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CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART SIX – VERSES 133 - 158

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 133

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ
إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ {133}

Or! Were you witnesses when death presented to Yaqoob, when he said to his sons: 'Who will you be worshipping after me'? They said: 'We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God, and to Him we are submitting [2:133]

و حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال حدثنا المظفر بن أحمد القزويني قال حدثنا محمد بن جعفر الكوفي الأسدي عن محمد بن إسماعيل البرمكي عن عبد الله بن داهر عن أبي قتادة الحراني عن وكيع بن الجراح عن سليمان بن مهران

And that has been narrated to us by Muhammad Bin Ali Al Bashaary Al Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Abu Qatada Al Harany, from Qaki'e Bin Al Jarrah, from Sulayman Bin Mahran,

عن أبي عبد الله الصادق جعفر بن محمد ع و قول النبي ص أنا ابن الذبيحين يريد بذلك العم لأن العم قد سماه الله عز و جل أبا في قوله أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ كَانَ إِسْمَاعِيلَ عَمَّ يَعْقُوبَ فَسَمَاهُ اللَّهُ فِي هَذَا الْمَوْضِعِ أبا

(It has been narrated) from Abu Abdullah Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'And the words of the Prophet^{saww}: 'I^{saww} am the son^{saww} of the two sacrificed ones', intending by that the uncle, because the uncle has been Named by Allah^{azwj} Mighty and Majestic as a father in His^{azwj} Words **Or! Were you witnesses when death presented to Yaqoob, when he said to his sons: 'Who will you be worshipping after me'? They said: 'We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God, and to Him we are submitting [2:133].** And Ismail^{as} was the uncle of Yaqoub^{as}, but Allah^{azwj} Named him^{as} in this place as a father.

و قد قال النبي ص العم والد فعلى هذا الأصل أيضا يطرد قول النبي ص أنا ابن الذبيحين أحدهما ذبيح بالحقيقة و الآخر ذبيح بالمجاز و استحقاق الثواب على النية و التمني فالنبي ص هو ابن الذبيحين من وجهين على ما ذكرناه و للذبح العظيم وجه آخر

And the Prophet^{saww} spoke of his^{saww} uncle as father. So upon this origin as well you return to the words of the Prophet^{saww}: 'I^{saww} am the son^{saww} of the two sacrificed ones'. One of these is the sacrifice in reality, and the other one is the virtual sacrifice, and the deserving of the Rewards is based upon the intention, and the wishing. So the Prophet^{saww} is the son^{saww} of the two sacrificed ones from two aspects – one is what we^{asws} have mentioned it. And the Great Sacrifice is the other aspect'.¹

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية من قول الله: إِذْ قَالَ لِنَبِيِّهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَ إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ إِلَهًا وَاحِدًا، قال: «جرت في القائم (عليه السلام)».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the interpretation of this Verse from the Words of Allah^{azwj} **when he said to his sons: 'Who will you be worshiping after me? They said: 'We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God, [2:133],** he^{asws} said: 'It (the principle of it) flows in Al-Qaim^{asws}'.²

VERSE 134

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَ لَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ
{134}

They were a community which has passed away; for it was what it earned and for you would be what you earn; and you will not be Questioned about what they were doing [2:134]

قول رسول الله - صلى الله عليه و آله: يا بني هاشم! لا يأتي الناس بأعمالهم و تأتيوني بأنسابكم

The words of Rasool-Allah^{saww}: 'O Clan of Hashim^{as}! The people would not be coming with their deeds (i.e., insufficient good deeds), and you (want to be) coming to me^{saww} with your lineage?' (i.e., – only good deeds (deeds with Wilayah will help you but relationships without Wilayah will be of no use).³

¹ الخصال 1 58

² تفسير العياشي 1: 102/61.

³ الكشف 1/ 194

VERSE 135

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ
{135}

And they are saying: 'Become Jews or Christians, you will be rightly Guided'. Say: 'But! (we follow) the Religion of Ibrahim, the correct; and he was not from the Mushrikeen (Polytheists) [2:135]

العباشي: عن الوليد، عن أبي عبد الله (عليه السلام)، قال: «إن الحنيفية هي الإسلام».

Al Ayyashi, from Al Waleed,

(It has been narrated) from Abu Abdullah^{asws} having said: '**[2:135] the correct (Religion)** (الحنيفية), it is Al-Islam'.⁴

عن زرارة، عن أبي جعفر (عليه السلام): «ما أبقت الحنيفية شيئا، حتى إن منها قص الشارب و قلم الأظفار و الختان».

From Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There would not remain of the **[2:135] the correct (Religion)** (الحنيفية) unless there is from it the trimming of the moustaches and the clipping of the nails, and the circumcision'.⁵

عَنْ عُمَرَ بْنِ أَبِي مَيْثَمٍ قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ص يَقُولُ مَا أَحَدٌ عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَ شِيعَتُنَا، وَ سَائِرُ النَّاسِ مِنْهَا بَرَاءٌ

From Umar Bin Abu Maysam who said, 'I heard Al-Husayn^{asws} Bin Ali^{asws} saying: 'There is no one upon the Religion of Ibrahim^{as} except us^{asws} and our^{asws} Shias, and the rest of the people are disassociated from it'.⁶

VERSES 136 & 137

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ {136}

⁴ تفسير العياشي 1: 61 / 103.

⁵ تفسير العياشي 1: 61 / 104.

⁶ Tafseer Al Ayyashi V 1 P 388 H 146

Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and (in) what was Given to Musa and Isa, and (in) what was Given to the Prophets from their Lord. We do not make any distinction between any of them, and to Him we are submitting [2:136]

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنُتُمْ بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {137}

So if they were to believe with the like of what you are believing in, they would have been Guided; and if they were to turn back, so rather they are in the discord; and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن محمد ابن النعمان، عن سلام،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Ibn Al No'man, from Salaam,

عن أبي جعفر (عليه السلام)، في قوله تعالى: آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْنَا. قال: «إنما عنى بذلك عليا و فاطمة و الحسن و الحسين، و جرت بعدهم في الأئمة (عليهم السلام)،

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted **Say: We believe in Allah and (in) what is Revealed unto us [2:136]**, He^{asws} said: 'But rather, it Means by that, Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and it flows after them^{asws}, in the Imams^{asws}.

[ثم] يرجع القول من الله في الناس، فقال: فَإِنْ آمَنُوا يَعْنِي النَّاسَ بِمِثْلِ مَا آمَنُتُمْ بِهِ يَعْنِي عَلِيًّا وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ (عليهم السلام): فَقَدْ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ.

Then he^{asws} returned to the Words from Allah^{azwj} regarding the people, so He^{azwj} Said **So if they** Meaning the people **were to believe with the like of what you are believing in** - Meaning Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} **they would have been Guided; and if they were to turn back, so rather they are in the discord [2:137]**.⁷

فَإِنَّمَا هُمْ فِي شِقَاقٍ: في كفر، على ما رواه الطَّبْرَسِيُّ، عن الصَّادِقِ - عليه السَّلام.

So rather they are in the discord [2:137] - '(They are) in Kufr (denial) of Ali^{asws}' - is what is reported by Al-Tabarsy, from Al-Sadiq^{asws}.⁸

⁷ الكافي 1: 19 / 344

⁸ 218 / 1 البيان - Tafseer Kanz Al Daqaiq V 2 P 168

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: قلت له: كان ولد يعقوب أنبياء؟ قال: «لا، و لكنهم كانوا أسباط أولاد الأنبياء، و لم يكونوا فارقوا الدنيا إلا سعداء تابوا و تذكروا ما صنعوا».

From Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Were the Children of Yaqoub^{as} Prophets^{as}? He^{asws} said: 'No! But, they were the tribes of the children of the Prophets^{as}, and they did not leave the world except as fortunate, repentant, and remembering what they had done'.

و روى هذا الحديث محمد بن يعقوب بإسناده عن حنان، عن أبيه، عن أبي جعفر (عليه السلام) بزيادة بعد قوله: «و تذكروا ما صنعوا» و هي قوله (عليه السلام): «إلا الشيخين، فارقا الدنيا و لم يتوبا و لم يذكرا ما صنعا بأمر المؤمنين (عليه السلام)، فعليهما لعنة الله و الملائكة و الناس أجمعين».

And this Hadeeth has been reported by Muhammad Bin Yaqoub, by his chain from Hanaan, from his father,

(It has been narrated) from Abu Ja'far^{asws} with an increase after his^{asws} words 'and remembering what they had done' – and these are his^{asws} words: 'Except for the two sheikhs (الشيخين – No. 1 and 2). They left the world and did not repent, and did not remember what they did with Amir-Al-Momineen^{asws}, therefore upon them is the Curse of Allah^{azwj}, and the Angels, and the people altogether'.⁹

VERSE 138

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ {138}

A Dyeing of Allah; and who is better than Allah in dyeing? And we are worshipping to Him [2:138]

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salma Bin Al Khataab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

عن أبي عبد الله (عليه السلام)، في قوله: صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً. قال: «صبغ المؤمنين بالولاية في الميثاق».

⁹ تفسير العياشي 1: 62 / 106.

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**. He^{asws} said: 'The dyeing of the Momineen with the Wilayah (of Masomeen^{asws}) during the Covenant'.¹⁰

عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَاشِمِيِّ مَوْلَى أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ «صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً» قَالَ: الصَّبْغَةُ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ بِالْوِلَايَةِ فِي الْمِيثَاقِ

From Umar Bin Abdul Rahman Bin Kaseer Al Hashimy,

A slave of Abu Ja'far^{asws}, from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**. He^{asws} said: 'The dyeing, is the recognition of Amir Al-Momineen^{asws} with the Wilayah during the (Taking of the) Covenant'.¹¹

و عن عبد الرحمن بن كثير الهاشمي - مولى أبي جعفر -، عن أبي عبد الله (عليه السلام)، في قول الله: صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ: «الصَّبْغَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) بِالْوِلَايَةِ فِي الْمِيثَاقِ».

And from Abdul Rahman Bin Kaseer Al Hashimy –

A slave of Abu Ja'far^{asws}, from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**. He^{asws} said: 'The dyeing – Amir Al-Momineen^{asws}, with the Wilayah, during the Covenant'.¹²

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن داود بن سرحان، عن عبد الله بن فرق، عن حمran،

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sarhaan, from Abdullah Bin Farqad, from Hamran,

عن أبي عبد الله (عليه السلام) في قول الله عز و جل صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ: «الصَّبْغَةُ هِيَ الْإِسْلَامُ».

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**. He^{asws} said: 'The Dyeing – it is Al-Islam'.¹³

¹⁰ الكافي 1: 53 / 350.

¹¹ Tafseer Al Ayyashi – V 1 P 64 H 109

¹² تفسير العياشي 1: 109 / 62

¹³ الكافي 2: 12 / 2.

VERSE 139

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ
{139}

Say: 'Are you disputing with us regarding Allah, and He is our Lord and your Lord? And for us are our deeds and for you are your deeds, and we are being sincere to Him' [2:139]

و في كتاب معاني الأخبار: حدثنا أبي - رحمه الله - قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه قال: جاء جبرئيل إلى النبي - صلى الله عليه وآله - فقال له النبي - صلى الله عليه وآله - يا جبرئيل، ما تفسير الإخلاص؟ قال: المخلص الذي لا يسأل الناس شيئاً حتى يجد، وإذا وجد رضي، وإذا بقي عنده شيء أعطاه [في الله] فإن [من] لم يسأل المخلوق [فقد] أقر الله - عز و جل -

And in the book Ma'any Al Akhbar, 'It was narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father who said,

'Jibraeel^{as} came to the Prophet^{saww}, so the Prophet^{saww} said to him^{as}: 'O Jibraeel^{as}! What is the interpretation of 'the sincerity'? He^{as} said: 'The sincere one (that) who does not ask the people for anything until he finds it. And when he does find it, he is pleased. And if there remains something (as surplus) with him, he gives it for the Sake of Allah^{azwj}, for the one who does not ask the creatures, so he has delighted Allah^{azwj} Mighty and Majestic'.¹⁴

VERSE 140

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى ۚ قُلْ أَنَأْتُمُوعِلْمُ أَمِ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {140}

Or, are you saying that Ibrahim and Ismail and Yaqoob and the tribes were Jews or Christians? Say: 'Are you more knowing or Allah?' And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي» يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد

¹⁴ البحار ج 2: 88. البرهان ج 1: 157. الصافي ج 1: 144

الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

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

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

فقال: نعم - يا عمرو -

So he^{asws} said: ‘Yes – O Amro –

..... و شهادة الزور و كتمان الشهادة،

..... And perjury and the concealment of the testimony’.¹⁵

VERSE 141

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ
{141}

That was a community which has passed away; for it is what they earned and for you would be what you are earning; and you will not be Questioned about what they were doing [2:141]

فَقَالَ زَيْنُ الْعَابِدِينَ ع: إِنَّ الْقُرْآنَ [نَزَلَ] بِلُغَةِ الْعَرَبِ، فَهُوَ يُخَاطَبُ فِيهِ أَهْلُ [هَذَا] اللِّسَانِ بِلُغَتِهِمْ، يَقُولُ الرَّجُلُ التَّمِيمِيُّ قَدْ أَعَارَ قَوْمُهُ عَلَى بَلَدٍ وَ قَتَلُوا مَنْ فِيهِ -: أَعَزَّمْتُ عَلَى بَلَدٍ كَذَا [وَكَذَا] وَ قَتَلْتُمْ كَذَا، وَ يَقُولُ الْعَرَبِيُّ أَيْضًا: نَحْنُ فَعَلْنَا بِبَنِي فُلَانٍ، وَ نَحْنُ سَبَبْنَا آلَ فُلَانٍ وَ نَحْنُ خَرَّبْنَا بَلَدَ كَذَا، لَا يُرِيدُ أَنَّهُمْ بَاشَرُوا ذَلِكَ، وَ لَكِنْ يُرِيدُ هَؤُلَاءِ بِالْعَدْلِ وَ أَوْلَيْكَ بِالْإِفْتِخَارِ أَنَّ قَوْمَهُمْ فَعَلُوا كَذَا.

Imam Zayn Al- Abideen^{asws} said: 'The Quran was Sent down in the Arabic language, and addresses the people of this language in their language. For instance a man of Al-Tamimi says – ‘We destroyed a city and killed the people therein’, although such and such destroyed the city and such and such killed the people. In the same way an

¹⁵ Al Kafi – H 2454 (Extract)

Arab says: 'We are the people of such a clan, and we captured the children of such a clan and we destroyed a particular city.' He does not mean that he himself was involved in it personally, but he means those who actually performed the deed were from among his people.

وَقَوْلُ اللَّهِ تَعَالَى فِي هَذِهِ الْآيَاتِ - إِنَّمَا هُوَ تَوْبِيخٌ لِأَسْلَافِهِمْ، وَ تَوْبِيخٌ الْعَدْلِ عَلَى هَؤُلَاءِ الْمُؤْجِدِينَ، لِأَنَّ ذَلِكَ هُوَ اللَّعْنَةُ الَّتِي بِهَا أَنْزَلَ الْقُرْآنُ، فَلِأَنَّ هَؤُلَاءِ الْأَخْلَافَ أَيْضاً رَاضُونَ بِمَا فَعَلَ أَسْلَافُهُمْ، مُصَوِّبُونَ ذَلِكَ لَهُمْ، فَحَازَ أَنْ يُقَالَ [لَهُمْ]: أَنْتُمْ فَعَلْتُمْ، أَيْ إِذْ رَضِيتُمْ بِفَيْحِ فَعْلِهِمْ.

And the Words of Allah^{azwj} in this Verse is a Rebuke to the ancestors and a Rebuke to those who are in the present times, because this is the language in which the Quran was Revealed, for those who are in the progenies are happy with the deeds of their ancestors, and think of them to be correct, and therefore it is appropriate to be said to them: 'You have done this.' Meaning – you are happy with the ugly deeds of your ancestors.¹⁶

VERSE 142

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {142}

The fools among the people will be saying: 'What has turned them away from their Qiblah which they were upon?' Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path' [2:142]

الشيخ بإسناده عن الطاطري، عن وهيب، عن أبي بصير،

Al Sheikh, by his chain from Al Taatary, from Waheyb, from Abu Baseer,

عن أحدهما (عليهما السلام)، في قوله: سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. فقلت له: أمره الله أن يصلي إلى بيت المقدس؟

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), regarding His^{azwj} Words: **The fools among the people will be saying: 'What has turned them away from their Qiblah which they were upon?' Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path' [2:142].** I said to him^{asws}, 'Allah^{azwj} Commanded him^{saww} that he^{saww} should Pray Salat towards Bayt Al-Maqdas?'

¹⁶ Tafseer Imam Hassan Al Askari^{asws} – S 139 (Extract)

قال: «نعم، ألا ترى أن الله تعالى يقول: وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ؟

He^{asws} said: 'Do you not see that Allah^{azwj} the Exalted is Saying: ***And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]***

قال: «إن بني عبد الأشهل أتوهم و هم في الصلاة، و قد صلوا ركعتين إلى بيت المقدس، فقليل لهم: إن نبيكم قد صرف إلى الكعبة، فتحول النساء مكان الرجال، و الرجال مكان النساء، و صلوا الركعتين الباقيتين إلى الكعبة، فصلوا صلاة واحدة إلى قبلتين، فلذلك سمي مسجدهم مسجد القبلتين».

He^{asws} said: 'The Clan of Abd Al-Ashal came to them and they were in the *Salat*, and they had Prayed two Cycles towards Bayt Al-Maqdas. So it was said to them, 'Your Prophet^{saww} has changed towards the *Kabah*'. So the women have turned to be in the place of men (forward), and the men in place of the women (at the back); and they Prayed the remaining two Cycles towards the *Kabah*, Thus, they Prayed one *Salat* to two Qiblahs. Therefore, due to that, their Masjid is named as Masjid Qiblatain (Two Qiblahs)'.¹⁷

قَالَ ع وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ لَمَّا كَانَ بِمَكَّةَ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَتَوَجَّهَ نَحْوَ بَيْتِ الْمَقْدِسِ فِي صَلَاتِهِ، وَ يَجْعَلَ الْكَعْبَةَ بَيْنَهُ وَ بَيْنَهَا إِذَا أَمَكَ، وَ إِذَا لَمْ يَتِمَّكَزْ اسْتَقْبَلَ بَيْتَ الْمَقْدِسِ كَيْفَ كَانَ. وَ كَانَ رَسُولُ اللَّهِ ص يَفْعَلُ ذَلِكَ - طَوَّلَ مُقَامِهِ بِهَا ثَلَاثَ عَشْرَةَ سَنَةً.

