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CHAPTER 33

AL-AHZAAB

(73 VERSES)

VERSES 1 – 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و علمها ما ملكت يمينه، من زوجة و غيرها، أعطي أماناً من عذاب القبر

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (Surah Al-Ahzaab), and teaches it to what he possesses in his right hand, also from his wives and others, would be Given security from Punishment of the grave.

من كتبها في رق غزال، و جعلها في حق في منزله كثرت إليه الخطاب، و طلب منه التزويج لبناته، و أخواته، و سائر قراباته، و رغب كل أحد إليه، و لو كان صعلوكاً فقيراً، بإذن الله تعالى».

The one who writes it in a paper (skin) of a gazelle, and makes it to be in a pot with a glass lid) in his house, the suitors would frequent to him, and seek from him the marriage of his daughters, and his sisters, and the rest of his near-relatives, and everyone would wish to him, even if he was a poor pauper, by the Permission of Allah^{azwj},¹

ابن بابويه: بإسناده عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «من كان كثير القراءة لسورة الأحزاب كان يوم القيامة في جوار محمد (صلى الله عليه و آله) و أزواجه».

Ibn Babuwayh, by his chain, from Abdullah Bin Sinan,

‘Abu Abdullah^{asws} having said: ‘The one who was a frequent reciter of Surah Al-Ahzaab, on the Day of Judgment he would be in the neighbourhood of Muhammad^{saww} and his^{saww} wives^{as},²

¹ خواص القرآن: 47 (مخطوط)، قطعة منه

² (Extract) ثواب الأعمال: 110.

Alteration of the whole Chapter

ثم قال: «سورة الأحزاب فيها فضائح الرجال و النساء من قريش و غيرهم. يا بن سنان، إن سورة الأحزاب فضحت نساء قريش من العرب، و كانت أطول من سورة البقرة، و لكن نقصوها، و حرفوها».

Then he^{asws} said, 'Surah Al-Ahzaab - in it are scandals of the men and the women of Quraysh and others. O Ibn Sinan! Surah Al-Ahzaab exposed the women of Quraysh from the Arabs, and it (Surah Al Ahzaab of 73 Verses currently) used to be longer than Surah Al-Baqarah (286 Verses currently), but they reduced it, and altered it'.³

VERSES 1 – 3

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1}

O you Prophet! Fear Allah and do not follow the Kafirs and the hypocrites, surely, Allah would always be Knowing, Wise [33:1]

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2}

And follow what is Revealed to you from your Lord; surely Allah would always be Aware of what you are doing [33:2]

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

And rely upon Allah, and suffice with Allah as a Supporter [33:3]

The style of the Holy Quran

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَ الْقُرْآنُ بِإِيَّائِكَ أَغْنِي وَاسْتَمْعِي يَا جَارَهُ .

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

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

(Extract) ثواب الأعمال: 110. ³

فالمخاطبة للنبي (صلى الله عليه وآله)، و المعنى للناس.

Ali Bin Ibrahim said, 'Thus, the addressee is the Prophet^{saww}, and the meant ones are the people'.⁴

Circumstances of the Revelation

في مجمع البيان نزلت في أبي سفيان بن حرب وعكرمة بن أبي جهل وأبي الاعور السلمي قدموا المدينة ونزلوا على عبد الله بن أبي بعد غزوة أحد بأمان من رسول الله صلى الله عليه وآله ليكلّمه

In Majma Al-Bayan –

'It was Revealed regarding Abu Sufyan Bin Harb, and Akrama Bin Abu Jahl, and Abu Al-Awr Al-Salmy. They proceeded to Al-Medina, and encamped with Abdullah Bin Ubayy, after a (military) expedition, with (assurance of) security from Rasool-Allah^{saww} in order to be able to speak to him^{saww}.

فقاموا وقام معهم عبد الله بن أبي وعبد الله بن سعيد بن أبي سرح وطعمة بن أبيرق فدخلوا على رسول الله صلى الله عليه وآله فقالوا: يا محمد ارفض ذكر آلهتنا اللات والعزى ومنوة وقل: ان لها شفاعة لمن عبدها، وندعك وربك،

They arose, and Abdullah Bin Saeed Bin Abu Sarh and Ta'amt Bin Abeyraq stood up with them, and they all came up to Rasool-Allah^{saww} and said, 'O Muhammad^{saww}! Adjourn the mention of our gods, Al-Laat, and Al-Uzza, and Al-Manat, and say that there is intercession for the one who worships them, and we will leave you^{saww} and your^{saww} Lord^{azwj}.

فشق ذلك على رسول الله صلى الله عليه وآله فقال عمر بن الخطاب: ائذن لنا يا رسول الله في قتلهم، فقال: اني أعطيتهم الامان وأمر صلى الله عليه وآله فاحرجوا من المدينة، ونزلت الآية (ولا تطع الكافرين) من أهل مكة ابا سفيان وأبا الاعور وعكرمة والمنافقين ابن أبي وابن سعيد وطعمة.

But that was too difficult upon Rasool-Allah^{saww}. Umar Bin Al-Khattab said, 'Give us permission, O Rasool-Allah^{saww}, for their killing'. He^{saww} said: 'I^{saww} have given them the security'. And he^{saww} Commanded for them to be driven away from Al-Medina. And the Verse was Revealed: **O you Prophet! Fear Allah and do not follow the Kafirs [33:1]** - from the people of Makkah – Abu Sufyan, and Abu Al-Awr, and Akramat, **and the hypocrites** - Ibn Ubayy, and Ibn Saeed, and Ta'amat'.⁵

⁴ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 14 (Extract)

⁵ Tafseer Noor Al Saqalayn – CH 33 H 4

VERSES 4 & 5

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ {4}

Allah did not Make two hearts for a man to be inside him, and He did not Make you wives, those of whom you are doing Zihar with, as being your mothers, and He did not Make you adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4]

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {5}

Assert them to their fathers, this is more equitable in the Presence of Allah. But if you do not know (who) their fathers are, then they are your brethren in the Religion and are your friends. And there isn't any blame on you regarding what you err with, but what your hearts deliberate with; and Allah was always Forgiving, Merciful [33:5]

Allah^{azwj} did not Make two hearts to be inside a person

[المفيد] حدثني أبو القاسم جعفر بن محمد بن قولويه القمي (رحمه الله) قال: حدثني أبي قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن عاصم بن حميد الحنط، عن أبي حمزة الثمالي، عن حنش بن المعتمر قال: دخلت على أمير المؤمنين علي بن أبي طالب (عليه السلام) وهو في الرحبة متكئا، فقلت: السلام عليك يا أمير المؤمنين ورحمة الله وبركاته، كيف أصبحت ؟

Al Mufeed – Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawayya Al Qummy narrated to me, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Aasim Bin Hameed Al Hanaat, from Abu Hamza Al Sumaly, from Hansh Bin Al Mo'tamar who said,

'I came to Ali^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was in Al-Rahba, reclining, so I said, 'Peace be upon you^{asws}, O Amir Al-Momineen^{asws} and Mercy of Allah^{azwj} and His^{azwj} Blessings! How have you^{asws} become (are you^{asws})?'

قال: فرفع رأسه ورد علي وقال: أصبحت محبا لمحبا، صابرا على بغض من يبغضنا، إن محبا ينتظر الروح والفرج في كل يوم وليلة، وإن مبغضنا بنى بناء فأسس بنيانه على شفا جرف هار، فكان بنيانه هار فأنهار به في نار جهنم.

So he^{asws} raised his^{asws} head turning it towards me and said, 'I^{asws} have become (such) that I^{asws} love the ones who love us^{asws}, being patient upon the hatred from those that hate us^{asws}. Those that loves us^{asws} are awaiting the spirit and the relief (Al-Qaim^{asws}) every day and night, and those that hate us^{asws} build such a building so that the foundation of their building is upon the verge of a hot cliff. Thus their building was hot and would (always) be collapsing with them in the Fire of Hell.

يا أبا المعتمر إن محبا لا يستطيع أن يبغضنا، وإن مبغضنا لا يستطيع أن يحبنا. إن الله تبارك وتعالى جبل قلوب العباد على حبنا وخذل من يبغضنا،

O Abu Al-Mo'tamar! Those that love us^{asws} do not have the ability that they should hate us^{asws}, and those that hate us^{asws} do not have the ability that they should love us^{asws}. Allah^{azwj} Blessed and Exalted Moulded the hearts of the servants upon our^{asws} love and abandoning the one who hates us^{asws}.

فلن يستطيع محبا بغضنا، ولن يستطيع مبغضنا حبنا، ولن يجتمع حبنا وحب عدونا في قلب واحد * (ما جعل الله لرجل من قلوبين في جوفه) * يجب بهذا قوما، ويجب بالآخر أعدائهم.

Thus, those who loves us^{asws} would never have the ability to hate us^{asws}, and never would those who hate us^{asws} be able to love us^{asws}, and never would our^{asws} love and the love of our^{asws} enemies gather to be in one heart: **Allah did not Make two hearts for a man to be inside him [33:4]** to love a people with this (one heart), and with another (heart) to love their enemies'.⁶

محمد بن العباس، قال: حدثنا محمد بن الحسين بن حميد بن الربيع، عن جعفر بن عبد الله المحمدي، عن كثير بن عياش، عن أبي الجارود، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: ما جعلَ اللهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ.

Muhammad Bin Al Abbas said, 'It was narrated to us by Muhammad Bin Al Husayn Bin Hameed Bin Al Rabi'e, from Ja'far Bin Abdullah Al Muhammadi, from Jaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah did not Make two hearts for a man to be inside him [33:4].**

قال: «قال علي بن أبي طالب (عليه السلام): ليس عبد من عبيد الله، ممن امتحن الله قلبه للإيمان، إلا و يجد مودتنا في قلبه، فهو يودنا،

He (the narrator) said, 'Ali Bin Abu Talib^{asws} said: 'There isn't a servant from the servants of Allah^{azwj}, from the ones whose Heart Allah^{azwj} has Tested for the Eman, except and he will find our^{asws} affection in his heart. Thus, he would be affectionate towards us^{asws}.

⁶ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 231

و ما من عبد من عبيد الله ممن سخط الله عليه إلا و يجد بغضنا على قلبه، فهو يبغضنا،

And there is none from a servant from the servants of Allah^{azwj}, from the ones whom Allah^{azwj} is Wrathful upon, except and he will find hatred for us^{asws} upon his heart. Thus he would hate us^{asws}.

فأصبحنا نفرح بحب المحب لنا، و نغتفر له، و نبغض المبغض، و أصبح محبنا ينتظر رحمة الله جل و عز، فكأن أبواب الرحمة قد فتحت له،

So we^{asws} become joyful with the love for us^{asws} by the one who loves us^{asws}, and we^{asws} seek Forgiveness for him, and we^{asws} hate the hater. And the one who loves us becomes such that he awaits the Mercy of Allah^{azwj} Majestic and Mighty. It is as if the doors of the Mercy have opened up for him.

و أصبح مبغضنا على شفا جرف هار من النار، فكأن ذلك الشفا قد انهار به في نارجهنم،

And one who hate us^{asws} have come to be upon the verge of a hot cliff from the Fire. It is as if that is that cliff is about to collapse with him into the Fire of Hell.

فهنيئاً لأهل الرحمة رحمتهم، و تعساً لأهل النار مآلهم، إن الله عز و جل يقول: فَلْيَسْ مَثْوَى الْمُتَكَبِّرِينَ.

So, congratulations to the people of the Mercy, for their Mercy, and miserableness for the people of the Fire for their misery. Allah^{azwj} Mighty and Majestic is Saying: **and evil is the abode of the arrogant ones [16:29].**

و إنه ليس عبد من عبيد الله يقصر في حبنا لخير جعله الله عنده، إذ لا يستوي من يحبنا و من يبغضنا، و لا يجتمعان في قلب رجل أبداً، إن الله لم يجعل لرجل من قلبين في جوفه، يحب بهذا، و يبغض بهذا،

And it is such that there isn't a servant from the servants of Allah^{azwj} who is deficient in our^{asws} love, for goodness which Allah^{azwj} Made to be with him, when he does not equate the one who loves us^{asws} and one who hates us^{asws}, nor can the two (ever) be together in the heart of a man, ever! **Allah did not Make two hearts for a man to be inside him [33:4]**, (that) he would love with this (heart) and he would hate with this (other heart).

أما محبنا فيخلص الحب لنا كما يخلص الذهب بالنار، لا كدر فيه، و مبغضنا على تلك المنزلة، و نحن النجباء، و أفرطنا أفرط الأنبياء، و أنا وصي الأوصياء، و الفئة الباغية من حزب الشيطان، و الشيطان منهم،

As for the one who loves us^{asws}, so he would of pure the love for us^{asws} just as the gold is purified by the fire, there being no sludge (impurity) in it. And one who hates us^{asws} is (also) upon that status. And we^{asws} are the captains, and our^{asws} ways are the ways of the Prophets^{as}, and I^{asws} am a successor^{asws} of the successors^{as}, and the category of the rebels are from the party of Satan^{la}, and the Satan^{la} is from them.

فمن أراد أن يعلم حبنا فليمتحن قلبه، فإن شارك في حبنا عدونا فليس منا، ولسنا منه، والله عدوه، و جبرئيل، و ميكائيل، و الله عدو للكافرين».

Therefore, the one who intends to know our^{asws} love, so let him examine his own heart, for the one who participate with our^{asws} love, the love for our^{asws} enemies, isn't from us, and we^{asws} aren't from him, and Allah^{azwj} is his enemy, and (so are) Jibraeel^{as}, and Mikaeel^{as}, and: **Allah is an enemy of the Kafirs [2:98]**.⁷

وقال علي (عليه السلام): «لا يجتمع حبنا و حب عدونا في جوف إنسان، إن الله عز و جل يقول: ما جعلَ اللهَ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ.

And Ali^{asws} said: 'Love for us^{asws} and love for our^{asws} enemies cannot be together in the inside of the human being. Allah^{azwj} Mighty and Majestic is Saying: **Allah did not Make two hearts for a man to be inside him [33:4]**'.⁸

Zihar

علي بن إبراهيم، قال: كان سبب نزول هذه السورة، أنه أول من ظاهر في الإسلام كان رجلا يقال له أوس بن الصامت من الأنصار، و كان شيخا كبيرا، فغضب على أهله يوما، فقال لها: أنت علي كظهر أمي، ثم ندم على ذلك، قال: و كان الرجل في الجاهلية إذا قال لأهله: أنت علي كظهر أمي، حرمت عليه إلى آخر الأبد.

Ali Bin Ibrahim (Tafseer Qummi) said,

'The first one to do 'Zihar' in Al-Islam was a man called Aws Bin Al-Samat, from the Helpers, and he was an old man. He got angry with his wife one day and said to her, 'You are unto me like the back of my mother'. Then he regretted that'. And during the era of ignorance, when the man said to his wife, 'You are unto me like the back of my mother', she would become forbidden unto him forever.

و قال أوس [لأهله]: يا خولة: إنا كنا نحرم هذا في الجاهلية، و قد آتانا الله بالإسلام، فاذهي إلى رسول الله (صلى الله عليه و آله) فسليه عن ذلك، فأنت خولة رسول الله (صلى الله عليه و آله)، فقالت: بأبي أنت و أمي يا رسول الله إن أوس ابن الصامت زوجي و أبو ولدي و ابن عمي، فقال لي: أنت علي كظهر أمي. و كنا نحرم ذلك في الجاهلية، و قد آتانا الله الإسلام بك.

And Aws said to his wife, 'O Khawla! This used to be prohibited during the era of ignorance, and Allah^{azwj} has Brought Al-Islam to us, therefore go to Rasool-Allah^{saww} and ask him^{saww} about that. So Khawla came to Rasool-Allah^{saww} and said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Aws Bin Al-Samat is my husband, and father of my children, and my cousin, so he said to me,

⁷ تأويل الآيات 2: 446 / 1

⁸ تأويل الآيات 2: 447 / 2.

‘You are unto me like the back of my mother’. And we used to be prohibited by that during the era of ignorance, and Allah^{azwj} has Brought Al-Islam to us with you^{saww},⁹

For more details on Zihar see Surah Mujadila, (Chapter 58)

Assertion of adopted sons to their biological fathers

(Imam Hassan Al-Askari^{asws} said): ‘And as for Zayd Bin Harisa, that which came out from his mouth, light more illuminating than the emerging sun – he was the chief of the people and their superior, and Allah^{azwj} had Known what was be happening from him. So He^{azwj} Chose him and Graced him upon his knowledge with what would be happening from him during the day which was to follow this night – in which the *Momineen* were victorious in – with the emerging sun from his mouth. A man from the hypocrites of his soldiers came over intending the souring of relations between him and Ali^{asws} Bin Abu Talib^{asws}, and spoiling whatever was between them.

فَقَالَ لَهُ: بَعْ بَعْ - أَصْبَحْتَ لَا تَظِيرَ لَكَ فِي أَهْلِ بَيْتِ رَسُولِ اللَّهِ وَصَحَابَتِهِ هَذَا بَلَاؤُكَ، وَ هَذَا الَّذِي شَاهَدْنَاهُ نُورَكَ.

So he said to him, ‘Congratulations, congratulations! You come to the morning and there is no match for you among the People^{asws} of the Household of Rasool-Allah^{saww} and his^{saww} companions. This plague is your doing, and this light of yours which we witnessed’.

فَقَالَ لَهُ زَيْدٌ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ - وَ لَا تُفْرِطْ فِي الْمَقَالِ، وَ لَا تَرْفَعْنِي فَوْقَ قَدْرِي، فَإِنَّكَ [لِلَّهِ] بِذَلِكَ مُخَالِفٌ وَ [بِهِ] كَافِرٌ، وَ إِنِّي إِنْ تَلَقَّيْتُ مَقَالَاتَكَ هَذِهِ بِالْقَبُولِ لَكُنْتُ كَذَلِكَ.

Zayd said to him, ‘O servant of Allah^{azwj}! Fear Allah^{azwj} and do not exaggerate in the speech, nor raise me above my worth, for you would be opposing Allah^{azwj} with that and would be a *Kafir* due to it, and so would I, if I was to accept this speech of your with the acceptance, that I was like that.

يَا عَبْدَ اللَّهِ، أَلَا أُحَدِّثُكَ - بِمَا كَانَ فِي أَوَائِلِ الْإِسْلَامِ وَ مَا بَعْدَهُ، حَتَّى دَخَلَ رَسُولُ اللَّهِ الْمَدِينَةَ وَ زَوَّجَهُ فَاطِمَةَ ع، وَ وُلِدَ لَهُ الْحُسَيْنُ وَ الْحُسَيْنُ ع قَالَ: بَلَى.

O Abdullah! Shall I narrate to you with what was during the beginning of Al-Islam and what was after it, until Rasool-Allah^{azwj} entered Al-Medina, and got (Syeda) Fatima^{asws} married, and she^{asws} was Blessed with Al-Hassan^{asws} and Al-Husayn^{asws}? He said, ‘Yes’.

قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ لِي شَدِيدَ الْمَحَبَّةِ - حَتَّى تَبَيَّنَ لِي لِذَلِكَ فَكُنْتُ أُدْعَى «زَيْدَ بْنَ مُحَمَّدٍ» إِلَى أَنْ وُلِدَ لِغُلِيِّ الْحُسَيْنِ وَ الْحُسَيْنُ ع فَكَرِهْتُ ذَلِكَ لِأَجْلِهِمَا، وَ قُلْتُ - لِمَنْ كَانَ يَدْعُونِي -: أَحِبُّ أَنْ تَدْعُونِي زَيْدًا مَوْلَى رَسُولِ اللَّهِ ص فَإِنِّي أَكْرَهُ أَنْ أَضَاهِيَ الْحُسَيْنَ وَ الْحُسَيْنُ ع،

⁹ تفسير القمي 2: 353

He said, 'Rasool-Allah^{saww} had intense love for me to the extent that he^{saww} considered me as a son due to that. So I used to be called, 'Zayd son of Muhammad^{saww}, until (such time as) Al-Hassan^{asws} and Al-Husayn^{asws} were born for Ali^{asws}. So I disliked that for their^{asws} reason, and I said to the one who was calling me as such, 'I would love it if you could call me, 'Zayd, slave of Rasool-Allah^{saww}', for I dislike it that I should be equalled to Al-Hassan^{asws} and Al-Husayn^{asws}

فَلَمْ يَزَلْ ذَلِكَ حَتَّى صَدَّقَ اللَّهُ ظَنِّي، وَ أَنْزَلَ عَلَى مُحَمَّدٍ ص: مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ. يَغْنِي قَلْبًا يُحِبُّ مُحَمَّدًا وَ آلَهُ، وَ يُعَظِّمُهُمْ، وَ قَلْبًا يُعَظِّمُ بِهِ غَيْرَهُمْ كَتَعْظِيمِهِمْ. أَوْ قَلْبًا يُحِبُّ بِهِ أَعْدَاءَهُمْ، بَلْ مَنْ أَحَبَّ أَعْدَاءَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ. [وَ مَنْ سَوَّى بَيْنَ مَوَالِيَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ].

So I did not cease to be like that until Allah^{azwj} Ratified my thinking and Revealed unto Muhammad^{saww}: **Allah has not Made for any man two hearts within him [33:4]** – meaning a heart which loves Muhammad^{saww} and his^{saww} Progeny^{asws} and reveres them^{asws}, and a heart revering others with it like their^{asws} reverence; or a heart revering their^{asws} enemies with it. But, the one who loves their^{asws} enemies, so he is (actually) hating them^{asws} and does not love them^{asws}, (and the one who equates them^{asws} with their^{asws} friends, so he (actually) hates them and does not love them^{asws}).

ثُمَّ قَالَ: وَ مَا جَعَلَ أَرْوَاحَكُمْ- اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ تَعَالَى وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ يَغْنِي الْحَسَنُ ع وَ الْحُسَيْنُ ع أَوْلَى بِبُنُوَّةِ رَسُولِ اللَّهِ ص فِي كِتَابِ اللَّهِ وَ فَرَضِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ- إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا إِحْسَانًا وَ إِكْرَامًا لَا يَبْلُغُ ذَلِكَ مَحَلَّ الْأَوْلَادِ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Then He^{azwj} Said: **nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons [33:4]** – up to His^{azwj} Words **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]** - meaning Al-Hassan and Al-Husayn^{asws} are foremost with the sonship of Rasool-Allah^{saww} in the Book of Allah^{azwj} and His^{azwj} Obligations **than the Believers and the Emigrants except that you should do good to your friends** – doing favours and be honouring. That does not reach a position of the children, **that was in the Written Book [33:6]**.

فَتَرَكُوا ذَلِكَ- وَ جَعَلُوا يَقُولُونَ زَيْدٌ أَخُو رَسُولِ اللَّهِ. فَمَا زَالَ النَّاسُ يَقُولُونَ لِي هَذَا [وَ أَكْرَهُهُ] حَتَّى أَعَادَ رَسُولُ اللَّهِ ص الْمُواخَاةَ- بَيْنَهُ وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So they left that (calling me as the son of Muhammad^{saww}) – and went on saying, 'Zayd, brother of Rasool-Allah^{saww}'. The people did not cease to be saying this for me and I disliked it, until Rasool-Allah^{azwj} established the brotherhood between him^{saww} and Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ زَيْدٌ: يَا عَبْدَ اللَّهِ إِنَّ زَيْدًا مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا هُوَ مَوْلَى رَسُولِ اللَّهِ ص، فَلَا تَجْعَلُهُ نَظِيرَهُ، وَ لَا تَرْفَعُهُ فَوْقَ قَدْرِهِ، فَتَكُونُ كَالنَّصَارَى لَمَّا رَفَعُوا عِيسَى ع فَوْقَ قَدْرِهِ، فَكَفَرُوا بِاللَّهِ [الْعَلِيِّ] الْعَظِيمِ.

Then Zayd said, 'O servant of Allah^{azwj}! Zayd is a slave of Ali^{asws} Bin Abu Talib^{asws} just as he^{asws} is a slave of Rasool-Allah^{saww}, therefore do not make him (Zayd) to be his^{asws} peer, nor raise him to be above his worth, for you would become like the Christians when they raised Isa^{as} above his^{as} worth, they disbelieving in Allah^{azwj}, the Exalted, the Magnificent'.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ فَضَّلَ اللَّهُ زَيْدًا مِمَّا رَأَيْتُمْ، وَ شَرَّفَهُ بِمَا شَاهَدْتُمْ.

Rasool-Allah^{saww} said: 'Thus, due to that, Allah^{azwj} Graced Zayd with what you saw, and Ennobled him with what you witnessed.

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا - إِنَّ الَّذِي أَعَدَّهُ اللَّهُ لَزَيْدٍ فِي الْآخِرَةِ لَيَصْغُرُ فِي جَنْبِهِ مَا شَاهَدْتُمْ فِي الدُّنْيَا مِنْ نُورِهِ، إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ وَ نُورُهُ - يَسِيرُ أَمَامَهُ وَ خَلْفَهُ وَ يَمِينُهُ وَ يَسَارُهُ وَ فَوْقَهُ وَ تَحْتَهُ، مِنْ كُلِّ جَانِبٍ مَسِيرَةً أَلْفَ سَنَةٍ.

By the One^{azwj} Whom Sent me^{saww} with the Truth as a Prophet^{saww}! That which Allah^{azwj} has Prepared for Zayd in the Hereafter would make pale into insignificance in his side what you saw in the world from his light. He would come on the Day of Judgment and his light would spread in front of him, and behind him, and his right, and his left, and above him, and beneath him, from every side to a travel distance of a thousand years'.¹⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «كان سبب نزول ذلك أن رسول الله (صلى الله عليه و آله) لما تزوج بخديجة بنت خويلد خرج إلى سوق عكاظ في تجارة لها، فرأى زيدا يباع، و رآه غلاما كيسا حصيفا، فاشتراه، فلما نبى رسول الله (صلى الله عليه و آله) دعا إلى الإسلام فأسلم، و كان يدعى زيد مولى محمد (صلى الله عليه و آله).

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

'Abu Abdullah^{asws} has said: 'The reason for the Revelation of that is - When Rasool-Allah^{saww} married Khadeeja^{asws}, daughter of Khuwaylid, He^{saww} went out to the market for some business on her^{asws} behalf, and he^{saww} saw Zayd being sold, and saw him to be a wise, tactful boy. So he^{saww} bought him. When the Prophet^{saww} invited him to Al-Islam, he accepted, and was being called Zayd, slave of Muhammad^{saww}.

فلما بلغ حارثة بن شراحيل الكلبي خبر ولده زيد قدم مكة، و كان رجلا جليلا، فأتى أبا طالب، فقال: يا أبا طالب، إن ابني وقع عليه السي، و بلغني أنه صار إلى ابن أخيك، فأسأله، إما أن يبيعه، و إما أن يفاديه، و إما أن يعتقه. فكلّم أبو طالب رسول الله (صلى الله عليه و آله)، فقال رسول الله (صلى الله عليه و آله): هو حر، فليذهب حيث شاء.

When the news of his son reached Harisa Bin Sharaheel Al-Kalby, and he was a majestic man, he came up to Abu Talib^{asws} and said, 'O Abu Talib^{asws}! My son is now a youth, and it has reached me that he has gone to the son^{saww} of your^{asws} brother^{asws}, therefore ask him^{saww}, either he^{saww} sells him, or ransoms him, or frees

¹⁰ تفسير القمي 2: 171

him'. So Abu Talib^{asws} spoke to Rasool-Allah^{saww}. Rasool-Allah^{saww} said: 'He is free, and he can go wherever he desires to'.

فقام حارثة فأخذ بيد زيد، فقال له: يا بني، الحق بشرفك و حسبك. فقال زيد: لست أفارق رسول الله (صلى الله عليه و آله) أبدا. فقال له أبوه: فتدع حسبك و نسبك، و تكون عبدا لقريش؟ فقال زيد: لست أفارق رسول الله (صلى الله عليه و آله) ما دمت حيا. فغضب أبوه، فقال: يا معشر قريش، اشهدوا أنني قد برئت من زيد، و ليس هو ابني.

Harisa stood up, grabbed the hand of Zayd, and said to him, 'The right is with your nobility and your lineage'. Zayd said, 'I will never separate from Rasool-Allah^{saww}, ever'. So his father said to him, 'You leave your affiliations and your lineage, and become a servant of the Quraysh?' Zayd said, 'I will never separate from Rasool-Allah^{saww} for as long as I am alive'. So his father got angry and said, 'O group of Quraysh! Bear witness and I am away from Zayd, and he is not my son!'

فقال رسول الله (صلى الله عليه و آله): اشهدوا أن زيدا ابني، أرثه و يرثني. و كان زيد يدعى ابن محمد، و كان رسول الله (صلى الله عليه و آله) يحبه، و سماه: زيد الحب.

So Rasool-Allah^{saww} said: 'Bear witness that Zayd is my^{saww} son. I^{saww} inherit him, and he inherits me^{saww}'. And Zayd was, from then on, called 'Ibn Muhammad^{saww}', and Rasool-Allah^{saww} used to love him, and named him as 'the beloved Zayd'.

فلما هاجر رسول الله (صلى الله عليه و آله) إلى المدينة زوجه زينب بنت جحش، فأبطأ عنه يوما، فأتى رسول الله (صلى الله عليه و آله) منزله يسأل عنه، فإذا زينب جالسة وسط حجرتها تسحق طيبا بغير لها، فنظر إليها، و كانت جميلة حسنة، فقال: سبحان الله خالق النور، و تبارك الله أحسن الخالقين!

So when Rasool-Allah^{saww} migrated to Al-Medina, he^{saww} got him married to Zaynab Bint Jahsh. He was delayed, one morning, so Rasool-Allah^{saww} came up to his house asking about him, So there was Zaynab seated in the middle of her room, making perfume for herself. So he^{saww} looked towards her, and she was extremely beautiful, so he^{saww} said: 'Glory be to Allah^{azwj}, Creator of the Light. And Blessed is Allah^{azwj}, the best of the Creators'.

ثم رجع رسول الله (صلى الله عليه و آله) إلى منزله، و وقعت زينب في قلبه موقعا عجيبا، و جاء زيد إلى منزله، فأخبرته زينب بما قال رسول الله (صلى الله عليه و آله)، فقال لها زيد: هل لك أن أطلقك حتى يتزوجك رسول الله (صلى الله عليه و آله)؟ فلعلك قد وقعت في قلبه. فقالت: أخشى أن تطلقني و لا يتزوجني رسول الله (صلى الله عليه و آله).

Then Rasool-Allah^{saww} returned to his^{saww} house, and there occurred in the heart of Zaynab, a strange occurrence. Zayd went to his house, and she informed him of what Rasool-Allah^{saww} had said. So Zayd said to her, 'Would you like me to divorce you until Rasool-Allah^{saww} gets married to you? You might have occurred in his^{saww} heart'. She said, 'I fear, that if you were to divorce me, Rasool-Allah^{saww} may not marry me'.

فجاء زيد إلى رسول الله (صلى الله عليه وآله)، فقال: بأبي أنت وامي - يا رسول الله - أخبرني زينب بكذا و كذا، فهل لك أن أطلقها حتى تتزوجها؟ فقال له رسول الله (صلى الله عليه وآله): اذهب، و اتق الله، و أمسك عليك زوجك،

So Zayd went to Rasool-Allah^{saww} and said, 'May my father, and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Zaynab has informed me of such and such. Would you^{saww} like me to divorce her until you get married to her?' So Rasool-Allah^{saww} said to him: 'Go! And fear Allah^{azwj}! And attach yourself to your spouse!'

ثم حكى الله، فقال: أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا إِلَى قَوْلِهِ: وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا فزوجه الله من فوقه عرشه،

Then Allah^{azwj} Quoted, so He^{azwj} Said: **And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you – up to His^{azwj} Words: and the Command of Allah Will always be Done [33:37].** Thus, Allah^{azwj} Married her to him^{saww} from the top of His^{azwj} Throne.

فقال المنافقون: يحرم علينا نساء أبنائنا و يتزوج امرأة ابنه زيد! فأنزل الله في هذا: وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ: يَهْدِي السَّبِيلَ.

So the hypocrites said, 'He^{saww} prohibits unto us, the wives of our sons, and he^{saww} marries the wife of his^{saww} son Zayd!' So Allah^{azwj} Revealed with regards to this: **and He did not Make you adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4].**

ثم قال: ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ إِلَى قَوْلِهِ: وَ مَوَالِيَكُمْ».

Then He^{azwj} Said: **Assert them to their fathers, this is more equitable in the Presence of Allah – up to His^{azwj} Words: and are your friends [33:5].**

فاعلم أن زيدا ليس ابن محمد (صلى الله عليه وآله)، و إنما ادعاه.

So Zayd came to know that he wasn't a son of Muhammad^{saww}, and rather was his^{saww} adopted son'.¹¹

¹¹ تفسير القمي 2: 172

VERSE 6

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ
ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا {6}

The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, except that you should be doing good to your friends. That was in the Veiled Book [33:6]

Forbiddance of marrying the wives of Rasool-Allah^{saww}

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما

(Al-Sadiq^{asws}) said: ‘And as for what you have mentioned is that they have permitted for themselves to marry those women whom Allah^{azwj} has Prohibited in His^{azwj} Book, for they are thinking that it has only been Prohibited to us to marry the wives of the Prophet^{saww}, so it is more rightful what is clear from it, the veneration of the Right of Allah^{azwj} and the prestige of His^{azwj} Rasool^{saww} and the veneration of his^{saww} state. And whatever Allah^{azwj} has Prohibited upon his^{saww} followers to marry his^{saww} wives after His^{azwj} Words, **and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah [33:53].**

وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنكحوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

And Allah^{azwj} Blessed and High has Said: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]***, and he^{saww} is a father to them. Then He^{azwj} Said: ***And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22].***¹²

¹² Basaair Al Darajaat – P 10 CH 21 H 1 (Extract)

Matters of inheritance

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَضَى أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي خَالَةٍ جَاءَتْ تُخَاصِمُ فِي مَوْلَى رَجُلٍ مَاتَ فَقَرَأَ هَذِهِ الْآيَةَ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَدَفَعَ الْمِيرَاثَ إِلَى الْخَالَةِ وَ لَمْ يُعْطِ الْمَوْلَى .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} judged regarding a maternal aunt who came disputing regarding the slave of a man who had died. He^{asws} read this Verse: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]** – and so he^{asws} handed over the inheritance to the maternal aunt and did not give it to the friends'.¹³

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنْ حَنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيُّ شَيْءٍ لِلْمَوَالِي فَقَالَ لَيْسَ لَهُمْ مِنَ الْمِيرَاثِ إِلَّا مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا .

Muhammad Bin Yahya and others, from Ahmad Bin Muhammad, from Al Hassan Bin Al Jaham, from Hanan who said,

'I said to Abu Abdullah^{asws}, 'Which thing is for the friends?' So he^{asws} said: 'There is nothing for them from the inheritance except what Allah^{azwj} Mighty and Majestic has Said: **except that you should be doing good to your friends [33:6]**'.¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ عَلِيٌّ (عليه السلام) إِذَا مَاتَ مَوْلَى لَهُ وَ تَرَكَ ذَا قَرَابَةٍ لَمْ يَأْخُذْ مِنْ مِيرَاثِهِ شَيْئًا وَ يَقُولُ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ .

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

'I heard Abu Abdullah^{asws} saying: 'Ali^{asws}, whenever a slave of his^{asws} died and left relatives, he^{asws} would not take anything from his inheritance, and he^{asws} was saying: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**'.¹⁵

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «اختلف علي (عليه السلام) و عثمان بن عفان في الرجل يموت و ليس له عصبه يرثونه، و له ذو قرابة، لا يرثونه.

¹³ Al Kafi – V 7 The Book of Inheritances Ch 33 H 2

¹⁴ Al Kafi – V 7 The Book of Inheritances Ch 33 H 3

¹⁵ Al Kafi – V 7 The Book of Inheritances Ch 33 H 5

فقال علي (عليه السلام): ميراثه لهم، يقول الله عز و جل: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ**، و كان عثمان يقول: **يجعل في بيت مال المسلمين**».

Al-Sheykh, in Al-Tehzeeb, by his chain from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan,

‘Abu Abdullah^{asws} has said: ‘Ali^{asws} and Usman Bin Affan differed with regards to the man who had died, and there was no group which could inherit from him, and he had relatives which had not inherited from him. So Ali^{asws} said: ‘The inheritance is for them. Allah^{azwj} Mighty and Majestic is Saying: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, and Usman was saying, ‘Make it to be in the Public Treasury of the Muslims’.¹⁶

For detailed Ahadeeth on inheritance matter see Al Kafi – V 7 the Book of Inheritances –

[http://hubeali.com/books/English-Books/AlKafiVol7/Al%20Kafi%20V%207%20-%20The%20Book%20of%20Inheritance%20\(1\).pdf](http://hubeali.com/books/English-Books/AlKafiVol7/Al%20Kafi%20V%207%20-%20The%20Book%20of%20Inheritance%20(1).pdf)

The Verse is regarding the Imams^{asws}

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحنات، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فينا نزلت هذه الآية: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ**، و فينا نزلت هذه الآية: **وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ**، و الإمامة في عقب الحسين إلى يوم القيامة.

