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CHAPTER 3

سورة آل عمران

AAL-E-IMRAAN

(200 VERSES)

VERSES 139 to 200

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 139 & 140

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139} إِنْ يَمَسُّنْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}

Neither be weak nor be grieving, and you would be uppermost if you were Momineen [3:139] If an injury touched you (at Ohad), so an injury like it has also touched the group (of Kafirs); and We Alternate these days between the people, and for Allah to Know those who believe and take martyrs from you; and Allah does not love the unjust [3:140]

The Alternate Governments

العياشي: عن زرارة، عن أبي عبد الله (عليه السلام)، في قول الله: وَ تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ. قال: «ما زال منذ خلق الله تعالى آدم دولة لله و دولة لإبليس، فأين دولة الله تعالى، أما هو إلا قائم واحدا؟».

Al Ayyashi, from Zarara,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **and We Alternate these days between the people [3:140]**. He^{asws} said: 'There has not ceased to be, since the Creation of Adam^{as}, the Government of Allah^{azwj} and the government of Iblees^{la}. So where is the Government of Allah^{azwj}, except that it is with Al-Qaim^{ajfi} alone?'¹

¹ تفسير العياشي 1: 145 / 199

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعاً عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ أَبِي جَعْفَرٍ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الدِّينَ دَوْلَتَيْنِ دَوْلَةً لِأَدَمَ (عليه السلام) وَ دَوْلَةً لِإِبْلِيسَ فَدَوْلَةُ آدَمَ هِيَ دَوْلَةُ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْبَدَ عَلَانِيَةً أَظْهَرَ دَوْلَةَ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ سِرًّا كَانَتْ دَوْلَةُ إِبْلِيسَ فَالْمُذْبِعُ لِمَا أَرَادَ اللَّهُ سِتْرُهُ مَارِقٌ مِنَ الدِّينِ

Muhammad Bin Abu Abdullah, and Muhammad Bin Al-Hassan, altogether from Saleh Bin Abu Hamaad, who has narrated the following:

Abu Abdullah^{asws} said that: 'Allah^{azwj} Mighty and Majestic Made two governments for the Religion. The government of Adam^{as} and the government of Iblees^{la}. The government of Adam^{as} is the government of Allah^{azwj} Mighty and Majestic. So if Allah^{azwj} Mighty and Majestic Intends to be worshipped publicly, He^{azwj} Makes apparent the government of Adam^{as}, and if He^{azwj} Intends that He^{azwj} should be worshipped in secret, it would be the government of Iblees^{la}. And the broadcaster of what Allah^{azwj} has Intended to be a secret, is a renegade from the Religion'.²

VERSE 141

وَلِيَمْحَصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {141}

And for Allah to Examine those who are believing and Obliterate the Kafirs [3:141]

العياشي: عن الحسن بن علي الوشاء، بإسناد له يرسله إلى أبي عبد الله (عليه السلام)، قال: «و الله لتمحصن، و الله لتميذن، و الله لتغربلن حتى لا يبقى منكم إلا الأندر». قلت: و ما الأندر؟ قال: «البيدر، و هو أن يدخل الرجل بيته الطعام يطين عليه، ثم يخرج به قد أكل بعضه بعضاً، فلا يزال ينقيه، ثم يكن عليه، ثم يخرج به، حتى يفعل ذلك ثلاث مرات، حتى يبقى ما لا يضره شيء».

Al Ayyashi, from Al Hassan Bin Ali Al Washa, by An unbroken chain of his leading up to

Abu Abdullah^{asws} having said: 'By Allah^{azwj}! You will be Examined! By Allah^{azwj}! You will be Distinguished! By Allah^{azwj}! You will be sifted to the extent that there will not remain among you anyone except for the rarest'. I asked, 'And what is the 'rarest'? He^{asws} said: 'The threshed (sifted like wheat). And it is that the man would enter into his house the food, it would be spoilt. Then he would bring it out having eaten parts of it. So he would not stop purifying it, then putting it back, then bringing it out, until he does it three times, to the extent that it would remain but very little which is unspoilt (unharmd)'.³

² Al Kafi V 8 – H 14601

³ تفسير العياشي 1: 146 / 199.

[الصدوق] حدثنا محمد بن موسى بن المتوكل (رضي الله عنه) قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا محمد بن إسماعيل البرمكي، عن علي بن عثمان، عن محمد بن الفرات، عن ثابت بن دينار، عن سعيد بن جبير، عن ابن عباس قال: قال رسول الله (صلى الله عليه وآله) إن علي بن أبي طالب (عليه السلام) إمام امتي وخليفتي عليها من بعدي، ومن ولده القائم المنتظر الذي يملأ الله به الأرض عدلاً وقسطاً كما ملئت جوراً وظلماً.

Al Sadouq – Muhammad Bin Musa Bin Mutawakkil narrated to us, from Muhammad Bin Abu Abdullah Al Kufyy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Usman, from Muhammad Bin Al Furaat, from Sabit Bin Dinaar, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is the Imam^{asws} of my^{saww} community, and my^{saww} Caliph over it from after me^{saww}, and from his^{asws} son^{asws} is Al-Qaim^{asws}, the awaited one, by whom^{asws}, Allah^{azwj} would Fill the earth with justice and equity just as it had been fill with tyranny and injustice.

والذي بعثني بالحق بشيراً إن الثابتين على القول به في زمان غيبته لأعز من الكبريت الأحمر.

By the One^{azwj} Who Sent me^{saww} with the Truth as a Herald of Good News, the one who would be steadfast upon the Word in the time of his^{asws} occultation, is dearer than the red Sapphire’.

فقام إليه جابر بن عبد الله الأنصاري فقال: يا رسول الله وللك غيبة؟ قال: إي وربي، * (وليمحص الله الذين ءامنوا ويمحق الكافرين) *، يا جابر إن هذا الأمر من أمر الله وسر من سر الله، مطوي عن عباد الله، فإياك والشك فيه فإن الشك في أمر الله عزوجل كفر.

So, Jabir Bin Abdullah Al-Ansary arose and said, ‘O Rasool-Allah^{saww}! And there would be an Occultation for Al-Qaim^{asws}, from your^{saww} sons^{asws}?’ He^{saww} said: ‘Yes, by my^{saww} Lord^{azwj}! **And for Allah to Examine those who are believing and Obliterate the Kafirs [3:141].** O Jabir! This Command, is from the Commands of Allah^{azwj}, and a secret from His^{azwj} Secrets, Rolled up about the servants of Allah^{azwj}. Therefore, beware of the doubt with regards to it, for the doubt in a Command of Allah^{azwj} Mighty and Majestic is *Kufr*.⁴

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ جَابِرٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا جَابِرُ وَاللَّهِ إِنِّي لَمَحْزُونٌ وَإِنِّي لَمَشْغُولُ الْقَلْبِ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا شُغْلُكَ وَمَا حُزْنُ قَلْبِكَ فَقَالَ يَا جَابِرُ إِنَّهُ مَنْ دَخَلَ قَلْبُهُ صَافِي خَالِصٍ دِينَ اللَّهِ شَغَلَ قَلْبُهُ عَمَّا سِوَاهُ يَا جَابِرُ مَا الدُّنْيَا وَمَا عَسَى أَنْ تَكُونَ الدُّنْيَا هَلْ هِيَ إِلَّا طَعَامٌ أَكَلْتَهُ أَوْ تَوْبٌ لَبِسْتَهُ أَوْ امْرَأَةٌ أَصَبَّتْهَا

From him, from Ali Bin Al Hakam, from Abu Abdullah Al Momine, from Jabir who said,

‘I went over to Abu Ja’far^{asws}, so he^{asws} said: ‘O Jabir! By Allah^{azwj} I^{asws} am grieved and I^{asws} pre-occupied of heart’. I said, ‘May I be sacrificed for you^{asws}! What grieves your^{asws} heart?’ O Jabir! The one in whose heart enters the purity (and) sincerity for the Religion of Allah^{azwj}, it pre-occupies his heart from what is besides it. O Jabir!

⁴ Hadeeth No. 51

What is the world and what can the world happen to be? Is it only the food that you eat, or clothes you wear, or a woman you keep company with?

يَا جَابِرُ إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا إِلَى الدُّنْيَا بِبَقَائِهِمْ فِيهَا وَ لَمْ يَأْمَنُوا قُدُومَهُمُ الْآخِرَةَ يَا جَابِرُ الْآخِرَةُ دَارُ قَرَارٍ وَ الدُّنْيَا دَارُ فَنَاءٍ وَ زَوَالٍ وَ لَكِنَّ أَهْلَ الدُّنْيَا أَهْلُ عَقْلَةٍ وَ كَأَنَّ الْمُؤْمِنِينَ هُمُ الْمُفْقَهُاءُ أَهْلُ فِكْرَةٍ وَ عِبَرَةٍ لَمْ يُصِمَّهُمْ عَنْ ذِكْرِ اللَّهِ جَلَّ اسْمُهُ مَا سَمِعُوا بِأَذَانِهِمْ وَ لَمْ يُعْمِهِمْ عَنْ ذِكْرِ اللَّهِ مَا رَأَوْا مِنَ الزَّيْنَةِ بِأَعْيُنِهِمْ

O Jabir! The *Momineen* do not rest assured to the world by their remaining in it, and do not feel secure of their proceeding to the Hereafter. O Jabir! The Hereafter is a house of (permanent) abode and the world is a house of annihilation and decline, but the people of the world are oblivious, and it is as if the *Momineen*, they are the understanding ones, the thinking people, learners. They are not deafened from the Mention of Allah^{azwj}, Majestic is His^{azwj} Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allah^{azwj}, what they are seeing from the adornments by their eyes.

فَقَارُوا بِثَوَابِ الْآخِرَةِ كَمَا قَارُوا بِذَلِكَ الْعِلْمِ وَ أَعْلَمَ يَا جَابِرُ أَنَّ أَهْلَ التَّقْوَى أَيْسَرُ أَهْلِ الدُّنْيَا مَثُونَةً وَ أَكْثَرُهُمْ لَكَ مَعُونَةً تَذَكَّرُ فَيَعِينُونَكَ وَ إِنْ نَسِيتَ ذَكَرُوكَ

Thus, they have been successful with (achieving) the Rewards of the Hereafter just as they were successful with (acquiring) that knowledge. And know, O Jabir, that the people of piety are the people with the smallest of provisions of the world, and they (are the) people who provide the most to you. You remember them and they will be assisting you, and if you forget, they would remember you.

قَوْلُونَ بِأَمْرِ اللَّهِ قَوَامُونَ عَلَى أَمْرِ اللَّهِ قَطَعُوا مَحَبَّتَهُمُ بِمَحَبَّةِ رَبِّهِمْ وَ وَحَشُوا الدُّنْيَا لِبَاطَةِ مَلِكِهِمْ وَ نَظَرُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى مَحَبَّتِهِ بِفُلُوحِهِمْ وَ عَلِمُوا أَنَّ ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ لِعَظِيمِ شَأْنِهِ

They are speaking by the Commands of Allah^{azwj}, steadfast upon the Commands of Allah^{azwj}. Their love (for others) and their desires for the world and their kings is cut-off by their love for their Lord^{azwj}, and they are looking towards Allah^{azwj} Mighty and Majestic and to His^{azwj} Love by their hearts, and they know that the looking towards Him^{azwj} is a great matter.

فَأَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزْلَتِهِ ثُمَّ انْخَلَتْ عَنْهُ أَوْ كَمَالٍ وَجَدْتُهُ فِي مَمَامِكَ فَاسْتَيْقِظْتَ وَ لَيْسَ مَعَكَ مِنْهُ شَيْءٌ إِلَّا [إِنَّمَا] ضَرَبْتَ لَكَ هَذَا مَثَلًا لِأَنَّهَا عِنْدَ أَهْلِ اللَّبِّ وَ الْعِلْمِ بِاللَّهِ كَفَيْءِ الظَّلَالِ

So (for them) the world is a lodge like a lodge they lodge in, then they depart from it, or like wealth you tend to see in your dream, and then you wake up, and there is nothing from it with you. I^{asws}, rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allah^{azwj}, is like a passing shadow.

يَا جَابِرُ فَاحْفَظْ مَا اسْتَرْعَاكَ اللَّهُ جَلَّ وَ عَزَّ مِنْ دِينِهِ وَ حِكْمَتِهِ وَ لَا تَسْأَلَنَّ عَمَّا لَكَ عِنْدَهُ إِلَّا مَا لَهُ عِنْدَ نَفْسِكَ فَإِنْ تَكُنِ الدُّنْيَا عَلَى غَيْرِ مَا وَصَفْتُ لَكَ فَتَحَوَّلْ إِلَى دَارِ الْمُسْتَعْتَبِ فَلَعَمْرِي لَرُبِّ حَرِيصٍ عَلَى أَمْرِ قَدْ شَقِيَّ بِهِ حِينَ أَنَاهُ وَ لَرُبِّ كَارِهٍ لِأَمْرِ قَدْ سَعَدَ بِهِ حِينَ أَنَاهُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ .

O Jabir! Protect whatever Allah^{azwj} Mighty and Majestic has Attracted you with from His^{azwj} Religion and His^{azwj} Wisdom, and do not ask about what there is for you in His^{azwj} Presence, except what is there for Him^{azwj} in your soul. So, if the world happens to be upon other than what I^{asws} have described to you, then reconsider it as a house of reproach (blame). A person is sometimes greedy upon a matter and would be miserable with it when it comes to him, and sometimes he dislikes a matter which he would be happy with it when it comes to him, and these are the Words of Allah^{azwj} Mighty and Majestic **And for Allah to Examine those who are believing and Obliterate the Kafirs [3:141]**.⁵

عن سعد بن طريف قال: كنت عند أبي جعفر عليه السلام فجاء جميل الأزرق، فدخل عليه، قال: فذكروا بلایا الشيعة وما يصيبهم، فقال أبو جعفر " عليه السلام ": " إن اناسا أتوا علي بن الحسين عليهما السلام وعبد الله بن عباس فذكروا لهما نحو ما ذكرتم، قال: فأتيا الحسين بن علي عليهما السلام فذكرا له ذلك،

From Saeed Bin Tareyf who said,

'I was in the presence of Abu Ja'far^{asws}, and Jameel Al-Arzaq came over to him^{asws}. So he mentioned the affliction of the Shias and what was hitting them. So Abu Ja'far^{asws} said: 'Some people came over to Ali^{asws} Bin Al-Husayn^{asws} and Abdullah Bin Abbas, and they mentioned to them approximately to what you are mentioning. So they both went to Al-Husayn^{asws} Bin Ali^{asws} and mentioned that to him^{asws}.

فقال الحسين عليه السلام: والله البلاء، والفقر والقتل أسرع إلى من أحبنا من ركض البراذين، ومن السيل إلى صمره، قلت: وما الصمرة؟ قال: منتهاه، ولولا أن تكونوا كذلك لرأينا أنكم لستم منا.

So Al-Husayn^{asws} said: 'By Allah^{azwj}! The affliction, and the poverty, and the murder is quicker to the one who loves us^{asws} than racing horses, and the flow (of the stream) to its 'Samrat'. I said, 'And what is the 'Samrat'? He^{asws} said: 'To its end point. And if you do not happen to be like that, we^{asws} would view that you are not from us^{asws}'.⁶

وعن الاصبغ بن نباتة قال: كنت عند أمير المؤمنين عليه السلام قاعدا، فجاء رجل فقال: يا أمير المؤمنين والله إني لاحبك [في الله] فقال: صدقت، إن طيبتنا مخزونة أخذ الله ميثاقها من صلب آدم فاتخذ للفقر جلبابا، فإني سمعت رسول الله صلى الله عليه وآله وسلم يقول: والله يا علي إن الفقر لاسرع (أسرع - خ) إلى محبيك من السيل إلى بطن الوادي.

And from Al Asbagh Bin Nabata who said,

'I was seated in the presence of Amir Al-Momineen^{asws}, when a man came over and he said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}! I love you^{asws} for the Sake of

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 16

⁶ Kitab Al Momin – Ch1 H 4

Allah^{azwj}. So he^{asws} said: 'You speak the truth. Our^{asws} clay was treasured. Allah^{azwj} took its Covenant from the lineage of Adam^{as}, therefore (be prepared) to take to the poverty as a robe, for I^{asws} heard Rasool-Allah^{saww} saying: 'By Allah^{azwj}, O Ali^{asws}! The poverty is quicker to the one who loves you^{asws} than the flow of the stream to the bottom of the valley".⁷

عن أبي حمزة قال: سمعت أبا جعفر عليه السلام يقول: إن الله عز وجل أخذ ميثاق المؤمن على بلایا أربع (الاولی)، أيسرها عليه: مؤمن مثله يحسده، والثانية: منافق يقفوا أثره، والثالثة، شيطان يعرض له يفتنه ويضله، والرابعة: كافر بالذي آمن به يرى جهاده جهادا، فما بقاء المؤمن بعد هذا؟!

From Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Took the Covenant of the *Momin* upon four afflictions - The first, a *Momin* like him would be quick to envy him; and the second, a hypocrite would pursue his mistakes; and the third, a Satan^{la} would display to him, tempting him and straying him; and the fourth, a disbeliever whom he feels secure with, he would see him striving against him with a striving. Thus, what would remain of the *Momin* after this!'⁸

وقال أبو عبد الله عليه السلام: إنه ليكون للعبد منزلة عند الله عز وجل، لا يبلغها إلا بإحدى الخصلتين، إما ببلىة في جسمه، أو بذهاب ماله.

And Abu Abdullah^{asws} said: 'There happens to be a status for the servant in the Presence of Allah^{azwj} Mighty and Majestic which he cannot reach it except by one of the two characteristics – either by an affliction in his body or by the loss of his wealth'.⁹

VERSE 142

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ {142}

Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142]

الغياشي: عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله: أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ. قال: «إن الله هو أعلم بما هو مكونه قبل أن يكونه، و هم ذر، و علم من يجاهد من لا يجاهد، كما علم أنه يميت خلقه قبل أن يميتهم، و لم يرهم موتهم و هم أحياء».

⁷Kitab Al Momin – Ch1 H 5

⁸ Kitab Al Momin – Ch1 H 20

⁹ Kitab Al Momin – Ch1 H 50

From Ali Ayyashi, from Dawood Al Barqy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you [3:142]**. He^{asws} said: 'Surely, Allah^{azwj} Knows what is going to happen (in the future) before it happens, and they were (in the realm of the) particles. And He^{azwj} Knows the one who will be striving hard and from the one who will not, just as He^{azwj} Knows that His^{azwj} Creatures would be dying before He^{azwj} Causes them to die, although they are not seen as dying and they are still alive'.¹⁰

علي بن إبراهيم، قال: روي أن المغيرة بن العاص كان رجلاً أعسر، فحمل في طريقه إلى أحد ثلاثة أحجار، فقال: بهذه أقتل محمداً. فلما حضر القتال نظر إلى رسول الله (صلى الله عليه وآله) وبيده السيف، فرماه بحجر فأصاب به رسول الله (صلى الله عليه وآله)، فسقط السيف من يده، فقال: قتلتها والآلات والعزى.

Ali Bin Ibrahim said,

'And it has been reported (in a Hadeeth) that Al-Mugheira Bin Al-Aas was a left-handed man, so he carried on his way three stones in one hand. So he said, 'By these I shall kill Muhammad^{saww}!' When the battle presented itself, he looked towards Rasool-Allah^{saww} and in his^{saww} hand was a sword, and he threw a stone which struck Rasool-Allah^{saww}. So, the sword broke from his^{saww} hand, and he said, 'I will kill him^{saww}, (I swear by) Al-Laath and Al-Uzza'.

فقال أمير المؤمنين (عليه السلام): «كذبت، لعنك الله» فرماه بحجر آخر فأصاب جبهته، فقال رسول الله (صلى الله عليه وآله): «اللهم حيره» فلما انكشف الناس تحير، فلحقه عمار بن ياسر فقتله. و سلط الله على ابن قميئة الشجر، و كان يمر بالشجرة فيقع وسطها فتأخذ من لحمه، فلم يزل كذلك حتى صار مثل الصر، و مات لعنه الله.

Amir-Al-Momineen^{asws} said: 'You have lied! May Allah^{azwj} Curse you!' So, he threw another stone, and it hit his^{saww} forehead. So Rasool-Allah^{saww} said: 'Our Allah^{azwj}! Confuse him!' So when the people dispersed a bit, he became confused. Ammar Bin Yaaser came across him and killed him. And Allah^{azwj} Caused a tree to fall upon Ibn Qamiya, and he was passing by the tree, so it fell on him and sucked out from his flesh. That did not cease happening until he became more yellow than the yellowest bird, and died. May Allah^{azwj} Curse him'.

و رجع المنهزمون من أصحاب رسول الله (صلى الله عليه وآله)، فأنزل الله على رسوله: أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ عَنِّي وَلَمَّا يَرِ، لأنه عز و جل قد علم قبل ذلك من يجاهد و من لا يجاهد، فأقام العلم مقام الرؤية، لأنه يعاقب الناس بفعلهم لا بعلمه.

And the defeated ones from the companions of Rasool-Allah^{saww} returned, so Allah^{azwj} Revealed upon His^{azwj} Rasool^{saww} **Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you [3:142]** – Meaning when He^{azwj} has Seen, because the

¹⁰ تفسير العياشي 1: 147 / 199.

Mighty and Majestic Knew from before that the one who would strive hard and the one who would not strive hard. So, in place of the Knowledge is the Seeing, because He^{azwj} would be Punishing the people due to their deeds, not by (what is in) His^{azwj} Knowledge'.¹¹

عبد الله بن جعفر الحميري: بإسناده عن جعفر (عليه السلام)، قال: كان يقول: «و الله [لا يكون] الذي تمدون إليه أعناقكم حتى تميزوا و تمحصوا، ثم يذهب من كل عشرة شيء، و لا يبقى منكم إلا الأندر، ثم تلا هذه الآية: أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ يَعْلَمَ الصَّابِرِينَ».

Abdullah Bin Ja'far Al Humeiry, by his chain,

(It has been narrated) from Ja'far^{asws}, said, 'He^{asws} was saying: 'By Allah^{azwj}! It will not be happening, that which you are extending your necks for (Rising of Al-Qaim^{asws}), until you are discerned and probed. Then, from every ten, some would go, and there would not remain from you except for the rarest'. Then he^{asws} recited this Verse: ***Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142].***¹²

ورد عن النبي - صلى الله عليه و آله -: ان الجنة قاع صفصف. ليس فيها عمارة. فأكثروا من غراس الجنة في الدنيا. قيل: يا رسول الله! و ما غراس الجنة؟

And it is reported from the Prophet^{saww}: 'The Paradise is level ground, there isn't a building in it. Therefore, frequent from cultivating the Paradise while being in the world'. It was said, 'O Rasool-Allah^{saww}! And what is the cultivation of the Paradise?'

قال - صلى الله عليه و آله -: فهذه الجنة، ما فيها من الأشجار و الأنهار و الثمرات و غيرها، من الحور و القصور و الغلمان و الولدان، هي أعمالهم و أخلاقهم و مقاماتهم و أحوالهم. مثلت و صوّرت في أمثلة و صور مناسبة. ثم ردت اليهم. و لهذا يقال لهم: انما هي أعمالكم. ترد إليكم.

He^{saww} said: 'So this Paradise, whatever is therein from the trees, and the rivers, and the fruits, and other such (things), from the Houries, and the castles, and the servants, and the attendants, these are their deeds, and their mannerisms, and their statuses and their states, would be resembled and imaged in a resemblance, and a suitable image (based upon the quality of the deeds). Then these would be (then) returned to them, and for this it would be said to them: 'But rather, these are your deeds being returned to you'.¹³

¹¹ تفسير القمّي 1: 118

¹² قرب الإسناد: 162.

