْ حِيلَةِ شَيَاطِينِ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَ هُمْ لَا خَيْرَ عِنْدَهُمْ لَا يَجِلُّ لَكُمْ أَنْ تَظْهَرُوا لَهُمْ عَلَى أَصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئاً عَادَوْكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَهِدُوا عَلَى هَلَاقِكُمْ وَ اسْتَقْبَلُواكُمْ بِمَا تَكْرَهُونَ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah<sup>azwj</sup> has Specialised you with from the tricks of the Satans<sup>la</sup> from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord<sup>azwj</sup> by being obedient to Him<sup>azwj</sup>. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allah<sup>azwj</sup> (Usool Al-Deen) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمْ النَّصَفَةُ مِنْهُمْ فِي دُولِ الْفَجَارِ فَأَعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَلَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ أَكْرَمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَ لَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمْ الَّذِي تَدِينُونَ بِهِ عَرْضَةً لِأَهْلِ الْبَاطِلِ فَتَغْضَبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

And there is no remedy for you from them in the government of the corrupts. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allah<sup>azwj</sup> did not Make for the people of the falsehood who does not understand His<sup>azwj</sup> Perspective, the status which is with Him<sup>azwj</sup> for the people of the truth.<sup>175</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِيَانَ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ جَاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُفَاتِلُوكُمْ أَوْ يُفَاتِلُوا قَوْمَهُمْ قَالَ نَزَلَتْ فِي بَنِي مُدَلِجٍ لِأَنَّهُمْ جَاءُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا إِنَّا قَدْ حَصِرَتْ صُدُورُنَا أَنْ نَشْهَدَ أَنَّكَ رَسُولُ اللَّهِ فَلَسْنَا مَعَكَ وَ لَا مَعَ قَوْمِنَا عَلَيْكَ قَالَ قُلْتُ كَيْفَ صَنَعَ بِهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ وَاعِدَهُمْ إِلَى أَنْ يَفْرُغَ مِنَ الْعَرَبِ ثُمَّ يَدْغُوهُمْ فَإِنْ أَجَابُوا وَ إِلَّا قَاتَلَهُمْ.

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan, from Al-Fazl Abu Al-Abbas, who has narrated:

<sup>175</sup> Al Kafi – H 14449 (Extract)

Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: “[4:90] or who come to you, their hearts shrinking from fighting you or fighting their own people”, he<sup>asws</sup> said: ‘Revealed with regards to the Clan of Mudlaj because they had come to the Rasool Allah<sup>saww</sup>, so they said, ‘There are restrictions in our chests that we should testify that you<sup>saww</sup> are the Rasool Allah<sup>saww</sup>, for we are neither with you<sup>saww</sup> nor are we with our people against you<sup>saww</sup>. So I said, ‘How did the Rasool Allah<sup>saww</sup> deal with them?’ He<sup>asws</sup> said; ‘He<sup>saww</sup> said that he<sup>saww</sup> would leave them until he<sup>saww</sup> was free from dealing with the Arabs, then he<sup>saww</sup> would call them (to Al-Islam), to see if they answered or else he<sup>saww</sup> would fight against them’.<sup>176</sup>

## VERSES 91 - 93

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا بَكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فُخِّدُوهُمْ فَاغْلُظْهُمْ حَيْثُ تُعَفِّمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا {91}

**[4:91] You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority**

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {92}

**[4:92] And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a Believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise**

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا {93}

**[4:93] And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، و ابن أبي عمير، جميعا، عن معمر بن يحيى، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يظاهر من امرأته، يجوز عتق المولود في الكفارة؟ فقال: «كل العتق يجوز فيه المولود إلا في كفارة القتل، فإن الله عز و جل يقول: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ يعني بذلك مقرة قد بلغت الحنث».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and Ibn Abu Umeyr altogether, from Ma'mar Bin Yahya,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked<sup>asws</sup> about the man does 'Zihaar' against his wife, is it permissible for him free a new-born slave for the expiation?' So he<sup>asws</sup> said: 'Freeing of every slave is permissible except for the expiation of murder, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[4:92] the freeing of a believing slave (suffices)** – Meaning by that one (a slave) who has reached puberty and is able to affirm the faith'.<sup>177</sup>

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن محمد بن سليمان، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): ما تقول في الرجل يصوم شعبان و شهر رمضان؟ فقال: «هما الشهران اللذان قال الله تبارك و تعالى: شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Muhammad Bin Suleyman, from his father who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the man who Fasts during Shaban and the Month of Ramandhan?' So he<sup>asws</sup> said: 'These are both the Months which Allah<sup>azwj</sup> the High Speaks about **[4:92] two months successively: a penance from Allah**'.<sup>178</sup>

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا، قال: «من قتل مؤمناً على دينه، فذلك المتعمد الذي قال الله عز و جل في كتابه: وَ أَعَدَّ لَهُ عَذَابًا عَظِيمًا».

Al Sheykh in Al Tehzeeb, by his chain, from Al Husayn Bin Saeed, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:93] And whoever kills a Believer intentionally**. He<sup>asws</sup> said: 'The one who kills a Believers upon his Religion, so that it the intentional (killing) which Allah<sup>azwj</sup> Speaks of in His<sup>azwj</sup> Book **and Prepare for him a Painful Punishment**'.

قلت: فالرجل يقع بينه و بين الرجل شيء فيضربه بسيفه فيقتله؟ قال: «ليس ذلك المتعمد الذي قال الله عز و جل».

I said, 'So the man, there occurs between him and the man, something, and he strikes him with his sword and kills him?' He<sup>asws</sup> said: 'That is not the intentional (killing) which Allah<sup>azwj</sup> Mighty and Majestic Speaks of'.<sup>179</sup>

و عنه: بإسناده عن الحسن بن محبوب، عن عبد الله بن سنان، و ابن بكير، عن أبي عبد الله (عليه السلام)، قال: سئل عن المؤمن يقتل المؤمن متعمداً، أله توبة؟

And from him (Al Sadouq), by his chain, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, and Ibn Bakeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about the Believer who kills the Believer intentionally, is there repentance for him?'

<sup>177</sup> الكافي 7: 15 / 462

<sup>178</sup> (Extract) الكافي 4: 5 / 92

<sup>179</sup> التهذيب 10: 656 / 164

فقال: «إن كان قتله لإيمانه فلا توبة له، وإن كان قتله لغضب أو لسبب شيء من أمر الدنيا فإن توبته أن يقاد منه، فإن لم يكن علم به انطلق إلى أولياء المقتول فأقر عندهم بقتل صاحبهم، فإن عفوا عنه ولم يقتلوه أعطاهم الدية، وأعتق نسمة، وصام شهرين متتابعين، وأطعم ستين مسكينا توبة إلى الله».

So he<sup>asws</sup> said: 'If he killed him due to his beliefs, so there is no repentance for him. And if he killed him due to anger, or for a reason of something from the matters of the world, so its repenance is that he should be driven to go to inform the guardians of the victim, and accept in their presence that he killed their companions. So if they were to forgive him and do not kill him, he should give them the blood-money compensation, and free a person, and Fast two months consecutively, and feed sixty poor people, as a repenance to Allah<sup>azwj</sup> 180

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

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

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

فقال: نعم- يا عمرو-

So he<sup>asws</sup> said: 'Yes – O Amro –

و منها عقوق الوالدين، لأن الله سبحانه جعل العاق جبارا شقيا، و قتل النفس التي حرم الله إلا بالحق، لأن الله عز وجل يقول فَجَزَاءُ هُنَّ جَهَنَّمُ خَالِدًا فِيهَا، إلى آخر الآية،

And from it is the disobedience to the parents, because Allah<sup>azwj</sup>, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah<sup>azwj</sup> has Prohibited to kill except with the right to do so, because Allah<sup>azwj</sup> the Mighty and Majestic is Saying [4:93] **And whoever kills a Believer intentionally, his Punishment is Hell; he shall abide in it eternally** – up to the end of the Verse.<sup>181</sup>

## VERSES 94 - 99

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعَدَّ اللَّهُ مَعَاقِبَهُ كَثِيرَةً ۚ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {94} لَا يَسْتَوِي

180 التهذيب 10: 165 / 659.

181 Al Kafi – H 2454 (Extract)

الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۖ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا {95}

**[4:94] O you who believe! When you go to war in Allah's Way, so investigate, and do not say to any one who offers you peace: You are not a Believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah Conferred a Benefit on you; therefore investigate; surely Allah is Aware of what you do [4:95] The holders back from among the Believers, not having any injury, and those who strive hard in Allah's Way with their property and their persons are not equal; Allah has Made the strivers with their property and their persons to excel the holders back by a Level, and to each (class) Allah has Promised good; and Allah shall Grant to the strivers above the holders back a Mighty Recompense**

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {96} إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا {97}

**[4:96] (High) Levels from Him and Forgiveness and Mercy, and Allah is Forgiving, Merciful [4:97] Surely, (as for) those whom the Angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these are the ones whose abode is Hell, and it is an evil resort**

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا {98} فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {99}

**[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape) [4:99] So these, it may be, Allah will Pardon them, and Allah is Pardoning, Forgiving**

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ يَقُول: «لَا تَطْبِعُوا أَهْلَ الْفَسْقِ مِنَ الْمُلُوكِ، فَإِنْ خَفْتُمُوهُمْ أَنْ يَفْتَنُوكُمْ عَنْ دِينِكُمْ، فَإِنْ أَرْضِي وَاسِعَةٌ، وَهُوَ يَقُول: فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فَقَالَ: أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا، ثُمَّ قَالَ: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ، أَيِ فَاصْبِرُوا عَلَى طَاعَةِ اللَّهِ فَإِنَّكُمْ إِلَيْهِ تَرْجَعُونَ».

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

Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[29:56] O My servants who believe! Surely My earth is vast**, he<sup>azwj</sup> is Saying 'Do not obey the mischievous people from the kings. So if you fear them that they would be trying you from your Religion, then My<sup>azwj</sup> earth is vast'. And He<sup>azwj</sup> is Saying **[4:97] In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein?** Then Said **[29:57] Every soul must taste of death**, i.e., be patient upon the obedience to Allah<sup>azwj</sup>, so it is to Him<sup>azwj</sup> that you shall be returning'.<sup>182</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن سليم مولى طربال، قال: حدثني هشام، عن حمزة بن الطيار، قال: قال لي أبو عبد الله (عليه السلام): «الناس على ستة أصناف» قال: قلت له: أ تأذن لي أن أكتبها؟ قال: «نعم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Suleym Mowla Tarbaal, from Hisham, from Hamza Bin Al Tayyar who said,

‘Abu Abdullah<sup>asws</sup> said to me: ‘The people are of six types’. I said to him<sup>asws</sup>, ‘Do you<sup>asws</sup> permit me to write it down?’ He<sup>asws</sup> said: ‘Yes’.

قلت: و ما أكتب؟ قال: «اكتب أهل الوعيد من أهل الجنة، و أهل النار، و اكتب و آخرون اعترفوا بذنوبهم خلطوا عملاً صالحاً و آخر سيئاً». قال: قلت من هؤلاء؟ قال: «وحشي منهم». قال: «و اكتب و آخرون مرجون لأمر الله إما يعذبهم و إما يثوب عليهم» قال: «و اكتب إلا المستضعفين من الرجال و النساء و الولدان لا يستطيعون حيلة و لا يهتدون سبيلاً لا يستطيعون حيلة إلى الكفر، و لا يهتدون سبيلاً إلى الإيمان فأولئك عسى الله أن يعفو عنهم».

I said, ‘And what shall I write?’ He<sup>asws</sup> said: ‘The Promised ones, from the people of the Paradise and the people of the Fire. And write - **[9:102] And others have confessed their sins, they have mingled a good deed and an evil one**’. I said, ‘And who are they?’ He<sup>asws</sup> said: ‘The savages are among them’. He<sup>asws</sup> said: ‘And write - **[9:106] And others are made to await Allah's Command, whether He Punishes them or whether He turns to them (Mercifully)**’. And he<sup>asws</sup> said: ‘And write - **[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)** They cannot dodge the disbelief, nor are they Guided to the way of the Belief **[4:99] So these, it may be, Allah will Pardon them, and Allah is Pardoning, Forgiving**’.

قال: «و اكتب أصحاب الأعراف» قال: قلت: و ما أصحاب الأعراف؟ قال: «قوم استوت حسناتهم و سيئاتهم، فإن أدخلهم النار فبذنوبهم، و إن أدخلهم الجنة فبرحمته».

The Imam<sup>asws</sup> said: ‘And write – **[7:48] And the dwellers of the Heights**’. I said, ‘And what are the dweller of the Heights?’ He<sup>asws</sup> said: ‘A people whose good deeds and their evil deeds are equal, so if they would be entering the Fire it would be due to their sins, and if they would be entering the Paradise, it would be due to His<sup>azwj</sup> Mercy’.<sup>183</sup>

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن المستضعف؟ فقال: «هو الذي لا يهتدي حيلة إلى الكفر فيكفر، و لا يهتدي سبيلاً إلى الإيمان، لا يستطيع أن يؤمن و لا يستطيع أن يكفر، فهم الصبيان، و من كان من الرجال و النساء على مثل عقول الصبيان مرفوع عنهم القلم».

And from him (Al Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions, from Zarara who said,

‘I asked Abu Ja’far<sup>asws</sup> about **[4:98] the weak?**’ So he<sup>asws</sup> said: ‘He is the one who does not have the guidance in order to dodge the disbelief, so he disbelieves, nor does he have the Guidance to a way to the belief. He does not have the ability that he should believe nor does he have the ability that he should disbelieve. So they are

the children, and the man and the woman who have the intellect of the children. The Pen is Raised from them (their deeds are not Accounted for)'.<sup>184</sup>

و عنه: عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: «المستضعفون من الرجال و النساء لا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا - قال- لا يستطيعون سبيل أهل الحق فيدخلوا فيه، و لا يستطيعون حيلة أهل النصب فينصبوا - قال- هؤلاء لا يدخلون الجنة بأعمال حسنة، و باجتنب المحارم التي نهى الله عنها، و لا ينالون منازل الأبرار».

