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## CHAPTER 61

### AL SAFF

#### (14 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة الصف و أدمن قراءتها في فرائضه و نوافله، صفه الله مع ملائكته و أنبيائه المرسلين إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far<sup>asws</sup> has said: 'The one who recites Surah Al-Saff (Chapter 61), and habitually recites it in his obligatory (Salat) and his optional (Salat), Allah<sup>azwj</sup> would Place him in the ranks of His<sup>azwj</sup> Angels, and (in close proximity of) His<sup>azwj</sup> Prophet<sup>as</sup>, and the Rasools<sup>as</sup>, if Allah<sup>azwj</sup> so Desires it'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) إنه قال: «من قرأ هذه السورة كان عيسى (عليه السلام) مصليا عليه و مستغفرا له ما دام في الدنيا، و إن مات كان رفيقه في الآخرة. و من أدمن قراءتها في سفره حفظه الله، و كفي طوارقه حتى يرجع».

And from Khawas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter, Isa<sup>as</sup> would Pray for him, and seek Forgiveness for him for as long as he stays in the world, and if he were to die, he would be his<sup>as</sup> friend in the Hereafter. And the one who habitually recites in his travels, Allah<sup>azwj</sup> would Protect him, and Suffice for him in his journey until he returns'.<sup>2</sup>

#### VERSES 1 – 3

سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1} يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2} كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

**[61:1] Whatever is in the skies and whatever is in the earth declares the Glory of Allah; and He is the Mighty, the Wise. [61:2] O you who believe! Why do you say that which you do not do? [61:3] It is most Hateful to Allah that you should say that which you do not do.**

علي بن إبراهيم: مخاطبة لأصحاب رسول الله (صلى الله عليه و آله) الذين و عدوه أن ينصروه و لا يخالفوا أمره و لا ينقضوا عهده في أمير المؤمنين (عليه السلام)، فعلم الله أنهم لا يفون بما يقولون فقال: لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ الْآيَةَ، و قد سماهم الله مؤمنين بإقرارهم و إن لم يصدقوا.

<sup>1</sup> ثواب الأعمال: 118.

<sup>2</sup> Tafseer Al Burhan – H 10679

Ali Bin Ibrahim (Tafseer Qummi) said,

'It Addresses the companions of Rasool-Allah<sup>saww</sup> who promised him<sup>saww</sup> that they would help him<sup>saww</sup>, and will not oppose his<sup>saww</sup> orders, and will not break their oaths regarding Amir-ul-Momineen<sup>asws</sup>. So, Allah<sup>azwj</sup> Knew that they are not being loyal with what they had been saying, so He<sup>azwj</sup> Said **[61:2] O you who believe! Why do you say that which you do not do? [61:3] It is most Hateful to Allah that you should say that which you do not do**, and Allah<sup>azwj</sup> has Referred to them as Believers due to their acceptance, but they were not ratifying it'.<sup>3</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، قال: سمعت أبا عبد الله (عليه السلام) يقول: «عدة المؤمن أخاه نذر لا كفارة له، فمن أخلف فبخلف الله بدأ، و لمقته تعرض، و ذلك قوله تعالى: يا أيها الذين آمنوا لم تقولون ما لا تفعلون كبر مقتاً عند الله أن تقولوا ما لا تفعلون».

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'A promise of the believer to his brother is a vow for which there is no expiation, so the one who have violated it, has violated against Allah<sup>azwj</sup>, and has exposed himself to His<sup>azwj</sup> Abhorrence, and these are the Words of the High **[61:2] O you who believe! Why do you say that which you do not do?**<sup>4</sup>

## VERSE 4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ {4}

**[61:4] Surely Allah loves those who fight in His way in ranks as if they were a solid structure.**

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن ميسرة بن محمد، عن إبراهيم بن محمد، عن ابن فضيل، عن حسان بن عبيد الله، عن الضحاک بن مزاحم، عن ابن عباس (رضي الله عنه)، قال: كان علي (عليه السلام) إذا صف في القتال كأنه بنيان مرصوص، يتبع ما قال الله فيه، فمدحه الله، و ما قتل من المشركين، كقتله أحد.