And from him, from Muhammad Bin Muhammad Bin Aasim Al-Kulayni, from Muhammad Bin Yaquob, from Al-Qasim Al-A'ala, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Aasim Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly,

Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘It was with regards to us^{asws} that this Verse was Revealed: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, and it was regarding us^{asws} that this Verse was Revealed: **And He Made it a Word to remain in his posterity [43:28]**. And the Imamate will be in the posterity of Al-Husayn^{asws} up to the Day of Judgement.

و إن للقائم منا غيتين إحداهما أطول من الاخرى: أما الاولى، فستة أيام، أو ستة أشهر، أو ست سنين، و أما الاخرى، فيطول أمددا حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجا مما قضينا، و سلم لنا أهل البيت».

¹⁶ التهذيب 9: 1416 / 396

And for Al-Qaim^{asws} from us^{asws}, there would be two Occultation, one of them being longer than the other. As for the first, so it could be six days, or six months, or six years. And as for the other, so its term would be prolonged until most of the ones who speak about this matter would retract. Thus, no one would be steadfast upon it except for the one whose conviction is strong, and his recognition is correct, and he does not find any constriction from what we^{asws} decide, and he submits to us^{asws}, the People^{asws} of the Household'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ بْنِ رَوْحِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فِيمَنْ نَزَلَتْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Abdul Raheem Bin Rawh Al Qaseyr,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6], 'Regarding whom was it Revealed?'***

فَقَالَ نَزَلَتْ فِي الْإِمْرَةِ إِنَّ هَذِهِ آيَةُ جَرَتْ فِي وَلَدِ الْحُسَيْنِ (عليه السلام) مِنْ بَعْدِهِ فَخُلِّ أَوْلَى بِالْأَمْرِ وَ بَرَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

So he^{asws} said: 'It was Revealed regarding (Divine) Authority. This Verse flowed among the sons of Al-Husayn^{asws} from after him^{asws}. Thus we^{asws} are the foremost with the Authority and with Rasool-Allah^{saww} from the Momineen and the Emigrants and the Helpers'.

قُلْتُ فَوُلْدُ جَعْفَرٍ لَهُمْ فِيهَا نَصِيبٌ قَالَ لَا قُلْتُ فَلَوْلِدِ الْعَبَّاسِ فِيهَا نَصِيبٌ فَقَالَ لَا فَعَدَدْتُ عَلَيْهِ بَطُونَ بَنِي عَبْدِ الْمُطَّلِبِ كُلِّ ذَلِكَ يَقُولُ لَا قَالَ وَ نَسِيتُ وَلَدَ الْحُسَيْنِ (عليه السلام) فَدَخَلْتُ بَعْدَ ذَلِكَ عَلَيْهِ فَقُلْتُ لَهُ هَلْ لَوْلِدِ الْحُسَيْنِ (عليه السلام) فِيهَا نَصِيبٌ فَقَالَ لَا وَ اللَّهُ يَا عَبْدَ الرَّحِيمِ مَا لِمُحَمَّدِيٍّ فِيهَا نَصِيبٌ غَيْرَنَا .

I said, 'What about the sons of Ja'far^{asws} (Al-Tayyar), is there a share for them in it?' He^{asws} said: 'No'. I said, 'What about the son of Al-Abbas, is there a share in it?' So he^{asws} said No'. So I number upon him^{asws} the bellies (womb relationships) of the sons of Abdul Muttalib^{asws}. For each of that he^{asws} was saying: 'No'. And I forgot the sons of Al-Hassan^{asws}, so I went over to him^{asws} after that and I said to him^{asws}, 'Is there for the sons of Al-Hassan^{asws} a share in it?' He^{asws} said: 'No, by Allah^{azwj}, O Abdul Rahman! There is not for any *Muhammady* a share in it apart from us^{asws}'.¹⁸

¹⁷ كمال الدين و تمام النعمة: 8 / 323.

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 64 H 2

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن ثوير بن أبي فاختة، عن أبي عبد الله (عليه السلام)، قال: «لا تعود الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام) أبدا، إنما جرت من علي بن الحسين (عليه السلام) كما قال الله تعالى: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، فلا تكون بعد علي بن الحسين (عليه السلام) إلا في الأعقاب، و أعقاب الأعقاب».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al-Husayn Bin Suweyr Bin Abu Fakhta, who reports:

‘Abu Abdullah^{asws} has said: ‘The Imamate will not return in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, ever. But rather, it flows from Ali^{asws} Bin Al-Husayn^{asws} just as Allah^{azwj} the Exalted Says: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants [33:6]**, so it will not occur, after Ali^{asws} Bin Al-Husayn^{asws} except to be in the posterities, and progeny of the progeny’.¹⁹

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لما قبض رسول الله (صلى الله عليه و آله) كان علي (عليه السلام) أولى الناس بالناس، لكثرة ما بلغ فيه رسول الله (صلى الله عليه و آله)، و إقامته للناس، و أخذه بيده، فلما مضى علي (عليه السلام) لم يكن يستطيع علي، و لم يكن ليفعل، أن يدخل محمد بن علي، و لا العباس بن علي، و لا أحدا من ولده،

And from him (Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskaan, from Abu Baseer,

‘Abu Abdullah^{asws} has said: ‘When Rasool-Allah^{saww} passed away, Ali^{asws} was foremost of the people to the people, due to the abundance of what (merits) Rasool-Allah^{saww} had preached with regards to him^{asws} (Ali^{asws}) and nominated him^{asws} for the people (as an Imam^{asws}), and grabbed him^{asws} by his^{asws} hand. So when Ali^{asws} (was about to) pass away, it was not (proper) for him to include Muhammad the son of Ali^{asws}, nor Al-Abbas^{asws} the son of Ali^{asws}, nor any from his^{asws} (other sons for leadership) and he^{asws} did not act (to nominate them).

إذن لقال الحسن و الحسين (عليهما السلام): إن الله تبارك و تعالى أنزل فينا كما أنزل فيك، و أمر بطاعتنا كما أمر بطاعتك، و بلغ فينا رسول الله (صلى الله عليه و آله) كما بلغ فيك، و أذهب عنا الرجس كما أذهب عنك.

So Al-Hassan^{asws} and Al-Husayn^{asws} said: ‘Surely, Allah^{azwj} Blessed and Exalted Revealed regarding us^{asws} just like He^{azwj} Revealed regarding you^{asws}, and Commanded for our^{asws} obedience just as He^{azwj} Commanded for your^{asws} obedience, and Rasool-Allah^{saww} preached regarding us^{asws} just as he^{saww} preached regarding you^{asws}, and the uncleanness has been Kept away from us^{asws} just as it has been Kept away from you^{asws}’.

الكافي 1: 225 / 19

فلما مضى علي (عليه السلام) كان الحسن (عليه السلام) أولى بها لكبره، فلما توفي لم يستطع أن يدخل ولده، و لم يكن ليفعل ذلك، و الله عز و جل يقول: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ**، فيجعلها في ولده،

So when Ali^{asws} passed away, Al-Hassan^{asws} was the closest to his^{asws} greatness. So when he^{asws} fulfilled it, he^{asws} did not have the leeway that he^{asws} should include his^{asws} sons, and he^{asws} did not do that. And Allah^{azwj} Mighty and Majestic is Saying: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, So He^{azwj} Made it to be in his^{asws} son.

إذن لقال الحسين (عليه السلام): أمر الله تبارك و تعالى بطاعتي كما أمر بطاعتك و طاعة أبيك، و بلغ في رسول الله (صلى الله عليه و آله) كما بلغ فيك و في أبيك، و أذهب عني الرجس كما أذهب عنك و عن أبيك.

Al-Husayn^{asws} said: 'Allah^{azwj} Blessed and Exalted has Commanded for my^{asws} obedience just as He^{azwj} Commanded by your^{asws} obedience and the obedience to your^{asws} father^{asws}, and Rasool-Allah^{saww} preached regarding me^{asws} just as he^{saww} preached regarding you^{asws} and regarding your^{asws} father^{asws}, and the uncleanness has been Kept away from me^{asws} just as it has been Kept away from you^{asws} and from your^{asws} father^{asws}.

فلما صارت إلى الحسين (عليه السلام) لم يكن أحد من أهل بيته يستطيع أن يدعي عليه، كما كان هو يدعي على أخيه و على أبيه لو أراد أن يصرفا الأمر عنه، و لم يكونا ليفعلا، ثم صارت حين أفضت إلى الحسين (عليه السلام)، فجرى تأويل هذه الآية: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ**،

So when it (Imamate) when to Al-Husayn^{asws}, there was not leeway from any one from his^{asws} family that he should claim for it, just as he^{asws} had claimed to his^{asws} brother^{asws}, and his^{asws} father^{asws}, if he wanted that he should take the Matter from him^{asws}, and they did not do it. Then the matter (Imamate) came to be in Al-Husayn^{asws} as a result, and so the explanation of this Verse: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, took place.

ثم صارت من بعد الحسين (عليه السلام)، لعلي بن الحسين (عليه السلام)، ثم صارت من بعد علي بن الحسين (عليه السلام) إلى محمد بن علي (عليه السلام)».

Then it came to be, from after Al-Husayn^{asws}, to Ali Bin Al-Husayn^{asws}. Then it came to be, from after Ali Bin Al-Husayn^{asws}, to Muhammad Bin Ali^{asws}.

و قال: «الرجس هو الشك، و الله لا نشك في ربنا أبدا».

And he^{asws} said: 'The uncleanness (الرجس) – it is the doubt. By Allah^{azwj}! We^{asws} do not doubt regarding our^{asws} Lord^{azwj}, ever'.²⁰

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، عن عبد الرحيم بن روح القصير، عن أبي عبد الله (عليه السلام)، قال: إنه سئل عن قول الله عز و جل: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ**، قال: «نزلت في ولد الحسين (عليه السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Ibn Abu Nasr, from Hamaad Bin Usmaan, from Abdul Raheem Bin Rawh Al-Quseyr,

(It has been narrated) from Abu Abdullah^{asws} when he^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants [33:6]**, he^{asws} said: 'It was Revealed regarding the sons^{asws} of Al-Husayn^{asws}'.

قال: قلت: جعلت فداك، نزلت في الفرائض؟ قال: «لا» قلت: ففي الموارث؟ فقال: «لا، نزلت في الإمرة».

I said, 'May I be sacrificed for you^{asws}, was it Revealed regarding the Obligations?' He^{asws} said: 'No'. I said, 'So, (it was) regarding the inheritance?' So he^{asws} said: 'No, it was Revealed regarding the Command (Imamate)'.²¹

وقال أيضا: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن الفضل، عن جعفر بن الحسين الكوفي، عن أبيه، عن محمد بن زيد، مولى أبي جعفر (عليه السلام)، قال: سألت مولاي، فقلت: قوله عز و جل: **وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ**، قال: «هو علي بن أبي طالب (عليه السلام)، معناه أنه رحم النبي (صلى الله عليه و آله)، فيكون أولى به من المؤمنين و المهاجرين».

And said as well, 'Abdul Aziz Bin Yahy narrated to us, from Muhammad Bin Abdul Rahman Bin Al-Fazal, from Ja'far Bin Al-Husayn Al-Kufy, from his father, from Muhammad Bin Zayd,

A slave of Abu Ja'far^{asws} who said, 'I asked my Master^{asws}, so I said, '(What about) the Words of the Mighty and Majestic: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, he^{asws} said: 'It is Ali^{asws} Bin Abu Talib^{asws}, and its Meaning is that he^{asws} is a kin of Rasool-Allah^{saww}, so he^{asws} became foremost by it, than the Momineen and the Emigrants'.²²

Teknonym of Rasool-Allah^{saww}

في كتاب علل الشرايع بإسناده إلى علي بن الحسن بن فضال عن أبيه قال: سألت أبا الحسن عليه السلام فقلت له: لم كنى النبي صلى الله عليه واله بابي القاسم؟ فقال لانه كان له ابن يقال له قاسم فكنى به، قال: فقلت: يا ابن رسول الله فهل تراني أهلا للزيادة؟ فقال: نعم أما علمت ان رسول الله صلى الله عليه واله قال، أنا وعلى أبوا هذه الامة؟ قلت: بلى،

²¹ تأويل الآيات 2: 447 / 4.

²² تأويل الآيات 2: 447 / 5.

In the book III Al-Al-Sahra'ie, by his chain going up to Ali Bin Al-Hassan Bin Fazaal, from his father who said,

'I asked Abu Al-Hassan^{asws}, so I said to him^{asws}, 'Why was the Prophet^{saww} teknonymed as Abu Al-Qasim?' So he^{asws} said: 'Because there was a son^{asws} for him^{saww} called Qasim, so he^{saww} was teknonymed by it'. I said, 'O son^{asws} of Rasool-Allah^{saww}! Can you^{asws} increase this further for me?' So he^{asws} said: 'Yes. But, do you know that Rasool-Allah^{saww} said, 'I^{saww} and Ali^{asws} are the two fathers of this community?' I said, 'Yes'.

قال: أما علمت ان عليا عليه السلام قاسم الجنة والنار ؟ قلت: بلى، قال: فليل له أبو القاسم لا أبو القسيم الجنة والنار، فقلت: وما معنى ذلك ؟

He^{asws} said: 'But, do you know that Ali^{asws} is the Distributor (قاسم) of the Paradise and the Fire?' I said, 'Yes'. He^{asws} said: 'So he^{saww} was called Abu Al-Qasim, and not 'Abu Al-Qaseym' of the Paradise and the Fire'. So I said, 'And what is the meaning of that?'

فقال: ان شفقة النبي صلى الله عليه واله على امته كشفقة الاباء على - الاولاد وأفضل امته على عليه السلام ومن بعده شفقة على عليهم كشفقته صلى الله عليه واله لانه وصيه وخليفته والامام بعده، فلذلك قال عليه السلام: انا وعلى ابوا هذه الامة،

So he^{asws} said: 'The compassion of the Prophet^{saww} upon his^{saww} community is like the compassion of the father upon their children, and the best of his^{saww} community is Ali^{asws}. And from after him^{saww} the compassion of Ali^{asws} upon them is like his^{saww} compassion, because he^{asws} is his^{saww} successor^{asws}, and his^{saww} Caliph, and the Imam after him^{saww}. So, it is for that he^{saww} said: 'I^{saww} and Ali^{asws} are the two fathers of this community.

وصعد النبي صلى الله عليه واله المنبر فقال: من ترك ديناً أو ضياعاً فعلى وإلى ومن ترك مالا فلورثته، فصار بذلك أولى من آبائهم وامهاتهم وصار أولى بهم منهم بأنفسهم، وكذلك امير المؤمنين عليه السلام بعده جرى ذلك له مثل ما جرى لرسول الله صلى الله عليه واله.

And the Prophet^{saww} ascended the Pulpit so he^{saww} said: 'The one who leaves behind debts or losses, so it is upon me^{asws}, and the one who leaves wealth, so it is for his inheritors'. Therefore, by that he became foremost than their fathers and their mothers, and became foremost among them to their own selves. And similar to that, Amir-Al-Momineen^{asws} after him^{saww}. That flowed for him^{asws} similarly to what flowed for Rasool-Allah^{saww}.²³

²³ Tafseer Noor Al Saqalayn – CH 33 H 18

The Issue of Muhammad Al-Hanafiyya

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ صَبَّاحِ الْأَزْرَقِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ رَجُلًا مِنَ الْمُخْتَارِيَةِ لَقِينِي فَرَعَمَ أَنَّ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ إِمَامٌ فَغَضِبَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) ثُمَّ قَالَ أَمْ فَلَا قُلْتُ لَهُ قَالَ قُلْتُ لَا وَاللَّهِ مَا دَرَيْتُ مَا أَقُولُ

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan Bin Yahya, from Sabbah Al Azraq, from Abu Baseer who said,

'I said to Abu Ja'far^{asws}, 'A man from the followers of Al-Mukhtar met me, so he alleged that Muhammad Bin Al-Hanafiyya is an imam'. So Abu Ja'far^{asws} got angry, then said: 'Did you not say (anything) to him?' I said to him^{asws}, 'No, by Allah^{azwj}! I did not know what I should be saying'.

قَالَ أَمْ فَلَا قُلْتُ لَهُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَوْصَى إِلَى عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ فَلَمَّا مَضَى عَلِيٌّ (عَلَيْهِ السَّلَام) أَوْصَى إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ وَ لَوْ ذَهَبَ يَرْوِيهَا عَنْهُمَا لَقَالَ لَهُ نَحْنُ وَصِيَّانِ مِثْلَكَ وَ لَمْ يَكُنْ لِيَفْعَلْ ذَلِكَ

He^{asws} said: 'So why did you not say to him that Rasool-Allah^{saww} bequeathed to Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. So when Ali^{asws} passed away bequeathed to Al-Hassan^{asws} and Al-Husayn^{asws}, and had he^{asws} gone to impede it from them^{asws} both, they^{asws} would have said to him^{asws}: 'We^{asws} are both successors^{asws} like you^{asws} were', and he^{asws} would not have done that.

وَ أَوْصَى الْحُسَيْنُ إِلَى الْحُسَيْنِ وَ لَوْ ذَهَبَ يَرْوِيهَا عَنْهُ لَقَالَ أَنَا وَصِيٌّ مِثْلَكَ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مِنْ أَبِي وَ لَمْ يَكُنْ لِيَفْعَلْ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ هِيَ فِينَا وَ فِي أَبْنَائِنَا .

And Al-Hassan^{asws} bequeathed to Al-Husayn^{asws}, and had he^{asws} gone to impeded it from him^{asws}, he^{asws} would have said: 'I^{asws} am a successor^{asws} like you^{asws} from Rasool-Allah^{saww} and from my^{asws} father^{asws}, and he^{asws} would not have done that. Allah^{azwj} Mighty and Majestic: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]** – it is regarding us^{asws} and regarding our^{asws} sons^{asws}.²⁴

VERSE 7

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {7}

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 64 H 7

And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant [33:7]

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق إلى الميثاق رسول الله (صلى الله عليه وآله)، وذلك أنه كان أقرب الخلق إلى الله تبارك وتعالى، وكان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطفت موطئا لم يطأه ملك مقرب، ولا نبي مرسل، ولولا أن روحه و نفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز وجل كما قال الله تعالى: قَابَ قَوْسَيْنِ أَوْ أَدْنَى، أي بل أدنى، فلما خرج الأمر، وقع من الله إلى أوليائه (عليهم السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Sinan who said,

'Abu Abdullah^{asws} said: 'The first one who preceded to the Covenant was Rasool-Allah^{saww}, and that he^{saww} was the closest of the creatures to Allah^{azwj} Blessed and High, and the station at which Jibraeel^{as} said to him^{saww}, when he^{as} ascended with him^{saww} to the sky: 'Go ahead – O Muhammad^{saww} – for you^{saww} have entered into a foothold where no Angel of Proximity has treaded upon, nor a 'Mursil' Prophet^{as}, and that his^{saww} spirit and his^{saww} self were from that station in accordance to where he^{saww} reached. So he^{saww} was from Allah^{azwj} Mighty and Majestic like what Allah^{azwj} the High Said **So he was the measure of two bows or even closer [53:9]**, yes, but he^{saww} was even closer. So when the Command came out, it occurred to His^{azwj} Guardians^{asws}.