¹³ Tafseer Kanz Al Daqaia - V 1 P 284

VERSE 143

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ {143}

And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ الآية: «فإن المؤمنين لما أخبرهم الله بالذي فعل بشهائهم يوم بدر و منازلهم في الجنة رغبوا في ذلك، فقالوا: اللهم أرنا قتالا نستشهد فيه. فأراهم الله إياه يوم احد، فلم يثبتوا إلا من شاء الله منهم، فذلك قوله: وَ لَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ» الآية.

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **And you were desiring the death before you met it [3:143]** – the Verse. He^{asws} said: 'The Momineen, when Allah^{azwj} Informed them of how He^{azwj} would be Dealing with their martyrs on the Day of Badr, and their status in the Paradise, they longed for that. So they said, 'Our Allah^{azwj}! Show us battles that we would be martyred by'. So Allah^{azwj} Showed them the Day of Ohad. But they were not steadfast except for the one whom Allah^{azwj} so Desired from among them, and that is in His^{azwj} Words **And you were desiring death before you met it [3:143]** – the Verse'.¹⁴

فِي مَجْمَعِ الْبَيَانِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ هُوَ يَطُوفُ بَيْنَ الصَّفَيْنِ بِصَفِيٍّ فِي غِلَالَةٍ¹⁵ لَمَّا قَالَ لَهُ الْحَسَنُ ابْنُهُ عَلَيْهِ السَّلَامُ: مَا هَذَا زِيَّ الْحَرْبِ، فَقَالَ: يَا بُنَيَّ إِنَّ أَبَاكَ لَا يُبَالِي وَقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِ،

In Majma Al Bayan –

Amir Al-Momineen^{asws} said while he^{asws} was circling between the two swords (armies) at Siffeen in plain clothes (no armour), when his^{asws} son^{asws} Al-Husayn^{asws} said to him^{asws}: 'This is not a battle dress!' So he^{asws} said: 'O my^{asws} son^{asws}! Your^{asws} father^{asws} does not care whether he^{asws} falls upon the death or the death falls upon him^{asws}.'

وَأَمَّا مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ أَنَّهُ قَالَ: لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِيُضْرَّ نَزْلَ بِهِ، وَ لَكِنْ لِيَقُلَّ اللَّهُمَّ أَحْيِي مَا دَامَتِ الْحَيَوَةُ خَيْرًا لِي، وَ تَوَفِّي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي،

And as for what is reported from the Prophet^{saww} having said: 'Not one of you should be coveting the death due to the harm which would befall him, but let him say, 'O Allah^{azwj}! Keep me alive for as long as life is better for me, and Cause me to die when the expiry was better for me'.

¹⁴ تفسير القمّي 1: 119

¹⁵ (1) الغلالة- بالكسر - شعار يلبس تحت الثوب الدرع.

فَإِنَّمَا نَهَى تَمَنَّى الْمَوْتِ لِأَنَّهُ يَدُلُّ عَلَى الْجُرْعِ، وَ الْمَأْمُورُ بِهِ الصَّبْرُ وَ تَفْوِيضُ الْأُمُورِ إِلَيْهِ، وَ لِأَنَّا لَا نَأْمَنُ وَفُوعَ التَّقْصِيرِ فِيمَا أُمِرْنَا بِهِ، وَ نَرْجُو فِي الْبَقَاءِ الثَّلَاثِي.

But rather, coveting the death is forbidden because it indicates upon the despondency, and the patience is enjoined with it and the delegating of the affairs to Him^{azwj}, and we are not secure from the occurrence of deficiency in what we have been Commanded with, and we should be hoping regarding the remaining of precautions".¹⁶

VERSE 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۖ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {144}

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ حَفْصِ الْمُؤَدِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام)) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمَدَارَسَتِهَا وَ النَّظَرِ فِيهَا وَ تَعَاهِدِهَا وَ الْعَمَلِ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah^{asws} as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah^{asws}, wrote this letter to his^{asws} companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of *Salat* in their homes. So whenever they were free from their *Salat* they would look into it'.

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكِ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّخَّافِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجْتُ هَذِهِ الرِّسَالَةَ مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah^{asws}.

¹⁶ Tafseer Noor Al Saqalayn – V 1 P 203 H 289

He said that, 'I brought out this letter of Abu Abdullah^{asws} to his^{asws} companions -

فَمَا أَخَذَ أَجْزَأَ عَلَى اللَّهِ وَ لَا أَيْبَنَ ضَلَالَةً مِمَّنْ أَخَذَ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسْعُهُ وَ اللَّهُ إِنَّ لِلَّهِ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ مَوْتِهِ

So what is more audacious to Allah^{azwj}, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah^{azwj}, surely Allah^{azwj} has Obligated His^{azwj} creatures that they should obey Him^{azwj}, and follow His^{azwj} Commands during the lifetime of Muhammad^{saww}, and after his^{saww} passing away.

هَلْ يَسْتَطِيعُ أَوْلِيَاكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَخَذَ بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَاسِيهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيدًا وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَاسِيهِ فَقَدْ أَقْرَبَ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

Have they got the leeway, those enemies of Allah^{azwj} to be alleging that anyone who became a Muslim with Muhammad^{saww}, can take to his own words, and his own opinions, and his own analogies? But if he says, 'Yes, then, surely, he has lied to Allah^{azwj} and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', then he has argued against himself, and he is from the ones who allege that Allah^{azwj} has to be Obeyed, and His^{azwj} Orders to be followed after the passing away of Rasool-Allah^{saww}.

وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّدًا (صلى الله عليه وآله)

Allah^{azwj} has said, and His^{azwj} words are true: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; So if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]**, and that is something which they knew that Allah^{azwj} is to be obeyed and His^{azwj} Commands are to be followed during the lifetime of Muhammad^{saww}, and (as well as) after Allah^{azwj} had Caused Muhammad^{saww} to pass away.

وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَاسِيهِ خِلَافًا لِأَمْرِ مُحَمَّدٍ (صلى الله عليه وآله) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَاسِيهِ

And if it was not for anyone from the people who were with Muhammad^{saww} that they should take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad^{saww}, so similarly it is not for anyone from the people after

Muhammad^{saww} that they would take to their own desires, and their opinions, and their analogies'.¹⁷

حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ النَّاسُ أَهْلَ رِدَّةٍ بَعْدَ النَّبِيِّ (صلى الله عليه وآله) إِلَّا ثَلَاثَةً فَقُلْتُ وَ مَنْ الثَّلَاثَةُ فَقَالَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُّ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْهِمْ ثُمَّ عَرَفْتُ أَنَّاسَ بَعْدَ يَسِيرٍ

Hanaan, from his father, who has said:

Abu Ja'far^{asws} has said: 'The people turned apostate after the Prophet^{saww} except for three'. So I said, 'And which three?' So he^{asws} said: 'Al-Miqdad Bin Al-Aswad^{ra}, and Abu Dharr Al-Ghaffari^{ra}, and Salman Al-Farsy^{ra}, May the Mercy of Allah^{azwj} and His^{azwj} Blessing be upon them^{ra}. Then the people realised after a while'.

وَ قَالَ هَؤُلَاءِ الَّذِينَ دَارَتْ عَلَيْهِمُ الرَّحَى وَ أَبْوَأُ أَنْ يُبَايَعُوا حَتَّى جَاءُوا بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مُكْرَهًا فَبَايَعَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ.

And he^{asws} said: 'They^{as} are the ones upon whom the grinding stone turned, but they still refused to pledge their^{as} allegiances until they went to Amir-Al-Momineen^{asws}, so they pledged their^{as} allegiances under threat, and these are the Words of Allah^{azwj} the High: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; So if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].**'¹⁸

ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا لِلَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَقْبَلَ أُمَّةَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ بَعْدِهِ

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja'far^{asws} that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allah^{azwj} and Allah^{azwj} did not like the strife (Fitna) in the community of Muhammad^{saww} after him^{saww}.'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَوْ مَا يَقْرَأُونَ كِتَابَ اللَّهِ أَوْ لَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

So Abu Ja'far^{asws} said: 'Have you not recited the Book of Allah^{azwj}? Has not Allah^{azwj} said: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].**'

¹⁷ Al Kafi – H 14449 (Extract)

¹⁸ الكافي 8: 341 / 245.

قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفَسِّرُونَ عَلَى وَجْهِ آخَرَ فَقَالَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنََّّهُمْ قَدْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ حَيْثُ قَالَ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

I said to him^{asws}, 'They are explaining it upon another perspective'. So he^{asws} said: 'Has not Allah^{azwj} Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He^{azwj} Said: **And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]?**

وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ (صلى الله عليه وآله) قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ.

And in this is the evidence against the companions of Muhammad^{saww} who had differed among (themselves) after him^{saww} - **so from them was one who expressed belief, and from them was one who committed Kufr**.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخُفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ (صلى الله عليه وآله) انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَهُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَلَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَقَدْ هُزِمْنَا وَ بَقِيَ مَعَهُ عَلِيُّ (عليه السلام) وَ سِمَاكُ بْنُ خَرْشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A'ala Al-Khaffaf, who has narrated:

Abu Abdullah^{asws} has said: 'When the people were defeated on the Day of Ohad and fled from the Prophet^{saww}, he^{saww} turned towards them with his^{saww} face and was saying: 'I^{saww} am Muhammad^{saww}! I^{saww} am the Rasool Allah^{saww}! I^{saww} have neither been killed nor have I^{saww} died'. So and so, and so and so turned towards him^{saww} saying, 'Now he^{saww} is mocking with us as well and we have already been defeated. And there remained with him^{saww} Ali^{asws} and Samaak Bin Kharsha Abu Dujana^{ra}, may Allah^{azwj} have Mercy on him.

فَدَعَاَهُ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ يَا أَبَا دُجَانَةَ انْصَرِفْ وَ أَنْتَ فِي جِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيُّ فَأَنَا هُوَ وَ هُوَ أَنَا فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيْ النَّبِيِّ (صلى الله عليه وآله) وَ بَكَى وَ قَالَ لَا وَ اللَّهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا وَ اللَّهُ لَا جَعَلْتُ نَفْسِي فِي جِلٍّ مِنْ بَيْعَتِي إِنِّي بَايَعْتُكَ فَإِلَى مَنْ أَنْصَرَفْتُ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَحْرُبُ وَ مَالٍ يَفْنَى وَ أَجَلٍ قَدْ اقْتَرَبَ

¹⁹ الكافي 8: 398 / 270

So the Prophet^{saww} called him^{ra} over and said: 'O Abu Dujana^{ra}! Leave, for you^{ra} are free from your pledge of allegiance. As for Ali^{asws}, so I^{saww} am him^{asws} and he^{asws} is me^{saww}'. So he came over and sat down in front of the Prophet^{saww} and wept, and said, 'No, by Allah^{azwj}!' And he^{ra} raised his^{ra} head towards the sky and said, 'No, by Allah^{azwj}! I^{ra} will not make myself free from my pledge of allegiance. I^{ra} gave my^{ra} pledge of allegiance to you^{saww}, so where shall I^{ra} go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?'

فَرَّقَ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَنْتَحَنَتِ الْجِرَاحَةُ وَهُوَ فِي وَجْهِهِ وَعَلَيْهِ (عليه السلام) فِي وَجْهِهِ

So the Prophet^{saww} felt compassion for him, and he did not stop fighting until he was weakened by the wounds and he was on one side of him^{saww} and Ali^{asws} was on the other side of him.

فَلَمَّا أُسْقِطَ احْتَمَلَهُ عَلِيُّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَ وَفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَ قَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْرًا

So when he^{ra} dropped, Ali^{asws} carried him^{ra} to the Prophet^{saww} and placed him^{ra} in his^{saww} presence. So he^{as} said, 'O Rasool Allah^{saww}, have I^{ra} been loyal to my^{ra} pledge of allegiance?' He^{saww} said: 'Yes'. And the Prophet^{saww} said good things for him^{ra}.

وَ كَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمِيمَنَةَ فَيَكْشِفُهُمْ عَلِيُّ (عليه السلام) فَإِذَا كَشَفَهُمْ أَقْبَلَتِ الْمَيْسِرَةُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سَيْفُهُ بِثَلَاثٍ قِطْعٍ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَطَرَحَهُ بَيْنَ يَدَيْهِ وَ قَالَ هَذَا سَيْفِي قَدْ تَقَطَّعَ فَيَوْمِئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) ذَا الْقُعَارِ

And the people were attacking the Prophet^{saww} from the right, so Ali^{asws} defended him^{saww}. So when he^{asws} defended him^{saww}, they attacked the Prophet^{saww} from the left. That situation did not cease until his^{asws} sword broke into three pieces. So he^{asws} came to the Prophet^{saww}. He^{asws} displayed it in front him^{saww} and said: 'This is my^{asws} sword which has broken. Thus, it was on that day that the Prophet^{saww} gave him^{asws} Zulfikaar.

وَ لَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اخْتِلَاجَ سَاقِيهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَبْكِي وَ قَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظَهِّرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعْيِكَ

And when the Prophet^{saww} saw that (Ali^{asws}) was exhausted due to the frequency of the fighting, he^{saww} raised his^{saww} head towards the sky and he wept and said: 'O Lord^{azwj}! You^{azwj} Promised me^{saww} that You^{azwj} would be Making Your^{azwj} Religion to prevail, and if You^{azwj} so Desire, it would not Tire You^{azwj}.

فَأَقْبَلَ عَلِيُّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمَعُ دَوِيًّا شَدِيدًا وَ أَسْمَعُ أَقْدِمَ حَيْرُومٍ وَ مَا أَهْمُ أَصْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَصْرِبَهُ فَقَالَ هَذَا جَبْرَيْلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

Ali^{asws} turned towards the Prophet^{saww} and said: 'O Rasool Allah^{saww}! I^{asws} heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel^{as}), and I^{asws} did not attack to strike anyone except that he would fall dead before I^{asws} struck him. So he^{saww} said: 'This was Jibraeel^{as} and Mikaeel^{as}, and Israfeel^{as} among the Angels'.

ثُمَّ جَاءَ جَبْرِئِيلُ (عليه السلام) فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمُوَاسَاةُ فَقَالَ إِنَّ عَلِيًّا مَعِي وَأَنَا مِنْهُ فَقَالَ جَبْرِئِيلُ وَأَنَا مِنْكُمَا ثُمَّ انْهَزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) يَا عَلِيُّ امْضِ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْقِلَاصَ وَ جَنَبُوا الْخَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْخَيْلَ وَ هُمْ يَجْنُبُونَ الْقِلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel^{as} went and paused to the side of the Rasool Allah^{saww}. He said: 'O Muhammad^{saww}, this is the comfort'. So he^{saww} said: 'Ali^{asws} is from me^{asws}, and I^{saww} am from him^{asws}'. So Jibraeel^{as} said: 'And I am from both of you^{asws}'. Then the people (enemy) were defeated. So the Rasool Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Go with your^{asws} sword until you are opposite to them. If you^{asws} see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if you^{asws} see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمُ عَلِيُّ (عليه السلام) فَكَانُوا عَلَى الْقِلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيِّ (عليه السلام) يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِبُونَ إِلَى مَكَّةَ فَأَنْصَرِفْ إِلَى صَاحِبِكَ فَأَتَبَعَهُمْ جَبْرِئِيلُ (عليه السلام) فَكَلَّمَا سَمِعُوا وَقَعَ خَافِرِ فَرَسِهِ جَدُّوا فِي السَّيْرِ وَ كَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ ذَا عَسْكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْحَطَّائُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا يَفْعُدُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشْفَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَخِّجُونَهُ

Ali^{asws} came up to them, and they were upon their camels, so Abu Sufyan said to Ali^{asws}, 'O Ali^{asws}! What do you^{asws} want? That is where we are going, to Makkah. So leave and go to your^{asws} companion^{saww}'. Jibraeel^{as} followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad^{saww} which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad^{saww}! All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صلى الله عليه وآله) وَ الرَّايَةُ مَعَ عَلِيِّ (عليه السلام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّايَةِ مِنَ الْعَبَةِ وَ رَأَاهُ النَّاسُ نَادَى عَلِيُّ (عليه السلام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هَرَمْنَا هَذَا عَلِيُّ وَ الرَّايَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يُلَوِّدُونَ بِهِ وَ يَتُوبُونَ إِلَيْهِ

And the Prophet^{saww} departed and the flag was with Ali^{asws} and he^{asws} was in front of him^{saww}. So when he^{asws} came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him^{asws}, Ali^{asws} called out: 'O you people! This is Muhammad^{saww}. He^{saww} never died and he^{saww} was never killed!' So the one who

had said, 'He^{saww} is mocking us and we have been defeated', said, 'This is Ali^{asws} and flag is in his^{asws} hands', until the Prophet^{saww} moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him^{saww} running towards him^{saww} and thronging to him^{saww}.

وَالنِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ خَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ جَزَزْنَ النَّوَاصِي وَ خَرَقْنَ الْجُيُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَيْنَهُ قَالَ هُنَّ خَيْرٌ وَأَمَرَهُنَّ أَنْ يَسْتَتِرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ

And the women, the womenfolk of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet^{saww}. So when he^{saww} saw them, he^{saww} said good things for them and told them to cover themselves up and enter their respective houses.

وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَنِي أَنْ يُطَهِّرَ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً إِلَّا يَةً.

And he^{saww} said: 'Allah^{azwj} Promised me^{saww} that He^{azwj} would Make His^{azwj} Religion to prevail over all the Religions'. And Allah^{azwj} Revealed unto Muhammad^{saww}: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; So if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144] - the Verse.**²⁰

عن الأصبغ بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول في كلام له يوم الجمل: «يا أيها الناس، إن الله تبارك اسمه و عز جنده لم يقبض نبيا قط حتى يكون له في أمته من يهدي بهداه، و يقصد سيرته، و يدل على معالم سبيل الحق الذي فرض الله على عباده» ثم قرأ: وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.

From Al Asbagh Bin Nabata who said,

'I heard Amir-Al-Momineen^{asws} saying in a speech of his^{asws} on the Day of (the battle of) the Camel: 'O you people! Allah^{azwj} Blessed is His^{azwj} Name, and Mighty is His^{azwj} army, did not Cause a Prophet^{as} to pass away at all until there became for him^{as} in his^{as} community the one who Guided by his^{as} Guidance, and walked upon his^{as} way, and indicated the parameters of the way of the Truth which Allah^{azwj} had Obligated upon His^{azwj} servants'. Then Amir-Al-Momineen^{asws} recited **And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].**²¹

عن الحسين بن المنذر، قال: سألت أبا عبد الله (عليه السلام) عن قوله: أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ القتل أو الموت؟ قال: «يعني أصحابه الذين فعلوا ما فعلوا».

From Al Husayn Bin Al Manzar who said,

²⁰ Al Kafi – H 14950

²¹ تفسير العياشي 1: 150 / 200

'I asked Abu Abdullah^{asws} about His^{azwj} Words **So if he dies or is killed will you turn back upon your heels? [3:144]**? He^{asws} said: 'It Means his^{saww} companions who did what they did'.²²

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَلِيًّا ع كَانَ يَقُولُ فِي حَيَاةِ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ يَقُولُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ اللَّهُ لَا يَنْقَلِبُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ وَ اللَّهُ لَئِنْ مَاتَ أَوْ قُتِلَ لَأُقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ وَ اللَّهُ إِنِّي لَأَخُوهُ وَ ابْنُ عَمِّهِ فَمَنْ أَحَقُّ بِهِ مِنِّي.

From Ikrama, from Ibn Abbas,

'Ali^{asws} was saying during the life-time of Rasool-Allah^{saww} that Allah^{azwj} is Saying **So if he dies or is killed will you turn back upon your heels? [3:144]** By Allah^{azwj}! We will not turn back upon our heels after Allah^{azwj} having Guided us. By Allah^{azwj}! If he^{saww} is killed, I^{asws} shall keep fighting upon what he^{saww} had fought upon. By Allah^{azwj}! I^{asws} am his^{saww} brother, and the son^{asws} of his^{saww} uncle^{as}. So who is more rightful with it than me^{asws}?²³

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) لما قبض صار الناس كلهم أهل جاهلية إلا أربعة: علي (عليه السلام)، و المقداد، و سلمان، و أبو ذر» فقلت: فعمار؟ فقال: «إن كنت تريد الذين لم يدخلهم شيء فهوؤلاء الثلاثة».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} passed away, the people, all of them became the people of the pre-Islamic period except for four – Ali^{asws}, and Al-Miqdad^{ra}, and Salman^{ra}, and Abu Zarr^{ra}'. I said, 'So (what about) Ammar?' He^{asws} said: 'If you want those whom nothing (bad) entered into, so they are the three'.²⁴

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الشَّيْزَانِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ الْجُرْجَرَانِيُّ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الْبَصْرِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زَكْرِيَّا الْعَلَايِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ وَ لَقَدْ شَكَرَ اللَّهُ تَعَالَى فَعَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فِي مَوْضِعَيْنِ مِنَ الْقُرْآنِ وَ سَجَّزِي اللَّهُ الشَّاكِرِينَ وَ سَنَجْزِي الشَّاكِرِينَ.

Abu Abdullah Al Shirazy informed us, from Abu Bakr Al Jarjany, from Abu Ahmad Al Basry, from Muhammad Bin Zakariyya, from Ayoub Bin Suleyman, from Muhammad bin Marwan,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Ibn Abbas said, 'And Allah^{azwj} the Exalted has Thanked the deed of Ali^{asws} Bin Abu Talib^{asws} in two places from the Quran – **'and Allah would be Recompensing the grateful' [3:144]**, and **'and We will be Rewarding the grateful' [3:145]**'.²⁵

²² تفسير العياشي 1: 153/200.

²³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 7

²⁴ تفسير العياشي 1: 149/199.

²⁵ Shawahee Al Tanzeel – V 1 P 176 H 187

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلِيٌّ [بْنُ أَبِي طَالِبٍ ع] يَقُولُ فِي حَيَاةِ النَّبِيِّ ص إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَاللَّهِ لَا تَنْقَلِبُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ وَاللَّهِ لَئِنْ مَاتَ أَوْ قُتِلَ لَأَقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ وَ مَنْ أَوَّلَ بِهِ مِنِّي وَ أَنَا أَخُوهُ وَ وَارِثُهُ وَ ابْنُ عَمِّهِ [ع وَ كَرَّمَ اللَّهُ وَجْهَهُ الْأَكْرَمَ].

From Ibn Abbas who said,

‘Ali^{asws} Bin Abu Talib^{asws} was saying during the lifetime of the Prophet^{saww}: ‘Allah^{azwj} the Exalted is Saying in His^{azwj} Book: **So if he dies or is killed will you turn back upon your heels?** [3:144]. By Allah^{azwj}! We^{asws} will never turn back upon our^{asws} heels after when Allah^{azwj} has already Guided us^{asws}. By Allah^{azwj}! **So if he dies or is killed**, I^{asws} shall fight upon whatever he^{saww} fought upon, and who is foremost with it than me^{asws}, and I^{asws} and his^{saww} brother^{asws}, and his^{saww} inheritor, and son^{asws} of his^{saww} uncle^{as} (may Allah^{azwj} Honour his^{saww} face as most honourable)”.²⁶

عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اخْتَارَ مِنْ كُلِّ شَيْءٍ أَرْبَعَةً اخْتَارَ مِنَ الْأَنْبِيَاءِ أَرْبَعَةً لِلسَّيْفِ إِبْرَاهِيمَ وَ دَاوُدَ وَ مُوسَى وَ أَنَا.