And from him, (Al Ayyashi), from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The weak ones from the men and the women **[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)** – they do not have the ability to find the way of the people of the Truth in order to be included with them, nor do they have the ability to dodge the people of the 'Nasab' (Hostile ones), so he becomes hostile (to the People<sup>asws</sup> of the Household). They will not be entering the Paradise by their good deeds, and by keeping away from the Prohibition which Allah<sup>azwj</sup> has Forbidden them from, nor would they be attaining the Leves of the Righteous'.<sup>185</sup>

## VERSE 100

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً ۖ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {100}

**[4:100] And whoever emigrates in Allah's Way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah, and Allah is Forgiving, Merciful**

عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن النضر بن سويد، عن يحيى الحلبي، عن يزيد بن معاوية، عن محمد بن مسلم، قال: قلت لأبي عبد الله (عليه السلام): أصلحك الله، بلغنا شكواك و أشقنا، فلو أعلمتنا أو علمتنا من؟ فقال: «إن عليا (عليه السلام) كان عالما، و العلم يتوارث، فلا يهلك عالم إلا بقي من بعده من يعلم مثل علمه، أو ما شاء الله».

From him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Your<sup>asws</sup> complaint has reached us and we sympathise, if only you<sup>asws</sup> would let us know or let us know who<sup>asws</sup> (would be your<sup>asws</sup> successor<sup>asws</sup>? So he<sup>asws</sup> said: 'Ali<sup>asws</sup> was a Knowledgeable one, and the knowledge is inherited. A knowledgeable one<sup>asws</sup> does not pass away except that there remains after him<sup>asws</sup> one<sup>asws</sup> who has knowledge similar to his<sup>asws</sup>, or whatever Allah<sup>azwj</sup> so Desires'.

قلت: أ فيسع الناس إذا مات العالم أن لا يعرفوا الذي بعده؟ فقال: «أما أهل هذه البلدة فلا- يعني المدينة- و أما غيرها من البلدان فيقدر مسيرهم، إن الله يقول: وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ».

<sup>184</sup> الكافي 2: 297 / 1.

<sup>185</sup> تفسير العياشي 1: 245 / 268.



I said, 'Is there leeway (any excuse) for the people, when the knowledgeable one<sup>asws</sup> passes away, that they do not recognise the one<sup>asws</sup> who would be after him<sup>asws</sup>?' So he<sup>asws</sup> said: 'As for the people of this city – meaning Al-Medina – so, no! And as for other cities, so it is in accordance to their distance. Allah<sup>azwj</sup> is Saying **[9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?**'

قال: قلت: أ رأيت من مات في ذلك؟ فقال: «هو بمنزلة و مَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِراً إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ قال: قلت: فإذا قدموا، فبأي شيء يعرفون صاحبهم؟ قال: «يعطى السكينة و الوقار و الهيبة».

I said, 'What is your<sup>asws</sup> view with regards to the one who dies during that (search for the successor<sup>asws</sup> of the Imam<sup>asws</sup>)?' So he<sup>asws</sup> said: 'He would be at the status of **[4:100] and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah**'. I said, 'So when they proceed, by which thing would they recognise their Master<sup>asws</sup>?' Imam<sup>asws</sup> said: 'He would be overcome with tranquillity, and the dignity, and awesomeness'.<sup>186</sup>

## VERSE 101

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا {101}

**[4:101] And when you journey in the earth, there is no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers were always your open enemy**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و أحمد بن إدريس، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن حماد بن عيسى، عن حريز، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا، قال: «في الركعتين تنقص منهما واحدة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ahmad Bin Idrees, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Hamad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:101] there is no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you distress**. He<sup>asws</sup> said: 'Regarding the two Cycles becomes one Cycle'.<sup>187</sup>

و عنه: بإسناده عن أحمد بن محمد، عن محمد بن عيسى، عن عبد الله بن المغيرة، عن إسماعيل بن أبي زياد، عن جعفر، عن أبيه (عليهما السلام)، قال: «سبعة لا يقصرون الصلاة: الجابي يدور في جبابته، و الأمير الذي يدور في إمارته، و التاجر الذي يدور في تجارته من سوق إلى سوق، و الراعي و البدوي الذي يطلب مواطن القطر و منبت الشجر، و الرجل يطلب الصيد يريد به لهو الدنيا، و المحارب الذي يقطع الطريق».

And from him, by his chain from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

<sup>186</sup> الكافي 1: 3/311.

<sup>187</sup> الكافي 3: 4/458.

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Seven do not shorten their Prayer – the collector circling in his rounds; and the ruler who travels in his emirate; and the businessman who travels regarding his business from a market to another market; and the shepherd and the Bedouin who is seeking a place in a country and trees; and the man seeking the fishing just for the sport of the world; and the warrior who blocks the way'.<sup>188</sup>

ابن بابويه في (الفقيه): بإسناده عن زرارة، و محمد بن مسلم، أنهما قالوا: قلنا لأبي جعفر (عليه السلام): ما تقول في صلاة السفر، كيف هي، و كم هي؟ فقال: «إن الله عز و جل يقول: وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ فَصَارَ التَّقْصِيرُ فِي السَّفَرِ وَاجِبًا كَوَجُوبِ التَّمَامِ فِي الْحَضَرِ».

Ibn Babuwayh in Al Faqeeh, by his chain from Zarara, and Muhammad Bin Muslim who both said,

'We said to Abu Ja'far<sup>asws</sup>, 'What are you<sup>asws</sup> saying with regards to the travel Salat, how is it, and how much is it?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying **[4:101] And when you journey in the earth, there is no blame on you if you shorten the Prayer** – so the shortening during the travel is as obligatory as the complete during 'Al Hazar' (الحضر)'.  
**[4:101] And when you journey in the earth, there is no blame on you if you shorten the Prayer**

قالا: قلنا: إنما قال الله عز و جل: فَلَيْسَ عَلَيْكُمْ جُنَاحٌ و لم يقل: افعلوا، فكيف أوجب ذلك كما أوجب التمام في الحضر؟ فقال (عليه السلام): «أو ليس قد قال الله عز و جل: إِنَّ الصَّافَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا أَلَا تَرَوْنَ أَنَّ الطَّوْفَ بِهِمَا وَاجِبٌ مَفْرُوضٌ، لَأَنَّ اللَّهَ عَزَّ وَ جَلَّ ذَكَرَهُ فِي كِتَابِهِ وَ صَنَعَهُ نَبِيَّهُ (عليه السلام)، وَ كَذَلِكَ التَّقْصِيرُ فِي السَّفَرِ شَيْءٌ صَنَعَهُ النَّبِيُّ (صلى الله عليه و آله) وَ ذَكَرَهُ اللَّهُ تَعَالَى فِي كِتَابِهِ».

We said, 'But, Allah<sup>azwj</sup> Mighty and Majestic Says **[4:101] there is no blame on you**, and does not Say "Do it!" So how can it be as Obligatory as the complete during 'Al-Hazar'? So Imam<sup>asws</sup> said: 'Does not Allah<sup>azwj</sup> Mighty and Majestic Say **[2:158] Surely the Safa and the Marwa are among the Signs Appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both**. Do you not see that circling both of them is an Imposed Obligation, because Allah<sup>azwj</sup> Mighty and Majestic Mentions it in His<sup>azwj</sup> Book, and His<sup>azwj</sup> Prophet<sup>saww</sup> did it. And similar to that is the shortening (of the Salat) during the travel, a thing which the Prophet<sup>saww</sup> did it, and Allah<sup>azwj</sup> the High Mentioned it in His<sup>azwj</sup> Book'.

قالا: فقلنا له: فمن صلى في السفر أربعاً، أ بعيد أم لا؟ قال: «إن كان قد قرئت عليه آية التقصير و فسرت له فصلى أربعاً، أعاد، و إن لم يكن قرئت عليه و لم يكن يعلمها، فلا إعادة عليه، و الصلوات كلها في السفر الفريضة ركعتان كل صلاة، إلا المغرب فإنها ثلاث، ليس فيها تقصير، تركها رسول الله (صلى الله عليه و آله) في السفر و الحضر ثلاث ركعات».

We said to him<sup>asws</sup>, 'So the one who Prays four (Cycles) during the travel, does he have to repeat it or not?' He<sup>asws</sup> said: 'If the Verse of the shortening has been recited to him, and the detail of the four (Cycles) has been explained to him, he should repeat it. And if it has not been recited to him and he does not know about it, so he does not have to repeat it. And all of these Prayers during the travel, the Obligation is of two Cycles except for the Evening Prayer (المغرب) for it is of three Cycles. There

is no shortening in it. Rasool-Allah<sup>saww</sup> left it during the travel and 'Al Hazar' as three Cycles'.<sup>189</sup>

## VERSES 102 & 103

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا {102}

**[4:102] And when you are among them so establish the Salat for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and Pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has Prepared a disgraceful Punishment for the unbelievers**

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا {103}

**[4:103] Then when you have finished the Salat, remember Allah standing and sitting and reclining; but when you are secure (from danger) so establish the Prayer; surely the Prayer is a timed Ordinance for the Believers**

ابن بابويه في (الفتاوى): بإسناده، قال زرارة و الفضيل: قلنا لأبي جعفر (عليه السلام): أ رأيت قول الله عز و جل: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا؟ قال: «يعني كتاباً مفروضاً، و ليس يعني وقت فوته، إن جاز ذلك الوقت ثم صلاها لم تكن صلاة مودة، و لو كان ذلك كذلك لهلك سليمان بن داود (عليه السلام) حين صلاها لغير وقتها، و لكن متى ذكرها صلاها».

Ibn babuwayh in Al-Faqih, by his chain, Zurara and Al-Fazeyl said,

'We said to Abu Ja'far<sup>asws</sup>, 'Do you<sup>asws</sup> see the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:103] surely prayer is a timed ordinance for the Believers?**' He<sup>asws</sup> said: 'It Means Decreed to be obligatory, and it does not mean its time would lapse. If that was the case, then if its time lapse, then it was Prayed, it would not count as Salat. And had it been that, Suleyman Bin Dawood<sup>as</sup> would have perished where he<sup>as</sup> Prayed at other than its time, but when remembered it, offered the Prayer'.<sup>190</sup>

ابن بابويه في (الفتاوى): بإسناده عن عبد الرحمن بن أبي عبد الله، عن الصادق (عليه السلام)، أنه قال: «صلى النبي (صلى الله عليه و آله) بأصحابه في غزاة ذات الرقاع ففرق أصحابه فرقتين، فأقام فرقة بإزاء العدو و فرقة خلفه، فكبر و كبروا، فقرأ و أنصتوا، فركع و ركعوا، فسجد و سجدوا،

Ibn Babuwayh in Al Faqeeh, by his chain, from Abdul Rahman Bin Abu Abdullah,

<sup>189</sup> من لا يحضره الفقيه 1: 1266 / 278.

<sup>190</sup> (Extract) من لا يحضره الفقيه 1: 129 / 606 و 607.

(It has been narrated) from Al-Sadiq<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> offered the Prayer with his<sup>saww</sup> companions during the military expedition of Zaat Al-Riqaa. He<sup>saww</sup> divided his<sup>saww</sup> companions into two groups. He<sup>saww</sup> got one group to stand in front of the enemies, and one group behind him<sup>saww</sup>. He<sup>saww</sup> exclaimed Takbeer, and they exclaimed Takbeer. He<sup>saww</sup> recited (Chapters of the Quran) and they listened silently. He<sup>saww</sup> bowed and they bowed. He<sup>saww</sup> Prostrated and they Prostrated.

ثم استمر رسول الله (صلى الله عليه و آله) قائماً فصلوا لأنفسهم ركعة، ثم سلم بعضهم على بعض، ثم خرجوا إلى أصحابهم فقاموا بإزاء العدو، و جاء أصحابهم فقاموا خلف رسول الله (صلى الله عليه و آله) فكبر و كبروا، و قرأ فأنصتوا، و ركع فركعوا، و سجد فسجدوا، ثم جلس رسول الله (صلى الله عليه و آله) فتشهد، ثم سلم عليهم فقاموا فقصوا لأنفسهم ركعة، ثم سلم بعضهم على بعض،

Then Rasool-Allah<sup>saww</sup> continued standing and he<sup>saww</sup> Prayed one Cycle for himself<sup>saww</sup>. Then they greeted each other. Then he<sup>saww</sup> went out to his<sup>saww</sup> companions and stood in front of the enemy, and his<sup>saww</sup> companions came over and stood behind Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> exclaimed Takbeer and they exclaimed Takbeer. And he<sup>saww</sup> recited, and they listened silently. And he<sup>saww</sup> bowed, so they bowed, and he<sup>saww</sup> Prostrated, so they Prostrated. Then Rasool-Allah<sup>saww</sup> was seated for the (bearing of) the testimonies. Then he<sup>saww</sup> greeted them. Then he<sup>saww</sup> stood and Prayed one Cycle for himself<sup>saww</sup>, and they sent greetings upon each other.

و قد قال الله تعالى لنبيه (صلى الله عليه و آله): وَ إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَ لْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَ لْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَ لْيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ وَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَ أَمَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَ لَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَ خُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَاباً مُهِيناً فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَاماً وَ قُعُوداً وَ عَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً

And Allah<sup>azwj</sup> the High has Said to His<sup>azwj</sup> Prophet<sup>saww</sup> [4:102] ***And when you are among them so establish the Prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and Pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has Prepared a disgraceful Punishment for the unbelievers [4:103] Then when you have finished the Prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) so establish the Prayer; surely the Prayer is a timed Ordinance for the Believers.***

فهذه صلاة الخوف التي أمر الله عز و جل بها نبيه (صلى الله عليه و آله)».

So this is the Salat of fear which Allah<sup>azwj</sup> Mighty and Majestic Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> with'.<sup>191</sup>

<sup>191</sup> من لا يحضره الفقيه 1: 293 / 1337

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال في صلاة المغرب: «في السفر لا يضرك أن تؤخر ساعة ثم تصلّيها إن أحببت أن تصلّي العشاء الآخرة، وإن شئت مشيت ساعة إلى أن يغيب الشفق، إن رسول الله (صلى الله عليه وآله) صلى صلاة الهاجرة والعصر جميعاً، والمغرب والعشاء الآخرة جميعاً، وكان يؤخر ويقدم،

From Muhammad Bin Muslim,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said with regards to the Evening (المغرب) Prayer: 'During the journey it would not harm you if you delay for a while, then Pray it. I<sup>asws</sup> would love you to Pray the Night (العشاء) Salat, and if you like you can wait for a while until the twilight disappears. Rasool-Allah<sup>saww</sup> Prayed the midday Prayer and the afternoon Prayer together, and the evening and the night Prayer together, and he<sup>saww</sup> used to delay it and bring it forward.

