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## CHAPTER 22

### AL-HAJJ

#### (78 VERSES)

#### VERSES 1 - 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الحج في كل ثلاثة أيام لم تخرج سنته حتى يخرج إلى بيت الله الحرام، وإن مات في سفره دخل الجنة».

Ibn Babuwayh, by his chain, says:

‘Abu Abdullah<sup>asws</sup> has said: ‘The one who recites (*Surah*) Al-Hajj every three days, his year would not go by until he goes out to the Sacred House of Allah<sup>azwj</sup> (Kabah). And if he were to die during his journey, he would enter the Paradise’.

قلت: فإن كان مخالفا؟ قال: يخفف عنه بعض ما هو فيه».

I said, ‘Supposing if he was an adversary?’ He<sup>asws</sup> said: ‘Then it would lighten some of what he was indulging in’.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من حج و اعتمر، فيما مضى و فيما بقي،

And from Khawas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter (*Surah* Al-Hajj) would be Given from the Rewards of the number of pilgrims for Hajj and Umrah, regarding what has passed and regarding what remains.

و من كتبها في رق ظي و جعلها في مركب، جاءت له الريح من كل جانب و ناحية، و أصيب ذلك المركب من كل جانب، و احيط به و بمن فيه، و كان هلاكهم و بوارهم، و لم ينج منهم أحد،

And the one who writes it in a parchment of Gazelle (skin) and makes it to be in a boat, a wind would come to it from every side and area, and striking that boat from every side, and all those that are in it, and it would destroy them and ruin them, and not a single one of them would be saved.

<sup>1</sup> ثواب الأعمال: 108.

و لا يحل أن يكتب إلا في الظالمين قاطعين السبيل محاربين».

And it is not permissible that it should be written except with regards to the unjust, and bandits (pirates), the warmongers'.<sup>2</sup>

و عن الصادق (عليه السلام)، قال: «من كتبها في رق غزال و جعلها في صحن مركب، جاءت إليه الريح من كل مكان، و اجتثت المركب، و لم يسلم،

And from Al-Sadiq<sup>asws</sup> having said: 'The one who writes it in a parchment of a Gazelle (skin) and makes it to be in a deck of a boat, the wind would come to it from every place, and uproot the ship, and it would not be safe.

و إذا كتبت ثم محيت و رشت في موضع سلطان جائر، زال ملكه بإذن الله تعالى».

And if it is written, then erased (by water), then its water is sprinkled in a place of a tyrannous authority (king), his kingdom would decline, by the Permission of Allah<sup>azwj</sup>.<sup>3</sup>

## VERSES 1 & 2

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ {1}

***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]***

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ {2}

***On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]***

دعاء لتسهيل الولادة

<sup>2</sup> مجمع البيان 7: 109 «قطعة منه».

<sup>3</sup> خواص القرآن: 4

## Supplication to facilitate the birth

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظلي ويعلقه في حقوبها: (بسم الله وبالله، إن مع العسر يسرا، إن مع العسر يسرا) ، سبع مرات.

Ibn Bastaan in (the book) Tibb Al-Aimma<sup>asws</sup>, from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

Amir-Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> know of two Verses from the Revealed Book of Allah<sup>azwj</sup>, to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – “In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful, **Then surely with the difficulty, there is ease [94:5] Surely with the difficulty there is ease [94:6]** - seven times.

يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيء عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2] - Once.***

يكتب على ورقة وتربط بحيط من كتان غير مفتول وتشد على فخذها الأيسر. فإذا ولدته قطعته من ساعتك ولا تتواني عنه.

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it.

ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

And write, 'The live one gave birth to Maryam<sup>as</sup>, and Maryam gave birth to a live one. O live one, get down to the earth right now by the Permission of Allah<sup>azwj</sup>, the Exalted'.<sup>4</sup>

الشيخ في (أماليه) قال: حدثنا أبو عبد الله محمد بن النعمان (رحمه الله)، قال: أخبرني أبو الحسن علي بن محمد بن حبيش الكاتب، قال: أخبرني الحسن بن علي الزعفراني، قال: أخبرني أبو إسحاق إبراهيم بن محمد الثقفي، قال: حدثنا عبد الله بن محمد بن عثمان، قال: حدثنا علي بن محمد بن أبي سعيد، عن فضيل بن الجعد، عن أبي إسحاق الهمداني، عن أمير المؤمنين (عليه السلام)، فيما كتب إلى محمد بن أبي بكر حين ولاه مصر، و أمره أن يقرأه على أهلها، و في الحديث: «يا عباد الله، إن بعد

<sup>4</sup> Kitaab Sulaym Bin Qays Al Hilali – H 88

البعث ما هو أشد من القبر، يوم يشيب فيه الصغير، و يسكر منه الكبير، و يسقط فيه الجنين، و تذهل كل مرضعة عما أرضعت، يوم عبوس قمطرير، يوم كان شره مستطيرا.

Al Sheykh in (his book) Amaaly, said, 'It was narrated to us by Abu Abdullah Muhammad Bin Al Numan, from Abu Al Hassan Ali Bin Muhammad Bin Habeyshe the scribe, from Al Hassan Bin Ali Al Zafrani, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fazeyl Bin Al Ja'ad, from Abu Is'haq Al Hamdany,

'From Amir Al-Momineen<sup>asws</sup>, among what he<sup>asws</sup> wrote to Muhammad Bin Abu Bakr when he<sup>asws</sup> made him the ruler of Egypt, and ordered him that he read it out to its people, and in the Hadeeth (he<sup>asws</sup> said): 'O servants of Allah<sup>azwj</sup>! After the Resurrection, what is more severe than the grave, is the day in which the young ones would turn old, and the older ones would be intoxicated from it, and the fetuses would be miscarried during it, and every breast-feeding woman would quit from what she breast-fed. A day of evil distress, a day, its evil would be monstrous.

إن فزع ذلك اليوم ليرهب الملائكة الذين لا ذنب لهم، و ترعد منه السبع الشداد، و الجبال الأوتاد، و الأرض المهاده، و تنشق السماء فهي يومئذ واهية، و تتغير فكأنها وردة كالدهان، و تكون الجبال كثيبا مهيلا بعد ما كانت صما صلابا،

The terror of that day would scare the Angels, those who have no sins for them, and the predatory wild animals would shudder with fright (along with) the pegged mountains and the spread-out earth, and the sky one that day would be flimsy and it would change, so it would be as if it is rosy like red hide, and the mountains would become like a mirage, sand pouring down after having been a silent slab.

و ينفخ في الصور، فيفزع من في السماوات، و من في الأرض إلا من شاء الله، فكيف من عصى بالسمع و البصر و اللسان و اليد و الرجل و الفرج و البطن، إن لم يغفر الله له و يرحمه من ذلك اليوم، لأنه يصير إلى غيره، إلى نار قعرها بعيد، و حرها شديد، و شرايها صديد، و عذابها حديد، لا يفتر عذابها، و لا يموت ساكنها، دار ليس فيها رحمة، و لا يسمع لأهلها دعوة.

And it would be blown into the Trumpet, so the ones in the skies would panic and so would the ones in the earth, except the one Allah<sup>azwj</sup> so Desires. So how would it be for the one who disobeyed with the hearing, and the sight, and the tongue, and the hand, and the leg, and the private parts, and the belly, if Allah<sup>azwj</sup> does not Forgive him and Show Mercy to him on that day, for he would come to be to something else, to such a Fire, its bottom would be far, and its heat would be intense, and its drink would be pus, and its Punishments would be renewed, and its seats would be of iron. Its Punishments would neither slow down nor would its inhabitants be dying. It is a house wherein there is no Mercy, nor would its inhabitants be hearing a call.

و اعلموا- يا عباد الله- أن مع هذا رحمة الله التي لا تعجز العباد، جنة عرضها كعرض السماوات و الأرض أعدت للمتقين، لا يكون معها شر أبدا، لذاتها لا تمل، و مجتمعها لا يتفرق، و سكانها قد جاوروا الرحمن، و قام بين أيديهم الغلمان بصحاف من الذهب، فيها الفاكة و الریحان».

And know, O servants of Allah<sup>azwj</sup>, that along with this is the Mercy of Allah<sup>azwj</sup> which would not fail the servants – a Paradise the expanse of which is like the expanse of the skies and the earth, having been Prepared for the pious. There will not happen to be any evil with it, ever! Neither will they be tired of its pleasures, nor will their gatherings be dispersed, and its settlers would be in the vicinity of the Beneficent, and the servants would stand in front of them with trays of gold, wherein would be fruits and sweet basil”.<sup>5</sup>

وَفِيهِ قَالَ عِمْرَانُ بْنُ الْحُصَيْنِ وَ أَبُو سَعِيدٍ الْخُدْرِيُّ: نَزَلَتْ الْآيَتَانِ مِنْ أَوَّلِ السُّورَةِ لَيْلًا فِي عَزَاةٍ بَنِي الْمُصْطَلِقِ وَ هُمْ حَيٌّ مِنْ خَزَاعَةَ، وَ النَّاسُ يَسِيرُونَ فَتَادَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَحَثُّوا الْمَطْيَ حَتَّى كَانُوا حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَرَأَهَا عَلَيْهِمْ فَلَمْ يُرَ أَكْثَرَ بَاطِيًا مِنْ تِلْكَ اللَّيْلَةِ،

And regarding it, Imran Bin Al Haseyn and Abu Saeed Al Khudry said,

‘The two Verses from the beginning of the Surah (Al-Hajj) were Revealed at night during the military expedition against the clan of Mustalaq, and they were living from fear and the people were joyful. Then, Rasool-Allah<sup>saww</sup> called out, and they urged the protagonists until they were around Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> read these out to them, and he<sup>saww</sup> was not seen to be crying more than during that night.

فَلَمَّا أَصْبَحُوا لَمْ يَخْطُوا السَّرَجَ عَنِ الدَّوَابِ وَ لَمْ يَضْرِبُوا الْحِثَامَ وَ النَّاسُ بَيْنَ بَاكِ أَوْ جَالِسٍ حَزِينٍ مُتَفَكِّرٍ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَ تَذَرُونَ أَيَّ يَوْمٍ ذَاكَ؟ قَالُوا: اللَّهُ وَ رَسُولُهُ أَعْلَمُ،

So when it was morning, they laid down the saddles from the animals, and they did not pitch the tents, and the people were between the crying or sitting in grief, thoughtful. So Rasool-Allah<sup>saww</sup> said to them: ‘Do you know which day that would be?’ They said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing’.

قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: أُبْعَثْ بَعَثَ النَّارِ مِنْ وَلَدِكَ، فَيَقُولُ آدَمُ: مِنْ كَمِ كَمْ؟ فَيَقُولُ عَزَّ وَ جَلَّ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَ تِسْعَةً وَ تِسْعِينَ إِلَى النَّارِ وَ وَاحِدًا إِلَى الْجَنَّةِ،

He<sup>saww</sup> said: ‘The day Allah<sup>azwj</sup> would be Saying to Adam<sup>as</sup>: “I<sup>azwj</sup> Shall be Sending from your<sup>as</sup> children, Sending them to the Fire!” So Adam<sup>as</sup> would be saying: ‘How many, from how many?’ The Mighty and Majestic would be Saying: “From every thousand, nine hundred and ninety nine to the Fire, and one to the Paradise”.

فَكَبَّرَ ذَلِكَ عَلَى الْمُسْلِمِينَ وَ بَكَوْا فَقَالُوا: فَمَنْ يَنْجُو يَا رَسُولَ اللَّهِ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أُبَشِّرُوكُمْ فَإِنَّ مَعَكُمْ خَلِيقَتَيْنِ: يَأْجُوجَ وَ مَاجُوجَ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثُرَتَا، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَشَعْرَةٍ بَيْضَاءٍ فِي الثَّوْرِ الْأَسْوَدِ، أَوْ كَرَقَمٍ فِي ذِرَاعِ الْبَكْرِ، أَوْ كَشَامَةِ فِي حَنْبِ الْبَعِيرِ،

So that was grievous upon the Muslims, and they wept and said, ‘So who would be saved, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Receive glad tidings, for with you are two creatures, Yajouj and Majouj. They have not been in anything except they were

<sup>5</sup> الأمالي 1: 24

more. You will not be among the people except like the whiteness in the black bull, or like a point on a pristine forearm, or like a mole in the side of the camel’.

ثُمَّ قَالَ: إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ فَكَبُرُوا،

Then he<sup>saww</sup> said: ‘I am hoping that you would be a quarter of the inhabitants of the Paradise’. So they exclaimed the Greatness of Allah<sup>azwj</sup>.

ثُمَّ قَالَ: إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ: إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثِي أَهْلِ الْجَنَّةِ فَإِنَّ أَهْلَ الْجَنَّةِ مِائَةٌ وَ عِشْرُونَ صَفًّا ثَمَانُونَ مِنْهَا أُمَّتِي ثُمَّ قَالَ: وَ يَدْخُلُ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا الْجَنَّةَ بِغَيْرِ حِسَابٍ،

Then he<sup>saww</sup> said: ‘I am hoping that you would be a third of the inhabitants of the Paradise’. Then he<sup>saww</sup> said: ‘I<sup>saww</sup> am hoping that you would be two-thirds of the inhabitants of the Paradise, for the inhabitants of the Paradise would be of one hundred and twenty rows, eighty from these would be from my<sup>saww</sup> community’. Then he<sup>saww</sup> said: ‘And seventy thousands of my<sup>saww</sup> community would be entering the Paradise without Reckoning’.

وَ فِي بَعْضِ الرِّوَايَاتِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا رَسُولَ اللَّهِ سَبْعُونَ أَلْفًا؟ قَالَ: نَعَمْ وَ مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا، فَقَامَ عُكَاشَةُ بْنُ مَخْصَنٍ فَقَالَ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: اللَّهُمَّ اجْعَلْهُ مِنْهُمْ،

And in one of the reports, Umar Bin Al-Khattab said, ‘O Rasool-Allah<sup>saww</sup>! Seventy thousand?’ He<sup>saww</sup> said: ‘Yes, and with everyone would be seventy thousand’. So Ukkasha Bin Mihsan stood up and he said, ‘O Rasool-Allah<sup>saww</sup>! Supplicate to Allah<sup>azwj</sup> that He<sup>azwj</sup> Makes me to be from them’. He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! Make him to be from them’.

فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ عَلَيْهِ السَّلَامُ سَبَقَكَ بِهَا عُكَاشَةُ،

So a man from the Helpers stood up and he said, ‘O Rasool-Allah<sup>saww</sup>! Supplicate to Allah<sup>azwj</sup> that He<sup>azwj</sup> Makes me to be from them’. But, he<sup>saww</sup> said: ‘Ukkasha has preceded you’.

قَالَ ابْنُ عَبَّاسٍ: كَانَ الْأَنْصَارِيُّ مُنَافِقًا فَلِذَلِكَ لَمْ يَدْعُ لَهُ.

Ibn Abbas said, ‘The Helper was a hypocrite, therefore due to that, he<sup>saww</sup> did not supplicate for him’.<sup>6</sup>

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ مَعَاشِرَ النَّاسِ. التَّقْوَى التَّقْوَى اخَذُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ «إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ».

In the book Al Ihtijaj of Al Tabarsy –

H 3 – تفسير نور الثقلين، ج3، ص: 470<sup>6</sup>



‘From the Prophet<sup>saww</sup>, there is a lengthy Hadeeth, and in it (he<sup>saww</sup> said): ‘Group of people! The piety! The piety! Be cautious of the Hour, just as Allah<sup>azwj</sup> Mighty and Majestic Said: **O you people! Fear your Lord. Surely the earthquake of thee Hour is a mighty thing [22:1]**’.<sup>7</sup>

فِي كِتَابِ التَّوْحِيدِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ سَلَامٍ مَوْلَى رَسُولِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ يَقُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَيَأْمُرُ اللَّهُ عَزَّ وَجَلَّ نَاراً يُقَالُ لَهَا الْفَلَقُ أَشَدَّ شَيْءٍ فِي جَهَنَّمَ عَذَاباً، فَتَخْرُجُ مِنْ مَكَانِهَا سَوْدَاءٌ مُظْلِمَةٌ بِالسَّلَاسِلِ وَالْأَغْلَالِ،

In the book Al-Tawheed, by his chain going up to Abdullah Bin Salam, a slave of Rasool-Allah<sup>saww</sup>, (reporting) from the Prophet<sup>saww</sup>, a lengthy Hadeeth in which he<sup>saww</sup> is saying: ‘So Allah<sup>azwj</sup> Mighty and Majestic would be Commanding a Fire called Al-Falaq, being the most intense thing in Hell as Punishment. There would come out from its place a black darkness with the chains and the shackles.

فَيَأْمُرُ اللَّهُ عَزَّ وَجَلَّ أَنْ تَنْفُخَ فِي وُجُوهِ الْخَلَائِقِ نَفْحَةً، فَمِنْ شِدَّةِ نَفْخَتِهَا تَنْقَطِعُ السَّمَاءُ وَ تَنْطَمِسُ النُّجُومُ وَ تَحْمَدُ الْبِحَارُ، وَ تَزُولُ الْجِبَالُ وَ تُظْلِمُ الْأَبْصَارُ، وَ تَضَعُ الْحَوَامِلُ حَمْلَهَا، وَ يَشِيبُ الْوِلْدَانُ مِنْ هَوْلِهَا يَوْمَ الْقِيَامَةِ.