فقال الصادق (عليه السلام): «كان الميثاق مأخوذاً عليهم لله بالربوبية، و لرسوله بالنبوة، و لأمر المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة الهادون أئمتكم؟ فقالوا: بلى، شهدنا. فقال الله تعالى: أن تقولوا يوم القيامة- أي لثلاثا تقولوا يوم القيامة- إنا كنا عن هذا غافلين.

Al-Sadiq^{asws} said: 'The Covenant was Taken from them in regard to the Lordship of Allah^{azwj}, and the Prophet-hood of His^{azwj} Rasool^{saww}, and with the Imamate of Amir-Al-Momineen^{asws} and the Imams^{asws}, so He^{azwj} Said: "Am I^{azwj} not your Lord^{azwj}, and Muhammad^{saww} your Prophet^{saww}, and Ali^{asws} your Imam^{asws}, and the Imams^{asws} of Guidance your Imams^{asws}?" So they said, 'Yes, we do bear witness'. So Allah^{azwj} the High Said: "If you say on the Day of Judgement" – i.e., perhaps you would be saying on the Day of Judgement – "We were unaware of this!"

فأول ما أخذ الله عز وجل الميثاق على الأنبياء له بالربوبية، و هو قوله: وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز وجل أفضلهم بالأسامي، فقال: وَ مِنْكَ يَا مُحَمَّد، فقدم رسول الله (صلى الله عليه وآله) لأنه أفضلهم وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فهؤلاء الخمسة أفضل الأنبياء، و رسول الله (صلى الله عليه وآله) أفضلهم،

So the first of what Allah^{azwj} Mighty and Majestic Took the Covenant upon the Prophets^{as} was for His^{azwj} Lordship, and these are His^{azwj} Words: **And when We Took from the Prophets, their Covenants [33:7]**, so He^{azwj} Mentioned the totality of all the Prophets^{as}. Then the Mighty and Majestic the best of them, so He^{azwj} Said: **and from you, O Muhammad^{saww}**. Thus, Rasool-Allah^{saww} preceded because he^{saww}

was the best of them, **and from Noah and Ibrahim and Musa and Isa son of Maryam**. So these five are the superior Prophets^{as}, and Rasool-Allah^{saww} is the most superior of them^{as}.

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه وآله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: **وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ** يعني رسول الله (صلى الله عليه وآله) **لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ** يعني أمير المؤمنين (عليه السلام)، **تَخْبِرُوا أُمَّمَكُمْ بِخَبْرِهِ، وَ خَيْرَ وَلِيهِ مِنَ الْأُئِمَّةِ (عليهم السلام)»**.

Then, after that, Rasool-Allah^{saww} took a Covenant upon the Prophets^{as} by the belief in him^{saww}, and upon that they would be helping Amir-Al-Momineen^{asws}, so He^{azwj} Said **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him – Meaning Rasool-Allah^{saww}, you must believe in him and you must help him” [3:81] – Meaning his^{saww} successor^{asws} Amir-Al-Momineen^{asws}, so inform your communities of his^{asws} news, and the news of his^{asws} successors^{asws} from the Imams^{asws}.**

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه وآله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: **وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ** يعني رسول الله (صلى الله عليه وآله) **لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ** يعني أمير المؤمنين (عليه السلام)، **تَخْبِرُوا أُمَّمَكُمْ بِخَبْرِهِ، وَ خَيْرَ وَلِيهِ مِنَ الْأُئِمَّةِ (عليهم السلام)»**.

Then, after that, He^{azwj} Took the Covenant of Rasool-Allah^{saww} upon the Prophets^{as} with the Eman in him^{saww}, and upon a stipulation that they^{as} would help him^{saww} and Amir Al Momineen^{asws}, so He^{azwj} Said: **‘And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you – meaning Rasool-Allah^{saww}, you must believe in him, and you must help him” [3:81] – meaning Amir Al Momineen^{asws}, (i.e.) you^{as} will be informing your^{as} respective communities of his^{saww} news and the news of his^{saww} successor^{asws} from the Imams^{asws}’** 25

VERSE 8

لَيْسَأَلِ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا {8}

In order for Him to Question the truthful about their truthfulness. And He has Prepared a painful Punishment for the Kafirs [33:8]

الطبرسي، قال: قال الصادق (عليه السلام): «إذا سئل الصادق عن صدقه على أي وجه قاله فيجازى بحسبه، فكيف يكون حال الكاذب!». 25

25 تفسير القمّي 1: 246

Al-Tabarsy said,

'Al-Sadiq^{asws} said: 'When the truthful is questioned about his truth, upon any aspect, He^{azwj} Says that he would be Recompensed accordingly, then how can he happen to be upon the status of the liar!'²⁶

VERSE 9

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9}

O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9]

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، مع بعض اليهود، في حديث: «قال اليهودي: فإن هذا هودا قد انتصر الله له من أعدائه بالريح، فهل فعل محمد شيئاً من هذا؟ قال له علي (عليه السلام): لقد كان كذلك، و محمد (صلى الله عليه و آله) اعطي ما هو أفضل من هذا، إن الله عز و جل قد انتصر له من أعدائه بالريح يوم الخندق، إذ أرسل عليهم ريحاً تذر الحصى و جنوداً لم يروها،

Al-Tabarsy, in Al-Ihtijaj,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from Amir-Al-Momineen^{asws} with one of the Jews, in a Hadeeth – The Jew said, 'So this is Hud^{as}, whom Allah^{azwj} had Helped him^{as} against his^{as} enemies with the Wind. So did He^{azwj} Do for Muhammad^{saww} anything from this?' Ali^{asws} said to him: 'It has been like that. And what Muhammad^{saww} had been Given is higher than this. Allah^{azwj} Mighty and Majestic had Helped him^{saww} against his^{saww} enemies with the Wind on the day of Al-Khandaq, when He^{azwj} Sent against them a wind raising the gravel and an army which they could not see.

فزاد الله تبارك و تعالى محمداً (صلى الله عليه و آله) على هود بثمانية آلاف ملك، و فضله على هود بأن ربح عاد ربح سخط، و ربح محمد (صلى الله عليه و آله) ربح رحمة، قال الله تبارك و تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا».

Thus, Allah^{azwj} Blessed and Exalted Increased for Muhammad^{saww} over Hud^{as} by eighty thousand Angels, and Preferred him^{saww} over Hud^{as} because the wind for (Helping) Aad was a wind of Anger, and the wind (for Helping) Muhammad^{saww} was a wind of Mercy. Allah^{azwj} Blessed and Exalted Says: ***O you those who believe!***

²⁶ مجمع البيان 8: 531

Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see [33:9].²⁷

VERSE 10

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا {10}

When they came to you from above you and from below you, and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]

[ابن كثير] قال أبو بكر بن عياش: عن أبي حمزة الثمالي، عن عكرمة* (وبلغت القلوب الحناجر)* قال: لو أن القلوب تحركت أو زالت لخرجت نفسه، وإنما هو الخوف والفرع.

Ibn Kaseer said, 'Abu Bakr Bin Ayash, from Abu Hamza Al Sumaly, from Akrama

'(Regarding): **and when the eyes stunned and the hearts reached the throats [33:10]**, said, 'If only the hearts could move or evaporate, their souls would have come out. But rather, it is the fear and the panic'.²⁸

VERSES 11 & 12

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا {11}

At that point the Momineen were Tried and were shaken with severe shaking [33:11]

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا {12}

And when the hypocrites and those who had a sickness in their hearts were saying, 'Allah and His Rasool did not promise us except to deceive!' [33:12]

لم يكن لأبي بكر وعمر أي سابقة في الدين

²⁷ الاحتجاج: 212.

²⁸ Report No. 233 – (Non-Shiah source)

There did not happen to be for Abu Bakr and Umar any preceding in the Religion

وإن بعض من سميت ما كان ذا بلاء ولا سابقة ولا مبارزة قرن ولا فتح ولا نصر غير مرة واحدة، ثم فر ومنح عدوه دبره ورجع يجبن أصحابه ويجبنونه وقد فر مرارا فإذا كان عند الرخاء والغنيمة تكلم وتغير وأمر ونهى.

(Suleym Bin Qays said that Amir Al Momineen^{asws} said): 'And one of them (Umar) from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

ولقد نادى ابن عبد ود - يوم الخندق - باسمه، فحاد عنه ولاذ بأصحابه حتى تبسم رسول الله صلى الله عليه وآله مما رأى به من الرعب وقال صلى الله عليه وآله: (أين حبيبي علي؟ تقدم يا حبيبي يا علي).

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that Rasool-Allah^{saww} smiled when he^{saww} saw him to be so horrified and he^{saww} said: 'Where is my^{saww} beloved Ali^{asws}? Go forth O my^{saww} beloved, O Ali^{asws}'.

عبادتهما الأصنام بعد الإسلام

They both worshipped the idols after Al-Islam

وهو القائل يوم الخندق لأصحابه الأربعة - أصحاب الكتاب والرأي - : (والله إن ندفع محمدا إليهم بمرته نسلم من ذلك، حين جاء العدو من فوقنا ومن تحتنا) كما قال الله تعالى: (وزلزلوا زلزلا شديدا)، (وظنوا بالله الظنونا)، (وقال المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غورا).

And he (Umar) was the one who told his four companions – his writers and his advisors, 'By Allah^{azwj}, if we hand over Muhammad^{saww} to them outright, we will be safe from that', and this was when we had enemies from the top of us and from underneath us, as Allah^{azwj} Said: ***and were shaken with severe shaking [33:11] And when the hypocrites and those who had a sickness in their hearts were saying, 'Allah and His Rasool did not promise us except to deceive!' [33:12].***

فقال له صاحبه: (لا، ولكن نتخذ صنما عظيما نعبده لأننا لا نأمن أن يظفر ابن أبي كبشة فيكون هلاكنا ولكن يكون هذا الصنم لنا ذخرا فإن ظفرت قريش أظهرنا عبادة هذا الصنم وأعلمناهم أنا لن نفارق ديننا، وإن رجعت دولة ابن أبي كبشة كنا مقيمين على عبادة هذا الصنم سرا).

So his companion (Abu Bakr) said to him (Umar), 'No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. But if the Quraysh are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha returns, then we will remain on the worship of this idol in secret'.

فنزل جبرئيل عليه السلام فأخبر النبي صلى الله عليه وآله بذلك، ثم خبر به رسول الله صلى الله عليه وآله بعد قتلي ابن عبد ود. فدعاهما فقال: (كم صنم عبدتما في الجاهلية؟) فقالا: يا محمد، لا تعيرنا بما مضى في الجاهلية. فقال صلى الله عليه وآله لهما: (فكم صنم تعبدان يومكما هذا؟) فقالا: والذي بعثك بالحق نبيا ما نعبد إلا الله منذ أظهرنا من دينك ما أظهرنا.

So Jibraeel^{as}, may Peace be upon him, descended and informed the Prophet^{saww} of that, then Rasool-Allah^{saww} informed about it after I^{asws} had killed Ibn Abd Wad. So he^{saww} called both of them over. He^{saww} said: 'How many idols did you two worship during the era of ignorance?' They said, 'O Muhammad^{saww}, do not embarrass us of what has passed in the era of ignorance'. He^{saww} said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who^{azwj} Sent you^{saww} with the truth as a Prophet^{saww}, we have not worshipped any except Allah^{azwj} since there appeared to us from your^{saww} Religion what appeared to us'.

فقال: يا علي، خذ هذا السيف، فانطلق إلى موضع كذا وكذا فاستخرج الصنم الذي يعبدانه فاهشمه. فإن حال بينك وبينه أحد فاضرب عنقه. فانكبا على رسول الله صلى الله عليه وآله فقالا: استرنا سترك الله.

He^{saww} said: 'O Ali^{asws}, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you^{asws} and it, strike his neck'. They both fell down in front of Rasool-Allah^{saww} and said, 'Veil us, Allah^{azwj} will Veil you^{saww}'.

فقلت أنا لهما: (اضمنا لله ولرسوله أن لا تعبدوا إلا الله ولا تشركوا به شيئا). فعاهدا رسول الله صلى الله عليه وآله على ذلك. وانطلقت حتى استخرجت الصنم من موضعه وكسرت وجهه ويديه وجذمت رجله، ثم انصرفت إلى رسول الله صلى الله عليه وآله. فوالله لقد عرفت ذلك في وجههما علي حتى ماتا.

So I^{asws} said to both of them: 'Do you two give the guarantee to Allah^{azwj} and to His^{azwj} Rasool^{saww} that you will not worship any except for Allah^{azwj} and will not associate anything with Him^{azwj}?' They made an oath to Rasool-Allah^{saww} for that. And I^{asws} went until I^{asws} took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I^{asws} went to Rasool-Allah^{saww}. By Allah^{azwj}, I^{asws} saw that (embarrassment) in both of their faces up to the day they died.²⁹

²⁹ Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extracts)

VERSE 13

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۖ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا {13}

And when a group of them said, 'O people of Yasrib! There is no standing place for you, therefore retreat!' And a group from them sought permission of the Prophet saying, 'Surely our houses are exposed!' And these were not exposed. They were only intending to flee [33:13]

الطبرسي: في معنى قوله: وَمَا هِيَ بِعَوْرَةٍ بل هي رفعة السمك، حصينة. عن الصادق (عليه السلام). إِنَّ يُرِيدُونَ أي ما يريدون إِلَّا فِرَارًا.

Al-Tabarsy –

'Regarding the meaning of His^{azwj} Words: **And these were not exposed [33:13]** – but these were with raised roofs, fortified. From Al-Sadiq^{asws}: **They were only intending to flee [33:13]**, i.e., they were not intending anything else, except to flee".³⁰

VERSES 14 - 19

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا {14}

And had they (enemy) entered upon them from the sides of it, then if they had been asked to commit Fitna, they would have done so, and they would not have remained in these except for a little while [33:14]

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْلُونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا {15}

And they had made a pact with Allah from before that they would not be turning their backs, and the Pact of Allah will always be Questioned about [33:15]

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا {16}

Say, 'The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16]

³⁰ مجمع البيان 8: 545.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنَّ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۖ وَلَا يَجِدُونَ لَهُمْ
مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {17}

Say, 'Who is the one who can protect you from Allah if He Intends evil with you, or Intends Mercy with you? And they will not be finding for themselves, neither a guardian nor a helper from besides Allah [33:17]

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۚ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا
{18}

Allah has Known the hinderers from you and the speakers to their brethren, 'Come to us!' And none come to the battle except a few [33:18]

أَشْحََّةٌ عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ
مِنَ الْمَوْتِ ۚ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشْحََّةٌ عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا {19}

Being niggardly upon you. So when the fear comes upon them, you see them looking towards you rolling their eyes, like the one upon whom the death overwhelms. Then when the fear goes away, they jibe you with the sharp tongues, being niggardly upon the good. They are one who do not believe, therefore Allah Confiscated their deeds, and that was always easy upon Allah [33:19]

فرار أبي بكر وعمر في الحروب

Fleeing of Abu Bakr and Umar during the battles

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالا. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر.

And I^{asws} am not saying that all those that were with Rasool-Allah^{saww} were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us a group of friends whose help did not get to us. Allah^{azwj} Mighty and Majestic has Said: **Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater [3:118].**

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتواري واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لأمس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤما، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the (distribution of the) booty (from the war) they spoke, as Allah^{azwj} has Said: **Then when the fear goes away, they jibe you with the sharp tongues, being niggardly upon the good [33:19].**

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوما وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكتيه - : (أبا فلان، اليوم يومك)

So he (Umar) never ceased to seek permission from Rasool-Allah^{saww} to strike the neck of the men whom the Rasool-Allah^{saww} did not want to kill, so he^{saww} would refuse (him). And one day Rasool-Allah^{saww} saw him with the weapon (being on him without being in the state of war), so Rasool-Allah^{saww} smiled, then said: 'O father of so and so, today is your day!'

فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

Al-Ash'as said, 'You^{asws} have not made it known to me as to who is meant by that, from whom even the Satan^{la} would flee'. He^{asws} said: 'O Ibn Qays, there was no safety with Allah^{azwj} (for Umar) from the sight of the Satan^{la} when he said it'.³¹

VERSES 20 & 21

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوْنَ لَوْ أَنَّهَمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا {20}

They were reckoning that the confederates had not gone away. And if the confederates were to come, they would wish if they could be wandering among the Bedouins asking about your news. And if they were to be among you all, none would fight except a few [33:20]

³¹ Kitaab Sulaym Bin Qays Al Hilali – H 15 (Extract)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
{21}

There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, and does the Zikr of Allah, a lot [33:21]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ أَمَرَ بِوَضُوئِهِ وَ سِوَاكِهِ يُوضَعُ عِنْدَ رَأْسِهِ مُحَرَّمًا فَيَرْقُدُ مَا شَاءَ اللَّهُ ثُمَّ يَقُومُ فَيَسْتَاكُ وَ يَتَوَضَّأُ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ

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

‘From Abu Abdullah^{asws} having said: ‘It was so that whenever Rasool-Allah^{saww} prayed *Al-Isha* the last Salat, he^{saww} ordered for his^{saww} water for the Wudu and his^{saww} toothbrush to be place by his^{saww} head (pillow), covered. Then he^{saww} would lie down for as long as Allah^{azwj} so Desired. Then he^{saww} would stand, so he^{saww} would brush his^{saww} teeth, and perform ablution, and he^{saww} would pray four *Rak’at* of *Salāt*.

ثُمَّ يَرْقُدُ ثُمَّ يَقُومُ فَيَسْتَاكُ وَ يَتَوَضَّأُ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْقُدُ حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ قَامَ فَأَوْتَرَ ثُمَّ صَلَّى الرَّكَعَتَيْنِ

The he^{saww} would lie down. Then he^{saww} would stand, so he^{saww} would brush his^{saww} teeth and perform ablution, and he^{saww} would pray four *Rak’at* of *Salāt*. Then he^{saww} would lie down until when it was during the face of the morning, he^{saww} would stand, so he^{saww} would perform (Salāt) *Al-Witr*, then pray the two *Rak’at* of *Salāt*.

ثُمَّ قَالَ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ فُلْتُ مَتَى كَانَ يَقُومُ قَالَ بَعْدَ ثُلُثِ اللَّيْلِ وَ قَالَ فِي حَدِيثٍ آخَرَ بَعْدَ نِصْفِ اللَّيْلِ.

Then he^{asws} said: ‘***There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]***. I said, ‘When was he^{saww} standing (for the night *Salāt*)?’ He^{asws} said ‘After a third of the night’. And he^{asws} said in another Hadeeth: ‘After half the night’³².

