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CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART NINE – VERSES 200 - 225

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 200 - 202

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۖ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ {200}

So when you have fulfilled your rituals, then mention Allah as you mentioned your forefathers, or with a more intense mentioning. So, from the people there is one who is saying, 'Our Lord! Give us in the world', and there would not be for him a portion in the Hereafter [2:200]

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ {201}

And among them is one who is saying, 'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ {202}

Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202]

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ الَّتِي سُنَّتْ لَكُمْ فِي حَجَّكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ اذْكُرُوا اللَّهَ بِآلَائِهِ لَدَيْكُمْ وَ إِحْسَانِهِ إِلَيْكُمْ - فِيمَا وَفَّقَكُمْ لَهُ مِنَ الْإِيمَانِ بِنُبُوَّةِ مُحَمَّدٍ ص سَيِّدِ الْأَنْعَامِ - وَ اعْتِقَادِ وَصِيِّهِ أَخِيهِ عَلِيِّ زَيْنِ أَهْلِ الْإِسْلَامِ

(Imam Hassan Al Askari^{asws} said): '**So when you have fulfilled your rituals** – which have been enacted for you during your Hajj, **then mention Allah as you mentioned your forefathers** – remember Allah^{azwj} by His^{azwj} Blessings to you and His^{azwj} Favours to you in what He^{azwj} Inclined you to the *Eman* in the Prophet-hood of Muhammad^{saww}, Chief of the people, and the belief in his^{saww} successor, his^{saww} brother Ali^{asws}, adornment of the people of Al-Islam.

كَذِكْرِكُمْ آبَاءَكُمْ بِأَفْعَالِهِمْ وَ مَا تَرَاهُمْ الَّتِي تَذْكُرُونَهَا أَوْ أَشَدَّ ذِكْرًا خَيْرَهُمْ بَيْنَ ذَلِكَ - وَ لَمْ يُلْزِمُهُمْ أَنْ يَكُونُوا لَهُ أَشَدَّ ذِكْرًا مِنْهُمْ لِأَبَائِهِمْ - وَ إِنْ كَانَتْ نِعْمَ اللَّهِ عَلَيْهِمْ أَكْثَرَ وَ أَعْظَمَ مِنْ نِعَمِ آبَائِهِمْ.

As was your remembrance of your forefathers with their deeds and their memories which you are remembering, **or with a more intense mentioning** – would be better for them between that, and it is not Necessitate for them that they should have more intense remembrance for Him^{azwj} than for their forefathers, and even though the Bounties of Allah^{azwj} upon them are more and greater than the bounties of their forefathers.

ثُمَّ قَالَ [اللَّهُ] عَزَّ وَ جَلَّ فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا أَمْوَالَهَا وَ خَيْرَاتَهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ نَصِيبٍ - لِأَنَّهُ لَا يَعْمَلُ لَهَا عَمَلًا وَ لَا يَطْلُبُ فِيهَا خَيْرًا.

The Allah^{azwj} Mighty and Majestic Said: **So, from the people there is one who is saying, 'Our Lord! Give us in the world'** – its wealth and its good things, **and there would not be for him a portion in the Hereafter [2:200]** – a share, because he neither worked a deed for it nor did he seek goodness with regards to it.

وَ مِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً خَيْرَاتَهَا وَ فِي الْآخِرَةِ حَسَنَةً مِنْ نِعَمٍ جَنَاتِهَا وَ قِنَا عَذَابَ النَّارِ بَنَحْنَا مِنَ عَذَابِ النَّارِ وَ هُمْ بِاللَّهِ مُؤْمِنُونَ، وَ بَطَاعَتِهِ عَامِلُونَ وَ لِمَعَاصِيهِ مُجَاهِدُونَ، أُولَئِكَ الدَّاغُونَ بِهَذَا الدُّعَاءِ عَلَى هَذَا الْوَصْفِ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا مِنْ ثَوَابٍ مَا كَسَبُوا فِي الدُّنْيَا وَ فِي الْآخِرَةِ.

And among them is one who is saying, 'Our Lord! Grant us good in the world – its good things, and good in the Hereafter – from the Bounties of its Gardens, **and Save us from the Punishment of the Fire' [2:201]** – Save us from the Punishment of the Fire, and they, by Allah^{azwj}, are the *Momineen* being in His^{azwj} obedience, and keeping aside from disobeying Him^{azwj}, **Those**, - the supplicators with this supplication, upon this description, **for them is a share from what they are earning**; - from the Rewards what they earned in the world and in the Hereafter.

وَ اللَّهُ سَرِيعُ الْحِسَابِ لِأَنَّهُ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ، وَ لَا مُحَاسَبَةٌ أَحَدٍ مِنْ مُحَاسَبَةِ آخَرٍ، فَإِذَا حَاسَبَ وَاحِدًا فَهُوَ فِي تِلْكَ الْحَالِ مُحَاسِبٌ لِلْكَلِّ، يُتِمُّ حِسَابَ الْكَلِّ بِتَمَامِ حِسَابِ وَاحِدٍ، وَ هُوَ كَقَوْلِهِ مَا خَلَقَكُمْ وَ لَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ لَا يَشْغَلُهُ خَلْقُ وَاحِدٍ عَنْ خَلْقِ آخَرٍ [وَ لَا بَعَثَ وَاحِدٍ عَنْ بَعَثِ آخَرٍ].

And Allah is Swift in the Reckoning [2:202] – because He^{azwj} does not get too pre-occupied by one affair from another, nor with the Reckoning of anyone from the Reckoning of anyone (else). So when He^{azwj} Reckons one, So He^{azwj}, during that state, is Reckoning for all. He^{azwj} would Complete the Reckoning of all by completion of the Reckoning of one, and it is like His^{azwj} Words: **He did not Create you all nor would He Resurrect you except like one soul [31:28]**. The Creation of one does not pre-occupy Him^{azwj} from Creation of another – nor would the Resurrection of one (pre-occupy Him^{azwj}) from the Resurrection of another'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَهُوَ وَاقِفٌ بِعَرَفَاتٍ لِلزُّهْرِيِّ: كَمْ تُقَدِّرُ هَاهُنَا مِنَ النَّاسِ. قَالَ: أَقَدِّرُ أَرْبَعَةَ آلَافٍ أَلْفٍ وَخَمْسِمِائَةَ أَلْفٍ - كُلُّهُمْ حُجَّاجٌ قَصَدُوا اللَّهَ بِأَمَالِهِمْ وَيَدْعُونَهُ بِصَوَائِهِمْ.

Ali^{asws} Bin Al-Husayn^{asws} said to Al-Zuhry, and he^{asws} standing at (plains of) Arafat: 'How many do you reckon are here, from the people?' He said, 'I reckon there are four million five hundred thousand, all of them Pilgrims, aiming for Allah^{azwj} with their deeds, and supplicating to Him^{azwj} (judging) by the commotion of their voices'.

[فَقَالَ لَهُ: يَا زُهْرِيُّ مَا أَكْثَرَ الصَّحِيجِ وَ أَقَلَّ الْحُجَّاجِ! فَقَالَ الزُّهْرِيُّ: كُلُّهُمْ حُجَّاجٌ، أَ فَهُمْ قَلِيلٌ]. فَقَالَ لَهُ: يَا زُهْرِيُّ أَذِنَ لِي وَجْهَكَ. فَأَذْنَاهُ إِلَيْهِ، فَمَسَحَ بِيَدِهِ وَجْهَهُ، ثُمَّ قَالَ: انْظُرْ. [فَنَظَرْتُ إِلَى النَّاسِ،

So he^{asws} said to him: 'O Zuhry! How much is the commotion, and (how) less are the Pilgrims!' So Al-Zuhry said, 'All of them are Pilgrims, (and) you^{asws} are taking them to be few?' So he^{asws} said to him: 'O Zuhry! Bring your face closer to me^{asws}'. So he brought it closer to him^{asws}, and he^{asws} wiped his face by his^{asws} hand, then said: 'Then he^{asws} said: 'Look!' So he looked – at the people.

قَالَ الزُّهْرِيُّ: فَرَأَيْتُ أَوَّلِكَ الْخَلْقِ كُلَّهُمْ قِرْدَةً، لَا أَرَى فِيهِمْ إِنْسَانًا - إِلَّا فِي كُلِّ عَشْرَةِ آلَافٍ وَاحِدًا مِنَ النَّاسِ.

Al-Zuhry said, 'So I saw those people, all of them as apes. I did not see a human being among them except among every ten thousand, one from the people'.

ثُمَّ قَالَ لِي: أَذِنُ مَنِّي يَا زُهْرِيُّ. فَدَنَوْتُ مِنْهُ، فَمَسَحَ بِيَدِهِ وَجْهِي - ثُمَّ قَالَ: انْظُرْ. فَنَظَرْتُ إِلَى النَّاسِ، قَالَ الزُّهْرِيُّ: فَرَأَيْتُ أَوَّلِكَ الْخَلْقِ كُلَّهُمْ [خَنَازِيرَ، ثُمَّ قَالَ لِي: أَذِنَ لِي وَجْهَكَ. فَأَذْنَيْتُ مِنْهُ، فَمَسَحَ بِيَدِهِ وَجْهِي، فَإِذَا هُمْ كُلُّهُمْ] ذُبَابٌ - إِلَّا تِلْكَ الْخَصَائِصَ مِنَ النَّاسِ نَفَرًا يَسِيرًا.

Then he^{asws} said to him: Come near me^{asws}, O Zuhry'. So I went near him^{asws}, and he^{asws} wiped my face with his^{asws} hand, then said: 'Look!' So I looked at the people'. Al-Zuhry said, 'So I saw those people, all of them as pigs. Then he^{asws} said to me: 'Bring your face near me^{asws}'. So I went near him^{asws}, and he^{asws} wiped my face with his^{asws} hand, and all of them were wolves, except for those special ones from the people, a small number.

فَقُلْتُ: يَا أَبِي وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَدْهَشْتَنِي آيَاتُكَ، وَ حَيَّرْتَنِي عَجَائِبُكَ! قَالَ: يَا زُهْرِيُّ مَا الْحُجَّاجُ مِنْ هَؤُلَاءِ إِلَّا النَّفَرُ الْيَسِيرُ - الَّذِينَ رَأَيْتَهُمْ بَيْنَ هَذَا الْخَلْقِ الْجَمِّ الْعَفِيرِ. ثُمَّ قَالَ لِي: امْسَحْ يَدَكَ عَلَى وَجْهِكَ. فَفَعَلْتُ، فَعَادَ أَوَّلِكَ الْخَلْقِ فِي عَيْنِي نَاسًا - كَمَا كَانُوا أَوَّلًا.

So I said, '(I swear) by my father and my mother, O son^{asws} of Rasool-Allah^{saww}! Your^{asws} signs have surprised me and your^{asws} wonders have confused me!' He^{asws} said: 'O Zuhry! There are no Pilgrims from these ones except for a small number, those whom you saw between these people, the vast number'. Then he^{asws} said to me: 'Wipe your hand upon your face'. So I did, and those creatures returned in my eyes as being human beings, just as they were at first.

ثُمَّ قَالَ لِي: مَنْ حَجَّ وَ وَالَ مُوَالَيْنَا، وَ هَجَرَ مُعَادِينَنَا، وَ وَطَّنَ نَفْسَهُ عَلَى طَاعَتِنَا، ثُمَّ حَضَرَ هَذَا الْمَوْقِفَ مُسْلِمًا إِلَى الْحَجَرِ الْأَسْوَدِ مَا قَلَّدَهُ اللَّهُ مِنْ أَمَانَاتِنَا، وَ وَفَّيَّا بِمَا أَلَزَمَهُ مِنْ عُهُودِنَا، فَذَلِكَ هُوَ الْحَاجُّ، وَ الْبَاقُونَ هُمْ مَنْ قَدْ رَأَيْتَهُمْ.

Then he^{asws} said to me: 'The one who performs Hajj and befriends our^{asws} friends, and is away from our^{asws} enemies, and submits his self upon our^{asws} obedience, then attends this juncture, submitting to the Black Stone what Allah^{azwj} has Collared them with from our^{asws} Imamate, and is loyal with what is Necessitated for him from our^{asws} pact, so that one, he is the Pilgrim, and the remainder, they are from the ones you have seen".¹

عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب، عن جميل بن صالح،

From him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: رَبُّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً. قال: «رضوان الله و الجنة في الآخرة، و المعاش و حسن الخلق في الدنيا».

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And among them is one who is saying, 'Our Lord! Grant us good in the world and good in the Hereafter [2:201].** He^{asws} said: 'The Pleasure of Allah^{azwj} and the Paradise in the Hereafter, and the (expansion of the) livelihood and good morals in the world'.²

العباشي: عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) في قول الله: فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا. قال: «كان الرجل في الجاهلية يقول: كان أبي، و كان أبي، فأُنزلت هذه الآية في ذلك».

Al Ayyashi, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **So when you have fulfilled your rituals, then mention Allah as you mentioned your forefathers, or with a more intense mentioning [2:200].** He^{asws} said: 'The man during the pre-Islamic period used to say, 'My father was such, and my father was such', so this Verse was Revealed regarding that'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ طُفْتُ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ وَ تَقُولُ فِي الطَّوَافِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُمَشَّى بِهِ عَلَى طَلَلِ الْمَاءِ كَمَا يُمَشَّى بِهِ عَلَى جَدَدِ الْأَرْضِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَهْتَرُ لَهُ عَرْشُكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تَهْتَرُ لَهُ أَقْدَامُ مَلَائِكَتِكَ

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

¹ Tafseer Imam Hassan Al Askari^{asws} – S 358 & 359

² الكافي 5: 2 / 71

³ تفسير العياشي 1: 270 / 98

(It has been narrated) from Abu Abdullah^{asws} having said: 'Perform *Tawaaf* by the House (Kabah), seven circuits and you should be saying during the *Tawaaf*, 'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Name by which one can walk upon the surface of the water just as one can walk upon the hard ground. And I ask You^{azwj} by Your^{azwj} Name by which Your Throne can be shaken for him. And I ask You^{azwj} by Your^{azwj} Name by which the feet of the Angels would Shake for him.

وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ فَاسْتَجَبْتَ لَهُ وَالْقَيْتَ عَلَيْهِ مَحَبَّةً مِنْكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ لِمُحَمَّدٍ (صلى الله عليه وآله) مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَتَمَّمْتَ عَلَيْهِ نِعْمَتَكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا مَا أَحْبَبْتَ مِنَ الدُّعَاءِ

And I ask You by Your^{azwj} Name by which Musa^{as} supplicated to You^{azwj} with from the side of the (Mount) Toor, so You^{azwj} Answered him^{as} and You^{azwj} Cast the Loved upon him^{as} from You^{azwj}. And I ask You^{azwj} by Your^{azwj} Name by which were Forgiven for Muhammad^{saww} whatever there were from the sins (of the Shia) which were in the past and in the future, and the Favours were Completed upon him^{saww}, if You^{azwj} could Deal with me such and such what I like from the supplication.

وَكُلَّمَا انْتَهَيْتَ إِلَى بَابِ الْكُعْبَةِ فَصَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ تَقُولُ فِيمَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَ الْحَجَرِ الْأَسْوَدِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ قُلْ فِي الطَّوَافِ اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَ إِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَ لَا تُبَدِّلْ اسْمِي .

And every time you ended up to the Door of the Kaaba, so send Blessings upon the Prophet^{saww} and you should be saying in what is between the Yamany corner and the Black Stone:

‘رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ’

‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire’ [2:201].

And say during your *Tawaaf*:

‘اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَ إِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَ لَا تُبَدِّلْ اسْمِي’

‘O Allah^{azwj}! I am needy to You^{azwj}, and I am fearful seeker of Refuge, therefore neither Alter my body nor Replace my name’.⁴

أبو علي الطبرسي: في قوله تعالى: أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَ اللَّهُ سَرِيعُ الْحِسَابِ عَنْ أمير المؤمنين (عليه السلام) أنه قال: «معناه أنه يحاسب الخلق دفعة، كما يرزقهم دفعة».

Abu Ali Al Tabarsy –

⁴ Al Kafi – V 4 – The Book of Hajj Ch 123 H 1

Regarding the Words of the High: **Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202]**, from Amir-Al-Momineen^{asws} having said: 'Its Meaning is that He^{azwj} would Reckon the creatures in one go (all at once), just as He^{azwj} Sustains them in one go (all at once)'.⁵

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَ رَجُلٌ أَبِي بَعْدَ مُنْصَرَفِهِ مِنَ الْمَوْقِفِ فَقَالَ أَتَرَى يُحْيِي اللَّهُ هَذَا الْخَلْقَ كُلَّهُ فَقَالَ أَبِي مَا وَقَفَ بِهَذَا الْمَوْقِفِ أَحَدٌ إِلَّا غَفَرَ اللَّهُ لَهُ مُؤْمِناً كَانَ أَوْ كَافِراً إِلَّا أَنَّهُمْ فِي مَغْفِرَتِهِمْ عَلَى ثَلَاثِ مَنَازِلَ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man asked my^{asws} father^{asws}, after his^{asws} leaving from the juncture (المَوْقِفِ), so he said, 'What is your^{asws} view, would Allah^{azwj} Disappoint these people, all of them?' So my^{asws} father^{asws} said: 'No one pauses by this juncture except that Allah^{azwj} Forgives him, be he a *Momin* or a *Kafir*, except that they, in their Forgiveness, are upon three statuses.

