

TABLE OF CONTENTS

CHAPTER 17	3
AL-ISRA'A	3
(111 VERSES)	3
VERSES 71 to 81	3
 VERSE 71.....	 3
Every generation to be Called with the Imam^{asws} of their time	3
The Imam^{asws} of our time – Al-Qaim^{asws}	5
Is Rasool-Allah^{saww} the Imam^{asws} of future generations?	6
Listening and obeying	7
The Calling would be with the one allegiance is pledged to, be it a lizard	8
The Calling of the associates	12
Those who do not recognise the Imam^{asws} of their time	12
Advice for the Shias	14
 VERSE 72.....	 14
The apparent meaning of the Verse.....	18
 VERSES 73 - 76	 19
The Altered Verse	20
Indirect Speech	21
Soft-spoken approach towards Qureysh	23
 VERSE 77.....	 23
 VERSE 78.....	 26
The five daily Salats specified in the Book and the altered Verse.....	34
 VERSE 79.....	 35
The Nafila (optional) and the (Tatu'u) voluntary <i>Salats</i>	35
The Praiseworthy Position (المقام المحمود)	36
The need of the intercession for the Momineen	38
The Intercession	40

Rasool-Allah ^{saww} will intercede for his ^{saww} own family members.....	45
Intercession of the Momineen	45
VERSE 80.....	46
VERSE 81.....	47

CHAPTER 17

سورة الإسراء

AL-ISRA'A

(111 VERSES)

VERSES 71 to 81

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 71

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا {71}

On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books and they would not be wronged (even) the husk of a date stone [17:71]

Every generation to be Called with the Imam^{asws} of their time

عنه، عن أبيه، عن النضر بن سويد، عن ابن مسكان، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله عليه السلام، " يوم ندعوا كل أناس بامامهم " فقال: ندعو كل قرن من هذه الامة بامامهم،

From him, from his father, from Al Nazar Bin Suweyd, from Ibn Muskaan, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah^{asws}, '***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].*** So he^{asws} said: 'Every generation of this community would be Called with their Imam^{asws}'.

قلت: فيجيئ رسول الله صلى الله عليه وآله في قرنه، وعلي عليه السلام في قرنه، والحسن عليه السلام في قرنه، والحسين عليه السلام في قرنه، وكل امام في قرنه الذي هلك بين أظهرهم؟ - قال: نعم.

I said, 'So Rasool-Allah^{saww} would come among his^{asws} generation, and Ali^{asws} among his^{asws} generation, and Al-Hassan^{asws} would come among his^{asws} generation, and Al-

Husayn^{asws} would come among his^{asws} generation, and every Imam^{asws} among his^{asws} generation in whose presence he^{asws} passed away?' He^{asws} said: 'Yes'.¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُوثٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ إِمَامِهِمُ الَّذِي بَيْنَ أَظْهُرِهِمْ وَهُوَ قَائِمُ أَهْلِ زَمَانِهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim Al Batal, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**. He^{asws} said: 'Their Imam^{asws} would be one who was in appearance before them, and he^{asws} is a maintainer of the people of his^{asws} era'.²

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن حماد بن عيسى، عن رعي بن عبد الله، عن الفضيل بن يسار،

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bini Muhammad Bin Isa, from Al Husayn Bin Saeed, from Hamad Bin Isa, from Rabi'e Bin Abdullah, from Al Fazeyl Bin Yasaar,

عن أبي جعفر (عليه السلام)، في قوله تعالى: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ. قال: «يجيء رسول الله (صلى الله عليه وآله) في قومه، و علي (عليه السلام) في قومه، و الحسن في قومه، و الحسين في قومه، و كل من مات بين ظهري قوم جاءوا معه».

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**. He^{asws} said: 'Rasool-Allah^{saww} would come among his^{saww} people, and Ali^{asws} among his^{asws} people, and Al-Hassan^{asws} among his^{asws} people, and Al-Husayn^{asws} among his^{asws} people, and everyone who died in the midst of a people would come with him^{asws} (i.e., Imam^{asws} of his time)'.³

ابن بابويه، قال: حدثنا أبو الحسن محمد بن علي بن الشاه الفقيه المروزي بمروالروذ. في داره، قال: حدثنا أبو بكر محمد بن عبد الله النيسابوري، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر بن سليمان الطائي بالبصرة، قال: حدثني أبي في سنة ستين و مائتين، قال: حدثني علي بن موسى الرضا (عليه السلام) سنة أربع و تسعين و مائة بنيسابور.

Ibn Babuwayh said, 'It was narrated to us by Abu Al Hassan Muhammad Bin Ali Bin Al Sahs the jurist of Al Marwandy at Marwalzad, in his house, from Muhammad Bin Abdullah Al Neyhsapouri, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Bin Suleyman Al Tai'y at Al Basra, from his father, in the year two hundred and sixty, said,

'It was narrated to me by Ali^{asws} Bin Musa Al-Reza^{asws} in the year two hundred a ninety four at Neyshapour.

¹ Al Mahaasin – V 1 Bk 4 – H 44

² Al Kafi V 1 – The Book Of Divine Authority CH 128 H 3

³ تفسير القمي 2: 22.

و حدثنا أبو منصور أحمد بن إبراهيم بن بكر الخوزي بنيسابور، قال: حدثنا أبو إسحاق إبراهيم بن محمد بن هارون الخوزي، قال: حدثنا جعفر بن محمد بن زياد الفقيه الخوزي بنيسابور، قال: حدثنا أحمد بن عبد الله الهروي الشيباني، عن الرضا علي بن موسى الرضا (عليه السلام).

And it was narrated to us by Abu Mansour Ahmad Bin Ibrahim Bin Bakr Al Khowzy at Neyshapour, from Abu Is'haq Ibrahim Bin Muhammad Bin Haroun Al Khowzy, from Ja'far Bin Muhammad Bin Ziyad Al Faqeeh Al Khowzy at Neyshapour, from Ahmad Bin Abdullah Al Harwy Al Shaybani,

'From Al-Reza^{asws} Ali Bin Musa^{asws}.

و حدثنا أبو عبد الله الحسين بن محمد الأشناني الرازي العدل ببلخ، قال: حدثنا علي بن محمد بن مهرويه القزويني، عن داود بن سليمان الفراء، عن علي بن موسى الرضا (عليه السلام)، قال: حدثني أبي، عن آبائه، عن علي بن أبي طالب (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله)، في قوله تعالى: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ. قال: «يدعى كل قوم بإمام زمانهم، و كتاب ربحهم، و سنة نبهم».

And it was narrated to us by Abu Abdullah Al Husayn Bin Muhammad Al Ashnani Al Razy Al Adl at Al Balkh, from Ali Bin Muhammad Bin Mahrawiya Al Qazwiny, from Dawood Bin Suleyman Al Fara'a,

'From Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Ali Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said regarding the Words of the Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**: 'Every people would be Called with the Imam of their time, and the Book of their Lord^{azwj} and Sunnah of their Prophet^{as}'.⁴

The Imam^{asws} of our time – Al-Qaim^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورِ بْنِ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَقَالَ يَا فَضِيلُ اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَ إِمَامَكَ لَمْ يَضُرَّكَ تَقَدُّمُ هَذَا الْأَمْرِ أَوْ تَأَخُّرُ وَ مَنْ عَرَفَ إِمَامَهُ ثُمَّ مَاتَ قَبْلَ أَنْ يَقُومَ صَاحِبُ هَذَا الْأَمْرِ كَانَ بِمَنْزِلَةِ مَنْ كَانَ قَاعِدًا فِي عَسْكَرِهِ لَا بَلَّ بِمَنْزِلَةِ مَنْ قَعَدَ تَحْتَ لَوَائِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzayl Bin Yasar who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**. So he^{asws} said: 'O Fuzayl! Recognise your Imam^{asws}, for you, when you recognise your Imam^{asws}, it would not harm you whether this matter (Rising of Al Qaim^{asws}) is brought forward or delayed. And the one who recognises his Imam^{asws}, then dies before the rising of the Master^{asws} of this Command, would be at the status

⁴ عيون أخبار الرضا (عليه السلام) 2: 32/ 61.

of the one who was seated among his^{asws} soldiers. No! But, seated beneath his^{asws} flag’.

قَالَ وَ قَالَ بَعْضُ أَصْحَابِهِ بِمَنْزِلَةٍ مِّنْ اسْتِشْهَادٍ مَّعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

He (the narrator) said, ‘And he^{asws} said: ‘Some of his^{asws} companions would be at the status of the ones who were martyred with Rasool-Allah^{saww},⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ اعْرِفِ الْعَلَامَةَ فَإِذَا عَرَفْتَهُ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ فَمَنْ عَرَفَ إِمَامَهُ كَانَ كَمَنْ كَانَ فِي فُسْطَاطِ الْمُنْتَظَرِ (عليه السلام) .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban who said,

‘I heard Abu Abdullah^{asws} saying: ‘Recognise the Sign (Imam^{asws})! So when you recognise him^{asws}, it would not harm you whether this matter is brought forward or is delayed. Allah^{azwj} Mighty and Majestic is Saying: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. So the one who recognises his Imam^{asws} would be like the one who would be in the tent of The Awaited one^{asws},⁶

Is Rasool-Allah^{saww} the Imam^{asws} of future generations?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ قَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ أَ لَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘When this Verse was Revealed: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***, the Muslims said, ‘O Rasool-Allah^{saww}! Aren't you^{saww} the Imam of the people, all of them in their entirety?’

قَالَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ أَجْمَعِينَ وَ لَكِنْ سَيَكُونُ مِنْ بَعْدِي أئِمَّةٌ عَلَى النَّاسِ مِنَ اللَّهِ مِنْ أَهْلِ بَيْتِي يَقُومُونَ فِي النَّاسِ فَيُكَذِّبُونَ وَ يَظْلِمُهُمْ أئِمَّةٌ الْكُفْرِ وَ الضَّلَالِ وَ أَشْيَاعُهُمْ

He^{asws} said: ‘So Rasool-Allah^{saww} said: ‘I^{saww} am a Rasool^{saww} of Allah^{azwj} to the people in their entirety, but there will be coming from after me^{saww}, Imams^{asws} upon the people from Allah^{azwj}, from the People^{asws} of my^{saww} Household, who would be

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 84 H 2

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 84 H 7

standing among the people but they would be belying them^{asws} and oppressing them^{asws} - the imams of the Kufr and the straying, and their adherents.

فَمَنْ وَالَاهُمْ وَاتَّبَعَهُمْ وَصَدَّقَهُمْ فَهُوَ مِنِّي وَمَعِيَ وَ سَيَلْفَانِي أَلَا وَمَنْ ظَلَمَهُمْ وَكَذَّبَهُمْ فَلَيْسَ مِنِّي وَلَا مَعِيَ وَأَنَا مِنْهُ بَرِيءٌ.

So the one who befriends them^{asws}, and follows them^{asws}, and ratifies them^{asws}, so he is from me^{saww}, and with me^{saww}, and would be meeting me^{saww}. Indeed! The one who oppresses them^{asws} and belies them^{asws}, so he is neither from me^{saww}, nor with me^{saww}, and I^{saww} disavow from him'.⁷

عنه، عن ابن فضال، عن ثعلبة بن ميمون، عن بشير العطار، قال: قال أبو - عبد الله عليه السلام: " يوم ندعوا كل أناس بامامهم " ثم قال: قال رسول الله (صلى الله عليه وآله): وعن اامامكم، وكم من إمام يجي يوم القيامة يلعن أصحابه ويلعنونه،

From him, from Ibn Fazaal, from Sa'alba Bin Maymoun, from Basheer Al Ataar who said,

'Abu Abdullah^{asws} said: **'On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].** Then he^{asws} said: 'Rasool-Allah^{saww} said: 'And we^{asws} are your Imams^{asws}, and how many a (false) Imam would come on the Day of Judgement cursing his companions (followers) and they would be cursing him.

نحن ذرية محمد صلى الله عليه وآله وأما فاطمة (عليها السلام) وما أتى الله أحدا من المرسلين شيئا الا وقد آتاه محمدا صلى الله عليه وآله كما أتى المرسلين من قبله ثم تلا " ولقد أرسلنا رسلا من قبلك وجعلنا لهم أزواجا وذرية "

We^{asws} are the descendants of Muhammad^{saww}, and our^{asws} mother^{asws} is Fatima^{asws}. And Allah^{azwj} has not Given anything to the *Mursil* Prophets^{as} except that He^{azwj} Gave it to Muhammad^{saww} similar to what was Given to the *Mursil* Prophets^{as} before him^{saww}. Then he^{asws} recited: **And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38].**⁸

Listening and obeying

عَلَيَّ بَنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَّادٍ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ السَّمْعُ وَالطَّاعَةُ أَبْوَابُ الْخَيْرِ السَّامِعُ الْمُطِيعُ لَا حُجَّةَ عَلَيْهِ وَالسَّامِعُ الْعَاصِي لَا حُجَّةَ لَهُ وَإِمَامُ الْمُسْلِمِينَ تَمَّتْ حُجَّتُهُ وَاجْتِنَاجُهُ يَوْمَ يَلْقَى اللَّهُ عَزَّ وَ جَلَّ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hammad, from Abdu A'ala who said,

'I heard Abu Abdullah^{asws} saying: 'The listening and the obeying are the doors of the goodness. The obedience listener, there is no argument against him, and the

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 25 H 1

⁸ Al Mahaasin – V 1 Bk 4 – H 83

disobedient listener, there is no argument for him (in his support); and the Imam^{asws} of the Muslims would complete his^{asws} proof and his^{asws} argumentation on the Day he^{asws} meets Allah^{azwj} Mighty and Majestic’.

ثُمَّ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ .

Then he^{asws} said: ‘Allah^{azwj} Blessed and Exalted is Saying: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].***⁹

The Calling would be with the one allegiance is pledged to, be it a lizard

[الديلمى] روي مرفوعا إلى أبي حمزة الثمالي، عن أبي جعفر الباقر (عليه السلام) قال: لما أراد أمير المؤمنين أن يسير إلى الخوارج بالنهروان واستفزع أهل الكوفة وأمرهم أن يعسكروا بالميدان فتخلف عنهم شبت بن ربعي والأشعث بن قيس الكندي وجرير بن عبد الله البجلي وعمرو بن حريث فقالوا: يا أمير المؤمنين أتأذن لنا أن نقضي حوائجنا ونصنع ما نريد ثم نلحق بك،

Al Dulaymi – ‘It has been reported with an unbroken chain going up to Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja’far Al-Baqir^{asws} having said: ‘When Amir Al-Momineen^{asws} intended to travel to Al-Khawarijites at Al-Naharwan, (Ali^{asws}) motivated the people of Al-Kufa and ordered them that they should camp out at the field. So Shabt Bin Rabi’e and Al-Ash’as Bin Qays Al-Kindy, and Jareer Bin Abdullah Al-Bajaly, and Amro Bin Hareys opposed and said, ‘O Amir Al-Momineen^{asws}! Give us permission that we should fulfil our needs and do what we want to, then we shall meet up with you^{asws}’.

فقال لهم: فعلتموها سوءة لكم من مشايخ، والله مالكم تتخلفون عنها حاجة، ولكنكم تتخذون سفرة وتخرجون إلى الزهدة فتأمرون وتجلسون وتنظرون في منظر تنتحون عن الجادة وتبسط سفرتكم بين أيديكم فتأكلون من طعامكم ويمر ضب فتأمرون غلمانكم فيصطادونه لكم ويأتونكم به، فتخلعون وتبايعون الضب وتعملونه إمامكم دوني.

So he^{asws} said to them: ‘Do it. Evil it is for you from the elders. By Allah^{azwj}! You all are not opposing it due to a need, but you would be making a journey and going out to the ramble (wandering aimlessly), so you would be propagating, and have sittings, and would be considering in the landscape. You would become serious and extend your journey in front of you, so you would be eating from your food, and a lizard would pass by, so you would be ordering your slaves to catch it and bring it to you. Then you would be leaving me^{asws} along and pledging allegiances to the lizard, and make it to be your Imam besides me^{asws}’.