VERSE 22

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا {22}

³² Al Kafi V 3 – The Book Of *Salāt* CH 84 H 13

And when the Momineen saw the confederates, they said, 'This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. And it did not increase them except in Eman and submission [33:22]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا حَثَّوْتَ التُّرَابَ عَلَى الْمَيِّتِ فَقُلْ إِيْمَانًا بِكَ وَتَصَدِيقًا بِعَهْدِكَ هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ (صلى الله عليه وآله)

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you spread the soil upon the deceased, say, 'I believe in You^{azwj} and ratify Your^{azwj} Resurrection. **'This is what Allah and His Rasool promised us [33:22]**.'

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ مَنْ حَثَّ عَلَى مَيِّتٍ وَ قَالَ هَذَا الْقَوْلُ أَعْطَاهُ اللَّهُ بِكُلِّ ذَرَّةٍ حَسَنَةً .

He^{asws} said: 'And Amir Al-Momineen^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'The one who spreads (soil) upon a deceased and says these words, Allah^{azwj} would Give him a Reward from every particle (of soil)'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَطْرُحُ التُّرَابَ عَلَى الْمَيِّتِ فِيمُسِكُهُ سَاعَةً فِي يَدِهِ ثُمَّ يَطْرُحُهُ وَ لَا يَزِيدُ عَلَى ثَلَاثَةِ أَكْفٍ قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ يَا عُمَرُ كُنْتُ أَقُولُ إِيْمَانًا بِكَ وَ تَصَدِيقًا بِعَهْدِكَ هَذَا مَا وَعَدَ اللَّهُ وَ رَسُولُهُ إِلَى قَوْلِهِ تَسْلِيمًا هَكَذَا كَانَ يُفْعَلُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ بِهِ جَرَتْ السُّنَّةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Umar Bin Azina who said,

'I saw Abu Abdullah^{asws} spread the soil upon the deceased. He^{asws} withheld it for a while in his^{asws} hand, then spread it, and he^{asws} did not increase upon three handfuls. So I asked him^{asws} about that, and he^{asws} said: 'O Umar! I^{asws} was saying: 'I^{asws} believe in You^{azwj}, and ratify Your^{azwj} Resurrection, **'This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. And it did not increase them except in Eman and submission [33:22]**. This what Rasool-Allah^{saww} used to do, and by it the Sunnah has flowed'.³⁴

Background Hadeeth

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى التَّلِّ الَّذِي عَلَيْهِ مَسْجِدُ الْفَتْحِ فِي عَزْوَةِ الْأَخْزَابِ فِي لَيْلَةِ ظُلُمَاءٍ قَرَّةٍ

³³ Al Kafi V 3 – The Book Of Funerals CH 65 H 2

³⁴ Al Kafi V 3 – The Book Of Funerals CH 65 H 4

فَقَالَ مَنْ يَذْهَبُ فَيَأْتِينَا بِخَبَرِهِمْ وَ لَهُ الْجَنَّةُ فَلَمْ يَقُمْ أَحَدٌ ثُمَّ أَعَادَهَا فَلَمْ يَقُمْ أَحَدٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَدِيدُ وَ مَا أَرَادَ الْقَوْمُ أَرَادُوا أَفْضَلَ مِنَ الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Abaan Bin Usmaan, from the one who narrated to him, who has narrated the following:

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. So he^{saww} said: 'Who will go and bring their news to us, and the Paradise will be for him'. No one stood up. He^{saww} then repeated it. Still no one stood up'. Abu Abdullah^{asws} said, with a hand gesture: 'What the people wanted was something higher than the Paradise'.

ثُمَّ قَالَ مَنْ هَذَا فَقَالَ حُذَيْفَةُ فَقَالَ أَمَا تَسْمَعُ كَلَامِي مُنْذُ اللَّيْلَةِ وَ لَا تَكَلِّمْ أَ فُيِّرَتْ فَقَامَ حُذَيْفَةُ وَ هُوَ يَقُولُ الْقُرْ وَ الضَّرُّ جَعَلَنِي اللَّهُ فِدَاكَ مَعْنِي أَنْ أُجِيبَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) انْطَلِقْ حَتَّى تَسْمَعَ كَلَامَهُمْ وَ تَأْتِيَنِي بِخَبَرِهِمْ

Then he^{saww} said; 'Who is this?' He said, 'Huzeyfa'. So he^{saww} said; 'Did you not hear my^{saww} words since the night and I^{saww} have been speaking? Come closer'. So Huzeyfa stood up and he was saying, 'It was neither the cold nor the harm which prevented me, may I be sacrificed for you^{saww}'. So the Rasool Allah^{saww} said: 'Go to them until you can hear their speech, and come to me^{saww} with their news'.

فَلَمَّا ذَهَبَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى تَرُدَّهُ وَ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا حُذَيْفَةُ لَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي فَأَخَذَ سَيْفَهُ وَ قَوْسَهُ

So when he went, the Rasool Allah^{saww} said; 'Our Allah^{azwj}! Protect him from his front, and from his back, and from his right, and from his left, until he returns'. And the Rasool Allah^{saww} said to him; 'O Huzeyfa, do not narrate anything until you come to me^{saww}'. So he took his sword, and his bow, and his shield.

وَ حَافَفَتْهُ قَالَ حُذَيْفَةُ فَخَرَجْتُ وَ مَا بِي مِنْ ضَرٍّ وَ لَا قُرٌّ فَمَرَرْتُ عَلَى بَابِ الْخَنْدَقِ وَ قَدْ اعْتَرَاهُ الْمُؤْمِنُونَ وَ الْكُفَّارُ

And Huzeyfa said, 'I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Momineen from the Kafirs'.

فَلَمَّا تَوَجَّهَ حُذَيْفَةُ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ نَادَى يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ اكْشِفْ هَمِّي وَ عَمِّي وَ كَرْبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

So when Huzeyfa left, the Rasool Allah^{saww} arose and called out: 'O Helper of the afflicted, and O Responder to the distressed, Uproot my^{saww} stress, and my^{saww} grief, and my^{saww} affliction, for You^{azwj} can See my^{saww} condition, and the condition of my^{saww} companions!'

فَنَزَلَ عَلَيْهِ جِبْرِائِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ سَمِعَ مَقَالَاتِكَ وَ دُعَاءَكَ وَ قَدْ أَجَابَكَ وَ كَفَّكَ هَؤُلَاءِ عَدُوَّكَ فَجَنَّا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى رُكْبَتَيْهِ وَ بَسَطَ يَدَيْهِ وَ أَرْسَلَ عَيْنَيْهِ ثُمَّ قَالَ شُكْرًا شُكْرًا كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي

So Jibraeel^{as} descended unto him^{saww} and said; 'O Rasool Allah^{saww}! Verily Allah^{azwj} has Heard your^{saww} speech, and your^{saww} supplication, and has Answered you^{saww}, and Suffices for you^{saww} against your^{saww} enemies'. Rasool-Allah^{saww} went down on his^{saww} knees, and extended his^{saww} hands, and shed tears from his^{saww} eyes, then said: 'Thank You^{azwj}, thank You^{azwj} for being Merciful to me^{saww} and to my^{saww} companions'.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحًا مِنَ السَّمَاءِ الدُّنْيَا فِيهَا حَصَى وَ رِيحًا مِنَ السَّمَاءِ الرَّابِعَةِ فِيهَا جَنْدَلٌ قَالَ حَذِيقُهُ فَخَرَجْتُ فَإِذَا أَنَا بَيْنَ الرَّيْحِ وَ الْقَوْمِ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَوَّلُ رِيحٌ فِيهَا حَصَى فَمَا تَرَكَتْ لَهُمْ نَارًا إِلَّا أَذْرَتْهَا وَ لَا حِجَابًا إِلَّا طَرَحَتْهُ وَ لَا رُحْمًا إِلَّا أَلْقَتْهُ حَتَّى جَعَلُوا يَسْتَرْسُونَ مِنَ الْحَصَى فَجَعَلْنَا نَسْمَعُ وَفَعَ الْحَصَى فِي الْأَتْرِسَةِ

Then the Rasool-Allah^{saww} said: 'Allah^{azwj} has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock'. Huzeyfa said, 'I went out and I saw that the people had lit many fires. And the first army of Allah^{azwj}, was a wind in which was gravel, struck them, and it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields'.

فَجَلَسَ حَذِيقُهُ بَيْنَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ فَقَامَ إِبْلِيسُ فِي صُورَةِ رَجُلٍ مُطَاعٍ فِي الْمُشْرِكِينَ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ نَزَلْتُمْ بِسَاحَةِ هَذَا السَّاحِرِ الْكَذَّابِ أَلَا وَ إِنَّهُ لَنْ يُفَوِّتَكُمْ مِنْ أَمْرِ شَيْءٍ فَإِنَّهُ لَيْسَ سَنَةٌ مُقَامٍ قَدْ هَلَكَ الْحُفُّ وَ الْحَاظِرُ فَارْجِعُوا وَ لِيَنْظُرَ كُلُّ رَجُلٍ مِنْكُمْ مَنْ جَلِيسُهُ

Huzeyfa sat down in between two men from the Polytheists. Iblees^{la} stood up in the form of an obedient man among the Polytheists. He^{la} said, 'O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from his^{saww} matters has been forgotten. It has not been a good year. The shoes (infantry) and the hooves (cavalry) have been destroyed. Therefore return, and every man from among you should look at the one who is seated next to him'.

قَالَ حَذِيقُهُ فَطَرْتُ عَنْ يَمِينِي فَضَرَبْتُ بِيَدِي فَقُلْتُ مَنْ أَنْتَ فَقَالَ مُعَاوِيَةُ فَقُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ فَقَالَ سُهَيْلُ بْنُ عَمْرِو

Huzeyfa said, 'So I looked on my right and tapped on his shoulder and said, 'Who are you?' He said, 'Muawiya'. So I said to the one who was on my left, 'Who are you?' He said, 'Suhayl Bin Amro'.

قَالَ حَدِيثُهُ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَعْظَمُ فَقَامَ أَبُو سُفْيَانَ إِلَى رَاحِلَتِهِ ثُمَّ صَاحَ فِي قُرَيْشِ النَّجَاءِ النَّجَاءَ وَ قَالَ طَلْحَةُ الْأَزْدِيُّ لَقَدْ زَادَكُمْ مُحَمَّدٌ بِشْرًا ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ صَاحَ فِي بَنِي أَشْجَعِ النَّجَاءِ النَّجَاءَ وَ فَعَلَ عُمَيْيَةُ بْنُ حِصْنٍ مِثْلَهَا ثُمَّ فَعَلَ الْحَارِثُ بْنُ عَوْفٍ الْمُزَنِيُّ مِثْلَهَا ثُمَّ فَعَلَ الْأَفْرَغُ بْنُ حَابِسٍ مِثْلَهَا

Huzeyfa said, 'And the greater army of Allah^{azwj} arrived. So Abu Sufyan arose to be on his camel, then shouted among the Quraysh, 'The safety, the safety!' And Talha Al-Azdy said, 'Muhammad^{saww} has increased your injuries!' Then he climbed upon his camel and shouted among the Clan of Ashja'a, 'The safety, the safety!' And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqra'a Bin Habis acted similarly.

وَ ذَهَبَ الْأَحْزَابُ وَ رَجَعَ حَدِيثُهُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ الْحَبَرُ

And so the confederated tribes went away'. And Huzeyfa returned to the Rasool Allah^{saww} and informed him^{saww} of the news.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّهُ كَانَ لَيْشِبُهُ يَوْمَ الْقِيَامَةِ.

And Abu Abdullah^{asws} said: 'It had resembled the Day of Judgement for them'.³⁵

Background report

علي بن إبراهيم: إنها نزلت في قصة الأحزاب من قريش و العرب، الذين تحزبوا على رسول الله (صلى الله عليه و آله). قال: و ذلك أن قريشا تجمعت في سنة خمس من الهجرة، و ساروا في العرب، و جلبوا، و استنفروهم لحرب رسول الله (صلى الله عليه و آله)، فوافوا في عشرة آلاف، و معهم كنانة، و سليم، و فزارة.

Ali Bin Ibrahim –

'It was Revealed regarding the story of the confederates from Quraysh and Arabs, those who were allied against Rasool-Allah^{saww}. And that is when Quraysh gathered in the year five from Al Hijra and they came to be among the Arabs and gathered them and provoked them for war against Rasool-Allah^{saww}. So they raised (an army of) ten thousand, and with them was Kanana, and Saleym, and Fazara.

و كان رسول الله (صلى الله عليه و آله) حين أحلى بني النضير- و هم بطن من اليهود- من المدينة، و كان رئيسهم حيي ابن أخطب، و هم يهود من بني هارون (عليه السلام)، فلما أجلاهم من المدينة، صاروا إلى خير،

And it so happened when Rasool-Allah^{saww} expelled the clan of Al Nazeyr from Al Medina, and they were in the midst of the Jews, and their chief was Hayy Ibn Akhtab, and the Jews were from the family of Haroun^{as}, so when he^{saww} expelled them from Al Medina, they came to Khyber.

³⁵ الكافي 8: 420 / 277

و خرج حيي بن أخطب، و هم إلى قريش بمكة، و قال لهم: إن محمدا قد وتركم و وترنا، و أجلانا من المدينة من ديارنا و أموالنا، و أجلى بني عمن بني قينقاع، فسيروا في الأرض، و اجمعوا حلفاءكم و غيرهم، حتى نسير إليهم، فإنه قد بقي من قومي يثرب سبع مائة مقاتل، و هم بنو قريظة، و بينهم و بين محمد عهد و ميثاق، و أنا أحملهم على نقض العهد بينهم و بين محمد، و يكونون معنا عليهم، فتأتونه أنتم من فوق، و هم من أسفل.

And Hayy Bin Akhtab came out, and went to Quraysh at Makkah and said to them, 'Muhammad has wronged you all and wronged us, and he^{saww} expelled us from Al Medina from our houses, and our wealth, and dislodged the clan or our uncles, clan of Qaynaqa. So travel in the land and gather your allies and others until we travel to them, for there remain at Yasrib, from my people, seven hundred fighters. And they are the clan of Qureyza, and between them and Muhammad^{saww}, there is an agreement and a covenant, and I will bring them upon breaking the agreement between them and Muhammad^{saww}, and they would come to be with us, against them. Thus, you can come to him, you being from the top, and they would be from below'.

و كان موضع بني قريظة من المدينة على قدر ميلين، و هو الموضع الذي يسمى (بئر المطلب) ، فلم يزل يسير معهم حيي بن أخطب في قبائل العرب حتى اجتمعوا قدر عشرة آلاف من قريش، و كنانة، و الأقرع بن حابس في قومه، و العباس بن مرداس في بني سليم.

And the place of the clan of Qureyza was upon a measurement of two miles from Al Medina, and it is the place which is named as Baeer Al Matlab. So, Hayy Bin Akhtab did not cease to travel with them among the tribes of the Arabs until they had gathered ten thousand from Quraysh. And Kanana, and Al Aqra'a Bin Habis among his people, and Al Abbas Bin Mardas among the clan of Saleym.

فبلغ ذلك رسول الله (صلى الله عليه و آله)، و استشار أصحابه، و كانوا سبع مائة رجل، فقال سلمان الفارسي: يا رسول الله، إن القليل لا يقاوم الكثير في المطاولة. قال: «فما نصنع؟»

The (news of) that reached Rasool-Allah^{saww}, and he^{saww} consulted his^{saww} companions, and they were seven hundred men. Salman Al-Farsy^{ra} said, 'O Rasool-Allah^{saww}! The few cannot resist the more in a protracted battle'. So what (do you^{ra} reckon) we should do?'

قال: نحفر خندقا يكون بيننا و بينهم حجابا فيمكنك منهم في المطاولة، و لا يمكنهم أن يأتونا من كل وجه، فإننا كنا معاشر العجم في بلاد فارس إذا دهمنا دهم من عدونا نحفر الخنادق، فتكون الحرب من مواضع معروفة.

He^{ra} said, 'We should dig a ditch to be between us and them as a defence, enabling you^{saww} to prevent them during the battle, and it would not enable them to come upon us from every direction, for I^{ra} was among the community of non-Arabs (Persians) in the country of Persia, whenever we faced a multitude from our enemies, we dug the ditch. Thus the battle would happen to be from a good standpoint'.

فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه وآله)، فقال: «أشار سلمان بصواب». فأمر رسول الله (صلى الله عليه وآله) بمسحه من ناحية أحد، إلى راتج، و جعل على كل عشرين خطوة، و ثلاثين خطوة قوما من المهاجرين و الأنصار يحفرونه، فأمر، فحملت المساحي و المعاول، و بدأ رسول الله (صلى الله عليه وآله)، فأخذ معولا، فحفر في موضع المهاجرين بنفسه،

Then, Jibraeel^{as} descended unto Rasool-Allah^{saww} and he^{as} said: 'The indication of Salman^{ra} is correct'. So Rasool-Allah^{saww} ordered with marking the ground from one area to fortify, and made a group from the Emigrants and the Helpers to be upon every twenty and thirty steps, to dig it. He^{saww} ordered, and the spades and the pickaxes were carried, and Rasool-Allah^{saww} initiated by taking a pickaxe, and he^{saww} dug in the place of the Emigrants, himself^{saww}.

و أمير المؤمنين (عليه السلام) ينقل التراب عن الحفرة، حتى عرق رسول الله (صلى الله عليه وآله) و أعيا، و قال: «لا عيش إلا عيش الآخرة، اللهم اغفر للمهاجرين و الأنصار».

And Amir Al-Momineen^{asws} transferred the soil from the ditch, to the extent that Rasool-Allah^{saww} perspired and was exhausted, and he^{saww} said: 'There is no life except life of the Hereafter. O Allah^{azwj}! Forgive the Emigrants and the Helpers!'

فلما نظر الناس إلى رسول الله (صلى الله عليه وآله) يحفر، اجتهدوا في الحفر، و نقلوا التراب، فلما كان في اليوم الثاني بكروا إلى الحفر، و قعد رسول الله (صلى الله عليه وآله) في مسجد الفتح، فبينما المهاجرون و الأنصار يحفرون، إذ عرض لهم جبل لم تعمل المعاول فيه، فبعثوا جابر بن عبد الله الأنصاري إلى رسول الله (صلى الله عليه وآله) يعلمه بذلك.

So when the people looked at Rasool-Allah^{saww} digging, they strived (harder) in the digging, and transferred the soil. So, when it was the second day, they came to the dugout in the morning, and Rasool-Allah^{saww} sat in Masjid Al Fatah. While the Emigrants and the Helpers were digging, there presented to them a mound they could not work the pickaxe in it. So they sent Jabir Bin Abdullah Al Ansary to Rasool-Allah^{saww}, to let him^{saww} know of that.