Then Allah<sup>azwj</sup> Mighty and Majestic would Command that it blows into the faces of the creatures with a blowing. So, from the intensity of its blowing, the sky would be rent asunder, and the stars would be extinguished, and the oceans would freeze, and the mountains would disintegrate, and the visions would be darkened, and the pregnant ones would place their burdens, and the children would become grey-haired from its terror on the Day of Judgment’.<sup>8</sup>

## VERSES 3 & 4

وَمَنْ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ {3}

**And from the people there is one who disputes regarding Allah without knowledge and follows every rebellious satan [22:3]**

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ {4}

**It is Decreed against him that the one who befriends him, so he would stray him and guide him to the Punishment of the Blazing Fire [22:4]**

See Hadeeth below under Verse 8.

<sup>7</sup> H 5 – تفسير نور الثقلين، ج3، ص: 470

<sup>8</sup> H 6 – تفسير نور الثقلين، ج3، ص: 470

## VERSE 5

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ  
ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ  
نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنْكُمْ مَّن يَتُوفَّىٰ وَمِنْكُمْ مَّن يُردُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا  
يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ  
وَأُنبِتَتْ مِّن كُلِّ زَوْجٍ بَّهِيْجٍ {5}

***O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5]***

## Doubting Resurrection

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaquob from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).’<sup>9</sup>

## Formed and Unformed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الثُّعْمَانِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ فَقَالَ الْمُخَلَّقَةُ هُمُ الدُّرُّ الَّذِينَ خَلَقَهُم

<sup>9</sup> الكافي 3: 28 / 258

اللَّهُ فِي صُلْبِ آدَمَ ( عليه السلام ) أَخَذَ عَلَيْهِمِ الْمِيثَاقَ ثُمَّ أَجْرَاهُمْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ وَ هُمُ الَّذِينَ يُخْرَجُونَ إِلَى الدُّنْيَا حَتَّى يُسْأَلُوا عَنِ الْمِيثَاقِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Al Hassan Bin Mahboub, from Muhammad Bin Al Noman, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **formed and unformed [22:5]**. So he<sup>asws</sup> said: 'The formed, they are the particles which Allah<sup>azwj</sup> Created in the ribs of Adam<sup>as</sup>, Taking the Covenant upon them. Then He<sup>azwj</sup> Make these flow in the ribs of the men and the wombs of the women, and they are the ones who are coming out into the world, until they would be Questioned about the Covenant.

وَ أَمَّا قَوْلُهُ وَ غَيْرِ مُخْلَقَةٍ فَهُمْ كُلُّ نَسَمَةٍ لَمْ يَخْلُقْهُمُ اللَّهُ فِي صُلْبِ آدَمَ ( عليه السلام ) حِينَ خَلَقَ الذَّرَّ وَ أَخَذَ عَلَيْهِمِ الْمِيثَاقَ وَ هُمُ النَّطْفُ مِنَ الْعِزْلِ وَ السَّقَطُ قَبْلَ أَنْ يُنْفَخَ فِيهِ الرُّوحُ وَ الْحَيَاةُ وَ الْبَقَاءُ .

And as for His<sup>azwj</sup> Words, **and unformed [22:5]**, so they are other creatures whom Allah<sup>azwj</sup> did not create them in the ribs of Adam<sup>as</sup> when He<sup>azwj</sup> Created the particles and Took the Covenant upon them, and they are the sperms from the discharge, and the miscarriages before the Spirit is Blown into it, and the life and the remaining'.<sup>10</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «لِنُبَيِّنَ لَكُمْ كَذَلِكَ كُنْتُمْ فِي الْأَرْحَامِ وَ تُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ فَلَا يَخْرُجُ سَقَطًا».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>: **in order to Clarify for you**, that you used to be in the wombs, **and We Settle in the wombs whatever We so Desire up to a specified term [22:5]**, so it does not get miscarried'.<sup>11</sup>

## The worst age

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن العباس، عن ابن أبي نجران، عن محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله (عليه السلام) قال: «إذا بلغ العبد مائة سنة فذلك أرذل العمر».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran, from Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the servant reaches the age of one hundred years, so that is: **the worst age [22:5]** (أرذل العمر)'.<sup>12</sup>

<sup>10</sup> Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 1

<sup>11</sup> تفسير القمي 2: 78

الطبرسي: روي عن علي (عليه السلام): «إن أَرذلَ العمر خمس و سبعون سنة». و روي عن النبي (صلى الله عليه و آله) مثل ذلك.

Al-Tabarsy – ‘It has been reported from Ali<sup>asws</sup> having said: ‘**the worst age [22:5]** (أَرذلَ العمر) is the age of seventy-five years’. And it is reported from the Prophet<sup>saww</sup> similar to that’.<sup>13</sup>

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن أبي منصور عن ذكره عن جابر قال سألت أبا جعفر عليه السلام عن الروح قال يا جابر

It has been narrated to us by Umran Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah<sup>asws</sup> bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

‘I asked Abu Ja'far<sup>asws</sup> about the Spirit. He<sup>asws</sup> said: O Jabir! . . .

وأما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهيم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه

And as for what has been Mentioned of the companions of the right hand, they are the true Momineen. He<sup>azwj</sup> has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the *Eman* and *Eman* gets taken away from him.

فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى أرذل العمر لكيلا يعلم بعد علم شيئا

If he repents to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgives him, and Reduces from the servant one of these four, and these are the Words of Allah<sup>azwj</sup>; **And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing [16:70].**

فتنقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يكن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

So the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam<sup>as</sup>, not coming to them; and there would remain in him the Spirit of the *Eman* and Spirit

<sup>12</sup> تفسير القمّي 2: 78

<sup>13</sup> مجمع البيان 5: 574

of the Body. With the Spirit of the *Eman*, he worships Allah<sup>azwj</sup>, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death'.<sup>14</sup>

## VERSES 6 & 7

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {6}

***This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6]***

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ {7}

***And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]***

فِي قُرْبِ الْإِسْنَادِ لِلْحَمِيرِيِّ بِإِسْنَادِهِ إِلَى صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جِبْرِيلُ: يَا جِبْرِيلُ أَرِنِي كَيْفَ يَبْعَثُ اللَّهُ تَبَارَكَ وَتَعَالَى الْعِبَادَ يَوْمَ الْقِيَامَةِ، قَالَ: نَعَمْ

In (the book) Qurb Al Asnaad of Al Hameyri, by his chain going up to Safwan,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Jibraeel<sup>as</sup>: 'Show me<sup>saww</sup> how Allah<sup>azwj</sup> would Resurrect the servants on the Day of Judgment'. He<sup>as</sup> said: 'Yes'.

فَخَرَجَ إِلَى مَقْبَرَةِ بَنِي سَاعِدَةَ فَأَتَى قَبْرًا فَقَالَ لَهُ: اخْرُجْ يَا ذَنْ اللَّهِ فَخَرَجَ رَجُلٌ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَهُوَ يَقُولُ: وَاهْقَاهُ، وَاللَّهْفُ هُوَ التُّبُورُ

So he<sup>as</sup> went out to the graveyard of the clan of Sa'ida, and came to a grave and said to it: 'Come out, by the Permission of Allah<sup>azwj</sup>!' So a man came out, shaking his head from the soil and he was saying, 'Waah, to its quickness, and the sorrow, it is the doom!'

ثُمَّ قَالَ: ادْخُلْ فَدَخَلَ، ثُمَّ قَصَدَ بِهِ إِلَى قَبْرِ آخَرَ فَقَالَ: اخْرُجْ يَا ذَنْ اللَّهِ، فَخَرَجَ شَابٌّ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَهُوَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَشْهَدُ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Then he<sup>as</sup> said, 'Enter (back)!'. So he entered (the grave). Then he<sup>as</sup> headed with him<sup>saww</sup> to another grave, and he<sup>as</sup> said: 'Come out, by the Permission of Allah<sup>azwj</sup>!' So a youth came out shaking his head from the soil, and he was saying, 'I testify that

<sup>14</sup> Basaair Al Darajaat – P 9 Ch 14 H 5 (Extract)

there is no god except Allah<sup>azwj</sup>, Alone, there being no associates for Him<sup>azwj</sup>. And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. And I testify that **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the in the graves [22:7].**

ثُمَّ قَالَ: هَكَذَا يُبْعَثُونَ يَوْمَ الْقِيَمَةِ يَا مُحَمَّدُ.

Then he<sup>as</sup> said: 'Like this, they would be Resurrected on the Day of Judgment, O Muhammad<sup>saww</sup>'.<sup>15</sup>

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ الْخَلْقَ أَمْطَرَ السَّمَاءَ عَلَى الْأَرْضِ أَرْبَعِينَ صَبَاحًا فَاجْتَمَعَتِ الْأَوْصَالُ وَنَبَتَتِ اللَّحُومُ.

In the Tafseer of Ali Bin Ibrahim – 'It is narrated to me from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Intends to Resurrect the creatures, He<sup>azwj</sup> would Cause the sky to rain upon the earth for forty mornings, so the joints would gather and the flesh would grow'.<sup>16</sup>

## VERSES 8 & 9

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {8}

**And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8]**

ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۖ لَهُ فِي الدُّنْيَا خِزْيٌ ۖ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ {9}

**Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would be disgrace in the world, and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]**

شرف الدين النجفي: تأويله جاء في باطن تفسير أهل البيت (صلوات الله عليهم)، عن حماد بن عيسى، قال: حدثني بعض أصحابنا حديثاً يرفعه إلى أمير المؤمنين (عليه السلام) أنه قال: وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ لَا هُدًى وَ لَا كِتَابٍ مُنِيرٍ ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ قَالَ: هو الأول، ثاني عطفه إلى الثاني، و ذلك لما أقام رسول الله (صلى الله عليه و آله) الإمام علياً علماً للناس، و قالوا: و الله لا نفى له بهذا أبداً.

<sup>15</sup> H 14 – تفسير نور الثقلين، ج3، ص: 472

<sup>16</sup> H 15 – تفسير نور الثقلين، ج3، ص: 472

Sharaf Al Deen Al Najafy – Its esoteric explanation has come in the explanations of the People<sup>asws</sup> of the Household, from Hamaad Bin Isa, from one of his companions raising it to,

Amir-Al-Momineen<sup>asws</sup> having said: **‘And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah [22:9],** he<sup>asws</sup> said: ‘He is the first one (Abu Bakr), turning away haughtily towards the second one (Umar), and that is when Rasool-Allah<sup>saww</sup> nominated the Imam Ali<sup>asws</sup> as a Guide for the people and they both said: ‘By Allah<sup>azwj</sup>! We will deny this for him<sup>saww</sup> forever’.<sup>17</sup>

فِي مِصْبَاحِ الشَّرِيعَةِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: وَمَنْ خَاصَمَ الْخَلْقَ فِي غَيْرِ مَا يُؤْمَرُ فَقَدْ نَارَعَ الْحَقِيقَةَ وَالرُّبُوبِيَّةَ، قَالَ اللَّهُ تَعَالَى: وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ وَلَا يَسْأَلُ أَحَدًا أَشَدَّ عِقَابًا مِمَّنْ لَيْسَ قَمِيصَ الثُّلُوكِ بِالْذَّغْوَى بِلَا حَقِيقَةٍ وَلَا مَعْنَى.

In (the book) Misbah Al Shari'e –

‘Al-Sadiq<sup>asws</sup> said: ‘And one who disputes with the people regarding other than what he has been Commanded to, so he has contended the Creatorship and the Lordship. Allah<sup>azwj</sup> the Exalted is Saying: **And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8].** And there isn't anyone with more intense Punishment than the one who wears a shirt of the ascetism with the claim without any reality nor meaning’.<sup>18</sup>

## VERSES 10 - 12

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {10}

**That is due to what your two hands have sent forward, and surely Allah isn't unjust to the servants [22:10]**

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {11}

**And from the people there is one who worships Allah superficially. So if good befalls him, he is content with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter. That is the clear loss [22:11]**

<sup>17</sup> تأويل الآيات 1: 333 / 1

<sup>18</sup> H 16 – تفسير نور الثقلين، ج3، ص: 472

يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّالُّ الْبَعِيدُ {12}

**He calls from besides Allah what cannot harm him and what cannot benefit him. That, is the far straying [22:12]**

الطبرسي في (الاحتجاج)، يرفعه إلى الإمام الهادي (عليه السلام) في حديث: قال (عليه السلام): فأما الجبر: فهو قول من زعم أن الله عز وجل جبر العباد على المعاصي و عاقبهم عليها و من قال بهذا القول فقد ظلم الله و كذبه،

Al Tabarsy in (the book) Al Ihtijaj –

‘Raising it to the Imam Al-Hadi<sup>asws</sup> in a Hadeeth. He<sup>asws</sup> said: ‘As for the compulsion, so it is the word of the one who alleges that Allah<sup>azwj</sup> Mighty and Majestic Compels the servants upon the disobedience and (then) Punishes them upon it. And one who says with this word, so he has been unjust to Allah<sup>azwj</sup> and belied Him<sup>azwj</sup>.

و رد عليه قوله: وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا و قوله جل ذكره: ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ،

And the rebuttal against it are His<sup>azwj</sup> Words: **and your Lord will not Wrong anyone [18:49].** And His<sup>azwj</sup> Words, Majestic is His<sup>azwj</sup> Mention: **That is due to what your two hands have sent forward, and surely Allah isn't unjust to the servants [22:10].**

فمن زعم أنه مجبور على المعاصي فقد أحال بذنبه على الله و ظلمه في عظمته له، و من ظلم ربه فقد كذب كتابه، و من كذب كتابه لزمه الكفر بإجماع الأمة.

Thus, one who claims that he is compelled upon the disobedience, so he has transferred his sin upon Allah<sup>azwj</sup> and been unjust to Him<sup>azwj</sup> in his reverence to Him<sup>azwj</sup>. And one who is unjust to his Lord<sup>azwj</sup>, so he has belied His<sup>azwj</sup> Book, and one who belies His<sup>azwj</sup> Book, the Kufr is necessitated to him with the consensus of the community”.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفَضِيلِ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl and Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And from the people there is one who worships Allah superficially. So if good befalls him, he is content with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter [22:11].**

<sup>19</sup> الاحتجاج: 451.



قَالَ زُرَّارَةُ سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ (عليه السلام) فَقَالَ هَؤُلَاءِ قَوْمٌ عِبَدُوا اللَّهَ وَخَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَشَكُّوا فِي مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا جَاءَ بِهِ فَتَكَلَّمُوا بِالْإِسْلَامِ وَ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَقْرَأُوا بِالْقُرْآنِ وَ هُمْ فِي ذَلِكَ شَاكُونَ فِي مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا جَاءَ بِهِ وَ لَيْسُوا شَكَّاكَ فِي اللَّهِ

Zurara (the narrator) said, 'I asked Abu Ja'far<sup>asws</sup> about it, and he<sup>asws</sup> said: 'They are a people worshipping Allah<sup>azwj</sup> and keeping away from worshipping the ones besides Allah<sup>azwj</sup> and are doubting regarding Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and are acknowledging the Quran, and they are doubting in regarding Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with, and are not doubtful regarding Allah<sup>azwj</sup>'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَى حَرْفٍ يَعْني عَلَى شَكٍّ فِي مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا جَاءَ بِهِ فَإِنْ أَصَابَهُ خَيْرٌ يَعْني عَافِيَةً فِي نَفْسِهِ وَ مَالِهِ وَ وَلَدِهِ اطمأنَّ بِهِ وَ رَضِيَ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْني بَلَاءٌ فِي جَسَدِهِ أَوْ مَالِهِ تَطَيَّرَ وَ كَرِهَ الْمَقَامَ عَلَى الْإِفْترَارِ بِالنَّبِيِّ (صلى الله عليه وآله) فَرَجَعَ إِلَى الْوُفُوفِ وَ الشَّكِّ فَتَصَبَّ الْعَدَاوَةُ لِلَّهِ وَ لِرَسُولِهِ وَ الْجُحُودَ بِالنَّبِيِّ وَ مَا جَاءَ بِهِ .

Allah<sup>azwj</sup> Mighty and Majestic Says: **And from the people there is one who worships Allah superficially [22:11]** – Meaning doubting in Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with. **So if good befalls him** - meaning well-being regarding himself and his wealth and his children, **he is content with it, and if a fitna befalls him**, meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophet<sup>saww</sup>. So he returns to the pausing and the doubting and establishes the enmity to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and becomes critical to the Prophet<sup>saww</sup> and what he<sup>saww</sup> came with'.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ هُمْ قَوْمٌ وَخَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشِّرْكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا (صلى الله عليه وآله) رَسُولُ اللَّهِ فَهُمْ يُعْبُدُونَ اللَّهَ عَلَى شَكٍّ فِي مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا جَاءَ بِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And from the people there is one who worships Allah superficially [22:11]**. He<sup>asws</sup> said: 'They are a people professing the Oneness of Allah<sup>azwj</sup> and keeping away from worshipping the ones besides Allah<sup>azwj</sup>. So they are exiting from the *Shirk* (Polytheism) but are not recognising that Muhammad<sup>saww</sup> is the Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. Thus, they are worshipping Allah<sup>azwj</sup> upon doubt regarding Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with.

<sup>20</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 1

فَأَتَوْا رَسُولَ اللَّهِ ( صلى الله عليه وآله ) وَ قَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ نَظَرْنَا

So they came over to Rasool-Allah<sup>saww</sup> and said, 'We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that he<sup>saww</sup> is truthful and that he<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, but if it is other than that, we shall reconsider'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ يَعْنِي عَافِيَةً فِي الدُّنْيَا وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْنِي بَلَاءٌ فِي نَفْسِهِ وَ مَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَ مَا لَا يَنْفَعُهُ

Allah<sup>azwj</sup> Mighty and Majestic Said: **So if good befalls him, he is content with it, [22:11]** - meaning the health in the world, **and if a fitna befalls him** – meaning affliction regarding himself and his wealth, **he turns upon his face** – overturning (back) to his doubt, to the Shirk, **losing the world and the Hereafter. That is the clear loss [22:11]**. He supplicates to the ones besides Allah<sup>azwj</sup> who can neither harm him nor can they benefit him'.