He (Imam Hassan Al-Askari^{asws}) said: 'And that when Rasool-Allah^{saww} was in Makkah, Allah^{azwj} Commanded him^{saww} to face towards Bayt Al-Maqdas during his^{saww} *Salat*, and make the Kabah (also to be in front of) him^{saww}, whenever possible, and when it is not possible, then face towards Bayt Al-Maqdas as before. And Rasool-Allah^{saww} did that for the length of his^{saww} stay in it of thirteen years.

فَلَمَّا كَانَ بِالْمَدِينَةِ، وَ كَانَ مُتَعَبِّدًا بِاسْتِقْبَالِ بَيْتِ الْمَقْدِسِ اسْتَقْبَلَهُ وَ انْحَرَفَ عَنِ الْكَعْبَةِ سَبْعَةَ عَشَرَ شَهْرًا، وَ جَعَلَ قَوْمٌ مِنْ مَرَدَةِ الْيَهُودِ يَقُولُونَ: وَ اللَّهُ مَا دَرَى مُحَمَّدٌ كَيْفَ صَلَّى - حَتَّى صَارَ يَتَوَجَّهُ إِلَى قِبْلَتِنَا، وَ يَأْخُذُ فِي صَلَاتِهِ بِهَدْيِنَا وَ نُسَكِنَا.

So when he^{saww} was in Al-Medina, and he^{saww} was worshipping with facing Bayt Al-Maqdas, facing it and turning away from the Kabah for seventeen months, a group of apostate Jews came and they were saying, 'By Allah^{azwj}! Muhammad^{saww} does not know how he^{saww} should be praying *Salat* to the extent that he^{saww} has become facing our Qiblah, and he^{saww} is adopting during his^{saww} *Salat*, our direction and our rituals'.

فَاشْتَدَّ ذَلِكَ عَلَى رَسُولِ اللَّهِ ص لَمَّا اتَّصَلَ بِهِ عَنْهُمْ، وَ كَرِهَ قِبَلَتَهُمْ وَ أَحَبَّ الْكَعْبَةَ فَجَاءَهُ جَبْرِئِيلُ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا جَبْرِئِيلُ لَوِ دِدْتُ لَوْ صَرَفْتَنِي اللَّهُ عَنْ بَيْتِ الْمَقْدِسِ إِلَى الْكَعْبَةِ، فَقَدْ تَأَذَّيْتُ بِمَا يَنْصِلُ بِي مِنْ قِبَلِ الْيَهُودِ مِنْ قِبَلَتِهِمْ. فَقَالَ جَبْرِئِيلُ ع: فَاسْأَلْ رَبَّكَ أَنْ يُحَوِّلَكَ إِلَيْهَا - فَإِنَّهُ لَا يَرُدُّكَ عَنْ طَلِبَتِكَ، وَ لَا يُخَيِّبُكَ عَنْ بُعَيْتِكَ.

So, that was grievous upon Rasool-Allah^{azwj} due to what was associated with from them, and he^{saww} disliked their (saying regarding) Qiblah and loved the Kabah. So Jibraeel^{as} came and Rasool-Allah^{saww} said to him^{as}: 'O Jibraeel^{as}! I^{saww} would love it if Allah^{azwj} were to Turn me^{saww} from Bayt Al-Maqdas to the Kabah, for I^{saww} am hurt with what is associated with me^{saww} from the direction of the Jews, from their Qiblah'. Jibraeel^{as} said: 'I^{as} shall ask your^{saww} Lord^{azwj} to Transfer you^{saww} towards it, for He^{azwj} will neither Reject you^{saww} from your^{saww} seeking nor Disappoint you^{saww} from your^{saww} wish'.

فَلَمَّا اسْتَمَّ دُعَاؤُهُ صَعِدَ جَبْرِئِيلُ ع ثُمَّ عَادَ مِنْ سَاعَتِهِ فَقَالَ: اقْرَأْ يَا مُحَمَّدُ: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ - فَكُنُوْلَيْتَكَ قِبْلَةً تَرْضَاهَا - قَوْلٌ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجُوهَكُمْ شَطْرَهُ الْآيَاتِ.

So, when his^{saww} supplication was completed, Jibraeel^{as} ascended, then returned within a moment and he^{as} said: 'O Muhammad^{saww}! Read: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]** – the Verse.

فَقَالَتِ الْيَهُودُ عِنْدَ ذَلِكَ: مَا وَلَاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا فَأَجَابَهُمُ اللَّهُ أَحْسَنَ جَوَابٍ فَقَالَ: قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ وَ هُوَ يَمْلِكُهُمَا وَ تَكْلِيفُهُ التَّحْوِيلَ إِلَى جَانِبٍ كَتَحْوِيلِهِ لَكُمْ إِلَى جَانِبٍ آخَرَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ هُوَ مُصَلِّحُهُمْ، وَ نُؤَدِّيهِمْ طَاعَتَهُمْ إِلَى جَنَّاتِ النَّعِيمِ.

So the Jews said during that, '**What has turned them away from their Qiblah which they were upon?**'. – So Allah^{azwj} Answered them (with) an excellent Answer, so He^{azwj} Said: **Say: 'For Allah is the East and the West; - and He^{azwj} Owns both of them, and His^{azwj} Encumbering the transfer to a side is like His^{azwj} Transferring it for you to another side, He Guides the one He so Desires to, to the Straight Path [2:142]** – and it is their betterment and their obedience leading them to the Gardens of Bliss.

[قَالَ أَبُو مُحَمَّدٍ ع:] وَ جَاءَ قَوْمٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ هَذِهِ الْقِبْلَةُ بَيْتُ الْمَقْدِسِ قَدْ صَلَّيْتَ إِلَيْهَا أَرْبَعَ عَشْرَةَ سَنَةً ثُمَّ تَرَكْتَهَا الْآنَ أَ فَحَقًّا كَانَ مَا كُنْتَ عَلَيْهِ فَقَدْ تَرَكْتَهُ إِلَى بَاطِلٍ، فَإِنَّ مَا يُخَالِفُ الْحَقَّ فَهُوَ بَاطِلٌ. أَوْ بَاطِلًا كَانَ ذَلِكَ فَقَدْ كُنْتَ عَلَيْهِ طَوَّلَ هَذِهِ الْمُدَّةِ، فَمَا يُؤْمِنُنَا أَنْ تَكُونَ [إِلَى] الْآنَ عَلَى بَاطِلٍ

Abu Muhammad^{asws} said: 'And a group of Jews came over to Rasool-Allah^{azwj} and they said, 'O Muhammad^{saww}! This Qiblah, Bayt Al-Maqdas, you^{saww} have prayed Salat towards it for fourteen years, then you^{saww} are leaving it now? Was the Truth that you^{saww} were upon? Then you^{saww} have left it to a falsehood, for whatever opposes the Truth, so it is false. Or was that falsehood before? Then you^{saww} were

upon it for this lengthy period. So what must we believe in, that you^{saww} have come to be now, were upon the falsehood (before)?'

فَقَالَ رَسُولُ اللَّهِ ص: بَلْ ذَلِكَ كَانَ حَقًّا، وَ هَذَا حَقٌّ، يَقُولُ اللَّهُ: قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ - يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ إِذَا عَرَفَ صَلَاحَكُمْ يَا أَيُّهَا الْعِبَادُ - فِي اسْتِقْبَالِ الْمَشْرِقِ أَمَرَكُمْ بِهِ، وَ إِذَا عَرَفَ صَلَاحَكُمْ فِي اسْتِقْبَالِ الْمَغْرِبِ أَمَرَكُمْ بِهِ، وَ إِنْ عَرَفَ صَلَاحَكُمْ فِي غَيْرِهِمَا أَمَرَكُمْ بِهِ فَلَا تُنْكِرُوا تَدْبِيرَ اللَّهِ تَعَالَى فِي عِبَادِهِ - وَ قَصْدَهُ إِلَى مَصَالِحِكُمْ.

So Rasool-Allah^{saww} said: 'But that was right, and this is right (as well). Allah^{azwj} is Saying **Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path [2:142].** When He^{azwj} Recognises your betterment, O you servants, in facing the east, He^{azwj} would Command you with it, and when He^{azwj} Recognises your betterment in facing the west, He^{azwj} would Command you with it, and if He^{azwj} Recognises your betterment in something else, He^{azwj} would Command you with it. Therefore, you should not be denying the Management of Allah^{azwj} the Exalted regarding His^{azwj} servants, and His^{azwj} Purpose to their betterment'.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: لَقَدْ تَرَكْتُمْ الْعَمَلَ يَوْمَ السَّبْتِ، ثُمَّ عَمِلْتُمْ بَعْدَهُ مِنْ سَائِرِ الْأَيَّامِ، ثُمَّ تَرَكْتُمُوهُ فِي السَّبْتِ، ثُمَّ عَمِلْتُمْ بَعْدَهُ، أَ فَتَرَكْتُمُ الْحَقَّ إِلَى الْبَاطِلِ أَوْ الْبَاطِلَ إِلَى حَقٍّ أَوْ الْبَاطِلَ إِلَى بَاطِلٍ أَوْ الْحَقَّ إِلَى حَقٍّ قُولُوا كَيْفَ شِئْتُمْ فَهُوَ قَوْلُ مُحَمَّدٍ وَ جَوَابُهُ لَكُمْ.

Then Rasool-Allah^{saww} said to them: 'You had left the work on the day of Saturday, then you worked after it from the rest of the days, then you left it during the Saturday, then you worked after it. Were you leaving the truth to the falsehood, or the falsehood to a truth? Or the falsehood to a falsehood, or the truth to a truth? Therefore turn wherever you so like to, for it is the speech of Muhammad^{saww} and his^{saww} answer to you all'.

قَالُوا: بَلْ تَرَكْنَا الْعَمَلَ فِي السَّبْتِ حَقٌّ وَ الْعَمَلُ بَعْدَهُ حَقٌّ. فَقَالَ رَسُولُ اللَّهِ ص: فَكَذَلِكَ قَبْلَهُ بَيْتِ الْمَقْدِسِ فِي وَقْتِهِ حَقٌّ، ثُمَّ قَبْلَهُ الْكَعْبَةِ فِي وَقْتِهِ حَقٌّ.

They said, 'But, leaving the work during the Saturday was right, and the working after it was right'. So Rasool-Allah^{saww} said: 'So, similar to that, the Qiblah of Bayt Al-Maqdas during its time, was right, then Qiblah of the Kabah during its time is right'.

فَقَالُوا لَهُ: يَا مُحَمَّدُ أَ قَبْدًا لِرَبِّكَ فِيمَا كَانَ أَمَرَكَ بِهِ بِرَعْمِكَ - مِنَ الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ حِينَ نَقَلْتَكَ إِلَى الْكَعْبَةِ

So they said, 'O Muhammad^{saww}! Was there a change of mind for your^{saww} Lord^{azwj} in what He^{azwj} has Commanded with, by your^{saww} claim, from the *Salat* towards Bayt Al-Maqdas when He^{azwj} Transferred you^{saww} toward the Kabah?'

فَقَالَ رَسُولُ اللَّهِ ص: مَا بَدَأَ لَهُ عَنْ ذَلِكَ، فَإِنَّهُ الْعَالَمُ بِالْعَوَاقِبِ، وَ الْقَادِرُ عَلَى الْمَصَالِحِ، لَا يَسْتَدْرِكُ عَلَى نَفْسِهِ غَلْطًا، وَ لَا يَسْتَحْدِثُ رَأْيًا بِخِلَافِ الْمُتَقَدِّمِ، جَلَّ عَنْ ذَلِكَ، وَ لَا يَقَعُ أَيْضًا عَلَيْهِ مَانِعٌ يَمْنَعُهُ مِنْ مُرَادِهِ، وَ لَيْسَ يَنْبُو إِلَّا لِمَنْ كَانَ هَذَا وَصْفُهُ وَ هُوَ عَزَّ وَ جَلَّ يَتَعَالَى عَنْ هَذِهِ الصِّفَاتِ غُلُوبًا كَبِيرًا.

So, Rasool-Allah^{azwj} said: 'There was no change of mind for Him^{azwj} about that, for He^{azwj} is the Knower of the consequences, and the Powerful upon the betterment. A mistake cannot be comprehended upon Himself^{azwj}, nor does He^{azwj} have a new opinion with opposite to the preceding one. He^{azwj} is more Majestic than that; and there does not occur upon Him^{azwj}, as well, a preventer preventing Him^{azwj} from His^{azwj} Purpose, and it isn't a change of mind except for the one who was upon these qualities, and He^{azwj} is Mightier, and more Majestic and Exalted from these qualities, Loftier, Greater'.

ثُمَّ قَالَ هُمْ رَسُولُ اللَّهِ ص: أَيُّهَا الْيَهُودُ أَخْبِرُونِي عَنِ اللَّهِ، أَلَيْسَ يُمْرِضُ ثُمَّ يُصِحُّ، وَ يُصِحُّ ثُمَّ يُمْرِضُ أَمْ بَدَأَ لَهُ فِي ذَلِكَ أَلَيْسَ يُخَيِّي وَ يُمَيِّتُ أَمْ بَدَأَ لَهُ أَلَيْسَ يَأْتِي بِاللَّيْلِ فِي أَثَرِ النَّهَارِ، وَ النَّهَارِ فِي أَثَرِ اللَّيْلِ أَمْ بَدَأَ لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ فَقَالُوا: لَا.

Then Rasool-Allah^{saww} said to them: 'O you Jews! Inform me about Allah^{azwj}. Doesn't He^{azwj} Cause illness then Grants health, and Grants health then Causes illness? Is there a change of mind for Him^{azwj} regarding that? Doesn't He^{azwj} Cause to live and Cause to die, is it a change of mind for Him^{azwj}? Doesn't He^{azwj} Come with the night in the footsteps of the day, and the day in the footsteps of the night? Is it a change of mind for Him^{azwj} in each one from that?' So they said, 'No'.

قَالَ: فَكَذَلِكَ اللَّهُ تَعَالَى تَعَبَّدَ نَبِيُّهُ مُحَمَّدًا بِالصَّلَاةِ إِلَى الْكُعْبَةِ بَعْدَ أَنْ [كَانَ] تَعَبَّدَهُ بِالصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ، وَ مَا بَدَأَ لَهُ فِي الْأَوَّلِ.

He^{saww} said: 'So, like that is Allah^{azwj} the Exalted. His^{azwj} Prophet^{saww}, Muhammad^{saww} worshipped with the *Salat* towards the Kabah after having worshipped Him^{azwj} with the *Salat* towards Bayt Al-Maqdas, and there was no change of mind for Him^{azwj} regarding the first'.

ثُمَّ قَالَ: أَلَيْسَ اللَّهُ يَأْتِي بِالشَّتَاءِ فِي أَثَرِ الصَّيْفِ، وَ الصَّيْفِ فِي أَثَرِ الشَّتَاءِ أَمْ بَدَأَ لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ قَالُوا: لَا. قَالَ: فَكَذَلِكَ لَمْ يَبْدَأْ لَهُ فِي الْقِبْلَةِ.

Then he^{saww} said: 'Doesn't Allah^{azwj} Come with the winter in the footsteps of the summer, and the summer in the footsteps of the winter? Is it a change of mind for Him^{azwj} in each of that?' They said, 'No'. He^{saww} said: 'Similar to that, there was no change of mind for Him^{azwj} regarding the Qiblah'.

قَالَ، ثُمَّ قَالَ: أَلَيْسَ قَدْ أَلَزَمَكُمْ فِي الشَّتَاءِ - أَنْ تَحْتَرِزُوا مِنَ الْبَرْدِ بِالثِّيَابِ الْعَلِيظَةِ وَ أَلَزَمَكُمْ فِي الصَّيْفِ أَنْ تَحْتَرِزُوا مِنَ الْحَرِّ أَمْ بَدَأَ لَهُ فِي الصَّيْفِ - حَتَّى أَمَرَكُمْ بِخِلَافِ مَا كَانَ أَمَرَكُمْ بِهِ فِي الشَّتَاءِ قَالُوا: لَا.

He^{asws} said: 'Then he^{saww} said: 'Hasn't Allah^{azwj} Necessitated you during the winter, or you should be protecting from the cold with the thick clothes? And necessitated you during the summer that you should be protecting from the heat? Is it a change of mind for Him^{azwj} during the summer until He^{azwj} Commanded you with the opposite of what He^{azwj} had Commanded you with during the winter?'. They said, 'No'.

فَقَالَ رَسُولُ اللَّهِ ص: فَكَذَلِكَمُ اللَّهُ تَعَالَى - تَعَبَّدُكُمْ فِي وَقْتٍ لِصَلَاحٍ يَعْلَمُهُ بِشَيْءٍ ثُمَّ بَعْدَهُ - فِي وَقْتٍ آخَرَ لِصَلَاحٍ آخَرَ يَعْلَمُهُ بِشَيْءٍ آخَرَ، فَإِذَا أَطَعْتُمُ اللَّهَ فِي الْحَالَيْنِ اسْتَحَقَّقْتُمْ نَوَابَهُ. وَ أَنْزَلَ اللَّهُ: وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ - فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ. أَيْ إِذَا تَوَجَّهْتُمْ بِأَمْرِهِ، فَتَمَّ الْوَجْهُ الَّذِي تَقْصِدُونَ مِنْهُ اللَّهُ وَ تَأْمُنُونَ نَوَابَهُ.

Rasool-Allah^{saww} said: 'So, similar to that, Allah^{azwj} the Exalted Wanted your worship during a time for betterment, He^{azwj} Taught something, then after it, during another time, for another betterment, Taught something other. So when you obey Allah^{azwj} in both the states, you would be deserving of His^{azwj} Rewards. And Allah^{azwj} Revealed **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah [2:115]**. When you are diverting by His^{azwj} Command, so there would be the Face of Allah^{azwj} you are aiming Allah^{azwj} from, and are working for His^{azwj} Rewards'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ - أَنْتُمْ كَالْمَرِيضِ وَ اللَّهُ رَبُّ الْعَالَمِينَ كَالطَّيِّبِ فَصَلِّحِ الْمَرِيضَ فِيمَا يَعْلَمُهُ الطَّيِّبُ وَ يُدَبِّرُهُ بِهِ، لَا فِيمَا يَشْتَهِيهِ الْمَرِيضُ وَ يَقْتَرِحُهُ أَلَا فَسَلِّمُوا لِلَّهِ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ.

Then Rasool-Allah^{saww} said: 'O servants of Allah^{azwj}! You are like patients, and the Lord^{azwj} of the world is like the doctor. So the wellbeing of the patient is in what the doctor knows and plans with it. It is not in what the patient desires and suggests it. Indeed! So be submitting to Allah^{azwj} to His^{azwj} Commands, you will become from the successful ones'.