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 8 H 17

واعلموا اني سمعت أخي رسول الله (صلى الله عليه وآله) يقول: إذا كان يوم القيامة نادى مناد ليخلوا كل قوم بمن كانوا يأتون به في الحياة الدنيا فمن أقبح وجوها منكم وأنتم تحيلون أبا رسول الله (صلى الله عليه وآله) وابن عمه وصهره وتنقضون ميثاقه الذي أخذته الله ورسوله عليكم وتحشرون يوم القيامة وإمامكم الضب وهو قول الله عزوجل: * (يوم ندعوا كل أناس بإمامهم) *

And know that I^{asws} heard my^{asws} brother^{saww} Rasool-Allah^{saww} saying: 'When it will be the Day of Judgement, a Caller would Call out for each people to be alone with the one they used to make their Imam in the life of the world. So who would be more ugly of faces than you lot, and you avoided the brother^{asws} of Rasool-Allah^{saww} and his^{saww} cousin^{asws} and his brother in law, and broke the Covenant which Allah^{azwj} and His^{azwj} Rasool^{saww} took upon you, and you would be Resurrected on the Day of Judgement and your Imam would be the lizard. And these are the Words of Allah^{azwj} Mighty and Majestic: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].**

فقالوا: والله يا أمير المؤمنين ما نريد إلا أن نقضي حوائجنا ونلحق بك، فولى عنهم وهو يقول: عليكم الدمار والبوار، والله ما يكون إلا ما قلت لكم وما قلت إلا حقا.

So they said, 'O Amir Al Momineen^{asws}! We are not intending except for the fulfilling of our needs and meet up with you^{asws}'. But, he^{asws} turned around from them and was saying: 'Upon you is the destruction and the doom. By Allah^{azwj}! It will not happen except as what I^{asws} have said to you, and I^{asws} have not said except for the truth'.

ومضى أمير المؤمنين (عليه السلام) حتى إذا صار بالمدائن خرجوا إلى الخورنق وهيأوا طعاما في سفرة وبسطوها في الموضع وجلسوا يأكلون ويشربون الخمر، فمر بهم ضب فأمرؤا غلمانهم فاصطادوه وأتوهم به، فخلعوا أمير المؤمنين وباعوه وبسط لهم الضب يده فقالوا: أنت والله إمامنا ما بيعتنا لك ولعلي بن أبي طالب إلا واحدة وانك لأحب إلينا منه.

And Amir Al-Momineen^{asws} went until he^{asws} came to be at the field. They went out to Al-Kharnouq, and they were eating the food have sat in the place, eating and drinking the wine. So a lizard passed them by, and they ordered their slaves to capture it and bring it. So they left alone Amir Al-Momineen^{asws} and pledged allegiance to it, and the lizard extended its hand to them, so they said, 'By Allah^{azwj}! You (Lizard) are our Imam what we are pledging allegiance to and to Ali^{asws} Bin Abu Talib^{asws} is one and the same, and you are more beloved to us than him^{asws}'.

فكان كما قال أمير المؤمنين (عليه السلام)، وكان القوم كما قال الله تعالى: * (بئس للظلمين بدلا) *.

Thus it transpire just as Amir Al Momineen^{asws} had said, and the people were just as Allah^{azwj} High had Said: **Evil is the replacement of the unjust ones [18:50].**

ثم لحقوا به فقال لهم لما وردوا عليه: فعلتم يا أعداء الله وأعداء رسوله وأعداء أمير المؤمنين ما أخبرتكم به، فقالوا: لا يا أمير المؤمنين ما فعلناه، فقال: والله ليبعثنكم الله مع إمامكم،

Then they met up with him^{asws}, so he^{asws} said to them when they returned to him^{asws}: 'You did it, O enemies of Allah^{azwj}, and enemies of His^{azwj} Rasool^{saww}, and enemies of Amir Al-Momineen^{asws}, what I^{asws} had informed you of beforehand'. So they said, 'No, O Amir Al-Momineen^{asws}, we did not do it'. So he^{asws} said: 'By Allah^{azwj}! Allah^{azwj} will be resurrecting you all with your imam (lizard)'.

قالوا: قد أفلحنا يا أمير المؤمنين إذا بعثنا الله معك، فقال: كيف تكونوا معي وقد خلعتوني وبايعتم الضب والله لكأني أنظر إليكم يوم القيامة والضب يسوقكم إلى النار،

They said, 'O Amir Al-Momineen^{asws}! We would succeed if Allah^{azwj} was to Resurrect us with you^{asws}'. So he^{asws} said: 'How will you come to be with me^{asws}, and you had left me^{asws} alone and pledged allegiances to the lizard. By Allah^{azwj}! It is as if I^{asws} am looking at you all on the Day of Judgement, and the lizard is ushering (leading) you to the Fire'.

فحلفوا له بالله إنا ما فعلنا ولا خلعتنا ولا بايعنا الضب، فلما رأوه يكذبهم ولا يقبل منهم أقروا له وقالوا: اغفر لنا ذنوبنا، قال: والله لا غفرت لكم ذنوبكم وقد اخترتم مسخا مسخه الله وجعله آية للعالمين وكذبتهم رسول الله (صلى الله عليه وآله) وقد حدثني بحديثكم عن جبرائيل عن الله سبحانه فبعدا لكم وسحقا.

So they swore on oath by Allah^{azwj}, 'We did not do it, nor leave you^{asws} alone, nor pledged allegiance to the lizard'. Then when he^{asws} saw their lies and did not accept from them, they agreed with him^{asws} and said, 'Forgive us our sins'. He^{asws} said: 'By Allah^{azwj}! I^{asws} will not Forgive you your sins, and you had chosen a metamorphosed (creature) whom Allah^{azwj} has Metamorphosed and Made it to be a Sign for the worlds, and you belied Rasool-Allah^{saww}, and your news was narrated to me^{asws} from Jibraeel^{as} from Allah^{azwj} the Glorious, thus remoteness is for you and being trampled upon'.

ثم قال: لئن كان مع رسول الله (صلى الله عليه وآله) منافقون، فإن معي منافقون وأنتم هم، أما والله يا شيث بن ربعي وأنت يا عمرو بن حريث ومحمد ابنك أنت يا أشعث بن قيس لتقتلن ابني الحسين (عليه السلام)! هكذا حدثني حبيبي رسول الله (صلى الله عليه وآله) فالويل لمن رسول الله خصمه وفاطمة بنت محمد،

Then he^{asws} said: 'As there used to be hypocrites with Rasool-Allah^{saww}, so with me^{asws} are hypocrites, and you all are (from) them. But, by Allah^{azwj}, O Shuayb Bin Rabi'e, and you O Amro Bin Hareys, and Muhammad your son, you O Ash'as Bin Qays, would be killing my^{asws} son^{asws} Al-Husayn^{asws}! This is how my^{asws} beloved Rasool-Allah^{saww} had narrated to me^{asws}. So woe be upon the one whose opponent is Rasool-Allah^{saww} and Fatima^{asws} daughter^{asws} of Muhammad^{saww}'.

فلما قتل الحسين بن علي (عليهما السلام) كان شيث بن ربعي وعمرو بن حريث ومحمد بن الأشعث فيمن سار إليه من الكوفة وقاتلوه بكريلاء حتى قتلوه، وكان هذا من دلائله.

So when Al-Husayn^{asws} Bin Ali^{asws} was killed, Shabas Bin Rabi'e, and Amro Bin Hareys, and Muhammad Bin Al Ash'as were among the one who had travelled from

Al-Kufa and fought him^{asws} at Karbala until they killed him^{asws}. And this was from his^{asws} evidence (proof).¹⁰

حدثنا الحسين بن محمد عن المعلى بن محمد الاصفهاني عن سلطان بن مرة عن اسحق بن حسان عن الهيثم بن واقد عن علي بن الحسين العمري عن سعد الاسكاف عن الاصمغ بن نباته قال امرنا امير المؤمنين عليه السلام بالمسير إلى المدائن من الكوفة فسرنا يوم الاحد وتحلف عمرو بن حريث في سبعة نفر فخرجوا إلى مكان بالحيرة تسمى الخورنق قالوا نتنزه فإذا كان يوم الاربعاء لحقنا عليا عليه السلام قبل ان يجمع فيناهم يتغذون إذ خرج عليهم صب فصادوه فاخذوه عمرو بن حريث فبسط كفا فقال بايعوه هذا امير المؤمنين فبايعه السبعة وعمرو ثامنهم وارتحلوا ليلة الاربعاء

It has been narrated to us from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad Al-Isfahany, from Sultan Bin Marat, from Is'haq Bin Hasaan, from Al-Haysam Bin Waqid, from Ali Bin Al-Husayn Al-Amary, from Sa'd Al-Askaaf, from Al-Asbagh Bin Nabata who said:

'Amir-Al-Momineen^{asws} ordered us to walk from Al-Kufa to Al-Mada'in. We walked on the day of Sunday, and Amro Bin Hareys follow behind with seven people. We came out to a place called Al-Khurnak. In confusion, we strolled, and when it was Wednesday on our right was Ali^{asws}. Before we joined up with them, a lizard came out to them. They hunted it and Amro Bin Hareys grabbed it. He stretched out his hand and said, 'I pledge allegiance to it as Amir-Al-Momineen'. The seven of them paid allegiance to it, and Amro was the eighth of them, and they departed on the night of Wednesday.

فقدموا المدائن يوم الجمعة وامير المؤمنين على المنبر يخطب ولم يفارق بعضهم بعضا وكانوا جميعا حتى نزلوا باب المسجد فلما دخلوا نظر إليهم امير المؤمنين فقال يا ايها الناس ان رسول الله صلى الله عليه وآله اسر إلى الف حديث في كل حديث الف باب لكل باب مفتاح واني سمعت الله يقول يوم ندعو كل اناس امامهم واني اقسم لكم بالله لتبعثن ثمانية نفر امامهم الضب ولو شئت ان اسميهم فعلت

They arrived at Al-Mada'in of the day of Friday, and Amir-Al-Momineen^{asws} was giving a sermon on the pulpit, and they had not separated from each other, and they were together until they camped at the door of the Mosque. When they entered, Amir-Al-Momineen^{asws} looked at them and said: 'O you people! Rasool-Allah^{saww} confided in me^{asws} a thousand Hadeeths, in each Hadeeth are a thousand doors, and for every door is a key, and I^{asws} have heard Allah^{azwj} Say: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**, and I^{asws} swear by Allah^{azwj} that eight people, among you, will be Resurrected by their Imam, the lizard, and if you want I^{asws} can name them'.

قال فلو رايت عمرو بن حريث ينتفض كما ينتفض السعفة حياء ولوما.

He (the narrator) said, 'If only you had seen Amro Bin Hareys, he was in shame like the shame of the accused person'.¹¹

¹⁰ Tafseer Abu Hamza Al Sumaly - H 184

¹¹ Basaair Al Darajaat – P 6 Ch 16 H 15

The Calling of the associates

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول أمير المؤمنين (عليه السلام): «الإسلام بدأ غريبا، و سيعود غريبا كما كان، فطوبى للغرباء».

From Abu Baseer who said,

'Abu Abdullah^{asws} said about the words of Amir-Al-Momineen^{asws}: 'Al-Islam began from immigrants, and it would revert back as it was. So glad tidings be to the strangers'.

فقال: «يا أبا محمد، يستأنف الداعي منا دعاء جديدا كما دعا إليه رسول الله (صلى الله عليه وآله)».

Then he^{asws} said: 'O Abu Muhammad! A Caller from among us^{asws} would resume with a new Call, just as Rasool-Allah^{saww} Called out to them'.

فأخذت بفخذيه، فقلت: أشهد أنك إمامي. فقال: «أما أنه سيدعى كل أناس بإمامهم: أصحاب الشمس بالشمس، و أصحاب القمر بالقمر، و أصحاب النار بالنار، و أصحاب الحجارة بالحجارة».

So I grabbed his^{asws} thigh, and said, 'I testify that you^{asws} are my Imam^{asws}!' So he^{asws} said: 'But, every people would be Called with their Imam^{asws} – the companions (worshippers) of the sun, with the sun; the companions (worshippers) of the moon, with the moon; and the companions (worshippers) of the fire, with the fire; and the companions (worshippers) of the stones, with the stones'.¹²

Those who do not recognise the Imam^{asws} of their time

عن عمار الساباطي، عن أبي عبد الله (عليه السلام)، قال: «لا تترك الأرض بغير إمام يحل حلال الله و يحرم حرامه، و هو قول الله: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ».

From Amar Al Sabaty,

'From Abu Abdullah^{asws} having said: 'The earth with not be left without an Imam^{asws} permitting the Permissibles of Allah^{azwj} and Prohibiting His^{azwj} Prohibitions, and these are the Words of Allah^{azwj}: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].**

ثم قال: «قال رسول الله (صلى الله عليه وآله): من مات بغير إمام مات ميتة جاهلية» فمدوا أعناقهم و فتحوا أعينهم، فقال أبو عبد الله (عليه السلام): «ليست الجاهلية الجاهلاء».

¹² تفسير العياشي 2: 118 / 303.

Then he^{asws} said: 'Rasool-Allah^{saww}. 'One who dies without an Imam^{asws} dies the death of the ignorant (Pre-Islamic period)'. So, they extended their necks and opened their eyes (wide), so Abu Abdullah^{asws} said: 'It isn't the ignorance of the ignorant ones'.

فلما خرجنا من عنده، قال لنا سليمان: هو - و الله - الجاهلية الجهلاء، و لكن لما رآكم مددتم أعناقكم و فتحتم أعينكم، قال لكم كذلك.

So when we went out from his^{asws} presence, Suleyman said to us, 'By Allah^{azwj}! It is the ignorance of the ignorant ones, but when he^{asws} saw you all extending your necks and opening your eyes (wide), he^{asws} said to you like that"¹³.

الراوندي في (الخرائج): عن أبي هاشم، عن أبي محمد العسكري (عليه السلام)، و قد سأله عن قوله تعالى: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ.

Al Rawandi in (the book) Al Khara'ij, from Abu Hashim,

'From Abu Muhammad Al-Askari^{asws}, and he^{asws} had been asked about the Words of the Exalted: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants. So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who proceeds with the deeds of goodness [35:32].***

قال (عليه السلام): «كلهم من آل محمد (صلى الله عليه وآله)، و الظالم لنفسه: الذي لا يقر بالإمام، و المقتصد: العارف بالإمام، و السابق بالخيرات: الإمام».

He^{asws} said: 'All of them^{asws} are from the Progeny^{asws} of Muhammad^{saww}, and ***one who is unjust to himself*** is one who does not acknowledge the Imam^{asws}, and the ***moderate one*** is the one who recognises the Imam^{asws}, and the ***one who precedes with the deeds of goodness [35:32]***, is the Imam^{asws}.

فجعلت أفكر في نفسي [عظم] ما أعطى الله آل محمد و بكيت، فنظر إلي فقال: «الأمر أعظم مما حدثت به نفسك من عظم شأن آل محمد (صلى الله عليه وآله)، فاحمد الله أن جعلك مستمسكا بجلهم، تدعى يوم القيامة بهم إذا دعي كل أناس بإمامهم، إنك لعلى خير».

So I went on to think within myself, 'Great is what Allah^{azwj} Gave the Progeny^{asws} of Muhammad^{saww}!', and I wept. So he^{asws} looked at me and he^{asws} said: 'The matter is greater than what you discussed with yourself from the greatness of the glory of the Progeny^{asws} of Muhammad^{saww}, therefore praise Allah^{azwj} that He^{azwj} Made you to be attached with their^{asws} rope. You will be Called with them^{asws} when all people would be Called with their imams. You are upon good"¹⁴.

¹³ تفسير العياشي 2: 119 / 303.

¹⁴ الخرائج و الجرائح 2: 687 / 9.

Advice for the Shias

عن محمد بن حمران، عن أبي عبد الله (عليه السلام) قال: «إن كنتم تريدون أن تكونوا معنا يوم القيامة، لا يلعن بعضكم بعضاً، فاتقوا الله و أطيعوا، فإن الله يقول: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ».

From Muhammad Bin Humran,

'From Abu Abdullah^{asws} having said: 'If you are intending that you should happen to be with us^{asws} on the Day of Judgment, do not curse each other, fear Allah^{azwj} and be obedient, for Allah^{azwj} is Saying: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**'.¹⁵

و عن الصادق (عليه السلام): «ألا تحمدون الله أنه إذا كان يوم القيامة يدعى كل قوم إلى من يتولونه، و فرعنا إلى رسول الله (صلى الله عليه و آله)، و فرعتم أنتم إلينا» «فإلى أين ترون أن نذهب بكم؟ إلى الجنة و ربّ الكعبة» قالها ثلاثاً.