قَالَ يَنْقَلِبُ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ وَ يَعْبُدُ غَيْرَهُ فَمِنْهُمْ مَنْ يَعْرِفُ وَ يَدْخُلُ الْإِيمَانُ قَلْبَهُ فَيُؤْمِنُ وَ يُصَدِّقُ وَ يَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ وَ مِنْهُمْ مَنْ يَتَّبِعُ عَلَى شَكِّهِ وَ مِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ .

He<sup>asws</sup> said: 'He overturns to be a *Mushrik* (Polytheist) supplicating to other than Allah<sup>azwj</sup> and worshipping other than Him<sup>azwj</sup>. So from them is one who recognises and the *Emān* enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the *Emān*, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the *Shirk* (Polytheism)'.<sup>21</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكُ عِبَادَةٍ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And most of them do not believe in Allah except and they are associating [12:106]**. He<sup>asws</sup> said: 'This is the *Shirk* (association) of obedience, and it is not *Shirk* (association) of worship'.

وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْآيَةَ تَنْزِيلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئًا فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مُحْضًا .

And about the Words of the Mighty and Majestic: **And from the people there is one who worships Allah superficially [22:11]**. So he<sup>asws</sup> said: 'The Verse was

<sup>21</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2

Revealed regarding a man, then it flowed also to be regarding his followers'. Then I said: 'Everyone who establishes anyone besides you<sup>asws</sup> (as an Imam) so he is from the ones who worships Allah<sup>azwj</sup> upon an edge?' So he<sup>asws</sup> said: 'Yes, and it is purely that'.<sup>22</sup>

علي بن إبراهيم، قال: حدثني أبي، عن يحيى بن أبي عمران، عن يونس، عن حماد، عن ابن الطيار، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في قوم وحدوا الله، و خلعوا عبادة من دون الله، و خرجوا من الشرك، و لم يعرفوا أن محمدا (صلى الله عليه و آله) رسول الله،

Ali Bin Ibrahim said, 'My father narrated to me, from Yahya Bin Abu Imran, from Yunus, from Hamad, from Ibn Al Tayyar,

'From Abu Abdullah<sup>asws</sup> having said: 'This Verse was Revealed regarding a people who professed the Oneness of Allah<sup>azwj</sup>, and they kept aside from the worship of the ones besides Allah<sup>azwj</sup>, and they exited from the shirk (association), and did not recognise that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>.

فهم يعبدون الله على شك في محمد (صلى الله عليه و آله) و ما جاء به، فأتوا رسول الله (صلى الله عليه و آله) فقالوا: ننظر إن كثرت أموالنا و عوفينا في أنفسنا و أولادنا علمنا أنه صادق، و أنه لرسول الله، و إن كان غير ذلك نظرنا

Thus, they were worshipping Allah<sup>azwj</sup> upon a doubt regarding Muhammad<sup>saww</sup> and what he<sup>saww</sup> came with. So they came to Rasool-Allah<sup>saww</sup> and they said, 'We shall consider, if our wealth becomes abundant, and there is health regarding ourselves and our children, we will know that he<sup>saww</sup> is truthful, and that he<sup>saww</sup> is surely a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and if it was other than that, we will re-consider'.

فأنزل الله: فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَ مَا لَا يَضُرُّهُمْ وَ مَا لَا يَنْفَعُهُمْ انقلب مشركا، يدعو غير الله و يعبد غيره،

So Allah<sup>azwj</sup> Revealed: ***So if good befalls him, he is content with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter. That is the clear loss [22:11] He calls from besides Allah what cannot harm him and what cannot benefit him [22:12].*** He turns back to being a Polytheist, calling upon other than Allah<sup>azwj</sup> and worshipping others.

فمنهم من يعرف و يدخل الإيمان قلبه، فهو مؤمن و يصدق، و يزول عن منزلته من الشك إلى الإيمان، و منهم من يلبث على شكه، و منهم من ينقلب إلى الشرك».

So, from them is one who recognises and the Eman enters into his heart, so he is a Momin and is sincere, and he declines from his state from the doubt to the Eman. And from them is one who remain upon his doubt. And from them is one who turns back to the Shirk (association)".<sup>23</sup>

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

<sup>23</sup> تفسير القمّي 2: 79.

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: فَإِنَّ فِي النَّاسِ مَنْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ بِتَرْكِ الدُّنْيَا لِلدُّنْيَا، وَ يَرَى أَنَّ لَدَّةَ الرِّيَاسَةِ الْبَاطِلَةَ أَفْضَلُ مِنْ لَدَّةِ الْأَمْوَالِ وَالنَّعَمِ الْمُبَاحَةِ الْمُحَلَّلَةِ فَيَتْرُكُ ذَلِكَ أَجْمَعَ طَلَبًا لِلرِّيَاسَةِ الْبَاطِلَةِ.

In the book Al Ihtijaj of Al Tabarsy –

‘From Al-Reza<sup>asws</sup>, there is a lengthy Hadeeth in which he<sup>asws</sup> is saying: ‘So, among the people there is one who is, **losing the world and the Hereafter [22:11]**, by neglecting the world for the world, and he sees that the pleasures of the false governments are more superior than the pleasures of the wealth and the Legally Permissible bounties. So, he neglects that in their entirety to seek the government of the falsehood’.<sup>24</sup>

## VERSES 13 - 17

يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ {13}

**He supplicates to one whose harm is nearer than his benefit. Evil is the guardian and evil is the associate [22:13]**

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {14}

**Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. Surely Allah Does whatever He so Wants to [22:14]**

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ {15}

**One who thought that Allah will never Help him in the world and the Hereafter, so let him extend a rope to the sky, then let him cut off. Then let him look, did his plan remove what enraged him? [22:15]**

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ {16}

**And like that, We Revealed it as clear Signs, and surely Allah Guides the ones He so Desire to [22:16]**

<sup>24</sup> H 21 – تفسير نور الثقلين، ج3، ص: 474

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ  
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {17}

**Surely, those who believe, and those who are Jews, and the Sabeans, and the Christians, and the Magians, and those who associate, Allah will Decide between them on the Day of Judgment. Surely, Allah is a Witness upon all things [22:17]**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: قال الإمام موسى بن جعفر (عليه السلام): «حدثني أبي، عن أبيه - أبي جعفر - (صلوات الله عليهم أجمعين): «أن النبي (صلى الله عليه و آله) قال ذات يوم: إن ربي و عدني نصرته، و أن يمدني بملائكته، و أنه ناصري بهم و بعلي أخي خاصة من بين أهلي

Muhammad Bin Al Abbas, from Muhammad Bin hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar who said,

'The Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me, from his<sup>asws</sup> father<sup>asws</sup> - Abu Ja'far<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said one day: 'My<sup>saww</sup> Lord<sup>azwj</sup> Promised me<sup>saww</sup> His<sup>azwj</sup> Help, and that He<sup>azwj</sup> would Supply me<sup>saww</sup> with Angels and that He<sup>azwj</sup> would Help me<sup>saww</sup> by them and by Ali<sup>asws</sup> my<sup>saww</sup> brother in particular from among my<sup>saww</sup> family.

فاشتد ذلك على القوم أن حص عليا بالنصرة، و أغاظهم ذلك، فأنزل الله عز و جل: مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ - قال - ليضع حبلا في عنقه إلى سماء بيته يمدده حتى يخنق فيموت فينظر هل يذهبن كيده غيظه؟

So that was difficult upon the people that Ali<sup>asws</sup> had been particularised for the help, and that angered them. Therefore Allah<sup>azwj</sup> Mighty and Majestic Revealed: **One who thought that Allah will never Help him in the world and the Hereafter, so let him extend a rope to the sky, then let him cut off. Then let him look, did his plan remove what enraged him? [22:15].** Let him place a rope around his neck to the sky (ceiling) of his house and hang himself until he chokes. So he would die, **Then let him look, did his plan remove what enraged him? [22:15].**<sup>25</sup>

## VERSE 18

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ  
وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا  
لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ {18}

**Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? [22:18]**

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكَنَانِيِّ عَنِ الْأَصْبَغِ  
بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ لِلشَّمْسِ ثَلَاثِمِائَةٍ وَ سِتِّينَ بُرْجاً كُلُّ بُرْجٍ مِنْهَا مِثْلُ حَزِيرَةٍ مِنْ حَزَائِرِ الْعَرَبِ فَتَنْزِلُ  
كُلَّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فَإِذَا غَابَتْ انْتَهَتْ إِلَى حَدِّ بُطْنَانِ الْعَرْشِ فَلَمْ تَزَلْ سَاجِدَةً إِلَى الْعَدِ ثُمَّ تَرُدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَ مَعَهَا  
مَلَكَانِ يَهْتِفَانِ مَعَهَا

Ali Bin Ibrahim, and a number of our companions, from Sahl Bin ziyad altogether, from Muhammad Bin Isa, from Yunus, from Abu Al-Sabbah Al-Kanany, from Al-Asbagh Bin Nabata who said:

Amir-Al-Momineen<sup>asws</sup> said: 'For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. It descends upon a constellation from these each day. So, when it sets it ends up to the limits beneath the Throne. It does not stop doing Sajdah until the next day. Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth.

وَ إِنَّ وَجْهَهَا لِأَهْلِ السَّمَاءِ وَ فَقَاهَا لِأَهْلِ الْأَرْضِ وَ لَوْ كَانَ وَجْهَهَا لِأَهْلِ الْأَرْضِ لَأَخْتَرَقَتِ الْأَرْضُ وَ مَنْ عَلَيْهَا مِنْ شِدَّةِ حَرِّهَا وَ  
مَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ  
وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ.

And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat. And the meaning of its prostration is what the Glorious and the Exalted has Said: **Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people [22:18]**.<sup>26</sup>

<sup>26</sup> H 14596 – الكافي 8: 148 / 157

المفيد في (الاختصاص): عن محمد بن أحمد العلوي، قال: حدثنا أحمد بن زياد، عن علي بن إبراهيم، عن محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن أبي الصباح الكناني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ الْآيَةَ.

Al Mufeed in (the book) Al Ikhtisas, from Muhammad Bin Ahmad Al Alawy, from Ahmad bin Ziyad, from Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abu Al Sabah Al Kinany who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic: ***Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals [22:18]*** – the Verse.

فقال: «إن للشمس أربع سجديات كل يوم و ليلة: فأول سجدة إذا صارت في طرف الأفق حين يخرج الفلك من الأرض إذا رأيت البياض المضيء في طول السماء قبل أن يطلع الفجر»

So he<sup>asws</sup> said: 'For the sun there are four Sajdahs (to perform) every day and night. The first Sajdah is when it comes to be at the edge of the horizon when the sphere comes from the earth, when you see the clear whiteness in the length of the sky before the emergence of the dawn'.

قلت: بلى، جعلت فداك. قال: «ذاك الفجر الكاذب، لأن الشمس تخرج ساجدة و هي في طرف الأرض، فإذا ارتفعت من سجودها طلع الفجر، و دخل وقت الصلاة.

I said, 'Yes, may I be sacrificed for you<sup>asws</sup>'. He<sup>asws</sup> said: 'That is the false dawn, because the sun comes out in Sajdah and it is at the edge of the earth. So, when it rises from its Sajdah, the dawn emerges, and the time for the Salat enters.

و أما السجدة الثانية، فإنها إذا صارت في وسط القبة و ارتفع النهار، ركبت الشمس قبل الزوال، فإذا صارت بجاء العرش ركبت و سجدت، فإذا ارتفعت من سجودها زالت عن وسط القبة فيدخل وقت صلاة الزوال.

And as for the second Sajdah, so it is when it comes to be in the middle of the dome and the day rises, the sun shines before the meridian. Then when it comes by the side of the Throne, it shines and does Sajdah. So, when it rises from its Sajdah, it declines from the middle of the dome, and the time for the midday Salat enters.

و أما السجدة الثالثة: إنها إذ غابت من الأفق حرت ساجدة، فإذا ارتفعت من سجودها زال الليل، كما أنها حين زالت وسط القبة دخل وقت الزوال، زوال النهار».

And as for the third Sajdah, it is when it disappears from the horizon, it falls in Sajdah. Then, when it rises from its Sajdah, the night declines, just as it had when it

declines from the middle of the dome, the time for the midday Salat entered, the decline of the day'.<sup>27</sup>

فِي كِتَابِ التَّوْحِيدِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: قِيلَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: إِنَّ رَجُلًا يَتَكَلَّمُ فِي الْمَشِيَّةِ، فَقَالَ: ادْعُهُ لِي،

In the book Al Tawheed, by his chain up to Abdullah Bin Maymoun Al Qaddah,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'It was said to Ali<sup>asws</sup>, 'There is a man who speak regarding the Desire (of Allah<sup>azwj</sup>)'. So he<sup>asws</sup> said: 'Call him for me<sup>asws</sup>'.

قَالَ: فَدَعَا لَهُ فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ خَلَقَكَ اللَّهُ لِمَا شَاءَ أَوْ لِمَا شِئْتَ؟ قَالَ: لِمَا شَاءَ قَالَ: فَيَمْرُضُكَ إِذَا شَاءَ أَوْ إِذَا شِئْتَ قَالَ: إِذَا شَاءَ. قَالَ: فَيَشْفِيكَ إِذَا شَاءَ أَوْ إِذَا شِئْتَ قَالَ: إِذَا شَاءَ قَالَ: فَيُدْخِلُكَ حَيْثُ يَشَاءُ أَوْ حَيْثُ شِئْتَ؟ قَالَ: حَيْثُ يَشَاءُ

He<sup>asws</sup> said: 'So they called him to him<sup>asws</sup>, and he<sup>asws</sup> said to him: 'O servant of Allah<sup>azwj</sup>! Allah<sup>azwj</sup> Created you for what He<sup>azwj</sup> Desired or for what you desired?' He said, 'For what He<sup>azwj</sup> Desired'. He<sup>asws</sup> said: 'So He<sup>azwj</sup> Makes you sick when He<sup>azwj</sup> so Desires, or when you desire?' He said, 'When He<sup>azwj</sup> so Desires. He<sup>asws</sup> said: 'And He<sup>azwj</sup> Heals you when He<sup>azwj</sup> so Desires of when you desire?' He said, 'When He<sup>azwj</sup> so Desires. He<sup>asws</sup> said: 'So He<sup>azwj</sup> Admits you (into Guidance) when He<sup>azwj</sup> so Desires or when you desire?' He said, 'When He<sup>azwj</sup> so Desires'.

قَالَ: فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: لَوْ قُلْتَ غَيْرَ هَذَا لَصَرَبْتُ الَّذِي فِيهِ عَيْنَاكَ.

He<sup>asws</sup> said: 'So Ali<sup>asws</sup> said to him: 'If you had said other than this, I<sup>asws</sup> would have struck you where your eyes are".<sup>28</sup>

## VERSE 19

هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ  
فَوْقِ رُءُوسِهِمُ الْحَمِيمُ {19}

**These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, the boiling water would be pour from above their heads [22:19]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا بَوَلَايَةِ عَلِيٍّ قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ .

<sup>27</sup> الاختصاص: 213.

<sup>28</sup> H 26 – تفسير نور الثقلين، ج3، ص: 476



Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the Exalted: **These are two disputants disputing regarding their Lord. As for those who are committing Kufr – with the Wilayah of Ali<sup>asws</sup>, there would be cut out for them clothes of fire [22:19].**<sup>29</sup>

ابن بابويه، قال: حدثنا أبو محمد عمار بن الحسين الأسروشي، قال: حدثني علي بن محمد ابن عصمة، قال: حدثنا أحمد بن محمد الطبري بمكة، قال: حدثنا أبو الحسن بن أبي شجاع البجلي، عن جعفر بن عبيد الله بن محمد الحنفي، عن يحيى بن هاشم، عن محمد بن جابر، عن صدقة بن سعيد، عن النضر بن مالك، قال: قلت للحسين بن علي بن أبي طالب (عليهما السلام): يا أبا عبد الله، حدثني عن قول الله عز و جل: هذان خصمان اختصموا في ربهم.

Ibn Babuwayh said, 'Abu Muhammad Amaar Bin Al Husayn Al Saroushany narrated to us, from Ali Bin Muhammad Ibn Asamat, from Ahmad Bin Muhammad Al Tabary at Makkah, from Abu Al Hassan Bin Abu Shuja'a Al Bajaly, from Ja'far Bin Ubeydullah Bin Muhammad Al Hanafy, from Yahya Bin Hashim, from Muhammad Bin Jabir, from Sadaqat Bin Saeed, from Al Nazar Bin Maalik who said,

'I said to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! Narrate to me about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **These are two disputants disputing regarding their Lord [22:19].**

قال: «نحن و بنو أمية، اختصمنا في الله عز و جل، قلنا: صدق الله و قالوا: كذب الله فنحن و إياهم الخصمان يوم القيامة».

