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CHAPTER 22

AL-HAJJ

(78 VERSES)

VERSES 30 - 78

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 30

ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ {30}

That; and one who magnifies the Sanctities of Allah, so it would be better for him in the Presence of his Lord. And the cattle are Permissible for you except what is recited to you, therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن الإمام موسى، عن أبيه جعفر (عليهما السلام)، في قول الله تعالى: وَ مَنْ يُعَظِّمُ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. قال: «هي ثلاث حرمت واجبة، فمن قطع منها حرمة فقد أشرك بالله:

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from the Imam Musa^{asws}, from Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: ***That (shall be); and one who magnifies the Sanctities of Allah, so it would be better for him in the Presence of his Lord [22:30]***. He^{asws} said: 'These are three Sanctities Obligated, so the one who cuts-off one of these Sanctities, would have associated with Allah^{azwj}.

الأولى: انتهاك حرمة الله في بيته الحرام، و الثانية: تعطيل الكتاب و العمل بغيره، و الثالثة: قطيعة ما أوجب الله من فرض طاعتنا و مودتنا».

The first – Desecration of the Sanctity of Allah^{azwj} in His^{azwj} Sacred House; and the second – suspension of the Book (Quran) and the acting by other than it; and the third – cutting off of what Allah^{azwj} has more than Obligated from the necessity of being obedient to us^{asws} and cordiality to us^{asws}.¹

تأويل الآيات 1: 10 / 336¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرَيْسِ بْنِ زَيْدِ الشَّحَّامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ فَقَالَ الرَّجْسُ مِنَ الْأَوْثَانِ الشُّطْرُنُجُ وَ قَوْلُ الزُّورِ الْغِنَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether, from Al Nazar Bin suweyd, from Dorost, from Zayd Al Shahham who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. So he^{asws} said: 'The '**uncleanness of the idols**' is the chess, and the '**false words**' is the singing'.²

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن يحيى الخزاز، عن حماد بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «سألته عن قول الزور. قال: «منه: قول الرجل للذي يغني: أحسنت».

And from him (Al Sadouq) who said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya Al Khazaz, from Hamad Bin Usman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about **the false words [22:30]**. He^{asws} said: 'From it is the word of the man for the one who sings, 'Excellent!' (well-done)!'³

[الصدوق] حدثنا أبي (رضي الله عنه) قال: حدثنا سعد بن عبد الله، عن محمد بن عبد الحميد، عن ابن أبي نجران، عن عاصم بن حميد، عن أبي حمزة الثمالي، عن عكرمة، عن ابن عباس قال: إن لله عزوجل حرمت ثلاث ليس مثلهن شيء: كتابه وهو نوره وحكمته، وبيته الذي جعله للناس قبلة لا يقبل الله من أحد وجهها إلى غيره، وعترة نبيكم محمد (صلى الله عليه وآله).

Al Sadouq – 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Abdul Hameed, from Ibn Abu Najran, from Aasim Bin Hameed, from Abu Hamza Al Sumaly, from Akrama, from Ibn Abbas who said,

'Allah^{azwj} Mighty and Majestic has three sanctities the like of which there isn't any – His^{azwj} Book and it is His^{azwj} Light and His^{azwj} Wisdom, and His^{azwj} House which He^{azwj} has Made it to be a direction for the people which Allah^{azwj} does not Accept a direction besides it, and the family of your Prophet^{saww}, Muhammad^{saww}.⁴

VERSE 31

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ {31}

² Al Kafi – V 6 – The Book of Drinks Ch 35 H 2

³ معاني الأخبار: 2 / 349.

⁴ Tafseer Abu Hamza Al Sumaly – Report No. 208

Being upright for Allah, not associating anything with Him; and one who associates with Allah, so it is as if he has fallen from the sky, and the birds snatch him or is carried off by the wind in a remote place [22:31]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: **حُنْفَاءٌ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ**، قال: «الحنيفية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Being upright for Allah, not associating anything with Him [22:31]**, he^{asws} said: 'The uprightness is from the nature upon which Allah^{azwj} Created the people. There is no change in the Creation of Allah^{azwj}. He^{azwj} Natured them upon the recognition of Him^{azwj} by it'.⁵

عنه، عن أبيه، عن محمد بن أبي عمير، عن عمر بن أذينة قال سألت أبا جعفر (ع) عن قول الله: " حنفاء لله غير مشركين به " ما الحنيفية؟ - قال: هي الفطرة التي فطر الله الخلق على معرفته.

From him, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **Being upright for Allah, not associating anything with Him [22:31]**, what is the 'upright'? He^{asws} said: 'It is the nature which the people have been Natured upon. Allah^{azwj} Natured the creatures upon recognising Him^{azwj},⁶

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم و محمد بن الحسين بن أبي الخطاب و يعقوب بن يزيد جميعاً، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: **حُنْفَاءٌ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ** و عن الحنيفية.

And from him, from his father who said, 'It was narrated to us by Sa'ad Bin Abdullah, from Ibrahim Bin Hashim and Muhammad Bin Al Husayn Bin Abu Al Khatab and Yaqoub bin Yazeed both together, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Being upright for Allah, not associating anything with Him [22:31]**, and about the uprightness.

قال: «هي الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله- و قال- فطرهم الله على التوحيد».

⁵ الكافي 2: 10 / 4.

⁶ Al Mahaasin – V 1 Bk 5 H 223

He^{asws} said: 'It is the nature which Allah^{azwj} Natured (people) upon it. There is be no Change in the Creation of Allah^{azwj}'. And he^{asws} said: 'Allah^{azwj} Natured them to be upon the Tawheed"⁷.

VERSE 32

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ {32}

That; and one who magnifies the rituals of Allah, so it is from the piety of the hearts [22:32]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: و المنسك هو الإمام لكل امة بعد نبيها، حتى يدركه نبي،

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'And the ritual (المنسك), he^{asws} is the Imam^{asws} for every community after its Prophet^{as}, until a Prophet^{as} comes across him^{as}.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّمَا يَكُونُ الْجَزَاءُ مُضَاعَفًا فِيمَا دُونَ الْبَدَنَةِ حَتَّى يَبْلُغَ الْبَدَنَةَ فَإِذَا بَلَغَ الْبَدَنَةَ فَلَا تُضَاعَفُ لِأَنَّهُ أَعْظَمُ مَا يَكُونُ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'But rather, the penalty (during Hajj) happens to double regarding what is besides the camel, until it reaches the camel. So when it reaches the camel, so it does not get multiplied, because it is greatest of what can happen to be. Allah^{azwj} Mighty and Majestic Said: ***and one who magnifies the rituals of Allah, so it is from the piety of the hearts [22:32]***.⁹

VERSE 33

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ {33}

⁷ التوحيد: 9 / 440

⁸ (Extract) تأويل الآيات 1: 37 / 349

⁹ Al Kafi – V 4 – The Book of Hajj Ch 114 H 5

For you there are benefits therein up to a specified term, then their place (of sacrifice) is the Ancient House [22:33]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى قَالَ إِنْ اِخْتَجَّ إِلَى ظَهْرِهَا رَكَبَهَا مِنْ غَيْرِ أَنْ يَغْنَفَ عَلَيْهَا وَإِنْ كَانَ لَهَا لَبَنٌ حَلَبَهَا حَلَابًا لَا يَنْهَكُهَا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **For you there are benefits therein up to a specified term [22:33].** He^{asws} said: 'If you are needy to its back, ride it from without being harsh upon it; and if it has milk for it, milk it with a milking, not overdoing it'.¹⁰

VERSES 34 & 35

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنَ بَيْمَاتِ الْأَنْعَامِ ۗ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ {34}

And for every community We Made rituals for them to mention the Name of Allah upon what We Graced them from beasts, the cattle. So your God is One God, therefore to him you should be submitting; and give glad tidings to the humble ones [22:34]

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {35}

Those, then Allah is mentioned, their hearts tremble; and the patient ones upon what afflicts them; and the pious ones, the establishers of the Salat, and from what We Graced them, they are spending [22:35]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: قال موسى بن جعفر (عليه السلام): «سألت أبي عن قول الله عز و جل: وَ بَشِّرِ الْمُخْبِتِينَ الآية، قال: نزلت فينا خاصة».

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

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 182 H 1

'Musa^{asws} Bin Ja'far^{asws} said: 'I asked my^{asws} father^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and give glad tidings to the humble ones [22:34]** – the Verse. He^{asws} said: 'It was Revealed regarding us^{asws} in particular'.¹¹

VERSES 36 & 37

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۗ
فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُونَ {36}

And (as for) the sacrificial animals, We Made these for you to be from the Rituals of Allah. There is goodness for you in these, therefore mention the Name of Allah over them in rows. So, when they fall down on their sides, then eat from these and feed the contented and the beggar. Like that, We Subject these for you, perhaps you would be thankful [22:36]

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ {37}

It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. Like that, We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, and give glad tidings to the good doers [22:37]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ
اللَّهِ عَزَّ وَجَلَّ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ قَالَ ذَلِكَ حِينَ تَصِفُّ لِلتَّحْرِ تَرْبِطُ يَدَيْهَا مَا بَيْنَ الْخُفِّ إِلَى الرُّكْبَةِ وَوُجُوبَ جُنُوبِهَا
إِذَا وَقَعَتْ عَلَى الْأَرْضِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore mention the Name of Allah over them in rows [22:36]**. He^{asws} said: 'That is where they are stood in a row for the sacrifice. You would tie down its hand in what is between the hooves up to the knees. And: **So when they fall down [22:36]** - is when they fall upon the ground'.¹²

¹¹ تأويل الآيات 1: 337 / 11 .

¹² Al Kafi – V 4 – The Book of Hajj Ch 185 H 1

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى فَإِذَا وَجَبَتْ جُنُوبُهَا قَالَ إِذَا وَقَعَتْ عَلَى الْأَرْضِ فَكُلُوا مِنْهَا وَاطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **So when they fall down on their sides [22:36].** He^{asws} said: 'When it falls upon the ground, so eat from it, and feed the **'Contented'** (needy who do not beg), and the **'beggar'** (passing by)'.

قَالَ الْقَانِعُ الَّذِي يَرْضَى بِمَا أُعْطِيَتْهُ وَ لَا يَسْخَطُ وَ لَا يَكْلُخُ وَ لَا يَلْوِي شِدْقَهُ غَضَبًا وَ الْمُعْتَرُّ الْمَارُّ بِكَ لِتُطْعِمَهُ .

He (the narrator) said: 'الْقَانِعُ is the one who is pleased with what he is given and neither gets angry nor frown, nor twists his mouth out of anger; and الْمُعْتَرُّ is the one who passes by, so you feed him'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ اطْعَمُوا الْقَانِعَ وَ الْمُعْتَرَّ قَالَ الْقَانِعُ الَّذِي يَفْتَنُ بِمَا أُعْطِيَتْهُ وَ الْمُعْتَرُّ الَّذِي يَعْتَرِكُ وَ السَّائِلُ الَّذِي يَسْأَلُكَ فِي يَدَيْهِ وَ الْبَائِسُ هُوَ الْفَقِيرُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Allah^{azwj} Mighty and Majestic: **So when they fall down on their sides, then eat from these and feed the contented and the beggar [22:36].** He^{asws} said: 'The الْقَانِعُ is the one who is contented with whatever you give him; and the الْمُعْتَرُّ is the one who passes by, and the beggar who asks you by his hand, and the الْبَائِسُ is the poor one'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ رَأَيْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عليه السلام) دَعَا بِبِدْنَةٍ فَتَحَرَّهَا فَلَمَّا ضَرَبَ الْجَزَائِرُونَ عَرَاقِيهَا فَوَقَعَتْ إِلَى الْأَرْضِ وَ كَشَفُوا شَيْئًا عَنْ سَنَامِهَا قَالَ أَقْطَعُوا وَ كُلُوا مِنْهَا وَ اطْعَمُوا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ اطْعَمُوا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from a slave of Abu Abdullah^{asws} having said, 'I saw Abu Al-Hassan^{asws} the 1st calling for his camel, so he sacrificed it. So, when the camel-slayers struck its veins, it fell upon the ground, and something from its hump was exposed. He^{asws} said: 'Cut it and eat from it, and feed (others from it), for Allah^{azwj} Mighty and Majestic is Saying: **So when they fall down on their sides, then eat from these [22:36].**¹⁵

¹³ Al Kafi – V 4 – The Book of Hajj Ch 186 H 2

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 186 H 6

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 186 H 9

و عنه بإسناده: عن موسى بن القاسم، عن ابن أبي عمير، عن سيف التمار، قال: قال أبو عبد الله (عليه السلام): «إن سعد بن عبد الملك قدم حاجا فلقني أبي، فقال: إني سقت هديا، فكيف أصنع؟ فقال له أبي: أطعم أهلك ثلثا، و أطعم القانع و المعتر ثلثا، و أطعم المساكين ثلثا.