From Abu Al-Hassan^{asws} the 1st having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and Exalted Chose four from everything. He^{azwj} Chose four from the Prophets^{as} for the sword (battles) – Ibrahim^{as}, and Dawood^{as}, and Musa^{as} and me^{saww}’.²⁷

عن عبد الصمد بن بشير، عن أبي عبد الله (عليه السلام)، قال «تدرون مات النبي (صلى الله عليه وآله) أو قتل، إن الله يقول: أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ فسم قبل الموت، إنهما سقتاه» فقلنا: إنهما و أبويهما شر من خلق الله.

From Abdul Samad Bin Basheer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Are you all intending that the Prophet would die or be killed. Allah^{azwj} is Saying: **So if he dies or is killed will you turn back upon your heels?** [3:144]. So they poisoned (him^{saww}) before the death, these two had (made him^{saww} to) drink it’. So we^{asws} say: ‘These two (Ayesha and Hafsa), and their two fathers (Abu Bakr and Umar) are the most evil of the creatures of Allah^{azwj}’.²⁸

VERSES 145 & 146

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۖ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۖ وَسَنَجْزِي الشَّاكِرِينَ {145} وَكَأَيُّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ

²⁶ Tafseer Furat – V 1 P 96

²⁷ Tafseer Noor Al Saqalayn – V 1 P 252 H 1002

²⁸ تفسير العياشي 1: 152 / 200.

رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۚ وَاللَّهُ يُحِبُّ
الصَّابِرِينَ {146}

And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145] And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146]

أبو علي الطبرسي: الريون عشرة آلاف. و هو المروي عن أبي جعفر (عليه السلام)، يقول الله تعالى: فَمَا وَهَنُوا لِمَا أَصَابَهُمْ مِنْ قَتْلِ نَبِيِّهِمْ.

Abu Ali Al-Tabarsy – ‘The battalion is ten thousand. And it is reported from Abu Ja’far^{asws} saying: ‘Allah^{azwj} the Exalted is Saying: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them [3:146]** – from the killing of their Prophets^{as}.²⁹

العياشي: عن منصور بن الصيقل، أنه سمع أبا عبد الله جعفر بن محمد (عليهما السلام) يقرأ: «و كائين من نبي قتل معه ربيون كثير» قال: «ألوف و ألوف – ثم قال – إي و الله يقتلون».

Al Ayyashi, from Mansour Bin Al Sayqal,

Who heard Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws} reciting **And how many a Prophet has fought with whom were many battalions [3:146]**, he^{asws} said: ‘Thousands upon thousands’. Then he^{asws} said: ‘Yes, By Allah^{azwj}, they were killed’.³⁰

الشيخ المفيد في (الاختصاص): في حديث سبعين منقبة لأئمة المؤمنين (عليه السلام) دون الصحابة، بإسناده عن ابن دأب، و ذكر مناقبه إلى أن قال: ثم ترك الوهن و الاستكانة، إنه انصرف من احد و به ثمانون جراحة، تدخل الفتائل من موضع و تخرج من موضع، فدخل عليه رسول الله (صلى الله عليه و آله) عائدا و هو مثل المضغة على نطع، فلما رآه رسول الله (صلى الله عليه و آله) بكى و قال له: «إن رجلا يصيبه هذا في الله تعالى لحق على الله أن يفعل به و يفعل»

Al Sheykh Al Mufeed in Al Ikhtisaas -

In a Hadeeth of seventy merits of Amir-Al-Momineen^{asws} apart from the companions, by his chain from Ibn Da’ib, and he mentioned his^{asws} merits until he said: ‘Then, leaving aside the weakness and the giving up, he^{asws} was left with eighty-one open wounds, the thin thread entering from one place and coming out from another place (stitches). So Rasool-Allah^{saww} came up to him^{asws} returning, and he^{asws} had like the lump of flesh upon the skin. So when Rasool-Allah^{saww} saw him^{asws}, he^{saww} wept and

²⁹ مجمع البيان 2: 854.

³⁰ تفسير العياشي 1: 154 / 201

said to him^{asws}: 'A man who has been hurt by these injuries for the Sake of Allah^{azwj} the High has a right upon Allah^{azwj} that He^{azwj} Does with him what He^{azwj} Does'.

فقال مجيباً له و بكى: «بأبي أنت و أمي، الحمد لله الذي لم يرني وليت عنك و لا فرت، بأبي أنت و أمي كيف حرمت الشهادة» قال: «إنها من ورائك إن شاء الله».

So he^{asws} said responding to him^{asws} and wept: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}! The Praise is for Allah^{azwj} who did not Show me^{asws} turning away from you^{saww} nor did I^{asws} flee. May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}, how could I^{asws} have prohibited (unto myself^{asws}) the martyrdom'.

قال: فقال له رسول الله (صلى الله عليه و آله): «إن أبا سفيان قد أرسل موعده: بيننا و بينكم حمراء الأسد» فقال: «بأبي أنت و أمي، و الله لو حملت على أيدي الرجال ما تخلفت عنك»

So Rasool-Allah^{saww} said to him^{asws}: 'Abu Sufyan had sent his threat between us and you, a red lion'. He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}! By Allah^{azwj}! Even if I^{asws} had been burdened with the men upon my^{asws} hands, I^{asws} would not have lagged behind from you^{saww}'.

قال: فنزل القرآن: وَ كَاتِبٌ مِنْ نَبِيِّ قَاتَلْ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ.

He^{asws} said: 'So the Quran was Revealed **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

و نزلت الآية فيه قبلها: وَ مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي الشَّاكِرِينَ

And it was Revealed, the Verse regarding it, before it **And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter We shall Give him from it, and We will be Rewarding the grateful [3:145].**

ثم ترك الشكاية من ألم الجراحات، و شكت المرأتان إلى رسول الله (صلى الله عليه و آله) ما يلقي، و قالتا: يا رسول الله، قد خشينا عليه مما تدخل الفتائل في موضع الجراحات من موضع إلى موضع، و كتماناه ما يجد من الألم.

Then Ali^{asws} neglected complaining about the pain from the open wounds, and two women complained to Rasool-Allah^{saww} of what he^{asws} faced and said, 'O Rasool-Allah^{saww}! We are scared to him^{asws} from where to enter the stitches in a place of the open wounds, from a place to a place, and he^{asws} conceals what he^{asws} finds from the pain'.

قال: فعد ما به من أثر الجراحات عند خروجه من الدنيا، فكانت ألف جراحة من قرنه إلى قدمه (صلوات الله عليه).

He (the narrator) said: 'So it was counted what was with him^{asws} from the effects of the open wounds during his^{asws} exit from the world, and these were a thousand wounds from his^{asws} head to his^{asws} feet'.³¹

في مجمع البيان: عن الباقر - عليه السلام - أنه أصاب علياً - عليه السلام - يوم أحد ستون جراحة، و أن النبي - صلى الله عليه و آله - أمر أم سليم و أم عطية أن تداويه، فقالتا: إنا لا نعالج منه مكاناً إلا انفتق مكان، و قد خفنا عليه.

In Majma Al Bayan –

From Al-Baqir^{asws}: 'It is so that Ali^{asws} was hit on the day of Ohad by sixty injuries, and that the Prophet^{saww} ordered Umm Salma^{ra} and Umm Atiyya to treat him^{asws}, but they both said, 'We do not treat a place from him^{asws} except another place ruptures, and we are fearing upon him^{asws}'.

فدخل رسول الله - صلى الله عليه و آله - و المسلمون يعودونه و هو قرحة واحدة، فجعل يمسحه بيده و يقول: إن رجلاً لقي هذا في الله فقد أبلى و أعذر.

So, Rasool-Allah^{saww} came over and the Muslims were consoling him^{asws}, and it was one injury. So he^{saww} went on to wipe it with his^{saww} hand and was saying: 'A man who faces this in the Way of Allah^{azwj}, so he has been afflicted and is excused'.

فكان القرع الذي يمسحه رسول الله - صلى الله عليه و آله - يمسحه فقال علي - عليه السلام -: الحمد لله إذ لم أفتر و لم أول الدبر. فشكر الله له ذلك في موضعين من القرآن، و هو قوله: سَيَجْزِي اللَّهُ الشَّاكِرِينَ [من الرزق في الدنيا] وَ سَيَجْزِي الشَّاكِرِينَ.

The injury which Rasool-Allah^{saww} wiped (his^{saww} hand) upon, healed, so Ali^{asws} said: 'The Praise is for Allah^{azwj} when I^{asws} did not flee and was not the first one to turn back'. Thus Allah^{azwj} Thanked him^{asws} for that in two places from the Quran, and His^{azwj} Words are: '**and Allah would be Recompensing the grateful [3:144], and and We will be Rewarding the grateful [3:145]**'³²

وَ فِي [التَّفْسِيرِ] الْعَتِيقِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْكُوفِيُّ عَنْ مُوسَى بْنِ قَيْسٍ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ رِبْعَةَ بْنِ نَاجِدٍ السَّعْدِيِّ: عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: لَمَّا اتَّقَوْا مَعَ رَسُولِ اللَّهِ بِأُحُدٍ وَ انْهَزَمَ أَصْحَابُ رَسُولِ اللَّهِ ص وَ أَقْبَلَ عَلَيَّ يَضْرِبُ بِسَيْفِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ مَعَ أَبِي دُجَانَةَ الْأَنْصَارِيِّ حَتَّى كَشَفَ الْمُشْرِكِينَ عَنْ رَسُولِ اللَّهِ، فَأَنْزَلَ اللَّهُ: وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ إِلَى [قَوْلِهِ] وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ. عَلِيّاً وَ أَبَا دُجَانَةَ

And in Tafseer Al Ateeq who said, 'It was narrated to us by Muhammad Bin Al Husayn Al kufy, from Musa Bin Qays, from Abu Haroun Al Abady, from Rabi'e Bin Najid Al Sa'ady, from Huzeyfa Bin Al Yaman who said,

³¹ الإختصاص: 158

³² Tafseer Kanz Al Daqaaiq – V 3 P 240 - 515 /1 مجمع البيان

'When they (Kafirs) met (in battle) with Rasool-Allah^{azwj} at Ohad and the companions of Rasool-Allah^{saww} were defeated, and Ali^{asws} kept striking his^{asws} sword in front of Rasool-Allah^{saww} along with Abu Dujana Al-Ansary until the Polytheists were removed from Rasool-Allah^{saww}, so Allah^{azwj} Revealed **And you were desiring the death [3:143]** – up to His^{azwj} Words **and We will be Rewarding the grateful [3:145]** - (Meaning) Ali^{asws} and Abu Dujana^{ra}.

وَأَنْزَلَ تَبَارَكَ وَتَعَالَى: وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ وَكَثِيرٌ عَشْرَةُ آلَافٍ. إِلَى [قَوْلِهِ]: وَاللَّهُ يُحِبُّ الصَّابِرِينَ عَلِيًّا وَ أَبَا دُجَانَةَ.

And the Blessed and Exalted Revealed **And how many a Prophet has fought with whom were many battalions [3:146]**, and the 'many' is ten thousand. – up to His^{azwj} Words **and Allah Loves the patient [3:146]** (Meaning) Ali^{asws} and Abu Dujana^{ra}.³³

VERSES 147 - 154

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {147} فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {148}

And it was not their saying except that they were saying, 'Our Lord! Forgive our sins and our extravagance in our affairs, and Affirm our feet and Help us against the Kafir people [3:147] So Allah Gave them Rewards of the world and excellent Rewards of the Hereafter; and Allah Loves the good doers [3:148]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يُرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {149} بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ {150} سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ {151}

O you who believe! If you obey those who are committing Kufr they will return you back upon your heels, so you would be turning back as losers [3:149] But, Allah is your Guardian and He is the best of the helpers [3:150] We will be Casting awe into the hearts of those who are committing Kufr, due to their associating with Allah what He did not Send down any authorisation for, and their abode is the Fire, and evil is the abode of the unjust [3:151]

³³ Shawaheed Al Tanzeel – V 1 P 177 H 188

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَارَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۖ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۖ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {152}

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۖ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {153}

And certainly Allah Made His promise to be true when you almost annihilated them by His Permission, until when you became weak-hearted and disputed regarding the matter and disobeyed from after Him having Shown you that which you were coveting (booty); from you was one who wanted the world and from you was one who desired the Hereafter; then He Turned you away from them to Try you; and He has Pardoned you, and Allah is Gracious to the Momineen [3:152] When you were ascending (the mount Ohad) and were not even glancing at any one, and the Rasool kept calling you among your last ones. So He Gave you sorrow with a sorrow lest you would be grieving upon what you lost and not what befell you; and Allah is well-Informed with what you are doing [3:153]

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۖ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۖ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۖ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۖ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

Then He Sent down upon you after the sorrow, (a sense of) security, a lethargy enveloping a party from you, and a group had worried themselves thinking ignorant thoughts with Allah without right. They are saying, 'Is there anything for us from the matter?' Say: The matter, all of it is for Allah'. They are concealing within themselves what they are not manifesting to you. They are saying, 'If there was something for us from the matter, we would not have been killed over here'. Say: 'Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; and Allah Knows the contents of the chests' [3:154]

أبو علي الطبرسي: في قوله: بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ قيل: نزلت في المنافقين إذ قالوا للمؤمنين يوم أحد، يوم الهزيمة: ارجعوا إلى إخوانكم، و ارجعوا إلى دينهم، عن علي (عليه السلام).

Abu Ali Al-Tabarsy –

Regarding His^{azwj} Words **But, Allah is your Guardian and He is the best of the helpers [3:150]**, said, 'It was Revealed regarding the hypocrites when they said to the Momineen on the Day of Ohad, day of defeat, 'Return to your brethren, and return to their Religion, (away) from Ali^{asws}!'³⁴

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): فَأَتَابَكُمْ غَمًّا بَعَمَّ «فأما الغم الأول فالهزيمة و القتل، و أما الآخر فإشراف خالد بن الوليد عليهم، يقول: لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ مِنَ الْغَنِيْمَةِ وَ لَا مَا أَصَابَكُمْ يَعْنِي قَتْلَ إِخْوَانِهِمْ وَ اللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ يَعْنِي الْهَزِيمَةَ».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding **So He Gave you sorrow with a sorrow [3:153]**, said: 'As for the first sorrow, so it is the defeat and the killing. And as for the other (sorrow), so it was the supervision of Khaleed Bin Waleed against them. He^{azwj} is Saying **lest you would be grieving upon what you lost** from the war booty, **and not what befell you** meaning the killing of your brethren, **Allah is well-Informed with what you are doing [3:153] Then He Sent down upon you after the sorrow** – Meaning the defeat'.³⁵

العباشي: عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، و ذكر يوم أحد: «أن رسول الله (صلى الله عليه و آله) كسرت ربايته، و إن الناس ولوا مصعدين في الوادي، و الرسول يدعوهم في أخراهم فأتابهم غما بعم، ثم انزل عليهم النعاس».

Al Ayyashi, from Al Husayn Bin Abu Al A'la,

(It has been narrated) from Abu Abdullah^{asws}, and he^{asws} mentioned the day of Ohad: 'Rasool-Allah^{saww}'s four (front teeth) were broken, and the people were climbing (the mountain) in the valley, and the Rasool^{saww} was calling them among their last ones. So they were struck by sorrow after sorrow. Then (a sense of) security descended upon them.

فقلت: النعاس ما هو؟ قال: «الهم، فلما استيقظوا قالوا: كفرنا. و جاء أبو سفيان، فعلا فوق الجبل بإلهه هبل، فقال: اعل هبل. فقال رسول الله (صلى الله عليه و آله) يومئذ: الله أعلى و أجل. فكسرت رباية رسول الله (صلى الله عليه و آله) و شكت لثته، و قال: نشدتك يا رب ما وعدتني، فإنك إن شئت لم تعبد.

So I said, 'The security, what is it?' He^{asws} said: 'The worries. So when they woke up from it, they said, 'We committed *Kufr*'. And Abu Sufyan came, holding his god (idol) Hobal upon the mountain, so he said, 'Hobal is high!' So Rasool-Allah^{saww} said: 'Today, Allah^{azwj} is most High, most Majestic!' So Rasool-Allah^{saww}'s four (teeth) were

³⁴ مجمع البيان 2: 856.

³⁵ تفسير القمي 1: 120.

broken and his^{saww} gums were hurting him^{saww} and said: 'We Adjure You^{azwj}, O Lord^{azwj} of what You^{azwj} have Promised me^{saww}, for You^{azwj}, if You^{azwj} so Desire, would not be worshipped'.

و قال رسول الله (صلى الله عليه و آله): يا علي، أين كنت؟ فقال: يا رسول الله، لزقت بالأرض. فقال: ذاك الظن بك، فقال: يا علي، اتني بماء أغسل عني. فأتاه في صحيفة، فإذا رسول الله (صلى الله عليه و آله) قد عافه. و قال: اتني في يدك. فأتاه بماء في كفه، فغسل رسول الله عن لحيته (صلى الله عليه و آله)».

And Rasool-Allah^{saww} said: 'O Ali^{asws}! Where were you^{asws}?'. So he^{asws} said: 'O Rasool-Allah^{saww}! Affixed to the ground'. So he^{saww} said: 'That is thinking about you^{asws}'. Then he^{saww} said: 'O Ali^{asws}! Fetch me^{asws} some water I^{saww} can wash with'. So he^{asws} gave it to him^{asws} in a large bowl. It was (something) which Rasool-Allah^{saww} did not feel like (dipping his hands into the bowl), and he^{saww} said: 'Give it me^{saww} in your^{asws} hand'. So he^{asws} gave him^{saww} the water by his^{asws} hand, and Rasool-Allah^{saww} washed his^{saww} beard with it'.³⁶

و في كتاب علل الشرائع بإسناده إلى محمد بن يعقوب، عن علي بن محمد بإسناده رفعه. قال: قال أمير المؤمنين - عليه السلام - لبعض اليهود و قد سأله مسائل: و إنما سميت الدنيا دنيا، لأنها أدنى من كل شيء. و سميت الآخرة آخرة، لأن فيها الجزاء و الثواب.

And in the Book Illal Al Sharai'e, by his chain to Muhammad Bin Yaqoub, from Ali Bin Muhammad, by his chain, raising it, said,

'Amir Al-Momineen^{asws} said to one of the Jews, and he had asked him^{asws} a question: 'And rather, the world has been named as the world because it is the lowest (Adna) from everything. And the Hereafter has been named as Hereafter because therein is the Recompense and the Reward'.³⁷

و بإسناده إلى عبد الله بن يزيد بن سلام أنه سأل رسول الله - صلى الله عليه و آله - فقال: له أخبرني عن الدنيا لم سميت الدنيا؟ قال: لأن الدنيا دنية خلقت من دون الآخرة. و لو خلقت مع الآخرة لم يكن أهلها كما لا يفنى أهل الآخرة.

And by his chain up to Abdullah Bin Yazeed Bin Salam,

He asked Rasool-Allah^{saww}, and said to him^{saww}, 'Inform me about the world, why was it named as the world (Duniya)?' He^{saww} said: 'Because the world is the lowest creation, having been Created from beneath the Hereafter; and had it been Created along with the Hereafter, its inhabitants would not perish just as the inhabitants of the Hereafter would not perish'.

قال: فأخبرني لم سميت الآخرة آخرة؟ قال: لأنها متأخرة تجيء من بعد الدنيا، لا توصف سنينها و لا تحصى أيامها و لا يموت سكانها.

³⁶ تفسير العياشي 1: 155 / 201
³⁷ (1) علل الشرائع 2 / 1، ح 1.

He said, 'So inform me, why was the Hereafter named as the Hereafter (Aakhira)?' He^{saww} said: 'Because it would be coming from after the world (delay). Neither can its years be described nor can its days be counted, nor would its dwellers be dying'.

قال: صدقت يا محمد.

He said: 'You speak the truth, O Muhammad^{saww}'³⁸

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «لما انهزم الناس عن النبي (صلى الله عليه و آله) يوم احد، نادى رسول الله (صلى الله عليه و آله): إن الله قد وعدني أن يظهرني على الدين كله. فقال له بعض المنافقين، و سماهما: فقد هزمنا و تسخر بنا».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the people fled from the Prophet^{saww} on the Day of Ohad, Rasool-Allah^{saww} called out: 'Surely, Allah^{azwj} has Promised me^{saww} that He^{azwj} would Make me^{saww} to overcome over all the Religions!' So some of the hypocrites said to him^{saww}, and he^{asws} named both of them, 'He^{saww} has got us defeated, now he^{saww} is mocking with us'.'³⁹

VERSES 155 & 156

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ النِّقَمِ الْجُمُعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ {155} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ وَاللَّهُ يُخَيِّبُ وَيُمِيتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {156}

(As for) those of you who turned back on the day when the two armies met, but rather the Satan caused them to lose heart (and flee) due to something what they had earned, and Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:155] O you who believe! Do not become like those who are committing Kufr and are saying to the brethren whenever they travel in the land (for trade) or were in a military expedition, 'If only they were with us, they would not have died and would not have been killed', so Allah Caused that to be a regret in their hearts; and Allah Causes to live and die and Allah Sees what you are doing [3:156]

³⁸ Tafseer Kanz Al Aqaaia – V 10 P 387

³⁹ تفسير العياشي 1: 157/201.

العباشي: عن زرارة، و حمران، و محمد بن مسلم، عن أحدهما (عليهما السلام)، في قوله: إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا: «فهو في عقبة بن عثمان، و عثمان بن سعد».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) regarding His^{azwj} Words **but rather the Satan caused them to lose heart (and flee) due to something what they had earned [3:155]**: 'So it is regarding (among others) Uqba Bin Usman, and Usman Bin Sa'ad'.⁴⁰

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا. قال: «هم أصحاب العقبة».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **but rather the Satan caused them to lose heart (and flee) due to something what they had earned [3:155]**, said: 'They were the companions of Al-Aqaba' (The hypocrites who intended to kill Rasool-Allah^{saww} by pushing him^{saww} into the ravine)'.⁴¹

VERSES 157 & 158

وَلَيْنِ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ {157} وَلَيْنِ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ {158}

And whether you are slain in the Way of Allah or you die, Forgiveness from Allah and Mercy is better than what they are amassing [3:157] And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]

قَالَ رَسُولُ اللَّهِ ص: «فَضْلُ اللَّهِ عَزَّ وَ جَلَّ» الْقُرْآنُ وَ الْعِلْمُ بِتَأْوِيلِهِ «وَ رَحْمَتُهُ» تَوْفِيقُهُ لِمُؤَالَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ مُعَادَاةِ أَعْدَائِهِمْ.

Rasool-Allah^{saww} said: 'The Grace of Allah^{azwj} Mighty and Majestic is the Quran and the knowledge of its explanation, and His^{azwj} Mercy is in His^{azwj} Giving inclination to the Wilayah of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and the enmity of their^{asws} enemies.

⁴⁰ تفسير العيّاشي 1: 156 / 201.
⁴¹ تفسير العيّاشي 1: 158 / 201.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَكَيْفَ لَا يَكُونُ ذَلِكَ خَيْرًا مِمَّا يَجْمَعُونَ، وَهُوَ ثَمَنُ الْجَنَّةِ وَنَعِيمُهَا، فَإِنَّهُ يُكْتَسَبُ بِهَا رِضْوَانُ اللَّهِ تَعَالَى - الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ وَ يُسْتَحَقُّ بِهَا الْكَوْنُ بِحَضْرَةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ. [و] إِنَّ مُحَمَّدًا وَ آلَهُ الطَّيِّبِينَ أَشْرَفُ زِينَةٍ فِي الْجَنَّةِ.