He<sup>asws</sup> said: 'Us<sup>asws</sup> and the clan of Umayya, are disputants regarding Allah<sup>azwj</sup> Mighty and Majestic. We<sup>asws</sup> say: 'Allah<sup>azwj</sup> is Truthful', and they say, 'Allah<sup>azwj</sup> is a liar'. So we<sup>asws</sup> and they would be disputing (each other) on the Day of Judgement'.<sup>30</sup>

محمد بن العباس: عن إبراهيم بن عبد الله بن مسلم، عن حجاج بن المنهال، بإسناده عن قيس بن سعد بن عبادة، عن علي بن أبي طالب (عليه السلام)، أنه قال: «أنا أول من يجثو للخصومة بين يدي الرحمن».

Muhammad Bin Al Abbas, from Ibrahim Bin Abdullah Bin Muslim, from Hajaj Bin Al Manhal, by his chain, from Qays Bin Sa'ad Bin Abadat,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> has said: 'I<sup>asws</sup> will be the first one to kneel in front of the Beneficent for the (Judgement of the) dispute'.<sup>31</sup>

## VERSE 20

يُضْهِرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ {20}

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 51

<sup>30</sup> الخصال: 35 /42

<sup>31</sup> تأويل الآيات 1: 334 /3

**Due to it would melt whatever is in their bellies and the skins [22:20]**

فِي جَمْعِ الْبَيَانِ وَ قَدْ رُوي أَنَّ اللَّهَ تَعَالَى يُجَوِّعُهُمْ حَتَّى يُنْسُوا عَذَابَ النَّارِ مِنْ شِدَّةِ الْجُوعِ، فَيَصْرَخُونَ إِلَى مَالِكٍ فَيَحْمِلُهُمْ إِلَى تِلْكَ الشَّجَرَةِ وَ فِيهِمْ أَبُو جَهْلٍ فَيَأْكُلُونَ مِنْهَا فَتَغْلِي بُطُونُهُمْ كَغَلْيِ الْحَمِيمِ، فَيُسْقَوْنَ شَرِبَةً مِنَ الْمَاءِ الْحَارِّ الَّذِي بَلَغَ نَهَابَتَهُ فِي الْحَرَارَةِ،

In (the book) Majma Al Bayan –

‘And it is reported that Allah<sup>azwj</sup> would Keep them hungry until they would forget the Punishment of the Fire from the severity of the hunger. So they would cry out to Maalik (the Keeper of Hell), and he would carry them to that tree, and among them would be Abu Jahl<sup>la</sup>. They would be eating from it, and their bellies would boil like the scaling water. Then they would be quenching by a drink from the water, the heat of which would reach the ultimate point in its heat.

فَإِذَا قَرَّبُوهَا مِنْ وُجُوهِهِمْ شَوَّتْ وَجُوهُهُمْ، فَذَلِكَ قَوْلُهُ، «يَشْوِي الْوُجُوهُ» فَإِذَا وَصَلَ إِلَى بُطُونِهِمْ صَهَرَ مَا فِي بُطُونِهِمْ كَمَا قَالَ سُبْحَانَهُ «يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَ الْجُلُودُ»

So when they bring it closer to their faces, it would grill their faces, and these are His<sup>azwj</sup> Words: **grilling their faces [18:29]**. And when it arrives into their bellies, it would melt whatever is in their bellies, just as the Glorious One Said: **it would melt whatever is in their bellies and the skins [22:20]**.

وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ شَرِبَ الْخَمْرَ لَمْ يُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا. فَإِنْ مَاتَ وَ فِي بَطْنِهِ شَيْءٌ مِنْ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَسْقِيَهُ مِنْ طِينَةِ خَبَالٍ وَ هُوَ صَدِيدُ أَهْلِ النَّارِ، وَ مَا يَخْرُجُ مِنْ فُرُوجِ الزُّنَاةِ، فَتَجْتَمِعُ ذَلِكَ فِي قُدُورِ جَهَنَّمَ فَيَشْرَبُهُ أَهْلُ النَّارِ، فَيُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَ الْجُلُودُ

And Rasool-Allah<sup>saww</sup> said: ‘One who drinks the wine, Salats would not be Acceptable from him for forty days. And if he were to die, and in his belly, is something from that, he would be deserving for Allah<sup>azwj</sup> Mighty and Majestic to Quench him from the clay of ‘Khabal’, and it is the pus of the inhabitants of the Fire, and whatever comes out from the private parts of the adulteress. Thus, that would all be gathered in the pots of Hell, and the inhabitants of the Fire would drink it, and **it would melt whatever is in their bellies and the skins [22:20]**’.<sup>32</sup>

**VERSES 21 & 22**

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ {21}

**And for them would be rods of iron [22:21]**

<sup>32</sup> H 33 – تفسير نور الثقلين، ج3، ص: 478

## كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ {22}

**Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22]**

الشيخ المفيد في (أماله) قال: أخبرني أبو القاسم جعفر بن محمد (رحمه الله)، عن محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن أحمد بن محمد بن محمد بن عيسى، عن ابن أبي عمير، عن عمر بن أذينة، عن أبي عبد الله (عليه السلام)، قال: «مر سلمان (رضي الله عنه) على الحدادين بالكوفة فرأى شاباً قد صعق، و الناس قد اجتمعوا حوله، فقالوا: يا أبا عبد الله، هذا الشاب قد صرع، فإن قرأت في آذانه -

Al Sheykh Al Mufeed in his (book) Amaali, said, 'Abu Al Qasim Ja'far Bin Muhammad informed me, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Umar in Azina,

'From Abu Abdullah<sup>asws</sup> having said: 'Salman<sup>ra</sup> passed by blacksmiths at Al-Kufa, and he saw a youth who was in shock, and the people had gathered around him. They said, 'O servant of Allah<sup>azwj</sup>! This youth has epilepsy, so if you<sup>ra</sup> could recite in his ears'.

قال- فدنا منه سلمان، فلما رآه الشاب أفاق، و قال: يا أبا عبد الله، ليس بي ما يقول هؤلاء القوم، و لكني مررت بخؤلاء الحدادين، و هم يضربون بالمرزبات، فذكرت قوله تعالى: وَ لَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ فذهب عقلي خوفاً من عقاب الله تعالى،

He<sup>asws</sup> said: 'Salman<sup>ra</sup> went near him. So when the youth saw him<sup>ra</sup>, he awoke and said, 'O servant of Allah<sup>azwj</sup>! It isn't with me, what these people are saying. But, I passed by these blacksmiths, and they were striking with the hammers, so I remembered the Words of the Exalted: **And for them would be rods of iron [22:21]**, and my mind was gone out of fear of the Punishment of Allah<sup>azwj</sup> Exalted.

فاتخذ سلمان أخاً، و دخل قلبه حلاوة محبته في الله تعالى، فلم يزل معه حتى مرض الشاب، فجاءه سلمان فجلس عند رأسه و هو يجود بنفسه، فقال: يا ملك الموت، أرفق بأخي فقال ملك الموت: يا أبا عبد الله، إني بكل مؤمن رفيق».

So Salman<sup>ra</sup> took him as a brother, and the sweetness of his love entered into his<sup>ra</sup> heart regarding Allah<sup>azwj</sup> the Exalted, and he<sup>ra</sup> did not cease to be with him until the youth fell sick. So Salman<sup>ra</sup> went to him and sat by his head and he<sup>ra</sup> fighting with his soul. So he<sup>ra</sup> said, 'O Angel of death! Be gentle with my brother'. The Angel of death said, 'O servant of Allah<sup>azwj</sup>! I am gentle with every Momin"<sup>33</sup>.

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: يا بن رسول الله، خوفي فإن قلبي قد قسا. فقال: «يا أبا محمد، استعد للحياة الطويلة، فإن جبرئيل (عليه السلام) جاء إلى رسول الله (صلى الله عليه و آله) و هو قاطب، و قد كان قبل ذلك يجيء و هو مبتسم، فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، جئتني اليوم قاطباً!

<sup>33</sup> الأمالى: 136.

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Baseer, who has narrated:

'I said to Abu Abdullah<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! It frightens me that my heart may have been hardened'. So he<sup>asws</sup> said: 'O Abu Muhammad! Be ready for a long life, for Jibrael<sup>as</sup> came to Rasool-Allah<sup>saww</sup> and he<sup>as</sup> was frowning, and before that he<sup>as</sup> used to come to him<sup>saww</sup> with a smile'. So Rasool-Allah<sup>saww</sup> said: 'O Jibrael<sup>as</sup>! You<sup>as</sup> come to me<sup>saww</sup> today with a frown?'

فقال: يا محمد، قد وضعت منافخ النار، فقال: و ما منافخ النار، يا جبرئيل؟

So he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! The Bellows of the Fire have been Placed'. So he<sup>saww</sup> said: 'And what are the Bellows of the Fire, O Jibrael<sup>as</sup>?'

فقال: يا محمد، إن الله عز و جل أمر بالنار، فنفع عليها ألف عام حتى ابيضت، ثم نفع عليها ألف عام حتى احمرت، ثم نفع عليها ألف عام حتى اسودت، فهي سوداء مظلمة، لو أن قطرة من الضريع قطرت في شراب أهل الدنيا لمات أهلها من نتنها، و لو أن حلقة واحدة من السلسلة التي طولها سبعون ذراعا وضعت على الدنيا لذابت من حرها،

So he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Commanded the Fire, so it was Blown into for a thousand years until it turned white. Then it was Blown into for a thousand years until it turned red. Then it was Blown into for a thousand years until is turned black. So it a pitch dark blackness. If one drop of Al-Zari'e (الضريع) were to be in the drink of the world, its inhabitants would die from its stink. And if one link of the chain, the length of which is seventy cubits, were to be placed upon the world, it would melt from its heat.

و لو أن سريالا من سراويل أهل النار علق بين السماء و الأرض لمات أهل الأرض من ريحه و وهجه».

And if a garment from the garments of the people of the Fire were to be suspended between the sky and the earth, the people of the earth would die from its wind and its glow'.

قال: «فبكى رسول الله (صلى الله عليه و آله)، و بكى جبرئيل، فبعث الله إليهما ملكا، فقال لهما: إن ريكما يقرئكما السلام، و يقول: قد أمنتكما أن تذنبا ذنبا أعذبكما عليه».

He<sup>asws</sup> said: 'So Rasool-Allah<sup>saww</sup> wept, and Jibrael<sup>as</sup> (also) wept. So Allah<sup>azwj</sup> Sent an Angel to them both who said to them: 'Your Lord<sup>azwj</sup> Conveys His<sup>azwj</sup> Greetings to you both and is Saying: "Both of you are secure from sinning a sin, that you would be Punished for"'.

فقال أبو عبد الله (عليه السلام): «فما رأى رسول الله (صلى الله عليه و آله) جبرئيل مبتسما بعد ذلك» ثم قال: «إن أهل النار يعظمون النار، و إن أهل الجنة يعظمون الجنة و النعيم، و إن أهل جهنم إذا دخلوها هبوا فيها مسيرة سبعين عاما، فإذا بلغوا أعلاها قمعوا بمقامع الحديد، و أعيدوا في دركها،

So Abu Abdullah<sup>asws</sup> said: 'Thus, Rasool-Allah<sup>saww</sup> did not see Jibraeel<sup>as</sup> smile after that'. Then he<sup>asws</sup> said: 'The people of the Fire would be grievous in the Fire, and the people of the Paradise would be magnified in the Paradise and the Bounties. And the people of Hell, when they enter into it, would travel for a distance of seventy years. So, when they reach its high point, they would be suppressed by rods of the Fire and be returned to its low level.

هذه حالهم، و هو قول الله عز و جل: كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَ ذُوقُوا عَذَابَ الْحَرِيقِ ثُمَّ تَبَدَّلَ جُلُودَهُمْ جُلُودًا غَيْرَ الْجُلُودِ الَّتِي كَانَتْ عَلَيْهِمْ».

This would be their state, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22].*** Then their skins would be replaced by layers of skins other than which were upon them'.

فقال أبو عبد الله (عليه السلام): «حسبك، يا أبا محمد؟» قلت: حسبي، حسبي.

So Abu Abdullah<sup>asws</sup> said: 'Does it suffice you, O Abu Muhammad?' I said, 'It suffices me, it suffices me'.<sup>34</sup>

## VERSE 23

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {23}

***Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, the rivers flowing beneath them. They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ وَ أَلْبَسَ سَبْعِينَ حُلَّةً حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنْسُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَ لِبَاسُهُمْ فِيهَا حَرِيرٌ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said that: 'Rasool Allah<sup>saww</sup> said: 'And he (the Momin) would be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire, and these are the

<sup>34</sup> تفسير القمّي 2: 81

Words of Allah<sup>azwj</sup>: ***They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23].***

فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرَحاً فَإِذَا اسْتَقَرَّ لَوْلِيَّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَّةِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُؤَكَّلُ بِجَنَانِهِ لِيَهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحُورَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لَوْلِيَّ اللَّهِ

So when the Momin sits upon his bed, it will vibrate with joy. When the friend of Allah<sup>azwj</sup> settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah<sup>azwj</sup>, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah<sup>azwj</sup> is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah<sup>azwj</sup>'.<sup>35</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك - يا بن رسول الله - شوقي.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Make me eager (for the Paradise)'.  
'

فقال: «يا أبا محمد، إن من أدنى نسيم الجنة أن يوجد ريحها على قلوب أهلها يوم من مسيرة ألف عام من مسافة أهل الدنيا، و إن أدنى أهل الجنة منزلاً لو نزل به أهل الثقلين الجن و الإنس لوسعهم طعاماً و شراباً، و لا ينقص مما عنده شيء،

So he<sup>asws</sup> said: 'O Abu Muhammad! From the least of the breezes of the Paradise is that you would find its aroma upon the hearts of its inhabitants from a travel distance of a thousand years from distances of the people of the world, and that the smallest house of the inhabitants of the paradise is that if the Saqalayn, the Jinn and the human beings were to lodge at it, it would be capacious enough for food and drinks, and nothing would be deficient by anything from what is with him.

و إن أيسر أهل الجنة منزلاً يدخل الجنة فيرفع له ثلاث حدائق، فإذا دخل أدناهن رأى فيها من الأزواج و الخدم و الأنهار و الثمار ما شاء الله مما يملأ عينيه قرة، و قلبه مسرة.

And the lowest of the inhabitants of the Paradise in status would enter the Paradise, so there would be raised three gardens for him. Then, when he enters its lowest one, he would see therein such from the wives and the servants, and the rivers, and the fruits, whatever Allah<sup>azwj</sup> so Desires from what would fill his eyes with delight, and his heart with joy.

<sup>35</sup> Al Kafi – H 14517 (Extract)

فإذا شكر الله و حمده قيل له: أرفع رأسك إلى الحديقة الثانية، ففيها ما ليس في الأخرى فيقول: يا رب أعطني هذه فيقول الله تعالى: إن أعطيتكها سألتني غيرها فيقول: رب، هذه هذه فإذا دخلها شكر الله و حمده»

So when he thanks Allah<sup>azwj</sup> and praises Him<sup>azwj</sup>, it would be said to him: 'Raise your head towards the second garden, and therein would be what wasn't in the other one. He would be saying, 'O Lord<sup>azwj</sup>! Give me this one!' Allah<sup>azwj</sup> the Exalted would be Saying: "If I<sup>azwj</sup> were to Give it to you, you will ask for another one". He would be saying, 'Lord<sup>azwj</sup>! This one! This one!' So when he enters it, he would thank Allah<sup>azwj</sup> and praise Him<sup>azwj</sup>."

قال: «فيقال: افتحوا له بابا إلى الجنة و يقال له: ارفع رأسك فإذا قد فتح له باب من الخلد، و يرى أضعاف ما كان هو فيه فيما قبل، فيقول عند مضاعفة مسراته: رب لك الحمد الذي لا يحصى إذ مننت علي بالجنان، و أنجيتني من النيران».

He<sup>asws</sup> said: 'It would be said: 'Open for him the gate to the Paradise!' And it would be said to him: 'Raise your head!' So there would have been opened for him a gate from the immortality, and he would see double of what he was in before. So he would be saying during the additional joy of his, 'Lord<sup>azwj</sup>! For You<sup>azwj</sup> is the Praise which cannot be counted, when You<sup>azwj</sup> have Bestowed upon me with the gardens, and Saved me from the Fires"'.  
 قال أبو بصير: فبكيت، و قلت له: جعلت فداك، زدني، قال: «يا أبا محمد إن في الجنة نورا في حافتيه جوار نابتات، إذا مر المؤمن بجارية أعجبتة قلعتها، و أنبت الله مكانها أخرى».

Abu Baseer said, 'So I wept and said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Increase it for me'. He<sup>asws</sup> said: 'O Abu Muhammad! In the Paradise there is a river, in the vicinity of its banks there are Houries growing. When the Momin passes by a girl who fascinates him, he would uproot her, and Allah<sup>azwj</sup> would Plant another one in her place'.

قلت: جعلت فداك، زدني. قال: المؤمن يزوج ثمان مائة عذراء، و أربعة آلاف ثيب، و زوجتين من الحور العين».

I said, 'May I be sacrificed for you<sup>asws</sup>! Increase it for me'. He<sup>asws</sup> said: 'The Momin would marry eight hundred virgins, and four thousand de-flowered ones, and two wives from the Maiden Houries'.

قلت: جعلت فداك، ثمان مائة عذراء! قال: «نعم، ما يفتش منهن شيئا إلا وجدها كذلك».

I said, 'May I be sacrificed for you<sup>asws</sup>! Three hundred virgins!' He<sup>asws</sup> said: 'Yes. He would not spend time with her except he would find her to be like that'.

قلت: جعلت فداك، من أي شيء خلقت الحور العين؟ قال: «من تربة الجنة النورانية، و يرى مخ ساقبها من وراء سبعين حلة، كبدها مرآته، و كبده مرآتها».