And from him, by his chain from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Sayf Al Tamaar who said,

'Abu Abdullah^{asws} said: 'Sa'd Bin Abdul Malik proceeded to Hajj, and he met my^{asws} father^{asws}, and he said, 'I slayed a sacrificial animal, so how should I deal with it?' So my^{asws} father^{asws} said to him: 'Feed a third to your family, and feed a third to the contented one and to the beggar, and a third to the poor'.

فقلت: المساكين هم السؤال؟ فقال: نعم، و قال: القانع الذي يقنع بم أرسلت إليه من البضعة فما فوقها، و المعتر ينبغي له أكثر من ذلك، و هو أغنى من القانع الذي يعتريك فلا يسألك».

I^{asws} said: 'The poor ones, they are the askers?' He^{asws} said: 'Yes'. And he^{asws} said: 'The contented is the one who is content with whatever is sent to him from the part and what is above it, and the beggar, it is befitting for him more than that, and he is richer than the contented one who sees you but does no ask you"¹⁶.

VERSE 38

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ {38}

Surely Allah will Defend those who believe. Surely Allah does not Love all treacherous Kafirs [22:38]

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، قال: حدثني أبي، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا. قال: «نحن الذين آمنوا، و الله يدافع عنا ما أذاعت عنا شيعتنا».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely Allah will Defend those who believe [22:38]**. He^{asws} said: 'We^{asws} are the ones who believe, and Allah^{azwj} Defends us^{asws} (from) what our^{asws} Shias transmit (Ahadeeth) from (on behalf of) us^{asws}.

¹⁶ التهذيب 5: 753 / 223.

يعني إن بعض شيعتهم يذيع عنهم بعض أسرارهم إلى أعدائهم يقصد بذلك أذاهم أو لا يقصد فان الله سبحانه يدافع عنهم (إن الله لا يحب كل خوان - لمودتهم - كفور) بولايتهم.

(Sharaf Al Deen Al Najafy – the author) said, 'It means that some of their^{asws} Shias broadcast some of their^{asws} secrets to their^{asws} enemies, either aiming to hurt them^{asws} or not aiming to hurt them, so Allah^{azwj}, Glorious is He^{azwj}, will Defend them^{asws}, **Surely Allah does not Love all treacherous** – of their^{asws} cordiality - **Kafirs [22:38]** in their^{asws} Wilayah'.¹⁷

VERSES 39 & 40

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ {39}

There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40}

Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot. And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40]

ابن محبوب عن أبي جعفر الأحمول عن سَلام بن المُستَنبِر عن أبي جعفر (عليه السلام) في قول الله تبارك و تعالی الذین أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٍّ وَ حَمَزَةَ وَ جَعْفَرَ وَ حَزْرَةَ فِي الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallam Bin Al-Mustaneer, who has reported the following:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah' [22:40].** He^{asws} said: 'It was Revealed regarding the Rasool Allah^{saww},

تأويل الآيات 1: 12 / 337 17

and Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}, and it flowed regarding Al-Husayn^{asws}, all of them^{asws}.¹⁸

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا موسى بن جعفر، عن أبيه، عن جده (عليه السلام)، قال: «نزلت هذه الآية في آل محمد (عليهم السلام) خاصة أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ - ثُمَّ تَلَا إِلَى قَوْلِهِ تَعَالَى - وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'This Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww} in particular - **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39] Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah' [22:40] and to Allah is the end-result of the matters [22:41]**.¹⁹

و عنه، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى بن عبيد، عن صفوان بن يحيى، عن حكيم الحناط، عن ضريس، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ، قال: «الحسن و الحسين (عليهما السلام)».

And from him, from Al Husayn Bin Aamir, from Muhammad Bin Isa Bin Ubeyd, from Safwaan Bin Yahya, from Hakeem Al Hanaat, from Zareys,

(It has been narrated) from Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: '**There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]**, he^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}'.²⁰

و عنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس، عن مثنى الحناط، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ، قال: «هي في القائم (عليه السلام) و أصحابه».

And from him, from Al Husayn Bin Ahmad Al Malaky, from Muhammad Bin Isa, from Yunus, from Masny Al Hanaat, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **There is Permission (to fight) for those who are fought against**

¹⁸ Al Kafi – V 8 H 14981

¹⁹ تأويل الآيات 1: 14 /338

²⁰ تأويل الآيات 1: 15 /338

because they are oppressed, and surely Allah is Able upon Helping them [22:39], he^{asws} said: 'It is regarding Al-Qaim^{asws} and his^{asws} companions'.²¹

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود النجار، قال: حدثنا مولانا موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله تعالى: الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ. قال: «نزلت فينا خاصة، في أمير المؤمنين و ذريته (عليهم السلام)، و ما ارتكب من أمر فاطمة (عليها السلام)».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood Al Najjar,

(It has been narrated) from our Master Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding the Words of Allah^{azwj} the Exalted: **Those who are expelled from their homes without right [22:40]**. He^{asws} said: 'It was Revealed regarding us^{asws} in particular, regarding the matter of Amir-Al-Momineen^{asws} and his^{asws} children^{asws}, and what was perpetrated from the matter of (Syeda) Fatima^{asws}'.²²

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، في قوله: أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ. قال: «إن العامة يقولون: نزلت في رسول الله (صلى الله عليه و آله) لما أخرجته قريش من مكة، و إنما هو القائم (عليه السلام) إذا خرج يطلب بدم الحسين (عليه السلام)».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Ibn Muskaan,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]**. He^{asws} said: 'The generality of the Muslims are saying, 'It was Revealed regarding Rasool-Allah^{saww} when he^{saww} was expelled by the Quraysh from Makkah'. But rather, it is Al-Qaim^{asws}, when he^{asws} comes out seeking to avenge the blood of Al-Husayn^{asws}'.²³

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني أبي (رحمه الله)، عن سعد بن عبد الله، عن أحمد ابن محمد بن عيسى، عن العباس بن معروف، عن صفوان بن يحيى، عن حكيم الحنات، عن ضريس، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ قال: «علي، و الحسن، و الحسين (عليهم السلام)».

Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Ibn Muhammad Bin Isa, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Hakeen Al Hanat, from Zarees, from Abu Al Khalid Al Kalby,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: **There is Permission (to fight) for those who are fought against because they are**

²¹ تأويل الآيات 1: 16 / 338

²² تأويل الآيات 1: 18 / 339

²³ (Extract) تفسير القمي 2: 84.

oppressed, and surely Allah is Able upon Helping them [22:39]. He^{asws} said: 'Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}'.²⁴

و عن أبي جعفر الباقر (عليه السلام): «أُنْزِلَتْ فِي الْمُهَاجِرِينَ، وَ جَرَتْ فِي آلِ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ، وَ أُخِيفُوا».

And from Abu Ja'far Al-Baqir^{asws} (having said): 'It was Revealed regarding the Emigrants, and flows regarding the Progeny^{asws} of Muhammad^{saww}, those who were expelled from their homes, and were frightened'.²⁵

و عنه: عن محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى ابن جعفر، عن أبيه (عليهما السلام)، في قوله عز و جل: وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمْتُ صَوَامِعَ وَ بِيَعٍ وَ صَلَوَاتٍ وَ مَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا، قال: «هم الأئمة الأعلام، و لو لا صبرهم، و انتظارهم الأمر أن يأتيهم من الله لقتلوا جميعا. قال الله عز و جل: وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Ibn Ja'far^{asws}, from his^{asws} father^{asws} regarding the Words of the Mighty and Majestic: **And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot [22:40]**, he^{asws} said: 'They^{asws} are the Imams^{asws}, the Flags. And had it not been for their^{asws} patience, and their^{asws} awaiting the matter (Al-Qaim^{asws}) that would be coming to them from Allah^{azwj}, all of them^{asws} would have been murdered in their^{asws} entirety. Allah^{azwj} Mighty and Majestic Says: **And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40]**'.²⁶

VERSES 41 - 44

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالمَعْرُوفِ وَنَهَوْا عَنِ المُنْكَرِ
 ۞ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ {41}

Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ {42}

²⁴ كامل الزيارات: 4 / 63

²⁵ مجمع البيان: 7 / 138

²⁶ تأويل الآيات: 1 / 340 / 20

And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42]

وَقَوْمِ إِبْرَاهِيمَ وَقَوْمِ لُوطٍ {43}

And the people of Ibrahim, and the people of Lut [22:43]

وَأَصْحَابُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ {44}

And the companions of Madyan, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن الإمام موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: قوله تعالى: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ قال: «نحن هم».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Hassan, from his father, from Haseyn Bin Makhariq,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} from his^{asws} forefathers^{asws} having said: 'The Words of the Exalted: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil [22:41]**, he^{asws} said: 'We^{asws} are they^{asws}'.²⁷

وقال أيضا: حدثنا أحمد بن محمد، عن أحمد بن الحسن، [عن أبيه] ، عن حصين بن مخارق، عن عمرو بن ثابت، عن أبي عبد الله بن الحسن، عن امه، عن أبيها، عن (أبيه) عليه السلام في قوله عزوجل * (الذين إن مكناهم في الارض أقاموا الصلوة وآتوا الزكوة وأمروا بالمعروف ونهوا عن المنكر) * قال: هذه نزلت فينا أهل البيت.

And he said as well, 'It was narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Haseyn Bin Makhariq, from Amro Bin Sabit,

'From Abu Abdullah son of Al-Hassan^{asws}, from his uncle^{asws}, from his father^{asws} regarding the Words of the Mighty and Majestic: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil [22:41]**, he^{asws} said: 'This was Revealed regarding us^{asws}, the People^{asws} of the Household'.²⁸

²⁷ تأويل الآيات 1: 22 / 342

²⁸ 23 تأويل الآيات 1: 342

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «كنت عند أبي يوما في المسجد إذ أتاه رجل، فوقف أمامه، و قال: يا بن رسول الله، أعيت علي آية في كتاب الله عز و جل، سألت عنها جابر بن يزيد فأرشدني إليك.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} in the Masjid one day when a man came up and paused in front of him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! I am frustrated (at understanding) a Verse in the Book of Allah^{azwj}, so I asked Jabir Bin Yazeed about it, and he guided me to you^{asws}'.

فقال: و ما هي؟ قال: قوله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

So he^{asws} said: 'And what is it?' He said, 'The Words of the Mighty and Majestic: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41].**

فقال أبي: نعم، فينا نزلت، و ذلك أن فلانا، و فلانا، و طائفة معهما- و سماهم- اجتمعوا إلى النبي (صلى الله عليه و آله)، فقالوا: يا رسول الله، إلى من يصير هذا الأمر بعدك، فو الله لئن صار إلى رجل من أهل بيتك، إنا لنخافهم على أنفسنا و لو صار إلى غيرهم فلعل غيرهم أقرب و أرحم بنا منهم.

