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## CHAPTER 48

### AL-FAT'H

#### (29 VERSES)

#### VERSES 1 - 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن عبد الله بن بكير، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «حصنوا أموالكم و نساءكم و ما ملكت أيمانكم من التلف بقراءة: إِنَّا فَتَحْنَا، فإنه من كان يدمن قراءتها نادى مناد يوم القيامة حتى يسمع الخلائق: أنت من عباد الله المخلصين، ألحقوه بالصلحين من عبادي، و أسكنوه جنات النعيم، و اسقوه من الرحيق المختوم بمزاج الكافور».

Ibn Babuwayh, by his chain, from Abdullah Bin Bakeyr, from his father,

‘Abu Abdullah<sup>asws</sup> has said: ‘Fortify your wealth, and your womenfolk, and whatever your right hands possess, from the damage, by reciting (Surah Al-Fat’h – Chapter 48), for the one who is habitual in reciting it, a Caller would Call out on the Day of Judgement to the extent that the creatures would hear it: “You are from the sincere worshippers of Allah<sup>azwj</sup>! Join up with the righteous ones from My<sup>azwj</sup> servants”, and settle him in the Blissful Gardens, and quench him from the Sealed Nectar the admixture of which is the camphor’.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب الله له من الثواب كمن بايع النبي (صلى الله عليه و آله) تحت الشجرة و أوفى ببيعته، و كمن شهد مع النبي (صلى الله عليه و آله) يوم فتح مكة،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter (Sarah Al-Fat’h), Allah<sup>azwj</sup> would Write for him the Recompense of the one who pledged his allegiance to the Prophet<sup>saww</sup> under the tree and was loyal to his pledge, and as the one who was with the Prophet<sup>saww</sup> on the Day of the Conquest of Makkah.

و من كتبها و جعلها تحت رأسه أمن من اللصوص،

And one who writes it, and makes it to be under his head, would be safe from the thieves.

<sup>1</sup>. ثواب الأعمال: 115.

و من كتبها في صحيفة و غسلها بماء زمزم و شربها، كان عند الناس مسموع القول، و لا يسمع شيئاً يمر عليه إلا وعاه و حفظه».

And one who writes it in a parchment, and washes with the water of Zamzam and drinks it, would be a listening one in the presence of the people, and he will not hear anything which passes by him except that he would retain it and memorise it'.<sup>2</sup>

و قال الصادق (عليه السلام): «من كتبها و جعلها في وقت محاربة أو خصومة أمن من جميع ذلك، و فتح عليه باب الخير،

Al-Sadiq<sup>asws</sup> said: 'The one who writes it (Surah Al-Fat'h) and makes it to be during the time of fighting and disputes, would be secure from all of that, and the door of the goodness would be Opened for him.

و من شرب ماءها للرجف و الرعب، يسكن الرجف و يطلقه،

And one who drinks its water for the tremors and the fear, the tremors would settle.

و من قرأها في ركوب البحر، أمن من الغرق بإذن الله تعالى».

And one, who recites it during sailing in the sea, would be safe from the drowning. By the Permission of Allah<sup>azwj</sup>,<sup>3</sup>

## VERSES 1 & 2

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا {1}

***Surely, We Opened for you a clear victory [48:1]***

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِئْسَ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا {2}

***For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]***

قنادة عن أنس قال: لما رجعنا من غزاة الحديبية وقد حيل بيننا وبين نسكننا فنحن بين الحزن والكابة أنزل الله عزوجل: " انا فتحنا لك فتحا مبينا " فقال رسول الله صلى الله عليه واله: لقد نزلت على آية هي أحب إلى من الدنيا وما فيها

<sup>2</sup> (خواص القرآن)

<sup>3</sup> خواص القرآن: 7 «مخطوط»

Qatada, from Anas who said,

'When we returned from the expedition of Al-Hudaybiyya, our sacrifices came to be in between us and our tranquillity. So while we were in between sadness and depression, Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Surely, We Opened for you a clear victory [48:1]**. Rasool-Allah<sup>saww</sup> said: 'There has been Revealed unto me<sup>saww</sup> a Verse which is more beloved to me<sup>saww</sup> than the (whole) world and whatever is in it'.<sup>4</sup>

## Infallibility of the Prophets<sup>as</sup> and their<sup>as</sup> successors<sup>as</sup>

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانباء واوصياؤهم لا ذنوب لهم، لأنهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

'Ja'far Bin Muhammad<sup>asws</sup> has said: 'These are the Laws of the Religion' – until he<sup>asws</sup> said: 'And the Prophets<sup>as</sup>, and their<sup>as</sup> successors<sup>as</sup>, there are no sins to them, because they<sup>as</sup> are (all) Infallible, Purified'.<sup>5</sup>

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيَعْرِفَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**. He<sup>asws</sup> said: 'There was no sin on him<sup>saww</sup>, nor was he<sup>saww</sup> with a sin, but Allah<sup>azwj</sup> burdened him<sup>saww</sup> with the sins of his<sup>saww</sup> Shias, then Forgave them for his<sup>saww</sup> sake'.<sup>6</sup>

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيَعْرِفَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حملة الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له».

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan<sup>asws</sup> the Third having said about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**, so he<sup>asws</sup>

<sup>4</sup> Tafseer Noor Al Saqalayn – CH 48 H 4

<sup>5</sup> Tafseer Noor Al Saqalayn – CH 48 H 19

<sup>6</sup> تفسير القمي 2: 314.

said: 'And which sin was committed by Rasool-Allah<sup>saww</sup>, before or after?' But rather, Allah<sup>azwj</sup> Burdened him<sup>saww</sup> with the sins of the Shias of Ali<sup>asws</sup>, from the past among them and the ones who remain, then Forgave them on his<sup>saww</sup> behalf'.<sup>7</sup>

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-Mufazzal-Bin Umar,

'A man asked Al-Sadiq<sup>asws</sup> about this Verse, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, there was no sin for him<sup>saww</sup>, but Allah<sup>azwj</sup> the Glorious, Guaranteed him<sup>saww</sup> that He<sup>azwj</sup> would Forgive the sins of the Shias of Ali<sup>asws</sup>, whatever had preceded from their sins and whatever is to follow'.<sup>8</sup>

## The sins of the Momin

وروى الشيخ أبو جعفر الطوسي (قدس الله روحه) عن رجاله، عن زيد بن يونس الشحام، عن أبي الحسن موسى بن جعفر عليه السلام قال: قلت لابي الحسن عليه السلام: الرجل من مواليكم عاق يشرب الخمر، ويرتكب الموبق من الذنب تنبراً منه؟ فقال: تبرؤوا من فعله ولا تنبرؤوا من خيريه وابغضوا عمله.

And Al-Sheykh Abu Ja'far Al-Toosy has reported from his men, from Zayd Bin Yunus Al-Shahaam,

'From Abu Al-Hassan<sup>asws</sup> Musa Bin Ja'far<sup>asws</sup>. I said to Abu Al-Hassan<sup>asws</sup>, 'The man from ones in your<sup>asws</sup> Wilayah is not hindered from drinking wine, and overcomes the barrier of committing sins. Shall we disavow from him?' He<sup>asws</sup> said: 'Disavow from his actions and do not disavow from his goodness, but hate his actions'.

فقلت: يتسع لنا أن نقول: فاسق فاجر؟ فقال: لا، الفاسق الفاجر الكافر الجاحد لنا ولاولياتنا، أبي الله أن يكون ولينا فاسقا فاجرا، وإن عمل ما عمل، ولكنكم قولوا: فاسق العمل فاجر العمل مؤمن النفس، خبيث الفعل طيب الروح والبدن لا والله لا يخرج ولينا من الدنيا إلا والله ورسوله ونحن عنه راضون،

So I said, 'Is there leeway for us that we should be saying, 'Evil-doer, immoral?' So he<sup>asws</sup> said: 'No. The evil-doer, immoral is the Kafir who fights against us<sup>asws</sup> and our<sup>asws</sup> friends. Allah<sup>azwj</sup> had refused that our<sup>asws</sup> friend should be an evil-doer, immoral, even if he does what he does. But, you all should be saying, 'Evil in his actions, immoral in his actions, a Momin in his self. Bad of action, good of the soul and the body. No, by Allah<sup>azwj</sup>! One in our<sup>asws</sup> Wilayah does not exit from the world except that Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and we<sup>asws</sup> are pleased with him.

<sup>7</sup> تأويل الآيات 2: 593 / 4.

<sup>8</sup> مجمع البيان 9: 168.

يخشره الله على ما فيه من الذنوب مبيضا وجهه، مستورة عورته، آمنة روعته، لا خوف عليه ولا حزن. وذلك أنه لا يخرج من الدنيا حتى يصفى من الذنوب، إما بمصيبة في مال أو نفس أو ولد أو مرض، وأدنى ما يصنع بولينا أن يريه الله رؤيا مهولة فيصبح حزينا لما رآه، فيكون ذلك كفارة له، أو خوفا يرد عليه من أهل دولة الباطل، أو يشدد عليه عند الموت،

Allah<sup>azwj</sup> would resurrect him upon what he is in from the sins, as white of face, veiled of private parts, secure and in splendour, neither will there be any fear for him nor any grief. And that is because he will not exit from the world until he is clear from the sins, by difficulties in wealth, or self (esteem), or children, or illness. And the least of what our<sup>asws</sup> friend does, Allah<sup>azwj</sup> Shows him an alarming nightmare and he would be grieved at what he had seen. So all that would become an expiation for him. Or he would experience fear from the authorities of the government of the falsehood, or he would have difficulties during his death.

