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CHAPTER 33

AL-AHZAAB

(73 VERSES)

VERSES 43 – 73

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 43

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا {43}

He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ فَرْوَحَ مَوْلَى آلِ طَلْحَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقُ بْنُ فَرْوَحَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا صَلَّى اللَّهُ عَلَيْهِ وَوَلَدَتُهُ مِائَةَ مَرَّةٍ وَمَنْ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ صَلَّى اللَّهُ عَلَيْهِ وَوَلَدَتُهُ أَلْفًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is'haq Bin Faroukh, a slave of the family of Talha who said,

'Abu Abdullah^{asws} said: 'O Is'haq Bin Faroukh! The one who sends *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} ten (times), Allah^{azwj} and His^{azwj} Angels would Send *Salawāt* upon him one hundred times; and the one who sends *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} one hundred times, Allah^{azwj} and His^{azwj} Angels would Send *Salawāt* upon him a thousand times.

أَمْ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا .

Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43]**.¹

¹ Al Kafi V 2 – The Book Of Supplication CH 20 H 14

عمر بن إبراهيم الأوسي، قال: روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «لما كانت الليلة التي أسري بي إلى السماء، وقف جبرئيل في مقامه، و غبت عن تحية كل ملك و كلامه، و صرت بمقام انقطع عني فيه الأصوات، و تساوى عندي الأحياء و الأموات، اضطرب قلبي و تضاعف كربى،

Umar Bin Ibrahim Al Awsy said,

'It is reported from Rasool-Allah^{saww} having said: 'When it was the night in which I^{saww} Ascended to the sky, Jibraeel^{as} paused in his^{as} place, and there was an absence of the welcome of every Angel and his speech. And I^{saww} came to be in a place wherein the sounds were cut off from me^{saww}, and the living and the death were the same to me^{saww}. My^{saww} heart became restless and my stress multiplied.

فسمعت مناديا ينادي بلغة علي ابن أبي طالب: قف- يا محمد- فإن ربك يصلي. قلت: كيف يصلي، و هو غني عن الصلاة لأحد؟ وكيف بلغ علي هذا المقام؟

Then I^{saww} heard a Caller Calling out in the tone of Ali^{asws} Bin Abu Talib^{asws}: "Pause, O Muhammad^{saww}, for your^{saww} Lord^{azwj} is performing *Salat*!" I^{saww} said: 'And how does He^{azwj} perform *Salat* and He^{azwj} is needless from the *Salat* to anyone? And how did Ali^{asws} reach this place?'

فقال الله تعالى: اقرأ يا محمد: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ يُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ صَلَاتِي رَحْمَةٌ لَكَ وَ لَامْتِكَ،

So Allah^{azwj} the Exalted Said: "Read, O Muhammad^{saww}, **He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light [33:43]** – And My^{azwj} *Salat* is My^{azwj} Sending Mercy to you^{saww} and to your^{saww} community.

فأما سماعك صوت علي، فإن أخاك موسى بن عمران لما جاء جبل الطور و عاين ما عاين من عظم الأمور، أذهله ما رآه عما يلقي إليه، فشغلته عن الهيبة بذكر الله أحب الأشياء إليه و هي العصا، إذ قلت له: وَ مَا تِلْكَ يَمِينِكَ يَا مُوسَى-

So, as for what you heard, the voice of Ali^{asws}, so your^{saww} brother^{as} Musa^{as} Bin Imran^{as}, when he^{as} came to the mount Toor and saw what he^{as} saw from the great matters, what he^{as} saw from what he^{as} faced, so I^{azwj} Pre-occupied him^{as} from the awe by the *Zikr* of Allah^{azwj} of the most beloved of the things to him^{as}, and it is the staff, when I^{azwj} Said to him^{as}: **And what is that which is in your right hand, O Musa?**" [20:17].

و لما كان علي أحب الناس إليك، ناديناك بلغته و كلامه، ليسكن ما بقلبك من الرعب، و لتفهم ما يلقي إليك-

And since the most beloved of the people to you^{saww} is Ali^{asws}, We^{azwj} Called you^{saww} with his^{asws} tone and his^{asws} speech, in order to calm down whatever was in your^{saww} heart from the awe, and for you^{saww} to understand what faces you^{saww}".²

See more Ahadeeth on Salawat under Verse 56

VERSE 44

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا {44}

Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:44]

[الثعلبي] أخبرني ابن فنجويه قال: حدثنا ابن حبان قال: حدثنا ابن محمد قال: حدثنا أبي قال: حدثنا إبراهيم بن عيسى قال: حدثنا علي بن علي قال: حدثني أبي حمزة الثمالي عن قوله تعالى: * (تحيتهم يوم يلقونه سلم) * قال: تسلم عليهم الملائكة يوم القيامة ويشرهم حين يخرجون من قبورهم.

Al Sa'alby – Ibn Fanjawiya informed me, from Ibn Hayaan, from Ibn Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly,

'Regarding the Words of the Exalted: ***Their salutation on the Day that they meet Him shall be, Peace!*** He^{asws} said: 'The Angels would be greeting them on the Day of Judgement and giving them the glad tidings when they would be coming out from their graves'.³

VERSES 45 & 46

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {45}

O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا {46}

And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]

² 761 / [16] - البرهان في تفسير القرآن، ج3، ص: 761

³ Report No. 238 – (Non-Shiah Source)

Rasool-Allah^{saww} – Giver of Glad Tidings to Amir Al-Momineen^{asws}

وَبِإِسْنَادٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدَ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khazaaaz, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جَبْرِئِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أَعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from my Lord^{azwj}, Majestic is His^{azwj} Majesty, and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{saww} and is Saying to you^{saww}: "Give glad tidings to your^{saww} brother^{asws} Ali^{asws} that I^{azwj} will not Punish the one who loves him^{asws}, and I^{azwj} will not be Merciful to the one who is inimical to him^{asws}'.⁴

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ الْخَارِثِيُّ الْبَغْدَادِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْفَزَارِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ شِمْرٍ عَنْ جَابِرٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Abdullah Bin Muhammad Al Fazary,

From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Jabir.

And he said, 'It was narrated to us from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Amro Bin Shmr, from Jabir,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا أُبَشِّرُكَ أَلَا أَمْنُحُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خُلِقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَقَضَلْتُ مِنْهَا فَخُلِقَ مِنْهَا شِيعَتُنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ.

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'Shall I^{saww} give you^{asws} glad tidings? Shall I^{saww} confer upon you^{asws}? He^{asws} said: 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'I^{saww} was Created, (both) me^{saww} and you^{asws}, from one clay (essence). So there remained some remnants from it, and our^{asws} Shias were Created from it. Thus, when it will

⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 23

be the Day of Judgment, the people would be called by the names of their mothers except for our^{asws} Shias, for they would be called by the names of their fathers, due to the goodness of their births'.⁵

وَبِإِسْنَادٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الصَّفَّارُ الْبُخَارِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ حَفْصٍ حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ حَدَّثَنَا قُصَبَةُ حَدَّثَنَا سَوَّارُ الْأَعْمَى عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ بْنِ أَبِي الْجَحَافِ عَنْ مُحَمَّدٍ بْنِ عُمَيْرٍ

And by the chain, said, 'It was narrated to us by Abu Abdullah Bin Ahmad Bin Al Husayn al Saffar Al Bukhary, from Abdullah Bin Muhammad Bin Yaquoub, from Muhammad Bin Al Husayn Bin Hafs, from Ahmad Bin Usman Bin Hakeym, from Qasbat, from Sawwar Al A'ama, from Dawood Bin Abu Awf Bin Abu Jahhab, from Muhammad Bin Umeyr,

عَنْ فَاطِمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ لِيَلْتِي مِنْ رَسُولِ اللَّهِ وَهُوَ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَتَبِعَهَا عَلِيٌّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَبَشِّرْ أَنْتَ وَأَصْحَابُكَ فِي الْجَنَّةِ أَبَشِّرْ يَا عَلِيُّ أَنْتَ وَشِيعَتُكَ فِي الْجَنَّةِ تَمَامَ الْخَبَرِ.

From (Syeda) Fatima^{asws}, from Umm Salma^{as} having said, 'It was my^{as} night from Rasool-Allah^{saww} and he^{saww} was with me^{as}, and (Syeda) Fatima^{asws} came over and Ali^{asws} came after her^{asws}. So Rasool-Allah^{saww} said to him^{asws}: 'Receive glad tidings! You^{asws} and your^{asws} companions would be in the Paradise. Receive glad tidings, O Ali^{asws}! You^{asws} and your^{asws} Shias would be in the Paradise'. The Hadeeth is complete.⁶

وَبِإِسْنَادٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الْقُفَيْهِ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, said, 'It was narrated to us by Abu Ja'far Muhammad Bin Ali Bin Al Husayn, the jurist, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khazaa, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرِيلُ مِنْ قِبَلِ رَبِّي تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أَعَذِّبُ مَنْ تَوَلَّاهُ وَلَا أَرْحُمُ مَنْ عَادَاهُ.

From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his grandfather^{asws} from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from my^{saww} Lord^{azwj} the Exalted, and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} the Exalted Conveys the Greetings to you^{saww} and is Saying to you^{saww}: "Give glad tidings to your^{asws} brother Ali^{asws} that I^{azwj} will not Punish the one who befriends him^{asws} nor would I^{azwj} be Merciful to the one who is inimical to him^{asws}".⁷

⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 19

⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 27

⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 31

The titles of Rasool-Allah^{saww} – ‘Giver of Glad Tidings’ and ‘Warner’

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبي طالب "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد وأبا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiyah, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: ‘There came a number of Jews to Rasool-Allah^{saww}. So they asked him^{saww}, and he^{saww} let them know with regards to what they had asked him^{saww}. So (one of them) asked, ‘For which thing (reason) have you^{saww} been named as ‘Muhammad’, and ‘Ahmad’, and ‘Abu Al-Qasim’, and ‘Bashir’, and ‘Nazir’, and ‘Da’aiy’?’

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الأرض وأما أحمد فإني محمود في السماء وأما أبو القاسم فإني الله عزوجل يقسم يوم القيامة قسمة النار فمن كفري من الأولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وأقر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني أنذر بالنار من عصائي وأما البشير فإني أبشر بالجنة من أطاعني.

So the Prophet^{saww} said: ‘As for ‘Muhammad’, so I^{saww} am the praised one in the earth; and as for ‘Ahmad’, so I^{saww} am the praised one in the sky; and as for ‘Abu Al-Qasim’, so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for ‘Al-Da’aiy’, so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for ‘Al-Nazeer’, so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for ‘Al-Basheer’, so I^{saww} give the good news of the Paradise to the one who obeys me^{saww}.⁸

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبي طالب "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد وأبا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiyah, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

⁸ Al Illal Al Sharaie – V 1 Ch 106 H 1

(It has been narrated) from his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'There came a number of Jews to Rasool-Allah^{saww}. So they asked him^{saww}, and he^{saww} let them know with regards to what they had asked him^{saww}. So (one of them) asked, 'For which thing (reason) have you^{saww} been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإني الله عزوجل يقسم يوم القيامة قسمة النار فمن كفري من الاولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي واقر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني انذر بالنار من عصائي وأما البشير فإني ابشر بالجنة من أطاعني.

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-Nazeer', so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the glad tidings of the Paradise to the one who obeys me^{saww}'.⁹

VERSE 47

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا {47}

And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]

الطبرسي: في معنى هُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ، عن أبي جعفر (عليه السلام) في معنى البشارة: «أنها في الدنيا الرؤيا الصالحة يراها المؤمن لنفسه أو ترى له، و في الآخرة الجنة، و هي ما يبشرهم به الملائكة عند خروجهم من القبور، و في القيامة إلى أن يدخلوا الجنة يبشرونهم بها حالا بعد حال».

Al Tabarsy –

(It has been narrated) 'from Abu Ja'far^{asws} regarding the meaning of the glad tidings: 'In the world it is the righteous dream the Momin sees for himself or is shown to him, and in the Hereafter it is the Paradise, and it is what the Angels give them glad tidings with during their

⁹ Al Illal Al Sharaie – V 1 Ch 106 H 1

exit from the graves, and during the Day of Judgment up to their entering the Paradise, they would be giving them glad tidings with it, in a state after a state”.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا عُقْبَةُ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلَّا هَذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقْرَأُ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ إِلَى هَذِهِ ثُمَّ أَهْوَى يَدَهُ إِلَى الْوَرِيدِ ثُمَّ اتَّكَأَ وَ كَانَ مَعِيَ الْمُعَلَّى فَعَمَزَنِي أَنْ أَسْأَلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا بَلَغَتْ نَفْسُهُ هَذِهِ أَيَّ شَيْءٍ يَرَى فَقُلْتُ لَهُ بَضْعَ عَشْرَةَ مَرَّةً أَيَّ شَيْءٍ فَقَالَ فِي كُلِّهَا يَرَى وَ لَا يَرِيدُ عَلَيْهَا

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullah^{asws} said to me: ‘O Uqba! Allah^{azwj} will not Accept from the servant on the Day of Judgement except for this matter (Al-Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except for his soul to reach up to this’, and he^{asws} gestured by his^{asws} to the jugular (vein), then he^{asws} reclined. And Mualla was with me, so he winked at me that I should ask him^{asws}, so I said, ‘O son^{asws} of Rasool-Allah^{saww}! So when his soul reaches to this, which thing would he see?’ And I said it to him^{asws} ten times, ‘Which thing?’, and every time he^{asws} said: ‘He sees’, and would not increase upon it.

ثُمَّ جَلَسَ فِي آخِرِهَا فَقَالَ يَا عُقْبَةُ فَقُلْتُ لَبَّيْكَ وَ سَعْدَيْكَ فَقَالَ أَبَيْتُ إِلَّا أَنْ تَعْلَمَ فَقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا دِينِي مَعَ دِينِكَ فَإِذَا ذَهَبَ دِينِي كَانَ ذَلِكَ كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللَّهِ كُلَّ سَاعَةٍ وَ بَكَيْتُ فَرَّقَ لِي فَقَالَ يَرَاهُمَا وَ اللَّهُ فَقُلْتُ يَا بِي وَ أُمِّي مَنْ هُمَا

Then he^{asws} sat up during the last of it and he^{asws} said: ‘O Uqba!’ So I said, ‘At your^{asws} service and your^{asws} assistance!’ So he^{asws} said: ‘You refuse except that I^{asws} teach you?’. So I said, ‘Yes, O Rasool-Allah^{saww}! But rather, my Religion is with your^{asws} Religion. So when my Religion goes away to what it was beforehand, how would it be for me with you^{asws}, O son^{asws} of Rasool-Allah^{saww}, every moment?’ And I cried, so he^{asws} was sympathetic to me, and he^{asws} said: ‘He sees them both, by Allah^{azwj}’. So I said, ‘May my father and my mother be sacrifice for you^{asws}! Who are the two (he would be seeing)?’

قَالَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) يَا عُقْبَةُ لَنْ تَمُوتَ نَفْسُ مُؤْمِنَةٍ أَبَدًا حَتَّى تَرَاهُمَا قُلْتُ فَإِذَا نَظَرَ إِلَيْهِمَا الْمُؤْمِنُ أَوْ يَرْجِعُ إِلَى الدُّنْيَا فَقَالَ لَا يَمْضِي أَمَامَهُ إِذَا نَظَرَ إِلَيْهِمَا مَضَى أَمَامَهُ فَقُلْتُ لَهُ يَقُولَانِ شَيْئًا قَالَ نَعَمْ يَدْخُلَانِ جَمِيعًا عَلَى الْمُؤْمِنِ فَيَجْلِسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ رَأْسِهِ وَ عَلِيٌّ (عليه السلام) عِنْدَ رِجْلَيْهِ

He^{asws} said: ‘That would be Rasool-Allah^{saww} and Ali^{asws}. O Uqba! Never would a Momin be drying, ever, until he sees them both^{asws}. I said, ‘So when the Momin looks at them^{asws} both, would he return to the world?’ So he^{asws} said: ‘No, he would go ahead when he looks at them^{asws} in front of him’. So I said to him^{asws}, ‘Would they^{asws} be saying anything?’ He^{asws} said: ‘Yes. They^{asws} would both be coming over to the Momin, so Rasool-Allah^{saww} would be seated by his head, and Ali^{asws} by his feet.

¹⁰. 182. 5: مجمع البيان (Extract)

فَيَكْبُ عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرْ أَنَا رَسُولُ اللَّهِ إِنِّي خَيْرٌ لَكَ مِمَّا تَرَكْتَ مِنَ الدُّنْيَا ثُمَّ يَنْهَضُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُومُ عَلَيَّ (عليه السلام) حَتَّى يُكَبِّ عَلَيْهِ فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرْ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتَ تُحِبُّهُ أَمَا لَأَنْفَعَنَّكَ

So Rasool-Allah^{saww} would lean over and he^{saww} would be saying: ‘O friend of Allah^{azwj}! Receive glad tidings. I^{saww} am Rasool-Allah^{saww}. I^{saww} am better for you than whatever you left from the world’. Then Rasool-Allah^{saww} would get up and Ali^{asws} would stand until he^{asws} leans over him, and he^{asws} would be saying: ‘O friend of Allah^{azwj}! Receive glad tidings. I^{asws} am Ali^{asws} Bin Abu Talib^{asws} whom you used to love, I^{asws} shall benefitting you’.¹¹

أَبَانُ بْنُ عُثْمَانَ عَنْ عُقْبَةَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ يَرَى قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَرَى قَالَ يَرَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ لَهُ رَسُولُ اللَّهِ أَنَا رَسُولُ اللَّهِ أَبَشِّرْ ثُمَّ يَرَى عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) فَيَقُولُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتَ تُحِبُّهُ تُحِبُّ أَنْ أَتَقَعَكَ الْيَوْمَ

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullah^{asws} saying: ‘The man, when his soul comes up to be in his chest, sees’. I said, ‘May I be sacrificed for you^{asws}! And what does he see?’ He^{asws} said: ‘He sees Rasool-Allah^{saww}, and Rasool-Allah^{saww} is saying to him: ‘Receive glad tidings!’ Then he sees Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is saying to him: ‘I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, whom you used to love. Your love would benefit you today’.¹²

VERSE 48

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {48}

And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عليهما السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَقْوِيَةُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The Emān has four pillars for it – the reliance upon Allah^{azwj}, and

¹¹ Al Kafi V 3 – The Book Of Funerals CH 12 H 1 (Extract)

¹² Al Kafi V 3 – The Book Of Funerals CH 12 H 8 (Extract)

delegating the matter to Allah^{azwj}, and the pleasure with the Judgement of Allah^{azwj}, and the submission to the Command of Allah^{azwj} Mighty and Majestic'.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الْمُثَنَّى بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ إِلَّا تَخَافَ مَعَ اللَّهِ شَيْئًا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Al Musna Bin Al Waleed, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing except that there is a limit for it'. I said, 'May I be sacrificed for you^{asws}! So what is the limit of the reliance (upon Allah^{azwj})?' He^{asws} said: 'The conviction'. I said, 'So what is the limit of the conviction?' He^{asws} said: 'Not fearing anything along with Allah^{azwj}'.¹⁴

VERSE 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا ۖ فَمَتَّعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا {49}

O you who believe! When you marry the Mominaat, then divorce them before you touch them, then there is no waiting term upon them, for you to be counting. Therefore, provide them and release them with a graceful release [33:49]

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن الكوفي، عن الحسن بن سيف، عن أخيه علي، عن أبيه، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَتَّعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا. قال: «متعوهن: جملوهن بما قدرتم عليه من معروف، فإنهن يرجعن بكآبة و خشية و هم عظيم، و شماتة من أعدائهن، فإن الله كريم، يستحيي و يحب أهل الحياء، إن أكرمكم أشدكم إكراما لحلائله».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Kufy, from Al-Hassan Bin Sayf, from his brother Ali, from his father, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: ***Therefore, provide them and release them with a graceful release [33:49]***, he^{asws} said: 'Provision – Make it good in accordance to your ability, for they would be returning concerned, and they would be fearing the insults from their enemies, for Allah^{azwj} is Generous, Bashful, and Loves

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 1

the moderate people. The most generous ones of you, is the one most intense in generosity to his spouse'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ إِذَا طَلَّقَ امْرَأَتَهُ وَ لَمْ يَدْخُلْ بِهَا فَقَالَ قَدْ بَانَ مِنْهُ وَ تَزَوَّجَ إِنْ شَاءَتْ مِنْ سَاعَتِهَا.