And from him, from Abdul Aziz Bin Yahya, from Maysara Bin Muhammad, from Ibrahim bin Muhammad, from Ibn Fazeyl, from Hisan Bin Ubeydullah, from Al Zahak Bin Mazahim,

Ibn Abbas narrates: 'Whenever Ali<sup>asws</sup> stood in a rank during the fighting, he<sup>asws</sup> was like a solid structure. He<sup>asws</sup> followed whatever Allah<sup>azwj</sup> Said with regards to it. Thus Allah<sup>azwj</sup> Praised him<sup>asws</sup>, and no one killed the Polytheists like he<sup>asws</sup> did'.<sup>5</sup>

(تحفة الإخوان): عن محمد بن العباس بحذف الإسناد، عن أبي جعفر (عليه السلام)، قال: «نزلت في علي بن أبي طالب (عليه السلام)، و حمزة، و عبيدة بن الحارث، و سهل بن حنيف، و الحارث بن الصمة، و أبي دجانة الأنصاري، و المقداد بن الأسود الكندي».

Tohfat Al Ikhwan, from Muhammad Bin Al Abbas with the deleted chain,

<sup>3</sup> تفسير القمّي 2: 365.

<sup>4</sup> الكافي 2: 1 / 270

<sup>5</sup> تأويل الآيات 2: 3 / 686.

from Abu Ja'far<sup>asws</sup> having said: 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Hamza<sup>ar</sup>, and Ubeyda Bin Al Haris, and Sahl Bin Haneef, and Al Haris Bin Al Samat, and Abu Dajjana Al Ansary, and Al Miqdad Bin Al Aswad Al Kindy'.<sup>6</sup>

## VERSES 5 - 6

وَادَّ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5} وَاذَّ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ {6}

**[61:5] And when Musa said to his people: O my people! Why do you cause me harm? And you know indeed that I am Allah's Rasool to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not Guide the transgressing people. [61:6] And when Isa son of Maryam said: O Children of Israel! surely I am the Rasool of Allah to you, verifying that which is before me of the Torah and giving the good news of Rasool who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear sorcery.**

علي بن إبراهيم: في قوله تعالى: فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ أَي شَكَّكَ اللَّهُ قُلُوبَهُمْ، ثُمَّ حَكَى قَوْلَ عِيسَى بْنِ مَرْيَمَ (عَلَيْهِ السَّلَام) لِبَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[61:5] but when they turned aside, Allah made their hearts turn aside**, i.e., they doubted Allah<sup>azwj</sup> in their hearts. Then Allah<sup>azwj</sup> Tells of the words of Isa Bin Maryam<sup>as</sup> to the Children of Israel **[61:6] O Children of Israel! surely I am the Rasool of Allah to you, verifying that which is before me of the Torah and giving the good news of Rasool who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear sorcery.**

قال: و سأل بعض اليهود رسول الله (صلى الله عليه و آله)، فقال: لم سميت محمدا و أحمد و بشيرا و نذيرا؟ فقال: «أما محمد فإني في الأرض محمود، و أما أحمد فإني في السماء أحمد [منه في الأرض]، و أما البشير فأبشر من أطاع الله بالجنة، و أما النذير فأنذر من عصى الله بالنار».