فيلقى الله عزوجل طاهرا من الذنوب، آمنة روعته بمحمد وأمير المؤمنين، صلوات الله عليهما. ثم يكون أمامه أحد الامرين: رحمة الله الواسعة التي هي أوسع من أهل الارض جميعا، أو شفاعة محمد وأمير المؤمنين، صلوات الله عليهما، إن أخطأته رحمة الله أدركته شفاعة نبيه وأمير المؤمنين، صلوات الله عليهما، فعندها تصيبه رحمة الله الواسعة، وكان أحق بها وأهلها وله إحسانها وفضلها

Thus he would meet Allah<sup>azwj</sup> Mighty and Majestic having been purified from the sins, secure and in splendour due to Muhammad<sup>saww</sup> and Amir-al-Momineen<sup>asws</sup>. Then there will be one of the two matters in front of him – The Extensive Mercy of Allah<sup>azwj</sup> which is more expansive than all of the inhabitants of the earth, or intercession of Muhammad<sup>saww</sup> and Amir-Al-Momineen<sup>asws</sup>. If the Mercy of Allah<sup>azwj</sup> does not reach him, the intercession of His<sup>azwj</sup> Prophet<sup>saww</sup> and Amir-Al-Momineen<sup>asws</sup> will. Then would come upon him the Extensive Mercy of Allah<sup>azwj</sup>, and he would have been rightful of it, and deserving of it, and for him would be its goodness and its virtues'.<sup>9</sup>

## The military expedition of Al-Hudaybiyya

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ وَعَنْ عَمْرِو بْنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي عَزْوَةِ الْحُدَيْبِيَّةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أُحْرِمَ فِيهِ أُحْرَمُوا وَكَبَسُوا السَّلَاحَ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أُرْسِلُوا إِلَيْهِ خَالِدَ بْنَ الْوَلِيدِ لِيُرُدَّهُ قَالَ ابْعُونِي رَجُلًا يَأْخُذُنِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأُتِيَ بِرَجُلٍ مِنْ مُزَيْنَةَ أَوْ مِنْ جُهَيْنَةَ فَسَأَلَهُ فَلَمْ يُؤَافِقْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and someone else, from Muawiya Bin Ammaar, who has reported the following:

Abu Abdullah<sup>asws</sup> has said; 'When Rasool-Allah<sup>saww</sup> went out in a military expedition of Al-Hudaybiyya, it was the Month of Ziqaad. When he<sup>saww</sup> ended up at the place in which *Ihram* had to be worn, they did so and wore their weapons as well. So when it (news) reached the Polytheists, they sent to him<sup>saww</sup> Khalid Bin Waleed to turn him<sup>saww</sup> back. He<sup>saww</sup> said: 'Bring me a man who can take me<sup>saww</sup> via a different road

<sup>9</sup> Taweel Al Ayaat Al Zahira – CH 48 H 6

to this one'. So they came with a man from Muzaynat or from Juhaynat. He<sup>saww</sup> asked him, but he did not agree.

فَقَالَ ابْنُ عُبَيْنٍ رَجُلًا غَيْرُهُ فَأَبَى بِرَجُلٍ آخَرَ إِمَّا مِنْ مُزَيْنَةَ وَ إِمَّا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعَقَبَةِ فَقَالَ مَنْ يَصْعَدُهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا... نَعْفِرْ لَكُمْ خَطَايَاكُمْ

The he<sup>saww</sup> said; 'Bring me<sup>saww</sup> with a man other than him'. So they came with another man from Muzaynat, or from Juhaynat. He said, 'I remember it. So he took them with him until they ended up at Al-Uqba. He<sup>saww</sup> said: 'The one who climbs it, Allah<sup>azwj</sup> would Forgive him just as He<sup>azwj</sup> Forgave the Children of Israel, where He<sup>azwj</sup> Said: **and enter into the door performing Sajdah, We will Forgive your mistakes for you.**' [7:161].

قَالَ فَابْتَدَرَهَا خَيْلُ الْأَنْصَارِ الْأَوْسِ وَ الْخَزْرَجِ قَالَ وَ كَانُوا أَلْفًا وَ ثَمَانِيَةً فَلَمَّا هَبَطُوا إِلَى الْحَدِيثِيَّةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْقَلْبِ فَسَعَى ابْنُهَا هَارِبًا فَلَمَّا أُتْبِتَتْ أَنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَرَخَتْ بِهِ هَوْلًا الصَّابِئُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. When they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb, but her son ran away. So when she established that it was the Rasool Allah<sup>saww</sup>, she shouted, 'These are Al-Sa'ibun, there is no problem to you from them'.

فَأَتَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَمَرَهَا فَاسْتَقَتْ دَلْوًا مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَشَرِبَ وَ غَسَلَ وَجْهَهُ فَأَخَذَتْ فَضَلَّتَهُ فَأَعَادَتْهُ فِي الْبُئْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ

Rasool Allah<sup>saww</sup> came up to her and asked her to draw a bucket of water. Then Rasool Allah<sup>saww</sup> took it, drank, and washed his<sup>saww</sup> face. She took its remaining bit and returned it back in the well. That well still has water until this time.

وَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَرْسَلَ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْخَيْلِ فَكَانَ بِإِزَائِهِ ثُمَّ أُرْسِلُوا الْحَالِيسَ فَرَأَى الْبُؤْدَنَ وَ هِيَ تَأْكُلُ بَعْضُهَا أُوبَارَ بَعْضٍ فَرَجَعَ وَ لَمْ يَأْتِ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ قَالَ لِأَبِي سُوَيْبَانَ يَا أَبَا سُوَيْبَانَ أَمَا وَ اللَّهُ مَا عَلَى هَذَا خَالَفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهُدْيَ عَنْ مَجْلِهِ فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِيٌّ فَقَالَ أَمَا وَ اللَّهُ لَتُخَلِّينَّ عَنْ مُحَمَّدٍ وَ مَا أَرَادَ أَوْ لَأَنْفَرِدَنَّ فِي الْأَحَابِيصِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَ لَنَأْ

And Rasool Allah<sup>saww</sup> came out, and the Polytheists sent to him<sup>saww</sup> Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, but he saw the animals being prepared for sacrifice, he returned and did not come to the Rasool Allah<sup>saww</sup>, and said to Abu Sufyan: 'By Allah<sup>azwj</sup>, it was not this that we agreed upon, to return the sacrifices from its place'. He said, 'Be quiet! For you are only a Bedouin'. He said, 'But, by Allah<sup>azwj</sup>, stay away from Muhammad<sup>saww</sup> and what he<sup>saww</sup> wants, or else I shall revolt among Al-Ahabeys'. He said, 'Keep quiet until we take an agreement from Muhammad<sup>saww</sup>'.

فَأَرْسَلُوا إِلَيْهِ عُرْوَةَ بْنَ مَسْعُودٍ وَ قَدْ كَانَ جَاءَ إِلَى قُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغَيْرَةُ بْنُ شُعْبَةَ كَانَ خَرَجَ مَعَهُمْ مِنَ الطَّائِفِ وَ كَانُوا تِجَارَةً فَفَتَلَهُمْ وَ جَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَبَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَقْبَلَهَا وَ قَالَ هَذَا عَدْوٌ وَ لَا حَاجَةَ لَنَا فِيهِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُرْوَةُ بْنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَ هُوَ يُعَظِّمُ الْبَدَنَ

So they sent Urwat Bin Masoud to him<sup>saww</sup> and he had gone to the Quraysh regarding the people whom Al-Mugheira Bin Soh'ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al-Mugheira) killed them and had come with their wealth to the Rasool Allah<sup>saww</sup>. But, Rasool Allah<sup>saww</sup> had refused to accept it and said; 'This is treachery, and we<sup>saww</sup> have no need with regards to it'. They sent a message to him<sup>saww</sup> and they said, 'O Rasool Allah<sup>saww</sup>, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices'.

قَالَ فَأَقِيمُوهَا فَأَقَامُوهَا فَقَالَ يَا مُحَمَّدُ بَحِيءٌ مَنْ جِئْتَ قَالَ جِئْتُ أَطُوفُ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَخْرُجُ هَذِهِ الْإِبِلَ وَ أَحْلِي عَنْكُمْ عَنْ حُمْانَهَا

He<sup>saww</sup> said: 'Make him stand here'. They brought him to stand. He said, 'O Muhammad<sup>saww</sup>, why have you<sup>saww</sup> come?' He<sup>saww</sup> said: 'I<sup>saww</sup> have come to perform *Tawaaf* of the House (Kabah), and perform *Sa'ee* between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

قَالَ لَا وَ اللَّاتِ وَ الْعُزَّى فَمَا رَأَيْتُ مِثْلَكَ رُءً عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُدْكِرُونَكَ اللَّهُ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِأَدْنَاهُمْ بِعَيْرِ إِذْنِهِمْ وَ أَنْ تَقْطَعَ أَرْحَامَهُمْ وَ أَنْ تُجْرِي عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنَا بِفَاعِلٍ حَتَّى أَدْخُلَهَا قَالَ وَ كَانَ عُرْوَةُ بْنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) تَنَاوَلَ لِحْيَتَهُ وَ الْمُغَيْرَةُ قَائِمٌ عَلَى رَأْسِهِ

He said, 'No, I swear by Al-Laat and Al-Uzza, a person like you<sup>saww</sup> should not be sent back from what he has come for, if your<sup>saww</sup> people adjure you<sup>saww</sup> to Allah<sup>azwj</sup> and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them'. So Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> will not do it until I<sup>saww</sup> enter the city'. And when Urwat Bin Masoud was speaking with the Rasool Allah<sup>saww</sup>, he was holding his beard, and Al-Mugheira was standing near to his head.

فَضْرَبَ بِيَدِهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أُخِيكَ الْمُغَيْرَةُ فَقَالَ يَا عَدُوُّ اللَّهِ مَا جِئْتَ إِلَّا فِي عَسَلٍ سَلَحْتِكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَبِي سُفْيَانَ وَ أَصْحَابِهِ لَا وَ اللَّهُ مَا رَأَيْتُ مِثْلَ مُحَمَّدٍ رُءً عَمَّا جَاءَ لَهُ

He hit him by his hand and said, 'Who is this, O Muhammad<sup>saww</sup>! So he<sup>saww</sup> said: 'This is the son of your brother, Al-Mugheira'. He said, 'O treachery! By Allah<sup>azwj</sup>, I did not come here except for the reconciliation with you<sup>saww</sup>'. Then he returned to them and said to Abu Sufyan and his companions, 'No, by Allah<sup>azwj</sup>, a person like Muhammad<sup>saww</sup> should not be turned back from what he has come for'.