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Abdul Kareem, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man when he divorces his wife, and without consummating his marriage. So he^{asws} said: 'She is irrevocably divorced from him and she can re-marry if she so desire to from that very moment'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنِ الْيَسَعِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لَا طَلَّاقَ إِلَّا عَلَى السُّنَّةِ وَ لَا طَلَّاقَ عَلَى السُّنَّةِ إِلَّا عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ وَ لَا طَلَّاقَ عَلَى سُنَّةٍ وَ عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ إِلَّا بِبَيِّنَةٍ وَ لَوْ أَنَّ رَجُلًا طَلَّقَ عَلَى سُنَّةٍ وَ عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ وَ لَمْ يُشْهَدْ لَمْ يَكُنْ طَلَّاقُهُ طَلَّاقًا وَ لَوْ أَنَّ رَجُلًا طَلَّقَ عَلَى سُنَّةٍ وَ عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ وَ أَشْهَدَ وَ لَمْ يَنْوِ الطَّلَاقَ لَمْ يَكُنْ طَلَّاقُهُ طَلَّاقًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Bukeyr, from Zurara, from Al Yas'a who said,

'I heard Abu Ja'far^{asws} saying: 'There is no divorce except upon the Sunnah, and there is no divorce upon the Sunnah except upon purity from without copulation, and there is no divorce upon Sunnah, and upon purity without copulation except with proof (two witnesses); and if a man were to divorce upon Sunnah, and upon purity from without copulation, and does not have it witnessed, his divorce would not happen to be a divorce; and if a man were to divorce upon Sunnah, and upon purity from without copulation, and have it witnessed, and did not intend the divorce, his divorce would not happen to be a divorce'.¹⁷

VERSES 50 - 52

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ

¹⁵ النهذيب 8: 488 / 141.

¹⁶ Al Kafi – V 7 – The Book of Divorce Ch 23 H 1

¹⁷ Al Kafi – V 7 – The Book of Divorce Ch 5 H 3

الْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {50}

O you Prophet! Surely, We Made lawful for you, your wives whom you gave their dowries to, and what your right hands possess from what Allah Granted as a booty unto you, and daughter of your paternal uncles, and daughters of your paternal aunts, and daughters of your maternal uncles, and daughters of your maternal aunts, those who emigrated with you, and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. And We have Known what We Imposed upon them regarding their wives and what their right hands possess, lest there happens to be a blame upon you, and Allah was always Forgiving, Merciful [33:50]

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنِ ابْتَعَيْتَ مِنْهُنَّ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا {51}

You may defer the one you so desire to from them and shelter to yourself one you so desire to, and one you want from the one who isolated, there is no blame upon you. That is closer to delighting their eyes, they will not grieve and be satisfied with that you give all of them, and Allah Knows what is in your hearts, and Allah would always be, Knowing, Forbearing [33:51]

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا {52}

The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, and Allah was always Watchful upon all things [33:52]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَقَالَ لَا تَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَمَّا غَيْرُهُ فَلَا يَصْلُحُ نِكَاحًا إِلَّا بِمَهْرٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and a Momina who gifts herself to the Prophet [33:50]**. So he^{asws} said:

‘The gifting is not Permissible except for Rasool-Allah^{saww}, and as for others, so a marriage is not correct except with a dower’.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ قُلْتُ كَمْ أُحِلَّ لَهُ مِنَ النِّسَاءِ قَالَ مَا شَاءَ مِنْ شَيْءٍ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **O you Prophet! Surely We Made lawful for you, your wives [33:50]**, how many from the women were Permissible for him^{saww}?’ He^{asws} said: ‘Whatever he^{saww} so desired from anything’.

قُلْتُ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَ لَا أَنْ تَبْدَلَ بِهِنَّ مِنْ أَزْوَاجٍ فَقَالَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَنْكِحَ مَا شَاءَ مِنْ بَنَاتِ عَمِّهِ وَ بَنَاتِ عَمَّتِهِ وَ بَنَاتِ خَالِهِ وَ بَنَاتِ خَالَتِهِ وَ أَزْوَاجِهِ اللَّاتِي هَاجَرْنَ مَعَهُ وَ أُحِلَّ لَهُ أَنْ يَنْكِحَ مِنْ غُرَضِ الْمُؤْمِنِينَ بَعِيرٍ مَهْرٍ وَ هِيَ الْهَبَةُ وَ لَا تَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ (صلى الله عليه وآله)

I said, ‘(What about) His^{azwj} Words: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]**?’ So he^{asws} said: ‘For Rasool-Allah^{saww} is that he^{saww} could marry from a daughter of his^{saww} paternal uncle and a daughter of his^{saww} paternal aunt, and a daughter of his^{saww} maternal uncle and a daughter of his^{saww} maternal aunt, and his^{saww} wives who emigrated with him^{saww}; and is was Permissible for him^{saww} that he^{saww} marries the ones who present themselves from the Momineen without a dower, and it is the gifting, and the gifting is not Permissible except to Rasool-Allah^{saww}.’

فَأَمَّا لِعَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ وَ ذَلِكَ مَعْنَى قَوْلِهِ تَعَالَى وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

So as for the others than Rasool-Allah^{saww}, so a marriage is not correct except with a dower, and that is the Meaning of the Words of the Exalted: **and a Momina who gifts herself to the Prophet [33:50]**’.

قُلْتُ أَرَأَيْتَ قَوْلَهُ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ قَالَ مَنْ آوَى فَقَدْ نَكَحَ وَ مَنْ أَرْجَأَ فَلَمْ يَنْكِحْ

I said, ‘What is your^{asws} view of His^{azwj} Words: **You may defer one you so desire to from them and shelter to yourself one you so desire to [33:51]**?’ He^{asws} said: ‘The one who came forward he^{saww} married and the one who stayed back he^{saww} did not marry’.

¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 51 H 2

قُلْتُ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ قَالَ إِنَّمَا عَنَى بِهِ النِّسَاءُ اللَّاتِي حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ إِلَى آخِرِ الْآيَةِ وَلَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ إِنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَلَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) مَا أَرَادَ مِنَ النِّسَاءِ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ الَّتِي فِي النِّسَاءِ .

I said, '(What about) His^{azwj} Words: **The women are not Permissible for you afterwards [33:52]?**' But rather it Means by the women who were Prohibited unto him^{saww} in this Verse: **Prohibited unto you are your mothers, and your daughters [4:23]** – up to the end of the Verse. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{saww} if one of you replaced (wives) whenever he so wanted to. But, the matter is not as they are saying it to be. Allah^{azwj} Mighty and Majestic Permitted for His^{azwj} Prophet whatever he^{saww} so wanted from the women except what was Prohibited unto him^{saww} in this Verse which is in Surah Al Nisa (Chapter 4 of the Holy Quran)¹⁹.

Please see Ahadeeth in Appendix

Background Hadeeth

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَدَخَلَتْ عَلَيْهِ وَهُوَ فِي مَنْزِلِ خَفْصَةَ وَ الْمَرْأَةُ مُتَلَبِّسَةٌ مُتَشَبِّهَةٌ فَدَخَلَتْ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ لَا تَحْطُبُ الزَّوْجَ وَ أَنَا امْرَأَةٌ أَيْمٌ لَا زَوْجَ لِي مُنْذُ ذَهْرٍ وَ لَا وَلَدَ فَهَلْ لَكَ مِنْ حَاجَةٍ فَإِنْ تَكَ فَقَدْ وَهَبْتُ نَفْسِي لَكَ إِنْ قَبِلْتَنِي

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A woman from the Helpers came over to Rasool-Allah^{saww} and he^{as} was in the house of Hafsa, and the woman had dressed up and combed her hair. So she came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! The women do not tend to propose to the husband, and I am a woman who is widowed and have not married since a long time, and do not have children. So is there a need for you^{asws}, for if there is, so I have gifted myself to you^{asws}, if you accept me'.

فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْرًا وَ دَعَا لَهَا ثُمَّ قَالَ يَا أُخْتُ الْأَنْصَارِ جِزَاكُمُ اللَّهُ عَنْ رَسُولِ اللَّهِ خَيْرًا فَقَدْ نَصَرَنِي رِجَالُكُمْ وَ رَغِبَتْ فِي نِسَائِكُمْ فَقَالَتْ لَهَا خَفْصَةُ مَا أَقَلَّ حَيَاءِكَ وَ أَجْرَاكَ وَ أَنْتَ مَكِ لِلرِّجَالِ فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) كُفِّي عَنْهَا يَا خَفْصَةُ فَإِنَّهَا خَيْرٌ مِنْكَ رَغِبَتْ فِي رَسُولِ اللَّهِ فَلَمَّتْهَا وَ عَمَّيَّتْهَا

So Rasool-Allah^{saww} said good things to her and supplicated for her, then said: 'O sister of the Helpers. May Allah^{azwj} Recompense you with goodness from Rasool-Allah^{saww}, for your

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 54 H 1

men have helped me^{saww}, and your womenfolk have desired me^{saww}. So Hafsa said to her, 'How little is your shame, and how audacious of you and your coveting the men!' So Rasool-Allah^{saww} said to her: 'Restrain from her, O Hafsa, for she is better than you in desiring Rasool-Allah^{saww}, but you are blaming her and faulting her'.

ثُمَّ قَالَ لِلْمَرْأَةِ انْصَرِفِي رَحِمَكَ اللَّهُ فَقَدْ أَوجِبَ اللَّهُ لَكَ الْجَنَّةَ لِرَغْبَتِكَ فِيَّ وَ تَعَرُّضِكَ لِمَحَبَّتِي وَ سُورِي وَ سَيِّئَتِكَ أَمْرِي إِنْ شَاءَ اللَّهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ

Then he^{saww} said to the woman of the Helpers: 'May Allah^{azwj} have Mercy on you, for Allah^{azwj} has Obligated the Paradise for you due to your desire for me and your being pleased with my^{saww} love and my delight. My^{saww} order will come to you, Allah^{azwj} Willing'. Thus, Allah^{azwj} Mighty and Majestic Revealed: **and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen [33:50].**

قَالَ فَأَخْلَى اللَّهُ عَزَّ وَ جَلَّ هَبَةَ الْمَرْأَةِ نَفْسَهَا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لَا يَجِلُّ ذَلِكَ لِعَبِيرِهِ .

He^{saww}: 'Thus, Allah^{azwj} Mighty and Majestic Permitted the woman gifting herself to Rasool-Allah^{saww}, and that is not Permissible for others'.²⁰

VERSE 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَازِظِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, that would be purer for your hearts and their hearts. And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]

²⁰ Al Kafi – V 5 – The Book of Marriage Ch 184 H 48

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن الحسين بن علوان، عن الأعمش، عن عباية الأسدي، عن عبد الله بن عباس: أن رسول الله (صلى الله عليه و آله) تزوج زينب بنت جحش، فأولم، وكانت وليمته الحيس، وكان يدعو عشرة عشرة، فكانوا إذا أصابوا طعام رسول الله (صلى الله عليه و آله) استأنسوا إلى حديثه، واستغنموا النظر إلى وجهه، وكان رسول الله (صلى الله عليه و آله) يشتهي أن يخففوا عنه فيخلو له المنزل، لأنه حديث عهد بعرس، وكان يكره أذى المؤمنين له،

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sa'ad, from Al-Husayn Bin Alwaan, from Al-Amsh, from Abayat Al-Asady, from Abdullah Bin Abbas who said that,

'Rasool-Allah^{saww} married Zaynab Bint Jahsh, so he^{saww} gave a banquet, and it was the banquet of *Al-Heys* (A dish of dates, flour and margarine), and he^{saww} used to invite ten at a time. So, whenever they were finished with the meal with Rasool-Allah^{saww}, they sat in conversation, and looked at his^{saww} face. And Rasool-Allah^{saww} was too courteous that he^{saww} should leave them alone in the room, and he^{saww} had just been newly married, and did not like hurting the Momineen.

فأنزل الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فلما نزلت هذه الآية، كان الناس إذا أصابوا طعام نبيهم (صلى الله عليه و آله) لم يلبثوا أن يخرجوا.

So Allah^{azwj} Revealed: **but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth [33:53].** So when this Verse was Revealed, when the people had partaken from the meal of their Prophet^{saww}, they did not remain, and went out'.²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ إِلَيْهِمْ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ فِي عِلِّيٍّ وَ الْأَئِمَّةِ كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan,

(It has been narrated) raising it to them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And it was not for you that you should hurt Rasool-Allah [33:53]**

[33:53] – (it flows) regarding Ali^{asws} and the Imams^{asws} just like those who had hurt Musa^{as}. So Allah^{azwj} Cleared him^{asws} from what they were saying'.²²

²¹ علل الشرائع: 65

²² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 9

[الفضل الطبرسي] عن أبي حمزة الثمالي: إن رجلين قالَا أَيْنَكْحُ مُحَمَّدٌ نِسَاءَنَا وَلَا نَنْكَحُ نِسَاءَهُ وَاللَّهُ لَنْ مَاتَ لَنْكَحْنَا نِسَاءَهُ، وَكَانَ أَحَدُهُمَا يُرِيدُ عَائِشَةَ وَالْآخَرُ يُرِيدُ أُمَ سَلَمَةَ.

Al Fazal Al Tabarsy, from Abu Hamza Al Sumaly that,

‘Two men said, Muhammad^{saww} marries our wives (after our deaths) and we cannot marry his^{saww} wives (after he^{saww} would die). By Allah^{azwj}! If he^{saww} were to die we will marry his^{saww} wives. And one of them intended Ayesha, and the other one intended Umm Salma^{as}’.²³

Please see Ahadeeth in appendix

VERSE 54

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {54}

Whether you reveal a thing or conceal it, indeed Allah is a Knower of all things [33:54]

علي بن إبراهيم: فإنه كان سبب نزولها: أنه لما أنزل الله التَّيِّبِيُّ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ و حرم الله نساء النبي على المسلمين غضب طلحة، فقال: يحرم علينا نساءه و يتزوج هو نساءنا! لئن أَمَاتَ اللهُ مُحَمَّدًا لَنَرُكُضَنَّ بَيْنَ خِلَافِ نِسَائِهِ كَمَا رُكُضَ بَيْنَ خِلَافِ نِسَائِنَا.

Ali Bin Ibrahim –

‘The reason for its Revelation is that when Allah^{azwj} Revealed: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]***, and Allah^{azwj} Prohibited the wives of the Prophet^{saww} upon the Momineen, Talha got angry, and he said, ‘His^{saww} wives are prohibited upon us, and he^{saww} marries our women! If Allah^{azwj} were to Cause Muhammad^{saww} to pass away, we would run between the ankles of his^{saww} women like he^{saww} runs between the ankles of our women!’

فَأَنْزَلَ اللَّهُ: وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا.

Therefore Allah^{azwj} Revealed: ***And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, the indeed Allah is a Knower of all things [33:54]***.²⁴

²³ Tafseer Abu Hamza Al Sumali - Report No. 239

²⁴ تفسير القمي 2: 195.

في تهذيب الاحكام الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: أخر رسول الله صلى الله عليه وآله ليلة من الليالي العشاء الآخرة ما شاء الله، فجاء عمر فدق الباب فقال: يا رسول الله نام النساء نام الصبيان فخرج رسول الله صلى الله عليه وآله فقال ليس لكم ان تؤذوني ولا تأمروني انما عليكم ان تسمعوا وتطيعوا.

In Tehzeeb Al-Ahkaam – Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} delayed the Al-Isha Salat in one of the nights for as long as Allah^{azwj} so Desired, so Umar came over and knocked on the door, and he said, 'O Rasool-Allah^{saww}! The women and children have gone to sleep'. So Rasool-Allah^{saww} came out to him and said: 'It is not for you that you should be hurting me^{saww} or that you should command me^{saww}, but rather, it is upon you that you to listen and obey!'.²⁵

وعنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن أبان بن عثمان، عن أبي الجارود، قال: سمعت أبا عبد الله (عليه السلام) يقول، و ذكر هذه الآية: وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا، فقال: «رسول الله (صلى الله عليه وآله) أحد الوالدين» فقال عبد الله بن عجلان: من الآخر؟ فقال: «علي (عليه السلام)، و نسأوه علينا حرام، و هي لنا خاصة».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali, from Abaan Bin Usman, from Abu Al-Jaroud who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} mentioned this Verse: **And We Enjoined the human being kindness with his parents [29:8]**, he^{asws} said: 'Rasool-Allah^{saww} is only one of the Parents'. Abdullah Bin Ajlaan said, 'So who is the other one?' So he^{asws} said: 'Ali^{asws}. And his^{asws} wives are Prohibited unto us. And it is also particularly for us^{asws} as well.²⁶

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، قال: حدثني سعيد بن أبي عروبة، عن قتادة، عن الحسن البصري: أن رسول الله (صلى الله عليه وآله) تزوج امرأة من بني عامر بن صعصعة، يقال لها شبناء، و كانت من أجمل أهل زمانها، فلما نظرت إليها عائشة و حفصة، قالتا: لتغلبنا هذه على رسول الله (صلى الله عليه وآله) بجمالها، فقالتا لها: لا يرى منك رسول الله (صلى الله عليه وآله) حرصا.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Saeed Bin Abu Arouba, from Qatada, from Al-Hassan Al-Basry who said,

'Rasool-Allah^{saww} married a woman from the Clan of Aamir Bin Sa'sat called Shanba'a, and she was the most beautiful during her time. So, when Ayesha and Hafsa looked at her, said to each other, 'This one will overwhelm Rasool-Allah^{saww} with her beauty'. So they said to her, 'Rasool-Allah^{saww} should not see any greed from you'.

فلما دخلت على رسول الله (صلى الله عليه وآله) تناولها بيده، فقالت: أعوذ بالله، فانقبضت يد رسول الله (صلى الله عليه وآله) عنها، فطلقها و ألحقها بأهلها.

²⁵ Tafseer Noor Al Saqalayn – CH 33 H 239

²⁶ الكافي 5: 420 / 2.

So when she came up to Rasool-Allah^{saww}, he^{saww} reached out to her with his^{saww} hand, so she said, 'I seek Refuge with Allah^{azwj}', and pushed the hand of Rasool-Allah^{saww} away from her. So he^{saww} divorced her, and sent her to her family'.

و تزوج رسول الله (صلى الله عليه و آله) امرأة من كندة، بنت أبي الجون، فلما مات إبراهيم بن رسول الله (صلى الله عليه و آله) ابن مارية القبطية، قالت: لو كان نبيا ما مات ابنه. فألحقها رسول الله (صلى الله عليه و آله) بأهلها قبل أن يدخل بها،

And Rasool-Allah^{saww} married a woman from Kindat, daughter of Abu Al-Jown. So when Ibrahim^{asws} son^{asws} of Rasool-Allah^{saww} and Mariah the Coptic passed away, she said, 'If he^{saww} was a Prophet^{saww}, his^{saww} son^{asws} would not have passed away'. So Rasool-Allah^{saww} sent her back to her family before having touched her.

فلما قبض رسول الله (صلى الله عليه و آله) و ولي الناس أبو بكر، أتته العامرية و الكندية و قد خطبتا، فاجتمع أبو بكر و عمر، فقالا لهما: اختارا إن شئتما الحجاب، و إن شئتما الباه. فاخترتا الباه، فتزوجتا، فجذم أحد الرجلين، و جن الآخر.

So when Rasool-Allah^{saww} passed away, and Abu Bakr ruled the people, Al-Amiriya and Al-Kindiya came to him and addressed the issue. Abu Bakr and Umar got together and said to the two of them, 'Either choose the veil if you like, or if you like, marry a man'. So they both chose the marriage, and they got the two of them married. One of the men got leprosy, and the other one became insane (before even looking at them).

قال عمر بن أذينة: فحدثت بهذا الحديث زرارة و الفضيل، فرويا عن أبي جعفر (عليه السلام) أنه قال: «ما نهى الله عز و جل عن شيء إلا و قد عصي فيه، حتى لقد نكحوا أزواج رسول الله (صلى الله عليه و آله) من بعده». و ذكر هاتين: العامرية، و الكندية.

Umar Bin Azina said, 'Zurara and Al-Fazeyl narrated this Hadeeth, reporting from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic has not Prohibited anything except that they disobeyed Him^{azwj} with regards to it, to the extent that they got married the wives of Rasool-Allah^{saww} from after him^{saww}'. And he^{asws} mentioned these two – Al-Amiriyya and Al-Kindiya'.

ثم قال أبو جعفر (عليه السلام): «لو سألتهم عن رجل تزوج امرأة فطلقها قبل أن يدخل بها، أ تحل لابنه؟ لقالوا: لا، فرسول الله (صلى الله عليه و آله) أعظم حرمة من آبائهم».

Then Abu Ja'far^{asws} said: 'If you were to ask them about a man who marries a woman, and then divorces her before copulating with her, would she be Permissible for his son?' If they say, 'No', then Rasool-Allah^{saww} is greater than their own fathers'.²⁷

ابن طاووس في (طرائفه)، قال: و من طرائف ما شهدوا به على عثمان و طلحة ما ذكره السدي في تفسيره للقرآن، في تفسير سورة الأحزاب، في تفسير قوله تعالى: وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا.

Ibn Tawoos in Taraaif, said, 'And from the oddities is what was witnessed with Usman, and Talha, and what Al-Sa'ady (Sunni) has mentioned in his Tafseer of the Quran, in the Tafseer of Surah Al-Ahzaab, regarding the Tafseer of the Words of the Exalted: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely that would be grievous in the Presence of Allah [33:53].**

قال السدي: لما توفي أبو سلمة، و خنيس بن حذافة، و تزوج رسول الله (صلى الله عليه و آله) بامراتيهما: أم سلمة، و حفصة، قال طلحة و عثمان: أ ينكح محمد (صلى الله عليه و آله) نساءنا إذا متنا و لا ننكح نساءه إذا مات! و الله لو قد مات لقد أجلنا على نسائه بالسهم.