He said, 'And some Jews asked Rasool-Allah<sup>saww</sup>, 'Why are you<sup>saww</sup> called Muhammad<sup>saww</sup>, and Ahmad<sup>saww</sup>, and Basheer (Giver of good news), and Nazeer (Warner)?' So he<sup>saww</sup> said: 'As for 'Muhammad'<sup>saww</sup>, So I<sup>saww</sup> am the praised one in the earth; and as for 'Ahmad', so I<sup>saww</sup> am in the skies 'Ahmad'; and as for 'Al Basheer', so I<sup>saww</sup> give good news of the Paradise to the one who obeys Allah<sup>azwj</sup>; and as for 'Al Nazeer', so I<sup>saww</sup> warn the one who disobeys Allah<sup>azwj</sup> with the Fire'.<sup>7</sup>

فَلَمَّا نَزَلَتْ التَّوْرَةُ عَلَىٰ مُوسَىٰ (عَلَيْهِ السَّلَام) بَشَّرَ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَىٰ مِنَ النَّبِيِّينَ وَ كَانَ وَصِيَّ مُوسَىٰ يُوشَعَ بْنَ نُونٍ (عَلَيْهِمَا السَّلَام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمَّ نَزَلَ النَّبِيُّونَ يُبَشِّرُ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّىٰ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ

<sup>6</sup> تحفة الاخوان: 95 «مخطوط».

<sup>7</sup> تفسير القمي: 2: 365، و المخطوط: 129.

ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَعْزِي الْجَاهِدَ وَ النَّصَارَى مَكْتُوبًا يَعْزِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْزِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءَ (عليهم السلام) بَعْضُهُمْ بَبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa<sup>as</sup>, it gave the good News of Muhammad<sup>saww</sup>, and in between Yusuf<sup>as</sup> and Musa<sup>as</sup> were Prophets<sup>as</sup>. And Musa<sup>as</sup> had bequeathed to Yoshua bin Noon<sup>as</sup> and he<sup>as</sup> was the young man whom Allah<sup>azwj</sup> Mentioned in His<sup>azwj</sup> Book. The Prophets<sup>as</sup> never ceased to give the good News of Muhammad<sup>saww</sup> until Allah<sup>azwj</sup> Blessed and High Sent the Messiah Isa Bin Maryiam<sup>as</sup>. So he<sup>as</sup> gave the good News of Muhammad<sup>saww</sup> and that is the Statement of the High: “[7:157] *they find* meaning the Jews and the Christians *written down with them* meaning the description of Muhammad<sup>saww</sup> *in the Taurat and the Injeel (who enjoins them good and forbids them evil),*” and it is the Statement of Allah<sup>azwj</sup>: “[61:6] *And when Isa son of Maryiam said giving the good news of an Rasool who will come after me, his name being Ahmad,*”, and Musa<sup>as</sup> and Isa<sup>as</sup> gave the good news of Muhammad<sup>saww</sup> just as the Prophets<sup>as</sup> had given to one another until it reached Muhammad<sup>saww</sup>.<sup>8</sup>

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام في جامع الكوفة حديث طويل وفيه: وقام إليه آخر و سأله عن ستة من الانبياء لهم اسمان ؟ فقال: يوشع بن نون وهو ذو الكفل ويعقوب وهو اسرائيل، والخضر وهو حليفا، ويونس وهو ذو النون، وعيسى وهو المسيح، ومحمد وهو أحمد صلوات الله عليهم اجمعين.

In Uyoon Al-Akhbaar –

In a chapter which came from Al-Reza<sup>asws</sup> from the news of the Syrian and what he asked from Amir-ul-Momineen<sup>asws</sup> in a gathering at Al-Kufa, there is a lengthy Hadeeth, and in it is: ‘And another one stood up and asked him<sup>asws</sup> about six Prophets<sup>as</sup> who had two names each for themselves. So he<sup>asws</sup> said: ‘Yoshua Bin Noon<sup>as</sup>, and he<sup>as</sup> is Zulkifli; and Yaqoub<sup>as</sup>, and he<sup>as</sup> is Israeel; and Al-Khizr<sup>as</sup>, and he<sup>as</sup> is Haleeqa; and Younus<sup>as</sup>, and he<sup>as</sup> is Zul Noon; and Isa<sup>as</sup>, and he<sup>as</sup> is Al-Maseeh; and Muhammad<sup>saww</sup>, and he<sup>saww</sup> is Ahmad’.<sup>9</sup>

## VERSES 7 & 8

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {7} يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

**[61:7] And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not Guide the unjust people. [61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light, though the unbelievers may be averse to it.**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) قال: سألته عن قول الله تعالى: يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ، قال: «يريدون ليطفئوا ولاية أمير المؤمنين (عليه السلام) بأفواههم».