فَأَرْسَلُوا إِلَيْهِ سُهَيْلَ بْنَ عَمْرٍو وَ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَثِيرَتْ فِي وُجُوهِهِمُ الْبُؤْدُنُ فَقَالَا  
بِحْيَاءٍ مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَخْرَجَ الْبُؤْدُنَ وَ أَحْلَى بَيْنَكُمْ وَ بَيْنَ حِمَايَا فَقَالَا إِنَّ  
قَوْمَكَ يُنَاشِدُونَكَ اللَّهَ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِأَدْنَاهُمْ بِغَيْرِ إِذْنِهِمْ وَ تَقْطَعَ أَرْحَامَهُمْ وَ تُجْرِي عَلَيْهِمْ عُدُوَّهُمْ

Then they sent Suhail Bin Amro and Huweytab Bin Abdul Uzza to him<sup>saww</sup>. So Rasool Allah<sup>saww</sup> commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you<sup>saww</sup> come here?' He<sup>saww</sup> said: 'For performing Tawaaf of the House (Kabah), and the Sa'ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you'. If your<sup>saww</sup> people bind you<sup>saww</sup> to Allah<sup>azwj</sup> and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them'.

قَالَ فَأَيُّ عَلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا أَنْ يَدْخُلَهَا وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرَادَ أَنْ يَبْعَثَ عُمَرَ  
فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَ إِنِّي فِيهِمْ عَلَى مَا تَعْلَمُ وَ لَكِنِّي أَذُكُّكَ عَلَى عُثْمَانَ بْنِ عَفَّانَ

He<sup>asws</sup> said; 'Rasool Allah<sup>saww</sup> refused the two of them, except that he<sup>saww</sup> would enter it. And Rasool Allah<sup>saww</sup> had intended to send Umar to them, but he said, 'O Rasool Allah<sup>saww</sup>, my relatives are few, and I am among them of the status that you<sup>saww</sup> know about (a humiliating one). You<sup>saww</sup> should send Usman Bin Affan'.

فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ انْطَلِقْ إِلَى قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَشَّرَهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا انْطَلَقَ  
عُثْمَانُ لَقِيَ أَبَانَ بْنَ سَعِيدٍ فَتَأَخَّرَ عَنِ السَّرْحِ فَحَمَلَ عُثْمَانَ بَيْنَ يَدَيْهِ وَ دَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَ كَانَتْ الْمُنَافِقَةُ فَحَلَسَ سُهَيْلُ  
بُنَ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ جَلَسَ عُثْمَانُ فِي عَسْكَرِ الْمُشْرِكِينَ

Rasool Allah<sup>saww</sup> sent for him and said, 'Go to your people from the Momineen. Give them the good news of what my<sup>saww</sup> Lord<sup>azwj</sup> has Promised me<sup>saww</sup> of the victory over Makkah'. So when Usman went, he met Aban Bin Saeed, and he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. So Suhail Bin Amro seated himself in the presence of the Rasool Allah<sup>saww</sup>, and Usman sat in the army of the Polytheists.

وَ بَايَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُسْلِمِينَ وَ ضَرَبَ بِأَخْدَى يَدَيْهِ عَلَى الْأُخْرَى لِعُثْمَانَ وَ قَالَ الْمُسْلِمُونَ طُوبَى لِعُثْمَانَ قَدْ  
طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَحْلَى فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ لِيَفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ  
رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ طُفْتَ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأَطُوفَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَطُفْ بِهِ ثُمَّ  
ذَكَرَ الْقِصَّةَ وَ مَا كَانَ فِيهَا

And Rasool Allah<sup>saww</sup> got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has performed Tawaaf the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. So the Rasool Allah<sup>saww</sup> said: 'He did what he had to do'. So when Usman came, the Rasool Allah<sup>saww</sup> said to him; 'Did you perform Tawaaf of the House?' He said, 'I could not perform the House while Rasool Allah<sup>saww</sup> had not performed Tawaaf of it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِيٍّ (عليه السلام) اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ فَقَالَ سُهَيْلٌ مَا اَدْرِی مَا الرَّحْمٰنُ الرَّحِیْمُ اِلَّا اَنِّيْ اَطْلُبُ هَذَا الَّذِيْ بِالْيَمَامَةِ وَ لَكِنْ اَكْتُبْ كَمَا نَكْتُبُ بِاسْمِكَ اللّٰهُمَّ قَالَ وَ اَكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ رَسُوْلُ اللّٰهِ سُهَيْلٌ بِنَ عَمْرٍو فَقَالَ سُهَيْلٌ فَعَلَى مَا نَقَاتِلُكَ يَا مُحَمَّدُ فَقَالَ اَنَا رَسُوْلُ اللّٰهِ وَ اَنَا مُحَمَّدٌ بِنُ عَبْدِ اللّٰهِ فَقَالَ النَّاسُ اَنْتَ رَسُوْلُ اللّٰهِ قَالَ اَكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بِنُ عَبْدِ اللّٰهِ فَقَالَ النَّاسُ اَنْتَ رَسُوْلُ اللّٰهِ

So he<sup>saww</sup> said to Ali<sup>asws</sup>: 'Write – In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful'. Suhail said, 'I don't know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – 'By Your<sup>azwj</sup> Name, O Allah<sup>azwj</sup>'. He<sup>saww</sup> said; 'And write this – What has been agreed upon by the Rasool Allah<sup>saww</sup> and Suhail Bin Amro'. But Suhail said, 'What are we fighting you<sup>saww</sup> for, O Muhammad<sup>saww</sup>?'. So he<sup>saww</sup> said: 'I<sup>saww</sup> and Rasool Allah<sup>saww</sup> and I<sup>saww</sup> am Muhammad<sup>saww</sup> bin Abdullah<sup>asws</sup>'. The people said: 'You<sup>saww</sup> are Rasool Allah<sup>saww</sup>'. He said, 'Write – Write that this is what has been agreed upon by Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup>'. The people said: 'You<sup>saww</sup> are Rasool Allah<sup>saww</sup>'.

وَ كَانَ فِي الْقَضِيَّةِ اَنَّ مَنْ كَانَ مِنَّا اَتَى اِلَيْكُمْ رَدَدْتُمُوهُ اِلَيْنَا وَ رَسُوْلُ اللّٰهِ غَيْرُ مُسْتَكْرَهٍ عَن دِيْنِهِ وَ مَنْ جَاءَ اِلَيْنَا مِنْكُمْ لَمْ نَرُدَّهُ اِلَيْكُمْ فَقَالَ رَسُوْلُ اللّٰهِ (صلى الله عليه وآله) لَا حَاجَةَ لَنَا فِيْهِمْ وَ عَلٰى اَنْ يُعْبَدَ اللّٰهُ فِيكُمْ عَلَٰنِيَةً غَيْرَ سِرٍّ وَ اِنْ كَانُوْا لِيْتِهَادُوْنَ السُّبُوْرَ فِي الْمَدِيْنَةِ اِلَى مَكَّةَ

And what was in the agreement that – 'The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah<sup>saww</sup> will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you'. So Rasool Allah<sup>saww</sup> said: 'There is no need for us regarding them, and they should be allowed to worship Allah<sup>azwj</sup> among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah'.

وَ مَا كَانَتْ قَضِيَّةٌ اَعْظَمُ بَرَكَهً مِنْهَا لَقَدْ كَادَ اَنْ يَسْتَوِيَّ عَلٰى اَهْلِ مَكَّةَ الْاِسْلَامَ فَضَرَبَ سُهَيْلٌ بِنُ عَمْرٍو عَلٰى اَبِي جَنْدَلٍ ابْنِهِ فَقَالَ اَوَّلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ (صلى الله عليه وآله) وَ هَلْ قَاضَيْتُ عَلٰى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتَ بِعَدَاٍ

And there was no agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, and he said, 'The first of what we have agreed with you'. Rasool Allah<sup>saww</sup> said: 'Have I<sup>saww</sup> applied the agreement upon anything yet?' He said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> are not a traitor'.

قَالَ فَذَهَبَ بِاَبِي جَنْدَلٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ تَدْفَعُنِيْ اِلَيْهِ قَالَ وَ لَمْ اَشْتَرِطْ لَكَ قَالَ وَ قَالَ اللّٰهُمَّ اجْعَلْ لِاَبِي جَنْدَلٍ مَخْرَجًا.

So he went with Abu Jandal', and he said, 'O Rasool Allah<sup>saww</sup>, you<sup>saww</sup> are handing me over to him?' He<sup>saww</sup> said: 'And I<sup>saww</sup> did not set any conditions for you'. And said: 'O Allah<sup>azwj</sup>! Make a way out for Abu Jandal!'<sup>10</sup>

<sup>10</sup> Al Kafi – H 14951

## VERSES 3 - 6

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا {3}

**And Allah will Help you with a Mighty Help [48:3]**

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ  
السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4}

**He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4]**

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَهَائِجٍ مِمَّنْ تَحْتَهَا الْوُجُوهُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ  
سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5}

**For Him to Enter the Momineen and the Mominaat into the Gardens, the rivers flowing from beneath these, abiding eternally therein, and He would Expiate their evil deeds from them, and that would be the Mighty success in the Presence of Allah [48:5]**

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۗ عَلَيْهِمْ  
دَائِرَةُ السَّوْءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا {6}

**And He would Punish the hypocritical men and the hypocritical women, and the Polytheistic men and the Polytheistic women, the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them and has Prepared Hell for them, and (it is) an evil destination [48:6]**

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري و هشام بن سالم و غيرهما، عن أبي عبد الله (عليه السلام)، في قوله الله عز و جل: هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ، قال: «هو الإيمان».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary and Hisham Bin Saalim and someone else,

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4]**, he<sup>asws</sup> said: 'It is the Eman'.<sup>11</sup>

## VERSE 7

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {7}

**And for Allah are armies of the skies and the earth, and Allah was always Mighty, Wise [48:7]**

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرِّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far<sup>asws</sup> said to me: 'Everything used to be water, and His<sup>azwj</sup> Throne used to be on the water. So Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Mention Commanded the water, so a fire was ignited. Then He<sup>azwj</sup> Commanded the fire, so it was extinguished and smoke arose from its subsidence. Then Allah<sup>azwj</sup> Created the skies from that smoke, and Created the earth from the smoke. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah<sup>azwj</sup>', and the wind said, 'I am the greatest army of Allah<sup>azwj</sup>', and the fire said, 'I am the greatest army of Allah<sup>azwj</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto the wind: "You are My<sup>azwj</sup> greatest army".<sup>12</sup>

## VERSES 8 & 9

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8}

**Surely, We Sent you as a witness, and a giver of glad tidings and a warner [48:8]**

<sup>11</sup> الكافي 2: 4 / 13

<sup>12</sup> Al Kafi – H 14516

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9}

**In order for you all to believe in Allah and His Rasool, and to help him and revere him, and you should Glorify Him morning and evening [48:9]**

### Rasool-Allah<sup>saww</sup> – Giver of Glad Tidings to Amir Al-Momineen<sup>asws</sup>

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

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

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفْرِّئُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشْرًا أَخَاكَ عَلِيًّا يَا أَيُّهَا لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> came to me<sup>saww</sup> from my Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>saww</sup> and is Saying to you<sup>saww</sup>: "Give glad tidings to your<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> that I<sup>azwj</sup> will not Punish the one who loves him<sup>asws</sup>, and I<sup>azwj</sup> will not be Merciful to the one who is inimical to him<sup>asws</sup>,<sup>13</sup>

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيِّ الْحُسَيْنِ بْنِ مُحَمَّدِ الطُّوسِيِّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيِّ الْبَغْدَادِيِّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعْفَرِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْفَرَارِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ شَيْمِرٍ عَنْ جَابِرٍ

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

From Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Jabir.