Then Rasool-Allah^{saww} said: 'And how can that not happen to be better than what they are amassing, and it is the price of the Paradise and its Bounties? So the one who earns by it the Pleasure of Allah^{azwj} the Exalted, which is superior than the Paradise (itself), and he would be deserving of it, the existing (living) in the presence of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, which is superior than the Paradise (itself), and that Muhammad^{saww} and his^{saww} goodly Progeny^{asws} are the most noble adornment in the Gardens'.⁴²

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألت عن هذه الآية في قول الله عز و جل: وَ لَنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ. قال: فقال: «أ تدري ما سبيل الله؟» قلت: لا والله حتى أسمع منك. قال: «سبيل الله: علي (عليه السلام) و ذريته، من قتل في ولايته قتل في سبيل الله، و من مات في ولايته مات في سبيل الله».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about this Verse regarding the Words of Allah^{azwj} Mighty and Majestic **And whether you are slain in the Way of Allah or you die [3:157]**. He^{asws} said: 'Do you know what is the Way of Allah^{azwj}? I said, 'No, by Allah^{azwj}, until I hear it from you^{asws}'. He^{asws} said: 'The Way of Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws} and his^{asws} descendants. The one who is killed in his^{asws} Wilayah has been killed in the Way of Allah^{azwj}, and the one who dies in his^{asws} Wilayah has died in the Way of Allah^{azwj}'.⁴³

سعد بن عبد الله القمي: عن محمد بن الحسين بن أبي الخطاب، عن عبد الله بن المغيرة، عن حدثه، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: سئل عن قول الله عز و جل: وَ لَنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ. قال: «يا جابر، أ تدري ما سبيل الله؟» قلت: لا والله إلا إذا سمعت منك.

Sa'ad Bin Abdullah Al Qummy, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Abdullah Bin Al Mugheira, from the one who narrated it, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws}, said, 'He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **And whether you are slain in the Way of Allah or you die [3:157]**. He^{asws} said: 'O Jabir! Do you know what is the Way of Allah^{azwj}? I said, 'No, by Allah^{azwj}, except when I hear from you^{asws}'.

فقال: «القتل في سبيل الله في ولاية علي (عليه السلام) و ذريته، فمن قتل في ولايته قتل في سبيل الله، و ليس من أحد يؤمن بهذه الآية إلا و له قتلة و ميتة، إنه من قتل ينشر حتى يموت، و من يموت ينشر حتى يقتل».

⁴² Tafseer Imam Hassan Al Askari^{asws} – S 2

⁴³ معاني الأخبار: 1/167.

So he^{asws} said: 'Being killed in the Way of Allah^{azwj} is being killed in the *Wilayah* of Ali^{asws} and of his^{asws} offspring. So the one who is killed in his^{asws} *Wilayah* is killed in the Way of Allah^{azwj}, and there isn't anyone who believes in this Verse except and for him would be a killing and a (natural) death. The one who is killed would be Resurrected until he dies (a natural death), and the one who is dying (a natural death) would be Resurrected until he is killed (martyred)".⁴⁴

عنه: عن أحمد بن محمد بن عيسى، و محمد بن الحسين بن أبي الخطاب، و عبد الله بن محمد ابن عيسى، عن الحسن بن محبوب، عن علي بن رئاب، عن زرارة، قال: كرهت أن سأل أبا جعفر (عليه السلام) عن الرجعة، فاحتلت مسألة لطيفة لأبلغ بها حاجتي منها، فقلت: أخبرني عمن قتل، مات؟ قال: «لا، الموت موت، و القتل قتل».

From him, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al Husayn Bin Abu Al Khattab, and Abdullah Bin Muhammad Ibn Isa, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zurara who said,

'I disliked to ask Abu Ja'far^{asws} about the Return (Raja'at), so I occupied myself asking subtle questions in order to reach by it, my need from these. So I said, 'Inform me about the one who is killed, dies?' He^{asws} said: 'No. The death is death, and the killing is killing'.

قلت: ما أحد يقتل إلا و قد مات؟ قال: «قد فرق بين الموت و القتل في القرآن، فقال: أ فَإِنْ مَاتَ أَوْ قُتِلَ و قال: وَ لَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

I said, '(But) there is no one who is killed and he has died?' He^{asws} said: 'He^{azwj} has Differentiated between the death and the killing in the Quran, so He^{azwj} Said: **so if he dies or is killed [3:144]; and Said: And whether you die or you are killed, it is to Allah you shall be Gathered [3:158].**

فليس كما قلت - يا زرارة- فالموت موت و القتل قتل، و قد قال الله عز و جل: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا.

So it is not as what you say, O Zurara! The death is death and the killing is killing, and Allah^{azwj} Mighty and Majestic has Said: **Allah has Bought from the Momineen their own selves and their wealth for this, that for them would be the Paradise; they are fighting in Allah's Way, so they are killing and are being killed; a Promise upon Him, a Right [9:111].**

قال: قلت: إن الله عز و جل يقول: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ أ فرأيت من قتل لم يذوق الموت؟ فقال: «ليس من قتل بالسيف كمن مات على فراشه، إن من قتل لا بد أن يرجع إلى الدنيا حتى يذوق الموت».

He (the narrator) said, 'I said, 'Allah^{azwj} Mighty and Majestic is Saying: **Every self shall taste the death [3:185].** So is it your^{asws} view that the one who is killed has not tasted the death?' He^{asws} said: 'The one killed by the sword isn't like the one who

⁴⁴ مختصر بصائر الدرجات: 25.

dies upon his bed. The one who is killed, it is inevitable that he returns to the world until he tastes the death".⁴⁵

عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله: وَلَيَنْ مُمْتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ، و قد قال الله: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ؟ فقال أبو جعفر (عليه السلام): «قد فرق الله بينهما-

From Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **And if you die or you are killed, it is to Allah you shall be Gathered [3:158]**, and He^{azwj} has Said: **Every self shall taste the death [3:185]**? So Abu Ja'far^{asws} said: 'Allah^{azwj} has Differentiated between the two'.

ثم قال:- أ كنت قاتلا رجلا لو قتل أحاك؟ قلت: نعم. قال: «فلو مات موتا، أ كنت قاتلا به أحدا؟» قلت: لا. قال: «ألا ترى كيف فرق الله بينهما؟».

Then He^{azwj} Said: 'Would you kill a man if he had killed your brother?' I said, 'Yes'. He^{asws} said: 'So if he had died a (natural) death, would you kill anyone for it?' I said, 'No'. He^{asws} said: 'Do you not see how Allah^{azwj} has Differentiated between the two?'⁴⁶

VERSES 159 & 160

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159} إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {160}

Thus it is due to Mercy from Allah you are being lenient to them. And had you been rough, hard-hearted, they would certainly have dispersed from around you. Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159] If Allah Helps you, then there is none that can overcome you, and if He Forsakes you, who is there then that can help you from after Him? And upon Allah the Momineen should be relying [3:160]

⁴⁵ مختصر بصائر الدرجات: 19.

⁴⁶ تفسير العياشي 1: 202 / 161.

عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، و عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «جاء أعرابي - أحد بني عامر - فسأل عن النبي (صلى الله عليه و آله) فلم يجده، قالوا: هو يفرج. فطلبه فلم يجده، قالوا: هو بمنى - قال: فطلبه فلم يجده، فقالوا: هو بعرفة. فطلبه فلم يجده، قالوا: هو بالمشعر - قال: فوجده في الموقف، قال: حلوا لي النبي. فقال الناس: يا أعرابي، ما أنكرك، إذا وجدت النبي وسط القوم وجدته مفخما. قال: بل حلوه لي حتى لا أسأل عنه أحدا.

From Safwan Al Jamaal,

(It has been narrated) from Abu Abdullah^{asws}, and from Sa'ad Al-Askaf, from Abu Ja'far^{asws} having said: 'A Bedouin came up – one from the Clan of Aamir – and he asked about the Prophet^{saww} but could not find him^{saww}. They said, 'He^{saww} is at Muzdalifa'. So he sought him^{saww} but could not find him^{saww}. They said, 'He^{saww} is a Mina'. He sought him^{saww} but could not find him^{saww}. So they said, 'He^{saww} is at Arafaat'. He could not find him^{saww}. They said, 'He^{saww} is at the Monuments'. (Then) He found him^{saww} in the pausing station. He said (to the people), 'Describe the Prophet^{saww} for me'. The people said, 'O Bedouin! When you find the Prophet^{saww} amidst the people, you^{saww} will find him^{saww} to be stressed'. He said, 'But, describe him^{saww} for me so that I do not have to ask anyone about him^{saww}'.

قالوا: فإن نبي الله أطول من الربعة، و أقصر من الطويل الفاحش، كأن لونه فضة و ذهب، أرجل الناس جمّة، و أوسع الناس جبهة، بين عينيه غرة، أفنى الأنف، واسع الجبين، كث اللحية، مفلح الأسنان، على شفته السفلى خال، كأن رقبته إبريق فضة، بعيد ما بين مشاشة المنكبين، كأن بطنه و صدره سواء، سبط البنان، عظيم البراثن، إذا مشى مشى متكفئا، و إذا التفت التفت بأجمعه، كأن يده من لينها متن أرنب، إذا قام مع إنسان لم ينفتل حتى ينفتل صاحبه، و إذا جلس لم يحل حبوته حتى يقوم جليسه.

They said, 'So the Prophet^{saww} of Allah^{azwj} is taller than the average (tallness), and shorter than the tall immoral ones. His^{saww} colour is like silver and gold, and has the strongest of legs, and is wider of forehead than the people are. Between his^{saww} eyes is a white mark. He^{saww} has a curved nose, and wide forehead, and thick beard, separate teeth. On his^{saww} lower lip is a mark. His^{saww} neck is like a silver jug, and is broad shouldered, as if his^{asws} belly and his^{saww} chest is the same. His^{saww} fingertips are of one who is open-handed, strong wristed. When he^{saww} walks, he^{saww} walks with a stoop (forward), and when he^{saww} turns, he^{saww} does so altogether (with whole body). It is as if his^{saww} hands are softer than a rabbit. When he^{saww} stands with a person, does not leave until his^{saww} companion leaves. And when he^{saww} sits, does not gather his^{saww} garment until those seated get up'.

فجاء الأعرابي، فلما نظر إلى النبي (صلى الله عليه و آله) عرفه، قال بمحجنه على رأس ناقة رسول الله (صلى الله عليه و آله) عند ذنب ناقته، فأقبلت الناس تقول: ما أجرك، يا أعرابي! قال النبي (صلى الله عليه و آله): دعوه فإنه أرب. ثم قال: ما حاجتك قال: جاءتنا رسلك أن تقيموا الصلاة، و تؤتوا الزكاة، و تحجوا البيت، و تغتسلوا من الجنابة، و بعثني قومي إليك [رائدا] أبغي أن أستحلفك، و أخشى أن تغضب.

So the Bedouin came, and when he looked at the Prophet^{saww}, recognised him^{saww}. He called out by tapping a stick on the head of the camel of Rasool-Allah^{saww}. So the

people came over saying, 'What is your audacity for, O Bedouin?' The Prophet^{saww} said: 'Leave him, for he is a needy one'. Then he^{saww} said: 'What is your need?' He said, 'There has come to us your^{saww} Message for the establishment of the *Salat*, and the giving of the *Zakat*, and the Hajj of the House, and the washing from the sexual impurities (Janabat), and my people have sent me to you^{saww} as a pioneer, and I would like to adjure you^{saww}, and I fear that you^{saww} might get angry'.

قال: لا أغضب، إني أنا الذي سماني الله في التوراة والإنجيل محمد رسول الله، المجتبي المصطفى، ليس بفحاش ولا سخاب في الأسواق، ولا يتبع السيئة السيئة، ولكن يتبع السيئة الحسنة، فسلي عما شئت، وأنا الذي سماني الله في القرآن وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاسْأَلْ عَمَّا شِئْتَ.

Rasool Allah^{saww} said: 'I^{saww} will not get angry. I^{saww} am the one whom Allah^{azwj} has Named in the Torah and the Evangel as Muhammad^{saww} Rasool-Allah^{saww}, the Appointed one, the Chosen one. I^{saww} am not with immoralities, nor with the shouting in the markets, nor do I^{saww} follow bad tendencies, but I^{saww} follow good tendencies. So ask me^{saww} whatever you like, and I^{saww} am the one whom Allah^{azwj} has Named in the Quran **and had you been rough, hard-hearted, they would certainly have dispersed from around you [3:159]**. Therefore ask me^{saww} whatever you like'.

قال: إن الله الذي رفع السماوات بغير عمد هو أرسلك؟ قال: نعم، هو أرسلني. قال: بالله الذي قامت السماوات بأمره هو الذي أنزل عليك الكتاب، وأرسلك بالصلاة المفروضة والزكاة المعقولة؟ قال: نعم. قال: و هو أمرك بالاغتسال من الجنابة، وبالحدود كلها؟ قال: نعم.

He said, 'Was it the One Who Raised the skies without any pillars Who Sent you^{saww}?' He^{saww} Yes, He^{azwj} Sent me^{saww}. He said, '(Sent) by the One Who Raised the skies by His^{azwj} Command, He^{azwj} is the One Who has Sent the Book unto you^{saww}, and Sent you^{saww} with the Obligatory *Salat* and the reasonable *Zakat*?' He^{saww} said: 'Yes'. He said, 'And He^{azwj} Commanded you^{saww} with the washing from the sexual impurity and with all the Limits (Legal punishments of the Law)?' He^{saww} said: 'Yes'.

قال: فإننا آمنا بالله، و رسله، و كتابه، و اليوم الآخر، و البعث، و الميزان، و الموقف، و الحلال، و الحرام، صغيره و كبيره. قال: فاستغفر له النبي (صلى الله عليه و آله) و دعا له».

He said, 'Thus, I believe in Allah^{azwj}, and His^{azwj} Rasool^{saww}, and His^{azwj} Book, and the Last Day, and the Resurrection, and the Scale, and the Pausing, and the Permissibles, and the Prohibited, small ones and great ones'. He^{asws} said, 'The Prophet^{saww} sought Forgiveness for him and supplicated for him'.⁴⁷

أحمد بن محمد، عن علي بن مهزيار، قال: كتب إلي أبو جعفر (عليه السلام) أن «سل فلانا أن يشير علي و يتخير لنفسه، فهو يعلم ما يجوز في بلده، و كيف يعامل السلاطين، فإن المشورة مباركة، قال الله لنبيه في محكم كتابه: فَأَعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ

⁴⁷ تفسير العياشي 1: 203 / 164

شاورُهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ فَإِنْ كَانَ مَا يَقُولُ مِمَّا يَجُوزُ كُنْتُ أَصُوبُ رَأْيِهِ، وَإِنْ كَانَ غَيْرَ ذَلِكَ رَجَوْتُ أَنْ أَضْعَهُ عَلَى الطَّرِيقِ الْوَاضِحِ إِنْ شَاءَ اللَّهُ وَ شَاوَرُهُمْ فِي الْأَمْرِ يَعْنِي الْاسْتِخَارَةَ».

Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

'Abu Ja'far^{asws} wrote to me: 'So and so has asked me^{asws} to consult me^{asws} for what is better for himself, and he knows well what is allowed in his country, and how the authorities are dealing (with the people). So as for the Blessed consultation, Allah^{azwj} Said to His^{azwj} Prophet^{saww} in the Decisive of His^{azwj} Book **Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159]**. So if what he was saying is from what is allowed, it would be the most desirable opinion, and if it was other than that, I^{asws} advise him to return to the clear way, if Allah^{azwj} so Desires **and take counsel with them in the affair** – it Means the *Istikhara*'.⁴⁸

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق، و محمد بن أحمد السناني، و علي بن أحمد بن محمد (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام)، قال: قلت: قوله عز و جل: **وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ** و قوله عز و جل: **إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ** وَ **إِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ**.

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad who said, 'It was narrate to us by Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazl Al Hashimy who said,

'I asked Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} saying, 'The Words of the Mighty and Majestic: **'And my success is not except by Allah [11:88]**, and the Words of the Mighty and Majestic: **If Allah Helps you, then there is none that can overcome you, and if He Forsakes you, who is there then that can help you from after Him? [3:160]**.

فقال: «إِذْ فَعَلَ الْعَبْدُ مَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ الطَّاعَةِ كَانَ فَعَلُهُ وَفَقًا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ سَمِيَ الْعَبْدُ مُوفِقًا،

So he^{asws} said: 'When the servant does what Allah^{azwj} Mighty and Majestic Commanded him with, from the (act of) obedience, his deed would be in accordance to the Command of Allah^{azwj} Mighty and Majestic and the servant would be named as 'successful'.

و إِذَا أَرَادَ الْعَبْدُ أَنْ يَدْخُلَ فِي شَيْءٍ مِنْ مَعَاصِي اللَّهِ فَحَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَيْنَهُ وَ بَيْنَ تِلْكَ الْمَعْصِيَةِ فَتَرَكَهَا كَانَ تَرَكَهَا لَهَا بِتَوْفِيقِ اللَّهِ تَعَالَى ذِكْرَهُ، وَ مَتَى خَلَى بَيْنَهُ وَ بَيْنَ الْمَعْصِيَةِ، فَلَمْ يَحُلْ بَيْنَهُ وَ بَيْنَهَا حَتَّى يَرْكَبَهَا، فَقَدْ خَذَلَهُ وَ لَمْ يَنْصُرْهُ وَ لَمْ يَوْفِقْهُ».

⁴⁸ تفسير العياشي 1: 165 / 204.

And when the servant intends to enter into something from the (acts of) disobedience to Allah^{azwj}, Allah^{azwj} Blessed and Exalted Forms a barrier between him and that (act of) disobedience, so he leaves it, his leaving it would be by the Inclination of Allah^{azwj}, Exalted is His^{azwj} Mention. And when He^{azwj} Leaves him alone with his (act of) disobedience and does not Form a barrier between him and it until he indulges in it, so He^{azwj} has Forsaken him and did not Help him and did not Incline him”.⁴⁹

VERSE 161

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {161}

And it was not for a Prophet that he should embezzle; and the one who embezzles will bring what he had embezzled with him on the Day of Judgement; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ مَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ: «فصدق الله، لم يكن الله ليجعل نبيا غالا وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ وَ من غل شيئا رآه يوم القيامة في النار، ثم يكلف أن يدخل إليه فيخرجه من النار».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **And it was not for a Prophet that he should embezzle [3:161]**, said: 'Thus, Allah^{azwj} Spoke the Truth. It cannot happen for Allah^{azwj} that He^{azwj} would Send a Prophet^{as} who is an embezzler **Whoever embezzles will bring what he embezzled with him on the Day of Judgement.** And the one who embezzles a thing would see it in the Fire on the Day of Judgement, then he would be encumbered to enter into it and retrieve it from the Fire'.⁵⁰

ابن بابويه: عن أبيه، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل بن بزيع، عن صالح بن عقبة، عن علقمة، عن الصادق جعفر بن محمد (عليه السلام)، في حديث طويل قال (عليه السلام) فيه: «ألم ينسبوا نبينا محمدا (صلى الله عليه و آله) إلى أنه يوم بدر أخذ [لنفسه] من المغنم قطيفة حمراء، حتى أظهره الله عز و جل على القطيفة، و برأ نبيه (صلى الله عليه و آله) من الخيانة، و أنزل في كتابه: وَ مَا كَانَ لِنَبِيٍّ أَنْ يَغْلَّ وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ؟!».

⁴⁹ التوحيد: 1/242.

⁵⁰ تفسير القمي 1: 122.

Ibn Babuwayh, from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail Bin Bazi'e, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, in a lengthy Hadeeth in which he^{asws} said: 'Did they not accuse Muhammad^{saww} that on the Day of Badr he^{saww} took for himself^{saww} from the war booty, a red velvet (cloth)), until Allah^{azwj} Mighty and Majestic Manifested the cloth, and Freed His^{azwj} Prophet^{saww} from the treachery, and Revealed in His^{azwj} Book **And it was not for a Prophet that he should embezzle; Whosever embezzles will bring what he embezzled with him on the Day of Judgement [3:161]**?⁵¹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي» يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَثِثُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ آمَسُّوا فَعَلُوا الْكِبْرِيَاءَ فَأَنَّ اللَّهَ عَظِيمٌ (سورة النجم: ٤٢) فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

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

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

فقال: نعم - يا عمرو -

So he^{asws} said: 'Yes – O Amro –

و الغلول ، لأن الله عز و جل يقول: وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah^{azwj} Mighty and Majestic is Saying **Whosever embezzles will bring what he embezzled with him on the Day of Judgement [3:161]**

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.⁵²

⁵¹ الأُمالي 92 / 3

⁵² Al Kafi – H 2454 (Extract)

العياشي: عن سماعة، قال: قال أبو عبد الله (عليه السلام): «الغلول كل شيء غل من الإمام، و أكل مال اليتيم شبهة، و السحت شبهة».

Al Ayyashi, from Sama'at who said,

'Abu Abdullah^{asws} said: 'The embezzlement is everything embezzled from the Imam^{asws} (there being no doubt in this), and devouring the wealth of the orphans (can be) doubtful, and the ill-gotten gains (can be) doubtful'.⁵³

VERSES 162 & 163

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ {162}
هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۖ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ {163}

Is the one who follows the Pleasure of Allah like the one who incurs the Wrath from Allah? And his abode is Hell; and it is an evil destination [3:162] There are (varying) Levels in the Presence of Allah, and Allah Sees what they are doing [3:163]

العياشي: عن عمار بن مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ. فقال: «هم الأئمة، و هم- و الله، يا عمار- درجات للمؤمنين عند الله، و بمولاتهم و بمعرفتهم إيانا يضاعف الله للمؤمنين حسناتهم، و يرفع الله لهم الدرجات العلاء.

Al Ayyashi, from Amaar Bin Marwan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **Is the one who follows the Pleasure of Allah like the one who incurs the Wrath from Allah? And his abode is Hell; and it is an evil destination [3:162]**. So he^{asws} said: 'They^{asws} are the Imams^{asws}, and there are – by Allah^{azwj}, O Amaar – Levels for the Momineen in the Presence of Allah^{azwj}, and it is by them being in their^{asws} Wilayah and their recognition of us^{asws} that Allah^{azwj} would Increase their good deeds for them, and Allah^{azwj} would Raise their Levels (even) higher'.

و أما قوله، يا عمار: كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ إِلَى قَوْلِهِ: الْمَصِيرُ فَهُمْ و الله الذين جحدوا حق علي ابن أبي طالب (عليه السلام) و حق الأئمة منا أهل البيت، فباءوا بذلك بسخط من الله».

And as for His^{azwj} Words, O Amaar: **the one who incurs the Wrath from Allah** up to His^{azwj} Words **an evil destination**, so they are, by Allah^{azwj}, the ones who rejected the right of Ali^{asws} Ibn Abu Talib^{asws} and the rights of the Imams^{asws} from us^{asws}, the

⁵³ تفسير العياشي 1: 166 / 205.

People^{asws} of the Household. Thus, by that, they have made themselves deserving of Wrath from Allah^{azwj}.⁵⁴

عن أبي الحسن الرضا (عليه السلام) أنه ذكر قول الله: هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ قَالَ: «الدرجة ما بين السماء إلى الأرض».

From Abu Al-Hassan Al-Reza^{asws} having mentioned the Words of Allah^{azwj} **There are (varying) Levels with Allah [3:163]**, said: 'The (measurement of one) Level is what is between the sky to the earth'.⁵⁵

عَنْ أَبِي عَمْرِو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ بِالرِّيَادَةِ بِالْإِيمَانِ - يَتَفَاضَلُ الْمُؤْمِنُونَ بِالدَّرَجَاتِ عِنْدَ اللَّهِ، قُلْتُ: وَ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ - يَتَفَاضَلُ بِهَا الْمُؤْمِنُونَ عِنْدَ اللَّهِ قَالَ: نَعَمْ، قُلْتُ: صِفْ لِي ذَلِكَ رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ -

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'With the increase in the *Eman*, the *Momineen* are merited with the levels in the Presence of Allah^{azwj}'. I said, 'There are levels and statuses for the *Eman*, the *Momineen* are being merited with in the Presence of Allah^{azwj}?', He^{asws} said: 'Yes'. I said, 'Describe that for me, may Allah^{azwj} have Mercy on you^{asws}, until I understand it'.