And from Al Sadiq^{asws} (having said): 'Are you not praising (thanking) Allah^{azwj} that when it would be the Day of Judgment, He^{azwj} would Call every people to the one they had taken to (in the world), and we^{asws} will take shelter to Rasool-Allah^{saww} and you would be taking shelter to us^{asws}? So, to where do you view that we^{asws} would be going with you all? To the Paradise, by the Lord^{azwj} of the Kabah!' He^{asws} said it thrice'.¹⁶

VERSE 72

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا {72}

And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]

و عنه، قال: حدثنا أبو محمد جعفر بن علي بن أحمد الفقيه القمي الإيلاقي (رضي الله عنه)، قال: أخبرنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمرو محمد بن عمرو بن عبد العزيز الأنصاري، قال: حدثني من سمع الحسن بن محمد النوفلي ثم الهاشمي، عن الرضا (عليه السلام) أنه قال لعمران الصابي: «إياك و قول الجهال من أهل العمى و الضلال الذين يزعمون أن الله تعالى موجود في الآخرة للحساب و الثواب و العقاب، و ليس بموجود في الدنيا للطاعة و الرجاء، و لو كان في الوجود لله عز و جل نقص و احتضام لم يوجد في الآخرة أبداً،

And from him, from Abu Muhammad Ja'far Bin Ali Bin Ahmad Al Faqeeh Al Qummi Al Iyaaqi, from Abu Muhammad Al Hassan Bin Muhammad Bin Ali Bin Sadaqat Al Qummi, from Abu Amro Muhammad Bin Amro Bin Abdul Aziz Al Ansaryy, from the one who heard Al Hassan Bin Muhammad Al Nowfaly, then Al Hashimy,

¹⁵ تفسير العيّاشي 2: 126 / 305.

¹⁶ المناقب 3: 65.

(It has been narrated) from Al-Reza^{asws} having said to Imran Al-Saaby: 'Beware of the speech of the ignoramus from the blind people and the straying ones who are claiming that Allah^{azwj} the Exists in the Hereafter for the reckoning and the Reward and the Punishment, and is Non-existent in the world for the obedience and the hope. And had there been a deficiency and injustice in the Existence of Allah^{azwj} Mighty and Majestic, He^{azwj} would not have Existed in the Hereafter ever.

و لكن القوم تاهوا و عموا و صموا عن الحق من حيث لا يعلمون، و ذلك قوله عز و جل: وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا

But, the people got lost, and become blind and deaf from the Truth from where they were not knowing. And that is in the Words of the Mighty and Majestic: ***And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72].***

يعني أعمى عن الحقائق الموجودة، و قد علم ذوو الأبواب أن الاستدلال على ما هناك لا يكون إلا بما ها هنا، و من أخذ علم ذلك برأيه، و طلب وجوده و إدراكه عن نفسه دون غيرها، لم يزد من علم ذلك إلا بعدا، لأن الله تعالى جعل علم ذلك خاصة عند قوم يعقلون و يعلمون و يفقهون».

It Means the blindness from the realities of the Existence, and the ones with the intellect have known that the evidence upon what is over there, does not come to be except with what is over here. And the one who takes that knowledge by his own opinion, and seeks His^{azwj} existence and realisation from himself, apart from elsewhere, it would not increase him in anything from that knowledge except for remoteness from it, because Allah^{azwj} the Exalted Made that Knowledge especially to be in the possession of a people^{asws}, who are wise, and knowing, and understanding'.¹⁷

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا. قال: «من لم يدلّه خلق السماوات و الأرض، و اختلاف الليل و النهار، و دوران الفلك [و الشمس و القمر]، و الآيات العجيبات على أن وراء ذلك أمرا أعظم منه فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: ***And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72].*** He^{asws} said: 'One who does not get indications by the Creation of the skies and the earth, and interchange of the night and the day, and circling of the planets and the sun and the moon, and the wondrous Signs, upon the fact that

¹⁷ عيون أخبار الرضا (عليه السلام) 1: 175، التوحيد: 438 / 1

behind that is a Grand Command, (evidenced) from it, **so he would be blind in the Hereafter and more straying from the way [17:72]**'.¹⁸

علي بن إبراهيم، قال: حدثني أبي، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر (عليه السلام) قال: «جاء رجل إلى أبي علي بن الحسين (عليهما السلام)، فقال: إن ابن عباس يزعم أنه يعلم كل آية نزلت في القرآن، في أي يوم نزلت، و فيمن نزلت،

Ali Bin Ibrahim said, 'My father narrated to me, from Hamad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tafeyl,

'From Abu Ja'far^{asws} having said: 'A man came over to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} and he said, 'Ibn Abbas is claiming that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding whom it was Revealed'.

فقال أبي (عليه السلام): فسله فيمن نزلت: وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا، و فيمن نزلت: وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ، و فيمن نزلت: يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا؟

So my^{asws} father^{asws} said: 'So ask him, regarding whom it was Revealed: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**; and regarding whom was it Revealed: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**; and regarding whom was it Revealed: **O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]**?'

فأتاه الرجل فسأله، فقال: وددت أن الذي أمرك بهذا، واجهني به فأسأله عن العرش، مم خلقه الله، و متى خلق، و كم هو، و كيف هو؟

So the man went to him and asked him. He said, 'I wish you to go to the one^{asws} who instructed you with this, and have an encounter with him^{asws}, so ask him about the Throne – where did Allah^{azwj} Create it, and when was it Created, and How much (size) is it, and how is it (in description)?'

فانصرف الرجل إلى أبي، فقال أبي: فهل أجابك بالآيات؟ قال: لا. قال أبي: لكن أجيبك فيها بعلم و نو غير المدعى و لا المنتحل،

So the man came to my^{asws} father^{asws}, and my^{asws} father^{asws} said: 'So, did he answer you regarding the Verses?' He said, 'No'. My^{asws} father^{asws} said: 'But, I^{asws} will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

أما قوله: وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا ففيه نزلت و في أبيه، و أما قوله: وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ ففي أبيه نزلت، و أما الاخرى ففي ابنه نزلت

¹⁸ التوحيد: 6 / 455.

As for His^{azwj} Words: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]** – so it was Revealed regarding him and regarding his father. And as for His^{azwj} Words: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**, so it was Revealed regarding his father, and as for the other, so it was Revealed regarding his son.

و فينا، و لم يكن الرباط الذي أمرنا به، و سيكون ذلك من نسلنا المرابط، و من نسله المرابط.

And regarding us^{asws}, and the steadfastness has not happened, what which we^{asws} are Commanded with, and that steadfastness would be happening from our^{asws} lineage, and from his lineage would be the stalling.

و أما ما سأل عنه، من العرش مم خلقه الله، فإن الله خلقه أرباعاً، لم يخلق قبله إلا ثلاثة: الهواء، و القلم، و النور،

And as for what he has asked about, the Throne, from what Allah^{azwj} Created it. So Allah^{azwj} Created as a fourth. He^{azwj} did not Create before it except for three – the atmosphere, and the Pen, and the Light.

ثم خلقه من ألوان أنوار مختلفة: و من ذلك النور نور أخضر و منه اخضرت الخضرة، و نور أصفر و منه اصفرت الصفرة، و نور أحمر و منه احمرت الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

Then He^{azwj} Created different types of colours of lights – and from that light is the green light, and from it is the greenery of the green; and yellow light, and from it is the yellowness of the yellow; and red light, and from it is the redness of the red; and white light, and it is the light of the lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، و ليس من ذلك طبق إلا و يسبح بحمد ربه، و يقدسه بأصوات مختلفة و ألسنة غير مشبهة، لو اذن للسان واحد فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و كشف البحار، و لهلك ما دونه.

Then He^{azwj} Made seventy thousand layers, the thickness of each layer being like the beginning of the Throne to its lowest bottom, and there isn't a layer from that except and it Glorifies with the Praise of its Lord^{azwj}, and Extols His^{azwj} Holiness in different sounds (voices), and languages not resembling each other. If one of the tongues was Permitted to be heard by something from what is beneath it, it would demolish the mountains, and the cities, and the fortresses, and the oceans would subside and it would be destroy whatever is beneath it.

له ثمانية أركان، يحمل كل ركن منها من الملائكة ما لا يحصي عددهم إلا الله، يسبحون الليل و النهار لا يفترون، و لو أحس شيء مما فوقه ما قام لذلك طرفة عين، و بينه و بين الإحساس الجيروت و الكبرياء و العظمة و القدس و الرحمة و العلم، و ليس وراء هذا مقال،

For it there are eight corners. Each corner from it is carried by Angels whose numbers cannot be counted except by Allah^{azwj}. They are Glorifying night and day,

not cooling down, and if they could feel something from what is above it, they would not be able to withstand even for the blink of an eye. And in front of it is the sense of the Supremeness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, and the Knowledge, and there aren't any words behind this.

فقد طمع الحائر في غير مطمع، أما إن في صلبه وديعة قد ذرئت لنار جهنم، فيخرجون أقواما من دين الله، و ستصغ الأرض بدماء فراخ من فراخ آل محمد (صلى الله عليه وآله)، تنهض تلك الفراخ في غير وقت و تطلب غير مدرك، و يربط الذين آمنوا، و يصبرون و يصابرون حتى يحكم الله بيننا و هو خير الحاكمين».

So the confused one (Ibn Abbas) has coveted from without greed. But, in his loins is a deposit which is for the Fire of Hell. Thus, a people would be exiting from the Religion of Allah^{azwj}, and the earth would be dyed with blood of the fledglings from the fledglings of the Progeny^{asws} of Muhammad^{saww}. Those fledglings would rise up in other than its time and would be sought without realising, and those who believe would be steadfast, and they would be patient and excel in patience until Allah^{azwj} Decides between us^{asws} and He^{azwj} is the Best of the Judges”¹⁹.

عن علي بن الحلي، عن أبي بصير، عن أحدهما (عليهما السلام)، في قول الله وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا، فقال: «في الرجعة».

From Ali Bin Al Halby, from Abu Baseer,

(It has been narrated) from one of them^{asws} (5th or the 6th Imam^{asws}) regarding the Words of Allah^{azwj}: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**, so he^{asws} said: ‘Regarding the Return (الرجعة)’²⁰.

The apparent meaning of the Verse

عن كليب، عن أبي عبد الله (عليه السلام)، قال: سأله أبو بصير و أنا أسمع، فقال له: رجل له مائة ألف، فقال: العام أحج، العام أحج فأدركه الموت و لم يحج حجة الإسلام؟

For Kaleyb,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘Abu Baseer asked him^{asws}, and I was listening, ‘A man had one hundred thousand (money), so he said, ‘This year I will perform Hajj, this year I will perform Hajj’. But the death afflicted him and he did not perform Hajj, Hajj of Al-Islam?’

فقال: «يا أبا بصير، أو ما سمعت قول الله: وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا عَمِي عن فريضة من فرائض الله».

¹⁹ تفسير القمي 2: 23.

²⁰ تفسير العياشي 2: 131 / 306.

So he^{asws} said: 'O Abu Baseer! Or have you not heard the Words of Allah^{azwj}: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**? Blind (oblivious) from an Obligation, from the Obligations of Allah^{azwj},²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا فَقَالَ ذَلِكَ الَّذِي يُسَوِّفُ نَفْسَهُ الْحَجَّ بِغَيْرِ حَاجَةٍ إِلَى الْإِسْلَامِ حَتَّى يَأْتِيَهُ الْمَوْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**. So he^{asws} said: 'That is the one who delays himself for the Hajj, meaning Hajj of Al-Islam, until the death comes to him'.²²

VERSES 73 - 76

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذَا لَا تَأْخُذُكَ خَلِيلًا {73}

And surely they plotted to tempt you away from which We Revealed to you in order to substitute against us someone else, and then they would be taking you as a friend [17:73]

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا {74}

And had We not Affirmed you, you would have almost inclined towards them something little [17:74]

إِذَا لَأَذْفَنَّاكَ فِي الضَّعْفِ الْحَيَاةَ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا {75}

Then We would have Made you taste weakness of life and weakness of death, then you would not have found for yourself, a helper against Us [17:75]

²¹ تفسير العياشي 2: 130 / 306.

²² Al Kafi – V 4 – The Book of Hajj Ch 31 H 2

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذَا لَا يَلْبُثُونَ خِلَافَكَ إِلَّا قَلِيلًا
{76}

And surely, they plotted to scare you off the land in order to expel you from it, and then they would not have remained behind you except a few [17:76]

The Altered Verse

وقال أيضا: حدثنا محمد بن همام، عن محمد بن اسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر، عن أبيه عليهما السلام قال: كان القوم قد أرادوا النبي صلى الله عليه وآله ليربوا (رأيه) في علي عليه السلام وليمسك عنه بعض الامساك حتى أن بعض نسائه ألح عليه في ذلك فكاد يركن إليهم بعض الركون،

And he said as well, 'It was narrated to us by Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najar,

'From Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'The people had intended the Prophet^{saww} to be suspicious in his^{saww} opinion regarding Ali^{asws} to make him^{saww} withhold from him^{asws} some withholding until one of his^{saww} wives grinded him^{saww} regarding that, so he^{saww} almost inclined to them with some inclination.

فأنزل الله عزوجل * (وإن كادوا ليفتنونك عن الذي أوحينا إليك - في علي - لتفتري علينا غيره وإذا لاتخذوك خليلا ولولا أن ثبتناك لقد كدت تركن إليهم شيئا قليلا) *.

Thus Allah^{azwj} Mighty and Majestic Revealed: ***And surely they plotted to tempt you away from which We Revealed to you regarding Ali in order to substitute against us someone else, and then they would be taking you as a friend [17:73] And had We not Affirmed you, you would have almost inclined towards them something little [17:74].***

فمعنى ذلك: ولولا أن ثبتنا فؤادك على الحق بالنبوة والعصمة (لقد كدت تركن إليهم) ركونا قليلا أي لقد قاربت أن تسكن إليهم بعض السكون وتميل بعض الميل. والمعنى (لقد كدت تركن إليهم) ولكن ماركنت لاجل ما ثبتناك بالعصمة فلا بأس عليك في ذلك، لأنك لم تفعله بيد ولا لسان.

So the meaning of that – '***And had We not Affirmed*** - your^{saww} heart upon the Truth with the Prophet-hood and the infallibility, ***you would have almost inclined towards them something little [17:74]*** – i.e., You^{saww} would have drawn closer to them to have some tranquillity and inclined with some inclination. And the meaning of: ***you would have almost inclined towards them*** – But you^{saww} did not incline due to the reasons of Our^{azwj} Affirming you^{saww} with the infallibility, therefore there is

no problem upon you^{saww} regarding that, because you^{saww} neither did (anything) by hand nor tongue”.²³

[علي الحسيني الاسترآبادي] روى المشار إليه رحمة الله عليه، عن أحمد بن القاسم قال: حدثنا أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن ابن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: * (وإن كادوا ليفتنونك عن الذي أوحينا إليك) * [يعني] في علي (عليه السلام).

Ali Al Husayni Al Astarabady, in a report referenced to him, from Ahmad Bin Al Qasim, from Ahmad Bin uhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Ibn Al Fazeyl, from Abu Hamza,

Abu Ja'far^{asws} has said: '**And surely they plotted to tempt you away from which We Revealed to you [17:73]** – Meaning with regards to Ali^{asws},²⁴

محمد بن العباس بن علي بن مروان بن الماهيار، أبو عبد الله البزاز، المعروف بأبي الجحام، ثقة في أصحابنا، عين سديد، كثير الحديث، له كتاب (ما نزل من القرآن في أهل البيت (عليهم السلام) قال جماعة من أصحابنا: إنه كتاب لم يصنف مثله في معناه، و قيل: إنه ألف ورقة، [روى المشار إليه (رحمه الله)] عن أحمد بن القاسم (رحمه الله)، قال: حدثنا أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن ابن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «وإن كادوا ليفتنونك عن الذي أوحينا إليك في علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al Abbas Bin Ali Bin Marwan Bin Al Mahyar Abu Abdullah Al Bazaz, well known as Al Jaham, trustworthy, reliable among our companions, of appropriate vision, abundant Ahadeeth, for him being a book, 'What is Revealed regarding the People of the Household'. A group of our companions said, 'It is a book the like of which has not been compiled in its meaning', and it is said, 'It is of a thousand pages, reporting the reference to it, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Ibn Al Fazeyl, from Abu Hamza,

'From Abu Ja'far^{asws} having said: '**And surely they plotted to tempt you away from which We Revealed to you [17:73]**, regarding Ali^{asws} Bin Abu Talib^{asws},²⁵

Indirect Speech

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَ الْقُرْآنُ بِإِيَّاكَ أَغْنِي وَاسْمَعِي يَا حَارَةَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran was Revealed Meaning you (as the second person) and Making the neighbours (third person) hear it'.

²³ Taweel Al Ayaat Al Zahira – P 285 H 21

²⁴ Tafseer Abu Hamza Al Sumaly - 185

²⁵ تأويل الآيات 1: 20 / 284

و فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَعْنَاهُ مَا عَاتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَهُوَ يَعْني بِهِ مَا قَدْ مَضَى فِي الْقُرْآنِ مِثْلُ قَوْلِهِ وَ لَوْ لَا أَنَّ تَبَيَّنَاكَ لَقَدْ كِدْتَ تَزْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا عَنِّي بِذَلِكَ غَيْرُهُ .