إن الله تعالى قال: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً إنما عنى وجوبها على المؤمنين لم يعن غيرهم، إنه لو كان كما يقولون لم يصل رسول الله (صلى الله عليه وآله) هكذا، و كان أعلم وأخبر، و لو كان خيراً لأمر به محمد رسول الله (صلى الله عليه وآله)،

Allah<sup>azwj</sup> the High is Says **[4:103] surely the Prayer is a timed Ordinance for the Believers**. But rather, it Means its Obligation upon the Believers and does not Mean anything else. Had it been as they are saying it, then (even) Rasool-Allah<sup>saww</sup> did not Pray like this, and he<sup>saww</sup> was more knowing and informed. And had it been better, Rasool-Allah<sup>saww</sup> would have ordered for it.

و قد فات الناس مع أمير المؤمنين (عليه السلام) يوم صفيين صلاة الظهر و العصر و المغرب و العشاء الآخرة و أمرهم علي أمير المؤمنين (عليه السلام) فكبروا و هللوا و سبحوا رجالاً و ركباناً لقول الله: فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فأمرهم علي (عليه السلام) فصنعوا ذلك».

And the people had missed with Amir-ul-Momineen<sup>asws</sup>, on the Day of Siffeen, the midday, and the afternoon, and the evening, and the night Prayers. And Ali Amir-ul-Momineen<sup>asws</sup> ordered the, so they exclaimed Takbeer, and extolled (the Holiness), and Glorified on foot and upon horseback due to the Words of Allah<sup>azwj</sup> **[2:239] But if you are in danger, then (say your prayers) on foot or on horseback**. Thus, Ali<sup>asws</sup> ordered them, and so they did that'.<sup>192</sup>

عن منصور بن خالد، قال: سمعت أبا عبد الله (عليه السلام) و هو يقول: «إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً- قال- لو كانت موقوتاً كما يقولون لهلك الناس، و لكان الأمر ضيقاً، و لكنها كانت على المؤمنين كتاباً موقوتاً».

From Mansour Bin Khalid who said,

'I heard Abu Abdullah<sup>asws</sup> and he<sup>asws</sup> was saying **[4:103] surely the Prayer is a timed Ordinance for the Believers**'. He<sup>asws</sup> said: 'Had it been a timed Ordinance as they are saying it to be, the people would be destroyed, for it would be a restrictive Order. But it is an Ordinance upon the Believers as an Obligation'.<sup>193</sup>

<sup>192</sup> تفسير العيّاشي 1: 258 / 273.

<sup>193</sup> تفسير العيّاشي 1: 260 / 273.

**VERSES 104 - 113**

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {104} إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا {105}

**[4:104] And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise [4:105] Surely We have Revealed the Book to you with the Truth that you may judge between people by means of that which Allah has Shown you; and be not an advocate on behalf of the treacherous**

وَاسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {106} وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا {107} يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا {108}

**[4:106] And ask Forgiveness of Allah; surely Allah is Forgiving, Merciful [4:107] And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not Love him who is treacherous, sinful [4:108] They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which Pleases Him not, and Allah Encompasses what they do**

هَآ أَنتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمِنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا {109} وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا {110} وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبْهُ عَلَىٰ نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {111}

**[4:109] Behold! You are they who (may) plead for them in this world's life, but who will plead for them with Allah on the Day of Judgement, or who shall be their protector? [4:110] And whoever does evil or acts unjustly to himself, then asks Forgiveness of Allah, he shall find Allah Forgiving, Merciful [4:111] And whoever commits a sin, he only commits it against himself; and Allah is Knowing, Wise**

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا {112} وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضْلَوْكَ ۚ وَمَا يُضْلُونَ إِلَّا أَنْفُسَهُمْ ۚ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا {113}

**[4:112] And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a slander and a manifest sin [4:113] And were it not for Allah's Grace upon you and His Mercy a party of them had certainly designed to bring you to perdition and they do not bring (anyone) to perdition but their own souls, and they shall not harm you in any way, and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great**

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، قال: وجدت في نوادر محمد بن سنان، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «لا والله ما فوض الله الكتاب إلى أحد من خلقه إلا إلى رسول الله (صلى الله عليه وآله) وإلى الأئمة (عليهم السلام)، قال عز وجل: إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ هِيَ جارية في الأوصياء (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Hassan who said,

'And what we have found in rarities – : 'Abu Abdullah<sup>asws</sup> said: 'No, By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> has not Authorised anyone from His<sup>azwj</sup> creatures except to the Rasool Allah<sup>saww</sup>, and to the Imams<sup>asws</sup>. He<sup>azwj</sup> Said: **[4:105] Surely We have Revealed the Book to you with the Truth that you may judge between people by means of that which Allah has Shown you**, and this has flowed in the successors<sup>asws</sup>.<sup>194</sup>

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «إن أناسا من رهط بشير الأذنين، قالوا: انطلقوا بنا إلى رسول الله (صلى الله عليه و آله)، و قالوا: نكلمه في صاحبنا أو نعذره، إن صاحبنا بريء،

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A number of people from the near ones of Basheer said, 'Come with us to Rasool-Allah<sup>saww</sup> and said, 'We shall speak regarding our companion or forgive him, if our companions is blameless.

فلما أنزل الله يَسْتَخْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَخْفُونَ مِنَ اللَّهِ إِلَى قَوْلِهِ: وَ كَيْلًا فَأَقْبَلَتْ رَهْطُ بَشِيرٍ، فَقَالُوا: يَا بَشِيرُ، اسْتَغْفِرِ اللَّهَ وَ تَبِ إِلَيْهِ مِنَ الذَّنْبِ. فَقَالَ: وَ الَّذِي أَحْلَفَ بِهِ مَا سَرَقَهَا إِلَّا لَبِيدٌ فَزَلْتُ وَ مَنْ يَكْسِبُ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَ إِثْمًا مُبِينًا.

So when Allah<sup>azwj</sup> Revealed **[4:108] They hide themselves from men and do not hide themselves from Allah** up to His<sup>azwj</sup> Words **[4:109] their protector?** So they said, 'O Basheer! Seek Forgiveness from Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup> from the sins. So he said, 'I swear by it except what Labeyd has stolen' So it was Revealed **[4:112] And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a slander and a manifest sin.**

ثم إن بشيرا كفر و لحق بمكة، و أنزل الله في النفر الذين أعذروا بشيرا و أتوا النبي (صلى الله عليه و آله) ليعذروه قَوْلَهُ: وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَ مَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَضُرُّونَكَ مِنْ شَيْءٍ وَ أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَ الْحِكْمَةَ وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا.

Then Basheer disbelieved and attached himself with Makkah, and Allah<sup>azwj</sup> Revealed regarding the ones who forgave Basheer, and came to the Prophet<sup>saww</sup> to forgive him, in His<sup>azwj</sup> Words is **[4:113] And were it not for Allah's Grace upon you and His Mercy a party of them had certainly designed to bring you to perdition and they do not bring (anyone) to perdition but their own souls, and they shall not harm you in any way, and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great.**<sup>195</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ قَالَ يُعْنِي فَلَانًا وَ فَلَانًا وَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Suleyman Al-Ja'fary who said:

<sup>194</sup> الكافي 1: 210 / 8.

<sup>195</sup> تفسير القمي 1: 152.

I heard Abu Al-Hassan<sup>asws</sup> saying regarding the Statement of Allah<sup>azwj</sup> Blessed and High: **[4:108] They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which Pleases Him not**, he<sup>asws</sup> said: 'It means so and so and so and so, and Abu Ubeyda Bin Al-Jarrah'.<sup>196</sup>

العباشي: عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، قال: قال أبو عبد الله (عليه السلام): «الغيبية أن تقول في أخيك ما هو فيه مما قد ستره الله عليه، فأما إذا قلت ما ليس فيه، فذلك قول الله: فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا».

Al Ayyashi, from Abdullah Bin Hamaad Al Ansary, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'The backbiting is (that which) you are saying regarding your brother what he is (indulging) in it from what Allah<sup>azwj</sup> has Veiled him. So if you were to say what he is not (indulging) in, so that is in the Words of Allah<sup>azwj</sup> **[4:112] he indeed takes upon himself the burden of a slander and a manifest sin'**.<sup>197</sup>

## VERSE 114

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {114}

**[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 whoever does this seeking Allah's Pleasure, We will Give him a Mighty Recompense**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله فرض التمثل في القرآن» قلت: و ما التمثل؟ جعلت فداك؟ قال: «أن يكون وجهك أعرض من وجه أخيك فتمثل له، و هو قول الله: لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaa, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has Obligated the tolerance in the Quran'. I said, 'And what is the tolerance, may I be sacrificed for you<sup>asws</sup>?'. He<sup>asws</sup> said: 'It so happens when your face turns away from the face of your brother, so you have to be tolerant to him. And these are the Words of Allah<sup>azwj</sup> **[4:114] There is no good in most of their secret counsels'**.<sup>198</sup>

محمد بن يعقوب: عن علي بن إبراهيم، 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».

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

'Abu Ja'far<sup>asws</sup> said: 'When you come across something new, so ask me<sup>asws</sup> about it from the Book of Allah<sup>azwj</sup>'.

<sup>196</sup> الكافي 8: 525 / 334.

<sup>197</sup> تفسير العياشي 1: 270 / 275.

<sup>198</sup> تفسير القمي 1: 152.



ثم قال في بعض حديثه: «إن رسول الله (صلى الله عليه وآله) نهى عن القيل والقال، وفساد المال، وكثرة السؤال» فقيل له: يا بن رسول الله، أين هذا من كتاب الله؟ قال: «إن الله عز وجل يقول: لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس» قال: «ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياماً» قال: لا تسئلوا عن أشياء إن تبد لكم تسؤكم».

Then he<sup>asws</sup> said in one of his<sup>asws</sup> Hadeeth: 'Rasool-Allah<sup>saww</sup> Prohibited from the gossip, and the corruption with the money, and (from asking) the loads of questions'. So it was said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Where is this from the Book of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> 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] And do not give away your property to the foolish which Allah has made for you a (means of) support.** And Said **[5:101] O you who believe! Do not put questions about things which if declared to you may trouble you**'.<sup>199</sup>

و عنه: عن علي بن إبراهيم، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف. قال: «يعني بالمعروف القرض».

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness**, said: 'It Means the goodness of the lending (a loan)'.<sup>200</sup>

## VERSES 115 & 116

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {115} إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا {116}

**[4:115] And whoever is hostile to the Rasool after the Guidance has become manifest to him, and follows other than the way of the Believers, We will Turn him to that to which he has (himself) turned and Make him enter Hell; and it is an evil resort [4:116] Surely Allah does not Forgive that anything should be associated with Him, and He Forgives what is besides this to whom He so Desires to; and whoever associates anything with Allah, he indeed strays off into a remote error**

العياشي: عن حريز، عن بعض أصحابنا، عن أحدهما، (عليهما السلام)، قال: «لما كان أمير المؤمنين في الكوفة أتاه الناس، فقالوا: اجعل لنا إماماً يؤمننا في شهر رمضان، فقال: لا، و نهاهم أن يجتمعوا فيه، فلما أمسوا جعلوا يقولون: ابكوا في رمضان وا رمضاناه، فأتاه الحارث الأعور في أناس، فقال: يا أمير المؤمنين، ضج الناس و كرهوا قولك، فقال عند ذلك: دعوهم و ما يريدون، ليصلي بهم من شاءوا، ثم قال: فمن يتبع غير سبيل المؤمنين نُوَلِّهِ مَا تَوَلَّىٰ وَ نُصْلِهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا».

Al Ayyashi, from Hareyz, from one of his companions,

<sup>199</sup> الكافي 1: 48/5

<sup>200</sup> الكافي 4: 34/3.

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'When Amir-ul-Momineen<sup>asws</sup> was in Al-Kufa, the people came to him<sup>asws</sup> and said, 'Be our Salat leader in these days of ours during the Month of Ramadhan'. So he<sup>asws</sup> said: 'No!' And he<sup>asws</sup> forbade them to gather during it (Month of Ramadhan). So when they were not with him<sup>asws</sup>, they went on saying, 'Weep in Ramadhan, 'O Ramadhan!' So Al-Haris Al-Awr came to him<sup>asws</sup> among a group of people, so he said, 'O Amir-ul-Momineen<sup>asws</sup>! The people are raising a commotion and hated what you<sup>asws</sup> said'. So he<sup>asws</sup> said during that: 'Leave them and what they are intending, to Pray with whomsoever they like to'. Then he<sup>asws</sup> said: 'So the one who **[4:115] follows other than the way of the Believers, We will Turn him to that to which he has (himself) turned and Make him enter Hell; and it is an evil resort**'.<sup>201</sup>

عن عمرو بن أبي المقدام، عن أبيه، عن رجل من الأنصار، قال: خرجت أنا و جرير البجلي حتى إذا كنا بظهر الكوفة بالفرس، مر بنا ضب، فقال الأشعث و جرير: السلام عليك يا أمير المؤمنين. خلافا على علي بن أبي طالب (عليه السلام)، فلما خرج الأنصاري، قال لعلي (عليه السلام)، فقال علي (عليه السلام): «دعهما فهو إمامهما يوم القيامة، أما تسمع إلى الله و هو يقول: نُؤَلِّهِ مَا تَوَلَّى».