قَالَ مَا فَضَّلَ اللَّهُ بِهِ أَوْلِيَاءَهُ بَعْضُهُمْ عَلَى بَعْضٍ، فَقَالَ: «تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ - مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ» الْآيَةَ - وَ قَالَ: «وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ» وَ قَالَ: «انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ - وَ لَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ» وَ قَالَ: «هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ»

He^{asws} said: 'What Allah^{azwj} Merited His^{azwj} Guardians with over each other, so He^{azwj} Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks [2:253]** – the Verse. And Said: **and We have Merited some prophets over others [17:55]**. And Said: **Look how We Merited some over others, and certainly the Hereafter is greater in Levels [17:21]**. And Said: **There are (varying) Levels with Allah [3:163]**.

فَهَذَا ذَكَرَ اللَّهُ دَرَجَاتِ الْإِيمَانِ وَ مَنَازِلَهُ عِنْدَ اللَّهِ

So this is (what) Allah^{azwj} has Mentioned, the (varying) Levels of the *Eman* and its status in the Presence of Allah^{azwj}.⁵⁶

⁵⁴ تفسير العياشي 1: 167 / 205

⁵⁵ تفسير العياشي 1: 168 / 205

⁵⁶ H 447 - تفسير العياشي، ج 1، ص: 136

VERSE 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {164}

Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool from among themselves, reciting to them His Verses and purifying them, and teaching them the Book and the Wisdom, although before that they were in clear straying [3:164]

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

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

‘Ali^{asws} said: ‘We are the ones among whom Allah^{azwj} Sent the Rasool, Reciting His^{azwj} Verses to us, and Purified us, and Taught us the Book and the Wisdom’.⁵⁷

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

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

‘Abu Al-Hassan^{asws} the 1st, said: ‘Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww} as a Mercy to the Worlds on the 27th Rajab. The one who Fasts on that day, Allah^{azwj} will Write for him the Fasts of sixty months’.⁵⁸

حدثنا الحسن بن علي عن احمد بن هلال عن خلف بن حماد عن عبد الرحمن بن الحجاج قال قال أبو عبد الله عليه السلام ان النبي صلى الله عليه وآله كان يقرأ ويكتب و يقرأ ما لم يكتب.

It has been narrated to us Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajjaj who said:

‘Abu Abdullah^{asws} said: ‘The Prophet^{saww} was able to read and write, and (also) read what he^{saww} had not written himself’.⁵⁹

⁵⁷ تأويل الآيات 2: 2 / 692 .1

⁵⁸ Tafseer Noor Al Saqalayn – CH 62 – H 14

⁵⁹ Basaair Al Darajaat – P 5 Ch 4 H 5

VERSES 165 – 168

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۖ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {165} وَمَا أَصَابَكُمْ يَوْمَ التَّمَيِّ الْجُمُعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ {166}

Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, you said: 'From where is this?' Say: 'It is from yourselves'; surely Allah is Able upon all things [3:165] And what befell you on the day when the two armies met (at Ohad) was with Allah's Permission, and that He would Make known the Momineen [3:166]

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَاكُمْ ۚ هُمْ لِلْكَفْرِ يَوْمئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ {167} الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۚ قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {168}

And that He might Make known those who are hypocrites; and it was said to them: 'Come, fight in in the Way of Allah, or defend yourselves'. They said: If we knew fighting, we would have followed you'. They were on that day much closer to Kufr than the Eman. They are saying with their mouths what is not in their hearts, and Allah best Knows what they are concealing [3:167] Those who said of their brethren whilst they sat (not fighting): 'Had they obeyed us, they would not have been killed'. Say: 'Then stave off death from yourselves if you are truthful' [3:168]

العباشي: عن محمد بن أبي حمزة، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله: أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا. قال: «كان المسلمون قد أصابوا ببدر مائة و أربعين رجلاً: قتلوا سبعين رجلاً، و أسروا سبعين رجلاً، فلما كان يوم احد أصيب من المسلمين سبعون رجلاً، فاغتموا بذلك، فأنزل الله تبارك و تعالى: أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا».

Al Ayyashi, from Muhammad Bin Abu Hamza, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **Or, when a difficulty befell you, although you had certainly afflicted (the Kafirs) with twice as much [3:165]**, having said: 'The Muslims had afflicted one hundred and forty men at Badr – killed seventy men, and captivated seventy men. So when it was the day of Ohad, seventy men from the Muslims had been afflicted. They felt dejected by that, so Allah^{azwj} Blessed and Exalted Revealed **Or, when a difficulty**

befell you, although you had certainly afflicted (the Kafirs) with twice as much [3:165].⁶⁰

وعن أبان بن أبي عياش عن سليم بن قيس قال: سمعت علي بن أبي طالب عليه السلام - وسأله رجل عن الإيمان - فقال: يا أمير المؤمنين، أخبرني عن الإيمان، لا أسأل عنه أحدا غيرك ولا بعدك. فقال علي عليه السلام: جاء رجل إلى النبي صلى الله عليه وآله وسأله عن مثل ما سألتني عنه، فقال له مثل مقالته، فأخذ يحدثه. ثم قال له: اقعد. فقال له: آمنت.

And from Abaan Bin Abu Ayyah, from Sulaym Bin Qays who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} - and a man asked him^{asws} about the *Eman* (faith) - he said, 'O Amir-Al-Momineen^{asws}, inform me about the faith, I have not asked about it apart from you^{asws}, nor will I ask anyone after you^{asws}'. Ali^{asws} said: 'A man went to the Prophet^{saww} and asked him^{saww} similar to what you have asked me^{asws}. His^{saww} reply to him was similar to what I^{asws} am going to tell you, so take what he^{saww} narrated to him'. Then he^{asws} said to him: 'Be seated'. He said to him^{asws}, 'I act as you^{asws} command'.

ثم أقبل علي عليه السلام على الرجل فقال: أما علمت أن جبرئيل أتى رسول الله صلى الله عليه وآله في صورة آدمي فقال له: ما الإسلام؟ فقال: (شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصيام شهر رمضان والغسل من الجنابة).

Then Ali^{asws} faced the man and said: 'But, get to know that Jibraeel^{as} came to Rasool-Allah^{saww} in the human form and said to him^{saww}: 'What is Islam?' He^{saww} said: 'Testifying that there is no god but Allah^{azwj} and that Mohammed^{saww} is Rasool^{saww} of Allah^{azwj}, and the establishing of the *Salat* and the giving of the *Zakat*, and the Hajj of the House, and the Fasting of the Month of Ramadhan, and the Major Ablution (Gusl Janabat)'.

فقال: وما الإيمان؟ قال: (تؤمن بالله وملائكته وكتبه ورسله وبالحياة بعد الموت وبالقدر كله خير وشره وحلوه ومره).

He said: 'What is the *Eman*?' He^{saww} said: 'Believing in Allah^{azwj}, and the Angels, and His^{azwj} Books, and His^{azwj} Rasools^{as}, and of life after death, and Fate (Al-Qadr), all of it, be it good or bad, sweet or sour'.

فلما قام الرجل قال رسول الله صلى الله عليه وآله: (هذا جبرئيل، جاءكم ليعلمكم دينكم). فكان كلما قال له رسول الله صلى الله عليه وآله شيئا قال له: (صدقت). قال: فمتى الساعة؟ قال: ما المسؤول عنها بأعلم من السائل. قال: صدقت.

When the man stood up, Rasool-Allah^{saww} said: 'This was Jibraeel^{as}. He came to you to teach you about your Religion'. Whatever Rasool-Allah^{saww} said to him of anything, he (Jibraeel^{as}) said to him^{saww}, 'You^{saww} have spoken the truth'. He (Jibraeel^{as}) said: 'So, when is the Hour?' He^{saww} said: 'There is no knowledge of it with the questioned one than there is with the questioner'. He said, 'You^{saww} have spoken the truth'.

⁶⁰ تفسير العياشي 1: 169 / 205.

ثم قال علي عليه السلام - بعد ما فرغ من قول جبرئيل (صدقت) - : ألا إن الإيمان بني على أربع دعائم: على اليقين والصبر والعدل والجهاد. فاليقين منه على أربع شعب: على الشوق والشفق والزهد والترقب. فمن اشتاق إلى الجنة سلا عن الشهوات، ومن أشفق من النار اتقى المحرمات، ومن زهد في الدنيا هانت عليه المصيبات، ومن ارتقب الموت سارع في الخيرات.

Then Ali^{asws} said, after having related the words of Jibraeel^{as} where he said, 'You^{saww} have spoken the truth', 'But, the *Eman* is built on four pillars – on the conviction, and the patience, and the justice, and the struggle. As for the conviction from it, is on four branches – on the desire, and the fear, and the asceticism, and the anticipation. The one who desires for the Paradise will withdraw from the desires, and the one who has fear from the Fire will keep away from the Prohibitions, and the one who is ascetic in the world, his troubles will become easy for him, and the one who anticipates the death, will make haste in doing the good deeds'.

قال عليه السلام: والنفاق على أربع دعائم: على الهوى والهوىنا والحفيظة والطمع.

He^{asws} said: 'And the hypocrisy is based upon four foundations – Upon the desires, and the negligence, and the prejudice, and the greed.

فالهوى على أربع شعب: على البغي والعدوان والشهوة والطمع.

The Desire has four branches – the rebellion, and the aggression, and the lust, and the tyranny.

فمن بغي كثرت غوائله وتخلي منه ونصر عليه.

The one who rebels would be in numerous difficulties, and he would be left alone and help would be sought against him.

ومن اعتدى لم تؤمن بوائقه، ولم يسلم قلبه ولم يملك نفسه عن الشهوات. ومن لم يعذل نفسه في الشهوات خاض في الخبيثات، ومن طغى ضل على عمد بلا حجة.

The one who is aggressive will neither be safe even from his trustworthy (allies), nor his heart will be safe and nor he will not be able to control himself from the lusts. The one who does not isolate himself from the lusts will indulge in the evil acts, and the one who is tyrannical goes astray without any justification.

والهوىنا على أربع شعب: على الغرة والأمل والهيبة والمماطلة.

And the negligence is upon four branches. It is upon the indolence, and the hope, and the prestige, and the procrastination.

وذلك بأن الهيبة ترد عن الحق، والمماطلة تفرط في العمل حتى يقدم عليه الأجل.

And that prestige will repulse from the truth, and the procrastination lays waste to the work until the death comes to him.

ولولا الأمل علم الإنسان حساب ما هو فيه، ولو علم حساب ما هو فيه مات خفاتا من الهول والوجل.

And had it not been for hope, the human being would come to know the situation he is in, and if he knows what he is in, he would die due to the fear from the horror and apprehension.

والغرة تقصر بالمرء عن العمل.

And the indolence makes a man neglect his work.

والحفيظة على أربع شعب: على الكبر والفخر والحمية والعصبية.

And the prejudice is upon four branches. It is upon the arrogance, and the pride, and the impertinence and the discrimination.

فمن استكبر أدبر من الحق، ومن فخر فجر، ومن حمى أصر على الذنوب، ومن أخذته العصبية جار. فيئس الأمر أمر بين إدبار وفجور وإصرار وجور على الصراط.

The one who is arrogant will depart from the truth, and the one who is proud will be immoral, and the one who is impertinent (snobby) will insist on the sinning, and the one who is overtaken by discrimination will be unjust. So, evil is the matter, the matter between the departure (from the truth), and the injustices and the immoralities, and the insistence on sinning, and being tyrannical upon the straight path.

والطمع على أربع شعب: الفرح والمرح واللحاجة والتكاثر.

And the greed is upon four branches – being over joyful, and being boastful, and being quarrelsome, and being the proud.

فالفرح مكروه عند الله، والمرح خيلاء، واللحاجة بلاء لمن اضطرتته إلى حمل الآثام، والتكاثر هو ولعب وشغل واستبدال الذي هو أدنى بالذي هو خير.

Being overjoyed is Considered abhorrent by Allah^{azwj}, and the boastful is the vanity, and being quarrelsome is a scourge and gets one to carry the burden of the sins, and being proud leads one to useless and time wasting activities.

فذلك النفاق ودعائمه وشعبه.

So that is the hypocrisy and its foundations and its branches.⁶¹

⁶¹ Kitab Suleym Bin Qays – H 8 & 86

VERSES 169 – 171

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ
بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ {170} يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ
{171}

And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170] They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171]

ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ بْنِ النُّعْمَانِ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ
يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Ibn Mahboub, from Al-Haris Bin Muhammad Bin Al-No'man, from Bureyd Al-Ajaly who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170].**

قَالَ هُمْ وَ اللَّهُ شَبِعُنَا حِينَ صَارَتْ أَرْوَاحُهُمْ فِي الْجَنَّةِ وَ اسْتَقْبَلُوا الْكَرَامَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلِمُوا وَ اسْتَيْقَنُوا أَنَّهُمْ كَانُوا عَلَى
الْحَقِّ وَ عَلَى دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَبْشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنْ خَلْفِهِمْ مِنَ الْمُؤْمِنِينَ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ
يَحْزَنُونَ.

He^{asws} said: 'By Allah^{azwj}! These are our^{asws} Shias. When their souls will arrive in the Paradise and they will be Welcome honourably on behalf of Allah^{azwj} Mighty and Majestic, they would come to know and be convinced that they were upon the Truth and upon the Religion of Allah^{azwj} Mighty and Majestic, and they would receive the glad tidings of the ones whom they had left behind from their brethren from the Momineen. There would neither be fear upon them nor would they be grieving'.⁶²

عنه: بإسناده قال: «إن أمير المؤمنين (عليه السلام) قال لأبي بكر يومًا: وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه و آله) مات شهيدًا، وَ اللَّهُ لِيَأْتِيَنَّكَ، فَأَيُّقِنَ إِذَا جَاءَكَ، فَإِنَّ
الشَّيْطَانَ غَيْرَ مُتَحِيلٍ بِهِ،

⁶² الكافي 8: 146 / 156

From him (Al Kulayni), by his chain, who said,

'Amir-Al-Momineen^{asws} said to Abu Bakr one day: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]**, and I^{asws} testify that Muhammad^{saww}, the Rasool^{saww} of Allah^{azwj} died as a martyr. And, by Allah^{azwj} he^{saww} would be coming to you. So have conviction when he^{saww} does come to you, as the Satan^{la} cannot impersonate him^{saww}.

فأخذ علي (عليه السلام) بيد أبي بكر فأراه النبي (صلى الله عليه و آله)، فقال (عليه السلام): «يا أبا بكر، آمن بعلي و بأحد عشر من ولده، إنهم مثلي إلا النبوة و تب إلى الله مما في يدك فإنه لا حق لك فيه. قال: ثم ذهب فلم يره».

So Ali^{asws} grabbed the hand of Abu Bakr and showed him the Prophet^{saww}. So he^{saww} said: 'O Abu Bakr! Believe in Ali^{asws} and in eleven (Imams) from his^{asws} sons^{asws}. They^{asws} are all like me^{saww} except for the Prophet-hood. And repent from what is in your hands, for there is no right regarding it for you'. (The narrator) said, 'Then he^{saww} went away and was not seen'.⁶³

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: «أتى رجل رسول الله (صلى الله عليه و آله) فقال: إني راغب نشيط في الجهاد في سبيل الله قال: فجاهد في سبيل الله، فإنك إن تقتل كنت حيا عند الله ترزق، و إن مت فقد وقع أجرك على الله، و إن رجعت خرجت من الذنوب إلى الله، هذا تفسير و لا تحسبن الذين قُتلوا في سبيل الله أمواتاً».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came to Rasool-Allah^{saww} and he said, 'I am desirous of active participation in the Jihad in the Way of Allah^{azwj}'. He^{saww} said: 'So fight in the Way of Allah^{azwj}, for if you are killed, you would be alive being sustained in the Presence of Allah^{azwj}, and if you died, so your Recompense would fall upon Allah^{azwj}, and if you return (alive), you would have exited from the sins (and found closeness) to Allah^{azwj}. This is the interpretation of **And do not reckon those who are killed in Allah's Way as dead [3:169]**'.⁶⁴

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

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

I said to him^{asws}, 'May I be sacrificed for you^{asws}, do you^{asws} see the one who rejects this matter (Wilayah) to me as if he has rejected you^{asws}?'. He^{asws} said: 'O Abu Muhammad! The one who rejects this matter to you, so he has rejected against the Rasool Allah^{saww}, and against Allah^{azwj} Blessed and High. O Abu Muhammad! The dead ones from among you who were upon this matter (Wilayah) is the martyr'. I

⁶³ الكافي 1: 13 / 448

⁶⁴ تفسير العياشي 1: 170 / 206

said, 'Even if he died upon his bed?' He^{asws} said: 'Yes, by Allah^{azwj}, even if he died upon his bed, he is alive in the Presence of his Lord^{azwj} being given Sustenance'.⁶⁵

في مجمع البيان: بل احياء روى عن أمير المؤمنين عليه السلام من قوله: هلك خزائن الأموال و العلماء باقون ما بقي الدهر، أعيانهم مفقودة و آثارهم في القلوب موجودة.

In Majma Al-Bayan – (Regarding) **but, they are alive [3:169]** – It is reported from Amir Al-Momineen^{asws} from his^{asws} words: 'The treasurers (hoarders) of the wealth have perished and the knowledgeable ones^{asws} would be remaining for as long as the time remains. They^{asws} are being missed in their (people's) eyes, and their^{asws} Ahadeeth are existing in the hearts".⁶⁶

في كتاب الحِصَالِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ، فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ.

In the book Al Khisaal –

From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}: 'The Prophet^{saww} said: 'Above every righteous deed is a righteous deed, until the man is killed in the Way of Allah^{azwj}. So when he is killed in the Way of Allah^{azwj}, then there isn't a righteous deed above it".⁶⁷

VERSES 172 - 177

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ {172} الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ {173}

Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172] Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173]

⁶⁵ Al Kafi – V 8 H 14568

⁶⁶ H 442 – تفسير نور الثقلين، ج 1، ص: 517

⁶⁷ H 401 – تفسير نور الثقلين، ج 1، ص: 517

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْنَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۖ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ
 {174} إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ
 {175}

So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174] But rather that is the Satan. He Instils fear in his friends, so do not fear them and fear Me if you were Momineen [3:174]

وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا ۚ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ {176} إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا
 اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ {177}

And do not let them grieve you, those who are hastening into Kufr; they will never (be able to) to cause any harm to Allah. Allah Intends that He should not Make a share to be for them in the Hereafter, and for them would be a grievous Punishment [3:176] Surely, those buying the Kufr by (selling) the Eman will never (be able to) cause any harm to Allah, and for them is a painful Punishment [3:177]

حدثنا محمد بن الحسين عن عبد الله بن جبلة عن داود الرقي عن ابي حمزة الثمالي عن ابي الحجاز قال قال امير المؤمنين عليه السلام ان رسول الله صلى الله عليه وآله ختم مائة الف نبي واربعة وعشرين الف نبي وختمت انا مائة الف وصي واربعة وعشرين الف وصي وكلفت وما تكلف الأوصياء قبلي والله المستعان وان رسول الله صلى الله عليه وآله قال في مرضه لست اخاف عليك ان تضل بعد الهدى ولكن اخاف عليك فساق قريش وعاديتهم حسبنا الله ونعم الوكيل

It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Jabala, from Dawood Al-Raqy, from Abu Hamza Al-Sumaly, from Abu Al-Hajaar who said:

‘Amir-Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} was the end of one hundred and twenty four thousand Prophets^{as} and I^{asws} am the end of one hundred and twenty four thousand successors^{as} and have been mandated with what the successors^{as} before me^{asws} had been charged with, and Allah^{azwj} is the Helper, and Rasool-Allah^{saww} said during his^{saww} illness: ‘I^{saww} am not afraid for you to go astray after the guidance, but I^{saww} am afraid for you from the mischief of the Quraish and their enmity **‘Allah is Sufficient for us and is most excellent is Protector’ [3:173].**

على ان ثلثي القرآن فينا وفي شيعتنا فما كان من خير فلنا ولشيعتنا ثلث الباقي اشركنا فيه الناس فما كان فيه من شر فلعدونا

Two-thirds of the Quran is regarding us^{asws} and our^{asws} Shias, and whatever was the best in it, it is for us^{asws} and for our^{asws} Shias. The remaining one-third, the people

are associated with us^{asws}, and whatever was about the evil in it, it is for our^{asws} enemies’.

ثم قال قيل هل يستوى الذين يعلمون والذين لا يعلمون إلى آخر الآية فنحن اهل البيت وشيعتنا اولوا الالباب والذين لا يعلمون عدونا وشيعتنا هم المهتدون.

Then he^{asws} said: **‘Say: Are those who know and those who do not know alike? Only the men of understanding are mindful [39:9] - up to the end of the Verse. We^{asws} are the People^{asws} of the Household and our^{asws} Shias are the *men of understanding*, and *those who do not know* are our^{asws} enemies, and our^{asws} Shias, they are the Guided ones’.**⁶⁸

العباشي: عن سالم بن أبي مريم، قال: قال لي أبو عبد الله (عليه السلام): «إن رسول الله (صلى الله عليه وآله) بعث عليا (عليه السلام) في عشرة استجابوا لله و الرسول من بعد ما أصابهم القرع إلى آخر عظيم إنما نزلت في علي (عليه السلام)».

Al Ayyashi, from Saalim Bin Abu Maryam who said,

‘Abu Abdullah^{asws} said to me: ‘Rasool-Allah^{saww} Sent Ali^{asws} in (a company of) ten **Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them** – up to - **a great Recompense [3:172]** up to **a great Reward**. But rather, it was Revealed regarding Ali^{asws},⁶⁹

عن جابر، عن محمد بن علي (عليهما السلام)، قال: «لما وجه النبي (صلى الله عليه وآله) أمير المؤمنين (عليه السلام) و عمار بن ياسر إلى أهل مكة قالوا: بعث هذا الصبي، و لو بعث غيره إلى أهل مكة، و في مكة صناديد قريش و رجالها؟! و الله، الكفر أولى بنا مما نحن فيه فساروا، و قالوا لهما، و خوفوهما بأهل مكة و غلظوا عليهما الأمر، فقال علي (عليه السلام): «حسبنا الله و نعم الوكيل».

From Jabir,

(It has been narrated) from Muhammad^{asws} Bin Ali^{asws} having said: ‘When the Prophet^{saww} directed Amir-Al-Momineen^{asws} and Amaar Bin Yaasir to the people of Makkah, they said, ‘(He^{saww}) sent this boy, and had he^{saww} sent someone else to the People of Makkah, and in Makkah are the braves of Quraysh and their men? By Allah^{azwj}, the *Kufr* is closer to us from what we are in’. So they left, and said to the two of them, and scared them of the people of Makkah, and their cruelty against them two. So Ali^{asws} said: **‘Allah is Sufficient for us and is most excellent is Protector’ [3:173].**

و مضيا، فلما دخلا مكة أخبر الله نبيه (صلى الله عليه وآله) بقولهم لعلي (عليه السلام)، و يقول علي (عليه السلام) لهم، فأنزل الله بأسمائهم في كتابه، و ذلك قول الله: الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوَانَهُ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

⁶⁸ Basaair Al Darajaat – P 3 Ch Rare H 2

⁶⁹ تفسير العباسي 1: 171 / 206

And they kept going. So when they entered Makkah, Allah^{azwj} Informed His^{azwj} prophet^{saww} of their speech to Ali^{asws}, and of the speech of Ali^{asws} to them. Thus, Allah^{azwj} Revealed, with their names, in His^{azwj} Book, and these are the Words of Allah^{azwj} **Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and is most excellent is Protector' [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174]**

و إنما نزلت: ألم تر إلى فلان و فلان لقوا عليا و عمارا فقالا: إن أبا سفيان و عبد الله بن عامر و أهل مكة قد جمعوا لكم فاحشوهم. فزادهم إيمانا، و قالوا: حسبنا الله و نعم الوكيل.