And in another report,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Its Meaning what Allah^{azwj} Mighty and Majestic Reproached with upon His^{azwj} Prophet^{as}, so its Meaning is what has continued in the Quran, for example His^{azwj} Words: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74]**, Meaning by that others than him^{saww}, (i.e., the word 'you' is not addressed to Rasool-Allah^{saww}, but to the general Muslims).²⁶

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن أبي الحسن الرضا (عليه السلام)، مما سأله المأمون، فقال له: أخبرني عن قول الله عز و جل: عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ. قال الرضا (عليه السلام): «هذا مما نزل بإيائك أعني و اسمعي يا حارة خاطب الله عز و جل بذلك نبيه (صلى الله عليه و آله) و أراد به أمته،

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdan Bin Sulayman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} from what Al-Mamoun asked him^{asws} saying, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic: **May Allah Pardon you! Why did you permit for them [9:43]**. Al-Reza^{asws} said: 'This is from what was Revealed Meaning you and Making the neighbour to hear it. Allah^{azwj} Mighty and Majestic Addresses by that, His^{azwj} Prophet^{saww} and Intends by it his^{saww} community.

و كذلك قوله تعالى: لَيْسَ أَشْرَكَكَ لِيَحْبِطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ و قوله تعالى: وَ لَوْ لَا أَنَّ تَبَيَّنَاكَ لَقَدْ كِدْتَ تَزْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا».

And similar to that are His^{azwj} Words: **'If you associate (anything with Allah), your deeds would be Confiscated and you would become from the losers [39:65]**. And the Words of the Exalted: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74]**.

قال: صدقت، يا بن رسول الله.

He said, 'You^{asws} have spoken the truth, O son^{asws} of Rasool-Allah^{saww}!'²⁷

²⁶ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 14

²⁷ عيون أخبار الرضا (عليه السلام) 1/ 202: 1

Soft-spoken approach towards Quraysh

عن عبد الله بن عثمان البجلي، عن رجل: أن النبي (صلى الله عليه وآله) اجتمع عنده رؤسائهم فتكلموا في علي (عليه السلام)، وكان من النبي (صلى الله عليه وآله) أن يلين لهم في بعض القول، فأنزل الله لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئاً قَلِيلاً إِذَا لَأَذُنَاكَ ضِعْفَ الْحَيَاةِ وَ ضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيراً ثُمَّ لَا تَجِدُ بَعْدَكَ مِثْلَ عَلِيِّ (عليه السلام) ولياً.

From Abdullah Bin Usman Al Bajaly, from a man that,

'The Prophet^{saww} gathered their chief in his^{saww} presence, and spoke to them with regards to Ali^{asws}. And the Prophet^{saww} was soft-spoken in his^{saww} some of his^{saww} speech, so Allah^{azwj} Revealed: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74] Then We would have Made you taste weakness of life and weakness of death, then you would not have found for yourself, a helper against Us [17:75]**, then you^{saww} will not find after you^{saww} the like of Ali^{asws} as a Guardian'.²⁸

العياشي: عن أبي يعقوب، عن أبي عبد الله (عليه السلام) قال: «سألته عن قول الله: وَ لَوْ لَا أَنْ تَبْتَئَنَا لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئاً قَلِيلاً. قال: «لما كان يوم الفتح أخرج رسول الله (صلى الله عليه وآله) أصناماً من المسجد، وكان منها صنم على المروة، فطلبت إليه قریش أن يتركه، وكان مستحياً فهم بتركه ثم أمر بكسره، فنزلت هذه الآية».

Al Ayashi, from Abu Yaqoub,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj}: **And had We not Affirmed you, you would have almost inclined towards them something little [17:74]**. He^{asws} said: 'When it was the day of the conquest (of Makkah), Rasool-Allah^{saww} brought the idols out from the Masjid, and from these was an idol (upon the hill) Al-Marwa. So the Quraysh requested him^{saww} to leave it alone, and he^{saww} was bashful, thinking of leaving it, then ordered with breaking it. So this Verse was Revealed'.²⁹

VERSE 77

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلاً {77}

A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77]

عن أبي العباس: عن أبي عبد الله (عليه السلام) في قول الله: سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا. قال: «هي سنة محمد (صلى الله عليه وآله) و من كان قبله من الرسل، و هو الإسلام».

²⁸ تفسير العياشي 2: 133 / 306.
²⁹ تفسير العياشي 2: 132 / 306.

From Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **A Sunnah of the ones We Sent before you [17:77]**, he^{asws} said: 'It is the Sunnah of Muhammad^{saww} and the ones who were before him^{saww} from the Rasools^{as}, and it is Al-Islam'.³⁰

العباشي: عن بعض أصحابنا، عن أحدهما (عليهما السلام)، قال: «إن الله قضى الاختلاف على خلقه، و كان أمرا قد قضاه في علمه كما قضى على الأمم من قبلكم، و هي السنن و الأمثال تجري على الناس، فجرت علينا كما جرت على الأمم من قبلنا، و قول الله حق،

Al Ayyashi, from one of our companions,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} Decreed for there to be differences upon His^{azwj} creatures, and the matter had been in His^{azwj} Knowledge just as it had been upon the communities who were before you. And it is the Sunnah and the lessons (to be learned), which flow upon the people. So it would flow to us^{asws} as it had flowed to the communities from before us, and the Words of Allah^{azwj} are True.

قال الله تبارك و تعالى لمحمد (صلى الله عليه و آله): سُنَّةٌ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ، و قال: فَهَلْ يَنْتَظِرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَ لَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا، و قال: فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ و قال: لَا تَبْدِيلَ لِخَلْقِ اللَّهِ.

Allah^{azwj} Blessed and Exalted Said to Muhammad^{saww}: **A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77]**. And Said: **So are they waiting except for the days like of those who passed away before them? Say: 'Then wait, I too am with you from the waiting ones' [10:102]**. And Said: **There is no replacement to Allah's Creation [30:30]**.

و قد قضى الله على موسى (عليه السلام) و هو مع قومه يريهم الآيات و العبر، ثم مروا على قوم يعبدون أصناما قالوا يا موسى اجْعَلْ لَنَا إِلَهًا كَمَا هُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ بَجْهَلُونَ و استخلف موسى هارون (عليهما السلام) فنصبوا عجلًا جسداً له خوار

And Allah^{azwj} had Decreed to Musa^{as}, and he^{as} was with his^{as} people, to show them the Signs and the lessons (to be learned). Then he^{as} passed by a people who were worshipping idols. **They said, 'O Musa! Make a god for us just as there is a god for them'. He said, 'You are an ignorant people [7:138]**. And Musa^{as} appointed Haroun^{as} as Caliph, but they established **a body of a calf for it being a mooing sound, so they said, 'This is your god and god of Musa [20:88]**, and they neglected Haroun^{as}.

³⁰ تفسير العباشي 2: 135 / 308

فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى وَتَرَكَوا هَارُونَ، فَقَالَ: يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى فَضْرَبَ لَكُمْ أَمْثَالَهُمْ، وَ بَيْنَ لَكُمْ كَيْفَ صَنَعَ بِهِمْ».

He^{as} said: ***'O people! But rather you are being tempted by it, and surely your Lord is the beneficent, therefore follow me and obey my order [20:90] They said: 'Never! We will continue our devotion upon it until Musa returns to us [20:91]. And He^{azwj} Struck Examples for you all (to See) how you react to these'***.

و قال: «إن نبي الله (صلى الله عليه و آله) لم يقبض حتى أعلم الناس أمر علي (عليه السلام)، فقال: من كنت مولاه فعلي مولاه. و قال: إنه مني بمنزلة هارون من موسى غير أنه لا نبي بعدي.

And he^{asws} said: 'The Prophet^{saww} of Allah^{azwj} did not pass away until he^{saww} taught to the people, the matter of Ali^{asws}. So he^{saww} said: 'The one of who I^{saww} was the Master of, so Ali^{asws} is his Master'. And he^{saww} said: 'He^{asws} is from me^{saww} of the status which Haroun^{as} was from Musa^{as}, apart from (the fact) that he^{asws} is not a Prophet^{as} after me^{saww}'.

و كان صاحب راية رسول الله (صلى الله عليه و آله) في المواطن كلها، و كان معه في المسجد يدخله على كل حال، و كان أول الناس إيمانا به، فلما قبض نبي الله (صلى الله عليه و آله) كان الذي كان، لما قد قضى من الاختلاف، و عمد عمر فبايع أبا بكر و لم يدفن رسول الله (صلى الله عليه و آله) بعد، فلما رأى ذلك علي (عليه السلام)، و رأى الناس قد بايعوا أبا بكر خشي أن يفتتن الناس ففرغ إلى كتاب الله و أخذ بجمعه في مصحف،

And he^{asws} was the Master of the Flag of Rasool-Allah^{saww} in all the places, and was with him^{saww} in the Masjid alone in all situations, and he^{asws} was the first of the people to believe in him^{saww}. So when the Prophet^{saww} of Allah^{azwj} passed away, that which happened, happened. So when the differences occurred, and Umar extended his hand and pledged his allegiance to Abu Bakr, and did not bury Rasool-Allah^{saww} afterwards, Ali^{asws} saw that, and saw the people to have pledged their allegiances to Abu Bakr, and feared the strife of the people. So he^{asws} resolved to compile the Book of Allah^{azwj}, and took all that which was gathered in the Parchments.

فأرسل أبو بكر إليه أن تعال فبايع، فقال علي (عليه السلام): لا أخرج حتى أجمع القرآن فأرسل إليه مرة أخرى، فقال: لا أخرج حتى أفرغ، فأرسل إليه الثالثة عمر رجلا يقال له: قنفذ، فقامت فاطمة بنت رسول الله (صلوات الله عليهما) تحول بينه و بين علي (عليه السلام) فضرهما،

So Abu Bakr sent for him^{asws} to come and pledge allegiance to him. So Ali^{asws} said: 'I^{asws} will not come out until I^{asws} gather the Quran'. So he sent for him^{asws} for a second time, so he^{asws} said: 'I^{asws} will not come out until I^{asws} am free from it'. So Umar sent for him^{asws} for the third time, a man called Qunfuz. So Fatima^{asws}, daughter^{asws} of Rasool-Allah^{saww}, came in between him and Ali^{asws}, so he hit her^{asws}.

فانطلق قنفذ و ليس معه علي (عليه السلام)، فخشى أن يجمع علي (عليه السلام) الناس، فأمر بحطب فجعل الحطب حوالي بيته، ثم انطلق عمر بنار، فأراد أن يحرق علي (عليه السلام) بيته و علي فاطمة و الحسن و الحسين (صلوات الله عليهم)، فلما رأى علي (عليه السلام) ذلك خرج فباع كارها غير طائع».

So Qunfuz returned, and Ali^{asws} was not with him. So, due to the fear that Ali^{asws} would gather the people, he ordered for the firewood, and placed it around his^{asws} house. Then Umar called for the fire, intending to burn the house upon Ali^{asws}, and upon Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. So when Ali^{asws} saw that, he came out, and his^{asws} allegiance was pledged abhorrently, unwillingly'.³¹

VERSE 78

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا
{78}

Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]

ابْنُ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) ابْنُ كَمْ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) يَوْمَ أُسْلِمَ فَقَالَ أَوْ كَانَ كَافِرًا قَطُّ إِنَّمَا كَانَ لِعَلِيٍّ (عليه السلام) حَيْثُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ (صلى الله عليه وآله) عَشْرَ سِنِينَ وَ لَمْ يَكُنْ يَوْمَئِذٍ كَافِرًا وَ لَقَدْ آمَنَ بِاللَّهِ تَبَارَكَ وَ تَعَالَى وَ بِرَسُولِهِ (صلى الله عليه وآله) وَ سَبَقَ النَّاسَ كُلَّهُمْ إِلَى الْإِيمَانِ بِاللَّهِ وَ بِرَسُولِهِ (صلى الله عليه وآله) وَ إِلَى الصَّلَاةِ بِثَلَاثِ سِنِينَ

Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Saeed Bin Al-Musayyab who said:

I asked Ali^{asws} Bin Al-Husayn^{asws}, 'How old was Ali^{asws} on the day he^{asws} became a Muslim?' So he^{asws} said: 'What? Was he^{asws} an infidel ever? But rather, when Allah^{azwj} Sent His^{azwj} Rasool^{saww}, Ali^{asws} was ten years old, and he^{asws} was never Kafir on that day, and he^{asws} had believed in Allah^{azwj}, and in His^{azwj} Rasool^{saww}, and preceded all of the people to the faith by Allah^{azwj} and by His^{azwj} Rasool^{saww} and to the Salat by three years'.

وَ كَانَتْ أَوَّلُ صَلَاةٍ صَلَّاهَا مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) الظُّهْرُ رُكْعَتَيْنِ وَ كَذَلِكَ فَرَضَهَا اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى مَنْ أُسْلِمَ بِمَكَّةَ رُكْعَتَيْنِ رُكْعَتَيْنِ وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُصَلِّيَهَا بِمَكَّةَ رُكْعَتَيْنِ وَ يُصَلِّيَهَا عَلِيٌّ (عليه السلام) مَعَهُ بِمَكَّةَ رُكْعَتَيْنِ مُدَّةَ عَشْرِ سِنِينَ حَتَّى هَاجَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَدِينَةِ وَ خَلَفَ عَلِيًّا (عليه السلام) فِي أُمُورٍ لَمْ يَكُنْ يَفُومُ بِهَا أَحَدٌ غَيْرُهُ

³¹ تفسير العياشي 2: 134 / 306

And the first *Salat* that he^{asws} prayed with the Rasool Allah^{saww} was *Al-Zohr* (Midday) of two cycles and that is what Allah^{azwj} Blessed and High had Obligated it as upon the one who became a Muslim at Makkah – two cycles, two cycles, and the Rasool Allah^{saww} had prayed two cycles at Makkah, and Ali^{asws} had prayed it with him^{saww} as two cycles for a period of ten years until the Rasool Allah^{saww} migrated to Al-Medina, and left Ali^{asws} behind regarding the matters which no one part from him^{asws} could have dealt with.

وَكَانَ خُرُوجُ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ مَكَّةَ فِي أَوَّلِ يَوْمٍ مِنْ رَبِيعِ الْأَوَّلِ وَ ذَلِكَ يَوْمُ الْحَمِيسِ مِنْ سَنَةِ ثَلَاثَ عَشْرَةَ مِنَ الْمُبْعَثِ وَ قَدِمَ الْمَدِينَةَ لِأَتْنَتِي عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ مَعَ زَوَالِ الشَّمْسِ فَنَزَلَ بِقُبَا فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَ الْعَصْرَ رَكْعَتَيْنِ ثُمَّ لَمْ يَزَلْ مُقِيمًا يَنْتَظِرُ عَلِيًّا (عليه السلام) يُصَلِّيَ الْخُمْسَ صَلَوَاتِ رَكْعَتَيْنِ رَكْعَتَيْنِ

And the going out of the Rasool Allah^{saww} from Makkah was during the first of the Rabbi-Al-Awwal, and that was the day of Thursday on the thirteenth year from the *Mab'as* (Declaration of Prophet-hood), and journeyed to Al-Medina over twelve nights from the Month of Rabbi Al Awwal with the setting of the sun. So he^{saww} descended at Quba, so he^{saww} prayed *Al-Zohr* two cycles, and *Al-Asr* two cycles. Then he^{saww} did not cease to stay there, awaiting Ali^{asws}. He^{saww} prayed five *Salats* of two cycles, two cycles.

وَكَانَ نَارِلًا عَلَى عَمْرِو بْنِ عَوْفٍ فَأَقَامَ عِنْدَهُمْ بِضْعَةَ عَشَرَ يَوْمًا يُقُولُونَ لَهُ أَ تُقِيمُ عِنْدَنَا فَتَنْتَحِدَ لَكَ مَنْزِلًا وَ مَسْجِدًا فَيَقُولُ لَا إِنِّي أَنْتَظِرُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ قَدْ أَمَرْتُهُ أَنْ يَلْحَقَنِي وَ لَسْتُ مُسْتَوْطِنًا مَنْزِلًا حَتَّى يَقْدَمَ عَلَيَّ وَ مَا أَسْرَعُهُ إِنْ شَاءَ اللَّهُ فَقَدِمَ عَلَيَّ (عليه السلام) وَ النَّبِيُّ (صلى الله عليه وآله) فِي بَيْتِ عَمْرِو بْنِ عَوْفٍ فَنَزَلَ مَعَهُ

And he^{saww} stayed at (the house of) Amro Bin Awf for about ten days. They were saying to him^{saww}, 'Stay with us, so we will build for you^{saww} house and a Masjid'. So he^{saww} said; 'No. I^{saww} am awaiting Ali^{asws} Bin Abu Talib^{asws}, and have ordered him^{asws} to meet me^{saww}, and will not settle in a house until Ali^{asws} comes, and he^{asws} will not be long, Allah^{azwj} Willing. So Ali^{asws} came to the Prophet^{saww} at the house of Amro Bin Awf and stayed with him^{saww}.