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ ص، فَلِمَ أَمَرَ بِالْقِبْلَةِ الْأُولَى فَقَالَ: لَمَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا وَ هِيَ بَيْتُ الْمَقْدِسِ إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ إِلَّا لِنَعْلَمَ ذَلِكَ [مِنْهُ] مَوْجُوداً بَعْدَ أَنْ عَلِمْنَاهُ سُبُوحاً.

So, it was said, 'O son^{asws} of Rasool-Allah^{saww}! So why did He^{azwj} Commanded with the first Qiblah?' He^{asws} said: 'When Allah^{azwj} Mighty and Majestic Said: **And We did not Make the Qiblah which you were upon** - and it is Bayt Al-Maqdas - **except for Us to Know who follows the Rasool from the one turns upon his heels [2:143]** except for Us^{azwj} to Know that – from it – they remain after having Taught them, so they would be found to be on it.

وَ ذَلِكَ أَنَّ هَوَى أَهْلِ مَكَّةَ كَانَ فِي الْكَعْبَةِ، فَأَرَادَ اللَّهُ أَنْ يُبَيِّنَ مُتَّبِعَ مُحَمَّدٍ مِنْ مُخَالِفِهِ - بِاتِّبَاعِ الْقِبْلَةِ الَّتِي كَرِهَهَا، وَ مُحَمَّدٌ يَأْمُرُ بِهَا، وَ لَمَّا كَانَ هَوَى أَهْلِ الْمَدِينَةِ فِي بَيْتِ الْمَقْدِسِ، أَمَرَهُمْ بِمُخَالَفَتِهَا وَ التَّوَجُّهُ إِلَى الْكَعْبَةِ لِيَتَّبِعَنَّ مَنْ يُؤَافِقُ مُحَمَّدًا فِيمَا يَكْرَهُهُ، فَهُوَ مُصَدِّقُهُ وَ مُوَافِقُهُ.

And that was, that the desire of the people of Makkah was regarding the Kabah. So Allah^{azwj} Intended that it be manifested for Muhammad^{saww}, the one who opposes him^{as}, by following the Qiblah which they disliked it, and Muhammad^{saww} ordered with it. And when it was the desire of the people of Al-Medina regarding Bayt Al-Maqdas, He^{azwj} Commanded them with the opposite to it and to divert towards the Kabah in order to manifest the one who is concordant with Muhammad^{saww} in what he dislikes, so his ratification would be his concordance.

ثُمَّ قَالَ: وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ أَيْ كَانَ التَّوَجُّهُ إِلَى بَيْتِ الْمُقَدَّسِ فِي ذَلِكَ الْوَقْتِ كَبِيرَةً إِلَّا عَلَى مَنْ يَهْدِي اللَّهُ، فَعَرَفَ أَنَّ اللَّهَ يَتَعَبَّدُ بِخِلَافِ مَا يُرِيدُهُ الْمَرْءُ - لِيَتَلَي طَاعَتُهُ فِي مُخَالَفَةِ هَوَاهُ.

Then He^{azwj} Said: **And even though it may be grievous, except upon those Guided by Allah. [2:143]** —It was so that the turning (facing) towards Bayt Al-Maqdas during that time was grievous, except upon the one Guided by Allah^{azwj}, for he recognised that Allah^{azwj} would be worshipped with opposite to what the man is intending, in order to Test him of his obedience in opposing his own desires”.¹⁸

VERSE 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ
وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ
بِالنَّاسِ لَرءُوفٌ رَحِيمٌ {143}

And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]

حدثنا احمد بن محمد عن ابيه عن محمد عن ابن اذينة عن بريد العجلي قال سئلت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا قال نحن امة الوسط ونحن شهداء الله على خلقه وحقته في ارضه.

Narrated to us Ahmad Bin Muhammad, from his father, from Muhammad, from Ibn Azina, from Bureyd Al-Ajaly who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} Blessed and High **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143].** He^{asws} said: ‘We^{asws} are the intermediary community, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} Creatures in His^{azwj} Earth.’¹⁹

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 312

¹⁹ Basaair Al Darajaat – P 2 Ch 3 H 11

الحسكاني في شواهد التنزيل قال: أخبرنا محمد بن عبد الله بن أحمد الصوفي، قال: أخبرنا محمد بن أحمد بن محمد الحافظ: أخبرنا عبد العزيز بن يحيى بن أحمد، قال: حدثني أحمد بن محمد بن عمير، قال: حدثني بشر بن الفضل عن عيسى بن يوسف عن أبي الحسن علي بن يحيى عن أبان بن أبي عياش عن سليم بن قيس الهلالي

Al-Haskany in Shawaahid Al-Tanzeel, said, 'Informed us Muhammad Bin Abdullah Bin Ahmad Al-Sowfy, from Muhammad Bin Ahmad Bin Muhammad Al-Haafiz, from Abdul Azeez Bin Yahya Bin Ahmad, from Ahmad Bin Muhammad Bin Umeyr, from Bashar Bin Al-Mufazzal, from Isa Bin Yusuf, from Abu Al-Hassan Ali Bin Yahya, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly has narrated:

عن علي عليه السلام: إن الله تعالى إيانا عنى بقوله: (لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا)، فرسول الله صلى الله عليه وآله شاهد علينا، ونحن شهداء الله على خلقه وحجته في أرضه. ونحن الذين قال الله جل اسمه فيهم: (وكذلك جعلناكم أمة وسطا).

From Ali^{asws} (having said): 'Allah^{azwj} the Exalted Meant us^{asws} by His^{azwj} Words: **in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143]**. So Rasool-Allah^{saww} is a witness over us^{asws}, and we^{asws} are witnesses of Allah^{azwj} over His^{azwj} creatures, and are His^{azwj} Divine Authorities in His^{azwj} earth. And we^{asws} are those regarding whom Allah^{azwj} Majestic in His^{azwj} Name, said: **And like that, We Made you (Imams) as the intermediary community [2:143]**'.²⁰

حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن أبي عمير عن عمر بن اذينة عن بريد بن معاوية قال

Narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

قلت لابي جعفر عليه السلام قول الله تعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال نحن الائمة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

'I said to Abu Ja'far^{asws}, '(What about) the Words of Allah^{azwj} the High **And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**, he^{asws} said: 'We^{asws} are, **the intermediary** Imams^{asws}, and we^{asws} are witnesses of Allah^{azwj} on His^{azwj} creation and His^{azwj} Proof in His^{azwj} Earth.'²¹

فَرَأَتْ قَالَتْ حَدَّثَنِي الْحُسَيْنُ [الْحَسَنُ] بْنُ الْعَبَّاسِ وَ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ الْأَحْمَسِيِّ قَالَا حَدَّثَنَا الْحَسَنُ بْنُ الْحُسَيْنِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ مَيْمُونِ بْنِ أَبِي هِشَامٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ كَذَلِكَ ... قَالَ أَبُو جَعْفَرٍ مَنَا شَهِيدٌ عَلَى كُلِّ زَمَانٍ عَلَيَّ بِنُ أَبِي طَالِبٍ فِي زَمَانِهِ وَ الْحَسَنُ فِي زَمَانِهِ وَ الْحُسَيْنُ فِي زَمَانِهِ وَ كُلُّ مَنْ يَدْعُو مِنَّا إِلَى أَمْرِ اللَّهِ تَعَالَى.

Furat said, 'It was narrated to me by Al Husayn (Al Hassan) Bin Al Abbas, and Ja'far Bin Muhammad Bin Saeed al Ahmasy, from Al Hassan Bin Al Husayn Amro Bin Abu Al Miqdam, from Maymoun Al Ban,

²⁰ Kitaab Suleym Bin Qays Al Hilali – H 80

²¹ Basaair Al Darajaat – P 2 Ch 13 H 3

From a slave of the Clan of Hashim^{as}, from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted **And like that . . . [2:143]**. Abu Ja'far^{asws} said: 'From us^{asws} there is a witness upon every era. Ali^{asws} Bin Abu Talib^{asws}, during his^{asws} era, and Al-Hassan^{asws} during his^{asws} era, and Al-Husayn^{asws} during his^{asws} era, and everyone who calls from us^{asws} to the Command of Allah^{azwj} the Exalted'.²²

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن عمرو بن أبي المقدام عن ميمون
البيان

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Amro Bin Abu Al-Maqdaam, from Maymoun Al-Baan who has said:

عن أبي جعفر عليه السلام في قوله تبارك وتعالى وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس

Abu Ja'far^{asws}, regarding His^{azwj} Words, Blessed and High **And like that, We Made you (Imams) the intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**, said: 'Equitable, in order to become witnesses upon the people.'

قال عدلا ليكونوا شهداء على الناس قال الأئمة ويكون الرسول شهيدا عليكم قال على الأئمة.

He (the narrator) said, '**and the Rasool to become a witness upon you all [2:143]**' He^{asws} said: 'Upon the Imams^{asws}'.²³

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «نحن نط الحجاز» فقلت: و ما نط الحجاز؟ قال: «أوسط الأنماط، إن الله يقول: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا.

From Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'We^{asws} are the Standard of Hijaz'. So I said, 'And what is the Standard of Hijaz?' He^{asws} said: 'The Medium Standard. Allah^{azwj} is Saying **We Made you (Imams) as the intermediary community [2:143]**.'

- ثم قال - إني يرجع الغالي، و بنا يلحق المقصر»

Then he^{asws} said: 'The exaggerator (الغالي) need to return back to us^{asws} and the derogator (المقصر) needs to catch-up with us^{asws}'.²⁴

عَلَيْ بَنِي إِسْرَافِيلَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ الْأُمَّةُ الْوَسْطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ

²² Tafseer Furat V 1 P 64

²³ Basaair Al Darajaat – P 2 Ch 13 H 3

²⁴ تفسير العياشي 1: 63 / 111.

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 High **[2:143] 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.** He^{asws} said: 'We^{asws} are the medium nation, and we^{asws} are the witnesses of Allah^{azwj} Blessed and High upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth'.

قُلْتُ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَزْكُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ قَالَ إِيَّانَا عَنَى وَ نَحْنُ الْمُجْتَبَوْنَ وَ لَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي الدِّينِ مِنْ حَرْجٍ فَالْحَرْجُ أَشَدُّ مِنَ الضَّيْقِ مِلَّةً أَيْبَكُمْ إِبْرَاهِيمَ إِيَّانَا عَنَى خَاصَّةً وَ سَمَّاكُمْ الْمُسْلِمِينَ

I said, 'The Words of the Exalted **[22:77] O you who believe! Perform Ruku, and Sajdah, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you.** He^{asws} said: 'It Means us^{asws}, and we^{asws} are the Chosen ones, and Allah^{azwj} Blessed and High **and has not Laid upon you a hardship in the Religion.** So the hardship is more intense than the constriction **the nation of your father Ibrahim.** It Means us^{asws} in particular, and Allah^{azwj} Named you all as Muslims.

اللَّهُ سَمَّاكَ 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 عَنْ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ نَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَقَ يَوْمَ الْقِيَامَةِ صَدَقْنَاهُ وَ مَنْ كَذَبَ كَذَّبْنَاهُ .

Allah^{azwj} Named us^{asws} as Muslim from before, from the Books of the past, and in this Quran **[2:143] and (that) the Rasool may become a bearer of witness over you and that you may be the bearers of witness upon the people.** Thus, Rasool-Allah^{saww} is the witness upon us^{asws} with whatever he^{saww} delivered to us^{asws} from Allah^{azwj} Blessed and High, 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'.²⁵

و عنه: عن عبد الله بن محمد، عن إبراهيم بن محمد الثقفي، قال: في (كتاب بندار بن عاصم) عن الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً. قال: «نحن الشهداء على الناس بما عندهم من الحلال و الحرام، و بما ضيعوا منه».

And from him, from Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafy who said, 'In the book of Bandar Bin Aasim, from Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

From Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Blessed and Exalted **And like that, We Made you (Imams) as the intermediary community in order for you**

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 9 H 4

(Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143]. He^{asws} said: 'We^{asws} are the witnesses upon the people due to what is they are (obliged) from the Permissible and the Prohibitions and what they are wasting from it'.²⁶

و قال أبو بصير، عن أبي عبد الله (عليه السلام): لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ، قال: «بما عندنا من الحلال و الحرام، و بما ضيعوا منه».

And Abu Baseer said, from Abu Abdullah^{asws} regarding '**in order for you (Imams) to become witnesses [2:143]**, he^{asws} said: 'Due to what is with us^{asws} from the Permissible and the Prohibitions, and due to what they are wasting from it'.²⁷

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «قال الله تعالى: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا فَإِنْ ظَنَنْتَ أَنَّ اللَّهَ عَنِ هَذِهِ الْآيَةِ جَمِيعَ أَهْلِ الْقِبْلَةِ مِنَ الْمُوحِدِينَ، أَفَتَرَى أَنْ مَنْ لَا تَحُوزُ شَهَادَتَهُ فِي الدُّنْيَا عَلَى صَاعٍ مِنْ تَمْرٍ، يَطْلُبُ اللَّهَ شَهَادَتَهُ يَوْمَ الْقِيَامَةِ وَ يَقْبَلُهَا مِنْهُ بِحَضْرَةِ جَمِيعِ الْأُمَمِ الْمَاضِيَةِ؟

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} the Exalted Said: **And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143].** So if you think that Allah^{azwj} has Meant by this Verse the entirety of the people of the Qiblah (General Muslims) from testifiers of the Oneness of Allah^{azwj}, the ones who tend to forge the testimony over one Sa'a (unit of measurement) of dates, that Allah^{azwj} would Seek his testimony on the Day of Judgement and Accept it from him for all the previous communities of the past?

كلا، لم يعن الله مثل هذا من خلقه، يعني الامة التي وجبت لها دعوة إبراهيم (عليه السلام): كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَ هم الأمة الوسطى، و هم خير أمة أخرجت للناس».

Never! Allah^{azwj} did not Mean it like this from His^{azwj} creatures. It (actually) Means the community upon which is Obligated the Supplication of Ibrahim^{as} **[3:110] You (Imams) are the best of the communities raised up for the people**, and they^{asws} are the medium Imams^{asws}, and they^{asws} are the best of the communities raised for the people'.²⁸

العياشي: قال أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: ألا تخبرني عن الإيمان، أقول هو و عمل، أم قول بلا عمل؟ فقال: «الإيمان عمل كله، و القول بعض ذلك العمل، مفروض من الله، مبين في كتابه، واضح نوره، ثابتة حجته، يشهد له بها الكتاب و يدعو إليه.

Al Ayyashi - Abu Amro Al Zubeyri said,

²⁶ بصائر الدرجات: 1 / 102

²⁷ تفسير العياشي 1: 63 / 113

²⁸ تفسير العياشي 1: 63 / 114

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Will you^{asws} inform me about the *Eman*, is it a word and a deed, or a word and not a deed?' So he^{asws} said: 'The *Eman* is deed, all of it. And the word, some of that is the deed, Necessitated from Allah^{azwj}, explained in His^{azwj} Book. Its light is clear, its proof is established. The Book Testifies with it and calls towards it.

و لما أن صرف الله نبيه (صلى الله عليه و آله) إلى الكعبة عن بيت المقدس، قال المسلمون للنبي (صلى الله عليه و آله): أ رأيت صلاتنا التي كنا نصلي إلى بيت المقدس، ما حالنا فيها، و ما حال من مضي من أمواتنا و هم يصلون إلى بيت المقدس؟

And when Allah^{azwj} Diverted His^{azwj} Prophet^{saww} towards the Kabah from Bayt Al-Maqdas, the Muslims said to the Prophet^{saww}, 'What is your^{as} view of our *Salat* which we used to pray towards Bayt Al-Maqdas? What is the state of the ones who passed away, from our dead ones, and they were praying *Salat* towards Bayt Al-Maqdas?'

فأنزل الله: وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فسمى الصلاة إيماناً، فمن اتقى الله حافظاً لجوارحه موفياً كل جارحة من جوارحه بما فرض الله عليه، لقي الله مستكملاً لإيمانه من أهل الجنة، و من خان في شيء منها، أو تعدى ما أمر فيها، لقي الله ناقص الإيمان».

So Allah^{azwj} Revealed **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]**. So He^{azwj} Named the '*Salat*' as '*Eman*'. Therefore, the one who fears Allah^{azwj}, protecting his faculties, fulfilling for every faculty what Allah^{azwj} has Necessitated upon it, would meet Allah^{azwj} as complete of his *Eman* from the people of the Paradise. And the one who betrays anything from these, or exceeded what has been Commanded with regards to these, would meet Allah^{azwj} as being deficient of the *Eman*'.²⁹

إنا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أئمة من الناس تهوي إليهم)، فإيانا عنى الله بذلك خاصة. ونحن الذين عنى الله: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون) إلى آخر السورة،

We^{asws} are the People^{asws} of the Household. Our^{asws} father Ibrahim^{as} supplicated to Allah^{azwj} saying: **therefore make the hearts of the people yearn towards them [14:37]**. So it is us^{asws} whom Allah^{azwj} has Meant by that, particularly. And we^{asws} are those whom Allah^{azwj} Meant by: **O you those who believe! Perform Ruku and Sajdah, and worship your Lord, and do the good (deeds), so you may be succeeding [22:77]** – up to the end of the Verse.

فرسول الله الشاهد علينا ونحن شهداء الله على خلقه وحججه في أرضه. ونحن الذين عنى الله بقوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس) إلى آخر الآية. فلكل زمان منا إمام شاهد على أهل زمانه.

So the Rasool Allah^{saww} is a Witness over us^{asws}, and we^{asws} are the Witnesses of Allah^{azwj} over His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth. And we^{asws} are the ones^{asws} Meant by Allah^{azwj} by His^{azwj} Words: **And like that, We Made you (Imams) a medium community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all**

²⁹ تفسير العياشي 1: 63 / 115

[2:143] - up to the end of the Verse. Thus, for every era, an Imam^{asws} from us^{asws} is a Witness over the people of his^{asws} era.³⁰

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبير، عن أبي عبد الله (عليه السلام)، قال: «لما صرف الله نبيه (صلى الله عليه وآله) إلى الكعبة عن بيت المقدس، أنزل الله عز وجل: وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فسمى الصلاة إيمانا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd who said, 'It was narrated to us by Abu Amro Al Zubeyri,

From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Diverted His^{azwj} Prophet^{saww} to (pray *Salat*) towards the Kabah from Bayt Al-Maqdas, Allah^{azwj} Mighty and Majestic Revealed **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]** – so He^{azwj} Named the *Salat* as *Eman*'.³¹

VERSE 144

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ {144}

We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. And those who have been Given the Book are knowing that it is the Truth from their Lord; and Allah is not heedless of what they are doing [2:144]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن زرارة،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Zararah,

عن أبي جعفر (عليه السلام)، قال: «إذا استقبلت القبلة بوجهك فلا تقلب وجهك عن القبلة فتفسد صلاتك، فإن الله عز وجل قال لنبيه (صلى الله عليه وآله) في الفريضة: فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ اخشع بصرك و لا ترفعه إلى السماء، و ليكن حذاء وجهك في موضع سجودك».