But rather, it was Revealed as **Have you not seen so and so, and so and so who met Ali and Ammaar, so they said: 'Abu Sufyan and Abdullah Bin Aamir and the people of Makkah have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and is most excellent is Protector' [3:173].**⁷⁰

VERSE 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ ۚ إِنَّمَا نُثَلِّي لَهُمْ لِيُزَادُوا إِثْمًا ۚ وَهُمْ
عَذَابٌ مُّهِينٌ {178}

And those who are committing Kufr should not reckon that Our Respiteing to them is better for themselves. But rather, We are Respiteing to them so they would increase in sin, and for them would be an abasing Punishment [3:178]

العباشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قلت له أخبرني عن الكافر، الموت خير له أم الحياة؟ فقال: «الموت خير للمؤمن و الكافر». قلت: و لم؟ قال: «لأن الله يقول: وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ، و يقول: وَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُثَلِّي لَهُمْ لِيُزَادُوا إِثْمًا وَ هُمْ عَذَابٌ مُّهِينٌ».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Inform me about the Kafir, is the death better for him or the life?' So he^{asws} said: 'The death is better for the Momin (as well as) for the Kafir'. I said, 'And why?' He^{asws} said: 'Because Allah^{azwj} is Saying: **And what is in the Presence of Allah is better for the righteous [3:198]**, and is Saying: **And those who are committing Kufr should not reckon that Our Respiteing to them is better for themselves. But rather, We are**

⁷⁰ تفسير العباسي 1: 172 / 206

Respite to them so they would increase in sin, and for them would be an abasing Punishment [3:178].⁷¹

عن يونس، رفعه، قال: قلت له: زوج رسول الله (صلى الله عليه و آله) ابنته فلانا؟ قال: «نعم». قلت: فكيف زوجة الأخرى؟ قال: «قد فعل، فأُنزل الله: وَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِلَىٰ عَذَابٍ مُّهِينٍ».

From Yunus, raising it, said,

'I said to him^{asws} (6th Imam^{asws}), 'Rasool-Allah^{saww} was the husband of the daughter of so and so?' He^{asws} said: 'Yes'. I said, 'So how come he^{saww} married the other's (daughter)?' He^{asws} said: 'He^{saww} did it, so Allah^{azwj} Revealed **And those who are committing Kufr should not reckon that Our Respite to them is better for themselves – up to - an abasing Punishment [3:178].**⁷²

VERSE 179

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {179}

Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good; and Allah was not going to Notify you all upon the unseen. But Allah Chooses from His Rasools the one He so Desires to, therefore believe in Allah and His Rasools; and if you believe and fear then for you would be a magnificent Recompense [3:179]

العباشي: عن عجلان أبي صالح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تمضي الأيام و الليالي حتى ينادي مناد من السماء: يا أهل الحق اعتزلوا. يا أهل الباطل، اعتزلوا. فيعزل هؤلاء من هؤلاء، و يعزل هؤلاء من هؤلاء».

Al Ayyashi, from Ajlaan Abu Salih who said,

'I heard Abu Abdullah^{asws} saying: 'Neither the days nor the nights will pass away until a Caller Calls from the sky: 'O people of the Truth, renounce! O people of the falsehood, renounce!' So these ones would renounce from those ones, and those ones would renounce from these ones'.

قال: قلت: أصلحك الله، يخالط هؤلاء هؤلاء بعد ذلك النداء؟ قال: «كلا، إنه يقول في الكتاب: مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ».

⁷¹ تفسير العياشي 1: 173 / 206.

⁷² تفسير العياشي 1 لا 174 / 207.

I said, 'May Allah^{azwj} Keep you^{asws} well! These ones and those ones would mix after that Call?' He^{asws} said: 'No! He^{azwj} is Saying in His^{azwj} Book **Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good [3:179]**'.⁷³

VERSE 180

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {180}

And they should not reckon, those are niggardly in giving away that which Allah has Granted them out of His Grace, that it is better for them; but, it is worse for them; they would be collared with what they had been stingy with, on the Day of Judgment; and for Allah is the heritage of the skies and the earth; and Allah is well-Informed of what you are doing [3:180]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الله بن مسكان، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ. فقال: «يا محمد، ما من أحد يمنع من زكاة ماله شيئا إلا جعل الله عز و جل ذلك يوم القيامة ثعبانا من النار مطوقا في عنقه، ينهش من لحمه حتى يفرغ من الحساب، و هو قول الله عز و جل: سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يعني ما بخلوا به من الزكاة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **they would be collared with what they had been stingy with, on the Day of Judgment [3:180]**, so he^{asws} said: 'O Muhammad! There is none from the one who prevents from the *Zakat* anything of his wealth, except that Allah^{azwj} Mighty and Majestic would Make for him on the Day of Judgement two clothes from the Fire to cleave to his neck, eating away at his flesh until he is free from the Reckoning. And these are the Words of Allah^{azwj} Mighty and Majestic **they would be collared with what they had been stingy with [3:180]** – Meaning what he was niggardly with from the *Zakat*'.⁷⁴

عنه، عن أبيه البرقي، عن خلف بن حماد، عن حريز، قال: قال أبو عبد الله عليه السلام، ما من ذي مال، ذهب ولا فضة، يمنع زكاة ماله الا حبسه الله يوم القيامة بقاع قفر، وسلط عليه شجاعا أقرع يريد به وهو يحيد عنه، فإذا رأى أنه لا تتخلص منه أمكنه من يده فقضمها كما يقضم الفجل ثم يصير طوقا في عنقه وذلك قول الله عزوجل " سيطوقون ما بخلوا به يوم القيامة "

⁷³ تفسير العياشي 1: 175 / 207.

⁷⁴ الكافي 3: 502 / 1.

From him, from his father Al Barqy, from Khalaf Bin Hamaad, from Hareyz who said,

‘Abu Abdullah^{asws} said: ‘There is none from the owners of wealth, be it gold or silver, prevents *Zakat* of his wealth, except that Allah^{azwj} would Imprison him on the Day of Judgement in the corners of wilderness, and Empower an aggressive reptile upon him seeking him and he would be avoiding it. When he sees that he cannot get rid of it from his hands, and it has bitten him just like a red ring, then it would go to his neck and wind itself around it like a collar round his neck. And these are the Words of Allah^{azwj} Mighty and Majestic **they would be collared with what they had been stingy with, on the Day of Judgment [3:180].**

وما من ذى مال، ابل أو بقر أو غنم، يمنع زكوة ماله الا حبسه الله يوم القيامة بقاع كفر تطأه كل ذات ظلف بظلفها وتنهشه كل ذات ناب بنابها،

And there is none from the owners of wealth, be it camels, or cattle or sheep, preventing *Zakat* of his wealth, except that Allah^{azwj} would Imprison him on the Day of Judgement in the corners of the wilderness, and there would come to him every one (animal) with a hoof trampling him, and everyone (animal) with teeth biting him with its teeth.

وما من ذى مال، نخل، أو كرم، أو زرع، يمنع زكوتها الا طوقه الله ربعة أرضه إلى سبع أرضين يوم القيامة.

And there is none from the owners of wealth, be it a palm tree, or a vineyard, or a plantation, prevents its *Zakat* except that Allah^{azwj} would Collar him with the revenue of his land up to seven lands, on the Day of Judgement’.⁷⁵

عن أحمد بن سليمان قال: سأل رجل أبا الحسن - عليه السلام - -- و هو في الطَّواف - فقال له: أخبرني عن الجواد. فقال: إنّ لكلامك وجهين: فإن كنت تسأل عن المخلوق، فإنّ الجواد الذي يؤدّي ما افترض الله تعالى عليه، و البخيل من بخل بما افترض الله عليه.

From Ahmad Bin Suleyman who said,

‘A man asked Abu Al-Hassan^{asws} – and he^{asws} was performing the *Tawaaf*, so he said to him^{asws}, ‘Inform me about the generous one’. So he^{asws} said: ‘For your speech there are two aspects. So if you are asking about the creatures, then the generous one is who gives whatever Allah^{azwj} the Exalted has Obligated upon him, and the stingy is the one who is stingy with whatever Allah^{azwj} has Obligated upon him.

و إن كنت تعني: الخالق، فهو الجواد إن أعطى و هو الجواد إن منع، لأنّه إن أعطى عبدا أعطاه ما ليس له و إن منع منع ما ليس له.

An if you mean the Creator, then He^{azwj} is the Generous if He^{azwj} Gives and He^{azwj} is the Generous if He^{azwj} Prevents, because the giving of the servant is his giving what is not his, and if he prevents, he prevents what is not his.⁷⁶

⁷⁵ Al Mahaasin – V 1 Bk 3 H 26

VERSES 181 - 184

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۖ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ {181} ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {182}

Allah has Heard the words of those who said, 'Surely Allah is poor and we are rich'. We will Record what they said, and their killing the prophets without right, and We will be Saying: "Taste the Punishment of the burning!" [3:181] That would be due to what your own hands have sent before and that Allah is not in the least unjust to the servants [3:182]

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۖ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183} فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ {184}

Those who said: 'Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes'. Say: 'There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183] But if they belie you, so the Rasools before you were (also) belied. They came with the clear proofs and the Psalms and the Illuminating Book [3:184]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن مروك بن عبيد، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «لعن الله القدرية، لعن الله الخوارج، لعن الله المرجئة، لعن الله المرجئة». قال: قلت: لعنت هؤلاء مرة مرة، و لعنت هؤلاء مرتين؟

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from a man,

Abu Abdullah^{asws} having said: 'May Allah^{azwj} Curse the Qadiriyya, may Allah^{azwj} Curse the Khawarijites, may Allah^{azwj} Curse the Murjiites, may Allah^{azwj} Curse the Murjiites!' I said, 'You^{saww} have cursed these ones, once, and cursed those ones twice?'

قال: «إن هؤلاء يقولون: إن قتلنا مؤمنون، فدمائنا مطلحة بشياهم إلى يوم القيامة، إن الله حكى عن قوم في كتابه: أَلاَّ تُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۖ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ - قال - : «كان بين القائلين و القاتلين خمسمائة عام، فألزمهم الله القتل برضاهم ما فعلوا».

He^{asws} said: 'Those ones are saying, 'If the Momineen killed us, so our blood would stain their garments until the Day of Judgement. Allah^{azwj} has Related about a people in His^{azwj} Book **Those who said: 'Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes'. Say: 'There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183].** In between the speakers and the killers was a time period of five hundred years, so Allah^{azwj} Obligated them (the present generation) with the killing due to their being pleased with what they (their ancestors) had done'.⁷⁷

العباشي: عن سماعة، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله: قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ: «و قد علم أن هؤلاء لم يقتلوا، و لكن فقد كان هواهم مع الذين قتلوا، فسماهم الله تعالى قاتلين لمتابعة هواهم و رضاهم لذلك الفعل».

Al Ayyashi, from Sama'at who said,

'I heard Abu Abdullah^{asws} saying regarding the Words of Allah^{azwj} **Say: 'There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183]** 'And He^{azwj} Knew that they had not killed them, but they were in agreement with the ones who had killed, so Allah^{azwj} the Exalted Named them as the killers, due to their liking and their agreement with that deed'.⁷⁸

عن محمد بن الأرقط، عن أبي عبد الله (عليه السلام)، قال لي: «تنزل الكوفة؟» قلت: نعم. قال: «فترون قتلة الحسين بين أظهركم؟». قال: قلت: جعلت فداك ما رأيت منهم أحدا! قال: «فإذن أنت لا ترى القاتل إلا من قتل، أو من ولي القتل، ألم تسمع إلى قول الله: قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ فَأَي رسول قتل الذين كان محمد (صلى الله عليه و آله) بين أظهرهم، و لم يكن بينه و بين عيسى (عليهما السلام) رسول؟! إنما رضوا قتل أولئك فسموا قاتلين».

From Muhammad Bin Al Arqat,

Abu Abdullah^{asws} said to me: 'You are staying At Al-Kufa?' I said, 'Yes'. He^{asws} said: 'So are you seeing the ones who killed Al-Husayn^{asws} still among you?' I said, 'May I be sacrificed for you^{asws}! I have not seen even one from them!' He^{asws} said: 'So then you do not see the killer except for the one (who actually) killed, or the one who was responsible for the killing. Have you not heard the Words of Allah^{azwj} **Say: 'There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183].** So which Rasool^{as} did they kill when Muhammad^{saww} was still among them, and there was no Prophet^{as} between him^{saww} and Isa^{as}? But rather, they were happy with the killing done by those, so Allah^{azwj} has Named them as killers'.⁷⁹

⁷⁷ الكافي 1: 300 / 1

⁷⁸ تفسير العباسي 1: 180 / 208.

⁷⁹ تفسير العباسي 1: 183 / 209

أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ أَتَى أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) رَجُلٌ بِالْبَصْرَةِ بِصَحِيفَةٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ انْظُرْ إِلَى هَذِهِ الصَّحِيفَةِ فَإِنَّ فِيهَا نَصِيحَةً فَتَنْظُرُ فِيهَا ثُمَّ نَظَرَ إِلَى وَجْهِ الرَّجُلِ فَقَالَ إِنَّ كُنْتُ صَادِقًا كَافَيْنَاكَ وَ إِنَّ كُنْتُ كَاذِبًا عَاقِبْنَاكَ وَ إِنَّ شِئْتَ أَنْ تُقِيلَكَ أَقْلُنَاكَ فَقَالَ بَلْ تُقِيلُنِي يَا أَمِيرَ الْمُؤْمِنِينَ

Abu Ali Al Ashary and Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from someone else from our companions who said,

'A man came over to Amir Al-Momineen^{asws} at Al-Basra with a parchment, so he said, 'O Amir Al-Momineen^{asws}! Look into this parchment, for therein is advice'. So he^{asws} looked into it, then looked at the face of the man, and he^{asws} said: 'If you are truthful we^{asws} will remunerate you, and if you are a liar we^{asws} will punish you, and if you like it that we^{asws} should release you, we^{asws} shall release you'. So he said, 'Release me, O Amir Al-Momineen^{asws}'.

فَلَمَّا أَذْبَرَ الرَّجُلُ قَالَ أَيَّتُهَا الْأُمَّةُ الْمُتَحِيرَةُ بَعْدَ نَبِيِّهَا أَمَا إِنَّكُمْ لَوْ قَدَّمْتُمْ مَنْ قَدَّمَ اللَّهُ وَ أَخَّرْتُمْ مَنْ أَخَّرَ اللَّهُ وَ جَعَلْتُمْ الْوَلَايَةَ وَ الْوَرَاثَةَ حَيْثُ جَعَلَهَا اللَّهُ مَا عَالَ وَلِيُّ اللَّهِ وَ لَا طَاشَ سَهْمٌ مِنْ فَرَائِضِ اللَّهِ وَ لَا اخْتَلَفَ اثْنَانِ فِي حُكْمِ اللَّهِ وَ لَا تَنَازَعَتِ الْأُمَّةُ فِي شَيْءٍ مِنْ أَمْرِ اللَّهِ إِلَّا عَلِمَ ذَلِكَ عِنْدَنَا مِنْ كِتَابِ اللَّهِ

So when the man turned back, he^{asws} said: 'O you community (who is) confused after its Prophet^{saww}! But had you prioritised the one^{asws} whom Allah^{azwj} has prioritised, and pushed back the one whom Allah^{azwj} has Pushed back, and made the *Wilayah* and the inheritance where Allah^{azwj} has Made it to be, the Guardians^{asws} of Allah^{azwj} would not be needy, nor would a portion from the Obligations (legislated shares of inheritance) of Allah^{azwj} been neglected, nor two (people) would have differed regarding the Judgements of Allah^{azwj}, nor would the community have squabbled with regards to anything from the Commands of Allah^{azwj}, except that the Knowledge of that is in our^{asws} possession from the Book of Allah^{azwj}.

فُدُّوْهُ وَ بَالَ مَا قَدَّمْتُمْ أَيْدِيَكُمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ .

Therefore, taste the evil consequences of ***That would be due to what your own hands have sent before and that Allah is not in the least unjust to the servants [3:182] and they who act unjustly shall come to know the turning they shall be Overturned with [26:227].***⁸⁰

محمد بن هاشم، عن حدثه، عن أبي عبد الله (عليه السلام)، قال: «لما نزلت هذه الآية: قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ وَ قد علم أنهم قالوا: و الله ما قتلنا و لا شهدنا- قال-: و إنما قيل لهم: ابرءوا من قتلهم، فأبوا»

Muhammad Bin Hashim, from the one who narrated it,

⁸⁰ Al Kafi – V 7 - H 12998 - The Book of Inheritances Ch 4 H 1

From Abu Abdullah^{asws} having said: 'When this Verse was Revealed: **Say: 'There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183]**, and he^{saww} knew that they would be saying, 'We neither killed them nor were we present then'. He^{asws} said: 'But rather, it was said to them: '(Then) disavow from the ones who did kill them'. But they refused".⁸¹

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ هِيَ الْآيَاتِ وَ الزُّبُرِ هو كتب الأنبياء بالنبوة وَ الْكِتَابِ الْمُنِيرِ الْحَلَالِ وَ الْحَرَامِ.

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: '**But if they belie you, so the Rasools before you were (also) belied. They came with the clear proofs [3:184]** – these are the Verses and the Psalms, the Books of the Prophets^{as} with the Prophet-hood, **and the illuminating Book** – it is the Permissibles and the Prohibitions".⁸²

(الاختصاص): سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر بن يزيد الجعفي، عن أبي جعفر (عليه السلام) - في حديث صفة النار - قال: «و تقول الملائكة: يا معشر الأشقياء، ادنوا فاشربوا منها، فإذا أعرضوا عنها ضربتهم الملائكة بالمقامع، و قيل لهم: ذوقوا عذاب الحريق ذلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ».

Al Ikhtisas – Saeed Bin Janah who said, 'It was narrated to me by Abdullah Al Azdy, from Jaber Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} – in a Hadeeth of the description of the Fire – said: 'And the Angels would be saying: 'O group of the wretched ones! Approach and drink from it'. So when they turn away from it, the Angels would strike them with the rods and it would be said to them: **“Taste the Punishment of the burning!” [3:181] That would be due to what your own hands have sent before and that Allah is not in the least unjust to the servants [3:182]**".⁸³

عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ اللَّهُ فِي كِتَابِهِ يَخْكِي قَوْلَ الْيَهُودِ «إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بُرْهَانٌ» الْآيَةِ فَقَالَ: «فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ - إِنْ كُنْتُمْ مُؤْمِنِينَ»

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Said in His^{azwj} Book Relating the words of the Jews '**Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes**'. **Say: 'There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183]**.

⁸¹ تفسير العياشي 1: 182 / 209.

⁸² تفسير القمي 1: 127.

⁸³ الاختصاص: 362.

وَ إِنَّمَا نَزَلَ هَذَا فِي قَوْمِ الْيَهُودِ وَ كَانُوا عَلَى عَهْدِ مُحَمَّدٍ ص لَمْ يَقْتُلُوا الْأَنْبِيَاءَ بِأَيْدِيهِمْ وَ لَا كَانُوا فِي زَمَانِهِمْ، وَ إِنَّمَا قَتَلَ أَوَائِلَهُمُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ - فَتَزَلُّوا بِهِمْ أَوْلَئِكَ الْقَتْلُ، فَجَعَلَهُمُ اللَّهُ مِنْهُمْ وَ أَضَافَ إِلَيْهِمْ - فَعَلَ أَوَائِلَهُمْ بِمَا تَبِعُوهُمْ وَ تَوَلَّوْهُمْ.

And rather this was Revealed regarding the Jewish people, and they were in the era of Muhammad^{saww}. They had not killed the Prophets^{as} with their hand nor were they (present) during their^{as} times. And rather, it was their former ones who killed, the ones who were before them. So that killing descended with them, and Allah^{azwj} Made them to be from them, and added to them the deeds of their former ones, due to their following them and considering them as allies'.⁸⁴

VERSE 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُؤْفَقُونَ أَجُورُكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185]

علي بن إبراهيم، قال: حدثني أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة يدعى محمد (صلى الله عليه و آله) فيكسى حلة و ردية، ثم يقام على يمين العرش، ثم يدعى إبراهيم (عليه السلام) فيكسى حلة بيضاء، فيقام على يسار العرش، ثم يدعى بعلي أمير المؤمنين (عليه السلام) فيكسى حلة و ردية، فيقام على يمين النبي، ثم يدعى بإسماعيل (عليه السلام) فيكسى حلة بيضاء، فيقام على يسار إبراهيم (عليه السلام)،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Al Daylami, from Abu Baseer,

Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, Muhammad^{saww} would be Called, and he^{saww} would be clothed in a rosy robe. Then he^{saww} would stand on the right of the Throne. Then Ibrahim^{as} would be Called and be clothed in a white robe, and stand by the left of the Throne. Then Ali Amir-Al-Momineen^{asws} would be Called, so he^{asws} would be wearing a rosy robe, and would stand on the right of the Prophet^{saww}. Then they would Call Ismail^{as}, clothed in a white robe, and would stand on the left of Ibrahim^{as}.

ثم يدعى بالحسن (عليه السلام) فيكسى حلة و ردية، فيقام على يمين أمير المؤمنين (عليه السلام)، ثم يدعى بالحسين (عليه السلام) فيكسى حلة و ردية، فيقام على يمين الحسن (عليه السلام)، ثم يدعى بالأئمة فيكسون حللا و ردية، فيقام كل واحد

⁸⁴ H 72 (2) - البرهان ج 1: 130. الصافي ج 1: 119.

عن يمين صاحبه، ثم يدعى بالشيعه فيقومون أمامهم، ثم يدعى بفاطمة (عليها السلام) و نسائها من ذريتها و شيعتها فيدخلون الجنة بغير حساب.

Then Al-Hassan^{asws} would be Called, and would be wearing a rosy robe, and he^{asws} would stand on the right of Amir-Al-Momineen^{asws}. Then Al-Husayn^{asws} would be Called, wearing a rosy robe, and he^{asws} would stand on the right of Al-Hassan^{asws}. Then the (rest of the) Imams^{asws} would be Called, and they would all be wearing rosy robes, and each one of them^{asws} would stand on the right of each other (in a row). Then the Shias would be Called, and they would be standing in front of them^{asws}. Then they would Call (Syeda) Fatima^{asws} and the womenfolk from her^{asws} descendants, and her^{asws} Shias (women). So they would all be entering the Paradise without Reckoning.

ثم ينادي مناد من بطنان العرش من قبل رب العزة و الأفق الأعلى: نعم الأب أبوك يا محمد، و هو إبراهيم، و نعم الأخ أخوك، و هو علي بن أبي طالب و نعم السبطان سبطاك، و هما الحسن و الحسين، و نعم الجنين جنينك، و هو محسن، و نعم الأئمة الراشدون ذريتك، و هم فلان و فلان إلى آخرهم، و نعم الشيعة شيعتك.

Then a Caller would Call out from the Middle of the Throne, from in front of the Lord^{azwj} of the Honour, and the high horizon: 'The best of the fathers is your^{saww} father^{as}, O Muhammad^{saww}, and he^{as} is Ibrahim^{as}. And the best of the brother is your^{saww} brother^{asws}, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}. And the best of the grandsons are your^{saww} grandsons^{asws}, and they (two) are Al-Hassan^{asws} and Al-Husayn^{asws}. And the best of the unborn is your^{saww} unborn, and he^{as} is Mohsin^{as}. And the best of the righteous Imams are your^{saww} children, and they^{asws} are so and so, and so and so' – up to the last of them. And the best of the Shias are your^{saww} Shias!