<sup>8</sup> Al Kafi 14540 (Extract)

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 61 H 12

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl, who has narrated:

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of the High **[61:8] They are intending to extinguish the Light of Allah with their mouths**, he<sup>asws</sup> said: 'They are intending to extinguish the Wilayah of Amir-ul-Momineen<sup>asws</sup> with their mouths (talk)'.

قلت: وَاللَّهُ مُتِمُّ نُورِهِ؟ قَالَ: «وَاللَّهُ مَتَمَّ الْإِمَامَةَ لِقَوْلِهِ عَزَّ وَجَلَّ: فَآمَنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا فَالنُّورُ هُوَ الْإِمَامُ».

I said, '(What about) **but Allah will Complete His light?**' He<sup>asws</sup> said: 'And Allah<sup>azwj</sup> will Complete the Imamate as per the Words of the Mighty and Majestic **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down. So the Light, it is the Imam<sup>asws</sup>**'.

قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ؟ قَالَ: «هُوَ [الَّذِي] أَمَرَ رَسُولَهُ مُحَمَّدًا بِالْوِلَايَةِ لَوْصِيهِ، وَالْوِلَايَةُ هِيَ دِينِ الْحَقِّ».

I said, '**[61:9] He it is Who sent His Rasool with the Guidance and the true Religion?**' He<sup>asws</sup> said: 'He<sup>azwj</sup> is Who Commanded His<sup>azwj</sup> Rasool Muhammad<sup>saww</sup> with the Wilayah of his<sup>saww</sup> successor<sup>asws</sup>. And the Wilayah – it is the true Religion (دين الحق)'.

قلت: لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ؟ قَالَ: «يُظْهِرُهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ (عَلَيْهِ السَّلَامُ) وَ لَوْ كَرِهَ الْكَافِرُونَ **يَوْلَايَةَ عَلِيٍّ**» قلت: هَذَا تَنْزِيلٌ؟ قَالَ: «نَعَمْ أَمَا هَدَفَ الْحَرْفَ فَتَنْزِيلٌ، وَ أَمَا غَيْرَهُ فَتَأْوِيلٌ».

I said, '(What about) **that He may make it overcome the religions, all of them?**' He<sup>asws</sup> said: 'Overcoming all the religion during the rise of Al-Qaim<sup>asws</sup> **though the disbelievers in the Wilayah of Ali<sup>asws</sup> may be averse to it**. I said, 'This is (how it was) Revealed?' He<sup>asws</sup> said: 'Yes. As for the aim of the Word, so it is Revelation, and apart from it, is explanation'.<sup>10</sup>

و عنه: عن أحمد بن إدريس، عن الحسين بن عبد الله، عن محمد بن الحسن و موسى بن عمر، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: سألته عن قول الله عز و جل: يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ، قال: «يُرِيدُونَ لِيُطْفِئُوا وِلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) بِأَفْوَاهِهِمْ».

And from him, from Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Al Hassan and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazeyl,

from Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[61:8] They are intending to extinguish the Light of Allah with their mouths**, he<sup>asws</sup> said: 'They are intending to extinguish the Wilayah of Amir-ul-Momineen<sup>asws</sup> with their mouths (talk)'.

قال: قلت قوله عز و جل وَاللَّهُ مُتِمُّ نُورِهِ؟ قَالَ: «يَقُولُ: وَاللَّهُ مَتَمَّ الْإِمَامَةَ وَ الْإِمَامَةُ هِيَ النُّورُ، وَ ذَلِكَ قَوْلُهُ تَعَالَى: فَآمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورَ الَّذِي أَنْزَلْنَا «2»- قال- [النور] هُوَ الْإِمَامُ».