From Amro Bin Abu Al Maqdam, from his father, from a man from the Helpers who said,

'I and Al-Ash'az Al Kindy, and Jareer Al-Bajaly went out by horseback until we were at the back of Al-Kufa. A Lizard passed by us, so Al-Ash'as and Jareer said, 'Peace be upon you, O Amir-ul-Momineen!' – In opposition to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So when the Helper went out, he told Ali<sup>asws</sup>. So Ali<sup>asws</sup> said: 'Leave them, so it would be their Imam on the Day of Judgement. Have you not listened to Allah<sup>azwj</sup> and He<sup>azwj</sup> is Saying **[4:115] We will Turn him to that to which he has (himself) turned?**'<sup>202</sup>

## VERSES 117 & 118

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا {117} لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا {118}

**[4:117] They do not call besides Him on anything but female deities, and they do not call on anything but a rebellious Satan [4:118] Allah has Cursed him; and he said: Most certainly I will take of Your servants an appointed portion**

العياشي: عن محمد بن إسماعيل الرازي، عن رجل سماه، عن أبي عبد الله (عليه السلام)، قال: دخل رجل على أبي عبد الله (عليه السلام)، فقال: السلام عليك يا أمير المؤمنين، فقام على قدميه، فقال: «مه، هذا اسم لا يصلح إلا لأمير المؤمنين (عليه السلام)، الله سماه به. و لم يسم به أحد غيره فرفض به إلا كان منكوحا، و إن لم يكن به ابتلي به، و هو قول الله في كتابه: إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَ إِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا».

Al Ayyashi, from Muhammad Bin Ismail Al Razy, from a man he named,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said: 'A man came up to Abu Abdullah<sup>asws</sup> so he said, 'Peace be upon you<sup>asws</sup>, O Amir-ul-Momineen<sup>asws</sup>! So he<sup>asws</sup> stood up on his<sup>asws</sup> feet and said: 'Muh! (Silence!) This is a name which is not correct except for Amir-ul-Momineen<sup>asws</sup> (i.e., Ali<sup>asws</sup>). Allah<sup>azwj</sup> Called him<sup>asws</sup> by it. And He<sup>azwj</sup> did not Call anyone else by it. So none would be pleased by it except a

<sup>201</sup> تفسير العياشي 1: 272 / 275.

<sup>202</sup> تفسير العياشي 1: 273 / 275.

passive homosexual. And if he came by it, he would be Tried by it. And it is in the Words of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book **[4:117] They do not call besides Him on anything but female deities, and they do not call on anything but a rebellious Satan’.**

قال: قلت: فما ذا يدعى به قائمكم؟ قال: «يقال له: السلام عليك يا بقية الله، السلام عليك يا ابن رسول الله».

I said, ‘So what is that by which we can call your<sup>asws</sup> Qaim<sup>ajfj</sup>?’ He<sup>asws</sup> said: ‘You say to him<sup>ajfj</sup>, ‘Peace be upon you’<sup>asws</sup> O Remaining one of Allah<sup>azwj</sup>! Peace be upon you’<sup>asws</sup> O son<sup>asws</sup> of Rasool-Allah<sup>sawwj</sup>!’<sup>203</sup>

## VERSE 119

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَأَمْرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرَتَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا {119}

**[4:119] And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and I will bid them so that they shall alter Allah's creation; and whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss**

العباشي: عن محمد بن يونس، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَأَمْرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ، قال: «أمر الله بما أمر به».

Al Ayyashi, from Muhammad Bin Yunus, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:119] and I will bid them so that they shall alter Allah's creation**, he<sup>asws</sup> said: ‘(Alter) The Commands of Allah<sup>azwj</sup> by what He<sup>azwj</sup> has Commanded with’<sup>204</sup>

عن جابر، عن أبي جعفر (عليه السلام)، في قول الله: وَ لَأَمْرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ، قال: «دين الله».

From Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:119] and I will bid them so that they shall alter Allah's creation**, he<sup>asws</sup> said: ‘(Alter) The Religion of Allah<sup>azwj</sup>’<sup>205</sup>

## VERSE 120

يَعِدُّهُمْ وَيُمَنِّيَنَّهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا {120}

**[4:120] He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive**

<sup>203</sup> تفسير العياشي 1: 274 / 276

<sup>204</sup> تفسير العياشي 1: 275 / 276

<sup>205</sup> تفسير العياشي 1: 276 / 276

العباشي: عن جابر، عن النبي (صلى الله عليه وآله)، قال: «كان إبليس أول من ناح، و أول من تغنى، و أول من حدا، قال: لما أكل آدم من الشجرة تغنى، فلما اهبط حدا به، فلما استقر على الأرض ناح، فأذكره ما في الجنة».

Al Ayyashi, from Jabir,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'Iblees<sup>la</sup> was the first one to lament, and the first one to sing, and the first one to be limited. When Adam<sup>as</sup> ate from the tree, he<sup>la</sup> sang. So when he<sup>la</sup> descended (to the earth) he<sup>la</sup> was limited by it. So when he<sup>la</sup> settled on the land, he<sup>la</sup> lamented, and remembered what was in the Garden'.

فقال آدم: رب هذا الذي جعلت بيني وبينه العداوة لم أقو عليه و أنا في الجنة، و إن لم تعني عليه لم أقو عليه. فقال الله: السيئة بالسيئة، و الحسنة بعشر أمثالها إلى سبع مائة. قال: رب زدني، قال: لا يولد لك ولد إلا جعلت معه ملكين يحفظانه. قال: رب زدني. قال: التوبة معروضة في الجسد ما دام فيه الروح. قال: رب زدني. قال: أغفر الذنوب و لا أبالي. قال: حسبي.

So Adam<sup>as</sup> said: 'Lord<sup>azwj</sup>! This is the one whom You<sup>azwj</sup> Made enmity to be between me<sup>as</sup> and between him<sup>la</sup> and I<sup>as</sup> do not have the strength against him<sup>la</sup>, and I<sup>as</sup> am in the Garden, and if You<sup>azwj</sup> do not Give me the means against him<sup>la</sup>, I<sup>as</sup> will not have the strength against him<sup>la</sup>'. So Allah<sup>azwj</sup> Said: "The evil deed for an evil deed, and the (Reward) of the good deed is multiplied by its like up to seven hundred (times)". He<sup>as</sup> said: 'Lord<sup>azwj</sup>! Increase it for me<sup>as</sup>'. He<sup>azwj</sup> Said: "There shall not be born a child unto you<sup>as</sup> except that I<sup>azwj</sup> shall Allocate two Angels to it in order to protect it". He<sup>as</sup> said: 'Lord<sup>azwj</sup>! Increase it for me<sup>as</sup>'. He<sup>azwj</sup> Said: 'The repentance is presented in the body (Accepted) for as long as there is the soul in it'. He<sup>as</sup> said: 'Lord<sup>azwj</sup>! Increase it for me<sup>as</sup>'. He<sup>azwj</sup> Said: "I<sup>azwj</sup> will Forgive the sins and I<sup>azwj</sup> do not care". He<sup>as</sup> said: '(This is) sufficient for me<sup>as</sup>'.

قال: فقال إبليس: رب هذا الذي كرمته علي و فضلته، و إن لم تفضل علي لم أقو عليه. قال: لا يولد له ولد إلا ولد لك ولدان. قال: رب زدني. قال: تجري منه مجرى الدم في العروق. قال: رب زدني. قال: تتخذ أنت و ذريتك في صدورهم مساكن. قال: رب زدني. قال: تعدهم و تمنيههم و ما يعدهم الشيطان إلا غروراً».

He<sup>asws</sup> said: 'Iblees<sup>la</sup> said, 'Lord<sup>azwj</sup>! This is the one whom You<sup>azwj</sup> have Honoured above me<sup>la</sup> and Merited him<sup>as</sup>. And if You<sup>azwj</sup> do not Give me<sup>la</sup> merits, I<sup>la</sup> will not have the strength against him<sup>as</sup>'. He<sup>azwj</sup> Said: "No child shall be born unto him<sup>as</sup> except that there shall be two for you<sup>la</sup>". He<sup>la</sup> said, 'Lord<sup>azwj</sup>! Increase it for me<sup>la</sup>'. He<sup>azwj</sup> Said: "You<sup>la</sup> shall (be able to) flow into him<sup>as</sup> like the flowing of the blood in the veins". He<sup>la</sup> said, 'Lord<sup>azwj</sup>! Increase it for me<sup>la</sup>'. He<sup>azwj</sup> Said: "You<sup>la</sup> and your<sup>la</sup> offspring (shall be able to) dwell in their chests". He<sup>la</sup> said, 'Lord<sup>azwj</sup>! Increase it for me<sup>la</sup>'. He<sup>azwj</sup> Said: "[4:120] He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive".<sup>206</sup>

## VERSES 121 - 124

أُولَئِكَ مَاوَاهُمْ جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا {121} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا طَوْعًا وَغَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا {122}

<sup>206</sup> تفسير العياشي 1: 276 / 277

**[4:121] These are they whose abode is Hell, and they shall not find any refuge from it [4:122] And (as for) those who believe and do good, We will Make them enter into Gardens beneath which rivers flow, to abide therein for ever; (it is) a Promise of Allah, true, and who is Truer of Word than Allah?**

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلَ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {123} وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا {124}

**[4:123] (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be Requited for it, and besides Allah he will find for himself neither a Guardian nor a Helper [4:124] And whoever does good deeds whether male or female and is a Believer - these shall enter the Paradise, and they shall not be dealt with a least unjustly**

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لما نزلت هذه الآية مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ قَالَ بعض أصحاب رسول الله (صلى الله عليه و آله): ما أشدها من آية! فقال لهم رسول الله (صلى الله عليه و آله): أما تبتلون في أموالكم و في أنفسكم و ذراريتكم؟ قالوا: بلى. قال: هذا مما يكتب الله لكم به الحسنات، و يمحو به السيئات».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When this Verse was Revealed **[4:123] whoever does evil, he shall be Requited for it**, some of the companions of Rasool-Allah<sup>saww</sup> said: 'How difficult it is, from the Verses!'. So Rasool-Allah<sup>saww</sup> said to them: 'Are you not being (indulged in) the Tribulation regarding your wealth, and regarding your selves and your offspring?' They said, 'Yes'. He<sup>saww</sup> said: 'This is from what Allah<sup>azwj</sup> has Prescribed for you by the good deeds, and Obliterated by it, the evil deeds'.<sup>207</sup>

## VERSES 125 & 126

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا {125} وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا {126}

**[4:125] And who is better in Religion than he who submits his purpose entirely to Allah? And he is the doer of good (to others) and follows the Nation of Ibrahim, the upright one, and Allah Took Ibrahim as a friend [4:126] And whatever is in the skies and whatever is in the earth is Allah's; and Allah Encompasses all things**

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن ذكره، قال: قلت لأبي عبد الله (عليه السلام): لم اتخذ الله عز و جل إبراهيم خليلاً؟ قال: «لكثرة سجوده على الأرض».

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it who said,

<sup>207</sup> تفسير العياشي 1: 277 / 278

'I said to Abu Abdullah<sup>asws</sup>, 'Why did Allah<sup>azwj</sup> Mighty and Majestic Take Ibrahim<sup>asws</sup> as a friend?' He<sup>asws</sup> said: 'Due to the abundance of his<sup>as</sup> Prostrations upon the earth'.<sup>208</sup>

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «سمعت أبي يحدث، عن أبيه (عليه السلام)، أنه قال: اتخذ الله عز و جل إبراهيم خليلاً، لأنه لم يرد أحداً، و لم يسأل أحداً غير الله عز و جل».

And from him (Al Sadouq), from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Al Reza<sup>asws</sup> having said: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> narrating from his<sup>asws</sup> father having said: 'Allah<sup>azwj</sup> Mighty and Majestic Took Ibrahim<sup>as</sup> as a friend, because he<sup>as</sup> did not refer to anyone, and did not ask anyone apart from Allah<sup>azwj</sup> Mighty and Majestic'.<sup>209</sup>

و عنه، قال: حدثنا أحمد بن محمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أحمد الأسدي الكوفي، عن سهل بن زياد الأدي، عن عبد العظيم بن عبد الله الحسني، قال: سمعت علي بن محمد العسكري (عليه السلام) يقول: «إنما اتخذ الله عز و جل إبراهيم خليلاً لكثرة صلاته على محمد و أهل بيته (صلوات الله عليهم)».

And from him (Al Sadouq), from Ahmad Bin Muhammad Al Sanany, from Muhammad Bin Ahmad Al Asady Al Kufy, from Sahl Bin Ziyad Al Aadamy, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Ali<sup>asws</sup> Bin Muhammad Al-Askari<sup>asws</sup> saying: 'But rather, Allah<sup>azwj</sup> Mighty and Majestic Took Ibrahim<sup>as</sup> as a friend due to the abundance of his<sup>as</sup> greetings upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Household'.<sup>210</sup>

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

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

ثم أعاد (صلى الله عليه وآله) ذلك كله، فسكتوا إلا رجلاً واحداً منهم، فقال له: يا محمد أو لستم تقولون: إن إبراهيم خليل الله؟ - قال: قد قلنا ذلك. فقال: - فإذا قلتم ذلك فلم منعتمونا من أن نقول: إن عيسى ابن الله؟ فقال رسول الله (صلى الله عليه وآله): إنهما لم يشتبها، لأن قولنا: إن إبراهيم خليل الله، فأنما هو مشتق من الخلّة والخلّة: فأما الخلّة فأنما معناها الفقر والفاقة، فقد كان خليلاً إلى ربه فقيراً، وإليه منقطعاً، وعن غيره متعففا معرضاً مستغنياً، وذلك لما أريد قذفه في النار، فرمي به في المنجنيق فبعث الله تعالى جبرئيل (عليه السلام) وقال له: أدرك عدي.

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

<sup>208</sup> علل الشرائع: 1/ 34.

<sup>209</sup> علل الشرائع: 2/ 34.

<sup>210</sup> علل الشرائع: 3/ 34.