I said, 'May I be sacrificed for you<sup>asws</sup>! From which is the Maiden Hourie Created?' He<sup>asws</sup> said: 'From the radiant soil of the Paradise, and he would see the veins of her

legs from behind seventy garments. Her liver would be his mirror, and his liver would be her mirror’.

قلت: جعلت فداك، ألهن كلام يكلمن به أهل الجنة؟ قال: «نعم، كلام يتكلمن به، لم يسمع الخلائق بمثله و أعذب منه».

I said, ‘May I be sacrificed for you<sup>asws</sup>! Is there a speech for them the inhabitants of the Paradise would be speaking with?’ He<sup>asws</sup> said: ‘Yes, there is a speech they would be speaking with which the creatures have not heard the like of it, and sweeter than it’.

قلت: ما هو؟ قال: «يقلن بأصوات رحيمة: نحن الخالدات فلا نموت، و نحن الناعمات فلا نبيس، و نحن المقيمات فلا نطعن، و نحن الراضيات فلا نسخط، طوبى لمن خلق لنا، و طوبى لمن خلقنا له، و نحن اللواتي لو أن قرن إحدانا علق في جو السماء لأغشى نوره الأبصار».

I said, ‘What is it?’ He<sup>asws</sup> said: ‘The would be speaking with soft voices, ‘We are the immortal ones, therefore we would not be dying’, and ‘We are the smooth ones, and we would not be shrivelling’, and ‘We are the staying ones, and we would not be departing’, and ‘We are the pleased ones, so we would not be angry. Beatitude is for the ones who were Created for us, and beatitude is for the one we were Created for. And we are those, if one a lock (of hair) of one of us was to be suspended in the atmosphere of the sky, its radiance would overwhelm the sights’.<sup>36</sup>

## VERSE 24

وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُّوا إِلَى صِرَاطِ الْحَمِيدِ {24}

***And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24]***

أحمد بن محمد بن خالد البرقي: عن أبيه، عمن ذكره عن أبي علي، عن ضريس الكناسي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ هُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُّوا إِلَى صِرَاطِ الْحَمِيدِ. فقال: «هو - و الله - هذا الأمر الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from the one who mentioned it, from Abu Ali, from Zareys Al Kunasy who said,

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: ***And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24]***, so he<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! This is the matter (Al-Wilayah) which you (Shias) are upon’.<sup>37</sup>

<sup>36</sup> تفسير القمّي 2: 81

<sup>37</sup> المحاسن: 133 / 169



الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ قَالَ ذَلِكَ حَمَزُهُ وَجَعْفَرُ وَغُبَيْدَةُ وَسَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ عَمَّارٌ هُدُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24].** He<sup>asws</sup> said: 'That (refers to) Hamza<sup>asws</sup>, and Ja'far<sup>asws</sup>, and Ubeyda, and Salman<sup>as</sup>, and Abu Zarr<sup>as</sup>, and Al-Miqdad Bin Al-Aswad<sup>as</sup>, and Ammar being Guided to Amir Al-Momineen<sup>asws</sup>.

وَ قَوْلِهِ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَ كَرِهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ الْأَوَّلَ وَ الثَّانِيَّ وَ الثَّلَاثَ .

And His<sup>azwj</sup> Words: **But, Allah Endeared the Eman to you and Adorned it in your hearts and Disliked to you the Kufr, and the transgression, and the disobedience [49:7]** – the first (Caliph), and the second (Caliph) and the third (Caliph)'.<sup>38</sup>

## VERSE 25

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ {25}

**Surely those who are committing Kufr and blocking from the Way of Allah and the Sacred Masjid which We Made it for the people to be equal therein, the dweller in it and the visitor, and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ فَقَالَ كُلُّ ظُلْمٍ يَظْلِمُهُ الرَّجُلُ نَفْسَهُ بِمَكَّةَ مِنْ سَرِقَةٍ أَوْ ظُلْمٍ أَحَدٍ أَوْ شَيْءٍ مِنَ الظُّلْمِ فَإِنِّي أَرَاهُ إِحَادًا وَ لِذَلِكَ كَانَ يُتَّقَى أَنْ يُسْكَنَ الْحَرَمُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and the one who responds with the heresy, with injustice, We will Make him taste from**

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 71

**the painful Punishment [22:25].** So he<sup>asws</sup> said: 'Every injustice which the man commits himself in Makkah, from theft, or being unjust to anyone, or something from the injustices, so I<sup>asws</sup> see it as the heresy, and due to that one should fear from residing in the Al-Harram'.<sup>39</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ مُعَاوِيَةَ أَوَّلُ مَنْ عَلَّقَ عَلَى بَابِهِ مِصْرَاعَيْنِ بِمَكَّةَ فَمَنْعَ حَاجَّ بَيْتِ اللَّهِ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah<sup>asws</sup> said: 'Muawiya was the first one to hang two shutters upon his door in Makkah. So he prevented the Pilgrims of the House of Allah<sup>azwj</sup> from what Allah<sup>azwj</sup> Mighty and Majestic Said: **We Made it for the people to be equal therein, the dweller in it and the visitor [22:25].**

وَ كَانَ النَّاسُ إِذَا قَدِمُوا مَكَّةَ نَزَلَ الْبَادِي عَلَى الْحَاضِرِ حَتَّى يَقْضِيَ حَجَّهُ وَ كَانَ مُعَاوِيَةُ صَاحِبَ السِّلْسِلَةِ الَّتِي قَالَ اللَّهُ تَعَالَى فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ .

And the people, when they used to come to Makkah, the visitor would lodge with the dweller until he had fulfilled his Hajj, but Muawiya is an owner of the chains which Allah<sup>azwj</sup> the Exalted Speaks of: **Then enchain him in a chain of seventy cubits, then insert him! [69:32],** and he was the Pharaoh<sup>la</sup> of this community'.<sup>40</sup>

الشيخ: بإسناده عن موسى بن القاسم، عن صفوان بن يحيى، عن حسين بن أبي العلاء، قال: ذكر أبو عبد الله (عليه السلام) هذه الآية: سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِ، فقال: « كانت مكة ليس على شيء منها باب، و كان أول من علق على بابه المصراعين معاوية بن أبي سفيان، و ليس ينبغي لأحد أن يمنع الحاج شيئاً من الدور و منازلها».

Al Sheykh by his chain, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Husayn Bin Abu Al A'ala who said,

'Abu Abdullah mentioned this Verse: **We Made it for the people to be equal therein, the dweller in it and the visitor [22:25],** and said: 'Makkah never had any such thing as a door, and the first one to suspend two shutters upon it was Muawiya Bin Abu Sufyan. And it does not befit anyone that he should prevent the Pilgrim from anything from the role and its houses (to stay in)'.<sup>41</sup>

و عنه: بإسناده عن جعفر، عن أبيه، عن علي (عليه السلام): أن رسول الله (صلى الله عليه و آله) نهى أهل مكة عن إجارة بيوتهم، و أن يغلقوا عليها أبوابا، و قال: سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِ.

And from him, by his chain,

<sup>39</sup> Al Kafi – V 4 – The Book of Hajj Ch 14 H 3

<sup>40</sup> Al Kafi – V 4 – The Book of Hajj Ch 25 H 5

<sup>41</sup> التهذيب 5: 1458 / 420.

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade the people of Makkah from renting out their houses (during Hajj) and that they should be closing the doors upon it, and said: '**We Made it for the people to be equal therein, the dweller in it and the visitor [22:25]**.'

قال: و فعل ذلك أبو بكر و عمر و عثمان [و علي (عليه السلام)] حتى كان في زمن معاوية.

He<sup>asws</sup> said: 'And it was done like that by Abu Bakr, and Umar, and Usman, and Ali<sup>asws</sup>, until it was during the era of Muawiya'.<sup>42</sup>

ابن محبوب عن أبي ولادٍ و غيره من أصحابنا عن أبي عبد الله (عليه السلام) في قول الله عزَّ و جلَّ و مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ فَقَالَ مَنْ عَبْدَ فِيهِ غَيْرَ اللَّهِ عزَّ و جلَّ أَوْ تَوَلَّى فِيهِ غَيْرَ أَوْلِيَاءِ اللَّهِ فَهُوَ مُلْحَدٌ بِظُلْمٍ و عَلَى اللَّهِ تَبَارَكَ و تَعَالَى أَنْ يُدِيقَهُ مِنْ عَذَابٍ أَلِيمٍ.

Ibn Mahboub, from Abu Walladin, and someone else from our companions, who have reported the following:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]**, so he<sup>asws</sup> said: 'The one who worships other than Allah<sup>azwj</sup> Mighty and Majestic, or befriends other than the Guardians<sup>asws</sup> from Allah<sup>azwj</sup>, so he **responds with the heresy, with injustice** and it is upon Allah<sup>azwj</sup> Blessed and Exalted to **make him taste from the painful Punishment**.<sup>43</sup>

ابن أبي عمير عن معاوية قال سألت أبا عبد الله (عليه السلام) عن قول الله عزَّ و جلَّ و مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ قَالَ كُلُّ ظُلْمٍ إِحَادٌ و ضَرْبُ الْحَادِ فِي غَيْرِ ذَنْبٍ مِنْ ذَلِكَ الْإِحَادِ .

Ibn Abu Umeyr, from Muawiya said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and the one who responds with the heresy, with injustice [22:25]**. He<sup>asws</sup> said: 'Every injustice is heresy, and striking the servant regarding other than a fault is from that heresy'.<sup>44</sup>

و بهذا الإسناد عن أبي عبد الله (عليه السلام) في قول الله عزَّ و جلَّ و مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ قَالَ نَزَلَتْ فِيهِمْ حَيْثُ دَخَلُوا الْكَعْبَةَ فَتَعَاهَدُوا و تَعَاهَدُوا عَلَى كُفْرِهِمْ و جُحُودِهِمْ بِمَا نُزِّلَ فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَأَلْحَدُوا فِي الْبَيْتِ بِظُلْمِهِمُ الرُّسُولَ و وَلِيَّهِ فَبُعْدًا لِلظَّالِمِينَ .

And by this chain, from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and the one who responds with the heresy, with injustice [22:25]**. He<sup>asws</sup> said: 'It was regarding them (Abu Bakr, Umar, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bin Al-Jarrah) when they entered the Kabah, so they made a

<sup>42</sup> قرب الاسناد: 52.

<sup>43</sup> Al Kafi – V 8 H 14980

<sup>44</sup> Al Kafi – V 4 – The Book of Hajj Ch 14 H 2

pact and agreed upon their Kufr and their rejection with what was Revealed regarding Amir Al-Momineen<sup>asws</sup>, and they became heretics in the House (Kabah) with injustice to the Rasool<sup>saww</sup> and his<sup>saww</sup> successor<sup>asws</sup> **Therefore, remoteness is for the unjust people [23:41]**.<sup>45</sup>

### الصحيفة الملعونة والمعاهدة في الكعبة

## **The accursed agreement and the treaty in the Kaaba**

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتاباً تعاهدوا فيه وتعاهدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا على علي عليه السلام فيزوروا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير،

(Suleym Bin Qays said), 'When allegiance was taken from Ali<sup>asws</sup> (by force) we were informed by Ali<sup>asws</sup> that Rasool-Allah<sup>saww</sup> had said what he<sup>asws</sup> had said, and we got the news that those five (Abu Bakr, Umar, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bi Al Jarrah) had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kabah that, if Muhammad<sup>saww</sup> were to pass away or be killed they would overpower Ali<sup>asws</sup> and keep the matter (Caliphate) away from him<sup>asws</sup>, and four of them testified to this – Salman<sup>as</sup>, and Abu Zarr<sup>as</sup>, and Al-Miqdad<sup>as</sup> and Al-Zubayr.

وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن علياً عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلاً، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks. So we came to know that Ali<sup>asws</sup> would never report from Rasool-Allah<sup>saww</sup> any falsehood, and testified to him<sup>asws</sup> as being the best of the companions of Muhammad<sup>saww</sup>.<sup>46</sup>

## **VERSE 26**

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ {26}

**And when We Assigned to Ibrahim the place of the House: "You will not associate anything with Me, and Purify My House for the Tawaaf performers,**

<sup>45</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 44

<sup>46</sup> Kitaab Sulaym Bin Qays Al Hilali – H 19

**and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!” [22:26]**

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: قال الإمام موسى بن جعفر (عليهما السلام): «قوله تعالى: وَ طَهَّرَ بَيْتِي لِلطَّائِفِينَ وَ الْقَائِمِينَ وَ الرُّكَّعِ السُّجُودِ يعني بهم آل محمد (صلوات الله عليهم)».

Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood who said,

‘The Imam Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> said: ‘The Words of the Exalted: **and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!” [22:26]**, He<sup>azwj</sup> Means by them, the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.<sup>47</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ طَهَّرَ بَيْتِي لِلطَّائِفِينَ وَ الْقَائِمِينَ وَ الرُّكَّعِ السُّجُودِ فَيَنْبَغِي لِلْعَبْدِ أَنْ لَا يَدْخُلَ مَكَّةَ إِلَّا وَ هُوَ طَاهِرٌ قَدْ غَسَلَ عَرَفَهُ وَ الْأَذَى وَ تَطَهَّرَ .

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin usman, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: **and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!” [22:26]**. Thus, it is befitting for the servant that he does not enter Makkah except when he is clean, having had washed his sweat, and body parts, and purified’.<sup>48</sup>

علي بن إبراهيم: قال الصادق (عليه السلام): «يعني نحيا عنه المشركين». و قال: «لما بنى إبراهيم البيت و حج الناس، شكت الكعبة إلى الله تبارك و تعالى ما تلقاه من أيدي المشركين و أنفاسهم، فأوحى الله إليها، قري كعبتي، فإني أبعث في آخر الزمان قوما ينتظفون بقضبان الشجر و يتخللون».

Ali Bin Ibrahim –

Al-Sadiq<sup>asws</sup> said: ‘It Means by it that the Polytheists used to live around it’. And he<sup>asws</sup> said: ‘When Ibrahim<sup>as</sup> built the House (Kabah) and the people went for Hajj, the Kabah complained to Allah<sup>azwj</sup> Blessed and Exalted what it had faced from the hands of the Polytheists and their (bad) breaths. So Allah<sup>azwj</sup> Revealed unto it: “Soon, My<sup>azwj</sup> Kabah, I<sup>azwj</sup> shall Send at the end of the times a people who would be cleaning with the twigs of the trees (brushing teeth) and picking teeth’.<sup>49</sup>

<sup>47</sup> تأويل الآيات 1: 335 / 7.

<sup>48</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 3

<sup>49</sup> تفسير القمي 1: 59

## VERSE 27

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ {27}

**And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27]**

### A report

علي بن إبراهيم قال: و لما فرغ إبراهيم (عليه السلام) من بناء البيت، أمره الله أن يؤذن في الناس بالحج، فقال: يا رب، و ما يبلغ صوتي؟ فقال الله تعالى: عليك الأذان و علي البلاغ.

Ali Bin Ibrahim said,

'And when Ibrahim<sup>as</sup> was free from (Re) building the House, Allah<sup>azwj</sup> Commanded him<sup>saww</sup> that he<sup>as</sup> should **proclaim among the people with the (performance of) Hajj [22:27]**. So he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What will my<sup>as</sup> voice reach to?' Allah<sup>azwj</sup> the Exalted Said: "Upon you<sup>as</sup> is the proclamation, and upon Me<sup>azwj</sup> is the delivery (of the proclamation)".

و ارتفع على المقام و هو يومئذ يلاصق البيت، فارتفع به المقام حتى كأنه أطول من الجبال، فنادى، و أدخل إصبعيه في أذنيه، و أقبل بوجهه شرقا و غربا، يقول: أيها الناس كتب عليكم الحج إلى البيت العتيق فأجيبوا ربكم»

And he<sup>as</sup> arose upon the Standing Place, and in those days it was attached with the House (Kabah). So he<sup>as</sup> arose upon the Standing Place until it was as if he<sup>as</sup> was higher than the mountain, and he<sup>as</sup> called out, and inserted his<sup>as</sup> fingers into his<sup>as</sup> ears, and faced with his face towards the east and the west. He<sup>as</sup> was saying: 'O you people! The Hajj is Prescribed upon you all to the Ancient House (Kabah), therefore answer to your Lord<sup>azwj</sup>!'

فأجابوه من تحت البحور السبعة، و من بين المشرق و المغرب إلى منقطع التراب من أطراف الأرض كلها، و من أصلاب الرجال و أرحام النساء بالتلبية: لبيك اللهم لبيك.

So they responded from beneath the seven seas, and from between the east and the west up to the discontinuation of the soil from the edges of the earth, all of it, and from the loins of the men and the wombs of the women, with the exclamations of Talbiyya: 'Here I am Lord<sup>azwj</sup>, here I am!' (لبيك اللهم لبيك).

أولا ترونهم يأتون يلبون؟ فمن حج من يومئذ إلى يوم القيامة فهم ممن استجاب لله، و ذلك: قوله: فيه آياتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ يعني نداء إبراهيم (عليه السلام) على المقام بالحج.

Or, do you not see them coming, exclaiming Talbiyya So the one who performs Hajj from that day on up to the Day of Judgment, so they would be from the ones who answered to Allah<sup>azwj</sup>, and these are His<sup>azwj</sup> Words: ***in it are clear Signs, the standing place of Ibrahim [3:97]*** – meaning the call of Ibrahim<sup>as</sup> upon the Standing Place, with the Performance of the Hajj’.