Al-Sa'ady said, 'When Abu Salma, and Khunay Bin Hazafat died, and Rasool-Allah^{saww} married their two wives – Umm Salma^{as} and Hafsa – Talha and Usman said, 'Muhammad^{saww} marries our wives when we die, and we cannot marry his^{saww} wives when he^{saww} is going to pass away? By Allah^{azwj}, if he^{saww} were to die, we will hasten to his^{saww} wives like the arrows'.

و كان طلحة يريد عائشة، و عثمان يريد أم سلمة، فأنزل الله تعالى: وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا الْآيَةِ، و أنزل الله تعالى: إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا، و أنزل تعالى: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

And Talha wanted Ayesha, and Usman wanted Umm Salma^{as}. So Allah^{azwj} the Exalted Revealed: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53]** – the Verse. And Allah^{azwj} the Exalted Revealed: **Whether you reveal a thing or conceal it, the indeed Allah is a Knower of all things [33:54].** And the Exalted Revealed: **Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57].**²⁸

VERSE 55

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

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²⁸ الطرائف: 492.

There is no blame on them (wives) regarding their fathers, nor their sons, nor their brothers, nor sons of their brothers, nor sons of their sisters, nor their wives, nor what their right hands possess. And fear Allah, surely Allah would always be a Witness over all things [33:55]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ قَالَتْ هِيَ خَاصَّةٌ فِي الرِّجَالِ دُونَ النِّسَاءِ قُلْتُ فَالنِّسَاءُ يَسْتَأْذِنُ فِي هَذِهِ الثَّلَاثِ سَاعَاتٍ قَالَتْ لَا وَ لَكِنْ يَدْخُلْنَ وَ يَخْرُجْنَ وَ الَّذِينَ لَمْ يَبْلُغُوا الْخُلُمَ مِنْكُمْ قَالَتْ مِنْ أَنْفُسِكُمْ قَالَتْ عَلَيْكُمْ اسْتِئْذَانٌ كَاسْتِئْذَانِ مَنْ قَدْ بَلَغَ فِي هَذِهِ الثَّلَاثِ سَاعَاتٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***what their right hands possess [33:55]***, he^{asws} said: 'It is particularly regarding the men besides the women'. I said, 'So the women should seek permission during these three times?' He^{asws} said: 'No, but they can enter and exit, and the ones who have yet to attain puberty from you. From yourselves, it is upon you that you seek permission like the permission of the ones who have reached puberty during these three times'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ وَ يَحْيَى بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) نَخُوضُ مِنْ ثَلَاثِينَ رَجُلًا إِذْ دَخَلَ عَلَيْهِ أَبِي فَرَحَّبَ بِهِ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ أَجْلَسَهُ إِلَى جَنْبِهِ فَأَقْبَلَ عَلَيْهِ طَوِيلًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ لَأَبِي مُعَاوِيَةَ حَاجَةً فَلَوْ حَفَفْتُمْ فُقْمَنَا جَمِيعًا فَقَالَ لِي أَبِي ارْجِعْ يَا مُعَاوِيَةُ فَرَجَعْتُ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ibrahim Bin Abu Al Balaad and Yahya Bin Ibrahim, from his father Ibrahim, from Muawiya Bin Ammar who said,

'There were approximately thirty men in the presence of Abu Abdullah^{asws}, when my father came over to him^{asws}. So Abu Abdullah^{asws} welcomed him and made him to be seated to his^{asws} side, and faced him for a long time. Then Abu Abdullah^{asws} said: 'There is a need for Abu Muawiya to me^{asws}, so if you could lessen'. So we stood up altogether, but my father said to me, 'Return, O Muawiya!' So I returned.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذَا ابْنُكَ قَالَ نَعَمْ وَ هُوَ يَزْعُمُ أَنَّ أَهْلَ الْمَدِينَةِ يَصْنَعُونَ شَيْئًا لَا يَحِلُّ لَهُمْ قَالَتْ وَ مَا هُوَ قُلْتُ إِنَّ الْمَرْأَةَ الْفُرَشِيَّةَ وَ الْهَاشِمِيَّةَ تَرَكَّبَتْ وَ تَضَعُ يَدَهَا عَلَى رَأْسِ الْأَسْوَدِ وَ ذِرَاعَيْهَا عَلَى عُنُقِهِ

So Abu Abdullah^{asws} said: 'This is your son?' He said, 'Yes, and he is alleging that the people of Al-Medina are doing something which is not Permissible for them'. He^{asws} said: 'And what is it?' I said, 'The Qurayshi Hashemite woman rode and placed her hand upon the head of the black (slave), and her arm was upon his neck'.

²⁹ Al Kafi – V 5 – The Book of Marriage Ch 164 H 2

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا بُنَيَّ أَمَا تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى قَالَ اقْرَأْ هَذِهِ آيَةَ لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ حَتَّى بَلَغَ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ ثُمَّ قَالَ يَا بُنَيَّ لَا بَأْسَ أَنْ يَرَى الْمَمْلُوكُ الشَّعْرَ وَالسَّاقَ .

Abu Abdullah^{asws} said: 'O my^{asws} son! Have you not read the Quran?' I said, 'Yes'. He^{asws} said: 'Recite this Verse: **There is no blame on them (wives) regarding their fathers, nor their sons [33:55]** - until he^{asws} reached '**nor of what their right hands possess**'. Then he^{asws} said: 'O my^{asws} son! There is no problem if the slave were to see the hair and the leg'.³⁰

VERSE 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
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Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]

Salawat as taught by Rasool-Allah^{saww}

وعلم رسول الله صلى الله عليه وآله الناس الصلوات، فقال: قولوا: (اللهم صل على محمد وآل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد).

And Rasool-Allah^{saww} taught the people, the Salawat, so he^{saww} said: 'You should say, 'Our Allah^{azwj}, Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} just as You ^{azwj} Sent upon Ibrahim^{as} and the Progeny of Ibrahim^{as}, for You ^{azwj} are the Praiseworthy, the Glorious'.³¹

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن علي بن الجعد، عن شعيب، عن الحكم، قال: سمعت ابن أبي ليلى يقول: لقيني كعب بن عجرة، فقال: ألا أهدي لك هدية؟ قلت: بلى. قال: إن رسول الله (صلى الله عليه وآله) خرج إلينا، فقلت: يا رسول الله، قد علمنا كيف السلام عليك، فكيف الصلاة عليك؟

Muhammad Bin Al Abbas said, 'It was narrated to us by Abdul Aziz Bin Yahya, from Ali Bin Al Ja'ad, from Shuayb, from Al Hakam who said,

'I hear Abu Layli saying, 'Ka'ab Bin Ajrat met me and he said, 'Shall I gift to you a gift?' I said, 'Yes'. He said, 'Rasool-Allah^{saww} came out to us, so I said, 'O Rasool-Allah^{saww}! We have learned how to do the greetings upon you^{saww}. But, how is the Salawat to be upon you^{saww}?'

³⁰ Al Kafi – V 5 – The Book of Marriage Ch 165 H 2

³¹ Kitaab Sulaym Bin Qas Al Hilali – H 93

فقال: «قولوا: اللهم صل على محمد و آل محمد، كما صليت على إبراهيم و آل إبراهيم، إنك حميد مجيد، و بارك على محمد و آل محمد، كما باركت على إبراهيم و آل إبراهيم، إنك حميد مجيد».

He^{saww} said: 'Say, 'O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, just as You^{azwj} Sent Salawat upon Ibrahim^{as} and the progeny of Ibrahim^{as}, You^{azwj} are the Praised One, the Glorious One, and Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, just as You^{azwj} Sent Blessings upon Ibrahim^{as} and the progeny of Ibrahim^{as}, You^{azwj} are the Praised One, the Glorious One!''³²

Salawat by Amir Al-Momineen^{asws}

إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحَنَّنْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Abu Abdullah^{asws} said: 'Amir-al-Momineen^{asws} said in a sermon: ***'Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].*** O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and yearning for Muhammad^{saww} and the Progeny^{asws} of Muhammad, and Peace upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} as best what You^{azwj} had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim^{as} and the Progeny of Ibrahim^{as}, You^{azwj} are the Most Praised and Most Glorious'.³³

Salawat of the Angels

الثعلبي في (تفسيره)، في قوله تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، قال: أخبرنا أبو طالب محمد بن أحمد بن عثمان بن الفرّج بن الأزهر البغدادي، قدم علينا واسط، قال: أخبرني أبو الحسن علي بن محمد بن عرفة بن لؤلؤ، قال: حدثني عمر بن محمد القافلائي، قال: حدثني محمد بن خلف الحدادي قال: حدثني عبد الرحمن بن قيس أبو معاوية، قال: حدثني عمر بن ثابت، عن يزيد بن أبي زياد، عن عبد الرحمن بن سعاد، عن أبي أيوب الأنصاري، قال: قال رسول الله (صلى الله عليه و آله): «صلت الملائكة علي و علي علي سبع سنين، و ذلك أنه لم يصل معي أحد غيره».

Al Sa'alby in his Tafseer, said, 'It was informed to us by Abu Talib Muhammad Bin Ahmad Bin Usman Bin Al Faraj Bin Az'har Al Baghdadi, brought to us by Wasit, from Abu Al Hassan Ali Bin Muhammad Bin Arfat Bin Lulu, from Umar Bin Muhammad Al Qafalaiy, from Muhammad Bin Khalaf Al Hadady, from Abdul Rahman Bin Qays Abu Muawiya, from Umar Bin Sabir, from Yazeed, from Abdul Rahman Bin Sa'ad, from Abu Ayoub Al Ansary who said,

³² تأويل الآيات 2: 460 / 26

³³ Al Kafi – 14642 (Extract)

Regarding the Words of the Exalted: ***Surely Allah and His Angels are Sending Salawat upon the Prophet [33:56]***, he (the narrator) said, ‘Rasool-Allah^{saww} said: ‘The Angels sent Salawat upon me^{saww} and upon Ali^{asws} for seven years, and that is because no one prayed Salat along with me^{saww} apart from him^{asws}’.³⁴

Salawat upon the Prophet^{saww} is after his^{saww} passing away

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا قُبِضَ النَّبِيُّ (صلى الله عليه وآله) صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَالْمُهَاجِرُونَ وَالْأَنْصَارُ فَوْجًا فَوْجًا

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘When the Prophet^{saww} passed away, there Prayed the (funeral) *Salat* upon him^{saww}, the Angels, and the Emigrants, and the Helpers, in droves and droves’.

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ فِي صِحَّتِهِ وَ سَلَامَتِهِ إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ عَلَيَّ فِي الصَّلَاةِ عَلَيَّ بَعْدَ قُبُضِ اللَّهِ لِي إِنَّ اللَّهَ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا.

He^{asws} said: ‘And Amir Al-Momineen^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying during his^{saww} good health and his^{saww} well-being: ‘But rather, this Verse was Revealed unto me^{saww} regarding the *Salawat* upon me^{saww} after Allah^{azwj} Captures me^{asws} (my^{saww} soul): ***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***’.³⁵

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ كَيْفَ كَانَتْ الصَّلَاةُ عَلَى النَّبِيِّ (صلى الله عليه وآله) قَالَ لَمَّا عَسَلَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ كَفَّنَهُ سَجَّاهُ ثُمَّ أُدْخِلَ عَلَيْهِ عَشْرَةٌ فَدَاوُوا حَوْلَهُ

Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws}, said, ‘I said to him^{asws}, ‘How was the (funeral) *Salat* upon the Prophet^{saww}?’ When Amir Al-Momineen^{asws} washed him^{saww} and enshrouded him^{saww}, covered him^{saww}. Then ten (people) came over to him^{saww} and they circled around him^{saww}.

³⁴ مناقب ابن المغازلي: 13 / 17، العمدة: 65 / 78.

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 38

ثُمَّ وَقَفَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي وَسْطِهِمْ فَقَالَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا فَيَقُولُ الْقَوْمُ كَمَا يَقُولُ حَتَّى صَلَّى عَلَيْهِ أَهْلُ الْمَدِينَةِ وَ أَهْلُ الْعَوَالِي .

Then Amir Al-Momineen^{asws} paused in the middle of them and he^{asws} said: '***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***'. So the people were saying just as he^{asws} was saying until the people of Al-Medina had prayed *Salat* upon him^{saww}, and (so did) the people of Al-Awaly'.³⁶

Submitting submissively

عنه، عن أبيه، عن سعدان بن مسلم، عن أبي بصير قال: سألت أبا عبد الله (ع) عن قول الله عزوجل " إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا عليه وسلموا تسليماً " قال: الصلوة عليه والتسليم له في كل شيء جاء به.

From him, from his father, from Sa'dan Bin Muslim, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***. He^{asws} said: 'Salawat upon him^{saww} and the submission to him^{saww} with regards to everything which he^{saww} came with'.³⁷

عنه، عن أبيه، عن محمد بن سنان، عن ذكره، عن أبي عبد الله (ع) في قول الله عزوجل: " إن الله وملائكته يصلون على النبي، يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً "

From him, from his father, from Muhammad Bin Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***.

فقال: قال: أثنوا عليه وسلموا له، فقلت: كيف علمت الرسل أنها رسل؟ - قال: كشف عنها الغطاء، قلت: بأي شيء علم المؤمن أنه مؤمن؟ - قال: بالتسليم لله والرضى بما ورد عليه من سرور وسخط.

So the Imam^{asws} said: 'Acting upon his^{saww} command and submitting to him^{as}'. So I said, 'How does the Rasool^{saww} know that he^{saww} is a Rasool^{saww}? The (Imam) said; Removal of the covering from him^{saww}'. I asked, 'Does Momin know that he is a Momin?' The Imam^{asws} said: 'By the submission to Allah^{azwj}, and being pleased with what came to him from the joy and the anger'.³⁸

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 35

³⁷ Al Mahaasin – V 1 Bk 5 H 363

³⁸ Al Mahaasin – V 2 Bk 1 H 85

The Salat from Allah^{azwj} and the Rewards of Salawat

وعنه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، قال: حدثنا المعلى بن محمد البصري، عن محمد بن جمهور العمي، عن أحمد بن حفص البزاز الكوفي، عن أبيه، عن ابن أبي حمزة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، فقال: «الصلاة من الله عز وجل رحمة، ومن الملائكة تزيكية، ومن الناس دعاء، وأما قوله عز وجل: وَسَلِّمُوا تَسْلِيمًا، فإنه يعني التسليم له فيما ورد عنه».

And from him, from Ja'far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Al-Basry, from Muhammad Bin Jamhour Al-Aa'ma, from Ahmad Bin Hafs Al-Bazaz Al-Kufy, from his father, from Ibn Abu Hamza who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**, so he^{asws} said: 'The Salat (الصلاة) from Allah^{azwj} Mighty and Majestic is His^{azwj} Mercy, and from the Angels it is the Purification, and from the people it is the supplication. And as for His^{azwj} Words: **and submit submissively [33:56]**, so it means submission to him^{saww} in whatsoever that is referred to about him^{saww}'.

قال: فقلت له: كيف نصلي على محمد وآل محمد؟ قال: «تقولون: صلوات الله، و صلوات ملائكته، و أنبيائه، و رسله، و جميع خلقه على محمد وآل محمد، و السلام عليه و عليهم و رحمة الله و بركاته».

I said to him^{asws}, 'How should we send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}?' He^{asws} said: 'You should be saying, 'The Salawat of Allah^{azwj}, and the Blessings of His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and all of the creatures be upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and the Greetings be upon him^{saww} and upon them^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

قال: قلت: فما ثواب من صلى على النبي وآله بهذه الصلاة؟ قال: «الخروج من الذنوب - و الله - كهيئته يوم ولدته أمه».

I said, 'And what is the Reward for the one who sends Salawat upon the Prophet^{saww} and his^{saww} Progeny^{asws} by this greeting?' He^{asws} said: 'The extraction from the sins - by Allah^{azwj} - as if he has been revived to be like the day he was born from his mother'.³⁹

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، قال: حدثنا أبي، عن أبي المغيرة، قال: سمعت أبا الحسن (عليه السلام) يقول: «من قال في دبر صلاة الصبح، و صلاة المغرب قبل أن يثني رجله، أو يكلم أحدا: إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا اللهم صل على محمد و ذريته، قضى الله له مائة حجة: سبعين في الدنيا، و ثلاثين في الآخرة».

معاني الأخبار: 1/367. 39

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Abu Al-Mugheira who said,

'I heard Abu Al-Hassan^{asws} saying: 'The one who says after his 'Fajr Salat', and the 'Magrib Salat' before he bends his legs, or if one says, ***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56], 'O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and his^{saww} (pure) Progeny', Allah^{azwj} would Fulfil one hundred needs for him – seventy in the world, and thirty in the Hereafter***'.

قال: قلت: ما معنى صلاة الله و ملائكته، و صلاة المؤمنين؟ قال: «صلاة الله رحمة من الله، و صلاة الملائكة تزيكية منهم له، و صلاة المؤمنين دعاء منهم له».

I said, 'What is the Meaning of the Salat of Allah^{azwj}, and His^{azwj} Angels, and Salawat of the Momineen?' He^{asws} said: 'The Salat of Allah^{azwj} Mercy from Allah^{azwj}, and Salawat of the Angels is their purification for him^{saww}, and Salawat of the Momineen is their supplication from them to Him^{azwj}'⁴⁰.

الشيخ بإسناده في (مجالسه): عن العباس، عن بشر بن بكار، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن ملكاً من الملائكة سأل الله أن يعطيه سمع العباد فأعطاه، فذلك الملك قائم حتى تقوم الساعة، ليس أحد من المؤمنين يقول: صلى الله على محمد وآله وسلم، إلا و قال الملك: و عليك السلام. ثم يقول الملك: يا رسول الله، إن فلانا يقرئك السلام. فيقول رسول الله (صلى الله عليه وآله): و عليه السلام».

Al-Sheykh, by his chain in his Majaalis, from Al-Abbas, from Bashr Bin Bakar, from Amro Bin Shimr, from Habir,

'Abu Ja'far^{asws} has said: 'An Angel from the Angels asked Allah^{azwj} to Give him the (ability) to listen in to the servants, so He^{azwj} Gave it to him. So that Angels is established until the Establishment of the Hour. There is none from the Momineen who says, 'Salawat of Allah^{azwj} be upon Muhammad^{saww} and greetings', except that the Angels says: 'And upon you be the peace'. Then the Angel says, 'O Rasool-Allah^{saww}! So and so conveys the greetings'. Rasool-Allah^{saww} says: And Peace be upon him!'⁴¹

وعنه: عن علي بن محمد، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن عمر بن يزيد، قال: قال لي أبو عبد الله (عليه السلام): «يا عمر، إنه إذا كان ليلة الجمعة نزل من السماء ملائكة بعدد الذر، في أيديهم أقلام الذهب، و قراطيس الفضة، لا يكتبون إلى ليلة السبت إلا الصلاة على محمد و آل محمد صلى الله عليه و عليهم، فأكثر منها».

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Azafar, from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said to me: 'O Umar! When it is the night of the Friday, Angels descend from the sky, similar to the number of the particles. In their hands are pens of gold, and

⁴⁰ ثواب الأعمال: 156

⁴¹ الأمالي 2: 290

papers of silver. They are not writing down, up to the night of the Saturday, except for the Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and more than it’.

و قال: «يا عمر، إن من السنة أن يصلى على محمد و على أهل بيته في كل يوم جمعة ألف مرة، و في سائر الأيام مائة مرة».

And he^{asws} said: ‘O Umar! It is from the Sunnah that you should send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} a thousand times during every Friday, and during the rest of the days, a hundred times’.⁴²

ابن بابويه في (أماله): بإسناده عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين سيد العابدين، عن أبيه الحسين بن علي سيد الشهداء، عن أبيه علي بن أبي طالب سيد الأوصياء (صلوات الله عليهم)، قال: «قال رسول الله (صلى الله عليه و آله): من صلى علي و لم يصل على آلي لم يجد ريح الجنة، و أن ريحها لتوجد من مسيرة خمسمائة عام».

Ibn Babuwayh in his Amaali, by his chain, from Abaan Bin Taghlab,

‘From Abu Ja’far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws} the Chief of the Worshippers, from his^{asws} father Al-Husayn^{asws} Bin Ali^{asws} the Chief of the Martyrs, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} Chief of the Successors^{as} having said: ‘Rasool-Allah^{saww} said: ‘The one who sends blessing upon me^{saww} and does not send blessings upon my^{asws} Progeny^{asws}, would not find (even) the aroma of the Paradise, and its aroma can be found (smelt) at a distance of five hundred years of travel’.⁴³

ويؤيده: ما رواه ايضا باسناده عن أبي عبد الله عليه السلام أنه قال: قال أمير المؤمنين عليه السلام: كل دعاء محجوب عن السماء حتى يصلي على النبي وآله.