قال جابر: فجئت إلى المسجد، و رسول الله (صلى الله عليه وآله) مستلق على قفاه، و رداؤه تحت رأسه، و قد شد على بطنه حجرا فقلت: يا رسول الله، إنه قد عرض لنا جبل لم تعمل المعاول فيه. فقام مسرعا حتى جاءه، ثم دعا بماء في إناء، فغسل وجهه و ذراعيه، و مسح على رأسه و رجليه، ثم شرب، و مع من ذلك الماء في فيه، ثم صبه على ذلك الحجر، ثم أخذ معولا فضرب ضربة،

Jabir said, 'I went to the Masjid, and Rasool-Allah^{saww} was lying on his^{saww} back, and his^{saww} robe was under his^{saww} head, and he^{saww} had tied a rock upon his^{saww} belly. So I said, O Rasool-Allah^{saww}! A mound has presented to us, we cannot work the pickaxe in it'. He^{saww} quickly got up until he^{saww} came over to it. Then he^{saww} called for water in a utensil, and he^{saww} washed his^{saww} face and his^{saww} forearms, and wiped upon his^{saww} head and his^{saww} feet. Then he^{saww} drank and rinsed that water in his^{saww} mouth, then poured it upon that rock. Then he^{saww} grabbed a pickaxe and struck it with a strike.

فبرقت برقّة، فنظرنا فيها إلى قصور الشام، ثم ضرب أخرى، فبرقت أخرى، فنظرنا فيها إلى قصور المدائن، ثم ضرب أخرى فبرقت برقّة أخرى، فنظرنا فيها إلى قصور اليمن،

There was a flash of lightning, and we looked into it at the castle of Syria. Then he^{saww} struck again, and it lit up again, and we looked into it to a castle of Al Mada'in. Then he^{saww} struck again, the lightning flashed again, and we looked into it to a castle of Al Yemen.

فقال رسول الله (صلى الله عليه و آله): «إن الله سيفتح عليكم هذه المواطن التي برق فيها البرق». ثم انحال علينا الجبل كما ينهال الرمل.

Then Rasool-Allah^{saww} said: 'Allah^{azwj} will Open up (Conquer) for you these places which were flashed with the lightning. Then the mound collapsed towards us just as the sand collapses.

فقال جابر: فعلمت أن رسول الله (صلى الله عليه و آله) مقو- أي جائع- لما رأيت على بطنه الحجر، فقلت: يا رسول الله، هل لك في الغذاء؟ قال: «ما عندك، يا جابر؟» فقلت: عناق، و صاع من شعير. فقال: «تقدم، و أصلح ما عندك»

Jabir said, 'Then I came to know that Rasool-Allah^{saww} was bracing himself^{saww}, i.e. he^{saww} was hungry, when I saw the rock upon his^{saww} belly. So I said, 'O Rasool-Allah^{saww}! Is there any food for you^{saww}?'. He^{saww} said: 'What is there with you, O Jabir? I said, 'A she-goat and a Sa'a of barley. He^{saww} said: 'Go ahead and prepare what is with you'.

قال جابر: فجئت إلى أهلي، فأمرتها، فطحنت الشعير، و ذبحت العنز، و سلختها، و أمرتها أن تحبز، و تطبخ، و تشوي،

Jabir said, 'So I went to my wife, and I instructed her to grind the barley and slaughter the she-goat and skin it. And I instructed her to make bread, and cook, and grill.

فلما فرغت من ذلك جئت إلى رسول الله (صلى الله عليه و آله)، فقلت: بأبي أنت و امي - يا رسول الله - قد فرغنا، فاحضر مع من أحببت، فقام (صلى الله عليه و آله) إلى شفير الخندق، ثم قال: «يا معاشر المهاجرين و الأنصار، أجيئوا جابرا»

So when she was free from that, I came to Rasool-Allah^{saww} and I said, 'May my father and my mother be (sacrificed for) you^{saww}, O Rasool-Allah^{saww}! We are free, therefore attend (for the meal) with the ones you^{saww} love. He^{saww} stood up to go to the dugout of the ditch, then said: O group of the Emigrants and the Helpers! Answer (the invitation of) Jabir!'

قال جابر: و كان في الخندق سبع مائة رجل، فخرجوا كلهم، ثم لم يمر بأحد من المهاجرين و الأنصار إلا قال: «أجيئوا جابرا».

Jabir said, 'And it was so that there were seven hundred men in the ditch, and all of them came out. Then not one of the Emigrants and the Helpers came out except he said, 'I answer (the invitation of) Jabir.

قال جابر: فتقدمت، و قلت لأهلي: قد- و الله- أتاك محمد رسول الله (صلى الله عليه و آله) بما لا قبل لك به. فقالت: أعلمته أنت بما عندنا؟ قلت: نعم. قالت: فهو أعلم بما أتى.

Jabir said, 'So I preceded and said to my wife, 'By Allah^{azwj}! Muhammad^{saww} is coming to you with (a number) what is not acceptable to you'. She said, 'Did you let him^{saww} know of what is with us? I said, 'Yes. She said, 'Then he^{saww} is more knowing with what (number) he^{saww} is come with.

قال جابر: فدخل رسول الله (صلى الله عليه و آله)، فنظر في القدر، ثم قال: «اغربي، و أبقني». ثم نظر في التنور، ثم قال: «أخرجني، و أبقني»، ثم دعا بصفحة، فثرد فيها، و غرف، فقال: «يا جابر، أدخل علي عشرة».

Jabir said, 'Rasool-Allah^{saww} entered and looked into the pot, then said: 'You will be scooped from and shall remain!' Then he^{saww} looked into the oven, then said: 'You shall be extracted, and shall remain!' Then he^{saww} called for the ladle, and he^{saww} immersed into it and scooped, and he^{saww} said: 'O Jabir! Enter ten to come over to me^{saww}'.

فأدخلت عشرة، فأكلوا حتى تملؤوا، و ما يرى في القصعة إلا آثار أصابعهم، ثم قال: «يا جابر، علي بالذراع». فأتيته بذراع، فأكلوه، ثم قال: «أدخل علي عشرة».

So I let ten (people) to enter, and they ate until they were filled up, and nothing was seen in the bowl except the traces of their fingers. Then he^{saww} said: 'O Jabir! Come to me^{saww} with the arm (of the goat). So I went to him^{saww} with the arm, and they ate. Then he^{saww} said: 'Enter ten to come over to me^{saww}'.

فأدخلتهم، فأكلوا حتى تملؤوا، و لم ير في القصعة إلا آثار أصابعهم، ثم قال: «علي بذراع» فأكلوا، و خرجوا. ثم قال: «أدخل علي عشرة».

So I let them enter, and they ate until they were filled-up, and nothing was seen in the bowl except the traces of their fingers. Then he^{saww} said: 'To me^{saww} with the arm (of the goat)!' So they ate, and (then) they went out. Then he^{saww} said: 'Enter ten to come over to me^{saww}'.

فأدخلتهم، فأكلوا حتى تملؤوا، و لم ير في القصعة إلا آثار أصابعهم، ثم قال: «يا جابر علي بالذراع» فأتيته، فقلت: يا رسول الله، كم للشاة من ذراع؟ قال: «ذراعان». فقلت: و الذي بعثك بالحق نبيا، لقد أتيتك بثلاثة. فقال: «أما لو سكت- يا جابر- لأكل الناس كلهم من الذراع».

So I let them enter, and they ate until they were filled up, and nothing was seen in the bowl except for the traces of their fingers. Then he^{saww} said: O Jabir! Come to me with the arm (of the goat)!' So I came with it and said, 'O Rasool-Allah^{saww}! How many arms are there for the sheep?' He^{saww} said: 'Two arms'. I said, 'By the One^{azwj} Who Sent you^{saww} with the Truth, I have already come to you^{saww} with three!' So he^{saww} said: 'But, had you been silent, O Jabir, all of the people would have eaten from the arm (of the goat)'.

قال: «يا جابر، أدخل عشرة». فأقبلت ادخل عشرة عشرة، فيأكلون، حتى أكلوا كلهم، و بقي لنا- و الله- من ذلك الطعام ما عشنا به أياما.

He^{saww} said: 'O Jabir! Enter ten (more)!' So I turned around and let ten, ten, (people at a time) to enter, and they ate until all of them had eaten, and there still remained for us, by Allah^{azwj}, from that meal, what we could have dinner with'.

قال: و حفر رسول الله (صلى الله عليه و آله) الخندق، و جعل له ثمانية أبواب، و جعل على كل باب رجلا من المهاجرين، و رجلا من الأنصار، مع جماعة يحفظونه، و قدمت قريش، و كنانة، و سليم، و هلال، فنزلوا الزغابة،

He (the narrator) said, 'And Rasool-Allah^{saww} dug the ditch and made eighty entrances to be for it, and made to be upon each entrance, a man from the Emigrants and a man from the Helpers, along with a group protecting it. And Quraysh, and Kanana, and Saleym, and Hilal proceeded, and they encamped at Al Zaghaba (a place near Al Medina).

ففرغ رسول الله (صلى الله عليه و آله) من حفر الخندق قبل قدوم قريش بثلاثة أيام. و أقبلت قريش، و معهم حيي بن أخطب، فلما نزلوا العقيق جاء حيي بن أخطب إلى بني قريظة في جوف الليل، و كانوا في حصنهم قد تمسكوا بعهد رسول الله (صلى الله عليه و آله)، فدق باب الحصن، فسمع كعب بن أسد قرع الباب، فقال لأهله: هذا أخوك قد شام قومه، و جاء الآن يشأمنا، و يهلكنا، و يأمرنا بنقض العهد بيننا و بين محمد، و قد وفى لنا محمد، و أحسن جوارنا.

Rasool-Allah^{saww} was free from digging the ditch before the march of Quraysh, by three days, and with them was Hayy Bin Akhtab. So when they encamped at Al Aqeeq, Hayy Bin Akhtab came to the clan of Qureyza in the middle of the night, and they were in their fort, having had attached with the agreement of Rasool-Allah^{saww}. He knocked the (entrance of) the fort and the knocking was heard by Ka'ab Bin Asad. He said to his wife, 'This is your brother who has provoked his people, and now he comes to provoke us, and he get us destroyed, and he instructs us with breaking the agreement between us and Muhammad^{saww}, although Muhammad^{saww} has been loyal to us, and is the best of our neighbours'.

فنزل إليه من غرفته، فقال له: من أنت؟ قال: حيي بن أخطب، قد جئتكم بعز الدهر. قال: كعب: بل جئتني بذل الدهر. فقال: يا كعب، هذه قريش في قادتها و سادتها قد نزلت بالعقيق، مع حلفائهم من كنانة، و هذه فزارة، مع قادتها و سادتها قد نزلت الزغابة، و هذه سليم و غيرهم قد نزلوا حصن بني ذبيان، و لا يفلت محمد و أصحابه من هذا الجمع أبدا، فافتح الباب، و انقض العهد الذي بينك و بين محمد.

He came down from his room and said to him, 'Who are you?' He said, 'Hayy Bin Akhtab. I have come to you at the honourable time'. Ka'ab said, 'But you have come to me at the disgraceful time'. He said, 'O Ka'ab! These here are the Quraysh among their leaders and their chiefs having encamped at Al Aqeeq along with their allies from (the clan of) Kanana. And these here are (the clan of) Fazara along with their leaders and their chiefs, having encamped at Al Zagaba. And these here are (the clan of) Saleym and others having encamped at the fortress of the clan of Zabyan, and there is no escape for Muhammad^{saww} and his^{saww} companions from this army,

ever! Therefore, open the door and break the agreement which is between you and Muhammad^{saww}!

فقال كعب: لست بفاتح لك الباب، ارجع من حيث جئت. فقال حيي: ما يمنعك من فتح الباب إلا جشيشتك التي في التنور، تخاف أن أشركك فيها، فافتح فإنك آمن من ذلك. فقال له كعب: لعنك الله، لقد دخلت علي من باب دقيق.

So Ka'ab said, 'The door isn't going to be opened for you. Return to where you come from!' Hayy said, 'Nothing prevents you from opening the door except your cooked meal which is in the oven. You are fearing that I might participate in it. So open the door, for you are safe from that'. Ka'ab said to him, 'May Allah^{azwj} Curse you! You have come to me from a delicate door.

ثم قال: افتحوا له الباب. ففتحوا له، فقال: ويلك - يا كعب - انقض العهد الذي بينك وبين محمد، و لا ترد رأيي، فإن محمدا لا يفلت من هذا الجمع أبدا، فإن فاتك هذا الوقت لا تدرك مثله أبدا.

Then he said, 'Open the door for him!' So they opened it for him, and he said, 'Woe be unto you, O Ka'ab! Break the agreement which is between you and Muhammad^{saww}, and do not reject my opinion, for Muhammad^{saww} cannot escape from this army, ever! So if this time (opportunity) is lost by you, you will not come across the like of it ever!'

قال: فاجتمع كل من كان في الحصن من رؤساء اليهود، مثل: غزال بن شمول، و ياسر بن قيس، و رفاعة بن زيد، و الزبير بن باطا، فقال لهم كعب: ما ترون؟ قالوا: أنت سيدنا، و المطاع فينا، و صاحب عهدنا و عقدنا، فإن نقضت نقضنا، و إن أقمنا أقمنا معك، و إن خرجت خرجنا معك.

He (the narrator) said, 'Everyone who was in the fortress from the chiefs of the Jews, gathered around, like Gazal Bin Shamoul, and Yasir Bin Qays, and Rafa'at Bin Zayd, and Al Zubeyr Bin Bata'a. Ka'ab said to them, 'What are your views?' They said, 'You are our chief, and the obeyed one among us, and the master of our agreement and our pact. So if you want to break, we will break, and if you stand by it, we shall stand along with you, and if you go out (to war), we will go out (to war) along with you'.

فقال الزبير بن باطا- و كان شيخا كبيرا مجربا، قد ذهب بصره-: قد قرأت التوراة التي أنزلها الله في سفرنا بأنه يبعث نبي في آخر الزمان، يكون مخرجه بمكة، و مهاجرته إلى المدينة في هذه البحيرة يركب الحمار العري، و يلبس الشملة، و يجترئ بالكسيرات و التميرات، و هو الضحوك القتال، في عينيه الحمرة، و بين كتفيه خاتم النبوة،

Zubeyr Bin Bata said, and he was an old man, experienced, his eyesight had gone, 'I have read the Torah which Allah Revealed, during our journey, and He^{azwj} would be Sending a Prophet^{saww} at the end of times. He^{saww} would come out at Makkah, and would emigrate to Al Medina, in this city. He^{saww} would ride the unsaddled donkey, and wear the cloak, he^{saww} would suffice with the broken (items) and the dates, and he^{saww} would be cheerful of the fighting. There would be redness in his^{saww} eyes, and between his^{saww} shoulders would be a seal of the Prophet-hood.

يضع سيفه على عاتقه، لا يبالى من لاقى، يبلغ سلطانه منقطع الخف و الحافر، فإن كان هذا هو فلا يهولنه هؤلاء و جمعهم، و لو ناوأته هذه الجبال الرواسي لغلبيها.

He^{saww} would place his^{saww} sword upon his^{saww} shoulder, not caring who he^{saww} faces. His^{saww} authority would reach the shoes (infantry) and the hooves (cavalry). So if this was him^{saww}, then these ones and their armies will not (be able to) humiliate him^{saww}, and even if these mountains and hills were to come to him^{saww}, he^{saww} would overcome them’.

فقال حيي: ليس هذا ذاك، ذاك النبي من بني إسرائيل، و هذا من العرب، من ولد إسماعيل، و لا يكون بنو إسرائيل أتباعا لولد إسماعيل أبدا، لأن الله قد فضلهم على الناس جميعا، و جعل فيهم النبوة و الملك، و قد عهد إلينا موسى ألا نؤمن لرسول حتى يأتيانا بقربان تأكله النار، و ليس مع محمد آية، و إنما جمعهم جمعا، و سحرهم. و يريد أن يغلبهم بذلك،

Hayy said, ‘He^{saww} isn’t that one! That would be the Prophet^{as} from the Children of Israel, and this one^{saww} is from the Arabs, from the sons^{as} of Ismail, and the Children cannot happen to be the followers of the sons^{as} of Ismail^{as}, ever, because Allah^{azwj} has Merited them over the people in their entirety, and Made the Prophet-hood and the kingdom to be among them, and Musa^{as} has pacted to us that we should not believe in a Rasool^{as} until he^{as} comes with an offering which the fire consumes, and there isn’t any Sign with Muhammad^{saww}, and rather he^{saww} has gathered them together and enchanted them (by sorcery), and he^{saww} is intending to overcome them with that’.

فلم يزل يقلبهم عن رأيهم حتى أجابوه، فقال لهم: أخرجوا الكتاب الذي بينكم و بين محمد. فأخرجوه، فأخذه حيي بن أخطب و مزقه، و قال: قد وقع الأمر، فتجهزوا و تهيأوا للقتال.

So he did not cease to turn them from their views until they responded to him. Then he said to them, ‘Bring out the letter which is between you and Muhammad^{saww}! They brought it out, and Hayy Bin Akhtab grabbed it and tore it, and said, ‘The matter has occurred, therefore prepare yourselves and be ready for the fight’.

و بلغ رسول الله (صلى الله عليه و آله) ذلك، فغمه غما شديدا. و فرغ أصحابه، فقال رسول الله (صلى الله عليه و آله) لسعد ابن معاذ، و أسيد بن حضير، و كانا من الأوس، و كانت بنو قريظة حلفاء الأوس، فقال لهما: «ائتيا بني قريظة، فانظرا ما صنعوا، فإن كانوا نقضوا العهد، فلا تعلموا أحدا إذا رجعتما إلي، و قولا: عضل و القارة».

And (the news of) that reached Rasool-Allah^{saww}, and he^{saww} was gloomy with intense gloom, and his^{saww} companions panicked. Rasool-Allah^{saww} said to Sa’ad Bin Muaz, and Aseyd Bin Hazeyr, and he was from the chief of (the tribe of) Al Aws, and the clan of Qareyza were allies of (the clan of) Al Aws, and said to both of them: ‘Go to the clan of Qareyza and look at what they are doing. So if they have broken the agreement, then do not let anyone know of it when you return to me^{saww}, and say, ‘Azal and Al Qara’ (two treacherous tribes from the Arabs who had betrayed before).

فجاء سعد بن معاذ، و أسيد بن حضير إلى باب الحصن، فأشرف عليهما كعب من الحصن، فشتهم سعدا، و شتم رسول الله (صلى الله عليه و آله)، فقال له سعد: إنما أنت ثعلب في حجر، لتولين قريش، و ليحاصرناك رسول الله (صلى الله عليه و آله)، و لينزلناك على الصغر و القماءة، و ليضربن عنقك،

So Sa'ad Bin Muaz and Aseyd Bin Hazeyr came to the door of the fortress, and Ka'ab overlooked upon them from the fortress, and insulted Sa'ad and insulted Rasool-Allah^{saww}. Sa'ad said to him, 'But rather, you are a fox in a hole. Quraysh will turn on you and Rasool-Allah^{saww} will besiege you, and you would be brought down to the smallness and the disgrace, and you neck would be struck'.