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

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

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

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

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

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

Then it necessitates, because Allah<sup>azwj</sup> has Referred to Ibrahim<sup>asws</sup> as a Friend, in your analogy by saying that Isa<sup>as</sup> is His<sup>azwj</sup> son, then this would also necessitate Musa<sup>as</sup> as well to be referred by you as His<sup>azwj</sup> son, because he<sup>asws</sup> had miracles similar to those of Isa<sup>as</sup>. You would also call Musa<sup>as</sup> as His<sup>azwj</sup> son as well, and it would permit you to say in this meaning: 'His<sup>azwj</sup> Sheikh, and His<sup>azwj</sup> Chief, and His<sup>azwj</sup> Uncle, and His<sup>azwj</sup> President, and His<sup>azwj</sup> Commander, as I mentioned to the Jews'.<sup>211</sup>

## VERSE 127

وَيَسْأَلُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضَعِّفِينَ مِنَ الْوُلَدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا {127}

**[4:127] And they ask you for a verdict about the women. Say: Allah Makes Known to you His Verdict concerning them, and that which is recited to you in**

<sup>211</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 323

**the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely Knows it**

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَسْتَفْتُونَكَ فِي النِّسَاءِ: «فإن نبي الله (صلى الله عليه و آله) سئل عن النساء ما لهن من الميراث؟ فأَنزل الله الربع و الثمن».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[4:127] And they ask you for a verdict about the women**, said: 'The Prophet<sup>saww</sup> was asked about the women and what is for them from the inheritance? Thus, Allah<sup>azwj</sup> Revealed, the quarter and the eighth'.<sup>212</sup>

## VERSE 128

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {128}

**[4:128] And if a woman fears cruelty or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good and fear, then surely Allah is Aware of what you do**

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي بن أبي حمزة، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا. فقال: «إذا كان كذلك فهم بطلاقها، قالت له: أمسكني و أدع لك بعض ما عليك، و أهلك من يومي و ليلتي، حل له ذلك، و لا جناح عليهما».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Abu Al Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:128] And if a woman fears cruelty or desertion on the part of her husband**. He<sup>asws</sup> said: 'If it is like that, and he is to divorce her, she says to him, 'Hold me and I shall leave for you some of what is upon you, and permit you from my days and my nights. She permits that for him, and there is no blame upon them both'.<sup>213</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا. فقال: «هي المرأة تكون عند الرجل فيكرهها، فيقول لها: إني أريد أن أطلقك، فنقول له: لا تفعل، إني أكره أن يشمت بي، و لكن انظر في ليلتي فاصنع بها ما شئت، و ما كان سوى ذلك من شيء فهو لك، و دعني على حالتي».

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

<sup>212</sup> تفسير القمّي 1: 153.

<sup>213</sup> الكافي 6: 145 / 2.



(It has been narrated) from Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:128] And if a woman fears cruelty or desertion on the part of her husband**, so he<sup>asws</sup> said: 'She is the wife whose husband does not like her, so he says to her, 'I want to divorce you'. So she says to him, 'Do not do it! I do not want to be gloated over, but consider during my night, and do with it whatsoever you like, and whatever thing was other than that, so it is for you, and leave me upon my situation'.

فهو قوله تبارك و تعالى: فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَ هَذَا هُوَ الصَّلْحُ».

So these are the Words of the Blessed and High **[4:128] there is no blame on them, if they effect a reconciliation between them** – and this is the reconciliation'.<sup>214</sup>

## VERSE 129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {129}

**[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and fear, then surely Allah is Forgiving, Merciful**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن نوح بن شعيب، و محمد بن الحسن، قال: سأل ابن أبي العوجاء هشام بن الحكم، فقال: أليس الله حكيمًا؟ قال: بلى، هو أحكم الحاكمين. قال: فأخبرني عن قوله عز و جل: فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَلَيْسَ هَذَا فَرَضًا؟ قال: بلى.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Nuh Bin Shayb and Muhammad Bin Al Hassan who said,

'Abu Al-Awja asked Hisham Bin Al-Hakam, 'Is not Allah<sup>azwj</sup> Wise?' He said, 'Yes, He<sup>azwj</sup> is the most Wise'. He said, 'So inform me about the Words of the Mighty and Majestic **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one**, is this not an Obligation?' He said, 'Yes'.

قال: فأخبرني عن قوله عز و جل: وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ أَي حَكِيمٌ يَتَكَلَّمُ بِهِذَا؟ فلم يكن عنده جواب، فرحل إلى المدينة، إلى أبي عبد الله (عليه السلام)، فقال: «يا هشام في غير وقت حج و لا عمرة؟» قال: نعم جعلت فداك، لأمر أهمني، إن ابن أبي العوجاء سألني عن مسألة لم يكن عندي فيها شيء قال: «و ما هي؟» قال: فأخبره بالقصة.

He said, 'So inform me about the Words of the Mighty and Majestic **[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination**, which Wise (person) would speak with these (Words?)'. There was no answer with him, so he went to Al-Medina, to Abu Abdullah<sup>asws</sup>. So the Imam<sup>asws</sup> said: 'O Hisham! This is neither the time for Hajj nor Umra?' He said, 'Yes, may I be sacrificed for you<sup>asws</sup>!'

<sup>214</sup> الكافي 6: 145 / 2.

There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with'. He<sup>asws</sup> said: 'And what is it?' He (the narrator) said, 'And he (Hisham) related to him<sup>asws</sup> the story'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): «أَمَّا قَوْلُهُ عَزَّ وَجَلَّ: فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً يُعْنِي فِي النِّفْقَةِ، وَ أَمَّا قَوْلُهُ: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ يُعْنِي فِي الْمَوَدَّةِ».

So Abu Abdullah<sup>asws</sup> said to him: 'As for the Words of the Mighty and Majestic **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one** – it Means with regards to the expenses. And as for His<sup>azwj</sup> Words **[Shakir 4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense** – it Means with regards to the cordiality'.

قال: فلما قدم عليه هشام بهذا الجواب و أخبره، قال: و الله، ما هذا من عندك.

He (the narrator) said, 'So when Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah<sup>azwj</sup>! This is not from you'.<sup>215</sup>

العباشي: عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله: وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ، قال: «في المودة».

Al Ayyashi, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:129] And you have it not in your power to do justice between wives, even though you may wish (it)**. He<sup>asws</sup> said: 'With regards to the affection'.<sup>216</sup>

## VERSE 130

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا {130}

**[4:130] And if they separate, Allah will Render them both free from want out of His Ampleness, and Allah is Ample-giving, Wise**

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن محمد بن علي، عن حمدي بن عمران، عن ابن أبي ليلى، قال: حدثني عاصم بن حميد، قال: كنت عند أبي عبد الله (عليه السلام) فأتاه رجل فشكا إليه الحاجة فأمره بالتزويج. قال: فاشتدت به الحاجة، فأتى أبا عبد الله (عليه السلام) فسأله عن حاله، فقال له: اشتدت بي الحاجة، قال: «فارق» ففارق. قال: ثم أتاه فسأله عن حاله، فقال: أثريت و حسن حالي.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Hamdawiya Bin Imran, from Ibn Abu Layli, from Aasim Bin Hameed who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, so a man came up and complained to him<sup>asws</sup> of the need. So he<sup>asws</sup> ordered him to get married. His need intensified, so he came to Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> asked him about his situation, so he said, 'My

<sup>215</sup> الكافي 5: 362 / 1.

<sup>216</sup> تفسير العبّاشي 1: 279 / 285.

needs have intensified'. He<sup>asws</sup> said: 'Separate'. So he separated. Then he came to him<sup>asws</sup>, so he<sup>asws</sup> asked him about his situation. He said, 'I am enriched and my situation is good'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): «إِنِّي أَمَرْتُكَ بِأَمْرَيْنِ أَمَرَ اللَّهُ بِهِمَا، قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ إِلَى قَوْلِهِ: وَ أَسِغْ عَلَيْهِمْ وَ قَالَ: وَ إِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ».

So Abu Abdullah<sup>asws</sup> said: 'I<sup>asws</sup> ordered you with two orders which Allah<sup>azwj</sup> has Commanded with. Allah<sup>azwj</sup> Mighty and Majestic Says **[24:32] And marry those among you who are single and those who are fit among your male slaves (and your female slaves; if they are needy, Allah will Make them free from want out of His Grace); and Allah is Ample-giving, Knowing.** And Said **[4:130] And if they separate, Allah will Render them both free from want out of His Ampleness**'.<sup>217</sup>

## VERSES 131 - 134

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا {131}

**[4:131] And whatever is in the skies and whatever is in the earth is Allah's and certainly We Enjoined those who were Given the Book before you and (We Enjoin) you too that you should be fear Allah; and if you disbelieve, then surely whatever is in the skies and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy**

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {132} إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَلِكَ قَدِيرًا {133} مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا {134}

**[4:132] And whatever is in the skies and whatever is in the earth is Allah's, and Allah is Sufficient as a Protector [4:133] If He so Desires to, He can Make you pass away, O people! And bring others; and Allah has the Power to do this. [4:134] Whoever desires the reward of this world, then with Allah is the Reward of this world and the hereafter; and Allah is Hearing, Seeing**

في (مصباح الشريعة و مفتاح الحقيقة) من كلام الصادق (عليه السلام)، قال (عليه السلام): «أفضل الوصايا و ألزمها أن لا تنسى ربك، و أن تذكره دائماً و لا تعصيه، و تعبدته قاعداً و قائماً، و لا تغتر بنعمته، و اشكره أبداً، و لا تخرج من تحت أستار رحمته و عظمته و جلاله فتضل و تقع في ميدان الهلاك، و إن مسك البلاء و الضراء و أحرقتك نيران المحن.

In Misbaah Al Sharia and Miftaah Al Haqeeqa,

(It has been narrated) from the speech of Al-Sadiq<sup>asws</sup> having said: 'The best of the advices, and it has been necessitated, is that you should not forget your Lord<sup>azwj</sup> and that you should remember Him<sup>azwj</sup> always and not disobey Him<sup>azwj</sup>, and worship Him<sup>azwj</sup> seated and standing, and not be deceived by His Grace, and be grateful to Him for ever, and do not come out from under the cover of His<sup>azwj</sup> Mercy, and His<sup>azwj</sup> Magnificence, and His<sup>azwj</sup> Majesty, for you will go astray and end up in the field of

destruction, and be touched by the afflictions and the harm, and be burned by the fires of misfortunes'.<sup>218</sup>

و روي أن رجلا استوصى رسول الله (صلى الله عليه و آله) فقال (صلى الله عليه و آله): «لا تغضب قط، فإن فيه منازعة ربك». فقال: زدني. فقال (صلى الله عليه و آله): «إياك و ما يعتذر منه، فإن فيه الشرك الخفي». فقال: زدني.

And it has been reported that a man sought advice from Rasool-Allah<sup>saww</sup> so he<sup>saww</sup> said: 'Do not get angry at all, for therein is dispute with your Lord<sup>azwj</sup>'. So he said, 'Increase it for me'. So he<sup>saww</sup> said: 'Beware and do not apologise from it, for therein is hidden Polytheism'. So he said, 'Increase it for me'.

فقال (صلى الله عليه و آله): «صل صلاة مودع، فإن فيه الوصلة و القربى». فقال: زدني. فقال (صلى الله عليه و آله): «استحي من الله تعالى استحياءك من صالحى جيرانك، فإن فيه زيادة اليقين، و قد أجمع الله ما يتوصى به المتواصون من الأولين و الآخرين في خصلة واحدة و هي التقوى، قال الله عز و جل: وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ إِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ فِيهِ جَمَاعٌ كُلُّ عِبَادَةٍ صَالِحَةٍ، و به وصل من وصل إلى الدرجات العلى و الرتبة القصوى، و به عاش من عاش بالحياة الطيبة و الانس الدائم، قال الله عز و جل: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ».

So he<sup>saww</sup> said: 'Pray the Salat of Cordiality, for therein is the maintenance of relations and the near of kin'. He said, 'Increase it for me'. So he<sup>saww</sup> said: 'Be embarrassed from Allah<sup>azwj</sup> the High, like your embarrassment from your neighbour, for therein is the increase of conviction, and Allah<sup>azwj</sup> has Gathered what the advisers have advised by, from the former ones and the later ones in one quality, and it is the piety. Allah<sup>azwj</sup> Mighty and Majestic Says **[4:131] and certainly We Enjoined those who were Given the Book before you and (We Enjoin) you too that you should be fear Allah**. And therein is gathered all the worship of the righteous, and by it arrives, the one who arrives the lofty Levels and maximum rank, and by it lives the one who lives with the good life and the eternal humans. Allah<sup>azwj</sup> Mighty and Majestic Says **[54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King**'.<sup>219</sup>

## VERSES 135 & 136

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ نَعَرَضُوا فَقَانَ اللَّهُ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا {135}

**[4:135] O you who believe! Be maintainers of justice, bearers of witness of Allah's Sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in Compassion; therefore do not follow (your) low desires, lest you deviate; and if you turn back or turn aside, then surely Allah is Aware of what you do**

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا {136}

**[4:136] O you who believe! Believe in Allah and His Rasool and the Book which He has Revealed to His Rasool and the Book which He Revealed before; and**

<sup>218</sup> مصباح الشريعة: 162.

<sup>219</sup> مصباح الشريعة: 162.

**whoever disbelieves in Allah and His Angels and His Rasools and the Last Day, he indeed strays off into a remote error**

الشيخ: بإسناده عن سهل بن زياد، عن إسماعيل بن مهران، عن محمد بن منصور الخزاعي، عن علي بن سويد السائي، عن أبي الحسن (عليه السلام)، قال: «كتب أبي في رسالته إلي و سألته عن الشهادات لهم، قال: فأقم الشهادة لله عز و جل و لو على نفسك أو الوالدين أو الأقربين فيما بينك و بينهم، فإن خفت على أخيك ضرا فلا».

Al Sheykh (Al Sadouq), by his chain from Sahl Bin Ziyad, from Ismail Bin Mahran, from Muhammad Bin Mansour Al Khazai'e, from Ali Bin Suweyd Al Sa'aie,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> wrote in his<sup>asws</sup> message to me<sup>asws</sup> and he<sup>asws</sup> was asked about the testimony for them. He<sup>asws</sup> said: 'So establish the testimony for the Sake of Allah<sup>azwj</sup> Mighty and Majestic even though it be against your own selves, or the parents, or the near relatives, with regards to what is between you and them. So if you fear harm over your brother, so no'.<sup>220</sup>

الطبرسي: قيل معناه: إن تَلَوُوا أي تبدلوا الشهادة، أو تُعَرِّضُوا أي تكتُموها. قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy – 'Its Meaning is said to be - **[4:135] and if you turn back** i.e., change it **or turn aside** i.e., conceal it'. And it is reported from Abu Ja'far<sup>asws</sup>,<sup>221</sup>

## VERSE 137

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا {137}

**[4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will neither Forgive them nor Guide them in the Way**

العباشي: عن جابر، قال: قلت لمحمد بن علي (عليه السلام)، قول الله في كتابه: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ؟ قال: «هما، و الثالث و الرابع و عبد الرحمن و طلحة، و كانوا سبعة عشر رجلا».