مُؤْمِنٌ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَعْتَقَهُ مِنَ النَّارِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَ اللَّهُ سَرِيعُ الْحِسَابِ

A Momin – Allah^{azwj} Forgives for him whatever he has committed beforehand from his sins, and what he has yet to commit, and Saves him from the Fire, and that is in the Words of the Mighty and Majestic: **Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201] Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202]**.

وَ مِنْهُمْ مَنْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ قِيلَ لَهُ أَحْسِنْ فِيمَا بَقِيَ مِنْ عُمْرِكَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ يَعْنِي مَنْ مَاتَ قَبْلَ أَنْ يَمْضِيَ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى الْكِبَائِرَ

And among them is one whom Allah^{azwj} Forgives what is past from his sins, and it is said to him: 'Improve in what is remaining from your lifetime, and that is in the Words of the Mighty and Majestic: **so the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him [2:203]** – Meaning the one who dies before he leaves, so there is no sin upon him, and the one who delays, so there is no sin upon him, for the one who fears the major sins.

وَ أَمَّا الْعَامَّةُ فَيَقُولُونَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ يَعْنِي فِي النَّفْسِ الْأَوَّلِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ يَعْنِي لِمَنِ اتَّقَى الصِّبَدَ أَ فَتَرَى أَنَّ الصِّبَدَ يُحَرِّمُهُ اللَّهُ بَعْدَ مَا أَحَلَّهُ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ فِي تَفْسِيرِ الْعَامَّةِ مَعْنَاهُ وَ إِذَا حَلَلْتُمْ فَانْتَفُوا الصِّبَدَ

⁵ مجمع البيان 2: 531

As for the general Muslims, so they are saying, 'The one who hastens during the two days, so there is no sin upon him, meaning in the first departure; and the one who delays, so there is no sin upon him, meaning for the one whom fears the hunting'. Do you not see that the hunting, Allah^{azwj} Prohibited it after Permitted it in the Words of the Mighty and Majestic: **And when you are free (from Ihraam), then hunt [5:2]**? And in the interpretation of the general Muslims, its meaning is that when you are free from *Ihraam*, so fear the hunting.

وَكَافِرٌ وَقَفَ هَذَا الْمُؤَقِفَ زِينَةَ الْحَيَاةِ الدُّنْيَا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ إِنَّ تَابَ مِنَ الشِّرْكِ فِيمَا بَقِيَ مِنْ عُمرِهِ وَإِنْ لَمْ يَتُبْ وَفَاءَهُ أَجْرُهُ وَلَمْ يَحْرَمْهُ أَجْرَ هَذَا الْمُؤَقِفِ.

And a Kafir pauses by this juncture for the adornment of the life of the world, Allah^{azwj} Forgives for him what is past from his sins if he repents from the Shirk in what remains from his lifetime; and if he does not repent, his Recompense would be Given to him, and he would not be deprived the Recompense of this Shirk".⁶

VERSE 203

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَى ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ {203}

And mention Allah during the numbered days; so the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) for the one who fears; and fear Allah, and know that to Him you shall be Gathering together [2:203]

قَالَ الْإِمَامُ ع وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ وَ هِيَ الْأَيَّامُ الثَّلَاثَةُ الَّتِي هِيَ أَيَّامُ التَّشْرِيقِ بَعْدَ يَوْمِ النَّحْرِ، وَ هَذَا الذِّكْرُ هُوَ التَّكْبِيرُ بَعْدَ الصَّلَوَاتِ الْمَكْتُوبَاتِ يَبْتَدِئُ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الظُّهْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ».

The Imam (Hassan^{asws} Al-Askari^{asws}) said with regard to **[2:203] And remember Allah during the numbered days** - These are three days of 'Tashreek' (11th, 12th, and 13th of Zilhajj) which come after the day of sacrifice. And this remembrance is the *Takbeer* after the prescribed Salats, starting from the *Zuhr* Salats on the day of sacrifice to the *Zuhr* Salat of the last day of *Tashreek*, and it is: 'Allah^{azwj} is Greatest!, Allah^{azwj} is Greatest! There is no god except Allah^{azwj}, Allah^{azwj} is Greatest!, Allah^{azwj} is Greatest! and for Allah^{azwj} is Praise'.

⁶ Al Kafi – V 4 – The Book of Hajj Ch 198 H 10 (Extract)

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ مِنْ أَيَّامِ التَّشْرِيقِ فَأَنْصَرَفَ مِنْ حَجَّهِ إِلَى بِلَادِهِ الَّتِي هُوَ مِنْهَا «فَلَا إِثْمَ عَلَيْهِ». «وَمَنْ تَأَخَّرَ» إِلَى تَمَامِ الْيَوْمِ الثَّالِثِ. «فَلَا إِثْمَ عَلَيْهِ» [أَيُّ لَا إِثْمَ عَلَيْهِ] مِنْ ذُنُوبِهِ السَّالِفَةِ، لِأَنَّهَا قَدْ عُفِرَتْ لَهُ كُلُّهَا بِحَجَّتِهِ هَذِهِ - الْمُقَارَنَةِ لِنَدَمِهِ عَلَيْهَا وَتَوَقُّبِهِ مِنْهَا.

then whoever hastens off in two days from the days of *Tashreek* (11th, 12th, and 13th of Zilhajj) and completes his Hajj and returns to his city which he came from **there would be no sin on him. and the one who delays** - and completes the third day, **there is no sin on him.** i.e. there would be no sin (left) upon him – from the previous sins, because these have been Forgiven for him, all of them by this Hajj of his, the (sins) which were paired with regret over it and his preventing (himself) from these.

«لَمَنْ أَتَى» أَنْ يُوَاقِعَ الْمُؤَبَّاتِ بَعْدَهَا، فَإِنَّهُ إِنْ وَاقَعَهَا كَانَ عَلَيْهِ إِثْمُهَا، وَ لَمْ تُعْفَرْ لَهُ [...] تِلْكَ الذُّنُوبُ السَّالِفَةُ - بِتَوْبَةٍ قَدْ أَبْطَلَهَا بِمُؤَبَّاتٍ بَعْدَهَا، وَ إِنَّمَا يَعْفُرُهَا بِتَوْبَةٍ مُجَدِّدَهَا.

(This is) for the one who fears – if he saves (himself) from the graves sins after it, for if he does indulge in these, its sin would be upon him, and would not be Forgiven for him – those previous sins with repentance which has been invalidated by graves sins committed after it. And rather, these would be Forgiven by the renewed repentance.

«وَ اتَّقُوا اللَّهَ» يَا أَيُّهَا الْحَاجُّ - الْمَغْفُورُ لَهُمْ سَالِفُ ذُنُوبِهِمْ - بِحَجَّتِهِمُ الْمَشْرُوعِ بِتَوْبَتِهِمْ، فَلَا تُعَاوِدُوا الْمُؤَبَّاتِ فَيُعَوِّدَ إِلَيْكُمْ أَثْقَالُهَا، وَ يُثَقِّلَكُمْ احْتِمَالُهَا، فَلَا يُعْفَرْ لَكُمْ إِلَّا بِتَوْبَةٍ بَعْدَهَا. وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ فَيَنْظُرُ فِي أَعْمَالِكُمْ فَيَحَازِكُمْ عَلَيْهَا.

And fear Allah – O you Pilgrims, the ones whose past sins have been Forgiven for them due to their Hajj paired with their repentance! Therefore, do not be repeating the grave sins, for its weight would be returning to you, and carrying these would weigh you down, so these would not be Forgiven for you except by a (renewed) repentance after it. **And know that to Him you shall be Gathering together [2:203]** – so He^{azwj} would be Looking into your deeds, and would be Recompensing you upon these.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عِبَادَ اللَّهِ اجْعَلُوا حَجَّتَكُمْ مَقْبُولَةً مَبْرُورَةً، وَ إِنَّاكُمْ وَ أَنْ تَجْعَلُوهَا مَرْدُودَةً عَلَيْكُمْ أَقْبَحَ الرَّدِّ، وَ أَنْ تُصَدُّوا عَنْ حَنَّةِ اللَّهِ يَوْمَ الْقِيَامَةِ أَقْبَحَ الصَّدِّ

Ali^{asws} Bin Al-Husayn^{asws} said: 'Servants of Allah^{azwj}! Make you Hajj to be Accepted, correct, and beware of make these rejected upon you with an ugly repelling, and you would be Blocked from the Shield of Allah^{azwj} on the Day of Judgment with an ugly blocking.

أَلَا وَ إِنَّ مَا يُجْلَىهَا حَلَّ الْقَبُولِ - مَا يَفْتَرُنْ بِهَا مِنْ مَوْلَاةٍ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ وَ إِنَّ مَا يُسْقَلُهَا وَ يُرْذَلُهَا مَا يَفْتَرُنْ بِهَا - مِنْ اتِّخَاذِ الْأَنْدَادِ مِنْ دُونِ أُيْمَةِ الْحَقِّ - وَ وَلَاةِ الصَّدَقِ: عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ الْمُتَنَجِّبِينَ مِمَّنْ يَحْتَارُهُ مِنْ ذُرِّيَّتِهِ وَ ذَوِيهِ.

Indeed! What permits it to be in the place of Acceptance is what is paired with it from the Wilayah of Muhammad^{asws} and Ali^{asws}, and their^{asws} goodly Progeny^{asws}; and that what lowers it and makes it despicable is what is paired with it from the taking of the rivals from besides the Imams^{asws} of the Truth, and friendship of the truthful, Ali^{asws} Bin Abu Talib^{asws}, and the Chosen ones from what He^{azwj} Chose from his^{asws} offspring and his^{asws} relatives.

ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: طُوبَى لِلْمُؤَالِينَ عَلِيًّا إِيْمَانًا بِمُحَمَّدٍ وَ تَصْدِيقًا لِمَقَالِهِ كَيْفَ يُذَكِّرُهُمُ اللَّهُ بِأَشْرَفِ الذِّكْرِ مِنْ فَوْقِ عَرْشِهِ. وَ كَيْفَ يُصَلِّي عَلَيْهِمْ مَلَائِكَةُ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجُبِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْهَوَاءِ، وَ مَا بَيْنَ ذَلِكَ وَ مَا تَحْتَهَا إِلَى الثَّرَى.

Then Rasool-Allah^{saww} said: 'Beatitude is for the friends of Ali^{asws} who believe in Muhammad^{saww} and ratify His^{azwj} Words how He^{azwj} Mentions them^{asws} with the noblest of the mentions, from above His^{azwj} Throne. And how they send *Salawat* upon them^{asws}, the Angels of the Throne, and the Chair, and the Veils, and the skies, and the earth, and the atmosphere, and what is in between that, and what is beneath it to the ground.

وَ كَيْفَ يُصَلِّي عَلَيْهِمْ أَمَلَاكُ الْغُيُومِ وَ الْأَمْطَارِ، وَ أَمَلَاكُ الْبَرَارِيِّ وَ الْبَحَارِ، وَ شَمْسُ السَّمَاءِ وَ قَمَرُهَا وَ نُجُومُهَا، وَ حَصْبَاءُ الْأَرْضِ وَ رِمَالُهَا، وَ سَائِرُ مَا يَدْبُ مِنَ الْحَيَوَانَاتِ فَيُشْرِفُ اللَّهُ تَعَالَى بِصَلَاةٍ كُلِّ وَاحِدٍ مِنْهَا لَدَيْهِ مَخَالَتُهُمْ، وَ يُعَظِّمُ عِنْدَهُ جَلَالَهُمْ حَتَّى يَرِدُوا عَلَيْهِ يَوْمَ الْقِيَامَةِ. وَ قَدْ شَهِرُوا بِكَرَامَاتِ اللَّهِ عَلَى رُءُوسِ الْأَشْهَادِ، وَ جُعِلُوا مِنْ رُفَقَاءِ مُحَمَّدٍ وَ عَلِيِّ صَفِيِّ رَبِّ الْعَالَمِينَ.

And how the Angels of the clouds and the rain, and the Angels of the lands and the seas, and sun of the sky and its moon and its stars, and the gravels of the earth and its sands, and the rest of what are crawling from the animals. So, Allah^{azwj} the Exalted Ennobled with the *Salawat* of each one of these from their respective places, and magnificent is their^{asws} majesty in His^{azwj} Presence, until they^{asws} would return to Him^{azwj} on the Day of Judgment. And they are well-known with the Prestige of Allah^{azwj}, upon heads of the ones present, and they would made to be from the friends of Muhammad^{saww} and Ali^{asws}, elite of the Lord^{azwj} of the worlds.

وَ الْوَيْلُ لِلْمُعَانِدِينَ عَلِيًّا كُفْرًا بِمُحَمَّدٍ وَ تَكْذِيبًا بِمَقَالِهِ كَيْفَ يَلْعَنُهُمُ اللَّهُ بِأَخْرَى اللَّعْنِ مِنْ فَوْقِ عَرْشِهِ. وَ كَيْفَ يَلْعَنُهُمْ حَمَلَةُ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجُبِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْهَوَاءِ، وَ مَا بَيْنَ ذَلِكَ، وَ مَا تَحْتَهَا إِلَى الثَّرَى. وَ كَيْفَ يَلْعَنُهُمُ أَمَلَاكُ الْغُيُومِ وَ الْأَمْطَارِ، وَ أَمَلَاكُ الْبَرَارِيِّ وَ الْبَحَارِ، وَ شَمْسُ السَّمَاءِ وَ قَمَرُهَا وَ نُجُومُهَا، وَ حَصْبَاءُ الْأَرْضِ وَ رِمَالُهَا، وَ سَائِرُ مَا يَدْبُ مِنَ الْحَيَوَانَاتِ.

And woe be unto the enemies of Ali^{asws}, doing *Kufr* with Muhammad^{saww} and belying his^{saww} worlds, how Allah^{azwj} Curses them with the most disgraceful of the Curses from above His^{azwj} Throne. And how they curse them, the bearers of the Thrones and the Chair, and the Veils, and the skies, and the earth, and the atmosphere, and what is in between that, and what is beneath it up to the ground. And how they curse them, the Angels of the clouds and the rains, and the Angels of the lands and the seas, and the sun of the sky and its moor and its stars, and the gravel of the earth and its sands, and the rest of what crawls from the animals.

فَيُسْقَلُ اللَّهُ بِلَعْنٍ كُلِّ وَاحِدٍ مِنْهُمْ لَدَيْهِ مُحَاطُهُمْ، وَ يُقْبَحُ عِنْدَهُ أَحْوَالُهُمْ، حَتَّى يَرُدُّوا عَلَيْهِ يَوْمَ الْقِيَامَةِ وَ قَدْ شُهِرُوا بِلَعْنِ اللَّهِ وَ مَقْتِهِ عَلَى رُءُوسِ الْأَشْهَادِ، وَ جُعِلُوا مِنْ رُفَقَاءِ إِبْلِيسَ وَ نَمْرُودَ وَ فِرْعَوْنَ [وَ] أَعْدَاءِ رَبِّ الْعَالَمِينَ.

So Allah^{azwj} Lowers with the Cursing, each one of them from their places, and ugly is their state in His^{azwj} Presence, until they return to Him^{azwj} on the Day of Judgment, and they would be well-known with the Curse of Allah^{azwj} and His^{azwj} Abhorrence upon the heads of the ones present, and they would be Made to be from the friends of Iblees^{la}, and Nimrod^{la}, and Pharaoh^{la} – and (other) enemies of the Lord^{azwj} of the Worlds.

وَ [إِنَّ] مِنْ عَظِيمٍ مَا يُتَقَرَّبُ بِهِ خَيْرُ أَمَلِكِ الْحُجُبِ وَ السَّمَاوَاتِ - الصَّلَاةُ عَلَى مُحَبِّينَا أَهْلِ الْبَيْتِ وَ اللَّعْنُ لِشَانِينَا.

And that, from the greatest of what the best of what they can get closer with (to Allah^{azwj}), the Angels of the Veils and the skies, is the *Salawat* upon those that love us^{asws}, the People^{asws} of the Household, and the cursing of our^{asws} adversaries".⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِصْبَعِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ إِسْمَاعِيلَ بْنِ نَجِيحٍ الرَّمَّاحِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ بِمَنْى لَيْلَةً مِنَ اللَّيَالِي فَقَالَ مَا يَقُولُ هَؤُلَاءِ فِي فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ فُلْنَا مَا نَدْرِي قَالَ بَلَى يَقُولُونَ مَنْ تَعَجَّلَ مِنْ أَهْلِ الْبَادِيَةِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ مِنْ أَهْلِ الْحَضَرِ فَلَا إِثْمَ عَلَيْهِ وَ لَيْسَ كَمَا يَقُولُونَ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Muawiya Bin Wahab, from Ismail, Bin Najeer Al Rammah who said,

'We were in the presence of Abu Abdullah^{asws} in Mina on a night from the night, so he^{asws} said: 'What are they (people) saying regarding: ***So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him [2:203]***? We said, 'We do not know'. He^{asws} said: 'Yes, they are saying, 'The one who hastens, from the people of the valleys, so there is no sin upon him, and the one who delays, from the people of the urban areas, so there is no sin upon him'; and it is not as they are saying it to be.

قَالَ اللَّهُ جَلَّ ثَنَاؤُهُ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ أَلَا لَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ أَلَا لَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى إِنَّمَا هِيَ لَكُمْ وَ النَّاسُ سَوَادٌ وَ أَنْتُمْ الْحَاجُّ .