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

<sup>13</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 1 H 23

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

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'Shall I<sup>saww</sup> give you<sup>asws</sup> glad tidings? Shall I<sup>saww</sup> confer upon you<sup>asws</sup>? He<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'I<sup>saww</sup> was Created, (both) me<sup>saww</sup> and you<sup>asws</sup>, from one clay (essence). So there remained some remnants from it, and our<sup>asws</sup> Shias were Created from it. Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our<sup>asws</sup> Shias, for they would be called by the names of their fathers, due to the goodness of their births'.<sup>14</sup>

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الصَّفَّارُ الْبُخَارِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ حَفْصِ حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ حَدَّثَنَا قَصْبَةُ حَدَّثَنَا سَوَّارُ الْأَعْمَى عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ بْنِ أَبِي الْجَحَافِ عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ

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

عَنْ فَاطِمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ لَيْلَتِي مِنْ رَسُولِ اللَّهِ وَ هُوَ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَ تَبِعَهَا عَلِيُّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أُبَشِّرُكَ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أُبَشِّرُكَ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ فِي الْجَنَّةِ تَمَامَ الْحَبِيرِ.

From (Syeda) Fatima<sup>asws</sup>, from Umm Salma<sup>as</sup> having said, 'It was my<sup>as</sup> night from Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was with me<sup>as</sup>, and (Syeda) Fatima<sup>asws</sup> came over and Ali<sup>asws</sup> came after her<sup>asws</sup>. So Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Receive glad tidings! You<sup>asws</sup> and your<sup>asws</sup> companions would be in the Paradise. Receive glad tidings, O Ali<sup>asws</sup>! You<sup>asws</sup> and your<sup>asws</sup> Shias would be in the Paradise'. The Hadeeth is complete.<sup>15</sup>

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الْقَفِيهِ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

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

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَنَا بِنِي جَبْرَائِيلَ مِنْ قِبَلِ رَبِّي تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يُفَرِّغُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشْرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أَعْدُبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

<sup>14</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 1 H 19

<sup>15</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 4 H 27

From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his grandfather<sup>asws</sup> from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> came to me<sup>saww</sup> from my<sup>saww</sup> Lord<sup>azwj</sup> the Exalted, and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> the Exalted Conveys the Greetings to you<sup>saww</sup> and is Saying to you<sup>saww</sup>: "Give glad tidings to your<sup>asws</sup> brother Ali<sup>asws</sup> that I<sup>azwj</sup> will not Punish the one who befriends him<sup>asws</sup> nor would I<sup>azwj</sup> be Merciful to the one who is inimical to him<sup>asws</sup>,"<sup>16</sup>

## The titles of Rasool-Allah<sup>saww</sup> – 'Giver of Glad Tidings' and 'Warner'

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

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

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

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

So the Prophet<sup>saww</sup> said: 'As for 'Muhammad', so I<sup>saww</sup> am the praised one in the earth; and as for 'Ahmad', so I<sup>saww</sup> am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah<sup>azwj</sup> Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me<sup>saww</sup>, from the former ones and the later ones, so he would be in the Fire. And He<sup>azwj</sup> would Divide a division of the Paradise, so the one who believe in me<sup>saww</sup>, and accepted with my<sup>saww</sup> Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I<sup>saww</sup> call the people to the Religion of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic. And as for 'Al-Nazir', so I<sup>saww</sup> warn of the Fire to the one who disobeys me<sup>saww</sup>. And as for 'Al-Basheer', so I<sup>saww</sup> give the good news of the Paradise to the one who obeys me<sup>saww</sup>.<sup>17</sup>

<sup>16</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 4 H 31

<sup>17</sup> Al Illal Al Sharaie – V 1 Ch 106 H 1

## VERSE 10

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ أَيْدِيهِ أَجْرًا عَظِيمًا {10}

**Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]**

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَرِيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَأْسَفُ كَأَسَفِنَا وَ لَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسِفُونَ وَ يَرْضُونَ وَ هُمْ مَخْلُوقُونَ مَرْثُوبُونَ فَجَعَلَ رِضَاهُمْ رِضًا نَفْسِهِ وَ سَخَطَهُمْ سَخَطَ نَفْسِهِ لِأَنَّهُ جَعَلَهُمُ الدُّعَاءَ إِلَيْهِ وَ الْأَدْلَاءَ عَلَيْهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie,

'From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then when they Angered Us, We Took Revenge from them [43:55].** He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic does not regret like we tend to regret, but He<sup>azwj</sup> Created Friends for Himself<sup>azwj</sup> who are regretting and being pleased, and they are creations, being Nourished. Thus, He<sup>azwj</sup> Made their<sup>asws</sup> pleasure as being His<sup>azwj</sup> Pleasure, and their<sup>asws</sup> anger as being His<sup>azwj</sup> Anger, because He<sup>azwj</sup> Made them<sup>asws</sup> as the inviters to Him<sup>azwj</sup>, and the Indicators to Him<sup>azwj</sup>.

فَلِذَلِكَ صَارُوا كَذَلِكَ وَ لَيْسَ أَنَّ ذَلِكَ يَصِلُ إِلَى اللَّهِ كَمَا يَصِلُ إِلَى خَلْقِهِ لَكِنَّ هَذَا مَعْنَى مَا قَالَ مِنْ ذَلِكَ وَ قَدْ قَالَ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ دَعَانِي إِلَيْهَا وَ قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَالَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

So, due to that, they<sup>asws</sup> came to be like that, and it isn't so that it (anger) comes to Allah<sup>azwj</sup> just as it tends to come to His<sup>azwj</sup> creatures. But, this is the Meaning of what He<sup>azwj</sup> Said from that, and He<sup>azwj</sup> has Said: "The one who offends a friend of Mine<sup>azwj</sup>, so he has duelled against Me<sup>azwj</sup> with the battle and called Me<sup>azwj</sup> to it". And He<sup>azwj</sup> Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80].** And He<sup>azwj</sup> Said: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands [48:10].**

فَكُلُّ هَذَا وَ شِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَ هَكَذَا الرِّضَا وَ العُصْبُ وَ غَيْرُهُمَا مِنَ الْأَشْيَاءِ مِمَّا يُشَاكِلُ ذَلِكَ وَ لَوْ كَانَ يَصِلُ إِلَى اللَّهِ الْأَسْفُ وَ الصَّحْرُ وَ هُوَ الَّذِي خَلَقَهُمَا وَ أَنْشَأَهُمَا لَجَازَ لِقَائِلِ هَذَا أَنْ يَقُولَ إِنَّ الخَالِقَ يَبِيدُ يَوْمًا مَا لِأَنَّهُ إِذَا دَخَلَهُ العُصْبُ وَ الصَّحْرُ دَخَلَهُ التَّعْيِيرُ وَ إِذَا دَخَلَهُ التَّعْيِيرُ لَمْ يُؤْمِنْ عَلَيْهِ الْإِبَادَةُ



So, all of this and the likes of it are upon what we<sup>asws</sup> mentioned to you, and like this is the (Divine) Pleasure, and the Anger, and other than these two from the things which are identical to that. And had it been so that the regret, and the weariness arrives to Allah<sup>azwj</sup>, and He<sup>azwj</sup> is the One<sup>azwj</sup> Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because He<sup>azwj</sup>, when the anger and the weariness enters Him<sup>azwj</sup>, the change would enter Him<sup>azwj</sup>, the obliteration would not be safe upon Him<sup>azwj</sup>.

ثُمَّ لَمْ يُعْرِفِ الْمُكُونُ مِنَ الْمُكَوَّنِ وَلَا الْقَادِرُ مِنَ الْمُقْدُورِ عَلَيْهِ وَلَا الْخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى اللَّهُ عَنْ هَذَا الْقَوْلِ عُلُوًّا كَبِيرًا بَلْ هُوَ الْخَالِقُ لِلْأَشْيَاءِ لَا لِحَاجَةٍ فَإِذَا كَانَ لَا لِحَاجَةَ اسْتَحَالَ الْحُدُ وَالْكَيْفُ فِيهِ فَافْتَهُمُ إِنْ شَاءَ اللَّهُ تَعَالَى .

Then it would not be recognised, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah<sup>azwj</sup> from this speech, Loftier, Greater. But, He<sup>azwj</sup> is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) 'how' (Qualitative State) regarding Him<sup>azwj</sup>. Therefore, understand, if Allah<sup>azwj</sup> the Exalted so Desires'.<sup>18</sup>

علي بن إبراهيم قال: فقدموا في التأليف آية الشرط على بيعة الرضوان، و إنما نزلت أولاً بيعة الرضوان ثم آية الشرط عليهم فيها.