ثم رجعا إلى رسول الله (صلى الله عليه و آله)، فقالا له: عضل و القارة. فقال رسول الله (صلى الله عليه و آله): «لعنا، نحن أمرناهم بذلك» و ذلك أنه كان على عهد رسول الله (صلى الله عليه و آله) عيون لقريش يتجسسون خبره، و كانت عضل و القارة قبيلتان من العرب، دخلتا في الإسلام، ثم غدرتا، فكان إذا غدر أحد ضرب بمما المثل، فيقال: عضل و القارة.

Then they returned to Rasool-Allah^{saww} and said to him^{saww}, 'Azal and Al Qara'. Rasool-Allah^{saww} said: 'For our sake we instructed them with that'. And that is because they were spies for Quraysh upon the agreement of Rasool-Allah^{saww}, spying on his^{saww} news. And Azal and Al Qara were two tribes from the Arabs, having had entered into Al Islam, then betrayed. So whenever anyone betrayed, the example was struck with these two, and it would be said, 'Azal and Al Qara'.

و رجع حيي بن أخطب إلى أبي سفيان و قريش، و أخبرهم بنقض بني قريظة العهد بينهم و بين رسول الله (صلى الله عليه و آله)، ففرحت قريش بذلك.

And Hayy Bin Akhtab returned to Abu Sufyan and Quraysh, and informed them of the breaking by the clan of Qareyza of the agreement between them and Rasool-Allah^{saww}. So Quraysh were joyful at that.

فلما كان في جوف الليل جاء نعيم بن مسعود الأشجعي إلى رسول الله (صلى الله عليه و آله)، و قد كان أسلم قبل قدوم قريش بثلاثة أيام، فقال: يا رسول الله، قد آمنت بالله، و صدقتك، و كتبت إيماني عن الكفرة، فإن أمرتني أن آتيك بنفسي فأنصرك ففعلت، و إن أمرتني أن اخذل بين اليهود و قريش ففعلت، حتى لا يخرجوا من حصنهم.

So when it was the middle of the night, Naeem Bin Masoud Al Ashjai'e came to Rasool-Allah^{saww}, and he had already become a Muslim before the advent of Quraysh by three days, and he said, 'O Rasool-Allah^{saww}! I have believed in Allah^{azwj}, and ratified you^{saww}, and concealed my Eman from the Kafirs. So if you^{saww} were to order me to come to you^{saww} by myself and help you, I shall do so, and if you^{saww} were to order me to betray between the Jews and Quraysh, I shall do so, until they do not come out from their fortress'.

فقال رسول الله (صلى الله عليه و آله): «خذل بين اليهود و قريش، فإنه أوقع عندي». قال: أ فتأذن لي أن أقول فيك ما أريد؟ قال: «قل ما بدا لك».

Rasool-Allah^{saww} said: 'Betray between the Jews and Quraysh, but it is more painful with me^{saww}'. He said, 'Then, do you permit me that I say regarding you^{saww} whatever I want?' He^{saww} said: Say, whatever comes to you'.

فجاء إلى أبي سفيان، فقال له: تعرف مودتي لكم، و نصحي، و محبتي أن ينصركم الله على عدوكم، و قد بلغني أن محمدا قد وافق اليهود أن يدخلوا بين عسكريكم، و يميلوا عليكم، و وعدهم إذا فعلوا ذلك أن يرد عليهم جناحهم الذي قطعه: بني النضير، و قينقاع، فلا أرى أن تدعوهم يدخلوا عسكريكم حتى تأخذوا منهم رهنا تبعثوهم إلى مكة، فتأمنوا مكرهم و غدرهم.

So he went to Abu Sufyan and said to him, 'You do recognise my cordiality to you all, and my sincere advice, and my love. May Allah^{azwj} Help you over your enemies. And it has reached me that Muhammad^{saww} has agreed the Jews to enter between your soldiers, and they should lean against you, and he^{saww} promised them, when they did that, that he^{saww} would return their wings to them which the clan of Nazeyr and Al Qaynaqa had cut off. Therefore, I do not view that you should invite them to enter to be among your soldiers until a security deposit is taken from them (captives) and send them to Makkah. Thus, you would be safe from their plots and their treachery.

فقال له أبو سفيان: وفقك الله، و أحسن جزاك، مثلك أهدى النصائح. و لم يعلم أبو سفيان بإسلام نعيم، ولا أحد من اليهود.

So Abu Sufyan said to him, 'May Allah^{azwj} Grant you success, and excellent Recompense, like the advice you have gifted'. And Abu Sufyan did not know of the Islam of Naeem, nor did anyone from the Jews.

ثم جاء من فوره ذلك إلى بني قريظة، فقال: يا كعب، تعلم مودتي لكم، و قد بلغني أن أبا سفيان قال: نخرج بمؤلاء اليهود، فنضعهم في نحر محمد، فإن ظفروا كان الذكر لنا دونهم، و إن كانت علينا كانوا مؤلاء مقادهم الحرب،

Then he immediately from that to the clan of Qareyza and he said, 'O Ka'ab! You know of my cordiality to you all, and it reached me that Abu Sufran said, 'We will go out with these Jews and put them in (the way) of the slaughter of Muhammad^{saww}'. So if they are victorious, that would be the mention for us, besides them, and if goes against us, they would be at the forefront of the battle'.

فلا أرى لكم أن تدعوهم يدخلوا عسكريكم حتى تأخذوا منهم عشرة من أشرافهم يكونون في حصنكم، إنهم إن لم يظفروا بمحمد لم يبرحوا حتى يردوا عليكم عهدكم و عقدكم بين محمد و بينكم، لأنه إن ولت قريش و لم يظفروا بمحمد، غزاكم محمد، فيقتلكم.

Thus, I do not view for you that you should let them enter among your soldiers until you take ten of their noblemen to happen to be in your fortress. If they are not victorious against Muhammad^{saww}, they would not depart until he^{saww} returns your agreement returns to you all, and the pact between Muhammad^{saww} and you, because, if Quraysh were to turn around and are not victorious with Muhammad^{saww}, Muhammad^{saww} will come with a military expedition against you and kill you all'.

فقالوا: أحسنت، نصحت و أبلغت في النصيحة، لا نخرج من حصننا حتى نأخذ منهم رهنا يكونون في حصننا.

So they said, 'Excellent advice, and well-informed is the advice. We will not come out from our fortress until we take a security deposit from them (captives) who would happen to be in our fortress'.

و أقبلت قريش، فلما نظروا إلى الخندق، قالوا: هذه مكيدة ما كانت العرب تعرفها قبل ذلك. فقبل لهم: هذا من تدبير الفارسي الذي معه. فوافى عمرو بن عبد ود، و هبيرة بن وهب، و ضرار بن الخطاب إلى الخندق، و كان رسول الله (صلى الله عليه و آله) قد صف أصحابه بين يديه،

And Quraysh came (for battle), but when they looked at the ditch, they said, 'This is a strategy what the Arabs have not known before'. It was said to them, 'This is from the mastermind of the Persian who is with him^{saww}'. Amro Bin Abd Wadd and Habeyra Bin Wahab, and Zazar Bin Al Khattab, came over to the ditch, and Rasool-Allah^{saww} had arranged his^{saww} companions in rows in front of him^{saww}.

فصاحوا بخيلهم حتى طفروا الخندق إلى جانب رسول الله (صلى الله عليه و آله)، و صار أصحاب رسول الله (صلى الله عليه و آله) خلف رسول الله (صلى الله عليه و آله)، و قدموا رسول الله (صلى الله عليه و آله) بين أيديهم، و قال رجل من المهاجرين - و هو فلان - لرجل بجانبه من إخوانه: أما ترى هذا الشيطان - عمرو - لا و الله ما يفلت من بين يديه أحد، فهلما ندفع إليه محمدا ليقتله، و نلحق نحن بقومنا.

So they shouted (spurred on) their horses until they had crossed the ditch to be at the side of Rasool-Allah^{saww}. And his^{saww} companions, all of them came to be behind Rasool-Allah^{saww}, and Rasool-Allah^{saww} went ahead in front of them. And a man from the Emigrants said, and he was so and so (Umar), to a man by his side from this brethren, 'But, do you not see this Satan^{la}, Amro? No, by Allah^{azwj}! No one can escape from in front of him. Therefore, come, we will hand over Muhammad^{saww} to him, for him to kill him^{saww}, and we shall join up with our people'.

فأنزل الله على رسول الله (صلى الله عليه و آله) في ذلك الوقت قوله: قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَ الْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَ لَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا أَشِحَّةً عَلَيْكُمْ إلى قوله وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا.

So Allah^{azwj} Revealed unto Rasool-Allah^{saww} during that time, His^{azwj} Words: **Allah has Known the hinderers from you and the speakers to their brethren, 'Come to us!' And none come to the battle except a few [33:18] Being niggardly upon you. [33:19] – up to His^{azwj} Words: and that was always easy upon Allah [33:19].**

فركز عمرو بن عبد ود رمحه في الأرض، و أقبل يجول حوله، و يرتجز، و يقول:

So Amro Bin Abd Wadd inserted his spear into the ground, and went on circling around it, and he was reciting a war poem, and he was saying,

و لقد بححت من النداء بجمعكم: هل من مبارز؟ و وقفت إذ جبن الشجاع مواقف القرن المناجز

إني كذلك لم أزل متسرعا نحو الهزاهز إن الشجاعة في الفتى و الجود من خير الغرائز

'And I have protested from the call with your gathering. Is there one who can duel? I have stood when the brave one was a coward, a state accomplished for generations. I am like that. I do not cease to be quick around the shaking ones. I am the brave one among the youth and the most generous, from the best of the honourable ones!'

فقال رسول الله (صلى الله عليه وآله): «من لهذا الكلب؟» فلم يجبه أحد، فقام إليه أمير المؤمنين (عليه السلام)، فقال: «أنا له، يا رسول الله» فقال: «يا علي، هذا عمرو بن عبد ود فارس يليل» فقال: «أنا علي بن أبي طالب»

So Rasool-Allah^{saww} said: 'Who is for this dog?' But one answered him^{saww}. Then, Amir Al-Momineen^{asws} stood up and he^{asws} said: 'I^{asws} am for him, O Rasool-Allah^{saww}'. He^{saww} said: 'O Ali^{asws}! This is Amro Bin Abd Wadd, a horseman of Yaley (a valley)'. He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}'.

فقال له رسول الله (صلى الله عليه وآله): «ادن مني» فدنا منه، فعممه بيده، و دفع إليه سيفه ذا الفقار، و قال له: «اذهب، و قاتل بهذا». و قال: «اللهم احفظه من بين يديه، و من خلفه، و عن يمينه، و عن شماله، و من فوقه، و من تحته».

Rasool-Allah^{saww} said to him: 'Come near me^{saww}'. So he^{asws} went near him^{saww}, and he^{saww} turbaned him^{asws} by his^{saww} own hand, and handed over his^{saww} sword, Zalfiqar to him^{asws}, and said to him^{asws}: 'Go, and fight with this!' And he^{saww} said: 'O Allah^{azwj}! Protect him^{asws} from in front of him^{asws}, and from behind him^{asws}, and from his^{asws} right, and from his^{asws} left, and from above him^{asws}, and from below him^{asws}'.

فمر أمير المؤمنين (عليه السلام) و هو يهرول في مشيه، و هو يقول:

So Amir Al-Momineen^{asws} went and he^{asws} was sprinting in his^{asws} walk, and he^{asws} was saying:

«لا تعجلن فقد أتك محيب صوتك غير عاجز ذو نية و بصيرة و الصدق منجي كل فائر

إني لأرجو أن أقيم عليك نائحة الجنائز من ضربة نجلاء يبقى صوتها بعد الهزاهز»

'Do not be hasty, so I^{asws} have come in answer to your voice without any frustration, with intention and insight, and the truth would be the saviours of every winner. I^{asws} am hoping that I^{asws} shall stand upon you around the funeral. One who strikes the plague would remain with its voice after the shaking one!'

فقال له عمرو: من أنت؟ قال: «أنا علي بن أبي طالب، ابن عم رسول الله (صلى الله عليه وآله)، و حبيبه».

So Amro said to him^{asws}, 'Who are you^{asws}?', He^{asws} said: 'I^{asws} am Ali Bin Abu Talib^{asws}, cousin of Rasool-Allah^{saww}, and his^{saww} beloved'.

فقال: و الله إن أباك كان لي صديقا و نديما، و إني أكره أن أقتلك، ما أمن ابن عمك حين بعثك إلي أن أختطفك برمحي هذا، فأتركك شائلا بين السماء و الأرض، لا حي و لا ميت!

He said, 'By Allah^{azwj}! Your^{asws} father^{asws} was a friend of mine and a companion, and I dislike killing you^{asws}. your^{asws} cousin^{saww} is not safe when he^{saww} sent you^{asws} to me, and I would kidnap you^{asws} with this spear of mine, so I would leave you hanging between the sky and the earth, neither alive nor dead!'

فقال له أمير المؤمنين (عليه السلام): «قد علم ابن عمي أنك إن قتلني دخلت الجنة، و أنت في النار، و إن قتلتك فأنت في النار، و أنا في الجنة».

So Amir Al-Momineen^{asws} said to him: 'My^{asws} cousin^{saww} knows that if you were to kill me^{asws}, I^{asws} would enter the Paradise, and you would be in the Fire, and if I^{asws} were to kill you, then you would be in the Fire, and I^{asws} would be in the Paradise'.

فقال عمرو: كلتاها لك - يا علي - تلك إذن قسمة ضيزى.

Amro said, 'Both of these are in your^{asws} favour, O Ali^{asws}, that is then an unfair distribution'.

قال علي (عليه السلام): «دع هذا - يا عمرو - إني سمعت منك و أنت متعلق بأستار الكعبة تقول: لا يعرضن علي أحد في الحرب ثلاث خصال إلا أجبته إلى واحدة منها، و أنا أعرض عليك ثلاث خصال، فأجبنني إلى واحدة».

Ali^{asws} said: 'Leave this, O Amro! I^{asws} heard from you, and you were hanging with the curtain of the Kabah, saying, 'No one has ever presented to me three characteristics during the battle except I have answered to him to one of these', and I^{asws} hereby present three characteristics to you, therefore answer me to one'.

قال: هات، يا علي. قال: «إحداها: أن تشهد أن لا إله إلا الله، و أن محمدا رسول الله» قال: نح عني هذا، هات الثانية.

He said, 'Give, O Ali^{asws}!' He^{asws} said: 'One of these is that you testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. He said, 'Remove this from me. Give me the second'.

فقال: «أن ترجع، و ترد هذا الجيش عن رسول الله (صلى الله عليه و آله)، فإن يك صادقا فأنتم أعلى به عينا، و إن يك كاذبا كفتكم ذؤبان العرب أمره».

So he^{asws} said: 'Than you should return, and return this army from Rasool-Allah^{saww}. So if you were truthful, then you all would be higher in the eyes (of the people), and if you were liars, then you would have restrained the wolves of the Arabs, of its command'.

فقال: إذن لا تتحدث نساء قریش بذلك، و لا تنشد الشعراء في أشعارها أني جبت و رجعت على عقبي من الحرب، و خذلت قوما رأسوني عليهم؟

He said, 'Then wouldn't the women of Quraysh would be narrating with that, and wouldn't the poets would be composing in their poems that I was a coward and turned back upon my heels from the battle, and I abandoned a people who had made me their chief upon them?'

فقال أمير المؤمنين (عليه السلام): «فالثالثة: أن تنزل إلي، فإنك راكب، و أنا راجل، حتى أنابذك» فوثب عن فرسه و عرقه، و قال: هذه خصلة ما ظننت أن أحدا من العرب يسومني عليها.

Amir Al-Momineen^{asws} said: 'Then the third is that you descend (from your horse) to me^{asws}, for you are riding and I^{asws} am on foot, until I^{asws} oppose you'. So he leapt from his horse and grabbed its neck and said, 'This is a characteristic, I did not think anyone from the Arabs would equate me upon'.

ثم بدأ فضرب أمير المؤمنين (عليه السلام) بالسيف على رأسه، فاتقاه أمير المؤمنين (عليه السلام) بالدركة، فقطعها، و ثبت السيف على رأسه، فقال له علي (عليه السلام): «يا عمرو، أما كفأك أبي بارزتك و أنت فارس العرب حتى استعنت علي بظهير؟!»

Then he began, so he struck Amir Al-Momineen^{asws} with the sword upon his^{asws} head. So Amir Al-Momineen^{asws} defended it with the shield, but it was cut and the sword hit upon his^{asws} head. Ali^{asws} said to him: 'O Amro! Does it not suffice you that I^{asws} am duelling you, and you are the horseman of the Arabs, until you are (now) asking for assistance against me^{asws}?'

فالتفت عمرو إلى خلفه، فضربه أمير المؤمنين (عليه السلام) مسرعا على ساقيه، فقطعها جميعا، و ارتفعت بينهما عجاجة، فقال المنافقون: قتل علي بن أبي طالب. ثم انكشفت العجاجة، فنظروا، فإذا أمير المؤمنين (عليه السلام) على صدره، قد أخذ بلحيته يريد أن يذبحه،

So Amro turned around to (look) at his behind, and Amir Al-Momineen^{asws} struck him quickly upon his legs and cut them both off together, and a cloud of dust was raise between them. The hypocrites said, 'Ali^{asws} Bin Abu Talib^{asws} has been killed'. Then the dust settles, and they look, and there was Amir Al-Momineen^{asws} upon his chest, having had grabbed his beard, intending to slaughter him.

فذبحه ثم أخذ رأسه، و أقبل إلى رسول الله (صلى الله عليه و آله)، و الدماء تسيل على رأسه من ضربة عمرو، و سيفه يقطر من الدم، و هو يقول، و الرأس بيده: «أنا علي و ابن عبد المطلب الموت خير للفتى من الهرب»

He^{asws} slaughtered him, then took his head and returned to Rasool-Allah^{azwj}, and the blood was dripping upon his^{asws} head from the strike of Amro, and his^{asws} sword was dripping from the blood, and he^{asws} was saying, while the head was in his^{asws} hand: 'I^{asws} am Ali, and a son^{asws} of Abdul Muttalib^{asws}. The death is better for the youth than the battle'.

فقال رسول الله (صلى الله عليه و آله): «يا علي، ماكرته؟» قال: «نعم- يا رسول الله- الحرب خديعة».

Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} tricked him?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}! The war is a deceit'.