قال: و كان إساف و نائلة رجلا و امرأة، زنيا في البيت فمسحا حجرتين، و اتخذتهما قریش صنمين يعبدونهما، فلم يزالا يعبدان حتى فتحت مكة، فخرجت منها امرأة عجوز شمطاء، تخمش وجهها و تدعو بالويل، فقال رسول الله (صلى الله عليه و آله): «تلك نائلة، يئست أن تعبد ببلاكم هذه».

He said, ‘And it was so that I’saf and Naila were a man and a woman who committed adultery in the House (Kabah), and they were both metamorphose as two rocks, and Quraysh took them as two idols, worshipping them. So they did not cease to be worshipped until the conquest of Makkah, and there came about from it, a grey-haired old woman, scratching her face and calling for the woe, and Rasool-Allah<sup>saww</sup> said: ‘That is Naila. She despaired from being worshipped in this city of yours’.<sup>50</sup>

وعنه، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن عبد الكريم الحلبي، عن أبي عبد الله (ع) قال: قلت: لم جعل استلام الحجر؟ - فقال: إن الله حيث أخذ ميثاق بني آدم دعا الحجر من الجنة فأمره بالتقام الميثاق، فالتقمه، فهو يشهد لمن وافاه بالحق،

And from him, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Al Halby,

‘I asked Abu Abdullah<sup>asws</sup> said, ‘Why was revering the (Black) Stone made to be?’ So he<sup>asws</sup> said: ‘Allah<sup>azwj</sup>, when He<sup>azwj</sup> Took the Covenant from the Children of Adam<sup>as</sup>, Called the Stone from the Paradise, and Commanded it to take to the Covenant, so it took it, and it testified for the ones who were loyal to the Truth’.

قلت: فلم جعل السعي بين الصفا والمروة؟ - قال: لان إبليس تراءى لابراهيم في الوادي، فسعى إبراهيم من عنده كراهة أن يكلمه، وكانت منازل الشيطان،

I said, ‘So why was the Sa’ee made to be between Al-Safa and Al-Marwa?’ He<sup>asws</sup> Because Iblees<sup>la</sup> appeared to Ibrahim<sup>as</sup> in the valley, so Ibrahim briskly walked away from him<sup>la</sup> out of abhorrence from having to speak to him<sup>la</sup>, and these were the places of the Satan<sup>la</sup>.

قلت: فلم جعل التلبية؟ - قال: لان الله قال لابراهيم: " وأذن في الناس بالحج " فصعد إبراهيم (ع) على تل، فنادى، فأسمع، فأجيب من كل وجه،

I said, ‘So why was Talbiyya made to be?’ He<sup>asws</sup> said: ‘Because Allah<sup>azwj</sup> Said to Ibrahim<sup>as</sup>: ***And proclaim among the people with the (performance of) Hajj [22:27]***. So Ibrahim<sup>as</sup> ascended upon a hillock and called out, and it was heard. So he<sup>as</sup> was answered from all directions’.

<sup>50</sup> تفسير القمي 2: 83.

قلت: فلم سميت التروية تروية؟ - قال: لانه لم يكن بعرفات ماء، وإنما كانوا يحملون الماء من مكة، فكان ينادى بعضهم لبعض: "ترويتهم" فسمى يوم التروية.

I said, 'So why was *Al-Tarwiyya* named as *Tarwiyya*?' He<sup>asws</sup> said: 'Because there did not happen to be any water at Arafat. But rather, they used to carry the water from Makkah. So some of them used to call out to the others, 'You are irrigating' (ترويتهم), thus the day of *Al-Tarwiyya* was named as such'.<sup>51</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْيِّ قَالَ سَأَلْتُهُ لَمْ جُعِلَتِ التَّلْبِيَةُ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) أَنْ أَدْنُ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَنَادَى فَأَجِيبَ مِنْ كُلِّ وَجْهِ يَلْبُوتُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked him<sup>asws</sup>, 'Why has the *Talbiyya* made to be?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Ibrahim<sup>as</sup>. **And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27].** So he<sup>as</sup> called out, and was answered from every direction, exclaiming *Talbiyya*'.<sup>52</sup>

## Hajj of Rasool-Allah<sup>saww</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) أَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ لَمْ يَحْجْ ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ أَدْنُ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَأَمَرَ الْمُؤَذِّنِينَ أَنْ يُؤَذِّنُوا بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) يَحْجُّ فِي عَامِهِ هَذَا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said that Rasool-Allah<sup>saww</sup> stayed in Al-Medina for ten years not performing Hajj. Then Allah<sup>azwj</sup> Mighty and Majestic Revealed upon him: **And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27].** So he<sup>saww</sup> ordered the proclaimers that they should be proclaiming in their loud voices that Rasool-Allah<sup>saww</sup> would be performing (Hajj) during this year of his<sup>saww</sup>.

فَعَلِمَ بِهِ مَنْ حَضَرَ الْمَدِينَةَ وَ أَهْلُ الْعَوَالِي وَ الْأَعْرَابِ وَ اجْتَمَعُوا لِحَجِّ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ إِنَّمَا كَانُوا تَابِعِينَ يَنْظُرُونَ مَا يُؤْمَرُونَ وَ يَنْسَعُونَ أَوْ يَصْنَعُ شَيْئاً فَيَصْنَعُونَهُ

<sup>51</sup> Al Mahaasin – V 2 Bk 1 H 93

<sup>52</sup> Al Kafi – V 4 – The Book of Hajj Ch 81 H 1



So the one who were present in Al-Medina came to know of it, and the people of Al-Awaly, and the Bedouins, and they gathered for the Hajj of Rasool-Allah<sup>saww</sup> during the four days remaining from Zil-Qadah. And rather, they were following awaiting what he<sup>saww</sup> would ordered them with so they would follow it, or he<sup>saww</sup> would do something, so they would be doing it.

فَخَرَجَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فِي أَرْبَعٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى ذِي الْحُلَيْفَةِ زَالَتْ الشَّمْسُ فَأَعْتَسَلَ ثُمَّ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ الَّذِي عِنْدَ الشَّجَرَةِ فَصَلَّى فِيهِ الظُّهْرَ وَ عَزَمَ بِالْحَجِّ مُفْرِدًا وَ خَرَجَ حَتَّى انْتَهَى إِلَى الْبَيْدَاءِ عِنْدَ الْمِيلِ الْأَوَّلِ فَصُفِّ لَهُ سِتَاطَانِ

So Rasool-Allah<sup>saww</sup> went out with four days remaining from Zil-Qadah. So when he<sup>saww</sup> ended up to Zul Huleyfa, the sun declined, so he<sup>saww</sup> washed, then went out until he<sup>saww</sup> came over to the Masjid which was by the tree. So he<sup>saww</sup> prayed Al-Zohr Salat therein, and determined with the individual Hajj, and went out until he<sup>saww</sup> ended up to Al-Bayda at the first mile. So they stood in two rows for him<sup>saww</sup>.

فَلَبَّى بِالْحَجِّ مُفْرِدًا وَ سَاقَ الْهَدْيَ سِتًّا وَ سِتِّينَ أَوْ أَرْبَعًا وَ سِتِّينَ حَتَّى انْتَهَى إِلَى مَكَّةَ فِي سَلَخٍ أَرْبَعٍ مِنْ ذِي الْحِجَّةِ فَطَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ صَلَّى رُكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ( عليه السلام ) ثُمَّ عَادَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ وَ قَدْ كَانَ اسْتَلَمَهُ فِي أَوَّلِ طَوَافِهِ

Then he<sup>saww</sup> exclaimed *Talbiyya* with the individual Hajj and ushered the sacrificial animals, sixty-six or forty-six, until he<sup>saww</sup> ended up to Makkah during the end part of the fourth of Zil-Hijja. So he<sup>saww</sup> circumambulated with the House (Kabah) seven circuits, then prayed two Cycles Salat behind the Standing Place of Ibrahim<sup>as</sup>. Then he<sup>saww</sup> turned back to the (Black) Stone, so he<sup>saww</sup> kissed it, and he<sup>saww</sup> had kissed it during his<sup>saww</sup> first *Tawaaf*.

ثُمَّ قَالَ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَأَبْدَأُ بِمَا بَدَأَ اللَّهُ تَعَالَى بِهِ وَ إِنَّ الْمُسْلِمِينَ كَانُوا يَظُنُّونَ أَنَّ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ شَيْءٌ صَنَعَهُ الْمُشْرِكُونَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

Then he<sup>saww</sup> said: 'Al-Safa and Al-Marwa are from the Rituals of Allah<sup>azwj</sup>, therefore begin with what Allah<sup>azwj</sup> the Exalted Began with. And the Muslims were thinking that the Sa'ee between Al-Safa and Al-Marwa was something which the Polytheists used to do. So Allah<sup>azwj</sup> Mighty and Majestic Revealed: ***Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them [2:158].***

ثُمَّ أَتَى الصَّفَا فَصَعِدَ عَلَيْهِ وَ اسْتَقْبَلَ الرُّكْنَ الْيَمَانِيَّ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ دَعَا مُقَدَّارَ مَا يُفْرَأُ سُورَةُ الْبَقَرَةِ مُتَرَسِّلًا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ فَوَقَفَ عَلَيْهَا كَمَا وَقَفَ عَلَى الصَّفَا ثُمَّ انْحَدَرَ وَ عَادَ إِلَى الصَّفَا فَوَقَفَ عَلَيْهَا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ حَتَّى فَرَغَ مِنْ سَعْيِهِ

Then he<sup>saww</sup> came to Al-Safa, so he<sup>saww</sup> climbed upon it and faced the Yemeni corner (of the Kabah), and he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled upon Him<sup>azwj</sup>, and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he<sup>saww</sup> went down to Al-Marwa, so he<sup>saww</sup> paused upon it just as he<sup>saww</sup> had paused upon Al-Safa. Then he<sup>saww</sup> came down and returned to Al-Safa. So he<sup>saww</sup>

paused upon it, then went down to Al-Marwa, until he<sup>saww</sup> was free from (doing it) seven (times).

فَلَمَّا فَرَغَ مِنْ سَعْيِهِ وَهُوَ عَلَى الْمَرْوَةِ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذَا جَبْرِئِيلُ وَ أَوْمَأَ يَدِهِ إِلَى خَلْفِهِ يَأْمُرُنِي أَنْ أَمُرَ مَنْ لَمْ يَسُقْ هَدْيًا أَنْ يُجِلَّ وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَصَنَعْتُ مِثْلَ مَا أَمَرْتُكُمْ وَ لَكِنِّي سَقْتُ الْهَدْيَ وَ لَا يَنْبَغِي لِسَائِقِ الْهَدْيِ أَنْ يُجِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ

So when he<sup>saww</sup> was free from his<sup>saww</sup> seventh circuit, and he<sup>saww</sup> was upon Al-Marwa, faced towards the people with his<sup>saww</sup> face, and he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled upon Him<sup>azwj</sup>, then said: 'This is Jibraeel<sup>as</sup>, and he<sup>saww</sup> gestured by his<sup>saww</sup> hand to behind him<sup>saww</sup>, 'Instructing me<sup>saww</sup> that I<sup>saww</sup> should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had I<sup>saww</sup> faced from my<sup>saww</sup> matters what I<sup>saww</sup> managed, I<sup>saww</sup> would have done the like of what I<sup>saww</sup> am ordering you all for, but I<sup>saww</sup> ushered the sacrificial animal, and it is not befitting for an usherer of the sacrificial animal that he frees (from wearing the Ihram) until the sacrificial animal reaches its place.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ لَنُخْرِجَنَّ حُجَّاجًا وَ رُءُوسَنَا وَ شُعُورُنَا نَقْطُرُ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَمَا إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَدًا فَقَالَ لَهُ سُرَاقَةُ بْنُ مَالِكٍ بْنُ جُعْشُمٍ الْكِنَانِيُّ يَا رَسُولَ اللَّهِ عَلَّمَنَا دِينَنَا كَأَنَّا خُلِقْنَا الْيَوْمَ فَهَذَا الَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَمْ لِمَا يَسْتَقْبِلُ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) بَلْ هُوَ لِلْأَبَدِ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ شَبَّكَ أَصَابِعَهُ وَ قَالَ دَخَلَتْ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ

He<sup>asws</sup> said: 'So a man from the group said, 'We were brought out as Pilgrims and our heads and our hairs are dripping'. So Rasool-Allah<sup>saww</sup> said to him: 'But, you will never believe in this, ever!' So Suraqat Bin Malik Bin Ju'sham Al-Kinany said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! Teach us our Religion as if we have been Created today. So this, which you<sup>saww</sup> are ordering us with, it is for this year of our or (we) do this in the future (as well)?' So Rasool-Allah<sup>saww</sup> said to him: 'But, it is forever, up to the Day of Judgement'. Then he<sup>saww</sup> clasped (held) his<sup>saww</sup> fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

قَالَ وَ قَدِمَ عَلَيَّ ( عليه السلام ) مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) وَ هُوَ بِمَكَّةَ فَدَخَلَ عَلَى فَاطِمَةَ سَلَامُ اللَّهِ عَلَيْهَا وَ هِيَ قَدْ أَحَلَّتْ فَوْجَدَ رِيحًا طَيِّبَةً وَ وَجَدَ عَلَيْهَا ثِيَابًا مَصْبُوغَةً فَقَالَ مَا هَذَا يَا فَاطِمَةُ فَقَالَتْ أَمَرَنَا بِهَذَا رَسُولُ اللَّهِ ( صلى الله عليه وآله )

He<sup>asws</sup> said: 'And Ali<sup>asws</sup> came back from Al-Yemen to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> was in Makkah. So he<sup>asws</sup> went over to Syeda Fatima<sup>asws</sup> and she<sup>asws</sup> had freed (from wearing Ihram), so he<sup>asws</sup> found an aromatic fragrance, and found dyed clothes upon her. So he<sup>asws</sup> said: 'What is this, O Fatima<sup>asws</sup>? So she<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> ordered us with this'.

فَخَرَجَ عَلَيَّ ( عليه السلام ) إِلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) مُسْتَعْتِبًا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ فَاطِمَةَ قَدْ أَحَلَّتْ وَ عَلَيْهَا ثِيَابٌ مَصْبُوغَةٌ فَقَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَنَا أَمَرْتُ النَّاسَ بِذَلِكَ فَأَنْتَ يَا عَلِيُّ بِمَا أَهَلَّكَ قَالَ يَا رَسُولَ اللَّهِ إِهْلَالًا كَاهِلَالِ النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) قَرِّ عَلَى إِحْرَامِكَ مِثْلِي وَ أَنْتَ شَرِيكِي فِي هَدْيِي

So Ali<sup>asws</sup> went out to Rasool-Allah<sup>saww</sup> to follow up, and he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> saw Fatima<sup>asws</sup> to have freed (from wearing Ihram), and upon her<sup>asws</sup> were dyed clothes'. So Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> ordered the people with that. But you<sup>asws</sup>, O Ali<sup>asws</sup>, with what have you<sup>asws</sup> welcomed (commenced) (the Hajj)?' He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! My<sup>asws</sup> welcoming is like the welcoming of the Prophet<sup>saww</sup>'. So Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Remain upon your<sup>asws</sup> Ihram like me<sup>saww</sup>, and you<sup>asws</sup> are a participant in my<sup>saww</sup> sacrificial offerings'.

قَالَ وَ نَزَلَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) بِمَكَّةَ بِالْبَطْحَاءِ هُوَ وَ أَصْحَابُهُ وَ لَمْ يَنْزِلِ الدُّورَ فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ عِنْدَ زَوَالِ الشَّمْسِ أَمَرَ النَّاسَ أَنْ يَغْتَسِلُوا وَ يَهْلُوا بِالْحَجِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَنْزَلَ عَلَى نَبِيِّهِ ( صلى الله عليه وآله ) فَاتَّبِعُوا مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> encamped in Makkah at Al-Bat'ha, him<sup>saww</sup> and his<sup>saww</sup> companions, and he<sup>saww</sup> did not lodge in the houses. So when it was the day of Al-Tarwiyya (8<sup>th</sup> of Zil-Hijja), at the decline of the sun, he<sup>saww</sup> ordered the people that they should wash and commence with the Hajj, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic which were Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: **therefore follow the Religion of Ibrahim [3:95].**

فَخَرَجَ النَّبِيُّ ( صلى الله عليه وآله ) وَ أَصْحَابُهُ مُهْلِينَ بِالْحَجِّ حَتَّى أَتَى مِئَةَ فَصَلَّى الظُّهْرَ وَ الْعَصَرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ وَ الْفَجْرَ ثُمَّ عَدَا وَ النَّاسُ مَعَهُ وَ كَانَتْ قُرَيْشٌ تُفِيضُ مِنَ الْمَزْدَلِفَةِ وَ هِيَ جَمْعٌ وَ يَمْنَعُونَ النَّاسَ أَنْ يُفِيضُوا مِنْهَا فَأَقْبَلَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ قُرَيْشٌ تَرَجُّوا أَنْ تَكُونَ إِفَاضَتُهُ مِنْ حَيْثُ كَانُوا يُفِيضُونَ

So the Prophet<sup>saww</sup> and his<sup>saww</sup> companions went out inclined with the Hajj until he<sup>saww</sup> came to Mina. So he<sup>saww</sup> Prayed Al-Zohr, and Al-Asr, and Al-Magrib, and Al-Isha the last, and Al-Fajr. Then he<sup>saww</sup> went in the morning, and the people were with him<sup>saww</sup>. And the Quraysh used to hasten from Al-Muzdalifa, and it is Jam'a, and they were preventing people that they should be hastening from it. So Rasool-Allah<sup>saww</sup> came back, and Quraysh were hoping that his<sup>saww</sup> hastening would be from where they were hastening from.