Allah^{azwj}, Majestic is His^{azwj} Praise Says: ***So the one who hastens off in two days, there would be no sin on him***, indeed there is no sin upon him, ***and the one who delays, there would be no sin on him [2:203]***, indeed there is no sin upon him for the one who fears. But rather, it is for you all (Shias), and the (rest of the) people are the multitude, and you (Shias) are the pilgrims'.⁸

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن العبد المؤمن حين يخرج من بيته حاجاً لا يخطو خطوة و لا تخطو به راحلته إلا كتب الله له بها حسنة، و محاً عنه سيئة، و رفع له بها درجة،

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 360

⁸ Al Kafi – V 4 – The Book of Hajj Ch 198 H 12

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Momin servant goes out from his house for Hajj, there is no step which he takes during the journey except that Allah^{azwj} Writes for him a Reward for each step, and Deletes his sins, and Raises his Level.

فإذا وقف بعرفات، فلو كانت له ذنوب عدد الثرى، رجع كما ولدته أمه، يقال له: استأنف العمل، يقول الله: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى.

So when he pauses at Arafat, even if there were sins upon him of the number of (grains of) sand, he would return as (sinless) as he was when his mother gave him birth. It would be Said to him: 'Resume your work'. Allah^{azwj} is Saying: ***So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) for the one who fears [2:203].***⁹

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى الآية. قال: «أنتم - و الله - هم، إن رسول الله (صلى الله عليه و آله) قال: لا يثبت على ولاية علي إلا المتقون».

From Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) for the one who fears [2:203]*** – the Verse. He^{asws} said: 'You all (Shias) – by Allah^{azwj} – are they. Rasool-Allah^{saww} said: 'None shall be steadfast upon the Wilayah of Ali^{asws} except for the fearing ones'.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ أَبِي يَقُولُ مَنْ أَمَّ هَذَا الْبَيْتَ حَاجًّا أَوْ مُعْتَمِرًا مُبَرِّئًا مِنَ الْكِبَرِ رَجَعَ مِنْ ذُنُوبِهِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ ثُمَّ قَرَأَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى

A number of our companions, from Ahmad Bin Muhammad, from Ali in Al Hakam, from Sayf Bin Ameyra, from Abdul A'ala who said,

'Abu Abdullah^{asws} said: 'My^{asws} father^{asws} was saying: 'The one who travels to this House (Kabah) as a pilgrim, or performs Umrah free from arrogance, would return from his sins to as he was on the day his mother gave him birth'. Then he^{asws} recited: ***So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) the one who fears [2:203].***

قُلْتُ مَا الْكِبَرُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ أَكْبَرَ عَمَلٍ عَمَلُ الْكِبَرِ عَمَلُ الْخُلُقِ وَ سَفَهُ الْحَقِّ قُلْتُ مَا عَمَلُ الْخُلُقِ وَ سَفَهُ الْحَقِّ قَالَ يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ وَ مَنْ فَعَلَ ذَلِكَ نَارَ اللَّهِ رِذَاءُهُ .

⁹ - تفسير العياشي 1: 283 / 100.

¹⁰ - تفسير العياشي 1: 285 / 100.

I said, 'What is the arrogance?' He^{asws} said: 'Rasool-Allah^{saww} said: 'The greatest of all arrogant ones are the most contemptible of the people and the most foolish of the people'. I said, 'Who are the most contemptible of the people and the most foolish of the people?' He^{asws} said: 'The one who is ignorant of the Truth, and he slanders against his family; and the one who does that, would have disputed with Allah^{azwj} of His^{azwj} Robe (of Greatness)'.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ التُّعْمَانِ عَنْ أَبِي أَيُّوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّا نُرِيدُ أَنْ نَتَعَجَّلَ السَّيْرَ وَكَانَتْ لَيْلَةُ النَّفَرِ حِينَ سَأَلْتُهُ فَأَيَّ سَاعَةٍ نَنْفِرُ فَقَالَ لِي أَمَّا الْيَوْمَ الثَّانِي فَلَا تَنْفِرُ حَتَّى تَزُولَ الشَّمْسُ وَكَانَتْ لَيْلَةُ النَّفَرِ وَأَمَّا الْيَوْمَ الثَّلَاثِ فَإِذَا ابْيَضَّتْ الشَّمْسُ فَانْفِرْ عَلَى بَرَكََةِ اللَّهِ فَإِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَقُولُ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ فَلَوْ سَكَتَ لَمْ يَبْقَ أَحَدٌ إِلَّا تَعَجَّلَ وَ لَكِنَّهُ قَالَ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Dawood Bin Al Nu'man, from Abu Ayoub who said,

'I said to Abu Abdullah^{asws}, 'We wanted to hasten the travel, and it was the night departure, where I asked him^{asws}, 'So which time should we depart?' So he^{asws} said to me: 'As for the second day, so do not depart until the sun (starts to) decline, and it was the night of departure; and as for the third day, so when the sun whitens, so depart upon the Blessings of Allah^{azwj}, for Allah^{azwj}, Majestic is His^{azwj} Praise is Saying: **So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him [2:203].** Had he^{azwj} Remained Silent, no one would have remained except that he would have hastened, but He^{azwj} Said: **And the one who delays, there would be no sin on him**'.¹²

ثم قال ابن بابويه: و في رواية ابن محبوب، عن أبي جعفر الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، أنه قال: «لمن اتقى الرفث و الفسوق و الجدال و ما حرم الله [عليه] في إحرامه».

Then Ibn Babuwayh said, 'And in a report of Ibn Mahboub, from Abu Ja'far Al Ahowl, from Salam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} having said: '**(This is) the one who fears [2:203]** – The marital relationship, and the immorality, and the quarrelling, and whatever Allah^{azwj} Prohibited upon him while being in *Ihraam*'.¹³

و قال: في رواية سليمان بن داود المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ: «يعني من مات فلا إثم عليه و مَنْ تَأَخَّرَ «4» فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى الْكِبَائِرَ».

And said, 'In a report of Suleyman Bin Dawood Al Manqary, from Sufyan Bin Ayayna,

(It has been narrated) from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic: **So the one who hastens off in two days, there would be no sin on him**: 'It means the one who dies, so there would be no sin (left) upon him, **and the**

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 28 H 2

¹² Al Kafi – V 4 – The Book of Hajj Ch 198 H 1

¹³ 1416 /288 :2 من لا يحضره الفقيه

one who delays, there would be no sin on him '(this is) the one who fears [2:203] –the major sins".¹⁴

و عنه: بإسناده عن محمد بن عيسى، عن محمد بن يحيى، عن حماد، عن أبي عبد الله (عليه السلام)، قال: «إذا أصاب المحرم الصيد فليس له أن ينفر في النفر الأول، و من نفر في النفر الأول فليس له أن يصيب الصيد حتى ينفر الناس و هو قول الله: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى - قال:- اتقى الصيد».

And from him, by his chain, from Muhammad Bin Isa, from Muhammad Bin Yahya, from Hamad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the one in Ihraam attains the hunted prey, so it isn't for him that he hastens during the first hastening (departure). And the one who hastens during the first hastening, so it isn't for him that he attains the hunted prey until the people have hastened. And these are the words of Allah^{azwj}: **So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) the one who fears [2:203]**. He^{asws} said: 'Fears the hunting'.¹⁵

VERSES 204 - 206

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ
{204}

And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204]

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ
{205}

And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ {206}

And when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]

¹⁴ من لا يحضره الفقيه 2: 1420 / 288

¹⁵ التهذيب 5: 1758 / 490

قَالَ الْإِمَامُ ع فَلَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِي الْآيَةِ الْمُتَقَدِّمَةِ لَهُدِهِ الْآيَاتِ بِالتَّقْوَى سِرّاً وَ عَلَانِيَةً، أَخْبَرَ مُحَمَّدًا ص أَنَّ فِي النَّاسِ مَنْ يُظْهِرُهَا وَ يُسِرُّ خِلَافَهَا، وَ يَنْطَوِي عَلَى مَعَاصِي اللَّهِ،

The Imam (Hassan Al-Askari^{asws}) said: ‘So when Allah^{azwj} Mighty and Majestic Commanded in the Verse preceding these Verses with the piety in secret and openly, Informed Muhammad^{saww} that among the people there is one who displays it, but secretly opposite to it, and implying upon the disobedience of Allah^{azwj}.

فَقَالَ: يَا مُحَمَّدُ وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا بِإِظْهَارِهِ لَكَ الدِّينَ وَ الْإِسْلَامَ، وَ تَزَيُّدِهِ بِحَضْرَتِكَ بِالْوَرَعِ وَ الْإِحْسَانِ وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ بِأَنْ يَخْلِفَ لَكَ بِأَنَّهُ مُؤْمِنٌ مُخْلِصٌ مُصَدِّقٌ لِقَوْلِهِ بِعَمَلِهِ وَ هُوَ أَلَدُ الْخِصَامِ شَدِيدُ الْعَدَاوَةِ وَ الْجِدَالِ لِلْمُسْلِمِينَ.

Thus, He^{azwj} Said: “O Muhammad^{saww}! **And from the people there is one who astounds you with his speech regarding the life of the world** – by his manifesting to you^{saww} the Religion and Al-Islam, and adorns it in your^{saww} presence with the devoutness and the good works, **and he testifies to Allah upon what is in his heart** – by taking oaths to you^{saww} that he is a *Momin*, sincere, truthful of his words and his deeds, **but he is the bitterest of the adversaries [2:204]** – intense in the enmity, and the disputing with the Muslims.

وَ إِذَا تَوَلَّى عَنْكَ أَذْبَرَ سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا بِعَصِيٍّ بِالْكَفْرِ الْمُخَالِفِ لِمَا أَظْهَرَ لَكَ، وَ الظُّلْمِ الْمُبَايِنِ لِمَا وَعَدَ مِنْ نَفْسِهِ بِحَضْرَتِكَ. وَ يُهْلِكُ الْحَرْثَ بِأَنْ يُحْرِقَهُ أَوْ يُفْسِدَهُ، وَ النَّسْلَ بِأَنْ يَقْتُلَ الْحَيَوَانَ فَيَنْقَطِعَ نَسْلُهُ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ لَا يَرْضَى بِهِ وَ لَا يَتْرُكُ أَنْ يُعَاقَبَ عَلَيْهِ.

And when he turns around – away from you^{saww}, departing, **he runs along in the land to cause mischief therein** – disobeying with the *Kufr*, the opposite to what he is manifesting to you^{saww}, and the open injustice to what he promised from himself in your^{saww} presence, **and destroy the farm** - by his burning it down or spoiling it, **and the lineage** – by his killing the animals, so he cuts off its lineage, **and Allah does not love the mischief [2:205]** – not Pleased with it, nor would He^{azwj} Leave Punishing over it.

وَ إِذَا قِيلَ لَهُ هَذَا الَّذِي يُعْجِبُكَ قَوْلُهُ اتَّقِ اللَّهَ وَ دَعْ سُوءَ صَنِيعِكَ. أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ الَّذِي هُوَ مُحْتَقِبُهُ، فَيَرْدَادُ إِلَى شَرِّ شَرِّهِ، وَ يُضَيِّفُ إِلَى ظُلْمِهِ ظُلْماً. فَحَسْبُهُ جَهَنَّمَ جَزَاءً لَهُ عَلَى سُوءِ فِعْلِهِ، وَ عَذَاباً. وَ لَيْسَ الْمِهَادُ يُمَهِّدُهَا وَ يَكُونُ دَائِماً فِيهَا.

And when it is said to him – to this one who is astounding you^{saww} with his words, **‘Fear Allah’** – and leave your evil works, **pride seizes him with the sin** – the one who is masking (himself), and it increases more evil to his evil, and adds more injustice to his injustice. **So Hell would suffice him** – as a Recompense for him upon his evil deeds, and as a Punishment. **And it is an evil habitation [2:206]** – he would inhabit it, and he would happen to be forever in it”.¹⁶

¹⁶ Tafseer Imam Hassan Al Askari^{asws} – S 362

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن محبوب، عن محمد بن سليمان الأزدي، عن أبي الجارود، عن أبي إسحاق، عن أمير المؤمنين (عليه السلام): **وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحَرْثُ وَ النَّسْلُ بِظُلْمِهِ وَ سِوَةِ سِيرَتِهِ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ.**

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muhammad Bin Suleyman Al Azdy, from Abu Al jaroud, from Abu Is'haq,

(It has been narrated) from Amir-Al-Momineen^{asws}: **And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage**, by his injustices and his evil ways **and Allah does not love the mischief [2:205]**.¹⁷

العباشي: عن الحسين بن بشار، قال: سألت أبا الحسن (عليه السلام) عن قول الله: **وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا. قَالَ: «فُلَانٌ وَ فُلَانٌ». وَ يُهْلِكُ الْحَرْثَ وَ النَّسْلَ: «النَّسْلُ: هم الذرية، و الحرث: الزرع».**

Al Ayyashi, from Al Husayn Bin Bashaar who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} **And from the people there is one who astounds you with his speech regarding the life of the world [2:204].** He^{asws} said: 'So and so and so and so. **And destroy the farm and the lineage [2:205]** – the lineage, that is the offspring, and the farm – the plantation.'¹⁸

عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: **«إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: وَ هُوَ أَلَدُ الْخِصَامِ بَلْ هُمْ يَخْتَصِمُونَ».** قال: قلت: ما ألد؟ قال: **«شديد الخصومة».**

From Sa'ad Al Askaf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} is Saying in His^{azwj} Book: **but he is the bitterest of the adversaries [2:204],** but they (kept on) quarrelling. I said, 'What is 'the worst' (ألد)?' He^{asws} said: 'Intense disputing'.¹⁹

أبو علي الطبرسي: قال ابن عباس: نزلت الآيات الثلاث في المرائي، لأنه يظهر خلاف ما يظن قال: **و هو المروي عن الصادق (عليه السلام).**

Abu Ali Al Tabarsy – Ibn Abbas said,

'The three Verses (2:204 – 2:206) were Revealed regarding the (show-off) hypocrites, because they Manifest the disagreement which was concealed'. He said, 'And it is reported from Al-Sadiq^{asws},²⁰

¹⁷ الكافي 8: 435 / 289

¹⁸ تفسير العباسي 1: 287 / 100

¹⁹ تفسير العباسي 1: 291 / 101

²⁰ مجمع البيان 2: 534

VERSE 207

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {207}

And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]

الشيخ في (أماليه)، قال: حدثنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن أحمد بن يحيى ابن صفوان الإمام بأنطاكية، قال: حدثنا محفوظ بن بحر، قال: حدثنا الهيثم بن جميل، قال: حدثنا قيس بن الربيع، عن حكيم بن جبير،

Al Sheykh in his Amaali, from a group, from Abu Al Maufazzal, from Muhammad Bin Ahmad Bin Yahya Ibn Safwan, the Imam at Antioch, from Mahfouz Bin Bahr, from Al Haysam Bin Jameel, from Qays Bin Al Rabi'e, from Hakeem Bin Jubeyr,

عن علي بن الحسين (صلوات الله عليه)، في قول الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ. قال: «نزلت في علي (عليه السلام) حين بات على فراش رسول الله (صلى الله عليه و آله)».

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207].** He^{asws} said: 'It was Revealed regarding Ali^{asws} when he spent the night upon the bed of Rasool-Allah^{saww} (the night of migration of Rasool Allah^{saww} from Makkah to Medina).²¹

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الحسن بن علي بن زكريا العاصي، قال: حدثنا أحمد بن عبيد الله الغداني، قال: حدثنا الربيع بن سيار، قال: حدثنا الأعمش، عن سالم بن أبي الجعد، يرفعه إلى

Al Sheykh in his Majaalis, from a group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariyya Al Aasy, from Ahmad Bin Ubeydullah Al Ghadany, from Al Rabi'e Bin Sayaar, from Al Amsh, from Saalim Abu Al Ja'ad, raising it to

أبي ذر (رضي الله عنه): أن عليا (عليه السلام) و عثمان و طلحة و الزبير و عبد الرحمن بن عوف و سعد بن أبي وقاص، أمرهم عمر بن الخطاب أن يدخلوا بيتا و يغلق عليهم بابه، و يتشاوروا في أمرهم، و أجلهم ثلاثة أيام، فإن توافق خمسة على قول واحد و أبي رجل منهم، قتل ذلك الرجل، و إن توافق أربعة و أبي اثنان، قتل الاثنان.

Abu Dharr^{as} having said, 'Ali^{asws}, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqaas were ordered by Umar Bin Al-Khattab that they should enter a house and its door should be locked upon them, and they should hold consultations regarding their matter (Caliphate). And he gave them a term of three days, so if five of them were agreed upon one word and a man from among them refuses, then that man should be killed; and if four were in agreement and two refused, then those two should be killed.

²¹ الأمالى 2: 61

فلما توافقوا جميعا على رأي واحد، قال لهم علي بن أبي طالب (عليه السلام): «إني أحب أن تسمعوا مني ما أقول لكم، فإن يكن حقا فاقبلوه، وإن يكن باطلا فأنكروه» قالوا: قل. فذكر فضائله (عليه السلام)، و يقولون بالموافقة، و ذكر علي (عليه السلام) في ذلك: «فهل فيكم أحد نزلت فيه هذه الآية: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ لما وقيت رسول الله (صلى الله عليه و آله) ليلة الفراش غيري» قالوا: لا.