And it is supported by what has been reported as well by his chain, from Abu Abdullah^{asws} having said: ‘Amir-al-Momineen^{asws} said: ‘Every supplication is veiled from the sky until Salawat is sent upon the Prophet^{saww} and his^{saww} Progeny^{asws}’.

فمن ذلك: ما رواه الشيخ الصدوق (ره) بإسناده عن الباقر عليه السلام انه سئل ما أفضل الاعمال يوم الجمعة ؟ قال: لا أعلم عملا أفضل من الصلاة على محمد وآله.

And from that, is what has been reported by Al-Sheykh Al-Sadouq, by his chain, from Al-Baqir^{asws} having been asked, ‘What is the most superior of the deeds for the Day of Friday?’ He^{asws} said: ‘I^{asws} do not know of any deed which is higher than the Salawat to be sent upon Muhammad^{saww} and his^{saww} Progeny^{asws}’.⁴⁴

⁴² الكافي 3: 416 / 13

⁴³ الأمالي: 9 / 167

⁴⁴ Taweel Al Ayaat Al Zaahira – CH 33 H 31

The apparent and the hidden meaning of Salawat

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، قال: «لهذه الآية ظاهر و باطن،

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-Al-Momineen^{asws} regarding His^{azwj} Words: **Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**, he^{asws} said: 'For this Verse there is an Apparent, and a Hidden (meaning).

فالظاهر: قوله صَلُّوا عَلَيْهِ و الباطن: قوله: وَ سَلِّمُوا تَسْلِيمًا أي سلموا لمن وصاه و استخلفه و فضله عليكم، و ما عهد به إليه تسليماً،

So the Apparent (meaning) are His^{azwj} Words: **Send Salawat upon him**, and the Hidden is His^{azwj} Words: **and submit submissively [33:56]**, i.e., submit to the one who is his^{saww} successor^{asws}, and his^{saww} Caliph, and preferred him^{asws} over you, and what he^{saww} Covenanted with for him^{asws} you should submit to.

و هذا مما أخبرتك أنه لا يعلم تأويله إلا من لطف حسه، و صفا ذهنه، و صح تمييزه».

And this is from what I^{asws} am informing you. No one would learn its interpretation except the one who is of soft feelings, and clean mind, and correct manners'.⁴⁵

Reciting Salawat at the grave of Rasool-Allah^{saww}

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) انْتَهَى إِلَى قَبْرِ النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَ يَدَهُ عَلَيْهِ وَ قَالَ أَسْأَلُ اللَّهَ الَّذِي اجْتَبَاكَ وَ اخْتَارَكَ وَ هَذَاكَ وَ هَدَى بِكَ أَنْ يُصَلِّيَ عَلَيْكَ

Abu Ali Al Ahsary, from Al Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar, from Hammad Bin Isa, from Muhammad Bin Masoud who said,

'I saw Abu Abdullah^{asws} ending up at the grave of the Prophet^{saww}. He^{asws} placed his^{asws} hand upon it and said, 'I^{asws} ask Allah^{azwj} Who Selected you^{saww}, and Chose you^{saww}, and Guided you^{saww}, and Guided (us) through you^{saww}, that He^{azwj} should Send Salawat upon you^{saww}'.

ثُمَّ قَالَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .

⁴⁵ الاحتجاج: 253.

Then he^{asws} said: ***'Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]'***.⁴⁶

Salawat upon sneezing

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن صفوان بن يحيى، قال: كنت عند الرضا (عليه السلام)، فعطس، فقلت له: صلى الله عليك. ثم عطس، فقلت: صلى الله عليك. ثم عطس، فقلت: صلى الله عليك.

And from him (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

'I was in the presence of Al-Reza^{asws}, and he^{asws} sneezed, so I said to him^{asws}, 'May Allah^{azwj} Sent Salawat upon you^{asws}'. Then he^{asws} sneezed (again), so I said, 'May Allah^{azwj} Send Salawat upon you^{asws}'. Then he^{asws} sneezed (again), so I said, 'May Allah^{azwj} Send Salawat upon you^{asws}'.

و قلت له: جعلت فداك، إذا عطس مثلك نقول له كما يقول بعضنا لبعض: يرحمك الله، أو كما تقول «1»؟ قال: «نعم، أليس تقول: صلى الله عليه محمد و آل محمد؟» قلت: بلى. قال: «أرحم محمدا و آل محمد؟». قلت: بلى.

And I said to him^{asws}, 'May I be sacrificed for you^{asws}! Whenever someone sneezes like you^{asws}, should we be saying to him just as we are saying to each other, 'May Allah^{azwj} have Mercy on you', or just as you^{asws} said?'

He^{asws} said: 'Yes. Aren't you saying, 'May Allah^{azwj} Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}? I said, 'Yes'. He^{asws} said: '(And do you also say) Have Mercy on Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}? I said, 'Yes'.

قال: «بلى، و قد صلى الله عليه و رحمه، و إنما صلواتنا عليه رحمة لنا و قربة».

He^{asws} said: 'Yes, and Allah^{azwj} has Sent Salawat upon him^{saww} and His^{azwj} Mercy, and rather our^{asws} Salawat is upon him^{saww}, and Mercy is for us^{asws}, and kinship".⁴⁷

VERSES 57 & 58

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا {57}

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 216 H 4

⁴⁷ الكافي 2: 4 / 478

Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا {58}

And those hurting the Momineen and the Mominaat without them having deserved it, so they are bearing slander and a manifest sin [33:58]

الطبرسي: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: حدثنا الحاكم أبو عبد الله الحافظ، قال: حدثنا أحمد بن محمد بن أبي دارم الحافظ، قال: حدثنا علي بن أحمد العجلي، قال: حدثنا عباد بن يعقوب، قال: حدثنا أرطاة بن حبيب، قال: حدثني أبو خالد الواسطي و هو أخذ بشعره، قال: حدثني زيد بن علي بن الحسين (عليهما السلام) و هو أخذ بشعره، قال: حدثني علي بن الحسين (عليهما السلام) و هو أخذ بشعره، قال: حدثني الحسين بن علي بن أبي طالب (عليهما السلام) و هو أخذ بشعره، قال: حدثني علي بن أبي طالب (عليه السلام) و هو أخذ بشعره، قال: حدثني رسول الله (صلى الله عليه وآله) و هو أخذ بشعره، فقال: «من أذى شعرة منك فقد آذاني، و من آذاني فقد آذى الله، و من آذى الله فعليه لعنة الله».

Al-Tabarsy, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim Al-Haskany, from Al-Hakim Abu Abdullah Al-Hatif, from Ahmad Bin Muhammad Bin Abu Daram Al-Hafiz, from Ali Bin Ahmad Al-Ajaly, from Abaad Bin Yaqoub, from Artā'a Bin Habeen, from Abu Khalid Al-Wasity and he had grabbed his hair and said,

'Zayd the son of Ali^{asws} Bin Al-Husayn^{asws} narrated to me and he had grabbed his hair, said, 'Ali^{asws} Bin Al-Husayn^{asws} narrated to me and he^{asws} had grabbed his^{asws} hair and said: 'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} narrated to me^{asws} and he^{asws} had grabbed his^{asws} hair, said, 'Ali^{asws} Bin Abu Talib^{asws} narrated to me^{asws} and he^{asws} had grabbed his^{asws} hair, said: 'Rasool-Allah^{saww} narrated to me^{asws} and he^{saww} had grabbed his^{saww} hair, and said: 'The one who hurts even one hair from you^{asws}, so he has hurt me^{saww}, and the one who has hurt me^{saww} so he has hurt Allah^{azwj}, and the one who hurts Allah^{azwj}, so Curses of Allah^{azwj} are upon him'.⁴⁸

ابن شهر آشوب: عن الواحدي في (أسباب النزول)، و مقاتل بن سليمان، و أبي القاسم القشيري في تفسيريهما: أنه نزل قوله تعالى: وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا الآية، في علي بن أبي طالب (عليه السلام)، و ذلك أن نفرا من المنافقين كانوا يؤذونه، و يسمعون، و يكذبون عليه.

Ibn Shehr Ashub,

From Al-Wahidy in Asbaab Al-Nuzool, and Maqaatil Bin Suleyman, and Abu Al-Qasim Al-Qusheyri in their Tafseers that the Verse: ***And those hurting the Momineen and the Mominaat without then having deserved it [33:58]*** – the Verse, was Revealed regarding

مجمع البيان 8: 579، شواهد التنزيل 2: 98/776، مناقب الخوارزمي: 235. ⁴⁸

Ali^{asws} Bin Abu Talib^{asws}, and that a number of the hypocrites used to hurt him^{asws}, and calling him^{asws} names, and forging lies against him^{asws}.⁴⁹

ابن مردويه: بالإسناد عن محمد بن عبد الله الأنصاري، و جابر الأنصاري، و في (الفضائل) عن أبي المظفر بإسناده عن جابر الأنصاري، و في (الخصائص) عن النطنزي بإسناده عن جابر، كلهم عن عمر بن الخطاب، قال: كنت أجفو علياً، فلقيني رسول الله (صلى الله عليه و آله)، فقال: «إنك آذيتني، يا عمر». فقلت: أعوذ بالله من أذى رسول الله. قال: «إنك قد آذيت علياً، و من آذاه فقد آذاني».

Ibn Mardawayh, by the chain from Muhammad Bin Abdullah Al-Ansary, and Jabir Al-Ansary, and in Al-Fazaail, from Abu Al-Muzaffar, by his chain from Jabir Al-Ansary, and in Al-Khasa'is, from Al-Natanzy, by his chain from Jabir, all of them,

'From Umar Bin Al-Khattab who said, 'I used to be disloyal to Ali^{asws}, so Rasool-Allah^{saww} met with me and said: 'You are hurting me^{saww}, O Umar'. I said, 'I seek Refuge from Allah^{azwj} from hurting Rasool-Allah^{saww}'. He^{saww} said: 'You have hurt Ali^{asws}, and the one who hurts him^{asws}, so he has hurt me^{saww}'.⁵⁰

[شكايه بريدۀ من علي ع عند رسول الله ص و رده عليه:]

The complaint of Bureyda regarding Ali^{asws} in the presence of Rasool-Allah^{saww} and his^{saww} response upon it.

قَالَ رَسُولُ اللَّهِ ص [و] إِنَّ مِمَّنْ كُتِبَ أَجَلُهُ وَ عَمَلُهُ وَ رِزْقُهُ وَ سَعَادَةُ خَاتِمَتِهِ عَلَيَّ بْنُ أَبِي طَالِبٍ ع، كَتَبُوا مِنْ عَمَلِهِ أَنَّهُ لَا يَعْمَلُ دُبّاً أَبَدًا إِلَّا إِلَى أَنْ يَمُوتَ.

Rasool-Allah^{saww} said: 'And from the ones for whom his term (of life), and his deeds, and his sustenance, and his happy ending is Written (to be with) Ali^{asws} Bin Abu Talib^{asws}, it is (also) Written from his deeds that he would not commit a sin, ever, until he dies'.

قَالَ: وَ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص يَوْمَ شَكَاهُ بُرَيْدَةَ، وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ جَيْشاً ذَاتَ يَوْمٍ لِعِرَاقٍ، أَمَرَ عَلَيْهِمْ عَلِيّاً ع، وَ مَا بَعَثَ جَيْشاً قَطُّ فِيهِمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع إِلَّا جَعَلَهُ أَمِيرَهُمْ.

He^{asws} said: 'And that speech of Rasool-Allah^{saww} was on the day Bureyda complained to him^{saww}, and that is because Rasool-Allah^{saww} had sent an army one day to a military expedition, making Ali^{asws} as a commander upon them, and he^{saww} did not sent an army at all with Ali^{asws} Bin Abu Talib^{asws} among them, except he^{saww} made him^{asws} to be their commander.

المناقب 3: 210، شواهد التنزيل 2: 93/775، أسباب النزول: 205.⁴⁹

المناقب 3: 210.⁵⁰

فَلَمَّا غَنِمُوا رَغِبَ عَلِيٌّ ع [فِي] أَنْ يَشْتَرِيَ مِنْ جُمْلَةِ الْغَنَائِمِ جَارِيَةً- يَجْعَلُ ثَمَنَهَا فِي جُمْلَةِ الْغَنَائِمِ، فَكَأَيْدَهُ فِيهَا حَاطِبُ بْنُ أَبِي بَلْتَعَةَ وَ بُرَيْدَةُ الْأَسْلَمِيُّ، وَ زَايِدَاهُ.

So when they acquired war booty, Ali^{asws} desired that he^{asws} purchase a slave girl from the total of the booty – making her price to be from the total of the booty. Hatib Bin Abu Bata'at and Bureyda Al Aslamy deceived him^{asws} and outbid him^{asws}.

فَلَمَّا نَظَرَ إِلَيْهِمَا يُكَادِيَانِهِ وَ يُزَايِدَانِهِ، انْتَظَرَ إِلَى أَنْ بَلَغَتْ قِيمَتُهَا قِيمَةً عَدْلٍ فِي يَوْمِهَا فَأَخَذَهَا بِذَلِكَ.

So when he^{asws} look that them both deceiving him^{asws} and outbidding him^{asws}, he^{asws} waited until her price reached a fair price of the day, and he^{asws} took her with that (price).

فَلَمَّا رَجَعُوا إِلَى رَسُولِ اللَّهِ ص، تَوَاطَعَا عَلَى أَنْ يَقُولَ ذَلِكَ بُرَيْدَةُ لِرَسُولِ اللَّهِ ص فَوَقَفَ بُرَيْدَةُ قُدَّامَ رَسُولِ اللَّهِ ص وَ قَالَ: يَا رَسُولَ اللَّهِ أَلَمْ تَرَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخَذَ جَارِيَةً مِنَ الْمَغْنَمِ- دُونَ الْمُسْلِمِينَ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص، ثُمَّ جَاءَ عَنْ يَمِينِهِ فَقَالَهَا، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص (فَجَاءَهُ عَنْ يَسَارِهِ وَ قَالَهَا، فَأَعْرَضَ عَنْهُ، وَ جَاءَ مِنْ خَلْفِهِ فَقَالَهَا، فَأَعْرَضَ عَنْهُ) ثُمَّ عَادَ إِلَى بَيْنِ يَدَيْهِ فَقَالَهَا.

So when they returned to Rasool-Allah^{saww}, Bureyda volunteered upon telling that to Rasool-Allah^{saww}. So Bureyda paused in front of Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Did you^{saww} not see that Ali^{asws} Bin Abu Talib^{asws} took a slave girl from the booty, besides the (other) Muslims?'. But Rasool-Allah^{saww} turned away from him. Then he came from his^{saww} right and said it, but Rasool-Allah^{saww} turned away from him. So he came from his^{saww} left and said it, but Rasool-Allah^{saww} turned away from him. So he came from behind him^{saww} and said it, but Rasool-Allah^{saww} turned away from him. Then he repeated in front of him^{saww} and said it.

فَعَصَبَ رَسُولُ اللَّهِ ص عَصَبًا لَمْ يُرْ قَبْلَهُ وَ لَا بَعْدَهُ عَصَبٌ مِثْلُهُ، وَ تَغَيَّرَ لَوْنُهُ وَ تَرَدَّدَ وَ انْتَفَحَتْ أَوْدَاجُهُ، وَ انْتَعَدَتْ أَعْضَاؤُهُ، وَ قَالَ: مَا لَكَ يَا بُرَيْدَةُ أَذَيْتَ رَسُولَ اللَّهِ مُنْذُ الْيَوْمِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا- وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بغيرِ مَا اكْتَسَبُوا- فَقَدْ احْتَمَلُوا بُهْتَانًا وَ إِنَّمَا مُبِينًا».

So Rasool-Allah^{saww} got angry with such an anger he^{saww} not seen with before it, nor after it, an anger the like of it, and his^{saww} colour changed and he^{saww} reddened and his^{saww} cheeks puffed, and his^{saww} limbs trembled, and he^{saww} said: 'What is the matter with you, O Bureyda, hurting Rasool-Allah^{saww} today? Have you not heard Allah^{azwj} Mighty and Majestic Saying: **Those who are hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter and Prepares for them a humiliating Punishment [33:578] And those who are hurting the Momineen and the Mominaat with other than what they are deserving, so they have carried a false accusation and a manifest sin [33:58]?**'.

قَالَ بُرَيْدَةُ: يَا رَسُولَ اللَّهِ ص مَا عَلِمْتُ أَنَّي قَصَدْتُكَ بِأَذَى.

Bureyda said, 'O Rasool-Allah^{saww}! I did not know that I had aimed at you^{saww} with hurting?'

قَالَ رَسُولُ اللَّهِ ص: أَوْ تَطُنُّ يَا بُرَيْدَةُ أَنَّهُ لَا يُؤْذِينِي إِلَّا مَنْ قَصَدَ ذَاتَ نَفْسِي أَمَا عَلِمْتَ أَنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَأَنَّ مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي [وَمَنْ آذَانِي] فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ - فَحَقَّقْ عَلَى اللَّهِ أَنْ يُؤْذِيَهُ بِأَلِيمٍ عَذَابِهِ فِي نَارِ جَهَنَّمَ! يَا بُرَيْدَةُ أَنْتَ أَعْلَمُ أَمْ اللَّهُ عَزَّ وَجَلَّ أَنْتَ أَعْلَمُ أَمْ قُرَاءُ اللَّوْحِ الْمُحْفُوظِ أَنْتَ أَعْلَمُ أَمْ مَلَكُ الْأَرْحَامِ

Rasool-Allah^{saww} said: 'Or, do you think, O Bureyda, that he does not hurt me^{saww} except the one who aims at my^{saww} own self? Do you not know that Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and that the one who hurts Ali^{asws} so he has hurt me^{saww}, (and the one who hurts me^{saww}) so he has hurt Allah^{azwj}? And the one who hurts Allah^{azwj}, so there is a right upon Allah^{azwj} that He^{azwj} hurts him with the most painful of His^{azwj} Punishments in the Fire of Hell! O Bureyda! Are you more knowing or Allah^{azwj} Mighty and Majestic? Are you more knowing of the readers of the Guarded Tablet (اللَّوْحِ الْمُحْفُوظِ)? Are you more knowing or the Angels of the womb?'

قَالَ بُرَيْدَةُ: بَلِ اللَّهُ أَعْلَمُ، وَ قُرَاءُ اللَّوْحِ الْمُحْفُوظِ أَعْلَمُ، وَ مَلَكُ الْأَرْحَامِ أَعْلَمُ.

Bureyda said, 'But, Allah^{azwj} is more Knowing, and the readers of the Guarded Tablet are more knowing, and the Angels of the wombs are more knowing'.

قَالَ رَسُولُ اللَّهِ ص فَأَنْتَ أَعْلَمُ يَا بُرَيْدَةُ أَمْ حَفَظَهُ عَلَيَّ بَنُ أَبِي طَالِبٍ قَالَ: بَلِ حَفَظَهُ عَلَيَّ بَنُ أَبِي طَالِبٍ.

Rasool-Allah^{saww} said: 'So are you more knowing, O Bureyda or the preservers (recording Angels) of Ali^{asws} Bin Abu Talib^{asws}? He said, 'But the preservers (recording Angels) of Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ رَسُولُ اللَّهِ ص: فَكَيْفَ تُحْطِئُهُ وَ تَلُومُهُ - وَ تُؤَيِّحُهُ وَ تُشَنِّعُ عَلَيْهِ فِي فِعْلِهِ، وَ هَذَا جَبْرِئِيلُ أَخْبَرَنِي، عَنْ حَفَظَةِ عَلِيٍّ ع أَنَّهُمْ مَا كَتَبُوا عَلَيْهِ قَطُّ خَطِيئَةً مِنْذُ [يَوْمٍ] وَلِدَ وَ هَذَا مَلَكُ الْأَرْحَامِ حَدَّثَنِي أَنَّهُمْ كَتَبُوا قَبْلَ أَنْ يُولَدَ، حِينَ اسْتَحْكَمَ فِي بَطْنِ أُمِّهِ، أَنَّهُ لَا يَكُونُ مِنْهُ خَطِيئَةٌ أَبَدًا، وَ هَؤُلَاءِ قُرَاءُ اللَّوْحِ الْمُحْفُوظِ أَخْبَرُونِي لَيْلَةَ أُسْرِي بِي - أَنَّهُمْ وَجَدُوا فِي اللَّوْحِ الْمُحْفُوظِ «عَلَيُّ الْمَعْصُومِ مِنْ كُلِّ خَطَاٍ وَ زَلَّةٍ».

Rasool-Allah^{saww} said: 'So how come you are faulting him^{asws} and accusing him^{asws}, and rebuking him^{asws}, and defaming his^{asws} deed upon him^{asws}? And this (here) is Jibraeel^{as} informing me^{saww} about the preservers (recording Angels) of Ali^{asws}, (that) they have not written an error against him^{asws} at all since the day he^{asws} was came (to the world), and these Angels of the wombs are narrating to me^{saww} that they had written before even he^{asws} was Blessed to his^{asws} mother^{asws}, that there would not be happening an error from him^{asws}, ever! And these readers of the Guarded Tablet informed me^{saww} on the night I^{saww} ascended (Mi'raj), that they were finding in the Guarded Tablet (Inscribed): "Ali^{asws} is infallible from every error and slip".