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you are facing the Qiblah by your face, so do not turn your face away from the Qiblah, as you will spoil your *Salat*, for Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} regarding the

³⁰ Kitaab Sulaym Bin Qays – H 54 (Extract)

³¹ الكافي 2: 1/38

Obligatory (*Salat*): **So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]**, and be humble with your eyes and do not raise them towards the sky, and let your face, face the place of your prostration'.³²

أبو علي الطبرسي عن علي بن إبراهيم، بإسناده عن الصادق (عليه السلام)، قال: «تحوّلت القبلة إلى الكعبة بعد ما صلى النبي (صلى الله عليه وآله) بمكة ثلاث عشرة سنة إلى بيت المقدس، و بعد مهاجرته إلى المدينة صلى إلى بيت المقدس سبعة أشهر -

Abu Ali Al Tabarsy, from Ali Bin Ibrahim by his chain,

From Al-Sadiq^{asws} having said: 'The Qiblah was transferred to the Kabah after the Prophet^{saww} had prayed *Salat* at Makkah for thirteen years (facing) towards Bayt Al-Maqdas, and after having emigrated to Al-Medina, (facing) towards Baytal Maqdas for seven months'.

قال:- ثم وجهه الله إلى الكعبة، و ذلك أن اليهود كانوا يعيرون رسول الله (صلى الله عليه وآله)، و يقولون له: أنت تابع لنا، تصلي إلى قبلتنا فاغتم رسول الله (صلى الله عليه وآله) من ذلك غما شديدا، و خرج في جوف الليل ينظر إلى آفاق السماء، ينتظر من الله في ذلك أمرا،

He^{asws} said: 'Then Allah^{azwj} Diverted him^{saww} to the Kabah, and that is because the Jews were taunting Rasool-Allah^{saww} and they were saying to him^{saww}, 'You^{saww} are obedient to us. You^{saww} are praying *Salat* to our Qiblah'. So Rasool-Allah^{saww} was gloomy due to that with an intense gloom, and he^{saww} went out in the middle of the night looking at the horizon of the sky, awaiting a Command from Allah^{azwj} regarding that.

فلما أصبح و حضر وقت صلاة الظهر، كان في مسجد بني سالم قد صلى من الظهر ركعتين، فنزل عليه جبرئيل و أخذ بعضديه و حوله إلى الكعبة، و أنزل عليه: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ و كان قد صلى ركعتين إلى بيت المقدس، و ركعتين إلى الكعبة، فقالت اليهود و السفهاء: مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا».

So when it was morning and the time for *Salat* Al-Zohr presented, he^{saww} was in the Masjid of the Clan of Salim, and had already prayed two Cycles from *Salat* Al-Zohr, Jibraeel^{as} descended and grabbed his^{saww} shoulders and turned him^{saww} towards the Kabah, and Revealed unto him^{saww}: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid [2:144]**. And he^{saww} prayed two Cycles towards Bayt Al-Maqdas, and two Cycles towards the Kabah. So the Jews said, '**What has turned them away from their Qiblah which they were upon?**' [2:142]'.³³

الشيخ، بإسناده عن الطاطري، عن محمد بن أبي حمزة، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألت عن قوله الله: وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ أَمْرَهُ بِهِ؟ قال: «نعم، إن

³² الكافي 3: 300/6.

³³ مجمع البيان 1: 413.

رسول الله (صلى الله عليه و آله) كان يقلب وجهه في السماء، فعلم الله ما في نفسه، فقال: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا».

Al Sheikh, by his chain from Al Taatary, from Muhammad Bin Abu Hamza, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels [2:143]**, was he^{saww} Commanded with it?' He^{asws} said: 'Yes. Rasool-Allah^{saww} used to turn his^{saww} face towards the sky (time and again), so Allah^{azwj} Knew what was in his^{saww} self (heart), so He^{azwj} Said **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with [2:144]**'.³⁴

VERSES 145 - 147

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ {145}

And even if you were to come to those who have been given the Book with every Sign they will not follow your Qiblah, and you are not a follower of their Qiblah, and they are not followers of each other's Qiblah; and if you follow their desires from what has come to you from the Knowledge, then you would be from the unjust ones [2:145]

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ {146}

Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]

الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {147}

The Truth is from your Lord, therefore do not become from the doubting ones [2:147]

³⁴ التهذيب 2: 137 / 43

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز،

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Hamaad, from Hareyz,

عن أبي عبد الله (عليه السلام) قال: «نزلت هذه الآية في اليهود والنصارى، يقول الله تبارك و تعالى: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ، يعني رسول الله (صلى الله عليه وآله)، لأن الله عز و جل قد أنزل عليهم في التوراة والإنجيل و الزبور صفة محمد (صلى الله عليه وآله) و صفة أصحابه، و مبعثه و مهاجره،

From Abu Abdullah^{asws} having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah^{azwj} Blessed and High is Saying: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]** - Meaning (recognising) Rasool-Allah^{saww}, because Allah^{azwj} Mighty and Majestic had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad^{saww} and a description of his^{saww} companions, and his^{saww} Sending (as a Prophet) and his^{saww} Emigration (Hijra).

و هو قوله تعالى: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ،

And these are the Words of the Exalted **Muhammad is Rasool-Allah and those with him are harsh upon the Kafirs, being merciful between themselves. You will see them performing Rukus, Sajdahs, seeking Grace from Allah and Pleasure. Their marks are in their faces from the impacts of the Sajdahs. That is their examples in the Torah and their example in the Evangel [48:29].**

فهذه صفة رسول الله (صلى الله عليه وآله) و صفة أصحابه في التوراة والإنجيل، فلما بعثه الله عز و جل، عرفه أهل الكتاب، كما قال جل جلاله».

So this is the description of Rasool-Allah^{saww} and the description of his^{saww} companions in the Torah and the Evangel. So when Allah^{azwj} Mighty and Majestic Sent him^{saww}, the People of the Book recognised him, just as Allah^{azwj}, Mighty is His^{azwj} Majestic, Said³⁵.

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابى منصور عمن ذكره عن جابر قال

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

سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلاث طبقات وانزلهم ثلاث منازل وبين. ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

³⁵ تفسير القمّي 1: 32.

'I asked Abu Ja'far^{asws} about the Spirit. He^{asws} said: 'O Jabir, Allah^{azwj} Created the creatures on three levels, and three levels between them and Explained that in His^{azwj} Book where He^{azwj} has Said: **"And the Companions of the Right Hand - What are the Companions of the Right Hand? [56:8] And the Companions of the Left Hand, what are the Companions of the Left Hand? [56:9] And the Foremost ones are the Foremost ones [56:10] They are the ones of proximity [56:11]."**

فاما ما ذكر من السابقين فهم انبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس

So, as for what He^{azwj} Mentioned from the foremost ones, they^{as} are the *Mursil* Prophets^{as}. Allah^{azwj} Made five spirits to be within them^{as} – the Holy Spirit, and the spirit of the *Eman*, and the spirit of the strength, and the spirit of the desires, and spirit of the body, and He^{azwj} Clarified that in His^{azwj} Book where He^{azwj} Said: ***Those Rasools, We Merited some of them upon the others from them; from them were ones Allah Spoke with, and Some of them He Raised their levels; and We Gave Isa Bin Maryam the clear proofs and Assisted him with the Holy Spirit [2:253].***

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم و بروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

Then He^{azwj} regarding all of them ***"and He Strengthened them with a spirit from Himself [58:22]"***, with the Holy Spirit. He^{azwj} Sent *Mursil* Prophets^{as} and non-*Mursil* Prophets^{as}, and by the Holy Spirit they^{as} know all the things; and by the Spirit of Faith, they^{as} worship Allah^{azwj} and do not associate anything with Him^{azwj}; and by the Spirit of Strength, they struggle against His^{azwj} enemies and they^{as} look after their^{as} own livelihoods; and by the Spirit of Desire, they taste the pleasure of eating food, and permissible conjugal-relations with the women; and by the Spirit of the Body they observe morality and intermingle (with the people).

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

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

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

If he repents to Allah^{azwj}, Allah^{azwj} Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah^{azwj} **And Allah Created you, then He will Cause you to die, and from you is he who is returned to the despicable life, so that he does not know anything after having known [16:70].**

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

If the reduction is of the Spirit of the Strength, he would not have the capacity to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam^{as}, not coming to them; and there would remain in him the Spirit of the *Eman* and Spirit of the Body. With the Spirit of the *Eman*, he worships Allah^{azwj}, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان
فريقا منهم ليكنتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين

And as for what is Mentioned of the companions of the left Hand, among them are the People of the Book. Allah^{azwj} Blessed and High has Said: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]. The Truth is from your Lord, therefore do not become from the doubting ones [2:147]**

عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكنتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلاثة
ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الاكالانعام بل هم اضل سبيلا لان الدابة انما
تحمل بروح القوة وتعتلف بروح الشهوة ويسير بروح البدن.

They recognised Rasool-Allah^{saww} and the successor^{asws} from after him^{saww}, but they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was Confiscated from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they added them to the cattle. He^{azwj} Said: **“they are like the cattle, buy, they are more straying” [7:179]**, because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body.³⁶

³⁶ Basaair Al Darajaat – P 9 Ch 14 H 5

VERSE 148

وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {148}

And for everyone there is a destination he should turn towards; therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]

محمد بن إبراهيم - المعروف بابن زينب - قال: أخبرنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ضريس، عن أبي خالد الكابلي،

Muhammad Bin Ibrahim – well known as Ibn Zaynab, from Abdul Wahid Bin Abdullah Bin Yunus, from Muhammad Bin Ja'far Al Qureyshi, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Muhammad Bin Sinan, from Zareys, from Abu Khalid Al Kalby,

عن علي بن الحسين، أو عن محمد بن علي (عليهما السلام)، أنه قال: «الفقهاء قوم يفقدون من فرشهم فيصبحون بمكة، و هو قول الله عز و جل: أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ، و هم أصحاب القائم (عليه السلام)».

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, or Muhammad Bin Ali^{asws} having said: 'The missing ones are a people who would be missing from their beds, and in the morning they would be at Makkah; and these are the Words of Allah^{azwj} Mighty and Majestic **Wherever you may happen to be, Allah will Bring you all together [2:148]**, and they are the companions of Al-Qaim^{ajfj}.³⁷

و عنه، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثني أحمد بن يوسف، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي، عن أبيه و وهيب، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: سَتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا قال: «نزلت في القائم (عليه السلام) و أصحابه يجتمعون على غير ميعاد».

And from him, said, 'It was informed to us by Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Yusuf, from Ismail Bin Mihran, from Al Hassan Bin Ali, from his father and Wuehyb, from Abu Baseer,

From Abu Abdullah^{asws} regarding His^{azwj} Words: **Compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. [2:148].** He^{asws} said: 'It was Revealed regarding Al-Qaim^{asws} and his^{asws} companions. They would be gathering together without there being a prior appointment'.³⁸

و عنه، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا علي بن الحسن التيملي، قال: حدثنا الحسن و محمد ابنا علي بن يوسف، عن سعدان بن مسلم، عن رجل، عن المفضل بن عمر، قال:

³⁷ الغيبة للنعماني: 4 / 313

³⁸ الغيبة للنعماني: 37 / 241

And from him, from Ahmad Bin Muhammad Bin Saeed Bin Uqda, from Ali Bin Al Hassan Al Taymili, from Al Hassan and Muhammad the sons of Ali Bin Yusuf, from Sa'dan Bin Muslim, from a man, from Al Mufazzal Bin Umar who said,

قال أبو عبد الله (عليه السلام): «إذا أذن الإمام دعا الله عز وجل باسمه العبراني، فانتجب له أصحابه، الثلاث مائة و ثلاثة عشر، قرعاً كقرع الخريف، و هم أصحاب الأولوية منهم من يفتقد من فراشه ليلاً فيصبح بمكة، و منهم من يرى يسير في السحاب نهاراً، يعرف باسمه و اسم أبيه و حسبه و نسبه».

'Abu Abdullah^{asws} said: 'When the Imam^{as} proclaims he^{asws} would supplicate to Allah^{azwj} Mighty and Majestic by His^{azwj} Name in Hebrew, so his^{asws} companions would be gathered for him^{asws}, the three hundred and thirteen, accumulated like the clouds of autumn, and they are the owners of the brigades. Among them would be one who would be missing from his bed at night and in the morning would be at Makkah, and among them would be the one who would be seen travelling in the clouds during the day, recognised by his name and the name of his father, and his rank and his lineage'.

قلت: جعلت فداك، أيهما أعظم إيماناً؟ قال: «الذي يسير في السحاب نهاراً، و هم المفقودون، و فيهم نزلت هذه الآية: أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً».

I said, 'May I be scarified for you^{asws}! Which of these two are greater in *Eman*?' He^{asws} said: 'The one who would journey in the clouds during the day, and they are the missing ones, and regarding them this Verse was Revealed **Wherever you may happen to be, Allah will Bring you all together [2:148]**'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid, who has narrated:

عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً قَالَ الْخَيْرَاتُ الْوَلَايَةُ وَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً يَعْنِي أَصْحَابَ الْقَائِمِ الثَّلَاثِمِائَةِ وَ الْبُضْعَةُ عَشَرَ رَجُلًا قَالَ وَ هُمْ وَ اللَّهُ الْأُمَّةُ الْمَعْدُودَةُ قَالَ يَجْتَمِعُونَ وَ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ قَرَعَ كَقَرَعِ الْخَرِيفِ.

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together [2:148]**. He^{asws} said: 'Good deeds is a reference to Al-Wilayah, and the Words of the Blessed and the High: **Wherever you may happen to be, Allah will Bring you all together**, mean the companions of Al-Qaim^{asws}, three hundred and some ten men'. He^{asws} said: 'And they are, by Allah^{azwj}, a numbered community'. He^{asws} said: 'By Allah^{azwj} they would gather together in a single moment, accumulated like the clouds of autumn'.⁴⁰

³⁹ الغيبة للنعماني: 3/312.

⁴⁰ الكافي 8: 487/313.

عن أبي سمينة، عن مولى لأبي الحسن (عليه السلام)، قال: سألت أبا الحسن (عليه السلام) عن قوله: أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً. قال: «وذلك - والله - أن لو قد قام قائمنا يجمع الله إليه شيعتنا من جميع البلدان».

From Abu Sameena,

(It has been narrated) from a slave of Abu Al-Hassan^{asws} who said, 'I asked Abu Al-Hassan^{asws} about His^{azwj} Words: **Wherever you may happen to be, Allah will Bring you all together [2:148]**. He^{asws} said: 'And that – by Allah^{azwj} – is that when our^{asws} Qaim^{asws} rises, Allah^{azwj} would Gather to him^{asws}, our^{asws} Shias from all the countries'.⁴¹

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة)، قال: حدثني أبو الحسين محمد بن هارون، قال: حدثنا أبي هارون بن موسى بن أحمد (رحمه الله)، قال: حدثنا أبو علي الحسن بن محمد النهاوندي، قال: حدثنا أبو جعفر محمد بن إبراهيم بن عبيد الله القمي القطان - المعروف بابن الخزاز - قال: حدثنا محمد بن زياد، عن أبي عبد الله الخراساني، قال: حدثنا أبو الحسين عبد الله بن الحسن الزهري، قال: حدثنا أبو حسان سعيد ابن جناح، عن مسعدة بن صدقة، عن أبي بصير،

Abu Ja'far Muhammad Bin Jareyr Al Tabari in Musnad Fatima^{asws}, said, 'It was narrated to me by Abu Al Husayn Muhammad Bin Haroun, from Abu Haroun Bin Musa Bin Ahmad, from Abu Ali Al Hassan Bin Muhammad Al Nahawandy, from Abu Ja'far Muhammad Bin Ibrahim Bin Ubeydullah Al Qummy Al Qatan – well known as Ibn KHazaz, from Muhammad Bin Ziyad, from Abu Abdullah Al Khurasany, from Abu Al Husayn Abdullah Bin Al Hassan Al Zuhry, from Abu Hasan Saeed Ibn Janah Mas'ada Bin Sadaqa, from Abu Baseer,

عن أبي عبد الله (عليه السلام) - في حديث يذكر فيه رجال القائم (عليه السلام) من البلدان - قال (عليه السلام): «إن أصحاب القائم (عليه السلام) يلقي بعضهم بعضاً كأنهم بنو أب و أم، و إن افترقوا افترقوا عشاء و التقوا غدوة، و ذلك تأويل هذه الآية: اسْتَبِقُوا الْحِثْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً.

From Abu Abdullah^{asws}, in a Hadeeth wherein he^{asws} mentioned Al-Qaim^{asws}'s men from the (various) cities, he^{asws} said: 'The companions of Al-Qaim^{asws} would meet each other as if they are sons of a mother and a father (as biological brothers), and that if they separate, they would be separating in the evening and meeting up (again) in the morning. And that is the explanation of this Verse **compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. [2:148]**.

قال أبو بصير: قلت: جعلت فداك، ليس على الأرض يومئذ مؤمن غيرهم؟ قال: «بلى، و لكن هذه التي يخرج الله فيها القائم، و هم النجباء و القضاة و الحكام و الفقهاء في الدين، يمسح الله بطونهم و ظهورهم فلا يشبهه عليهم حكم».