ألا إن محمدا و وصيه و سبطيه و الأئمة من ذريته هم الفائزون ثم يؤمر بهم إلى الجنة، و ذلك قوله: فَمَنْ رُخِجَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ.

Indeed! Muhammad^{saww}, and his^{saww} successor^{asws}, and his^{saww} grandsons^{asws}, and the Imams^{asws} from his^{asws} offspring, they are the succeeding ones. Then they would be Commanded to go to the Paradise, and that is in His^{azwj} Words **so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded [3:185]**.⁸⁵

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «ليس من مؤمن إلا و له قتلة و موتة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal-Bin Jameel, from Jabir Bin Yazeed,

⁸⁵ تفسير القمي 1: 128

'Abu Ja'far^{asws} has said: 'There is none from a *Momin* except that there would be for him a killing (martyrdom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies (a natural) would be resurrected until he is killed (martyred)'.

ثم تلوت على أبي جعفر (عليه السلام) هذه الآية: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فقال: «و منشورة» قلت: قولك: «و منشورة» ما هو؟ قال: «هكذا انزل بها جبرئيل (عليه السلام) على محمد (صلى الله عليه و آله): «كل نفس ذائقة الموت و منشورة»

Then Abu Ja'far^{asws} Recited this Verse **Every self shall taste the death [3:185]**, so he^{asws} said: '**And would be Raised**'. I said, 'Your^{asws} words 'And would be Raised', what is it?' The Imam^{asws} said: 'This is how Jibraeel^{as} Descended with upon Muhammad^{saww} **Every soul shall taste the death and would be Raised [3:185]**.'

ثم قال: «ما في هذه الامة أحد، بر و لا فاجر، إلا و ينشر، فأما المؤمنون فينشقون إلى قرّة أعينهم، و أما الفجار فينشقون إلى خزي الله إياهم، ألم تسمع أن الله تعالى يقول: وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ؟».

Then he^{asws} said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for Momineen, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah^{azwj} to them. Did you not hear Allah^{azwj} the Exalted Saying **And We will Make them taste of the lower Punishment before the greater Punishment [32:21]**'.⁸⁶

فضالة عن أبي المغرا قال: حدثني يعقوب الأحمر قال: دخلت على أبي عبد الله عليه السلام أعزيه بإسماعيل فترحم عليه ثم قال: إن الله عزى نبيه (صلى الله عليه وسلم) بنفسه فقال: (انك ميت وانهم ميتون) وقال: (كل نفس ذائقة الموت)

Fazalat Bin Ayoub, from Abu Al Magra'a who said, 'Yaqoub Al Ahmad narrated to me saying,

'I went over to Abu Abdullah^{asws} to condole him^{asws} for (the death of) Ismail. So he^{asws} invoked Mercy upon him, then said: 'Allah^{azwj} Consoled His^{azwj} Prophet^{saww} Himself^{azwj}, so He^{azwj} Said: **[39:30] You shall pass away and they shall be dying.** And He^{azwj} Said: **[3:185] Every self shall taste the death.**

ثم انشاء يحدث فقال: انه يموت أهل الأرض حتى لا يبقى أحد ثم يموت أهل السماء حتى لا يبقى أحد الا ملك الموت وحملة العرش وجبرئيل وميكائيل

Then he^{asws} built on the discussion and he^{asws} said: 'The inhabitants of the earth would be dying until there would not remain a single one. Then the inhabitants of the sky would be dying until there does not remain a single on, except for the Angel of death and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}.

ثم يحیی ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي - وهو أعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش وجبرئيل وميكائيل فيقال: قل لجبرئيل وميكائيل: فليموتا فيقول الملائكة عند ذلك: يا رب رسولك وأمينك فيقول: اني قد قضيت على كل نفس فيها الروح ان تموت

⁸⁶ (Extract) مختصر بصائر الدرجات: 17

Then the Angel of death would come until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would Say to him: "Who remains?" – and He^{azwj} would be more Knowing. He would be saying: 'O Lord^{azwj}! There does not remain except for the Angel of death, and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}'. He^{azwj} would Say: "Say to Jibraeel^{as} and Mikaeel^{as}, and let them both die!' So the two Angels would be saying during that: 'O Lord^{azwj}! We^{as} are both Your^{azwj} Messengers and Your^{azwj} trusted ones'. He^{azwj} would be Saying: "I^{azwj} Have Judged upon every self in which is the spirit that it would be dying!"

ثم يجيء ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي؟ - وهو اعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش فيقال له: قل لحملة العرش: فليموتوا

Then the Angel of death would be coming until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would be Saying to him: "Who remains?" – and He^{azwj} would be more Knowing. He would say, 'O Lord^{azwj}! There does not remain except for the Angel of death and the bearers of the Throne'. He^{azwj} would Say to him: "Say to the bearers of the Throne and they them be dying!"

ثم يجيء ملك الموت لا يرفع طرفه فيقال له: من بقي؟ فيقول: يا رب لم يبق غير ملك الموت فيقول له: مت يا ملك الموت فيموت ثم يأخذ الأرض بشماله والسموات بيمينه فيهن هذا مرات ثم يقول: أين الذين كانوا يدعون معي شركاء؟ أين الذين كانوا يجعلون معي الها آخر؟

Then the Angel of death would come not raising his eyes. So He^{azwj} would be Saying to him: "Who remains?" He would say, 'O Lord^{azwj}! There does not remain apart from the Angel of death'. He^{azwj} would say to him: "Die, O Angel of death!" So he would be dying. Then He^{azwj} would Seize the earth by His^{azwj} one Hand, and the skies by His^{azwj} other Hand, and He^{azwj} would Jolt it with one jolt, then He^{azwj} would be Saying: "Where are those who were being called upon Along with Me^{azwj} as associates? Where are those who were made to be as other gods along with Me^{azwj}?"⁸⁷

العياشي: عن جابر، عن أبي جعفر (عليه السلام) قال: «إن عليا (عليه السلام) لما غمض رسول الله (صلى الله عليه وآله)، قال: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ يا لها من مصيبة خست الأقربين، و عمت المؤمنين، لم يصابوا بمثلها قط، و لا عابوا مثلها.

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Ali^{asws} closed the eyes of Rasool-Allah^{saww} and said: **'We are for Allah and we are returning to Him [2:156].** Oh what a calamity singled out to the near of kin, and engulfed the Momineen, (which) they have not been hit by the likes of it at all, nor have they seen the likes of it'.

فلما قبر رسول الله (صلى الله عليه وآله)، سمعوا مناديا ينادي من سقف البيت: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً و السلام عليكم أهل البيت و رحمة الله و بركاته

⁸⁷ Kitab Al Zohad – Ch 14 H 216

So when he^{asws} (took) Rasool-Allah^{saww} to the grave, a caller was heard from the roof of the House (Kabah): '**But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification [33:33]**, and the greetings be upon you^{asws} the People^{asws} of the Household, and Mercy of Allah^{azwj} and His^{azwj} Blessings.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُؤَفَّفُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].

إن في الله خلفا من كل ذاهب، و عزاء من كل مصيبة، و دركا من كل ما فات، فبالله فتقوا، و عليه فتوكلوا، و إياه فارحوا، إن المصاب من حرم الثواب».

Surely Allah^{azwj} Replaces everyone who goes away, and there is a consolation from every difficulty, and there would be coming across from everything what is lost. Therefore, be trusting in Allah^{azwj}, and be relying upon Allah^{azwj}, and be hoping to Him^{azwj}. The afflicted one is the one deprived of the Rewards⁸⁸.

عن الحسين، عن أبي عبد الله (عليه السلام)، قال: «لما قبض رسول الله جاءهم جبرئيل و النبي (صلى الله عليه و آله) مسجى، و في البيت علي و فاطمة و الحسن و الحسين (عليهم السلام)، فقال: السلام عليكم، يا أهل بيت الرحمة كُتِبَ ذَائِقَةُ الْمَوْتِ إِلَى مَتَاعِ الْعُرُورِ إِنْ فِي اللَّهِ عَزَاءٌ مِنْ كُلِّ مَصِيبَةٍ، وَ دَرَكٌ مِنْ كُلِّ مَا فَاتَ، وَ خَلْفٌ مِنْ كُلِّ هَالِكٍ، فَبِاللَّهِ فَتَقُوا، وَ إِيَّاهُ فَارْحُوا، إِنَّمَا الْمَصَابُ مِنْ حَرَمِ الثَّوَابِ، وَ هَذَا آخِرُ وَطْئِي مِنَ الدُّنْيَا-

From Al Husayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Jibraeel^{as} came to them^{asws}, and the Prophet^{saww} was laid down, and in the house was Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and he^{as} said: 'The greetings upon you^{asws}, O people^{asws} of the Household of the Mercy **Every self shall taste the death** – up to - **a deceptive pleasure? [3:185]**. In Allah^{azwj} there is a consolation for every difficulty, and a coming across from everything what is lost, and a replacement of everyone who perished. So in Allah^{azwj} you should be trusting, and to Him^{azwj} (you should) be hoping. But rather, the afflicted one is the one deprives of the Rewards, and this is the last attainment from the world'.

قال - قالوا: فسمعنا صوتا، فلم نر شخصا»

⁸⁸ تفسير العياشي 1: 209 / 184.

He^{asws} said: 'They^{asws} said: 'We^{asws} heard the voice but we^{asws} did not see the person'.⁸⁹

VERSE 186

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {186}

You will be Tested regarding your wealth and your selves, and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, then that is from the determined matters [3:186]

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن محمد بن سنان و حدثنا علي بن أحمد بن محمد بن عمران الدقاق، و محمد بن أحمد السناني، و علي بن عبد الله الوراق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، عن محمد بن إسماعيل، عن علي بن العباس، قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان: أن علي بن موسى (عليه السلام) كتب إليه في جواب مسأله في قوله: لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ: «في أموالكم بإخراج الزكاة، و في أنفسكم بتوطيئ النفس على الصبر».

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, and it has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Abdullah Al Waraq, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabi'e Al Sahaf, from Muhammad Bin Sinan,

who said that Ali^{asws} Bin Musa^{asws} wrote to him in answer to his question regarding the Words of Allah^{azwj} ***You will be Tested regarding your wealth and your selves [3:186]*** saying: 'Regarding your wealth by extracting the *Zakat*, and regarding yourselves by settling yourselves upon the patience'.⁹⁰

العياشي: عن أبي خالد الكابلي، قال: قال علي بن الحسين (عليهما السلام): «لوددت أنه اذن لي فكلمت الناس ثلاثاً، ثم صنع الله بي ما أحب» قال بيده على صدره، ثم قال: «و لكنها عزمة من الله أن نصبر» ثم تلا هذه الآية: وَ لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَ تَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ و أقبل يرفع يده و يضعها على صدره.

Al Ayyashi, from Abu Khalid Al Kalby who said,

⁸⁹ تفسير العياشي 1: 185 / 209.

⁹⁰ عيون أخبار الرضا (عليه السلام) 2: 1 / 89.

'Ali^{asws} Bin Al-Husayn^{asws} said: 'I^{asws} like it if He^{azwj} would Allow me^{asws} so I^{asws} would speak about three people (the enemies of Ahl Al-Bayt^{asws}), then Allah^{azwj} can Deal with me^{asws} with what I^{asws} like'. Then he^{asws} placed his^{asws} hand upon his^{asws} chest, then said: 'But it is a Determination from Allah^{azwj} that we^{asws} remain patient'. Then he^{asws} recited this Verse ***You will be Tested regarding your wealth and your selves, and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, then that is from the determined matters [3:186]***, and he turned and placed his^{asws} hand upon his^{asws} chest'.⁹¹

و [أَيْضاً عَنْهُ] وَ قَوْلُهُ وَ لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً [قَالَ] نَزَلَتْ فِي رَسُولِ اللَّهِ ص خَاصَّةً وَ فِي أَهْلِ بَيْتِهِ [خَاصَّةً ع].

And from him^{asws} as well, and (about) His^{azwj} Words: ***and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk [3:186]***. He^{asws} said: 'It was Revealed regarding Rasool-Allah^{saww} in particular and regarding the People^{asws} of his^{saww} Household (in particular)'.⁹²

[و في كتاب معاني الأخبار: حَدَّثَنَا أَبِي - رحمه الله - قال: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ - عَلَيْهِ السَّلَام - قال: جاء جبرائيل - عليه السَّلَام - إلى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - فقال له النَّبِيُّ: يا جبرائيل، ما تفسير الصَّبْرِ؟]

And in the book Ma'any Al Akhbar – 'It was narrated to us by my father, from Sa'ad Bin Abdullah,

(It has been narrated) from Ahmad son of Abu Abdullah^{asws}, from his father^{asws} having said: 'Jibraeel^{as} came to the Prophet^{saww}, so the Prophet^{saww} said to him^{as}: 'O Jibraeel^{as}! What is the interpretation of the 'patience'?'

قال: وَ يَصْبِرُ فِي الضَّرَاءِ كَمَا يَصْبِرُ فِي السَّرَّاءِ، وَ فِي الْفَاقَةِ كَمَا يَصْبِرُ فِي الْغِنَاءِ، وَ فِي الْبَلَاءِ كَمَا يَصْبِرُ فِي الْعَافِيَةِ، فَلَا يَشْكُو خَالِقَهُ عِنْدَ مَخْلُوقٍ بِمَا يَصِيبُهُ مِنَ الْبَلَاءِ.

He^{as} said: 'And he is patient during the bad times just as he is patient during the good times, and during the destitution just as he is patient during the affluence, and during the affliction just as he is patient during the good health, so he does not complain to his Creator in the presence of the people with what has hit him from the afflictions'.⁹³

⁹¹ تفسير العيّاشي 1: 189 / 210

⁹² Tafseer Furaat – V 1 P 99

⁹³ (9) معاني الأخبار / 261، ضمن حديث.

VERSE 187

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبُئْسَ مَا يَشْتَرُونَ {187}

And when Allah Took a Covenant with those who were Given the Book: “You shall manifest it to the people and you will not conceal it”; but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187]

علي بن إبراهيم، في رواية أبي الجارود، عن أبي جعفر (عليه السلام) وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لَا تَكْتُمُونَهُ: «و ذلك أن الله أخذ ميثاق الذين أوتوا الكتاب في محمد (صلى الله عليه و آله) ليبينه للناس إذا خرج و لا يكتُمونه فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ يقول: نبذوا عهد الله وراء ظهورهم وَ اشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ».

Ali Bin Ibrahim – In a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} **And when Allah Took a Covenant with those who were Given the Book: “You shall manifest it to the people and you will not conceal it” [3:187]** said: ‘And that is that **Allah Took a Covenant with those who were Given the Book** regarding Muhammad^{saww} that they should make him^{saww} known to the people when he^{saww} comes out, **and you will not conceal it; but they cast it** - the Covenant of Allah^{azwj} **behind their backs and took a small price for it; so evil is that which they are taking**’.⁹⁴

و روى عن أبي جعفر - عليه السلام - في هذه الآية قال: كان حيي بن أخطب و كعب بن الأشرف و آخرون من اليهود، لهم مأكلة على اليهود، في كل سنة. فكروها بطلانها، بأمر النبي - صلى الله عليه و آله - فحرفوا لذلك، آيات من التوراة، فيها صفته و ذكره. فذلك الثمن الذي أريد في الآية]

And it is reported from Abu Ja'far^{asws} regarding this Verse, having said: ‘It was so that Hayy Bin Akhtab, and Ka'ab Bin Al Ashraf, and other from the Jews, for them were (regular) meals upon the Jews, during every year. So they disliked to invalidate these by the matter of the Prophet^{saww}. So they altered the Verses from the Torah due to that, wherein was his^{saww} description and his^{saww} mention. So that is the ‘price’ which is Meant in the Verse”’.⁹⁵

⁹⁴ تفسير القمّي 1: 128

⁹⁵ Tafseer Kanz Al Daqaia – V 1 P 399

VERSE 188

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ {188}

They should not be reckoning, those who are rejoicing with what they are giving and love to be praised for what they have not done, so you should (also) not reckon them as having escaped from the Punishment, and for them would be a painful Punishment [3:188]

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ يقول: يبعد من العذاب وَ لَهُمْ عَذَابٌ أَلِيمٌ.

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted ***so you should (also) not reckon them having escaped from the Punishment [3:188]*** 'As being remote from the Punishment - ***and for them is a painful Punishment***.⁹⁶

VERSES 189 & 190

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {189} إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ {190}

And for Allah is the Kingdom of the skies and the earth, and Allah is Able upon all things [3:189] In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «من لم يدلّه خلق السماوات و الأرض، و اختلاف الليل و النهار، و دوران الفلك و الشمس و القمر، و الآيات العجيبات على أن وراء ذلك أمراً أعظم منه، فهو في الآخرة أعمى و أضل سبيلاً».

Ibn babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who is not guided by the Creation of the skies and the earth, and the alternation of the night and the day,

⁹⁶ تفسير القمّي 1: 129

and the orbits of the planets, and the sun and the moon, and the wonderful Signs, to the fact that behind that is a great Command, so he would be blind in the Hereafter and has strayed from the Way'.⁹⁷

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليه السلام): يا هشام، إن لكل شيء دليلاً، و دليل العقل التفكير، و دليل التفكير الصمت».

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of his companions, from Hisham Bin Al Hakam who said,

'Abu Al-Musa^{asws} Bin Ja'far^{asws} said to me: 'O Hisham! For everything there is evidence, and the evidence for the intellect is the pondering, and the evidence for the pondering is the silence'.⁹⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبان، عن الحسن الصيقل، قال: سألت أبا عبد الله (عليه السلام) عما يروي الناس: أن تفكر ساعة خير من قيام ليلة، قلت: كيف يتفكر؟ قال: «يمر بالخربة أو بالدار، فيقول: أين ساكنوك، أين بانوك، ما لك لا تتكلمين؟».

And from him, from Ali Bin Ibrahim, from his father, from one of his companions, from Abaan, from Al Hassan Al Sayqal who said,

'I asked Abu Abdullah^{asws} about what the people are reporting that pondering for a while is better than standing (up for the *Salat*) at night. I said, 'How does one ponder?' He^{asws} said: 'One passes by the ruins (of places) or by the (ruined) house, so one would be saying, 'Where is your dwelling? Where is your foundation? How come you are not speaking?'⁹⁹

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، قال: «أفضل العبادة إدمان التفكير في الله تعالى و في قدرته».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best form of worship is persistence in the pondering regarding Allah^{azwj} the Exalted and His^{azwj} Power'.¹⁰⁰

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «ليس العبادة كثرة الصلاة و الصوم، إنما العبادة التفكير في أمر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalaad who said,

⁹⁷ 6 /455 (Extract) التوحيد

⁹⁸ 12 /12 و 10 :1 (Extract) الكافي

⁹⁹ الكافي 2 : 45

¹⁰⁰ الكافي 2 : 45

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The worship is not the high frequency of the *Salat* and the Fasts. But rather, the worship is the pondering regarding the Command of Allah^{azwj} Mighty and Majestic'.¹⁰¹

خرج رسول الله (صلى الله عليه وآله) ذات يوم على قوم و هم يتفكرون، فقال: «ما لكم لا تتكلمون؟» فقالوا: نتفكر في خلق الله تعالى. فقال: «وكذلك فافعلوا و تفكروا في خلقه، و لا تتفكروا فيه».

Rasool-Allah^{saww} went out one day to a people and they were pondering, so he^{saww} said: 'What is the matter with you all that you are not speaking?' They said, 'We are pondering regarding the Creation of Allah^{azwj} the Exalted'. So he^{saww} said: 'And such is what you should do. And ponder regarding His^{azwj} creation, and (but) do not ponder regarding Him^{azwj}'.¹⁰²

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن إسماعيل بن سهل، عن حماد، عن ربيعة، قال: قال أبو عبد الله (عليه السلام): «قال أمير المؤمنين (عليه السلام): التفكر يدعوا إلى البر و العمل به».

An from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Sahl, from Hamaad, from Rabie who said,

'Abu Abdullah^{asws} said: 'Amir Al-Momineen^{asws} said: 'The pondering calls towards the righteousness and the performance with it'.¹⁰³

و سئل عيسى (عليه السلام): من أفضل الناس؟ فقال: «من كان منطقته ذكرا، و صمته فكرا، و نظره عبرة».

And Isa^{as} was asked, 'Who is the most superior of the people?' So he^{as} said 'The one whose speaking was Remembrance (of Allah^{azwj}), and his silence was thinking, and his looking was learning a lesson'.¹⁰⁴

و قال رسول الله (صلى الله عليه وآله): «أعطوا أعينكم حظها من العبادة» [قالوا: و ما حظها من العبادة، يا رسول الله؟] «1» قال: «النظر في المصحف، و التفكر فيه، و الاعتبار عند عجائبه».

And Rasool-Allah^{saww} said: 'Give your eyes their share from the worship'. They said, 'And what is their share from the worship, O Rasool-Allah^{saww}?'. He^{saww} said: 'The looking into the Parchment (Holy Quran), and pondering in it, and the taking a lesson at its wonders'.¹⁰⁵

¹⁰¹ الكافي 2: 4 / 45

¹⁰² الدر المنثور 2: 408، المحجة البيضاء 8: 193.

¹⁰³ الكافي 2: 5 / 45.

¹⁰⁴ المحجة البيضاء 8: 195.

¹⁰⁵ كنز العمال 1: 6262 / 510، المحجة البيضاء 8: 195.

VERSES 191 - 199

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191} رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191] Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ {193} رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۖ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193] Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194]

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {195}

So their Lord Answered to them: 'I will not Waste the work of a worker from you, whether male or female, the one of you being from the other; so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]

لَا يَعُزُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196} مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ {197} لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {198}

Let it not deceive you the coming and going in the cities of those who commit Kufr [3:196] A brief enjoyment! Then their abode is Hell, and (it is) the evil dwelling [3:197] But those who are fearing their Lord, for them are Garden beneath which the rivers flow, being eternally therein, a lodging from the Presence of Allah; and what is in the Presence of Allah is better for the righteous [3:198]

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {199}

And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199]

محمد بن يعقوب: عن علي، عن أبيه، عن ابن محبوب، عن أبي حمزة، عن أبي جعفر (عليه السلام) في قول الله عز و جل: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ. قال: «الصحيح يصلي قائما و قعودا، و المريض يصلي جالسا، و عَلَى جُنُوبِهِمْ الذي يكون الأضعف من المريض الذي يصلي جالسا».

Muhammad Bin Yaqoub, from Ali, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191]**, said: 'The healthy prays *Salat* standing and seated, and the sick prays *Salat* while seated. **and lying on their sides** – the weak from the illness, those who pray *Salat* seated'.¹⁰⁶

ابن بابويه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثني رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليهم السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان، - و ذكر

¹⁰⁶ الكافي 3: 411 / 11.

خطبة فيها أسماؤه من كتاب الله سبحانه، قال فيها- و أنا الذاكِر، يقول الله تبارك و تعالى: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ».

Ibn Babuwayh said, 'Anu Al Abbas Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya at Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jaber Al Ju'fy,

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} sermoned at Al-Kufa, after returning from (the battle of) Al-Naharwaan – and he^{asws} mentioned in the sermon in which were mentioned his^{asws} names in the Book of Allah^{azwj} the Glorious. He^{asws} said in it: 'And I^{asws} am the recaller (Al-Zaakir) Allah^{azwj} the Exalted is Saying of **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191]**.¹⁰⁷

الشيخ في (أماله)، قال: أخبرنا محمد بن محمد- يعني المفيد- قال: أخبرنا المظفر البلخي الوراق، قال: أخبرنا أبو علي محمد بن همام الإسكافي الكاتب، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا الحسن بن محبوب، عن أبي حمزة الثمالي،

Al Sheykhin his Amaali, from Muhammad Bin Muhammad – meaning Al Mufeed – from Al Muzaffar Al Balkhy Al Waraq, from Abu Ali Muhammad Bin Haman Al Askafy the scribe, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Mahboub, from Abu Hamza Al Sumaly,

عن أبي جعفر محمد ابن علي الباقر (عليهما السلام)، قال: «لا يزال المؤمن في صلاة ما كان في ذكر الله، قائماً أو جالساً أو مضطجعاً، إن الله تعالى يقول: الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ».