ثُمَّ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا قَدِمَ عَلَيْهِ عَلِيٌّ (عليه السلام) تَحَوَّلَ مِنْ قُبَا إِلَى بَيْتِ سَالِمِ بْنِ عَوْفٍ وَ عَلِيٌّ (عليه السلام) مَعَهُ يَوْمَ الْجُمُعَةِ مَعَ طُلُوعِ الشَّمْسِ فَخَطَّ لَهُمْ مَسْجِدًا وَ نَصَبَ قِبْلَتَهُ فَصَلَّى بِحِمِّ فِيهِ الْجُمُعَةَ رَكْعَتَيْنِ وَ خَطَبَ خُطْبَتَيْنِ

Then Rasool Allah^{saww}, when Ali^{asws} arrived to him^{saww}, transferred from Quba to the Clan of Saalim Bin Awf, and Ali^{asws} was with him^{saww}, on the Day of Friday at sunrise. So they drew a boundary for him^{saww} for a Masjid, and established its Qiblah (direction of *Salat*). He^{saww} prayed with them the Friday *Salat* of two cycles, and preached them two sermons.

ثُمَّ رَاحَ مِنْ يَوْمِهِ إِلَى الْمَدِينَةِ عَلَى نَاقَتِهِ الَّتِي كَانَ قَدِمَ عَلَيْهَا وَ عَلِيٌّ (عليه السلام) مَعَهُ لَا يُفَارِقُهُ بِمَشْيِهِ وَ لَيْسَ بِمَرُّ رَسُولِ اللَّهِ (صلى الله عليه وآله) بِطُنٍّ مِنْ بَطُونِ الْأَنْصَارِ إِلَّا قَامُوا إِلَيْهِ يَسْأَلُونَهُ أَنْ يَنْزِلَ عَلَيْهِمْ فَيَقُولُ لَهُمْ خَلُّوا سَبِيلَ النَّاقَةِ فَإِنَّهَا مَأْمُورَةٌ

Then he^{saww} went to Al-Medina upon the she-camel which he^{saww} had come upon, and Ali^{asws} was with him^{saww}, not separating from him^{saww}, walking with him^{saww} step

by step. And there was no neighbourhood from the neighbourhoods of the Helpers which Rasool Allah^{saww} passed by except that they stood up for him^{saww} asking him^{saww} to descend to them. He^{saww} would say to them: 'Make way for the she-camel for it is under instructions (of where to go).

فَانْطَلَقَتْ بِهِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَاضِعٌ لَهَا زِمَامَهَا حَتَّى انْتَهَتْ إِلَى الْمَوْضِعِ الَّذِي تَرَى وَ أَشَارَ يَدِهِ إِلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) الَّذِي يُصَلَّى عِنْدَهُ بِالْجَنَائِزِ فَوَقَفَتْ عِنْدَهُ وَ بَرَكَتْ وَ وَضَعَتْ جِرَانَهَا عَلَى الْأَرْضِ فَنَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقْبَلَ أَبُو أَيُّوبَ مُبَادِرًا حَتَّى اخْتَمَلَ رَحْلَهُ فَأَدْخَلَهُ مَنْزِلَهُ وَ نَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) مَعَهُ حَتَّى بُنِيَ لَهُ مَسْجِدُهُ بُنِيََتْ لَهُ مَسَاكِينُهُ وَ مَنْزِلُ عَلِيٍّ (عليه السلام) فَتَحَوَّلَا إِلَى مَنَازِلِهِمَا

So it went and the Rasool Allah^{saww} had freed its reins until it ended up at the place which you see', and he^{asws} gestured by his^{asws} hands to the door of the Masjid of the Rasool Allah^{saww} by which the funeral *Salats* are performed. He^{asws} said: 'So it paused at it and knelt, and placed itself upon the ground. Then Rasool Allah^{saww} descended, and Abu Ayub welcomed him^{saww} to the extent that he carried his^{saww} saddle bag and made him^{saww} to enter his house. And Rasool Allah^{saww} and Ali^{asws} stayed with him until they built for him^{saww}, his^{saww} Masjid, and built for him^{saww} his^{saww} house, and a house for Ali^{asws}. So they two of them^{asws} transferred to their^{asws} houses'.

فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ لِعَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) جُعِلَتْ فِدَاكَ كَانَ أَبُو بَكْرٍ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) حِينَ أَقْبَلَ إِلَى الْمَدِينَةِ فَأَيْنَ فَارَقَهُ

So Saeed Bin Al-Musayyab (the narrator) said to Ali^{asws} Bin Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}, Abu Bakr was with the Rasool Allah^{saww} when he^{saww} arrived at Al-Medina. So when did he separate from him^{saww}?'

فَقَالَ إِنَّ أَبَا بَكْرٍ لَمَّا قَدِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى قُبَا فَنَزَلَ بِهِمْ يَنْتَظِرُ قُدُومَ عَلِيٍّ (عليه السلام) فَقَالَ لَهُ أَبُو بَكْرٍ انْهَضْ بِنَا إِلَى الْمَدِينَةِ فَإِنَّ الْقَوْمَ قَدْ فَرَحُوا بِقُدُومِكَ وَ هُمْ يَسْتَرِشُونَ إِقْبَالَكَ إِلَيْهِمْ فَانْطَلِقْ بِنَا وَ لَا تَقُمْ هَاهُنَا تَنْتَظِرُ عَلِيًّا فَمَا أَظْنُفُ يَفْعَلُ عَلِيٌّ إِلَيَّ شَهْرًا

So he^{asws} said: 'Abu Bakr was with him^{saww} when the Rasool Allah^{saww} proceeded to Quba, and he^{saww} decided to wait for Ali^{asws}. So Abu Bakr said to him^{saww}, 'Come with us to Al-Medina, for the people would rejoice at your^{saww} arrival there and are eager to welcome you^{saww}. Come with us and do not stay over here waiting for Ali^{asws}, from what I can see, it would take him^{asws} a month to come to you^{asws}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَلَّا مَا أَسْرَعَهُ وَ لَسْتُ أَرِيَهُ حَتَّى يَقْدَمَ ابْنُ عَمِّي وَ أَخِي فِي اللَّهِ عَزَّ وَ جَلَّ وَ أَحَبُّ أَهْلِ بَيْتِي إِلَيَّ فَقَدْ وَقَّانِي بِنَفْسِهِ مِنَ الْمُشْرِكِينَ

So Rasool Allah^{saww} said to him: 'Never! He^{asws} will not be long, and I^{saww} will not move until my^{saww} cousin^{asws}, and my^{saww} brother^{asws} for the sake of Allah^{azwj} Mighty and Majestic, and the most beloved to me^{saww} of my^{saww} Family comes over, for he^{asws} saved me^{saww} from the Polytheists by being in my^{saww} place'.

قَالَ فَغَضِبَ عِنْدَ ذَلِكَ أَبُو بَكْرٍ وَ اسْتَأْزَرَ وَ دَاخَلَهُ مِنْ ذَلِكَ حَسَدٌ لِعَلِيٍّ (عليه السلام) وَ كَانَ ذَلِكَ أَوَّلَ عِدَاوَةٍ بَدَتْ مِنْهُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي عَلِيٍّ (عليه السلام) وَ أَوَّلَ خِلَافٍ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَانْطَلَقَ حَتَّى دَخَلَ الْمَدِينَةَ وَ تَخَلَّفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِقُبَا يَنْتَظِرُ عَلِيًّا (عليه السلام)

He^{asws} said; 'So Abu Bakr was angry and was disgusted by it, and envy for Ali^{asws} entered into him due to that, and that was the first enmity initiated from him to the Rasool Allah^{saww} with regards to Ali^{asws}, and the first of his opposition to Rasool Allah^{saww}. So he went until he entered Al-Medina, and left behind the Rasool Allah^{saww} at Quba waiting for Ali^{asws}.'

قَالَ فَقُلْتُ لِعَلِيٍّ بْنِ الْحُسَيْنِ (عليه السلام) فَمَتَى زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ مِنْ عَلِيٍّ (عليه السلام) فَقَالَ بِالْمَدِينَةِ بَعْدَ الْهِجْرَةِ بِسَنَةٍ وَ كَانَ لَهَا يَوْمَئِذٍ تِسْعُ سِنِينَ قَالَ عَلِيٌّ بْنُ الْحُسَيْنِ (عليه السلام) وَ لَمْ يُؤَلَدْ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ خَدِيجَةَ (عليها السلام) عَلَى فِطْرَةِ الْإِسْلَامِ إِلَّا فَاطِمَةُ (عليها السلام) وَ قَدْ كَانَتْ خَدِيجَةُ مَاتَتْ قَبْلَ الْهِجْرَةِ بِسَنَةٍ وَ مَاتَ أَبُو طَالِبٍ بَعْدَ مَوْتِ خَدِيجَةَ بِسَنَةٍ

(The narrator) said, 'I said to Ali^{asws} Bin Al-Husayn^{asws}, 'So when did the Rasool^{saww} get Fatima^{asws} married to Ali^{asws}?' He^{asws} said: 'At Al-Medina, a year after the Migration, and she was in her^{asws} ninth year'. Ali^{asws} Bin Al-Husayn^{asws} said: 'And there was no birth to the Rasool Allah^{saww} from Khadija^{asws} upon the nature of Al-Islam except for Fatima^{asws}, and Khadija^{asws} had passed away a year before the Hijra, and Abu Talib^{asws} had passed away a year after her^{asws} passing away.

فَلَمَّا فَقَدَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) سَمِيَ الْمَقَامَ بِمَكَّةَ وَ دَخَلَهُ حُزْنٌ شَدِيدٌ وَ أَشْفَقَ عَلَى نَفْسِهِ مِنْ كُفَّارِ قُرَيْشٍ فَشَكَا إِلَى جَبْرِئِيلَ (عليه السلام) ذَلِكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اخْرُجْ مِنَ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَ هَاجِرٌ إِلَى الْمَدِينَةِ فَلَيْسَ لَكَ الْيَوْمَ بِمَكَّةَ نَاصِرٌ وَ انْصِبْ لِلْمُشْرِكِينَ حَرْبًا فَعِنْدَ ذَلِكَ تَوَجَّهَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَدِينَةِ

So when the two of them^{asws} passed away, the Rasool Allah^{saww} got tired of staying at Makkah, and was overcome by intense grief and sympathised with himself^{saww} from the infidels of Quraysh. He^{saww} informed Jibraeel^{as} about that, so Allah^{azwj} Revealed unto him^{saww}: "Go out from the town where (its) people are unjust and Migrate to Al-Medina, for today there is no helper for you^{saww} at Makkah, and establish a war against the Polytheists". So the Rasool Allah^{saww} heeded that and headed to Al-Medina'.

فَقُلْتُ لَهُ فَمَتَى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمْ عَلَيْهِ الْيَوْمَ فَقَالَ بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَ قَوِيَ الْإِسْلَامُ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ وَ زَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ فِي الظُّهْرِ رَكْعَتَيْنِ وَ فِي الْعَصْرِ رَكْعَتَيْنِ وَ فِي الْمَغْرِبِ رَكْعَةً وَ فِي الْعِشَاءِ الْآخِرَةَ رَكْعَتَيْنِ وَ أَقَرَّ الْفَجْرَ عَلَى مَا فُرِضَتْ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ مِنَ السَّمَاءِ وَ لِتَعْجِيلِ غُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ وَ كَانَ مَلَائِكَةُ اللَّيْلِ

So I (the narrator) said to him^{asws}, 'So when did the *Salat* became Obligatory upon the Muslims in the form that they are praying today?' He^{asws} said: 'At Al-Medina when the Call was made apparent, and Al-Islam was strong, and Allah^{azwj} Decreed Al-Jihad upon the Muslims, and the Rasool Allah^{saww} increased in the *Salats*, seven

cycles – two cycles in *Al-Zohr*, and two cycles in *Al-Asr*, and one cycle in *Al-Maghrib*, and two cycles in *Al-Isha*, and accepted *Al-Fajr* upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky.

وَمَلَائِكَتُهُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) صَلَاةَ الْفَجْرِ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَفُزَّانَ الْفَجْرِ إِنَّ فُزَّانَ الْفَجْرِ كَانَ مَشْهُوداً يَشْهَدُهُ الْمُسْلِمُونَ وَ يَشْهَدُهُ مَلَائِكَةُ النَّهَارِ وَ مَلَائِكَةُ اللَّيْلِ.

And the Angels of the night and the Angels of the day had been testifying with the Rasool Allah^{saww} for *Al-Fajr Salat*. Thus, for that Allah^{azwj} Mighty and Majestic Said: ***Surely the recitation at dawn was always witnessed [17:78]***, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ ذَكَرَ أَنَّكَ قُلْتَ إِنَّ أَوَّلَ صَلَاةٍ افْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) الظُّهْرُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa who said,

'I said to Abu Abdullah^{asws}, 'Umar Bin Hanzala came over to us from you^{asws} with the timing'. So Abu Abdullah^{asws} said: 'Then, he would not have lied upon us^{asws}'. I said, 'He mentioned that you^{asws} said that the first *Salāt* Allah^{azwj} Necessitated upon His^{azwj} Prophet^{saww} was *Al-Zohr*, and these are the Words of Allah^{azwj} Mighty and Majestic: ***Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]***.

فَإِذَا زَالَتْ الشَّمْسُ لَمْ يَمْنَعْكَ إِلَّا سُبْحُكَ ثُمَّ لَا تَزَالُ فِي وَقْتٍ إِلَى أَنْ يَصِيرَ الظِّلُّ قَامَةً وَ هُوَ آخِرُ الْوَقْتِ فَإِذَا صَارَ الظِّلُّ قَامَةً دَخَلَ وَقْتُ الْعَصْرِ فَلَمْ يَزَلْ فِي وَقْتِ الْعَصْرِ حَتَّى يَصِيرَ الظِّلُّ قَامَتَيْنِ وَ ذَلِكَ الْمَسَاءُ فَقَالَ صَدَقَ .

So when the sun (starts to) decline, then nothing prevents you except for your optional (*Salāt*). Then you do not cease to be in the timing up to the upright shadow (same length as the upright object), and it is the end of the time. So when the shadow becomes upright, the time of *Al-Asr* enters, and you do not cease to be in the time of *Al-Asr* until the shadow comes to be of two upright statures (in length), and that is the evening'. So he^{asws} said: 'He spoke the truth'.³³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَخْبَرَنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ فَقَالَ مَعَ طُلُوعِ الْفَجْرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ فُزَّانَ الْفَجْرِ إِنَّ فُزَّانَ الْفَجْرِ كَانَ مَشْهُوداً يَعْنِي صَلَاةَ الْفَجْرِ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ أُتْبِيتَ لَهُ مَرَّتَيْنِ أَتْبَتْهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ .

³² Al Kafi – V 8 H 14983

³³ Al Kafi V 3 – The Book of *Salāt* CH 5 H 1

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'Inform me of the most elevated of the timings regarding the Fajr *Salāt*'. So he^{asws} said: 'With the emergence of the dawn, Allah^{azwj} Mighty and Majestic is Saying: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]** – Meaning the Fajr *Salāt*. The Angels of the night witness it and the Angels of the day (as well). So when the servant prays the morning (*Salāt*) with the emergence of the dawn, it is affirmed for him twice. It is affirmed by the Angels of the night and the Angels of the day'.³⁴

عن سعيد الأعرج، قال: دخلت على أبي عبد الله (عليه السلام) وهو مغضب و عنده نفر من أصحابنا، وهو يقول: «تصلون قبل أن تزول الشمس؟» قال: «وهم سكوت، قال: فقلت: أصلحك الله، ما نصلي حتى يؤذن مؤذن مكة، قال: «فلا بأس، أما أنه إذا أذن فقد زالت الشمس».

From Saeed Al A'araj who said, 'I came up to Abu Abdullah^{asws} and he^{asws} was angry, and in his^{asws} presence were a number of our companions, and he^{asws} was saying: 'Did you all pray *Salat* before the setting of the sun?' And they were silent. So I said, 'May Allah^{azwj} Keep you^{asws} well! We do not pray *Salat* until the Muezzin of Makkah calls for the *Salat*'. He^{asws} said: 'So, no problem, for when he calls for the *Salat*, the sun has set'.

ثم قال: «إن الله يقول: أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ فَقَدْ دَخَلَتْ أَرْبَعُ صَلَوَاتٍ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ، وَ أَفْرَدَ صَلَاةَ الْفَجْرِ، قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَمَنْ صَلَّى قَبْلَ أَنْ تَزُولَ الشَّمْسُ فَلَا صَلَاةَ لَهُ».