و بعث رسول الله (صلى الله عليه و آله) الزبير إلى هبيرة بن وهب، فضربه على رأسه ضربة فلق هامته، و أمر رسول الله (صلى الله عليه و آله) عمر بن الخطاب أن يبارز ضرار بن الخطاب، فلما برز إليه ضرار انتزع له عمر سهما، فقال له ضرار: ويحك - يا بن صهاك - أ ترمي في مبارزة؟ و الله لئن رميتني لا تركت عدويا بمكة إلا قتلته.

And Rasool-Allah^{saww} send Al-Zubeyr to (duel) Habeyra Bin Wahab, and he struck upon his head with a strike, splitting his head. And Rasool-Allah^{saww} ordered Umar Bin Al-Khattab that to duel against Zarar Bin Al Khatab. So when Zarar came to duel him, Umar took out two arrows, and Zarar said to him, 'Woe be unto you, O son of Zahak! Are you going to fire arrows at me during a duel? By Allah^{azwj}. If you were to fire arrows at me, I will not leave any enemy in Makkah except I would kill him'.

فانهزم عند ذلك عمر، و مر نحوه ضرار، و أشار على رأسه بالقناة، ثم قال: احفظها - يا عمر - فإني آليت ألا أقتل قرشيا ما قدرت عليه. فكان عمر يحفظ له ذلك بعد ما ولي، فولاه.

So Umar was defeated during that, and Zarar passed by near him and tapped him upon his head with a rod, then said, 'Remember it, O Umar, for I have decided that I will not kill a Quraysh was much as I am able upon. So Umar memorised that for him afterwards, when he became ruler, so he made him a governor.

فبقي رسول الله (صلى الله عليه و آله) يحاربهم في الخندق خمسة عشر يوما، فقال أبو سفيان الحبي بن أخطب: ويلك - يا يهودي - أين قومك؟ فصار حبي بن أخطب إليهم، فقال: ويلكم، اخرجوا، فقد نابذكم محمد الحرب، فلا أنتم مع محمد، و لا أنتم مع قريش.

Rasool-Allah^{saww} remained battling them in the ditch for fifteen days. Then Abu Sufyan said to Hayy Bin Akhtab, 'Woe be unto you, O Jew, where are your people?' So Hayy Bin Akhtab came to them and he said, 'Woe be unto you all! Come out, for Muhammad^{saww} has opposed you with the war. So you are neither with Muhammad^{saww} nor with Quraysh?'

فقال كعب: لسنا خارجين، حتى تعطينا قريش عشرة من أشرافهم رهنا يكونون في حصننا، إنهم إن لم يظفروا بمحمد لم يبرحوا حتى يرد محمد علينا عهدنا و عقدنا، فإننا لا نأمن أن تفر قريش و نبقي نحن في عقر دارنا، و يغزونا محمد، فيقتل رجالنا، و يسبي نساءنا و ذرارينا، و إن لم نخرج لعله يرد علينا عهدنا.

Ka'ab said, 'We won't be coming out until Quraysh give us ten of their noblemen as a security, to happen to be in our fortress. If they are not victorious with Muhammad^{saww}, they will not be allowed to depart until Muhammad^{saww} returns to us our agreement and our pact, for we are not safe from Quraysh fleeing, and we remain slaughtered in our houses. Thus, he^{saww} would kill our men, and make captives of our women and our offspring. And if we do not come out, perhaps he^{saww} would return our agreement to us'.

فقال له حيي بن أخطب: تطمع في غير مطعم، قد نابذت العرب محمدا الحرب، فلا أنتم مع محمد، و لا أنتم مع قريش.

So Hayy Bin Akhtab said to him, 'You are being covetous in another greed. The Arabs have established the war against Muhammad^{saww}, so you are (now) neither with Muhammad^{saww}, nor are you with Quraysh'.

فقال كعب: هذا من شؤمك، إنما أنت طائر تطير مع قريش غدا و تتركنا في عقر دارنا، و يغزونا محمد.

Ka'ab said, 'This is from your inauspiciousness. But rather, you are a bird who would be flying with Quraysh tomorrow, and we will be left to be slaughtered in our houses, and Muhammad^{saww} will unleash a military expedition against us'.

فقال له حيي لك عهد الله علي و عهد موسى إن لم تظفر قريش بمحمد أني أرجع معك إلى حصنك، يصيبني ما يصيبك.

Hayy said to him, 'For you is a pact of Allah^{azwj} against me, and pact of Musa^{as}, if Quraysh are not victorious with Muhammad^{saww}, I shall return to be with you in your fortress, whatever hits me, hits me'.

فقال كعب: هو الذي قد قتلته لك، إن أعطتنا قريش رهنا يكونون عندنا، و إلا لم نخرج. فرجع حيي بن أخطب إلى قريش فأخبرهم، فلما قال: يسألون الرهن. قال أبو سفيان: هذا- و الله- أول الغدر، قد صدق نعيم بن مسعود، لا حاجة لنا في إخوان القردة و الخنازير.

Ka'ab said, 'He is the one who said to you, 'Either Quraysh gives us security (captive) to be with us, or else we will not come out'. So Hayy Bin Akhtab returned to Quraysh and informed them. So when he said, 'They (Jews) are asking for the security', Abu Sufyan said, 'This, by Allah^{azwj}, is the first treachery. Naeem Bin Masoud spoke the truth. There is no need for us with regards to the brothers of the monkeys and the pigs'.

فلما طال على أصحاب رسول الله (صلى الله عليه و آله) الأمر، اشتد عليهم الحصار، و كانوا في وقت برد شديد، و أصابتهم مجاعة، و خافوا من اليهود خوفا شديدا، و تكلم المنافقون بما حكى الله عنهم، و لم يبق أحد من أصحاب رسول الله (صلى الله عليه و آله) إلا نافق، إلا القليل.

So when the matter was prolonged upon the companions of Rasool-Allah^{saww}, the siege tightened upon the, and they were in a time of intense cold, and they were hit by the hungers, and they feared from the Jews with an intense fear. And the hypocrites spoke with what Allah^{azwj} has Related about them, and there did not remain anyone from the companions of Rasool-Allah^{saww} except he became a hypocrite, except for the few.

و قد كان رسول الله (صلى الله عليه و آله) أخبر أصحابه: «أن العرب تتحزب، و يجيئوننا من فوق، و تغدر اليهود و نخافهم من أسفل، و أنه ليصيبهم جهد شديد، و لكن تكون العاقبة لي عليهم».

And Rasool-Allah^{saww} had informed his^{saww} companions: 'The Arabs would be forming an alliance, and they would be coming from above, and the Jews would betray, and we fear them from below, and that severe stress would be hitting them, but the end result would happen to be for me^{saww}, against them'.

فلما جاءت قريش، و غدرت اليهود، قال المنافقون: ما وعدنا الله و رسوله إلا غرورا.

So when Quraysh came, and the Jews betrayed, the hypocrites said, '**Allah and His Rasool did not promise us except to deceive!**' [33:12].

و كان قوم منهم لهم دور في أطراف المدينة، فقالوا: يا رسول الله، تأذن لنا أن نرجع إلى دورنا فإنها في أطراف المدينة، و هي عورة، و نخاف اليهود أن يغيروا عليها؟

And there was a group from them who had houses for them in the outskirts of Al Medina, so they said, 'O Rasool-Allah^{saww}! Will you^{saww} permit us to return to our house, for these are in the outskirts of Al Medina, and these are exposed, and we fear the Jews would be overrunning upon these?'

و قال قوم: هلموا فنهرب و نصير في البادية، و نستجير بالأعراب، فإن الذي كان يعدنا محمد كان باطلا كله.

And another group said, 'Come, we shall flee and come to be in the wilderness, and we shall dwell with the Bedouins, for that which Muhammad^{saww} promised us, was false, all of it!'

و كان رسول الله (صلى الله عليه و آله) أمر أصحابه أن يحرسوا المدينة بالليل، و كان أمير المؤمنين (عليه السلام) على العسكر كله بالليل يحرسهم، فإن تحرك أحد من قريش بارزهم،

And Rasool-Allah^{saww} had already ordered his^{saww} companions that they should be guarding Al Medina at night, and Amir Al-Momineen^{asws} was in charge of the soldiers, guarding them all at night. So if anyone from Quraysh were to move, they should duel him.

و كان أمير المؤمنين (عليه السلام) يجوز الخندق، و يصير إلى قرب قريش حيث يراهم، فلا يزال الليل كله قائما وحده يصلي، فإذا أصبح رجع إلى مركزه، و مسجد أمير المؤمنين (عليه السلام) هناك معروف، يأتيه من يعرفه فيصلي فيه، و هو من مسجد الفتح إلى العقيق أكثر من غلوة الشباب.

And Amir Al-Momineen^{asws} would cross over the ditch, and come to be near Quraysh where he^{asws} could see them. So he^{asws} would not cease standing alone during the night, all of it, praying Salat. When it was morning, he^{asws} would return to his^{asws} post. And the Masjid of Amir Al-Momineen^{asws} over there is well-known. One who comes to it, would recognise it, so he would pray Salat in it, and it is from the Masjid Al-Fatah to Al-Aqeeq at a distance of more than the throw of the arrow.

فلما رأى رسول الله (صلى الله عليه و آله) من أصحابه الجزع لطول الحصار صعد إلى مسجد الفتح، و هو الجبل الذي عليه مسجد الفتح اليوم، فدعا الله، و ناجاه فيما وعده،

So when Rasool-Allah^{saww} saw the panic from his^{saww} companions, due to the prolongation of the siege, ascended to Masjid Al Fatah, and it is the hill upon which Masjid Al fatah is located today. So he^{saww} supplicated to Allah^{azwj}, and whispered to Him^{azwj} regarding what He^{azwj} had Promised him^{saww}.

و كان مما دعاه أن قال: «يا صريح المكروبين، و يا مجيب دعوة المضطرين، و يا كاشف الكرب العظيم، أنت مولاي و وليي و ولي آبائي الأولين، اكشف عنا غمنا و همنا و كربنا، و اكشف عنا شر هؤلاء القوم بقوتك، و حولك، و قدرتك».

And it was from what he^{saww} supplicated that he^{saww} said: 'O Responder to the screams of the oppressed! And O Answerer of the supplication of the distressed! And O Remover of the great distress! You^{azwj} are my^{saww} Master^{azwj}, and my^{saww} Guardian, and Guardian of my^{saww} forefathers^{asws}, the former ones. Remove our gloom, and our worries, and our distress, and Remove from us the evil these people by Your^{azwj} Strength and Your^{azwj} Power'.

فنزل عليه جبرئيل (عليه السلام)، فقال: «يا محمد، إن الله قد سمع مقالتك، و أجاب دعوتك، و أمر الدبور - و هي الريح - مع الملائكة أن تهزم قريشا و الأحزاب».

So Jibraeel^{as} descended unto him^{saww} and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} has Heard your^{saww} speech, and Answered your^{saww} supplication, and has Commanded Al Dabour – and it is the wind, along with the Angels that they defeat Quraysh and the confederates'.

و بعث الله على قريش الدبور، فانهزموا، و قلعت أحببتهم، فنزل جبرئيل (عليه السلام)، فأخبره بذلك، فنادى رسول الله (صلى الله عليه و آله) حذيفة بن اليمان، و كان قريبا منه، فلم يجبه، ثم ناداه ثانيا فلم يجبه، ثم ناداه الثالثة، فقال: لبيك يا رسول الله.

And Allah^{azwj} Send Al Dabour upon Quraysh, and they were defeated, and their allies were uprooted. Then Jibraeel^{as} descended and informed him^{saww} of that. So Rasool-Allah^{saww} called Huzeyfa Bin Al Yaman, and he^{saww} was nearby him^{saww}. But, he did not answer him^{saww}. Then he^{saww} called out for a second time, but he did not answer him^{saww}. Then he^{saww} called for the third time, so he said, 'At your^{saww} service, O Rasool-Allah^{saww}!'

قال: «أدعوك فلا تجيبني؟» قال: يا رسول الله - بأبي أنت و أمي - من الخوف، و البرد، و الجوع.

He^{saww} said: 'I^{saww} called you, but you did not answer me^{saww}? He said, 'O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{saww}! (It was) from the fear, and the cold, and the hunger'.

فقال: «ادخل في القوم، و اثني بأخبارهم، و لا تحدثن حدثا حتى ترجع إلي، فإن الله قد أخبرني أنه قد أرسل الرياح على قريش، و هزمهم».

So he^{saww} said: 'Enter to be among the people (confederates) and come to me^{saww} with their news, and do not narrate any discussion until you return to me^{saww}, for Allah^{azwj} has Informed me^{saww} that He^{azwj} has Sent the winds upon Quraysh and defeated them'.

قال حذيفة: فمضيت و أنا انتفض من البرد، فو الله ما كان إلا بقدر ما جرت الخندق حتى كأني في حمام، فقصدت خباء عظيمًا فإذا نار تحبوا و توقد، و إذا خيمة فيها أبو سفيان قد دلى خصيته على النار و هو ينتفض من شدة البرد، و يقول: يا معشر قريش، إن كنا نقاتل أهل السماء يزعم محمد فلا طاقة لنا بأهل السماء، و إن كنا نقاتل أهل الأرض فنقدر عليهم،

Huzeyfa said, 'So I went, and I was shivering from the cold, for by Allah^{azwj}, it was not except I had crossed the ditch, as if I was in the bath. So I aimed for a big tent, and there was a fire which had been hidden and ignited. And in the tent was Abu Sufyan who had dangled himself upon the fire, and he was shivering from the intensity of the cold, and he was saying, 'O community of Quraysh! If we were fighting the inhabitants of the sky, by the allegation of Muhammad^{saww}, then there is no strength for us against the inhabitants of the sky. And if we were fighting the inhabitants of the earth, then we are able upon them'.

ثم قال: لينظر كل رجل منكم إلى جلسه لا يكون لمحمد عين فيما بيننا.

Then he said, 'Let each man from you look at one seated next to him, that there does not happen to be a spy for Muhammad^{saww} in what is between us'.

فقال حذيفة: فبادرت أنا، فقلت للذي عن يميني: من أنت؟ فقال: أنا عمرو بن العاص. ثم قلت للذي عن يساري: من أنت؟ قال: أنا معاوية، و إنما بادرت إلى ذلك لئلا يسألني أحد منهم من أنت.

Huzeyfa said, 'So I hastily said to the one on my right, 'Who are you? He said, 'I am Amro Bin Al-Aas'. Then I said to the one on my left, 'Who are you?' He said, 'I am Muawiya'. And rather, I hastened to that, lest one of them asked me who I am.

ثم ركب أبو سفيان راحلته و هي معقولة، و لولا أن رسول الله (صلى الله عليه و آله) قال: «لا تحدثن حدثًا حتى ترجع إلي» لقدرت أن أقتله،

Then Abu Sufyan rode upon his ride, and he was at a reasonable distance from me, and if Rasool-Allah^{saww} had not said, 'Do not narrate any discussion until you return to me^{saww}, I would have been able upon killing him.

ثم قال أبو سفيان لخالد بن الوليد: يا أبا سليمان، لا بد من أن أقيم أنا و أنت على ضعفاء الناس. ثم قال لأصحابه: ارتحلوا، إنا مرتحلون، فنفروا منهزمين،

Then Abu Sufyan said to Khalid Bin Al Waleed, 'O Abu Suleyman! It is a must that I should arise and you be in charge upon the people'. Then he said to his companions, 'Depart! I am departing'. So they fled, defeated.

فلما أصبح رسول الله (صلى الله عليه وآله)، قال لأصحابه: «لا تبرحوا». فلما طلعت الشمس دخلوا المدينة، و بقي رسول الله (صلى الله عليه وآله) في نفر يسير.

When it was morning, Rasool-Allah^{saww} said to his^{saww} companions: 'Do not give up!' So when the sun emerged, they entered Al Medina, and Rasool-Allah^{saww} remained among a small number.

و كان أبو فرقد الكناني رمى سعد بن معاذ (رحمه الله) بسهم في الخندق فقطع أكحله فنزفه الدم، فقبض سعد على أكحله بيده، ثم قال: اللهم إن كنت أبقيت من حرب قريش شيئاً فأبقي ليها، فلا أحد أحب إلي من محاربة قوم حادوا الله و رسوله، و إن كانت الحرب قد وضعت أوزارها بين رسول الله (صلى الله عليه وآله) و بين قريش فاجعلها لي شهادة، و لا تمتني حتى تقر عيني من بني قريظة.

And Abu Farqad Al-Kanany had stabbed Sa'ad Bin Muaz with an arrow in the ditch, so his hand vein had been cut, and the blood flowed. So Sa'ad grabbed upon his vein by his (other) hand, then said, 'O Allah^{azwj}! If there is anything to remain from the battle of Quraysh, then Cause me to remain for it. There is nothing more beloved for me than to battle a people who turned against Allah^{azwj} and His^{azwj} Rasool^{saww}, and if the battle had placed its burdens between Rasool-Allah^{saww} and Quraysh. Therefore, Make it to be a martyrdom for me, and do not Cause me to die until my eyes are delighted from the clan of Qareyza'.

فأمسك الدم، و تورمت يده، و ضرب له رسول الله (صلى الله عليه وآله) في المسجد خيمة، و كان يتعاهده بنفسه، فأنزل الله: يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً وَ جُنُوداً لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

So the blood stopped, and his hand swollen up, and Rasool-Allah^{saww} struck a tent for him in the Masjid, and he^{saww} had prepared it himself^{saww}. So Allah^{azwj} Revealed: ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9].***

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ بَنِي قَرْيَظَةَ حِينَ غَدَرُوا، وَ خَافَهُمْ أَصْحَابُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِذْ زَاغَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ إِلَى قَوْلِهِ: إِنَّ يُرِيدُونَ إِلَّا فِرَارًا،

When they came to you from above you and from below you – meaning the clan of Qareyza when they betrayed, and the companions of Rasool-Allah^{saww} were frightened, ***and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]*** – up to His^{azwj} Words: ***They were only intending to flee [33:13].***

و هم الذين قالوا لرسول الله (صلى الله عليه وآله): تأذن لنا أن نرجع إلى منازلنا، فإنها في أطراف المدينة، و نخاف اليهود عليها، فأنزل الله فيهم: إِنَّ بُيُوتَنَا عَوْرَةٌ وَ مَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا.

And they are the one who said to Rasool-Allah^{saww}, 'Will you^{saww} permit us to return to our houses, for these are in the outskirts of Al-Medina, and these are exposed,

and we fear the Jews would be overrunning upon these?' So Allah^{azwj} Revealed regarding them: ***'Surely our houses are exposed!' And these were not exposed. They were only intending to flee [33:13]***³⁶.

³⁶ تفسير القمّي 2: 176، و نحوه في شرح نهج البلاغة لابن أبي الحديد 19: 62، و الفصول المهمة: 60، و مناقب الخوارزمي: 104. ³⁶