So my^{asws} father^{asws} said: 'Yes, it was Revealed regarding us^{asws}. And that was when so and so (Abu Bakr) and so and so (Umar), and there was a group with the two of them – and they heard them – gathered to the Prophet^{saww}, and they said, 'O Rasool-Allah^{saww}! To whom will this matter (Caliphate) go to, after you^{saww}? So, by Allah^{azwj}, if it goes to a man from your^{saww} Family^{asws}, we are afraid for ourselves. And if it goes to someone else, then that someone else would be closer and more merciful to us than him^{asws} (Amir Al-Momineen^{asws})'.

فغضب رسول الله (صلى الله عليه و آله) من ذلك غضبا شديدا، ثم قال: أما و الله لو آمنتم بالله و برسوله ما أبغضتموهم، لأن بغضهم بغضي، و بغضي هو الكفر بالله، ثم نعيمتم إلي نفسي، فو الله لئن مكنتهم الله في الأرض ليقموا الصلاة، و ليؤتوا الزكاة، و ليأمروا بالمعروف، و لينهوا عن المنكر، عادًّا و تُمَوِّدًا وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ مَدْيَنَ وَ كُذِّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ».

So Rasool-Allah^{saww} was angered from that with an intense anger, then said: 'But, by Allah^{azwj}, had you all believed in Allah^{azwj} and in His^{azwj} Rasool^{saww} you would not have hated him^{asws}, because hating him^{asws} is to hate me^{saww}, and hating me^{saww} is commission of Kufr with Allah^{azwj}. By Allah^{azwj}! If Allah^{azwj} were to Establish them in the earth, they would establish the Salat, and give the Zakat, and enjoin the good, and forbid the evil.

إنما يرغم الله انوف رجال يبغضوني، و يبغضون أهل بيتي و ذريتي فأنزل الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ

But rather, Allah^{azwj} has Compelled the noses of those who hate me^{saww}, and hate the People^{asws} of my^{saww} Household, and my^{saww} offspring'. Thus, Allah^{azwj} Revealed **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41].**

فأنزل الله سبحانه: وَ إِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ ثَمُودٌ وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ مَدْيَنَ وَ كَذَّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ.

But the people did not accept that, so Allah^{azwj}, Glorious is He^{azwj}, Revealed: **And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42] And the people of Ibrahim, and the people of Lut [22:43] And the companions of Madyan, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44].**²⁹

و عنه، قال: حدثنا محمد بن الحسين بن حميد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

And from him, from Muhammad Bin Al Husayn Bin Hameed, from Ja'far Bin Abdullah, from Kaseer Bin Ayaash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41].**

قال: «هذه الآية لآل محمد المهدي (عليه السلام) و أصحابه، يملكهم الله مشارق الأرض و مغاربها، و يظهر الدين، و يميت الله عز و جل به و بأصحابه البدع و الباطل كما أمت السفهة الحق، حتى لا يرى أثر من الظلم، و يأمر بالمعروف، و ينهون عن المنكر، و لله عاقبة الأمور».

He^{asws} said: 'This Verse is for the Progeny^{asws} of Muhammad^{saww}, Al-Mahdi^{asws} and his^{asws} companions. Allah^{azwj} would Make them^{asws} rule the east of the earth and its west, and would Manifest the religion. And Allah^{azwj} Mighty and Majestic would Kill by him^{asws} and his^{asws} companions, the innovations, and the falsehood, just as the foolish ones had killed the truth, to the extent that no effects of injustice would be seen: **and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41].**³⁰

²⁹ تأويل الآيات 1: 24 / 342

³⁰ تأويل الآيات 1: 25 / 343

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن عمرو بن ثابت، عن عبد الله بن الحسن بن الحسن، عن امه، عن أبيها (عليه السلام)، في قول الله عز و جل: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ. قال: «هذه نزلت فينا أهل البيت».

And from him who said, 'It was narrated to us by Ahmad Bin Muhammad, from Ahmad Bin al Hassan, from his father, from Haseyn Bin Makharaq, from Amro Bin Sabit,

'From Abdullah son of Al-Hassan^{asws}, from his uncle^{asws}, from their^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil [22:41].** He^{asws} said: 'This was Revealed regarding us^{asws}, the People^{asws} of the Household"³¹.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ فَهَذِهِ لآلِ مُحَمَّدٍ (عليهم السلام) إِلَى آخِرِ الْآيَةِ، وَ الْمَهْدِيِّ وَ أَصْحَابِهِ (عليه السلام) يَمْلِكُهُمُ اللَّهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا، وَ يَظْهَرُ الدِّينَ، وَ يَمِيتُ اللَّهُ بِهِ وَ بِأَصْحَابِهِ الْبِدْعَ وَ الْبَاطِلَ كَمَا أَمَاتِ السَّفَهَةَ الْحَقَّ، حَتَّى لَا يَرَى أَثَرَ لِلظُّلْمِ، وَ يَأْمُرُونَ بِالْمَعْرُوفِ، وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ».

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

'From Abu Ja'far^{asws} (re): **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat [22:41]:** 'So this is for the Progeny^{asws} up to the end of the Verse, and (for) Al-Mahdi^{asws} and his^{asws} companions. Allah^{azwj} will Make them rule the east of the earth and its west, and the Religion will prevail, and Allah^{azwj} will Cause to die, through him^{asws} and his^{asws} companions, the companions of the innovation and the falsehood, just as the foolishness dies by the Truth, to the extent that the traces of the injustice will no longer be seen, and they would be enjoining with the good and forbidding from the evil"³².

VERSE 45

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبُئْرٌ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ
{45}

So how many a town did We Destroy while it was unjust, so it collapsed upon its roofs, and an abandoned well and a constructed palace (deserted) [22:45]

³¹ تأويل الآيات 1: 23/342، شواهد التنزيل 1: 400/554.

³² تفسير القمي 2: 87.

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى وَ بئْرٍ مُعَطَّلَةٍ وَ قَصْرِ مَشِيدٍ قَالَ الْبَيْرُ الْمُعَطَّلَةُ الْإِمَامُ الصَّامِتُ وَ الْقَصْرُ الْمَشِيدُ الْإِمَامُ النَّاطِقُ.

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} regarding the Words of the Exalted: **and an abandoned well and a constructed palace (deserted) [22:45]**, He^{asws} said: 'The abandoned well is the silent Imam^{asws}, and the constructed palace (deserted) is the speaking Imam^{asws}'³³.

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن محمد بن مسعود، عن أبيه، إسحاق بن محمد، قال: أخبرني محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم البطل، عن صالح بن سهل، أنه قال: أمير المؤمنين (عليه السلام) هو القصر المشيد، و البئر المعطلة: فاطمة و ولدها (عليهم السلام)، معطلين من الملك.

And from him, from Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father Is'haq Bin Muhammad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Aasim, from Abdullah Bin AL Qasim Al Batal, from Salih Bin Sahl who said,

'Amir-Al-Momineen^{asws} said that he^{asws} (himself) was the **constructed palace (deserted) [22:45]**, and the **abandoned well** are (Syeda) Fatima^{asws} and her^{asws} sons^{asws} – abandoned from the kingdom'³⁴.

ابن شهر آشوب: عن جعفر الصادق (عليه السلام)، في قوله تعالى: وَ بئْرٍ مُعَطَّلَةٍ وَ قَصْرِ مَشِيدٍ أَنَّهُ قَالَ: «رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْبَيْتِ الْمَعْتَلَةِ عَلِيٌّ (عَلَيْهِ السَّلَامُ)».

Ibn Shehr Ashub,

(It has been narrated) from Ja'far Al-Sadiq^{asws} regarding the Words of the Exalted: **and an abandoned well and a constructed palace (deserted) [22:45]**, having said: 'Rasool-Allah^{saww} is the **constructed palace (deserted)**, and the **abandoned well** is Ali^{asws}'³⁵.

VERSE 46

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۗ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ {46}

³³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 75

³⁴ معاني الأخبار: 3 / 111.

³⁵ المناقب 3: 88.

So why do they not travel in the land? It would become for them such hearts they can be understanding with, or ears they can be hearing with. Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]

فِي كِتَابِ الْحِصَالِ وَ سُئِلَ الصَّادِقُ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ تَعَالَى: أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ قَالَ: مَعْنَاهُ: أَوْ لَمْ يَنْظُرُوا فِي الْقُرْآنِ.

In the book Al Khisaal –

‘And Al-Sadiq^{asws} was asked about the Words of Allah^{azwj} the Exalted: **So why do they not travel in the land? [22:46].** He^{asws} said: ‘Its Meaning is: ‘Are they not looking into the Quran?’³⁶

فِي أُصُولِ الْكَافِي مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّهُ قَالَ: تَاءَ مَنْ جَهَلَ، وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

In Usool Al Kafi – ‘From a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

‘From Abu Abdullah^{asws} having said: ‘Destroyed is the one who is ignorant, and Guided is the one who sees and uses intellect. Allah^{azwj} Mighty and Majestic is Saying: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]** – which are in the chests.

وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يَتَدَبَّرْ، اتَّبِعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَهْلَ بَيْتِهِ، وَ اقْرَأُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ، وَ اتَّبِعُوا آثَارَ الْهُدَى، فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ التُّقَى

And how can he be Guided, one who does not see (not have insight), and how can he see, one who does not ponder. Follow Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household, and acknowledge whatever has been Revealed from the Presence of Allah^{azwj}, and follow the Ahadeeth of Guidance, for these are the markings of devotion, and be pious!³⁷

فِي التَّوْحِيدِ وَ الْحِصَالِ عَنِ السَّجَّادِ عَلَيْهِ السَّلَامُ: إِنَّ لِلْعَبْدِ أَرْبَعَ عَيْنٍ عَيْنَانِ يَبْصُرُ بِهِنَّ أَمْرَ دِينِهِ وَ دُنْيَاهُ وَ عَيْنَانِ يَبْصُرُ بِهِنَّ أَمْرَ آخِرَتِهِ فَإِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ فَتَحَ لَهُ الْعَيْنَيْنِ اللَّتَيْنِ فِي قَلْبِهِ فَأَبْصَرَ بِهِنَّ الْغَيْبَ وَ أَمْرَ آخِرَتِهِ وَ إِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ تَرَكَ الْقَلْبَ بِمَا فِيهِ.

In the (books) Al Tawheed and Al Khisaal –

‘From Al-Sajjad^{asws} (Ali^{asws} Bin Al-Husayn^{asws} having said): ‘For the servants there are four eyes. Tow eyes, he can see with these the matters of his Religion and his

³⁶ H 171 – تفسير نور الثقلين، ج3، ص: 507

³⁷ تفسير نور الثقلين، ج3، ص: 508

world, and two eyes he can see the matters of his Hereafter with. So, whenever Allah^{azwj} Wants goodness for a servant, He^{azwj} Opens for him the two eyes which are in his heart, and he sees the unseen with these and the matters of his Hereafter. And whenever Allah^{azwj} Wants other than that with him, He^{azwj} Leaves the heart with whatever is in it”.³⁸

و في الكافي عن الصادق عليه السلام: أما شيعتنا اصحاب الأربعة الأعين عينان في الرأس و عينان في القلب ألا و إنَّ الخلائق كلهم كذلك إلا انَّ الله عزَّ و جلَّ فتح أبصاركم و أعمى أبصارهم.