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ يَغْفِرُ لِبَرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ فِي إِفَاضَتِهِمْ مِنْهَا وَ مَنْ كَانَ بَعْدَهُمْ فَلَمَّا رَأَتْ قُرَيْشٌ أَنَّ قُبَّةَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) قَدْ مَضَتْ كَأَنَّهُ دَخَلَ فِي أَنْفُسِهِمْ شَيْءٌ لِلَّذِي كَانُوا يَرْجُونَ مِنَ الْإِفَاضَةِ مِنْ مَكَانِهِمْ حَتَّى انْتَهَى إِلَى نَمْرَةٍ وَ هِيَ بَطْنُ غُرَّةٍ بِحِجَالِ الْأَرَاكِ فَضَرَبَتْ قُبَّتَهُ وَ ضَرَبَ النَّاسُ أَخْيَبَتَهُمْ عِنْدَهَا

But, Allah<sup>azwj</sup> the Exalted Revealed unto him<sup>saww</sup>: **Then hasten on from where the people (Ibrahim and Ismail and Is'haq) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199]**, Meaning Ibrahim<sup>as</sup>, and Ismail<sup>as</sup>, and Is'haq<sup>as</sup> during their<sup>as</sup> hastening from it, and the ones who were after them<sup>as</sup>. So when the Quraysh saw that the tent of Rasool-Allah<sup>saww</sup> had passed, it

was as if something had entered into their selves which they were hoping for from the hastening from their places, until they ended up to Namira, and it is middle of Urana around Al-Arak. So he<sup>saww</sup> struck his<sup>saww</sup> tent, and the people pitched their tents by it.

فَلَمَّا زَالَتِ الشَّمْسُ خَرَجَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ مَعَهُ قُرَيْشٌ وَ قَدِ اغْتَسَلَ وَ قَطَعَ التَّلْبِيَةَ حَتَّى وَقَفَ بِالْمَسْجِدِ فَوَعظَ النَّاسَ وَ أَمَرَهُمْ وَ نَهَاَهُمْ ثُمَّ صَلَّى الظُّهْرَ وَ الْعَصَرَ بِأَذَانٍ وَ إِقَامَتَيْنِ ثُمَّ مَضَى إِلَى الْمَوْقِفِ فَوَقَفَ بِهِ فَجَعَلَ النَّاسُ يَبْتَدِرُونَ أَخْفَافَ نَاقَتِهِ يَفْقُونَ إِلَى جَانِبِهَا فَتَحَاَهَا فَفَعَلُوا مِثْلَ ذَلِكَ فَقَالَ أَيُّهَا النَّاسُ لَيْسَ مَوْضِعُ أَخْفَافِ نَاقَتِي بِالْمَوْقِفِ وَ لَكِنْ هَذَا كُلُّهُ وَ أَوْمَأَ يَبْدِهِ إِلَى الْمَوْقِفِ فَتَفَرَّقَ النَّاسُ

So when the sun declined, Rasool-Allah<sup>saww</sup> went out and with him<sup>saww</sup> were the Quraysh, and he<sup>saww</sup> had washed and cut-off the Talbiyya until he<sup>saww</sup> paused by the Masjid. So he preached the people and ordered them and forbid them. Then he<sup>saww</sup> prayed Al-Zohr Salat, and Al-Asr Salat with one *Azan* and two *Iqamas*. Then he<sup>saww</sup> went to the Pausing Station, so he<sup>saww</sup> paused in it. So the people went on to crowd with their sandals by his<sup>saww</sup> camel, pausing by his<sup>saww</sup> side. So he<sup>saww</sup> forbid it, but they did similar to that. So he<sup>saww</sup> said: 'O you people! The place of the sandals is not by my<sup>saww</sup> camel with the Pausing, but all this', and he<sup>saww</sup> gestured by his<sup>saww</sup> hand to the Pausing Station'. So the people dispersed.

وَ فَعَلَ مِثْلَ ذَلِكَ بِالْمُزْدَلِفَةِ فَوَقَفَ النَّاسُ حَتَّى وَقَعَ الْقُرْصُ قُرْصُ الشَّمْسِ ثُمَّ أَقَاضَ وَ أَمَرَ النَّاسَ بِالِدَّعَةِ حَتَّى انْتَهَى إِلَى الْمُزْدَلِفَةِ وَ هُوَ الْمَشْعَرُ الْحَرَامُ فَصَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ

And he<sup>saww</sup> did similar to that in Al Muzdalifa. So the people paused until the disc fell, the disc of the sun. Then he<sup>saww</sup> departed and ordered the people with the gentleness until he<sup>saww</sup> ended up to Al Muzdalifa, and it is the Sacred Ritual. So he<sup>saww</sup> Prayed Al-Magrib, and Al-Isha the last, with one *Azan* and two *Iqamas*.

ثُمَّ أَقَامَ حَتَّى صَلَّى فِيهَا الْفَجْرَ وَ عَجَلَ ضُعَفَاءُ بَنِي هَاشِمٍ بَلِيلٌ وَ أَمَرَهُمْ أَنْ لَا يَرْمُوا الْجُمْرَةَ جُمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ فَلَمَّا أَضَاءَ لَهُ النَّهَارُ أَقَاضَ حَتَّى انْتَهَى إِلَى مِئَةِ فَرَمَى جُمْرَةَ الْعَقَبَةِ

Then he<sup>saww</sup> stayed until he<sup>saww</sup> prayed Al-Fajr Salat therein, and urged the weak ones of the Clan of Hashim to leave at night and ordered them that they should not pelt the rock, the rock of Al-Aqaba, until the emergence of the sun. So when the day illuminated for him<sup>saww</sup>, he<sup>saww</sup> departed until he<sup>saww</sup> ended up to Mina, so he<sup>saww</sup> pelted the rock of Al-Aqaba.

وَ كَانَ الْهُدْيُ الَّذِي جَاءَ بِهِ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَرْبَعَةٌ وَ سِتِّينَ أَوْ سِتَّةٌ وَ سِتِّينَ وَ جَاءَ عَلِيٌّ ( عليه السلام ) بِأَرْبَعَةٍ وَ ثَلَاثِينَ أَوْ سِتَّةٍ وَ ثَلَاثِينَ فَخَرَّ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) سِتَّةً وَ سِتِّينَ وَ نَحَرَ عَلِيٌّ ( عليه السلام ) أَرْبَعَةً وَ ثَلَاثِينَ بَدَنَةً وَ أَمَرَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَنْ يُؤْخَذَ مِنْ كُلِّ بَدَنَةٍ مِنْهَا جَذْوَةٌ مِنْ لَحْمٍ ثُمَّ تُطْرَحَ فِي بُرْمَةٍ ثُمَّ تُطْبَخُ

And the sacrificial animals which Rasool-Allah<sup>saww</sup> came with were sixty-four to sixty-six, and Ali<sup>asws</sup> came with thirty-four to thirty-six. So Rasool-Allah<sup>saww</sup> sacrificed sixty six, and Ali<sup>asws</sup> sacrificed thirty-four camels. And Rasool-Allah<sup>saww</sup> ordered a piece of

flesh be taken from each camel sacrificed from it, then placed in a cooking pot, then cooked.

فَأَكَلَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ عَلِيٌّ وَ حَسَنٌ مِنْ مَرْقَهَا وَ لَمْ يُعْطِيَا الْجَزَائِينَ جُلُودَهَا وَ لَا جِلَاحَهَا وَ لَا فَلَانِدَهَا وَ تَصَدَّقَ بِهِ وَ خَلَقَ وَ زَارَ الْبَيْتَ وَ رَجَعَ إِلَى مِئَى وَ أَقَامَ بِهَا حَتَّى كَانَ الْيَوْمُ الثَّالِثُ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

So Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> ate and sipped from its soup, and did not give to the butchers, their skins, nor their decorations, nor their reins, but gave in charity with it. And he<sup>saww</sup> shaved (his<sup>saww</sup> head), and visited the House (Kabah), and returned to Mina and stayed in it until it was the third day from the last days of Al-Tashreek (11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Zilhajj).

ثُمَّ رَمَى الْجِمَارَ وَ نَفَرَ حَتَّى انْتَهَى إِلَى الْأَبْطَحِ فَقَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ تَرْجِعُ نِسَاؤُكَ بِحَجَّةٍ وَ عُمْرَةٍ مَعًا وَ أَرْجِعُ بِحَجَّةٍ فَأَقَامَ بِالْأَبْطَحِ وَ بَعَثَ مَعَهَا عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَهْلَكَتْ بِعُمْرَةٍ ثُمَّ جَاءَتْ وَ طَافَتْ بِالْبَيْتِ وَ صَلَّتْ رُكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ ( عليه السلام ) وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ أَتَتْ النَّبِيَّ ( صلى الله عليه وآله )

Then he<sup>saww</sup> pelted the rocks and went until he<sup>saww</sup> ended up to Al-Bat'ha. So Ayesha said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are returning your<sup>saww</sup> wives with Hajj and Umra together, and I should return (only) with Hajj?' So he<sup>saww</sup> stayed at Bat'ha and sent her with Abdul Rahman Bin Abu Bakr to al Al-Tan'eem. So she commenced with her Umra, then came over and circumambulated with the House, and prayed two Cycles Salat by the Standing Place of Ibrahim<sup>as</sup>, and performed Sa'ee between Al-Safa and Al-Marwa. Then she came over to the Prophet<sup>saww</sup>.

فَارْتَحَلَ مِنْ يَوْمِهِ وَ لَمْ يَدْخُلِ الْمَسْجِدَ الْحَرَامَ وَ لَمْ يَطُفْ بِالْبَيْتِ وَ دَخَلَ مِنْ أَعْلَى مَكَّةَ مِنْ عَقَبَةِ الْمَدَيَيْنِ وَ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ مِنْ ذِي طَوًى .

So he<sup>saww</sup> travelled from that day of his<sup>saww</sup> and did not enter the Sacred Masjid and did not circumambulate with the House, and entered from the high ground of Makkah from Aqaba, of the two cities and went out from the lower ground of Makkah, from ZiTuwwa'.<sup>53</sup>

## VERSE 28

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ {28}

***So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them***

<sup>53</sup> Al Kafi – V 4 – The Book of Hajj Ch 27 H 4

**from the beasts, the cattle. Therefore, eat from these and feed the destitute, the poor [22:28]**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي الْمَعْرَاءِ عَنْ سَلَمَةَ بْنِ مَحْرِرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ جَاءَهُ رَجُلٌ يُقَالُ لَهُ أَبُو الْوَرْدِ فَقَالَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَحِمَكَ اللَّهُ إِنَّكَ لَوْ كُنْتَ أَرَحْتَ بَدَنَكَ مِنَ الْمَحْمِلِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا الْوَرْدِ إِنِّي أُحِبُّ أَنْ أَشْهَدَ الْمَنَافِعَ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِيَشْهَدُوا مَنَافِعَ هُمْ إِنَّهُمْ لَا يَشْهَدُهَا أَحَدٌ إِلَّا نَفَعَهُ اللَّهُ أَمَّا أَنْتُمْ فَتَرْجِعُونَ مَغْفُوراً لَكُمْ وَ أَمَّا غَيْرُكُمْ فَيُحْفَظُونَ فِي أَهْلِيهِمْ وَ أَمْوَالِهِمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Al Magra'a, from Salma Bin Muhriz who said,

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man called Abu Al-Wardi came over. So he said to Abu Abdullah<sup>asws</sup>, 'May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>! You<sup>asws</sup>, if only you<sup>asws</sup> would rest your<sup>asws</sup> body from the carriage'. So Abu Abdullah<sup>asws</sup> said: 'O Abu Al-Wardi! I<sup>asws</sup> love it that I<sup>asws</sup> witness the benefits which Allah<sup>azwj</sup> Blessed and Exalted Speaks of: **So they would witness the benefits for them [22:28]**. No one has witnessed these except that Allah<sup>azwj</sup> has Benefited him. As for you, so you are returning having been Forgiven for you, and as for the others, so they are Protected with regards to their families and their wealth'.<sup>54</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ قَالَ شَهِدْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ يُطَافُ بِهِ حَوْلَ الْكَعْبَةِ فِي مَحْمِلٍ وَ هُوَ شَدِيدُ الْمَرَضِ فَكَانَ كُلَّمَا بَلَغَ الرُّكْنَ الْيَمَانِي أَمَرَهُمْ فَوَضَعُوهُ بِالْأَرْضِ فَأَخْرَجَ يَدَهُ مِنْ كَوَّةِ الْمَحْمِلِ حَتَّى يَجْرَهَا عَلَى الْأَرْضِ ثُمَّ يَقُولُ ارْفَعُونِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fyzayl, from Al Rabie Bin Khushaym who said, '

I witnessed Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> was being performed *Tawaaf* with around the Kaaba in a carriage, and he<sup>asws</sup> was extremely ill. So it was such that every time he<sup>asws</sup> reached the (Yamani) corner, he<sup>asws</sup> ordered them, so they placed him<sup>asws</sup> by the ground. Then he<sup>asws</sup> extracted his<sup>asws</sup> hand out from the opening of the carriage until he<sup>asws</sup> dragged it upon the ground, then he<sup>asws</sup> was saying: 'Raise me<sup>asws</sup>'.

فَلَمَّا فَعَلَ ذَلِكَ مَرَّاراً فِي كُلِّ شَوْطٍ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا يَشْقُ عَلَىكَ فَقَالَ إِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِيَشْهَدُوا مَنَافِعَ هُمْ فَقُلْتُ مَنَافِعَ الدُّنْيَا أَوْ مَنَافِعَ الْآخِرَةِ فَقَالَ الْكُلَّ .

So when he<sup>asws</sup> did that repeatedly during each circuit, I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! This is difficult upon you<sup>asws</sup>'. So he<sup>asws</sup> said: 'I<sup>asws</sup> heard Allah<sup>azwj</sup> Mighty and Majestic saying: **So they would witness the benefits for them [22:28]**. So I said, 'Benefits of the world or benefits of the Hereafter?' So he<sup>asws</sup> said: 'All'.<sup>55</sup>

<sup>54</sup> Al Kafi – V 4 – The Book of Hajj Ch 28 H 46

<sup>55</sup> Al Kafi – V 4 – The Book of Hajj Ch 136 H 1

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قال علي (عليه السلام)، في قول الله عز و جل: وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ قال: أيام العشر».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Ali<sup>asws</sup> said with regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and they would mention the Name of Allah during the well-known days [22:28]**, he<sup>asws</sup> said: 'The ten days'.<sup>56</sup>

و عنه: بهذا الإسناد، عن الحسين بن سعيد، عن محمد بن الفضيل، عن أبي الصباح، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ. قال: «هي أيام التشريق».

And from him, by this chain, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazeyl, from Abu Al Sabaah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and they would mention the Name of Allah during the well-known days [22:28]**. He<sup>asws</sup> said: 'These are the days of *Al-Tashreeq* (Ten days following the day of the sacrifice)'.<sup>57</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَطْعِمُوا الْبَائِسَ الْفَقِيرَ، قال: «هو الزمن الذي لا يستطيع أن يخرج من زمانته».

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and feed the destitute, the poor [22:28]**. He<sup>asws</sup> said: 'He is the bonded one who cannot come out from his bondage'.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَطْعِمُوا الْبَائِسَ الْفَقِيرَ قَالَ هُوَ الزَّمَنُ الَّذِي لَا يَسْتَطِيعُ أَنْ يَخْرُجَ لِرِزْمَاتِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and feed the destitute, the poor [22:28]**. He<sup>asws</sup> said: 'He is the one who is seriously ill, not being able that he could go out due to his chronic illness'.<sup>59</sup>

<sup>56</sup> معاني الأخبار: 1 / 296

<sup>57</sup> معاني الأخبار: 2 / 297

<sup>58</sup> الكافي 4 / 46

<sup>59</sup> Al Kafi – V 4 – The Book of Zakat Ch 78 H 4

## VERSE 29

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ {29}

**Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29]**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، و محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى، و ابن أبي عمير جميعاً، عن معاوية بن عمار، قال: قال أبو عبد الله (عليه السلام)، في حديث من تمام الحج و العمرة: «أتق المفاخرة، و عليك بورع يحجزك عن معاصي الله، فإن الله عز و جل يقول: ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ وَ لْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Safwan Bin Yahya and Ibn Abu Umeyr altogether, from Muawiya Bin Amaar who said,

'Abu Abdullah<sup>asws</sup> said in a Hadeeth about completeness of the Hajj and the Umra: 'Fear the bragging, and it is upon you to be devout and keep away from disobedience to Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> Mighty and Majestic is Saying: **Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29].**

قال أبو عبد الله (عليه السلام): «من التفت أن تتكلم في إحرامك بكلام قبيح، فإذا دخلت مكة و طفت بالبيت و تكلمت بكلام طيب، فكان ذلك كفارة».

Abu Abdullah<sup>asws</sup> said: 'From the rituals is that if you were to speak ugly words while in your Ihraam, so when you enter Makkah and circle the House, and speak good words, and that would be an expiation'.<sup>60</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبان بن عثمان، عن أخبره، عن أبي جعفر (عليه السلام)، قال: قلت له: لم سمي البيت العتيق؟ قال: «هو بيت حر، عتيق من الناس، لم يملكه أحد».