Abu Baseer said, 'I said, 'May I be sacrificed for you^{asws}! Wouldn't there be upon the earth, in those days, a *Momin* other than them?' He^{asws} said: 'Yes (they would be), but these are which Allah^{azwj} would be Extracting regarding Al Qaim^{asws}, and they would be the excellent (righteous) ones, the judges, and the rulers, and the

⁴¹ تفسير العيّاشي 1: 66 / 117.

understanding ones in the Religion. Allah^{azwj} would Clean their bellies and their backs, then a ruling would not be confusion upon them".⁴²

الطبرسي في (الاحتجاج) عن عبد العظيم الحسيني (رضي الله عنه)، قال:

Al Tabarsy, in Al Ihtijaj, from Abdul Azeem Al Hasany who said,

قلت لمحمد بن علي بن موسى (عليه السلام): إني لأرجو أن تكون القائم من أهل بيت محمد (صلى الله عليه وآله)، الذي يملأ الأرض قسطاً و عدلاً، كما ملئت ظلماً و جوراً؟ فقال (عليه السلام): «ما منا إلا قائم بأمر الله [و هاد إلى دين الله]، و لكن القائم الذي يطهر الله به الأرض من الكفر و الجحود، و يملأها قسطاً و عدلاً،

'I said to Muhammad^{asws} Bin Ali Bin Musa^{asws}, 'I am hoping that you^{asws} would happen to be Al-Qaim^{asws} from the People^{asws} of the Household of Muhammad^{saww}, who would fill the earth with equity and justice, just as it had been filled with injustice and tyranny?' So he^{asws} said: 'There is none from us (Imams^{asws}) except he^{asws} is standing (Qaim) by the Commands of Allah^{azwj}, and is a Guide to the Religion of Allah^{azwj}. But, Al-Qaim^{asws} by whom Allah^{azwj} would Clean the earth from the *Kufr*, and the ingratitude, and he^{asws} would fill it with equity and justice (would be) –

هو الذي تخفى على الناس ولادته، و يغيب عنهم شخصه، و تحرم عليهم تسميته، و هو سمي رسول الله (صلى الله عليه وآله) و كنيه، و هو الذي تطوى له الأرض و يذل له كل صعب.

He^{asws} is the one whose coming to the world would be concealed upon the people, and his^{asws} person would be absent from them (in Occultation), and there would be a prohibition upon naming him^{asws}, and he^{asws} would have the name of Rasool-Allah^{saww} and his^{saww} teknonym, and he^{asws} is the one for whom the earth would be folded for, and every difficulty would be humbled (made easy).

يُجتمع إليه من أصحابه عدة أهل بدر ثلاث مائة و ثلاثة عشر رجلاً من أقاصي الأرض، و ذلك قوله الله عز و جل: *يَنْ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ* فإذا اجتمعت له هذه العدة من أهل الأرض أظهر الله أمره، فإذا أكمل له العقد و هو عشرة آلاف رجل خرج بإذن الله، فلا يزال يقتل أعداء الله حتى يرضى الله عز و جل».

There would be gathered to him^{asws} a number of the people of (battle of) Badr, three hundred and thirteen men from the ends of the earth, and these are the Words of Allah^{azwj} Mighty and Majestic **Wherever you may happen to be, Allah will Bring you all together. [2:148]**. So when this number is gathered for him^{asws} from the people of the earth, Allah^{azwj} would Manifest His^{azwj} Command. So when the pact is perfected for him^{asws}, and it would be (with) ten thousand men, he^{asws} would rise by the Permission of Allah^{azwj}. So he^{asws} will not cease killing the enemies of Allah^{azwj} until Allah^{azwj} Mighty and Majestic is Pleased with him^{asws}.

قال عبد العظيم: [فقلت له: يا سيدي، و كيف يعلم أن الله قد رضي؟ قال: «يلقي في قلبه الرحمة، فإذا دخل المدينة أخرج اللات و العزى فأحرقهما».

⁴² دلائل الإمامة: 310

Abdul Azeem said, 'So I said to him^{asws}, 'O my master^{asws}! And how would he^{asws} know that Allah^{azwj} has been Pleased?' He^{asws} said: 'He^{azwj} would Cast the mercy into his^{asws} heart. So when he enters Al-Medina, he^{asws} would bring out (from their graves) Al-Laat and Al-Uzza (two idols of Quraysh), and he^{asws} would burn them both".⁴³

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، يقول: «الزم الأرض، لا تحرك يدك و لا رجلك أبدا حتى ترى علامات أذكرها لك في سنة و ترى مناديا ينادي بدمشق، و خسفا بقرية من قراها، و تسقط طائفة من مسجدها، فإذا رأيت الترك جازوها، فأقبلت الترك حتى نزلت الجزيرة، و أقبلت الروم حتى نزلت الرملة، و هي سنة اختلاف في كل أرض من أرض العرب.

Al Ayyashi, from Jabir Al Ju'fy,

From Abu Ja'far^{asws} having said: 'Necessitate the ground (sit tight). Neither move your hand nor your leg ever, until you see the signs I^{asws} am about to mention these to you regarding a year. And you will see a caller call out at Damascus, and a town from the towns would submerge, and an area would fall off from its Masjid, and you will see the Turks having exceeded it. So you will see the Turks to have descended at the island⁴⁴, and the Romans to have come until they descend at Al-Ramla⁴⁵. And it would be a year of differing in which every land from the lands of the Arabs (will be in conflict).

و إن أهل الشام يختلفون عند ذلك على ثلاث رايات: الأصهب، و الأبقع، و السفياي، مع بني ذنب الحمار مضر، و مع السفياي أخواله من كلب، فيظهر السفياي و من معه على بني ذنب الحمار حتى يقتلوا قتلا لم يقتله شيء قط. و يحضر رجل بدمشق، فيقتل هو و من معه قتلا لم يقتله شيء قط، و هو من بني ذنب الحمار، و هي الآية التي يقول الله تبارك و تعالى: فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ.

And the people of Syria would be differing during that upon three flags – the As'hab⁴⁶, and Al-Abqa'a⁴⁷, and Al-Sufyani, along with Clan of Zanb Al-Hamar Muzar. And with Sufyani would be his maternal uncle from a dog. So Al-Sufyani would appear and the ones with him would be with the Clan of Zanb Al-Hamar, until they would be killed in a battle not having killed anything at all. And a man would be present at Damascus, so he would be killed and the ones with him would fight, not killing anything at all, and he would be from the Clan of Zanb Al-Hamar, and it is the Verse which Allah^{azwj} Blessed and Exalted is Saying: **But the parties from among them would differ with each other, so woe unto those Kafirs from being present on a Great Day [19:37].**

⁴³ الإحتجاج: 449.

⁴⁴ The island which is between (the rivers) Dajla and the Euphrates - معجم البلدان 2: 134

⁴⁵ A city in Palestine or a place ruined around Al Karkh at Baghdad, or a town in Bahrain - معجم البلدان 3

⁶⁹

⁴⁶ Blonde, like the hair of the head - الصحاح - صهب - 1: 166

⁴⁷ That in which one colour blends in with another

و يظهر السفيفاني و من معه حتى لا يكون له همة إلا آل محمد (صلى الله عليه و آله) و شيعتهم، فيبعث - و الله - بعثا إلى الكوفة، فيصاب بأناس من شيعة آل محمد بالكوفة قتلا و صلبا،

And Al-Sufyani will appear along with the ones with him, until there does not happen to be a purpose for him (to harm) except for the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias. By Allah^{azwj}! He would send them to Al-Kufa, and he would hit the people from the Shias of the Progeny^{asws} of Muhammad^{saww} at Al-Kufa with killing and crucifixion.

و تقبل راية من خراسان حتى تنزل ساحل الدجلة، يخرج رجل من الموالي ضعيف و من تبعه فيصاب بظهر الكوفة، و يبعث بعثا إلى المدينة فيقتل بها رجلا، و يهرب المهدي و المنصور منها، و يؤخذ آل محمد صغيرهم و كبيرهم، لا يترك منهم أحد إلا حبس، و يخرج الجيش في طلب الرجلين.

And there would come a flag from Khurasan until they descend at the coast of (River) Al-Dajlah. There would come out a man from the weak loyalists, and the ones who follow him, and he would be caught at the back of Al-Kufa, and he would send a messenger to Al-Medina and he would kill a man in it, and Al-Mahdi^{asws} and Al-Mansour would flee from it, and the Progeny^{asws} of Muhammad^{saww} would be seized, their young ones and their old ones. Not one of them would be left except imprisoned. And the army would go out in seeking the two men.

و يخرج المهدي (عليه السلام) منها على سنة موسى (عليه السلام) خائفا يترقب حتى يقدم مكة، و يقبل الجيش حتى إذا نزلوا البيداء - و هو جيش الهلاك - خسف بهم، فلا يفلت منهم إلا مخبر، فيقوم القائم بين الركن و المقام فيصلي و ينصرف، و معه وزيره،

And Al-Mahdi^{asws} would come out from it upon the Sunnah of Musa^{as}, fearing, anticipating, until he^{asws} proceeds to Makkah. And the army would come until when they are encamped at Al-Bayda'a⁴⁸ - and it is the destroyed army - it (the land of Al-Bayda'a) would submerge upon them. So there would not escape anyone from them except for an informer. So Al-Qaim^{asws} would stand between Al-Rukn and Al-Maqam (corners of the Kabah), so he^{asws} would pray *Salat* and leave, and with him^{asws} would be his^{asws} Vizier.

فيقول: يا أيها الناس، إنا نستنصر الله على من ظلمنا و سلب حقنا، من يحاجنا في الله فإننا أولى بالله، و من يحاجنا في آدم (عليه السلام) فإننا أولى الناس بآدم (عليه السلام)، و من حاجنا في نوح (عليه السلام) فإننا أولى الناس بنوح (عليه السلام)، و من حاجنا في إبراهيم (عليه السلام) فإننا أولى الناس بإبراهيم (عليه السلام)، و من حاجنا في محمد (صلى الله عليه و آله) فإننا أولى الناس بمحمد (صلى الله عليه و آله)، و من حاجنا في النبيين فنحن أولى الناس بالنبيين، و من حاجنا في كتاب الله فنحن أولى الناس بكتاب الله.

So he^{asws} would be saying: 'O you people! We are being Helped by Allah^{azwj} against the ones who oppressed us^{asws} and confiscated our^{asws} rights. The one who argues

⁴⁸ A land situated between Makkah and Al Medina - 523 :1 معجم البلدان

us^{asws} regarding Allah^{azwj}, so we^{asws} are the closest with Allah^{azwj}; and the one who argues us^{asws} regarding Adam^{as}, so we^{asws} are the closest of the people with Adam^{as}; and the one who argues us^{asws} regarding Noah^{as}, so we^{asws} are the closest of the people with Noah^{as}; and the one who argues us^{asws} regarding Ibrahim^{as}, so we^{asws} are the closest of the people with Ibrahim^{as}; and the one who argues us^{asws} regarding Muhammad^{saww}, so we^{asws} are the closest of the people with Muhammad^{saww}; and the one who argues us^{asws} regarding the Prophets^{as}, so we^{asws} are the closest of the people with the Prophets^{as}; and the one who argues us^{asws} regarding the Book of Allah^{azwj}, so we^{asws} are the closest of the people with the Book of Allah^{azwj}.

إنا نشهد و كل مسلم اليوم أنا قد ظلمنا، و طردنا، و بغى علينا، و أخرجنا من ديارنا و أموالنا و أهلينا، و قهرنا، ألا إنا نستنصر الله اليوم و كل مسلم.

We^{asws} bear witness and every Muslim today! We^{asws} have been oppressed, and been expelled, and been rebelled against, and we^{asws} were ejected from our^{asws} houses and our^{asws} wealth and our^{asws} people, and were compelled. Indeed! We^{asws} are being Helped by Allah^{azwj} today, and every Muslim!

و يجيء- و الله- ثلاث مائة و بضعة عشر رجلا، فيهم خمسون امرأة، يجتمعون بمكة على غير ميعاد، قزعا كقزع الخريف، يتبع بعضهم بعضا، و هي الآية التي قال الله: **يَنْ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** فيقول رجل من آل محمد (صلى الله عليه و آله): اخرج منها، فهي القرية الظالم أهلها.

And there would come – by Allah^{azwj} – three hundred and some ten men, among them being fifty women. They would gather at Makkah without a prior appointment, joining up like the clouds of autumn, following each other, and it is the Verse which Allah^{azwj} Said: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]**. So a man from the Progeny^{asws} of Muhammad^{saww} would be saying, 'Exit from it, for it is a town which oppresses its people!'

ثم يخرج من مكة هو و من معه الثلاث مائة و بضعة عشر يباعدونه بين الركن و المقام، و معه عهد نبي الله (صلى الله عليه و آله) و رايته، و سلاحه، و وزيره معه،

Then he^{asws} would exit from Makkah, him^{asws} and the ones with him^{asws}, three hundred and some ten, pledging allegiance to him^{asws} between Al-Rukn and Al-Maqam (of Ibrahim^{as} by the Kabah), and with him^{as} would be a Covenant of the Prophet^{saww} of Allah^{azwj}, and his^{saww} flag, and his^{saww} weapons. And his^{asws} Vizier would be with him^{asws}.

فينادي المنادي بمكة باسمه و أمره من السماء، حتى يسمعه أهل الأرض كلهم: اسمه اسم نبي، إن أشكل عليكم فلم يشكل عليكم عهد نبي الله (صلى الله عليه و آله)، و رايته، و سلاحه، و النفس الزكية من ولد الحسين (عليه السلام)، فإن أشكل عليكم هذا فلا يشكل عليكم الصوت من السماء باسمه و أمره، و إياك و شذاذا من آل محمد، فإن لآل محمد و علي (عليهم السلام) راية، و لغيرهم رايات،

So a caller would call out at Makkah with his^{asws} name and his^{as} matter, from the sky, until the people of the earth would hear it: 'His^{asws} name is the name of the Prophet^{saww}. If there is confusion upon you, so it should not be confusing upon you the Covenant of the Prophet^{saww} of Allah^{azwj}, and his^{saww} flag, and his^{saww} weapons, and the pure soul from the sons of Al-Husayn^{asws}. So if (all) this is confusing upon this, so it should not be confusing upon you the voice from the sky with his^{asws} name and his^{asws} matter. And beware of the hesitation from the Progeny^{asws} of Muhammad^{saww}, as, for the Progeny^{asws} of Muhammad^{saww} there is a flag, and for others there is a flag!'

فالزم الأرض و لا تتبع منهم رجلا أبدا حتى ترى رجلا من ولد الحسين (عليه السلام)، معه عهد نبي الله (صلى الله عليه و آله) و رايته و سلاحه، فإن عهد نبي الله (صلى الله عليه و آله) صار عند علي بن الحسين (عليهما السلام)، ثم صار عند محمد بن علي، (عليهما السلام)، و يفعل الله ما يشاء، فالزم هؤلاء أبدا، و إياك و من ذكرت لك.

So necessitate the earth (stay put), and do not obey a man from them, ever, until you see a man from the sons of Al-Husayn^{asws}, with him^{asws} being a Covenant of the Prophet^{as} of Allah^{azwj}, and his^{saww} flag, and his^{saww} weapons, for the Covenant of the Prophet^{saww} of Allah^{azwj} came to be with Ali^{asws} Bin Al-Husayn^{asws}, then it came to be with Muhammad^{asws} Bin Ali^{asws}, and Allah^{azwj} Does whatever He^{azwj} so Desires to. Therefore, necessitate them ever, and beware from what I^{asws} mention to you.

فإذا خرج رجل منهم معه ثلاث مائة و بضعة عشر رجلا، و معه راية رسول الله (صلى الله عليه و آله)، عامدا إلى المدينة حتى يمر بالبيداء حتى يقول: هذا مكان القوم الذين يخسف بهم، و هي الآية التي قال الله: أ فَأَمِّنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ.

So when a man^{asws} from them comes out, with him^{asws} being three hundred and some ten men, and with him^{asws} is the flag of Rasool-Allah^{saww}, deliberating towards Al-Medina until he^{asws} passes by Al-Bayda'a, until he^{asws} is saying: 'This is the place of the people whom it would submerge with'. And it is the Verse which Allah^{azwj} Said: ***Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of? [16:45] Or that He may not Seize them in the course of their journeys, then they shall not (be able to) escape? [16:46]***⁴⁹.

VERSES 149 - 150

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {149}

⁴⁹ تفسير العياشي 1: 64 / 117

And from wherever you come out, turn your face towards the Sacred Masjid; and surely it is the very truth from your Lord, and Allah is not heedless of what you are doing [2:149]

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ {150}

And from wherever you come out, turn your face towards the Sacred Masjid; and wherever you are, turn your faces towards it, so that people shall have no accusation against you all, except those of them who are unjust; so do not fear them, and fear Me, and I shall Complete My Favour on you and that you may be rightly Guided [2:150]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن زرارة،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Zararah,

عن أبي جعفر (عليه السلام)، قال: «إذا استقبلت القبلة بوجهك فلا تقلب وجهك عن القبلة فتفسد صلاتك، فإن الله عز و جل قال لنبيه (صلى الله عليه و آله) في الفريضة: فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ اخشع ببصرك و لا ترفعه إلى السماء، و ليكن حذاء وجهك في موضع سجودك».

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you are facing the Qiblah by your face, so do not turn your face away from the Qiblah, as you will spoil your *Salat*, for Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} regarding the Obligatory (*Salat*) **turn your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:150]**, and be humble with your eyes and do not raise them towards the sky, and let your face, direct (towards) the place of your prostration'.⁵⁰

الطبرسي، قال: حدثنا السيد العالم أبو الحمد مهدي بن نزار الحسيني، قال: حدثني أبو القاسم عبيد الله ابن عبد الله الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال: حدثنا أحمد بن عمار بن خالد، قال: حدثنا يحيى بن عبد الحميد الحماني، قال: حدثنا قيس بن الربيع، عن أبي هارون العبدی،

Al Tabarsy said, 'Al Syed Al Aalim Abu Al Hamd Al Mahdy Bin Nazar Al Husayni narrated to us, from Abu Al Qasim Ubeydullah Ibn Abdullah Al Haskany, from Abu Abdullah Al Shirazi, from Abu Bakr Al Jarjany, from Abu Ahmad Al Basry, from Ahmad Bin Amaar Bin Khalid, from Yahya Bin Abdul Hameed Al Hamany, from Qays Bin Al Rabi'e, from Abu Haroun Al Abdy,

⁵⁰ الكافي 3: 300/6.

عن أبي سعيد الخدري، أن رسول الله (صلى الله عليه وآله) قال: «الله أكبر على إكمال الدين و إتمام النعمة و رضا الرب برسالي و ولاية علي بن أبي طالب (عليه السلام) من بعدي».

(It has been narrated) from Abu Saeed Al-Khudry who said, 'Rasool-Allah^{saww} said: 'Allah^{azwj} is the Greatest for the Perfection of the Religion and the Completion of the Favours, and Allah^{azwj} is Pleased with my^{saww} Messenger-ship and the Wilayah of Ali^{asws} Bin Abu Talib^{asws} from after me^{saww}'.

و قال: «من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله».

And he^{saww} said: 'The one for whom I^{saww} was the Master of, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be inimical to him who is inimical to him^{asws}, and the Help the one the one helps him^{asws}, and Abandon the one who abandons him^{asws}'.⁵¹

VERSE 151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ {151}

Just as We have Sent among you a Rasool from among you who recites to you Our Verses and purifies you and teaches you the Book and the Wisdom and teaches you that which you were not knowing [2:151]

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن عبيد بن كثير، عن حسين بن نصر بن مزاحم، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن علي (عليه السلام)، قال: «نحن الذين بعث الله فينا رسولا يتلو علينا آياته و يزكينا و يعلمنا الكتاب و الحكمة».