In Al Kafi –

‘From Al-Sadiq^{asws} (having said): ‘But rather, our^{asws} Shias are the owners of the four eyes. Two eyes in the head and two eyes in the heart. Indeed! And the people, all of them are like that except that Allah^{azwj} Mighty and Majestic Opens their eyes and Blinds their eyes’.³⁹

في تفسير علي بن إبراهيم خطبة له صلى الله عليه و آله و فيها: و أعمى العمى الضلالة بعد الهدى، و شرَّ العمى عمى القلب.

In Tafseer of Ali Bin Ibrahim –

‘There is a sermon of his (Rasool-Allah^{saww}), and in it (he^{saww} said): ‘And the blindness is the blindness of the straying after the Guidance, and the most evil of the blindness is the blindness of the heart’.⁴⁰

في عوالي اللآلي و قال صلى الله عليه و آله: إذا أراد الله بعبده خيراً فتح عينيه قلبه فيشاهد بها ما كان غائباً عنه.

In (the book) Al L'aaly –

‘And he^{asws} said: ‘Whenever Allah^{azwj} Wants goodness with a servant, He^{azwj} Opens the eyes of his heart, so he witnesses by these whatever was hidden from him’.⁴¹

السيوطي في (الدر المنثور): يرفعه إلى عبد الله بن جراد، قال: قال رسول الله (صلى الله عليه و آله): ليس الأعمى من يعمى بصره، و لكن الأعمى من تعمى بصيرته.

Al Suyuty in (the book) Al Durr Mansour, raising it to Abdullah Bin Jarad who said,

‘Rasool-Allah^{saww} said: ‘The blind isn’t the one who is blind of vision, but the blind is the one who is blind in his insight’.⁴²

³⁸ H 172 – تفسير نور الثقلين، ج3، ص: 507

³⁹ تفسير الصافي، ج3، ص: 384

⁴⁰ H 175 – تفسير نور الثقلين، ج3، ص: 509

⁴¹ H 180 – تفسير الصافي، ج3، ص: 384

⁴² الدر المنثور 6: 62.

VERSE 47

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ
{47}

And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئا إلا أعطاه، فليأس من الناس كلهم، و لا يكون له رجاء إلا من عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئا إلا أعطاه، فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفا، كل موقف مقداره ألف سنة»، ثم تلا: فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafis Bin Gayas who said:

‘Abu Abdullah^{asws} said: ‘If one of you intends that he should not ask his Lord^{azwj} for something except that he would be Given it, then he should despair from the people, all of them, and not have any hope except from the Presence of Allah^{azwj}. So when Allah^{azwj} Knows that to be in his heart, he would not ask for anything except that He^{azwj} would Give it to him. Therefore, you should take account of yourselves before Accounting is Taken from you, for on the Day of Judgement there are fifty Pausing Stations for it, each of which is of the measurement of a thousand years’.⁴³

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ (عليهم السلام) قَالَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَيْسَى (عليه السلام) يَا عَيْسَى يَا عَيْسَى ثُبَّ إِلَيَّ فَإِنِّي لَا يَتَعَاظَمُنِي ذَنْبٌ أَنْ أَعْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ اْعْمَلْ لِنَفْسِكَ فِي مُهَلَّةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اْعْبُدْنِي لِيَوْمٍ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ فِيهِ أَحْزِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُوبِقُ صَاحِبَهَا فَاْمَهْدُ لِنَفْسِكَ فِي مُهَلَّةٍ وَ نَافِسٌ فِي الْعَمَلِ الصَّالِحِ فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, who has narrated the following:

The Imam^{asws} having said: ‘Among the Advice which Allah^{azwj} Gave to Isa^{as} was: - O Isa^{as}! Repent to Me^{azwj} as there is no grand sin that I^{azwj} do not Forgive it, and I^{azwj} am the Most Merciful of the merciful ones. Work for yourself^{as} in the time allocated from your^{as} term before someone else works for it, and worship Me^{azwj} for a day which will be like a thousand years of your counting, during which I^{azwj} will Reward the good deeds by increasing them, and that the sins would remain with their doers. Prepare for yourself^{as} in the allocated time, and compete in the good deeds, for how

⁴³ (الكافي 2 / 119 : 2)

many a gathering has dispersed and its people being each other's neighbours in the Fire.⁴⁴

في إرشاد المفيد عن الباقر عليه السلام: إذا قام القائم عليه السلام سار الى الكوفة فهدم فيها أربعة مساجد و لم يبق مسجد على وجه الأرض له شرف إلا هدمها و جعلها جماً و وسّع الطريق الأعظم و كسر كلّ جناح خارج في الطريق و أبطل الكنف و الميازيب الى الطّرقات

In (the book) Irshaad of Al Mufeed –

'From Al-Baqir^{asws} (having said): 'When Al-Qaim^{asws} rises, he^{asws} will go to Al-Kufa and he^{asws} would demolish four Masjids, and there would not remain a Masjid upon the surface of the earth having an elevated place for it, except that he^{asws} would demolish it, and make it to be an expanse of the great road. And he^{asws} would break every wing outside in the road and invalidate the projections (of the building), and the spouts protruding to the roads.

و لا ترك بدعة إلا أزالها و لا سنة إلا أقامها و يفتح قسطنطينية و الصّين و جبال الدّيلم فيمكث على ذلك سبع سنين مقدار كلّ سنة عشر سنين من سنينكم هذه ثمّ يفعل الله ما يشاء

And he^{asws} will not leave any innovation except he^{asws} would remove it, nor any Sunnah except he^{asws} would establish it. And he^{asws} will conquer Constantinople, and China, and the Daylam mountains. So he^{asws} would remain upon that for seven years, the measurement of each year being ten years of your years. This (will happen), then Allah^{azwj} will do whatever He^{azwj} so Desires to'.

قيل فكيف تطول السّنون قال يأمر الله الفلك باللبوث و قلّة الحركة فتطول الأيّام لذلك و السّنون

It was said, 'The years would be elongated?' He^{asws} said: 'Allah^{azwj} would Command the orbits with the delaying and scarcity of the movement, thus the days would be prolonged due to that, and (so would) the years'.

قيل أنّهم يقولون إنّ الفلك ان تعيّر فسد قال ذلك قول الزّنادقة فأما المسلمون فلا سبيل لهم إلى ذلك و قد شقّ الله القمر لنبيّه صلى الله عليه و آله و ردّ الشمس من قبله ليوشع بن نون و احبر بطول يوم القيامة و أنّه كألّف سنّة بما نعدّون.

It was said, 'They (people) are saying that the orbits, if they were to be altered, there would be disintegration'. He^{asws} said: 'That is the world of the atheists. But as for the Muslims, so there is no way for them to that, and Allah^{azwj} has (already) Rent asunder the moon for His^{azwj} Prophet^{saww}, and Returned the sun from before him^{saww} for Yashua Bin Noon^{as}, and has Informed of the length of the Day of Judgment, and it **is like a thousand years from what you are counting [22:47]**'.⁴⁵

⁴⁴ H 14551 – الكافي 8: 103 / 131.

⁴⁵ تفسير الصّافي، ج3، ص: 384.

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن جعفر بن محمد بن عقبة، عن عمن رواه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا يثبِتَ فِيهَا أَحْقَابًا، قال: «الأحقاب: ثمانية أحقاب، و الحقب: ثمانون سنة، و السنة ثلاثمائة و ستون يوماً، و اليوم: كآلف سنة مما تعدون».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ja'far Bin Muhammad Bin Uqba, from the one who reported it:

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Living therein for ages [78:23]**, he^{asws} said: 'Al-Ahqaab – Eight eras, and 'Al-Ahqaab' is of eighty years, and the year is of three hundred and sixty days, and the day - **like a thousand years from what you are counting [22:47]**.⁴⁶

فِي أَمْيَالِي شَيْخِ الطَّائِفَةِ قُدَّسَ سِرُّهُ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِي كَلَامٍ طَوِيلٍ: فَإِنَّ فِي الْقِيَامَةِ خَمْسِينَ مَوْقِفًا، كُلُّ مَوْقِفٍ مِثْلُ أَلْفِ سَنَةٍ بِمَا تُعَدُّونَ

In (the book) Amaaly of Sheykh Al Ta'aifa, by his chain going up to –

'Abu Abdullah^{asws} having said in a lengthy speech: 'So, on the Day of Judgment there are fifty pausing stations, each pause being **like a thousand years from what you are counting [22:47]**'.⁴⁷

VERSES 48 - 51

وَكَايُنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ {48}

And how many a town I Respited while it was unjust, then I Seized it, and to Me is the destination [22:48]

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ {49}

Say: 'O you people! But rather, I am only a clear warner to you [22:49]

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {50}

Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance [22:50]

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ {51}

⁴⁶ (معاني الأخبار: 1 / 220)

⁴⁷ H 185 – تفسير نور الثقلين، ج3، ص: 510

And those who strive in frustrating Our Signs, they would be the inmates of the Blazing Fire' [22:51]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قوله عز وجل: **فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَرْزُقٌ كَرِيمٌ.**

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws} regarding the Words of the Mighty and Majestic: **Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance [22:50].**

قال: «أولئك آل محمد (صلوات الله عليهم أجمعين)، و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم- قال- هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

He^{asws} said: 'They^{asws} are the Progeny^{asws} of Muhammad^{saww}, and those who strive to cut-off the cordiality with the Progeny^{asws} of Muhammad^{saww} in order to frustrate them^{asws}, they are the inmates of the Blazing Fire. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the two Umayyads (clan of Umayya)'.⁴⁸

The Signs of Allah^{azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.⁴⁹

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than ^{asws}!'⁵⁰

⁴⁸ تأويل الآيات 1: 29 / 345

⁴⁹ (Extract) تفسير القمي 1: 199.

⁵⁰ تفسير القمي 1: 309.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}!'⁵¹

VERSE 52

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {52}

And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, and Allah is Knowing, Wise [22:52]

The circumstances for the Revelation

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي، قال: حدثني أبي، عن أبيه، عن حماد ابن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ الْآيَةَ.

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali, from his father, from his father, from hamaad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: ***And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted [22:52]*** – the Verse.

قال أبو جعفر (عليه السلام): «خرج رسول الله (صلى الله عليه و آله) و قد أصابه جوع شديد، فأتى رجلا من الأنصار، فذبح له عناقا، و قطع له عذق بسر و رطب، فتمنى رسول الله عليا (عليه السلام)، و قال: يدخل عليكم رجل من أهل الجنة»

⁵¹ (Extract) الكافي 1: 3 / 161

Abu Ja'far^{asws} said: 'Rasool-Allah^{saww} went out and experienced intense hunger. So a man from the Helpers came over and slaughtered a young goat for him^{asws} and cut for him^{saww} a bunch of dates. So Rasool-Allah^{saww} desired for Ali^{asws} to be with him^{saww} and said: 'A man from the inhabitants of the Paradise would come up to you all'.

قال: «فجاء أبو بكر، ثم جاء عمر، ثم جاء عثمان، ثم جاء علي (عليه السلام)، فنزلت هذه الآية: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ».

He^{asws} said: 'So Abu Bakr came up, then Umar, then Usmaan. When Ali^{asws} came up, this Verse was Revealed: **And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, and Allah is Knowing, Wise [22:52].**⁵²

The altered Verse

حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفي عن احمد بن محمد بن محمد الثقفي عن احمد بن يونس الحجال عن ايوب بن حسن عن قتادة انه يقرأ وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from Ahmad Bin Muhammad Al-Thaqafy, from Ahmad Bin Yunus Al-Hajjal, from Ayub Bin Hasan, from Qatadah, the following:

The Imam^{asws} recited: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52].**⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ رَسُولًا نَبِيًّا مَا الرَّسُولُ وَ مَا النَّبِيُّ قَالَ النَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ الْمَلَكَ وَ الرَّسُولُ الَّذِي يَسْمَعُ الصَّوْتِ وَ يَرَى فِي الْمَنَامِ وَ يُعَايِنُ الْمَلَكَ

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba Bin Maymoun, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **[19:51] and he was a Rasool, a Prophet,** 'What is the Rasool^{as}, and what is the Prophet^{as}?' He^{asws} said: 'The Prophet^{as} is the one who sees in his^{as} dream, and hears the voice and does not see the Angel; and the Rasool^{as} is the one who hears the voice, and sees in the dream, and see the Angel'.