So when all of them had agreed upon one view, Ali^{asws} Bin Abu Talib^{asws} said to them: 'I^{asws} would love it if you could listen from me^{asws} what I^{asws} have to say to you, so if it is true, then accept it, and if it is false, then reject it'. They said, 'Speak'. So he^{asws} mentioned his^{asws} merits, and they kept agreeing with it, and Ali^{asws} mentioned during that 'So is there among you anyone for whom this Verse was Revealed: **And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207]**, when that occurred with Rasool-Allah^{saww} at night, upon his^{saww} bed apart from me^{asws}?'. They said, 'No'.²²

الثعلبي في (تفسيره)، و ابن عقب في (ملحمته)، و أبو السعادات (في فضائل العشرة)، و الغزالي في (الإحياء) برواياتهم عن أبي اليقظان. و جماعة من أصحابنا، نحو: ابن بابويه، و ابن شاذان، و الكليني، و الطوسي، و ابن عقدة، و البرقي، و ابن فياض، و العبدكي، و الصفواني، و الثقفني، بأسانيدهم عن ابن عباس، و أبي رافع، و هند بن أبي هالة:

Al Sa'alby in his Tafseer, and Ibn Aqab in Malhamat, and Abu Al Sadaat in Faza'il Al Ashra, and Al Ghazaly in Al Ahya, by their reports from Abu Al Yaqteen. And a group of our companions, including – Ibn Babuwayh, and Ibn Shazaan, and Al Kulayni, and Al Toosy, and Ibn Aqda and Al Barqy, and Ibn Fayaz, and Al Abdaky, and Al Safwany, and Al Saqafy, by their chain from Ibn Abbas and Abu Rafi'e, and Hin Bin Abu Halat,

أنه قال رسول الله (صلى الله عليه و آله): «أوحى الله إلى جبرئيل و ميكائيل: أني آخيت بينكما، و جعلت عمر أحدكما أطول من عمر صاحبه، فأيكما يؤثر أخاه؟ فكلاهما كرها الموت.

Rasool-Allah^{saww}: 'Allah^{azwj} Revealed unto Jibraeel^{as} and Mikaeel^{as}: "I^{azwj} Establish brotherhood between the you^{as} two, and (I^{azwj} have) Made the life of one of you longer than the life of his companion. So which one of you two prefers his brother (over himself)?" But, each one of the two disliked death.

فأوحى الله إليهما: ألا كنتما مثل ولي علي بن أبي طالب، آخيت بينه و بين محمد نبيي، فأثره بالحياة على نفسه، ثم ظل راقدا على فراشه، يقيه بمهجته، اهبطا إلى الأرض جميعا و احفظاه من عدوه.

So Allah^{azwj} Revealed to the two of them: "Why can't you two be like My^{azwj} Guardian^{asws} Ali Bin Abu Talib^{asws}? I^{azwj} Established brotherhood between him^{asws} and My^{saww} Prophet^{saww}, so he^{asws} preferred his^{saww} life over himself^{asws}, then remained lying upon his^{saww} bed, protecting him^{saww} by his^{asws} heart. Get down, both of you together to the earth and protect him^{asws} from his^{asws} enemies!"

²² الأمالي 2: 159 و 165.

فهبط جبرئيل فجلس عند رأسه، و ميكائيل عند رجله، و جعل جبرئيل يقول: بخ بخ، من مثلك يا ابن أبي طالب، و الله يباهي بك الملائكة! فأنزل الله: **وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ** الآية.

So Jibraeel^{as} descended and seated himself by his^{asws} head, and Mikaeel^{as} by his^{asws} feet, and Jibraeel^{as} kept on saying: 'Congratulations! Congratulations! Who is like you^{asws}, O son^{asws} of Abu Talib^{asws}, and Allah^{azwj} Boasts about you^{asws} with the Angels!' So Allah^{azwj} Revealed **And from the people there is one who sells his self [2:207] – the Verse**.²³

الموفق بن أحمد الخوارزمي في (المناقب): بإسناده عن حكيم بن جبیر،

Al Mowfaq Bin Ahmad Al Khawarizmy, in Al Manaqib, by his chain from Hakeem Bin Jubeyr,

عن علي بن الحسين (عليه السلام)، قال: «إن أول من شرى نفسه ابتغاء رضوان الله علي بن أبي طالب (عليه السلام)».

(It has been narrated) from Ali^{asws} Bin Al Husayn^{asws} having said: 'The first one who sold his^{asws} self to seek the Pleasure of Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws}'.²⁴

قَالَ الْإِمَامُ ع وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ يَبْتَغِي ابْتِغَاءَ مَرْضَاتِ اللَّهِ عَزَّ وَ جَلَّ فَيَعْمَلُ بِطَاعَةِ اللَّهِ، وَ يَأْمُرُ النَّاسَ بِهَا، وَ يَصْبِرُ عَلَى مَا يَلْحَقُهُ مِنَ الْأَذَى فِيهَا، فَيَكُونُ كَمَنْ بَاعَ نَفْسَهُ، وَ سَلَّمَهَا مَرْضَاةَ اللَّهِ عِوَضًا مِنْهَا، فَلَا يُبَالِي مَا حَلَّ بِهَا بَعْدَ أَنْ يَخْصُلَ لَهَا رِضَاءُ رَبِّهَا وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ كُلِّهِمْ.

The Imam (Hassan Al-Askari^{asws}) said: '**And from the people there is one who sells his self** - he^{asws} is selling it, **seeking Pleasure of Allah** – Mighty and Majestic. So he^{asws} works in the obedience of Allah^{azwj}, and he^{asws} instructs the people with it (as well), and he^{asws} is patient upon what he^{asws} faces from the harm during it. Thus, he^{asws} becomes like one who sold himself, and submitted himself to the Pleasure of Allah^{azwj} instead of himself, therefore he^{asws} does not care what happens with it after having achieved the Pleasure of its Lord^{azwj}, **and Allah is Affectionate with the servants [2:207] – all of them.**

أَمَّا الطَّالِبُونَ لِرِضَاةِ رَبِّهِمْ أَفْضَى أَمَانِيَّتِهِمْ، وَ يَزِيدُهُمْ عَلَيْهَا مَا لَمْ تَبْلُغْهُ أَمَانُهُمْ وَ أَمَّا الْفَاجِرُونَ فِي دِينِهِ فَيَتَأَنَّتْهُمْ، وَ يَرْفُقُ بِهِمْ، وَ يَدْعُوهُمْ إِلَى طَاعَتِهِ، وَ لَا يَقْطَعُ مِنْ عِلْمِ أَنَّهُ سَيُتُوبُ عَنْ ذُنُوبِهِ التَّوْبَةَ - الْمُوجِبَةَ لَهُ عَظِيمِ كَرَامَتِهِ.

As for the seekers of His^{azwj} Pleasure, so He^{azwj} Gives them the maximum of their aspiration, and Increases them upon it what their deeds did not reach upon. And as for the immoral ones in His^{azwj} Religion, so He^{azwj} is Patient with them and is Kind with them, and Invites them to His^{azwj} obedience, and does not Cut off from the Knowledge that he would be repenting from his sins, the repentance which would Obligate for him His^{azwj} great Prestige".²⁵

²³ مناقب ابن شهر آشوب 2: 64، شواهد التنزيل 1: 133/96، كفاية الطالب: 239، الفصول المهمة: 48

²⁴ مناقب الخوارزمي: 74.

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 364

The night of Emigration (Al-Hijra)

و في (نهج البيان): نزلت هذه الآية في أمير المؤمنين علي بن أبي طالب (عليه السلام) حين بات على فراش رسول الله (صلى الله عليه وآله) و ذلك أن قريشا تحالفوا على قتله ليلا، و أجمعوا أمرهم بينهم، أن ينتدب له من كل قبيلة شاب، فيكبسوا عليه «1» ليلا و هو نائم، فيضربوه ضربة رجل واحد، فلا يؤخذ بثأره من حيث إن قاتله لا يعرف بعينه، و لا يقوم أحد منهم بذلك من حيث إن له في ذلك مماسة.

And in Nahj Al-Bayan – ‘This Verse was Revealed regarding Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} when he^{asws} spent the night upon the (empty) bed of Rasool-Allah^{saww}, and that is because the Quraysh had sworn upon killing him^{saww} at night, and they had gathered their affairs between them that they would be assigning one youth from every tribe for it. So they would (all) raid upon him^{saww} at night while he^{saww} would be sleeping, and they would strike him with the strike of one man. Thus, they would not be seized for its crime from where he^{saww} would be killed, as the exact one would not be identifiable, nor would any one of them be standing (accused) with that from where he could be pursued regarding that.

فنزل جبرئيل (عليه السلام) على النبي (صلى الله عليه وآله) فأخبره بذلك و أمره أن يبيت ابن عمه عليا (عليه السلام) على فراشه، و يخرج هو مهاجرا إلى المدينة، ففعل ذلك،

So Jibraeel^{as} descended unto the Prophet^{saww} and informed him^{saww} with that, and instructed him^{saww} that he^{saww} should get his^{saww} cousin Ali^{asws} to spend the night upon his^{saww} bed, and he^{saww} should go out as an emigrant to Al Medina. So he^{saww} did that.

و جاءت الفتية- لما تعاهدوا عليه و تعاهدوا- يطلبونه، فكبسوا عليه البيت، فوجدوا عليا (عليه السلام) نائما على فراشه، فتنحج فعرفوه، فرجعوا خائبين خاسرين، و نجى الله نبيه (صلى الله عليه وآله) من كيدهم.

And the youths (of Quraysh) came over – to what they had made a pact and agreed – seeking him^{saww}. So they raided the house upon him^{saww}, but they found Ali^{asws} (instead) sleeping upon his^{saww} bed. So he^{asws} coughed, and they recognised him^{asws}, and they returned as futile losers, and Allah^{azwj} Whispered to His^{azwj} Prophet^{saww} of their plot’.

روي ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام).

That is reported from Abu Ja’far^{asws} and Abu Abdullah^{asws}.²⁶

و عنه في (أماليه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا محمد بن محمد بن سليمان الباغندي، قال: حدثنا محمد بن الصباح الجرجرائي، قال: حدثني محمد بن كثير الملائي، عن عوف الأعرابي من أهل البصرة، عن الحسن بن أبي الحسن، عن أنس بن مالك، قال:

²⁶ نهج البيان (مخطوط) 1: 50

And from him (in his Amaaly), said, 'A group informed us, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman Al Baghandy, from Muhammad Bin Al Sabah Al Jarjany, from Muhammad Bin Kaseer Al Malaiy, from Awf Al Araby, from the people of Al Basra, from Al Hassan Bin Abu Al Hassan, from Anas Bin Malik who said,

لما توجه رسول الله (صلى الله عليه وآله) إلى الغار و معه أبو بكر، أمر النبي (صلى الله عليه وآله) عليا (عليه السلام) أن ينام على فراشه، و يتغشى ببردته، فبات علي (عليه السلام) موطناً نفسه على القتل،

'When Rasool-Allah^{saww} headed to the cave, and with him^{saww} was Abu Bakr, the Prophet^{saww} instructed Ali^{asws} that he^{asws} should sleep upon his^{saww} bed and cover himself^{asws} with his^{saww} cloak. So Ali^{asws} spent the night submitting himself^{asws} upon being killed.

و جاءت رجال من قريش، من بطونهم، يريدون قتل رسول الله (صلى الله عليه وآله)، فلما أرادوا أن يضعوا عليه أسياهم، لا يشكون أنه محمد (صلى الله عليه وآله)، فقالوا: أيقظوه، ليجد ألم القتل، و يرى السيوف تأخذه

And men from the Quraysh came over from its middle (of the night) intending to kill Rasool-Allah^{saww}. And when they wanted to un-sheath their swords upon him^{saww}, they were not doubting that he^{asws} was Muhammad^{saww}. So they said, 'Wake him^{saww}, so that he^{saww} would find the pain of the killing, and he^{saww} would see the swords seizing him^{saww}'.

فلما أيقظوه و رأوه عليا تركوه، و تفرقوا في طلب رسول الله (صلى الله عليه وآله)، فأنزل الله عز و جل: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رَؤُفٌ بِالْعِبَادِ.

So when they woke him^{asws}, and saw it was Ali^{asws}, they left him^{asws} and dispersed in seeking Rasool-Allah^{saww}. So Allah^{azwj} Mighty and Majestic Revealed **And from the people there is one who sells his self-seeking Pleasure of Allah; and Allah is Affectionate with the servants [2:207]**.²⁷

ابن الفارسي في (الروضة)، قال: قال ابن عباس: إن النبي (صلى الله عليه وآله) أمر عليا (عليه السلام) أن ينام على فراشه، فانطلق النبي (صلى الله عليه وآله) و قريش يختلفون، فينظرون إلى علي (عليه السلام) نائماً على فراش رسول الله (صلى الله عليه وآله) و عليه برد أخضر لرسول الله (صلى الله عليه وآله)،

Ibn Al Farsy, in Al Rowza, said, 'Ibn Abbas said:

'The Prophet^{saww} instructed Ali^{asws} that he^{asws} sleeps upon his^{saww} bed, and the Prophet^{saww} went, and the Quraysh were differing. They were looking at Ali^{asws} sleeping upon the bed of Rasool-Allah^{saww} and upon him^{asws} was a green cloak of Rasool-Allah^{saww}.

²⁷ الأمالي 2: 61.

فقال بعضهم: شدوا عليه، فقالوا: الرجل نائم، و لو كان يريد [أن] يهرب لفعل. فلما أصبح قام علي (عليه السلام) فأخذه، فقالوا: أين صاحبك؟ فقال: «ما أدري» فأُنزل الله تعالى في علي (عليه السلام) حين نام على الفراش: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ.

So one of them said, 'Attack upon him^{asws}'. So they (the others) said, 'The man is sleeping, and had he^{asws} intended to battle, he^{asws} would have done so'. So when it was morning, Ali^{asws} arose, they seized him^{asws} and they said, 'Where is your^{asws} companion?' He^{asws} said: 'I^{asws} don't know'. Thus Allah^{azwj} the Exalted Revealed regarding Ali^{asws}, when he^{asws} slept upon the bed: **And from the people there is one who sells his self-seeking Pleasure of Allah; [2:207]**'.²⁸

VERSES 208 & 209

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {208}

O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208]

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {209}

But if you slip from after clear arguments have come to you, then know that Allah is Mighty, Wise [2:209]

قَالَ الْإِمَامُ ع فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الْفَرِيقَيْنِ: أَحَدُهُمَا وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ وَ الثَّانِي: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ وَ بَيَّنَّ حَالَهُمَا، دَعَا النَّاسَ إِلَى حَالٍ مِنْ رِضَايَ صَنِيعُهُ-

The Imam (Hassan Al-Askari^{asws}) said: 'So when Allah^{azwj} Mentioned the two groups: - one of them being: **And from the people there is one who astounds you with his speech regarding the life of the world [2:204]**, and the second one being: **And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207]**, and Explained their states, He^{azwj} Called the people to a state of one whose work He^{azwj} would be Pleased with.

فَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً. يَعْنِي فِي السِّلْمِ وَ الْمُسَالَمَةِ إِلَى دِينِ الْإِسْلَامِ كَافَّةً جَمَاعَةً ادْخُلُوا فِيهِ، [وَ ادْخُلُوا] فِي جَمِيعِ الْإِسْلَامِ، فَتَقَبَّلُوهُ وَ اعْمَلُوا فِيهِ، وَ لَا تَكُونُوا كَمَنْ يَقْبَلُ بَعْضَهُ وَ يَعْمَلُ بِهِ، وَ يَأْتِي بَعْضُهُ وَ يَهْجُرُهُ.

So He^{azwj} Said: **O you who believe! Enter into the submission all (of you)** – Meaning into the submission and the submissiveness to the Religion Al-Islam, altogether entering into it – and enter into the entirety of Al-Islam so it (the

²⁸ روضة الواعظين: 106.

submission) would be Accepted, and work in it, and do not become like the one who accepts part of it and works with it, and refuses part of it and shuns it’.

قَالَ: وَ مِنْهُ الدُّخُولُ فِي قَبُولِ وَلَايَةِ عَلِيٍّ ع كَالدُّخُولِ فِي قَبُولِ نُبُوَّةِ [مُحَمَّدٍ] رَسُولِ اللَّهِ ص، فَإِنَّهُ لَا يَكُونُ مُسْلِمًا مَنْ قَالَ: إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَأَعْتَرَفَ بِهِ وَ لَمْ يَعْتَرَفْ بِأَنَّ عَلِيًّا وَصِيُّهُ - وَ خَلِيفَتُهُ وَ خَيْرُ أُمَّتِهِ.

He^{asws} said: ‘And from it is the entry into the acceptance of the Wilayah of Ali^{asws} like the entry into the acceptance of the Prophet-hood of Muhammad^{saww}, Rasool-Allah^{saww}, for he cannot happen to be a Muslim, the one who says, ‘Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and he acknowledges with it, and does not acknowledge that Ali^{asws} is his^{saww} successor, and his^{saww} Caliph, and the best one of his^{saww} community.

وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ مَا يَنْخَطِئُ بِكُمْ إِلَيْهِ الشَّيْطَانُ مِنْ طُرُقِ الْعَيِّ وَ الضَّلَالِ، وَ يَأْمُرُكُمْ بِهِ مِنْ اِزْتِكَابِ الْأَثَامِ الْمُوَبِّقَاتِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ، يَعْدَاوَتِهِ يُرِيدُ اقْتِطَاعَكُمْ عَنْ عَظِيمِ الثَّوَابِ، وَ إِهْلَاكَكُمْ بِشَدِيدِ الْعِقَابِ.

And do not follow the footsteps of Satan – from the footsteps Satan^{la} has laid out with you leading to him, from the paths of the misguidance and the straying, and he^{la} is instructing you with from the indulging in the grave sins, **he is for you all, a Clarified enemy [2:208]** – The Satan^{la}, for you all is a clarified enemy, due to his^{la} enmity, intending cutting you off from the great Rewards, and destroying you with the severe Punishments.

فَإِنْ زَلَلْتُمْ عَنِ السَّلَامِ وَ الْإِسْلَامِ الَّذِي تَمَامُهُ بِاعْتِقَادِ وَلَايَةِ عَلِيٍّ ع، وَ لَا يَنْفَعُ الْإِفْرَارُ بِالنُّبُوَّةِ مَعَ جَحْدِ إِمَامَةِ عَلِيٍّ ع، كَمَا لَا يَنْفَعُ الْإِفْرَارُ بِالتَّوْحِيدِ مَعَ جَحْدِ النُّبُوَّةِ إِنْ زَلَلْتُمْ. مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ مِنْ قَوْلِ رَسُولِ اللَّهِ ص وَ فَضِيلَتِهِ، وَ أَتَتْكُمْ الدَّلَالَاتُ الْوَاضِحَاتُ الْبَاهِرَاتُ - عَلَى أَنَّ مُحَمَّدًا الدَّلَالُ عَلَى إِمَامَةِ عَلِيٍّ ع نَبِيٌّ صَدِّقٌ، وَ دِينُهُ دِينُ حَقٍّ.

But if you slip – from the submission and Al-Islam which, the whole of it is in the belief of Wilayah of Ali^{asws}, and it will not benefit you, the acceptance of the Prophet-hood along with the rejection of the Imamate of Ali^{asws}, just as it will not benefit you, acceptance of the *Tawheed* along with the rejection of the Prophet-hood, if you slip, **from after clear arguments have come to you** – from the words of Rasool-Allah^{saww} and his^{saww} merits, and there came to you the clear evidence, the proofs upon that Muhammad^{saww} gives proofs of the Imamate of Ali^{asws}, a truthful Prophet^{saww}, and his^{saww} Religion is the true Religion.

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ [عَزِيزٌ] قَادِرٌ عَلَى مُعَاقَبَةِ الْمُخَالِفِينَ لِدِينِهِ - وَ الْمُكَذِّبِينَ لِنَبِيِّهِ - لَا يَقْدِرُ أَحَدٌ عَلَى صَرْفِ انْتِقَامِهِ مِنْ مُخَالِفِيهِ، وَ قَادِرٌ عَلَى إِثَابَةِ الْمُؤَافِقِينَ لِدِينِهِ وَ الْمُصَدِّقِينَ لِنَبِيِّهِ ص لَا يَقْدِرُ أَحَدٌ عَلَى صَرْفِ ثَوَابِهِ عَنْ مُطِيعِيهِ.

Then know that Allah is Mighty, Wise [2:209] – Mighty – Able upon Punishing the adversaries to His^{azwj} Religion, and the beliers. Not one of them from His^{azwj} adversaries is able upon repelling His^{azwj} Vengeance. And He^{azwj} is Able upon Affirming the approvers of His^{azwj} Religion and the ratifies of His^{azwj} Prophet^{saww}, not one of them is able upon repelling His^{azwj} Rewards away from the ones obeying Him^{azwj}.

حَكِيمٌ فِيمَا يَفْعَلُ مِنْ ذَلِكَ، غَيْرُ مُسْرِفٍ عَلَى مَنْ أَطَاعَهُ وَ إِنْ أَكْثَرَ لَهُ الْخِيَرَاتِ، وَ لَا وَاضِعٌ لَهَا فِي غَيْرِ مَوْضِعِهَا (وَ إِنْ أَمَّ لَهُ الْكَرَامَاتِ)، وَ لَا ظَالِمٌ لِمَنْ عَصَاهُ وَ إِنْ شُدَّ عَلَيْهِ الْعُقُوبَاتُ.

(He^{azwj} is) Wise regarding what He^{azwj} Does from that, without Extravagance upon the ones who obey Him^{azwj}, and that most of it is lavishness, nor Does He^{azwj} Place it in other than its (appropriate) place, (and even if the Prestige are completed for him), nor would He^{azwj} be unjust to the one who disobeys Him^{azwj}, and even if the Punishments are severe upon him”.²⁹

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن مثنى الحناط، عن عبد الله بن عجلان،

Muhammad Bin Yaquub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Masny Al Hanaat, from Abdullah Bin Ajlaan,

عن أبي جعفر (عليه السلام)، في قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. قال: «في ولايتنا».

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic ***O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208]***, said: '(Enter) into our^{asws} Wilayah'.³⁰

العباشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ قال: «أ تدري ما السلم؟» قال: قلت: أنت أعلم. قال: «ولاية علي و الأئمة الأوصياء من بعده» قال- و خطوات الشيطان- و الله- ولاية فلان و فلان».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: '***O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan [2:208]***, do you know what is the submission?' I said, 'You^{asws} are more knowing'. He^{asws} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws}, and the successors^{asws} from after him^{asws}. And the footsteps of the Satan – by Allah^{azwj} (refers to the) Wilayah of so and so and so and so and so".³¹

و في رواية أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ. قال: «هي ولاية الثاني و الأول».

²⁹ Tafseer Imam Hassan Al Askari^{asws} – S 366

³⁰ الكافي 1: 29 / 345

³¹ تفسير العباسي 1: 294 / 102.

And in a report of Abu Baseer, from Abu Abdullah^{asws} regarding His^{azwj} Words: **And do not follow the footsteps of Satan [2:208]**. He^{asws} said: 'It is the Wilayah of the second one and the first one'.³²

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ هَارُونَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الصَّمَدِ الْإِبْرَاهِيمِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ

He said, 'It was narrated to us by Muhammad Bin Isa Bin Haroun, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Muhammad Bin Ibrahim who said,

قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ: فِي قَوْلِهِ تَعَالَى ادْخُلُوا فِي السَّلَامِ كَافَّةً قَالَ فِي وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ قَالَ لَا تَتَّبِعُوا غَيْرَهُ.

'I heard Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} saying regarding the Words of the Exalted: **O you who believe! Enter into the submission all (of you) [2:208]**, he^{asws} said: Into the Wilayah of Ali^{asws} Bin Abu Talib^{asws} **and do not follow the footsteps of the Satan**, he^{asws} said: 'Do not follow other than him'^{asws}.³³

عن زرارة، و حمران، و محمد بن مسلم، عن أبي جعفر، و أبي عبد الله (عليهما السلام)، قالوا: سألناهما عن قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً؟ قالوا: أمروا بمعرفتنا».

From Zurara and Humran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, said, 'They^{asws} were both asked about the Words of Allah^{azwj} **O you who believe! Enter into the submission all (of you) [2:208]**. They^{asws} said: 'They (people) have been ordered with (acquiring) our^{asws} recognition'.³⁴

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده، قال: «قال أمير المؤمنين (عليه السلام): ألا إن العلم الذي هبط به آدم، و جميع ما فضلت به النبيون إلى خاتم النبيين و المرسلين في عترة خاتم النبيين و المرسلين، فأين يتاه بكم؟ و أين تذهبون، يا معاشر من فسخ من أصلاب أصحاب السفينة؟

From Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Indeed! The knowledge which Adam^{as} descended with, and the entirety of what the Prophets^{as} had been merited with up to the last of the Prophets^{as} and the Mursils^{as}, is in the family of the last of the Prophets^{as} and the Mursils^{as}. So where is he (Satan^{la}) straying with you all? And where are you going, O group of the ones detached from the descendants of the companions of the ship?'

³² تفسير العياشي 1: 299 / 102.

³³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 4

³⁴ تفسير العياشي 1: 295 / 102.

فهذا مثل ما فيكم، فكما نجا في هاتيك منهم من نجا، فكذلك ينجو في هذه منكم من نجا، و رهن ذمتي، و ويل لمن تخلف عنهم، إنهم فيكم كأصحاب الكهف، و مثلهم باب حطة، و هم باب السلم، فادخلوا في السلم كافة و لا تتبعوا خطوات الشيطان».

So, this is an example of what is regarding you all. Just as the ones from them who survived on those occasions, the ones who survived, similar to that he would survive in these (occasions) the ones from you who survive. I^{asws} pledge my^{asws} guarantee. And woe be unto the one who stays behind from them^{asws}. They^{asws} (the family^{asws} of Rasool-Allah^{saww}) among you are like the companions of the cave, and their^{asws} example is the 'Door of Hitta'. Therefore, **Enter into the submission all (of you) and do not follow the footsteps of Satan [2:208]**³⁵.

VERSE 210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {210}

Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ هَلْ يَنْظُرُونَ أَيَّ هَلْ يَنْظُرُ هَؤُلَاءِ الْمُكَذِّبُونَ - بَعْدَ إِبْصَاحِنَا هُمْ الْآيَاتِ، وَ قَطْعِنَا مَعَاذِيرَهُمْ بِالْمُعْجَزَاتِ

(Imam Hassan Al-Askari^{asws} said): 'Allah^{azwj} Mighty and Majestic Says: 'O Muhammad^{saww}! **Are they waiting** – i.e., are they waiting, these beliers after Our^{azwj} Clarifying the Signs to them, and Our^{asws} cutting off their excuses by the miracles.

إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَ تَأْتِيَهُمُ الْمَلَائِكَةُ كَمَا كَانُوا افْتَرَحُوا عَلَيْكَ - افْتَرَحَهُمُ الْمُحَالُ فِي الدُّنْيَا - فِي إِيْتَانِ اللَّهِ الَّذِي لَا يَجُوزُ عَلَيْهِ الْإِيْتَانُ، وَ [افْتَرَحَهُمُ] الْبَاطِلُ فِي إِيْتَانِ الْمَلَائِكَةِ - الَّذِينَ لَا يَأْتُونَ إِلَّا مَعَ زَوَالِ هَذَا التَّعْبُدِ، وَ حِينَ وَفُوعِ هَلَاكِ الظَّالِمِينَ بِظُلْمِهِمْ -

Except that Allah would come to them in the shadows of the clouds and (so would) the Angels – that the Angels should come to them, just as they were suggesting upon you^{saww} their impossible suggestions in the world – regarding bringing Allah^{azwj}, which is possible upon the bringing – and their suggestion – the invalid, in bringing the Angels which are not coming except with the decline of the worship, and when the destruction of the unjust occurs, due to their injustices.

³⁵ تفسیر العیاشی 1: 102/300، ینابیع المودة: 111.

وَقُتِلَ هَذَا وَقْتُ تَعْبُدٍ لَا وَقْتُ بَحْيِ الْأَمَلِكِ بِالْهَلَاكِ، فَهُمْ فِي اقْتِرَاحِهِمْ بِحْيِ الْأَمَلِكِ جَاهِلُونَ.

And this time period of yours^{saww} is time of worship. It is not time for the coming of the Angels with the destruction. Thus they, in their suggestions with the coming of the Angels, are ignorant.

وَقُضِيَ الْأَمْرُ أَيُّ هَلْ يَنْظُرُونَ إِلَّا بِحْيِ الْمَلَائِكَةِ، فَإِذَا جَاءُوا وَكَانَ ذَلِكَ قُضِيَ الْأَمْرُ بِهَلَاكِهِمْ.

And the matter would have been Decided – i.e., are they waiting except for the coming of the Angels. So when they do come, and that would be the Decided matter of their destruction.

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ فَهُوَ يَتَوَلَّى الْحُكْمَ فِيهَا، يَحْكُمُ بِالْعِقَابِ عَلَى مَنْ عَصَاهُ وَ يُوجِبُ كَرِيمَ الْمَآبِ لِمَنْ أَرْضَاهُ.

And to Allah return (all) the matters – So He^{azwj} would be in Charge of the Judgment regarding it. He^{azwj} would Decide the Punishment upon the one who disobeyed Him, and Obligate the prestigious return to the one who Pleased Him^{azwj}.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ طَلَبَ هَؤُلَاءِ الْكُفَّارِ الْآيَاتِ، وَ لَمْ يَفْنَعُوا بِمَا أَتَاهُمْ مِنْهَا بِمَا فِيهِ الْكِفَايَةُ – وَ الْبَلَاغُ حَتَّى قِيلَ لَهُمْ: هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ أَيُّ إِذَا لَمْ يَفْنَعُوا بِالْحُجَّةِ الْوَاضِحَةِ [الدَّافِعَةِ] فَهَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ، وَ ذَلِكَ مُحَالٌ، لِأَنَّ الْإِثْنَيْنِ عَلَى اللَّهِ لَا يَجُوزُ.

Imam Ali^{asws} Bin Al-Husayn^{asws} said: ‘These *Kafirs* are seeking the Signs, and they are not convinced with what came to them from these, with what were sufficient and conclusive. He^{azwj} Said to them: **Are they waiting, except that Allah would come to them** – i.e., when they are not content with the clear proofs – the forceful – so are they waiting except that Allah^{azwj} should Come to them, and that is impossible, because the coming (or going) cannot be (applicable) upon Allah^{azwj}’³⁶.

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعادي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الحمдاني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا علي بن موسى (عليه السلام) عن قول الله عز و جل: هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَ الْمَلَائِكَةُ. قال: «يقول: **هل ينظرون إلا أن يأتيهم الله بالملائكة في ظلل من الغمام، و هكذا نزلت.**»

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'ady, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

‘I asked Al-Reza Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Are they waiting, except that Allah should come to them in the shadows of the clouds and (so should) the Angels [2:210].** He^{asws} said: ‘He^{azwj} is Saying: “**Are they waiting except that Allah^{azwj} should come to them with the Angels in the shadows of the clouds**” – this is how it was Revealed’.

³⁶ Tafseer Imam Hassan Al Askari^{asws} – S 367 & 268

و عن قول الله عز و جل: وَ جَاءَ رُتُكُ وَ الْمَلَكُ صَفًّا صَفًّا. فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى عن الانتقال، و إنما يعني بذلك: و جاء أمر ربك و الملك صفا صفا».

And about the Words of Allah^{azwj} Mighty and Majestic: ***And (the Command of) your Lord shall come, and the Angels would be in rows and rows [89:22]***, he^{asws} said: 'Allah^{azwj} Mighty and Majestic cannot be described by the coming and the going. Exalted is He^{azwj} from the transference. But rather, it Means by that – And the Command your Lord^{azwj} comes, and the Angels would be in rows and rows'.³⁷

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبه،

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفه عين،

From Abu Ja'far^{asws} – I heard him^{asws} saying, initiating from him^{asws}: 'For Allah^{azwj}, when it Deems appropriate for Him^{azwj} that He^{azwj} Shows His^{azwj} creation, and He^{azwj} would Gather them, there being no escape from it, He^{azwj} would Command a caller that he Calls out. So the human beings, and the Jinn would gather in (a time) quicker than the blink of an eye.

ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت، – يعني أمره – حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الأخرى، و هي ضعف التي تليها،

Then He^{azwj} would Permit the sky of the world, so it would descend, and it would be from behind the people. And He^{azwj} would Permit the second sky, so it would descend, and it will be weak (slow) in its descent. So when the inhabitants of the sky of the world see it, they would be saying, 'Our Lord^{azwj} has come!' They would be saying, 'No, and it has come' – meaning His^{azwj} Command – until such times as each sky descends, to come to be one behind the other, and these would be slow in their descent.

ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضى الأمر و إلى الله ترجع الأمور.

Then the Command of Allah^{azwj} would come in the shadows of the clouds, and (so would) the Angels, and the matter would be Decided, ***in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided. And to Allah return (all) the matters [2:210]***.³⁸

³⁷ عيون أخبار الرضا (عليه السلام) 1: 125 / 19

³⁸ تفسير القمي 2: 77 و 345

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «يا أبا حمزة، كأني بقائم أهل بيتي قد علا بنحفكم، فإذا علا فوق بنحفكم، نشر راية رسول الله (صلى الله عليه وآله)، فإذا نشرها انحطت عليه ملائكة بدر».

From Abu Hamza, from Abu Ja'far^{asws} having said: 'O Abu Hamza! It is as if I^{asws} am with The Qaim^{asws} of the People^{asws} of my^{asws} Household, having arrived at your Najaf. So when he^{asws} arrives at the top of your Najaf, he^{asws} would raise the flag of Rasool-Allah^{saww}. So when he^{asws} does raise it, the Angels of Badr would descend unto him^{asws}'.

و قال أبو جعفر (عليه السلام): «إنه نازل في قباب من نور، حين ينزل بظهر الكوفة على الفاروق، فهذا حين ينزل، و أما قضيي الأمر: فهو الوسم على الخرطوم يوم يوسم الكافر».

And Abu Ja'far^{asws} said: 'It (the Command of Allah^{azwj}) would descend in domes of light, when it descends at the back of Al-Kufa upon the Differentiator (between the truth and the falsehood). So this is when it would descend. And as for **and the matter would have been Decided [2:210]** – so it is the branding upon the noses on the day the Kafirs would be branded”³⁹.