Then he^{asws} said: 'Allah^{azwj} is Saying: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**. So four *Salats* are included in what is in-between these two timings, and Al-Fajr *Salat* is singled out. He^{azwj} Said: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]**. So the one who prays before the setting of the sun, so there is no *Salat* for him'.³⁵

عنه بهذا الاسناد، قال: قال أبو عبد الله (ع): قال الحسن بن علي بن أبي طالب (ع): جاء نفر إلى رسول الله صلى الله عليه وآله فقالوا في حديث سألوه عنه طويلاً: يا محمد وأخبرنا لاى شئ وقت الله الصلوة في خمس مواقيت على أمتك في ساعات الليل والنهار؟ - قال النبي صلى الله عليه وآله: إن الشمس إذا صارت في الجو عند زوال الشمس لها حلقة تدخل فيها، فإذا دخلت فيها زالت، فسيح كل شئ ما دون العرش لوجه ربي، وهي الساعة التي يصلي فيها على ربي،

From him, by this chain, said,

'Abu Abdullah^{asws} said: 'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: 'A number of persons came to Rasool-Allah^{saww}, so they spoke in a lengthy discussion in which they asked him^{saww}, 'O Muhammad^{saww}! And inform us, for which thing did Allah^{azwj} Prescribe five timings for the *Salats* upon your^{saww} community, during the times of

³⁴ Al Kafi V 3 – The Book of *Salāt* CH 7 H 2

³⁵ تفسير العياشي 2: 140 / 309

the night and the day?' The Prophet^{saww} said: 'When the sun come to be in the atmosphere when it sets, there is a loop in which it enters. So when it enters into it, it sets. So, everything which is beneath the Throne Glorifies for the Sake of my^{saww} Lord^{azwj}, and it is the time in which my^{saww} Lord^{azwj} is Prayed to.

فافترض الله على وعلى أمتي فيها الصلوة، وقال: " أقم الصلوة لدلوك الشمس إلى غسق الليل " وهى الساعة التى يؤتى فيها بجهنم يوم القيامة، فما من مؤمن وفق له في تلك الساعة أن يقوم أو يسجد أو يركع إلا حرم الله جسده على النار،

Thus, Allah^{azwj} Obligated the *Salats* therein upon me^{saww} and upon my^{saww} community, and Said: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**. And it is the time in which they will bring the Hell on the Day of Judgement. So there is none from a Momin who stands, or does Sajdah, or Ruku in accordance to it, except that Allah^{azwj} Forbids his body unto the Fire.

وأما صلوة العصر فهى الساعة التى أكل آدم من الشجرة فأخرجه الله من الجنة، وأمر ذريته بهذه الصلوة إلى يوم القيامة واختارها لأمتي، فهى أحب الصلوات إلى الله، وأوصاني ربى أن أحفظها من بين الصلوات،

As for Al-Asr *Salat*, so it is the time in which Adam^{as} ate from the tree, therefore Allah^{azwj} Exited him from the Paradise, and Commanded his^{as} offspring with these *Salats* up to the Day of Judgement, and Chose these for my^{saww} community. Thus, these are the most Beloved of the *Salats* to Allah^{azwj}, and my^{saww} Lord^{azwj} Advised me^{saww} that I^{saww} should protect these from between the *Salats*.

وأما صلوة المغرب فهى الساعة التى تاب الله على آدم، وكان بين ما أكل من الشجرة وبين ما تاب عليه ثلاث مائة سنة من أيام الدنيا، ويوم من أيام الآخرة ألف سنة، وكان ما بين العصر إلى العشاء، فصلى آدم ثلاث ركعات، ركعة لخطيئته، وركعة لخطيئة حواء، وركعة لتوبته،

And As for the Magrib *Salats*, so it is the time in which Allah^{azwj} Turned to Adam^{as} (with Mercy), and there was in between him^{as} eating from the tree, and Allah^{azwj} Turning to him^{as}, three hundred years from the days of the world, and a thousand years from the days of the Hereafter, and what is in between Al-Asr to Al-Isha. So, Adam^{as} prayed three Cycles, and one Cycle for his^{as} error, and one Cycle for the error of Hawwa^{as}, and one Cycle for his^{as} repentance.

فافترض الله هذه الثلاث الركعات على أمتي، وهى الساعة التى يستجاب فيها الدعاء، ووعدني ربى أن يستجيب لمن دعاه فيها بالدعاء، وهى الصلوة التى أمرني بها فقال: سبحان الله حين تمسون وحين تصبحون،

Therefore, Allah^{azwj} Obligated these three Cycles upon my^{saww} community, and it is the time in which Allah^{azwj} Answers the supplication. And my^{saww} Lord^{azwj} has Promised me^{saww} that He^{azwj} will Answer the one who supplicates with the supplication. And these are the *Salats* which my^{saww} Lord^{azwj} has Commanded me^{saww} with, so Allah^{azwj} Said: **Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30:17]**.

وأما صلوة العشاء الآخرة، فإن للقبر ظلمة، وليوم القيامة ظلمة، أمرني الله وأمتي بهذه الصلوة في ذلك الوقت لينور القبر والصراف، وما من قدم مشت إلى صلوة العتمة إلا حرم الله صاحبها على النار، وهي الصلوة التي اختارها الله للمرسلين قبلي،

And as for the Isha *Salat*, the last one, so it is for the darkness of the grave, and for the darkness of the Day of Judgement. Allah^{azwj} Commanded me^{saww} and my^{saww} Community with these *Salats* during that time in order to Lighten up the grave and the Bridge. And there are none from the feet which walked to the *Salat* in the darkness, except that Allah^{azwj} would forbid its owner upon the Fire. And it is the *Salat* which Allah^{azwj} has Chosen for the Mursil Prophets^{as} before me^{saww}.

وأما صلوة الفجر، فإن الشمس إذا طلعت تطلع على قرني شيطان، فأمرني الله أن أصلي في ذلك الوقت صلوة الفجر، قبل طلوع الشمس من قبل أن يسجد لها الكفار، فتسجد أمتي لله، وسرعتها أحب إلى الله، وهي الصلوة التي تشهد لها ملائكة الليل وملائكة النهار،

And as for Al-Fajr *Salat*, so when the sun emerges, so does a Satan^{la}. So Allah^{azwj} Commanded me^{saww} that I^{saww} should pray in that time, Al-Fajr *Salat*, before the emergence of the sun, before the Infidel prostrates to it. So my^{saww} community prostrates to Allah^{azwj} and hastens to be Loved by Allah^{azwj}. And it is the *Salat* which the Angels of the night and the Angels of the day witness.

قالوا: صدقت يا محمد، فأخبرنا لاي شئ تغسل هذه الجوارح الأربع وهي أنظف المواضع في الجسد؟ -

They said, 'You^{saww} have spoken the truth, O Muhammad^{saww}! So, inform us, for which thing these body parts have to be washed when these are the cleanest parts of the body?'

قال النبي صلى الله عليه وآله: لما أن وسوس الشيطان إلى آدم (ع) دنا آدم من الشجرة، ونظر إليها ذهب ماء وجهه، ثم قام ومشى إليها، وهي أول قدم مشت إلى الخطيئة، ثم تناول بيده منها ما عليها وأكل، فطار الحللى والحلل عن جسده، فوضع آدم يده على أم رأسه، وبكى،

The Prophet^{saww} said: 'When the Satan^{la} suggested unto Adam^{as}, he^{as} approached the tree and looked at it, the water of his^{as} face went away. Then he^{as} stood up, and walked towards it, and it was the first step walked towards the error. Then he^{as} took by his^{as} hand, from it and ate. So the ornaments and robes flew off from his^{as} body, and Adam^{as} placed his^{as} hands upon the top of his^{as} head and cried.

ثم تاب الله عليه وفرض عليه وعلى ذريته غسل هذه الجوارح الأربع، أمره بغسل الوجه لما أن نظر إلى الشجرة، وأمره بغسل الساعدين إلى المرفقين لما تناول بيده، وأمره بمسح الرأس لما وضعه على أم رأسه، وأمره بمسح القدمين لما أن مشى بها إلى الخطيئة.

Then Allah^{azwj} Sent towards him^{as}, and Obligated upon him^{as} and upon his^{as} offspring the washing of these four parts (of the body). Allah^{azwj} Commanded him^{as} to wash the face for having looked at the tree; and Commanding him^{as} to wash the two forearms up to the two elbows because he^{as} took it by his^{as} hands; and Commanded him^{as} (wash) the head because he^{as} placed (his^{as} hands) upon his^{as} head; and

Commanded him for the wiping upon the feet, when he^{as} went by these to the error'.³⁶

The five daily Salats specified in the Book and the altered Verse

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَقَالَ خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ فَقُلْتُ فَهَلْ سَمَّاهُنَّ وَ بَيَّنَّهِنَّ فِي كِتَابِهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ دُلُوكَهَا زَوَالُهَا فَفِيهِمَا بَيْنَ دُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَ بَيَّنَّهِنَّ وَ وَقَّتَهُنَّ وَ غَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Ismail, from Al-Fazl Bin Shazan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I asked Abu Ja'far^{asws} about what Allah^{azwj} Mighty and Majestic had Obligated from the *Salāt*. So he^{asws} said: 'Five (sets of) *Salāt* during the night and the day'. So I said, 'So has He^{azwj} Named these and Clarified these in His^{azwj} Book?' He^{asws} said: 'Yes. Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**. So in what is between the (start of the) decline of the sun up to the darkness of the night are four Rak'at *Salāt*. Allah^{azwj} Named these and Clarified these and their timings; and the darkness of the night, it is its mid-point.

ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَهَذِهِ الْخَامِسَةُ وَ قَالَ اللَّهُ تَعَالَى فِي ذَلِكَ أَقِمِ الصَّلَاةَ طَرِيقِي النَّهَارِ وَ طَرِيقَهُ الْمَغْرِبِ وَ الْعِدَاةُ وَ زُلْفَا مِنَ اللَّيْلِ وَ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ

Then the Blessed and Exalted Said: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]**. So this is the fifth one. And Allah^{azwj} the Exalted Says regarding that: **And establish the Salat in the two ends of the day and near from the night [11:114]**. And its two parts are the evening and the morning, and the first hours from the night, it is Al Isha the last.

وَ قَالَ تَعَالَى حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ هِيَ صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هِيَ وَسْطُ النَّهَارِ وَ وَسْطُ الصَّلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْعِدَاةِ وَ صَلَاةُ الْعَصْرِ

And the Exalted Said: **Maintain your Salat(s) and (in particular) the middle Salat [2:238]** – and it is the Zohr *Salāt*, and it is the first *Salāt* which Rasool-Allah^{saww} prayed, and it is in the middle of the day. And the middle two *Salāts* by the day is the morning *Salāt* and *Salāt* Al-Asr.

³⁶ Al Mahaasin – V 2 Bk 1 H 63

و فِي بَعْضِ الْقِرَاءَةِ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى صَلَاةَ الْعَصْرِ وَ قُومُوا لِلَّهِ قَانِتِينَ

And in some recitations (of the Quran, the Verse is as): **Maintain your Salat(s) and (in particular) the middle Salat, *Salat Al Asr*, and be standing obedient to Allah [2:238].**

قَالَ وَ نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي سَفَرٍ فَقَنَتَ فِيهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ تَرَكَهَا عَلَى حَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ لِلْمُقِيمِ رُكْعَتَيْنِ وَ إِنَّمَا وُضِعَتِ الرُّكْعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ (صلى الله عليه وآله) يَوْمَ الْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ الْخُطْبَتَيْنِ مَعَ الْإِمَامِ فَمَنْ صَلَّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعَ رُكْعَاتٍ كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ .

He^{asws} said: 'And this Verse was Revealed on the day of Friday, and Rasool-Allah^{saww} was in his^{saww} journey. So Rasool-Allah^{saww} taught it and left it upon its state during the journey and not travelling, and increased two *Rak'at* for the non-traveller. And rather, the two *Rak'at* which the Prophet^{saww} increased on the day of Friday was in place of the two sermons with the prayer-leader. So the one who prays *Salāt* on the day of Friday in other than a *Jam'at*, so let him pray it as four *Rak'at*, like the *Zohr Salāt* during the rest of the days'.³⁷

VERSE 79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا {79}

And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79]

The Nafila (optional) and the (Tatu'u) voluntary Salats

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عثمان بن عبد الملك، عن أبي بكر، قال: قال لي أبو جعفر (عليه السلام): «أ تدري لأي شيء وضع التطوع؟» قلت: لا أدري، جعلت فداك. قال: «إنه تطوع لكم، و نافلة للأنبياء، أو تدري لم وضع التطوع؟». [قلت: لا أدري جعلت فداك.]

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr who said,

³⁷ Al Kafi V 3 – The Book of Salāt CH 3 H 1

'Abu Ja'far said to me: 'Do you know for which thing (reason) has the voluntary (*Salat*) been Placed?' I said, 'May I be sacrificed for you^{asws}! I do not know'. It is voluntary for you all and an option for the Prophets^{as}. Or, do you know why the voluntary (*Salats*) have been Placed?' I said, 'May I be sacrificed for you^{asws}! I do not know'.

قال: «لأنه إن كان في الفريضة نقص صبت النافلة على الفريضة حتى تتم، إن الله عز و جل يقول لنبيه (صلى الله عليه و آله): وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ».

He^{asws} said: 'Because if there was a deficiency from the Obligatory (*Salats*), the optional ones would be used to fulfil upon the Obligatory until it would be complete. Allah^{azwj} Mighty and the Majestic is Saying to His^{azwj} Prophet^{saww}: **And from the night, so keep vigil by it, an optional (*Salat*) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79]**'.³⁸

الشيخ في (التهذيب): بإسناده عن محمد بن أحمد بن يحيى، عن الحسن بن علي بن عبد الله، عن ابن فضال، عن مروان، عن عمار الساباطي، قال: كنا جلوساً عند أبي عبد الله (عليه السلام) بمى، فقال له رجل: ما تقول في النوافل؟ فقال: «فريضة»

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Al Hassan Bin Ali Bin Abdullah, from Ibn Fazaal, from Marwan, from Amaar Al Sabaaty who said,

'We were seated in the presence of Abu Abdullah^{asws} at Mina, and a man said to him^{asws}, 'What are you^{asws} saying with regards to the optional (*Salats*)?' He^{asws} said: 'Obligatory'.

قال: ففرعنا و فرع الرجل، فقال أبو عبد الله (عليه السلام): «إنما أعني صلاة الليل على رسول الله (صلى الله عليه و آله)، إن الله يقول: وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ».

So we panicked, and the man (also) panicked. So Abu Abdullah^{asws} said: 'But rather, I^{asws} mean the night *Salat* (being Obligatory) upon Rasool-Allah^{saww}. Allah^{azwj} is Saying: **And from the night, so keep vigil by it, an optional (*Salat*) of yours [17:79]**'.³⁹

The Praiseworthy Position (المقام المحمود)

عن بعض أصحابنا، عن أحدهما (عليهما السلام)، قال في قوله: عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً، قال: «هي الشفاعة».

From one of our companions,

³⁸ علل الشرائع 2: 327 / 1. (1) في المصدر: نقصان قضيت، و في «ط»: فصّب.

³⁹ التهذيب 2: 242 / 959.

'From one of the two (5th or 6th Imam^{asws}) having said regarding His^{azwj} Words: **perhaps your Lord will Raise you to a Praiseworthy position [17:79]**. He^{asws} said: 'It is the intercession'.⁴⁰

الشيخ في (أماله): عن الفحام، عن المنصوري، عن عم أبيه، قال: حدثني الإمام علي بن محمد، بإسناده عن الباقر، عن جابر، قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام): «سمعت النبي (صلى الله عليه و آله) يقول: إذا حشر الناس يوم القيامة ناداني مناد: يا رسول الله، إن الله جل اسمه قد أمكنك من مجازاة محبيك و محبي أهل بيتك، الموالين لهم فيك و المعادين لهم فيك، فكافهم بما شئت

Al Sheykh in his Amaali, from Al Fahaam, from Al Mansoury, from the uncle of his father who said,

'The Imam Ali^{asws} Bin Muhammad^{asws} narrated to me, by his^{asws} chain from Al-Baqir^{asws}, from Jabir having said: 'Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} heard the Prophet^{saww} saying: 'When the people are crammed on the Day of Judgement, a Caller would Call out to me^{saww}. 'O Rasool-Allah^{saww}! Allah^{azwj}, Majestic is His^{azwj} Name, has Enabled you^{saww} to Recompense the ones who love you^{saww}, and love the People^{asws} of your^{saww} Household, those who befriended (others) for your^{saww} sake, and were inimical (to others) for your^{saww} sake. Therefore, suffice them with whatsoever you^{saww} desire to!'