Ali Bin Ibrahim said,

'They (Usman's group, during the compilation of Holy Quran) placed in the composition (of this Quran) the Verse of the condition of the Pledge of Satisfaction (48:10), but rather, the Verse of the Pledge of Satisfaction (48:18) was Revealed first, then the Verse of the conditions of the Pledge of Satisfaction (48:10)'.<sup>19</sup>

## VERSES 11 - 17

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۗ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11}

***Those Bedouins who stayed behind will be saying to you, 'Our wealth and our families pre-occupied us, therefore seek Forgiveness for us'. They are saying with their tongues what isn't in their hearts. Say: 'So who can control anything for you from Allah if He Intends harm with you or Intends benefit with you? But, Allah would always be Aware with what you are doing' [48:11]***

<sup>18</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 23 H 6

<sup>19</sup> تفسير القمي 2: 315

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ  
ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا {12}

**But, you thought that the Rasool and the Momineen would never return to their families, ever, and that was adorned in your hearts, and you thought the evil thought, and you were a doomed people [48:12]**

وَمَنْ لَمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13}

**And one who does not believe in Allah and His Rasool, so We have Prepared for the Kafirs, a Blazing Fire [48:13]**

وَاللَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا {14}

**And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]**

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَعَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۚ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ  
اللَّهِ ۚ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا  
يَفْقَهُونَ إِلَّا قَلِيلًا {15}

**The ones staying behind would be saying to you when you go to spoils of war in order to take these, 'Leave us to follow you', intending to change the Speech of Allah. Say: 'You will never follow us! Like that, Allah has Said from before'. So they would be saying, 'But you are envying us'. But they were not understanding except a little [48:15]**

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمِ آبَائِهِمْ أَشِدَّةٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ ۚ  
فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۚ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا  
{16}

**Say to those from the Bedouins who stayed behind, 'You will be called to (fight) a people of extreme violence, to fight them or they submit. So if you obey, Allah would Give you an excellent Recompense, and if you turn back**

**just as you had turned back beforehand, He would Punish you with a painful Punishment [48:16]**

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۖ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا {17}

**It isn't upon the blind to go out, nor a blame upon the lame, nor a blame upon the sick ones. And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]**

علي بن إبراهيم: ثم ذكر الأعراب الذين تخلفوا عن رسول الله (صلى الله عليه و آله)، فقال: سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَعَلْنَا أَمْوَالَنَا، إِلَى قَوْلِهِ تَعَالَى وَ كُنْتُمْ قَوْمًا بُورًا ، أي قوم سوء، و هم الذين استتفروهم في الحديبية. و لما رجع رسول الله (صلى الله عليه و آله) إلى المدينة من الحديبية غزا خيبر فاستأذنه المخلفون أن يخرجوا معه، فأَنْزَلَ اللَّهُ: سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لِتَأْخُذُواهَا ذُرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَبِّحُوا لَهُ بَلْ نَحْمَدُونَ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا.

Ali Bin Ibrahim –

'Then He<sup>azwj</sup> Mentions the Bedouins who kept themselves behind from Rasool-Allah<sup>saww</sup>, so He<sup>azwj</sup> Said: **Those Bedouins who stayed behind will be saying to you, 'Our wealth and our families pre-occupied us [48:11] - up to His<sup>azwj</sup> Words and you were a doomed people [48:12] -** i.e., an evil people, and they are the ones whom he<sup>saww</sup> had mobilised during Al-Hudaybiyya. And when Rasool-Allah<sup>saww</sup> returned to Al-Medina from (the military expedition of) Al-Hudaybiyya, he<sup>saww</sup> went on the military expedition of Khaybar. So they sought permission to be left behind from going out with him<sup>saww</sup>.<sup>20</sup>

## VERSE 18

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ  
عَلَيْهِمْ وَأَتَاهُمُ فَتْحًا قَرِيبًا {18}

**Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, and He Knew what was in their hearts, so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]**

<sup>20</sup> تفسير القمي 2: 315

علي بن إبراهيم، قال: حدثني الحسين بن عبد الله السكيني، عن أبي سعيد الجعفي، عن عبد الملك بن هارون، عن أبي عبد الله (عليه السلام)، عن آبائه، عن أمير المؤمنين (عليهم السلام)، قال: «أنا الذي ذكر الله اسمه في التوراة والإنجيل بمؤازرة رسول الله (صلى الله عليه وآله)، وأنا أول من بايع رسول الله (صلى الله عليه وآله) تحت الشجرة في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ».

Ali Bin Ibrahim, from Al-Husayn Bin Abdullah Al-Sakayni, from Abu Saeed Al-Bajaly, from Abdul Malik Bin Haroun,

'Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir-Al-Momineen<sup>asws</sup> having said: 'I<sup>asws</sup> am the one whose name Allah<sup>azwj</sup> Mentioned in the Torah and the Evangel with the successorship of Rasool-Allah<sup>saww</sup>, and I<sup>asws</sup> was the first one to pledge allegiance to Rasool-Allah<sup>saww</sup> under the tree, in the Words of the Exalted: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree [48:18]**.<sup>21</sup>

محمد بن العباس، قال: حدثنا محمد بن أحمد الواسطي، عن زكريا بن يحيى، عن إسماعيل بن عثمان، عن عمار الدهني، عن أبي الزبير، عن جابر عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز وجل: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ كَمَا كَانُوا؟ قال: «ألفا و مائتين» قلت: هل كان فيهم علي (عليه السلام)؟ قال: «نعم [علي] سيدهم و شريفهم».

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad Al-Wasity, from Zakariyya Bin Yahya, from Ismail Bin Usman, from Amaar Al-Dahny, from Abu Al-Zubeyr, from Jabir,

'I asked from Abu Ja'far<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree [48:18]**, how many were they?' He<sup>asws</sup> said: 'One thousand two hundred'. I said, 'Was Ali<sup>asws</sup> among them?' He<sup>asws</sup> said: 'Yes, Ali<sup>asws</sup> was the Chief of them, and the most noble of them'.<sup>22</sup>

و من طريق المخالفين: ما رواه موفق بن أحمد، في قوله تعالى: لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ نزلت في أهل الحديبية. قال جابر: كنا يوم الحديبية ألفا و أربعمائة، فقال لنا النبي (صلى الله عليه وآله): «أنتم خيار أهل الأرض»

And from Tareeq Al-Mukhalifeen is what has been reported by Mowfaq Bin Ahmad -

Regarding the Words of the Exalted: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree [48:18]**, said, 'It was Revealed regarding the people of Al-Hudaybiyya'. Jabir said, 'On the Day of Al-Hudaybiyya there were one thousand four hundred, and the Prophet<sup>saww</sup> said to us: 'You are the best of the people of the earth'.

فبايعنا تحت الشجرة على الموت، فما نكث أصلا أحد إلا ابن قيس، و كان منافقا، و أولى الناس بهذه الآية علي بن أبي طالب (عليه السلام)، لأنه قال: وَ أَنَابَهُمْ فَتَحَّا قَرِيبًا يَعْنِي [فتح] خيبر، و كان ذلك على يد علي بن أبي طالب (عليه السلام).

<sup>21</sup> تفسير القمي 2: 268.

<sup>22</sup> تأويل الآيات 2: 7 / 595.

So we pledged our allegiances until death. No one broke the peace treaty except for Ibn Qays, and he was a hypocrite. And the first of the people with this Verse was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, because He<sup>azwj</sup> Said: **and Rewarded them with a near victory [48:18]** - Meaning the victory of Khaybar, and that was upon the hands of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>23</sup>

## VERSES 19 - 25

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {19}

**And they would be taking many spoils of war, and Allah was always Mighty, Wise [48:19]**

وَعَدَكُمُ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً  
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20}

**Allah Promises you many spoils of war you would be taking, and He Hastened this one for you and Restrained the hands of the people from you, and for it to be a Sign for the Momineen and (for) Him to Guide you to a Straight Path [48:20]**

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {21}

**And others you were not able upon, Allah had Encompassed these, and Allah would always be Able upon all things [48:21]**

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {22}

**And if those who commit Kufr were to fight you, they would turn their backs, then they will neither find a guardian nor a helper [48:22]**

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۗ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {23}

**(This) is a Sunnah of Allah which has passed from before, and you will never find any changes in the Sunnah of Allah [48:23]**

<sup>23</sup> مناقب الخوارزمي: 195.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرْتُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {24}

**And He is the One Who Restrained their hand from you, and your hands from them in the valley of Makkah from after your victory over them, and Allah was always Seeing with what you do [48:24]**

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۗ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فُنْصِيْبِكُمْ مِنْهُمْ مَعْرَةٌ بِغَيْرِ عِلْمٍ ۗ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۗ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا {25}

**They are those who committed Kufr and blocked you from the Sacred Masjid, and prevented the sacrificial animal to reach its place. And if the Momineen men and the Mominaat women, whom you did not know might have been trampled upon, then a harm might have afflicted you from them without knowledge – in order for Allah to Enter into His Mercy one He so Desires to. If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]**

و روى العياشي: عن زرارة، و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن رسول الله (صلى الله عليه و آله) كان معه يوم الفتح إثنا عشر ألفا حتى جعل أبو سفيان و المشركون يستغيثون».

And Al-Ayashi has reported, from Zurara, and Humran,

Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> (both having said): 'Rasool-Allah<sup>saww</sup> had with him<sup>saww</sup>, on the Day of the Conquest (of Makkah) twelve thousand (men), to the extent that Abu Sufyan and the Polytheists were crying out'.<sup>24</sup>

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن ذكره، عن أبي عبد الله (عليه السلام)، [قال]: قلت له: ما بال أمير المؤمنين (عليه السلام) لم يقاتل فلانا و فلانا؟ قال: «لآية في كتاب الله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا».

Ibn Babuwayh, from Ja'far Bin Muhammad Bin Masroor, from Al-Husayn Bin Muhammad Ibn Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from the one who mentioned it,

'Abu Abdullah<sup>asws</sup> replied, ' (when) I asked from him<sup>asws</sup>, 'What was it with Amir-al-Momineen<sup>asws</sup> that he did not kill so and so, and so and so (Abu Bakr and Umar)?' He<sup>asws</sup> said: 'The Verse in the Book of Allah<sup>azwj</sup> Mighty and Majestic: **If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]** .

<sup>24</sup> تفسير العياشي 2: 43 /54 .

قال: قلت: و ما يعني بتزاييلهم؟ قال: «ودائع مؤمنون في أصلاب قوم كافرين، و كذلك القائم (عليه السلام) لن يظهر أبدا حتى تخرج ودايع الله عز و جل، فإذا خرجت ظهر على من ظهر من أعداء الله عز و جل و فقتلهم».