فُرَاتٌ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مَيْسَمٍ الْمِصْبَجِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْخُرَاسَانِيُّ عَنْ [قال حدثنا] عَبْدُ الْوَاحِدِ بْنِ عَلِيٍّ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ [علي بن أبي طالب] ع أَنَا أُودِّي مِنَ النَّبِيِّ إِلَى الْوَصِيِّ وَ مِنَ الْوَصِيِّ إِلَى النَّبِيِّ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ أَنَا أَقْضِي دَيْنَهُ وَ أُبْجَرُ عِدَاتِهِ وَ لَقَدْ اصْطَفَانِي رَبِّي بِالْعِلْمِ وَ الظَّفَرِ وَ لَقَدْ وَفَدْتُ إِلَى رَبِّي اثْنَتَيْ عَشْرَةَ وَفَادَةً فَعَرَفَنِي نَفْسَهُ وَ أَعْطَانِي مَفَاتِيحَ الْغَيْبِ

Furat said, 'It was narrated to me by Ja'far Bin Muhammad Al Fazary, from Ahmad Bin Maysam Al Maysami, from Ahmad Bin Muhriz Al Khurasany, from Abdul Wahid Bin Ali who said,

'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} am linked from the Prophets^{as} to the successors^{as}, and from the successors^{as} to the Prophets^{as}. And Allah^{azwj} did not Send a Prophet^{saww} except and I^{asws} fulfilled his^{as} debts, and I^{asws} accomplished his^{as} promises made, and my^{asws} Lord^{azwj} Chose me^{asws} with the knowledge and the success. And I^{asws} have visited to my^{asws} Lord^{azwj} with twelve visits. So He^{azwj} Himself^{azwj} Caused me^{asws} to understand and Gave me^{asws} the keys of the unseen'.

ثُمَّ قَالَ يَا قَنْبَرُ مَنْ عَلَى الْبَابِ [بِالْبَابِ] قَالَ مَيْسَمُ التَّمَارُ مَا تَقُولُ إِنْ أُحَدِّثُكَ فَإِنْ أَخَذْتَهُ كُنْتَ مُؤْمِنًا وَ إِنْ تَرَكْتَهُ كُنْتَ كَافِرًا [ثُمَّ] قَالَ أَنَا الْفَارُوقُ الَّذِي أَفَرَّقَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ أَنَا أُدْخِلُ أَوْلِيَاءِي الْجَنَّةَ وَ أَعْدَائِي النَّارَ

Then he^{asws} said: 'O Qanbar! Who is at the door?' He said, 'Maysam Al-Tammar'. (He^{asws} said): 'What are you saying if I^{asws} was to narrate to you, and if you take it, you would be a *Momin*, and if you leave it, you would be a *Kafir*?' Then he^{asws} said: 'I^{asws} am the Differentiator whom differentiates between the Truth and the Falsehood. I^{asws} shall enter my^{asws} friends into the Paradise and my^{asws} enemies into the Fire.

أَنَا قَالَ اللَّهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَ الْمَلَائِكَةُ وَ قُضِيَ الْأَمْرُ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ.

³⁹ تفسير العياشي 1: 301 / 103

(It is) I^{asws} about whom Allah^{azwj} Said: **Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]**.⁴⁰

VERSES 211 & 212

سَلِّ بْنِ إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {211}

Ask the Children of Israel how many a clear Sign have We Given them; and whoever changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:211]

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۖ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۖ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {212}

The life of the world is adorned for those who are committing Kufr, and they are mocking those who are believing; and those who are fearing would be above them on the Day of Judgment. And Allah Sustains the one He so Desires to, without a measure [2:212]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: سَلِّ بْنِ إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ: «فمنهم من آمن، و منهم من جحد، و منهم من أقر، و منهم من أنكر، و منهم من يبدل نعمة الله».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **Ask the Children of Israel how many a clear Sign have We Given them [2:211]**: 'So from them is one who believes, and from them is one who rejects, and from them is one who accepts, and from them is one who denies, and from them is one who changes the Bounty of Allah^{azwj}'.⁴¹

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ بْنِ شُعَيْبٍ عَنْ أَبِي الْفَضْلِ عَنْ أَحْمَدَ بْنِ هَاشِمٍ أَخْبَرَنَا مَالِكُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَيْثَرٍ عَنْ الْأَخْلَجِ عَنِ الشَّعْبِيِّ قَالَ:

It was narrated to us by Ahmad Bin Abu Al Tayyib Bin Shuab, from Abu Al Fazal, from Ahmad Bin Hashim, from Malik Bin Suleyman, from his father, from Amro Bin Shimr, from Al Ahlaj, from Al Shai'e who said,

⁴⁰ تفسير فرات الكوفي، ص: 67

⁴¹ تفسير العياشي 1: 304 / 103.

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ قَالَ يَوْمَ عَدِيرِ خُمٍّ مَنْ كُنْتُ مُوَلَّاهُ فَإِنَّ عَلِيًّا مُوَلَّاهُ اللَّهُمَّ وَالِ مَنْ
وَالَاةُ وَ عَادِ مَنْ عَادَاهُ

(Al-Hassan^{asws} Bin Ali^{asws} said): 'So when this Verse was Revealed: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]**, he^{saww} said on the Day of Ghadeer Khumm: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}'.

فَوَقَعَ فِي قُلُوبِهِمْ مَا وَقَعَ تَكَلَّمُوا فِيمَا بَيْنَهُمْ سِرًّا حَتَّى قَالَ أَحَدُهُمَا لِصَاحِبِهِ مَنْ يَلِي بَعْدَ النَّبِيِّ صَ وَمَنْ يَلِي بَعْدَكَ هَذَا الْأَمْرُ لَا
نَجْعَلُهَا فِي أَهْلِ الْبَيْتِ أَبَدًا

So there occurred in their hearts what occurred. They spoke in between them in secret to the extent that one of them said to his companion, 'The one who will follow after the Prophet^{saww}, and the one would follow after you in this matter, we will not let it (Caliphate) be in the People^{asws} of the Household, ever!'

فَنَزَلَ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ثُمَّ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ
إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا إِلَى قَوْلِهِ وَ أُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ

Thus, it was Revealed: **And whoever changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:211]**.

فَلَمَّا فُيِضَ النَّبِيُّ صَ مَضَوْا عَلَى رَأْيِهِمْ فِي أَهْلِ بَيْتِ نَبِيِّهِمْ وَ عَلَى مَا تَعَاقَدُوا عَلَيْهِ فِي حَيَاتِهِ وَ نَبَذُوا آيَاتِ اللَّهِ عَزَّ وَ جَلَّ وَ وَصِيَّ
رَسُولِهِ وَ أَهْلَ بَيْتِهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ.

So when the Prophet^{saww} passed away, they went upon their opinions regarding the People^{asws} of the Household of their Prophet^{saww}, and what they had agreed upon during his^{saww} lifetime, and threw behind their backs the Verses of Allah^{azwj} Mighty and Majestic, and the bequest of His^{azwj} Rasool^{saww} and the People^{asws} of his^{saww} Household, as if they were not knowing (anything)".⁴²

VERSE 213

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ
لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ

⁴² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 2 (Extract)

الْبَيِّنَاتُ بَعْثًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {213}

The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners, and He Revealed with them the Book with the Truth, in order to judge between the people regarding what they were differing in; and none differed in it except those who were Given it from after what came to them of the proofs, (but) rebelling between them. So Allah Guided those who were believing to what they were differing in from the Truth, by His Permission; and Allah Guides the one He so Desires to the Straight Path [2:213]

The people were one community

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي بَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ

And by this chain, from Abaan, from Yaquob Bin Shuayb.

أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةً ضَلَالٍ فَبَدَأَ لِلَّهِ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَبُوا

He asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **The people were one community [2:213]**. So he^{asws} said: 'Before (the era of) Noah^{as} the people were a misguided community. So there was a change of (people's) destiny for Allah^{azwj} Decided to He^{azwj} Sent the Rasools^{as} and it isn't as they are saying it to be, 'He^{saww} does not stumble', and they are lying.

يُفَرِّقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ يَقْدِرُ مَا يَشَاءُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُقَدَّرَ إِلَى مِثْلِهَا مِنْ قَابِلٍ

Allah^{azwj} Differentiates in the Night of Pre-determination (*Laylat Al-Qadr*) whatever was from the hardships, or ease, or rain in accordance with what Allah^{azwj} Mighty and Majestic so Desires until the similar (Night) like it from the coming year (next *Laylat Al-Qadr*).⁴³

عن مسعدة، عن أبي عبد الله (عليه السلام) في قول الله: كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنْذِرِينَ. فقال: «كان ذلك قبل نوح».

From Mas'ada,

⁴³ Al Kafi – H 14488

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners [2:213]**. So he^{asws} said: 'That happened before Noah^{as}'.

فقيل: فعلى هدى كانوا؟ قال: «بل كانوا ضلالا، و ذلك أنه لما انقرض آدم (عليه السلام) و صالح ذريته، بقي شيث وصيه لا يقدر على إظهار دين الله الذي كان عليه آدم (عليه السلام) و صالح ذريته،

So it was said, 'So were they upon Guidance?' He^{asws} said: 'But they were straying, and that was that when Adam^{as} and his^{as} righteous offspring became extinct, and there remained Shees^{as}, his^{as} successor^{as}, he^{as} was not able upon manifesting the Religion of Allah^{azwj} which Adam^{as} and his^{as} righteous offspring were upon.

و ذلك أن قابيل توعده بالقتل، كما قتل أخاه هابيل، فسار فيهم بالتقية و الكتمان،

And that is because Qabeel^{la} threatened him^{as} with the murder, just as he^{la} had killed his^{la} brother Habeel^{as}. So, the dissimulation and the concealment came into them.

فازدادوا كل يوم ضلالة حتى لم يبق على الأرض معهم إلا من هو سلف، و لحق الوصي بجزيرة في البحر يعبد الله، فبدا الله تبارك و تعالى أن يبعث الرسل،

So, every day the misguidance increased until there did not remain upon the earth along with them except one who was the previous generation. And the successor^{as} went to an island in the sea to worship Allah^{azwj}. Thus, there was a change of mind for Allah^{azwj} Blessed and Exalted that He^{azwj} Sends the Rasools^{as}.

و لو سئل هؤلاء الجهال لقالوا: قد فرغ من الأمر، و كذبوا، إنما شيء يحكم به الله في كل عام».

And if these ignoramus were to ask by saying, 'He^{azwj} is Free from the Commands', and they are lying. But rather it is a thing which Allah^{azwj} Judges by every year (Laylat Al-Qadr)'.

ثم قرأ: فيها يُفرَّقُ كُلُّ أَمْرٍ حَكِيمٍ «فيحكم الله تبارك و تعالى ما يكون في تلك السنة من شدة أو رخاء أو مطر أو غير ذلك».

Then Imam^{asws} recited: **Therein is made distinct, every Wise affair [44:4]**. So Allah^{azwj} Blessed and Exalted Decides what would be happening during that year, from the difficulties, or prosperity, or rain, or other than that'.

قلت: أ فضلالا كانوا قبل النبيين أم على هدى؟ قال: «لم يكونوا على هدى، كانوا على فطرة الله التي فطرهم عليها، لا تبديل لخلق الله، و لم يكونوا ليتهندوا حتى يديهم الله، أ ما تسمع يقول إبراهيم: لَقَدْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ أي ناسيا للميثاق».

I said, 'Was the straying before the Prophets^{as} or upon (after receiving) Guidance?' The Imam^{asws} said: 'They were not coming upon Guidance. They used to be upon **the nature Made by Allah in which He has Made the people; there is no altering of Allah's Creation [30:30]**, and they did not become Guided by their own selves

until Allah^{azwj} Guided them. Have you not heard Ibrahim^{as} saying: ***If my Lord had not Guided me I would have happened to be from the straying people [6:77]***, i.e., forgetful of the Covenant (regarding the Wilayah of Muhammad^{saww} and Ali^{asws}).⁴⁴

Allah^{azwj} Guides to the Straight Path (صِرَاطٍ مُسْتَقِيمٍ)

و في كتاب معاني الأخبار - أيضا - بإسناده الى أبي عبد الله - عليه السلام - قال: الصراط المستقيم، أمير المؤمنين.

And in the Book Ma'any Al Akhbar as well,

By his chain up to Abu Abdullah^{asws} having said: (Regarding ***and Allah Guides the one He so Desires to the Straight Path [2:213]***) - 'The Straight Path is Amir Al-Momineen^{asws}'.

و بإسناده الى محمد بن سنان، عن المفضل بن عمر، قال: حدثني ثابت الثمالي، عن سيد العابدين، علي بن الحسين - عليهما السلام - قال: نحن أبواب الله. و نحن الصراط المستقيم.

And by his chain to Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Sabi Al Sumaly,

(It has been narrated) from the Chief of the worshippers, Ali^{asws} Bin Al-Husayn^{asws} having said: 'We^{asws} are the doors of Allah^{azwj} and we^{asws} are the Straight Path'.⁴⁵

VERSE 214

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۖ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ
{214}

Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them and they were shaken violently, until they were saying to the Rasool and those who were believing, 'When will be the Help of Allah?' Indeed! The Help of Allah is near [2:214]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَحِيهِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ
اللَّهِ (عليه السلام) يَقْرَأُ وَزُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.

⁴⁴ تفسير العياشي 1: 309 / 104

⁴⁵ تفسير كنز الدقائق و بحر الغرائب، ج 1، ص: 70

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sayf, from his brother, from his father, from Abu Bakr Bin Muhammad who said:

I heard Abu Abdullah^{asws}, recite this Verse as: **[2:214] and they were shaken violently, then shaken violently, until the Rasool was saying**.⁴⁶

العياشي: عن محمد بن سنان، قال: حدثني المعافى بن إسماعيل، قال:

Al Ayyashi, from Muhammad Bin Sinan, from Al Ma'afy Bin Ismail who said,

لما قتل الوليد، خرج من هذه العصابة نفر بحيث أحدث القوم، قال: فدخلنا على أبي عبد الله (عليه السلام)، فقال: «ما الذي أخرجكم عن غير الحج و العمرة؟» قال: فقال القائل منهم: الذي شئت الله من كلمة أهل الشام، و قتل خليفتهم، و اختلافهم فيما بينهم.

'When Al-Waleed was killed, a person from this tribe went out after being alienated from the people. He said, 'So we came up to Abu Abdullah^{asws}, so he^{asws} said: 'What makes you to come out at a time which is neither for Hajj nor for the Umrah?' So a speaker from among them said, 'That which Made Allah^{azwj} to scatter the speech of the people of Syria, and their Caliph has been killed, and there is differing with regards to what is in-between them'.

قال: «ما تجدون أعينكم إليهم؟- فأقبل يذكر حالنا- أليس الرجل منكم يخرج من بيته إلى سوقه فيقضي حوائجه، ثم يرجع و لم تختلف، إن كان لمن كان قبلكم أتى هو على مثل ما أنتم عليه، ليأخذ الرجل منهم فيقطع يديه و رجله، و ينشره بالمنشير، و يصلب على جذع النخلة، و لا يدع ما كان عليه».

He^{asws} said: 'What are your eyes finding about them?' So he came forward and mentioned their situation. He^{asws} said: 'Is it not that that man from among you goes out from his house to his market, and fulfils his need, then returns and is not opposed? If there were the situation the like of which befell those who were before you, the man from among you would have had his hands and his feet cut off, and it would have been publicised, and he would have been crucified upon the trunk of the palm tree, and beyond that'.

ثم ترك هذا الكلام، ثم انصرف إلى آية من كتاب الله: أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَ الضَّرَاءُ وَ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Then he^{asws} left this speech, then went on to a Verse from the Book of Allah^{azwj} **Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them and they were shaken violently, until they were saying to the Rasool and those who were believing, 'When will be the Help of Allah?' Indeed! The Help of Allah is near [2:214].**⁴⁷

⁴⁶ Al Kafi – H 14887

⁴⁷ نهج البيان (مخطوط) 1: 52

VERSE 215

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَابْنِ السَّبِيلِ ۖ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {215}

They are asking you what they should be spending. Say: 'Whatever you spend from goodness, so it is for the parents, and the relatives, and the orphans, and the poor, and the wayfarer; and whatever you are doing from good, so Allah is Knows of it' [2:215]

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن مالك بن عطية عن أبي حمزة، عن علي بن الحسين (عليهما السلام) قال: من أخلاق المؤمن الانفاق على قدر الاقتار، والتوسع على قدر التوسع، وإنصاف الناس، وابتدأه إياهم بالسلام عليهم،

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'From the mannerisms of the *Momin* is the spending upon a measurement of the standard of living, and being capacious upon a measurement of the capacity, and fairness to the people, and initiating them with the greetings upon them'.⁴⁸

وَعَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ الْأَوَّلَ (عليه السلام) عَنِ النَّفَقَةِ عَلَى الْعِيَالِ فَقَالَ مَا بَيْنَ الْمَكْرُوهَيْنِ الْإِسْرَافِ وَالْإِقْتَارِ .

And from him, from his father, from Muhammad Bin Amro, from Abdullah Bin Aban who said,

'I asked Abu Al-Hassan^{asws} the 1st, about the spending upon the dependants. So he^{asws} said: 'What is between the two (limits of) abhorrence – the extravagance and the miserliness'.⁴⁹

(Note : - Please see Ahadeeth under Verse 2:219 below on how much to spend.)