⁵² تأويل الآيات 1: 33 / 347

⁵³ Basaair Al Darajaat – P 7 Ch 5 H 8

قُلْتُ الْإِمَامُ مَا مَنَزَلَتْهُ قَالَ يَسْمَعُ الصَّوْتَ وَ لَا يَرَى وَ لَا يُعَايِنُ الْمَلَكَ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ .

I said, 'The Imam^{asws}, what is his^{asws} status?' He^{asws} said: 'He^{asws} hears the voice, and does not see (in the dream) and does not see the Angel (while awake)'. Then he^{asws} recited this Verse: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**.⁵⁴

حدثنا احمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن زياد بن سوجه عن الحكم بن عيينة قال دخلت على علي بن الحسين يوما فقال لي يا حكم هل تدري ما الاية التي كان علي بن ابي طالب عليه السلام يعرف بها صاحب قتله ويعلم بها الامور العظام التي كان يحدث بها الناس

It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Ziyad Bin Sowqah, from Al-Hakam Bin Aynat who said:

'I came to Ali^{asws} Bin Al-Husayn^{asws} one day. He^{asws} said to me: 'O Hakam, do you know the Verse through which Ali^{asws} Ibn Abu Talib^{asws} is recognised? The person who killed him^{asws} knew about it. These were great matters which he^{asws} was narrating to the people'.

قال الحكم فقلت في نفسي قد وقفت على علم من علم علي بن الحسين اعلم بذلك تلك الامور العظام قال قلت لا والله لا اعلم به اخبرني بما يابن رسول الله صلى الله عليه وآله

Al-Hakam said, 'I said to myself, 'If I pause on knowing from the knowledge of Ali^{asws} Bin Al-Husayn^{asws}, I will know by that which are the great matters'. I said: 'No, by Allah^{azwj}, I do not know about it. Inform me, O son^{asws} of Rasool-Allah^{saww}'.

قال والله قول الله وما ارسلنا من رسول ولا نبي ولا محدث فقلت وكان علي بن ابي طالب عليه السلام محدثا قال نعم وكل امام منا اهل البيت فهو محدث.

The Imam^{asws} said: 'By Allah^{azwj}, the Words of Allah^{azwj}: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**. I said, 'And Ali^{asws} Bin Abu Talib^{asws} was a Muhaddith?' He^{asws} said: 'Yes, and all the Imams^{asws} from us^{asws}, the People^{asws} of the Household, are Muhaddith'.⁵⁵

حدثنا عن علي بن الحسين عليه السلام انه قال علم علي عليه السلام في آية من القرآن وكنمنا الاية قال اقرا يا حمران فقرات وما ارسلنا من قبلك من رسول ولا نبي قال فقال أبو جعفر عليه السلام وما ارسلنا من رسول ولا نبي ولا محدث قلت وكان علي عليه السلام محدثا قال نعم

It has been narrated to us from Ali Bin Al-Husayn^{asws} having said: 'Knowledge of Ali^{asws} is in a Verse from the Quran, and we^{asws} concealed the Verse'. He^{asws} said:

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 3 H 1

⁵⁵ Basaair Al Darajaat – P 7 Ch 5 H 3

'Read O Hamraan', and he^{asws} read: **And We did not Send a Rasool or a Prophet before you [22:52].** Abu Ja'far^{asws} said: '**And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52].** I said, 'And Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes.

فجئت إلى اصحابنا فقلت قد اصبت الذي كان الحكم يكتننا قال قلت قال أبو جعفر عليه السلام كان يقول على عليه السلام محدث فقالوا لي ما صنعت شيئاً الا سألته من يحدثه قال فبعد ذلك اني اتيت ابا جعفر عليه السلام فقلت اليس حدثتني ان عليا عليه السلام كان محدثاً قال بلى من يحدثه قال ملك يحدثه قال قلت اقول انه نبي أو رسول قال لا قال بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثله مثل ذوى القرنين.

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far^{asws} said that Ali^{asws} was a *Muhaddath*'. They said to me, 'Don't make up things, but we will ask the one who^{asws} narrated it'. After that, I came to Abu Ja'far^{asws}. I said, 'Did you^{asws} not narrate to me that Ali^{asws} was a *Muhaddath*?' He^{asws} said: 'Yes'. I said, 'Who narrated it?' He^{asws}: 'Angel narrated it'. I said, 'I say that he^{asws} was a Prophet^{as} or a Rasool^{as}'. He^{asws} said: 'No, but his^{asws} example is that of the successor of the Suleiman^{as} and the example of successor of Musa^{as}, and his^{asws} example is the example of Zulqarnayn^{as}'.⁵⁶

حدثنا أبو محمد عن عمران عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن أبي حمزة الثمالي قال كنت انا والمغيرة بن سعيد جالسين في المسجد فاتانا الحكم بن عيينه فقال لقد سمعت من ابي جعفر عليه السلام حديثاً ما سمعه احد قط فسألناه فابي ان يخبرنا به فدخلنا عليه فقلنا ان الحكم بن عيينه اخبرنا انه سمع منك ما لم يسمعه منك احد قط فابي ان يخبرنا به

It has been narrated to us by Abu Muhammad, from Umran, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I, and Al-Mugheira Bin Saeed were seated in the Mosque. Al-Hakam Bin Aynia came to us and said, 'I have heard from Abu Ja'far^{asws} a Hadeeth, which no one has ever heard at all. We asked him. He refused to inform us of it. We came to him^{asws}. We said that, 'Al-Hakam Bin Aynia has informed us that he has heard from you^{asws} which no one has heard from you^{asws} at all. He refused to inform us about it'.

فقال نعم وجدنا علم على عليه السلام في آية من كتاب الله وما ارسلنا من قبلك من رسول ولا نبي ولا محدث فقلنا ليست هكذا هي فقال في كتاب على وما ارسلنا من قبلك من رسول ولا نبي ولا محدث الا إذا تمنى القى الشيطان في امينته فقلت وای شيء المحدث فقال ينكت في اذنه فيسمع طنيناً كطنين الطست أو يقرع على قلبه فيسمع وقعاً كوقع السلسلة على الطست انه نبي ثم قال الا مثل الخضر ومثل ذى القرنين.

He^{asws} said: 'Yes, we^{asws} have found knowledge of Ali^{asws} in a Verse from the Book of Allah^{azwj}: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you except whenever he desired, the Satan (also) cast in his desire. [22:52].** I said, 'And what is the *Muhaddith*?' He^{asws} said: 'The one who receives a (Divine) Message in his^{asws} ears. He^{asws} hears the buzzing sound like the sound of the pouring water, or he leaves an imprint on his^{asws} heart. He^{asws} hears the occurrence

⁵⁶ Basaair Al Darajaat – P 7 Ch 6 H 11

like the occurrence of the episodes on the dripping water, that it is the news'. Then he^{asws} said: 'Like the example of Al-Khizr^{as}, and like the example of Zulqarnayn^{as}'.⁵⁷

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحجال، عن القاسم بن محمد، عن عبيد بن زرارة، قال: أرسل أبو جعفر (عليه السلام) إلى زرارة أن يعلم الحكم بن عتيبة، أن أوصياء محمد (عليه و عليهم السلام) محدثون.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajal, from Al Qasim Bin Muhammad, from Ubeyd Bin Zurara who said,

'Abu Ja'far^{asws} sent a message to Zurara that he should let Al-Hakam Bin Uteyba know that the successors^{asws} of Muhammad^{saww} are (all) Muhaddith'.⁵⁸

و عنه: عن أحمد بن محمد، و محمد بن يحيى، عن محمد بن الحسن، عن يعقوب بن يزيد، عن محمد بن إسماعيل، قال: سمعت أبا الحسن (عليه السلام) يقول: «الأئمة علماء، صادقون، مفهمون، محدثون».

And from him, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Muhammad Bin Ismail who said,

'I heard Abu Al-Hassan^{asws} saying: 'The Imams^{asws} are Knowledgeable ones, Truthful ones, Understanding ones, *Muhaddith*'.⁵⁹

الطبرسي في (الاحتجاج) في حديث عن أمير المؤمنين (عليه السلام)، قال: «فذكر عز ذكره لنبيه (صلى الله عليه و آله) ما يحدثه عدوه في كتابه من بعده، بقوله: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ إِلَّا إِذَا تَمَمَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسُخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ

Al Tabarsy in (the book) Al Ihtijaj –

'In a Hadeeth from Amir Al-Momineen^{asws} having said: 'So He^{azwj}, Mighty is His^{azwj} Mention, Mentioned to His^{azwj} Prophet^{saww} what his^{saww} enemies would be innovating in His^{azwj} Book from after him^{saww}, by His^{azwj} Words: ***And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs [22:52].***

يعني أنه ما من نبي يتمنى مفارقة ما يعاينه من نفاق قومه و عقوقهم، و الانتقال عنهم إلى دار الإقامة، إلا ألقى الشيطان المعرض بعداوتة- عند فقده- في الكتاب الذي انزل إليه ذمه، و القدح فيه، و الطعن عليه،

It mean, there is none from a Prophet^{as} desiring detachment of what he^{as} saw from the hypocrisy of his^{as} people and their disloyalty, and the transfer from them to the House of the staying, except the Satan^{la} casted the disease of his^{as} enmity – during his^{as} absence – in the Book which had been Revealed unto him^{as}, its revilement and the defamation regarding it, and the slandering upon him^{as}.

⁵⁷ Basaair Al Darajaat – P 7 Ch 6 H 13

⁵⁸ الكافي 1: 212 / 1.

⁵⁹ الكافي 1: 213 / 3

فينسخ الله ذلك من قلوب المؤمنين فلا تقبله، و لا تصغي إليه غير قلوب المنافقين و الجاهلين، و يحكم الله آياته بأن يحيي أوليائه من الضلال و العدوان، و متابعة أهل الكفر و الطغيان، الذين لم يرض الله أن يجعلهم كالأنعام، حتى قال: بَلْ هُمْ أَضَلُّ سَبِيلًا.

So Allah^{azwj} Abrogated that from the hearts of the Momineen and they did not accept it, nor did they pay attention to it apart from the hearts of the hypocrites and the ignorant ones. And Allah^{azwj} Empowered His^{azwj} Signs by that He^{azwj} Protected His^{azwj} friends from the straying and the transgression, and following the people of Kufr and the despotism, those whom Allah^{azwj} is not Pleased with, and He^{azwj} Made them to be like the animals, to the extent that He^{azwj} Said: **But, they are more straying of the way [25:44]**,⁶⁰

VERSES 53 - 55

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ {53}

So He Made what the Satan casted to be a fitna for those in whose hearts was a disease, and their hearts were hard; and surely the unjust ones are in a far-reaching discord [22:53]

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ هَادٍ الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {54}

And so that those Given the knowledge would know that it is the Truth from your Lord, and they are believing in it, and their hearts would be humbly submissive to it; and surely Allah would Guide those who believe to the Straight Path [22:54]

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ {55}

And those who commit Kufr will not cease to be in doubt from it until the Hour comes to them suddenly, or there comes to them Punishment of a Destructive day [22:55]

⁶⁰ الاحتجاج: 257.