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Qasim, from Ubeyd Bin Katheer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Suleym Bin Qays Al-Hilali,

'Ali^{asws} said: 'We^{asws} are the ones among whom Allah^{azwj} Sent the Rasool, Recited to us^{asws} the Verses, and Purified us^{asws}, and Taught us^{asws} the Book and the Wisdom.'⁵²

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبي الحسن الاول عليه السلام قال: بعث الله عزوجل محمدا صلى الله عليه وآله رحمة للعالمين في سبع وعشرين من رجب، فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

⁵¹ مجمع البيان 3: 246

⁵² - تأويل الآيات 2: 2 / 692 .1

In Al-Kafi – a number of our companions, from Sahl Bin Ziyad, from one of our companions,

‘Abu Al-Hassan^{asws} the First^{asws}, said: ‘Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the Mercy to the Worlds on the 27th Rajab. The one who Fasts on that day, Allah^{azwj} will Write for him the Fasts of sixty months.’⁵³

VERSE 152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ {152}

Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَذِكْرِ اللَّهِ أَكْبَرُ، يقول: «ذكر الله لأهل الصلاة أكبر من ذكرهم إياه، ألا ترى أنه يقول: فَاذْكُرُونِي أَذْكُرْكُمْ؟».

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

(It has been narrated) from Abu Ja’far^{asws} regarding His^{azwj} Words: ‘**And to Mention Allah is the greatest (thing) [29:45]**, said: ‘The Mention by Allah^{azwj} of the people of the *Salat* is greater than their mention of Him^{azwj}. Have you not seen that He^{azwj} is Saying **[2:152] Therefore remember Me, I will Remember you?**’⁵⁴

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، قال: حدثنا أبو محمد جعفر بن أحمد بن سعيد البجلي ابن أخي صفوان بن يحيى، عن علي بن أسباط، عن سيف بن عميرة، عن أبي الصباح بن نعيم العبدي، عن محمد بن مسلم،

Ibn Babuwayh, from Muhammad Bin Al Hassan, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Muhammad Ja’far Bin Ahmad Bin Saeed Al Bajaly son of the brother of Safwan Bin Yahya, from Ali Bin Asbaat, from Sayf Bin Umeyra, from Abu Al Sabah Bin Naeem Al Abady, from Muhammad Bin Muslim,

في حديث يقول في آخره: «تسبيح فاطمة الزهراء (عليها السلام) ذكر الله الكثير [الذي] قال الله عز و جل: فَاذْكُرُونِي أَذْكُرْكُمْ».

in a Hadeeth in which he^{asws} (6th Imam^{asws}) is saying at the end of it: ‘The Glorification (تسبيح) of (Syeda) Fatima Al-Zahra^{asws} is the mention of Allah^{azwj}, the abundant, which Allah^{azwj} Mighty and Majestic is Speaking about: **Therefore remember Me, I will Remember you [2:152]**’.⁵⁵

⁵³ Tafseer Noor Al Thaqaalayn – CH 62 – H 14

⁵⁴ (Extract) تفسير القمي 2: 150.

⁵⁵ معاني الأخبار: 5/ 194.

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال النبي (صلى الله عليه وآله): إن الملك ينزل الصحيفة أول النهار و أول الليل، يكتب فيها عمل ابن آدم، فاعملوا في أولها خيرا و في آخرها خيرا، يغفر لكم ما بين ذلك- إن شاء الله- فإن الله قال: فَادْكُرُونِي أَذْكُرْكُمْ».

Al-Ayyashi, from Jabir, from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said: 'The Angel descends with the parchment at the beginning of the day and beginning of the night. Therein is written the deeds of the sons of Adam^{as}. Therefore perform good deeds at the beginning of it and good deeds at the end of it, Allah^{azwj} would Forgive you what is between that – Allah^{azwj} Willing – for Allah^{azwj} Said: **Therefore remember Me, I will Remember you [2:152]**.⁵⁶

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «الكفر في كتاب الله على خمسة أوجه، فمنها: كفر النعم، و ذلك قول الله يحكي قول سليمان (عليه السلام): هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ الْآيَةَ، و قال: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ، [و قال: فَادْكُرُونِي أَذْكُرْكُمْ وَ أَشْكُرُوا لِي وَ لَا تَكْفُرُونِ]».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Kufr* in the Book of Allah^{azwj} is upon five aspects. So, from these is the *Kufr* of the Bounties, and that is in the words of Allah^{azwj} Relating the words of Suleyman^{as}: **This is from the Grace of my Lord in order to Try me whether I am grateful or ungrateful [27:40]** – the Verse; and Said: **If you are grateful, I will Increase it for you [14:7]**; and Said: **Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152]**.⁵⁷

VERSE 153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {153}

O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153]

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَعِينُوا بِالصَّبْرِ قَالَ الصَّبْرُ الصِّيَامُ وَ قَالَ إِذَا نَزَلَتْ بِالرَّجُلِ النَّازِلَةُ وَ الشَّدِيدَةُ فَلْيَصُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ اسْتَعِينُوا بِالصَّبْرِ يَعْنِي الصِّيَامَ .

Ali, from his father, from Ibn Abu Umeyr, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **And seek Assistance with the patience [2:153]**, he^{asws} said: 'The

⁵⁶ تفسير العياشي 1: 67 / 119

⁵⁷ تفسير العياشي 1: 67 / 121

patience (is a reference to) the Fasts'. And he^{asws} said: 'When there descends upon the man the descending (afflictions) and the difficulties, so let him Fast, for Allah^{azwj} Mighty and Majestic is Saying: **And seek Assistance with the patience**, Meaning the Fasts [2:153].⁵⁸

العياشي: عن مسمع، قال: قال أبو عبد الله (عليه السلام): «يا مسمع، ما يمنع أحدكم إذا دخل عليه غم من غموم الدنيا أن يتوضأ، ثم يدخل مسجده فيركع ركعتين فيدعو الله فيهما؟ أما سمعت الله يقول: وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ».

Al Ayyashi – From Misma'a who said

'Abu Abdullah^{asws} said: 'O Misma'a! What prevents one of you when a sorrow from the sorrow of the world enters upon him, that he should perform Wuzu, then enter his Masjid and he prays two Cycles (of *Salat*), and he supplicates to Allah^{azwj} in these two? Have you not heard Allah^{azwj} Saying: **And seek Assistance through the patience and the Salat [2:153]**?'⁵⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ الْعَقَرُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) إِذَا هَالَهُ شَيْءٌ فَرَعَ إِلَى الصَّلَاةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ.

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , from Hammad Bin Isa, from Shuayb Al-Aqarquqy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever something dismayed Ali^{asws}, he^{asws} hastened to the *Salāt*, then recited this Verse **And seek Assistance through the patience and the Salat [2:153]**.⁶⁰

العياشي: عن الفضيل، عن أبي جعفر (عليه السلام)، قال: قال: «يا فضيل، بلغ من لقيت من موالينا عنا السلام، و قل لهم: إني أقول: إني لا اغني عنكم من الله شيئا إلا بورع، فاحفظوا ألسنتكم، و كفوا أيديكم، و عليكم بالصبر و الصلاة، إن الله مع الصابرين».

Al Ayyashi, from Al Fazeyl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Fazeyl! Deliver to the one you meet from our^{asws} friend, the greetings from us^{asws}, and say to them: 'I^{asws} am saying: 'I^{asws} will not avail you anything from Allah^{azwj} except by (your) piety, therefore protect your tongues, and restrain your hands, and upon you is to be with the patience and the *Salat* **surely Allah is with the patient ones [2:153]**'.⁶¹

صحيفة الامام الرضا (عليه السلام): «ليس في القرآن آية يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا فِي حَقِّنَا».

⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 1 H 7

⁵⁹ تفسير العياشي 1: 39 / 43

⁶⁰ Al Kafi V 3 – The Book Of *Salāt* CH 96 H 1

⁶¹ تفسير العياشي 1: 123 / 68.

Sahifa (In the book of) Al-Imam Al-Reza^{asws}: 'There isn't in the Quran a Verse **O you those who are believing!** [2:153], except it is in our^{asws} right".⁶²

VERSE 154

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ {154}

And do not be saying for the ones killed in the Way of Allah as dead ones; but they are alive, but you are not perceiving [2:154]

يَحْيَى الْحَلْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ الرَّادَّ عَلَيَّ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَيْكُمْ فَقَالَ يَا أَبَا مُحَمَّدٍ مَنْ رَدَّ عَلَيْكَ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى يَا أَبَا مُحَمَّدٍ إِنَّ الْمَيِّتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ شَهِيدٌ قَالَ قُلْتُ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ قَالَ إِي وَ اللَّهِ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ.

Yahya Al-Halby, from Abdullah Bin Muskaan, from Abu Baseer who said:

I said to him^{asws}, 'May I be sacrificed for you^{asws}, do you^{asws} see the one who rejects this matter (Al-Wilayah) to me as if he has rejected you^{asws}?', He^{asws} said: 'O Abu Muhammad! The one who rejects this matter to you, so he has rejected against the Rasool Allah^{saww}, and against Allah^{azwj} Blessed and High. O Abu Muhammad! The dead ones from among you who were upon this matter (Al-Wilayah) is the martyr'. I said, 'Even if he died upon his bed?' He^{asws} said: 'Yes, by Allah^{azwj}, even if he died upon his bed, he is alive in the Presence of his Lord^{azwj} being given Sustenance'.⁶³

أَخْبَرَنَا الشَّيْخُ الْفَقِيه أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِي رَحِمَهُ اللَّهُ فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةٍ بِقَرَاءَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ الْخَارَن وَ الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابَوَيْهِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِي رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ الْخَارِثِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُمَرَ بْنِ شَمْرِ عَنْ جَابِرٍ قَالَ:

It was informed to us by the Sheikh, the jurist Abu Al-Hassan Bin Muhammad Al-Toosy during the Month of Ramazan of the year five hundred and eleven, by my reading upon it in the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from the trustworthy Sheikh Muhammad Bin Ahmad Bin Shahriya Al Khazin and the chief Sheikh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from Al Sheikh Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, from Al Sheikh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harisy, from Abu Al Qasim Ja'far Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Umar Bin Shimr, from Jabir who said,

⁶² أخرجه ابن شهر آشوب في مناقبه 3: 53، عن صحيفة الإمام الرضا (عليه السلام)

⁶³ Al Kafi V 8 H 14568

دَخَلْنَا عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ نَحْنُ جَمَاعَةٌ بَعْدَ مَا قَضَيْنَا نُسُكَنَا فَوَدَّعْنَاهُ وَ قُلْنَا لَهُ أَوْصِنَا يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لِيُعِين قَوِيَّكُمْ ضَعِيفَكُمْ وَ لِيُعْطِفَ غَنِيَّكُمْ عَلَى فَقِيرِكُمْ وَ لِيُنْصَحَ الرَّجُلُ أَخَاهُ النَّصِيحَةَ لِنَفْسِهِ وَ اكْتُمُوا أَسْرَارَنَا وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَغْنَاقِنَا وَ انْظُرُوا أَمْرَنَا وَ مَا جَاءَكُمْ عَنَّا فَإِنْ وَجَدْتُمُوهُ لِلْقُرْآنِ مُوَافِقاً فَخُذُوا بِهِ وَ إِنْ لَمْ تَجِدُوهُ مُوَافِقاً فَارْذُوهُ

'We went over to Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, and we were a group having had fulfilled our rituals. So we bade farewell to him^{asws} and said to him^{asws}, 'Advise us, O son^{asws} of Rasool-Allah^{saww}!' So he^{asws} said: 'Let your strong ones assist your weak ones, and let your rich ones be kind to your poor ones, and let the man advise his brother of the advice to himself, and be concealing of our^{asws} secrets, and do not load the people upon our^{asws} necks, and look into our^{asws} matter and whatever comes to you all from us^{asws}. So if you find it to be in accordance with the Quran, then take with it, and if you do not find it in accordance with the Quran, so reject it.

وَ إِنْ اشْتَبَهَ الْأَمْرُ عَلَيْكُمْ فَتَقَبَّلُوا عَنْهُ وَ رُذُّوهُ إِلَيْنَا حَتَّى نَشْرَحَ لَكُمْ مِنْ ذَلِكَ مَا شَرَحَ لَنَا وَ إِذَا كُنْتُمْ كَمَا أَوْصَيْنَاكُمْ لَمْ تَعْدُوا إِلَيَّ غَيْرِهِ فَمَاتَ مِنْكُمْ [مَيِّتٌ] قَبْلَ أَنْ يُخْرَجَ قَائِمُنَا كَانَ شَهِيداً وَ مَنْ أَذْرَكَ مِنْكُمْ قَائِمَنَا فَقُتِلَ مَعَهُ كَانَ لَهُ أَجْرُ شَهِيدَيْنِ وَ مَنْ قَتَلَ بَيْنَ يَدَيْهِ عَدُوّاً لَنَا كَانَ لَهُ أَجْرُ عَشْرِينَ شَهِيداً.

And if the matter is confusing upon you, so pause during it and refer it to us^{asws} until we^{asws} explain it for you from that what has been explained to us^{asws}. And when you are just as I^{asws} am advising you to be, not having transgressed to something else, and a dying one dies from you before the coming out of our^{asws} Qaim^{asws}, he would be a martyr, and the one from you who comes across our^{asws} Qaim^{asws} and is killed with him^{asws}, there would be for him the Recompense of two martyrs; and the one who kills an enemy of ours^{asws} in front of him^{asws} would have for him the Recompense of twenty martyrs'.⁶⁴

اعْتِمَاداً فِي الْكِتَابِ الْمَذْكُورِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عُيَيْدٍ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ:

Relying upon the mentioned book, said, 'It was narrated to us by Ali Bin Ubeydullah, from Ismail Bin Abu Khalid, from Qays Bin Abu Hazim, from Jareyr Bin Abdullah Al Bajaly who said,

قَالَ رَسُولُ اللَّهِ ص: مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَوْ لَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَعْفُوراً لَهُ أَوْ لَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَوْ لَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ

'Rasool-Allah^{saww} said: 'The one dies upon the love of the Progeny^{asws} of Muhammad^{asws} dies a martyr. Indeed! And the one who dies upon the love of the Progeny^{asws} of Muhammad^{saww} dies (his sins having been) Forgiven for him. Indeed! And the one who dies upon the love of the Progeny^{asws} of Muhammad^{asws} dies a

⁶⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 1

repentant. Indeed! And the one who dies upon the love of the Progeny^{asws} of Muhammad dies a *Momin* of the complete *Eman*.⁶⁵

VERSE 155

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ {155}

And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155]

محمد بن إبراهيم النعماني - المعروف بابن زينب - قال: حدثنا محمد بن همام، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا أحمد بن هلال، قال: حدثنا الحسن بن محبوب، عن علي بن رئاب، عن محمد بن مسلم،

Muhammad Bin Ibrahim Al No'mani – well known as Ibn Zaynab, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Hilal, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Muhammad Bin Muslim,

عن أبي عبد الله جعفر بن محمد (عليهما السلام)، قال: «إن قدام [قيام] القائم علامات، بلوى من الله تعالى لعباده المؤمنين».

(It has been narrated) from Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} having said: 'Surely before the rising of Al-Qaim^{asws} there are signs, a Trial from Allah^{azwj} the Exalted to His^{azwj} servants, the Momineen'.

قلت: و ما هي؟ قال: «فذلك قول الله عز و جل: وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِّنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ»

I said, 'And what are these?' He^{asws} said: 'So that is the Speech of Allah^{azwj} Mighty and Majestic: ***And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155].***

قال:- لَنَبْلُوَنَّكُمْ يعني المؤمنين بِشَيْءٍ مِّنَ الْخَوْفِ من ملوك بني فلان في آخر سلطانهم وَ الْجُوعِ بغلاء أسعارهم وَ نَقْصٍ مِّنَ الْأَمْوَالِ فساد التجارات وَ قلة الفضل فيها وَ الْأَنْفُسِ موت ذريع وَ الثَّمَرَاتِ قلة ريع ما يزرع وَ قلة بركة الثمار وَ بَشِّرِ الصَّابِرِينَ عند ذلك بخروج القائم (عليه السلام)».

He^{asws} said: '***And We will be Testing you*** – meaning the Momineen, ***with something from the fear*** – from the kings of the Clan of so and so at the end of their rule, ***and the hunger*** – with expensive prices (inflation), ***and scarcity of the***

⁶⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 3 (Extract)

wealth – spoiling of the businesses and the scarcity of the grace therein, **and the lives** – catastrophic deaths, **and the fruits** – scarcity of yield from what is cultivated and scarcity of the Blessings of the fruits, **and give glad tidings to the patient ones [2:155]** – during that, with the rising of Al-Qaim^{asws}.

ثم قال: «يا محمد، هذا تأويله، إن الله عز وجل يقول: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسِخُونَ فِي الْعِلْمِ».

Then he^{asws} said: 'O Muhammad! This is its interpretation that Allah^{azwj} Mighty and Majestic is Speaking of **but none know its interpretation except Allah, and those who are firmly rooted in the Knowledge** [3:7]' ⁶⁶

العياشي: عن الثمالي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَ الْجُوعِ. قال: «ذلك جوع خاص، و جوع عام فأما بالشام فإنه عام، و أما الخاص بالكوفة يخص و لا يعم و لكنه يخص بالكوفة أعداء آل محمد (صلى الله عليه و آله) فيهلكهم الله بالجوع،

Al Ayyashi, from Al Sumaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} **And We will be Testing you with something from the fear and the hunger [2:155]**. He^{asws} said: 'That is a particular hunger, and a general hunger. So as for at Syria, it would be general (widespread), and as for the particular (hunger) is would be at Al-Kufa, in a particular (area) and not be general but it would be in particular at Al-Kufa for the enemies of the Progeny^{asws} of Muhammad^{saww}, so Allah^{azwj} would Destroy them by the hunger.

و أما الخوف فإنه عام بالشام، و ذلك الخوف إذا قام القائم (عليه السلام)، و أما الجوع فقبل قيام القائم، و ذلك قوله: وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَ الْجُوعِ».

And as for the fear, so it would be general (widespread) at Syria, and that is the fear when Al-Qaim^{ajfj} rises; and as for the hunger, it would be before the rising of Al-Qaim^{ajfj}, and these are His^{azwj} Words: **And We will be Testing you with something from the fear and the hunger [2:155]**. ⁶⁷

VERSES 156 & 157

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ {156}

Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156]

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ {157}

⁶⁶ الغيبة: 5/ 250، ينابيع المودة: 421.