فَكَيْفَ تُحِطُهُ [أَنْتَ] يَا بُرَيْدَةُ وَ قَدْ صَوَّبَهُ رَبُّ الْعَالَمِينَ وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ يَا بُرَيْدَةُ لَا تَعْرُضْ لِعَلِيٍّ بِخِلَافِ الْحَسَنِ الْجَمِيلِ، فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ، وَ سَيِّدُ الْوَصِيِّينَ، [وَ سَيِّدُ الصَّالِحِينَ] وَ فَارِسُ الْمُسْلِمِينَ، وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ، وَ قَسِيمُ الْجَنَّةِ وَ النَّارِ، يَقُولُ يَوْمَ الْقِيَامَةِ لِلنَّارِ: هَذَا لِي وَ هَذَا لَكَ.

So how can you fault him, O Bureyda, and he^{asws} had been deemed as correct by the Lord^{azwj} of the world, and the Angels of Proximity? O Bureyda! Do not display to Ali^{asws} anything different to the good, the beautiful, for he^{asws} is the Emir of the Momineen, and Chief of the successors^{asws}, and Chief of the righteous, and the knight of the Muslims, and Guide of the resplendent, and Distributor of the Paradise and the Fire. He^{asws} would be saying to the Fire: 'This one is for me^{asws}, and this one is for you'.

ثُمَّ قَالَ: يَا بُرَيْدَةُ أَلَيْسَ لِعَلِيٍّ مِنَ الْحَقِّ عَلَيْكُمْ مَعَاشِرَ الْمُسْلِمِينَ، أَلَا تَكَادُوهُ وَ لَا تَعَانِدُوهُ وَ لَا تَرَايِدُوهُ هَيْهَاتَ [هَيْهَاتَ] إِنَّ قَدَرَ عَلِيٍّ عِنْدَ اللَّهِ تَعَالَى أَعْظَمُ مِنْ قَدَرِهِ عِنْدَكُمْ، أَوْ لَا أَخْبِرْكُمْ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then he^{asws} said: 'O Bureyda! Do you see there isn't the right for Ali^{asws} upon you, group of Muslims, that you should not be arguing with him^{asws}, nor being inimical to him^{asws}, nor outbid him^{asws}? Far be it! Far be it! The worth of Ali^{asws} in the Presence of Allah^{azwj} the Exalted is greater than his^{asws} worth in your presence. Or, shall I^{saww} inform you all?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ رَسُولُ اللَّهِ ص: فَإِنَّ اللَّهَ يَبْعَثُ يَوْمَ الْقِيَامَةِ أَقْوَامًا - تَمْتَلِئُ مِنْ جِهَةِ السَّيِّئَاتِ مَوَازِينُهُمْ - فَيَقَالُ لَهُمْ: هَذِهِ السَّيِّئَاتُ فَأَيْنَ الْحَسَنَاتُ وَ إِلَّا فَقَدْ عَطِشْتُمْ فَيَقُولُونَ: يَا رَبَّنَا مَا نَعْرِفُ لَنَا حَسَنَاتٍ.

Rasool-Allah^{saww} said: 'Verily Allah^{azwj} would be Resurrecting on the Day of Judgment, a people, their scales would be filled from aspects of the evil deeds, and it would be said to them, 'These are the evil deeds, so where are the good deeds, or else you have been ruined'. They would be saying, 'O our Lord^{azwj}! We do not recognise any good deeds for us'.

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ: «لَيْنَ لَمْ تَعْرِفُوا لِأَنْفُسِكُمْ - عِبَادِي - حَسَنَاتٍ فَإِنِّي أَعْرِفُهَا لَكُمْ، وَ أُوقِرُهَا عَلَيْكُمْ».

So there would be a call from Allah^{azwj} Mighty and Majestic: "If you are not knowing for yourselves - My^{azwj} servants - (any) good deeds, then I^{azwj} will Introduce these to you, and will Set these aside for you!"

ثُمَّ تَأْتِي الرِّيحُ بِرُفْعَةٍ صَغِيرَةٍ [وَ] تَطْرُحُهَا فِي كِفَّةِ حَسَنَاتِهِمْ، فَتَرْجَحُ بِسَيِّئَاتِهِمْ بِأَكْثَرٍ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ، فَيَقَالُ لِأَحَدِهِمْ: خُذْ يَدَ أَبِيكَ وَ أُمِّكَ وَ إِخْوَانِكَ وَ أَخَوَاتِكَ وَ خَاصَّتِكَ وَ قَرَابَاتِكَ وَ أَعْدَانِكَ وَ مَعَارِفِكَ، فَأَدْخِلْهُمْ الْجَنَّةَ.

Then there would come the wind would come with a small parchment and drop it in the scale hand of their good deeds, and the scale would outweigh their evil deeds by more than what is between the sky and the earth. So it would be said to one of them, 'Take the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and those you loved openly and secretly, and enter them into the Paradise'.

فَيَقُولُ أَهْلُ الْمَحْشَرِ: يَا رَبَّنَا أَمَا الدُّنُوبُ فَقَدْ عَرَفْنَاهَا، فَمَا ذَا كَانَتْ حَسَنَاتُهُمْ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: يَا عِبَادِي، مَشَى أَحَدُهُمْ بِبَقِيَّةِ دَيْنٍ عَلَيْهِ لِأَخِيهِ إِلَى أَخِيهِ- فَقَالَ: خُذْهَا فَإِنِّي أُحِبُّكَ- بِحُبِّكَ لِعَلِيَّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ الْآخَرُ: قَدْ تَرَكْتُهَا لَكَ بِحُبِّكَ لِعَلِيَّ بْنِ أَبِي طَالِبٍ ع وَ لَكَ مِنْ مَالِي مَا شِئْتَ.

So the people of the plains would be saying, 'O our Lord^{azwj}! As for the sins, so we have recognised these, but what was that good deed?' Allah^{azwj} Mighty and Majestic would be Saying: "O My^{azwj} servants! One of you walks with the remainder of his debts to his brother and he says, 'Take it, for I love you due to your love for Ali^{asws} Bin Abu Talib^{asws}'. So the other one says, 'I have left it (written it off) for you due to your love for Ali^{asws} Bin Abu Talib^{asws}, and from my wealth is whatever you so desire'.

فَشَكَرَ اللَّهُ تَعَالَى ذَلِكَ لَهُمَا فَحَطَّ بِهِ خَطَايَاهُمَا، وَ جَعَلَ ذَلِكَ فِي حَشْوِ صَحَائِفِهِمَا وَ مَوَازِينِهِمَا، وَ أَوْجَبَ لَهُمَا وَ لَوْلَدَيْهِمَا وَ لِذُرِّيَّتِهِمَا الْجَنَّةَ.

So Allah^{azwj} the Exalted Thanks to them both for that and Drops their sins due to it, and Makes that to be in the margins of their parchments and their scales, and Obligates the Paradise for them both, and for their children, and for their offspring'.

ثُمَّ قَالَ: يَا بُرَيْدَةُ إِنَّ مَنْ يَدْخُلُ النَّارَ بِبُغْضٍ عَلَيَّ أَكْثَرُ مِنْ حَصَى الْخُدْفِ الَّتِي يُرْمَى بِهَا عِنْدَ الْجَمَرَاتِ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ.

Then he^{saww} said: 'O Bureyda! The ones who would be entering the Fire due to hatred for Ali^{asws} are more than pebbles of the ground which are thrown at the rocks (Al-Jamaraat during Hajj). Therefore, beware of ending-up to be among them!'⁵¹

محمد بن يحيى عن احمد بن محمد عن ابى سنان عن منذر بن يزيد عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إذا كان يوم القيامة نادى مناد: اين الصدود لاوليائي فيقوم قوم ليس على وجوههم لحم فيقال: هؤلاء الذين آذوا المؤمنين ونصبوا لهم وعاندوهم وعنفوهم في دينهم ثم يؤمر بهم إلى جهنم.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Sinan, from Munzar Bin Yazeed, from Al-Mufazzal-Bin Umar who said,

'Abu Abdullah^{asws} said: 'When it will be the Day of Judgement, a Caller would Call out: "Where are the ones who repelled My^{azwj} friends?" So a group would stand up who would not have flesh upon their faces. So it would be said: "These are the ones who hurt the Momineen, and established (enmity) against them, and opposed them, and were violent to them regarding their Religion". Then He^{azwj} would Command for them to be taken to Hell'.⁵²

عنه، عن محمد بن علي أبي جميلة، عن سعد بن طريف، عن أبي جعفر (ع) قال: " إن الذين يؤذون الله ورسوله " هم المصورون، يكلفون يوم القيامة أن ينفخوا فيها الروح.

From him, from Muhammad Bin Ali Abu Jameela, from Sa'ad Bin Tareyf,

⁵¹ Tafseer Imam Hassan Al Askari^{asws} – S 70

⁵² Tafseer Noor Al Saqalayn – CH 33 H 241

'From Abu Ja'far^{asws} having said: '***Surely those hurting Allah and His Rasool [33:57]*** – they are the sculptors. They would be Encumbered in the Day of Judgement that they should blow the spirit into these'.⁵³

VERSE 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {59}

O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. That is more appropriate, for they would be recognised and would not be harmed; and Allah was always Forgiving, Merciful [33:59]

علي بن إبراهيم: و أما قوله: يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ كان سبب نزولها: أن النساء كن يخرجن إلى المسجد، و يصلين خلف رسول الله (صلى الله عليه و آله)، فإذا كان الليل خرجن إلى صلاة المغرب، و العشاء الآخرة، و الغداة،

Ali Bin Ibrahim said,

'And as for His^{azwj} Words: ***O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves*** - the reason for its Revelation was that the women used to come out to the Masjid, and pray Salat behind Rasool-Allah^{saww}. So when it was the night time, they would come out for the Magrib and the Isha, and the Fajr Salat.

يقعد الشبان لهم في طريقهن فيؤذونهن، و يتعرضون لهم، فأنزل الله: يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ إِلَى قَوْلِهِ: ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا.

The youth would sit in their path and would be bothering them and presenting themselves to them. So Allah^{azwj} Revealed: ***O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. That is more appropriate, for they would be recognised and would not be harmed; and Allah was always Forgiving, Merciful [33:59]***.⁵⁴

⁵³ Al Mahaasin – V 2 Bk 6 H 43

⁵⁴ تفسير القمي 2: 196.

VERSE 60

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]

و علي بن إبراهيم قال: و أما قوله: لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا فإنها نزلت في قوم منافقين كانوا في المدينة يرجفون برسول الله (صلى الله عليه و آله) إذا خرج في بعض غزواته، يقولون: قتل، و أسر، فيغتم المسلمون لذلك،

And Ali Bin Ibrahim said,

‘And as for His^{azwj} Words: ***If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]***, so it was Revealed regarding a group of hypocrites who were in Al-Medina agitating against Rasool-Allah^{saww} whenever he^{saww} went out for one of the military expeditions, by saying, ‘He^{saww} has been killed, and captured’, so the Muslims would be grieving as a result of that’.

و يشكون إلى رسول الله (صلى الله عليه و آله)، فأنزل الله في ذلك: لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَيْ شَكَّ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا أَيْ نَأْمُرُكَ بِإِخْرَاجِهِمْ مِنَ الْمَدِينَةِ إِلَّا قَلِيلًا.

And they (Muslims) complained to Rasool-Allah^{saww}, so Allah^{azwj} Revealed with regards to that: ***If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]***.⁵⁵

VERSES 61 & 62

مَلْعُونِينَ ۖ أَيَنَّمَا تُقْفُوا أَخَذُوا وَقُتِلُوا تَقْتِيلًا {61}

(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61]

تفسير القمي 2: 196. 55

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62}

Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «ملعونين، فوجبت عليهم اللعنة، يقول الله بعد اللعنة: أَئِنَّمَا تُقْفُوا أُخْدُوا وَ قُتِلُوا تَقْتِيلًا».

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

'Abu Ja'far^{asws} has said: 'Accursed – so the Curse is Obligated upon them (the enemies of Allah^{azwj}). Allah^{azwj} is Saying after the Curse: **Wherever they are found they shall be seized and killed with a massacre [33:61]**'.⁵⁶

فتن ما بعد بني أمية

Fitna after the clan of Umayya

فقال الرجل: فهل من جماعة – يا أمير المؤمنين – بعد ذلك؟ قال عليه السلام: إنها ستكونون جماعة شتى، عطاؤكم وحجكم وأسفاركم واحد والقلوب مختلفة.

(Suleym Bin Qays said), 'The man said, 'Will there be a community after that, O Amir-al-Momineen?' He^{asws} said: 'There will be a diverse community. Your charities and your Hajj and your travels will be one, but your hearts will be different'.

قال: قال واحد: كيف تختلف القلوب؟ قال عليه السلام: هكذا – وشبك بين أصابعه – ثم قال: يقتل هذا هذا وهذا هذا، هرجا هرجا ويبقى طغام جاهلية ليس فيها منار هدى ولا علم يرى.

One of them said, 'How will their hearts be different?' He^{asws} said: 'Like this' – and tangled his^{asws} fingers – then said: 'This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a minaret of guidance or a flag to be seen.

نحن أهل البيت منها بمنجاة ولسنا فيها بدعاة.

We^{asws}, the People^{asws} of the Household will be rescued from it, and we^{asws} will not be calling (inviting to the Religion) during that time.

⁵⁶ تفسير القمي 2: 197

قال: فما أصنع في ذلك الزمان يا أمير المؤمنين؟ قال عليه السلام: انظروا أهل بيت نبيكم، فإن لبدوا فالبدوا وإن استنصروكم فانصروهم تنصروا وتعذروا، فإنهم لن يخرجوكم من هدى ولن يدعوكم إلى ردى، ولا تسبقوهم بالتقدم فيصرعكم البلاء وتشمت بكم الأعداء. يفرج الله عن الفتن بالإمام المهدي عليه السلام

He said, 'So what shall I do in that era, O Amir-al-Momineen^{asws}?' He^{asws} said: 'Look at the People^{asws} of the Household of your Prophet^{saww}. If they^{asws} remain at their^{asws} homes, you remain at your homes, and if they^{asws} ask you for your help, help them^{asws} so that you will be helped and be excused, for they^{asws} will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them^{asws} or else you will be killed by the afflictions and your enemies will rejoice over you. Allah^{azwj} will Release you from the 'Fitna' by the (appearance of) Imam Al-Mahdi^{ajfj}'.

قال: فما يكون بعد ذلك يا أمير المؤمنين؟ قال عليه السلام: يفرج الله البلاء برجل من بيتي كانفراج الأديم من بيته. ثم يرفعون إلى من يسومهم خسفا ويسقيهم بكأس مصبرة ولا يعطيهم ولا يقبل منهم إلا السيف،

He said, 'So what will happen after that, O Amir-al-Momineen^{asws}?' He^{asws} said: 'Allah^{azwj} will Effect the Release from the affliction by a man^{asws} from my^{asws} Household, but many will turn against him^{ajfj}. Then He^{azwj} will Raise them to the one^{asws} who will swallow up their afflictions and quench them with a consoling cup, and he^{asws} will neither give them nor will he^{asws} accept from them anything except with the sword.

هرجا هرجا، يحمل السيف على عاتقه ثمانية أشهر حتى تود قريش بالدنيا وما فيها أن يروني مقاما واحدا فأعطيهم وأخذ منهم بعض ما قد منعوني وأقبل منهم بعض ما يرد عليهم حتى يقولوا: (ما هذا من قريش، لو كان هذا من قريش ومن ولد فاطمة لرحمنا)

There will be trouble after trouble. He^{asws} will carry the sword for eight months, to the extent that Quraysh would wish to give the whole world and whatever it contains to be able to see me^{asws} at least once, so that they could give me back whatever they had taken from me^{asws}. But he (Imam e Zaman^{ajfj}) will be very severe on them until they will say, 'This man is not from Quraysh. Had he^{asws} been from the Quraysh and from the children of Fatima^{asws}, he^{asws} would be merciful to us'.

يغريه الله بنبي أمية فيجعلهم تحت قدميه ويطحنهم طحن الرحى. (ملعونين أينما ثقفوا أخذوا وقتلوا تقتيلا، سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلا).

Thus Allah^{azwj} will Cause him^{asws} to overpower clan of Umayya, and he^{ajfj} will place them under his^{ajfj} feet, and he^{asws} will grind them like the grinding of the mill, **(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61] Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]**".⁵⁷

⁵⁷ Kitab Suleym Bin Qays – H 17 (Extract)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الشَّيْبَانِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا يُونُسَ بْنَ ظَبْيَانَ أبلغ عَطِيَّةَ عَنِّي أَنَّهُ مَنْ شَرِبَ جُرْعَةً مِنْ خَمْرٍ لَعَنَهُ اللَّهُ عَزَّ وَجَلَّ وَ مَلَائِكَتُهُ وَ رُسُلُهُ وَ الْمُؤْمِنُونَ فَإِنْ شَرِبَهَا حَتَّى يَسْكُرَ مِنْهَا نَزَعَ رُوحَ الْإِيمَانِ مِنْ جَسَدِهِ وَ رَكِبَتْ فِيهِ رُوحٌ سَخِيفَةٌ حَبِيثَةٌ مَلْعُونَةٌ فَيَتْرُكُ الصَّلَاةَ فَإِذَا تَرَكَ الصَّلَاةَ غَيَّرَتْهُ الْمَلَائِكَةُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي كَفَرْتَ وَ غَيَّرْتُكَ الْمَلَائِكَةُ سَوَاءً لَكَ عَبْدِي

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Al Shaybani, from Yunus Bin Zibyan who said,

‘Abu Abdullah^{asws} said: ‘O Yunus Bin Zabyan! Tell Atiyya from me^{asws} that the one who drinks one dosage of wine, Allah^{azwj} Mighty and Majestic Curses him, and His^{azwj} Angels, and His^{azwj} Rasools^{as}, and the Momineen. If he were to drink it until he is intoxicated from it, the Spirit of Eman would be removed from his body, and there would ride inside him a stupid, malicious, Accursed Spirit, so he would neglect the Salat. So when he neglects the Prayer, the Angels Rebuke him, and Allah^{azwj} Mighty and Majestic Says: “My^{azwj} servant! You have disbelieved and the Angels have Rebuked you. Shame on you, My^{azwj} servant!”

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَوَاءٌ سَوَاءٌ كَمَا تَكُونُ السَّوَاءُ وَ اللَّهُ لَتَوْبِخُ الْجَلِيلِ جَلَّ اسْمُهُ سَاعَةً وَاحِدَةً أَشَدُّ مِنْ عَذَابِ أَلْفِ عَامٍ

Then Abu Abdullah^{asws} said: ‘Disgrace! Disgrace! Disgrace, by Allah^{azwj} of the Rebuke of the Sublime, Majestic is His^{azwj} Name, a moment of it is more difficult (to bear) than the punishment of a thousand years’.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَلْعُونِينَ أَيُّمَا تُقْفُوا أَخَذُوا وَ قُتِلُوا تَقْتِيلًا ثُمَّ قَالَ يَا يُونُسَ مَلْعُونٌ مَلْعُونٌ مَنْ تَرَكَ أَمَرَ اللَّهِ عَزَّ وَ جَلَّ إِنْ أَخَذَ بَرًّا دَمَرَتْهُ وَ إِنْ أَخَذَ بَحْرًا غَرَقَتْهُ يُغَضَّبُ لِعُصْبِ الْجَلِيلِ عَزَّ اسْمُهُ .

He (the narrator) said, ‘Then Abu Abdullah^{asws} said: ‘**(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61]**’. Then he^{asws} said: ‘O Yunus! Accursed, Accursed is the one who neglects the Command of Allah^{azwj} Mighty and Majestic. If he takes to the land he would be ravaged, and if he takes to the sea he would drown, in anger due to the Anger of the Sublime, Mighty is His^{azwj} Name’.⁵⁸

VERSES 63 - 68

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا {63}

⁵⁸ Al Kafi – V 6 – The Book of Drinks Ch 14 H 16

The people ask you about the Hour. Say: 'But rather, its knowledge is with Allah; and what will make you comprehend, perhaps the Hour happens to be near?' [33:63]

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا {64}

Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64]

خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {65}

(They would be) abiding therein forever. They will neither be finding a guardian nor a helper [33:65]

يَوْمَ ثُقُلَتْ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ {66}

On the Day their faces would be turned back towards the Fire, they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66]

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا {67}

And they shall say: 'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67]

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا {68}

Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فيثقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره.

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

'Abu Ja'far^{asws}, in a lengthy Hadeeth in which he^{asws} mentioned the state of the Kafir on the Day of Judgement. He^{asws} said: 'Then his book will come flying in from behind him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف اقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خذوه فَعُلُّوه.

Then he will say to him: 'Read your book'. So he would say, 'How can I read while Hell is in front of me?' Allah^{azwj} will Say: "Break his neck, and break his backbone, and tighten his forehead to his feet". Then He^{azwj} will Say: **"Seize him and shackle him!" [69:30]**.