VERSES 216 - 218

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَىٰ أَنْ
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {216}

⁴⁸ Al Kafi V 2 – The Book of Belief and Disbelief CH 99 H 36

⁴⁹ Al Kafi – V 4 – The Book of Zakat Ch 81 H 2

[2:216] Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ
يُقَاتِلُونَكُمْ حَتَّى يَرْدُوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ
كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا
خَالِدُونَ {217}

They are asking you about the Sacred month, the fighting during it. Say: 'The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; and the strife is more grievous than the fighting. And they will not be ceasing fighting you until they return you from your Religion, if they can; and the one from you who returns from his Religion, and he dies while he is a Kafir, so they, their deeds would be Confiscated in the world and the Hereafter, and they are the inmates of the Fire; they would be in it eternally [2:217]

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ
غَفُورٌ رَحِيمٌ {218}

Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; and Allah is Forgiving, Merciful [2:218]

علي بن إبراهيم: إنه كان سبب نزولها: أنه لما هاجر رسول الله (صلى الله عليه وآله) إلى المدينة، بعث السرايا إلى الطرقات التي تدخل مكة، تتعرض لعبير قريش، حتى بعث عبد الله بن جحش في نفر من أصحابه إلى نخلة - وهي بستان بني عامر - ليأخذوا عير قريش [حين] أقبلت من الطائف.

Ali Bin Ibrahim (reported) – 'The reason for its Revelation was that when Rasool-Allah^{saww} emigrated to Al-Medina, he^{saww} sent the artillery units on the roads which led to Makkah, in order to expose the caravans of the Quraysh. He^{saww} sent Abdullah Bin Jahash among a number of his companions to a palm tree – and it was the orchard of the Clan of Aamir – in order to seize camels of Quraysh when they return from Al-Ta'if.

عليها الزبيب و الأدم و الطعام، فوافوها و قد نزلت العير، و فيها عمرو بن عبد الله الحضرمي، و كان حليفا لعتبة بن ربيعة. فلما نظر الحضرمي إلى عبد الله بن جحش و أصحابه، فزعوا و تهيئوا للحرب، و قالوا: هؤلاء أصحاب محمد، و أمر عبد الله بن جحش أصحابه أن ينزلوا و يخلقوا رؤوسهم، فنزلوا و خلقوا رؤوسهم.

Upon it (the caravan) were raisings, and the goods, and the foodstuff. And the caravan had encamped, and in it was Amro Bin Abdullah Al Hazramy, and he was an ally of Otba Bin Rabi'e. So when Al Hazramy looked at Abdullah Bin Jahash and his companions, he panicked and prepared for the battle, and they (his companions) said, 'They are the companions of Muhammad^{saww}'. And Amr Abdullah Bin Jahash instructed his companions that they encamp and shave off their heads. So they encamped and shave off their heads.

فقال ابن الحضرمي: هؤلاء قوم عباد ليس علينا منهم [بأس]، فلما اطمأنوا و وضعوا السلاح، حمل عليهم عبد الله بن جحش، فقتل ابن الحضرمي، و قتل أصحابه، و أخذوا العير بما فيها، و ساقوها إلى المدينة، و كان ذلك في أول يوم من رجب من أشهر الحرم، فعزلوا العير و ما كان عليها، و لم ينالوا منها شيئا.

Ibn Al-Hazramy said, 'They are a worshipping people. There isn't any problem upon us from them'. So when they were reassured and they placed down their weapons, Abdullah Bin Jahash attacked upon them. So he killed Ibn Al-Hazramy and kill his companions, they seized the caravan along with whatever was in it, and ushered it to Al-Medina. And that was during the first day of Rajab from the Sacred months. So they isolated the caravan along with whatever what upon it, and did not take anything from it.

فكتبت قريش إلى رسول الله (صلى الله عليه و آله) إنك استحللت الشهر الحرام، و سفكت فيه الدم، و أخذت المال، و كثر القول في هذا، و جاء أصحاب رسول الله (صلى الله عليه و آله) فقالوا: يا رسول الله، أ يحل القتل في الشهر الحرام؟

So the Quraysh wrote to Rasool-Allah^{saww}, 'You^{saww} have legalised the Sacred month and shed the blood in it, and seized the wealth'. And the words were numerous regarding this, and the companions of Rasool-Allah^{saww} came over and they said, 'O Rasool-Allah^{saww}! Is the killing Permissible during the Sacred month?'

فأنزل الله: يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَ صَدُّ عَنْ سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَ الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ.

So Allah^{azwj} Revealed: ***They are asking you about the Sacred month, the fighting during it. Say: 'The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; and the strife is more grievous than the fighting [2:217].***

قال: القتال في الشهر الحرام عظيم، و لكن الذي فعلت بك قريش- يا محمد- من الصد عن المسجد الحرام، و الكفر بالله، و إخراجك منه أكبر عند الله، و الفتنة- يعني الكفر بالله- أكبر من القتل

He said, 'The fighting during the Sacred month is grievous, but that which the Quraysh did with you^{asws} – O Muhammad^{saww} – from the blocking from the Sacred Masjid, and the *Kufr* with Allah^{azwj}, and expelling you^{saww} from it, is more grievous in the Presence of Allah^{azwj}, and the strike – meaning the *Kufr* with Allah^{azwj} – is more grievous than the killing.

. ثم أنزلت عليه: الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ «1».

Then it was Revealed unto him^{saww}: ***The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; [2:194]***.⁵⁰

و في (نهج البيان) عن أبي جعفر (عليه السلام): «الفتنة هنا هنا: الشرك».

And in Nahj Al Bayan,

(It has been narrated) from Abu Ja'far^{asws} ('الفتنة' ***the strife [2:217]***), said: 'The strife – over here is (a reference to) the Shirk'.⁵¹

محمد بن يعقوب: بإسناده عن أبان، عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): إن المغيرة يزعمون أن هذا اليوم لهذه الليلة المستقبلية. فقال: «كذبوا، هذا اليوم لليلة الماضية لأن أهل بطن نخلة حيث رأوا الهلال، قالوا: قد دخل الشهر الحرام».

Muhammad Bin Yaqoub, by his chain from Abaan, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'Al-Mugheira is alleging that this day is for this coming night'. So he^{asws} said: 'He is lying! This day is for the last night, because the people in the middle of the Palm trees saw the crescent, they said, 'The Sacred Month has entered'.⁵²

VERSE 219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people, and their sin is greater than their profit'. And they are asking you what they should be spending. Say: 'The surplus'.

⁵⁰ تفسير القمي 1: 71

⁵¹ نهج البيان (مخطوط) 1: 52.

⁵² الكافي 8: 517 / 332.

Like that, Allah Clarifies the Verses for you, perhaps you would be pondering [2:219]

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعاً، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن علي بن يقطين، قال:

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, altogether, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen who said,

سأل المهدي أبا الحسن (عليه السلام) عن الخمر، قال: هل هي محرمة في كتاب الله عز و جل، فإن الناس إنما يعرفون النهي عنها، و لا يعرفون التحريم لها؟ فقال له أبو الحسن (عليه السلام): «بل هي محرمة في كتاب الله».

‘Al-Mahdi (Abbasid ruler) asked Abu Al-Hassan^{asws} about the wine. He said, ‘Is it Prohibited in the Book of Allah^{azwj} Mighty and Majestic, for the people, rather are recognising the Forbiddance about it, but they are not recognising its Prohibition (from the Book of Allah^{azwj}) for it?’ So Abu Al-Hassan^{asws} said to him: ‘But, it is Prohibited in the Book of Allah^{azwj}’.

فقال: في أي موضع [هي] محرمة في كتاب الله جل اسمه، يا أبا الحسن؟ فقال: «قول الله جل و عز: إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ يَعْبِئِ الْحَقَّ».

So he (Al-Mahdi) said, ‘In which place is it Prohibited in the Book of Allah^{azwj}, Majestic is His^{azwj} Mention, O Abu Al-Hassan^{asws}?’ So he^{asws} said: ‘The Words of Allah^{azwj} Majestic and Mighty **‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever are hidden, and the sin and the rebellion without right [7:33].**

فأما قوله: ما ظَهَرَ مِنْهَا يعني الزنا المعلن، و نصب الرايات التي كانت تعرف بها الفواحش في الجاهلية.

So as for His^{azwj} Words **whatever is apparent from these [7:33]** – it Means the adultery committed openly, and the establishing of the flag (at the house of a prostitute) by which the immorality used to be recognised, during the pre-Islamic period.

و أما قوله تعالى: ما بَطَّنَ يعني ما نكح آباؤكم لأن الناس كانوا قبل أن يبعث النبي (صلى الله عليه و آله) إذا كان للرجل زوجة و مات عنها، تزوج بها ابنه من بعده، إذا لم تكن امه، فحرم الله عز و جل ذلك.

And as for the Words of the High **and whatever are hidden [7:33]** – it Means whom your fathers married, because the people used to, before the Sending of the Prophet^{saww}, that if a man had a wife and he dies, his son would marry her from after him, if she was not his mother. Thus, Allah^{azwj} Mighty and Majestic Prohibited that.

و أما الإثم: فإنها الخمرة بعينها، و قد قال الله عز و جل في موضع آخر: يَسْأَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ فَأما الإثم في كتاب الله عز و جل فهي الخمرة و الميسر و إثمهما أكبر، كما قال الله تعالى:».

And as for **the sin [7:33]** – so it is the wine exactly. And Allah^{azwj} Mighty and Majestic has Said in another place **They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people [2:219]**. So the as for the sin, in the Book of Allah^{azwj} Mighty and Majestic, so it is the wine, and the gambling, and their sin is greater just as Allah^{azwj} the Exalted Said'.

فقال المهدي: يا علي بن يقطين، هذه والله فتوى هاشمية. قال: قلت له: صدقت - والله - يا أمير المؤمنين، الحمد لله الذي لم يخرج هذا العلم منكم أهل البيت.

So Al-Mahdi said, 'O Ali Bin Yaqteen, by Allah^{azwj}, this is a Hashemite verdict (فتوى). I said to him, 'You have spoken the truth – by Allah^{azwj} – O commander of the faithful! The Praise is due to Allah^{azwj} Who did not Take out this knowledge from you (Abu Al-Hassan^{asws}, the People^{asws} of the Household'.

قال: فوالله، ما صبر المهدي أن قال لي: صدقت، يا رافضي.

He (the narrator) said, 'By Allah^{azwj}! Al-Mahdy could not be patient, and said to me, 'You have spoken the truth, O Rejecter (رافضي)'.⁵³

العباشي: عن حمدويه: عن محمد بن عيسى، قال: سمعته يقول:

Al Ayyashi, from Hamdawiya, from Muhammad Bin Isa, who said, 'I heard him saying,

كتب إليه إبراهيم بن عنبسة- يعني إلى علي بن محمد (عليه السلام)-: إن رأى سيدي و مولاي أن يخبرني عن قول الله: يَسْئَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ الْآيَةِ، فما الميسر، جعلت فداك؟ فكتب: «كل ما قورم به فهو الميسر، و كل مسكر حرام».

'Ibrahim Bin Anbasa wrote to him^{asws} – meaning to Ali^{asws} Bin Muhammad^{asws} – 'If you^{asws} see fit, my Chief, my Master, if you^{asws} could inform me about the Words of Allah^{azwj} : **They are asking you about the wine and the gambling [2:219]** – the Verse. So what is the gambling ('Al-Maysar')? May I be sacrificed for you^{asws}!' So he^{asws} wrote: 'Everything gambled with, so it is 'Al-Maysar', and every intoxicant is Prohibited'.⁵⁴

الحسين، عن موسى بن القاسم البجلي، عن محمد بن علي بن جعفر بن محمد، عن أبيه، عن أخيه موسى، عن أبيه جعفر (عليهم السلام)، قال: «النرد و الشطرنج من الميسر».

Al Husayn, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Muhammad Bin Ali^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws}, from his father, from his brother Musa^{asws}, from his^{asws} father^{asws} Ja'far^{asws} having said: 'The (rolling of the) dice, and the (playing of) chess is from 'Al-Maysar' (gambling)'.⁵⁵

⁵³ الكافي 6: 406 / 1

⁵⁴ تفسير العياشي 1: 311 / 105.

⁵⁵ تفسير العياشي 1: 312 / 106.

عن عامر بن السمط، عن علي بن الحسين (عليه السلام)، قال: «الخمير من ستة: التمر، و الزبيب، و الحنطة، و الشعير، و العسل، و الذرة».

From Aamir Bin Al Samt,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The wine is from six (things) – the dates, and the raisins, and the wheat, and the barley, and the honey, and the corn'.⁵⁶

How much to spend

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام). في قوله عز و جل: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «العفو: الوسط».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And they are asking you what they should be spending. Say: 'The surplus' [2:219].** He^{asws} said: 'The surplus – the average'.⁵⁷

عن عبد الرحمن، قال: سألت أبا عبد الله (عليه السلام) عن قوله: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَاماً» – قال: - نزلت هذه بعد هذه، هي الوسط». تفسير العياشي

From Abdul Rahman who said, 'I asked Abu Abdullah^{asws} about His^{azwj} Words: **And they are asking you what they should be spending. Say: 'The surplus' [2:219].** He^{asws} said: '**And those, when they are spending are neither extravagant no are they stingy, and they are And they who when they spend, are neither extravagant nor stingy, and they happen to be moderate between that [25:67].** He^{asws} said: 'This was Revealed after this. It is the moderation'.⁵⁸

عن يوسف، عن أبي عبد الله، أو أبي جعفر (عليهما السلام)، في قوله تعالى: وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. قال: «الكفاف».

From Yusuf, from Abu Abdullah^{asws} or Abu Ja'far^{asws} regarding the Words of the Exalted: **And they are asking you what they should be spending. Say: 'The surplus' [2:219].** He^{asws} said: 'The subsistence'.

و في رواية أبي بصير: «القصد».

⁵⁶ تفسير العياشي 1: 313 / 106

⁵⁷ الكافي 4: 3 / 52.

⁵⁸ 1: 315 / 106.

And in a report of Abu Baseer, '(He^{asws} said): 'The moderate (amount)'.⁵⁹

و عنه، قال: و عن أبي جعفر الباقر (عليه السلام): «العفو: ما فضل عن قوت السنة».

And from him, who said, 'And from Abu Ja'far Al Baqir^{asws} (having said): **'The surplus' [2:219]** – is what is the excess from the provision of the year".⁶⁰

VERSE 220

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ
فَأِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ {220}

In the world and the Hereafter. And they are asking you about the orphans. Say: 'Correcting for them is good, and if you mingle them, so they are your brethren; and Allah Knows the spoiler from the corrector; and had He so Desired, Allah could have overburdened you; Allah is Mighty, Wise [2:220]

أحمد بن محمد: عن محمد بن الفضيل، عن أبي الصباح الكناني،

Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Salih Al Kanany,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ. قال: «ذلك رجل يحبس نفسه عن المعيشة، فلا بأس أن يأكل بالمعروف، إذا كان يصلح لهم أموالهم فإن كان المال قليلا فلا يأكل منه شيئا».

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic, **and the one who was poor, so let him eat with reasonableness [4:6]**. He^{asws} said: 'That is a man who is restricted from his livelihood, so there is no problem if he eats reasonably (from the wealth of the orphan in his care) when he was correcting their wealth for them. But if the wealth was little, then he should not eat anything from it.

قال: قلت: أ رأيت قول الله عز و جل: وَإِنْ تُخَالِطُوهُمْ فَأِخْوَانُكُمْ؟ قال: «تخرج من أموالهم قدر ما يكفيهم، و تخرج من مالك قدر ما يكفيك، ثم تنفقه».

He (the narrator) said, 'I said, 'What is your^{asws} view about the Words of Allah^{azwj} Mighty and Majestic: **And if you mingle them, so they are your brethren [2:220]?**' He^{asws} said: 'Extracting from their wealth a measurement of what suffices for them,

⁵⁹ تفسير العياشي 1: 316 / 106 و 317.

⁶⁰ مجمع البيان 2: 558.

and extracting from your own wealth a measurement of what suffices you, then spending it’.

قلت: أ رأيت إن كانوا يتامى صغاراً و كباراً، و بعضهم أعلى كسوة من بعض، و بعضهم آكل من بعض، و ما لهم جميعاً؟ فقال: «أما الكسوة، فعلى كل إنسان منهم ثمن كسوته، و أما الطعام فاجعلوه جميعاً، فإن الصغير يوشك أن يأكل مثل الكبير».

I said, ‘What is your^{asws} view if the orphans were young and old, and some of them were upon more expensive clothes than others, and some of them ate more than the others, and (all) their wealth was together?’. So he^{asws} said: ‘As for the clothing, so it is upon every person from them the price of his clothing, and as for the food, so they would be made to be together, for the young ones would soon be eating like the elders ones’.⁶¹

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام): «أنه لما نزلت: إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا خرج كل من كان عنده يتيم، و سألوا رسول الله (صلى الله عليه و آله) في إخراجهم،

Ali Bin Ibrahim said, ‘My father narrated to me, from Safwan, from Abdullah Bin Muskaan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When it was Revealed (**As for**) **those who are consuming the wealth of the orphans unjustly, but rather, they are consuming fire in their bellies, and they would be arriving in a blazing Fire [4:10]**, everyone who had an orphan with him came out and asked Rasool-Allah^{saww} with regards to their way out.