⁶⁷ تفسير العياشي 1: 125 / 68

Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]

و عنه: عن علي بن محمد، عن صالح بن أبي حماد، رفعه، قال:

And from him, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, raising it, said,

جاء أمير المؤمنين (عليه السلام) إلى الأشعث بن قيس يعزيه بأخ له، يقال له: عبد الرحمن، فقال له أمير المؤمنين: «إن جزعت فحق الرحم أتيت، و إن صبرت فحق الله أديت، على أنك إن صبرت جرى عليك القضاء و أنت محمود، و إن جزعت جرى عليك القضاء و أنت مذموم».

'Amir-al-Momineen^{asws} went to Al Ash'as Bin Qays to console him for (the death of) his brother, called Abdul Rahman. So Amir-al-Momineen^{asws} said to him: 'I^{asws} came to you for the grief which is the right of the womb (relationship), and if you are patient then the right of Allah^{azwj} is fulfilled, upon that if you were patient the Judgment would follow you and you would be a praised one, and if you grieve then the Judgment would follow you and you would be a condemned one'.

فقال له الأشعث: إنا لله و إنا إليه راجعون! فقال أمير المؤمنين (عليه السلام): «أ تدري ما تأويلها؟» فقال الأشعث: أنت غاية العلم و منتهاه. فقال له: «أما قولك: إنا لله، فإقرار منك بالملك، و أما قولك: و إنا إليه راجعون، فإقرار منك بالهلاك».

So Al-Ash'as said to him^{asws}, '**We are for Allah and we are returning to Him [2:156]**'. So Amir-al-Momineen^{asws} said: 'Do you know what its interpretation is?' So Al-Ash'as said, 'You^{asws} are the height of the Knowledge and its limit'. So he^{asws} said to him: 'As for your saying **we are for Allah**, so it is acceptance from you of the King^{azwj}, and as for your saying **and we are returning to Him**, so it is the acceptance from you of your destruction (death)'.⁶⁸

و عن الصادق (عليه السلام): «قال الله عز و جل: وَ بَشِّرِ الصَّابِرِينَ أَيُّ بِالْجَنَّةِ وَ الْمَغْفِرَةِ».

And from Al-Sadiq^{asws} having said: 'Allah^{azwj} Mighty and Majestic Says: **and give glad tidings to the patient ones [2:155]** – i.e., with the Paradise and the Forgiveness'.⁶⁹

عن إسماعيل بن زياد السكوني،

From Ismail Bin Ziyad Al Sakuny,

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) أربع من كن فيه كتبه الله من أهل الجنة: من كانت عصمته شهادة أن لا إله إلا الله، و من إذا أنعم الله عليه النعمة، قال: الحمد لله، و من إذا أصاب ذنبا، قال: استغفر الله، و من إذا أصابته مصيبة، قال: إنا لله و إنا إليه راجعون».

⁶⁸ الكافي 3: 40 / 261.

⁶⁹ مصباح الشريعة: 186.

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Four (things), the ones who has these in him, Allah^{azwj} would Write him to be from the inhabitants of the Paradise. The one whom He^{azwj} Safeguards, testifies that there is no god except Allah^{azwj}; and the one who, when Allah^{azwj} Favours the Bounty upon him, says, 'The Praise is for Allah^{azwj}; and the one when he commits a sin, says, 'I seek Forgiveness of Allah^{azwj}, and the one when a difficulty hits him, says, '**We are for Allah and we are returning to Him [2:156]**'.⁷⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَّرَ أُعْطِيَتْهُ ثَلَاثَ حِصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُمْ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: I^{azwj} Made the world to be between My^{azwj} servants as a loan. So the one who lends Me^{azwj} a loan from it, I^{azwj} shall Give him, with every one, ten, up to a multiple of seven hundred, and whatever I^{azwj} so Desire from that; and the one who does not lends Me^{azwj} a loan from it, so I^{azwj} shall Seize something Forcibly from him. But, if he is patient, I^{azwj} shall Give him three characteristics, such that if I^{azwj} were to Give one of these to My^{azwj} Angels, they would be pleased with Me^{azwj}.

قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثٍ حِصَالٍ وَ رَحْمَةُ اثْنَتَيْنِ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثٌ

He (the narrator) said, 'Then Abu Abdullah^{asws} recited the Words of Allah^{azwj} Mighty and Majestic: **Who, when a difficulty befalls them, say: Surely we are for Allah and to Him we are returning [2:156]. Those are they on whom are Blessings and Mercy from their Lord [2:157].** So this (Blessings) is one from the three characteristics, and Mercy is the second, **those, they are the Guided ones [2:157]** - is the third'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا لِمَنْ أَخَذَ اللَّهُ مِنْهُ شَيْئًا قَسْرًا .

Then Abu Abdullah^{asws} said: 'This is for them from whom Allah^{azwj} Takes something Forcibly'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا فُيْضَ وَلَدَ الْمُؤْمِنِ وَ اللَّهُ أَعْلَمُ بِمَا قَالَ الْعَبْدُ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمَلَائِكَتِهِ قَبَضْتُمْ وَلَدَ فُلَانٍ فَيَقُولُونَ نَعَمْ رَبَّنَا قَالَ فَيَقُولُ

⁷⁰ تفسير العياشي 1: 69 / 127.

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21

فَمَا قَالَ عَبْدِي قَالُوا حَمْدَكَ وَ اسْتَرجِعْ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَخَذْتُمْ ثَمَرَةَ قَلْبِهِ وَ قُرَّةَ عَيْنِهِ فَحَمِدَنِي وَ اسْتَرجِعْ ابْنُوا لَهُ بَيْتاً فِي الْجَنَّةِ وَ سَمُّوهُ بَيْتَ الْحَمْدِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When a child of a believer dies, and Allah^{azwj} is more Knowing with what the servant says (during the bereavement), Allah^{azwj} Blessed and High Says to His^{azwj} Angels: "Did you capture a child of so and so?" So they are saying: 'Yes, our Lord^{azwj}!' So He^{azwj} is Saying: "So what did My^{azwj} servant say?" They are saying: 'He praised You^{azwj} and said: **Surely we are for Allah and to Him we are returning [2:156]**. So Allah^{azwj} Blessed and High is Saying: "You took the fruit of his heart and the delight of his eyes and he praised Me^{azwj} and said: **Surely we are for Allah and to Him we are returning [2:156]**. Build a house for him in the Paradise and name it as the House of Praise'.⁷²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ وَ الْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي حَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ مَا الْجَزَعُ قَالَ أَشَدُّ الْجَزَعِ الصُّرَاخُ بِالْوَيْلِ وَ الْعَوِيلِ وَ لَطْمُ الْوَجْهِ وَ الصَّدْرِ وَ جَرُّ الشَّعْرِ مِنَ النَّوَاصِي وَ مَنْ أَقَامَ النُّوَاحَةَ فَقَدْ تَرَكَ الصَّبْرَ وَ أَخَذَ فِي غَيْرِ طَرِيقِهِ وَ مَنْ صَبَرَ وَ اسْتَرجِعَ وَ حَمِدَ اللَّهَ عَزَّ وَ جَلَّ فَقَدْ رَضِيَ بِمَا صَنَعَ اللَّهُ وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَ مَنْ لَمْ يَفْعَلْ ذَلِكَ جَزَى عَلَيْهِ الْقَضَاءُ وَ هُوَ دَمِيمٌ وَ أَحْبَطَ اللَّهُ تَعَالَى أَجْرَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al Hassan Bin Ali, altogether from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What is the panic?' He^{asws} said: 'The intense panic is shrieking with the woe, and the wailing, and the slapping of the face, and the chest, and pulling out the hair from the forehead; and the one who establishes lamentations, so he has neglected the patience and has taken to other than its way; and the one who is patient and says: **Surely we are for Allah and to Him we are returning [2:156]**, and Praises Allah^{azwj} Mighty and Majestic, so he is pleased with whatever Allah^{azwj} does, and his Recompense would fall upon Allah^{azwj}; but the one who does not do that and the matters Ordained would flow upon him, and he would be condemned, and Allah^{azwj} the Exalted would Confiscate his Recompense'.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفٍ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا مِنْ عَبْدٍ يُصَابُ بِمُصِيبَةٍ فَيَسْتَرجِعُ عِنْدَ ذِكْرِ الْمُصِيبَةِ وَ يَصْبِرُ حِينَ تَفْحَاهُ إِلَّا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ كُفِّرَ عَنْهُ مَا تَأَخَّرَ فَاسْتَرجِعْ عِنْدَ ذِكْرِ الْمُصِيبَةِ غَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ اكْتَسَبَ فِيهَا بَيْنَهُمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Marouf Bin Harrabouz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is none from a servant who is hit by a difficulty (bereavement), so he says: **Surely we are for Allah and to**

⁷² Al Kafi V 3 – The Book Of Funerals CH 79 H 4

⁷³ Al Kafi V 3 – The Book Of Funerals CH 81 H 1

Him we are returning [2:156] during remembrance of the difficulty (bereavement), and he is patient when it is sudden, except that Allah^{azwj} would Forgive for him what has preceded from his sins; and every time he remembers his difficulty (bereavement), so he says **Surely we are for Allah and to Him we are returning [2:156]** during the remembrance of the difficulty (bereavement), Allah^{azwj} would Forgive his every sin that he had amassed during there two'.⁷⁴

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ رَزِينَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ ذَكَرَ مُصِيبَتَهُ وَ لَوْ بَعْدَ حِينٍ فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ أَجِرْنِي عَلَى مُصِيبَتِي وَ أَخْلِفْ عَلَيَّ أَفْضَلَ مِنْهَا كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَا كَانَ عِنْدَ أَوَّلِ صَدَمَةٍ .

Ali, from his father, from Ibn Abu Umeyr, from Dawood Bin Razeyn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who remembers his difficulty (bereavement), and even though it may be after a while, so he says **Surely we are for Allah and to Him we are returning [2:156]** and **[1:2] The praise is due to Allah, the Lord of the Worlds**. O Allah^{azwj}! Recompense me upon my difficulty and Replace upon me that which is superior than it', would have for him from the Recompense, similar to what he had during the first shock'.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ انْصَرَفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ سَرِيَّةٍ قَدْ كَانَ أُصِيبَ فِيهَا نَاسٌ كَثِيرٌ مِنَ الْمُسْلِمِينَ فَاسْتَقْبَلَتْهُ النِّسَاءُ يَسْأَلْنَهُ عَنْ قَتْلَاهُنَّ فَذَنَّتْ مِنْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا فَعَلَ فُلَانٌ قَالَ وَ مَا هُوَ مِنْكَ قَالَتْ أَبِي قَالَ أَحْمَدِي اللَّهُ وَ اسْتَرجِعِي فَقَدِ اسْتُشْهِدَ فَقَعَلْتُ ذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} left from a military expedition in which a lot of people from the Muslims had been killed, so the women faced him^{saww} asking him^{saww} about their killed ones. So a woman approached him^{saww}, so she said, 'O Rasool-Allah^{saww}! What happened with so and so?' He^{saww} said: 'And what is he from you?' She said, 'My father'. So he^{saww} said: 'Praise Allah^{azwj} and say; **Surely we are for Allah and to Him we are returning [2:156]**. So she did that.

ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ مَا فَعَلَ فُلَانٌ فَقَالَ وَ مَا هُوَ مِنْكَ فَقَالَتْ أَخِي فَقَالَ أَحْمَدِي اللَّهُ وَ اسْتَرجِعِي فَقَدِ اسْتُشْهِدَ فَقَعَلْتُ ذَلِكَ

Then she said, 'O Rasool-Allah^{saww}! What happened with so and so?' So he^{saww} said: 'And what is he from you?' So she said, 'My brother'. So he^{saww} said: 'Praise Allah^{azwj} and say: **Surely we are for Allah and to Him we are returning [2:156]**. So she did that.

⁷⁴ Al Kafi V 3 – The Book Of Funerals CH 81 H 5

⁷⁵ Al Kafi V 3 – The Book Of Funerals CH 81 H 6

ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ مَا فَعَلَ فُلَانٌ فَقَالَ وَ مَا هُوَ مِنْكَ فَقَالَتْ زَوْجِي قَالَ أَحْمَدِي اللَّهُ وَ اسْتَزْجِعِي فَقَدْ اسْتُشْهِدَ فَقَالَتْ وَ أَيْلَا فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كُنْتُ أَظُنُّ أَنَّ الْمَرْأَةَ تَجِدُ بِزَوْجِهَا هَذَا كُلَّهُ حَتَّى رَأَيْتُ هَذِهِ الْمَرْأَةَ .

Then she said, 'What happened with so and so?' So he^{saww} said: 'And what is he from you?' So she said, 'My husband'. He^{saww} said: 'Praise Allah^{azwj} and say ***'Surely we are for Allah and to Him we are returning'*** [2:156]. So she said, 'Woe is unto me! So Rasool-Allah^{saww} said: 'I^{saww} had not seen (among you) that the wife would find all this with her husband until I saw this woman'.⁷⁶

VERSE 158

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ {158}

Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; and the one who does is voluntarily, it is better, for Allah is Grateful, Knowing [2:158]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن ابن أبي عمير، عن معاوية بن عمار،

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

عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) أقام بالمدينة عشر سنين لم يحج، ثم أنزل الله عز و جل عليه: وَ أَدِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} stayed in Al-Medina for ten years without performing Hajj. Then Allah^{azwj} Revealed ***And proclaim among the people with the Hajj: they will come to you on foot and on every lean camel, coming from every deep ravine [22:27].***

فأمر المؤذنين أن يؤذنوا بأعلى أصواتهم، بأن رسول الله (صلى الله عليه وآله) يحج في عامه هذا، فعلم به من حضر المدينة و أهل العوالي و الأعراب، فاجتمعوا لحج رسول الله (صلى الله عليه وآله)، و إنما كانوا تابعين ينظرون ما يؤمرون به و يتبعونه، أو يصنع شيئا فيصنعونه.

Thus, he^{saww} ordered the Muezzins that they should call out in their loud voices that Rasool-Allah^{saww} would be performing the Hajj in this year. So the ones present in Al-

⁷⁶ Al Kafi – V 5 – The Book of Marriage Ch 143 H 1

Medina, and the people of Al-Awaali (العوالي) and the Bedouins came to know it. So they gathered for the Hajj of Rasool-Allah^{saww}. But rather, they were followers awaiting to see what he^{saww} would be ordering them for and follow him^{saww}, or he^{saww} does something, so they would do it as well'.

فخرج رسول الله (صلى الله عليه و آله) في أربع بقين من ذي القعدة، فلما انتهى إلى ذي الحليفة زالت الشمس، فاغتسل ثم خرج حتى أتى المسجد الذي عند الشجرة، فصلّى فيه الظهر، و عزم بالحج مفرداً، و خرج حتى انتهى إلى البیداء عند الميل الأول، فصف له سماًطان، فلبى بالحج مفرداً، و ساق الهدي ستاً و ستين أو أربعاً و ستين، حتى انتهى إلى مكة في سلخ أربع من ذي الحجة، فطاف بالبيت سبعة أشواط، ثم صلى ركعتين خلف مقام إبراهيم (عليه السلام).

So Rasool-Allah^{saww} went out during the four days remaining from (the Month of) Zi-Al-Qa'da. So when he^{saww} ended up at Zu Al-Haleyfa (six or seven miles from Al-Medina), then sun was still (in the sky). So he^{saww} washed, then went until he^{saww} came to Al-Masjid in which there was a tree. So he^{saww} Prayed Al-Zohar (Midday *Salat*) in it, and made the intention for the Hajj, solely. And he^{saww} went out until he^{saww} ended up at Al-Bayda (and it is a smooth land in between Makkah and Al-Medina) in the first mile. So the (people) stood in two rows for him^{saww}, and he^{saww} made the intention solely for Hajj. He^{saww} herded his^{saww} sacrificial animals, which numbered sixty six or sixty four heads, until he^{saww} ended up at Makkah during the first four days from (the Month of) Zu Al-Hijja. So, he^{saww} performed the *Tawaaf* the House with seven rounds, then Prayed two Cycles behind *Maqaam Ibrahim^{as}*.

ثم عاد إلى الحجر فاستلمه، و قد كان استلمه في أول طوافه، ثم قال: إن الصفا و المروة من شعائر الله، فابدأ بما بدأ الله عز و جل و إن المسلمين كانوا يظنون أن السعي بين الصفا و المروة شيء صنعه المشركون، فأنزل الله عز و جل: إِنَّ الصَّفاَ وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

Then he^{saww} returned to the Rock (الحجر), so he^{saww} took it in his^{saww} hand, and he^{saww} had taken it during the first of his^{saww} *Tawaaf*. Then he^{saww} said: 'Al-Safa and Al-Marwa are from Rituals of Allah^{azwj}. So begin with what Allah^{azwj} Mighty and Majestic Began with'. And the Muslims used to think that Al-Sae (brisk walking) between Al-Safa and Al-Marwa was something which the Polytheists used to do'. So Allah^{azwj} Revealed ***Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them [2:158]***

ثم أتى الصفا فصعد عليه، و استقبل الركن اليماني، فحمد الله و أثنى عليه، و دعا مقدار ما يقرأ سورة البقرة مترسلاً، ثم انحدر إلى المروة فوقف عليها، كما توقف على الصفا، ثم انحدر و عاد إلى الصفا فوقف عليها، ثم انحدر إلى المروة حتى فرغ من سعيه.

Then he^{saww} came to Al-Safa and ascended it, and turned towards Al-Rukn Al-Yamaani. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then spoke for as long as what it takes to read Surah Al-Baqarah without rushing it. Then he^{saww} came down to Al-Marwa and paused at it just as he^{saww} had paused at Al-Safa. Then he^{saww} came down and returned to Al-Safa and paused at it. Then he^{saww} came down to Al-Marwa, until he^{saww} had done it seven times.

فلما فرغ من سعيه و هو على المروة، أقبل على الناس بوجهه، فحمد الله و أثنى عليه، ثم قال: إن هذا جبرئيل - و أوما بيده إلى خلفه- يأمرني أن أمر من لم يسق هديا أن يحل، و لو استقبلت من أمري ما استدبرت لصنعت مثل ما أمرتكم، و لكي سقت الهدى، و لا ينبغي لسائق الهدى أن يحل حتى يبلغ الهدى محله».