إقرار أبي بكر بدخوله في تابوت جهنم**Acknowledgment of Abu Bakr of his entry into the coffin of Hell**

فقلت له لما خلوت به: يا أبا، قل: (لا إله إلا الله). قال: (لا أقولها أبدا ولا أقدر عليها حتى أرد النار فأدخل التابوت. فلما ذكر التابوت ظننت أنه يهجر. فقلت له: أي تابوت؟ فقال: تابوت من نار مقفل بقفل من نار، فيه اثنا عشر رجلا، أنا وصاحبي هذا. قلت: عمر؟ قال: نعم، فمن أعني؟ وعشرة في حب في جهنم عليه صخرة إذا أراد الله أن يسعر جهنم رفع الصخرة.

(Suleym Bin Qays reported), 'I (Muhammad Bin Abu Bakr) said to him (Abu Bakr) when I was alone with him, 'O father, say, 'There is no god except Allah^{azwj}'. He said, 'I will not say it nor do I have the ability to do so until I go to the Fire and enter the coffin'. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, 'Which coffin?' He said, 'A coffin from the Fire locked by a padlock from the Fire, in which will be twelve men, I and this companion of mine'. I said, 'Umar?' He said, 'Yes, who else I would mean by it? And ten, who will be in a well in Hell, over which there is a rock. Whenever Allah^{azwj} Intends to Heat the Hell, He^{azwj} Lifts the rock'.

لعن عمر على لسان أبي بكر**Cursing of Umar by the tongue of Abu Bakr**

قلت: تهذي؟ قال: (لا والله ما أهذي. لعن الله ابن صهاك. هو الذي صدني عن الذكر بعد إذ جاءني فيئس القرين، لعنه الله، الصق خدي بالأرض)، فألصقت خده بالأرض فما زال يدعو بالويل والثبور حتى غمضته.

I said, 'Are you delirious?' he said, 'No, by Allah^{azwj}, I am not delirious. May Allah^{azwj} Curse Ibn Sahaak (Umar). He is the one who repelled me from the Zikr after it had come to me. So he is an evil companion, May Allah^{azwj} Curse him. Place my cheek on the ground'. So I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

ثم دخل علي عمر وقد غمضته، فقال: هل قال بعدي شيئا؟ فعرفته ما قال. فقال عمر: يرحم الله خليفة رسول الله، أكتمه فإن هذا هذيان، وأنتم أهل بيت معروف لكم في مرضكم الهذيان

Then Umar entered, and he had already died. He said, 'Did he say anything else after me?' So made it known to him what he had said. Umar said, 'May Allah^{azwj} have Mercy on the Caliph of the Rasool Allah^{saww}. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious'.

فقال عائشة: صدقت وقالوا لي جميعا: لا يسمعن أحد منكم من هذا شيئا فيشمت به ابن أبي طالب وأهل بيته.

Ayesha said, 'You speak the truth', and all of them said to me, 'Let no one hear anything from this, or else Ali^{asws} Bin Abu Talib^{asws} and the Ahl Al-Bayt will gloat over you'.⁶¹

VERSES 56 - 59

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ {56}

The Kingdom on that Day is for Allah. He will Judge between them. So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56]

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {57}

And those who commit Kufr and belie Our Signs, then they, for them would be a humiliating Punishment [22:57]

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ {58}

And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers [22:58]

لَيَدْخِلْنَهُمْ مُّدْخَلَ بَرٍّ مَّخْرُومٍ ۚ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ {59}

He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59]

و عنه، قال: أخبرنا أبو عبد الله أحمد بن عبدو، المعروف بابن الحاشر، قال: أخبرنا أبو الحسن علي بن محمد بن الزبير القرشي، قال: أخبرنا علي بن الحسن بن فضال، قال: أخبرنا العباس بن عامر، قال: حدثنا أحمد بن رزق، عن يحيى بن العلاء الرازي، عن أبي عبد الله (عليه السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه وآله)، وهو في بيت أم سلمة، فلما رآه، قال: كيف أنت يا علي إذا جمعت الأمم، ووضع الموازين، وبرز لعرض خلقه، ودعي الناس إلى ما لا بد منه؟»

And from him, from Abu Abdullah Ahmad Bin Abdou well known as Ibn Al-Hashir, from Abu Al-Hassan Ali Bin Muhammad Bin Al-Zubeyr Al-Qureyshi, from Ali Bin AL-Hassan Bin Fazaal, from Al-Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin Al-A'ala Al-Razy, who has said:

'Abu Abdullah^{asws} said that Ali^{asws} came to the Rasool-Allah^{azwj}, and he^{saww} was in the House of Umm Salma^{ra}. When he^{saww} saw him^{asws}, he^{saww} said: 'How will you (react),

⁶¹ Kitaab Sulaym Bin Qays Al Hilali – H 37

O Ali^{asws}, when the communities get together, and scales are placed, and they come out to the display of His^{azwj} creatures, and the people are called to what there is no escape from it?’

قال: فدمعت عين أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): ما يبكيك يا علي، تدعى و الله أنت و شيعتك غرا محجلين، رواء مرويين، مبيضة وجوههم، و يدعى بعدوك مسودة وجوههم، أشقياء معذيين، أما سمعت إلى قول الله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتِكَ، وَ الَّذِينَ كَفَرُوا وَ كَذَبُوا بآيَاتِنَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ، عدوك يا علي».

The eyes of Amir-Al-Momineen^{asws} shed tears, so the Rasool-Allah^{saww} said: ‘What makes you^{asws} weep, O Ali^{asws}? By Allah^{azwj}, you^{asws} and your^{asws} Shias would be Called with resplendent and with bright faces, and your^{asws} enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah^{azwj}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].** That is you^{asws} and your^{asws} Shias. **And those who commit Kufr and belie Our Signs [22:57]**, are your^{asws} enemies, O Ali^{asws}.⁶²

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: وَ الَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا إِلَى قَوْلِهِ: إِنَّ اللَّهَ لَعَلِيمٌ خَلِيمٌ. قال: «نزلت في أمير المؤمنين (عليه السلام) خاصة».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Musa Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And those who emigrate in the Way of Allah, then are killed or they die [22:58]** - up to His^{azwj} Words: **and surely Allah is Knowing, Forbearing [22:59]**, he^{asws} said: ‘It was Revealed regarding Amir-Al-Momineen^{asws} in particular’.⁶³

VERSE 60

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ
{60}

That, and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him. Surely Allah is Pardoning, Forgiving [22:60]

⁶² المناقب 3: 68.

⁶³ تأويل الآيات 1: 35/348.

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «سمعت أبي محمد بن علي (عليه السلام) كثيرا ما يردد هذه الآية: وَ مَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ قلت: يا أبت- جعلت فداك- أحسب هذه الآية نزلت في أمير المؤمنين (عليه السلام) خاصة؟ [قال: «نعم».]

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, having said, 'I^{asws} heard Abu Muhammad^{asws} Bin Ali^{asws} often repeating this Verse: **and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him [22:60].** I^{asws} said, 'O father^{asws}! May I^{asws} be sacrificed for you^{asws}! I^{asws} reckon that this Verse was Revealed regarding Amir-Al-Momineen^{asws} in particular?' He^{asws} said: 'Yes'.⁶⁴

VERSES 61 - 66

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {61}

That is because Allah Merges the night into the day and Merges the day into the night, and surely Allah is Hearing, Seeing [22:61]

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {62}

That is because Allah, He is the Truth, and that whatever they are calling upon from besides Him, it is the falsehood, and surely Allah, He is the Exalted, the Great [22:62]

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {63}

Do you not see that Allah Sends down water from the sky so the earth becomes green? Surely Allah is Subtle, Aware [22:63]

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُ الْعِزَّةُ الْحَمِيدُ {64}

For Him is whatever is in the skies and whatever is in the earth, and surely Allah is the Needless, the Praised [22:64]

تأويل الآيات 1: 36/349. 64

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ {65}

Do you not see that Allah Subjugated for you whatever is in the earth, and the ships flow in the sea by His Command, and He Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65]

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ {66}

And He is the One who Revives you, then Causes you to die, then would be Reviving you. Surely the human being is ungrateful [22:66]

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعْمَةِ بِإِسْنَادِهِ إِلَى أَبِي حَمْرَةَ الثُّمَالِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَذْكُرُ فِيهِ الْإِثْنَيْ عَشَرَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ بِأَسْمَائِهِمْ وَ فِي آخِرِهِ يَقُولُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: وَ مَنْ أَنْكَرَهُمْ أَوْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي، بِهِمْ يُمْسِكُ اللَّهُ عَزَّ وَ جَلَّ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِهِمْ يَحْفَظُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا.

In the book Kamal Al Deen Wa Tamaam Al Ni'ma, by his chain going up to Abu Hama Al Sumaly –

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww}, there is a lengthy Hadeeth in it there are twelve^{asws} with their^{asws} names, and at the end of it, he^{saww} is saying: 'And one who denies them^{asws} or denies any one of them^{asws}, so he has denied me^{saww}. Through them^{asws}, Allah^{azwj} **Withholds the sky from falling upon the earth, except by His Permission [22:65]**, and through them^{asws} He^{azwj} Preserves the earth from shaking with its inhabitants".⁶⁵

وَ بِإِسْنَادِهِ إِلَى سُلَيْمَانَ بْنِ مِهْرَانَ الْأَعْمَشِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: بِنَا يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، وَ بِنَا يُمْسِكُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا.

And by his chain going up to Suleyman Bin Mihra Al Amsh –

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{saww}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, there is a lengthy Hadeeth, he^{asws} is saying in it: 'By us^{asws} **He Withholds the sky from falling upon the earth, except by His Permission [22:65]**, and by us^{asws} He^{azwj} Withholds the earth from shaking with its inhabitants".⁶⁶

⁶⁵ H 210 – تفسير نور الثقلين، ج3، ص: 519

⁶⁶ H 211 – تفسير نور الثقلين، ج3، ص: 519

VERSES 67 - 70

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعَنَّكَ فِي الْأَمْرِ ۚ وَادْعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ {67}

For every community, We Made rituals which they are performing, therefore they should not be disputing you regarding the matter; and call to your Lord, surely you are upon a Straight Guidance [22:67]

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ {68}

And if they contend with you, say: 'Allah is more Knowing with what you are doing [22:68]

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {69}

Allah will Judge between you on the Day of Judgment regarding what you were differing in [22:69]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ ذَٰلِكَ فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ {70}

Do you not know that Allah Knows whatever is in the sky and the earth? Surely that is in a Book. Surely that is easy upon Allah [22:70]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «لما نزلت هذه الآية: لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ جمعهم رسول الله (صلى الله عليه و آله)، ثم قال: يا معاشر المهاجرين و الأنصار، إن الله تعالى يقول: لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ و المنسك هو الإمام لكل أمة بعد نبيها، حتى يدركه نبي،

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When this Verse was Revealed: **For every community We Made rituals which they are performing [22:67]**, Rasool-Allah^{saww} gathered them, then said: 'O group of the Emigrants and the Helpers! Allah^{azwj} is Saying: **For every community We Made rituals which they are performing [22:67]**. And the ritual (المنسك), he^{asws} is the Imam^{asws} for every community after its Prophet^{as}, until a Prophet^{as} comes across him^{as}.

ألا و إن لزوم الإمام و طاعته هو الدين، و هو المنسك، و هو علي بن أبي طالب (عليه السلام) إمامكم بعدي، فإني أدعوكم إلى هداة فإنه على هدى مستقيم.

Indeed! And the necessity of the Imam^{asws} and being obedience to him^{asws}, it is the Religion. And he^{asws} is the ritual, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, your Imam^{asws} after me^{saww}. I^{saww} therefore, call you all to his^{asws} Guidance, for he^{asws} is upon a **Straight Guidance [22:67]**.