I said, '(What about) the Words of the Mighty and Majestic **but Allah will Complete His light?**' He<sup>asws</sup> said: 'He<sup>azwj</sup> is Saying: 'And Allah<sup>azwj</sup> will Complete the Imamate'.

الكافي 1: 358 / 91، تأويل الآيات 2: 686 / 5<sup>10</sup>

And the Imamate – it is 'النور' the Light. And these are the Words of the High **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down.** So the Light, it is the Imam<sup>asws</sup>,<sup>11</sup>

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إسماعيل بن إسحاق، عن يحيى بن هاشم، عن أبي الجارود، عن أبي جعفر (عليه السلام)، أنه قال: «يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَ اللَّهُ لَوْ تَرَكْتُمْ هَذَا الْأَمْرَ، مَا تَرَكَهُ اللَّهُ».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ismail Bin Is'haq, from Yahya Bin Hisham, from Abu Al Jaroud,

Abu Ja'far<sup>asws</sup> has said: **[61:8] They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light.** By Allah<sup>azwj</sup>! If you were to leave this matter (Al-Wilayah), what you would have left with (to show to) Allah<sup>azwj</sup>.<sup>12</sup>

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

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

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

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

The one who befriends him<sup>asws</sup> has befriended Allah<sup>azwj</sup>, and the one who is inimical to him<sup>asws</sup> is an enemy of Allah<sup>azwj</sup>. And the one who loves him<sup>asws</sup> would be Loved by Allah<sup>azwj</sup>, and the one who hates him<sup>asws</sup> would be Hated by Allah<sup>azwj</sup>. And Allah<sup>azwj</sup> does not Love (anyone) except for a Believer, and does not hate (anyone) except for an Infidel. And he<sup>asws</sup> is the Light of the earth after me<sup>saww</sup> and its Pillar. And he<sup>asws</sup> is the Pious Word (كلمة التقوى) and the Firmest Handle (العروة الوثقى).

ثم تلا رسول الله (صلى الله عليه وآله) يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ. يَا أَيُّهَا النَّاسُ، لِيَبْلُغَ مَقَالَتِي هَذِهِ شَاهِدَكُمْ غَائِبَكُمْ، اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَيْهِمْ.

Then Rasool-Allah<sup>saww</sup> recited **[9:32] They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except to Complete His light, though the unbelievers are averse to it.** O you people! These words of mine<sup>saww</sup>,

<sup>11</sup> الكافي 1: 6 / 151

<sup>12</sup> تأويل الآيات 2: 4 / 686

those who are present should make it reach to those who are absent! Our Allah<sup>azwj</sup>! I<sup>saww</sup> am a witness over them.

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

O you people! And Allah<sup>azwj</sup> Looked for a third Consideration, and Chose, for after me<sup>saww</sup> and after Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, eleven Imams<sup>asws</sup>, one after the other. Every time one passes away, another one stands in his<sup>asws</sup> place, like the stars of the sky, every time a stars goes into hiding, another one emerges. They<sup>asws</sup> are the Guided Guides. The plots of the plotters do not harm them, and the one who abandons them<sup>asws</sup> gets abandoned. They<sup>asws</sup> are the Proofs of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and witnesses over His<sup>azwj</sup> creation. The one who obeys them<sup>asws</sup> obeys Allah<sup>azwj</sup>, and the one who disobeys them<sup>asws</sup> disobeys Allah<sup>azwj</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them. Neither will it separate from them<sup>asws</sup> nor will they<sup>asws</sup> separate from it until they return to me<sup>saww</sup> at the Fountain'.<sup>13</sup>

## VERSE 9

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

**[61:9] He it is Who sent His Messenger with the Guidance and the true Religion, that He may make it overcome the religions, all of them, though the Polytheists may be averse to it.**

محمد بن العباس، قال: حدثنا أحمد بن هوزة، عن إبراهيم، عن عبد الله بن حماد، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل في كتابه هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، فقال: «و الله ما نزل تأويلها بعد».

Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim, from Abdullah Bin Hamaad, from Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic in His<sup>azwj</sup> Book **[61:9] He it is Who sent His Messenger with the Guidance and the true Religion, that He may make it overcome the religions, all of them, though the Polytheists may be averse to it**, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Its explanation has yet to come till now'.

قلت: جعلت فداك، و متى ينزل تأويلها، قال: «حين يقوم القائم إن شاء الله تعالى، فإذا خرج القائم (عليه السلام) لم يبق كافر أو مشرك إلا كره خروجه حتى لو أن كافرا أو مشركا في بطن صخرة لقاتل الصخرة: يا مؤمن، في بطني كافر أو مشرك فاقتله، فيجيبه فيقتله».

I said, 'May I be sacrificed for you<sup>asws</sup>! And when would its explanation come?' He<sup>asws</sup> said: 'When Al-Qaim<sup>asws</sup> rises, when Allah<sup>azwj</sup> so Desires. So when Al-Qaim<sup>asws</sup> comes out, there would not remain any Infidel or Polytheist except that he would hate his<sup>asws</sup> coming out, to the extent that if an Infidel or a Polytheist were to be in the

<sup>13</sup> تأويل الآيات 2: 4 / 686



middle of a rock, the rock would say, 'O Believer! Inside me is an Infidel, or a Polytheist, so kill him'. So he would come to him, and kill him'.<sup>14</sup>

سعد بن عبد الله، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله تعالى: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يظهره الله عز و جل في الرجعة».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayni Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar bin Marwan, from Al Munkhal Bin Jameel, from Jabir Bin Yazeed,

Abu Ja'far<sup>asws</sup> regarding the Words of the High [61:9] **He it is Who sent His Messenger with the Guidance and the true Religion, that He may make it overcome the religions, all of them, though the Polytheists may be averse to it,** he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic would Make it overcome during the Return (الرجعة)'.<sup>15</sup>

علي بن إبراهيم، في قوله تعالى: يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ، قال: بالقائم من آل محمد (عليهم السلام) إذا خرج يظهره الله على الدين كله حتى لا يعبد غير الله، و هو قوله: «يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً».

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [61:8] **They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His light**, he said, 'With Al-Qaim<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. When he<sup>asws</sup> comes out, Allah<sup>azwj</sup> would Make him<sup>asws</sup> to prevail over all of the religion until no one apart from Allah<sup>azwj</sup> would be worshipped, and these are his<sup>asws</sup> words: 'He<sup>asws</sup> would fill the earth with equity and justice just as it was filled with inequity and injustice'.<sup>16</sup>

## VERSES 10 - 13

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِنْ عَذَابِ أَلِيمٍ {10} تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11} يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ {12} وَأُخْرَىٰ نُحِبُّنَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشْرُ الْمُؤْمِنِينَ {13}

**[61:10] O you who believe! shall I Show you a trade which will save you from a painful Punishment? [61:11] You shall believe in Allah and His Rasool, and struggle hard in Allah's Way with your wealth and your lives; that is better for you, did you but know! [61:12] He will Forgive you your faults and Cause you to enter into Gardens, beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the magnificent victory; [61:13] And yet another (Blessing) that you love: help from Allah and a victory near at hand; and give good news to the Believers.**

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِنْ عَذَابِ أَلِيمٍ: «فقالوا: لو نعلم ما هي لبذلنا فيها الأموال و الأنفس و الأولاد، فقال تعالى: تُؤْمِنُونَ بِاللَّهِ وَ

<sup>14</sup> تأويل الآيات 2: 688 / 7.

<sup>15</sup> مختصر بصائر الدرجات: 17.