So when he^{saww} was free from his^{saww} Sa'ee, and he^{saww} was at Al-Marwa, he^{saww} turned to face the people. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'This here is Jibraeel^{as} - and he^{saww} gestured by his^{saww} hand towards behind his^{saww} back - 'ordering me^{saww} that I^{saww} should order the one who has not herded his sacrificial animal that he should dress up (Come out from the state of Ihram). In the future I^{saww} will not do this but I^{saww} shall do similar to what I^{saww} ordered you all to do. But I^{saww} have already herded my^{saww} sacrificial animals, and it is not befitting for the one who has herded his sacrificial animal that he should dress up until the sacrificial animal reaches its place.

قال: «فقال له رجل من القوم: لنخرجن حجاجا و رؤوسنا و شعورنا تقطر. فقال له رسول الله (صلى الله عليه و آله): أما إنك لن تؤمن بهذا أبدا. فقال: سراقه بن مالك بن جعشم الكناني: يا رسول الله، علمنا ديننا كأنا خلقنا اليوم، فهذا الذي أمرتنا به لعامنا هذا، أم لما يستقبل؟ فقال له رسول الله (صلى الله عليه و آله): بل هو للأبد إلى يوم القيامة. ثم شبك أصابعه، و قال: دخلت العمرة في الحج إلى يوم القيامة».

He^{asws} said: 'So a man from the people said to him^{saww}, 'We have been made to come out as Pilgrims and our heads feel as if they are being pulled'. So Rasool-Allah^{saww} said to him: 'But you will never believe in this, ever!' So Sara'iq Bin Malik Bin Ja'sham Al Kanany said, 'O Rasool-Allah^{saww}! We have learned our Religion as if we have been Created today. So this which you^{saww} ordered us with, is for this year of ours, or for the future (as well)?' So Rasool-Allah^{saww} said to him: 'But, it is forever up to the Day of Judgement'. Then he^{saww} clasped his^{saww} fingers and said: 'The Umrah is included in the Hajj up to the Day of Judgement'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ كَانَ عَلَيْهِ طَوَافُ النِّسَاءِ وَحَدَهُ فَطَافَ مِنْهُ خَمْسَةَ أَشْوَاطٍ ثُمَّ غَمَزَهُ بِطَنُهُ فَخَافَ أَنْ يَبْدُرَهُ فَخَرَجَ إِلَى مَنْزِلِهِ فَتَنَفَّضَ ثُمَّ غَشِيَ جَارِيَتَهُ

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Humran Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about a man upon whom was the performing of circumambulation of the women (طَوَافُ النِّسَاءِ), alone. So he performed *Tawaaf* of five circuits from it, then had belly ache. So he feared that he might caught by surprise. So he went out to his house, so he relieved himself. Then he overwhelmed his slave girl.

قَالَ يَغْتَسِلُ ثُمَّ يَرْجِعُ فَيَطُوفُ بِالْبَيْتِ طَوَافَيْنِ تَمَامَ مَا كَانَ قَدْ بَقِيَ عَلَيْهِ مِنْ طَوَافِهِ وَ يَسْتَغْفِرُ اللَّهَ وَ لَا يَعُودُ وَ إِنْ كَانَ طَافَ طَوَافَ النِّسَاءِ فَطَافَ مِنْهُ ثَلَاثَةَ أَشْوَاطٍ ثُمَّ خَرَجَ فَعَشِيَ فَقَدْ أَفْسَدَ حَجَّهُ وَ عَلَيْهِ بَدَنَةٌ وَ يَغْتَسِلُ ثُمَّ يَعُودُ فَيَطُوفُ أُسْبُوعًا .

He^{asws} said: 'He should wash, then return, and he should perform *Tawaaf* by the House (Kabah) with two circuits to complete what had remain upon him from his circumambulation, and he should seek Forgiveness of Allah^{azwj}, and he should not repeat. And if it was a circumambulation of the women (طَوَافُ النِّسَاءِ), so he had performed *Tawaaf* of three circuits, then went out, so he overwhelmed (his slave girl), so he would have spoil his Hajj, and upon him would be a sacrificial animal, and he should wash, then repeat, so he would have to perform *Tawaaf* of seven (circuits)'.⁷⁸

ابْنُ مُحَبُّوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعُبَيْدِيِّ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ طَافَ بِالْبَيْتِ أُسْبُوعًا طَوَافَ الْفَرِيضَةِ ثُمَّ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَرْبَعَةَ أَشْوَاطٍ ثُمَّ عَمَرَهُ بَطْنُهُ فَخَرَجَ فَقَضَى حَاجَتَهُ ثُمَّ عَشِيَ أَهْلُهُ قَالَ يَغْتَسِلُ ثُمَّ يَعُودُ فَيَطُوفُ ثَلَاثَةَ أَشْوَاطٍ وَ يَسْتَغْفِرُ رَبَّهُ وَ لَا شَيْءَ عَلَيْهِ

Ibn Mahboub, from Abdul Aziz Al Abdy, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{asws} about a man who performed *Tawaaf* by the House (Kabah) seven Obligatory circumambulations. Then he performed Sa'ee between Al-Safa and Al-Marwa, four circuits. Then his belly ached, so he went out and fulfilled his need. Then he overwhelmed his wife. He^{asws} said: 'He should wash, then return, so he should perform *Tawaaf* of three (remaining) circuits, and he should seek Forgiveness of his Lord^{azwj}, and there is nothing upon him'.

قُلْتُ فَإِنْ كَانَ طَافَ بِالْبَيْتِ طَوَافَ الْفَرِيضَةِ فَطَافَ أَرْبَعَةَ أَشْوَاطٍ ثُمَّ عَمَرَهُ بَطْنُهُ فَخَرَجَ فَقَضَى حَاجَتَهُ فَعَشِيَ أَهْلُهُ فَقَالَ أَفْسَدَ حَجَّهُ وَ عَلَيْهِ بَدَنَةٌ وَ يَغْتَسِلُ ثُمَّ يَرْجِعُ فَيَطُوفُ أُسْبُوعًا ثُمَّ يَسْعَى وَ يَسْتَغْفِرُ رَبَّهُ

I said, 'Supposing it was *Tawaaf* of the House (Kabah), the Obligatory circumambulation, so he performed *Tawaaf* of four circuits, then his belly ached, so he went out and fulfilled his need, and overwhelmed his wife?' So he^{asws} said: 'His Hajj would be spoilt, and upon him would be a sacrificial animal, and he should wash, then return, so he should perform *Tawaaf* of seven (circuits), then perform Sa'ee, and he should seek Forgiveness of his Lord^{azwj}'.

قُلْتُ كَيْفَ لَمْ يَجْعَلْ عَلَيْهِ حِينَ عَشِيَ أَهْلُهُ قَبْلَ أَنْ يَفْرَغَ مِنْ طَوَافِهِ قَالَ إِنَّ الطَّوَافَ فَرِيضَةٌ وَ فِيهِ صَلَاةٌ وَ السَّعْيُ سُنَّةٌ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله)

I said, 'How come you^{asws} did not make to be upon him, where he overwhelmed his wife before he was free from his Sa'ee, just as you^{asws} are making it to be upon him, a sacrificial offering where he overwhelms his wife before he is free from his circumambulation?' He^{asws} said: 'The circumambulation is Obligatory, and therein is Prayer, and the Sa'ee, being a Sunnah from Rasool-Allah^{saww}'.

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 105 H 6

قُلْتُ أَلَيْسَ اللَّهُ يَقُولُ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ قَالَ بَلَىٰ وَ لَكِنَّ قَدْ قَالَ فِيهِمَا وَ مَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ فَلَوْ كَانَ السَّعْيُ فَرِيضَةً لَمْ يَقُلْ فَمَنْ تَطَوَّعَ خَيْرًا .

I said, 'Isn't Allah^{azwj} Saying that **Surely the Safa and the Marwa are among the Rituals appointed by Allah [2:158]**?' He^{asws} said: 'Yes, but He^{azwj} has Said: **And whoever does good voluntarily, then surely Allah is Grateful, Knowing [2:158]**. So, had the Sa'ee been Obligatory, He^{azwj} would not have Said: **And whoever does good voluntarily [2:158]**'.⁷⁹

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن خالد، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم،

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

عن أبي عبد الله (عليه السلام)، قال: «سمي الصفا صفا، لأن المصطفى آدم (عليه السلام) هبط عليه، فقطع للجبل اسم من اسم آدم (عليه السلام)، يقول الله عز و جل: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ عَلَى الْعَالَمِينَ وَ هبطت حواء على المروة، و إنما سميت المروة، لأن المرأة هبطت عليها، فقطع للجبل اسم من اسم المرأة».

(It has been narrated) from Abu Abdullah^{asws} having said: 'Safa has been named as Safa because Adam^{as} was Chosen (*Mustafa*) to descend upon it. So the name of the mountain is from the name of Adam^{as}. Allah^{azwj} Mighty and Majestic is Saying: **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the worlds [3:33]**. And Hawwa^{as} descended upon the Marwa, and it has been named as Marwa because the woman (Al-Imra') descended upon it, so the name of the mountain is from the name 'Al-Imra'a' (the woman)'.⁸⁰

و عنه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «إن إبراهيم (عليه السلام) لما خلف إسماعيل (عليه السلام) بمكة عطش الصبي، و كان فيما بين الصفا و المروة شجر، فخرجت امه حتى قامت على الصفا، فقالت: هل بالوادي من أنيس؟ فلم يجبها أحد، فمضت حتى انتهت إلى المروة، فقالت: هل بالوادي من أنيس؟ فلم يجبها أحد، ثم رجعت إلى الصفا، فقالت كذلك حتى صنعت ذلك سبعا، فأجرى الله ذلك سنة.

And from him (Al Sadouq) who said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Ibn Abu Umeyr, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ibrahim^{as}, when he^{as} left Ismail^{as} behind at Makkah, the young boy became thirsty, and there used to be a tree in between Al-Safa and Al-Marwa. So his^{as} mother went out until she^{as} stood upon Al-Safa, so she^{as} said: 'Is there any kind person in the valley?' But, no one answered her^{as}. So she^{as} went until she^{as} ended up at Al-Marwa, so she^{as} said: 'Is

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 105 H 7

⁸⁰ علل الشرائع: 1/431.

there any kind person in the valley?’ But, no one answered her^{as}. So she^{as} returned back to Al-Safa. She^{as} said similar to that, to the extent that she^{as} did that seven times. Therefore, Allah^{azwj} Caused that to be a Sunnah.

فأتاها جبرئيل، فقال لها: من أنت؟ فقالت: أنا ام ولد إبراهيم، فقال لها: إلى من وكلكم؟ فقالت: أما إذا قلت ذلك، فقد قلت له حيث أراد الذهاب: يا إبراهيم، إلى من تكلنا؟ فقال: إلى الله عز و جل، فقال جبرئيل: لقد وكلكم إلى كاف.

Jibraeel^{as} came to her^{as} and said to her^{as}, ‘Who are you^{as}?’ She^{as} said: ‘I^{as} am the mother of the son^{as} of Ibrahim^{as}’. So he^{as} said to her^{as}: ‘To whom did he^{as} entrust you^{as}?’ So she^{as} said: ‘I^{as} had said that. I^{as} asked him^{as} when he^{as} intended to leave: ‘To whom do you^{as} entrust us^{as}?’ So he^{as} said: ‘To Allah^{azwj} Mighty and Majestic’. So Jibraeel^{as} said: ‘He^{as} has entrusted you to the One who is Sufficient’.

قال: «و كان الناس يتجنبون الممر بمكة لمكان الماء، ففحص الصبي برجله فنبعت زمزم، و رجعت من المروة إلى الصبي و قد نبع الماء، فأقبلت تجمع التراب حوله مخافة أن يسيح الماء، و لو تركته لكان سيحاً».

The Imam^{asws} said: ‘And the people used to avoid the passageway at Makkah for a place for the water. So the young boy (Ismail^{as}) struck (the ground) with his^{as} feet, so the Zamzam (spring) gushed forth, and she^{as} returned from Al-Marwa to the boy, and (saw that) the water had sprung. So she gathered the sand around it fearing that the water would evaporate, and had she^{as} left it so it did not evaporate’.

قال: «فلما رأته الطير حلقت عليه- قال:- فمر ركب من اليمن، فلما رأوا الطير حلقت عليه، قالوا: ما حلقت إلا على الماء، فأتوهم ليستقوهم فسقوهم من الماء، و أطعمهم الركب من الطعام، و أجرى الله عز و جل لهم بذلك رزقا، فكان الركب يمر بمكة فيطعمونهم من الطعام، و يسقونهم من الماء».

The Imam^{asws} said: ‘So when the birds saw it, they flew towards it. Riders from Yemen passed by, so when they saw the birds to have encircled it, they said, ‘They would not have encircled except upon the water’. So they came over to them^{as} to be quenched (from the thirst). So they^{as} quenched them from the water, and the riders fed them^{as} from the food. And Allah^{azwj} Mighty and Majestic Made that to flow for them^{as} as sustenance. The riders used to pass by Makkah, and they would feed them^{as} from the food, and they^{as} would quench them from the water’.⁸¹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن معاوية بن حكيم، عن محمد ابن أبي عمير، عن الحسن بن علي الصيرفي، عن بعض أصحابنا، قال: سئل أبو عبد الله (عليه السلام) عن السعي بين الصفا و المروة، فريضة أم سنة؟ فقال: «فريضة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muawiya Bin Hakeem, from Muhammad Ibn Abu Umeyr, from Al Hassan Bin Ali Al Sayrafi, from one of our companions who said,

⁸¹ علل الشرائع: 1 / 432

'Abu Abdullah^{asws} was asked about the Sa'ee between Al-Safa and Al-Marwa, is it an Obligation or optional?' So he^{asws} said: 'An Obligation'.

قلت: أ و ليس قال الله عز و جل: فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا؟ قال: «كان ذلك في عمرة القضاء، إن رسول الله (صلى الله عليه وآله) شرط عليهم أن يرفعوا الأصنام من الصفا و المروة، فتشاغل رجل و ترك السعي حتى انقضت الأيام، و أعيدت الأصنام، فحاءوا إليه، فقالوا: يا رسول الله، إن فلانا لم يسع بين الصفا و المروة، و قد أعيدت الأصنام؟ فأنزل الله عز و جل: فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا [أي و عليهما الأصنام]».

I said, 'Or is not Allah^{azwj} Mighty and Majestic Saying: **There is no blame on him if he goes does Tawaaf of both of them [2:158]**?' He^{asws} said: 'Such was that during Umra 'Al-Qaza'a', that Rasool-Allah^{saww} placed a condition upon them that they would raise the idols from Al-Safa and Al-Marwa. So a man became pre-occupied and left the Sa'ee until the days elapsed, and the idols returned, so they came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! So and so did not perform Sa'ee between Al-Safa and Al-Marwa, and the idols have returned?' So Allah^{azwj} Mighty and Majestic Revealed: **There is no blame on him if he goes does Tawaaf of both of them [2:158]** – i.e., (and even though) there are idols upon these two'.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ السَّعِيِّ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَرِيضَةً أَمْ سُنَّةٌ فَقَالَ فَرِيضَةٌ قُلْتُ أ وَ لَيْسَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا قَالَ كَانَ ذَلِكَ فِي عُمْرَةِ الْقَضَاءِ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) شَرَطَ عَلَيْهِمْ أَنْ يَرْفَعُوا الْأَصْنَامَ مِنَ الصَّفَا وَ الْمَرْوَةِ

A number of our companions, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Muhammad Bin Abu Umeyr, from Al Hassan Bin Ali Al Sayrafi, from one of our companions who said,

'Abu Abdullah^{asws} was asked about the Sa'ee between Al-Safa and Al-Marwa, being an Obligation or a Sunnah?' So he^{asws} said: 'I said, 'Or, has not Allah^{azwj} Mighty and Majestic Said **[2:158] there is no blame on him if he goes round them both**'. He^{asws} said: 'That was regarding the Umra of the adjudication. Rasool-Allah^{saww} stipulated upon then that they would raise (remove) the idols from Al-Safa and Al-Marwa.

فَتَشَاغَلَ رَجُلٌ وَ تَرَكَ السَّعْيَ حَتَّى انْقَضَتْ الْأَيَّامُ وَ أُعِيدَتِ الْأَصْنَامُ فَحَاءُوا إِلَيْهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا لَمْ يَسْعَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ قَدْ أُعِيدَتِ الْأَصْنَامُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا أَيْ وَ عَلَيْهِمَا الْأَصْنَامُ .

So a man pretended to be busy and neglected the Sa'ee until the days had passed, and the idols returned. So they (people) came over to him^{saww} and said, 'O Rasool-Allah^{saww}! So and so did not perform Sa'ee between Al-Safa and Al-Marwa, and the idols have returned'. Therefore, Allah^{azwj} Mighty and Majestic Revealed: **there is no**

⁸² الكافي 4: 435 / 8.

blame on him if he goes round them both, [2:158] i.e., and upon them were the idols'.⁸³

عنه: عن علي بن إبراهيم، عنه أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن معاوية بن عمار،

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

عن أبي عبد الله (عليه السلام) - في حديث حج النبي (صلى الله عليه وآله) -: «أنه (عليه السلام) بعد ما طاف بالبيت و صلى ركعتيه، قال (صلى الله عليه وآله): إن الصفا و المروة من شعائر الله، فابدأ بما بدأ الله عز و جل به، و إن المسلمين كانوا يظنون أن السعي بين الصفا و المروة شيء صنعه المشركون، فأنزل الله عز و جل: إِنَّ الصَّفاَ وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا».

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth of the Prophet^{saww} having said after he^{saww} had performed *Tawaaf* the House and Prayed two Cycles of *Salat*: 'Al-Safa and Al-Marwa are two Rituals of Allah^{azwj}', therefore begin by what Allah^{azwj} Mighty and Majestic Began with. And the Muslims used to think that the Sa'ee between Al-Safa and Al-Marwa was something which the Polytheists did, so Allah^{azwj} Mighty and Majestic Revealed: ***Surely Al Safa and Al Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them [2:158]***.⁸⁴

الشيخ في (التهذيب): بإسناده عن موسى بن القاسم، عن ابن أبي عمير، عن حماد، عن الحلبي، قال: سألت أبا عبد الله (عليه السلام) عن المرأة تطوف بين الصفا و المروة و هي حائض؟ قال: «لا، لأن الله تعالى يقول: إِنَّ الصَّفاَ وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ».

Al Sheikh, in Al Tehzeeb, by his chain, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Hamaad, from Al Halby who said,

'I asked Abu Abdullah^{asws} about the woman who goes around Al-Safa and Al-Marwa whilst she is unclean?' He^{asws} said: 'No, (she should not) because Allah^{azwj} the High is Saying: ***Surely Al-Safa and Al-Marwa are among the Rituals of Allah [2:158]***'.⁸⁵

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 142 H 8

⁸⁴ الكافي 4: 435 / 8.

⁸⁵ التهذيب 5: 394 / 1373.