فأقول: يا رب، الجنة فأناذي: بوئهم منها حيث شئت فذلك المقام المحمود الذي وعدت به».

So I^{saww} would be saying: 'O Lord^{azwj}! The Paradise!' Then I^{saww} would call out: 'Settle them whosoever they like (to be settled)! Thus, that is the Praiseworthy Position (المقام المحمود) which I^{saww} have been Promised with'.⁴¹

الشيخ في (أماله): قال: أخبرنا جماعة عن أبي المفضل، قال: حدثنا يحيى بن علي بن عبد الجبار السدوسي بالسيرجان، قال: حدثني عمي محمد بن عبد الجبار، قال: حدثنا حماد بن عيسى، عن عمر بن أذينة، عن عبد الرحمن بن أذينة العبدي، عن أبيه و أبان مولاهم، عن أنس بن مالك، قال: رأيت رسول الله (صلى الله عليه و آله) يوماً مقبلاً على علي بن أبي طالب (عليه السلام) و هو يتلو هذه الآية وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً فقال: «يا علي، إن ربي عز و جل ملكني الشفاعة في أهل التوحيد من امتي، و حظر ذلك على من ناصبك أو ناصب ولدك من بعدك».

Al Sheykh, in his Amaali, said, 'A group informed us, from Abu Al Mufazzal, from Yahya Bin Ali Bin Abdul Jabbar Al Sadousi at Al Sirjaan, from his uncle Muhammad Bin Abdul Jabbar, from Hamaad Bin Isa, from Umar Bin Azina, from Abdul Rahman Bin Azina Al Abady, from his father, and Aban their slave,

(It has been narrated) from Anas Bin Malik who said, 'One day, I saw Rasool-Allah^{saww} facing Ali Bin Abu Talib^{asws} and he^{saww} was reciting this Verse: **And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79]**, and he^{saww} said: 'O Ali^{asws}! My^{saww} Lord^{azwj} and Mighty and Majestic Made me^{saww} to possess the (right of) Intercession regarding the people from my^{saww} community (professing) Tawheed,

⁴⁰ تفسير العياشي 2: 148 / 314.

⁴¹ الأمالي 1: 304.

and Prohibited that to the ones hostile (*Nasibi*) to you^{asws} or hostile to your^{asws} children from after you^{asws}.⁴²

The need of the intercession for the Momineen

عن عبيد بن زرار، قال: سئل أبو عبد الله (عليه السلام) عن المؤمن، هل له شفاعته؟ قال: «نعم». فقال له رجل من القوم: هل يحتاج المؤمن إلى شفاعته محمد (صلى الله عليه وآله) يومئذ؟ قال: «نعم، للمؤمنين خطايا وذنوب، و ما من أحد إلا و يحتاج إلى شفاعته محمد (صلى الله عليه وآله) يومئذ».

From Ubey Bin Zarara who said,

'I asked Abu Abdullah^{asws} about the Momin, is there Intercession for him?' He^{asws} said: 'Yes'. So, a man from the group said to him^{asws}, 'Will the Momin be in need of the Intercession of Muhammad^{saww} on that Day?' He^{asws} said: 'Yes. The Momineen would have errors and sins upon them, and there is no one but he would be in need of the Intercession of Muhammad^{saww} on that Day'.

قال: و سأله رجل عن قول رسول الله (صلى الله عليه وآله): «أنا سيد ولد آدم و لا فخر».

He (the narrator) said, 'And a man asked him^{asws} about the words of Rasool-Allah^{saww}: 'I^{saww} am the Chief of the children of Adam^{as}, and there is no pride'.

قال: «نعم، يأخذ حلقة باب الجنة فيفتحها، فيخر ساجدا، فيقول الله: ارفع رأسك، اشفع تشفع، اطلب تعط، فيرفع رأسه، ثم يخر ساجدا، فيقول الله: ارفع رأسك، اشفع تشفع، و اطلب تعط

He^{asws} said: 'Yes, he^{saww} would grab hold of the Knocker on the Gate of the Paradise and he^{saww} would open it. He^{saww} would fall down in Sajdah. So Allah^{azwj} would be Saying: "Raise your^{saww} head! I^{azwj} will Intercede (according to) your^{saww} Intercession. Ask and you^{saww} would be Given!" So he^{saww} would raise his^{saww} head, then fall down in Sajdah. So Allah^{azwj} would be Saying: "Raise your^{saww} head! I^{azwj} will Intercede by your^{saww} Intercession, and seek and you^{saww} shall be Given!"

ثم يرفع رأسه، فيشفع فيشفع، و يطلب فيعطى».

Then he^{saww} would raise his^{saww} head. So he^{saww} will intercede, and He^{azwj} would Intercede, and he^{saww} would seek, and he^{saww} would be Given it'.⁴³

ابن بابويه، بإسناده عن ابن عباس، قال: قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): «يا علي، شيعتك (شيعتنا) هم الفائزون يوم القيامة، فمن أهان واحدا منهم فقد أهانك، و من أهانك فقد أهانني، و من أهانني أدخله الله تعالى نار جهنم خالدا فيها و بمس المصير.

⁴² الأمالي 2: 70.

⁴³ تفسير العياشي 2: 150 / 314

Ibn Babuwayh, by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Your^{asws} (Our^{asws}) Shias, they would be the successful ones on the Day of Judgment! So anyone who insults one of them, so he has insulted you^{asws}, and one who insults you^{asws}, so he has insulted me^{saww}, and one who insults me^{saww}, Allah^{azwj} the Exalted would Enter him into the Fire to be eternally therein, and evil is the destination.

يا علي، أنت مني، و أنا منك، روحك من روحي، و طينتك من طينتي، و شيعتك خلقوا من فضل طينتنا، فمن أحبهم فقد أحبنا، و من أبغضهم فقد أبغضنا، و من عاداهم فقد عادانا، و من ودهم فقد ودنا.

O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} soul is from my^{saww} soul, and your^{asws} essence is from my^{saww} essence, and your^{asws} Shias have been Created from the remnants of our^{asws} clays. So the one who loves them, so he has loved us^{asws}, and one who hates them, so he has hated us^{asws}, and one who is inimical to them, so he has been inimical to us^{asws}, and one who is cordial to them has been cordial to us^{asws}.

يا علي، إن شيعتك مغفور لهم على ما كان فيهم من ذنوب و عيوب.

O Ali^{asws}! Your^{asws} Shias, (their sins) would be Forgiven for them, whatever was in them from sins and faults.

يا علي، أنا الشفيع لشيعتك غدا إذا قمت المقام المحمود فبشرهم بذلك.

O Ali^{asws}! I^{saww} would be the intercessor for your^{asws} Shias tomorrow when I^{saww} stand at the Praiseworthy Position, therefore give them the glad tidings with that.

يا علي، شيعتك شيعة الله، و أنصارك أنصار الله، و أولياؤك أولياء الله، و حزبك حزب الله.

O Ali^{asws}! Your^{asws} Shias are the Shias of Allah^{azwj}, and your^{asws} helpers are the helpers of Allah^{azwj}, and your^{asws} friends are the friends of Allah^{azwj}, and your party is the party of Allah^{azwj}.

يا علي، سعد من تولاك و شقي من عاداك.

O Ali^{asws}! Fortunate is the one who befriends you^{asws} and unfortunate is the one who is an enemy to you^{asws}.

يا علي، لك كنز في الجنة و أنت ذو قرنيها.

O Ali^{asws}! For you are the treasures in the Paradise, and you^{asws} are the one with its forelocks".⁴⁴

⁴⁴ أمالي الصدوق: 8 / 23

The Intercession

العايشي: عن خيشمة الجعفي، قال: كنت عند جعفر بن محمد (عليهما السلام)، أنا و مفضل بن عمر ليلا ليس عنده أحد غيرنا، فقال له مفضل الجعفي: جعلت فداك، حدثنا حديثا نسر به.

Al Ayyashi, from Khaysama Al Ju'fy who said,

'I was in the presence of Ja'far Bin Muhammad^{asws}, I and Mufazzal Bin Umar, one night, (and) there wasn't anyone else apart from us. So Mufazzal Al Ju'fy said to him^{asws}, 'May I be sacrificed for you^{asws}! Narrate a Hadeeth to us we can be cheerful with'.

قال: «نعم، إذا كان يوم القيامة حشر الله الخلائق في صعيد واحد حفاة عراة غرلا.

He^{asws} said: 'Yes. When it will be the Day of Judgment, Allah^{azwj} will Gather the people in one plain, barefoot, naked, uncircumcised.

قال: فقلت: جعلت فداك، ما الغرل؟

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! What is the (meaning of) 'uncircumcised'?'

قال: فقال: «كما خلقوا أول مرة، فيقفون حتى يلجمهم العرق، فيقولون: ليت الله يحكم بيننا و لو إلى النار، يرون أن في النار راحة فيما هم فيه،

He (the narrator) said, 'So he^{asws} said: 'Just as they were created the first time. So they would be standing until the sweat would drench them, and they would be saying, 'If only Allah^{azwj} would Judge between us, and even if it was to the Fire'. They would be viewing that in the Fire there would be rest compared to what they would be in.

ثم يأتون آدم (عليه السلام)، فيقولون: أنت أبونا و أنت نبي، فسل ربك يحكم بيننا و لو إلى النار، فيقول آدم: لست بصاحبكم، خلقتني بري بيده، و حملني على عرشه، و أسجد لي ملائكته، ثم أمرني فعصيت، و لكني أدلكم على ابني الصديق الذي مكث في قومه ألف سنة إلا خمسين عاما يدعوهم، كلما كذبوا اشتد تصديقه، نوح-

They would be coming to Adam^{as} and they would be saying, 'You^{as} are our father^{as}, and you^{as} are a Prophet^{as}, therefore ask your^{as} Lord to Judge between us and even if it is to the Fire!' So Adam^{as} would be saying: 'I^{as} am not your Master. My^{as} Lord^{azwj} Created me^{as} by His^{azwj} Hand and Carried me^{as} upon His^{azwj} Throne, and Got His^{azwj} Angels to do Sajdah to me^{as}. Then He^{azwj} Commanded me^{as}, but I^{as} disobeyed. But, I^{as} shall point you to my^{as} son^{as}, the truthful, who remained among his^{as} people for a thousand years except fifty year, inviting them. Every time they belied him^{as}, his^{as} ratification intensified – Noah^{as}.

قال - فيأتون نوحا (عليه السلام) فيقولون: سل ربك يحكم بيننا و لو إلى النار. قال: فيقول: لست بصاحبكم، إني قلت: إن ابني من أهلي و لكني أدلكم إلى من اتخذ الله خليلا في دار الدنيا، ائتوا إبراهيم -

He^{asws} said: 'So they would be coming to Noah^{as}, and they would be saying, 'Ask your^{as} Lord^{azwj} to Judge between us and even if it is to the Fire!' He^{as} would be saying: 'I^{as} am not your Master. I^{as} said: **'Surely, my son is from my family [11:45]**. But, I^{as} shall point you to one^{as} whom Allah^{azwj} Took as a Friend in the house of the world. Go to Ibrahim^{as}!'

قال - فيأتون إبراهيم (عليه السلام) فيقول: لست بصاحبكم، إني قلت: إني سقيم و لكني أدلكم على من كلمه الله تكليما، موسى -

He^{asws} said: 'So they would be coming to Ibrahim^{as}, but he^{as} would be saying: 'I^{as} am not your Master. I^{as} said: **So he said: 'I feel sick' [37:89]**. But, I^{as} shall point you to one^{as} Allah^{azwj} Spoke to with a Speech – Musa^{as}.'

قال - فيأتون موسى (عليه السلام) فيقولون له، فيقول لست: بصاحبكم، إني قتلت نفسا، و لكني أدلكم على من كان يخلق بإذن الله، و يرى الأكمه و الأبرص بإذن الله، عيسى

He^{asws} said: 'So they would be coming to Musa^{as}, but he^{as} would be saying: 'I^{as} am not your Master. I^{as} killed a person. But, I^{as} shall point you to one^{as} who used to create by the Permission of Allah^{azwj}, and he^{as} cured the blind and the leper by the Permission of Allah^{azwj} – Isa^{as}.'

فيأتونه، فيقول: لست بصاحبكم، و لكني أدلكم على من بشرتكم به في دار الدنيا، أحمد».

So they would be coming to him^{as}, by he^{as} would be saying: 'I^{as} am not your Master. But, I^{as} shall point you to one^{as} whom I^{as} gave the glad tidings with in the house of the world, Ahmad^{saww}.'

ثم قال أبو عبد الله (عليه السلام): «ما من نبي ولد من آدم إلى محمد (صلوات الله عليهم) إلا و هم تحت لواء محمد (صلى الله عليه و آله).

Then Abu Abdullah^{asws} said: 'There is none from a Prophet^{as} from the sons of Adam^{as} up to Muhammad^{saww} except and they^{as} would all be beneath the flag of Muhammad^{saww}.'

قال: فيأتونه، ثم قال: فيقولون: يا محمد، سل ربك يحكم بيننا و لو إلى النار - قال - فيقول: نعم، أنا صاحبكم

He^{asws} said: 'So they would be coming to him^{as}'. Then he^{asws} said: 'And they would be saying, 'O Muhammad^{saww}! Ask your^{saww} Lord^{azwj} to judge between us, and even if it is to the Fire!' He^{asws} said: 'So he^{saww} would be saying: 'Yes, I^{saww} am your Master'.

فيأتي دار الرحمن و هي عدن، و إن بابها سعته ما بين المشرق و المغرب، فيحرك حلقة من الحلقة، فيقال: من هذا؟ و هو أعلم به، فيقول: أنا محمد فيقال: افتحوا له

So he^{saww} would go to the House of the Beneficent, and it is Eden, and its gate, its expanse is what is between the east and the west. So he^{saww} would move a chain from its chains, and it would be said, 'Who is this?' – and he would be knowing him^{saww}. So he^{saww} would be saying: 'I^{saww} am Muhammad^{saww}!' He would say, 'Open it for him^{saww}!'

قال: فيفتح لي قال: فإذا نظرت إلى ربي مجده تمجيدا لم يحجده أحد كان قبلي، و لا يحجده أحد كان بعدي، ثم آخر ساجدا، فيقول: يا محمد، ارفع رأسك، و قل يسمع قولك، و اشفع تشفع، و سل تعط

He^{saww} said: 'So it would be opened for me^{saww}, and when I^{saww} look at my^{saww} Lord^{azwj}, I^{saww} will Glorify Him^{azwj} with such a Glorification, no one before me^{saww} would have Glorified Him^{azwj} with it, nor would anyone be Glorifying Him^{azwj} such after me^{saww}. Then I^{saww} will fall down in Sajdah, so He^{azwj} would be Saying: "O Muhammad^{saww}! Raise your^{saww} head, and say your^{saww} words to be heart, and intercede, and you^{saww} shall be Interceded for, and ask, you^{saww} will be Given!"

قال: فإذا رفعت رأسي و نظرت إلى ربي مجده تمجيدا أفضل من الأول، ثم آخر ساجدا، فيقول: ارفع رأسك، و قل يسمع قولك، و اشفع تشفع، و سل تعط

He^{saww} said: 'So when I^{saww} raise my^{saww} head and look towards my^{saww} Lord^{azwj45}, I^{saww} shall Glorify Him^{azwj} with such a Glorification, better than the first one. Then I^{saww} shall fall down in Sajdah, so He^{azwj} will be Saying: "Raise your^{saww} head, and say your^{saww} words to be heard, and intercede, you^{saww} will be Interceded for, and ask, you^{saww} will be Given!"

فإذا رفعت رأسي و نظرت إلى ربي مجده تمجيدا أفضل من الأول و الثاني، ثم آخر ساجدا، فيقول: ارفع رأسك، و قل يسمع قولك، و اشفع تشفع، و سل تعط

So when I^{saww} raise my^{saww} head and look towards my^{saww} Lord^{azwj}, I^{saww} shall Glorify Him^{azwj} with such a Glorification, better than the first and the second, then I^{saww} will fall down in Sajdah, so He^{azwj} would be Saying: "Raise your^{saww} head, and say your^{saww} words to be heard, and interceded, you^{saww} will be Interceded for, and ask, you^{saww} will be Given!"

فإذا رفعت رأسي أقول: رب احكم بين عبادك و لو إلى النار فيقول: نعم، يا محمد.

⁴⁵ قال المجلسي في بحار الأنوار 8: 47: قوله (صلى الله عليه و آله): نظرت إلى ربي، أي إلى عرشه، أو إلى كرامته، أو إلى نور من أنوار عظمته. Al Majlisi said in (his book) Bihar Al Anwar, 'His^{saww} words: 'I^{saww} will look towards my^{saww} Lord^{azwj}' – i.e. to His^{azwj} Throne, or to His^{azwj} Benevolence, or to a Light from His^{azwj} Lights of His^{azwj} Magnificence.