<sup>16</sup> تفسير القمي 2: 365.

رَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ إِلَى قَوْلِهِ تَعَالَى: ذَلِكَ الْفَوْزُ الْعَظِيمُ وَآخِرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ يَعْنِي فِي الدُّنْيَا بِفَتْحِ الْقَائِمِ، وَ أَيْضًا فَتْحُ مَكَّةَ».

Ali Bin Ibrahim said,

‘And in a report of Abu Al-Jaroud, from Abu Ja’far<sup>asws</sup> regarding the Words of the High [61:10] **O you who believe! shall I Show you a trade which will save you from a painful Punishment?**, so they said, ‘If only we knew what it is, we would have exerted with regards to it, the wealth, and the lives, and the children’. So the High Said [61:11] **You shall believe in Allah and His Rasool, and struggle hard in Allah's Way with your wealth and your lives;** up to His<sup>azwj</sup> Words **that is the magnificent victory [61:13] And yet another (Blessing) that you love: help from Allah and a victory near at hand**, Meaning, in the world by the victory of Al-Qaim<sup>asws</sup>, and also the conquest over Makkah’.<sup>17</sup>

الحسن بن أبي الحسن الديلمي (رحمه الله): عن رجاله، بإسناد متصل إلى التوفلي، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): أنا التجارة المربحة المنجية من العذاب الأليم التي دل الله عليها في كتابه، فقال: «يا أيها الذين آمنوا هل أدلكم على تجارةٍ تُنجيكم من عذابِ أليم».

Al Hassan Bin Abu Al Hassan Al Daylami, from his men, by a continuous chain going up to Al Nowfali,

‘Abu Abdullah<sup>asws</sup> having said that ‘Amir-ul-Momineen<sup>asws</sup> said: ‘I<sup>asws</sup> am the lucrative trade which saves from the painful Punishment which Allah<sup>azwj</sup> has Pointed to in His<sup>azwj</sup> Book, so He<sup>azwj</sup> Said [61:10] O you who believe! shall I Show you a trade which will save you from a painful Punishment?’.<sup>18</sup>

و عن الشيخ أبي جعفر الطوسي: عن عبد الواحد بن الحسن، عن محمد بن محمد الجويني، قال: قرأت على علي بن أحمد الواحدي حديثًا مرفوعًا إلى النبي (صلى الله عليه وآله) أنه قال: «لمبارزة علي لعمر بن عبد ود أفضل من عمل أمي إلى يوم القيامة، وهي التجارة المربحة المنجية من العذاب الأليم، يقول الله تعالى: هل أدلكم على تجارةٍ تُنجيكم من عذابِ أليم تُؤمنون باللهِ ورسولِهِ وجاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ».

And from Al Sheikh Abu Ja’far Al Toosy, from Abdul Wahid Bin Al Hassan, from Muhammad Bin Muhammad Al Juweyni who said,

‘I recited a Hadeeth to Ali Bin Ahmad, with an unbroken chain going up to the Prophet<sup>saww</sup> having said: ‘The duel of Ali<sup>asws</sup> against Umar Bin Abd Wadd is the best of the deeds of my<sup>saww</sup> community up to the Day of Judgement, and it is the lucrative trade which saves from the painful Punishment. Allah<sup>azwj</sup> the High is Saying [61:10] **O you who believe! shall I Show you a trade which will save you from a painful Punishment?** [61:11] **You shall believe in Allah and His Rasool, and struggle hard in Allah's Way with your wealth and your lives; that is better for you, did you but know!** [61:12] **He will Forgive you your faults and Cause you to enter into Gardens, beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the magnificent victory.**’<sup>19</sup>

<sup>17</sup> تفسير القمّي 2: 365.

<sup>18</sup> تأويل الآيات 2: 689 / 10.

<sup>19</sup> تأويل الآيات 2: 690 / 11.