Al-Ayyashi, from Jabir who said,

'I said to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book **[4:137] Surely (as for) those who believe then disbelieve**, he<sup>asws</sup> said: 'Those two, and the third, and the fourth (Muawiya), and Abdul Rahmaf (Ibn Awf), and Talha, and they were seventeen men'.

قال: «لما وجه النبي (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام)، و عمار بن ياسر (رحمه الله) إلى أهل مكة، [قالوا: بعث هذا الصبي، و لو بعث غيره- يا حذيفة- إلى أهل مكة.] و في مكة صناديدها؟ و كانوا يسمون عليا (عليه السلام) الصبي، لأنه كان اسمه في كتاب الله الصبي، لقول الله: وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ **هو صبي** وَ قَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ».

He<sup>asws</sup> said: 'When the Prophet<sup>saww</sup> directed Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Ammar Yaasir to the people of Makkah, they said, 'He<sup>saww</sup> has sent this boy, and if only

<sup>220</sup> التهذيب 6: 757 / 276

<sup>221</sup> مجمع البيان 3: 190.

he<sup>saww</sup> had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?’ And they used to call Ali<sup>asws</sup> ‘the boy’, because his<sup>asws</sup> name in the Book of Allah<sup>azwj</sup> is ‘the boy’ (الصبي) in the Words of Allah<sup>azwj</sup> **[41:33] And who speaks better than he who calls to Allah and does good deeds, and he<sup>asws</sup> is the boy (صبي) and says: I am from the submitters?**<sup>222</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدادوا كفراً لَنْ تُقْبَلَ تَوْبَتُهُمْ.

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama and Ali Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief** – their repentance will not be Accepted.

قال: «نزلت في فلان و فلان و فلان آمنوا بالنبي (صلى الله عليه و آله) في أول الأمر و كفروا حيث عرضت عليهم الولاية حين قال النبي (صلى الله عليه و آله): من كنت مولاه فهذا علي مولاه، ثم آمنوا بالبيعة لأمر المؤمنين (عليه السلام)، ثم كفروا حيث مضى رسول الله (صلى الله عليه و آله) فلم يقرأوا بالبيعة، ثم ازدادوا كفراً بأخذهم من بايعه بالبيعة لهم، فهو لاء لم يبق فيهم من الإيمان شيء».

The Imam<sup>asws</sup> said: ‘It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet<sup>saww</sup> during the first (period) of the matter, and disbelieved when he<sup>saww</sup> presented to them the Wilayah where the Prophet<sup>saww</sup> said: ‘The one whom I<sup>saww</sup> was a Master of, so Ali<sup>asws</sup> is his Master’. Then they believed (by accepting to) pledge their allegiances to Amir-ul-Momineen<sup>asws</sup>. Then they disbelieved when Rasool-Allah<sup>saww</sup> passed away and did not pledge their allegiances. Then they increased in disbelief by taking to the one they pledged their allegiances to. So these are the ones, there did not remain among them anything from the belief’.<sup>223</sup>

## VERSES 138 - 140

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا {138} الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا {139}

**[4:138] Announce to the hypocrites that they shall have a painful Punishment**  
**[4:139] Those who take the unbelievers for guardians rather than the Believers. Do they seek honour from them? Then surely all Honor is for Allah**

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَلُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا {140}

**[4:140] And indeed He has Revealed to you in the Book that when you hear**

<sup>222</sup> تفسير العياشي 1: 286 / 279

<sup>223</sup> الكافي 1: 42 / 348

**Allah's Signs disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; Allah will Gather together the hypocrites and the unbelievers all in Hell**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن شعيب العرقوفى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا إِلَى آخِرِ الْآيَةِ. فَقَالَ: «إِنَّمَا عَنِ بَهَذَا [إِذَا سَمِعْتُمْ] الرَّجُلِ [الَّذِي] يَجِدُ الْحَقَّ وَيَكْذِبُ بِهِ وَيَقَعُ فِي الْأُثْمَةِ، فَقَمِ مِنْ عِنْدِهِ وَ لَا تَقَاعِدْ كَانَتْ مِنْ كَانَ».**

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shuayb Al Aqarquy who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:140] And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in** - up to the end of the Verse. So he<sup>asws</sup> said: 'But rather, it Means by this that when the man hears what which is against the Truth and it being belied with, and (the discussion) occurs with regards the Imam<sup>asws</sup>, so stand up from their presence and it does not matter who is seated there'.<sup>224</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيرى، عن أبي عبد الله (عليه السلام)، قال: «فرض على السمع أن يتنزه عن الاستماع إلى ما حرم الله، و أن يعرض عما لا يحل له مما نهى الله عز و جل عنه، و الإصغاء إلى ما أسخط الله عز و جل، فقال في ذلك: **وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ** ثم استثنى الله عز و جل موضع النسيان، فقال: **وَ إِمَّا يُنَسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ».**

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It has been Obligated upon the hearing that it should rise above hearing what Allah<sup>azwj</sup> has Forbidden, and turn away from what is not Permissible for it from what Allah<sup>azwj</sup> Mighty and Majestic has Forbidden from it and listening to what Angers Allah<sup>azwj</sup> Mighty and Majestic. Thus, He<sup>azwj</sup> Said regarding that **[4:140] And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in and mocked at do not sit with them until they enter into some other discourse.** Then Made and exclusion for the forgetfulness so He<sup>azwj</sup> Said **[6:68] and if the Satan causes you to forget, then do not sit after recollection with the unjust people**'.<sup>225</sup>

الكشي: عن خلف، عن الحسن بن طلحة المروزي، عن محمد بن عاصم، قال: سمعت الرضا (عليه السلام) يقول: «يا محمد بن عاصم، بلغني أنك تجالس الواقعة؟ قلت: نعم، جعلت فداك، أجالسهم و أنا مخالف لهم، قال: «لا تجالسهم، فإن الله عز و جل يقول: **وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ** إنكم إذا مثلهم يعني بالآيات الأوصياء، و الذين كفروا بها يعني الواقعة».

Al Kashy, from Khalaf, from Al Hassan Bin Talha Al Marouzy, from Muhammad Bin Aasim who said,

'I heard Al-Reza<sup>asws</sup> saying: 'O Muhammad Bin Aasim! It has reached me<sup>asws</sup> that you sit with 'Al-Waqifa'? He said, 'Yes, May I be sacrificed for you<sup>asws</sup>. I sit with them, and I am an opponent to them'. He<sup>asws</sup> said: 'Do not sit with them, for Allah<sup>azwj</sup> Mighty

<sup>224</sup> الكافي 2: 280 / 8.

<sup>225</sup> الكافي 2: 29 / 1.

and Majestic is Saying [4:140] **And indeed He has Revealed to you in the Book that when you hear Allah's Signs disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them** – It Means by the Signs, the successors<sup>asws</sup>; and the ones who disbelieve in them<sup>asws</sup> – it Means (here) the 'Al-Waqifa'.<sup>226</sup>

## VERSE 141

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْذِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا {141}

**[4:141] Those who wait for an occasion about you then if you have a victory from Allah they say: Were we not with you? And if there is a share (of victory) for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the Believers? So Allah shall Judge between you on the Day of Judgement, and Allah will by no means Give the unbelievers a way against the Believers**

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رحمه الله)، قال: حدثني أبي، قال حدثني أحمد بن علي الأنصاري، عن أبي الصلت الهروي، عن الرضا (عليه السلام)، في قول الله جل جلاله: وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا. قال: «فإنه يقول: و لن يجعل الله للكافرين على المؤمنين حجة، و لقد أخبر الله تعالى عن كفار قتلوا النبيين بغير الحق، و مع قتلهم إياهم لن يجعل الله لهم على أنبيائه (عليهم السلام) سبيلا».

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Al Harwy,

(It has been narrated) from Al-Reza<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty **[4:141] and Allah will by no means Give the unbelievers a way against the Believers.** He<sup>asws</sup> said: 'So He<sup>azwj</sup> is Saying: "And Allah will by no means Give the unbelievers an argument against the Believers. And Allah<sup>azwj</sup> the High has Informed about the unbelievers that they killed the Prophets<sup>as</sup> unjustly. And with them having killed them<sup>asws</sup>, Allah<sup>azwj</sup> will never Make a way for them against His<sup>azwj</sup> Prophets<sup>as</sup>.'<sup>227</sup>

## VERSES 142 - 144

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا {142} مَذْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {143}

**[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4:143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا {144}

<sup>226</sup> رجال الكشي: 864 / 457.

<sup>227</sup> عيون أخبار الرضا (عليه السلام) 2: 204 / 5.



**[4:144] O you who believe! Do not take the unbelievers for friends rather than the Believers; Are you intending that you should give to Allah a manifest proof against yourselves?**

محمد بن يعقوب: عن محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن محمد ابن عبد الحميد و الحسين بن سعيد، جميعا، عن محمد بن الفضيل، قال: كتبت إلى أبي الحسن (عليه السلام) أسأله عن مسألة فكتب (عليه السلام) إلي: «إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَ هُوَ خَادِعُهُمْ وَ إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاؤُونَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا مُدْبِذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَ لَا إِلَى هَؤُلَاءِ وَ مَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا لِيَسُوا مِنَ الْكَافِرِينَ، وَ لِيَسُوا مِنَ الْمُؤْمِنِينَ «1»، وَ لِيَسُوا مِنَ الْمُسْلِمِينَ، يَظْهَرُونَ الْإِيمَانَ وَ يَصِيرُونَ إِلَى الْكُفْرِ وَ التَّكْذِيبِ، لَعَنَهُمُ اللَّهُ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Bin Maziyar, from Muhammad Ibn Abdul Hameed and Al Husayn Bin Saeed altogether, from Muhammad Bin Ali Fazeyl who said,

'I wrote to Abu Al-Hassan<sup>asws</sup> asking him<sup>asws</sup> certain questions, so he<sup>asws</sup> wrote back to me: '**[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them, and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little [4:143] Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah Causes to err, you shall not find a way for him** – They are neither from the unbelievers, and not from the believers, and not from the Muslims. They display the faith and they come to the disbelief and the belying. Allah<sup>azwj</sup> Curse them'.<sup>228</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن سليمان بن عمرو، عن أبي المغرا الخصاف رفعه، قال: قال أمير المؤمنين (عليه السلام): «من ذكر الله عز و جل في السر فقد ذكر الله كثيرا، إن المنافقين كانوا يذكرون الله علانية و لا يذكرونه في السر، فقال الله عز و جل: يُرَاؤُونَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Suleyman Bin Amro, from Abu Al Magra Al Khasaaf, raising it, said,

'Amir-ul-Momineen<sup>asws</sup> said: 'The one who remembers Allah<sup>azwj</sup> Mighty and Majestic in secret so he has remembered Allah<sup>azwj</sup> a lot. The hypocrites used to remember Allah<sup>azwj</sup> in public and did not remember Him<sup>azwj</sup> in the secret. So Allah<sup>azwj</sup> Mighty and Majestic Said **[4:142] they do it only to be seen of men and do not remember Allah except for a little**'.<sup>229</sup>

و عنه: عن علي بن إبراهيم، عن أبيه و محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن حماد بن عيسى، عن حريز، عن زرارة، قال: قال أبو جعفر (عليه السلام): «لا تقم إلى الصلاة متكاسلا و لا متعاسا و لا متثاقلا، فإنهما من خلال النفاق، فإن الله سبحانه نهى المؤمنين أن يقوموا إلى الصلاة و هم سكارى، يعني سكر النوم. و قال للمنافقين: وَ إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاؤُونَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazal Bin Shazaan altogether, from Hamaad Bin Isa, from Hareyz, from Zarara who said,

'Abu Ja'far<sup>asws</sup> said: 'Do not stand for the Prayer lazily or sluggishly, for these are from the mannerisms of the hypocrisy. Allah<sup>azwj</sup> the Glorious has Forbidden the

<sup>228</sup> الكافي 2: 290 / 2.

<sup>229</sup> الكافي 2: 364 / 2.

Believers that they should be standing for the Salat whilst they are intoxicated – meaning the intoxication of the sleep. And He<sup>azwj</sup> Said for the hypocrites **[4:142] and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little'**.<sup>230</sup>

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، قال: سألت علي بن موسى الرضا (عليه السلام) عن قوله: يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ، فقال: «إن الله تبارك وتعالى لا يخادع، ولكنه يجازيهم جزاء الخديعة».

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al ma'azy, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Ali Bin Fazal, from his father who said,

'I asked Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> about His<sup>azwj</sup> Words **[4:142] Surely the hypocrites strive to deceive Allah, and He shall Requite their deceit back to them**, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup> does not deceive, but He<sup>azwj</sup> Recompenses them Recompense of the deceit'.<sup>231</sup>

(مناقب ابن شهر آشوب): عن الباقر (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَعْدَاءَ أَوْلِيَاءِ مِنْ دُونِ الْمُؤْمِنِينَ علي بن أبي طالب (عليه السلام).

Manaqib Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir<sup>asws</sup> regarding the Words of the High **[4:144] O you who believe! Do not take the unbelievers for friends rather than the Believers – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>**.<sup>232</sup>

## VERSES 145 - 147

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا {145} إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا {146} مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا {147}

**[4:145] Surely the hypocrites are in the lowest stage of the Fire and you shall not find a helper for them [4:146] Except those who repent and amend and hold fast to Allah and are sincere in their Religion to Allah, these are with the Believers, and Allah will Grant the Believers a mighty Reward [4:147] Why should Allah Punish you if you are grateful and believe? And Allah is the Grateful, Knowing**

بعض ما جرى عند موت أبي بكر

## SOME OF WHAT HAPPENED AT THE TIME OF ABU BAKR'S DEATH

فلقيت محمد بن أبي بكر فقلت: هل شهد موت أبيك غير أخيك عبد الرحمن وعائشة وعمر؟ قال: لا. قلت: وهل سمعوا منه ما سمعت؟ قال: سمعوا منه طرفا فبكوا وقالوا: يهجر. فأما كل ما سمعت أنا فلا.

<sup>230</sup> الكافي 3: 299 / 1.

<sup>231</sup> عيون أخبار الرضا (عليه السلام) 1: 126 / 19.

<sup>232</sup> المناقب 2: 9.