I said, 'And what is the Meaning of their having been apart?' He<sup>asws</sup> said: 'And the Momineen are deposits in the loins of the Kafirs, and similar to that is Al-Qaim<sup>asws</sup>, who will never appear ever, until Allah<sup>azwj</sup> Mighty and Majestic Extracts (all of) these deposits. So when they are exited from the backs of the enemies of Allah<sup>azwj</sup> Mighty and Majestic, he<sup>asws</sup> would kill them'.<sup>25</sup>

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رحمه الله)، قال: حدثنا جعفر بن محمد بن محمد بن مسعود، عن أبيه، عن علي بن محمد، عن أحمد بن محمد، عن الحسن بن محبوب، عن إبراهيم الكرخي، قال: قلت لأبي عبد الله (عليه السلام)، أو قال له رجل: أصلحك الله ألم يكن علي (عليه السلام) قويا في دين الله عز و جل؟ قال: «بلى» قال: فكيف ظهر عليه القوم، و كيف لم يدفعهم، و ما منعه من ذلك؟ قال: «آية في كتاب الله عز و جل منعتهم».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Muzaffar Al-Alawy, from Ja'far Bin Muhammad Bin Msa'ud, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ibrahim Al-Karkhy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Wasn't Ali<sup>asws</sup> strong in the Religion of Allah<sup>azwj</sup> Mighty and Majestic?' He<sup>asws</sup> said: 'Yes'. I said, 'So how did the people overcome him<sup>asws</sup>, and why was it that he<sup>asws</sup> did not repulse them, and what is the meaning of it from that?' He<sup>asws</sup> said: 'A Verse in the Book of Allah<sup>azwj</sup> Mighty and Majestic Prevented him<sup>asws</sup>'.

قال: قلت: و أية آية هي؟ قال: «قوله عز و جل: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَاباً أَلِيماً، إنه كان لله عز و جل ودايع مؤمنون في أصلاب قوم كافرين و منافقين، فلم يكن علي (عليه السلام) ليقتل الآباء حتى تخرج الودائع، فلما خرجت الودائع ظهر على من ظهر، فقاتله

I said, 'And which Verse is it?' He<sup>asws</sup> said: 'The Words of the Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25].*** Allah<sup>azwj</sup> Mighty and Majestic has Deposited Momineen in the loins of the Kafirs and the hypocrites. So it was not for Ali<sup>asws</sup> to kill their forefathers until the deposits come out. So when the deposits did come out from the backs in which they were in, he<sup>asws</sup> killed them.

و كذلك قائمنا أهل البيت، لن يظهر أبدا حتى تظهر و ودايع الله عز و جل، فإذا ظهرت ظهر على من ظهر، فقتله».

And similar to that is our<sup>asws</sup> Qaim<sup>asws</sup> of the People<sup>asws</sup> of the Household, who will never ever appear until these deposits of Allah<sup>azwj</sup> Mighty and Majestic appear. So when they appear from the backs in which they were in, he<sup>asws</sup> would kill them'.<sup>26</sup>

<sup>25</sup> كمال الدين و تمام النعمة: 641

<sup>26</sup> كمال الدين و تمام النعمة: 641

و عنه، قال: حدثنا المظفر بن جعفر بن العلوِي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا جبرئيل بن أحمد، قال: حدثني محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال في قول الله عز و جل: لَوْ تَرَىٰ أُولَٰئِكَ لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا: «لو أخرج الله عز و جل ما في أصلاب المؤمنين من الكافرين، و ما في أصلاب الكافرين من المؤمنين، لعذب الذين كفروا».

And from him, from Al-Muzaffar Bin Ja'far Bin Al-Alawy Al-Samarqandy, from Ja'far Bin Muhammad Bin Masoud, from his father, from Jibraeel Bin Ahmad, from Muhammad Bin isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Mansour Bin Hazim,

'Abu Abdullah<sup>asws</sup> has said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]:*** 'Had Allah<sup>azwj</sup> Mighty and Majestic Brought out the Kafirs who are in the loins of the Momineen, and the Momineen who are in loins of the Kafirs, He<sup>azwj</sup> Punish those who commit Kufr'.<sup>27</sup>

علي بن إبراهيم: ثم أخبر الله عز و جل نبيه (صلى الله عليه و آله) بعة الصلح، و ما أجاز الله لنبيه، فقال: هُم الَّذِينَ كَفَرُوا وَ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهُدْيِ مَعَكُوفًا أَنْ يَبْلُغَ مَجَلَّةً وَ لَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَ نِسَاءٌ مُّؤْمِنَاتٌ يَعْنِي بِمَكَّةَ: لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ،

Ali Bin Ibrahim –

'Then Allah<sup>azwj</sup> Mighty and Majestic Informed His<sup>azwj</sup> Prophet<sup>saww</sup> about the reasons for the peace treaty, and what Allah<sup>azwj</sup> had Permitted to His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said: ***They are those who committed Kufr and blocked you from the Sacred Masjid, and prevented the sacrificial animal to reach its place. And if the Momineen men and the Mominaat women [48:25] -*** Meaning the ones who were in Makkah, ***whom you did not know might have been trampled upon, then a harm might have afflicted you from them without knowledge.***

فأخبر الله نبيه أن علة الصلح إنما كان للمؤمنين و المؤمنات الذين كانوا بمكة، و لو لم يكن صلح و كانت الحرب لقتلوا،

So Allah<sup>azwj</sup> Informed His<sup>azwj</sup> Prophet<sup>saww</sup> of the reasons for the reconciliation, which was for the safety of the Momineen men and the Mominaat women who were at Makkah, and had it not been for the reconciliation and a battle had ensued, they would have been killed.

فلما كان الصلح آمنوا و أظهروا الإسلام، و يقال: إن ذلك الصلح كان أعظم فتحاً على المسلمين من غلبهم.

So when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, 'That reconciliation (Peace treaty at Al-Hudaybiyya) was the greatest victory for the Muslims over the ones they overcame'.<sup>28</sup>

<sup>27</sup> كمال الدين و تمام النعمة: 642

<sup>28</sup> تفسير القمي: 2: 316



**VERSE 26**

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا  
{26}

**When those who committed Kufr made the fanaticism to be in their hearts, fanaticism of the (days of) ignorance, then Allah Sent down the tranquillity upon His Rasool and upon the Momineen and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, and Allah was always Knowing of all things [48:26]**

**The tranquillity**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَىٰ بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِهِ عَزَّ وَجَلَّ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ

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

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4].** He<sup>asws</sup> said: 'It is the Eman'.

قَالَ هُوَ الْإِيمَانُ قَالَ وَ أَيْدَهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ

He (the narrator) said, '(What about): **And Aided them with a Spirit from Him [58:22] and He has Supported them with a Spirit from Him?**' He<sup>asws</sup> said: 'It is the Eman'.

وَعَنْ قَوْلِهِ وَ أَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ قَالَ هُوَ الْإِيمَانُ .

And about His<sup>azwj</sup> Words: **and Necessitated the Word of piety for them [48:26].** He<sup>asws</sup> said: 'It is the Eman'.<sup>29</sup>

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 10 H 5

## The Word of piety

تأويله: رواه الحسن بن أبي الحسن الديلمي (رحمه الله) بإسناده عن رجاله، عن مالك بن عبد الله قال: قلت لمولاي الرضا عليه السلام: قوله تعالى (وألزمهم كلمة التقوى وكانوا أحق بها) قال: هي ولاية أمير المؤمنين عليه السلام. فالمعنى: أن الملمزمين بما هم شيعته " وكانوا أحق بها وأهلها " .

Its explanation – It has been reported by Al-Hassan Bin Abu Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Maalik Bin Abdullah who said,

‘I said to my Master Al-Reza<sup>asws</sup>, ‘(What about) the Words of the Exalted: **and Necessitated the Word of piety for them, and they were deserving of it and rightful of it?**’ He<sup>asws</sup> said: ‘It is the Wilayah of Amir-al-Momineen<sup>asws</sup>. So the Meaning of the one upon whom it has been necessitated are the Shias, and they were: **deserving of it and rightful of it [48:26]**.<sup>30</sup>

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني المظفر بن محمد البلخي، قال: حدثنا محمد بن جرير، قال: حدثنا عيسى، قال: «أخبرنا مخول بن إبراهيم، قال: حدثنا عبد الرحمن بن الأسود، عن محمد بن عبيد الله، عن عمر بن علي، عن أبي جعفر (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن الله عهد إلي عهداً، فقلت: رب بينه لي: قال: اسمع. قلت: سمعت.

Al-Sheykh in his Amaali, from Muhammad Bin Muhammad, from Al-Muzaffar Bin Muhammad Al-Balkhy, from Muhammad Bin Jareer, from Isa, from Makhowl Bin Ibrahim, from Abdul Rahman Bin Al-Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

‘Abu Ja’far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said that: ‘Allah<sup>azwj</sup> Oathed to me<sup>saww</sup> an oath, so I<sup>saww</sup> said: ‘Lord<sup>azwj</sup>! Explain if for me<sup>saww</sup>. He<sup>azwj</sup> Said: “Listen!” I said, ‘I<sup>saww</sup> am listening’.

قال: يا محمد، إن علياً راية الهدى بعدك، و إمام أوليائي، و نور من أطاعني، و هو الكلمة التي ألزمها الله المتقين، فمن أحبه فقد أحبني، و من أبغضه فقد أبغضني، فبشره بذلك».

He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the Banner of Guidance after you<sup>saww</sup>, and the Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and a Light for the one who obeys Me<sup>azwj</sup>, and he<sup>asws</sup> is the Word which Allah<sup>azwj</sup> has Necessitated upon the pious. So the one who loves him<sup>asws</sup>, so he has loved Me<sup>azwj</sup>, and the one who hates him<sup>asws</sup>, so he has hated Me<sup>azwj</sup>. Therefore, give him<sup>asws</sup> the glad tidings of that”.<sup>31</sup>

<sup>30</sup> Taweel Al Ayaat Al Zahira – CH 48 H 8

<sup>31</sup> أمالي الطوسي 1: 250

**VERSE 27**

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ  
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا  
{27}

**Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. He Knows what you do not know, and He Made from besides that, a near victory [48:27]**

ابن بابويه: عن أبيه قال: حدثنا محمد بن يحيى العطار: قال: حدثنا أبو سعيد الآدمي، عن الحسن بن محبوب، عن علي بن رئاب، عن الحسن بن زياد العطار، قال: قلت لأبي عبد الله (عليه السلام): إنهم يقولون لنا: أ مؤمنون أنتم؟ فنقول: نعم، إن شاء الله تعالى. فيقولون: أليس المؤمنون في الجنة؟ فنقول: بلى. فيقولون: أ فأنتم في الجنة؟ فإذا نظرنا إلى أنفسنا ضعفنا و انكسرنا عن الجواب.