So when I^{saww} raise my^{saww} head, I^{saww} shall be saying: 'Lord^{azwj}! Judge between Your^{azwj} servants, and even if it is to the Fire!' So He^{azwj} would be Saying: 'Yes, O Muhammad^{saww}!'

قال: ثم يؤتى بناقة من ياقوت أحمر، و زمامها زبرجد أخضر، حتى أركبها، ثم آتى المقام المحمود حتى أقف «1» عليه، و هو تل من مسك أذفر بحيال العرش

He^{saww} said: 'Then they would be coming with a she-camel from red sapphire, and its reins would be of green emeralds, until I^{saww} ride it. Then I^{saww} would come to the Praiseworthy Position (المقام المحمود) until I^{saww} pause at it, and it is a hillock of pure musk, by a facet of the Throne'.

ثم يدعى إبراهيم (عليه السلام) فيحمل على مثلها، فيجيء حتى يقف عن يمين رسول الله (صلى الله عليه و آله)، ثم يرفع رسول الله (صلى الله عليه و آله) يده فيضرب على كتف علي بن أبي طالب (عليه السلام)، ثم قال: ثم تؤتى - و الله - بمثلها فتحمل عليها، ثم تجيء حتى تقف بيني و بين أبيك إبراهيم.

(He^{asws} said): 'Then they would call Ibrahim^{as}, and he^{as} would be carried upon the like of it until he^{as} pauses on the right of Rasool-Allah^{saww}. Then Rasool-Allah^{saww} raised his^{saww} hand and struck upon a shoulder of Ali^{asws} Bin Abu Talib^{asws}, then said: 'Then, by Allah^{azwj}, you^{asws} will come with the like of it and be carried upon it. Then you^{asws} will come until you^{asws} pause between me^{saww} and your^{asws} father^{as} Ibrahim^{as}.

ثم يخرج مناد من عند الرحمن فيقول: يا معشر الخلائق، أليس العدل من ربكم أن يولي كل قوم ما كانوا يتولون في دار الدنيا؟ فيقولون: بلى، و أي شيء عدل غيره؟

Then a caller would come out from the Presence of the Beneficent, and he would be saying: 'O group of the people! Isn't it the justice from your Lord^{azwj} every people should be following what they were following in the house of the world?' So they would be saying, 'Yes! And which thing is more just apart from it?'

قال: فيقوم الشيطان الذي أضل فرقة من الناس حتى زعموا أن عيسى (عليه السلام) هو الله و ابن الله فيتبعونه إلى النار، و يقوم الشيطان الذي أضل فرقة من الناس حتى زعموا أن عزيزا ابن الله حتى يتبعونه إلى النار، فيقوم كل شيطان أضل فرقة فيتبعونه إلى النار حتى تبقى هذه الامة.

He^{asws} said: 'So the satan (from the people) would stand with the sect from the people he had strayed until they claimed that Isa^{as}, he^{as} is Allah^{azwj} and son of Allah^{azwj}, and they would be following him^{la} to the Fire. And the satan (from the people) would stand, who strayed a sect from the people until they claimed that Uzair^{as} was a son of Allah^{azwj}, until they follow him to the Fire. Thus, every satan (from the people) would stand, who strayed a sect, and they would follow him to the Fire, until there would remain this community (of Muslims).

ثم يخرج مناد من عند الله فيقول: يا معشر الخلائق، أليس العدل من ربكم أن يولي كل فريق من كانوا يتولون في دار الدنيا؟ فيقولون: بلى، و أي شيء عدل غيره؟

Then a caller would come out from the Presence of Allah^{azwj} and he would be saying: 'O group of the people! Isn't it the justice from your Lord^{azwj} every people should be following what they were following in the house of the world?' So they would be saying, 'Yes! And which thing is more just apart from it?'

فيقوم شيطان فيتبعه من كان يتولاه، ثم يقوم شيطان فيتبعه من كان يتولاه، ثم يقوم شيطان ثالث فيتبعه من كان يتولاه، ثم يقوم معاوية فيتبعه من كان يتولاه، و يقوم علي فيتبعه من كان يتولاه،

So there would stand a satan (the first one), and they would following him, everyone who had befriended him. Then a (second) satan would stand, and they would be following him, everyone who had befriended him. Then a third satan would stand, and they would be following him, everyone who had befriended him. Then Muawiya would stand, and they would be following him, everyone who had befriended him. And Ali^{asws} would stand, so there would follow him^{asws} everyone who had befriended him^{asws}.

ثم يقوم يزيد بن معاوية فيتبعه من كان يتولاه، و يقوم الحسن فيتبعه من كان يتولاه، و يقوم الحسين فيتبعه من كان يتولاه، ثم يقوم مروان بن الحكم و عبد الملك فيتبعهما من كان يتولاهما،

Then Yazeed Bin Muawiya would stand, and they would be following him, everyone one who had befriended him. And Al-Hassan^{asws} would stand, and there would follow him everyone who had befriended him^{asws}. And Al-Husayn^{asws} would stand, so there would follow him^{asws} everyone who had befriended him^{asws}. Then Marwan Bin Al-Hakam and Abdul Malik (Bin Marwan) would stand, so there would follow them the one who had befriended them.

ثم يقوم علي بن الحسين فيتبعه من كان يتولاه، ثم يقوم الوليد بن عبد الملك، و يقوم محمد بن علي فيتبعهما من كان يتولاهما،

Then Ali^{asws} Bin Al-Husayn^{asws} will stand, so there would follow him^{asws} the ones who had befriended him^{asws}. Then Al-Waleed Bin Abdul Malik would stand, and Muhammad Bin Ali^{asws} will stand, so there would follow them the one who had befriended them.

ثم أقوم أنا فيتبعني من كان يتولاني، و كأني بكما معي، ثم يؤتى بنا فنجلس على عرش ربنا، و يؤتى بالكتب فتوضع، فتشهد على عدونا، و نشفع لمن كان من شيعتنا مرهقا».

Then I^{asws} shall stand, so there would follow me^{asws} the ones who had befriended me^{asws}, and it is as if I^{asws} am with you two with me^{asws}. Then they would come with us and we would be seated upon the Throne of our Lord^{azwj46}. And they would come with the Book, and it would be placed, and it would testify against our^{asws} enemies, and we^{asws} will intercede for the ones from our^{asws} Shias who would be exhausted'.

⁴⁶ In Bihar Al Anwar – The sitting upon the Throne is a metaphor about the appearance of the rule and the command from the Presence of the Throne, and creation of the Speech over there.

قال: قلت: جعلت فداك، فما المرهق؟ قال: «المذنب، فأما الذين اتقوا من شيعتنا فقد نجاهم الله بمفازتهم، لا يسهم السوء و لا هم يحزنون».

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! So what is the exhaustion?' He^{asws} said: 'The sinner. But, as for those who are pious from our^{asws} Shias, so Allah^{azwj} would have Rescued them with their success. Neither will the evil touch them nor would they be grieving'.

قال: ثم جاءته جارية له، فقالت: إن فلان القرشي بالباب، فقال: «اذهبوا له» ثم قال لنا: «اسكتوا».

He^{asws} said: 'Then a maid of his^{asws} came, and she said, 'So and so Qurayshi is at the door'. So he^{asws} said: 'Allow him'. Then he^{asws} said to us: 'Observe silence'.⁴⁷

Rasool-Allah^{saww} will intercede for his^{saww} own family members

عن صفوان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إني استوهبت من ربي أربعة: أمانة بنت وهب، و عبد الله بن عبد المطلب، و أبا طالب، و رجلا جرت بيني و بينه أخوة،».

From Safwan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} have ben Gifted four from my^{saww} Lord^{azwj} – Aamina^{asws} Bint Wahab^{as}, and Abdullah^{asws} Bin Abdul Muttalib^{asws}, and Abu Talib^{asws}, and a man^{asws} between me^{saww} and him^{asws} brotherhood had flowed.⁴⁸

Intercession of the Momineen

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ [الْوَحْدَةَ] إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ص، ثُمَّ يُشَفِّعُهُمْ فِيمَنْ يُحِبُّونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ حَتَّى أَنْ الْوَاحِدَ لَيَجِيءُ إِلَى مُؤْمِنٍ مِنَ الشَّيْعَةِ، فَيَقُولُ: اشْفَعْ لِي.

(Imam Hassan Al-Askari^{asws} said): 'So when it will be the Day of Judgement, He^{azwj} will Increase this One Mercy to the other ninety nine parts and be Merciful by it upon the community of Muhammad^{saww} and will Accept the intercession for those that they love to intercede with to the extent that one will come to a *Momin* from the Shias and will be saying, 'Intercede for me'.

⁴⁷ تفسير العياشي 2: 145 / 310.

⁴⁸ (Extract) تفسير العياشي 2: 149 / 314.

فَيَقُولُ: وَ أَيْ حَقِّ لَكَ عَلَيَّ فَيَقُولُ: سَقَيْتَكَ يَوْمًا مَاءً. فَيَذْكُرُ ذَلِكَ، فَيَشْفَعُ لَهُ، فَيُشْفَعُ فِيهِ، وَ يَحْيِيهِ آخِرُ - فَيَقُولُ: إِنَّ لِي عَلَيْكَ حَقًّا، فَاشْفَعْ لِي. فَيَقُولُ: وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ: اسْتَظَلَلْتُ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارٍّ. فَيَشْفَعُ لَهُ، فَيُشْفَعُ فِيهِ، وَ لَا يَزَالُ يَشْفَعُ حَتَّى يُشْفَعَ فِي جِيرَانِهِ وَ خُلَطَائِهِ وَ مَعَارِفِهِ، فَإِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ بِمَا تَنْظُنُّونَ.

So he will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' So he will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it cover his neighbours and familiar people, for the *Momin* is more prestigious in the Presence of Allah^{azwj} than what you can imagine.⁴⁹

VERSE 80

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا
{80}

And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]

ابن شهر آشوب: من كتاب أبي بكر الشيرازي، قال ابن عباس: وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ يعني مكة. وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا قال: لقد استجاب الله لنبيه (صلى الله عليه و آله) دعاءه، فأعطاه علي بن أبي طالب (عليه السلام) سلطانا ينصره على أعدائه.

Ibn Shehr Ashub, from the book of Abu Bakr Al Shirazy –

Ibn Abbas said, '**And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]**, said, 'Allah^{azwj} Answered the supplication of His^{azwj} Prophet^{saww}, so He^{azwj} Gave him^{saww} Ali^{asws} Bin Abu Talib^{asws} as a (Divine) Authority to help him^{saww} against his^{saww} enemies'.⁵⁰

عنه، عن أبي عبد الله، عن حماد، عن حريز، عن إبراهيم بن نعيم، عن أبي - عبد الله (ع) قال: إذا دخلت مدخلا تخافه فافرق هذه الآية " رب أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ، واجعل لي من لدنك سلطانا نصيرا " وإذا عاينت الذي تخافه فافرقه آية الكرسي.

From him, from Abu Abdullah, from Hamaad, from Hareyz, from Ibrahim Bin Naeem,

⁴⁹ Tafseer Imam Hassan Al Askari^{asws} – S 13

⁵⁰ المناقب 2: 67، شواهد التنزيل 1: 479 / 348.

Abu Abdullah^{asws} has said: 'If you enter an entrance which you fear, so recite this Verse: **And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].** And when you see that which you fear, so recite the Verse of the Chair (Ayat Al-Kursy – 2:255).⁵¹

VERSE 81

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا {81}

And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه وآله مكة وحول البيت ثلاثمائة وستون صنما فجعل يطعن بها يده، ويقول: (جاء الحق وزهق الباطل ان الباطل كان زهوقا). (جاء الحق ويبدئ الباطل وما يعيد).

In Majma Al-Bayan, Ibn Mas'ud said,

'Rasool-Allah^{saww} entered Makkah, and around the House were three hundred and sixty idols. So he^{saww} went and stabbed at these with a stick in his^{saww} hand, and was saying: **'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]. Say: 'The Truth came and the falsehood cannot begin and cannot be restored' [34:49].**⁵²

وعن ابن مسعود قال: دخل النبي صلى الله عليه وآله يوم الفتح وحول البيت ثلاثمائة وستون صنما، فجعل يطعن بها يده ويقول: " جاء الحق وما يبدئ الباطل وما يعيد " " جاء الحق وزهق الباطل ان الباطل كان زهوقا " .

And from Ibn Mas'ud who said,

'The Prophet^{saww}, on the day of the victory (over Makkah) entered the House (Kabah), and around the House were three hundred and sixty idols. So he^{saww} went on to push them by the stick in his^{saww} hand and he^{saww} was saying: 'The Truth has come and the Falsehood has returned to where it originated from. **'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81].**⁵³

ابن شهر آشوب: ذكر أبو بكر الشيرازي في (نزول القرآن في شأن أمير المؤمنين (عليه السلام)): عن قتادة، عن ابن المسيب، عن أبي هريرة، قال: قال لي جابر بن عبد الله: دخلنا مع النبي (صلى الله عليه وآله) مكة، وفي البيت وحوله ثلاثمائة وستون صنما، فأمر بها رسول الله (صلى الله عليه وآله)، فألقيت كلها على وجوهها، وكان على البيت صنم طويل يقال له هبل

⁵¹ Al Mahaasin – V 2 Bk 2 H 118

⁵² Tafseer Noor Al Saqalayn – CH 34 H 95

⁵³ Tafseer Noor Al Saqalayn – CH 110 H 13

Ibn Shehr Ashub – ‘Abu Bakr Al Shirazi mentioned in (his book) ‘Revelations of the Quran regarding the glory of Amir Al Momineen^{asws}’, from Qatadah, from Ibn Al Musayyab, from Abu Hureyra who said,

‘Jabir Bin Abdullah said to me, ‘We entered Makkah along with the Prophet^{saww}, and in the House (Kabah) and around it were three hundred and sixty idols. So Rasool-Allah^{saww} ordered with these and all of them were thrown down upon their faces. And there was a tall idol upon the House (Kabah) called Hobal.

فنظر النبي (صلى الله عليه وآله) إلى علي (صلى الله عليه وآله)، و قال له: «يا علي، تركب علي أو أركب عليك لا لقي هبل عن ظهر الكعبة؟ قال (عليه السلام): «يا رسول الله، بل تركبني».

So the Prophet^{saww} looked towards Ali^{asws} and said to him^{asws}: ‘O Ali^{asws}! Either you^{asws} mount upon me^{saww} or I^{saww} mount upon you^{asws} in order to throw Hobal from the back of the Kabah?’ He^{asws} said: ‘O Rasool-Allah^{saww}! But, you^{saww} mount upon me^{asws}’.

قال (عليه السلام): «فلما جلس على ظهري لم أستطع حمله لثقل الرسالة، فقلت: يا رسول الله بل أركبك، فضحك و نزل و طأطأ ظهره و استويت عليه،

He^{asws} said: ‘So when he^{saww} sat upon my^{asws} back I^{asws} was not able to carry him^{saww} due to the weight of the Message, and I^{asws} said: ‘O Rasool-Allah^{saww}! But, I^{asws} will mount upon you^{saww}’. So he^{saww} smiled and descended and I^{asws} trod upon his^{saww} back and stood upright upon him^{saww}.

فو الذي فلق الحب و برأ النسمة لو أردت أن أمسك السماء لمسكتها بيدي، فألقيت هبل عن ظهر الكعبة، فأنزل الله: وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ». الآية.

By the One^{azwj} Who Split the seed and Formed the person! If I^{asws} had intended to withhold the sky, I^{asws} could have withheld it by my^{asws} hand. I^{asws} threw Hobal from the back of the Kabah, so Allah^{azwj} Revealed: **‘The Truth came and the Falsehood vanished [17:81] – the Verse’**.⁵⁴

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً، قال: «إذا قام القائم أذهب دولة الباطل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic: **‘The Truth came and the Falsehood vanished, surely the falsehood**

⁵⁴ المناقب 2: 135، شواهد التنزيل 1: 480 / 350.

would always vanish' [17:81], he^{asws} said: 'When Al-Qaim^{asws} rises, the governments of the falsehood would vanish'.⁵⁵

العياشي: عن حمدويه، عن يعقوب بن يزيد، عن بعض أصحابنا، قال: سألت أبا عبد الله (عليه السلام) عن اللعب بالشطرنج؟ فقال: «الشطرنج من الباطل».

Al Ayyashi, from Hamdawiya, from Yaqoub Bin Yazeed, from one of our companions who said,

'I asked Abu Abdullah^{asws} about the playing of the chess'. So he^{asws} said: 'The chess is from the falsehoods'.⁵⁶

⁵⁵ الكافي 8: 432 / 287.

⁵⁶ تفسير العياشي 2: 153 / 315.