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من يتنف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترحموني؟

He^{asws} said: 'Regarding the Words of Allah^{azwj}, seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones'. He would be saying, 'Will you not have mercy on me?'

قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟

He^{asws} said: 'They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One^{azwj} did not have Mercy on you? Is this hurting you?' He would be saying, 'Yes, it hurts extremely'. So they would be saying, 'O wretch! And how would it be if we flung you into the Fire?'

قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ

So the Angel on his chest would fling him, and he would fall for seventy thousand years'. So he would be saying, **'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66]**

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلداً، كل جلد غلظه أربعون ذراعاً، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعاً، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار،

He^{asws} said: 'So he would be paired with a rock from his right and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah^{azwj} would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire.

رأسه مثل الجبل العظيم، و فخذه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحباً، و أذناه عضوضان بينهما سراق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنيانها حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعاً، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

Its head would be like the great mountain, and its thighs would be like mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. It would be

exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, **Then enchain him in a chain of seventy cubits, then insert him! [69:32]**. In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it'.⁵⁹

علي بن إبراهيم، في قوله: يَوْمَ تُقْلَبُ وُجُوهُهُمْ فِي النَّارِ، فإنها كناية عن الذين غضبوا آل محمد (عليهم السلام) حقهم يُقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ يعني في أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim –

Regarding His^{azwj} Words: **On the Day their faces would be turned back towards the Fire [33:66]**, so it is a metaphor about the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww} **they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!'** [33:66] - meaning, regarding Amir-al-Momineen^{asws}.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا وَ هُمَا الرِّجَالَانِ وَ السَّادَةُ وَ الْكِبَرَاءُ، هُمَا أَوَّلُ مَنْ بَدَأَ بِظُلْمِهِمْ وَ غَضَبِهِمْ.

And they shall say: 'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67], and these are two men (Abu Bakr and Umar), and the leaders and great ones. These two are the first ones who began the injustices upon them^{asws}, and usurping their^{asws} rights'.

قال: قوله: فَأَضَلُّونَا السَّبِيلَا أي طريق الجنة، و السبيل: أمير المؤمنين (عليه السلام)، ثم يقولون: رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيرًا.

His^{azwj} Words: **so they strayed us from the Way' [33:67]** - i.e., the Way of the Paradise, and the Way is Amir-Al-Momineen^{asws}. Then they would be saying: **Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]**'.⁶⁰

VERSE 69

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا {69}

O you those who believe! Do not become like those who hurt Musa. Allah Cleared him from what they said, and he had a high esteem in the Presence of Allah [33:69]

⁵⁹ (الاختصاص: 361)

⁶⁰ تفسير القمي 2: 197

ثم قال علي بن إبراهيم: وحدثني أبي، عن النضر بن سويد، عن صفوان، عن أبي بصير، عن أبي عبد الله (عليه السلام): «أن بني إسرائيل كانوا يقولون: ليس لموسى ما للرجال. فأنزل الله: يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهاً».

Then Ali Bin Ibrahim said, 'And my father narrated to me, from Al-Nazar Bin Suweyd, from Safwaan, from Abu Baseer, who says:

'Abu Abdullah^{asws} has said: 'The Children of Israel were saying, 'There is not for Musa^{as} what is for the men!' So, Allah^{azwj} Revealed: **O you those who believe! Do not become like those who hurt Musa. Allah Cleared him from what they said, and he had a high esteem in the Presence of Allah [33:69]**'.⁶¹

ثم قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن النضر، عن محمد بن مروان، رفعه إليهم (عليهم السلام)، فقال: «يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَوْدُوا رَسُولَ اللَّهِ فِي عَلي وِ الْأَئِمَّةِ (عليهم السلام) كما آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهاً».

Then (Ali Bin Ibrahim) said, 'Al-Husayn Bin Muhammad informed us, from Al-Moala Bin Muhammad, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwaan,

'Raising it to them^{asws}, he^{asws} said: '**O you those who believe! [33:69]** Do not hurt Rasool-Allah^{saww} regarding Ali^{asws} and the Imams^{asws} just as Musa^{as} was hurt, **Allah Cleared him from what they said, and he had a high esteem in the Presence of Allah [33:69]**'.⁶²

VERSES 70 & 71

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا {70}

[33:70] O you those who believe! Fear Allah and speak the correct speech

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا {71}

He will Correct your deeds for you and Forgive your sins for you. And one who obeys Allah and His Rasool, so he would be succeeding with a mighty success [33:71]

⁶¹ تفسير القمي 2: 197

⁶² تفسير القمي 2: 197

The altered Verse

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فِي **وَلَايَةِ عَلِيٍّ وَ وَلَايَةِ الْأَئِمَّةِ مِنْ بَعْدِهِ** فَقَدْ فَازَ فَزْرًا عَظِيمًا هَكَذَا نَزَلَتْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And one who obeys Allah and His Rasool regarding the Wilayah of Ali and Wilayah of the Imams from after him, so he would be succeeding with a mighty success [33:71]** – this is how it was Revealed’.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ الصُّوفِيِّ وَبِحَاكَ يَا عَبَّادُ غَرَّكَ أَنْ عَفَّ بَطْنُكَ وَ فَرَّجَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ اعْلَمُوا أَنَّهُ لَا يُتَقَبَّلُ اللَّهُ مِنْكَ شَيْئًا حَتَّى تَقُولَ قَوْلًا عَدْلًا.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said:

Abu Abdullah^{asws} said to Abbaad Bin Kaseer Al-Basry Al-Soufy: ‘Woe be unto you, O Abbaad! You have been deceived yourself by (merely) abstaining from your stomach and your genitals. Allah^{azwj} Mighty and Majestic has Said: **O you those who believe! Fear Allah and speak the correct speech [33:70] He will Correct your deeds for you [33:71]**. You must realise that Allah^{azwj} will not Accept from you anything until you speak the truth and just word (do not only rely on the meditation but accept the truth, the Wilayah of Aaimah^{asws})’.⁶⁴

VERSE 72

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا {72}

Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 8

⁶⁴ Al Kafi V 8 – H 14529

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا قَالَ هِيَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Is'haq Bin Ammar, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***Surely We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72].*** He^{asws} said: 'It is the Wilayah of Amir Al-Momineen^{asws}'⁶⁵

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، قال: سألت أبا الحسن علي بن موسى الرضا (عليهما السلام) عن قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا، الآية. فقال: «الأمانة: الولاية، من ادعاها بغير حق كفر».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid who said,

'I asked Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***Surely We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it [33:72]*** – the Verse, so he^{asws} said: 'The Trust – The Wilayah. The one who claims it without right, has committed Kufr'.⁶⁶

حدثنا محمد بن الحسين عن الحكم بن مسكين عن اسحق بن عمار عن رجل عن جعفر بن محمد عليه السلام قال ان الله يقول انا عرضنا الامانة على السموات والارض والجبال فابين ان يحملنها واشفقن منها وحملها الانسان انه كان ظلوما جهولا قال هي ولاية على بن ابي طالب عليه السلام.

Narrated to us Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Is'haq Bin Amaar, from a man who has said:

Ja'far Bin Muhammad^{asws} regarding, ***Surely We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]***, said: 'This is Wilayah of Ali^{asws} Bin Abu Talib^{asws}'⁶⁷

ابن شهر آشوب: عن أبي بكر الشيرازي في (نزل القرآن في شأن علي (عليه السلام)، بالإسناد عن مقاتل، عن محمد بن الحنفية، عن أمير المؤمنين (عليه السلام)، في قوله تعالى: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ. قال: «عرض الله أمانتي على السماوات السبع بالثواب والعقاب، فقلن: ربنا، لا نحملها بالثواب والعقاب، لكن نحملها بلا ثواب ولا عقاب».

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 2

⁶⁶ معاني الأخبار: 3 / 110

⁶⁷ Basaaair Al Darajaat – P 2 Ch 10 H 2

Ibn Shehr Ashub, from Abu Bakr Al-Sheyrazi in Nuzool Al-Quran Fi Sha'n Ali ^{asws}, by the chain from Maqaatil, from Muhammad Bin Al-Hanafiyya,

From Amir-Al-Momineen^{asws}, regarding the Words of the Exalted: ***Surely We Presented the Entrustment to the skies, and the earth [33:72]***, said: 'Allah^{azwj} Presented my^{asws} Trust to the seven skies with the Reward and the Punishment, so they said, 'Our Lord^{azwj}! We will not bear it with the Reward and the Punishment, but we will bear it without Reward and Punishment'.

و إن الله عرض أمانتي و ولايتي على الطيور، فأول من آمن بها: البزاة و القنابر، و أول من جردها من الطيور: البوم و العنقاء، فلعنهما الله تعالى من بين الطيور، فأما البوم فلا تقدر أن تظهر بالنهار لبغض الطيور لها، و أما العنقاء، فغابت في البحار لا ترى.

And Allah^{azwj} Presented my^{asws} Trust and my^{asws} Wilayah to the birds, so the first one who believed in it were the hawks and the bluebirds, and the first ones of the birds who fought against it were the owls and the phoenix, so the Curses of Allah^{azwj} the High are upon these two from the birds. So as for the owls, so it does not have the ability to appear during the day due to the hatred of the birds against it. And as for the phoenix, so it had disappeared in the sea and cannot be seen.

و إن الله عرض أمانتي على الأرض، فكل بقعة آمنت بولايتي و أمانتي جعلها الله طيبة مباركة زكية، و جعل نباتها و ثمرها حلوا عذبا، و جعل ماءها زلالا، و كل بقعة جحدت إمامتي و أنكرت ولايتي جعلها سبخة، و جعل نباتها مرا علقما، و جعل ثمرها العوسج و الحنظل، و جعل ماءها ملحا أجاجا.

And Allah^{azwj} Presented my^{asws} Trust to the earth, so every spot which believed in my^{asws} Wilayah, and my^{asws} Trust, Allah^{azwj} Made it to be good, Blessed, and clean, and Made its vegetation, and its fruits as sweet and fresh, and Made its water to be clear. And every spot which fought against my^{asws} Imamate, and rejected my^{asws} Wilayah, He^{azwj} Made it to be swampy, and Made its vegetation to be a myrrh plant, and Made its fruits to be thistles and the colocynth, and Made its water to be salty and bitter'.

ثم قال: وَ حَمَلَهَا الْإِنْسَانُ يعني أمتك يا محمد، ولاية أمير المؤمنين و إمامته بما فيها من الثواب و العقاب إِنَّهُ كَانَ ظَلُومًا لِنَفْسِهِ جَهُولًا لأمر ربه، من لم يؤدها بحقها فهو ظلوم و غشوم.

Then he^{asws} said: '***and the human being bore it [33:72]*** - meaning your^{saww} community, O Muhammad^{saww}, Wilayah of Amir-ul-Momineen^{asws} and his^{asws} Imamate along with what it contains from the Rewards and the Punishment, ***he was unjust, ignorant [33:72]*** -of the Command of his Lord^{azwj}. The one who did not support it rightly, so he is unjust and unfair'.

و قال أمير المؤمنين (عليه السلام): «لا يحبني إلا مؤمن، و لا يبغضني إلا منافق و ولد حرام».

And Amir-ul-Momineen^{asws} said: 'No one would love me^{asws} except for a Momin, and no one would hate me^{asws} except for a hypocrite, and one of unlawful birth'.⁶⁸

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا أبو محمد بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال:

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Abu Muhammad Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Muhammad Bin Sinan, from Al-Mufazzal Bin umar who said,

قال أبو عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق الأرواح قبل الأجساد بألفي عام، فجعل أعلاها و أشرفها أرواح محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فعرضها على السماوات، و الأرض، و الجبال، فغشيها نورهم.

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and High Created the souls before the bodies by two thousand years. So, He^{azwj} Made the highest of these and the noblest of these to be the souls of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}. So He^{azwj} Presented these (souls) to the skies, and the earth, and the mountains, and they were overwhelmed by their^{asws} Noor (Light)'.⁶⁸

فقال الله تبارك و تعالى للسماوات و الأرض و الجبال: هؤلاء أحبائي، و أوليائي، و حججي على خلقي، و أئمة بريتي، ما خلقت خلقا أحب إلي منهم، لهم و لمن تولاهم خلقت جنتي،

So Allah^{azwj} Blessed and High Said to the skies, and the earth, and the mountains: "These^{asws} are My^{azwj} Beloved, and My^{azwj} Guardians, and My^{azwj} Divine Authorities upon My^{azwj} creatures, and the Imams^{asws} of My^{azwj} created beings. I^{azwj} have not Created a creation more Beloved to Me^{azwj} than them^{asws}. It is for them^{asws} and the ones that love them^{asws} that I^{azwj} Created My^{azwj} Paradise.

و لمن خالفهم و عاداهم خلقت ناري، فمن ادعى منزلتهم مني، و محلهم من عظمتي عذابه عذابا أليما لا أعذبه أحدا من العالمين، و جعلته مع المشركين في أسفل درك من ناري،

And for the ones who oppose them^{asws}, I^{azwj} Created My^{azwj} Fire. So the one who claims their^{asws} status from Me^{azwj}, and their Place from My^{azwj} Greatness, I^{azwj} will Punish him with such a grievous Punishment, that I^{azwj} will not Punish anyone else from the Worlds, and Make him to be with the Polytheists in the lowest Level of My^{azwj} Fire.

و من أقر بولايتهم، و لم يدع منزلتهم مني و مكانهم من عظمتي جعلته معهم في روضات جناتي، و كان لهم فيها ما يشاءون عندي، و أبحتهم كرامتي، و أحللتهم جوارِي، و شفعتهم في المذنبين من عبادي و إمائي،

And the one who acknowledges with their^{asws} Wilayah and does not claim their^{asws} status from Me^{azwj}, and their^{asws} Position from My^{azwj} Magnificence, I^{azwj} shall Make him to be with them^{asws} in the Gardens of My^{azwj} Paradise, and there would be for them therein whatever they would desire with Me^{azwj}. And, I^{azwj} shall Endow them My^{azwj} Benevolence, and Permit them My^{azwj} vicinity, and allow their intercession regarding the sinners from My^{azwj} servants and maids.

فولايتهم أمانة عند خلقي، فأيكّم يحملها بأثقالها، و يدعيها لنفسه دون خيرتي؟ فأبت السماوات و الأرض و الجبال أن يحملنها، و أشفقن من ادعاء منزلتها، و تمنى محلها من عظمة ربها،

Thus, their^{asws} Wilayah is an entrustment with My^{azwj} creatures, therefore which of you would bear it with its heaviness, and claim it for himself besides My^{azwj} Chosen ones^{asws}?" But the skies, and the earth, and the mountains refused to bear it, and feared from claiming its status, and wishing for its place from the Greatness of their Lord^{azwj}.

فلما أسكن الله عز و جل آدم و زوجته الجنة، و قال لهما: وَ كَلَّا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ يعني شجرة الحنطة فَتَكُونَا مِنَ الظَّالِمِينَ.

So, when Allah^{azwj} Mighty and Majestic Settled Adam^{as} and his^{as} wife in the Paradise, and He^{azwj} Said to them^{as} **and eat from it a plenteous (food) wherever you wish, but do not approach this tree.** Meaning the tree of wheat **for then you would become of the unjust [2:35]**.

فنظرا إلى منزلة محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فوجداها أشرف منازل الجنة، فقالا: يا ربنا، لمن هذه المنزلة؟ فقال الله جل جلاله: ارفعا رؤوسكما إلى ساق عرشي. فرفعا رؤوسهما، فوجدا اسم محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم) مكتوبة على ساق العرش بنور من نور الجبار جل جلاله،

So they^{as} looked at the status of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, and they^{as} found them^{asws} to be of the noblest status in the Paradise. So they^{as} said: 'O our^{as} Lord^{azwj}! For whom is this Status?' So Allah^{azwj} Majestic is His^{azwj} Majesty, Said: "Raise your^{as} heads towards the Leg of the Throne!" So they^{as} raised their^{as} heads, and found the names of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, Inscribed upon the Leg of the Throne by a Light from the Light of the Compeller, Majestic is His^{azwj} Majesty.

فقالا: يا ربنا، ما أكرم أهل هذه المنزلة عليك، و ما أحبهم إليك، و ما أشرفهم لديك؟ فقال الله جل جلاله: لولاهم ما خلقتكما، هؤلاء خزنة علمي، و امنائي على سري، إياكما أن تنظرا إليهم بعين الحسد، و تتمنيا منزلتهم عندي و محلهم من كرامتي، فتدخلا بذلك في نهبي و عصياني، فتكونا من الظالمين.

So they^{as} said: 'O our^{as} Lord^{azwj}! How (much) prestigious are the people of this status to You^{azwj}, and how (much) Beloved they^{asws} are to You^{azwj}, and how (much) You^{azwj} have

Ennobled them^{asws}?’ So Allah^{azwj} Majestic is His^{azwj} Majesty, Said: “Had it not been for them^{asws}, I^{azwj} would not have Created the two of you^{as}. They^{asws} are the Treasurers of My^{azwj} Knowledge, and Trustees of My^{azwj} Secrets. Beware of looking at them with the envious eye, and coveting their^{asws} status with Me^{azwj}, and their^{asws} Places from My^{azwj} Prestige, for the two of you^{as} would enter into My^{azwj} Prohibitions, and disobedience to Me^{azwj}. **For then you would become of the unjust**’.

قالا: ربنا، و من الظالمون؟ قال: المدعون منزلتهم بغير حق. قالا: ربنا، فأرنا منازل ظالمهم في نارك، حتى نراها كما رأينا منزلتهم في جنتك.

They^{as} said: ‘Our^{as} Lord^{azwj}! And who are the unjust ones?’ He^{azwj} Said: “The claimants of their^{asws} statuses without right’. They^{as} said: ‘Our^{as} Lord^{azwj}! Show to us^{as} the status of the ones who are unjust to them^{asws}, in Your^{azwj} Fire, until we^{as} see it just as we^{as} are seeing their^{asws} status in Your^{azwj} Paradise’.

فأمر الله تبارك و تعالى النار فأبرزت جميع ما فيها من ألوان النكال و العذاب، و قال عز و جل: مكان الظالمين لهم، المدعين لمنزلتهم في أسفل درك منها، كلما أرادوا أن يخرجوا منها أعيدوا فيها، و كلما نضجت جلودهم بدلوا سواها ليزوقوا العذاب.

So Allah^{azwj} Blessed and High Commanded the Fire, so it highlighted all of what was in it from the types of Tortures and Punishments. And the Mighty and Majestic Said: “The place for those who are unjust to them^{asws}, the claimants for their^{asws} status, is in the lowest Level from it. Every time they intend to exit from it, they would be returned to be in it. And every time their skins peel off, it would be replaced by a new one for tasting the Punishment.

يا آدم، و يا حواء، لا تنظرا إلى أنوارى و حججى بعين الحسد فاهبطكما من جوارى، و أحل بكما هوانى.

O Adam^{as}, and O Hawwa^{as}! Do not look at My^{azwj} Lights, and My^{azwj} Divine Authorities with the envious eye, for I^{azwj} will Cause the two of you^{as} to descend from My^{azwj} Nearness, and Permit for the two of you^{as}, the disgrace from Me^{azwj}’.

فوسوس لهما الشيطان ليبيدي لهما ما ووري عنهما من سواتهما، و قال: ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين، أو تكونا من الخالدين، و قاسمهما إني لكما لمن الناصحين، فدلاهما بغرور، و حملهما على تمني منزلتهما، فنظرا إليهم بعين الحسد،

But the Satan^{la} whispered to the two of them^{as}, to show to them^{as} what was hidden to them^{as} from their^{as} private parts, and said: **Your Lord has not forbidden you this tree except that you may not both become two Angels or that you may (not) become of the immortals [7:20]**. And he^{la} swore to both of them^{as} that he^{la} was from the (sincere) advisers to both of them^{as}. So he^{la} indicated to both of them^{as} by deception, and carried them^{as} upon the wishing for their^{asws} status. So they^{as} looked towards them^{asws} with the envious eye.

فخذلا حتى أكلا من شجرة الحنطة، فعاد مكان ما أكلا شعيرا- فأصل الحنطة كلها مما لم يأكله، و أصل الشعير كله مما عاد مكان ما أكلاه-

They^{as} betrayed to the extent that they^{as} ate from the wheat tree, so it returned the place of what they^{as} ate from the barley – and the original wheat, all of it was from what they^{as} did not eat, and the original barley, all of it was from what was in place what they^{as} did eat.

فلما أكلا من الشجرة طار الحلي و الحلل عن أجسادهما، و بقيا عريانين و طَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَ نادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَ أَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُما عَدُوٌّ مُبِينٌ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ إِنَّا لَمْ نَعْرِزْ لَنَا وَ تَرَحَّمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ قَالَ اهْبِطُوا مِنْ جَوَارِي، فلا يجاورني في جنتي من يعصيني، فاهبطا موكولين إلى أنفسهما في طلب المعاش.