فقام القوم يتعجبون من ذلك، و يقولون: و الله إذن لننازعن الأمر، و لا نرضى طاعته أبدا، و إن كان رسول الله (صلى الله عليه و آله) المفتون به.

So the people stood up being astounded from that and they were saying, 'By Allah^{azwj}! Then we shall snatch the matter, and we will not be pleased to be obedient to him^{asws}, ever, even if Rasool-Allah^{saww} is infatuated with him^{asws}.

فأنزل الله عز و جل: وَ ادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ وَ إِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ اللَّهُ يَخْتَكُم بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ أَمْ لَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَ الْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ.

Thus, Allah^{azwj} Mighty and Majestic Revealed: **and call to your Lord, surely you are upon a Straight Guidance [22:67] And if they contend with you, say: 'Allah is more Knowing with what you are doing [22:68] Allah will Judge between you on the Day of Judgment regarding what you were differing in [22:69] Do you not know that Allah Knows whatever is in the sky and the earth? Surely that is in a Book. Surely that is easy upon Allah [22:70]**.⁶⁷

VERSES 71 & 72

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۗ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ {71}

And they are worshipping from besides Allah what He did not Send any Authorisation with, and what there isn't any knowledge for them of it; and for the unjust, there shall not be any helper [22:71]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۗ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأَنْبِيئِكُمْ بِشَرِّ مِنْ ذُلِكُمْ ۗ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۗ وَبَشِّرِ الْمَصِيرُ {72}

⁶⁷ تأويل الآيات 1: 37 / 349

And when Our clear Verses are recited to them you will recognise the denial on the faces of those who commit Kufr. They are almost attacking those who are reciting Our Verses to them. Say: 'Shall I inform you of more evil than that for you all? The Fire! Allah Promised it to those who commit Kufr, and evil is the destination' [22:72]

محمد بن العباس، قال: حدثنا محمد بن همام، قال: حدثنا محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: **وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتُلُونَ عَلَيْهِمْ آيَاتِنَا الْآيَةَ.**

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

'The Imam Musa^{asws} Bin Ja'far^{asws} narrated to us, from his^{asws} father^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic: ***And when Our clear Verses are recited to them you will recognise the denial on the faces of those who commit Kufr. They are almost attacking those who are reciting Our Verses to them [22:72] – the Verse.***

قال: «كان القوم إذا نزلت في أمير المؤمنين (عليه السلام) آية في كتاب الله، فيها فرض طاعته، أو فضيلة فيه، أو في أهله سخطوا ذلك، و كرهوا، حتى هموا به، و أرادوا به العظيم، و أرادوا برسول الله (صلى الله عليه و آله) أيضا ليلة العقبة، غيظا، و حنقا، و غضبا، و حسدا، حتى نزلت هذه الآية.»

He^{asws} said: 'Whenever a Verse was Revealed regarding Amir-Al-Momineen^{asws} in the Book of Allah^{azwj} in which obedience to him^{asws} was Obligated, or any merits of his^{asws} or of his^{asws} Family^{asws}, the people would get angered at that, and abhorred it, to the extent that they resolved and were determined, and intended (to murder) Rasool-Allah^{saww} on the night of Al-Aqaba, due to their rage, and anger, and envy, to the extent that this Verse was Revealed'.⁶⁸

VERSE 73

يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ ۗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ
 {73}

O you people! An example is Struck, therefore listen intently to it. Surely those you are calling upon from besides Allah will never (be able to) create a fly and even if they were to gather for it; and if the fly were to snatch something, they

⁶⁸ تأويل الآيات 1: 38/350.

will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73]

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقِ الْعُشَائِرِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْلَلِ بَيْعِ الْأَمْطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَتْ قُرَيْشٌ تُطَطِّحُ الْأَصْنَامَ الَّتِي كَانَتْ حَوْلَ الْكَعْبَةِ بِالْمِسْكِ وَالْعُنْبُرِ وَكَانَ يَعْثُوثُ قِبَالَ الْبَابِ وَكَانَ يَعْثُوثُ عَنِ الْكَعْبَةِ وَكَانَ نَسْرٌ عَنْ يَسَارِهَا وَكَانُوا إِذَا دَخَلُوا خَرُّوا سُجَّدًا لِيَعْثُوثَ وَ لَا يَنْحَنُونَ ثُمَّ يَسْتَدِيرُونَ بِجِوَاهِرِهِمْ إِلَى يَعْثُوثَ ثُمَّ يَسْتَدِيرُونَ بِجِوَاهِرِهِمْ إِلَى نَسْرٍ ثُمَّ يُلَبُّونَ فَيَقُولُونَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَ مَا مَلَكَ

Muhamad Bin Yahya, from one of his companions, from Al Abbas Bin Aamir, from Ahmad Bin Razaq Al Gushany, from Abdul Rahman Bin Al Ash'a Baya'a Al Anmaat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quraysh used to apply upon the idols which were around the Kabah, the musk and the amber, and Yagous (an idol) was facing the Door (of the Kabah), and Yaouq (an idol) was on the right of the Kabah, and Nasr (an idol) was from its left. And, whenever they entered, they would prostrate to Yagous, and were bowing. Then they would turn around with their ornaments towards Yaouq, then they would turn around with their ornaments towards Nasr. Then they were exclaiming *Talbiyya*, so were saying, 'O Allah^{azwj}! (The God) Here I am! Here I am! There is no associate for You^{azwj}, except for an associate who is for You^{azwj}, and You^{azwj} Own him, and whatever he owns'.

قَالَ فَبَعَثَ اللَّهُ دُبَابًا أَخْضَرَ لَهُ أَرْبَعَةٌ أَجْنِحَةٌ فَلَمَّ يَبْقُ مِنْ ذَلِكَ الْمِسْكِ وَالْعُنْبُرِ شَيْئًا إِلَّا أَكَلَهُ وَ أَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا دُبَابًا وَ لَوْ اجْتَمَعُوا لَهُ وَ إِنْ يَسْأَلُهُمُ الدُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوبُ .

He^{asws} said: 'So Allah^{azwj} Sent a green fly which had four wings, and there did not remain anything from that musk and the amber except that it (the fly) consumed it. And, Allah^{azwj} the Exalted Revealed: **O you people! An example is Struck, therefore listen intently to it. Surely those you are calling upon from besides Allah will never (be able to) create a fly and even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73].**⁶⁹

VERSES 74 - 76

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {74}

They are not appreciating Allah with the right of His appreciation. Surely Allah is Strong, Mighty [22:74]

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 11

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {75}

Allah Chooses messengers from among the Angels and from the people; surely Allah is Hearing, Seeing [22:75]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {76}

He Knows what is in front of them and what is behind them; and to Allah return (all) the matters [22:76]

ابن بابويه، قال: حدثنا أبو الحسن علي بن عبد الله بن أحمد الأسواري، قال: حدثنا أبو يوسف أحمد بن محمد بن قيس الشجري المدكر، قال: حدثنا أبو عمرو و عمرو بن حفص، قال: حدثنا أبو محمد عبد الله بن محمد بن أسد ببغداد، قال: حدثنا الحسين بن إبراهيم أبو علي، قال: حدثنا يحيى بن سعيد البصري، قال: حدثنا ابن جريج، عن عطاء، عن عبيد بن عمير الليثي، عن أبي ذر (رحمة الله عليه)، قال: قال رسول الله (صلى الله عليه و آله) في حديث طويل: «النبيون مائة ألف و أربعة و عشرون ألف نبي». قلت: كم المرسلون منهم؟ قال: «ثلاثمائة و ثلاثة عشر، جما غفيرا».

Ibn Babuwayh, from Abu Al Hassan Ali Bin Abdullah Bin Ahmad Al Aswary, from Abu Yusuf Ahmad Bin Muhammad Bin Qays Al Shajary Al Mazkar, from Abu Amro and Amro Bin Hafs, from Abu Muhammad Abdullah Bin Muhammad Bin Asad at Baghdad, from Al Husayn Bin Ibrahim Abu Ali, from Yahya Bin Saeed Al Baseyri, Ibn Jareej, from Ata'a, Ubeyd Bin Umeyr Al Laysi,

(It has been narrated) from Abu Zarr^{as} who said, 'Rasool-Allah^{saww} said – in a lengthy Hadeeth: 'The Prophets^{as} are one hundred and twenty four thousand Prophets^{as}'. I^{as} said: 'How many were Mursils from them^{as}?' He^{saww} said: 'Three hundred and thirteen, (these are) an immense (number)'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَالَ فِي كِتَابِهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقَدْرٍ إِلَّا كَانَ أَكْبَرَ مِنْ ذَلِكَ

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Mighty and Majestic cannot be described. And how can He^{azwj} be described, and He^{azwj} Says in His^{azwj} Book: **They are not appreciating Allah with the right of His appreciation [22:74]**. Thus, He^{asws} would not be appreciated except that He^{azwj} would be Greater than that.

وَ إِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يُوصَفُ وَ كَيْفَ يُوصَفُ عَبْدٌ اِحتَجَبَ اللَّهُ عَزَّ وَ جَلَّ بِسَمْعِهِ وَ جَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ فَقَالَ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ فَوَّضَ إِلَيْهِ

⁷⁰ الخصال: 13 / 523

And the Prophet^{saww} cannot be described. How can one describe a servant whom Allah^{azwj} Mighty and Majestic has Veiled by seven (veils), and Made obedience to him^{saww} in the earth like being obedient to Him^{azwj} in the sky, so He^{azwj} Said: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]**, and the one who obeys this one so he has obeyed Me^{azwj}, and the one who disobeys him^{saww}, so he has disobeyed Me^{azwj}, and Authorised him^{saww}.

وَ إِنَّا لَا نُوصِفُ وَ كَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ هُوَ الشَّاكُّ

And we^{asws} cannot be described. And how can one describe a group of people whom Allah^{azwj} has Kept the filth away from them^{asws}, and is there (any) doubt (in it)?

وَ الْمُؤْمِنُ لَا يُوصَفُ وَ إِنَّ الْمُؤْمِنَ لِيَلْقَى أَخَاهُ فَيَصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الدُّنُوبُ تَنْحَاثُ عَنْ وُجُوهِهِمَا كَمَا يَنْحَاثُ الْوَرَقُ عَنِ الشَّجَرِ .

And a *Momin* cannot be described. And a *Momin* meets his brother and shakes his hand, so Allah^{azwj} does not Cease looking at them both, and sins erode from their faces just as the leaves erode from the tree⁷¹.

VERSES 77 & 78

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ {77}

O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77]

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مَلَّةً أَيْبِكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {78}

And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. Therefore, establish the Salat and give the Zakat, and adhere with Allah, He is your Master. So, Excellent is the Master, and Excellent is the Helper! [22:78]

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 16

الشهداء على الناس في القرآن هم الأئمة عليهم السلام

The witnesses upon the people, in the Quran, they^{asws} are the Imams^{asws}

فقال عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون).

He^{asws} (Amir Al-Momineen^{asws}) said (in the consultative council set up by Usman): 'I^{asws} adjure you all to Allah^{azwj}, do you know that Allah^{azwj} Mighty and Majestic Revealed in Surah Al-Hajj: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77].**

وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير،

And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. Therefore, establish the Salat and give the Zakat, and adhere with Allah, He is your Master. So Excellent is the Master, and Excellent is the Helper! [22:78]

فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله وما جعل عليهم في الدين من حرج ملة أبيهم إبراهيم؟

So Salman^{as} stood up and said, 'O Rasool Allah^{saww}, who are these^{asws} over whom you^{saww} are a witness and they^{asws} are witnesses over the people, whom Allah^{azwj} has Chosen, and did not Make anything hardship upon them^{asws} in the Religion, being the Religion of their^{asws} father Ibrahim^{as}?'