فأنزل الله تعالى: وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَ إِن تَخَالِطُوهُمْ فَإِخْوَانُكُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ».

Thus, Allah^{azwj} the High Revealed: **And they are asking you about the orphans. Say: ‘Correcting for them is good, and if you mingle them, so they are your brethren; and Allah Knows the spoiler from the corrector [2:220]’.**⁶²

[العياشي] عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: جاء رجل إلى النبي (صلى الله عليه وآله) فقال: يارسول الله ان أخي هلك وترك أيتاما ولهم ماشية فما يحل لي منها؟ فقال رسول الله (صلى الله عليه وآله): إن كنت تليط حوضها وترد ناديتها وتقوم على رعيها فاشرب من ألبانها غير مجتهد ولا ضار بالولد، والله يعلم المفسد من المصلح.

Al Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said, ‘A man came to the Prophet^{saww}, so he said, ‘O Rasool-Allah^{saww}! My brother died and he left orphans, and for them (is the expense of) the livelihood, so what is Permissible for me from it?’ So Rasool-Allah^{saww} said: ‘If you have to fill up the watering trough and return them from their remoteness, and stand upon their sheep, so drink from their milk

⁶¹ الكافي 5: 130 / 5.

⁶² تفسير القمي 1: 72.

without striving for it or harming the children, **and Allah Knows the spoiler from the corrector [2:220]**.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّا نَدْخُلُ عَلَى أَخٍ لَنَا فِي بَيْتِ أَيْتَامٍ وَ مَعَهُمْ خَادِمٌ لَهُمْ فَتَنْقَعُدُ عَلَى بَسَاطِهِمْ وَ نَشْرَبُ مِنْ مَائِهِمْ وَ يَخْدُمُنَا خَادِمُهُمْ وَ زُبْمًا طَعَمْنَا فِيهِ الطَّعَامَ مِنْ عِنْدِ صَاحِبِنَا وَ فِيهِ مِنْ طَعَامِهِمْ فَمَا تَرَى فِي ذَلِكَ فَقَالَ إِنْ كَانَ فِي دُخُولِكُمْ عَلَيْهِمْ مَنَفَعَةٌ لَهُمْ فَلَا بَأْسَ وَ إِنْ كَانَ فِيهِ ضَرَرٌ فَلَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Abdullah Bin Yahya Al kahily who said,

‘I was said to Abu Abdullah^{asws}, ‘We tend to go over to a brother of ours in a house of orphans, and with them is a servant of their. So we sit on their furnishings, and we drink from their water, and their servant serves us, and something we eat the meal therein with our companions, and therein is from their food (as well). So what is your^{asws} view regarding that?’ So he^{asws} said: ‘If in their going over to them is beneficial for them (orphans), so there is no problem, and if there was harm in it, so no!’

وَ قَالَ (عليه السلام) بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ فَاَنْتُمْ لَا يَحْفَمِي عَلَيْكُمْ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ .

And he^{asws} said: ‘But the human being is an over looker upon himself, and it is not concealed upon you all and Allah^{azwj} Mighty and Majestic has Said: **And if you mingle them (in business), so they are your brethren; and Allah Knows the spoiler from the corrector [2:220]**.⁶⁴

عُثْمَانُ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ قَالَ يَعْنِي الْيَتَامَى إِذَا كَانَ الرَّجُلُ يَلِي لِأَيْتَامٍ فِي حَجَرِهِ فَيُخْرِجُ مِنْ مَالِهِ عَلَى قَدَرِ مَا يُخْرِجُ لِكُلِّ إِنْسَانٍ مِنْهُمْ فَيُخَالِطُوهُمْ وَ يَأْكُلُونَ جَمِيعاً وَ لَا يَزِرْأَنَّ مِنْ أَمْوَالِهِمْ شَيْئاً إِنَّمَا هِيَ النَّارُ .

Usman, from Sama'at who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And if you mingle them (in business), so they are your brethren [2:220]**. He^{asws} said: ‘It Means the orphans, when the man (custodian) governs the orphans in his lap (care), so let him take from his own wealth upon a measurement of what he takes for each person from them. So, he mixes them and they are all eating, and he should not take anything (extra) from their wealth. But rather, it is the Fire’.⁶⁵

⁶³ Hadeeth No. 28

⁶⁴ Al Kafi – V 5 – The Book of Subsistence Ch 43 H 4

⁶⁵ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 2

VERSE 221

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {221}

And do not marry the Mushrik women until they believe, and a Momina maid is better than a Mushrik woman, and even if she fascinates you; and do not marry the Mushrik men until they believe, and a Momin slave is better than a Mushrik man, and even if he fascinates you. They are calling you to the Fire, and Allah is Calling you to the Paradise and the Forgiveness by His Permission. And He Clarifies His Verses for the people so perhaps they would be mindful [2:221]

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال:

And from him (Yaqoub Al Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Al Hassan Bin Al Jahm who said,

قال لي أبو الحسن الرضا (عليه السلام): «يا أبا محمد، ما تقول في رجل تزوج نصرانية على مسلمة؟» قلت: جعلت فداك، و ما قولي بين يديك؟ قال: «لتقولن، فإن ذلك تعلم به قولي».

‘Abu Al-Hassan Al-Reza^{asws} said to me: ‘O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman (as a second wife)?’ I said, ‘May I be sacrificed for you^{asws}! And what are my words in front of you^{asws}?’ The Imam^{asws} said: ‘You speak, for, by that, you would learn my^{asws} words’.

قلت: لا يجوز تزويج النصرانية على مسلمة، و لا غير مسلمة. قال: «و لم؟» قلت: لقول الله عز و جل: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ

I said, ‘It is neither allowed to marry a Christian woman on top of a Muslim woman, nor a non-Muslim woman’. He^{asws} said: ‘And why not?’ I said, ‘Due to the Words of Allah^{azwj} Mighty and Majestic: **And do not marry the Mushrik women until they believe [2:221]**’.

قال: «فما تقول في هذه الآية: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ؟» قلت: فقلوه: وَ لَا تَنْكِحُوا الْمُشْرِكَاتِ نسخت هذه الآية. فتبسم، ثم سكت.

He^{asws} said: ‘So what are you saying regarding this Verse: **And the chaste women from those who have been Given the Book from before you (are lawful for you)**

[5:5]? I said, 'Therefore **And do not marry the Mushrik women [2:221]** Abrogates this Verse'. The Imam^{asws} smiled, then was silent'.⁶⁶

VERSES 222 & 223

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ {222}

And they ask you about the menstruation. Say: It is a discomfort; therefore isolate the women during the menstruation and do not go near them until they are clean; then when they are clean, then go to them from where Allah has Commanded you; Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلاقُوهُ ۖ وَبَشِّرِ الْمُؤْمِنِينَ {223}

Your wives are a farm for you, so go to your farm as you like, and send forward (good deeds) for yourselves, and fear Allah, and know that you will meet Him, and give glad tidings to the Momineen [2:223]

ابن بابويه، في (الفقيه): بإسناده، قال: سأل عبيد الله بن علي الحلبي أبا عبد الله (عليه السلام) عن الحائض، ما يحل لزوجها منها؟ قال: «تتزر بإزار إلى الركبتين و تخرج سرتها، ثم له ما فوق الإزار».

Ibn Babuwayh, in Al Faqeeh, by his chain, said,

'Ubeyda Bin Ali Al-Halby asked Abu Abdullah^{asws} about the menstruating woman, what is permissible for her husband from her?' He^{asws} said: 'She wears the apparel to her two knees, and her navel would be outside it, then it is for him whatever is above the apparel'.⁶⁷

عنه: بإسناده عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال:

From him, by his chain, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalad who said,

⁶⁶ الكافي 5: 357 / 6

⁶⁷ من لا يحضره الفقيه 1: 204 / 54

قال أبو الحسن (عليه السلام): «أي شيء يقولون في إتيان النساء في أعجازهن؟». قلت: إنه بلغني أن أهل المدينة لا يرون به بأساً.

'Abu Al-Hassan^{asws} said: 'Which thing are they (people) saying regarding coming to the women in their behind?' I said, 'It has reached me that the people of Al-Medina are not seeing any problem in it'.

فقال: «إن اليهود كانت تقول: إذا أتى الرجل المرأة من خلفها خرج الولد أحول، فأنزل الله عز و جل: نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ من خلف أو قدام، خلافاً لقول اليهود، و لم يعن في أدبارهن».

So he^{asws} said: 'The Jews used to say, 'If the man comes to the woman from her behind, the child would come out cross-eyed (squint), so Allah^{azwj} Revealed: **Your wives are a farm for you, so go to your farm as you like [2:223]**, whether from the front or back, in opposition to the speech of the Jews. But He^{azwj} did not Mean in their behinds (Anal intercourse)'.⁶⁸

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «أَنَّى شِئْتُمْ أي متى شِئْتُمْ في الفرج».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: '**as you like [2:223]** – i.e., whenever you want, into the 'الفرج' (Al-Faraj)'.⁶⁹

عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا، رفعه،

From him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, raising it,

قال: «إن الله عز و جل أعطى التوابين ثلاث خصال، لو أعطى خصلة منها جميع أهل السماوات و الأرض لنجوا بها، قوله عز و جل: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ فمن أحبه الله تعالى لم يعذبه»

(The Imam^{asws}) said: 'Allah^{azwj} Mighty and Majestic Gave the repentant three qualities. If one of these qualities had been Given to all the inhabitants of the skies and the earth, they would have achieved salvation by it. The Words of the Mighty and Majestic: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**. So the one whom Allah^{azwj} the Exalted Loves, He^{azwj} would not Punish him'.⁷⁰

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، و علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج،

⁶⁸ التهذيب 7: 1660 / 415.

⁶⁹ تفسير القمّي 1: 73.

⁷⁰ الكافي 2: 315 / 5.

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Daraaj,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ. قال: «كان الناس يستنجون بالكرسف و الأحجار، ثم أحدث الوضوء، و هو خلق كريم، فأمر به رسول الله (صلى الله عليه و آله) و صنعته، فأنزل الله في كتابه: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ».

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah Loves the repenting ones, and He Loves cleaning ones [2:222]**. He^{asws} said: 'The people used to clean their genitals with the old cotton cloth, or the stones. Then used the water, and it was good mannerism, and Rasool-Allah^{saww} ordered with it. So Allah^{azwj} Revealed in His^{azwj} Book: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**'.⁷¹

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا محمد بن عبد الله الحسين عن عبد الرحمن بن هاشم البجلي عن أبي خديجة عن أبي عبد الله "ع" قال: كان الناس يستنجون بثلاثة أحجار لأنهم كانوا يأكلون البسر فكانوا يبعرون بعرا فأكل رجل من الانصار الدبا فلان بطنه واستنجد بالماء بعث إليه النبي صلى الله عليه وآله

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Abdullah Al Husayn, from Abdul Rahman Bin Hashim Al Bajaly, from Abu Khadeeja,

Abu Abdullah^{asws} has said: 'The people used to clean themselves (after defecation) by three stones, because they were eating dates, and they used to defecate like the camels. So a man from the Helpers ate the locust, so his excretion was soft, and he cleaned himself with the water. So the Prophet^{saww} sent for him'.

قال: فجاء الرجل وهو خائف يظن ان يكون قد نزل فيه أمر يسوؤه في استنجائه بالماء فقال له هل عملت في يومك هذا شيئا؟ فقال: نعم يا رسول الله اني والله ما حملني على الاستنجاء بالماء إلا اني أكلت طعاما، فلان بطني فلم تغن عني الحجارة شيئا فاستنجدت بالماء فقال رسول الله صلى الله عليه وآله هنيئا لك فان الله تعالى قد انزل فيك آية فابشر ان الله يحب التوابين المتطهرين فكنت أول من صنع هذا أول التوابين وأول المتطهرين.

He^{asws} said: 'So the man came over, and he was fearing, thinking that a Revelation might have come down regarding him which was bad for him, with regards to cleaning with the water. So he^{saww} said: 'Do you know of anything in this day of yours?' So he said, 'Yes, O Rasool-Allah^{saww}! By Allah^{azwj}! I would not have washed myself with the water except that I ate such food, so my inside was soft. Thus nothing from the stones was appropriate for me, therefore I washed myself with the water'. So, Rasool-Allah^{saww} said: 'Congratulations to you, for Allah^{azwj} the High has Revealed a Verse with regards to you, so receive good news that **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**'. He was first one who did this (cleaning with the water), and was the first of the repentant, and the purifiers (with the water).⁷²

⁷¹ الكافي 1: 13 / 18.

⁷² Al Illal Al Sharaie – V 1 Ch 205 H 1

VERSE 224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ
{224}

And do not be making Allah as obstacle to your oaths if you are doing good; and be fearing and reconciling between the people; and Allah is Hearing, Knowing [2:224]

محمد بن يعقوب: عن علي، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن إسحاق بن عمار،

Muhammad Bin Yaqoub, from Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Amaar,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تُصْلِحُوا بَيْنَ النَّاسِ. قال: «إذا دعيت لتصلح بين اثنين، فلا تقل: علي يمين أن لا أفعل».

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And do not be making Allah as obstacle to your oaths if you are doing good; and be fearing and reconciling between the people [2:224]**. He^{asws} said: 'When you are called to effect reconciliation between two (persons), so do not say, 'Upon me is an oath that I shall not do it'.⁷³

عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز، قال:

From him (Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaaz who said,

سمعت أبا عبد الله (عليه السلام) يقول: «لا تحلفوا بالله صادقين و لا كاذبين، فإنه عز و جل يقول: وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ».

'I heard Abu Abdullah^{asws} saying: 'Do no swear an oath by Allah^{azwj}, be it with honestly or lying, for the Mighty and Majestic is Saying: **And do not be making Allah as obstacle to your oaths [2:224]**'.⁷⁴

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن يحيى بن إبراهيم، عن أبيه، عن أبي سلام المتعبد،

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim, from his father, from his father,

⁷³ الكافي 2: 167 / 6.

⁷⁴ الكافي 7: 434 / 1.

أنه سمع أبا عبد الله (عليه السلام) يقول لسدير: «يا سدير، من حلف بالله كاذبا كفر، و من حلف بالله صادقا أثم، إن الله عز وجل يقول: وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ».

(It has been narrated) from Abu Salaam Al-Mata'bad who heard Abu Abdullah^{asws} saying to Sudeyr: 'O Sudeyr! The one who swears an oath by Allah^{azwj} as a lie, so he committed *Kufr*, and the one who swears an oath by Allah^{azwj} as true so he has sinned. Allah^{azwj} Mighty and Majestic is Saying: **And do not be making Allah as obstacle to your oaths [2:224]**'.⁷⁵

العباشي: عن محمد بن مسلم، قال:

Al Ayyashi, from Muhammad Bin Muslim who said,

سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى و لا إله غيره: وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تَصْلَحُوا بَيْنَ النَّاسِ. قال: «هو قول الرجل: لا والله، و بلى والله».

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted, and there is no God other than Him^{azwj}: **And do not be making Allah as obstacle to your oaths if you are doing good; and be fearing and reconciling between the people [2:224]**. He^{asws} said: 'It is the speech of the man, 'No, by Allah^{azwj}! and 'Yes, by Allah^{azwj}'.⁷⁶

عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، و محمد بن مسلم، عن أبي جعفر (عليه السلام) في قول الله عز و جل: وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ. قال: «يعني الرجل يحلف أن لا يكلم أخاه، و ما أشبه ذلك، أولا يكلم امه».

From Mansour Bin Haazim,

(It has been narrated) from Abu Abdullah^{asws}, and Muhammad Bin Muslim, from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **And do not be making Allah as obstacle [2:224]**. He^{asws} said: 'It Means the man swearing that he will not talk to his brother, and what resembles it, or he will not talk to his mother'.⁷⁷

VERSE 225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ
{225}

Allah will not Seize you with the vanity in your oaths, but He will Seize you with what your hearts have earned, and Allah is Forgiving, Forbearing [2:225]

⁷⁵ الكافي 7: 434 / 4

⁷⁶ تفسير العباسي 1: 337 / 111

⁷⁷ تفسير العباسي 1: 339 / 112

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

عن أبي عبد الله (عليه السلام)، قال: سمعته يقول في قول الله عز و جل: لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ. قال: «اللغو: قول الرجل: لا والله، و بلى والله، و لا يعقد على شيء».

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah will not Seize you with the vanity in your oaths [2:225]**. He^{asws} said: 'The vain – the speech of the man, 'No, by Allah^{azwj}, and 'Yes, by Allah^{azwj}, and it is not binding upon anything'.⁷⁸

أبو علي الطبرسي، قال: اختلفوا في يمين اللغو، فقليل: ما يجري على عادة الناس، من قول: لا والله، و بلى والله، من غير عقد على يمين يقتطع بها مال، و لا يظلم بها أحد. قال: و هو المروي عن أبي جعفر، و أبي عبد الله (عليهما السلام).

Abu Ali Al-Tabarsy, said, 'They (people) are differing regarding the vain oath. So it is said, 'Whatever flows upon the habits of the people, from the words, 'No, by Allah^{azwj}, and, 'Yes, by Allah^{azwj}, from without a binding commitment upon an oath cutting off wealth (of others) with it, nor being unjust to anyone with it'. He said, 'And it is reported from Abu Ja'far^{asws} and Abu Abdullah^{asws},⁷⁹

⁷⁸ الاختصاص: 25

⁷⁹ مجمع البيان: 2