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Abu Saeed Al-Admy, from Al-Hasan Bin Mahboub, from Ali Bin Ra'ib, from Al-Hassan Bin Ziyad Al-Ataar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'They (people) are saying to us, 'Are you Momineen?'. So we are saying to them, 'Yes, if Allah<sup>azwj</sup> so Desires'. So they are saying, 'Aren't the Momineen going to be in the Paradise?' So we are saying to them, 'Yes'. Then they are saying, 'So you are all going to be in the Paradise?' But, when we look into our weak selves, we are deficient in the answer'.

قال: فقال: «إذا قالوا لكم: أ مؤمنون أنتم؟ فقولوا: نعم، إن شاء الله تعالى».

He (the narrator) said, 'He<sup>asws</sup> said: 'Whenever they say to you, 'Are you all Momineen?' then say to them, 'Yes, if Allah<sup>azwj</sup> the Exalted so Desires'.

قال: قلت: و إنهم يقولون: إنما استثنيتهم لأنكم شكاك. قال: فقولوا لهم: و الله ما نحن بشكاك، و لكننا استثنينا كما قال الله عز و جل: لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ، و هو يعلم أنه يدخلونه أولاً،

I said, 'And they are saying, 'But rather you are mentioning the exclusion because you are in doubt'. He<sup>asws</sup> said; 'So you should say to them, 'By Allah<sup>azwj</sup>! We are not with doubt, but we are saying this just as Allah<sup>azwj</sup> Mighty and Majestic has Said: **You will be entering the Sacred Masjid in safety if Allah so Desires [48:27]**, although He<sup>azwj</sup> Knew that they would be entering it beforehand.

و قد سمى الله عز و جل المؤمنين بالعمل الصالح مؤمنين، و لم يسم من ركب الكبائر، و ما وعد الله عز و جل عليه النار في قرآن و لا أثر، فلا يسميهم بالإيمان بعد ذلك الفعل».

And Allah<sup>azwj</sup> Mighty and Majestic has Named them as Momineen due to correct actions of the Momineen, and did not Name it for the one who indulges in the major sins, and whatever Allah<sup>azwj</sup> has Obligated the Fire for its commission in the Quran and in Hadeeth. So do not refer to them as such (Momineen) after they have committed such actions'.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَصْرِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (صلى الله عليه وآله) الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ فَهَلْ فَرَّقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَصَابَهُ مَا أَصَابَ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَفْرُقُ كَمَا فَرَّقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَدْ أَصَابَ سُنَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِيَّاهُ فَالَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The parting (of the hair) is from the Sunnah?' He<sup>asws</sup> said: 'No'. I said, 'Did Rasool-Allah<sup>saww</sup> part (the hair)?' He<sup>asws</sup> said: 'Yes'. I said, 'How is it that Rasool-Allah<sup>saww</sup> parted and it is not from the Sunnah?' He<sup>asws</sup> said: 'The one who is hit by what Rasool-Allah<sup>saww</sup> was hit by would be parting just as Rasool-Allah<sup>saww</sup> parted, and he would have abided by the Sunnah, or else, so no'.

قُلْتُ لَهُ كَيْفَ ذَلِكَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حِينَ صُودَّ عَنِ الْبَيْتِ وَ قَدْ كَانَ سَاقِ الْهُدْيِ وَ أَحْرَمَ أَرَاهُ اللَّهُ الرَّؤْيَا الَّتِي أَحْبَبَهُ اللَّهُ بِهَا فِي كِتَابِهِ إِذْ يَقُولُ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرَّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُخْلِطِينَ رُؤْسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ

I said to him<sup>asws</sup>, 'How is that?' He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> was turned away from the House (Kabah), and he<sup>saww</sup> had ushered the sacrificial animal, and wore the *Ihraam*, Allah<sup>azwj</sup> Showed him<sup>saww</sup> the vision in which Allah<sup>azwj</sup> Informed him<sup>saww</sup> of it in His<sup>azwj</sup> Book: **Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing [48:27].**

فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ سَيَنْفِي لَهُ بِمَا أَرَاهُ فَمِنْ تَمَّ وَفَرَ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَحْرَمَ انْتِظَارًا لِحَلْفِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا حَلَفَهُ لَمْ يُعِدْ فِي تَوْفِيرِ الشَّعْرِ وَ لَا كَانَ ذَلِكَ مِنْ قَبْلِهِ (صلى الله عليه وآله) .

Thus, Rasool-Allah<sup>saww</sup> knew that Allah<sup>azwj</sup> would be Fulfilling for him with what He<sup>azwj</sup> had Shown him<sup>saww</sup>. So from then onwards, he<sup>saww</sup> preserved the hair which was upon his<sup>saww</sup> head when he<sup>saww</sup> was in *Ihraam*, awaiting to shave it off in the *Harrum*, (Sanctuary) since Allah<sup>azwj</sup> Mighty and Majestic has Promised him<sup>saww</sup>. So when he<sup>saww</sup> did shave it off, did not repeat the preservation of the hair, nor was that from his<sup>saww</sup> own self'.<sup>33</sup>

<sup>32</sup> معاني الأخبار: 105 /413 .

<sup>33</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 5

علي بن إبراهيم، قال: و أنزل في تظهير الرؤيا التي رآها رسول الله يعني فتح خيبر، لأن رسول الله (صلى الله عليه و آله) لما رجع من الحديبية غزا خيبر.

Ali Bin Ibrahim –

'And it was Revealed regarding the Validation of the dream which Rasool-Allah<sup>saww</sup> saw, meaning the victory of Khyber, because Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> returned from Al-Hudaybiyya, went on the military expedition of Khyber'.<sup>34</sup>

## VERSE 28

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا  
{28}

**He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to Prevail it over all the Religions, and Suffice with Allah as a Witness [48:28]**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينِ الْحَقِّ؟ قال: «هو الذي أمر رسوله [بالولاية] لوصية، و الولاية هي دين الحق».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I asked from Abu Al-Hassan<sup>asws</sup>, '(What about): **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [48:28]?**' He<sup>asws</sup> said: 'He<sup>azwj</sup> it is Who Commanded His<sup>azwj</sup> Rasool<sup>saww</sup> with the Wilayah of the successor<sup>asws</sup>, and the Wilayah is the Religion of the Truth (دين الحق)'.<sup>35</sup>

قلت: لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ؟ قال: «يظهره على جميع الأديان عند قيام القائم، يقول الله: وَ اللَّهُ مُتِمُّ نُورِهِ، ولاية القائم وَ لَوْ كَرِهَ الْمُشْرِكُونَ بولاية علي (عليه السلام)».

I said, '**in order to Prevail it over all the Religions?**' He<sup>asws</sup> said: 'Make it to prevail over all the Religions (existing) during the rising of Al-Qaim<sup>asws</sup>. Allah<sup>azwj</sup> is Saying: **They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]** – (Complete it) by the Wilayah of Ali<sup>asws</sup>'.<sup>35</sup>

<sup>34</sup> تفسير القمي 2: 317

<sup>35</sup> الكافي 1: 91 / 358

و من طريق المخالفين: ما رواه ابن مردويه، عن الحسن بن علي (صلوات الله عليهما)، قال: «استوى الإسلام بسيف علي (عليه السلام)».

And from Tareeq Al-Mukhalifeen is what Ibn Mardawayh has reported,

'Al-Hassan Bin Ali<sup>asws</sup> having said: 'Al-Islam was firmly established by the sword of Ali<sup>asws</sup> 36

## VERSE 29

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا  
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي  
التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ  
الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا {29}

**Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah.**

**And their example in the Evanjel is like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.**

**Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]**

أحمد بن محمد بن خالد البرقي في (المحاسن): عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثماني، عن أبي جعفر (عليه السلام)، قال: «المؤمن أخو المؤمن لأبيه و أمه، لأن الله خلق طينتهما من سبع سماوات، و هي من طينة الجنان.

Ahmad Bin Muhammad Bin Khalid Al-Barqy in Al-Mahasin, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

'Abu Ja'far<sup>asws</sup> having said: 'The Momin is a brother of a Momin (just as being) from his father and his mother, because Allah<sup>azwj</sup> Created their clay from the seventh sky, and it is from the clay of the Gardens (of Paradise).'

36. غاية المرام: 442.

ثم تلا: رُحْمَاءُ بَيْنَهُمْ، فهل يكون الرحيم إلا برا وصولاً».

Then he<sup>asws</sup> recited: **merciful between themselves [48:29]**, so can the mercy occur except by goodness and maintaining relationships?’

و في حديث آخر: «و أجرى فيهما من روح رحمته».

And in another Hadeeth: ‘And He<sup>azwj</sup> Causes to flow in both of them from a Spirit of His<sup>azwj</sup> Mercy’,<sup>37</sup>

[ البرقي ] عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: ان الله تبارك وتعالى أجرى في المؤمن من ریح روح الله والله تبارك وتعالى يقول: \* (رحماء بينهم) \*.

Al Barqy – From Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

Abu Ja'far<sup>asws</sup> has said: ‘Allah<sup>azwj</sup> Blessed and Exalted Caused to flow within the Momin from a wind, a Spirit of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> Blessed and Exalted is Saying: **merciful between themselves [48:29]**.<sup>38</sup>

For detailed Ahadeeth on the relationship between two Momins refer to *The Book of the Momin* - <https://hubeali.com/books/English-Books/KitabAlMomin.pdf>

ابن بابويه، بإسناده في (الفتية): عن عبد الله بن سنان، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: سَيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ، قال: «هو السهر في الصلاة».

Ibn Babuwayh, by his chain, in Al-Faqih, from Abdullah Bin Sinan who said,

‘I asked Al-Sadiq<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Their marks are in their faces from the effects of the Sajdahs [48:29]**, he<sup>asws</sup> said: ‘It is the vigilance during the Salat’.<sup>39</sup>

الشيخ في (أماليه) قال: أخبرنا الحفار، قال: حدثنا إسماعيل، قال: حدثنا دعبل، قال: حدثنا مجاشع بن عمرو، عن ميسرة بن عبيد الله، عن عبد الكريم الجزري، عن سعيد بن جبير، عن ابن عباس، أنه سئل عن قول الله عز و جل: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا، قال: سأل قوم النبي (صلى الله عليه و آله) فقالوا: فيمن نزلت هذه الآية يا نبي الله؟

Al-Sheykh in his Amaali, from Al-Hafaar, from Ismail, from De'bal, from Majasha'a Bin Amro, from Maysara Bin Ubeydullah, from Abdul Kareem Al-Jazry, from Saeed Bin Jubeyr,

‘From Ibn Abbas who was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a mighty Recompense [48:29]**, he said, ‘A group of people

<sup>37</sup> المحاسن: 11 /134

<sup>38</sup> Tafseer Abu Hamza Al Sumali - Hadeeth No. 294

<sup>39</sup> من لا يحضره الفقيه 1: 1369 /299.

asked the Prophet<sup>saww</sup> (about it) saying, 'With regards to whom has it been Revealed?'