So when they^{as} ate from the tree, their ornaments and their^{as} clothes flew away from their^{as} bodies, and they^{as} remained naked - ***their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? [7:22]. They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us, and have Mercy upon us, we shall certainly be of the losers [7:23]. He said: Go down [7:24]*** - from My^{azwj} Nearness, for I^{azwj} do not Permit in My^{azwj} Paradise, the one who disobeys Me^{azwj}. So the two of them^{as} got down, with the assignment upon themselves^{as} for the seeking of the livelihood.

فلما أراد الله عز و جل أن يتوب عليهما جاءهما جبرئيل (عليه السلام)، فقال لهما: إنكما إنما ظلمتما أنفسكما بتمني منزلة من فضل عليكما، فجزاؤكما ما قد عوقبتما به من الهبوط من جوار الله عز و جل إلى أرضه، فاسألا ربكما بحق هذه الأسماء التي رأيتموها على ساق العرش، حتى يتوب عليكما.

So when Allah^{azwj} Mighty and Majestic Intended to Turn to them^{as}, Jibraeel^{as} came to the two of them^{as}, and he^{as} said: 'But rather, the two of you^{as} have been unjust to yourselves^{as} by wishing for the status of the ones^{asws} who are better than you^{as}. Thus, your^{as} recompense with what the two of you^{as} have been Punished by, is the descent from the Nearness of Allah^{azwj} Mighty and Majestic to His^{azwj} earth. Therefore, ask your^{as} Lord^{azwj} for the sake of these names which the two of you^{as} saw upon the Leg of the Throne, until He^{azwj} Turns to both of you^{as} Mercifully.

فقالا: اللهم، إنا نسألك بحق الأكرمين عليك: محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة (عليهم السلام) إلا تبت علينا، و رحمتنا. فتاب الله عليهما، إنه هو التواب الرحيم.

So they both^{as} said: 'Our Allah^{azwj}! We^{as} ask You^{azwj} for the sake of the ones^{asws} Prestigious to You^{azwj} – Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} to Turn towards us^{as}, and be Merciful to us^{as}'. So, Allah^{azwj} Turned towards the two of them^{as}, for He^{azwj} is the Oft-Turning, the Merciful'.

فلم يزل أنبياء الله بعد ذلك يحفظون هذه الأمانة، و يخبرون بها أوصيائهم، و المخلصين من أممهم فيأبون حملها، و يشفقون من ادعائها، و حملها الإنسان الذي قد عرف، فأصل كل ظلم منه إلى يوم القيامة، و ذلك قول الله عز و جل: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا».

So, after that, the Prophets^{as} never ceased to preserve these trusts, and they^{as} were informing their^{as} successors^{as} about it. And the sincere ones from their^{as} communities refused to bear it, and were fearful from their enemies, and it was borne by the humans who understood, so it is the origin of every injustice coming from it up to the Day of Judgement. And these are the Words of Allah^{azwj} Mighty and Majestic: ***Surely We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]***.⁶⁹

حدثنا العباس بن معروف عن سعدان بن مسلم عن صباح المزني عن الحرث بن حصيرة عن حبة العرنى قال قال امير المؤمنين عليه السلام ان الله عرض ولايتي على اهل السموات وعلى اهل الارض اقر بها من اقر وانكرها من انكر انكرها يونس فحبسه الله في بطن الحوت حتى اقر بها.

Narrated to us Al-Abbas Bin Ma'rouf, from Sa'daan Bin Muslim, from Sabaah Al-Mazany, from Al-Hars Bin Haseera, from Habt Al-Arny who said,

'Amir-Al-Momineen^{asws} said: 'Allah^{azwj} Presented my^{asws} Wilayah to the inhabitants of the heavens and the inhabitants of the Earth. It was accepted by the ones who accepted and denied by the ones who denied. (When) Yunus^{as} denied it, Allah^{azwj} Imprisoned him^{as} in the belly of the fish until he^{as} accepted it.'⁷⁰

VERSE 73

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {73}

So Allah will Punish the hypocritical men and the hypocritical women and the polytheist men and the polytheist women, and Allah will Turn (mercifully) to the Momineen and the Mominaat, and Allah was always Forgiving, Merciful [33:73]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَ الْمَغْفِرَةِ أَمَا وَ اللَّهُ إِنَّهَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيمَانِ

⁶⁹ معاني الأخبار: 1 / 108

⁷⁰ Basaair Al Darajaat – P 2 CH 10 H 1

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah^{azwj}! It is not for anyone except for the people of *Emān*'.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدُمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

I said, 'Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?' So he^{asws} said: 'O Muhammad Bin Muslim! Do you see that *Momin* servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah^{azwj} does not Accept his repentance?'

قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مَرَارًا يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهُ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ فَإِيَّاكَ أَنْ تُقَيِّطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, 'Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah^{azwj}? So he^{asws} said: 'Every time the *Momin* repeats with the seeking of the Forgiveness and the repentance, Allah^{azwj} Repeats upon him with the Forgiveness, and that Allah^{azwj} is Most-Forgiving, the Merciful. He^{azwj} Accepts the repentance and Forgives the evil deeds. So the *Momineen* should beware from despairing from the Mercy of Allah^{azwj}'.⁷¹

وعن أبي عبد الله عليه السلام قال: أول ما يتحلف به المؤمن في قبره أن يغفر لمن تبع جنازته.

And from Abu Abdullah^{asws} having said: 'The first of what the *Momin* would be Gifted with in his grave is that there would be Forgiveness for the ones who followed his funeral'.⁷²

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

⁷² Kitab Al *Momin* – Ch 7 H 168

Appendix

Wives of Rasool-Allah^{saww}

و عنه: بإسناده عن عاصم بن حميد، عن أبي بصير، وغيره، في تسمية نساء النبي (صلى الله عليه وآله)، و نسبهن، و صفتهن: عائشة، و حفصة، و أم حبيب بنت أبي سفيان بن حرب، و زينب بنت جحش، و سودة بنت زمعة، و ميمونة بنت الحارث، و صفية بنت حيي بن أخطب، و أم سلمة بنت أبي أمية، و جويرية بنت الحارث.

And from him, by his chain from Aasim Bin Hameed, from Abu Baseer, and someone else,

‘Regarding the names of the Wives of the Prophet^{saww}, and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeba daughter of Abu Sufyan Bin harb, and Zaynab Bint Jahsh, and Sowdat daughter of Zama’at, and Maymouna daughter of Al-haaris, and Safiyya daughter of Hayy Bin Akhtab, and Umm Salma daughter of Abu Amiya, and Juweyriyya daughter of Al-Haaris.

و كانت عائشة من تيم، و حفصة من عدي، و أم سلمة من بني مخزوم، و سودة من بني أسد بن عبد العزى، و زينب بنت جحش من بني أسد، و عداها من بني أمية، و أم حبيب بنت أبي سفيان من بني أمية، و ميمونة بنت الحارث من بني هلال، و صفية بنت حيي بن أخطب من بني إسرائيل.

And Ayesha was from (the Clan of) Taym, and Hafsa from (Clan of) Udayy, and Umm Salma from Clan of Makhzoum, and Sowdat from Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh from Clan of Asad. And their number from the Clan of Umayya – Umm Habeeba daughter of Abu Sufyan from Clan of Umayya, and Maymouna daughter of Al-Haaris from Clan of Hilal, and Safiyya daughter of Hayy Bin Akhtab from Clan of Israeel.

و مات (صلى الله عليه وآله) عن تسع نساء، و كانت له سواهن: التي وهبت نفسها للنبي (صلى الله عليه وآله)، و خديجة بنت خويلد أم ولده، و زينب بنت أبي الجوزاء التي جذمت، و الكندية.

And he^{saww} passed away (leaving behind) nine wives, and there were others who had endowed themselves to the Prophet^{saww} – Khadeeja^{asws} daughter of Khuwaylid the mother of his^{saww} children, and Zaynab Bin Abu Al-Jowza who suffered from vitiligo, and Al-Kindiya’.⁷³

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا الحسن ابن علي بن الحسين السكري، قال: حدثنا محمد بن زكرياء الجوهري، عن جعفر بن محمد بن عمارة، عن أبيه، عن أبي عبد الله جعفر بن محمد الصادق (عليه السلام)، قال: «تزوج رسول الله (صلى الله عليه وآله) بخمس عشرة امرأة، و دخل بثلاث عشرة منهن، و قبض عن تسع، فأما اللتان لم يدخل بهما: فعمرة، و الشنبا،

الكافي 5: 390 / 73

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany, from Al-Hassan Ibn Ali Bin Al-Husayn Al-Askary, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amaarat, from his father,

'Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} has said: 'Rasool-Allah^{saww} was married to fifteen women, and lived with thirteen of them, and passed away (leaving behind) nine. So as for the two whom he^{saww} did not take into harem – Amrat, and Al-Shanba'a.

و أما الثلاث عشرة اللاتي دخل بهن: فأولهن خديجة بنت خويلد، ثم سودة بنت زمعة، ثم ام سلمة، و اسمها: هند بنت أبي أمية، ثم ام عبد الله عائشة بنت أبي بكر، ثم حفصة بنت عمر، ثم زينب بنت خزيمة بن الحارث ام المساكين، ثم زينب بنت جحش، ثم ام حبيب رملة بنت أبي سفيان، ثم ميمونة بنت الحارث، ثم زينب بنت عميس، ثم جويرية بنت الحارث، ثم صفية بنت حيي بن أخطب،

And as for the thirteen whom he^{saww} took into harem – So the first of them was Khadeeja^{asws} daughter of Khuwaylid, then Sowdat daughter of Zam'at, then Umm Salma^{as} and her^{as} name was Hind daughter of Abu Amiya, then Umm Abdullah Ayesha daughter of Abu Bakr, then Hafsa daughter of Umar, then Zaynab daughter of Khuzayma Bin Al-Haariss Umm Al-Masakeen, then Zaynab daughter of Jahsh, then Umm Habeeba Ramla daughter of Abu Sufyan, then Maymouna daughter of Al-Haariss, then Zaynab daughter of Umeys, then Juweyriya daughter of Al-haariss, then Safiyya daughter of Hayy Bin Akhtab.

و التي وهبت نفسها للنبي (صلى الله عليه و آله) خولة بنت حكيم السلمى، و كانت له سريتان يقسم لهما مع أزواجه: مارية القبطية، و ريحانة الخندقية.

And the one who had endowed herself to the Prophet^{saww} – Khowlat daughter of Hakeem Al-Salmy. And there were for him^{saww} two mattresses which he^{saww} distributed between his^{saww} wives – Mariah the Coptic and Rayhanna Al-Khandiqiyya.

و التسع اللاتي قبض عنهن: عائشة، و حفصة، و ام سلمة، و زينب بنت جحش، و ميمونة بنت الحارث، و ام حبيب بنت أبي سفيان، و صفية بنت حيي بن أخطب، و جويرية بنت الحارث، و سودة بنت زمعة، و أفضلهن: خديجة بنت خويلد، ثم أم سلمة بنت أبي أمية، ثم جويرية بنت الحارث».

And the nine which he^{saww} left behind, having passed away – Ayesha, and Hafsa, and Umm Salma^{as}, and Zaynab Bint Jahsh, and Maymouna daughter of Al-haariss, and Umm Habeeba daughter of Abu Sufyan, and Safiyya daughter of Hayy Bin Akhtab, and Juweyriyya daughter of Al-Haariss, and Sowdat daughter of Zam'at. And the highest of them – Khadeeja^{asws} daughter of Khuwaylid, then Umm Salma^{as} daughter of Abu Amiya, then Juweyriyya daughter of Al-Haariss'.⁷⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ خَطَبَ النَّبِيُّ (صلى الله عليه وآله) أُمَّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي مُصَابَةٌ فِي حَجْرِي أَتَيْتُكُمْ وَ لَا يَصْلُحُ

⁷⁴ الخصال: 13 / 419

لَكَ إِلَّا امْرَأَةٌ فَارْعَةً فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا رَكِبَ الْإِبِلَ مِثْلُ نِسَاءِ قُرَيْشٍ أَحْنَاهُ عَلَى وَلَدٍ وَلَا أَرْعَى عَلَى زَوْجٍ فِي ذَاتِ يَدَيْهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Rasool-Allah^{saww} proposed (for marriage) Umm Hany daughter of Abu Talib^{asws}, so she said, 'O Rasool-Allah^{saww}! I am (a widow) with orphans in my lap, and (a woman) would not be correct for you^{asws} except a woman who is free (of children)'. So Rasool-Allah^{saww} said: 'None have ridden the camel like the women of Quraysh, being compassionate upon children and not looking at her husband in what is in his hands'.⁷⁵

Incident at the burial of Al-Hassan^{asws} Bin Ali^{asws}

قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ وَ مُحَمَّدُ بْنُ الصَّلْتِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْيَمَانِيُّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

He said, 'It was narrated to us by Al Hassan Bin Ali Bin Umar son of Ali Bin Al Husayn Bin Ali Bin Abu Talib^{asws}, saying, 'It was narrated to me by Muhammad Bin Sallam Al Kufy, from Ahmad Bin Muhammad Al Wasity, from Muhammad Bin Salih and Muhammad Bin Al Salt, from Umar Bin Yunus Al Yamany, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى أَخِيهِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ لَهُ كَيْفَ تَجِدُكَ يَا أَخِي؟ قَالَ أَجِدُنِي أَوَّلَ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ آخِرَ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَعْلَمُ أَنِّي لَا أَسْبِقُ أَجَلِي وَ أَنِّي وَارِدٌ عَلَى أَبِي وَ جَدِّي ع عَلَى كُرْهِ مَنِّي لِفِرَاقِكَ وَ فِرَاقِ إِخْوَتِكَ وَ فِرَاقِ الْأَحِبَّةِ

'Al-Husayn^{asws} Bin Ali^{asws} went over to his^{asws} brother^{asws} Al-Hassan^{asws} Bin Ali^{asws} during the illness in which he^{asws} passed away, and he^{asws} said to him^{asws}: 'How do you^{asws} feel, O my^{asws} brother^{asws}?'. He^{asws} said: 'I^{asws} find myself^{asws} to be in the first day from the days of the Hereafter and the last day from days of the world, and I^{asws} know that I^{asws} cannot precede my^{asws} (Ordained) term, and I^{asws} would be returning to my^{asws} father^{asws} and my^{asws} grandfather^{saww}, upon the dislike from me^{saww} of your^{asws} separation, and separation of your^{asws} brothers, and separation of the loved ones.

وَ أَسْتَغْفِرُ اللَّهَ مِنْ مَقَالَتِي وَ أَتُوبُ إِلَيْهِ بِأَنَّ عَلَى مَحَبَّةٍ مَنِّي لِلِقَاءِ رَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ وَ أُمِّي فَاطِمَةَ وَ حَمْزَةَ وَ جَعْفَرَ وَ فِي اللَّهِ عَزَّ وَ جَلَّ خَلَفْتُ مِنْ كُلِّ هَالِكٍ وَ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ ذَرَكْتُ مِنْ كُلِّ مَا فَاتَ

And I^{asws} seek Forgiveness of Allah^{azwj} from my^{asws} speech and I^{asws} repent to Him^{azwj}. But upon love from me^{asws} is the meeting with Rasool-Allah^{saww} and Amir Al-Momineen Ali^{asws}

⁷⁵ Al Kafi – V 5 – The Book of Marriage Ch 6 H 3

Bin Abu Talib^{asws}, may the Salawat be upon them^{asws} and the greetings, and (meeting) my^{asws} mother^{asws} Fatima^{asws}, and Hamza^{asws}, and Ja'far^{asws}. And for me^{asws} Allah^{azwj} Mighty and Majestic is a Backer from every destroyer, and a consoling from every difficulty, and coming across from every this what is missed.

رَأَيْتُ يَا أَخِي كَيْدِي أَنْفَاءً فِي الطَّشْتِ وَ لَقَدْ عَرَفْتُ مَنْ دَهَانِي وَ مِنْ أَيْنَ أُتَيْتُ فَمَا أَنْتَ صَانِعٌ بِهِ يَا أَخِي قَالَ الْحُسَيْنُ ع أَفْتُلُهُ وَ اللَّهُ قَالَ: قَالَ فَوَ اللَّهُ لَا أُخْبِرُكَ بِهِ أَبَدًا حَتَّى أَلْقَى رَسُولَ اللَّهِ ص وَ لَكِنْ أَكْتُبُ يَا أَخِي

My^{asws} brother^{asws}! I^{asws} just saw my^{asws} liver in the tray and have recognised the one who has deceived me^{asws}, and from where you^{asws} are coming, so what would you^{asws} do with him, O my^{asws} brother^{asws}? Al-Husayn^{asws} said: 'I^{asws} will kill him, by Allah^{azwj}!'. He^{asws} said: 'By Allah^{azwj}! I^{asws} will not inform you^{asws} of him, ever, until I^{asws} meet Rasool-Allah^{saww}. But, write, O my^{asws} brother^{asws} : -

هَذَا مَا أَوْصَى بِهِ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى أَخِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَوْصَى إِلَيْهِ أَنَّهُ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّهُ يَعْْبُدُهُ حَقَّ عِبَادَتِهِ لَا شَرِيكَ لَهُ فِي الْمُلْكِ وَ لَا وَلِيَّ لَهُ مِنَ الدُّلِّ وَ أَنَّهُ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا وَ أَنَّهُ أَوْلَى مَنْ عُبِدَ وَ أَحَقُّ مَنْ حُمِدَ مَنْ أَطَاعَهُ رَشَدَ وَ مَنْ عَصَاهُ غَوَى وَ مَنْ تَابَ إِلَيْهِ اهْتَدَى

'This is what Al-Hassan^{asws} Bin Ali^{asws} bequeaths to his^{asws} brother^{asws} Al-Husayn^{asws} Bin Ali^{asws}. He^{asws} bequeaths to him^{asws} that he^{asws} testifies that there is no god Except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and he^{asws} worships Him^{azwj} with the right of His^{azwj} worship. There is no associate for Him^{azwj} in the Kingdom, nor is there a guardian for Him^{azwj} from the Disgrace, and that He^{azwj} Created everything, so He^{azwj} Determined it with a Determination, and that He^{azwj} is the most entitled One to be worshipped, and the most rightful One to be praised. The one who obeys Him^{azwj} is Guided and the one who disobeys Him^{azwj} is lost, and the one who repents to Him^{azwj} is Guided.

فَإِنِّي أَوْصِيكَ يَا حُسَيْنُ بِمَنْ خَلَقْتُ مِنْ أَهْلِي وَ وَلَدِي وَ أَهْلِ بَيْتِكَ أَنْ تَصْفَحَ عَنْ مُسِيئِهِمْ وَ تَقْبَلَ مِنْ مُحْسِنِهِمْ وَ تَكُونَ لَهُمْ خَلْفًا وَ وَالِدًا وَ أَنْ تَدْفِنَنِي مَعَ رَسُولِ اللَّهِ فَإِنِّي أَحَقُّ بِهِ وَ بَيْتِي مِمَّنْ أُدْخِلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ وَ لَا كِتَابٍ جَاءَهُمْ مِنْ بَعْدِهِ

I^{asws} hereby bequeath you^{asws} O Husayn^{asws}, with the ones I^{asws} leave behind from my^{asws} family members and my^{asws} children, and your^{asws} family members, that you^{asws} will excuse their offences and accept from their favours, and you^{asws} would become a replacement for them and a father, and that you^{asws} will bury me^{asws} along with Rasool-Allah^{saww}, for I^{asws} am most rightful with it, and with his^{saww} house, than the ones who entered into his^{saww} house without his^{saww} permission, and no Book has come to them from after him^{saww}.

قَالَ اللَّهُ تَعَالَى فِيمَا أُنْزِلُهُ عَلَى نَبِيِّهِ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ فَوَ اللَّهُ مَا أُذِنَ فِي الدُّخُولِ عَلَيْهِ فِي حَيَاتِهِ وَ لَا جَاءَهُمُ الْإِذْنُ فِي ذَلِكَ مِنْ بَعْدِ وَفَاتِهِ وَ نَحْنُ مَا دُونُوهُ فِي التَّصَرُّفِ فِيمَا وَرَثَاهُ مِنْ بَعْدِهِ

Allah^{azwj} the Exalted Said among what He^{azwj} Revealed unto His^{azwj} Prophet^{saww} in His^{azwj} Book: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**. So, by Allah^{azwj}, he^{saww} did not permit regarding the entering into it during his^{saww} lifetime nor has there come to them the permission with regards to that

from after his^{saww} passing away, and we^{asws} are the permitted ones regarding the disposition in what we^{asws} inherited it from after him^{saww}.