And from him (Yaqoub Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Abaan Bin Usmaan, from the one who informed him,

'I said to Abu Ja'far<sup>asws</sup>, 'Why was the House called 'The Ancient'? He<sup>asws</sup> said: 'It is a free House, (more) ancient than the people. No one has ever owned it'.<sup>61</sup>

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن الحسين بن علي بن مروان، عن عدة من أصحابنا، عن أبي حمزة الثمالي، قال: قلت لأبي جعفر (عليه السلام) في المسجد الحرام: لأي شيء سماه الله العتيق؟ فقال: «إنه ليس من بيت وضعه الله على وجه الأرض إلا له رب، و سكان يسكنونه، غير هذا البيت، فإنه لا رب له إلا الله عز و جل، و هو الحر»

<sup>60</sup> الكافي 4: 337/3

<sup>61</sup> الكافي 4: 189/6



And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Husayn Bin Ali Bin Marwaan, from a number of our companions, from Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far<sup>asws</sup> in the Sacred Masjid, 'For which thing did Allah<sup>azwj</sup> Name it as 'Ancient'? So he<sup>asws</sup> said: 'There is none from the house which Allah<sup>azwj</sup> has Placed in the earth except that there is a lord for it, and Settled its settlers, apart from this House, for there is no lord for it except for Allah<sup>azwj</sup> Mighty and Majestic, and it is free (from being owned)'.

ثم قال: «إن الله عز و جل خلقه قبل الأرض، ثم خلق الأرض من بعده، فدحاها من تحته».

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created it before the earth, then Created the earth from after it, so He<sup>azwj</sup> Spread it from underneath it'.<sup>62</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد، قال: قال أبو الحسن (عليه السلام)، في قول الله عز و جل: وَ لِيُطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ، قال: «طواف الفريضة طواف النساء».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad who said,

'Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29].** He<sup>asws</sup> said: 'The Obligatory Tawaaf – 'Tawaaf Al-Nisaa'.<sup>63</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) إِنَّا حِينَ نَفَرْنَا مِنْ مِثْنَى أَقْمَنَّا أَيَّامًا ثُمَّ حَلَقْتُ رَأْسِي طَلَبَ التَّلَذُّذِ فَدَخَلَنِي مِنْ ذَلِكَ شَيْءٌ فَقَالَ كَانَ أَبُو الْحَسَنِ (صلوات الله عليه) إِذَا خَرَجَ مِنْ مَكَّةَ فَأَتَانِي بِشَيْءٍ حَلَقَ رَأْسَهُ

Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'When we went from Mina, we stayed for a few days, then I shaved off my head seeking the pleasure, so something entered into me from that (that raised a question into my mind).' So he<sup>asws</sup> said: 'Abu Al-Hassan<sup>asws</sup>, when he<sup>asws</sup> exited from Makkah, they came with his<sup>asws</sup> (normal) clothes, and shaved off his<sup>asws</sup> head'.

قَالَ وَ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَ لِيُوفُوا نُذُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ الْأَظْفَارِ وَ طَرْحُ الْوَسَخِ وَ طَرْحُ الْإِحْرَامِ .

He (the narrator) said, 'And he<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29].** He<sup>asws</sup> said: 'The 'rituals' means the clipping of the nails, and removing the dust, and removing the Ihraam'.<sup>64</sup>

<sup>62</sup> الكافي 4: 189 / 5

<sup>63</sup> الكافي 4: 512 / 1

<sup>64</sup> Al Kafi – V 4 – The Book of Hajj Ch 188 H 12

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا أَحْرَمْتَ فَعَلَيْكَ بِتَقْوَى اللَّهِ وَ ذِكْرِ اللَّهِ كَثِيراً وَ قَلَّةِ الْكَلَامِ إِلَّا بِخَيْرٍ فَإِنَّ مِنْ تَمَامِ الْحَجِّ وَ الْعُمْرَةِ أَنْ يَحْفَظَ الْمَرْءُ لِسَانَهُ إِلَّا مِنْ خَيْرٍ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَ لَا فُسُوقَ وَ لَا جِدَالَ فِي الْحَجِّ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin yahya, and Ibn Abu Umeyr, altogether from Muawiya Bin Ammar who said,

‘Abu Abdullah<sup>asws</sup> said: ‘When you wear *Ihraam*, so upon you is with the fearing of Allah<sup>azwj</sup>, and mentioning Allah<sup>azwj</sup> frequently, and scarcity of the speech, except with goodness, for it is from the completion of the Hajj and the Umra that the person protects his tongue except from goodness, just as Allah<sup>azwj</sup> Mighty and Majestic has Said. So Allah<sup>azwj</sup> Mighty and Majestic is Saying: ***The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall neither be marital relationship, nor immorality, nor quarrelling during the Hajj [2:197].***

وَ الرَّفَثُ الْجِمَاعُ وَ الْفُسُوقُ الْكَذِبُ وَ السَّبَابُ وَ الْجِدَالُ قَوْلُ الرَّجُلِ لَا وَ اللَّهِ وَ بَلَى وَ اللَّهِ

And the obscenity (is a reference to) the copulation, and the immorality is the lying, and the insulting, and the quarrelling, the words of the man, ‘No, by Allah<sup>azwj</sup>!’, and ‘Yes, by Allah<sup>azwj</sup>!’

وَ اعْلَمَنَّ أَنَّ الرَّجُلَ إِذَا حَلَفَ بِثَلَاثِ أَتْمَانٍ وَلَاءٍ فِي مَقَامٍ وَاحِدٍ وَ هُوَ مُحْرَمٌ فَقَدْ جَادَلَ فَعَلَيْهِ دَمٌ يُهْرِيقُهُ وَ يَتَصَدَّقُ بِهِ وَ إِذَا حَلَفَ بَيْنَمَا وَاحِدَةً كَاذِبَةً فَقَدْ جَادَلَ وَ عَلَيْهِ دَمٌ يُهْرِيقُهُ وَ يَتَصَدَّقُ بِهِ

And know, that the man, when he swears with three oaths sincerely, in one place and he is wearing *Ihraam*, so he has quarrelled. Therefore, upon him would be blood (of a sacrificial animal) to be spilled, and he should give in charity with it. And when he swears an oath once, falsely, so he has quarrelled, and upon him would be blood (of a sacrificial animal) to be spilled, and he should give in charity with it’.

وَ قَالَ اتَّقِ الْمُفَاخَرَةَ وَ عَلَيْكَ بِوَرَعٍ يَحْجُزُكَ عَنْ مَعَاصِي اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَ لِيُوفُوا نُذُورَهُمْ وَ لِيَطَّوُّوا بِالْبَيْتِ الْعَتِيقِ

And he<sup>asws</sup> said: ‘Fear the pride and upon you is with the piety, refraining you from disobeying Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> Mighty and Majestic is Saying: ***Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29].***

قَالَ أَبُو عَبْدِ اللَّهِ مِنَ التَّفَثِ أَنْ تَتَكَلَّمَ فِي إِحْرَامِكَ بِكَلامٍ فَبِيحٍ فَإِذَا دَخَلْتَ مَكَّةَ وَ طُفْتَ بِالْبَيْتِ وَ تَكَلَّمْتَ بِكَلامٍ طَبِيبٍ فَكَانَ ذَلِكَ كُفَّارَةً

Abu Abdullah<sup>asws</sup> said: 'From *Al-Tafas* (التَّفَافِثُ) is that you speak while being in your *Ihraam*, with ugly speech. So when you enter Makkah and circumambulate the House (Kabah), you should speak with good speech, so that would be an expiation'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّحْلِ يَقُولُ لَا لَعْمَرِي وَ بَلَى لَعْمَرِي قَالَ لَيْسَ هَذَا مِنْ الْجِدَالِ إِنَّمَا الْجِدَالُ لَا وَ اللَّهِ وَ بَلَى وَ اللَّهِ .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the man who is saying, 'No, by my life!', and 'Yes, by my life!'. He<sup>asws</sup> said: 'This is not from the 'quarrelling'. But rather, the quarrelling is (saying), 'No, by Allah<sup>azwj</sup>!', and 'Yes, by Allah<sup>azwj</sup>!'.<sup>65</sup>

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن أسباط، عن داود بن النعمان، عن أبي عبيدة، قال: سمعت أبا جعفر (عليه السلام)، و رأى الناس بمكة و ما يعملون، قال: فقال: «فعال كفعل الجاهلية، أما و الله ما أمروا بهذا، و ما أمروا إلا أن يقضوا تفتهم، و ليوفوا نذورهم، فيمروا بنا فيمروا بنا فيخبرونا بولايتهم، و يعرضوا علينا نصرتهم».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbaat, from Dawood Bin Al No'man, from Abu Ubeyda who said,

'I heard Abu Ja'far<sup>asws</sup>, and he<sup>asws</sup> saw the people at Makkah and what they were doing, so by Allah<sup>azwj</sup>, they have not been Commanded to do this. And what they have been Commanded for, is that they should: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**, and they should pass by us<sup>asws</sup>. So when they pass by us<sup>asws</sup> they should inform us<sup>asws</sup> to rule them, and present their support for us<sup>asws</sup>.<sup>66</sup>

و روى عنه (عليه السلام)، و قد نظر إلى الناس يطوفون بالبيت، فقال: «طواف كطواف الجاهلية، أما و الله ما بهذا أمروا، و لكنهم أمروا أن يطوفوا بهذه الأحجار، ثم ينصرفوا إلينا و يعرفونا مودتهم، و يعرضوا علينا نصرتهم».

And it has been reported from him<sup>asws</sup> (Imam Al-Baqir<sup>asws</sup>), and he<sup>asws</sup> had looked towards the people circling the House, so he<sup>asws</sup> said: 'They are circling it like the circling of the people of ignorance (Pre-Islamic period). But, by Allah<sup>azwj</sup>, this is not what they have been Commanded for. But they have been Commanded that they should circle these rocks (Al-Safa and Al-Marwa), then leave to come to us<sup>asws</sup> and recognise their cordiality towards us<sup>asws</sup>, and present to us<sup>asws</sup> their support'.

و تلا هذه الآية: ثُمَّ لِيَقْضُوا تَفْتَهُمْ وَ لِيُوفُوا نُدُورَهُمْ وَ قال: «التفت: الشعث، و النذر: لقاء الإمام (عليه السلام)».

And he<sup>asws</sup> recited this Verse: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**, and said: 'The rituals – the rallying; and (fulfilling) the vow – meeting the Imam<sup>asws</sup>.<sup>67</sup>

و عنه: بإسناده عن ذريح الحاربي، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: ثُمَّ لِيَقْضُوا تَفْتَهُمْ. قال: «التفت: لقاء الإمام».

<sup>65</sup> Al Kafi – V 4 – The Book of Hajj Ch 82 H 3

<sup>66</sup> الكافي 2: 323 / 2.

<sup>67</sup> تأويل الآيات 1: 336 / 9

And from him, by his chain from Zareeh Al-Maharaby, from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted: **Then let them accomplish their rituals [22:29]**, he<sup>asws</sup> said: 'The ritual is to meet the Imam<sup>asws</sup>,<sup>68</sup>

و عنه: عن أبيه، قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد الآدمي، عن علي بن سليمان، عن زياد القندي، عن عبد الله بن سنان، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، فإن ذريحا المحاربي حدثني عنك، أنك قلت له: «تُمْ لِيُقْضُوا تَقَتُّهُمْ لقاء الإمام: وَ لِيُوفُوا نُذُورَهُمْ تلك المناسك؟»

And from him, from his father, from Muhammad Bin Yahya Al Ataar, from Sahl Bin Ziyad Al Aadmy, from Ali Bin Suleyman, from Ziyad Al Qindy, from Abdullah Bin Sinan, who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Zareeh Al-Maharaby narrated to me from you<sup>asws</sup> that you<sup>asws</sup> said to him: **Then let them accomplish their rituals [22:29]**, meeting the Imam<sup>asws</sup> **and let them fulfil their vows [22:29]**, that is a ritual (of Hajj)?'

فقال: «صدق ذريح، و صدقت، إن للقرآن ظاهرا و باطنا، و من يحتمل ما يحتمل ذريح؟».

So he<sup>asws</sup> said: 'Zareeh spoke the truth, and you speak the truth. Surely the Quran has an apparent and a hidden. And who can bear what Zareeh can bear?'<sup>69</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ نَسِيَ أَنْ يُقَصِّرَ مِنْ شَعْرِهِ وَ هُوَ حَاجٌّ حَتَّى ارْتَحَلَ مِنْ مَنَى قَالَ مَا يُعْجِنِي أَنْ يُلْقِيَ شَعْرَهُ إِلَّا بِمَنَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who forgot to do *Taqseer*, and he was a pilgrim of Hajj until he departed from Mina. He<sup>asws</sup> said: 'It does not please me<sup>asws</sup> if he were to throw off his hair except in Mina'.

وَ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ تُمْ لِيُقْضُوا تَقَتُّهُمْ قَالَ هُوَ الْحُلُقُ وَ مَا فِي جِلْدِ الْإِنْسَانِ .

And he<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then let them accomplish their rituals [22:29]**. He<sup>asws</sup> said: 'It is the shaving and what is in the skin of the human being'.<sup>70</sup>

الشيخ: بإسناده عن الحسين بن سعيد، عن حماد، عن ربعي، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، في قول الله عز و جل: تُمْ لِيُقْضُوا تَقَتُّهُمْ: «حفوف الرجل من الطيب».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Hamad, from Rabie, from Muhammad Bin Muslim,

<sup>68</sup> من لا يحضره الفقيه 2: 1432 / 290

<sup>69</sup> (Extract) معاني الأخبار: 10 / 340

<sup>70</sup> Al Kafi – V 4 – The Book of Hajj Ch 188 H 8

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **'Then let them accomplish their rituals [22:29]**: 'The unkemptness (refraining) of the man from the perfume".<sup>71</sup>

ابن بابويه في (الفتاوى): بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **لْيَقْضُوا تَفَثَهُمْ**، قال: «ما يكون من الرجل في حال إحرامه، فإذا دخل مكة و طاف و تكلم بكلام طيب، كان ذلك كفارة لذلك الذي كان منه».

Ibn Babuwayh in (the book) Al Faqeeh, by his chain from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **'Then let them accomplish their rituals [22:29]**, he<sup>asws</sup> said: 'What transpires from the man during the state of his Ihraam. So when he enters Makkah and performs Tawaaf and speaks with good words, that would be an expiation for that which had happened from him".<sup>72</sup>

و عنه: عن محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن فضالة، عن أبان، عن زرارة، عن حمران، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **لْيَقْضُوا تَفَثَهُمْ**، قال: «التفت، حفيف الرجل من الطيب، فإذا قضى نسكه حل له الطيب».

And from him, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Zurara, from Humran,

'From Abu Ja'far<sup>asws</sup> regarding the Word of Allah<sup>azwj</sup> Mighty and Majestic: **'Then let them accomplish their rituals [22:29]**. He<sup>asws</sup> said: 'The rituals, is the unkemptness (refraining) of the man from the perfume. So, when he has accomplished his rituals, the perfume is Permissible for him".<sup>73</sup>

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن أبي خديجة، عن أبي عبد الله (عليه السلام)، قال: قلت له: لم سمي البيت العتيق؟

And from him (Sheykh Al Sadouq), said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeha,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'Why was 'The Ancient House' Named as such?'

قال: «إن الله عز و جل أنزل الحجر الأسود لآدم (عليه السلام) من الجنة، و كان البيت درة بيضاء، فرفعه الله إلى السماء و بقي أسه، فهو بحيال هذا البيت، يدخله كل يوم سبعون ألف ملك، لا يرجعون إليه أبدا،

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent down the (Black) Stone for Adam<sup>as</sup> from the Paradise, and it was a white gem. Then Allah<sup>azwj</sup> Raised it to the sky and

<sup>71</sup> التهذيب 5: 1010 / 298.

<sup>72</sup> التهذيب 5: 1010 / 298.

<sup>73</sup> معاني الأخبار: 3 / 338، من لا يحضره الفقيه 2: 1051 / 290.

there remained its origins. So it was nearby this House (Kabah). Seventy thousand Angels used to enter it every day, not returning to it, ever!

فأمر الله إبراهيم و إسماعيل (عليهما السلام) بينان البيت على القواعد، و إنما سمي البيت العتيق لأنه أعتق من الغرق».

The Allah<sup>azwj</sup> Commanded Ibrahim<sup>as</sup> and Ismail<sup>as</sup> to build the House upon the (original) foundations. And rather, the Ancient House was Named as such because it is emancipated from the drowning (during the flood of Noah<sup>as</sup>)<sup>74</sup>.

و عنه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن علي بن الحسن الطويل، عن عبد الله بن المغيرة، عن ذريح بن يزيد المحاربي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل أغرق الأرض كلها يوم نوح إلا البيت، فيومئذ سمي العتيق، لأنه أعتق يومئذ من الغرق».

And from him (Al Sadouq) who said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Ali Bin Al Hassan Al Taweel, from Abfullah Bin Al Mugheira, from Zareeh Bin Yazeed Al Maharby,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Drowned the earth, all of it, on the day of (the flood of) Noah<sup>as</sup>, except for the House (Kabah). Thus, in those days it was Named as 'Al-Ateeq', because it was emancipated in those days from the drowning'.

فقلت له: أصدع إلى السماء؟ فقال: «لا، لم يصل إليه الماء، و رفع عنه».

So I said to him<sup>asws</sup>, '(Was it) Ascended to the sky?' He<sup>asws</sup> said: 'No, the water did not arrive to it, and it was Raised from it'<sup>75</sup>.

<sup>74</sup> علل الشرائع: 1 / 398.

<sup>75</sup> علل الشرائع: 5 / 399.