قال: «إذا كان يوم القيامة، عقد لواء من نور أبيض، و نادى مناد: ليقيم سيد المؤمنين [و معه الذين آمنوا بعد بعث محمد (صلى الله عليه و آله)]،

He<sup>saww</sup> said: 'When it will be the Day of Judgement, a Caller will Call out while holding a flag of white Light: "Let the Chief of the Momineen arise!" (And with him<sup>asws</sup> would be the ones who believed after the Sending of Muhammad<sup>saww</sup>).

فيقوم علي بن أبي طالب، فيعطي الله اللواء من النور الأبيض بيده، تحته جميع السابقين الأولين من المهاجرين و الأنصار، لا يخالطهم غيرهم، حتى يجلس على منبر من نور رب العزة، و يعرض الجميع عليه، رجلا رجلا، فيعطي أجره و نوره،

So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would stand, and Allah<sup>azwj</sup> would Give him<sup>asws</sup> the flag of white Light in his<sup>asws</sup> hand. Under it, would be all the Foremost ones of the Former ones from the Emigrants and the Helpers, not including with them anyone apart from them, until he<sup>asws</sup> would sit upon the Pulpit of Light of the Lord<sup>azwj</sup> of Honour. Everyone would be presented to him<sup>asws</sup>, man after man, and he<sup>asws</sup> would give him his Recompense and his Light.

فإذا أتى على آخرهم، قيل لهم: قد عرفتم موضعكم و منازلكم من الجنة، إن راكم يقول: عندي لكم مغفرة و أجر عظيم يعني الجنة فيقوم علي بن أبي طالب و القوم تحت لوائه معه حتى يدخل الجنة،

So when he<sup>asws</sup> comes to the last of them, he<sup>asws</sup> would be said to all of them: 'Do you now recognise your place and your status in the Paradise?' Surely your Lord<sup>azwj</sup> is Saying: "With Me<sup>azwj</sup> is Forgiveness for you and a magnificent Recompense" – Meaning the Paradise. So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would arise, and the people would be under his<sup>asws</sup> flag with him<sup>asws</sup> until he<sup>asws</sup> enters them into the Paradise'.<sup>40</sup>

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

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

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

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

<sup>40</sup> أمالي الطوسي 1: 387.



description of Muhammad<sup>saww</sup> and a description of his<sup>saww</sup> companions, and his<sup>saww</sup> Sending (as a Prophet) and his<sup>saww</sup> Emigration (Hijra).

و هو قوله تعالى: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ تَرَاعاً سُجَّداً يَبْتَغُونَ فَضْلاً مِنَ اللَّهِ وَ رِضْوَاناً سِيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ،

And these are the Words of the Exalted: **Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah. And their example in the Evanjel, [48:29].**

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

So this is the description of Rasool-Allah<sup>saww</sup> and the description of his<sup>saww</sup> companions in the Torah and the Evangel. When Allah<sup>azwj</sup> Mighty and Majestic Sent him<sup>saww</sup>, the People of the Book recognised him, just as Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Majestic, Said<sup>41</sup>.

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَعْتَرِيهِ النَّزَقُ وَ الْحِدَّةُ وَ الطَّيْشُ فَأَعْتَمْتُ لِدَلِيلِكَ عَمَّا شَدِيداً وَ أَرَى مَنْ خَالَفَنَا فَأَرَاهُ حَسَنَ السَّمْتِ قَالَ لَا تَقُلْ حَسَنَ السَّمْتِ فَإِنَّ السَّمْتِ سَمْتُ الطَّرِيقِ وَ لَكِنْ قُلْ حَسَنَ السِّيَمَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ سِيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! I see one of our companions as being temperamental, and irritable and reckless. So I become gloomy due to that with intense gloom; and I see the one who opposes us, and I see him being on a good way'. He<sup>asws</sup> said: 'Do not say, 'He is of the good mannerisms', for the good mannerisms is the goodness of the way, but say, 'He is of good appearance', for Allah<sup>azwj</sup> Mighty and Majestic is Saying: **Their marks are in their faces from the effects of the Sajdahs [48:29].**

قَالَ قُلْتُ فَأَرَاهُ حَسَنَ السِّيَمَاءِ وَ لَهُ وَقَارٌ فَأَعْتَمْتُ لِدَلِيلِكَ

He (the narrator) said, 'I said, 'So I see him (the adversary) being of the good appearance, and for him is dignity, and I become gloomy due to that'.

قَالَ لَا تَعْتَمَّ لِمَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَ لِمَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءِ مَنْ خَالَفَكَ

<sup>41</sup> تفسير القمي 1: 32.

He<sup>asws</sup> said: 'Do not be gloomy due to what you see from the irritability of your companions, and due to what you see from the goodly appearance of the one opposed to you.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ يَخْلُقُ يَدْرَجُ خَلْقًا بِمَنْزِلَةِ النَّارِ يَسْعَى وَ قَالَ لِأَهْلِ الشَّمَالِ كُونُوا خَلْقًا بِإِذْنِي فَكَانُوا خَلْقًا بِمَنْزِلَةِ النَّارِ يَدْرَجُ

When Allah<sup>azwj</sup> Blessed and Exalted Intended to Create Adam<sup>as</sup>, Created those two clays, then separated between the two as two parts. Then He<sup>azwj</sup> Said to the companions of the right: "Be Created by My<sup>azwj</sup> Permission!" So they became creatures at the status of the particles running around; and He<sup>azwj</sup> Said to the people of the left: "Be Created by My<sup>azwj</sup> Permission!" So they became creatures at the status of the particles toddling around.

ثُمَّ رَفَعَ لَهُمْ نَارًا فَقَالَ ادْخُلُوهَا بِإِذْنِي فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ (صلى الله عليه وآله) ثُمَّ اتَّبَعَهُ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ وَ أَوْصِيَاءُ هُمْ وَ اتَّبَاعُهُمْ ثُمَّ قَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا بِإِذْنِي فَقَالُوا رَبَّنَا خَلَقْتَنَا لِتُحْرِقَنَا فَعَصَوْا

Then He<sup>azwj</sup> Raised a fire for them, and He<sup>azwj</sup> Said: 'Enter into it by My<sup>azwj</sup> Permission!' So the first one to enter it was Muhammad<sup>saww</sup>. Then the Determined ones (*Ul Al-Azam*) from the Rasools<sup>as</sup> followed him<sup>saww</sup>, and their<sup>as</sup> successors<sup>as</sup>, and their<sup>as</sup> followers. Then He<sup>azwj</sup> Said to the companions of the left: 'Enter into it by My<sup>azwj</sup> Permission!' So they said, 'Our Lord<sup>azwj</sup>! You<sup>azwj</sup> Created us to incinerate us?' So they disobeyed.

فَقَالَ لِأَصْحَابِ الْيَمِينِ اخْرُجُوا بِإِذْنِي مِنَ النَّارِ لَمْ تَكَلِّمِ النَّارَ مِنْهُمْ كَلِمًا وَ لَمْ تُؤْتِرْ فِيهِمْ أَتْرًا فَلَمَّا رَأَوْهُمْ أَصْحَابُ الشَّمَالِ قَالُوا رَبَّنَا نَرَى أَصْحَابَنَا قَدْ سَلِمُوا فَأَقْبَلْنَا وَ مُرْنَا بِالْدُّخُولِ قَالَ قَدْ أَقْبَلْتُمْ فَادْخُلُوا

So He<sup>azwj</sup> Said to the companions of the right: "Come out by My<sup>azwj</sup> Permission, from the fire!" The fire did not injure any of them with an injury and did not leave any traces of its effects. So when the companions of the left saw them, they said, 'Our Lord<sup>azwj</sup>! We saw our companions have been saved. So Forgive us and Command us with the entering'. He<sup>azwj</sup> Said: "I<sup>azwj</sup> have Forgiven you, so enter into it!"

فَلَمَّا دَنَوْا وَ أَصَابَهُمُ الْوَهْجُ رَجَعُوا فَقَالُوا يَا رَبَّنَا لَا صَبْرَ لَنَا عَلَى الْإِخْتِرَاقِ فَعَصَوْا فَأَمَرَهُمْ بِالْدُّخُولِ ثَلَاثًا كُلَّ ذَلِكَ يَعْصُونَ وَ يَرْجِعُونَ وَ أَمَرَ أُورَثَكَ ثَلَاثًا كُلَّ ذَلِكَ يُطِيعُونَ وَ يَخْرُجُونَ فَقَالَ لَهُمْ كُونُوا طِينًا بِإِذْنِي فَخَلَقَ مِنْهُ آدَمَ

So when they approached and the terror hit them, they returned and they said, 'O our Lord<sup>azwj</sup>! There is no patience for us upon the burning', and they disobeyed. So He<sup>azwj</sup> Commanded with the entering, thrice, during each of that they were disobeying and they were returning, and He<sup>azwj</sup> Commanded those ones thrice, during each of that they were obeying and were coming out. So He<sup>azwj</sup> Said to them (all): "Be clay, by My<sup>azwj</sup> Permission!" So He<sup>azwj</sup> Created Adam<sup>as</sup> from it.

قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَا رَأَيْتَ مِنْ نَزَقِ أَصْحَابِكَ وَ خُلُقِهِمْ  
فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الشِّمَالِ وَ مَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءِ مَنْ خَالَفَكُمْ وَ وَقَارِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ  
الْيَمِينِ .

He<sup>asws</sup> said: 'So the one who was from these would not happen to be from those, and the one who was from those would not happen to be from these, and whatever you see from the irritability of your companion and their mannerisms, so it is from what had hit them from the stains of the companions of the left; and whatever you see from the goodly appearance of the ones opposed to you, and their dignity, so it is from what hit them from the stains of the companions of the right'.<sup>42</sup>

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<sup>42</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 4 H 2