قال رسول الله صلى الله عليه وآله: (إنما عنى بذلك ثلاثة عشر إنسانا أنا وأخي علي بن أبي طالب وأحد عشر من ولدي، واحدا بعد واحد، كلهم أئمة، القرآن معهم وهم مع القرآن، لا يفترون حتى يردوا علي الحوض. قالوا: اللهم نعم. سمعنا ذلك من رسول الله صلى الله عليه وآله).

Rasool Allah^{saww} said: 'But it means by that thirteen humans – I^{asws}, and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and eleven from his^{asws} sons^{asws}, one after the other, all of them being Imams^{asws}. The Quran being with them^{asws} and they^{asws} being with

the Quran, not separating (from each other) until they^{asws} return to the Fountain. They said, 'O Allah^{azwj}, yes! We did hear that from Rasool-Allah^{saww}'.⁷²

رواه محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله عليه السلام في قوله عزوجل (وشاهد ومشهود) قال: (هو النبي وأمير المؤمنين، صلوات الله عليهما. وبيانه: أن الشاهد هو النبي، والمشهود هو أمير المؤمنين عليه السلام بدليل قوله تعالى (ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس).

It has been reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali, from Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And a witness and a witnessed [85:3]**, he^{asws} said: 'It is the Prophet^{saww} and Amir-ul-Momineen^{asws}. And its explanation is that the witness, he^{saww} is the Prophet^{saww}, and the witnessed is Amir-Al-Momineen^{asws} by the evidence of the Words of the Exalted: **the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people [22:78]**.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ الْأُمَّةُ الْوَسْطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al Ijaly who said,

'I said to Abu Ja'far^{asws}, 'The Words of Allah^{azwj} Blessed and Exalted: **And thus We Made you (Imams) as the intermediary community that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you [2:143]**. He^{asws} said: 'We^{asws} are the medium nation, and we^{asws} are the witnesses of Allah^{azwj} Blessed and Exalted upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth'.

قُلْتُ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا ازْكُرُوا مَا كُنْتُمْ وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

I said, 'The Words of the Exalted: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]**.

قَالَ إِنَّا عَنَّا وَ نَحْنُ الْمُحْتَبُونَ وَ لَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي الدِّينِ مِنْ حَرْجٍ فَالْحَرْجُ أَشَدُّ مِنَ الضَّيْقِ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ إِنَّا عَنَّا خَاصَّةً وَ سَمَّاكُمْ الْمُسْلِمِينَ

⁷² Kitaab Sulaym Bin Qays Al Hilali – H 25

⁷³ Taweel Al Ayaat Al Zaahira – Ch 85 H 2

He^{asws} said: 'It Means us^{asws}, and we^{asws} are the Chosen ones, and Allah^{azwj} Blessed and High **and did not Make any hardship upon you in the Religion [22:78]**. So the hardship is more intense than the constriction, **being a sect of your father Ibrahim [22:78]**. It Means us^{asws} in particular, and Allah^{azwj} Named you all as Muslims.

اللَّهُ سَمَّاَنَا الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكِتَابِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغَنَا عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ نَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ يَوْمَ الْقِيَامَةِ صَدَّقْنَاهُ وَ مَنْ كَذَّبَ كَذَّبْنَاهُ .

Allah^{azwj} Named us^{asws} as Muslims from before, from the Books of the past, and in this Quran (as well): **and (that) the Rasool may become a bearer of witness over you and that you may be the bearers of witness upon the people [2:143]**. Thus, Rasool-Allah^{saww} is the witness upon us^{asws} with whatever he^{saww} delivered to us^{asws} from Allah^{azwj} Blessed and Exalted, and we^{asws} are the witnesses upon the people. So, the one who ratifies on the Day of Judgment, we^{asws} shall ratify him, and the one who belies, we^{asws} shall belie him'.⁷⁴

الشيخ، بإسناده: عن محمد بن علي بن محبوب، عن أحمد بن الحسن، عن الحسين، عن الحسن، عن زرعة، عن سماعة، قال: سألته عن الركوع و السجود: هل نزل في القرآن؟ فقال: «نعم، قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا».

Al Sheykh (Al Sadouq), by his chain, from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al Hassan, from Al Husayn, from Al Hassan, from Zara'at, from Sama'at who said,

'I asked him^{asws} about the Bowing and the Prostration, 'Is there anything Revealed in the Quran?' So he^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Perform Ruku and Sajdah [22:77]**.

فقلت: فكيف حد الركوع و السجود؟ فقال: «أما ما يجزيك من الركوع فتلات تسيبحات، تقول: سبحان الله، سبحان الله ثلاثاً، و من كان يقوى على أن يطول الركوع و السجود فليطول ما استطاع، يكون ذلك في تسيبح الله، و تحميده، و تمجيده، و الدعاء، و التضرع،

I said, 'So how is the limit (manner) of the Ruku and the Sajdah?' So he^{asws} said: 'As for what He^{azwj} Recompenses for the Ruku, so these are the three Glorifications. You should be saying, 'Glory be to Allah^{azwj} (سبحان الله) three times. And the one who was strong enough to be able to prolong the Ruku and the Sajdah should do so in accordance with his ability, that being in the Glorification of Allah^{azwj}, and His^{azwj} Praise, and His^{azwj} Extollation, and the supplication, and the imploring.

فإن أقرب ما يكون العبد إلى ربه و هو ساجد، و أما الإمام فإنه إذا أقام بالناس فلا ينبغي أن يطول بهم، فإن في الناس الضعيف، و من له الحاجة، فإن رسول الله (صلى الله عليه و آله) كان إذا صلى بالناس خفف بهم».

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 9 H 4

So, the closest that the servant will ever be to his Lord^{azwj} is while he is in Sajdah. And as for the prayer leader, when he stands with the people, it does not befit him that he should prolong it with them, for among the people are the weak ones, and the ones for who is a need. Rasool-Allah^{saww}, whenever he^{saww} prayed Salat with the people, lightened it with them'.⁷⁵

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا الْآيَةَ: «أمركم بالركوع و السجود، و عبادة الله، و قد افترضها عليكم،

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

'The Imam Musa^{asws} Bin Ja'far^{asws} narrated to us from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Perform Ruku and Sajdah [22:77]** – the Verse: 'You all have been Commanded to **the Ruku and the Sajdah and worshipping of Allah [22:77]**, and it has been Obligated upon you.

و أما فعل الخير، فهو طاعة الإمام أمير المؤمنين علي بن أبي طالب (عليه السلام) بعد رسول الله (صلى الله عليه و آله)

And as for, **do the good [22:77]**, so it is the obedience to the Imam Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} after Rasool-Allah^{saww}.

وَ جاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ يَا شِيعَةَ آلِ مُحَمَّدٍ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قَالَ: مِنْ ضَيْقِ مِلَّةِ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ يَا آلَ مُحَمَّدٍ، يَا مَنْ قَدْ اسْتَوْدَعَكُمْ الْمُسْلِمِينَ، وَ افترض طاعتكم عليهم وَ تَكُونُوا أَنْتُمْ شُهَدَاءَ عَلَى النَّاسِ بِمَا قَطَعُوا مِنْ رَحْمِكُمْ، وَ ضَيَعُوا مِنْ حَقِّكُمْ، وَ مَرَقُوا مِنْ كِتَابِ اللَّهِ، وَ عدلوا حكم غيركم بكم، فالزموا الأرض فأقيموا الصلاة وَ آثروا الزكاة وَ اعتصموا بالله يا آل محمد، و أهل بيته هُوَ مَوْلَاكُمْ أَنْتُمْ وَ شِيعَتِكُمْ فَنِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ».

And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78] - O Shias of the Progeny^{asws} of Muhammad^{saww}, **and did not Make any hardship upon you in the Religion** - from the restrictions, **being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you** - O Progeny^{asws} of Muhammad^{saww}, O ones who have been entrusted with the Muslims and Obligated obedience to you^{asws} upon them - **and you happen to be witnesses upon the people** - with what they have cut-off from your^{asws} relationships, and wasted from your^{asws} rights, and shredded from the Book of Allah^{azwj}, and made others to rule over you^{asws} upon the earth, **Therefore, establish the Salat and give the Zakat, and adhere with Allah** - O Progeny^{asws} of Muhammad^{saww} and his^{saww} Family, **He is your Master**, yours^{asws} and of your^{asws} Shias, **So Excellent is the Master, and Excellent is the Helper! [22:78]**.⁷⁶

⁷⁵ التهذيب 2: 287 / 77

⁷⁶ تأويل الآيات 1: 41 / 351

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion [22:78].***

«في الصلاة، و الزكاة، و الصوم، و الخير، إذا تولوا الله و رسوله (صلى الله عليه و آله) و اولي الأمر منا أهل البيت قبل الله أعمالهم».

He^{asws} said: 'Regarding the Salat, and the Zakat, and the Sowm (Fasting), and the good (deeds), when you accept as Mawla (Master), Allah^{azwj} and His^{azwj} Rasool^{saww}, and the People of the Command^{asws} (اولي الأمر) from us^{asws} the People^{asws} of the Household, Allah^{azwj} will Accept your deeds'.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنِ ابْنِ مُسْكَانَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُسَيَّرِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ الْجُنُبِ يَنْتَهِي إِلَى الْمَاءِ الْقَلِيلِ فِي الطَّرِيقِ وَ يُرِيدُ أَنْ يَغْتَسِلَ مِنْهُ وَ لَيْسَ مَعَهُ إِنَاءٌ يَعْرِفُ بِهِ وَ يَدَاهُ قَدِرَتَانِ قَالَ يَضَعُ يَدَهُ وَ يَتَوَضَّأُ ثُمَّ يَغْتَسِلُ هَذَا مِمَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan who said,

'Muhammad Bin Al-Muysar narrated to me saying, 'I asked Abu Abdullah^{asws} about the sexually impure man ending up to the little water in the road, and he intends to wash from it, and there is no vessel with him to scoop with, and both his hands are dirty. He^{asws} said: 'He should place his hands (in it) and perform Ablution (Wudu), then he should wash. This is from what Allah^{azwj} Mighty and Majestic Said: ***and did not Make any hardship upon you in the Religion [22:78]***.⁷⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي الرَّجُلِ الْجُنُبِ يَغْتَسِلُ فَيَنْتَضِحُ مِنَ الْمَاءِ فِي الْإِنَاءِ فَقَالَ لَا بَأْسَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man with sexually impurity washing, and some of the water spills over into the vessel. So

⁷⁷ المحاسن: 124 / 166 .

⁷⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 3 H 2

he^{asws} said: 'There is no problem. (Allah^{azwj}) **did not Make any hardship upon you in the Religion [22:78]**'.⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رِبَاطٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَثَرْتُ فَأَنْقَطَعَ ظَنُفْرِي فَجَعَلْتُ عَلَى إِصْبَعِي مَرَارَةً فَكَيْفَ أَصْنَعُ بِالْوُضُوءِ قَالَ يُعْرَفُ هَذَا وَ أَشْبَاهُهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ امْسَحْ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Al Hassan Bin Rabaat, from Abdul A'ala, a slave of the family of Saam who said,

'I said to Abu Abdullah^{asws}, 'I stumbled, and my nail got cut. So I made ointment to be upon my toe. How should I deal with the Ablution (*Wudu*)?' He^{asws} said: 'Recognise this and its like from the Book of Allah^{azwj} Mighty and Majestic: (Allah^{azwj}) **did not Make any hardship upon you in the Religion [22:78]**. Wipe over it'.⁸⁰

⁷⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 7

⁸⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 21 H 4