**VERSE 14**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

**[61:14] O you who believe! Become helpers of Allah, as Isa son of Maryam said to (his) disciples: Who are my helpers for Allah? The disciples said: We are helpers of Allah. So a party of the children of Israel believed and another party disbelieved; So We Aided those who believed against their enemy, and they became victorious.**

علي بن إبراهيم: قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ، قال: التي كفرت هي التي قتلت شبيهه عيسى (عليه السلام) و صلبته، و التي أمنت هي التي قبلت شبيهه عيسى (عليه السلام) حتى لا يقتل. فقتلت الطائفة التي قتلتها و صلبته، و هو قوله تعالى: فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[61:14] O you who believe! Become helpers of Allah, as Isa son of Maryam said to (his) disciples: Who are my helpers for Allah? The disciples said: We are helpers of Allah. So a party of the children of Israel believed and another party disbelieved**, said, 'The one who disbelieved were the one who killed the one who resembled Isa<sup>as</sup> and crucified him. And the one who believed are the ones who accepted the one who resembled Isa<sup>as</sup> and did not kill him. So the group which killed him and crucified him, were themselves killed, and these are the Words of the High **So We Aided those who believed against their enemy, and they became victorious.**<sup>20</sup>

حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ أَبِي يَحْيَىٰ كَوْكَبِ الدَّمِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُونَا وَ مَا كَانَ حَوَارِيَّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيْنَا لَنَا وَ إِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَلَا وَ اللَّهُ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَ لَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتَنَا وَ اللَّهُ لَمْ يَزَالُوا مِنْذُ قَبْضِ اللَّهِ عَزَّ ذِكْرُهُ رَسُولَهُ (صلى الله عليه وآله) يَنْصُرُونَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذِّبُونَ وَ يُسْرِدُونَ فِي الْبُلْدَانِ جَزَاءَهُمُ اللَّهُ عَنَّا خَيْرًا

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah<sup>asws</sup> having said that: 'The disciples of Isa<sup>as</sup> were his<sup>as</sup> Shias, and that our<sup>asws</sup> Shias are our<sup>asws</sup> disciples and the disciples of Isa<sup>as</sup> were not more obedient to him<sup>as</sup> than our<sup>asws</sup> Shiah are to us<sup>asws</sup>. But rather, Isa<sup>as</sup> said to the disciples: **“[3:52] Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah”**. So No, by Allah<sup>azwj</sup>, none from the Jews helped him<sup>as</sup> nor did they fight for him<sup>as</sup>. By Allah<sup>azwj</sup> since Allah<sup>azwj</sup> Made Rasool Allah<sup>saww</sup> to pass away, our<sup>asws</sup> Shias have never ceased to help us<sup>asws</sup>, and they fought for us<sup>asws</sup>, and they were burnt, and tortured, and displaced in the cities. May Allah<sup>azwj</sup> Recompense them goodly from us<sup>asws</sup>.

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهُ لَوْ ضَرَبْتُ خَيْسُومَ مُجَبِّبِنَا بِالسَّيْفِ مَا أَبْغَضُونَا وَ وَ اللَّهُ لَوْ أَدْنَيْتُ إِلَىٰ مُبْغِضِينَا وَ حَوَّطْتُ لَهُمْ مِنَ الْمَالِ مَا أَحْبَبُونَا.

<sup>20</sup> تفسير القمي 2: 366، بحار الأنوار 14: 337 / 7.

And Amir-ul-Momineen<sup>asws</sup> has said: 'By Allah<sup>azwj</sup>! Even if I<sup>asws</sup> were to strike the noses of those who love us<sup>asws</sup> with the sword, they will not hate us<sup>asws</sup>, and by Allah<sup>azwj</sup>, if I<sup>asws</sup> were to approach those that hate us<sup>asws</sup> and urge them by the wealth, they will still not love us<sup>asws</sup>'.<sup>21</sup>

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<sup>21</sup> Al Kafi – H 14844