فَإِنْ أَبَتْ عَلَيْكَ الْإِمْرَأَةُ فَأَنْشُدْكَ بِالْقَرَابَةِ الَّتِي قَرَّبَ اللَّهُ عَزَّ وَ جَلَّ مِنَّا وَ الرَّحِمَ الْمَاسَّةَ مِنْ رَسُولِ اللَّهِ أَنْ لَا تُرِيقَ فِيَّ مِحْجَمَةً دِمٍ حَتَّى نَلْقَى رَسُولَ اللَّهِ ص فَتَخْتَصِمَ إِلَيْهِ وَ نُخْبِرُهُ بِمَا كَانَ مِنَ النَّاسِ إِلَيْنَا بَعْدَهُ ثُمَّ فُيْضَ ع

But if the woman (Ayesha) refuses upon you^{asws}, and Adjures you^{asws} by the close relationship which Rasool-Allah^{saww} is close from us^{asws}, and the aching womb from Rasool-Allah^{saww}, that you^{asws} will not spill the blood during the reluctance until we^{asws} meet Rasool-Allah^{saww}, so we^{asws} shall be disputing to him^{saww} and we^{asws} shall inform him^{saww} with what occurred from the people to us^{asws} after him^{saww}. Then he^{asws} passed away.

قَالَ ابْنُ عَبَّاسٍ فَدَعَانِي الْحُسَيْنُ ع وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَ اغْسِلُوا ابْنَ عَمِّكُمْ فَعَسَلْنَاهُ وَ حَنَطْنَاهُ وَ أَلْبَسْنَاهُ وَ أَكْفَنَاهُ ثُمَّ خَرَجْنَا بِهِ حَتَّى صَلَّيْنَا عَلَيْهِ فِي الْمَسْجِدِ وَ أَنَّ الْحُسَيْنَ أَمَرَ أَنْ يُفْتَحَ الْبَيْتُ

Ibn Abbas said, 'So Al-Husayn^{asws} called me, and Abdullah Bin Ja'far, and Ali Bin Abdullah Bin Al-Abbas, and he^{asws} said: 'Wash (for funeral) the son^{asws} of your uncle^{asws}'. So we washed him^{asws} and embalmed him^{asws}, and clothed him^{asws} and enshrouded him^{asws}. Then we came out with him^{asws} until we prayed *Salat* over him^{asws} in the Masjid, and Al-Husayn^{asws} ordered that the house (of Rasool-Allah^{saww}) be opened.

فَحَالَ دُونَ ذَلِكَ مَرْوَانُ بْنُ الْحَكَمِ وَ آلُ أَبِي سُفْيَانَ وَ مَنْ حَضَرَ هُنَاكَ مِنْ وَلَدِ عُثْمَانَ بْنِ عَفَّانَ وَ قَالُوا يُدْفَنُ أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ الشَّهِيدُ ظُلْمًا بِالْبَيْعِ بِشَرِّ مَكَانٍ وَ يُدْفَنُ الْحَسَنُ مَعَ رَسُولِ اللَّهِ لَا يَكُونُ ذَلِكَ أَبَدًا حَتَّى تُكْسَرَ السُّيُوفُ بَيْنَنَا وَ تَنْقُصَ الرِّمَاحُ وَ يَنْفَدَ النَّبْلُ

So that was prevented by Marwan Bin Al-Hakam, and the family of Abu Sufyan and the ones who were present over there from the children of Usman Bin Affan, and they said, 'The commander of the faithful Usman, the martyr killed unjustly is buried at Al-Baqi'e in an evil place, and Al-Hassan^{asws} is to be buried with Rasool-Allah^{saww}? That will never happen to be, ever, until the swords break between us and the spears are thrown, and the blood flows'.

فَقَالَ الْحُسَيْنُ ع وَ اللَّهُ الَّذِي حَرَّمَ مَكَّةَ وَ لِلْحَسَنِ بْنُ عَلِيٍّ ابْنِ فَاطِمَةَ أَحَقُّ بِرَسُولِ اللَّهِ وَ بِبَيْتِهِ مِمَّنْ أَذْجَلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ وَ هُوَ وَ اللَّهُ أَحَقُّ بِهِ مِنْ حَمَالِ الْخَطَايَا مُسْتَرٍّ أَبِي ذَرٍّ الْقَاعِلِ بِعَمَارٍ مَا فَعَلَ وَ يَعْبُدُ اللَّهَ مَا صَنَعَ الْحَامِي الْحِمَى الْمُؤْوِي طَرِيدَ رَسُولِ اللَّهِ ص لَكِنَّا صِرْنَا بَعْدَهُ الْأَمْرَاءَ وَ تَابَعْنَاكُمْ عَلَى ذَلِكَ الْأَعْدَاءُ وَ أَتَيْنَا الْأَعْدَاءَ

So Al-Husayn^{asws} said: 'By Allah^{azwj} Who Sanctified Makkah! And for Al-Hassan^{asws} Bin Ali^{asws} son^{asws} of Fatima^{asws} is more deserving (to be) with Rasool-Allah^{saww} and his^{saww} house than the ones who entered his^{saww} house without his^{saww} permission, and he^{asws} is, by Allah^{azwj}, more rightful with it than the bearer of the sins who caused Abu Zarr^{ra} to travel (to Rabza), the doer with Ammar what he did, and with Abdullah than the protector who sheltered the one exiled by Rasool-Allah^{saww}. It is as if all of you have become princes after him^{saww} and are following the enemies upon that, and the sons of the enemies!'

قَالَ فَحَمَلْنَاهُ فَأَتَيْنَا بِهِ قَبْرَ أُمِّهِ فَاطِمَةَ عَ إِلَى جَنْبِهَا

He (Ibn Abbas) said, 'So we carried him^{asws} and came with him^{asws} to the grave of his^{asws} mother^{asws} Fatima^{asws}, to her^{asws} side'.

قَالَ ابْنُ عَبَّاسٍ فُكِّنْتُ أَوَّلَ مَنْ انْصَرَفَ فَسَمِعْتُ اللَّعْطَ وَ خِفْتُ أَنْ يُعَجِّلَ الْحُسَيْنُ عَلَيَّ مَنْ قَدْ أَقْبَلَ فَرَأَيْتُ شَخْصًا فَعَلِمْتُ الشَّرَّ فِيهِ فَأَقْبَلْتُ مُبَادِرًا فَإِذَا أَنَا بِعَائِشَةَ فِي أَرْبَعِينَ رَاكِبًا عَلَى بَعْلِ مُرَحِّلٍ تُقَدِّمُهُمْ وَ تَأْمُرُهُمْ بِالْقِتَالِ فَلَمَّا رَأَيْتَنِي قَالَتْ لِي يَا ابْنَ عَبَّاسٍ لَقَدْ اجْتَرَأْتُمْ عَلَيَّ فِي الدُّنْيَا تُؤْذُونَنِي مَرَّةً بَعْدَ أُخْرَى تُرِيدُونَ أَنْ تَدْخُلُوا بَيْتِي مَنْ لَا أَهْوَى وَ لَا أَحِبُّ

Ibn Abbas said, 'So I was the first one to leave, and I heard a buzz and it subsided, and Al-Husayn^{asws} hastened to the one who had come, and I saw a person and knew the evil in him. So I turned initiating, and there was Ayesha riding upon a mule, among forty riders, preceding them and instructing them with the fighting. So when she saw me, she said to me, 'O Ibn Abbas! You have been audacious upon me in the world. You are hurting me time and again. Are you all intending to enter into my house the one whom I neither wish for nor like?'

فَقُلْتُ وَ سَوَأَتَاهُ يَوْمَ عَلَى بَعْلِ وَ يَوْمَ عَلَى جَمَلٍ تُرِيدِينَ أَنْ تُطْفِئِي نُورَ اللَّهِ وَ تُقَاتِلِي أَوْلِيَاءَ اللَّهِ وَ تَحُولِي بَيْنَ رَسُولِ اللَّهِ وَ بَيْنَ حَبِيبِهِ أَنْ يُدْفَنَ مَعَهُ اِرْجِعِي فَقَدْ كَفَى اللَّهُ عَزَّ وَ جَلَّ الْمُتَوَنِّةَ وَ دُفِنَ الْحَسَنُ عَ إِلَى جَانِبِ أُمِّهِ فَلَمْ يَزِدْ مِنَ اللَّهِ تَعَالَى إِلَّا قُرْبًا وَ مَا اَزْدَدْتُمْ وَ اللَّهُ مِنْهُ إِلَّا بُعْدًا يَا سَوَأَتَاهُ انْصَرِفِي فَقَدْ رَأَيْتِ مَا سَرَكَ

So I said, 'Wah, the evil of it. One day upon a mule and one day upon a camel. Are you intending to extinguish the Light of Allah^{azwj} and fight against the friends of Allah^{azwj} and to terrify me between Rasool-Allah^{saww} and his^{saww} beloved to be buried with him^{saww}? Return, for Allah^{azwj} Mighty and Majestic Suffices as an Aider, and Al-Hassan^{asws} is (now) buried to the side of his^{asws} mother^{asws}. So he^{asws} not Increase from Allah^{azwj} the Exalted except for the closeness, and you all will not be increasing from Him^{azwj}, by Allah^{azwj}, except for remoteness. O the evil of it! Leave, for you have seen what you cheer you'.

قَالَ فَقَطَبْتُ فِي وَجْهِهِ وَ نَادَتْ بِأَعْلَى صَوْتِهَا أَوْ مَا نَسِيْتُمْ الْجَمَلَ يَا ابْنَ عَبَّاسٍ؟ إِنَّكُمْ لَذَوُو أَحْقَادٍ فَقُلْتُ أَمْ وَ اللَّهُ مَا نَسِيْتُهُ أَهْلُ السَّمَاءِ فَكَيْفَ يَنْسَاهُ أَهْلُ الْأَرْضِ فَانْصَرَفَتْ وَ هِيَ تَقُولُ

كَمَا قَرَّ عَيْنًا بِالْإِيَابِ الْمُسَافِرِ

فَأَلْقَتْ عَصَاهَا وَ اسْتَقَرَّ بِهَا النَّوَى

He said, 'So she scowled in my face and called out in a high voice, 'Or you have not forgotten the day of the camel (battle of Al Basra), O Ibn Abbas? You were all with grudges'. So I said, 'Or, by Allah^{azwj}, the inhabitants of the sky have not forgotten, so how can the people of the earth forget?' So she left and she was saying (in prose), 'So she (herself) cast her staff and settled the scores just as the eyes are delighted by the return of the traveller''.⁷⁶

⁷⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 10 H 21

وَبِهَذَا الْإِسْنَادِ عَنْ سَهْلٍ عَنْ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ لَمَّا اخْتُصِرَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ لِلْحُسَيْنِ يَا أَخِي إِنِّي أُوصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا فَإِذَا أَنَا مِتُّ فَهَيِّئْ لِي ثُمَّ وَجَّهْنِي إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِأُحَدِّثَ بِهِ عَهْدًا

And by the chain from Sahl, from Muhammad Bin Suleyman, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘When death presented itself to Al-Hassan^{asws} Bin Ali^{asws}, he^{asws} said to Al-Husayn^{asws}: ‘O my^{asws} brother^{asws}! I^{asws} am bequeathing to you^{asws} with a bequest, therefore preserve it. So when I^{asws} pass away, prepare me^{asws}, then divert me^{asws} towards Rasool-Allah^{saww} in order to renew a Covenant with him^{saww}.

ثُمَّ اصْرِفْنِي إِلَى أَبِي فاطِمَةَ (عَلَيْهَا السَّلَام) ثُمَّ رُدَّنِي فَأَذْفِي بِالْبَقِيعِ وَاعْلَمْ أَنَّهُ سَيُصِيبُنِي مِنَ الْحُمَيْرَاءِ مَا يَعْلَمُ النَّاسُ مِنْ صَنِيعِهَا وَ عَدَاوَتِهَا لِلَّهِ وَ لِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَدَاوَتِهَا لَنَا أَهْلَ الْبَيْتِ

Then divert me^{asws} towards my^{asws} mother^{asws} (Syeda) Fatima^{asws}. Then return me^{asws}, and bury me^{asws} at Al-Baqi’e (Cemetery), and know that there would be difficulties for me^{asws} from Al-Humeyra (Ayesha), what the people know from her actions and her enmity to Allah^{azwj} and to His^{azwj} Rasool^{saww} and her animosity towards us^{asws}, the People^{asws} of the Household’.

فَلَمَّا قُبِضَ الْحَسَنُ (عَلَيْهِ السَّلَام) وَ وَضِعَ عَلَى سَرِيرِهِ فَأَنْطَلَقُوا بِهِ إِلَى مُصَلَّى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَى الْحَسَنِ (عَلَيْهِ السَّلَام) فَلَمَّا أَنْ صَلَّى عَلَيْهِ حُمِلَ فَأُذْخِلَ الْمَسْجِدَ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَلَغَ عَائِشَةُ الْخَبَرَ وَ قِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ بْنِ عَلِيٍّ لِيُدفَنَ مَعَ رَسُولِ اللَّهِ

So when Al-Hassan^{asws} passed away and was placed upon his^{asws} bed, so they went with him^{asws} to the praying place of Rasool-Allah^{saww} which he^{saww} used to pray *Salat* in, upon the deceased. So he^{asws} prayed *Salat* upon Al-Hassan^{asws}. So when he^{asws} had been Prayed *Salat* upon, he^{asws} was carried and entered into the Masjid. So when he^{asws} came to be upon the grave of Rasool-Allah^{saww}, the news reached Ayesha, and it was said to her, ‘They have come with Al-Hassan^{asws} Bin Ali^{asws} in order to bury him^{asws} along with Rasool-Allah^{saww}’.

فَخَرَجَتْ مُبَادِرَةً عَلَى بَغْلٍ بِسَرَجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجًا فَوَقَفَتْ وَ قَالَتْ نَحْنُ ابْنُكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدفَنُ فِيهِ شَيْءٌ وَ لَا يُهْتَكُ عَلَى رَسُولِ اللَّهِ حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هَتَكَتِ أَنْتِ وَ أَبُوكِ حِجَابَ رَسُولِ اللَّهِ وَ أَدْخَلْتِ بَيْتَهُ مَنْ لَا يُحِبُّ رَسُولَ اللَّهِ قُرْبَهُ وَ إِنَّ اللَّهَ سَائِلُكَ عَنْ ذَلِكَ يَا عَائِشَةُ

So she came out rushing upon a saddled mule. Thus, she was the first woman in Al-Islam to have ridden a saddle. She paused and said, ‘Move away your son from my house, for nothing would be buried in it, nor will the privacy be violated upon Rasool-Allah^{saww}!’ So Al-Husayn^{asws} Bin Ali^{asws} said to her: ‘For a long time, you and your father violated the privacy of Rasool-Allah^{saww} and entered into his^{saww} house the one whose nearness Rasool-Allah^{saww} did not like, and Allah^{azwj} will be Questioning you about that, O Ayesha!

إِنَّ أَخِي أَمَرَنِي أَنْ أَقْرِبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لِيُحَدِّثَ بِهِ عَهْدًا وَ اعْلَمِي أَنَّ أَخِي أَعْلَمَ النَّاسِ بِاللَّهِ وَ رَسُولِهِ وَ أَعْلَمَ بِتَأْوِيلِ كِتَابِهِ مَنْ أَنْ يَهْتِكَ عَلَى رَسُولِ اللَّهِ سِتْرَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ قَدْ أَدْخَلَتْ أَنْتِ بَيْتَ رَسُولِ اللَّهِ (صلى الله عليه وآله) الرِّجَالُ بَعِيرٍ إِذْنِهِ

My^{asws} brother^{asws} instructed me^{asws} that I^{asws} bring him^{asws} to be closer to his^{asws} (grand) father Rasool-Allah^{saww}, in order to renew a Covenant with him^{saww}, and I^{asws} know that my^{asws} brother^{asws} is the most knowledgeable of the people with Allah^{azwj} and His^{azwj} Rasool^{saww}, and is most knowledgeable with the explanation of His^{azwj} Book, that for him^{asws} to violate upon Rasool-Allah^{saww} of his^{saww} privacy, because Allah^{azwj} Blessed and Exalted is Saying: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**, and you entered certain men into the house of Rasool-Allah^{saww} without his^{saww} permission.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعَمْرِي لَقَدْ ضَرَبْتَ أَنْتِ لِأَيِّكَ وَ فَارُوقِ عِنْدَ أُذُنِ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْمَعَاوِلَ

And Allah^{azwj} Mighty and Majestic had Said: **O you those who believe! Do not raise your voices above the voice of the Prophet [49:2]**. By my^{asws} life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah^{saww}.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى وَ لَعَمْرِي لَقَدْ أَدْخَلَ أَبُوكَ وَ فَارُوقُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِقُرْبِهِمَا مِنْهُ الْأَذَى وَ مَا رَعَيْتَا مِنْ حَقِّهِ مَا أَمَرَهُمَا اللَّهُ بِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ حَرَّمَ مِنَ الْمُؤْمِنِينَ أَمْوَاتًا مَا حَرَّمَ مِنْهُمْ أَحْيَاءَ

And Allah^{azwj} Mighty and Majestic Said: **Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety [49:3]**. By my^{asws} life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah^{azwj}, and they never respected his^{saww} rights whatever Allah^{azwj} had Commanded them both with, upon the tongue of Rasool-Allah^{saww}, that Allah^{azwj} has Prohibited the living *Momineen* from the same as what Allah^{azwj} has Prohibited from those who have passed away.

وَ تَاللَّهِ يَا عَائِشَةُ لَوْ كَانَ هَذَا الَّذِي كَرِهْتِيهِ مِنْ دَفْنِ الْحَسَنِ عِنْدَ أَبِيهِ رَسُولِ اللَّهِ (صلى الله عليه وآله) جَائِزًا فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ لَعَلِمْتَ أَنَّهُ سِيدُفْنٌ وَ إِنْ رَغِمَ مَغْطِسُكَ

And I^{asws} swear by Allah^{azwj}, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan^{asws} by his^{asws} (grand) father Rasool-Allah^{saww}, was allowed, in what is between us^{asws} and Allah^{azwj}, you would have known that he^{asws} would be buried, and even if it would rub your nose (break your pride)'.
 قَالَ ثُمَّ تَكَلَّمَ مُحَمَّدٌ بْنُ الْحَنَفِيَّةِ وَ قَالَ يَا عَائِشَةُ يَوْمًا عَلَى بَغْلٍ وَ يَوْمًا عَلَى جَمَلٍ فَمَا تَمْلِكِينَ نَفْسَكَ وَ لَا تَمْلِكِينَ الْأَرْضَ عِدَاوَةً لِبَنِي هَاشِمٍ قَالَ فَأَقْبَلَتْ عَلَيْهِ فَقَالَتْ يَا ابْنَ الْحَنَفِيَّةِ هَؤُلَاءِ الْقَوَاطِمُ يَتَكَلَّمُونَ فَمَا كَلَامُكَ

He (Abu Ja'far^{asws}) said: 'Then Muhammad Bin Al-Hanafiyya spoke and he said, 'O Ayesha! One day you are upon a mule, and one day you were upon a camel (Battle of Al-Basra), so you are not in control of yourself, nor do you own the earth out of enmity to the Clan of Hashim^{asws}'. So she turned towards him and she said, 'O ibn Hanafiyya! They^{asws} are Fatimids (sons of Fatima^{asws}), so what is your speech for?'

فَقَالَ لَهَا الْحُسَيْنُ (عَلَيْهِ السَّلَام) وَ أَنَّى تُبْعِدِينَ مُحَمَّدًا مِّنَ الْفَوَاطِمِ فَوَ اللَّهُ لَقَدْ وَلَدَتْهُ ثَلَاثُ فَوَاطِمٍ فَاطِمَةُ بِنْتُ عِمْرَانَ بْنِ عَائِذِ بْنِ عَمْرِو بْنِ مَخْزُومٍ وَ فَاطِمَةُ بِنْتُ زَائِدَةَ بْنِ الْأَصَمِّ ابْنِ رَوَاحَةَ بْنِ حَجْرٍ بْنِ عَبْدِ مَعِيصٍ بْنِ عَامِرٍ

So Al-Husayn^{asws} said to her: 'And in what way are you distancing Muhammad from the Fatimids? By Allah^{azwj}! Three Fatimas have given birth to him – Fatima Bint Imran Bin Aiz Bin Amro Bin Makhzum; and Fatima Bint Asad Bin Hashim^{asws}; and Fatima Bint Zaida Bin Al Asammi Ibn Rawahat Bin Hijr Bin Abdul Maees Bin Aamir'.

قَالَ فَقَالَتْ عَائِشَةُ لِلْحُسَيْنِ (عَلَيْهِ السَّلَام) نَحْنُ ابْنُكُمْ وَ أَذْهَبُوا بِهِ فَإِنَّكُمْ قَوْمٌ خَصِمُونَ قَالَ فَمَضَى الْحُسَيْنُ (عَلَيْهِ السَّلَام) إِلَى قَبْرِ أُمِّهِ ثُمَّ أَخْرَجَهُ فَدَفَنَهُ بِالْبَقِيعِ .

He (Abu Ja'far^{asws}) said: 'So Ayesha said to Al-Husayn^{asws}, 'Move away your son and go away with him^{asws}, for you all are a disputing people'. So Al-Husayn^{asws} went to the grave of his^{asws} mother^{asws}, then brought him^{asws} out, and buried him^{asws} at Al-Baqi'e'.⁷⁷

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 66 H 3