(It has been narrated) from Abu Ja'far Muhammad^{asws} Ibn Ali Al-Baqir^{asws} having said: 'The Momin does not cease to be in *Salat* for as long as he was in the *Zikr* (mention) of Allah^{azwj}, standing, or seated, or lying down. Allah^{azwj} the Exalted is Saying **Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191]**.¹⁰⁸

و روى الشيباني في (نسخ البيان): عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن هذه الآيات التي أواخر آل عمران نزلت في علي (عليه السلام) و في جماعة من أصحابه، و ذلك أن النبي (صلى الله عليه و آله) لما أمره الله تعالى بالمهاجرة إلى المدينة بعد موت عمه أبي طالب (رحمة الله عليه)، و كان قد تحالفت عليه قريش بأن يكبسوا عليه ليلاً و هو نائم، فيضربوه ضربة رجل واحد، فلم يعلم من قاتله، فلا يؤخذ بثارده،

An Al Shaybani has reported in Nahj Al Bayaan,

¹⁰⁷ معاني الأخبار: 9 / 59.
¹⁰⁸ الأمالي 1: 76

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'These Verses which are at the end of (Surah) Aal-e-Imraan (Chapter 3) were Revealed regarding Ali^{asws} and regarding a group of his^{asws} companions. And that is, when Allah^{azwj} the Exalted Commanded (Rasool-Allah^{saww}) for the emigration to Al-Medina after the passing away for his^{saww} uncle Abu Talib^{asws}, and the Quraysh had allied against him^{saww} to murder him^{saww} at night when he^{saww} would be asleep, and that they would all strike with one strike, so that it would not be known who murdered him^{saww}, they would not be seized for its consequences.

فأمر الله بأن يبيت مكانه ابن عمه عليا (عليه السلام)، و يخرج ليلا إلى المدينة، ففعل ما أمره الله به، و بيت مكانه على فراشه عليا (عليه السلام)، و أوصاه أن يحمل أزواجه إلى المدينة، فجاء المشركون من قريش لما تعاهدوا عليه و تحالفوا، فوجدوا عليا (عليه السلام) مكانه فرجعوا القهقري، و أبطل الله ما تعاهدوا عليه و تحالفوا.

So Allah^{azwj} Commanded that his^{saww} cousin^{asws} Ali^{asws} sleep in his^{saww} place, and he^{saww} should go out of Al-Medina at night. So Rasool Allah^{saww} did what Allah^{azwj} had Commanded him^{saww} for, and made Ali^{asws} sleep in his^{saww} place upon his^{saww} bed, and advised Ali^{asws} to bring his^{saww} family to al-Medina. So, the Polytheists from the Quraysh came, from the ones who had formed a pact and allied for it, but they found Ali^{asws} to be in his^{saww} place. So they returned back upon their heels, and Allah^{azwj} invalidated what they had vowed against him^{saww} and allied for.

ثم إن عليا (عليه السلام) حمل أهله و أزواجه إلى المدينة فعلم أبو سفيان بخروجه و سيره إلى المدينة فتبعه ليردهم، و كان معهم عبد له أسود، فيه شدة و جرأة في الحرب، فأمره سيده أن يلحقه فيمنعه عن المسير حتى يلقاه بأصحابه، فلحقه، فقال له: لا تسر بمن معك إلى أن يأتي مولاي. فقال (عليه السلام) له: ويلك، ارجع إلى مولاك و إلا قتلتك.

Then Ali^{asws} brought his^{saww} family members among the men and women to Al-Medina. Abu Sufyan came to know of his^{asws} exit and Ali's^{asws} journey to Al-Medina. So he followed him^{asws} in order to return him^{asws}. And he had for himself a black slave in which was ferociousness and boldness in the warfare. So his master ordered him that he should meet up with Ali^{asws} and prevent him^{asws} from the journey until his companions come up (to form a bigger resistance). So he met up with Ali^{asws} and said to him^{asws}, 'You^{asws} will not journey with the ones who are with you^{asws} until I bring you^{asws} to my master'. So he^{asws} said to him: 'Woe be unto you! Return to your master or else I^{asws} will kill you'.

فلم يرجع، فشال علي (عليه السلام) سيفه و ضربه، فأبان عنقه عن جسده، و سار بالنساء و الأهل، و جاء أبو سفيان فوجد عبده مقتولا، فتبع عليا (عليه السلام) و أدركه، فقال له: يا علي، تأخذ بنات عمنا من عندنا من غير إذننا، و تقتل عبدنا!

But, he did not return. So Ali^{asws} unsheathed his^{asws} sword and struck him, and his head fell off from his head. And he^{asws} marched on with the women and the family members. Abu Sufyan came and found his slave killed. So he followed Ali^{asws} and met up with him^{asws}. So he said to him^{asws}, 'O Ali^{asws}! You^{asws} are taking the daughters and the cousins without our permission and you^{asws} are killing our slaves?'

فقال: أخذتهم بإذن من له الإذن، فامض لشأنك. فلم يرجع، و حاربه على ردهم بأصحابه يومه أجمع، فلم يقدروا على رده، و عجزوا عنه هو و أصحابه، فرجعوا خائبين.

So he^{asws} said: 'I^{asws} took them by the permission of the one for whom the permission was to be taken from. So get on with your business'. But, he did not return, and fought against him^{asws} for returning him^{asws}, with the help of his companions for the whole day. But, they could not turn him^{asws} back, and he and his companions were frustrated from him^{asws}, so they returned as failures.

و سار علي (عليه السلام) بأصحابه و قد كلوا من الحرب و القتال، فأمرهم علي (عليه السلام) بالنزول ليستريحوا و يسير بمن معه، فنزلوا و صلوا على ما يتمكنون، و طرحوا أنفسهم عجزا يذكر الله تعالى في هذه الحالات كلها إلى الصباح، و يحمدونه، و يشكرونه، و يعبد.

And Ali^{asws} marched on with his^{asws} companions, and he^{asws} had told his^{asws} companions that a battle may be imposed upon them. So Ali^{asws} ordered them to encamp for rest and then journey with the ones with them. So they encamped and Prayed as what was possible, and threw themselves (prostrate) remembering Allah^{azwj} the High in all these situation until the morning. And they Praised Him^{azwj}, and thanked Him^{azwj}, and worshipped.

ثم سار بهم إلى المدينة، إلى النبي (صلى الله عليه و آله)، و نزل جبرئيل (عليه السلام) قبل وصولهم، فحكي للنبي (صلى الله عليه و آله) حكايته، و تلا عليه الآيات من آخر آل عمران إلى قوله: إِنَّكَ لَا تُخِلُّفُ الْمِيعَادَ

Then Ali^{asws} went with them to Al-Medina, to the Prophet^{saww}, and Jibraeel^{as} descended before their arrival. So he^{as} told the Prophet^{saww} of their story, and recited to him^{saww} the Verses from the end of (Surah) Aal-e-Imraan^{as} (Chapter 3) up to His^{azwj} Words **surely You do not break the Promise [3:194]**.

فلما وصل (عليه السلام) بهم إلى النبي (صلى الله عليه و آله)، قال له: إن الله سبحانه قد أنزل فيك و في أصحابك قرآنا، و تلا عليه الآيات من آخر آل عمران إلى آخرها» و الحمد لله رب العالمين.

So when Ali^{asws} arrived with them to the Prophet^{saww}, Rasool Allah^{saww} said to Ali^{asws}: 'Allah^{azwj}, Glory be to Him^{azwj} has Revealed regarding you^{asws} and regarding your^{asws} companions Verses in the Quran'. And Rasool Allah^{saww} recited to Ali^{asws} the Verses from the end of (Surah) Aal-e-Imraan^{as} up to its last one'. And the Praise is for Allah^{azwj} the Lord^{azwj} of the Worlds'.¹⁰⁹

و روى الشيخ المفيد في (الاختصاص): بإسناده إلى علي بن أسباط، عن غير واحد من أصحاب ابن دأب، و ذكر حديثا يتضمن أن لأمير المؤمنين (عليه السلام) سبعين منقبة لا يشركه فيها أحد من أصحاب رسول الله (صلى الله عليه و آله)، منها: أول خصاله المواساة. قالوا: قال رسول الله (صلى الله عليه و آله) له: «إن قريشا قد أجمعوا على قتلي، فم علي فراشي» فقال: «بأي أنت و امي، السمع و الطاعة لله و لرسوله»

And Al Sheykh Al Mufeed has reported in Al Ikhtisaas by his chain going up to Ali Bin Asbaat, from someone else from a companions of Ibn Da'ib, and he mentioned a Hadeeth that –

'For Amir-Al-Momineen^{asws} there are seventy merits in which there is no association with anyone one from the companions of Rasool-Allah^{saww} from these or highest qualities and consolation. They said, 'Rasool-Allah^{saww} said to him^{asws}: 'The Quraysh have untied upon murdering me^{saww}, therefore sleep upon my^{saww} bed'. So he^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}. The hearing and the obedience is for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}'.

فنام على فراشه، و مضى رسول الله (صلى الله عليه و آله) لوجهه، و أصبح علي (عليه السلام) و قریش تحرسه، فأخذوه فقالوا: أنت الذي غدرتنا منذ الليلة؟ فقطعوا له قضبان الشجر، فضرب حتى كادوا يأتون على نفسه، ثم أفلت من بين أيديهم، و أرسل إليه رسول الله (صلى الله عليه و آله) و هو في الغار أن «أكثر ثلاثة أباغر: واحدا لي، و واحدا لأبي بكر، و واحدا للدليل، و احمل أنت بناقي إلى أن تلحق بي» ففعل.

So Ali^{asws} slept upon his^{saww} bed, and Rasool-Allah^{saww} went to his^{saww} direction. And Ali^{asws} was surrounded by the Quraysh, and they grabbed him^{asws} and said: 'Are you the one who has been deceiving us since last night?' So he^{asws} cut off for himself^{asws} a branch of the tree, and struck with it when they were almost close to him^{asws}, and then escaped from their hands. And Rasool-Allah^{saww} sent a message to him^{asws} whilst he^{saww} was in the cave that, 'Take three camels – one for me^{saww}, and one for Abu Bakr, and one for the guide, and bring my^{saww} daughter to meet me^{saww}'. So he^{asws} did it'.

[و منه حصاله (عليه السلام) الحفيظة و الكرم] قال ابن دأب: فما الحفيظة و الكرم؟ قالوا: مشى على رجله، و جعل بنات رسول الله (صلى الله عليه و آله) على الظهر، و كمن النهار و سار بمن الليل ما شيا على رجله، فقدم على رسول الله (صلى الله عليه و آله) و قد تعلق قدماه دما و مدة، فقال له رسول الله (صلى الله عليه و آله): «أ تدري ما نزل فيك؟» فأعلمه بما لا عوض له لو بقي في الدنيا ما كانت الدنيا باقية.

And from it is his^{asws} quality of the generosity. Ibn Da'aib said, 'And what is the generosity: 'They said, 'Walking by his^{asws} feet, and carrying the daughters of Rasool-Allah^{saww} upon the back (of camels), and day and night marching upon his^{asws} feet. So he^{asws} proceeded to Rasool-Allah^{saww} and his^{asws} feet were bleeding from the duration (of the journey). So Rasool-Allah^{saww} said to him^{asws}: 'Do you^{asws} know what has been Revealed regarding you^{asws}? So he^{saww} made it known to him^{asws} of what there was no compensation for, even if there remains in the world for as long as it remains.

قال: «يا علي، نزل فيك فاستجاب لهم رؤيهم أني لا أضيع عمل عامل منكم من ذكرٍ أو أنثى فالذكر أنت، و الإناث بنات رسول الله، يقول الله تبارك و تعالى: فَالَّذِينَ هَاجَرُوا وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأَكْفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ إِلَى قَوْلِهِ: وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ».

He^{saww} said: 'O Ali^{asws}, there has been Revealed regarding you^{asws} **So their Lord Answered to them: 'I will not Waste the work of a worker from you, whether male or female [3:195].** So the male is you^{asws}, and the female is the daughter of

Rasool-Allah^{saww}. Allah^{azwj} the Blessed and High is Saying **so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds** - up to His^{azwj} Words - **and Allah, with Him is the excellent Reward [3:195]**.¹¹⁰

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله: رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا. قال: «هو أمير المؤمنين (عليه السلام) نودي من السماء: أن آمن برسول الله فآمن به».

From Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **Our Lord! Surely we heard a caller calling to the Eman: 'Believe in your Lord!' So we believed [3:193]**. He^{asws} said: 'He^{asws} is Amir-Al-Momineen^{asws} calling from the sky: 'Believe in Rasool-Allah^{saww}!' So I^{asws} believed in him^{saww}'.¹¹¹

عن الأصمعي بن نباتة، عن علي (عليه السلام)، في قوله تعالى: ثَوَابًا مِنْ عِنْدِ اللَّهِ، وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ. قال: «قال رسول الله: أنت الثواب، وأصحابك الأبرار».

From Al Asbagh Bin Nabata,

Ali^{asws} regarding the Words of the High **as a Reward from the Presence of Allah [3:195], and what is in the Presence of Allah is better for the righteous [3:198]**. Rasool-Allah^{saww} said: 'You^{asws} are the reward (O Ali^{asws}), and your^{asws} companions are the righteous'.¹¹²

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «الموت خير للمؤمن، لأن الله يقول: وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ».

From Muhammad Bin Muslim,

Abu Ja'far^{asws} having said: 'The death is better for the Momin because Allah^{azwj} is Saying **and what is in the Presence of Allah is better for the righteous [3:198]**'.¹¹³

عن يونس بن ظبيان، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ. قال: «ما لهم من أئمة يسموئهم» 1 «بأسمائهم».

From Yunus Bin Zabyan who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **and for the unjust there will not be anyone from the helpers [3:192]**. He^{asws} said: 'There would not be anyone from the Imams^{asws} for them they could be calling with their^{asws} names'.¹¹⁴

¹¹⁰ الإختصاص: 146.

¹¹¹ تفسير العياشي 1: 194 / 211.

¹¹² تفسير العياشي 1: 194 / 211.

¹¹³ تفسير العياشي 1: 196 / 212.

¹¹⁴ تفسير العياشي 1: 193 / 211.

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يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200]

حدثنا محمد بن عيسى واحمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال قلت لابي عبد الله عليه السلام تخلوا الارض من عالم منكم حتى ظاهر تفزع إليه الناس في حلالهم وحرامهم فقال يا ابا يوسف لا ان ذلك لبين في كتاب الله تعالى فقال يا ايها الذين آمنوا اصبروا وصابروا عدوكم ممن يخالفكم وابطوا امامكم واتقوا الله فيما يأمركم وفرض عليكم.

It has been narrated to us by Muhammad Bin Isa, and Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraj who said:

'I said to Abu Abdullah^{asws}, 'Will the earth ever be empty from a Knowledgeable one^{asws} from among you^{asws} that the people can resort to regarding their Permissibles and their Prohibitions?' He^{asws} said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah^{azwj}. He^{azwj} Said: ***O you who believe! Be patient and excel in patience [3:200]***, from your enemies that are against you, "***and remain steadfast***" with your Imam^{asws} "***and fear Allah^{azwj}***", in what He^{azwj} has Commanded you and Obligated upon you'.¹¹⁵

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا. فقال: «اصبروا على المصائب، و صابروهم على التقية، و رابطوا على ما تقتدون به، وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ».

Ibn babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Aal Husayn Bin Abu Al Khataab, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer, said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic ***O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]***. So he^{asws} said: '***Be patient*** - upon the difficulties, ***and excel in patience*** – they are the ones upon the Taqiyya (dissimulation), ***and remain steadfast*** – upon what you (Shias) are following, ***and fear Allah, in order to be successful.***¹¹⁶

¹¹⁵ Basaaair Al Darajaat – P 10 Ch 10 H 16

¹¹⁶ معاني الأخبار: 1/369.

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد بن البندنجي، عن عبيد الله بن موسى العباسي، عن هارون بن مسلم، عن القاسم بن عروة، عن بريد بن معاوية العجلي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا. قال: «اصبروا على أداء الفرائض، و صابروا عدوكم، و رابطوا إمامكم المنتظر».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad Bin Al Bandanayji, from Ubeydullah Bin Musa Al Abbas, from Haroun Bin Muslim, from Al Qasim Bin Urwa, from Bureyd Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} regarding His^{azwj} Words **O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200]**. He^{asws} said: '**Be patient** upon the fulfilment of the Obligations, **and excel in patience** from your enemies, **and remain steadfast** upon your Imam^{asws}, the Awaited one^{asws}'.¹¹⁷

عنه، قال: أخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر محمد ابن علي، عن أبيه علي بن الحسين (عليهم السلام): «أن ابن عباس بعث إليه من يسأله عن هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا فغضب علي بن الحسين (عليهما السلام) و قال للسائل: وددت أن الذي أمرك بهذا واجهني به- ثم قال:- نزلت في أبي وفينا، و لم يكن الرباط الذي أمرنا به بعد، و سيكون ذلك ذرية من نسلنا المرابط».

From him (Al No'mani), from Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Ibrahim Bin Hashim, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Ibn Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}. Ibn Abbas sent someone to him^{asws} to ask about this Verse **O you who believe! Be patient and excel in patience and remain steadfast [3:200]**. So Ali^{asws} Bin Al-Husayn^{asws} got unhappy and said to the questioner: 'I^{asws} would have like it that the one who ordered you with this would face me!' Then he^{asws} said: It was Revealed regarding my^{asws} father^{asws} and regarding us^{asws}, and the steadfastness has not been Commanded for after it, and that would be happening by our^{asws} descendants, the steadfast ones'.

ثم قال: «أما إن في صلبه- يعني ابن عباس- وديعة ذرئت لنار جهنم، سيخرجون أقواما من دين الله أفواجا، و ستصبغ الأرض بدماء فراخ من فراخ آل محمد (عليهم السلام)، تنهض تلك الفراخ في غير وقت، و تطلب غير مدرك، و يربط الذين آمنوا، و يصبرون و يصابرون حتى يحكم الله و هو خير الحاكمين».

Then he^{asws} said: 'But, in his loins' – meaning Ibn Abbas – 'are offspring assigned to the Fire of Hell. People would be exiting from the Religion of Allah^{azwj} in armies, and the earth would be stained by the blood of the young ones upon young ones from the Progeny^{asws} of Muhammad^{saww}. Those young ones would be arisen before their time, and would be sought without being aware of it, and those who believe would be

steadfast, and observe patience, and excel in patience until Allah^{azwj} Judges, and He^{azwj} is the best of the judges'.¹¹⁸

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: «اصْبِرُوا يَقُول: عن المعاصي وَ صَابِرُوا عَلَى الْفَرَائِضِ وَ اتَّقُوا اللَّهَ يَقُول: مروا بالمعروف و انھوا عن المنكر

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **Be patient [3:200]**, He^{azwj} is Saying – Upon the sin; **and excel in patience** – upon the Obligations; **and fear Allah** – enjoining the good and forbidding from the evil'.

– ثم قال- و أي منكر أنكر من ظلم الامة لنا و قتلهم إيانا! وَ رَابِطُوا يَقُول: في سبيل الله، و نحن السبيل فيما بين الله تعالى و خلقه، و نحن الرباط الأدنى، فمن جاهد عنا، فقد جاهد عن النبي (صلى الله عليه و آله) و ما جاء به من عند الله لَعَلَّكُمْ تُفْلِحُونَ يَقُول: لعل الجنة توجب لكم إن فعلتم ذلك،

Then he^{asws} said: 'And which evil is more evil than the injustices perpetrated by the community upon us^{asws} and their killing us^{asws}? **and remain steadfast** – in the Way of Allah^{azwj}. And we^{asws} are the Way of Allah^{azwj} regarding what is between Allah^{azwj} the High and His^{azwj} creatures, and we^{asws} are the steadfast ones. So the one who fought against us^{asws} has fought against the Prophet^{saww} and what he^{saww} came with from the Presence of Allah^{azwj} **that you may be successful** – perhaps the Paradise would be Obligated for you if you were to do that.

و نظيرها من قول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ و لو كانت هذه الآية في المؤذنين كما فسرها المفسرون لفاض القديرية و أهل البدع معهم».

And its counterpart is from the Words of Allah^{azwj} **And who speaks better than he who calls to Allah and does righteous deeds, and says: I am from the submitters? [41:33]** And had this Verse been regarding the Callers to the Prayer (Muezzins) as has (wrongly) been interpreted by the commentators, the success is for the Qadiriyya and the people of the innovations with them'.¹¹⁹

عن بريد، عن أبي جعفر (عليه السلام)، في قوله: اصْبِرُوا يعني بذلك عن المعاصي وَ صَابِرُوا يعني التقية وَ رَابِطُوا يعني الأئمة (عليهم السلام)». ثم قال: «أ تدري ما معنى البدوا ما لبدنا، فإذا تحركنا فتحركوا؟ وَ اتَّقُوا اللَّهَ ما لبدنا، رَ بَكُم لَعَلَّكُمْ تُفْلِحُونَ».

From Bureyd,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **Be patient [3:200]** – it Means by that, upon the sin; **and excel in patience** – Meaning the dissimulation; **and remain steadfast**. Then he^{asws} said: 'Do you know what is the meaning of the remaining (steadfast) what we^{asws} are steadfast upon. So when we^{asws} make a move,

¹¹⁸ الغيبة: 12 / 199.

¹¹⁹ تفسير العياشي 1: 197 / 212.

so you move (as well). **and fear Allah, your Lord for what we adhere to so that you may be successful**.

قال: قلت: جعلت فداك، إنما نقرؤها وَ اتَّقُوا اللَّهَ قال: «أنتم تقرؤها كذا، و نحن نقرؤها هكذا».

I said, May I be sacrificed for you^{asws}! But rather, we are reciting it as **and fear Allah**. He^{asws} said: 'You all are reciting it like that, and we^{asws} are reciting it like this'.¹²⁰

الشيخ في (مجالسه) بإسناده، حذفناه اختصاراً، في حديث أبي ذر، قال له رسول الله (صلى الله عليه و آله): «يا أبا ذر، أتعلم في أي شيء أنزلت هذه الآية اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ»؟ قلت: لا، فداك أبي و أمي. قال: «في انتظار الصلاة خلف الصلاة».

Al Sheykh in his Majaalis, by his chain we deleted for shortening,

In a Hadeeth of Abu Zarr^{ra}. Rasool-Allah^{saww} said to him^{ra}: 'O Abu Zarr^{ra}! Do you^{ra} know regarding which thing this Verse was Revealed **O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah, that you may be successful [3:200]**?' I^{ra} said, 'No, may my^{ra} father and my^{ra} mother be sacrificed for you^{saww}!' He^{saww} said: 'Regarding waiting for the *Salat* after the *Salat*'.¹²¹

عن أبي الطفيل، عن أبي جعفر (عليه السلام)، في هذه الآية، قال: «نزلت فينا».

From Abu Tufayl,

(It has been narrated) from Abu Ja'far^{asws} regarding this Verse (3:200), said: 'It was Revealed regarding us^{asws}'.¹²²

¹²⁰ تفسير العياشي 1: 202 / 213.

¹²¹ ورد هذا الحديث في الأمالي 2: 138-155، و لكن لم نجد هذه القطعة فيه، و وردت في مكارم الأخلاق: 467، الوسائل 3: 8 / 86،

¹²² تفسير العياشي 1: 201 / 213.