(Suleym said), 'I met Muhammad Bin Abu Bakr, so I asked, 'Did anyone witness the death of your father after from your brother Abdul Rahmaan and Ayesha and Umar'? He said, 'No'. I said, 'And did they hear what you heard?' He said, 'They heard parts of it, so they wept and said, 'He is out of his mind'. But as for hearing all of what I heard, no'.

أبو بكر يشاهد رسول الله وعلياً عليهما السلام عند الموت

## ABU BAKR WITNESSED THE RASOOL ALLAH<sup>saww</sup> AND ALI<sup>asws</sup> AT THE TIME OF DEATH

قلت: والذي سمعوا منه ما هو؟ قال: دعا بالويل والثبور، فقال له عمر: يا خليفة رسول الله، ما لك تدعو بالويل والثبور؟ قال: هذا رسول الله وعلي معه يبشرني بالنار ومعه الصحيفة التي تعاهدنا عليها في الكعبة وهو يقول: (لعمري لقد وفيت بها فظاهرت على ولي الله أنت وأصحابك، فأبشر بالنار في أسفل السافلين).

I said, 'And that which you heard from him, what was it?' He said, 'He called for the woe and the destruction (upon himself), so Umar said to him, 'O Caliph of the Rasool Allah<sup>saww</sup>, what is it with you that you are calling for the woe and the destruction?' He said, 'This here is the Rasool Allah<sup>saww</sup> and Ali<sup>asws</sup> is with him<sup>saww</sup>, giving me the news of the Fire, and with them is the agreement which we had made a pact on in the Kaabah, and he<sup>saww</sup> is saying: 'By my<sup>saww</sup> life, you have been faithful by it, and you and your companion have overcome the Guardian of Allah<sup>azwj</sup>, so receive news of the Fire in the lowest levels of it'.

فلما سمعها عمر خرج وهو يقول: إنه ليهجر. قال: لا والله ما أهرج، أين تذهب؟ قال عمر: أنت ثاني اثنين إذ هما في الغار. قال: الآن أيضاً؟ أو لم أحدثك: أن محمداً - ولم يقل رسول الله - قال لي وأنا معه في الغار: (إني أرى سفينة جعفر وأصحابه تعوم في البحر). فقلت: أرنيها. فمسح وجهي فنظرت إليها فاستيقنت عند ذلك أنه ساحر فذكرت لك ذلك بالمدينة فاجتمع رأيي ورأيك على أنه ساحر؟ فقال عمر: (يا هؤلاء إن أباكم يهجر فاخبوه واكتموا ما تسمعون منه لا يشمت بكم أهل هذا البيت). ثم خرج وخرج أخي وخرجت عائشة ليتوضأوا للصلاة، فأسمعني من قوله ما لم يسمعوا.

When Umar heard it, he went out and he was saying, 'He is out of his mind'. He said, 'No, by Allah<sup>azwj</sup> I am not out of my mind, where are you going?'

Umar said, 'You were the second of the two in the cave'. He said, 'Now as well? Or have I not narrated to you that Muhammad<sup>saww</sup> – and he did not say 'Rasool Allah<sup>saww</sup> – said to me, and I was with him<sup>saww</sup> in the cave: 'I<sup>saww</sup> can see the ship of Ja'far<sup>ar</sup> and his<sup>ar</sup> companions floating in the sea'. So I said, 'Show it to me'. So he<sup>saww</sup> wiped my face. So I looked at him<sup>saww</sup> and was convinced by that, that he<sup>saww</sup> is was a magician. I mentioned that to you at Al-Medina. So we were both coincidental in our opinions that he was a magician?'

Umar said, 'O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People<sup>asws</sup> of the Household gloat over you'. Then he went out, and my brother went out, and Ayesha went out to perform ablution for the Prayer. So he made me hear from his words which he did not let them hear.<sup>233</sup>

<sup>233</sup> Kitab Suleym Bin Qays Al Hilali – H 37 (Extract)

أصحاب الصحيفة الملعونة في تابوت جهنم**THE COMPANIONS OF THE ACCURSED AGREEMENT ARE IN THE FIRE OF HELL**

فقال علي عليه السلام: لست بقائل غير شيء واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزبير والمقداد -: سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الآخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

Ali<sup>asws</sup> said: 'I<sup>asws</sup> am not going to say apart from one thing. I<sup>asws</sup> remind you four' – meaning myself (Salman<sup>ar</sup>), and Abu Dharr<sup>ar</sup>, and Al-Zubeyr and Al-Miqdad<sup>ar</sup> – 'I<sup>asws</sup> heard the Messenger of Allah<sup>saww</sup> say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah<sup>azwj</sup> Intends to increase the heat of Hell, He<sup>azwj</sup> will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat'.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم - وأنتم شهود به - عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغيرا سنتهم، أما أحدهما فهود اليهود والآخر نصر النصارى، وإبليس سادسهم. وفي الآخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاهدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

Ali<sup>asws</sup> said: 'I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup> about them – and you four are witness to it – about the former ones, he<sup>saww</sup> said: 'But as for the former ones, it is the son<sup>as</sup> of Adam<sup>as</sup> who killed his brother<sup>as</sup>, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim<sup>sa</sup> about his<sup>as</sup> Lord<sup>azwj</sup>, and two men from the Children of Israel who altered their Books and replaced their ways, as for one of them made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees<sup>la</sup> is the sixth of them.

And regarding the later ones, it included these five, the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you<sup>asws</sup> O my<sup>saww</sup> brother, and they will make appear to you<sup>asws</sup> after me<sup>saww</sup>, this one and this one, until he<sup>saww</sup> named them and counted them for us. Salman<sup>ar</sup> said, 'We said, 'You<sup>asws</sup> have spoken the truth, we testify that we have heard that from Rasool-Allah<sup>saww</sup>,<sup>234</sup>

**VERSES 148 - 152**

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا {148} إِنَّ تَبْدُؤًا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا {149}

**[4:148] Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing**  
**[4:149] If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful**

<sup>234</sup> Kitab Suleym Bin Qays Al Hilali – H 4 (Extract)

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا {150}

**[4:150] Surely those who disbelieve in Allah and His Rasools and (those who) desire to make a distinction between Allah and His Rasools and are saying: We believe in some and disbelieve in others, and desire to take a way between (this and) that**

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {151} وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {152}

**[4:151] These it is that are truly unbelievers, and We have Prepared for the unbelievers a disgraceful Punishment [4:152] And those who believe in Allah and His Rasools and do not make a distinction between any of them - Allah will Grant them their rewards; and Allah is Forgiving, Merciful**

العباشي: بإسناده عن الفضل بن أبي قرّة، عن أبي عبد الله (عليه السلام)، في قول الله: لا يُجِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ، قال: «من أضاف قوما فأساء ضيافتهم فهو ممن ظلم، فلا جناح عليهم فيما قالوا فيه».

Al Ayyashi, by his chain from Al Fazal Bin Abu Qarat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:148] Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done.** He<sup>asws</sup> said: 'The one who is a guest of a people, and he misused their hospitality, so he is from the one who is unjust. Therefore, there is no blame upon them in speaking with regards to it'.<sup>235</sup>

## VERSES 153 & 154

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا {153}

**[4:153] The People of the Book ask you to bring down to them a Book from the sky; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We Pardoned this; and We gave to Musa clear authorisation**

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {154}

**[4:154] And We lifted the mountain (Sinai) over them at the Covenant and We Said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We Made with them a firm Covenant**

قال الامام (عليه السلام): قال الله عزوجل لهم: و - اذكروا - إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهم، بأنهم سادة الخلق، والقوامون بالحق واذ أخذنا ميثاقكم أن تفروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر

تفسير العياشي 1: 283 / 296. <sup>235</sup>

مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم - به - في علي ولي الله عن الله، وما يخبرهم به - عنه - من أحوال خلفائه بعده القوامين بحق الله، فأبيتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

The Holy Imam Hassan Al-Askari<sup>asws</sup> said: 'Allah the Almighty Said to them, Reminded them **[2:63] And when We took a Promise from you** and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa<sup>as</sup> along with the Book especially the remembrance of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and the goodly from among their<sup>asws</sup> Progeny<sup>asws</sup>, for they are the Master of the creation, and are firmly on the truth, and the covenant was taken from you that you will accept them<sup>asws</sup>, and transfer this in your generations until the end of times in this world, that they will believe in Muhammad<sup>saww</sup> the Prophet of Allah<sup>azwj</sup>, and submit to him<sup>saww</sup> in whatever order he<sup>saww</sup> may issue to you in the matter of Ali<sup>asws</sup> the Guardian from Allah<sup>azwj</sup> and the news he<sup>saww</sup> gives about him<sup>asws</sup> to you about the Caliphs<sup>asws</sup> after him<sup>asws</sup> who are firmly on the truth of Allah<sup>azwj</sup>. But, they did not agree to this and became arrogant over it. **and Lifted the mountain over you.** The mountain of Toor, which the Angel Jibraeel<sup>asws</sup> cut off from 'The mountain of Palestine' and cut off a piece of it which was one *Farsakh* by one *Farsakh* in size, cut it and took it and lifted it over their heads.<sup>236</sup>

## VERSE 155

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {155}

**[4:155] Therefore, for their breaking their Covenant and their disbelief in the Signs of Allah and their killing the Prophets wrongfully and their saying: Our hearts are covered; But, Allah Set a seal upon them owing to their unbelief, so they shall not believe except for a few**

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الأدمي، عن عبد العظيم بن عبد الله الحسيني (رضي الله عنه)، عن إبراهيم بن أبي محمود، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ، قال: «الختم هو الطبع على قلوب الكفار عقوبة على كفرهم، كما قال الله عز و جل: بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا».

Ibn Babuwayh, from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Admy, from Abdul Azeem Bin Abdullah Al Hasny, from Ibrahim Bin Abu Mahmoud,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[2:7] Allah has Set a seal upon their hearts and upon their hearing.** He<sup>asws</sup> said: 'The seal – it is the imprinting upon the hearts of the unbelievers due to their disbelief, just as Allah<sup>azwj</sup> Mighty and Majestic Says **[4:155] But, Allah Set a seal upon them owing to their unbelief, so they shall not believe except for a few**'.<sup>237</sup>

<sup>236</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 134

<sup>237</sup> عيون أخبار الرضا (عليه السلام) 1: 16 / 123

## VERSE 156

وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا {156}

**[4:156] And for their unbelief and for their having uttered against Maryam a grievous slander**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح بن عقبة، عن علقمة، عن الصادق (عليه السلام)، في حديث قال فيه: «ألم ينسبوا مريم بنت عمران (عليهما السلام) إلى أنها حملت بعيسى من رجل نجار اسمه يوسف؟».

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih Bin Uqba, from Alqama,

(It has been narrated) from Al-Sadiq<sup>asws</sup> in a Hadeeth in which he<sup>asws</sup> said: 'Did they not ascribe to Maryam<sup>as</sup> daughter of Imran<sup>as</sup> that she<sup>as</sup> was expecting Isa<sup>as</sup> from a man, a carpenter called Yusuf? (Joseph the Carpenter)'<sup>238</sup>

## VERSES 157 - 159

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا {157}

**[4:157] And their saying: Surely we have killed the Messiah, Isa son of Maryam, the Rasool of Allah; and they did not kill him and they did not crucify him, but it appeared to them so, and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for certain**

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {158} وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا {159}

**[4:158] But! Allah Raised him up to Himself; and Allah is Mighty, Wise [4:159] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them**

ثم قال علي بن إبراهيم: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن أبي حمزة، عن شهر بن حوشب، قال: قال لي الحجاج: يا شهر، إن آية في كتاب الله قد أعيتني. فقلت: أيها الأمير، آية آية هي؟ فقال: قوله: وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ، و الله إني لأمر باليهودي و النصراني فيضرب عنقه ثم أرمقه بعيني فما أراه يحرك شفتيه حتى يخذل!

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Abu Hamza,

(It has been narrated) from Shahr Bin Hawshab who said, 'Al-Hajjaj said to me, 'O Shahr! A Verse in the Book of Allah<sup>azwj</sup> has exhausted me'. So I said, 'O Emir! Which Verse is it?' So he said, 'His<sup>azwj</sup> Words **[4:159] And there is not one of the**

**People of the Book except that he believes in this before his death.** By Allah<sup>azwj</sup>! I am the Emir of the Jews and the Christians, and I strike their necks, then look at him with my own eyes. So I do not see them move their lips until they die!

فقلت: أصلح الله الأمير، ليس على ما تأولت. قال: كيف هو؟ قلت: إن عيسى ينزل قبل يوم القيامة إلى الدنيا فلا يبقى أهل ملة يهودي ولا غيره إلا آمن به قبل موته، ويصلي خلف المهدي، قال: ويحك، أنى لك هذا، ومن أين جئت به؟ فقلت: حدثني به محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، فقال: جئت بها والله من عين صافية.

So I said, 'May Allah<sup>azwj</sup> Correct the Emir! This is not as you are explaining it'. He said, 'How is it?' I said, 'Isa<sup>as</sup> would descend to the world before the Day of Judgement, so there would not remain a Jew or someone else from the people of the nations, except that he would believe in him<sup>as</sup> before his<sup>as</sup> death. And he<sup>as</sup> would Pray behind Al-Mahdi<sup>asws</sup>'. He said, 'Woe be unto you! How can this be for you, and from which spring did you bring it?' So I said, 'It was narrated to me by Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. So he said, 'By Allah<sup>azwj</sup>! You have brought it from the clear spring'.<sup>239</sup>

العباشي: عن الحارث بن المغيرة، عن أبي عبد الله (عليه السلام)، في قول الله: وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً، قال: «هو رسول الله (صلى الله عليه وآله)».

Al Ayyashi, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[4:159] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them**, said: 'He<sup>saww</sup> is Muhammad<sup>saww</sup>'.<sup>240</sup>

عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ. فقال: «هذه نزلت فينا خاصة، إنه ليس رجل من ولد فاطمة يموت ولا يخرج من الدنيا حتى يقر للإمام بإمامته كما أقر ولد يعقوب ليعوسف حين قالوا: تالله لقد آثرك الله علينا».

From Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[4:159] And there is not one of the People of the Book except that he believes in this before his death.** So he<sup>asws</sup> said: 'This was Revealed regarding us<sup>asws</sup> in particular. There is none from the men from the children of Syeda Fatima<sup>asws</sup> who dies, and does not exit from the world until he accepts the Imam<sup>asws</sup> with his<sup>asws</sup> Imamate just as the children of Yaqub<sup>as</sup> accepted to Yusuf<sup>as</sup> where they said **[12:91] They said: By Allah! Now has Allah certainly Preferred you over us**'.<sup>241</sup>

عن جابر، عن أبي جعفر (عليه السلام)، في قوله: وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً. قال: «ليس من أحد من جميع الأديان يموت إلا رأى رسول الله (صلى الله عليه وآله) وأمير المؤمنين (عليه السلام) حقا من الأولين والآخرين».

From Jabir,

<sup>239</sup> تفسير القمّي 1: 158.

<sup>240</sup> تفسير العبّاشي 1: 299 / 283.

<sup>241</sup> تفسير العبّاشي 1: 300 / 283.



(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[4:159] And there is not one of the People of the Book except that he believes in this before his death, and on the Day of Judgement he shall be a witness against them.** He<sup>asws</sup> said: 'There is no one from all the Religions, who dies except that he sees Rasool-Allah<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup> truly, from the former ones and the later ones'.<sup>242</sup>

## VERSE 160

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا {160}

**[4:160] Due to the iniquity of those who are Jews did We Forbid to them the good things which had been made Lawful for them and for their hindering many (people) from Allah's Way**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد أو غيره، عن ابن محبوب، عن عبد العزيز العبدى، عن عبد الله بن أبي يعفور، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من زرع حنطة في أرض فلم يزك زرعها، أو خرج زرع كثير الشعير، فبظلم عمله في ملك رقبة الأرض، أو بظلم لمزارعيه و أكرته، لأن الله عز و جل يقول: فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ يعني لحوم الإبل و البقر و الغنم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad or someone else, from Ibn Mahboub, from Abul Aziz Al Abdy, from Abdullah Bin Abu Yafour, said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who plants wheat in a land, and does not purify his harvest, or a lot of barley is harvested, so it is the injustice of his work on the land which he owns or the workers, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[4:160] Due to the iniquity of those who are Jews did We Forbid to them the good things which had been made Lawful for them** – Meaning the flesh of the camel, and the cow and the sheep'.

و قال: «إن إسرائيل كان إذا أكل من لحم الإبل هيج عليه وجع الخاصرة، فحرم على نفسه لحم الإبل، و ذلك قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرمه و لم يأكله».

And Imam<sup>asws</sup> said: 'If an Israelite used to eat from the flesh of the camel, used to suffer pain in his lower back, therefore they prohibited unto themselves the flesh of the camel; and that was before the Revelation of the Torah. So when the Torah was Revealed, they neither prohibited it nor did they eat it'.<sup>243</sup>

## VERSES 161 - 164

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا {161} لَكِن الرَّاْسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۚ وَالْمُقِيمِينَ الصَّلَاةَ ۚ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا {162}

**[4:161] And their taking usury even though they were Forbidden it; and their devouring the property of people falsely, and We have Prepared for the unbelievers from among them a painful Punishment [4:162] But the deeply**

<sup>242</sup> تفسير العياشي 1: 303 / 284

<sup>243</sup> الكافي 5: 306 / 9

**rooted in Knowledge among them and the Believers believe in what has been Revealed unto you and what was Revealed before you, and those who keep up the Prayers and those who give the Zakat and the believers in Allah and the Last Day, these it is whom We will give a mighty Recompense**

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا {163} وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا {164}

**[4:163] Surely, We have Revealed to you as We Revealed unto Noah, and the Prophets after him, and We Revealed unto Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Sulaiman, and We Gave to Dawood Psalms [4:164] And (We Sent) Rasools We have Mentioned to you before and Rasools We have not Mentioned to you; and to Musa, Allah Addressed His Word, speaking (to him)**

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هَبَّةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ نُوحًا وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحًا بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَوْا كَمَا سُمِّيَ مَنْ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَّوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمِ الْمُسْتَخْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

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<sup>asws</sup> having said that: 'And Adam<sup>as</sup> had bequeathed to Hibbat-Allah<sup>as</sup> that he<sup>as</sup> should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah<sup>as</sup> and the time of his<sup>as</sup> coming out and that is what has come in the will of every Prophet<sup>as</sup> until Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup>, and they recognised Noah<sup>as</sup> by the Knowledge which was in their possession, and it is in the Words of Allah<sup>azwj</sup> Mighty and Majestic: **[11:25] And We had Sent Noah to his people** up to the end of the Verse. And there were in between Adam<sup>as</sup> and Noah<sup>as</sup>, Prophets<sup>as</sup> who were in hiding and it is for that reason their<sup>as</sup> mention is hidden in the Quran. So they<sup>as</sup> have not been named as have been named the proclaimed Prophets<sup>as</sup>, greetings be upon all of them<sup>as</sup>, and it is the Statement of Allah<sup>azwj</sup>; **“[4:164] And (We Sent) Rasools We have Mentioned to you before and Rasools We have not Mentioned to you”**, meaning the hidden ones from the Prophets<sup>as</sup> have not been named as the proclaimed ones have been named'.<sup>244</sup>

العباشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قال: «إني أوحيت إليك كما أوحيت إلى نوح و النبيين من بعده «1»، فجمع له كل وحي».

Al Ayyashi, from Zarara and Hamran,

<sup>244</sup> Al Kafi – H 14540 (Extract)

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> having said regarding **[4:163] Surely We have Revealed to you as We Revealed unto Noah, and the Prophets after him:** 'So He<sup>azwj</sup> Gathered for him<sup>saww</sup> all the Revelations'.<sup>245</sup>

عن الثمالي، عن أبي جعفر (عليه السلام)، قال: «كان ما بين آدم و بين نوح من الأنبياء مستخفين و مستعلنين، و لذلك خفي ذكرهم في القرآن فلم يسموا كما سمي من استعلن من الأنبياء، و هو قول الله عز و جل: وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا يعني لم أسم المستخفين كما سميت المستعلنين من الأنبياء».

From Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There were in between Adam<sup>as</sup> and Noah<sup>as</sup> from the un-Mentioned and the Mentioned Prophets<sup>as</sup>, for that did not Mention their<sup>as</sup> names in the Quran. So He<sup>azwj</sup> did not Name them<sup>as</sup> like He<sup>azwj</sup> Named from the Mentioned Prophets<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:164] and Rasools We have not Mentioned to you; and to Musa, Allah Addressed His Word, speaking (to him)** – Meaning, He<sup>azwj</sup> did not Name the un-Mentioned ones like He<sup>azwj</sup> Named the Mentioned ones from the Prophets<sup>as</sup>'.<sup>246</sup>

## VERSES 165 & 166

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {165} لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَى بِاللَّهِ شَهِيدًا {166}

**[4:165] (We Sent) Rasools as the givers of Good News and as warners, so that people should not have a plea against Allah after the (coming of) Rasools; and Allah is Mighty, Wise [4:166] But Allah Bears witness by what He has Revealed to you that He has Revealed it with His Knowledge, and the Angels bear witness (also); and Allah is sufficient as a Witness**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إنما أنزلت: لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ **فِي عَلَى** أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَ كَفَى بِاللَّهِ شَهِيدًا».

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'But rather, it was Revealed as **[4:166] But Allah Bears witness by what He has Revealed to you regarding Ali<sup>asws</sup> that He has Revealed it with His Knowledge, and the Angels bear witness (also); and Allah is sufficient as a Witness**'.<sup>247</sup>

## VERSES 167 - 170

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا {167} إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا {168} إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {169}

**[4:167] Surely (as for) those who disbelieve and hinder (men) from Allah's Way, they indeed have strayed off into a remote straying [4:168] Surely (as for)**

<sup>245</sup> تفسير العياشي 1: 305 / 285.

<sup>246</sup> تفسير العياشي 1: 306 / 285.

<sup>247</sup> تفسير القمي 1: 159.

**those who disbelieve and act unjustly Allah will not Forgive them nor Guide them to a Path [4:169] Except the Path of Hell, to abide in it for ever, and this is easy to Allah**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {170}

**[4:170] O you people! Surely the Rasool has come to you with the Truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the skies and the earth is Allah's; and Allah is Knowing, Wise**

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن محمد بن الفضيل، عن [أبي حمزة، عن] أبي جعفر (عليه السلام)، قال: «نزل جبرئيل (عليه السلام) بهذه الآية هكذا إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا إِل محمد حقهم لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وِلَايَةِ عَلِيٍّ فَأَمِنُوا خَيْرًا لَكُمْ وَ إِنْ تَكْفُرُوا بِوِلَايَةِ عَلِيٍّ فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ».

Muhammad Bin Yaquob, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al Hasny, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended with this Verse like this **[4:168] Surely (as for) those who disbelieve and act unjustly to the Progeny f Muhammad<sup>saww</sup> of their rights Allah will not Forgive them nor Guide them to a Path [4:169] Except the Path of Hell, to abide in it for ever, and this is easy to Allah**'.

ثم قال: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وِلَايَةِ عَلِيٍّ فَأَمِنُوا خَيْرًا لَكُمْ وَ إِنْ تَكْفُرُوا بِوِلَايَةِ عَلِيٍّ فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ».

Then Allah<sup>azwj</sup> Said **[4:170] O you people! Surely the Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali therefore believe, (it shall be) good for you and If you disbelieve in the Wilayah of Ali then surely whatever is in the skies and the earth is Allah's**.<sup>248</sup>

## VERSE 171

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {171}

**[4:171] O People of the Book! Do not exaggerate in your Religion, and do not speak against Allah except for the Truth; But rather the Messiah, Isa son of Maryam is only a Rasool of Allah and His Word which He Communicated to Maryam and a Spirit from Him; believe therefore in Allah and His Rasools, and say not, Three. Desist, it is better for you; But rather Allah is only one God; far be It from His Glory that He should have a son, whatever is in the skies and whatever is in the earth is His, and Allah is Sufficient for a Protector**

<sup>248</sup> الكافي 1: 351 / 59.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن الحجال، عن ثعلبة، عن حمran، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَرُوحٌ مِنْهُ، قال: «هي روح الله مخلوقة خلقها الله في آدم و عيسى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajaal, from Sa'alba, from hamran who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:171] and a Spirit from Him**, said: 'It is the Spirit of Allah<sup>azwj</sup>, a creature Created by Allah<sup>azwj</sup> in Adam<sup>as</sup> and Isa<sup>as</sup> 249.

## VERSES 172 -175

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا {172}

**[4:172] The Messiah does by no means disdain that he should be a servant of Allah, nor do the Angels of Proximity, and whoever disdains His Service and is proud, He will Gather them all together to Himself.**

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنَكَفُوا فَسَيَكْبَرُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {173}

**[4:173] Then as for those who believe and do good, He will Pay them fully their Rewards and give them more out of His Grace; and as for those who disdain and are proud, He will Punish them with a painful Punishment. And they shall not find for themselves besides Allah a Guardian or a Helper**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {174} فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا {175}

**[4:174] O people! Surely there has come to you manifest Proof from your Lord and We have Sent to you clear Light [4:175] Then as for those who believe in Allah and hold fast by Him, He will Cause them to enter into His Mercy and Grace and Guide them to Himself on a Straight Path**

(مناقب ابن شهر آشوب): أبو الورد، عن أبي جعفر (عليه السلام): وَ يَزِيدُهُمْ مِنْ فَضْلِهِ الْآيَةُ. لآل محمد.

Manaqib Ibn Shehr Ashub, from Abu Al Warad,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: '**[4:173] and give them more out of His Grace** – the Verse. To the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> 250

العباشي: عن عبد الله بن سليمان، قال: قلت لأبي عبد الله (عليه السلام) قوله: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا؟ قال: «البرهان محمد (عليه و آله السلام)، و النور علي (عليه السلام)». قال: قلت له صِرَاطًا مُسْتَقِيمًا؟ قال: الصراط المستقيم علي (عليه السلام)».

Al Ayyashi, from Abdullah Bin Suleyman who said,

249 الكافي 1: 103 / 2.

250 المناقب 4: 421

'I said to Abu Abdullah<sup>asws</sup>, '(What about) **[4:174] O people! Surely there has come to you manifest Proof from your Lord and We have Sent to you clear Al-Noor (Light)?**' He<sup>asws</sup> said: 'The manifest Proof is Muhammad<sup>saww</sup>, and the Al-Noor is Ali<sup>asws</sup>'. I said, '(And) the Straight Path?' He<sup>asws</sup> said: 'The Straight Path is Ali<sup>asws</sup>'.<sup>251</sup>

## VERSE 176

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنِ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضْلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {176}

**[4:176] They ask you for a Verdict, Say: Allah Gives you a Verdict concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah Clarifies to you, lest you err; and Allah Knows all things**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عمر بن أذينة، عن بكير، عن أبي جعفر (عليه السلام)، قال: «إذا مات الرجل و له اخت لها نصف ما ترك من الميراث بالآية كما تأخذ البنت لو كانت، و النصف الباقي يرد عليها بالرحم، إذا لم يكن للميت وارث أقرب منها، فإن كان موضع الاخت أخ أخذ الميراث كله بالآية لقول الله: وَهُوَ يَرِثُهَا إِن لَمْ يَكُنْ لَهَا وَلَدٌ و إن كانتا أختين أخذتا الثلثين بالآية، و الثلث الباقي بالرحم، و إن كانوا إخوة رجالاً و نساءً فللذكر مثل حظ الأنثيين، و ذلك كله إذا لم يكن للميت ولد، أو أبوان، أو زوجة».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Umar Bin Azina, from Bakeyr,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the man dies and there is a sister for him, for her shall be half of what he leaves from the inheritance by the Verse just as the daughter would have taken if she had been there, and the half of the remainder would return to her by the womb (blood relationship), if it is not for the death, hear nearest one would inherit it. So if in the places of the sister there was a brother, he would take all of the inheritance by the Verse by the Words of Allah<sup>azwj</sup> **[4:176] and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds** by the Verse, and the remaining third would be by the womb. And if there were brothers for the man and the woman, so for the male would be like the portion of two females. And all that is when there is no son for the dead person, or parents, or spouse'.<sup>252</sup>

<sup>251</sup> تفسير العياشي 1: 308 / 285.

<sup>252</sup> تفسير القمي 1: 159.